

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University of Abou Bakr Belkaid - Tlemcen



Faculty of Letters and Languages
Department of English

**CONTRASTIVE APPROACH TO ANALYZING LANGUAGE
AND CULTURE IN ALGERIAN AND AMERICAN LITERATURE**

Dissertation submitted to the Department of English in candidacy for the Degree
of Master in Literature and Civilization

Presented by:

Miss. GHOU Asmaa

Supervised by:

Prof. SERIR Ilhem

Board examiners:

Mrs.Mouro Wassila (M.C.A) Chairwoman University of Tlemcen

Mrs.Serir Ilheme (Prof) Supervisor University of Tlemcen

Academic Year: 2014-2015 / 1435-1436

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Abstract

Literature is basically the art of writing. It has been used by man since centuries. In fact literature is an important expression of the culture of an individual. The present research paper attempts to find information about language and culture which are the main ingredients of a literary work. The purpose of this research work is to figure out the way both elements are used in literary works such as Mark Twain's The Adventures of Huckleberry Finn and Abdelhamid Benhadouga's South Wind. It reveals the importance of language and culture since they are the main components that attract the reader's attention, and then lead to a response.

Contents

Acknowledgements.....	I
Abstract	II
Contents.....	III
List of Tables.....	V
List of Maps.....	V
General Introduction.....	1
<u>Chapter One:</u> Literature Review	
1.1- Introduction.....	5
1.2-The Definition of Language and Culture.....	5
1.2.1- Language.....	5
1.2.2- Culture.....	6
1.3-Language Varieties.....	8
1.4- Dialect.....	11
1.5- Dialectology in Cultural Context.....	13
1.6-Conclusion.....	17
<u>Chapter two:</u> Language and Culture in Twain's and Benhadouga's Work	
2.1-Introduction.....	20
2.2-Analysis of <u>South Wind</u>	20
2.2.1- Biography of Abdelahamid Benhadouga.....	20
2.2.2- The Summary of <u>South Wind</u>	21
2.2.3- The Setting.....	23

2.2.4- Characters.....	23
2.2.5- The Plot.....	24
2.2.6- Themes.....	24
2.3- Analysis of <u>The Adventures of Huckleberry Finn</u>	26
2.3.1- Biography of Mark Twain.....	26
2.3.2- The Summary of <u>The Adventures of Huckleberry Finn</u>	26
2.3.3- The Setting.....	27
2.3.4- Characters.....	27
2.3.5- The Plot.....	29
2.3.6- Themes.....	29
2.4- Twain and Benhadouga’s Writing Style.....	30
2.5- Contrast between the Two Cultural Backgrounds in Both Novels.....	31
2.6- Local Culture vs. Foreign Culture.....	36
2.7- Dialect Components in Both Novels.....	38
2.8- Conclusion.....	44
General Conclusion.....	45
Bibliography.....	46

List of Tables

2.1- Components of Culture in Both Novels.....	36
2.2- Words and Meanings in the Algerian Dialect.....	40
2.3- The Use of Informal Language in <u>The Adventures of Huckleberry Finn</u>	42

List of Maps

1.1-The Main Fula Speaking Areas of West Africa.....	10
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General Introduction

Literature enables the student to examine thoughts and actions compassionately; it is an access to man's head and heart. A deep reading of a literary work makes the student share the author's insight and respond to it emotionally and intellectually. The present project analyzes the novel as not only a literary text that portrays characters presenting a sequential organization of action and scenes, but also as a mirror of the author's linguistic and cultural background.

The project's aim is to explain the way culture and language are used in writing novels; it emphasizes the relationship between culture and language in the novel and their importance. Using Mark Twain's and Abdelhamid Benhadouga's novels as an example, the thesis attempts to answer the following questions:

- 1- How does a novel reflect the authors' culture?
- 2- Why do the writers use different varieties of a language in their work?
- 3- What are the difficulties that a foreign reader may face while reading a novel?

This research work is composed of two chapters that are planned to enlighten the reader about the research purpose. They tackle the topic based on theoretical and analytical approaches. The first chapter provides a theoretical overview about language and culture. It discusses some definitions of language and culture, which illustrate their importance as part of social structures, and their relationship to literature. Then, it focuses on the varieties of language and dialect which are used commonly in literary works according to the cultural context that the writer chooses in his or her writings.

The second chapter represents an analysis of two novels; the first one is Abdelhamid Benhadouga's South Wind. The second is Mark Twain's The Adventures of Huckleberry Finn. This chapter tries to depict the common elements of both Algerian and American cultures, and how the writers describe their civilization, history and identity. The first part presents a brief analysis of both novels; the second

part emphasizes the contrast between the local and the foreign cultures. The third part includes the way language is used by the Algerian and the American authors, since both of them included dialect. It analyses the dialect, idiomatic expressions and their meanings. Thus examples from both novels are included in the analysis to give a clear image about the way language and culture are used by the two authors.

Literature has always been a means to transmit one's ideas and discover the world's culture. This research paper helps to understand and value the cultural diversity of the human society through the literary works of authors who come from different continents. Therefore, the present thesis sheds the light on different cultural environment to demonstrate the importance of language that could never be separated from literature.

CHAPTER ONE:

Literature Review

Chapter One: Literature Review

1.1- Introduction.....	5
1.2-The Definition of Language and Culture.....	5
1.2.1- Language.....	5
1.2.2- Culture.....	6
1.3-Language Varieties.....	8
1.4- Dialect.....	11
1.5- Dialectology in Cultural Context.....	13
1.6-Conclusion.....	17

1.1 Introduction:

Language and culture are two concepts closely related to each other, since language itself is part of our culture. Language is more than just a means of communication because the way people talk reflects the way they think, how they behave, where they come from, where they belong and what they believe in. In other words it reflects their culture. This work aims at analyzing how culture and language are used in literary works.

The first chapter tackles some of the key concepts of this work. It deals with some definitions of language and culture by different scholars. It provides the meaning of language varieties and dialect which are frequently used in literary works. It also explains the relationship between language and culture in literature.

1.2-The Definition of Language and Culture:

The terms language and culture are most of the time used to refer to features that distinguish between one social group and another. These features are shared by a group of people and link them at the same time. Each social group becomes bond to the same rules and laws.

1.2.1- Language:

Language is a human system of communication in which humans use arbitrary signals such as voice sounds, gestures, written symbols. “A language is a system of arbitrary vocal symbols by means of which a social group cooperates” (Bloch and Trager,1942, p.5). Language is a system that has a structure and different forms; it can be verbal, when people use words or sentences; or nonverbal in which people use the body language, gestures and facial expressions.

Sweet in his book, A New English Grammar, defines language as “the expression of ideas by means of speech-sound combined into words. Words are

combined into sentences, this combination answering to that of ideas into thoughts” (Sweet, 2014, p.6)

Language is the only means that human beings can use to communicate and cooperate. Sapir emphasizes on the fact that language is purely human. Humans are the only creature which is able to use language as a means of communication. “Language is purely human and non instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols” (Sapir, 1921, p.7) through language people express their feelings, thoughts, requests and needs. Humans are able to select symbols in order to send different messages. “From now I will consider a Language to be a set of (finite or infinite) number sentences, each finite in length and constructed out of a finite set of elements” (Chomsky,1957, p.15). This definition states that all languages, spoken or written, can be defined as a limited number of sentences constructed out of a finite number of phonemes.

Language is a great force of socialization, probably the greatest that exists. By this is meant not merely the obvious fact that significant social intercourse is hardly possible without language but that the mere fact of a common speech serves as a peculiarly potent symbol of the social solidarity of those who speak the language. (Sapir, 1921, p. 15)

The importance of language is essential to every aspect and interaction of our everyday life, we use language as a tool to inform people of what we feel, what we desire, to ask questions and to understand the world around us. Being able to communicate effectively with each other will form bonds, and teamwork. The importance of language is beneficial regardless if people use it for fun, for career or for any other purpose.

1.2.2- Culture

Culture is a difficult term to define. Many scholars tried to define it and to describe its multifaceted interpretations. It can be defined as a set of knowledge,

experience , beliefs, values, attitudes, skills, meanings acquired by a group of people in the course of generations, through individual and group effort. So it is a set of characteristics that are shared by a group of people in the same time and place.

Culture is “a complex web of information that a person learns and which guides each person’s actions, experiences, and perceptions” (Campbell, 2000, p.38). According to this definition culture is a concept that is difficult to define because it includes a complex web of information that guides people in their whole life. Whenever a person belongs to a group they have a culture that combines them and bounds them to the same rules.

Culture is a set of “consistent ways in which people experience, interpret, and respond to the world around them” (Marshall, 2002, p.8). Marshall is Associate professor of Bioethics. Her research interests and publications have focused on multi-culturalism, and the application of bioethics practices are some of the important research and publications she has focused in. she states that through culture people respond to the world. “Culture ...is that complex whole, which includes knowledge, belief, art, morals, law, custom, and any other capabilities , and habits acquired by a man as member of society” (Lowie, 1917, pp 5-6)

According to this statement, each person who is a member of a social group acquire some skills or features that are described as a complex whole which represents itself culture.

The concept of culture in the aforementioned definitions includes the notion of collectiveness. Culture is similar to a collective programming of the mind that distinguishes the members of one group from another one. Each group member learns behaviors that are generally considered as traditions of those people. These behaviors will be transmitted from one generation to another one. Therefore culture is learned and shared at the same time. “One of the functions of culture is to provide a highly selective screen between man and the outside world”. (Hall, 1976, p. 85). In the same vein, Mandelbaum, (1973, p.311) says “Culture, then, may be briefly defined as civilization in so far as it embodies the national genius”. He also asserts that “It is just

as true, however, that the individual is helpless without a cultural heritage to work on. He cannot, out of his unaided spiritual powers, weave a strong cultural fabric instinct with the flush of his own personality.” (ibid, p.321)

Culture is part of one’s identity and personality. Sapir believes that it can be defined as a civilization because it includes the national genuine. Culture differs from one country to another one; that is why scholars discussed the cultural diversity between social groups in terms of race, age, ethnicity, religion, education and economic level. This diversity is a result of natural circumstances such as climate and geography, or social ones such as technology and demographics.

1.3-Language Varieties:

Language is a dynamic system which is based on the interaction of people who want to communicate and the world who wants to be talked about. This system operates through many different agents such as brains, bodies, neurons, morphemes, and phonemes. People who use language come from different categories, for instance they can be individuals or social group; consequently they have diverse cultures. Variety is used to refer to any distinct form of a language.

Languages vary from one place to another, from one social group to another and from one situation to another. As a result, variation is a central property of human languages. Language is variable through and across the lifetime of each individual. According to (Ellis, 2008) Language learning and language use are dynamic or active processes, in which regularities and system are a result of the interaction of people, brains, selves, societies and different cultures using languages in the world. Ellis believes that children learn constructions while engaging in communication.

There are many ways of speaking and each way of doing it is a variety. Variation is a term used to refer to the appearance of lexical units in several forms that are different from each other due to regional and social circumstances. “We shall use

‘variety’ as a neutral term to apply to any particular kind of language which we wish, for some purpose, to consider as a single entity”. (Chambers and Trudgill, 1998, p.5)

From a linguistic point of view, Chambers and Trudgill, considered the term ‘language’ as relatively non-technical term. So they employed the term ‘variety’ in their book ‘Dialectology’. “Variation in a linguistic variable is not random, but socially conditioned, i.e. influenced systematically or correlated with non-linguistic parameters such as age, gender, social class etc.” (Weinreich, et al, 1968)

Linguists have divided the study of variation according to some non-linguistic parameters; therefore, there is a regional and a social variation.

Regional variation: for example regional dialects of English, within and across countries.

Social variation: is related to personal identity defined with respect to a sum of networks people belong to, gender, age, socio economic group or class.

For example Fula language is spoken in 17 countries, most of them in West African, particularly in Sahel. The Savanna belt south of the Sahara desert, from Mauritania and Senegal in the west, through Guinea, Mali, Burkina Faso, Niger, Nigeria, Cameroon, Chad and neighboring areas. The Fula speaking area is not geographically continuous because some of them are interrupted by other areas where other languages are spoken. The Fula language is generally assumed as a single language, with a number of varieties.



■ Fula speaking regions

1.1 The Main Fula Speaking Areas of West Africa (goWestAFRICA.org)

Scholars focus on the study of linguistic variation because it is the major issue that they face while dealing with their researches.

Linguistic variation is central to the study of language use. In fact it is impossible to study language forms used in natural texts without being confronted with the issue of linguistic variability. Variability is inherent in human language: a single speaker will use different linguistic forms on different occasions, and different speakers of a language will express meanings using different forms. Most of this variation is highly systematic: speakers of a language make choices in pronunciation, morphology, word choice, and grammar depending on the number of non-linguistic factors. (Reppen, et al., 2002. VII)

This statement emphasizes on the fact that each person uses different linguistic forms in different contexts and expresses meanings through various forms language according to their own choice of word, morphology and grammar. This choice will be

influenced by several factors, such as the speaker's purpose in communication, the region he or she belongs to, and the relationship between the speaker and the listeners.

From a linguistic point of view, there is no basis for preferring the structure of one language variety over another. Judgments of 'illogical' and 'impure' are imported from outside the realm of language and represent attitudes to particular varieties or to forms of expression within particular varieties. Often they represent judgments of speaker groups rather than of speech itself. (Finegan, 2008, p.16)

This statement insists on the fact that a variety should not be considered as inferior to another. Such kinds of judgments are, most of the time, imported from the exterior realm of a given language.

1.4- Dialect:

When a variety of language is used recognizably in a specific region or by a specific social class it becomes a dialect* . The term dialect refers to systematic differences between varieties of the same language, in terms of pronunciation, grammar, and vocabulary. Each group of people who speak certain dialect are called a speech community.

The Greek word *dialektos* was first applied in ancient Greece to each member of a group of languages, all originally derived from a common Greek language. Each represented the speech of a major city, and had a specialized literary function. (Groves, 2008, p.6)

This term originates from the ancient Greek word "dialektos". It refers to the regional speech patterns of diverse societies. The term dialect was first coined in 1577 from the Latin *dialectus*, which is a way of speaking.

*The term dialect should not be confused with the term accent. Dialect includes pronunciation, vocabulary and grammar. Accent is the pronunciation.

In common usage, of course, a dialect is a substandard, low-status, often rustic form of a language, generally associated with the peasantry, the working class or others groups lacking in prestige. DIALECT is also a term which is often applied to forms of language, particularly those spoken in more isolated parts of the world, which have no written form (Chambers and Trudgill, 1998, p.3)

Chambers and Trudgill, in *Dialectology* (1998), give the most common definitions of dialect, but their study was based on another perspective of dialect. They focused their research on the notion that no dialect is in any way linguistically superior to any other.

It is very often regarded as DIALECTS OF A LANGUAGE. Dialects, that is, can be regarded as subdivisions of a particular language. In this way we may talk of the Parisian dialect of French, the Lancashire dialect of English, the Bavarian dialect of German, and so on. (Chambers and Trudgill, 1998, p.3)

Some of the largest dialectal divisions in the English speaking world are: British English vs. American English vs. Australian English. For example:

British English speakers use the term minerals whereas American English speakers use the term soft drinks.

Dialects are categorized into four types:

- **Regional or geographical dialects** refer to the language variety used in a particular area.
- **Temporal dialects** mean that a variety of a language is used at particular stages in its historical development.
- **Social dialects or sociolects** are varieties of a language used by people belonging to a particular social class.

- **Idiolects** are language varieties spoken by an individual, since everyone has small differences between the way they talk and the way their family and friend talk. These differences are based on grammar, pronunciation and vocabulary.

1.5- Dialectology in a Cultural Context:

Dialectology is a branch of sociolinguistics that studies the systematic variants of language. It is the scientific study of dialects, or the regional differences in a language. Arthur (1998) states that:

Dialectology is the study of dialects, that is, of variant features within a language, their history, differences of form and meaning, interrelationships, distribution, and, more broadly, their spoken as distinct from their literary forms; The discipline recognizes all variations within the bounds of any given language. (Arthur, 1998.para1)

He also adds:

It classifies and interprets them according to historical origins, principles of development, characteristic features, areal distribution, and social correlates. The scientific study of dialects dates from the mid-19c, when philologists using data preserved in texts began to work out the historical or diachronic development of the Indo-European languages. Their interest was etymological* and systematic. (idem)

This definition gives a detailed explanation of what dialectology deals with and how language varieties are examined based on their history, interrelationships, form and meaning and the way they are spoken. Each dialect is studied according to the regional division, development and progress throughout time, chronological origins and its distinctive features.

* Etymological: arranged according to the origin and historical development.

The goals of dialect geography and dialectology have been to show where particular speech features are found, and to discover the boundaries between dialect regions. But dialect geography has also tried to find the most traditional speech in each region, on the assumption that regional dialects are most distinct when they haven't been influenced by neighbors, or by mainstream language (Herk, 2012, p.42)

According to Herk dialectology studies the changes that occur in the language varieties spoken by a particular group (speech community). It discovers the characteristics of each dialect according to the geographical region. There are some boundaries that determine the differences between dialect regions. Dialectologists tend to define a language variety in terms of how it might differ from the standard language. The most important task that dialectologists deal with is trying to find the most divergent, traditional speech in a community, for the reason these regional dialects might be influenced by other dialects of regional boundaries or by mainstream language.

Different methods are used to collect data on the dialects that fieldworkers are working on. Most of the time, researchers use direct and indirect questionnaires. However the latest take a long time to get the information needed.

Dialectology as such is the study of dialects of a language with the focus on their distribution (regional and/or social) and characteristic linguistic features. Modern dialectology or sociolinguistics is used generally for the study of the relationship between language and society. (2013, 01)

Dialectology includes two fields, the social dialectology, which has developed further during the last few decades of the twentieth century; it is known as perceptual dialectology. The regional dialectology is the study of a regional dialect of a particular area.

“Social dialectologists have always given a central place to how speakers perceive and evaluate language, and have recognised that this is an important factor in explaining patterns of language variation and change.” (Britain and Cheshire, 2003, p.4)

In social dialectology, fieldworkers rely basically on the way the speaker perceive and evaluate language. Researches ask the speaker different questions about many topics which are related indirectly to the subject matter, and then they try to gather data from the way the speaker view and evaluate their own of language.

In social dialectology, boundaries between varieties are identified on the basis of trained linguists’ observations of actual phonemic and grammatical features that constitute salient differences between boundaries. In regional dialectology boundaries are identified on the basis of what trained fieldworkers are able to elicit from the speakers or speakers’ reports of what they usually say. (Meyerhoff, 2011, p.69)

Social, regional and perceptual dialectologies differ from each other in terms of the methods used in collecting data.

In perceptual dialectology, the beliefs and thoughts that non-linguists have about language are used to distinguish varieties. People’s perceptions about language, whether descriptively accurate or not, are just as important to the researcher as the objective facts about how speakers talk. (idem)

Meyerhoff states that phonetic and grammatical features are the main factors that create the differences between boundaries and varieties. Trained fieldworkers tend to depict the boundaries through what the speakers say in their daily conversations. They base their studies on the observation of the sparkers of the target region. However in perceptual dialectology, non-linguists’ ideas and beliefs are used to differentiate between varieties.

The use of language or dialect depends on the cultural context which is affected by age, ethnicity or social standing. Culture is learned and it includes language, values, norm and customs related to a particular group. Hence the way people expresses their ideas and beliefs depends on their own culture. If one applies this idea on literary works, the writer may use different varieties of languages, according to the cultural background of his or her character. “The importance of the role of the context is widely recognized in the communication fields” (Hall, 1976, p.86). Low context culture and high context culture are tow concepts mentioned in Hall’s work ‘Beyond Culture’. It implies the use of high-context messages over low-context messages in everyday communication. This means that everyone chooses their speaking style according to the cultural context. “As one moves from the low to the high side of the scale, awareness of the selective process increase. Therefore, what one pays attention to, context, and information overload are all functionally related.” (idem)

The shift from low to high cultural context or vice-versa requires the knowledge of the way the selective process is used during communication.

The rules governing what one perceives and is blind to in the course of living are not simple; at least five sets of disparate categories of events must be taken into account. These are: the subject or activity, the situation, one’s status in a social system, past experience, and culture. The patterns governing juggling these five dimensions are learned early in life and are mostly taken for granted. (idem)

The choice of speaking style, that the individual selects, is based on different criterion aforementioned. It creates an in-group that shares the same experiences and expectations. The word choice in the higher-context culture should be done carefully because few words must include a complex message, while any other culture explains the rest of the message. Rather in low context culture the speaker should be clearer.

The shift from one context to another is tied to some rules according to the milieu of the speaker, especially the social status. For example people who belong to

the top pay attention to several things or details from those at the middle or the bottom of a social system or organization.

Hall states that “The level of context determines everything about the nature of the communication and is the foundation on which all subsequent behavior rests.” (ibid p.92) this means that one’s behavior during a communication depends on the level of the context. If the speaker shifts in a code, all what follows must shift.

1.6-Conclusion

The aim of dealing with the concept of language and its varieties, which are studied in dialectology, is to demonstrate its importance, and its use in different spheres such as literature. Language is part of one’s identity and culture; the way we talk reflects who we are, since people are not the same, they use different languages and different varieties within languages, when these varieties are used among a particular group of people they constitute a dialect of a main language.

Dialectologists attempt to identify how the same language can vary, based on a number of circumstances, such as pronunciation changes, differences in word choice, spelling and other factors. Dialectology helps the reader to understand how cultural conditions influence the way someone uses a dialect and in which situation. It explains how persons can not be separated from their culture and the regional area they belong to, because they are the main factors that impact the way they speak.

Language is a medium of literature, it is the main tool used in literary works. Literature is an art through which the writers express their thoughts, feelings and desires. The use of language can give us clues as to what someone is really thinking and saying. A person can delve into the vocabulary and select words which will create a clearer picture of what they want to say. One can conclude that language and literature are related to each other. And the use of language varieties in literature depends on the cultural context of the literary work.

CHAPTER TWO

Language and Culture in Twain's and Benhadouga's works

Chapter two: Language and Culture in Twain's and Benhadouga's Work

2.1-Introduction.....	20
2.2-Analysis of <u>South Wind</u>	20
2.2.1- Biography of Abdelahamid Benhadouga.....	20
2.2.2- The Summary of <u>South Wind</u>	21
2.2.3- The Setting.....	23
2.2.4- Characters.....	23
2.2.5- The Plot.....	24
2.2.6- Themes.....	24
2.3- Analysis of <u>The Adventures of Huckleberry Finn</u>	26
2.3.1- Biography of Mark Twain.....	26
2.3.2- The Summary of <u>The Adventures of Huckleberry Finn</u>	26
2.3.3- The Setting.....	27
2.3.4- Characters.....	27
2.3.5- The Plot.....	29
2.3.6- Themes.....	29
2.4- Twain and Benhadouga's Writing Style.....	30
2.5- Contrast between the Two Cultural Backgrounds in Both Novels.....	31
2.6- Local Culture vs. Foreign Culture.....	36
2.7- Dialect Components in Both Novels.....	38
2.8- Conclusion.....	44

2.1- Introduction:

Literature is an art through which people express their thoughts, feelings, emotions, intimate life experiences, and culture. The language used in literary works differs from one region to another. It depends on the authors themselves; sometimes they use varieties of the same language in order to fit the environment or the social rank that the character belongs to.

The authors may switch from one variety to another, such as the standard language, the mother tongue, or the dialect, according to the social circumstances that affect the characters in the story. This phenomenon is explained through Abdelhamid Benhadouga's South Wind , and Mark Twain's The Adventures of Huckleberry Finn in which both authors use varieties of their first language. They also mention many aspects of their culture, including history, beliefs, traditions, customs, ethnicity and the way of life.

So this chapter attempts to find the common similarities between both authors' writing styles, and depict the cultural elements used in their pieces of writing. It explains the way authors use language in different contexts and the reason why standard language can not be employed in all characters' dialogue.

2.2-Analysis of Benhadouga's novel:

2.2.1-Biography of Abdelahamid Benhadouga :

The Algerian Writer Abdelahamid Benhadouga was born in 1925 in Mansoura, close to Bordj Bou Arreridj in Setif. His mother is Berber. His father is Arab, so he taught him Arabic. He began his studies in the village where he learned French in the primary school. Both languages contributed to the success of his career and influenced his culture. In 1949 he traveled to Marseille to continue his studies, and then he worked for cultural programming in radio stations in Paris, Tunisia, and Algeria.

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

Abdelahamid Benhadouga started writing in 1950's, he wrote the divan "ḥa:mil el azha:r" 1952. He wrote in different domains (political and newspaper journalism) using different genres, such as short stories, plays, theatrical pieces, sketches and more than fifteen novels among them South Wind or The Wind of The South which was adapted to a film.

He has been described as one of the most important Algerian writers who used Arabic at that time. Although he learned French from his childhood, all of his works are written in Arabic. He also insisted on the fact that Algerian literature should be written in both Arabic and French languages in order to communicate the writers' thoughts to different audiences. Many of his books were translated in French. He died in 1996.

South Wind (in Arabic /riḥ ḍʒa:noub/) is a recognized novel that has a great value. It is one of the basic literary works that changed the Algerian literature's status. The writer used a remarkable technique of writing, a good narration, and characters that represent the real life; he also switched from one cultural context to another. This novel was translated to several languages among them French, Russian, Spanish and German.

2.2.2-The Summary of South Wind:

The novel was published first in 1967; it contains six chapters that draw a portrait of the Algerian way of life soon after the revolution, when Algeria gained its independence from the French Colonization. The story is about the young lady Nafissa who lives in a village and studies in Algiers. She is the daughter of the rich landowner Abed Belkadi, her mother is Kheira, and she has a brother named Abd-el-Kader. Her sister Zouleikha and her brother Hussein were killed during the revolution. Malek is a revolutionary fighter and the mayor of the village. He was engaged to Zouleikha. Malek fought against the French colonizers beside Abed Belkadi. Malek attempted to destroy a military train by planting a bomb; however a passenger train in which Zouleikha was travelling came instead of the military train. Abed Belkadi wanted to gain revenge but his act resulted in the death of his son Hussein because of

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

the bomb that hit Abed's house and caused the injury of Malek. Since then the relationship between Abed and Malek was ruined and everyone kept his distance.

Nafissa is a young beautiful girl who has only one aim in her life, studying and moving from her rural life in the village to the town in which her life style would change completely. She came home during holidays, hoping to go back to Algiers once they are done. Her family, especially her father was planning to bring her and Malek together; hence, the only thing that matters for Nafissa is studies. She was surrounded by books and she refused the idea of marriage. This causes a serious conflict with her parents.

Few days later, there was a ceremony in the village to open a new cemetery for the martyrs who were killed serving the revolution, the writer wanted to show that people has not forget yet the revolution and its consequences. At that day Malek was invited to Abed's house. He saw Zouleikha's sister. After that, Abed started to spread the news of their engagement despite the fact that Malek did not agree. When Nafissa gets the news from her mother she strongly disagreed because she was planning to return to Algiers to carry on her studies. She also believed that he is too old and she did not know him well. She got really mad and sad at the same time, she wrote a letter to her aunt in Algiers, and she asked the shepherd Rabah to put it in the mail office. She seemed too kind to him so that he believed that she was attracted to him. He came at night to her bedroom, and he saw something unexpected. She pushed him away and called him a dirty shepherd. It was such a heavy word to be accepted by this poor shepherd, so he quitted his job and became a wood seller.

Abed insisted on the fact that Nafissa must marry Malek. She spent her time thinking about a solution to get rid of this unwanted marriage. After a period of time, she decided to run away. She made her plan which was going out on Friday when all people are busy, men go to the market, and women go the cemetery. She wore her father's traditional coat "burnouse" and walk in the woods when a snake bit her; she faints. Rabah the shepherd found her and took her to his home where he lives with his dumb mother. Her father knew what happened and intended to kill Rabah, there was a big bloody fight between Rabah and Abed, Rabah's mother took an axe and hit Abed's

head, it was a complete mess, Nafissa was expelled from the house and she returned home. The attempt of escape was a failure.

2.2.3-The Setting:

The story takes place in an Algerian village, Mansoura in Setif. It is a quite area where people have a simple life, but it witnessed a lot of tragic events during the colonization. The only thing people hear is the music played by the shepherd who uses a traditional instrument "flute" (/na:j/). The writer does not mention the exact place of the story at the beginning of the novel, but he only gives some indications to help the reader identify the area. Benhadouga mentions the time of the story from the beginning of the narration; it was a Friday morning in the period of time after the independence.

2.2.4-The Characters:

- **Nafissa:** is the hero in this story. She is a young brilliant Algerian lady who has big dreams and ambitions. She has a strong personality. She studies in Algiers. Nafissa believes that she must change her lifestyle and move from her village to Algiers and live there. However she could not realize her dreams.
- **Malek:** is a brave mature man who was engaged to Nafissa's sister. Malek is the mayor of his village. He knows everything that happens around him whether he wanted to or not. He is a former revolutionary fighter. Malek in this novel is engaged to Nafissa who looks exactly like her older sister Zoulikha.
- **Abed Belkadi:** is Nafissa's father, a landowner. He fights for the independence of his country. Although he made some mistakes in the past, all what he wants is to look after his family, he wants badly to marry his daughter Nafissa to the mayor Malek because he thinks it is the best thing for her.
- **Abdelkader:** is Nafissa's little brother, he has a good relationship with his father; they go to the market every Friday. He is helpful and peaceful.

- **Aunt Rahma:** The wise old woman in this village. She makes pottery and she is respected by everyone, especially Nafissa. She is considered as the counselor for several people. She knows almost everything about what happens in the village. She looked after Malek when he was wounded.
- **Rabah:** is the poor shepherd who lives with his dumb mother. He works for Belkadi's family. He mistakenly thinks that Nafissa is interested in him. He takes care of her after being bitten by a snake.

2.2.5-The Plot:

The story begins in a Friday morning in summer, when the major character Nafissa returns home to spend holidays surrounded by her family. The main plot which represents the intense moment that changes the stories pace occurs when Nafissa learns that her father wants her to marry Malek the mayor, who happens to be the ex-fiancé of her dead sister Zouleikha. It was a complete disaster for the young girl who has bigger dreams than marrying an old man from the village. She starts thinking about a way to run away from home. She first thought about her aunt in Algiers, and sent her a letter. In fact the news of Malek and Nafissa's engagement affects all villagers. So this news was the turning point of the story that created a conflict between Nafissa and her parents. And even between Nafissa and herself since she was perplexed. There are many subplots in South Wind, such as the story of aunt Rahma and her dead husband, Benhadouga describes how old women remain faithful to their husbands, and manage to continue their life and take care of themselves all by their own.

2.2.6-Themes:

South Wind provides the reader with a clear image about the Algerian society right after the independence; it shows how the colonization affects people's life and the issues that they were facing in their everyday life. The author covers different themes such as the conflict between the old and the young generations, the traditional rural life and the modern way of living. He also refers to revenge. People were

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

wondering whether to forgive or forget or take revenge. They were confused and could not find a solution that satisfies their desires.

Benhadouga demonstrates the Algerian woman in three types. The young girl from the new generation who wants to be educated and live a different life to that of her parents and ancestors, she represents the brave woman who defeats her society by being different and breaking the social rules set in a patriarchal society. Kheira is the kind of mature woman who seeks happiness for her daughter. She is obedient to her husband and tries to do her best to keep her family safe. Rahma represents the old generation, and a woman who witnessed many events that helped her in being wise, confident, strong and fearless. She symbolizes the traditional woman who still believes in cultural values and wants to preserve the old lifestyle.

2.3-Analysis of The Adventures of Huckleberry Finn:

2.3.1-Biography of Mark Twain:

Mark twain or Samuel Langhorne Clemens was born in Florida, on November 30, 1935. He is one of America's first and foremost realists and humanists. His father was a lawyer but he was not really successful, he died in 1874, when Twain was eleven years old his mother had a natural sense of humor, and she was so emotional. Twain had a happy and secure childhood.

Twain started his career at a very young age, after the death of his father he became a printer's apprentice. He occupied different jobs, such as typesetter, contributor to the articles and humorous sketches for "Hannibal Journal", and he owned the newspaper Orion. He used to work and educate himself in the evenings in public libraries. Then he worked in New York City newspaper. He piloted riverboats along the Mississippi for four years. This experience helped him to be familiar with this town. The author traveled through different areas. He became a miner in Virginia City. He published some letters and accounts of travelling.

He produced great works such as Adventures of Tom Sawyer (1876), The Prince and the Pauper (1882), Life on the Mississippi (1883), A Connecticut Yanke in

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

King Arthur's Court (1889), Pudd'nhead Wilson (1894), and The Adventures of Huckleberry Finn (1885). After his death in April 21, 1910 many volumes of his letters, articles, and fables were published, including: Simon Wheeler, Detective, and Mark Twain's Notebooks and Journals.

2.3.2-The Summary of The Adventures of Huckleberry Finn:

The Adventures of Huckleberry Finn is considered as the great American novel and one of the America's best loved tales. It is the most popular work of Mark Twain. It contains forty three chapters that tell the story of a twelve years boy who lives in Missouri. At the beginning of the story, Huck states that he was a character in the novel The Adventures of Tom Sawyer (1876). Huck has recently moved to the house of the widow Douglass and her sister Miss Waston. They intended to civilize him. Huck is the kind of boy who loves adventures, he is a risk taker. He always gets himself in troubles. He used to spend his time playing tricks with Tom Sawyer.

One day Huck came home and found his dad "Pap" in his room. Whenever he shows up he asks for money, he blames his son for going to school and learning how to read. Few days later he came back and took Huck to his shack upriver where he locked him up. Huck wanted to run away thus he faked his own murder. He stole some supplies and went to the Jackson's Island. During his trip he noticed that people are looking for his body. While walking to the woods he found Miss Waston's slave, Jim who was sleeping covered by a blanket. Huck warned Jim about Miss Waston's decision to sell him. He told him to run away. They faced a big storm and went to a house to take supplies, where Jim found a dead body. Huck wanted to have some news about the town. Wearing a girl's cloths, he met a woman who told him that her husband will be looking for the runaway slave in the Jackson's Island.

Jim and Huck are still running away looking for a safe place where they can live freely. They decided to go to the Illinois because it is a free state. Huck tried to protect the Jim from the slaves-catchers but he lost him, then he found him with the help of Jack the Grangerford's slave. So they managed to slip away again. Jim and Huck met two men who have been chased and saved them. When they discovered that

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

they are pretending to be the Duke of Bridgewater and the king of France, and claiming that they are the brothers of a dead man to inherit his money they regretted rescuing them. Huck interrupted their plan of stealing money. Unfortunately the little boy lost Jim one more time. He heard that the slave was in jail and planned to free him.

He went to the Phelps place to see Aunt Sally, a woman who mistakes him for her nephew. He told her the truth about faking his own murder and his plan to save Jim and get him his freedom. With the help of Tom, Huck succeeded to rescue his friend Jim. They run away from a group of armed men. Tom got shot in his leg. Huck went to look for a doctor. He cured him. Then they carried him on a mattress to the Phelps place. Aunt Sally looked after him because she thought that he was the missing Sid. The doctor mentioned that he helped him take care of Tom. At the end of this novel, Jim turns out to be a hero and a free man. Huck became an orphan because the corpse found by Jim in the floating house was Pap's. Aunt Sally decided that she wanted to civilize Huckleberry Finn who still has the same attitude and behavior.

2.3.3-The Setting:

It is so important to understand the background of Huck's life to have a clear idea of the events that happen in this novel. The story takes place in Mississippi river along Missouri, Illinois, and Arkansas sometimes between the 1830's and the 1840's, almost twenty years before the Civil War. At this period of time enslavement was still legal, common and socially accepted in the southern part of America. Mark Twain demonstrates in his novel the struggle of a little kid who tried to free a slave although slavery was allowed and considered as an ordinary thing. This shows how Huck confronted all social, moral and justice issues in order to get a black man his freedom.

2.3.4-The Characters:

- **Huckleberry Finn:** a twelve years old boy who lives in a small town in the Mississippi river. He is the hero who takes risks and does what seems right to him. Although he is considered as uncivilized, he has a heart of gold since he considered slavery as illegal, inhuman and a sin while everybody else just dealt with it as a simple necessity of life.

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

- **Tom Sawyer:** is the best friend of Huck. He lives in the same town. They used to play “robber” together. They share the same adventures and extravagant schemes. They pulled a trick on the slave Jim.
- **Pap:** is the drunk, cruel, careless father of Huckleberry Finn. He visits his son only when he needs money to buy alcohol. He was found dead in a floating house.
- **Widow Douglass:** is a very kind woman who takes care of Huck in her house. She wants to civilize him through kindness and religion.
- **Miss Watson:** Douglass's old irritable sister. She owns the slave Jim.
- **Aunt Polly:** is the aunt with whom Tom Sawyer lives. She tries to teach huckleberry good manners.
- **Judge Thatcher:** is the kind and respected judge of the town who safeguards the money of Tom and Huck.
- **Jim:** is the runaway slave of Miss Watson. He travels with Huck. He has a good heart and big dreams. He represents the tough life that slaves have gone through.
- **Woman in the Shack:** the woman that tells accidently Huck, when he was pretending to be a girl, that people suspect the runaway slave of the murder of Huckleberry Finn.
- **The slave-catchers:** men who gain money as a reward if they return slaves to their owners.
- **The Grangerfords:** a family who watches over Huck when Jim and Huck are separated. They are feuding with the Shepherdson.
- **Buck Grangerford:** is the youngest boy of Huck's age. He became a friend to Huck, and then he was killed by the Shepherdsons.
- **Jack:** is the Grangersfords's slave.
- **The King and the Duke:** two crooks who tried to involve Huck in some of their thieving plans. The Duke pretended to be the Duke of Bridgewater and took control of Jim and Huck's raft. The King claimed to be the disappeared heir of the French throne.

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

- **Peter Wilks:** a man who died leaving three daughters, his grieving family believed that the Duke and the King are their bothers.
- **Mary Jane, Susan and Joanna:** are Peter Wilk's daughters. They were fooled by the Duke and the King.
- **Harvey and Willam Wilks:** Peter's brothers who lived in England.
- **Sally and Silas Phelps:** Tom Sawyer's aunt and uncle.
- **The Doctor:** is the man who took care of Tom when he was shot. He treated his bullet's wound.

Some critics consider the river as a living powerful character because it is controlling the faith of Huck and Jim and leading them along the adventure. It is also the friend of Huckleberry, since whenever he wants to be alone or have some fun he goes to the river. He has never been unkind to this river.

2.3.5-The Plot:

The novel is full of events that are related to each other. The story starts when Huckleberry Finn introduces himself as a character that readers may have met in The Adventures of Tom Sawyer. This boy caused many troubles in the story but he has a good heart. He has an abusive father who did not treat him well. He kept him as a prisoner in the Illinois. Huck made a long trip for the sake of saving Jim and gets him his freedom. He felt that slavery is not proper to humankind. He helped him escape the slaves-catchers. The event that changed the pace of the story was the fake murder that was set by Huck. People suspected the slave of murdering Huck. The boy felt guilty and wanted to save Jim from the punishment of a crime that he did not commit. Huck followed his conscience and prefers to keep the secret which is Phelps family who holds Jim. After this long trip everyone gets his right. The slave is free and Huck feels satisfied and goes back to his daily life.

2.3.6-Themes:

The dominant theme in this novel is slavery, since there have been many debates on Mark Twain's works which deal with slavery and ideas surrounding racism. The whole story can be considered as an allegory to demonstrate how and why

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

slavery is wrong. It is a sin. Through the character Jim, the kind, harmless and peaceful slave he shows the humanity of slaves. Jim is struggling and having complicated emotions through this story.

The conflict between civilization and the natural life is also an important theme. The writer refers to the natural life through his main character Huck who has a free spirit and uncivilized way of life. The only things he wants are escaping from civilization and running away from school and going to the river to smoke. The conflict can be seen when Widow Douglass advises Huck to wear new cloths and give up smoking. So the author tries to explain that natural life is the most desirable and the easiest way of living.

Other themes may be included in the novel such as religion and superstitions. Huck was making fun of religion by saying that hell is more fun than heaven. That is why Miss Watson is always trying to civilize Huck through religion and good manners. The concept of wealth appears in this novel because the Duke and the King pretend to be other people so that they can steal people's money. Slaves-catchers also used to chase slaves to get money as a reward. This connotes that people would do anything for the sake of money.

2.4- Twain's and Benhadouga's Writing Style:

Both Twain and Benhadouga's writing style reflects part of their lives and their cultural background since both of them witnessed the period of time when their stories occur, particularly Mark Twain's The Adventures of Huckleberry Finn reflects an image of the author's life. He spent a lot of time living in the South around the Mississippi river. He knows the place and the local culture very well. In fact his trip around these places helped him to write this novel. Benhadouga was born in the period of colonization; he witnessed several tragic events that are reflected through his story. He spoke about the attempt to destroy a train by planting bombs. Both others used their mother tongue in their writings. Twain used different dialects beside his mother tongue. Almost all of his characters speak a variety of a language according to the area where they live. However the difference between the two writers is that the language

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

that Benhadouga learned at school is French, but he did not use it in his writings for some reasons. He wanted to show that he was not influenced by the French Colonization that tried to erase the Algerian culture, including Arabic language.

The difference also lays in the sarcastic style that Mark Twain used to include in his writings. He always uses humor and fun, whereas Benhadouga's novel is very sad and tragic. There is no humor in his style because the context is different.

2.5- Contrast between the Two Cultural Backgrounds in Both Novels:

Literature, most of the time, reflects the author's thoughts, feelings and cultural background. Through a literary text, the intelligent reader can analyze the relationship between the story and the life of the author. For instance Benhadouga's South Wind is the mirror of his life during the French Colonization of the Algerian territories. He shows the way it affected the Algerian life style. Many friends lost their relationship and became enemies such as Malek who used to be once the fiancé of Zoulikha and then became the enemy of her family because of the tragic event that happened during the war (chap:1). The colonization created a chaos in this country. The story takes place after the independence; consequently the author tries to demonstrate the Algerian culture at this period of time.

There is a struggle between two different generations. Both of them have their own believes. The old generation is represented through the old woman "Rahma"; in the beginning of the story there is an image of Rahma carrying a basket, walking across the thorns which hurt her feet. She explained to Nafissa that she used to be stronger and nothing could hurt her. She even used an Algerian idiomatic expression which connotes: nobody can feel the pain unless they are hurt (chap:1). She mentioned that her feet could no more carry her weak body. All the effort she does was to visit the tomb of her dead husband because it is part of the Algerian culture. Friday represents the sacred day of Muslims; they go to pray in the mosque and visit tombs and families. The traditional meal cooked at that day was /kuskus/.

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

Through the old generation, Benhadouga shows that people still protect and preserve their traditions. They have not been influenced by the foreign culture that the French Colonization tried to erase for more than a century. Even through the language. We can notice that the old people still use idiomatic expressions to express different meanings.

Benhadouga used some elements and images that reflect the pure Algerian culture. Such as the shepherd Rabah who plays music through a traditional instrument which is the flute. The pottery done by Rahma is one of the traditional jobs that exist in this country. It represents not only a work for Rahma but a way to memorize events that happened in her life and especially in the village. She is illiterate, she can not read nor write; therefore pottery was the only means to remember every important moment that she has been through. The writer included an Ayah (/ 'ɑ:ja: /) from the Holly book Qur'an (chap:2). It has a religious purpose which is to demonstrate that people still have faith in God. And that the colonization had no impact on religion because it is the most important part of culture and identity.

The recent generation, such as Nafissa has different thoughts and point of view. Which leads to a conflict or clash between the two generations. In the modern life, young people care much about studies and the life in the city where there is more freedom since the city is bigger than a village. Young people believe that their parents and ancestors are uncivilized because they are not educated. It is mentioned in chapter two that educated people were few because of their jobs. They lived in big cities. The village was populated by farmers, shepherds and artisanal handicraft workers. Nafissa and people from her age saw life from another perspective. They knew the importance of being educated. They were useful in their society. Nafissa spent a lot of time in Algiers. That is why her cultural background was different and affected by another environment. Her studies are different from what the old generation learned; it can be seen clearly when Rahma asked Nafissa if she learned cooking, sewing, modeling and doing household chores. She said that she learned everything in books which seems very different to what Rahma and kheira learned from their mothers (chap:1). They relied on practice and experience, not on reading books. The new generation believes

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

that it is enough to learn something theoretically, hence Rahma still think that practice is the most important part of learning; she compared pottery to the studies. Pottery can not be made through talking or just reading instructions. It should be done through practice and performance (chap:1).

Tahar is also another character who represents a different type of culture. He believes that the independence does not rely only on the end of war and colonization, but it should be a cultural freedom. The conflict in this case occurs between the perfect culture that Tahar believes in and the actual culture that exists in his country. He has great thoughts that argue with reality. Tahar is convinced that Arabs have a superior culture to all other cultures for the reason that Arabic is the most perfect language. He believes that Arabs are the superior race and the ideal society in the whole world. Tahar is disappointed with people in the village who do not correspond to the idea he has. For instance he notices that the music they played after eating in the ceremony resembles to animal sounds (chap:2). He also complained about the system of government in the village and that the mayor Malek do not fulfill his tasks in the right way. People could not understand him since they do not share the same ideas.

Benhadouga pointed out to the change that occurs concerning the way young people thing and act. Nafissa the main character of this novel dares to run away from her house. In fact thinking of this idea is considered forbidden in the village. But the author shows the audacity of the new generation through his character. It is a kind of revolution that rejects the old culture, and challenges the norms of the society, the village in particular. Her behavior was contradictory to what her parent taught her. She was not raised this way; hence the dramatic situation they made her in pushed her to have such crazy thoughts. She was not only strong enough to reject a marriage but also daring to break some rules and escape from her house.

Mark Twain's novel covers almost the American culture and its changes. It takes place in the period before Civil War. The story of Huckleberry Finn reports the life of the American citizen in different geographical areas. The center, is the Mississippi river, below there are slave states, and above there is the path to freedom and escape for Jim and Huck. The American society at that time was divided into

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

ranks. Slavery was allowed. This novel makes the reader question the meaning of civilization, humanity, and freedom. Miss Watson and Widow Douglass symbolize the civilized educated social class. They enslaved Jim to serve them. And Huck is the uneducated child who has an abusive father who does not care for him. The social responsibility states that uneducated children should be civilized and disciplined. In the first chapter Huck was narrating the story, he said: "Miss Watson would say, "Don't put your feet up there, Huckleberry;" and "Don't scrunch up like that, Huckleberry- - set up straight;" and pretty soon she would say, "Don't gap and stretch like that, Huckleberry- - why Don't you try to behave?" (chap:1) so she was trying to civilize him by teaching him good manners and behaviors. The term civilize was mentioned in the novel several times. "... and allowed she would sivilize me" (chap:1). "... I did not want to go back to the widow's anymore and be so cramped and sivilized, as they called it" (chap:6), "...because Aunt Sally she's going to adopt me and sivilize me.." (chap:43). According to Huck being sivilized or civilized means being bound to some rules, and losing his freedom. He would not be allowed to do what he wants whenever he wants to.

The Adventures of Huckleberry Finn deals with other cultural aspects which are beliefs and superstitions especially in Southern states. Black communities believe strongly in superstitions. Huck was also superstitious to some extents. "One morning I happened over to turn the salt-celler at breakfast"(chap:3). It was a sign of a bad luck. Huck wanted to throw some salt on his left shoulder to keep off bad luck. But Miss Watson did not allow him. "She says: "take your hands away, Huckleberry; what a mess you are always making!" (chap:3). According to Miss Watson it is an uncivilized way of thinking. Huck spent the day worrying about the bad luck. Few hours later, he saw his father's footprints thus he realizes that troubles are coming soon. In chapter eleven, Mark twain included another superstition. Jim believes that touching a snake-skin is the worst bad luck in the world. "...you said it was the worst bad luck in the world to touch a snake-skin with my hands. Well here's you bad luck!" (chap:10). The author included some gothic elements in his novel, for instance the terms ghost, fear, darkness, and haunt were used to strengthen the idea that people were suspicious and believed in the existence of supernatural creatures.

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

There are some examples of barbarism, such as the Grangerford family, although it seems like a balanced family, they are not what they pretend to be. They have a strange tradition that they inherit from their ancestors. They had a feud with the Shepherdson family. In chapter 18 Buck Grangerford explains to Huck the meaning of the feud. It is a bitter quarrel or a state of enmity between two families. It lasts for a long time.

well, says Buck, a feud is this way: a man has a quarrel with another man, and kills him; then that other man's brother kills *him*; then the other brothers, on both sides, goes for one another; then the cousins chip in - - and by and by everybody's killed off, and there ain't no more feud. But it's kind of slow, and takes a long time. (chap:18)

This kind of behavior is considered as uncivilized. This family is corrupt and immoral.

Religion was included in the novel in a satirical way. Huck was mocking it most of the time because he does not care about it. He is still young to have enough faith. Moreover Miss Watson used to force him to read and learn about important people in the bible. The writer wants to reveal the idea that old generations put so much faith into their ancestor's work, the bible, so they seem to be blind to the realities of the modern civilization. They rely only on the old morals that the bible taught them. From the very beginning of the story, the reader realizes that Huck was not interested in religion, and the lecture given by the widow. Huck says in the first chapter: "... but by and by she let out that Moses had been dead considerable long time; so then I didn't care no more about him, because I don't take no stock in dead people." (chap:1)

The novel depicts the way of life in small villages such as Arkansas. Festivals were organized in this village such as the circus where many kinds of performance are presented. The street gets crowded with people who come for amusement. In fact people who live in the village were ignorant and not civilized. They are used to get amused by shows and circuses, and entertained by the cruelty, violence and low humor. The Duke and the King performed some of Shakespeare's scenes but it was a

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

failure. The village witnessed a tragic event which is the murder of Boggs by Colonel Sherburn because he made fun of him in front of a crowd of people. It was a violent act for a worthless reason. The writer demonstrates that people in this village are ignorant, rude and at the same time powerless. So the target from this novel was basically to reveal the truth about the American society in different geographical areas and the social issues that people faced at that time, such as slavery, violence, corruption, hypocrisy, betrayal and racism. All of these issues led to a Civil War.

2.6- Local Culture vs. Foreign Culture:

Both novels, The Adventures of Huckleberry Finn and South Wind portray the characteristics of everyday life experience in specific areas according to the setting of each novel. Benhadouga through his character Nafissa compares between the life in a small village in Algeria and the life in the city full of educated, free, open minded people. On the other hand Mark Twain through the journey of Jim and Huck examines different lifestyles across some geographical areas across the Mississippi river that symbolizes the path to happiness and freedom. In the lower part of the river there are slave states, the upper part represents the American dream for any black man; the dream is freedom.

Key Components	Local Culture (<u>South Wind</u>)	Foreign Culture (<u>The Adventures of Huckleberry Finn</u>)
Religion	-a symbol of wisdom -a system of beliefs -a guide to good manners and reasoning.	-a subject of mockery -an obstacle to civilization and modernism - unreliable source of information
Social organization	-People are free and equal -Educated people in the town And illiterate people in the village.	-The society is divided into white and black people (Slaves and free people).

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

Language	<ul style="list-style-type: none"> -Modern standard Arabic. -Algerian dialect. 	<ul style="list-style-type: none"> -American English -Vernacular -Dialects and sub dialects (eg: Southern American English. Gulf Southern and Mississippi Delta)
Customs and traditions	<ul style="list-style-type: none"> - Traditional meals such as couscous. - Strict rules of manners and behaviors especially for women. - Traditional cloths such as /ba:rnous/. Handcraft jobs for uneducated people (pottery, farming, shepherding). -Women serve man and do housekeeping. 	<ul style="list-style-type: none"> -Eating times : supper, lunch, and dinner - Cloths differ according to social ranks, occupation and region. - the use of slaves to serve white people. -Feud between families still exists.
Art and literature	<ul style="list-style-type: none"> - Organization of Ceremonies -Traditional music (flute) 	<ul style="list-style-type: none"> - Festivals, shows and circus. -Presence of religious music (doxology) - Playing Jew's harp music.

Table 1- Components of Culture in Both Novels

Both novels include elements of culture; each writer refers to his cultural environment. Some of these elements are different, and others are common. For instance superstitions and folklore are part of local and foreign cultural biases. In The American novel folk beliefs provide the reader with essential information about Huck and his relationship with Jim. These folk beliefs shared by Huck and the slave represent an equalizer and a binding force that make them close friends. Rather the Algerian novel folk beliefs are common within people from rural areas; they are

common and shared among all people who belong to the same geographical area. They also represent a symbol of unity.

2.7- Dialect Components in Both Novels:

The language used in writing a novel or any literary work reflects the cultural background of the writer. Both Abdelhamid Benhadouga and Mark Twain used an informal language for different purposes. Such kind of literary works requires skills from the reader to understand the dialect or the varieties of a foreign language.

While Abdelhamid Benhadouga uses the Algerian dialect in his story, rather Mark Twain includes different varieties spoken in the Southern United States, along the Mississippi River, in addition of the African American Vernacular English or the Missouri negro dialect. Both authors use a common dialect which is the local dialect, in order to demonstrate the difference between educated or civilized people and ignorant people who belong to lower social classes. They used characters from rural life. They also used idiomatic expression which are written in informal language and have meanings different from the meaning of the words. The use of dialects serves well to present the American and Algerian past in terms of linguistic culture. It is a brilliant way to get the reader involved in their cultural background especially those who are not first language speakers.

The use of the colloquial language by Mark Twain was not only to differentiate between the character's social ranks, but also to narrate the story through the voice a young boy. He wants to show Huck's realistic attitudes, thoughts, and beliefs concerning the nature of education, slavery, family values and the world that surrounded him. The author succeeded to tell the story convincingly through the eyes of a twelve years boy. Furthermore, Mark Twain deals with the issues of racism and slavery in America right before the Civil War so he had to switch from the one variety to another in order to adjust the context. If the author used the Standard English for the slave the story will be completely different, and the reader would not understand and

enjoy it. Abdelhamid Benhadouga on the other side included the informal language in order to address readers from various educational levels.

2.7.1- Literary Dialect in Both Novels:

South Wind was one of the first Algerian novels published in Arabic. One of the themes that the author dealt with is the conflict between the young and the old generation. So he had to mention the difference that causes this conflict. Young people think differently and use diverse terms in their speech. In chapter two there was a conversation between an old man and a young man who came back from France. It was in the coffee shop where young men were playing dominos using different terms to express their joy and to claim that they won the game. The old man called "Chikh" was unhappy and seemed disgusted from the way young men spoke. According to Chikh they were influenced by the French Colonization that brought changes to their society. Most of Algerians were taught French in primary schools.

The writer also used dialect to invite readers from different social classes to enjoy his novel and to report the Algerian culture in its real picture. For instance people use the term "si" before calling someone's name to indicate the value of this person. It shows a kind of respect and appreciation. On the other hand the Algerian society was divided to educated and illiterate people. It was the only way to demonstrate the difference between the two categories. For instance the majority of people who lived in the village were not educated. They used some words in the coffee shop to express how much sugar that they would like in their coffee. "mouz" means little sugar; "qa:d qa:d" means the same amount of sugar and coffee. The word "da:fra:" was used in chapter four, it connotes a small village. It is also a social organization that gathers few people in a given area outside the town.

The dialect that the author used consists of some words that have another meaning which can not be understood unless the reader's first language is Arabic. For instance, the word "ʕa:qel" in chapter four is an adjective that describes a person who has good manners. Same thing for the word heart or "qa:lb" in chapter one where aunt

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

Rahma said: “a:bħa:θo řa: řa:jʔ a:s^hnařoho ja:řrifoho qa:lbi”, the term that should be used usually is brain, since it is the source of cognition and knowledge, however women in Algerian society use frequently these words instead to express their feelings. The heart “qa:lbi” in this sentence represents the affection that Rahma has for pottery.

Algerian dialect	Meaning
/ka:bid/	A term used by Algerian women to connote feelings and emotions.
/řa:rs wa xja:tat bejt/	An expression which means to accomplish two tasks with one effort or action. It has the same meaning of the English expression “kill two birds with one stone”
/a:na: fi u:řa:d wnta: f řa:xa:r/	It means that we do not think in the same way, and our ideas are different.
/ma: ja:dri bilmzu:d yir lind ^h reb bih/	An expression which means that only people who had been through the same experience can understand each other
/iđa: řebřa:t lkerř ta:qoul lirařs ya:ni li/	This expression is said after people eat lunch or dinner, it means that when people eat and their stomach is full they feel better and in a very good mood.
/bila: bila:/	or /pila: pila:/ it is a word borrowed from French, /pil/ When men play domino and win they say this expression. It means exactly or sharp, so the game is over.
/qa:hu:adži/	It is a name that Algerians give to the person who serves coffee.

Table 2 -Words and Meanings in the Algerian Dialect

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

The Algerian author's writing style, word choice, and idiomatic expressions are the accessories that make his work great. He chose to expose the Algerian culture in a realistic manner by reporting every detail of the Algerian society in the village. He even used word borrowing or loanwords which are terms adopted from French, and neutralized. For example: /mir/ (chap:6) derives from the French word "le maire" which is the mayor. /komondo/ (chap:2) the origin word in "comandant", it means the commander of the army. /na:bʔa:lm/ (idem) it comes from the French word "napalm" which is the same thing in English, a bomb used in wars.

One difficult part of reading The Adventures of Huckleberry Finn is its language. Twain puts informal language in the mouth of his characters, so that he can add to their characterization as uncivilized people who live in rural areas in the 1840's.

At the beginning of the story, Huckleberry is seen as a person who is not very well educated and do not want to learn and to go to school. He was forced by Miss Watson to read and Miss Douglass did her best to civilize him. This can be illustrated by the way he speaks. For instance the writer includes many contractions: "I *couldn't* stood it.."(chap:1). "I *didn't* mean no harm" (chap:1). "what you *doin'* with this gun?"(chap:7). "it won't do to paddle" (chap:15). "I *warn't* born a duke" (chap:19). "I was too small when pap used to *have 'em* at the palace."(chap 20). Thus the shortened version of written forms of these words and syllable are used only in dialects or informal language. Colloquial words and phrases are included in the novel such as: "he *turned blue*" (chap:32) which means to look sad. "That was always *nuts* for Tom Sawyer" (chap:32). Nuts stand for the word insane.

Double negation was mostly used by the slave; it is part of the Missouri Negro dialect. "There *ain't no* end to your airs..." (chap:5). The word *ain't* is a contraction of "is not". Thus, the sentence will be written this way: "there *is not no* end to your airs..." which is a double negation. In the example "well, *den, dey ain't* no sense in a cat *talkin'* like a man." (chap:14) the author used slang, double negations and contraction at the same time. The formal style would be as follows: "well, then, there is no sense in a cat talking like a man".

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

There are plenty of difficult sentences that a native speaker can not decode. For example: “doan’ talk to me ‘bout Sollermun, Huck, I knows him by de back.” (chap:14) this sentence was said by Jim the slave. It means “don’t talk to me about Solomon, Huck, I know him by the back.” the tone of Jim sounds very different and it means that Jim has never been to school, and does not know how to spell or pronounce words. He changes completely the name of King Solomon who is a famous leader. Both Jim and Huck do not know how to conjugate a verb. We can find in the novel countless examples: “I says” (chap:17), “thinks I, that’s mighty curious...” (chap: 18), “I never *knowed* how clothes could change a body before” (chap: 24), “I thought maybe you *was* trying to hocus me again.” (chap: 11). Moreover black people can not pronounce the verb “ask” in the right way. They say “ax” instead. For instance Jim said: “what’s de use to ax dat question?” (chap:8). Twain used this word as another way to demonstrate how people really talk in their real life.

Twain character are spontaneous and more casual. They use some idiomatic expressions which are part of their culture such as: “I was *dog tired*” (chap:2) it describes how much Huck was tired after spending a long time with his friends. “I was *in a sweat* to find out all about him” (chap:1); it expresses the feelings of anxiety. “*dog my cats* ef I didn’t hear sumf’n...” this expression is used for astonishment. Idiomatic expressions can not be literally translated into another language because they have a different meaning and sometimes they become meaningless.

Informal Language	Formal Language
Don’t- couldn’t- didn’t- wouldn’t- dasn’t-hadn’t- can’t- won’t- warn’t- I’m - I’ve- we’ll- you’ll- he’s-that’s- it’s- what’s- we’ve- they’re- that’ll- somebody’s got- you’d have	These words are the grammatical contraction of the following words: (Do not- could not- did not- would not- does not- had not- can not- wil not- was not- I am- I have- we will- you all- he is- that is- it is- what is- we have- they are- that will- somebody has got- you would have.)

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

	The apostrophe takes place of the missing letter.
S'pose- per'aps- flyin'- tryin'- po'- yo'- 'em/ um - t'other / de yuther- 'kase- 'cuz- p'fessor- 'bout- 'stead- ghos'- fren'- resis'- kep'- mo'- b'fo'- k'yer.	The apostrophe in these words takes place of the missing syllable. It is difficult for black people to pronounce the missing syllables. (suppose- perhaps- flying- trying- poor- your- them- the other- incase – because- professor- about- instead- ghost- friend- resist- kept- more- before- care)
Uv – ole – en- fum- kin- git- jist- gwyne- smf'n- dey- resk- dat- govment- razberries- alwuz- nuffn/ noth'n- den- dis- arter/ aft – diffunt – chile/chillen – nuther- lemme- sk'yerd.	These words are the abbreviation of some words; it is slang usually spoke by group of people in a certain period of time. In the novel these words were used most of the time by slaves. They stand for: of- old- and- from- can – get- just- going- something- they- risk- that- government- raspberries- always- nothing- then- this- after- different- child/children- neither- let me- scared.

Table 3 -The Use of Informal Language in The Adventures of Huckleberry Finn

Besides the grammatical contractions, the abbreviations and the implied pronunciations explained in the table above, Twain used some clichés which are phrases and words that tend to be overused and do not produce good writing. For instance: "... there was *loads* of them." (chap:3). The expression "I reckon" was used frequently in the novel. It "I believe". These kinds of words and clichés are part of human conversation, they represent the author's thoughts, and it gives to his work a sense of realism. In dialects there are no rules of plural and singular, for instance: huck says: "my new *cloths* was all greased up..." (chap:2) he used "was" instead of "were".

Chapter Two: Language and Culture in Twain's and Benhadouga's Works

The slave says: "dey was arter you" (chap:8) the sentence would be written in the formal style as follows: "they were after you", thus the character did not conjugate the verb properly because he is not speaking the standard language.

2.8- Conclusion:

Although Mark Twain and Abdelhamid Benhadouga belong to different regions, they used literature to address the readers and make them aware of the cultural diversity that exists within social structures. Both of their works reflect their cultural environment including beliefs, traditions, customs and language. They use their mother tongues and dialects in different cultural contexts. It depends on the type of characters, their rank in the society, and their occupations.

There are some common points in their works such as the use of historical events to describe their culture, and some differences in their writing style such as the use of humor by Twain to amuse the readers and attract their attention, whereas Benhadouga wanted to get the reader in the tragic mood of the story to understand well what the characters have been through in a certain period of time.

Both of their works are a success. They are considered as masterpieces because they are the first novels with a pure authentic voice. They are worth studying.

General conclusion

This dissertation has presented a detailed analysis and explanation of the relationship between language, culture and literature. Several conclusions can be drawn from the work. Any literary work contains to some extents the culture of the writers themselves. It gathers their thoughts, beliefs, experiences and all the explicit and implicit patterns of behavior that are transmitted through several generations.

The aim from using dialects and language varieties in novels is to be realistic and to describe characters which are agents that represent life through the writer's point of view. It is a way to approach the reader's mind and get their response.

The use of dialects in literary works is a method to attract readers from different social ranks and ages. It is a way to simplify the task of studying and criticizing a text by a larger number of readers. Hence the dialect may be an obstacle for the foreign readers, because it is difficult to understand an informal language and the some idiomatic expressions which should not be translated literally from one language to another, they may have completely another meaning. Thus, reading a work in dialect demands a commitment on the part of the reader.

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