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**The Use of Address Terms among Algerian Arabic  
Speakers in Touat Speech Community**

A Thesis Submitted in Partial Fulfillment of the Requirements for the  
Degree of Master of Arts in Linguistics and Didactics

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## **Dedication**

I dedicate this modest work to my parents, my two best brothers, Abd-Arrahim and Amin. I also dedicate it to my teachers, friends and all people who know me and helped me a lot by their prayers. I also dedicate this work to our university, University

Ahmed Draia- Adrar and its students.

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In addition, my sincere thanks go to my best friend "*Lakhrif Fatima*" who helped me in doing my field research by travelling with me to some Touat regions. Thank you for your patience. I wish you all the best .

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## Abstract

Research on the way of using address terms is one of the major issues of sociolinguistics in general and communication in particular. Address terms are part of human daily interaction, and they are culturally as well as socially different. Much of interest is given to study these linguistic forms and how reflect the complexity of society. The present study is an attempt to the employment of terms of address and their rules in Touat context. Direct observation and a semi- structured interview are the main methods which are used to collect data. 22 participants of both genders from different Touat regions including Raggane, Sali, Sbaa, Tamentit, and others have been asked about the way of using address terms in daily communication beginning with the family context to the social context. The obtained results show that there is a clear connection between family and society. As such, kinship terms are the dominant forms of address besides honorifics, and religious terms in Touat society.

**Keywords:** Sociolinguistics, Address Terms, Touat, Kinship Terms, honorifics, Touat Regions.

## Abstrait

La recherche sur la manière d'utiliser les termes d'adresse est l'un des enjeux majeurs de la sociolinguistique en général et de la communication en particulier. Les termes d'adressage font partie de l'interaction quotidienne humaine, et ils sont culturellement et socialement différents. On s'intéresse beaucoup à étudier ces formes linguistiques et à refléter la complexité de la société. La présente étude est une tentative d'emploi des termes d'adresse et de leurs règles dans le contexte Touat. L'observation directe et une interview semi-structurée sont les principales méthodes utilisées pour collecter les données. 22 participants des deux sexes de différentes régions du Touat, y compris Raggane, Sali, Sbaa, Tamentit, et d'autres ont été interrogés sur la façon d'utiliser les termes d'adresse dans la communication quotidienne en commençant par le contexte familial au contexte social. Les résultats obtenus montrent qu'il existe un lien clair entre la famille et la société. En tant que tels, les termes de parenté sont les formes dominantes d'adresse en dehors des honorifiques et des termes religieux dans la société Touat.

**Mots-clés:** Sociolinguistique, termes d'adresses, Touat, termes de parenté, honorifiques, régions Touat.

## ملخص

تعتبر الأبحاث حول طريقة استخدام مصطلحات العنوان واحدة من القضايا الرئيسية في علم اللغة الاجتماعي بشكل عام والاتصالات بشكل خاص. تعتبر مصطلحات العنوان جزءًا من التفاعل البشري اليومي ، وهي مختلفة ثقافياً ومختلفة اجتماعياً. تم إعطاء الكثير من الاهتمام لدراسة هذه الأشكال اللغوية وكيف تعكس تعقيد المجتمع. الدراسة الحالية هي محاولة لتوظيف مصطلحات العنوان وقواعدها في سياق التواتر. تعتبر المراقبة المباشرة والمقابلة شبه المنظمة هي الطرق الرئيسية المستخدمة لجمع البيانات. وقد تم سؤال 22 مشاركاً من كلا الجنسين من مختلف مناطق تواتر بما في ذلك رقان، سالي ، سبع، تمنطيط، في التوصل

الخطاب اليومي بدءاً من سياق الأسرة إلى السياق الاجتماعي. تظهر النتائج التي تم الحصول عليها أن هناك علاقة واضحة بين الأسرة والمجتمع. وعلى هذا النحو ، فإن شروط القرابة هي الأشكال المهيمنة في الخطاب إلى جانب أسماء التكريم ، والمصطلحات الدينية في مجتمع التواتر.

**الكلمات المفتاحية:** علم اللغة الاجتماعي ، شروط العنوان ، التواتر ، شروط القرابة ، التكريم ، مناطق التواتر.

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## List of Acronyms

AA: Algerian Arabic

DA: Dialectal Arabic

CA: Classical Arabic

MCA: Modern Colloquial Arabic

MSA: Modern Standard Arabic

FN: First Name

TLN: Title plus last Name

FTAs: Face- Threatening Acts

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## List of Symbols

Number	Transliteration Symbols	Arabic Letters	Examples
1	ʾ	ا (at the beginning)	ʾAkh
2	ā	ا (in the middle)	ʾAl- wālid
3	b	ب	Baba
4	j	ج	Jaddi
5	h	ح	Haj
6	kh	خ	Khali
7	t	ط	Taibe
8	ʔ	ع	laʔwina
9	f	ف	Fatima
10	Q	ق	lamQadem
11	k	ك	Kamāl
12	l	ل	Lahmar
13	m	م	Mama
14	n	ن	Hanti
15	w	و	Wald
16	yy	ي	lʔiyyal

Number	Transliteration Symbols	Arabic Letters	Examples
1	ʾ	ب	Bba

2	ᄎ	ᄎ	Mma
3	ᄎ	ᄎ	Hanni
4	ᄎ	ᄎ	Khûyya
5	ᄎ	ᄎ	ftᄎma

## General Introduction

Human's ability to use language to express needs, hopes, different perspectives and feelings; like happiness, sadness, and what language can include within different times and several places denote the urgent need for humans to communicate and to be communicated unlike the other living species. Communication is life's central point through which people, in general, send and receive, ask and respond to an unlimited number of messages.

Being a good communicator is not an easy task. Communication basically depends on three main elements, speaker, receiver, and the message or the code. However, communication is beyond the three elements. It is actually about paying attention to various factors like the nature of relationship made between the speaker and the addressee, to whom you are speaking.

Thinking about the way of addressing is what most people should do before engaging in any communicative event. Address terms are primary principles for communication; their impact can be positive as well as negative on both interlocutors; it depends on the way of using them with regard to addressee's age, gender, and social status.

This paper is an attempt to investigate the employment of address terms in Touat speech community, as the main field of study for conducting this research. Address terms have already been studied by many linguists; Brown and Ford are among the prominent linguists who tackled this topic. Concerning the field of study, Touat, is taken to be experimented by those rules and to see how well the findings of Brown and Ford can be applied in The Touat speech community.

Since the topic and field of study have already been examined by Bouhania (2012), the main aim of conducting this research is to redefine the same problem of using address terms in Touat and to discover what might be new.

The present study contains three chapters, two theoretical parts and one practical part. The first chapter tackles the basic elements of Touat region, giving a short background, the origin of the term Touat, the social hierarchy, and some significant traditions that is naming event. In addition to introduce another short overview about the Arabic Language and its varieties, notably Algerian Arabic as being partially Touat's dialect.

The second chapter tackles the general rules of using address terms in the English speaking countries and their main variations besides their main patterns. Furthermore, politeness theory and gender have also been emphasized because of being the key issues of interpreting the use of address terms in general.

Lastly, the third chapter is the theoretical one in which an attempt has been made in Touat context to apply what Brown and Ford mentioned about the general rules of addressing people for further investigation.

As a final point, it can be said that address terms' rules for English speaking countries have the same application or usage in Touat speech community with different morphological forms within different social context.

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## 1.1. Introduction

Algeria is one of the Northern African countries. It has a large number of different fantastic places that show its impressive picture towards the outside world. Each part of Algeria is characterized by a set of traditions and customs, which are very distinctive from the other parts of Algeria as well.

Touat represents the biggest part of the capital Algiers. Touat, Adrar today, is named as the Sahara of Algeria, it is well-known by its great history that gives it a special rank and interest among the other areas. Touat, by itself, represents a new world consisting of several and multiple tribes, races, ethnicities, and cultures living together in one single area communicating by using different words and phrases.

The present chapter is mainly devoted to introduce a short background and overview of Touat. It tackles the following points: the origin of the term 'Touat', its geographical location, will be described, its social hierarchy, in addition to the importance of endowing a name to babies in Touat. Due to the fact that Touat region is an intermixed society, comprising various social groups, the focus will be on its sociolinguistic situation.



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## 1.2. A Brief Overview of Touat

Back to history, the term 'Touat' is considered to be the oldest name. The term 'Adrar', on the other hand, is the very recent name. However, the term Touat is widely used by many people in Algeria as the official name than the latter. Touat as a term, was an opening point for a hard discussion among numerous historians and thinkers looking for the correct origin of it. Consequently, a considerable number of different views have been proposed to explain the term's origin.

### 1.2.1. The Etymology of The Term Touat

Ten different perspectives have been covered by local thinkers as well as foreigners in which the term 'touat' has been explained. In this context, four out of those ten views are as below;

Abd Allah- Al Ansari stated that the term Touat goes back to one of the Southern- Sahara tribes. Mohammed Ben Abd Al- Karim Al- Bakraoui stated that the term Touat was introduced as it is because the two leaders, Ali Ben A- Taib and Tahar Ben Abd Al- Moumin were taking 'Al- atawat' from the inhabitants of touat in 565 AC, therefore; this territory became known as touat. Ahmed Al- Idrissi A- tahri stated that Touat is named as Touat because the word Touati is for pray. A French man, named as Martin- A.G.P on the other hand clarified that the origin of the term Touat rooted from the word 'oua' which existed in many languages and among those languages Arabic and Greek. (Haj Ahmed, 2003, pp. 26-28) (Researcher's translation.).

Touat is of Tamazight origin, it was given to that space or part of Algerian Sahara. A heated struggle had taken place searching for the reason behind naming that area of Algeria as Touat. As a result, a number of novels were written notably to explain

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and to clarify the term's origin. Some of those views acknowledged that the term touat dates back to an illness that characterized Western Sudanese inhabitants' feet. Others saw that the term touat referred to the lower places. Another view, by contrast stated that the term 'touat' meant 'Al- mouatat' that is to say to pray. (Bakader, 2016, p. 44) (Researcher's translation).

### **1.2.2. The Geographical Location of Touat**

Touat is located in the South- West of Algeria. It is far from the capital Algiers almost 1500 Kilometres from the South. It extends from Ksar 'Ariyan Arass' in Tsabit from the North to Reggane from the South. From the north, it is bordered by the big Erg and Tinkourarin besides the Saoura Valley, in addition to the Raoui Erg. From the West, it is bordered by Massoud Valley, and from the South- West, it is bordered by Chach Erg (Sahara of Tazrouft) as well as the hill of Tadmayat from the east. Also, it is bordered by the lack of Makraghan from the South- East. (Abd Al- Karim, 2016, p. 13) (Researcher's translation).

Touat is composed of three main parts which are Gourara, Touat or Middle Touat, and Tidikelt. Gourara involves the following municipalities namely Ksar Ouled Kdour, Ouled Said, Timimoune, Ouled- Aissa, Talmin, Charwil, Mtarfa, Daldoul, and Ouaghrouit. Central Touat involves twelve municipalities namely Tsabit, Esabaa, Buda, Adrar, Timi, Tamentit, Fonoghil, Tamest, Zaouiatkouta, Inzegmir, Sali, and Reggan. Tidikelt, on the other hand includes four municipalities Aulef, Timoukten, Akebli, and Tit. (Aicha et al, 2016, p. 181)

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### 1.2.3. The Sociological Situation of Touat

The early first foundation of Touat local social hierarchy passed through several phases characterized by the coming of various groups of people from different geographical places representing various ethnicities. The first inhabitants were in fact Berbers, they came to settle in Touat in large numbers. Most of them were of Zenete origin. They brought many achievements among which building, decorating, farming, digging big Foggaras, and other activities. Their arrival to Touat was characterized by immigrating in groups over different periods of time. For political reasons, Berbers were always living in an ongoing dispute with the other tribes. Consequently, at that time there was a crucial need for getting things done and to get rid of that combat, the idea of living in a social class- based society started its primary appearance to evolve and to be the appropriate solution at that particular time. (Faraj, 2007, pp. 45-46) (Researcher's translation).

#### 1.2.3.1. The Chorfas

The class of Chorfa is the highest social class in the Touat speech community. They are also known as 'the Nobles', and they are seen themselves as special people because of belonging to the Prophet Mohammed's descent (peace be upon him). In this sense, (Bouhania, 2014. p. 167) stated that The Chorfas are the children of El- Hassan and El- Hussein, sons of Caliph Ali and Fatima, daughter of the Prophet. They are referred to as the 'Alids', or as the 'Idrissids', and also as the 'Hassanids' of Morocco.

#### 1.2.3.2. The Mrabtines

They are the second class of the Touat social hierarchy. Like The Chorfas, they appear to be the second highest class as well. They are both, noble and aristocrats; their

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name is derived from the word ‘Almoravids’ who ruled North Africa and part of Andalusia for centuries. They are religious people. That is, they work as ‘Imams’ and Koranic school teachers. Their main objective is to teach sayings and percepts of God and his messenger, the Prophet Mohammed (pbuh). ( Bouhania, 2014. P. 167)

#### **1.2.3.3. The Zoui**

They take the third place in Touat society. They are known as the ‘veiled’ people and the ‘tolbas’. They are of Moorish origin. Like the Mrabtines, the Zoui’s work is to preach ‘the word of God’ to people of the other classes. ( Bouhania, 2014. p. 168)

#### **1.2.3.4. The Hartanis**

They are the lowest class in the social hierarchy. They are people of different colours. The etymology of the word ‘Hartanis’ is controversial and doubtful. For some people, that word consists of two parts: ‘Hurr’ free and ‘thani’, for a second time. Hence, the word Hartani means “second generation of free slaves”. They used to work as farmers, land- workers, builders, and in other activities which may seem difficult and hard to do for The Chorfas. (Bouhania, 2014. p. 169)

#### **1.2.3.5. The Slaves**

This category goes under the same umbrella of the Hartanis. They are also another lower class in the social hierarchy. They are black; their ancestors were brought from sub- Saharan Africa to Touat as prisoners. Most rich families bought them in exchange for gold, salt, and silk. They are asked to do the most difficult tasks like digging Foggaras, farming various crops, and irrigating subterranean man- made system. (Bouhania, 2014. p. 168)

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### 1.3. The Touat Dialect

Back to history, the Touat region witnessed the coming of different groups of people stemming from Tamazight origin including Zenete and Touareg, besides another groups of people named as A-zanouj who came from Africa. A number of traditions and customs, in addition to local dialect distinguished those groups from each other. Yet, The Berber dialect was the most dominant dialect compared to the dialects of the other Arab tribes. However, the wide distinction of traditions and cultures among those tribes, a constant integration and interaction was always made. As a matter of fact, the coming of Arabs leading the Islamic Conquest that was widely spread in Touat entirely contributed to the Arabisation of most Touat tribes through building particular places like Zawayas and mosques to teach Arabic language and the Islamic norms and principles. (Ammari, n. d. pp.179- 180) (Researcher's translation)

### 1.4. Criteria of Naming a New- born

Besides the various customs and traditions which characterize Touat as a speech community, the event of giving a name to a new-born is a crucial issue, and it is part of Touat's culture, and this is clearly indicated through making special occasions, rituals, and ceremonies in which the name of the new-born becomes known publically. Name reflects person's identity, belonging, background, and even social class he or she comes from. In this sense, Agyekum (2001, p. 211) asserted that;

Naming can be considered as a universal cultural practice; every human in the world gives name to its new-born as tags majorly as a means of identification, but how the names are given, the practices and the rituals involved and the

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interpretations attached to the names differ from society to society and from one culture to another. (cited in Olatunji et al, 2015, p. 73)

### 1.4.1. Personal First Names

Like any society, the Touat speech community gives more importance to the selection of appropriate names that reflect the Islamic principles and the Sunnah 'Hadith' and which indicate a clear proper image about the person as being Muslim and how he/ she represents his/ her culture to others cultures. Since Touat is a religious, Islamic, and multicultural society, the process of naming a new- born depends on respecting the previous standards.

A recent study made by Bouhania ( 2012) shows the norms on which The Touat's family members choose the personal first name for their children. The results obtained were gathered from a questionnaire filled in by university students ( n= 100 ) besides other data collected from the university's board of registration. For the latter, the number of students were (n= 217). Both samples were tested to see on which basis first names of both sex selected.

As a result, Bouhania (2012) represented the social order of bestowing a name for Touat people as follows; for males;

- Teophoric names: Abdallah, Abdelkrim.
- Prophet Mohammed' s names: Ahmed, Bouamama.
- The prophet' s epithets: Al- quafi, Amine, Cherif.
- Prophets' names: Daoud, Salah, Slimane.

- 
- Names with prefix ‘ Abd- el- ( apart God )’: Abdennebi, Abdelfodil.
  - Muslim months: Chaabane, Ramdane.
  - Occasions/ events: Miloud, Mouloud.
  - Names of colours: Lahmar, Lakhdar.
  - Names of plants: Nadjem.
  - Names of days: Achour, Boudjema.

Females, on the other hand, are named following different categories of names unlike those of males. Thus, females’s first names can be as below;

- The prophet’s epithets: Al- quafia, Amina.
- The prophet’s descent and companions: Aicha, Batoul.
- Names of days: Djemma.
- Names of months and occasions: Achoura, Milouda.
- Names of colours: Khadra, Samra.
- Names of plants: Warda, Yasmina, Zahra. (pp. 85-87)

To further elucidate that point. ‘the first name’ of a person in Touat bears a strong sense of identification towards the person himself/ herself and towards others. It is never done in a random way, it must be related to society norms, culture, and belief.

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### 1.4.2. Foreign Names

In the light of the social awareness and the variety of social media, Touat's inhabitants start naming their children using new and modern names derived from what current life situations. Most of those names are foreign names which reflect The Western culture, and have no relation to Touat norms. In this respect, Al- Bakri (2007) stated that;

There are some families that name their children the same names of their ancestors as our case, we, the family of Al- Bakri, and there are other families that prefer to name their children the names of famous personalities and thinkers who have a great status in history like Djamel Abdnnaser, and Hawari Boumedianne. However, in our days, the way of naming is completely different from both previous cases; there are who name their children foreign names like Nasrine, Nansi, Soufia, and Chahrayan,...etc. (p. 22) (Researcher's translation)

### 1.5. Arabic Language Background

Arabic is a Semitic language, it consists of many variants of languages namely Ancient Arabic (AA), Classical Arabic (CA), Modern Standard Arabic (MSA), and Dialectal Arabic (DA). (Bougrine, Cheroun, and Ziadi, n. d.)

Arabic is mostly the language of the Arab world, it is an official language spoken in more than 22 countries. The number of Arabic speakers is almost 300 million. A vast number of people, on the other hand, perceive Arabic language as a passive knowledge. The Arabic language splits into two essential categories including Modern Standard Arabic (MSA) and Modern Colloquial Arabic (MCA). The former concerns



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particular fields such as education, media, and formal talks. However, the latter concerns those aspects of communication that take place in everyday conversations, and they are mainly informal and diverse across countries on the one hand, and within the same country on the other hand. (Hamdani, Selouani and Boudraa, 2010, p. 159)

## **1.6. Varieties of Arabic Language**

### **1.6.1. Classical Arabic**

It is the language of ‘the Qur’ an’ first and the language of most literary works, poems, and novels that characterised the Arabian peninsula; moreover, it is the main goal of literature in present day. (Harrat et al, 2016, p. 385). In other words, Classical Arabic is the first old language, it is considered as the primary source and reference for all aspects of language such as grammar and phonetic rules, besides being the reliable origin which Modern Standard Arabic and Dialectal Arabic depend on.

The foundation of Classical Arabic dates back to the Arabian Peninsula about 200 years. It was seen as the formal dialect of Hijaz area 1500 years ago. It is the language of many literary written records like poetry that characterized the pre- Islami times. Classical Arabic could be preserved for centuries due the fact that it was the language of the ‘ Qur’ an’ and it was a great advantage for Arabs to make it a significant part of their culture. ( Al- Sobh, Abu- Melhim, and Bani- Hani, 2015, p. 275)

### **1.6.2. Modern Standard Arabic**

It is the official language of the Arab world. Its use is exclusively restricted to formal contexts like media. It mostly depends on Classical Arabic in making the different components of language among which syntax, morphology, and phonology.

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MSA is a modern variety of Arabic; however, it is not the native language for any Arab country, it is the language of education that is written first than spoken. (Diab, and Habash, 2007, p. 5). Modern Standard Arabic is one sub- class of Arabic language, and it is uniquely common language in the Arab world. It is never acquired as the mother tongue, it is learned in particular formal places, like schools through exposure with the help of different teaching techniques. (Harrat et al, 2016, p. 385.).

### **1.7. Arabic Dialects**

They represent the real native form of language forms for any speech community. They characterize informal daily interaction of people. Unlike Modern Standard Arabic, Arabic dialects have neither a written form nor a standardized form, they are principally spoken. They are related to Classical Arabic. The latter plays a crucial role in the expansion and diversity of these Arabic Dialects through the interaction that existed between several ancient dialects of Classical Arabic and indigenous languages in today' s Arab world, in addition to the factor of colonization which led to create an urgent interaction countries and their neighbours. (Diab, and Habash, 2007, p. 5)

Arabic Dialects are various and numerous depending on different factors among which geography and social class. Accordingly, the Arab world has been divided into different parts in terms of dialects; to demonstrate, the Arab world includes 'Levantine Arabic' like dialects of Lebanon, and Syria. 'Gulf Arabic' like dialects of Kuwait, and Saudi Arabia. 'Egyptian Arabic' such as dialects of the Nile valley, moreover, 'North African Arabic' like Morocco, and Algeria. (Diab, and Habash, 2007, p. 5)

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### ➤ Algerian Arabic

It is defined as one of the under- resourced languages. It is characterized by the lack of writing resources and standardization. Besides it is different from Modern Standard Arabic in matter of all the linguistic aspects including phonology, morphology, lexicon, and syntax. (Saadane and Habash, 2015, p.69). Arabic language, as it is known *Daridja* or *el- amiya*, of everyday speech mainly in informal situations. It is the language of the street, café, and social media like Facebook.

Modern Algerian Arabic is a mixture of Arabic dialects including Classical Arabic, Modern Standard Arabic, Berber varieties and other languages like French. Algerian Arabic is mostly characterized by the sociolinguistic phenomenon of code switching and borrowing at its different levels and this is apparently the big influence of the French colonization. (Adouane and Dobnik, 2017, p. 2)

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## 1.8. Conclusion

To conclude, going deeply in studying a particular region in Algeria requires a lot of effort to handle the topic from all its aspects to reach a certain goal. So, in this chapter, Touat as a term by itself is a big deal, therefore, little focus was given to talk about Touat history, while more attention was given to its sociological situation since the topic in hand is mainly sociolinguistic. Daily communication of Touat people starting from welcoming expressions, and hospitality reflect Algerian dialect, The Touat dialect particularly. Thus, the real meaning of Touat dialect is not Algerian Arabic, it can be generally seen as an Algerian Arabic, but specifically it is Touat dialect. That is why Arabic language and its varieties have been targeted.

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## 2.1. Introduction

Communication with its various types is actually the only way through which people can use language to transmit a number of different messages at different times and within different social contexts. Sociolinguistics, as a scientific discipline, studies the relationship between society and language. It is concerned with the real usage of language and what functions it applies within several social contexts. Before engaging in a conversation, the first thing, interactants should think about, is to start that conversation, what form of address to be used to address the person to whom the speech is directed, and in which context. In other words, address terms are basically the main principle of communication on which the success or the failure of that communicative event depends. Addressing people using a particular form or another requires taking into account numerous factors that may later hinder the scope of communication among individuals. These factors take place within different situations governed by various rules.

The present chapter sheds light on the general rules of address terms used in English speaking countries with regard to their variations, the contexts or the places in which the different usage of address terms is clearly affected by the situation represented. Moreover, gender and politeness theory are examined as the most influential key points to the usage of address forms.

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## 2.2. Defining Key Points

### 2.2.1. Sociolinguistics

It is one of the major branches of linguistics, its focus is to investigate the usage of language by a particular community. It establishes the real relationship between society and language. The latter is the mirror of society through which all what is related to a given society such as customs, traditions, culture, way of behaving, way of thinking and even way of interacting are represented. Thus, Language is the vital means for the survival of any speech community. In this respect, Holmes (1992, p.1) defined sociolinguistics as being the field that deals with the relationship between language and the context in which it is used identifying various social functions and conveying different social meanings. ( cited in Naeni, 2011)

In other words, for a better understanding of language structure and society structure requires putting ourselves and live within that society among its members for a limited period of time.

### 2.2.2. Social Deixis

Hudson (2001, p. 120.), referred to social deixis as “linguistic items that reflect social characteristics of the speaker, of the addressee or of the relation between them.” (cited in Salifu, 2010, p. 278). Thus, social deixis plays an important role for both aspects of communication, oral and written communication. For oral communication, face to face communication, the employment of social deixis indicates the behaviour of the speaker and the listener as well, what characterizes each one of them, and what kind of social relation established between them.

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For written communication, on the other hand, the employment of social deixis gives the reader a clear insight into the issue that is being discussed, at what time, where it takes place and even recognizing the identity of people who are involved in that issue. Apparently, this can be represented through the usage of specific determiners to express different functions, such as deixis of time: now, when; deixis of place: here, there; personal deixis: he, their, herself and so on. So, it becomes easier for the person being addressed to figure out the thing or the object being referred to.

According to Jaszczolt (2002, p. 197), social deixis concerns social relationships between participants among themselves, and their relation to the topic of discourse. Social deixis is indicated in a wide variety of relationships among which the speaker and the addressee relation, or other participants relation, the speaker and the object spoken about relation, and others.

Social deixis can be an ambiguous part of the sentence to the addressee which requires him or her to look for the whole meaning of the speech event to find answers behind the employment of such sentence elements. In this respect, Fillmore (1971, p. 219.) defined social deixis as those formal utterances of the sentence that can be determined and interpreted exclusively through grasping and understanding some aspects of the communicative event in which that particular utterance is put into question.

The scope of social deixis is not restricted only to one aspect of the language for example, parts of speech, it also concerns a wide range of daily communication among individuals. Levinson (1979, p. 206) sees that social deixis is the range of phenomena that includes honorifics, titles of address, second person pronominal alternates and associated verb agreements, and the like.

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### 2.3. Address Terms

Engaging in a conversation generally requires from the speaker to look for the appropriate word by which the communicative event starts. That appropriate utterance is labelled as ‘address term’, which is the opening expression for any conversation. In this regard, Al- Bairy (1996) defined form of address as “ a certain word that is used to draw the attention of the addressee”. (cited in Mardaha, 2012, p. 175). Thus, the particular form of address used determines the addressee’s decision about carrying on the communicative process or stopping it.

Address terms are basically an essential part in daily communication, they are a social phenomenon which indicates how complex society is and how social relations among interactants being established. According to Parkinson (1985, p. 1) terms of address are defined as words used in a speech event to address the person who is part of that speech event, and through these forms of address, a number of social information are gained by the speaker. Thus, the usage of address terms is not done in a random way, it is a systematic process that requires taking into account several factors such as the social status or rank of the person being addressed, also sex, age, family relationship, occupational hierarchy, and race or degree of intimacy.

Address terms are various and numerous, they are divided into different categories, each category is represented by a special use of forms of address. Thus, when the speaker wants to address another person, he or she is asked to indicate which intention to be achieved as well as what kind of relationship to be established between both interactants. In this sense, Dunkling (2008) stated that terms of address consist of different categories among which we have ‘kinship terms’, that are restricted to family members like ‘mum’; names, that can be first, middle, and last names preceded by a



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particular form of address, and also, religious terms like ‘father’ in Christianity, ‘imam’ in Islam, and ‘rabbi’ in Jewish. Another category of titles includes ‘madam’, ‘Sir’, and ‘your majesty’ ; occupational terms like ‘doctor’, ‘driver’, and ‘waiter’. Also, military ranks such as ‘sergeant’, and ‘general’ in addition to endearment and friendship terms like ‘love’, ‘baby’, and ‘angel’. (cited in Al- Qudah, 2017, p. 2)

Generally, the purpose behind using address forms is not necessarily making good relationships with others, it can be also destroying relationships through insulting or depreciating them.(Yang, 2010, p. 743). In other words, being aware of the appropriate time; when to address, the place, in which context, and the topic being discussed. Moreover, the person whom you address are crucial tips for a successful communication.

#### **2.4. Address Terms as Vocatives**

Beside the sociolinguistic definition of address terms, they can be also treated as “vocatives”. Dunkling (2008) defined the latter as “the direct form of a word to address people”. Thus, addressing people directly using their ‘names’, either using the first name, the middle name, or the last name. Thus, first names are basically bestowed and given names by particular people, they are labelled as “Christian or fore- names”. Middle names are derived from the first name stock of a person through adding the mother’ s family name, the father’ s first name, or both of them to the first name of the son; for instance, if Mary Johnson marries Alexander Brown, consequently, their son may be named as ‘James William Brown’, or ‘James Johnson Brown’ Last name, on the other hand, is the surname or the family name of the person. (pp. 2-3)

Dunkling (2008, p. 2) explained the idea of vocatives as being equal to address terms through introducing the example of ‘you’ as vocative ‘you’ on the one hand and

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pronominal ‘you’ on the other hand. As such, both are direct forms of address, they have two distinctive features; the former is unfriendly while the latter is neutral. In other words, the context in which one of the two types of “you” is used can affect the interpretation of the addressee towards this usage either positively or negatively depending on the intended meaning behind using that particular ‘you’.

## **2.5. General Rules of Address Terms**

Ways of addressing people in everyday communication are not stable, they are constantly developing and changeable over time, from one generation to another, and from one social context to another.

For English speaking countries, an English or American person can be addressed by different forms of address. The general common ways of address in those countries are either through name, title, or title plus name in addition to a few cases where no- naming is used at all. (Yang, 2010, p. 743.). Name, the first form of address, can be indicated by these three forms, namely full name, first name, and nickname. (Yang, 2010, p. 743.).

### **2.5.1. Name**

For an American or an English person, addressing a person using name, is actually the usage of one of the components of that name, it depends on the kind of relationship determined to be established among participants. Name is the identity that distinguishes oneself from others and which is the only trait by which human beings can be known.

The mutual form of address of First Name (FN) among interlocutors signals equal relationships, thus, people who may use the reciprocal pattern of (FN) are

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acquainted to each other, showing similar social status. In this respect, Brown and Ford (196) added that the mutual (FN) among interactants implies a number of similar things shared among those people among which “kinship, nationality, social status, sex, ...etc.

Nickname, on the other hand, plays the same function as first name, Nickname is known as ‘an eke name’ or ‘extra name’ that the speaker uses to address the listener besides the listener’s proper name to achieve a certain goal. The latter can indicate intimacy and love on the one hand, or insult and racism on the other hand. (Dunkling, 2008, p. 4). Thus, addressing through using a nickname is a conventional and a common way in different communities even though it is unofficial and inappropriate for formal situations. As such, nickname is used in special social contexts and with particular people for drawing certain expectations in a given social context.

### **2.5.2. Title**

It is typically the second prominent level of addressing people in English-speaking countries. It is difference- based, it indicates a wide social distance between interlocutors. It is context- based, the social context being made requires from the speaker to address the addressee with a particular title basing on the social rank or status established. As such, Yang (2010) admitted that titles are of different types and their usage depends on the addressee’s social position. Those sub- categories of title are title concerning family relationship, title for occupation, title of rank, in addition to honorifics. (p. 743)

Title, however, implies unequal social relationship among communicators, it is a form of respect which cannot be neglected in situations where it is necessary. For English\_ speaking countries, the general forms of address using titles are Mr, Mrs,

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Miss, Sir, Dr. Prof, Senator, Major, and others devoted for addressing particular people within specific contexts. (Brown and Ford, 1961)

### **2.5.2.1. Family/ Kinship Title**

Title for family relationship is one class of addressing people. Kinship titles are devoted exclusively to family members and relatives. They are used to identify a person's position, or a person's family hierarchy within a given family. Family titles are not acquired at a certain moment of time, they are created and inherited from early childhood and even before that. In this respect, Lubecka (1993, p. 53) acknowledged the existence of family titles arguing that "since the family bounds can be created either by blood or marriage, there are kinship titles and consanguineal family titles.

### **2.5.2.2. Professional/ Occupational Title**

Professional title is the second level of addressing using title. Professional title concerns workplaces and official institutions in particular, situations where an occupational relationship is stated among people. As such, it represents the clear sense of respect and deference among communicators. In this regard, Braun (1988, p. 10) defines professional title as being the most respectful form of address unlike the other forms of address. It is obviously achieved through having an appointment with the addressee. Examples like doctor, major, and professor.

### **2.5.2.3. Honorifics**

They are another form of address that belongs to the class of title. Their usage to create a sense of respect among interlocutors, speaker towards recipient.

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Honorifics are forms and expressions by which the speaker can convey a particular message. The intended message can imply different functions depending on the context. Among these functions: showing respect, friendliness familiarity, endearment, and closeness. The realization of one of those functions involves taking into consideration a number of several social factors among which the kind of relationship determined between the speaker and the addressee, status, age, and profession. (Kadim, 2008, p. 61). Farghal and Shakir (1994 ) added that context, by itself, is another factor that has a crucial role in determining what type of honorifics the speaker/ the addresser should use.

According to Levinson (1983) honorifics can be divided into two groups, namely relational honorifics and absolute honorifics. (p.90) Due to the various functions that honorifics represent, kin terms are viewed as a sub- category of one of the types of social honorifics which is the class of relational honorifics.

Kin terms as relational honorifics used to indicate family relations among its members like father- daughter, mother- son, and brother- sister. The way of addressing each one of them is well- arranged because of the awareness of each member towards the membership represented within the family. (Farghal and Shakir, 1994, p. 242). However, kin terms are also divided into two categories, namely distant kin vocatives and affectionate kin vocatives. The former concerns distant relations established between interlocutors, in particular for strangers. It mostly aims to promote solidarity. The latter, on the other hand, concerns family members in addition to relatives, and it aims to strengthen intimacy, friendship, and acquaintance. (Farghal and Shakir, 1994, pp. 242- 246)

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Forms of address regardless of their nature either being names, titles, kin terms...etc. or their functions either respect, intimacy, power etc can be well- managed if the speaker has already figured out the appropriate form of address, to whom to be used, what kind of relationship to be made, and in which context.

### **2.5.3. Title- Plus Name**

Is another form of addressing people. The situation in which that form is used can be mutual as well as cannot be, it depends on how well interlocutors are close to each other. For an English or American person, (TLN) can be symmetrical between interlocutors who are just acquainted to each other as well as can be asymmetrical between interlocutors who are socially different, a person of a lower status versus a person of a higher status. (Brown and Ford, 1961.).

## **2.6. Types of Address Terms**

Levinson (1983, p. 90) stated that address terms can have the same classification as honorifics regarding that the latter is part of address terms pointing out the distinction between the two categories as follows;

### **2.6.1. Relational Address Terms**

They concern those situations or aspects in which the speaker uses a particular form of address based on the relation made at the moment of addressing. Those relations are:

\_ Speaker and referent: (e. g. referent honorifics : T/V pronouns).

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Here the speaker can show respect using those pronouns only through indicating the target, the intended referent.

\_ Speaker and addressee: (e. g. addressee honorifics).

Through using respect titles, the speaker can convey the message without referring to the target.

\_ Speaker and bystander: (e.g. audience honorifics).

Here bystander and audience honorifics are when the speaker refers to a person who is not part of the talk but who may accidentally overhear the talk.

\_ Speaker and setting: (e.g. formality levels).

The setting / the social boundaries can influence the use of address terms, that is to say the speaker is likely impossible for him/ her to use informal honorifics in formal situations. (cited in Ethelb, 2015, pp. 29- 30)

### **2.6.2. Absolute Address Terms**

According to Levinson (1983) absolute address terms, on the other hand, are those forms which cannot be changed , they are fixed and socially stated, They are established mainly for formality levels between the speakers on the one hand, and to emphasize constantly the authority and the power of recipients. These forms can include ‘Your Honor, Your Majesty, and His Highness’. (cited in Abugharsa, 2014, p. 3). In other words, absolute address terms are kept for special people in society that have a special authority for something so that subordinate people are asked to address those people with that form particularly.

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## 2.7. Variations of Address Forms

The use of address forms among interlocutors varies from one context to another, depending on different factors. Variation, means the main aspects of communication where clearly a particular difference is indicated. For an English or American person, variation of address forms is noticeable on the level of three social environment including regional difference, sex variation, and race variation. (Yang, 2010, p. 744)

### 2.7.1. Regional Difference

The geographical distribution of regions of the same country affects the use of address terms for daily communication. As such, it can lead to miscommunication among interactants. Thus, one form of address can be interpreted and understood differently in different regions. To demonstrate, according to Wolfson and Manes (1978), the address form ‘ma’ am’ has different meanings in the southern part of the United States relying on which region is being used. These multiple meanings of the form ‘ma’ am’ are as follows;

In the South, ma’ am could mean the expression ‘I beg your pardon’ or ‘pardon’ which means asking someone to repeat or to explain what he/ she said. Additionally, ma’ am could also mean ‘you are welcome’ as a response for ‘thank you’. In the northeast, the form ‘ma’ am’ is used to address strangers and it is also used by lower status speakers to address upper status speakers. (cited in Yang, 2010, p. 744)



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### 2.7.2. Sex Variation

The way of addressing a man and a woman is definitely different. In America, the rules of addressing people are basically asymmetrical, the forms used by man to address are not the same forms of addressing a woman. Similarly, the forms used to address men to each other are not necessarily the same forms employed by women's address. English men can be addressed with one form that is 'Mr' whereas a woman can be addressed using different forms depending on her social status, 'Miss' if she is unmarried, and 'Mrs' if she is married. (Yang, 2010, p. 744)

Furthermore, in America, women can be also addressed by terms of endearment publicly in case of being unknown or a stranger for the addressor which ultimately causes disrespect, embarrassment, and insult particularly. (Yang, 2010, p. 744)

From another perspective, sexist difference is a determined factor for choosing the appropriate form of address. In the United States, the various use of address forms by men and women in daily communication is the result of having different speech repertoires. Women are more restricted and precautionous in selecting the appropriate form of address than men. (Kramer, 1975, p. 199). In other words, social rules society makes of are in the favour of men than women; men, in America, typically have the right to address people the way they want; however, women do not have the chance of addressing people as equal as men, it might be just because of a social weakness, not being able to defend oneself or to react strongly.

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### 2.7.3. Race Variation

Besides regional difference and sex variation, race variation is another aspect of addressing people differently. For American people, race can determine which form of address to use. Basically, the American society is known by its racial discrimination between the white and the blacks. For a white person, the use of address terms are to be the suitable and the more expressive way for showing to the blacks that they have no importance compared to them. Thus, the blacks are addressed with inappropriate forms of address which cause to them insult, and embarrassment regardless of the social position or status they have. The way of addressing between the white and the blacks is ‘non- reciprocal’, the white tend to address the blacks with disrespectful forms whereas the blacks are already asked to address the white with respectful, tactful, and acceptable forms of address. (Yang, 2010, p. 744)

As an illustration, in the United States, a black physician named as, Dr. Poussaint was addressed by a white policeman on the street as ‘Boy’ twice which leaded the black physician to feel insulted and humiliated. The passage is as follows;

“What is your name, boy?”

“Doc. Poussaint, I’ m a physician”

“What’ s your name, boy”?

“Alvin”. (Yang, 2010, p. 744)

Racial discrimination is really a serious issue that can cause many problems and conflicts among people of the same speech community. Racial segregation does not stop only at the level of men daily communication with each other,

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it can also characterize women communication and can even influence children communication as well. As such, ultimately, a sense of social inequality will result.

## **2.8. Patterns of Address Terms**

The way people address each other implies different interpretations and functions depending on many choices the speaker and the listener think about which determine the appropriate form of address used for a given case. The relationship between the speaker and the addressee, the age of both, the context, the degree of intimacy, and distance are some of these choices.

For Americans, addressing way can be indicated in three main features, namely the reciprocal exchange of FN (first name), the reciprocal exchange of TLN (title+ last name), and the non- reciprocal exchange of FN and TLN. (Brown and Ford, 1961)

### **2.8.1. The Reciprocal Patterns**

The reciprocal patterns of FN/ TLN both indicate similar social status between interlocutors; for the reciprocal pattern of FN, both communicators are already acquainted to each other. The reciprocal pattern of TLN, on the other hand, implies mutual respect between interlocutors that may be developed to acquaintance and intimacy. Unlike the reciprocal patterns, the non- reciprocal pattern is social categorization- based.

In this respect, Brown and Ford (2003) asserted the previous point as below;

The use of first name (FN) in the level of reciprocal pattern shows a greater intimacy compared to the use of title with the last name (TLN). In addition, in

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an event of non- reciprocity, interaction is differentiated when a person of a higher status initiates an interaction using the first name (FN) towards an addressee of a lower status and in return the latter uses the title with the last name address form (TLN) when addressing the former. (cited in Gan, David and Dumanig, 2015, p. 53.)

In other words, the reciprocal FN is restricted to people who are closely intimate, but the reciprocal pattern of TLN is devoted for relations that are currently made, that is, concerns first meeting between interlocutors.

### **2.8.2. The Non- Reciprocal Pattern**

From another angle, the non- reciprocal pattern of FN and TLN involves taking into account two main distinctive dimensions on which the addressor and addressee figure out the form of address that fits the apparent situation. Those dimensions include age and occupational status. (Brown and Ford, 1961). In other words, meeting people with different ages likely makes the task easier for the speaker in selecting the suitable form of address to be used. Also, difference at the level of professions is a key factor in helping both the addressor and the addressee to choose the appropriate form of address.

## **2.9. Forms of Reference**

They are part of address forms which are exclusively used when the speaker wants to address or refer to the third person in non- direct address contexts, pointing out the kind of relationship established between the speaker and the referent. In this regard, Maloth (2014, p. 7) defines terms of reference as the way in which a word is

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currently or instantly used in non- address contexts, representing the addressee's relationship with the addresser in the social context.

On the other hand, Afful (2006) stated a distinction between address terms and reference terms through claiming that the former is the linguistic expression that the speaker uses to designate the addressee in face- to- face encounter while the latter is used with the acknowledgement that there is something which might be shared or associated with both interlocutors like domain of study or work, and socioeconomic status.

## **2.10. Gender Categorization**

Nowadays, the concept 'gender' has become of interest, showing a new picture about the world. Gender recently has witnessed a rapid movement, from biological gender 'natural', difference in "sex", male and female; and grammatical gender, difference between 'masculine and feminine', towards a new class of gender labelled as "social gender".(Yule, 2010, p. 274)

Social gender deals with the distinction between men and women with regard to the social roles that differentiate each one from the other. Social gender explains and indicates duties and rights of both men and women as essential parts of society, it is also about early childhood for both, how they are socialized, how they communicate with each other, and how they reflect the image of society.

According to Coates (1993, p. 4) the concept 'gender' is defined as; "the term used to describe socially constructed categories based on sex". (cited in Bassiouney, 2009, p. 128). Social gender concerns how well men and women are contributing to the progress of society dealing with all aspects of life. Due to the social

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circumstances which men and women encounter help get strong personalities in the future.

For feminist linguists, on the other hand, gender is an action performed in an interaction by a person, and it is not what a person possesses. (Bassiouney, 2009, p. 128). In another sense, gender is represented clearly through the thing which a person does, and that distinguishes that person from another. Thus, behaviours performed by men are definitely different from those of women. As such, gender is noticed and enhanced through constant interaction among people, and not something possessed. In this respect, (Eckert and McConnell- Ginet, 2003, p. 305) added;

Gender is not one's essence, which one is, but an achievement, what one does. Gender is a set of practices through which people construct and claim identities, not simply a system of categorizing people. And gender practices are not only about establishing identities but also about managing social relations. (cited in Bassiouney, 2009, p. 129)

Gender is one of the aspects which affects the use of address forms in communication. Men's address forms and women's address forms work differently; women's forms of address generally identify and reflect their social status which is probably not the same for men.

As evidence, Yule (2010) indicated that men and women have different speech repertoires which enable them to address people and be addressed differently, employing various functions. Thus, he advocated three main aspects of 'gender classification'. Namely, gendered words, gendered speech, and gendered interaction.

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### 2.10.1. Gendered Words

It concerns the way of using words to point out or to name things which surrounded people. Thus, the words that men use to name or refer to objects are not necessarily similar to those of women. There are words which are exclusively uttered by men; meanwhile, there are words that are only used by women. Both of them have a specific repertoire of terms and concepts for different contexts which may imply that man's words cannot possibly be used by woman, and woman's words, on the other hand, cannot possibly be used by men as well.

As an illustration, in Japanese language, when Japanese people want to refer to themselves as (I), men use the word 'boku' while women use the word 'watashi' or 'atashi'. In Portuguese, on the other hand, when they want to say 'thank you', men utter the word 'obrigado' whereas women utter the word 'obrigada'. (Yule, 2010, p. 274). In other words, social gender is one aspect of communication that comes up with a clear, precise distinction between man and woman in matter of language use.

### 2.10.2. Gendered Speech

Unlike gendered words, gendered speech typically concerns the way men and women articulate words and sentences. It looks for the distinctive phonetic features of each one's speech, it emphasize how men and women sound words differently, including different places and manners of articulation beside other phonetic features. To demonstrate, men basically are characterized by having a longer vocal tract, larger larynxes, and thicker vocal folds than women. Consequently, men speak in a lower pitch range than women. Furthermore, women's speech is characterized by the frequent

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use of hedges and tag questions. By contrast, men's speech is identified by the use of assertive and strong forms of the language. (Yule, 2010, pp. 275- 276)

### **2.10.3. Gendered Interaction**

It concerns the real communication where a number of different ideas and perspectives are transferred and exchanged respectfully and regularly among individuals of the same gender, men with other men; women with other women, or can be also a mixture of both genders which represents what is labelled as 'cross- gender interaction' or 'cross- gender communication'. Men's interaction tends to be organized in a hierarchical way, respecting each one's turn in speaking. Also, men's interaction includes various topics and discussions within different social contexts. Unlike men, women's interaction is to varying extent disorganized and is full of frequent questions-type forms, aiming at giving the chance to every member of the same- gender to talk. (Yule, 2010, pp. 276- 277)

## **2.11. Theoretical Framework of Politeness Theory**

In everyday interaction, people come across many situations where communication can be stopped or interrupted for a certain reason made by the speaker or the addressee. The appropriate selection of the linguistic form besides taking into account other social factors may help avoid misunderstanding for both interlocutors and keep the smooth development of communication process. Being aware of how to communicate properly, how to use utterances and expressions elegantly is part of personal behaviour on the one hand and part of the society and cultural.

The concept of 'politeness' is one aspect which maintains social relationships among individuals of a given community. Politeness is typically a pragmatic topic, it is



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context- based and speaker's intention based as well. Meanwhile, people may also experience impoliteness through contacting with others, discussing different subjects.

### **2.11.1. Defining Politeness**

From its ordinary use, Kasper (1990) defined 'politeness' in comparison with 'rudeness' as being 'the proper social' conduct and tactful consideration of others. (cited in Mesthrie ed, 2001,p. 187)

The 'politeness principle' started to appear in different publications presented by Brown and Levinson (1978,1987). (Veselovska, 2010, p. 11). House (1998) stated that politeness is both social and cultural phenomenon by which respect and consideration to other interactants is implied and conveyed. Politeness is the purest way through which individuals represent their cultures to others' cultures. (p.654)

Brown and Levinson (1987, p. 46), on the other hand, stated that politeness is 'deference phenomenon' which reflects the social factors in the language structure. Thus, the polite usage of language components based on taking into account various social markers like age, sex, social intimacy/ distance...etc on which the speaker or the addressee sees that there is a crucial need to use a polite linguistic form.

From another angle, dealing with the concept of politeness is dealing with the most relevant aspect of it that is known as 'face'. Being constantly polite during a conversation, is due to the continuous show of awareness and consideration to others' face. Accordingly, Holmes (1995, p. 21) stated that politeness is context- dependent and an essential means to preserve others' faces.

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### 2.11.2. Politeness Theories

Numerous perspectives were introduced to the field of pragmatics, discussing the notion of ‘politeness’ in particular aiming at reaching the real representation of politeness among individuals when performing communicative acts. Among those theories, the most prominent ones are those of Lakoff (1990) and Brown and Levinson (1978).

#### 2.11.2.1. Lakoff’ s Politeness:

According to Lakoff (1990, p. 34) politeness is a set or a system of interpersonal relations established to make the interaction process for both interlocutors simpler and easier to reduce the potential conflict and misunderstanding that would happen at a certain moment.

Lakoff (1973) pointed out the correlation between the linguistic form, the social, and the psychological context in daily social interaction and how they contribute to the development of ‘politeness rule’. ( cited in Veselovska, 2010, p. 11). Thus, she proposed three main politeness rules which serve a positive favour for the speaker and the addressee to have a good interaction. Similarly, they can be treated differently depending on a given culture. These rules are structured as below;

1\_ Do not impose: it aims at keeping the degree of formality. It concerns formal situations where a social distance is established between interlocutors, and that needs the use of a formal linguistic form which suits the given context. Thus, the speaker may intentionally figure out the appropriate linguistic form to use based on how much distance is distinctive.

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2\_ Give options: it is about showing deference through giving more than one chance to the addressee to express his/ her ideas whatever he/ she feels comfortable with. Thus, the speaker should not restrict the scope of the addressee's thinking and expressing different points of view.

3\_ Make the addressee feel good, and be friendly; it concerns informality and friendliness made among interactants. Thus, the addressee is free and not limited to a particular form in situations where it is not required. For instance, in informal situations, the use of nicknames or only names can be sufficient and acceptable. In other words, that rule aims at building and reinforcing a sense of friendship and goodness between interlocutors. (cited in Ethelb, 2015, p. 28)

#### **2.11.2.2. Brown and Levinson's politeness**

Brown and Levinson (1978) defined the politeness principle as a way of conflict avoidance in face to face communication. (cited in Veselovska, 2010, p. 12). With regard to Brown and Levinson's politeness, a crucial central point needs to be taken into account that is labelled as 'face'. The latter is an important characteristic of humanity values through which people can receive respect and show respect to others. In this respect, Brown and Levinson (1987) defined face as being the public self- image that a member of society wants to claim for themselves. (cited in Bassiouney, 2009, p. 138). Thus, face is how and where to see the image of oneself through others' faces.

Goffman (1955), on the other hand, stated that face is equal to one's 'self-esteem' which requires respect and maintenance by the individual himself/ herself privately, as well as by the other members of society publicly. (cited in Gan, David, and Dumanig, 2015, p. 50). During interaction situation, communicants present different

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faces depending on the various speech acts being employed. Face can have two categories that are commonly performed by people.

The two aspects of face are made according to face's wants in a particular context. Face is the satisfaction of two main wants for every individual; the first want is to be approved of and accepted by others that is referred as (positive face), meanwhile; the second want is to have freedom to express ones' actions and thoughts in addition to not to being hindered or unimpeded by others that is referred as (negative face). (Wagner,2004, p. 22)

Brown and Levinson (1987) restated the two components of 'face' as follows;

Negative face: the want of every 'competent adult member' that his actions be unimpeded by others;

Positive face: the want of every member that his wants be desirable and to at least some others. (p.312)

In another sense, in a communicative event, people present both faces to others and others' faces. Persons' faces are not always at safe, they experience many attempts which can affect the person's one face either positively or negatively. It depends on the different speech acts made or uttered by both interlocutors. In this regard, Brown and Levinson (1978, p. 66) claimed that face is "something that is emotionally invested, and can be lost, maintained, or enhanced, and must be constantly attended to in interaction". (cited in Wagner,2004, p. 22)

In daily communication, people encounter different situations of language use playing out several things. With regard to politeness and face theory, people generally are to attempt different acts either consciously or unconsciously which may reflect

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negatively on one of both faces (the positive one or the negative one) of one of both interlocutors. That reflection causes a threat to one's face needs, i.e., causing what is called as 'face threatening acts' (FTAs).

### **2.12. Face Threatening Acts**

They are common personal behaviours that characterize verbal or face-to-face communication. They may happen willingly or unwillingly as a result of performing acts and sayings which cause a threat to other's face. According to Brown and Levinson (1987) "a face-threatening act is a universal aspect of language use which infringes on the hearer's need to maintain his/her self-esteem and be respected". (cited in Gborsong, 2016, p. 16). Thus, in communicating words, participant need to pay attention to what they want to say, how to say it trying to avoid all what can threaten the other's face.

With regard that face reflects the linguistic and social identity of a person, the politeness model came to be the solution of face-threatening acts to avoid losing faces, either those of the speaker or those of the hearer. The impact of face threatening acts can be mitigated or reduced through using a certain politeness strategies that determined by the 'weightiness' of three social factors:

- 1- The perceived power difference between hearer and speaker;
- 2- The perceived social distance between hearer and speaker, and
- 3- The culture ranking of the speech act- how threatening or dangerous it is perceived to be within a specific culture. (Veselovska, 2010, p. 12)

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In other words, the level of face-threatening act can be increased as well as can be decreased, it depends on the degree of weightiness of each variable mentioned earlier. Thus, the high increase of one of those factors between interlocutors, leads to the high increase of FTA, the low increase, on the other hand, of one of the factors, leads to low or no increase of FTAs.

### **2.13. Politeness Strategies**

With regard to the negative influence of performing the face threatening acts on both parts, that of the speaker and that of the addressee, people can adopt a set of politeness strategies through which they manage to make the possibility of threatening others' faces or even being threatened lesser in addition to the maintenance of respect. Thus, by the application of politeness strategies, interactants are performing what is labelled as 'the face-saving act'.

People generally act differently depending on the given context and participants. Accordingly, the selection of a particular politeness strategy for a certain aspect of communication is influenced by the above mentioned factors. (Gan, David, and Dumanig, 2015. p. 50). In this context, Brown and Levinson (1987, p. 69) introduced four main politeness strategies namely ' bald on record, negative politeness, positive politeness, and off-record strategy. (cited in Gan, David, and Dumanig, 2015,p. 47)

#### **2.13.1. On Record vs off Record Strategy**

On record strategy is the straight, direct representation of an act as its literal meaning avoiding any other intended, hidden interpretation by the speaker. Off-record strategy, on the other hand, is the indirect way of representing an act with the

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implication of the intended meaning by the speaker. Consequently, softening FTA is obtained. (Veselovska, 2010, p. 12)

### **2.13.2. Positive vs Negative Politeness**

Like on record and off record strategies, positive and negative politeness are another strategies of preserving respect and satisfying ones' faces. The former appeals to the positive face. It concerns addressing all needs that serve the positive face such as showing love, empathy towards others, also showing care, approval of something, acceptance, and the use of playful terms of address like 'sweetie' whereas the latter appeals to the negative face. It involves showing respect, avoiding imposing or offending, and acknowledging rights. An example, the case of apologizing in case of correcting a social wrong made to another. (Eckert, and Ginet, 2003, p. 135)

## **2.14. Power and Solidarity**

They are another type of social relations that people establish through language use within different contexts. The use of politeness markers and address forms is connected to power and solidarity. Thus, signalling power relation or solidarity relation among individuals determined by different social factors accompany the choice of the linguistic form. Brown and Gilman (1960, p. 255) referred to power "as the relationship between at least two persons, and it is non- reciprocal, i.e. both cannot have power in the same area of behaviour". Power is about the difference in terms of social hierarchy between individuals, the power relation established between 'superior and inferior status or rank'. Solidarity, on the other hand, concerns lack of distance between individuals. (Bassiouney, 2009, p. 138). Power made between communicants implies different social relations among which relative superior status, social distance,

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unfamiliarity, and deference. Solidarity made between interactants implies closeness, familiarity, common experiences, and shared intimacies besides being reciprocal. (Salifu, 2010, p. 279)

As a concrete example, power and solidarity relations are clearly identified by the use of address forms in daily interaction. Power relation is established when two speakers have different social rank, one of a higher status and one of a lower status; in this situation the use of title or title plus last name is required to address the one with a higher rank, with regard to address the one of a lower status by only using first name or no naming at all. Unlike power relation, solidarity relations are identified when addressing people through the use of first names, last names, or even nicknames to keep and strengthen the sense of closeness and intimacy between individuals of a particular community.



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## **2.15. Conclusion**

To conclude, being exposed and open\_ minded to other cultures around you, is the biggest advantage through which language is well- perceived. Culture difference is language difference, is different way of communicating words, and different ways of addressing. Address terms are part of society and part of its culture. It is due to the usage of address forms among individuals of a given speech community, the complexity of social hierarchy can be clearly indicated and reflected. Moreover, by the usage of address terms, the role of politeness model and gender aspect indicated as the main influential aspects which contribute effectively to the various employment of those linguistic forms, forms of address.

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## 3.1. Introduction

The present chapter of this research is devoted to attempt the general rules of address terms in relation to the politeness principle in Touat speech community as being as a vital example where that social phenomenon is largely noticed, aiming at examining whether the results of Brown and Ford (1961) generalized about the usage of address terms in the English-speaking countries, using name, title, title plus name in addition to their subclasses can have the same impact on Touat speech community. The main objective of conducting that research is to assess the way of addressing people in Touat and on what criteria they do choose a certain form.

## 3.2. Methods

### 3.2.1. Participants

The sample under investigation is composed of 22 participants of both genders, 11 males and 11 females who speak the Touat dialect, Algerian Arabic. Their age range varies between 25 to 50 years. They live in separate regions of Touat with different geographical distribution including Tassabit, Sbaa, Zawiat Kounta, Tamesst, Anzegmiir, Timii, Bouda, Fonoughil, Tamentit, Sali, and Raggan. These areas represent the real descriptive image of Touat, from its starting point to its ending point. For each city, 2 participants of both genders were selected to be representatives of the entire society. They are of different sectors including administrators, unemployed people, housewives, teachers, and students. We do intentionally choose those cities due to the fact that Touat constitutes a large number of villages or suburbs, and it is really time-consuming to tackle all these villages at once. Consequently, the focus of our research is restricted to investigate only the 11 previous main districts of Touat.

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The selection of our sample, and that age range particularly is because of the following conditions; getting more experience in life, being intellectual, sociable, productive, and accustomed to language change and development in daily interaction. Nevertheless, it does not prevent us from choosing old people. It is really a big challenge to meet those people, entering their houses, asking them such questions which might sometimes be unclear and incomprehensible for them. As a result, spending much of time trying to make them understood, probably ending up with few results and less efficiency in return.

### **3.2.2. Instruments**

The methods used to collect data are of two types, a semi- structured interview and direct observation. Participants were asked to answer a set of 10 questions (see Appendix A), through contacting them directly, face to face communication. So, interview is our primary tool in conducting the research by which a considerable number of information can be collected. It is the main means of triggering effective discussion among participants. Through interview, our respondents got the chance of explaining things in a quite deep, precise, and confidential way. Thus, our respondents could have the right to speak ‘having the floor’ throughout all the 10 pre- determined questions that enable the interviewer to come across some new information about the daily communication of Touat speakers using those linguistic forms.

Since language is the engine of communication regardless of the type of communication is, observation is our second method of collecting data. It is about observing people using language components in their real life situations. In fact, the role of observation in conducting the research was not really that effective because of several reasons among which the use of forms of address among people was very

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limited; we have encountered few people on the street and most of them were only children who probably do not pay attention to their usage of the language. Another problem encountered was time. The latter was not in our favour which means that we, the interviewer and her colleague, have travelled to those villages probably in inappropriate time, this includes starting from 10:30 a.m in the morning to 13:00 a.m after midday, or from 15:00 to 17:00 in the afternoon. Both periods of time have not been suitable for observing people because the majority of inhabitants were home.

The obtained results from observation were clearly represented when we were riding the bus. In that way, the usage of address forms was particularly employed by the bus- driver and the passengers when giving and receiving money. As a matter of fact, even in that situation, the usage of address terms was almost equal to zero. We have noticed that most passengers have used only the ‘verb’ without any address form such as ‘stop here; هنا ديرلاري هنا, take the money; هاك دراهم, open the door; فتح الباب; wait a woman is coming; ستنى واحد المرة راهي جايا; thank you’; يرحم والديك. صحيت. and the like. Consequently, we do prefer focusing on interviewing as our main research method in collecting data.

### 3.2.3. Procedures

In Touat, our respondents were asked to answer the same 10 pre- determined questions moving from what is general to specific. These questions were asked by the interviewer include at first asking the informants to give a brief overview about the society they live in, how families interact with each other in particular, to get more details about the social hierarchy. Then, the informants were asked to give also another description about the communication process within the family to see how well interaction is successful.

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Then, the question asked was about how the respondent being addressed within the family, by the members of the family besides relatives, and how the respondent address each member of the family and relatives as well. To illustrate, our discussion revolved around the way of addressing parents, grandparents, brothers, sisters, uncles, aunts, cousins, and relatives like father in law, mother in law to identify the position of each member within the family and how family relationship is established. The next question asked was about how people address the respondent outside home; first how the respondent is addressed by the people that know him/ her well, for instance friends and neighbours.

The following question is how the respondent is addressed by unknown people strangers. After that, the subsequent question was about whether or not the respondent is addressed by a particular nickname, or he/ she uses people' s nicknames to address them to see the impact of addressing using nicknames on the speaker and the recipient as well. Then, the question asked was about addressing people when they are not present at the moment of speaking; that is terms of reference. In this particular situation, the respondent was asked about the way he/ she addresses a friend, husband and wife, in case of being married or another person.

Finally, the respondent was asked whether he/ she ever experiences a situation where he/ she was obliged to address someone with a special form of address nothing else. Here, our focus concerns the way of addressing based on which tribe the person belongs to; such as addressing the Chorfa and the Mrabtines.

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### 3.2.4. Results

The Touat society, with its different speech communities and their different geographical distributions, is one of the concrete examples in establishing strong relationships among its individuals. As an answer to the first question which explores describing the Touat society in matter of way of living and interacting, most respondents have admitted that the Touat society is a community in which all aspects of ethics and morals are integrated in daily interaction such as solidarity, offering help in all circumstances either in moments of happiness or sadness, hospitality, kindness, mercy, and brotherhood. Thus, The Touat society shapes what is called as ‘one body contains one soul’.

## 3.3. Address Terms within Touat Family

In Touat, address terms are employed systematically and governed by several social factors such as the social context, the setting, sex, speaker- addressee relationships, and age of gender addressee. Thus, some aspects of address terms are common and shared by most Touat’s regions, while there are slight differences in some aspects of address as well.

### 3.3.4. Kinship Terms

They are the indicator of family hierarchy, how family members’ relationships are shaped in a given family. In every Touat family, the employment of kinship terms is well- achieved and represented by family members. In Touat, the use of kinship terms is marked by using two different address forms, family title, and family title plus name, besides another class of addressing, status title.

### 3.3.4.1. Family Title

In Touat speech community, in Touat families, family title is generally used to address family members and relatives who are elder at age. So, parents, grandparents, uncles, and aunts. Touat's inhabitants use a variety of family titles to address their family members. The way of addressing each pairs appears quiet different depending on the social environment where the speaker has grown up and the social context.

Father: *8a, baba, 8āyya*, and *Al-wālid*.

Mother: *ma, mama, mi*, and *Al-wāliḍa*.

Grandfather: *hanī, Bahanī, hnini, Bahnini*, and *jaddi*.

Grandmother: *hana, hanti, mahanti*, and *jaddati*.

Uncles: *ʔami, khali*. aunts, on the other hand, *ʔamti, khalti*.

**Table 1:** Common Kinship Terms in Touat Families.

Person	Arabic Pronunciation	Transliteration
Father	Bba- bbaya	8a- 8āyya
Mother	Mma- mmi	ma- mi
Grandfather	hanni- bbahanni	hanī- Bahanī
Grandmother	hannti- mmahannti	hanti- mahanti

The first terms of address of each entry represent the conventional and the common ways of addressing family members in all Touat speech communities.

However, the other forms of address are mainly context-based. Forms like (*baba*, *mama*, *Al-wālid*, *Al-wālida*.) are part of Classical and Modern Standard Arabic. They are mostly utilized by young people, who enter schools. Nevertheless, ‘*Al-wālid* and *Al-wālida* are also widely used by men in public situations in front of a stranger as referential terms to show respect and pride. (*mi*, *Ḥāyya*) are utilized as referential terms as well to show intimacy and they are mostly devoted to women’s speech repertoire. As a specific point, the term *mama* in some Touat regions implies a special significance among its users, for instance in Sbaa, it is used only by children whose mother named as ‘Fathna’. Thus, that point reflects a new background for the use of that form even though it is of French origin.

Grandparents’ terms *jaddi*, *jaddati* in addition to the casual forms *Ḥahnini*, *Ḥahanti* are two distinctive forms of address. In Touat, *jaddi*, and *jaddati* used to address father’s parents. By contrast, *Ḥahnini*, and *Ḥahanti* used to address mother’s parents. The essential notion here is that both family titles are a sign of deference and closeness among people of the same family and it is a symbol of culture prestige and heritage. However, the former is mostly used by young generation in contrast to the latter. This may come back to the point of intermixed marriage between local people of Touat and others outside of Touat.

### 3.3.4.2. Family Title plus Name

**Table 2:** Family Title plus Name within Touat Families.

Person	English Explanation	Arabic Pronunciation
Elder brother	My brother plus name	khūyya Ahmed



Elder sister	My sister plus name	Khti Amina
Uncles	My father plus name	Baba Mohammed
Father- in- law	My father plus name	8a Hassan- ʔssibi plus name
Mother- in- law	My mother plus name	ʔa Zahra- ʔssibtɪ plus name

In Touat families, ‘family title plus name’ is generally the way of addressing siblings, grandparents, father and mother in laws, uncles, and aunts. The family title plus name parameter is also context- based. The eldest siblings within family are addressed by their little siblings as *khûyya/ khti* plus *personal name*. The latter is the dominant form of address in most Touat families. For instance, a little boy or girl in the family addresses his/ her elder brother/ sister as *khûyya Mohammed, khti Aicha*. They are morally and traditionally primary principles of interacting; each Touat family parents are required to teach their children that rule. That way of addressing is non- reciprocal among siblings. Thus, elder siblings address little siblings using only their first names, whereas the latter is obliged to use ‘*family title plus name*’. The aim behind this non- reciprocity is to maintain family members’ positions first, and to promote a sense of respect and strengthen brotherhood. Besides, age is taken into account as one of the crucial social factors on which the speaker/ the addressee make a choice of the linguistic form.

For son- in- law, the form *ʔa, 8a plus personal name, or ʔssibi, ʔssibtɪ plus personal name* has a great importance. He mostly use that form among his acquaintances to refer to his relatives, his wife’s parents to indicate a strong degree of intimacy. Father, mother in laws, on the other hand, prefer to use his first name within

the family, whereas they use the expression *my daughter's husband*, ***rajel benti*** publicly to maintain social status. The formality of the social context is a determined factor to use formal, polite terms of address. However, daughter in law is required to address her parents' in law using forms of address as similar as those of the husband. It depends on how the way of addressing is proceeded among the family members.

Like siblings, uncles are also addressed using '*family title plus personal name*'. In Touat, people address their paternal uncle particularly as *baba plus personal name*, such as 'baba Mohammed, baba Mabrouk'. That way of addressing mainly characterizes every Touat family. According to the data obtained, more than half of the informants acknowledge that reality stating that the term '8a' is used to address the legitimate father, whereas '*baba plus name*' is used to address paternal uncle. This is widely spread due to the fact that people in Touat used to live in one house where grandparents had the authority of ruling and managing things, there was no distinction between fathers and uncles. So that, daughter and sons were asked to utilize '8a' to address their father, and 'baba plus name' to address their uncle.

So that, kinship terms regardless of type whether family title or family title plus name among family individuals are symbols of intimacy, respect and power between family members of a higher position versus a lower position.

### 3.3.4.3. Chorfas/ Mrabtines Titles

**Table 3:** Status Titles as kinship Terms in Touat Families.

Titles of Status	Addressee
Lala	Mother- grandmother- maternal aunt

Sidi	Father- elder brother- old man
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In Touat, Chorfas and Mrabtines have their own special terms of address that are totally different from the other terms of the other social classes. The foundation of those terms go back to historical events Touat witnessed. Among those titles *lala*, and *mûlay* for Chorfas, while the term *sidi* is for Mrabtines. However, the present study shows that those forms are used not only by the two social classes among each other, they actually extend to include the daily interaction of subordinate people.

According to the respondents' answers, the term 'Lala' is used to address grandmothers, mothers, and also aunts in some Touat speech communities. For instance, some family members utilize 'lala' as a title of respect first to address grandmothers for being aged, and second as a title of status within the family hierarchy for bearing the highest position after grandfathers. In Raggan, in some families, aunts are also addressed as 'lala' and in most times, it concerns the eldest aunt within the family hierarchy. That form of address detects deference, and indicates the high value and position of the person in the family hierarchy.

The term *sidi*, on the other hand, used to address uncles in Sbaa particularly. In that speech community, 'Sidi' is utilized to address fathers and uncles besides the personal name, like 'sidi Ahmed'. However, in another social context in Touat *sidi plus personal name 'my lord'* is devoted exclusively to address people who have a special status in society or are well- known by doing particular achievements. Yet, for Sbaa people, *sidi* does not necessarily mean blind obedience towards the addressee, it implies respect and acknowledging responsibility, and leadership.

### 3.4. Address Terms Within Touat Society

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### 3.4.4. First Name

In Touat, addressing by first name is widely spread among acquainted people. It is the way of addressing friends particularly for both genders. Having similar age, belonging to the same social class are among the main criteria that encourage the use of first name in Touat communities. According to most participants' answers, they use first name as a casual form to address their friends in informal situations like the street, the café, and alike; places that do not require formality degrees from both interlocutors.

Also, another class of name characterizes some Touat communities that is '*The Diminutive name*' or the shorten form of person's name. At times, diminutive name plays as an alternative to the first name. Diminutive names like 'Fthǎma, ʔowǎcha'; 'Mostǎfa, Krimo' are part of both genders, males and females' speech repertoires. The use of such address form relies on the degree of solidarity relation, how interactents are familiar with each other. So that, most informants admit that they use that kind of names if they have already known that the addressee will not get angry. It depends on addressee's way of reacting. Besides, the soǎcial environment where the speaker/ the addressee live.

### 3.4.5. Religious Terms

In Touat , religious terms are generally used to address old people, local people and strangers as well. Thus, *haj* for an old man, and *haja* for an old woman. Those forms represent the common way of addressing utilized by young and adult people. Old people, on the other hand, address young people as *waldi* for a man, and *benti* for a woman regardless of relationship between the speaker and the addressee. *Haj* and *haja* are polite forms of address. At times, old people are also addressed by '*Ba, ma plus*

*personal name*', and it is employed among interactants who are acquainted to each other. To illustrate, when the old man or woman is known to the speaker, the latter is more comfortable with using 'ma Zahra, 8a Taibe' rather than using *haj* and *haja*. The former shows more familiarity and intimacy between interlocutors.

From a different perspective, in Sbaa, the way of addressing old people is totally different. According to the data, *haj* and *haja* are only restricted to address people who have been to Mecca. The preferable way of addressing those people is through using *ʔami*, *khalti*; *sidi*, *lala*. Besides religious terms, prophet's name (pbuh) also characterised the daily communication of Touat people. For instance, Touat man prefers to address another man who appears unknown to him even though the addressee is from Touat by 'Mohammed', or 'si Mohammed' to indicate the status of the prophet Mohammed (pbuh) and his precepts concerning the way of treating people and addressing them using appropriate names.

### 3.4.6. Honorifics

**Table 4:** Distant Kin Terms as Social Honorifics.

Addressee	Form of Address
Young/ man	khûyya/ khûyya plus name
Young/ woman	Khti/ madam
Old man	8a plus name- ʔami
Old woman	ma- plus name- khalti

Stranger	Ākh/ ukht
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In Touat speech community, social honorifics imply two meanings, the denotational meaning and the connotational meaning. The former is devoted to family members, and requires the use of kin terms, while the latter is devoted to people who are unrelated to the speaker, but the latter deserves respect as well through the usage of ‘*distant kin terms*’. Thus, terms like *ukht* and *Ākh* utilized to address people who are socially distant, people who are unrelated to the speaker.

Yet, Touat people tend to use those forms to address a stranger regardless of social class, the addressee belongs to or sex. *ukht* and *Ākh* bear all respect and deference. Another distant kin term is used among Touat speakers transcribed as ‘*wald plus father’s proper name*’; ‘the son of...’, and ‘*bent plus father’s proper name*’; ‘the daughter of...’ used among people who are of different ages, gender, and socially distant. The form of address mentioned above is mainly used by an old man and an old woman who might not know the name of the addressee, or they intentionally use that form because of the wide social distance established between both interactants. Addressing someone with reference to his/ her father’s or mother’s name at times reflects a positive image about the addressee’s social status.

### 3.4.7. Nickname

In Touat speech community, nickname is an essential part of daily communication. It represent the most prominent aspect of addressing people, and without a nickname, it seems like impossible to figure out the identity of the addressee. In Touat, a nickname can have positive impact on the addressee as well as can have negative impact for both interactants; it all depends on the nature of that nickname and

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in which social context being used. According to the data, Touat people admit that a nickname is the result of many things the nicknamed person use to have and to do.

That is, a nickname does not create itself , rather a nickname is either acquired or given at a particular moment of time. In Touat, a nickname characterizes both genders, and it is sometimes used publicly and sometimes privately, depending on the presence or the absence of the nicknamed person. Some of the respondents see that there are a number of factors behind the expansion of a nickname among which the period of childhood in which children used to nickname each other with bad names depending on the social surroundings, also formal institutions like schools and mosques are at times the source of developing a nickname. In addition, repeating of a particular habit or behaviour in front of people, it is another factor of creating a nickname.

Touat people use a person's nickname more in situations where a person's proper name is repeated more than twice in society, like the name 'Abd Alkader' exists in many families of the same speech community, which causes difficulty in identifying the intended person. Among those nicknames; *lamQadem*, *Ash?ambi*, *la?andi*, *Arrkabi*, and *la?wina*. According to the respondents' answers, *lamQadem* is a nickname of a person who regularly makes some beneficial, and moral celebrations or being the leader of Zawayas. Also, *la?wina* is a nickname of a person who is the eldest brother and who is the responsible of every small thing besides taking care of family members. Those two nicknames are widely and freely used as address terms due to the positive meaning they imply.

However, a nickname like *Arrkabi* is used to address an old man who almost moves with difficulty because of being old and suffering from physical pain, knees in particular. That nickname cannot be used during the presence of the nicknamed person;

if it is the case, it would cause a threaten for both interlocutors' faces. So, addressing by using a nickname between the speaker/ the addressee can result respect and solidarity relation in case if the nickname reflects good interpretations about both participants, on the other hand, it can destroy social relationships in case if it is used inappropriately or in the wrong context to make the addressee feels embarrassment and insult.

### 3.5. Forms of Reference

**Table 5:** Husband's and Wife's Terms of Reference

Husband' s Reference Terms	Wife' s Reference Terms
Mûl Aḍdār	Mûlat dāri
Mûl dāri	Aḍdār
Wald ḡami( in case of being cousins)	Aḡiyyl
Wald fûlan eg: wald Al- haj ḡûmar	Lawled

The question asked here is to explore the way of addressing wife/ husband in situations where one of them is absent. In The Touat, the common form used to address wife publically is *Aḍdār*, *Aḡiyyl*, and *lawled*. Those reference forms are mostly proceeded in all Touat regions, and they are the traditional way of addressing wives. For husband seems impolite to refer to his wife publically using her name. The social context is not in favour of the husband, people who are around are subordinates, in addition they are familiar with such things since they are from the same speech community. Referring to wives as *Aḍdar* or *Aḡiyyal* is more conservative and respectful way by which husband's and wife' s faces are maintained and enhanced.



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Wives, on the other hand, refer to their husbands either by '**first name, *mûl* *Āddār*, or *wald plus father's proper name***'. The wife generally uses her husband's first name among her acquaintances, intimate friends, and among his brothers. *mûl Āddar* is used by the wife in front of strangers, people who are socially distant, and unrelated for both, husband and wife because of deference issues. However, the form of 'wald el- haj Mohammed', or 'wald si Kadour' are used especially in front of the aged. For the wife, it appears impolite and disrespectful to refer to the husband using his first name. Also for the aged, this implies immoral intention and interpretation about the wife's previous life. So, the referential form 'wald plus father's proper name' is the crucial expressive way of great deference towards the husband and his family.

### **3.6. Discussion**

#### **3.6.1. The Impact of Regional Difference on the Use of Address Terms**

In Touat, the distribution of regions has quietly a major impact on the use of address terms among Touat's inhabitants. Accordingly, areas like Sbaa and Tsabit seem to have a slight difference in terms of employing address forms which may denote that several factors contributed to make that variation. Sbaa and Tsabit are situated near to Timimoun borders, that is they are more affected by the linguistic situation of Timimoun and its suburbs. Also, those two regions are characterized by a minority group of Chorfas which indicates that social class- based it is not that really obvious.

Buda, Timi, and the other regions, on the other hand, are really Touat people. They represent Touat not only through their way of living, also through their way of interacting and addressing each other particularly. They share almost one criterion and

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one rule of addressing people whether relatives or strangers. The crucial point here is that the way of addressing may change only at the level of families, how family members address each other, and this is a normal case; each family has its way of addressing depending on what they are taught from their ancestors.

In Touat, regional difference is clearly indicated at the level of the use of kinship terms', and notably the way of addressing parents, siblings, uncles, and aunts. So, family relationships can promote a sense of power, and a sense of intimacy as well depending on the degree of formality and informality.

### **3.6.2. Politeness Theory, Gender and Social Class**

In terms of politeness model, Touat society represents the real meaning of politeness. The latter is obviously and precisely shaped through the use of those linguistic forms, address terms. In fact, address terms are one among politeness strategies by which both interlocutors' faces can be maintained. In Touat, the frequent use of family title plus name to address whether the known person or the unknown one is an indicator and a proof reflected how Touat people are educated. Also, it denotes that Touat people are aware of the importance of preparing what to say and how to say before engaging in any conversation.

In Touat, politeness model is well- achieved by both genders regardless their ages, or educational level. In a communicative event, interactants of the same gender or different gender try always to promote a sense of solidarity through using some politeness strategies such as not limiting the addressee's way of thinking and expressing ideas. Also, mutual respect is exchanged through the appropriate selection of words as the case of addressing an old woman by *ma*, or a young woman by '*khti*, can I ask you',

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‘maʔlish khti’; excuse me sister, can you tell me where is the post office?’, and it is the same role for most Touat people.

Social class, on the other hand, is another crucial factor in determining which form used to address a particular person. In Touat, social class is well- represented especially at the level of communication; however, daily communication among people of higher status and people of lower status is appropriately proceeded in other Touat regions. Besides the notion of being higher than another in terms of status is widely prominent in areas where the majority the Chorfas live such as Ragan, Zaouiatkounta, and notably Sali. The latter is known by the centralization of most Chorfas families and they are known by their special family names like ‘Hannani and Aalali’ as famous family names.

In the light of what has been mentioned above, in Touat, social class- based is almost disappeared in some Touat regions, while places where Chorfas still exist, it does not necessarily imply that communication process is difficult or impossible to take place. To illustrate, Chorfas terms are not restricted only for them, they are currently used as proper names by subordinates; names like ‘Shriffa and Tahar’ which were only used by Chorfas to name their children at that time, but at present day things have totally changed.

As a final point, the concepts of politeness, gender, and social class are the main principles and parameters on which the choice of any linguistic form determined. In addition to bearing in mind a number of questions such as what best linguistic form to use, to whom my address is intended, a man or a woman, and what relation I want to establish besides on what basis I make that relation successful or not are key issues for an effective communication.

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### 3.7. Limitations

The most important limitation encountered during conducting this research is not finding enough people to interview. We find difficulty meeting people who better represent our population which have pushed us to enter official institutions like school, and administrations. However, even in those official institutions we have faced another problem of confidentiality issues. Since those places are not informal situations such as the street, we were obliged to negotiate safely with the headmaster of that institution to make things easier. Moreover, some of the interviewees have totally rejected the idea of being recorded, others, on the other hand, especially females have acknowledge that standing with a stranger on the street it is not in their favour due to the fact that Touat society is a conservative speech community. So, at times obeying and respecting society rules and principles is a good advantage for the person as a member of that society and for protecting society as a whole.

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### 3.8. Conclusion

To conclude, address terms are like the engine of communication, any communicative event can be developed as well can be destroyed or interrupted depending on the choice of the linguistic form. Taking into account these parameters age, gender and social class, either social rank, or occupational rank of the addressee, it facilitates the choice of address term and ultimately getting a successful interaction. In Touat speech community, people are precautious and aware of the value of not being threatened or threatening other people' faces, and they try to maintain these faces in return through the right usage of address terms. In other words, Touat people interaction is characterized by the frequent use of kinship terms more than the other forms to address mainly all people. So that, kinship terms reflect the touat culture to touat people and to other people of different cultures.

## General Conclusion

Sociolinguistically speaking, language is generally defined as ‘the Mirror of Society’ through which a given society can distinguish itself from another society. It also reflects all aspects of living, culture, traditions, and beliefs of a particular community. Address terms, on the other hand, are the mirror of a language. They indicate the beauty of language, its richness and variation of vocabulary, how it is properly used by speakers, and how social relationships are made. In Touat context, the application of address terms is mainly because of the impact of the Islamic factor. The latter is apparently represented in daily communication, the use of address terms in particular.

The spread of knowledge and scholars contributed to the emergence of Zawayas and Koranic schools, which lead to enhancing the daily interaction of Touat inhabitants. Consequently, people become intellectual and aware of the way of treating people regardless of age, nationality, social class; by selecting the appropriate form of address hopefully communication problems could be avoided.

The findings of this study show that Touat speech community has a vast range of address terms utilized depending on the social context and region. Meanwhile, most of Touat’ s address forms are kinship and religious terms which indicate that family and society are one thing, besides family is the first school for learning the good behaviours while interacting with other persons. In other words, better employment of terms of address is to show politeness and acceptance towards other cultures.

In Touat speech community, kinship terms are employed as below;

- 1- Addressing siblings: little siblings vs elder siblings.
- 2- Addressing first acquainted persons: Touat person vs stranger.
- 3- Addressing old people, man and woman: acquainted and non- acquainted people

Religious Terms are employed as below;

- 1- Old people who have been to Mecca.
- 2- Old people who have not been to Mecca.
- 3- Strangers who first time acquainted.

Last but not least, Touat as a speech community gives more significance to its people interaction and mostly the use of address terms. The latter is the main proof that indicate The daily interaction among Touat people within the family context and within society.

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# Appendices

## Appendix A

### The Interview Questions

- 1- How can you describe the social situation of your community, the place where you live with your family members? And how relationships among your community families are made?
- 2- How is your daily communication within your family members?
- 3- How are you addressed by your family members? And how do you address each one of your family members;
  - a- Parents
  - b- Grandparents
  - c- Siblings
  - d- Uncles and aunts
  - e- Parents- in- law
- 4- How do your community members address you, and how do you address them?
  - a- A friend
  - b- Neighbour
- 5- How do you address people who you have met for the first time? On what basis you choose the address form, and how do they address you in turn?
- 6- Do you notice any difference between the way you are addressed during your presence among people and during your absence? In other words, have you ever heard that you are addressed by another name during your absence?

- 7- Do you have a special name, a nickname, people use to address you? Or do you used people' s nicknames to address them? Then how do they react?
- 8- How do you address woman in general, a single woman, married woman, and a stranger woman? And how does each woman address you?
- 9- How do you address old people, old man and old woman; both who are acquainted to you and who are not? And how do they address you as well?
- 10- Have you ever encountered a situation where you find yourself that you are obliged to address a particular person with a particular term of address?



## Appendix B

### Arabic Translated Paragraphs

توات اسم أمازيغي أطلق على هذا الجزء من الصحراء الجزائرية، وقد اختلف في سبب هذه تسميته بهذا الاسم، فراحت الروايات باحثة عن سبب هذه التسمية حتى وصلت إلى حد التضارب؛ فمنهم من أرجعها إلى مرض يصيب الأقدام عند أهل السودان الغربي<sup>1</sup>، ومنهم من رده إلى المكان المنخفض. ومنهم من رده إلى المواتاة، ومنهم من رده إلى المواتاة للعبادة. ( الدكتور: عبد الفادر بقادر)

يقع اقليم توات في الجنوب الغربي من الجزائر. وتبعد اقرب نقطة عن العاصمة بحوالي 1500 كلم جنوبا. من الناحية الجغرافية يمتد الاقليم من قصر عريان الراس بتسايت شمالا الى رقان جنوبا. يحده من الناحية الشمالية العرق الغربي الكبير. ومنطقة تينكورارين وكدا واد الساورة وعرق الراوي و من الناحية الغربية وادي مسعود. يحده الاقليم من الناحية الجنوبية الغربية عرق شاش ( صحراء تانزروفت) ومن الشرق هضبة تادميت ومن الجنوب الشرقي سيخة مكرغان. ( عبد الكريم)

لقد تشكل اقليم توات قديما من عدة أجناس تمثلت في الأمازيغ وهم الزناتة والطوارق ، وبعض العرب النازحين ،وبعض الزوج النازحين من إفريقيا ،ويتميز كل جنس من تلك الأجناس بعاداته وتقاليده ، فضلاً عن تميز كل منها بلهجته المحلية ؛ حيث غلبت اللهجة البربرية (الزناتية والتارقية لهجة القبائل العربية ،لكون أولئك الأجناس هم السكان الأصليون للمنطقة ،ورغم كل ذلك الاختلاف - في العادات واللهجات - إلا أن هذا لم يمنع من التلاحم والامتزاج فيما بينهم ،وكل هذا بفضل دخول

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العرب المنطقة ،بمعية الفتح الإسلامي الذي انتشر في أصقاع المنطقة ؛فانتشرت أماكن تعليم العربية ومبادئ الدين الإسلامي مثل الزوايا والمساجد ،ما أدى إلى تعريب معظم ألسنة القبائل التواتية. .  
( الدكتور: عبد الله عماري)

وبعض العائلات تسمي ابتائها باسماء اجدادها كحائلنا نحن البكريين. وهناك من يعتمد في التسمية على اسماء ابطال وشخصيات تاريخية كجمال عبد الناصر و هواري بومدين. وفي يومنا هذا اصبحت التسمية مجانبة تقريبا لكل هذا فهناك من يسمي ابنائه اسماء غريبة عن المنطقة كنسرين, نانسي و شهريان. ( عبد الكريم البكري)