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**Phonological Variations and the Adding of the Particle “ma” in Mascara
Dialect**

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Dedication

I dedicate this work to all my family, and to all my friends.

Acknowledgements

This work would not be completed without the help of my teachers in linguistics specialty and the teachers of the English department from whom I have learnt a lot. Special thanks go to my supervisor Mrs Kaidomar who has guided me and helped me a lot throughout this dissertation.

Abstract

Algeria has a rich mixture of dialects such as the dialect of Algiers, Tlemcen and Mascara. Each of these dialects is distinguished by its linguistic variations at the level of vocabulary and grammar and most obviously at the level of pronunciation. The aim of this study is to investigate the reasons behind the phonological variation in Mascara dialect. The main research question of this research concerns the factors that lead to phonological variation and why do Mascara people add the syllable/ma/. To answer these questions, a questionnaire was distributed to forty students living in Mascara. Data showed that gender and geographical factors have a relationship with phonological variations in Mascara dialect and that the addition of the particle /ma/ at the end of utterances is connected to giving orders or to show anger and is used more by men than by women.

Key words: phonological variation, Mascara dialect, the particle/ma/, gender, geographical factor.

List of Abbreviations

MSC: Mascara Speech Community

MSA: Modern Standard Arabic

SA: Standard Arabic

CA: Classical Arabic

MD: Mascara Dialect

ASA: Algerian Spoken Arabic

Phonetics Symbols

| Alpahabets | Phonetic Symbols | MD | GLOSS |
|------------|------------------|-----------|--------------|
| B | /b/ | [bæb] | door |
| D | /d/ | [du:da] | worm |
| D | /ɖ/ | [ɖrab] | He hit |
| Dh | /ð/ | [ði:b] | wolf |
| F | /f/ | [fəlæh] | fa:rmers |
| G | /g/ | [ga:ʔ] | cake |
| H | /h/ | [hərras] | he broke |
| J | /dʒ/ | [dʒədd] | grand-father |
| K | /k/ | [kɒləʃ] | all |
| Kh | /x/ | [xɑ:wi] | empty |
| L | /l/ | [lu:n] | colour |
| M | /m/ | [mɾa] | woman |
| N | /n/ | [næklɔ] | we eat |
| * | /s/ | [ʃalləm] | he taught |
| Q | /q/ | [qra] | he read |
| R | /ɾ/ | [ɾagba] | neck |
| S | /s/ | [səllu:m] | ladder |

| | | | |
|----|------|---------|------------|
| Sh | /ʃ/ | [ʃra] | he bought |
| T | /t/ | [tra:b] | soil |
| T | /t̪/ | [t̪a:b] | was cooked |
| Th | /θ/ | [θəldʒ] | snow |
| Y | /j/ | [ju:m] | day |

(Inspired from Al Hashmi, 2004)

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Appendix

GENERAL INTRODUCTION

Language variation has been discussed by many sociolinguists such as Labov (2006) in his study of New York City stratification. Labov and other sociolinguists found that language variation at the level of phonology, morphology and vocabulary is determined by social variables structure such as age, gender, ethnicity, and social class. However, little research was conducted to examine these variations in the Algerian dialect and more specifically the dialect of Mascara. This work attempts to study the phonological variations in Mascara dialect.

More specifically, this study investigates the social factors that influence phonological variations in Mascara dialect. It attempts to shed light on the pronunciation of consonants and vowels and the use of the particle “ma” in relation to gender and geographical locations. Accordingly, this study addresses the following research questions:

- 1- Is the Mascarian dialect used in Mascara city different phonologically from the one used in the countryside?
2. Is Mascara dialect used by men different phonologically from Mascara dialect used by women?
3. Why do Mascara people add the particle “ma” at the end of their utterances and does its use differ in terms of gender?

The hypotheses suggested are:

1. The dialect used by Mascarian people living in the city differ from the one used by people living in the countryside.
2. Mascara dialect used by men differs phonologically from from the one used by women.

3. Mascara people add the particle “ma” to show their emotions such as anger or happiness.

To answer the research questions a questionnaire was designed for students of both genders of the English department at the University of Mascara. The questionnaire contained ten questions divided into two parts. Part addresses the pronunciations of consonants and vowels. Part two deals with the particle/ma/.

This study is divided into three chapters. The first chapter deals with the literature review. It defines the concepts of diglossia, speech community and presents the difference between the rural and urban dialects and male and female speech variations. The second chapter presents the Algerian sociolinguistic situation and focuses on Mascara dialect. The third chapter is devoted to the practical aspect. It describes the sampling and research method and presents the findings and analysis.



Chapter One

1.1 Introduction

Each Algerian dialect such as (Chaouin, Bereber, and Mozabet) has its own linguistic features. Algerians in general show differences in all sorts of Algerian dialects (Eastern, Western and Southern dialects). This refers to the fact that people's speech reflects their group membership. The linguistic variations of Algerian dialects are indicators of regional group membership. For example, if a person says yes in Mascara dialect [wa:h], he/she will quickly be recognized as belonging to the Western region of Algeria, namely Oran or Mascara. Linguistic features are indicators of regional phonological variations.

This chapter attempts to introduce some sociolinguistic key concepts which are relevant to the study of Mascara speech community. It discusses the linguistic phenomena that result from language variation in Algerian spoken Arabic. The focus will be put on phonological variations in relation to gender and geographical regions of MD as social variables.

1.2 Diglossia in Algeria and Phonological Variations

According to Fezzioui (2013), diglossia is a linguistic situation in the Algerian community, it is the presence of two varieties in one language 'High and 'Low', each one has its specific function. The 'high' is used only on formal and public occasions. While, the 'low' is used by everybody under normal everyday circumstances. Ferguson defined diglossia as follows:

A relatively stable language situation in which- in addition to the primary dialects of the language (which may include a standard or regional standards) – there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either from earlier period or in another speech community, which is

learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector for the community for ordinary conversation (Ferguson, 1959,p 336 as Cited in Hudson 1996, p.49).

According to this definition, diglossia is the language of the both the 'High' and 'Low' variety. Ferguson stated that both of them high and low are different in terms of grammar and pronunciation. The standard variety is grammatically complex and has both spoken and written form, but it is not used by any speaker of the community. The low variety has a simple grammar and has only a spoken form.

According to Mouhadjer(2002), the Algeria community is an example of diglossic situation, in which two distinct varieties are used: the SA (Standard Arabic) and Colloquial Arabic. However, the SA is a variety that is used at university, or sermon in mosque and is taught in schools. Whereas, a vernacular or 'Low'variety, which is unwritten that is used in home or in everyday speech. Due to the French colonization many French words entered into the Algerian Arabic. Many people do not know such names in Arabic, instead of saying /sita:r/ curtain in CA (Classical Arabic) they say it in French /ridu:/ instead of /rideau (As in Fezzioui Zahra 2013,p.51).

In this respect, Ferguson(1970) described the Algerian diglossic situation by the presence of extent gap between the 'High' and 'Low' varieties he characterizes the 'Low' varieties or colloquial varieties as: "the chain of regional dialects which constitute the Arab's mother tongue today". Denden(1993) showed more detailed examples about the differentiations that is found between the Classical and Algerian Arabic in different levels :phonetic, phonology, and morphology. First, in phonetic the interdental /θ/, /ð/ n CA are replaced by dental /d/ and /t/ in many varieties usually in urban one, for example: /ðahab/ meanin of gold, /θaum/ (garlic) are pronounced in Algerian spoken Arabic as [dhab] and

[tu:m]. Moreover, the phoneme /q/ is replaced by velar /g/ in rural dialects or by voiceless velar /k/ in urban one. For example, in Classical Arabic /qalb/ (heart) is pronounced in Algerian spoken Arabic [galb], [kalb] (heart). In phonology, the difference between CA and ASA occurs at the level of vowels elision and centralization which result consonants cluster. As an example, in CA /rasama/ (he drew), /darabat/ (she hit) became in ASA /rsam/ and /darbət/. Morphologically, the difference between the two varieties is expressed in dropping dual verb (mothana) from suffixes. For instance: /iktuba:/ in Classical Arabic becomes in ASA /katbu/ (wrote) (Fezzioui 2013,p.52,53).

Diglossia in Algeria exists as far as there are many regional dialects in. If other colloquial Arabic dialects did not exist, the form of language used in Koran would be the one used in daily life, and the language used in school would be the same used in daily informal conversation. Consequently, there will be no diglossia and CA will be preserved.

1.3 Definition of Speech Community

Before tackling the characteristics of Mascara speech community, it is important to define the concept of speech community which has been amply defined by sociolinguists. According to John Lyons(1970) " Speech community refer to all people who use a given language (or a dialect)". Trudgill (2003, p126) agrees with Lyon's definition as he focus on the idea of sharing the same language variety. He said: "is a community of speakers who share the same verbal repertoire, and who also share the same norm for linguistic behaviors".

Romaine (2000) however, focuses on what makes speech community distinctive stating that "the very existence of languages critically depends on the availability of a social group who claims a variety as their own and maintains its distinctiveness from the varieties spoken by its neighbors. Such a group can be called a 'speech community' (p.23). It can be concluded that this definition well applies to today's MSC in which speakers show distinctive variability from other ASA dialects in their day to day interactions and practices with Algerians using different dialect.

1.4 The Use of Particle /ma/ in MD

One of the most characteristic of Mascara speech community is the frequent use of the particle "ma" at the end of their utterances. Research study of Moussadek (2013) has shown a clear difference between men and women toward the use of the particle "ma". She found that the particle "ma" is most frequently used by men than by women. Men use it after the imperative to show authority and power toward addressee; women use it to express a kind of control over their kid.

To sum up, Mascara dialect is known for the use of /ma/, all members of community use it and aware of it, being an high educated or low educated, being male or female, Bedouin or urban, the people of mascara use it to show affiliation to community and to establish solidarity. In addition to the characteristics that are mentioned above, urban and rural dialects distinction is a sociolinguistic phenomenon which exists in Algerian context.

1.5 Urban vs. Rural Dialects

Across the entire geography of the Arabic-speaking world, a basic dialectal distinction is between sedentary and Bedouin varieties. The regions from the Levant to North Africa (i.e. the areas of post-Islamic settlements), is described as an urban (sedentary) vs. rural (Bedouin) division. In the wake of Arab conquests, many regions were conquered, army camps were settled into cities, while and settlement of the rural areas by Bedouins followed thereafter. In some regions, sedentary dialects are divided further into urban and rural variants (Hocini, 2011, p.37).

Concerning the Algerian context, Algeria dialect split into urban and rural dialect, this is due to the turning point of history at many levels: religious, cultural, and especially linguistic which is our interest. Islam and the Arabic language were introduced to Algeria in the 7th century. In this period Arabs brought with them a sedentary or urban type of Arabic. In the 11th century with the Arab settlers Banu Hilal who were considered as a nomadic population, they brought to the area a Bedouin or rural dialect which is different from those of sedentary dialects (Ammour,2012,p52). In Oran and its vicinities as well as in central and eastern Algeria, the Bedouin dialects is characterized by the preservation of the interdental /θ/, /ð/ rather than sedentary dialect is known by the pronunciation of [ð]. For example: the interdentals /θ/, /ð/ and are replaced by the sounds [t], [d], as in /temma/ (there), /di:b/ (wolf), [ððal] and /tðall/ both meaning “shadow (Hocini, 2011,p.37).

In this respect, Cantineau (1937-1940-1941) and Marçais (1960) based upon phonological, morphological, and syntactic features and their distribution in relation to

Algerian speech community, they approached five types of bedouin dialects, the fourth type is our interest, and they stated that: "the fourth type comprises the dialect used in Saida especially by the tribe of "Ouled Brahim". It is spoken in the surroundings of Oran, Mascara, Sidi Belabbes and the vicinity of Tlemcen. This type of dialect is very much similar to the eastern Moroccan Bedouin Arabic to which it is no more than a mere extension"(Hocini, 2011,p.41).

The phonetic distinction between the two dialect groups is the pronunciation of the consonants /q/, which is voiced in Bedouin dialects and is pronounced /g /but voiceless in sedentary dialects and pronounce it /q/and/?/. For instance, /gal/which means *he said* is related to Bedouin dialect and /qal/refers to sedentary group, according to Bouamrane 1991 many regions as Oran, Mascara, Tiaret, Tmouchent, Bechar, Beyad, Bel Abbes are characterized by the use of /gal/. However, Nedroma and Tlemcen dialects employ the consonants /q/and/ ?/, /qal/. (Zohra, 2014p:135). Likewise, Cantineau (1938p82) states that: "Only a mute pronunciation of /qaf/ has a decisive meaning: all the sedentary dialects and only the sedentary dialects have this pronunciation".

The conjugation of the verbs is different from the urban variety to rural one, for example: the root / mfj / and / bkj /which refers to 'going' and 'crying' correspondingly are conjugated as: /m fɪ:t/ and /b ki:t/ in urban varieties while in rural ones are used /mfajt/ and /b kæjt/ (Mbata, 201.p25). In this respect, Martine Haak (1997,p.12) says that" like the Bedouin-sedentary opposition, the distinction between urban and rural dialects is not based entirely on the current social status of the speakers, and should thus partly be regarded as a genetic classification". She also says that (ibid): "the gradual processes of linguistic adaptation made by communities undergoing ecological change, and thus becoming ruralite rather than bedouinite, or urbanite rather than ruralite".

The distinction between the two types of dialects is related to the realization of some phonological, morphological and lexical features as is described by Marçais (1960). The suffix {ah} is the characteristic of Bedouin dialects, which is used in conjugation of the verb with third person singular masculine, as in /kətbah/: “he wrote it”, and as a possessive one /kta:bah/: “his book”. In contrary, the sedentary dialects, are characterized by the use of suffix {u} as in /kətbu/ and /kta:bu/. (Ammour, 2012:52). Moreover, the urban varieties are characterized by the preservation of diphthongs in use which are realised as long vowels in, i.e. the glides /ai, au/ for underlying [i, u:]. For example, the words /bart/ and /jaum/ are articulated as [bi:t] ‘house’ and [ju:m] ‘day’ (Mbata, 2012,p.25).

To sum up, the distinction in pronunciation as mentioned above between the urban and rural dialects is related to the historical backgrounds, Bedouin were known by their preservation and maintenance in the way of speaking, while sedentary are less preservative, and a more prestigious. The geographical factor plays an important role in the difference of pronunciation. For example: people of Algiers pronounce yes as (IH); in Western dialect the say (WAH).

1.6 Gender and Phonological Variations

Gender has been included as an important social variable that has a significant impact on the language variation. It has been stated by many sociolinguistic investigations that this variable make language differ by men and women, mainly in today’s society.

Concerning the Algerian context, the distinction in speaking between men and women is represented in significant numbers of grammatical parts, such as pluralization, suffixal pronouns, verb conjugation, negation, duals, and nouns of number. In the conjugation of the

verb with 2nd feminine singular, the morphem /i/ is added as in /ktabt/ you(masc) have written) masculine singular, and /ktabt-i/(you(fem) have written)with 2nd feminine (Pareira 2002, 2007as cited in Labed 2014,p.216,218).

Gender neutralization is originally a pre-Hilalian characteristic in Maghrebi Arabic speaking, according to Marçais (190), in gender, the indefinite article /wahad/ /an/ or /a/ is unvariable in both singular masculine(eg: /wahderrajel/ a man) and singular feminine(eg: /wahdlmra/ a woman). However, in the case of singular feminine or plural noun there is a variation in this article in possessive suffixation or synthetic structure. The article /wahad/ can take the feminine opposite part /wahda/, either plural one /wahdiin/. For example:/waehda sahbati/ my friend (feminine), and /wahdi:n zuj ĵirae:t/ two girls. We can notice that the indefinite article /wahad/ is similar for masculine and feminine in the plural form, while the difference occurs only in the singular feminine (Labed, 2014,p.216,217).

It is confessed that the 2nd singular pronoun in Algerian Arabic /nta/ you, is used to address a man, and /nti/ for woman (Heath 2002). However, the case of neutralization is present in sedentary (urban) dialect, the masculine pronoun you /nta/ is represented for the both gender (sing persons) (Messouadi 200). In Bedouin Algiers dialects there is a distinction of pronoun /nta/ you for both gender, /anti/ is used for feminine and /anta/ for masculine (Labed, 2014,p.224,225).

Researches of gender differences on Western communities indicated that women were the leaders of linguistic change (Labov 2001; Haeri 1997). In Algiers, studies show that the old city centre /q/ and/ /t^s/ (affricated t) are used by old women (Boucherit and Lentin 1989; Boucherit 2004). Tlemcen is the only Algerian city which characterized by the use of glottal stop, in addition to /t^s/, a set of phonological feature appears to be characteristic of each sex

group, with, for instance, women using /ʔ/ and men using it only in informal situations (Dekkak 1979: 96, cited in Owens 2001: 444). Dendane studies (2007) suggest that Tlemcen local /ʔ/ is being replaced in public space by /g/ in the speech of men, who preferred the glottal stop /ʔ/ to in-group situations, unlike women, who used the glottal stop whatever the situation (Nadjouia, 2016, p.34).

1.7 Conclusion

A dialect is a term for socially and geographically linked speech variations in terms of grammar and pronunciation (accent). Accent features and speech characteristics can lead to identify the speaker's social origin, identify his/her gender, and whether he/she comes from urban or rural areas.

This chapter highlights the phenomenon of diglossia in Algeria and the distinction between classical and colloquial Arabic. This chapter also showed the differences in pronunciation between rural and urban dialect and between men and women.

The second chapter will focus on the phonological variation including consonants and vowels in addition to the investigation of the meaning of the particle /ma/.



Chapter Two

2.1 Introduction

This chapter is an attempt to describe the phonological features characterizing the speech community of Mascara, mainly the adding of syllable /ma/ at the end of the verb. In this chapter I will emphasize on some consonants that are not pronounced as they usually be pronounced in MSA especially the interdentals and affricates. In addition, this investigation is about vowels distinction.

2.2 Consonants

Many studies have been conducted on the interdental/dental articulations in spoken Arabic speaking in comparison to Classical Arabic and spoken Arabic by Bedouin members and sedentary dialects in the appearance of urban vernaculars. Classical Arabic phonology distinguishes between of the interdentals \eth and θ and the dentals d and t. This distinction has witnessed two important changes. In sedentary dialects, interdentals were replaced by dentals (Nadjouia, 2016,p.31). According to Cantineau (1937), Mangion (1937), Millon (1937), and Marçais, Ph (1960): "The CA interdentals / θ / , / \eth / and / \eth / are substituted by the sounds [t], [d], [d], [t], as in /temma/ (there), /di:b/ (wolf), [d \eth dal] and /t \eth all/ both meaning /shadow/"(cited in Hocini, 2011,p.37).

Another question is whether and when speakers of different dialects make change of interdentals. There are two important changes: merging and stopping. Stopping is the process when interdentals becoming dentals and this phenomenon exist in many Arab countries. While merging is / \eth / merged into sounds /d/. The shift of interdentals to stops in the speech of Algerian Arabic speakers (mainly urban young) related to social variables (e.g., age, education) or factors involving the origin and time of migration. In this respect Haeri wrote:

a text with all the correct case endings of FusHa, correct pausal forms, and correct pronunciation **except for interdentals** which were pronounced according to Egyptian rather than CA phonology, was judged as lower on the FusHa scale than one that had only partial case endings, incorrect pausal forms, but which had the Classical Arabic interdentals (Haeri 1997,p.236). (Cited in Nadjouia, 2016,p.31,32).

The other major phonetic difference is that the Bedouin dialects preserve the Classical Arabic interdentals /θ/ and /ð/, and merge the CA emphatic sounds /ḏ/ and /ḥ/ into /ð/ rather than sedentary /d/. (Hocini Abdelkader, 2011p37) Dhina (1938) and Marçais(1960) cite some typical characteristics of Bedouin dialects: The use of the sibilants[ʒ] and [dʒ] as realizations of the phoneme/ʒ/ as in: [ʒmel] and [dʒmel] both meaning “camel”.

The existence of different dialects in Algerian context has great impact on the Arabic language pronunciation, also led to the appearance of new phonological properties in Algerian Arabic speaking for example: the word light is pronounced /daw/ with plosive dental in Oran dialect, however in Mascara dialect is pronounced / ḏaw/ with the interdental /ð/.

2.2.1 The Phonetic Realisation of /ð/

Ferrando (1998) and Marçais (1977) stated that the voiced interdental /ð/ is lost in all North African pre-Hilali dialects, while the Hilali dialects have preserved the interdental /ð/ in the area of North Africa. In sedentary varieties, this interdental sibilant /ð/ is replaced by the dental plosive [d] (Marçais, 1960; Bouamrane, 1989). In bedouin dialects, the interdental /ð/ is represented the same as of Classical Arabic (Aguadé, 1998; Messaoudi, 2002). However, the voiced interdental segment is conserved in some Algerian cities like old Tenes, Cherchell, and Dellys (Cantineau, 1937; Boucherit, 2002). The interdental /ð/ is used as /d/ in Cherchell dialect the example of [dra:ʕ] “arm” which is given by Grand’Henry (1972). Research data

show that the western Algerian dialects as Oran dialect which used the sedentary dental plosive rather than the bedouin interdental when followed by a vowel, as in [dæhbək] your gold; [dərija] children; [nəkdəb] I lie; followed by a consonant [dhæb] gold (cited in Labeled, 2014p.171).

2.2.2 The Phonetic Realisation of /t/

The place of articulation is shared among segments whereas the manner of articulation is common between two of them only, which is resulted intermediate [t] (Pareira, 2002, 2007). The phoneme is produced as an unvoiced dental plosive /t/ instead of /θ/ which occurs in the initial-syllable position, [təldʒ] snow; [təlt (əs -snin)] three (years); [(mən)təmma] from there; [ta:ni] also, when followed by a consonant, as in [tni:n] Monday; [tlæ:ta] Tuesday; [tmənja] eight; [tlæ:ti:n] thirty (Labeled, 2014, p.140).

In the case of Algiers, our examples above demonstrate the presence of [t] instead of [θ]. Sedentary varieties could be opposed to bedouin varieties in the pronunciation of /θ/: The Bedouins maintain /θ/ (Bouamrane, 1989; Ferrando, 1998). Yet, the Sedentaries pronounce the interdental as a dental plosive /t/ (Marçais, 1960; Ferrando, 1998), as in the group of sedentary Arab dialects which is composed essentially of the Muslim variety of Mostaganem (Cantineau, 1940). Some, sedentary varieties pronounce the interdental sibilant as an affricated dental, mainly [t^s]. This feature is the characteristics of Maghrebi sedentary dialects, such as those spoken in Fes, Tlemcen, Nedroma, and Cherchell (Marçais, 1902; Grand'Henry, 1972 as cited in Labeled,2014, p.140).

2.2.3 The Phonetic Realisation of /d/

Researchers have shown that the development of [d] occurs as importantly as in the case of [t]. Our examples show the presence of /d/ instead of /ð/ the latter segment in different positions: initially followed by a vowel: [dɛ:f] or [dɔjɸ] guest; [dɔhrək] your back; [dɔlma] darkness; [dɔ] or [dɔw] light. This emphatic segments /ð/, according to Marçais (1950) (reported in Vanhove, 1998), are more clearly articulated by the bedouins than sedentaries. The ancient bedouin emphatic lateral fricative has completely disappeared from contemporary Arabic varieties, just like many other features to the result of language change. This feature exists in western Algerian dialects as example of Oran dialect; this segment produced with plosion as a manner of articulation with the sedentary form and emphasis as a place of articulation with the bedouin sound (cited in Labeled 2014,p.142,143).

/z/ 2.2.4 The The Phonetic Realisation of

The letter /z/ is represented as *jiim* in Classical Arabic. In modern Arabic dialects [z] is realized as [dʒ] and [g]. The letter [dʒ] is common in many bedouin Algerian varieties (Marçais, 1977). [dʒ] is used in many Western Algerian dialects, such as Tlemcen, Nedroma, Cherchell, Ténès, Dellys varieties, the letter [z] could also pronounced as the voiced velar in Western regions, including Nedroma and, in some items, such as [gazzar] butcher and [gəns] race. Grand'Henry (1972); Marçais (1977). However, /z/, which occurs in the initial syllable position followed by a vowel, is common feature among young Oranees as in [zəd] grandfather; [zənnə] paradise; [zi:b] pocket; [za] he came; [zi:t] I came (Labeled 2014,p.173).

Vowels 2.3

For Cohen (cited in Boucherit, 2002), in the Maghreb the contrast between short vowels and long vowels only for two phonemes: /ā/ ~ /a/ in the case of bedouin dialects and /ū/ ~ /u/ for sedentary dialects. According to Bouhadiba (1988:114) “Even the unaware native can be misled by the great number of vowel sounds” (Labeled 2014,p.175).

2.3.1 Short Vowels

Short vowels are /i, u, a/, concerning [u] and [ə], free variation can be represented in western dialects as in [turgud] and [turgəd] she sleeps; [nərgud] and [nərgəd] I sleep. The short vowel /a/ or schwa is observed in items as [dfəl] spit; [ktəb] write (imp); [χrəʒ] go out; [nməl] ant (Zohra Labeled 2014:126). The two resultant short vowel phonemes (/ə/ and /u/) can be determined by means of contrasting minimal pairs. For instance /fəkk/ “he has released” vs /fukk/ “release”; /təgg/ “he has knocked at the door” vs /tugg/ “door knocking”; /gəʃʃ/ “he has cut” vs /guʃʃ/ “cutting” (Pareira, 2002 as in Labeled 2014,p.174).

2.3.2 Long Vowels

In Contrast to short vowels, in Classical Arabic there are three long vowels /ī, ū, ā/. Long vowels occur when a syllable closed by only one consonant CVVC as an example of /rʒaal/ men, /ʃdāam/ bones, (plur) /kbaar/ old (plur), /ʒbaal/ mountains. However, a contrast between short vowels and long vowels may take place in /a: / and /u:/as in /ʒduud/ vs /ʒdaad/ grandfathers. Long vowel [a:] is represented in items, such as [χa:təm] ring; [ga:lək] he told you; [gra:b] they are near; [χa:rəʒ] abroad; [ga:lət] she said Bouhadiba(1988 as in Labeled 2014,p.175).

2.3.3 Diphthongs

The diphthongs [ai] and [au] /ai/ are reduced to [i:] and /au/ reduced to [u:] in the western Algerian dialects as in ([bait] vs [bi:t] room; [lail] vs [li:l] night; [ʒi:f] sword; [di:n] debt; [qri:t] I studied; and [jaum] vs [ju:m]day). Cantineau (1941) (reported in Bouhadiba, 1988) comments on the situation and states that in Maghrebi dialects especially Oran speech community the preservation of old diphthongs, is highly rare or even disappeared. Also old diphthongs are formed in monophthongisation results in [e:] and [o:]. (Zohra Labed, 2014:137) In this respect Bouhadiba (1988: 149) writes that “...one might set up a phonological rule which would derive long vowels ... from underlying diphthongs, At the same time, a condition would be imposed on such a rule in order to prevent its application in the context of pharyngeals” (Labed 2014,p.138).

2.4 The Particle /ma/

The syllable /ma/ is widespread phenomenon in Mascara speech community. When they speak, people of Mascara add this syllable at the end of their sentences. The syllable /ma/ has many functions; it can be used as relative pronoun, a preposition, a negative pronoun and also for many usages. In colloquial Arabic of Mascara speech community, the syllable /m/ has three functions; it can be used for negation, interrogation and finally can be used as imperative pronoun. Similarly, studies of Cantonese dialect have shown that Cantonese utterance particles such as (aa, laa, maa gaa) are similar in the meaning to English intonation patterns (Wakefield, 2011). Wakefield also stated that the Cantonese utterance particles could be the same to English in the form of intonation contours. Wakefield made an experiment based on audio translation including bilingual speakers of English and Cantonese to compare Cantonese particles with English, he discovered that the Cantonese particles could be similar to English pitch contours (Cited in Leung, 2016p37). Unlike Cantonese, Mandarin has six

lexical tone particles or sentence –finale particles (Li and Thompson, 1981p238) which are:le, ne, ba , ou and ya specially ma. Singapore English has also finale utterance particles and some Singapore particles have been suggested to be originated from Cantonese. According to Lim(2007) the English Singapore particles are: lor, hor, leh, meh and ma (Cited in Leung 2016,p.16).

2.4.1 The Negative /ma/

Heath (2002) mentioned that the construction of negation in verbal sentences is formed by combination of the negative particle *ma...*, and he writes: /ma/ “no(t)” is prefixed to the verb which is also suffixed to the second part of the particle /ʃ/ (a reduced form of the item ‘jay?’ (thing) (Lakhdar-Barka,1993 cited in Labed, 2013,p.230). In similar way, the syllable /m/ has always occurred after the negative particle /la/ not, the statement of /la ma/ *really* can represent the speaker reaction, however, the negative /ma/ can be used to represent surprise, anger, suspicious or interest. Cited in (Moussadek, 2013p74).

The negation formula is consistent with an element *ma* precedes the negated verb and an element *x* [ʃ] follows it, as seen in the example *Khuk ma jakolʃ* your brother doesn’t eat“, like Tunisian Muslim and Maltese utilizes a discontinuous negation strategy (Aquilina 138). In this respect, the variety is consistent with what is predicted for creolized languages. Creole languages have used as preverbal or discontinuous negation; urban Muslim Tunisian Arabic makes use of a discontinuous system, in which the negated verb is preceded by the element *maa* and followed by the element /ʃ/ (Inglefield 184 as cited in Leddy-Cecere, 2010,p.32,85).

The most common nonverbal negation is *mafi* or *ma . . . fi*: *lbit mafi kbir* ‘the room is not big’, *hiyya mafi hna* ‘she is not here’, *mafi fi dar* ‘not in the house’. In Skura, *mihi* and *mùhu* can be used (as well as *mafi*): *mihi - mùhu had elbab* ‘it is not this house’ (Aguade and Elyaacoubi 1995p147). The verbal negation is *ma . . . f*: *ma tamfi f* ‘do not go!’ *ma kà-yàkul- f* ‘he is not eating’ (Leiden-Boston 2008,p.292).

2.4.2 The Imperative /ma/

The particle /ma/ occurs frequently on the final syntactic position in the utterance. The particle /ma/ can be used as imperative pronoun when it occurs after the imperative verb, it intensifies the imperative showing anger or utterance of dislike as Hudson stated that: "tags unlike ordinary interrogatives, always express expectation of agreement or disagreement [...]. Tag forms seek information, express shared beliefs or soften imperatives into invitations or requests". According to the quotation of Hudson I can apply it into my case of study of the imperative /ma/ in tag question as an example of the verb eat /*koul ma*/, the mother in order to show their control and authority over her children, she uses the pronoun /ma/ after the verb as an example of /*koul ma*/ eat. In this case, when the child does not obey and listen to his mother, she will replies to her child with a rising intonation by using /ma/at the end after imperative to show her anger (Cited in Moussadek 2013,p.68).

2.4.3 The Interrogative /ma/

The particle /ma/ has a function of tag question. Mascarians people can change the meaning of tag question and pitch of the sound as the rules of English language. Tag questions can have rising or falling intonation. The particle /ma/ is produced with the rising intonation when there is a real question as an example cited from (Moussadek Hafida,

2013p74), a man has spoken loudly when he saw his friend in the street, and he asked him how was doing?/kiraek dajar ma?/, the man has used /ma/ with rising intonation to motivate the listener to speak. However, falling intonation is produced like a statement that does not require a real answer. (Cited in Moussadek 2013,p.70)

In Classical Arabic /ma/ has almost used for ‘what?’ in Arab western parts, whereas the eastern part has reflexes of 'ayyu fay'in /what thing/. However, the interrogative goes back to ma huwa / maw, mo, ma/ or to ma hiya /mi/, sometimes reinforced with /fi/ thing (Singer 1958p173). Almost all dialects have used what to reflex fay' ‘thing’ in Classical Arabic Cysouw (2004:2), since only 5% of the world’s languages have an analyzable form of the interrogative asking about a thing. Yemen is the only place where reflexes of Classical Arabic /ma/ (Singer 1958, p.161). The distribution of /ma/ and 'ayyu fay' found in the Yemeni dialect area according to Map 59 in the dialect atlas of Yemen (Behnstedt 1985 as cited in Kees Versteegh, 2004,p.245).

The word 'what', /fi/ or /fay?/ is originated from the Old Arabic mā or māḏā, it has two functions: nominal and verbal contexts. Rather, it would seem to have its origin in the Old Arabic /fay?/ thing also, it appeared to be bimorphemic. Etymologically, the function of the word what or /ma/ shifts from a noun to a related interrogative as /kemm/ how much/many, which is Old Arabic /kamm/ quantity.” (Cowan) (Leddy-Cecere, 2010,p.92).

2.5 Conclusion

In this chapter I have briefly seen the phonological properties of the Algerian dialects and particularly in Mascara dialect. Then I gave examples concerning vowels and consonants from Algerian colloquial Arabic. In addition, the particle /ma/ is emphasized and it different uses in the final position in the sentence. Furthermore, in this chapter I have focused on the interdental variables in addition to the diphthongs variation in Algerian western dialects.



Chapter Three

3.1 Introduction

In the previous chapter, I have shown some characteristics of the phonological variation in Algerian Western dialects in general and Mascara dialect more specifically. In this chapter I have based my research on quantitative methods, which enables a deep understanding of the reasons behind the phonological variation in speech community of Mascara. In this part I try to show how these features differ on the basis of gender and geographical locations of speakers.

3.2 Research Methodology:

3.2.1 Participants

In order to have a deeper understanding of how gender and geographical place of speakers affects phonological variations, a questionnaire was designed to answer the research questions this work addresses. The questionnaire is administrated to forty students of English department in university of Mascara.

3.2.2 Research Method

The research tool is on the use of questionnaire as data collection to obtain data toward the phonological variation in speech community of Mascara.

3.2.3 Procedure

The questionnaire consisted of ten questions divided into two parts: the first part has a relation with consonants and vowels and the second part has a relation with the syllable /ma/, the students were familiar with my questions, I haven't found any difficulties when I was

explaining to them. The questionnaire includes factual questions, where the students had to mention their sex and whether they live in the city or in the countryside of Mascara.

The questionnaire is modeled on Labov questionnaire in his book entitled as "*The Social Stratification of English in New York City*" in studying the pronunciation of people of New York City (Labov, 2006, p. 448).

3.3 Data Analysis

Data were gathered from forty students 20 females and 20 males. This study was conducted by using a questionnaire as a data collection tool. Data were analyzed using qualitative approach. The aim of this analysis is to examine phonological variations in relation to gender and to geographical factor in urban and rural areas in MD. It also investigates the use of the particle "ma" by Mascara speakers.

Question n°1:

The question n°1 is about the variable [ð], the consonant [ð] realised as[d], and I asked the students to choose between the word (ðhab and dhab, ðrab and drab) which word do they use frequently with Mascara speakers and then circle it, however, the students must mention their gender (male or female) and their living place (Mascara city or countryside) in order to help me to analyzing the question.

1.1 Gender

| | [ð] | [d] | Total |
|---------|-----|-----|-------|
| Males | 16 | 04 | 20 |
| Females | 10 | 10 | 20 |

Table01: the realisation of [ð] as [d] in relation to gender

The following pyramids will show the results:

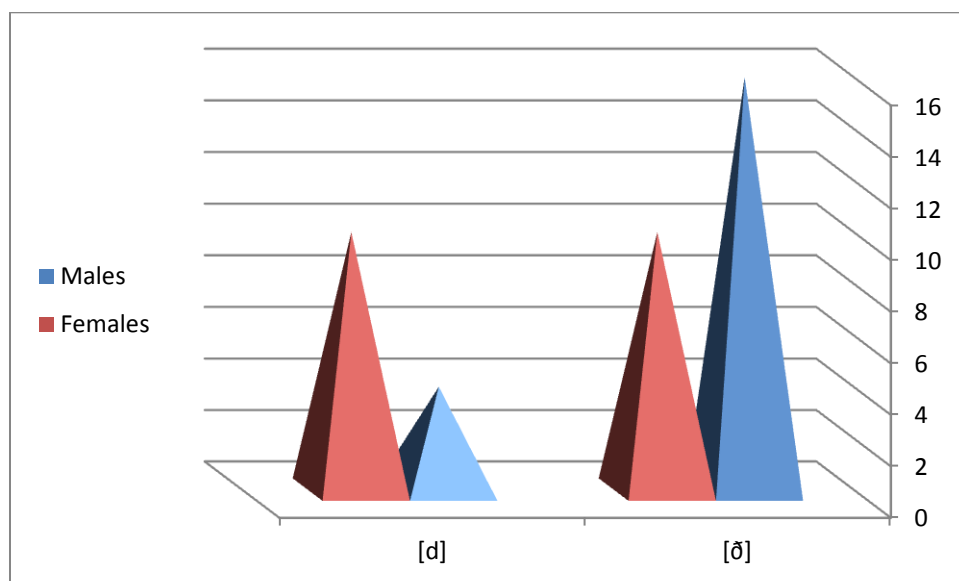


Figure01: the realisation of [ð] as [d] in relation to gender

The result show that, sixteen of males used the consonant [ð] with the words ðhab and ðrab and four for them used [d] in dhab and drab. For female ten used [ð] with ðhab and ðrab, while; ten of them used [d] in dhab and drab. This explains that males are more likely used the sound [ð] than females who were equals in the use of [ð] and [d].

1.1 Urban and Rural Areas of MD

| | [ð] | [d] | Total |
|-------------|-----|-----|-------|
| Mascara | 11 | 2 | 13 |
| Countryside | 14 | 13 | 27 |

Table02: the realisation of [ð] as [d] in relation to urban and rural areas of MD

The following pyramids will show the results of the use of [ð] and [d] between the speakers of Mascara city and countryside's speakers:

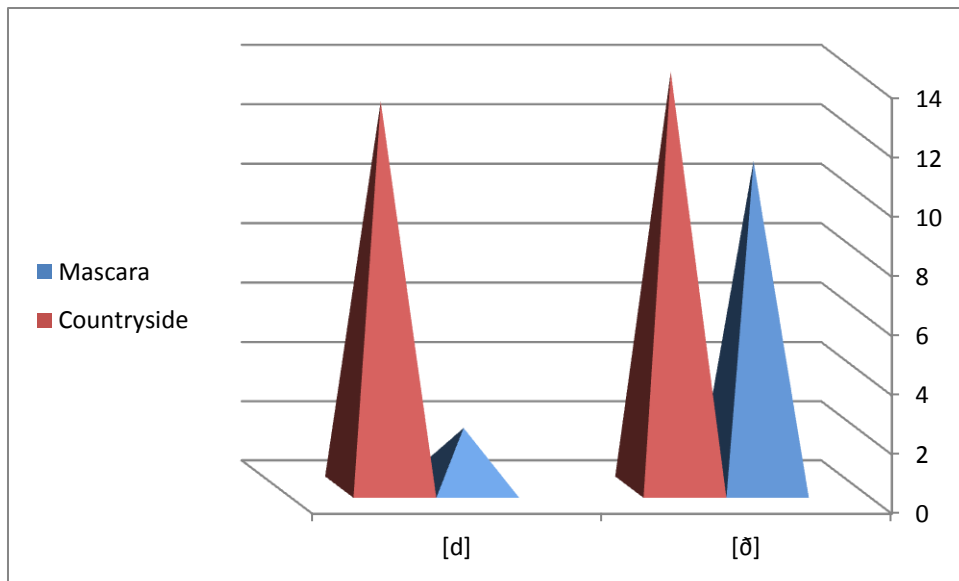


Figure02: the realisation of [ð] as [d] in relation to urban and rural areas of MD

These results gave an explanation about the use of [ð] and [d], eleven students belong to Mascara city used the consonant [ð], while, two students used [d] as dhab and drab. However, fourteen students from countryside said ðhab and ðrab with [ð] while thirteen of them used [d]. These lead me to conclude that the majority of Mascara city people are using [ð] whereas, the use of [d] and [ð] it differs from countryside to another.

Question n°2:

The question n°2 is about the variable [θ], the consonant [θ] realised as [t], and I asked the students to choose between the word (θaldʒ and taldʒ, θamma and tamma) which word do they use frequently with Mascara speakers and then circle it.

2.1 Gender

| | [θ] | [t] | Total |
|---------|-----|-----|-------|
| Males | 17 | 03 | 20 |
| Females | 12 | 08 | 20 |

Table03: the realisation of [θ] as [t] in relation to gender

The following pyramids will show the results of the use of [θ] and [t] between male and female:

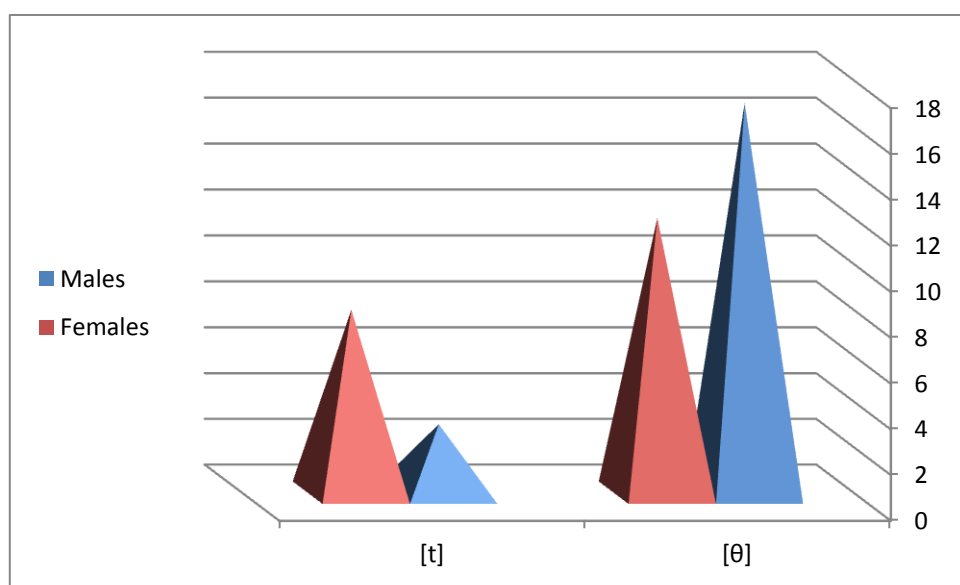


Figure03: the realisation of [θ] as [t] in relation to gender

Seventeen male students informed that are pronouncing the words [θaldʒ]/snow/ and θamma/there/ with the consonant [θ], while; only three male students used the consonant [t] as [tamma]. For female, twelve of them said [θaldʒ] and [θamma] with [θ], whereas, eight female students pronounced [tamma] and [taldʒ] with [t]. These results showed that the majority of males used [θ] and few of them used [t], while, for female students some of them used [θ] and other female used [t].

2.2 Urban and Rural Areas of MD

| | | | |
|---------|-----|-----|-------|
| | [θ] | [t] | Total |
| Mascara | 12 | 01 | 13 |

| | | | |
|-------------|----|----|----|
| | 16 | 11 | 27 |
| Countryside | | | |

Table04: the realisation of [θ] as [t] in relation to urban and rural areas of MD

The following pyramids will show the results of the use of ([θ]) and ([t]) between

Mascara city speakers and countryside's speakers:

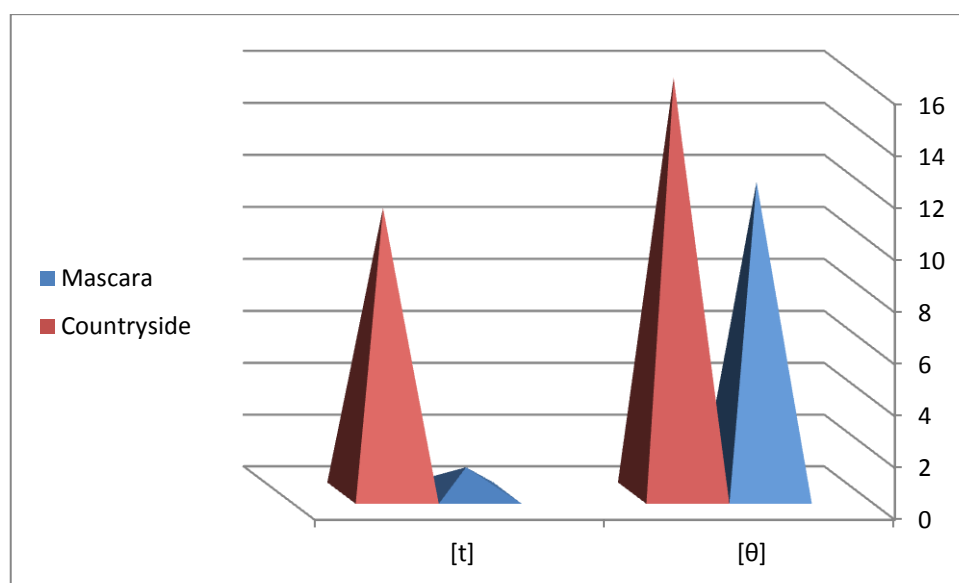


Figure04: the realisation of [θ] as [t] in relation to urban and rural areas of MD

The table above gives an explanation that the majority of Masacara speaker's about twelve students used the consonant [θ] and only one student used [t]. In other hand, sixteen from countryside's pronounced θaldʒ/snow/ and θamma/there/ with [θ] and eleven students of them used [t] as tamma and taldʒ.

Question n°3:

The question n°3 is about the variable [dʒ], the consonant [dʒ] realised as [ʒ], and I asked the students how do you say dʒi:t/ I came/ and dʒanna/ a paradise/ with [dʒ] or [ʒ].

3.1 Gender

| | [dʒ] | [ʒ] | Total |
|---------|------|-----|-------|
| Males | 18 | 02 | 20 |
| Females | 10 | 10 | 20 |

Table05: the realisation of [dʒ] as [ʒ] in relation to gender

The following pyramids will show the results of the use of [dʒ] and [ʒ] between males and females:

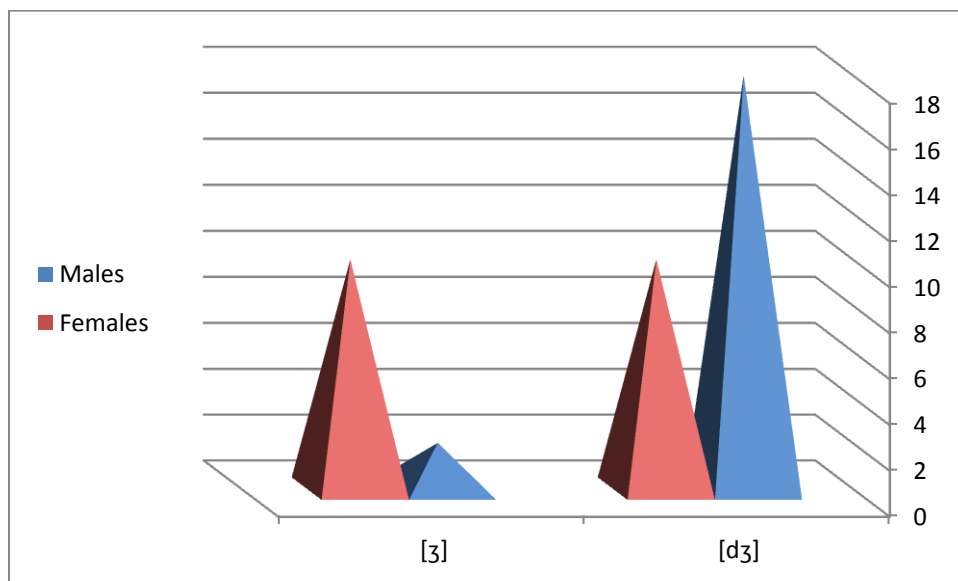


Figure05: the realisation of [dʒ] as [ʒ] in relation to gender

The result show that, eighteen males used the consonant [dʒ] with the words [dʒi:t] I came/ and [dʒanna] /a paradise/ and only two of them used [ʒ] in [ʒi:t] and [ʒanna]. For female ten said [dʒi:t] and [dʒanna] with [dʒ], while; ten of them used [ʒ] in [ʒi:t] and ʒanna. From these details we can conclude that the majority of males used the sound [dʒ] than females who were equivalent in the use of [dʒ] and [ʒ].

3.2 Urban and Rural Areas of MD

| | [dʒ] | [ʒ] | Total |
|--------------|------|-----|-------|
| Mascara | 11 | 02 | 20 |
| Countrysides | 17 | 10 | 20 |

Table06: the realisation of [dʒ] as [ʒ] in relation to urban and rural areas of MD

The following pyramids will show the results of the use of [dʒ] and [ʒ] between Mascara speakers and countryside's speakers:

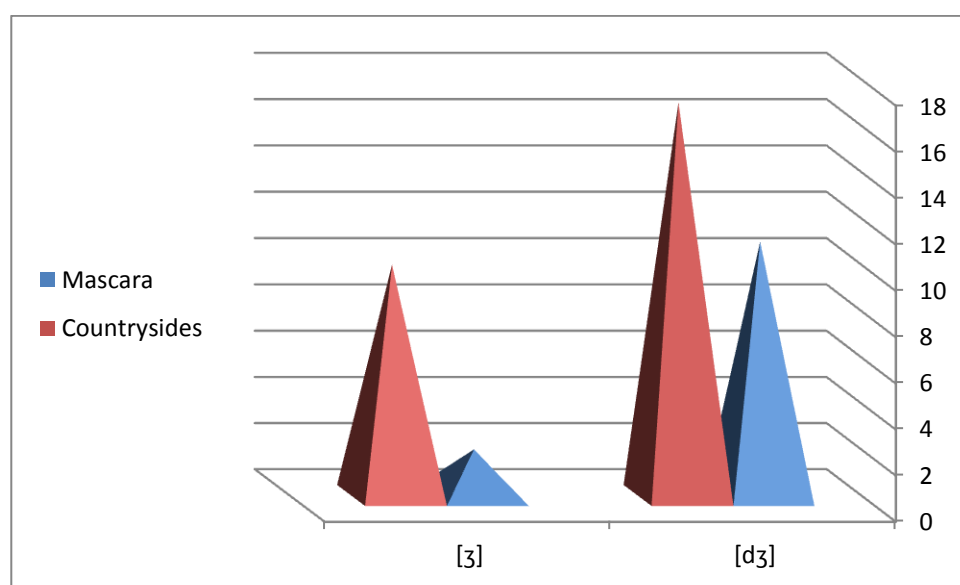


Figure06: the realisation of [dʒ] as [ʒ] in relation to urban and rural areas in MD

The table and the figure above show that the majority of Masacara speaker's about eleven students used the consonant [dʒ] and only two male students used [ʒ]. However, seventeen of Countryside's students said dʒi:t/ I came/ and dʒanna/ a paradise/, and ten used [ʒ]. From these results we can say that the use of [dʒ] and [ʒ] differs from countryside to another.

Question n°04:

The question n°4 is about the variable [ai], diphtong [ai] realised as [i:], and I asked the students to choose between the word (bait/home/ and saif/sword/, bi:t and si:f) which word do they use frequently with Mascara speakers and then circle

4.1 The Realisation of Vowel Sounds in Relation to Gender

| | [ai] | [i:] | Total |
|---------|------|------|-------|
| Males | 03 | 17 | 20 |
| Females | 05 | 15 | 20 |

Table07: the realisation of the diphtong [ai] as [i:] in relation to gender

The following figure will shows you the result of the use of [ai] in relation to gender

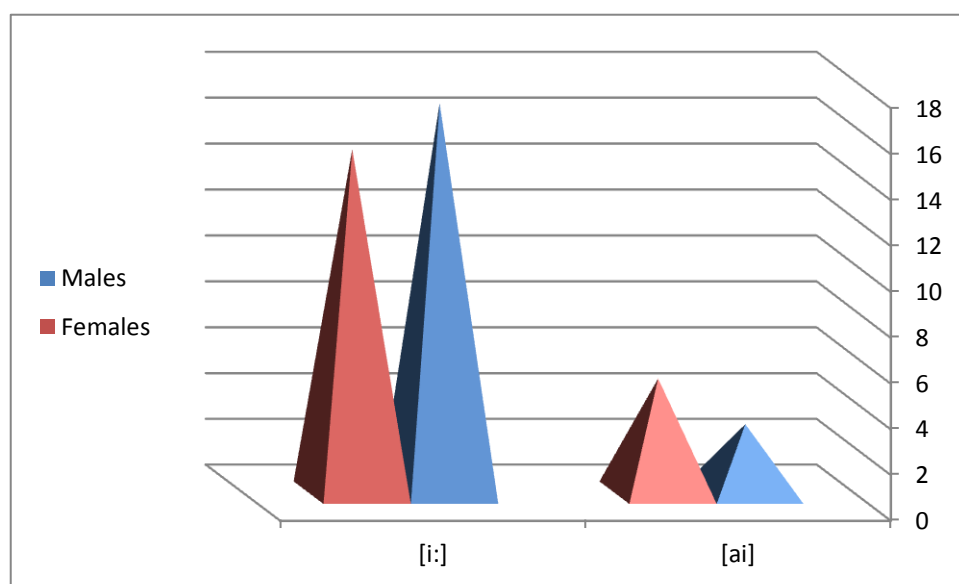


Figure07: the realisation of the diphtong [ai] as [i:] in relation to gender

As the results in the table above shows, three male students respond to this question that are using the diphthong [ai], while seventeen of the rest answered that are pronouncing si:f/sword and bi:t/home/ with long vowel [i:]. Besides, five of female students stated that are using [ai] in the words saif and bait and the majority of them about fifteen are using long vowel [i:].

4.2 Urban and Rural Areas of MD

| | [ai] | [i:] | Total |
|--------------|------|------|-------|
| Mascara | 01 | 12 | 13 |
| Countrysides | 07 | 20 | 27 |

Table08: the realisation of [ai] as [i:] in relation to urban and rural areas in MD

The following figure will show you the result of the use of [ai] between Mascara city speakers and countryside's speakers:

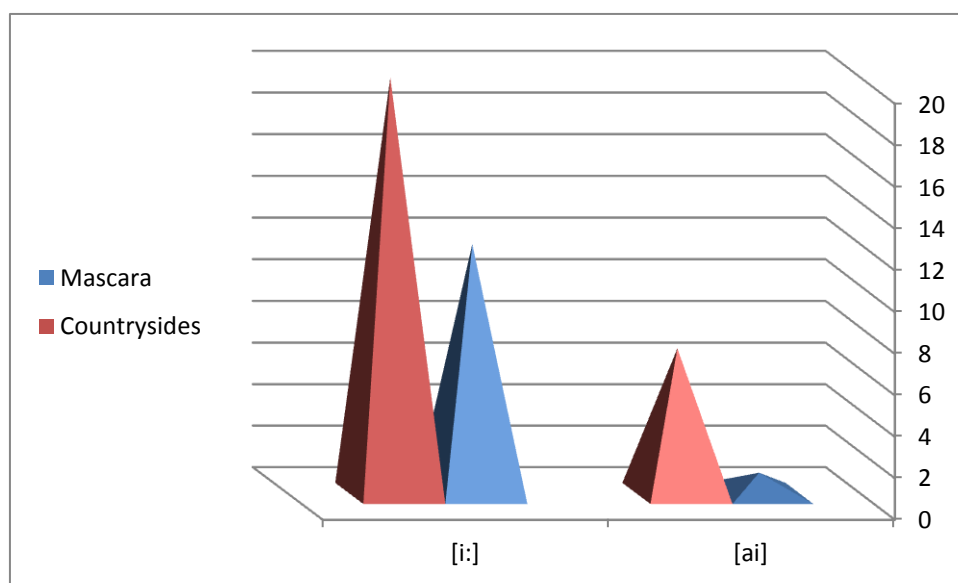


Figure08: The realisation of [ai] as [i:] in relation to urban and rural areas in MD

The results in the table above indicate that only one student from Mascara city used the diphthong [ai], while twelve of Mascara city students used the long vowel [i:]. However, the table above indicates that twenty countryside's students pronounced [si:f] and [bi:t] with long [i:] and other seven students used the diphtong [ai]. Finally, we can conclude that there are some people from countryside's still using the diphthong [ai] unlike Mascara city which the diphthong [ai] is not articulated.

Question n°05:

The question n°4 is about the variable [au], diphtong [au] realised as [u:], and I asked the students to choose between the word (jaum/one day/ and ju:m/one day)

5.1 Gender

| | [au] | [u:] | Total |
|---------|------|-------|-------|
| Males | 03 | 17 | 20 |
| Females | 03 | 17 | 20 |

Table09: the realisation of [au] as [u:] in relation to gender

The following figure will shows you the result of the use of [au] in relation to gender:

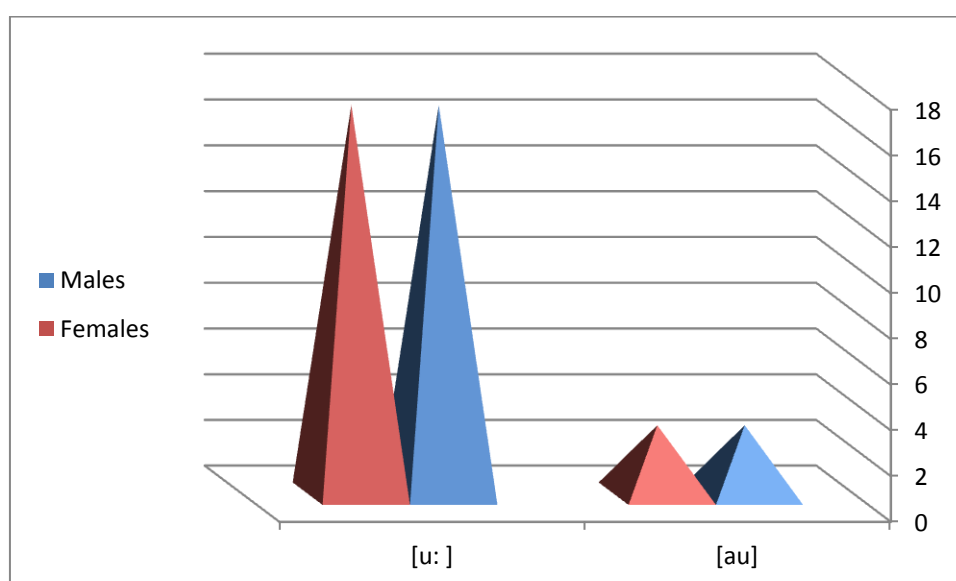


Figure09: the realisation of [au] as [u:] in relation to gender

The table above demonstrates that the both for males and female have similar number in the use of [u:] and [au]. Seventeen males said ju:m/one day/ with long [u:] whereas, three males used the diphthong [au]. For females, also; seventeen pronounced [ju:m] with long [u:] while three said [ju:m] with [au].

5.2 Urban and Rural areas of MD

| | [au] | [u:] | Total |
|--------------|------|------|-------|
| Mascara | 01 | 12 | 13 |
| Countrysides | 05 | 22 | 27 |

Table10: the realisation of [au] as [u:] in relation to urban and rural areas of MD

The following figure will show you the result of the use of [ai] between Mascara city speakers and countryside's speakers:

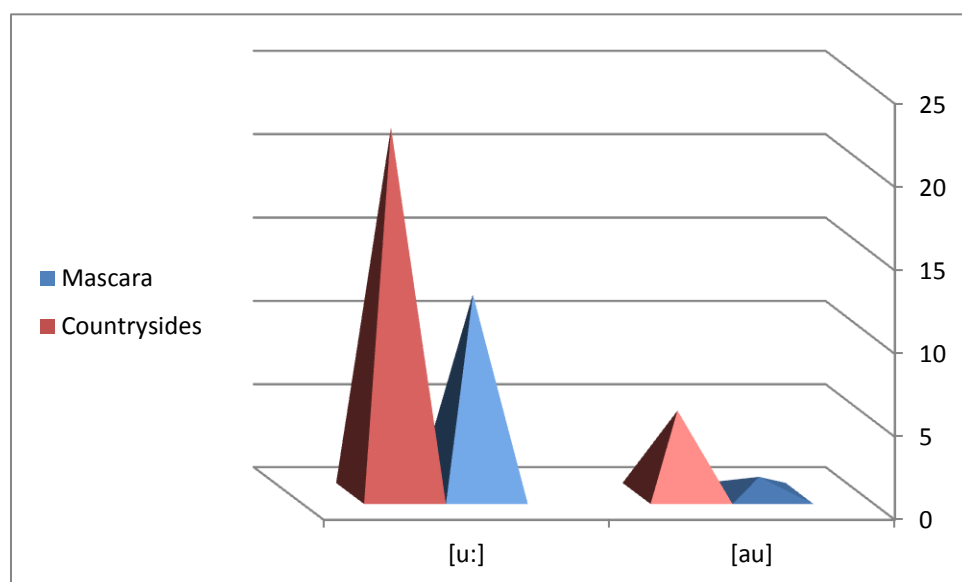


Figure10: the realisation of [au] as [u:] in relation to urban and rural areas in MD

We can conclude from the table above that only one Mascara city student used the diphthong [au], while the majority of Mascara city speakers twelve used the long vowel [u:]. However, the table above indicates that there are some countryside's speakers about five students used the diphthong [au] and the most population twenty two said ju:m with long [u:].

Part two:

Question n°6:

I asked informants how often they used the particle /ma/?

6.1 Gender

| | Always | Sometimes | Rarely | Never | Total |
|---------|--------|-----------|--------|-------|-------|
| Males | 03 | 10 | 07 | 00 | 20 |
| Females | 03 | 07 | 09 | 01 | 20 |

Table 11: the frequency of the use of /ma/ in relation to gender

The following graphs will shows you the results:

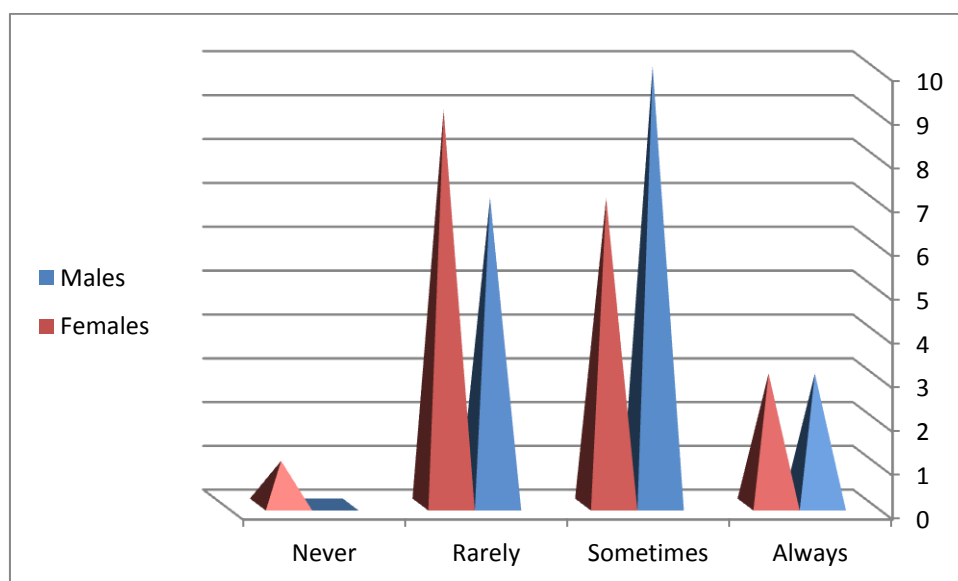


Figure 11: the frequency of the use of /ma/ in relation to gender

The graphs above showed that the number of males who always used /ma/ is similar to the number of females about three students for the both. However, ten males and seven females claimed that are sometimes using it. The remaining answers showed that nine females and seven of males are rarely using /ma/. From the table above we conclude that all agreed that are using /ma/ even though one of female answered that never use it.

6.2 Urban and Rural Areas of MD

| | Always | Sometimes | Rarely | Never | Total |
|--------------|--------|-----------|--------|-------|-------|
| Mascara city | 02 | 07 | 04 | 00 | 13 |
| Countrysides | 03 | 11 | 12 | 01 | 27 |

Table 12: the frequency of the use of /ma/ in relation to urban and rural areas in MD

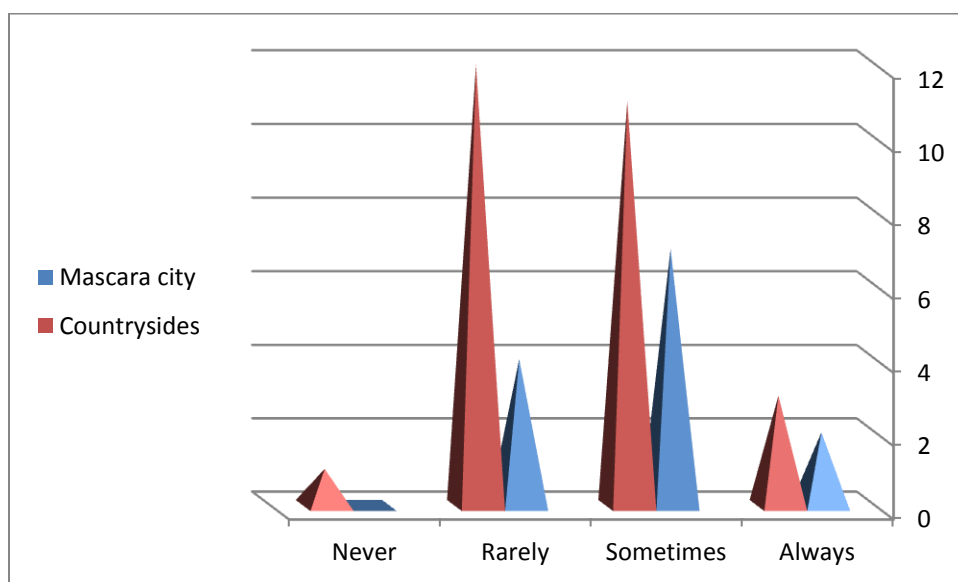


Figure12: the frequency of the use of /ma/ in relation to urban and rural areas in MD

The graphs considering the living place of our participants showed higher scores of the use of /ma/ in sometimes and rarely for both speakers of Mascara city and countryside's. seven Mascara city students answered that are sometimes using /ma/ and Four Mascara students are rarely use /ma/ while, eleven countryside's students answered that are sometimes using /ma/ and twelve of them are rarely using it. However, the graphs revealed the less percentage of the use of /ma/ in always, only two Mascara city students are always using /ma/ and three of countryside's students are always using it. We can deduced that all Mascara speakers use /ma/ while, there are a few numbers of countryside's students never is it.

Question n°07:

The aim of this question is to determine why Mascara peoples use /ma/.

7.1 Gender

| | To give an order somebody | Refuse to do something | For interrogation | No answer | Total |
|---------|------------------------------|------------------------------|----------------------|-----------|-------|
| Males | 07 | 10 | 03 | 00 | 20 |
| Females | 09 | 08 | 01 | 02 | 20 |

Table 13: the reasons behind the use of /ma/ in relation to gender

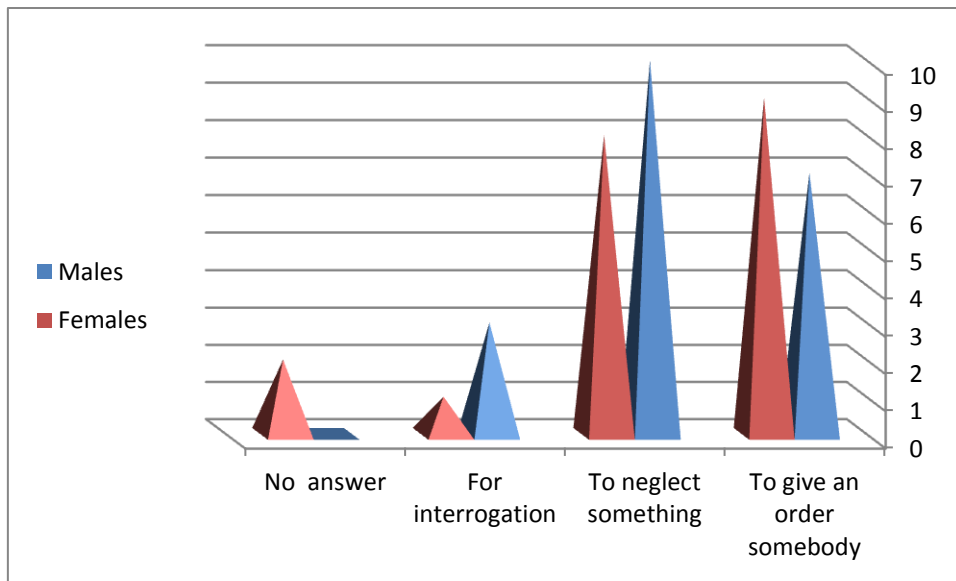


Figure13: the reasons behind the use of /ma/ in relation to gender

The figure above showed a higher score of student's answers in to give an order to somebody and to refuse to do something, seven males and nine females used /ma/ when giving an order to somebody, however, ten males and eight females used /ma/ to neglect something. The results also suggested that a less number in the use of /ma/ for interrogation, three males and one female used /ma/ for interrogation. The results above indicated there are other suggestions for the use of /ma/: two students used /ma/ for make funny and for joke.

7.2 Urban and Rural Areas of MD

| | To give an order somebody | Refuse to do something | For interrogation | No answer | Total |
|--------------|---------------------------|------------------------|-------------------|-----------|-------|
| Mascara | 04 | 06 | 03 | 00 | 20 |
| Countrysides | 12 | 12 | 01 | 02 | 20 |

Table 14: the reasons behind the use of /ma/ in relation to urban and rural areas in MD

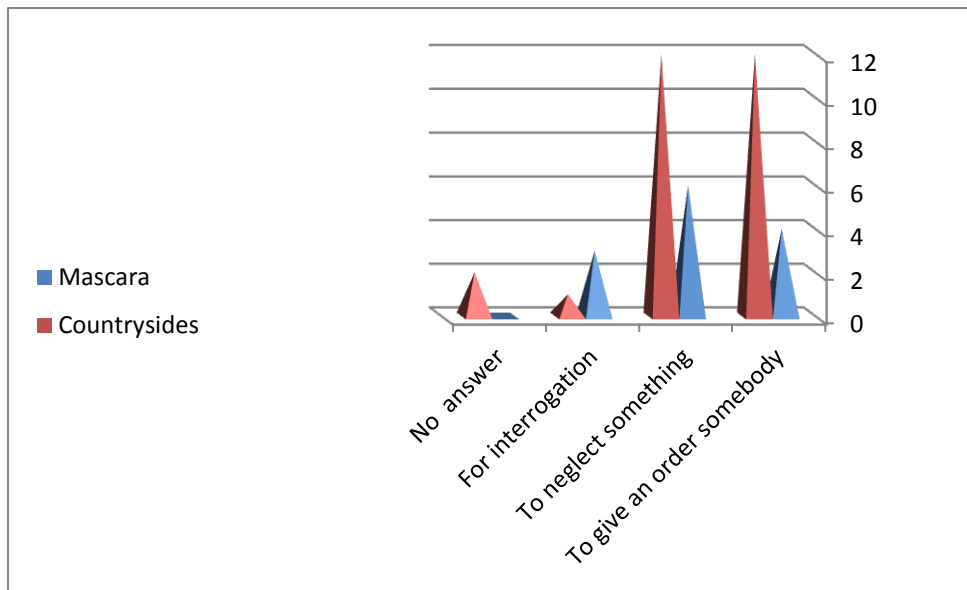


Figure 14: the reasons behind the use of /ma/ in relation to urban and rural areas in MD

It seems from the results gathered in the table above those four Mascara city students and twelve countryside's students used /ma/ to give an order to somebody. The graph indicated that six Mascara city students and twelve countryside's students used /ma/ to refuse to do something. The table above also showed a decrease of the number in the use of /ma/ for interrogation for Mascara city students and for countryside's students in the same answer.

Question n°08:

The aim of this question is to determine what emotions Mascara peoples express when they use /ma/.

8.1 Gender

| | When you are angry | When you are happy | Both | No answer | Total |
|---------|--------------------|--------------------|------|-----------|-------|
| Males | 10 | 01 | 09 | 00 | 20 |
| Females | 12 | 01 | 06 | 01 | 20 |

Table 15: the emotions of Mascara peoples when use /ma/in relation to gender

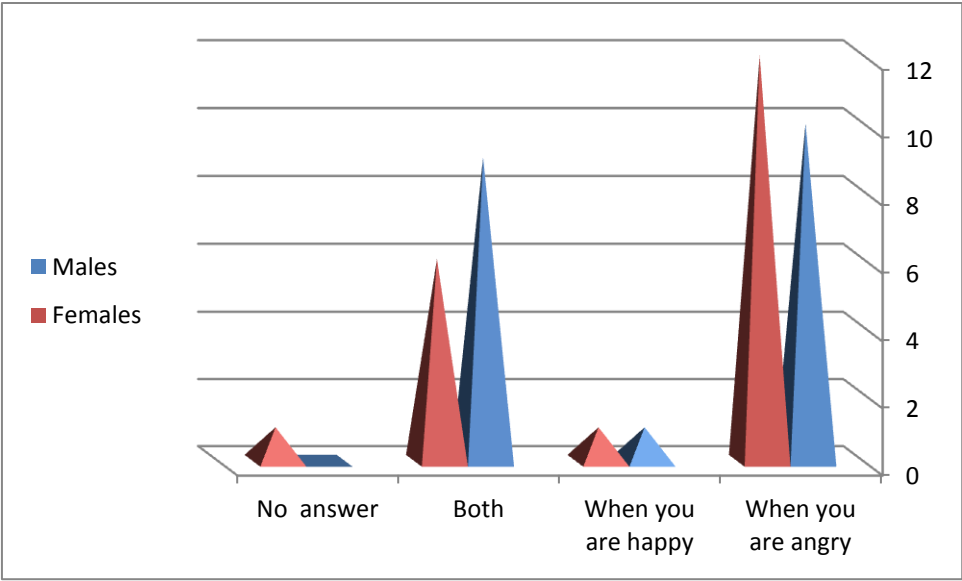


Figure15:the emotions of Mascara peoples when use /ma/in relation to gender

The results above give an explanation that the majority of the both gender ten males and twelve females used /ma/ when they are angry. The table above indicates that only one male and one female used /ma/ when they are happy. Nine males and six females used /ma/ for the both (anger and happiness). In addition, one female declared that she didn't use /ma/.

8.2 Urban and Rural Areas of MD

| | When you are angry | When you are happy | Both | No answer | Total |
|--------------|--------------------|--------------------|------|-----------|-------|
| Mascara | 07 | 00 | 06 | 00 | 13 |
| Countrysides | 15 | 02 | 09 | 01 | 27 |

Table 16: the emotion of Mascara peoples when use /ma/in relation to urban and rural areas

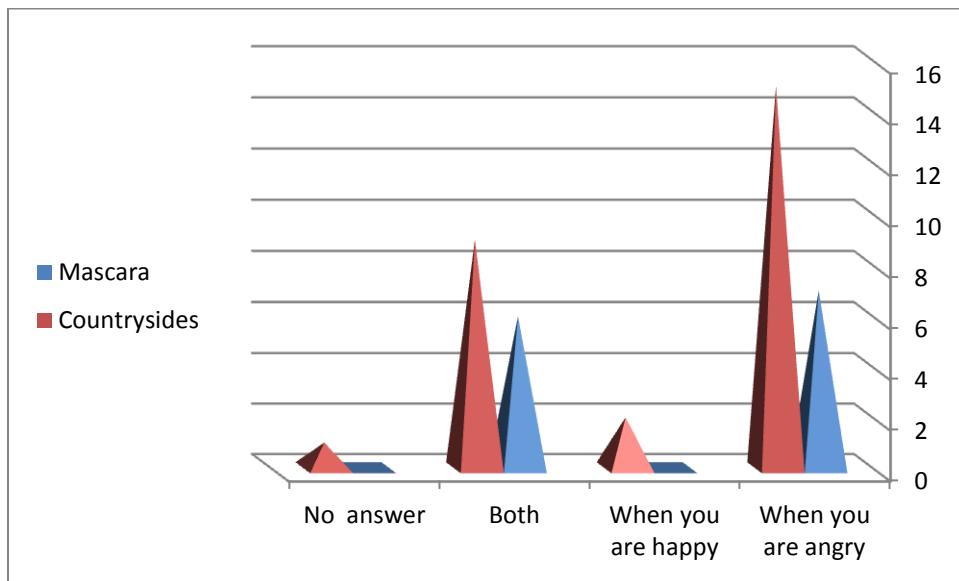


Figure16: the emotion of Mascara peoples when use /ma/in relation to urban and rural areas

As far as the geographical factor is concerned, seven Mascara city students and fifteen countryside's students claimed that are using /ma/ when they are angry. The results indicated a less number of the use of /ma/ for the countryside's students when they are happy, while, no Mascara students claimed that they don't use it at all for happiness. Six students of Mascara city and nine of countryside's students are using /ma/ when they are happy and angry.

Question n°09:

The aim of this question is to determine if /ma/ is used a lot with Mascara city people or with countryside's people.

9.1 Gender

| | Mascara people | city | Countryside's people | I know | don't | Both | Total |
|-------|-------------------|------|-------------------------|-----------|-------|------|-------|
| Males | 14 | | 01 | 04 | | 01 | 20 |

| | | | | | |
|---------|----|----|----|----|----|
| Females | 07 | 02 | 11 | 00 | 20 |
|---------|----|----|----|----|----|

Table17: the frequency of /ma/ among urban and rural areas of MD in relation to gender

The following figure will shows you the results:

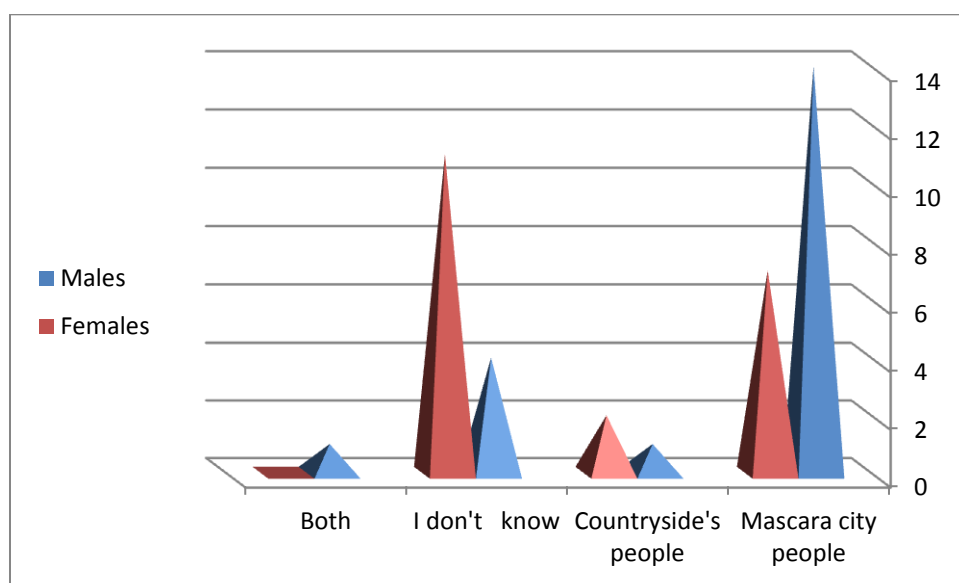


Figure17: the frequency of /ma/ among urban and rural areas of MD in relation to gender

The graph for the ninth question concerning gender indicated that the majority of male students agreed that /ma/ is used a lot with Mascara people; however, seven females claimed that /ma/ also is used with Mascara people. The graph also showed that the both gender one male and two females said that /ma/ is used with countryside's people. Whereas, a higher number of females and few number of males said I don't know.

Question n°10:

10.1 Urban and Rural Areas of MD

| | Men | Women | Both | Total |
|--------------|-----|-------|------|-------|
| Mascara city | 07 | 00 | 06 | 13 |
| Countrysides | 10 | 01 | 16 | 27 |

Table18: the frequency of use of /ma/ among male and female in relation to urban and rural

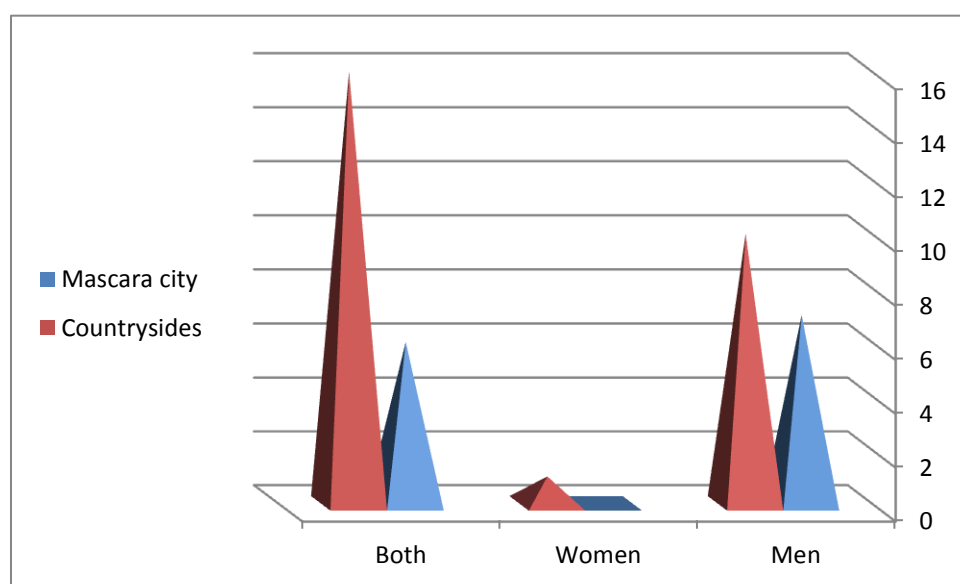


Figure18: the frequency of use of /ma/ among male and female in relation to urban and rural areas

The results showed that seven Mascara city students said that /ma/ is used a lot with men; other six Mascara city students said that both men and women use /ma/ a lot. On the other hand, sixteen countryside's students said that both gender used /ma/ a lot, while ten students of countryside's answered that men used /ma/ a lot. From the results we can conclude that women less than men in the use of /ma/.

3.4 Findings and Discussion:

The findings showed in the first question of the part one that males are more likely used the sound [ð] than females who were equals in the use of [ð] and [d]. These lead me to conclude that the majority of Mascara city people are using [ð] whereas, the use of [d] and [ð] it differs from countryside to another. The second question has a relation with the variable [θ], the results showed that the majority of males and Mascara speaker's used [θ] and few of them used [t], while, for females and countryside's students some of them used [θ] and other female used [t]. The third question showed that the majority of males and Mascara students used the sound [dʒ] than females who were equivalent in the use of [dʒ] and [ʒ], the results also showed that [dʒ] and [ʒ] differs from countryside to another. In the fourth question: the most male and female students used the long [i:], however, some people from the countryside's are still using the diphthong [ai] unlike Mascara city which the diphthong [ai] is does not exist. In the fifth question: the majority of males and females used long [u:], while, few of them used the diphthong [au], however, the results indicated that there are some countryside's speakers used the diphthong [au].

The second part of a questionnaire has dealt with the particle /ma/, in the sixth question: all students agreed that are using /ma/ even though one female answered that never use it, we can also deduced that all Mascara speakers use /ma/ while, there are a few numbers of countryside's students never is it. The seventh question has a relation with the reasons behind the use of particle /ma/, the results showed that seven males and nine females used /ma/ when

giving an orders. Six students from the city of Mascara and twelve students from the countryside used /ma/ when refusing to do things. The results also indicated a less number in the use of /ma/ for interrogation. Only two students used /ma/ to make jokes.

The next question showed that the majority of both genders used /ma/ when they are angry, only one male and one female used /ma/ when they are happy, however, nine males and six females used /ma/ for both anger and happiness. In addition, one female declared that she did not use /ma/. As far as the geographical factor is concerned, the results indicated that only two students from the countryside used /ma/ to express happiness. Seven students from the city of Mascara and fifteen students from countryside's claimed that use /ma/ to express anger. No Mascara student claimed that he/she use /ma/ to express happiness. The ninth question indicated that fourteen male students agreed that /ma/ is used a lot people from the city of Mascara. However, seven females claimed that /ma/ also is used with Mascara people. Only one male and two females said that /ma/ is used with countryside's people. No number of females and of males said they do not know. In the last question, the results indicated that women use /ma/ less often than men.

According to the findings gathered from Mascara students I can say that language used by people of Mascara city differ phonologically from the one used in countryside. The phonological variation and change in the speech community of Mascara is introduced under the social factor as gender and geographical factor. The findings demonstrated that language used by male speakers of MD differ phonologically from the one used by women. This research showed that Mascara people add /ma/ to give orders and make refusal and to express anger. Therefore, my hypotheses are confirmed.

3.5Conclusion

To sum up, the results of the analysis student's questionnaires showed that phonological variations including occurs in consonants and vowels. Findings indicated that differences in the pronunciation of [d] as [t], [ð] as [θ] and [dʒ] as [ʒ] occurs between males and females and between urban and rural speakers of MD. Variations in the realization of vowels sounds also happened among the speakers of MD. (the diphthong (ai realized as long [i:] and aw realized as [u:]) .

Concerning the use of the particle /ma/, the majority of the participants of both gender and in relation to geographical areas said they use the particle /ma/; however, they differ in the frequency with which they use it. Most of them declared that they use it to give order and make refusals. Most of them use it to express anger.

General Conclusion

This research has investigated the phonological variation in Mascara speech community in terms of gender and geographical place. This present study has also shed a light on the adding of syllable /ma/. This research departed from the research questions that stated in the general introduction.

To answer these questions, a questionnaire was used as a research tool. The respondents were forty students from English department who were asked to participate in the research.

Phonological variations occurs amongs MD speakers. The majority of Mascara city participants said they use [ð] whereas, the use of [d] and [ð] it differs from countryside to another. The majority of males use the sound [dʒ] whereas females use both [dʒ] and [ʒ]. Concerning vowel sounds, the realisation of [ai] occurs only in the countryside while in Mascara city it is realized as [i]. The findings have shown that /ma/ is used a lot by Mascara participants and by men than women. The majority of the forty students answered that they are sometimes using /ma//, however, they are using /ma/ to give an order or to neglect something. My investigation confirmed the hypotheses I set.

Although the research has achieved its aims, there are some limitations. First, the sample is small, only forty students and might not represent the whole population of Mascara, and hence the results can not be generalized.

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Appendix

QUESTIONNAIRE

Place of Birth: Mascara city ☐ Countryside ☐

Gender: male ☐ female ☐

A-Variable (ð): Realization of / ð / as [d]

1-Choose the word that you use frequently with Mascara speakers and then circle it:

-/ ðhəb/ “gold” → [ðhəb] [dhəb]

- /ðrəb/ “he hits” → [ðrab] [drab]

2-Do you use the sound (d) when talking to non-native speakers of your dialect?

B-Variable (θ): Realization of / θ / as [t]

1- How do you say? Put a circle on 1- or 2-

-/ θaldʒ / “snow” 1- [θəldʒ] 2-[təldʒ]

-/ θəmma / “there” 1- [θəmma] 2[təmma]

C-Variable (dʒ): Realization of / dʒ / as [ʒ]

1- How do you say? Put a circle on 1- or 2-

| | | |
|------------------------|-------------|------------|
| -/ dʒi:t / “I came” | 1- [dʒi:t] | 2-[ʒi:t] |
| -/ dʒənnə / “paradise” | 1- [dʒənnə] | 2-[ʒənnə] |

D-Variable (aj): Realization of / ai / as [i:]

| | | |
|--------------------|--------------------------|------------|
| 1- How do you say? | Put a circle on 1- or 2- | |
| -/bait/ “home” | 1- [bait] | 2-[bi:t] |
| -/ saif / “sword” | 1- [saif] | 2-[si:f] |

E-Variable (aw): Realization of / aw / as [u:]

| | | |
|---------------------|--------------------------|-----------|
| 1- How do you say? | Put a circle on 1- or 2- | |
| -/ jaum / “one day” | 1- [jaum] | 2-[jʊ:m] |

Part 2: The Variable /ma/: put a cross in the box when answering the following questions.

A- How often do you say the syllable /ma/?

- ☐ Always
- ☐ Sometimes
- ☐ Rarely
- ☐ Never

B- Why do you use the syllable /ma/?

- ☐ To give an order somebody
- ☐ To refuse to do something
- ☐ For interrogation
- ☐ Other:

C- When do you use the syllable /ma/?

☐ When you are angry

☐ When you are happy

☐ Both

☐ Other:

D. Do you think that /ma/ is used more by speakers of Mascara city or by speakers of Mascara countryside? Specify your choice.

☐ Mascara city

☐ Mascara countryside

☐ I don't know

E. Is /ma/ used more by men or women? Specify your choice.

☐ Men

☐ Women

☐ Both