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DEPARTMENT OF ENGLISH

THE USE OF PRAGMATIC MARKERS IN AN ALGERIAN SOCIAL

CONTEXT: A CASE STUDY OF OUEDI RIGH SPEECH COMMUNITY

Dissertation submitted in Partial Fulfilment for the Requirements of
a Master's Degree in Linguistics & Didactics

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DEDICATION

I dedicate this humble work to the most precious people to my heart; to the ones who always support me and whose words of motivation ring in my ears:

To my dear mother and beloved father

To my respectful and beloved wife

To the light of my heart and my eyes; my sons: Abderrahmane and Youcef

To my beloved brothers: Walid and Farid

To my dear sisters

To my Brothers-in-law: Abdelbaset and Mohammed

To all those who know me and gave me support during my study

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ABSTRACT

The present research investigates the natural and noticeable phenomenon of El Hchachna vernacular which is the use of the pragmatic markers [bba] and [wa] whether at the beginning or at the end of speech. This speech behavior is prevalent in Ouedi Righ's speech community; the area located in the south-east of Algeria. In addition, El Hchachna who are descendants of the Berber Zenata tribe tend to use [bba] and [wa] in their daily-life communication to express different purposes. As a result, this study sheds some light on Ouedi Righ's spoken variety through exploring a number of tribal groups that live in the area and use either the Tugurtian Colloquial Arabic or Temmacine Tamazight (Tašəlḥit). Furthermore, our work also mentions the different factors that make the residents of Ouedi Righ use the two markers [bba] and [wa] in their vernacular. Another point is that the use of the mentioned particles is still preserved and maintained by the majority of Ouedi Righ's speakers, especially among families and friends in streets. As a research methodology, the plan that has been selected to conduct this study is a mixed-method strategy. The obtained final results show that the majority of Ouedi Righ's inhabitants still maintain the utilization of [bba] and [wa] in their vernacular, and 90% of both genders widely use the mentioned markers in their spoken variety which is considered as a high proportion in this desert region.

LIST OF PHONETIC SYMBOLS

Table 1: Arabic Phonetic Symbols

Arabic Letters	Transcription (IPA)
ء	[ʔ]
ب	[b]
ت	[t]
ث	[θ]
ج	[dʒ]
ح	[ħ]
خ	[x]
د	[d]
ذ	[ð]
ر	[r]
ز	[z]
س	[s]
ش	[ʃ]
ص	[sˤ]
ض	[dˤ]
ط	[tˤ]
ظ	[ðˤ]
ع	[ʕ]
غ	[ɣ]
ف	[f]
ق	[q]
ك	[k]
ل	[l]
م	[m]
ن	[n]
هـ	[h]
و	[w]
ي	[j]

Vowels	Transcription (IPA)
اَ	/ **a**: /
ُو	/**u**:/
ي	/**i**:/

LIST OF ACRONYMS

AA: Algerian Arabic

DA: Discourse Analysis

DMs: Discourse Markers

IPA: International Phonetic Alphabet

MSA: Modern Standard Arabic

MSL: Middle School Level

MT: Mother Tongue

PSL: Primary School Level

SCL: Secondary School Level

UL: University Level

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MARKERS

CHAPTER TWO: THE USE OF PRAGMATIC MARKERS IN THE AREA OF OUEDI RIGH (DATA COLLECTION AND ANALYSIS)

GENERAL INTRODUCTION

When we use the word society, it is just one singular word; but actually it means a huge number of people who share some traditions, beliefs, and also opinions among themselves. This can be accomplished through using a language which is a powerful means of communication. However, it is impossible that people speak in the same way or in the same tone, but it seems that there are similarities and dissimilarities between them. In fact, the similarities are the people themselves, i.e. the speaker, hearer, and also the context. On the other hand, there are some factors that make languages different from each other; in matter of pronunciation, tone, vocabulary, dialect, and so forth. Furthermore, the place where people talk and communicate is going to have an impact on their use of language due to the fact that it is a behaviour and a social and individual product (Georgieva, 2014). Wardhaugh and Fuller (2015) put forward the view that:

> Language is both an individual possession and a social possession. We would expect therefore that certain individuals would behave linguistically like other individuals: they might be said to speak the same language or the same dialect or the same variety, that is, to employ the same in that respect they would be members of the same speech community (p. 62).

Moreover, "language is implicated in the shape of society" (Bell, 2014. p. 2). It means that it plays a role in creating society and showing that this latter is not one block, but it is a web that includes groups of individuals based on their status.

The Algerian speech community is widely considered as an interesting area for conducting sociolinguistic research, probably due to its richness and multilingual diversity. The languages that are actually used in Algeria are Standard Arabic, Algerian Arabic, Berber and French. This speech community is not only rich in having these languages, but it also has a large number of dialects that spread over the country. The present work examines the use of the two particles **[bba]** and **[wa]** as pragmatic markers in Touggourt speech community's

dialects, precisely, in the area of Ouedi Righ which is located in the south-east of Algeria.

This research work sub-divides into two chapters. The first one is also divided into two sections. The first part sets out a socio-historical background of Ouedi Righ as well as the linguistic and demographic situation in Touggourt, since language cannot be studied without referring to the community where it is utilized. In the second part, we try to focus on what has already been done by other linguists and researchers about the use of pragmatic or discourse markers inside and outside the Algerian context. This section also includes a study of a number of sociolinguistic phenomena that are taken into account in the Algerian social conduct such as pragmatics, discourse analysis, pragmatic markers, tag questions, etc. The second chapter is concerned with the field work, i.e. to have a look at Ouedi Righ spoken variety and investigate the natural phenomenon of El Hchachna vernacular, which is the use of pragmatic markers **[bba]** and **[wa]** whether at the beginning or at the end of speech. To undertake this work, the following questions are raised to help in investigating the problem:

1- What are the distinctive features of Ouedi Righ's spoken variety?

2- Who uses the pragmatic markers **[bba]** or **[wa]** the most whether at the beginning or at the end of speech?

3- Why do El Hchachna or Ouedi Righ's speakers use these pragmatic markers when they communicate and address each other?

4- Will the extinction of El Hchachna's older generation affect the language use of the future generations?

We hypothesize that, if El Hchachna old people are the ones who frequently use the two pragmatic markers **[bba] or [wa]** whether at the beginning or at the end of statements, this will affect the vernacular of El Hchachna younger generations, and even the dialect of their children. We also propose another hypothesis, that is, if the vernacular of El Hchachna's new or future generations comes into contact with the varieties of other speech communities –due

to a number of factors such as social interaction, travel, globalization and speech imitation–this will also cause language change from one generation to another.

CHAPTER ONE

AN OVERVIEW OF THE SOCIOLINGUISTIC

SITUATION IN OUEDI RIGH, TOUGGOURT

SECTION ONE

A SOCIO-HISTORICAL BACKGROUND OF THE AREA

Introduction

Conducting sociolinguistic research requires the researcher not only to explore a given language through asking questions about how and why people speak in a particular way, but also to look out for the cultural aspects and historical background of the language. Both sides are necessary for giving the researcher a perception of understanding different speech communities. Consequently, it is difficult for a researcher to study a particular language without interacting with its speakers, and noticing how they behave and live using language because each one represents the historical and cultural traditions of their respective regions. This is the purpose of this section, i.e. to shed some light on the historical background of Ouedi Righ's area and the social tribes that live there. Moreover, our study is also concerned with the languages and dialects used by the inhabitants of Ouedi Righ in various contexts.

1.1. Presentation of Touggourt and Ouedi Righ

Touggourt is considered as one of the famous cities of the Algerian oases. Touggourt or 'Touthourt' is a Tamazight word which is originally the name of a brave Berber woman who lived there in ancient times, and the original inhabitants of this desert area are El Hchachna tribes (Great Touggourt Clubhouse, 2011). Touggourt is located in the south-east of Algeria; it is about 170 kilometres far from the province of Ouargla (see Appendix 01). The oasis of Touggourt is bordered to the north by Biskra and Ouedi Souf, to the south by Ouargla, to the east by Ouedi Souf, and to the west by Ghardaya and Djelfa. Touggourt possesses an area of 404 square kilometres. The strategic location of this desert region, which is nearer to oil and natural gas deposits, makes the area an important source in raising the national economy on a large scale; in addition, its economy is also dependent on agriculture with its ample production and the highest quality of dates, vegetables, and carpets which are some of its most famous and largest exports. Furthermore, the large number of palms and old mud buildings such as mosques and Zawayas attract a number of foreign who come to visit

the city. The situation of transport in this region is acceptable through the existence of national roads, an airport, and even railroad stations. Touggourt is regarded as the end point of the railway line that reached it in the year 1914. The Arabic famous historian IbnKhaldûn (the 14th century) wrote about the descent of Ouedi Righ's tribe:

> Righ or Arigh derives its name from the Righa Berbers, a group of the Maghrawa
> belonging to the great Zanata family. However, in addition to the Righa, there
> were other Zanata groups, such as the Banu Wartizalen, Maghrawa, and Banu
> Yandjasen. Among other Berbers who inhabited Wadi Righ or led a nomadic
> existence in the vicinity of those oases, mention should also be made of the Banu
> Warmaz and the three peoples who lived as Bedouins, the Banu Warsifan, the
> Banu Ghomra and the Banu Sindjasen (as cited in Lewicki, 1988, pp. 296-297).

Ouedi Righ represents the extended distance between the area of El Mghayer and the city of Touggourt which is its principal centre (see Appendix 2). It has a total area of about 4200 square kilometres. Some of the famous cities and villages located in this longest bend include Oum Toyour, El Mghayer, Djamaa, El Mgharine, Nezla, Zaouia El Abidia, Temmacine, Ghomra, Lemgharine, Blidet-Amor, El Goug, and Touggourt.

The climate of Ouedi Righ is dry and hot due to the rarity of rain drops. By contrast, this desert area is rich in deep water or what is called the artesian wells, from which the water is forced up out of the ground by natural pressure (Longman dictionary online, 2009). The notable example of this confined aquifer was mentioned by the historian IbnKhaldûn (the14th century) "as Kanat in classical Arabic and Foggara in the Arabic dialect of southern Algeria" (as cited in Lewicki, 1988, p. 277).

1.1.1. Historical Background

According to Wikipedia (2017), and El Bahdja's Touggourt Family site (2013), the

history of Touggourt is well-known from its notable Sultanates, during the period of Bani Djellab who ruled Ouedi Righ and its principal centre in the year 1414 under the custody of Ottomans succession. It is considered as the longest era that gave an opportunity to fourteen Sultans to rule this desert region, until the abolishment of the Sultanate authority by the French military powers in 1854. As a result, Touggourt was one of the essential territories of France in the northeastern Algerian Sahara, simply because the invasion of this large oasis leads to explore and control the whole Sahara through seizing its raw materials such as oil and natural gas. Touggourt was also considered as an independent administrative province that formed the areas of the south at the beginning of 1900, which is attached to the fifth territory of the sixth district (Sahara) after organizing the conference of Soumam in 1956 (Touggourt El Yawm Clubhouse, 2011).

1.1.2. Demographic Status

Touggourt is a city that contains the four communes of Nezla, Tebesbest, Zaouia El Abidia, and the province of Touggourt. It has a population of more than 146,000 inhabitants with an annual growth rate of 2.1% (Algerian National Statistics Office, 2013). This desert area has a mixture of races and tribes who have been together across history. There are some factors that helped to correlate with these tribes such as various customs, traditions, religion and language. The original inhabitants of Touggourt are El Hchachna who represent the high rate of population growth; they are well-known for their practising and working in agriculture, breeding animals and growing plants. Moreover, other tribes came to Touggourt over a long period of time due to the nomadic life that requires constant travel. Trade is also an important factor that gave a chance to people to interact, know each other, and also intermarry between each other. Consequently, intermarriage created new generations mixed together from different tribal groups, for instance, El Rouagha, El Souafa, the Arabs, the Muladi, the African descendants, El Medjahriya, and so forth.

1.2. Human Social Structure

According to the Algerian historian Kadri (1999), a large number of tribes that came to Ouedi Righ's area, interacted and mixed with each other; this intermingling complicated the situation to determine the descent of the inhabitants in this desert region. According to a number of Arabic historians, for example, IbnKhaldûn (the 14th century), El Mili (1986), and El Dardjani (1974), the anthropology of Ouedi Righ's society divides into four essential social structures. We can categorize them as follows:

1.2.1. El Rouagha

This tribe was named as El Rouagha due to its close relationship with Righ's river, and it is from Righa's tribe, an ancestry of a great Berber Zanata family (IbnKhaldûn, the 14th century). El Rouagha people has settled the territory of Ouedi Righ and lived in Ouedi Righ's ancient palaces such as Tala, Sfaoua, Kasr Ghanem, Toudjine, Fetnassa, and so on (Kadri, 1999).

1.2.2. The Arabs

The Arabs came to Ouedi Righ's area through both immigration, and the nomadic life that depends on traveling, raising camels, sheep, and goats. Some Arab nomadic tribes lived in this territory, such as Rahman, Salmiya, Drayssa, Ouled Sayeh, Ouled Moulat, El Chaabna, and so forth (Sassi, 2007 & Kadri, 1999). Those tribes came from different places, for instance, El Zibane, Tunisia, Morocco, and so forth. After a long period of time, the Arabs developed their life through adding agriculture to their mentioned professions.

1.2.3. African Descendants

Kadri (1999) claims that this group of people was the remainder of the slaves' sons who were brought from Sudan by the traders; those who made the markets of Touggourt as a vivid point between the African Sahara and the north of Africa. Moreover, there is a group of

black people, who escaped from their owners and came from Tuat (Ghourara) to Touggourt. In addition to this group, there are others who arrived from the Nubba's Egypt Sahara (Halimi, 1968) and also from the Sudan in order to get suitable works in this desert area.

1.2.4. The Muladi

According to Halimi (1968), this group is a mixture of the Arabic and Berber blood with the black ones, due to the intermarriage between the original inhabitants and the Arabs with black women. A study by Bousaad (2011) found that this intermixture between the tribes that took a long period of time created new generations of people from different races and descents; they lived together in a single melting pot. Moreover, this interaction constituted a solid society which nowadays possesses equal customs and traditions (Bousaad, 2011).

1.3. Ethnic and Social Groups

1.3.1. El Hchachna

According to Bousaad (2011), El Hchachna people are considered as an important social group in Touggourt, due to their large number and their position in Ouedi Righ's society. The word El Hchachna is derived from the word El Hachane that means the small palm or planting the palms, being one of the essential professions of El Hchachna. Furthermore, El Hchachna have a black skin due to their genetic relationship with black African people who came to Ouedi Righ and intermixed with some Arab and Berber families.

1.3.2. El Medjahriya

El Medjahriya are bourgeois families, who came to Ouedi Righ from different areas. The origin of this word is El Mehadjriya, i.e. those who immigrated from Zibane, Tunisia, Tripoli, and Morocco in order to build and revive the economy of the city (Touggourt) by means of their professional and commercial actions (Bousaad, 2011). This group also mixed and intermarried with the inhabitants of Ouedi Righ (Khalifa, 2010). According to Kadri

(1999), there are some famous names related to El Medjahriya groups, for instance, Kafi which is related to the city of Kaf in Tunisia, and the family of Ouazzani that is connected to Moroccan families.

1.3.3. Ouled Sayeh

Ouled Sayeh is another social group that lived in Ouedi Righ in the past. The name of this desert tribe is mainly related to their leader who is called Mohamed Sayeh. Moreover, they have a nomadic way of life; they travel from place to place and do not have a settled home, but in the end, a number of them settled in Touggourt and lived in many of its quarters (Khalifa, 2010).

1.3.4. El Ftayet

This group of people were living together as a consistent family in different quarters of Touggourt. The word El Ftayet is connected to the Chikh Ftita, who was buried in the commune of Nezla. Furthermore, the origin of this social group lies in the area of El Chegga. In the early seventies, El Ftayet tribe moved from El Chegga to Touggourt, more precisely to the new quarter of El Argoube, Touggourt. Some of the common characteristics of El Ftayet's group are that they had the oases of palms in their homeland, but they left them and went to Touggourt, (Khalifa, 2010).

1.3.5. Ouled Nayel

Ouled Nayel is one of the famous groups not only in Touggourt, but in the whole Algeria. Their origin is related to the Bedouin Sahara; from the desert of Messaad (Djelfa) up to the northwest of Touggourt's frontiers. Moreover, this tribe is well-known for raising a large number of sheep and goats, and producing milk and wool. As a result, when this group came to Touggourt, it made its economy vivid and developed through the exchange of different products with the inhabitants of Ouedi Righ. Nowadays, the Ouled Nayel live in

Touggourt, exactly in Zaouia El Abidia, Nezla, and the city centre of Touggourt (Kadri, 1999)**.**

1.3.6. El Souafa

El Souafa is another well-known group that came from Oued Souf, in order to extend its commercial and business activities with the inhabitants of Ouedi Righ. They have other professions such as traditional manufacturing and agriculture, precisely, growing palms and potatoes which are the famous products of El Souafa. This active group prefers to live and work in all of Touggourt's regions. Thus, they represent a high rate of the population in this oasis desert.

1.4. Languages Present in Ouedi Righ

1.4.1. Modern Standard Arabic

Modern Standard Arabic, or MSA, is the national and official language (Algerian. Const. art. III) that is widely used in both formal writing and speaking situations. According to Wikipedia (2017), MSA is classified into the Afro-asiatic language family. After the independence of Algeria, a nationalist party adopted the policy of Arabization by which Arabic had become a dominant language in all different domains rather than French which was considered as a colonialist language. Moreover, the Algerian Ouedi Righ students cannot acquire MSA at home as a mother tongue, because this language has its own context, i.e. MSA is only taught and used in academic and formal situations, for instance, at schools, scientific centres, universities, and so on. Historically speaking, the inhabitants of Ouedi Righ spoke Ouedi Righ Berber, which is also known as Tugurt language. However, the mixture of different people living in this desert region obliged them to communicate using a conventional language such as Algerian Arabic (AA), in order to work and deal with each other, precisely in the domain of commerce. As a result, Touggourt became one of the famous

cities of Ouedi Righ due to its large markets where the trade caravans meet and exchange products that come from different places such as the Sudan, Tunisia, and Morocco (Bousaad, 2011).

1.4.2. Ouedi Righ Colloquial Arabic

The inhabitants of Ouedi Righ use spoken variety dialects among themselves. This can be easily noticed through the daily life interactions using the native speech (the MT). These varieties of dialects have some differences among each other, in matter of pronunciation, vocabulary, etc. Thus, it is difficult to observe these differences unless one is familiar with Tugurt dialect and other local vernaculars. For example, in Touggourt, Zaouia El Abidia, and Temmacine, there are some words or expressions that do not express the same lexical meanings, for example, the word **[kabs]** which means 'beautiful' is related to the city of Touggourt, whereas the phrase **[ʔʕbada bəʕd]** that also means 'beautiful' has a connection to the area of Temmacine. Even the pronunciation of words differs in Ouedi Righ's regions, such as the two words **[sqi:fæ]** and **[sgi:fæ]** which mean a small living room. Moreover, the residents of Ouedi Righ from different genders do not prefer to use French in their speech because, first, they are not able to use it well compared to the northern Algerian cities, such as Algiers, Bedjaia, and Tizi Ouzou, but there are some French words that are used in daily life situations. Second, Tugurt dialect has a number of words, expressions, and even poetry borrowed from Classical and Standard Arabic. Third, the influence of reading and studying Quran and Sunna in Zawayas helps to investigate and use a number of CA words and expressions in Ouedi Righ's community. Table 1.1 gives a picture about different Ouedi Righ colloquial words and expressions used precisely in these regions which are Tuggourt, Zaouia El Abidia, and Temmacine:

Table 1.1: Words and Phrases Used in Ouedi Righ's Spoken Variety

Word/Phrase	Transcription	English	Word/Phrase	Transcription	English
Hlayess	[ħləjes]	Equipments	Akssar	[aksær]	Rotation
Zgag	[zgɜːg]	Street	Amrag	[amræg]	Get out
Khochi	[xuʃɪ]	Come in	Bark	[bærk]	Just/Only
Friggou	[frigu]	Fridge	Azrab	[əzrəb]	Hurry up!
Lotta	[lɔːt̪ˤʔaː]	Bottom	Ghoundjaya	[ɣundʒeɪə]	Spoon
Tissaf	[tisəf]	Radio	Bgila	[bgɪɫæ]	Before
Makhtoul	[maxtuːl]	Stupid	Blaj	[blədʒ]	Lock
Naghdou	[naɣdu]	We go	Barrad	[bərrɜːd]	Flagon
Mannayti	[manneɪtɪ]	From here	Garouiya	[gərwɪjə]	Scuttle
Al mkhalla	[al mxəɫaː]	Handbag	Hnouma	[ħnuːmə]	We
Sonaya	[sɔnaɪə]	Bell	Daffass	[dəffɜːs]	Mattress for kids
Al jabaniya	[al dʒəbanɪjə]	Girl/Lady	Wach kounti?	[wəʃ kunti]	How are you?
Boutouil	[but̪ˤwiːɫ]	A pair of trousers	When jitou?	[wen dʒiːtuː]	
Hameq	[ħameq]	Dark	Wa sbahtou	[wə sbaħtuː]	Good morning
Yakssar	[jəksær]	To circle	Malek weh?	[melək wəh]	What happens to you?
Ynaggaz	[jnəggəz]	To jump	Akhou malek?	[axu melək]	
Gayma	[geɪmʔa]	Electrical pole	Dock anji	[dɔk əndʒiː]	I am coming
Taamm	[t̪ˤʕaːm]	A type of food	Yasser baad	[jesər bəʕd]	Too much
Naama Mardoud	[neʕma] [mærduːd]		kha aliha!	[xaː ʕliːhaː]	'Used to blame'
Mooch	[muːʃ]	Cat	Khambouz	[xambuːz]	Quilt
Yssawel	[jsəwəl]	He asks	Arwahi baad	[arwæħiː bəʕd]	Come

Miha	[mɪhæ]	Water	Hamka	[ħæmqaː]	Angry
Tabssi	[t̪æbsɪ]	Plate	Ydarbak	[jdərbaq]	To run
Tarbhi	[tərbhɪ]	Please	Yzayyen/ Yssaggem	[jzjjən] [jsəggəm]	To deck
Matgor	[metgɔːr]	Dirty	Arfdi	[ərfdi]	Shake
Toum	[tuːm]	Garlic	Kabssa	[kebsa]	Box
Grab	[græb]	Money bag	Aalfih	[əʕlfiːh]	To feed somone
Galia	[gɜːljə]	Sun	Wach fiha?	[wəʃ fiːha]	What's up?
Majriwa	[medʒriːwə]	A piece of tablet	Sawi el bab	[səwiː al bɜːb]	Close the door
Karwiya-Gouffa	[karwɪjə];[guffa]	Scuttle	Aanroh	[ʕənrɔːħ]	I am going
Khazwita/ Gharita	[xazwɪt̪a] [ɣarɪt̪a]	Bag	Bahal?	[behɜːl]	Really?

1.4.3. Ouedi Righ Berber Variety (Tašəlḥit)

It is a Zenati Berber spoken variety, it is also called Tugurt language or Temmacine Tamazight (Wikipedia, 2016). This Berber language is not spoken in all Ouedi Righ towns, but in a few of them, for instance, Temmacine, Blidet-Amor, Goug, Meggarine, and Ghomra (Basset, 1893). The French sociolinguist René Basset conducted a linguistic research about a Zenati Berber language in Algeria in 1893, precisely in the areas of Oued Righ, Ouargla, and Beni Mzab. his famous book is entitled as "*La Zenatia du Mzab, de Ouargla, et de l'Oued Rir*". According to Wikipedia (2016), Tugurt Tamazight or Tashelhiyt **[tašəlḥit]** is a part of the Afro-Asiatic family. The terms Tashelhiyt, Shilha, or Shelhiya refer to a number of Berber spoken varieties in northern Africa (Wikipedia, 2016). But Ouedi Righ's inhabitants prefer to use the word Shilha, or Shelhiya rather than Tamazight or Tashelhiyt. In another part, the inhabitants of Blidet-Amor prefer to name their native language as Tahashanit **[Tahəšanit]** or Tarighit **[Tariɣit]** according to the valley of Righ (Great Touggourt Clubhouse, 2013).

Nowadays, the Shilha dialect is spoken by a few of people in some Ouedi Righ's regions such as Temmacine and Blidet-Amor, simply because the speakers do not practise and use it with their families. Another reason is that the new comers who come to work in fields as commerce need a simple and conventional language for communication, which is SA or AA. Moreover, the spread of Algerian Arabic and French in the Touggourtian society leads to avoid using this Tamazight language (Touggourti, 2011).

Temmacine Tamazight or Shilha's dialect is very close to Chawi Tamazight in its words that are similar to this spoken variety. Ouedi Righ Berber language has been spoken by one of the Righa's tribes, El Mouassa (Ouled Moussa Ben Yahya) of southern Setif. They spoke the Righa's Berber dialect with some differences compared to those in Touggourt, this group of El Mouassa substitute the Bedouin **[g]** by **[jə]**, for example, the Aures Tachawit word **[argaz]** which means 'a man', is pronounced as **[arjaz]** in the Righa's Tachawit. Also, the same is with these two Tachawit words: **[əganduze]** (a calf) and **[əgzin]** (a pup), they are pronounced as **[əjanduze]** and **[əjzin]** in the Tachawit of Righa (El Djelfa Clubhouse, 2011). Table 1.2 gives some Shilha's words used in the mentioned Berber areas of Ouedi Righ:

Table 1.2: Tamazight Words used in the Berber Language of Ouedi Righ (Al Djelfa's Clubhouse, 2011)

Word	Transcription	English	Word	Transcription	English
Netch	[nətʃ]	I	Dadda	[dədda]	Father
Netchana	[nətʃana]	We	Nanna	[nənna]	Mother
Sheck (M)	[ʃək]	You	Hadd	[ħədd]	Person
Shem (F)	[ʃəm]	You	Aman	[əman]	Water
Natta (M)	[nətta]	He	Itshou	[ɪtʃuː]	Bite
Nattath (F)	[nəttəθ]	She	Isswa	[ɪswa]	Drink

Natnean	[nətni:n]	They	Aydi	[eɪdɪ]	Dog
Tiddarth	[tɪddɜ:rθ]	House	aghyoul	[əɣju:l]	Donkey
Tazzaka	[tazaqa]	Room	Atbear	[ətbi:r]	Bath
Tawwart	[taw3:rt]	Door	Amzar	[əmz3:r]	Rain
ammi	[əmmɪ]	Son	Ithrann	[ɪθr3:nn]	Stars
Watna	[wətna]	Daughter	Tassammodi	[təsˁæmɔdɪ]	Cold
Tamazwart	[təməzw3:rt]	firstly	Adho	[æɖˁɔ]	Winds
Takimith	[təqɪmiθ]	Sitting	Al-bakri	[al bəkrɪ]	Tomorrow
Assoo	[əsu:]	Today	Smantt	[smənttˁ]	Week
Innatte	[i:nnæʈˁ]	Yesterday	assougass	[əsu:ges]	Year

Conclusion

In spite of the fact that there are different ethnic groups in the largest area of Ouedi Righ, this does not prevent the residents from seeing a multicultural society with a mixture of customs, traditions, and even a number of spoken varieties. Overall, the important factors that help the various tribal groups to succeed in getting a suitable life and work in Ouedi Righ is the constant interaction with people from other different territories via the commercial activities, and more precisely through the intermarriage between different social groups such as El Hchachna and El Medjahriya. Touggourt, which is a central location of Ouedi Righ, attracts a number of people from different geographical and educational backgrounds to come, visit, and even conduct historical and sociolinguistic researches about its history and civilization, such as the French linguist René Basset who came to discover this oasis in 1893. There are also other famous Algerian historians such as Abou Al Kassem Saad Allah and Kadri Ibrahim.

As a last note, the area of Ouedi Righ characterizes with its common linguistic

diversity, i.e. the spoken varieties that still exist in this desert region such as Tugurt language or Temmacine Tamazight, which is one of the social and cultural heritage related to the great Zenata Berber family. However, there are some Arabic and French words used by the present generations which affect the acquisition of the original Ouedi Righ's Berber language. Consequently, this particular situation can cause the alienation from the native language, i.e. the feeling of not being a member of the Berber speech community.

SECTION TWO

THE USE OF LINGUISTIC PARTICLES AS

PRAGMATIC MARKERS

Introduction

The use of pragmatic particles is prevalent among people living in a number of speech communities around the world. It is considered as one of the linguistic phenomena, which allows speakers to use a spoken language in a natural way within a particular context. The important role of context can be noticed through giving a clear picture of facilitation. Therefore, it helps to transmit the input or meaning between the addressor and the addressee as well as to achieve the goal of pragmatic competence in which the interlocutor does not only comprehend the information or meaning of another speaker by hearing the direct discourse, but also through predicting the intended meaning with the aid of context (Daejin Kim et al., 2002). Direct speeches such as dialogues or monologues are not planned in their structure compared to writing, mainly because they have some repetitions, pauses, and redundancy. Consequently, the use of pragmatic particles or markers happens during conversations and discussions. An obvious example that clarifies this state can be observed through the constant interaction with native speakers, who naturally know how to use those markers in various situations. In this section, the discussion will point to the utilization of these pragmatic markers by various speech communities around the world as well as the study of some linguistic concepts that are related to the scope of this dissertation such as discourse analysis, pragmatics, speech acts, discourse markers, and tags.

2.1. Literature Review

For several years, considerable efforts have been devoted to the study of using a number of linguistic particles, known as pragmatic markers. Several pieces of research and publications have appeared in recent years documenting this linguistic phenomenon. Sali Tagliamonte (2007) has done an experiment at the University of Toronto about men and women speech in Toronto. She has found that young people widely use some words, known as indicators, i.e. the use of tags and intensifiers such as really, right, like, so, and so forth

(Tagliamonte and D'Arcy 2007) (as cited in Gold, 2010. p. 27). Elain Gold (2008) is another figure who conducted a sociolinguistic research at the same university. This study clarifies the use of the pragmatic tag 'eh' in Canadian speech community. "Eh is widely considered a marker of Canadian speech, and is found in a very broad range of speech acts" (Gold, 2010. p. 27). Gold gave some examples of using this pragmatic tag while speaking, as 'Thanks eh?' and 'I know eh?' The aim behind using this particle at the end of a statement is to express some ideas that include commands, opinions, questions, exclamations, etc. (Gold, 2010). The study conducted by Gold (2008) showed that the students at the University of Toronto use the pragmatic tag 'eh' at the end of a sentence for expressing opinions and exclamations about a particular event. Gold's research (2008) also gave aid to other linguists, through showing them that even new immigrants can rapidly acquire this Canadian marker.

Further research in this area may include the work of the Chinese-American linguist Yuen Chao (1968), who gave a description about what he has named as "sentence- final particles in the Mandarin Chinese language". Chao (1968) claims that the use of these of Chinese particles such as ma 嗎, ba 吧, a 啊, ne 呢, ya 呀 in the last part of a sentence aims to express some ideas that differ in meaning within various contexts. Each sentence-final particle usually does not transmit meaning alone; it should occur within a sentence in a given context (Li, Charles, & Thompson, 1981). Moreover, the use of those particles occurs in both formal and colloquial Mandarin Chinese language (Wikipedia, 2017). According to Chinese Boost Grammar Web Site (2013), ma 嗎 and ba 吧 are similar in matter of asking questions, but they have dissimilarities in the case of contextual uses. Ba 吧 expresses a number of ideas such as the concept of commands like 'Kuài diǎn ba!' that means "Hurry up!", the indicator of suggestions as Wǒ bang nǐ ba that means "Let me help you." and the idea of a request such as 'Gěi wǒ diǎn er zhǐ' ba which expresses the meaning of "Can you give me some paper?". In addition, the pragmatic marker ma 嗎 also appears at the end of a sentence to indicate tag

questions (Wikipedia, 2017) or yes/no questions such as 'Nǐ è ma?' "Are you hungry?", 'Nǐ yào qù Shànghǎi ma?' "Are you going to go to Shanghai?" (Chinese Boost Grammar Web Site, 2013).

Last but not least, using pragmatic markers while speaking is also utilized in an Algerian speech community. Moussadek (2012) conducted a sociolinguistic research in the city of Mascara. Her study describes the use of Bedouin pragmatic particle [ma] in Mascarian spoken variety. Moussadek found that this particle is used as a negative marker to express question tags in particular contexts. Furthermore, the particle [ma] denotes the idea of the English expression "why don't you?" with the use of rising intonation to demonstrate power. Moussadek gives a concrete example of this phenomenon in her speech community. For instance, the mother asked her daughter and gave her an order to enter the house due to the fact that the weather outside was cold. She said: [duχli ma?] which indicates in English "get inside, why don't you?" In this context, the mother showed a high impression of authority and power towards her daughter to comply with the order to enter the house (Moussadek 2012).

2.2. Discourse Analysis (DA)

2.2.1. An Overview of Discourse Analysis

Discourse analysis is one of the important linguistic concepts that deals not with the structure of language and its grammatical rules, but with how it is used in real life situations, i.e. the way people use language for communication, precisely in conversations. This broad concept cannot be achieved without the aid of dialogues that lead for creating and building social relationships among speakers (Yule, 2010). Lomax (2004) defines DA as follows:

> Discourse analysis may, broadly speaking, be defined as the study of language
> viewed communicatively and/or of communication viewed linguistically. Any
> more detailed spelling out of such a definition typically involves reference
> to concepts of language in use, language above or beyond the sentence, language

as meaning in interaction, and language in situational and cultural context (p.134).

From this definition, we notice that DA contributes to making relationships with speakers in social and cultural situations, in which language is used. The use of language explains the utilization of words, phrases, and sentences needed for social communication in both monologues and dialogues.

According to Paltridge (2006), the term discourse analysis DA was first presented by the American linguist Zelling Harris in 1952. Harris (1981) claims that discourse happens within a particular situation, whether when someone communicates with others in a conversation or when he/she writes a special speech in a given book. Moreover, he was interested in both examining the language through studying its sentences and investigating the relationship between linguistic and non-linguistic behaviour. The second interest of Harris is about "how people know, from the situation that they are in, to interpret what someone says" (as cited in Paltridge, 2006. p. 3). Furthermore, the context has a great role in analyzing both spoken and written communications among interlocutors, thus discourse analysis gives it more importance in its analysis of language in use (Paltridge, 2006) to produce a clear and meaningful picture of texts to users (Chimombo & Roseberry, 1998).

2.2.2. Dissimilarities between spoken and written discourse

Paltridge (2006) provides a summary of the main points of difference between the spoken and written discourse as follows: First, written discourse is more organized and ordered than spoken one in matter of respecting the grammatical rules and coherence between sentences, whereas a spoken discourse includes a number of uncompleted and unclear statements because speakers produce a big number of words in a spontaneous way without caring to respect the rules of grammar, they can rapidly change and modify what they have said due to the fact that there are cases where they are disturbed and interrupted by others

because speech is not clear and understandable. Thus, other speakers request clarification. Second, when people speak with each other, they make use of movements, gestures, i.e. body language to facilitate transmitting the meaning and ideas to receivers (interlocutors), while written discourse tends to avoid using these kinds of gestures and is more restricted and limited in the process of transferring the meaning. Third, in real-life situations, speakers make use of a number of repeated words and fillers as 'em', 'err', 'you know', etc. to give them a moment of time to think and gather ideas in the speaking process. Also, the use of repetitions, hesitations, and redundancy is very clear when people speak and communicate with each other in real contexts. On the contrary, written discourse avoids using these characteristics because they are not formal and are used in casual situations. Paltridge (2006) also states that there is a degree of nominalization in written texts, i.e. in a situation where we get nouns derived or formed from verbs, for example, meaning from mean, description from describe, etc. This linguistic phenomenon is called grammatical metaphor (Halliday, 1989). On the other hand, Halliday (1989) asserts that written discourse has a greater lexical density than spoken one, i.e. the big rate of content words in writing, for instance, the use of various nouns, clauses, verbs, prepositions, articles, etc. Writing "is more decontextualized than speech" (Paltridge, 2006. p. 17). This idea shows that written discourse does not rely on context to interpret and transmit the meaning to readers because writing is clearer than speech in matter of directness and explicitness. Whereas spoken discourse cannot be achieved without the aid of context that helps to decode and interpret the meaning (Paltridge, 2006).

2.3. Pragmatics

2.3.1. What is Pragmatics?

Pragmatics is a sub-field of linguistics that studies meaning in relation to contextual situations (Paltridge, 2006). It gives more importance to context to decode the meaning of an

utterance and comprehend speaker's intention towards a particular object. Thus, a language is like a blind system without the help of pragmatics. According to Bader (2010), a comprehension of a given context helps to investigate the nature of speech according to the words used in an utterance. However, it is impossible to build a conversation between the addressor and addressee without considering the context that interprets the intended meaning. Therefore, it is necessary to have an idea first about what pragmatics is and what its role is.

When speakers communicate with each other, they share a number of ideas and opinions that carry some interpretations about different meanings. Moreover, verbal and non-verbal communications do not rely only on understanding what speakers mean by their speech as in discourse analysis, but what they intend to mean by their words (Yule, 2010). Consequently, discourse analysis and pragmatics go hand in hand in facilitating communication and its use among speakers. The following example explains briefly the work of these linguistic concepts:

-Someone wants his friend to go with him to buy some new clothes.

A: Can you come with me to that shop to buy a pair of shoes?

B: What do you think?

In this conversation, the function of discourse analysis is to give a clarification that 'A' asks a question, and 'B' gives an immediate response to the interlocutor 'A'. Another possibility in discourse is that speakers recognize whether the uttered speech is a question, order, piece of advice, etc. Pragmatics is concerned not only with the apparent or literal meaning, but especially with the intended one that goes deep in conversation. The expression 'What do you think?' generally expresses different ideas within a given context. In this short part of this dialogue, 'B' has an intensive revision due to his exams which start tomorrow. Thus, when 'A' requested him to go together to the shop, 'B' replied to him by 'What do you think?' it means that "As you see, I am busy","I want to go with you, but unfortunately I have

revision", "My exam will start tomorrow and I cannot go with you" and so forth. There are different interpretations and predictions that cannot be understood without the aid of pragmatics, in which the context can help to solve communicative problems such as social and cultural misunderstandings.

2.3.2. Speech Acts

Language is a process of communication in both speech and writing. Speakers use it to depict a number of intentions and actions, for example, asking for help, ordering someone to bring something, warning students for their behaviour, etc. These actions can be achieved by verbal communication or non-verbal one. Thus, the performance of these actions is accomplished by speakers through their utterances (Yule, 2010). This linguistic phenomenon is called "Speech act". The following example is similar to Yule's; it gives an idea to differentiate between speech and act of speech. For instance, someone says to his neighbour: "Give me my money or I will call the police". In this case, the speaker is not only uttering this piece of speech, but he appears to issue an act of warning and intimidation (Yule, 2010).

2.3.3. Types of Speech Acts

Austin (1962) asserted that an act in the context of speech or discourse is divided into three different parts. Paltridge (2006) gives a detailed explanation using examples of what Austin talked about. According to Paltridge (2006), the first type of act investigated by Austin is called the locutionary act that concerns the literal meaning, which is "the most basic meaning of a word or phrase, rather than the extended meaning" (Oxford Advanced Learner's Dictionary online, 2014). For example, 'it is rainy today', pertaining to the weather that is rainy. The second type mentioned by Austin is the illocutionary act that refers not to what a speaker says, but to what he/she intends to say. For example, 'it is cold in here'; you ask permission for turning on a heater. The last type of Austin's act is the perlocutionary one

which pertains to how certain speech affects another person's desire in a given context. For example, someone stands up and goes directly to a heater in order to make it start working. Moreover, speech acts also divided into two significant parts (Yule, 2010). The first part is known as a direct speech act and the second one is depicted as an indirect speech act. Yule (2010) states that each grammatical form of a given sentence performs a certain function, i.e. an interrogative sentence expresses a function of asking a question, and a declarative sentence shows the role of a simple statement, and an imperative structure gives an order to achieve something. In other words, when a speaker has no idea about any given topic, he/she asks someone who can help him/her to find the answer, for instance, in a street, A asks B:

A: Is there any restaurant here?

B: Yes, it is just across this street.

In this conversation, 'A' has no idea about the question, but 'B' guides him. According to Yule (2010), the use of an interrogative form, for instance, that is used only to express a question is depicted as a direct speech act. However, if a sentence consists of a question and request, for example, "I'm thirsty. Can you bring me a cup of water?" This is an interrogative sentence, but it does not only express a direct speech which is questioning, but also to indicate the idea of request. To clarify more, if the speaker uses a declarative or imperative form of a sentence to express not a direct idea, but an indirect one. For instance, A says to B: 'Wear your rain-coat.' This sentence denotes an order that is given to 'B'. But in the case that 'A' says: "Wear your coat, please! It is a cold day." This sentence does not remain as an order, but it gives an idea of request or asking politely. This linguistic phenomenon is called an indirect speech act (Yule, 2010).

2.4. Discourse Markers

The expression of "Discourse Marker" in sociolinguistics refers to a number of linguistic characteristics that distinguish between speakers' identities in matter of dialects, accents, tones, styles, etc. Consequently, this feature indicates which geographical area and social group a speaker belongs to. Moreover, the use of discourse or pragmatic markers is also considered a significant phenomenon and "a growth industry in linguistics" (Fraser, 1999. p. 932). According to Schiffrin (1987), discourse markers are not only used in local contexts, but also in different communities around the world. Schiffrin also gives an example of some words that function as discourse markers such as 'I mean', 'y'know', 'or', 'oh', 'no', etc. Qianbo (2016) claims that Schiffrin's work about discourse markers is well-clarified in that Schiffrin (1987) gives a linguistic analysis of these "dependent units of discourse" that "add to discourse coherence" (p.326). In addition, Fraser (1999) claims that discourse markers are regarded as prepositional phrases and adverbs that help speakers to link their ideas to speak naturally. Also, Louwerse and Mitchell (2003) assert that discourse markers in both local and global situations are helpful to make such a piece of speech coherent and easy to comprehend.

2.4.1. Discourse Markers vs Pragmatic Markers

The extensive use of discourse markers in a number of speech communities around the world contributes to opening doors among speakers for communication and exchanging information and ideas. Moreover, using those markers help to understand other linguistic cultures. For instance, the use of "I mean", "y'know", "oh", and other conversational and tag markers gives an aid to avoid the misunderstanding of different cultures and fall into what is known as cultural shock. Qianbo (2016) states that Brinton (1996) indicates that discourse markers "carry interpersonal functions by speakers and hearers, including confirming shared assumptions, checking or expressing understanding, requesting confirmation, expressing deference, or saving face (politeness)" (as cited in Qianbo, 2016. p. 108). Concerning the

difference between discourse markers and pragmatic markers, Fraser (1999) shows that the two linguistic concepts are dissimilar in matter of structure, i.e. discourse markers relate semantically a piece of speech in order to build an utterance for communication; whereas, pragmatic markers make speech natural through the organizational style of sentences produced pragmatically in utterances. Qianbo (2016) asserts that Fraser (1999) shows that pragmatic markers are "only used to present the speaker's attitude towards the proposition expressed by an utterance" (p. 108). Therefore, discourse markers (see Table 2.3) are related to the field of semantics, however pragmatic markers concern only pragmatics.

Another study which has been conducted by Ran (1999, 2000, 2003) gives another view about the divergence between discourse markers and pragmatic ones. Ran (1999, 2000, 2003) conducted his sociolinguistic research among Chinese speakers in their real-life situations. He has discovered that discourse markers are pragmatically utilized as a natural style to give an aid to interlocutors to use a number of pragmatic body languages that denote semantic meanings. Ran (1999, 2000, 2003) claims that discourse markers and pragmatic markers are not different, but indeed, they are in need of each other in one linguistic concept which is discourse markers (Qianbo, 2016). Also, the use of tag questions such as "aren't you?" "could you?" "will we?" relate to discourse markers in which the speaker and the hearer start their discourse using a number of pragmatic tags used in short questions after a main clause to express a number of ideas in interactional life communication (Qianbo, 2016). According to Brinton (1996), tag questions are used in a conversation through giving an aid to both speaker and listener to get shared understanding. There are ten types of English discourse markers that are classified by a number of researchers such as Ran (1999, 2000, 2003) and Philip (1995). These ten types of DMs are summarized by (Qianbo, 2016) in the listed table:

Table 2.3: The Ten Types of English Discourse Markers (Qianbo, 2016, p. 110).

Ten Categories	English DMs
Topic-related markers	By the way, anyway, speaking of
Referential markers	I mean, it seems, all things considered, for instance, given that
Manner of speaking markers	Actually, do you think, basically, if you want, eventually,
	normally, relatively, technically, if you know what I mean,
	presumably, if you don't mind
Evidential markers	Let's say, they think, as a friend, one might wonder, they say
Reformulation markers	To put it this way
Contrastive markers	However, despite
Self-assessment markers	I think, I guess, hopefully, I assume, as far as I'm concerned,
	personally, of course, interestingly enough, un/fortunately,
	I know, I hope, I figured, I have to say
Locutionary performatives	Look
Utterance-fillers	You know, well, you see, uh, ah, oh
Tag questions	Y'know? ok? right? are you? aren't you? won't you? shall we?
	are we? didn't she? please?

2.5. Tag Questions

2.5.1. What are they?

Tag questions or question tags are short questions that take the form of a phrase at the end of a sentence such as "aren't you?", "haven't you", etc. The use of tag questions can be noticed whether in written or spoken discourse, but they are principally used more in speech situations rather than in written contexts, where the speaker tends to express his/her attitudes and expectations (Bublitz, 1979) to the hearer in order to give him/her a chance to share and exchange parts of speech about a given subject. The following example gives an idea about the use of tag questions in real-life situations with a number of utterance-fillers:

(1)   A: Um, the weather is hot in this area, isn't it?

      B: Well, yes, it is extremely hot.

The grammatical structure of question tags helps to check whether the sentence is correct or wrong (Oxford Advanced Learner's Dictionary online, 2014) or it needs a direct confirmation from the hearer.

2.5.2. How are they formed?

According to Woodward English website (2017), tag questions are divided into two essential parts. The first part is concerned with the use of an auxiliary or a model and the second part includes a subject, more precisely, a personal pronoun. Thus, the rule of Tag questions relates to check whether the statement is declarative, negative, and so forth. A negative tag question comes after a positive or declarative main sentence. For example: 'He is your son, isn't he?' 'Excuse me, I'm absent again, aren't I?' Whereas, a positive tag question goes after a negative main clause. For instance: 'This market does not close till midnight, does it?' 'My mother cannot speak more than two languages, can she?'.

McGregor (1995) summarizes the principal types of tag questions within different types of statements in the following listed table:

Table 2.4: Major Types of English Tag Questions (McGregor, 1995, p. 94).

Mood of Stem	Polarity	Example
	Reverse, + **-**	You're going, aren't you?
Indicative	Reverse, **-** +	You aren't going, are you?
	Same, + +	You are going, are you?
	Same, **-** **-**	You aren't going, aren't you?
Interrogative	Same, + +	Are you going, are you?
Imperative	Reverse, + -	Come here, won't you?
	Reverse, - +	Don't come here, will you?
	Same, + +	Come here, will you?
	Same, - -	Don't come here, won't you?
Exclamative	Reverse, + -	What a bank balance, isn't it?

According to English Grammar Today (2017), speakers can use a number of different tags in their interactional communication such as yeah? and right? instead of aren't you? can he? isn't it? etc. These two global tags are used by native speakers in casual speech as the following examples:

(2)   A: So, you cannot travel with me this week, right?   (instead of can you?)

       B: Sorry, I have to clean the house with my wife.

(3)   A: Will I do it? Er, I can do it, yeah? (instead of can't I?)

       B: Yeah. You are competent to achieve this work.

In addition to these two mentioned tags, speakers can use another kind of tags that only works with the affirmative statement in order to reinforce it, or give it special stress and importance, this type of tags is known as "statement tags" (English Grammar Today, 2017). For instance:

(4)   A: My new car helps me a lot. It is a great car, it is.

       B: Yeah, you are fortunate that you have a BMW car.

In this conversational part, (A) gives an emphasis and importance when he/she says to the listener (B) "it is" because he/she wants to attract the hearer's attention through stressing the final expression which is "it is" instead of just saying "it is a great car".

2.5.3. Intonation

When a speaker has a certainty of knowing the correct response, but he/she wants to add extra-confirmation from the listener, the intonation in this case falls down as in this following example:
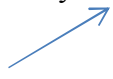
(5) A: Mohammed studies mathematics, doesn't he?

    B: Yes, that's right.

In this short conversational part, A is completely sure that Mohammed studies

mathematics, but he just needs to confirm his/her reply from the hearer (B). Lakoff (1972) asserts that tag questions with falling intonation are "used when the speaker definitely knows something is true, based on personal observation, and merely wishes to elicit a response from the addressee" (p. 918). Also, Quirk et al. (1985) claim that tag questions with a falling intonation "invite confirmation of the statement and have the force of an exclamation rather than a genuine question" (p. 811).

From another angle, if the speaker has no idea about the truth of a statement. In this situation, the speaker produces a tag question that includes a rising intonation. Quirk et al. (1985) asserts that the use of tag questions with rising intonation is "inviting verification, expecting the hearer to decide the truth of the proposition in the statement" (p. 811). The two following examples explain this tag question's phenomenon:

A: You have understood the homework, haven't you?

(6)   B: Yes, I have.

C: No, I haven't.

(7)   A: She cannot prepare this kind of cakes, can she?

B: Of course, she can.

In this short dialogue, the speaker (A) does not know whether his two students comprehend the homework or not. In addition, the main clause "You have understood the homework" has no effect on the question tag "haven't you?" in matter of affecting its intonation, i.e. what comes before this kind of question, for instance, a positive or negative clause as in the two examples (6) and (7) has no relationship with the tone or intonation of a statement because this relates to a speaker's knowledge, i.e. he/she knows the answer, but wants just to share the idea with the hearer to add extra confirmation, therefore, the intonation of speech goes down as in example (5), or the speaker ignores the answer and asks the hearer to provide him/her with a given response through using a tag question that has a rising

intonation such as the two short dialogues (6) and (7).

To sum up, the use of tag questions is significant in English interactional situations, native speakers use a number of question tags in their daily informal communications to express some ideas and exchange parts of speech using this kind of questions in a normal way. These questions are different than wh- questions and yes/no questions because they include adding confirmations, and encouraging a reply from the hearer (Woodward English website, 2017) or checking whether something is true or false (verification) (Quirk et al., 1985). Tottie (2006) conducted a research about the use of tag questions in spoken colloquial British and American English; he did a statistical experiment that included a comparative study of utilizing this type of questions between the mentioned spoken varieties. He found that in conversation, there is "greater difference between the two varieties: tag questions are more than nine times as frequent in British English as in American English " (p. 288). According to Tottie (2006), British speakers use tag questions to transmit a variety of different pragmatic functions such as making a conversation clear, easier and flexible, requesting the data from the hearer in a polite way, and asking questions in a prestigious way.

Conclusion

Using a number of pragmatic markers in daily interactional communication is important due to the fact that speakers need to express their ideas and feelings using a natural and flexible language that goes hand in hand with their original culture. Thus, mastering a second or foreign language cannot be achieved successfully without understanding its culture, the way verbal and non-verbal communications are used, i.e. the use of gestures while uttering a number of filler words and tag questions using a particular tone or intonation. It is preferable not only to teach EFL/ESL learners the language itself, but also its own culture to learn and use it naturally. Also, knowing a language with its culture helps the learners to be familiar to interact and communicate with native speakers instead of misunderstanding them

and fall in what is known as cultural shock. This process is not an easy task that someone can imagine, because it needs practical experience and new technologies to perform this project. Qianbo (2016) claims that DMs of a target language are essential to acquire in order to communicate well and speak a natural language. He also proposed to the Chinese government to create specific institutions to teach DMs to their learners of English who only study this language in universities and schools; this strategy helps Chinese learners to speak English in a natural and pragmatic way. Another technique that naturally helps EFL/ESL learners to acquire these discourse or pragmatic markers can be accomplished through listening to English conversations and watching films where, for instance, British or American native speakers use a number of those pragmatic markers in their daily interactional discourse (see Table 2.3).

CHAPTER TWO

THE USE OF PRAGMATIC MARKERS IN THE

AREA OF OUEDI RIGH

Introduction

The present chapter deals with the analytical study of both qualitative and quantitative data, i.e. the interviews, note-taking, audio recordings, and the questionnaire taken from Ouedi Righ's area. At the beginning, we start our sociolinguistic study with the use of a number of research methods such as recording conversations of a number of Ouedi Righ's residents according to their different tribal groups and educational backgrounds. After that, we analyze the gathered data of Ouedi Righ's questionnaire using histograms and graphs. Furthermore, obtaining some information about this topic from some Ouedi Righ's inhabitants who have knowledge of the area gave us also an aid to complete this research and come up with several results.

3.1. Qualitative Data

3.1.1. The Interviews

During the visit we made in the year 2016 and 2017 to a number of Ouedi Righ's areas as Touggourt, Temmacine, Zaouia El Abidia, Goug, Meggarine, and Nezla, we have collected data through some conversations and interviews with some educated people who have knowledge about the history of the region and particularly their dialects such as a number of primary and secondary school teachers and also university ones, without forgetting considerable aid of Ouedi Righ's youths. Moreover, some directors of cultural centres and also journalists gave us some important information about the prevalent use of **[bba]** and **[wa]** as markers in Ouedi Righ's spoken variety. After interviewing those people, we remark that there is a number that has to be taken into consideration of Ouedi Righ's inhabitants who preserve the use of the two pragmatic markers **[bba]** or **[wa**] in their vernacular, to express a number of ideas that we will investigate in the next part. We also observe that Ouedi Righ's speakers still preserve the utilization of **[bba]** or **[wa**] in their speech in some regions of Ouedi Righ, especially in Temmacine, Zaouia El Abidia, Goug, Meggarine, and Blidet-Amor.

Those markers are widespread especially among families and friends. Whereas the youth, particularly in the secondary and university level tend to gradually avoid the use of the mentioned markers, especially when they meet or get in touch with other young speakers from other speech communities. This happens due to the fact that there is a social interaction between them through mobility, social media as Facebook, and also when travelling. Consequently, these factors probably affect the future use of the markers **[bba]** and **[wa**] in Ouedi Righ's vernacular, and this latter may change over decades.

3.1.2. Note-Taking

After collecting information from the inhabitants of Ouedi Righ about a social phenomenon that takes place in that geographical area, which is the addition of the two pragmatic markers **[bba]** and **[wa**] at the beginning or at the end of speech, our deduction is that there are purposes behind the use of the mentioned markers, as well as a number of thoughts known as indicators expressed by Ouedi Righ's speakers in particular contexts. The following ideas give a picture about different contexts, in which **[bba]** and **[wa**] are used in Ouedi Righ's speech community:

1- The use of **[bba]** and **[wa**] in speech can indicate the idea of confirmation between the speaker and the hearer. For instance: **[ʃbaʕtu: bə?]**"Did you get enough of eating?" **[bə nsˤæłi:əʊ wsˤæł lwaqt]**;"Let's pray, it's time." **[nmu:t ʕli:h həð lku:mi:k wə]**; "I love this cartoon so much. "

2- **[bba]** and **[wa**] are used in discourse to inquire more about a given event or a particular subject. For example: Someone says: **[dʒɜ:t lʕi:n bə/wə?]**"Did the water come or not?" **[naðˤæftɪ al-ħu:ʃ bə/wə?]**"Did you clean the yard or not?" This kind of idea inside a question is similar to an English tag question **"isn't it?"** or **"أليس كذلك؟"** in Arabic.

3- The use of **[bba]** and **[wa**] can also denote the idea of request. For instance: **[ʕṭi:ħ**

ræbbɪ lgufa <u>bə</u>], [ʕţi:lɪ ræbbɪ lɣundʒeɪə <u>wə</u>];" Please, give me the basket/ spoon. "

4- Using the **[bba]** and **[wa]** in speech can express the idea of using the exclamation mark and question mark together. For instance: **[dʒəʋ ʔu: raħu: <u>bə/wə</u>?!]**; "They already came and left, didn't they?! "

5- The utilization of both pragmatic markers **[bba]** and **[wa]** can indicate the idea of an order as imperative tags in English. For instance: Someone says: **[ʔuskut <u>wə</u>]**;"Shut up." or **[sækkar fummək <u>bə</u>]** as in English, **"Shut your mouth, will you?"**

6- Both markers **[bba]** and **[wa]** can mark the idea of anxiety and dissatisfaction. For instance: Someone always takes his lunch at 12 am. One day, unfortunately, he found that his family had their lunch at 11 a.m. (before his coming). He said: **[tɣədi:tu <u>bə</u>?!]**;" Did you have lunch already?!" As a result to this situation, he leaves and goes outside the house.

7- The two pragmatic markers **[bba]** and **[wa]** are just used as a habit in Ouedi Righ's speech, speakers tend to produce both markers spontaneously while talking with each other. For example: **[mrɪgla tkelləmna wə tfəhəmna <u>bə/wə</u>]**;" we already spoke and we've came into a solution."

8- The pragmatic marker **[bba]** is used as a contraction of the preposition **[bəʕd]**. For instance, **[keməltu: <u>bə</u>?]** instead of **[keməltu: bəʕd]** which denotes in English "You have already finished, haven't you?"

3.1.3. Audio Recordings

The use of audio recorders such as a mobile phone, gave us more aid to observe a number of Ouedi Righ's speech characteristics, especially those that are related to different contexts as we have seen in the previous section with the use of particular tones. The following transcripts are taken from a number of conversations used by Ouedi Righ's inhabitants in previous geographical areas. They show us the different use of the pragmatic markers **[bba]** and **[wa]** at the beginning or at the end of speech.

(1)   A: **[malek <u>wə</u>(h) sabər?]** " Saber , what's wrong with you ? "

B: **[ma bɪ jə wəlu: ʕla wəʃ? wəʃ təsħæqɪ?]** "Nothing! why did you ask? what do you
need ?"

A: **[wəlu: bəʃ dʒɪ tʕəwənnɪ fhəð lbəħθ, malek <u>wə</u>? məkʃ bayɪ tru:ħ mʕeɪə <u>wə</u>?]**

" Nothing, I just need your help with this research, what's wrong with you? You
don't want to go with me, do you ? "

B: **[xla:s nu:ɖˤɪ ru:ħu]** "Ok , let's go."

(2)   A: **[hajja wli:dɪ kul ʈʕæmək lə jəbred]**

"Come on my my son, eat your food before it becomes cold."

B: **[xla:s ʔa: bæba kli:t <u>bə</u>]** "It's okay my father, I have already eaten it"

(3)   A: **[wi:n ra:jəh <u>wə</u>?]** "Where are you going ?"

B: **[<u>bə</u> nrɔ:h lda:rna]** "I'm going to my home"

A: **[wəʃ <u>bə</u> di:r fɪ da:rkum?]** "What are you going to do there ?"

B: **[<u>bə</u> nsˤaɫɪ]** "I'm going to pray"

A: **[ʔu: wəʃ <u>bə</u> di:r t3:nɪ?]** "What else are you going to do ?"

B: **[<u>bə</u> nrɔ:hu: ləl pi:dzi:ri:ə]** "we will go to the pizzeria"

A: **[sməʕt b u:xt badrɪ]**   "Did you hear about Badri's sister?"

B: **[wəʃ bɪhæ wə?]** "What's wrong with her ?"

A: **[ræha mri:ɖˤa əm <u>bə</u> jədu:ha al batna]** "She is ill, and they are going to take her
to Batna."

B: **[ræbɪ jəhsən lɔ:tʃ wə xɫa:sˤ <u>bə</u>]** "I wish for her to get recovered, that's it."

3.2. Ouedi Righ's Questionnaire

3.2.1. Description of the Questionnaire

The questionnaire was given to 160 residents of Ouedi Righ from different ages, educational levels, and geographical backgrounds divided by fifteen regions of Ouedi Righ. It was distributed to 80 males aged "between 10 to 55" and 80 females aged "between 12 to 61 ." In our sociolinguistic study, we used the age, gender, social status, educational background as independent variables (see Table 3.5). Moreover, the questionnaire is composed of thirteen

questions that include close-ended questions to answer using "yes" or "no" and open-ended questions using multiple choices. Table 3.5 gives an overview of the respondents in different areas of Ouedi Righ:

Table 3.5: Ouedi Righ's Respondents

Ouedi Righ's areas	Gender	Age	Levels of Education				Total	
			PSL	MSL	SCL	UL		
Touggourt	Males	(20 - 43)	0	1	0	4	5	15
	Females				5	5	10	
Zaouia El Abidia	Males	(12 - 30)		3	5		8	16
	Females			4	3	1	8	
Nezla	Males	(15 - 61)		3		1	4	10
	Females		1	2	1	2	6	
Goug	Males	(11 - 55)	2	4	2	6	14	29
	Females			5	4	6	15	
Temmacine	Males	(14 - 40)		2	2	1	5	16
	Females			2	3	6	11	
Blidet-Amor	Males	(10 - 40)	1	4	22	3	30	43
	Females			1	11	1	13	
Meggarine	Males	(22 - 54)			5	1	6	14
	Females				2	6	8	
Tebesbest	Males	(28 - 30)				1	1	2
	Females				1		1	
Moggar	Males	(17 - 30)			2		2	4
	Females				2		2	
Sidi Slimane	Males	(18 - 41)						4
	Females				3	1	4	
El Hdjira	Males	(21 - 24)		1	1		2	2
	Females							
El Harhira	Males	(20 - 22)			1		1	2
	Females				1		1	
Ain Baydha	Males	31		1			1	1
Draa al baroud	Males	27		1			1	1
El ksor	Females	21			1		1	1
Total			**4**	**34**	**77**	**45**	**160**	**160**

Figure 3.5 : Ouedi Righ's Respondents
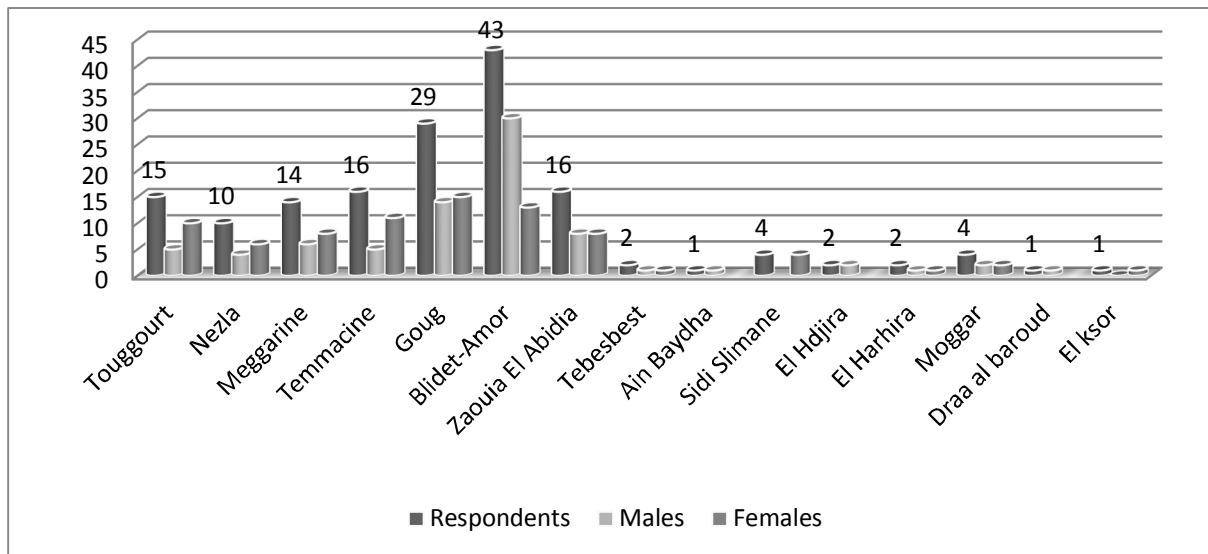
3.2.2. Ouedi Righ's Table Analysis

As it is shown in Table 3.5, the numerical data indicate that the respondents of Ouedi Righ of both genders have an educational level starting from the primary school level until the university level. To explain more, we notice that 77 of the respondents have a secondary school level that takes the percentage of 48% of the total population sample, whereas the second percentage goes to the university level by an estimation of 28%. Also, the middle school level has a rate of 21% that is larger than the primary school level which takes 3% due to the fact that we only have four respondents who have an elementary level. Moreover, this population sample spreads over fifteen regions of Ouedi Righ. We observe that the high percentage of the number of responses is centred in the areas of Blidet-Amor and Goug with a rate of 45% of both regions, and then we have others such as Temmacine (10%), Zaouia El Abidia (10%), Touggourt (9%), etc. Furthermore, the respondents who live in Ouedi Righ have different professions according to their age and scientific qualifications. Table 3.6 gives a vision of some professions adopted by Ouedi Righ's population sample:

Table 3.6: Some Professions of Ouedi Righ's Respondents

Males	Females
Directors	Housewives
Teachers	Doctor
Students	Dentist
Oil Engineers	Teachers
Administrators	Students
Salesmen	Controllers
Mason	Dressmakers
Phones' repairer	Administrators
Jobless	Saleswomen

3.3. Analysis of the Questionnaire

3.3.1 General Social Questions

Question One

Do you use the pragmatic markers **[bba]** or **[wa]** in your speech?

-For instance, you say: /ruːht bə?/, /kliːtɪ wə?/, /ʒabt al-χubz wə?/, / bə truːhi?/

Table 3.7: The Use of [bba] or [wa] in Ouedi Righ's Spoken Variety

Males		Females		Total
Yes	No	Yes	No	Y/N
75	5	68	12	160
94%	6%	85%	15%	100%

Figure 3.6: Using [bba] or [wa] in Ouedi Righ' Speech Community
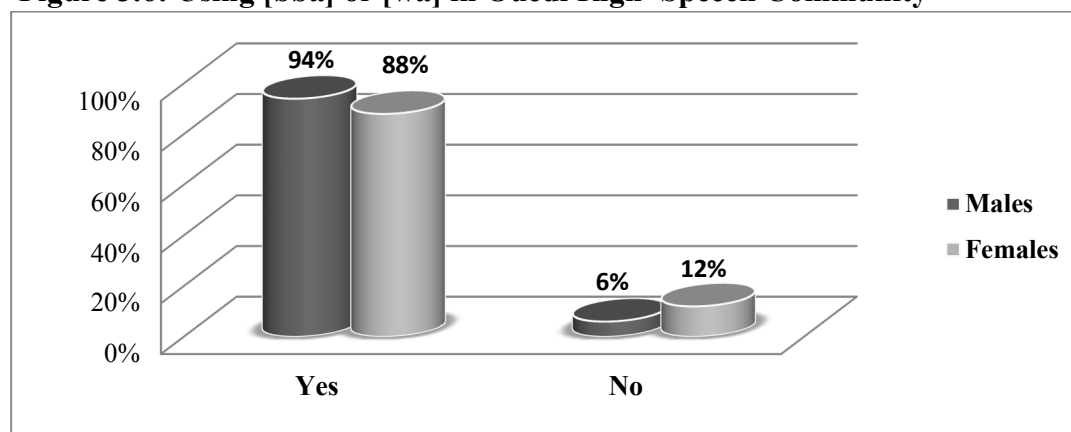
As it is shown in Table 3.7, the obtained results for the first question show that the great majority of both Ouedi Righ's males (94%) and females (85%) widely used the two particles **[bba]** and **[wa]** as pragmatic markers in their colloquial dialect. Thus, this explains the prevalent use of these two markers in Ouedi Righ's speech community. However, 6% of males and 15% of females assert that they do not use these markers in their discourse, and this is precisely in a number of areas such as Sidi Slimane, Moggar, and the famous centre of Ouedi Righ which is Touggourt.

Question Two
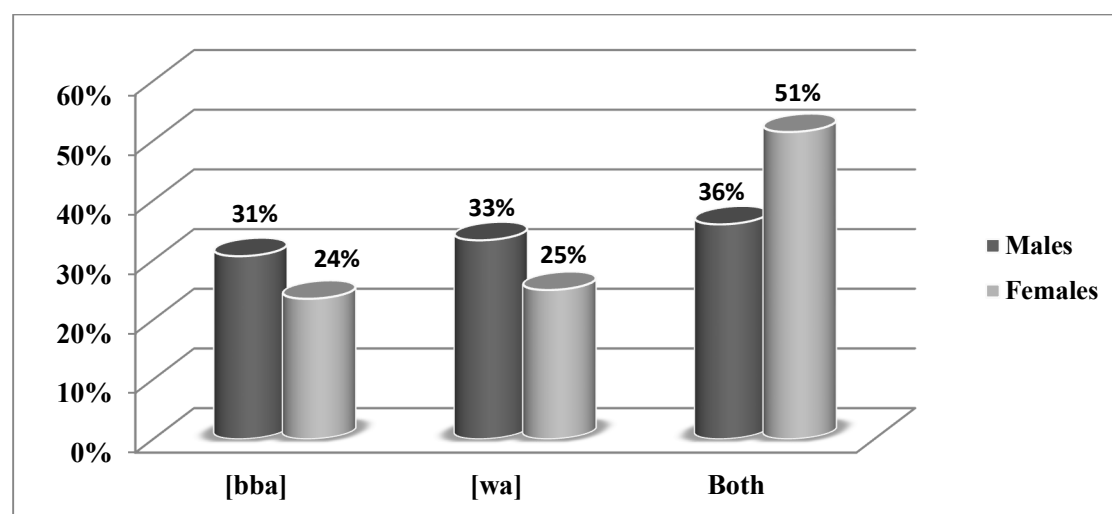
What is the pragmatic marker that you use in your speech?

[bba]   [wa]   Both

Table 3.8: The Pragmatic Markers Used by Ouedi Righ's Inhabitants

	[bba]	[wa]	Both	Total
Males	23	25	27	75
Females	16	17	35	68

Figure 3.7: The Pragmatic Markers Used in Ouedi Righ's Spoken Variety

From Figure 3.7, we observe that there is a balance between the use of the two pragmatic particles **[bba]** and **[wa]** among the two genders. There is not a big difference between using **[bba]** among males (31%) and females (24%) and the use of **[wa]** with a rate of 33% percent for males and 25% for females. Whereas Ouedi Righ's female respondents use both pragmatic markers (51%) in their colloquial speech more than the males (36%). Table 3.9 shows the distribution of the use of **[bba]** and **[wa]** among 143 speakers of the selected population sample in a number of Ouedi Righ's regions.

Table 3.9: The Distribution of the Use of [bba] and [wa] in Some Ouedi Righ's Areas

| Ouedi Righ's areas	Males			Females			Total	
	[bba]	[wa]	Both	[bba]	[wa]	Both	Males	Females
Goug	2	2	10	1		12		
Nezla	2	1	1	1		5		
Meggarine	2	1	2		7			
Temmacine	4	1		5	1	5		
Touggourt	3		1	1	2	3		
Sidi Slimane								
Zaouia El Abidia	3	4			3	5		
Blidet-Amor	7	7	12	8	2	3	**75**	**68**
Ain Baydha		1			1			
Tebesbest			1		1			
El Hdjira		4						
El Harhira		2			0			
Moggar	0	0		0	0			
Draa al baroud		2						
El ksor						2		
Total	23	25	27	16	17	35	**143/160**	
Percentage (%)	31%	33%	36%	24%	25%	51%		

Question Three

How often do you use the pragmatic markers **[bba]** or **[wa]** in your speech?

| Always | | Often | | Sometimes | | Rarely | | Never |

Table 3.10: The Frequent Use of [bba] and [wa] in Ouedi Righ's Dialect

	Always	Often	Sometimes	Rarely	Never
Males	28	20	19	8	0
Females	27	19	14	8	0

Figure 3.8: The Frequent Use of [bba] and [wa] in Ouedi Righ's Dialect
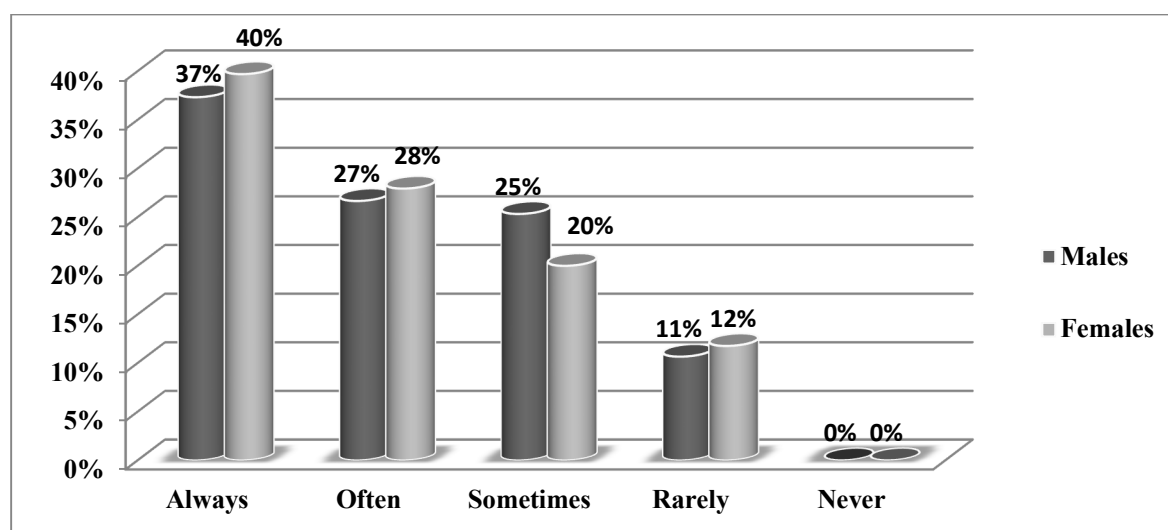
As it is shown in Table 3.10, both male and female respondents are almost the same in using the two pragmatic markers **[bba]** and **[wa]** at different times. Figure 3.8 indicates that the proportion of males (37%) and females (40%) who always use these markers are nearly the same due to the fact that **[bba]** and **[wa]** are necessary in Ouedi Righ's daily life. Also, 25% of males and 28% of females are also almost similar in using **[bba]** and **[wa]** in their colloquial conversations. The rest of the results show that Ouedi Righ's males (11%) and females (12%) rarely use the mentioned markers in their variety due to a number of reasons that will be analyzed in the thirteenth question.

Question Four

Do you use the pragmatic markers **[bba]** or **[wa]** at the beginning or at the end of a statement? At the beginning of a statement | At the end of a statement | Both

-For instance: You say, **[ruḫt bə?]** or **[bə ruḫt?]** **"You went, didn't you?"**

Table 3.11: The Frequent Use of [bba] and [wa] in Ouedi Righ's Dialect

	At the beginning	At the end	Both
Males	7	65	3
Females	10	58	0

Figure 3.9: The Frequent Use of [bba] and [wa] in Ouedi Righ's Dialect
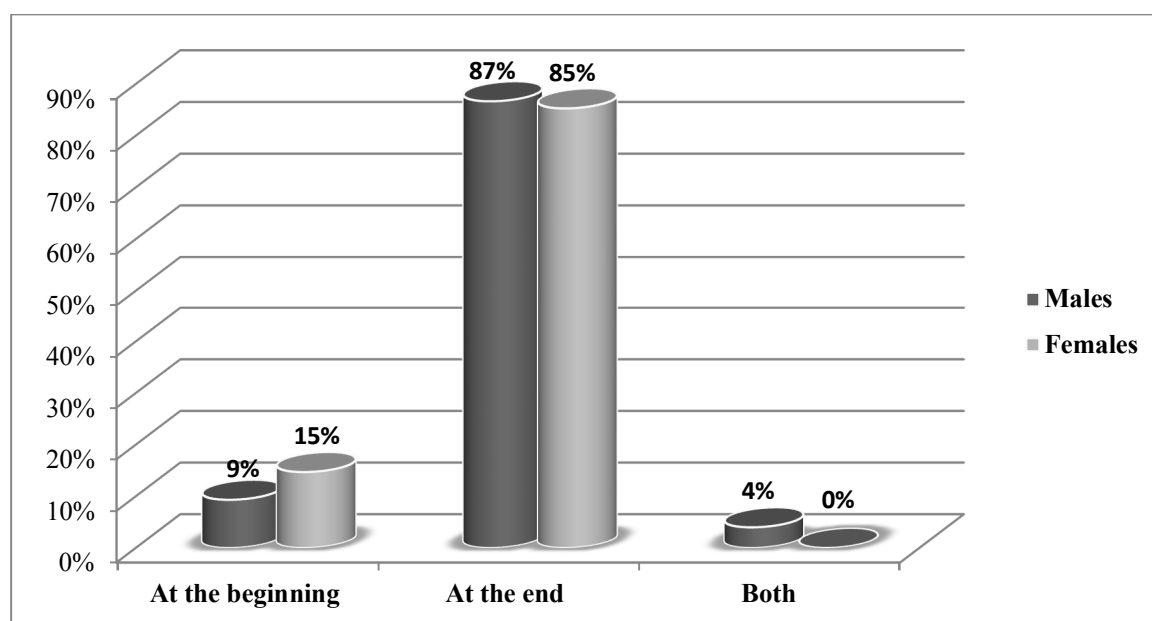
According to the obtained results from the analysis of the fourth question, Figure 3.9 indicates that the great majority of both male (87%) and female (85%) respondents use the pragmatic markers **[bba]** and **[wa]** at the end of a statement as **[ruḥt bə?]** rather than at the beginning. However, 15% of males and 9% of females start their sentence, particularly by adding the marker **[bba]** at the beginning of a question as **[bə ruht?]** instead of the end. The last mentioned phenomenon is prevalent in a number of Ouedi Righ's areas, especially in Temmacine and Blidet-Amor (see Table 3.9).

Question Five

In your dialect, where do you use the pragmatic markers **[bba]** or **[wa]**?

House   Street   Study   Work

Table 3.12: The Various Contexts of Using [bba] / [wa] in Ouedi Righ's Dialect

	house	street	study	work
Males	53	51	13	15
Females	58	47	10	8
Total	111	98	23	23

Figure 3.10: The Various Contexts of Using [bba] / [wa] in Ouedi Righ's Dialect
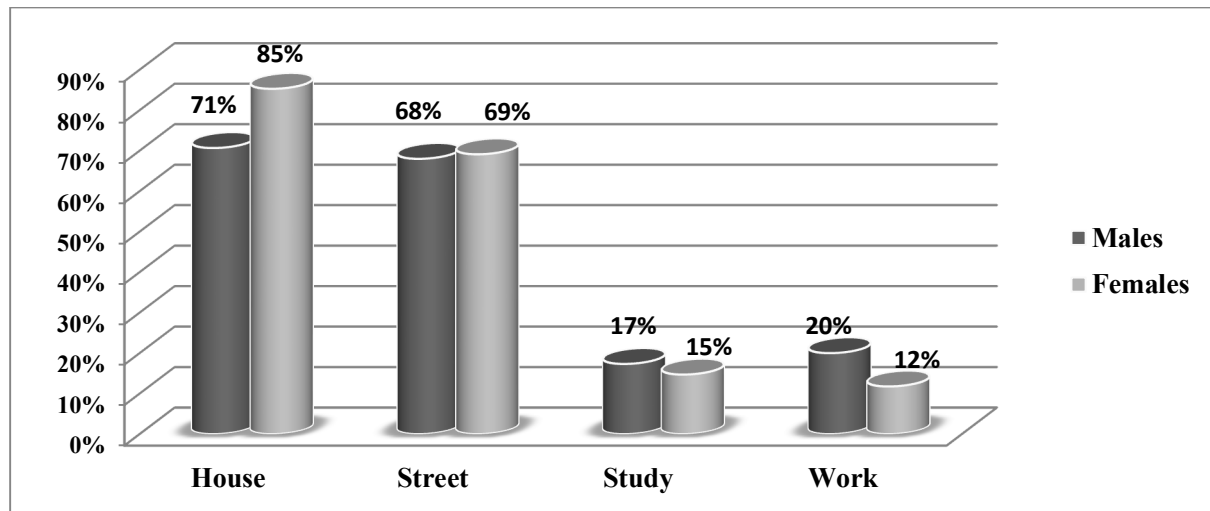
As it is shown in Figure 3.10, both male (71%; 68%) and female respondents (85%; 69%) are nearly similar in using the two pragmatic markers **[bba]** and **[wa]** at home and street due to the fact that the two mentioned markers are used more among family members such as the parents and their children, the grand mother and her children, and on the streets among friends of both genders. However, 37% of male and 27% of female respondents use **[bba]** and **[wa**] in their speech in places of study and work. We deduce that the use of these two markers is widespread more on the streets and within Ouedi Righ's families. We will investigate this point in the sixth question.

Question Six

With whom do you use the pragmatic markers **[bba]** or **[wa]** in your dialect?

| Parents | | Grandparents | | Relatives | | Friends |

Table 3.13: Using the Two Markers [bba] and [wa] among Ouedi Righ's Residents**

	Parents	G.parents	Relatives	Friends
Males	36	37	47	47
Females	43	39	49	45

Figure 3.11: Using the Two Markers [bba] and [wa] among Ouedi Righ's Residents
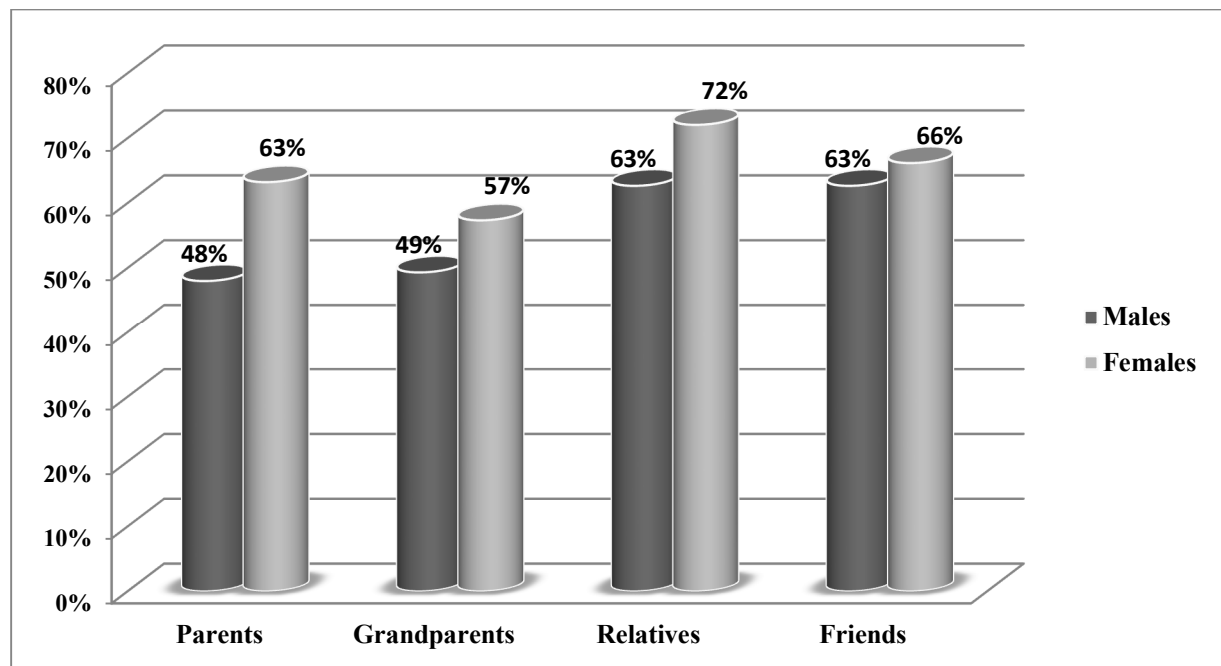
From Figure 3.11, we notice that the use of the pragmatic markers [**bba]** and **[wa]** between family members or among friends is nearly the same due to the fact that both male and female respondents use these markers in their Ouedi Righ's variety to express a number of ideas that will be discussed in the thirteenth question.

Question Seven

Do you use the pragmatic markers **[bba]** or **[wa]** in your speech if you meet foreigners from another speech community   Yes   No

Table 3.14: The Use of the Markers [bba] and [wa] with Foreigners

Males		Females		Total
Yes	No	Yes	No	Y/N
27	48	33	35	143

Figure 3.12: The Use of the Markers [bba] and [wa] with Foreigners
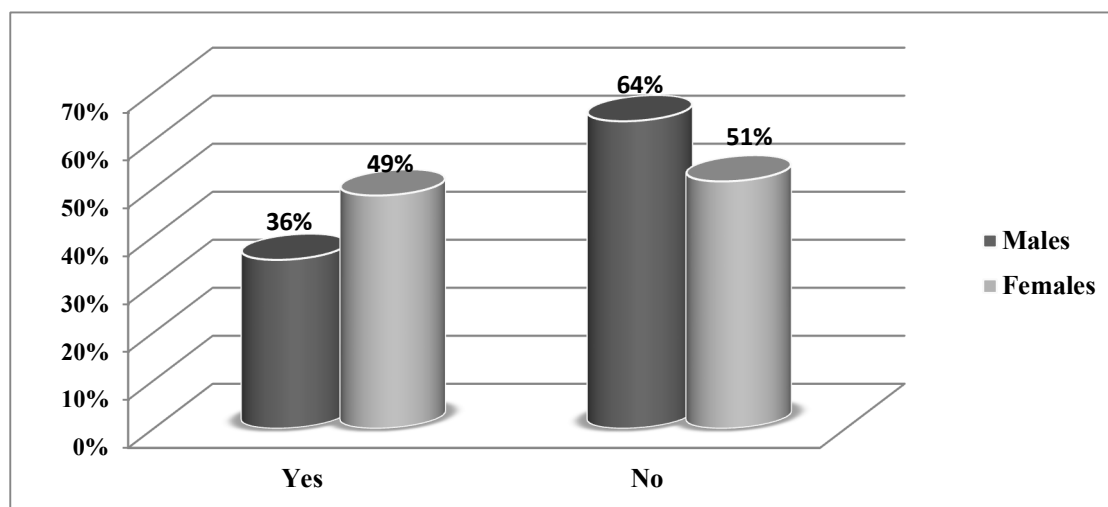
According to the obtained data from the analysis of the seventh question, Figure 3.12 indicates that 64% of male and 51% of female respondents do not use the two pragmatic markers **[bba] and [wa**] with foreigners who do not belong to their speech community, i.e. they keep a number of dialectal words or phrases between themselves such as the use of the two mentioned markers. However, 36% of males and 49% of females use **[bba]** and **[wa**] if they have an opportunity to meet or live with other speakers who come from different communities. The female respondents use the two particles in their speech with other foreign speakers more frequently than males.

Question Eight

Do you use the pragmatic markers **[bba]** or **[wa]** in your speech if you go or travel to outside Ouedi Righ?   Yes   No

Table 3.15: The Use of [bba] and [wa] during Traveling outside Ouedi Righ

Males		Females		Total
Yes	No	Yes	No	Y/N
32	42	33	34	141

Figure 3.13: The Use of [bba] and [wa] during Traveling outside Ouedi Righ
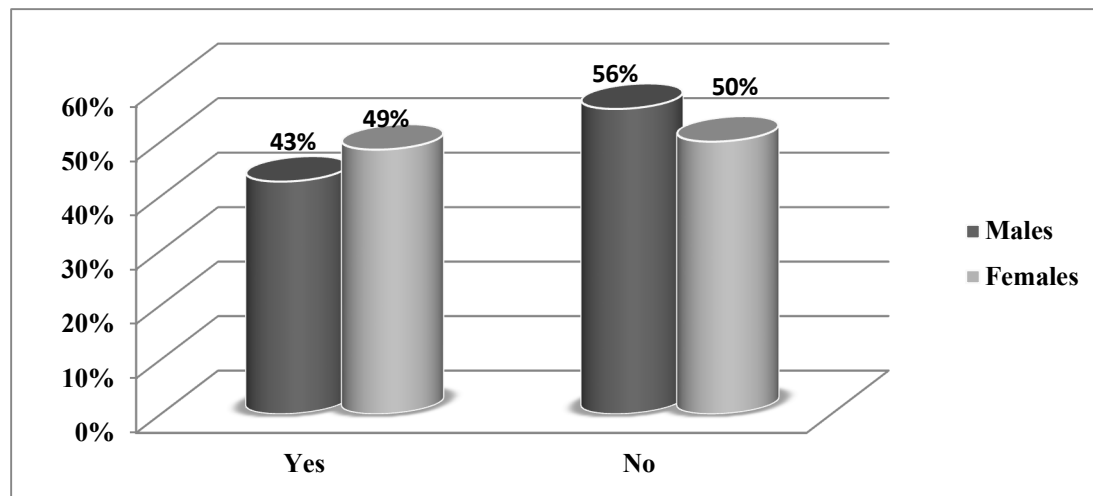

As it is shown in Figure 3.13, both males (57%) and females (51%) chose the answer 'No', i.e. they do not use the two pragmatic markers in their speech when traveling to other cities, maybe for reasons such as feeling shy when using the mentioned markers in front of other speakers who do not belong to their community, or perhaps others do not understand them, especially with the different contexts of using these markers, of course with the addition of a suitable intonation, etc. However, our data of this population sample also indicate that 43% of males and 49% of females use the markers **[bba]** and **[wa]** with other speakers of different speech communities in a normal way because maybe they want to preserve their dialect and be proud of it, etc.

Question Nine

Do you use the pragmatic markers **[bba]** or **[wa]** only with your families and friends or even also with foreigners?

Table 3.16: The Use of [bba] and [wa] among Speakers of the Area and with Foreigners

	Relatives/Friends	Foreigners	Total
Males	61	14	75
Females	51	15	66
Total	112	29	141

Figure 3.14: The Use of [bba] and [wa] among Speakers of the Area and with Foreigners
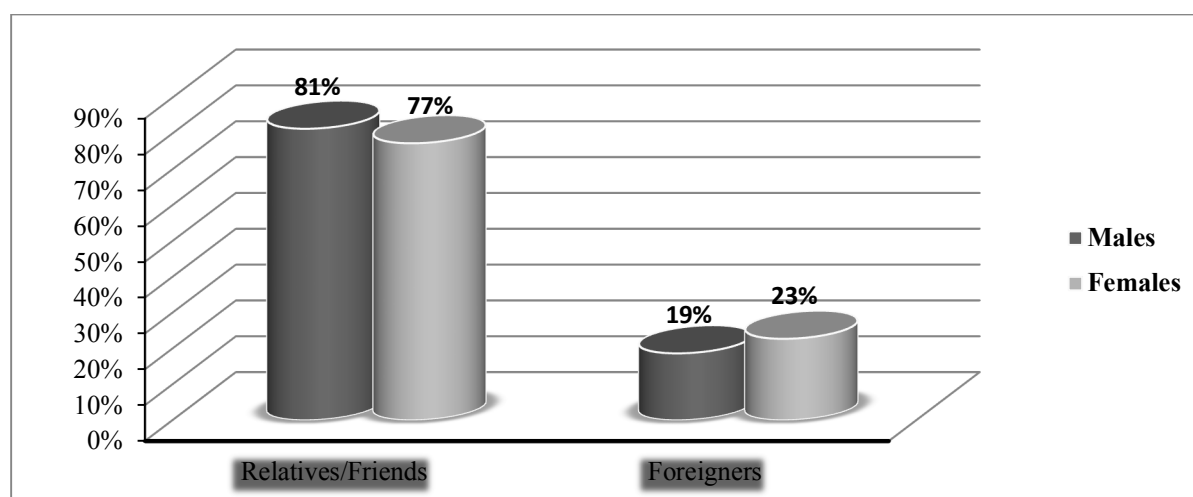

From the Figure 3.14, we observe that there is a widespread use of the two pragmatic markers **[bba]** and **[wa]** by the selected sample of both genders with their relatives and friends. 81% of males and 77% of females use the two mentioned particles only with their families and friends in common places as houses and streets due to the fact they understand the ideas and feelings of each other while using these markers. Thus, they probably avoid using these markers with foreigners. However, other male (19%) and female (23%) respondents claim that the use of the pragmatic markers **[bba]** and **[wa]** is not limited to relatives and friends of the same area, but is also used with other speakers who belong to other communities.

Question Ten

Do you still maintain the use of these two pragmatic markers [bba] or [wa] in your dialect?

Yes   No   To some degree

Table 3.17: The Preservation of Using [bba] / [wa] in Ouedi Righ's Dialect

	Yes	No	To some Degree	Total
Males	42	3	30	75
Females	39	2	27	68
Total	81	5	57	143

Figure 3.15: The Maintenance of Using [bba] / [wa] in Ouedi Righ's Dialect
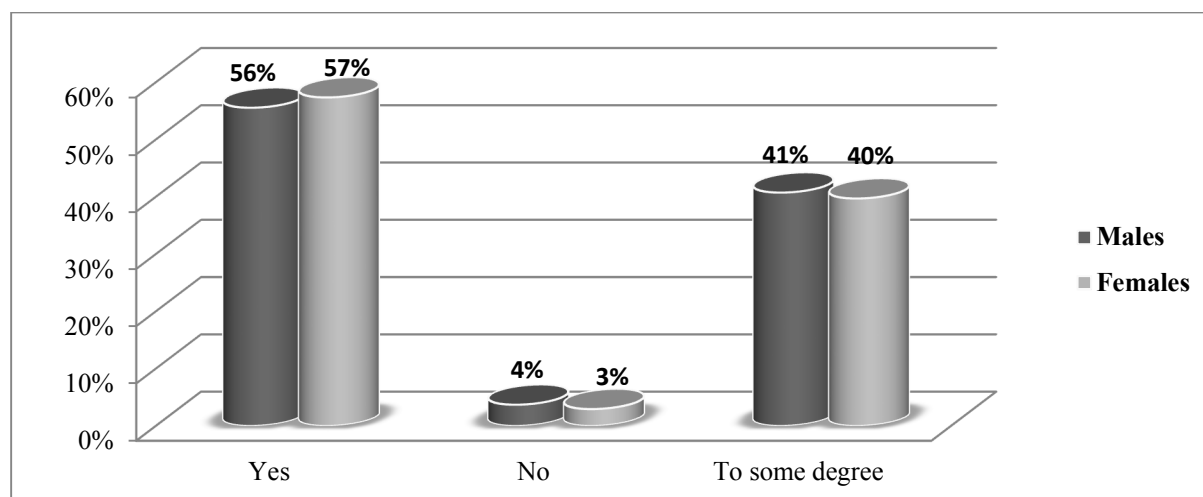
The obtained results after the analysis of the data in Figure 3.15 denote that 56% of males and 57% of females are similar in maintaining the use of the two pragmatic markers **[bba]** and **[wa]** in their vernacular, perhaps they see that **[bba]** and **[wa]** help them to emphasize their speech by adding intonation to it, etc. Moreover, we observe that there is a balance between males (41%) and females (40%) in using the two mentioned markers in their variety. However, 4% of males and 3% of females do not preserve the use of those markers in their vernacular particularly in Touggourt, Sidi Slimane, and Moggar; maybe they tend to avoid using them for a number of reasons such as mobility, prestige, being ashamed of their use, etc.

Question Eleven

Who frequently uses the pragmatic markers **[bba]** or **[wa]** in his/her dialectal speech?
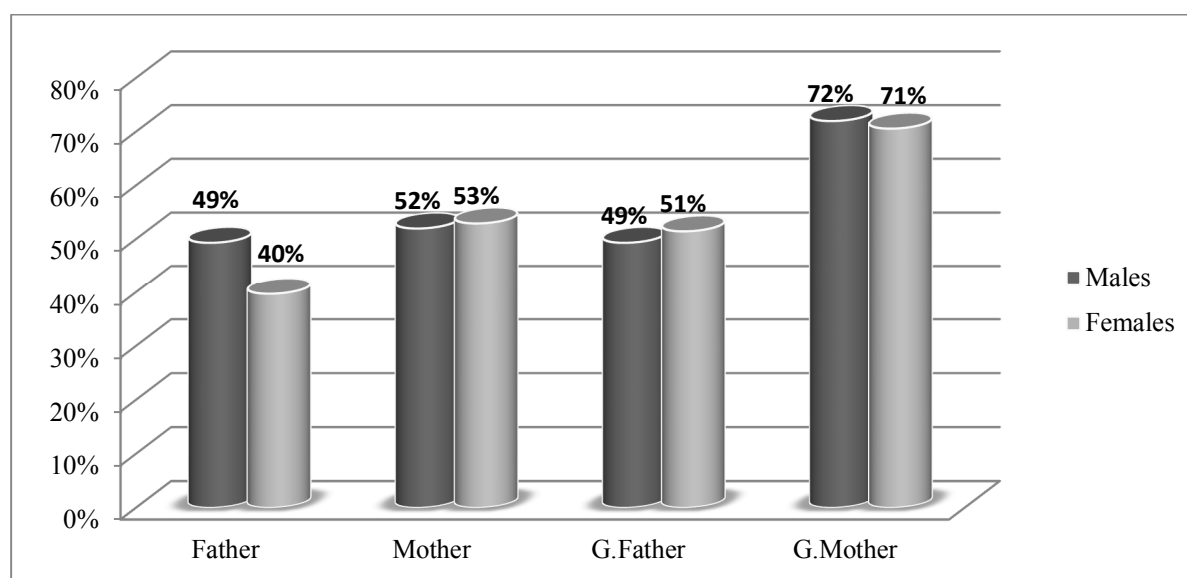
| Father | Mother | Grandfather | Grandmother |

Table 3.18: The Use of Pragmatic Markers [bba] and [wa] among Families

	Father	Mother	G.Father	G.Mother
Males	37	39	37	54
Females	27	36	35	48
Total	64	75	72	102

Figure 3.16: The Use of [bba] and [wa] among Ouedi Righ's Families

As it is shown in Table 3.18, the results show us that among 313 choices between both genders, the grandmothers (102 choices) are the ones who use the two pragmatic markers [bba] and [wa] more than other family members, because maybe they are the most conservative in the use of old words inherited from their former ancestors. In addition, both male and female respondents assert that the father (44.5%), the mother (52.5%), and the grandfather (50%) share closely the same percentage in using these Ouedi Righ's markers. This probably takes into consideration the fact that **[bba]** and **[wa]** are widespread in Ouedi Righ's families in houses and streets more than in places of work and study.

**Question Twelve**

Which of these areas still maintain the use of the two pragmatic markers [bba] or [wa] in their dialect?   Touggourt   Zaouia El Abidia   Nezla   Temmacine   Blidet-Amor   Goug   Meggarine   Ghomra   -Mention others…

Table 3.19: The Use of Pragmatic Markers [bba] and [wa] in some Areas of Ouedi Righ

Ouedi Righ's areas	Males	Females	Total
Temmacine	59 (18%)	65 (20%)	**124 (19%)**
Zaouia El Abidia	54 (16%)	49 (15%)	**103 (16%)**
Meggarine	46 (14%)	49 (15%)	**95 (14%)**
Goug	45 (14%)	49 (15%)	**94 (14%)**
Blidet-Amor	38 (12%)	43 13%)	**81 (12%)**
Nezla	34 (10%)	23 (7%)	**57 (9%)**
Ghomra	20 (6%)	25 (8%)	**45 (7%)**
Touggourt	26 (8%)	14 (4%)	**40 (6%)**
Jamaa	2 (1%)	4 (1%)	**6 (0.91%)**
Sidi Slimane	0 (0%)	3 (1%)	**3 (0.45%)**
El ksor	0 (0%)	3 (1%)	**3 (0.45 %)**
El Hdjira	2 (1%)	0 (0%)	**2 (0.30%)**
El Harhira	1 (0.30%)	1 (0.30%)	**2 (0.30%)**
Tebesbest	0 (0%)	1 (0.30%)	**1 (0.15%)**
Ain Baydha	1 (0.30%)	0 (0%)	**1 (0.15%)**
Moggar	0 (0%)	0 (0%)	**0 (0%)**
Draa al baroud	0 (0%)	0 (0%)	**0 (0%)**
Total	**328**	**329**	**657**

From Table 3.19, the use of both pragmatic markers **[bba]** and **[wa]** is widespread in a number of Ouedi Righ's regions. We received an estimated number of 657 choices of multiple answers divided into 17 areas of Ouedi Righ. The total number of respondents is 160, however 17 respondents of both genders who are precisely from Moggar, Sidi Slimane, El Harhira did not give us the answer due to the fact that they do not originally use the two markers **[bba]** or **[wa]** in their speech. In addition, we observe that Temmacine takes the largest number (124) of choices for both genders (38%). Consequently, after doing this research and asking a number of Ouedi Righ's residents, we found that Temmacine, Zaouia El Abidia, Meggarine, Blidet-Amor, and Nezla, still preserve the use of the two pragmatic markers **[bba]** or **[wa]** in their spoken variety.

Figure 3.17: The Use of Pragmatic Markers [bba] and [wa] in some Areas of Ouedi Righ
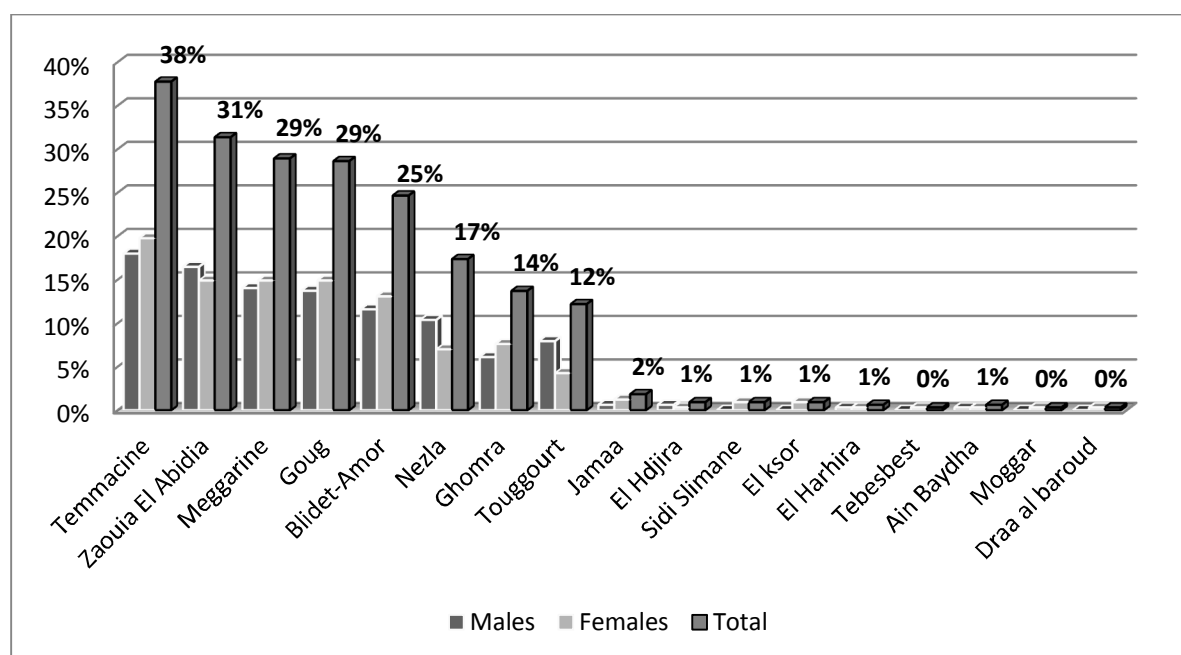
Question Thirteen

What is the purpose behind using the pragmatic markers **[bba]** or **[wa]** in your dialect?

Confirmation		Exclamation		Further inquiry		Contraction		Clarification		Question

- Mention others…

From Figure 3.18, we notice that Ouedi Righ's male and female respondents (68%) tend to utilize the two mentioned pragmatic markers to express a number of ideas such as confirming speech through asking questions using **[bba]** or **[wa]** whether at the beginning or at the end of a sentence. Furthermore, the mentioned markers (50%) are also used to add a given tone to discourse to express an exclamation point. On the other hand, other Ouedi Righ's speakers use the two pragmatic particles (55%) to inquire more about a particular topic or event. In addition, there are also other ideas expressed by Ouedi Righ's respondents using the mentioned markers as it is shown in Figure 3.18 Consequently, these ideas cannot be clearly used and understood without the aid of context as we have seen in the second chapter of this research.

Figure 3.18: The Purpose of Using the Markers [bba] / [wa] in Ouedi Righ's Vernacular
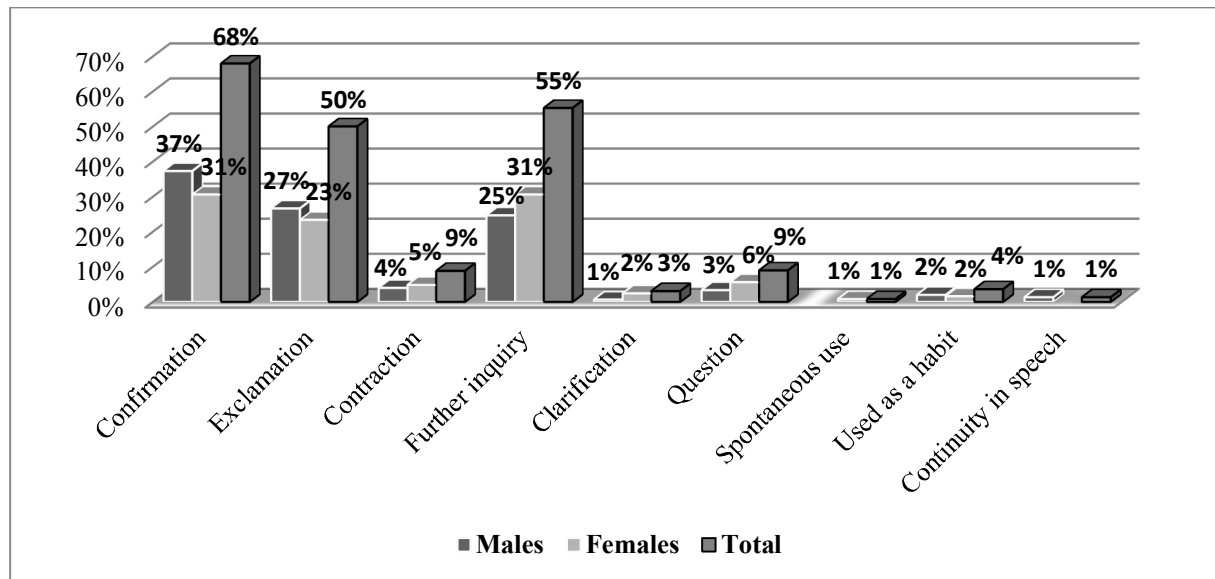
3.4. General Discussion of Results

According to what we have seen from the analysis of the questionnaire result, the obtained findings show that the majority of Ouedi Righ's inhabitants tend to use both **[bba]** and **[wa]** in their vernacular, with a rate of 94% which is a very high proportion among the people of this region. In addition, the obtained results also indicate for us that there are dissimilarities between both Ouedi Righ's male and female speakers in that female speakers use both **[bba]** and **[wa]** (51%) more than males (36%), but they are nearly the same in a number of features, for example, the use of **[bba]** or **[wa]** whether at the beginning or at the end of speech. We also notice that few male and female speakers (12%) who are particularly from Temmacine and Blidet-Amor utilize **[bba]** at the beginning of a sentence such as **[bə tru:hɪ?]** (You go, don't you?) instead of **[tru:hɪ bə?]**. However, 94% of both genders widely use **[bba]** at the end of speech. Another case is that Ouedi Righ's speakers of both genders use the two pragmatic markers **[bba]** or **[wa]** especially at home among family members such as parents, children, and relatives, or in streets between friends and neighbours rather than in places of work and study. Another point is that 54% of Ouedi Righ's residents tend to

avoid using **[bba]** or **[wa]** in their speech with foreigners who do not belong to their speech community because maybe they do not understand them while talking using those markers, or maybe they feel embarrassed when adding **[bba]** or **[wa]** in their speech in front of foreigners, especially when they travel to other speech communities, etc. The essential point is that a number of Ouedi Righ's inhabitants still preserve the use of the mentioned markers in their spoken variety in a number of Ouedi Righ's areas, particularly in Temmacine, Zaouia El Abidia, Meggarine, Blidet-Amor, Goug, etc. They always or often use **[bba]** or **[wa]** with their parents, especially the mother and grandmother who use the two mentioned markers (57%) more than the father and grandfather (43%). Using **[bba]** or **[wa]** in Ouedi Righ's spoken variety takes into consideration the fact that they tend to express a number of ideas used in daily life communication such as confirming the speech or inquiring more about a given idea using a particular intonation in a given context.

Conclusion

In our research study, we tried to use not only one method such as a questionnaire, but also to rely on a mixture of methods, especially a qualitative one that helps a sociolinguist to investigate how people use a language in natural social contexts. We also attempted to utilize the technique of recordings that was pioneered by the American sociolinguist William Labov at the beginning of the 1960s, especially when he started his research work about the stratification of the consonant (r) in different parts of a single word, after performing an experiment that included a large population sample in New York. The three techniques that we adopted to conduct this sociolinguistic research are interviewing, note-taking, and recordings which gave us an aid to explore a number of features of Ouedi Righ's spoken variety such as the use of **[bba]** and **[wa]** as pragmatic markers in this desert region. Moreover, we also add another method which is the use of a questionnaire that is given to 160 residents of Ouedi Righ to prove or disprove our hypothesis. In addition to the other research

tools, the latter method also helped us to investigate the problem and the purpose behind using those markers among Ouedi Righ's speakers. Consequently, the fourth methods gave us an aid to state that our hypothesis takes place in that area of Ouedi Righ located in the south-east of Algeria.

GENERAL CONCLUSION

General Conclusion

Language is the mirror of society, it influences this web of people, i.e. when someone is using a language, it means that he/she is in society. Therefore, we cannot speak or use a language if we are alone. As a result, we are living in a society, where there are links between people who share a number of cultural and educational backgrounds. Therefore, language is used for interaction and communication to cover the different gaps that happen between them, and in addition, it is also used to make people act and react between themselves.

In the light of these factors, the present sociolinguistic study has sought to give a picture about the use of **[bba]** and **[wa]** as pragmatic markers in Ouedi Righ's speech community, and to account for the factors behind the utilization of this speech behavior. In addition, our study relies on the three criteria which are social status, age, and gender. Indeed, our goal during conducting this research is to see whether the use of the two markers **[bba]** and **[wa]** really exists or not, and also to investigate if **[bba]** and **[wa]** are still maintained by Ouedi Righ's speakers or they are going to shift towards the majority language such as Algerian Arabic. Through the analysis of both qualitative and quantitative data, the inhabitants of Ouedi Righ of different status, age, and gender still preserve the use of the two markers **[bba]** and **[wa]** in their spoken variety, particularly at the end of speech to express a number of ideas that are used in Ouedi Righ's daily communication as we have seen in the previous chapter. In fact, this sociolinguistic criterion explains the fact that El Hchachna who are the indigenous people of this desert region are the ones who inherited this vernacular including the use of **[bba]** and **[wa]** with their children and grandsons.

Another point is that the extinction of El Hchachna's older generation does not extremely affect the use of the mentioned pragmatic markers, especially in a number of Ouedi Righ's regions such as Temmacine, Zaouia El Abidia, Meggarine, Blidet-Amor, Goug, where we found that the majority (98%) of male and female respondents of different ages and

educational backgrounds still maintain and upkeep the use of **[bba]** and **[wa]** in their spoken variety, particularly in houses and streets among families and friends. However, Moggar, Sidi Slimane, and Touggourt do not maintain the utilization of **[bba]** and **[wa]** in their daily-life communication, precisely in Touggourt which is the principal centre of Ouedi Righ and it is future city centre instead of Ouargla. In addition, Touggourt is a commercial place for various products where a number of people who come from different Algerian cities live and invest their money in this desert city. Consequently, this mixture of different speech communities and social interactions affect the original dialect of El Hchachna after a given period of time, and the users, particularly El Hchachna's new or future generations probably are going to change or move from their spoken variety towards the majority languages or dialects as the non-use of **[bba]** and **[wa]** in their colloquial, in particular among the young users who may be ashamed of using those markers in their speech in front of foreigners who do not belong to their speech community. Moreover, social interaction, Facebook, travel, globalization and speech imitation will also affect their native spoken variety and cause language death from generation to generation; this is what we found when asking a number of young speakers about the maintenance of **[bba]** and **[wa]** in their vernacular especially the youth who live next to Touggourt and study in secondary schools.

As a conclusion, it is really important for users, particularly young users to make efforts to maintain their mother tongue and avoid being ashamed of it, but they have to upkeep it and do not let it go because if it goes, it will disappear and it will be completely lost. Our duty is to keep our mother tongue vivid and alive all the time.

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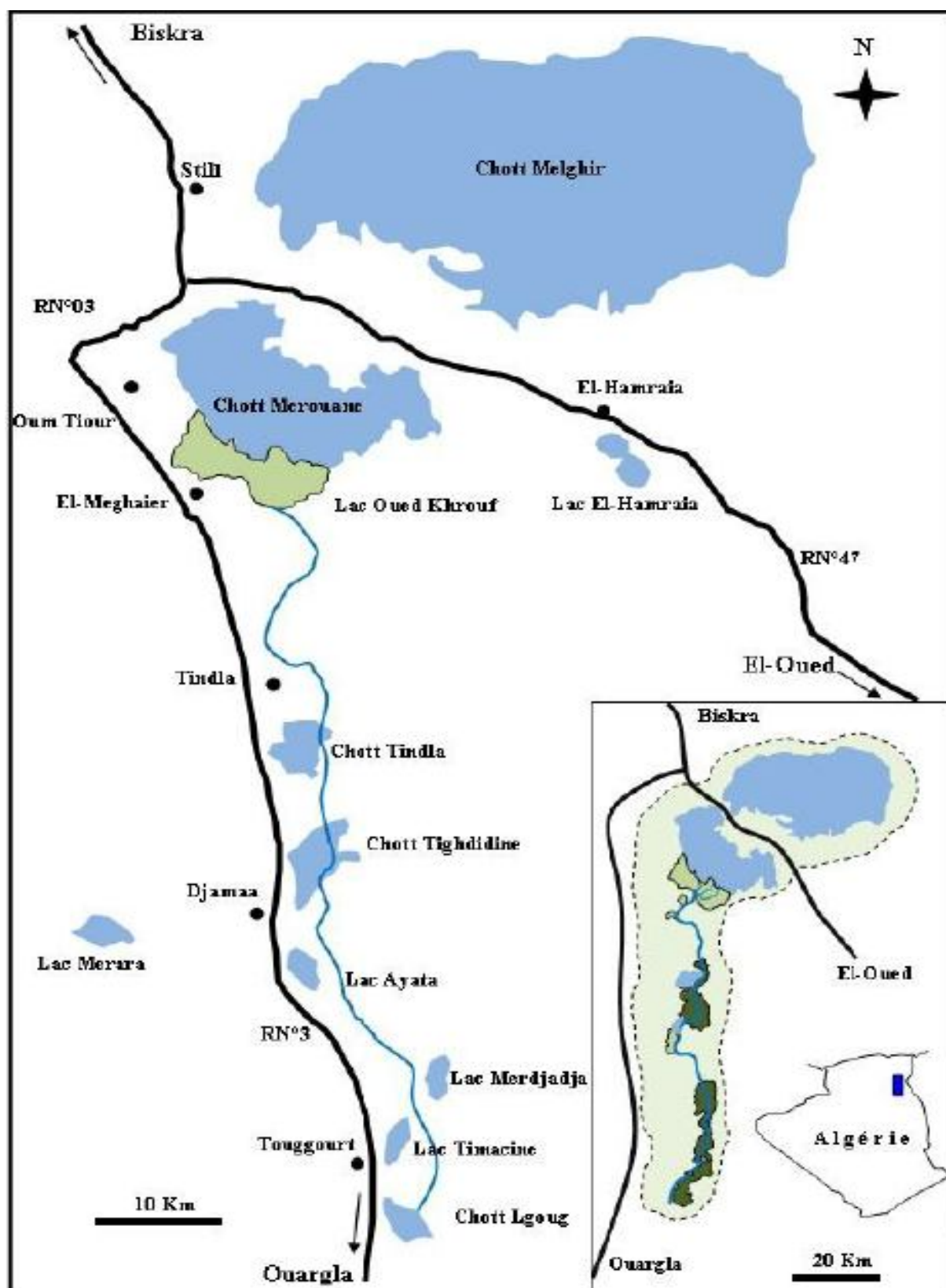
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APPENDICES

Appendix 01: Touggourt's Location Map

Appendix 02: Map of Ouedi Righ Valley

Appendix 03: The Questionnaire in Arabic

بحث علمي في مجال اللسانيات الاجتماعية (Sociolinguistics)-جامعة أدرار –

الجنس : -ذكر [ ] العمر:............ البلدة.................

-أنثى [ ] المستوى التعليمي.....................

نظرا لحاجتنا الماسة في جمع بعض المعلومات الخاصة بإتمام هذا البحث العلمي في مجال اللسانيات الاجتماعية الخاصة بمدينة – تقرت – ونواحيها أو بالأحرى ما يخص تاريخ منطقة وادي ريغ من خلال كلام ولهجة أهلها ، كاستعمال بعض الحروف أو الكلمات في بداية الجملة أو في نهايتها كما سنبينه في بعض الأمثلة. ولهذا فإننا في غاية الامتنان والشكر لأية معلومة قد تساعدنا في خدمة البحث العلمي والمعرفة.

– من فضلكم إضافة علامة (X) في المكان المناسب، يمكن استعمال أكثر من إجابة.

1- هل تستعملون حرف أو أداة " بَـ " أو " وَ " في كلامكم. مثلا تقول(ي): رُوحتْ بَ ؟أو كُليتْ بَ؟- رُوحتْ تُحَوَسْ وَ ؟ جَبْتُ(ي) الخبز وَ/ بَ؟ [نعم] [لا]

2- ماهي الأداة التي تقومون باستعمالها انطلاقا من الأمثلة السابقة ؟ [" بَـ "] أو [" وَ "] أو [كلاهما]

3- ما مدى استعمالكم لأداة " بَـ " أو " وَ " [دائما] [غالبا] [أحيانا] [قليلا] [أبدا]

4- هل تقومون باستعمال " بَـ " أو " وَ " في بداية أو نهاية الجملة مثلا رُوحتْ بَ ؟ أو بَ رُوحتْ ؟

5- أين تستعملون أداتي " بَـ " / " وَ " في لهجتكم : [البيت] [الشارع] [مكان الدراسة] [مكان العمل]

6- مع من تستعملون أداتي " بَـ " / " وَ " في لهجتكم [الأبوين] [الأجداد والجدات] [الأقارب] [الأصدقاء]

7- في حالة التقائكم بأجانب خارج مدينتكم، هل تستعملون أداتي " بَـ " / " وَ " في كلامكم معهم؟ [نعم] [لا]

8- في حالة سفركم وذهابكم الى ولاية ما، هل تستعملون أداتي " بَـ " / " وَ " في كلامكم [نعم] [لا]

9- إذا كانت الإجابة نعم، فهل تستعملون أداتي " بَـ " / " وَ " مع [عائلتكم / أصدقائكم] أو [مع الأجانب]

10- هل لا تزالون تحافظون على استعمال أداتي " بَـ " أو " وَ " في كلامكم [نعم] [لا] [نوعا ما]

11- من يستعمل كثيرا أداتي " بَـ " أو " وَ " في اللهجة الكلامية [الأب] [الأم] [الجد] [الجدة]

12- أي من هذه المناطق لا تزال تستعمل " بَـ " أو " وَ " في اللهجة الكلامية [تقرت] [الزاوية العابدية] [النزلة] [تماسين] [بلدة عمر] [القوق] [المقارين] [الغمرة] . ذكر مدن أخرى مثلا ....

13- ماهي الغاية من استعمال " بَـ " / " وَ " في لهجتكم ؟ شكرا جزيلا على المساعدة!

Appendix 04: The Questionnaire in English

<u>**A Scientific Research in the Field of Sociolinguistics**</u>   <u>**University of Adrar**</u>

Gender: Male ☐   **Age………**   **Geographical Background……………………**

Female ☐   **Educational Background…………………….**

-Please, mark (X) in the appropriate place, you can use more than one answer.

Because of our need to collect some information to complete and achieve this research in the field of sociolinguistics, precisely, what is related to the socio-historical study of the area of Touggourt and Ouedi Righ as the various spoken varieties of its inhabitants, such as the use of a number of words or markers whether at the beginning or at the end of a statement as we will show in some examples. Therefore, we are very grateful and thank you for any information that may help us in the service of scientific research and knowledge.

1- Do you use the pragmatic markers [bba] or [wa] in your speech?

 -For instance, you say: /ru:ht bə?/ "You went, didn't you?" /kli:tɪ wə?/ "You ate, didn't you?" /ʒabt al-χubz wə?/, "Did you bring the bread?"

2- What is the pragmatic marker that you use in your speech?

 [bba]   [wa]   Both

3- How often do you use the pragmatic markers [bba] or [wa] in your speech?
 Always   Often   Sometimes   Rarely   Never

4- Do you use the pragmatic markers [bba] or [wa] at the beginning or at the end of a statement?   At the beginning of a statement   At the end of a statement   Both

 -For instance: You say,   [ru<u>h</u>t bə?]   or [bə ru<u>h</u>t?] "You went, didn't you? "

5- In your dialect, where do you use the pragmatic markers [bba] or [wa]?

| House | Street | Study | Work |

6- With whom do you use the pragmatic markers [bba] or [wa] in your dialect?

| Parents | Grandparents | Relatives | Friends |

7- Do you use the pragmatic markers [bba] or [wa] in your speech if you meet foreigners from another speech community

| Yes | No |

8- Do you use the pragmatic markers [bba] or [wa] in your speech if you go or travel to another city?

| Yes | No |

9- If the eighth answer is correct, do you use the pragmatic markers [bba] or [wa] only with your families and Friends or even also with foreigners?

10- Do you still preserve the use of these two pragmatic markers [bba] or [wa] in your dialect?

| Yes | No | To some degree |

11- Who frequently uses the pragmatic markers [bba] or [wa] in his/her dialectal speech?

| Father | Mother | Grandfather | Grandmother |

12- Which of these areas still maintain the use of the two pragmatic markers [bba] or [wa] in their dialect?

| Touggourt | Zaouia El Abidia | Nezla | Temmacine | Blidet-Amor |

| Goug | Meggarine | Ghomra |

13- What is the purpose behind using the pragmatic markers [bba] or [wa] in your dialect?

| Confirmation | Exclamation | Further inquiry | Contraction | Clarification | Question |

Thank you very much for the help!