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Intergenerational Lexical Change: The Case of Constantine's Old and New Parts of City

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Dedication

To the memory of “Amimou” **Stofa;**

To my precious parents

To my brothers and sister: **Redha, Ramzi and Assia;**

To my beloved daughter: **Yasmine**;

To my relatives, friends, colleagues and students;

To everyone who has contributed to my education;

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Abstract

This study investigates intergenerational lexical change and its direction in the dialect of Constantine, Algeria. It also seeks to find out about the different lexical origins. A study of the speech of a sample of the old generation is first conducted using triangulation: the participants' observation, documents analysis and key informants. This allows collecting the database for an etymological analysis and a comparative study. Two questionnaires are administered to a sample of the young generation. It is hypothesised that, first, the majority of lexis of the old generation would be of an Arabic origin and that the young generation would have difficulties recognising and using the old terms and would use synonyms instead. It is also hypothesised that lexical change across the two generations would be the result of mainly the alteration in the origins of the borrowed words. The results obtained show that the majority of the words used by the old generation have an Arabic origin, which confirms the first hypothesis. The results of the questionnaires reveal that the young generation is not able to identify most of the words used by the old generation. For those which are identified, not all of them are used. Moreover, their use is restricted to the family setting. The results of both the descriptive and the comparative studies validate the hypotheses. The dominant origin or Constantine dialect lexis is Arabic and intergenerational change affecting it is essentially due to change in the origin of the loan words used by its speakers.

List of Abbreviations

AA: Algerian Arabic

A.D: anno domini (years after 1 B.C)

Adj: Adjective

B.C: Before Christ

CA: Classical Arabic

CD: Constantine Dialect

CSL: Contrastive Sociolinguistics

Fem: Feminine

GM: Grandmother

GF: Grandfather

Gr: Greek

H: High

It: Italian

L: Low

Mas: Masculine

MSA: Modern Standard Arabic

NC: New City

O: Object

OC: Old City

OG words: Old generation words

ONS: Office National des Statistiques (National Bureau of Statistics)

P: Persian

S: Subject

T: Total

TC: Total by Category

TG: Total by Gender

Tr: Turkish

V: Verb

X: Number of words in a category

=: Same word provided by both the old and the young generations

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Phonetic Symbols used for Consonants (Javed, 2013)

MSA Letter	Phonetic Symbol	CD Pronunciation	MSA	English
أ	/ʔ/	/qoɾ**ʔ**an/	قرآن	Koran
ب	/b/	/ṭ**bi**b/	طبيب	Doctor
ت	/t_s/	/**t_s**lʌ**t_s**a/	ثلاثة	Three
ث	/ɵ/	-	-	-
ج	/ʤ/	/**ʤ**a**ʤ**a/	دجاجة	Hen
ح	/ḥ/	/**ḥ**ma:ɾ/	حمار	Donkey
خ	/x/	/mu**x**/	مخ	Brain
د	/d/	/**d**a:ɾ/	دار	House
ذ	/ð/	-	-	-
ر	/ɾ/	/**ɾ**a:s/	رأس	Head
ز	/z/	/ḥ**z**a:m/	حزام	Belt
س	/s/	/**s**ma/	سماء	Sky
ش	/ʃ/	/ʻa**ʃ**ɾa/	عشرة	Ten
ص	/ṣ/	/**ṣ**abu:n/	صابون	Soap
ض	/ḍ/	/**ḍ**alma/	ظلام	Darkness
ط	/ṭ/	/**ṭ**maṭam/	طماطم	Tomato
ظ	/ḏ/	-	-	-
ع	/ʻ/	/**ʻ**ṭaʃa:n/	عطشان	Thirsty
غ	/ɣ/	/ɣeɾab/	غراب	crawl
ف	/f/	/**f**a:s/	فاس	Pickaxe
ق	/q/ or /g/	/zla**q**/-/zeɾa**g**/	زلق	He slipped-Blue
ك	/k/	/**k**as/	كأس	Glass
ل	/l/	/**l**i:**l**/	ليل	Night
م	/m/	/de**m**/	دم	Blood
ن	/n/	/**n**aɾ/	نار	Fire
ه	/h/	/**h**wa/	هواء	Air
و	/w/	/**w**aɾqa	ورقة	Paper
ي	/y/	/**y**su:m/	يسأل عن الثمن	He asks for the price
تش	/č/	/čaxčuxa/	طبق تقليدي	Traditional meal
ڤ	/v/	/vilu:/	دراجة	A bicycle
-	/ŋ/	/zaŋqa/	شارع	narrow street

Phonetic Symbols used for Vowels (Javed, 2013)

Vowels	MSA	Phonetic Symbol	CDPronunciation	MSA	English
Short Vowels	ِ	/i/	/bn**i**/	ولدي	My son
	ُ	/u/	/ḥ**u**tˢa/	سمك	Fish
	َ	/a/	/ḥ**a**l/	حل	Solution
	-	/e/	/ṛma:d/	رماد	Ashes
	-	/o/	/m**o**ṭ**o**/	دراجةنارية	Motorcycle
	-	/ʌ/	/ṛm**ʌ**l/	رمل	Sand
	-	/ə/	/ktə**b**/	كتب	He wrote
Long Vowels	ي	/i:/	/f**i:**l/	فيل	Elephant
	و	/u:/	/tˢ**u:**tˢ/	توت	Berries
	ا	/a:/	/ḥ**a:**l/	حل	Situation
Diphthongs	**-**	/eᴵ/	/ze**ᴵ**tˢ/	زيت	Oil
	-	/aᴵ/	/ṣa**ᴵ**f/	صيف	Summer
	-	/aᵚ/	/la**ᵚ**z/	لوز	Almond

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Introduction

Statement of the Problem

Language, as a means of communication,undergoes change in its different aspects throughout time. All the varieties, regardless of their status and complexity, face this phenomenon. The variety used in the Wilaya (governorate) of Constantine, Algeria, is no exception.Its lexis is one of the features that have been affected by change and often causes unintelligibility across generations.

Being part of this speech community, we noticed that there is a gap between generations understanding the terms employed to refer to various concepts and items used in daily life. The young generation has difficulties identifying the words used by the older one. The young no longer use the same words once employed by the elders. In other words, the new generation usesmore up to date lexical items. This has led to an increasing decay ofthe old terms and even to the disappearance of some others.

Aims of the Study

This study is an attempt to see how the dialect of Constantine has lexically changed across two generations, what words have vanished, which have been preserved and which appeared only in recent years and what the overall pattern of change is. It is a contribution to the studies on the dialects of Algeria. The selection of the topic came as a reaction to the lack of studies conducted on the dialect of Constantine, in general, and on intergenerational dialect change, in particular.

Research Questions and Hypotheses

The study seeks to answer the following questions:

1. From which origins the lexis of the dialect of constanine is?
2. To what extent can the young generation recognize the old generation words?

3. Is the young generation acquiring the words, as the old generation is still using them at home or are they learning these words from outside the family environment?
4. What is the frequency of use, if ever?
5. What are the alternatives used by the young generation?
6. Is lexical change affecting the whole population in the same degree?
7. Which part of the city, old or new, is more affected by this change?
8. Which of the two genders is more influenced by the change?
9. What is the direction of lexical change in the dialect of Constantine?
10. What is the overall pattern of this change?

In the light of these questions, we hypothesise that the majority of the lexis of the dialect of Constantine would be of an Arabic origin. We also hypothesise that the young generation would have difficulties identifying and using the old terms and would use terms otherthan the Arabic ones used by the old generation. So, lexical change happening across two generations would be the result of mainly alterations in the origins of the borrowed words.

Research Means

Two generations from the city of Constantine are chosen as the population of the study. The space of investigations that allows the collection of the corpus is the city centre of the commune of Constantine, in the governorate of Constantine. To conduct this real time study in examining intergenerational dialect change, different ways of analyses are used. A descriptive study of the dialect of Constantine is conducted relying on an ethnographic analysis as well as an etymological one. This enables the collection of an authentic corpus of the dialect and a base of comparison for the qualitative part of the research, which allows finding outthe lexical change occurring in the dialect of Constantine. The present-day generation is taken as the first population. This generation was aged between 25 and 34 years in 2018; that is to say the generation born between 1984 and 1993.The second population is the one born between 1954

and 1963, who had the age between 55 and 64 years in 2018. For the sake of accuracy, we try to treat both generations equally, that is to say having the same age into two different time axes. That is to say, we compare the dialect of both generation in the same both range. The old generation had the same age of our first population, i.e. between 25 and 34 in 1988. So, the comparison is at the lexical level of the dialect that was used by the old generation in 1988 and that which wasused by the new generation in 2018.

A comparative study with the help of ethnographical research tools is made between the dialect of 1988 and that of 2018. As a research method, triangulation is used, participant observation, documents analysis (audio-visual aids and a book dealing with Constantine in the 1980's) and key informants output (old lexis). Two Questionnaires are also administered. The first one tests the young generation's ability to recognise the old generation lexis. The second one is to find out the alternatives of these old terms that the young generation areusing in the present times. This comparison allows us to know the intergenerational lexical changes that the dialect of Constantine has undergone. Knowing the difference between the old dialect of Constantine and today's one allows us to understand the changes that have occured, the reasons of such changes and their direction.

Structure of the Thesis

The thesis consists of six chapters. The first three chapters constitute the theoretical part, and the last three chapters constitute the practical one.

Chapter one is about sociolinguistics and dialectology. The chapter deals with the discipline of sociolinguistics and its main concerns and its different subdivisions. It also deals with the concept of speech community. It focuses on the difference between the linguistic and social variables and the various language verieties. The part devoted to dialectology outlines the discipline in its traditional and modern form, as well as Arabic dialectology, in general, and the Algerian one, in particular.

Chapter two is about language changeand coverssome of the major studies in this area. In this chapter, the different change profiles, factors and types are presented.

Chapter three is concerned with an overview of the language situation in Algeria and the various language contact phenomena prevalentin the country. The chapter also highlights the sociolinguistic profile of Constantine. In addition, it identifies the features and the main characteristics of the dialect of Constantine.

Chapter four is about the methodology of the study. In this chapter, the design of this study is explained along with the population sampling, the research procedures used and the data collection.

Chapter five deals with the first questionnaire's analysis and displays the results and their interpretation.

The sixth chapter is the analysis of the second questionnaire. In addition to the examination of the different lexical changes the dialect of Constantine has gone through, it explains its overall pattern.

The study concludes with the summary of the findings. It also outlines the different implications of the study and some recommendations for further research.

Chapter 1: Sociolinguistics and Dialectology

Introduction

Language is a human system of communication. It is the capacity of acquiring and using complex and different mechanics and codes to get the message across. Language is an old topic in the western philosophy, but it was not a major issue. It began to gain an important interest in the seventeenth century (Eckert, 1998). Since that period, there has been a continual debate about the nature of language, and numerous theories concerning its aspects have seen the light.

To understand language, linguists had to look at it from different perspectives. They studied it within many frameworks and contexts for example: the human social life, behaviour, mental functions...etc. For this reason, many linguistic branches emerged.

This chapter describes two of the most important disciplines dealing with the study of language in its social context, which are sociolinguistics and dialectology. The first section concerns the field of sociolinguistics and its subdivisions as well as the concept of language and it relation with society and the different language varieties. The second part is devoted to dialectology in its traditional and modern forms. It also tackles Arabic dialectology through a historical overview, which lists the major works in the field in general, and the Algerian dialectology in particular.

1.1 Sociolinguistics

Sociolinguistics is interaction between linguistics and sociology. Its main objective is to explore the social meaning of the language system and to study the correlation that exists between language use and social structure.It also highlights the relationship between language and society by establishing causal links and understanding how language contributes in

making communities and how communities shape their languages (Coulmas, 1998). It also examines the different ways individuals use language in their social contexts. So, sociolinguistics is considered as the study ofthe relationship between language and the social contexts in which it is used. Accordingly, “the most appropriate definition of modern sociolinguistics is a dual one: the study of language in its social contexts and the study of social life through linguistics.”(Coupland & Jaworski, 2002)

Sociolinguistics, as a discipline, saw the light in the 1950’s withserious investigations of how language is used, and language was dealt with as a system. The linguists and researchers’ purpose was to introduce the main rules that govern the appropriate use of a language in the society in which it is used (Trask, 2007). However, when looking deeper in history and in the evolution of sociolinguistics, the discipline dates back muchearlier than the 1950’s. The implication of social factors in studying language was implicit in many earlier studies. Hence, “Schuchardt and Hesseling produced their first major works on ‘mixed languages’ in 1882 and 1897; respectively.”. These two old works studied the European rural dialects and the resulting contact effects. They are considered the antecedents of what is known as historical and comparative linguistics in the present time (Mesthrie, 2001).The social aspects of language attracted more the attention of linguists in the beginning of the twentieth century. In the early twentieth, the structuralists in the USA described the dying American Indian Languages before their extinction. Before 1950’s, Boas, Bloomfield and Sapir helped in putting the foundation for such investigations of culture and language, which is considered as the bases of today’s ethnographic approach of sociolinguistics. According to the author: “ the term ‘sociolinguistics’ appears to have been first used in 1952 by Haver Currie; a poet and a philosopher who noted the general absence of any consideration of the social in the linguistic research of his day” (Mesthrie, 2001 ibid.) However, the term is said to have been used earlier by Nida in 1949 in his work entitled ‘Morphology’ (Coulmas, 1998).

In the mid-20th century, many sociolinguistic studies and investigations were carried out. For example, the effects of language contact and the concept of diglossia (more details in chapter 3) were the subject study of pioneers like Ferguson (1959), Fishman (1971) andWeinreich U. (1974).The phenomenon of code switching (see chapter 3) attracted the attention and many theories wereelaborated about it. In the 1960's, Labov began a series of investigations of variations of language. His works of the Martha's Vineyard and New York City were milestones in the history of sociolinguistics. This urged many researchers in USA, like Boas and Sapir, and in Britain, like Trudgill, Firth and Malinowski, to deliver linguistic theories that were of a significant help in shaping the sociolinguistic research and investigations of nowadays (Coulmas, 1998 ibid.). Since then, numerous theories emerged, some were confirmed and many others criticised and rejected. This is how the discipline of sociolinguistics, like any scientific field, gained its basics and rules and developed its branches and sub-fields.

1.1.1 Subdivisions of Sociolinguistics

In the literature, the subdivision of sociolinguistics is held differently. Coupland and Jaworski (2002), Trudgill (2004) and Piller (2005) propose different ways of dividing sociolinguistics. Piller (2005), for example, suggests that dialectology, variationist sociolinguistics and interactional sociolinguistics make up the three main branches of the diverse field of sociolinguistics. However, Coupland and Jaworski (2002) state that the sub-fields of sociolinguistics may be reflected under four headings: Variationist Sociolinguistics, Language Attitudes and Social Stereotypes, the Sociology of Language and the Ethnography of Speaking and InteractionalSociolinguistics. Nevertheless, Trudgill (2004) recommends that Geolinguistics, Contact Linguistics, Functional Sociolinguistics, Discourse Analysis, the Sociology of Language, the Ethnography of Speaking and the Social Psychology of Language

are the subdivisions of sociolinguistics. An explanation for the absence of clear classification of the sociolinguistics' branches is given by Trudgill (2004):

> The distinctions between different branches of sociolinguistics are by no means clear-cut and, moreover, that we really would not wish them to be. The labels we employ to discuss our discipline are helpful, but they are not intended to establish ownership for any one group of scholars over particular types of data or analyses, not to set up rigid boundaries between sub-areas of this discipline. (p.3)

The sociology of language, unlike the other sub-field of sociolinguistics is dealt with separately and thoroughly by researcher apart from the section devoted to the subdivisions of sociolinguistics. The nature of the sociology of language is paradoxical and its relation to sociolinguistics is a dilemma for many researchers. It is not agreed upon whether it is a subject matter of sociolinguistics or whether it has succeeded in procuring independence and gaining a title of its own through time.

1.1.2 Sociolinguistics and the Sociology of Language

The sociology of language has always been defined in an ambiguous way. There is no clear and precise definition of the sociology of language. It is understood differently by researchers and scholars (Janicki, 2004). On the one hand, the sociology of language is contrasted to sociolinguistics and, on the other hand, it is considered as a part of sociolinguistics and one of its sub-fields.

The sociology of language is opposed to sociolinguistics by many researchers such as Hudson (1996) and Coulmas (1998). In order to define the sociology of language, the differences that exist between this field and sociolinguistics has to be primarily demonstrated. The latter seeks to investigate the relationships between language and society; to gain a better understanding of language structuresis its chief concern. Nevertheless, the former attempts to

understand how a given society is structured via the study of language. Hudson (1996) sums up the difference as follows: "[sociolinguistics] is the study of language in relation to society […] [whereas the sociology of language] is the study of society in relation to language:" (p.4)

Furthermore, Coulmas (1998) thinks that micro-sociolinguistics or sociolinguistics in the narrow sense is more likely to be investigated by linguists, dialectologists, and others in language-centered fields. "It investigates how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as class, sex, and age".While macro-issues are more frequently taken up by sociologists and social psychologists, the sociology of language "studies what societies do with their languages, that is, attitudes and attachments that account for the functional distribution of speech forms in society, language shift, maintenance, and replacement, the delimitation and interaction of speech communities."(p. 1). The differences are highlighted between the sociology of language and sociolinguistics. They are a matter of emphasis; the sociology of language has a predominantly sociolinguistic oriented approach in its study of language whereas sociolinguistics has a linguistically oriented one. Both deal with the correlation that exists between language uses and the social behaviours. They also both require a thorough and methodical study of language and society. It has been agreed on that both perspectives are indispensable to get a complete understanding of language as a social phenomenon. In Coulmas' (1998) own words: "There is no sharp dividing line between the two [sociology of language and sociolinguistics], but a large area of common concern." (p. 2)

On the other hand, other researchers consider the sociology of language as a subdivision of sociolinguistics not as an independent and opposing discipline. It is clearly stated in the following: "a subdiscipline often called the 'sociology of language' [which] applies sociological techniques of research and explanatory theories directly to language

topics."(Bainbridge, 2001, p. 92). One way of dividing sociolinguistics into sub-areas is to group them either in macro-sociolinguistics or in micro-sociolinguistics. In contrast to Coulmas' (1998) categorisation of sociolinguistics, Trudgill (2004) sees that the former comprises any studies which deal in their investigations with large groups of speakers such as "variationist linguistics, social dialectology and sociology of language" (p.1). However, the latter is devoted to the studies of rather small groups of speakers like in "discourse and conversation analysis, interactional sociolinguistics and the social psychology of language" (Coulmas, 1998, ibid.) Fasold (1990) introduces another way of categorising the sub-fields of sociolinguistics. He perceives that sociolinguistics is divided into the sociolinguistics of society and the sociolinguistics of language. The sociolinguistics of society handles both macro issues like multilingualism and micro ones like "language attitudes i.e. the social psychology of language , together with the application of the sociology of language and social dialectology as in language planning/standardisation and vernacular language education" (Trudgill, 2004, pp. 1-2). The sociolinguistics of language, likewise, tackles both macro and micro topics:"Micro […] such as discourse and ethnography of communication plus more sociolinguistics areas such as variationist linguistics, as well as […] depending on the precise nature of the approach involved, such as pidgin and creole linguistics and language and sex/gender" (Trudgill, 2004 ibid.) Other researchers share Fasold's division and stating: "Broadly conceived, sociolinguistics spans both bottom-up 'microsociolinguistics as well as the sociology of language." (Cited in Mesthrie R., 2008, p. 68)

Another way of seeing the relation between sociolinguistics and the sociology of language is to coalesce both opinions. The sociology of language, which was considered as a sociolinguistics branch, has gained a rather independent status. It is no longer encompassed under the sociolinguistics heading. The publication of a two-volume book of Fishman (1971) was a turning point in the history of the sociology of language. In his book, the distinction

between sociolinguistics and the sociology of language was demonstrated and the fact that the sociology of language was a quickly developing field was highlighted. The following quote shows the author's argument:

> All in all, then, *the sociology of language* is concerned with the language varieties as targets; as obstacles and as facilitators, and with users and uses of language varieties as aspects of *more encompassing social patterns or processes.* The relationship between the sociology of language and sociolinguistics is thus a part-whole relationship, with the whole not only being greater than any of the parts but also greater than the sum of the parts taken separately. While continuing to use the adjectival and adverbial modifier 'sociolinguistic' it is now clearer to me than it was in the past that the sociology of language has a path of its own to follow. [1](Fishman, Advances in the Sociology of Language, 1971, p. 9)

From the quote, it can be concluded that the sociology of language was considered part ofsociolinguistics. However, recently it acquired more interest and many investigations have been done in the field. This contributed in the development of sociology of language and helped it in securing for itself an independent status.

1.1.3 Contrastive Sociolinguistics

Sociolinguists distinguish different types of sociolinguistics. Hymes (1974) demonstrates three types. He explains and exemplifies them as it follows. The first type is both social and linguistic. It applies the structural linguistics' findings to the social contexts, such as language teaching and bi/multi-lingual situations. The second type is known as socially realistic linguistics. Its primary aim is to include the sociolinguistic variations and change in linguistic theories. In this type, the speaker is 'real' rather than 'ideal'. The third

[1]The italics in the quote is originally found in the source

type of sociolinguistics is called socially constituted linguistics. In this type the social functions are the most important foundations and the linguistic structures are here to serve the social ones. Its main objective is to explain the speech origins, development, maintenance as well as the loss and their effect on the speaker. In addition to the three types' distinction, he raises the notion of contrast in sociolinguistics. This contrast may be noticed in both intralinguistic and cross-linguistic situations. Sociolinguistics outspread its scope to the one of contrastive linguistics. Contrastive linguistics is defined and its aims listed in the following quote. It:

> Describes the differences as well as the similarities of two or more linguistic systems […] different languages (cross-linguistic perspective), or twovarieties of one language (intralingual perspective); it may be synchronic or diachronic; and on the diachronic level, the phylogenetic development of languages as well as the ontogenetic development of individual language acquisition are possible issues. (Hellinger, 2005, p. 1118)

Hence, sociolinguists started speaking about a new type of sociolinguistics called Contrastive Sociolinguistics. The discipline had not been talked about before the 1970's. Fisiak (1983) discusses the objectives of contrastive sociolinguistics, henceforth CSL, as does Hansen (1985). However, he labels it the "new branch of contrastive studies" (p. 126). The first one who expressed the need for CSL is Janicki (1979). He thinks that comparing language varieties using the theory of contrastive linguistics is unreliable. Thus, this comparison should be in the frame of sociolinguistics. It was not until 1984that Janicki provides a thorough definition to CSL; he says it is the: "systematic juxtaposition of linguistic items [range from smaller structural categories to large pragmatic units] as they are

distributed in multi-dimensional (multi-parameter) social space [the functional status of the previous items as well as the sociolinguistic profile of their users].” (p.28)

Contrastive sociolinguistics is divided into two types: intralinguistic and cross-linguistic. The first one compares the different varieties of one language. It studies the various linguistic items, grammatical, lexical, phonological semantic and syntacticvariants, to see the direction of the linguistic phenomena such as language change, progress and decay. Intralinguistic CSL encompasses six types. Hellinger (2005) defines, explains and examplifies each type. The first one is “comparison across social class, age, gender and other sociolinguistic parameters”(p.1120). In this type a quantitative paradigm is used to establish a comparison. The best example of such a kind of study is the one of Labov (1966). In his study, Labov investigates the different linguistic variables across social class, age, gender, ethnic group and contextual style. The second type is “the comparison within one social class” (p.1121). In this type, the comparison of the variation is limited to a given social class. The best example of such investigations is the one conducted by Milroy (1987). She studies eight phonological variables in three inner city working class in Belfast. The third type of intralinguistic CSL is the one age group comparison. In this type, the linguistic variations, regardless of the type, are studied in terms of age. An example of this type is the study of Cheshire (1982) who studies the nonstandard syntactic variables usage in the female and male adolescents’ speech in Reading (England). The fourth is the one gender group comparison. It studies the variations in terms of differences between male and female. Pauwels (2001) analyses the interpretation of ‘Ms’ and its usage in the Australian speech community and seesthe difference in understanding between men and women. The other type of CSL is “the comparison of communities of practice” (p.1121). The objective of such type of work is to see how members of a given speech community locate themselves in relation to the other members. To illustrate this type, the example of Eckert (1989) is given. The researcher

identifies two communities of practice: “The Jocks (a middle-class community based in institutional (school) practice, the overachievers) and the Burnouts (a locally based working class community, the underachievers). While both groups were united in a common goal of “being cool” (Hellinger, 2005, p. 1121), the last type is “comparing international varieties of a language”. Linguistic variations of different varieties of a certain language are studied. Romaine (2001) studies and compares the gender-neutral expressions in the various varieties of English (British, Australian and American) and concludes that in British English these expressions are the most used. On the other hand, the cross-linguistic CSL deals with two or more different languages co-existing in a given contact situation such as the case of diglossia and code switching for the purpose of analysing the language status, planning and standardisation. Hellinger (2005) confirms that the approaches adopted in the six types of the intralinguistic CSL can be used in cross-linguistic CSL, as well as four more others. In his categorisation of cross-linguistic CSL, he explains only four new methodological approaches. The first one is comparing the functions and statuses of languages. This type mainly deals with the comparative study of pidgin and creole. They may be compared with their “respective lexifier language” (p. 1122) and their language change status may also be analysed. The best example of works conducted in this area is the one of Hellinger (1992), who investigates the change status of three pidgin/creoles and their lexical orientations. The other approach in cross-linguistic CSL is “comparing attitudes towards languages” (p.1123), in which the attitudes of speakers when using different language are investigated. Bourhis and Giles (1976) test the response of bilingual Welsh-English theatre goers to requests in RP English, in a mild Welsh accent English, in Standard Welsh and in English with broad Welsh accent. The informants reacted in a significant way to the Welsh model rather than to the RP. Another way of comparing in cross-linguistic CSL is comparing manifestations of gender across languages. This type studies the perspective of gender in the linguistic system of

various languages. Hellinger and Bußmann (2001) provide gender categories: grammatical, lexical, referential and social descriptions in thirty genetically, typologically and socio-culturally different languages. The last type is the comparison of diversity.. The description of language death eminently calls for a CSL approach to prevent the death of the other languages involved in multilingual environments. Language death as either suicide or murder (see chapter 2) is the extreme outcome of language change.

To conclude, contrastive sociolinguistics is defined by Hellinger and Ammon (1996) as a branch of sociolinguistics. It uses the methodological approaches of contrastive linguistics to study the linguistic structures and functions in the context of society. In this respect, the coming section of this chapter is devoted to language in society and the relationships that correlate between the two.

1.1.4 Language in Society

Language and society are related to each other in many ways. The possible relationships that exist between the two have been attracting the attention of researchers. The investigators have proposed several possible relations. The first possible relation is that the linguistic structures and /or behaviours are influenced or even determined by the social ones (Labov 1963, 1966). An opposite view is shared by Whorf and Sapir in their hypothes is (the hypothesis was first discussed by Sapir (1929) and became famous after 1950's after his student Whorf wrote a lot on the subject) of the determination of thoughts by language. They say that it is the linguistic structure and/or behaviour, which influence or determine the social ones. The other possible relation that may be shared by language and society is a bi-directional one. Both language and society may influence and determine each other. Dittmar (1976) stipulated that "Speech behaviour and social behaviour are in a state of constant interaction" (p.238). The forth possible relation is that language and society are independent

from one another. There is no relation between the linguistic and social structures and it is preferable to study linguistics with an asocial approach (Chomsky, 1957).

However, Wardhaugh (2006) holds a diffrent view. He asserts that before any investigations in the relationship between language and society and/or in the functions of language in society,both language and society have to be defined. He proposes a definition for both of them and states: "Society is any group of people who are drawn together for a certain purpose or purposes. […] a language is what the members of a particular society speak." (p.1) The definition of language he suggestsn is inaccurate and contains some ambiguities since any language in a given society may be of different forms.

Before the different forms a language can have in a given society are discussed, speech community is first dealt with, defined and clarified.

1.1.5 Speech Community

Speech community is a sociolinguistic concept, which describes any group of people who speak a given language, which makes them different from other groups. The question of what is a 'speech community' caused a paradox among sociolinguists and many debates rose about the answers proposed.

The first problem in the definition above is in the word 'group', and the second one is in 'language'. To form a group, at least two individuals are needed, but the limit is indefinite. The group can be of different dimensions; it can be a whole country, a tribe or even a social class. Wardhaugh (2006) writes: "'group' is a difficult concept to define […] People can group together for one or more reasons: social, religious, political, cultural, familial, vocational, avocational, etc. the group may be temporary or quasi-permanent and the purposes of its members may change." (p. 199). Concerning the word 'language',it is considered by many, like Hockett (1958), as the basic feature of a speech community. In the author's own

words: “each language defines a speech community.” (p.8). Many researchers refute this definition and say that a speech community is a group of people whoshare not only the same language but also the same dialect. They are “all the people who use a given language or dialect” (Lyons, 1970, p. 9). Some researchers, like Romaine (1994), see that the speech community is not restricted to the use of the same language or dialect by a given groupbut to the use of the same norms and rules of language. Accordingly, she says: “A speech community is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language.” (p.22).The previous definitions of speech community arecombined by Trudgill (2003) who pr opposes a new definition and says: “Speech community [is] a community of speakers who share the same verbal repertoire, and who also share the same norms for linguistic behaviour.”(p.126)

However, the provided definitions are rejected and blamed for reducing and restricting the notion of speech community to that of language. Hymes (1974) asserts that speech community cannot be solely defined via the use of the linguistic criteria. He carries on saying: “A speech community is a social rather than a linguistic entity” (p.47). Wardhaugh (2006) agrees with Hymes and declares that a speech community’s definition must categorise other than just language needs. They both demonstrate that a speech community must be considered within both the language contexts and the social behaviours.

Other researchers point out to the importance of interaction between the members of any group to form a speech community. Bloomfield (1933) is one of the scholars who give important consideration to interaction in forming a speech community. He asserts: “A speech community is a group of people who interact by means of speech” (p. 42). No boundaries should break up the community, as speaking would be rare or would never happen. In this sense, recently Dendane (2007) points to another criterion about speech community, which was not noticed before. He highlights the importance of contact between the community

members and says: “In sociolinguistic terms, we cannot speak of speech community when its members have virtually no ‘direct’ or ‘indirect’ contact, as they do not communicate with each other” (p. 29).

Earlier, Hudson (1996) considered that the definitionsof a speech community tend to involve different degrees of focus. He also suggests an overall definition, which combines many definitions.

> How do we evaluate these different definitions? One answer, of course, is that they are all ‘correct’; since each of them allows us to define a set of people who have something in common linguistically - a language or dialect, interaction by means of speech, a given range of varieties and rules for using them, a given range of attitudes to varieties and items. (p. 27)

Finally, Gumperz (1971) succeeds in proposing an innovative definition to ‘speech community’ by referring to all the attempting definitions formerly mentioned. He sees that a speech community has to share a set of language rules. He also appeals for regular interaction. Accordingly, he claims that a speech community is: “Any human aggregate characterised by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language use.” (p. 114)

Despite the debate between sociolinguists on providing an accurate definition of a speech community, the fact that the concept itself is really essential andfundamental in any sociolinguistic studies, especially the ones dealing with language variations in general and those of language change in particular, is undeniable.

1.1.6 Linguistic and Social Variables

Sociolinguistics considers many aspects in studying language. One of its main investigating areas is language variation. So, before tackling the linguistic and social

variables, we must shed light first on linguistic variation. Sociolinguistics owes a lot to the American linguist Labov (1963, 1966, 1972, 1989, 1994, 2001), who is considered as the founder of 'Variationist Sociolinguistics'. Chambers (2003) highlights the contribution of Labov writing: "Though linguistic variation may be obvious, no linguist analysed it systematically until the inception of sociolinguistics in the 1960's." (p.13). Like it is mentioned above, Labov conducts a series of investigation in the different places of the world. Between 1961 and 1964 he analyses the speech of the Marth's Vineyard Island. He divides the population into four groups: English descendants, Portuguese immigrants; Indians and the final group were divers comprising French, German and Polish. In his study, he observes the phonetic change among the community taking into consideration external factors other than the language structure; he considers the social and the economic factors. He concludes that each group utilise a variation depending on the social constraints of its own. In addition, he finds that the chief cause of the linguistic variation is neither historic nor linguistic but rather an intersection of different social factors. Later, Labov (1966) works on the variety used in one of the New York districts. He studies the phonetic structure of their speech in relation to their social stratum. By studying the correlation between the linguistic and the social variables, Labov confirms that 'Language' is a heterogeneous system and disagrees with structural linguistics which stipulates that language is homogenous and consists of a set of grammatically correct sentences. For him, any linguistic study must include and consider not just linguistic structure but also the social context in which it is used. Accordingly, Wardhaugh (2006) states: "Recognition of variation implies that we must recognize that a language is not just some kind of abstract object of study. It is also something that people use." (p.5) With Labov's works, the concept of language variation is born. Many scholars after him broaden it and develop the discipline. Moreau (1997), for example, succeedsin categorising linguistic variations under four headings: diachronic or historical variation,

diatopic variation, diastratic variation, and diaphatic variation. Language is constantly evolving; hence its traits are changing. New words appear; others disappear, and others acquire new senses. When old feature or new ones are tackled, sociolinguists talk about diachronic or historical variation. If a given language changes, when the geographical area changes, the diatopic variation takes place. When the same language changes in relation to the social levels or classes of the speakers, the diastratic variation is considered. The diaphatic variation happens when differences of use take place depending on the communication situation.

1.1.6.1 Linguistic Variables

When language is studied in relation to society, both the linguistic and social variables are taken into consideration. Chambers (2003) asserts: "The most casual observations of speech show that its variants are associated with social factors." (p.14).Before distinguishing between the dependent and the independent variables, their main feature and types are highlighted.

Examples of linguistic variables are given beforehand. Lexically speaking, the terms 'friend' and 'pal' are variants of the same word. Another example from a phonetic point of view is in the word 'often' it is acceptable to pronounce it /ˈɒfən/or /ˈɒftən/. In the authors' own word, a linguistic variable is: "A linguistic item which has identifiable variants". (Wardhaugh, 2006, p. 143).Chambers and Trudgill (2004) propose a similar definition:

> A linguistic unit with two or more variants involved in co variation with other social and/or linguistic variables. Linguistic variables can often be regarded as socially different but linguistically equivalent ways of doing or saying the same thing, and occur at all levels of linguistic analysis. (p.50)

Labov (1972) distinguishes three types of linguistic variables. Each of which has its own features. The linguistic variable can be considered as ‘an indicator’ when it is a variable. Wardhaugh (2006)considers it a variable “to which little or no social import is attached.” (p.145). Speakers are not aware of the indicators presence in their speech. This type is featured of being the most subtle among the three. On the other hand, ‘a marker’ is socially significant. This variable carries social information about the speaker like class and ethnicity. An example of a marker is the variable /r/in the New York study conducted by Labov (1966). The researcher concluded from his study that the pronunciation of /r/demonstrates the class of the speakers since the sound is pronounced by the high class in word such as /ha:rd/and it is not, /ha:d/, by the lower one. The third type of variables is ‘the stereotype’. It is the most socially marked variable, since it is transformed and/or avoided by the speakers and commented and stigmatised by the hearers.

1.1.6.2 Social Variables

Social variables are defined by Fasold (1990) as:

> A set of alternative ways of saying the same thing, although the alternatives or variants, have social significance. More specifically, a sociolinguistic variable is a linguistic element that co-varies not only with other linguistic element, but also with a number of extra linguistic independent variables like social class, age, sex, ethnic group or contextual style (pp.223-4).

Some social aspects correlate with the linguistic ones. They influence and differentiate the way people speak and their way of using language.

The first social feature that influences language is the ‘social class.’ Historically speaking the notion of social class was used as a consequence of the industrial and political

revolution of the late eighteenth century. Gumperz (1958) was the first linguist to deal with the relationship between the linguistic variation and social class in India. After that, many other sociolinguists tackled the speech characteristics of different social groups in different speech communities. Trudgill (1995) dealt with the social stratification and its relation with the linguistic features. He defined the social class, explained and exemplified it as follows

> A term used to refer to any hierarchical ordering of the group within the society […] the grammatical differences between the speech of two speakers which give us clues about their social backgrounds […] these differences will be accompanied by phonetic and phonological differences. Different social groups use different linguistic varieties […] linguists have known for a long time that different dialects and accents are related to differences of social class background. (pp. 22-8)

Wardhaugh (2006) carried on saying that there are different scales of classification used by sociolinguists. Among these social scales there are the occupational and the educational ones. In Algeria, for example, sociolinguists like Ammour (2012) classify their population of study when dealing with linguistic variation in relation to social class according to their level of education instead of socio-economic features.

The second factor is ethnicity. An ethnic group is a group of people identified by one of these factors: Religion, race, language, age and gender. Religion is the primary ethnic feature that may characterise a group of speakers. Even if a group of people have identical traits but have religion as a distinguished feature, this may be a sufficient reason to separate them as an ethnic group. The other factor is race. For example, American English is divided into two types according to race. There is White American English and Black English, also known as Black English Vernacular or African American, Vernacular English. S) Black

English speakers consciously choose to speak this variety in order to be distinguished from the others and to exhibit their ethnic identity. Another factor that influences the ethnicity belonging is language. Language is an important characteristic that enables groups of speakers to be separated. Trudgill (1995) demonstrates the importance of language as an important identifying characteristic and writes that:

> Language may be an important or even essential concomitant of ethnic group membership. This is a social factor, though, and it is important to be clear about what sort of processes may be involved. In some cases, for example, and particularly where language rather than varieties of a language are involved, linguistics characteristics may be the most important defining criteria for ethnic- group membership. (p.41)

In Algeria, the linguistic factors are one of the most identifying characteristics. According to Ammour (2012), the ethnicity as a factor is better seen in the Tamazight community. It is considered an ethnic group; even if this community shares the same religion, history and geography with the other speakers of the country, the fact that it has its own code and means of communication makes it an ethnic group.

Age and gender are also social variations.According to Chambers and Trudgill (2004)age plays a crucial role in linguistic variation, since young speakers speak differently from old ones. These differences in speech are due to language change through time. When studying the variation of language, sociolinguists take into consideration the phenomenon of age grading i.e. surveying the speech differences that might exist between the speeches of different ages of the speakers. Additionally, the linguistic change studies rely a lot on this concept (see chapter 2). Labov (1994) says: “Generational change is a basic model for sound change.” (p.112).The other differences that might existbesides age are the ones between male

and female. Gender also plays a significant role in linguistic variation. Variationalists prove that the speech of men is different from that of women. In this respect Jespersen (1922) writes:

> Men have a great many expressions peculiar to them, which women understand but never pronounce themselves. On the other hand, women have words and phrases which men never use, or they would be laughed to scorn. Thus it happens that in their conversations it often seems as if women had another language thanmen. (p. 237)

Moreover, in Western society women tend to speak in a prestigious way. They use more standard structures and forms than man do. Trudgill (1995) assert that: "Women on average use forms which more closely approach those of the standard variety or the prestige accent than those used by men." (p.69). However, in Arabic speaking countries, men's speech is closer to the standard variety than the one of women. The findings of sociolinguistic studies and dialect surveys which are conducted in many Arabic communities, such as the one of Haeri (1994) in Egypt, are surprising. Women even educated ones use local variants, while men use variants that are much closer to the modern standard form of Arabic. Meyerhoff (2006) explains the phenomena and gives the reasons behind: "Even if a Cairene woman is quite well educated in classical Arabic, her opportunities for participating fully in public life are nonetheless considerably more restricted than a man's. Many of the jobs which involve active use of C.A [Classical Arabic] are dominated by men." (p.219)

After tackling the linguistic variation, the linguistic variables as well as the social ones, the next section is devoted to the linguistic varieties and the different types enclosed.

1.1.7 Language Varieties

The expression 'language variety' is used to mean "The different manifestations of language"(Kaouache, 2008).To distinguish between these manifestations is one of the most problematic issues of linguistics. Each language has many forms and varieties ranging from the formal to the informal one. Sociolinguists have tried to solve this dilemma and have succeeded in setting the features and the characteristics of each variety and have proposed ways of distinguishing between them. They also have categorised these varieties under three headings: Language, dialect and variety. For example, Wardhaugh (2006) distinguishes between language and dialect: "language is used to refer either to a single linguistics norm or to a group of related norms, and dialect is used to refer to one of the norms." (p.25).However, a variety, as Hudson (1996) defines it, is: "A set of linguistic items with similar distribution." (p. 22). To avoid finding an exact definition and providing all characteristics of both language and dialect; the neutral term 'variety' issued to refer to the two concepts. Respectively, Holmes (2001) declares that: "Variety is a linguistically neutral and covers all the different realisations of the abstract concept 'language' in different social contexts." (p.6) Meecham and Rees-Miller (2001) widen the term 'variety' and say that it is a specific form of a language; it may enclose languages, dialects, registers, styles as well as a standard variety. The aim behind using the term 'variety' to refer to all these different forms is to avoid using the one of 'language' as it is often associated with the standard one. Each language manifestation is described and its main features are discussed in the following part.

1.1.7.1 Language

Language is an expression and transmission vehicle which is used to exchange ideas, knowledge, information, concepts and experiences. Even though the primarily function of a language is a communicative one, the language used by each individual gives signals

concerning his or her backgrounds. It shows where the person is from; it reveals to which community and class he or she belongs. Respectively, language is said to be 'indexical'; in an author's own words: "[Language is] indexical of one's social class, status, region of origin, gender, age group, etc. […] in the sociolinguistics sense 'index' refers to certain features of speech, which indicate an individual's social group or background." (Mesthrie R. , 2008, p. 68). Language has also a non-static feature; it is subject not only to societal factors but also to historical change and development. Each user provides a different definition to 'language'. Philosophers consider 'language' as a human interpretation of life and experiences. Sociologists regard it as a means of communication. Linguists partly agree with the definition of the sociologists that it is a means of communication. However, they partly refute it and say if language is defined so, there is no difference between human communication and animal communication. Hence, linguists define it as the human means of communication. Accordingly, Sapir (1921) considers language a human property and defines it as: "A purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols." (p.7). Additionally, many linguists such as Stork and Widdowson (1974) highlight the importance of language and say that it is only a means of communication; it is also the only aspect that distinguishes man from animals. In this respect they say that "man is a social animal using language to communicate in such way that it is indispensable to the maintenance of this culture." (p.15)

To decide what language is, what the criteria that can possibly be used to determine language are, what the main differences that exist between a language and a dialect areis confusing and challenging. Accordingly, Haugen (1996) says: "language and dialect are ambiguous terms."(p.926) Sometimes, both terms are used interchangeably. In some situations, scholars experience considerable difficulties in deciding whether to use the term 'language' rather than 'dialect'. Some scholars like Wardhaugh (2006) assert that a language

is contrasted to a dialect; for him adialect is “Almost certainly no more than a local non-prestigious (therefore powerless) variety of a real language.” (p.28)

In this study, the term ‘language’ is used limitedly to refer to the standard languagewhereas ‘dialect’ is used to refer to the nonstandard form, which is going to be dealt with in the coming section.

To provide a complete definition and the main features of a standard language,it is necessaryto highlight the difference between ‘a standard language’ and ‘a standard variety’ beforehand.

The term ‘standard variety’ is used synonymously with ‘standard language’. It is the opinion shared by Besch (1983) and Gravin (1964); they say that both terms are used to designate a part of a language. For example, Ammon (2004) explains that: “People often value the standard language more highly than the non-standard dialects” (p.22). In the previous quote, ‘standard language’ is used to refer to the standard variety of a given language. However, in a sentence like: “Italian is a standard language comprising various non-standard dialects” (Ammon, 2004 ibid.)Ammon (1973) sees that the term ‘standard language’ is used differently from the one of ‘standard variety’. Instead of designing a part of a language, it is used in the sense of an entire language and, hence, both terms can no longer be used as synonyms. He carries on arguing and refuting the fact that ‘standard variety’ cannot be a synonym of ‘standard language’; because it is used interchangeably with other terms. He says that some scholars like Chambers and Trudgill (2004) use the term ‘standard dialect’ as a synonym of ‘standard variety’ to refer to a variety of language, which is standard or about to be used as a standard. In addition, the term ‘High variety’ is also used to denote a ‘standard variety’. The term is used by Ferguson (1959) to stress the higher functions of a given variety in association with diglossic situations. Therefore, to evade any sort of

ambiguity, ‘standard variety’ is not used in this study and the term ‘standard language’ is adopted henceforth.

A standard language is the medium of instruction in education. It is the one used in official correspondence and communication, in mass media like newspaper and television, and in literature. The standard language is a variety usedin a speech community (Chambers & Trudgill, 2004, p. 4). The chosen variety is the one derived from the most prestigious one used by the privileged and ruling class in society. Additionally, it has the feature of being used for higher functions. The variety is first acquired by those that need it in public and official communications and for any prestigious purposes. Afterward, it is taken over by experts like linguists for further development. To make it standard and easy to be acquired and controlled, experts manage to provide a writing system and elaborate dictionaries and grammar books. Ammon (2004) considers the codification process and script system generation the first step towards standardisation. Once stabilised in a writing system,it can be developed, cultivated and even modernised with new vocabulary by coining or borrowing full words, and even smaller morphemes, from other variety of the same language or other languages. Standardisation is an indispensable process for modern societies; it is among the chief issues and concerns of language policy and language planning. It is also important to mention that language in any society has different status; it can be national, official or both. A national language functions as the nation identity and its people’s unity. It unifies the people, not only socially but also politically and culturally. It is important for a country to have a national language, as it is the symbol of national unity. Unlike a national language, which has a symbolic function, an official language has a rather utilitarian one. It is used by the government to manage the country business and affaires. Even if the two language statuses are different, it is possible for one language to serve both functions.

To choose which variety is standard and which is not is a complicatedand difficult task for linguists as to distinguish between language and dialect is one of the problematic theoretical subjects' matters of linguistics. Macaulay (1997) states clearly: "the use of the term vernacular will probably remain confusing until there is a clear distinctionbetween a language and a dialect" (p.12)

1.1.7.2 Dialect

A dialect is defined in contrast to a language. In the following quotes, a dialect is considered as a sub category of a language, which has no written system, orthographic rules and/or standardised form. "At first glance, the distinction between "dialect" and "language" seems fairly straightforward – dialects are subdivisions of language" (Wolfram,1998). Hudson (1996) agrees with Wolfarm and adds: "a language is larger than a dialect. That is a variety called a language contains more items than the one called a dialect." (p. 32). To distinguish between a language and a dialect there are two criteria. One way set by linguists is based on the feature of 'mutual intelligibility'. That's to say, when different speakers are able to understand each other, it means that they are speaking dialects of the same language. However, if they donot they are using different languages. Later, this view was dropped by Trudgill (1995) as some varieties of one language can happen to be mutually unintelligible. For example, Mandarin and Cantonese, which are spoken within the country of Chinaand share the same writing system, are referred to as dialects of Chinese even though they are unintelligible. In some other cases, there are different languages which are mutually intelligible despite the fact that they do not belong to the same language as it is the example of Scandinavian languages. Accordingly, the authorargues: "The criterion of 'mutual intelligibility' and other purely linguistic criteria are, therefore, of less importance in the use of the terms language and dialects and they are political and culture factors, of which the two

most important are: autonomy and heteronomy." (p.4). He uses the terms autonomous varieties to refer to language and heteronomous varieties to those with which language is heteronomous. They further say that the alternative labels to language and dialect, autonomy and heteronomy, reflect the political and cultural factors rather than the linguistic ones. To show the importance of the political factors in determining the status of a given variety as a language rather than a dialect the author says that: "A language is a dialect with an army and a navy." (Weinreich M. , 1945, p. 13)

The second way of differentiating language from dialect is based on prestige. Language is said to be more prestigious than a dialect. A language is used in official and formal meetings and communications; it is considered of a high value, while a dialect is underestimated and described as "asubstandard, low-status, often rustic form of a language." (Chambers & Trudgill, 2004, p. 3). Moreover the prestige liesalso atthe level of writing; the difference is based on whether the variety is written or not. The one which is written is considered as a language, but the one which is not scripted is regarded as a dialect.

From a genetic and historical perspective, dialects are regarded as older than the standard languages. Dialects are also seen as a reflection of historical developments of a standard language. The fact that dialects are unwritten and lack standardisation makes them flexible and open to change and development, "they are more natural than standardised languages." (Bussmann, Dialect, 1996, p. 307)As standard languages are static and bounded by strict rules and guidelines; additionally they are not spontaneous. Hence, it can be concluded that a dialect is moderncompared to a standard language. Dialects are open to change and keeping up with development. Both languages and dialects are part of linguistic systems. Scientifically speaking non value judgment should be given to the varieties of a

given language. No variety should be stigmatised and underestimated. In this respects, Trudgill (1995) asserts:

> The scientific study of language has convinced scholars that all the languages, and correspondingly all the dialects, are equally 'good' as linguistic systems. All varieties of a language are structures, complex and rule-governed systems which are wholly adequate for the needs of their speakers. It follows that value judgments concerning the correctness and purity of linguistic varieties are social rather than linguistic. (pp. 8-9)

Sociolinguists dealing with the spoken varieties of language have been uncertain about which terminology to use. They attributed terms like dialect, low variety and vernacular. They later managed to limit their usages to different situations. The term 'dialect' is frequently used to refer to non-standard regional varieties. 'Low variety' is restricted to diglossic situations. And 'vernacular' is sometimes used in alternation with dialect, when referring to the non-standard varieties or the unwritten ones. Some linguists, like Wolfram and Schilling-Estes (1998), say that the term 'vernacular' is a synonym for 'dialect'. However, some other linguists declare that 'vernacular' cannot be a substitute for the term'dialect' as it is also used in other positions rather than referring to the un-standardised variety. Petyt (1980) defines 'vernacular' as: "A form of speech transmitted from parent to child as a primary medium of communication." (p.25). Holmes (2001) explains and illustrates Petyt's quote. He states that if the form transmitted is, for example, Standard English, then Standard English is the vernacular for the child. If the transmitted one is a regional dialect then the child's vernacular is that dialect. It is also used as a reference to the non-official varieties. For example, the French language was regarded as a vernacular in the times when the Latin language was used as the official language for formal communications and education. Labov (1972) uses the term 'vernacular' to denote the 'speech style' used in black Americans' English. He clearly

points out: "[vernacular] is the style in which the minimum attention is given to the monitoring of speech." (p.46).So, it can be concluded that the concept of vernacular is unclear and the term is a polysemousone. It is used in both monolingual and multilingual situations. In the first one, it is used with reference to the variety which is different from the standard one. In the second one, it refers to those varieties which are not accepted in academic systems or any formal settings. In this respect, Macaulay (1997) asserts that the definition and the use of the term vernacular will probably stay confusing until sociolinguistics succeed in distinguishing between the concept of language and dialect, a situation which is unlikely to be fixed.

Another problematic issue in sociolinguistics is the fact of dealing with the concept of 'accent' as a variety on its own or as part of a dialect of a language. Chambers and Trudgill (2004) assert that the two concepts are not well-defined and say:

> The labels 'dialect' and 'accent' […] are used by linguists in an essentially ad hoc manner. This may be rather surprising to many people, since we are used to talking of accents and dialects as if they were well defined, separate entities […] usually, however, this is actually not the case. Dialects and accents frequently merge into one another without any discrete break (p.5).

Trask (2007) sheds light on this and sums it up as it follows. On the one hand, the British linguists consider the term dialect enclosing the grammar and vocabulary aspects, while the aspects of pronunciation are dealt with separately under the concept of 'accent'. It is regarded as a variety that is phonetically and phonologically different from other varieties, which mark the speakers' pronunciation. On the other hand, the American linguists share a different view; and consider the accent as an aspect and part of dialect.

Whenever dialects enter into contact, they generate different linguistic phenomena. 'Dialect convergence' is one of them. This phenomenon denotes the fact that two or more related dialects of a given language enter into contact with each other. But when dialects mix which each other and they develop a new variety this process is termed 'koinésation', and the variety is called 'Koiné'. The term adopted from the Greek word 'Koinós' which means 'common'. In linguistics, the term was at first used to refer to the common trade language of Greece. Originally, the first koiné of the ancient world was the Greek koiné which was later substituted by the Latin. It is as Holmes (2001) defines it: "A unified version of Greek dialects, which after Alexander's conquest became the lingua franca of the Western world, a position it held was eventually superseded, not without a struggle, by Vulgar[2]Latin." (p.41) subsequently, the term is generalised and used to refer to any variety of language (not necessarily a standard one), which develops from several varieties which are regionally interrelated. It is defined by Petyt (1980) and Mesthrie (2001) respectively as "a form of speech shared by people of different vernaculars." (p. 25) and as " a language variety that has arisen from contact between dialects of the same language." (Koiné, p.485)

Dialects of any language are divided into two types: regional and social dialects. Wolfram (1998) states that:"the term dialect is used to refer to any regional, social or ethnic variety of a language" (p.167).The regional dialects develop when speakers are separated from each other geographically. The social ones are those used by a certain social stratum or group. Both dialects be it a regional or a social one display the speakers' belonging and membership.

[2]The author used the adjective 'vulgar' to mean colloquial or spoken

1.1.7.2.1 Sociolect, Regiolect and Idiolect

A sociolect or a social dialect is a variety spoken by a particular social group. To use Trudgill's words: "It is a variety or lect[3] which is thought of as being related to its speaker's social background." (Trudgill, 2003, p. 122). This kind of definition was later criticised. To describe a sociolect as a variety of language which is determined by the social environments of the speaker, or as any variety which is associated with a certain social group is ambiguous, indefinite and could imply that this variety correlates with different social variables such as: age, gender, profession, education and ethnicity. Therefore, to avoid any kind of confusion and to demonstrate that the concept is only limited to the variation of social class,some linguists like Holmes (2001) equate the term 'sociolect' with the one of 'class dialect'.

Regiolect, also known as regional dialect, is a language variety spoken in a certain geographic area. This dialect is determined by the geographical factors rather than the social ones, and used by all the people of different social backgrounds of that specific area. Relatively, the speech of a given locality differs at a certain level, even slightly, from the speech of another. Regiolects are not clearly delimited one from the other; they form 'a continuum'. The dialect continuum is a network of dialects which are geographically adjacent. These dialects are rather mutually comprehensible, as the differences existing between the neighbouring dialects are regularly small. However, this comprehensibility oftendeclines and the differences accumulate as distance between the dialects increases.The difference between the social variation and the geographical one is represented in the following figure. The social variations are layered on top of one another and the geographical one is formed by different dialects spread out side by side.

[3]Used by sociolinguists to refer to any distinguishable variety of language. It is used as a synonym of the concept 'variety'.

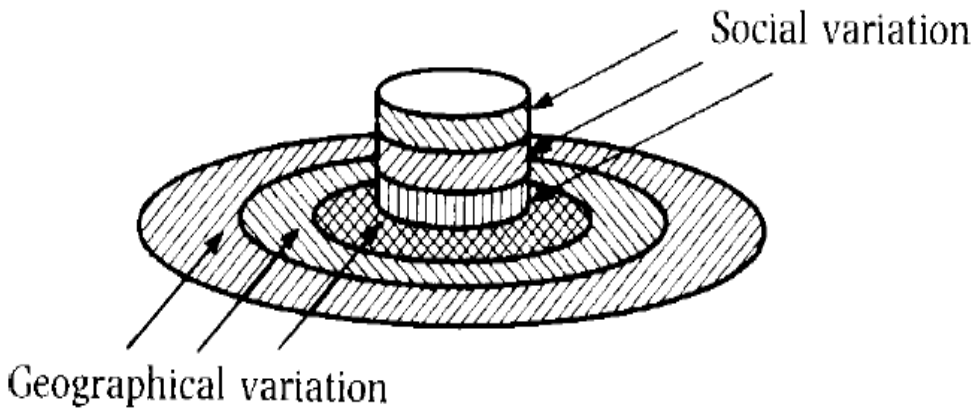


Figure 1: Social and Geographical Dialect Variation[4]

The relationship between the two types of dialects is a complex one andnot easily determined. Some state that both dialects correlate with each other. Some others assert that there is no significant correlation between the regional variations and the social ones. Hudson (1996) argues:

> Although, in principle, a (regional) dialect indicates a speaker's geographical origins whilst a sociolect reflects his/her position on a social hierarchy, this distinction is difficult to uphold in practice. In the English-speaking countries all dialects typically correlate with both regional and social factors (Cited in. Durrell, 2004 p.202)

However, this correlation is not universal. Not all the regional varieties are linked to the social ones. Taking the diglossic situation of Algeria as an example, the regional dialects regarded as low varieties do not have any social implications.

Unlike sociolects and Regiolects, which are varieties of a whole group, an idiolect is a linguistic system proper to each individual speaker. The term has a Greek etymology; it is composed of 'idios' meaning one's, own or personal and 'lektos' signifying a chosen expression or word. This personal manner of expression including features of pronunciation, lexis, syntax and even pragmatics is apparent in an individual speech and distinguishes the

[4] Figure taken from (Aitchison, 2013, p. 40)

speaker from the others of the same dialect. Some scholars, like Kuhl(2003), assert that an idiolect is not only restricted to the linguistic system it is also the speaker's speech habits and mannerisms. Bloch (1948) was the first one to provide an exhaustive definition to the concept of 'idiolect'. He defines it as "The totality of the possible utterances of one speaker at one time in using a language to interact with one other speaker." (p.7)Additionally, this personal variety when shared by many other speakers forms a sociolect. In this sense, Llamas, Mullany, and Stockwell (2007)point out that"such similar but not identical idiolects make up the sociolect." (p. 216).

1.1.7.2.2 Isogloss

Investigators dealing with dialects and their characteristics represent and plot their findings and result on maps. The maps do not illustrate any topographic feature; they instead show, for example, the pronunciation variations of a given word across an area. The gathered maps form what is known as dialect atlases. The purpose behind generating such atlases is to display the geographical boundaries of a given linguistic feature distribution and to distinguish the areas where certain features are found from those in which they are absent. To limit these features, lines are drawn on the maps and such lines are termed 'isoglosses'. The isoglosses sometimes correspond with the political or the geographic boundaries. However, it happens that the isoglosses demonstrate that a certain linguistic feature spreads and overlaps the official and national borders. (Holmes, 2001).

Theoretically, when the distribution of the linguistic features concerns the phonetic ones,the line drawn on the maps to delimit the areas where these features are used is called 'isophone'. Accordingly, Robbins (1964) considers that "when these lines connect phonetic boundaries they are called isophones." (p.42). However, when the boundaries are the ones demonstrating the lexical features, they are called 'isoglosses'. However, in practice, the term 'isogloss' is used as a common one for both types of boundaries.

Isogloss has also a Greek etymology; it is composed of 'isos' which means similar and 'glossa' to mean a tongue, language or a dialect. Kurath (1949)criticises the terminology and says that the isogloss modeled from and inspired by terms like 'isobar' (a line which demonstrate areas of the same atmospheric pressure) and 'isotherm' (a line that shows areas of the same temperature) denote similarity. However, in reality isogloss separates rather than gathers. Hence he suggests coining the concept 'heterogloss'.Chambers and Trudgill (2004)give a more distinctive definition of hetergloss. They argue that isogloss and heterogloss cannot be used interchangeably. They further add that a heterogloss is formed when two line are adjacent. Each line connects areas which share the same variant. Both lines' edges form a kind of a no man's land. They illustrate the two concepts in the following figures[5]:

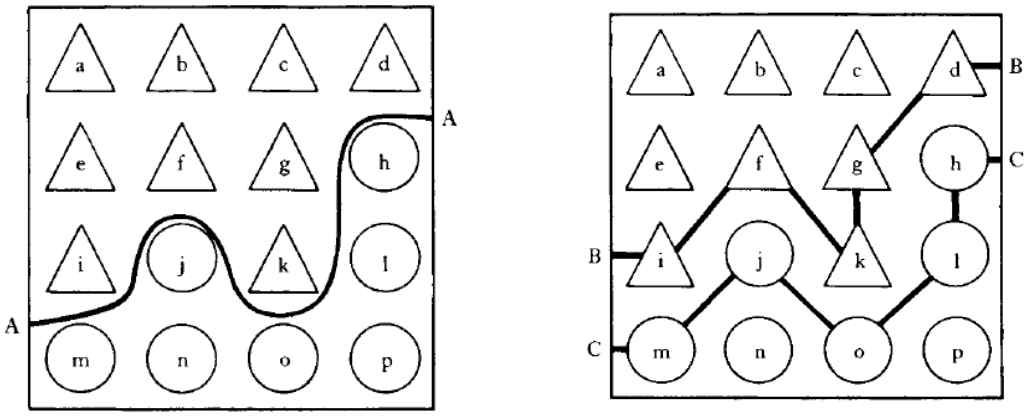


Figure 2: Isogloss and Heterogloss

In figure 1, there is only a single line 'A' which separates the region where anyfeature Δ is found from the region where its counterpart O is found. However, in figure 2: Two lines separate the regions where Δ andO are found. The lines link speakers with featureΔ (line B) and those with featureO (line C). The theory was later dropped and Chambers and Trudgill themselves assert that:

[5] Figures taken from (Chambers & Trudgill, 2004, p. 90)

> The distinction between isoglosses and heteroglosses does not, however, carry much weight. Trivially, the two are exactly equivalent if there is not in fact any speaker in between. […] in this case isogloss and heterogloss make the same arbitrary. […] it is no doubt because the two representations of dialect boundaries are virtually equivalent that they have both remained in use, rather than one supplanting the other. The single-line isogloss shown [in figure 1] has been much more common. (p.91)

Kirk (2001) provides a clearer picture of the concept of isogloss. He says that the lines drawn on maps have different functions and can be given different interpretations. He views that the line is considered as a perimeter boundary when it includes the same language features and in this case it is given the name of isogloss. The line that he calls "midway" is the one that contrasts various languages. Hence, the term heterogloss can be attributed in this case. Moreover, he tackles the concept of the 'transition zone'. It is the area that falls between the two sides of a line. The verities on the side of a line are different from those which occur on the other side, but those in between are transitional.

All of the three concepts be it isoglosses, heteroglosses and even transition zones are fundamental mechanics in generating maps and atlasesand are the main concern of geographical dialectology. All the key concepts of the discipline of dialectology are discussed in the second part of this chapter.

1.2 Dialectology

As it is discussed above, the sociolinguistics' branches are not evidently divided. Researchers do not agree on the way that sociolinguistics should be divided into subfields. Dialectology is considered by some linguists, like Piller (2005), as a subdivision of sociolinguistics. However, it is regarded by others as an independent branch from sociolinguistics and seen as a sub-field of linguistics. Bussmann (1996) says: "[dialectology is

a] linguistic sub-discipline concerned with dialect" (Dialectology, p.310). Kretschmar (1995) declares that dialectology and sociolinguistics are similar and yet different from each other. He describes them as "same coin, different currency." (p.1) He discussed the nature of differences between both disciplines and concluded that the findings of dialectology are relevant for use by sociolinguists. Hence, sociolinguistics is a framework into which dialectology fit naturally and contribute significantly.Chambers and Trudgill (2004) explain the differences between the two disciplines as follows: "For all their differences, dialectology and sociolinguistics converge at the deepestpoint. 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." (pp. 187-8). They add that whenever both disciplines interact the term 'sociolinguistic dialectology' is given. So, dialectology is an independent branch of linguistics that has a lot in common with other linguistic branches. In the authors' words; "Dialectology is to some extent an autonomous discipline, with its own goals and methods.[…] we also note its common ground with other branches of linguistic science, especially phonetics, historical linguistics and sociolinguistics." (Chambers and Trudgill,2004. ibid)

Dialectologists have as an ultimate aim to describe and analyse -using a set of techniques in collecting evidence- the speech differences and dialects variances between speakers of different regional backgrounds. They also delineate and delimit the dialect areas and enclose each linguistic feature, isolating it from the surrounding ones. In dialectology, two approaches may be adopted either the synchronic or diachronic one. The synchronic approach studies the dialect system at a given point in time. However, the diachronic one explains and describes the evolution of language and the variation formation over time. This study of regional variations is the bases of dialect atlases production and dialect maps making. The discipline helps the investigators to study the dialect diffusions as well as the changes and developments

of dialects. Dialectology, also known as dialect geography, is a subfield of linguistics; it started to attract the attentions of the researchers in the late nineteenth century. (Newbrook, 2002; Viereck, 2005)Chambers and Trudgill(2004) provided a historical outline of dialectology and recite the milestones and most important contributions in the field. According to them, Wenker (1876) designed and administered the first dialect survey. It was directed to the schoolmasters of Northern Germany. The survey consisted of a list of sentences written in standard German that the sample was meant to transcribe them intheir local variety. Based on the results and findings of the survey,Wenker was able to draw dialect maps, bounded them and published them in an atlas entitled 'Sprachatlas des Deutschen Reichs' (Speech Atlas of the German Empire). This work was enormously influential; other linguistic Atlases were produced later. However, many researchers dropped this method of surveys, as they were time consuming; they usedface-to-face interviews with the help of a specialised and trained fieldworker. It was the case of the atlas of Italy and southern Switzerland in 1940 by Jaberg and Jud in addition to the Word Geography of the Eastern United States in 1949 by Kurath. Since then, many atlases around the world were published and recent ones are still under study.

With time, dialectology entered into contact with other disciplines and got influenced by some. New branches have seen the light and were the centre of interest of various scholars. In the beginning of the twentieth century, dialectology got engaged into a new method of work and a different objective as many researchers were interested to know how the language variations are perceived by non-linguists. They were asked how they perceived the existence, the origin and the functions of these language differences among dialects. Accordingly, "An interest in non-linguists' views of areal linguistics arose in the last decades of the twentieth century is called *perceptual dialectology."* (Viereck, 2005, p. 267) The same view is shared

by Meyerhoff (2011) in the following quote; she clearly states the objective of perceptual dialectology:

> In perceptual dialectology, the beliefs and thoughts that non-linguists have about language are used to distinguish varieties. People's perceptions about language, whether descriptively accurate or not, are just as important to the researcher as the objective facts about how speakers talk. (p.65)

The early twentieth century is also known for the emersion of structural linguistics whichrelatively influenced dialectology. The interest in the semantic field theory is one of the impacts of structural linguistics upon dialectology. At that period, linguists likeU. Weinreich(1954) start talking about a sub-field called ‘structural dialectology’. Its main objective is to study linguistic features as part of structures and systems rather than treating them in isolation. Moulton (1960) points out that “Dialect researchers should be aware of varieties as having systems, and not rely on atomistic phonetic transcriptions alone”(Cited in. Chambers & Trudgill, 2004, p. 34).Another development of the 1960’s is the one of ‘generative dialectology’. It has the description of variation, mainly phonological one, as an aim for it is inspired by generative phonology and it is not concerned with the collection of data or the explanation of usage patterns. The generative dialectology has been practiced by generativists rather than by dialectologists. The most significant work in this field is the one of Newton, who works on Modern Greek dialects in 1972(Newbrook, 2002). From the beginning of the 1960’s, dialectologists were interested in studying not only the regional dialects but also the social dialects ones and urban dialectology has seen the light (a full description of urban dialectology and a comparison between the regional and urban dialectology is developed in the coming section of this chapter). Dialectology resurged and was upraised in the 1980’s. Many projects and atlases have been under investigation like: Pederson’s linguistic Atlas of the Gulf States, those of regional projects directed by Alvar in

Spain and another one in France, sponsored by 'le Centre National de La Recherche Scientifique'. According to Chambers and Trudgill (2004), this resurgence was due to the technological development. In the past, survey designing and data gathering was time, efforts and money consuming. However, using technologies such as computers helped in overcoming these hampers. Computers helped in gathering and storing data, in matching similar information and in calculating complex equations. They were capable of examining a wide range of non-linguistic factors with the help of reliable statistics. Researchers such as Cedergren and Sankoff (1974) developed a computerised method of variation analysis. The innovations of thesoftware called 'VARBRUL'[6]werea prompter to the discipline. Hence, using this computing, technological and statistical method in studying language variations helped in the emergence of a quantitative and computation branches of dialectology called 'dialectometry'. It was as the researcher described it:

> This branch of linguistic geography, which makes use of highly sophisticated statistical methods, is called dialectometry or dynamic dialectology. The procedure involving isoglosses/heteroglosses is a sample of a sample, the dialectometric approach is more objective and exact because it is capable of taking into account all the available linguistic data collected in a certain area. Dialectometry sets off the linear approach of traditional dialectology with an areal one. Its methodological procedure is based on the question of identity or non-identity of two linguistic forms.(Viereck, 2005, p. 267).

1.2.1 Traditional vs. Modern Dialectology

Dialectology was predominantly geographical as before the 1960's linguistic theories were not socially oriented. Traditional dialectologists' primary aim was to study rural dialects; their ultimate objective was to get as more conservative data as possibleto record and save the dialect before it vanished or to see the dialect distribution of linguistic items as well as to

[6] Constructed from the combination of '**var**ia**b**le **rul**e'

produce dialect maps, atlases and dictionaries. In traditional dialectology, also known as dialect geography, regional or rural dialectology, it was assumed that the differences of dialect variations could be best observed using the *NORM*$_S$. These (**N**on-mobile **O**lder **R**ural **M**ales) are said to speak a pure form of a dialect. Later, this measure was criticised of being unsystematic and accused of being interested only in regionalisms. Moreover, a reliable sociolinguistic study should not be only restricted to old, rural and males as a population of study, but it should include other social variables such as young, women and not only rural but also urban participants. Chambers and Trudgill (2004) defend this view and affirm that:

> All dialects are both regional and social. All speakers have a social background as well as a regional location, and in their speech they often identify themselves not only as natives or inhabitants of a particular place but also as members of a particular social class, age group, ethnic background, or other social characteristic. The concentration of work on the language of NORMs and the working class, it was therefore realised, had led to considerable ignorance about the dialects spoken by other social groups. (p.45)

Dialectology assumed its modern form in the nineteenth century. It shifted its interests from studying the dialects' variations geographically to dealing with and analysing the linguistic variables that correlate with the social aspects and highlighting the relationship between the linguistic and the social variables. Modern dialectology, social or urban dialectology had as its objective the study of the social dialect taking into consideration language variation and change; it also moved its interest from rural areas to large urban zonestaking into account other social variations as age and gender. Research methodology was reassessed and new informants /population selection and interview design were adopted. With the modernisation of dialectology and the emergence of urban dialectology, many dialectal research works were conducted in the USA and elsewhere like the UK and other European countries.

The fact that dialectology shifted its interest from regional to social dialects, and the creation of a branch called social dialectology contributed in the emergence and development of sociolinguistics. Sociolinguistics takes its bases and theories from social dialectology. The two disciplines share a lot of features and have a lot in common. Some authors go on saying that social dialectology is sociolinguistics itself. In Kerswill's (2004)own words: "There are few references to 'social dialectology' in the indices of encyclopaedias and textbooks: perhaps it needs no definition, because it *is* sociolinguistics." (p.22)

So, it can be concluded that both types of dialectology have the same objective, which is to study linguistic variations. However, they differ in the way in which they deal with these variations. Traditional dialectology investigated the dialect variations without any correlation to other non-linguistics variables. Modern dialectology demonstrates the correlation that exists between linguistic and social variables.

1.2.2 Arabic Dialectology

It was not until the twentieth century that the majority of the Arabic dialects attracted the interests of the researchers -for some minority is was much earlier-. Scholars were only focusing on studying classical Arabic and modern standard Arabic. The dialects were stigmatised and thought of being unnecessary. In this respect, Embarki and Ennaji(2011)states: "For a long time, Arabic native scholars and Arabists had been relatively unaware of the interest to study Arabic dialects. They were only interested in Classical and Modern Standard Arabic, because dialects were perceived as faulty speech." (p.VII).The description of the Arabic dialects was first produced by Arabist scholars. They were the ones who conducted studies and provided surveys. Their primary aim was to analyse, study and compare the dialects to the standard language in order to have a better understanding of its evolution. Cantineau (1955) provided an overview of the Arabic dialectology. He asserted that at that period dialectology studies in Syria, Lebanon, Palestine and Morocco were meagre

and that there were no dialect geography and not enough grammar books and dictionaries. Sobelman (1962) reviewed and criticised six articles written by different authors about six main Arabic dialects: Syria, Egypt, the Arabian Peninsula, Iraq, North Africa, and Malta. He agreed with Cantineau's opinion about the Arabic dialectology's status and said that much needed to be done in the field. Abboud (1970) examined the progress made in Arabic dialectology and confirmed that numerous weaknesses were taken into account. Since Cantineau's review, numerous grammars and dictionaries have been published, many neglected areas' dialects have been studied and an increased number in trained Arabic linguists and dialectologists has been noticed. The syntactic system of the Arabic dialects was studied by Rosenhouse (1976) who provided an inventory of the clauses in different dialects systems. Harning (1980) studied the analytic genitive within and between the Arabic dialects. Retsö (1983) dealt with the different manifestations of the passive voice in different Arabic dialects. Phonology also attracted the interest of many scholars. For example, Fischer (1967) described the syllabic structure and both the quality and quantity of the vowel sounds in several Arabic dialects and provided a comparison of his findings to the Classical Arabic system. Abdo (1969) studied the Arabic phonology and gave a lot of importance to studying the types of stress. Grotzfeld (1969) worked on the accents of the Arabic dialects. Eisele (1987) provided a historical outline of the major works in the field of dialectology done in the Arab World. He cited the works not following their chronological order, but he categorised them based on the political and geographical areal division. Eisele's method has been adopted and recent works and studies have been added to the listed works.

Prior to the sixties, the Arabian Peninsula Arabic dialects lacked descriptions. However, with the work of Johnstone (1967) the situation changed and the dialects became among the best studied Arabic dialects. His work consisted in describing the dialects of Kuwait, Bahrain,

Qatar, Dubai, Abu Dhabi, and Bruraimi[7]. The Meccan Arabic was phonologically described and analysed by Ingham (1971) and Bakalla (1979). Prochazka (1990) conducted a linguistic study and described the Arabic spoken in Al-Qtif[8]. The Arabic variety spoken in Qatar was studied by researchers such as Al-Muhannadi (1992). He described the dialect of Qatar and focused his study on the women's speech. Ingham (1982) contributed to the Arabic dialectology with his work, which provided a description of the dialects spoken in Kuwait, Najd[9], and southern Iraq. The study also included a comparison of the dialects and compilation of dialect maps. Concerning the Iraqi dialect, Al-Ani (1976) studied the dialect, its categories, its variations socially and geographically in urban, rural and nomadic as well as north, central and south. Abu-Haidar (1992) studied the effect of MSA on dialect convergence in Baghdad. Holes (1983) dealt with the Bahraini dialect. In his dialectal study he described the differences between Sunni and Shiite speech as well as the differences that exist between sedentary and nomadic dialectspeakers. Diem (1973) conducted a dialect survey of Yemeni dialects. The results were compared and the differences between the various Yemeni dialects were extracted. Behnstedt (1985) succeeded to produce the dialect atlas of northern Yemen, which was among the first Arabic dialect atlases. In regards to the Levantine dialectology, they were among the first to attract the attention of researchers. Cantineau (1939) analysed and compared the sedentary dialects of Syria, Lebanon and Palestine. With the contribution of Helbaoui, Cantineau (1953) described the dialect of Damascus and created an elementary text book. Later, Grotzfeld (1964) offered a thorough phonological and morphological description of Damascus dialectal Arabic. Barbot (1981), on the other hand, focused only on the phonological side of the dialect and studied the accent and syllable structure of Damascus variety. Jastrow and Kazzarah (1984) dealt with Aleppo dialect. They provided a text collection and gave the phonological specificities of the dialect. Lebanon also benefited from

[7]an oasis town in north-western Oman
[8]Is a governorate and urban area located in the east side of SaudiArabia
[9]Is a central region in Sausi Arabia

dialectal study. It was among the early areas studied since the dialectology research in Lebanon goes back to 1915. Bergsträsser (1915) provided a phonological description of the dialect along with text material. Fleisch (1974) also contributed with a collection of works of different Lebanesevarieties: Zahle, Shim, Sghab, and Zgharta. Palva (1965) devoted his study to describing the vowel insertion and deletion of the Arabic dialects spoken in Galilee. Cleveland (1967) also treated the Palestinian variety. However, his emphasis was on velarisation, vowel length and stress. He also tackled some aspects of morphology and precisely the numerals of the dialect of Dawayimah[10]. Rosenhouse (1982) provided a detailed description of the Bedouin dialect of Palestine. He included syntactic features such as negation and verb tenses. Dialectology in Egypt was not much developed before the sixties. Abul-fadl (1961) is considered among the first research works in dialect geography in the country. His study described the Ach-Charqiya[11] dialect. The phonological description of the Egyptian dialects was accomplished by some researchers like Drozdik (1973) who dealt with the vowel system of the Arabic dialect of Egypt. Larudee (1973) treated the stress in the Cairene dialect. Morphologically speaking, Khalafallah (1969) studied and proposed a morphophonemic analysis of the Saidi dialect. Abdel-Malek (1972) described the form classes of the adjectives, nouns, and verbs. Concerning syntax and semantics, there are two significant works. The one of Wise (1972) who reviewed the adjective-noun and verb-nouns concords in the dialectal Arabic spoken in Egypt, and the one of Woidich (1980) who discussed the relative pronouns use and their role as conjunctions in some contexts. Henkin (1993) discussed the linguistic features of the Bedouin dialect of the Ahaywat[12].

On the left side of the Arab word, dialectological studies started much earlier than it did on the right side. According to Cantineau (1955) the Maghribi dialects represented the best-known dialect area in the Arab world. Generally, the North African dialects wers studied and

[10]A town near Herbon
[11] In the northern part of Egypt
[12] Tribe in Sinai Peninsula (Egypt)

their shared features are analysed by many scholars like Willms (1972), Grand'henry (1975) and Marçais (1977). However, treating each dialect separately, the Libyan dialects were meagerly studied. The most important workwas the one of Mitchell (1952) who analysed the syllable structure rules. Another one was that of Owens (1984) who produced a descriptive study of the dialect of eastern Libya. Tunisian and Moroccan dialects attracted the attention of the dialectologists and were more studied in comparison to the Libyan ones. Two Tunisian dialects benefitted from dialectological descriptions. They were the dialect of Djemmal[13]and the ones of Gabés by Skikstudied by Baccouche (1969). Cohen (1970) offered a description of the dialects of Tunisia and focused on the differences between the Muslim and Jewish dialects present in the area. Talmoudi (1980) produced a descriptive study of the dialect of Susa and a comparative one, comparing the studied dialect to the other Tunisian dialects. Bahloul (1994) conducted a morphological study of Tunisian Arabic. He studied the inflections, negation and the clausal structure. The Moroccan dialects were also dealt with. Many studies were conducted about the dialects spoken in Morocco. Rovner (1970) provided a morphological study of the verbs in the Moroccan dialects. Rosenhouse (1977) worked on the conjunctions functions in the Arabic dialect of Morocco. Heath and Bar-Asher (1982) devoted their analyses of the Moroccan dialect in studying the Judeo-Arabic dialect of Tafilalt[14]. Bergman (1993) analysed the syntactic system of the Moroccan Arabic proverbs. In the same year, Caubet described the linguistic system of the Moroccan Arabic. The Mauritanian dialect received little attention from dialectologists. The only works devoted to this region were the ones of Cohen and El Chennafi (1963) who studied the Grammar of the dialect of Hassaniya[15], and the one of Al-Any (1967) who provided the features of the Mauritanian dialect.

The coming section is a detailed overview of the Algerian dialectology.

[13] Is a city in the Monastir Governorate in south Tunisia
[14]A town in south-eastern Morocco
[15] Spoken by the Bedouin tribe of Beni Hassan in Mauritania

1.2.2.1 Algerian Dialectology

Like many Arabic dialects, the Algerian dialects have attracted the attention of many dialectologists. The Algerian dialectology research can be classified under two periods. The first studies were conducted during the French colonisation of the country. The second period is the one after the independence when Algerian dialectologists and experts could make their contribution to the field.

1.2.2.1.1 During the French Colonisation

From the beginning of the French occupation of Algeria, there was a necessity of communication between the indigenes and the French to manage the country's business and affairs. As a means of communication, a 'lingua franca', a mixture of Italian, Spanish and some provincial Arabic words, was used at that time. This variety was mainly employed and understood in the coastal cities as it was the communication tool between seafarers and their suppliers. However, the restricted vocabulary of the lingua franca could not be permitted in the administrative and military needs. This obliged the new government leaders to learn and adapted the language of the country. So, the Arabic language learning progressively spread among the army officers and administrators, who were taught by the military interpreters. The first publication by the French government of an Arabic language guide book was in 1832 by Pharaon, an army translator and Arabic language teacher, who published a book entitled 'Grammaire Arab du dialect local' (Arabic grammar of local dialect). In 1836, Delaporte published two articles in a linguistic journal; one dealing with the Berber vocabulary and the other one was a French-Arabic conversation guide. In 1838, a bylaw established by the French government obliged every French functionary to learn the Arabic language. The authorities were aware of the importance the Arabic language mastery for the dominance of the country. Teachers were encouraged to teach the Arabic language; as many classes were open, competitions were held and rewards offered. Researchers and

dialectologists were encouraged to study the Arabic language. The government made the printing and the publication of books and scientific articles available. They were solicited to study the different dialects and varieties present in Algeria. In a letter directed to the French monitors in Algeria in 1837, Bresson, a civil intendant, affirmed the governmental directives concerning the Arabic Language teaching.

> L'enseignement de l'arabe méritait la plus sérieuse attention de la part de l'administration civile, […] en grande partie, le succès de notre vaste entreprise, la colonisation du pays en dépendait […] dans le courant de cette année ou des suivantes, on encourage et propage cette étude. Ouverture de nouvelle classes ; achat de livre, impression d'ouvrages élémentaire, récompenses, concours. […] les chercheurs ne doivent pas refermer leurs études dans le cercle de l'idiome algérien, mais qu'ils les étendront jusqu'à la langue des kabaïles[16,] et jusqu'aux divers dialectes dont se servent les tribus des plaines ou des montagnes, dès que nous pourrons, en toute sécurité, pénétrer au milieu d'elles. (Cour, 1924, pp. 34-5)

> The teaching of Arabic language deserved the most serious attention from the civil administration, […] in a large part, the success of our vast enterprise, the colonization of the country, depended on it [...] during this year or in the subsequent ones, the study of the Arabic is encouraged and propagated by opening of new classes,purchasing and printing basic books, granting awards and launching contests. [...] The researchers must not narrow their studies to the circle of the Algerian idioms, but they have to extend them even to the language of the kabaïles, and also to the various dialects used by the tribes of the plains or mountains as soon as we can, safely, enter them.) (Our own translation)

[16]It refers to the Berbers

Later, Caussin de Perceval published different editions of 'Grammaire de l'Arabe vulgaire' (Grammar of vulgar Arabic) Cour (1924) described the benefits of this book as follows:

> Un bon livre dont on peut tirer un très bon parti, est la nouvelle édition de la grammaire de l'arabe vulgaire de M. Caussin de Perceval […] cet ouvrage, à touségards si remarquable, réunisse sous un même coup d'œil formes spéciales des différents dialectes, il y a là avantage incontestable pour ceux que des connaissances préliminaires mettent à même d'apprécier ces variations. (p.31)
>
> (A good book from which one can draw much benefit is the new edition of the grammar of the vulgar Arabic of M. Caussin de Perceval [...] This workis, in all it respects, so remarkable;it brings together inone glance the special forms of the different dialects, which is an undeniable advantage for those who have preliminary knowledge to be able appreciate these variations.) (Our own translation)

Cour (1924) affirms that by the end of 1847, there were four Arabic schools in the northern part of the country: two in the capital, one in Oran and another one in Constantine.

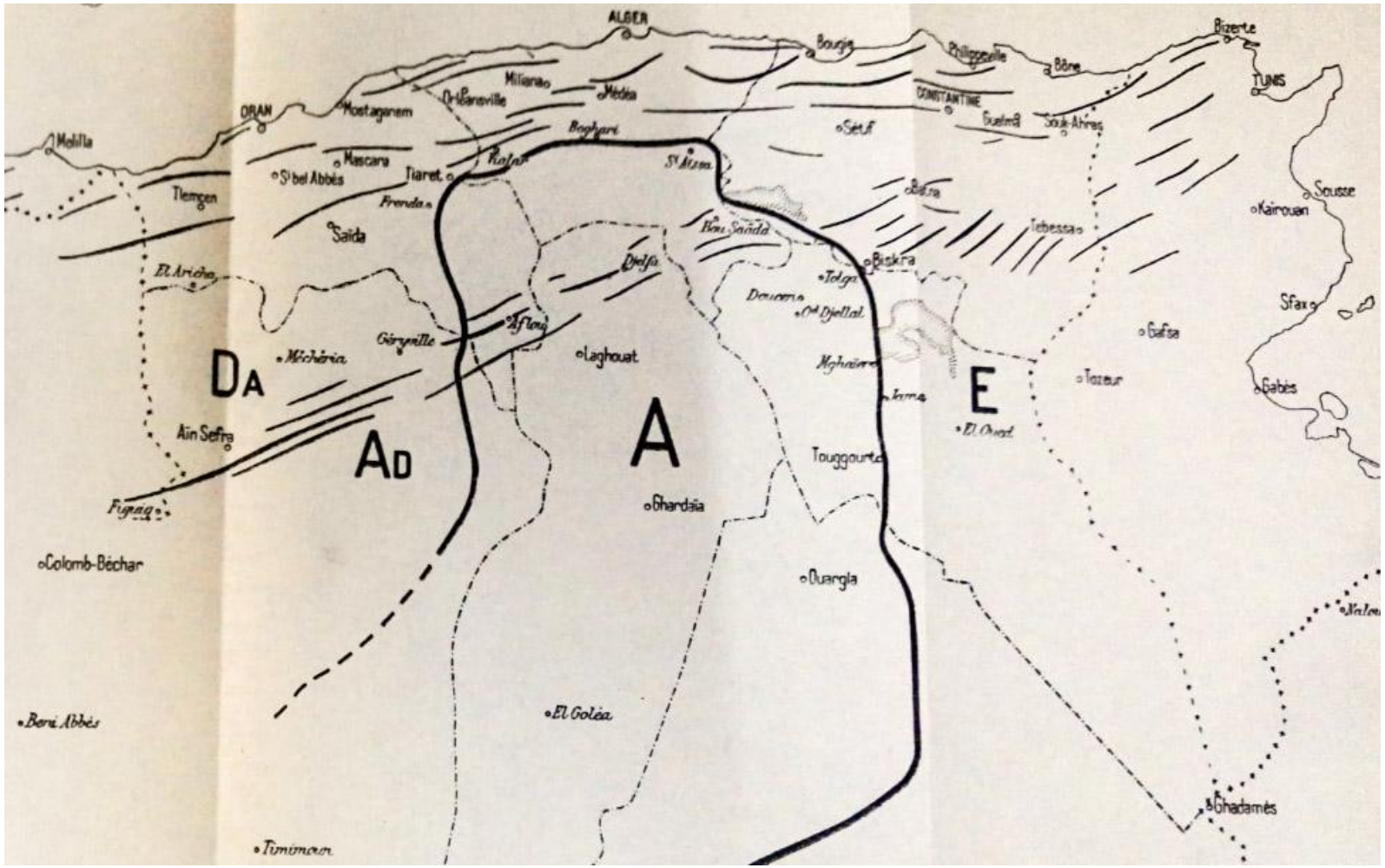
At the beginning of the twentieth century, most descriptions contained rather a phonological or a morphological treatment of the dialects of Algeria. The studies were influenced by the work of Gillieron and Edmont, who published, in the first decade of the twentieth century, 'Atlas linguistique de la France' (Linguistic Atlas of France). Gillieron and Edmont employed face-to-face investigation and a phonetic questionnaire filled by a fieldworker; taking into consideration the age and the Gender of the participants being part of the work under study. Marçais (1902) in his work about the dialect spoken in the city of Tlemcen incorporated both social and geographical information in the dialect survey. Marçais's dialect investigation provided a research model for the future urban dialect surveys. Mercier (1910) provided a thorough description of the dialect spoken in Constantine. A

decade after, Cohen (1912) studied the variation and the phonological variables that existed in the dialect of Algiers. He compared the Jewish and the Muslim dialects present in the capital city. The linguistic comparison allowed the author to extract the loan words and their foreign origins. In respect to borrowing, Bencheneb (1922) investigated the lexis of the Algerian dialects and substracted the loan words of either Turkish origins or of Persian ones. Cantineau (1937, 1938, 1940 and 1941) published four articles dealing with the three departments of Algeria respectively: Algiers, Constantine, Oran and another one in the region of the Sahara. Within these investigations, Cantineau's objective was to find the historical descendants of the sedentary as well as the Bedouin population. In trying to characterise the speech of the main dialect areas, almost all surveys were primarily interested in the development of dialect sounds and forms in comparison to Modern standard Arabic and all the studies were historically biased. The data were designed more to find the historical descendants and the settlement history than to establish the then social, structural system study of each locality. He further succeeded to divide the Algerian Arabic dialect of the Sahara into different varieties. He labeled the dialect as 'E' the dialects spoken in the oriental Erg[17] and El-Oued oasis and the southern part of the department of Constantine. Dialects 'A' are the one spoken from Boghari[18] to the Tademait[19] plateaus and from Oued Righ[20] to Occidental Erg[21]. They were also used by nomad tribes like: Larbaas, chaambas and Oulad Nail. 'D' was a label which was not attributed by Cantineau but rather by Marçais W. (1908) to designate dialects spoken in Oulad Brahim[22] of Saida. So Cantineau called 'D_A' dialects which resembled the features of 'D' but were influenced by the ones of 'A', like the variety used in Ain Sefra[23] and

[17]It is s a massive dune region situated in north east of Algeria, between Hamada de Tinrhert and Tademait plateau
[18] Also called Ksar el Boukhari, is a city situated in Médéa in the north of Algeria
[19]It is a region located in north of Ain Salah in the wilaya of Adrar.
[20]It is an agricultural region in south-east of Algeria in the wilaya of Touggourt.
[21]It is a massive dune region as well; it is limited in the south east by the Tademait plateau, in the west by Oued Saoura,in the north west by the Saharan Atlas
[22] In the north east of Saida, which is situated in the north west of Algeria
[23]It is a city in the wilaya of Naama, situated in the north west of Algeria

Méchéria[24]. And those named 'A_D' were dialects 'A' and were influenced by the characteristics of 'D'.The best example of such dialect was the one spoken in Géryville[25]. The map on the following page shows Cantineau's (1941) dialects distribution:

[24]It is also a city in Naama
[25] Known as El Bayadh in the present times



Map 1: Cantineau's Division of Algerian Dialects

Under Cantineau's influence many dialectologists were preoccupied with the sedentary/Bedouin approach in studying the dialects. Ostoya-Delmas (1937), for example, conducted a study and published a paper about the dialect of Philippeville[26]. The results were set on a map, isoglosses showing the boundaries of different usage were drawn and a list giving a clear picture of the regional distribution of certain features was provided. Thanks to Cantineau's projects and papers, the Algerian dialectology made a beginning and spread afterwards.

In the second half of the twentieth century, a non-historical Arabic Algerian dialectology emerged with the pioneering work of Marçais (1952). His work about the Arabic dialect spoken in the city of Jijel was enormously influential due to its remarkable results, its methodological survey and its instructive and detailed illustrations. Another work devoted to the Algerian dialectology was the one of Peres (1958). In his study, he described the phonology, morphology and syntax of the Saharan region of Algeria.

Under the French rule, the study of the Algerian dialects was politically oriented as their ultimate objective was to examine the different varieties of the Algerian Arabic to get a better understanding of the locale variations in order to dominate and control the population.

1.2.2.1.2 After the Independence

Since the Algerian independence, i.e. 1962, other works dealing with the Algerian dialectology were published. There were three papers published by Grand'henry (1972, 1976 and 1979) about the dialect spoken in Cherchell[27], the one in the region of M'zab[28] and a description of the dialect of Saoura[29]. The author's description was from both a synchronic and a diachronic point of view. Phonological and morphological data were gathered to support the lexical findings in addition to a comparative approach of the local varieties with

[26] Skikda in the present times
[27] A seaport town in the wilaya of Tipaza
[28] Ghardaia in the present times
[29] A desert region in the southern east of Algeria

the MSA. Kouloughli (1979) submitted a detailed dissertation about the verbal system of the spoken Arabic of Sra[30]. The work is a reliable description and an indispensable reference for dialectologists. Concerning CD, Laraba (1981) provided a complete linguistic description of the Arabic variety spoken in Constantine. Ait-oumeziane (1981 and 1986)contributed with two works. The first one is about the phonetic and phonologic description of CD and the second one is about the subject function status in both Constantine and Tripoli dialects. Moreover, in 1991 the research unit at the University of Oran took an active interest in issues of Algerian Arabic dialectology and sponsored a number of publications. In addition, Boucherit (1992) worked on borrowing as he analysed the loan words in Algerian Arabic. More recently, Souag (2005) provided an exhaustive paper describing the main linguistic features of the dialect of Dellys[31]. Kaouache (2008) dealt with the dialect of Jijel. He dealt with the stigmatisation of this dialect at a national level. It may be considered as the new version of Marçais's work. Guella (2011) published a paper about the lexical loans in the Algerian dialects. He investigated the different origins that the lexis of different Algerian dialects is from; he illustrated and listed them in categorised tables. Ammour (2012) was interested in studying the language variation in the speech community of Nedroma[32]. Harrat, Meftouhy, Abbas, Hidouci, and Smaili (2016) studied the Algerian Arabic dialect and introduced its most important features. They included their findings in the realisation of a national project TORJMAN[33]. This national project aimed at a translation of both speech-to-speech models and text-to-speech ones from the Algerian Arabic dialect spoken in the capital to MSA.

There have been several attempts towards the production of dialectal atlases of different Arab countries. Even if, as it has been discussed above, Arabic dialectological

[30] A region in the wilaya of Mila,East ofAlgeria
[31]Town in the wilaya of Boumerdes
[32] Town in the wilaya of Tlemcen
[33]It is a national research project which is totally financed by the Algerian Ministry of Higher Education and Scientific Research; this appellation means translator or interpreter in Arabic

studies progressed in recent years, Arabic geography concerning linguistic atlases production has had some shortcomings. In this respect, Behnshteds (2006) clearly states: “Arabic dialectology has not contributed to the general theory of dialect geography […] Existing Arabic dialect atlases do not have such dense nets of research points as European ones.” (p.585) The author lists the Arabic dialect atlases produced in different regions of the Arab speaking countries. The following table illustrates the chronological production of the atlases hitherto:

Author	Year	Region	Number of Localities
Bergsträsser	1915	Syria and Palestine	67
Cantineau	1940-1946	Horan[34]	60
Behnstedt and Woidich	1985	Egypt	560
Behnstedt	1985	North Yemen	165
Arnold and Behnstedt	1993	Syria	50
Behnstedt	1997	Syria	500
Arnold	1998	Hatay[35]	70
Mejri	2000	Tunisia	250

Table 1: The Arabic Dialect Atlases in the Arab World

Concerning the production of a linguistic atlas in North Africa, in general, and in Algeria, in particular, whichwasplanned inthe beginning of the twentieth century and even in the present years, is fruitless, excluding Tunisia. During the French colonisation, many researchers conducted dialectological studies and summedtheir results on maps intending an atlas for Algeria. In this respect, it is clearly stated by one of the pioneers in the Algerian dialectology: “On a souvent émis des vœux, formé des projets tendant à l’exécution d’un atlas linguistique de l’Algérie ou même de l’Afrique du Nord. […] de réaliser un atlas préparatoire, portant seulement sur une centaine de grand faits phonétiques, morphologique et de vocabulaire” (Cantineau J. , 1936, p. 91)(Vows have been often been madeand projects have been planned for the realisation of a linguistic atlas of Algeria and even of North Africa. […] to realise a preparatory atlas dealing with only a hundred great facts of phonology, morphology and lexis) (our own translation). After the independence, Bouhadiba and Miliani

[34] A town located in south-western Syria. It is also spelt Hawran or Houran
[35] Provence in Southern Turkey

(1999) started a linguistic study by gathering the linguistic features of different regions of Algeria, aiming atproducinga linguistic atlas. As it is the case of many other Maghrebi atlases, the attempts have beenin vain and the project has not yet seen the light. The reason behind this is explained in the following quote:“Aucun état d’Afrique du nord n’a jamais organisé d’études sociolinguistiques ni inclus la répartition géographique des langues dans un recensement de population et les tentatives pour recueillir des statistiques linguistiques sont souvent découragées.” (Mezhoud & ElAllame, 2010) (None of the North African states has ever organised sociolinguistic studies or included the geographic languages distribution in a population census. In addition, attempts at collecting linguistic statistics are often discouraged) (our own translation).

Conclusion

This chapter encompasses definitions and explanations to clarify the disciplines of sociolinguistics and dialectology. In the first section sociolinguistics is best defined as interaction between linguistics and sociology. The role of language in society is highlighted, along with the concept of the speech community. In this research, a speech community is the group of speakers who use and interact with the variety used in the downtown of Constantine. This variety is the feature which makes them different from other groups. In this section, the different variables are explained and the difference between the linguistic and the social ones is underlined. In the present study, the focus is on age and gender as social variables. The crucial role that age is playing in the linguistic variation of the Constantine dialect is studied, as the young speakers use the variety differently from the old ones. The use of the variety by male and females is also to be taken into consideration. In order to study the variety of the speech community of Constantine, it is better to do it under the light of dialectology not on the one of sociolinguistics. Even if, dialectology is considered as sociolinguistics’ branch; it has gained a rather independent status and considered as field of linguistics concerned with

and analysing the linguistic variables that correlate with the social aspects and highlighting the relationship between the linguistic and the social variables in a given speech community.

Chapter Two: Language Change

Introduction

The world around us is on a constant change, due to the progress that human beingsare achieving in all fields of life. The change is affecting all aspects of lifestyles, ideas, attitudes and even used languages. Unlike the other changes, language change is not felt by the speakers. Even if this change is not sensed and felt by then language users, the fact that the language is not static and constantly changing is undeniable. In this respect, Shigemoto (1997) asserts: “We are so intimately connected to our language that we may fail to see its change, in much the same way that our closeness to our children obscures perception of their development, but languages do indeed change.” (p.1).With different spans, all languages of the world face change, which may be manifested through different ways and profiles and caused by different factors.

This chapter is devoted to the concept of language change. The concept of language change is not restricted to the standard language only; it affects any variety of language. The chapter gives an overview of the phenomenon in addition to citing the studies conducted in language change and the methodologies adopted. It also covers the possible correlations that might happen between language variation and change. This is along with the different factors causing language to change and the different types of change resulting. The final section in the chapter deals with the tragic consequence of language change which is language death.

2.1 Language Change

As the ancient Greek philosopher, Heraclitus, in the sixth century B.C, asserts that everything in the universe is unstable and is constantly in a state of change. Accordingly, in his own words: “Everything rolls on, nothing stays still.” (Cited in Aitchison, 2013, p. 3).This

is also relevant for language. Saussure expresses this in the following quote: “Time changes all things: there is no reason why language should escape this universal law” (p.77). For him, the fact that language is unstable and changes over time is a natural phenomenon, which is one of the essential linguistic universals. However, languages are susceptible to change at different rates and for different reasons. Respectively Milroy and Milroy (1998) say.

> Sometimes change is rapid and sometimes it is slow, but there is no reason to believe that there can never be a time when a spoken language is completely stable. It follows that the methods used for studying it should preferably recognize that languages are dynamic and not static phenomena (p.86).

Studies in language change come as a reaction to the ‘puristic’ attitude towards language. Purist linguists hold the belief that language has as Aitchison (2013) says: “an absolute standard of correctness which should be maintained” (p.13). He further gives his opinionabout the puristic movement and asserts:

> It is illogical and impossible to pin down to any firm base. Purists behave as if there was a vintage year when language achieved a measure of excellence which we should all strive to maintain.In fact there never was such a year. The language of Chaucer’s or Shakespeare’s time was no better and no worse than that of our own – just different. (Aitchison, 2013, ibid)

Until the 1970’, linguists agreed on the fact that language being exposed to change is undeniable. However, this change is unobservable. They assumed that the language change process happens very slowly and takes time; this is the reason why it is almost impossible for researchers to detect its occurrence. The change can only be observed and felt afterwards. In this respect, Bloomfield (1933) says: “the process of linguistic change has never been directly observed – we shall see that such observation, with our present facilities, is inconceivable.”(p.347). Hockett (1958) agreed and added:

> No one has yet observed sound change; we have only been able to detect it via its consequences[…] A more nearly direct observation would be theoretically possible, if impractical, but any ostensible report of such an observation so far must be discredited" (p.439).

The synchronic change in language could not be observed, as linguists from the early twentieth century adopted 'a scientific' approach in studying the language and formulate a set of rules. They also determined which language sequence was permissible and which was not. So, in any synchronic linguistic study held on language, linguists were supposed to gather and study the speakers' language with a perfect grammar. They accepted only the well-formed sentences and rejected all the ill-formed ones. Hence language change was not detected in the comparison since many aspects of the language were left out and were not accounted for. Nevertheless, the work of Labov (1966) on language change proved that change is observable. He highlighted the importance of social factors in studying the language and recognised the role of variations both social and geographical (explained in the previous chapter) in indicating the change in progress.

Variation has been always linked to language change. In this respect: "Understanding language change has been at the heart of variationist sociolinguistics from the start of the field."(Meyerhoff M. , 2011, p. 129). The study conducted by Labov (1966) of Martha's Vineyard by comparing old and young speakers reached two major findings. The first one is that language varies in correlation with social variables. The second result is, unlike what was thought about language change in the past, it is possible to predetermine the change before it happens. Meyerhoff (2011) confirmed that thanks to Labov's methodology of studying the language sociolinguistically; he proves that there is a strong connection and correlation between the language variations present in a speech community at a given point in time and the long processes of language change. She stated: "[the] researcher could obtain a window into the long-term change that linguists traditionally only studied at a much greater distance in

time.[…] He showed that synchronic variation(variation right now) is very often the root of diachronic change (change over a period of time)" (p.22). This variety of language usage may provide signs of language change.Bassiouney (2009) provided an example from the Arabic dialects. He says that the fact that thesound /q/ is sometimes pronounced /q/and at other times /g/by the Arab speakers, is a future projection of a phonological change in the Arabic language. It is noteworthy thatlanguage change in the Arab countries is bi-directional. The change can happen from dialect to the standard language or at the level of dialectal varieties. This is explicitly said by Miller (2004):

> The language change is not uni-directionally from dialects towards MSA, but also from sub-standard colloquial variations to urban/regional standard. In case of inter-dialectal contact, speakers who had features close to MSA might drop them and acquire non MSA standard urban/regional features in some context." (p.180)

However, taking variations (explained in the previous chapter) into account while studying language change, linguists must pay attention to the type of variation they are dealing with. Because, not all them are signs of language change and not all of them will lead to language change. Labov (2001) distinguishedbetween variation and change and pointedout the concept of "long-term stable variation" (p.85) like the dental fricatives of English which are both spelled*th*, but in some words this spellingis pronounced /ɵ/ like in *three* and in others it is /ð/like in *that*. Mas Miralles (2003) summarised the idea and wrote:

> Variation and language change become two parallel phenomena, since one and the other concept constitute two sides of the same linguistic process. Even so, it is important to note that where we see variation we cannot always assume that this is linguistic change, given that within synchronic variation we have to distinguish between stable and unstable variables. On the other hand, whenever we find language change it is because we have language variation. It is only in this second instance, then, that we can argue that variation – in this case unstable variation- means linguistic change is in progress. (p.3)

All types of change involve variation, the old and the new co-exist together. This leads to 'fluctuation' between the past and the present variant which is one of the language change characteristics. Hence, it can be concluded that any type of change involves variation. However, the reverse is not possible since a variation can exist and persist existing without necessarily involving any change. Language change is studied adopting different approaches.

2.2 Real/Apparent Time Studies

Experts studying language change can observe and analyse it by collecting written or oral evidenceusing two different methods. The data collection for this type of work can be conducted through basically two ways. Aitchison (2013) explains these ways in a somehow sarcastic way. The first way, labeled 'armchair method' is that the researcher is supposed to study an analyses the ancient written documents either sitting on a chair in a library or behind a computer. This research method allows various changes to be studied and tracked over time. The second one, called 'tape-recorder', is that the expert is carrying a tape recorder and audio records the participants to study the present time change. Researchers adopting this method are enabled to have a detailed analysis of small change. Thanks to the documented history of the languages, linguists are able to follow up the change. They can make old documents speak either by using comparative historical linguistics, comparing different languages and reaching conclusions about the change through resemblances and differences that exist between them, or by using a typological reconstruction based on the concept that it is possible to divide languages into different types. Even if the two methods are different in the way of studying the change occurring in a given language, both are important and are complementary.

On the other hand, Meyerhoff (2011) asserted that the language change can be studied through two different approaches. She labeled the first one in which the variation among the speech community over a period of time is studied as "real time" study. The second approach that she labeled "apparent time", however, is used to compare the speech of the members of

community of different ages at a specific point in time. Both methodologies have strengths and weaknesses.

In 'real time' studies of language change, sociolinguists use conversational recorded data to track the speech of a community over a period of time. However, such corpora are not accessible and sometimes even unavailable. When researcher can have access to them, they can make the synchronic version of the speech variation into a diachronic one. The best example of such a type a research work is the one done at Canterbury University in New Zealand. In this study Gordon et al. (2004) compared the speech of the then speakers of New Zealand English with the one used between 1930s and1940s. Their comparison could be done as they could procure the archive of the national radio interviews done in that period. The study was much criticised and refuted; the researchers were blamed for using limited corpora. The genre and the style of the interviews was the one used for radio and the interviewers were probably influenced and used a standard variety rather than a social or a regional one due to the setting in which the interviews were held. In addition, the interviews were not for social and/or linguistic sakes, so the speakers' backgrounds were missing. In fact, having data from a given sample at two or more periods in time is crucial and helpful for sociolinguists to conduct their comparison.

'Real time' studies are of two types. The first one is known as 'trend studies', in which a researcher uses data of speakers recorded in different periods in time to get the diachronic picture of both language variation and language change. These types of studies were entitled so because, as Meyerhoff (2011) explains it, "the real time lap between the first set of data and later sets of data allows you to observe how trends progress through a community." (p.131) The second type of 'real time' studies is 'panel studies'. In this type of studies, the researcher compares data from the same speaker in different periods of time. Corpora of such kind are not very common and scholars rarely use them, as they require tracking down the

exact same speakers over various phases of their lives. They involve both sampling and resampling the identical panel of speakers; this justifies the studies' title and nomination. Examples of some studies using the panel method in language change studies are the one of Montreal and the one of Finland. In the Montreal study, researchers have succeeded to study the variety over time and collected data from three decades 1971, 1984 and 1995. The other study of this type is a Finnish one; scholars gathered data in 1986 and 1996. In this kind of studies, the researchers aim is to compare the speakers' speech with respect to phonological, morphological and lexical variables. One of the findings panel studies achieve is that not all the linguistic variables are stable across the speaker's life. In comparison to the rest of the linguistic systems, the phonological one is steadier. This type of study shows that unlike phonology, the vocabulary of the speaker changes as new words and concepts are learnt after the 'critical period'[36] and the linguistic system is altered over the course of the speakers' lives.

The other approach towards language change studies is called 'apparent time' studies of change. This involves sampling speakers of different ages and studying variation in speech of various age spans. This type of research is useful for studying language change simulating 'real time' studies using synchronic corpus. It is like an alternative way of studying language change when diachronic data are not available. The best example of such research is the one conducted on the non-standard verb forms in Yorkshire English. Tagliamonte (1998) used the 'apparent time' approach in her study to see if the non-standard form of 'was and were' use was part of the on-going variation change happening in Yorkshire English or not. She grouped the informants' sample based on their ages. She formed four groups: twenty-thirty, thirty-fifty, fifty-seventy and more than seventy. In her study, she showed that female speakers aging between twenty and thirty used the non-standard form of 'was' more than did the other age groups.In addition, this form of verb is less present in affirmative declarative sentences,

[36] "The period during which language learning seems to be easiest, that is, is in the childhood and for some people going into early adolescence. Exposure to language outside the critical period usually results in less than native-like acquisition." (Meyerhoff M. , 2011, p. 133)

for example: Everything were going great.[37] However, its presence in negative sentences and negative tags was increasing in the group aging between thirty and fifty. This method of study has later been refuted. Critics have shown that the fact of studying two generations of speakers in a specific period of time, the differences in the participants' speech are obvious. Since the linguistic system acquired in the childhood is qualitatively different from the linguistic systems acquired later in adulthood. This explains the differences that exist inter-generationally. Scholars adopting this approach react to these reproaches by saying that the speakers' phonological system has been completely learned and mastered in their young age. For example, the variety used by a speaker of sixty five years old gives an idea about the speech variety used in the community sixty years ago. Similarly, the variety of a twenty five years speaker gives also hints about the variety used in the community twenty years ago.

2.3 Change Profiles

There are different ways for change in the behaviour of the speaker and in the one of the community of the speaker over time. Researchers like Labov (1994), Sankoff (2005) and Meyerhoff (2011) investigated the relationships that may exist between variation and time and the ways they may intersect. They also managed to interpret each possible combination and offered the type of pattern related to each correlation. Meyerhoff (2011) summarised the five possibilities in the table below[38] and highlighted only three central ones. She said thatwhen time is measured over more than the lifespan average the speech community's norms change. This occurs when each generation of speakers uses different variants; it is known as generational change.However, when the time is measured on an individual scale; the persons' speech changes during their lifespan. This possibility is called age-grading.The other possibility is called lifespan change. It is when an individual speaker changes his/her speech after the critical period. The three possibilities have a shared pattern. Described as

[37] Example taken from (Tagliamonte, 1998)
[38]Taken from (Meyerhoff M. , 2011, p. 144). The elements set in bold are the ones explained by the author.

"Monotonic slop with age" by (Sankoff G. , 2005) and as "Steady increase/decrease with age" by (Meyerhoff M. , 2011), which means that with age there may be an increase or a decrease in the use of a given value or variant.

Type of Change	Individual	Community	Synchronic Pattern
Stability- no change	Invariant	Invariant	Flat, no slop with age
Age-grading	Changes abruptly	Invariant	Steady increase/decrease with age
Lifespan change[39]	Changes abruptly	Changes gradually	Steady increase/decrease with age
Generational change (change over 'apparent time')	Invariant	Changes gradually	Steady increase/decrease with age
Community-wide change	Changes abruptly	Changes abruptly	Flat, no slope with age

Table 2: Relationship between Variation and Change in the Individual and the Community

Sankoff (2005), on the other hand, explains two other possibilities which are stability and communal change. The former is when the change affects neither the speakers nor the community; both are stable. The latter is when the change occurs in the speech of all the speakers of a community with no age differences; both generations are affected simultaneously. In the two possibilities, there is, as Sankoff (2005) described it, a 'flat pattern'. It occurs when no age differentiation manifests in a synchronic study.

2.3.1 Stability

Sankoff (2005) said that we talk about stable sociolinguistic variables in one condition; when there is no age differential in patterning among the participants of the research under study. When there is no variant pushing out another i.e.no shift toward or away from a given variant, the variable is said to be stable. He also asserted that from all the studies dealt with and resulted in no slop with age and no change; the researcher did not have any premeditation to examine the stability over time or based the study on extrapolation i.e. having an inference about stability. It is until the results' analysis that the stability emerges as a profile. However,

[39]The term was first introduced by Sankoff (2005). It refers to the change that the speech of a certain speaker may undergo after the critical period. He said: "for the other type of change, in which individual speakers change over their lifespans in the direction of a change in progress in the rest of the community, I propose we dub theses cases of 'lifespan change'." (p.1011)

many studies have proved that the profile of stability as an intersection of variation and time is possible in both phonology and morphology. With respect to phonology, Brink and Lund (1975) investigated recordings of many Danish speakers over several decades interval and found out that the phonological system of the speakers is stable. Labov and Auger (1998) studied a group of middle-aged Philadelphians under a real- time investigation. Over a seventeen years' time span the researchers concluded that there are no changes in their vowel system and judged it of being stable. Morphologically speaking, in a study of American-African Vernacular English, Baugh (1996) investigated the negation system of four speakers under a panel study. After a period of time he finds that out of the four, only one speaker could be characterised as stable; the three other ones switched to a more standard negation and reduced the nonstandard variants while growing up. Daveluy (1987) conducted a real time study of the Montreal French. She studied the form and use of the demonstrative '*cette*'[40] in the speech of the same 60 speakers in 1971 and 1984. In both dates, the investigator detectedno change and assertedthat the speakers' use of the variant forms of the feminine demonstrative wasstable. In this study the researcher demonstratedstability in both phonology and morphology at the same time. Labov (1989) studied the English speakers' variables-*t/d* and -*ing*, the variation between [ɪŋ] and [ɪn] of the variable -*ing*. Even though the former was more standard, the latter was remarkably more used. It was also the case of the stops [t] and [d], which were deleted in word final consonant cluster. The variations use wasalso noticed in the speech of young children. The researcher justified it as being the stylistic of the children's parents' grammar. As Labov (2001) said: "the children's system is a regular projection from the language of their parents" (p.425). The overall participants demonstrated stability in the use of the variation in the speakers' speech over time. Labov (1989) carried on saying that

[40] A demonstrative adjective used with feminine words in the French language that can be translated to 'that'.

such speech variation i.e. (t/d) and (ing) was a phonological one with morphological constraints.

2.3.2 Age-grading

In some cases, the speech of the individual speaker changes, while the community remains stable and it does not get affected by the on-going change. When the speakers in a given speech community use a particular form of a variant at a certain age and other ones at another age, the variable is defined as age-graded. When dealing with age-grading studies, variantionists manage to have various points of age plotted on the age axis as this provides more evidence of the monotonic/steady increase or decrease presence in a given variant with time. Sankoff (2005) said that age-grading variations are present in the different aspects of language. They may take place on phonological, morphological as well as lexical levels. He also provideddifferent examples of studies of the age-grading profile.Callou, Moraes and Yonne(1998),in their study, investigated the word-final (r) and the weakening syllable of a sample of sixty-six men and anequal number of women speakers of Carioca Portuguese, a variety spoken in Brazil. The population under study wasrecorded in the early 1970's and divided into three age groups: 25-35, 36-55 and the third one 56-and more. The results showed that young speakers had a tendency of deleting the final (r) in comparison to middle-aged and older ones. In the 1990's, the same sample was regathered and rerecorded plus new young participants (9 males and 9 female). The new findings revealed that the younger sample of speakers reduced the frequency of the (r) deletion while getting older. The newly integrated group of young participants performed in the same way as their earlier peer generation. Sankoff and Laberge (1980) studiedthe Montreal French based on the earlier study conducted on the French variety in 1971. The researchers noticed a morphological changeas speaker replaced the generic French pronoun *on* by the generic one *tu*. The second shift was the one from *nous* to *on*. Later, Thibault (1991) reused the Montreal sample interviewed in both 1971

and 1984. She succeeded to interpret the age effects on language variation as an age-grading phenomenon, instead of real time change. She further asserted that: “the youngest speakers used more extension particles, but this tendency is lost after the teen years.” (p.199). According to Sankoff (2005), the vocabulary of the speakers is the most unstable aspect of the linguistic systems in comparison to the other aspects. In the author’s own words: “lexicon may well be the least stable linguistic system over the individual lifetimes.” (p.102) Sankoff and Lessard (1975) agreed and confirmed that the speakers expand their vocabulary stock and increment it with age. Research resulting age-grading patterns show the existence of the notion called by Sankoff and Laberge (1980) ‘linguistic marketplace’. During their studies they notice that there is an extent at which speakers use a standard variable. According to Meyerhoff (2011), a linguistic marketplace is: “a peak in use of the standard variant in people as they reach their early twenties, and then a subsequent decline in the frequency of that same variant among speakers in later middle age.” (p.145)

To conclude, it can be said that as speakers age their speech becomes more formal. This view is shared and expressed as it follows:

> Studies of variation frequently show that increasing age correlates with increasing conservatism in speech. With just the evidence from apparent time, it is ambiguous whether the language patterns of the community are changing over the years or whether the speakers are becoming more conservative as they age – or both. Without evidence in real time, there is no way of establishing whether or not age-stratified patterns of variation actually reflect change in progress. (Eckert, 1998, p. 153)

2.3.3 Generational Change

Generational change as the label entails is the difference that exists in the speech between various generations in a given community. As the quote displays this change is everywhere.

> You too have very likely noticed that your parents or your grandparents speak or spoke a little differently from you. And, if you have children or grandchildren, you have almost certainly heard them saying things that you would never say. Everywhere we look, we find differences in speech between the generations. (Trasks, 2010, p.1)

Studying the language varieties among generation has been dealt with via two approaches. The first one adapted by the researchers is a corpus-based study of language change. Some of the studies using historical corpora are Taylor (1994) who used historical data to study the change that occurred on word order in Ancient Greek. She tracked the transformation of sentence from subject, object, verb to subject, verb, object. Kroch and Taylor (1997) is another work of this type. The two authors cooperated to study the verb movement and change from the old English to the middle one. Another remarkable trend study is the one conducted by Raumolin-Brunberg (1996). The study came as a reaction to the 'Labovian theory' that morphological change is typically generational. She based her study on analysing the correspondence letters exchanged between young and old generations of two families of the sixteenth and the seventeenth century. She found four morphological variables in the letters. She categorised three of them as being generational. However, the fourth one which is the replacement of (*–th*) by (*–s*) in the third singular happened in the seventeenth century, of communal rather than generational change.

Starting from the 1970's, tend studies took a new direction. Researchers in this field verified the variation change in progress. That is to says, they did no longer seek for historical data as a base for their study, they re-conducted studies previously done and took the sample and the result as their comparison basis. Besides the Montreal study, which is the main reference in the trend studies, Sankoff (2005) reported examples of this type of studies and summarised them as follows. The first example was the studies of Charmey and New York

City. Labov (1994) reviewed a study on a Suisse Romande village named Charmey conducted by Hermann (1929) of the original work of Gauchat (1905). In his apparent time study, Gauchat identified three vowel changes and two consonantal ones. Labov restudied the variation and observed that all the changes advanced expect the aspiration of [Q] which performs the same results as it was demonstrated in the Gauchat's(1905) study. Labov (1994) also discussed the study of New York City directed by Fowler (1986), which was a replication of his own study of 1962. Exactly replicating Labov's study method of New York City (study the post-vocalic [r] in three department stores), Fowler (1986) found that generational change had occurred evidently in the variety of the city accompanied with 'age grading'. In his study of 1994, Labov commented on Fowler's findings and says:

> [The change advancement between 1962 and 1986 is of a small amount], and is quite slow compared with the evolution of the New York City Vowel system […] in both the highest and the second status groups. The age-grading effect is much larger than the generational change: in Saks, the shift of all [r] from the youngest group to the group of 20 years older remains at the high rate of 40%, whereas the upward movement after 24 years is only 10% (p.91).

Another example is the Helsinki study. Helsinki, a city in southern Finland, is among the first urban studies in urban sociolinguistics. In this work, investigators stratified a sample of 96 subjects from both Genderes, from different social classes and from various ages. The participants' speech was analysed and described. Two decades after, Paunonen (1996) restudied the same sample. He selected and re-interviewed 15 speakers among 32 speakers born in the 1920's, 14 born in the 1950's and added 8 men and 8 women born in the 1970's. The researcher analysed their speech in comparison to the old study and reported a morphological change. This change concerned the first person singular possessive pronoun '*-ni'*. The pronoun was used in a reflexive manner by the young generation and in a non-

reflexive by the old one. By proceeding so, he conducted both a trend and a panel study of one of the Finnish varieties and highlighted generational change with a lifespan change pattern. Additionally, Hansen (2001) conducted a trend study of the change in the variety spoken in Paris. She based her study on the change that the nasal vowels underwent. She selected two groups of participants of two different educational levels; one holding baccalaureate degrees and another one with technical/practical background. The two groups were stratified into four age groups based on the year of birth: subjects born in 1916, 1943, 1952 and those in 1973. The researcher recorded 16 speakers in 1972/4 and 26 in 1989/93. The results of this trend study showed that there was a progress change in nasal vowels. The old subjects of both educational backgrounds used less nasal variants than the other age groups. Hence, the change depended not only on age differences but also on the educational level.

The generational change, as explained above, is the one in which the community stays stable but the speech of the different generations is different. However, communal change affects both the individual speakers as well as the whole community.

2.3.4 Communal Change

The community-wide change is a possible correlation that might happen between language variation and change, where the speech of the entire community changes and the speakers switch their use of a given variant to a new one approximately at the same time. Labov (1994) characterised this possible variation and change relationships as: "All members of the community alter their frequencies together, or acquire new forms simultaneously […] a common pattern of lexical change" (p.84). Examples of communal change studies are the ones of Thibault and Daveluy (1989) and Tamata (2004). In the first work, the researchers noticed a whole community change in adopting a new discourse marker. The presence of '*tu*-

sais-veux- dire' (you know, I want to say) is a new concatenated[41] marker in the Montreal French. The authors compared their finding with the previous studies of 1971 and 1984 and concluded that there had been"no apparent effect in either 1971 or 1984" They further expressed their observation on the phenomenon and showed: "the rapid spread of this form across all sections of the population" (p.45). The second work where both young and old speakers in a community adopt a new variant is the one of Tamata (2004). In an article about oceanic languages she presented a paper dealing with taboo-related language change in Fiji. In one of the villages of the island, the researcher noticed that whenever a high-raking person died, the whole community would avoid using the language used by the departed person. The honour is given to women, as they would bear the token duty of language shift on behalf of the whole community and chose the language to be spoken onwards. Meyerhoff (2011) tackled the case of linguistic taboo as a factor in communal change. She said that some communities avoided using their leaders' names when deceased. She gave the example of the name 'Rose'. She said that if the leader's name was Rose, the entire community as a symbol of respect would no longer use this word to refer to the plant. They could borrow words from other languages to replace the old one.

2.4 Factors of Change

In the past, linguists looked deeply into the causes of language change and attempted to theories about factorscausing languages to change. On the one hand, Jespersen (1922) declared that some scholars thought that the change in language is due to a sole and unique cause. On the other hand, others believed that there are numerous causes of language change; but which one is the real cause in a particular situation is difficult to be determined. In the author's own words:

[41] Link words together to make a phrase

> Some scholars have thought that there ought to be one fundamental cause working in all instances, while others, more sensibly, have maintained that a variety of causes have been and are at work and that it is not easy to determine which of them has been decisive in each observed case of change (p.255).

However, it was in vain, they could not succeed in determining and interpreting the factors of change. Hence, there was a general agreement from thelinguists'part that the change causations are unknown. Bloomfield (1933) said: "The causes of sound change are unknown." (p.385). Harris (1969) asserted that "the explanation of the cause of language change is far beyond the reach of any theory ever advanced." (p.550). However, with the development of sociolinguistics in general and language variation in particular, researchers dropped the theory of the undetermined factors and could consider the possible causes of language change.Aitchison (2013) summarised the language change causes and divided them into two categories. The first one encloses the external sociolinguistic factors, which means the social factors that are outside the language system. The second category encompasses the internal psycholinguistic reasons i.e. both linguistic and psychological factors lying in the language structure itself as well as the speakers' minds.

2.4.1 External Motivations

They involve factors which are independent of the language. The change may be caused by mainly the infiltration of foreign elements into the language or social needs as well as other less significant factors.

The infiltration of foreign elements happens when languages enter in contact with each other. Trudgill (2009) confirmed the role of language contact in linguistic change and wrote:

> The role of language contact in linguistic change seems to have caused considerable perplexity and bewilderment in the historical linguistic and sociolinguistic literature in the last decade. There may be total consensus amongst scholars that language contact can have structural consequences for the languages involved (p.173).

Murray (2005) shared Murray's opinion andsaid: "Languages with less contact tend to be conservative (e.g. Icelandic) and retain many archaic features. Languages with extensive contact tend to be innovative (e.g. English) i.e. they develop away from the ancestral form." (p.597). Infiltration can be realised when words are interchanged from one language to another. This phenomenon is called 'borrowing' (a detailed description of the concept is provided in chapter 3) or through substratum influence. Researchers such as Jespersen (1922) and Trask (2010) demonstrated the effect of substratum theory on language change. This is when foreign learners acquire new language or aspects of this language in an incorrect manner. It is the case of immigrants who try to adopt the language of the host country or of indigenes, who learn the language of the conquerors. With the influence of the mother tongue, the adopted language passes off imperfectly and this alters the original language. It has been agreed that both borrowing and substratum influence affect the language and drive it to change. However, it is important to shed light on the different ways that the two linguistic phenomena affect the language and cause it to change. A substratum influence, as explained by Aitchison (2013), is when people impose mainly the phonological pattern of their mother tongue along with some of the syntactic features on the learned language. Borrowing, on the other hand, is mainly concerned with vocabulary as speakers borrow new terms from the learned language and supply their native one. So, the substratum influence is the effect the native language has on the foreign language; however, borrowing is the effect that the foreign language has on the mother tongue. To exemplify what has been said, let us consider the case

of an Algerian immigrant in France. His or her French phonology and syntax is influenced by his/her native language (AA or Berber) while his/her mother tongue includes French loan words. The table below summarises Aitchison's (2013) view about the effect of borrowing and substratum influence on the language aspects; the asterisk demonstrates the degree of influence.

Substratum influence		Borrowing
***	Sounds	*
***	Syntax	*
*	Vocabulary	***

Table 3: Borrowing and Substratum Effects on Language Aspects

Concerning the Arabic speaking countries, where the language contact is of intra-dialectal type, another factor was taken into consideration by other linguists, which is urbanisation. Miller (2004) highlighted that the migration is of a huge importance in the process of language change. She assertedthat the transformation and the development of most urban dialects in the Arab world are due to urbanisation which is itself mainly caused by emigration. In her own words, she claimed: "urbanization has been one of the greatest social changes of the last century in Arab countries" (p.177). She backed up her opinion with the example of the Arab capital cities. For example, Nouakchott, the capital city of Mauritania, was declared in 1957. At that time it had a population of 5,807. By 2005, there was a considerable growth; it had reached 743,511. This rapid increase in the population had neccessarily effected the linguistic system of the city and caused "a number of linguistic ramification." (Bassiouney, 2009, p. 111)

Some scholars further asserted that multilingualism is one of the external factors of language change caused by language contact, which allows the incorporation of imported words into the language as multilingualism leads the speakers to transfer words and this transfer may affect the language and leads to change. Clyne (1998) explained that

multilingualism has a linguistic consequence. It affects all levels of language – grammar, phonology, lexicon, pragmatics, and discourse. One major linguistic consequence is lexical transfer. He further explainedthat the reasons behind transfersuggesting: “It could be argued that lexical items are only transferred because they are needed by a speaker because no exact equivalent is available to them or to create a particular stylistic effect.” (p. 308) He also explained thatwhat is more important for the speaker and user of the language is not only the transfer itself but also:

> [The] degree of integration into the semantic, grammatical, phonological, and graphemic (writing or spelling) system of the recipient language […].When a transfer is integrated, the lexical field in the recipient language changes(Clyne, 1998 ibid.)

The other factor of language change considered by sociolinguists is the concept of social needs. The notion of social need is also referred to by the functional view of language change. Language is said to change when the needs of its speakers change. Accordingly, Aitchison (2013) wrote: “language alters as the needs of its users alter” (p.145). The social needs in this context are restricted to the vocabulary level. Over time, concepts and objects that are no longer used, their signifiers become of seldom use and sometimes they disappear. Some other words are replaced by others. For example, the use of words or phrase to replace some other ones that are considered lessoffensive under the linguistic process called euphemism. It is a way of encouraging the speakers to be more sensitive towards the inadequate use of terms that bear the inequality and social group differentiation. Universally, the word ‘handicapped’ is replaced by a less offensive phrase, which is ‘person of special needs’.From time to time, other new words are generated. Neologism is the phenomenon of creating new words for new concepts for different purposes, for example technological ones like the word ‘hashtag’ (more details and examples in the section devoted to Lexical change).

The other notion of social need that affects the language is politeness. Politeness can influence the language structure particularly the pronoun system. In some languages, there is a singular 'you' and a plural 'you'. The plural one is used in polite situations and the singularis used for informal settings. For example, in French when speaking to someone superior or to a strangerto welcome him/her, a sentence like: '*Vous* êtes le bienvenu' (you are welcome) is used, but when addressing a friend '*tu* es le/la bienvenu' is used. This case is also present in German, Spanish as well as Italian, where all the structure of the sentence changes because of politeness.

The impact of writing on pronunciation is another factor highlighted by some researchers, like Murray (2005), concerning language change. The influence of the writing system upon the pronunciation most of the time leads to language change. For example, the English word 'often' is pronounced [ˈɒfən]. However, the presence of the letter -t- necessitates pronouncing it[ˈɒftən].He clearly states: "The word *often* pronounced with [t] is a spelling-induced pronunciation, although this impact is usually much less than people normally assume" (p.598)

Another unexpected factor of language change revealed by researchers is fashion. Some linguists, like Postal (1968), held a belief that language change is a matter of fashion and random fluctuation. In this respect he said:

> There is no more for language to change than there is for automobiles to add fins one year and remove them the next, for jackets to have three buttons one year and two the next […] the 'causes' of sound change without language contact lie in the general tendency of human cultural to undergo ' non-functional' stylistic change (p.283).

Postal's theory was much criticised. The majority of linguists consider fashion not as a major factor of language change. However, it is as Aitchison (2013) says "a triggering

factor"because, some changes may appear as a fashion and a tendency to follow, but in reality a deeper and hidden cause lies behind.

The sociolinguistic motivations are considered factors and acceleratorsat the same time. This is because sometimes they are not the direct cause; they are just mediators in language change. Sociolinguistic factors in language change werecharacterised by some linguists, like Aitchison (2013), as superficial causes rather than deep ones. However, he later droppedthe labels for 'immediate' and 'long-term' causes. Hence, language change is double-layered. To have a clear picture about the long term causes, the second layer, the next section defines and exemplifies these internal factors of language change.

2.4.2 Internal Motivations

Language change is caused by immediate external sociolinguistic factors as well as long-term, internal psycholinguistics factors. Respectively, "It would, however, be a mistake to assume that social factors alone are all we need to know about. Let us now go on to look at some strictly linguistic matters by considering another facet of language change; its spread through the language concerned." (Aitchison, 2013, p. 83) The psycholinguistic factors are a combination of both psychological and linguistic causes.

Concerning the linguistic causes, different practices of pronunciation and articulation of words' sounds are the main factors to consider. For many years, dropping consonants especially the final ones in a word and combining two letters was thought of being laziness on behalf of speakers. Many ease-of-effort theories in the nineteenth century were formed. Researchers like Müller (1867) said that difficult sounds which are articulated in the back of the mouth such as the guttural /x/are avoided and even melted down. However, the front, easy to articulate, sounds are preferred and pronounced. He also sought the reasons behind this sloppiness. This theory was criticised and scientists proved that the procedures of sounds dropping or combining is not a matter of laziness but rather of the anatomy, physiology and

psychology of the human beings, as Aitchison (2013) claimed. The best example of such practice is from the French language. Chen and Wang (1975) studied the phonetic change that occurred in French between the ninth and fourteenth centuries. They noticed that from that period phoneme [n] at the end of French words ending with [an] like in th word *an* (year), and latter extended to other words ending with[in] like the word *fin* (end), [on] in *bon* (good), in and [un] te case of the word *brun* (brown)is dropped. It was only in the beginning of the twentieth century that phonetician could provide a solid and scientific explanation. They saidthat when speakers pronounce a sequence [an] the nasal cavity is not in a total closure when the vowel [a] is articulated. This leads [a] to be itself nasalised and pronounced as [ãn], which is the same case with the other vowels. Hence, the nasal sound [n] is unnecessary. That is the reason behind its loss. The combination of sounds, on the other hand, is realised by either assimilation or ommision. Assimilation happens when to adjacent consonant sounds merge into one either within one words or between words. For example, in pronoucing the word cupboard, speaker will naturally say /kʌbərd/rather than /kʌpbɔ:rd/where the p and b are assimilated. Elision is leaving out a sound in a cluster. In casual speech, speakers are expected to say 'gonna' instead of going to. Scientists explain the two phonological processes as evident since human vocal organs are more likely at ease to pronoun a sequence of consonant-vowel-consonant-vowel rather than clusters. The work and the case studied of Jespersen (1922) could demonstrate that the phenomenon is not due to the speakers' laziness, but it is mainly due to the anatomical structure of the articulatory organs.

Taking into consideration the psychological and mental causes of language change, Language acquisition is also one of the primary factors. The process of acquiring the language is itself a motive for change. For example, the acquisition of the grammatical system by the child is, as Murray (2005) said: "something that is handed down from one generation to the next, but each generation –or more correctly, each child- must construct a grammar anew."

(p.598).This will lead the child to have a different grammar from that of the parents. Akmajian, Demers and Harnish (1979) asserted and wrote: “major changes in language can be viewed as alternations in the set of the grammars between generations of speakers of that language.” (p.210). Hence, differences in the system accumulate over time and between generations. This view was also shared by Andersen (1978) who said: “we are led to conclude that the ultimate source of dialect divergence- and of linguistic change in general- is the process of language acquisition” (p.21). Besides language acquiring, the brain is also responsible for repairing the language patterns. Human beings tend to clean up their language and get rid of the unnecessary variations. In this sense, Coates (1987) said: “the human mind often behaves like an electrician who is summoned to sort out a dangling wire and connects it up to the first other dangling wire that he or she finds.” (p.320).The plural pattern of English changed over the centuries. Aitchison (2013) gives the example of old English; there were various plural endings. In the Middle English the pattern was restricted to only two; either *–s* or *–n* are added to the noun (for example, a tree → trees and an eye → eyen). Accordingly, he statesthat “language tends to eliminate pointless variety, and prefers constructions which are clear and straightforward.” (p.178).In the present times, the English plural is formed by adding *–s*, the *–n* pattern is no longer used only in some exceptions of few irregular plural forms such as chicke*n* and childre*n*. This process which transforms all items that are similar in meaning to have the same form is referred to by “neatening” (Aitchison, 2013 ibid.) and also labeled ‘analogy’ (more details in the section on lexical change).

To conclude, language is a social as well as a mental phenomenon. So, any change that might occur is due to both sociolinguistic and psycholinguistic factors. The change is triggered by foreign influence and the social needs of the speakers of the already existing physical and mental tendencies. Moreover, language change cannot happen unless the language itself is ready to undergo the change of different types.

2.5 Change Types

Before tackling the change types, the difference between conscious and unconscious change must be highlighted. Knowing the difference between the two categories helps to know the direction of each one. The first category of change is the one which the community realises and encourages its occurrence. The second one is not noticed by the members of the speech community until it happens. Accordingly, "A change tends to sneak quietly into a language, like a seed, which enters the soil and germinates unseen. At some point, it sprouts through the surface."(Aitchison, 2013, p. 66). Labov (1972) suggested that there are two directions for change to happen. There is change from above that he coins "pressure from above" (p.123), which means above the level of conscious awareness. It is the case of the 'r-change' that has happened in the New York dialect detected in the study of Labov (1966). It is a change that consists mainly of inconsistent borrowing. The second one "pressure from below" (Labov, 1972 ibid.) refers to change which is below the level of conscious awareness of the speakers. The best example is the change that has occurred in the Martha's Vineyard vowel change, investigated by Labov, as well, in 1963. The other difference that exists between the two categories, besides the level of conscious awareness, is the direction of change in relation to the standard variety of language. Changes from above have a tendency of moving towards the standard forms. However, the one from below moves away from them.

2.5.1 Phonological Change

In the past, German Neogrammarians, like Osthoff and Brugmann (1878), assumed that a given sound change affects all the words in the speaker's dialect at the same time. It was believed to be physiological and above the speaker's conscious awareness. Neogrammarians looked at the final change and did not consider the process through which change goes. However, when change in language was empirically studied rather than just formulating theories about the phenomenon, it was discovered that the phonological change is not a

mechanical one as it "affects different words at different time [...] Once a change has gained a foothold in a few common words […] it is likely to start moving through the vocabulary." (Aitchison, 2013, pp. 84-9). The spreading of sound change through the language lexicon is coined "lexical diffusion" (Wang, 1977). The exact rate of this diffusion has never been known. However, researchers suggested that most changes would probably follow the pattern 'slow-quick-quick-slow'. Change, in most cases, starts slowly affecting common words. Whenever these terms have been well influenced, diffusion starts touching the maximum number possible. Arriving at the climax, the change process stops and its rate decreases and becomes very slow. Chen (1972) plotted his findings on a graph. The change diffusion rate is an 'S' shaped one. Hence, the author ladles it the "S-curved diffusion of sound change".

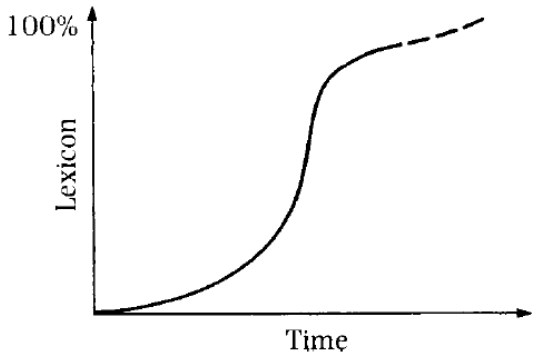


Figure 3: S-curve Progression of Sound Change

The best example of phonological change is the one discovered by Grimm in the 19th century and coined Grimm's Law. He discovered the shift that occurred on an unknown date in the Proto-Germanic language and how the new formation was different from the traditional Proto-Indo-European one. The table below taken from Murray (2005) and Grimm's Law (2018) explains the shifts directions and gives examples for illustration.

Proto-Indo-European	Proto-Germanic transformation
voiceless plosives [p] /patər/	voiceless fricatives [f] /fa:ðə/
voiced plosives [b] /dewb/	voiceless plosives [p] /di:p/
voiced aspirated plosives [b] /b^hrehter/	voiced plosives [b] /brʌðə/

Table 4: Grimm's Law Examples

In the past, the majority of sound change had an obscure origin and incomprehensible reasons. In this respect, Sturtevant (1961) said:

> No records have ever been kept of these first beginnings of regular changes of sound[…] We know that English wah has changed to waw, and we can give approximate dates for some stages of this process; but we do not know when or where or in whose pronunciation the first impulse towards the change occurred. (p.85)

However, things changed in the recent years. Thanks to the work of dialectologists and variationists like Labov, the change could be observed, its expansion analysed and its origins traced. In any phonological change, sounds are either pushed away or dragged in. This process is called 'push chain' or 'drug chain' translated from the French expressions (chaîne de traction and chaîne de propulsion). The terms were coined by Martinet (1955) who studied the different phonological changes and the causes behind them. One of the factors, in his opinion, is the drag and push chains. In a drag chain, a certain sound in a word leaves its place to be replaced by a different one. However, in a push chain, a sound occupies the place of the original sound. This would force the original sound to be evicted before it merges with the invader one into only one sound. In addition, the researcher showed that sometimes the two chains can be mixed by dragging in some sound and pushing others at the same time. Gordon (2013) also dealt with the concept, but had diffrent nominations. He used "Chain Shifts" and "Mergers" instead. In this respect he defined them as follows, mentioning the similarity and the difference between the two:

> Chain shifts and mergers can be seen as alternative outcomes of a change situation. Both involve the encroachment of one phoneme into the phonological space of another. If the second phoneme changes so that the distinction between the two is maintained, then the result is a shift chain. If, however, the second phoneme does not change, the distinction is lost; and a merger occurs. (p.246)

The phonological change can be also manifested by the process of diphthongisation. That is to say the process by which one vowel sound shifts to be pronounced as a diphthong e.g. from /u/→/aʊ/or /i/→/aɪ/[42]. The phonological change can be realised by an opposing process, which is dis-diphthongisation. The term is adopted and used by the author of this research to reflect an adverse sense of diphthongisation. Dis-diphthongisation is present a lot in CD. Almost all diphthongs present in the dialect are of less use by the young generation. Diphthongs such as /eɪ/and /aɪ/are pronounced /i/ (for more examples consult chapter 3 dealing with the phonological features)

2.5.2 Morphological Change

The morphological change is the change that occurs on the structure of a word. Even though, there are other processes of morphological change, grammaticalisation, which is the transformation of a given word to another grammatical item, is the most important one. "Grammaticalisation […] is in fact probably the source of the majority of grammatical changes that languages undergo.' (Croft, 2000, p. 156). The process was coined by the French linguist, Meillet (1912/1948) who defined it as "the attribution of a grammatical character to a previously autonomous word." (p.131) However, Kurylowicz (1975) defined it as "The increase of the range of morpheme advancing from a lexical to a grammatical or from a less grammatical to a more grammatical status, e.g. from a derivative formant to an inflectional one." (p.52).Hopper and Traugott (1993) succeeded inproviding a thorough definition to grammaticalisation, merged the two previous definitions into one and proclaims that the term grammaticalisation is used either to refer to "how new grammatical forms and constructions arise" or to "the processes whereby items become more grammatical trough time" (p.1-2). Later on, in an association with Brinton, Traugott (2005) categorised grammaticalisation into types, illustrated them and treatedall parameters related to this notion.

[42] Examples taken from (Murray, 2005, p. 598)

According to the authors, the first type of grammaticalisation is ‘decategorisation’.It is the fact of shifting from one grammatical category to another. Typically, the shift is from a less grammatical to a more grammatical category and sometimes, as Kurylowicz (1975) claimed, is the opposite. Ramat (2001) disagreed with the fact of coining this process ‘decategorisation’; according to him, it insinuate the loss a category rather than a shift. So, he suggested that it is better to call it “transcategorisation” (p.398).

Gradualness is another parameter of grammaticalisation. It is the notion of language change at the level of morphology in a gradual way i.e. in “a very small structural steps” (Brinton & Traugott, 2005, p. 26)where the old variant coexists with the new one. The best example is *be going to* that could refer to a verb of motion and an auxiliary denoting the future at the same time.

Fusion and coalescence is an example of grammaticalisation where boundaries that exist between morphology and phonology are lost and the two fuse together. Murray (2005)gavean example from the italian language and explainedthe formation of the future tense morpheme. The suffix ‘*–ò’*, which is added to the verbs to express the future, is derived from the Latin auxiliary verb ‘*habeo*’. Instead of saying ‘finire habeo’; *finirò* is adapted instead. Hopper (1994) gave another example to clarify the process. The Latin *mea domina* meaning‘my lady’ has undergone dramatic change through grammaticalisation. It changed to the French *ma dame* and later borrowed by the English language and transformed to *madam*. Recently, *madam* itself is turned on to *ma’am* and even to *m’*.

Analogical levelling, also known as paradigm levelling, is another type of morphological change; it consists of eliminating a word variant in a paradigm and establishing regularity. This extension of regularity from one paradigm to those of another is evidently present in the case of strong verbs of English. Aitchison (2013) asserts that many strong verb like ‘melt’, unlike the other strong verbs has joined the *–ed* verb class through analogy. So,

instead of conjugating the verb in the past tense to melt →molten; it is at the present time conjugated to melt →melted following the principle of 'isomorphism'.

The process of grammaticalisation does not only influence the morphology of a language. It much contributes to the phonological and semantic changes. Bleaching is a morphological change that affects the semantics of a language and morphologisation affects phonology and morphology. Bleaching, on the one hand, is the loss of the lexical meaning of words. Fabiszak (2004) confirmsthis semantic change is important in the development of grammatical forms. He gives for the example of the verb to do. He says that *todo*in the past was considered a verb and meant to put, to lay or to cause. In a sentence like: he did him to leave, *Did* means 'caused'. So, the fact that *do* got bleached influenced its grammar and transformed it from a verb to an auxiliary. Morphologisation, on the other hand, is a change that occurs on a phonological level and this affects the morphology and becomes a morphological regularity. It is the case of most irregular plurals of the English language such as'a foot → feet'.

2.5.3 Syntactic Change

The syntactic change is a type of change that happens at the level of the sentence structure. Like the other aspect of language, the form and order of words making up a sentence are not safe and are also exposed to change. The best example to illustrate the syntactic change is taken from the English language. Aitchison (2013) gives the example of old English, wherea sentence structure such assubject, object, and verb was accepted. However, in Modern English it is not tolerated and considered ill-formed as the correct sentence structure is subject, verb, and object. Another example of syntactic change is in the French language. In French, the negative form is formed by inserting '*ne'* before the verb and '*pas*' after it. So, to form the negative form of a clause like: je comprends (I understand). '*Ne*' and 'pas' must be inserted - Je *ne* comprends *pas*- (I do not understand). Moreover, in recent

times, researchers noticed that in casual speech it is frequent for speakers to leave the ‘ne’ out and utteringit as: je comprends pas. Both examples illustrate languages of which the syntactic structure has changed. However, some other languages are characterised by having a stable syntax it is the case of the Japanese language. So it has been concluded that the change at the syntax level of languages is not always of the same rate. There are languages which change and those which are stable.

Unlike, the other types of change, the syntactic change is considered as a consequence rather than a cause. It holds to a giv en linguistic item and then spreads to the other forms. Respectively, “syntactic change, therefore, […] moves in as a variant in a single environment. It sneaks in, like a mouse through a very small hole in the floor.” (Aitchison, 2013, p. 104). The same view is held by Chung (1977) who asserted that: “it is a widely held assumption in generative historical linguistics that syntactic change is not gradual but discrete.” (p.3). Moreover, in comparison to the others, syntactic change is not much studied and analysed according to Gerristen and Stein(1992);this is because of different factors. Lack of syntactic data in text is the major one. Studies of language change rely most of the time on analysing the text of prior years. The written texts provide sufficient information about the past phonology as well as morphology but not about syntax. Unlike, the phonological element and the morphological ones, not all the syntactic constructions are represented in a given text. For example, essays barely contain questions and/or imperatives. Another factor is the lack of theories about this type of change. It was only in a recent time that scholars got interested in this type of studies and started analysing syntactic change in different languages. It was only in the 1970’s that linguists such as Traugott (1973) could manage to distinguish the different types of syntactic change. The figure below represents the types, the factor and the results of each change, which is summarised and designed by Gerristen and Stein (1992).

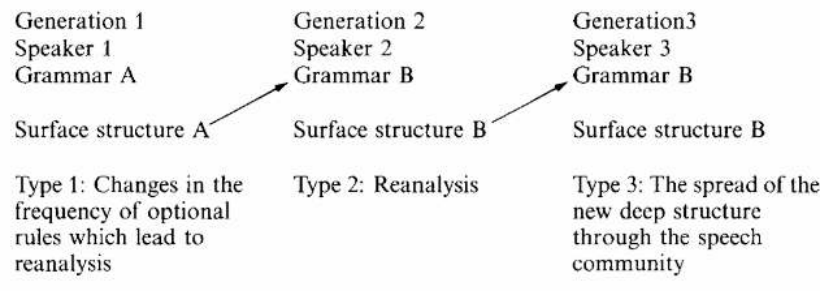


Figure 4: Types of Syntactic Change

The most significant finding in the studies of syntactic change is that first language acquisition is the major factor of that change. Traugott (1973), Gerristen and Stein (1992) consider type 2 "reanalysis" as a typical syntactic change. This is when a child acquires his/her first language to which he or she is exposed; structure B is constructed differently from the parents' structure A. Here the syntactic change takes place. In Gerristen and Stein (1992) own words: "the reason for this reanalysis is that speakers with deep structure A produce so many structurally ambiguous surface structures that the language learner acquiring the language constructs a deep structure different from that of the speaker" (p.4).

2.5.4 Semantic Change

The change in meaning is also possible. Words can have new meanings or lose them with time. The words *master* and *mistress*, in the past, were used to refer to male and female servants. However, in the present times, a *master* is a person who is extremely skilful in something. *Mistress* is essentially used to refer to a female lover. Aitchison (2013) takled the concept by givingthis example; he showed the decline in the master/mistress to servant relationship. He also highlighted that different meanings of a given word overlap and may co-exist for centuries as the new meanings do not unexpectedly extrude in the old one. Sometimes, the old and new words exist together for a period of time until the new replaces definitely the old one. However, some words may co-exist semi-permanently and the original word will never vanish. Hence, due to the co-existence words with multiple meanings known as 'polysemous' emerge. Traditionally, the linguists' aim was to find the general laws of

semantic changes. However, their optimistic hope was never realised. They only achieved a classification scheme of semantic change. They could list the different types of meaning change and provide examples for each type. Aitchison (2013) offered a sample of this list and examplifiedit.'Amelioration', like it indicates, is the fact of improving or gaining a positive meaning. He gave the example of the word*boy* which changed meaning to →*fettred person*→ then to → *male servant*→ to mean in the present times→ *male child*. However, the word*knave*→ which meant *male child*→ then →*male servant*→ now means →*a rascal*. The example illustrates the words that acquire a negative meaning over time and this process is called 'pejoration'. 'Expansion' (also ladled extension, boarding, or generalisation by other authors) is when a given lexeme widens its meaning and becomes general and inclusive. It is better illustrated by the word: *business*. In the past it meant the state of being busy or anxious → now it means work, occupation or trade. 'Restriction' (known as narrowing or specialisation) is when a word restricts its meanings and becomes more specialised to only one. An example of restriction is the word *deer*, which originally meant an animal. Aitchison (2013) mentions also 'metaphor' as a form of semantic change. He says that it allows words to gain a non-literal meaning. The figurative meaning of the word developsalong with the literal one, and it can mostly be observed in polysemy. For example, the word *head* in the *head* of the department does not really mean that the department has an actual head, but it is a figurative meaning to mean the person on the top i.e. the person in charge of running the department.

The semantic change, according to Fabiszak (2004), can originate from the taboos that exist in a given society. The semantic change is sometimes due to the users' beliefs to avoid using a given word, expression or phrase. Tamata (2004), and earlier Hock (1986) who studied the Tahitian vocabulary and compared it to the Porto-Polyniesen variety,noticed that the names of the royal family deseased members and words related to them or even sounding

like them were considred taboo by the speech community and were directly replaced by others.

Many other semanticists tackled the subject of semantic change in their studies and provided other classifications and typologies for this change in meaning. It is noteworthy to mention Bloomfield's classification (1933) who, in addition to the previously explained ones,added 'syneCDoche', a change based on whole- part relation, 'hyperbole' which is a change in the meaning from weak to strong and 'meiosis' which is the opposite of 'hyperbole' i.e. it is a change from a stronger to a weaker meaning. Additionally, Ullmann (1962) contributed by distinguishing between the nature of a semantic change and its consequences. He asserted that the nature of a semantic change can be identified by 'metaphor', 'metonymy[43]', 'folk-etymology' and 'ellipses'. These would regenerate consequences in the language such as 'widening', 'narrowing', 'amelioration' and 'pejoration'. Other scholars, however, preferred to no longer look into the processes but rather to explore the causes of this semantic change. Researchers like Meillet (1912/1948) asserted that words possibly change their meanings for linguistic, historical or even social reasons. For example the word *pen* has undergone a semantic change due to a historical cause. Etymologically speaking, it meant a '*feather*' from the Latin term '*penna'*. It has changed its meaning and it is now adapted to other writing tools.

As it can be noticed, many opposing opinions were formed about semantic change. This shows that studying this type of change is not an easy task. An opinion shared by Hock and Joseph (1996) who said that: "In the majority of cases semantic change is […] fuzzy, self-contradictory, and difficult to predict […] this is the reason that […] just about all linguistic theories […] concentrate on the structural aspects of language." (Aitchison, 2013, p. 121)

[43]Naming a concept or a thing with something closely related to it.

2.5.5 Lexical Change

Lexical change is the change that occurs at the level of vocabulary. The change manifests in the language either by adding or losing terms. The new adapted words can be formed by the process of borrowing (explained in chapter 3).In the past, the English borrowed a lot of words from the Arabic language. The words are mainly about Astronomy, Botany, textile, cuisine, and music. They were also formedby combining two existing words to form a third, like the word *songwriter* is an example used by Brinton & Traugott (2005) which is formed by linking the words *song* and *writer*.

The formation and the creation of new words known as neologisms is not only restricted to compounding words, it can also be by means of blending, clipping, acronyms, and eponymy. 'Blending' is a process of word formation, in which parts of two or more words are combined. For example, the word *shareware*, as Cambridge dictionary (2008) defines it; it is a type of software which is easily shared among users as it is provided for free. The word combines the verb *share*+ the noun *ware* (short for software). It was adopted and used in the late 1980's. The word *brunch* is a familiar example of blending. It is created by combining the words *breakfast* and *lunch* to refer to a meal taken later than breakfast and earlier than lunch. 'Clipping' is a creating word technique by using only parts (beginning, middle or end) of longer words, that is to say shortening them without distorting the meaning. In this respect, "the meaning of a lipped form is generally the same as that of its source, but the shorter form is often much more informal […] observe that [they] are real words, and not merely abbreviations. They behave like other words." (Trask, 2010, p. 59). Words such as *gymnasium*, *influenza* and *omnibus*are clipped to *gym*, *flu* and *bus*. Another process of word formation which is similar to clipping is 'ellipses'. Sometime the two concepts are mixed upand thought of being one. Brinton and Traugott (2005) summarise what Blank (2001) wrote in his article about clipping and ellipsis as follows: "Clipping concerns the deletion of one or

more syllables from multisyllabic words, whereas ellipsis leads to the formal reduction of a complex word or phrase" (p.40). They gave more examples to clarify the difference that exist between the two. Reducing the word *fanatic→ fan* is clipping. However, reducing *science fiction→sci fi* is ellipsis. 'Acronym' is a pronounceable word formed by means of combination of the initials of words. The word *radar* is an acronym of *r*adio *d*etection *a*nd *r*anging. *Laser* is also another example which is from *l*ight *a*mplification *s*timulated *e*mission of *r*adiation. A recently developed acronym by the young generation is *yolo,* which refers to *y*ou *o*nly *l*ive *o*nce. The acronym is used by young people to encourage themselves or their peers to dare doing things, generally silly and foolish, having as an argument that they only live once, so better enjoy life. 'Eponymy' is a word which is derived from proper nouns of persons or places like the word *sandwich* which is coined from john Montagu, fourth Earl of Sandwich (an English old port of the middle ages), who consumed this type of treats. *Diesel* is also another word which is originally from a proper name; Rudolf Diesel a German engineer who invented the diesel engine.

The addition of new words to language is most of the time due to the technological advance and the invention of new devices and concepts. The newly developed words get widely spread via the mass media, education, lexicography and literature, later adopted and adapted by the laymen. Trask (2010) confirmedthe influence of technology on language change saying:

> All languages are constantly changing because of changes in technology. We didn't, for instance, need a word for 'television' until one was invented. Given the speed of technological development in the last two centuries, it is unsurprising that change of this type has been particularly prevalent. (pp. 22-3)

As it has been said above, lexical change happens either by adding new words or losing terms in language. The loss of lexicon is due to rarity of useas some words get replaced by

other lexemes or disappearance of the concept's referent. Over time, some words become infrequently used by the speakers, for example a *telegraph* is rarelyused at the present time. It was used to refer to an old fashioned technology of sending messages. Such a word is being replaced by other terms in the current time, such as sms[44] or email. The word still exists but it is hardly ever used.

To summarise all what has been said above about lexical change, let us consider this quote: "Lexical change […] relates to a change in the structure of a language' lexicon, primarily, either by adding a new lexical item (e.g. by borrowing or word-formation) or by a loss of a lexical item, often referred to as "word death"." (Fabiszak, 2004, p. 1737). The word death phenomenon contributes directly to language death. The next part of this chapter tackles the concept and defines it.

2.6 Language Decay

When languages change gradually, over time, their structures and forms undergo alterations. Sometimes, languages undergo a dramatic change. When their speakers do no longer use them, they disappear. This may happen in two possible ways resulting in language suicide or language death.

2.6.1 Language Suicide

Language suicide occurs mainly when similar languages co-exist; the less prestigious variety borrows terms from the more prestigious one. The original language receives a massive change as the forms and structures of other more prestigious languages are of frequent use by the speech community. Fabiszak (2004) highlighted the position of the donor language in the process of borrowing and wrote:

[44]It stands for short message service, a telephone service for sending short messages.

> An interaction between different communities usually results in exchange: exchange of goods (trade), exchange of ideas (cultural movements, social structure transfers) and exchange of words (borrowings). It is often the case that one these communities has a more powerful economic or political position and that it dominates the exchange by flooding the recipient community's market with its goods, ideas and words related to them" (p.1738).

A similar opinion is that: "We rely heavily on shift situations which are obviously not completed yet. And in these cases we can never be sure whether changes in language behaviour will eventually result in the extinction of the language or not." (Brenzinger, 1998, p.273) However, the language radically changes, is transformed and gradually destroys itself. The best example of these languages is when a creole language is invaded by its parent language. This linguistic phenomenon is coined language suicide.

According to (Fabiszak, 2004), linguists looking for purism in the language hold an opposition to borrowing. They say that in order to purify the language and protect it from other languages invasions and hence, disappearance, it is better to stop the process of borrowing and replace all the loanwords by native words and make up new ones. It is the case of the Tamazight variety in Algeria, where purists are seeking to replace the Arabic and other words originating from French, Italian, Spanish etc., by some neologisms, in addition to other dialectal words. However, scholars like Taifi (1997) opposed this belief and said that this practice will weaken the Tamazight rather than strengthen itas it hinders this language variety from meeting the needs of modern society.

2.6.2 Language Death

The second type of language decay is similar to language suicide, but more tragic. The dominant language simply murders the less dominant one. The new language does not invade the territory of the old one and gradually evict itin a bilingual setting. It does not start with the

simple borrowing of vocabulary but with the alternation of the old by the new one until it overwhelms it, suppresses and murders it. This is probable in cases when the number of speakers of a given language decreases. The remaining group of speakers enters into contact with other powerful languages, and the speakers become bilingual. The phenomenon does not affect the first generation as they master both languages, but the murder of the old language starts with the descendants due to their incompetence in their parents' language. In this respect, "the first generation of bilinguals is often fluent in both languages. But the next generation down becomes less proficient in the dying language; partly through lack of practice." (Aitchison, 2013, p. 242). The best case is the one of Gaelic language. The Irish language is at the present times spoken as the first language by the minority of Irish people and as a second language by a large group of speakers. The new generation in Ireland prefers to learn the English language, which has a greater social and political prestige. Gradually the Gaelic, once a predominate language of Irish people, is being ejected and replaced by the English language making it a dying language. This linguistic phenomenon is referred to by some linguists like Huebner (1987) as 'language shift', in the author's own word, "language shift is the gradual displacement of one language by another in the lives of community members." (p.180). He also pointed out that language shift is of two types, complete and partial. The former is that the language that the community has shifts to become the members' mother tongue. The latter is when the shift is not a total one; the displacement of the language happens at a given level only and used for specific purposes and situations. The native language remains and is used by the speakers but the other aspects of language such as writing is lost. Wolfram (2002) coined this type of language death as "radical language death". He further explained that language murder is not only restricted to radical language death, when the speaker shifts and uses another language. It also may be due to 'sudden language death', when its speakers completely disappear.

The number of speakers of a certain language is an important factor in the sudden death of language. When, the number of the speakers diminishes, the death is closer and threatens the language. As the speakers are the soul of a language, when no one speaks it, it dies. Crystal (1999) indicated that:

> A language called Kasabe [in the Mambila region of Cameroon] it had only one speaker left a man called Bogon[…] Bogon had died on the 5th November, taking Kasabe with him. On the 4th November, Kasabe existed as one of the world's languages; on the 6th November, it did not (p.56).

Hale et al. (1992) produced a world language census and estimated the endangered ones. They said that there existed around 6000 languages. Half of these languages were no longer acquired as a first language they were characterised of being 'moribund'. In addition, 2400 languages had about 100,000 speakers, which made them in a danger zone and they would face a possible extinction. Only the left 600 languages were in the safe category, which means 10% of the total worldwide languages.

Unlike, language change which is partially of linguistic causes, language death is of no-linguistic nature. Campbell (1994) sums up the wide range of the language death extra-linguistic factors and lists them in this quote:

> Discrimination, repression, rapid population collapse, lack of economic opportunities, on-going industrialization, rapid economic transformation, work patterns, migrant labour, communication with outside regions, resettlement, dispersion, migration, literacy, compulsory education, official language policies, military service, marriage patterns, acculturation, cultural destruction, war,slavery, famine epidemics, religious proselytizing, resource depletion and forced changes in subsistence patterns, lack of social cohesion, lack of physical proximity among speakers, symbolism of the dominant language[…] stigmatization, low prestige of the dying variety, absence of institutions that establish norms(schools, academic texts), particular historical events, etc. (p.1963)

It is important to study the language status and understand the change involved, to see the language direction and assess its evolution. Even though language change is a natural and inevitable phenomenon caused by both social as well as psycholinguistic factors, the worst, which is language death, may be -if not stopped- at least explicit and predicted. As it is claimed by Aitchison (2013), "predicting the future depends on understanding the present." (p.249). Researchers speak of language maintenance as a reaction against language death. They elaborate methods and formulate theories to preserve these endangered languages. Efforts have to be made by the speakers of those languages and their governments. Speakers have to stick to their language as it is an important symbol of their identity. If the number of speakers rises, the language is luckily to remain. The authorities also have to participate in the maintenance of the language. When institutions, like government agencies, schools and media, use the language and encourage its development through good language policy, this favours its stay. If these factors are available, the language in danger will be revitalised and hence maintained.

Conclusion

The studies of language change are carried out in different ways by researchers. Some choose to study it adopting a real time study and others are apparent time studies. So that, the language change profiles are examined and explained. In this chapter, the different profiles have been explained and the main studies have been provided. In the present work, the trend study approach in real time studies is adapted; old corpus is gathered to get the diachronic picture of the language change and it is compared with present day used version. To study the generational change that exists in the lexis between two generations in the speech community of Constantine. Different factors may lead a variety to change; they might be external or internal ones. Both play a crucial role in the change that affects a given variety. It is worth mentioning that all the levels of the variety, be it standard or not, are affected by the change.

As it is highlighted at the end of this chapter, language change can lead to a direct language death. So, studying the change affecting the different varieties and understand its directions; help maintaining the variety and preventing it from the tragic consequence of death.

Chapter 3: Language Profile of Algeria, in General, and Constantine, in Particular

Introduction

The sociolinguistic situation in Algeria is considered complex and divers; as many codes display and co-exist together. This diversity of languages is due to historical, political and socio-cultural factors. The languages spoken in the country are Arabic, both dialect and standard, Berber and French. The official language is Modern Standard Arabic (MSA). Berber is a notional language and recently given standard language status. Concerning the French language, it is the second language, taught in schools and used in media and administrations.When speakers of these languages interact with each other the codes they use enter into contact and create many sociolinguistic phenomena. In Algeria, for example, the standard and the dialectal Arabic are in a diglossic situation. The French and the MSA have a bilingualism relationship. French and the Algerian dialects are either in code-switching relation or in a bilingual one.

Constantine, as a city in Algeria, shares the Algerian sociolinguistic profile even if it has a lot in common with MSA and Algerian Arabic (AA). CD is different from MSA and the other Algerian dialects and has its own distinctive features phonetically, morphologically, syntactically and lexically.

In this chapter, the sociolinguistic situation of Algeria in general is described. In addition, the language contact and the phenomena generated are highlighted. Then, light is shed on CD; its main aspects and distinctive features.

3.1 Overview of the Algerian Linguistic Situation

Algeria, officially the People's Democratic Republic of Algeria, is the tenth-largest country in the world, and the largest in Africa and the Arab world with 2,381,741 square

kilometers (919,595 sq. mi), stretching from the shores of the Mediterranean to the Sahara Desert.

The linguistic situation in Algeria is complicated, asit is a complex multilingual country.Such complexity is due to the presence of various languages which are believed to be spoken there.The majority of Algerians speak Arabic and a minority speaks Berber. Modern Standard Arabic, a simpler version of Classical Arabic, and French are taught at schools and areused in formal meetings and in the media. Arabic and, most recently, Tamazight, are the official languages.

3.1.1 Historical Perspective

The Imazighen (singular Amazigh) or Berbers inhabited North Africa and they are said to have existed in Algeria since 3000 BC, and according to some historians it was much earlier.The word Berber comes from the Latin word 'barbarus'. The term was used to refer to any one living beyond the margins of the Roman sphere. The language spoken by the Berbers is known as 'Tamazight', Libiac or Libyc language. Algeria was first conquered by the Phoenicians who built the Carthaginian civilisation. The presence of the Phoenicians made a deep imprint in the Berber world. As "Punic" was developed and used. A Hamitic-Semitic language, developed by Phoenicians andis closely related to Hebrew and Arabic. It remained for a long time the regular spoken language in North Africa."(Bouamrane, 1986, p. 28).In 146 BC, with the fall of Carthage, Algeria became a Roman province and Latin was the official language. This urged the Berbers to learn the new language especially in the urban centres. At the opposite of the countryside which remained unlatinised, the Libyc language waspreserved.After the Romans, the Vandals occupied North Africa in 429. The new conquerors had less impact on the local population than the previous ones.The Berbers spoke their language and used Latin only as the language of science. In 534 the Byzantines eliminated the Vandals. And Algeria became a part of the Byzantine Empire. Even if the early

invaders tried to impose their languages on the society, the indigenous language resisted and the Algerians managed to keep their native language 'Tamazight'.In the 7th century the Arabs conquered North Africa. They first implanted the Islamic religion in the region. It was until the mid-eleventh century with the Beni Hilal arrival that the Arabisation of the area started. So it was that invasion which transformed Algeria not only linguistically but also socially and politically. According to Mercier (1888),

> During the Middle Age at the time of the "Hilalian Invasion" […] the number of the Arabs was relatively considerable and their mixture with the indigenous race had been favoured, in a very particular way, by the anarchy which divided the Berber and destroyed their forces. Nevertheless the Arabs succeeded in making them adopt, in many places, their language and their customs.

With the Arabisation of the countryin the 7th c[45]entury, the Arabic language was welcome. It was no longer considered only as the language of religion and faith but as the official language of the society. Yet, many mountainous regions were not influenced by the new language and kept their native language. After the Arabs, the Spanish occupied some of the coastal regions of Algeria in the 13th century. The Spanish invasion lasted three centuries. It was enough to have a linguistic effect on the language strongly in the west side of the country, especially. Ibrahimi (2000) points: "les Algériens ont été en contact avec d'autres langues européennes. Ce fut notamment le cas de l'espagnol dans l'Ouest du pays – en raison d'abord de la présence coloniale espagnole durant trois siècles". (The Algerians have been in contact with other European languages. This was particularly the case of Spanish in the West of the country - firstly because of the Spanish colonial presence for three centuries) (Translated by the author of this thesis). In the beginning of the 17th century, Algeria fell under the Ottoman supremacy. It lasted until 1830.The presence of the Turks in Algeria had

[45] Quoted from a very old archived document without page numbers

not a big linguistic influence on either Arabic or Tamazight. Except for some borrowed words, which were adapted in the language. According to Ghalem (2000):

> the Ottoman presence during three centuries, without upsetting the linguistic landscape of the country, influenced the urban varieties primarily (Algiers, Bejaia, Médéa and Tlemcen)46 which borrowed a considerable number of Turkish terms in the various fields of the everyday life (food, clothing, names of trades) of which some became patronyms. (p.45)

In 1830, the French forces put an end to the Turkish rule and started to occupy the country. The French colonisation had a negative impact on the Algerian society. Bouamrane (1986) explains:

> French colonisation has made dramatic changes in the native society. Like the Vandals and the Romans in the past, the Europeans have not left any important ethnic or religious marks on Algeriabut the cultural andlinguistic impacts have been of such a profound extent that Algerian society has never been the same since.(p.33)

During the French occupation of the country, the prime objective of the French government was to replace the Arabic language by French. By 1938, French became the official language of the country and Arabic was considered as a foreign language. The colonisers fought the Muslim institutions and banished the Arabic language from schools and the whole educational systems. “The French administration closed all these schools and changed them into French ones. The families regarded this act as a result of their right to education and a clear attack to their religion.”(Chami, 2009, p. 393)The French ruled the country until 1962, the date when Algeria got its independence. The Algerian government declared Arabic as theofficial language. It is after “gaining independence, Algeria proceeded

[46] It was also the case of the city of Constantine

to‘arabise’ education in order to rid the country of French influence.”(Benremouga, 2005, p. 34). It was a difficult task. Because of the French policy, the majority of the Algerian was illiterate in Arabic. Many methods were used by the government to arabise the country. For exampleto teach the Arabic language, many teachers were broughtfrom Egypt and Syria and some other Arab countries.

3.2 Sociolinguistic Profile

The historical background of Algeria shows two important truths. The first one, is that Algeria is a ‘country of invasions and colonisations’. Because it has been invaded and colonised many time throughout the history. Secondly, it is a‘crossroad of civilisations’, since many civilisations have been existed in the country for centuries. These have influencedthe Algerian linguistic situationand made it not only diverse but also complex.Ahmed Sid (2008) explains the linguistic situation in Algeria stating that:

> Algeria fitted what Fishman (1972) describes as a type B nation. Type B nations are called uni-modal and are characterized by anindigenous language with a literary tradition (Classical Arabic or ModernStandard one), plus a language of wider communication (French) that oftenexists as a result of colonial policy (p.11).

So, it can be concluded thatthe complexity of the language situation lies in the co-existence of more than one language among the community. The Arabic language was introduced to North Africa by the Arab conquerors. It gained its place among the society progressively and it was easily accepted since it was the language of Islam and the tongue of the Quran. Moreover, the Arabic language was at that time the medium of knowledge and science. Watson (2002)says in this respect: “The rise and expansion of Islam was not only a religious and hence cultural conquest, but also a linguistic conquest.”(p.6) During the French colonisation, many methods were used by the French government to eliminate the Arabic language and replace it by French. The coloniser did not only succeed to minimise the use of

Arabic but to make the French the official language of the country and Arabic a foreign one. In spite of the Arabisation policy of the Algerian government after the independence, which aimed at giving the Arabic language the place and the prestige of the French language, some Algerians never ceased using the French language. Despite all the circumstances, the Tamazight language which is the native language of some Algerians survived; it is still preserved and used in many regions of the country.

As a result, in Algeria there are three spoken and/or written languages. Benremouga (2005) states that the types and the uses of the languages in Algeriaas follows, though French and Tamazight are not spoken to the extent pictured by the author:

> Arabic and, most recently, Tamazight, being the official languages,the majority of Algerians speak Arabic, followed by French and Berber. Modern Standard Arabic, a simpler version of Classical Arabic, is taught at schools and is used in formal meetings and in the media, but is not used for ordinary conversation. The Algerian dialect, known as "Darja", is used in everyday life. And increasingly, the vernacular is being used in theater [sic] and in novels because it is believed to reflect the Algerian culture. (p.34)

3.2.1.1 Arabic

Arabic is a Semitic language which is grouped within the Afro-asiatic family. It is spoken by more than 350 million people and it is considered the national language of nearly 22 countries.In pre-Islamic times, Arabic existed and was spoken mainlyin the Arabian Peninsula. It was after the Islam revelation that Arabic spreadand became the sacred language 'the language of the Quran andreligion'. With the rise of Islam and due to the Islamic conquests, the Arabic language extended north to the Levant, east to Iraq and west to north of Africa. It was introduced to North Africa with the Arab conquest of the seventh and eighth centuries. According to the constitution of 1963, Arabic is the official and national languagein

Algeria. It appears in three forms: Classical Arabic (CA), Modern Standard Arabic (MSA) and Algerian Arabic (AA). Each form fulfils a different function.

3.2.1.1.1 Classical Arabic and Modern Standard Arabic

Classical Arabic (CA) also known as Koranic, literary, literal or even sacred Arabic is the language of the Quran. It is the formal version of Arabic. It is the languagewhich was used in the Arabic peninsula and the language of poetry in the pre-Islamic era. CA is considered to be a model of linguistic excellence since it is believed to be grammatical and rhetorically correct.

Modern Standard Arabic (MSA) is a modern literary evolution of classical Arabic. This version saw the light after the Arab renaissance of the 19th century to modernise CA and make it operational enough to meet the demands of modern life. MSA is characterised by beingflexible and adaptable. Since, numerous expressions of the modern world have been borrowed, a large number of lexical items and technical words have been included and simple sentence structures of the west have been adapted into MSA.Nevertheless, morphology and syntax have remained basically unchanged.About this, it is clearly stated:

> L’arabe moderne ne peut être distingué de l'arabe classique dont il a conservé presque intégralement la morphologie et la syntaxe seuls quelques procédés fortement contrôlés et régis par des contraintes formelles strictes. Les formations 'non-arabes' résultant généralement d'emprunts aux langues européennes (français, anglais, italien, etc.) sont nées du besoin de traduire des notions nouvelles issues de développement technologique de 19eme siècle (Barkat, 2000, p. 20).

> Modern Arabic cannot be distinguished from classical Arabic, from which it has almost entirely retained its morphology and syntax. Only a few highly controlled processes governed by strict formal constraints. The 'non-Arab' formations generally resulting from borrowing from the European languages (French, English, Italian, etc.) have arisen from the need to translate new notions due to technological development of the 19th century. (Translated by the author of this thesis)

The most important difference between CA and MSA lies in level of vocabulary; CA reflects the need of older styles while MSA reveals the need of modern expressions. So, it can be concluded that former is the language of the Quran, the language of worship and ancientpoetry, whereas the latter is the language of modern life.

3.2.1.1.2 Algerian Arabic

It is the vernacular language and the language of communication of the Algerians. It is neither codified nor standardised and it is the mother tongue of the vast majority of the Algerian population. In fact,

> It refers to the colloquial language known as “amma”, “darija” or “lahja” (dialects). The colloquial varieties number in the hundreds. Being spoken and not written, they are distinguishable from Classical Arabic as a result of a general grammatical simplification in structure with fewer grammatical categories (Kaye, 1970, p.667).

Algerian Arabic (AA) is relatively different from the CA and even MSA in all aspects of the language: morphology, syntax, phonology and lexicon. The Arabic dialects are divided into two major groups: the Maghrebi (used in North Africa) and Eastern dialects (used in Arabian Peninsula and Levantine countries.) The two dialect groups differ from each other at all linguistic levels. AA is for family life and everyday relationships, but MSA is used for all what regards the social and intellectual life, liturgy, press, legal domain, radio and education.

AA is also different fromthe other Arabic dialects.Lexically speaking, AA is established on a Berber substratum and has a large lexical database fromTurkish, Spanish, Italian, and most of all French. Yet, most of the vocabulary comes from MSA with phoneticc and semantic changes. Phonologically, AA is characterised by being without the case endings. "More than phonetic, morphological or syntactic differences, there are points of vocabulary which place the Arabic dialects of the Maghreb in the clearest, if not the deepest, contrast to those of the Middle East" (Marçais P. , 1958, p. 580).

The following table (Benremouga, 2005, p. 36) gives some examples of Algerian Arabic words. The first table exemplifies words from MSA that merged into AA, while, the second one demonstrates some others that originated from French.

Modern Standard Arabic	Algerian Arabic
Assimilation	
/taji:u/	**/d**ji/(she comes)
/tazu:ru /	**/d**zu:r/(she visits)
/tadu:mu/	**/d**du:m/(it lasts—fem.)
/ni**S**f/	/nu**SS/**(half)
Metathesis	
/yarta 'id /	/ya**ttar** 'ad /(he shivers)
/La 'ana /	**/n** 'a**l/**(he cursed)
Dissimilation	
/ba:dinja:n/	/badanja:**l/**
Phone Substitution	
/ʃajara/	**/s**adjra/(a tree)
Monophthongisation	
/zawj/	**/zu:**ʤ/(two)
/ṣayf /	/**ṣi:**f/(summer)
/zayt/	**/zi:**t/(oil)[47]
Semantic Changes:	
/yudi:ru/(he directs)	/ydi:r/(he does)

Table 5: Modern Standard Arabic Words and the Algerian Arabic Correspondences

[47]This is specific to a given region it is not the case of all speakers

	French	Algerian Arabic
The nasal vowels in borrowed French words are denasalised	*Bouchon*	*buf**u:n*** (cork)
Sounds that do not exist in Arabic are substituted by Arabic sounds	*il roule*	*y**r**u:li* (he wanders) The French *r* is replaced by the Arabic *r*.
	une serviette	*ser**b**ita*(towel) The sound *v* is replaced by b in the case of th dialect of Algiers. In the CD /v/ is replaced by /f/
	une savate	*Sa**bb**a:t* (a shoe)[48]
Emphasis	*il sonne*	*y**ss**u:ni* (he rings)
	une place	*bla:**ş**a* (a place)
French vowels are replaced by Arabic ones	*un bureau*	*b**i**:r**u:***(a desk, an office) The French *ü* is replaced by *i:* *And o is replaced by u:*
Syntax influence	*une table*	*Tabl**a*** (a table) The Arabic feminine indicator ***a***is added.

Table 6: Algerian Arabic Borrowed French Words[49]

According to the sociocultural origins of the Algerian speakers, three types of AA might be distinguished: "Le parlé Citadin" (theurban dialect): It is the AA type which is widespread in big cities (Tlemcen, Oran, Algiers, Constantine). However, this dialect has undergone over time the impact caused by rural -urban migration. "Le parlé Rural" (ruraldialect): It is an AA which has specific phonetic and morpho- phonologicalfeatures.Such as: the preservation of the interdentals /Ɵ/and /ð/and the emphatics /d̲/. "Le parlé des Ġala" (the gala dialect): It is the language of the nomads who aremainly movingto the highlands and the Sahara desert; they have their own dialect, whichis relatively influenced by other regional dialects. Their language was slightly infiltrated by borrowing. (Khelef & Kebièche, 2011, p. 28)

[48](Sebatt صباط, 2015) says that the word come from the Spanish word 'zapato'
[49] The table is from (Benremouga*, 2005, p. 36)*

3.2.1.2 French

As it has been pointed out previously, French has been playing a big role in the country. During the colonisation period, the French government had tried many methods of deracination and deculturisation. To eradicate the use of the Arabic language and to francize the country, the authorities introduced French as the sole official language of the country. To Benremouga (2005) their "main goal was to replace the Arabic culture by a more 'civilized' culture."(p.34). In addition, Arabic was banished from all of the educational system and all the schools were transformed into French ones.Towns and villages were renamed with French names. Bouamrane (1986) Summarises the French policy in fighting the Islamic religion in Algeria as follows: "Although religion was proclaimed free, religious teaching was hardly tolerated, the Quranic schools strictly limited, the Zaouia schools (rural schools) controlled, closed or harassed and Classical Arabic, which was hardly taught, regressed. Pilgrimages to Mecca were rarely authorised" (p.34)

After the independence, Algeria followed an Arabisation policy. To regain the Arabic Muslim identity and to state the Arabic language as a national and official language of the country, the educational system was arabised; teachers were brought from the Arab countries to teach Arabic. Moreover, the street and shop signs were written in the Arabic language. Despite all these efforts, the French language had such a deep influence that its use is still widely spread even after more than 50 years of independence. As it was declared by former president of Algeria Mr. Ben Bella "we think as Arabs, but we speak French" (Benrabah, 1984). The French Language continues to be used by some Algerians in both its spoken and written forms and in formal and informal situations. "Algerians continue to use French for formal and informal conversations. In fact, French is considered by many the 'unofficial' official language, as it is used in most formal administrative meetings, gatherings, and various other functions."(Benremouga, 2005, p. 34).In addition, three categories of Algerian French

speakers have been distinguished: First, we have the “Real Francophones”, that is to say, the people who actually use French in their everyday life[50]. Then the "Casual Francophones" are those who use French in either formal or informal communication situations; in this case we note that French useis in alternation with Arabic. Finally, there are the “Passive Francophones”which clearly includes Algerian speakers who understand but do not speak theFrench language (Benrahal, 2001). The French varieties that exist in Algeria have been analysedand described indifferent ways by different researchers such Khelef & Kebièche (2011). Supplementary to the previous distinction, there is another one which explains the varieties in a different manner.

> In Algeria as in many French-speaking countries, there are three categories of speakers, regarding the use of French[…]there are speakers, academics, writers, who have a perfect mastery of the French language and who speak Acrolectal French, [there are] speakers that have a very limited knowledge of French, a Basilectal French. Between these two poles, there is a third category of speakers; they are the speakers of the Mésolectal French (Egueh, 2014, p. 13).

In the educational system, French is broadly used as well. The language is stated officially as part of the standard school curriculum. It is taught to the Algerians from the primary school till the university level. To Bouamrane (1986) “Despite major efforts that have been made to strengthen the place of Arabic in the educational system and elsewhere, French continues to have the lion's share at the secondary and university levels.”(p.46). Nowadays, things changed and the French language is being less used and the Arabic language become more dominant. Many consider French as a language of science and technology. Miliani (2001) agrees “French is no longer the property of the old enemy. French as a world language

[50] In dealing with the Algerian sociolinguistic profile, this category is not found in reality. What we can found are those who switch heavily to French.

is a tool (linguistic, cultural, social, economic, and technical) for Humanity, beyond the political borders" (p.17)

French is still important in Algeria and many try to comprehend its position among the society. Officially, French is considered as the first foreign language. The French journalist Balta (1982) wrote: "Twenty times more children learn French than under French Algeria. Paradox: although the government refuses to admit bilingualism and Francophonia, Algeria is the second Francophone country in the world before Zaire which has a higher population but is less literate" (Bouamrane, 1986, p. 47)

Indeed, the Algerian official discourse avoids mentioning French as a second language. "Boumediene, the Algerian president from 1965 to 1978, defined the position ofFrench as: Morsly (1984): "Une langue étrangère qui bénéficie d'une situation particulière dufait des considérations historiques objectives" (Cited in Ahmed Sid, 2008). (A foreign language that benefits from a special situation due to objective historical considerations) (Translated by the author of this thesis)

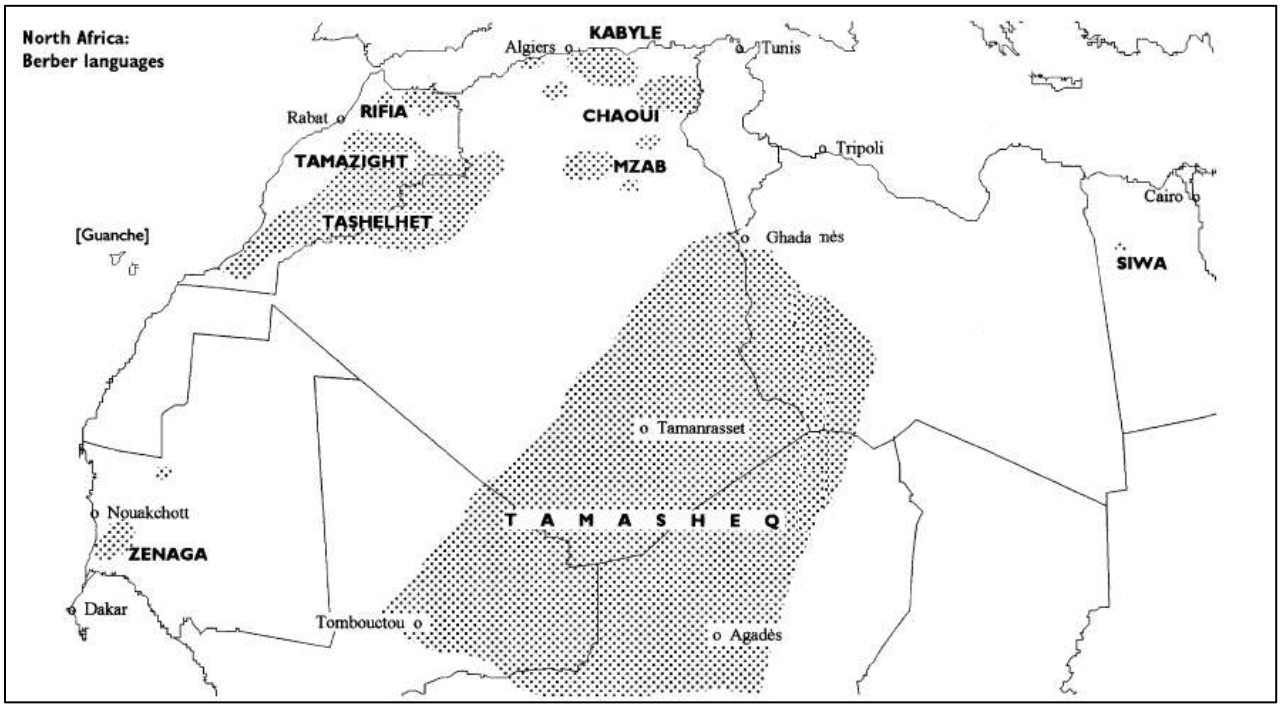
3.2.1.3 Berber

Berber is a Hamito-Semitic language and Berber dialects are spoken in many regions in Algeria.They share a lot in common. But, still they are different from one another not only phonologically but also morphologically, syntactically and lexically.The Berber language has existed principally as an oral medium and has had no writing system.The only exception is Tifinagh, a dialect of the Tuaregs which has been passed down throughout the generations.

> Over a thousand stone inscriptions have been found in North Africa, dating from the 2nd century BC and into Roman times, in a script and language which is neither Punic nor Latin. Although they are mostly very short, consisting largely of names, it is clear that the language concerned (usually called 'Old Libyan') is a form of Berber. The Script is still used by Tamasheq speakers. The native name for it is tifinagh (Dalby, Berber Languages, 2004, p. 88).

Berber dialects exist all through North Africa. In Morocco, the Berber-speaking population is around 9.5 million and 5.5 million in Algeria. The Tuareg populationsrepresent around 3 million people spread in the sub-Saharan countries: Niger, Mali, and Libya. In Tunisia there are less than 100,000, in Mauritania about 10,000 people, and in Egypt there are30, 000 people (Chaker, 1984).

In the map (Dalby, Tamazight, 2004) demonstrates the locations and the regions where the Berber dialect are used throughout The Northern part of Africa.



Map 2: Berber Languages in North Africa

In Algeria, The Berbers are approximately 25% of the population. In Algeria, there exist four major Berber dialects. First, there is *Kabyle*, in the area of Kabylie, near Algiers and

Bougie. The *Shawia* is spoken in Aures, north of Constantine. Third, there is *Tuareg*, used in the extreme south of Algeria. Fourth, and there is *Mzab,* notably in Ghardaia. In Morocco, the Berber speaking people are estimated at about 40% of the overall population. *Tashilhit* in the High Atlas and the Anti-Atlas in the south of the country, *Tamazight* in the Middle-Atlas, and *Tarifit* in the Rif in the North of the country (Ennaji, 2005)

The Berber Dialects in Algeria, the number of the speakers and the region where they are used are briefly demonstrated by (Benremouga, 2005, p. 35)in the following table:

Berber Language	**Number of Speakers**	**Geographical Area**
Kabyle	Up to 6,000,000 (1998)	In the Djudjura mountain range, and along the northern central and eastern coastal region, east of Algiers Main cities: TiziOuzou, Dellys, Bejaia
Chaouia	1,400,000 (1993)	South and southeast of the Grand Kabylie region and south of Constantine, in the Aurès Mountains Main cities: Batna, Ain el Baidha, Ain Mlila
Chenoua	15,000–75,000(1996)	Small towns east of Algiers
Tachelhit	Unknown	Southern Algeria near the Moroccan border
Tahaggart	25,000 (1987)	Southern Algeria in the Hoggar region Major cities: Djanet and Tamanrasset
Taznatit	40,000 (1995)	Around the city of Timimoun
Tumzabit	70,000 (1995)	Mzab region, 330 miles south of Algiers Main city: Ghardaia

Table 7: Berber Language Distribution in Algeria[51]

Phonologically, Berber resembles a lot to Dialectal Arabic; it shares most of the consonants and vowel sounds. The lexicon includes many borrowed words not only from Arabic but also from French and Latin. The loan terms are adapted and integrated into Berber.

[51] The table is from (Benremouga, 2005, p. 35)

> Historically, Berber has borrowed mainly from Latin, Arabic, and French. The remnants of Latin loanwords are limited to a dozen or so. Nonetheless, the most well-known loans come from Dialectal Arabic and French. Most of these borrowings are nowadays completely adapted to the patterns of Berber. For instance, the Latin words asinus (little donkey), burrhus (coat), tussis (cough) are pronounced asinus, abernus, and tusut in Tamazight […]. The Dialectal Arabic words sa:'a (watch) and Tbib (doctor) become tassa't and adbib, respectively, in Berber. The French loans veste (vest) and automobile (car) become lfista and Tomobil, respectively, in Berber.(Ennaji, 1991, p. 1124)

The Berber has been able to survive throughout the history because mainly of two reasons. The first one is that Berber succeeded to protect itself from successive foreign influences during the various invasions the country has undergone. Since, the majority the Berber speakers are found either in the mountainous regions or in the desert, where the indigenous language was used, helped in the language maintenance. The second reason is that Tamazight has been able to adapt itself to other languages with which it came into contact since many words have been borrowed and incorporated into the language.

Many are trying to codify Tamazight. Some suggest that Latin script is ideal for the task; others say that Arabic is more suitable; and othersdeclare that no language is better than Tifinagh language. This is explained as it follows:

> Those with more affinity to French prefer the use of the Latin alphabet, arguing that French does not represent the same threat to Berber that Arabic does, while those with more nationalistic view argue that since both Arabic and Berber are Algerian languages, it makes more sense to base the graphic system on Arabic than on the former colonial language. Finally, the more purist group perceive Berber as standing independently from both Arabic and French and argue for the revival of Tifinagh as the historical and more legitimate script for writing Berber.(Sayahi, 2014, p. 19)

In Algeria, the Berber language has been recognised as a national language after the constitutional amendment of 2002.Tamazight was then decided to be taught to Algerians in all educational levels progressively starting from the academic year of 2002/2003. Djouadi (1993) describes the efforts done to the restoration of Tamazight in Algeria as "A number of claims concerning the rehabilitation of Tamazight language and culture have been partly satisfied, principally the access of Tamazight to the media with two newspapers, news on TV twice a day, cultural societies and centres promoting the teaching and popularisation of Tamazight language and culture" (69). In 2007, the Academy of the Tamazight Language was created to standardise Tamazight. The Higher Council of the Tamazight Language has a political role and its task is to introduce the language in public administration, the justice system, and even to professional training. The two institutions aim to disseminate the language and conduct research into it (Ahmed Sid, 2008). But Berbers pushed for it to be awarded official status, meaning it would also be accepted on administrative documents. On February 7, 2016, the Algerian parliament recognised Berber as having official status along with the Arabic language.

3.3 Language Contact in Algeria

Since the book of Weinreich in 1953 "Languages in contact", linguists and scholars have givenmore interest to language contact. Most languages have been influenced at one time or another by contact.Sociolinguistsconsiderthat language contact is the outcome of several socio-cultural factors resulting from wars, colonisation, migration, slavery and globalisation. The phenomenon takes place whenever two or more languages come into closest use within the same speech community.When speakers of different linguistic systems interact with each other, these systems influence each other. The contact happens also when one person uses different languages. It is interesting to say that "Two or more languages are said to be in contact if they are used alternately by the same persons."(Weinreich U. , 1974, p. 1).

Some other researchers claim that language contact takes place when two genetic unrelated languages enter into contact. Diglossia has been long-time excluded from language contact and it has not always been approached as contact situation. Diglossic situationshappen, as Ferguson (1959)declares, when two varieties of the same language are used. But, with the evolution of the diglossia concept and the formulation of "extended diglossia" the genetic relationship is not obligatory."The question of structural or genetic relationship between the two codes becomes secondary."(Winford, 1985, p. 346). Thus the degree of the genetic connectedness has been dropped in determining if a situation is diglossic or not.

Consequently, scholars start to consider diglossia as part of language contact. "The relevance of diglossia to contact linguistics was explored by Winford, who applied the concept to the Caribbean Creole continua."(Sayahi, 2014, p. 8)

3.3.1 Diglossia

The term diglossia was first used by Ferguson (1959). Diglossia is a Greek wordwhich means bilingualism. Ferguson hasborrowed the term to designate the existence of paired linguistic varieties belonging to the same language, one is high (H) and the other one is low (L). The two varieties have specific kinds of structural and functional relationships. They exist side by side throughout the community and they are in complementary distribution with each other. To use the author's exact words, he defines Diglossia as being:

> A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards) there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any section of the community for ordinary conversation(Ferguson , 1959, p. 336).

With time, the concept of Diglossia underwent changes in its meaning and was used in different situations. Some of these conceptual modifications is Kloss's one.Heproposed the terms "endo-diglossia" (in-diglossia for the kind where the two varieties are closely related) and "exo-diglossia" (out-diglossia for situations where the two languages are unrelated or at best distantly related)(Kloss, 1966, p. 138). On the other hand, Fishman modified the concept of Ferguson's diglossia. He put less emphasis on the presence of two codes (there may be more, even if he thinks that the situation is reduced to the opposition between high variety and low variety). Secondly, he states that diglossia exists as soon as there is a functional difference between two languages, whatever the degree of difference, from subtle to more general: the genetic relationship between the two forms is not an obligation (Fishman, sociolinguistics, 1971, p. 160).

The French linguist Marçais (1990) was the first to describe Arabic diglossia. His definition was based on his own observation and research in North Africa. He perceived that thereare two related but distinct forms of Arabic, each variety fulfils special functions.

> The Arabic language appears [...] under two perceptibly different aspects: 1) a literary language so-called written Arabic[...] or regular, or literal, or classical, the only one that had always and everywhere been written in the past, the only one in which still today are written literary or scientific works, newspaper articles, judiciary acts, private letters, in a word everything that is written, but which exactly as it is, has perhaps never been spoken anywhere, and which in any case is not spoken now anywhere; 2) spoken idioms, patois[...]none of which has ever been written[...], but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultured circles. (Marçais W. , 1930, p. 401)

The situation of Arabic in Algeria fits widely in this diglossic conception, to the extent that the language in Algeria is present in two varieties, H is valued, prestigious and recognised

as an official language. The Hvariety is Modern Standard Arabic which takes its normative rules from the Classical Arabic of the Quran and is used in all situations of an official or formal setting (language of the educational system, administrative institutions, the media, and literature), while the L variety is the Arabic dialect, reserved for everyday conversations. Like it is the case of many languages in the world, such as the English one, the languages in Algeria cohabit harmoniously. “These two varieties, classical and colloquial, exist side by side in the Arabic speech community in a diglossia relationship” (Ferguson , 1959, p. 359).

Diglossia in Algeria is characterised of being “particular”. “The Algerian diglossic case is very particular since the low variety is not very close to the high variety. Illiteracy and colonisation are the main factors behind this gap.” (Mouhadjer, 2002, p. 991). The author means by “illiteracy” the ignorance and inability of some Algerian people to understanding and recognizing many words and lexical items of MSA. And by colonisation he means, the long period of the French occupation of the country which left many French words that were and are still used by the Algerians. These are the two reasons why there exist a gap between theH variety and the L variety. The difference between the two varieties is mainly: “…not only in grammar, phonology, and vocabulary, but also with respect to a number of social characteristics, namely function, prestige, literary heritage, acquisition, standardisation, and stability.” (Romaine, 1994, p. 46)

The major difference between the high variety and the low one is grammar. The H variety has grammatical categories that are not present in the L variety and it has an inflectional system of nouns and verbs which is much reduced or totally absent in the L one (Mouhadjer, 2002). Concerning phonology, the L variety shares the sound system of the H one. Nevertheless; AA has it proper phonological features. The most notable feature of AA is the collapse of short vowels in some positions. Algerian speakers tend to shorten the syllable structure that exists in the MSA form. For exemple:

	MSA	AA
He drew	[rasama]	[rsam]
A book	[kitab]	[ktæb]

Table 8: Phonological Differences between the High Variety and the Low Variety

Lexically speaking, the two varieties share a lot in common.But, there is some variation in form and differences in meaning and use. For illustration:

MSA	AA
[mæʃa:] He walked	[mʃa] He went
[ðahaba] He went	[aðhəb] Get out!

Table 9: Lexical Differences between the High Variety and the Low Variety

[ðahaba] which means (he went) in MSA does not exist in AA. However, [mʃa] is used instead, to mean (he went or he walked) in both AA and MSA. However; there is a variation [aðhəb] which means in some rural dialects'get out!'

The differences do not concern the structural features only; they concern also the social ones. As far as prestige is concerned the Arabic language speakers regard the high form as superior to the low one. MSA is defined as a language of prestige, seen as more logical andmore beautiful than AA.Freeman says in this respect:

> An important component of diglossia is that the speakers have the personal perception that the High variety is the "real" language and that the Low variety is "incorrect" usage. In Arabic people talk about the High variety as being "pure" Arabic and the dialects as being corrupt forms. (Freeman, 1996)

One more feature of diglossia is the pattern of acquisition.The low variety is acquired naturally by the Algerians as their native language. However, the high variety is never acquired as a mother tongue; it is only learned in formal settings such as schools, mosques or koranic classrooms. So it can be concluded that the Hvariety is taughtand the L variety is acquired.

Despite all these differences, the two varieties tend to be mixed. Sometime in informal situations, speakers use some H variety items that have no equivalents in the L variety, or when speakers try to use the L variety in more formal ways as, for example, the case of the Algerian political speeches.In this respect: “The low variety often shows a tendency to borrow learned words from the high variety, particularly when speakers try to use the low variety in more formal ways. The result is a certain admixture of high vocabulary into the low.”(Wardhaugh, 2006, p. 91).

3.3.2 Bilingualism

Bilingualism is a sociolinguistic phenomenon. It is considered as the major result of language contact. The definition of bilingualism is debatable. The level of performance is the first cause of the paradox. Many suggest that a person is said to be bilingual only if two languages are well mastered. “Bilingualism resulted from the addition of a perfectly learned foreign language to one’s own, undiminished native tongue.”(Bloomfield, 1933). Years after, another theory contradicted Bloomfield’s one. Bilingualism is the use of two languages. The question of mastery was dropped and the perfect learning of both languages is not recommended. Bilingualism is “The alternate use of two languages” (Weinreich U. , 1974). Consequently, two terms have seen the light. “Balanced Bilinguals”are those who speak and use both codes equally well in all contexts. “Unbalanced Bilinguals” are people who do not have the same degree of competence in both languages; one is dominant and the other is secondary. They have a higher competence in one than in the other.

Bilingualism can refer to either the language use or the competence of an individual. “Individual bilingualism”is the way two languages are used by the same person or to the language situation in an entire nation or society where two languages are spoken “societal bilingualism”."[Bilingualism is used] to refer to the knowledge or use of more than one language by an individual or a community" (Sridhar, 1996, p. 47).

Algerian bilingualism is characterised by two phases: colonial/post-independent periods and contemporary period. In the years during and after the French colonisation, the majority of the Algerians, regardless of their educational and cultural level, were bilingual and had contact with French; they were qualified as “balanced bilinguals” whereas, during the contemporary period, bilingualism is much more related to those who go to school and studythe French language and this makes them “unbalanced bilinguals”. Nowadays, bilingualism in Algeria is not homogenous. Not all the population is bilingual; many are monolingual. Bilingualism is more concentrated in the north part of the country, mainly in the urban cities.

Algeria is characterised by Arabic-French bilingualism. Progressively, Arabic is replacing French in numerous fields. Bilingualism in Algeria was much affected by the Arabisation Law; this gives the Algerian bilingualism the “subtractive” feature.

Considering bilingualism in Algeria on an individual level, two types of bilinguals can be distinguished: Active and passive. On the one hand, active bilinguals are those who demonstrate a certain degree of proficiency in the four language skills in the two languages. They have an “active ability in productive and receptive skills even if he does not read or write they can speak and understand French” (Mouhadjer, 2002, p. 991). On the other hand, passive bilinguals are individuals who have a passive ability. Only their receptive skills are relatively developed as they understand the French language and they cannot speak it. Two other types of individual bilingualism existamong the Algerian society.Ervin & Osgood (1954) explain thata coordinate bilingual refers to a person who develops and learns two languages in different contexts.Thus, different meaning systems are developed. A compound bilingual is a person who learns the second language while constantly relying on his first language. This type of bilinguals learns the L2 by translating the meaning from the L1For

better understanding, the table below sums up the aspects of individual bilingualism in Algeria.

Individual Bilingualism
Balanced Vs. Unbalanced
Active Vs. Passive
Coordinate Vs. Compound

Table 10: Aspects of Individual Bilingualism in Algeria

The Algerian linguistic situation is conflictual. It is characterised, as it is mentioned above by Arabic-French bilingualism at the educational and societal levels and diglossia within the Arabic language (MSA and AA). The two phenomena are much related. Even if they are thought to be different they overlap a lot. Fishman (1917) explains the connection between bilingualism and diglossia. He sums up his theory in the following table.

		Diglossia	
		+	-
Bilingualism	+	Both diglossia &bilingualism	Bilingualism without diglossia
	-	Diglossia without bilingualism	No diglossia No bilingualism

Table 11: Relationship between Bilingualism and Diglossia

There are four language situations where bilingualism and diglossia may exist with or without each other. First situation is where most people in the community use both H variety and the L one. The H variety is used for a set of function and the L one is used for another set. The second situation is bilingualism without diglossia. In such context, there are two languages within a particular geographical region. One group of the inhabitant speak one language whereas the other group speaks another language. This is mainly the in colonial situation where the rolling power speaks a given language and the indigenous masse speaks another language. In the third category, people are bilingual. They use two languages but with no restriction in the function, both languages are used for all kinds of purposes. The fourth

situation where neither diglossia nor bilingualism exist is in monolingual communities. (Bake & Prys Jones, 1998).

In Algeria, there are four languages with different functions that coexist together. CA is used for religion. MSA is the national and official language of the country. French is a foreign language. And the mother tongue can be eitherthe AA dialect or Berber.Kahlouche (1992) maps out the various relationships between the languages present in Algeria.

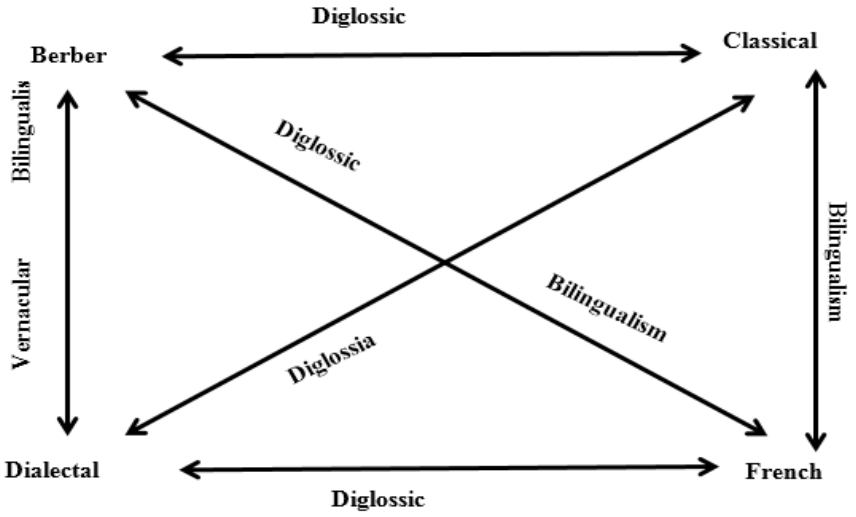


Figure 5:Various Relationships between the Languages Prevalent in Algeria

3.3.3 Code-Switching

It was not until the work of Blom and Gumperz (1972) that the concept of code-switching was regarded and treated as a sociolinguistic phenomenon. It was much looked down in the past and considered a form of colonial penetration as well as the imperfect performance of bilinguals. Even though the phenomenon attracted the attention of many scholars and had been studied from different perspectives, linguists and sociolinguists could not agree upon an accurate definition of code-switching.

As all sociolinguistic terms, code-switching may be used in a broad or narrow sense. Myers-Scotton (1993) defines code-switching as: "The alternations of linguistic varietieswithin the same conversation." (p.1). According to Milroy and Muysken (1995),

code-switching happens when speakers alternate between different languages they say in this respect: “[code-switching is] the alternative use by bilinguals of two or more languages in the same conversation.”Other researchers like, Gardner-Chloros (1991) emphasizes that switching can occur between dialects of the same language; it is not only restricted to languages. Others argue that code-switching is not only related to bilingual situations. It also may occur in monolingual situations. Zentella (1981) gives the example of native speaker of American English who mayspeak with a British accent. The result is switching between two styles within the same language. Trudgill (2003) combines all the previous definitions and gives an overall definition to code-switching: “the process whereby bilingual or bi-dialectal speakers switch back and forth between one language or dialect and another within the same conversation. Code-switching is a linguistic behaviour which is very common in bilingual and multilingual communities.”(p.23)

Code-switching is divided into two types. Intersentential code-switching which isrelated to the switches between sentences (switch is done at sentence boundaries). The proficiency in both languages is required; so that, “a smooth blend” is created (Montes-Alcala, 2000, p. 219). Whereas, intrasentential code switching relates to the switches within sentences, the alternation is done in the middle of sentences. Blom & Gumperz (1972) speak of other types of code-switching. Situational code-switching refers to the switch that occurs due to a change in situation. Metaphorical code-switching, however; refers to the stylistic functions switch.

Algeria provides a good example of code-switching situations. Algerian speakers often switch from one language to another. For example, they put in contact local varieties, namely the Berber and dialectal Arabic, Algerian, and academic languages, French and Classical Arabic.The alternation to the French language isdue to long French colonisation period. To illustrate code-switching in Algeria the journalist Amghar (1974) writes:

> They speak to you two minutes in French, 30 seconds in Arabic then one minute in French and so on, sometimes the two languages are mixed to such a point that there results a bizarre, unintelligible language, and one wonders if these people are not themselves bizarre. (Quoted in Bouamrane, 1986, p. 109)

Code switching can occur in both directions, from French to AA and from AA to French. Confusion is made between the AA/French code-switching and "Sabir". The Algerian sociolinguist Mazouni (1969) describes "the Sabir" as a French pidgin. This simplified language, neither French nor Arabic, is used as a transaction and negotiation language. So Sabir is a kind of French jargon which was used in North Africa by people who tried in a way or another to speak the French language. Nevertheless, code switching is the fact of speaking in AA and stuffing the speech with French words, the equivalent of which is available in both AA and MSA.

3.3.4 Borrowing

Borrowing is the fact of using words from another language in everyday speech to describe or express a concept, an idea, or an object for which there are no evident words available in the speakers'native language. The borrowed words become part of the second language system by being assimilated to its new linguistic structure. They integrate in its grammatical system, as if they were part of its lexicon.According to Gumperz (1982), borrowing is:

> The introduction of single words or short, frozen, idiomatic phrases from one variety into the other, the items in question are incorporated into the grammatical system of the borrowing language. They are treated as part of its lexicon, take on its morphological characteristics and enter into its syntactic structures. (p.66)

Actually, no language escapes the phenomenon of borrowing. Wars, colonization, the economic relations establishment contributed to people and language contact. AA is essentiallymore characterised by borrowings from the French Language than any other language. These loan French words are sometimes totally integrated into AA patterns. Some others are kept in their original French form. Kethiri (2004) dividesthe phenomenon of borrowing in Algeria into two categories: necessary borrowing and facultative borrowing. Necessary borrowing is about the loans that reflect socio-cultural realities. Others are for scientific and technological purposes. Some are from religious and Muslim civilisation domain; therefore they are essential. Other borrowings are qualified of being facultative. They are those words, which have their equivalents in their native language. Algerians prefer to use those borrowed words instead of their Arab or Berber equivalents.

Some researchers, suchas Bassiouney (2005), think that borrowing and code-switching"may simply be different labels for what often seem to be identical processes". (p.35) However, many disagree with this view and claim that Borrowing is different from code-switching. While switching, speakers have a choice about which words or phrases and the language they use. Borrowed words are usually adapted to the speakers' first language. They are pronounced and used grammatically as if they were part of the speaker's mother tongue. It involves mixing languages at the level of language systems as opposite to code switching that involves the mixture of languages at the level of speech. Bouamrane (1986) says in this respect:

> To distinguish borrowing from code-switching is the phonological adaptation to the system of the host language. […]. [It] would be code-switching if he uses the French word “épicerie” while he would be "borrowing" if he uses the phonologically adapted word /bısrı/ (grocer's shop). Another feature used to distinguish borrowing from code-switching is morphological adaptation of a word from one language to the other. […]The way out of this problem is to consider lexicalitems from one language that are integrated on thethree levels of phonology, morphology, and syntax, intoanother, as borrowings, and to arbitrarily considerthem as switches when neither phonologically,morphologically nor syntactically adapted. (P.114-6)

3.4 Sociolinguistic Situation of Constantine

The descriptionof the sociolinguistic profile of the Wilaya of Constantine and its dialect is initiated by the description of not only the area in which it is used but also the population that uses it. The lack of documentations and research studies made the variety used in the city of Constantine not easy to describe.The only studies dealing with the CD were at the time of the French colonisation. The French dialectologists were interested in studying the dialect like (Mercier H. , 1910) and (Cantineau J. , 1938). After the independence there were two significant works, the one done by (Laraba, 1981) and the other (Ait-oumeziane, 1981) which tackled mainly the phonological and phoneticaspects of the dialectand the one of (Ait-oumeziane, 1986) dealing with the subject function status in the dialect of constantie.

3.4.1 Historical Background

Regarded as the capital of eastern Algeria; Constantine, in the past, was called ‘Cirta’. The word ‘Cirta’ has Punic origins, which means ‘city’(Camps, 1979).There are different

hypotheses about the toponymy of the word Cirta. Bertrandy (2012) for example, gives an opponent view about the fact that ‘Cirta’ means city.

> Il est douteux que le nom de Cirta soit un mot d’origine phénicienne signifiant «ville». Sur lesmonnaies de Cirta, à légendes néopuniques et datées de la fin du IIe siècle avant notre ère, onlit, en effet, KRTN (Kirthan) avec un kaph. Or le terme phénicien QRT (Qart) débute par unqoph. Il faut donc plutôt attribuer à ce nom une origine libyque.(3)

> It is doubtful that the name Cirta is a Phoenician word meaning "city". On the coins of Cirta, with neopunic legends and dated from the end of the second century BC, we read KRTN (Kirthan) with a kaph (ك). Now the Phoenician term QRT (Qart) begins with qoph (ق). It is therefore necessary to attribute to this name a Libyan origin.(Translated by the author of thisthesis)

It was pointed out by many researchers thatthe word‘Cirta’ may have a Berber origin.According to Haddadou (2011), Cirta would come from the Berber word ‘Tissirt’, which means grindstone. The reason, behind giving the city this name, is due to the abundance of wheat cultivation in the region.

Even though, historians do not agree on the exact date of the cityestablishment; the fact that it is one of the early centres where man settled inis an approved truth.In this sensean Algerian historian states:“ (1984 ،(عبد العزيز و محمد الهادي“ وتدور حوله .تاريخ تأسيس المدينة لايزال مجهولا العديد من الافتراضات”. (The founding date of the city is still unknown. There are manyassumptions about it.) (Translated by the author of thisthesis)

Cirta was originally created by the Phoenicians. The Berbers who occupied the region resisted and refused their presence. With time, the navigators succeeded to settle down and impose themselves among the original inhabitant. After that, the Phoenicians were defeated; In 112 B.C. the city fell under the reign of Numidia, and Cirta became one of the Numidianmost important towns. King Syphax turned it into his home residence and later into

the capital city.Syphax was defeated by Massinissa. As Bertrandy (2012) explains : “Ce dernier, qui a soutenu Scipion l’Africain contre Carthage, se voit confirmer dans son pouvoir sur la Numidie orientale” (p.4) (The latter, who supported Scipio the African against Carthage, was confirmed in his power over Eastern Numidia) (Translated by the author of this thesis).Micipsa, the son of Massinissa, succeeded his father after his death. With the help of his sons and his nephewJugurtha, Micipsareigned for thirty years, leaving behind him a prosperous kingdom as a heritage. Jugurthawas unfairly treated, and the heritage was illegally divided. The nephew felt tyrannized, so he declared war against his cousins.Defeating himon many occasions, Jugurtha was declared as the new king of Numidia. Mercier (1903) describes the situation as follows: “Ainsi Jugurtha resta seul maître du royaume de Numidie et s'établit en souverain dans sa capitale”(p.17) (Thus, Jugurtha remained the sole master of the Numidia kingdom and established himself as a sovereign in his capital.) (Translated by the author of this thesis). In the spring of 107 B.C, Rome invaded Numidia. Jugurtha was defeated and Juba was crowned the king of Numidia. During the reignof JuliusCaesar, Cirta fell under the Roman settlement. It was during the rule of Augustus, thatthe city flourished and it was considered as an administrative district.In the two first centuries of AD, Cirta started to be affected by Christianity. The new religion began to take roots among the middle class of the society and the army. The new Roman colony underwent many conflicts; but during the wars of Maxentius, a Roman emperor, against Alexander the city was demolished. In 313, Constantin the Great vanquished Maxentius and rebuilt Cirta. The city was named ‘Constantine’ in his honour.And in this context, El Chikh Ahmed El-Mobarek writes about the history of Constantine. He discusses the city’s creation and the paradox about who funded the city. "إختلفت الأقوال فيمن بناها، فقيل بناها قسطنطين الذي بنى قسطنطينة العظمى التي إسمها اليوم اسطنبول"(حمادي،عبد الله، 2011، صفحة 95) (There is a disagreement about who built it. It was said

that it was built by Constantine, the one who built the Great Constantine, whose name is today Islanbul[52]) (Translated by the author of this thesis). He continues saying:

> D'après les autres, ce serait un gouverneur de Constantin en Afrique; il lui aurait donné le nom de son maitre, comme gage de sa soumission. Enfin certain rapportent à ce sujet d'autres versions. Toujours est-il que Constantine est une ville ancienne bâtie par celui-là même qui bâtit Carthage, citéprès de Tunis et ancienne capital de l'Afrique. (Dournon, 1913, p. 269)

> According to others, it was probably a governor of Constantin in Africa; he would have given it the name of his master, as a pledge to his submission. Finally, some report other versions on this subject. Nonetheless, Constantine is an ancient city built by the same one who built Carthage, a city near Tunis and former capital of Africa.(Translated by the author of this thesis)

A centurylater, the Vandals invaded Numidia. By 432, A.D. Constantin the Great was captured and hiscity colonised. From 534 to 697 A.D, the city of Constantine was part of the Byzantine Empire.By the end of the 7th century; the capital of Numidia was conquered by the Muslims. Mercier (1903) clearly explains the conditions in which Constantine was before the Muslims arrival as follows:

> Ainsi, au moment où l'arrivée des Arabes va faire entrer l'histoire du pays dans une nouvelle phase, l'Afrique épuisée, divisée, en proie à l'anarchie, se trouve dans les conditions les plus mauvaises pour résister. La puissante colonisation que les Romains y avaient implantéea disparu.Les Byzantins, divisés en deux tronçons, n'ont aucune force effective et les Berbères en plein travail de reconstitution nationale, ne sont pas encore en état de défendre leur pays, lentement reconquis. (p.69)

[52]Refers to Istanbul, the Turkish capital city

> Thus, the moment when the Arabs arrival plungedthe country's history into a new phase, Africa, exhausted, divided andsubject to anarchy, finds itself in the worst conditions to resist. The powerful colonization, which the Romans had established there, disappeared. The Byzantines divided into two sections, had no effective force and the Berbers in full national reconstruction were not yet in a position to defend their country, which was slowlyreconquered.(Translated by the author of this thesis)

The city was progressively interested in the new religion and the population started gradually to convert to Islam. "حيث قام الحكام العرب بتوزيع الأراضي الزراعية على الفلاحين، وتعليم السكانالمحليين الدين الإسلامي واللغة العربية" (بن شعيب ,محمد المهدي، 1974، صفحة 4)(As the Arab rulers distributed agricultural land to the peasants, and taught the local population the Islamic religion and the Arabic language.) (Translated by the author of this thesis)By the beginning of the 10th century, "the city was completely Arabised" (Berthier, 1961).After half a century of Umayyad administration, the city passed under the Abbasids domination and then under the Aghlabids for nearly a century and a half. The Fatimid dynasty defeated the Aghlabids and imposed the 'Shia' asthe official religion of the region. The anarchy period was put to an end by the arrival of theAlmohad. So, Constantine passed under the Hafsid's supremacy for three centuries.During the 16th century, Constantine got under the Ottoman dominance. From the mid of the 16th century to 1837, it was considered as the capital of 'The Eastern Beylik'and was governed by forty'beys'. The first one was Ramdane-Tchulak Bey and the last one was Hadj Ahmed Bey. Algeria was invaded by France in 1830. But it was not until 1836 that the French army attempted to attack and enter Constantine. Ahmed Bey led a fierce resistance against the French forces. He won his first battle in 21 November 1836. However, the French forces decided to hold a second expedition to the city. After a great struggle the capital of the east Beylik fell in the hands of theFrench in the famous battle of Constantine in

13 October 1837.Form that date till 1962, Constantine was part of the French rule and the centre of the Département de Constantine. After the independence, Constantine was declared as one of the Wilayas of Algeria, the capital of its east and its third biggest city.

Constantine was the capital of Numidia, and the one of the Eastern Beylik of the Levantin the Ottoman era, the chief town of one of the three colonial departments and the economic and cultural capital of east Algeria, as stated by two historians:

> فقد مارست المدينة وظيفة العاصمة في مملكة نوميديا القديمة ،و في بعض الدويلات الرومانية و الإسلامية[...] و بعدالإحتلال التركي، حيث أصبحت عاصمة لبايلك الشرق . وهيالوضيفة التي احتفضت بها بعد الإحتلال الفرنسي، ثم بعد قيام الحكم الوطني بعد الإستقلال"(عبد العزيز و محمد الهادي، 1984، صفحة 124)

> The city has served as the capital of the ancient kingdom of Numidia, andin some Roman and Islamic states [...] and after the Turkish occupation, it became the capital of the eastern Beylik. It occupied this function after the French colonisation and even after the establishment of the national government after independence. (Translated by the author of this thesis)

3.4.2 Geography and Population

The old city of Constantine was built on a diamond shaped rockat 650meters abovethesealevel in the North-east of Algeria. During the French colonisation and after the independence, the city was extended to the whole plateau. Now, the wilaya spreads over an area of 2,297km²; divided into 12 communes, which are organized into 6 daïras.Framed by a deep ravine called 'Oued Rhumel', (locally known as ‘Rimiss’ with refrence to Frédéric Remes, the French engineer who conceived the Tourist Walkway), which is crossed by several bridges,some collapsed, some still exist and another one recentlybuilt. This is why the

city is called ‘The City of the Suspended Bridges’.Constantine is extensively described by many authors:

> و كانت في سالف الزمان تسمى بالحصن الإفريقي. يضرب بها المثل في التحصين،لكونها مبنية على جبل والهواء محيط بها من كل جهة[...]غير أن جهة الغرب منها بنوها أقواس[...]و كان بها سبع قناطر:ستة على البلاد وواحدة على الوادي.(حمادي،عبد الله ، 2011، الصفحات 96-97)

> In the past, it was called the African fort, it was the example in fortification, because it was built on a mountain and the ravine surrounded it from every side [...] except for the west side where arches were built [...].It had 7 bridges: six on the rest of the city and one on the valley (Translated by the author of this thesis).

Constantine is in the centre of the eastern region of Algeria.It is surrounded by the Tell chain of mountains in the North and the High plains in the South.In the north, it is bordered by the Wilaya of Skikda. Guelma is on its Eastern border. Oum El Bouaghi is on the Southern border of the wilaya.On the west side there is the Wilaya of Mila. Constantine is about 245 km far from the Tunisian borders, and 437 km far from Algiers, the Capital city. In addition, it is not so far from the Sahara as there are only 231 km between Constantine and Biskra.Thanks to Constantine’s central geographical position, itis described as "بوابة الشرق والمنفذ الرئيسي للصحراء"(عبد العزيز و محمد الهادي، 1984، صفحة 68)(it is the gate of the East and the main entrance of the desert.)(Translated by the author of this thesis).The strategic and distinctive location of the cityenabled it not only to stay, stand and continue to exist,but alsotomakehistory and build civilization.

> وهكذا يمكن القول بأن مدينة قسنطينة تعد من أمهات المدن العربية في بلاد المغرب على وجه العموم و بلاد الجزائر على وجه الخصوص. لم يتغير موضعها مع تغير المدنيات و الحضارات التي تعاقبت عليها. (محمد الهادي، 1984، صفحة 16)

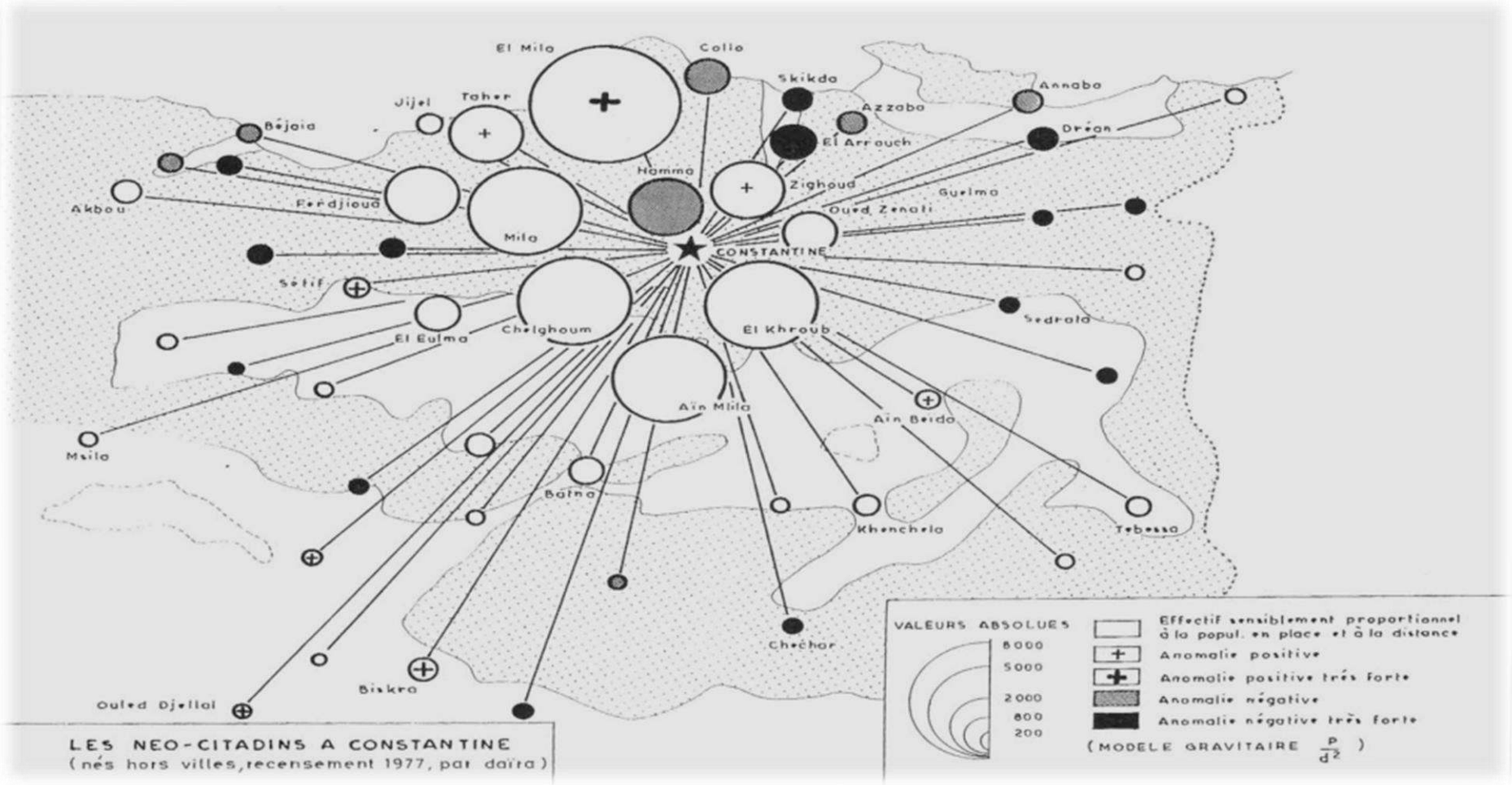
> Thus, it can be said that the city of Constantine is one of the Arab cities mothers in the Maghreb in general and Algeria in particular. Its position has not changed with the changing civilisations revolving in it. (Translated by the author of this thesis)

Constantine is naturally indulged. Cote (2012) describes it as 'Carrefour of the east ofAlgeria'. The city is said to be endowed with many features. The valley of 'Safsaf' and the valley of the 'Smendou' are one of its richness. The presence of 'Djebel Chattaba' and 'Djebel El Ouahche'are two mountains; which give the city not only outstanding sightseeing, but also agricultural benefits. Moreover, the city has the biggest water source in Algeria, called 'El Hamma' (850liters/second). The source has given the city the indispensable peri-urbain gardens known in the history of all the Maghreb cities.

This privileged geographical situation gives the city of Constantine a preponderant role in the movement of populations, encouraging its development throughout its history and allowing it to remain a metropolis city.

With its huge population, Constantine is considered the third largest city in Algeria, after Algiers and Oran. The estimation of the population of Constantine by the Office of National Statistics (ONS) (2016) is of 1216869 inhabitants and recently 1263051 (ONS, 2018).At the beginning of the 19th century, there was no accurate statistical data about the exact number of the population of Constantine. The French government provided just estimations.Cote (2012) declares that"La ville comptait [environ] 30 000 habitants en 1830 […] En 1948, la ville comptait 77 000 algériens musulmans, et 40 000 européens."(9) (The city hadabout 30,000 inhabitants in 1830. In 1948, there were 77,000 Algerian Muslims and 40,000 Europeans.) (Translated by the author of this thesis) The demographic evolution of the city was irregular. In the 19th century, it was much affected by epidemics, such as the plague, famine, draught and revolutionary wars. At the same time, the population number raised due

to two main reasons. The first was that the French authorities gave the French nationality to all the Algerian Jews. Encouragingthe other Europeans to settle in Algeria, wasthe second reason.After the independence, Constantine experienced both a decrease and an increase in the number of population. The number decreased since all the Europeans and Jews left the city. The increase was owing to an intensive rural exodus. The rural population abandoned the countryside to live in urban areas seeking and questing a more decent life and coveted comfort.In this respect, it is asserted that "Après l'indépendance, la ville de Constantine a accueilli un nombre important de migrants; eneffet, entre 1962 et 1966 sa population s'est accrue de 50 000 habitants, le plus fort tauxd'accroissement par rapport aux grandes agglomérations algériennes." (Boussouf, 2013, p. 3) (After independence, the city of Constantine welcomed a large number of migrants. In fact, between 1962 and 1966, its population increased by 50 000 inhabitants, the highest rate in comparison with the major Algerian agglomerations.) (Translated by the author of thisthesis) In the 1970's, the industrialisation programs and the economic development revived the migration toward the city of Constantine. In the following map,(Cote, 2012) schematises the movement of the migrants and their origins.



Map 3: Neo-city Inhabitants in Constantine 1977

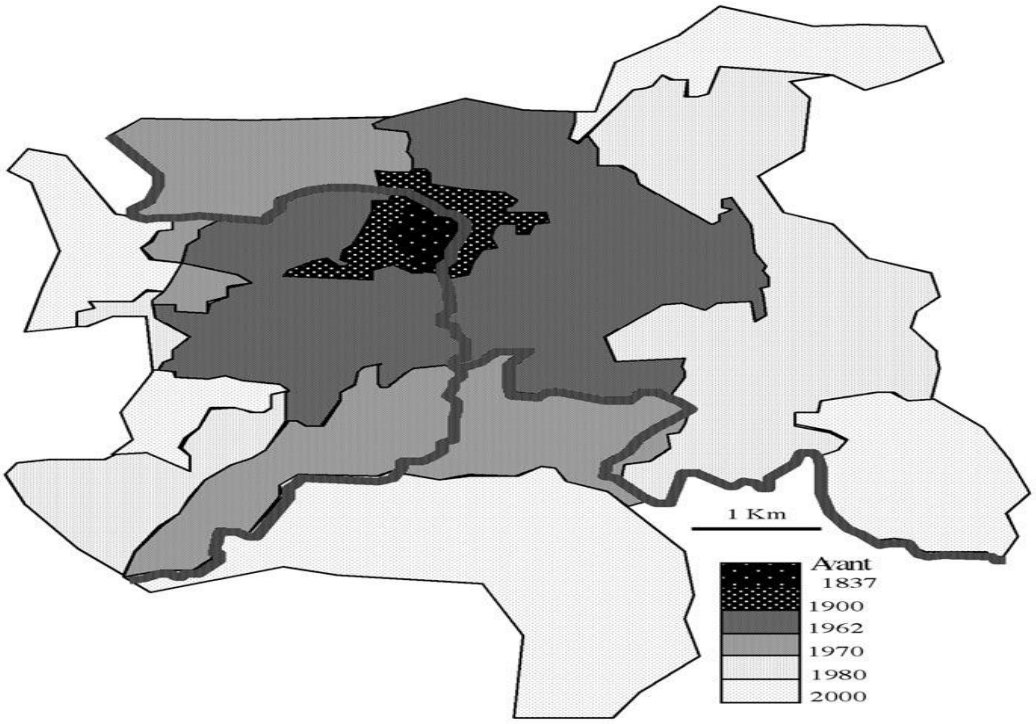
Since the 1980's the rural exodus sharply fell, but the agglomeration continued to grow at the rate of 3.2% annually (Cote, 2012).The table below summarises the demographic evolution in the Wilaya of Constantine. (Boussouf, 2013; Cote, 2012; ONS, 2008; ONS, 2016; ONS, 2018)

Year	Inhabitants	Year	Inhabitants
1880	41 000	1987	443 727
1910	48 000	1998	462 055
1948	117 000	2002	466 000
1955	120 000	2008	938 475
1966	245 621	2016	121 6869
1977	345 566	2018	126 305 1

Table 12: Evolution of the Population of Constantine (1880-2018)

In parallel to the population growth of Constantine, the city has known a significant urban expansion throughout history. Before the colonial period, the city of Constantine was limited to the 'rock' on which it is built. Cote (2012) describes Constantine as: "On parle de Constantine du Rocher, comme d'Alger de la Casbah. C'est unemédina classique, avec le décrochement de ses artères, l'ombre de ses venelles, les passages sous voûtes et son urbanisme en impasses. "(5) (Constantine is talked about as the'rock' like Algiers is talked about as 'The Casaba'. It is a classical Medina, with the stall of its arteries, the shadow of its alleys, the passages under vaults and its urbanism in impasses.) (Translated by the author of thisthesis) During the French colonisation, the city underwent a great upheaval at the urbanism level. The first was the construction of the suburbs, such as Saint Jean and Coudiat in the west and El-Kantra and Mansourah in the East. Then, the district of Sidi Mabrouk and Bellevue were built. After 1959, the urbanisation along the Rumel River started. It is the case of Roumanie Avenue, Bentellis, Chalet des pins and Les Mûriers along with the construction of the big buildings of the Ciloc and the Platane city. During the post-colonial period, there

were major changes. In the beginning of 1969, Fadila Saadane, Filali and Benboulaïd were constructed. To get rid of the slums (which were caused by the rural exodus) around the city, many residential areas were built in the period1974-1977, such as Ziadia, Sakiet Sidi Youcef, Daksi, 20 août, 5 juillet, Boudjenana and Boussouf. In the 1980's, Zouaghi and Bkira saw the light.For lack of urbanisation lands in the urban perimeter of the city of Constantine, the extension was transferred to small centres. This is when El-Khroub, Hamma Bouziane, Ain-Smara and Didouche Mourad were constructed. Lately, there was the creation of new poles on the plateau of Ain el Bey and the birth of the new cities one called Ali Mendjeli and the other called Massinissa. Boussouf (2013) illustrates all what has been said previously on the following map.



Map 4: Urban Extension of Constantine

To sum up, Constantine was just a small city built on the cliffs of a rock. Its development and growth engaged several scenarios through its history. اذ بدأت مدينة قسنطينة قرية صغيرة ثم تطورت مع مرور الزمن إلى مدينة كبيرة و أصبحت فيما بعد عاصمة سياسية و إدارية و مركزا تجاريا (محمد الهادي، 1984، صفحة 44).هاماThe city of Constantine started as a small village and evolved

into a large city and later became a political and administrative capital and an important trade centre. (Translated by the author of this thesis)

3.4.3 Dialect of Constantine

The classification of the Arabicdialects used in Algeriahas been dealt with by scholars in historical sociolinguistics. The settlement of the Muslim conquerors of North Africa made the local population acquire the Arabic dialect. It was during this period that the indigenous population adopted and started to embrace the Arabic language and use it as the language of communication. The Muslim conquest of North Africa, in general, and Algeria, in particular, as it has been explained above in the historical background of both Algeria and Constantine, was during two periods. Both phases had different consequences on the region. One of these outcomes was the introduction of the Arabic language in the country. The first settlement of the Muslims resulted inmany dialects regrouped under the generic term 'sedentary dialects' or what it is known as pre-Hilali dialects, which is the case of CD and the majority of the dialects of the urban centres as the invaders targeted the newly created cities where they established their military garrisons.. As Marçais stated: "The Arabicisation of the first period is responsible for the Arabic spoken in the old centres [like Tlemcen and Constantine] and the adjacent mountainous regions; thus its various forms can be called "Pre-Hilali" dialect." (Marçais P. , 1957).

However, in the second Arab conquest of the 11th century by the Banu Hilal, Banu Sulaym and Ma'qilmarked the second period of Arabisation; the nomad invaders settled in the peripheries of the urban centred previously conquered. This second conquest caused the emergence of the Bedoui/Nomad or Hilali dialects.Miller (2004) notes that:

> Pre-Hillali and Andalusian dialects are/were found in old urban centres like Algiers, Blida, Constantine, Fes, Nedroma, Rabat, Sefrou, Tanger, Tetouan, Tlemcen, Tunis; where the Andalusian migrants had an influential role while sedentarized Bedouin dialects were/are spoken in more recent cities like Casablanca, Fes Jdid, Oran, but also some old cities like Marrakech, the former capital of the Almohades (p.183).

Concerning CD, it is categorised as being a result of the first conquest and, thus, it is a pre-Hilali one

> Dans les parlers de sédentaire des apports de la première invasion Arabe, les parles de nomade étant, au contraire de parlers Hilaliens. […] Tandis que les parlers des sédentaires arabes présentent une unité frappante, les parlers nomades sont assez variés. […] si l'on met à part le département de Constantine ou les parles sédentaire tiennent une place géographiquement importante on peut dire que l'Algérie est du point de vue Arabe un pays de Nomades.(Cantineau J. , 1937, pp. 704-5)

> In the sedentary dialects,as a result of the first Arab invasion, the speech of nomadic dialects contrasts with theHilalian dialects. [...] While the dialects of the sedentary Arabs present a prominent unity, the nomadic dialects are quite varied. [...] apart from the department of Constantine, wherethe sedentary dialect holds a geographically important place, we can say that Algeria is from the Arab point of view a country of Nomads) (Translated by the author of this thesis.)

The pre-Hilali dialects present in Algeria are themselves subdivided into two other subgroups, which are also sectioned to two other ones. The differences between each group, the features of each one and examples are explained in the coming quote followed by a scheme for more clarification.

> The pre-Hilali dialectsinclude village (mountain) dialect and urban dialect[…] the village dialect are represented by two groups […]namely Oran dialect and Constantine dialect […] the second group corresponds to eastern Kabylia and is completely mountainous having the form of a triangle whose apexes are Djidjel, Mila and Collo. Historically, the region represents the seaward expansion of Constantine and Mila, which were Arab garrison towns in the Aghlabid period. […]. Urban dialects do not form ahomogenous group. They are divided into two classes: Jewish and Muslim. Jewish communities were present in Oran, Tlemcen, Miliana, Médea, Algiers and Constantine. (Marçais P. , 1957).

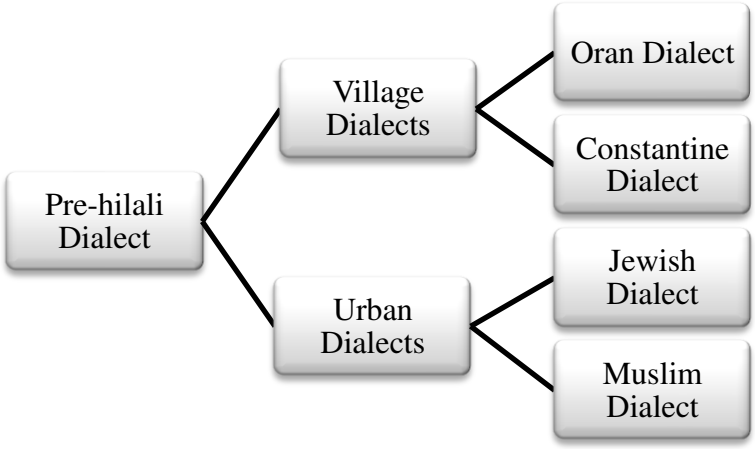


Figure 6: Pre-Hilali Dialect Subdivisions

The dialectologists dealing with Arabic dialects have always divided them into two categories, each one with its characteristics. " Le dialecte Arabe se distingue, les parlers de sédentaire citadins, des parlers sédentaires ruraux. D'autre part if faut opposer tous ses parlers de sédentaires aux parlers de nomades." (Fleisch, Arabe classique, 1974, p. 3). (The Arabic dialect is different, the dialects of urban sedentary and rural sedentary dialects. On the other hand, we must contrast all these sedentary dialects to thenomadic ones.) (Translated by the author of this thesis)

Even though the dialects present in Algeria have different origins, either Pre-Hilalain or Hilalian; they have many characteristics in common (Versteegh, 2011). This classification of the dialects of Algeria, which is pre- Hilali (sedentary) and which is Hilali (rural or bedouin) is no longer valid. Both types have merged into each other, and the distinction cannot be easily made. What is proper to each type is no longer known. “Every urban dialect possesses characteristics peculiar to itself, but the point of differences is becoming progressively less, only what is common to all being retained, and these dialects are gradually merging into a sort of koine of the town.” (Marçais P. , 1957). Miller (2007) shares Marçais’s arguments and further comments on this phenomenon writing: “The expanding urban Koins exhibit various degrees of mixing with the surrounding Bedouin/rural dialects. This is certainly the reason why “the citadin” versus “urbain” paradigm became so prevalent in the North African urban social sciences.”(p.10) Barkat (2000) also agrees with the previous opinions and explains the cause of this phenomenon. She states that the cause of the linguistic mixture is due to the commercial exchanges between the sedentary and the nomad populations. The dialects of the cities are much influenced by the surrounding villages. This creates numerous innovations at all the language levels.

3.4.3.1 Linguistic Features

The description of CD has been undertaken with the help of works like (Ait-oumeziane, 1986; Cherbonneau, 1869; Laraba, 1981; 2016). This is in addition to a comparative analysis of other studies about other Algerian dialects (Cantineau, 1938; Cherbonneau, 1869; Lathan, 1973; Marçais P, 1952 and 1957; Souag, 2005) and some others on Arabic dialects like (Bloch, 1971; Cantineau, 1950; Hunter, 1956; Obercht-Ben; Versteegh, 2011). Other aspects of CD which were not dealt with or not described by these authors have been observed, analysed and described by the author of the thesis supported with examples.

3.4.3.1.1 Phonological Features of the Dialect of Constantine

The phonological system of CD has a lot in common with the one of MSA. Besides the sounds that CD shares with the Arabic language, it includes non-Arabic phonemes. In this study, the phonemic symbols description is adapted from Javed (2013), who used the International Phonetic Alphabt in his depiction of the MSA in comparing Arabic phonetics with that of English.

3.4.3.1.1.1 Consonants

The sound /f/is a labio-dental voiceless fricative. It is found in words such as /fa:s/ (pickaxe), /ḥafṛa/ (hole) and /'ṛab/ (Arabs). The sound /b/, which is a bilabial voiced stopis present in /baṣla/ (onion) and /ṭbib/ (physician)./ṭ/is an amphatic voiceless dental stop. It exists in words such as/ṭma:ṭam/ (tomatoes), /'ṭaʃ/ (thirst) and in/qaṭ / (cat). /d/ is a dental voiced stop as in /daṛ/ (house) and /dem/ (blood). When the denti-alveolar sound /t_s/occurs after the sound /d/there isassimilation. It is the case of the word /ṛgadt_s/ (I slept), which is pronounced /ṛgat_s/. /ḍ/shares the same description as/d/, butit is an emphatic sound. It is found in words such as/ḍalma/ (darkness). /s/is analveolar voiceless fricative. It occurs in words like /sma/ (sky), /'sel/ (honey) and /smi:n/ (fat). /ṣ/is the emphatic counterpart of/s/. Like in the word /ṣabu:n/ (soap), /ṛṣaṣ/ (lead/bullets). /z/is analveolar voiced fricative, found in: /zṛag/ (blue), /ḥza:m/ (belt) and /zhaṛ/(luck). /ṛ/is a voiced alveoalr rolling one. Examples are in words such as /ṛa:s/ (head), /mṛa/(woman) and/ṛmel/(sand). It is found in foreign words such as: /gaṛo/ (cigarette). /l/is alveolar lateral sound./li:l/ (night), /felfel/ (pepper) and /gelb/ (heart). It becomes emphatic /ḷ/like in /ḷlah/ (Allah). /m/ is a bilabial voicednasal sound/mu:t_s/ (death), /ʤem'a/ (Friday) and /fam/ (mouth)./n/is an alveolar voicednasal sound and occurs in words such /naṛ/(fire), /senni:n/(teeth) and /sḥan /(plate)./ŋ/is a sound f rare occurrence in CD. The sound /ŋ/[53] occurs before the sounds /k/, /g/, and /q/. Like in /ŋgassaṛ/(I am kidding/chatting)

[53] Taken from (The phonemes of Morocan Arabic, 1942)

and /zaŋqa/ (narrow street). /ʃ/is a palatal voiceless fricative. In words like: /ʃems/[54] (sun), /'aʃṛa /(ten) and/meʃma:ʃ/(apricot). /ʧ/ a palato-alveolar voicelessaffricatewhich occurs in somewords like /ʧextʃuxa/ (traditional meal) [55]- /iʧuk/ (it prickles or pricks) and in /ʧina/ (Oranges). It is not a frequent sound; it happens mainly when the /t_s /and /ʃ/co-occur. Like in, /ʧwat/ (burning). In CD, the sound /ʤ/ is a palato-alveolar voiced affricate. It "is characteristic of north Africa" (Javed, 2013). Examples are /ʤaʤa/ (hen), /ʤaṛi/ (soup)[56]and /sfenʤ/(oil donuts). /k/ is a velar voiceless stop; it occurs in words such as/kas/ (glass), /bekri/(early) and /messak/(pin). /g/, which is velar voicedsound, is a feature of the rural dialects; it became part ofCD through the rural words that were picked up because of lack of use or lack of equivalent (Ammour, 2012, p. 57). For example in words such as: /gri:b/ (close), /'agda/ (bow) and /zṛag/ (blue). /q/ is a uvular voiceless plosive sound which occursin terms such as/qafla/ (button), /maqla/ (frying pan) and /qaṛd/ (monkey). Marçais (1957) based the essential difference between the dialect of sedentary people and the dialect of the Bedouin of the Maghreb on the contrast between voicelessuvular/q/and the voiced velar /g/. "This distinction still exists; but the flow of nomadic elements into the cities has introduced /g/there. This has occurred at Tenes, Miliana, Algiers itself, Mila and Constantine."(Ostoya-Delmas, 1937, p. 70). As a consequence, the sounds /q/and /g/became variants. It is frequently remarked that the two sounds vary freely and in the same words, are heard from the same mouth. This is the the case of the word meaning 'old'; it is sometimes pronounced /qdi:m /and at other times uttered /gdi:m/. However, in some minimal pairs like /qalleb/ (he auscultated) and /galleb/ (he turn up),/q/and /g/are not variants. Moreover, the /q/is more of a feminine feature and /g/is "un signe de virilité" (a virility sign) (Boucherit & Lentin , 1989, p. 19). CD was slightly influenced in matter of pronouncing /q/ as /k/, which is a feature of the Djedjelli dialect (Marçais, 1952). The best example to illustrate that is /wakt_seʃ/ (when?). /x/is a velar

[54]It also used to designate boiled wheat traditionally made for babies' first teeth appearance.
[55]Made out of small chipped slices of baked dough, sprinkled by a tomato and meat sauce
[56]A tomato soup with grained barley

voiceless fricative sound.Some words with the /x/sound are /xli:‘/ (candied meat), /mxabbel/ (knotted) and /mux/ (brain). /h/is a glottal voiceless fricative. It is found in, /hwa/ (air), /sahel/ (easy) and /xu:f/ (fear). /ḥ/and /‘/are pharyngeal fricative sounds. They occurin words such as /ḥma:ṛ/ (donkey), /ḥlu/ (sweet) and/gemḥ/ (wheat),/‘anbeṛ/ (amber), /‘id/ (feast) and /‘ma/ (blind). /ˠ/is a uvularvoiced fricativelike in /ˠṛab/ (crow) and /moˠṛef/ (spoon)./t_s/ is a voiceless denti-alveolar affricate. It occurs in words such as /$t_s$lat$_s$a/ (three), /$t_s$lit$_s$li/ (millet) and/bi:t_s/ (room)./ʔ/ is a glottal voiceless stop. It is not commonly found in the consonant system of CD. The only words that have this phoneme are the ones borrowed from MSA, like: /ʔamana/ (entrust), /qoṛʔan/ (Quran). In this respect, it is quoted that “la Hamza est une consone rare dans les parlers […] dans la majorité des cas il s’agit de mot empruntés de la langue savante: /ʔalef/.”(Cantineau J. , 1950)(The glottal stop is a rare consonant in the dialects […] in most of the times it is found in the borrowed words from the standard language.) (Translated by the author of this thesis)

The phoneme /p/, which is a bilabial voiceless stop, appears in borrowed French wordswhich have not yet adapted phonologically such as/poṛṭabl/(mobile phone), /paspoṛ/ (passport) and /slip/ (panty).In those which it has adapted it becomes/b/. Examples are /buli:si/ (policeman) and /bosṭa/ (poste office). It is the same case for the voiced labio dental fricative /v/. One example is /vi:lu/ (bicycle).

3.4.3.1.1.2 Vowels

Ghazali (1979) compared between the vocalic system of dialectal Arabic and Modern Standard Arabic:

> Le system vocalique de l’arabe littéraire est généralement décrit étant de six phonèmes. A chacune des voyelles brèves (/i/-/u/-/a/) correspond une voyelle de même timbre mais d’une durée plus longue(/i:/-/u:/et /a:/) […] Dans les dialectes, on voit s’ajouter d’autres voyelles généralement d’aperture moyenne (/e/-/o/-/ʌ/)”(Ghazali, 1979, p. 201)

> (The vocalic system of literary Arabic is generally described as having six phonemes. Toeach of the short vowels (/i /- /u /- /a /) corresponds a vowel of the same timbre but of a longer duration (/i: /- /u: /and /a: /) [...]. In dialects, we can add other vowels generally of average aperture (/e /- /o /- /ʌ /).)(Translated by the author of this thesis)

The short vowels/i/,/u/ and /a/,as it is quoted above, are part of the dialect of Constantine. The short /i/ occurs in words like/nt$_s$i/ (you (fem.)) and /sni/ (tray). /i/varies freely with the diphtong /e^ɪ/like in the case of/zit/and /ze^{ɪ}t/ (oil). /u/ occurs in words such as /ḥarb/ (war) - /ḥuta/ (fish) and /t$_s$ut$_s$/ (berries). Words such as /bṣal/ (onions) and /waṛqa/ (paper) have the short /a/as a vowel. The open /a/occurs in final position like in /bṛa/ (needle) and /bka/ (weeping). The back /a/occurs before /w/like in word /daw/ (light). The close /a/ occurs next to /k/, /g/, /x/, /y/, /ḥ/and /ʻ/. Like in: /bkat/ (she wept) and /bṛawat/ (letters)[57].The long /a:/ occurs in words like /ṛma:d/ (ashes). The long /i:/occurs in words like /fi:l/ (elephant) and /di:n/ (religion). The long /u:/ occurs in words like /mu:s/ (knife), /t$_s$u:m/ (garlic) and /du:q/ (taste).

The low centred vowel /ʌ/ occurs in words like /ṛmʌl/ (sand). It occurs before the sound /ṛ/ and before a cluster of two different consonants.The close vowel/ e/ occurs in words like /smen/ (fat) and /kelb/ (dog). It is sometimes a variant of/a^ɪ/and /e^ɪ/. The vowel /o/ occurs in words like /morṛa/ (sour (fem.)) and /ṣabbato/ (hisshoes). The centered /o/ sound mainly occursin wordsintegrated in the vocabulary of the dialect from other languages. Examples are /moto/ (motorcycle), and /lonba/or /lanba/ (lamp). It varies with /a^ʊ/and /a/, e.g. /sof /or /sa^{ʊ}f/ (wool), /doṛ/or /da^{ʊ}ṛ/ (turn back!) and,additionally, the schwa /ə/also happens to be part of few instances of CD like in the word/ktəb/ (he wrote).

The vowels /y/ and /w/ are not included in the table of consonant. On the one hand, they are said to be included in the consonantal system. On the other hand, they are considered

[57]Examples from (The phonemes of Morocan Arabic, 1942)

to be in a complementary distribution with /i/and /u/. For this reason, they are labeled “semi vowels”. (Roth, 1979). They are consideredconsonant when they are in initial position /waṛqa/ (paper), in intervocalic position /mayyet/ (dead), after a consonant and before a vowel /ṣaṛwel/ (pants), in final position after a vowel /klaw/ (ate). They are regarded as vowels when they are in initial position before a consonant /ysu:m/ (He asks for the price) or /wsal/(has arrived) and in final position after a consonant.

Cantineau’s theory was criticisedand description of the Arabic dialects. The fact that /w/ and /y/are considered vowels is dropped.

> Cantineau failed to draw a decisiveline in his description of Arabic colloquial. […] he ignored /w/and /y/and they are treated as positional variant of /u/and /i/. By this Cantineau disregarded their consonantal function and also disregard the function as constituent element of root morphemes.The phoneme of a language sounds which can occur side by side cannot be regarded as variant of the same phoneme. So, short /u/cannot be seen in both constituent of /u̯u/or short /i/in both halves of /i̯i/. Thus /w/and /y/emerged as separate phonemes and Cantineau’s system tumbled. (Hunter, 1956)

3.4.3.1.1.2.1 Diphthongs

Diphthongs are double vowel sounds. They occur in CD along with the short and long vowels. The first diphthong is /aᶦ/like in /ṣaᶦf/(summer) and /laᶦl/(night). The second one is /eᶦ/as in: /beᶦt/(room) and /zeᶦtˢ/(oil). The diphthongs /aᶦ/and /eᶦ/are allophonic variants of the short vowel /i:/. They are said to be used by the feminine gender more than by the masculine one. Since men tend to say /zi:t /and /ṣi:f /. Furthermore, this variation is, as Laraba (2016) proclaims, proper to the “Baldiya”[58]. Additionally, there is the diphthong /aᵚ/like in /m‘aᵚʤ/(twisted), /laᵚz/(almonds) and/ ʤaᵚz/(walnuts). The short vowel /ᵚ/varies freely with

[58]Those who are originallyfrom Constantine and those who pretend to be so

the diphthong /aʊ/. For example the word /laʊz /is pronounced /luz/and/ʤaʊz/is uttered /ʤuz/.Diphthongs /aɪ/and /aʊ/which are said to be more used by women are alternated by the phonemes /i/and /u/by the new generation. They are in regression. They disappeared and were no longer used by young girls. Since they were regarded as ridicules and "old game" (Boucherit & Lentin , 1989, p. 20)

3.4.3.1.1.3 Stress

"Stress in Arabic dialect is predictable and not phonemic [for example: /kassàr/ (he broke) - /kassàrtu/(you broke it) - /kassarùh/ (they broke it).]" (Daud, 1969).The stress in CD is at four levels: The zero (no mark) -The light `- The medium ˄ - and the heavy ´. It is a very important feature. It is sometimes the sole and unique bearer of the morphological function. The case of the word /daṛbu/: it is ambiguous and it can be bidirectional. It could be understood (he struck him) or (they struck (past)). However, if the stress is highlighted /darbù/ and /dàrbu/ the meaning becomes (they fought each other).

3.4.3.1.2 Morphological Features

Thedefinite article used in CDfor nouns, for both genres and both numbers is "al" or "a" depending on the first sound which follows. If the sound is a 'qamari' sound, for instance, /k/ it is defined by "al" like /alkalma/ (the word), the plural of which will be /alkalmat/ (the words). If it is a shamsi sound, for instance, /s/ it is only "a" with geminating the following sound in the singular like /assayd/ (the lion), the plural of which will be /asyuda/ (the lions).In the case of adjectives it is "la" for the qamari sounds as in /lakbira/ /lakba:r/ (the big) and "a" for the shamsi sounds with geminating the following sound /attwi:la/ /attwa:l/ (the long).

The plural forms inCD are formed in different ways. Some words are formed by dual analogy as in /ʤenḥi:n/(wings) and /senni:n/ (teeth). Some other are formed in quadrilateral plural forms like/ṣnàdeq/(boxes), /qṛàtel/(basckets) and /bṛànes/(long capes). The first person of singular is given as an example to explain the inflectional pronouns in the dialect; CD

speakers use a particle /n/ as an inflected pronoun: /nuktub/ (I write) and /naskun/ (I live 'in a given address').

In CD, there are two types of demonstratives.Some indicate proximity, and othersindicate distance, as in the table below.

Proximity	Distance
/hada/(This (mas. Singular) /hadi/(This (fem. Singular) /hadu/(These (mas. and fem.)	/hadak /(That (mas. Singular) /hadi:k/(That (fem. Singular) /hadu:k/(Those (mas. and fem.)

Table 13: Demonstratives in Constantine Dialect

So, it can be concluded that the distance demonstrativesare realisedby adding the suffix /k/to the proximity ones. However, there is another formation of the distance demonstratives. They can be formed by the omission of the initial syllable /ha/, this results /dak, dik and duk/. For example: /dakezi:n/ (that beauty), /dik eṭafla/ (that girl) and /duk el wled/ (those boys). This is in literary language and to express admiration.

One distinctive feature of CD is the use of the diminutive form. This is done by adding a short vowel or a diphthong inside the word restructuring its syllables. The examples are /mfit$_s$eḥ/ (small key) for /maft$_s$eḥ/ and /ṭfeˈl/ (young boy) for /ṭfel/. Moreover, the diminutive feature is also used in relation to children. Ostaya- Delmas (1937) explains that the function of the diminutive in the region of eastern Algeria."Les diminutifs, leur emploi n'est jamais spontané dans les parlers des hommes. Il est considéré comme des parole des femmes à propos des enfants."(79) (The diminutive, their use is never spontaneous in the speeches of men. It is considered women's words about children). (Translated by the author of this thesis)

To express possession, there are two ways. The first is called direct possession. It is realised by the word /nt$_s$a'/ (of). An example is/en- nas nt$_s$a' ad-dowaṛ/[59] (rural people). The second possessive relation can be realised by the addition of the suffix /i:/for masculine and /t$_s$i/ for feminine in the firstsingular as in /xali/(my maternal uncle) and/xalt$_s$i/(my maternal aunt); /u/for masculine and /t$_s$u/ for feminine as in /xalu/ (hismaternal uncle) and /xalt$_s$u/ (his

[59]example taking from (Marçais P. , 1957)

maternal aunt); however, for the feminine, /ha/ is added as in /xalha/ (her maternal uncle) and /xalt$_s$ha/ (hermaternal aunt). The suffix /hum/is for the third plural as in /xalhum/ (their maternal uncle) and /xalt$_s$hum/ (their maternal aunt).

The numeric system in CD is close to the one of MSA. Bloch (1971) writes: "The cardinal numbers from three to ten in classical Arabic have two set of forms. One with feminine ending and the other is without [masculine]. This system has left traces in only few dialects."(p.53).CD is one of those²dialectswhich havebeen influenced by this system. Concerning the numbers from 11- 19, /aʃ/is add, e.g. /t$_s$letaʃ/ (thirteen).The following table illustrates the numeric system from 3-10:

Feminine ending	Masculine ending
It occurs in isolation as well as in context	Never in isolation
1-In isolation(for answering questions or counting) e.g. /xamsa/(five)	Always followed by a noun regardless of its gender. e.g. /xams dkuṛa/ (five boys) /xams bnet$_s$/(five girls)
2-In context e.g. /ḥnal- xamsa/(the five of us)	

Table 14: Numeric System in Constantine Dialect from 3 to10

The adjectives of CD are of different types.Tapiero (2008) explains these differences and clarifies how each type corresponds to a category.To express qualities, flaws, state, forms or different aspect, this form of adjectives hasthe vowel /i:/before the last consonant/ʤdi:d/ (new) - /ṭwi:l/ (Tall). A physical or moral statusis expressed using the vowel /e/or /a/after the first consonant and they have the syllable/an/or/en/at the endas in/sakṛen/ (drunk)-/faṛhan/(happy)-/'ayyan/(tired). To express intensity and habit, the middle consonant is geminated. For example, there are /xadde'/ (unfaithful) and /keddab/ (liar). An origin or a group appurtenance isformed by adding /i/to a proper or common noun.This is in examples such as /ʤazaˈṛi/ (Algerian)-/mzabi/(from the Mzab[60] region)- /ʃa'bi/ (popular). A colour or a

[60] Mzab or M'zab in the northern Sahara desert in the province of Ghardaia

physical particularity is featured by /a/ before the last consonant. This is the case of/zṛag/ (blue)-/ṣfaṛ/ (yellow) and /‘war/ (blind).The epenthetic /alif/[61] is added to indicate the beginning of an action as in/xdaṛ/ (green) and/xda:ṛ/ (becoming greenish).

Thequadrilateral adjectives in CD are, as Charbonneau (1896) divides them in one of the pioneer works dealing with the Algerian dialectology, divided into three paradigms. The short vowel of the second syllable turns into a long one: Root /ka‘wan /= adj. /ka‘wa:n/ (he walks lamely).The first short vowel of the first syllable turns into a long one and addition of /i/at the end: Root /$t_s$fe$t_s$ef/= adj. /$t_s$fa:$t_s$fi/ (pick pocket). The Third formation, the short vowel of the first syllable turns into the diphthong /a^ı/and /i/at the end:root /ṣana‘a/= adj. /sana^ı‘i/ (handy man).

The distinction between the genders of the second person singular for both the pronouns and verbs is one of the CD’s features. Indeed CD distinguishes between the feminine and masculine, for example, /ent$_s$a / (you, mas.) /ent$_s$i/ (you, fem.). /dṛabt$_s$/ (you, (mas.) has struck) /dṛabt$_s$i/ (you (fem.) havestruck)[62]. Moreover, to express a feminine noun the personal affix /a/ is attached tothe initial letters, e.g. /qaṭ/ (cat, mas.) = /qaṭṭa/ (cat, fem.) and /kbiṛ /(big,mas.) = /kbiṛa/(big,fem.)

The defective verbs in CD have a specific consonant reconstruction. For example, we can have/bka - bkat- bkaw -yebki -yebkiw/(to weep) and /nsa -nsat- nsaw – yensa - yensaw/(to forget).Table 15 explains and illustrates the formation of quadrilateral verbs in CD. The examples were mentioned in (Cherbonneau, 1869, pp. 300-13)

[61]/ a l i f/ (ألف) el fatha is transformed to a / a:/ and cannot be seen phonologically
[62] From (Marçais P. , The Arab Dialects of Algeria, 1957)

Quadrilateral Verbs	Example	English
Formed by four different letters	/xaṛbeṭ/ /ṛaʸden/	(to scramble) (To grumble)
Formed by doubling the syllable: Onomatopoeia Frequentative[63] Iterative[64]		
	/ba‘ba‘/	(To bleat)
	/deṛdeṛ/	(To sprinkle)
	/za‘za‘/	(To shake)
Formed by having the same consonant as an initial of each syllable	/ʃeṛʃem/ /daṛdek/	(To boil) (To stomp)
Formed by having the same consonant in the final cluster	/ʸanen/ /daḥnen/	(To be stubborntowards someone else’s arguments) (To be tender to someone)

Table 15: Formation of the Quadrilateral Verbs

Cantineau declares

> If people criticise me for introducing morphological facts into phonemic description, I shall answer that a language is a whole, that there is no iron curtain between phonemics and morphology and that a phonemic description which does not take into account morphological as well as lexical facts is a bad one. (Hunter, 1956, p. 362)

In CD, like in MSA, there are not only singular and plural nouns there are also dual ones. /iyya /- /ik/- /ih/are pronominal ending suffixed to express duals of nouns denoting body parts.For example: /‘ayniyya/ (my eyes), /‘aynik/ (your eyes) and /‘aynih/ (his eyes). Additionally, /ayen/is add to form dual in nouns of measure/yu:m/= /yu:mayen/ (two days) and /ʃbeṛ /=/ʃebṛayen/ (two spans).

3.4.3.1.3 Syntactic Features

In CD, as Ait-Oumeziane (1986) demonstrates, there are three word orders which are possible for a given sentence. For example, (your daughter ate el kasra[65]) can be 1. S-V-O /bentsək klats lkəsṛa/, 2. V-S-O /klatsbentsək lkəsṛa/or 3. V-O-S /klats lkəsṛa bentsək /.In this

[63] It signals that the action is repeated on different occasions
[64] It signals that the repetition occurred on a single occasion
[65] A Traditionalcircular baked bread

example, there is no incompatibility between the semantic traits proper to each element in the sentence and the syntactic ones. In some other examples, these word orders can provoke a discrepancy between the semantic and the syntactic aspect of the sentence and create a sort of ambiguity. This is the case for the following example:

S-V-O	V-S-O	V-O-S
/ʤaɳa dṛab weldkum/ (Our neighbour has beaten your son.)	/dṛab ʤaɳa weldkum/ (Our neighbour has beaten your son.) Or (Your son has beaten our neighbour.)	/dṛab weldkum ʤaɳa / (Our neighbour has beaten your son.) Or (Your son has beaten our neighbour.)

Table 16: Discrepancy between the Semantic and the Syntactic Aspect of the Sentence[66]

Negation is formed in two ways: By adding the affixes /ma/as a prefix and /ʃ/as a suffix to the conjugated verbs. An example would be /ma- xdemt$_s$ -ʃ/ (I did not work). This may be expressed by the /maʃ/particle at the beginning or the middle of a nominal sentence like in /maʃ mliḥ el ḥa:l/- /el ḥa:l maʃ mliḥ/(the weather is bad) and at the beginning of a verbal declarative sentence. For example, we have/maʃrayeḥ/ (he is not going).

CD is characterized bythe extensive use of oneindefinite article. It is /waḥd/ (a certain) which does not exist in MSA. And it is said to be “exclusively Maghrebi” (Marçais P. , 1952). As an example, there is /waḥd – en-nhaṛ/(one day ...)[67]

The following table demonstrates the interrogative pronounsin CD.

[66]from(Ait-oumeziane R. , 1986)
[67]Example from(Lathan, 1973)

Interrogative Pronouns	English
/waʃ/	What?
/‘laʃ/	Why?
/feʃ/	In what?
/baʃ/	By what?
/kifeʃ/	How?
/wakteʃ/or /waqteʃ/	When? /At what time?
/gedaʃ/	How much/many?
/ʃku:n/	Who?
/m‘amen/	With whom?
/‘andmen/	With whom??
/lammen/	To/for whom?
/mni:n/	From where?
/waˤn/	Where?

Table 17: Interrogative Pronouns in Constantine Dialect

3.4.3.1.4 Lexical Features

CD has a substantial vocabulary and it contains many foreign words. Most of them are due to invasions, colonisation, and the trade activities and exchanges occurring in Algeria in general and Constantine in particular.

> We note that ALG [AA] is enriched by the languages of the groups colonized or managed the Algerian population during the history of the country. Among these group’s languages we can cite: Turkish, Spanish, Italian and […] French. This enrichment, materialized by the presence of foreign words in the dialect, has contributed to create many varieties of ALG [AA].”(Saadane & Habash, 2015, p. 71).

CD is closely linked to the Arabic language. The majority of its lexis is largely based on Arabic. Some words are identical to MSA, others are not but their origins go back to this form. There exist some terms which are related or/and borrowed from other languages. Examples of MSA words in CD are:

CD word	Origin	English
/fi/	/fi/	In
/yel‘ab/	/yel‘ab/	He plays
/riʃa/	/riʃa/	Feather

Table 18: Modern Standard Arabic Words in Constantine Dialect

Many other words of CD have the same MSA root, but they have a significant variation in vocalization, in most cases, and the omission or modification of some sounds in other cases.

CD word	Origin	English
/ḫʃi:ʃ/	/ḥaʃi:ʃ/	Grass
/hna/	/huna/	Here
/dawaˈṛa/	/daʔiṛa/	Circle
/tfatef/or /ftafet/	/futat/	Bread crumbs

Table 19: Constantine Dialect Words with Modern Standard Arabic Roots

Some other examples are the adj. /ʃati/(willing) from the verb /ʃta/which looks likean abbreviation, or to better say an alternation of the MSA /iʃtaha/(todesire), /lat$_s$i/(busy) derived compared to the MSA verb /iltaha/(to be distracted)(Cherbonneau, 1869)

There are some MSA words, which exist in the CD but have a variation in meaning:

MSA Word	English	CD word and Meaning
/ʻiḏam/	Bones	/ʻḍam/ means both eggs and bones.
/niʻma/	Grace	/naʻma /means ‘grace’ as well as the name of the reputed Maghrebi meal known as /kuskus/.
/el-maṛḥu:m/	The one who receives mercy	/e l-maṛḥu:m/means ‘melon’ as well.

Table 20: Modern Standard Arabic Words in Constantine Dialect with Different Meanings

CD contains a lot of word which are not related to MSA. They are borrowed from other languages. “The dialect of Constantine contains some Turkish words, a few Berber loan words and finally considerable borrowings from Hebrew.” (Marçais P. , 1957)

The Arabic influence on the Berber language is a result of the arabisation of the country. And the borrowing of the Arabic words into the Berber languages is considered as an old phenomenon. Thanks to this language contact, a huge number of Berber terms have integrated naturally into the Algerian dialect in general and CD in particular.“Algerian dialect has a vocabulary inspired from Arabic but the original words have been altered phonologically, with significant Berber substrates.” (Harrat, Meftouhy, Abbas, Hidouci, & Smaili, 2016,

P.385).Some examples of Berber words existing in the CDare taking from (Guella, 2011; Ostoya-Delmas, 1937; Tilmatine, 1999)

CD word	Original Form	English
/selsul/	/aselsul/	Vertebral columns
/lu:s/or /laʷs/	/talu:st/	Brother in law
/ṛdi:f/	/aṛdi:f/	Foot bracelet
/buʤaɣlal/[68]	/buʤaɣlal/	Snail
/zeṛzumiya/	/zeṛmumiya /	Lizard
/fellus/[69]	/fallus/	Chick
/baṛnu:s/[70]	/avernu:s/	white or black long cape

Table 21: Berber Words in Constantine Dialect

There are some forms borrowed from the Berber language such as/tayhudit/(A Jews behaviour like (connotation)) from the root /yahu:di/(Jew). (Cherbonneau, 1869)

Concerning the Spanish terms, their existence is, on the one hand, due to the Spanish colonisation of the western seaside part of Algeria. Even if the occupation had not lasted for a long period, there waslinguistic influenceand a lexical Spanish stock was borrowed and used. Onthe other hand, an additional set of terms was added thanks to theJewishmigrants from Spain, who brought some Spanish words to the country. The Jewish emigrated and settled in the big cities like Algiers, Oran and Constantine. Their presence in Algeria was during two phases. Spanish speaking Jews emigrated from Spain in the 14th and 15th centuries, after the'Edit' expulsion of the Jews of Spain in 1492by the catholic king and Queen Isabelle and Ferdinand (Hazzan, 2013). The second period it was in the course of the French colonisation, when Jews of the world were invited to settle in Algeria. The table below presents some words in CD having a Spanish origin.(Guella; 2011; Khelef and Kebiéche, 2011; Lathan, 1973; Ostoya-Delmas, 1937; Souag, 2005)

[68](Bellaredj بْلَّارَجْ, 2017)
[69] This term is probably borrowed from the Latin word *pullus*
[70]from Latin (burnous) .both [23] and [24] are from(Guella, 2011)

CD Word	Original Form	English
/ba:la/	Pâla	Shovel
/qaṣtel/	castaña	Chestnuts
/ṛu:da/or /ṛaʷda /	Rueda	Wheel
/tbaṛna/	Taberna	Tavern or a pub
/miziṛiya/	Miseria	Misery
/sannaṛiya/	zanahoria[71]	Carrot

Table 22: Spanish Words in Constantine Dialect

The fact that the Jewish were responsible for the bringing of some Spanish words into the CD is undeniable. They also attributed by adding some Jewish terms from their language into the dialects of Algeria and into the one of Constantine precisely. The Jews lived a long period of time in Constantine. They shared with the inhabitant of the city their way of living, their traditions and customs, their food recipes such as /edfina /[72] and /el- qaṛʃbil/[73]; and even their clothing expenditures. Respectively, "High interference of Hebrew Vocabulary characterized topics linked with Jewish religion and Jewish literary tradition."(Miller, 2004, p. 190). Many researchers dealt with Jewish-Arabic dialects in the Maghreb like (Bar-Asher, 1996;).They detected many terms present in their dialects having a Jewish etymology. Concerning CD here are some examples:

CD word	Original Form	Meaning
/ya:hwe:h/[74]	/yahweh/	One of the Jewish names of God
/ṛəbbi/[75]	/rabi/	Rabbi
/kaʃi:ṛ/[76]	/kaʃer/	Sausage
/ʿaggu:na/[77]	/aguna/	dumb (fem.)
/čičwen/	/čičwen/	Multitude of children in a place[78]

Table 23: Jewish Words in Constantine Dialect

/tˢqa:ʃeṛ/and /baʃmaq/ are Turkish words used by people of Constantine to design (a pair of socks)and (a flip-flop). They are not the only Turkish words present in CD.

[71] From the Andalusian Arabic word /sefunariya /

[72] A Ratatouille like dish, made out of a plant called /baṛdqala/ cubes shopped potatoes and chickpeas

[73] A crispy baked bread

[74] In CD it is used to express anger or disappointment. It is also used to express(a long time ago)

[75] The word originally means a rabbi the Algerian people use it as a connotation to abase the importance of a rabbi for the Jews. Example from(Cohen M. , 1912)

[76] Qualifies any meat slaughter according to the Jewish religious rituals prescribed (Cashér; 2017)

[77] In the Jewish language it is used to refer to any married woman whose husband has disappeared withoutknowing if he is dead or alive.(Cohen M. , 1912)

[78] Taken from(2016 ،شعباني)

BenCheneb (1922) provides a dictionary for the Turkish and Persian words preserved in the Algerian dialect. In this study, only the terms present in the one of Constantine are given. The table below contains some examples from both Turkish and Persian origins.

CDWord	Original Form	Meaning
/bala:k/	/balki/	May be or probably
/du:za:n/	from the verb (duzen)(order or arrange)	Tools or utensils.
/sandʒa:q/	/sandʒaq/or /sndʒaq/	Flag
/sni:/	/sini:/	Tray
/geṛgef/	/guṛguf/from Persian /kaṛguf/	Embroidery support
/sappa/	from Persian./sepet/	Basket used for the Hammam(Turkish bath)
/ṭa:wa/	/ṭava/[79] from P. /ṭabe/	Pan

Table 24: Turkish and Persian Words in Constantine Dialect

BenCheneb (1922) also finds through his study of the Turkish and Persian words, terms which are Turkish but have either been borrowed from the Italian language or they have a Greek etymology. These words were considered to belong to "le Parler méditerranéen" (Mediterranean dialect) (p.6). Such as:

CDWord	Original Form	Meaning
/baŋu/	T.from Italian /baᵑo/	Bath tab.
/staṛmiya/	T. /sṭronpiya/from It. strapuntino	Cushion.
/zbantu:t/	T. /izbandid/from It. Sbanditto	Bachelor
/telwa/	T. /telve/from Greek (τελφές)	Coffee grounds.
/skamla/	T. /iskemli//from Gr. (ταμναχι)	Small round foldable table.
/fna:ṛ/	T. /fenar/from Gr.(ραυός)	Lantern or lighthouse.
/qu:ti/	T./qoti:/from Gr. (χουτί)	Wooden or iron box.
/qaˈtan/or /qi:tan/	T./qaˈtan/ from Gr. (χαίταυι)	Silky cord used to edge clothes.

Table 25: Greek and Italian Words in Constantine Dialect

A huge portion of the lexis of CD is from French origin. Some have been kept as they are in their original form and others have undergone some transformations in order to integrate the dialect naturally.

[79]The original word was used to design a frying pan

CDWord	Original Form	Meaning
/buʃu:n/	Bouchon	Bottle top or cork
/bidu:n/or /baˈdu:n/	Bidon	Can
/basi:na/	Bassine	Bowl
/zi:gu:/	Egouts	Sewers
/zi:tsaŋgu:/[80]	Huile sans goût	Tasteless cooking oil
/ṛofez/	Refuser	Refuse
/zalami:t/	Les allumettes	Matches
/kanestsṛu: /	Caisse a trous	Holey basket

Table 26: French Words in Constantine Dialect

Recently, people of Constantine have tended to borrow and use more and more vocabulary fromthe English language. Even if this borrowing is mainly by the young generation, these words are cohesively part of the dialect. The English loan words, contrary to the other loans from other languages due to invasions and colonisations, are due to globalisation, development and technology. In the past when researchers studied the sociolinguistic profile of Algeria or Constantine itself, the English language was never mentioned41. However, in recent times they did. In this context, "Their [Algerians] mother tongue is an Arabic dialect, which is derived from MSA. Furthermore, for each region, there is one or several dialects influenced by the history of the region itself. New words borrowed from English, Turkish, Spanish, Italian orFrench are integrated in the vocabulary of these dialects" (Menacera, et al., 2017).

CDWord	Original Form
/yʃaṭi/	He chats
/ygu:gli/	He Googles
/yselfi/	He takes a selfie
/ʃaṛiṭ/	Share it[81]

Table 27: English Words in Constantine Dialect

CD contains some words that have one signified and two or more signifiers. Table 30 below gives two examples of these variants. Furthermore, CD has a lot of polysemous words.

[80]This adjective collocates only with oil e.g.زيتسانقو / zi:(aˈ)t sangu:/ a tasteless oil.
[81]It is a smart phone application used to share data

Variant 1	Variant 2	Variant 3	English
/ʤbi:n/ /hsabli:/	/ʤabha / /ʻandbali:/	- /sxabli:/	Forehead I thought/believed

Table 28: Constantine Dialect Words with Different Signifiers

Word	English
/ʻdam/	Eggs or bones
/xdaḍ/	Green or raw(adj.)
/ʻaˈn//ʻi:n/	Eye or water source
/flu:ka/	Earring, small boat oroval plate

Table 29: Constantine Dialect Polysemous Words

Conclusion

The historical and socio-linguistic factors affected the sociolinguistic situation in Algeria, in general, and Constantine in particular. This chapter is an attempt to describe the language contact in Algeria, sociolinguistic profile of the city of Constantine and the influence of these factors on the construction of the language used in Constantine. Additionally, the chapter gives an overall description of the linguistic features of CD, and accentuates the four aspects of the language and highlights its specificities.

The focus is on the lexis of the dialect. The originsare introduced through an etymological and socio-historical description. The different origins of the words are dealt with to understand how the dialect is formed. It is going to help in the comparison, which is dealt with in the coming chapters, between the lexis of the old generation and the new one. The following chapter is devoted to the lexical change that happened in CD; to determine the disappeared words, the preserved ones and the newly and recently added ones. The data are collected and gathered usingthe research instruments; they will be analysed and interpreted for the sake of clarifying the lexical change in CD.

Chapter Four: Methodology and Data Collection

Introduction

Language change is a natural phenomenon from whichno variety can escape. Even if change is not felt byspeakers, all the varieties, be they standard or non-standard, face the change. The phenomenon is caused by different factors and has various profiles. The varieties used in Algeria, in general, and in the Wilaya of Constantine, in particular, are affected by this change.

In this chapter, the lexical change that CD is undergoing is investigated. The chapter attempts to see if the new generation1984-1993fails to understand the lexis of an old (1954-1963) from the same speech community, or not; it investigates which of the words the young generation succeeds to identify and which ones they do not. This study is based on both qualitative and quantitative analyses to have a clear picture of lexical change and know how it is affecting the dialect, in addition to the reasons behind this change. The research design, methodology and data collection are explained and demonstrated in what follows.

4.1 Research Design

The present study is both a qualitative and a quantitative research work. The investigation is a real time study of CD, examining the generational lexical dialect change in the variety. As it is explained in chapter two (in the trend study approach in real time studies) researchers use old corpus of a given period in time to get the diachronic picture of language change and compare it with present day used version. To realise this real time study, a descriptive approach relying on ethnographic qualitative research methods such as participant observation, documents analysis and key informants are used. In addition, to examine and describe CD and its lexis, an etymological approach is used. Both the ethnography and etymological methods enable the researcher to have anauthentic corpus and to provide a better

understanding oflexical change in the dialect. The quantitative part of the study is dealt with via two questionnaires administered to the young generation in order to examine the correlation that exists between the linguistic and social variables. The degree of change in the dialect is observed through a comparative study between the terms used by the old generation and the ones used by the young generation. The first questionnaire allows for the evaluation of the new generation's knowledge of the old terms, their source of acquisition and their frequency of use. The second one sheds light on the new words and alternatives used by the new generation at the present time. It also helps to understand the direction CD takes.

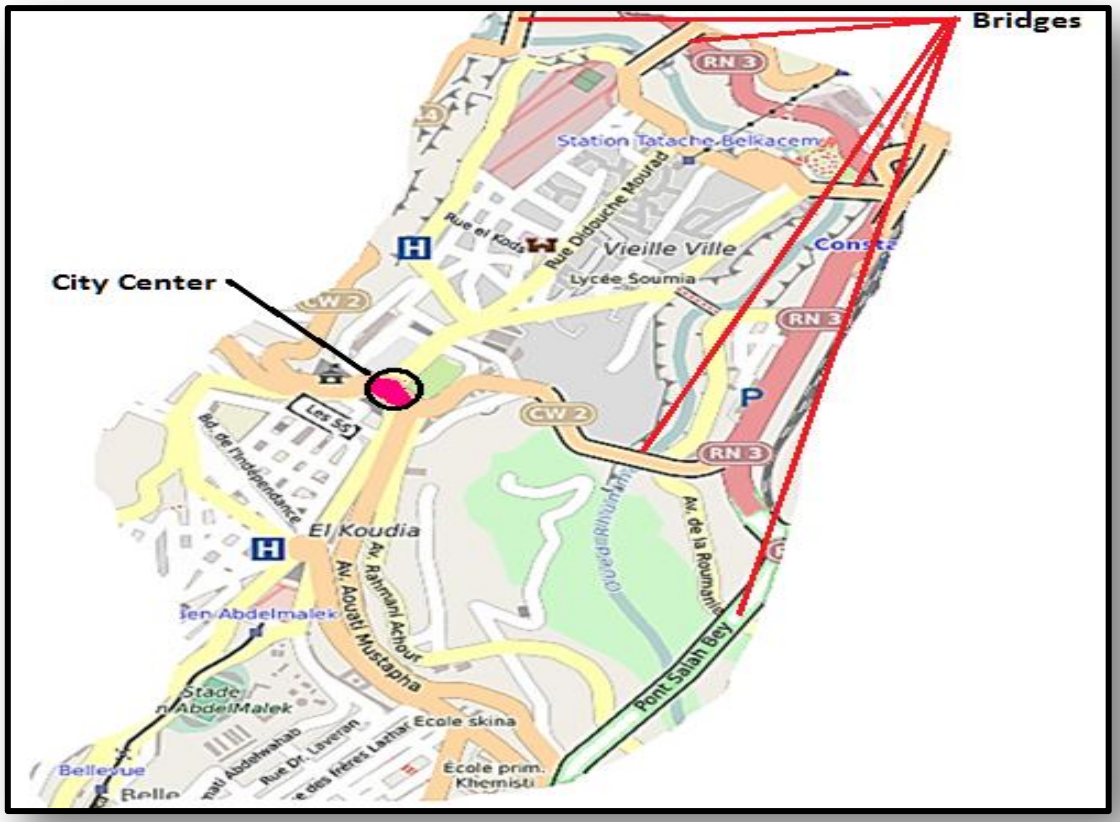
4.2 Population

The population under study is selected from the speech community of Constantine, Algeria. The estimation and the development of the population of the Wilaya of Constantine are given in the description of the geography and the population of Constantine (see Chapter 3). In the latest estimation of the Wilaya done by the ONS (2018), Constantine's population is around 1263051 inhabitants. As it has been explained previously, Constantine is divided into 12 Communes. Table 30 demonstrates the distribution of the population in each commune of Constantine and by gender.

Commune	Total Population	Female Population		Male Population	
		Number	%	Number	%
Constantine	502282	252748	50.32%	249535	49.68%
El khroub	361943	180811	49.96%	181132	50.04%
Ain Smara	53032	26350	49.69%	26684	50.32%
Ouled Rahmoune	32777	16061	49.00%	16716	51.00%
Ain Abid	38638	19183	49.65%	19455	50.35%
Ben Badis	24575	12013	48.88%	12562	51.12%
Zighoud-Youcef	40394	19898	49.26%	20496	50.74%
Beni Hamidene	10851	5347	49.28%	5503	50.72%
Hamma bouziane	106441	52135	48.98%	54305	51.02%
Didouche Mourad	58961	29018	49.22%	29943	50.78%
Ibn Ziad	22786	11384	49.96%	11402	50.04%
Messaoud Boudjeriou	10371	4983	48.04%	5388	51.96%
Total	1263051	630147	49.89%	632904	50.11%

Table 30: Population of Constantine by Gender

From all the twelve communes of the Wilaya of Constantine, the commune of Constantine is selected to be the source of the research population. This is for two main reasons: First, as the table shows, the Commune of Constantine is ranked first because it is the oldest commune in the Wilaya. It is of 502282 inhabitants, which is a representative 39.8% of the overall population.It extends over an area of 231.63 Km². Only the city centre, also called the metropole or the 'ville-mère' (the mother city) is taken into consideration. Cote (2012) states that the rock, or as he coins it "le Rocher." is one of the rare medinas to have conserved its title and function of a city centre. Nevertheless, during the French colonisation, and even after the independence, there have been projects of transferring the centre to the exterior of the old city; yet, the rock resisted and kept its status. The map 5 below demonstrates the area taken into consideration surrounded and limited by the bridges.



Map 5: City Centre of Constantine

4.2.1 Sampling

Since generational lexical language change generally happens across two generations, the samples of this study are taken from two generations belonging to the speech community of Constantine. The first sample is from the old generation, which serves as data providers (more details in the coming section) and a second one from the new generation to verify the lexical change occurrence in the dialect. Initially, the age and year of birth of the young generation are chosen. The age of the new generation is chosen based on two factors. The participants have a complete linguistic system and their language has been enough in contact situations. There are three assumed language contact situations. The first one is that participants are

literate and have been in contact with other peers and classmates. At that age, if the participants are students, they have finished or about to finish their university studies. For males, the participants either have passed their military service or are about to join the barracks. The second contact isthat of a professional nature. At this age a big portion of the participants are workers. The other language contact situation assumed is that the participants are married. At this age the participants have probably settled down and have started a family; they may also be parents. Based on the population stratification of the ONS of Constantine, the class that comprises this age characteristics is the one aged between 25 and 34. So, the young generation to be considered in this study is the one having the age of 25-34 years old. According to Gilleard and Higgs (2002), the sociology of aging experts assert that between a generation and another there are about thirty years of interval. Hence, the second generation, to take into account in this study is the one aging 30 years older than the one previously chosen, which means it revolves around the age 55-64. Moreover, to have an accurate study, the researcher tries to treat both generations equally, which means the two having the same age into two different time axes. In other words, the old generation had the same age of the new generation i.e. the first chosen population (between 25 and 34 in 1988). So, the lexis dialectic comparison is between the vocabulary that was used by the old generation in 1988 and the one which was used by the new generation in 2018.

In this study, the old generation refers to people born and living in the city of Constantine. They were born between 1954 and 1963, that is to say aging between 64 and 55 in 2018. A sample of ten informants is taken from the old generation; 5 men and 5 women from the researcher'srelatives. The sample size is restricted to 10 participants, allowing the researcher to be part of and be present in the participants' interactions and take field notes of spontaneous speech. The participants who are familiar with the researcher can interact and converse in her presence with no discomfort or embarrassment. Through the observation of

the speech of the old generation, significant amount of data have been gathered. The corpus noted and gathered includes many terms and words that are part of the 10 informants' daily life and everyday speech; yet these terms are no longer used and even understood by the young generation.

On the other hand, the young generation was born between 1984 and 1993, having the age of 34-25 in 2018. At first hand, a sample of 100 participants is selected to be studied. This sample size is chosen for two reasons. The first reason is that it is not feasible and achievable to study the linguistic system of every member in a given speech community, in this case the Commune of Constantine. The second one is that sociolinguists set up an average of sample size concerning big cities. Hence, any researcher ought to work with a sample representing the whole community. Sociolinguists like Milroy (1987) and Labov et al. (2006) agree that alarge sample does not necessarily lead to accurate results. Wilson (2010) says that unlike, scientific studies, sociolinguistic ones do not need a big number of informants. In this respect, Sankoff (1980) writes: "sample of more than about 150 individuals tend to be redundant, bringing increasing data-handling problems with diminishing analytical returns" (pp.51-2). The same point of view is shared by Feagin (2002) who says that "a small amount of data is better than an unfinished grandiose project" (p.21). Tagliamonte (2006) agrees and asserts that it is better to restrict the size of the number than "to end up with lots of data but not enough funds (or energy) to use it" (p.33). To back up these arguments, let us cite some examples of the sample sizes in some prominent sociolinguistic studies. The first study is the one of Labov (1966) of New York City, which is based upon 88 informants. The one of Eckert (1989) has a sample of 69 informants. The one of Trudgill (1974) studying Norwich variety has 60participants and the one of Milroy (1987) in her study of Belfast there are only 46informants. In addition to the previous arguments, the second criterion, on which the sample size 100 is chosen, is by following the rule set up by the sociolinguistic pioneers

concerning the sample size in the case of investigating large cities. Sociolinguistic studies "of large cities like New York, Detroit, Memphis, or Philadelphia have shown that a minimum of 25 speakers is needed to give a clear record of the socio-economic stratification of linguistic variables, and 80 to 100 subjects are needed if gender and ethnic differentiation are to be considered as well." (Labov, Ash, & Boberg, 2006, p. 3)

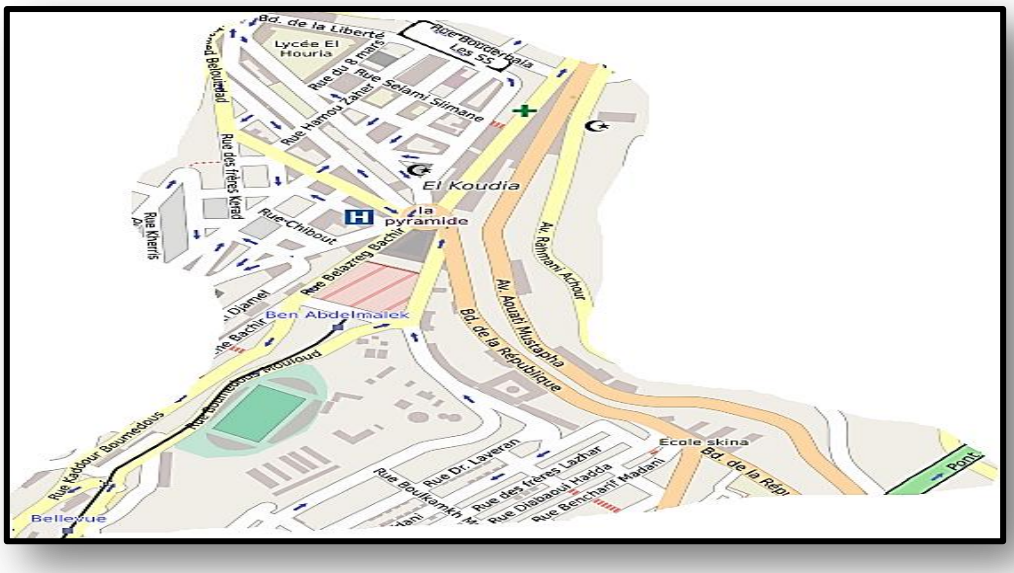
Once the sample size 100 is chosen, adopting Labov, Ash and Boberg's (2006) model, the participants are stratified. In this research work the participants are not chosenrandomly; they are stratified followingpredefined criteria. This stratification is known, as Wilson (2010) qualifies it, "quasi-random" or "quota" sampling (p.68). The stratified group is known as cells and each cell contains a particular predetermined number of participants. The number of each one is determined by the researcher; there are no specific rules. Tagliamonte (2006) says that each cell should contain three participants. In addition, Milroy (1987), in her research, had an equal stratified sample into gender, age and neighbourhood. The participants are divided, according to gender and age 18-25 and 40-55, into cells of three informants for each of the three neighbourhoods. In the study of Gordon (2001), the sample of two towns is also stratified equally by age and gender. Speaking of Gordon's (2001) way of structuring the sample, Milroy and Gordon (2003) praise him and say that: "[Gordon was able to] examine the interaction of three important social variables [location, age and gender] […] using a relatively small number of speakers […] [importantly], the choice of social variables to investigate was guided by the objectives of the study." (Cited in Buchstaller & Khattab, 2014, p. 78)

In the same vein, the sample of this study is stratified according to three parameters: gender, age and neighbourhood with three participants in each cell. The first criterion by which the sample is stratified is gender. The sample contains an equal number of female and male participants. Secondly, the sample, as it has been explained, is taken from Constantine

city centre, which is by itself divided into two areas: the old city and the new city. The former or what is known as 'the Medina' of Constantine is the part of the city which is built on the rock. It extends from the Casbah to the Souika; comprising various streets and neighbourhoods like Rue de Chevalier, Rue de France, R'sif, Rabaine Cherif, Rue Tiers, Echat, Sidi Bouannaba, El Batha and Trik Djedida. The new city is the occidental city, the one built by the French colonisation as an extension to the old rock. The first extension includes Saint-Jean, Bellevue, Foubourg Lami and Sidi Mabrouk. (The two last ones are notincluded in this study). The neighbourhoods covered are Trik Setif, Bardo, la Pyramide, El Coudiat, Saint-Jean and Bellevue. What separates the two parts of the city is "La place de la Brèche" (demonstrated on the map as the city centre). The area north of the circle is the old city and the one south is the new city (see map 5). Hence, the sample of the study is formed of an even number of male and female informants born between 1984 and 1993; half of the sample is from the old city and the other half is from the new one. Maps 6 and 7 demonstrate and limit each neighbourhood.



Map 6: The Old City



Map 7: The New City

After stratifying the sample, the decision of having a sample size of 100 participants is later dropped. The sample includes participants born between 1984 and 1993, which means it is stratified into ten years of birth. In addition, from each year an equal number of both genders are considered. Since each cell contains three participants, it means that from each year 3 females and 3 males have to be taken into consideration. Moreover, the sample is taken from two neighbourhoods, i.e. three female informants and three male ones from each year of birth and, from each neighbourhood. If the sample size were of 100, an equal stratification would not have been possible. Hence, the sample is of 120 informants instead of 100. As, 60 participants are from the old city and 60 from the new one; from each neighbourhood there are 30 males and 30 females, aged between 25-34 (born between 1984 and 1993) participating in the study. From the same year there are 12 participants, and since we have ten years of birth in the sample, that means there are 120 participants. The informants' categorisation is displayed in Table 31.

Year	Gender	Old City	New City	Total
1984	F	3	3	6
	M	3	3	6
1985	F	3	3	6
	M	3	3	6
1986	F	3	3	6
	M	3	3	6
1987	F	3	3	6
	M	3	3	6
1988	F	3	3	6
	M	3	3	6
1989	F	3	3	6
	M	3	3	6
1990	F	3	3	6
	M	3	3	6
1991	F	3	3	6
	M	3	3	6
1992	F	3	3	6
	M	3	3	6
1993	F	3	3	6
	M	3	3	6
Total		60	60	120

Table 31: Age, Gender and Neighbourhood Sampling of the Young Generation

Once the sample size is determined, the sampling technique is chosen. The choice of the sampling strategy adopted in this study is the one used by Milroy (1987). The technique used in the recruitment and sampling of the participants is known as the social network, the snowball sampling or friend of a friend approach. Like the figure demonstrates the participants are not determined by the researcher but by the participants themselves (Kumar, 2010, p.208).

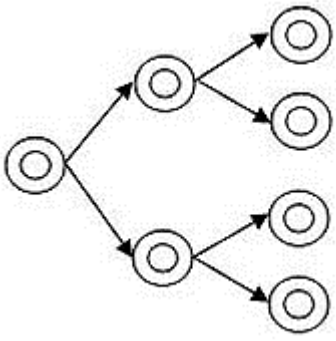


Figure 7: Snowball Sampling

In this research, the stratified sample and the required participant criterion are predetermined (born in Constantine between 1984 and 1993, living in the old or the new city

down town and from both genders). The random technique in administering the questionnaire is avoided. Before administering each questionnaire, the researcher has to ask them about all the criteria necessary and then give them a 130 words questionnaire to answer, which is time consuming. Hence, to avoid embarrassing strangers in the streets of Constantine and, consequently, declining to answer the questionnaire, the researcher adopted the friend of a friend approach. There are two reasons behind this approach. The first one is that, the criteria of the participants' selection are known by the researcher beforehand and there is no need to ask the year and the place of birth. The second and the most important one is that the informants are less likely to refuse answering the questionnaire as long as it has been referred to and recommended by a friend. The snowball approach allows gaining much more time and preventing declines.

4.3 Data Collection Instruments

In the present research work, ethnography as a research means is adopted and used to collect data. It is used by researchers interested in having an exact representation of what members of a given community say or do. It enables having a clear picture, a deep observation and understanding of the language, culture, behaviours, perspectives and activities of the community under scrutiny. Suryani (2008) sates that scholars elucidate these socio-cultural phenomena via two main ethnographic methods: ethnographic fieldwork (participant observation and interviews) and ethno-historic research (analysis of earlier writings or records). In the present study, two types of data are required: diachronic and synchronic. They are necessary to fulfil two different objectives: to gather the diachronic corpus of the targeted old generation and to collect data from this generation.The researcher in this case, usesboth ethnographic fieldwork and ethno-historic research means; participant observation, documents and audio-visual aids analysis as well as key informants are used. These three methods are used in the framework of triangulation. The combination of these

methods helps to check the accuracy and validity of the data collected and to have more insight about the lexis used. In addition to the three methods used to provide a diachronic corpus, two questionnaires are designed and administered to the new generation to obtain synchronic data. On the one hand, the first questionnaire is used to assess the new generation's knowledge and use of the old generation lexis. On the other hand, the second questionnaire is administered to yield more insight about the words currently employed by the young generation to refer to old ones and to understand the lexical change direction CD is taking.

4.3.1 Diachronic Data

As it has been explained before, the old generation is targeted to gather the diachronic data. The collection is accomplished via a combination of three ethnographic research tools: participant observation, documents and audio-visual aids analysis and key informants.

4.3.1.1 Participants Observation

The participant observation, one of the ethnographic methods of data collection, is much used in sociolinguistics, especially in language variation and language change investigations. Of its advantages in the field of sociolinguistics, Milroy and Gordon (2003) state: "participant observation can be an enormously fruitful method for sociolinguistic analysis. It produces a tremendous supply of high quality data and crucial into community dynamics." (p. 71) Buchstaller and Khattab (2014) agree and assert that the fact of collecting data as a participant observer is better than many other data collection methods. They state that: "ethnographic research thus has the crucial advantage that is allows us not only to collect reports of cultural context that might impinge on language use, but also to observe these practices first hand" (p.80). To have an accurate data from this method, the researcher ought to immerse him/herself inside the community and become part of it. In this respect, Shagrir (2017) claims that: "researchers who use observations to collect information must be intimate

partners, as much as possible, in the lives and activities of participants" (p.13). The fact that the author of this study is a member of the community under investigation is an advantage. This allows for note taking from direct and natural conversations of the speakers'dialect and permitsthe collection of a large corpus to investigate. The observation, in this research work, does not concern the entire old generation that consists of both women and men born between 1954 and 1963 and aged 64-55 in 2018; it only concerns a representative sample of 10 participants, 5 men and 5 women from the researcher's own social network. The sample size is restricted to a small number so that the researcher could be present in the participants' interactions and take the maximum note at ease. The words selected are explained in tables 32 and 33 along with their providers, their etymologies and the equivalents in English.

Female Informants	**CD Word**	**Origin**	**English**
Informant1	/ṭəffel/	Ar.	Recipient for /ṭfol/a powder used as a scrubbing mask
	/zəṛu:f/[82]	Ar.	The bride floral tiara
	/lʿaṛu:ʤ/[83]	Ar.	A decoration at the top of furniture[84]
	/ṭaṛṭṛi/[85]	Ar.	Purple colour
	/faḍḍi/[86]	Ar.	Light blue colour
	/qalbdəlleʿ/	Ar.	Watermelon colour (a pink shade)
	/mzəlleʤ(a)/[87]	Ar.	Viscous, gluey and greasy
	/əlʸawi/[88]	Ar.	Salted and dried grease
Informant2	/kṛisṭo/	Fr.	Crystal soap
	/kni:f/	Ar.	Toilettes
	/qəṛdaʃ/[89]	Br.→L.cardus	A teasel tool
	/bu:ṭbeˡla/	Ar.	An announcer using a small drum[90]
	/səṛnaˡfa/[91]	Br.	A vehicle for straying dogs and children for detention
	/lu:zi/	Ar.	Almond green colour
Informant3	/gṛi:ʃ/[92]	Ar.	Fragments of charcoal

[82](Hawramani, 2018)
[83](المعاني, 2018)
[84] In MSA the word means to get up and higher.(المعاني, 2018)
[85] It derives from the word /ṭaṛṭaṛ/ which means the yeast and colloid deposits of wine after filtration.(المعاني, 2018)
[86] In MSA it means silver colour but in CD it refersto the light blue with silver glitters and later it is generalised to any light blue with or without shining
[87] It is a deformation of the MSA adj /lazij/
[88] In MSA, it is an adj. that denotes old and (المعاني, 2018)
[89](Bechire, 2015)
[90] It is mainly related to waking people in the Suhur time in Ramadan (the time at which Muslims should stop eating for the day)
[91] From the verb /sernef/ to mean to trap or to knot

Female Informants	CD Word	Origin	English
	/məṛʿu:b/	Ar.	Incombustible charcoal
	/ṛiʃu/	Fr.	Stove
	/fiʃʃu/	Fr.	Shawl
	/kəʃṭa/	Ar.	Head band
	/zaʲla/[93]	Br.	Mule
	/ʃwaṛi/	Ar./ʃawali:/[94]	Large basket with two pockets on each side at the back of a mule or donkey
	/xu:xi/	Ar.	Peach colour
Informant4	/ḥdədʒ/[95]	Ar.	Colocynth plant (bitter)
	/mʿaṭṭan(a)/[96]	Ar.	Rancid and rotten
	/yətsʿakṛeʃ/	Ar. /taʿakeʃ/[97]	To tangle
	/qoṛmzi/[98]	Ar.	Crimson colour
	/zəndʒfu:ṛi/[99]	Ar.	Cinnabar colour
Informant5	/yaʿba/	Ar.	To accept and be convinced with
	/yṛeˠden/[100]	Ar.	To grumble and nag
	/yaqu:tʂi/[101]	Ar.	Ruby colour
	/skamla/[102]	Gr.	Foldable table
	/sappa/[103]	P.	Basket for the hammam
	/zəndʒaṛi/[104]	Ar.	Verdi Gris colour

Table 32: Origins and English Equivalent of Words Provided by Female Informants

Male Informants	CD Word	Origin	English
Informant 6	/ˠaseltʂ enwedṛ/	Ar.	Monsoon rain[105]
	/fni:q/[106]	Ar.	Wooden box for money or jewellery
	/keʃkaṛa/	Ar.	Bran powder
	/ʾannabi/[107]	Ar.	Sangria colour
Informant 7	/bzi:m/[108]	Ar.	Tap or buckle
	/əlxademwlalleh/	Ar	Type of earthenware faience
	/dʒazwa/[109]	T.	Coffee pot utensil
	/ni:li/	Ar.	Indigo colour
Informant 8	/zi:ti/	Ar.	Oil green colour
	/ʃi:n(a)/[110]	Ar.	Very bad/ugly
	/ʃəṛʃem/[111]	Ar.	Boiled wheat

[92] Small pine nuts(المعاني, 2018)
[93](المعاني, 2018)
[94](المعاني, 2018)
[95](المعاني, 2018)
[96](المعاني, 2018)
[97](المعاني, 2018)
[98](BenCheneb, 1922)
[99](BenCheneb, 1922)
[100](Cherbonneau, 1869)
[101](المعاني, 2018)
[102](BenCheneb, 1922)
[103](BenCheneb, 1922)
[104](BenCheneb, 1922)
[105] It is called so because it cleans the rest of the mass of wheat
[106](Dozy, 1881)
[107]The jujube fruit colour
[108](المعاني, 2018)
[109](BenCheneb, 1922)
[110](المعاني, 2018)

Male Informants	CD Word	Origin	English
Informant 9	/kuds/	Ar.	Mass
	/lqaṣṛiyya/[112]	Ar.	Chamber pot
	/ʤebaḥ/[113]	Ar.	Bee hive
Informant10	/ʤli:ka/	Sp. chaleco	Vest
	/či:čwen/[114]	J.	Group of children at one place
	/ku:k/	Fr.	Coke
	/msadna/	Ar. /mustaʔdina/	Women in charge of inviting people to events

Table 33: Origins and English Equivalent of Words Provided by Male Informants

As it is explained, the participants' observation is not conducted on the whole speech community, but only on a sample of ten informants. To have a representative data rather than samples of idiolects and ensure more precise and truthful data, other methods are used to support the participants' observation.

4.3.1.2 Documents and Audio-visual Aids Analysis

Documents analysis is a type of qualitative research methods. Analysing documents printed or in electronic format is a valuable research method. This research method is used mostly intriangulation with a combination of other methods. In this respect, Denzin (1970) asserts that: "[documentary research is an] important research tool in its own right, and is an invaluable part of most schemes of triangulation" (As cited in MaCDonald, 2008, p. 286). In this study, both written and audio-visual aids are used. The first document analysed is a printed book and the second one is a set of video tapes.

4.3.1.2.1 Book Analysis

Righi Lakehal-Ayat (2015) writes a book entitled 'Memoires d'un Patio' (Patio's Memories), where she narrates her own life and her childhood'sremindersand memories. The author uses the story of an old house where she lived. In literature, this type of writing is called allegory. According to Webster's New World Dictionary, an allegory is "a story in which people, things, and happenings have another meaning … the presenting of ideas by

[111](Dozy, 1881)
[112](المعاني, 2018)
[113](المعاني, 2018)
[114](شعباني، 2016)

means of such stories; symbolical narration or description" (p.17). The author of this book is a lawyer converted into a writer because oflovingof writing. Her book is a reflection of life in Constantine in the past, as the author deals with the daily routine of the inhabitants of the city as well as the events happening throughout the year. She describes the ceremonies and all the required materials and tools for the celebration. Many terms are selected from her script; they are displayed in Table 34.

CD Word	Origin	English
/deṛb/	Ar.	Small road/dead end
/zallaˈʤ/[115]	Ar.	Wall faience
/dehli:z/[116]	Ar.	Charcoal storage room
/mesṛaq/	Ar.	Space for storage between two rooms
/dukkana/[117]	Ar.	Up built step for storage or setting
/maqṣoṛa/[118]	Ar.	Private room
/maʤen/[119]	Ar. /maʤel/	Well or pound
/ʃiyyaḥa/	Ar.	Traditional clothes dryer
/mʸelfa/	Ar.	Side covered bottle to conserve distilled waters
/tˢaqʿi:da/	Ar.	Sieve
/mətˢṛed/[120]	Ar. From /ɵari:d/	Big plate
/ṭəyyaba/	Ar.	Hammam assistant
/kəmxa/[121]	P.	Silky tissue
/xəʤla/	Ar.	Women's sideburns
/ʿaṣṣama/[122]	Ar.	Cord like hair gathering to silk it
/qṛdu:f/[123]	Sp.	Silky tissue for hair coverage
/mədda/[124]	Ar. From /midad/	Kohl for eyebrow adjusting
/zli:ʤiyya/	Ar.	Small recipient for preparing the /medda/
/xəlwa/	Ar.	First newly born bath /boy circumcision/bride shower
/tˢəṭṛi:fa/	Ar.	Hand coverage with henna
/dluben/[125]	Fr. L'eau du Lubin	Prestigious perfume for 'el nachra' ceremony
/ḥenbel/[126]	Ar.	Traditional carpet/blanket
/ṛdi:f/[127]	Br.	Foot bracelet
/ləffa/	Ar.	Hand decorating with henna
/xli:ʿ/	Ar.	Cured and candied meat
/maʃṛu:b/	Ar.	Fermented wheat
/ḥənnu:na/	Ar.	Traditional small decorated bread for events

[115](المعاني, 2018)
[116](المعاني, 2018)
[117](المعاني, 2018)
[118](المعاني, 2018)
[119](المعاني, 2018)
[120](المعاني, 2018)
[121](BenCheneb, 1922)
[122](المعاني, 2018)
[123](Hawramani, 2018)
[124](المعاني, 2018)
[125](Righi Lakehal-ayat, 2015)
[126](المعاني, 2018)
[127](Guella, 2011)

CD Word	Origin	English
/ləmfeṛmsa/	Ar. From/feṛmas/[128]	Traditional dish with dried apricot
/fṛi:ki/	Ar.	Bulgur green colour
/ṛṣa:ṣi/	Ar.	Lead grey colour
/tʂəbni:/	Ar.	Light yellow colour

Table 34: Origins and English Equivalent of Words Retrieved from the Righi Lakhel-Ayat (2015) Book

4.3.1.2.2 Audio-visual Tapes Analysis

Audio-visual data is an important tool of data collection. It is effective, as it provides raw material and apparent time corpus. Pawar (2013) highlights the benefit of video analysis for gathering actual data in the frame of a qualitative study. He claims that: "video recording will communicate the actual situation of the subject. … Human lie, images don't … Visuals give the essence of reality."(p.1)

As explained in the population under study section, the comparison is between the dialect that was used by the old generation in 1988 and the one which is used by the new generation in 2018. In accordance, the visuals used for data collection are the ones produced in 1988. The visuals in this study are provided by the Public Television Institution, the Regional Directorate of Constantine. A permission letter to enter the television archives and visualise the tapes was written and submitted to the one in charge. The access was accorded by Mr. Mourad Charad (the production assistant director of Constantine Regional Directorate) and Mrs. Mounia Rahmoune (the responsible of the archive department). The researcher was permitted to enter the television institution for the period of 10 days from 21-09-2017 to 31-09-2017.

The first step taken, after receiving permission,is the pre-selection of the tapes for visualisation. It was not an easy task; most of the tapes were not dated. The one in charge of the archive managed to provide approximative dates; many tapes from the 1980's were

[128](Dozy, 1881)

chosen for the verification of the credit[129] inside. However, most of them were 'raw', i.e., without any editing, so the credit was missing and no datewasprovided. According to the one in charge, most of the archives in the directorate of Constantine are undated. The reason behind this is that in the past, there was no qualified person to manage the archives; there wereonly volunteers tostore the various tapes. Hence, any production which did not display any date anywhere was not taken into consideration in this research. Only the tapes dated in 1988 were selected for the analysis. The material chosen for the analysis was either television series or sketches; because they reflect the social settings of the community members. However, documentaries and news reports, which were broadcasted in MSA, were not considered since they didnot include authentic CD. Once the tape were selected, during visualisation and note taking, the lines of the actors who werenot from Constantine were not taken into account;for example, Kamel Kerbouz's speech was not noted down as the artist is not originally from Constantine but from the Wilaya of Annaba.

Out of the preselection of 18 tapes only 5 were chosen for observation, analysis and note-taking. Each selected production was described along with the script, the main actors involved and the CD terms noted. Not all the words were mentioned, only the ones used in the questionnaire (more explanation in the section of key-informants and questionnaires)

'Soukout Tasjil'/suku:t tasʤil/ (Quiet, action) is a sketch about the adventure of two men trying to cut the antenna wire. The men are so annoyed and irritated, because women in general and their wives in particular are too occupied by watching Egyptian seriess, forgetting and neglecting everything else at home. The sketch is written by Amar Mohsen, produced by Hosni Kitouni with the participation of Allaoua Zermani, Bachir Benmohamed, Fatiha Soltan, Khadidja Bakir, and Mohamed Benhamadi. Table 35 displays the selected words from this production.

[129]The list at the beginning or at the end of a production that displays the names of the persons involved in the creation.

CD Word	Origin	English
/ḥbaq/[130]	Ar.	Basil
/buʸandʒa/[131]	Br./aʸendʒa/ spoon	Scarecrow like used in procession to ask for rain in a period of draught
/ʃaqqala/[132]	Ar.	Small jar for serving liquids
/fnaṛ/[133]	T./fenar/ from Gr.	Lantern or lighthouse

Table 35: Origins and English Equivalents of Words Retrieved from 'Soukout Tasjil' Sketch

'Sidi Rached'/sidi: ṛaʃed/ is a sketch about a man named El Aid. He is a widowed and parent of two girls and two boys. El Aid meets his friends Chabane and Ramdhan daily in his grocery shop and discusses the wedding preparations and organisations of his eldest daughter. The work is produced by Amar Mohsen and acted by Fatiha Soltan, Allaoua Zermani, Bachir Benmohamed, Hakim Dakar, Laila Fasih, Hacen Benzrari, Khadidja Bakir and Mourad Sahli. In table 36, the words selected from this production to be included in the questionnaire are presented.

CD Word	Origin	English
/dəllala/	Ar.	Street vendor
/draʿ/	Ar.	Arm measure/50 cm
/zeṛdeb/[134]	Ar./serdab/	Crypt or big hole in the ground
/kəʿbuːʃ/[135]	Ar./ʿabeʃ/	Occasional quenelle shaped roasted semolina and honeycake
/qiːṭan/[136]	T./qaˈtan/ from Gr.	Silky cord used to edge clothes
/ləffeḥ/	Ar.	Spices
/wəʃfuːn(a)/[137]	Ar.	Looked down on person
/ṛəbbi/[138]	J. /rabi/	Jewish Rabi
/diguṛdi/	Fr.	Resourceful
/ʃṛaːbi/	Ar.	Burgundy colour

Table 36: Origins and English Equivalents of Words Retrieved from 'Sidi Rached' Sketch

'Moughamaret Kadour' /muʸmaṛtˢ kaduːṛ/ (Kadour's Adventures) is a series broadcasted in the month of Ramadan. The tape visualised contains only six episodes out of thirty. The series tackles the daily routine of a man called Kadour, who is struggling to feed his family. Each episode demonstrates a situation lived by Kadour, such as shopping,

[130](المعاني, 2018)
[131](Chaker & Claudot-Hawad, 1989)
[132](Hawramani, 2018)
[133](BenCheneb, 1922)
[134](المعاني, 2018)
[135](المعاني, 2018)
[136](BenCheneb, 1922)
[137](المعاني, 2018)
[138](Cohen, 1912)

working, or staying home. The series is written by Antar Hellal and produced by Atalah. The cast is composed mainly of Noureddine Bachkri, Fatiha Soltan, Hacen Benzrari, Abd el hamid Ramdani, Bachir Benmohamed, Radia Boukharzi, El hadj Benhamadi. Table 37 displays the words extracted from the series.

CD Word	Origin	English
/mədbeḥ/	Ar.	Necklace
/fi(a)lu:la/[139]	Ar.	Blemish
/tsatsa/[140]	Br. →L. Talpa	Chameleon
/du:ni(a)/	Ar.	Despicable
/mxazni(a)/[141]	Ar.	Discreet
/yəstshem/	Ar./ihtema/	Worry

Table 37: Origins and English Equivalents of Words Retrieved from 'Moughamaret Kadour' Series

'Aasab w awtar' /a'ṣab w awtsaṛ / (Nerves and Strings) is a series that reflects the social life of Algerians. It illustrates the difficulties and problems that an Algerian may face in different contexts. In each episode, a social situation is dealt with. As the visualised tape contains three episodes, three situations are analysed: at an amusement park, at a shoe store and at the market. Mohamed Hazorli is the producer of the series; Fatiha Soltan, Antar Hella, Bachir Benmohamed and Hacen Benzrari constitute the cast. The words in Table 38 are the ones noted down from this production.

CD Word	Origin	English
/ṛṭal/	Ar.	½ kg
/ʃekwa/[142]	Ar.	Animal leather bag for cooling or storing milk or water
/mzəṛqaṭ(a)/[143]	Ar. /mu:zerkaʃ/	Colourful
/zbənṭoṭ/[144]	It. Sbanditto	Bachelor (unmarried)
/mʃu:m(a)/	Ar. /maʃʔum/	Bad
/yqazzeb/[145]	Ar.	He jokes
/ykəndṛ/[146]	Ar.	He moans

Table 38: Origins and English Equivalents of Words Retrieved from 'Aasab w awtar' Series

[139](El Hasni, 2018)
[140](Guella, 2011)
[141] The word refers to the people working in the governing institution in Morocco. They are supposed to behave in a discreet way and answer in a diplomatic way in their social life to avoid revealing and betraying the kingdom's secrets. Later the meaning spread to designate any person who is discreet.
[142](المعاني, 2018)
[143](المعاني, 2018)
[144](BenCheneb, 1922)
[145](المعاني, 2018)
[146](Hawramani, 2018)

'Halaket Ramadhan' (Ramadhan Episodes) produced by Hosni Kitouni. Antar Hellal, Bachir Benmohamed, Allaoua Zermani, Linda Belabed and Hasen Boukherf are the cast. The series is about a public writer and his three friends. In each episode a new topic is discussed. The visualised tape consists of two episodes. The first one tackles the job of a public writer. It tells the story of a public writer who listens to the citizens problems and writes complaint letters. The second episode is about neighbours trying to clean the building where they live.

CD Word	Origin	English
/ni:la/[147]	Ar.	Indigo natural dye used for tincture or clothes washing
/meḥbes/[148]	Ar.	Copper recipient
/kudiya/[149]	Ar.	High land
/zi:ṛ/[150]	Ar.	Big jar for food storing
/səndʒa:q/[151]	T.	Flag pole

Table 39: Origins and English Equivalents of Words Retrieved from 'Halaket Ramadhan' Series

4.3.1.3 Key Informants

The key informant is a research tool used by researchers to get authentic data. Marshall(1996) says in this respect: "a key informant is an expert source of information … [it] relates to the quality of data that can be obtained in a relatively short period of time [,]toobtain the same amount of information and insight" (pp. 92-3). In this research work, key informants are the experienced and at the same time knowledgeable individuals in the community under study. Their knowledge concerning the community history and culture is indeed helpful in the data collection; it provides more insights on the subject of investigation. In this study the key informants are of two types. In the first type, the informants are specialists; Zahia Ferdjiou is a doctor, a writer fond of Constantine's history and culture. Mouloud Bensaid is a musicologist, a radio chronicler and a writer. Abdelmajid Merdaci is a sociologist, a historian, a musicologists as well as an author of many books. Fodil Abednacer Derddour is a lawyer, a musicologist and a writer. The second type of informants encompasses the elders from the

[147](المعاني, 2018)extracted from the Indigofera plant
[148](المعاني, 2018)
[149](المعاني, 2018)
[150](المعاني, 2018)
[151](BenCheneb, 1922)

community. The informants are two old men and two old women. Djamel Meniai is a jeweller and Si Stofa a 'Malouf[152]' amateurand a music collector. Khalti Aicha is a member of 'Fekairettes'[153] group and Khalti[154] Toma is chef of traditional cuisine, coined in CD as /mnawlia/.

The key informants are questioned about two points: their opinions aboutCD and the words that are typical of the dialect while highlighting their origins. About CD Dr. Ferdjiou (2016) says: "le parler Constantinois contient des formules de politesse et se caractérise d'utilisation spontané des proverbes." (CD contains polite formulae and it is characterised by spontaneous use of proverbs) (Translated by the author of this thesis)Merdaci (2016) states "le dialect de Constantine est un brassage de mots arabes et méditerranéens". The origins of some words are also highlighted by the key informants. Table 40 shows the words, their origins and the informer.

Informant	CDwords	Origin	English
Dr. Ferdjiou	/gṛi:tsliyya/	Tr.In honour to Ibrahim Bey Gritli.[155]	Traditional dish[156]
Mr. Bensaid	/gəlba/[157] /nəṣafi:/[158] /ṛbuʿi/[159] /ʃəbṛəlla/[160]	Ar. Ar. Ar. Sp.	Measuring tools for wheat, olives, dates Women's flat shoes
Dr. Merdaci	/ʃəmla/[161]	Ar.	Woollen belt
Mr. Derdour	/haska/[162]	Ar.	Chandelier
Si Stofa	/bəṛdqi:s/[163] /nəsṛi:/[164]	T. Ar.	Portugal Violet flower/colour

[152] A musical genre famous in Constantine
[153] A Feminine musical group
[154]is an Algerian politeness form given to elder women
[155] "Gritli" is a Turkish word which designate a Cretan nationality (someone from the Crete island)
[156] Laces formed pasta by compressing and wrappingdough between the fingers
[157] 16 kg of wheat
[158] 8kg of wheat
[159]4kg of wheat. All of 76,77;78 change depending on the type of cereal measured
[160](Dozy, 1881) Also in song of /qsamtsi:na hiya ʏrami:/
[161](المعاني, 2018)
[162](Hawramani, 2018)
[163]In the Malouf song /daguni:/ written by Benmahdjouba
[164]In the malouf song of /laiali: ṣoṛu:ṛ/

Informant	CDwords	Origin	English
	/xaˈli/[165]	Ar.	Eglantine white
Djamel Meniai	/ləwqiya/[166]	Ar.	Gold measuring unit. 1 oz. =31.10g
	/dəbluni/	Sp.	Doubloons
	/solṭani/[167]	Ar.	Ottoman currency
Khalti Aicha	/el ḥoṛ w əl wṣi:f/	Ar.	In the rite of 'nachra' two ceremonies one conducted by 'Fekairettes' and the other by 'el Wasfen'[168]
Khalti Toma	/tʂafu:n/	Ar.	'tadjines' [169] pottery deposits recycled used in baking.
	/qərʃbi:l/	J.	Traditional bread

Table 40: Origins and English Equivalents of Constantine Dialectal Words provided by Key Informants

4.3.2 Synchronic Data

The synchronic data is collected from the young generation. To do so, two questionnaires are administered. Each questionnaire is designed and directed differently for two purposes. Initially, the terms, collected from the diachronic investigation of the words used by the old generation, are included in a questionnaire administered to the young generation to investigate the lexical dialect change occurring in CD. The second questionnaire focuses on collecting the new words and alternatives that the young generation uses to express the words and concepts, present in the first questionnaire, once used by the old generation.

4.3.2.1 First Questionnaire

The first questionnaire is administered to the young generation, as it has been previously explained above. They are bornin the period 1984-1993. The aim behind this questionnaire is to evaluate the participants' knowledge about the words used by the old generation. In addition, it enables one to understand their use and frequency of use. The questionnaire is written in MSA, so that it could be understood and answered by all the subjects. Moreover, it contains closed-ended questions in which the participants are supposed

[165]From /laiali: ṣoṛu:ṛ/ as well
[166](Almrsal.com, 2018)
[167] In the Malouf song of/delwaḥa el ʏṛam/
[168] A traditional musical group
[169] pottery plate for baking bread

to say whether they know the word or not. If yes, they are supposed to give a definition, a synonym or even an equivalent in another language. In addition, they have to say from where they learned the word. This question is asked to see if the word is still transmitted by the family in the process of language acquisition or not. Does the old generation use these words in a way that the young one is procuring it or are they learning these words from outside the family environment? The participants are also asked to say if they use the words or not. The aim behind this question is to prove that even if the young participants are able to identify the words, the fact that they are using them or not is the criterion to measure lexical change in CD. If they do, they are asked where they use each word and how frequently (always, sometimes or rarely). If the use of these words is restricted to only one environment, it means that the participants use other alternatives in other contextsto express the same concept. Hence, to see which alternatives the young generation uses, they are requested to provide an alternative, i.e. the word that the young generation uses at the present time. Before answering these questions, the participants have first to give some personal information. They have to give their names, so that they would be given the second questionnaire. The second reason behind defining the participants and asking them to include their names in the questionnaire is for future research. The researcher plans to conduct a panel study to test the same participants' knowledge in the future and see if there is any age grading as a parameter of change. Along with the names each participant is also asked to give the year of birth and the district where he/she lives. Asking these questions is because the age of the participant and in which side of the city he/she lives (the old city or the new one) are preliminary criteria in the sample. The questionnaire is administered to 120 participants, 30 males and 30 females from the new city and 30 males and 30 females from the old city. Adopting 'the snowball' approach in conducting the questionnaire, the data are collected in a short period of time. The administration of the first questionnaire is in the period between the third of July, 2018 and

the 7th of August, 2018 for both sides of the city. The questionnaire contains 130 words which are divided into various categories. The words in the questionnaire are the ones gathered from the observation, the visuals, the book and the key informants. In the data gathering process; the researcher gathers 186 words. However, only 130 are validated and included in the questionnaire. They are those words whoseetymologies are known and confirmed and their meanings explained and elucidated. Table 43 demonstrates examples of words which are not part of the questionnaire even though they are part of CD and have been observed by the researcher and given by the key informants. They are absent in the questionnaire, owing to the fact that their origins could not be found and their presence in CD could not be explained.

CD Word	English
/bi:ku:ka/	A corner hideout
/sqa$_i$ṭṛi/	Chilly cold
/bu:hayu:f/	Dowdy and shabby person
/qṛi:qi:a/	Hinge
/kṛa$_i$mi:/	My neck
/qoṣṭbi:na- qoṣṭbi:la/	Thimble
/feḍa$_i$la/	Safer/Hijri month
/t$_ṣ$zaget/	We are done for!
/ṭṛaṭeg/	Fool and troublesome deeds
/t$_ṣ$hawzi:t$_ṣ$/-/t$_ṣ$hu:zi:t/	Acting like a fool
/zeṛyaṭi/	Noisy men's shoes
/le'laʤ/	Silky thread for making jewellery
/t$_ṣ$ze'bi:ṛ/	Traditional dance in Constantine

Table 41: Constantine Dialect Words of Unknown Origins

There are 10 categories included in the first questionnaire. Each category comprises various words which are part of its register. The categories cover, atmost, the various repertoires of the dailylanguage. The first category in the questionnaire is entitled 'The House and the City's Lexical Field.' It comprises 18 words related to the house architecture like the word /zalla^{i}ʤ/ (faience) and furniture /l'aṛu:ʤ/ (the upper sculptured part of a furniture), as well as some of the city's structure as /kudya/(high land) and elements /za^{i}la/ (mule). This category is part of the questionnaire as it demonstrates an aspectthat may change in CD.This is the case of the architecture, be it of the city or of the houses, which has changed along with its referents. The second category in the questionnaire is 'Vessels and Utensils'. It includes a

set of 19 words referring to utensils, some of which are used in the daily routine such as /ʤazwa/ (coffee pot) and /ʃaqqala/ (clay jar) and others used only in specific occasions like /mətsṛed/ (big plate) used in ceremonies and /tsaqʻi:da/ (sieve) used in couscous grounding. This category of words is interesting to study because the different tools used for various purposes in everyday life have developed and changed along with their referents. The third group of words is entitledʻGastronomy'. It includes 15 words varying between cuisine ingredients like /bəṛdqi:s/ (brown sugar) and some of the traditional local dishes as /gṛi:tsliyya/ (see foot note 155). 'Measures' is the title of the fourth category, which lists 7 old measuring units used in the city of Constantine. The measures are inspired from the Muslim-Arabic culture and language such as /ləwqiya/ (1 oz.) and /ṛbuʻi/ (see foot note 158). The fifth category's title is 'Figures and Mythical Legends'. It contains 7 terms that refer to people reflecting some traditional concepts such as /msadna/ (person inviting people to different events). The category also involves some traditional and mythical figures like /buʏanʤa/ (see foot note 130). Some words in this category are also used as denotations as well; for example, the word /bu:ṭbeʿla/ refers to both a person in charge of waking people up (more details see foot note 89), and it denotes a person who moves a lot around different houses. The Hammam's tools, utensils and customs are gathered in the sixth category under the title 'Hammam Lexical Field'. In this category, 7 words pertinent to the tradition of the Hammam (Turkish bath) are included. The words vary between person working in the Hammam /ṭəyyaba/, cosmetics /mədda/ and containers /sappa/. In the seventh category, 'Garments, Beauty and Accessories', there are 18 terms. In this category, not only women's beauty accessories jewellery and clothes are included but also two men's garments are present /ʃəmla/(a sort of a belt) and /ʤli:ka/(a vest). Category number eight is about the colouring terms and their shades that have been present in CD. 18 words are assembled together under the title 'Colours'. The colour terms in this category are not randomly displayed; instead, they

are organised according to shades and hues. Categories number nine and ten include respectively some adjectives and some verbs that are part of CD. The 'Adjective' category comprises 15 terms referring to quality and faults. Terms may describe a person or an object. In the questionnaire, the adjectives are provided in MSA and in both forms; i.e. masculine and feminine. The 'Verb' category groups 6 verbs that speakers of CD have been using. All the verbs included are in the present tense form. A copy of the first questionnaire is provided in Appendix1.

4.3.2.2 Second Questionnaire

After answering the first questionnaire, the participants are given a second one. The questionnaire is written in MSA, and it includes definitions and/or descriptions of the same concepts present in the first questionnaire and some colour samples. As it is the case of the first questionnaire, the second one is also written in MSA, since the standard language is the common code between all the participants. Not all the informants are literate or master foreign languages, in general, and the English language, in particular. The main objective behind this questionnaire is to know the words that the young generation uses instead of the old onesused by the old generation. Even though in the first questionnaire the participants are asked to provide alternatives in the last column, they could not provide all the alternatives for all the words. The new generation might be familiar with some concepts, but the referents used by the old generation are unknown to them. For that, the new generation could not give all the alternatives in the first questionnaire, due to lack of definition or description. Hence, it was deemed necessary for the researcher to design another questionnaire for the same participants, in order to know the present words used by the young generation. All the answers given by the young generation in the first questionnaire are dropped and not taken into consideration. The analysis of the research questions -what are the present alternatives used by the young generation? What is the direction the lexical change taking place in CD has taken? - are based on the second questionnaire. In this questionnaire, there are 112 definitions/descriptions of the

same concepts that are provided in the first questionnaire, as well as 18 colour terms. In this questionnaire, the concepts are not divided into categories, as they are in the first questionnaire but they are in the same order. Thus, the participants would not link the two questionnaires together and recall the previous words to use them, as in the second questionnaire. Moreover, the questionnaire is an open-ended one, so that the participants would give spontaneous responses to the definitions provided. The participants are free to answer in any language/code they prefer. The most important thing is to usethe first word that comes to their minds when they read the definitions. Unlike the first questionnaire, where the participants are asked to mention their personal information such as full name, gender, year of birth and neighbourhood, in the second questionnaire only the name is required. This questionnaire is administered to the same sample in the period between 15th and 28th of August 2018. Compared to this period of the first questionnaire, this period is shorter because of two reasons. The first reason is that in the first questionnaire the most challenging task was to find the participants. In the second one, however, the participants were already predetermined and selected. The second questionnaire was less time consuming due to the number of questions to answer. The first one contains four questions, whereas the second one requires the participants to provide the appropriate signifiers for the definitions. An example of the second questionnaire is given in ppendix 2 Nevertheless, it is worth mentioning that the period when the second questionnaire was administered was a vacation time, and not all the participants were easy to reach. Most of them were either outside the city or even outside the country. So, the researcher had to wait for them to be back home so that the questionnaire could be administered.

Conclusion

To answer the research questions, both qualitative and quantitative approaches are adopted in the present study. On the one hand, the diachronic data are collected through a

combination of ethnographic research tools, under the scheme of triangulation. The participants' observation is not conducted on the whole speech community, but only on a sample of ten informants. A book and some visual aids are analysed to have authentic data. The third qualitative method is appealing tokey informants' help, who are of two types. In the first type, the informants are elders from the community. On the other hand, two questionnaires are designed and administered to 120 participants from the young generation of the same speech community.The synchronic data is collected by the means of two questionnaires. Each questionnaire is designed and directed differently for two various purposes. The terms previously collected from the diachronic investigation of the words used by the old generation are elaborated in a questionnaire administered to the young generation to test their knowledge about some given terms The second questionnaire aims to collect the new words and alternatives that the young generation uses to express the words and concepts, present in the first questionnaire, once used by the old generation.

Chapter Five: First Questionnaire Analysis

Introduction

This chapter is devoted to the analysis and the findings of the first questionnaire. As it is explained in the previous chapter, it is administered in two different neighbourhoods in the city of Constantine, the new city and the old one, to 120 participants (60 males and 60 females), born between 1984 and 1993. However, before dealing with the findings, a description of the tables, which present the analysis of the answers, is provided to clarify the results. Afterwards, each category of words from the questionnaire is dealt with separately, and the answers of the four questions are presented. Is the young generation capable of identifying the words of the old generation? What is their source of acquisition? Does the young generation use such words? If yes, how frequently is it? And where do the participants use these terms? The chapter ends with a comparison between the findings of the two neighbourhoods highlighting which part of the city performs better and which gender remains more conservative than the other.

5.1 Table Description

The first questionnaire administered to the participants is designed to evaluate their knowledge of words belonging to CD; additionally, it sets out to understand the different sources of their acquisition, usage, frequency and the contexts of use. Like it has been explained before, the questionnaire is in a form of categories. Consequently, the analysis is organised on a category basis, not on question basis. Each category is dealt with separately; there are four tables demonstrating the results of each question. Due to this choice of organisation, a full section is devoted to the description of the tables. Every category comprises four types of tables, includingthe results of the analysis of the four questions. So, in order to avoid repeating the table descriptions for each category, it seemed more appropriate and suitable to have a separate section for this purpose. Moreover, the questionnaire analysis

is not done on an individual basis. In some tables, the results are providedbyperiods of birth rather than by year of birth. The first five years of birth of a generation are (1984-1988), and the second five years are (1989-1993) in order to compare the answers of the old and young participants among the same generation and across the two neighbourhoods. In some other tables, where the comparison between the male and female answers is aimed at, the analysis is done on a one year of birth basis. For the sake of contrasting the performance of both genders in answering each category, the answers of the male participants born on a given year are analysed and summed up; only one representative score is provided. The same procedure is applied to the female participants.

The participants' answers to the first question, which is whether or not they know the words of each category, are presented in the first tables in each category section. In the analysis of the questionnaire, not all the answers provided by the participants are accepted. The accepted answers are restricted to the ones that match the meanings offered by the old generation. Some words in the new generation's speech entail other meanings than the ones of the old generation. However, in some other cases, a word may have different meanings and considered as polysemous to both generations. In this case, the different answers are accepted and taken into consideration. Examples and explanations are provided along the analysis of each category. Each category is illustrated and findings displayed for both the new and the old city, correspondingly. These tables indicating answers to one question consist of two main columns. The first column represents the words related to each category. The second one, which is further subdivided into three other columns, represents the two neighbourhoods, where the participants live; the first is for the new city, the second is for the old city and the third represents the overall total of both. The overall total column demonstrates the performance of all 120 participants. It helps draw conclusions about the word status in the dialect. The neighbourhood columns are further divided into three columns. Theydisplaythe

twoperiods of birth, 1984-1988 (henceforth P1) and 1989-1993 (henceforth P2), along with the number of correct answers, i.e. how many participants could identify the word, and the percentages. The third column is the total number and percentages of both periods. The table also provides the category total and percentage of the correct answers in the entire category out of the total of possible answers.

The second table in the analysis of each category is the one displaying the results of the second question in the questionnaire. The question is about the sources of the words, i.e.,the sourcesfrom where the participants acquired or learned the words. The participants have provided different types of sources. Some participants have given overt answers, and somehave chosen covert and precise ones, hence limiting the source to only one person. Some other participants say that the source is not a person, but rather a place such as cities and countries. Others say the source is a concept such as a musical genre or movie. The table is a summarised form of long and detailed ones provided in Appendix 3. It summarises the answers of both periods of birth for both neighbourhoods. The table is of two columns; each one represents the results of the two neighbourhoods. These are later subdivided into two other columns displayingthe periods of birth i.e. P1 and P2, the total number of answers and the type of source. The results are in both number form and percentage form.

The third table in the categories' analyses is about use in general and its frequency. If the participants answer positively to the first question (do you know the word?), they are also supposed to answer whether they use it or not. If their answers are positive ones, they have to further say how often they use that word. All the answers are gathered, analysed and summarised in the third table in the analysis of each category. It is worth mentioning that the detailed tables for both new and old city are presented in a more exhaustive manner in appendix 3. The tables, in this chapter, are constructed as follows. One column presents the neighbourhoods and the total answers and the percentages. The second column is subdivided

into two columns, demonstrating the two periods of birth (P1 and P2). The periods' columns are further divided into two more columns representing the positive and negative answers regardingthe use of the word. The 'yes' column is as well subdivided into four sub columns; three are devoted to the frequencies of use (always, usually and rarely) and the fourth one showsthe total of the three scores concerning frequency.

The last table in each category is much related to the previous one. This table is about the settings and the contextswhere the participants use these words. Likethe two previous tables, it is a recapitulation of two long and exhaustive tables one for the new city and one for the old one, which are displayed in Appendix 3. The table is in a form of two columns; the first one is for the new city, and the second one is for the old. Each column is divided into two other columns showing the periods of birth, the total number of answers, and the type of settings in which the words are used, i.e. in or out of thefamily context. The answers are displayed into both number and percentage forms.

5.2 Results and Interpretations

Once the tables are described and explained, the resultsof each question included in the questionnaire are displayed in the following section. As it is explained in the tables' description, the results are organised according to the categories of words.

5.2.1 House and City's Lexical Fields

As the title implies, the first category in the questionnaire comprises18 words about the city in general, and the house related words, in particular. The selected words pertaining to the architecture are limited to the old houses' architecture, which have Arabic or Turkish styles, where the old generation was born, grewand lived during the pre-independence period. This type of housing mainly exists in the old city of Constantine. Before illustrating the results, it is worth mentioning that some participants' answers associated to this category of words are not accepted. For example, for the word /kudya/ only the answer 'high land' is

selected. The majority of the young generation, regardless of the neighbourhood, identifies it as ‘downtown’ or ‘the prison’. The answers are inspired by reality, since it is a down district in which there is a prison which is also called /kudya/. The new generation ignores that both the place and the prison were called so, because they were located on a high land. Concerning the word /maqṣoṛa/, which means a private room in the house, 22.7% of the answers from the NC and 18.2% from the OC say it is a small room for the Imam in the mosque. Both definitions are accepted by the researcher as correct answers; this is because this definition is another sense of the word rather than a lexical change. Table 42 illustrates the answers by birth periods of both the old and new city participants.

CD Word	Neighbourhood, Period of Birth, Answer and Percentage													
	New City						Old City						Overall Total	
	1984-1988		1989-1993		Total		1984-1988		1989-1993		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/əlxadem w lalleh/	2	6.7%	0	0.0%	2	3.3%	0	0.0%	1	3.3%	1	1.6%	3	2.5%
/zallaˈʤ/	15	50.0%	1	3.3%	16	26.7%	25	83.3%	20	66.6%	45	75.0%	61	50.8%
/ni:la/	11	36.7%	1	3.3%	12	20.0%	14	46.6%	19	63.3%	33	55.0%	45	37.5%
/dehli:z/	17	56.7%	5	16.7%	22	36.7%	19	63.3%	18	60.0%	37	61.6%	59	49.2%
/mesṛaq/	1	3.3%	0	0.0%	1	1.7%	17	56.6%	8	26.6%	25	41.6%	26	21.7%
/dukkana/	9	30.0%	2	6.7%	11	18.3%	16	53.3%	21	70.0%	37	61.6%	48	40.0%
/maqṣoṛa/	12	40.0%	10	33.3%	22	36.7%	21	70.0%	16	53.3%	37	61.6%	59	49.2%
/maʤen/	0	0.0%	0	0.0%	0	0.0%	8	26.6%	1	3.3%	9	15.0%	9	7.5%
/kni:f/	8	26.7%	7	23.3%	15	25.0%	16	53.3%	12	40.0%	28	46.6%	43	35.8%
/lqaṣṛiyya/	9	30.0%	2	6.7%	11	18.3%	16	53.3%	11	36.6%	27	45.0%	38	31.7%
/bzi:m/	6	20.0%	1	3.3%	7	11.7%	4	13.3%	7	23.3%	11	18.3%	18	15.0%
/ḥenbel/	22	73.3%	9	30.0%	31	51.7%	23	76.6%	26	86.6%	49	81.6%	80	66.7%
/lʿaṛu:ʤ/	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
/deṛb/	14	46.7%	12	40.0%	26	43.3%	23	76.6%	15	50.0%	38	63.3%	64	53.3%
/kudya/	11	36.7%	5	16.7%	16	26.7%	11	36.6%	10	33.3%	21	35.0%	37	30.8%
/zeṛdeb/	22	73.3%	15	50.0%	37	61.7%	17	56.6%	24	80.0%	41	68.3%	78	65.0%
/zaˈla/	7	23.3%	5	16.7%	12	20.0%	7	23.3%	3	10.0%	10	16.6%	22	18.3%
/ʃwaṛi/	1	3.3%	0	0.0%	1	1.7%	5	16.6%	0	0.0%	5	8.3%	6	5.0%
Total	$\frac{167}{540}$	30.9%	$\frac{75}{540}$	13.9%	$\frac{242}{1080}$	22.4%	$\frac{242}{540}$	44.8%	$\frac{212}{540}$	39.2%	$\frac{454}{1080}$	42.0%	$\frac{696}{2160}$	32.2%

Table 42: Houseand City Lexical Category

On the one hand, Table 42 reveals that in NC the highly recognised words are /ḥenbel/ and /zeṛdeb/. They are equally identified by 73.3% of the participants born in P1. However, for those of P2 only 50% could identify /zeṛdeb/ which is the mostly identified word. The words /əlxadem w lalleh/and /ʃwaṛi/ are only recognized by the P1 participants by respectively 6.7% and 3.3%. /madʒen/ and /l'aṛu:dʒ/ are unidentified by both P1 and The P2 participants. In addition, the table reveals that, regardless of the word, participants from P1 could identify more words than those from P2.

Concerning the old city, the word /zallaˈdʒ/ has the highest percentage among the P1 participants' answers (83.3%). For the P2 ones,/ḥenbel/ is the most identified word with 86.6%. The word /l'aṛu:dʒ/, just like those of NC, it is of 0% for both P1 and P2. Comparing the percentages of the answers of P1 and P2, The P1 participants have performed better than P2, with the exception of the two words: /dukkana/ recognized by 53.3% for P1 and 70.0% for P2 and /ḥenbel/ recognized by 76.6% for P1 and 86.6% for P2.

Moreover, by comparing the overall results of the two neighbourhoods, the OC scores are much higher than the ones of NC. The NC has a total of 242 answers, representing 22.4% of the correct ones out of 1080. However, the OC's total answers is 454 i.e. 42.0%. The margin between the two performances is high, because as it has been explained above the architectural elements included in the questionnaire are highly found in the houses prevalentin OC, rather than in the ones of NC. This is revealed in the answers. The words /dukkana/, /mesṛaq/ and /madʒen/ are recognised respectively by 61.6%, 41.6%and15.0% of the OC participants and only 18.3%, 1.7% and0.0%ofNC could identify them.

From the results in the table, the change happening in the CD concerning the 'house and city lexical field' category could be inferred. As table 42 reveals, the new generation is able to identify some words used by the old one. In both parts of the city, the participants are still familiar with some words, more or less with some others and completely unfamiliar with

some others. The last column in the tables summarises the findings of both parts of the city and provides an overall pictureof which words still exist in CD and which have disappeared. The term /ḥenbel/ has proven its existence in the dialect; it is firstly ranked, as 66.7% of the participants could identify it followed by the word /zeṛdeb/ (65.0%). However, some words are hardly identified like the word /zaˈla/, recognized by only 18.3%, and /bzi:m/, by only15%. Some others have beenalmost unrecognisable, such as the expression /əlxadem w lalleh/, known byonly 2.5% of the participants. It can be concluded that these words can be categorised as endangered words. Some others are unknown to the young generation, like the word /lʻaṛu:ʤ/,recognized by none of the participants; so,itcould be inferred that it is no longer part of the dialect.

After answering the first question about the participants' familiarity with the words, the participants are asked to indicate the source from which they learned each word, in order to explore the different types of sources and influence in the language heritage. Table 43 summarises and illustrates the responses to this question.

Source per Neighbourhood and Period of birth	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	167		75		242		212	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	142	25	59	16	223	19	203	9
%	85%	15%	78.7%	21.3%	92.1%	7.9%	95.8%	4.2%

Table 43: Sources of House and City Lexical Category

Table 43 shows that the OC participants perform better than the ones from NC and that, regardless of the neighbourhood, the P1 participants score higher than the ones of P2. The table also shows that no matter the neighbourhood or the period of birth of the participants, the family environment is the prominent source of acquisition. Comparing the two neighbourhoods, the influence of the other different types of sources in NC is higher than the one of OC. The OCparticipants acquire this category of words primarily from the family environment; the influence of other sources is less important. Concerning NC, other factors

play a role in the acquisition of such words. For instance, 7.8% of the participants from P1 and 12.0% from P2 say that they know some words of this category from the Arabic language (MSA). Others say that they did not know some of these words until they travelled to other cities or countries. For more details and examples see Appendix 3 Table 100 and 103.

The participants are also requested to say whether they use these words or not and if yes, they have to specify the frequency of use. Table 44 shows the use and its frequency for both periods of birth of NC and the OC participants.

Neighbourhood, Totaland Percentage		Period of Birth and Frequency of Use									
		1984-1988					1989-1993				
		No	Yes				No	Yes			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	Total	90	7	51	19	77	55	1	15	4	20
	%	53.9%	4.2%	30.5%	11.4%	46.1%	73.3%	1.3%	20.0%	5.3%	26.6%
Old City	Total	151	21	34	36	91	139	18	34	21	73
	%	62.4%	8.7%	14.0%	14.9%	37.6%	65.6%	8.5%	16.0%	9.9%	34.4%

Table 44: Use and Frequency of House and City Lexical Category

Table 44 shows that, regardless ofthe neighbourhood and the period of birth, most of the participants answer ‘no’ to the question: do you use thewords of this category? Comparing the P1 and The P2 participants’answers of NC and OC, the percentages of P2 are equal to the ones of P1. In NC,53.9% of the participants from P1 and 73.3% from P2 answer with ‘no’. Even though some answer with yes to this question the most chosen frequency is ‘usually’ and the least chosen one is ‘always’. This means that even if this category has 242 positive responses from NC and 454 from the OC participants, only 46.1% and 37.6% from P1 and 26.6% and 34.4% from P2 utilise them. In addition, this use is on a usual basis not on a frequent one. The detailed tables are in Appendix 3 Table 101 and 104.

The following table the results of the fourth question which is addressed to those who answered ‘yes’ to the use of the category of words. The participants are further asked to say where and in which context they use these words. Table 45 summarises the findings.

Setting of Use per Neighbourhood and Period of birth	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	77		20		91		73	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	68	9	15	4	85	6	66	7
%	88.3%	11.7%	75.0%	25.0%	93.4%	6.6%	91.80%	8.20%

Table 45: Settings of Use of the House and City Lexical Category

Table 45 shows that the family setting is highly ranked when it comes to the use of the words. The participants utilise such a type of words in mainly the family contexts. For example, 88.3% of the P1 participants of NC use the words in the family environment but only 11.7% use them in other settings. Some have given a context such as in daily social life; some have limited the context to expression or proverbs. They say that they do not use the word /zeṛdeb/ for instance unless it is in aproverb; otherwise they refer to the concept with another referent (see chapter 6). For other settings and contexts of utilisation see Appendix 3 Table 102 and 105.

As it is illustrated in Table 42 above, 696 answers are provided by the participants out of 2160 expected ones (32.2%). The OC participants performed better than those of NC, as 42.0% could identify the words but only 22.4%of NCcould do so. This can be justified by the fact that the words of this category are more possible to be found in the OC environment rather than in the one of NC. However, it has also been shown that even if the words arerecognised and identified by the participants, their use is limited. Moreover, the tables show that regardless of the questions asked or the neighbourhood of the participants, the P1 participants perform better than the P2 ones.

5.2.2 Vessels and Utensils

The second category in the questionnaire includes 19 words pertaining to the lexical field of the different house appliances and tools used inthe old generation's daily routine. The words, in this category, — unlike the first one—, are present at every house in both parts of the city. In this category, as well as in the first one, there are some words that are unkown to

the new generation. The young generation uses the word /tsaq‘i:da/ which means ‘sieve’with another interpretation. The definition proposed by the young generationis not part of CD, but it is the influence of the capital city’s dialect. In the city of Algiers, the verb /tsaq‘ed/ means to jokeor to tease. The word /ʤazwa/, which is an old coffee utensil, is also problematic to young speakers of CD. Some of the participants say that the word refers to the newly razed sheep wool. This confusion is owing to the fact that the new razed wool is known as /ʤazza/. The words /tsafu:n/ is also another example of confusing words to the young generation. With time, the word has undergone a semantic change. In the past, the word referred to the pottery deposits recycled and used in baking traditional bread. However, nowadays, the word’s meaning has been narrowed to be used only to describe anything of bad quality. Hence, out of the total suggested answers, only 40.8% are unaccepted by the researcher. This category of words also includes polysemous words. The different definitions suggested by the participants are accepted; since they are also shared by the old generation. The word /haska/ has three senses. The word is identified by 54.2% as a ‘chandelier’, 33.3% as ‘thorn plant particles’in sheep wool, and 12.5% as ‘fishbone’. The following table shows the results:

CD Word	Neighbourhood, Period of Birth, Answer and Percentage													
	New City						Old City						Overall Total	
	1984-1988		1989-1993		Total		1984-1988		1989-1993		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/ʃekwa/	24	80.0%	15	50.0%	39	65.0%	25	83.3%	25	83.3%	50	83.3%	89	74.2%
/zi:ṛ/	14	46.7%	9	30.0%	23	38.3%	14	46.6%	13	43.3%	27	45.0%	50	41.7%
/ʃaqqala/	29	96.7%	26	86.7%	55	91.7%	25	83.3%	21	70.0%	46	76.6%	101	84.2%
/fnaṛ/	16	53.3%	4	13.3%	20	33.3%	15	50.0%	3	10.0%	18	30.0%	38	31.7%
/ʤazwa/	11	36.7%	2	6.7%	13	21.7%	13	43.3%	9	30.0%	22	36.6%	35	29.2%
/mʸelfa/	8	26.7%	5	16.7%	13	21.7%	16	53.3%	12	40.0%	28	46.6%	41	34.2%
/mətsṛed/	28	93.3%	19	63.3%	47	78.3%	23	76.6%	22	73.3%	45	75.0%	92	76.7%
/meḥbes/	30	100%	22	73.3%	52	86.7%	23	76.6%	24	80.0%	47	78.3%	99	82.5%
/tsaqʻi:da/	5	16.7%	0	0.0%	5	8.3%	5	16.6%	0	0.0%	5	8.3%	10	8.3%
/qəṛdaʃ/	17	56.7%	5	16.7%	22	36.7%	15	50.0%	14	46.6%	29	48.3%	51	42.5%
/skamla/	7	23.3%	3	10.0%	10	16.7%	9	30.0%	6	20.0%	15	25.0%	25	20.8%
/ṛi:ʃu/	15	50.0%	10	33.3%	25	41.7%	19	63.3%	16	53.3%	35	58.3%	60	50.0%
/haska/	6	20.0%	0	0.0%	6	10.0%	11	36.6%	7	23.3%	18	30.0%	24	20.0%
/ʃiyyaḥa/	8	26.7%	2	6.7%	10	16.7%	3	10.0%	3	10.0%	6	10.0%	16	13.3%
/ku:k/	4	13.3%	0	0.0%	4	6.7%	5	16.6%	7	23.3%	12	20.0%	16	13.3%
/məṛʻu:b/	4	13.3%	0	0.0%	4	6.7%	5	16.6%	4	13.3%	9	15.0%	13	10.8%
/gṛi:ʃ/	2	6.7%	0	0.0%	2	3.3%	2	6.6%	0	0.0%	2	3.3%	4	3.3%
/kṛisṭo/	0	0.0%	0	0.0%	0	0.0%	3	10.0%	3	10.0%	6	10.0%	6	5.0%
/tsafu:n/	15	50.0%	17	56.7%	32	53.3%	20	66.6%	19	63.3%	39	65.0%	71	59.2%
Total	$\frac{243}{570}$	42.6%	$\frac{139}{570}$	24.4%	$\frac{382}{1140}$	33.5%	$\frac{251}{570}$	44.0%	$\frac{208}{570}$	36.5%	$\frac{459}{1140}$	40.3%	$\frac{841}{2280}$	36.9%

Table 46: Vessel and UtensilLexical Category

On the one hand, table 46 reveals that in NC the highly recognised words are /meḥbes/ and/ʃaqqala/. They are identified respectively by 100% and 96.78% of the participants born in P1. However, only 73.3% of P2 could identify the word /meḥbes/, and the word /ʃaqqala/, which is the highest identified word, was known by 86.7% of the participants. The words /ku:k/ and /məṛ'u:b/ are recognised by 13.3% of P1 and the word /gṛi:ʃ/ by only 6.7%. These three words are almost unidentified by the P2 participants. In addition, the word /kṛisṭo/ is unidentified by both P1 and the P2 participants. The table also reveals that regardless of the words, the participants from P1 could identify more words than those from P2 with the exception of the word /$t_s$afu:n/ where the P2 participants over take P1 to the first position.

On the other hand, concerning the old city, the word /ʃekwa/ and /meḥbes/ are the most recognised words by both P1 and P2. They are identified respectively by83.3% and 76.6% ofP1 and 83.3% and 80% by P2. However, the word /kṛisṭo/ has scored 10% by both P1 and The P2 participants, and the word /gṛi:ʃ/ is only known by 6.6% of P1 and completely unknown to The P2 ones.—Comparing the percentage of answers of P1 and P2, the P1 participants perform better than P2.

Moreover, by comparing the overall results of the two neighbourhoods, the OC total is higher than the one of NC. NC has a total answer of 382, representing 33.5% of correct answers out of 1140 possible ones. However, the OC's total answers is 459 i.e., 40.3%. There is no considerable difference between the two results of the neighbourhood, comparing it to the previous category. The reason behind this is that the concepts of this category are part of both neighbourhoods' lives. Some words are much more identified by NC than by OC. 91.7% of the participants from NC could identify the word /ʃaqqala/ but only 76.6% from THE OCdid. In addition, the word /gṛi:ʃ/ is only known by P2 of both NC and OC and unknown to P1 of the two parts of the city. Concerning the word /kṛisṭo/, it is only recognised by 10%in OC.

From the results shown in the table 46, the change happening in the CD concerning this category could be inferred. As the table reveals, the new generation is able to identify some words used by the old generation. In both parts of the city, the participants are still familiar with some words, more or less with others and completely unfamiliar with some others. The last column in the tables summarises the findings of the two parts of the city and provides an overall view of which words still exist in CD and which have disappeared. The term /ʃaqqala/ has proven its existence in the dialect; it is firstly ranked, as 84.2%of the participants could identify it; followed by the word /meḥbes/, identified by82.5%. However, some words are of a low identification; like the words /ʃiyyaḥa/ and /ku:k/, which could be recognised by 13.3%. Some others are almost unrecognisable as it is the case of the words/gṛi:ʃ/ and /kṛisṭo/,known only 3.3% and 5.0% of the participants. It can be said that these words are endangered ones. In this category, all the terms could be identified; even by a minority; there is no unknown term. This variation of use could be interpreted that some words like /ʃaqqala/ are still part of the city culture and language; however, some other words no longer belongto the participants' linguistic and/or cultural environment.

After dealing with the first question about the familiarity of the participants with the words, they are asked to explain the source from which they learned the words they know in order to explore the different types of sources and influence in the language heritage. Table 47 summarises and illustrates the responses to this question.

Sources per Neighbourhood and Period ofBirth	**New City**				**Old City**			
	1984-1988		**1989-1993**		**1984-1988**		**1989-1993**	
	243		139		251		208	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	233	10	130	9	245	6	202	6
%	95.9%	4.1%	93.6%	6.4%	97.6%	2.4%	77.4%	2.9%

Table 47: Sources of Vessel and Utensil Category

The percentages in table 47 confirm the results found in the previous table. The OC participants perform better than the ones of NC and the P1 participants score higher than the P2 ones, regardless of the neighbourhood. The table also shows, regardless of the

neighbourhood or the period of birth, that the family environment is the major source of acquisition. Comparing the two parts of the city, the influence of the different types of sources in NC is higher than the one of OC. The old city participants acquire this category of words primarily from the family environment; the influence of other sources is of minor importance. Concerning the NC, other factors also play an important role in the acquisition of such words. 3.3% of the P1 participants and 5.7% of the P2 say that they know some words of this category from daily social life. Others say that they know some words of this category from other sources. For example, the meaning of some words could be inferred, e.g., the case of /ʃiyyaḥa/. In some other cases, the acquisition of other words took place later in their lives i.e. until they grew up and moved to another city; the example of the military service is given. Some the OC participants acknowledge other sources other than the family. For example, 2.2% of P1 and P2 say that some words are learned from the Malouf. For more details and examples see Appendix 3 Tables 106 and 109.

The participants, who say that they know the words, are also requested to say whether they use these words or not and, if yes, specify the frequency of use. Table 48 shows the use and frequency forboth periods of birth and both participants.

Neighbourhood, Totaland Percentage		**Neighbourhood, Period of Birth, Frequency of Use**									
		1984-1988					**1989-1993**				
		No	Yes				No	Yes			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	**Total**	124	21	77	21	119	104	4	28	3	35
	%	51.0%	8.6%	31.7%	8.6%	49.0%	74.8%	2.9%	20.1%	2.2%	25.2%
Old City	**Total**	177	30	26	18	74	150	18	30	10	58
	%	70.5%	12.0%	10.4%	7.2%	29.5%	72.1%	8.7%	14.4%	4.8%	27.9%

Table 48: Use and Frequency of the Vessel and Utensil Lexical Category

Table 48 shows that, regardless of the neighbourhood and the period of birth, the majority of the participants answer ‘no’ to the question: do you use the words of this category? Comparing the P1 and P2 of both NC and OC, The P2 participants’ percentage of ‘no’, is higher than the one of P1. In NC, 51%of the participants from P1 and 74.8% from P2 answer ‘no’. Even though some have answered with‘yes’, the frequency mostly chosen is

‘usually’, except for the OC participants who mostly choose ‘always’. Unlike the previous category, the least chosen frequency is ‘always’. It can be said that even if 382 answers from NC and 459 from the OC participants are correct ones, only 49.0%and 29.5%from P1 and 25.2%and 27.9%from P2 use them. This little use of words can be explained by the fact that most of themno longer belong to the participants’ environments. For more details see Appendix 3 Tables 107 and 110.

The following table investigates furtherthe participants’ use. It analyses and gives the results of the fourth question, which is addressed to those who answered ‘yes’ to the use of this category words. The participants are asked to say where and in which context they use these words. Table51 summarises the findings.

Settings of Use per Neighbourhood and Period of birth	**New City**				**Old City**			
	1984-1988		**1989-1993**		**1984-1988**		**1989-1993**	
	119		**35**		**74**		**58**	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	116	3	34	1	72	2	57	1
%	97.5%	2.5%	97.1%	2.9%	97.3%	2.7%	98.3%	1.7%

Table 49: Settings of Use of the Vessel and Utensil Category

Table 49 shows that the family setting is highly ranked when it comes to the use of the words. The participants utilise such a type of words in the family framework. For example, 97.5%ofthe P1 participants of OC use the words in the family environment and only 2.5% use them in other settings. The P2 participants also share the same behaviour of P1 because 98.3% use these words in thefamily settingand only 1.7% of the participants use them elsewhere. Some have given other contexts such as in daily social life; others limit the context to expression or proverbs. They say that they do not use the words /qəṛdaʃ/, for instance, except whenit is in the expression /nənddeb bəl qəṛdaʃ/ to express being angry or unpleasant. The concept of/qəṛdaʃ/, as a tool, no longer exists in the participants’ context. For other setting contexts see Appendix 3 Tables 108 and 111.

As, illustrated in Table 46, 841 answers are provided by the participants out of 2280 expected ones (36.9%). Even though the words are not only restricted to OC, the OC participants performed better than the ones of the NC as they could provide 40.3% and theNC ones provided 33.5%. In addition, the P1 participants have higher scores than The P2 ones in both neighbourhoods. This can be justified by the fact that the P1 participants have more knowledge of these words beingcloser to the old generation than P2.

5.2.3 Gastronomy

Category number three in the questionnaire includes 15 words related to the lexical field of Constantine cuisine and gastronomy. The words vary between ingredients and traditional dishes which are part of local food. In this category, as well as in the previous ones, there are some words that caused confusion to the new generation. An example of the words' definitions that are not accepted by the researcher is the word /ʃəṛʃem/, which means a sort of snack made of boiled wheat prepared in a special occasion see footnote n°111. It is confused with another word as part of the Algerian dialect, in general, and one of the South of Algeria's varieties in particular, which is /ʃəṛʃeman/. The latter refers to a comestible reptile living in the Sahara of Algeria. The animal is used in the preparation of some famous traditional dish in that region. Another example of such words is the word /maʃṛu:b/. The word is similar to that in MSA and means a drink orbeverage; however, in CD it means fermented wheat. It is called so because in the fermentation process the wheat soaks all moisture and humidity in the hole which is dug for thatsake. The majority of the young generation's participants did not know all this and could only relate and deduce the word meaning with reference to MSA. The word /ḥdəʤ/, which means the colocynth plant known for its bitter taste is also another example of confusing words. With the passage of time, the word has undergone semantic change and has narrowed its meaning to describe anything having a bitter taste. The young generation thinks that the word is an adjective and is a

synonym of the word bitter. In this category of words there are no polysemous words; all the words have only one meaning. If this meaning is not the one provided by the participants, the answer is rejected.The following table demonstrate the NC and the OC P1 and P2 answers.

CD Words	Neighbourhood, Period of Birth, Answers and Percentages													
	New City						Old City						Overall Total	
	1984-1988		1989-1993		Total		1984-1988		1989-1993		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/ləffeḥ/	13	43.3%	1	3.3%	14	23.3%	18	60.0%	6	20.0%	24	40.00%	38	31.7%
/ḥbaq/	22	73.3%	11	36.7%	33	55.0%	18	60.0%	17	56.6%	35	58.3%	68	56.7%
/bəṛdqi:s/	13	43.3%	5	16.7%	18	30.0%	20	66.6%	15	50.0%	35	58.3%	53	44.2%
/ʤbaḥ/	7	23.3%	1	3.3%	8	13.3%	7	23.3%	10	33.3%	17	28.3%	25	20.8%
/ḥdəʤ/	3	10.0%	1	3.3%	4	6.7%	7	23.3%	10	33.3%	17	28.3%	21	17.5%
/xli:ʻ/	16	53.3%	12	40.0%	28	46.7%	20	66.6%	15	50.0%	35	58.3%	63	52.5%
/əlʸawi/	7	23.3%	2	6.7%	9	15.0%	18	60.0%	4	13.3%	22	36.6%	31	25.8%
/maʃṛu:b/	1	3.3%	0	0.0%	1	1.7%	0	0.0%	0	0.0%	0	0.0%	1	0.8%
/keʃkaṛa/	4	13.3%	0	0.0%	4	6.7%	3	10.0%	0	0.0%	3	5.0%	7	5.8%
/qəṛʃbi:l/	2	6.7%	0	0.0%	2	3.3%	4	13.3%	0	0.0%	4	6.6%	6	5.0%
/ḥənnu:na/	17	56.7%	13	43.3%	30	50.0%	20	66.6%	20	66.6%	40	66.6%	70	58.3%
/kəʻbu:ʃ/	4	13.3%	2	6.7%	6	10.0%	6	20.0%	2	6.6%	8	13.3%	14	11.7%
/ʃəṛʃem/	23	76.7%	20	66.7%	43	71.7%	20	66.6%	22	73.3%	42	70.0%	85	70.8%
/ləmfeṛmsa/	7	23.3%	1	3.3%	8	13.3%	15	50.0%	6	20.0%	21	35.0%	29	24.2%
/gṛi:tʂliyya/	17	56.7%	23	76.7%	40	66.7%	19	63.3%	14	46.6%	33	55.0%	73	60.8%
Total	$\frac{156}{450}$	34.7%	$\frac{92}{450}$	20.4%	$\frac{248}{900}$	27.6%	$\frac{195}{450}$	43.3%	$\frac{141}{450}$	31.3%	$\frac{336}{900}$	37.3%	$\frac{584}{1800}$	32.4%

Table 50: Gastronomy Lexical Category Recognition

On the one hand, Table 50 reveals that in NC the highly recognised words are /ʃəɽʃem/and /ḥbaq/. They are identified respectively by 76.7% and 73.3% of the participants born in P1. However, only 66.7% of P2 could identify the word /ʃəɽʃem/ and the highest identified one by P2 is /gɽi:tsliyya/, as it is known by 76.7%. The words /kə'bu:ʃ/ and /ʤbaḥ/ are recognized by 13.3% and 10% of P1. The P2 participants score less than The P2 ones, because only 6.7% know /kə'bu:ʃ/ and 3.3% know the word /ʤbaḥ/ and/maʃṛu:b/. The P1 participants identified all the words in this category; however, for the P2 ones the words /maʃṛu:b/, /qəɽʃbi:l/ and /keʃkaṛa/ are completely unknown. The table also reveals that regardless ofthe words, participants from P1 could identify more words than those from P2. With the exception of the word /gɽi:tsliyya/, the P2 participants overtake P1 to the first position as recognizing 76.7% while P1 recognize 56.7%.

On the other hand, concerning the old city, the words /bəṛdqi:s/, /ʃəɽʃem/ and /ḥənnu:na/ are the most recognised words. They are known by 66.6% of P1. 73.3% of P2 could recognise the word /ʃəɽʃem/ and 6.6% did it for the word /ḥənnu:na/. The least identified terms by P1 and P2 are /keʃkaṛa/ and /kə'bu:ʃ/; they are identified by respectively 10% and 6.6% of the participants, and the word /gɽi:ʃ/ is only known by 6.6% of P1 and completely unknown to The P2 ones. The word /maʃṛu:b/ is unknown to both P1 and P2 of OC.Comparing the percentage of the answers of P1 and P2, the P1 participants perform better than P2. With a slight difference in the word /ʃəɽʃem/ which is identified by 73.3% of P1 and 66.6% of P1.

Moreover, comparing the overall results of the two neighbourhoods, the OC total is higher than the one of NC. Even though the concepts of this category are prevalent in both neighbourhoods; OC has a total of 336, representing 37.3% of correct answers out of 900 possible ones and NC's total is 248 i.e. 27.6%. The reason behind this could be that in OC, there are still old shops selling these types of ingredients and other ingredients used for the

traditional dishes; however, in the NC, such shops changed their activities to meet the needs of the population and, hence, have become specialised in selling modern and expensive clothes or fast food. The word /gṛi:tsliyya/ is much more identified by NC rather than OC. 66.7%of the participant from NC could identify the word /ʃaqqala/ but only 55.0% from OC did. This could be justified by the fact that, recently, the NC population has become more interested in traditional dishes and the most unusual and culinary meals in wedding parties. So, there is a return to the old recipes, one of which is /gṛi:tsliyya/. In addition, the words /qəṛʃbi:l/ and /keʃkaṛa/ are only known by P2 of both NC and OC and unknown to P1 of both parts of the city. Concerning the word /maʃṛu:b/, it is only recognised in NC by 1 out of the overall total of participants which is 120 .

From the results displayed in the previous table, the change happening in the CD concerning this category could be inferred. As the table reveals, the new generation is able to identify some words used by the old generation. In both part of the city, the participants are still familiar with some words, more or less with others, and completely unfamiliar with some others. The last column in the tables summarises the findings of both parts of the city and allows concluding which words are still part of CD and which have disappeared. The terms /ʃəṛʃem/ is identified by 70.8% and/gṛi:tsliyya/ by 60.8% of the population. This means that, the two words arestill in the dialect. However, some words are hardly identified like the words /keʃkaṛa/ and /qəṛʃbi:l/; they could be recognised only by 5.8% and 5% of the overall population. Some others are almost unrecognisable like the word /maʃṛu:b/;only 0.8% of the participants know the word. The word can be qualified as an endangered one in CD. In this category, all the words could be identified; even by the minority; no one is totally unrecognizable. This variation in the identification of the words could be because some words like /ʃəṛʃem/ are still part of CD. However, some others no longer belong to the linguistic system of the speakers as they are no longer in their social and cultural environment.

After dealing with the first question about the participants'familiarity with the words, they are asked to explain the source from which they learned the words, in order to explore the different types of sources and influences in the language heritage and acquisition. Table 51 summarises and illustrates the responses to this question.

Neighbourhoods, Periods of Birth,Answers and Sources	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	156		92		195		141	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	154	2	89	3	194	1	138	3
%	98.7%	1.3%	96.7%	3.3%	99.5%	0.5%	97.9%	2.1%

Table 51: Sources of Use of the Gastronomy Category

The percentages in table 51 support the results of the previous one. The OC participants perform better than the ones of NC and the P1 participants' scores are higher than the ones of P2 regardless of the neighbourhood. The table also shows that no matter what the neighbourhood or the period of birth is, the family environment is the major source of acquisition. Comparing the two neighbourhoods, the influence of the other different types of sources in NC is higher than the one of OC. The OC participants acquire this category of words primarily from the family environment; the influence of other sources is of minor degree compared with the one of NC; In this case, other factors play an important role in acquisition. 1.1% of the participants from P2 say that they know some words of this category from daily social life. In some other cases, the acquisition of other words took place later in their lives. It is the case of the word /xli:'/; 1.1% say that they were ignorant of this word until they went to Morocco for vacations. 1.1% say that they know the word from a friend; this mean that the word does not exist in the participant's family environment but in the friend's one. 0.5%of the P1 OC participants cite 'husband' as the source of acquiring the word. This means that the word is still part of the family environment, but it is not part of the one the participants grew up in. For more details and examples, see Appendix 3 Tables112 and 115.

The participants who recognise the words in this category are also requested to say if they use these words or not. If yes, they have to precise the frequency of use. Table 52 shows the use and its frequency of both periods of birth of the NC and OC participants.

Neighbourhood, Totaland Percentage		Frequency of Use, Neighbourhood and Period of Birth									
		1984-1988					1989-1993				
		No	Yes				No	Yes			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	Total	69	16	58	13	87	66	1	18	7	26
	%	44.2%	10.3%	37.2%	8.3%	55.8%	71.7%	1.1%	19.6%	7.6%	28.3%
Old City	Total	109	12	46	28	86	83	12	24	22	58
	%	55.9%	6.1%	23.5%	14.3%	44.1%	58.8%	8.51%	17.02%	15.6%	41.1%

Table 52: Use and Frequency of the Gastronomy Lexical Category

Table 52 shows that, regardless of the neighbourhood and the period of birth, the majority of the participants answer ‘no’to the question: do you use the words of this category? However, comparing the frequency of use of NC the P1 participants, their percentage of ‘yes’ is higher than that of‘no’. In addition, comparing the P1 and P2 of both NC and OC; P2 total number of ‘no’ answers is higher than that of P1. Even though some have answered ‘yes’, the most chosen frequency is ‘usually’ and the least chosen one is ‘always’; but for NC P1 the answer is ‘rarely’. It can be said that among the 248 answers by NC and the 336 by OC only 55.8% and 44.1%from P1 and 28.3%and 41.1%from P2 use them. This scarceuse of words can be because the majority of the words in this category is called nowadays with a different name that is used by the participants.(See Appendix 4) for more details regarding Table 54, see appendix 3 Tables 113 and 116.

The following table completes the investigations of the participants use. It provides the results of the fourth question, in which the participants are asked about where and in which contextst hey use these words.This question is addressed to those who answered ‘yes’to the use of words. Table 53 summarises the findings. The details are presented in Appendix 3 Tables 114 and 117.

Neighbourhood, Period of birth,Answers and Settings	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	87		26		86		58	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	84	3	26	0	85	1	57	1
%	96.6%	3.4%	100%	0%	98.3%	1.7%	98.3%	1.7%

Table 53: Gastronomy Category Settings of Use

The table shows that the family setting is highly ranked when it comes to the use of these words. For example, 96.6% of the P1 participants of NC use the words in the family environment but only 3.4% use them in other settings. The P2 participants share the same behaviour as 98.3% have a family use and 1.7% uses them elsewhere. Both P2s mention that the only situation in which they use the word /ḥdəʤ/ is outside the family environment in the expression /mor ḥdəʤ/to express high level of bitterness.NC participants also agree with the ones of OC; however, the P2 participants do not use these words outside their family settings.

As it is illustrated in Table 50; 584 answers are provided by the participants out of 1800 expected ones. This constitutes 32.4%. Even though the words are not only restricted to OC,the OC participants performed better than the ones of NC, as they provided 37.3%, but the NC score is only 27.6%. In addition, the P1 participants have a higher score than The P2 ones in both neighbourhoods. This can be because the P1 participants have more knowledge of these words as they are closer to the old generation than P2 are.

5.2.4 Measures

The category includes 7 words of measuring units that were and are still used by Constantine speech community. The words vary between international units, in general, and Muslim ones, in particular. In this category, the confusion to the new generation is mainly caused by the polysemous word /dra‘/. Besides the measuring unit meaning, the participants propose three other senses.Two are shared by the old generation and the third one is not. The word is also found inMSA and means the body part‘arm’. 12.5% say it is the body part and the same percentage say it is the handle of different vessels. The word can also be used in the expression /ditha dra‘/ (I took it by force), which is proposed by 9.2% of the population. In

addition to these meanings, the word is also used to refer to a traditional Tunisian dessert, because 1.7% of the participants provide as a definition ‘the Tunisian sorghum cereal pudding’. From all the suggested meanings, the only accepted answer by the researcher is of the measuring unit; the other definitions are rejected and not included in the analysis. Table 52 displaysall the answers.

CD Word	Neighbourhood, Periods of Birth,Correct Answers and Percentages													
	New City						Old City						Over all Total	
	1984-1988		1989-1993		Total		1984-1988		1989-1993		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/kuds/	21	70.0%	4	13.3%	25	41.7%	19	63.3%	17	56.6%	36	60.0%	61	50.8%
/draʿ/	21	70.0%	12	40.0%	33	55.0%	20	66.6%	24	80.0%	44	73.3%	77	64.2%
/ṛṭal/	29	96.7%	29	96.7%	58	96.7%	28	93.3%	30	100%	58	96.6%	116	96.7%
/ləwqiya/	4	13.3%	0	0.0%	4	6.7%	5	16.6%	4	13.3%	9	15.0%	13	10.8%
/gəlba/	2	6.7%	0	0.0%	2	3.3%	0	0.0%	0	0.0%	0	0.0%	2	1.7%
/nəṣṣafi/	3	10.0%	0	0.0%	3	5.0%	4	13.3%	0	0.0%	4	6.6%	7	5.8%
/ṛbuʿi/	3	10.0%	0	0.0%	3	5.0%	3	10.0%	0	0.0%	3	5.0%	6	5.0%
Total	$\frac{83}{210}$	39.5%	$\frac{45}{210}$	21.4%	$\frac{128}{420}$	30.5%	$\frac{79}{210}$	37.6%	$\frac{75}{210}$	35.7%	$\frac{154}{420}$	36.7%	$\frac{282}{840}$	33.6%

Table 54: Measure Lexical Category Recognition

On the one hand, Table 54 reveals that in NC the highly recognised word is /ṛṭal/ for both P1 and P2, as it is known by 96.7% of the informants; this is followed by /dra‘/ (70.0% by P1 and 40.0% by P2). The word /kuds/ is identified by70.0% of P1 and 13.3% of P2.The least recognised word byP1 is /gəlba/;it is only known by 6.7%.13.3% of The P2 participants could identify the word /kuds/. The P1 participants identified all the words in this category; however, for P2, words such as /ləwqiya/, /gəlba/, /nəṣṣafi/and /ṛbu‘i/ are unidentified. The table also reveals that, regardless of the word, the P1 participants could identify more words than the P2 ones.

On the other hand, like in NC, the most recognised word in OC is /ṛṭal/. The word is identified by 93.3% of P1 and 100% of P2. The second position is occupied by the word /dra‘/; it is recognised by 66.6% and 80.0% respectively.The word /ṛbu‘i/ is the least identified term by P1 as it is only known by 10%. Concerning P2, the least recognised word is/ləwqiya/; only 13.3% of the population is familiar with it. The word /gəlba/ is completely unidentified by both P1 and P2 of OC. In addition to /gəlba/, the P2 participants could not identify the words /nəṣṣafi/and /ṛbu‘i/. Comparing the percentages of P1 and P2, there is no considerable difference between the scores. P1 participants’ percentage is higher than the one of P2s. The balance changes only in /dra‘/ and /ṛṭal/where P2 participant score more than P1.

Moreover, by comparing the overall results of the two neighbourhoods, the OC total is higher than the one of NC.OC has a total answer score of 154, representing 36.7% of the correct answers out of 420 possible ones, and NC’s total answers is 128 i.e. 30.5%. In addition, the words /gəlba/, /nəṣṣafi/and /ṛbu‘i/ are only known by P2s of both NC and OC and unknown to P1s of the two neighbourhoods. This could be mainly because in the past, the old Muslim measuring units were used in Constantine. The old generation witnessed in childhood in some streets of OC famous morning open markets where wholesalers and even

retailers using these volume measuring tools sold their products such as cereals, dates, olives and salt. Nowadays, mass measuring units are more frequently used.

Based on the results in the table, the change happening in CD concerning this category could be inferred. As the table reveals, the new generation is able to identify some words used by the old one. In both parts of the city, the participants are still familiar with some words, more or less with others and completely unfamiliar with some others. The last column in the tables summarises the findings of both parts of the city and allows concluding which words still exist in CD and which have disappeared. The terms /ṛṭal/ is firstly ranked, as it is identified by 96.7% of the population. The words are only known to half of the population and ignored by the other half; /dra‘/ and /kuds/ are respectively recognised by 64.2% and 50.8%.However, some words are hardly recognised like /ləwqiya/; only10.8%could recognise it. Some others are almost unrecognisable; the word /nəṣṣafi/ is known to 5.8%, /ṛbu‘i/ to 5.0% and /gəlba/to only 1.7% of the population. These words can be classified as endangered words in CD. In this category, all words could be identified, even by the minority, no word is completely unrecognizable. This variation in identification could imply that some words like /ṛṭal/are still part of CD. However, some others no longer belong to local speech. The Muslim measuring units are no longer used in Constantine and are replaced by the international ones. (See Appendix 4 Tables 172 and 173.)

After dealing with the first question about the familiarity of the participants with the words, the participants are requested to explain the source from which they learned them; in order to explore the different types of sources and influences in the language heritageand acquisition. Table 55 summarises and illustrates the responses to this question.

Neighbourhood, Period of Birth Correct Answers and Sources	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	83		45		79		75	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	72	11	42	3	73	6	65	10
%	86.7%	13.3%	93.3%	6.7%	92.4%	7.6%	86.7%	13.3%

Table 55: Sources of Measure Lexical Category Use

The percentages in Table 55 support the results of the previous one. The OC participants perform better than the ones of NC and the P1 participants score higher than the ones of P2 regardless ofthe neighbourhood. The table also shows that, regardless of the neighbourhood or the period of birth, the family environment is the major source of acquisition. There is a slight difference in the influence of the other types on the acquisition of words of NC and the OC participants. In NC, other factors, apart from the family, play a considerable role in the acquisition of such words. 12.0%of the participants from P1and 6.7% from P2 say that they know some words of this category from daily social life. The OC participants say that they learned these words from daily social life, 5.1% of P1 and 2.7% of P2. 8.0% from P1 and 2.5% from P2 limit daily social life's source to only the market setting. For more details and examples see appendix 3 tables 118 and 121.

The participants, who recognise the words of this category, are also requested to say if they use these words or not; and if yes, they have to precise the frequency of their use. Table 56 displays the use and its frequency for both periods of birth and both participants.

Neighbourhood, Totaland Percentage		Periods of Birth and Frequency of Use									
		1984-1988					1989-1993				
		No	Yes				No	Yes			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	**Total**	47	0	21	15	36	39	0	5	1	6
	%	56.6%	0%	25.3%	18.1%	43.4%	86.7%	0.0%	11.1%	2.2%	13.3%
Old City	**Total**	67	3	6	3	12	66	0	6	3	9
	%	84.8%	3.8%	7.6%	3.8%	15.2%	88.0%	0.0%	8.0%	4.0%	12.0%

Table 56: Use and Frequency of the Measure Lexical Category

Table 56 shows that, regardless of the neighbourhood and the period of birth, the majority of the participants answer 'no'the question: do you use the words of this category? Unlike the other categories, the marginbetween the percentage of 'no'and the one of 'yes' is

important; only aminority uses the words. Comparing the P1 and P2 of both NC and OC, the P2 total number of ‘no’ is higher than the one of P1. Even though some have answered ‘yes’; the most chosen frequency is ‘usually’ and the least chosen one is ‘always’. It can be said that even if 128 answers arefrom NC and 154 arefrom OC, only 43.4% and 15.2% from P1 and 13.3%and 12% from P2 use the lexemes in this category. This minor use of words can be explained by the fact that the words of this category are replaced by others. This just backs up the finding of table 56. For more details see Appendix 3 Tables 119 and 122.

The following table completes the investigations of the participants use. It providesthe results of the fourth question which is where and in which contextsthey use these words. Table 57 summarises the findings; the detailed ones are presented in the Appendix 3 Tables 120 and 123.

Neighbourhood, Period of Birth, Total and Setting	**New City**				**Old City**			
	1984-1988		**1989-1993**		**1984-1988**		**1989-1993**	
	36		6		12		9	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	29	7	2	4	7	5	4	5
%	80.6%	19.4%	33.3%	66.7%	58.3%	41.7%	44.4%	55.6%

Table 57: Measure Lexical Category Settings of Use

Table 57 shows that, unlike in the other categories, there is no significant difference between the family setting and the other settings. The participants utilise such type of words in the family framework as well as outside it. The only difference is noticed in NC for P1s, where 80.6% of the participants use the words in the family environment and 19.4% use them in other settings. The P2 participants have a different behaviour; they use these words more outside the family environment such as in daily social life or more precisely in the markets. 66.7% use them in other settings and only 33.3% in their family context. The OC participants also agree with the ones of NC participants. The P1 participants use the words mainly in family setting; however, almost half of the population use them in other settings. 25.0% use them in daily social life, 8.3% limit the use to the market and 8.3% use them in the proverb /əlfṛdʒ yji bləwqiya/ (relief comes in gradually and progressively).

As it is illustrated in table 54 above, 282 answers are provided by the participants out of 840 expected ones (33.6%). The OC participants performed better than the one of the NC as they could provide 36.7%; but NC ones only 30.5%. In addition, the P1 participants have higher score than The P2 ones in both neighbourhoods. This can be becausethe OC participants know better than NC; because in the wholesale market using the old measuring units was prevalent mainly in the old city. In addition, the P1 participants have more knowledge of these words as they are closer to the old generation than P2s.

5.2.5 City Figures and Legends

The fifth category of words in the questionnaire consists of 7 words and expressions. Some are related to city figures and personalities like the words /msadna/, /dəllala/and /bu:ṭbeˈla/; others represent mythical legends like the words /səṛnaˈfa/ and /buˠəndʒa/ and some others are used as connotations such as /ˠaselt$_s$ enwedṛ/ and /el ḥoṛ w əl wṣi:f/. The words and expressions in this category are puzzling to the new generation; not all the answers provided as definition are accepted. For the word /msadna/, which means a person designed to invite people to celebrations, some participants provide another definition which is ‘bolster’. This is because in Constantine a bolster is referred to as /məsned/. Another definition suggested by the participants and not accepted by the researcher is the one concerning the word /bu:ṭbeˈla/. Many suggest /bu:sa‘diya/ as a definition; the word /bu:sa‘diya/ is another figure in Constantine. The thing that this figurehas in common with /bu:ṭbeˈla/ is the drums. Even if the two words refer to men using drums; the instrument is not used for the same purpose by the two personalities. /bu:ṭbeˈla/ usesthe drums to wake up people for the S’hor time (the meal preceding fasting)while/bu:sa‘diya/ uses them to entertain people. Moreover, the word /bu:ṭbeˈla/ is also used in a connotation manner. It is used to refer to a person whomoves around houses. This meaning is also shared by the old generation and regarded as a correct answer by the researcher. The word /ˠaselt$_s$ enwedṛ/ is defined by some participants as a

washing machine. This definition is dropped and not accepted as the concept means monsoon rain. Concerning the accepted definitions, the participants suggest two definitions for the word /dəllala/ and both are accepted by the researcher; it refers to clothes or jewellery street vendor. The word /səṛnaˈfa/ is given different definitions: dog vehicle, nap ghoul and knot. All of the three definitions are accepted.The word which is a dog vehicle is called so because of the knot used to trap and catch the animals. This knot is referred to in Berber language as /səṛnaˈfa/. With the passage of time, the word developed and gained another meaning. The vehicle was once used to gather dogs only, but during the period of colonisation, it used to gather children wondering in the street in nap-time.Children were so afraid of the /səṛnaˈfa/ and were threatened by their parents whenever they were naughty. After the independence this vehicle disappeared; however, the concept stayed and parents continued using the term with children. The concept which is used with no concrete referent has gained another meaning, which is a ghoul. Table 58 displays the answers.

CD Word	Neighbourhood, Period of Birth, Correct Answers and Percentages													
	New City						Old City						Overall Total	
	1984-1988		1989-1993		Total		1984-1988		1989-1993		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/msadna/	9	30.0%	0	0.0%	9	15.0%	10	33.3%	0	0.0%	10	16.6%	19	15.8%
/dəllala/	24	80.0%	24	80.0%	48	80.0%	25	83.3%	27	90.0%	52	86.6%	100	83.3%
/buːṭbeˈla/	17	56.7%	7	23.3%	24	40.0%	15	50.0%	13	43.3%	28	46.6%	52	43.3%
/buˠəndʒa/	12	40.0%	1	3.3%	13	21.7%	8	26.6%	2	6.6%	10	16.6%	23	19.2%
/ˠaselts enwedṛ/	11	36.7%	0	0.0%	11	18.3%	9	30.0%	4	13.3%	13	21.6%	24	20.0%
/el ḥoṛ w əl wṣiːf/	3	10.0%	0	0.0%	3	5.0%	3	10.0%	0	0.0%	3	5.00%	6	5.0%
/səṇnaˈfa/	17	56.7%	3	10.0%	20	33.3%	18	60.0%	10	33.3%	28	46.6%	48	40.0%
Total	$\frac{93}{210}$	44.3%	$\frac{35}{210}$	16.7%	$\frac{128}{420}$	30.5%	$\frac{88}{210}$	41.9%	$\frac{56}{210}$	26.6%	$\frac{144}{420}$	34.2%	$\frac{272}{840}$	32.4%

Table 58: Figures and Mythical Legends Category Recognition

On the one hand, table 58 reveals that in NC the highly recognised word is /dəllala/, for both periods of birth; as it is known by 80% of the population.The least recognised word for P1 is /el ḥoṛ w əl wṣi:f/, it is only known by 10%. The same percentage of The P2 participants could identify the word /səṛnaˠfa/ and only 3.3% know /buˠəndʒa/. The P1 participants identified all the words in this category; however, for the P2 ones words, such as /ˠaselt$_s$ enwedṛ/ and /el ḥoṛ w əl wṣi:f/ are unknown. The table also reveals that regardless ofthe word, participants from P1 could identify more words than those from P2.

On the other hand, similar to NC, the most recognised word in OC is /dəllala/. The word is identified by 83.3% of P1 and 90% of P2. /el ḥoṛ w əl wṣi:f/is the least identified terms by P1; as it is only known by 10%. Concerning P2, the least recognised word is /buˠəndʒa/; only 6.6% of the population is familiar with word. /el ḥoṛ w əl wṣi:f/ is only identified by The P2 participants; it is completely unknown to P1. Comparing the percentage of answers of P1s and P2s, whatever the word is, the P1 participants know better than The P2 ones.

Moreover, by comparing the overall results of the two neighbourhoods, the OC total is higher than the one of NC.OC has a total answer of 144, representing 34.2% of correct answers out of 240 possible ones and NC's total answers is 128 i.e. 30.5%. In addition, the word/el ḥoṛ w əl wṣi:f/ isonly known by P2 of both NC and OC and unknown to P1 of the two parts of the city. There is no significant reason behind this, as there is no clear justification. NC participants are also familiar with words present in the category. They also have scored better than OC. This is observed in the score of P1 NC which overpasses the one of OC. Even though the P1 participants of NC have a higher score than the one of OC, P2 of OC score is much higher than NC's ones. This makes the OC results better than the ones of NC.

From the results in the table, the change happing in the CD concerning this category could be inferred. As the table reveals, new generation is able to identify some words used by

the old generation. In both parts of the city, the participants are still familiar with some words, more or less with some and completely unfamiliar with others. The last column in the tables summarises the findings of both parts of the city and allows concludingwhich words are still used in CD and which have disappeared. The term/dəllala/ is firstly ranked, as it is identified by 83.3% of the population. The word /bu:ṭbeˤla/ is only known to,at most, half the population and ignored by the other half. However, some words are of rarely recognized like the words /buˠəndʒa/ and /msadna/. Only 19.2% and 15.8%could recognise them. The expression/el ḥoṛ w əl wṣi:f/ is almost unrecognisable. It is only identified by 5% of the population, and can be classified as an endangered CD Word. In this category, all the words could be identified; even by the minority there is no totally unrecognizable word. This variation in the identification of the words could be interpreted that some words like /dəllala/ are still part of CD, because the term is still part of the community's culture and language. However, some others no longer belong to the linguistic repertoire of the speakers as they are absent from their social and cultural environment and have a tendency to disappear. The word /buˠəndʒa/ and the expression/el ḥoṛ w əl wṣi:f/ no longer belong to the new generation repertoiresince the concepts are considered by the new generation as signs of lack of respect of religion. The word /msadna/ is also endangered mainly because of technology and the new modern ways of inviting people to different occasions.

After dealing with the familiarity of the participants with the words, they are requested to explain the source from which they learned them. Table 59 summarises and illustrates the responses to this question.

Neighbourhood, Period of Birth,Correct Answers and Sources	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	93		35		88		56	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	81	12	29	6	82	6	45	11
%	87.1%	12.9%	82.9%	17.1%	93.2%	6.8%	80.4%	19.6%

Table 59: Sources of the Figures and Mythical Legends Lexical Category

The percentages in this table back the results of the previous one. The OC participants perform better than the ones of NC and the P1 participants score is higher than the ones of P2 regardless of the neighbourhood. The table also shows that independently from the neighbourhood or the period of birth, the family environment is the major source of acquisition. In NC, other factors also play a role in the acquisition of such words. 11.8%of the participants from P1 and 17.1% from P2 say that they know some words of this category from daily social life. The OC participants say that they learned the words from daily social life, 5.7% of P1 and 19.6% of P2. For more details and examples see Appendix 3 Table 124 and 127.

The participants, who recognise the words in this category, are also requested to say if they are using the words or not; if the answer is yes, they have to precise the frequency of their use. Table 60 shows the use and frequency.

Neighbourhood, Total, And Percentage		Periods of Birth and Frequency of Use									
		1984-1988					1989-1993				
		No	Yes				No	Yes			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	**Total**	48	6	26	13	45	18	0	14	3	17
	%	51.6%	6.5%	28.0%	14.0%	48.4%	51.4%	0.0%	40.0%	8.6%	48.6%
Old City	**Total**	51	8	7	22	37	45	2	2	7	11
	%	58.0%	9.1%	8.0%	25.0%	42.0%	80.4%	3.6%	3.6%	12.5%	19.6%

Table 60: Figures and Mythical Legends Lexical Category Use and Frequency of Use

Table 60 shows that, regardless of the neighbourhood and the period of birth, the majority of the participants answer ‘no’ to the question: do you use these words? Comparingthe answers of P1 and P2 of both NC and OC,P2 total number of‘no’, as an answer, is higher than the one of P1. Even though some have answered ‘yes’ to this question,

the most chosen frequency is ‘usually’ for NC participants and ‘rarely’ for the OC’s ones. The least chosen one for both neighbourhoods is ‘always’. It can be said that even if there are 128 answersfrom NC and 144 from the OC, 48.4% and 48.6% from P1 and 42.0% and 19.6% from P2 use them. This minor use of words can be because the words of this category are on the verge of extinction; they are either no longer used or have been replaced by others- this is going to be explicitly clarified in the analysis of the second questionnaire. For more details and examples of use of each word, see Appendix 2. For more details about table 60 see Appendix 3 Tables 125 and 128.

The following table completes the investigations of the participants’ use. It provides the results of the fourth question about where and in which contexts they use these words. This question is addressed to those who answered ‘yes’ to the previous question. The table underneath summarises the findings. More details are presented in Appendix 3 Tables 126 and 129.

Neighbourhood, Period of Birth, Answers and Settings	**New City**				**Old City**			
	1984-1988		**1989-1993**		**1984-1988**		**1989-1993**	
	45		**17**		**37**		**11**	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	36	9	9	8	29	8	9	2
%	80%	20%	52.9%	47.1%	78.4%	21.6%	81.8%	18.2 %

Table 61: Figures and Mythical Legends Lexical Category Use Settings

Table 61 shows that, unlike in the other categories, NC participants’ answers’ numbers are higher than the one of the OC ones. However, like the other categories, the participants utilise these words in the family framework as well as outside it. From NC the P1 participants, 80% use the words in the family environment, and 20% use them in other settings. The P2 participants have a different behaviour; they use these words more often outside the family environmentsuch as in daily social life or, more precisely, the market. As 47.1% use them in other settings (daily social life) and 52.9% in their family contexts,the OC

participants also agree with the ones of NC participants. The P1 participants use the words mainly in family setting and 21.6% of the population use them in other settings. Yet, 13.5% of these participants use them in daily social life.The P2 participants use them primarily in family; only 18.2% use them in daily social life.

As it is displayed in table 58; 272 answers are provided by the participants out of 840 expected ones, (32.4%). The OC participants performed better than the ones of the NC; as they could provide 34.5% of correct answers, but NC ones answered only 30.5% correctly. In addition, the P1 participants have a higher score than the P2 ones in both neighbourhoods. This category of words is known for both participants of both parts of the city. P1 of NC performed better than the ones of OC and the opposite happened for the P2 ones; the OC participants performed better than the ones of NC. So, the difference between the performances of both is not based on their belonging to one of the neighbourhoods but rather to their period of birth. Hence, the P1 participants have more knowledge of these words as they are closer to the old generation than P2.

5.2.6 Hammam Lexical Field

Category number six in the questionnaire consists of 7 words. They all belong to the Hammam lexical field. It includes persons working there, rituals, receptacles as well as furniture. The new generation is not familiar with these words and the majority of terms are confusing to them. The first word in this category is the word /ṭəyyaba/, which means a person working in the hammam and helping people withtheir baths. A wedding and ceremonies cook is provided by some of the participants as a definition, thinking that the word is derived from the verb /ṭayyab/ (to cook); it comes from the noun /ṭi:b/ (something providing a good scent). Hence, the cook definition is not accepted as in CD there is another word for the ceremony cook which is /mnəwliya/. Another definition suggested by the participants and not accepted by the researcher is the one concerning the word /mədda/. For

the old generation, it means eyebrows tattoo. Many suggest ‘lying down’ as a definition. The word /fni:q/ is defined by some participants as Hammam itself backing up their answer by the expression /mulat$_s$ lə fni:q/, to refer to the manager of the Hammam. This definition is dropped and not accepted as the concept means a sort of big case/coffer. The expression /mulat$_s$ lə fni:q/ denotes the personnel managing Hammam as she is the one who sits on the big /fni:q/, protecting the women’s jewellery inside while bathing. The following table displays the answers.

CD Word	Neighbourhood, Period of Birth, Correct Answer and Percentage													
	New City						Old City						Overall Total	
	1984-1988		1989-1993		Total		1984-1988		1989-1993		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/ṭəyyaba/	20	66.7%	14	46.7%	34	56.7%	29	96.6%	23	76.6%	52	86.6%	86	71.7%
/xəlwa/	3	10.0%	2	6.7%	5	8.3%	5	16.6%	4	13.3%	9	15.0%	14	11.7%
/mədda/	6	20.0%	0	0.0%	6	10.0%	5	16.6%	0	0.0%	5	8.3%	11	9.2%
/zli:ʤiyya/	1	3.3%	0	0.0%	1	1.7%	0	0.0%	0	0.0%	0	0.0%	1	0.8%
/sappa/	0	0.0%	0	0.0%	0	0.0%	3	10.0%	0	0.0%	3	5.0%	3	2.5%
/fni:q/	2	6.7%	0	0.0%	2	3.3%	5	16.6%	9	30.0%	14	23.3%	16	13.3%
/ṭəffel/	5	16.7%	1	3.3%	6	10.0%	5	16.6%	4	13.3%	9	15.0%	15	12.5%
Total	$\frac{37}{210}$	17.6%	$\frac{17}{210}$	8.1%	$\frac{54}{420}$	12.9%	$\frac{52}{210}$	24.7%	$\frac{40}{210}$	19.0%	$\frac{92}{420}$	21.9%	$\frac{146}{840}$	17.4%

Table 62: Hammam Lexical Category

On the one hand, Table 62 reveals that in NC the highly recognised word is /ṭəyyaba/ for both periods of birth, as it is known by 66.7% of the population of P1 and 46.7% of P2.The least recognised words in P1 is /xəlwa/; it is known by 10% followed by /fni:q/, known by 6.7%.6.7% of P2 participants could identify the word /xəlwa/and only 3.3% know/ṭəffel/. P1 participants identify all the words in this category, except the word /sappa/. However, for P2 ones the words /mədda/, /zli:ʤiyya/, /sappa/and/fni:q/are unidentified. The table also reveals that regardlessof the word, participants from P1 could identify more words than those from P2.

On the other hand, like in NC, the most recognised word in OC is /ṭəyyaba/. The word is identified by 96.6% of P1 and 76.6% of P2. /sappa/ is the least identified term by P1 as it is only known by 10%. Concerning P2, the least recognised words are /xəlwa/ and /ṭəffel/ which are equally identified by 13.3% of the population. /zli:ʤiyya/ is completely unknown by the P1 participants. In addition to /zli:ʤiyya/, The P2 ones are also unfamiliar with /xəlwa/ and /ṭəffel/. Comparing the percentage of answers of P1 and P2, whatever the word is, the P1 participants know better than The P2 ones.

Moreover, by comparing the overall results of the two neighbourhoods, the OC total of answers is higher than the one of NC.OC has a total of 92 answers, representing 21.9% of the correct answers, out of 450 possible ones, and NC's total answers is 54i.e. 12.9%. In addition, the word/zli:ʤiyya/ isonly known by P1 of NC. The word /sappa/ is only recognised by P1 of the OC. the OC participants perform better than the ones of NC. Moreover, the OC P2s have almost the NC P1 and P2 score gathered. This can be mainly because the concept of Hammam customary is not somuch spread in NC. In addition, Hammams found in OC outnumber the ones in NC. Owing to the architecture of the OC houses, most of them do not have bathrooms. So, the Hammam is indispensable for people leaving there; unlike those living in NC, who visits the Hammam occasionally.

From the results displayed in table 64, the change happening in CD concerning this category could be inferred. As the table reveals the new generation is able to identify some words used by the old generation. In both parts of the city, the participants are still familiar with some words, more or less with some and completely unfamiliar with others. The last column in the tables summarizes the findings of both parts of the city and permits concludingwhich words still exist in CD and which have disappeared. The term/ṭəyyaba/ is firstly ranked, as it is identified by 71.7% of the overall population. Unlike the other categories, in this category the word /ṭəyyaba/ is the only word that is well recognised; the other remaining terms are all identified by less than 15% of the participants. The terms /fni:q/,/ṭəffel/ and /xəlwa/ are identified by 13.3% 12.5% and 11.7% respectively. Other words are almost unrecognisable; /mədda/ is known by 9.2%,/sappa/ by 2.5% and /zli:ʤiyya/ by 0.8%. The secan be classified as endangered words in CD. In this category, all the words could be identified even by the minority; there is no completely unidentifiable word. This variation in the identification of the words could be interpreted that some words like /ṭəyyaba/are still part of CD because the term is still part of the community'sspeech and culture. However, some words no longer belong to the linguistic system of the speakers as they are absent from their social and cultural environment. /xəlwa/,/mədda/, /zli:ʤiyya/, /sappa/,/fni:q/ and /ṭəffel/ no longer belong to the new generation repertoire. These Hammam rituals are no more practiced by the young generation. They have been replaced by other practices. Even if, some from the young generation went to the Hammam, they would not use such containers or such cosmetics.

After dealing with the first question about the familiarity of the participants with the words, the participants are also requested to explain the source from which they learned the words in order to explore the different types of sources and influences in the language heritage and acquisition. Table 63 summarises and illustrates the responses to this question.

Neighbourhood, Period of Birth, Correct Answers and Sources	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	37		17		52		40	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	33	4	16	1	50	2	36	4
%	89.2%	10.8%	94.1%	5.9%	96.2%	3.8%	90.0%	10.0%

Table 63: Sources of the Hammam Lexical Category

The percentages in Table 63 support the results of the previous one. The OC participants perform better than the ones of NC and that the P1 participants score is higher than the ones of P2, regardless of the neighbourhood. The table also shows that, independently from the neighbourhood or the period of birth, the family environment is the major source of acquisition. In NC, other factors also play a role in the acquisition of such words. 8.1%of the participants from P1 saythat they know some words of this category from daily social life. 5.9%from P2 say that they know such words thanks to a friend. 3.8% of P1 and 7.5% ofthe OCP2say that they learned the words from the Hammam setting. For more details and examples see Appendix 3 Tables 130 and 133.

The participants, who recognise the words in this category, are also requested to say if they use the words or not, and if yes, they have to precise the frequency of their use. Table 64 demonstrates the frequency of both periods of birth of NC and the OC participants.

Neighbour-hood, Total, and Percentage		Periods of Birth and Frequency of Use									
		1984-1988					1989-1993				
		No	Yes				No	Yes			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	**Total**	21	3	9	4	16	14	1	2	0	3
	%	56.8%	8.1%	24.3%	10.8%	43.2%	82.4%	5.9%	11.8%	0.0%	17.6%
Old City	**Total**	31	3	3	15	21	27	2	5	6	13
	%	59.6%	5.8%	5.8%	28.8%	40.3%	67.5%	5.0%	12.5%	15.0%	32.5%

Table 64: Hammam Lexical Category Use and Frequency of Use

Table 64 shows that, regardless of the neighbourhood and the period of birth, the majority of the participants answer ‘no’ to the question: do you use thewords of this category? If we compare the answers of both NC and the OC participants, P2 total number of ‘no’to this

question is higher thanthe total of P1. Even though some have answered ‘yes’ to this question, the most chosen frequency is ‘usually’ for NC participants and ‘rarely’ for the OC’s ones. The least chosen one for both neighbourhoods is ‘always’. It can be said that even if 54 answers from NC and 92 ones by the OC participants are provided, only 43.2% and 40.4% from P1 and 17.6%and 32.5% from P2 use them. This minor use of words can be because the words of this category have disappeared or have been replaced by others. This is going to be explicitly clarified in the analysis of the second questionnaire. For more details and examples of use of each word, see Appendix3 Tables 131 and 134.

Table 65 completes the investigations of the participants’ use. It provides the results of the fourth question which is where and in which contextsthey use these words.It is addressedto those who answered ‘yes’ to the previous question. The table underneath summarises the findings. The detailed ones are presented in Appendix 3 Table 132 and 135.

Neighbourhood, Period of Birth, Answers and Settings	**New City**				**Old City**			
	1984-1988		**1989-1993**		**1984-1988**		**1989-1993**	
	16		**3**		**21**		**13**	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	12	4	2	1	15	6	7	6
%	75.0%	25.0%	66.7%	33.3%	71.4%	28.6%	53.8%	46.2%

Table 65: Settings of the Hammam Lexical Category Use

The table shows that the family setting is highly ranked when it comes to the use of the words. The participants utilise such type of words in the family framework. For example, 75% of the P1 participants of NC use the words in the family environment but only 25% use them in other settings. The P2 participants as well share the same behaviour as 66.7% have a family use and 33.3% use them elsewhere. The OC participants also agree with the ones of NC participants. The P1 participants use the words mainly in family setting and 28.6% of the population use them in other settings and they restrictthe use to Hammam context. The P2 participants use them primarily in family; 46.2% use them in Hammam framework only.

As it is illustrated in Table 62, 146 answers are provided by the participants out of 840 expected ones, which make17.4%. The OC participants perform better than the ones of the NC. They could provide 21.9 % while NC ones provide only 12.9%. In addition, both P1 and The P2 participants of OC have higher score than those of NC. This category of words is known to both participants of the two parts of the city. However, the OC informants are more knowledgeable of these words than NC ones, because, as it is explained above, the concept of the Hammam with all its ritual and traditions is more part of the OC routine than the one of NC. Moreover, The P1 participants have more knowledge of these words as they are closer to the old generation than P2.

5.2.7 Garments, Beauty and Accessories

The sixth category of words in the questionnaire includes 18 words. Some are related to beauty like /‘aṣṣama/, /xədʒla/ and /kəʃṭa/. Others represent accessories like /qṛdu:f/ and /zəṛu:f/ and jewellery /ṛdi:f/, /mədbeḥ/, /dəbluni/and /solṭani/. Some others are about garments /fi:ʃʃu/, /ʃəbṛəlla/, /ʃəmla/, /dʒli:ka/, /kəmxa/ and/qi:ṭan/. The majority of the words are pertinent to women; only two of them concern men, /ʃəmla/and /dʒli:ka/. Some of the words in this category are puzzling to the new generation.Not all the answersprovided as definitions are accepted. For the word /mədbeḥ/, which refers to a necklace, is defined by some participants as ‘slaughter house’. The main reason for that is they think that the word is similar to the MSA word /maðbeḥ/, which means ‘slaughter house’. Another definition suggested by the participants, and not accepted by the researcher, is the one concerning the word /ləffa/. Many suggest that the word means a garment for rolling and covering anewly born. The word is similar to the MSA verb /ləffa/ (to wrap); however, in CD, it is only limited to wrapping hand with henna. The babies wrapping has a different referent which is /qmaṭa/. So, the rolling up of babies, as a definition, is not accepted by the researcher. In this category,

there are no polysemous words; for each word there isonly one possible answer. The following table displays theanswers.

CD Words	Periods of Birth, Correct Answers and Percentages													
	New City						Old City						Overall Total	
	1984-1988		1989-1993		Total		1984-1988		1989-1993		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/dluben/	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
/ʻaṣṣama/	24	80.0%	17	56.7%	41	68.3%	29	96.6%	26	86.7%	55	91.6%	96	80.0%
/qṛdu:f/	3	10.0%	0	0.0%	3	5.0%	4	13.3%	0	0.0%	4	6.6%	7	5.8%
/xədʒla/	4	13.3%	1	3.3%	5	8.3%	8	26.6%	4	13.3%	12	20.0%	17	14.2%
/kəʃṭa/	3	10.0%	0	0.0%	3	5.0%	5	16.6%	2	6.6%	7	11.6%	10	8.3%
/ləffa/	1	3.3%	0	0.0%	1	1.7%	0	0.0%	0	0.0%	0	0.0%	1	0.8%
/tsəṭṛi:fa/	2	6.7%	0	0.0%	2	3.3%	0	0.0%	0	0.0%	0	0.0%	2	1.7%
/zəṛu:f/	5	16.7%	2	6.7%	7	11.7%	15	50.0%	4	13.3%	19	31.6%	26	21.7%
/ṛdi:f/	14	46.7%	10	33.3%	24	40.0%	17	56.6%	15	50.0%	32	53.3%	56	46.7%
/mədbeḥ/	17	56.7%	5	16.7%	22	36.7%	12	40.0%	16	53.3%	28	46.6%	50	41.7%
/dəbluni/	8	26.7%	0	0.0%	8	13.3%	8	26.6%	3	10.0%	11	18.3%	19	15.8%
/solṭani/	4	13.3%	0	0.0%	4	6.7%	8	26.6%	12	40.0%	20	33.3%	24	20.0%
/fi:ʃʃu/	15	50.0%	12	40.0%	27	45.0%	18	60.0%	13	43.3%	31	51.6%	58	48.3%
/ʃəbṛəlla/	4	13.3%	1	3.3%	5	8.3%	6	20.0%	3	10.0%	9	15.0%	14	11.7%
/ʃəmla/	6	20.0%	0	0.0%	6	10.0%	12	40.0%	4	13.3%	16	26.6%	22	18.3%
/ʤli:ka/	15	50.0%	4	13.3%	19	31.7%	19	63.3%	15	50.0%	34	56.6%	53	44.2%
/kəmxa/	1	3.3%	0	0.0%	1	1.7%	7	23.3%	1	3.3%	8	13.3%	9	7.5%
/qi:ṭan/	2	6.7%	0	0.0%	2	3.3%	5	16.6%	3	10.0%	8	13.3%	10	8.3%
Total	$\frac{128}{540}$	23.7%	$\frac{52}{540}$	9.6%	$\frac{180}{1080}$	16.7%	$\frac{173}{540}$	32.0%	$\frac{121}{540}$	22.4%	$\frac{294}{1080}$	27.2%	$\frac{474}{2160}$	21.9%

Table 66: Garments, Beauty and Accessories Lexical Category

On the one hand, Table 66 reveals that in NC the highly recognised word is /‘aṣṣama/ for both periods of birth, as it is known by 80% of the population of P1 and 56.7% of P2.The least recognised words in P1 are /kəmxa/ and/ləffa/;they are equally known by 3.3% of the population. Concerning P2 participants, 3.3% could identify the word /ʃəbṛəlla/ and /xəʤla/. The P1 participants identified all the words in this category, except the word /dluben/. However, for The P2 ones, not only the word /dluben/ that is unidentified but also the words /qṛdu:f/, /kəʃṭa/, /ləffa/, /tsəṭṛi:fa/, /dəbluni/, /solṭani/, /solṭani/,/kəmxa/ and /qi:ṭan/. This means that NC, the P2 participants are unfamiliar with 56% of the words of this category. The table also reveals that regardless of the word, participants from P1 could identify more words than those from P2.

On the other hand, like NC, the most recognised word in OC is /‘aṣṣama/. The word is identified by 96.6% of P1 and 86.7% of P2. /qṛdu:f/ is the least identified term by P1 as it is known by only 13.3%. Concerning P2, the least recognised word is/kəmxa/; it is identified by 3.3% of the population./dluben/, /ləffa/and /tsəṭṛi:fa/ are completely unknown by The The P1 participants. In addition to these three words, P2 ones are also unfamiliar with the word /qṛdu:f/. Comparing the percentage of answers of P1 and P2, whatever the word is, the P1 participants know better than the P2 ones.

Moreover, by comparing the overall results of the two neighbourhoods, the OC total is higher than the one of NC.OC has a total answer of 294,representing 27.2% of the correct answers out of 2160 possible ones and NC’s total answers is 180 i.e. 16.7%. However, the words /ləffa/, /tsəṭṛi:fa/ areonly known by P1 of NC and completely unknown to the participants of the P2 of NC and both P1 and P2 of OC.

From the results illustrated in Table 66, the change happing in CD concerning this category could be inferred. As the table reveals, the new generation is able to identify some words used by the old generation. In both parts of the city, the participants are still familiar

with some words, more or less with some and completely unfamiliar with others. The last column in table 66 summarises the findings of both parts of the city and allows concluding which words still exist in CD and which have disappeared. The term/‘aṣṣama/ is firstly ranked, as it is identified by 80% of the overall population. Some terms like /fi:ʃʃu/, /ṛdi:f/ and /ʤli:ka/ are only known by almost half of the population; they are identified subsequently by 48.3%,46.7% and 44.2% of the population. /solṭani/, /ʃəmla/ /xəʤla/are identified by respectively20.0%, 18.3% and 14.2%. Other words are almost unrecognisable; /qṛdu:f/is known by 5.8%, /tsəṭṛi:fa/by 8.3% and /ləffa/ by 0.8%. These words can be classified as endangered words in CD. In this category, the word /dluben/ is not identified by the participants from both neighbourhoods; hence, it can be categorised as a dead word. This variation in the identification of the words could imply that some words like /‘aṣṣama/are still part of CD, because the term which represents a hairdo is still part of the community speech andculture. However, some others no longer belong to the linguistic system of the speakers, because they are absent from their social and cultural environment and have a tendency to disappear. /kəmxa/,/qi:ṭan/ and/qṛdu:f/ are not recognised by the young generation not because the concept disappeared but the referentshave changed; see the Appendix 4 Table 182, 183, 184 and 185, however, some words such as /xəʤla/, /kəʃṭa/, /ləffa/ and /tsəṭṛi:fa/ no longer belong to the new generation repertoire since these beauty conceptions are no more practiced by the young generation and have been replaced by others. Concerning the word /dluben/, the new generation is unfamiliar with it. The first reason behind its disappearance is that the perfume is outdated and is no longer fashionable. The second one, this type of perfumes was mainly used in the /neʃṛa/ ceremonial of which the young generation is completely ignorant about.

After dealing with the first question about the familiarity of the participants with the words, the participants are also requested to explain the source from which they learned them.

This is in order to find outthe different types of sources and influences in the language heritageand acquisition. Table 67 summarises and illustrates the responses.

Neighbourhood, Period of Birth, Correct Answers and Sources	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	128		52		173		121	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	123	5	50	2	170	3	119	2
%	96.1%	3.9%	96.2%	3.8%	98.3%	1.7%	98.3%	1.7%

Table 67: Sources of the Garments, Beauty **and Accessories Lexical Category**

The percentages in this table support the results of the previous one. The OC participants perform better than the ones of NC and that the P1 participants score is higher than the ones of P2, regardless of the neighbourhood. The table also shows that, independently from the neighbourhood or the period of birth, the family environment is the major source of acquisition. In NC, other factors play a role in the acquisition of such words. 1.6% of the participants from P1 saythat they know some words of this category from daily social life, and 2.3% say that they know some of the words of this category owing to the job they occupy (jewellery makers). The OC participants, 0.6% of P1 and 1.7%of P2, say that they learned the words from Malouf music and songs. For more details and examples see Appendix 3 Tables 136 and 139.

The participants who recognise the words in this category are also requested to say if they use the words or not, and if yes, they have to precise the frequency of their use. Table 68 demonstrates the use and its frequency of both periods of birth of NC and the OC participants.

Neighbourhood, Totaland Percentage		Periods of Birth and Frequency of Use									
		1984-1988					1989-1993				
		No	Yes				No	Yes			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	**Total**	72	17	31	8	56	44	1	7	0	8
	%	56.3%	13.3%	24.2%	6.3%	43.7%	84.6%	1.9%	13.5%	0%	15.4%
Old City	**Total**	126	5	9	33	47	97	8	3	13	24
	%	72.8%	2.9%	5.2%	19.1%	27.2%	80.2%	6.6%	2.5%	10.7%	19.8%

Table 68: Garments, Beauty and Accessories Lexical Category Use and Frequency of Use

Table 68 shows that, regardless of the neighbourhood and the period of birth, the majority of the participants answer‘no’ to the question: do you use the words of this category? Comparing the P1 and P2 of NC and OC, P2 total number of answers of ‘no’ is higher than the one of P1. Even though some have answered ‘yes’ to this question, the most chosen frequency is ‘usually’ for NC participants and ‘rarely’ for the OC’s ones. It can be said that even if 180 answers from NC and 294 from the OC participants are provided, only 43.7% and 27.2% from P1 and 15.4%and 19.8% from P2 use them. This minor use of words can be explained by the fact that the words of this category are on the verge of extinction; they are either no longer used or have been replaced by others. This is going to be explicitly clarified in the analysis of the second questionnaire; for more details and examples of use of each word see, Appendix 3 Tables137 and 140.

The following table completes the investigations of the participants’ use. It analyses and gives the results of the fourth question in the questionnaire in which the participants are asked to say where and in which context they use these words. This question is directed to those who answered with ‘yes’ to the previous asked question. Table 69 summarises the findings. The detailed ones are presented in the Appendix 3 in Tables 138 and 141.

Neighbourhood, Period of Birth,Answers and Use Settings	**New City**				**Old City**			
	1984-1988		**1989-1993**		**1984-1988**		**1989-1993**	
	56		**8**		**47**		**24**	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	52	4	8	0	44	3	24	0
%	89.7%	6.9%	100%	0%	93.6%	6.3%	100%	0%

Table 69: Garments, Beauty and Accessories Lexical Category Settings of Use

Table 69 shows that the family setting is highly ranked, when it comes to the use of the words. The participants utilise such type of words in the family framework mainly. 89.7% of the P1 participants of NC use the words in the family environment andonly 6.9% use them in other setting (job). P2 participants limit their use to family context. The OC participants agree with the ones of NC. P1 participants use the words mainly in family setting and only

6.3% of the population use them in other settings such as the dressmaking environment, whether in the market addressing the tissue and fabric sellers or with the dressmakers. Some participants say that they use these words when they refer to or sing some Malouf songs. The P2 participants use them merely in family context.

As it is illustrated in Table 66 above; 474 answers are provided by the participants out of 2160 expected ones, this refers to 21.9%. The OC participants performed better than the ones of NC as they could provide 27.2 %, while NC ones provided only 16.7%. In addition, both P1 and The P2 participants of OC have higher score than those of NC. This category of words is known to both participants of both parts of the city. However, the OC ones are more knowledgeable of these words than NC ones. Because women living in OC were more attached and tied up to the traditional ways and manners of dressing up and adorning than the ones of NC. Moreover, the P1 participants have more knowledge of these words as they are closer to the old generation than P2.

5.2.8 Colours

Category number eightincludes 18 colour terms. The new generation is not familiar with the majority of these words. The answers provided are analysed and not all of them are accepted. The first puzzling word in this category is the word /qalbdəlle‘/ (watermelon colour, a pink shade). The participants suggest the colour red as a definition thinking that the word is describes the colour of /dəlle‘/ (watermelon).It is a wrong assumption and their definition is not accepted. Another definition suggested by the participants and not accepted by the researcher is the one concerning the word /zəndʒfu:ṛi/. The colour refers to ‘Cinnabar colour’. Many suggest that the word means ‘yellow’supposing that the word is a deformation of the colour /sfaṛ/ ‘yellow’. The words /xaˈli/ and /lu:zi/ are both defined as‘brown’ assuming that the word /xaˈli/ derives from the word /xaˈl/, which in MSA word means ‘horse’ and /lu:zi/ is from the word /lu:z/ ‘almonds’which are brown. The young generation ignores that /xaˈli/ is a

violet flower, hence the appellation of the colour. It is true that the colour /lu:zi/ derives from /lu:z/ (almond),but it does not refer to the brown colour. It refers to the green one; the colour of almond nuts in the tree before they arepeeled and dried. Another definition dropped and not accepted is the one about the word /zeˈti/. The word means ‘oil green’ colour; however, the participants think that it is the colour of corn or sunflower oil; hence, they think it is yellow. The word /xu:xi/ also isnot identified by all the participants. Many suggest that the term means ‘orange’ or ‘red’; but, in fact, it means ‘peach’ colour which is a sort of light pink. The colour /ṛṣa:ṣi/ is also a source of confusion for the new generation. The participants in the study suggest the ‘bronze’colour as a definition assuming that the term refers to /ṛaṣa:ṣ/, which means in MSA bullets,forgetting the second sense of the word which is lead. The most confusing word for the young generation is the word /faḍḍi/. The participants assume that the word mean ‘silver’ colour just like in MSA /fiḍḍa/ which is ‘silver’ metal. However, the old generation uses the term /faḍḍi/ to refer to bright‘lightblue’. The term later extended its meaning and included all the shades of light blue regardless of the glow. So, this latter cannot be qualified as polysemy. The definitions of terms are not similar for both generations; they cannot be considered senses but rather changes in meaning. Therefore, the only accepted definition for the word is ‘light blue’; silver is ignored and not taken into consideration.

CD Word	Periods of Birth, Correct Answers and Percentages													
	New City						Old City						Overall Total	
	1984-1988		1989-1993		Total		1984-1988		1989-1993		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/nəsṛi/	1	3.3%	0	0.0%	1	1.7%	0	0.0%	1	3.3%	1	1.6%	2	1.7%
/xu:xi/	8	26.7%	1	3.3%	9	15.0%	4	13.3%	9	30.0%	13	21.6%	22	18.3%
/qalbdəlle‘/	1	3.3%	1	3.3%	2	3.3%	6	20.0%	1	3.3%	7	11.6%	9	7.5%
/yaqu:t$_s$i/	3	10.0%	0	0.0%	3	5.0%	0	0.0%	0	0.0%	0	0.0%	3	2.5%
/qoṛməzi/	4	13.3%	3	10.0%	7	11.7%	3	10.0%	1	3.3%	4	6.6%	11	9.2%
/zəndʒfu:ṛi/	3	10.0%	0	0.0%	3	5.0%	5	16.6%	9	30.0%	14	23.3%	17	14.2%
/’annabi/	29	96.7%	29	96.7%	58	96.7%	30	100%	29	96.6%	59	98.3%	117	97.5%
/ʃṛabi/	1	3.3%	0	0.0%	1	1.7%	0	0.0%	0	0.0%	0	0.0%	1	0.8%
aṛṭṛi/ṭ/	13	43.3%	4	13.3%	17	28.3%	17	56.6%	15	50.0%	32	53.3%	49	40.8%
/xa^{ı}li/	6	20.0%	0	0.0%	6	10.0%	9	30.0%	5	16.6%	14	23.3%	20	16.7%
/faḍḍi /	8	26.7%	1	3.3%	9	15.0%	8	26.6%	13	43.3%	21	35.0%	30	25.0%
/zəndʒaṛi/	0	0.0%	0	0.0%	0	0.0%	2	6.6%	0	0.0%	2	3.3%	2	1.7%
/ni:li/	15	50.0%	15	50.0%	30	50.0%	19	63.3%	17	56.6%	36	60.0%	66	55.0%
/lu:zi/	6	20.0%	1	3.3%	7	11.7%	15	50.0%	10	33.3%	25	41.6%	32	26.7%
/fṛi:ki/	16	53.3%	12	40.0%	28	46.7%	20	66.6%	17	56.6%	37	61.6%	65	54.2%
/ze^{ı}ti/	20	66.7%	16	53.3%	36	60.0%	24	80.0%	22	73.3%	46	76.6%	82	68.3%
/ṛṣa:ṣi/	16	53.3%	18	60.0%	34	56.7%	22	73.3%	14	46.6%	36	60.0%	70	58.3%
/t$_s$əbni/	15	50.0%	10	33.3%	25	41.7%	23	76.6%	19	63.3%	42	70.0%	67	55.8%
Total	$\frac{165}{540}$	30.6%	$\frac{111}{540}$	20.6%	$\frac{276}{1080}$	25.6%	$\frac{207}{540}$	38.3%	$\frac{182}{540}$	33.7%	$\frac{389}{1080}$	36.0%	$\frac{665}{2160}$	30.8%

Table 70: Colour Lexical Category Recognition

On the one hand, Table 70 reveals that in NC the highly recognised word is /'annabi/. It is identified by 96.7% of both periods of birth. The least recognised words in P1 are /qoṛməzi/, /yaqu:tʂi/ and /zəndʒfu:ṛi/./qoṛməzi/ is known by 13.3% and the two last ones are equally known by 3.3% of the population. Concerning the P2 participants, /ṭaṛṭṛi/ is identified by 13.3% /qoṛməzi/ by 10% and 3.3% could identify the words /lu:zi/, /faḍḍi/,/qalbdəlle'/ and /xu:xi/. P1 participants identified all the words in this category, except the word /zəndʒaṛi/. However, for P2 ones, not only the word /zəndʒaṛi/ is unidentified, but also the words /nəsṛi/, /yaqu:tʂi/, /zəndʒfu:ṛi/, /ʃṛabi/ and /xaˈli/. This means that NC the P2 participants are unfamiliar with 33.3% of the words of this category. The table also reveals that regardless of the words, participants from P1 could identify more words than those from P2.

On the other hand, like NC, the most recognised word is OC is /'annabi/. P1 participants unanimously identify the colour, but 96.6% of P2 cannot identify the term. The second position is occupied by the word/zeˈti/, which is identified by 80% of P1 and 73.3% of P2. /qoṛməzi/ and /zəndʒaṛi/ are the least identified terms by P1 as they are only known by 10% and 6.6%. Concerning P2, the least recognised words are/qoṛməzi/ and/qalbdəlle'/; they are identified by 3.3% of the population. /nəsṛi/ and /yaqu:tʂi/ are completely unknown to the P1 participants. In addition to /yaqu:tʂi/, The P2 ones are also unfamiliar with the word /ʃṛabi/. Comparing the percentage of the answers of P1 and P2, whatever the word is, the P1 participants know better than P2 ones.

Moreover, by comparing the overall results of the two neighbourhoods, the OC total is higher than the one of NC.OC has a total answer of 389representing 36% of the correct answers out of 2160 possible ones, and NC's total answers is 276 i.e. 25.6%. However, the words /zəndʒaṛi/ is unknown to NC's participants, and the OC's ones cannot identify the word /ʃṛabi/.

From the results shown in table 70, the change happening in CD concerning this can be implied. As the table reveals thenew generation is able to identify some words used by the old generation. In both parts of the city, the participants are still familiar with some words, more or less with some and completely unfamiliar with others. The last column in the table summarises the findings of both parts of the city and allows concluding which words still exist in CD and which have disappeared. The term/'annabi/is firstly ranked, as it is identified by 97.5% of the overall population. Some terms like /zeˈti/, /ṛṣa:ṣi/, /tʂəbni/, /ni:li/ and /fṛi:ki/ are only known by more than half of the population; they are identified by respectively68.3%, 58.3%, 55.8%, 55% and 54.2%. Other words are almost unrecognisable; / yaqu:tʂi/ is only known by 2.5%, /nəsṛi/ and /zəndʒaṛi/ are equally identified by 1.7%. Thecolour /ʃṛabi/ is recognised by 0.8% of the population. These words can be classified as endangered ones in CD. In this category; the word /ʃṛabi/, which is only identified by 1 participant out of 120 ones from both neighbourhoods, can be categorised as a dead word. This variation in the identification of the words could imply that some words like the words /'annabi/ are still part of CD. The term represents any dark shade of the colour red. Some other colours no longer belong to the linguistic system of the speakers. Speakers are eitherunaware of their existence or have replaced them by other alternatives (see Appendix 4 Table 190, 191, 192 and 193). Some words such as/'annabi/,/zeˈti/, /ṛṣa:ṣi/, /tʂəbni/, and /fṛi:ki/ canbe identified by the participants by inference; the meanings are guessed thanks to derivation. The source words from which these colours are derived are still part of CD. However, the other colour terms that are not identified by the population under study drive from words which do not belong to the participants' speech. It is mainly the case of the words /yaqu:tʂi/, /qoṛməzi/,/zəndʒfu:ṛi/ and /zəndʒaṛi/. These colour terms have an MSA etymology (see Chapter 4).

After dealing with the first question about the familiarity of the participants with the words, theyare requested to explain the source from which they learned the words in order to

explore the different types of sources and influences in the language heritage and acquisition. Table 71 summarises and illustrates the responses to this question.

Neighbourhood, Period of Birth, Correct Answer and Source	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	165		111		207		182	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	155	10	104	7	206	1	178	4
%	93.9%	6.1%	93.7%	6.3%	99.5%	0.5%	97.8%	2.2%

Table 71: Sources of Colour Lexical Category Use

The percentages in this table support the results of the previous one. The OC participants perform better than the ones of NC, and the P1 participants score higher than the ones of P2, regardless of the neighbourhood. The table also shows that, independently from the neighbourhood or the period of birth, the family environment is the major source of acquisition. In NC, other factors also play a role in the acquisition of such words. 2.4%of the participants from P1 saythat they know some words of this category from daily social life. 1.8% from P1 and 0.6% from P2 say that they know the words from MSA. Others, who represent 0.6%, give Indian movies as a source of knowing the colour /zəndʒfu:ṛi/.Some OC participants, 0.5%of P1 and P2, say that they learned the words from MSA. This means that they know the word's etymology. 0.5% of P2 say that they know some of the words from Malouf music. For more details and examples, see Appendix 3 Tables 142 and 145.

The participants, who recognise the words in this category, are also requested to say if they use the words or not, and if yes, they have to precise the frequency of their use. Table 72 demonstrates use and frequency of use.

Neighbourhood, Totalsand Percentage		Periods of Birth and Frequency ofUse									
		1984-1988					1989-1993				
		No	Yes				No	Yes			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	**Total**	95	4	53	13	70	109	0	2	0	2
	%	57.6 %	2.4%	32.1%	7.9%	42.4%	98.2%	0.0%	1.8%	0.0%	1.8%
Old City	**Total**	117	8	22	60	90	152	5	8	17	30
	%	56.5 %	3.9%	10.6%	29.0%	43.5%	83.5%	2.7%	4.4%	9.3%	16.5%

Table 72: Colour Lexical Category Use and Frequency of Use

Table 72 shows that, regardless of the neighbourhood and the period of birth, the majority of the participants answer‘no’ to the question: do you use the words of this category? Comparing the results of NC and OC, P2 total number and percentage of ‘no’ are higher than the ones of P1. Even though some have answered ‘yes’ to this question,the most chosen frequency is ‘usually’ for NC participants and ‘rarely’ for the OC’s ones. It can be said that even if 276 answers are given by NC and 389 by the OC participants, only 42.4% and 1.8% from P1 and 43.5% and 16.5% from P2 use them. This minor use of words can be explained by the fact that the words of this category are on the verge of extinction; they are either no longer used or have been replaced by others.This is going to be explicitly clarified in the analysis of the second questionnaire.For more details and examples of use of each word, see Appendix 3 Tables 143 and 146.

Table 73 completes the investigations of the participants’ use. It analyses and gives the results of the fourth question which the participants are asked to say where and in which context they use these words.It isaddressedto those who answered ‘yes’ to the previous question. Table 73 summarises the findings. The detailed ones are presented in Appendix 3 tables 144 and 147.

Neighbourhood, Period of Birth, Answer and Setting	**New City**				**Old City**			
	1984-1988		**1989-1993**		**1984-1988**		**1989-1993**	
	70		**2**		**90**		**30**	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	66	4	1	1	87	3	27	3
%	94.3%	5.7%	50.0%	50.0%	96.7%	3.3%	90.0%	10.0%

Table 73: Colour Lexical Category Settings

The table shows that the family setting is highly ranked when it comes to the use of the words. The participants utilise such type of words in the family framework mainly. 94.3% ofthe P1 participants of NC use the words in the family environment and only 5.7% use them in other settings; 4.3% use them in daily social life in general and 1.4% use the terms to make jokes of the old generation designation of colours i.e. to laugh at and mock the way the old

generation names the colours and the shades. Only 2 participants from P2 use these colour terms. Half of the population use them in the family contextand the other half in daily social life. The OC participants agree with the ones of NC participants. P1 participants use the words mainly in family setting and only 3.3% of the population use them in daily social life.The P2 participants use them merely in family context and the rest in daily social life.

As it is illustrated in Table 70 above; 665 answers are provided by the participants out of 2160 expected ones (30.8%). The OC participants perform better than the ones of the NC; as they canprovide 36 %, but NC ones only 25.6%. In addition, both P1 and The P2 participants of OC have higher score than those of NC. This category of words is known to both participants of both parts of the city. However, the OC ones are more knowledgeable of these words than NC ones. Moreover, The P1 participants have more knowledge of these words as they are closer to the old generation than P2.

5.2.9 Adjectives

The ninth category in the questionnaire consists of 15 words. All the terms included in this classification are adjectives qualifying persons or objects. The new generation is not familiar with these words, and the big majority of the terms are confusing to them. The first puzzling word in this category is the word /mzəṛqaṭ(a)/ (multi-coloured). The participants suggest three other definitions exceptmulti-coloured. The first definition offered is the adjective‘dotty’. ‘Multi- formed’ is another definition suggested by the participants. The third one is that the word means ‘blue colour’ backing up their answer by saying that the word derives from /zəṛq/, which means ‘blue colour’. However, the word that is similar in MSA is /mzəṛkaʃ(a)/. Another definition suggested by the participants and unaccepted by the researcher is the one concerning the word /ʃi:n(a)/ which means‘bad’and/or ‘ugly’. Many suggest that the word means thin or slim. The word /či:čwen/ is taught of being a synonym of

the word of the CD word /či:či:/ and defined as chic and fashionable. Moreover, this category is polysemy free.So, there is only one definition accepted per word

CD Word	Periods of Birth, Correct Answer and Percentage													
	New City						Old City						Overall Total	
	1984-1988		1984-1988		Total		1984-1988		1984-1988		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/fi(a)lu:la/	14	46.7%	9	30.0%	23	38.3%	21	70.0%	14	46.6%	35	58.3%	58	48.3%
/diguṛdi/	14	46.7%	3	10.0%	17	28.3%	14	46.6%	14	46.6%	28	46.6%	45	37.5%
/zbənṭoṭ/	26	86.7%	23	76.7%	49	81.7%	29	96.6%	28	93.3%	57	95.0%	106	88.3%
/səndʒaq/	0	0.0%	0	0.0%	0	0.0%	4	13.3%	0	0.0%	4	6.6%	4	3.3%
/mzəlledʒ(a)/	3	10.0%	1	3.3%	4	6.7%	2	6.6%	0	0.0%	2	3.3%	6	5.0%
/mʃu:m(a)/	8	26.7%	9	30.0%	17	28.3%	15	50.0%	9	30.0%	24	40.0%	41	34.2%
/ʃi:n(a)/	11	36.7%	4	13.3%	15	25.0%	8	26.6%	4	13.3%	12	20.0%	27	22.5%
/mzəṛqaṭ(a)/	21	70.0%	15	50.0%	36	60.0%	23	76.6%	20	66.6%	43	71.6%	79	65.8%
/mʻaṭṭan(a)/	2	6.7%	0	0.0%	2	3.3%	0	0.0%	0	0.0%	0	0.0%	2	1.7%
/ṛəbbi(a)/	21	70.0%	19	63.3%	40	66.7%	28	93.3%	28	93.3%	56	93.3%	96	80.0%
/wəʃfu:n(a)/	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.00%	0	0.0%	0	0.0%
/$t_s$at$_s$a/	19	63.3%	13	43.3%	32	53.3%	20	66.6%	14	46.6%	34	56.6%	66	55.0%
/du:ni(a)/	19	63.3%	11	36.7%	30	50.0%	19	63.3%	22	73.3%	41	68.3%	71	59.2%
/mxazni(a)/	11	36.7%	0	0.0%	11	18.3%	10	33.3%	2	6.6%	12	20.0%	23	19.2%
/či:čwen/	8	26.7%	2	6.7%	10	16.7%	9	30.0%	12	40.0%	21	35.0%	31	25.8%
Total	$\frac{177}{450}$	39.3%	$\frac{109}{450}$	24.2%	$\frac{286}{900}$	31.8%	$\frac{202}{450}$	44.9%	$\frac{167}{450}$	37.1%	$\frac{369}{900}$	41.0%	$\frac{655}{1800}$	36.4%

Table 74: Adjective Category Recognition

On the one hand, Table 74 reveals that in NC the highly recognised word is /zbənṭoṭ/. It is identified by 86% of P1participants, and 76.7% of P2s. The least recognised words in P1 are /m‘aṭṭan(a)/ and /mzəlledʒ(a)/. /mzəlledʒ(a)/ is identified by 10% and the word /m‘aṭṭan(a)/ by 6.7%. Concerning The P2 participants, /či:čwen/ is known by 6.7% and /mzəlledʒ(a)/ by 3.3%. In this category, the participants have trouble identifying all the words. The P1 participants are not able to recognise the words /səndʒaq/ and /wəʃfu:n(a)/.In addition to these two words, The P2 ones cannot identify the words /mxazni(a)/ and /m‘aṭṭan(a)/. NC the P2 participants are unfamiliar with 26.7% of the words of this category. The table also reveals that regardless of the words, participants from P1 canidentify more words than those from P2.

On the other hand, like NC, the most recognised word inOC is /zbənṭoṭ/. 96.6% of The P1 participants identify the word and 93.3% of P2. /səndʒaq/ and/mzəlledʒ(a)/ are the least identified terms by P1; as they are only known by 13.3% and 6.6%. Concerning P2, the least recognised word is /mxazni(a)/; it is identified by 6.6% of the population. /wəʃfu:n(a)/ and /m‘aṭṭan(a)/ are completely unknown by The P1 participants. Furthermore, The P2 ones are also unfamiliar with the words /səndʒaq/ and /mzəlledʒ(a)/. Comparing the percentage of answers of P1 and P2, whatever the word is, P1 participants know better than The P2 ones.

Moreover, by comparing the overall results of the two neighbourhoods, the OC total is higher than the one of NC. OC has a total answer of 369; representing 41% of the correct answers out of 900 possible ones, and NC’s total answers is 286 i.e. 31.8%. However, the word /səndʒaq/ is only identified by the OC participants and the NC’s ones cannot identify it.

From the results illustrated in the table, the change happing in the CD concerning this category is implied. As the table reveals, the new generation is able to identify some words used by the old generation. In both parts of the city, the participants are still familiar with some words, more or less with some and completely unfamiliar with others. The last column

in Table 74 summarises the findings of both parts of the city and allows concluding which words still exist in CD and which have disappeared. The term/zbənṭoṭ/ is firstly ranked, as it is identified by 88.3% of the overall population followed by /ṛəbbi(a)/ which is known by 80%. Some terms are only known by more than half of the population; /mzəṛqaṭ(a)/ is identified by 65.8%, /du:ni(a)/ by 59.2% and /t_sat_sa/ by 55%. Other words are almost unrecognisable; /mzəlledʒ(a)/ is recognised by 5.0%, /səndʒaq/ by 3.3% and m'aṭṭan(a)/ only by 1.7%. These words can be classified as endangered words in CD. In this category, the word /wəʃfu:n(a)/ is completely unidentified by the participants of both neighbourhoods, it can be categorised as a dead word. This variation in the identification of the words canbe interpreted; some words like /zbənṭoṭ/ are still part of CD. The term is used in both singular and plural form; it is used to qualify a single young man. Some other words no longer belong to the linguistic system of the speakers. Speakers are either unaware of their existence or have replaced them by other alternatives (see Appendix 4 Tables 193, 194, 195 and 196). Some words such as/mʃu:m(a)/, /ʃi:n(a)/ and /du:ni(a)/ could be identified by the participants by inference; the meaning is guessed thanks to the similarity with MSA concerning the words which are still part of CD. However, some other terms are not well known to the population under study. The word /səndʒaq/, which has a Turkish origin, is not known to the young generation as they use other adjectivesfrom other languages to refer to a tall person (more explanation and examples are provided in the analysis of the second questionnaire). The word /m'aṭṭan(a)/, which is used to describe sheep leather soaking in the tanning process, is not well recognised as the young generation is not familiar with wool extraction and leather tanning.

After dealing with the first question about the familiarity of the participants with the words, they are requested to explain the source from which they learned the words to find outthe different types of sources and influences in the language heritage and acquisition. Table 75 summarises and illustrates the responses to this question.

Neighbourhood, Period of Birth, Correct Answer and Source	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	177		109		202		167	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	165	12	108	1	200	2	159	8
Percentage	93.2%	6.8%	99.1%	0.9%	99.0%	1.0%	95.2%	4.8%

Table 75: Sources of the Adjective Lexical Category

The total and the percentage in this table support the results of the previous one. The OC participants perform better than the ones of NC and the P1 participants score is higher than the ones of P2, regardless of the neighbourhood. The table also shows that, independently from the neighbourhood or the period of birth, the family environment is the major source of acquisition. In NC, other factors also play a significant role in the acquisition of such words compared to OC. 6.2% of the participants from P1 say that they know some words of this category from daily social life and 0.6% from the Arabic language. 0.9% of the participants from P2 say that they know the words from the school environment.The OC participants, 0.5%of P1 say that they learned the words from daily social life and anequal percentage says that Malouf music is the source of acquisition. 0.6% of The P2 participants limit the other source of the words learning to the Arabic language. For more details and examples see Appendix 3 Tables 148 and 151.

The participants, who recognise the words in this category, are also requested to say if they use the words or not, and if yes, they have to precise the frequency of their use. Table 76 demonstrates the use and its frequency of both periods of birth of NC and the OC participants.

Neighbourhood, Totaland Percentage		Periods of Birth and Frequency ofUse									
		1984-1988					1989-1993				
		No	Yes				No	Yes			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	Total	116	9	37	15	61	96	1	10	2	13
	%	65.5%	5.1%	20.9%	8.5%	34.5%	88.1%	0.9%	9.2%	1.8%	11.9%
Old City	Total	130	13	26	33	72	128	1	18	20	39
	%	64.4%	6.4%	12.9%	16.3%	35.6%	76.6%	0.6%	10.8%	12.0%	23.4%

Table 76:Use and Frequency of Use of the Adjective Category

The table shows that, regardless of the neighbourhood and the period of birth, the majority of the participants answer ‘no’ to the question: do you use thewords of this category?

Comparing the P1 and P2 of both NC and OC, P2 total number of answers of ‘no’ is higher than the one of P1. Even though some have answered ‘yes’ to this question,the most chosen frequency is ‘usually’ for NC participants and ‘rarely’ for the OC’s ones. It can be said that even if 286 from NC and 369 from the OC participants are able to recognise the terms of this category, only 32.5% and 35.6% from P1 and 11.9% and 23.4% from P2 use them. This minor use of words can be explained by the fact that the words of this category are on the verge of extinction; they either are no longer used or have been replaced by others. This is going to be clarified in the analysis of the second questionnaire, for more details and examples of use of each word see Appendix 3 Tables 149 and 152.

The following table completes the investigations of the participants’ use. It analyses and gives the results of the fourth question in the questionnaire which is where and in which context they use these words. It is addressed to those who answered ‘yes’ to the previous question. The table underneath summarises the findings. More details are provided in the appendices.

Neighbourhood, Period of Birth, Answer and Setting	**New City**				**Old City**			
	1984-1988		**1989-1993**		**1984-1988**		**1989-1993**	
	61		**13**		**72**		**39**	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	53	8	8	4	70	2	36	3
Percentage	86.8%	13.1%	69.2%	30.8%	97.2%	2.8%	92.3%	7.7%

Table 77: Adjective Category Settings of Use

Table 77 shows the family setting is highly ranked, when it comes to the use of the words. The participants utilise such type of words in the family framework mainly. 86.8% of P1 participants of NC use the words in the family environment; however, 13.1% use them in other settings. 11.5% use them in daily social life, in general, and 1.6 % restrict the use toexpression /fi(a)lu:la/to the idiomatic one/ ləqmaṛ wfih lu:la/ (no one is flawless). 69.2% participants from P2 use these terms in family context and 30.8% of the population use them in daily social life. The OC participants have the same use asthe ones of NC. P1 participants

use the words mainly in family setting and only, 1.4% of the population use them in daily social life and 1.4% use the in the idiomatic expression as well. The P2 participants use them merely in family context and the rest in daily social life and the idiomatic expression. For more details of the participant answers see Appendix 3 Tables 150 and 153.

As it is illustrated in Table 74 above; 655 answers are provided by the participants out of 1800 expected ones (36.3%). The OC participants perform better than the ones of the NC as they canprovide 41%, but NC ones only 31.8%. In addition, both P1 and The P2 participants of OC have higher scores than those of NC. This category of words is known to both participants of both parts of the city. However, the OC ones are more knowledgeable than NC ones. Moreover, P1 participants have more knowledge of these words as they are closerto the old generation than P2.

5.2.10 Verbs

The last category in the questionnaire includes 6 verbs. The new generation is not familiar with these words, and the majority of the terms are confusing to them. The answers provided are analysed and not all of them are accepted. The first puzzling word in this category is the word /ya‘ba/ which means ‘to accept’ or ‘suffice with’. The participants suggest as a definition ‘to carry’. The provided definition is due to the sense of the MSA verb /‘aba/. This sense of the verb is used in many Algerian varieties. However, it cannot be considered as polysemy, since in CD the verb to carry is /hez/. Another case of confusing facing the young generation is the verb /ykəndṛ/. According to the old generation the word means ‘to moan’ and expresses‘pain’. The young generation knows the word from the proverb /dəm la mahənʃ **ykəndṛ/** and understandsit as follows: if blood is not full of tenderness, love and care it coagulates, thickens and transforms the heart to rock. Blood has to be full of kindness so that it can be fluid and runny. Hence, according to the young generation the verb means to coagulate or to congeal. This folk etymology of the young

generation is misleading. According to the old generation, the proverbs has a different signification than the one understood by nowadays youth. The word /dəm/ in the proverb is a metaphor. It does not refer to blood itself but to brotherhood or sisterhood. The proverb means that even if a person has problems with his/her brothers and/or sisters and face difficulties or bad circumstances in life,they are going to be affected and even if they cannot do much the least they can do is that they are going to support even with moaning and sharing pain. Thus the verb means ‘to moan’ rather than ‘to thick’. The only accepted answer by the researcher is ‘to moan’, since the aim of the research is to see the direction of the change happening in CD.

CD Word	Period of Birth, Correct Answer and Percentage													
	New City						Old City						Overall Total	
	1984-1988		1989-1993		Total		1984-1988		1989-1993		Total			
	N/30	%	N/30	%	N/60	%	N/30	%	N/30	%	N/60	%	N/120	%
/yqazzeb/	10	33.3%	11	36.7%	21	35.0%	17	56.6%	14	46.6%	31	51.6%	52	43.3%
/yəst$_s$ahem/	9	30.0%	6	20.0%	15	25.0%	13	43.3%	2	6.6%	15	25.0%	30	25.0%
/ya‘ba/	21	70.0%	16	53.3%	37	61.7%	26	86.6%	15	50.0%	41	68.3%	78	65.0%
/yət$_s$‘akṛeʃ/	4	13.3%	1	3.3%	5	8.3%	3	10.0%	1	3.3%	4	6.6%	9	7.5%
/yṛəʸden/	22	73.3%	18	60.0%	40	66.7%	21	70.0%	19	63.3%	40	66.6%	80	66.7%
/ykəndṛ/	8	26.7%	4	13.3%	12	20.0%	14	46.6%	4	13.3%	18	30.0%	30	25.0%
Total	$\frac{74}{180}$	41.1%	$\frac{56}{180}$	31.1%	$\frac{130}{360}$	36.1%	$\frac{94}{180}$	52.2%	$\frac{55}{180}$	30.6%	$\frac{149}{360}$	41.4%	$\frac{279}{720}$	38.8%

Table 78: VerbLexical Category Recognition

On the one hand, Table 78 reveals that in NC the highly recognised word is /yṛəˠden/. It is identified by 73% of P1participants, and 60% of P2. Followed by the word /ya‘ba/, which is known by 70% of P1 and 53% of P2.The least recognised words in P1 are /yəts‘akṛeʃ/ and /ykəndṛ/./yəts‘akṛeʃ / is identified by 26.7% and the word /ykəndṛ/by 13.3%. Concerning P2 participants, /yəts‘akṛeʃ / is identified by 13.3% and the word /ykəndṛ/by 3.3%. In this category, the participants have identifying all the words. The table also reveals that regardless ofthe word, participants from P1 could identify more words than those from P2.

On the other hand, like NC, the most recognised word in OC is /yṛəˠden/. 86.6% of P1 and 63.3% of The P2 participants identify the word. The word /ya‘ba/, like for NC, is in the second position, 70% of P1 and 50% of P2 know the word. /yəts‘akṛeʃ /is the least identified term in OC; it known by only 10% of P1 and 3.3% of P2. Similar to NC, OC participants can recognise all the words. Comparing the percentage of answers of P1 and P2, whatever the word is, the P1 participants know better than P2 ones.

Moreover, by comparing the overall results of the two neighbourhoods, the OC total is higher than the one of NC.OC has a total answer of 149; representing 41.4% of correct answers out of 360 possible ones and NC’s total answers is 130 i.e. 36.1%. Unlike most of the categories in this questionnaire, all the words included in this category are all identified by the participants of both neighbourhoods and both periods of birth.

From the results illustrated in Table 78, the change happing in the CD concerning this category canbe concluded. As the table reveals, the new generation is able to identify some words used by the old generation. In both part of the city, the participants are still familiar with some words, more or less with some and completely unfamiliar with others. The last column in the tables summarises the findings of both parts of the city and allows concluding which words still exist in CD and which have disappeared. The term/yṛəˠden/is firstly ranked, as it is identified by 66.7% of the overall population followed directly by the verb /ya‘ba/

which is known by 65%. Some terms are only known by less than the half of the population;/yqazzeb/ is known by 43.3%;/ykəndṛ/ and /yəst$_s$hem/ are equally identified by 25%. The word /yəts‘akṛeʃ/is almost unrecognisable; only 7.5% of the population of both parts of the city know it. The words can be classified among the endangered words in CD. This variation in the identification of the words could imply that some words like the words /yṛəˠden/ and/ya‘ba/ are still part of CD. Some other words are slowly disappearing from the linguistic system of the speakers. Speakers are either unaware of their existence or have replaced them by other alternatives (see Appendix 4 Tables 198, 199, 200 and 201). The word /yəts‘akṛeʃ/ is not well known to the population under study. The word, which means ‘to get knotted’and only collocates with the word /xeiṭ/ (thread), is no longer used by the young generation. The other alternatives are explained and analysed in the coming chapter.

After dealing with the first question about the familiarity of the participants with the words, they are requested to explain the source from which they learned the words to explore the different types of sources and influences in the language heritage and acquisition. Table 79 summarises and illustrates the responses.

Neighbourhood, Period of Birth, Correct Answer and Source	**New City**				**Old City**			
	1984-1988		**1989-1993**		**1984-1988**		**1989-1993**	
	74		**56**		**94**		**55**	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	73	1	56	0	94	0	55	0
%	98.6%	1.4%	100%	0.0%	100%	0.0%	100%	0.0%

Table 79: Sources of the VerbLexical Category

The total and the percentage in this table support the results of the previous one. The OC participants perform better than the ones of NC and that P1 participants score is higher than the ones of P2, regardless ofthe neighbourhood. The table also shows that, independently from the neighbourhood or the period of birth, family environment is the major source of acquisition. Unlike the other categories, this one has an important influence compared to the other aspect influencing acquisition. The only participant having acquired the words apart

from the family setting is the one of NC P1; 1.4% of them have learned the word /yṛəˠden/ not from the family environment but from the social one. The other period of birth of NC and both P1 and P2 of OC do not have any other source of acquiring these verbs of CD exceptthe family context. For more details and examples see Appendix 3 Tables 154 and 157.

The participants, who recognise the words in this category are also requested to say if they use the words or not, and if yes, they have to precise the frequency of their use. Table 80 demonstrates the use and its frequency forboth periods of birth of NC and the OC participants.

Neighbourhood Total and Percentage		**Periodof Birth and Frequency ofUse**									
		1984-1988					**1989-1993**				
		No	**Yes**				**No**	**Yes**			
			Always	Usually	Rarely	T		Always	Usually	Rarely	T
New City	**Total**	41	6	22	5	33	44	0	9	3	12
	%	55.4 %	8.1%	29.7%	6.8%	44.6 %	78.6 %	0.0%	16.1%	5.4%	21.4 %
Old City	**Total**	48	10	13	23	46	44	0	5	6	11
	%	51.1 %	10.6%	13.8%	24.5%	48.9 %	80.0 %	0.0%	9.1%	10.9%	20.0 %

Table 80: Use and Frequency of Use of the Verb Lexical Category

The table shows that, regardless of the neighbourhood and the period of birth, the majority of the participants answer ‘no’ to the question: do you use the words of this category? Comparing the P1 and P2 of both the NC and the OC, P2 total number of answers of ‘no’ is higher than the one of P1. Even though some have answered ‘yes’ to this question the most chosen frequency is ‘usually’ for NC participants and ‘rarely’ for the OC’s ones. It can be said that, even if 130 from NC and 149 from the OC participants are able to recognise the terms of this category; only 44.6% and 48.9% from P1 and 21.4% and 20% from P2 use them. This minor use of words can be explained by the fact that the words of this category are on the verge of extinction; they either are no longer used or have been replaced by others. This is going toclarified in the analysis of the second questionnaire. For more details about the frequencyof use see Appendix 3 Tables 155 and 158.

Table 81 completes the investigations of the participants' use. It analyses and gives the results of the fourth question in which the participants are asked to say where and in which contextsthey use these words.It addressed to those who answered 'yes' to the previous question. The table underneath summarises the findings. The detailed tables are presented in the appendices.

Neighbourhood, Period of Birth,Answer and Setting	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	33		12		46		11	
	Family	Other	Family	Other	Family	Other	Family	Other
Total	33	0	11	1	45	1	11	0
%	100.0%	0.0%	91.7%	8.3%	97.8%	2.2%	100.0%	0.0%

Table 81: Verb Category Settings of Use

The table shows that the family setting is highly ranked when it comes to the use of the words. The participants utilise such type of words only in the family framework mainly. 100% ofthe P1 participants of NC use the words in the family environment; however, P2 ones 91.7% use them in the family environment and 8.3% use them in other settings. 97.8% of P2 OC participants use the terms in family context and 2.2% of the population use them in other settings. P2 OC participants use the words mainly in family setting. For more details of the participant answers see Appendix 3 Tables 156 and 159.

As it is illustrated in table 78 above, 279 answers are provided by the participants out of 720 expected ones this refers to 38.8%. OC participants perform better than the one of the NC as they canprovide 36.1 % but NC ones provide only 41.4%. In addition, both P1 and The P2 participants of OC have higher score than those of NC. This category of words is known to both participants of both parts of the city. However, OC ones are more knowledgeable about these words than NC ones. Moreover, P1 participants knowmore these words as they are closer to the old generation than P2.

5.3 New City vs. Old City

This section is a sort of a summary of all the findings of the above tables. It highlights the results of both OC and the NC. It also serves as a comparison between both parts of the city to draw conclusions and display the final results of the questionnaire and the changes happening in the lexis of CD. The comparisons are done on different bases; they are category, years of birth and gender.

5.3.1 Category based Comparison

The first type of comparison between OC and NC is based on the results of each category. The participants' answers of the questionnaire are summarised in this section. The first table is a sort of recapitulating one of the first question asked in the questionnaire. It compares the findings of both neighbourhoods and demonstrates the results of all the total answers of each category per neighbourhood. This table is of three columns; it is used in order to highlight the results and compare between the two parts of the city in a more explicit manner all through the categories of the questionnaire. The first column is for the categories, the second one is for the results of NC and the last one is for those of OC. Each column is further divided into three sub ones. The first column and the second columns are for P1 and P2. The last one gathers the findings of the two previous ones and the three of them reveal the total number of answers and their percentages.

Neighbourhood, Period of Birth Total and Percentage													
Category and Total Possible Answers		New City						Old City					
		1984-1988		1989-1993		Overall Total		1984-1988		1989-1993		Overall Total	
		Total	%	Total	%	Total	%	Total	%	Total	%	Total	%
1	540	167	30.9%	75	13.9%	242	22.4%	242	44.8%	212	39.2%	454	42.0%
2	570	243	42.6%	139	24.4%	382	33.5%	251	44.0%	208	36.5%	459	40.3%
3	450	156	34.7%	92	20.4%	248	27.6%	195	43.3%	141	31.3%	336	37.3%
4	210	83	39.5%	45	21.4%	128	30.5%	79	37.6%	75	35.7%	154	36.7%
5	210	93	44.3%	35	16.7%	128	30.5%	88	41.9%	56	26.6%	144	34.2%
6	210	37	17.6%	17	8.1%	54	12.9%	52	24.7%	40	19.0%	92	21.9%
7	540	128	23.7%	52	9.6%	180	16.7%	173	32.0%	121	22.4%	294	27.2%
8	540	165	30.6%	111	20.6%	276	25.6%	207	38.3%	182	33.7%	389	36.0%
9	450	177	39.3%	109	24.2%	286	31.8%	202	44.9%	167	37.1%	369	41.0%
10	180	74	41.1%	56	31.1%	130	36.1%	94	52.2%	55	30.6%	149	41.4%
Total	3900	1323	33.9%	731	18.7%	2054	26.3%	1583	40.6%	1257	32.2%	2840	36.4%

Table 82: Total of All Categories

Analysing the results of NC, the table shows that, regardless of the category,P1 participants know better than The P2 ones. The same thing applies to OC, whatever the category is, the P1 participants identify more words than The P2 ones. Comparing both periods of birth of NC and OC, P1 of OC perform better than the ones of NC. With the exception in the fifth category, where participants of NC identify 44.3% of the words and OC ones recognise 41.9%. In the second period, the OC ones know more than NC ones do. There is the exception of the tenth category, where NC ones have a higher percentage than the OC ones, as the participants of NC find 31.1% of the words and OC find30.6%. However, the exceptions are not of a great significance concerning the first period where five participants make the difference and in the second period only one more participant does. Generally speaking, the OC participants are more acquainted with the words in each category than the ones of the NC. The overall total of each category in OC outnumbers the one of NC and the entire sum of the ten categories together of OC is way better than the one of NC. OC participants identify 2840 words out of 7800 i.e. 36.4%, and NC informants identify 2054 which is 26.3%. Two conclusions can be drawn from this analysis. The first one is that P1

participants know better than The P2 ones. The second conclusion is that the OC participants are more familiar with the words than the ones of NC.

The second comparison, based on category, concerns the second question which elicits the source of acquisition. The table displays the number of answers, both periods of birth and both OC and NC, by those who say that family environment is the source of acquisition and by those who learned the words in outdoor contexts.

Category	Neighbourhood, Periodof Birth and Use Setting							
	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	Family	Other	Family	Other	Family	Other	Family	Other
1	142	25	59	16	223	19	203	9
2	233	10	130	9	245	6	202	6
3	154	2	89	3	194	1	138	3
4	72	11	42	3	73	6	65	10
5	81	12	29	6	82	6	45	11
6	33	4	16	1	50	2	36	4
7	123	5	50	2	170	3	119	2
8	155	10	104	7	206	1	178	4
9	165	12	108	1	200	2	159	8
10	73	1	56	0	94	0	55	0
T	1231	92	683	48	1537	46	1200	57
	93.0%	7.0%	92.4%	7.6%	97.1%	2.9%	95.5%	4.5%

Table 83: Sources of all Categories

Table 83 shows that the family environment is the main source of acquisition of the words for both periods of birth and both neighbourhoods. However, comparing the two parts of the city, the influence of family environment in OC is higher than the one in NC and the influence of other sources of acquisition in NC are higher than in OC. Even if the other sources are not of great significance, they are playing a role in the learning of old words of CD. From the results of this table, it can be concluded that such a type of words is not only learned at home andused in home setting, but it is learned in later age outdoorin other contexts.

The results of the third question are summed up and displayed in the following table. Table 84 shows the use and the frequency of use of the words by participants of the two periods of birth and the two parts of the city. The percentage is calculated by dividing the number of answers on the overall total of answers of the recognised words.

Neighbourhood	Periods of Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
New City	723	89	385	126	600	589	9	110	23	142
	54.6%	6.7%	29.1%	9.5%	45.4%	80.6%	1.2%	15.0%	3.1%	19.4%
Old City	1007	113	192	271	576	931	66	135	125	326
	63.6%	7.1%	12.1%	17.1%	36.4%	74.1%	5.3%	10.7%	9.9%	25.9%

Table 84: Use and Frequency of Use of all Categories

The table shows that the majority of the participants, whether from OC or NC, from P1 or P2, do not use the words. Comparing the results of the participants born in P1 of OC and those of NC; NC's participants use the words more than those of OC. For P2, it is the opposite; the OC participants use more the words than those of NC. This means that for P1s, the environment to which they belong and the contextin which they are raisedarenot important; the majority of the participants of both parts of the city use the words in somehow the same way. The difference is felt with participants of the second period of birth. Those of OC use more the words than those of NC. Even if OC participants identify more words than those of NC, the NC ones use the words more often than those of OC. The highest frequency of use in OC is 'rarely' for P1 and 'usually' for P2. However, in NC participants the highest percentage goes to 'usually' for both P1 and P2. The table allows concluding that even if 26.3% of the words are identified by NC participants and 36.4% by OC; the majority of the participants do notuse these words and prefer using others(the alternatives are analysed in the second questionnaire; the results are displayed in Chapter 6).

The coming table sums up the findings on a category based comparison related to the fourth question. It summarises the settings where the participants use the words and displays the results of all the categories for both P1 and P2 of the two neighbourhoods.

Category	Neighbourhood, Periodof Birth and Use Settings							
	New City				Old City			
	1984-1988		1989-1993		1984-1988		1989-1993	
	Family	Other	Family	Other	Family	Other	Family	Other
1	68	9	15	5	86	6	66	7
2	119	3	34	1	72	2	57	1
3	84	3	26	0	57	1	57	1
4	29	7	2	4	7	5	4	5
5	36	9	9	8	29	8	9	2
6	12	4	2	1	15	6	7	6
7	52	4	8	0	44	4	24	0
8	66	4	1	1	87	3	27	3
9	53	8	9	4	70	2	36	3
10	33	0	11	1	45	1	11	0
T	549	51	117	25	539	37	298	28
	91.5%	8.5%	82.4%	17.6%	93.6%	6.4%	91.4%	8.6%

Table 85: Word Setting of All Categories

The table shows that the participants use such type of words in their family settings. For both parts of the city, the use is restricted to family environment. However, if NC's results are compared with those of OC; use in family context of OC is higher than the one of NC. If the periods of birth are compared, participants from the second period of birth in both neighbourhoods use these words more outdoor. This could imply that some participants use these words outdoorbecause acquisition itself happened outdoor.

The recapitulative tables allow drawing conclusions. The OC participants are more familiar with the old generation words than those from NC. The acquisition of these terms happens mainly at family level. However, for P1 participants, other sources are playing a role in learning. Acquisition happens outside the family at a later age than childhood i.e. when the participants have other social contacts. Moreover, the use of these words is not of a significant

frequency. The majority of the participants do notuse these terms. If used at all the words are used scarcely. In addition, the usage of such terms is restricted to the family setting; that is to say, the participants do not use these words in other settings and prefer using other words. The following section allows drawingother conclusions as the results are compared on the basis ofdate of birth and gender.

5.3.2 Date of Birth and Gender based Comparison

The following detailed tables seek to demonstrate the difference between the performance of males and females as well as the difference between the performances of young and old. As explained beforein the section devotedthe description of tables, they table demonstrate the results not on an individual basis but on a cell[170] one. A cell encompasses three female participants and three male ones from each year of birth. The total of answers is calculated by summing up the answer of the three participants per cell.The percentage of each category per year is calculated multiplying the total answers of the males and females in each cell by 100 and dividing it up by the number of the words in each category referred to as 'x' multiplied by the number of the participants in each cell (three for man and three for women). TG is the total of each gender per category. It is calculated by summing up the results of each year of birth. Its percentage is calculated by multiplying the TG by 100 and dividing it by 'x' multiplied by 30 (the number of a cell times 10, which is the number of years). The total of the answers by category is referred to by TC in the table; it is calculated by summing up the twoTGs of each year. Its percentage is obtained by dividing the TC out of x times 60 (the number of participant per neighbourhood). The total by date is calculated by summing up all the totals per cell for both females and males. The percentage is obtained by dividing this total by the number of words in the questionnaire which is 130 times 6 (6 is the number of the participants per year) that equals 780 possible answers. It is worth mentioning that the

[170]The way the group is stratified see chapter 4

percentages in the table are displayed in a “tens” form without any decimals, with the exception of the results in OC for 1987, 1988, 1990 and 1991. The decimals are demonstrated for the results of these years, as the results are close and the decimal is necessary to differentiate the percentages of each year.

Cat +total of words(x)	Gender	Date of Birth																				Total by gender		Overall Total by Category	
		1984		1985		1986		1987		1988		1989		1990		1991		1992		1993		T G	T/x*30	T C (M+F)	T/x*60
1 / 18	M	28	52%	23	43%	7	13%	10	19%	10	19%	13	24%	6	11%	8	15%	5	9%	4	7%	114	21%	242	22%
	F	26	48%	19	35%	18	33%	9	17%	17	31%	11	20%	10	19%	6	11%	7	13%	5	9%	128	24%		
2 / 19	M	35	61%	30	53%	14	25%	19	33%	17	30%	19	33%	12	21%	13	23%	10	18%	10	18%	179	32%	382	33%
	F	31	54%	27	47%	30	53%	23	40%	17	30%	20	35%	17	30%	15	26%	15	26%	8	14%	203	36%		
3 / 15	M	24	53%	19	42%	1	02%	7	16%	9	20%	10	22%	5	11%	6	13%	5	11%	6	13%	92	20%	248	27%
	F	27	60%	16	36%	25	56%	15	33%	13	29%	16	36%	16	36%	8	18%	13	29%	7	16%	156	35%		
4 / 7	M	8	38%	9	43%	6	29%	8	38%	7	33%	7	33%	3	14%	5	24%	5	24%	3	14%	61	29%	128	30%
	F	7	33%	10	48%	14	67%	6	29%	8	38%	8	38%	4	19%	3	14%	4	19%	3	14%	67	32%		
5 / 7	M	11	52%	13	62%	9	43%	5	24%	2	10%	5	24%	2	10%	3	14%	3	14%	2	10%	55	26%	128	30%
	F	15	71%	10	48%	11	52%	9	43%	8	38%	8	38%	2	10%	3	14%	5	24%	2	10%	73	35%		
6 / 7	M	3	14%	3	14%	0	0%	1	05%	1	5%	1	5%	1	5%	1	5%	1	5%	0	0%	12	6%	54	12%
	F	8	38%	7	33%	7	33%	4	19%	3	14%	4	19%	3	14%	2	10%	3	14%	1	05%	42	20%		
7 / 18	M	13	24%	12	22%	6	11%	5	09%	3	06%	2	4%	2	4%	2	4%	0	0%	2	04%	47	9%	180	16%
	F	26	48%	20	37%	19	35%	11	20%	13	24%	12	22%	12	22%	6	11%	7	13%	7	13%	133	25%		
8 / 18	M	11	20%	16	30%	5	09%	14	26%	8	15%	13	24%	7	13%	13	24%	4	07%	5	09%	96	18%	276	25%
	F	28	52%	28	52%	30	56%	13	24%	12	22%	15	28%	14	26%	13	24%	15	28%	12	22%	180	33%		
9 / 15	M	22	49%	19	42%	13	29%	12	27%	6	13%	12	27%	7	16%	11	24%	5	11%	4	09%	111	25%	286	31%
	F	25	56%	27	6%	24	53%	14	31%	15	33%	22	49%	16	36%	14	31%	14	31%	4	09%	175	38%		
10 / 6	M	8	44%	9	50%	3	17%	5	28%	2	11%	7	39%	3	17%	5	28%	1	6%	4	22%	47	26%	130	36%
	F	13	72%	10	56%	10	56%	9	50%	5	28%	8	44%	9	50%	8	44%	8	44%	3	17%	83	46%		
Total by Date (T/780)		369	47%	327	42%	252	32%	199	25%	176	22%	213	27%	151	19%	145	18%	130	16%	92	11%	$\frac{2054}{7800}$			26%

Table 86: Summary of the New City Findings

x: is the number of words in a category

Cat +total of words (x)	gender	Date of Birth																				Total by gender		Overall Total by cat	
		1984		1985		1986		1987		1988		1989		1990		1991		1992		1993		T G	T/x*30	T C (m+f)	T/x*60
1/18	M	26	48%	28	52%	20	37%	28	52%	24	44%	21	39%	20	37%	23	43%	18	33%	20	37%	228	42.2%	454	42%
	F	25	46%	28	52%	22	41%	22	41%	19	35%	22	41%	23	43%	23	43%	25	46%	17	31%	226	41.9%		
2/19	M	25	44%	23	40%	23	40%	17	30%	22	39%	20	35%	13	23%	20	35%	20	35%	22	39%	205	36%	459	40%
	F	36	63%	32	56%	30	53%	20	35%	23	40%	22	39%	24	42%	25	44%	21	37%	21	37%	254	45%		
3/15	M	20	44%	15	33%	17	38%	17	38%	14	31%	16	36%	13	29%	16	36%	14	31%	7	16%	149	33%	336	37%
	F	23	51%	30	67%	21	47%	19	42%	19	42%	14	31%	15	33%	18	40%	17	38%	11	24%	187	42%		
4/7	M	9	43%	6	29%	7	33%	4	19%	5	24%	7	33%	8	38%	8	38%	6	29%	5	24%	65	31%	154	36%
	F	10	48%	12	57%	10	48%	8	38%	8	38%	10	48%	7	33%	9	43%	9	43%	6	29%	89	43%		
5/7	M	10	48%	6	29%	7	33%	4	19%	5	24%	7	33%	6	29%	3	14%	4	19%	5	24%	57	27%	144	34%
	F	12	57%	18	89%	11	52%	7	33%	8	38%	8	38%	7	33%	5	24%	6	29%	5	24%	87	42%		
6/7	M	6	29%	4	19%	4	19%	2	10%	3	14%	3	14%	1	5%	3	14%	3	14%	4	19%	33	16%	92	21%
	F	7	33%	13	62%	5	24%	4	19%	4	19%	4	19%	5	24%	5	24%	6	29%	6	29%	59	28%		
7/18	M	14	26%	13	24%	12	22%	10	19%	7	13%	10	19%	9	17%	6	11%	10	19%	5	09%	96	18%	294	27%
	F	23	43%	32	59%	25	46%	20	37%	17	31%	18	33%	17	31%	18	33%	16	30%	12	22%	198	37%		
8/18	M	21	39%	21	39%	22	41%	16	30%	18	33%	20	37%	16	30%	12	22%	13	24%	14	26%	173	32%	389	36%
	F	27	50%	26	48%	21	39%	18	33%	17	31%	25	46%	21	39%	18	33%	25	46%	18	33%	216	40%		
9/15	M	23	51%	20	44%	16	36%	16	36%	17	38%	20	44%	16	36%	13	29%	10	22%	10	22%	161	36%	369	41%
	F	25	56%	29	64%	19	42%	20	44%	17	38%	18	40%	17	38%	22	49%	21	47%	20	44%	208	46%		
10/6	M	10	56%	11	61%	8	44%	8	44%	7	39%	7	39%	4	22%	4	22%	4	22%	3	17%	66	37%	149	41%
	F	12	67%	12	67%	10	56%	8	44%	8	44%	8	44%	8	44%	6	33%	6	33%	5	28%	83	46%		
Total by date (T/780)		364	46%	379	48%	310	39%	268	34.4%	262	33.6%	280	35%	250	32.1%	257	32.9%	254	32.6%	216	27%	$\frac{2840}{7800}$			36%

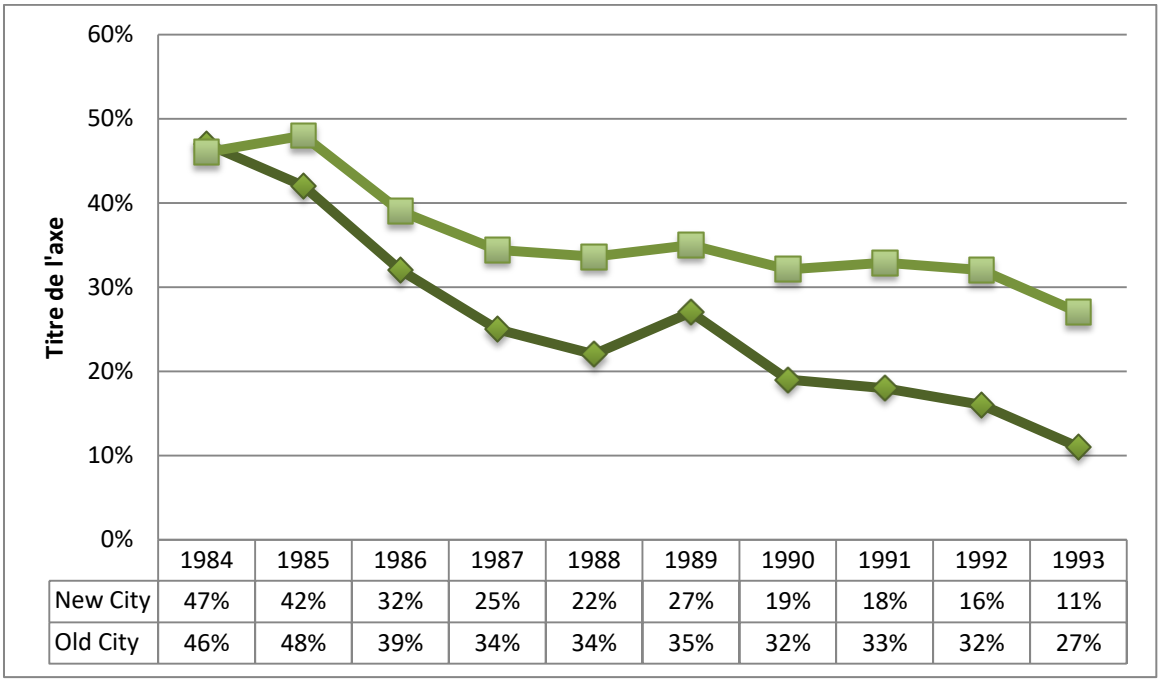
Table 87: Summary of the Old City Findings

x: is the number of words in a category

From Tables 86 and 87 above the performance of the participants can be compared based on the year of birth or on the gender of the participants. These results are displayed in a form of figures so they can have a visual interpretation.

5.3.3 Comparison Based on Year of Birth

The new generation is stratified into ten years. As it is explained in the previous chapter there are six participants (female and male) in each year from both NC and OC. The coming figure presents the results of the total answers of the ten categories per year of birth. The findings are displayed in a form of a curve to demonstrate the progression of correct answers during the course of the years.



	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993
New City	47%	42%	32%	25%	22%	27%	19%	18%	16%	11%
Old City	46%	48%	39%	34%	34%	35%	32%	33%	32%	27%

Figure 8: Comparison of the New City and the Old City Performance by Year of Birth

The curve shows that, regardless ofthe part of the city; the older the participants are the better they perform, the younger they are the less they are able to identify the words. Comparing the participants born in 1984 and the ones of 1993 of NC, the former know 47% of the words of the questionnaire, whereas the latter identify only 11%. The same thing applies to the OC participants, the ones born in 1984 recognise 46% of the terms and only 27% of the words are recognised by the ones born in 1993. The figure also shows that the

curve is retrogressing; the percentage decreases asit moves forward in time. Participants of both periods of the two neighbourhoods demonstrate the same behaviour. In OC, the performances are not well disproportioned; there is no significant variance in percentages. For example, the participants of 1987 and 1988 score 34% and the ones of 1989 are able to identify 35% of the words. The ones born in 1990 and 1992 have 32% of correct answers and the ones from 1991 have 33%. The difference is not significant and steady; the curve demonstrates a lot of ups and downs. In NC the curve lowers as it progresses in time. The only up which is witnessed in NC is the one of the 1989 participants, who make an exception, as this year's participants perform better than the ones of two years of birth preceding theirs. This might be mainly because this year of birth serves as a transitional year between P1 and P2. It is the year that separates the two periods of birth.

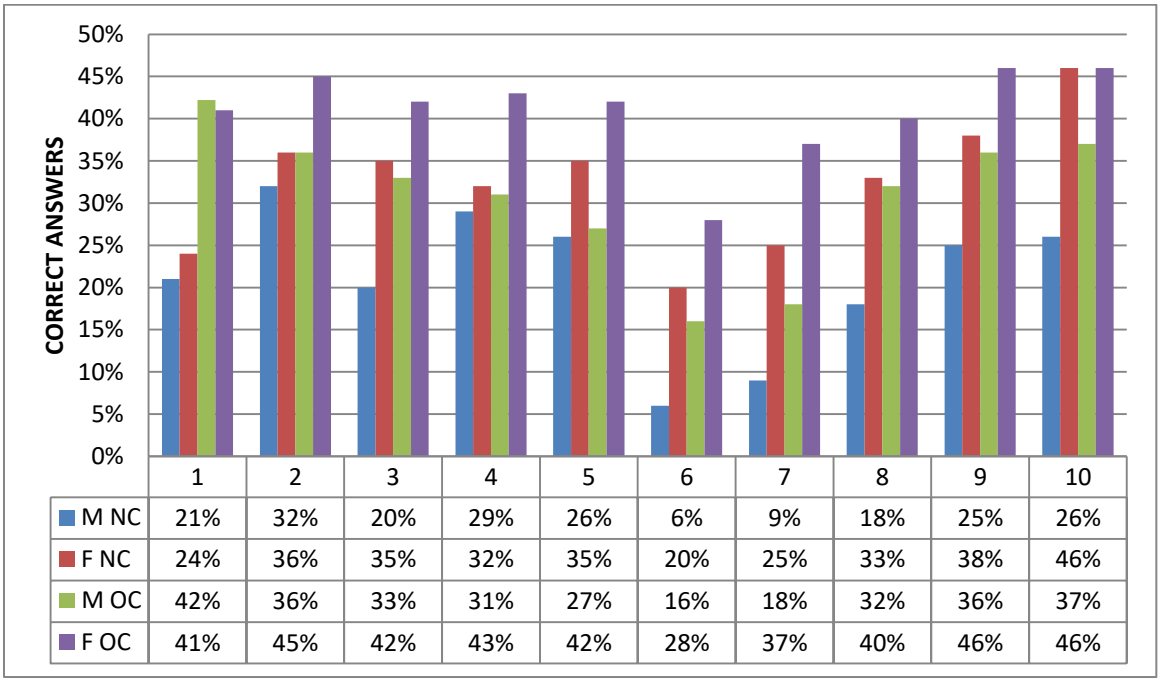
It can be concluded that old participants, unrelatedly to the neighbourhood to which they belong, are still familiar with the old generation's words compared to the young ones. Moreover, the curve also highlights and confirms the previous findings concerning which neighbourhood knows better than the other; it is observed that the OC participantsknow more old generation's words than NC participants do. The results in this figure are related to the year of birth of the participants of each year with no regards to their gender. The comparison between the performances of both genders is in the following section.

5.3.4 Gender based Comparison

The previous section demonstrates the results of the participants based on their years of birth.However, in this one the comparison is between the results of males and those of femalesper categories and per year of birth. The purpose behind this comparison is to demonstrate which gender is more conservative than the other. Tables 88 and 89 show the results of both NC and OC concerning the gender comparison could be drawn and are presented in a form of histograms so that the difference between the performance of males

and females is explicitly demonstrated. Each of the histograms shows the years of birth, the gender of the participants and the percentage of their performance.

The first histogram is related to the overall results of the categories, to show the difference between the male and female performance per category. The percentage is calculated by summing up the results of females and males of all the years for each category for both NC and OC and dividing them up by the total possible answers per category.

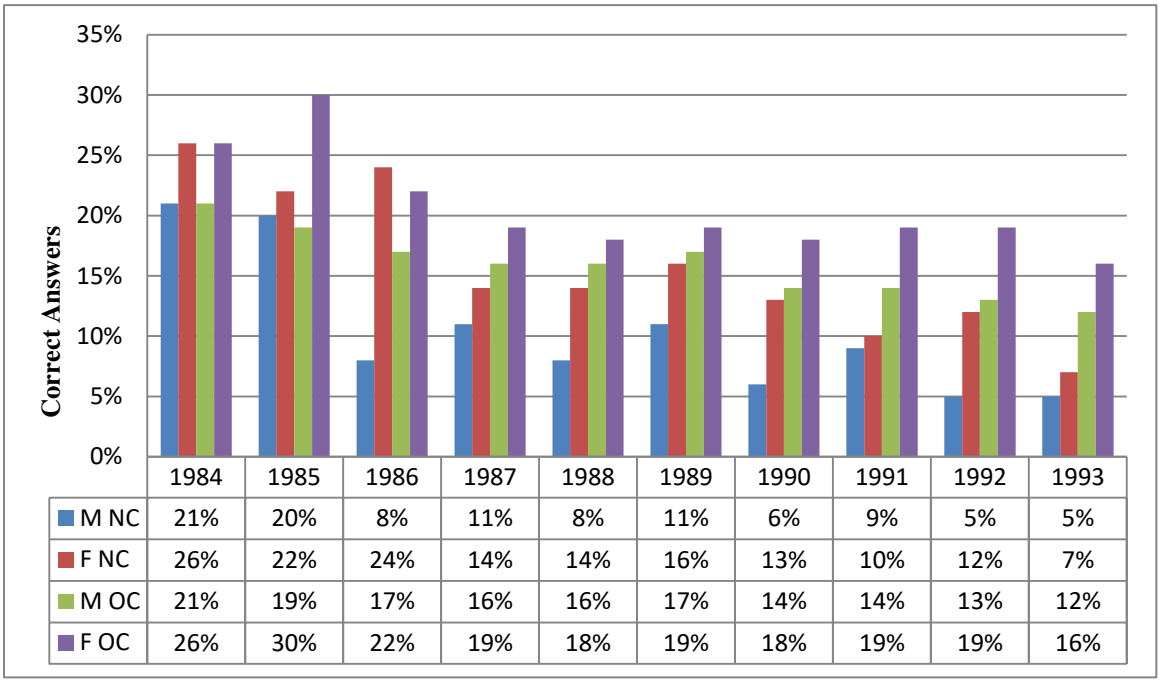


	1	2	3	4	5	6	7	8	9	10
M NC	21%	32%	20%	29%	26%	6%	9%	18%	25%	26%
F NC	24%	36%	35%	32%	35%	20%	25%	33%	38%	46%
M OC	42%	36%	33%	31%	27%	16%	18%	32%	36%	37%
F OC	41%	45%	42%	43%	42%	28%	37%	40%	46%	46%

Figure 9: Comparison of the New City and the Old City Performance by Gender

The figure shows that comparing the performance of both genders, female participants' score is higher than the one of the males' inall the categories, disregarding the neighbourhood. It can be concluded that female speakers of CD are more conservative of their community variety compared to the male speakers. The idea that women are more conservative than men is pointed out by Trudgill (1974). Moreover, comparing both performances of both parts of the city, the OC participants have higher percentages than the ones of NC in all the categories. So, it can be concluded that, as it has been already done throughout this chapter, that the OC participants canidentify more words than the NC ones.

The second histogram demonstrates the performance of the two genders per year of birth. The percentage is obtained by summing up the totals of each category per year of birth of male and female participants separately. The totals are multiplied by 100 and dividing the obtained number by the total possible number of answers per year, which is 780 (130 words times 6 participants per cell). The results are displayed in Table 162, Appendix 3.



	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993
M NC	21%	20%	8%	11%	8%	11%	6%	9%	5%	5%
F NC	26%	22%	24%	14%	14%	16%	13%	10%	12%	7%
M OC	21%	19%	17%	16%	16%	17%	14%	14%	13%	12%
F OC	26%	30%	22%	19%	18%	19%	18%	19%	19%	16%

Figure 10: Comparison of New City and Old City Performance by Gender and Year of Birth

The histogram shows that the female participants identify more words than the male ones in every year of birth. It also shows that in both neighbourhoods, without considering the year of birth, the female participants perform better than males. These results confirm the findings of the previous histogram. In addition, this histogram demonstrates again that moving forward in years decreases the results. This has already been highlighted by the curve in figure 8 before. Once again, OC's participants whether females or males perform better than those of NC. The only exception is in the year1986 where the female participants of NC answers outnumber slightly the ones ofthe OC's female participants for no specific reason.

The coming table is a sort of recapitulation of all what has been explained and shown by the figures. It demonstrates the percentages of the correct answers provided by the

participants per each category, the percentages not on a year basis but on a period of birth basis for the two neighbourhoods. The ten years of birth are divided into two periods of birth. The first one starts from 1984 to 1988 and the second period of birthfrom 1989 to 1993. The answers of each category are summed up for the two periods of birth and the two genders separately. Then the obtained total is multiplied by 100 and divided by x times 6, which is the number of participants in a cell. The obtained number is multiplied by 5, which is the number of years per period of birth.Once the percentages are calculated, the mean of the ten categories' percentages of correct answers is counted. The purpose behind this table is to revealthe difference between the performances of each gender foreach period of birth and for each neighbourhood.

Neighbourhood, period of birth and Gender			**Category and Mean Percentage**										
			1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**Total Mean**
NewCity	**1984-1988**	**M**	29%	40%	27%	36%	38%	8%	14%	20%	32%	30%	27%
		F	33%	45%	43%	43%	50%	27%	33%	41%	36%	52%	40%
	1989-1993	**M**	13%	23%	14%	22%	14%	4%	3%	15%	17%	22%	15%
		F	14%	26%	27%	21%	19%	12%	16%	26%	31%	40%	23%
OldCity	**1984-1988**	**M**	47%	39%	37%	30%	31%	18%	21%	36%	4.1%	49%	31%
		F	43%	49%	50%	46%	54%	31%	43%	40%	4.9%	56%	42%
	1989-1993	**M**	31%	33%	30%	32%	24%	13%	15%	28%	31%	24%	26%
		F	41%	40%	33%	39%	30%	25%	28%	39%	44%	36%	36%

Table 88: Mean and Percentage per Neighbourhood and Period of Birth

Table 88 displays the percentages of both periods of birth of the two neighbourhoods for the ten categories in the first questionnaire. The overall percentages, presented in the last column of table, confirmthe previous findings demonstrated in the figure and histograms. These percentages are then transformed into the following histogram to illustrate the results in visual and concrete evidence.

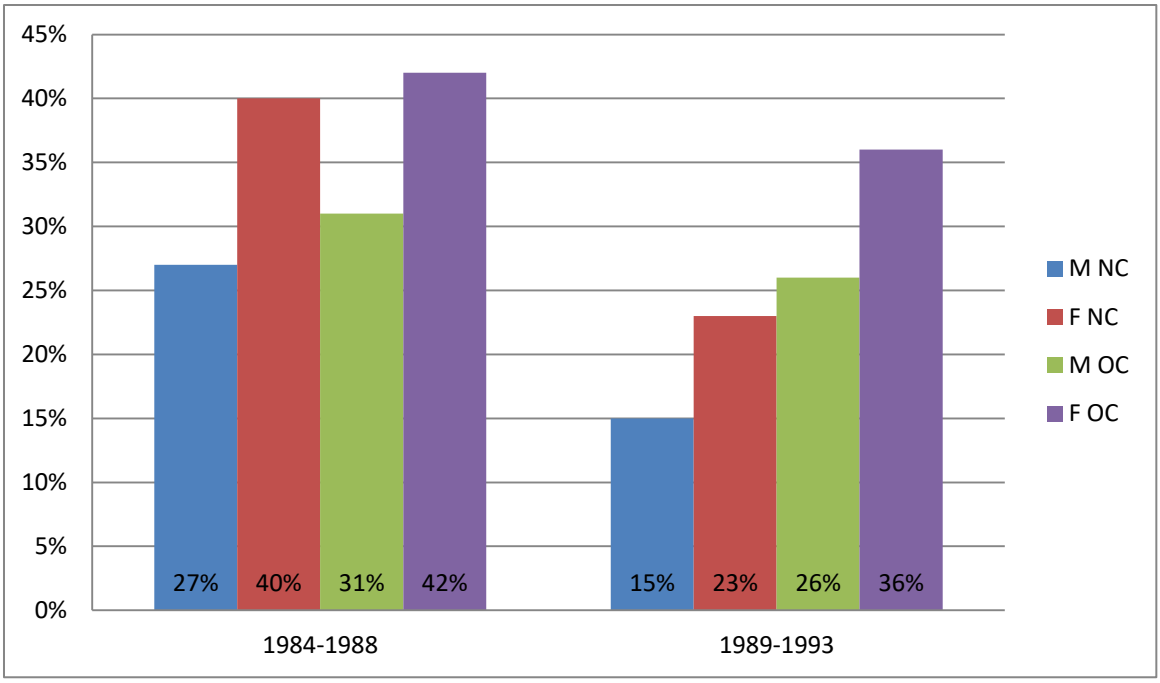


Figure 11: Difference between the Performances by Period of Birth and Gender

From Figure 11, three conclusions can be drawn. The first one is that participants from OC know more of the old generation words of CD than the ones of NC. Secondly, the female participants know more words than male participants in both parts of the city. Last but not least, participants born in the first period of birth recognize more words than the ones born in the secondone.

Conclusion

From the analysis of the first questionnaire, different conclusions can be drawnconcerning the identification, acquisition and use of the old generation's words.

The first conclusion bears on the identification of the terms included in the questionnaire. It is demonstrated that P1 participantshave a richer vocabulary than the P2 ones. Comparing both performances of both parts of the city, old participants, unrelatedly to the neighbourhood to which they belong, are still familiar with the old generation's words compared to the young ones. The figures and histograms show that moving forward in years, decreases identification of words. Comparing the performance of the two neighbourhoods, OC's participants, be theyfemales or males, perform better than those of NC. OC participants

are more familiar with the words than the ones of NC are, as the OC participants have higher percentages than the ones of NC in all the categories. Comparing the identification of the words on a gender base, the female speakers of CD are more conservative of their community's variety, compared to the male ones. Females are able, as the results show, to identify more words than males do.

Concerning the acquisition of terms, it can be concluded that the old generation's words' acquisition happens mainly at the family level. However, it is not restricted to home setting, participants learn the words at an older age outside the family context when the participants have other social contacts. The influence of other factors in the learning process of these words, for NC participants,is higher than for the one of OC. For the P2 participants, the other sources of acquisition are more prevalentin acquisition than those of P1.

Regarding the use of old words, the results allow concluding that even if 26.3% of the words are identified by NC participants and 36.4% by OC, the majority does not use these words and prefer using others. Moreover, the use of these words is not so frequent. The words are used on a usual or a rare basis. In addition, the usage of such terms is restricted to family setting, that is to say, the participants do not use these words in other settings and prefer using others.

Not all the population of Constantine is affected in the same degree with the lexical change happening in the variety. Not the two parts of the city are affected in the same manner. Participants from OC know more of the old generation's words of CD than the ones of NC. Secondly, the female participants know more words than the male participants in both parts of the city. Females are more conservative than males. Finally, the participants born in the first period of birth recognise more words than the ones born in the second period, which means that the participants born in the first period are closer to the old generation and still know and

use the old words than the ones born in the second period. The change is not affecting the P1 participants in the same way as it is affecting P2 ones.

Chapter 6: Analysis of the Second Questionnaire

Introduction

The second questionnaire, similar to the first one, is administrated in the two neighbourhoods of Constantine, NC and OC, to the same 120 participants (60 males and 60 females), born between 1984 and 1993. The present chapter is dedicated to the analysis and the interpretation ofthe findings of the second questionnaire. However, before tackling the findings a description of the tables and the histograms is provided. Then each category of words from the questionnaire is dealt with separately and the alternatives given by the participants are presented. For each category of words, the results of both NC and the OC participants are examined and justified. The chapter ends with an overall conclusion, where the dialects of the two generations are compared in order to understand how the dialect used to be and how it is in the present days to understand the directionof lexical change.

6.1 Tables and Histograms

The second questionnaire, unlike the first one, is not organised into categories; however, the answers are. Unlike the previous chapter, in which there are different types of tables, there is only one type, and the tentables have the same format and content. They are recapitulative ones; they only show the final results. The details are also displayed in moreinclusive tables in Appendix 4. The answers provided for each category are organised by the native language of words, gender and periods of birth. The tables are of two columns: The first one is the information column; it presents the neighbourhoods and the periods of birth. The second table is divided into three columns. One is for the male results, percentages of both parts of the city and both periods of birth. The second is for the female results of both the OC and NC of P1 and P2, and the last column is for the overall total. For both male and female results, the answers are gatheredinthe original language column. In most of the tables, the languages are Arabic and French. In others, there is a dedicated column that gathers the

answers that are similar to the old generation's ones; it is referred to as '='. In some other tables, the answers provided are not the same old words used by the previous generation, neither Arabic nor French; they are either from other origins or unknown source, i.e. the etymology of the word could not be found.

Under each category, two histograms are provided. The histograms are used to illustrate the results of the tables and demonstrate the lexical change occurringin CD. The first histogram is to show the percentage of the language origins of each category of the old words used by the old generation included in the first questionnaire. The words can have Arabic, French or other origins. These other origins can be Berber, Spanish, Italian, Jewish, Persian or Turkish. The other origins are referred to in the histograms as 'other.' The second histogram is for thealternatives provided by the new generation. Similar to the histograms of the old words, the new generation'shistogram shows the percentages of the Arabic and/or French alternatives. It alsodisplaysthe percentage of the words identical to the old generation's ones, regardless of their origins.They are referred to as 'OG words.' The new generation'shistogram includes two arrows that direct the reader's attention to the transformation of the dialect. They are also used to clarify the percentage of the words preserved to show theirsize.

6.2 Results and Interpretations

This section presents, in each table, commentaries and observations. For each category, the highest percentage is extracted and compared in terms of the two genders of the same period of birth. It is also compared to the results of the other period of birth and finally the other population from the other part of the city. Along with the highest percentage of the origin language of alternative, examplesand the use percentage of the substituents are provided. In addition to the percentage of the dominant language in use, the old generation's terms preservation is explained and their use is compared among each sampleof the

populations under study. The illustration of the results is followed by some interpretations and clarifications and reasons behind such findings are provided.

6.2.1 Houseand City's Lexical Fields

The first category, as explained in Chapter six, is related to house and city terminologies. The first 18 definitions in the questionnaire are devoted to this category. The informants provide different answers to the same definition in various languages. Table 89 below displays the results of the first category in the questionnaire, provided by both male and female participants from both periods of birth and both parts of the city.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, language, Overall Total and Percentage							
			Male			Female			T	%
			Ar.	Fr.	=	Ar.	Fr.	=		
New City	1984 - 1988	Total	70	69	7	70	73	4	293	54.3 %
		%	23.8%	23.5%	2.3%	23.8%	24.9%	1.3%		
	1989 - 1993	Total	72	62	0	80	81	1	296	54.8 %
		%	24.3%	20.9%	0%	27.0%	27.4%	0.3%		
Old City	1984 - 1988	Total	60	42	38	48	50	33	271	52.4 %
		%	22.4%	15.5%	13.4 %	17.7%	18.4%	12.1 %		
	1989 - 1993	Total	66	56	5	71	73	25	296	54.8 %
		%	22.3%	18.9%	1.7%	24.0%	24.7%	8.4%		
T		Total	268	229	50	269	277	63	1156	53.5 %
		%	23.18 %	19.81 %	4.33 %	23.27 %	23.96 %	5.45 %		

Table 89: House and City's Lexical Field Alternatives

In NC, on the one hand, 23.8% of P1 male informants answer in Arabic, and only 2.39% match the old generation's words. On the other hand, the majority of the female participants' give French variants to the definitions, and only 1.37% answers with the old generation's terms. The word /deṛb/ is still used by 15.8% of male and 5.3% of female participants. Concerning P2, 24.3% of the male informants attribute Arabic words to the

definitions and no participant mentions old words. 27.4% of the female participants from P2 use French words to define the concepts and only one from them uses an old word, which is/ḥenbel/(for more details see Tables 161 and 162 in Appendix4). From the results displayed in table 87, it can be said that NC male participants tend to use Arabic substituents to refer to the concepts of the second questionnaire and the female participants are more likely to use French signifiers. In addition, P1male participants use old words more than female participants do. The P2 participants do not use old generation's words, with the exception of one female participant whoknows and uses, as mentioned previously, the word /ḥenbel/. It could be inferred that for the first category, NC males'repertoire is Arabic influence; however, the females' one is French influenced.

The male OC participants from the first period of birth provide the majority of their answers in Arabic i.e. 21.2%. 13.4% of their answers are the same equivalents used by the old generation. The word /deṛb/ is referred to by males as /tṛiq/. The highest percentage of the answers provided by the female participants of P1 is in French; 18.4% of the answers are in French and 17.7% are in Arabic. Only 11.7% of the participants answer with old terms. 31.3% of females use the French word /ṛobini/ to refer to the faucet. The old word /maqṣoṛa/ is used by 19% of males and 38.1% of females.The male participants from P2 tend to use Arabic referents, as 22.3% of the answers are in Arabic. However, only 1.7% of the participants respond with old terms. The female participants from this period of birth, like their counterparts of the first period, provide the highest percentage (24.7%) of their answers in French. Only 8.4% of their answers correspond to the old generation's words. The old word /bzi:m/ is referred to by19.0% of males as /'ayyen/ and as /ṛobini/ by 42.9% of females. So, both P1 and P2 male participants tend to use words of Arabic origins to express the concepts displayed in the second questionnaire. However, the female ones from both periods use the French alternatives. Concerning the old terms used by the old generation, the male OC

participants from P1 percentage (13.4%) is higher than the female's one (12.1%). However, in the second period of birth the results are different; females use more old words than males do. The word /dehli:z/ is still used by both genders of both periods of birth. Hence, the OC male participants from the two periods use alternatives with Arabic origin, but females are more likely to use French words. Comparing the two periods, the first period participants use the old words of the dialect more than the participants from the second period. 13.4% of P1 male participants and 12.1% of P1 female participants use old words, compared to only 1.7% of males and 8.4% of females from P2. Details are displayed in Tables 163 and 164 in Appendix 4.

Comparing the results of the two parts of the city concerning the first category, the OC participants, be they males or females, are more conservative than NC ones. The OC informants use more old terms of CD in comparison to the informants of NC. This may be mainly because of the nature of the first category. The words included in this category are more likely to exist in OC environment,rather than in the one of NC. Regarding the other words used by the participants, the male participants tend to use Arabic alternatives; however, females use French ones. It can be concluded that, compared to the first category, the participants do not use many old terms used by the old generation; they use other words to refer to the same concepts. The male participants have a tendency to use Arabic equivalents; however, females use more French ones.

From the results displayed in Table 89, concerning the words included in the category of house and city's lexical field, it can be concluded that the new generation use these words meagrely and they tend to use other alternatives rather than the old words once used by the old generation. Only 4.33% of the male participants use the old words and 5.45% ofthe female ones. The new generation have two different behaviours; 23.18% of the males tend to use Arabic equivalents and 23.96% of the females use French alternatives.

CD is changing indifferent directions. The change can be inferred from the origin of words used by the new generation. Comparing the origins of words included in the first questionnaire used by the old generation and the origin of words used as alternatives by the new generation for each category involved in the questionnaire, the directions of change are implied. The histograms show the percentage of each language incorporated in the first category of the questionnaire. The first histogram is devoted to the old generation's words, and the second one is for the alternatives used by the young generation.

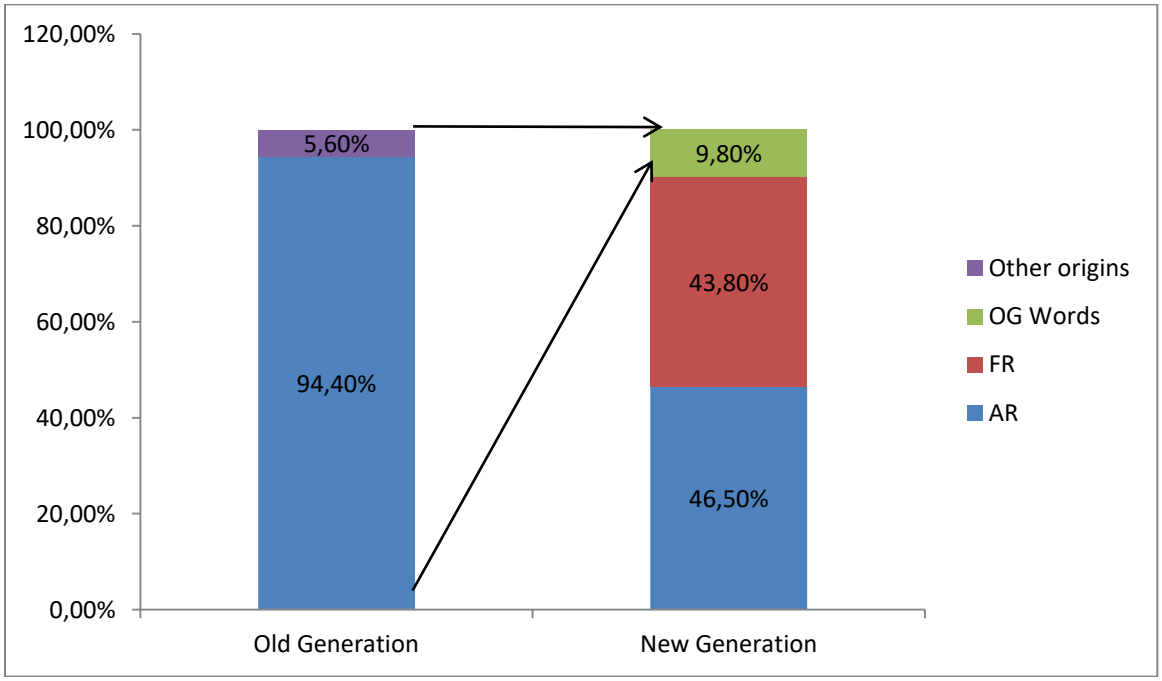


Figure 12: House and City's Lexical Field Origins

Comparing the results indicated in the two histograms, the change that the dialect has undergone is demonstrated. For the old generation, the house and city lexical field category includes words from two main origins. 94.4% of the words have an Arabic origin and only 5.6% have other origins, Berber in this case. However, the new generation uses words from different origins. 46.5% of the words are Arabic, 43.8% are French and only 9.80% of the words are the same ones used formerly by the old generation. The new generation uses other words to express the same concepts included in this category. The percentage of the words still used by the young generation, which were once used by the old generation, is about 10%.

In addition, these alternatives are either from Arabic or French. Moreover, the percentage of the presence of Arabic in the dialect decreases for the young generation; it is less than 50%. French is imposing itself and is present in this category by more than 40%. Hence, it can be concluded that, lexical change is affecting this category of words. Only 10% of the old words are preserved, and the majority of words are replaced by others either from the Arabic or the French languages.

6.2.2 Vessels and Utensils Lexical Fields

The second category, as explained in the previous chapters, contains words related to vessels and utensils. The definitions from 19 to 37 in the second questionnaire are devoted to this category. The informants provide different answers to the same definition in various languages. Table 90 displays the results of the answers related to this category.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, Language, Overall Total and Percentage									
			Male				Female				T	%
			AR.	Fr.	=	Other	AR.	Fr.	=	Other		
New City	1984-1988	Total	31	26	67	3	43	42	64	0	276	48.4 %
		%	11.2 %	9.4%	24.3 %	1.1%	15.6 %	15.2 %	23.2 %	0		
	1989-1993	Total	63	24	30	3	60	43	48	7	278	48.8 %
		%	22.7 %	8.6%	10.8 %	1.1%	21.6 %	15.5 %	17. 3%	2.5%		
Old City	1984-1988	Total	39	27	52	2	48	36	84	1	289	50.7 %
		%	13.5 %	9.3%	18.0 %	0.7%	16.6 %	12.5 %	29.1 %	0.3%		
	1989-1993	Total	56	27	24	0	66	44	46	0	263	46.1 %
		%	21.3 %	10.3 %	9.1%	0	25.1 %	16.7 %	17.5 %	0		
T			189	104	173	8	217	165	242	8	1106	48.5 %
			17.1 %	9.4%	15.6 %	0.7%	19.6 %	14.9 %	21.9 %	0.7%		

Table 90: Vessel and UtensilCategory Alternatives

In NC, on the one hand, 24.3% of P1 male informants' answers are similar to theold generation's words. Themajority of the female participants' answers (23.2%) belong to the old generation's terms. /ʃekwa/ and /meḥbes/are much more used by both genders. Concerning P2 ones, 22.7% of the male informants attribute Arabic words to the definitions and only10.8% of the answers are old terms. 21.6% of the female participants from P2 use

Arabic words to refer to the defined concepts, and only 17.3% use the old words. Terms such as /ʃekwa/, /mətsṛed/ and /meḥbes/ are the highly used words by the P2 participants of NC (for more details see Tables 165 and 166 in Appendix 4). From the results displayed in table 90, it can be said that the P1male and female participants from NC stick to the use old terms to refer to the concepts defined in the second questionnaire. Both the P2 participants are more likely to use Arabic alternatives. In addition, the P1male participants use the old words more than female participants do as of the influence of the Arabic and the French languages is higher. However, P2 female participants use more old words than males do. It could be inferred that, for the vessel and utensils category, NC the P1 participants use old words to refer to the words included in this category; however, the P2 ones' repertoire tends more towards Arabic equivalents.

Like those of NC, the majority of the answers of the OC male participants from P1 (18%) are similar to the old words used by the old generation. The male participants' most used word to refer to an animal leather bag for cooling or storing milk or water is the word /ʃekwa/. The highest percentage of the answers providedby female participants of P1(29.1%)are old terms. 50% of the participants answer with the word /mʏelfa/ to the definition -A sided covered bottle-. The male participants from P2 tend to use Arabic referents to the definitions provided (21.3%). However, only 9.1% respond with old terms. The female participants from this period of birth, like their counterparts, provide the highest percentage (25.1%) in Arabic, and only 17.5% of their answers correspond to the old generation's words. Thus, both male and female participants of P1 use old terms to express the concepts displayed in the second questionnaire; P2 participants use more Arabic alternatives. Concerning the old terms used by the old generation, the percentage of the female OC participants from both periods is higher than the males' one. So, the OC male and female participants from P1 use more of the old words than any other alternative from other

languages. However, P2 participants (females or males) are more likely to use Arabic words as equivalents to old terms. Details are demonstrated in Tables 167 and 168 in Appendix 4.

Comparing the results of two parts of the city concerning the second category, P1 participants, whether male or female, of both NC and OC are more conservative than P2 ones. P1 informants use more old terms of CD in comparison to the informants of P2. This may be mainly because the words included in this category have undergone some changes and some others no longer belong to the P2 participants' environment like the word /tsaq'i:da/. Regarding the other words used by the participants, both male and female participants tend to use more Arabic alternatives. In addition, in respect to the second category, the participants include some other origins except Arabic and French. For example, the participants use the Turkish word /ṭabuna/ to refer to a traditional stove and the English word /vaniʃ/ to refer to crystal soap.

From the results presented in the table above, concerning the words included in this category, it can be concluded that the new generation usesold words considerably. However, the influence of the other origins of words as alternatives cannot be denied. 17.1% of the male participants use Arabic alternatives, and 15.6% use the old words. The female participants use more old terms than males do, as 21.9% of the answers correspond to the old generation's words. It can be said that, concerning this category,the female speakers of CD are more conservative than males. This can be because of the theme of the category, as Constantine women, like all Algerian women, are more concerned with household chores, vessels and utensils than menare.

CD is evolving in different ways. The change can be inferred from the origins of words used by the new generation. Comparing the origins of words included in the questionnaire and the origins of words used as alternatives by the new generation, the directions of change is implied. The histograms below show the percentage of each language

incorporated in the second category of the questionnaire. The first histogram is devoted to the old generation's words and the second one is for the alternatives used by the young generation.

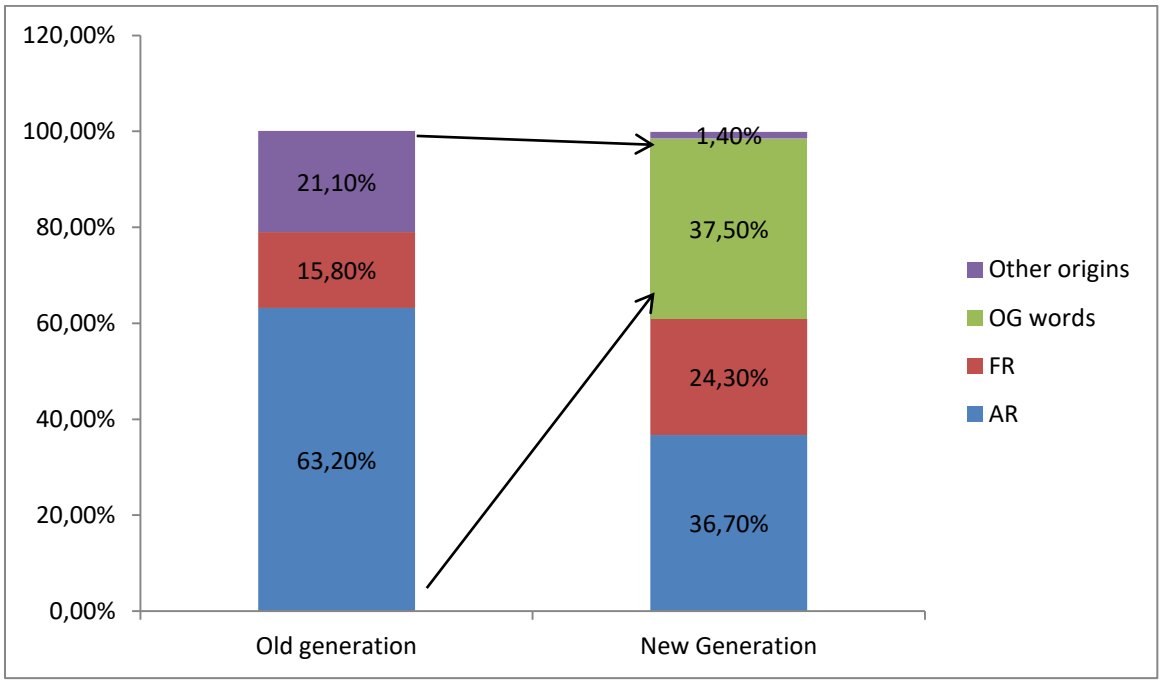


Figure 13:Vessels and Utensils Category Origins

Comparing the results indicated in the two histograms, the change that the dialect has undergone is demonstrated. The vessel and utensil category includes words from different origins. The old generation words of this category are Arabic, French, Greek, Berber and Turkish. The majority (63.2%) of the words have an Arabic origin, 15.8% are of a French origin and 21.1% are from other origins, Turkish, Berber and Greek. The new generation uses other words and keeps using only 37.5% of the old generation words. The rest of the percentage is Arabic (36.7%), French (24.3%) and other origins (1.4%) such as, as pointed before, Turkish or English. The percentage of the words still used by the young generation, which were once used by the old generation concerning this category, is significantand is firstly ranked. Moreover, the presence of the Arabic language in the dialect decreases for the young generation; it goes from 63.2% to only 36.7%. However, the French influence increases; it rises from 15.8% to 24.3%.So, it can be concluded that the change is affecting

this category of words. Even though 37.5% of the old words are preserved, the majority of the words is being replaced by others equivalents either from Arabic, French or other languages such as English.

6.2.3 Gastronomy

The table below displays the results of the third category. As explained in the previous chapter, it contains words related to the Constantine cuisine and gastronomy. The definitions from 40 to 52 in the second questionnaire are devoted to this category. The informants provide different answers to the same definition in different codes. Table 91 summarises the participants' answers.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, language, Overall Total and Percentage								t	%
			Male				Female					
			Ar.	Fr.	=	Other	Ar.	Fr.	=	Other		
New City	1984-1988	Total	24	1	35	1	33	16	64	9	183	40.7%
		%	13.1%	0.5%	19.1%	0.5%	18.0%	8.7%	35.0%	4.9%		
	1989-1993	Total	35	8	19	5	44	21	38	8	178	39.6%
		%	19.7%	4.5%	10.7%	2.8%	24.7%	11.8%	21.3%	4.5%		
Old City	1984-1988	Total	29	8	57	5	46	12	60	5	222	49.3%
		%	13.1%	3.6%	25.7%	2.3%	20.7%	5.4%	27.0%	2.3%		
	1989-1993	Total	36	9	26	6	49	12	32	4	174	38.7%
		%	20.7%	5.2%	14.9%	3.4%	28.2%	6.9%	18.4%	2.3%		
T			124	26	137	17	172	61	194	26	757	42.06%
			16.4%	3.4%	18.1%	2.2%	22.7%	8.1%	25.6%	3.4%		

Table 91: Gastronomy Alternatives

In NC, on the one hand, 19.1% of P1 male informants' answers are similar to theold generation words. The female participants' majorityof the answers (35%) are old generation's terms; /ḥənnu:na/ and /ʃəṛʃem/are much more used words for both genders. Concerning the P2 participants, 19.7% of the male informants attribute Arabic words to the definitions and only10.7% of the answers are old terms. 24.7% of the female participants from P2 use Arabic words to refer to the defined concepts, and only 21.3% of the answers are old words. The word /ləmfeṛmsa/ is referred to by 31.6% of the males and 21.1% of females by the Arabic word /tsṛi:da/. In comparison to the other terms, the term /ʃəṛʃem/ is the mostused one bythe P2 participants of NC (for more details see Tables 169 and 170 and Appendix 4). From the

results displayed in the table, it can be said that the P1 male and female participants from NC stick to the use of old terms to refer to the concepts defined in the second questionnaire. Both P2 participants are more likely to use Arabic alternatives. In addition, it is noticed that the P1female participants from both periods of birth use the old words more than the male ones do. It could be inferred that for the gastronomy category in NC, the P1 participants use old words to refer to the definitions included in this category; however, The P2 ones' repertoire tends towards Arabic equivalents.

The majority of the answers of the OC male participants from the first period of birth (25.7%) are similar to the old words used by the old generation. The male participants' most used words to refer to the traditional compressed pasta dish is with the word /gṛi:tsliyya/. The highest percentage of the answers provided by the female participants of P1 (27%) are old terms. 60% of the participants answer with the word /ʃərʃem/ to the definition -boiled wheat-. The male participants from P2 tend to use Arabic referents to the definition provided, as 20.7% of the answers are in Arabic. However, 14.9% responds with the old terms. The female participants from this period of birth like their counterparts provide the highest percentage of their answers in Arabic (28.2%). Only 18.4% of their answers correspond to the old generation's words. 15.8% of the malesand 21.1% of the females answer with the Arabic word /qaddi:d/ to the definition of cured and candied meat. Hence, both the male and female participants of P1 use old words to express the concepts displayed in the second questionnaire, whereas P2 participants use more Arabic alternatives. Concerning the old terms used by the old generation, the percentage of the OC female participants from both periods is higher than the males' one. Thus, the OC male and female participants from P1 use more of the old words than any other alternatives from other languages. However, P2 participants, be it females or males, are more likely to use Arabic words as equivalents rather than old terms. Other examples of alternatives are in Appendix 4 Tables 171 and 172.

Comparing the results of two parts of the city, concerning the third category, male or female, P1 participants, of both NC and OC, are more conservative than the P2 ones. P1 informants use more old terms of CD in comparison to the informants of P2. This may be mainly because the P2 participantsno longer use such terms. The words included in this category have undergone some changes and some others are no longer part of their environment, like it is the case of the words /ḥdəʤ/ or /qəṛʃbi:l/. Regarding the other words used by the participants, both the male and female participants tend to use more Arabic alternatives. It addition, in respect to this category of terms, the participants use some words from other origins exceptArabic and French. For definition n°49: An occasional cake made of roasted semolina and honey in a form of quenelle,both gendersuse the word /ṭamina/. The word /$t_s$lit$_s$li/ is used to refer to laces formed pasta by compressing and wrappingdough between fingers. The two words' etymology could not be identified by the researcher.

From Table 91, it can be concluded that the new generation uses significantly the old words. Nevertheless, the influence of the other words as alternatives cannot be denied. 18.1% of the male participants use the old words and 16.4% use the Arabic alternatives. The female participants use more of the old terms than males do, as 25.6% of the answers correspond to the old generation words, followed by 22.7% of Arabic equivalents. The influence of the French language is not of great significance in this category of words. The presence of French words is 3.4% for males and 8.1% for females. This minor presence may be because Frenchis not prevalent in the old words. The following histogram explains the origins of words in this category. It can be said that concerning this category, the female speakers of CD are more conservative than males; because of the theme of the category. Constantine women, like all Algerian women, are more concerned with culinary and gastronomy than men are.

CD is changing indifferent directions. The change can be inferred from the origins of words used by the new generation. Comparing the origins of words included in the

questionnaire and the origin of words used as alternatives by the new generation for this category,the direction of change is implied. The histograms below show the percentage of each language incorporated in this category of words. The first histogram is devoted to the old generation words and the second one is for the alternatives used by the young generation.

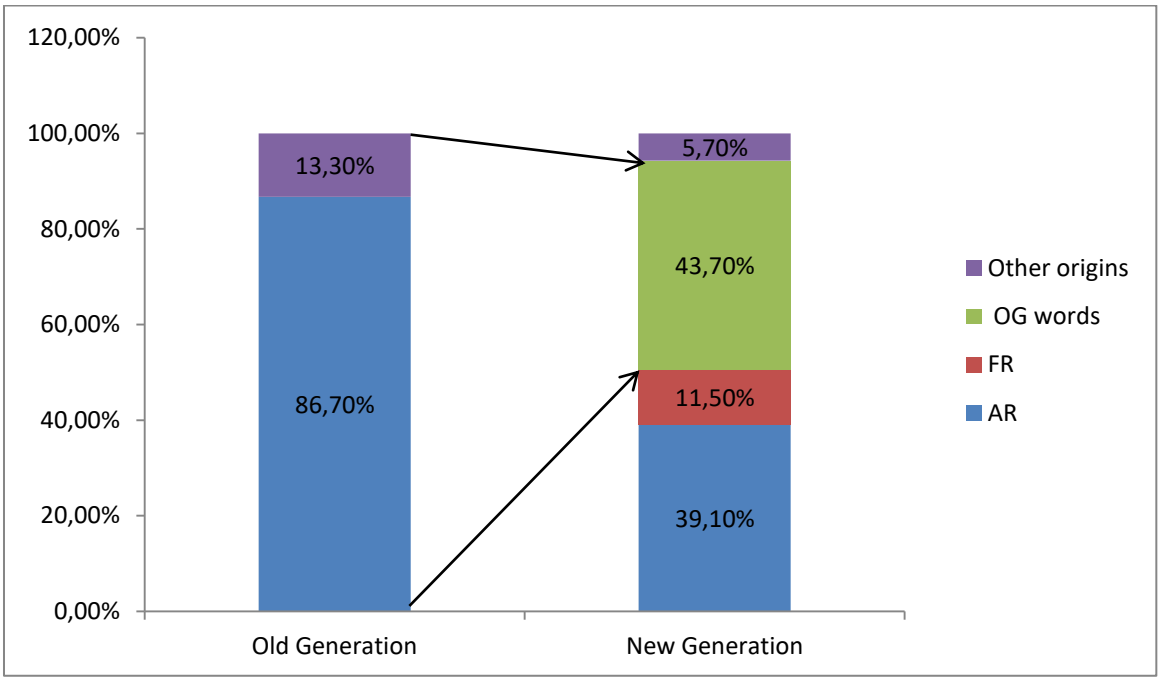


Figure 14:Gastronomy Category Origins

Comparing the results indicated in the two histograms, the change that the dialect has undergone is shown. The gastronomy category includes words from different origins. On the one hand, most of the old generation words of this category have an Arabic origin (86.7%). Only 13.3% are Turkish /bəṛdqi:s/ and Jewish /qəɾʃbi:l/. The new generation, on the other hand, keeps using 43.7% of the old generation words. The rest of the percentage is divided between Arabic with 39.1%, French 11.5% and 5.7% from other sources which, as pointed before,are unidentified ones. The percentage of the words still used by the young generation, which were once used by the old generation concerning this category, is considerable and it is firstly ranked. Moreover, the percentage of the Arabic language presence in the dialect decreased for the young generation; it goes from 86.7% to only 39.1%. However, the French language is a new part of the dialect concerning this category of words. It is completely absent

in the old generation speech and it is present in the new generation one by 11.5%. Hence, the lexical change is affecting this category of words. Even though 43.7% of the old words are preserved, the majority of the words are being replaced by others equivalents either from Arabic, French or other languages.

6.2.4 Measures

The following table displays the results of category number four which contains words related to measuring units. The definitions from 53 to 59 in the second questionnaire are devoted to these terms. The informants provide different answers to the same definition in different languages. Table 92 summarises the results of the participants' answers.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, language, Overall Total and Percentage							
			Male			Female			T	%
			Ar.	Fr.	=	Ar.	Fr.	=		
New City	1984-1988	Total	28	2	4	28	2	4	68	32.4%
		%	41.2%	2.9%	5.9%	41.2%	2.9%	5.9%		
	1989-1993	Total	25	3	0	29	6	1	64	30.5%
		%	39.1%	4.7%	0	45.3%	9.4%	1.6%		
Old City	1984-1988	Total	18	10	5	29	5	14	81	38.6%
		%	22.2%	12.3%	6.2%	35.8%	6.2%	17.3%		
	1989-1993	Total	24	13	1	28	7	2	75	35.7%
		%	32.0%	17.3%	1.3%	37.3%	9.3%	2.7%		
T			95	28	10	114	20	21	288	34.30%
			33.0%	9.7%	3.5%	39.6%	6.9%	7.3%		

Table 92: MeasureCategory Alternatives

In NC, on theonehand, 41.2% of the P1 male informants' answers are Arabic alternatives. Thefemale participants' majority of the answers (41.2%) are Arabic equivalents as well. /kumʃa/ is highly used by both genderto refer to mass or a pile of things. Only 5.9% from both males and females are using the old words. The word /dra'/ is still used by 4.8% of both females and males. Concerning P2 participants, 39.1% of the male informants attribute Arabic words to the definitions and no one uses the old terms. 45.3% of the female participants from P2 use Arabic words to refer to the defined concepts and only 1.6% uses the old words. The term /noṣ/ is the mostused by the P2 participants of NC to denote 50 cm. The

only old word still used by P2 participants is the word /kuds/, which is exclusively used by female ones. From the results displayed in the table, it can be said that both P1 and P2 male and female participants from NC switch to use Arabic substitutes to refer to the concepts defined in the second questionnaire. In addition, it is noticed that the female participants from both periods of birth use the old words more than the male ones do. It could be inferred that for the measuring units' category, the NC participants' repertoire tends more towards Arabic equivalents (For more details see Tables 173 and 174 Appendix 4)

The OC participants from the first period of birth provide the majority of their answers (22.5%) in Arabic alternatives. The male participants most used word to refer to a pile of things is the word /majmu'a/. The highest percentage of the answers provided by the female participants of P1 (35.8%) are Arabic terms. 39.3% of the participants answer with the word /noṣ/ to 500 g. Only 6.2% the males and 17.3% of the females answer with old terms. The word /kuds/ is still used by 15% of males and 20% of females.The male participants from P2 tend to use Arabic referents to the definitions provided, as 32% of the answers are in Arabic. However, only 1.3% responds with the old terms. The female participants from this period of birth like their counterparts provide the highest percentage of their answers (37.3%) in Arabic. Only 12.7% of their answers correspond to the old generation's words. The word /kuds/ is also used by the P2 participants; 5.6% of both males and females still use this term. So, the OC male and female participants from both periods use alternative from the Arabic language. Both genders from the two periods of birth use Arabic words to express the concepts displayed in the second questionnaire. Concerning the old terms used by the old generation, the percentage of the OC female participants from both periods is higher than the males' one. Additionally, French is of low interference concerning this category of words (for more details see tables 175 and 176, Appendix 4).

The participants from both periods of birth and both parts of the city mainly use Arabic alternatives to refer to these measuring units. The notions are referred to mainly with MSA words, because the participants are first acquainted to these concepts when they are atschool. Regarding the old words used by the participants, both the male and female participants use them meagrely. It addition, both parts of the city utilise more Arabic alternatives than French ones. As it is stated above, the French language is of low interference in the two parts of the city.

From the results presented in Table 92, it can be concluded that the new generation use significantly Arabic alternatives to refer to the words of this category. 33% of the males and 39.6% of the females use Arabic equivalents.The female participants use more of the old terms than males do as 7.3% of the female answers correspond to the old generation's words, but only 3.5% ofthe males do. The influence of the French language is not of great significance in this category of words; 9.7% of the males and 6.9% of females use the French alternatives. It can be said that, concerning this category, the speakers of CD tend more towards the use Arabic alternatives. This can be because the concepts of measuring units are first dealt with atschool in MSA. Consequently, the concepts are more likely to be referred to with Arabic alternatives than with any other languages.

The lexical change affecting CD can be implied by comparing the origins of words included in the first questionnaire and the origin of words used as alternatives by the new generation for this category of words. The histograms show the percentages of each language incorporated in the second category of the questionnaire. The first histogram is devoted to the old generation's words and the second one is for the alternatives used by the young generation.

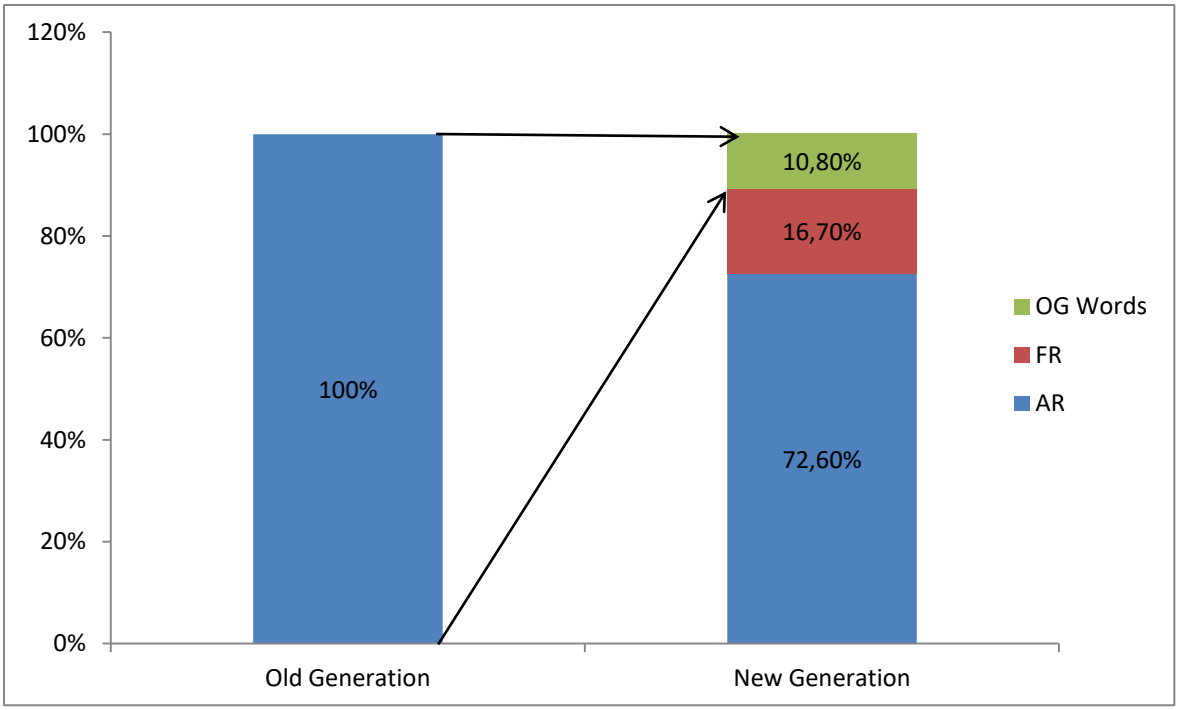


Figure 15: Measure Category Origins

Comparing the results indicated in the two histograms, the change that the dialect has undergone is demonstrated. The category includes words from different origins. On the one hand, the old generation words of this category are integrally of an Arabic origin. The new generation, on the other hand, keeps using only 10.8% of the old generation words. The rest of the percentage is divided between other alternatives: 72.6% of Arabic and 16.8% of French. Moreover, the percentage of the Arabic language presence in the dialect decreases for the young generation; it goes from 100% to only 72.6%. However, the French language is a novelpart of the dialect, concerning this category of words. It is completely absent in the old generation's speech and it is present in the new generation one by 16.7%. So, lexical change is affecting this category of words. Only 10.8% of the old words are preserved, the majority of the words are being replaced by other equivalents mainly from Arabic and French.

6.2.5 Figures and Mythical Legends

Table 93 displays the results of the fifth categoryrelated to the measuring units. The definitions from 60 to 66 in the second questionnaire are devoted to the figures and mythical

legends in the city of Constantine. The informants provide different answers to the same definition in different languages. The Table 93 summarises the participants' answers.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, language, Overall Total and Percentage							
			Male			Female			T	%
			Ar.	Fr.	=	Ar.	Fr.	=		
New City	1984-1988	Total	10	6	18	14	5	26	79	38%
		%	13%	8%	23%	18%	6%	33%		
	1989-1993	Total	4	5	10	4	9	10	42	20.0%
		%	9.5%	11.9%	23.8%	9.5%	21.4%	23.8%		
Old City	1984-1988	Total	8	3	21	13	5	33	83	39.5%
		%	9.6%	3.6%	25.3%	15.7%	6.0%	39.8%		
	1989-1993	Total	14	6	15	14	4	17	70	33.3%
		%	20.0%	8.6%	21.4%	20.0%	5.7%	24.3%		
T			36	20	64	45	23	86	274	32.6%
			13.1%	7.3%	23.4%	16.4%	8.4%	31.4%		

Table 93: Figure and Mythical Legend Category Alternatives

In NC, 23% of P1 male informants' answers correspond to the old generation words. The female participants' majorityof the answers (33 %) are words used by the old generation; /dəllala/ is highly used by both genders to refer to merchants. Concerning P2, 23.8% from both male and female participants use old words to the definitions in the second questionnaire. From old words, the term /dəllala/ is the mostlyused term by P2 participants of NC. From the results displayed in the table, it can be said that both P1 and P2 male and female participants from NC still use old words to refer to the concepts defined in the second questionnaire related to this category. In addition, it is noticed that the female participants from the first period of birth use the old words more than the male ones do. Concerning the second period, both genders equally use the old words by 23.8%. It could be concluded that for the figures and mythical legends category, the NC participants' repertoire tend more towards old words than any other equivalents, and the French language is of low influence; more details are in Table 177 and 178 in Appendix4.

Like those of the NC, the OC participants from both periods of birth and both genders provide the majority of their answers using old words. 25.3% of the male and 39.8% of the female participants from P1 use old words. 35.3% of the males and 41.2% of the females use

the word /səṛnaˈfa/ to refer to a vehicle for straying dogs and children for detention. 23.4% of the answers of the male participants from P2 tend to use the same terms used by the old generation. The highest percentage of the answers (31.4%) of the female participants from this period of birth, like their counterparts, corresponds to the old ones. Hence, both the male and the female participants from the two periods of birth use old words to express the concepts displayed in the second questionnaire. The prominent old word still used by the young generation is the word/dəllala/. In addition, the OC female participants from both periods use more of old terms than the males do. It can be concluded that the OC male and female participants from both periods use old terms to refer to the concepts in this category. French is of meagre use concerning this category of words; detailed Tables 179 and 180 are provided in Appendix 4.

Comparing the results of two parts of the city concerning the figures and mythical legends category, different conclusions can be drawn. Even though, the participants from both periods of birth and both parts of the city mainly use old generation words to refer to the definitions, theOC participants use more old terms than the participants of NC. In addition, in both parts of the city, the P1 informants utilise the old generation words more than the P2 ones, the females use them more than the males, and the French language is of low interference.

From the results presented in Table 93, it can be concluded that the new generation uses more old words to refer to the definition of this category than any other alternatives.The female participants use more of the old terms than males do, as 31.4% of the answers correspond to the old generation's words, but only 23.4% from the males' part. The influence of the French language is not of great significance in this category of words. 7.3% of the male participants and 8.4% of females use French alternatives. It can be said that, concerning this category, speakers of CD tend more towards using old words because the concepts of this

category are folkloric and are part of the old generation repertoire. Consequently, the concepts themselves are old and should be referred to by old words the way old generation denoted them.

The lexical change affecting CD can be impliedby comparing the origins of words included in the first questionnaire and the origins of words used as alternatives by the new generation for this category of words. The histograms below show the percentage of each language incorporated in the fifth category of the questionnaire. The first histogram is devoted to the old generation words and the second one is for the alternatives used by the young generation.

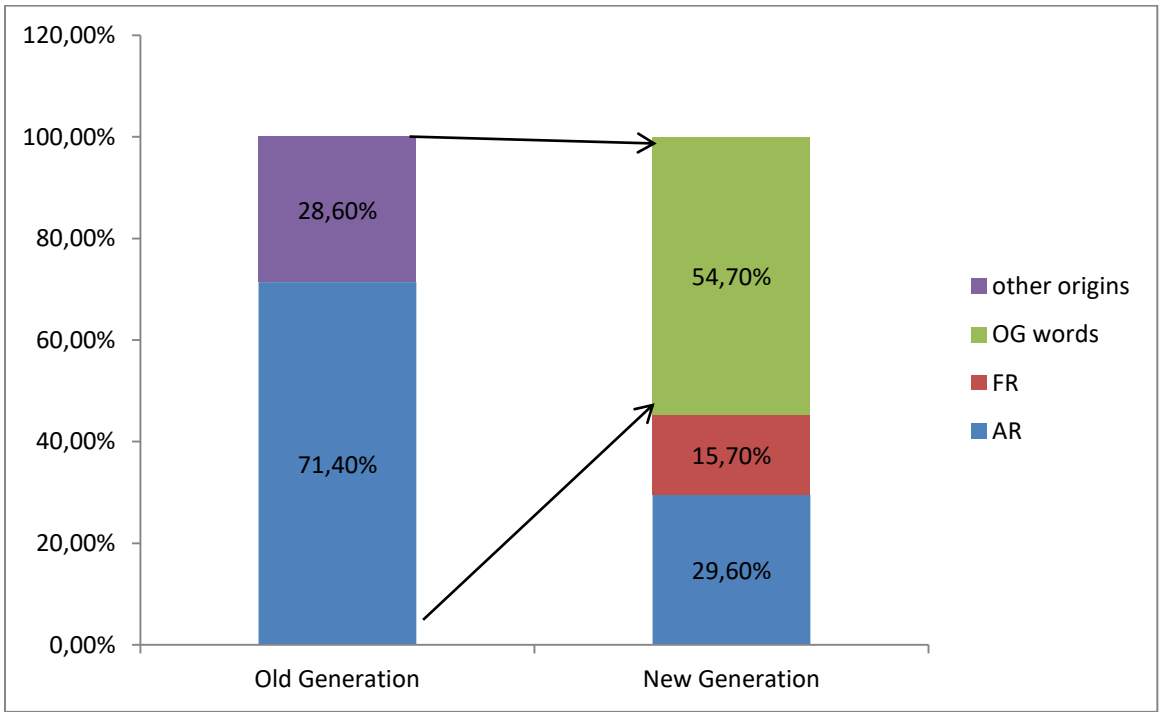


Figure 16: Figure and Mythical Category Origins

Comparing the results indicated in the two histograms, the change that the dialect has undergone is demonstrated. The figures and mythical legends category includes words from various origins. On the one hand, the old generation words of this category are mainly of an Arabic origin, and only 28.6% are from other origins, mainly Berber such as /buˠəndʒa/ and /səṛnaˈfa/. The new generation, on the other hand, keeps using 54.7% of the old generation words. The rest of the percentage is divided between other alternatives; 29.6% of Arabic and

15.7% of French. Moreover, the percentage of the Arabic language presence in the dialect decreases for the young generation; it goes from 71.4% to less than 30%. The French language is a fresh part of the dialect concerning this category of words. It is completely absent in the old generation speech and it is present in the new generation one by 15.7%. So, the lexical change is affecting this category of words. 54.7% of the old words are preserved; the other half of the words are being replaced by others equivalents, mainly Arabic and French.

6.2.6 Hammam Lexical Field

The following table displays the results of category number six which contains words pertaining to Hammam lexical field. The definitions from 67 to 73 in the second questionnaire are devoted to the personnel and tools related to Turkish traditional bathing in the city of Constantine. The informants provide different answers to the same definition in different languages. Table 94 summarises the participants' answers.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, language, Overall Total and Percentage							
			Male			Female			T	%
			Ar.	Fr.	=	Ar.	Fr.	=		
New City	1984-1988	Total	6	5	4	5	12	11	43	20.4%
		%	13.9%	11.6%	9.3%	11.6%	27.9%	25.5%		
	1989-1993	Total	15	8	0	15	17	9	64	30.5%
		%	23.4%	12.5%	0	23.4%	26.6%	14.1%		
Old City	1984-1988	Total	14	8	9	18	19	11	79	37.6%
		%	17.7%	10.1%	11.3%	22.7%	24.0%	13.9%		
	1989-1993	Total	14	7	1	14	15	12	63	30%
		%	22.2%	11.1%	1.5%	22.2%	23.8%	19.0%		
T			49	28	14	52	63	43	248	29.4%
			19.7%	11.2%	5.6%	20.9%	25.4%	17.3%		

Table 94: Hammam Lexical Field Alternatives

In NC, on theone hand, 13.9% of the P1 male informants' answers are Arabic words. However, the majority of the female participants' answers (27.9%) are French equivalents.35.29% of the answers provided by males to the definition of theperson in Hammam assistingpeople during their bath are with the Arabic word /kiyyasa/. 62.50% is the percentage of the French answers to the definition of kohl for eyebrow adjusting and for a

wooden box for money or jewellery given by females. For the first definition the participants answer /tatu:/ and for the second one /kofṛ/. Old words are more used by the female than the male participants. The word /ṭəyyaba/ is used by 29.41% of P1 female participants and by 23.53% of the male ones; for the latter, the word /kiyyasa/ is also highly used instead of the old term. Concerning the P2 participants, 23.4% of the males use Arabic substituents to answer the definitions. The female participants' majority (26.6%) use French words to define the concepts in the second questionnaire. The females highly used alternative is the word /tatu:/ used by 50.0% of P2 female participants.The male participants do not use old terms to define the concepts of this category. However, the female ones preserve some, such as /ṭəyyaba/ and /xəlwa/. From the results displayed in the table, it can be said that the NC male participants of both P1 and P2 use Arabic words to refer to the concepts defined in the second questionnaire related to this category. The female participants from the two periods of birth have another attitude as they attribute more French equivalents than Arabic ones. In addition, it is noticed that the female participants use the old words more than the malesdo. It can be concluded that for the Hammam category of words, the NC male participants' repertoire tends more towards Arabic words and the females' one towards French terms (for more details see Tables 181 and 182 in Appendix 4).

Like those of NC, the OC male participants from the first period of birth provide the majority of their answers in Arabic (17.7%). 24% of the female participants from P1 use more French terms. The word /kiyyasa/ is highly used by both genders of this period of birth. The eyebrow kohl is defined as /kḥol/ by 18.2% of the males and as /tatu:/ by 54.5% ofthe females. 11.3% of the male participants and 13.9% of the female ones answer with old words. The word /ṭəyyaba/ is the most preserved term for both genders in this category of words. Like the P1 participants, the P2 ones use Arabic alternatives (22.2%), and 23.8% of the female answers are French terms. The P2 participants do not use of old words significantly.

The male informants use 1.5% of the old generation words and the female ones use 19%of them. Thus, both the male participants from the two periods of birth use Arabic equivalents; however, the female ones use French alternatives. In addition, concerning this category of words, the OC female participants are more conservativethan the male ones (for more details, see Tables 183 and 184, Appendix 4).

The male participants from both periods of birth and both parts of the city mainly use Arabic words to refer to the definitions in the Hammam lexical field category. However, the female participants use rather French alternatives. The female participants from both neighbourhoods and both periods use more old terms than male ones.

It can be concluded that the new generation use other words to refer to the definition of this category. 19.7% of the male informants use Arabic alternatives and 25.4% of the female ones answer withFrench equivalents. The female participants use more of the old terms than the males do. 17.3% of the females' answers correspond to the old generation stock, but only 5.6 % from the males'do. It can be said that, concerning this category, the male speakers of CD tend more towards using Arabic words and females towards using French ones. The fact that the female participants use more old words than male ones is mainly because the Hammam ritual is more part of females' routine than of males. In OC, even Hammams are old; they are still part of the inhabitants' habitual activities. So, the OC participants are more acquainted to the Hammam and its lexical field than the ones of NC. Moreover, the female participants tend more towards using French alternatives than any other language, because with the passage of time the tools used for bathing have evolved and the terms used to define the concepts have changed. Thus, attributing French words to the definition is more a matter of evolution and coping with development. The male participants, however, use basic words that are already part of CD and can be used to define other concepts not only specifically Hammam's ones. Like the word /qəṛṭella/ is used to describe any type of

basket, bread basket, fruits basket and others, the word /sappa/ is specific and limited to the Hammam basket.

The lexical change affecting CD can be inferred by comparing the origins of words included in the first questionnaire and the origin of words used as alternatives by the new generation for this category of words. The histograms below show the percentage of each language incorporated in this category of terms in the questionnaires. The first histogram is devoted to the old generation words and the second one is for the alternatives used by the young generation.

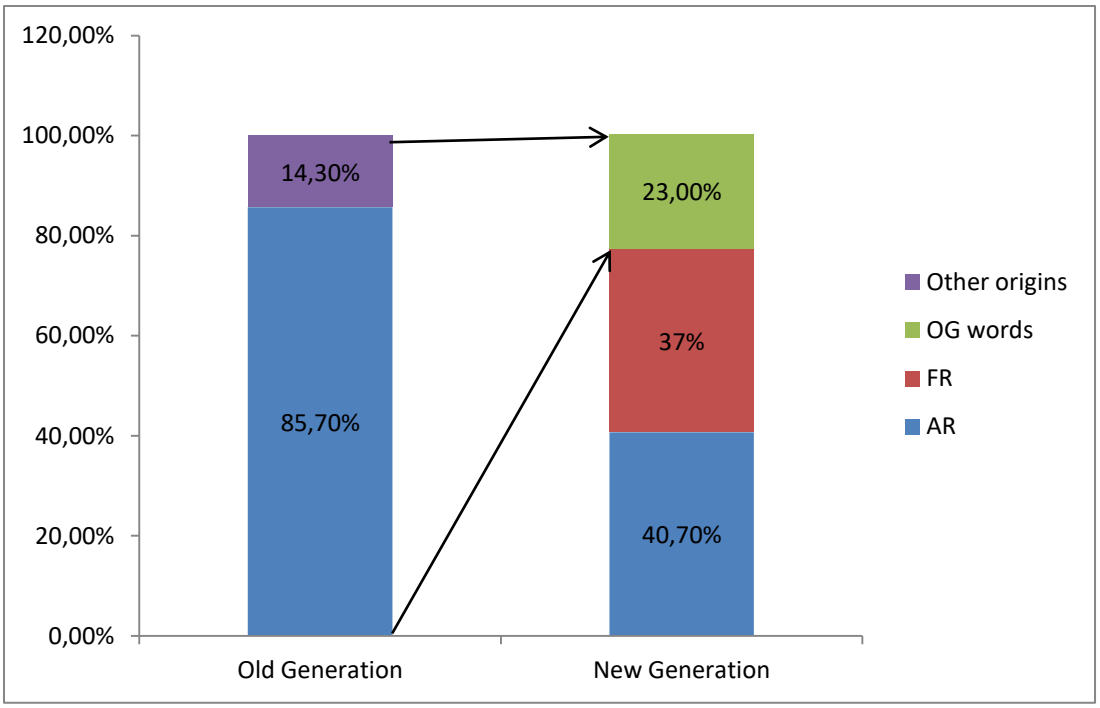


Figure 17: Hammam Category Origins

Comparing the results indicated in the two histograms, the change that the dialect has undergone is demonstrated. The Hammam category includes words from numerous origins. On the one hand, the old generation words of this category are mainly of an Arabic origin (85.7%) and only 4.3% from other origins and, in this case, it is Persian for the word /sappa/. The new generation, on the other hand, keeps using only 23% of the old generation words. The rest of the percentage is divided between other alternatives: 40.7% of Arabic and 37% of French. Moreover, the percentage of the Arabic language presence in the dialect decreases

for the young generation; it goes from 85.7% to 40.7%. The French language is a new comer to the dialect concerning this category of words. It is completely absent in the old generation speech and it is present in the new generation with 37%. So, lexical change is affecting this category of words. 23% of the old words are preserved, the other percentage of the words are being replaced by others equivalents, mainly Arabic and French.

6.2.7 Garments, Beauty and Accessories

The following table displays the results of the garments, beauty and accessories categorywhich contains 18 terms. The definitions from 74 to 91 in the second questionnaire are devoted to clothing and jewellery terms used in the city of Constantine. The informants provide different answers to the same definition in different languages. Table 95 summarises the participants' answers.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, language, Overall Total and Percentage							
			Male			Female			T	%
			Ar.	Fr.	=	Ar.	Fr.	=		
New City	1984-1988	Total	14	23	9	32	50	20	148	27.4%
		%	9.5%	15.5%	6.1%	21.6%	33.8%	13.5%		
	1989-1993	Total	11	17	2	31	56	11	128	23.7%
		%	8.60%	13.3%	1.6%	24.2%	43.8%	8.6%		
Old City	1984-1988	Total	24	28	17	25	63	37	194	35.9%
		%	12.3%	14.4%	8.7%	12.8%	32.4%	19.0%		
	1989-1993	Total	21	33	3	37	66	14	174	32.2%
		%	12.1%	19%	1.7%	21.3%	37.9%	8.0%		
T			70	101	31	125	235	82	644	29.8%
			10.9%	15.7%	4.8%	19.4%	36.5%	12.7%		

Table 95: Garments, Beauty and Accessories Category Alternatives

In NC, on theonehand, 15.5% of the P1 male informants' answers are in French alternatives. The answers of the female participants' majority (38.8 %)are French equivalents as well. 57.1% of the male participants answer with the word /ʤilli:/to the definition: a garment part of men's suits without sleeves. 53.3% of the females use the French word /ʃa:l/ to refer to the word shawl. Concerning P2, 13.3% from both males and 43.8% female participants use French alternatives to refer to the definitions of clothing and beauty accessories present in the lexis of the old generation. The French word /balˀi n/ is used by

54.55% of females and 27.27% of males to refer to flat women's shoes. From the results displayed in the table, it can be said that both P1and P2 NC male and female participants use French words to refer to the garments and beauty accessories listed in the second questionnaire. In addition, it is noticed that the female participants from both periods of birth use more French alternatives and more old words than the malesdo. It could be concluded that the NC participants' repertoire tends more to use French alternatives than any other equivalents. The Arabic language is of low influence for women and the old terms are hardly ever used by men. The word /'aṣṣama/ is used by the female participants:57.1% from P1 and 61.54% from P2 do (for more details see Tables 185 and 186)

The OC participants from both periods of birth and both genders provide the majority of their answers in French. 14.4% of the male and 32.4% of the female participants from P1 use French alternatives. 23.8% of the males and 33.3%of the females use the word /ʃa:l/ to refer to the word shawl denoted to as /fi:ʃʃu/ in CD by the old generation. 19% of the male participants from P2 tend to use French terms to refer to the definitions present in this category of words. The female participants from this period of birth, like their counterparts, provide the highest percentage of their answers (37.9%) in French. Hence, both the male and female participants from the two periods of birth use French terms to express the clothing and beauty accessories listed in the second questionnaire. The word /ʤli:ka/ is referred to by 47.37% of both the male and female participant as /ʤilli/.In addition, the OC female participants' percentage from both periods use more French terms than males do. Concerning the old words, they are also more used by the female participants than the male ones. The word /ṛdi:f/ is only used by 5.56% of both genders of P2 to denote foot bracelet. The word /mədbeḥ/, however, is only used by a female participant to signify a traditional necklace. It can be concluded that the OC male and female participants from both periods use French alternatives to refer to the terms displayed in this category. The Arabic percentage is not

significant concerning this category of words. Detailed answers are provided in Tables 187 and 188, Appendix 4.

Comparing the results of the two parts of the city concerning the garments, beauty and accessories terms of this category, the participants from both periods of birth and both parts of the city mostly use French words to refer to the definitions. The female participants from both parts of the city tend to use more French words and old terms than the male participants. In both parts of the city and both periods, the informants do not utilise much Arabic equivalents. Comparing the results of the two parts of the city, it is noticed that in both parts of the city and in the two periods of birth, the females provide more alternatives than the males do.

From the results presented in Table 95 it can be concluded that the new generation use mostly French alternatives to refer to the clothes and the accessories, present in this category, than any other alternatives.The female participants use more French terms than males do; 36.5% ofthe females answer in French and only 15.7% of the males do. The presence of Arabic words is of 10.9% for the male participants and of 19.4% for the females. In addition, the female participants use 12.7% of the words that correspond to the old generation ones and males use only 4.8% of these terms. It can be said that, concerning this category, the speakers of CD tend more towards using French substitutes. This can be because the French language is influencing the dialect more than any other variety. As it is the case of the previous category, this category is affected by developments and globalisation. The clothes, the accessories and the beauty kits once used by the old generation no longer exist. The concepts change and their referents change along. Both genders tend more to follow international fashion when it comes to clothes, beauty products and jewellery. The old generation ways of dressing and beautification is considered old fashioned and out of date. So, to express the definitions listed in this category in the second questionnaire, the new generation use more French words than any other equivalents.

The lexical change affecting CD can be implied by comparing the origins of words included in the questionnaire and the origin of words used as alternatives by the new generation for this category of words. The histograms below show the percentage of each language incorporated in this category of the questionnaire. The first histogram is devoted to the old generation words and the second one is for the alternatives used by the young generation.

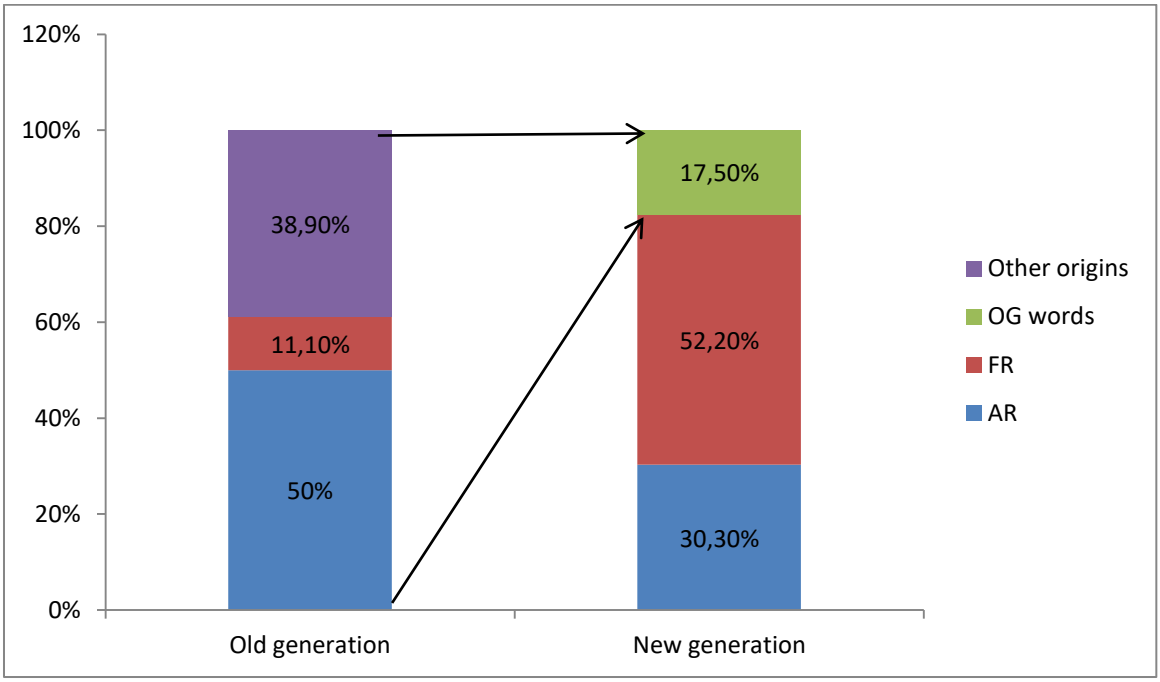


Figure 18: Garment, Beauty and Accessory Category Origins

Comparing the results shown in the two histograms, the change that the dialect has undergone is demonstrated. The garments, beauty and accessories category includes words from different origins. On the one hand, half of the old generation words of this category are of an Arabic origin, 11.10% are French and 38.9% are of other origins. The words /ʤli:ka/,/ʃəbṛəlla/, /dəbluni/ and /qṛdu:f/ are Spanish; /qi:ṭan/ is Turkish;/kəmxa/ is Persian and /ṛdi:f/ is Berber. The new generation, on the other hand, keeps using only 17.5% of the old generation words. The rest of the percentage is divided between other alternatives: 30.3% of Arabic and 52.2% of French. Moreover, the percentage of the Arabic language presence in the dialect decreases for the young generation; it goes from 50% to 30.3%. However, the

French language percentage increases. It is prevalentwith 11.10% in the old generation speech and it is 52.2% in the new generation one. The other origins are completely absent in this category. So, it can be concluded thatlexical change is affecting this category of words. Only 17.5% of the old words are preserved and the majority of the words are being replaced by others equivalents, mainly from French or Arabic origins.

6.2.8 Colours

The following table displays the results of the colour categorywhich contains 18 colours. The colour samples from 92 to 109 in the second questionnaire are devoted to colour terms in the city of Constantine. The informants provide different answers to the same definition in different languages. Table 96 summarises the participants' answers.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, language, Overall Total and Percentage								T	%
			Male				Female					
			Ar.	Fr.	=	Other	Ar.	Fr.	=	other		
New City	1984 - 1988	Total	28	96	6	1	11	153	3	2	300	55.56 %
		%	9.4%	32.2%	2.0 %	0.3%	3.7%	51.3%	1.0 %	0.7%		
	1989 - 1993	Total	28	98	2	4	28	155	1	1	317	58.7%
		%	8.8%	30.9%	0.6 %	1.3%	8.8%	48.9%	0.3 %	0.3%		
Old City	1984 - 1988	Total	37	106	9	4	24	146	7	2	335	62.0%
		%	11.0%	31.6%	2.7 %	1.2%	7.2%	43.6%	2.1 %	0.6%		
	1989 - 1993	Total	32	94	2	6	24	149	2	1	310	57.4%
		%	10. 3%	30.3%	0.6 %	1.9%	7.4%	48%	0.6 %	0.32 %		
T			125	394	19	15	87	603	13	6	1262	58.4%
			9.9%	31.2%	1.5 %	1.1%	6.8%	47.7%	1%	0.4%		

Table 96: Colour Category Alternatives

In NC, on theone hand, 32.2% of the P1 male informants' answers are in French alternatives. The answers of female participants' majority (51.3 %)are French equivalents as well. /gri/ is highly used by both genders to refer to the colour /ṛṣa:ṣi/, a word used in CD to refer to the grey colour. Concerning P2, 30.9% from the male and 48.9% the female participants use French alternatives to define the colours in the second questionnaire. 32.1%

of the males and 35.7% of the females answer with thecolour term /grena/ to refer to the colour shade /'annabi/ used by the old generation.From the results displayed in the table, it can be said that both the P1and the P2 male and female participants from NC prefer using French words to refer to the colours listed in the second questionnaire. In addition, it is noticed that the female participants from both periods of birth use more French alternatives and less old words than males do. It could be concluded that for colour terms, the NC participants' repertoire tend more towards French than any other equivalents. Arabic is of low influence and old terms are hardly ever used. Other origins than Arabic and French used by both P1 and P2 are related to cinnabar colour said /zəndʒfu:ṛi/ by the old generation, as the participants refer to the colour with the term /čini:/, which has a Dutch origin; its etymology is mentioned and explained in Chapter 3. For more details of the participants' answers, see Tables 189 and 190 in Appendix 4.

Like those of NC, the OC participants from both periods of birth and both genders provide the majority of their answers in French. 31.6% of the male and 43.6% of the female participants from P1 use French alternatives. 24% of the males and 28.0% of the females use the word /dʒon/ to refer to the colour yellow said /tsəbni/ by the old generation. 30.3% of the answers of the male participants from P2 tend to use French terms to refer to the colours provided. The female participants from this period of birth, like their counterparts, provide the highest percentage of their answers (48%) with French equivalents. Hence, both the male and the female participants from the two periods of birth use French terms to express the colours listed in the second questionnaire. The word /lu:zi/ is referred to by 25% of the males and 35% of the femalesas /veṛ/.In addition, the OC female participants from both periods use more French terms than the male ones do. Moreover, concerning the old words, the males from both periods of birth use more old words than the females. The word /ṭaṛṭṛi/ is still exclusivelyused by the P1 participants to denote purple colour and the word /'annabi/ is used

by both participants from both periods to signify sangria colour. It can be concluded that the OC male and female participants from both periods use French alternatives to refer to the colour terms. The Arabic percentage meagre concerning this category of words(for more details see Tables 191 and 192 Appendix 4)

Comparing the results of the two parts of the city concerning the colour terms category, the participants from both periods of birth and both parts of the city mostly use French words to refer to the definitions. Thefemale participants from both parts of the city tend to use more French words than the male participants. The old terms, however, are more used by the male participants than the female ones. In both parts of the city and both periods of birth, the informants scarcely use Arabic equivalents. Comparing the results of the two parts of the city, it is noticed that in both parts of the city and in the two periods of birth, the females are able to provide more shades of colours than the males do.

From the results presented in Table 96, it can be concluded that the new generation use mostly French alternatives to refer to the colours present in this category than any other alternatives from other origins. The female participants use moreold terms than males do; 47.7% of the female answers correspond to those of the old generation, but only 31.2% of those of the males do. The influence of the Arabic language is not really significant in this category of words; 9.9% of the male participants and 6.8% of the female ones use the Arabic alternatives. The use of old words is of a meagre use; as 1.5% of males' use them and only 1% of females do. It can be said that, concerning this category, the speakers of CD tend to use French substitutes. This can be because the French language is influencing the dialect more than the MSA or any other variety. Colour terms and shades are learned at a young age in French. If participants want to refer to a shade using an Arabic referent, they use the principle colours adding an intensifier adjective to refer to a hue of the colours.

The lexical change affecting CD can be inferred from comparing the origins of words included in the questionnaire and the origins of words used as alternatives by the new generation for this category of the questionnaire. The histograms below show the percentage of each language incorporated in this category of words. The first histogram is devoted to the old generation words and the second one is for the alternatives used by the young generation.

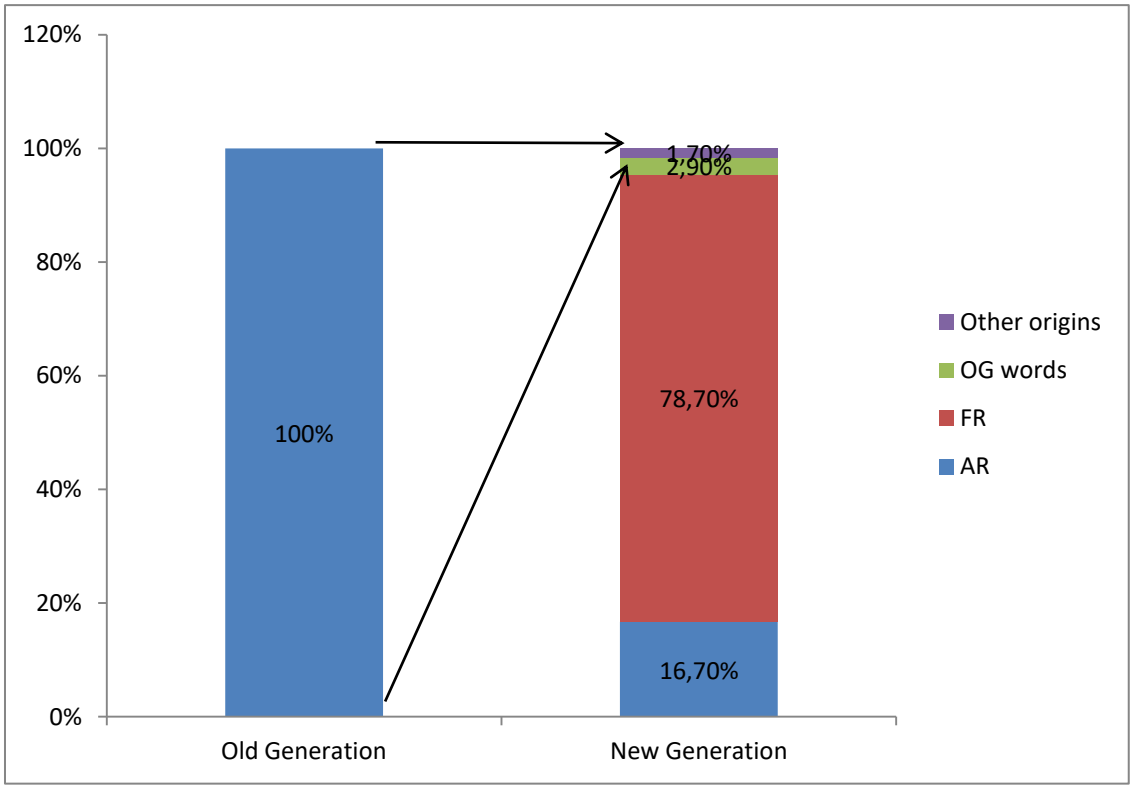


Figure 19: Colour Category Origins

Comparing the results shown in the two histograms, the change that the dialect has undergone is demonstrated. The colour category includes words from different origins. On the one hand, the old generation words of this category are exclusively of an Arabic origin. The new generation, on the other hand, keeps using only 2.9% of the old generation words. The rest of the percentage is divided amongother alternatives: 16.7% of Arabic, 78.7% of French and 1.7% of other origins, in this case it is Dutch. Moreover, the percentage of the Arabic language in the dialect decreases for the young generation. It goes from the 100%to 16.7%. The French language is a newcomer to the dialect concerning this category of words. It is completely absent in the old generation speech and present in the new one by 78.7%. So, it

can be concluded thatlexical change is affecting this category of words. Only 2.9% of the old words are preserved andthe majority of the words are being replaced by others equivalents mainly in French and Arabic.

6.2.9 Adjectives

The following table displays the results of the category devoted to adjectiveswhich contains 15 adjectives in the definitions from 110 to 124 in the second questionnaire. The informants provide different answers to the same definition in different languages. Table 97 summarises the participants' answers.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, language, Overall Total and Percentage								T	%
			male				female					
			Ar.	Fr.	=	other	Ar.	Fr.	=	other		
New City	1984-1988	Total	57	36	10	3	72	54	6	0	238	52.9%
		%	23.9%	15.1%	4.2%	1.3%	30.3%	22.7%	2.5%	0		
	1989-1993	Total	60	37	2	5	81	42	5	2	234	52.0%
		%	25.6%	15.8%	0.9%	2.1%	34.6%	17.9%	2.1%	0.9%		
Old City	1984-1988	Total	78	29	11	5	80	41	16	1	261	58.0%
		%	29.9%	11.1%	4.2%	1.9%	30.7%	15.7%	6.1%	0.4%		
	1989-1993	Total	64	35	1	1	84	45	2	2	234	52.0%
		%	27.4%	15.0%	0.4%	0.4%	35.9%	19.2%	0.9%	0.9%		
T			259	137	24	14	317	182	29	5	967	53.7%
			26.8%	14.2%	2.5%	1.4%	32.8%	18.8%	3.0%	0.5%		

Table 97: Adjective Category Alternatives

In NC, on the one hand, 23.9% of the P1 male informants' answers are in Arabic alternatives. The female participants' majority (30.3%) answer in Arabic as well. /yhudi/ is highly used by both genders to refer to the adjective /ṛəbbi(a)/ a word in CD that means Jewish rabbi used also to describe evil and mischievous people. Concerning P2s, 25.6% of the male and 34.6% of female participants use Arabic equivalents to define the descriptions in the second questionnaire. 34.8% of the males and 43.5% of the females' answers to the adjective /ṛəbbi(a)/ are with the word /yhudi/. From the results displayed in the table, it can be said that both the P1and P2 male and female participants from NC prefer using Arabic words to refer to the adjectives listed in the second questionnaire. In addition, it is noticed that the female participants from both periods of birth use more Arabic alternatives than the male ones do. It

could be concluded that, for adjective terms, the NC participants' repertoire tends more towards using Arabic alternatives. The French language is used by both periods and both genders; however, the females' percentage of these terms is higher than the one of males. The old words are of low influence and are hardly used. The other origin used by both P1 and P2 is related to the French adjective /diguṛdi/ as the participants refer to brave men with the term /zgəṛt/ which is a word used in the Levant dialects. The word is originally from Turkish. The word entered the Algerian dialects via the media and precisely through TV series. The second adjective used by the participants to refer to this definition from another origin is the Berber word /dəṛgez/ (For more details see Tables 193 and 194).

The OC participants from both periods of birth and both genders provide the majority of their answers in Arabic. 29.9% of the male and 30.7% of the female participants from P1 use Arabic alternatives. 40.0% of males and 26.7% of females use the word /twi:l/ to refer to the adjective /səndʒaq/ in CD. 27.4% of the answers of the P2 male participants tend to use Arabic terms to refer to the definitions. The female participants from this period of birth, like their counterparts, provide the highest percentage of their answers (35.9%) in Arabic equivalents. Thus, both the male and the female participants from the two periods of birth use Arabic terms to answerthe definitions in the second questionnaire. In addition, the OC female participants from both periods use more Arabic terms than males do. Moreover, concerning the French alternatives, the men from both periods of birth use them less than the females do. The old terms are of a rare use concerning the adjective category, with the exception of the word /ṛəbbi(a)/, which is still meagrely used by the participants to denote mischievous people. In this part of the city, the words from other origins thanArabic and French are prevalent. Besides the words /diguṛdi/, which is referred to by the Berber word /dəṛgez/, the /zbənṭoṭ/ concept is replaced by the English word /batʃlor/ by 3.4% of the participants. It can be concluded that the OC male and female participants from both periods use Arabic alternatives

to refer to the adjectives. The French does not sharea big percentage concerning this category of words (for more details see Tables 195 and 196 appedix4).

Comparing the results of two parts of the city concerning the use ofadjectives, the participants from both periods of birth and both parts of the city mostly use Arabic words to refer to the definitions. The female participants from both parts of the city tend to use more Arabic words than the male participants. The old terms, however, are more used by the female participants than the male ones. In both parts of the city and in both periods, the informants scarcely use French equivalents. It is observed that for the definition of a very tall person the participants provide the word /‘endʒlaq/ as a signifier. The word may originate from the word /‘iwadʒ banu ‘anaq/, which refers to Anaq’s, Adam’s daughter, son. Anaq’s son was known because of his unique and legendary gigantic height (110 صفحة ،2009 ،ديار بكري).

From the results displayed in Table 97, it can be concluded that the new generation use mostly Arabic alternatives to refer to the adjectivesof this category than any other alternatives.The female participants use more Arabic terms than males do, as 26.8% of the answers have Arabic origins, but those of males constitute32.8%. The influence of the French language is not of great significance in this category of words. The use of old words is not significant; 2.5% of the male participants and 3% of the females use them. The use of words from other origins is rare as 1.4% of males and only 0.5% of females use them. It can be said that, concerning this category, the speakers of CD tend more towards using Arabic substitutes; MSA is influencing the dialect more than any other languages in this respect. This may be because the Arabic language is thought to be more expressive and lexicalised than the other languages.

The lexical change affecting CD can be implied by comparing the origins of words included in the questionnaire and the origin of words used as alternatives by the new generation for this category. The histograms below show the percentage of each language

incorporated in this category of the words in the questionnaire. The first histogram is devoted to the old generation words and the second one is for the alternatives used by the young generation.

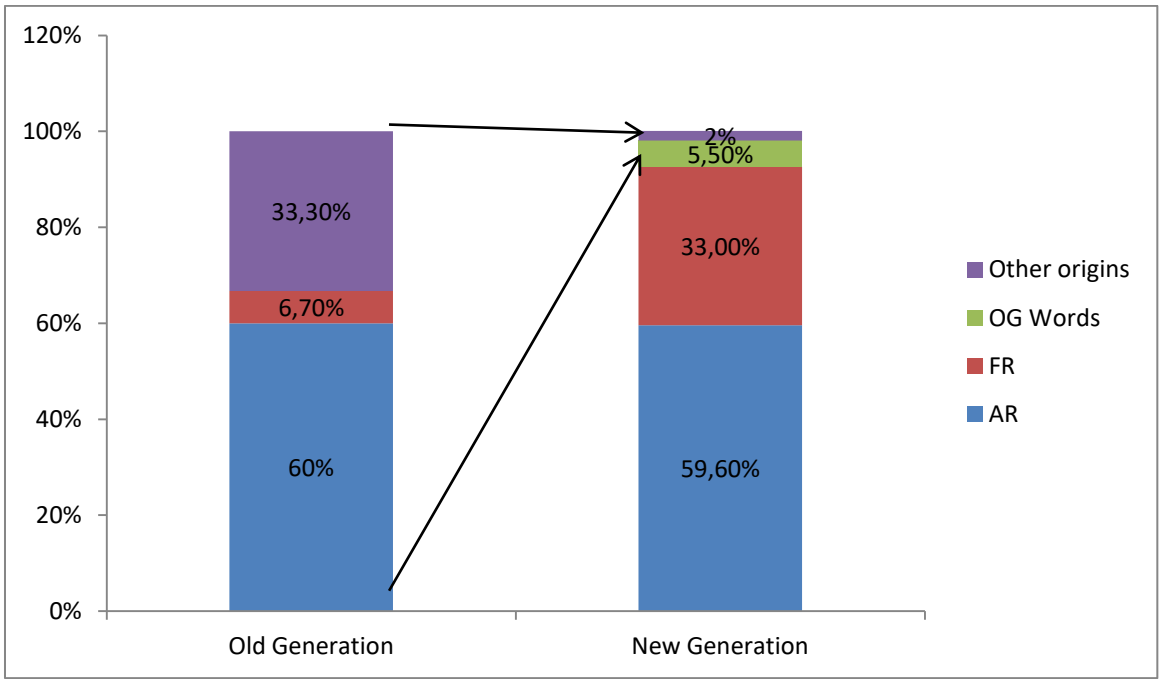


Figure 20: Adjective Category Origins

Comparing the results shown in the two histograms, the change that the dialect has undergone is demonstrated. The adjectives category includes words from different origins. On theonehand, the old generation words of this category are shared amongArabic, French and other origins. The new generation, on the other hand, keeps using only 5.5% of the old generation words. The rest of the percentage is divided amongother alternatives: 59.6% of Arabic, 33% of French and 2% of other origins; in this case it is Berber and Turkish. Moreover, the percentage of the Arabic language presence in the dialect for the young generation has not changedmuch.It is 60% for the old generation and 59.6% for thenew one. However, what changes is the remaining 40%. The French language presence increases from 6.7% to 53%. The presence of other languages in this category changes and the percentages decreases. In the old generation, there are four other origins included in this category of words in addition toFrench and Arabic: Italian, Jewish, Turkish and Berber. The New generation

word category includes only other alternatives from Turkish and Berber. So, it can be concluded thatlexical change is affecting this category of words. Only 5.5% of the old words are preserved, the majority of the words are being replaced by other equivalents from mainly French and Arabic.

7.1.1 Verbs

The following table displays the results of the last category of words in the questionnairewhich contains 6 verbs. The definitions from 125 to 130 in the second questionnaire are related to terms used to express doing an action in the city of Constantine. The informants provide different answers to the same definition in different languages. Table 98 summarises the participants' answers.

Neighbourhood, Period of Birth, Correct Answer Total and Percentage			Gender, language, Overall Total and Percentage							
			male			female			T	%
			Ar.	Fr.	=	Ar.	Fr.	=		
New City	1984-1988	Total	47	3	0	55	5	0	110	61.1%
		%	42.7%	2.7%	0	50.0%	4.5%	0		
	1989-1993	Total	47	6	0	53	4	0	110	61.1%
		%	42.7%	5.5%	0	48.2%	3.6%	0		
Old City	1984-1988	Total	48	2	2	49	2	8	111	61.7%
		%	43.2%	1.8%	1.8%	44.1%	1.8%	7.2%		
	1989-1993	Total	39	1	1	51	4	0	96	53.33%
		%	40.6%	1.0%	1.0%	53.1%	4.2%	0		
T			181	12	3	208	15	8	427	59.3%
			42.4%	2.8%	0.7%	48.7%	3.5%	1.8%		

Table 98: Verb Category Alternatives

In NC, on the one hand, 42.7% of the P1 male informants answer in Arabic alternatives. The female participants' majority (50%) of the answers are in Arabic as well. /ynaze‘/ is highly used by both genders to refer to the verb /ykəndṛ/, a word in CD that means 'tomoan'. Concerning P2, 42.7% of both the male and 48.2% of the female participants use Arabic equivalents to define the descriptions in the second questionnaire. 57.1% of the males and 42.9% of the females use the Arabic word /ynaze‘/ to the definition of moaning. From the results displayed in the table it can be said that both the NC P1and the P2 male and female participants use Arabic words to refer to the definitions of action verbs. In addition, it is

noticed that the participants from both periods of birth do not use many French words. In addition, both genders from both periods of birth do not use old words at all. It could be concluded that, for the verb category, the NC participants tend more towardsusingArabic alternatives than any other equivalents without any reference to old terms (for more details see Appendix 4 Tables 197 and 198)

The OC participants from both periods of birth and both genders provide the majority of their answers in Arabic. 43.2% of male and 44.1% of female participants in P1 use Arabic alternatives. 24.1% of males and 20.7% of females use the word /yaqneʻ/ to refer to theaction of accepting and being convinced, said /yaʻba/ in CD for the old generation participants. 43.2% of the male participants in P2 tend to use Arabic terms to refer to the definitions provided. The female participants from this period of birth, like their counterparts, provide the highest percentage of their answers (53.1%) in Arabic. Hence, both the male and the female participants in the two periods of birth use Arabic terms to express the definitions related to the descriptions in the second questionnaire. In addition, the OC female participants' percentage in both periods use more Arabic terms than males do. Moreover, concerning the French alternatives, the men from both periods of birth use them less than women. The old terms are of a rare use concerning the verbs' category and the P1 participants use more old words than the P2 ones. The words /yəst$_s$ahem/,/yaʻba/, /yṛəˠden/ are still used by the P1 participants. However, the P2 ones use only the verb /yṛəˠden/. It can be concluded that the OC male and female participants inboth periods use Arabic alternatives to refer to the action verbs. The French language has a small percentage of use in this category of words (for more details see Tables 199 and 200 Appendix 4)

Comparing the results of the two parts of the city concerning the verb terms category, the participants from both periods of birth and both parts of the city mostly use Arabic words. The female participants from both parts of the city tend to use more Arabic words than the

male participants. The old terms, however, are more used by the OC participants than the NC ones. In both parts of the city, the informants of both periodsuse very fewFrench equivalents.

From the results displayed in Table 98, it can be concluded that the new generation use mostly Arabic alternatives to refer to the definitions of verbs present in this category than any other origins.The female participants use moreArabic terms than males do; 48.7% of the female answers have Arabic origins, but only 42.4% from the males' ones. The influence of the French language is not of great significance in this category of words. The use of old words is not significant; 2.8% of the male participants and 3.5% of the females' ones use them. The use of words from other origins is scarce, as only 0.7% of the males and only 3.5% of the females use them. It can be said that, concerning this category, the speakers of CDtend more towards using Arabic substitutes. MSA language is influencing the dialect more than any other origin in this respect. It shows that CD's speakers, like it is the case of the category of adjectives, attribute Arabic words to the action verbs more than any other words

Lexical change affecting CD can be impliedby comparing the origins of words included in the questionnaire and the origin of words used as alternatives by the new generation for this category of the questionnaire. The histograms below show the percentage of each language incorporated in this category. The first histogram is devoted to the old generation words and the second one is for the alternatives used by the young generation.

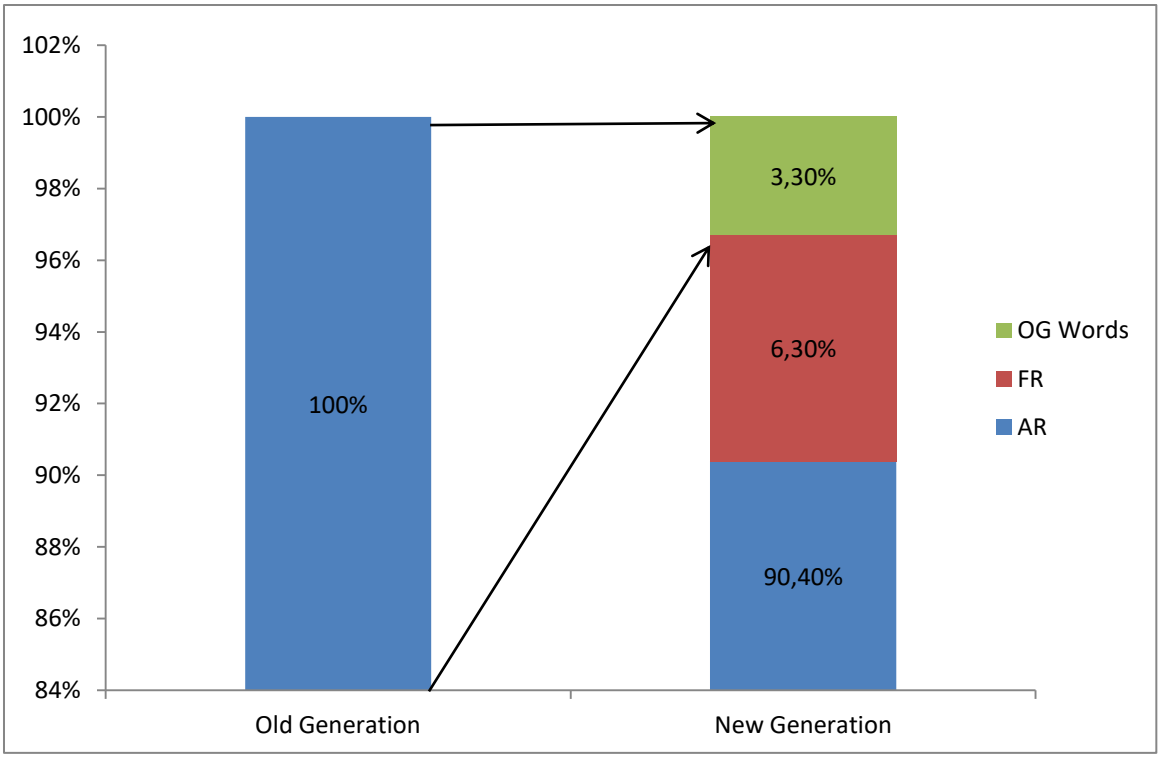


Figure 21: Verb Category Origins

Comparing the results shown in the two histograms, the change that the dialect has undergone is demonstrated. The verb category includes words from different origins. On the one hand, the old generation words of this category are exclusively of an Arabic origin. The new generation, on the other hand, keeps using only 3.3% of the old generation words. The rest of the percentage is divided between other alternatives: 90.4% of Arabic, and 6.3% of French. Moreover, the percentage of the Arabic language presence in the dialect for the young generation has notdecreased much; from 100% for the old generation to 90.4% for the new generation. However, what is new in the new generation speech is the presence of the French language (6.3%). So it can be concluded that lexical change is affecting this category of words. Only 3.3% of the old words are preserved, the majority of the words are being replaced by other equivalents from mainly Arabic and French.

7.2 Constantine Dialect Lexis across Two Generations

After dealing with each category separately, the lexical change happening in CD can be illustrated. To understand the directions of change, the first step to take is to calculate the

total mean of the origins percentages of all the categories of both generations. Table 99 summarises the findings demonstrated in the histograms above and provides the total mean per language origins and categories of words.

Categories	Generation and Word Origin						
	Old Generation			New Generation			
	AR	FR	Other Origins	AR	FR	OG Words	Other Origins
1	94.4%	0.0%	5.6%	46.5%	43.8%	9.8%	0.0%
2	63.2%	15.8%	21.1%	36.7%	24.3%	37.5%	1.4%
3	86.7%	0.0%	13.3%	39.1%	11.5%	43.7%	5.7%
4	100%	0.0%	0.0%	72.6%	16.7%	10.8%	0.0%
5	71.4%	0.0%	28.6%	29.6%	15.7%	54.7%	0.0%
6	85.7%	0.0%	14.3%	40.7%	37%	23.0%	0.0%
7	50%	11.1%	38.9%	30.3%	52.2%	17.5%	0.0%
8	100%	0.0%	0.0%	16.7%	78.7%	2.9%	1.7%
9	60%	6.7%	33.3%	59.6%	33.0%	5.5%	2%
10	100%	0.0%	0.0%	90.4%	6.30%	3.3%	0.0%
T Mean	81.1%	3.4%	15.5%	46.2%	31.9%	20.9%	1.2%

Table 99: Lexical Origins across Two Generations

Once the total mean is obtained, the results displayed into two histograms are gathered in order to have an explicit picture of the directions of change. Each histogram represents a generation;the percentages of the origins are revealed in each histogram.

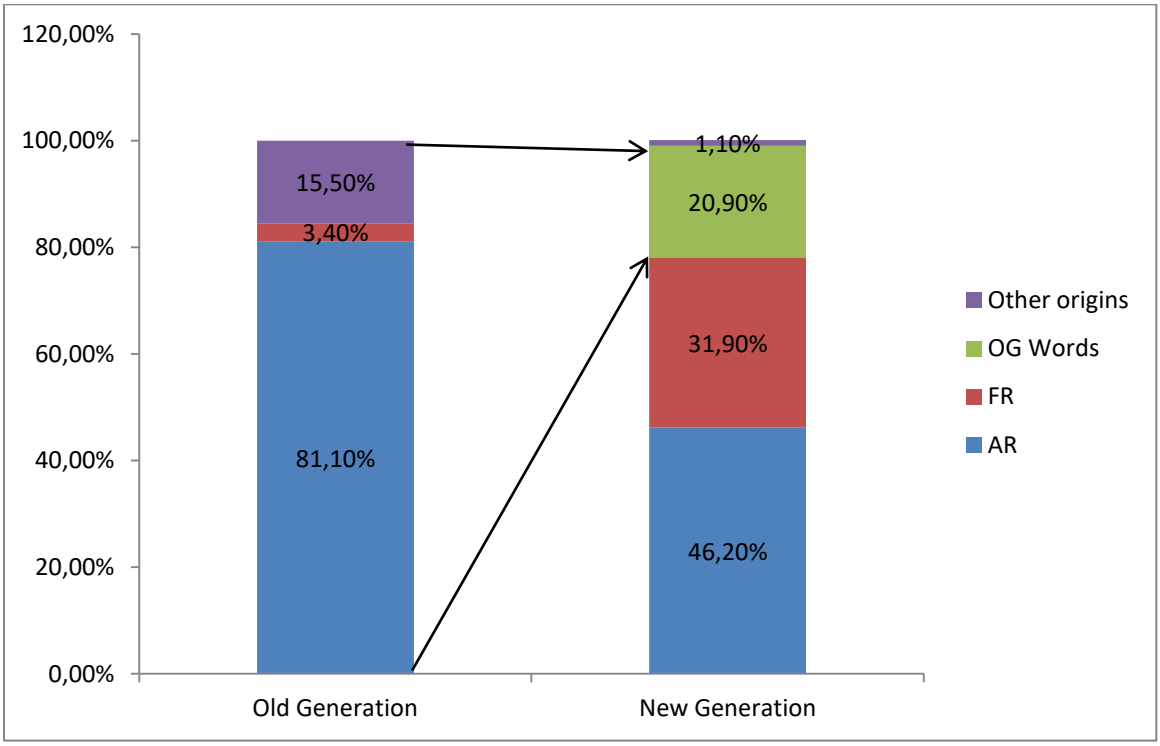


Figure 22: Lexical Origins across Two Generations

The histograms compare the results of the two generations. It is shown in the old generation histogram that the lion's share is for the Arabic language (81.1%). The majority of the words used by the old generation, which are listed in the first questionnaire, have an Arabic origin. Besides, the other origins are of 15.5% and the last position is for the French language (3.4%). The speakers from the old generation do not integrate a lot of French in their speech. The Arabic language for new generation's dialect is also firstly ranked, 46.2%. However, the French language percentage is not far from the Arabic one; it is of 31.9%. The other words originally from other languages are not many; they represent 1.1%. 20.9% are the same old words used by the old generation. Hence, the percentage of the Arabic language decreases from 81.1% to 46.2%. The percentage of the other origins decrease from 15.5% to 1.1%. The French language percentage, on the other hand, increases from 3.4% to 31.9%. The preserved words represent only 20.9%.

The dialect of Constantine has undergone changes; the only portion kept from the old generation lexis represents only 20.9% of the total percentage. The French language is imposing itself in the new generation's dialect, besides the Arabic language and the other origins.

Conclusion

The answers of the participants vary according to the neighbourhood and the period of birth, their gender as well as the category of words. As far as thehouseand the city lexical field category of wordsare concerned, the new generation usesold words meagrely. They use other alternatives rather than the old words once used by the old generation. Males tend to use Arabic alternatives and females tend to use French. For the second category, vessels and utensils,the OC and NC participants from P1 still use the old generation's words; however, the P2 use Arabic alternatives.For the gastronomy category, it can be concluded that the new

generation uses the old words in a significant way. Nevertheless, the influence of the other words as alternatives cannot be denied. The new generation significantly use Arabic alternatives in the case of the measures category. For figures and mythical legends, the new generation leans towardsthe old wordsrather than any other alternatives. The influence of the French language is not of great significance in this case. It can be said that in relation to the present category, the speakers of CD tend more towards using old words because the concepts of this category are folkloric and are part of the old generation's repertoire. For the Hammam category of words, the male informants use Arabic alternatives and the female ones use the French equivalents. The use of the old terms is more frequent with females asthe Hammam ritual is more part of their routine than that of males. The new generation use mostly French alternatives to refer to the clothes and the accessories than any other alternatives. This category of words is affected by development and globalisation. Clothes, accessories and beauty kits, once used by the old generation, no longer exist. For colour terms, the new generation uses mostly French alternatives rather than any other distinct ones from other origins. Mostly Arabic alternatives are used to refer to the adjective instead of any other alternatives. The influence of French is not of great significance in this category of words. This shows that the CD speakers prefer describing and attributing adjectives in Arabic more than any other language. The same applies to the category of verbs; the participants use Arabic alternatives to refer to the definitions.

It can be concluded that old terms are still used when the concepts still exist or from part of a tradition and have to be referred to as such; it is mainly the case of folkloric items and dishes. Other words are used instead of the old generation's terms. The Arabic alternatives are used when the concept is acquired or dealt with in the educational system framework, such as the measuring units. French, however, is utilised when the concept has developed and is modernised, as it is the case of clothes and accessories.

General Conclusion

Throughout this research work, the major concern has been to study the intergenerational lexical dialect change in the speech community of Constantine. This thesis provides an overview of sociolinguistics and dialectology. It also outlines the concept of language change. It offers a global view of the sociolinguistics profile of Algeria and the one of Constantine, along with a thorough description of its variety. This represents the three chapters of the theoretical part of the work; which introduce and back up the practical side of the study.

The qualitative approach is used to gather up the corpus and conduct an etymological study on the dialect of Constantine. Itpermits to verify the validity of the first hypothesis: If the dialect of the old generation of Constantine is studied; the majority of its lexis would be of an Arabic origin. The results obtained showed that the majority of the words used by the old generation have an Arabic language origin and the presence of other languages in their speech is insignificant, which confirms the first hypothesis. Then, two questionnaires were administrated to the young generation of speakers to check the second hypothesis. If CD is studied the young generation's difficulties in identifying and using the old terms and theirpreferences using other terms rather than the Arabic origin words once used by the old generation; would be clear. The result of the first questionnaire revealed that the young generation was not able to identify all the words used by the old generation. For those which were identified; not all of them are used. Moreover the use of such terms is only restricted to the family setting. Based on these findings, a second questionnaire spots the alternatives that used by the young generation. Based on the two questionnaires' analysis and results, three conclusions could be drawn. The first one is that participants from OC know more of the old generation words of the dialect of Constantine than the ones of NC. Secondly, female participants know more words than male participants of both parts of the city. Last but not least, participants born in the first period of birth recognize more words than the ones born in

the second period. Both the descriptive and the comparative studies have been undertaken to check the hypothesis that underlies this research: If the dialect of Constantine is studied; the lexical change happening between two generations would be the result of mainly the alteration in the origins of the borrowed words. The results of both studies validate the last hypothesis. The intergenerational dialect change in the dialect of Constantine is essentially due to the change in the origin of the loan words used by its speakers.

On the basis of this examination, the opinion of Aitchison (2013) about the significant role played by borrowing, as a phenomenon, in language change is confirmed. He asserts that, borrowing is the effect that the foreign language has on the mother tongue. This is because speakers borrow new terms from the learned language and supply their native one. This practice may be done by the users intentionally and/or not. In addition to borrowing as an essential motive to lexical change, researchers, like Sapir (1921), talk about linguistic relativity. This theory has as arguments thatlanguage lexicalizes what is present in the culture and what is important for its speakers. So, if the words are no longer part of the participants' environment, most of the time, it is because of the concept disappearance. Hence, when the concept vanishes the referent word dies out as well. The linguistic relativity theory is also implicated in the intergenerational lexical change of the language. The concepts and the objects, once part of the old generation's daily life, do no longer exist in the new generation's one. Hence, new words appear, old words disappear and existing ones change.Craig (1998) speaks of lexical loss. He defines it as words for objects that are not culturally relevant any more. He also coins the process of "relexification" to refer to the strategy to compensate for the loss of a native lexicon with term from other language. This shows that both linguistic relativity and borrowing are implicated in the lexical language change.

The dialectological studies in general and dialect change investigations in particular are very important in the maintenance and the preservation of the different language verities.

It is important to study the language status and understand the change involved, to see the language direction and assess its evolution. Even though language change is a natural and inevitable phenomenon caused by different factors, the worst, which is language death, may be -if not stopped- at least explicit and predicted. Craig (1998) highlights the role of linguistic studies in the preservation of the various languages he asserts: “Linguists are becoming engaged in the debate of whether and how to document, protect, and maintain endangered languages, much as biologists before them became engaged in the protection of endangered animal and plant species.” (p.264) Clyne (1998) speaks about“language attrition paradigm”. He says that:

> It is concerned with measuring the loss of language skills in theindividual's first language. As language attrition studies rarely have the benefit of longitudinal data, they have to rely on surrogate methods, such as comparing parents’and children's speech or immigrants’speech with that of people who remained in their native environment. (p.302)

So, studying the different varieties and describing them is of great help in their maintenance and the preservation. It is recommended to encourage such type of dialectological research work to protect the different dialects. The studies are not only limited to generational language change. They may also be related to age grading or communal change. Through further research in the future, a panel study to test the same participants’ knowledge to see if there is any age grading as a parameter of change is planned.

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Appendices

Appendix 1

استبيان1

هذا الاستبيان جزء من بحث للحصول على شهادة دكتوراه في اللسانيات. و يهدف هذا البحث إلى دراسة اللهجة القسنطينية ،وتسليط الضوء على الكلمات التي كانت تستعمل قديما ومدى معرفة الجيل الجديدبها و مقارنتها بالاستعمال الحالي . و يعد رأيك(ي) مهما جدا لتحقيق هذا البحث . كن(ي) على يقين أن إجابتك ستبقى سرية ولن تستعمل إلا للغرض المذكور أعلاه وشكراعلى تعاونك.

الجدول يتكون من كلمات قديمة متواجدة في لهجة قسنطينية . يجب عليك(ي) الإجابة إذا كنت(ي) تعرف(ين) الكلمة أولا؛ إذا كانت الإجابة بنعم، قدم(ي) معناهابإعطاء مرادفاً أو تعريفًا. بالإضافة إلى ذلك يجب عليك أن تقول(ي) أين تستخدم هذه الكلمة ومدى إستخدامك لها وإعطاء إن أمكن الكلمة المستخدمة حاليا.

السنة و مكان[171] الميلاد: **الجنس :**

□ذكر□أنثى

الإسم:

[171] الحي

الكلمة	هل تعرف معناها؟				هل تستعملها؟			الجواب نعم			الكلمة المستعملة حاليا
	نعم	لا	المعنى	المصدر	نعم	لا	أين تستعملها؟	غالبا	أحيانا	نادرا	
1. اَلْخَادَمْ وَ لَالَاهْ											
2. زَلَّايَجْ											
3. نيلَه											
4. دَهْلِيزْ											
5. مَسْرَاقْ											
6. دُكَّانَه											
7. مَقْصُورَه											
8. مَاجَنْ											
9. كْنِيفْ											
10. قَصْرِيَّه											
11. بْزِيمْ											
12. حنْبَلْ											
13. لْعَرُّوجْ											
14. دَرْبْ											
15. كْدِيه											
16. زَرْدَابْ											
17. زَايْلَه											
18. شْوَارِي											
19. شْكُوَه											
20. زِيرْ											
21. شْقَالَه											
22. فْنَارْ											
23. جَزْوَه											
24. مْغَلَّفه											
25. مَتْرَدْ											
26. مَحْبَسْ											
27. تَقَعِيدَه											
28. قَرْدَاشْ											
29. سْكَامْلَه											
30. رِيشْو											

الكلمة	هل تعرف معناها؟				هل تستعملها؟			الجواب نعم				الكلمة المستعملة حاليا
	نعم	لا	المعنى	المصدر	نعم	لا	أين تستعملها؟	غالبا	أحيانا	نادرا		
31. حَسْكَه												
32. شْيَّاحَه												
33. كُوكْ												
34. مَرْعُوبْ												
35. فْرِيشْ												
36. كْرِيسْتُو												
37. تَفُّونْ												
38. لْفَّاحْ												
39. حْبَقْ												
40. بَرْدْقِيسْ												
41. جْبَحْ												
42. حْدَجْ												
43. خْلِيعْ												
44. لْغَاوِي												
45. مَشْرُّوبْ												
46. كُشْكَارَه												
47. قَرْشْبِيلْ												
48. حَنُّونَه												
49. كَعْبُّوشْ												
50. شَرْشَمْ												
51. لْمْفَرْمْسَه												
52. فْرِيتْلِيه												
53. كُدْسْ												
54. درَاعْ												
55. رْطَلْ												
56. لْوْقِيَه												
57. قْلبة												
58. نْصَّافِي												
59. رْبُّوعِي												
60. مْسَادْنَه												
61. دَلاَّلَه												

الكلمة	هل تعرف معناها؟				هل تستعملها؟			الجواب نعم			الكلمة المستعملة حاليا
	نعم	لا	المعنى	المصدر	نعم	لا	أين تستعملها؟	غالبا	أحيانا	نادرا	
62. بُوطَبَيْلَه											
63. بُوغَنْجَه											
64. غَسَالَةْ نَوَادَرْ											
65. لحُر وْ لَوْصِيفْ											
66. سَرْنَايْفَه											
67. طيّابَه											
68. خَلْوَه											
69. مَدَّه											
70. زْلِيجِيَّه											
71. سَابَّه											
72. فْنِيقْ											
73. طَفَّالْ											
74. دْلْوبَانْ											
75. عَصَّامَه											
76. قَرْدُّوفْ											
77. خَجْلَه											
78. كَشْطَه											
79. لَفَّه											
80. تَطْرِيفَه											
81. زَرُّوفْ											
82. رْدِيفْ											
83. مَدْبَحْ											
84. دَبْلَونِي											
85. سُّلْطَانِي											
86. فِيشُّو											
87. شْبَرْلَه											
88. شَمْلَه											
89. جْلِيكَه											
90. كَمْخَهْ											
91. قَيْطَانْ											
92. نَسْرِي											

الكلمة	هل تعرف معناها؟				هل تستعملها؟			الجواب نعم			الكلمة المستعملة حاليا
	نعم	لا	المعنى	المصدر	نعم	لا	أين تستعملها؟	غالبا	أحيانا	نادرا	
93. خَوْخِي											
94. قَلَبْ دَلَّاعْ											
95. يَاقُوتِي											
96. قُرْمُزِي											
97. زَنْجُفُورِي											
98. عَنَّابِي											
99. شَرَابِي											
100.طَرْطَرِي											
101.خَيْلِي											
102.فَضِّي											
103.زَنْجَارِي											
104.نَيْلِي											
105.لَوْزِي											
106.فْرِيكِي											
107.زَيْتِي											
108.رَصَاصِي											
109.تَبْنِي											
110.فِيهُ/هَا لَولَهْ											
111.دِيفُورْدِي											
112.زْبَنْطُوطْ											
113.سَنْجَاقْ											
114.مْزَلَّجْ(ه)											
115.مْشَّومْ(ه)											
116.شِينْ(ة)											
117.مْزَرْقَطْ(ه)											
118.مْعَطَّنْ(ه)											
119.رَبِّي(ه)											
120.وَشْفُونْ(ه)											
121.تَاتَه											
122.دُّونِي(ه)											
123.مْخَازْنِي(ه)											

الكلمة	هل تعرف معناها؟				هل تستعملها؟			الجواب نعم			الكلمة المستعملة حاليا
	نعم	لا	المعنى	المصدر	نعم	لا	أين تستعملها؟	غالبا	أحيانا	نادرا	
124.تِشِيتْشَوَانْ											
125.يْقَزَّبْ											
126.يَسْتَهَمْ											
127.يَعْبَا											
128.يَتْعَكْرَشْ											
129.يْرَغْدَنْ											
130.يْكَنْدَرْ											

Appendix 2

استبيان2

يعدهذا الاستبيان جزءا ثانيامن البحث للتحضير شهادة دكتوراه في اللسانيات .يهدف هذا الاستبيان إلى معرفة البدائل المستعملة في اللهجة القسنطينية . ويشمل على 112 تعريف و 18 صورة. يجب عليك تقديم كلمة أو مصطلح يمثل التعريف.
باستطاعتك استخدام أي لغة للإجابة، يمكن الإجابة باللهجة الجزائرية عامة و القسنطينية خاصة أو أي لغة أجنبية.

الاسم:

التعريف	الكلمة
1. مُرَبَعات بيضاء وسوداء من الخزف الفخاري تستعمل في البناء و تزين الأرضية.	
2. الخزف الفخاري أَوِ الرُّخامِ ذواأَشْكالٍ بِدَاخِلِها مُرَبَّعاتٌ أَوْ مُسْتَطِيلاتٌ أو دَوائِرُ مُلَوَّنَةَ ، يُضَمُّ بَعْضُها إلى بَعْضٍ لتزين الحائط.	
3. مسحو ق أَزْرَقُ يُسْتَخْرَجُ مِنْ نَبَاتٍ يستخدم كطلاء أو في الغسيل.	
4. فضاء في المنزل يستعمل لتخزين الفحم.	
5. مساحة للتخزينتبنى في الفضاء الموجود بين الغرف.	
6. بِناء غير مرتفع (بالارتفاع الدرج)يوجد في الغرفة للتخزين والجلوس.	
7. غرفة أَوحُجرةٌ خاصَّةٌ مفصُولةٌ عن الحُجَرات المجاورة في المنزل.	
8. حَوْضٌ واسعٌ يُجمَع فيه الماءُ .	
9. مرحاض.	
10. وعاء يستخدمه الأطفال لقضاء حاجتهم.	
11. صنبور أو حنفية.	
12. سجادة / بطانية تقليدية.	
13. زخرفة /نقش الموجود(ة) في الجزء العلوي من الأثاث.	
14. الزَّنْقَةَ التي تُوجَدُ فِي مَدْخَلٍ ضَيِّقٍ بِهَا دُورٌ بدون مخرج.	
15. أرض مرتفعة و عالية.	
16. نفق أو حفرة تحت الأرض.	
17. حيوان يستخدم لحمل و نقل الأغراض.	
18. سلة كبيرة تحتوي على جيبين منكل جانب على ظهر بغل أو حمار لجمع القمامة أو حمل الدقيق و الفحم أو غيرهما.	
19. وعاءٌ صَغيرٌ يُسْتَعْمَلُ لتبريد للماء واللَبَن ،مصنوع من جِلدٍ.	
20. جَرَّة كبيرة واسعة الفم يُوضع فيها الماء و تستعمل أيضا لتخزين الطعام.	
21. إناءٌ من الفَخَّار يُشرَبُ منه.	
22. فانوس أو مصباح.	
23. إناء تقليدي لطهي قهوة.	
24. قارورة مغطاة الجوانبلحفظ ماء الورد أو الزهر.	
25. طبق كبير لتقديم الأكلات التقليدية في الولائم.	
26. وعاء من النحاس لجمع أعراض الحمام،كما يستعمل حاليا لحفظ الحلويات و عدة أغراض اخرى.	
27. غربال لفتل الكسكس.	
28. أداة لمشط الصوف.	
29. طاولة قابلة للطي.	
30. مقود يستعمل لطهي و تسخين الأكل.	

31. عمود ذو أصبع واحد أو أكثر تُركّز في أطرافه شموعٌ للزِّينة والإضاءة.	
32. مجفف الملابس تقليدي.	
33. الفحم المستخدم بشكل رئيسي في صناعة الحديد والصلب.	
34. الفحم غيرالقابل للاحتراق.	
35. قطع وشظايا الفحم صغيرة.	
36. كريستال الصابون لغسيل الملابس البيضاء.	
37. بقايا طجين الكسرة المحطم يعاد استخدامها في الخَبْز.	
38. مَوَادٌّ تُطَيِّبُ الطَّعَامَ كَالْفُلْفُلِ والزَّعْفَرَانِ ، إلخ	
39. من النبات طيب الرائحة يستخدم لتحضير صلصة طماطم أو البيستو(pesto)	
40. سكر بني اللون.	
41. خلية نحل.	
42. الحنظل أو البطيخ صغير غير الناضج،يضربيه المثل في شدة المرارة.	
43. اللحم المنزوع العظم والمرقد.	
44. الشحوم المملحة والمجففة.	
45. كسكس الشعير المخمر ذو رائحة قوية.	
46. نوع من نخالة القمح.	
47. خبز يهودي يتميز بالقرمشة.	
48. خبز صغير تقليدي مزين و مشكل يخبز خصيصا في عيد الفطر.	
49. حلوى مصنعة من السميد المحمص والعسل مشكلة في أشكال بيضاوية. خصيصا في احتفالية " النشرة ا لقسنطينية" .	
50. القمح المسلوق مع الحمص يحضَّر عندخروج أول أسنان الرضيع.	
51. طبق تقليدي "تريدة"مع المشمش المجفف.	
52. طبق تقليدي من العجائن المضغوطة و الملفوفة بين الأصابع.	
53. مجموعة من الأشياء متراكمة فوق بعضها مثلمجموعة من الفلفل.	
54. 2/1م.	
55. 2/1 كغ.	
56. 30 جم= 1 oz. من الذهب.	
57. مِكْيالٌ تُكالُ به الحبوبٌ =16 كغ من القمح.	
58. مِكْيالٌ تُكالُ به الحبوبٌ =8 كغ من القمح.	
59. مِكْيالٌ تُكالُ به الحبوبٌ =4 كغ من القمح.	
60. امرأة تهتم بدعوة الأقارب و الأحباب للمناسباتوالأعراس.	
61. بائع يَعْرِضُ بَضائِعَ أَمامَ الْمَلإِ مثل الذهب أو الملابس.	
62. شخص يقوم بإيقاظ الناس لتناول السَّحور خلال شهر رمضان.	

63.	فزّاعة تُستخدم في موكب احتفالي شعبي لطلب المطر في فترة الجفاف.	
64.	أمطار موسمية فيأواخر الصيف تنظفما تبقى من كتلة القمح.	
65.	حفلتان تقامان أثناء" النشرةالقسنطينية"	
66.	سيارة تجمع الكلاب الضالة و الأطفال في زمنالقيلولة.	
67.	امرأة في الحمام تساعد الناس في ملئ الماء و الاستحمام.	
68.	أول حمام تقليدي للطفل المولود / العروس/ المختون.	
69.	كحل يستخدملرسم و تسوية الحاجبين.	
70.	اناء صغير لإعداد كحل الحاجبين.	
71.	سلة لجمع الملابس للحمام.	
72.	صندوق خشبي واسع لحفظ الأشياء الثمينة يتركعند مسؤولة الحمام.	
73.	اناء لتحضير قناع لتنظيف الوجه.	
74.	عطر بارفان فاخريضع في حفلة " النشرةالقسنطينية".	
75.	طريقة جمع شعر المرأة مثل حبل لتنعيمه.	
76.	نسيج حريري لتغطية الشعر.	
77.	السوالفالنسائية.	
78.	ربطة رأس النساء الكبيرات السن.	
79.	تزيين الأيادي بالحناء و خيط الحنة.	
80.	تغطية الأيدي و أطراف الأصابع بالحناء.	
81.	تاج العروس من إكليلالأزهار.	
82.	سوار القدم.	
83.	عقد من اللويز.	
84.	عملة ذهبية إسبانية قديمة = 100 ريال. تلبس القطعة النقديةفي غالب الأحيان كزينة في وسط القلادة.	
85.	عملة عثمانية ذهبية. تستعمل في تزيين الحلي.	
86.	مِلحفة من القماش الخفيف أو الصوف، تُوضع على الكتفين للتدفئة.	
87.	حذاء نسائي أسود بدون كعب.	
88.	قماش من الصوف لشد الوسط يستعمل كحزام للرجال.	
89.	قطعة من طقم رجالي بدون أكمام.	
90.	قماش حريري.	
91.	حبل حريري يستخدم لتطريز و تزين الملابس.	
92.		
93.		
94.		
95.		

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.105 	
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.107 	
.108 	
.109 	
110. شخص بهعلة.	= شخص فيه .....
111. رجل ماهر و فحل.	
112. رجل بدون زواج.	
113. شخص طويل القامة.	
114. شيء لزج و دهني.	
115. شخصسيء ويجلب الشؤم.	
116. شخص فيهعيب و قبح في الخَلق أو الخُلق.	
117. شيء فيه كثير من الألوان.	
118. جلد فسد ونتنبعد وضعه في الدِّباغة وتركه.	
119. ماكر و مؤذ، مولع بالإزعاج او بالأذى الطفيف.	
120. شخص دميم .	
121. شخص مُتَقَلِّبٌ كالحِرْباءِ.	
122. شخص حَقيرٌ ، خَسيسٌ و يجزي من أحسن اليه بالسوء.	
123. شخص كتوملا يظهر ما يعرفه أو يقلقه.	
124. كثرة الأطفال في مكان واحد.	
125. يحب المزح و النكت.	
126. يهتم و يعتبر.	
127. يقبل و يقنع.	
128. تَدَاخَلَتْ الخيوط و اِخْتَلَطَتْ.	

129. يكثر الكلام،التذمر و الشكاية.	
130. يئن من المرض.	

Appendix 3
House and CityLexical Categories

CD Word	Periodof Birth and Sourceof Acquisition																	
	1984-1988										1989-1993							
	Family Environment				Other						Family Environment				Other			
	Family	Mom	Aunt	G.M.	Ar.	Society	Mosque	Jijel	Maroc	Falaha	Family	Mom	Dad	G.M.	Society	Ar.	Constantine	Tlemcen
/əlxadem w lalleh/	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/zallaem	11	1	0	2	0	0	0	0	1	0	1	0	0	0	0	0	0	0
/ni:la/	9	1	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0
/dehli:z/	11	1	0	3	2	0	0	0	0	0	4	0	0	1	0	0	0	0
/mesli:z	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/dukkana/	9	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0
/maqkana/	7	0	0	1	0	0	4	0	0	0	2	6	0	1	0	1	0	0
/maqkan	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/kni:f/	7	0	0	0	0	0	0	1	0	0	6	0	0	1	0	0	0	0
/qani:f/a/	9	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0
/bzi:m/	5	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0
/bzi:m/a	18	1	1	2	0	0	0	0	0	0	8	0	0	1	0	0	0	0
/l‘a:m/a/	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/dea:m	8	0	0	0	6	0	0	0	0	0	4	0	0	1	0	5	1	1
/kudiya/	6	0	0	0	4	1	0	0	0	0	3	0	0	1	0	1	0	0
/zediya/	16	0	0	1	1	4	0	0	0	0	8	0	0	1	4	2	0	0
/zaila/	4	0	0	2	0	0	0	0	0	1	2	0	1	1	1	0	0	0
/zaila/	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Total	124	4	1	13	13	5	4	1	1	1	43	6	1	9	5	9	1	1
%	74.3%	2.4%	0.6%	7.8%	7.8%	3.0%	2.4%	0.6%	0.6%	0.6%	57.3%	8.0%	1.3%	12.0%	6.7%	12.0%	1.3%	1.3%

Table 100: The New City Participants' Sources of the House and City Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/əlxadem w lalleh/	1	0	1	0	1	0	0	0	0	0
/zallaˈʤ/	11	0	4	0	4	0	0	0	1	1
/ni:la/	8	0	2	1	3	1	0	0	0	0
/dehli:z/	14	0	2	1	3	5	0	0	0	0
/mesṛaq/	0	0	1	0	1	0	0	0	0	0
/dukkana/	7	0	2	0	2	1	0	0	1	1
/maqṣoṛa/	5	0	5	2	7	9	0	0	1	1
/maʤen/	0	0	0	0	0	0	0	0	0	0
/kni:f/	1	0	2	5	7	6	0	1	0	1
/lqaṣṛiyya/	5	1	1	2	4	2	0	0	0	0
/bzi:m/	4	0	0	2	2	1	0	0	0	0
/ḥenbel/	8	2	9	3	14	0	0	8	1	9
/lˈaṛu:ʤ/	0	0	0	0	0	0	0	0	0	0
/deṛb/	10	1	3	0	4	12	0	0	0	0
/kudiya/	6	0	4	1	5	5	0	0	0	0
/zeṛdeb/	8	3	11	0	14	8	1	6	0	7
/zaila/	2	0	3	2	5	5	0	0	0	0
/ʃwaṛi/	0	0	1	0	1	0	0	0	0	0
Total	90	7	51	19	77	55	1	15	4	20
%	53.9%	4.2%	30.5%	11.4%	46.10%	73.3%	1.3%	20.0%	5.3%	26.60%

Table 101: The New City Participants' Frequency of Use of the House and City Lexical Category

CD Word	Period of Birthand Setting of Use								
	1984-1988						1989-1993		
	Family Setting		Other Settings				Family Setting	Other Settings	
	Home	G.M. House	Society	Mosque	Proverb	Expression	Home	Society	Mosque
/əlxadem w lalleh/	1	0	0	0	0	0	0	0	0
/zallaˈʤ/	4	0	0	0	0	0	1	0	0
/ni:la/	2	0	0	0	0	1	0	0	0
/dehli:z/	3	0	0	0	0	0	0	0	0
/mesṛaq/	0	1	0	0	0	0	0	0	0
/dukkana/	1	1	0	0	0	0	1	0	0
/maqṣoṛa/	4	1	0	2	0	0	0	0	1
/maʤen/	0	0	0	0	0	0	0	0	0
/kni:f/	7	0	0	0	0	0	1	0	0
/qaṣṛiyya/	4	0	0	0	0	0	0	0	0
/bzi:m/	2	0	0	0	0	0	0	0	0
/ḥenbel/	13	1	0	0	0	0	9	0	0
/lˈaṛu:ʤ/	0	0	0	0	0	0	0	0	0
/deṛb/	3	0	1	0	0	0	0	0	0
/kudya/	4	0	1	0	0	0	0	0	0
/zeṛdeb/	11	0	2	0	1	0	3	4	0
/zaila/	4	0	1	0	0	0	0	0	0
/ʃwaṛi/	1	0	0	0	0	0	0	0	0
Total	64	4	5	2	1	1	15	4	1
%	83.1%	5.2%	6.5%	2.6%	1.3%	1.3%	75.0%	20.0%	5.0%

Table 102: The New City Participants' Environment of Use of the House and City Lexical Category

CD Word	Period of Birth and Source of Acquisition																				
	1984-1988										1989-1993										
	Family							0ther			Family						Other				
	Family	mom	dad	G.M	G.F	husband	aunt	Society	Ar.	mosque	family	mom	dad	G.M	G.F	aunt	Society	Ar.	proverb	mosque	Country side
/əlxadem w lalleh/	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0
/zallaˈdʒ/	20	2	0	2	0	0	0	1	0	0	16	2	0	1	0	0	1	0	0	0	0
/ni:la/	11	1	0	2	0	0	0	0	0	0	18	0	0	1	0	0	0	0	0	0	0
/dehli:z/	18	0	0	1	0	0	0	0	0	0	16	0	0	2	0	0	0	0	0	0	0
/mesṛaq/	14	0	0	1	1	1	0	0	0	0	4	0	0	3	1	0	0	0	0	0	0
/dukkana/	12	1	0	1	0	0	1	0	1	0	17	0	0	2	0	2	0	0	0	0	0
/maqṣoṛa/	14	0	0	5	0	0	0	0	0	2	8	2	0	2	0	2	0	0	0	2	0
/madʒen/	8	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
/kni:f/	11	0	0	4	0	0	0	0	1	0	9	0	0	3	0	0	0	0	0	0	0
/lqaṣṛiyya/	15	0	1	0	0	0	0	0	0	0	8	1	0	2	0	0	0	0	0	0	0
/bzi:m/	2	0	0	2	0	0	0	0	0	0	6	0	0	1	0	0	0	0	0	0	0
/ḥenbel/	20	2	0	1	0	0	0	0	0	0	23	1	0	1	0	0	0	0	0	0	1
/lˈaṛu:dʒ/	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/deṛb/	16	0	0	0	0	0	0	2	4	0	10	1	0	1	0	0	1	2	0	0	0
/kudiya/	6	0	0	0	0	0	0	0	5	0	10	0	0	0	0	0	0	0	0	0	0
/zeṛdeb/	12	0	0	2	0	0	0	1	2	0	19	1	1	1	0	0	0	1	1	0	0
/zaila/	6	0	0	1	0	0	0	0	0	0	3	0	0	0	0	0	0	0	0	0	0
/ʃwaṛi/	3	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Total	188	6	1	23	3	1	1	4	13	2	168	8	1	21	1	4	2	3	1	2	1
%	77.7 %	2.5 %	0.4%	9.5%	1.2%	0.4%	0.4%	1.7%	5.4%	0.8%	79.2%	3.8%	0.5%	9.9%	0.5%	1.9%	0.9%	1.4%	0.5%	0.9%	0.5 %

Table 103: The Old City Participants' Sources of the House and City Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/əlxadem w lalleh/	0	0	0	0	0	1	0	0	0	0
/zallaˈdʒ/	14	2	5	4	11	9	2	5	4	11
/ni:la/	12	1	0	1	2	16	1	1	1	3
/dehli:z/	13	0	5	1	6	11	3	2	2	7
/mesṛaq/	10	3	1	3	7	6	1	0	1	2
/dukkana/	10	1	2	3	6	14	3	3	1	7
/maqṣoṛa/	13	3	1	4	8	10	4	1	1	6
/maʤen/	5	0	1	2	3	1	0	0	0	0
/kni:f/	10	3	1	2	6	8	0	3	1	4
/lqaṣṛiyya/	9	2	2	3	7	7	1	1	2	4
/bzi:m/	2	0	1	1	2	6	0	1	0	1
/ḥenbel/	14	1	5	3	9	16	2	5	3	10
/lʿaṛu:dʒ/	0	0	0	0	0	0	0	0	0	0
/deṛb/	11	3	5	4	12	8	0	5	2	7
/kudiya/	9	1	0	1	2	7	0	1	2	3
/zeṛdeb/	12	1	4	0	5	16	1	6	1	8
/zaila/	3	0	1	3	4	3	0	0	0	0
/ʃwaṛi/	4	0	0	1	1	0	0	0	0	0
TOTAL	151	21	34	36	91	139	18	34	21	73
%	62.4%	8.7%	14.0%	14.9%	37.6%	65.6%	8.5%	16.0%	9.9%	34.4%

Table 104: The Old City Participants' Frequency of Use of the House and City Lexical Category

CD Word	Periodof Birthand Setting of Use				
	1984-1988		1989-1993		
	Family Setting	Other Settings	Family Setting	Other Settings	
	Home	Society	Home	G M House	Society
/əlxadem w lalleh/	0	0	0	0	0
/zallaˈʤ/	11	0	11	0	0
/ni:la/	2	0	3	0	0
/dehli:z/	6	0	7	0	0
/mesṛaq/	7	0	2	0	0
/dukkana/	6	0	6	1	0
/maqṣoṛa/	8	0	6	0	0
/maʤen/	3	0	0	0	0
/kni:f/	6	0	4	0	0
/lqaṣṛiyya/	7	0	4	0	0
/bzi:m/	2	0	1	0	0
/ḥenbel/	9	0	10	0	0
/lˈaṛu:ʤ/	0	0	0	0	0
/deṛb/	10	2	4	0	3
/kudiya/	1	1	2	0	1
/zeṛdeb/	4	1	6	0	2
/zaila/	2	2	0	0	0
/ʃwaṛi/	1	0	0	0	0
TOTAL	85	6	66	1	6
%	93.4%	6.6%	90.4%	1.4%	8.2%

Table 105: The Old City Participants' Environment of Use of the House and CityLexical Category

Vessels and Utensils

CD Word	Period of Birth, Source of Acquisition										
	1984-1989						1989-1993				
	Family E			Other			Family E			Other	
	Family	Mom	G.M.	Society	Ar.	Military Service	Family	G.M.	Mom	Society	Inference
/ʃekwa/	22	0	2	0	0	0	13	2	0	0	0
/ziːɾ/	14	0	0	0	0	0	7	0	2	0	0
/ʃaqqala/	28	0	1	0	0	0	21	2	2	1	0
/fnaɾ/	15	0	1	0	0	0	4	0	0	0	0
/ʤazwa/	10	0	1	0	0	0	1	1	0	0	0
/mʸelfa/	8	0	0	0	0	0	5	0	0	0	0
/mətsɾed/	26	0	1	1	0	0	17	1	0	1	0
/meḫbes/	27	1	2	0	0	0	21	1	0	0	0
/tsaqʿiːda/	5	0	0	0	0	0	0	0	0	0	0
/qəɾdaʃ/	13	1	3	0	0	0	3	2	0	0	0
/skamla/	7	0	0	0	0	0	2	1	0	0	0
/ɾiːʃu/	14	0	0	0	0	1	8	1	0	1	0
/haska/	5	0	0	0	1	0	0	0	0	0	0
/ʃiyyaḥa/	7	0	1	0	0	0	1	0	0	0	1
/kuːk/	3	0	1	0	0	0	0	0	0	0	0
/məɾʿuːb/	3	0	1	0	0	0	0	0	0	0	0
/gɾiːʃ/	2	0	0	0	0	0	0	0	0	0	0
/kɾisto/	0	0	0	0	0	0	0	0	0	0	0
/tsafuːn/	8	0	0	7	0	0	10	0	2	5	0
Total	217	2	14	8	1	1	113	11	6	8	1
%	89.3%	0.8%	5.8%	3.3%	0.4%	0.4%	80.7%	7.9%	5.0%	5.7%	0.7%

Table 106: The New City Participants' Sources of the Vessel and Utensil Lexical Category

CD WORD	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	NO	YES				NO	YES			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/ʃekwa/	16	0	6	2	8	14	0	1	0	1
/zi:ṛ/	7	0	4	3	7	8	0	1	0	1
/ʃaqqala/	12	6	10	1	17	21	1	4	0	5
/fnaṛ/	8	1	5	2	8	4	0	0	0	0
/ʤazwa/	6	1	4	0	5	2	0	0	0	0
/mʸelfa/	5	1	2	0	3	4	0	1	0	1
/mətsṛed/	11	3	13	1	17	12	1	6	0	7
/meḥbes/	9	3	18	0	21	5	2	15	0	17
/tsaqʻi:da/	2	1	1	1	3	0	0	0	0	0
/qəṛdaʃ/	10	1	3	3	7	5	0	0	0	0
/skamla/	4	1	2	0	3	3	0	0	0	0
/ṛi:ʃu/	5	2	6	2	10	7	0	0	3	3
/haska/	3	1	1	1	3	0	0	0	0	0
/ʃiyyaḥa/	7	0	0	1	1	2	0	0	0	0
/ku:k/	2	0	1	1	2	0	0	0	0	0
/məṛʻu:b/	2	0	1	1	2	0	0	0	0	0
/gṛi:ʃ/	2	0	0	0	0	0	0	0	0	0
/kṛisṭo/	0	0	0	0	0	0	0	0	0	0
/tsafu:n/	13	0	0	2	2	17	0	0	0	0
TOTAL	124	21	77	21	119	104	4	28	3	35
%	51.0%	8.6%	31.7%	8.6%	49.0%	74.8%	2.9%	20.1%	2.2%	25.2%

Table 107: The New City Participants' Frequency of Use of the Vessel and UtensilLexical Category

CD Word	Periodof Birthand Setting of Use						
	1984-1988					1989-1993	
	Family Sitting		Other Sittings			Family Sitting	Other Sittings
	Home	Kitchen	Military Service	Countryside	Proverb	Home	Society
/ʃekwa/	8	0	0	0	0	1	0
/ziːṛ/	7	0	0	0	0	1	0
/ʃaqqala/	16	1	0	0	0	5	0
/fnaṛ/	8	0	0	0	0	0	0
/ʤazwa/	5	0	0	0	0	0	0
/mʸelfa/	3	0	0	0	0	1	0
/mətsṛed/	16	1	0	0	0	6	1
/meḥbes/	21	0	0	0	0	17	0
/tsaqʻiːda/	3	0	0	0	0	0	0
/qəṛdaʃ/	6	0	0	0	1	0	0
/skamla/	3	0	0	0	0	0	0
/ṛiːʃu/	8	1	1	0	0	3	0
/haska/	3	0	0	0	0	0	0
/ʃiyyaḥa/	1	0	0	0	0	0	0
/kuːk/	1	0	0	1	0	0	0
/məṛʻuːb/	2	0	0	0	0	0	0
/gṛiːʃ/	0	0	0	0	0	0	0
/kṛisṭo/	0	0	0	0	0	0	0
/tsafuːn/	2	0	0	0	0	0	0
TOTAL	113	3	1	1	1	34	1
%	95.0%	2.5%	0.8%	0.8%	0.8%	97.1%	2.9%

Table 108: The New City Participants' Use of the Vessels and Utensils Lexical Category

CD Word	Period of Birth, Source of Acquisition														
	1984-1988							1989-1993							
	FAMILY				OTHER			FAMILY						OTHER	
	Family	Mom	G.M.	G.F.	Society	Ar.	Malouf	Family	G.M.	Mom	Dad	aunt	Uncle	prover b	Malouf
/ʃekwa/	20	1	2	1	0	1	0	21	2	1	1	0	0	0	0
/ziːṛ/	12	0	2	0	0	0	0	11	1	0	0	1	0	0	0
/ʃaqqala/	23	0	2	0	0	0	0	15	2	3	0	0	1	0	0
/fnaṛ/	10	1	3	0	0	0	1	1	1	1	0	0	0	0	0
/ʤazwa/	11	0	1	0	1	0	0	8	1	0	0	0	0	0	0
/mʸelfa/	15	0	1	0	0	0	0	10	1	1	0	0	0	0	0
/mətsṛed/	22	0	1	0	0	0	0	18	1	3	0	0	0	0	0
/meḫbes/	22	0	1	0	0	0	0	18	3	3	0	0	0	0	0
/tsaqʻiːda/	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/qəṛdaʃ/	14	0	1	0	0	0	0	8	2	0	0	0	0	4	0
/skamla/	9	0	0	0	0	0	0	3	1	1	0	1	0	0	0
/ṛiːʃu/	17	0	1	1	0	0	0	13	1	2	0	0	0	0	0
/haska/	8	1	0	0	0	0	2	4	1	0	0	0	0	0	2
/ʃiyyaḥa/	3	0	0	0	0	0	0	3	0	0	0	0	0	0	0
/kuːk/	5	0	0	0	0	0	0	6	1	0	0	0	0	0	0
/məṛʻuːb/	5	0	0	0	0	0	0	4	0	0	0	0	0	0	0
/gṛiːʃ/	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0
/kṛisṭo/	3	0	0	0	0	0	0	2	0	1	0	0	0	0	0
/tsafuːn/	17	0	2	0	1	0	0	16	3	0	0	0	0	0	0
Total	222	3	18	2	2	1	3	161	21	16	1	2	1	4	2
%	88.4%	1.2%	7.2%	0.8%	0.8%	0.4%	1.2%	77.4%	10.1%	7.7%	0.5%	1.0%	0.5%	1.9%	1.0%

Table 109: The Old City Participants' Sources of the Vessels and Utensils Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/ʃekwa/	19	1	2	3	6	19	1	5	0	6
/zi:ṛ/	12	1	1	0	2	11	0	1	1	2
/ʃaqqala/	13	5	6	1	12	14	2	3	2	7
/fnaṛ/	12	1	1	1	3	2	0	0	1	1
/ʤazwa/	8	2	2	1	5	6	1	2	0	3
/mʸelfa/	8	1	1	6	8	8	2	2	0	4
/mətsṛed/	10	7	6	0	13	10	8	3	1	12
/meḥbes/	12	4	6	1	11	13	4	6	1	11
/tsaqʻi:da/	5	0	0	0	0	0	0	0	0	0
/qəṛdaʃ/	14	0	0	1	1	9	0	4	1	5
/skamla/	7	0	0	2	2	5	0	1	0	1
/ṛi:ʃu/	13	5	1	0	6	12	0	3	1	4
/haska/	8	2	0	1	3	7	0	0	0	0
/ʃiyyaḥa/	2	1	0	0	1	3	0	0	0	0
/ku:k/	5	0	0	0	0	6	0	0	1	1
/məṛʻu:b/	5	0	0	0	0	4	0	0	0	0
/gṛi:ʃ/	2	0	0	0	0	0	0	0	0	0
/kṛisṭo/	3	0	0	0	0	3	0	0	0	0
/tsafu:n/	19	0	0	1	1	18	0	0	1	1
TOTAL	177	30	26	18	74	150	18	30	10	58
%	70.5%	12.0%	10.4%	7.2%	29.5%	72.1%	8.7%	14.4%	4.8%	27.9%

Table 110: The Old City Participants' Frequency of Use of the Vessels and Utensils Lexical Category

CD Word	Periodof Birthand Setting of Use					
	1984-1988				1989-1993	
	Family Setting		Other Settings		Family Setting	Other Settings
	Home	Kitchen	Society	Malouf	Home	Proverb
/ʃekwa/	6	0	0	0	6	0
/ziːṛ/	2	0	0	0	2	0
/ʃaqqala/	12	0	0	0	7	0
/fnaṛ/	3	0	0	0	1	0
/ʤazwa/	4	1	0	0	3	0
/mʸelfa/	8	0	0	0	4	0
/mətsṛed/	12	0	1	0	12	0
/meḥbes/	11	0	0	0	11	0
/tsaqʻiːda/	0	0	0	0	0	0
/qəṛdaʃ/	1	0	0	0	4	1
/skamla/	2	0	0	0	1	0
/ṛiːʃu/	6	0	0	0	4	0
/haska/	2	0	0	1	0	0
/ʃiyyaḥa/	1	0	0	0	0	0
/kuːk/	0	0	0	0	1	0
/məṛʻuːb/	0	0	0	0	0	0
/gṛiːʃ/	0	0	0	0	0	0
/kṛisṭo/	0	0	0	0	0	0
/tsafuːn/	1	0	0	0	1	0
TOTAL	71	1	1	1	57	1
%	95.9%	1.4%	1.4%	1.4%	98.3%	1.7%

Table 111: The Old City Participants' Environment of Use of the Vessels and Utensils Lexical Category

Gastronomy

CD Word	Period of Birth, Source of Acquisition									
	1984-1988			1989-1993						
	FAMILY		OTHER	FAMILY				OTHER		
	Family	G.M.	Society	Family	Mom	Uncle	G.M.	Society	Morocco	Friend
/ləffeḥ/	12	1	0	1	0	0	0	0	0	0
/ḥbaq/	20	1	1	11	0	0	0	0	0	0
/bəṛdqi:s/	13	0	0	5	0	0	0	0	0	0
/ʤbaḥ/	7	0	0	1	0	0	0	0	0	0
/ḥdəʤ/	3	0	0	1	0	0	0	0	0	0
/xli:ʿ/	15	1	0	9	0	0	2	0	1	0
/əlʸawi/	6	1	0	1	0	0	1	0	0	0
/maʃṛu:b/	1	0	0	0	0	0	0	0	0	0
/keʃkaṛa/	4	0	0	0	0	0	0	0	0	0
/qəṛʃbi:l/	2	0	0	0	0	0	0	0	0	0
/ḥənnu:na/	16	1	0	11	0	0	2	0	0	0
/kəʿbu:ʃ/	4	0	0	1	0	0	1	0	0	0
/ʃəṛʃem/	22	1	0	18	0	0	1	1	0	0
/ləmfeṛmsa/	6	1	0	1	0	0	0	0	0	0
/gṛi:tsliyya/	15	1	1	18	2	1	1	0	0	1
Total	146	8	2	78	2	1	8	1	1	1
%	93.6%	5.1%	1.3%	84.8%	2.2%	1.1%	8.7%	1.1%	1.1%	1.1%

Table 112: The New City Participants' Sources of the Gastronomy Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/ləffeḥ/	7	2	4	0	6	1	0	0	0	0
/ḥbaq/	13	0	9	0	9	10	0	0	1	1
/bəṛdqi:s/	7	1	4	1	6	4	0	0	1	1
/ʤbaḥ/	0	1	6	0	7	0	0	1	0	1
/ḥdəʤ/	3	0	0	0	0	1	0	0	0	0
/xli:ʿ/	7	1	4	4	9	10	0	0	2	2
/əlʸawi/	4	1	1	1	3	2	0	0	0	0
/maʃṛu:b/	0	0	1	0	1	0	0	0	0	0
/keʃkaṛa/	1	1	1	1	3	0	0	0	0	0
/qəṛʃbi:l/	0	0	0	2	2	0	0	0	0	0
/ḥənnu:na/	5	2	9	1	12	6	0	6	1	7
/kəʿbu:ʃ/	2	1	1	0	2	0	0	1	1	2
/ʃəṛʃem/	6	3	13	1	17	13	0	6	1	7
/ləmfeṛmsa/	5	1	1	0	2	1	0	0	0	0
/gṛi:tsliyya/	9	2	4	2	8	18	1	4	0	5
TOTAL	69	16	58	13	87	66	1	18	7	26
%	44.2%	10.3%	37.2%	8.3%	55.8%	71.7%	1.1%	19.6%	7.6%	28.3%

Table 113: The New City Participants' Frequency of Use of the Gastronomy Lexical Category

CD Word	Periodof Birthand Setting of Use							
	1984-1988					1989-1993		
	Family Setting		Other Settings			Family Setting		Other Settings
	Home	Cooking	Market	Countryside	Proverb	Home	G.M	-
/ləffeḥ/	5	1	0	0	0	0	0	0
/ḥbaq/	7	2	0	0	0	1	0	0
/bəṛdqi:s/	5	0	1	0	0	1	0	0
/ʤbaḥ/	6	0	0	1	0	1	0	0
/ḥdəʤ/	0	0	0	0	0	0	0	0
/xli:ʻ/	8	0	0	0	1	2	0	0
/əlʾawi/	3	0	0	0	0	0	0	0
/maʃṛu:b/	1	0	0	0	0	0	0	0
/keʃkaṛa/	3	0	0	0	0	0	0	0
/qəṛʃbi:l/	2	0	0	0	0	0	0	0
/ḥənnu:na/	12	0	0	0	0	7	0	0
/kəʻbu:ʃ/	1	1	0	0	0	2	0	0
/ʃəṛʃem/	17	0	0	0	0	7	0	0
/ləmfeṛmsa/	2	0	0	0	0	0	0	0
/gṛi:tsliyya/	8	0	0	0	0	4	1	0
TOTAL	80	4	1	1	1	25	1	0
%	92.0%	4.6%	1.1%	1.1%	1.1%	96.2%	3.8%	0.0%

Table 114: The New City Participants' Environment of Use of the Gastronomy Lexical Category

CD Word	Period of Birth, Source of Acquisition															
	1984-1988								1989-1993							
	Family							Other	Family						Other	
	Family	Mom	Dad	G.M	G.F.	Husband	Aunt	Society	Family	Mom	Dad	G.M.	G.F	Aunt	Proverb	Friend
/ləffeḥ/	12	4	0	2	0	0	0	0	5	1	0	0	0	0	0	0
/ḥbaq/	15	1	0	2	0	0	0	0	17	0	0	0	0	0	0	0
/bəṛdqi:s/	16	2	0	1	0	1	0	0	13	0	0	1	0	1	0	0
/ʤbaḥ/	5	0	1	0	1	0	0	0	7	1	1	0	1	0	0	0
/ḥdəʤ/	7	0	0	0	0	0	0	0	8	0	0	0	0	0	2	0
/xli:ʿ/	16	1	0	2	0	0	0	1	13	2	0	0	0	0	0	0
/əlʸawi/	15	1	0	2	0	0	0	0	3	1	0	0	0	0	0	0
/maʃṛu:b/	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/keʃkaṛa/	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/qəṛʃbi:l/	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/ḥənnu:na/	17	1	0	1	0	0	1	0	13	4	0	3	0	0	0	0
/kəʿbu:ʃ/	5	1	0	0	0	0	0	0	1	1	0	0	0	0	0	0
/ʃəṛʃem/	19	0	0	1	0	0	0	0	19	1	0	2	0	0	0	0
/ləmfeṛmsa/	15	0	0	0	0	0	0	0	6	0	0	0	0	0	0	0
/gṛi:tsliyya/	18	0	0	1	0	0	0	0	12	0	0	1	0	0	0	1
Total	167	11	1	12	1	1	1	1	117	11	1	7	1	1	2	1
%	85.6%	5.6%	0.5%	6.2%	0.5%	0.5%	0.5%	0.5%	83.0%	7.8%	0.7%	5.0%	0.7%	0.7%	1.4%	0.7%

Table 115: The Old City Participants' Sources of the Gastronomy Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/ləffeḥ/	12	0	3	3	6	4	0	2	0	2
/ḥbaq/	10	2	4	2	8	9	3	2	3	8
/bərdqi:s/	11	2	6	1	9	8	2	2	3	7
/ʤbaḥ/	5	0	2	0	2	7	0	0	3	3
/ḥdəʤ/	5	0	2	0	2	4	0	4	2	6
/xli:ʻ/	10	1	6	3	10	11	0	3	1	4
/əlʸawi/	9	1	5	3	9	3	0	0	1	1
/maʃṛu:b/	0	0	0	0	0	0	0	0	0	0
/keʃkaṛa/	3	0	0	0	0	0	0	0	0	0
/qərʃbi:l/	4	0	0	0	0	0	0	0	0	0
/ḥənnu:na/	9	2	3	6	11	11	2	2	5	9
/kəʻbu:ʃ/	5	0	0	1	1	1	0	0	1	1
/ʃərʃem/	10	2	5	3	10	12	3	5	2	10
/ləmfeṛmsa/	8	1	5	1	7	5	1	0	0	1
/gṛi:tsliyya/	8	1	5	5	11	8	1	4	1	6
TOTAL	109	12	46	28	58	83	12	24	22	58
%	55.90%	6.15%	23.59%	14.36%	44.1%	58.87%	8.51%	17.02%	15.60%	41.13%

Table 116: The Old City Participants' Frequency of Use of the Gastronomy Lexical Category

CD Word	Periodof Birthand Setting of Use				
	1984-1988			1989-1993	
	Family Setting		Other Settings	Family Setting	Other Settings
	Home	Cooking	Proverb	Home	Proverb
/ləffeḥ/	4	2	0	2	0
/ḥbaq/	5	3	0	8	0
/bəṛdqi:s/	5	4	0	7	0
/ʤbaḥ/	2	0	0	3	0
/ḥdəʤ/	1	0	1	5	1
/xli:ʻ/	8	2	0	4	0
/əlʸawi/	5	4	0	1	0
/maʃṛu:b/	0	0	0	0	0
/keʃkaṛa/	0	0	0	0	0
/qəṛʃbi:l/	0	0	0	0	0
/ḥənnu:na/	11	0	0	9	0
/kəʻbu:ʃ/	1	0	0	1	0
/ʃəṛʃem/	10	0	0	10	0
/ləmfeṛmsa/	7	0	0	1	0
/gṛi:tsliyya/	9	0	0	6	0
TOTAL	68	17	1	57	1
%	79.07%	19.77%	1.16%	98.3%	1.7%

Table 117: The Old City Participants' Environment of Use of the Gstronomy Lexical Category

Measures

CD Word	Period of Birth and Source of Acquisition						
	1984-1988				1989-1993		
	Family		Other		Family		Other
	Family	G.M	Society	Ar.	Family	G.M	Society
/kuds/	17	1	3	0	3	1	0
/dra‘/	18	1	2	0	11	1	0
/ṛṭal/	23	1	5	0	25	1	3
/ləwqiya/	3	0	0	1	0	0	0
/gəlba/	1	1	0	0	0	0	0
/nəṣafi/	2	1	0	0	0	0	0
/ṛbu‘i/	2	1	0	0	0	0	0
Total	66	6	10	1	39	3	3
%	79.5%	7.2%	12.0%	1.2%	86.7%	6.7%	6.7%

Table 118: The New City Participants’ Sources of the MeasureLexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/kuds/	8	0	9	4	13	3	0	1	0	1
/dra‘/	15	0	3	3	6	10	0	2	0	2
/ṛṭal/	12	0	9	8	17	26	0	2	1	3
/ləwqiya/	4	0	0	0	0	0	0	0	0	0
/gəlba/	2	0	0	0	0	0	0	0	0	0
/nəṣafi/	3	0	0	0	0	0	0	0	0	0
/ṛbu‘i/	3	0	0	0	0	0	0	0	0	0
TOTAL	47	0	21	15	36	39	0	5	1	6
%	56.6%	0.0%	25.3%	18.1%	43.4%	86.7%	0.0%	11.1%	2.2%	13.3%

Table 119: The New City Frequency of the Use of the MeasureLexical Category

CD Word	Periodof Birthand Setting of Use					
	1984-1988			1989-1993		
	Family Setting	Other Settings		Family Setting	Other Settings	
	Home	Society	Market	Home	Society	Market
/kuds/	12	1	0	0	1	0
/dra‘/	5	1	0	2	0	0
/ṛṭal/	12	2	3	0	1	2
/ləwqiya/	0	0	0	0	0	0
/gəlba/	0	0	0	0	0	0
/nəṣafi/	0	0	0	0	0	0
/ṛbu‘i/	0	0	0	0	0	0
Total	29	4	3	2	2	2
%	80.6%	11.1%	8.3%	33.3%	33.3%	33.3%

Table 120: The New City Participants’ Environment of Use of the MeasureLexical Category

CD Word	Period of Birth and Source of Acquisition									
	1984-1988				1989-1993					
	Family		Other		Family			Other		
	Family	G.M	society	Market	Family	Dad	G.M.	society	Market	Ar.
/kuds/	17	1	1	0	12	0	2	1	2	0
/dra‘/	20	0	0	0	21	0	0	0	2	1
/ṛṭal/	22	1	3	2	25	0	1	1	2	1
/ləwqiya/	3	2	0	0	3	1	0	0	0	0
/gəlba/	0	0	0	0	0	0	0	0	0	0
/nəṣafi/	4	0	0	0	0	0	0	0	0	0
/ṛbu‘i/	3	0	0	0	0	0	0	0	0	0
Total	69	4	4	2	61	1	3	2	6	2
%	87.3%	5.1%	5.1%	2.5%	81.3%	1.3%	4.0%	2.7%	8.0%	2.7%

Table 121: The Old City Participants’ Sources of the MeasureLexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/kuds/	17	0	2	0	2	15	0	2	0	2
/dra‘/	19	0	0	1	1	21	0	1	2	3
/ṛṭal/	22	3	3	0	6	26	0	3	1	3
/ləwqiya/	2	0	1	2	3	4	0	0	0	0
/gəlba/	0	0	0	0	0	0	0	0	0	0
/nəṣafi/	4	0	0	0	0	0	0	0	0	0
/ṛbu‘i/	3	0	0	0	0	0	0	0	0	0
TOTAL	67	3	6	3	12	66	0	6	3	9
%	84.8%	3.8%	7.6%	3.8%	15.2%	88.0%	0.0%	8.0%	4.0%	12.0%

Table 122: The Old City Participants’ Frequency of Use of the MeasureLexical Category

CD Word	Periodof Birthand Setting of Use						
	1984-1988				1989-1993		
	Family Setting	Other Settings			Family Setting	Other Settings	
	Home	Society	Market	Proverb	Home	Society	Market
/kuds/	0	1	1	0	1	1	0
/dra‘/	0	1	0	0	2	1	0
/ṛṭal/	5	1	0	0	1	2	1
/ləwqiya/	2	0	0	1	0	0	0
/gəlba/	0	0	0	0	0	0	0
/nəṣafi/	0	0	0	0	0	0	0
/ṛbu‘i/	0	0	0	0	0	0	0
TOTAL	7	3	1	1	4	4	1
%	58.3%	25.0%	8.3%	8.3%	44.4%	44.4%	11.1%

Table 123: The Old City Participants’ Environment of Use of the MeasureLexical Category

Figures and Mythical Legends

CD Word	Period of Birth and Source of Acquisition								
	1984-1988						1989-1993		
	Family				Other		Family		Other
	Family	G.M.	Dad	Aunt	Society	Mark	Family	G.M.	Society
/msadna/	8	0	0	1	0	0	0	0	0
/dəllala/	18	0	0	0	5	1	18	1	5
/bu:ṭbeˈla/	13	1	0	0	3	0	5	1	1
/buˠəndʒa/	10	0	0	1	1	0	1	0	0
/ˠaselts enwedṛ/	10	0	1	0	0	0	0	0	0
/el ḥoṛ w əl wṣi:f/	3	0	0	0	0	0	0	0	0
/səṛnaˈfa/	13	1	1	0	2	0	3	0	0
Total	75	2	2	2	11	1	27	2	6
%	80.6%	2.2%	2.2%	2.2%	11.8%	1.1%	77.1%	5.7%	17.1%

Table 124: The New City Participants' Sources of the Figures and Mythical Legends Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/msadna/	5	2	2	0	4	0	0	0	0	0
/dəllala/	6	4	12	2	18	10	0	12	2	14
/bu:ṭbeˈla/	9	0	4	4	8	5	0	2	0	2
/buˠəndʒa/	9	0	0	3	3	1	0	0	0	0
/ˠaselts enwedṛ/	6	0	3	2	5	0	0	0	0	0
/el ḥoṛ w əl wṣi:f/	1	0	2	0	2	0	0	0	0	0
/səṛnaˈfa/	12	0	3	2	5	2	0	0	1	1
TOTAL	48	6	26	13	45	18	0	14	3	17
%	51.6%	6.5%	28.0%	14.0%	48.4%	51.4%	0.0%	40.0%	8.6%	48.6%

Table 125: The New City Participants' Frequency of Use of the Figures and Mythical Legends Lexical Category

CD Word	Periodof Birthand Setting of Use					
	1984-1988				1989-1993	
	Family Setting	Other Settings			Family Setting	Other Settings
	Home	Society	Market	Expression	Home	Society
/msadna/	5	0	0	0	0	0
/dəllala/	13	4	1	0	9	8
/buːṭbeˡla/	6	1	0	1	0	0
/buʸəndʒa/	2	0	0	0	0	0
/ʸaselts enwedṛ/	5	0	0	0	0	0
/el ḥoṛ w əl wṣiːf/	2	0	0	0	0	0
/səṛnaˡfa/	3	2	0	0	0	0
TOTAL	36	7	1	1	9	8
%	80.0%	15.6%	2.2%	2.2%	52.9%	47.1%

Table 126: The New City Participants' Environment of Use of the Figures and Mythical Legends Lexical Category

CD Word	Period of Birth and Source of Acquisition										
	1984-1988						1989-1993				
	Family				Other		Family				Other
	Family	Dad	G.M.	G.F.	Society	Market	Family	Mom	G.M.	Aunt	Society
/msadna/	10	0	0	0	0	0	0	0	0	0	0
/dəllala/	21	0	0	0	3	1	14	1	1	0	11
/buːṭbeˈla/	14	0	0	0	1	0	10	1	2	0	0
/buˠəndʒa/	7	0	1	0	0	0	1	1	0	0	0
/ˠaselts enwedṛ/	7	0	1	1	0	0	3	0	0	1	0
/el ḥoṛ w əl wṣiːf/	3	0	0	0	0	0	0	0	0	0	0
/səṛnaˈfa/	16	1	0	0	1	0	10	0	0	0	0
Total	78	1	2	1	5	1	38	3	3	1	11
%	88.6%	1.1%	2.3%	1.1%	5.7%	1.1%	67.9%	5.4%	5.4%	1.8%	19.6%

Table 127: The Old City Participants' Sources of the Figures and Mythical Legends Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	no	Yes				no	Yes			
		Always	usually	rarely	total		always	usually	Rarely	Total
/msadna/	6	0	1	3	4	0	0	0	0	0
/dəllala/	11	4	5	5	14	18	2	2	5	9
/bu:ṭbeˈla/	9	1	0	5	6	12	0	0	1	1
/buˠəndʒa/	5	1	1	1	3	2	0	0	0	0
/ˠaselts enwedṛ/	7	0	0	2	2	3	0	0	1	1
/el ḥoṛ w əl wṣi:f/	2	0	0	1	1	0	0	0	0	0
/səṛnaˈfa/	11	2	0	5	7	10	0	0	0	0
TOTAL	51	8	7	22	37	45	2	2	7	11
%	58.0%	9.1%	8.0%	25.0%	42.0%	80.4%	3.6%	3.6%	12.5%	19.6%

Table 128: Frequency of Use of the Figures and Mythical Legends Lexical Category

CD Word	Periodof Birthand Setting of Use					
	1984-1988				1989-1993	
	Family Setting	Other Settings			Family Setting	Other Settings
	Home	Society	Market	Expression	Home	Society
/msadna/	4	0	0	0	0	0
/dəllala/	9	4	1	0	7	2
/bu:ṭbeˈla/	4	0	0	2	1	0
/buˠəndʒa/	3	0	0	0	0	0
/ˠaselts enwedṛ/	2	0	0	0	1	0
/el ḥoṛ w əl wṣi:f/	1	0	0	0	0	0
/səṛnaˈfa/	6	1	0	0	0	0
TOTAL	29	5	1	2	9	2
%	78.4%	13.5%	2.7%	5.4%	81.8%	18.2%

Table 129: The Old City Participants' Environment of Use of the Figures and Mythical Legends Lexical Category

Hammam Lexical Field

CD Word	Period of Birth, Source of Acquisition						
	1984-1988				1989-1993		
	Family		Other		Family		Other
	Family	G.M	Society	Oued Souf [172]	Family	G.M	Friend
/ṭəyyaba/	18	0	2	0	11	2	1
/xəlwa/	2	0	1	0	1	1	0
/mədda/	5	0	0	1	0	0	0
/zli:ʤiyya/	1	0	0	0	0	0	0
/sappa/	0	0	0	0	0	0	0
/fni:q/	2	0	0	0	0	0	0
/ṭəffel/	4	1	0	0	0	1	0
Total	32	1	3	1	12	4	1
%	86.5%	2.7%	8.1%	2.7%	70.6%	23.5%	5.9%

Table 130: The New City Participants' Sources of the Hammam Lexical Category

[172]A city in the south of Algeria

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/ṭəyyaba/	9	3	7	1	11	11	1	2	0	3
/xəlwa/	2	0	1	0	1	2	0	0	0	0
/mədda/	3	0	1	2	3	0	0	0	0	0
/zli:ʤiyya/	1	0	0	0	0	0	0	0	0	0
/sappa/	0	0	0	0	0	0	0	0	0	0
/fni:q/	2	0	0	0	0	0	0	0	0	0
/ṭəffel/	4	0	0	1	1	1	0	0	0	0
TOTAL	21	3	9	4	16	14	1	2	0	3
%	56.8%	8.1%	24.3%	10.8%	43.2%	82.4%	5.9%	11.8%	0.0%	17.6%

Table 131: The New City Participants' Frequency of Use of the Hammam Lexical Category

CD Word	Periodof Birthand Setting of Use				
	1984-1988			1989-1993	
	Family Setting	Other Settings		Family Setting	Other Settings
	Home	Hammam	Connotaion[173]	Home	Hammam
/ṭəyyaba/	7	3	1	2	1
/xəlwa/	1	0	0	0	0
/mədda/	3	0	0	0	0
/zli:ʤiyya/	0	0	0	0	0
/sappa/	0	0	0	0	0
/fni:q/	0	0	0	0	0
/ṭəffel/	1	0	0	0	0
TOTAL	12	3	1	2	1
%	75.0%	18.8%	6.3%	66.7%	33.3%

Table 132: The New City Participants' Environment of Use of the the Hammam Lexical Category

[173] Used to refer to any woman with misery looks

CD Word	Period of Birth, Sources of Acquisition								
	1984-1988			1989-1993					
	Family		Other	Family				Other	
	Family	G.M	Hammam	Family	Mom	G.M	Aunt	Society	Hammam
/ṭəyyaba/	25	2	2	16	2	1	0	1	3
/xəlwa/	4	1	0	2	1	1	0	0	0
/mədda/	4	1	0	0	0	0	0	0	0
/zli:ʤiyya/	0	0	0	0	0	0	0	0	0
/sappa/	2	1	0	0	0	0	0	0	0
/fni:q/	4	1	0	7	0	2	0	0	0
/ṭəffel/	5	0	0	3	0	0	1	0	0
Total	44	6	2	28	3	4	1	1	3
%	84.6%	11.5%	3.8%	70.0%	7.5%	10.0%	2.5%	2.5%	7.5%

Table 133: The Old City P1 and P2 Participants' Sources of the Hammam Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/ṭəyyaba/	14	3	3	9	15	13	2	4	4	10
/xəlwa/	4	0	0	1	1	4	0	0	0	0
/mədda/	5	0	0	0	0	0	0	0	0	0
/zli:ʤiyya/	0	0	0	0	0	0	0	0	0	0
/sappa/	2	0	0	1	1	0	0	0	0	0
/fni:ɋ/	3	0	0	2	2	7	0	1	1	2
/ṭəffel/	3	0	0	2	2	3	0	0	1	1
TOTAL	31	3	3	15	21	27	2	5	6	13
%	59.6%	5.8%	5.8%	28.8%	40.4%	67.50%	5.00%	12.50%	15.00%	32.50%

Table 134: The Old City P1 and P2 Participants' Frequency of Use of the Hammam Lexical Category

CD Word	Periodof Birthand Setting of Uses			
	1984-1988		1989-1993	
	Family Setting	Other Settings	Family Setting	Other Settings
	Home	Hammam	Home	Hammam
/ṭəyyaba/	11	4	5	5
/xəlwa/	0	1	0	0
/mədda/	0	0	0	0
/zli:ʤiyya/	0	0	0	0
/sappa/	1	0	0	0
/fni:q/	2	0	1	1
/ṭəffel/	1	1	1	0
TOTAL	15	6	7	6
%	71.4%	28.6%	53.8%	46.2%

Table 135: The Old City P1 and P2 Participants' Environment of Use of the Hammam Lexical Category

Garments, Beauty and Accessories

CD Word	Period of Birth, Sources of Acquisition								
	1984-1988					1989-1993			
	Family			Other		Family			Other
	Family	G.M.	Mom	Society	Job	Family	G.M.	G.F.	Society
/dluben/	0	0	0	0	0	0	0	0	0
/ʻaṣṣama/	22	1	1	0	0	15	2	0	0
/qṛduːf/	3	0	0	0	0	0	0	0	0
/xədʒla/	3	1	0	0	0	1	0	0	0
/kəʃṭa/	3	0	0	0	0	0	0	0	0
/ləffa/	1	0	0	0	0	0	0	0	0
/tsəṭṛiːfa/	2	0	0	0	0	0	0	0	0
/zəṛuːf/	5	0	0	0	0	2	0	0	0
/ṛdiːf/	13	0	0	0	1	10	0	0	0
/mədbeḥ/	15	0	0	1	1	3	0	0	2
/dəbluni/	7	0	0	0	1	0	0	0	0
/solṭani/	4	0	0	0	0	0	0	0	0
/fiːʃʃu/	12	3	0	0	0	8	4	0	0
/ʃəbṛəlla/	4	0	0	0	0	1	0	0	0
/ʃəmla/	6	0	0	0	0	0	0	0	0
/dʒliːka/	13	1	0	1	0	3	0	1	0
/kəmxa/	1	0	0	0	0	0	0	0	0
/qiːṭan/	2	0	0	0	0	0	0	0	0
Total	116	6	1	2	3	43	6	1	2
%	90.6%	4.7%	0.8%	1.6%	2.3%	82.7%	11.5%	1.9%	3.8%

Table 136: The New City Participants' Sources of the Garment, Beauty and Accessories Lexical Category.

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes			Total	No	yes			Total
		Always	Usually	Rarely			Always	Usually	Rarely	
/dluben/	0	0	0	0	0	0	0	0	0	0
/‘aṣṣama/	11	3	9	1	13	12	1	4	0	5
/qṛdu:f/	1	1	1	0	2	0	0	0	0	0
/xədʒla/	2	0	2	0	2	1	0	0	0	0
/kəʃṭa/	2	0	0	1	1	0	0	0	0	0
/ləffa/	1	0	0	0	0	0	0	0	0	0
/$t_{ʂ}$əṭri:fa/	1	1	0	0	1	0	0	0	0	0
/zəṛu:f/	4	0	1	0	1	2	0	0	0	0
/ṛdi:f/	6	3	4	1	8	9	0	1	0	1
/mədbeḥ/	10	2	5	0	7	4	0	1	0	1
/dəbluni/	3	3	2	0	5	0	0	0	0	0
/solṭani/	3	1	0	0	1	0	0	0	0	0
/fi:ʃʃu/	8	1	4	2	7	11	0	1	0	1
/ʃəbṛəlla/	2	1	0	1	2	1	0	0	0	0
/ʃəmla/	5	0	1	0	1	0	0	0	0	0
/dʒli:ka/	12	1	0	2	3	4	0	0	0	0
/kəmxa/	1	0	0	0	0	0	0	0	0	0
/qi:ṭan/	0	0	2	0	2	0	0	0	0	0
TOTAL	72	17	31	8	56	44	1	7	0	8
%	56.3%	13.3%	24.2%	6.3%	43.7%	84.6%	1.9%	13.5%	0.0%	15.4%

Table 137: The New City Participants’ Frequency of Use of the Garment, Beauty and Accessories Lexical Category

CD Word	Periodof Birthand Setting of Use			
	1984-1988		1989-1993	
	Family Setting	Other Settings	Family Setting	Other Settings
	Home	Job	Home	-
/dluben/	0	0	0	0
/‘aṣṣama/	13	0	5	0
/qṛdu:f/	2	0	0	0
/xədʒla/	2	0	0	0
/kəʃṭa/	1	0	0	0
/ləffa/	0	0	0	0
/tˢəṭṛi:fa/	1	0	0	0
/zəṛu:f/	1	0	0	0
/ṛdi:f/	7	1	1	0
/mədbeḥ/	6	1	1	0
/dəbluni/	4	1	0	0
/solṭani/	0	1	0	0
/fi:ʃʃu/	7	0	1	0
/ʃəbṛəlla/	2	0	0	0
/ʃəmla/	1	0	0	0
/dʒli:ka/	3	0	0	0
/kəmxa/	0	0	0	0
/qi:ṭan/	2	0	0	0
TOTAL	52	4	8	0
%	89.7%	6.9%	100%	0%

Table 138: The New City Participants’ Environment of Use of the Garment, Beauty and Accessories Lexical Category

CD Word	Period of Birth and Source of Acquisition														
	1984-1989								1989-1993						
	Family						Other		Family						Other
	Family	Mom	Dad	G.M	G.F	Sister	Market	Malouf	Family	Mom	Dad	G.M.	Sister	Aunt	Malouf
/dluben/	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/ʿaṣṣama/	27	0	0	1	0	1	0	0	22	2	0	0	2	0	0
/qṛdu:f/	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/xədʒla/	6	0	0	2	0	0	0	0	1	2	0	1	0	0	0
/kəʃṭa/	4	0	0	1	0	0	0	0	2	0	0	0	0	0	0
/ləffa/	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/$t_{ʂ}$ətṛi:fa/	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
/zəṛu:f/	13	1	0	1	0	0	0	0	3	1	0	0	0	0	0
/ṛdi:f/	15	1	0	1	0	0	0	0	12	1	0	2	0	0	0
/mədbeḥ/	10	0	0	2	0	0	0	0	14	2	0	0	0	0	0
/dəbluni/	7	0	0	1	0	0	0	0	2	1	0	0	0	0	0
/solṭani/	7	0	0	0	0	0	0	1	9	1	0	0	0	0	2
/fi:ʃʃu/	14	0	0	4	0	0	0	0	11	2	0	0	0	0	0
/ʃəbṛəlla/	5	0	0	1	0	0	0	0	2	0	1	0	0	0	0
/ʃəmla/	11	0	0	0	1	0	0	0	4	0	0	0	0	0	0
/dʒli:ka/	15	0	1	1	2	0	0	0	12	2	0	1	0	0	0
/kəmxa/	5	0	0	1	0	0	1	0	1	0	0	0	0	0	0
/qi:ṭan/	4	0	0	0	0	0	1	0	1	1	0	0	0	1	0
Total	147	2	1	16	3	1	2	1	96	15	1	4	2	1	2
%	85.0%	1.2%	0.6%	9.2%	1.7%	0.6%	1.2%	0.6%	79.3%	12.4%	0.8%	3.3%	1.7%	0.8%	1.7%

Table 139: Sources of the Garment, Beauty and Accessories Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	yes				no	yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/dluben/	0	0	0	0	0	0	0	0	0	0
/ʻaṣṣama/	18	3	4	4	11	17	0	3	6	9
/qṛdu:f/	3	0	0	1	1	0	0	0	0	0
/xədʒla/	5	0	0	3	3	3	0	0	1	1
/kəʃṭa/	4	0	0	1	1	2	0	0	0	0
/ləffa/	0	0	0	0	0	0	0	0	0	0
/t_sətṛi:fa/	0	0	0	0	0	0	0	0	0	0
/zəṛu:f/	10	0	1	4	5	4	0	0	0	0
/ṛdi:f/	11	1	2	3	6	12	3	0	0	3
/mədbeḥ/	10	0	1	1	2	13	3	0	0	3
/dəbluni/	7	0	0	1	1	3	0	0	0	0
/solṭani/	5	0	1	2	3	12	0	0	0	0
/fi:ʃʃu/	14	1	0	3	4	8	2	0	3	5
/ʃəbṛəlla/	3	0	0	3	3	1	0	0	2	2
/ʃəmla/	9	0	0	3	3	4	0	0	0	0
/dʒli:ka/	18	0	0	1	1	15	0	0	0	0
/kəmxa/	5	0	0	2	2	0	0	0	1	1
/qi:ṭan/	4	0	0	1	1	3	0	0	0	0
TOTAL	126	5	9	33	47	97	8	3	13	24
%	72.8%	2.9%	5.2%	19.1%	27.2%	80.2%	6.6%	2.5%	10.7%	19.8%

Table 140: Frequency of Use of the Garment, Beauty and Accessories Lexical Category

CD Word	Periodof Birthand Setting of Uses						
	1984-1988					1989-1993	
	Family Setting		Other Settings			Family Setting	Other Settings
	Home	G.M	Market	Malouf	Dress Maker	Home	-
/dluben/	0	0	0	0	0	0	0
/‘aṣṣama/	11	0	0	0	0	9	0
/qṛdu:f/	1	0	0	0	0	0	0
/xədʒla/	3	0	0	0	0	1	0
/kəʃta/	1	0	0	0	0	0	0
/ləffa/	0	0	0	0	0	0	0
/tˌətṛi:fa/	0	0	0	0	0	0	0
/zəṛu:f/	5	0	0	0	0	0	0
/ṛdi:f/	6	0	0	0	0	3	0
/mədbeḥ/	2	0	0	0	0	3	0
/dəbluni/	1	0	0	0	0	0	0
/solṭani/	3	0	0	0	0	0	0
/fi:ʃʃu/	3	1	0	0	0	5	0
/ʃəbṛəlla/	3	0	0	0	0	2	0
/ʃəmla/	3	0	0	0	0	0	0
/ɖʒli:ka/	1	0	0	0	0	0	0
/kəmxa/	0	0	1	0	1	1	0
/qi:ṭan/	0	0	0	1	0	0	0
TOTAL	43	1	1	1	1	24	0
%	91.5%	2.1%	2.1%	2.1%	2.1%	100%	0%

Table 141: Environment of Use of the Garment, Beauty and Accessories Lexical Category

Colours

CD Word	Period of Birth and Sources of Acquisition										
	1984-1988						1989-1993				
	Family		Other				Family			Other	
	Family	Mom	Society	Inferred	Ar.	India	Family	G.M.	Mom	Inferred	Ar.
/nəsṛi/	1	0	0	0	0	0	0	0	0	0	0
/xu:xi/	8	0	0	0	0	0	1	0	0	0	0
/qalbdəlle‘/	0	1	0	0	0	0	1	0	0	0	0
/yaqu:tʂi/	1	1	0	0	1	0	0	0	0	0	0
/qoṛməzi/	3	1	0	0	0	0	2	1	0	0	0
/zəndʒfu:ṛi/	1	0	0	0	1	1	0	0	0	0	0
/’annabi/	25	1	3	0	0	0	27	0	1	0	1
/ʃṛabi/	1	0	0	0	0	0	0	0	0	0	0
/ṭaṛṭṛi/	12	1	0	0	0	0	4	0	0	0	0
/xaˈli/	5	1	0	0	0	0	0	0	0	0	0
/faḍḍi /	8	0	0	0	0	0	1	0	0	0	0
/zəndʒaṛi/	0	0	0	0	0	0	0	0	0	0	0
/ni:li/	13	1	0	0	1	0	14	0	1	0	0
/lu:zi/	6	0	0	0	0	0	1	0	0	0	0
/fṛi:ki/	15	1	0	0	0	0	10	0	0	2	0
/zeˈti/	18	1	1	0	0	0	14	0	0	2	0
/ṛṣa:ṣi/	14	1	0	1	0	0	18	0	0	0	0
/tʂəbni/	13	1	0	1	0	0	8	0	0	2	0
Total	144	11	4	2	3	1	101	1	2	6	1
%	87.3%	6.7%	2.4%	1.2%	1.8%	0.6%	91.0%	0.9%	1.8%	5.4%	0.9%

Table 142: The New City Participants’ Sources of the Colours Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/nəsṛi/	1	0	0	0	0	0	0	0	0	0
/xu:xi/	5	0	2	1	3	1	0	0	0	0
/qalbdəlle‘/	0	0	1	0	1	1	0	0	0	0
/yaqu:t_si/	3	0	0	0	0	0	0	0	0	0
/qoṛməzi/	4	0	0	0	0	3	0	0	0	0
/zəndʒfu:ṛi/	2	0	0	1	1	0	0	0	0	0
/’annabi/	3	1	24	1	26	27	0	2	0	2
/ʃṛabi/	1	0	0	0	0	0	0	0	0	0
/ṭaṛṭṛi/	8	0	5	0	5	4	0	0	0	0
/xaˈli/	5	0	0	1	1	0	0	0	0	0
/faḍḍi /	4	0	2	2	4	1	0	0	0	0
/zəndʒaṛi/	0	0	0	0	0	0	0	0	0	0
/ni:li/	9	0	4	2	6	15	0	0	0	0
/lu:zi/	4	0	1	1	2	1	0	0	0	0
/fṛi:ki/	10	1	5	0	6	12	0	0	0	0
/zeˈti/	10	2	6	2	10	16	0	0	0	0
/ṛṣa:ṣi/	15	0	0	1	1	18	0	0	0	0
/t_səbni/	11	0	3	1	4	10	0	0	0	0
TOTAL	95	4	53	13	70	109	0	2	0	2
%	57.6%	2.4%	32.1%	7.9%	42.4%	98.2%	0.0%	1.8%	0.0%	1.8%

Table 143: The New City Participants’ the Frequency of Use the Colours Lexical Category

CD Word	Periodof Birthand Setting of Use				
	1984-1988			1989-1993	
	Family Setting	Other Setting		Family Setting	Other Settings
	Home	Social Life	Joke	Home	Social Life
/nəsṛi/	0	0	0	0	0
/xu:xi/	3	0	0	0	0
/qalbdəlle‘/	1	0	0	0	0
/yaqu:t$_s$i/	0	0	0	0	0
/qoṛməzi/	0	0	0	0	0
/zəndʒfu:ṛi/	0	0	1	0	0
/’annabi/	24	2	0	1	1
/ʃṛabi/	0	0	0	0	0
/ṭaṛṭṛi/	5	0	0	0	0
/xa^{l}li/	1	0	0	0	0
/faḍḍi /	3	1	0	0	0
/zəndʒaṛi/	0	0	0	0	0
/ni:li/	6	0	0	0	0
/lu:zi/	2	0	0	0	0
/fṛi:ki/	6	0	0	0	0
/ze^{t}ti/	10	0	0	0	0
/ṛṣa:ṣi/	1	0	0	0	0
/t$_s$əbni/	4	0	0	0	0
TOTAL	66	3	1	1	1
%	94.3%	4.3%	1.4%	50.0%	50.0%

Table 144: The New City Participants’ Environment of Use of the ColourLexical Category

CD Word	Period of Birth and Source of Acquisition									
	1984-1988				1989-1993					
	Family			Other	Family			Other		
	Family	Mom	G.M.	Ar.	Family	Mom	G.M.	Social Life	Ar.	Malouf
/nəsṛi/	0	0	0	0	0	0	0	0	0	1
/xu:xi/	4	0	0	0	7	1	1	0	0	0
/qalbdəlle‘/	4	0	2	0	1	0	0	0	0	0
/yaqu:tʂi/	0	0	0	0	0	0	0	0	0	0
/qoṛməzi/	2	0	0	1	0	0	1	0	0	0
/zəndʒfu:ṛi/	5	0	0	0	8	0	0	0	1	0
/’annabi/	28	1	1	0	25	1	1	2	0	0
/ʃṛabi/	0	0	0	0	0	0	0	0	0	0
/ṭaṛṭṛi/	14	1	2	0	12	2	1	0	0	0
/xaˈli/	9	0	0	0	4	1	0	0	0	0
/faḍḍi /	8	0	0	0	10	3	0	0	0	0
/zəndʒaṛi/	2	0	0	0	0	0	0	0	0	0
/ni:li/	18	0	1	0	13	3	1	0	0	0
/lu:zi/	14	0	1	0	9	1	0	0	0	0
/fṛi:ki/	19	0	1	0	13	3	1	0	0	0
/zeˈti/	22	0	2	0	19	2	1	0	0	0
/ṛṣa:ṣi/	21	0	1	0	12	1	1	0	0	0
/tʂəbni/	23	0	0	0	16	2	1	0	0	0
Total	193	2	11	1	149	20	9	2	1	1
%	93.2%	1.0%	5.3%	0.5%	81.9%	11.0%	4.9%	1.1%	0.5%	0.5%

Table 145: The Old City Participants’ Sources of the ColourLexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/nəsṛi/	0	0	0	0	0	1	0	0	0	0
/xu:xi/	2	0	0	2	2	8	0	0	1	1
/qalbdəlle‘/	3	0	0	3	3	1	0	0	0	0
/yaqu:tˢi/	0	0	0	0	0	0	0	0	0	0
/qoṛməzi/	2	0	0	1	1	1	0	0	0	0
/zəndʒfu:ṛi/	2	0	0	3	3	9	0	0	0	0
/’annabi/	13	4	12	1	17	22	2	3	2	7
/ʃṛabi/	0	0	0	0	0	0	0	0	0	0
/ṭaṛṭṛi/	8	1	2	6	9	14	0	1	0	1
/xaˈli/	5	0	0	4	4	5	0	0	0	0
/faḍḍi /	4	0	0	4	4	9	1	0	3	4
/zəndʒaṛi/	0	0	0	2	2	0	0	0	0	0
/ni:li/	13	1	1	4	6	17	0	0	0	0
/lu:zi/	7	2	0	6	8	8	0	0	2	2
/fṛi:ki/	11	0	2	7	9	16	1	0	0	1
/zeˈti/	19	0	3	2	5	15	0	2	5	7
/ṛṣa:ṣi/	15	0	0	7	7	13	0	1	0	1
/tˢəbni/	13	0	2	8	10	13	1	1	4	6
TOTAL	117	8	22	60	90	152	5	8	17	30
%	56.5%	3.9%	10.6%	29.0%	43.5%	83.5%	2.7%	4.4%	9.3%	16.5%

Table 146: The Old City Participants’ Frequency of Use of the ColourLexical Category

CD Word	Periodof Birthand Setting of Uses			
	1984-1988		1989-1993	
	Family Setting	Other Settings	Family Setting	Other Settings
	Home	Social Life	Home	Social Life
/nəsṛi/	0	0	0	0
/xu:xi/	2	0	1	0
/qalbdəlle‘/	3	0	0	0
/yaqu:t_si/	0	0	0	0
/qoṛməzi/	1	0	0	0
/zəndʒfu:ṛi/	3	0	0	0
/’annabi/	14	3	4	3
/ʃṛabi/	0	0	0	0
/ṭaṛṭṛi/	9	0	1	0
/xaˈli/	4	0	0	0
/faḍḍi /	4	0	4	0
/zəndʒaṛi/	2	0	0	0
/ni:li/	6	0	0	0
/lu:zi/	8	0	2	0
/fṛi:ki/	9	0	1	0
/zeˈti/	5	0	7	0
/ṛṣa:ṣi/	7	0	1	0
/t_səbni/	10	0	6	0
TOTAL	87	3	27	3
%	96.7%	3.3%	90.0%	10.0%

Table 147: The Old City Participants’ Environment of Use of the ColourLexical Category

Adjectives

CD Word	Period of Birth and Sources of Acquisition								
	1984-1988				1989-1993				
	Family		Other		Family				Other
	Family	Mom	Society	Ar.	Family	G.F.	Sister	Mom	School
/fi(a)lu:la/	13	0	1	0	9	0	0	0	0
/diguṛdi/	11	0	3	0	2	1	0	0	0
/zbənṭoṭ/	23	1	2	0	22	0	0	0	1
/səndʒaq/	0	0	0	0	0	0	0	0	0
/mzəlledʒ(a)/	3	0	0	0	1	0	0	0	0
/mʃu:m(a)/	8	0	0	0	8	0	1	0	0
/ʃi:n(a)/	10	0	0	1	4	0	0	0	0
/mzəṛqaṭ(a)/	19	0	2	0	15	0	0	0	0
/mʿaṭṭan(a)/	2	0	0	0	0	0	0	0	0
/ṛəbbi(a)/	20	0	1	0	19	0	0	0	0
/wəʃfu:n(a)/	0	0	0	0	0	0	0	0	0
/$t_s$at$_s$a/	18	0	1	0	13	0	0	0	0
/du:ni(a)/	18	0	1	0	10	0	0	1	0
/mxazni(a)/	11	0	0	0	0	0	0	0	0
/či:čwen/	8	0	0	0	2	0	0	0	0
Total	164	1	11	1	105	1	1	1	1
%	92.7%	0.6%	6.2%	0.6%	96.3%	0.9%	0.9%	0.9%	0.9%

Table 148: The New City Participants' Sources of the AdjectiveLexical Category.

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/fi(a)lu:la/	7	4	2	1	7	8	0	0	1	1
/diguṛdi/	10	0	4	0	4	3	0	0	0	0
/zbənṭoṭ/	18	2	2	4	8	19	1	2	1	4
/səndʒaq/	0	0	0	0	0	0	0	0	0	0
/mzəlledʒ(a)/	2	1	0	0	1	1	0	0	0	0
/mʃu:m(a)/	3	0	5	0	5	8	0	1	0	1
/ʃi:n(a)/	8	0	3	0	3	3	0	1	0	1
/mzəṛqaṭ(a)/	15	0	4	2	6	13	0	2	0	2
/mʻaṭṭan(a)/	2	0	0	0	0	0	0	0	0	0
/ṛəbbi(a)/	14	0	5	2	7	16	0	3	0	3
/wəʃfu:n(a)/	0	0	0	0	0	0	0	0	0	0
/t_sat_sa/	12	1	4	2	7	12	0	1	0	1
/du:ni(a)/	12	1	3	3	7	11	0	0	0	0
/mxazni(a)/	8	0	3	0	3	0	0	0	0	0
/či:čwen/	5	0	2	1	3	2	0	0	0	0
TOTAL	116	9	37	15	61	96	1	10	2	13
%	65.5%	5.1%	20.9%	8.5%	34.5%	88.1%	0.9%	9.2%	1.8%	11.9%

Table 149: The New City Participants' Frequency of Use the Adjectives Lexical Category

CD Word	Periodof Birthand Setting of Uses				
	1984-1988			1989-1993	
	Family Setting	Other Settings		Family Setting	Other Settings
	Home	Society	Proverb	Home	Society
/fi(a)lu:la/	6	0	1	1	0
/diguṛdi/	4	0	0	0	0
/zbənṭoṭ/	6	2	0		2
/səndʒaq/	0	0	0	0	0
/mzəlledʒ(a)/	1	0	0	0	0
/mʃu:m(a)/	5	0	0	1	0
/ʃi:n(a)/	3	0	0	1	0
/mzəṛqaṭ(a)/	5	1	0	0	2
/m‘aṭṭan(a)/	0	0	0	0	0
/ṛəbbi(a)/	5	2	0	2	1
/wəʃfu:n(a)/	0	0	0	0	0
/$t_s$at$_s$a/	5	2	0	1	0
/du:ni(a)/	7	0	0	0	0
/mxazni(a)/	3	0	0	0	0
/či:čwen/	3	0	0	0	0
TOTAL	53	7	1	9	4
%	86.9%	11.5%	1.6%	69.2%	30.8%

Table 150: The New City Participants’ Environment of Use of the AdjectiveLexical Category

CD Word	Period of Birth and Sources of Acquisition							
	1984-1988				1989-1993			
	Family		Other		Family			Other
	Family	G.M.	Society	Malouf	Family	Mom	G.M.	Ar.
/fi(a)lu:la/	20	1	0	0	10	3	1	0
/diguṛdi/	12	1	1	0	12	2	0	0
/zbənṭoṭ/	28	1	0	0	22	4	2	0
/səndʒaq/	3	0	0	1	0	0	0	0
/mzəledʒ(a)/	2	0	0	0	0	0	0	0
/mʃu:m(a)/	14	1	0	0	7	2	0	0
/ʃi:n(a)/	8	0	0	0	4	0	0	0
/mzərqaṭ(a)/	22	1	0	0	17	1	1	1
/mʿaṭṭan(a)/	0	0	0	0	0	0	0	0
/ṛəbbi(a)/	27	1	0	0	25	2	1	0
/wəʃfu:n(a)/	0	0	0	0	0	0	0	0
/$t_s$at$_s$a/	20	0	0	0	13	1	0	0
/du:ni(a)/	18	1	0	0	20	1	1	0
/mxazni(a)/	8	2	0	0	2	0	0	0
/či:čwen/	8	1	0	0	11	0	1	0
Total	190	10	1	1	143	16	7	1
%	94.1%	5.0%	0.5%	0.5%	85.6%	9.6%	4.2%	0.6%

Table 151: The Old City Participants' Sources of the Adjectives Lexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/fi(a)lu:la/	17	1	1	2	4	9	0	1	4	5
/diguṛdi/	11	0	0	3	3	13	0	0	1	1
/zbənṭoṭ/	19	3	6	1	10	22	0	4	2	6
/səndʒaq/	2	0	0	2	2	0	0	0	0	0
/mzəlledʒ(a)/	2	0	0	0	0	0	0	0	0	0
/mʃu:m(a)/	10	0	1	4	5	5	0	2	2	4
/ʃi:n(a)/	7	0	0	1	1	3	0	1	0	1
/mzəṛqaṭ(a)/	15	0	4	4	8	14	0	4	2	6
/m‘aṭṭan(a)/	0	0	0	0	0	0	0	0	0	0
/ṛəbbi(a)/	20	2	2	4	8	21	1	3	3	7
/wəʃfu:n(a)/	0	0	0	0	0	0	0	0	0	0
/$t_s$at$_s$a/	12	2	4	2	8	11	0	1	2	3
/du:ni(a)/	9	3	3	4	10	18	0	1	3	4
/mxazni(a)/	2	2	3	3	8	2	0	0	0	0
/či:čwen/	4	0	2	3	5	10	0	1	1	2
TOTAL	130	13	26	33	72	128	1	18	20	39
%	64.4%	6.4%	12.9%	16.3%	35.6%	76.6%	0.6%	10.8%	12.0%	23.4%

Table 152: The Old City Participants’ Words’ Frequency of Use of the AdjectiveLexical Category

CD Word	Periodof Birthand Setting of Uses					
	1984-1988			1989-1993		
	Family Setting	Other Settings		Family Setting	Other Settings	
	Home	Society	Proverb	Home	society	Proverb
/fi(a)lu:la/	3	0	1	4	0	1
/diguṛdi/	3	0	0	1	0	0
/zbənṭoṭ/	10	0	0	4	2	0
/səndʒaq/	2	0	0	0	0	0
/mzəlledʒ(a)/	0	0	0	0	0	0
/mʃu:m(a)/	5	0	0	4	0	0
/ʃi:n(a)/	1	0	0	1	0	0
/mzəṛqaṭ(a)/	8	0	0	6	0	0
/m‘aṭṭan(a)/	0	0	0	0	0	0
/ṛəbbi(a)/	8	0	0	7	0	0
/wəʃfu:n(a)/	0	0	0	0	0	0
/$t_ṣat_ṣa$/	7	1	0	3	0	0
/du:ni(a)/	10	0	0	4	0	0
/mxazni(a)/	8	0	0	0	0	0
/či:čwen/	5	0	0	2	0	0
TOTAL	70	1	1	36	2	1
%	97.2%	1.4%	1.4%	92.3%	5.1%	2.6%

Table 153: The Old City Participants’ Environment of Use of the AdjectiveLexical Category

Verbs

CD Word	Period of Birth and Source of Acquisition					
	1984-1988		1989-1993			
	Family	Other	Family			Other
	Family	Society	Family	G M	Mom	-
/yqazzeb/	10	0	10	1	0	0
/yəst$_s$ahem/	9	0	6	0	0	0
/ya‘ba/	21	0	15	0	1	0
/yət$_s$‘akɻeʃ/	4	0	1	0	0	0
/yɻəʸden/	21	1	17	0	1	0
/ykəndɻ/	8	0	4	0	0	0
Total	73	1	53	1	2	0
%	98.6%	1.4%	94.6%	1.8%	3.6%	0.0%

Table 154: The New City Participants' Sources of the VerbLexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/yqazzɐb/	4	2	4	0	6	10	0	1	0	1
/yəst$_s$ahem/	2	0	6	1	7	4	0	2	0	2
/ya‘ba/	11	1	7	2	10	14	0	1	1	2
/yət$_s$‘akr̥eʃ/	3	0	1	0	1	1	0	0	0	0
/yr̥əʸden/	16	2	2	2	6	12	0	4	2	6
/ykəndr̥/	5	1	2	0	3	3	0	1	0	1
Total	41	6	22	5	33	44	0	9	3	12
%	55.4%	8.1%	29.7%	6.8%	44.6%	78.6%	0.0%	16.1%	5.4%	21.4%

Table 155: The New City Participants' Frequency of Use the Verb Lexical Category

CD Word	Periodof Birthand Setting of Uses			
	1984-1988		1989-1993	
	Family Setting	Other Settings	Family Setting	Other Settings
	Home	-	Home	Friend
/yqazzeb/	6	0	1	0
/yəst$_s$ahem/	7	0	2	0
/ya‘ba/	10	0	2	0
/yət$_s$‘akɽeʃ/	1	0	0	0
/yɽəˠden/	6	0	6	0
/ykəndɽ/	3	0	0	1
Total	33	0	11	1
%	100.0%	0.0%	91.7%	8.3%

Table 156: The New City Participants' Environment of Use of the VerbLexical Category

CD Word	Periodof Birth and Sources of Acquisition								
	1984-1988				1989-1993				
	Family			Other	Family				Other
	Family	Mom	G.M.	-	Family	Mom	G.M.	AUNT	-
/yqazzeb/	17	0	0	0	11	1	1	1	0
/yəst$_s$ahem/	12	0	1	0	2	0	0	0	0
/ya‘ba/	25	0	1	0	15	0	0	0	0
/yət$_s$‘akṛeʃ/	3	0	0	0	0	0	1	0	0
/yṛəʸden/	20	1	0	0	18	1	0	0	0
/ykəndṛ/	13	0	1	0	4	0	0	0	0
Total	90	1	3	0	50	2	2	1	0
%	95.7%	1.1%	3.2%	0.0%	90.9%	3.6%	3.6%	1.8%	0.0%

Table 157: The Old City Participants' Words' Sources of the VerbLexical Category

CD Word	Periodof Birth and Frequency of Use									
	1984-1988					1989-1993				
	No	Yes				No	Yes			
		Always	Usually	Rarely	Total		Always	Usually	Rarely	Total
/yqazzeb/	6	2	2	7	11	11	0	2	1	3
/yəstˌahem/	3	2	5	3	10	2	0	0	0	0
/ya‘ba/	15	4	1	6	11	10	0	2	3	5
/yətˌ‘akṛeʃ/	1	0	0	2	2	1	0	0	0	0
/yṛəʸden/	12	2	5	2	9	16	0	1	2	3
/ykəndṛ/	11	0	0	3	3	4	0	0	0	0
TOTAL	48	10	13	23	46	44	0	5	6	11
%	51.1%	10.6%	13.8%	24.5%	48.9%	80.0%	0.0%	9.1%	10.9%	20.0%

Table 158: The Old City Participants' Frequency of Use of the VerbLexical Category

CD Word	Periodof Birthand Setting of Uses			
	1984-1988		1989-1993	
	Family Setting	Other Settings	Family Setting	Other Settings
	Home	Dress Maker	Home	-
/yqazzeb/	11	0	3	0
/yəstˢahem/	10	0	0	0
/yaʿba/	11	0	5	0
/yətˢʿakɻeʃ/	1	1	0	0
/yɻəʸden/	9	0	3	0
/ykəndɻ/	3	0	0	0
Total	45	1	11	0
%	97.8%	2.2%	100.0%	0.0%

Table 159: The Old City Participants' Environment of Use of the VerbLexical Category

CITY	Gender		Year of Birth									
			1984	**1985**	**1986**	**1987**	**1988**	**1989**	**1990**	**1991**	**1992**	**1993**
New City	M	**N**	163	153	64	86	65	89	48	67	39	40
		%	21%	20%	8%	11%	8%	11%	6%	9%	5%	5%
	F	**N**	206	174	188	113	111	124	103	78	91	52
		%	26%	22%	24%	14%	14%	16%	13%	10%	12%	7%
Old City	M	**N**	164	147	136	122	122	131	106	108	102	95
		%	21%	19%	17%	16%	16%	17%	14%	14%	13%	12%
	F	**N**	200	232	174	146	140	149	144	149	152	121
		%	26%	30%	22%	19%	18%	19%	18%	19%	19%	16%

Table 160: The New and Old City participants' Overall Number and % of the Identification by Year of Birth and Gender

Appendix 4

House and City Lexical Category

CD Word	Gender, Native Language, Total and Percentage															T	%
	Male								Female								
	Ar.					Fr.		=	Ar.				Fr.			=	
/əlxadem w lalleh/						Carrelage	dama		عادي				Dalle de sole	carrelage	dama		
						6	1		1				4	2	2		16	53.3%
						37.5%	6.3%		6.3%				25.0%	12.5%	12.5%			
/zallaˈʤ/						Faïence							Faïence	Dalle de sole				
						11							9	3			23	76.7%
						47.8%							39.1%	13.0%				
/ni:la/						couleur	teinture		غطسة		صبغة		bleu	teinture		=		
						1	1		1		1		1	1		1	7	23.3%
						14.3%	14.3%		14.3%		14.3%		14.3%	14.3%		14.3%		
/dehli:z/						débarra	cave		غار				cave	débarra				
						2	6		1				6	1			16	53.3%
						12.5%	37.5%		6.3%				37.5%	6.3%				
/mesṛaq/	سدة					casemate			سدة									
	1					1			2								4	13.3%
	25.0%					25.0%			50.0%									
/dukkana/	خزانة															=		
	1															1	2	6.7%
	50.0%															50.0%		

CD Word	Gender, Native Language, Total and Percentage															T	%
	Male								Female								
	Ar.					Fr.		=	Ar.				Fr.			=	
/maqṣoṛa/	بيت					Chambre			بيت		chambre					=	
	9					1			4		3					1	18	60.0%
	50.0%					5.6%			22.2%		16.7%					5.6%		
/madʒen/	بير					bassin			بير								
	4					2			2								8	26.7%
	50.0%					25.0%			25.0%									
/kni:f/						WC	toilettes						WC	toilettes				
						4	11						5	10			30	100%
						13.3%	36.7%						16.7%	33.3%				
/lqaṣṛiyya/	محيسة					pot			محيسة				pot					
	4					5			4				7				20	66.7%
	20.0%					25.0%			20.0%				35.0%					
/bzi:m/	عين					robinet			عين				robinet					
	7					8			8				6				29	96.7%
	24.1%					27.6%			27.6%				20.7%					
/ḥenbel/	زربية	غطا						=	زربية				tapis			=		
	4	4						2	6				3			1	20	66.7%
	20.0%	20.0%						10.0%	30%				15.0%			5.0%		
/l‘aṛu:dʒ/						déco							déco					
						4							6				10	33.3%
						40.0%							60.0%					
/deṛb/	طريق	زنقة				impasse		=	طريق	زنقة			impasse			=		
	5	2				1		3	5	1			1			1	19	63.3%
	26.3%	10.5%				5.3%		15.8%	26.3%	5.3%			5.3%			5.3%		
/kudiya/	ربوة	جبل	هضبة	عالية				=	عالية	مرتفع	جبل							
	1	2	1	2				2	4	1	3						16	53.3%

CD Word	Gender, Native Language, Total and Percentage																T	%
	Male								Female									
	Ar.					Fr.		=	Ar.				Fr.			=		
	6.3%	12.5%	6.3%	12.5%				12.5%	25.0%	6.3%	18.8%							
/zeṛdeb/	حفرة	هبطة				fosse			حفرة	غار								
	10	2				1			8	1							21	70.0%
	47.6%	9.5%				4.8%			38.1%	4.8%								
/zaila/	داب	بغل	حيوان	حمار	ماشية				بغل	بهيم	حيوان	ماشية						
	3	1	2	1	1				3	5	2	1					19	63.3%
	15.8%	5.3%	10.5%	5.3%	5.3%				15.8%	26.3%	10.5%	5.3%						
/ʃwaṛi:/	قفة					panier	poubelle		قفة				panier	poubelle				
	3					1	2		3				5	1			15	50.0%
	20.0%					6.7%	13.3%		20.0%				33.3%	6.7%				
T	70					69		7	70				73			4	293	54.3%
	13.0%					12.8%		13.0%	1.3%				13.5%			0.7%		

Table 161:The New City Period 1 Participants' Alternatives for the House and City Lexical Category

CD Word	Gender, Native Language, Total and Percentage																
	Male							Female								T	%
	Ar.				Fr.			Ar.				Fr.			=		
/əlxadem w lalleh/					carrelage	Dalle de sole	dama					carrelage	Dalle de sole	noir				
					5	2	1					5	5	1			19	63.3%
					26.3%	10.5%	5.3%					26.3%	26.3%	5.3%				
/zallaʲdʒ/					faïence	Dalle de sole						faïence	Dalle de sole					
					9	1						10	1				21	70.0%
					42.9%	4.8%						47.6%	4.8%					
/ni:la/	صبغة							صبغة				teinture						
	2							3				2					7	23.3%
	28.6%							42.9%				28.6%						
/dehli:z/	غار				cave	débarra	sous-sol	غار				cave	débarra	buanderie	sous-sol			
	1				4	2	1	2				3	2	2	1		18	60.0%
	5.6%				22.2%	11.1%	5.6%	11.1%				16.7%	11.1%	11.1%	5.6%			
/mesṛaq/	سدة							سدة										
	1							2									3	10.0%
	33.3%							66.7%										
/dukkana/								خزانة				placard						
								1				1					2	6.7%
								50.0%				50.0%						
/maqṣoṛ/	بيت	حجرة				chambre		بيت				chambre						
	7	1				1		8				3					20	66.7%
	35.0%	5.0%				5.0%		40.0%				15.0%						
/madʒen/	بير	حوض			bassin			حوض	بير									
	3	1			3			1	7								15	50.0%

CD Word	Gender, Native Language, Total and Percentage																
	Male							Female								T	%
	Ar.				Fr.			Ar.				Fr.			=		
	20.0 %	6.7%			20.0%			6.7%	46.7 %								
/kni:f/	بيت لما				WC	toilette						toilette	WC				
	1				5	8						13	2			29	96.7%
	3.4%				17.2%	27.6%						44.8%	6.9%				
/lqaṣṛiyya/	محيسة				pot			محيسة				pot					
	10				5			9				6				30	100.0 %
	33.3 %				16.7%			30.0 %				20.0%					
/bzi:m/	عين				robinet			عين				robinet					
	5				8			1				11				25	83.3%
	20.0 %				32.0%			4.0%				44.0%					
/ḥenbel/	زربية				tapis			زربية	غطا			tapis			=		
	6				2			3	4			3			1	19	63.3%
	31.6 %				10.5%			15.8 %	21.1 %			15.8%			5.3 %		
/l‘aṛu:ʤ/																	
																0	0.0%
/deṛb/	طريق		زنقة		impasse			طريق	زنقة								
	4		4		2			7	2							19	63.3%
	21.1 %		21.1 %		10.5%			36.8 %	10.5 %								
/kudiya/	جبل	مرتفع	هضبة	عالية				جبل	عالية			colline					
	2	2	1	2				2	3			3				15	50.0%
	13.3 %	13.3 %	6.7%	13.3 %				13.3 %	20.0 %			20.0%					
/zeṛdeb/	حفرة	هبطة			ravin	fosse		حفرة	هبطة								
	3	4			1	1		9	1							19	63.3%

CD Word	Gender, Native Language, Total and Percentage																T	%
	Male							Female										
	Ar.				Fr.			Ar.				Fr.				=		
	15.8 %	21.1 %			5.3%	5.3%		47.4 %	5.3%									
/zaila/	داب	بغل	ماشية	حيوان				داب	بغل	ماشية	حيوان							
	1	2	4	1				5	1	4	1						19	63.3%
	5.3%	10.5 %	21.1 %	5.3%				26.3 %	5.3%	21.1 %	5.3 %							
/ʃwaṛi:/	قفة				poubell e			قفة				panier	poubell e					
	4				1			4				4	3				16	53.3%
	25.0 %				6.3%			25.0 %				25.0%	18.8%					
T	72				62			80				81				1	29 6	54.8%
	24.3%				20.9%			27.0%				27.4%				0.3 %		

Table 162: The New City Period 2 Participants' Alternatives for the House and City Lexical Category

CD Word	Gender, Native Language, Total and Percentage																	
	Male									Female							T	%
	Ar.					Fr.			=	Ar.			Fr.			=		
/əlxadem w lalleh/						Dalle de sole	carrelage						carrelage	dama	Dalle de sole			
						3	4						4	1	1		13	43.3%
						21.4%	28.6 %						28.6%	7.1%	7.1 %			
/zallaˈʤ/						Faïence	Dalle murale		=				Dalle murale	faïence		=		
						6	3		1				3	10		2	25	83.3%
						24.0%	12.0 %		4.0%				12.0%	40.0 %		8.0%		
/ni:la/	صبغة					teinture			=	صبغة	طلية		teinture			=		
	4					2			1	3	3		1			1	15	50.0%
	30.8%					15.4%			7.7%	23.1%	23.1%		7.7%			7.7%		
/dehli:z/						grenier	cave	débarra	=				grenier	Sous-sol	cave	=		
						1	3	3	3				1	1	3	4	19	63.3%
						5.3%	15.8 %	15.8 %	15.8 %				5.3%	5.3%	15.8%	21.1%		
/mesṛaq/						rangement			=	سدة			débarra			=		
						1			5	3			2			3	14	46.7%
						7.1%			35.7 %	21.4%			14.3%			21.4%		
/dukkana/	خزانة					étage			=	خبي	خزانة		dépôt			=		
	1					1			8	1	1		1			4	17	56.7%
	5.9%					5.9%			47.1 %	5.9%	5.9%		5.9%			23.5%		
/maqṣoṛa/	بيت								=	بيت	غرفة					=		
	5								4	1	1					8	19	63.33 %

CD Word	Gender, Native Language, Total and Percentage																	
	Male									Female							T	%
	Ar.					Fr.			=	Ar.			Fr.			=		
	23.8%								19%	4.8%	4.8%					38.1%		
/madʒen/	بير	حوض				bassin			=	بير								
	2	3				1			1	5							12	40.0%
	16.7%	25.0%				8.3%			8.3%	41.7%								
/kni:f/						toilette	WC			سنداس			toilette	WC				
						3	2			2			6	2			15	50.0%
						20.0%	13.3 %			13.3%			40.0%	13.3 %				
/lqaṣṛiyya/	محبيسة					pot			=	محبيسة			pot					
	5					3			2	2			3				15	50.0%
	33.3%					20.0%			13.3 %	13.3%			20.0%					
/bzi:m/	عين					Robinet				عين			Robin et					
	4					4				3			5				16	53.3%
	25.0%					25.0%				18.8%			31.3%					
/ḥenbel/	زربية	غطا							=	زربية	فراش		tapis			=		
	2	2							6	1	1		1			6	19	63.3%
	8.7%	8.7%							26.1 %	4.3%	4.3%		4.3%			26.1%		
/l‘aṛu:dʒ/	نقش												déco					
	1												2				3	10.0%
	33.3%												66.7%					
/deṛb/	طريق	مسدود	زنقة			impasse			=	طريق	زنقة					=		
	6	2	1			1			3	4	4					1	22	73.3%
	26.1%	8.7%	4.3%			4.3%			13%	17.4%	17.4%					4.3%		
/kudiya/	عالية	جبل	هضبة							عالية	جبل	مرتفع	colline			=		
	2	2	1							1	1	1	3			1	12	40.0%
	16.7%	16.7%	8.3%							8.3%	8.3%	8.3%	25.0%			8.3%		

CD Word	Gender, Native Language, Total and Percentage																	
	Male									Female							T	%
	Ar.					Fr.			=	Ar.			Fr.			=		
/zeṛdeb/	هبطة	حفرة				ravin				حفرة	هبطة	زرزايحة				=		
	2	6				1				1	1	1				2	14	46.6%
	11.8%	35.3%				5.9%				5.9%	5.9%	5.9%				11.8%		
/zaila/	بهيم	بغل	حيوان	حمار	داب				=	ماشية	حمار	بهيم				=		
	1	2	1	1	2				2	1	1	1				1	13	43.3%
	6.7%	13.3%	6.7%	6.7 %	13.3 %				13.3 %	6.7%	6.7%	6.7%				6.7%		
/ʃwaṛi:/	قفة								=	جيب	قفة							
	2								2	2	1						8	26.6%
	22.2%								22.2 %	22.2%	6.7%							
T	60					42			38	48			50			33	271	50.2%
	22.4%					15.5%			14%	17.7%			18.4%			12.1%		

Table 163: The Old City Period 1 Participants' Alternatives for the House and City Lexical Category

CD Word	Gender, Native Language, Total and Percentage															
	Male							Female							t	%
	Ar.			Fr.			=	Ar.			Fr.			=		
/əlxadem w lalleh/				carrelage	Dalle de sole						dama	carrelage	Dalle de sole			
				1	2						1	2	1		8	26.7 %
				12.5%	25.0%						12.5%	25.0%	12.5%			
/zallaʲʤ/				faïence	Dalle de mure						Dalle	faïence		=		
				8	1						2	10		1	22	73.3 %
				36.4%	4.5%						9.1%	45.5%		4.5%		
/ni:la/	لون	صبغة		colorant	teinture			صبغة			lac	colorant	teinture			
	2	3		2	2			3			1	1	1		15	50.0 %
	13.3 %	20.0 %		13.3%	13.3%			20.0 %			6.7%	6.7%	6.7%			
/dehli:z/				cave	sous-sol	débarra	=				sous-sol	débaras	cave	=		
				5	3	1	1				2	6	3	2	23	76.7 %
				21.7%	13.0%	4.3%	4.3 %				8.7%	26.1%	13.0%	8.7%		
/mesṛaq/	مخبئ										passage			=		
	1										1			5	7	23.3 %
	14.3 %										14.3%			71.4 %		
/dukkana/	مرفع	خزانة		placard			=	خزانة			rangement	placard		=		
	2	1		2			1	5			1	2		2	16	53.3 %
	12.5 %	6.3%		12.5%			6.3 %	31.3 %			6.3%	12.5%		12.5 %		
/maqṣoṛa/	بيت	غرفة						بيت						=		
	6	1						6						6	19	63.3

CD Word	Gender, Native Language, Total and Percentage															
	Male							Female							t	%
	Ar.			Fr.			=	Ar.			Fr.			=		
																%
	31.6 %	5.3%						31.6 %						31.6 %		
/madʒen/	بير	حوض			bassin			بير			réservoir	bassin				
	4	1			1			6			2	1			15	50.0 %
	26.7 %	6.7%			6.7%			40.0 %			13.3%	6.7%				
/kni:f/				toilette	WC			سنداس			toilette	WC				
				7	4			1			6	7			25	83.3 %
				28.0%	16.0%			4.0%			24.0%	28.0%				
/lqaṣṛiyya/	محبيسة			pot				محبيسة				pot				
	3			5				5				7			20	66.7 %
	15.0 %			25.0%				25.0 %				35.0%				
/bzi:m/	عين			robinet				عين			robinet					
	4			4				4			9				21	70.0 %
	19.0 %			19.0%				19.0 %			42.9%					
/ḥenbel/	زربية	فراش	غطاء	tapis			=	زربية	فراش	سمار	tapis			=		
	4	1	1	4			2	4	1	1	2			6	26	86.7 %
	15.4 %	3.8%	3.8%	15.4%			7.7 %	15.4 %	3.8%	3.8%	7.7%			23.1 %		
/l‘aṛu:dʒ/	نقش							نقش			déco				0	
	2							2			1				3	10.0 %
	66.7 %							66.7 %			33.3%					
/deṛb/	زنقة	طريق	مسدود	impasse				زنقة	طريق	مسدود				=		

CD Word	Gender, Native Language, Total and Percentage													t	%
	Male							Female							
	Ar.			Fr.			=	Ar.			Fr.			=	
	3	4	1	1				2	4	2				3	20	66.7 %
	15.0 %	20.0 %	5.0%	5.0%				10.0 %	20.0 %	10.0 %				15.0 %		
/kudiya/	جبل	عالية						جبل	عالية	مرتفع						
	4	2						2	4	2					14	46.7 %
	28.6 %	14.3 %						14.3 %	28.6 %	14.3 %						
/zeṛdeb/	حفرة	هبطة		fosse			=	حفرة	هبطة		ravin					
	5	5		2			1	9	2		1				25	83.3 %
	20.0 %	20.0 %		8.0%			4.0 %	36.0 %	8.0%		4.0%					
/zaila/	بهيم	ماشية	بغل					حيوان	ماشية	داب						
	2	1	2					1	1	2					10	33.3 %
	20.0 %	10.0 %	20.0 %					10.0 %	10.0 %	20.0 %						
/ʃwaṛi:/	قرطلة			panier				قفة			poubell					
	1			1				1			4				7	23.3 %
	14.3 %			14.3%				14.3 %			57.1%					
	66			56			5	71			73			25	29 6	54.8 %
	22.3%			18.9%			1.7 %	24.0%			24.7%			8.4%		

Table 164: The Old City Period 2 Participants' Alternatives for the House and City Lexical Category

Vessels and Utensils

CD Word	Gender, Native Language, Total and Percentage														T	%
	Male							Female								
	Ar.		Fr.			=	Other	Ar.		Fr.				=		
/ʃekwa/	قربة					=		قربة						=		
	3					11		2						10	26	86%
	11.5%					42.3%		7.7%						38.5%		
/ziːṛ/						=								=		
						8								6	14	46.7%
						57.1%								42.9%		
/ʃaqqala/	قرعة					=		قرعة	قلة	tasse				=		
	2					11		1	2	1				8	25	83.3%
	8.0%					44.0%		4.0%	8.0%	4.0%				32.0%		
/fnaṛ/	ضو		lampe	torche	veilleuse	=		قنديل	ضو	veilleuse		lampe		=		
	2		4	1	2	2		2	1	3		1		2	20	66.7%
	10.0%		20.0%	5.0%	10.0%	10.0%		10.0%	5.0%	15.0%		5.0%		10.0%		
/ʤazwa/	بريق		presse			=		بريق		cafetière		presse		=		
	1		3			3		4		2		1		2	16	53.3%
	6.3%		18.8%			18.8%		25.0%		12.5%		6.3%		12.5%		
/mʸelfa/						=								=		
						2								6	8	26%
						25.0%								75.0%		
/mətsṛed/	صحن	قصعة				=		صحن	قصعة	plat				=		
	2	1				10		2	1	1				9	26	86.7%
	7.7%	3.8%				38.5%		7.7%	3.8%	3.8%				34.6%		
/meḥbes/						=			port					=		
						12			1					11	24	80%
						50.0%			4.2%					45.8%		
/tsaqʻiːda/	غربال	سيار				=		غربال	سيار					=		
	2	2				1		4	5					2	16	53.3%
	12.5%	12.5%				6.3%		25.0%	31.3%					12.5%		
/qəṛdaʃ/						=		مشط						=		
						5		2						7	14	46.7%
						35.7%		14.3%						50.0%		
/skamla/	مائدة		table					مائدة		table				=		
	3		1					6		1				1	12	40%
	25.0%		8.3%					50.0%		8.3%				8.3%		

CD Word	Gender, Native Language, Total and Percentage														T	%
	Male							Female								
	Ar.		Fr.			=	Other	Ar.		Fr.				=		
/ṛi:ʃu/			plaque chauffante	cuisinière		=	طابونة			cuisinière						
			1	5		2	3			10					21	70.0%
			4.8%	23.8%		9.5%	14%			47.7%						
/haska/	شمعدان		chandelier	bougeoir				شمعدان		chandelier	bougeoir					
	1		3	2				1		3	3				13	43%
	7.7%		23.1%	15.4%				7.7%		23.1%	23.1%					
/ʃiyyaḥa/			sech							sech						
			6							8					14	46.7%
			42.9%							57.1%						
/ku:k/	فحم		charbon					فحم								
	3		1					3							7	23.3%
	42.9%		14.3%					42.9%								
/məṛ‘u:b/	فحم							فحم								
	4							2							6	20%
	66.7%							33.3%								
/gṛi:ʃ/								فحم								
	0							2							2	6.7%
	0.0%							100.0%								
/kṛisṭo/			javel	Omo						vanish	javel	savon	Omo			
			1	1						1	3	1	2		9	30%
			11.1%	11.1%						11.1%	33.3%	11.1%	22.2%			
/tsafu:n/								طاجين	طين							
	0							1	2						3	10%
	0.0%							33%	67%							
T	31		26			67	3	43		42				64	276	48.4%
	5.4%		4.6%			11%	0.5%	7.5%		7.4%				11%		

Table 165: The New City Period 1 Participants' Alternatives for the Vessels and Utensils Lexical Category

CD Word	Gender, Native Language, Total and Percentage													
	Male						Female						T	%
	Ar.		Fr.		=	other	Ar.		Fr.		=	Other		
/ʃekwa/	قربة				=		قربة				=			
	2				5		1				7		15	50.0%
	13.3%				33.3%		6.7%				46.7%			
/ziːr/	برميل	بتية			=						=			
	1	1			2						5		9	30.0%
	11.1%	11.1%			22.2%						55.6%			
/ʃaqqala/	قرعة	كاس	tasse		=		قرعة	كاس	tasse		=			
	1	1	1		7		4	2	1		8		25	83.3%
	4.0%	4.0%	4.0%		28.0%		16.0%	8.0%	4.0%		32.0%			
/fnaṛ/	قنديل	ضو	lanterne	veilleuse			قنديل		veilleuse	lampadaire				
	1	4	2	1			1		5	1			15	50.0%
	6.7%	26.7%	13.3%	6.7%			6.7%		33.3%	6.7%				
/ʤazwa/	بريق		presse				بريق		presse	cafetier				
	7		2				7		3	2			21	70.0%
	33.3%		9.5%				33.3%		14.3%	9.5%				
/mʿelfa/	قرعة				=		قرعة				=			
	7				2		4				3		16	53.3%
	43.8%				12.5%		25.0%				18.8%			
/mətsṛed/	صحن				=		صحن		plat		=			
	4				5		2		1		8		20	66.7%
	20.0%				25.0%		10.0%		5.0%		40.0%			
/meḥbes/					=						=			
					7						12		19	63.3%
					36.8%						63.2%			
/tsaqʻiːda/	سيار	غربال			=		سيار	غربال	tamis					
	3	3			1		7	2	1				17	56.7%
	17.6%	17.6%			5.9%		41.2%	11.8%	5.9%					
/qəṛdaʃ/	=						مشط				=			
	1						3				2		6	20%
	16.7%						50.0%				33.3%			

CD Word	Gender, Native Language, Total and Percentage												T	%
	Male						Female							
	Ar.		Fr.		=	other	Ar.		Fr.		=	Other		
/skamla/	مائدة		table		=		مائدة		table		=			
	3		2		1		6		2		2		16	53.3%
	18.8%		12.5%		6.3%		37.5%		12.5%		12.5%			
/ṛi:ʃu/			gaz	cuisinier		طابونة			four	cuisiniere		tabon		
			1	7		3			1	7		3	22	73.3%
			4.5%	31.8%		13.6%			4.5%	31.8%		13.6%		
/haska/	شمعدان		chandelier	bougeoir					bougeoir	chandelier				
	4		5	3					4	9			25	83.3%
	16.0%		20.0%	12.0%					16.0%	36.0%				
/ʃiyyaḥa/	حبل		Sèche-linge				حبل		Sèche-linge					
	5		7				3		9				24	80.0%
	20.8%		29.2%				12.5%		37.5%					
/ku:k/	فحم						فحم							
	3						5						8	26.7%
	37.5%						62.5%							
/məṛ‘u:b/	جمرة						فحم							
	1						2						3	10.0%
	33.3%						66.7%							
/gṛi:ʃ/														
	0						0						0	0.0%
	0.0%						0.0%							
/kṛisṭo/	savon		Omo	javel			صابون		Omo	javel		vanish		
	2		1	1			4		1	3		4	16	53.3%
	12.5%		6.3%	6.3%			25.0%		6.3%	18.8%		25.0%		
/tsafu:n/												=		
												1	1	3.3%
												100.0%		
T	63		24		30	3	60		43		48	7	278	48.8%
	22.7%		8.6%		10.8%	1.1%	21.6%		15.5%		17.3%	2.5%		

Table 166: The New City Period 2 Participants' Alternatives for the Vessels and Utensils Lexical Category

CD Word	Gender, Native Language, Total and Percentage														
	Male							Female						T	%
	Ar.		Fr.			=	Other	Ar.		Fr.		=	Other		
/ʃekwa/	قربة					=		قربة				=		23	76.7%
	1					8		4				10			
	4.3%					34.8%		17.4%				43.5%			
/ziːr̩/	بتية					=		برميل				=			
	1					3		1				6		11	36.7%
	9.1%					27.3%		9.1%				54.5%			
/ʃaqqala/	قرعة	كاس	tasse			=		قرعة				=			
	3	1	1			6		1				14		26	86.7%
	11.5%	3.8%	3.8%			23.1%		3.8%				53.8%			
/fnaṛ/	ضوء	قنديل	veilleuse	lampe		=		قنديل	ضو	veilleuse	lampe				
	2	1	2	2		2		1	2	2	3			17	56.7%
	11.8%	5.9%	11.8%	11.8%		11.8%		5.9%	11.8%	11.8%	17.7%				
/ʤazwa/	بريق		presse			=		بريق		presse		=			
	1		1			3		2		1		8		16	53.3%
	6.3%		6.3%			18.8%		12.5%		6.3%		50.0%			
/mʸelfa/	قرعة					=		قرعة				=			
	2					7		1				10		20	66.7%
	10.0%					35.0%		5.0%				50.0%			
/mətsṛed/			récipient			=		سحن		plat		=			
			1			8		2		1		11		23	76.7%
			4.8%			38.1%		8.7%		4.3%		52.4%			
/meḥbes/	صحن					=				seau		=			
	4					7				1		9		21	70.0%

CD Word	Gender, Native Language, Total and Percentage														
	Male							Female						T	%
	Ar.		Fr.			=	Other	Ar.		Fr.		=	Other		
	17.4%					30.4%				4.8%		39.1%			
/tsaqʻi:da/	سيار	غربال						سيار	غربال			=			
	1	2						4	3			2		12	40.0%
	8.3%	16.7%						33.3%	25.0%			16.7%			
/qəṛdaʃ/	مشط					=		مشط				=			
	1					4		5				4		14	46.7%
	7.1%					28.6%		35.7%				28.6%			
/skamla/	مائدة		table			=		مائدة		table		=			
	4		1			1		5		1		3		15	50.0%
	26.7%		6.7%			6.7%		33.3%		6.7%		20.0%			
/ṛi:ʃu/			cuisinier	gaz	résistant	=	طابونه			cuisinière	gaz	=	طابونه		
			4	3	1	1	2			8	4	1	1	25	83.3%
			16.0%	12.0%	4.0%	4.0%	8.0%			32.0%	16.0%	4.0%	4.0%		
/haska/	شمعدان		chandelier	bougeoir		=		شمعدان		chandelier	bougeoir	=			
	1		3	2		1		2		4	2	2		17	56.7%
	5.9%		17.6%	11.8%		5.9%		11.8%		23.5%	11.8%	11.8%			
/ʃiyyaḥa/	حبل		Sèche-linge					حبل		Sèche-linge					
	3		4					1		6				14	46.7%
	21.4%		28.6%					7.1%		42.9%					
/ku:k/	فحم					=		فحم							
	3					1		3						7	23.3%
	42.9%					14.3%		42.9%							
/məṛʻu:b/	جمرة	فحم						فحم				=			

CD Word	Gender, Native Language, Total and Percentage														
	Male							Female						T	%
	Ar.		Fr.			=	Other	Ar.		Fr.		=	Other		
	1	2						2				1		6	20.0%
	16.7%	33.3%						33.3%				16.7%			
/gṛiːʃ/	فحم							فحم							
	1							1						2	6.7%
	50.0%							50.0%							
/kṛisṭo/	savon		javel					صابون		Omo	javel	=			
	1		2					2		1	1	1		8	26.7%
	12.5%		25.0%					25.0%		12.5%	12.5%	12.5%			
/tsafuːn/	طين							طين	طاجين	reste		=			
	3							3	3	1		2		12	40.0%
	25.0%							25.0%	25.0%	8.3%		16.7%			
T	39		27			52	2	48		36		84	1	289	50.7%
	13.5%		9.3%			18.0%	0.7%	16.6%		12.5%		29.1%	0.3%		

Table 167: The Old City Period 1 Participants' Alternatives for the Vessels and Utensils Lexical Category

Word	Gender, Native Language, Total and Percentage											
	Male					Female					T	%
	Ar.		Fr.		=	Ar.		Fr.		=		
/ʃekwa/	قربة				=	قربة				=		
	3				8	2				10	23	76.7%
	13.0%				34.8%	8.7%				43.5%		
/ziːr/	بتية	بير			=	برميل	بتية			=		
	2	1			3	1	1			3	11	36.7%
	18.2%	9.1%			27.3%	9.1%	9.1%			27.3%		
/ʃaqqala/	قرعة	كاس	tasse		=	قرعة	كاس	gourde		=		
	2	1	2		2	5	1	1		6	20	66.7%
	10.0%	5.0%	10.0%		10.0%	25.0%	5.0%	5.0%		30.0%		
/fnaṛ/	ضو		veilleuse	lampe		ضو		lampe	veilleuse			
	3		1	5		2		5	2		18	60.0%
	16.7%		5.6%	27.8%		11.1%		27.8%	11.1%			
/ʤazwa/	بريق		presse	cafetier		بريق		presse	cafetier	=		
	2		2	1		7		2	1	3	18	60.0%
	11.1%		11.1%	5.6%		38.9%		11.1%	5.6%	16.7%		
/mʸelfa/	قرعة				=	قرعة				=		
	6				1	2				6	15	50.0%
	40.0%				6.7%	13.3%				40.0%		
/mətsṛed/	قصعة	صحن	plat		=	قصعة	صحن	plat		=		
	1	3	1		4	1	7	3		2	22	73.3%
	4.5%	13.6%	4.5%		18.2%	4.5%	31.8%	13.6%		9.1%		
/meḥbes/					=					=		
					4					11	15	50.0%
					26.7%					73.3%		
/tsaqʻiːda/	غربال	سيار				غربال	سيار					
	1	2				4	3				10	33.3%
	10.0%	20.0%				40.0%	30.0%					
/qəṛdaʃ/	مشط				=	مشط				=		
	6				1	5				3	15	50.0%
	40.0%				6.7%	33.3%				20.0%		
/skamla/	مائدة		Table			مائدة		Table		=		

Word	Gender, Native Language, Total and Percentage																	
	Male							Female								T	%	
	Ar.			Fr.			=	Ar.			Fr.			=				
	4			1				8			2			1		16	53.3%	
	25.0%			6.3%				50.0%			12.5%			6.3%				
/ṛi:ʃu/				cuisinier		gaz					cuisinier		gaz					
				5		2					10		2			19	63.3%	
				26.3%		10.5%					52.6%		10.5%					
/haska/	شمعدان			bougeoir		chandelier		شمعدان			chandelier		bougeoir					
	3			2		5		2			5		3			20	66.7%	
	15.0%			10.0%		25.0%		10.0%			25.0%		15.0%					
/ʃiyyaḥa/	حبل			Sèche-linge							Sèche-linge							
	2			3							7					12	40.0%	
	16.7%			25.0%							58.3%							
/ku:k/	فحم							فحم										
	6							7								13	43.3%	
	46.2%							53.8%										
/məṛ‘u:b/	فحم							فحم										
	2							6								8	26.7%	
	25.0%							75.0%										
/gṛi:ʃ/																		
	0							0										
	0.0%							0.0%										
/kṛisṭo/				javel				صابون			javel							
				2				1			1					4	13.3%	
				33.3%				16.7%			16.7%							
/tsafu:n/	طين						=	طاجين							=			
	1						1	1							1	4	13.3%	
	25.0%						25.0%	25.0%							25.0%			
T	56			27			24	66			44			46		263	46.1%	
	21.3%			10.3%			9.1%	25.1%			16.7%			17.5%				

Table 168: The Old City Period 2 Participants' Alternatives for the Vessels and Utensils Lexical Category

Gastronomy

CD Word	Gender, Native Language, Total and Percentage											
	Male					Female					T	%
	Ar.		Fr.	=	other	Ar.		Fr.	=	other		
/ləffeḥ/	دوا	لفاوي		=		توابل		épices	=			
	3	1		1		5		9	3		22	73.3%
	13.64%	4.55%		4.55%		22.73%		40.91%	13.64%			
/ḥbaq/				=		ريحان		basilic	=			
				3		3		2	9		17	56.7%
				17.6%		17.6%		11.8%	52.9%			
/bəṛdqi:s/	سكر					سكر	سكرأسمر	sucre roux	=			
	3					3	1	2	2		11	36.7%
	27.3%					27.3%	9.1%	18.2%	18.2%			
/ʤbaḥ/	خلية	دار النحل	ruche	=		بيت النحل	شهد	ruche	=			
	2	2	1	1		3	1	3	2		15	50.0%
	13.3%	13.3%	6.7%	6.7%		20.0%	6.7%	20.0%	13.3%			
/ḥdədʒ/												
	0										0	0.0%
	0.0%											
/xli:ʻ/	قديد	لحم		=		قديد			=			
	2	1		1		3			8		15	50.0%
	13.3%	6.7%		6.7%		20.0%			53.3%			
/əlʸawi/	شحم			=					=			
	2			1					6		9	30.0%
	22.2%			11.1%					66.7%			
/maʃṛu:b/	مزيت	نعمة				مزيت	نعمة					
	2	4				3	5				14	46.7%
	14.3%	28.6%				21.4%	35.7%					
/keʃkaṛa/	نخلة					نخلة	دقيق		=			
	1					2	1		1		5	16.7%
	14.3%					21.4%	35.7%		14.3%			
/qəṛʃbi:l/									=			
									1		1	3.3%
									100.0%			

CD Word	Gender, Native Language, Total and Percentage											
	Male					Female					T	%
	Ar.		Fr.	=	other	Ar.		Fr.	=	other		
/ḥənnu:na/	خبز			=		خبز			=			
	1			8		2			8		19	63.3%
	5.3%			42.1%		10.5%			42.1%			
/kə‘bu:ʃ/				=	طمينة				=	طمينة		
				1	1				3	4	9	30.0%
				11.1%	11.1%				33.3%	44.4%		
/ʃəṛʃem/				=					=			
				10					12		22	73.3%
				45.5%					54.5%			
/ləmfeṛmsa/				=		تريدة			=			
				2		1			4		7	23.3%
				28.6%		14.3%			57.1%			
/gṛi:tsliyya/				=					=	تليتلي		
				7					5	5	17	56.7%
				41.2%					29.4%	29.4%		
T	24		1	35	1	33		16	64	9	183	40.7%
	5.3%		0.2%	7.8%	0.2%	7.3%		3.6%	14.2%	2.0%		

Table 169: The New City Period 1 Participants’ Alternatives for the Gastronomy Lexical Category

CD Word	Gender, Native Language Total and Percentage													
	Male Alternative					Female Alternative							T	%
	Ar.		Fr.	=	Other	Ar.			Fr.		=	Other		
/ləffeḥ/	توابل		épices			توابل			épices					
	2		5			6			7				20	66.7%
	10.0%		25.0%			30.0%			35.0%					
/ḥbaq/			basilic			ريحان			basilic		=			
			3			4			1		6		14	46.7%
			21.4%			28.6%			7.1%		42.9%			
/bəṛdqi:s/	سكر			=		سكر أسمر	سكر		sucre roux	sucre	=			
	3			1		4	2		3	2	1		16	53.3%
	18.8%			6.3%		25.0%	12.5%		18.8%	12.5%	6.3%			
/ʤbaḥ/	شهدة	دار		=		دار			ruche					
	2	2		2		2			5				13	43.3%
	15.4%	15.4%		15.4%		15.4%			38.5%					
/ḥdədʒ/														
														0.0%
/xli:ʻ/	لحم	قديد		=		لحم	قديد				=			
	2	6		2		2	4				3		19	63.3%
	10.5%	31.6%		10.5%		10.5%	21.1%				15.8%			
/əlʸawi/	شحمة					شحمة					=			
	3					4					1		8	26.7%
	37.5%					50.0%					12.5%			
/maʃṛu:b/	نعمة	مزيت				نعمة	مزيت							
	3	2				3	1						9	30.0%
	33.3%	22.2%				33.3%	11.1%							
/keʃkaṛa/	نخالة					نخالة			farine					
	3					4			1				8	26.7%
	37.5%					50.0%			12.5%					
/qəṛʃbi:l/														
	0					0								
	0.0%					0.0%								0.0%

CD Word	Gender, Native Language Total and Percentage													
	Male Alternative					Female Alternative							T	%
	Ar.		Fr.	=	Other	Ar.			Fr.		=	Other		
/ḥənnu:na/	خبز	شريك		=		خبز	شريك	كسرة			=			
	3	1		1		3	1	1			5		15	50.0%
	20.0%	6.7%		6.7%		20.0%	6.7%	6.7%			33.3%			
/kəʿbu:ʃ/				=	طمينة							طمينة		
				1	2							3	6	20.0%
				16.7%	33.3%							50.0%		
/ʃəṛʃem/				=							=			
				7							13		20	66.7%
				35.0%							65.0%			
/ləmfeṛmsa/	تريدة			=		تريدة					=			
	3			1		5					3		12	40.0%
	25.0%			8.3%		41.7%					25.0%			
/gṛi:tsliyya/				=	تليتلي						=	تليتلي		
				4	3						6	5	18	60.0%
				22.2%	16.7%						33.3%	27.8%		
T	35		8	19	5	44			21		38	8	178	39.6%
	19.7%		4.5%	10.7%	2.8%	24.7%			11.8%		21.3%	4.5%		

Table 170: The New City Period 2 Participants' Alternatives for the Gastronomy Lexical Category

CD Word	Gender, Native Language, Total and Percentage													
	Male					Female							T	%
	Ar.		Fr.	=	Other	Ar.			Fr.		=	Other		
/ləffeḥ/	توابل	دواوات	épice			توابل	بهرات	لفاوي	épice					
	2	1	5			2	1	1	6				18	60.0%
	11.1%	5.6%	27.8%			11.1%	5.6%	5.6%	33.3%					
/ḥbaq/	نبات		basilic	=		ريحان			plante	basilic	=			
	1		1	2		2			1	1	8		16	53.3%
	6.3%		6.3%	12.5%		12.5%			6.3%	6.3%	50.0%			
/bəṛdqi:s/	سكر	سكر بني	sucre	=		سكر بني	سكر		sucre	sucre roux	=			
	1	1	1	5		3	3		2	1	4		21	70.0%
	4.8%	4.8%	4.8%	23.8%		14.3%	14.3%		9.5%	4.8%	19.0%			
/ʤbaḥ/	دار النحل		boite	=		شهدة	عش		ruche		=			
	1		1	2		1	1		1		2		9	30.0%
	11.1%		11.1%	22.2%		11.1%	11.1%		11.1%		22.2%			
/ḥdəʤ/	مر			=							=			
	2			2							2		6	20.0%
	33.3%			33.3%							33.3%			
/xli:ʿ/	قديد	لحم		=		قديد	لحم				=			
	3	1		6		2	5				4		21	70.0%
	14.3%	4.8%		28.6%		9.5%	23.8%				19.0%			
/əlʸawi/	شحم			=		شحم					=			
	4			3		6					5		18	60.0%
	22.2%			16.7%		33.3%					27.8%			
/maʃṛu:b/	نعمة	مزيت				نعمة	مزيت							
	4	2				2	5						13	43.3%
	30.8%	15.4%				15.4%	38.5%							
/keʃkaṛa/	نخالة					نخالة	دقيق				=			
	1					1	2				2		6	20.0%
	16.7%					16.7%	33.3%				33.3%			
/qərʃbi:l/				=		يابس								
				1		2							3	10.0%
				33.3%		66.7%								

CD Word	Gender, Native Language, Total and Percentage											T	%
	Male					Female							
	Ar.		Fr.	=	Other	Ar.			Fr.		=	Other	
/ḥənnu:na/	خبز	شريك		=		خبز					=		
	1	2		7		3					7		20	66.7%
	5.0%	10.0%		35.0%		15.0%					35.0%			
/kə‘bu:ʃ/				=	طمينة						=	طمينة		
				7	3						1	3	14	46.7%
				50.0%	21.4%						7.1%	21.4%		
/ʃərʃem/				=							=			
				8							12		20	66.7%
				40.0%							60.0%			
/ləmfeṛmsa/	تريدة			=		تريدة					=			
	2			6		4					4		16	53.3%
	12.5%			37.5%		25.0%					25.0%			
/gṛi:tsliyya/				=	تريدة						=	تريدة		
				8	2						9	2	21	70.0%
				38.1%	9.5%						42.9%	9.5%		
T	29		*8*	*57*	5	46			12		60	5	222	49.3%
	13.1%		*3.6%*	25.7%	2.3%	20.7%			5.4%		27.0%	2.3%		

Table 171: The Old City Period 1 Participants’ Alternatives for the Gastronomy Lexical Category

CD Word	Gender, Native Language, Total and Percentage												
	Male					Female						T	%
	Ar.		Fr.	=		Ar.		Fr.		=	other		
/ləffeḥ/	توابل	دواوات	épice			بهرات	توابل		épice	=			
	2	1	2			1	2		6	1		15	50.0%
	13.3%	6.7%	13.3%			6.7%	13.3%		40.0%	6.7%			
/ḥbaq/	حشيشة			=		ريحان	حشيشة	plante	basilic	=			
	2			2		2	3	1	2	2		14	46.67%
	16.7%			16.7%		16.7%	25.0%	8.3%	16.7%	16.7%			
/bəṛdqi:s/	سكر	سكر بني	sucre	=		سكر	سكر بني	sucre	sucre roux	=			
	4	2	4	3		5	2	1	2	2		25	83.33%
	19.0%	9.5%	19.0%	14.3%		23.8%	9.5%	4.8%	9.5%	9.5%			
/ʤbaḥ/	دار		ruche	=		شهد		ruche		=			
	3		1	3		1		4		1		13	43.3%
	23%		8%	23%		8%		31%		8%			
/ḥdəʤ/				=									
				1								1	3.3%
				100%									
/xli:ʿ/	لحم	قديد				لحم	قديد			=			
	4	3				6	4			2		19	63.3%
	21.1%	15.8%				31.6%	21.1%			10.5%			
/əlʸawi/	شحمة			=		شحمة							
	2			1		4						7	23.3%
	28.6%			14.3%		57.1%							
/maʃṛu:b/	نعمة	مزيت				نعمة	مزيت						
	2	1				3	1					7	23.3%
	28.6%	14.3%				42.9%	14.3%						
/keʃkaṛa/			farine			نخالة							
			1			3						4	13.3%
			25.0%			75.0%							
/qəṛʃbi:l/			biscote										
			1									1	3.3%
			100%										

CD Word	Gender, Native Language, Total and Percentage											
	Male					Female					T	%
	Ar.		Fr.	=		Ar.		Fr.		=	other		
/ḥənnu:na/	خبز	شريك		=		خبز	شريك			=			
	4	2		4		4	1			7		22	73.3%
	18.2%	9.1%		18.2%		18.2%	4.5%			31.8%	طمينة		
/kə‘bu:ʃ/					طمينة						4		
					3						57.1%	7	23.3%
					42.9%								
/ʃəṛʃem/				=						=			
				9						12		21	70.0%
				42.9%						57.1%			
/ləmfeṛmsa/	تريدة			=		تريدة				=			
	4			1		3				2		10	33.3%
	40.0%			10.0%		30.0%				20.0%			
/gṛi:tsliyya/				=	تليتلي					=			
				2	3					3		8	26.7%
				25.0%	37.5%					37.5%			
T	36		9	26	6	49		12		32	4	174	38.7%
	20.7%		5.2%	14.9%	3.4%	28.2%		6.9%		18.4%	2.3%		

Table 172: The Old City Period 2 Participants’ Alternatives for the Gastronomy Lexical Category

Measures

CD Word	Gender, Native Language, Total and Percentage												T	%
	Male						Female							
	Ar.				Fr.	=	Ar.				Fr	=		
/kuds/	مجموعة	رزمة	كمية	كمشة		=	حفنة	كمشة	عرمة		pile	=		
	2	1	2	3		2	2	2	2		1	1	18	60.0%
	11.1%	5.6%	11.1%	16.7%		11.1%	11.1%	11.1%	11.1%		5.6%	5.6%		
/dra‘/	نص				50	=	نص				50	=		
	7				1	1	9				2	1	21	70.0%
	33.3%				4.8%	4.8%	42.9%				9.5%	4.8%		
/ṛṭal/	نص				500		نص					=		
	13				1		11					1	26	86.7%
	50.0%				3.8%		42.3%					3.8%		
/ləwqiya/						=						=		
						1						1	2	6.7%
						50.0%						50.0%		
/gəlba/							صاع							
							1						1	3.3%
							100.0%							
/nəṣafi/														
	0						0						0	0.0%
	0.0%						0.0%							
/ṛbu‘i/														
	0						0						0	0.0%
	0.0%						0.0%							
T	28				2	4	28				2	4	68	32.4%
	41.2%				2.9%	5.9%	41.2%				2.9%	5.9%		

Table 173: The New City Period 1 Participants’ Alternatives for the Measures Lexical Category

CD Word	Gender, Native Language, Total and Percentage								
	Male		Female					T	%
	Ar.	Fr.	Ar.			Fr.	=		
/kuds/	كمشة		كمشة	عرمة	كمية	masse	=		
	3		3	1	1	2	1	11	36.7%
	27.3%		27.3%	18.2%	9.1%	18.2%	9.1%		
/dra‘/	نص	50c	نص	سم50					
	9	2	9	4				24	80.0%
	37.5%	8.3%	37.5%	16.7%					
/ṛṭal/	نص	500g	نص			500g			
	13	1	11			4		29	96.7%
	44.8%	3.4%	37.9%			13.8%			
/ləwqiya/									
	0		0					0	0.0%
	0.0%		0.0%						
/gəlba/									
	0		0					0	0.0%
	0.0%		0.0%						
/nəṣafi/									
	0		0					0	0.0%
	0.0%		0.0%						
/ṛbu‘i/									
	0		0					0	0.0%
T	25	3	29			6	1	64	30.5%
	39.1%	4.7%	45.3%			9.4%	1.6%		

Table 174: The New City Period 2 Participants’ Alternatives for the MeasureLexical Category

CD Word	Gender, Native Language, Total and Percentage													
	Male					Female							T	%
	Ar.			Fr.	=	Ar.					Fr.	=		
/kuds/	كمشة	مجموعة	عرمة	ensemble	=	كمشة	شوية	كمية	مجموعة	عرمة		=		
	1	2	1	1	3	2	2	2	1	1		4	20	66.7%
	5.0%	10.0%	5.0%	5.0%	15.0%	10.0%	10.0%	10.0%	5.0%	5.0%		20.0%		
/dra‘/	نص			50cm		نص					50cm			
	7			4		10					2		23	76.7%
	30.4%			17.4%		43.5%					8.7%			
/ṛṭal/	نص			500g	=	نص					500g	=		
	7			5	1	11					3	1	28	93.3%
	25.0%			17.9%	3.6%	39.3%					10.7%	3.6%		
/ləwqiya/												=		
	0											3	3	10%
	0.0%											100.0%		
/gəlba/														
	0					0							0	0%
	0.0%					0.0%								
/nəṣafi/					=							=		
					1							3	4	13.3%
					25.0%							75.0%		
/ṛbu‘i/												=		
	0											3	3	10%
	0.0%											100.0%		
T	18			10	5	29					5	14	81	38.6%
	22.2%			12.3%	6.2%	35.8%					6.2%	17.3%		

Table 175: The Old City Period 1 Participants’ Alternatives for the MeasureLexical Category

CD Word	Gender, Native Language, Total and Percentage													T	%
	Male						Female								
	Ar.				Fr.	=	Ar.					Fr.	=		
/kuds/	كمشة	كمية	hofna	عرمة		=	كمشة	حفنة	مجموعة	كمية	فوق بعض		=		
	3	2	2	1		1	2	2	2	1	1		1	18	60%
	16.7%	11.1%	11.1%	5.6%		5.6%	11.1%	11.1%	11.1%	5.6%	5.6%		5.6%		
/dra‘/	نص				50cm		نص					50cm			
	6				6		10					4		26	86.7%
	23.1%				23.1%		38.5%					15.4%			
/ṛṭal/	نص				500g		نص					5oog	=		
	8				7		9					3	1	28	93.3%
	28.6%				25.0%		32.1%					10.7%	3.6%		
/ləwqiya/							=								
	0						1							1	3.3%
	0.0%														
/gəlba/	صاع														
	2						0							2	6.7%
	100%						0.0%								
/nəṣafi/															
	0						0								
	0.0%						0.0%								
/ṛbu‘i/															
	0						0								
	0.0%						0.0%								
T	24				13	1	28					7	2	75	35.7%
	32.0%				17.3%	1.3%	37.3%					9.3%	2.7%		

Table 176: The Old City Period 2 Participants’ Alternatives for the MeasureLexical Category

Figures and Mythical Legends

CD Word	Male				Female				T	%
	Ar.		Fr.	=	Ar.		Fr.	=		
/msadna/			invitation	=	عراضة		invitation	=		
			1	1	1		1	4	8	26.7%
			12.5%	12.5%	12.5%		12.5%	50.0%		
/dəllala/			trabendo	=			vendeur	=		
			1	7			2	9	19	63.3%
			5.3%	36.8%			10.5%	47.4%		
/buːṭbeˈla/	براح	مسحراتي		=	براح	مسحراتي		=		
	2	1		4	1	4		3	15	50%
	13.3%	6.7%		26.7%	6.7%	26.7%		20.0%		
/buˠəndʒa/	تاع النو			=				=		
	1			1				6	8	26.7%
	12.5%			12.5%				75.0%		
/ˠaselts enwedṛ/	النو			=	النو			=		
	4			1	5			2	12	40%
	33.3%			8.3%	41.7%			16.7%		
/el ḥoṛ w əl wṣi:f/	النشرة				النشرة					
	1				2				3	10%
	33.3%				66.7%					
/səṛnaˈfa/	خطايفة		fourrière	=	تاع القايلة		fourrière	=		
	1		4	4	1		2	2	14	46.7%
	7.1%		28.6%	28.6%	7.1%		14.3%	14.3%		
T	10		6	18	14		5	26	79	38%
	13%		8%	23%	18%		6%	33%		

Table 177: The New City Period 1 Participants' Alternatives for the Figures and Mythical Legends Lexical Category

CD Word	Gender, Native Language, Total and Percentage										
	Male					Female				T	%
	Ar.		Fr.		=	Ar.	Fr.		=		
/msadna/											
	0					0				0	0%
	0.0%					0.0%					
/dəllala/			vendeur	informelle	=	بائع	vendeur	clondo	=		
			1	2	8	1	1	4	7	24	80%
			4.2%	8.3%	33.3%	4.2%	4.2%	16.7%	29.2%		
/buːṭbeˈla/	مؤذن	مسحراتي				مسحراتي			=		
	2	2				3			1	8	26.7%
	25.0%	25.0%				37.5%			12.5%		
/buˠəndʒa/									=		
									1	1	3.3%
									100.0%		
/ˠaselts enwedṛ/											
										0	0%
/el ḥoṛ w əl wṣiːf/											
										0	0%
/səṛnaˈfa/			fourrière		=		fourrière		=		
			2		2		4		1	9	30%
			22.2%		22.2%		44.4%		11.1%		
T	4		5		10	4	9		10	42	20%
	9.5%		11.9%		23.8%	9.5%	21.4%		23.8%		

Table 178: The New City Period 2 Participants' Alternatives for the Figures and Mythical Legends Lexical Category

CD Word	Gender, Native Language, Total and Percentage								
	Male			Female				T	%
	Ar.	Fr.	=	Ar.		Fr.	=		
/msadna/			=	عراضة			=		
			1	2			5	8	26.7%
			12.5%	25.0%			62.5%		
/dəllala/	بائع	tabla	=	بائع		vendeur	=		
	1	3	8	1		1	11	25	83.3%
	4.0%	12.0%	32.0%	4.0%		4.0%	44.0%		
/bu:ṭbeˈla/	مسحراتي		=	مسحراتي			=		
	2		2	5			4	13	43.3%
	15.4%		15.4%	38.5%			30.8%		
/buˀəndʒa/	تاع النو		=	تاع النو		épouvantail	=		
	2		2	1		1	3	9	30%
	22.2%		22.2%	11.1%		11.1%	33.3%		
/ˀaselts enwedṛ/	النو		=	النو	النو تاع أوت		=		
	2		1	2	1		2	8	26.7%
	25.0%		12.5%	25.0%	12.5%		25.0%		
/el ḥoṛ w əl wṣi:f/			=	وصفان			=		
			1	1			1	3	10%
			33.3%	33.3%			33.3%		
/səṛnaˈfa/	fourrière		=			fourrière	=		
	1		6			3	7	17	56.7%
	5.9%		35.3%			17.6%	41.2%		
T	8	3	21	13		5	33	83	39.5%
	9.6%	3.6%	25.3%	15.7%		6.0%	39.8%		

Table 179: The Old City Period 1 Participants' Alternatives for the Figures and Mythical Legends Lexical Category

CD Word	Gender, Native Language, Total and Percentage									
	Male				Female				T	%
	Ar.		Fr.	=	Ar.		Fr.	=		
/msadna/	عراضة		invitation		عراضة					
	1		2		3				6	20%
	16.7%		33.3%		50.0%					
/dəllala/			clondo	=			clondo	=		
			2	9			1	13	25	83.3%
			8.0%	36.0%			4.0%	52.0%		
/bu:ṭbeˈla/	مسحراتي	مؤذن		=	مسحراتي	أدان				
	5	1		2	6	1			15	50%
	33.3%	6.7%		13.3%	40.0%	6.7%				
/buˠəndʒa/	تاع النو		dieu					=		
	1		1					1	3	10.0%
	33.3%		33.3%					33.3%		
/ˠaselts enwedṛ/	تاع النو			=	النو تاع الصيف					
	3			1	3				7	23.3%
	42.9%			14.3%	42.9%					
/el ḥoṛ w əl wṣi:f/										
	0				0					0%
	0.0%				0.0%					
/səṛnaˈfa/	حبس		fourrier	=	حبس		fourrier	=		
	1		3	3	1		3	3	14	46.7%
	7.1%		21.4%	21.4%	7.1%		21.4%	21.4%		
T	14		6	15	14		4	17	70	33.3%
	20.0%		8.6%	21.4%	20.0%		5.7%	24.3%		

Table 180: The Old City Period 2 Participants' Alternatives for the Figures and Mythical Legends Lexical Category

Hammam Lexical Field

CD Word	Gender, Native Language, Total and Percentage										
	Male				Female					T	%
	Ar.	Fr.		=	Ar.		Fr.		=		
/ṭəyyaba/	kya			=	kayas				=		
	6			4	2				5	17	56.7%
	35.29%			23.53%	11.76%				29.41%		
/xəlwa/									=		
									2	2	6.70%
									100.00%		
/mədda/					hark	k7ol	tato	cray			
					1	1	5	1		8	26.70%
					12.50%	12.50%	62.50%	12.50%			
/zli:ʤiyya/											
										0	0.00%
/sappa/		caba	kenst		9ertala		caba				
		1	1		1		1			4	13.30%
		25.00%	25.00%		25.00%		25.00%				
/fni:q/		coffre	caisse				coffr				
		2	1				5			8	26.70%
		25.00%	12.50%				62.50%				
/ṭəffel/									=		
									4	4	13.30%
									100.00%		
T	6	5		4	5		12		11	43	20.48%
	13.64%	11.36%		9.09%	11.36%		27.27%		25.58%		

Table 181: The New City Period 1 Participants' Alternatives for the Hammam Lexical Category

CD Word	Gender, Native Language, Total and Percentage									
	Male			Female					t	%
	Ar.	Fr.		Ar.	Fr.			=		
/ṭəyyaba/	كياسة			كياسة				=		
	5			7				7	19	63.3%
	26.3%			36.8%				36.8%		
/xəlwa/								=		
								2	2	6.7%
								100.0%		
/mədda/	كحل		crayon	كحل	tatouage					
	3		1	2	6				12	40.0%
	25.0%		8.3%	16.7%	50.0%					
/zli:ʤiyya/										
	0			0					0	0.0%
	0.0%			0.0%						
/sappa/	قرطلة	caba		قرطلة	caba	corbeille				
	7	1		4	3	1			16	53.3%
	43.8%	6.3%		25.0%	18.8%	6.3%				
/fni:q/		mallette	coffre	صندوق	mallette	coffre	caisse			
		2	4	2	2	3	1		14	
		14.3%	28.6%	14.3%	14.3%	21.4%	7.1%			
/ṭəffel/					bol					
					1				1	3.3%
					100.0%					
T	15	8		15	17			9	64	30.5%
	23.4%	12.5%		23.4%	26.6%			14.1%		

Table 182: The New City Period 2 Participants' Alternatives for the Hammam Lexical Lexical Category

CD Word	Gender, Native Language, Total and Percentage									
	Male				Female				T	%
	Ar.	Fr.		=	Ar.	Fr.		=		
/ṭəyyaba/	كياسة			=	كياسة			=		
	7			7	12			3	29	96.7%
	24.1%			24.1%	41.4%			10.3%		
/xəlwa/								=		
	0							2	2	6.7%
	0.0%							100.0%		
/mədda/	كحل	crayon				maquillage	tatouage	=		
	2	1				1	6	1	11	36.7%
	18.2%	9.1%				9.1%	54.5%	9.1%		
/zli:ʤiyya/										
									0	0.0%
/sappa/	قرطلة	caba			قرطلة	caba	corbeille	=		
	2	3			3	3	3	1	15	50.0%
	13.3%	20.0%			20.0%	20.0%	20.0%	6.7%		
/fni:q/	صندوق	coffre	caisse	=	صندوق	coffre	caisse	=		
	3	3	1	1	3	3	3	2	19	63.3%
	16.7%	16.7%	5.6%	5.6%	16.7%	16.7%	16.7%	11.1%		
/ṭəffel/				=				=		
				1				2	3	10.0%
				33.3%				66.7%		
T	14	8		9	18	19		11	79	37.6%
	17.72%	10.13%		11.39%	22.78%	24.05%		13.92%		

Table 183: The Old City Period 1 Participants' Alternatives for the Hammam Lexical Category

CD Word	Gender, Native Language Total and Percentage									
	Male				Female				T	%
	Ar.	Fr.		=	Ar.	Fr.		=		
/ṭəyyaba/	كياسة			=	كياسة			=		
	10			1	5			10	26	86.7%
	38.5%			3.8%	19.2%			38.5%		
/xəlwa/	0				0					
	0.0%				0.0%					0.0%
/mədda/	كحل				كحل	tatouage	crayon			
	2				1	4	3		10	33.3%
	20.0%				10.0%	40.0%	30.0%			
/zli:ʤiyya/	0				0					
	0.0%				0.0%					0.0%
/sappa/	قرطلة	caba			قرطلة	caba	panier			
	1	2			2	2	2		9	30.0%
	11.1%	22.2%			22.2%	22.2%	22.2%			
/fni:q/	صندوق	coffre	caisse		صندوق	mallette	caisse			
	1	3	2		6	1	2		15	50%
	6.25%	18.75%	12.50%		40.00%	6.67%	13.33%			
/ṭəffel/						masque		=		
						1		2	3	10.0%
						33.3%		66.7%		
T	14	7		1	14	15		12	63	30%
	22.22%	11.11%		1.59%	22.22%	23.81%		19.05%		

Table 184: The Old City Period 2 Participants' Alternatives for the Hammam Lexical Category

Garments, Beauty and Accessories

CD Word	Gender, Native Language, Total and Percentage											
	male				Female						T	%
	Ar.	Fr.		=	Ar.		Fr.			=		
/dluben/												
											0	0.0%
/ʻaṣṣama/	دفرة			=			natte			=		
	1			7			1			12	21	70.0%
	4.8%			33.3%			4.8%			57.1%		
/qṛdu:f/		Foulard			محرمة		bandeau					
		1			2		4				7	23.3%
		14.3%			28.6%		57.1%					
/xədʒla/					سوالف	سلبة	anglaise	mèche		=		
					1	1	1	1		1	5	16.7%
	0.0%				20.0%	20.0%	20.0%	20.0%		20.0%		
/kəʃṭa/					محرمة					=		
					1					1	2	6.7%
	0.0%				50.0%					50.0%		
/ləffa/												
											0	0.0%
	0.0%				0.0%							
/tsəṭṛi:fa/					حنة	حرقوس						
					1	1					2	6.7%
					50.0%	50.0%						
/zəṛu:f/					تاج		diadème					
					5		2				7	23.3%
	0.0%				71.4%		28.6%					
/ṛdi:f/	خلخال				خلخال					=		
	6				9					1	16	53.3%
	37.5%				56.3%					6.3%		
/mədbeḥ/	سنسلة				سنسلة	سنسلة لويزة				=		
	4				7	1				3	15	50%

CD Word	Gender, Native Language, Total and Percentage											
	male				Female						T	%
	Ar.	Fr.		=	Ar.		Fr.			=		
	26.7%				46.7%	6.7%				20%		
/dəbluni/		Médaillon	louis	=	médaillon		louis			=		
		1	2	1	1		4			1	10	33.3%
		10.0%	20.0%		10.0%		40.0%			10.0%		
/solṭani/		Louis					louis					
		2					2				4	13.3%
		50.0%					50.0%					
/fi:ʃʃu/		Écharpe	châle	=			châle	cape				
		1	3	1			8	2			15	50%
		6.7%	20.0%	6.7%			53.3%	13.3%				
/ʃəbṛəlla/		ballerine				بلغة	ballerine					
		2				1	3				6	20%
		33.3%				16.7%	50.0%					
/ʃəmla/	سبة	Ceinture					ceinture					
	2	3					6				11	36.7%
	18.2%	27.3%					54.5%					
/ʤli:ka/		Gilet					gilet					
		8					6				14	46.7%
		57.1%					42.9%					
/kəmxa/	حرير				حرير		satin	soie		=		
	1				1		2	3		1	8	26.7%
	12.5%				12.5%		25.0%	37.5%		12.5%		
/qi:ṭan/							billet	galon	cordon			
							1	3	1		5	16.7%
							20.0%	60.0%	20.0%			
T	14	23		9	32		50			20	148	27.4%
	9.5%	15.5%		6.1%	21.6%		33.8%			13.5%		

Table 185: The New City Period 1 Participants' Alternatives for the Garments, Beauty and Accessories Lexical Category

CD Word	Gender, Native Language, Total and Percentage									
	Male			Female					T	%
	Ar.	Fr.	=	Ar.	Fr.			=		
/dluben/										
									0	0.0%
/ʻaṣṣama/	دفرة			دفرة	Tresse			=		
	1			3	1			8	13	43.3%
	7.69%			23.08%	7.69%			61.54%		
/qṛdu:f/	محرمة	foulard		محرمة	foulard	Bandeau				
	1	2		3	1	2			9	30.0%
	11.11%	22.22%		33.33%	11.11%	22.22%				
/xədʒla/				سلبة		anglaise				
	0			1		1			2	6.7%
	0.00%			50.00%		50.00%				
/kəʃṭa/										
	0			0					0	0.0%
	0.00%			0.00%						
/ləffa/										
	0			0					0	0.0%
	0.00%			0.00%						
/tsəṭṛi:fa/										
	0			0					0	0.0%
	0.00%			0.00%						
/zəṛu:f/	تاج			تاج	diadème	tiare				
	3			6	4	2			15	50%
	20.00%			40.00%	26.67%	13.33%				
/ṛdi:f/	خلخال		=	خلخال				=		
	3		1	9				1	14	46.6%
	21.43%		7.14%	64.29%				7.14%		
/mədbeḥ/	سنسلة		=	سنسلة	rad cou			=		
	1		1	5	3			2	12	40.0%

CD Word	Gender, Native Language, Total and Percentage									
	Male			Female					T	%
	Ar.	Fr.	=	Ar.	Fr.			=		
	8.33%		8.33%	41.67%	25.00%			16.67%		
/dəbluni/		louis			Louis	médaillon				
		2			2	2			6	20%
		33.33%			33.33%	33.33%				
/solṭani/										
	0			0					0	0.0%
	0.00%			0.00%						
/fi:ʃʃu/		châle			Châle	écharpe	cape			
		3			13	1	1		18	60%
		16.67%			72.22%	5.56%	5.56%			
/ʃəbṛəlla/		ballerine		بلغة	ballerine	plat				
		3		1	6	1			11	36.6%
		27.27%		9.09%	54.55%	9.09%				
/ʃəmla/	سبة	ceinture		سبة						
	1	2		3					6	20%
	16.67%	33.33%		60.00%						
/dʒli:ka/		gilet			Gilet					
		5			6				11	36.6%
		45.45%			54.55%					
/kəmxa/	حرير				Satin	soie				
	1				3	4			8	26.6%
	12.50%				37.50%	50.00%				
/qi:ṭan/					Cordon	galon				
	0				1	2			3	10.0%
	0.00%				33.30%	66.70%				
T	17	11	2	31	56			11	128	23.7%
	8.60%	13.30%	1.6%	24.2%	43.8%			8.6%		

Table 186:The New City Period 2 Participants' Alternatives for theGarments, Beauty and Accessories Lexical Category

CD Word	Gender, Native Language, Total and Percentage												
	Male					Female						T	%
	Ar.		Fr.		=	Ar.		Fr.			=		
/dluben/													
	0					0						0	0.0%
	0.0%					0.0%							
/ʻaṣṣama/	دفرة	قطوشة			=	دفرة					=		
	5	1			8	1					13	28	93.3%
	17.9%	3.6%			28.6%	3.6%					46.4%		
/qṛdu:f/						محرمة		bandeau	bandana				
	0					2		1	3			6	20.0%
	0.0%					33.3%		16.7%	50.0%				
/xədʒla/					=	سوالف	سلبة	coupe			=		
					1	2	1	1			2	7	23.3%
					14.3%	28.6%	14.3%	14.3%			28.6%		
/kəʃṭa/						تعصيبة					=		
	0					1					2	3	10%
	0.0%					33.33%					66.67%		
/ləffa/						حنة							
	0					2						2	6.7%
	0.0%					100.0%							
/tsəṭṛi:fa/													
	0					0						0	0.0%
	0.0%					0.0%							
/zəṛu:f/	تاج					تاج		diadème	couronne	tiare			
	6					3		7	2	1		19	63.3%
	31.6%					15.8%		36.8%	10.5%	5.3%			
/ṛdi:f/	خلخال				=	خلخال					=		
	4				2	7					4	17	56.7%
	23.5%				11.8%	41.2%					23.5%		
/mədbeḥ/	سنسلة				=	سنسلة	قلادة				=		
	4				1	3	1				6	15	50.0%
	26.7%				6.7%	20.0%	6.7%				40.0%		

CD Word	Gender, Native Language, Total and Percentage											T	%
	Male					Female							
	Ar.		Fr.		=	Ar.		Fr.			=		
/dəbluni/			médaillon	louis				Louis	médaillon	pendentif			
			1	3				4	3	1		12	40.0%
			8.3%	25.0%				33.3%	25.0%	8.3%			
/solṭani/			louis					louis					
			1					5				6	20.0%
			16.7%					83.3%					
/fi:ʃʃu/			châle	écharpe	=			cape	châle		=		
			5	1	2			5	7		1	21	70.0%
			23.8%	4.8%	9.5%			23.8%	33.3%		4.8%		
/ʃəbṛəlla/	بلغة		ballerine			بلغة		savate	ballerine		=		
	1		3			2		1	5		1	13	43.3%
	7.7%		23.1%			15.4%		7.7%	38.5%		7.7%		
/ʃəmla/	محرمة	سبة		ceinture	=			ceinture			=		
	2	1		2	2			2			2	11	36.7%
	18.2%	9.1%		18.2%	18.2%			18.2%			18.2%		
/ʤli:ka/			gilet		=			gilet					
			11		1			8				20	66.7%
			55.0%		5.0%			40.0%					
/kəmxa/								satin			=		
	0							2			4	6	20.0%
	0.0%							33.3%			66.7%		
/qi:ṭan/			cordon					cordon	galant		=		
			1					1	4		2	8	26.7%
			12.5%					12.5%	50.0%		25.0%		
T	24		28		17	25		63			37	194	35.9%
	12.3%		14.4%		8.7%	12.8%		32.3%			19.0%		

Table 187: The Old City Period 1 Participants' Alternatives for the Garments, Beauty and Accessories Lexical Category

CD Word	Gender, Native Language, Total and Percentage												T	%
	Male						Female							
	Ar.		Fr.			=	Ar.		Fr.			=		
/dluben/			Ploum											
			1										1	3.33%
			100.00%											
/ʻaṣṣama/	دفرة	قطوشة				=	دفرة		tresse			=		
	3	2				2	1		1			12	21	70.00%
	14.29%	9.52%				9.52%	4.76%		4.76%			57.14%		
/qṛdu:f/	محرمة						محرمة		bandana	bandeau				
	1						2		5	1			9	30.00%
	11.11%						22.22%		55.56%	11.11%				
/xədʒla/			mèche				سوالف	سلبة	anglaise	mèche				
			2				1	2	1	1			7	23.33%
			28.57%				14.29%	28.57%	14.29%	14.29%				
/kəʃṭa/			bandeau				محرمة							
			2				4						6	20.00%
			33.33%				66.67%							
/ləffa/							حنة							
							1						1	3.33%
							100.00%							
/tsəṭṛi:fa/							حرقوس	حنة						
							1	1					2	6.67%
							50.00%	50.00%						
/zəṛu:f/	تاج						تاج		diadème					
	2						5		6				13	43.33%
	15.38%						38.46%		46.15%					
/ṛdi:f/	خلخال					=	خلخال					=		
	6					1	10					1	18	60.00%
	33.33%					5.56%	55.56%					5.56%		
/mədbeḥ/	سنسلة						سنسلة		rad cou			=		
	4						5		2			1	12	40.00%
	33.33%						41.67%		16.67%			8.33%		

CD Word	Gender, Native Language, Total and Percentage												T	%
	Male						Female							
	Ar.		Fr.			=	Ar.		Fr.			=		
/dəbluni/			médaillon	pendentif	louis				louis	médaillon				
			3	1	2				1	3			10	33.33%
			30.00%	10.00%	20.00%				10.00%	30.00%				
/solṭani/			louis	Fran					louis					
			2	1					4				7	23.33%
			28.57%	14.29%					57.14%					
/fi:ʃʃu/			châle						châle	cape	écharpe			
			4						6	3	3		16	53.33%
			25.00%						37.50%	18.75%	18.75%			
/ʃəbṛəlla/			ballerine	plat					ballerine	بلغة				
			2	1					8	1			12	40.00%
			16.67%	8.33%					66.67%	8.33%				
/ʃəmla/	سبة	محرمة	ceinture				محرمة	حزام	ceinture					
	1	1	3				2	1	1				9	30.00%
	11.11%	11.11%	33.33%				22.22%	11.11%	11.11%					
/ʤli:ka/			gilet						veste	gilet				
			9						1	9			19	63.33%
			47.37%						5.26%	47.37%				
/kəmxa/	حرير						حرير		soie	satin				
	1						1		1	1			4	13.33%
	25.00%						25.00%		25.00%	25.00%				
/qi:ṭan/									galon	cordon				
									3	4			7	23.33%
									42.90%	57.10%				
T	21		33			3	37		66			14	174	32.2%
	12.1%		19.0%			1.7%	21.3%		37.9%			8.0%		

Table 188: The Old City Period 2 Participants' Alternatives for the Garments, Beauty and Accessories Lexical Category

Coulours

CD Word	Gender, Native Language, Total and Percentage															t	%
	Male							Female									
	Ar.		Fr.			=	other	Ar		Fr.					=	other		
/nəsṛi/	بيض		blanc							blanc	blanc sale	blanc rose	blanc cassé	écru				
	1		2							2	1	1	2	1			10	33.3 %
	10.0 %		20.0%							20.0%	10.0%	10.0 %	20.0%	10.0 %				
/xu:xi/	وردي		rose							rose	corail	pêche						
	1		3							8	1	1					14	46.7 %
	7.1%		21.4%							57.1%	7.1%	7.1%						
/qalbdəlle ʿ/	وردي		rose							rose	saumon							
	2		6							5	1						14	46.7 %
	14.3 %		42.9%							35.7%	7.1%							
/yaqu:tsi/	حمر		rouge							rouge	rose	fuchsia						
	1		5							5	4	2					17	56.7 %
	5.9%		29.4%							29.4%	23.5%	11.8 %						
/qoṛməzi/	حمر		rouge	rouge f.	rouge pomme					rouge	rouge f.							
	1		3	1	1					5	1						12	40.0 %
	8.3%		25.0%	8.3%	8.3%					41.7%	8.3%							
/zəndʒfu:ṛi/			orange	brique			تشيني			brique	rouge brique					تشيني		

CD Word	Gender, Native Language, Total and Percentage																	
	Male							Female								t	%	
	Ar.		Fr.			=	other	Ar		Fr.					=	other		
			3	2			1			4	1					2	13	43.3 %
			23.1%	15.4%			7.7 %			30.8%	7.7%					15.4 %		
/’annabi/			bordeaux	grenat	rouge f.	=				bordeaux	rouge f.	acajou	grenat		=			
			2	4	2	5				6	5	1	1		1		27	90.0 %
			7.4%	14.8%	7.4%	18.5 %				22.2%	18.5%	3.7%	3.7%		3.7%			
/ʃṛabi/			grenat	bordeaux				نبيدي		grenat	bordeaux							
			1	2				1		2	4						10	33.3 %
			10.0%	20.0%				10.0 %		20.0%	40.0%							
/ṭaṛṭṛi/			mauve	violet		=				mauve	violet	violet f.			=			
			9	1		1				5	2	2			2		20	66.7 %
			45.0%	5.0%		5.0%				25.0%	10.0%	10.0 %			10.0 %			
/xaˈli/			mauve	mauve f.	violet					violet	violet f.	mauve	aube					
			2	2	2					4	1	1	1				13	43.3 %
			15.4%	15.4%	15.4%					30.8%	7.7%	7.7%	7.7%					
/faḍḍi /	smawi		bleu							bleu	bleu c	bleu ci						
	1		4							3	5	2					15	50.0 %
	6.7%		26.7%							20.0%	33.3%	13.3 %						
/zəndʒaṛi/			bleu	turquois	vert					bleu c.	turquois	bleu						

CD Word	Gender, Native Language, Total and Percentage																		
	Male							Female									t	%
	Ar.		Fr.			=	other	Ar		Fr.					=	other		
												violet						
			4	1	2					1	3	3					14	46.7 %
			28.6%	7.1%	14.3%					7.1%	21.4%	21.4 %						
/ni:li/	زرق		bleu nuit	bleu f.				زرق		bleu nuit	bleu f.							
	4		3	3				2		4	5						21	70.0 %
	19.0 %		14.3%	14.3%				9.5%		19.0%	23.8%							
/lu:zi/	صفر		vert					صفر		vert c	vert amande	vert						
	2		3					1		5	3	1					15	50.0 %
	13.3 %		20.0%					6.7%		33.3%	20.0%	6.7%						
/fṛi:ki/	خضر	خضر صفر	vert c.	vert						vert	vert c.	vert jaune	pistach e					
	2	1	1	4						3	3	2	2				18	60.0 %
	11.1 %	5.6%	5.6%	22.2%						16.7%	16.7%	11.1 %	11.1%					
/zeˈti/	خضر		vert bouteill e	vert f.	vert			خضر	خضر فاتح	vert militaire	vert bouteill e	vert f.						
	2		2	2	5			1	1	3	3	4					23	76.7 %
	8.7%		8.7%	8.7%	21.7%			4.3%	4.3 %	13.0%	13.0%	17.4 %						
/ṛṣa:ṣi/	فضي	Remd i	argenté	gris						gris	argenté							
	2	1	2	6						9	1						21	70.0 %

CD Word	Gender, Native Language, Total and Percentage																
	Male							Female								t	%
	Ar.		Fr.			=	other	Ar		Fr.					=	other		
	9.5%	4.8%	9.5%	28.6%						42.9%	4.8%							
/tsəbni/	صفر			jaune				صفر		jaune								
	7			1				5		8							21	70.0 %
	33.3 %			4.8%				23.8 %		38.1%								
T	28		96			6	1	11		153					3	2	298	55.2 %
	9.4%		32.2%			2.0%	0.3 %	3.7%		51.3%					1.0%	0.7%		

Table 189: The New City Period 1 Participants' Alternatives for the ColourLexical Category

CD Word	Gender, Native Language, Total and Percentage															
	Male						Female								T	%
	Ar.	Fr.			=	other	Ar.		Fr.				=	other		
/nəsṛi/	بيض	blanc					بيض	بيضوردي	blanc	blanc cassé	blanc sale					
	2	2					1	1	2	1	1				10	33.3%
	20.0%	20.0%					10.0%	10.0%	20.0%	10.0%	10.0%					
/xu:xi/		rose							rose	pêche	crevette					
		3							6	5	1				15	50.0%
		20.0%							40.0%	33.3%	6.7%					
/qalbdəlle‘ /	وردي	rose	rose f.						rose	saumon						
	1	3	3						9	5					21	70.0%
	4.8%	14.3%	14.3%						42.9%	23.8%						
/yaqu:tsi/	حمر	rouge	rouge c.						rose	fuchsia	rouge					
	2	2	2						1	5	6				18	60.0%
	11.1%	11.1%	11.1%						5.6%	27.8%	33.3%					
/qoṛməzi/	حمر	rouge					حمر		rouge	rouge f.	rouge f.					
	3	4					2		5	1	1				16	53.3%
	18.8%	25.0%					12.5%		31.3%	6.3%	6.3%					
/zəndʒfu:ṛi /		orange	brique			تشيني			brique	orange				تشيني		
		2	1			4			6	3				1	17	56.7%
		11.8%	5.9%			23.5%			35.3%	17.6%				5.9%		
/’annabi/		bordeaux	grenat		=				grenat	bordeaux			=			
		3	9		2				10	3			1		28	93.3%
		10.7%	32.1%		7.1%				35.7%	10.7%			3.6%			
/ʃṛabi/		grenat	Bordeaux						grena	bordeaux						
		1	4						1	4					10	33.3%

CD Word	Gender, Native Language, Total and Percentage															
	Male						Female								T	%
	Ar.	Fr.			=	other	Ar.		Fr.				=	other		
		10.0%	40.0%						10.0%	40.0%						
/ṭaṛṭṛi/		mauve	violet						mauve							
		6	4						10						20	66.7%
		30.0%	20.0%						50.0%							
/xaˈli/		mauve	violet						mauve	violet	aubergine					
		3	4						1	4	2				14	46.7%
		21.4%	28.6%						7.1%	28.6%	14.3%					
/faḍḍi /		bleu c.	bleu ciel						bleu	bleu c.	bleu ciel					
		4	4						1	2	6				17	56.7%
		23.5%	23.5%						5.9%	11.8%	35.3%					
/zəndʒaṛi/	خضر	vert	vert c.	bleu c.			خضر		bleu	vert	bleu vert	vert eau				
	1	2	1	3			3		1	1	1	1			14	46.7%
	7.1%	14.3%	7.1%	21.4 %			21.4%		7.1%	7.1%	7.1%	7.1%				
/ni:li/	زرق	bleu	bleu nuit	bleuf .			زرق		bleu	bleu nuit	bleu f.					
	2	1	4	1			1		2	6	1				18	60.0%
	11.1%	5.6%	22.2%	5.6%			5.6%		11.1%	33.3%	5.6%					
/lu:zi/	خضر	vert					خضر		vert	vert c	pistache					
	3	2					3		2	3	1				14	46.7%
	21.4%	14.3%					21.4%		14.3%	21.4%	7.2%					
/fṛi:ki/	خضر	vert					خضر		vert	vert f						
	3	6					6		5	2					22	73.3%
	13.6%	27.3%					27.3%		22.7%	9.1%						
/zeˈti/	خضر	vert f	vert militair e	vert bout eille			خضر	خضرقاوي	vert f	Vertme litaire	vert bouteille					
	2	1	1	4			3	3	2	1	5				22	73.3%
	9.1%	4.5%	4.5%	18.2 %			13.6%	13.6%	9.1%	4.5%	22.7%					
/ṛṣa:ṣi/	رمادي	gris	argenté						gris	Argent é	gris souri					

CD Word	Gender, Native Language, Total and Percentage														T	%
	Male						Female									
	Ar.	Fr.			=	other	Ar.		Fr.				=	other		
	3	7	1						10	2	1				24	80.0%
	12.5%	29.2%	4.2%						41.7%	8.3%	4.2%					
/tsəbni/	صفر						صفر		jaune	jaune pale						
	6						5		5	1					17	56.7%
	35.3%						29.4%		29.4%	5.9%						
T	28	98			2	4	28		155				1	1	317	58.7%
	8.8%	30.9%			0.6%	1.3%	8.8%		48.9%				0.3%	0.3%		

Table 190: The New City Period 2 Participants' Alternatives for the ColourLexical Category

CD Word	Gender, Native Language, Total and Percentage															
	Male							Female							T	%
	Ar.	Fr.				=	Other	Ar.	Fr.				=	Other		
/nəsṛi/	بيض	blanc	blanc c.					بيض	blanc	blanc rosé	blanc sale	blanc c.				
	2	2	2					2	3	1	3	2			17	56.7%
	11.8%	11.8%	11.8%					11.8%	17.6%	5.9%	17.6%	11.8%				
/xu:xi/	وردي	rose							saumon	pêche	rose	rose c.	=			
	2	3							3	2	1	1	1		13	43.3%
	15.4%	23.1%							23.1%	15.4%	7.7%	7.7%	7.7%			
/qalbdəlle‘/	وردي	rose	rose bonbon						rouge c.	saumon	rose	rose f.	=			
	1	5	1						1	1	5	1	1		16	53.3%
	6.3%	31.3%	6.3%						6.3%	6.3%	31.3%	6.3%	6.3%			
/yaqu:tsi/	حمر	rouge	Rose						rose	fuchsia	cerise	rose bonbon				
	2	4	2						2	2	1	2			15	50.0%
	13.3%	26.7%	13.3%						13.3%	13.3%	6.7%	13.3%				
/qoṛməzi/	حمر	rouge						حمر	rouge							
	3	5						4	7						19	63.3%
	15.8%	26.3%						21.1%	36.8%							
/zəndʒfu:ṛi/		brique	Orange				تشيني		brik	orange				تشيني		
		1	4				4		6	2				2	19	63.3%
		5.3%	21.1%				21.1%		31.6%	10.5%				10.5%		
/’annabi/		bordeaux	Grenat			=			bordeaux	grenat			=			
		3	7			5			3	8			3		29	96.7%
		10.3%	24.1%			17.2%			10.3%	27.6%			10.3%			
/ʃṛabi/	حمر	bordeaux							grenat	bordeaux						
	1	1							2	3					7	23.3%
	14.3%	14.3%							28.6%	42.9%						
/ṭaṛṭṛi/		mauve	Violet	viole f.		=		بنفسجي	aubergine	violet	mauve		=			
		3	3	1		3		1	1	1	8		1		22	73.3%
		13.6%	13.6%	4.5%		13.6%		4.5%	4.5%	4.5%	36.4%		4.5%			
/xaˈli/		mauve	mauve f.	violet f		=		بنفسجي	violet	mauve						

CD Word	Gender, Native Language, Total and Percentage													T	%
	Male							Female							
	Ar.	Fr.				=	Other	Ar.	Fr.				=	Other	
		1	1	2		1		1	5	4					15	50.0%
		6.7%	6.7%	13.3%		6.7%		6.7%	33.3%	26.7%						
/faḍḍi /	زرق	bleu	bleu c.	bleu ciel					bleu	bleu c.	bleu ciel					
	2	3	3	1					4	2	4				19	63.3%
	10.5%	15.8%	15.8%	5.3%					21.1%	10.5%	21.1%					
/zəndʒaṛi/		bleu	bleu violet	turquois	vert				bleu	bleu vert	vert eau	turquois	=			
		2	1	1	1				1	2	2	1	1		12	40%
		16.7%	8.3%	8.3%	8.3%				8.3%	16.7%	16.7%	8.3%	8.3%			
/ni:li/	زرق	bleu	bleu nuit	bleu f.					bleu	bleu f.	bleu nuit					
	2	4	3	2					2	4	2				20	66.7%
	10.0%	20.0%	15.0%	10.0%					10.0%	20.0%	10.0%					
/lu:zi/	خضر	vert	vert c						vert	vert c.	Vert amande					
	3	3	3						1	3	4				17	56.7%
	17.6%	17.6%	17.6%						5.9%	17.6%	23.5%					
/fṛi:ki/	خضر	vert						خضر	vert	vert c.						
	5	5						3	2	7					22	73.3%
	22.7%	22.7%						13.6%	9.1%	31.8%						
/zeʰti/	خضر	vert f	vert b	vert m				خضر	vert	vert bouteille	vert militaire	vert f.				
	5	2	2	2				4	1	4	2	2			24	80%
	20.8%	8.3%	8.3%	8.3%				16.7%	4.2%	16.7%	8.3%	8.3%				
/ṛṣa:ṣi/	رمادي	gris	Argenté					رمادي	gris	argenté						
	2	6	5					3	5	3					24	80.0%
	8.3%	25.0%	20.8%					12.5%	20.8%	12.5%						
/tsəbni/	صفر	jaune						صفر	jaune							
	6	6						6	7						25	83.3%
	24.0%	24.0%						24.0%	28.0%							
T	37	106				9	4	24	146				7	2	335	62.0%
	11.0%	31.6%				2.7%	1.2%	7.2%	43.6%				2.1%	0.6%		

Table 191: The Old City Period 1 Participants' Alternatives for the ColourLexical Category

CD Word	Gender, Native Language, Total and Percentage																
	Male							Female								t	%
	Ar.		Fr.			=	Other	Ar.	Fr.					=	Other		
/nəsṛi/	بيض		blanc					بيض	rose c	blanc rose	blanc c.	blanc					
	4		1					1	1	1	2	2				12	40%
	33.3%		8.3%					8.3%	8.3%	8.3%	16.7%	16.7%					
/xu:xi/	وردي		rose					وردي	saumon	rose	rose très c.	rose					
	2		5					2	1	5	1	3				19	63.3%
	16.7%		41.7%					16.7%	8.3%	41.7%	8.3%	25.0%					
/qalbdəlle‘/			rose					rose									
			3					4								7	23.3%
			42.9%					57.1%									
/yaqu:tsi/	وردي		rouge c.	rose					fuchsia	rose bonbon	rose indien						
	3		2	4					4	3	2					18	60%
	16.7%		11.1%	22.2%					22.2%	16.7%	11.1%						
/qoṛməzi/	حمر		rouge c.	rouge				حمر	rouge								
	3		2	2				3	5							15	50%
	20.0%		13.3%	13.3%				20.0%	33.3%								
/zəndʒfu:ṛi/	اجوري		orange	brique			تشيني	orange	brique						تشيني		
	1		1	1			6	4	3						1	17	56.7%
	5.9%		5.9%	5.9%			35.3%	23.5%	17.6%						5.9%		
/’annabi/			bordeaux	grenat		=			grenat	bordeaux				=			
			6	6		2			7	1				2		24	80%
			20.7%	20.7%		6.9%			24.1%	3.4%				24.1%			
/ʃṛabi/			bordeaux	grenat					grenat	bordeaux	rose mauve						
			3	4					2	4	1					14	46.7%
			21.4%	28.6%					14.3%	28.6%	7.1%						
/ṭaṛṭṛi/			mauve	violet				بنفسجي	mauve								
			5	1				3	9							18	60%
			25.0%	5.0%				15.0%	45.0%								
/xaˈli/	بنفسجي		mauve	mauve					violet	mauve	mauve						

CD Word	Gender, Native Language, Total and Percentage																t	%
	Male							Female										
	Ar.		Fr.			=	Other	Ar.	Fr.					=	Other			
				f.							f.							
	2		1	1					2	1	2					9	30%	
	18.2%		9.1%	9.1%					18.2%	9.1%	18.2%							
/faḍḍi /	زرق		bleu	bleu c.				زرق فاتح	bleu	bleu c	bleu ciel							
	1		7	2				1	1	3	6					21	70%	
	4.8%		33.3%	9.5%				4.8%	4.8%	14.3%	28.6%							
/zəndʒaṛi/			bleu c	bleu ver	bleu				bleu	bleu vert	turquoi	vert eau						
			1	1	2				3	3	2	1				13	43.3%	
			7.7%	7.7%	15.4%				23.1%	23.1%	15.4%	7.7%						
/ni:li/	زرق	زرققاوي	bleu f	bleu n					bleu nuit	indigo	bleu marine	bleu pétrole	bleu f.					
	1	1	5	3					6	2	2	1	2			23	76.7%	
	4.3%	4.3%	21.7%	13.0%					26.1%	8.7%	8.7%	4.3%	8.7%					
/lu:zi/	خضر		vert					خضر	vert pis	verta	vert c	vert						
	1		5					1	1	2	3	7				20	66.7%	
	5.0%		25.0%					5.0%	5.0%	10.0%	15.0%	35.0%						
/fṛi:ki/	خضر		Vertc.	vert				خضر	vert c.	vert								
	2		2	4				1	4	5						19	63.3%	
	11.1%		11.1%	22.2%				5.6%	22.2%	27.8%								
/zeˈti/	خضر	خضر قاوي	vert f	vert m	vert b				vert bouteille	vert f.	vert militaire							
	1	2	1	2	2				5	5	2					20	66.6%	
	4.8%	9.5%	4.8%	9.5%	9.5%				23.8%	23.8%	9.5%							
/ṛṣa:ṣi/	رمادي		gris	argenté				رمادي	argenté	gris								
	1		4	2				2	2	7						18	60.0%	
	5.6%		22.2%	11.1%				11.1%	11.1%	38.9%								
/tsəbni/	صفر		jaune					صفر	jaune									
	6		3					6	8							23	76.7%	
	26.1%		13.0%					26.1%	34.8%									
T	32		94			2	6	24	149					2	1	310	57.4%	
	10.32%		30.32%			0.65%	1.94%	7.74%	48.06%					0.6%	0.32%			

Table 192: The Old City Period 2 Participants' Alternatives for the ColourLexical Category

Adjectives

CD Word	Gender, Native Language, Total and Percentage																	t	%
	Male									Female									
	Ar.				Fr.			=	other	Ar.				Fr.			=		
/fi(a)lu:la/					défaut	3ayeb		=		نقة				Défaut	problème		=		
					1	3		2		1				5	1		3	16	53.3%
					6.3%	18.8%		12.5%		6.3%				31.3%	6.3%		18.8%		
/diguṛdi/	فحل	قافز	قادوع			homme			درقاز	فحل				Débrouillard	brave				
	4	1	1			2			3	8				2	1			22	73.3%
	18.2%	4.5%	4.5%			9.1%			13.6%	36.4%				9.1%	4.5%				
/zbənṭoṭ/	عازب	بلا زواج				jeun	célibataire	=		عازب				Célibataire	jeun		=		
	2	1				1	6	2		2				7	1		1	23	76.7%
	8.7%	4.3%				4.3%	26.1%	8.7%		8.7%				30.4%	4.3%		4.3%		
/səndʒaq/	طويل	3enjla9			boto					طويل	عنجلاق								
	6	2			1					7	2							19	63.3%
	31.6%	10.5%			5.3%					36.8%	10.5%								
/mzəlledʒ(a)/	ميدم				gelé	gras								Gras					
	4				1	4				7				7				19	63.3%
	21.1%				5.3%	21.1%				36.8%				36.8%					
/mʃu:m(a)/	قبيح	ماشي مليح			mauvais	difficile				قبيح	واعر	نحس		Mauvais	difficile				
	1	2			1	1				2	1	1		4	2			15	50%
	6.7%	13.3%			6.7%	6.7%				13.3%	6.7%	6.7%		26.7%	13.3%				
/ʃi:n(a)/	ماشي	3awj			mauvai					ماشي	باشع			mauvais	bas				

CD Word	Gender, Native Language, Total and Percentage																			
	Male									Female								t	%
	Ar.				Fr.			=	other	Ar.				Fr.			=		
	مليح				s					مليح									
	1	1			1					5	1			2	1			12	40.0 %
	8.3%	8.3%			8.3%					41.7 %	8.3%			16.7%	8.3%				
/mzəṛqaṭ(a)/	ألوان	مخلط			multi	déco	couleur	=		مخلط				Coloré	couleur	multi	=		
	1	1			4	1	1	1		1				4	3	2	2	21	70.0 %
	4.8%	4.8%			19.0%	4.8%	4.8%	4.8%		4.8%				19.0%	14.3%	9.5 %	9.5%		
/mʻaṭṭan(a)/	مصوف									ناتن	معفون	ترنخ							
	1									1	1	1						4	13.3 %
	25.0 %									25.0 %	25.0%	25.0 %							
/ṛəbbi(a)/	يهودي	قبيح	مارق					=		يهودي	قبيح	واعر		سوفاج					
	6	2	1					2		8	2	1		1				23	76.7 %
	26.1 %	8.7%	4.3 %					8.7%		34.8 %	8.7%	4.3%		4.3%					
/wəʃfu:n(a)/	قزم									قزوم									
	2									2								4	13.3 %
	50.0 %									50.0 %									
/tˢatˢa/	بولوجه	يتبدل	يتقلب		2faces	multi	2visages			يتبدل	يتلاون	الف وجه		2visage					
	1	3	1		1	2	2			1	2	1		4				18	60.0 %
	5.6%	16.7%	5.6 %		5.6%	11.1%	11.1%			5.6%	11.1%	5.6%		22.2%					
/du:ni(a)/	ماشي مليح	قليل الخير			خبيت	نكارالخير	مارق	=		قليل الخير	مايصلحش	رخيس		Ego	ingrat				
	1	3			1	1	1	3		4	1	2		1	2			20	66.7 %

CD Word	Gender, Native Language, Total and Percentage																	
	Male									Female							t	%
	Ar.				Fr.			=	other	Ar.				Fr.			=		
	5.0%	15.0%			5.0%	5.0%	5.0%	15.0 %		20.0 %	5.0%	10.0 %		5.0%	10.0%				
/mxazni(a)/					discret					مايبينش				Discret					
					2					2				2				6	20.0 %
					33.3%					33.3 %				33.3%					
/či:čwen/	در	ولاد	هرج	مصغر	enfant					ولاد	دراري	كز	صغير	Enfant					
	1	2	1	3	1					1	2	1	3	1				16	53.3 %
	6.3%	12.5%	6.3 %	18.8 %	6.3%					6.3%	12.5%	6.3%	18.8 %	6.3%					
T	57				36			10	3	72				54			6	238	52.9 %
	23.9%				15.1%			4.2 %	1.3 %	30.3%				22.7%			2.5 %		

Table 193: The New City Period 1 Participants' Alternatives for the AdjectiveLexical Category

CD Word	Gender, Native Language, Total and Percentage																		
	Male									Female								T	%
	Ar.			Fr.			=	Other		Ar.			Fr.			=	other		
/fi(a)lu:la/	نقة			Défaut						عيب			défaut						
	1			5						4			5					15	50.0 %
	6.7%			33.3%						26.7 %			33.3%						
/diguṛdi/	قافز	فحل		les homme				زقرت	درقاز	فحل			débrouillard				درقاز		
	2	2		3				1	4	6			1				2	21	70.0 %
	9.5%	9.5%		14.3%				4.8 %	19.0 %	28.6 %			4.8%				9.5%		
/zbənṭoṭ/	عازب	باير		célibataire			=			صغير	عازب		célibataire	jeun	no marie	=			
	1	1		10			1			1	1		5	1	4	1		26	86.7 %
	3.7%	7.4%		37.0%			3.7 %			3.7%	3.7%		18.5%	3.7%	14.8%	3.7%			
/səndʒaq/		عملاق	عنجلاق	boto						طويل	عنجلاق		grand de ta						
	5	1	2	1						2	2		2					15	50.0 %
	33.3 %	6.7%	13.3 %	6.7%						13.3 %	13.3 %		13.3%						
/mzəlledʒ(a)/	ميدم									ميدم			gras						
	4									7			3					14	46.7 %
	28.6 %									50.0 %			21.4%						
/mʃu:m(a)/	ماشي مليح			mauvais						ماشي مليح	نحس	سامط	mauvais		difficile				
	3			2						4	3	2	2		1			17	56.7 %
	17.6 %			11.8%						23.5 %	17.6 %	11.8 %	11.8%		5.9%				
/ʃi:n(a)/	Mare			mauvais						قبيح	ماشي		mauvais						

CD Word	Gender, Native Language, Total and Percentage																			
	Male									Female								T	%
	Ar.			Fr.			=	Other		Ar.			Fr.			=	other		
	g										مليح								
	2			1						4	4		2					13	43.3 %
	15.4 %			7.7%						30.8 %	15.4 %		15.4%						
/mzərqaṭ(a)/	مخلط	ألوان		couleur	multi	déco				مخلط	ألوان		couleur	multi		=			
	2	2		3	2	1				1	2		5	1		4		23	76.7 %
	8.7%	8.7%		13.0%	8.7%	4.3 %				4.3%	8.7%		21.7%	4.3%		17.4 %			
/m‘aṭṭan(a)/	فاسد									ناتن	مصوف								
	1									2	1							4	13.3 %
	25.0 %									50.0 %	25.0 %								
/ṛəbbi(a)/	يهودي			sauvage						مسكج	خبيت	يهودي	malin						
	8			2						1	1	10	1					23	76.7 %
	34.8 %			8.7%						4.3%	4.3%	43.5 %	4.3%						
/wəʃfu:n(a)/	قزوم	كركوب								قزوم	قصير								
	3	2								1	2							8	26.7 %
	37.5 %	25.0 %								12.5 %	25.0 %								
/$t_s at_s a$/	بولوجوه	وجوه2	منافق	2faces	vista		=			بولوجوه	7 وجوه	يتبدل	hypocrite	2faces					
	1	1	3	1	2		1			3	1	2	2	3				20	66.7 %
	5.0%	5.0%	15.0 %	5.0%	10.0 %		5.0 %			15.0 %	5.0%	10.0 %	10.0%%	15.0 %					
/du:ni(a)/	مايقرش	رخيس	نكار	bas	ingrat					قليل الخير	نكار	رخيس	ingra						
	2	1	2	1	3					3	2	2	2					18	60%
	11.6 %	5.6%	11.1 %	5.6%	16.7 %					16.7 %	11.1 %	11.1 %	11.1%						

CD Word	Gender, Native Language, Total and Percentage																		
	Male									Female								T	%
	Ar.			Fr.			=	Other		Ar.			Fr.			=	other		
/mxazni(a)/										كتلوم									
	0									1								1	3.3%
	0.0%									100%									
/či:čwen/	هرج	در	ولاد							ولاد	صغار		apache						
	2	3	3							3	3		2					16	53.3 %
	12.6 %	18.8 %	18.8 %							18.8 %	18.8 %		12.5%						
T	60			37			2	5		81			42			5	2	234	52.0 %
	25.6%			15.8%			0.9 %	2.1%		34.6%			17.9%			2.1%	0.9%		

Table 194: The New City Period 1 Participants' Alternatives for the AdjectiveLexical Category

CD Word	Gender, Native Language, Total and Percentage																
	Male								Female							t	%
	Ar.			Fr.			=	Other	Ar.			Fr.			=	Other		
/fih(a)lu:la/	نقة	عيب		problème	défaut		=		مشكل	عيب		problème	défaut		=			
	1	1		1	4		2		1	4		1	4		2		21	70%
	4.8%	4.8%		4.8%	19.0%		9.5%		4.8%	19.0%		4.8%	19.0%		9.5%			
/diguṛdi/	فحل	قادر		naviguer	Débrouillard			درقاز	فحل	يدبر راسو	choujа3	Débrouillard						
	4	1		2	1			3	1	2	1	2					17	56.7%
	23.5%	5.9%		11.8%	5.9%			17.6%	5.9%	11.8%	5.9%	11.8%						
/zbənṭoṭ/	عازب	ماشي مليح		célibat			=		ماشي مليح			célibataire	jeun		=	Bachelard		
	3	3		6			3		3			6	1		3	1	29	96.7%
	10.3%	10.3%		20.7%			10.3%		10.3%			20.7%	3.4%		10.3%	3.4%		
/səndʒaq/	طويل	عنجلاق							طويل	عنجلاق								
	6	1							4	4							15	50%
	40.0%	6.7%							26.7%	26.7%								
/mzəlledʒ(a)/	ميدم			gras					ميدم			gras						
	3			3					6			2					14	46.7%
	21.4%			21.4%					42.9%			14.3%						
/mʃu:m(a)/	ماشي مليح	نحس		mauvai					ماشي مليح	نحس	مسكج	mauvais						
	4	3		1					2	3	1	3					17	56.7%
	23.5%	17.6%		5.9%					11.8%	17.6%	5.9%	17.6%						
/ʃi:n(a)/	ماشي مليح	قبيح							ماشي مليح			moche	mauvais		=			
	4	2							4			2	2		1		15	50%
	26.7%	13.3%							26.7%			13.3%	13.3%		6.7%			
/mzəṛqaṭ(a	ألوان	مخلط	ملون	multi	coloré	couleur			ألوان	مزخرف		couleur	coloré	multi	=			

CD Word	Gender, Native Language, Total and Percentage																t	%
	Male								Female									
	Ar.			Fr.			=	Other	Ar.			Fr.			=	Other		
)/																		
	2	2	1	2	1	3			2	1		2	1	5	2		24	80%
	8.3%	8.3%	4.2%	8.3%	4.2%	12.5%			8.3%	4.2%		8.3%	4.2%	20.8 %	8.3%			
/m‘aṭṭan(a) /	ناتن	فاسد							ناتن	معفن								
	2	2							2	2							8	26.7 %
	25.0%	25.0 %							25.0%	25.0%								
/ṛəbbi(a)/	يهودي	مسكج					=		يهودي						=			
	5	1					6		9						4		25	83.3 %
	20.0%	4.0%					24.0 %		36.0%						16.0 %			
/wəʃfu:n(a) /	قصير	قزوم	كعوان						قزوم	كعوان								
	2	1	1						4	1							9	30.0 %
	22.2%	11.1 %	11.1%						44.4%	11.1%								
/tˢatˢa/	7وجوه	يتبدل	بولوجوه	2visage s	2faces		=		2 وجوه	يتبدل	يتلاون	2face	caméléo n					
	2	2	1	2	3		1		3	2	2	2	4				24	80.0 %
	8.3%	8.3%	4.2%	8.3%	12.5%		4.2%		12.5%	8.3%	8.3%	8.3%	16.7%					
/du:ni(a)/	قليل الخير	رخيس	نكار	ingrat	bas		=		نكار	قليل الخير	رخيس	HIPO	ingrat		=			
	1	2	2	1	2		1		1	4	1	1	1		3		20	66.7 %
	5.0%	10.0 %	10.0%	5.0%	10.0%		5.0%		5.0%	20.0%	5.0%	5.0%	5.0%		15.0 %			
/mxazni(a) /	يحشم			discret					مايبينش			discret			=			
	1			1					1			2			1		6	20.0 %

CD Word	Gender, Native Language, Total and Percentage																	
	Male								Female								t	%
	Ar.			Fr.			=	Other	Ar.			Fr.			=	Other		
	16.7%			16.7%					16.7%			33.3%			16.7%			
/či:čwen/	ولاد	أطفال	در						در	ولاد	لهرج							
	3	1	4						5	3	1						17	56.7%
	17.65%	5.88%	23.53%						29.41%	17.65%	5.88%							
T	78			29			11	5	80			41			16	1	261	58.0%
	29.9%			11.1%			4.2%	1.9%	30.7%			15.7%			6.1%	0.4%		

Table 195: The Old City Period 1 Participants' Alternatives for the AdjectiveLexical Category

CD Word	Gender, Native Language, Total and Percentage																			
	Male							Female									T	%
	Ar.		Fr.			=	Other	Ar.				Fr.				=	Other		
/fi(a)lu:la/	عيب		défaut	problème				نقص	عيب			faille	louche	défaut	problème				
	2		3	1				2	3			1	1	6	1			20	66.7%
	10.0%		15.0%	5.0%				10.0%	15.0%			5.0%	5.0%	30.0%	5.0%				
/diguṛdi/	فحل		navigué	les hommes	Débrouillard		درقاز	فحل	قادر			Débrouillard					dergaz		
	2		2	2	1		1	5	1			1					2	17	56.7%
	11.8%		11.8%	11.8%	5.9%		5.9%	29.4%	5.9%			5.9%					11.8%		
/zbənṭoṭ/	عازب	ماشي مليح	célibataire	no mar				عازب	ماشي مليح			célibataire	jeun						
	3	2	7	2				2	4			6	1					27	90.0%
	11.1%	7.4%	25.9%	7.4%				7.4%	14.8%			22.2%	3.7%						
/səndʒaq/	طويل		boto					طويل	عنجلاق			boto	grand						
	3		1					2	2			1	2					11	36.7%
	27.3%		9.1%					18.2%	18.2%			9.1%	18.2%						
/mzəlledʒ(a)/	ميدم		gras					ميدم	لزج										
	2		1					6	1									10	33.3%
	20.0%		10.0%					60.0%	10.0%										
/mʃu:m(a)/	ماشي مليح	واعر						قبيح	ماشي مليح			mauvais	difficile						
	3	2						3	3			3	1					15	50%
	18.8	12.5						18.8	18.8			18.8%	6.3%						

CD Word	Gender, Native Language, Total and Percentage																			
	Male							Female										T	%
	Ar.		Fr.			=	Other	Ar.				Fr.				=	Other		
	%	%						%	%										
/ʃi:n(a)/	باشع	ماشي مليح						ماشي مليح	باشع										
	2	3						4	3									12	40.0 %
	16.7 %	25.0 %						33.3 %	25.0 %										
/mzərqaṭ(a)/	ألوان		coloré	couleur	arc en ciel	=		ألوان				multi	coloré	déco	couleur				
	2		2	1	2	1		2				5	1	2	4			22	73.3 %
	9.1%		9.1%	4.5%	9.1%	4.5 %		9.1%				22.7%	4.5%	9.1%	18.2%				
/m‘aṭṭan(a)/	ناتن							فاسد	تعفن										
	2							1	3									6	20.0 %
	28.6 %							14.3 %	42.9 %										
/ṛəbbi(a)/	يهودي	مسكج						يهودي	خبيث							=			
	13	1						10	1							1		26	86.7 %
	50.0 %	3.8%	0.0%	0.0%				38.5 %	3.8%							3.8%			
/wəʃfu:n(a)/	كعوان	كعبور						قزوم	قصير			petit							
	2	3						2	3			2						12	40.0 %
	16.7 %	25.0 %						16.7 %	25.0 %			16.7%							
/tˠatˠa/	2 وجوه	7وجوه	2 visages	2 faces				2 وجوه	يتبدل	يتلاون		2 faces	hypocrite						
	3	2	2	2				2	1	3		2	1					18	60.0 %

CD Word	Gender, Native Language, Total and Percentage																			
	Male							Female									T	%
	Ar.		Fr.			=	Other	Ar.				Fr.				=	Other		
	16.7%	11.1%	11.1%	11.1%				11.1%	5.6%	16.7%		11.1%	5.6%						
/du:ni(a)/	نكار	قليل الخير	bas	ingrat				رخيس	مايقرش	قليل الخير	نكار	ingrat							
	3	3	2	2				1	2	3	3	2						21	70.0%
	14.3%	14.3%	9.5%	9.5%				4.8%	9.5%	14.3%	14.3%	9.5%							
/mxazni(a)/			discret					يخبي								=			
			2					1								1		4	13.3%
			50.0%					25.0%								25.0%			
/či:čwen/	دراري	هرج						در	صغار	ولاد		enfant							
	3	3						2	1	2		2						13	43.3%
	23.1%	23.1%						15.4%	7.7%	15.4%		15.4%							
T	64		35			1	1	84				45				2	2	234	52.0%
	27.4%		15.0%			0.4%	0.4%	35.9%				19.2%				0.9%	0.9%		

Table 196: The Old City Period 2 Participants' Alternatives for the AdjectiveLexical Category

Verbs

CD Word	Gender, Native Language Total and Percentage												
	Male					Female						t	%
	Ar.				Fr.	Ar.				Fr.			
/yqazzeb/	يضحك	ضحوكي	قسايري	تمسخر	cool	تمسخر	يضحك			clown	ambiance		
	2	1	2	1	2	3	1			3	1	16	53.3%
	12.5%	6.3%	12.5%	6.3%	12.5%	18.8%	6.3%			18.8%	6.3%		
/yəst$_ʂ$ahem/	يتهلا					يسكلف	يهتم	يخدم	يحبر	Prendre soin			
	3					1	2	3	2	1		12	40.0%
	25.0%					8.3%	16.7%	25.0%	16.7%	8.3%			
/ya‘ba/	يقنع	يقبل	يرضى			يقنع	يقبل	يرضى					
	7	1	1			7	4	1				21	70.0%
	33.3%	4.8%	4.8%			33.3%	19.0%	4.8%					
/yət$_ʂ$‘akṛeʃ/	خبل	تعقد				خبل	تعقد						
	6	4				7	3					20	66.7%
	30.0%	20.0%				35.0%	15.0%						
/yṛəˠden/	يهدر	ينقرز	يلغبب	هدار		ينقرز	يلغبب	يجغبل	يهدر				
	6	3	1	2		5	2	2	3			24	80.0%
	25.0%	12.5%	4.2%	8.3%		20.8%	8.3%	8.3%	12.5%				
/ykəndṛ/	ينازع	مريض			souffrir	ينازع							
	5	2			1	9						17	56.7%
	29.4%	11.8%			5.9%	52.9%							
T	47				3	55				5		110	61.1%
	42.7%				2.7%	50.0%				4.5%			

Table 197: The New City Period 1 Participants' Alternatives for the VerbLexical Category

CD Word	Gender, Native Language, Total and Percentage											T	%
	Male						Female						
	Ar.					Fr.	Ar.				Fr.		
/yqazzeb/	يضحك	توايشي	تمسخر	ضحوكي	قسايري	clown	ضحوكي	يضحك	يشيخ	يهرج	clown		
	2	1	1	2	1	3	2	4	2	1	2	21	70.0%
	9.5%	4.8%	4.8%	9.5%	4.8%	14.3%	9.5%	19.0%	9.5%	4.8%	9.5%		
/yəst$_s$ahem/	يهتم	يتهلا				inters	يقوم	يدير حساب	يهتم	يسكلف	attention		
	1	5				1	1	1	2	2	1	14	46.7%
	7.1%	35.7%				7.1%	7.1%	7.1%	14.3%	14.3%	7.1%		
/ya‘ba/	يقنع	يقبل	يرضى				يقنع	يقبل					
	8	2	1				8	5				24	80.0%
	33.3%	8.3%	4.2%				33.3%	20.8%					
/yət$_s$‘akṛeʃ/	تخبل	تعقد	تخلط				تخبل	تعقد					
	3	2	2				4	3				14	46.7%
	21.4%	14.3%	14.3%	0.0%	0.0%	0.0%	28.6%	21.4%					
/yṛəʾden/	يهدر	ينقرز	يلغبب	يجغبل	هدار	cassette	يهدر	هدار	ينقرز	يجغبل	remarque		
	2	1	1	3	1	2	1	3	5	3	1	23	76.7%
	8.7%	4.3%	4.3%	13.0%	4.3%	8.7%	4.3%	13.0%	21.7%	13.0%	4.3%		
/ykəndṛ/	ينازع						ينازع						
	8						6					14	46.7%
	57.1%						42.9%						
T	47					6	50				4	110	61.1%
	42.7%					5.5%	45.5%				3.6%		

Table 198: The New City Period 2 Participants' Alternatives for the VerbLexical Category

CD Word	Gender, Native Language Total and Percentage														
	Male						Female							T	%
	Ar.				Fr.	=	Ar.				Fr.		=		
/yqazzeb/	يضحك	ضحوكي	قسايري	تمسخر	clown		تمسخر	ضحوكي	يضحك	يلعب	clown	ambiance			
	1	1	3	1	2		1	5	3	1	1	1		20	66.7%
	5.0%	5.0%	15.0%	5.0%	10.0%		5.0%	25.0%	15.0%	5.0%	5.0%	5.0%			
/yəst$_s$ahem/	يتهلا	يهتم	يخمم	يدير حساب		=	يحبر	يهتم	يتهلى				=		
	3	2	1	1		1	1	2	1				2	14	46.7%
	21.4%	14.3%	7.1%	7.1%		7.1%	7.1%	14.3%	7.1%				14.3%		
/ya‘ba/	يقبل	يقنع	يرضى			=	يقبل	يقنع	يرضى						
	5	7	1			1	5	6	4					29	96.7%
	17.2%	24.1%	3.4%			3.4%	17.2%	20.7%	13.8%						
/yət$_s$‘akṛeʃ/	تخبل	تعقد					تعقد	تخبل					=		
	2	1					1	4					1	9	30.0%
	22.2%	11.1%					11.1%	44.4%					11.1%		
/yṛəʸden/	يهدر	هدار	ينقرز				يهدر	يلغبب	يهدر				=		
	7	1	3				4	1	1				5	22	73.3%
	31.8%	4.5%	13.6%				18.2%	4.5%	4.5%				22.7%		
/ykəndṛ/	يمرض	ينازع	يأن				ينازع	يأن							
	1	6	1				8	1						17	56.7%
	5.9%	35.3%	5.9%				47.1%	5.9%							
T	48				2	2	49				2		8	111	61.7%
	43.2%				1.8%	1.8%	44.1%				1.8%		7.2%		

Table 199: The Old City Period 1 Participants' Alternatives for the VerbLexical Category

CD Word	Gender, Native Language Total and Percentage														
	Male							Female						T	%
	Ar.					Fr.	=	Ar.				Fr.	=		
/yqazzeb/	يهرج	يضحك	تمسخر	قسايري	ضحوكي	clown		ضحوكي	يهرج	يشيخ	يضحك	clown			
	2	2	2	1	2	1		1	1	2	3	2		19	63.3%
	10.5%	10.5%	10.5%	5.3%	10.5%	5.3%		5.3%	5.3%	10.5%	15.8%	10.5%			
/yəstsahem/	يدير حساب	يتهلا	يقدر	قايم	يسكلف			يقدر	يقيم	يقوم	يهتم				
	1	2	1	1	1			1	1	1	2			11	36.7%
	9.1%	18.2%	9.1%	9.1%	9.1%			9.1%	9.1%	9.1%	18.2%				
/ya‘ba/	يقنع	يقبل						يقنع	يقبل	يرضى					
	4	3						5	5	1				18	60.0%
	22.2%	16.7%						27.8%	27.8%	5.6%					
/yətsʿakṛeʃ/	تخبل	تعقد						تخبل	تعقد						
	2	3						5	4					14	46.7%
	14.3%	21.4%						35.7%	28.6%						
/yṛəʾden/	ينقرز	يهدر	يلغبب	هدار			=	يهدر	ينقرز	ينغدد	هدار	râle			
	3	2	1	4			1	6	1	1	2	1		22	73.3%
	13.6%	9.1%	4.5%	18.2%			4.5%	27.3%	4.5%	4.5%	9.1%	4.5%			
/ykəndṛ/	ينازع	يتوجع						يأن	ينازع						
	2	1						3	6					12	40.0%
	16.7%	8.3%						25.0%	50.0%						
T	39					1	1	51				4		96	53.33%
	40.6%					1.0%	1.0%	53.1%				4.2%			

Table 200: The Old City Period 2 Participants' Alternatives for the VerbLexical Category

Résumé

Cette recherche étudie le changement lexique à travers deux générations dans le dialecte de Constantine, Algérie. Elle a également pour objectif de situer les différentes origines lexicales de ce système linguistique. Une étude diachronique est menée sur un échantillon de l'ancienne génération en utilisant une méthode triangulaire : observation des participants, analyse de documents et de données d'informateurs clé. Ceci permet de recueillir une base de données pour une analyse étymologique et une étude comparative. Deux questionnaires sont administrés à un échantillon de la jeune génération. Une hypothèse émise est que la majorité du lexique de l'ancienne génération serait d'origine arabe et que la jeune génération ne serait pas en mesure de reconnaitre le vieux lexique utilisé par l'ancienne génération et utiliserait des synonymes à la place. Une seconde hypothèse est que le changement du lexique à travers les deux générations serait dû au changement dans les sources d'emprunt à travers le temps. Les résultats des questionnaires montrent que la nouvelle génération est incapable d'identifier la plupart du lexique de l'ancienne génération. Le peu du lexique identifié n'est que rarement utilisé. En outre, une telle utilisation est restreinte au cadre familial. Les résultats des études descriptive et comparative valident les hypothèses émises. L'origine dominante du lexique constantinois est arabe et le changement à travers les générations est essentiellement causé par le changement dans la source d'emprunt.

الملخص

يهدف هذا البحث إلى دراسة التغير المفرداتي واتجاهه في لهجة قسنطينة، الجزائر. كما يسعى إلى استكشاف الأصول المفرداتية المختلفة لهذه اللهجة. ينطلق البحث بدراسة تأريخية لخطاب عينة من جيل القدامى باستعمال منهجية ثلاثية الأبعاد: ملاحظة أفراد العينة وتحليل الوثائق وتحليل خطاب أهم أفرد عينة القدامى. وتسمح هذه المنهجية من جمع معطيات من أجل تحليل اشتقاقي ودراسة مقارنة. ويوزع استبيانان على عينة من الجيل الجديد. ويفترض أولا أن أغلبية مفردات الجيل القديم في لهجة قسنطينة ستكون ذات أصول عربية وأنه سيتعذر على الجيل الجديد معرفة واستعمال مفردات الجيل القديم بل سيستعمل مفردات مرادفة. كما يفترض أن التغير المفرداتي عبر الجيلين سيكون نتيجة تغير منابع الاقتراض. وتبرز نتائج البحث أن أصل أغلب الكلمات المستعملة من قبل الجيل القديم عربي مما يؤكد الفرضية الأولى. وتظهر نتائج الاستبيانين أن الجيل الجديد لم يتمكن من معرفة أغلب الكلمات المستعملة من قبل الجيل القديم. ولا يستعمل الكلمات التي يتعرف عليها إلا نادرا وينحصر ذلك في سياق عائلي. وهكذا تؤكد الدراسة الوصفية والدراسة المقارنة صحة الفرضية. إن أغلب الكلمات المستعملة من قبل الجيل القديم أصله عربي وأن التغير الذي يطرأ عليها بين الجيلين مرجعه التغير في منابع الاقتراض.