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Topic:

Old Touatian Spoken Arabic
Endangerment

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Dedication

I dedicate my dissertation work to my family and my friends.

A special feeling of gratitude goes to my husband who never stops pushing me to fulfill my dreams. finally, this work is dedicated to all those who love learning and never stop the process of acquisition.

Abstract

The present study aimed at exploring the negative aspect of endangerment and its significant consequences for its speakers. To reach reliable data, three research instruments were used: interviews, questionnaire and observation. The questionnaire was addressed to a sample population of 30 participants since it is a case study; the findings come out with the conclusion that most speakers are not aware of losing their old Touatian dialect. They consider the new dialect as an “extension “and “continuing” to deal with the new generation and to keep pace with the new current era.

Eventually, the obtained outcomes seem to support our hypothesis, which are about the gradual change of Touatian dialect as successive generations of speakers become bilingual and then begin to lose proficiency in their traditional languages, so people seek to learn a more prestigious language in order to gain social and economic advantages. In attempt to test these hypotheses, provide an overview of descriptive method to answer the research questions.

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List of Phonetic Symbols

Consonants of Old Touatian Spoken Arabic :

[ʔ]: /ʔ'mala/ "so that" Voiced glottal plosive.

[b]: /bu:ʃta/ "post" Voiced bilabial plosive.

[t̪]: /tka'lam/ "speak" Voiceless dental plosive.

[θ]: /θlata/ "Tuesday" Voiceless inter-dental fricative.

[t̪]: /t̪ rig/ "road" Voiceless dental.

[ð]: /ʃðað/ "a stick around which a millstone revolves" Inter-dental.

[dʒ]: /mi:dʒəl/ "machete" Voiced post-alveolar affricate.

[ħ]: /ħawwa:q/ "turban" Voiceless pharyngeal fricative.

[χ]: /lχθi: r/ "a bed for baby" Voiceless, velar, fricative.

[d̪]: /d̪əħwi/ "meal eating at 10:00 a.m" Voiced dental plosive.

[r]: /hæra:k/ "run" Voiced alveolar trill.

[z]: /za:d/ "he added" Voiced alveolar fricative.

[s]: /qa: s/ "to throw" Voiceless alveolar fricative.

[ʃ]: /ʃku: n/ "who" Voiceless post-alveolar fricative.

[ʕ]: /ʕi: b/ "it is scandal" Voiced pharyngeal fricative.

[ɣ]: /lɣarsa/ "small palm" Voiced velar fricative.

[f]: /fi:saʕ/ "quickly" Voiceless labio-dental fricative.

[q]: /qnaʒən/ "a rabbit" Voiceless pharyngeal plosive.

[k]: /kbi: r/ "old" Voiceless velar plosive.

[l]: /lhawli/ "women's veil" Alveolar lateral.

[m]: /ma:t/ "he died" Voiced nasal.

[n]: /naχla/ "a palm tree" Voiced alveolar nasal.

[h]: /haz/ "take" Voiceless glottal fricative.

Semi-vowel of Old Touatian Spoken Arabic :

[w]: /wi: n/ "where" Voiced, approximant.

[j]: /jamfi/ "he walks" Voiced Palatal approximant.

The Emphatics :

[ʕ]: /ʕajəm/ "he is fasting" Emphatic voiceless alveolar fricative.

[ɗ]: /jad hak/ "he is laughing" Emphatic voiced alveolar plosive.

[t̤]: / t̤ajab/ "he cooked" Emphatic, voiceless, dental, plosive.

Vowels of Old Touatian Spoken Arabic :

/a/: /za/ "he came" Back low with spread lips.

/æ/: /çewæma/ "ladle" Front open with lips slightly spread.

/ʊ/: /zrodi/ "carrot" Back high rounded.

/ɑ/: /lhæfa: z/ "trousers" Back low with neutral lips.

/ə/: /rə'zala/ "men" Central between mid-open and mid close with neutral lips.

/i/: /kima/ "like" Front, high, with spread lips.

General Introduction

Language makes the human being different from the other creatures. Humans use language to communicate and fulfill their needs. In fact, the use of language differs from one person to another and from place to place, even in the same region each person uses language differently according to his age, level of education, and economic status. Furthermore, the language itself changes and develops through time, as between the past and the present linguists have noticed the big difference between the language of the elderly and the language of the young.

The present research work attempts to unveil the difference between old and new Touatian dialect. Therefore, the following questions can be raised:

- 1- What is an endangered language?
- 2- What is the difference between an endangered, a dead and an extinct language?
- 3- What are the origin and characteristics of old Touatian dialect?
- 4- What are the reasons behind this endangerment and what are the consequences of the shift?

The above – mentioned questions led to put forward hypotheses about old Touatian dialect endangerment as successive generations of speakers become bilingual, and they begin to lose proficiency in their traditional languages. Therefore, people seek to learn a more prestigious language in order to gain social and economic advantages. To illustrate this point we have chosen two dialects of the elderly (more than 60 years old) and the youth (less than 30 years old).

Thus, this research work is divided into three chapters, two chapters are theoretical and the last one is practical. In the first chapter, we speak about "Old Touatian Spoken Arabic", beginning with some definitions, concerning what is language, dialect, and accent. Plus, the differences between dead, endangered, and extinct language. In addition, certain basic explanations related to old Touatian dialect origin and characteristics are mentioned in the chapter. The second chapter seeks to explain the reasons and consequences of the endangerment. We explain at first the reasons of endangerment. Then light is shed on the consequences of the shift on phonetic,

phonological, morphological, syntactic, and lexical level (which is the basis of our work). We also show in brief, how to save language from endangerment. The last chapter demonstrates and discusses the qualitative data we have collected to come up with results that may answer the questions raised above.

Chapter One :

Old Touatian Spoken Arabic :

Some Definitions

Chapter One: Old Touatian Spoken Arabic : Some Definitions

Chapter One: Old Touatian Spoken Arabic : Some Definitions

1.1 Introduction

1.2 Definitions

1.2.1 What is Language ?

1.2.2 What is Dialect / Accent ?

1.3 Differences

1.3.1 Difference between Dead and Endangered Language

1.3.2 Difference between Endangered and Extinct Language

1.4 Old Touatian Dialect : Origin and Characteristics

1.4.1 Origin of the Dialect

1.4.2 Characteristics of the Dialect

1.5 Conclusion

Chapter One : Old Touatian Spoken Arabic: Some Definitions

1.1 Introduction

It is hard to draw a line between languages and dialects. But most linguists agree that there are about 7,000 language varieties in the world. However, many of these languages may be extinct, a century from now. Linguists believe that the number may increase as the majority of people tend to use popular languages like English, Spanish, Portuguese, Chinese.... and Arabic.

Most languages though die out gradually as successive generations of speakers become bilingual and then begin to lose proficiency in their traditional languages.

This often happens when speakers seek to learn a more prestigious language in order to gain social and economic advantages or to avoid discrimination. But, what is language first? And what is the difference between language, dialect and accent? What is a dead, extinct, and endangered language? And what is the difference between them?

1.2 Definitions

People get confused about the difference that exist between languages and dialects, therefore they cannot find an exact difference based on certain principles, concerning what is a language, what is a dialect, and what is an accent. This is what we will try to find out in the following lines.

1.2.1 Language

Many definitions of language have been proposed. Henry Sweet, an English phonetician and language scholar stated: "language is the expression of ideas by means of speech. Sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts"(www.britannica.com).

The American linguists Bernard Bloach and George D. Trager formulated the following definition.

"A language is a system of arbitrary vocal symbols by means of which a social group cooperates"(www.britannica.com). "A language is a dialect with an army and a navy"(Yiddish

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.www.britannica.com) .Yiddish Scholar Max Weinich said under the tongue of an audience member, who was present during a Yiddish English lecture.

1.2.2 What is a Dialect/ Accent

Really, there is no exact difference between language and dialect. Thus, some people say dialects are just spoken, whereas languages include both written and spoken forms.

But for linguists, they are mainly the same. Languages are just important dialects (Thomas Moore Delui. www.babel.com). In other words, language is an umbrella category for all the dialects that are dominant, including: standard Arabic.

On the other hand, according to Hudson (Hudson, 1980, p.32.33) the division between language and dialect covers two detached ways acknowledged as "size" and "prestige". On one side, language is larger than a dialect given that the term "language" is used to point a linguistic custom or a group of related norms, while the term 'dialect' is one of those norms. So, a dialect is a part of a language.

On the other side, language is more prestigious than dialect, as Hudson (Hudson, 1980) adds: "whether some variety is called a language or a dialect depends on how much prestige one thinks it has, and for most people this is a clear cut matter which depends on whether it is used in formal writing" .

Another measure in characterizing language and dialect is mutual intelligibility. Sociolinguistically, dialects are mutually intelligible, while language are not; Mair writes. (Moulay Wafaa, 2015/2016, p.9)

"Mutual intelligibility is normally accepted by linguists as the only plausible criterion for making the distinction between language and dialect" .As a result, if one can understand the other, they must be speaking dialects of the same language. However, if they do not understand each other, they are speaking different languages.

An accent refers to how people pronounce words, whereas a dialect includes everything, the pronunciation, grammar and vocabulary that people use within a group. Dialects refer to the way

Chapter One: Old Touatian Spoken Arabic : Some Definitions

people speak their mother tongue, and accents refer to how someone speaks another language. Next, what does it mean to say a language is endangered, and what is the difference between endangered language and dead language, are they the same?

1.3 Differences

It is very important to differentiate between dead, endangered, and extinct language. in order to determine what is Touatian dialect's situation. Is it considered as dead, extinct, or endangered?

1.3.1 Difference between a Dead and Endangered Language

For linguists, a language is considered dead when it is no longer spoken in the form in which we find it in ancient writings, like Greek, Latin, and old Arabic of Eljahilya Era (Anthony. C. Woodburg. Linguistic society.org).But it has been replaced by other languages. For example, Ancient Greek slowly replaced by Modern Greek, and Latin slowly evolved into modern Italian, Spanish, French, Romanian, and other languages. In the same way Old Arabic, which was so difficult in pronunciation, has evolved into Modern Arabic.

Moreover, the languages that are being transmitted to children, or that are being learned by few children, are endangered and likely to become extinct (Global Language Services. <http://www.global languages services.com>. May 2018).

An "Endangered language" is a language that is at risk of losing all of its speakers. According to Krauss as many as 50% of the world's languages are no longer being learned by new generations of speakers, leading him to conclude that the number of languages which ,at the rate things are going ,will become extinct during the coming century is 3000 of 6000"(Krauss Michael, 1992,p.4.10). Otherwise, what is the difference between extinct and endangered language?

1.3.2 Difference between Endangered and Extinct Language

According to some estimates, one language dies every two weeks. Thus, people are the lifeblood of a language. If people stop speaking a language for some reasons, the language will die along with the last person who actually speaks it¹.

In linguistics, a dead language is defined as language that some people still use, even if there are no native speakers left (Noah Tech, encyclopedia Britannica. www.britannica.com).

An extinct language on the other hand, is in worse situation than a dead language. Thus, it's a language that no one tends to speak. This can be the case for small, locally - spoken languages. Though the term "extinct" is commonly used to describe languages that no longer have any speakers, Leonard challenges the use of this word (Leonard Welsy, 2008.p.20).

According to him, a "language extinct" clearly refers to the biological analogy of an extinct species. In biology, an extinct species is one for which there are no longer any living animals (or plants, etc....). For this type, extinct means there is no hope or chance of resurrection; once a species becomes extinct, it cannot return (Leonard Welsy ,2008)

Leonard explains that this is not necessarily the case for languages. Instead, he refers to some languages as "sleeping languages ", meaning that " those languages are not currently known but that are documented, claimed as a part of one's heritage, and thus may be used again"(Leonard Welsy,2008). If some part of the population relearns the language from documentation

¹Latin is probably the most widely known dead language, which is still studied for academic purposes, and it teaches us a lot about other commonly spoken languages that are still in use.

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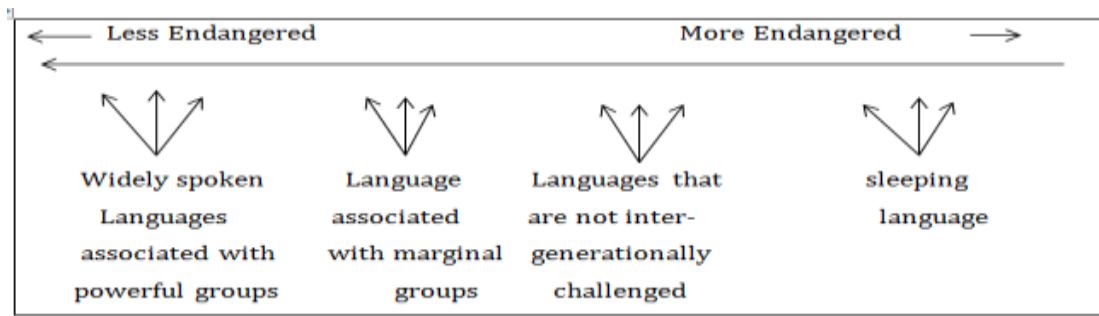


Figure 1.1: language Endangerment Continuum (Leonard Welsy, 2008,p.27)

1.4 Old Touatian Dialect: Origin and Characteristics

Adrar is a wide saharan department .Its capital city, Adrar is situated in timmi district. It is about 1600KMfar from Algiers .The region is determined to the north by Bechar ,Elbayadh and Ghardaia. To the west, it is limited by Tindouf. To the east and the southeast by Tamanresst .Mauritania and Mali are to its south and southwest.

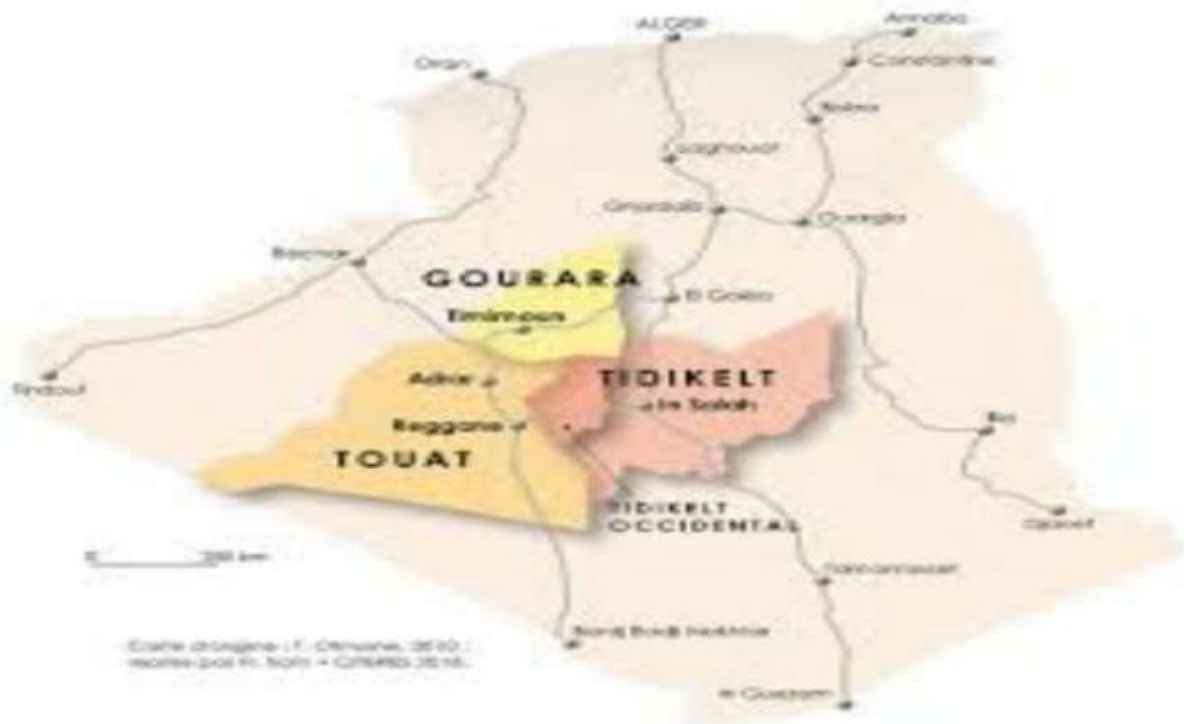


Figure 1.2: Map of Adrar Provinces. (ar.wikipedia.org).

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1.4.1 Origin of The Dialect

The Origin of the word Adrar is zenete, which means mountain, but this word cannot account logically for Touat Adrar, for geographically speaking, there are no mountains surrounding the region. In Berber, Adrar means "plateau " .It certainly means "plateau " in The Touat , since there are several "Hamadmas" (plateaus in Arabic) in the region ,like Tadmait and Tidikelt hamadas (Bouhania Bachir, 2012, p.27).

Actually, there are no historical recordings explaining the origin of the name, oral tradition supplied Touat and old Egyptian mythological name Touat .Ancient

Egyptians called Touat, Duat or Da'wat the garden-osisis paradise, where the dead pharaoh takes his rest(Bouhania,2012, p.29).

The history of Touat as a region is rich of characters and events, which affect the dialect and contribute more and more in its formation and progress .However, the meeting of different ethnicities, religions, and customs characterizes Touat society as well as the spoken dialect.

In the past, Touat was considered as a strategic passage for the caravans coming from the north, (Tunisia, Morocco, and Egypt) going to Gao, Mali and Niger (Ahmed Djaafri, 2009, p.19.20).The pilgrims travelling to Mecca (those were coming from western Africa) and the merchants of gold, food, clothes and salt, passed through Touat to escape the big desert, in order to buy and sell their merchandise particularly salt, which was rare in the African market.

Touat played an important role of refuge to many historical figures, such as the Jews of Cyrenaica and Fezzan in Libya.

Touat society in general is composed of multiple characters different not only linguistically, but also ethnically. Those elements met on the area since hundreds of years ago under various circumstances: forced migration of the Jews from Cyrenaica and Tingitan Mauritania (by the 5th

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century), forced enslavement of African Sudanese people (by the 10th century), forced migration of Hilali and shorfas tribes (by the late 12th C – 13th C) from the Machrek under the Muslim Conquests (Bouhania,2012,p.43).

The colonial era did not deeply mark Touat, because religious character of the region, as well as the powerful role of zawayas and imams, who kept alive old traditions and customs.

Geography, toponymy, history, etymology and sociology. Each interconnects with the others, and influence Touat Speech community.

Furthermore, the historical events of Touat give an overall image about the society, its members, their mentalities and how they affect the Touatian dialect.

The historical –social structure of Touat describes the traditional human hierarchy (shorfa, Mrabtines, Zawayas, slaves and Harratines) (Bouhania, 2012 .p38).

This social hierarchy is based on "Class" and "Caste" criteria. The classes consist of two layers: the slaves and the Harratines; who are not wealthy, and do not have any prestige.

The castes are the Shorfas, the Mrabtines, and Zawayas. The role of each layer of the hierarchy and their relationship is essential to understand the properties of Touat community, as well as Touat dialect. Thus, language change is not accounted for only through history, but it can be explicated socially too.

Nowadays, Adrar consist of four geographical zones:

-Gourara, the region of Timimoun.

-Touat, the region of Adrar center.

-Tidikelt, the region of Aoulef.

-Tanezrouft, the region of Berdj Badji Mokhtar.

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1.4.2 Characteristics of the dialect

Tout Arabic is the language variety used in the area of Adrar, the capital-city of the province in the Timmi district; it is famous for its rich "Arabic" repertoire and the 'prestige' that characterizes its users, i.e: the Shorfas (who have powerful standpoint in Touat community).

Gourari Arabic is the variety used in Gourara. Whereas Tidikelt Arabic is characterized as a variety of speech, which repertoire contains both Zenete and Tamachek words. Tanezroft is the region of Bordj Badji- Mokhtar, which is characterised by the use of Tamahaq variety, and local spoken Arabic.

In general, touat Arabic is characterised by proximity to standard Arabic in multiple part of speech .For instance similarities in structures, words ,sounds and grammar , like in the pronunciation of demonstratives, a typical Touatian speaker would pronounce it as / daek/ [dæk] like in standard Arabic [ðaaak] / ðaak/ .

Moreover, there are certain characteristics in terms of:

***Grammar** (Ahmed Djaafri, 2006, p.4.5):

1) There are several changes in verbs' conjugation such as:

[dɣæɫ] instead of [jəðaxɫɔ]"enter"

[ɣraʒ] instead of [jaɣarʒɔ]"get out"

[smæʕ] instead of [jasamæʕɔ]"listen"

}
to omit the first letter

[jadaɣlu] instead of [jdaɣɔluna]"they enter"

[jaɣarʒɔ] instead of [jaɣarʒɔ:nə]"they go out"

}
to omit the last letter

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[jgaʕdu] instead of [jqʕdu:na] "they sit "

2- Omission of [hamza] such as:

[zi:t] instead of [ziʔtɔ] "you come"

['qræ] instead of [ʔiqraʔ] "read"

[mʊ:mən] instead of [mʊʔmin] "faithful"

3. Reduction such as:

[qwidər] instead of [ʕabdəlqadər] "Abdelkader"

[ʕwimir] instead of [ʕɔmər]

['bsila] instead of ['basla] "onion"

} "use of diminutives"

***Morphosyntax** (Djaafri, 2006, p6.7)

* [ʕəmnʊwəl] "last year" is a combination of "year" [ʕam] and "first" [ʔawəl].

* [fi:saʕ] "quickly" is a combination of [fi:] in "and" ['saʕa] "hour".

Also, the form of Touatian dialect words is different from that of standard Arabic words .For instance:

People say ['mæʕat] instead of [ʕəmat] "impolite"

[ʕfar] instead of [raʕafa] "bleed"

['ʒbad] instead of [zaðaba] "drag"

} metathesis

***Compositions and styles** (Djaafri, 2006, p 8.9.10)

Touat dialect is full of connotations. For instance ":

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Likening in saying:

[ʃiʔa:n] instead of [ʔanta] [ʃaiʔa:nɔn] "you are a devil".

[naʕʒa] instead of [ʔanta] [naʕʒatɔn] "you are a sheep".

***Metaphor** (Omari Abdellah, p.2.4)

* in meaning like [barəd][lqalb] "irresponsibility and carelessness".

[nhar][khal] "bad day".

[ʔlæ b'lati:] "Slowly and kindness" which are derived from "the holy Coran" [ʔa'læ] [ba'lati:].

* in meaning like [ʔaʒəl][ʃəbʕan] "rich man".

* in meaning like [ʔa:r 'nɔm min ʕimɪ] "I can't sleep ,as if sleeping looks like a bird that it can fly".

* in meaning like [ʔlɪ fat mat] "what passed /died or what passed is considered as if it died, and will never return".

***Phonetic** (Omari, p.2.3)

On the level of replacing sounds and letters. Examples are:

*Replacement of [ðɑ:l] with [zɑ:l] as in:

[ʔlazīna] instead of [ʔa'læðina] "whom".

[ɔs'taz] instead of [ɔs'tað] "teacher".

*Replacement of [ʕʌd] with [si:n] as in

[gæris] instead of [qærə ʕ] "bitter".

*Replacement of [qʌf] with [gʌf] /g/----- /q/as in:

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[gɑ:l] instead of [qɑ:l] " he said "

[wagfin]" instead of [waqfi:n] "standing"

*Replacement of [ḏɑ:d] with [da:l] as in:

[mdəy]instead of [ʔamḏay]"chew"

*Replacement of [lɑ: m] with [nɔ:n]as in :

[ʔabri:n] instead of [zabri:l] "Jibril"

[smæʕi:n] instead of [ʔismæ'ʕi:l] "Ismail"

1.5 Conclusion.

This chapter reviewed a theoretical background to language, dialect and accent. For most people dialect is just a spoken language, but for linguists language and dialect are highly distinguishable. The division between them can be obvious from two ways known as "size" and "prestige". Subsequently, a dialect is a part of a language, thus a language is larger than a dialect, on one side. On the other side, language is more prestigious than dialect, depending on how much prestige one thinks it has.

Another important measure in characterizing language and dialect is mutual intelligibility. Sociolinguistically, dialects are mutually intelligible, while languages are not. On the other hand, an accent refers to how people pronounce words, as dialect includes everything: pronunciation, grammar, and vocabulary that people use within a group.

Moreover, we tried to find the difference between dead, endangered, and extinct language; a dead language is defined as language that some people still use, even if there are no native speakers left such as: Greek and Latin.

While an extinct language is in worse situation than the dead one. It is a language that no one tends to speak. Endangered language, on the other hand is likely to become extinct, since it is not

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being transmitted to children, or that is being learned by few children. Among this we used to determine whether Touatian dialect is considered dead or extinct or in endangerment, through answering first, several questions about its definition, origin and characteristics.

The Adrarian society constitutes an essential meeting and gathering point for a number of tribes and human races, including Arabs, Zenets, Tuareg, and so on. However, what unites them is much more than what divides them.

Touatian dialect is the variety, which is spoken in Adrar center. It is characterized by its proximity to Standard Arabic, eventhough there are some differences in sounds, grammar and lexis.....etc.

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Endangerment

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Chapter Two : Reasons and Consequences of Endangerment

2.1 Introduction

In Algeria, there are many kinds of dialects; every region or province has its unique dialect. However, recently more and more people tend to use French as foreign language, instead of their mother tongue to communicate with others.

We have lived in Adrar, for more than 30 years, and we have been used to talk with people with few words of Touatian dialect. We notice that most people who speak in Touatian dialect are the elders. We mean elders with 60 years old or more speak the real Touatian dialect, usually in their daily life. Whereas young people in middle age both like speaking a mixture between different dialects (especially the west regions dialect) and French as a foreign language .

Although they can understand the old Touatian dialect when elders talk with them, but they don't choose to speak most of their time. We think this phenomenon is due to many reasons, which could be: social, cultural and economic. Furthermore, it has several impacts on grammar, phonetics and lexis.

2.2 Reasons of Endangerment

There are many reasons why a language might become endangered or even extinct. The physical loss of speakers (due to genocide, natural disasters, or similar causes), the disintegration of the language community (due to displacement, assimilation into the dominant population, or economic concerns), the homogenizing effects of mainstream media (in the form of dominant –language television, radio, and print media), and the forced abandonment of the language (through overt suppression, accompanied by the institution of

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dominant – language schools) are among the possible factors that lead to language endangerment . (Extinct Language. Wikipedia. <https://en.m.wikipedia.org/wiki/>)

However, this is not the case with the Touatian dialect. Thus, we will try to sum- up all these factors in:

2-2-1 Social Reasons

Adrar of 1990 is not the same as Adrar of 2000 or Adrar of 2020. Many changes have occurred; society becomes much more opened to different cultures from outside and inside the country.

We may find Chinese, Americans, Africans, French, as well as people from the north of the country , i.e Algiers, sidi Belabbas, Tizziouzou, Annaba, Tlemcen ...etc. People, who look for work, study, even for marriage. They come and they bring their different styles of speaking. In other words their different dialects. Consequently, the Adrarian society is not pure any more.

The settlement of different people, different mentalities, and different mother- tongues are mixture of socio-cultural contacts which induced sociolinguistic phenomena such as "convergence / divergence" and "Acts of identity" on the part of both new comers and natives. (Bouhania, 2008, p.19).

The prolonged connection between the local variety (Touatian dialect) and the various north Algerian Arabic dialects did also cause the phenomenon of urbanization of Touatian dialect. That is the natives felt the urge to simplify their mother tongue in matter of pronunciation and vocabulary to have an easier communication with their hosts (Bouhania, 2008, p.19).

For the other reason why young people do not use the dialect ,we think they just don't want others to know where they are from .If someone speaks in Touatian or any other dialect,

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people can easily know where he comes from. Because Tlemcenian dialect is not as Oranian, or Annabian, and so on.

These people do not want to show a lot of their personal identity, since the dialect reflects our personal privacy, whether we are from Adrar, Annaba, Oran, or Tlemcen ...

People choose to speak different dialects plus foreign languages in order to communicate easily and not express where they are from, so it is a very comfortable platform to make friends (especially when they travel outside the province).

2.2.2 Cultural Reasons

"People tend to hide their suburban accents"((Krauss, 1992, p.6).As strange as it seems, we observe this behavior each time we go shopping.

Some friends told us "when we use our original Touatain dialect, it sounds strange for other people, because of the different accent ". They even added, "We think it is more suitable to use Oranian dialect "as a common understood dialect. As a result, people believe that using a dialect is "low _class".

Furthermore, negative opinions and low prestige are a major underlying cause of language endangerment. Speakers (whom we asked, interviewed, and observed) believe that Touatian dialect" is no language" and is "ugly" and "they are ashamed of speaking it". These negative feelings about the dialect on the part of many of the speakers make it difficult for linguists and those few people who are concerned with revitalization to gain support for doing so.

Young people studying at school are all thought in standard Arabic plus two or more foreign languages, not dialects, so the language they use to express themselves reflects their level of education .For example a doctor may use dialect + French .A teacher of English my use dialect + English . A teacher of Spanish may use dialect + Spanish words...and so on

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.Contrary to their elders who reject foreign languages, the youngsters develop different linguistic behaviors.

2-2-3 Economic Reasons

It is economic advantages to learn the majority language and to teach it to their children. Acquiring fluency in Arabic or English will help people and their children to find jobs and be successful.

People feel that when they have learned the majority language, they must also stop using their own native language. (Krauss, 1992, p.6). Some parents fear that speaking the native language at home will slow the child's acquisition of the economically valuable language (Krauss, 1992, p.6). One of the major beneficiaries of this phenomenon today is the English language ; worldwide is becoming the primary language used for international commerce, science and technology, and higher education .It is also dominant in electronic media (radio, Television, programs ,documentaries) (Krauss, 1992,p.6).

Another aspect of technology is shown as mobility increases and communication gets easier, so it is hard for a localized dialect to survive. In fact, there are no corresponding words for: Bras mixure, micro-onde, climatiseur, plasma, tablet, mobile, and laptop....etc in our dialect.

We are obliged to use words in French or English in order to express the meaning, even our mothers or grandmothers would do the same.

Furthermore, the younger generation feels the pressure strongly; television and movies often send messages that discourage the maintenance of community values, inviting them to join a more glamorous and more commercialized world that has no clear connection to their native community and its elders and traditions.

Chapter Two : Reasons and Consequences of Endangerment

2-3 Consequences of the Shift

In this chapter, we focus on language variation at the lexical level, with some references to some important points in phonetics, phonology, and grammar.

2-3-1 Phonetic Level

* Lenition of classical Arabic glottal stop /ʔ/ (hamza) either by replacing it by a vowel, or by dropping it completely as in:

/ʔassamaaʔ/ → [ssma] "the sky"

*Replacement of /g/ instead of /q/

Example: /qa:l/ → /ga:l/ "he said"

*Replacement of the classical interdental /θ, ð/ by the dentals [t, d] in many words.

Example: The interdental /θ/

/θəma/ → /təma:k / → /t/ "there"

/nhar lθlata/ → /nhar tlæt/ "on Tuesday"

The interdental /ð/

/ði:b/ → /di:b/ "wolf"

2-3-2- Phonological Level

Phonological level plays an important role; a good number of vowel reduction processes are witnessed in modern dialects.

*vowel elision in:

[ʒa ga:l ihum] → [ʒaga:lhum] "he says to them"

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2.3.3 Morphological level

Many morphemes are dropped out, such as a word form vowel [i] when an Adrarian speaker says "yes". *Example

[ji:h] → [ʔih] "yes"

2.3.4 Syntactic Level

*Disappearance of complex structures .Example:

[Laʃgɔba lg æbəl alah jɜʃ al lmʃawda bel χi:r] → [saha ʃi:dk] "Eid Mubarak "

2-3-5 lexical level

Language is changeable, and its variability is influenced by society. Variation in the latter helps us to know where people come from (region, social class). Our concern in this research work is to describe the lexical variations that exist between old and new Touatian dialect. Mainly, language of 60 years old people or more in comparison with language of teenagers.

We choose old people because they were born, and grew up in this area, and keep their language as it is. Parents of (30-50) years old, in addition to children and teenagers of (6-20) years old, those who were born and grew up in this area , but they either leave the area for a period of time , or meet different kinds of people at school, at work , even on the street . Thus, they can use both dialects (old and new dialect).

Lexis of language is an important level that we focus on more than the phonetic, morphological, phonological levels.

In the table below, we use a list of words (verbs, nouns, and pronouns) in order to compare between old and new Touatian dialects.

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Old dialect	New dialect	gloss
[sa:ru:t]	[møftæh]	Key
[mhadra]	[za:maʕ]	Mosque
[rki:za]	[qant]	Corner
[t ri:g]	= [t ri:g]	Road
[fmal]	← [sa:rwal]	
[səntura]	← //	Trouser
[tekə]	← //	
[qɔ:s]	[fambra]	Room
[ʔafkər]	[za:kram]	Lock
[aqrab]	← [sac]	Bag
[q ɔf]	← //	
[hi:ka]	[fwija]	Little
[iku:n]	= [liku:n]	School

Table 2.1: some nouns of "old and new Touatian dialect"

An interesting fact is noticed in this table is that there are complete differences from old to new dialect's lexis, only in some borrowed words from French, which are still the same, like /liku:n] "school".

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Old dialect	New dialect	gloss
[qammal]	[hæz]	raise
[qannad]	[rajæh]	sit down
[lammad]	[ʒmaʃ]	gathered
[ga'mə t]	[rfad]	took
[jagdi]	[jʃæʃal]	lights fire
[tamæyət]	[rgad]	sleep
[ga:s]	[qa:s]	threw away
[hrak]	[dʒri:]	run or to be fast in your walk
[ʒgad]	[ʃrab]	drink a lot of water
[hwad]	[ʔanzal]	get down

Table 2.2: some verbs of "old and new Touatian dialect"

As it may be noticed, there exist several verbs that are completely changed as [hæz] and [qammal "to raise". [tamæyət] and [ragad] "to sleep" [ʒgad] and [ʃrab] "drink a lot of water".

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Old dialect	New dialect	gloss
[hijja]	=[hijja]	She
[hu:wa]	=[hu:wa]	He
[tamma]	[tammaki:na]	There
[ʔæsmɔ]	← [wæfnu:]	What
//	← [wæf]	
[ʔæfbi:k]	[wafbi:k]	What
[ʔasmɔbik]	[wafnɔbik]	What
[ʔasmɔbiti]	[wæfbyiti]	What do you want
[winha]	[winrahi]	Where

Table2.3: some pronouns of "old and new Touatian dialect"

The important point that can be noticed in this table is there are similarities and differences from old Touatian dialect's pronouns to new dialect's pronouns, such as:

/hijja/ "she" and /hu:wa/" he". Differences in: /ʔasmɔbik/→/wafnɔbik/ "what"

and/ʔasmɔbiti/→/wæfbyiti/ "what do you want?"

2-4 How to Save Language from Endangerment

Although there are many forces that can endanger language, there are also many forces that can support such languages.

Generally speaking, elevating the prestige of a language, in other words making the speaker aware about the language importance. Value could help more and more in rising the use of that language. An increase in prestige can be achieved in many different ways, such as using the language in media and technology, as well as in education like what is happening with the "Amazigh language".

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TV and radio can also be useful in enhancing the prestige of language. If programs can be broadcast in a local old language, the speakers will not only have more opportunities to hear their language, but they will live and feel their language.

Providing news, educational programming, health information, and traditional music, all this could reinforce pride in Touatian heritage. Adrar Radio played this role from its beginnings. Media professionals there are sparing no effort to uplift all what is Touatian customs, rituals, traditions, as well as dialect. Indeed, the radio broadcast all this and more, and is sharing it on a large scale outside and inside the country.

2-4-1 The impact of language loss on culture

The language you speak defines who you are in one way or another. Language plays a major role in defining ourselves in relation to, and in contrast with others (Nettle & Romaine 2000, p. 23). Oral histories are lost if no one can speak the language any more. The same concerns traditional songs, poetry, folklore and other verbal art forms.

2-4-2 The impact of language loss on identity

Language has a huge impact on one's sense of identity. The language you speak constitutes a large part of your identity. Through language, you can say whether you are proud or ashamed of your identity.

Language is a very emotional –charged topic. It is so central to our everyday lives, and to our sense of self, family, and then society. Language simply explains to people who you are. Through language, we know whether the person is educated or not, rich or not, polite or not, kind or not, friendly or not, etc.....

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2-4-3 The impact of language loss on Academia

The study of an endangered Language is important for the field of linguistics. For academics who study the human capacity for language, the more we know about the varied ways of language, the better we will be able to explain such capacity:" linguistic diversity gives us unique perspectives into the mind because it reveals the many creative ways in which humans organize and categorize their experience ". (Nettle & Romaine, 2000, p.11).

2.5 Conclusion

As a conclusion to this chapter, we discover that language varies in society through time, because of social, cultural, economic, and other reasons. However, the shift can be noticed especially concerning the lexical level, due to many sociolinguistic phenomena.

Then, variation in language between the past and nowadays is due to borrowing from other languages or contact with other communities.

The interesting fact to be noticed is the complete difference between old and new Touatian dialect's lexis, only some borrowed words from French, which are still the same.

Finally, it is very important to save language from endangerment, by making the speakers aware about the language importance and value.

The language we speak defines who we are in contrast to others. Furthermore, it plays a major role in defining ourselves in relation to and in contrast to others. Language loss will inevitably affect culture, identity and academia .So, we must protect and preserve it (language) as possible as we can.

Chapter Three:

Methodology, Data collection

Chapter Three: Methodology, Data collection

3.1 Introduction

3.2 Adrar Speech Community

3.3 Data Collection

3.3.1 Methodology

3.3.2 The interviews

3.3.3 The questionnaire

3.3.4 Observation

3.4 Description of the sample population

3.5 Data Analysis and Interpretation

3.5.1 Data analysis

3.5.2 Data Interpretation

3.5.3 Results

3.6 Conclusion

Chapter Three: Methodology, Data collection**3.1 Introduction**

The present chapter clarifies the methodology, analysis and interpretation of the collected data. However, it will provide first a broad-spectrum overview about Adrar speech community, instrument used in collecting data; interviews, questionnaires and observation. Then, the sample is defined and an interpretation of the main results is given. We will also try to clarify why people tend to use other dialects instead of their ancestors dialects.

3.2 Adrar Speech Community

Old Touatian dialect is characterized by the use of Bedouin |g| in Touat spoken dialect (Bouhania, 2008, p -167).

Adrar basic population consists of the Zenets, the Tuaregs, the Arabs and descendants of old slaves; other inhabitants who come from numerous Northern provinces (business or work) have taken a major place within Adrar society. This contact caused obvious effects on the younger generation that try to adapt certain –like features in their speech. However, this research deals with older as well as younger generation of Touat speakers.

3.3 Data Collection

The choice of our research instrument is certainly related to particular factors. Data are collected by means of interviews; questionnaires and observation.

3.3.1 Methodology

Both quantitative and qualitative techniques are used in this research works, but we highlight the qualitative one. Our aim was not to calculate how much people use Touatian dialect in their daily life, but to describe individual experiences, to obtain specific information about Touatian dialect, to share people's opinions and to see their behaviors in social context. Furthermore, to show the huge difference between old and new Touatian dialect.

3.3.2 The interviews

We have based our data collection on having standard conversations in order to achieve certain purposes. Yet the questions are predetermined, we were free to ask for clarification and even add follow up questions. The interviews were only with five persons; a university teacher, a doctor, an uneducated old woman (over 60 years old), an educated young boy (about 20 years old) and an educated young girl (about 16 years old).

3.3.3 The questionnaire

The questionnaire contains a set of questions written in Arabic because the majority of the participants do not speak English. Thirty questionnaires were distributed to men and women of different ages and from different backgrounds and professions. All of the questionnaires were handed back, and most of the questions were answered.

The aim of questionnaires is to analyze the differences that exist between the two dialects (old and new Touatian dialect). Moreover, it is used to make a comparison between the two dialects at the lexical level.

3.3.4 Observation

For further information, we use observation as a third instrument .So whenever it had been the opportunity to observe notes were taken.

This instrument is very helpful because people are observed when they speak naturally in the family or friend conversation in the street, at work, at school, or even at home.

3.4 Description of the sample population

The research is based on a sample population of about 30 informants from different ages and educational levels and professions. The participants in question were more than 30 male and female whose native tongue is Touat dialect.

The age of grandparents is over 60 years old, that of the parents (father and mother) ranges between (30- 50) years old. Whereas the age of children / kids spans between (6-29).

The informants also have the same origins, but most of them are from Adrar center or its rural areas this is type n: 1. Type n: 2 are those who get either different parents' origins or they get married elsewhere. Type n:3 is concerned with people who are from Adrarian origins ,but they live outside the province , in Tammanrasset ,Algiers , Ilizi , Setif , or Annaba. Meanwhile, the participants have different social and educational status.

3.5 Data Analysis and Interpretation

In this part, we shall analyze and interpret the obtained data.

3.5.1 Data analysis

* **Part I:** This part gathers general information about the respondent; their age, gender, educational background, and place of residence.

Level of education	Gender	Age	Place of residence	Number of participants
No education	F	75	Adrar center	01
	M	60	Adrar center	01
Secondary school	F	35-45	Adrar center	02
	F	41	Ilizi	01
	M	55	Bouda	01
	M	70	Fenoughil	01
	M	40	Adrar	01

University	F	35-45	Adrar center	08
	M	40-50	Adrar center	08
	F	43	-Algiers	01
	M	41	-Tammenrasset	01
	F	38	-Annaba	01
	F	37	-Setif	01
	M	37	-ouad souf	01
	M	40	-Ilizi	01

Table3.4: participants Age, gender, place of residence, and educational level.

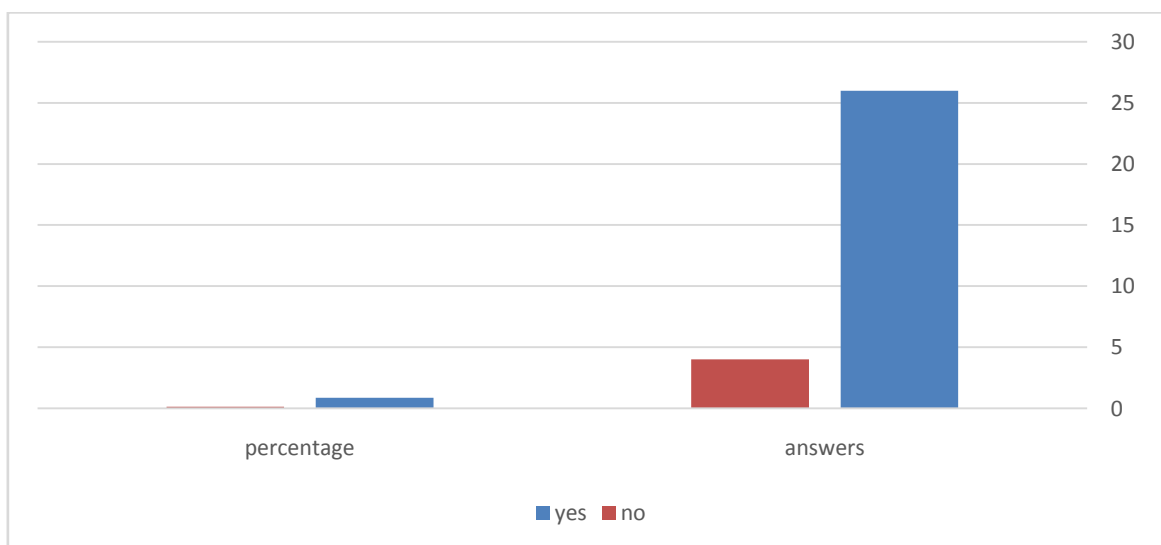
M: Male -F: Female

The participants were from different ages, gender, educational background; not all of them live in Adrar, as it is shown in table 4.

*** Part II: Information about native inhabitants**

87% are natives

13% are non-natives.



Graph3.3: Scores of answers in correlation to natives.

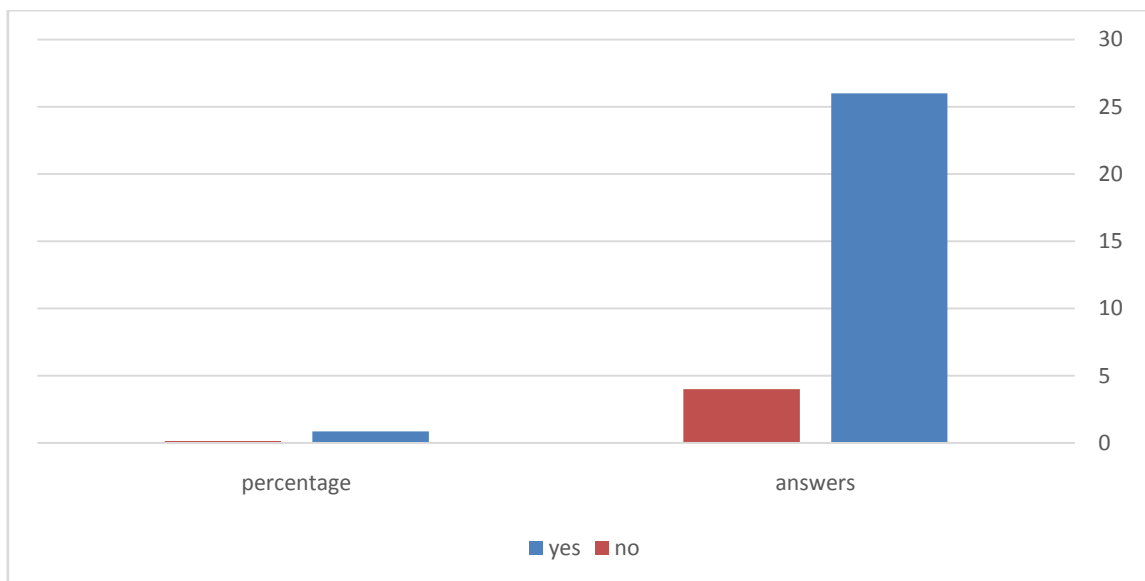
What is noticed in table 3. 5 is that 87 % of the participants are native inhabitants whereas 13 % are not, because of exogamy marriage².

***Part III: information about the Touatian dialect**

Q1/ Do you speak Touatian dialect?

T: Touatian

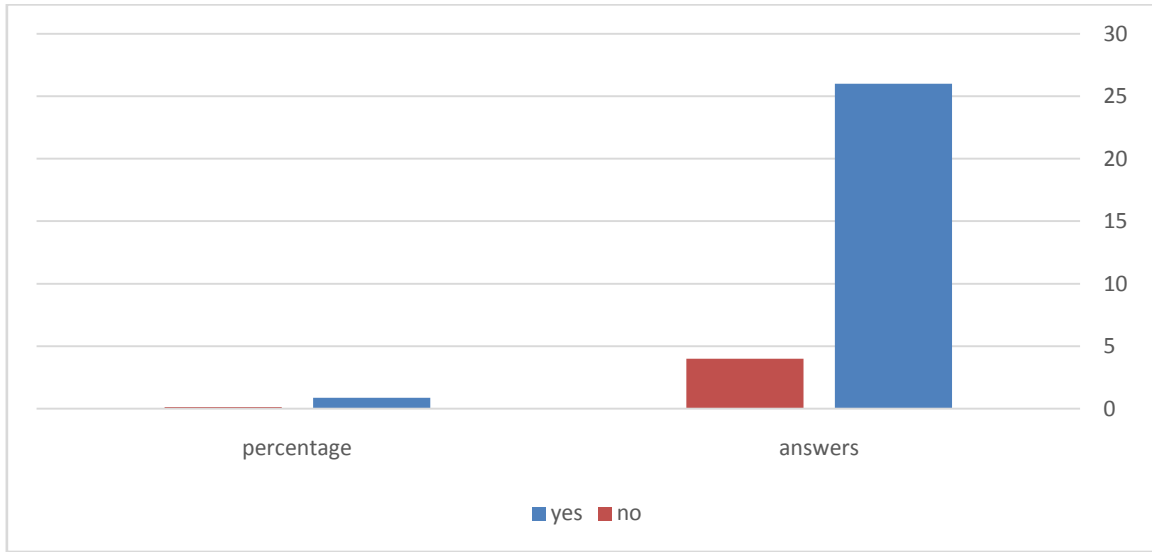
D: Dialect



Graph3.4: Scores of answers in correlation to speaking T.D

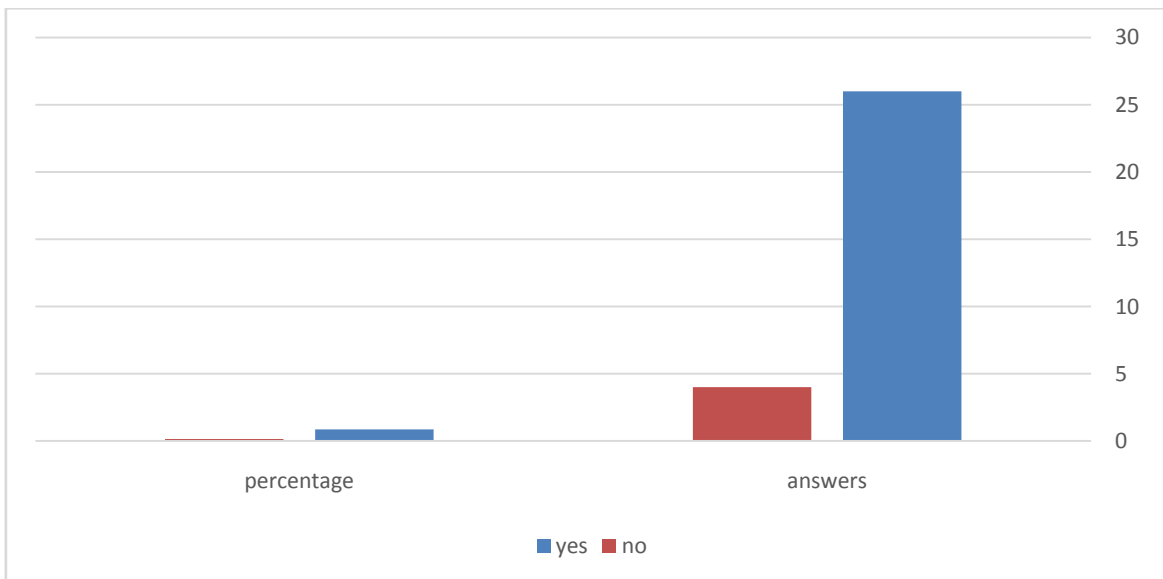
² - Exogamy (Socially, anthropology): is the custom or an act of marrying a person belonging to another tribe, clan, or similar social unit. www.collinsdictionary.com.

Q2/ Do your parents speak Touatian dialect?



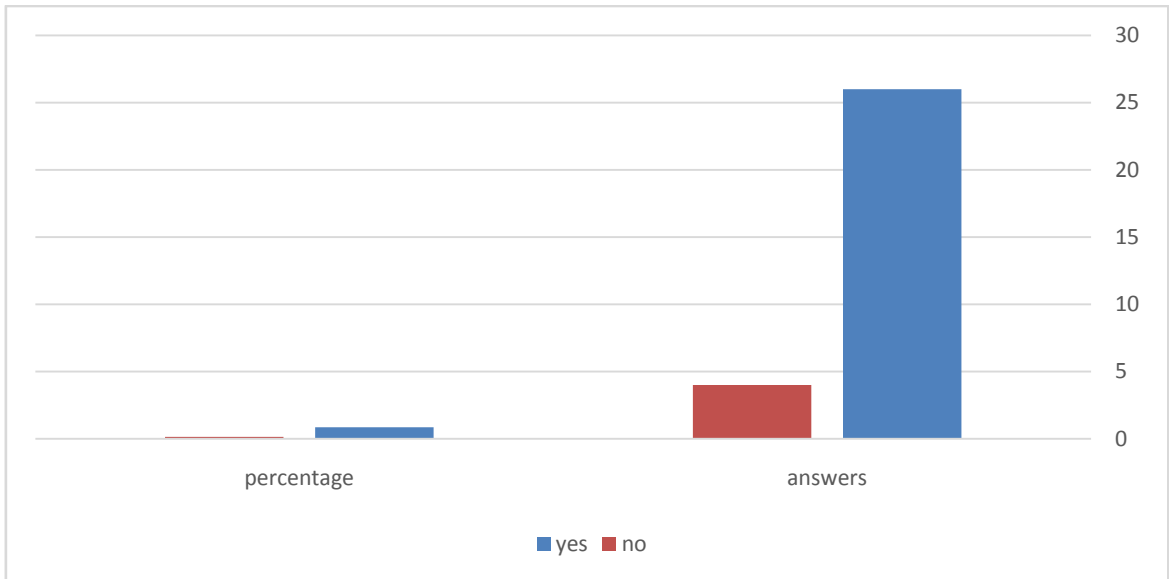
Graph3.5: Scores of answers in correlation to parents speaking T.D.

Q3/ Do your children speak Touatian dialect?



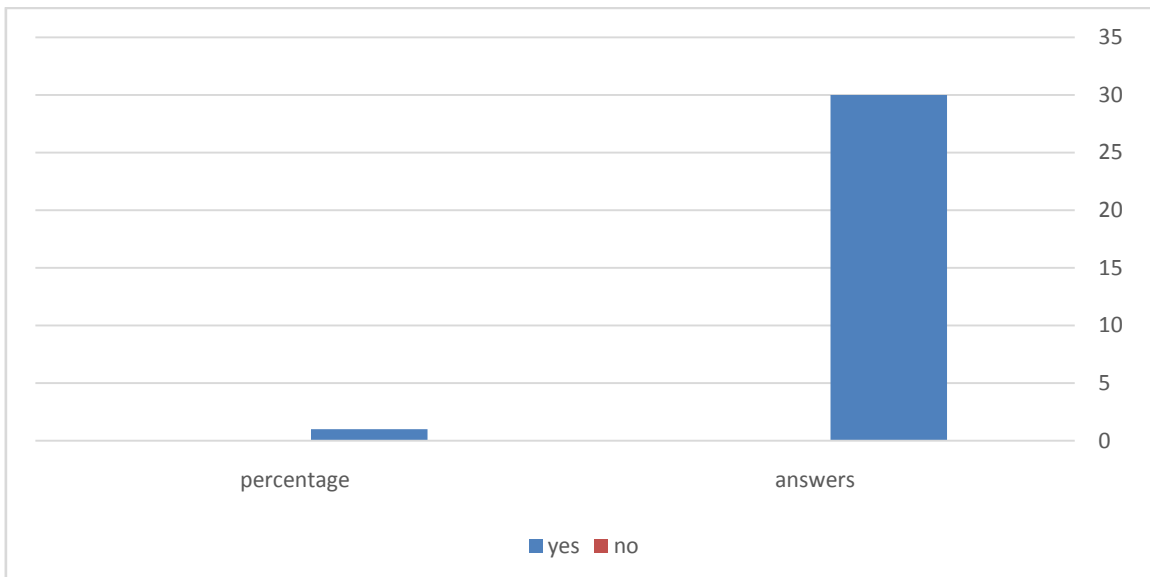
Graph3.6: Scores of answers in correlation to children's speaking T.D

Q4/ Where do you use this dialect?



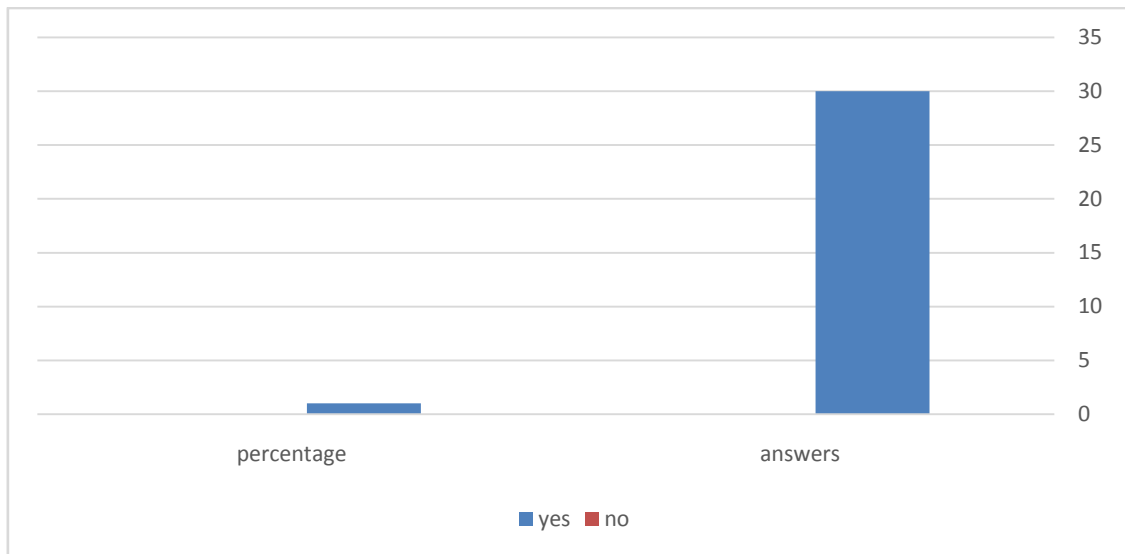
Graph3.7: Scores of answers in correlation to the place where using T.D

Q5/ Do you understand speaking in the Touatian dialect with elders?



Graph3.8: Scores of answers in correlation to understanding T.D

Q6/ Do you prefer to use the Touatian dialect in is you speech?



Graph3.9: Scores of answers in correlation to preferring using T.D

Part III: information about the Touatian dialect.

Q1	answers	percentage
yes	26	87%
no	4	13%
Q2	answers	percentage
yes	29	97%
no	1	3%
Q3	answers	percentage
yes	26	87%
no	4	13%
Q4	answers	percentage
yes	26	87%

no	0	0%
Q5	answers	percentage
yes	30	100%
no	0	0%
Q6	answers	percentage
yes	30	100%
no	0	0%

Table 3.5: Scores of answers in correlation to information about T.D

Q: Questions

P: Percentage

What can be noticed in the above table, all the participants understand speaking in the Touatian dialect with elders, and all of them prefer to use the Touatian dialect in their speech.

Yet, most participants speak Touatian dialect, even their parents.

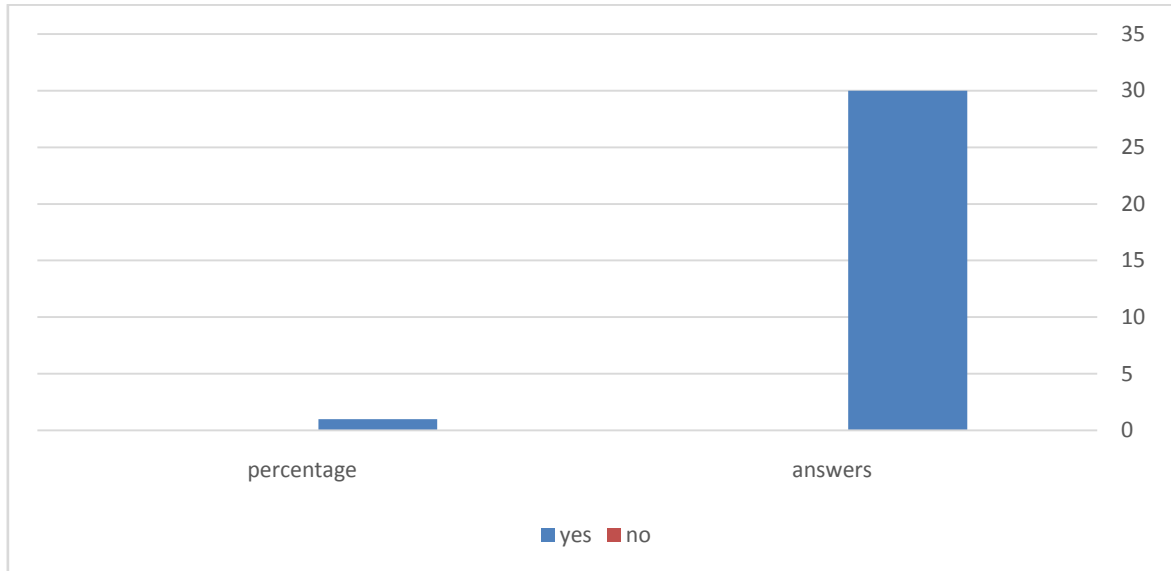
Those who do not speak the Touatian dialect because either they live outside the provenience or they are the result of an exogamy marriage. (Father or mother is from elsewhere).

Most children speak the Touatian dialect, since their parents do so, except those who live outside the province. Eg: Ilizi, Algiers, Oued Souf, Annaba.

All the participants use the Touatian dialect everywhere, except four participants who use the dialect only at home, because they live in a different society.

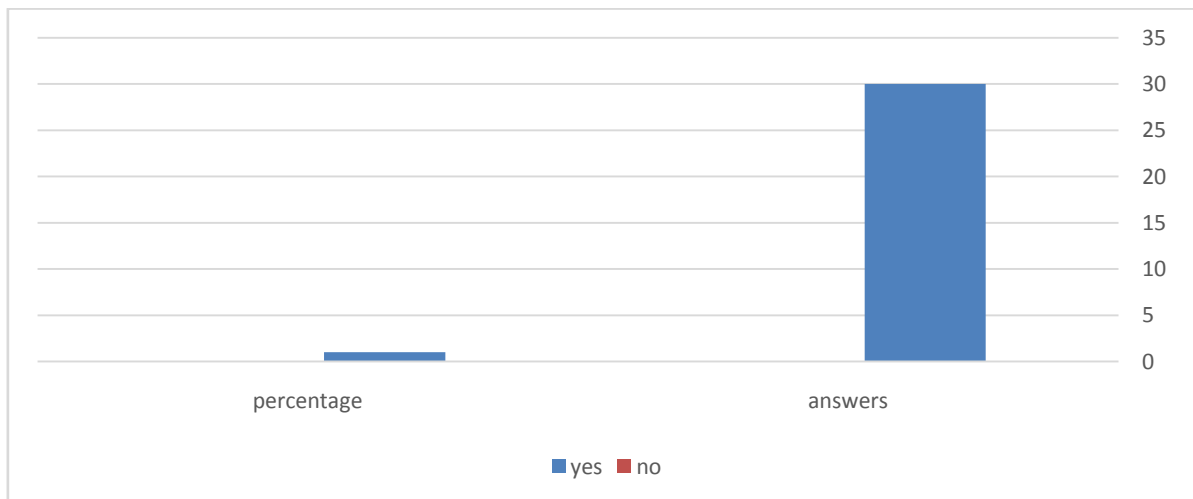
***Part IV: information about the causes of dialect endangerment in Adrar center.**

Q1- Are you interested in the Touatian dialect?



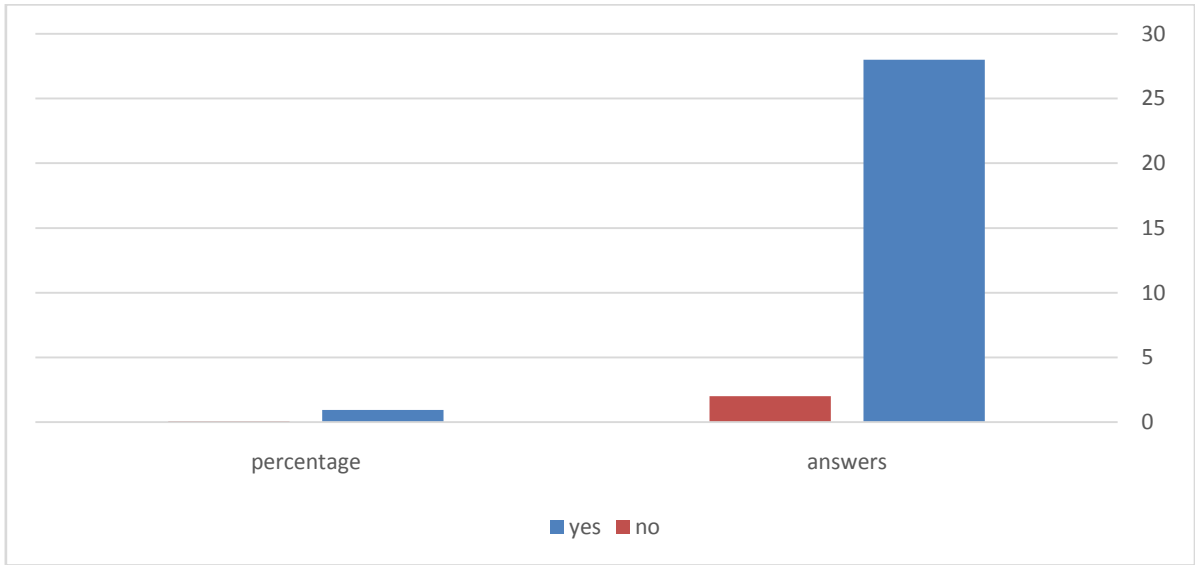
Graph3.10: Scores of answers in correlation to participants' interest in T.D.

Q2- Do you think that it's your duty to contribute to maintaining this dialect?



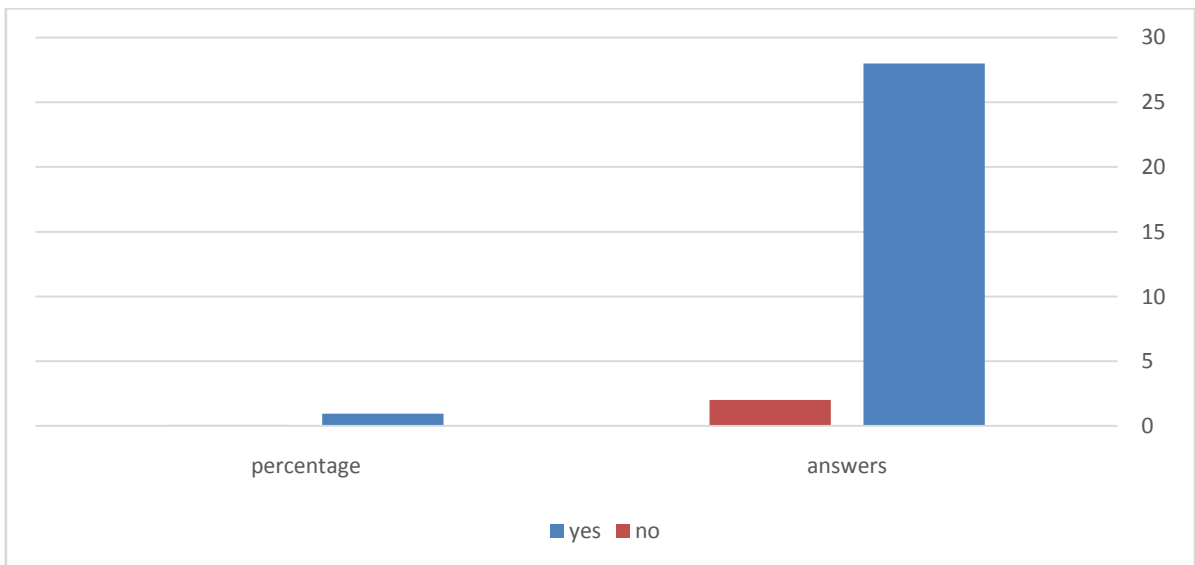
Graph3.11: Scores of answers in correlation to participants' interest to contribute to maintaining the T.D.

Q3- What do you think of working on reviving the Touatian dialect in the region?



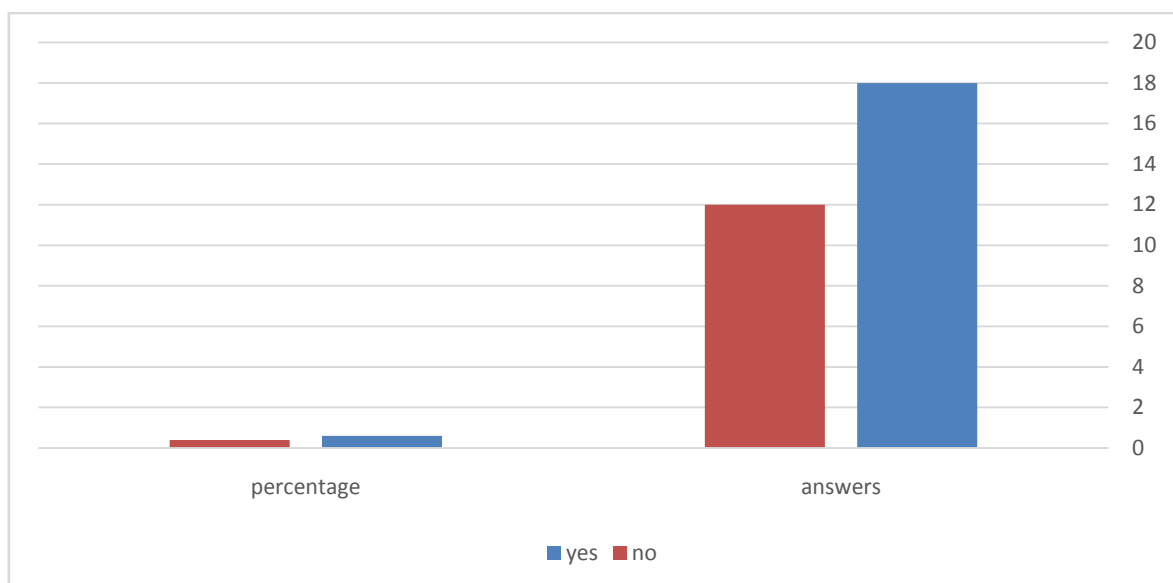
Graph3.12: Scores of answers in correlation to participants' working on reviving T.D

Q4- Would you like your children to speak and understand the Touatian dialect?



Graph3.13: Scores of answers in correlation to transmitting T.D to participants' children.

Q5- What are the appropriate solutions in your opinion to revive this dialect?



Graph3.14: Scores of answers in correlation to participants' opinions to revive T.D

Part IV: information about the causes of the dialect endangerment in Adrar center.

Q1	answers	percentage
yes	30	100%
no	0	0%
Q2	answers	percentage
yes	30	100%
no	0	0%
Q3	answers	percentage
yes	28	93%
no	2	7%
Q4	answers	percentage
yes	28	93%

no	2	7%
Q5	answers	percentage
yes	18	60%
no	12	40%

Table 3.6: Scores of answers in correlation to information about the causes of the dialect endangerment in Adrar center.

Concerning dialect endangerment in Adrar center, we notice that all the participants are interested in the Touatian dialect, even all of them think that it's their duty to contribute to maintaining the dialect, either by using the Touatian dialect in their daily life interactions, or by creating dictionaries to save the dialect.

There are even those who have gone further, where they request documentation of old words and vocabularies through documentaries and programs. And even they ask for keeping the customs and traditions as they were existed before, through passing them to next generations. For that, the participants want their children to speak and understand their ancestors' dialect.

Word list analysis and Interpretation we have chosen a set of the most frequent used words, which are divided into verbs, places, tools, food, drinks, things and meanings.

The participants were asked to write the equivalent terms of a list in standard Arabic; as they pronounce them in their daily life.

3.5.2 Data Interpretation

In our research, we have to interpret the data that we have collected from elder and younger informants concerning the lexical variations that exist between their dialects.

What should be mentioned here concerning the interpretation of data, which includes observation, questionnaire (contains a list of words divided into verbs, places and tool, things and meanings, food and drinks). These tables contain lexis from both dialects of new and old generation in order to make a comparison between the two at the lexical level. We emphasize

on the factors and the influence of languages and varieties on old and new dialects, which means lexical borrowing from Modern standard Arabic, French and other Algerian dialects.

Old dialect	New dialect	Gloss
[sjar] [hærak]	[dʒri:]	hurry up
[ʔɔdrɔb]	= [ʔɔdrɔb]	beat him
[hnæʃi]	[fi:saʃ] [ʔasræʃ]	finish your work quickly
[bʔæʃ]	[ɣələg]	close the road
[tyadəd] [tnawa]	[tnirva]	he got angry
[ʔwali]	[ʔrʒaʃ]	comeback
[loh]	[haʔ]	put
[ʔastana]	[tsana]	wait
[rajah]	[ʒlis]	sit down

Table3.7: some verbs in old and new Touatian dialect.

Firstly, according to the data collected in the table of verbs is that, there are not complete differences from old to new dialect's lexis. Thus, there exists a number of common verbs in which the meaning remain the same as in [ʔastna] "wait". Also we notice some French words like [tnirva] "he got angry".

Other similarities are shown in verbs like [ʔasræʃ] "hurry up" "[ʔɔdrɔb]" "beat" [ʒlis]"to sit down".

However, there are verbs, which are completely different. For instance [bʔæʃ] [ɣələg] "to close".

Old dialect	New dialect	Gloss
[dihli:z]	[dihlis]	basement
[qɔ:s]	[ʃɔmbra]	room
[rahba]	[hɔʃ]	court yard
[mna:r]	[ʃtba]	sill
[masrija]	[plæka:r]	store house
[zanbr:r]	[bwata]	tea storage box
[ʔabado]	=[ʔabado]	the stream of water in the grove trench
[ʔahfi:r]	[χandəq]	key
[sarv : t]	[mɔftæh]	spoon
[myərfa]	[mayrəf]	lock
[zakrəm]	[qfəl]	comb
[lmaʃta]	[lmiʃt]	where animal are placed
[tagamit]	[hɔʃ lbhajəm]	rug
[danfas][hanbəl]	[fræʃ]	a stick around which a
[ʃðað]	[ʃðað]	millstone revolves

Table 3.8: some words concerning places and tools in old and new Touatian dialect.

Secondly, according to the list of places and tools there exist several words which are completely different as in [qɔ: s] and [ʃɔmbra] "room" [sarv: t] and [mɔftæh]" key" [ʔahfi:r]and[χandəq] "trench".

However, there are other nouns, which are partially different; such as

[myərfa] and [mayrəf] "spoon"[dihli:z] and[dihlis]"basement" [lmaʃta]

and [lmiʃt] "comb"

Old dialect	New dialect	Gloss
[kbal]	[zɔra] [maji: s]	corn
[sfv:f]	=[sfv:f]	crushed dates
[kəʃkv:ʃa]	= [kəʃkv:ʃa]	tea foam
[taqdi:r]	=[taqdi:r]	bread of barley put in the broth
[dɔkra]	[zənbv:]	cooked wheat
[zənbv:]	=[zənbv:]	cooked wheat

Table 3.9: some words concerning food and drinks in old and new Touatian dialect.

Thirdly, concerning the list of food and drinks, there exist no changes between the past and the present except in some names like [kbal] [maji:s] in French "Corn" in English.

Old dialect	New dialect	Gloss
[myandaf]	[maʃi ʃbab]	uncivilized person
[wɣjart] [vɣjart]	[sahajt]	good job
[mahnakʃi]	[majanfaʃʃ]	something ineffective
[dbəʃ] [yrara]	=[dbəʃ]	a piece of textile to be placed over the donkey
[ʔqr:l ʃtrək]	[barak allah fik]	God bless you
	[sahajt]	God bless you

Table3.10: some words concerning things and meanings in old and new Touatian dialect.

Fourthly, concerning the list of things and meanings; what can be noticed in this list are the similarities and the differences from old dialect's words to new dialect's words and vocabularies. Examples of similarities:

[dbəʃ] which refers in English to a piece of textile to be placed over the donkey.

The differences take place in words between past and present such as:

[myəndəf/_ [maʃi ʃbab] "uncivilized.

[wɣjart] or [uɣjart] "good job /well done".

The reasons of the lexical variation seem to be the same as those for phonological and morphological variation, whether complete or partial.

Moreover, what we notice from the data collection is that both varieties, old and new Touatian dialects have items from Modern Standard Arabic; this means that Adrarian people have a strong relation to their culture and especially to Arabic that is the language of the Quran and history.

Most old people in Adrar study in Quranic schools. For that, we find that they have the background of Modern standard Arabic.

For example, old people say [zja:ra maqbu:la] "Accepted visitation". [allah jaftah ʕlina waʕlikom] "God gives us and gives you".

Adrarian people in general have the habit to teach their children the Quran in Quranic schools (zawiya) in order to have knowledge about religion, culture and make them speak Arabic. Since, we deal with lexical variation between old and new Touation dialect; it means that what we stated above is responsible about the change of old and new dialect.

Moreover, "Darija" is quickly changing and developing since it is rarely written. Therefore, it is free to change and to pick up new vocabulary from neighboring languages as well as dialects.

Concerning historical factors, Touat dialect has direct contact with other communities such as Zenet community. The Zenet variety is also spoken in some neighboring places as Aougrou, Tsabit, Cherwin, and Talmin. Besides to the Zenet community, the French colonization conquered all the regions of Algeria.

Additionally, the older generation does not use language like the younger one, because they want to transmit their culture and language to their children. Language and culture are the main aspects of civilization.

3.5.3 Results

The study of language variability, as we have seen in this research work, is included into the field of sociolinguistics. Its primary objective is to determine the kind of language used by people in different situations, as the geographical and social origin of the speakers.

The results that we have reached during this fieldwork are the fact that there are differences and similarities between old and new Touatian dialects at the lexical level. In addition, there are some lexical items, as we have explained before.

Some lexical items do not have Modern standard Arabic equivalents. These words are mostly favored by young people who feel that they become part of their speech and therefore they are not ashamed when they use them, like: portable, plasma,

I phone mobile, weekend... Contrarily they are proud of doing so in order to show their educational cultural level....

3.6 Conclusion

In chapter three, we reached a set of important conclusions; we covered in details, interpretations, and analysis. In addition to the participants' opinions about how to contribute to the revival of the Touatian dialect.

Each language or dialect is a unique expression of the human experience in the world. Thus, knowledge of any language/ dialect may constitute the key to answering the basic questions raised by the future (which are posed by the next generations).

The more a language becomes endangered, the more we lose our original ethnic and cultural identity. Language / dialect is a means of communication. Therefore, studying dialect means preserving the memory of the nation and society from being forgotten.

In order to diagnose the vitality of the Touatian dialect, it had to be placed under a set of factors, including:

1. Dialect transmission from one generation to another (we tested through the list of words).
2. To calculate the absolute number of speakers of the Touatian dialect (based on a qualitative method).
3. Changes in the Touatian dialect use (in terms of phonetic, phonological, morphological, syntactic and lexical levels; the last one is the focus of our study).

Consequently, by applying these factors on the Touatian dialect and based on the results of the questionnaires, observations and interviews. We reached a conclusion; that any dialect meets the needs of society. Therefore, it is in dire need of development to keep pace with the requirement of the current era. So, similarities or differences in words do not mean dialect endangerment. In addition, the dialect is rapidly developing, unlike the language, as it is not written.

In sum, we think that raising people awareness about the dialect is the answer to our questions (through this dissertation/study).

Moreover, it is the way to make people proud of speaking their ancestors' dialect as well as to keep the language vital and preserved from endangerment.

General Conclusion

It is too early to draw a general conclusion, since the idea of language variability is a wide sociolinguistic study. After a set of observations, we may notice several changes in language because of some normal factors such as: age, gender and educational level.

From an objective standpoint, it is possible to judge the change of language to say for example that the change makes the language better or worse. The investigation that has been outlined, regards the complete or partial variation for both dialects (old and new Touatian dialect).

Moreover, languages are always changing, as they respond to change in social structure. Language and society may not be a purely human but they are such fundamental human phenomena that they cry out for better understanding.

There for, this temptative research which realized that languages is purely a means of communication in a given speech community, and it varies from one social group to another. It also differs in the same society, but this time from one generation to another. What we could obtain from this research work is that language and culture are strongly related .Both of them develop through its members. Therefore, the connection is complete and perfect. The society cannot be created until a group of people has a cultural heritage in common .The latter is language that brings people together and keep them together.

The investigation that has been outlined focuses mainly on the occurrence of lexical variation to measure to what extent new Touatian dialect is similar to or different from old Touatian dialect ,and what are the factors that behind this variation. What we sum up from this is that the dialect is constantly as it is not written. It changes like other languages and

dialects. They are renewed and dissipated and keep pace with the times to keep pace with the changes in life.

Nevertheless, preserving the local dialects in order to bequeath them to the next generation requires some kind of awareness of the importance and value of the dialect. There is no doubt that individuals awareness of the dialect's value makes them stick to it to the last speaker.

Finally, this research has at least attempted to reach some conclusions that would be an opening door for other studies.

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Appendix

Part I: General information about the respondent; their age, gender, educational background, and place residence.

Part II: Information about the original inhabitants of the area.

Part III: Information about The Touatian dialect.

***Question 1:** Do you speak Touatian dialect?

***Question 2:** Do you parents speak Touatian dialect?

***Question 3:** Do your children speak Touatian dialect?

***Question 4:** Where do you use this dialect?

***Question 5:** Do you understand speaking in the Touatian dialect with elders?

***Question 6:** Do you prefer to use the Touatian dialect in is you speech?

Part IV:Information about the causes of the dialect endangerment in Adrar center.

***Question 1:** Are you interested in the Touatian dialect?

***Question 2:** Do you think that it's your duty to contribute to maintaining this dialect?

***Question 3:** What do you think of working on reviving the Touatian dialect in the region?

***Question 4:** Would you like your children to speak and understand the Touatian dialect?

***Question 5:** What are the appropriate solutions in your opinion to revive this dialect?