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**MASTER Degree in:**

**«Sociolinguistics & Gender Studies»**

**A Sociolinguistic Study on Endangered Algerian Languages/Dialects:**

*Preservation of the Linguistic Heritage of Mostaganem's Rural Villages*

*-Douar Essaidia, Douar Ouled Boukhatem-*

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## **Dedication**

To my two shining stars, my rays of happiness and my source of hope...the king and the queen of my world...my dearest parents may God bless them.

To my soul's twin, my little sister Zohra, and my two lovely brothers Adam and Ismail

To all my family members, especially my grand-parents

To my ray of hope... wakouki

To my dearest best friends: Médina, Sakina, Yousra, Soumia, Rachid and Fatima

To a special woman, whom I respect and I thank from the bottom of my heart,  
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International Phonetic Alphabet	Romanized Version	Name	Letter
[ʔ] glottal plosive	'	' <i>alif</i>	أَلِفْ أ
[b]voiced bilabial plosives as in "bat"	<i>b</i>	<i>baa'</i> <	بَاءٌ ب
[t]voiceless dental plosives as in "tap"	<i>t</i>	<i>taa'</i> <	تَاءٌ ت
[θ] voiceless inter-dental fricatives as in "thumb"	<i>th</i>	<i>thaa'</i> <	ثَاءٌ ث
[dʒ]voiced post-alveolar affricates as in "jar"	<i>j</i>	<i>jeem</i>	جِيمٌ ج
[ħ]voiceless pharyngeal fricative	<i>h</i>	<i>haa'</i> <	حَاءٌ ح
[x]voiceless velar fricatives as in German "nacht" or Scottish "loch"	<i>kh</i>	<i>khaa'</i> <	خَاءٌ خ
[d]voiced dental plosive as in "dark"	<i>d</i>	<i>daal</i>	دَالٌ د
[ð]voiced inter-dental fricative	<i>th</i>	<i>thaal</i>	ذَالٌ ذ

as in "this"				
[r]alveolar trillas in "run"	<i>r</i>	<i>raa'</i> <	رَاءٌ	ر
[z]voiced alveolar fricativeas in "zoo"	<i>z</i>	<i>zayn</i>	زَيْنٌ	ز
[s]voiceless alveolar fricativeas in "sad"	<i>s</i>	<i>seen</i>	سَيْنٌ	س
[ʃ]voiceless post-alveolar fricative as in "she"	<i>sh</i>	<i>sheen</i>	شَيْنٌ	ش
[s <sup>ʕ</sup> ] emphatic voiceless alveolar fricative	<u><i>s</i></u>	<i>saad</i>	صَاءٌ	ص
[d <sup>ʕ</sup> ] emphatic voiced alveolar plosive	<u><i>d</i></u>	<i>daad</i>	ضَاءٌ	ض
[t <sup>ʕ</sup> ] emphatic voiceless dental plosive	<u><i>t</i></u>	<i>taa'</i> <	طَاءٌ	ط
[ð <sup>ʕ</sup> ] emphatic voiced alveolar fricative	<u><i>z</i></u>	<i>zaa'</i> <	ظَاءٌ	ظ
[ʕ] voicedpharyngeal fricative	"	<i>"ayn</i>	عَيْنٌ	ع
[ɣ] voiced velar fricative (French R or guttural R)	<u><i>r</i></u>	<i>rayn</i>	غَيْنٌ	غ

[f] voiceless labiodental fricative as in "fan"	<i>f</i>	<i>faa'</i> <	فَاءٌ	ف
[q] voiceduvular plosive	<i>q</i>	<i>qaaf</i>	قَافٌ	ق
[k] voiceless velar plosiveas in "kite"	<i>k</i>	<i>kaaf</i>	كَافٌ	ك
[l] alveolar laterals in "leg"	<i>l</i>	<i>laam</i>	لَامٌ	ل
[m] bilabial nasalas in "man"	<i>m</i>	<i>meem</i>	مِيمٌ	م
[n] alveolar nasalas in "nose"	<i>n</i>	<i>noon</i>	نُونٌ	ن
[h] voiceless glottal fricativeas in "hat"	<i>h</i>	<i>haa'</i> <	هَاءٌ	هـ
[W] voiced labialized approximant as in "wool"	<i>w</i>	<i>waaw</i>	وَأُو	و
[j] palatal approximantas in "yes"	<i>y</i>	<i>yaa'</i> <	يَاءٌ	ي

**Table 01: IPA symbols with the corresponding Arabic letters.**

Arabic Name		Arabic Online Romanization	Vowel	
<i>fatha(t)</i> opening (of lips)	فَتْحَةٌ	<i>a</i>	Short A a As in "accept," "ascend"	اَ
<i>'alifmamdooda(t)</i> extended 'alif	أَلِفٌ مَمْدُودَةٌ	<i>aa</i>	Long A ā As in "man," "can"	اِ
<i>kasra(t)</i> breaking (of sound)	كَسْرَةٌ	<i>i</i>	Short I i As in "sit," "hit"	اِ
<i>yaa'&lt;mamdooda(t)</i> extended yaa'<	يَاءٌ مَمْدُودَةٌ	<i>ee</i>	Long I ī As in "feel," "deal"	يِ
<i>damma(t)</i> joining (of lips)	ضَمَّةٌ	<i>u</i>	Short U u As in "put," "foot"	وُ
<i>waawmamdooda(t)</i> extended waaw	وَاوٌ مَمْدُودَةٌ	<i>oo</i>	Long U ū As in "sure,"	وِ

			"roof"	
<i>Sukoon</i> stillness	سُكُونٌ	-----	No following vowel As in "stay," "drag"	◌ْX

**Table 02: The three letters that may denote both the consonants and long**

vowels.(Weak letters) or (حُرُوفُ الْعِلَّةِ) ("X" means any consonant preceding the short vowel).

### **Abstract**

This research paper aims to shed light on a serious danger that threatens language and attempt to figure out a solution to preserve it. The latter is language death, which eventually, threatens the whole society. The study is motivated by three research questions. The fundamental question is “Do languages really die? If they do, so, how do they come to life?” We argued that a new generation of research in this area needs to address the extended questions: Are there any dying languages in the rural areas of Mostaganem? How can we safeguard endangered languages? It was hypothesised that a language can be faded through the disappearing of its users, or through replacement of lexicology. Also, the existence of lexicology replacement is the rule rather than the exception. Moreover, the creation of a dictionary of the endangered words would be a sufficient and applicable way to save such words. The research paper is divided into three chapters, two theoretical chapters and one practical chapter. In the main, the investigation conducted has two major objectives. First, is to collect as much endangered and dead words as possible from the Mostaganemian rural areas; and second, to figure out a way to preserve them for the coming generations. Prior studies concerning language death indicated that politics, economic, natural disasters, multilingualism, and multiculturalism, contribute in the death of language. However, after we collected data, recorded and videotaped them, in addition to the analysing of the interview’s question, we concluded that technology does interfere in the endangerment and the death of language.

Key words: Sociolinguistics, Language, Dialect, Endangered Languages, Dying Languages, Extinct Language, Revitalisation of Languages, Preservation of Languages

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## General Introduction

One rooted entity in human unconscious awareness is language. It is rather a fuzzy human peculiarity that is not so much easy to be defined. Significantly, a variety of linguists, thinkers, and scholars issued language and its origin from different perspectives. Equally important, a thorough linguistic study of language is required to develop both general and specific understanding of language as a social phenomenon. In the same respect, one may notice that languages are pretty much like humans; they grow, change, and die through time. Some new words may be coined, others may disappear from usage. This appears to be a ubiquitous phenomenon amid languages. To emphasise, the motivation behind my work lays in the scientific curiosity to figure out whether dying languages exist in Mostaganem, and if so, what can we do to preserve it as a linguistic heritage?

With this in mind, my study is going to investigate the existence of endangered languages (words, phrases, expressions...etc.) in rural areas of Mostaganem. In addition, my purpose in this study is to find out a sufficient and applicable strategy to "save" dying languages (or rather say dialects) in rural areas of Mostaganem. Therefore, and to clear the dust concerning the problematic of the research at hand, our main research question deals with what is the best way to keep or/and preserve an endangered language? At first glimpse, this question may seem quite ambiguous and hard to relate to any current linguistic phenomenon. Therefore, a set of sub-questions are put on the table. The latter, will help us not only see the bigger picture of our enquiry, but also cover its main dimensions. Indeed, the upcoming sub-questions will provide a great deal of help, for us and well for readers to understand some basic elements when dealing with a social linguistic phenomenon.

- Do languages really die? If they do, so, how do they come to life?
- Are there any dying languages in the rural areas of Mostaganem?

- How can we safeguard endangered languages?

As a presumable attempt to answer the previous questions, we hypothesise the following:

- ❖ A language can be faded through the disappearing of its users, or through replacement of lexicology.
- ❖ The existence of lexicology replacement is the rule rather than the exception. Therefore, dying languages do exist in rural areas of Mostaganem.
- ❖ Creating a dictionary of the endangered words would be a sufficient and applicable way to save such words.

To provide an adequate yet genuine answers for our enquiry, as well as to upsurge the rationality of its conclusions, a qualitative methodological analysis has been conducted, where an interview is carried out with different participants from Mostaganem's rural areas. Consecutively, the interview is not conducted for the sake of investigating the participants' linguistic behaviour, but rather to collect as much as Mostaganem's rural vocabulary. In this respect, the data required were collected from different places of rural communities in Mostaganem. Where the latter, is a coastal town, situated in the North West of Algeria. We have visited three families from different villages; where we met old people who were between 60 and 85 years old. The first family lives in a small village called "Douar Essaidia"; which is approximately 14.2 km far from Mostaganem, which means nearly 20 min by car. We met there an old couple (the husband is 65 years old, and the wife is 58 years old), their daughters who are: 22 years old, 26-year-old, and 32 years old. We went to "Douar Essaidia" on the March, 8th 2017. The second family lives in "Douar Ouled Boukhatem"; which is approximately 47.2 km far from Mostaganem, which means nearly 1h hour and 5 minutes. We met there an old Lady, who is 85 years old, her son who is 62 years old and his wife who is 56 years old, and their daughter who is 19 years old. The third

family lives in “Douar Essaidia”; which is approximately 15.2 km far from Mostaganem, which means nearly 22 minutes by car.

All the vocabulary that the investigation gathered were recorded, this is to provide a correct pronunciation of native speakers and well as it will help us identify the social background of each study case (participants). As far as the analysis of the data is concerned, all the collected words are put in a form of a database dictionary. The latter, will help us preserve the most endangered word in Mostaganem rural areas, as well as, this is put as an application on Android play store, since we are living in a digital world, it is believed building an application will help people recognize their ancestors' native language.

## **CHAPTER ONE: THE LINGUISTIC AND THE SOCIAL STUDY OF LANGUAGE**

### **Introduction**

Language is an embedded entity in human unconscious knowledge. It is considered as a quintessentially human trait. It is clearly seen in one's everyday linguistic behaviour such as establishing relationships, declaring wars and peace, building and destroying nations, raising or falling civilizations and so many others. In fact, linguists and scholars issued an on-going debate concerning the notion of language and its origin. In this respect, the current chapter will be divided into two sections. The first part will be devoted to the linguistic study of language where a general understanding of language is provided. The latter will deliver an overview concerning language and grammar concepts and terminologies, for the purpose of avoiding confusion and any misunderstanding. It will highlight some of the most known theories concerning the origin of language (divine source, natural sound source, social interaction source), in the interest of figuring out how language is emanated. It will tackle the most renowned concepts of language learning by raising up some points regarding the two of the most famous dichotomies of language acquisition (the innateness of language and language acquisition), in addition to some of the most eminent theories.

On the other hand, the second part will emphasise the social study of language. As a first step, it will provide an overall about the field of sociolinguistics, starting by tackling the misconception between the term sociolinguistics and term sociology of language. Later on, it will go deeper in the field by analysing the distinction between the standard language and the regional dialect, and the social dialect and the speech community. Finally, the study of language shifts and variations shoulders the way towards the subsequent part.

Furthermore, language variations viz. bilingualism, multilingualism, diglossia, code-switching are of great use in the following chapter.

## **I. The Linguistic Study of Language**

### **1. General Characterization of Language**

Human beings are born with the ability to communicate; they use different ways to express themselves. It is incontestable that they interact with each other using “Language” (be it spoken, written, sounds, signals...) as pointed out by the linguist Sapir and his student Whorf (the 1950s) when they claimed that “Our language reflects our concerns”. In addition, this was also supported by Wardhaugh (2002, p. 1) when he stated, “When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. In most cases that code will be something, we may also want to call language”. In this regard, language can simply be defined as a means of communication. It enables people to convey messages, express feelings; exchanging ideas, opinions, and information.

Mario and Gaynor (2012, p. 1) defined language as "A system of communication by the sound that is through the organs of speech and hearing among human beings of a certain group or community, using vocal symbols possessing arbitrary conventional meaning". That is, the process of conveying a message (communication) is reachable thanks to the mutual intelligibility between a speaker and a hearer; notwithstanding that, the meaning conveyed is arbitrarily constructed. Besides, speech organs play also a vital role in the successfulness of this procedure.

Furthermore, McWhorter (2004, p. 3) claimed that language is merely human. Though some animals are able to communicate using non-linguistic communication (bees and their specific use of dance), they lack the properties that set-apart the human language from other communication systems. There are 16 features designed by Hockett's (1960): vocal-auditory channel, Broadcast transmission, Rapid fading, Interchangeability, Total feedback, Specialization, Semanticity, Arbitrariness, Discreteness, Displacement, Productivity/Openness, Duality of patterning, Traditional (Cultural) transmission, Prevarication, Reflexivity, Learnability (as cited in Fitch, 2010, p. 19). On the other hand, Yule (2010, pp. 11-20) focused only on five properties that can be related to linguistic variability, which are:

First, Displacement which is the fact that the individual is able to refer to the past and future time, in addition to things and places, while animals are unable to do so. To strengthen this idea, Yule (2010, p. 12) provided an example of bees' communication, which may be considered as an exception. Despite the fact that bees tend to have a certain level of displacement that enables them to locate the source of nectar and call the other bees, they are not able to remember that source after a week or more for instance. This shows that displacement is a human trait only. Nevertheless, what makes the distinction between them and humans, at this level, is the fact that bees are able solely to inform the other bees about the latest source of nectar. It is not in their nature to indicate, for instance, a place that goes back to one or two weeks. This enhances the actuality that displacement is utterly human.

The second feature suggested by Yule (2014, p.12) is "Arbitrariness", which is the missing logical link between the object and its name. To put it differently, there is no direct and logical relationship between the linguistic form (the word structure) and the object itself, as Yule (2014, p. 12) claimed. Moreover, speakers of any given language simply agree upon

naming some items, places, abstract things (the unseen and intangible thing, for example the hereafter)...etc., without the presence of any relationship between those signified and their linguistic signs (letters and sounds used to form and utter that name).

The third feature is Productivity. Yule (2014, p. 13) defined it as “Humans are continually creating new expressions and novel utterances by manipulating their linguistic resources to describe new objects and situations. This property is described as creativity or open-mindedness”. That is, the appearance of new circumstances, stuff, food, places, and phenomenon...etc. urges people to create and produce new words for the reason of naming them. Hence, human language can never be limited in terms of generating new vocabulary, it is a constant process. However, animals lack this property; they are not able to originate new words. Their language is not flexible, but rather finite and limited.

The fourth feature is the Cultural transmission. Yule (2017, p. 14) pointed out that “It is the process whereby language is transmitted from one generation to another”. Language is not genetically transmitted, but rather acquired from the environment. Yule (2017, p. 14) provided an example of a Korean child. He claimed that if that infant will be taken to England from his birth, then he will surely inherit only the physical features of his parents. Contrariwise, he will speak the English language he acquired from his environment. Yet, if it is the case with any other animal (a cat, a dog, a horse...) they will produce the same sounds, regardless the place they have put in. This is due to their lack of the above-mentioned property; they keep their instinct way of communication.

The fifth feature is Duality or the double articulation, which is defined by Fitch (2017, p. 19) as “Meaningless units (phonemes) are combined into meaningful ones (morphemes), which can then be combined into larger meaningful units (sentences)”. In other words, they are signs in a language that are the combination of forms (letters at the

level of written language, and sounds at the level of the spoken language) and meanings. People are able to utter different sounds. Separately, they will be meaningless, but while combined they get a certain meaning)

#### A. Defining language

Providing an appointed, clear, and final definition of the notion language is quite difficult as pointed out by Fasold and Connor-Linton (2013, p. 9) “A precise definition of language is not easy to provide because the language phenomenon is complex”. For the reason that its definition depends on the field of study (perspective), we want to conduct. Unlike the word language, that comes from the old Latin word “lingua” (tongue; language).

Trager (1949) claimed that “A language is a system of arbitrary vocal symbols [i.e. words that have been formed through the arbitrary combination of speech sounds and that convey meanings] by means of which the members of a society interact in terms of their total culture” (Quoted in Crystal, 2002, p. 400). Prior to him, language has an arbitrary construction and connotation, that is, the sounds that form meaningful utterances have been arbitrarily constructed. Additionally, those utterances are used by members of a given speech community in order to interact and convey meaning, regarding the culture of that community.

Many researchers tried to adduce some definitions of language. Eckert and McConnell-Ginet (2003, p. 60) defined language as “A highly structured system of signs, or combinations of form and meaning” At this level, they defined language as a well-arranged system that encompasses signs (words, sounds, gestures...etc that convey meaning). Yet, these signs need form and meaning to be understood. They have to be arranged in a coherent and cohesive way so that the meaning will be reached.

Furthermore, McMenemy (2002, p. 57) claimed that this notion can be studied from two paired sides form and function. He indicated that “Speakers simultaneously acquire the forms of a language (its structures) along with the uses of the language (its functions)”. Form deals with the way language has been structured and its components. In this regard, all that build it up, such as phonetics, which is the study of human speech sounds; phonology, which is the study of how sounds are combined; morphology, which is the study of words establishment (how have they been formed, their meaning, their combination...) ...etc.

However, function deals the use of language. It has been defined by McMenemy (2002, p. 24) as “an integral part of human social interaction”. So to speak, how language affects conversations and their interpretations. It is related to discourse analysis (which is the study of language units beyond the sentence) and pragmatics (which is the study of envisioned connotation), in other words, it is not about the components of that language, but rather its function and its hidden meaning. The specific selection of words depending on the context individuals are involved in, or communicative events as stated by McMenemy (2002, p. 43).

## B. What is Grammar?

Pr. McWhorter (2004, p. 3) asserted that language is more than words that are used for communication, it is also about how those words are put together that is “Grammar”, which is a set of rules that collaborate in the establishment of meaningful utterances. Wardhaugh (2002, p.1) defined it as “The system (or the grammar, to use a well-known technical term) is something that each speaker ‘knows’..., the knowledge that people have of languages they speak is extremely hard to describe”. According to him, grammar is the internal and unconscious knowledge grasped in each individual’s mind, which he/she knows innately and figuring out how this process occurs is not easy to be demonstrated.

Similarly, McMenamin (2002, p. 23) pointed out that linguists intentionally use the term “grammar” in a dissimilar way for the sake of categorizing three objects of the inquiry. First, he described grammar (2002, p. 23) as “The internal system of language that every native speaker acquires”. In this type of grammar, he focuses on the grammar that is not written in a given book, but rather the one stored in each individual’s mind, learned and used unconsciously in his everyday life. Second, he claimed that grammar could be also seen as the methodical and descriptive study of the internal knowledge of the language, meaning, Grammar that is recorded in a book. Yet, it describes it and does not evaluate it. To put it differently, as stated by McMenamin (2002, p. 58) “It provides an objective and accurate picture of the total language system”. Third, McMenamin (2002, p. 58) mentioned the prescriptive grammar, which is “A set of rules and examples for the correct and appropriate use of a language”. That is, it is an evaluative study of language, which deals with the appropriateness of the good use of language, be it by its native speakers or non-native speakers, as stated by McMenamin (2002, p. 58) this kind of grammar should be “Linguistically correct and socially acceptable language use”.

### C. Why should We Care?

Caring about language has always been the forefront of linguists, who tried hard to establish a clear understanding of it, almost from all perspectives. Prior to De Saussure, language cannot be studied if its meaning is unheeded, that is to say, if we disregard certain notions, we will not be able to study them, for instance, grammar or language itself. Each individual should be able to master the grammar of his/her mother tongue in order to arrange a cohesive and coherent conversation. For example, translators, if they ignore the grammar of the target language, they will not reach a correct translation. On the other hand, People should be also aware of the importance of language itself, not only grammar, in their everyday life. They establish their social relationships thanks to it. The abolishment of

language will obviously lead to the abolishment of the whole society, as well as its identity. Moreover, the study of grammar and language aims to distinguish the human's language from the animals' one. That is to say, it highlights its value and properties in comparison to that of animals. Consequently, a living language means a living society.

## **2. The Birth (origin) of Language**

If we step on the stage of history, we can see that language goes all the way back to ancient times, yet, its origin is considered as one of the most mysterious and unsolved human phenomena. Prior to Yule (2010, p. 1), "We simply don't know how language originated..." definitely, determining the real source of language was not and still not an easy task to do. It remains ambiguous and speculative. However, this did not prevent linguists from generating different theories concerning the origin of language. The study at hand believes that language took many different roads due to a linguistic diversity; hence, researchers could not agree upon one real source of language, they only come up with debatable and skeptical theories, such as:

### **A. The Divine Source**

All religions share the same common belief, which is, the interference of the term God in the creation of this universe. In the holy books (Quran, Bible, and Torah) it is plainly indicated in some verses that Adam has been gifted the ability to speak. Thus, he named everything (all the names). In other religions, such as the Hindu, people rely on the fact that language emanated from Sarasvati (Goddess). She was the spouse of Brahma, the creator of the universe. She was the goddess of music, art, science...etc. According to the Hindu beliefs, Brahma has created the universe with the knowledge of his wife.

On another hand, the story of the tower of Babel cannot be overlooked. In the Jewish religion, people believed that they were exceptional. They were full of pride and started

building a tower to reach God. As a result, God punished them by separating them and confusing their tongues. They used to talk one mutual language, but later on, no one could understand what the other is saying. Starting from that event, different languages emerged (the rise of multilingualism).

Throughout history, many experiments have been carried out in order to figure out the divine language. Going back to more than 2500 years ago, one of the famous experiments was done by the Egyptian pharaoh called Psammetichus (or Psamtik). He attempted to find out which language came into existence first. He believed that this language is that the language of God. He took two newly born babies and isolated them with a deaf shepherd to take care of them. He expected that, if any infant utters instinctively any word, it would be the language of the God. As expected, the babies uttered a word; however, it was not an Egyptian one. It was a Phrygian (an older language spoken in part of what is modern Turkey) word “bekos” (which means bread). Consequently, the pharaoh deduced that the Phrygian was a divine language.

An akin experiment has been implemented 516 years ago (around the year 1500) by the king James the Fourth of Scotland. Yet, the babies started talking Hebrew. Then, he claimed that Hebrew was the divine language (God’s language). In this respect, it is obviously patent that in all religions and most traditions on this earth, language has a divine source. Up to now, determining the original language is unattainable.

## B. Natural Sounds

Prior to Yule (2014, p. 3), human language originated from the sounds which primitive Man used to hear, imitate and then use as a reference to some objects based on their compatibility with the sounds. To demonstrate, when a volant animal made a coo-coo sound, hence, “coo-coo” became the animal’s name reference. In fact, this theory was called “The bow-wow theory”. Yule (2010, pp. 2-3) pointed out as well, that “Words that sound

similar to the noises they describe are examples of Onomatopoeia”, which means that objects are related to the sound they make.

Besides, it has been claimed that human language was the result of some emotional sounds like anger, happiness and pain. To exemplify, Ouch! and Wow! are two utterances among many others that express Man’s instinctive response. This theory was named “The pooh-pooh theory”. Still, the mentioned sounds are made with an inhalation, unlike the normal speech which is produced with an exhalation. Therefore, this factor might exclude the pooh-pooh theory from being a natural sound.

### C. Social Interactions

What distinguishes social interactions from the other sources is the fact that, it believes that the development of human language is related to a social context (Yule, 2014, 4) in fact, this theory is known as “Yo-he-ho”, which suggests according to Yule (2010, p. 3) that “The idea is that the sounds of a person involved in physical effort could be the source of our language”. To explain more, primitive Man used to produce some sounds while making physical exertions (like lifting an enormous chased animal). It is then believed that these sounds developed gradually to become the current human language.

Additionally, the production of those cries is also considered as a request for help, or the way early men used to collaborate. This puts the evolution of the human language in a social condition, which means that they lived in association in order to be invincible and provide protection. The social interactionism between these groups necessitated exchanging information even by a series of hums, grunts or curses. However, this does not prove that human language arose from physical, environmental needs, especially if we support our attitude with apes that live in groups, produce sounds; yet they are unable to develop them into human speech.

### **3. Language between Innateness and Acquisition**

The human brain is pre-programmed to learn any given language. However, scholars argue on the way people grasp the language, whether innately or acquisitively. This issue helped in the raising up of many debates in the field of linguistics. Consequently, it contributed to the emergence of six main theories of language learning (Behaviourism, Cognitivism, Social Learning Theory, Social Constructivism, Multiple Bits of Intelligence, and Brain-Based Learning). Moreover, some scholars supported each theory, such as Chomsky (nativist theory); Pavlov, Skinner, Watson (behaviourism); Piaget, Gagne (cognitivist); Dewey, Bruner (constructivism)...etc. However, as far as our inquiry is concerned, only behaviourism, nativism, and social constructivism are to be tackled in the next section.

#### **A. Behaviourism**

Behaviourism movement has first appeared in the early 1900s (around 1913s) and developed in early 20th century. It is a theory that deals with both “animal” (for example dog’s experiment) and human (for example the experiments conducted in classrooms) learning. It also disregards the mental capacities and rather considers the individuals as being passive. Their learning is dependent on an external stimulus and the way to respond to it.

Behaviourists considered the individual as being a blank slate, in the sense that he is born with an empty mind, yet, he learns from the individuals’ behavior surrounding him. Behaviorists attempt to prescribe strategies that are most useful for building and strengthening stimulus-response associations (Winn, 1990). They also believe that acquiring language is the result of a general learning mechanism, which consists of imitation, reinforcement, and punishment.

Imitation (or social learning) is the process of repeating the utterances of those surrounding us. B.F Skinner (1960's, interview) claimed that "Give me a child and I'll shape him into anything". To explain more, as the mirror reflects what faces it, a child acts exactly similarly since he imitates his caretaker's habits, manners, and most importantly the linguistic performance. An example can be provided, where a kid hears his mother uttering the word "food", and subsequently pronounces it on his turn.

Although reinforcement and punishment are the responses of the same process (imitation), they are opposed to one another. When coming back to the example of the child who imitates his mother and pronounces the word "food", two reactions are expected, if the word is well uttered and the parent rewards him, this would be called reinforcement; if not, the mother is supposed to disagree and this would be called punishment.

## B. Nativism

Chomsky, one of the founders of linguistics, is the prime mover of the nativist movement. He clearly argued that language is an innate capacity. As a reaction to the behaviourist perspective, Nativists claim that a child, innately, learns the language he is exposed to. Since he is born with a pre-programmed brain, this predisposes him to learn any given language easily (Chomsky, 2004, p.17). However, this action works only with the mother language. That is to say, a child acquires one or many languages that are spoken in his environment automatically and without following any grammatical rules or instructions provided by his parents.

The nativists, also, believe that all children of the world go through the exact same stages while learning how to speak (universal grammar, presented by Chomsky). For instance, any child who is 5 or 6 years old is able to utter approximately all the grammar rules of his mother language correctly. Later on, Chomsky introduced what is known as

Language Acquisition Device (LAD). All the procedures cited above have been contradicted afterward by new theories, which emerged later on, such as social interactionism.

### C. Social interactionism

Social interaction assumed that “Language acquisition is influenced by the interaction of a number of factors – physical, linguistic, cognitive, and social,” (Cooter&Reutzler, 2004). It is the last theory among the six other theories of language acquisition; it encircles the way children and adults learn and use the language. This theory was supported by two major linguists, Lev Vygotsky and Jerome Bruner. Social interactionists do not agree nor disagree with the other approaches to language acquisition (especially nativism and behaviorism), yet, they reduce their usefulness to ultimately gather them both.

Furthermore, Bruner criticized the fact that the LAD by itself is not sufficient to make children acquire language. Therefore, he developed what is known as LASS (Language Acquisition Support System) which emphasises the task of the child’s caregiver while acquiring language and also focuses on the Child’s Directed Speech (CDS) or Baby Talk (BT), this means that, the speech guided by the parent plays a critical role in the language learning.

As pointed out by Fasold and Connor-Linton (2013, p. 229) who claimed that researchers working in the field of language acquisition argue that “child-directed speech seems to be especially geared to facilitate language learning”.Moreover, Trott, Dobbinson, Griffiths (2004, p. 5) have also carried out a study concerning the CDS, in which they proposed that when a parent, caregiver, or anyone who has direct impact on the child uses a given simplified repertoire, this would obviously affect the child’s language learning, as it may not.

## II. THE SOCIAL STUDY OF LANGUAGE

### 1. Relatedness between Language and Society

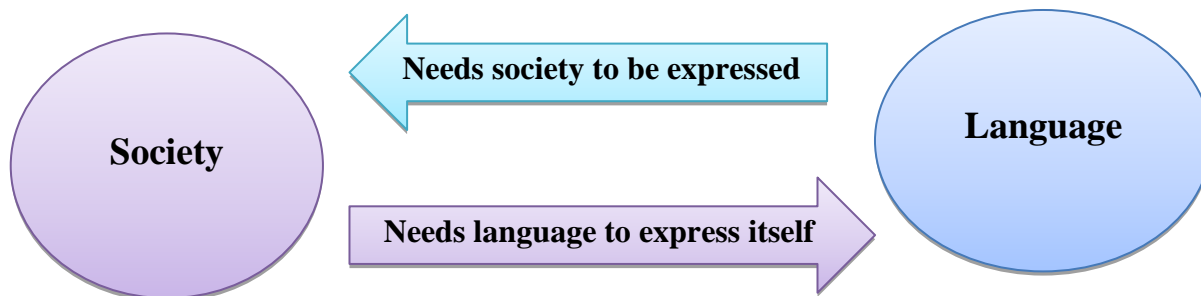
Language and society are two interrelated concepts, which they may affect and complete each other. From a sociolinguistic point of view, language can simply be defined as “What the members of a particular society speak” Wardhaugh (2006, p.1). That is, in each society, there is a tool used to communicate. That language is obviously the utterances that have a shared connotation among the members of the same speech community.

On the other hand, Society, as pointed out by Wardhaugh (2006, p.1) is “Any group of people who are drawn together for a certain purpose or purposes”. In other words, society refers to a group of people who managed to establish their relationships, seeking a given purpose; be it, social purpose (family, friendship...etc), academic purpose (work, studies...etc), business purpose...etc.

In his 2011 article, Umar Farooq (para. 1) the Arabic sociologist, has also provided a quite similar definition to that of Wardhaugh. He claimed that society is a larger group of individuals, who are associative with each other. Prior to him, whenever there is a group of people gathered, collaborative and seeking the same interests, we might call them a society.

What is important to realize, is the fact that both language and society involve and deal with the term “individuals”. Human beings are the core of a society; they are its main constituents. Correspondingly, they create a language for the sake of communicating and establishing relationships. This means that without producing language, individuals will not be able to communicate with each other. Equally important, the language would not be created without the presence of society (individuals). In short, language requires society to be voiced, and society needs language to express itself.

Wardhaugh (2006, p. 10) claimed that “There are several possible relationships between language and society”. For him, there are four possible relationships. First, society may effect or delineate the linguistic structure in the sense that its individuals have formed it, and it changes over time thanks to them as well. To support this view, Wardhaugh (2006, p. 10) provided the example of age-grading. Children speak differently from adults, and this will lead to a variety in language; coupled with other factors, such as gender, social class...etc. The second possible relationship is the other way around. He sees that language affect society since it is part of their culture and helps in shaping their identities. At this point, Wardhaugh supported his view relying on the Whorfian and Bernsteinian hypothesis, which dealt with the interference of sexism in language. In view of that, the language might affect the individual’s linguistic structured when it is sexist. For example, in the Arabic language, for each gender, there are specific pronouns and a certain vocabulary.



**Figure N°1: the relatedness between language and society**

#### A. An Overall about Sociolinguistics

The study of Sociolinguistics can be dated to the 1930s; it has been the emphasis of many researchers and linguists in the East, more precisely in India and Japan. Other scholars asserted that it has begun years before (around 1900s), but what is guaranteed, is the fact that it developed years afterward, whereby, it attracted the westerns’ linguists attention

many years later. In the West (United Kingdom, USA, and Europe as a whole), it has, first, appeared by 1960s. Hudson was the first user of the term “Sociolinguistics” in 1939. Its famous Scholars are Peter Trudgill, Thomas Callan Hudson, William Labov, Sapir and Whorf (and their Sapir-Whorf Hypothesis), Ronald Wardhaugh, and many others. It lays emphasis on all aspect of sociology in relation to language and tries to cover all the factors that contribute to its change, such as gender, religion, age, regions, and social classes.

### B. Sociolinguistics and the Sociology of Language

It is worth mentioning that there is a distinction between the term Sociolinguistics and the term sociology of language. Hudson (1996, p.4) asserted that sociolinguistics or the micro-sociolinguistics are “The study of language in relation to society”. The focus at this level is on the influence of society on language. However, the sociology of language is “The study of society in relation to language” (Hudson, 1996, p.4). That is to say, sociolinguistics or put emphasis on language; it focuses on the social factors’ effect on language (gender, regions, level of education...). On the other hand, sociology of language or the macro-sociolinguistics has a reversed interest. It gives emphasis to society. In other words, it puts emphasis on the effect of language on the society (code switching, diglossia, multilingualism...).

## 2. Languages, Dialects, and Varieties

The notions language and dialect have been put into question by many sociolinguists, seeking a distinction between them. Haugen (1966) pointed out that language and dialect are ambiguous terms, in terms of being inter-changeable and interrelated. That is, it can be referred to a dialect by a language as it can be referred to a language by a dialect. Additionally, they are related because whenever a dialect is mentioned, the language is mentioned as well, since a dialect is said to a subdivision of a language. They are also said

to be dichotomies quite similar to *langue* and *parole*. Language can be seen as “*langue*” (which is shared among a given community) in terms of being collective among the whole country and is official; while dialect is seen as “*parole*” (which is not shared, rather individualised) in terms of not being official but only used by a certain community. Both concepts are considered as varieties. The last is a way of speaking that depends on each individual’s use of language. It has been defined by Hudson (1996, p. 22) as “A set of linguistic items with similar distribution”. Linguistic items refer to words, and sound, that may be expressed differently.

Moreover, language and dialect are, to a certain extent, similar varieties. Nevertheless, what makes the distinction between them is the fact that a dialect that became language (official) thanks to the support of the society and government. As stated by M. Weinreich(1968) “A language is a dialect with an army and navy”. Furthermore, a dialect needs to be codified (taught, used in dictionaries), standardized (becomes official, used in workplaces and schools), conventionalised (the whole nation shares the same connotations of words –meaning- and agrees with them), and accepted (it should be accepted by the society to become an official language). Language can have sub-languages that are said to be a dialect. Besides, both language and dialect represent a way of speaking. Both have rules such as grammar, phonetics... Yet, one is official (language, which is written), and the other is spoken only (dialect).

#### A. What is a Speech Community?

Each community has a specific register and connotation, rules (grammar, pronunciation...etc.), and way of speaking (accent, meaning...), these factors are shared and unified in that community by its individuals, and are part of their identity. Consequently, a speech community as defined by B. Spolsky (1998, p. 24) is “All the people who speak a

single language ( like English, French, Arabic) and so share notions of what is same of different in phonology or grammar”. In other words, speech community is a group of people living in the same area (region) sharing the same language, by which they communicate easily. This was supported by Wardhaugh (2006, p. 119) when he asserted that language is “Both an individual possession and a social possession”. Prior to him, the individual is already acquainted with the language of his community, there is no misunderstanding or misinterpretation of a given word since its connotation is shared among all those individuals belonging to the same community, using the same mother tongue, regardless of the different dialects

#### B. Standardization

Each community has, at least, one or two languages that are considered as being official. as declared by Fasold and Connor-Linton (2013, p. 312) “Standard language is that version of the language held to be correct in pedagogical grammar books and usage guides and used in education, the workplace, and the government”. That is, the standard language is a language that has the support of the government and the nation. It is spoken, written (printed in books, dictionaries, magazines, newspapers...etc.), taught, and has grammatical rules that should be followed.

Prior to Yule (2010, p.240) “The standard language has no particular area”. the standard language has not geographical boundaries. For example, the Standard Arabic is spread all over the Arabic countries. Though they have different use of this mother language, (each region has its typical style of speaking (accent, meaning...) Arabic language) in their everyday life, the standard Arabic is always considered as the official one, used in the workplaces, schools...etc. Yule (2010, p. 240) again pointed out that “It is the variety associated with administrative, commercial and educational centers, regardless of

region". The standard language is that supported by the government, and it is unified. In other words, this language is shared among a given society in which mutual intelligibility takes place and prevents the misinterpretation and the misunderstanding.

### C. Regional Dialects

Regional dialects are defined by geographical limitations. That is each region has its own dialect, yet it belongs to one official language. For example, within one country, we may find different dialects. Though they share the same mother language; however, each region has its proper dialect. The latter is distinguished by phonological (accent), morphological, grammatical, or semantic variations. Moreover, these dialects are separated by geographical boundaries. According to Trudgill (2000), geographical boundaries refer to features such as mountains, rivers, desert...etc. Consequently, this separation generates what is known as a dialect continuum. That is, the far we get from a given region, the more variation in language and the less of mutual intelligibility we get. In contrast, the closer we get from a given region, the less variation in language and the more mutual intelligibility we get.

Furthermore, some changes might be faced in terms the pronunciation of some words, in addition to the dissimilarity of meanings. For example in Algeria, the western pronunciation of the sound /g/ differs from that of the central one. People living in Oran for instance, pronounce the verb (to say) /gæɫ/, those living in Tlemcen pronounce it /ʔæɫ/, those living in Algiers pronounce it /qæɫ/ and those living in tiziOuezzou and some of the east regions pronounce it /kæɫ/. Despite the fact that the pronunciation is deferent from a region to another, the denotation of words defers as well from a region to another in Algeria. This diversity in language, sometimes, leads to conflicts between individuals from deferent

regions, especially when it comes to words that means insults in particular regions and are tolerable in other regions.

### 3. Language and Dialect Variation

According to Chambers and Trudgill (2002, pp.4-5), from a sociolinguistic view, the word language is a nontechnical term. Instead, they chose the term variety, for the reason that they took the example of the Norwegian, Swedish, Danish, and German language which are considered as being single languages; however, they belong to different nations. Accordingly, the term variety, in this case, is the best to describe the diversity of language in the Scandinavian area.

Furthermore, the table below shows the similarities and dissimilarities between language and dialect. The only common point between them is the fact that, both language and dialect are varieties. Yet, The distinctions provided shows how obviously language is seen as formal, superior, prestigious, official and most importantly it is composed of many dialects. Those dialects are said to be subdivisions of the official language. On the other hand, a dialect is likely to be informal, in the sense that, it is not used in academic and workplaces Moreover, dialects are said to be inferior to language, and are only spoken, likewise language, which is spoken and written. Besides, those dialects are confined to particular regions, whereas language is used and spread in wider areas.

Language	Dialect
Both language and dialect are varieties	
Language is composed of many dialects	Is a variety, might also be a sub-division of a language
Language has one common accent	Each dialect has a different accent

Is written and spoken	is only spoken
Is official	Is not official
Is formal and correct	Is informal
Geographically speaking, language is used in wider areas	Is confined to particular regions
Is prestigious, superior	Is inferior

**Table 03: similarities and dissimilarities between language and dialect**

#### A. Bilingualism and Multilingualism

The case of being monolingual is quite rare, that is why the focus of sociolinguists was put much more on bilingualism and multilingualism. That is, being bilingual is having a certain extent of knowledge about two languages. In other words, being bilingual is able to speak and write two languages (whether having native competency in two languages or mastering only one native language). For instance, the mother tongue whereby we have been raised with early age, and the second language we acquire at school. However, a bilingual can never be able to master the two languages equally, regardless the amount of knowledge he has concerning the second language. Unlike bilingualism, multilingualism is the ability to speak more than two languages. Starting by the mother tongue, the second language acquired at school, and a foreign language. However, it shares a principle with bilingualism, which is the inability to master all languages similarly.

#### B. Diglossia

Ferguson (1959) was the first who introduced the term diglossia. He claimed that:

Diglossia is 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 of an 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 section of the community for ordinary conversation.(p.336)

According to Ferguson, there are two varieties of language that make a diglossic context. The high variety is engaged in formal contexts. However, the low variety is totally employed in informal circumstances. The varieties of the Arabic language can be considered as an example to illustrate. There are many varieties that are under the umbrella of the mother official and standard Arabic. For instance, in institutions or schools, the standard Arabic is the high language. In contrast, the colloquial Arabic (dialectal) is the low variety regarding the circumstances (the need of speaking a prestigious language in the workplaces and the neglect of the informal language (dialect)).

In his 2016 article, Nordquist claimed that “In sociolinguistics, diglossia is a situation in which two distinct varieties of a language are spoken within the same speech community”. To put it simply, diglossia refers to the existence of two varieties (be it languages or dialects) side by side in a community. The ability to speak them refers to what is known as diglossia which is quite similar to bilingualism.

However, an important point should not be overlooked, which is the fact that in diglossia there is a High and a Low language. To put it differently, people are not able to speak two languages perfectly (the same level of knowledge of both varieties; the same fluency...etc.), but rather, one has a higher effect than the other does. This situation is

commonly spread all over the world and many examples can support it. For example, the case of the French language in Canada, people there do speak English and French but not equally. That is, we may find people who speak French perfectly but their English is not as perfect as French, and vice versa.

Diglossia then, is a kind of bilingualism in which we tend to distinguish which variety, between the two languages/dialects included in a diglossic situation, is high (prestigious and standard, used in schools, workplaces, government, and literary traditions) and which one is low (non-prestigious, used often in unprofessional places). As well, the function of each of the two varieties employed and the circumstances are noteworthy.

### C. Code-switching

The term Code switch is a communication strategy which refers to the act of using (mixing up) words from two or more languages while conducting a conversation. Eventually, they seek to express themselves and to convey the meaning directly and clearly. In fact, Paradis, Genesee, and Crago (2011, p. 88) claimed that Code-Switching (also known as language mixing) is the “use of elements from two languages in the same utterance or in the same stretch of conversation”. Additionally, when children code switch, they maintain the rules of the grammar of both of their languages (Genesee et al., 2004). Even though they code-switch, they are able to keep the language spoken separate by the right choice of words and the good use of grammar of each of the languages spoken.

### **Conclusion**

To recapitulate what have been dealt with, the first chapter is just a preamble to the field of language study. It is quite important and a necessity for students, studying linguistics in general and sociolinguistic specifically, to be aware of the very basics of the inquiry. This will help them form a solid platform and later, will be able to understand and comprehend

linguistic complex theories. In this respect, this chapter was concerned with defining language; which may seem effortless and simple; however, it is beyond what we expect. The present chapter attempted to remove ambiguities concerning the notion of language. It tried to provide some definitions suggested by many linguists; in addition to the explanation of grammar which is the pillar of language. At this level it has been noticed that language's definition is a matter of perspective. That is, language may be defined only according to the scope of the study we want to conduct. Besides, knowing the importance of being aware of such notions has not been neglected. As asserted before, language is like a human being, it grows, changes/develops, and dies. Indeed, we can see so many languages come and go, others last like "forever", yet, the next chapter is concerned with those which fade away in the course of time. It will provide an understanding of endangered language and how seriously the issue can be.

## CHAPTER TWO: LANGUAGE ENDANGERMENT AND DYING WORDS

### Introduction

Studying language has never been, and still is not an easy task to undertake. Neither its origin nor one common and unarguable definition has been agreed upon until the present day; as pointed out by Yule (2017, p. 1) “We simply don’t know how language originated”. Moreover, not only its origin but also, the fate of the language that came into existence raised up many concerns and questions. In fact, any language may be endangered and dies just like any human. Heidegger (2009, p. 89) pointed out that the existence of a language depends on the survival of its speaker, he believes that the connection between them is known as existentialism. Heidegger (2009, p. 89) claimed that “Language as such has an existential-ontological beginning. Its origin lies in the experience and the awareness of death”, which means that people should be aware and know that, their language might die at any moment. Besides, their language will remain alive as long as they are alive and aware of its importance.

For this reason, the second chapter will attempt to cover the second phase that a language is expected to face from an anthropological linguistic view. It first broaches the significance of an endangered language and a dying one, seeking the removal of ambiguity between these two concepts. Later on, it will tend to mention the most endangered languages up to now, in addition to their fate. However, it is more important to know the number of living languages in the world before attempting to figure out the number of endangered, dying and dead languages. Afterwards, it will provide the possible destinies expected by anthropologists and linguists, by listing the stages that a language goes through before it becomes extinct. Furthermore, it will rise up an important question asked by the majority of linguists studying this phenomenon, which is whether a language really dies or not. If yes,

who and what to blame? As well, the involvement of the intentional and the non-intentional endangerment.

Later on, it will tackle an important issue, which is the relationship between language and identity, aiming to highlight the relatedness between them; that is, in case a language is endangered, what happens to the identity? In this respect, the main point will be the stake of identity and its loss, and the endangered language. Moreover,

## **I. Endangered Language and a Dying Language**

The two terms “endangered” and “dying” may seem similar, but in fact, they are not. An endangered language is a language that either has been replaced by another language, or just few people speak it; yet, it has not reached the level of being a dying language. In other words, it is a language that has a bigger chance to be saved and revitalised. On the other hand, a dying language is a language that is expected to be dead and eventually extinct in the near future, and surely has a smaller chance to be saved and refreshed. Cristal (2014, p. 3) stated, implicitly, the unlikeness between the two terms when he mentioned the two questions “How many languages are at the point of death? How many are endangered?” It is clearly seen that the first one refers to a dying language which is at the point of death unlike the endangered one which is just in danger, and far from being extinct.

### **1. What is an Endangered Language?**

According to de Swaan (2004, pp. 567-580) a language is endangered when “Simply that its speakers use it less and less, start to neglect its finer points, resort more and more to another, rival language, and eventually stop teaching the original language to their children and largely forget it themselves”, which means that a language becomes endangered when

its speakers start giving up on it, whether by speaking more frequently another language or by ending up its use in the teaching scope.

Furthermore, the UNESCO's professional researchers in the field of endangered languages provided another definition of the endangered language: "...when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, adults or children" (quoted in <https://studybay.com/.../af1a0a11603a9f3badd619aa55b641f3/>). That is, when speakers of a given community stop using their language while conducting conversations in different domains, it becomes endangered.

Similarly, another definition has been proposed by Batibo (2005), in which he stated that the term refers to the threat of extinction, he also added:

In the current use of the term, it denotes a language that is in danger by extinction. The threat may come because the pool of speakers is declining rapidly to small numbers, because the younger generations are not learning to speak it, or because the domains in which the language is used have shrunk so much that it is not used regularly in the language community. (p.62)

According to Batibo (2005, p. 62), the term endangered, refers to a language that is at risk of extinction. Additionally, he believes that when the young people do not use or learn the language, and they do not use it in different domains in their lives, this will reduce the number of speakers promptly. Therefore, that marginalized language will face the fate of being endangered and might die.

## 2. Historical Background

Because some languages are dead and others are endangered, linguists became concerned about such phenomenon and raised up many questions concerning the reasons behind it. According to JANSE and TOL (2003, p.1), researches concerning the endangered languages are recent. Prior to them, this concern has been raised up by the 1990's, as they claimed: "It is only within the past ten or so years that linguists have begun to focus on this issue and to stress the point that the disappearance of languages and linguistic diversity is a major loss to linguistic scholarship and science".

Prior to Hale (2013, p.2) the linguist "MICHAEL KRAUSS was given the daunting task of preparing the first essay, a report on the realities of language loss for the world as a whole". Krauss's works in the field of endangered languages are well known in the world. According to Crystal (2014, p.vii), Many conferences have been organised and many associations have been founded. In 1993, "International Clearing House for Endangered Languages" conference has been arranged, where the UNESCO organisation participated and, later on, published an article in which they claimed that languages are becoming increasingly extent Cristal, 2014, p. viii).

Afterwards, many events have been organized, more precisely in 1995, in Tokyo and USA. In the same year, the Foundation for Endangered Languages has been founded in the United Kingdom. The second article (quoted in Cristal, 2014) of the UNESCO foundation published stated that:

There is agreement among linguists who have considered the situation that over half of the world's languages are moribund, i.e. not effectively being passed on to the next generation. We and our children, then, are living at the

point in human history where, within perhaps two generations, most languages in the world will die out. (p. viii)

The above-mentioned citation shows that linguists became aware of such phenomenon when they discovered that more than half of the world's languages are endangered. Consequently, it is high time to make a move to stop the spread of endangerment of language.

### **3. The Most Endangered Languages Hitherto**

Knowing the number of the languages of the world has the priority over the knowledge of the number of the endangered languages in the world. However, the exact number remains approximate. Kraus (1992, p. 4) asserted that “Statistics on language viability are very hard to come by (quoted in Ahearn, 2012, p.243). This is partly because in some parts of the world we hardly know what languages are spoken”. According to him, linguists and researchers cannot reach the exact number of the languages in the world, because it is hard to determine the number and nature of languages spoken in each area in the world. Correspondingly, Cristal (2014), also, claimed that “There is unlikely to be any single, universally agreed total”. Prior to him, the absolute number of the endangered languages cannot be defined. Cristal (2014) added:

As a result, it is always problematic translating observations about percentages of endangered languages into absolute figures, or vice versa. If you believe that ‘half the languages in the world are dying and you take one of the middle-of-the-road totals above, your estimate will be some 3,000 languages. But if you then take this

figure out of the air (as I have seen some newspaper reporters do), and relate it to one of the higher estimates (such as the Global Language Register's 10,000), you would conclude that less than a third of the world's languages are dying – and, as a consequence, that the situation is not as serious as has been suggested. (p. 13)

Nevertheless, what has been asserted by Cristal did not prevent some organizations from providing approximate numbers of the endangered languages in the world. According to Ethnologue website (20<sup>th</sup> edition, February 2017), it is estimated that there are 7099 living languages and some 3,000 (over 40%) are endangered. Moreover, in the same year (April 2017), The UNESCO Atlas of the World's Languages in Danger, evaluated more than 7000 languages alive and 2465 endangered languages. Additionally, Ahearn (2012, p. 244) asserted that the Ethnologue (2009, 16th edition) website provided an approximate number of the Ten most commonly spoken languages in the world, which are:

Speakers Language (in millions)

1. Chinese (Mandarin) 1,213
2. Spanish 329
3. English 328
4. Arabic 221
5. Hindi 182
6. Bengali 181
7. Portuguese 178
8. Russian 144
9. Japanese 122
10. German 90.3

#### 4. The Fate of Endangered Languages

According to many scholars, language goes through many stages before it becomes extinct. According to Wurm (1998, p. 192), language goes through 5 steps before it becomes extinct, those 5 steps are: (i) Potentially Endangered, (ii) Endangered, (iii) Seriously Endangered, (iv) Moribund, and (v) Extinct (cited in FABUNMI and SALAWU, 2005, p. 392). Prior to FABUNMI and SALAWU, if language reaches the 1<sup>st</sup> and the 2<sup>nd</sup> level, then it will certainly reach the other level and dies. Though, as mentioned earlier, a potentially endangered language and an endangered language have bigger chance to be revitalised and saved, likewise the three-other level. The chance to save a language if it reaches the three other levels diminishes.

On the other hand, on the Guardian website (2016, para. 1), it is mentioned that the UNESCO provided a classification list of the endangered languages, which are 4 levels:

- 1- Vulnerable: like the language spoken at home by many children, however, it is limited to certain domain only.
- 2- Definitely endangered: which is no longer learned at home by children
- 3- Severely endangered: which is understood by parents but not used by them while interacting with their children. Besides, it is used by only grandparents and elder people.
- 4- Critically endangered: which is no longer used frequently and grandparents are the latest and the youngest speakers of that language.
- 5- Extinct: when nobody speaks it anymore.

However, it is worth mentioning that, sometimes, even if there is no living speaker of a given language, but still it exists. In this case, it has generally been recorded and saved in

dictionaries and books. In this respect, Cristal (2014) provided an example of some extinct languages which are still known even though they are dead. He stated that:

Languages have always died. As cultures have risen and fallen, so their languages have emerged and disappeared. We can get some sense of it following the appearance of written language, for we now have records (in various forms – inscriptions, clay tablets, documents) of dozens of extinct languages from classical times – Bithynian, Cilician, Pisidian, Phrygian, Paphlagonian, Etruscan, Sumerian, Elamite, Hittite . . . We know of some extinct languages which have been spoken in Europe and Asia Minor. (p.89)

## **II. Do Languages Really Die?**

As mentioned earlier, researches concerning the endangerment of languages, started by the 1990's. It is a recent move that took the attention of linguists after the publication of some articles. Obviously, this shows that people were not aware of the dead languages and did not give any attention towards it. However, this lack of awareness is still present in the present time, because some people do not believe that a language perishes just like they do.

Considering the investigations conducted concerning the endangered languages and the death of language, it is clearly noticed that languages do really die just like the other creatures. Prior to KRAUS (1992, p. 4) "Language endangerment is significantly comparable to and related to the endangerment of biological species in the natural world".

Then, he claimed that, as all species die, so does the language. Additionally, the language departs this life due to many reasons, which is similar to the illness of human beings.

### **1. Who/what is to blame?**

When it comes to the reasons behind the endangerment of the language and its death, there are many reasons that should be mentioned. Mufwene (2006, Para. 1) claimed that “Linguists have typically given the impression that speakers give up their heritage language at will. The economist Abram de Swaan even dramatizes the process by speaking of some populations as “stampeding from their language”. In this respect, it is obviously noticed that the community is the first responsible for the endangerment and the death of language, according to Mufwene.

Furthermore, it is worth mentioning that many reasons are involved in the case of the endangerment of language. Cristal (2014, p.92) claims that “A language dies if all the people who speak it are dead”, that is, the relationship between them is said to be an existential one. Consequently, the death of people will automatically lead the death of the language spoken in that community. Prior to him, the safety of language is depending on the physical safety.

Moreover, Cristal (2014, p.92) argues that the most dangerous and influential event that threatens the safety of the individuals, and consequently, the safety of the language is the natural disasters (catastrophic natural causes as suggested by Cristal), such as, Tsunami, earthquake, volcanic eruptions. Additionally, the geographical boundaries cannot be discounted. According to him, living in isolated areas interferes in the lack of communication. Consequently, the language will be limited to some given areas and lacks the variety.

Another reason has been suggested by Cristal (2014, p. 91) and other researchers. The latter is the political issues, such as wars, colonisation, and settlement are considered to

be among the reasons behind the endangerment and death of the language. Also, Cristal (2014, p.92) stated many other reasons that have been overlooked by some researcher, which are: Globalisation, transport technologies, trends...etc. According to him, these factors may seem effortless in the endangerment of language. However, they do interfere implicitly. He argues that the lack of communication in the transport places, and the rise of new trends, limit the productivity and the diversity of language.

### **III. Endangered Language and the Stake of Identity**

As mentioned above, the Identity and the Language are two interrelated concepts. The endangerment of the language leads to the stake of identity. Swaan (2004) claimed that:

Where a language is at risk, the linguistic community is itself endangered. Those who belong to such a group constantly face the dilemma of whether to opt for assimilation into the surrounding society or preservation of identity in isolation. Assimilation often holds out better individual prospects in the immediate future, but it presents the risk of a collective loss in the longer term: once a language is no longer understood, its communal culture will no longer be accessible.(pp. 567-580)

Besides, Swaan (2004) argued that the individual's identity is not fixed. It changes over time due to the circumstances. Yet, one of the reasons that change the identity is the use of a new language. That is, when opting for another language and keep using it, the individual is affecting and changing his identity. Accordingly, when the individual's identity

is changed, the identity of the whole community changes as well. Moreover, the new language used may be brought via many aspects, for example: the appearance of new objects and the must of naming them, coining new names, bringing new items from other cultures...etc. as pointed out by Swaan (2004):

Identities are not fixed; they are multiple and changeable, they are fabricated and presented, conveyed, feigned, or concealed, in constant interaction with others who are equally concerned with their presentation. Most people identify with one or another aspect of their life according to their circumstances. Languages are only one part – and not even the most important one – of this identity.

(para.27)

#### A. You Are What You Speak

Any area on the earth has a language that is used to communicate. Additionally, each language, or a dialect, is a sublanguage of an official language. In this respect, according to the language spoken by a given community, it is easily known to what particular area and nation it belongs, since, each individual represents his origins and the place he belongs to. For example, when an individual abroad speaks the Arabic language and another one speaks Hindu language in front of English or French people, they will automatically understand that the first one is an Arab and the second is an Indian. Another example can illustrate this situation, the case of the Tamazight language used in some Barbarian communities in Algeria. They speak their language only, and they consider it as a must to teach their language to their children, and as the only language. They consider their language as the most important constituent of their identity. Johnson and O’odham (June 2002) claimed that “I speak my favourite language because that’s who I am”.

## B. Language and Identity

Language is considered as being a constituent of the identity of each nation. Their relationship is said to be an interrelated one. Consequently, the presence of a language among a given community will certainly guarantee the presence of the nation. As pointed out by de Swaan (2004, pp. 567-580) “Languages do mark their speakers’ identity. Language use serves as a proof of identity – a badge”.

On the other hand, the abolishment of the language will lead to the abolishment of its nation. Being aware of the mother language and its importance in our lives is an essential parental task towards children. Johnson (2002) claimed that: “We teach our children our favourite language because we want them to know who they are”. Prior to her, Children will build up their personalities and know their identities and their importance, if they know perfectly their mother language.

## IV. The Linguistic Endeavour towards Endangered Languages

In his article published in 2012 in the Linguistic Society of America website, Woodbury argued that linguists have an important task to save language from being endangered. He claimed that linguists should first make people aware of the phenomenon that threatens their language, by providing them with examples of the previously endangered languages. Also, they should take advantages from their experiences in studying language in teaching the endangered languages. Additionally, he suggested that linguists should take benefits from the new technology while studying the language and attempting to protect it from the endangerment and death. Woodbury proposed that linguists should not neglect both settings of language, be it formal or informal, by auditory and written records. For a better preservation of the endangered language, Woodbury suggested also that linguists should translate that language so that it guarantees that it will be read all over the world.

## **1. What is at Stake? A Linguist's Perspective**

As it is known, language interferes in the building up and the falling down of nations. Kraus (1992, p. 8) asserted that “Surely, just as the extinction of any animal species diminishes our world, so does the extinction of any language”. According to him, as the extinction of animals interferes in the disappearance of the human beings, eventually, the extinction of any language does too.

Seeking the survival of a given language is a team work. That is, each community should be aware of the importance of its language, in addition to the awareness about the danger of death that threatens any language. Crystal (2000, 154) stated that “Only a community can save an endangered language”. Prior to him, an endangered language can be only saved if its community decided to preserve it. A community does not refer only to normal people, but also to linguists. As mentioned Woodbury (2012), linguists should offer both technical and practical help to the community who cares about the maintenance and the survival of its language, which means, a community who has the will to preserve its language. However, they should first make them aware of the importance of teaching the endangered language to their children, first, at home, and later on at schools. Additionally, people should not marginalise their mother language and shift to another language use (the case of being Bilingual and Multilingual).

## **2. Dying Language and the Revitalization Backup Plan**

Crystal (2014, p. 89) claimed that “If people care about endangered languages, they will want something to be done”, which means that people should care about their language and must act promptly when it is threatened. The UNISCO (2017) organisation's website mentioned some backup plans in order to revitalise the extinct languages and save the endangered ones. It pointed out that language should be recorded in audiotapes and videotapes. Additionally, the endangered language should be recorded in the dictionaries

and published in international magazines. Moreover, there should be many awareness campaigns to make, first, proud of their language and culture, and aware of the consequences of the death of language. People should practice their language with their children at home, and should opt for teaching their language as a first language at schools. Finally, they should reduce their use of other language while stretching a conversation (avoiding the language shift).

## V. The Algerian Linguistics Behaviour

As it is known, Algeria has been occupied for eras. Centuries ago, many nations have come and settled in Algeria, for this reasons, it is noticeable that some words used in the Algerian language do not belong to the Arabic language. Among the settlers that came to Algeria: the Spanish (1504-1792), the Ottomans (1554-1830), the French (1830-1962). Due to the number of the colonisers, the Algerian language has been influenced and borrowed some words from the languages of the coloniser. Moreover, it is noticeable that in each region in Algeria there are some specific terms that are, obviously, not Arabic. For example in the West of Algeria, more precisely in Oran, the term /serbi:tə/ refers to the Spanish word “Servilleta”.

Another illustration can be provided, when listening to a dialogue between two lay persons, we can notice the unconscious employment of outer utterances, for instance two people meet in the street and start the following dialogue:

- The Arabic version:

A: salam! Ça va?

/salem/ /sava/

B: ça va, el hamdou li Allah

/sava/ /elħamdu:/ /lila:h/

- The translated version :

A: Hi! How are you?

B: I am fine.

## 1. The Algerian Linguistic Endangerment

According to the Endangered Languages project website statistics conducted in 2017, there are 8 endangered languages in Algeria. The first map bellow shows that these languages are spread all over the country. Among the 8 endangered languages, one is in an extreme danger. That language is called Kwarandzyey (also called: Korandje, Belbali, Kwarandyey, /lbəlbaliyya/, Tabelbala, البلبالية). Korandje is spoken by approximately 3000 individual. It is located in the Southwestern Algeria, about halfway between Bechar and Tindouf. The 7 remaining endangered languages are:

- ii- Chenoua (also called: Shenowa, Sheliff Basin; it has an Afro-Asiatic origin, Berber) it is located in the North West of Algeria; it is spoken by 76300 individual.
- iii- Ouargli (also called: Tagargrent, Teggargrent, Ouargla, Wargla). It has 3 variant dialects: Ouedghir, Tariyit, Temacin. It is an internal city located in the East of Algeria and spoken by only 5000 individuals.
- iv- Oued-Righ Berber (also called: Temacine, Tamazight, Righ, Tougourt, Touggourt, Tugurt, Touggourt Tamazight), located in the East of Algeria, more precisely, between Ouergla and El Ouadi. It is spoken by 6000 Individuals.

- v- TahaggartTamahaq (also called: Tamahaq, Tahaggart, Tamachek, Tamashekin, Tomachek, Tuareg, Touareg, Tourage, Toureg, Tamasheq, Tamahaq, Tahaggart) located in the South East of Algeria. It is spoken by 62000 individuals.
- vi- Taznatit (also called: Zenati, Zenatia, Znatiya, Zenete, Shilha, Garawa) located in the Southern West of Algeria. It is spoken by 40000 individuals.
- vii- Tidikelt Tamazight (also called: Tidikelt, Tamazight, Tidikelt Berber) located in the middle of the big desert of Algeria, more precisely, in Tidikelt, Salah area, and Tit south. It is spoken by 9000 individuals.



**Figure 03: The Algerian endangered languages**

The maps bellows demonstrate the number of endangered languages in Algeria and in the Arab Maghreb. As noticed in the second map, Algeria has the biggest number of the endangered languages in the Arab Maghreb. Consequently, this fact shows the diversity of languages in Algeria.



**Figure 4: The endangered languages in the Arab Maghreb**

### **Conclusion**

The present chapter aimed to remove ambiguities concerning the language endangerment and death. It tackled all the aspects included in the raising up of such phenomenon. It began with the explanation of an endangered language and the most threatened languages, in addition to their fate. We were sceptical about many details, including the death of a language: whether it really dies or not and the reasons behind. We also questioned the factors that lead to such incidents. Later on, we moved deeper into the field, in order to relate our research topic to the stake of identity, to finally uncover the identity loss caused by the language endangerment. Afterwards, it highlighted the linguistic endeavour toward endangered languages. In this respect, it attempted to mention the linguist's role in the maintenance of revitalization of a dying language. Later on, we moved to the study of the Algerian linguistic behaviour, where we discovered the influence of the

settlements and the colonisations that occurred centuries ago, on the Algerian language. After analysing the data, it has been noticed that there are 8 endangered languages in Algeria.

## CHAPTER THREE: PRACTICAL ISSUES

### Introduction

Now we have finished with the theoretical part of this dissertation, now it is time to deal with the practical issues of our investigation. The latter, covers a detailed explanation of the methodology used in conducting the study, which is a qualitative methodological research, whereby an interview was conducted, seeking to collect as much words as possible, so that they could be preserved in a database later on. An interview with a specific group of people also took place in this research, this will help us understand and take into consideration all that is influencing their language. Therefore, the current chapter will start with presenting our main research question and suggest some hypotheses as well. Then, precise details concerning the study case are taken into consideration; providing maps for the facilitation of further studies. After that, a thorough analysis will be tackled where all the words are put into a form of dictionary. Finally, results are assembled and some suggestions are provided in the hope that they postulate a linguistic solution for endangered language.

## **1. Data Collection, Method and Instruments**

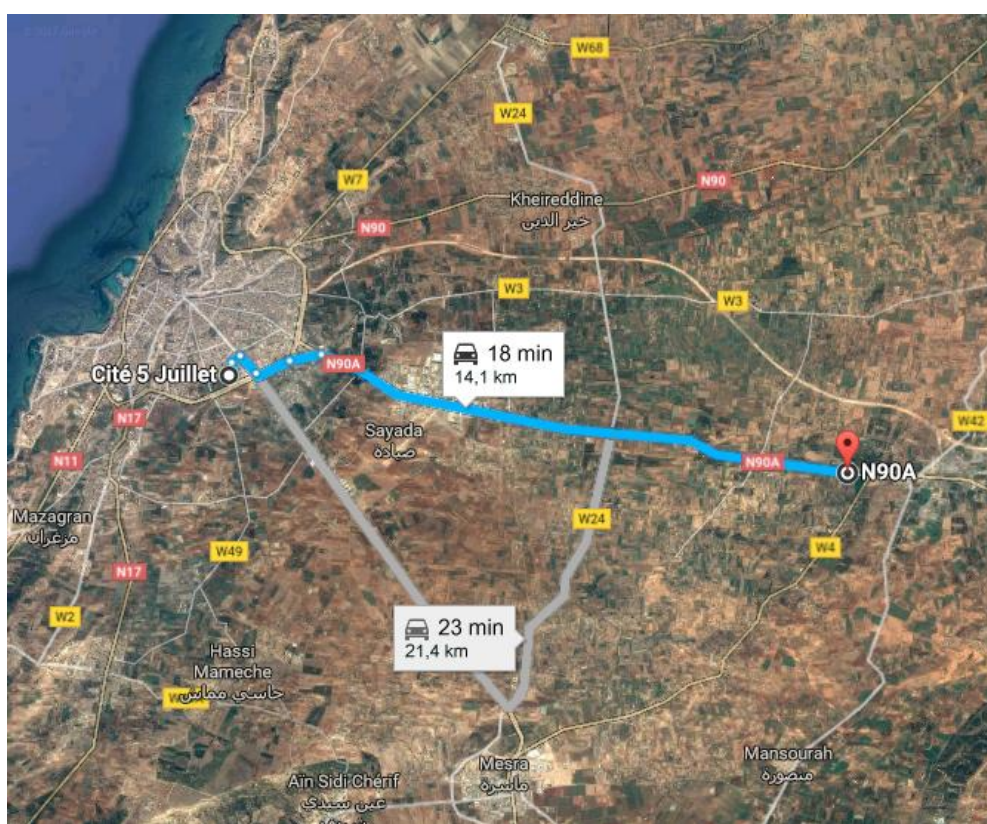
The purpose of this research paper is motivated by the attempt of preventing the linguistic heritage from being dead. For this reason, the data collection method used to conduct this investigation is the interview. In fact, being in a real situation and meeting people from the Mostaganem's rural areas gave us the opportunity to ask them directly some questions concerning the investigation. Subsequently, we preferred to capture on tape the data for the sake of getting the right pronunciation uttered by the native speakers of those dying words. Additionally, taking as many pictures as possible has not been passed over, since listening to what has been said by the participants would not be sufficient, but rather, people need to see what those natives are talking about (the objects).

### **A. Participants and setting**

The collection of data took place in different rural communities in Mostaganem. Mostaganem is a coastal town, situated in the North West of Algeria. We have visited three families from different villages; where we met old people who were between 60 and 85 years old. The first family lives in a small village located in the Southern West of Mostaganem called "Douar Es-saidia"; which is approximately 14.2 km far from Mostaganem, which means nearly 20 min by car. We met there an old couple (the husband is 65 years old, and the wife is 58 years old), their daughters who are: 22 years old, 26 year old, and 32 years old. We went to Douar Essaidia on the March, 8th 2017. The second family lives in "Douar Ouled Boukhatem"; which is a small village in the West of Mostaganem. It is approximately 15.3 km far from Mostaganem. We met there an old Lady, who is 85 years old, her son who is 62 years old and his wife who is 56 years old, and their daughter who is 19 years old. The third family lives in "Douar Essaidia"; which is approximately 15.2 km far from Mostaganem, which means nearly 22 minutes by car.

## B. Data Collected

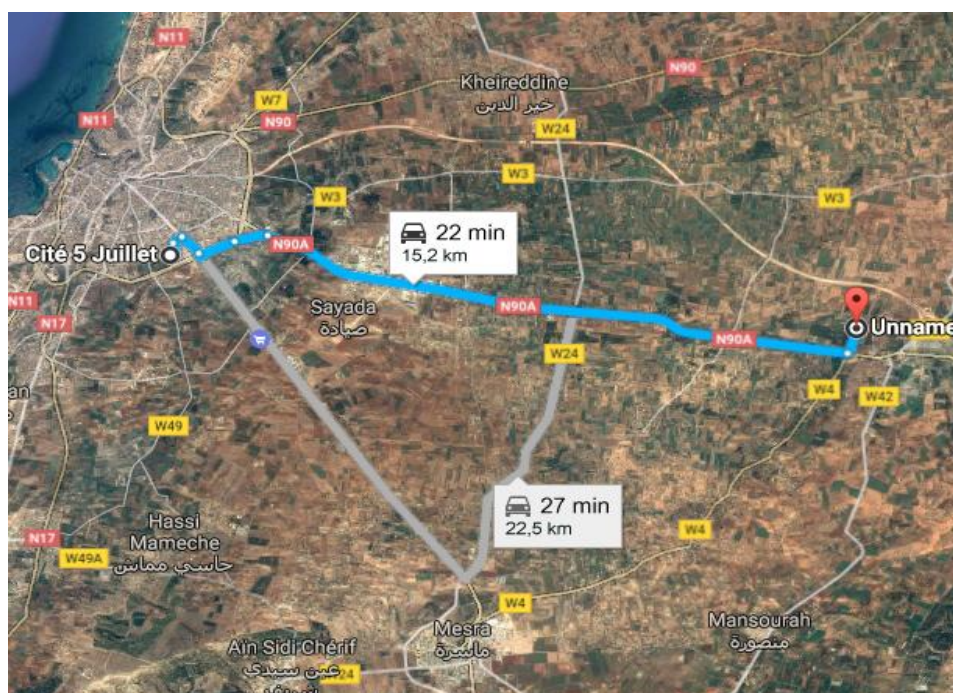
As mentioned earlier, the data were collected in the Mostaganemian rural areas. The data gathered are words that are no more in use by the new generations. In each family we were given a certain number of dying and dead words. The lists below indicate each family's list of dying and dead words, within their transcription for a better utterance of the words. Additionally, the signification of each word (in case it has not an equivalent in English), or the equivalent of the verb in English when found was provided.



**Figure 5: The distance between the 1<sup>st</sup> family and the city of Mostaganem**



**Figure 6: the distance between second family lives and the City of Mostaganem** (retrieved from google map, 2017)



**Figure 7: the distance between the thirdfamily and the City of Mostaganem** (retrieved from Google earth, 2017)

Moreover, before we started asking the participant about providing us words that are no longer used by their grandchildren, we had to ask them some questions, which are as follow:

**Question 1:** What can you say about the present life in the countryside?

**Question 2:** How do you find it in comparison to the one you used to live more than 20 years ago?

**Question 3:** do you think there are some words that are no more in use?

**Question 4:** In your opinion, what caused such phenomenon?



**Question 5:** Are you in a total awareness of such disuse?




**Question 6:** Does it mean / represent anything for you?


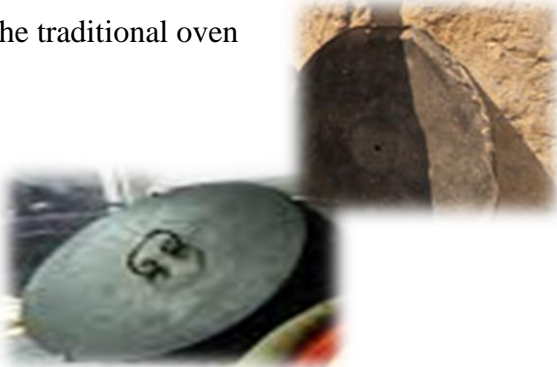

**Question 7:** have you ever been in a situation in which you asked your grandson to bring you a given object but he could not understand what you meant?





**Table 04:**




The First table represents the list of words that have been collected in Douar Essaidia, which belongs to Yanarou's town, by the first family.



The word	Arabic equivalent	Phonetic transcription	Significance
Belhamri	بلحمري	/bəlhemrɪ/	 <p>A traditional oven made of clay, used for cooking bread</p> 



El hamri	الحمري	/elhemri/	<p>A red soil (clay) wetted by water used for constructing a traditional oven</p> 
El mnaseb	المناصب	/elmnaseb/	 <p>Three or more stones used to hold the pot during cooking, also they surround the fire under the pot or the plate</p> 


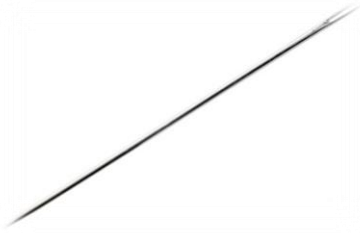

El Mensef	المنسف	/elmensef/	<p>A hole in a traditional oven which allows the smoke inside to be released</p> 
El Farnia	الفرنجة	/elfərnɪja/	<p>A flat circular piece of iron that is used to cover the opening of the traditional oven</p> 
El Th'ham	الثحم	/eθhem/	<p>An old naming for coal</p> 




El Mer'oub	المرعوب	/elmerʕob/	<p>A more recent naming for coal (used after el th'ham)</p> 
El Dekan	الدكان	/?deken/	<p>An old item used to blow air in order to make fire</p>  
El Gherafa	الغرّافة	/elxərafə/	<p>A big bowl made of clay used for serving couscous or soup</p> 



<p>El Makhfiya</p>	<p>المخفية</p>	<p>/elməχfija/</p>	<p>A big bowl made of clay used to serve couscous or berkoukes (traditional pasta)</p> 
<p>Malaboza</p>	<p>مالابوزا</p>	<p>/malabɔza/</p>	<p>Traditional oil lamp which was comprised of a small cup in which water was put and oil in addition to a small thin piece of fabric</p>  

El Feer	الفير	/elfi:r/	<p>A piece of glass that was put on the ancient oil lamp</p> 
El Kankee	الكانكي	/elkenkɪ/	 <p>An oil lamp</p>


<p>El Mesgaya</p>	<p>المسقاية</p>	<p>/elmesgaja/</p>	<p>A water jug made of steel/ clay used for pouring couscous' soup</p> 
<p>El Khmir</p>	<p>الخمير</p>	<p>/elxmi:r/</p>	<p>Wheat</p> 


El Tina	التينة	/ti:na/	<p>A washing up bowl, made of iron, used for</p>  <p>washing clothes</p>
El Sroudj	السروج	/ʔsru:ʒ/	<p>A thick needle used for sewing a piece of Arabic quilt which is used for sleeping/sitting</p> 
El Mendil	المنديل	/elmendi:l/	<p>Veil or scarf</p> 
El Telees	التليس	/ʔteli:s/	<p>Wedding gift to the bride from family in low</p>
El Mefteh	المفتاح	/elmeftah/	<p>A thick needle used for sewing</p>

			
El Dheeb	الذيب	/ʔði:b/	Def 1: A thick needle used for sewing sack Def 2: a long thin piece of iron that is used for building el gorbi (shelter)
El Hwea	الحوية	/elħwija/	A piece of halfa that is put on the horse's back  
El T'heen	الطّحين	/etʰhi:n/	An old naming for Wedding gift to the bride from family in low

El Bereew	البريؤ	/elberi:w/	<p>Cow's dung that is used for building tradi tiona l oven</p> 
El Wgeed	الوقيد	/elwgi:d/	 <p>Cow's dung used to heat the traditional oven</p>



El halas	الحلاس	/elħəles/	<p>A cloth made of fabric put on the horse's back</p> 
YaLeg'ha	يالقها	/jaləgha/	<p>A way of calling someone, which means “where are you?”. It goes back to the French colonial era in Algeria, they used to say “allez les gars!”</p>
El wadhiya	الوضحية	/elwədʰija/	<p>dirty wool that is later on burned and put in a can, used to write ( in the present life it has been replaced by the ink nowadays)</p> 




El Qlom	القلم	/elqlom/	<p>A fountain pen made of wood or plastic used for writing</p> 
Gorbi	قربي	/gʊrbi/	A cottage, and old naming for traditional houses, which their roofs were made of doum (1 <sup>st</sup> naming)
Adal	عدال	/ʕadel/	A more recent naming for houses which appeared after the coinage /gʊrbi/ (2 <sup>nd</sup> naming)
Dar el gorbi	دار القربي	/da:r/ /elgʊrbi/	A recent naming for traditional house (3 <sup>rd</sup> naming)
El khmel	الخمّل	/elxmel/	A recent naming for traditional house
El nader	النادر	/ʔnedər/	Circular cleaned area in the ground and edged by soil, used for treating wheat for later consuming

El yebs	البيس	/eljəbs/	Cow's dung used to cover and heat the traditional oven 
El hwita	الحويطة	/elhwitʕa/	A small wall, half built, which is found near the temple
El koura	الكورة	/elkɔra/	A game called kora, in which children hold a stick and run after a ball
Wared	وارد	/werəd/	A goal
El douh	الدوح	/ʔdu:h/	A cradle


**Table 05:**

The second table represents the list of words that have been collected in Douar Ouled Boukhatem, town of Hadjadj by the second family

The word	Arabic equivalent	Phonetic transcription	Significance
El Sedadja	السداجة	/ʔsedeʒa/	A blanket made of doom (Chamaerops humilis or Mediterranean dwarf palm) 
El Snadj	الصناج	/ʔsnadz/	A big plate made of doom (or halfah grass or needles grass) in a form of grouped braids with a big opening used to put figs in it 
El Edel	العدل	/elʕdel/	A big plate (or /gesʕa/) that is made of doom in a form of grouped braids in form of basket used to put figs in it


			
El Hamas	الحماس	/elhames/	A traditional deep saucer made of iron, used for cooking soup (shorba) 
El Doum	الدوم	/ʔdu:m/	A traditional broom, made of halfa
El Guelal	القلال	/elgelal/	A traditional drum made of clay
El Guelei	القلاي	/elgeley/	Tajine used for roasting wheat 



Zerdeb	زرداب	/zerdeb/	A big hole in the ground, used to preserve smashed wheat
E-Shouari	الشواري	/ʔʃwerɪ/	A traditional saddle of horse
El Medhoued	المذود	/elmeðwed/	An item with deepen bottom, made of iron used for feeding animals
El Koura	الكورة	/elkɔra/	A traditional roller
El Tbounda	التبونده	/ʔtbu:nda/	Another naming for halfa
El Dees	الديس	/ʔdis/	Another naming for halfa
El Shermat	الشرمات	/ʔʃfermat/	A traditional large cloth, used by women to cover their bodies whenever they go out
Boufteta	بوفتاتة	/bu:fteta/	A traditional dish (rashta)
Lamba	اللومبة	/ʔlu:mba/	A lamp
Boudja	البوجة	/elbu:za/	The ancient lamp
El Helab	الحلاب	/elheleb/	A pitcher made of clay




El Qelousha	القلوشة	/elqalu:fa/	A traditional saucepan made of clay, used for cooking and fermenting milk
El Kreesh/ El Kroush	الكريش/ الكروش	/elkri:f/ /elkru:f/	iron used for feeding animals 
El Dharw	الظرو	/ʔðˤerw/	A plant to treat stomach aches




**Table 06:**




The third table represents the list of words that have been collected in Douar Essaidia, which belongs to Yanarou's town by the third family



The word	Arabic equivalent	Phonetic transcription	Significance
El Heraq	الحراق	/elhəreq/	A traditional Coffee Roasting Machine 




Tshoushaq	التشوشاق	/tʃəʊʃeq/	<p>A carafe made of glass used for pouring water, juice and milk</p> 
Tabouna	طبونة	/tʰabuna/	<p>Def 1: flat circular clay griddle that is placed on a gas used to cook “El Rogueg” (very thin flat pieces of pasta)</p> 



Makhfia	مخفية	/mexfija/	<p>Def1: A big bowl made of clay used to serve couscous or berkoukes</p>  <p>Def2: A big bowl made of clay used to mould bread</p> 
Gesaat Oud	El قصة العود	/gesʕət/ /elʕu:d/	<p>A big bowl made of wood used to put couscous in ceremonies</p> 




Gteefa	قطيفة	gt <sup>h</sup> i:fa/	<p>A big blanket that is laid down in a tent while celebrating a given ceremony</p> 
Mkoussa	مكوسة		<p>A broom</p>
Keroussa	كروسة		<p>A traditional carriage by horse</p> 
Tombrou	طمبرو		<p>A traditional wooden cart with big wheels</p> 




Qarwisha	قرويشة		<p>A traditional wheat grinder</p> 
El Reqa	الرقفة		<p>A flat circular piece of iron that is used for separating the fire from bread while it cooking it</p> 
El Osha	العشة		<p>A chicken's nest</p>
Lewnayes	لونايس		<p>Traditional earrings bigger than those of our days, which surround the ear</p>
Leedam	ليدام		<p>Animal wastes</p> 




Yghales	يغلس		A verb, which means to build, usually used when talking about constructing a traditional oven
Ez-zarbia	الزربية	/	<p>A big traditional carpet</p> 
El Shermat	الشرمات	/ʔfermaʔ/	<p>Traditional blanket made of pieces of linen</p> 




Hambel	حميل	/ħambel/	<p>Traditional blanket, that may be used also as a carpet</p> 
El Shetba	الشطبة	/ʔʃeṭba/	<p>Traditional small broom, made of hay (grass) been mown</p>  

El-lafou	اللافو	/ʔləfu:/	<p>Traditional sickle</p> 
El Tasmira	التسميرة	/ʔtəsmira/	<p>A traditional plough, attached to the horse's hoof</p> 

El Medra	المدرة	/elmədra/	<p>A rake</p>  
El Kroshe	الكروش	/elkru:ʃ/	<p>A fork spade</p> 

El Mezouagh	المزوغ	/elmezweɣ/  	 <p>Red clay used to construct the traditional oven</p>
Madjour	ماجور	/madʒɔr/  	<p>An item with half-deep bottom, in which animal's food is put</p> 
Kanoun El Htab	كانون الحطب	/kənu:n/  /elhṭəb/	<p>A traditional brazier</p> 

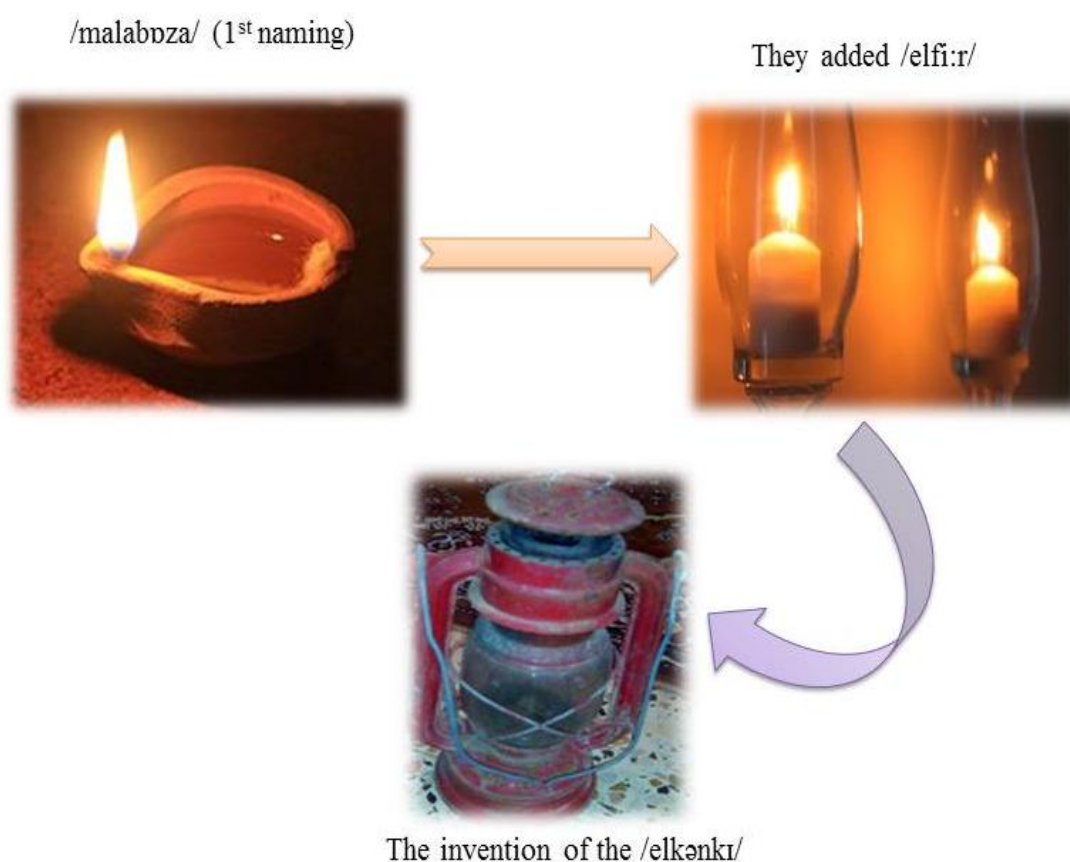
El Zwia	الزوية	/ʔzwija/	A traditional basket made of Halfa 
El Djerara	الجرارة	/elʒəra:ra/	A pulley used to pull water from the well 
El Hetata	الحطاطة	/elhəʔəʔə/	One egg left in the chicken's nest, so that the chicken knows where to ovulate 
Bleu Marseille	////////////////	/blu:/ /marsej/	W traditional jacket

			
Essendouq	الصندوق	/ʔsʕendu:q/	<p>A traditional big beautiful box, which the bride used to take with them when married</p> 
Koolee	الكولي	/ʔlku:li:/	<p>A naming for the object that surrounds the hours's neck, made of leather. It refers to "un colier" in French.</p> 

## 2. Analyses and Discussion of the Data

After gathering the dying and the dead words, the results mentioned in the tables, shows that there are some words that are no more in use, while others are endangered. Also, we have noticed that these words are related to some objects, which witnessed many changes. Eventually, these changes caused the variations in terms of naming those objects.

For example: the oil lamp went through many changes such as:



**Figure 08: The variation of the word ‘Malaboza’**

The example provided shows the contribution of the creation of new objects in the emanation of new words. Moreover, the investigation conducted showed that within two different regions, we may find the same connotation of the same word. However, other words do not share the same understanding even though they belong to the same region, and

sometimes, within the same family we found different interpretation of the endangered or the dead word. For example, within the same town of Yanarou, the animals dung are called /beri:w/ by the 1<sup>st</sup> family visited, while it is called /li:dem/ by the 3<sup>rd</sup> family visited.

Question 1: What can you say about the present life in the countryside?

First of all, asking the questions mentioned above was a must before taking any step. The participant's answers were almost the same concerning the reasons behind the extinction of language.

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Analyses of the interview:

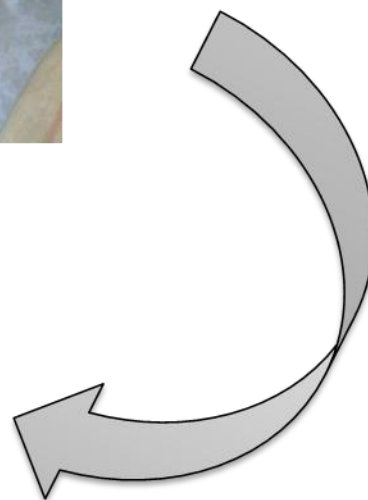
First of all, asking the questions mentioned above was a must before taking any step. The participant's answers were almost the same

Question 1: What can you say about the present life in the countryside?

Question 2: How do you find it in comparison to the one you used to live more than 20 years ago?

The two questions were analysed simultaneously because they are interrelated. The answers were the same for all the participants. They claimed that life changed and became easier, in

comparison to that they used to live. The example of the Pump and Sprayer for plants can illustrate their declarations. They used to call it /bu:mba/ /zerqa/ /kbi:ra/ , which mean big Pump and Sprayer for plants, however, nowadays they call it just /bu:ma/ /zerqa/ (the pictures bellow refer to and old pump and sprayer for plants, which was heavy and used to be carried by a duncky, and the new pump and sprayer for plants. They claimed that new items have been invented and facilitated their lives, especially, because they live far from the town and they lack the necessary life services.



**Figure 08: the process of renewing the pump and sprayer**

Question 3: What can you say about your language? Do you think there are some words that are no more in use?

By asking this question, we sought to figure out the extent of their awareness about their mother language. They all answered by “yes”. They said that they used to use some terms in order to name objects, but since the objects disappeared the terms disappeared as well. Their positive response indicated that they are aware of such phenomenon.

Question 4: In your opinion, what caused such phenomenon?

They replied by an unexpected response. They raised an important point which is the interference of technology in the emanation of new words and the death of others. They claimed that whenever a new object appears, a new naming and coining appears as well. However, it caused the abolishment of others terms.

Question 5: Are you in a total awareness of such disuse?

They replied by a positive answer. However, they feel useless and weak in front of the strength of the technology that invades their lives.

Question 6: Does it mean / represent anything for you?

Almost of them had the same facial expression, they replied by: “Sure it is part of our identity and culture”. They feel that they are losing their culture because of that.

Question 7: have you ever been in a situation in which you asked your grandson to bring you a given object but he could not understand what you meant?

Some said “Yes” and others said “No”. Those who gave a negative respond believe that their children and even grandsons are still stuck to their culture and keep practicing their language. However, those who gave a positive answer were the majority. They believe that

their Children and grandsons are influenced by other cultures and belong to the new generation which is much more civilised.

### **Conclusion of the Findings**

The study at hand aimed to gather the endangered and the dead words from the rural areas of Mostaganem. Those words were put in table within their transcription and significance. Afterwards, they have been analysed, in addition to the questions asked in the interview. The results show that, indeed, there are many endangered words and, even, dead ones in the rural areas of Mostaganem. Furthermore, it has been noticed that the participants believe that technology is the most influential aspect that contributes in the death of language. Additionally, the results revealed that some words went through a process of naming, by which their identifications change over time according to the life accommodation. Also, the results indicated that there are some words which do have the same connotations with others belonging to different towns. However, there are some words which share the same pronunciation and spelling, but differ in terms of understanding, which is likely to be related to each region.

### Limitations of the Study

As any study faces challenges and limitations, the study at hand also had some limitations that prevented it from being wider and deeper. The most challenging aspect is Time. Due to the limitation of time, and the bigger number of the Mostaganemian's Towns, we could not visit other villages so that we collect more data. Accordingly, it led to the limitation of the sample and context as well, since we could not meet more people. Also, Moreover, as known, the small villages are more conservative than the urban population. Some people did not accept to answer our question, nor to provide us with the necessary data.

### Recommendations and Future Researches

Because of people's lack of awareness, their language becomes endangered, and so does their identity. For that reason, we recommend the organisation of awareness campaigns to the rural areas so that we increase their caution. Moreover, we recommend the creations of national linguistic database concerning the Algerian dialects. Additionally, the present research can be considered just as a starting point towards a new and wider investigation.

## General Conclusion

The gist of any linguistic investigation is that linguists do language and that's how civilizations heal. By doing language, is that they try to understand its inner mechanism, its norms, its appropriate use, and so many other reasons. The research at hand is no exception; it tackled a sociolinguistic phenomenon where the majority of people will not be aware of its seriousness unless they are familiar with the field of linguistics. The enquiry that have been dealt with provide not only a preservation of a linguistic heritage, but also give a great deal of awareness to those who are non-linguists.

Indeed, the job of a linguist is to provide awareness to speakers and make them see the bigger picture of the linguistic problem that they unconsciously face in everyday life. This is vividly seen in our study cases where the majority of speakers are not aware that they are no longer using the language that their fathers used thirty years ago. There are, however, who are aware of the situation, yet, they just stand doing nothing about it. This does not mean they do not care about their language, it is just they do not know what to do about it and this is why a linguist plays a massive role in developing their linguistics awareness.

One way to raise speaker's attention to their endangered language, is to preserve it before it is too late. This is what the table in the third chapter is all about. It did not cover all the words there is, but it is a specimen of how a linguistic database looks like. To make things much better and accessible to all Algerian speakers, we have built an Android application entitled "**AssallaLing**" which is a database application which allows people to get acquainted with their native language. Getting familiar with their ancestors' language use will make speakers realize their linguistic heritage; after all, that's what the name "Assalla" is all about. For other people who are not part of that speech community can also

benefit from this application. It will help them take a look to their own language and also gives them a way of how to save it if it is at a risk of fading away.

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## Appendice

Interview questions:

Question 1: What can you say about the present life in the countryside?

Question 2: How do you find it in comparison to the one you used to live more than 20 years ago?

Question 3: What can you say about your language? Do you think there are some words that are no more in use?

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