

Tahert – Tagdemt : problématiques d'une ville historique.

Dr. Bouyahiaoui Azeddine

Nous avons choisi de parler de cette ville historique parce qu'elle fut deux fois capitale de l'Algérie et qu'il est temps qu'on s'intéresse aux problématiques liées à son édification, à son évolution historique et à son développement urbanistique ainsi qu'à sa production artistique.

Malgré son importance avérée, ce site est presque à l'abandon si ce n'est cette prise en charge préventive du ministère de la culture à travers les quelques actions de sécurisation que tente l'OGEBEC.* Nous savons surtout que sur le plan scientifique tout est à faire, et qu'une recherche archéologique peut apporter des réponses aux questions relatives à la connaissance des normes architecturales et urbanistiques et celles concernant le décor musulman de cette période de notre histoire commune, décor dont la grandeur et la beauté sont attestées par l'art de Sedrata*, lui aussi de facture rostumide.

Sur le plan historique :

Nous continuons à considérer l'année 144H /762 JC, comme étant la date officielle de la création de l'état ibadite alors que le fait urbain, lui, n'a commencé qu'en l'an 160H/776 JC. Bien plus important encore, Abderrahmane ibn Rostum fut investi Imam des ibadites à cette date(160 h) et que l'édification de Tahert marqua cet évènement.

Ce qui pose problème est que les rostumides (ibadites) sortis de Kairouan en 144H /762 JC vinrent s'installer, d'abord, à Soufdjedj* chez la tribu Lemaya et ils y restèrent seize ans

Conclusion:

- The Algerian sociolinguistic profile is so complex if we consider MSA, Algerian Arabic and FR in addition to Berber.
- In Algeria, a diglossic bilingualism exists between FR and AA.
- A non-diglossic bilingualism also exists between Fr and Msa but only competent speakers in both languages can use it.
- Algerian Arabic is a hybrid language derived from MSA and many French loanwords.
- The use of many French words in the daily communication of Algerian speakers does not necessarily mean that they are bilinguals.

References:

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lack the knowledge of MSA and the Algerian dialects lack the specialized terms. E.g.: *wsalt en retard, le prof aetana des exercices mais mafhamtche.* (I've arrived late, the teacher gave us some exercises but i didn't understand them.)

2/Borrowings: (Gumperz 1982) defines it as: "the introduction of single words or short, frozen, idiomatic phrases from one variety into the other."

Also called loan words are words and phrases of one language that become part of another language. These loan words are usually integrated in the grammatical system and become part of the lexicon system of the borrowing language.

Algerian Arabic is characterised by heavy borrowings from the French language. Moreover, there are borrowings that are adapted to Arabic grammar known as loan blend. For example: *kuzina* (kitchen) and *sbitar* (hospital) can have plural form by adding the plural suffix of Arabic, *kuzinat, sbitarat.*

3/Interference: (Weinreich 1953) defines it as: « those instances of deviation from the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language, i.e. as a result of language contact.»

Interference is concerned with inappropriate transfer from one language to another that commonly results from the contact between languages. This phenomenon occurs as a result of a bad perception of the second language from the part of the speakers who don't have a good knowledge of that language. This interference can be either phonological, lexical or grammatical. For example the use of gender. E.g: many Algerians say *la ministère* instead of *le ministère* or *la comité* instead of *le comité.*

only a receptive skill, i.e. they understand French but they cannot speak it. Both types of bilinguals exist in Algeria.

Another distinction is made between additive and subtractive bilingualism. Additive bilinguals use both languages in an equal and useful value, whereas subtractive bilinguals tend to give more value to one language than the other, where one dominates the other under a certain pressure. Thus, Algerian bilingualism can be regarded as subtractive as the attitude towards French started to change mainly under the pressure of Arabisation policy.

Bilingualism in Algeria is coordinate. It emerges when there is a strict separation in the use of the two languages. In the Algerian primary school, children learn both Arabic and French. They develop two systems of meaning, each system is related to a language. Consequently, Arab and French words are stored independently.

Types of bilingual behaviour:

1/ Code-switching: (Grosjean, 1982) defines it as: « the alternate use of two or more languages in the same utterance or conversation ». code-switching is the use of two or more linguistic varieties in the same conversation or interaction as a natural and inevitable outcome of bilingualism. It is frequently practised by the Algerian bilinguals and it can occur in both directions, from Arabic to French or from French to Arabic. This code-switching usually occurs constantly and unconsciously not only in social intercourse but also within the family.

Many educated Algerians switch to the French language when they speak about specific topics because it is the language in which they were trained to deal with the topic or because they

The linguistic situation in Algeria constitutes an interesting example of bilingualism, mainly, French-Arabic bilingualism. Such a situation can be considered as a natural outcome of both the long French occupation and the Algerian educational system considering French as the first foreign language

The algerian speech community is said to be bilingual since the two languages belong to different language families. The Semetic family for Arabic and the Indo-European family for French.

The linguistic influence of French is still remarkably noticed within the Algerian speech community though 50 years of independence have passed. The French language is enjoying a high position in spoken as well as in written domains. It is used by many students and educated people mainly in urban areas. It is the language that widely coexist with Arabic particularly in education and mass media. Let's take the example of newspapers. Thus, a large number of daily newspapers are written in French such as: Al Moudjahid, le Quotidien, El Watan...etc

It is worth noting that Algerian bilingualism has its own specificity regarding the variables that influence the bilingual experience. Thus, different types of bilingualism are distinguished within the Algerian speech community according to certain factors like: the degree of competence, social orientation and so on.

As far as the degree of competence is concerned, the distinction is made between active and passive bilinguals. Active or productive bilinguals are those who can speak and understand French very well. Whereas passive bilinguals have

Algerian Arabic is used for informal situations such as ordinary conversations.

In the Algerian speech community, the high variety is prestigious. It is the language of cultural, and often religious heritage. The low variety on the other hand, is held in very low esteem. In some cases, speakers regard only high variety to be real and deny the existence of the low variety.

The Algerian speakers usually adapt the language to the situation depending on their experience. Thus, in the mosque the H variety is used by the imam, and in family and friends conversations, the low variety is more appropriate. However, there are situations in which the two varieties overlap, for example a university lectures are given in MSA but explanations may be given in Algerian Arabic, mainly in scientific and technical subjects.

As far as acquisition is concerned, Algerian parents use colloquial Arabic with their children. Therefore, L variety is the first to be acquired at home. Its vocabulary and grammatical structures are learned spontaneously. Whereas, the H variety is only learned when the child enters school and its grammatical structure as well is learned through specific rules that should be imitated.

Another important characteristic of diglossia in Algeria is standardization. MSA is highly codified with well-established norms for all levels of speech, namely grammar, vocabulary and pronunciation. In contrast, the colloquial Arabic is neither codified nor standardized. Moreover, it has many sub-dialects found in different regions and are mutually intelligible.

The Algerian Linguistic situation and the state of bilingualism:

Weinreich and Mackey, on the other hand, have attempted definitions that may differ from that of Bloomfield in terms of the degree to which one can use a foreign language. Thus, Weinreich defines it as : « the practice of alternately using two languages »(1953), and similarly does Mackey saying that bilingualism is: « the ability to use more than one language» (Mackey 1962 :52).

It can be understood here that bilingualism can vary according to the degree of proficiency from a high mastery to a relative knowledge of the second language.

The Algerian linguistic situation and diglossia:

The Algerian speech community is undoubtedly diglossic for the very simple reason which is the use of Arabic as the national and official language bearing in mind that Arabic is one of the four defining languages taken by Ferguson as an interesting example to explore the phenomenon of diglossia. Therefore two varieties of Arabic operate side by side in the Algerian community. One variety of Arabic is regarded as superposed and is mostly written, with limited or restricted oral use. This variety is Modern Standard Arabic (MSA), which is based on Classical Arabic (the language of the Quran) but is simpler and more appropriate in certain situations such as education, government offices, the media, political speeches and so on. The other variety of Arabic co-exists with MSA and is labelled colloquial Arabic, a term that covers different local dialects known as Ammia, Darija or Lahja. Each variety has a specialized function which makes it different from the other. In Ferguson's terminology, these two varieties are respectively called High variety and Low variety.

In Algeria, MSA (called Al-Fusha) is regarded as the high variety. It is used in formal situations, however, colloquial or

5/ **Standardization**: H is strictly standardized. There are grammars, dictionnaires, treaties on pronunciation, style and so on. In contrast, L is rarely standardized, or if studies exist, are carried out by scholars outside the speech community.

6/ **Stability**: diglossias are generally stable persisting for at least several centuries.

7/ **Grammar**: The grammars of H are more complex than those of L.

8/ **Lexicon**: the vocabulary of H and L is often somewhat shared, but with variations in form and with differences of use and meaning.

9/ **Phonology**: two kinds of systems are discerned, one is where H and L share the same phonological elements, but H may have more complicated morphophonemic. Or, H is a special subset of the L variety inventory.

Bilingualism defined:

In its simplest form, bilingualism can be defined as 'knowing' two languages. However, it is not easy to define what it means to know a language within this context. Some bilinguals are highly competent in both languages they speak, while others clearly have a dominant and preferred language. Therefore, definitions of bilingualism are numerous and vary from one linguist to another. Bloomfield defines it as: « in cases where...perfect foreign language learning is not accompanied by loss of the native language, it results in bilingualism, native-like control of two languages. » (Bloomfield, 1933: 55-56).

According to Bloomfield's definition, bilingualism equals the perfect use of a foreign language along with the mother tongue.

Folk literature		X
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It can be observed from the table that H variety differs from L variety according to the function that each one performs in a given situation. It is worth mentioning here that there are situations in which the two varieties overlap, i.e. in all diglossic speech communities, it is typical to listen to a formal speech in H, and then discuss it, often with the speaker himself in L.

Typical variables of diglossia:

In order to clearly explain the concept of diglossia and the difference between H and L varieties, Ferguson stated nine typical variables as follows: function, prestige, literary heritage, acquisition, standardization, stability, grammar, lexicon and phonology.

1/ **function**: the functional differentiation of discrepant varieties is fundamental, thus distinguishing it from bilingualism. H and L are used for different purposes, and native speakers of the community would find it odd if anyone used H in L domain, or L in H domain.

2/ **prestige**: H is regarded as superior to L in a number of respects.

3/ **Literary heritage**: in most diglossic languages, the literature is all in H variety ; no written uses of L exist, except for 'dialect' poetry, advertising, or low restricted genres.

4/ **Acquisition**: L variety is learned first, it is regarded as the one's mother tongue. H variety is acquired through schooling, whether this be traditional Qur'anic schools, modern government schools or private tutors.

Ferguson diglossia denotes the use of two or more varieties of the same language by some speakers under different conditions and within the same geographical area.

The use of separate varieties within the same community was found to depend on each variety's serving functions distinct from those considered appropriate for the other. This is known as the specialisation of function for the H(igh) and L(ow) varieties of the language. Ferguson spoke of H and L as superposed languages.

The H variety is used in formal domains such as public speaking, religious texts and practice, education and other prestigious kinds of usage. Whereas, the L variety is used in conjunction with informal conversation, jokes, street, market and any other domain. To illustrate that, Ferguson gives the following table in which he lists the possible situations and the variety which is appropriate to each situation: (Ferguson: 347)

Situations	High	low
Sermon in church or mosque	X	
Instructions to servants, waiters, workmen		X
Personal letter	X	
Speech in parliament, political speech	X	
University lecture	X	
Conversation with friends, family, colleagues		X
News broadcast	X	
Radio		X
Newspaper editorial, news story	X	
Poetry	X	

Introduction:

Today's sociolinguistic profile in Algeria is so complex due to several factors that can be historical, political and sociocultural. Historically speaking, the French colonisation that lasted about 130 years, led to the implementation of both a French language and culture. Such an impact resulted in a linguistic phenomenon that usually occurs when two languages get in contact: the use of bilingualism and the resulting code-switching, borrowing and interference pervading the mother tongue in addition to the well-established phenomenon of diglossia.

Diglossia defined:

In sociolinguistics, diglossia refers to a situation in which two or more distinct varieties of a language are spoken within the same speech community.

The term diglossia has first been advanced by the linguist Charles Ferguson in 1959. Ferguson defines it as:

« 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 spoken purposes but is not used by any sector of community for ordinary conversation. »(Ferguson,1959: 354)