

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
UNIVERSITY OF ABOU BEKR BELKAID-TLEMCCEN
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH



THE USE OF OLD PROVERBS AND IDIOMS BY YOUNG SPEAKERS OF TLEMCCEN

*A Dissertation Submitted in Partial Fulfilment of the Requirements for the Degree of
Master in Language Studies*

SUBMITTED BY:

Ms. MOUSSA Yamina Romeissa

SUPERVISED BY:

Prof. NEGADI Mohammed Nassim

BOARD OF EXAMINERS

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Academic Year: 2021-2022

Declaration of Originality

I declare that this dissertation represents my own original work. It contains no material or investigation that is published before, except where indicated by referencing. The results and conclusions embodied in this dissertation are the work of the named researcher.

Dedications

To my beloved parents and lovely sisters

Acknowledgements

First and foremost, I would like to express my greatest gratitude to Allah the Almighty for enlighten my path with knowledge and for guiding me and granting me the ability to accomplish this work. Then, peace and blessing upon our beloved prophet Mohammed (Peace be upon him) and all his followers.

My gratitude is extended to my parents for their continuous prayers, encouragement, and patience.

I am sincerely grateful, thankful, and indebted to my teacher and supervisor Prof. Negadi Mohammed Nassim for his patient guidance, insightful comments, and continuous encouragement.

I would like to extend my sincere appreciation to the broad of examiners Dr. I El Ouchedi, Mrs. Kamila Negadi, and Mrs. Benadla Lamia for accepting to read, evaluate, comment and correct this humble work.

I owe a profuse thanks to my all teachers of English department who have taught and guide us during my academic journey.

I am further thankful to all the scholars and researchers whom I have had the opportunity to profit extensively from their books and articles.

I have to thank all the participants for their collaboration in collecting data needed for this research work.

Abstract

The present work is a sociolinguistic and cultural research that investigates the knowledge of old proverbs and idiomatic expressions among young speakers of Tlemcen community. It tries to understand the use of the old proverbs and idioms by youth and how gender, as a social factor, may influence. In order to answer the research queries and test the hypothesis, three research instruments have been used; the questionnaire, the interview, and the word list. All the research tools were administered to Tlemcen young speakers. Accordingly, the research findings reveal that the youth recognise the meaning of proverbs more than idioms, as well as being confused in distinguishing between the proverb and idiom of their dialect. The findings show that males are accustomed with old idioms and used them more than proverbs, whereas, females are familiar with old proverbs and used them little more than idioms. Regarding the fact that youth sometimes used these old statements, they are, now, innovating and using new idiomatical expressions that are relevant to the current cultural and linguistic references.

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List of Phonetic Symbols

Arabic Letters	Transcription
ء	[ʔ]
ب	[b]
ت	[t]
ث	[θ]
ج	[ʒ] / [dʒ]
ح	[ħ]
خ	[χ]
د	[d]
ذ	[ð]
ر	[r]
ز	[z]
س	[s]
ش	[ʃ]
ص	[s ^ʕ]
ض	[d ^ʕ]
ط	[t ^ʕ]
ظ	[ð ^ʕ]
ع	[ʕ]
غ	[ɣ]
ف	[f]
ق	[q]
ك	[k]
ل	[l]
م	[m]
ن	[n]
ه	[h]
و	[w]
ي	[j]

Arabic Vowels

[a] – [u] – [i]

General Introduction

General Introduction

Language is an intricate natural phenomenon that is used by humans in order to speak, share information, and fulfil their needs. It is considered as a mirror of social and cultural identity. In fact, the interrelation between language and culture has caught the attention of different sociolinguists and cultural researchers. There are various cultural components that circulate in people's tongues, which animates the epitomes, convictions, and beliefs of a given society.

Among these cultural elements, proverbs and idiomatic expressions play a significant role in presenting the richness and patrimony of a language. Within this context, the Algerian speech communities have a rich historical background that can be reflected in the old people's sayings and expressions. Yet, language is a dynamic system that changes through time and with each new generation. With is intention, it can be said that the present research work endeavours to scrutinise the interpretation and the usage of old proverbs and idioms by young speakers of Tlemcen community. It seeks to describe the cultural background of these old sayings as well as their function in the present time. Accompanied by, discovering whether the young people retain the culture of using proverbs in their everyday speech. Consequently, the researcher strives to answer the following research questions:

- 1- To what extent do young speakers of Tlemcen community understand the old proverbs and idioms?
- 2- Do young speakers differentiate between a proverb and an idiom?
- 3- Does gender affect the use of the old statements among the youth?

In order to investigate the aforementioned questions, the following hypotheses are put forward:

- 1- Young speakers of Tlemcen community understand the meaning of proverbs better than idioms.

- 2- The majority of young people are not able to differentiate between proverbs and idioms.
- 3- There is a difference between males and females when using proverbs and idioms.

To achieve the previously set objectives of the present research paper, a research methodology was designed. In order to confirm or reject the abovementioned hypotheses, different research instruments have been utilized: questionnaires, word-listing and semi-structured interviews were conducted to young speakers of Tlemcen speech community. The results of the study have accordingly been described and analysed quantitatively and qualitatively to answer the queries of this investigation.

The general layout of this research paper falls under two main chapters. The first chapter is typically theoretical and tends to delimit the framework and the scope of the studied topic. The relevant literature review on sociolinguistics with its different related concepts, terminologies, and theories were reviewed. This part, presents first the distinction between dialectology and sociolinguistics, as well as explaining the difference between dialects and language. Along with, it indicates the main social variables that may influence language change. Then, the relation between language and culture is highlighted and the determinations of both proverbs and idioms are provided. By the end of the chapter, the interpretation of old proverbs and idioms is recognised.

The second chapter is practical and includes the research methods and procedures used in the present case study. It introduces the methodological approaches used in this investigation (qualitative and quantitative). As well as, the sample and the research instruments are described. This part is mainly devoted for the discussion and analysis of the obtained results from the collected data in order to provide answers for the research questions and whether the given hypotheses are confirmed or rejected.

Chapter One:
*Theoretical Foundations on the
Research Work*

Chapter One: Theoretical Foundations on The Work

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1.1. Introduction

Language is viewed from several theoretical points of views. It is considered as the epitome of human uniqueness and creativity to achieve his social needs. This link between language and society led to the emergence of sociolinguistics. This field has an interconnection with several fields like sociology, psychology, anthropology, etc. The aim of this chapter is to shed light on the correlation between sociolinguistics and anthropology, which is the study of language and culture, in order to describe the cultural background and use of old proverbs and idioms by young speakers of Tlemcen community. Accordingly, the current chapter approaches different definitions related to the scope of sociolinguistics to provide a globe understanding on the phenomenon of language and its social variables like age and gender. Then, the chapter investigates the relation between language and culture as well as defining the concepts of proverbs and idioms. Eventually, the chapter is concluded by extrapolating the cultural knowledge of proverbs and idioms among the youth.

1.2 Sociolinguistics and Dialectology

The relation between language and society is complex and inevitable since language is created to deliver the social function. The study of such a relation has led to the emergence of sociolinguistics. This discipline endeavours to focus on the use of language in the social context. In other words, it aims at studying how language in contextual performance (real-life situation) is a mirror of its users.

Before the arising of sociolinguistics, the study of language variation was called dialectology. This field endeavoured to study dialects in isolated rural areas. The aim was to examine the spatial haphazard distribution of the linguistic features variety. Along with, how these features of dialect may function in social isolation. Dialectologists believed that the dialect of isolated areas is pure and homogenous and need to be recorded before disappearing. To do so, archaic methods were used in order to elicit random data by focusing on a sample that is characterised by the so-called Norms: non-mobile, older, and rural males

(Chambers and Trudgill 2004, p.29). In addition, the researchers or fieldworkers were carrying out surveys through conversations and dialogues in order to provoke indirectly the speakers to use their variety without striking their awareness of being recorded.

The descriptive findings of the collected varieties were transformed into maps, which are called “dialect atlas” drawn with imaginary lines called “isoglosses” that indicated the shift of the phonological and lexical variation. However, realising that linguistic features may vary within the same province or area, had led to the shift from traditional dialectology to urban or social dialectology. This latter tended to focus on the social dialect of urbanized areas by including social variations like age, gender, ethnicity... and their influence on the variety. Chambers and Trudgill (2004, p.45) stated:

All dialects are both regional and social. All speakers have a social background as well as a regional location, and in their speech they often identify themselves not only as natives or inhabitants of a particular place but also as members of a particular social class, age group, ethnic background, or other social characteristics.

Unlike traditional dialectology surveys that focused on gathering lexical items, social dialectology was more concerned with grammar and phonology. It relied on the selection of random sample with a wide range of informants. The field of urban dialectology became impelling after the Labov’s “social stratification” (1966). His synchronic study has proved that language is a social phenomenon and subject to change since the social factors can affect its linguistic features (Labov 1972, p.261). The shift from traditional dialectology to urban dialectology is seemingly the threshold that has paved the way to the inception of sociolinguistics.

Sociolinguistics, as a new discipline, endeavours to correlate between language and the social structure of its users, as it studies language in context (Holmes 2001, p.1). Although, sociolinguistics borrowed methods and views from the aforementioned studies, its empirical investigation is what sets it apart.

(Hudson, 1996). Through its practical observation and collection of natural speech, theories are formulated to link language variation with social ones along with the societal attitudes and value system, aiming at understanding what society can do with its language and how it contributes to its change and development.

Although both dialectology and sociolinguistics are quite different in terms of methodology, yet dialectology is part of sociolinguistics, which is a process, developed through borrowing from many disciplines like sociology, historical linguistics and dialectology (Trudgill, 2003). They are all platforms through which, theories and ideas are established to give a better understanding of the nature of language, and they are all complementary when describing the characteristics of language and its functions.

1.3 Language and Dialect

One of the relevant issues and confusions in the field of sociolinguistics is the distinction between the term ‘language’ and ‘dialect. In order to distinguish between the two concepts there are certain criteria that should be undertaken, not only linguistic criteria but also sociocultural and even political ones.

In the first place, linguistics does not agree on one single definition of language as it was scrutinized and viewed differently according to the scholars’ disparate perspectives. According to Sapir (1921, p.7), when defining language the emphasis is on the fact that it is a human attribute, i.e. it is a “purely”, “non-instinctive” (acquired) phenomenon, which is “voluntarily” produced to support and express thoughts and concepts. Whereas, the animals’ system of communication is a primitive, instinctive and of a non-verbal use of gestures to express limited range of concepts.

Whereas, Chomsky (1975) proposed in his innateness theory that language is the inherent capability of native speakers to understand grammar and produce novel utterances and sentences that are composed of limited number of

units. All this, is latent within an innate theoretical device in everyone's brain, called "Language Acquisition Device" (LAD).

Furthermore, Hall (1968) states that language is "The institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols (Cited in Lyons, 1981, p.4). Hence, the emphasis is on the arbitrariness and communicative function of language. Bloch and Trager (1942) assume that language is as an arbitrary system of communication through the vocal system.

Dialect, alternatively, is a subsidiary of language, i.e. it is a specific spoken variety of a language used by the speech community, characterized by differences in all levels of analysis: pronunciation, vocabulary, grammar and form. It is stigmatized, less accepted, and less prestigious which makes it a non-standard form of language. In this respect, Crystal (2008, p.142) claims that dialect is "A regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structures". Undoubtedly, Haugen (1966, p.99) underlines the idea that "hence every dialect is a language, but not every language is a dialect". In other words, dialects can belong to one particular language, and the speakers of that language, absolutely use its dialects.

Language is the assemblage of mutually intelligible dialects. This refers to the fact that if speakers from different speech communities can understand each other, then they speak different varieties (dialects) of the same language, and geographical proximity is what controls this comprehensibility. As an illustration of the Arabic language, all its varieties used in the Arab world are considered as dialects like the Egyptian dialect, the Algerian dialect, the Moroccan dialect, etc. Thus, the linguistic features of a dialect provides a sight on the individual's social and cultural belonging and background (Wardhaugh, 2006).

According to Hugen (1966), the dissimilarity between language and dialect can be made in two distinctive ways, which are 'size' and 'prestige'. For the reason that language is large than dialect. It contains an extensive and rich

amount of vocabulary and linguistic items than dialect. In addition, language is highly regarded as prestigious and formal form that is spoken or used in written contexts. However, dialect is seen by Chambers and Trudgill (1998, p.5) as:

A substandard, low status, often rustic form of a language, lacking in prestige. Dialects are often being thought as being some kind of erroneous deviation from the norm. An aberration of the 'proper' or standard norm of language.

Though dialects are not as representative and glamorous as language, they still involve grammar, pronunciation, and vocabulary. Indeed, each individual uses his own unique variety that is out of the speech community and this refers to idiolect. There are two types of dialects that are taken into consideration when referring to dialect: regional dialect and social dialect. The former, is studied by dialectologists. It is concerned with a variety or dialect that is associated with a given place or area. The latter, which is also called sociolect, is concerned with the influence of the social factors on a variety that is spoken by a social stratum or ethnic group.

Accent is also regarded as a variety of language, which refers to a distinctive way of speaking and pronunciation. That is to say, change occurs phonologically. It is our speech that gives clues to the audience about our identity and origins. This uncover from which group or community we belong. The variety used by a group of people is characterised by phonological and lexical features that are different from another group. This group is called speech community.

1.4 The Speech Community

One of the fertile fields of research that sociolinguistics deal with is speech community. This latter is considered as an interlocking network of people residing in a specific area; they share the same knowledge of/ attitudes towards the variety they speak (dialect). In addition, the speech community, as Trudgill (2003, p.126) assumed, "is a community of speakers who share the same verbal repertoire, and who also share the same norms for linguistic behaviour".

The study of the speech community has attracted the attention of different scholars and thus several definitions were provided. First, Lyons gave a simple definition: “all people who use a given language or dialect.” (1970, p.326). According to such a definition, language or dialect are the only forms that can represent a speech community, without including the social and cultural criteria. For instance, all the Arab countries belong to the same speech community as they share the same language. However, Susan Romaine argued, “a speech community is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language” (2000:23). That means that the social norms and rules are important when speaking a language.

Moreover, Bloomfield’s definition in 1933, within the same idea, focuses on the frequency of social interaction, he stated, “A speech community is a group of people who interact by means of speech”. Whereas, Hymes (1974) sees that Bloomfield definition is general and pointed out that it is inconceivable to relate language and society when there is a lack in understanding the nature of language.

Undoubtedly, Speakers of a particular area differ in their way of speaking even within the same situation, because if they diverge in terms of education, economic status, or any social factor, they often speak in quite different ways. These differences may be used, implicitly or explicitly, as signs of membership in dissimilar social groups or speech communities, which refers to what is called language variation.

1.4 Language Variation

Sociolinguistics is the study of how language is socially shaped, and more particularly, it is the study of variation in language. The sociolinguistic variation aims at studying the different ways of speaking taking into consideration the place (geographical variation), the social group of the speaker (social variation), and speech formality (contextual variation). The fact that speakers do not speak in the same way means that different varieties and factors occur within this language. Therefore, variety is determined by Downs as “a neutral term which

simply means any particular ‘way of speaking’; it is applicable to any linguistic phenomenon we want to treat as a single unit” (1998, p.17).

Within the speech community, there are some differences in the social structure, such as age, socioeconomic status, gender, group identification (ethnicity), And since language is a social phenomenon, these extra-linguistic factors cause the variations of language. In other words, language may vary from one person to another, from one situation to another, and from one place to another. These varieties are inspected in all linguistic levels: phonology, morphology, syntax and semantics. Interestingly, sociolinguists endeavours to take into account the way language is used and the choice of its users (Janet Holmes; 2013).

1.5 Sociolinguistic variables

Sociolinguistics have been always interested in studying the relationship between linguistic variables and social variables, which refers to sociolinguistic variables. The concept of sociolinguistic variable is defined by Fasold (1990) as a set of alternative ways of saying the same thing, although alternatives, or variants, have social significance. More specifically sociolinguistic variables are linguistic items that co-vary not only with other linguistic elements, but also with several extra linguistic variables like social class, age, sex, ethnic group or contextual style (Milroy, 1987). In other words, linguistic features or variables may vary in their use by different social factors or variables that are related to the speaker’s age, gender, social status and social group. To a lesser extent, this research paper is concerned mainly with age and gender.

1.5.1 Language and Age

The process of age and aging has been studied from different angles and in various fields like biology, psychology, sociology and anthropology. Each domains has sought to describe the phenomenon from its own perspective. In biology, for instance, scientists examine the biological changes that age brought, whereas psychologists aims to understand the aging of mind. Another research in sociology has attempted to know what is the perception and reaction to the

process of aging (Barrow 1989, p.3). However, anthropology was one of the first disciplines that studies the social and cultural importance of age. Kertzer and Keith (1984) provided certain principles that correlate between age and language. These principles outline the deficiency of studying the individuals in their speech communities and in natural contexts, since the link of aging phenomenon with society, culture, and history cannot be detached. Along with, examining the age within life course. (p.8). Linguists like Eckert (1984, 1997) have supported the mentioned perspectives since the early 1980's.

Several synchronic studies of linguistic and social variations have revealed that age plays a significant role in language variation. People's linguistic choices are influenced by the factor of age. By observing and examining the speech of children, teenagers, young and adults, sociolinguistics assume that speech is characterized by the phenomenon of age-grading. This explains that speech depends on the age of the speaker and that the same speakers exhibit several linguistic behaviours at different stages of life from the childhood to the caducity. Illustrating that the speech of old people is more conservative while young people are seen as leaders to language change and linguistic innovation. Sankoff (2004) points out that: "Speakers might be changing various aspects of their language over Course of their lives" (Cited in: Carmen Fought, 2004, p.121).

Moreover, the age-grading refers to the fact that a speaker change his/ her way of speaking when aging. For example, a child calls his mother /mama/, yet when he gets older he varies the same word to /mma/, /lwalida/, /ʃibanija/, /lafɗu:z/, or even with her name. Therefore, the phenomenon of age-grading has been determined as: "a pattern of use in which linguistic items are used by people of a particular age who then stop using it when they grow older". (Hudson 1998, p.15). Language variation is not only influenced by the age parameter, but also gender since there are certain linguistic distinctions between males and females.

1.5.2 Language and Gender

Unlike dialectology that focused its surveys on the category of men and excluded women, sociolinguistics sheds its light on the speech of both males and females. The study of gender and its impact on language variation has taken a large scope in sociolinguistic studies. Research in language in relation to gender started in 1960's with the Labov's work in Martha's Vineyard in 1965. Women and men have dissimilar ways of speaking though they speak the same language. Milroy and Milroy (1997) claim that "normally, both sexes use the same variants, but in different quantities, and the differences are fine grained, therefore, they can normally be demonstrated only by quantitative means" (Cited in Coulmas 1998, p.55).

It is interesting to note that, females are expressive more than males. (Labov1990, p.214). For example, when expressing admiration of a mobile phone, it is common to hear:

- Males say / ha:d pɔ:rtɑ:bl fɔ:r/ referring to ' phone options'
- Females say / ha:d pɔ:rtɑ:bl jhama?/ referring to 'its beautiful shape'

In addition, in Labov's (2001) study of language in Philadelphia marked that women are the ones whom lead to language change since they have different styles when interacting socially. Similarly, sociolinguists have noticed that women use standard forms with prestigious manner more than men do. In this sense, Trudgill (1995, p.69) says that: "women on average use forms which more closely approach those of the standard variety or the prestige accent than those used by men".

Meyerhoff (2006) attempts to explain that the use of non-standard forms in male speech is to constitute himself as an exemplar of maleness and masculinity. However, females, as stated in Labov's (1966) work uses the standard form to show their position in the society. Correspondingly, Trudgill(1972, p.91) states:

The social position of women in our society is less secure than that of men... It may be... that it is more necessary for women to secure and signal their social status linguistically.

It is worthy to mention that, studies of language in relation to gender is labelled into two approaches: the dominance approach and the difference approach. The former, followed by Lakoff (1975), distributes the linguistic differences between the two sexes in their speech to the dominance of men over women in society. That is, men and women, in their interactional patterns in conversation, seem to exhibit the power relationship that exists in society, with men dominant and women subservient. (Wardhaugh 2006, p. 326). Whereas, the difference approach, defended by Tannen (1990), suggests that men and women belong to different subcultures and thus they behave differently not only linguistically, but also socially. Tannen has also proposed the term 'genderlect' to refer to the distinction between speech patterns used by males and females.

1.6 Language Change

The phenomenon of language change has attracted several historical linguists to study and describe it. Diachronic studies in historical texts have revealed that language changes over time. This can be the outcome of either internal variation or external contact of speakers with other communities. Language is not static, but rather a dynamic phenomenon. Therefore, Change is inherent to language. As Saussure (1915/1959, p.77) says: "time changes all things; there is no reason why language should escape this universal law". Then again, Crystal (2007, p. 357) states, it "... would stand still only if society did. A world of unchanging linguistic excellence, based on the brilliance of earlier literary forms, exists only in fantasy". Although people always communicate and speak, it is not easy to observe or be aware of language change. In this context, Shigemoto (1996, p.1) claims:

We are so intimately connected to our language that we may fail to see its changes, in much the same way that our closeness to our children obscures perception of their development. But languages [sic] do indeed change.

It is viewed that change can occur under three situations, which are spontaneous change, borrowing, and imposition. The first one, means that change happens naturally through interaction and over time. The second one, it is because speakers used to adopt and borrow new foreign words and concepts. The last one, is due to the fact that colonisation forces the weaker communities to adopt another language (Mahdad, 2012). This change in language leads to the disappearance of old speech, objects, and activities. As a result, the culture of that language in that speech community change. That is, language and culture evolve together.

1.7 Language and Culture

Language shapes our lines of thought and how people perceive the world. It is used to maintain and devolve culture and cultural ties. In fact, language and culture are intricately and inextricably related to each other. This relationship has captivated the attention of several sociolinguists, anthropologists, and folklorists. Sapir (1970, p. 207) assumes that “language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives. In a certain sense, it is ‘a key to the cultural past of a society’ (Salzmann, 1998, p. 41), a guide to ‘social reality’ (Sapir, 1929, p. 209, cited in Salzmann, 1998, p. 41). Similarly, Mutunda (2017, p. 54) states “language performs various functions in the society and the society does the same”. In other words, the link between language and culture is deep-rooted in society.

In fact, there is no exact definition of culture though several attempts tended to define it, as this research endeavours to do so. From the perspective of Duranti (1997), culture is a portrayal of the world, and way of understanding reality embodying it in legends, stories, folktales and proverbs (1997, p. 33). This cultural knowledge is transmitted through generations. Thus, when individuals interact socially, they are acquainted with their own culture. The intergenerational transmission of this latter are through verbal and non-verbal communication, i.e. via language. As claimed by Kramsch and Widdowson

(1998), “language is a system of signs that is seen as having itself a cultural value” (p. 3). Likewise, Keating (2009, p.76) indicates that language is “a system of tools for the constitution of social life and culture.” This can only prove that there is an overlap between language and culture since the both play an interchangeable role in showing the individual’s identity.

Both language and culture are in a sustained change due to different internal and external reasons. As for the internal causes, they can be social conflicts or political decisions. While, external reasons, they are consequences of colonisations or/and contact between languages. For instance, the Algerian community is influenced by the Western life styles and way of thinking. According to Mahdad (2012), these impacts and imitations have led to the pursuit of materialistic standards. She stated:

The respect and admiration for old age, hard working, politeness and other high morals have therefore been replaced by admiration for youth, fashion, wealth and the like. Such change in values and standards has led to a change at the linguistic level.

Mahdad (2012, p. 60)

As an outcome of these principles, the Algerian speech community has witnessed the appearance of new words and new structures with different meanings. Along with, the disappearance of old words and statements. This reveals that if the culture of a particular community change, definitely the language of its users change, especially the youth category.

Realistically, the components of language that best vitalize and animate the epitomes, convictions, beliefs and the culture of society are its proverbs and idiomatical expressions. They externalise the beauty, richness, and the social patrimony of language. Providing significance of proverbs and idioms in culture and society, they must be defined and studied, taking into consideration the framework of the study.

1.7.1 Overview on Proverbs

The scientific study of proverbs is called paremiology, a deep and broad sphere that aims at collecting proverbs, studying their structures, and exhibiting their role in the sociocultural realm of a particular society. Various researches have been made as an endeavour to study proverbs. One of the pioneers of paremiology, Archer Taylor (1931), claimed that the studying proverbs is a hard task (Cited in Zumwalt, 1998, p.103). However, proverbs are not only structural items but also behavioural ones, thus several linguistic and functional determinations have been explored (Lau, Tokofsky and Winick, 2004, p. 2).

Archer Taylor (1931, p.3) states, “a proverb is a saying current among the folk¹”. This claim was tested by the famous paremiologist Wolfgang Mieder in 1985 where he questioned 55 people in Vermont, USA to define a proverb. Hence, a general description of proverb is resulted from the people’s responses:

A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.

(Mieder, 2004, p. 3)

This definition reveals that proverbs are concise and easy to remember, thus, they are useful in different situations, depending on their content of every day experiences. Along with, being traditional, old, and transmitted through generations.

Some old proverbs are no more used, since they reflect ancient culture that no longer exists. This is an evidence that proverbs change with times and culture. (Mieder, 2004). Mieder further asserts that the wisdom of proverbs has been a guidance of people’s social interaction for ages. However, later on, he reports that proverbs do not always provide the truth. He states (2007, p.17) that, “the truth value of each and every proverb very much depends on its use and

¹Folk: this word is originally Germanic ‘folka’, which means people. Retrieved from: <https://pornazi.com/slide/14408889/>

function in particular situations”. This saying shows that the understanding of proverbs correlates with the context that is used in.

1.7.1.1 Linguistic features and characteristics of proverbs

Proverb as any literary form has its own features and characteristics. To begin, Norrick (1985, p.31) defines proverbs as “self-contained” that means their grammatical units cannot be replaced by other units. For instance, the sentence “curiosity killed the cat” cannot be replaced by another phrase (Abdul Jabbar, 2008, p.117). Proverbs are characterised by their figurative and literal meaning since they are short and pithy, i.e., a deep meaning is presented in few words. Norrick (1985, p. 36) expresses that “proverbs are pregnant in meaning”. In addition, they are traditional since they are items of folklore². This latter, is recurring, authorless, source less, non-literary, and non-learned. (Norrick, 1985, p. 39-40). Moreover, Norrick (1985, p.31) adds that proverbs are “expressions with didactic content”. This reveals that proverbs show people what to do or not do, like the English proverb “better safe than sorry”, or the one used in Tlemcen community (Algerian dialect), “فوت على الواد الهدار و ماتفوتش على الواد الساكوتي” /fut ʕla lwad lhadaar w matfutʃ ʕla lwad ssakuti/ (pass by the rough river and not by the calm river), which means avoid silent people rather than talkative ones.

Furthermore, a proverb is usually recognised by its fixed and short form, which is quite easy to memorise. Proverbs are often expressed in a metaphorical way and sometimes they have multiple-meanings, and thus they depend on their contextual use (Mieder, 2004). In addition, there are other proverbial features that are concern with style. Arora (1994) proposed certain stylistic features that are applicable on proverbs. These comprise phonic markers like alliteration³, rhyme⁴, and meter⁵, e.g. لي ما عندو لبنات ما عرفو باش مات /li maʕandu lbnaat maʕarfu baʃ maat/; لي فات مات /li faat maat/, semantic markers such as parallelism⁶,

² Folklore: refers to stories, morals, dance, music that show traditions of a specific group.

³ Alliteration: refers to the repetition of consonants and sounds at the beginning or two words or more in a statement or poetry.

⁴ Rhyme: refers to the repetition of similar sounds at the end of two words or more like in music.

⁵ Meter: refers to the pattern of stressed and unstressed syllables.

⁶ Parallelism: refers to a stylistic arrangement in which similar syntactic patterns are repeated.

paradox⁷, irony⁸, e.g. الخير مرا و الشر مرا / lχir mra w šar mra/; /l bab li jdžik mnu riħ sədu w striħ/, and lexical markers like archaic words.

From the before mentioned features and characteristics, it can be noticed that proverbs are expressed in a way that mimic imagination. Therefore it requires a profound reflection on meaning, in which its contextual use depends on the situation and on the social and culture norms of a given community.

1.7.1.2 Contextual Use of Proverb

In order to understand the intentional meaning of proverbs, the context must be presented. Kirshenblatt-Gimblett (1973, p.119 -120) explains that “proverb meaning ultimately emerges from a proverb's use in a specific context”. In her description, she refers to the “proverb performance meaning” that counterbalances between “the proverbial meaning” and “the situational meaning”. The former is concerned with the meaning of proverb (base meaning), while the latter refers to how the speaker evaluates the situation in order to convey the meaning.

Correspondingly, Keating (2009, p. 2) states that proverb “Is a moment-by-moment achievement which links past and present and forms a context for the future”. Besides, Honeck (1997, p.96) admits that different types and levels that can be applied in proverbs. To illustrate, proverbial statements’ functions can be illocutionary (such as explaining, persuading, warning, scolding, etc.), societal (such as norms maintenance, education, entertainment, etc.), and illustrative (personifying certain topics analogically).

The completeness of the situation or context where the proverb is used rely on a variety of factors such the speaker’s sex, age, status, along with to whom the message is targeted, that is to say, proverb performance meaning reckon on the style, code, and the setting (place and time) (Ben-Amos, 1993, p.216-218). To put it simply, the “utterance has no meaning except in the context of situation” (Malinowski, 1923, p.307). Indeed, the proverbs implicitly

⁷ Irony: is when the surface meaning is different from the intended meaning.

⁸ Paradox: is a self-contradictory statement like “ my weakness is my strength”

affect the social communication. Therefore, if the appropriate function of proverb is not in a suitable setting, the interpretation of the intended meaning will be confounded and leads to misunderstanding of the conversation.

1.7.2 Overview on Idiomatic Expressions

Scholars have continuously faced difficulties when defining an idiom. In spite of the fact that there are several definitions, it is sometimes unattainable to differentiate between collocations, phrasal verbs, and idioms. In linguistics, the study of these fixed expressions (phrasemes) is called phraseology. In her dissertation, Grant (2003), after studying and collecting various definitions of an idiom, she acknowledged that linguists have not reached a consensus on idiom definition.

According to Carter (1987, p.65), idioms are defined as special combinations with complex forms and meanings that cannot be deduced from the literal meanings of the words. Alternatively, Fernando (1996) refers to idioms as “conventionalized multi-word expressions often, but not always non-literal” (p. 1). In addition, Ball (1968, p.1) finds that a suitable determination of an idiom is “the use of familiar words in an unfamiliar sense”. In other words, the idiom is a group of words where its surface meaning is distinct from the intended meaning.

Although there are numerous endeavours in defining the idiom, there is still a debate on what the term ‘idiom’ implies exactly. Nevertheless, one of the workable definitions is provided by the German scholar, Strassler (1982, p.79), who argues that:

An idiom is a concatenation of more than one lexeme whose meaning is not derived from the meanings of its constituents and which does not consist of a verb plus an adverbial particle or preposition. The concatenation as such then constitutes a lexeme in its own right and should be entered as such in the lexicon.

Strassler considers an idiom as an arrangement of lexeme, which attain their expected meaning from a combination of constituents. From the abovementioned definitions, it can be concluded that idioms are words or

phrases whose meanings are not expected and cannot be interpreted from its constituent words so that it must be learnt as whole. Apart from this, idiom is characterised by its own features and functions that distinct it from other literary forms.

1.7.2.1 Linguistic features and characteristics of idioms

The perplexity in predicting or recognising the meaning of an idiom is ascribed to its meticulous characteristics and traits. According to Langacher (1968, p.79), “an idiom is a kind of complex lexical item. It is a phrase whose meaning cannot be predicted from the meanings of the morphemes it comprises”. This description shows two basic characteristics; the complexity of its lexical items and the meaning that cannot be deduce from the idiom parts. Additionally, Palmer (1996, p.80), on the other hand, states that “an idiom is semantically like a single word, it doesn’t function like one. A large number of idioms contain a verb and a noun ... the verb may be placed in the past tense...”. For instance, the expression “راها خيط من سما”/ raha χiit^f mn səma/ (it is raining heavily), the English equivalent ‘It’s raining cats and dogs’; in the present and “كانت خيط من سما”/ kaanət χiit^f mn səma/ (it was raining heavily); in the past.

Furthermore, Nunberg, Ivan and Wasow (1994, p. 492-493) proposed characteristics that help in the recognition of idioms. First, conventionality means that idioms are conventionalised and cannot be predicted. Second, inflexibility means that idioms typically appear only in a limited number of syntactic constructions. Third, figuration, this feature reveals that idioms are expressed in a metaphorical style. For example, in the expression “نار تحت التبن”/ naar taħət təbən/ (fire under the hay), meaning ‘someone who looks gentle, but in reality he is dangerous’ the meaning of the words ‘نار’ /naar/; ‘fire’ and ‘التبن’ /təbən/ ‘hay’ are different from the meaning of the whole phrase. The fourth characteristic of an idiom is proverbiality, which means that idioms are used typically and implicitly for describing or explaining a certain situation. Informality, the fifth feature, refers to the fact that idioms are informal and colloquial registers, used in oral and popular speech. The last characteristic is,

affect, which means that idioms are implemented in the speech in order to evaluate or show an affective stance toward things.

Idiomatic expressions are figurative phrases typically used in casual situation in everyday speech. In fact, it is very difficult to find an exact equivalent of an idiom in another language since each society has its own cultural phrases and literal forms.

1.7.2.2 The Contextual Use of Idioms

Idiomatrical expressions are needed in human communication, since their emotive and cultural implications facilitate the social interaction. Idioms are context dependent, according to Cooper (1998, p.135), the meaning of an idiom can be defined by two ways: lexically and contextually. The former, refers to the meaning that is conventionally found in the dictionary, whereas the latter, refers to the meaning that can be understood contextually (depending on context). An idiom is not always suitable in all occasions. When using idiomatic language, the speaker usually focuses on the culture and beliefs that he/she shares with the other speakers of the community. Along with, the kind of listener his/her speech is targeted to.

Delivering a message is not an easy task especially when using figurative language, which cannot have the same effect on the audience. Normally, the utterance or expression should automatically create expectations that guide the hearer to the speaker's meaning. Yet, if the hearer is unaware of the connotations of the provided expression, this may cause a problem for him/her. Notably, they are typically used in casual situations rather than formal ones since they are colloquial phrases. Their use is built on the background of both the speaker and the listener. It can be mentioned that, the understanding of an idiomatrical expression relies on the setting of the speech, but if the context is dismissed, the idiom may lose its function.

1.8 Interpretation of old proverbs and idioms by youth

Proverbs and idiomatic expressions are figurative components of language. They are regarded as culture-specific as they transmit the perspectives, beliefs, and traditions of a given community or society. Though proverbs and idioms are both considered as literary forms used in oral speech, they are still distinct from each other. Proverbs are popular fixed sayings that can provide a superstition or wisdom that expresses a general truth. They carry a deep meaning that is produced in an allegorical shape and comprehensible structure. In the other hand, an idiom is a group of words, in which the whole meaning is different from the meaning of its elements (Longman Pocket Dictionary, 2001). Idiomatic expressions entail an intelligible linguistic references and a particular discourse context to proceed their communicative function.

The Algerian culture with its diversity is characterised by the use of proverbs and idioms. Some of these proverbs and idioms are specific to each region. Interestingly, Tlemcen is one of these communities, which is known by its historical background and traditions. This can be reflected in Tlemcen speakers' dialect. This latter, is marked by the use of old expressions, especially old speakers. Remarkably, the proverbs and idioms used by Tlemcen speakers, they mainly show tendency to the past life-style and hold in their meaning habits, comments, and old-fashioned practices of previous generations. That is to say, they are items of folklore (Norrick, 1985). For that reason, it can be referred to the proverbs and idioms of Tlemcen dialect, as ancient expressions.

As it has been mentioned, proverbs and idioms are at most used by old speakers of Tlemcen community because they still carry the culture of the previous era. Similarly, young speakers are concerned by the culture they see and live in the present time. In other words, they are influenced by current sociocultural context like social media, tv programmes, fashion, etc. the youth are in an attempt to establish their identity and this can include language (way

of speaking), habits, behaviours, clothing, music and other different aspects. Thurlow (2003, p.50) states, “adolescents are routinely misunderstood by adults and whose communicative power or capital is greatly reduced i.e., devalued or dismissed”. To put it simply, the gap between the adults and youngsters leads to misunderstanding, especially if they interact with each other (Mahdad, 2012).

In fact, the spread of multiple cultural and linguistic resources throughout globalisation has influenced the culture of young people of Tlemcen community and the Algerian society as a whole. This leads to a linguistic change, which means a new way of speaking and interaction, i.e. innovation in youth language. The latter, refers to a change or progress of new verbal repertoire, which means creations of new words and new figurative expressions. This fact may imply or suggest that the old proverbs and idioms, along with the culture they transmit will be ambiguous and incomprehensible, non-functioning, and may even disappear through time. Therefore, the study of the cultural knowledge on old proverbs and idioms and their use can be a fertile field in sociolinguistics studies.

1.9 Conclusion

The purpose of this chapter is to provide theoretical foundations and frameworks on the studied issue. It describes the understanding and existence of old proverbs and idioms in the speech of youngsters from soci-cultural perspectives. The literature review begins with definitions of certain sociolinguistic concepts associated with the studied topic. Along with, backgrounds and theories on proverbs and idioms as well as their contextual use. Finally, the chapter is concluded with a linkage of the cultural background on old expressions and sayings with young speakers. The following chapter, the practical one, is devoted to study, examine, and discuss this research issue.

Chapter Two:
*Research Methodology, Data Analysis
and Interpretation*

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2.1 Introduction

In the present chapter, the general methodology of the research work is provided by describing the process of data collection and data analysis. It delineates the research design and strategies chosen to best achieve the research objectives. It introduces first the setting, the sample population, and the methods used. It also tackles the analysis of data, which are collected through different research instruments including: the questionnaire, the interview, and the word list. By the end of this phase, the investigator interprets the findings by correlating them with the hypotheses of the study.

2.2 Methodology of Research

Research methodology is considered as an outline of how a given research paper is carried out. It defines the logic behind the use of certain procedures, principles, and methods when making research. In this context, Kothari (2004, p.8) states that "Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically". Following a methodology when doing research requires a research method. For the present investigation, the selected method is the case study, which is a descriptive and analytical method that focuses on the study of one single unit. It provides an intensive investigation on the studied situation and helps to generalise the results. The research tools that are used to collect data within this method are mainly the questionnaire, the interview, and the word list.

In this work, the case study method is used in order to study the understanding and the use of old proverbs and idioms among the youth (young speakers) at the English department of Abu Baker Belkaid Tlemcen University. This method helps the researcher selecting a representative sample, choosing suitable research instruments, collecting valid information and analysing them.

2.1.1 Geographical and historical background on the studied area

The current study is a sociolinguistic investigation that was carried out in Tlemcen. The latter is an Arabic Islamic city that is situated in the extreme north-west of Algeria, bordered by the Mediterranean sea on the north, Morocco on the west, the Wilayas (towns) of Sidi-Bel-Abbes and Aïn-Témouchent on the east and the wilaya of Naâma on the south. It is about 520km far from Algiers (the capital city).

The history of Tlemcen is reflected through its architecture, monuments, and people. The city witnessed the rule of different kingdoms as Romans, Berbers, Almoravids and Ottomans, along with different Western influences. In addition, the fall of Andalusia led to receive migrants from Cordoba, Granada, and other cities of Andalusia. Therefore, Tlemcen was considered as the cultural centre of Islam as well as a trading hub along coastal northern Africa. From this mosaic of influences, Tlemcen derives the nickname “The Pearl of Maghreb”.

Historically, Tlemcen is regarded as an urban city that is well known with its conservative attitudes, its specific culture and traditions, and mainly its unique dialect. In other words, Tlemcen inner-city people especially females use the glottal stop [ʔ] which is a realisation of the MSA phoneme /q/. (Benguedda, 2016)



2.1 The Geographical Location of Tlemcen

2.2.1 Description of The Sample Population

Sampling is regarded as a significant procedure in research giving that the selection of an appropriate sample determines the quality of the collected information. In this investigation, the researcher adopted the representative sampling paradigm as an attempt to generalise the research findings. She opted for a random sampling which implies the selection of small size population from the target population (larger one). According to Tagliamonte (2006, p.19) “Defining the universe of the sample as such a large group of people meant that sampling procedures had to be as random as possible”. The logic behind choosing such as type of sampling, is to avoid subjectivity and to give equal chances to the respondents to be selected. Within this, 51 young participants of both sexes were selected; 34 females and 17 males aged between 15 and 28 years old. It is worth noting, that the participants have different backgrounds and residences. This fact gives significance to the studied topic.

2.3 Methods of Data Collection

Data collection is an important process in any scientific research. It aims at gathering information from relevant sources in order to find answers to the research problem, test hypotheses, and evaluate the outcomes. The collection of primary data(original information) requires the use of adequate research

instruments, that enable the investigator in gathering either quantitative data that are numerical or qualitative data that are descriptive. The inquiries of this study are mainly the understanding and the use of old proverbs and idioms by young speakers. To do so, the primary research tools that are suitable for this research are the questionnaire, the interview, and the word list, which are conducted with young participants both male and female in Tlemcen speech community.

2.3.1 Interview Description

The interview is one of the common research tools used in sociolinguistics studies, as it tends to collect authentic spoken data. Several scholars have acknowledged its usefulness in eliciting linguistic data when investigating the language use and change. As an illustration, Labov used and developed this method in his sociolinguistic study on the different speech styles in New York City (1966). Absolutely, the interview is a conversation between the investigator and the informants. Its main purpose is to collect data about people's opinions, experiences, and attitudes. In this respect, Cohen et al (2007, p.349) assert that:

Interviews enable participants – be they interviewers or interviewees – to discuss their interpretations of the world in which they live, and to express how they regard situations from their own point of view. In these senses, the interview is not simply concerned with collecting data about life: it is part of life itself.

The significance of this mean of data collection is its usefulness in collecting in-depth information about the studied issue. It allows reformulating the questions for the interviewee and recording his /her responses. In fact, the quality of the data depends upon the quality of the interaction between the researcher and the informant. For this reason, the researcher has to make the interviewee feel at ease, ask clear and well-structured questions, to be able to discuss and listen to the collaborate and avoid biased and leading questions.

In this part of research, the investigator interviewed the elders and the younger speakers of Tlemcen community. The purpose of interviewing the old people is to collect from them the old proverbs, idioms, and words, which are

going to be used in data collection. However, interviews with youth speakers are made in order to test and examine the hypotheses of this research.

2.3.1.1 Process of collecting old Proverbs, idioms, and words from elders

The aim of this research paper is exploring whether the young speakers of Tlemcen community know, understand, and use proverbs and idiomatic expressions in their daily speech. In order to do so, the researcher has collected three lists for: old proverbs, old idioms, and old words.

Every proverb or idiom has to start somewhere but finding out what do they mean or how did they emerge is a tough task. Therefore, the researcher endeavoured to collect them from middle age adult people and elder ones. Indeed, they were selected systematically by including factors like gender, age, and cultural knowledge on proverbs and idioms. The participants involved in this process were 5 persons, 3 women and 2 men, aged between 54 and 68. Doubtlessly, data were collected through note-taking.

The validity of qualitative data collection relies on the setting, where the meaning is presented within the context (real-life situation) (Neuman, 2014). For that reason, the researcher attempted to create a conversation with each person. The interview started with icebreaker questions by wondering about their life-style and way of speech in the past then she tried to ask simple questions like defining or guessing a proverb or an idiom. The former, was well understood by the informants, however the latter, the idiom, was unclear. Thus, the questioner inserted some examples of common idioms in order to facilitate the process for them.

Furthermore, the respondents were requested to provide old words that are rarely used in today speech. As a result, 54 proverbs, 43 idiomatic expressions, and 26 words were collected in contextual situations via interviews. It should be noted again, that this process is just taken for the collection of old statements and words, but not for a data analysis.

2.3.1.2 Interview with Youth

For the attempt of interviewing the young speakers, the researcher opted for a semi-structured interview. This type of interview is more flexible and planned to collect maximum qualitative data. In addition, it can reach the spontaneity in the speech and reduce the unwitting stress.

The interview is divided into three sections. The first section encompasses questions on the participant's personal information such as age and residence. The second one is sectioned into two parts: proverbs and idioms. The two parts include similar questions that provide reliable data about the general knowledge on the speech genres. The last section includes the main open-ended questions related to the aspects that lead to language change and use. (See appendix B)

The participants who accepted to be part of this interview are 9 persons; 5 males and 4 females. The interviewees were free to choose the variety or the language they preferred to use. In most cases, the duration of the interview lasted from 4 to 18 minutes maximum and all of them accepted to be recorded.

2.3.2 Questionnaire Design

The questionnaire is one of the most valuable instruments for primary data collection. It is well used in social sciences. Undoubtedly, the implementation of this tool in our sociolinguistic investigation assist us in collecting and analysing information, which are considerable when explaining the given issue.

The questionnaire can be determined as a set of written questions, in which each question is different from the other in terms of structure and purpose. That is to say, before structuring the questionnaire, the researcher has to define the purpose of using such a tool in relation with the general research objectives, in order to create adequate or appropriate questions.

The advantage of this research instrument lies on its adequacy and representativeness in collecting a large amount of both qualitative and

quantitative data in a short period and in an easiest way. Besides, it demonstrates and examines the aspects of the studied enigma and may lead to the generalisation of the obtained results.

The aim of the questionnaire in the present research is to explore and elicit data on the cultural knowledge of old proverbs and idioms from young speakers. Thereby, the questionnaire was handed out to 30 participants, and filled in Google forms by 20 others. Certainly, the researcher has taken the consent of respondents and maintained confidentially their identities and personal information. This is, indeed, part of the research ethics.

Essentially, this research tool is composed of two parts; the first one is concerned with the respondent's biography and background. However, the second part is divided into two sections; one for proverbs and the other for idioms. The two sections are symmetrically represented (see appendix A). The sections start with a table that contain proverbs/idioms, in which the informant has to tick whether he/she knows them or not, and to provide the meaning if he/she recognises them. By the end of each section, there are one close-ended question (yes-no question) and one open-ended questions.

2.3.3 Word List

The word list is a research technique that is mainly used in qualitative approach. The purpose beyond using such a tool is to examine whether the young speakers understand the old statements literally (word by word) or from their general meaning. By doing so, it will be possible to inspect the change of lexical items through generations. Hence, 10 words have been selected from the collected ones, and given to 20 persons from the same sample. The respondents were given the choice of explaining the words either in English or in Arabic. (See appendix C)

2.4 Data Analysis Procedures

Within the present sociolinguistic investigation, the researcher has selected the questionnaire, the interview, and the word list methods as primary

sources for data collection. The reason beyond this selection is testing the research hypotheses and, thus, answering the research questions. From these primary sources, two types of data were collected; quantitative and qualitative data. This triangulation⁹ in research provides credibility and validity to the results. In other words, the methodology of this work focuses on the mixed methods approach¹⁰ in order to analyse and obtain rich detail for conclusions.

2.4.1 Quantitative Data

Quantitative data analysis is a systematic process that provides evidences and understands the results through the analysis and explanation of numerical and statistical data. That is, the information are analysed and measured through mathematical based methods, then summarised and presented by the use of frequencies and percentages. The advantage of the quantitative data is that the findings of research can be generalised. Indeed, this method is applied by using the questionnaire and word list in the present study.

2.4.2 Qualitative Data

Qualitative data analysis is a fundamental procedure of interpreting data in research. It is the analysis of the data that cannot be quantified. This method tends to give a description on the properties and attributes of the informants. It provides an insight and detailed information on the studied topic, since it aims at understanding “why” a certain issue occurs. Yet, this method of analysis cannot lead to generalisation. In this research, the qualitative approach is done by the interview and even the questionnaire.

2.5 Data Processing

This part seeks to reveal the evidences that support our interpretations. To carry out this phase, the data collected have to be analysed through both qualitative and quantitative data procedures. This is for the aim of obtaining

⁹Triangulation: is the use of multiple sources of data or multiple approaches to analyse data to enhance the credibility and validity of a research study.

¹⁰ Mixed method approach: means collecting and analysing both qualitative and quantitative data within the same study.

complementary results concerning the youth understanding and use of proverbs and idioms.

2.5.1 Questionnaire Analysis

Fifty-one participants filled the questionnaire. Some of the questionnaires were answered in our presence and others were filled online or returned after few days. In this part of research work, the sections of proverbs and idioms will be analysed separately.

A) Part One: Youth Profile

This part was addressed to the respondents in order to have an idea about their background and personal information. The results shows that the sample includes 17 males and 34 males, their ages range from 15 to 28 years. Besides, not all of them live in Tlemcen city, but they are habitants of the regions that belong to the area of Tlemcen like Sebra, Ghazouet, Remchi, etc.

B) Part two:

- **Proverbs Analysis:**

Within this step, the analysis is concerned with the familiarity, the comprehension, and the use of proverbs by the young speakers of Tlemcen community.

Question 1: Do you know these proverbs? If yes, can you give their meanings?

This question aims at examining the youth knowledge and understanding of old proverbs.

- **Proverb 1:** بالرزانة تنباع الصوف [berzana tnbaŝ s^{uuf}]

These words of wisdom means taking things slowly with sobriety and in an easiest way. It can be noticed that this proverb is known by 50% of females and 71% of males, yet the other 50% of female and 29.41% of male are not familiar with.

Table 2.1: Youth knowledge on the First proverb

The participants	Yes	No
Male	12	5
Female	17	17
Both Male and Female	29	22
Percentage	57%	43.13%

However, when the researcher inspected the 29 participants who said yes, he found that 59% of them understand it and 41.37% do not. Particularly, 58.33% males and 59% females who know the meaning.

Table 2.2 Youth understanding of the first proverb

The Participants	Yes	No
Male	7	5
Female	10	7
Both Male and Female	17	12
Percentage	59%	41.37%

▪ **Proverb 2:** الخير مرا و الشر مرا: [lxir mra w far mra]

This aphorism means that women constitute a two-edge sword. This proverb is known by 82% of females and 71% of males. Nevertheless, it is still unknown for 18% of females and 29.41% of males.

Table 2.3 Youth knowledge on the second proverb.

The participants	Yes	No
Male	12	5
Female	28	6
Both Male and Female	40	11
Percentage	78.43%	22%

The result in the following table shows that among 40 informants 68% are able to understand the sense of the proverb (64% females and 75% males). However, 17% of males and 36% females do not recognize it.

Table 2.4 Youth understanding of the second proverb

The Participants	Yes	No
Male	9	2
Female	18	10
Both Male and Female	27	12
Percentage	68%	55%

▪ **Proverb 3:** ما بينا فالواد غير حجارو: [majbʔa fəl waad ʔiir hədʒaru]

This proverb means that everyone leaves, only the truly and loyal persons who will remain. These words of wisdom are known by 56% of females and 71% of males in Tlemcen speech community. Still, 53% of females and 29.41% of men do not know it.

Table 2.5 Youth Knowledge on the third proverb

The Participants	Yes	No
Male	12	5
Female	19	15
Both Male and Female	31	20
Percentage	61%	39.21%

However, the table below demonstrates that among the 31 informants who know the proverb, 58% of females and 50% of males can understand its meaning.

Table 2.6 Youth Understanding of the third proverb

The Participants	Yes	No
Male	6	5
Female	11	8
Both Male and Female	17	13
Percentage	55%	42%

- **Proverb 4:** عمر العين ما تطلع فوء الحاجب: [ʕumər lʕajn matʕələʕ fuʔ lhadzəb]

These words of wisdom means that each one has his own place to fill, no one can take other's place. As it can be seen in the table, that only 53% of females and 29.41% of males are familiar with this proverb.

Table 2.7 Youth knowledge on the fourth proverb

The Participants	Yes	No
Male	5	12
Female	18	16
Both Male and Female	23	28
Percentage	45.09%	55%

Whereas, when we studied the proverb understanding, we found that 52.17% understand it (i.e. 50% of females and 60% of males) and 47.83% do not.

Table 2.8 Youth understanding of the fourth proverb

The Participants	Yes	No
Male	3	3
Female	9	10
Both Male and Female	12	13
Percentage	52%	47.83%

- **Proverb 5:** لي يخالط راسو مع النخالة ينويوه الجداد
[li jxalət^ʕ rasu mʕa nuχala jnuʔbuh ʒdaad]

This statement can only mean that one should be selective of his acquaintances This proverb is known among 47% of females and 71% of males. Yet, 45% of participants are not familiar with.

Table 2.9 Youth knowledge on the fifth proverb

The Participants	Yes	No
Male	12	5
Female	16	18
Both Male and Female	28	23
Percentage	55%	45%

But, the table below shows that the understanding and none understanding of the proverb is approximately the same between. Besides, 58% of males recognise it more than females (44%).

Table 2.10 Youth understanding of the fifth proverb

The Participants	Yes	No
Male	7	5
Female	7	8
Both Male and Female	14	13
Percentage	50%	46.42%

- **Proverb 6:** ما عندو البنات ما عرفو باش مات
[li maʕandu lbnaat maʕarfu baj
maat]

The aphorism means that girls are the best companions for their parents. It is noticed that this maxim is popular among young speakers especially females, in which 82.35% of them know it. As well as, 71% of males.

Table 2.11 Youth knowledge on the sixth proverb

The Participants	Yes	No
Male	9	8
Female	27	7
Both Male and Female	36	15
Percentage	78.43%	22%

The following table reveals that only 6% of males and 14% of females do not comprehend the sense of the proverb.

Table 2.12 Youth understanding of the sixth proverb

The Participants	Yes	No
Male	6	2
Female	23	5
Both Male and Female	29	7
Percentage	81%	19.44%

- **Proverb 7:** الحبل من خيال الحبلى: [li ʔarsatu læfʃa jɣaaf mn ɣjaal laħbəl]

This proverb refers to someone who is traumatised by an event that happened to him in the past, but still afraid of. There is a convergent number between the participants who are familiar with the proverb and the ones who are not. As for females 50% of them have a knowledge about it and the other 50% do not, and as for males, 58% of them know it and the other 41.17% do not.

Table 2.13 Youth knowledge on the seventh proverb

The Participants	Yes	No
Male	10	7
Female	17	17
Both Male and Female	27	24
Percentage	53%	47.05%

On the other side, the results in the next table demonstrates that all the males who knows the proverb can understand it (100%). However, females 65% of them recognise it and the other 35% do not.

Table 2.14 Youth understanding of the seventh proverb

The Participants	Yes	No
Male	10	0
Female	11	6
Both Male and Female	21	6
Percentage	78%	44%

▪ **Proverb 8:** **الي ضربتو يدو ما توجعو** [li d^rrbatu jadu matwdʒʃu]

This saying means if someone causes pain for himself, he will not complain about. The results in the table below shows that the number of the informants who know this proverb is less then the ones who do not know it.

Table 2.15 Youth knowledge on the eighth proverb

The Participants	Yes	No
Male	7	10
Female	14	20
Both Male and Female	21	30
Percentage	41.17%	59%

Among the young people who have knowledge about this proverb, 57% of females and 43% of males are able to understand it.

Table 2.16 Youth understanding of the eighth proverb

The Participants	Yes	No
Male	3	4
Female	8	8
Both Male and Female	11	12
Percentage	79%	86%

- **Proverb 9:** البَاب لِي يَجِيك مِّنُو الرِّيح سَدُو و سَتْرِيح [l bab li jdzik mnu rih sædu w strih]

These words of wisdom means that someone who is bothered from a person or something, he should cut ties with to be at ease. The majority of the participants know these words of wisdom. Within this, 91% of females and 94% have a knowledge about.

Table 2.17 Youth knowledge on the ninth proverb

The Participants	Yes	No
Male	16	1
Female	31	3
Both Male and Female	47	4
Percentage	92%	8%

Besides, the results of youth understanding shows that only 19.35 % of females and 19% of males do not understand the proverb.

Table 2.18 Youth understanding of the ninth proverb

The Participants	Yes	No
Male	13	3
Female	25	6
Both Male and Female	38	9
Percentage	81%	19%

- **Proverb 10:** الجمل ما يشوفش حد بتو يشوف حد بت بن عمو
[dʒəməl majʃufʃ ʔdabtu jʃuf ʔdəbt bən ʕamu]

This saying refers to a person who does not see his flaws but still comment on others flaws. As the table presents, the majority of the respondents (82.35%), both female and male, know this proverb and the rest do not know.

Table 2.19 Youth knowledge on the tenth proverb

The Participants	Yes	No
Male	14	3
Female	28	6
Both Male and Female	42	9
Percentage	82.35%	18%

Similarly, among 42 of participants who are familiar with the proverb, 86% of them recognise its sense. That is to say, the majority comprehend it; including 90% of females and 79% of males.

Table 2.20 Youth understanding of the tenth proverb

The Participants	Yes	No
Male	11	3
Female	25	3
Both Male and Female	36	6
Percentage	86%	14.28%

Question 2: Do you use old proverbs in your daily speech?

The aim of this question is to discover whether the young people retain the culture of using proverbs in their everyday speech. The answers demonstrate that females use proverbs more than males as it is represented in the next figure:

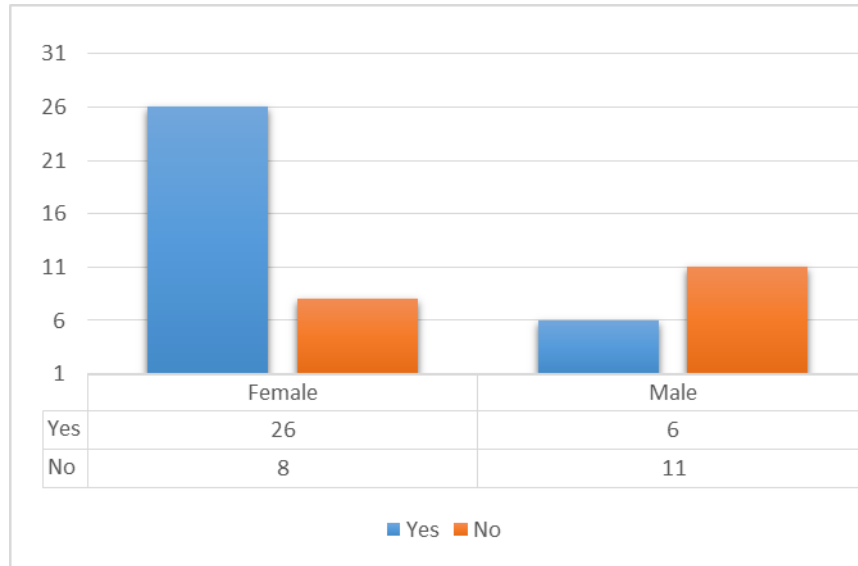


Figure 2.1 Proverbs Use according to Gender

Correspondingly, the informants are requested to select the proverbs they use from the given list if their answers are positive. Indeed, some participants did not select any statement, but others have given more than one. The following table illustrates proverbs that are mainly used.

Table 2.21 Proverbs Used by Youth according to Gender

Male	Female	The Meaning
بالرزانة تنباع الصوف [brzana tnbaaʕ sʕuuf]	بالرزانة تنباع الصوف [brzana tnbaaʕ sʕuuf]	Taking things with sobriety and in an easiest way.
الخير مرا و الشر مرا [ʔel χiirmra w ʃermra]		The good is woman and the evil is woman
ما يحس بالجمرة غير لي كواتو [majħas bel dʒamraʕiir li kwatu]	ما يحس بالجمرة غير لي كواتو [majħas bel dʒamraʕiir li kwatu]	The one who truly empathy with others is the one who suffered from the same thing.
كثير لصحاب بينا بلا صاحب [ktiir laʃhaab jbʔa bla saħab]		Who has a lot of friends he will remain with no friend.
لي يحب الشباح ما يؤول اح [li jħub ʃbaħ maajʔuul ʔaħ]		No pain no gain
	اش خرج لعروسة من دار باها	Someone who

	[ʔaaf ɣardʒ laʕrusa mn dar baha]	takes a long time to do something.
يا مزوء من برا اش حالك من الداخل [jaamzwaʔ mn bra ʔafʕalk mn dayl]	يا مزوء من برا اش حالك من الداخل [jaamzwaʔ mn bra ʔafʕalk mn dayl]	Appearances are oftendeceiving.
	لي مكتوب على الجبين ما ينحيواه اليدين [li mktub ʕladʒbiin majnahnawah ljadiin]	What had been written in destiny no one can change it.
كل خنفوس عند ماه غزال [kuul ɣanfuus ʕandmaah ʕzaal]	كل خنفوس عند ماه غزال [kuul ɣanfuus ʕand maah ʕzaal]	A mother will always see her son handsome regardless of how he looks like
الي بدلك بالفول بدلو بنشور [lii babdlk bal fuul badlu baʔfuuru]		Someone who leaves a person who does not his worth.
كي تشيع لكرش تؤول لراس غني [ki taʕbaʕ lkarʕ tʔuul Iraas ʕani]	كي تشيع لكرش تؤول لراس غني [ki taʕbaʕ lkarʕ tʔuul Iraas ʕani]	A stuffed person is a happy one
	كي شبع صالح ال مالح [kiʕbaʕ salaħ ʔaal malaħ]	Someone who takes advantage of something then criticise it once done.
ضربني و بكي سبني و شتكي [dʕrabni wabka sbaʔni wa ʕtka]	ضربني و بكي سبني و شتكي [dʕrabni wabka sbaʔni wa ʕtka]	Someone who plays the role of the victim, but in fact he is the one who must be blamed.
لي فايترك بليلة فايترك بحيلة [li fajtk b lila fajtk b ħila]	لي فايترك بليلة فايترك بحيلة [li fajtk b lila fajtk b ħila]	Referring to the experience and the knowledge of someone who is older than another one
لي فات مات [li faat maat]	لي فات مات [li faat maat]	Forget about the past

Question 3: Can you provide other examples of old proverbs?

This interrogation attempts to elicit other examples of proverbs from the young people. The table below presents different statements given by males and

females. Yet, not all the statements are proverbs some of them are idioms. Due to that fact, it can be said that some of the young speakers of Tlemcen community do not differentiate between a proverb and an idiom.

Table 2.22 Examples of Proverbs according to Gender

Male	Female	The Meaning
	زوج ريسان ما يدخلوش فشاشية [zuj risan maj dɣluf f faʃija] (proverb)	Two heads do not fit into one hat
غير الجبال لي مايتلناوش [ʏir ʒəbal li majtlaʔawʃ] (idiom)	[ʏir ʒəbal li majtlaʔawʃ] (idiom)	Mountains will never be in touch
حديث و مغزل [ħdiθ w maʏzəl] (idiom)	حديث و مغزل [ħdiθ w maʏzəl] (idiom)	Talk and work
	لي عملها بيديه يحلها بسنيه [li ʃməħa b jədih] (proverb)	Someone who has problem has to take responsibility and solve it.
	المندبة كبيرة و الميت فار [lmandəba kbira w lmajət faar] (idiom)	Someone who over exaggerates
	كل منقوص منحوس [kulmənqusmanħus] (proverb)	All imperfect is imperfect
	ماترميش ديار الناس بالحجرة و دارك من زجاج [matrmif djaar naas b laħdʒər w dark mn zdʒaʒ] (proverb)	Do not throw stones at people's houses and your house is made of glass
	يد وحدة ما تكفف [jəd waħda matkfəf] (proverb)	One hand does not clap
	ما تقطع واد حتى بيانوحجارو [matəqtaʃ waad ħata jbanu ħdʒaru] (proverb)	Do not cross the valley until you see its stones.
	تغطيش الشمس بالغربالما [matʏətif ʃəms bel ʏərbaɫ] (idiom)	Don't cover the sun with a sieve; means things that are obvious

		cannot be hidden
دجاج الرحلة ييات مكثف [dʒaʒ raħəla jbaat mkətəf] (proverb)	دجاج الرحلة ييات مكثف [dʒaʒ raħəla jbaat mkətəf] (proverb)	Before any voyage one should be well- prepared and ready
	لي بغي لعسل يصبر لقريص النحل [li bʁa laʃsal jəsbər lqrisnħal] (proverb)	Whoever wants honey must be patient with a bee sting
لي خاف سلم [li χaaf sləm] (proverb)		Converting to Islam when being afraid

- **Idioms Analysis**

This section tends to study the youth knowledge, appreciation, and the use of old idiomatic expressions in their speech.

Question 1: Do you know the following idioms? If yes, can you give their meanings?

The purpose of this question is to inspect whether the young people know and comprehend the old idioms.

- **Idiom 1:** [ʔal məzwad rʔiʔ w ma jakul mn dʔiʔ] المزدود رئيء و ما ياكل من دئيء

This old idiom refers to a person who eats a lot but he does not gain weight. The analysis of this statement have shown that only 6% of males and 18% of females know this idiom. Whereas, the other don not have a knowledge about.

Table 2.23 Youth knowledge on the first idiom

The Participants	Yes	No
Male	1	16
Female	6	28
Both Male and Female	7	44
Percentage	14%	86.27%

Yet, when examining the understanding of the idiom for those who know it, we found that all of them understand it.

Table 2.24 Youth understanding of the first idiom

The Participants	Yes	No
Male	1	0
Female	6	0
Both Male and Female	7	0
Percentage	100%	0%

▪ **Idiom 2:** [tarmi labra maatih] ترمي لبرة ما طيح

This idiom is said when someone is being in a crowded place. The results in the table below demonstrate that only 18% of females and 18% of males know the present idiom, but the others informants do not.

Table 2.25 Youth knowledge on the second idiom

The Participants	Yes	No
Male	3	14
Female	6	28
Both Male and Female	9	42
Percentage	18%	82.35%

Among the participants who know the proverbs, all the females savvy the idiom. But, for males 2 participants are able to understand it.

Table 2.26 Youth understanding of the second idiom

The Participants	Yes	No
Male	2	1
Female	6	0
Both Male and Female	8	1
Percentage	89%	11.11%

- **Idiom 3:** ما تونفش البيضة على الزلايج: [maatwaʔaff lbida ʕla zalaajaʕ]

These words are said to someone who over exaggerates. The results presented in the next table demonstrate that 29.41% of males know the idiom and the others do not. However, the result is equal for females who know the idiom and the ones who do not.

Table 2.27 Youth knowledge on the third idiom

The Participants	Yes	No
Male	5	12
Female	17	17
Both Male and Female	22	29
Percentage	43.13%	57%

Concerning the understanding of idiom, the results reveal that all the males' participants who know the idiom they understand it too. Contrary to females who know the idiom, only 41.17% of them comprehend it.

Table 2.28 Youth understanding of the third idiom

The Participants	Yes	No
Male	5	0
Female	7	10
Both Male and Female	12	10
Percentage	55%	45.45%

▪ **Idiom 4:** عينو كبيرة [ʕajnu kbira]

This expression is said to someone that small amount of things are not enough for him. The result in the following table show that 59% of females and 47.05% of males know the idiom.

Table 2.29 Youth knowledge on the fourth idiom

The Participants	Yes	No
Male	8	9
Female	20	14
Both Male and Female	28	23
Percentage	55%	45.09%

This idiom has been understood by the majority of the participants as an expression used for someone who is ‘greedy’. As a result, only 40% of females’ informants say it.

Table 2.30 Youth understanding of the fourth idiom

The Participants	Yes	No
Male	0	8
Female	8	12
Both Male and Female	8	20
Percentage	29%	71.42%

▪ **Idiom 5:** ضرب النح و طفي الضو [d^ʕrab naah w tafi d^ʕu]

This idiomatic expression means turning a blind eye on something. After the analysis of this statement, the results reveal that the majority of the participants know it; among them 91.17% of female and 88.23 of males.

Table 2.31 Youth knowledge on the fifth idiom

The Participants	Yes	No
Male	15	2
Female	31	3
Both Male and Female	46	5
Percentage	90.19%	10%

Form the following table, it can be noticed that this idiom is understood and clear for the informants, only 26% of females and 20% of males do not comprehend its meaning.

Table 2.32 Youth understanding of the fifth idiom

The Participants	Yes	No
Male	12	3
Female	23	8
Both Male and Female	35	11
Percentage	76.08%	24%

▪ **Idiom 6:** صوفا طارت [s^ʕufaa t^ʕaaarat]

This locution refers to a swift person who moves speedily. This idiom is known by 71% of females and 41.17% of males.

Table 2.33 Youth knowledge on the sixth idiom

The Participants	Yes	No
Male	7	10
Female	24	10
Both Male and Female	31	20
Percentage	61%	39.21%

Although 31 informants are familiar with this idiomatic expression, not all of them understand it. They are 63% of females and only 14.28 who know its meaning. The results are presented in the next table.

Table 2.34 Youth understanding of the sixth idiom

The Participants	Yes	No
Male	1	6
Female	15	9
Both Male and Female	16	15
Percentage	52%	48.38%

▪ **Idiom 7:** هرب من الحبس طاح فبابو: [hrab mal ħabs taah f babu]

This statements is said when someone wants to avoid a problem but he falls into a more complicated one. The results of the study have demonstrated that the majority of the participants are not familiar with this idiom. Only 21% of females and 29.41% of males know the expression.

Table 2.35 Youth knowledge on the seventh idiom

The Participants	Yes	No
Male	5	12
Female	7	27
Both Male and Female	12	39
Percentage	23.52%	76.47%

Among the twelve respondents who know the idiom, 71% of females and 60% of males are able to appreciate its meaning.

Table 2.36 Youth understanding of the seventh idiom

The Participants	Yes	No
Male	3	2
Female	5	2
Both Male and Female	8	4
Percentage	67%	33.33%

▪ **Idiom 8:** حسها فجنابو [hasha f ʒnabu]

This phrase is said when someone feels that a general talk is targeted to him. The table below reveals that 29.41% of females and 24% of males are familiar with this set phrase, whereas the others are not.

Table 2.37 Youth knowledge on the eighth idiom

The Participants	Yes	No
Male	4	13
Female	10	24
Both Male and Female	14	37
Percentage	27.45%	73%

The next table demonstrates that among the minority who know the idiom, 70% of females and 50% of males who comprehend its sense.

Table 2.38 Youth understanding of the eighth idiom

The Participants	Yes	No
Male	2	2
Female	7	3
Both Male and Female	9	5
Percentage	64.28%	36%

- **Idiom 9:** من لحيته و بخرلو [mal laħajtu w bayarlu]

This locution refers to someone who gives back what has been given to him before, like a daughter that asks her father for money in order to buy for him a gift. This idiomatic expression is known by 71% of females and 35.29% of males, whereas the 41.17% do not know it.

Table 2.39 Youth knowledge on the ninth idiom

The Participants	Yes	No
Male	6	11
Female	24	10
Both Male and Female	30	21
Percentage	59%	41.17%

It can be seen in the table below that the idiom is understood by 58.33% of females and 50% of males.

Table 2.40 Youth understanding of the ninth idiom

The Participants	Yes	No
Male	3	3
Female	14	10
Both Male and Female	17	13
Percentage	57%	43.33%

- **Idiom 10:** ضربني الزراء [d^ʕrabni zraaʔ]

This phrase refers to someone who is furiously angry. The result of idiom analysis exhibit that from the whole sample, only 29.41 of females and 12% of males are familiar with this expression.

Table 2.41 Youth knowledge on the tenth idiom

The Participants	Yes	No
Male	2	15
Female	10	24
Both Male and Female	12	39
Percentage	24%	76.47%

The following table shows that there is an equivalence between the participants who know and understand the idioms, and the ones who know the idiom but do not comprehend it.

Table 2.42 Youth Understanding of the tenth idiom

The Participants	Yes	No
Male	1	1
Female	5	5
Both Male and Female	6	6
Percentage	50%	50 %

Question 2: Do you use old idioms in your daily speech?

The aim of this inquiry is to examine whether the young speakers of Tlemcen community use the old idioms in their daily speech. The results that are presented in the next figure shows that females use idioms more than males.

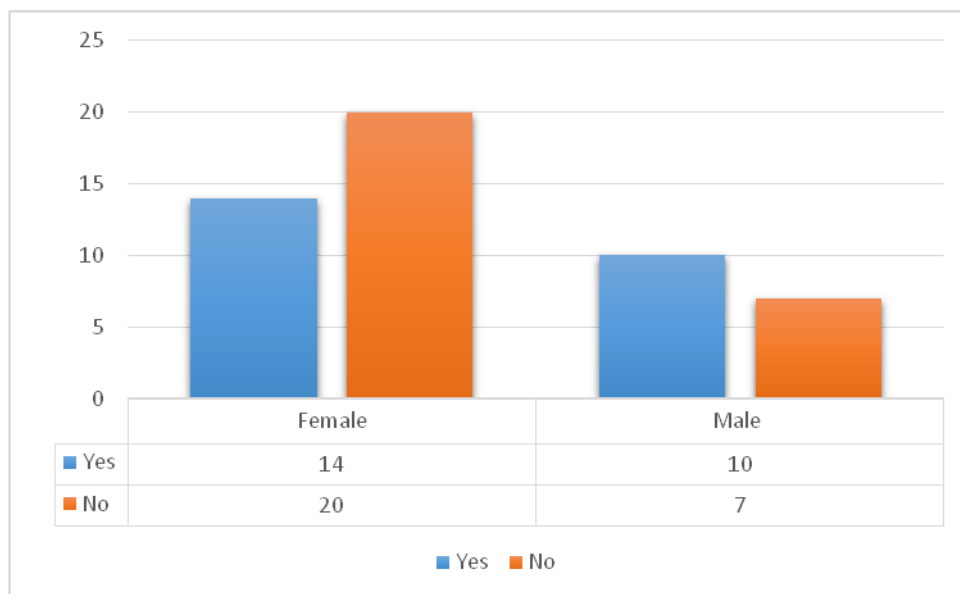


Figure 2.2 Idiom Use according to Gender

In this event, the participants are asked to select idioms they use from the given list. The table below exemplified the idioms that are mainly applied by young people.

Table 2.43 Idioms used by youth according to gender

Male	Female	The Meaning
	جا يكلها عماها [ʒa jkaħalha ʕmaha]	When someone wants to fix something but makes it worse.
	من لحيتهو بخارلو [mn laħajtu w baħarlu]	someone who gives back what has been given to him before, like a daughter that asks her father for money in order to buy for him a gift
من حبة بيني ابة [mn ħaba jəbni ʔuba]		When someone unnecessarily exaggerates things

يشوف غير عند نيفو [ʒʃufʏir ʔand nifu]	يشوف غير عند نيفو [ʒʃufʏir ʔand nifu]	When someone is narrow sighted regarding the assesment of something
	راها خيط من سما [raha χiit mn səma]	It rains heavily
فاين ما شتاك شبهتاك [fajən ma ʃətk ʃəbahtk]	فاين ما شتاك شبهتاك [fajən ma ʃətk ʃəbahtk]	To see someone everywhere
الساكت تحتو نابت [sakt tahtu nabət]		The silent one are the most dangerous one
ترمي لبرة ما طيح [tərmi ləbra ma tiih]		Refers to a crowded place
	سرك فيير [sərk f biir]	It is said in order to tell someone that you will keep his secret.
	ضرب النحو طفياالضو [dʳəbnaħ w təfidʳu]	turning a blind eye on something.
حاج موسى، موسى الحاج [ħaʒ musa musa lħaʒ]	حاج موسى، موسى الحاج [ħaʒ musa musa lħaʒ]	The same thing in both ways
صوفا طارت [sufaa taarət]		A swift person who moves speedily.
حوحو شكارروحو [ħuħu ʃəkaar ruħu]	حوحوشكارروحو [ħuħu ʃəkaar ruħu]	Extolling one's self
نار تحت التبن [naar taht təbən]	نار تحت التبن [naar taht təbən]	Someone who looks gentle, but in reality he is dangerous

Question 3: Can you provide other examples of old idiom?

The aim of this query is to extract more idioms from the cultural background of the youth informants. The following table demonstrates several idiomatic expressions given by both male and female.

Table 2.44 Examples of idioms according to gender

Male	Female	The Meaning
هأءاك ما ءلبء المءزة [hadak maħalbt lmaʕza] (idiom)		It is said to someone who has minimum capacities
	الوءن ما ءشرفش [lawden maʕʃraff] (proverb)	The more you grow, the more you learn
رءلي على رءلك [raʒli ʕla rəʒlk] (idiom)	رءلي على رءلك [raʒli ʕla rəʒlk] (idiom)	Someone who wants to accompany the other
	يد وءءة ما ءصفاً [jəd waħda matsəfaʔ] (proverb)	One hand does not clap
	لي ببغي الورء ٱءءمل شوكة [li jəbʕi lwərd jthaməlfukah] (proverb)	Who loves roses must bear its thorns
	النوم سلطان [nuum sultaan] (proverb)	Sleeping is important
	كي ءامو كي ءامو [ki ħaamu kitaamu] (idiom)	Two peas in a pod
	ءاش ما كسب ما ءلى [ʔaʃ maa ksəb maat maħəla] (idiom)	Someone who is poor
	كول ما بءببك و لبس ما بءبب الناس [kuul majʕuzbək w lbəs majʕuzub naas] (proverb)	Eat what you like, but wear what other people like

	حديث و مغزل [ħdiθ w maʏzəl] (idiom)	Talk and work
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2.5.2 Interview Analysis

In order to provide the investigation with detailed information, another research instrument, which is the interview, is used. This latter examines the data qualitatively and with a sight on the individual situation and view about the studied work. Thus, 8 respondents were selected purposefully in order to study the impact of age and gender in language use and change. A semi-structured interview is conducted in order to give flexibility and spontaneity to the speech, and hence the interviewees are able to feel free when sharing their opinions and thoughts. Concerning the time of the interviews, the least time length lasted 4 minutes, whereas the longest interview persisted for 18 minutes. Emphatically, the research work and objective were introduced first to the interviewees in order to obtain their permission for recordings.

The answers of the both sections; proverbs and idioms will be analysed simultaneously for each interviewee. The two first questions are about the age and gender. The interviewees' age is between 21 and 28 years and the majority of them live in Tlemcen, only two participants are from other regions.

In the sections of proverbs and idioms the interviewees are asked to provide a definition of a proverb/an idiom and any example that they might know or use. Along with, the contextual usage of the proverbs/idioms (i.e. where and with whom) and from where they get to know these old statements.

Respondent 1: the interviewee is a woman of 22 years old who lives in Henaya (a village near to Tlemcen). According to this interviewee, the proverb is like an idiomatic expression, which is used in everyday life. The example of the proverb that she was able to recall is “**ضربني و بكي سبقتي و شتكي**” [**d^rrabniw bka sbaqni w fteka**] which is said when someone plays the role of the victim, but in fact he is the one who must be blamed. The respondent has defined the idiomatic expressions as attractive phrases, but she did not provide any example

about. The respondent stated that she used to hear the old proverbs and idioms from her grandmother. In addition, she sometimes uses these speech genres in her daily speech and generally at home or with her friends.

The first respondent asserted that there is no difference between a proverb and an idiom in Tlemcen dialect. She also thinks that using a proverb/an idiom when talking would give a mystery to the speech. Besides, she argues that the language of the elders is different from the language of the youngsters in terms of word choice, and those old proverbs and idioms are used mainly by the old people. Nevertheless, if the young people use them, the large percentage will be for girls.

Respondent 2: this interviewee is a man of 21 years old and he lives in Tlemcen. In the report of this informant, a proverb is like a quote that is used to express or deliver a clear idea. He provided us with one example that is “لي فات مات” [li faat maat], it is like the English saying “let the bygones be bygones”¹¹, that means leave the past behind. In the flip side, the respondent defined the idiom as a reference to something without giving any example. He said that he used to hear proverbs and idioms from his friends but he rarely uses them in his everyday speech.

Although the second participant has provided definitions for both idiom and proverb, he did not see that they are distinctive. Yet, he notices that their use can make the speech artistic. The interviewee added that these old statements are used by elders and this feature can exemplified the impact of age in the language use. he also explained that gender does not affect the language use especially the usage of proverbs and idioms in the speech.

Respondent 3: This is a man of 27 years old, who lives in Tlemcen. Based on his opinion, a proverb is an old saying that holds a hidden or deep meaning. The examples that have been provided by the interviewee are “كي يموت الكبير ما يبقى تدبير” [ki jmuutl kbiir majbqa tadbiiir] which means that the head or

¹¹ “Let the bygones be bygones” is an English idiom.

the elder person in family plays an important role and has an experience in solving or dealing with problems, but if he dies, his sons will be lost. The second proverb is “لخير يصوط مولاه” [lɣiir jsʹawatʹ mulaah], it is said to someone who helps or does good to another person, but this latter does not appreciate.

Besides, the informant defined the idiomatic expression as a phrase that states something but its meaning is different. He has given two examples; the first one is “عاش ما كسب مات ما خلى” [ʹaaf maksab maat maɣala] which is said about the person who lived his life poor. The second example is “لي دارها بيديه يحلها” [li jdirha bjadih jhalha b senih] which means that a person who has a problem, must take the responsibility to solve it.

The interviewee stated that he has a knowledge on proverbs and idioms thanks to his grandparents and some senior friends, and he always uses them in his daily speech. He also thinks that the usage of an old proverb or idiom beautifies the speech, makes it solid and argumentative, and helps the speaker in convincing his opinion. The respondent replied that the age affects language use, but gender does not affect.

Respondent 4: this participant is a male of 28 years old, who lives in Sebra. As claimed by this interviewee, a proverb is a quote or an old saying that contains wisdom, warning, or a threat. Three examples were provided by the informant. The first one, “ما تجوع الذيب ما تغضب الراعي” [ma tdɣəwaf ɗiib ma tɣədʹab rafɪ], that is, do not make the wolf starving and the shepherd angry. This means that one should be neutral. The second one is, “يا مزوق من برا واش حالك” [jaamzəwaq mnbara waf halk məl daɣal] means “appearances are often deceiving”¹², i.e. things can look different from the way they really are. The third example is, “لي يمد سلاحو ما يعرف صلاحو” [li jmad slaɦu majaʹraf slaɦu], this proverb is said to someone who gives the secret of his success to others.

In the other side, the respondent defined the idiomatic expression as a collection of words if separated or gathered, they mostly do not have any

¹²“appearances are often deceiving” is an English proverb

meaning, unless they are understood from pragmatic point of view. The interviewee explained that the use of proverbs and idioms is like a habit for him since he always uses them. Along with, hearing them constantly from his parents and grandparents.

The interviewee was able to differentiate between the proverb and the idiom. He stated that unlike the proverb that is a form of wisdom, the idiom is like a comment that can be either positive or negative. He added that proverbs and idioms are speech beautifiers and help in comprehending the context of the conversation. In his opinion, the language that is used by young people nowadays is influenced by the media and the modern world, because of the era they are living in. Whereas, the elders are more conservative when using language, which is still affected by the history and the past life style. Therefore, their speech is full of old statements.

The informant has also explained that young people rarely use the old expressions and sayings. However, there are some youth who use them and those are mainly cases of people who lived with their grandparents. He mentioned that young females often use these old statements since they spend much time at home discussing and taking care of parents or grandparents. That is to say, females are in a direct link to elders. But, this is not the case of males, who spend their time outside house and chatting with friends from the same generation.

Respondent 5: this interviewee is a man of 27 years old, who lives in Tlemcen. According to him, a proverb is a sentence that has a moral or a lesson behind it. Whereas, the idiom is a statement that is used to express a current situation. The participant was not able to recall any proverb or idiom since he rarely uses them. However, the interviewee provided us with two new idioms that are used by young speakers in the streets. The first one is, “راها ناشفة” [raha naffa] means there is no news. The second idiom is “ما عنديش مقلّة” [maʕandi jmaqla], which is said by someone who does not have money.

The informant mentioned that the use of the old expressions in the speech help to explain a message and make the discussion short and clear. He stated that

age has an impact on the language use. He explained that the word choice between elders and youngsters is different and sometimes leads to a misunderstanding between them. He also added that women use old proverbs and idioms more than men do, not only the young females, but also the old ones.

Respondent 6: this is a woman of 24 years old, who lives in Tlemcen. As claimed by this interviewee, a proverb is an old statement that provides a moral in a clear wording. Whereas, the idiom is a metaphorical expression that is used to express the meaning indirectly. The informant was able to provide one example of an idiom that is “راني نطيل فالما” [rani ntabal f lma], it is like “talking to a brick wall”¹³, which means talking to someone who either does not listen or does not comprehend. The respondent stated that she is familiar with these old statements thanks to the old people in her family. She often uses the old proverbs and idioms in her daily speech at home or with her friends.

In the opinion of this interviewee using the idiomatic expressions or proverbs when talking help the speaker in transmitting and/or persuading the ideas and thoughts. She replied that there is distinction between the speech of elders and youngsters. She added that old people usually use the old expressions in any occasion. Whereas, the young people do not, except for the female category.

Respondent 7: this interviewee is a man of 24 years old and he lives in Tlemcen. At the beginning of the interview, the respondent could not provide any definition or explanation of what is a proverb/ idiom. Thus, some examples of proverbs and idioms were inserted in order to help him differentiate between the two concepts. The informant stated that when the discourse and the meaning are clearly related to each other, it is a proverb. However, for idiomatic expression, the meaning is distinct from the discourse. The interviewee did not provide any illustration since he is not familiar with the old statements. Moreover, he claimed that the speech of old people is not similar to the youth speech and that the old proverbs are disappearing through times. But, idioms are created and updated

¹³“talking to a brick wall” is an English idiomatic expression.

with each new generation. As for the impact of gender in language use, he said that their speech is similar, especially when using the old statements.

Respondent 8: this participant is a woman of 23 years old, who lives in Tlemcen. According to her, the proverb is a simple sentence that is similar to a verse, and an idiom is an expression that is used as an illustration to express a given situation. The participant mentioned that there is no difference between the two concepts and both makes the speech beautiful and artistic. She also claimed that she is not familiar with old proverbs and idioms and does not use them. She agreed that age is a significant factor in language use, since the language of youth is different from the tongue of elders in terms of word choice, proverb/ idiom usage, and even the interpretation of particular idea or point of view. She finished her talk by stating that women prefer to use these old statements more than males do.

As it can be seen, the interviewees have provided different opinions and views concerning the studied topic. The results obtained demonstrates that the interpretation and the usage of old proverbs and idioms differ from one respondent to another.

2.5.3 Word List Analysis

A list of old words has been given to 20 participants from the same sample. The list aims to examine to which extent the youngsters of Tlemcen city understand those old words. However, the purpose from studying those old words is to know whether the youth deduce the meanings of the proverbs and idioms from a general comprehension or they recognise every single word included in these old statements.

Ten lexical items from the 26 collected words were chosen to be studied. Both males and females have filled the word list. Different answers were provided and some other responses are repeated. Yet, many participants did not answer the list, which means that they do not understand or know the words. The tables below demonstrate the understanding of old words for both male and females:

Table 2.45 Females' Responses

The Word	The Meaning	Respondents' suggestions
خوخي [χuχi]	The pink colour	Purple- Peach [ʏuʏi]
الفريكي [lfriki]	The green colour	Light green-
الثرمزي [lʔarmzi]	The carmine colour	[ʏuz fons ^s i] Dark red
الزنجاري [zəndʒari]	The bleu colour	
القهوي [lʔahwi]	The brown colour	Brown
التبني [təbni]	The light yellow colour	Beige
بنت عمارة [bətʕmara]	The tureen	Insect -
الدربوز [darbuz]	The balcony	Yard - [wəstdaar]
النح [naħ]	The door knocker	[ljadtaʕlbaba] -
البرمة [lberma]	The shower basin / the metal bucket	[basina]
الألال [lʔalaal]	The couscoussier: a traditional North African cookware	[lkəskəs] -
الدكانة [dəkana]	Kitchen worktop	الحانوت [lhanut] (the store)

Table 2.46 Males' Responses

The Word	The Meaning	Respondents' suggestions
خوحي [xuχi]	The pink colour	Pink –[zahri] – Red orange
الفريكي [lfriki]	The green colour	green – [axd ^s ar]
الثرمزي [lʔarmzi]	The carmine colour	red- blue
الزنجاري [zandʒari]	The bleu colour	Kind of green
القهوي [lʔahwi]	The brown colour	Brown- [bunni]
التبني [təbni]	The light yellow colour	Kind of brown(yellowish) - yellow
بنت عمارة [bətʃmara]	The tureen	
الدريوز [darbuz]	The balcony	
النح [naħ]	The door knocker	knob
البرمة [lβərma]	The shower basin / the metal bucket	القدرة [lʔadra] (the pot)- [kukut] (pressure cooker)-
الألال [lʔalaal]	The couscoussier: a traditional North African cookware	Couscoussier –
الدكانة [dəkana]	Kitchen worktop	Shop – store – [ħanut](حانوت)

2.6 Discussion and Interpretation of the findings

The initial objective of this research paper is to assess the cultural knowledge of old proverbs and idioms with their use by the young speakers of Tlemcen community. Hence, this part of research endeavours to discuss and interpret the main results collected from, the youth questionnaire, the interview, and the word list by correlating them with the already mentioned hypotheses. The purpose of this section is to test the validity of the suggested hypotheses and whether they are confirmed or rejected.

First, the current study aims at examining the use and the interpretation of old statements among young people. The results obtained from the questionnaire, concerning the cultural knowledge on old utterances indicate that old proverbs are mostly known for both males and females, except for some aphorisms (proverb 4 and 8 in question 1; proverbs analysis). The familiarity with proverbs does not mean percept clearly their meaning. However, the table of youth understandings of old proverbs (question 1; proverbs analysis) reveals that young speakers of Tlemcen, mainly females, are able to recognise the sense of proverbs. However, the old idiomatic expressions are almost unknown especially for males, except for some expressions (idiom 4,5,6,9 in question 1, idioms analysis), which are still used in the present time and understood mainly by females.

Interestingly, this investigation finds that the youngsters comprehend the proverbs more than idioms, because the studied proverbs contain intelligible words, ordered in a coherent and logical streamline, and the old concepts are lucid. Conversely, idiomatical phrases consist of prosodic words that include indefinable old words. To clarify, old aphorisms and idioms are understood by some participants either from the general meaning, from their use in certain occasions, or based on their own reasoning, but not from the comprehension of old words. As an evidence, the word list analysis shows that the majority of the participants do not know/recognise the old concepts. This can prove that old

statements are understood imprecisely and in an approximate way. Thus, the first hypothesis can be authenticated.

Furthermore, the study seeks to determine whether the youth differentiate between a proverb and an idiom or not. According to theoretical description of proverbs and idioms characteristics (in the literature review), there are certain features in the idiom or proverb that reveal the distinction between the two. But, the examples provided by participants concerning proverbs (question 3, proverbs analysis) and idioms (question 3, idioms analysis) show that there is a confusion and mixture when determining a proverb or an idiom. Even the interviewees (not all of them) were not able to define or see the difference between these two speech genres. This can only confirm the second hypothesis. That is, the young people cannot distinguish between what/ how the proverb and the idiom is.

On the question of the usage of old proverbs and idioms among young males and females, the results obtained from the analysis of the interview and the questionnaire that female participants use the proverbs in their daily speech more than males do. In the other hand, male informants use old idioms in their speech more than females do. These findings validated the third hypothesis. It is interesting to note, that the study of the understanding of proverbs and idioms and their use, along with the examples provided by the participants have indicated that gender affects the selection of these old statements. In other words, females and males can be sometimes similar when using certain proverbs or idioms, but there are some statements that are used either by men or by women.

One unanticipated finding is that the youth speakers of Tlemcen community are using new idiomatic expressions. Some of the participants claimed that old proverbs are disappearing through time, but idiomatic expressions are regenerated and renewed with each new generation. They have illustrated their claims by the speech of their younger siblings, which is also divergent and contain new concepts and phrases. This can only prove that there is

an evolution of culture and language, which always leads to a linguistic development and encourage the researchers to study it in the future.

2.7 Conclusion

This chapter endeavours to elucidate the research design and methodology used in this work. It frames the undertaken procedures and the involved research tools and techniques that have helped in accumulating various reliable and valid data. The chapter has provided a clear sight on the way data was collected, through the triangulation of research instruments, from questionnaires, interviews, to word listing, all designed purposefully to scrutinise the understanding and use of old proverbs and idioms by young speakers of Tlemcen community. The research work adopted the mixed method approach, in order to examine the data quantitatively and qualitatively, and thus assisting the research topic with various findings that approved the suggested hypotheses for this investigation.

General Conclusion

General Conclusion

Language is a social phenomenon that has been studied from different perspectives. It is a means of communication and a reflection of our identity and culture. This latter is interrelated with language since they change and progress together. Among the cultural elements that are transmitted throughout language are proverbs and idioms that give to language a fullness and enrichment. In the Algerian society, elders, often use these proverbs and idioms. Thus, this work attempted to have a sight on the cultural knowledge of proverbs and idioms among the youth. The examined has examined the recognition and usage of these old expressions by youngsters and if the factor of gender affects it or not.

The study has taken place at Tlemcen city with youth speakers, in which three research instruments have been used: the questionnaire, the interview, and the word-list. The research work consists of two chapters. The first one, is mainly a literature review on the previous theoretical investigations and foundations. It introduces the main concepts related to the topic. The second chapter is a practical one it provides the reader with the design of the present research work. It presents the methods and instruments used in collecting, analysing, and discussing data.

The analysis of data has revealed that young speakers of Tlemcen community understand the old proverbs more than old idioms, since proverbs of Tlemcen dialect are structured in a comprehensible way and do not include much archaic words, while old idioms include unclear words that belong to the previous era and only elders can understand it. That means that the first hypothesis is confirmed, Another finding is that prove the second hypothesis is that, youth speakers do not differentiate between proverbs and idioms as they see them similar to each other. Besides, females use old proverbs more than idioms in their daily interaction, whereas males use old idioms more than proverbs. This finding shows that gender has an influence on the use of old proverbs and idioms. In addition, another unexpected finding reveals that youth are using new idioms in their daily speech.

Ultimately, this investigation has faced some limitations and struggles. First, this research needs a large sample to be studied for providing a representative and valid results. In addition, the female participants were present more than males (issue of homogeneity). Besides, some participants did not answer the whole questionnaires, while others did not provide any illustration.

This extended essay has offered empirical, theoretical and methodological contributions to the study of language and culture, along with language use among youth speakers of Tlemcen community. Yet, further research can provide us with an understanding on the phenomenon but with a large scale. Besides, the study of old proverbs and idioms among young speakers can extend to be examined in other regions, near to Tlemcen city to compare between regions. Moreover, the phenomenon of innovating new idiomatical expressions of Tlemcen dialect is interestingly another point to be tackled. It can be said that, studying the language of young does never end since it changes through time, that is why it is one of the significant topic in sociolinguistics.

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Appendices

Appendix 'A'

Questionnaire to Youth

The present questionnaire aims at collecting information about the interpretation of old proverbs and idioms by younger speakers in Tlemcen. Thus, you are kindly requested to answer the following questions.

Part 1: (Personal Information)

Age:

Residence:

Gender: Male Female

Part 2:(Linguistic Knowledge)

A. 1- Do you know the following proverbs? If yes, can you give their meaning?

No.	Proverbs	Yes	No	The Meaning in Arabic or English
01	بالرزانة تتباع الصوف			..... ..... .....
02	الخير مرا و الشر مرا			..... ..... .....
03	الي ما عندو لبنات ما عرفوا باش مات			..... ..... .....
04	السلطان بالتاج و يحتاج			..... ..... .....
05	دارنا ستارت عارنا			..... ..... .....
06	الباب الي يجيك منو الريح سدو و ستريح			..... ..... .....
07	ما بيئا فالواد غير حجارو			..... ..... .....
08	ما يحس بالجمرة غير لي كواتو			..... ..... .....

09	كثير لصحاب بيئنا بلا صاحب			..... ..... .....
10	لي يحب لشباح ما يؤول أح			..... ..... .....
11	لي يخالط راسو مع النخالة ينؤبوه الجداد			..... ..... .....
12	ما يكبر راس حتى يشيب راس			..... ..... .....
13	عمر العين ما تطلع فوء الحاجب			..... ..... .....
14	فوت على عدوك جيعانو ماتفوتش عليه عريان			..... ..... .....
15	الميدا بلا منديل من ألت التدبير			..... ..... .....
16	العين لا تشوف و الألب لا يوجع			..... ..... .....
17	ألب الزهرة ما يحملش النعرة			..... ..... .....
18	انا نؤولك سيدي و نتينا عرف مئامك			..... ..... .....
19	أش خرج العروسة من دار باها			..... ..... .....
20	كثير الصنايعيينا بلا صنعة			..... ..... .....
21	الخلاخل و الهم الداخل			..... ..... .....
22	يا مزوء من برا أش حالك من داخل			..... ..... .....
23	لي أرساتو لفعي يخاف من خيال لحبل			..... ..... .....

24	المر البيطة ديما مريطة			..... ..... .....
25	فوت على الواد الهدار ولا تفوت على الواد الساكوتي			..... ..... .....
26	لي مكتوب على الجبين ما ينحيواه اليبدين			..... ..... .....
27	ألب الندرة على فمها تطلع البنت لامها			..... ..... .....
28	الطويلة تنضي صالحتها و النصورة تعيط لجارته			..... ..... .....
29	مخبي من الجيران و مفضوح فالديوان			..... ..... .....
30	اللسان طارء طارءو اليبدين عباهم السارء			..... ..... .....
31	كل خنفوس عند ماه غزال			..... ..... .....
32	الندرة بلا بصل كي المر ا بلا عئل			..... ..... .....
33	لعروسة فوء الكرسي ما تعرف فاين ترسي			..... ..... .....
34	الي بدلك بالفول بدلو بئشور			..... ..... .....
35	لي يتكل على مرأة نسيبتو يبات بلا عشا			..... ..... .....
36	كي تشبع لكرش تؤول لراسغني			..... ..... .....
37	كي شبع صالح أل مالح			..... ..... .....
38	مول الفول يؤول طياب			..... ..... .....

39	كي حتاجيتك أوجه خر بشوك لئطوط			..... ..... .....
40	ضربني و بكى سبقتي و شتكى			..... ..... .....
41	أعملها فالأرعة تصبح ترعى			..... ..... .....
42	الجمال ما يشوفش حدبتو يشوف حدبة بن عمو			..... ..... .....
43	إذا عييت أميمون نأل لحجر			..... ..... .....
44	رضينا بالهم و الهم ما رضا بينا			..... ..... .....
45	لي ضربتو يدو ما توجعو			..... ..... .....
46	خضار و يتعشى بوراء اللفت			..... ..... .....
47	لي فايتك بليلة فايتك بحيلة			..... ..... .....
48	لي فات مات			..... ..... .....

2- Do you use old proverbs in your daily speech ?

Yes

No

- If yes, which of the before mentioned proverbs do you use? (just give their numbers)

.....

3- Can you provide other examples of old proverbs?

.....

.....

.....

.....

B. Do you know the following idioms? If yes, can you give their meaning?

No.	Idioms	Yes	No	The Meaning in Arabic or English
01	جا يكحلها عماها			..... .....
02	كاسرونا و لئاتعطاها			..... .....
03	هرب من الحبس طاح فبابو			..... .....
04	سيدي مليح و ضربو الريح			..... .....
05	من لحيوو بخرلو			..... .....
06	من حبة بيني أبة			..... .....
07	يشوف غير عند نيفو			..... .....
08	راها خيط من سما			..... .....
09	الباب يفوت جمل			..... .....
10	عوم بحرك			..... .....
11	عين تئليو عين تكب الزيت			..... .....
12	دودو من عودو			..... .....
13	عينو على المثلية والمشوية			..... .....
14	حمأ و يعرف باب دارهم			..... .....
15	ريك عند فافوتهزلوكتافو			..... .....
16	حمئة و أولها ولول			..... .....
17	المزود رئيءو ماياكل من دئيء			..... .....

18	ملي كويتو ما ريتو			..... .....
19	فاين ما شتك شبهتك			..... .....
20	الساكت تحتو نابت			..... .....
21	خضرا فوء الطعام			..... .....
22	ترمي لبرة ما طيح			..... .....
23	لي فألبو على لسانو			..... .....
24	كل صبع بصنعة			..... .....
25	ما تونفش البيضة على الزلايج			..... .....
26	ضربني الزراء			..... .....
27	عينو كبيرة			..... .....
28	وجعاتو فجنابو			..... .....
29	هذاك ما حصدت			..... .....
30	سرك فيبير			..... .....
31	يد النطو تعاون			..... .....
32	عيني على عينك			..... .....
33	ضرب النحو طفيالضو			..... .....
34	عين شافت و عين ما شافتش			..... .....
35	حاج موسى، موسى الحاج			..... .....

36	زيت على بو مئص			..... .....
37	صوفا طارت			..... .....
38	حوحو شكاروحو			..... .....
39	عامل كي ليامو الزمان			..... .....
40	ضرب أرنجتو فرنجة			..... .....
41	كترت على ما وساوك			..... .....
42	نار تحت التبن			..... .....
43	زعيأو يتيه			..... .....

2- Do you use old idioms in your daily speech?

Yes

No

- If yes, which of the aforementioned idioms do you use? (just give their numbers)

.....
...

3- Can you provide other examples of old idioms?

.....
.....
.....
.....

Thank you for your collaboration and understanding

Appendix 'B'

The Interview

This interview is a part of a sociolinguistic research that is intended to study the interpretation of old proverbs and idioms by young speakers. Therefore, you are kindly invited to be interviewed; your identity and personal information will be anonymous.

1- How old are you?

2- Where do you live?

Part One: Proverbs

- 1) Do you know what a proverb is?
- 2) Can you give two examples of proverbs?
- 3) Can you tell me how you come to know these proverbs?
- 4) Do you use these proverbs in your daily speech?
- 5) Where do you use proverbs and with whom?

Part Two: Idioms

- 1) Do you know what an idiom is?
 - 2) Can you give two examples of idioms?
 - 3) Can you tell me how you come to know these idioms?
 - 4) Do you use these idioms in your daily speech?
 - 5) Where do you use idioms? And with whom?
- 3- Can you differentiate between a proverb and an idiom?
- 4- Do proverbs and idioms have an impact on the speech flow?
- 5- Do you think that age affects language use?
- 6- What about gender?

Appendix 'C'

The Word List

- Can you provide the meaning or the synonym of these old words:

A) Colours:

- 1- خوخي.....
- 2- الفريكي.....
- 3- الثرمزي.....
- 4- الزنجاري.....
- 5- القهوي.....
- 6- التبني.....

B) Things:

- 1- بنت عمارة.....
- 2- الدربوز.....
- 3- النح.....
- 4- البرمة.....
- 5- الألال.....
- 6- الدكانة.....

Appendix ‘D’

Proverbs Corpus

1. /brsana tanbaʕ s^ʕuf/
بالرزانة تنباع الصوف
Sobriety makes the work easier.
2. /lɣir mra w ʃər mra/
الخير مرا و اللشر مرا
The good is a woman and the evil is a woman.
3. /li maʕandu lbnaat maʕarfu baʕ maat/
لي ما عندوا بنات ماعرفو باش مات
Daughterless parents are lonely parents.
4. /sultaan bətaadɣ w jahtadɣ/
السلطان بالتاج و يحتاج
Even the king with a crown is in need.
5. /daarna sətaart ʕarna/
دارنا ستارت عارنا
The house covers up secrets
6. /lɔab li jɔɣik mnu riħ sedu w stəriħ/
الباب لي يجيك منو الريح سدو و ستريح
The door that the wind crosses it, close it to feel at ease
7. /majbʔa fel waad ʕiir hɔɣaru/
ما بيئا فالواد غير حجارو
Only the loyal people remain
8. /majħas bəl dɣəmra ʕir li kwatu/
ما يحس بالجمرة غير لي كواتو
Who truly empathy with you is the one who suffered from the same thing.
9. /kθiir ləs^ʕħaab jɔʔa bla s^ʕaħəb/
كثير لصحاب بيئا بلا صاحب
Lot of friends means no friend.
10. /li jħab ʃbaħ majʔuul aħ/
لي جحاب شباħ ماجʔوول اħ

لي يحب شباب ما يؤول أح

No pain no gain

11. / li jʒalət rasu mʕa nuɣala jnuʔbuh ʒədaad/

لي يخالط راسو مع التخالة ينؤبوه الجداد

Who does not select properly his friends, he will face problems.

12. /majkber raas ʕata jʕib raas/

ما يكبر راس حتى يشيب راس

13. /ʕəmər lʕajn matətlaʕ fuʔ lʕadʒəb/

عمر العين ما تطلع فوء لحاجب

14. / fut ʕla ʕadəwk dʒiʕaan w matfutʕ ʕlih ʕərjaan/

فوت على عدوك جيعان و ما تفوتش عليه عريان

15. / lmidā bla mändil mən ʔalət tədbiir/

لميدا بلا منديل من قلة التدبير

A table without a napkin is a lack of managing.

16. / lʕajn la tʕuf w lʔalb la jwdʒaʕ/

لعين لا تشوف و القلب لا يوجع

Do not see not to be hurted.

17. / ʔalb zahra majahməlf naʕra/

ألب الزهرة نا يحملش النعرة

A Soft hearted person is a sensitive one.

18. / ana nʔulk sidi w ntina ʕrəf mʔamək/

انا نؤولك سيدي و نتينا عرف منامك

Reciprocate respect

19. / aʕ ɣarədʒ laʕrəsa mn daar baha/

أش خرج لعروسة من دار باها

At a snail's pace

20. / kʕiir sʕnajaʕ jəbʔa bla sʕanʕa/

كثير الصنایع بينا بلا صنعة

Quality over quantity.

21. / lɣlɣəl w lham lɔaɣəl/

لخالل و الهم الداخل

Appearances are often deceiving.

22. / li ʔars^ʕatu ləfʕa jɣaf mn ɣjaal laħbəl/

لي أرساتو لفعى يخاف من خيال لحبل

Once bitten, twice shy.

23. / lməra l bita dima mərita/

لمرا البيطة ديما مريطة

The blond woman is always ill

24. / fut ʕla lwad lhadaar w matfutʕ ʕla lwad sakuti/

فوت على الواد الهدار و ماتقوتش على الواد الساكوتي

Pass by the rough river and not by the calm river

25. /li məktuub ʕla dʒbin majnaħiwah ljədin/

لي مكتوب على الجبين ما ينحيواه اليبدين

What is written in destiny does not change.

26. /ʔaləb lʔadəra ʕla fumha tətlaʕ lbənt lmməha/

ألب القدرة على فمها تطلع البنت لمها

Like mother, like daughter

27. / twila taʔdi s^ʕalhətha w laʔs^ʕira tʕajt lɔʒarətha/

الطويلة تنضي صالحتها و النصيرة تعيط لجارتها

28. / mɣəbi məl dʒiraan w məfd^ʕuħ f diwan/

مخبي من الجيران و مفضوح فالديوان

Hidden from others but exposed in their speech

29. /lsan taraʔ taraʔ w ljədin ʕabahum s^ʕaraʔ/

لسان طارئ طارئ و اليبدين عباهم السارئ

Actions speak louder than words

30. / kul ɣənfuus ʕand mah ʕzal/

كل خنفوس عند ماه غزال

Every one is nice in his mother's eyes.

31. / lʔadra bla bs^ʕəl ki lmra bla ʕaʔəl/

لئدرة بلا بصل كي لمرا بلا عئل

A food without an onion is like a woman without mind

32. / laʕrosa fəʔ lkursi mataʕrəfha fajən trəs^ʕi/

لعروسة فوء لكرسي ما تعرفها فاين ترصي

The single girl cannot know who will she marry.

33. / li bədlək bəl fuul bədlu b ʔʃuru/

لي بدلك بالفول بدلو بئشورو

A person who pushes you away should be left away.

34. / li jətəkəl ʕla mərʔat nsibtu jbat bla ʕʃa/

لي يتكل على مرأة نسيبتو بيات بلا عشا

If you rely in your mother in law, you will remain hungry.

35. / ki təʃbaʕ lkərʃ tʔul l raas ʔəni/

كي تشبع لكرش توول لراس غني

A stuffed person is a happy one

36. /ki ʃbaʕ salaħ ʔal malaħ/

كي شبع صالح أل مالح

Criticising what being benefited from

37. / muul l fuul yʔuul təjaab/

مول لفول يوول فطياب

Every seller assumes the quality of his goods.

38. / ki htadzitək awəʒhi ʕərbʃuk laʔtʕ ɔ:tʕ/

كي حتاجيتك أوجه خربشوك لئطوط

When you are looking for something, you will not find it.

39. / dʕrəbni w bka sbaʔni w ʃtəka/

ضربني و بكي سبئني و شتكي

He beat me and cried before me and complained.

40. /aʕməlhə fəl arʕa təsʕ baħ tərʕa/

أعملها فالأرعة تصبح ترعى

Hide the secret today and tommorow it will spread

41. /zəməl majʃuʃf h̄dəbtu jʃuʃf h̄dəbət bən ʕamu/

الجمال ما يشوفش حدبتو يشوف بن عمو

The camel cannot see its hump, but see his peers' hump.

42. /ida ʕjiit a mimun naʔəl laħdʒər/

اذا عيبت أميمون نأل لحجر

The work over tiredness

43. / jaa mzəwaʔ mn bəra af ʔalək məl daxəl/
يا مزوء من برا أش حالك من داخل

He who is physically beautiful, how is your inner?

44. / rdʕina bəl ham w lham ma rdʕa bina/
رضينا بالهم و الهم ما رضا بينا

45. / [li dʕrbatu jadu matwdʒʕu/
لي ضربتو يدو ما توجعو

If one hits himself, he will not be hurted

46. / ʔədʕar w jətʕaʕa b wraʔ ləft/
خضار و يتعشى بوراق اللفت

47. / li fajtək b lila fajtək b ʔila/
لي فايتك بليلة فايتك بحيلة

Who is older than you, thinks better than you

48. / li faat maat/
لي فات مات

Let bygones be bygones

49. / kəlmət manaʕrəf fiha raʔa/
كلمة ما نعرف فيها راحة

50. / jla ʕaft zudʒ matfahmin ʔaʕraf bali ʔal dark ʕla wahad/
يلا شفت زوج متفاهمين اعرف بلي الدرك على واحد

In a happy relationship, there's always someone who is more burdened

51. / mul nija yərbah/
مول النية يربح

The innocent people are successful people.

52. / ʔirək mataʕtiʔ ʔirək/
خيرك ما تعطيه لغيرك

Do not wed your offspring to strangers.

53. / triʔ lkəddab ʔsʕira/
طريق الكذاب نصيرة

The road of the liar is short.

54. / kul futla fiha χiir/

كل عطلة فيها خير

The later, the better.

Appendix 'E'

Idioms Corpus

1. /za jkaħalha ŧmaha/
جا يكحلها عماها
Making a situation worse.
2. /kasruna w lʔat ʏtaha/
كاسرونا و لئات غطاها
Like two peas in a pod.
3. /hrub mæl ħabs taħ f babu/
هرب من الحبس طاح فبابو
Escaping from a problem, falling in a big one.
4. / sidi mlih w d^ʕərbu riħ/
سيدي مليح و ضربو ريح
One is already in a bad situation and life keeps putting him in trails.
5. / mn laħajtu w bəχərлу/
من لحيته و بخرلو
Gifting someone with his things.
6. /mn ħaba jbəni ʔuba/
من حبة بيني أبة
Over exaggeration
7. / jʃuf ʏir ŧan nifu/
يشوف غير عند نيفو
He does not have a wide vision.
8. /raha χit mn səma/
راها خيط من سما
It is raining heavily.
9. /lbab jfəwət ʒmæl/
الباب يفوت جمل

The door is big enough for a camel to pass through.

10. /ʔum baħrək/

عوم بحرك

Rely on yourself.

11. /ʕajn taʔli w ʔajn tkub ziit/

عين تآلي و عين تكب الزيت

Doing multiple tasks.

12. /dudu mn ʕudu/

دودو من عودو

From it, to it.

13. /ʕajnu ʕla maʔlija w məʕwija/

عينو على المثلية و المشوية

Being curious to know everything.

14. /ħmaʔ w jaʕrəf bab darhum/

حمأ و يعرف باب دارهم

He looks insane but he knows everything.

15. /rik ʔand fafu thazəlu ktafu/

ريك عند فافو تهزلو كتافو

Being silly.

16. /ħamʔa w aluulha wəlwəl/

حمئة و أولها ولول

Taking a given situation to extreme levels whenever given the chance.

17. /lməzwəd rʔiʔ w majakul mn dʔiʔ/

المزود رئيء و ما يكل من دئيء

Eating with overweight.

18. /məli kwitu maritu/

ملي كويتو ماريتو

From the first remark I gave him, he did not come back.

19. / fajən mafətək fəbahtək/

فاين ما شتاك شبهتك

i see you everywhere.

20. / ssakət tahtu nabət/

الساكت تحتو نابت

The silent one is the most dangerous one.

21./χudra fəʔ tʔaam/

خضرا فوء الطعام

Being redundant.

22. / tərmi ləbra ma tiħ/

ترمي لبرة ماطيح

If you throw a needle, it will not fall (referring to a crowded place).

23. /li fʔalbu ʕla lsanu/

لي فالبو على لسانو

Someone who speaks what it ever he thinks of (being honest).

24./kul sʕbaʕ b sʕanʕa/

كل صبع بصنعة

Being skillfull and efficient at almost everything (generally said to women).

25./matwaʔaff lbidʕa ʔla zələjəɖʒ/

ما توؤفش البيضة على الزلايح

Do not magnify things.

26. /dʕrabni zəraaʔ/

ضربني الزراء

Being furiously angry.

27. /ʕajnu kbira/

عينو كبيرة

His eyes are big (someone that small amount of things are not enough for him).

28. /wəɖʒʌtu f dʒənabu/

وجعاتو فجنابو

Someone feels that a general talk is targeted to him.

29. /hadak maħas^ɕdət/

هداك ما حصدت

It is as much as it should be (referring to the maximum effort).

30. / sərək f biir/

سرك فيير

Your secret is in a well.

31. /jəd lʔad w tʔawən/

يد النط و تعاون

Even the faintest and small deeds are helpful.

32. /ʕajni ʕla ʕajnək/

عيني على عينك

Being observant.

33. /d^ɕrəb naħ w təfi d^ɕu/

ضرب النح و طفي الضو

Turning a blind eye on something.

34. /ħaʒ musa musa lħaʒ/

حاج موسى موسى الحاج

The same thing in both ways

35. / ziit ʔla bu mʔas^ɕ/

زيت على بو منص

Still waters run deep

36./ ʕajn ʃafət w ʕajn ma ʃafətʃ/

عين شافت و عين ماشافتش

Be careful, I am watching you.

37. /s^ɕufa tarət/

صوفا طارت

A swift person who moves speedily.

38. / ħuħ fəkar ruħu/

حوحو شكار روحو

Extolling one's self.

39. / ʕaməl ki lijām w zəman /

عامل كي ليام و الزمان

Ugly person.

40. /dʕrəb ʔrandʒa w fərandʒa/

ضرب أرنجة و فرنجة

The one who goes and knows everywhere.

41. / ktərt ʕla mawəsʕawk/

كترت على ما و صاوك

You talk a lot.

42. / naar taħt tbən/

نار تحت التبن

Fire under hay (referring to someone who is gentle, but in reality dangerous).

43. /zʕajaʔ w jtih/

زعيأ و يتيه

He is ugly but selfish.

Appendix 'F'

Old Words Corpus

خوخي	/xuχi	Pink
الفريكي	/lfriki/	Green
الثرمزي	/lʔarmzi/	The carmine colour
الزنجاري	/zəndʒari/	Bleu
لئھوي	/lʔahwi/	Brown
تبني	/təbni/	The light yellow colour.
بنت عمارة	/bət ʕmara/	The tureen
دزبوز	/darbuz/	The balcony
النح	/naħ/	The door knocker
البرمة	/lbarma/	The shower basin / the metal bucket
الألال	/lʔalaal/	The couscoussier: a traditional North African cookware
الدكانة	dəkana	Kitchen worktop
الميدة	/lmida/	Low Rounded table
السرجم	/sərdʒəm/	fence
الماريو	/lmarju/	wardrobe
جداد	/ʒdaad/	chikens
ولاجداد	/wlaʒdad/	Eggs
الكتان	/lkətaan/	textile
البريغلة	/lbriʔla/	mosquito
فوسط الدار	/fəsdaar/	yard
الزراء	/zəraaʔ/	Spirit/jinn
الردعة	/rədʕa/	Water meter
المزود	/lməzwəd/	long narrow bag
البوشتا	/lbəʕta/	The bank

الطزينة	/təzina/	A dozen
الأطيان	/lʔutjan/	Household chores

ملخص

هذا البحث هو عبارة عن دراسة لغوية ثقافية تهدف الى معاينة المعرفة الثقافية والاستخدام للأمثال والتعابير القديمة بين الشباب في المجتمع التلمساني مع الأخذ بعين الاعتبار الاختلاف في استعمالها بين المتحدثين الذكور والاناث. تم استخدام ثلاث أدوات بحثية والتي تتمثل في الاستبيان والمقابلة وقائمة كلمات من أجل الإجابة عن أسئلة هاته الدراسة. كما قد بينت النتائج ان الشباب باستطاعتها ان تفهم الامثال القديمة أكثر من التعابير القديمة بالإضافة الى انهم يجدون صعوبة في التفريق بين المثل والتعبير كما أظهرت النتائج أيضا بان الاناث يستعملن الامثال أكثر من التعابير بعكس الذكور فانهم يستعملون التعابير أكثر من الأمثال.

الكلمات المفتاحية اللغة - الثقافة - التنوع اللغوي - الأمثال القديمة - التعابير القديمة - المتحدثين الشباب

Résumé

Cette recherche est une étude sociolinguistique et culturelle qui s'attache à étudier les aspects culturels et linguistiques de l'utilisation des anciens proverbes et idiomes chez les jeunes locuteurs de la communauté de Tlemcen. Cette enquête examine la reconnaissance et l'utilisation d'anciennes expressions pour les locuteurs masculins et féminins. Trois instruments de recherche ont été utilisés : le questionnaire, l'entretien et une liste de mots afin de répondre aux questions de recherche. Les résultats révèlent que les jeunes locuteurs comprennent mieux les vieux proverbes que les vieux idiomes. Pourtant, la majorité d'entre eux ne savent pas faire la différence entre le proverbe et l'idiome. En ce qui concerne l'utilisation, les femmes utilisent plus les anciens proverbes que les anciens idiomes, tandis que les hommes utilisent les anciens idiomes plus que les anciens proverbes.

Mots clés : Langue - culture - variation de la langue - anciens proverbes - anciens idiomes - jeunes locuteurs

Summary

The present research work is a sociolinguistic and cultural study. It endeavours to study the cultural knowledge and the usage of old proverbs and idioms among young speakers of Tlemcen community. This investigation scrutinises the recognition and usage of old statements for both males and females speakers. Three research instruments have been employed: the questionnaire, the interview, and the word list in order to answer the research queries. The findings reveals that youth speakers understand the old proverbs more than old idiom. Yet, the majority of them cannot differentiate between the proverb and the idiom. As for the use, females use old proverbs more than old idioms, while males used old idioms more than old proverbs.

Key words: Language - culture - language variation -old proverbs - old idioms - young speakers