

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Mentouri University-Constantine

Faculty of Letters and Languages

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**The Contribution of Young Adults in the Innovation of New
Words Borrowed from French into the Algerian Dialect**

**Dissertation Submitted in Partial Fulfillment of the Requirements for the Master Degree
in Applied Language Studies**

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Acknowledgement

First and foremost, I wish to express my deep appreciation to my supervisor Dr. Salah Kaouache for his patience, determination and guidance that have seen me through this project.

His comments and clarifications have been for immense help to me in writing this dissertation. I am very grateful to him for his insightful feedback and constant encouragement throughout.

I also thank Pr. Zahri Harouni, Pr. Hacene Saadi, Dr. Youcef Beghou, Dr. El Hawas Ahmed Sid, Dr. Nacif Labeled and Dr. El Khiair Atamna for their invaluable contribution and help during my learning process at the Department of English, University of Constantine.

I will not forget to thank my two best friends Meriem and Magdalena with whom I spent nice moments that I will never forget and I feel lucky to have such lovely friends.

Finally, I would express my deep love and gratitude to my beloved family, especially my parents for their understanding, support and endless love, through the duration of my studies. My special thanks to my sisters, Sihem, Hakima, to my brothers, Med Lamine, Abdelghani, Amar, Chafik. And in the memory of my dear brother Mehdi, who I will never forget. I will not conclude without so many thanks to my sisters-in-law, Amel, Mina, Lisa, Nedjouda and brothers-in-law, Samir and Mones, and also to my nephews and my pretty nice niece.

ABSTRACT

The present empirical sociolinguistic study focuses on the process of borrowing, the speakers' adoption of foreign features into their mother tongue. It investigates how young adults borrow words and concepts from the French language and adopt them in the Algerian dialect as innovations, and how these innovations will be established and integrated as part of the colloquial Algerian Arabic in the whole speech community. Due to the influence of the French culture and the universal technologies such as the Internet, this context is ideal for looking into the meaning and the social significance of Borrowing, and how this linguistic style contributes to language change. This study was based on personal observations, audio recordings of casual conversations of young adults in the University of Constantine, and then, extract the sequences that contain borrowed words to analyse them through their comparison with the original forms in French, explore the changes that have occurred in their language and the integration of the innovations within the speech community. Findings from this research work contribute to an understanding of how young adults shape the language, indicate that they exhibit the greatest amount of structural change in that they no longer produce agreement or introduce other linguistic structures that were found in the speech of the older generation.

List of abbreviations

GPRS General Packet Radio Service

Ipod Internet Pod (Apple)

V Verb

Art. Article

Inf infinitive

S subject

O object

List of Phonetics Symbols

1- English Symbols

1. Short Vowels

ɪ as in 'sit'

e as in 'ten'

æ as in 'cat'

ʌ as in 'but'

ɒ as in 'got'

ʊ as in 'put'

ə as in 'about'

2. Long Vowels

i: as in 'see'

a: as in 'father'

ɔ: as in 'saw'

u: as in 'too'

ɜ: as in 'bird'

3. Consonants

p as in 'pen'

t as in 'tea'

k as in 'cup'

f as in 'fall'

θ as in 'thin'

s as in 'sin'

ʃ as in 'shoe'

h as in 'hat'

m as in 'meat'

n as in 'now'

ŋ as in 'sing'

tʃ as in 'chain'

b as in 'bad'

d as in 'did'

g as in 'get'

v as in 'van'

ð as in 'this'

z as in 'zoo'

ʒ as in 'vision'

l as in 'led'

r as in 'red'

j as in 'yes'

w as in 'wet'

dʒ as in 'jam'

ʔ glottal stop

h aspiration as in 'pin' p^hin (Oxford,2000).

2- French Symbols

1. Consonants

b as in 'beau'

d as in 'donner'

m as in 'flamme'

n as in 'canne'

f as in 'feu'

p as in 'tape'

g as in 'garde'

l as in 'facile'

t as in 'table'

s as in 'sou'

r as in 'rare'

j as in 'piano'

k as in 'quatre'

ʒ as in 'gilet'

ɥ as in 'huit'

ʃ as in 'chose'

2. Vowels

i as in 'vite'

e as in 'donner'

a as in 'chat'

o as in 'dos'

u as in 'tout'

y as in 'cru'

ə as in 'le'

ẽ as in 'vin'

ɔ as in 'fort'

œ as in 'un'

õ as in 'longe'

ã as in 'temps' (Le Robert, 1996).

3. Arabic symbols

q for letter 'ق'

h for letter 'ح'

ṭ for letter 'ط'

ʔ for letter 'ع' (Kaouache, 2008)

Table of Contents

Introduction	15
1- Statement of the problem.....	15
2- Aims of the Study.....	16
3- Research Questions	16
4- Hypothesis	16
5- Means of Research	17
6- Structure of the Study.....	17

CHAPTER ONE: LANGUAGE MANIFESTATION I

Introduction	18
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SECTION ONE

1. Definition of Sociolinguistics	19
2. Language Variation	20
3. Linguistic Items	21
4. Standard Language	21
5. Vernacular Language.....	22
6. “Language” or “Dialect”.....	23
7. Dialects	24

7.1. Definition of Dialects.....	24
7.2. Regional Dialects.....	25
7.3. Social Dialects	26
8. Language Change	28
8.1. Agents of Language Change	29
8.1.1. Social Status	29
8.1.2. Gender	29
8.1.3. Age	30
8.1.4. Interaction	30
8.2. Types of Language Change	31
8.2.1. Lexical Change	31
8.2.2. Phonological Change	31
8.2.3. Grammatical Change.....	32
9. Language Shift	32
10. Language Death.....	33
11. Language Maintenance	34
 SECTION TWO	
1. Definition of Bilingualism	35
2. Definition of Borrowing	35
3. Types of borrowing	36
3.1. Lexical Borrowing	37
3.1.1. Loanwords	37
3.1.2. Loan Blends or Hybrids	38
3.1.3. Loan Translation or Calque	38

3.1.4. Loan Shifts.....	38
3.2. Grammatical Borrowing	39
3.2.1. Convergence	39
3.2.2. Cultural influence and Lexical Borrowing.....	40
3.2.3. Relexification.....	40
3.2.4. Second language Acquisition and substrate	40
3.2.5. Imitation of prestige language patterns	41
4. Code Switching	41
5. Code Mixing	42
6. Acronyms	43
7. Initialism	43
Conclusion	44

CHAPTER TWO: LANGUAGE IN NATURALISTIC CONTEXTS

Introduction.....	45
1. Sampling and data collection	45
2. Investigating Tools	46
3. Data Analysis	46
3.1. Young Adults' Innovations	46
1- nbipi /nbi:pI /	46

2- nconnecté /nkɔ̃nɛkte /	47
3- ncerkel /nsɛrkel /	47
4- tchoquite /tʃɔːki:t/	48
5- ncoupi /nku:pi /	48
6- ndéplacé /ndeplase/	49
7- /ndawas/	49
8- nweekendé /nwɪ:kendi/	50
9- nvacancé /nvakãse/	50
10- ndemandé /ndɛmãde/	50
11- activi /a:kti:vi/	51
12- nnavigui /'na:vig i/	52
13- nchaté /nʃætɛ/	52
14- nformaté /nfɔːrmætɛ/	53
15- nemmerdé /nãmerde/	54
16- mongol /mɔ̃gɔl/	54
17- inchoufable /ẽʃu:fabl/	54
18- ndébrillé /ndebrɪje/	55
19- ndepresse /ndɛprɛs/	56
20- nflashi /nflæʃi/	56

21- fechlesse / feʃles /	57
3.2. Old Fashioned Words	57
3.2.1. The word الفيشو /əʃi:ʃu:/	57
3.2.2. The word برطسو /bartsʊ/	58
3.2.3. The word سانفو /sangʊ/	58
3.2.4. The word طراباجار /træbaʒa:r/	59
3.2.5. The word عين بو طنبل /ʔʔarn bʊtanbəl/.....	60
3.2.6. The word كوطبي /kɔ:tbɪ/	60
3.3. Latest Innovations.....	60
4. Summary of the Findings.....	62
Conclusion	64
General Conclusion	65

REFERENCES

Introduction

1- Statement of the problem

On a personal level, in everyday communication, when someone says that language is changing, this may not be apparent because we are in a constant contact with our speech and most of the time we may fail to see its changes. But in fact, languages do evolve, this is almost noticeable in the communication pattern in one family when they shift from one language or dialect to another until communication between generations becomes difficult. In other words, the communication between grandparents who stick to their mother tongue is somehow difficult with the middle generation represented by the parents and increasingly hard when it comes to the children.

We notice, nowadays, that the dialect used by adolescents and young adults in our society is sometimes odd because they tend to code-switch, code-mix and borrow words especially from the French language, and this leads to the innovations of new words and structures that did not exist few years ago, and that will be adopted and integrated in our language. In fact, these changes in the Algerian speech are spreading quickly and in a crucial way. If this phenomenon continues to occur, the Algerian dialect will be completely distorted and probably disappear in the coming decades.

The reasons for that are many; this maybe due to the influence of the French culture on our adolescents and young adults especially with the developing technologies, the evolution of the mass media and the internet. Or, it may be due to an unconscious behaviour because young adults may master the French language as they learn it from the primary school; hence, the reason for that is primarily literacy.

In addition to these factors, there are some others that will be discussed in detail in the first chapter.

2- Aims of the Study

The study aims at exploring and explaining the process of ‘Borrowing’ in the Algerian Society reflected in the younger generation. Due to the influence of the French culture and the worldwide technologies, the Algerian dialect is shifting from the range of the Arabic language to the emergence of a new variety where the French words dominate the speech.

The aim of the current study is to shed light on how young adults use borrowing to come with new words and structures and highlight the advantages of using code-switching, code-mixing, in addition to acronyms, blends, initials and slang. Furthermore, an explanation is given to the phenomenon that intrigues the researchers in the field of Sociolinguistics during the last decades and which is Language Change.

3- Research Questions

The piece of research aims at answering the following questions:

- 1- Why do young adults borrow words from the French language?
- 2- What is their main objective in using borrowing to invent new words? Is it to fill the lexical gaps in the Algerian dialect? Or is it a matter of prestige?
- 3- How does the younger generation contribute to language change?

4- Hypothesis

In the light of the research questions listed above, we formulate the following hypothesis:

If the young adults are not influenced by the French culture and do not consider the French language as more prestigious than their dialect, there will be no need to innovate words through the process of borrowing.

5- Means of Research

In order to test the hypothesis, obtain the required information and answer the research questions mentioned before, spontaneous conversations will be recorded at Mentouri University, Constantine with students aged between 18-23. After that, the borrowed words will be extracted; then, analyzed at three levels which are: phonology, morphology and semantics and later their integration in the society.

6- Structure of the Study

The study will be divided into two main chapters:

Chapter one will be devoted to the theoretical part and background knowledge about the topic. Section one will explore the main factors of language change, its types and consequences, in addition to some definitions of the main issues in the subject. While section two will be discussing the language in use, that is, the different processes the speaker use to involve language change. Chapter two will be dealing with the practical part of the study in which the hypothesis is tested, and then the obtained results will be analyzed and discussed.

CHAPTER ONE

LANGUAGE MANIFESTATIONS

“Language grows out of life, out of its needs and experiences”

Annie Sullivan (1866-1936).

“The limits of my language mean the limits of my world”

Ludwig Wittgenstein (1922).

Introduction

The present chapter deals with the review of the literature, in the light of the manifestations of language involved in the research study. The research work focuses on the process of borrowing which is the adoption of foreign features into one's language. Thus, when a word is transferred from one language to another or even within the same language and then integrated in the new one, many aspects in the field of Sociolinguistics are involved, where each phenomenon is the consequence of the previous one.

The chapter begins with a definition of the field of Sociolinguistics. Then, it introduces the main responsible factors for the emergence of new words, which is Language Variation and Dialect Variation, those in turn, lead to Language Change, and as a result Language Shift.

Consequently, the shift in language ends with a dominant language and an endangered one. Hence, the latter is only spoken by minorities and will probably disappear if no efforts will be made by governments to maintain it. All these notions are explained in details in the first section.

The second section is mainly concerned with a detailed analysis of the process of Borrowing by providing explanations, examples and different theories based on previous research in this field. In addition, other processes that contribute to the change in language are defined and exemplified within the same section.

SECTION ONE

1. Definition of Sociolinguistics

Sociolinguistics focuses on examining the different ways of using language by individuals in different social contexts. It studies the relationship between language and society (Hudson, 1996). When we refer to such languages as French, Arabic or English, we might think that they are relatively independent from their speakers. But, in fact, this belief is far from the truth in that language is best understood in its appropriate context – the speakers are part of the context in which language occurs. Holmes (2001:1) points out: “Sociolinguistics is concerned with the relationship between language and the context in which it is used”. This means that the task of the sociolinguist is to work out the different styles of language used by individuals in different social contexts.

Also, the fact that language serves a range of functions such as: “...to ask for and give people information [...] expressing indignation and annoyance as well as information and respect “(ibid: 2) gives the sociolinguist the possibility to infer some information about the speaker, for instance: his social identity, social class, gender and ethnicity. The notion of sociolinguistics is explained by Kaouache (2008: 13)

The sociolinguistic theory has to be able to deal with the real diversity of linguistic phenomena in a more exact way. Within the field generally recognized of ‘one language’, lots of clear differences of vocabulary, pronunciation and grammar are not mixed by chance, but occupy different regions within the boundary shading into one another in all directions.

The two concepts introduced, here, are of a great importance in sociolinguistic studies and which are ‘language variation’ and ‘dialect’.

2. Language Variation

The study of language variation occupies a great part in sociolinguistics. The term 'variety' or 'variety of language' represents the different manifestations of language; considering the term language as a general phenomenon which covers all the languages of the world, just like the general term 'music' which can be divided into 'varieties of music' (Matisoff and Bradley, 2003). As there are many ways of speaking, each way is a variety. Then, a variety may be precisely defined as: "A set of linguistic items with similar social distributions" (Hudson, 1996:22).

According to this definition; some examples of different varieties of English can be given: (Unknown Author, 2008: 3)

a- Standard English: e.g. No one has gone to the post office yet.

b- Southern US white Non-Standard Dialect from Atlanta: e.g. No body don't like the boss hardly. (Hardly anybody likes the boss)

c- Older Standard English of the 'King James' bible: e.g. Father, I have sinned against heaven, and in thy sight.

d- English slang (ball- ache): walking 5 miles to work is a real ball-ache. (Walking 5 miles to work is really inconvenient)

From the example listed above, we notice that the general notion 'variety' includes examples (a) and (c) which should normally be called 'language', example (b) normally called 'dialect' and (d) called 'slang'. It means that a variety may be larger than a language, or composed of a small set of linguistic items just like the case of 'slang' which is defined as

"A quite restricted set of new words and new meanings of older words, mixed with linguistic items with a much larger social distribution" (Fishman, 1991:147).

Another way of using language is also included in the notion of varieties can be added. It is the term 'register' which Hudson (1996) refers to as "varieties according to use", for example, the English of football commentaries.

3. Linguistic Items

The linguistic item is the technical term used in sociolinguistics to refer to the individual's "bits of language"; and sociolinguists, in most cases, study social distributions of those particular linguistic items, known as: "lexical items or lexemes, sounds, and grammatical constructions" (Hudson, 1996:21). In order to distinguish the three notions, consider the following examples:

1. The English pronouns 'yous' 2nd person plural and 'you' 2nd person singular are two linguistic items but with different social distributions. 'Yous' is found in non standard varieties while 'you' belongs to all standard varieties and some other dialects.

2. In England, the sound /ʌ/ as in /sʌn/ is found in southern England and South Midland but is not used among speakers in Northern and North Midland England where the word 'sun' is pronounced /sʊn/ with /ʊ/ sound. The two phonemes are different linguistic items.

3. Give it to me! is an example of Standard English grammatical construction, but is not very common in traditional dialects of England. The widest geographical distribution in England is 'give it me!' and 'give me it!' But the three instances are linguistic items. (Frajzyngier, Hodges, Rood, 2005:156).

4. Standard Language

Standard language is a variety that is, in different ways, recognized as more correct and more acceptable than other varieties (Unknown author, 2008). In other attempts to define the variety of language known as 'standard language', (Holmes, 2001:76) argued that "The standard variety is generally written, and has undergone a degree of regularisation and codification". That is, a standard language is a variety used by educated people and in important professions in society such as: in politics, law court, educational and scientific documents. It fits the condition of 'selection' and as a consequence, the chosen variety enjoys greater prestige than dialects and non-standard varieties (Haugen, 1996 in kaouache, 2008).

A standard language is used as a written language and defined in dictionaries, grammar books and usage guides. This is what is meant by 'codification'. It is also regarded as more correct and socially acceptable than other varieties, i.e., it shares a degree of 'acceptance' among the members of the speech community.

5. Vernacular Language

The term “vernacular” refers to the most colloquial variety in one’s linguistic repertoire (Holmes, 2001). It also refers to the variety of language which is not standardised or codified. That is to say this does not have an official status.

There are three components of the meaning of this term:

a- The first meaning has already been mentioned - a vernacular variety is unstandardised and uncodified -. This definition has extended to refer to “... the first language of a group socially or politically dominated by a group with a different language” defined in UNESCO Report (1953; 134). According to this definition, a language like Spanish, which is an official language in Spain, Chile and Uruguay would be regarded as a vernacular language in countries like the United States of America where English is the language of the dominant group.

b- The second meaning concerns the way it is learned. A vernacular language is acquired in the home as a first variety and is generally used in a narrow range of informal functions such as: interacting with family members and close friends. As Holmes (2001:74) quotes: “It is the language of solidarity between people from the same ethnic group”. That is, it is used in monolingual speech communities where people share the same traditions, customs, life styles, rituals and religion.

By extension, the term vernacular also refers to “...the many different ethnic or tribal languages used by different groups in a multilingual speech community” (Bloomfield, 1933 in Labov, 1991:26).

c- Finally, we may sometimes refer to “vernacular language” as the language for everyday communication without implying that it is only used for informal situations. Just like the case of “Hebrew”, where it was only considered as the language of religion with non-native speakers, then it has developed to become the official language of Israel.

This process is called by sociolinguists “vernacularisation”. It means that it has extended from religion to include everyday communication (Holmes, 2001).

6. 'Language' or 'Dialect'

The notions of 'Language' and 'Dialect' are the most widely recognized types of language varieties, but they are of great confusion among people. People ask about the differences between a language and a dialect. Why do we refer to some varieties as languages and not to others?

The answer to these questions is quite problematic because there are no universally accepted criteria to distinguish between the two types. According to Haugen (1966) quoted in Hudson (1996), English made no distinction between 'Language' and 'Dialect' and until the renaissance period where the term 'dialect' was borrowed. He supposed that the notion of dialect was introduced in Greek due to "A number of clearly distinct written varieties in use in classical Greece each associated with a different area and a kind of literature" (Haugen, 1966 in Hudson, 1996:31). We notice from the quotation, the meaning of the term in Greek is somehow different from what is meant by the word, in English, today.

The older meaning of dialect coincides much more with the meaning of the French word 'dialecte' which is used to refer to regional varieties which are written and have a literature, in contrast to the term 'patois' which refers to regional varieties which are not written (ibid:31). In this sense, we may say that the difference between a language and a dialect is not a matter of linguistic criteria but rather a matter of 'size' and 'prestige'.

First, a language is bigger than a dialect, since a language is considered to be the sum of its dialects; it means that a language has more linguistic items than a dialect (Haugen, 1966). For instance, if we take Arabic as a language, we might consider all the varieties spoken in the Arab world as dialects of the Arabic language.

Second, a language is more prestigious than a dialect. Considering that the dialect is "A substandard, low status, often rustic form of a language, lacking in prestige. Dialects are often being thought as being some kind of erroneous deviation from the norm- an aberration of the 'proper' or standard norm of language" (Chambers and Trudgill,1998. 5).

For instance, most people in England do not consider Standard English a dialect because it is spoken by the royal family and used in formal writing, whereas, they call all the

other spoken varieties dialects because they are not written.

7. Dialects

7.1. Definition of Dialects

All people agree that there are no two people who speak exactly the same. This leads to the variation in speech. Still, there are some features that are shared by a group. It is important to note that these shared features are important to differentiate one group from other groups. Ordinary people find it exciting to make observations about dialects and it has always been a favorite linguistic topic for them to discuss (Kaouache, 2008). Specialists in this field are also called sociolinguists but the domain that they investigate is "Dialectology".

Dialects are defined as "The form of a language that is spoken in one area with grammar, words and pronunciation that may be different from other forms of the same language" (Oxford dictionary, 2000). It means that a dialect is composed of its own features. Some of these features are shared with other neighboring dialects, and some others are particular to it. The term 'dialect' is often applied "To forms of language, particularly those spoken in more isolated parts of the world, which have no written form" (Chambers and Trudgill, 1998:5).

To sum up, a dialect is a variety of language which has no written form and which is grammatically (and perhaps lexically), as well as phonologically different from other varieties. For instance, if two speakers say, respectively: 'ما نيش رايح' / *menɪʃ ræjeħ* /and ماشني رايح /*mefni ræjeħ* / meaning 'I am not going', we say that they are speaking different dialects. (Kaouache, 2008:210).

As far as these characteristics are concerned, we may, then, draw lines to delimit areas that share some particular features and separate them from areas sharing other features. This process is called "Dialect Geography".

7.2. Regional Dialects

The discussion about regional dialects inevitably involves the discussion about the term ‘Dialect geography’ or ‘Geographical dialect continua’ since regional dialects refer to the differences in speech within a given boundary.

If we examine dialects spoken by people in different rural areas, we will notice the following:

If we travel from village to village, in a particular direction, we notice linguistic differences which distinguish one village from another. Sometimes these differences will be larger, sometimes smaller, but they will be cumulative. The further we get from our starting point, the larger the difference will become (Labov, 2001: 56).

To explain that, we can imagine a chain of dialects within a specific geographical boundary. The speakers of dialect ‘A’ can understand extremely well the speakers of dialect ‘B’ and those of dialect ‘B’ understand easily those who speak dialect ‘C’ and so on. But if we take the speakers of dialect ‘A’ and speakers of the dialect ‘F’, for instance, they will communicate with a great difficulty, while they will not understand at all speakers of dialect ‘Z’. This is due to the fact of mutual intelligibility, which means “Each pair of adjacent varieties is mutually intelligible” (Hudson, 1996: 35).

An example of that may be the Arabic dialects from Morocco to Iraq which constitute a dialect continuum.

When the dialect geographer draws lines to separate areas according to phonetic boundaries, these areas are called ‘Isophones’ (Eckert and Rickford, 2001). Whereas, they are called ‘Isoglosses’ when they concern lexical or grammatical boundaries (Kaouche, 2008:17). Hence, the term “isogloss”, as defined by Hudson (1996:38), is: “The dialect geographer may then draw a line between the area where one item was found and areas where others were found; showing a boundary for each area is called an isogloss”.

Differences in vocabulary are quite common as markers of the differences between geographical areas or regions. For instance, 'A carbonated soft drink' is called 'pop' in the Inland North and west of the United States, 'soda' in the Northeast, 'tonic' in Eastern New England, and 'cold drink' or 'dope' in various parts of the south (Fasold, 1984). Or the fact that a person who is 'Tired or exhausted' is said to be 'All in' if he is from the North or West, but 'wore out' or 'give out' if he is from the South (Ibid: 273).

Accordingly, lexical differences play a significant role in the study of regional dialects. As the study carried out by Bloomfield (1993) about regional dialects and dialect Geography in local European dialects; he pointed out that:

The reason for this intense local differentiation is evidently to be sought in the principle of density. Every speaker is constantly adopting his speech habits to those of his interlocutors; he gives up forms he has been using, adopts new ones, and perhaps oftenest of all, changes the frequency of speech forms without entirely abandoning any ones or accepting any old ones that are really new to him (Bloomfield 1993 in Labov, 1991:19).

Bloomfield explains how an innovation or a new word spreads among speakers and the tendency of people to adopt new concepts which gives the rise for variation in speech and hence, leads to the differentiation between dialects. It should be mentioned that dialect geography tends to focus on rural areas to avoid the complexities of towns.

7.3. Social Dialects

Dialect differences are not only Geographic, because when the dialectologist draws a map in which he plots people according to their regional variations in separate areas, he does not take into account the mobility of the population. That is, when people travel from one place to another, they take their dialects with them although these dialects witness some modifications.

There are other relevant factors in addition to the factor of geography, they are: social class, age and sex. Therefore, dialectologists speak of ‘Social dialects’ or ‘Sociolect’, to refer to non-regional differences (Labov, 1991).

In the past, people might recognize a speaker’s origin from his language variety, which is not the case nowadays. This concept has changed, obviously in England, where a speaker may be more similar in language to people from the same social class in a different area than to people with a different social class in the same area (Hudson, 1996).

This began by the end of the 18th century, as a consequence of industrialization, when the society started to change and to develop new social hierarchy and, hence, opportunities for people to change their economic and social status had been created (Unknown author, 2008). In her book “Talking proper”, Mugglestone (2003) tells what had happened in England. For centuries, England had had a standard written form but not a spoken one, but the situation had changed when the middle class wanted to improve its social status and people consciously changed their speaking habits in the direction of the most prestigious variety of spoken English, which was the variety used only at the royal court in London. By contrast, the lower class spoke local dialects. As a result, the middle class established the new spoken standard.

Another area where social group differences are reflected strongly in the lexicon is in the variation according to age group, particularly in the slang of teenagers and young adults. A slang may be characterized by being an informal language variety that includes new and sometimes not polite words and meanings. It is often used among young people be they teenagers or young adults and include items which are relatively short-lived (Wolfram, 1991). A slang is particularly rich in evaluative terms. An example of that is given by Smitherman (1994:91-92), e.g. the term “def”, a reduction of “definitely” means “great”.

He also lists the new words: ‘Hype’, ‘jamming’, ‘vicious’, and ‘kickin’. Generally, these terms originate from the African American community, but quickly spread and become familiar to teenagers and young adults from other ethnic groups, thanks to the popularity of African American music and culture. Therefore, slang terms are considered as symbols of youth culture rather than Black culture (Labov, 1991). As a consequence, some items which originate as slang become part of the vocabulary of older age groups and, hence, of the whole

country such as 'buck' which means 'dollar'.

8. Language Change

Everyone can notice, nowadays, that the world is changing rapidly. Our attitudes, lifestyles and ideas are also changing thanks to the progress that the human being has realized in all the fields of life. This change is also noticeable in the language we use, but most of the time people are not conscious about this change which may not be apparent in day-to-day communication.

As shigemoto states(1996,1) "we are so intimately connected to our language that we may fail to see its changes, in much the same way that our closeness to our children obscures perception of their development. But languages do indeed change".

It means that language is not static, but is changing throughout history reflecting our changing lives and as it is also used by billions of people, it has evolved organically. (Unknown Author: 2008)

Some theorists relied on recent research on typologies of language change asserted that it occurs in three situations: spontaneous change, borrowing, imposition (Mehrotra, 2003:189)

Spontaneous change means the change overtime, not on purpose but rather through interaction because "no two people speak exactly the same" (Jones&Esch, 2002:123) and because of the tendency that people have to adopt new words and utterances.

Second, borrowing as a concept means the adoption of foreign features and new concepts in one's language. New technologies require new words such as: internet and cell phones which are borrowed words from English and integrated in almost all language of the world.

The final concept 'imposition' may occur either through colonisation or invasion by forcing the weaker communities to adopt another language in order to eradicate their cultures.

As Diamond (1993:2) states: "A language is the culmination of thousands of years of a people's experience and wisdom". Imposition is also reflected through language planning and policy, where language planners are seeking for official or national languages in order "to assimilate minority language groups into the officially sanctioned language(s) of Nation-State" (ibid:2).

8.1. Agents of Language Change

There is still a great deal of research made by sociolinguists about the reasons that lead to language change. Some linguists, such as (Aitchison, 2001) state that the change in any language is due to social status, Gender, age and interaction.

8.1.1.Social Status

Holmes (2001:208) claims that the linguistic change is introduced "...through any social group, but that different types of change are associated with different groups". Holmes gives the example of the middle class people of Norwich, who tend frequently to visit London and consider their variety of language as a prestigious one and consequently, they adopt some of their words and pronunciation in the dialect of Norwich, just like the case of the vowel in words like 'dog' and 'top' that have changed from /da:g/ and /ta:p/ to RP /dɒg/ and /tɒp/ respectively. Another example is seen in the city of El-Khroub in Constantine, where people consider the dialect of Constantine as a sign of prestige and tend to adopt some of their pronunciations. For instance words like: ثوم /θu:m/ (garlic) and مقص /mgas/ (scissors) in the speech of El-Khroub have changed into /tu:m/and/ mqas/ respectively and this is mostly apparent in the dialect of young educated adults in order to gain prestige.

8.1.2. Gender

Gender is one of the important reasons for language change, in the sense that men and women focus their language for different speech functions (Holmes, 2001).She explained that women tend to use a variety of language that is near to the standard because they care about their social behavior and prestige. That is why their language is said to be more polite than that of men. On the contrary, men use more vernacular forms and pronunciations. Still, there is an exception to this rule. For instance, In Western Communities where the social roles of men and women overlap, their languages do the same with of course some linguistic differences as in the pronunciation of words like 'swimming' and 'typing'. "Women use more -ing /ɪŋ/and less -in/ɪn/ pronunciation than men do" (Beard, 2004: 18).

Another example found in the pronunciation of French words by Algerian speakers, considering Algeria as a bilingual society. Algerian men, generally, tend to pronounce /r/ sound in words like ‘trois’ /trwæ/ (three) and ‘soir’ /swa:r/ ‘evening’ as alveolar, voiced and retroflex ; while women pronounce those words native like, it means voiced, velar, fricative. In fact, women do not pronounce the sound /r/ like men do for fear of being judged negatively as uneducated and vulgar having a masculine behavior.

8.1.3. Age

Age is a crucial factor in language change because teens and young adults generally use different words and phrases from their parents and some of the innovations spread through the population and slowly change the language. Even if a family has lived in a place for generations, still we notice differences in the language of the grand-parents comparing to that of the younger generation. As stated by Eckert & Rickford (2001:123): “...younger people tend to adopt new forms more quickly than older people do and use them extensively”. This is obvious in the Algerian dialect where some words have totally disappeared and get replaced by other forms such as the word: تَبْنِي/tebni/ (yellow) used by our grand-parents in the past and is now replaced by the word أَصْفَر/أصفر/sfar/ (which is standard Arabic). Also, the sentence:

زَيْنُ الضُّو/زَيْنُ الضُّو/zjen ʔddaw/(Switch off the light) is now replaced by طَفِي الضُّو /təfi ʔddaw /

To sum up, “ A word is in fashion when it is first innovated and adopted by people but when its users get older, the word became out of fashion, and when they die, the word disappears with them”(Kaouache, 2008: 46).

8.1.4. Interaction

Through interaction people pick up new words and structures and adopt them in their speech because no two individuals speak exactly in the same way (Holmes, 2001).

With the widespread of the new technologies and the Internet, people come to use universal terms to define some concepts and meanings such as: to chat, to surf ...etc.

8.2. Types of Language Change

The three main aspects of language change defined by sociolinguists are: Lexical Change, phonological change and grammatical change.

8.2.1. Lexical Change

The change in vocabulary is the most frequent one and can be easily recognized. New words are borrowed from other languages and then modeled and adopted in the native language. As an example of that, the use of words related to the internet while their meaning is not, because in Algeria, people are bilinguals, so they tend to code-mix between the Algerian dialect and French, so a new variety is in raise as in: Hors-ligne راني /ra:nɪ ɔ:r lɪŋ/ (meaning : I am somewhere else).Or:

راني رايح nweekendi في تزاير /ranɪ ra:jaħ nwi:kendi fi tzejər/ (I am going to Algiers for a weekend).

We can also identify a person's age from the language he uses or precisely from his vocabulary. An example of that is mentioned in the British Library web site: 'We could not listen to the latest tunes because we hadn't a wireless'.

Any native English speaker who hears the word 'wireless' can easily recognize that the sentence was made by an old person as the word is now replaced by "radio".

Further more, words like هود /həwəd/ with an emphatic /w/meaning 'come down' has totally disappeared from the Algerian dialect except for older people who are living in villages, this word is now replaced by /ʔnzəl/or اهبط /ʔhbæt/ which both belong to standard Arabic.

8.2.2. Phonological Change

Phonological change or change in pronunciation may occur either in the pronunciation of single words, as the example given by Hudson (1996: 170) about the pronunciation of the word 'Controversy'. Older speakers tend to pronounce it with a stress in the first syllable i.e., 'controversy, while younger people tend to stress the 2nd syllable i.e., con'troversy. Or the change in pronunciation of a particular sound or vowel as the word 'dune' pronounced by older people with /j/ sound between the first consonant and the vowel, i.e., /dju:n/ but substituted into/dʒ/sound by younger speakers. Then, the word is pronounced like 'June'/dʒu:n/.

8.2.3. Grammatical Change

Grammatical change is the less obvious change because it spreads slowly and takes longer time than the lexical change. Still, it is more apparent in vernacular forms. For instance, the dialectal English of the New York gang members, who tend to omit the final -ed of the simple past in verbs like ‘to miss’ and ‘to pass’, instead they use: ‘he miss the bus yesterday’ and ‘it pass me’ respectively (Holmes,2001) .

9. Language Shift

Language shift does not happen overnight, but it is a gradual process in which “a speech community gives up its language and adopts a new one” (Fasold, 1984 in kamwangamalu, 2003: 226). According to Huebner (1987:180) language shift is “the gradual displacement of one language by another in the lives of community members”. He also argued that the shift might be either complete or partial. Complete language shift results in a new language becoming the mother tongue of community members. Partial language shift is the displacement of one language by another for specific functions and at the same time the loss of one or more skills of the native language: writing, reading... (ibid: 180).

Another view about language shift is given by Fishman (1991; 1) who stated that: “Speech communities whose native languages are threatened because their intergenerational continuity is proceeding negatively, with fewer and fewer users or uses every generation”. This means, a community which was once monolingual shifts to be bilingual as a result of contact with another group, generally, socially and economically more powerful.

Consequently, the whole community becomes ‘transitionally bilingual’ in the new language until their own language is abandoned and hence, lost (Romaine, 1994).The concept of language shift is seen as “the intrusion of one language into the domains of the other” (Appel& Muysken, 1987 in Kamwangamalu, 2003:227), and “A feeling that the language being shifted from is inferior to the one being shifted to” (Fasold, 1984 in kamwangamalu, 2003:226)

Studies of language shift in some communities around the world recognize some factors that influence the shift. The most important ones among them are: Demographics, status differential in power and economics, literacy, mass media, cultural values (Fishman, 1991). But, in fact, these factors do not operate independently, but interact with one

another in a complex way to cause language shift.

Whichever factors are involved, language shift only happens “if the language being shifted to has social prestige and economic advantage” (Paulson, 1988:5). Economic advantage means the economically dominant group.

For instance, the study carried out by Bradley (2003) about ethnic mother tongue maintenance and shift among the Maltese migrants in Ontario and British Columbia(Canada) revealed that the strongest factor that contributes to the shift from Maltese to English was the negative attitude toward the Maltese language because it had no prestige and was not economically viable in the Canadian context, because Maltese people tended to move to Canada for the sake of finding jobs and social advancement.

10. Language Death

When all people of a language die, it is obvious that their language dies with them. This is the case of most aboriginal language spoken in Australia due to the direct massacre of aboriginal people by Europeans, or their death from diseases. (Holmes, 2001). The remaining few varieties that are passed on to younger generations and the other languages are no longer spoken anywhere (Thompson, 2001).

When the language dies gradually avoiding that they are wiped out by direct massacre or epidemic, the process resembles that of language shift because “the functions of the language are taken over in one domain after another by another language”(Holmes, 2001:57) and hence, the speakers of the dying language are less proficient in it.

According to Janse (2003), the younger generation is the responsible for language shift and linguistic change, and as a consequence language death because the speech of younger generation contains numerous innovations, many of which are based on patterns of the linguistic system of the endangered language. That is, the younger generation would not seek to imitate the language of the elder generation but rather that of their peers.

11. Language Maintenance

Language maintenance concerns the preservation of ethnic minority and immigrant languages through the use of new methodologies that can be employed to encourage maintenance and language revitalization. Some of the methodologies that help a minority language to be maintained may be listed: the educational institution, the Media, Ethnic language, Literacy, Family relationships, and friendship networks. (Garcia, 2003).

The most important factor that helps a language to be maintained is to consider the language as an important symbol of minority group's identity, as a result, the language is likely to be maintained for longer time. For instance, Polish people have regarded their language as an important symbol for preserving their identity and make use of it in countries they have migrated to. Consequently they have maintained Polish for three or four generations. The same thing happened for Greek migrants in countries like: Australia, New Zealand and America (Holmes, 2001).

SECTION TWO

1. Definition of Bilingualism

As early as 1886, Herman Paul stated that “all borrowing by one language from another is predicated on some minimum of bilingual mastery of the two languages” (Herman, 1886 in Haugen, 1950: 210). The most obvious sociolinguistic factor favoring borrowing is widespread bilingualism. Hence, the term ‘Borrowing’ cannot be defined without mentioning the notion of “Bilingualism” which is the capability of making alternate use of two languages; yet, it is not an easy task to give a generally accepted definition of the term because for some linguists, the term bilingualism refers to the equal ability to communicate in two languages. While for others, it simply means the ability to communicate in two languages but with greater skills in one language (Beardsmore, 1986:1).

2. Definition of Borrowing

The term “borrowing” refers specifically to “The speakers’ adoption of foreign features into their mother tongue” (Haugen, 1950). According to this definition, we move our view from the context of speech towards language system. In fact, ‘borrowing’ involves mixing the systems of two languages, because a word that is ‘borrowed’ from one language becomes firmly established in the other language. Whereas, code switching and code mixing involve mixing language in speech (Hudson, 1996: 55). Another attempt to define the notion of borrowing is pointed out by Corder (1992: 26), borrowing is “a performance phenomenon, not a learning process, a feature, therefore, of language use and not of language structure”. This means that borrowing is a communication strategy which tends to replace the missing knowledge in one’s language with items from another language during conversational speech production (Ibid: 27). Or simply, borrowing is “the attempted reproduction in one language of the patterns previously found in another” (Haugen, 1950 in Dil, 1972: 82)

3. Types of Borrowing

Since borrowing has been defined as a process that involves reproduction; its analysis should focus on the comparison of the original word with its new version. The original pattern is called the 'Model' while the product or the result of this process falls into two separate kinds of reproduction, one being called "importation" and the other "Substitution" (Haugen 1950). Here, two cases are distinguished:

a- If the loan is quite similar to the model either morphologically, semantically, and phonologically that a native speaker would accept it as its own, then, it might be said that the word has been imported in the speaker's native language. Enormous numbers of loans are imported in this way, for instance: Internet, mobile, club, music...etc

b- If the loan is reproduced inadequately, or has undergone some changes in one of its structures, then it is said that the speaker has substituted a similar pattern from his language.

For instance, the case of Algeria, where mainly all people are bilingual, has a huge number of borrowed words from French due to the strong contact between the two countries. These borrowed words are modeled and adopted in the Algerian dialect through the process of substitution.

That is the model loses one or more of its components and gets replaced by new components that belong to the Algerian dialect such as: the word *تريسي تي* / trisi:ti/ meaning 'electricity' in English, and the same in French 'électricité' /elektrisite/. Indeed, the word has lost more than one of its components. We notice that the first syllable of the French word/elek/has been deleted; also the replacement of the sound /e/ at the end of the word by the sound/ i:/ for easiness. In this case, it cannot be said that the French word was imported but it is said to be substituted.

Another example, opposite to the one just given, is that the model belongs to the Algerian dialect but established in the French language and found in French dictionaries. For instance, the word *clebs/ klebs/* which means "dogs" in English is used as an insult in both Arabic and French language. The word originates from the standard Arabic carrying the meaning of the animal but used in colloquial Arabic to refer to the animal, as well as an insult in its connotative meaning.

The word in Arabic is كلاب / kla:b / which is already in the plural form, has taken another morpheme /s/ that stands for the plural in the French language. Here, also the word has been substituted provided that it is an innovation in the French language. According to (Dil, 1972:82): "...it is clear that every loan now current must at some time have appeared as an innovation".

As most linguists such as Hudson (1996) define the term 'Borrowing' as being a process and not a state; yet, in discussing it, they use a descriptive analysis of its results rather than analyzing the process in itself. In fact, linguists and sociolinguists focus their study on separate loans and the role they play in the structure of the language. Here, we are concerned with the classification of the borrowed words on the basis of the result of their analysis. Haugen (1950) classifies the different types of borrowing under two subcategories which are: "Lexical Borrowing" and "Grammatical Borrowing".

3.1. Lexical Borrowing

Lexical Borrowing is defined as "the adoption of individual words or even large sets of vocabulary items from another language or Dialect" (Appel & Muysken, 1987: 162).

This subcategory is also divided into: Loanwords, loan shifts, loan translations, and loan blends.

3.1.1. Loanwords

'Loanwords' is the more widespread kind of borrowing where morphemes are imported but the substitution may occur at the level of the phoneme (Hudson, 1996). Another definition of the term is introduced by (Haugen,1950 in Dil,1972:152), "the term loanword had already been established to designate vocabulary whose basic form and meaning are taken directly from another language, then integrated with lesser or greater fidelity into the phonological and grammatical systems of the matrix language".

To sum up, loanwords are lexical items which have been transferred from one language to another but have kept their basic form and meaning and have been integrated in the borrowing language with more or less differences at the level of phonology or grammar from the donor language. For instance, the German word “Wolkenkratzer” and its equivalent “Skyscraper” in English, and “Gratte-ciel” in French (Haugen, 1950, in Dil 1972).

3.1.2. Loan Blends or Hybrids

For Boas (1930: 85) a loan blend consists of “a combination of native and borrowed morphological material” .In this sense, both importation and morphemic substitutions are involved. It means that one part of the model is kept or imported as it is, and the other part is substituted for another element which belongs to the borrower language.

An example of that is the verb ”chatter” which is formed from the native root “chat” in English and the borrowed suffix which is a marker of the infinitive in French.

3.1.3. Loan Translation or Calque

According to Haugen (1950) Loan translation is ‘morpheme-by-morpheme translation’. For example, the English word ‘Superman’ is a loan translation for the German ‘Urbemensch’ (Hudson, 1996: 58). Also the expression: ‘I’ve told him I don’t know how many times’ is a direct calque of the French expression ‘le lui ai dit je ne sais pas combien de fois’ (Bloomfield, 1933 : 457).

3.1.4. Loan Shifts

Loan Shifts represent purely the semantic transfer which consists of a native pattern whose meaning has shifted to cover an introduced concept (Haugen 1953:126). In other words, it is “the morphemic importation without substitution” (Appel&Muysken, 1987: 165).It means that only the meaning is imported but the form is native. For instance, in Dutch, the verb ‘controleren’ meant only check, but later it has acquired the English meaning of

‘control’ which means ‘to have power over’(Ibid : 165).

Another classification of borrowing is distinguished by Bloomfield (1933) according to social conditions under which it takes place: ‘Cultural Borrowing’, ‘Intimate borrowing’ and ‘Dialect Borrowing’.

‘Cultural Borrowing’ occurs when two separate geographical areas come into contact; in this case borrowing can be bidirectional which means speakers mutually borrow words from each other’s language to introduce new concepts and material goods. Bloomfield (1933) listed German loanwords in English for certain foods: Frank furter, Sauer Krant, Pretzel, and Italian musical terms as in Piano, Sonata.

The second type, intimate borrowing occurs between languages spoken in a single community. This type often takes place in countries which are politically conquered or through immigration. It is one sided. That is, most items are borrowed by the lower group, either the immigrants or the conquered, from the language of the dominant group.

The third type, dialect borrowing, arises from varieties of the same language. Forms are borrowed from the speech of the privileged and prestigious speech of a town, group or individuals.

3.2. Grammatical Borrowing

According to (Appel and Muysken, 1987: 153), grammatical Borrowing is defined as “the incorporation of foreign rules into a language”. It involves on the one hand, changes in the syntax (sentence order) of the borrower language and, on the other hand, the morphology of the patterns of the borrower language such as: word formation, inflection, and affixation.

According to them, at least five different ways account for Grammatical Borrowing.

3.2.1. Convergence

Convergence is defined as: “the achievement of structural similarity in a given aspect of the Grammar of two or more languages, assumed to be different at the onset of contact” (Appel and Muysken, 1987: 153). It means the rise of similarities between two languages that have coexisted for a long time period. Thus, their grammatical patters become ‘increasingly

alike' (Ibid: 154). The convergence generally starts at the level of phonetics where sound features become quite similar, and then affects syntactical and grammatical patterns of both languages.

3.2.2. Cultural Influence and Lexical Borrowing

Cultural influence is a very important factor which influences grammatical borrowing because of the fact that wherever two languages are in constant contact involves inevitably the cultural influence of the dominant language on the other language. The most important effect of this influence is the lexical borrowing which tends to fit the lexical gaps in the recipient language (Haugen, 1950 in Dil, 1972: 82).

3.2.3. Relexification

The first formal definition of Relexification was formulated by Muysken (1981) on the basis of data analysis of patterns collected from *Media lengua*, a mixed language spoken in Ecuador, resulting from quechua a vernacular variety with Spanish vocabulary. After investigating the data, he found that some changes have occurred due to this mixture. On this basis, (Muysken, 1981: 61) defined Relexification as “a mental process that builds new lexical entries by copying the lexical entries of an already established lexicon and replacing their phonological representations derived from another language”.

Which purists claim that it leads to language death as it often substituted indigenous words for other standard words. Later, in 1987, another definition of Relexification emerged, defining it as “the replacement of the vocabulary of one language with that of another language, while maintaining the Grammar” (Appel and Muysken, 1987: 153), where it is hardly possible to maintain the original Grammar from the new language, they probably involve grammatical changes.

3.2.4. Second Language Acquisition and Substrate

A language may change considerably if it is brought into another region different from its original use, then the speakers of other language in that region acquire it as their second language for its cultural and political prestige. As a result, the new language will be influenced in various ways. Hence, it is said that items of their native language may have a

substitution influence (Appel and Muysken, 1987: 153).

3.2.5. Imitation of Prestige Language Patterns

This type is restricted to complex expressions of a prestigious language that is imitated except for the aspects of grammar that are easy to recognize. This has occurred in many Latin expressions which were considered highly complicated; they were adopted through imitation by various European languages (Appel and Muysken, 1987: 157).

4. Code Switching

Code Switching is another direct result of bilingualism (Romaine, 1989), is defined as “Anyone who speaks more than one language chooses between them according to circumstances” (Hudson, 1996: 51). Any speaker who masters two or more languages may choose between them according to circumstances, taking into account that the addressee understands the addresser. In bilingual communities, people tend to use one language with members of the family at home and the other is used in wider circumstances. Hence, “In a multilingual speech community, people use different languages in different situations according to social rules” (Ibid: 52). An example is given by Denison (1971 in Hudson, 1996: 52) about the village of ‘Sauris’, in Northern Italy, where everyone spoke German within the family, Saurian- a dialect of Italian- informally within the village, and standard Italian to outsiders and informal setting such as : school, work. In this case, people tend to switch between languages several times a day. This kind of code-switching is called Situational Code Switching. It is referred to as the possibility of prediction of language choice according to situational parameters often called social rules such as: participant constellation, topic, mode of interaction (Auer, 1984: 88). There is a “simple almost one to one relationship” between extra linguistic parameters and appropriate language for this situation (Gumperz, 1982:61)

By contrast, the metaphorical code switching relies on the use of two language varieties or even two distinct languages within a single social setting. Bloom and Gumperz (1971) explained how speakers maybe able to manipulate their language according to their needs, in addition to social factors. They give the example of the town of Hemnesberget, in Norway, where two varieties of language are spoken, one being the standard Norwegian language named ‘Bokinal’ as the high variety, and the other is ‘Ranamal’ which is a local

dialect and considered as the low variety. Bloom and Gumperz (1971: 425 in Hudson, 1996: 53). Pointed out:

In the course of morning spent at the community administration office, we notice that Clerks used both standard and Dialect phrases, depending on whether they were talking about official affairs or not, likewise, when residents step up to a clerk's desk, greeting and inquires about family affairs tend to be exchanged in the dialect, while the business part of the translation is carried on the standard.

5. Code Mixing

Code mixing or conversational code switching is “shift from one language to another within the same sentence” (Bell, 1976: 111). Studies of code mixing help the understanding of the nature, processes and constraints of language (Myers-Scotlton, 1933; Boeschoten, 1998; Azuma, 1998 in Bolton, 2002). In other words, Hudson (1996: 51) refers to code mixing as a sort of linguistic cocktail, he states that “... a few words of one language, then a few words of the other, then back to first for a few more words on so on”.

Examples of code mixing are provided by Poplack (1985:14) in her study of English loanwords usage in five diverse francophone neighborhoods in the national capital of Canada:

-Il a dit que des fois là, quand il marchait là, il marchait over dead bodies (1985).

(He said that sometimes when he walked, he was walking over dead bodies)

6. Acronyms

Acronyms are defined as “Words made up of the initial letters or syllables of other words” (Fischer, 1998: 26). The formation of ‘Acronyms’ started to become popular in the world war I and war world II periods when shortenings of concepts were needed in order to make the enemy confused and would not recognize their meaning (Ibid: 26). Later on, the use of acronyms expanded to technical, scientific and medical fields. But today, acronyms are extensively used in computer science (Barry, 1991 in Fischer, 1998: 27). They are typical of our time because complex names and explanations are avoided especially in SMS language, E-mail and Chat. For instance, the internet site Acronym finder lists approximately 4 million Acronyms and abbreviations. If we type ‘ASAP’, 114 definitions, depending on their contexts, will be given. For example: As soon as possible, Alcohol Safety Action Program AIDS society of Asia and the pacific, Army Scientific Advisory Panel.

Another example is mainly used in SMS and Chat is “LOL” and which has 82 meanings, among them: Laughing Out Loud, Lots Of Luck, Love Of Life, Little Old Lady, Live On Line.

7. Initialism

Initialism is a group of initial letters used for a name or expression, each letter being pronounced separately, For example:

H.T.M.L: Hotmail or Hyper text Markup language.

PDF: Personal Data Form

MMS: Microsoft Media Server

U.S.A: United States of America

Conclusion

This chapter was mainly concerned with theories about language. It focused on the different manifestations of language, beginning with the variation in speech within the same area, and it was assumed that Language Change starts with the variation in individual's speech. (Holmes, 2001).

Then, the focus was on the consequences of language variation reflected on language change, language shift, language death and finally the language maintenance.

The second section dealt with languages in contact, that is the different processes involved in language variation and change, especially the process of borrowing which is the heart of this research work, in addition to code-switching, code-mixing, the use of acronyms and initials.

CHAPTER TWO

LANGUAGE IN NATURALISTIC CONTEXTS

Introduction

The current chapter will be mainly concerned with the investigation of the hypothesis on the basis of the data collected. It will discuss the sampling and the data collection, the means of the research, the data analysis and the summary of the findings.

1. Sampling and Data Collection

The starting point in the analysis of borrowing is recording sequences of speech, in which participants are engaged in natural, everyday conversation because spontaneous discourse offers opportunities to study language in naturalistic contexts. The sample was taken randomly from students at Mentouri University, Constantine, aged between 18-23.

The chosen method for collecting the data was quota sampling. We have chosen the first day of the week, i.e., Sunday because almost all students have courses in that day. The researcher stood at the main entrance of the University at 9 o'clock and each ten minutes the person who entered is picked up whatever the gender was. The only question that was asked is about their age. Then, we tried to have a spontaneous conversation with him/her by asking general questions about the internet, their motivations for learning, their hobbies...

The reason behind the choice of age is that people at this age are aware about the process of borrowing and may produce it unconsciously as they master well the French language and the new technologies as the internet, Iphone, Ipod ...etc. So, they may fail to express some concepts in their mother tongue, this is what pushes them to innovate, while teenagers and children tend only to imitate other's innovations.

Because of the constraint of time, the sample has been narrowed down to 15 students.

2. Investigating Tools

In order to test the hypothesis to obtain the required information and to answer the research questions mentioned before, we will record the conversations of the different participants with a tape recorder and then extract the sequences that contain borrowed words to analyse them.

3. Data Analysis

3.1. Young Adults' Innovations

1- nbipi /nbi:pɪ/

From the English beep /bi:p/. The word has been introduced into the Algerian dialect from the French bip /bip/ and which, in turn, has been borrowed from English. The term means a short high-pitched sound basically made by the horn of the car (Oxford, 2000), but now its meaning has extended to the signal made by electronic device such as: cell phones, GPRS.

The word in French functions as a Noun as in: Faire un bip /fɛr œ̃ bip/ to make a beep; while in English it can be either a noun or a verb (to beep) and carries the same meaning as in French. Hence, in the Algerian dialect the word is adopted as a verb and may be conjugated in all tenses: future, present, past as in: simple past → bipite /bɪpɪ:t/ 'I made a beep', present simple → nbipi /nbi:pɪ/ 'I make a beep', future → rayeh nbipi /rajɛh nbi:pɪ/ 'I will make a beep'.

So, it has changed its grammatical category and has been modelled to the norms of the Algerian verbs such as: ناكل /nekɔl/ (I eat), نلبس /nelbes/ (I wear). According to Haugen (1950, in Dil, 1972: 88): "If loanwords are to be incorporated into utterances of a new language, they must be fitted into its grammatical structure". Another change has occurred at the level of morphology and phonology. For instance, the inflectional patterns are found as in the grapheme /n / which refers to the first person singular in the dialect of Algeria. Also, the addition of the phoneme /ɪ / at the end of the word is used for easiness. But still, the word keeps the same meaning as in the donor language. It means that there is no change at the semantic level.

The word is introduced by the younger generation and is frequently used by speakers because there is no equivalent for it in Algerian Arabic. Thus, it has been integrated quickly and easily in the dialect.

2- nconnecté /nkɔ̃nɛkte /

The word is introduced into the Algerian dialect by means of borrowing and is related to the internet to mean to connect, ‘se connecter’/sə kɔ̃nɛkte / in French. It is adapted to native patterns and many forms have derived from it, for instance, past simple → connectéte /kɔ̃nɛktet/; imperative→ connecté /kɔ̃nɛkte/. A small change has occurred at the phonological level in the phoneme /n / which is not present in the original form. Concerning the semantic level, the word is used to mean ‘to connect to the internet’ which is the proper or the pure sense of the word and used metaphorically as in: معاهم mconnecté راني /ranɪ mkɔ̃nɛkte mʔahəm / (I am connected to them) to mean metaphorically ‘I am listening to them’. The grapheme /m/ here refers to the present continuous in the Algerian dialect. This change at the semantic level is known as the widening or broadening of the meaning of the word (Bahumaid, 1996) illustrates clearly the awareness of the younger generation about the process of Borrowing i.e., they do not use it by imitating native speakers but rather by mastering the French language that helps them to manipulate it and to fill the lexical gaps in their language. The same thing happens with the verb: déconnecter /dekɔ̃nɛkte/ in the sentence: mdéconnecté راني /ranɪ mdekɔ̃nɛkte / (I am disconnected) to mean ‘I am elsewhere’

Here also, there is a widening of the meaning of the word at the semantic level, in addition to its literal meaning related to the internet.

3- ncerkel /nsərkel /

From the French ‘circuler’ /sirkyte/ (to circulate). This word is an innovation in the Algerian Dialect introduced by the younger generation and it is widely integrated in the Algerian speech community .The word means to circulate in English .Although there are equivalents of it found in the colloquial Algerian Arabic which are : ندور /ndɔ:r /and نحوس /nhawes/. Still, they are used less frequently than the innovated word. The term has changed considerably from its original form. As Wichmann (2004:87) states: “When a verb is transferred from one morphosyntactic context to another it will necessarily be deprived of

its original morphosyntactic frame”. Thus, the changes that have occurred in this word are at the level of morphology in that, the form of the verb has changed from: ‘je circule’ into *ncerkel /nsərkəl/* in the first person singular. The grapheme /n/ in the dialect of Algeria stands for the personal pronoun ‘je’/ʒə / or ‘I’ in English and the verb has been adapted to native patterns.

An example of that is given by Bahumaid (1996) in his study of English loanwords in the colloquial Arabic of Yemen. He provides some examples of loan verbs adapted to native patterns such as: *barash sha’ruh /baraf ja’ru/* ‘he brushed his hair’ and *cancal alijtima /kansalalɪʒtɪma:/* ‘he cancelled the meeting’.

Another change has occurred at the level of phonology in the sound /ɪ/ that has shifted into /e/ and the sound /y/ into /ɛ/ because the Arabic alphabet does not contain the /y/ sound. A new verbal noun has been derived from this verb which is */tserkɪ:l/*, in cases where there is a need to use it as a noun in sentences like */jhebətserkɪ:l/* ‘he loves going for a walk’.

4- tchoquite /tʃɔ:kɪ:t/

This word is integrated into the Algerian dialect from the French verb ‘etre choquer’/sə ʃɔ:ke/, ‘to be shocked’ in English. The younger generation has adopted this word in their dialect because there is no equivalent of it in the Algerian Arabic to express the strong feeling of ‘shock’. So, the word is borrowed to fill the lexical gap in the language. Hence, little changes have occurred in the morphology of the word, in that, the grapheme /t/ at the beginning of the word is added to refer to the past tense and also the final /t/ is added for the same purpose. So, the word is inflected according to the norms of the Algerian dialect. Whereas, the noun for this word is ‘choc’ or ‘shock’ in English is imported without any change. Importation is a type of borrowing discussed for the first time by Haugen (1950).

5- ncoupi /nku:pɪ /

This word is introduced into the dialect of Algeria through the process of Borrowing from the French word ‘couper’ /ku:pe/, ‘to cut’ in English .in Arabic, its equivalent is قطع /qataʔa/ but in the colloquial Arabic of Algeria, it is associated only with the telephone to mean ‘hung up’ and is never used in its literal meaning. So, the change, here, is at the level of

Semantics and known as the semantic narrowing (Weinreich, 1953) which means narrowing the referent of the word.

The second modification that has occurred in the word is at the level of morphology in that it has undergone all the types of inflection according to tense, gender and number as in:

/ku:pɪ:t/, /ku:pet/, /nku:pɪ/, /ku:pew/ where (t, e, i, w) are inflections added to the borrowed word. The older generation uses the word قطع /qtaʔ^s/ to mean ‘hung up’ because they did not know its equivalent in French which is ‘raccrocher’ /rakɾɔʃe/ but later, the younger generation converted the word from Arabic literally.

6- ndéplacé /ndeplase/

The word in French is ‘se déplacer’ /sədeplase/ and in English is ‘to displace’. This item is still an innovation because it is not yet fully integrated in the society and used generally by the younger generation due to their mastery of the French language.

There are no changes in this word except for inflection which is defined as: “the term that generally refers to phonological changes a word undergoes as it is being used in context. In English some common inflectional categories are: number (singular and plural), tense (e.g., past, present), and voice (active and passive)” (Ryding, 2005: 51). In other word, inflection is a normal process in the borrowing of verbs because they should fit into the grammatical structures of the new language (Fischer, 1998).

7- /ndawwas/

This word has lost most of its characteristics that a native speaker may not recognise it as a word in its mother tongue. It originates from the French word ‘dossier’ /dɔsjɛ/, its meaning in English is ‘file’. The word is a pure innovation of young adults and they introduce it to mean to get the news of someone else for gossiping, a metaphor for something like a file that holds information and the term is widely used by the younger generation. Concerning the modifications that have occurred in this word. First, in the donor language it is a noun but adopted as a verb in the recipient dialect and might be conjugated in all tenses:

Present simple→ /ndawas/, past simple→ /dawast/, imperative→ /dawas/.

The second change concerns the phonology of the word, in that it lost almost all its original vowels and got replaced by others that belong to the Algerian dialect. For instance, the sound /ɔ/ has changed into /a/ and /j/ into /a/ and the insertion of the consonant /w/ in the middle of the word and which is not found in the original term. It should be noted that the word has known a big change.

8- nweekendé /nwɪ:kendi/

The word is adopted from the English word 'week-end' into the French language and Imported a second time from French into the Algerian dialect. This process is known as 'Borrowed Borrowings' and defined by Haugen (1950, in Dil, 1972:101) as: "A word passes between two languages by means of an intermediary language". This word is classified in the category of 'International Words' which are defined as words which are quite common to all languages especially West European languages, such as: music, university, section, district, cigar (ibid). The Word week-end is widely used among young adults and adults who are generally literate, and is adapted to the rules of the Algerian dialect in terms of grammatical inflection.

9- nvacancé /nvakāse/

The word is transferred from the French word 'vacances' /vakās /which means 'holidays'. In English, it is used among young adults to say 'I am going for holidays', and the word integrates the society and we can hear some older persons using it. Here also, the word is slightly modified in terms of inflection to fit the structural rules of the Algerian dialect.

10- ndemandé /ndəmāde/

This term is imported from the French word 'demander' /dəmāde/, its equivalent in English it 'to ask' or 'to request' .The word is introduced into the Algerian dialect by means of borrowing and is commonly known and used within the Algerian speech community; although there are equivalents of it in their tongue and which are: نطلب /netlɔb/ 'to request', نصقسي /nsɑqsɪ/ 'to ask'. The term is used in sentences such as: 'ndemandé menek service' /ndəmāde menək servi:s/ 'I ask you for a service'. It is used heavily by young adults and

adolescents because they think that they are filling a lexical gap in their talk as they associate the Arabic word نطلب /netləb/ with the verb ‘to beg’ and the noun طلاب /tələb/ ‘beggar’; so, the younger generation introduced this word for a matter of prestige and interference of the colloquial Algerian Arabic with the standard Arabic.

The word has been modelled to the norms of Algerian verbs in terms of inflection and conjugated in all tenses. At the level of Phonology, a new phoneme has emerged and which is the sound /ã/ and it is used correctly even if it does not exist in the Arabic alphabet what confirms the influence of the French language on the younger generation. While the older generation and generally illiterate people tend to use the term in another context as in: يكتب demande /jəkʰteb dũmand/ ‘he submits an application’. Here, the word is pronounced differently from its original form because the older generation does not master the French language and, hence, could not pronounce the sound /ã/ and replaced it by /an/ sound; and the sound /e/ has been substituted by its nearest sound in Arabic. The word is only known in this form because there is not an equivalent of it in the Algerian dialect as it was introduced by the French in the colonial period.

11- activi /a:kti:vi/

This word originates from the French word ‘activer’/akti:ve/ and in English is ‘to speed up’. It is only used by the younger generation in sentences like: هيا:activi /haya a:kti:vi/ ‘speed up’; it is an innovation because the older generation does not know it and never uses it. Still, it exists an equivalent of it in the Algerian dialect also used by people and which is: azreb /əzreb/ ‘hurry up’ or ‘speed up’ but it is less used by adolescents and young adults.

A slight change has occurred in the word at the level of Phonology in the sound /e/ which has shifted to the sound /i/ for easiness; and also at the level of grammar, where the verb is modelled and adopted to the norms of Algerian verbs.

12- nnavigui /'na:viɡ ɪ/

This word is an innovation in the Algerian dialect because it is only used by a limited population represented by the younger generation. The term in French is 'naviguer' the equivalent of 'to sail' or 'to navigate' in English which means literally to guide or to steer a ship or aircraft (Oxford Dic., 2000), but the word in French has another figurative meaning which is 'être débrouillard', 'to be resourceful' in English. Young adults have left the literal meaning of the word and have kept only its figurative meaning and use it in sentences such as: *حباب خدمة nnavigui* /heb ənna:vi:ge xadma/ 'I am searching for a job' or *nnavigué garou* / ənna:vi:ge garu:/ 'I search a cigarette'. So that, the meaning of the word is changing from its original meaning to the meaning of 'want to find'. We infer from this example that the younger generation is manipulating the language in a crucial way.

Concerning the changes that have occurred in this item are:

First at the level of grammar, the word can be conjugated in all tenses: past simple → *Naviguite* /na:vi:gi:t/, simple future → *rayeh nnavigué* / rajəh nna:vi:ge/, present simple → *nnavigué* /ənna:vi:ge/, imperative → *navigui* /na:viɡɪ/. Second at the level of Phonetics, there is a doubling of the consonant /n/ known as Gemination, which is defined as "...gemination happens when a spoken consonant is pronounced for an audibly longer period of time than a short consonant" (Poplack, 1985:63)

13- nchaté /n|ætə/

This word is in fashion among the Algerian younger generation, as it is introduced thanks to the widespread of the internet in the Algerian society. It is so easily integrated in the speech because almost all young adults and adolescents use the internet as a means of communication nowadays, and do not find equivalents for some new concepts in the Algerian talk or even in the Arabic language. In the jargon of internet and computing, the term 'chat' or 'chat room' is: "a site on a computer network where online conversations are held in real time by a number of users" (www.thefreedictionary.com).

In French, the word is borrowed from the English language -considering that English is the language of technology-to fill the lexical gap in the language. The term is borrowed a second time but from French into the Algerian colloquial Arabic to fit the same purpose. The types of modifications that have occurred in the item are:

First at the phonological level, the sound /t/ is assimilated by the sound /ʃ/ in the Algerian tongue because the former phoneme does not belong to the Arabic language.

Second, at the level of grammar, as one may notice, the word is adapted to the norms of the Algerian verbs in terms of inflection.

14- nformaté /nfɔ:rmæte/

In the Algerian Arabic, this word is used in sentences such as: roh formaté rohek /rɔ:h fɔrmæte rɔhek/ which literally means: ‘format yourself’ just like we format the hard disk of the computer to prepare it for reading and writing. In context, the sentence means when a person is not updated to the latest news about something or someone else and should refresh his information. The term in French is ‘formater’ /fɔ:rmate/, its equivalent in English is ‘format’ and both words mean: “the arrangement of data for storage or display and the method for achieving this arrangement” (www.thefreedictionary.com). Hence, the younger generation uses this term and has integrated it in their dialect because they master first the French language and second the computer sciences and find that the word is ideal for using it in this context. So, it is used to fill the lexical gap for this concept in the Algerian dialect.

Generally, there are no phonological and morphological changes in the word, except for the inflectional patterns at the level of grammar because it is adapted to native patterns and may be conjugated in all tenses and according to gender and number. Another change is at the semantic level where there is a widening of the meaning of the word.

15- nemmerdé /nãmerde/

This word is introduced by the younger generation from the French word ‘emmerder’ /ãmerde/ ‘to annoy’ or ‘to bore’, and has been easily understood and integrated in the Algerian speech community although there is an equivalent of it in the Algerian talk, which is *يقلق* /jqɛlaq/ but still both forms are used in informal speech. The word is not modified at all levels of analysis except for the inflectional patterns where the item is adapted to native rules.

In Algeria, during the French colonial period, people were obliged to communicate in French even if they were illiterate; so the younger generation at that time tended to imitate the pronunciation of some words in the French language, then, those words were adapted and integrated in the dialect of Algeria. One of them is the word ‘ymerdi’ /jmɛrdi/ ‘he annoys me’.

Here, the word had known greater changes at the phonological level where the sound /ã/ which does not belong to the Arabic alphabet had been assimilated by the sound /j/ that marks the personal pronoun ‘he’; also, the phoneme /e/ had been replaced by /i/ for easiness.

16- mongol /mõgɔl/

This adjective is an innovation in the Algerian dialect, introduced by the younger generation -represented by adolescents and young adults- to call someone who makes a stupid behaviour as having Down’s syndrome. The term is derived from the French adjective ‘mongolien’ /mõgɔljɛ̃ / ‘mongol’ in English. But, it is modelled and adapted following the morphological structure of Algerian adjectives such as: *مهبول* /məhbu:l/ ‘crazy’. So, the changes that have occurred in this item are at the phonological level where the sound /jɛ̃/ has been completely deleted to fit the structural rules of the Algerian adjectives. In addition, we notice the emergence of a new sound imported from the French language which is /õ/ sound that is not found in the Arabic alphabet.

17- inchoufable /ɛ̃ju:fabl/

This word is in fashion among the Algerian younger generation and they use it for joking because they know that it is neither French nor Arabic. For instance, if a French native speaker hears this word, he would not recognise it as French. The same thing happens if it is an Algerian speaker who listens to this item. In fact, what happens in the word ‘inchoufable’

/ɛ̃ʃu:fabl/ is that the young adults master well the French language and all its structures, which leads them to model it in various ways; so, they have imported only the structure of the French adjectives : prefix(in) + root + suffix(able) and then, have added an Algerian root which is the verb ‘chouf’ /ʃu:f/ the equivalent of ‘to see’ in English. The prefix ‘in’ is used to express the idea of negation and the suffix ‘able’ is specific to the structure of adjectives. The adjective is used to qualify an ugly person or old fashioned clothes, even though, it exists other words to express the same meaning and which are: باشع /bɛʃɛʔ/ ‘ugly’, مش مليح / mɛʃ mli:ħ/ ‘not nice’, still the younger generation tends to keep the new structures and leave the older ones.

18-ndébrillé /ndebrije/

This word is introduced into the Algerian dialect from the French ‘être débraillé’ /ɛtr debraje/ the equivalent of ‘to have a sloppy appearance’ literally; it is transferred through the process of borrowing and then substituted according to the norms of the Algerian language.

The term has been easily integrated in the speech of the younger generation because they do not find an equal term in their talk to express the same meaning; in addition to the influence of the occidental culture, especially the French one on the habits of young people in that, they should change their clothes after the school and wear casual or sport clothes in the evening, in addition to the clothes of the weekend. All these habits were not part of the Algerian culture.

The word is used in the following sentence: نروح للدار ndébrillé و نرجع /nrɔ:ħ lɔddɑ:r ndebrije wɛrdʒɛʔ/ ‘I go home to wear casual clothes and then come back’. Here the sense of the word meets the meaning of ‘casual clothes’ more than ‘sloppy appearance’. Concerning the changes that have occurred in this word are:

First, at the phonological level, the sound /aje/ is substituted with its nearest phoneme which is /ije/. Second at the level of grammar, the word is inflected following the rules that apply to native verbs.

19-ndepresse /ndəprəs/

This word is derived from the French ‘dépression nerveuse’ /depreʃjɔ̃ nɛrvøz/ meaning ‘depression’ or ‘nervous breakdown’ which is an illness that affects the mood, thought and self esteem of the person. It is introduced into the dialect of Algeria by means of borrowing from the French language and adapted to native patterns. The younger generation uses it to express their feeling of being bored or fed up with something for example:

Les contrôles من ndepresse رايح /rajɛħ ndəprəs mən le kɔ̃trɔl / ‘I am going to have a depression because of the exams’. Almost all the young adults and adolescents know and use the term. The type of modification that the word has undergone is at the level of grammar, the word has changed its grammatical category from a noun into a verb and may be conjugated in all tenses: past, present, and future. For instance: simple past → depreste /dəprɛst/ ‘I had depression’, present simple → ndepresse /ndəprəs/ ‘I have depression’, future → rayeh ndepresse /rajɛħ ndəprəs/ ‘I am going to have depression’.

20- nflashi /nflæʃI/

This word is borrowed from the French ‘flasher’/flæʃe/ and which, in his turn, has been borrowed from English through the process of ‘Borrowed Borrowings’ (Haugen, 1950).

The term has several meanings but the Algerian young adults adopted the meaning of the word when it is associated with the ‘digital satellite receiver’. In French, it is said ‘flasher le démodulateur’ (to flash the satellite receiver) by up dating it in order to make it work. The younger generation uses it metaphorically when someone has a lot of slips of the tongue while he is speaking, for example: roh flashi rohek /rɔːħ flæʃI rɔːħɛk/ ‘you should flash yourself’ (up date yourself). A slight change has occurred in the word at the level of grammatical inflections where the verb may be conjugated in all tenses: past, present and future as in: simple past → flashite /flæʃi:t/ ‘I flashed’, present simple → nflashi /nflæʃI/ ‘I flash’, future → rayeh nflashi /rajɛħ nflæʃI/ ‘I am going to flash’. Here /rajɛħ/ means ‘I am going to’.

21- fechlesse / fe|les /

This word is an innovation in the language of the Algerian younger generation which reflects their mastery of the French language. It originates from the French word 'faiblesse' /febles/, in English it is weakness. This word is integrated in their speech even though it exists the same word in Arabic which is الفشللة /əlfəʃlæ/, but still both forms are used by adolescents and young adults. What is borrowed, here, is not the meaning of the word but the structure of the French nouns ending in the suffix 'esse' formed by: root + suffix; Such as: finesse /fines/ (delicacy), grossesse /grɔses/ (pregnancy), noblesse /nɔbles/ (nobility). Hence, the root is an Algerian word and the structure is borrowed from the French language.

3.2. Old Fashioned Words

In contrast, these are some old borrowed words from French, taken from the speech of very old people and which confirm the hypothesis.

3.2.1. The word الفيشو /əlfɪ:ʃu:/

Its meaning is 'a scarf' in English .The word belongs to the Algerian dialect and is used by old people especially grandmothers but it has almost disappeared in the dialect of the younger generation. The term was introduced into the Algerian dialect by means of Borrowing, as the result of the close contact between Algeria and France in the past. In French, it means 'il fait chaud' / Il fɛ ʃɔ/ meaning 'it is hot' (or the scarf gets hot when someone puts it on), and is modelled and adapted to the norms of the Algerian dialect. Here, the change had almost occurred at the level of Phonology, as in the vowel /ɛ / which had changed into /i: / and the vowel /ɔ/ into /u: /. Also, the initial vowel of the first syllable /ɪl/ had changed into /əl/ which is the definite article of the standard Arabic. While the borrowed item in Arabic is one word, in French it is a whole sentence composed of: S+V+O, but substituted to only one word, so, it retains only one meaning from the wide range of meanings, this is known as the semantic narrowing (Bahumaid, 1996). Hence, the word is adopted to fill the lexical gap in the Algerian dialect for this new name of cloth through the imitation of the French pronunciation.

3.2.2. The word برطسو /bartʂə/

This word means ‘overcoat’ in English and carries the same meaning in French. It is firmly integrated in the dialect of Algeria and accepted among the Algerian speakers. But it is only used by old people. The younger generation tends to use the French word ‘manteau’ /mãtə/ ‘coat’ and have to code-mix to use it. The original form in French is ‘par dessus’ /pardəsy/ and it was integrated in the Algerian society unless the widespread of illiteracy because there were no words to express this new concept in Arabic and they learnt it through imitating the French pronunciation.

The changes that had occurred in this item are at the level of phonology through the process of Sound Nativization which defined by (Hock & Joseph, 1996:259):

When faced with a foreign sound that does not exist in our language, we think that the most natural thing to do is to substitute the MOST SIMILAR NATIVE SOUND. In principle, this usually is what happens. However in many cases it is quite difficult to determine which sound should be regarded as most similar.

In this example the sound nativization is made in the phoneme /p/ which does not exist in the Arabic alphabet is replaced by its most similar sound and which is the phoneme /b/ and the phoneme /y/ is replaced by /v/ because once again the former sound is not part of the alphabet. In addition, we recognize elision in the phoneme /ə/ and the assimilation of the phoneme /d/ by the phoneme /t/.

3.2.3. The word سانفو /sangv/

This word occurs only in collocation with another word to mean ‘sunflower oil’, transliterated directly into ‘oil without taste’ which is, in French, ‘huile sans gout’ /ɥil sã gv/.

The item came with the French colonisation because at that period, probably all Algerians used ‘olive oil’ in cooking. The loan word had undergone some changes such as: Semantic Narrowing since it is only used to refer to ‘sunflower oil’ and excluded all the other

meanings of the word. Also, the nativization of the sound /ã/ into /a/ because it does not belong to the Arabic alphabet.

3.2.4. The word طراباجار /træbaʒa:r/

This item has lost most of its characteristics and would never be recognised by a French native speaker as a French word, and even if an Algerian speaker hears the word he would not recognise it as French. Hence, this word is dying out as it is known only by the very old generation in Algeria and is never used among the others. In the past, the French army forced the Algerians to work very hard jobs such as: agricultural labouring, and at the end of the day they are paid very cheap salary. This is called ‘travail journalier’ /travai ʒu:rnalje/ which is the correct form but the transferred version is ‘travail par jour’/travai par ʒu:r/, in English is ‘day labourer’. It is used by the older generation to mean intensive hard work.

Concerning the changes that have occurred in this word:

First, the elision of the syllable in the word-final position in ‘travail’ where the syllable /vai/ is elided. Elision as explained by Roach (1997:127): “Elision is typical of rapid, casual speech.”

Second, the nativization of the sound /p/ into /b/ in ‘par’, and the deletion of the sound /r/ in word final position.

Then, in the word ‘jour’/ʒu:r/, the sound /u:/ is replaced by the phoneme /a:/ for easiness.

Finally, in French the phrase is composed of two nouns linked by a preposition ‘par’ (by) but substituted to only one word when it is transferred to the Algerian colloquial Arabic.

3.2.5. The word **عين بو طنبل** /ʕʔam bʊtanbəl/

When someone hears this word for the first time, he would probably infer that it is a name of a place because it follows the structure of the names of some villages in Algeria such as: **عين مليلة** /ʕʔam mli:la/ and **عين عبيد** /ʕʔam ʕʔbi:d/; but old people recognise it easily but no more use it. In fact, this word is borrowed from the French language and simply means ‘eau potable’ /ɔ:pɔtabl/ ‘drinking water’. In the Algerian dialect, water has two names one is **الما** /ʔlmæ/ and **العين** /əʔʕʔam/, so the younger generation in that period of time translated the word ‘eau’ into /ʕʔam/, while the second word ‘potable’ has been modified; and the changes are at the phonological level where the phoneme /p/ is replaced by the phoneme /b/ and the vowel /ɔ/ has changed into /ʊ/, in addition to the insertion of a consonant in the second syllable.

The word was borrowed through imitating the French speakers.

3.2.6. The word **كوطبي** /kɔ:tbɪ/

This word is old but, still, it is used by the Algerian speech community because there is not another word to replace it in the Algerian Arabic. Its original form is ‘coup de pied’ /ku: də piʃe/ which means ‘kick’ in English. The term is fully integrated in the speech and considered as part of the Algerian dialect, after it has been adapted and modelled to the norms of the Algerian tongue. The changes in this item are at the phonological level through the nativization of the sounds which do not belong to the speakers native language i.e., the phoneme /p/ is replaced by the phoneme /b/, in addition to the substitution of the sound /u:/ by the sound /ɔ/ and the sound /iʃe/ by /ɪ/.

3.3. Latest Innovations

In addition to the process of borrowing from the French language, the Algerian younger generation especially adolescents are adopting a new variety of language imported from the French speech called ‘le verlan’, which is a slang that consists of the inversion of syllables within the word. The term is innovated from the word ‘l’envers’ /lãvɛr/, which means ‘the reverse’, by separating its two syllables (l’en) and (vers). Then they are inverted and put together in a single word, and last the spelling is adjusted. This slang is a

characteristic of the younger generation in France and now is adopted in the language of Algerian youths.

Some examples may be given of the ‘verlan’ and its integration in the language of the younger generation in Algeria following these steps:

Original word	Separated syllables	Inversion	Innovation
1- copin	co pin	pin co	pinko ‘boyfriend’.
2- copine	co pine	pine co	pinki ‘girlfriend’.
3- à pied	à pied	à yep	à yep ‘on foot’.
4- fou	fou		ouf ‘crazy’.
5- fête	fe teu	teu fe	teuf ‘a party’.
6- femme	fa meu	meu fa	meuf ‘woman’.
7- Photo	fo to	to fo	tof ‘photo’.
8- louche	lou cheu	cheu lou	chelou ‘dubious’.
9- cool	cool		looc ‘cool’.
10- pourri	pou rri	rri pou	ripou ‘rotten, bad’.

In the examples 1 and 10, the words are composed of two syllables and the resulting innovation is the inversion of these syllables without any change in their structure, except for the deletion of the second ‘r’ in the word ‘ripou’ because it is not possible to start a syllable with a double consonant. One of the phonetic features noticed in this variety is ‘Elision’ or the deletion of some sounds in the resulting words. For instance, in the example 7 the ‘o’ sound at the end of the verlaned word ‘tof’ is dropped. Thus, most single syllable words are just pronounced backwards as in ‘ouf’ (crazy) and ‘looc’ (cool). Whereas, verlan becomes more complicated when the e-muet is involved. The e-muet in French means the disappearance of the final ‘e’ in the pronunciation of some French words. Here also, this disappearance is called Elision; but in the verlan slang, the e-muet is of great importance because when a word is verlaned, it retains the sound of the e-muet (French Slang à l’envers, 2010) as in: ‘teuf’, ‘chelou’ and generally the resulting final sound is dropped, as in the example 6. However, in some cases there is an addition of sounds as in the second example where the sound ‘i’ is

added at the end of the word in order to distinguish the masculine from the feminine word.

4. Summary of the Findings

In an attempt to explain the manifestations of the Algerian language, and the infiltration of new words and concepts that are not part of the Algerian culture through the process of borrowing, one might think of the consequences of this shift in the language of the younger generation in order to answer the research questions stated in the first chapter, and which seek to find an explanation for the reasons that lead the younger generation to borrow words from French.

To sum up, the findings from the analysis of the borrowed words may be given:

- It was found that the younger generation in Algeria represented by adolescents and young adults, is the responsible factor for language change as they are shifting from the Arabic repertoire to a new variety which is highly mixed with a dominance of the French Language, as it is considered more prestigious, and has a more powerful status either politically or socially.

- It is well established that English is the language of science and technology in the world, and all new concepts and technological inventions are introduced in this language as a result of globalisation. Hence, it was shown from the data analysed that in the Algerian speech, names for new inventions that represent lexical gaps in the colloquial Arabic of Algeria are borrowed from French and not from English, taking into account the close contact between the two nations in the past and the establishment of French as a second language used in administrations and learnt from the primary schools. So, innovations are integrated in speech after they have undergone morphological and phonological changes to fit the structural rules of the Algerian dialect; then, those new words are firmly adopted in the speech of the older generation until they spread to the whole speech community.

- In addition, it was noticed that in many words, the need for borrowing was not necessary because their equivalents exist in the Algerian talk such as: the word 'emmerder' or 'to annoy' in English which has its equivalent in the Algerian dialect, so there was not a necessity to borrow it. Here, the explanation is that the younger generation finds that their language is poor and inferior comparing to the French one, so they feel that they cannot

express themselves without referring to French words. This confirms the study of Fasold (1984 in kamwangamalu, 2003:227) about language shift, in which he states that the need of adopting a new language is: “a feeling that the language being shifted from is inferior to the one being shifted to”. Resulting from the decrease of the cultural values in the younger generation, their carelessness and laziness in learning effectively their mother tongue. In addition to the influence of the occidental cultures especially the French one in the education and habits of individuals, especially in youth’s generation. Moreover, the use of borrowing and the increasing bilingualism procures in the speakers a feeling of having more prestige and occupy a more important social class than those who do not master the French language.

- It was also found that, the factor of literacy is important in the awareness of people about the changes in their language, in that, they do not import words from the donor language through the imitation pattern, but rather by mastering all the rules of the French language which leads them to manipulate the structures of the source language to fit their need; that was not the case in the past, when people were illiterate. This was clearly explained in the analysis of older words where people tended to imitate words of the French colonists through the nativization of their sounds. The awareness of the young adults about the changes in pronunciation and some words structure leads to the emergence of new sounds in the Arabic dialect of Algeria and which were not ,once, part of it such as: the sound /ã/, /y/ and /p/. Furthermore, the adoption of the slang of the French language called ‘verlan’ in the language of the younger generation which reflects, once again, the influence of the French culture, music and behaviour on the living habits and language of the Algerian society.

From all what has been said, one might infer that the younger generation in Algeria is modifying the language in a crucial way leading to a shift from the established colloquial variety based on the Arabic language to the emergence of a new variety in which the French language is the dominant one, which will involve later the phenomenon of language change and hence, confirm the hypothesis.

Conclusion

The second chapter, briefly, dealt with the practical part of the research involving the method of investigation as well as a description of the sampling and the collection of data, in addition to a detailed analysis of the data represented by a group of words taken through spontaneous conversations with participants from Mentouri University, Constantine aged between 18-23. Also, a group of older words taken from the speech of the older generation was analysed to distinguish the usage of the process of borrowing in the past and nowadays; as well as, a sample of latest innovations that are in the way of integrating the language of adolescents and young adults.

Finally, the chapter included a discussion of the findings that contribute to an understanding of how and why young adults shaped the language in order to answer the research questions and confirm the hypothesis.

General Conclusion

The study of borrowing and its results in language change have always been of great importance and interest in the field of Sociolinguistics and Dialectology as they reflect people's preference and tendency to adopt new vocabulary. The responsible factor favouring the process of borrowing is the younger generation because adolescents and young adults, in the case of Algeria, master well the French language and the new technologies brought from the Western World; hence, they may fail to express some new concepts in their mother tongue.

The present study was conducted in order to explain the reasons behind the adoption of new borrowed words from French into the Algerian dialect and the contribution of young adults in the phenomenon of Language change. The research work was based on the analysis of borrowed words taken from the speech of the younger generation through recordings of spontaneous conversations with students at Mentouri University, Constantine.

We hypothesised that young adults are integrating borrowings in their talk because they are influenced by the French culture, and are adopting French habits, behaviours and language in order to gain prestige within the society as they consider French more prestigious than their language, except for the new concepts introduced with technologies such as: the internet. Consequently, the analysis of the selected words confirms the hypothesis.

The dissertation includes a theoretical part devoted to the review of literature, and a practical one which is the analysis of the data collected.

To conclude, we would say that the younger generation is manipulating the language in a crucial way as a result of literacy, the influence of the French culture, and prestige. Thus, the Algerian dialect is shifting from the Arabic repertoire to the emergence of a new variety where French words dominate the speech.

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