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Citation: Neddar, Mohammed El Habib (2023) Greetings and leave-takings in everyday interactions among Algerian Arabic L1 users : a variational pragmatics study. [Thesis] (Unpublished)

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**Greetings and leave-takings in everyday interactions among Algerian
Arabic L1 users: A variational pragmatics study**

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A thesis submitted for the Degree of Doctor of Philosophy

Birkbeck, University of London

Languages, Cultures and Applied Linguistics

September, 2022

Declaration

I hereby declare that the work in this thesis titled “Greetings and leave-takings in everyday interactions among Algerian Arabic L1 users: A variational pragmatics study” is an authentic record of my own work submitted for the degree of Doctor of Philosophy under the supervision and guidance of Prof. María Elena Placencia in the Department of Languages, Cultures and Applied Linguistics. No part of this dissertation was previously presented for another degree or diploma at this or any other institution.

Candidate: Mohammed El Habib Neddar

Date: 7th of September, 2022

In loving memory of my father

Bel Abbas Neddar

03/01/1960 – 09/08/2017

Always on my mind

Forever in my heart

Abstract

The present study explores the realisation of greetings and leave-takings in everyday interactions among Algerian Arabic L1 users. It looks at greetings and leave-takings as both micro and macrospeech acts. In other words, it examines the linguistic realisation of greetings and leave-takings at the utterance level as individual speech acts and sequences of actions that make up the openings and closings of the examined conversations. Adopting a variational pragmatics perspective, the current study also examines the influence of both macrosocial factors, namely gender and religion, and microsocial ones (i.e., social distance and power) as well as situational context on the use of language in the examined interactions. In addition, the dissertation looks at the role of French in the examined Algerian context and sociocultural norms that appear to govern greetings and leave-takings.

Greetings and leave-takings have been examined in relation to different languages and cultures. Concerning Arabic, the studies on greetings or leave-takings that are available include, among others, Malkawi and Rababa'h (2012) on Jordanian Arabic greetings and leave-takings; Bouchara (2015) on Moroccan Arabic greetings; and Al-Haq and Rabee (2017) on the sociopragmatic functions of certain Quranic greetings. However, to the best of my knowledge, there are no available studies relating to Algerian Arabic greetings and leave-takings from a variational pragmatics perspective. The present study is, therefore, an attempt to start addressing this gap adopting a variational pragmatics standpoint (Schneider and Barron, 2008; Barron and Schneider, 2009). The present study is based on data collected in Oran (north-west Algeria) through open role plays with 56 participants (28 females and 28 males) followed by retrospective verbal reports with the same participants and semi-structured interviews with eight other participants. All the participants were university students. The open role play scenarios included four situations varied in terms of social distance and power as well as situational context (e.g., a person wishes her/his

neighbour a happy Eid al-Fitr; a person pays her/his very good friend, who broke her/his ankle, a visit in a hospital; a student asks her/his lecturer to borrow her/his book; a customer talks to a shop assistant to request a service).

In terms of results, the open role play data showed that Situation 1 (Eid al-Fitr) openings and 2 (hospital) closings are longer since they are characterised by multiple overlappings and latching. They are complex as they are made up by many different moves or actions. This phenomenon is explained with reference to the nature of the two situational contexts that are conducive to displays of warmth, love, sympathy and friendliness through the use of a wide range of forms. This is not the case in the openings and closings of Situation 3 (university) and 4 (pâtisserie) which are generally less elaborate as they tend to be made up of fewer moves or actions. This reflects the higher level of social distance and/or power between the participants. The open role play data also showed that gender did not appear to play a major role in the realisation of the examined conversations. One interesting finding that emerged was the frequent use of religious formulae and French in the realisation of greetings and leave-takings although the use of the latter varied according to situation. Concerning the retrospective verbal reports, they highlighted the importance of the use of religious formulae to show respect and good manners and strengthen the bonds between interactants as they constitute a way of displaying kindness, sincerity and affection. All in all, our findings corroborate results from studies on other varieties of Arabic in terms of the importance of religious formulae in everyday and other interactions (see, e.g., Bouchara, 2015; Malkawi and Rababa'h, 2012). As for the use of French, the outcome of the study revealed that Algerian Arabic L1 users appear to use it to convey that they are smart, educated, knowledgeable and belong to an upper social class. These findings also corroborate some results from previous studies (see e.g., Benguedda 2015, 2018). Finally, the semi-structured interviews provided some insights into the sociocultural norms behind the realisation of greetings and leave-takings that appear to be characteristic of Algerian Arabic conversations.

Acknowledgements

Many people deserve my thanks for helping me to finish this piece of work. First of all, I would like to express my gratitude and acknowledgement to my first supervisor, Prof. María Elena Placencia and second supervisor, Prof. Jean-Marc Dewaele for their guidance. Their comments, suggestions and feedback were very useful and made this study more valuable.

I would also like to express my deepest gratitude to all the participants who took part to my study to collect open role play, retrospective verbal report and semi-structured interview data. They made this study possible. Their contribution and participation are very much appreciated.

I would also like to express my most sincere gratitude and indebtedness to my friends, Ghazouane, Serveh and Sofia for proofreading my thesis.

I also wish to thank my mother, sister, Rasha and brother, Faddy for their never-tiring love, support and patience.

Last but not least, I would wholeheartedly like to thank Aunty Nacera, Uncle Habib, Uncle Mokhtar and Aunty Khadija as well as my friends, Naila, Toufik, Nour, Hamoudi, Dounia, Meriem, Aziz, Youcef and Sofiane for their continual encouragement as well as emotional and spiritual support.

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Chapter 1

Introduction

1.1. Background, rationale and significance

Conversation is considered as the essence of spoken discourse (Svartvik, 1980). According to Jakubowska (1999, p.19), among others, face-to-face conversations are made up of three phases: “an opening phase, a central phase, and a closing phase”. Openings and closings, in turn, can consist of greeting and leave-taking sequences which are the focus of the present study with respect to everyday interactions in Algerian Arabic. Knowing how to start and end conversations is part of a speaker’s linguistic and cultural competence (Duranti, 1997). Indeed, Duranti (1997) observes that verbal routines, such as greetings and leave-takings, are among the first forms acquired by children and the first topics learnt by students in foreign language classes. Duranti (1997) also points out that there is widespread evidence which shows that greetings and leave-takings handle an important part of communicative competence and are relevant for being a member of any speech community. Duranti (1997) further argues that there are no generalisable definitions of greetings and leave-takings or systematic ways that decide what qualify as greetings and leave-takings in a particular social community. According to Flanzer (2015), greetings and leave-takings tend to be understudied by academics as they are considered ordinary (Frienrich, Hart, Knapp and Shuman, 1973) or meaningless (Firth, 1972) actions.

Greetings and leave-takings are complex or day to day events that are common, frequent and useful, affecting the rest of conversations and encompassing a lot of different cultural values which may cause pragmatic misunderstandings (Kirdassi, 2013; Bouchara, 2015; Flanzer, 2019). They are also

influenced by many situational and social factors (Flanzer, 2019). Laver (1981) argues that entering and taking leave are complex and delicate matters. With reference to Brown and Levinson (1978), Laver (1981) regards these actions as face-threatening given that the choice of forms reflects participants' perceptions of each other's status and role. Laver (1981) also suggests that participants resort to conventional forms to minimise the threat. As different contrastive studies have shown (see Flanzer, 2019), there can be sociocultural variation in what is considered appropriate or expected greeting and leave-taking behaviour in conversations and other spoken interaction genres. This variation can lead to misunderstandings in an intercultural encounter or perhaps even infelicitous encounters more broadly.

In 1997, Duranti (1997) already noted that there had been numerous studies on greetings and leave takings in different languages and cultures (see Chapter 2), including different western languages, such as English, Norwegian or Spanish, as well as varieties of Arabic, such as Jordanian, Moroccan and standard Arabic. Nevertheless, Algerian Arabic did not figure in Duranti's overview. This is not surprising as Algerian Arabic in general, and as far as I know, has not received much attention among linguistic anthropologists like Duranti or linguists in the field of pragmatics. Indeed, there is a dearth of studies on speech acts in general on Algerian Arabic. Among the few exceptions is Dendenne's (2014) study on requests in Algerian Arabic and English to analyse pragmatic transfer in interlanguage requests performed by Algerian learners of English as L2. Another available work with similar interlanguage perspective is Dendenne (2017) who investigates apologies in Algerian Arabic and English. Hence, the present thesis aims to contribute to the field by examining greetings and leave-takings in selected interactional situations. These are speech acts that have not been examined to date in Algerian Arabic.

Studies on speech acts have shown that there are a number of macro and microsocial factors (Schneider and Barron, 2008; Barron and Schneider, 2009) that may influence the realisation of speech acts. The former include relatively stable factors such as gender, age or religion, while the

latter include local factors that may vary from situation to situation such as the degree of social distance obtaining between participants in an interaction and their power relation. Within pragmatics, the discipline that focuses on the impact of macrosocial factors on language use and its interplay with microsocial factors is variational pragmatics (Schneider and Barron, 2008). Adopting this theoretical perspective, I examine the influence of both gender and religion in the realisation of greetings and leave-takings in Algerian Arabic in a selection of situations, as well as the interplay between these two factors with social distance and power. It should be noted that religion has perhaps understandably not been given much attention in studies on western languages and cultures; however, as the present study will show, it plays an important role in Algerian Arabic as it seems to do in other varieties of Arabic (see, e.g., Malkawi and Rababa'h, 2012) and other non-western languages such as Sasak (see Atika and Wilian, 2020).

My interest in Algerian Arabic greetings and leave-takings initially arose from being an insider of Algerian culture as an Algerian Arabic L1 user. I noticed, for example, that Algerian Arabic is, compared to English and French, richer in terms of the forms available to greet and open conversations, more broadly, and to take leave and close interactions. In fact, in some situations, they are full of family inquiries and expressions of good wishes for addressees' parents or their wider family. I also noticed that this type of Arabic variety in my study displays an extended use of both religious formulae and greeting and leave-taking forms in French.

1.2. Objectives and research questions

The main aim of the present study is to investigate Algerian Arabic greetings and leave-takings as both macro and microspeech acts from a variational pragmatics perspective (see Schneider and Barron, 2008; Barron and Schneider, 2009) among L1 users who are university students. It looks at how greeting and leave-taking sequences are structured, how they are realised linguistically, and the social and situational factors that appear to play a role in their realisation. More specifically, it first

identifies the different actions or moves that make up the openings and closings. It then examines how the realisation of greetings and leave-takings is influenced by macro (gender and religion) and microsocial (social distance and power) factors, and by the situational context. Also, it looks at the role of French in greetings and leave-takings. Finally, an ultimate aim of the present study is to uncover the sociocultural norms that govern greetings and leave-takings in the examined contexts.

To explore Algerian Arabic greetings and leave-takings as both macro and microspeech acts, the present study addresses the following research questions:

1. How are greeting and leave-taking sequences structured? (i.e., what are the actions or moves that make up the openings and closings?)
2. How do macrosocial (gender and religion) and microsocial factors (social distance and power) as well as situational context influence the realisation of greetings and leave-takings?
3. What is the role of French in greetings and leave-takings?
4. What are the sociocultural norms that govern greetings and leave-takings in the examined contexts?

1.3. Structure of the thesis

As we saw, Chapter 1 presented the background of the current study, including the reasons behind the choice of topic, and its significance. The objectives of the study and research questions addressed were also presented. Chapter 2 starts with a consideration of variational pragmatics, the subfield of pragmatics which provides the overall framework for the present study, followed by a consideration of the macrosocial (gender and religion) and microsocial (social distance and power) factors that are taken into account in the analysis of greetings and leave-takings in the present study. Chapter 2 also looks at the notions of greetings and leave-takings as speech acts. A definition of

these speech acts is provided, and their main characteristics and functions are considered, together with some of the classifications that have been proposed in the literature. This is followed by an overview on empirical studies on these speech acts in different languages and cultures. It then looks at the linguistic situation of Algeria vis-à-vis the use of Algerian Arabic, French and standard Arabic, with a discussion of bilingualism, borrowing, code-switching and diglossia phenomena. Chapter 3 focuses on methodology. First, it describes the methods that were adopted to gather data in the present study. These include role plays, verbal reports and interviews. Their advantages and drawbacks are considered too. This is followed by a section on data collection procedures, which includes a description of the participants, the instruments employed, ethical issues in data collection, a pilot study that was conducted as well as data elicitation steps. The last section of this chapter focuses on transcription, transliteration and translation matters, as well as the representation of turn-taking, latching and overlapping phenomena. Chapter 4 presents the results of the study vis-à-vis the realisation of greetings and leave-takings based on the open role play data that constitute the main corpus of the present study. This is followed by the results of the analysis of the retrospective verbal reports and semi-structured interviews that complement the main corpus. Regarding the open role play data, more specifically, this chapter first looks at how the sequences of greetings and leave-takings are structured. In other words, it examines the different actions or moves that make up the openings and closings. It then examines the effect of gender, religion and situational factors on the realisation of greetings and leave-takings, as well as the use of French forms of greeting and leave-taking. Finally, it examines the retrospective verbal report and semi-structured interview data. Concerning Chapter 5, it offers a discussion of the results vis-à-vis the research questions and insights gained through the use of open role plays, retrospective verbal reports and semi-structured interviews. The findings from the three sets of data are therefore interlinked. This chapter also discusses the results of the present study vis-à-vis findings from previous studies. As for the final chapter, Chapter 6, it highlights the contributions of the present

study to different areas in the field, discusses its limitations and makes some suggestions for further research.

Chapter 2

Literature review

2.1. Introduction

The chapter starts with a definition of variational pragmatics and a consideration of gender and religion as macrosocial factors, and social distance as well as power, as microsocial factors. Next, it focuses on greetings and leave-takings within speech act theory. Definitions, functions and classifications of greetings as well as leave-takings are considered. A literature review of the two speech acts is then presented, starting with studies carried out in different languages (leaving Arabic aside) and cultures, followed by studies in different varieties of Arabic. The different topics of investigation, data collection instruments employed and key findings will be considered. The last section of the chapter discusses the use of Algerian Arabic, standard Arabic and French among L1 users of Algerian Arabic and describes the Algerian linguistic situation around the notions of diglossia, bilingualism, borrowing and code-switching.

2.2. Variational pragmatics

The theoretical framework of the present study is based on variational pragmatics, which is a subdiscipline of pragmatics (Schneider and Barron, 2008; Barron and Schneider, 2009). Pragmatics, in turn, is the discipline concerned with “the study of meaning in relation to the context in which a person is speaking or writing. This includes social, situational and textual context. It also includes background knowledge context; that is, what people know about each other and about the world” (Paltridge, 2006, p.53).

As the study of language variation, variational pragmatics can be considered at the intersection of pragmatics with dialectology since it investigates variation in the use of pragmatic conventions across language varieties (Schneider and Barron, 2008; Barron and Schneider, 2009). Its aim is determining the systematic influence of macrosocial and microsocial factors on language use in interaction (Schneider and Barron, 2008; Barron and Schneider, 2009). It also analyses the interplay between macrosocial and microsocial factors (Schneider and Barron, 2008; Barron and Schneider, 2009). Such macrosocial factors include age, ethnicity, gender, region and social class, among other possible social factors. As for microsocial factors, they include social distance and power. Macrosocial factors are related to individual speakers as their influence on language use is the major aim of variational pragmatics (Schneider and Barron, 2008; Barron and Schneider, 2009; Ren, 2015). As for microsocial factors, they are related to speaker constellations.

2.2.1. Macrosocial factors: gender and religion

The influence of gender in language use or on greetings or openings as well as leave-takings or closings has been examined by different researchers. For instance, Davoudi, Dezhara, Kafrani and Rezaei (2012) explain that there is a significant difference between Iranian females and males in terms of realising greetings in Persian. The findings of the study show that men, on the one hand, use more informal and friendly expressions as well as slang words. They also prefer to talk about public or monetary subjects. Women, on the other hand, put more stress on their feelings and attitudes towards speakers. They also employ more forms to ask about addressees' well-being and their family. Malkawi and Rababa'h (2012, p.25) suggest that gender can be thought of as "a marker of greeting differences". They examined greetings and leave-takings in Jordanian Arabic and argue that choosing the appropriate form depends on gender. Their study reveals that males prefer to employ more courteous cultural greetings. As for women, they prefer to use more time-specific greetings and tend to be less formal and polite. Also, Elikbayev, Meirbekov and Temirbaev's

(2015) findings indicate that the realisation of Kazakh and English greetings are both influenced by gender. The results of the study show that men are less informal and women are more polite.

Concerning religion, various authors have highlighted its importance. Besecke (2005, p.184), for example, states that religion is “socially present in the same way that culture is socially present”. In other words, it “exists in the social world as culture exists in the social world –via shared meanings and practices” (Besecke, 2005, p.184). According to Abu-nimber (2001, p.686), religious values and norms are the “aspects of the cultural identity of many people involved in conflict dynamics”. Abu-nimber (2001, p.686) also argues that “the cultural religious attributes play an equally important role in such processes of conflict resolution. Religious values, like other cultural values, can motivate people to fight or reconcile”. Furthermore, Bouchara (2015) and AlisoHaibani (2017) both demonstrate how religion plays a key role in everyday social interactions among Moroccan and Saudi Arabic L1 users. Bouchara (2015) examines the religious formulae that are employed in Moroccan Arabic to greet, open interactions or welcome guest reflecting the relevance that Moroccans attach to the Islamic teachings. According to Bouchara (2015, p.71), L1 users of any Arabic variety “seem inclined to show politeness when greeting one another by using religious vocabulary and giving religious praises”. In fact, Malkawi and Rababa’h (2012) claim that, according to Islamic teachings, any person is culturally expected to greet not only the people he/she knows, but also strangers. As for AlisoHaibani’s (2017) study, it highlights the presence of religious formulae in various Saudi Arabian speech acts. The most common and popular religious formula employed in different varieties of Arabic is *Assalamualaikum* ‘May peace be upon you all’ due to its socio-religious significance (Malkawi and Rababa’h, 2012). The standard reply to this formula is *Wa-al’aikum as-salam warahmtu Allah wa-barakatuh* ‘May peace, mercy and blessing of Allah be upon you all’ (Al-Haq and Rabee, 2017). Syntactically, *Assalamualaikum* ‘May peace be upon you all’ uses a second person plural masculine pronoun even when it is employed to address one person whether it is a female or male (Al-Haq and Rabee, 2017). The use of such religious formulas signals

trust and security as per Islamic teachings (Al-Haq and Rabee, 2017). It shows politeness, reflects intimacy and solidarity among people, aims to keep relationships close and solid as well as generating a sense of cohesion, removing tension and establishing brotherhood (Al-Haq and Rabee, 2017).

Al-Haq and Rabee (2012, p.101) indicate that the following religious formulae have been chosen by Islam, according to the teachings of Prophet Muhammad, to send salutations to people:

(1) *Assalamu`alaikum* ‘May peace be on you all’ replied by *Wa`alaikumassalmuwarahmatullah* ‘And peace and Allah’s mercy be on you all’;

(2) *Assalamu`alaikum warahmatu Allah* ‘May peace and Allah’s mercy be on you all’ answered back with *Assalamu`alaikum warahmatu Allah wabarakatuh* ‘May peace and Allah’s mercy and blessings be on you all’;

(3) *Assalamu`alaikum warahmatu Allah wabarakatuh* ‘May peace and Allah’s mercy and blessings be on you all’ answered back by repeating the same form.

2.2.2. Microsocial factors: social distance and power

Social distance and power are two microsocial factors (Schneider and Barron 2008) that usually vary according to situation. According to Spencer-Oatey (1996), there are multiple studies indicating that social distance and power have an impact on language production and interpretation. Social distance, on the one hand, can be considered as the degree of familiarity between interactants, that is, it has to do with how well interactants know each other (Márquez Reiter, 1999). Social power, on the other hand, can be thought of as involving asymmetrical relationships, not characterised by reciprocity (Brown and Gilman, 1972; Spencer-Oatey, 1996). It refers to a degree

to which a person can control the behaviour of another (Brown and Gilman, 1972; Spencer-Oatey, 1996).

2.3. Greetings and leave-takings within speech act theory

Speech act theory is a theory at the core of pragmatics proposed and developed by two language philosophers: John Austin and John Searle. It was introduced by Austin (1962) and later adopted as well as further developed by Searle (1969). It looks at how utterances are employed to perform different actions. It is interested in what people mean by what they say rather than what words mean by themselves because “when we produce utterances we do not only express a proposition by using the convention of the code to key the reader / listener into a context of shared knowledge. But we do also perform some functions such as request, order, apology, asserting and so on” (Neddar, 2004, p.57). A speech act is considered by Searle (1969) as the basic minimal unit of communication defined in terms of speakers’ intention and the effect it has on listeners. Examples of speech acts are apologies, greetings, requests, complaints, invitations, compliments or refusals. The key tenet of speech act theory is that language is action or that we do things with words and it is at the core of the beginnings of pragmatics as a discipline. Within pragmatics, speech acts constitute one unit of analysis that has been explored in multiple languages and cultures. One of the early speech act studies that has been highly influential is Blum-Kulka, House and Kasper’s (1989) work on request and apologies examined contrastively across various languages.

Greetings and leave-takings are analysed as utterances in speech act theory and often as examples of ritualisation in conversations (Austin, 1962; Searle, 1969). Austin (1962, p.103) proposed that speech acts are constituted by three types of act: the locutionary (the words themselves), the illocutionary (the force of an utterance, reflecting the intention of the speaker) and the perlocutionary (i.e., the effect it has on the interlocutor) act. He classifies illocutionary acts into five categories (pp.150-151):

- (1) Verdictives: acts for exercising a judgment;
- (2) Exercitives: acts for exercising power;
- (3) Commissives: acts for assuming an obligation;
- (4) Behabitives: acts for expressing feelings and
- (5) Expositives: acts for clarifying reasons.

He categorised greetings and leave-takings as behabitives. According to Austin (1962, p.159), “behabitives include the notion of reaction to other people's behaviour and fortunes and of attitudes and expressions to someone else's past conduct or imminence conduct”. Greetings are, therefore, according to Austin's classification (1962), regarded as performative acts that concern behaviour towards a person to exhibit attitudes and feelings. Searle (1969), in turn, listed greetings and leave-takings under the category of expressives. Searle's (1976, p.1) classification of illocutionary acts included the following five categories:

- (1) Assertives: acts for representing a state of affairs;
- (2) Directives: acts for influencing addressees to perform actions;
- (3) Commissives: acts for influencing speakers to perform an action;
- (4) Expressives: acts for expressing speakers' attitudes and sensations about situations and
- (5) Declaratives: acts for changing the state of the world in an immediate way.

For a speech act to be successful, Searle (1969, p.36) proposed the following conditions:

- (1) Propositional condition: it has to do with proposed conditions of speakers. It requires participants' understanding of language.

(2) Preparatory condition: it has to do with the attitudes of speakers and hearers towards the truth of propositional contents. It requires the recognition of speech acts that are embedded in contexts.

(3) Sincerity condition: it has to do with speakers' sincerity in uttering declarations to perform felicitous acts.

(4) Essential condition: it has to do with the intention to get hearers to perform intended acts.

For Searle (1969, pp.64-65), greetings are simpler than other speech acts. He states that in "the utterance of 'Hello' there is no propositional content and no sincerity condition. The preparatory condition is that the speaker must have just encountered the hearer, and the essential rule is that the utterance counts as a courteous indication of recognition of the hearer".

Bach and Harnish (1979), building on Austin (1962) and Searle (1969, 1976), proposed their own taxonomy of speech act, distinguishing the following four categories of illocutionary acts:

(1) Constatives: e.g., announcing, claiming, confirming, identifying, reporting and stating;

(2) Directives: e.g., advising, forbidding, ordering, permitting, requesting, suggesting and warning;

(3) Commissives: e.g., agreeing, inviting, offering, promising and swearing and, finally,

(4) Acknowledgments: e.g., apologising, condoling, congratulating, thanking, greeting and leave-taking.

Bach and Harnish (1979) thus include greetings and leave-takings into the category of acknowledgments. Greetings are described by these authors (1979, p.51) as acts of expressing pleasure when seeing or meeting somebody.

2.4. Greetings

Greetings are one of the speech acts which have received an adequate and satisfactory attention (Duranti, 1997). In fact, researchers have provided multiple definitions in different languages explaining the concept of greetings and their effect on people (Duranti, 1997). They also classify their verbal strategies depending on time indicator, contextual factors and lexico-semantic content. Malinowski (1923), for instance, coins the term ‘phatic communication’ to describe the forms that are employed to greet as special type of speech aiming to fulfil social functions instead of exchanging meanings. Brown (1963) puts the whole concept of greeting in a large cultural context. According to Brown (1963, p.26), “the way we greet friends or address a stranger, the admonition we give our children and the way they respond, what we consider good and bad manners, and even to a large extent, what are considered right and wrong”. Jackobsen (1960) took Malinowski’s term ‘phatic communication’ a step further to describe greetings as communicative exchanges that aim to establish or maintain contacts. Goffman (1971, p.62) describes greetings as “conventionalized acts through which an individual portrays his respect and regard for some object of ultimate value”. According to this author, greetings aim to establish and re-establish relations and acknowledge different types of social status. Other social functions of greetings include “politeness, presence validation (for self and others), threat denial, petition preliminary, display, and identity establishment for self and others” (Goffman, 1971, p.74). Goody (1972) also suggests the following social functions: opening a communicative act and establishing as well as maintaining identity and rank. Firth (1973) considers greetings as ritual phenomena that are composed of verbal and non-verbal forms. Verbal forms, on the one hand, include three linguistic units: question (How are you?), interjection (Hello/hey) or affirmation (Good morning). Non-verbal forms, on the other hand, refer to types of body language such as handshakes, kisses or hugs. Halliday (1975) divides greetings, according to the social norms and customs of the American community, into two different forms based on time: time-free greetings and time-bound greetings. Time-free greetings include:

(1) How do you do?

(2) Hello. How are you?

(3) Hi. How are you?

(4) Glad to meet you!

(5) (It's) Good to see you (again)!

(6) (How/very) Nice to see you (again)

(7) Long time no see you!

(8) (Ah) X [any first name or honorific], Just the person I wanted to see/was looking for/was after.

As for time-bound greetings, they are divided into two categories: daily formal greetings and seasonal (in) formal greetings. Daily formal greetings, on the one hand, include:

(1) Good morning;

(2) Good afternoon;

(3) Good evening;

(4) Good day and

(5) Goodnight.

Seasonal (in) formal greetings, on the other hand, include:

(1) Happy New Year!

(2) Happy Anniversary!

(3) Happy Easter!

(4) Happy birthday (to you)!

(5) Many happy returns (of the day)!

(6) Merry Christmas (to you)!

(7) Many happy returns (of your birthday)!

Laver (1981) argues that greetings are routine rituals that are exchanged between two or more people. According to Laver (1981, p.30), greetings are divided into three components including:

(1) Formulaic phrases;

(2) Address forms and

(3) Phatic communion.

Holmes (1992, p.308) states that greetings "universally serve an affective function of establishing non-threatening contact and rapport but their precise content is clearly culture specific". Schottman (1995, p.489) claims that greetings are "the essential 'oil' of encounters of all types and a reassuring confirmation of human sociability and social order". Aijmer (1996), on the other hand, describes greetings as communicative acts that enable people to acknowledge their relationship, make their presence known to each other, suggest the type of relationship or social status between them and capture addressees' attention. With respect to categories of greetings, Qian (1996) proposes classifying them into two categories:

(1) Personal greetings and

(2) Non-personal greetings.

Personal greetings, on the one hand, are employed for addressing people in a personal way by inquiring about their health, family or relatives. They include phatic questions such as ‘How are you doing?’, ‘How are you?’ or ‘How are your family?’. They also include compliments and remarks that are appropriate in a particular context such as ‘You look nice today!’ or ‘What a lot of work you have to do!’. Non-personal greetings, on the other hand, are employed for addressing people in a non-personal way. They are related to common topics. ‘What a glorious sunny day!’ is, for instance, a non-personal greeting. (Duranti, 1997, p.67) introduces six universal criteria to identify greetings across languages in speech communities:

- (1) near-boundary occurrence;
- (2) establishment of a shared perceptual field;
- (3) adjacency pair format;
- (4) relative predictability of form and content;
- (5) implicit establishment of a spatio-temporal unit of interaction and
- (6) identification of the interlocutor as a distinct being worth recognising.

The first criterion is based on the idea that greetings are routinely expected to occur in the beginning of any social interaction. They have a potential function known as attention-greeting devices as they aim to establish a shared field of interaction. The second criterion is based on the idea that greetings are employed to visually or verbally recognise the presence of interactants in the same conceptual field. The third criterion is based on the idea that greetings are part of one or more sets of adjacency pairs in which a speaker creates an expectation for the addressee to have a type of reply. This enables interactants to engage around a spate of joint activity that exhibits an evidence of mutual recognition between them. Concerning the fourth criterion, it is based on the idea that

greetings can have information value which is beyond the propositional content of what is said. The fact that greetings are formulaic or highly routinised does not make their content completely predictable or uninteresting. As for the fifth criterion, it is based on the idea that the occurrence of greetings defines a specific unit of interaction and constitutes a minimal proper conversation. Finally, the sixth and last criterion is based on the idea that the way greetings are carried out reveals interactants' social class or group. Firth (2000) indicates that greetings can be defined across many cultures as questions such as 'How do you do?', interjections such as 'Hello!' or affirmations. According to Firth (2000), their behaviour is expected to express pleasure. Firth (2000, p.33) further argues that "The more elaborate formal procedures of many African and Asiatic societies have tended to be given up in modern times as familiarity with Western patterns has permeated these societies". In this sense, it is clear from the explanation of Firth (2000) that some social communities have abandoned their own cultural and traditional constructed forms of greetings. This can reflect the rise of globalisation and technology that enable people who are from different cultural backgrounds to communicate with each other in the modern world. Greere (2005) defines greetings as emotional reactions that are spontaneous and carry their own social message aiming to bring society members together. Wei (2010) considers greetings as important and frequent conversational routines in everyday social interactions that are constrained by common social factors. According to Wei (2010), greetings aim to establish and maintain interpersonal relationships. Malkawi and Rababa'h (2012, p.19) describe greetings as "the general rituals of beginning and finishing an encounter". Greetings are also described as human behaviour aiming to acknowledge the presence of interactants, show respect, share cultural rituals and simply open an interaction (Kirdassi, 2013). According to Kirdassi (2013), greetings consist of four interlinking behaviours that include verbal linguistic form, term of address, body language and social context. Greetings are further described, by Felecan (2015, p.5), as "communicative behaviour, by means of which a speaker shows his/ her availability towards the interlocutor". Shleykhina (2016) indicates

that greetings are classified into formal greetings and informal greetings based on contextual factors. Formal greetings, on the one hand, are employed when someone is talking to her/his colleagues or interlocutors of higher social status. They can also be employed between strangers or people who do not know each other well. They are, therefore, used in formal contexts. Informal greetings, on the other hand, are, unlike formal greetings, more flexible and employed in non-formal contexts. They are used between families, friends or peers.

2.5. Leave-takings

Leave-takings are one of the speech acts that have a significant role which is negotiating and controlling social identities as well as relationships despite the fact that they are seen as conversational routines or mechanical social behaviour that are highly conventionalised and empty (Firth, 1972; Laver, 1981; Saberi, 2012). Leave-takings should not be viewed as procedures that are formal or meaningless, but rather as instruments that modify addressees' behaviour (Firth, 1972). Closing a conversation or parting is more than simply employing popular forms such as 'Goodbye', 'So long' or 'See you later' (Pawley, 1974). As Frienrich, Hart, Knapp and Shuman (1973) claim, "(...) this speck [leave-taking] may eventually tell us a good deal about the larger organism of human interaction with which it is associated, since unique and terribly human interpersonal forces are unleashed when people say goodbye to one another". Also, Saberi (2012, p.108) argues that "It is very unusual to find people not taking their leave from others when leaving their company". Every child is taught by her/his parents to leave-take or close conversations by waving and employing 'Bye-bye' (Pawley, 1974; Saville-Troike, 1989). As Gleason and Grief (1980, p.160) observe, "bye-bye is one of the earliest conventionalised communicative acts insisted upon by adults and produced by infants". In other words, it appears "in most children's lexicons early in the one-word stage". (Gleason and Grief, 1980, p.165). Likewise, Clark and French (1981) as well as Bird, Grimshaw and Youssouf (1976) state that goodbyes seem to be among the first

conventionalised forms that are learnt among children in English and taught to people who are learning a new language. Leave-takings are usually described as counterpart of greetings (Ameka, 1999). They are also classified as access rituals since they herald a transition to a condition of less accessibility (Goffman, 1971; Saberi, 2012). They are seen, by Pawley (1974), as ritual acts that are not sudden or abrupt apart from emergencies or other special cases. However, they have not been viewed, according to Dickson, Hargie and Saunders (1994), as unplanned impromptu actions. The realisation of leave-takings generally takes time as it varies considerably from few seconds to minutes (Saberi, 2012). Also, it depends on social variables such as context or the number of people involved in a specific conversation and social relationship between interactants (Saberi, 2012). Firth (1972) states that leave-taking conventions are different from one specific culture to another. In other words, the custom of parting behaviour varies greatly across the world (Firth, 1972). They are, therefore, not universal. Likewise, Ameka (1999) claims that the way people signal a departure varies tremendously from one particular culture to another. According to Ameka (1999), leave-takings are constrained by different norms among people coming from different cultural backgrounds. For instance, Clark and French (1981, p.4) confirm that “In small close-knit societies in which continuing relations among individuals are taken for granted people may not need an elaborate form of leave-taking. In urban America, however, people generally need to reassure each other that the break in social contact is only temporary – that they are still acquainted and will resume contact at some time in the future”. According to Ameka (1999), each conversational closing is consisted of three different phases in most studies:

(1) Pre-closing phase: It refers to a phase in which one of interactants employs a form revealing that he/she wishes to end the conversation.

(2) Leave-taking phase: It refers to a phase in which interactants exchange farewells or employ forms of gratitude.

(3) The final departure: It is the final phase in which interactants part physically.

Likewise, Clarke and French (1981) propose three different phases of telephone conversation closings in American English in urban cities. Clarke and French (1981, p.16) claim that the second phase is optional by saying that “If the two parties need no such re-affirmation, the section will be omitted entirely If the break is to last long the section will consist of more elaborate preparations before ending with a goodbye exchange. The goodbye exchange (...) is ... the only obligatory part of leave-taking”.

Leave-takings have been defined as social qualities that play a key role in people’s daily relationships (Saber, 2012). For instance, Firth (1972) argues that leave-takings are devices or signs enabling interactants to recognise social entity and establish or maintain relationships. Frienrich, Hart, Knapp and Shuman (1973) also state that leave-takings can be thought of as the termination of encounters or a special time that enables interactants to be supportive towards each other, reinforce social relationships, express pleasure for being in contact and desire to meet again in the future. Likewise, the social functions of leave-taking rituals are, according to Ameka (1999), proffering and expressing good wishes as well as feelings and desiring a future contact. Also, leave-taking signals, according to Saber (2012), support for the social relationship between interactants. According to Firth (1972), the act of not leave-taking or closing a conversation by employing ‘Goodbye’ to addressees severs the social relationship between interactants. As Dickson, Hargie and Saunders (1994, p.161) claim, the way “we take our leave of another person will to a great extent determine our motivation for meeting that person again”. Leave-takings are described, by Saber (2012, p.111), as “summarizing function” In other words, they summarise “the substantive portions of the interaction” (Saber, 2012, p.111). As Frienrich, Hart, Knapp and Shuman (1973, p.182) say “as if the last things we say to a person is the only thing he’ll take away from the interaction”.

2.6. Empirical studies on greetings and leave-takings

This section of the literature review presents a general overview of the empirical studies that were conducted to investigate greetings and leave-takings in different languages. By presenting the relevant literature, I will show that there is a body of linguistic research that encompasses the importance of greetings and leave-takings and their rituals in different cultures. I will also be able to demonstrate the importance of my dissertation and its place in the literature. The different research methods that were employed in these empirical studies for eliciting and analysing data are presented as well as their findings.

2.6.1. Studies in languages other than Arabic

This section introduces the studies that probe the concept of greetings and leave-takings in different languages other than Arabic. It is composed of two parts. The first part is based on intralingual studies that are conducted within one language, while the second part is based on cross-cultural studies that are conducted within more than one language to reveal the differences or similarities.

2.6.1.1. Intralingual studies

One of the intralingual studies dealing with greetings and/or leave-takings is Akindele's (2007) study. It deals with the sociopragmatic analysis of greetings in Sesotho among Basotho community in Lesotho. The study examines the structural organisations of Sesotho greetings and by which social factors they are influenced. Only one instrument was employed for eliciting data as the researcher observed a group of people greeting each other. The approach used to collect data was by means of introspection. It involved audio and verbatim recording people greeting each other. The data collection took place at the National University of Lesotho, Roma Campus; Roma township; the city of Maseru, the capital of Lesotho and in the suburban Maseru villages. The participants of

the study who were selected for the data collection are all L1 users of Sesotho. They were selected from their own circle of friends and relations at the National University of Lesotho. The researcher claims that the participants provided a great deal of information as they used their own experience and internalisation rules of greetings. The participants were all 2001/2002 third-year students at the National University of Lesotho attending a course known as 'my Introduction to Communication and Pragmatics'. Their number was 60. The recorded greetings were written down in Sesotho by the participants. They were transcribed and translated to English by some of the participants and the researcher. The transcriptions were then cross-checked with other Sesotho L1 users. The results show that Sesotho greetings are used for showing solidarity and rapport, establishing interpersonal relationship and inquiring about the well-being of addressees as well as their family and friends. Also, they reveal that the social factors, including age as well as context of situation and time, play a key role in the structure of Sesotho greetings. The outcome of the study also shows that the forms that are employed to greet in Sesotho bear certain similarities to Yoruba, English, Shona and Arabic greetings.

Another intralingual study dealing with greetings and/or leave-takings is Davoudi, Dezhara, Kafrani and Rezaei's (2012) study. It explores Persian greetings in terms of verbal strategies from a sociopragmatic perspective. The study aims to see whether the realisation of Persian greetings depends on social distance and gender or not. A discourse completion task was employed for eliciting data. Forty students studying at Khorasgan University were chosen randomly as participants for the study. The participants include 20 females and 20 males. Their age ranged from 20 to 30. To make the study more natural, the number of females and males was the same. The reason why students were chosen as participants was to have a homogenous group in terms of educational level and minimise age difference. Twelve units of discourse were employed as corpus of the study. They were used among middle class people in Iran in ten social settings. The findings of the study reveal that there is significant difference between females and males in terms of the

realisation of Persian greetings. When conversations are between friends, the degree of intimacy is high. Men use more informal and friendly expressions as well as slang words. As for women, they put more stress on their feelings and attitudes towards speakers. When conversations are between family members and relatives, women feel more at ease and have greater solidarity face. They also employ more forms to ask about addressees' well-being and their family. As for men, they prefer to talk about public or monetary subjects. When the degree of intimacy decreases, solidarity face is replaced by power face. In this sense, women tend to use job titles or honorifics. As for men, they prefer to use more ritualised expressions.

Kristin Rygg (2017) looks at how Norwegian greetings have shifted, evolved or changed in the last 100 years from a semantic and pragmatic perspective. In order to elicit data, questionnaires were sent to the participants containing questions which are “How do you usually greet people you know, such as family members, neighbours, colleagues at work, superiors, school mates, and teachers, the first time you meet them in the morning? and does the greeting change during the day? Elaborate”. A corpus of essays was written by 77 participants (61 females and 16 males) dealing with Norwegian greetings and address forms. It was collected by Norwegian Ethnological Research. Ninety percent of the participants were born before 1960. Most of them were from eastern Norway. The results appear to show that Norwegian greetings are divided into three categories including greetings mentioned as extinct, greetings mentioned as common today and greetings believed to be under threat of extinction. The first category refers to religious greetings. They are very formal and wish for God’s peace and blessings. They are no longer in use today as their disappearance is due to the gradual rise of secularism throughout Europe. Concerning the second category, it refers to greetings that are common today. They are general, less formal and superficial. They can be used any time in any situation regardless of interactants’ background. As for the third and last category, it refers to greetings that are under threat of extinction such as *God morgen* ‘Good morning’, *Ha det bra* or *Ha det godt* ‘Have it good’, *God formiddag* ‘Good forenoon’, *God ettermiddag* ‘Good

afternoon' and *God kveld* 'Good evening'. According to the participants, these greeting forms are about to become extinct as they are going to be replaced by other different greetings that are common today such as *Morn* 'Morning', *Hei* 'Hi' and *Hallo* 'Hello'.

Finally, Atika and Wilian (2020) conducted a study that looks at greeting and leave-taking patterns in Sasak among L1 users. An ethnographic design was used to observe greeting and leave-taking patterns in order to elicit data. All the participants are L1 users of Sasak. All of them were born and grew up in Lombok, Indonesia. An observation sheet was employed to see participants greeting and leave-taking each other across various different situations. The data was analysed according to Halliday's (1975) classification of greetings. The results indicate that Sasak does not recognise forms such as 'Good morning' or 'Good afternoon'. These forms will become odd if they are translated in Sasak. However, *Nyampah aneh!* 'Let's have breakfast, please' is one of the forms used, instead of 'Good morning', to greet in the morning. It is not a greeting form meant to offer food, but just a lip service. Another example, *Ngelor aneh!* 'Let's have lunch/dinner' or *Ape kelam tie?* 'What are you cooking?' are used when friends, neighbours, or acquaintances pass through or come to someone's house in the afternoon or evening. Likewise, they are lip services that aim to show solidarity and warmth. Also, Sasak does not have an equivalence of the form 'Goodnight'. However, *Kejelapm tindok* 'why do you sleep so early' or *Kengantok* 'I'm sleepy' are forms used, instead of 'Goodnight', to leave-take someone when he/she is going to bed. Greeting forms employed in special occasions such as 'Happy New Year', 'Merry Christmas' or 'Happy Easter' are not found in Sasak since New Year's Eve, Easter and Christmas are not celebrated among Indonesians. However, they use forms of greetings that are related to Islamic events such as Eid al-Fitr, Eid al-Adha or Al-Mawlid Al-Nabawi. The findings also show that *Assalamualaikum* 'May peace be upon you all' is one of the greeting forms used in Sasak. It is regarded as a prayer. It can be replaced by 'Hello' or 'Hi'. It is also used in closings to leave-take. It can be used in any context regardless of time. More greeting forms employed in Sasak are *Mbe jam lai, Ongki?* 'Where are

you going, Ongki (person's surname)?' and *Teliwat juluq* '(person's surname) excuse me!'. They are both lip services aiming to show empathy, politeness and warmth. Concerning *Mbe jam lai, Ongki?* 'Where are you going, Ongki (person's surname)?', it is used to greet a person who is passing by addresser's house. As for *Teliwat juluq*, '(person's surname) excuse me!', it is used to greet a person when passing by her/his house. The results further show that pre-closings usually appear in certain Sasak conversations. They include *Lemak aneh piran-piran tengayo, nteh* 'See you later' or *Nteh, aku bejulu aoq, kamu bareh mudian* 'ok, let's go, I am leaving earlier, then you'. They reveal that speakers wish to end the conversation. They also aim to show politeness. Pre-closings are followed by leave-taking forms such as *Ku-leq julu aoq* 'I am going home', *Aku bejulu aoq, kamu bareh mudian* 'I am leaving a little earlier, you are then' or *Lemak aneh piran-piran tengayo* 'see you later'. *Ku-leq julu aoq* 'I am going home' is frequently used when leaving someone's house. Concerning *Aku bejulu aoq, kamu bareh mudian* 'I am leaving a little earlier, you are then', it is used when leave-taking someone in a market or street. It is often employed among friends, neighbours or acquaintances. As for *Lemak aneh piran-piran tengayo* 'see you later', it shows that addressers wish to resume contact at some time in the future. Generally speaking, Sasak greetings and leave-takings tend to be more personal. They are phatic aiming to show solidarity and empathy. They are part of the cultural norms of Sasak community. Ultimately, it is very important to stress the fact that this study can be valuable for non-Sasak L1 users and give some contribution for the Indonesian education.

2.6.1.2. Cross-cultural studies

One of the cross-cultural studies dealing with greetings and/or leave-takings is Michno's (2014) study. It examines the perception of politeness norms related to English and Spanish greetings as well as leave-takings in different cultural and linguistic contexts among Mexican Americans. Sixteen participants took part in the study: ten females and six males. They were bilingual Mexican Americans residing in Texas, United States of America. Their age ranged from 27 to 68. They are

divided into two groups. The first group includes eight participants who spoke mostly or only Spanish with their parents. The second group includes, as the first group, eight participants who spoke mostly or only English with their parents. All the participants received an online questionnaire that included demographic information and responses to 25 research-related items. The questionnaire was composed in English and Spanish. The demographic information was used to categorise participants into two language groups. The research related items asked the participants to comment on the use of greeting and leave-taking in three different social settings:

- (1) a cookout with extended family;
- (2) a party with 20 Spanish-speaking friends and
- (3) a party with 20 non-Spanish-speaking friends.

Eighteen items asked the participants to respond on a five-point scale. They represented the same six statements applied to each of the three social settings. The first statement is “You are socially expected to greet each person individually”. The participants were asked to rate this statement in each social setting as follows: one = completely disagree, two = somewhat disagree, three = neutral, four = somewhat agree, five = completely agree. Six items asked the participants to supply tokens of greetings and leave-takings comprised of the same two questions applied across the three social settings: “How might you greet/say goodbye to an individual [in this setting]?”. One item asked the participants to explain if there were any similarities or differences in their responses across the three social settings. They were also asked to classify the remaining five statements as being either completely rude, somewhat rude, neutral, somewhat acceptable, or completely acceptable. The outcome of the study indicates that bilingual Mexican Americans consider the use of greetings and leave-takings as a social obligation in the first and second social setting. In this sense, greetings and leave-takings are expected to be delivered directly to each individual in these social settings.

However, it is acceptable if they are absent in the third social setting. The findings also show that there is no significant difference in participants' expectations of norms across the three social settings whether they speak primarily English or Spanish with their parents. In other words, there is no correlation between the level of social obligation attributed to greetings as well as leave-takings and participant's language group. Also, the results reveal that the level of social obligation attributed to greetings and leave-takings is varied according to social context. However, it is noteworthy to emphasise that the difference which exists between the first and second social setting is insignificant according to the majority of the participants. Ultimately, it is relevant to state the fact that understanding the norms of bilingual Mexican Americans can be helpful to facilitate intercultural exchanges between linguistic in- and out-group members.

Another cross-cultural study dealing with greetings and/or leave-takings is Akinwunmi (2015)'s study. It explores the social functions of Yoruba and English greetings and similarities as well as differences which exist between them in terms of devices. The study investigates the correlation between language and culture. It also aims to see to what extent language use is affected by social status and culture. Two methods were used for eliciting data including interviews and participatory observation. A close ended oral questionnaire was employed to gather personal information of the participants. The outcome of the study reveals that Yoruba and English have different phonological, morphological, syntactic, and semantic structure. Yoruba L1 users elicit, unlike English L1 users, certain honorific pronouns to address interlocutors who have higher social power. They include *Yin* (second person singular used for an elderly person), *Won* (third person singular used for an elderly person) and *Yin* (object position; second person singular that can be translated as 'you'). In this sense, Yoruba L1 users aim to show honour and respect. Yoruba is qualitatively richer than English in terms of its repertoire of greetings. The devices of Yoruba greetings include metaphors, euphemisms, proverbs and honorific pronouns. These devices are not attested in the English greeting rituals.

Elikbayev, Meirbekov and Temirbaev's (2015) study examines the sociolinguistic aspects of Kazakh and English greetings in terms of verbal and non-verbal forms. The study looks at the influence of age, gender and social distance on Kazakh and English greetings. It also aims to see what kind of different and similar characteristics that exist between them. Both qualitative and quantitative methods were adopted for collecting data which include questionnaire, interview, observation, introspection and statistical analysis. For the aims of achieving the goal of such large-scale research, the participants are divided into two groups. The first group includes students from the International Kazakh-Turkish University in Kazakhstan. The second group includes lecturers from the same university. The results show that both Kazakh and English greetings are influenced by age to a similar degree, but English greetings are more influenced by gender compared to Kazakh greetings. The findings also reveal that both Kazakh and English conversations are generally opened up by the interactants of lower status and responded by the interactants of higher status. The outcome of the study indicates that the sociolinguistic peculiarities and similarities that exist between Kazakh and English greetings can be helpful as a learning material for Kazakh students to develop their linguistic competence and ability in English greetings.

Negargar (2015) explores Persian and English greetings in terms of formality, structure and frequency to find out the differences that exist between them. The design of the study is descriptive and contrastive. The obtained data was classified based on Searle's classification of speech acts (1979). The transcribed conversations contain speech acts that were under analysis in twelve episodes of Persian soap opera and fifteen episodes of English soap opera. Chi-square measure was applied to analyse the data obtained from the transcribed scripts. The unit of analysis in this study was an utterance which is defined as, according to Verschueren (1999, p.115), "any stretch of language, no matter how long or short and no matter how many voices it may contain". The outcome of the study shows that there are significant differences between Persian and English soap operas when it comes to realising greetings in terms of formality, frequency and structure. The

findings also reveal that Iranians used more utterances, sentences and words to greet compared to Americans who used more idioms and phrases.

Finally, Flanzer (2019) conducted a study that looks at the sociocultural norms which govern Brazilian Portuguese and American English greetings as well as leave-takings across different situations of social interactions among university students who are L1 users. More specifically, the study aims to see the differences and similarities that exist between the sociocultural norms that govern Brazilian Portuguese and American English greetings as well as leave-takings in terms of verbal and non-verbal forms. It also looks at how they are influenced by gender. To achieve the aims of the study, a discourse completion task was employed to control social variables including age, gender and social distance. The reason why students were chosen as participants was to ensure homogeneity in terms of educational background, occupation and age. The discourse completion task was comprised of 23 situations. They were created in a careful way to look familiar or common to the participants who come from different parts of Brazil and United States of America and avoid cultural pitfalls such as greeting the doorman, saying goodbye to the elevator operator or acknowledging an acquaintance at the beach. More situations were created, such as texting and skypeing, reflecting the ways university students interact with each other when they are not in face to face conversations. The mean age of Americans was 20.4. As for the mean age of Brazilians, it was 22.8. Sixty-six percent of the participants were females and 34% were males. There was a prevalence of female participants in both countries since there were more female students compared to males enrolled in higher education institutions. However, the gap between male and female participants was smaller among Brazilian participants compared to the Americans. The majority of both American (41%) and Brazilian (49%) participants were students of liberal arts. The second most common field of study for both groups was science and engineering. Participants from both countries had similar interests in terms of career choice. The majority of the Brazilian participants are familiar with American culture as 91% of them were studying or studied English and 94% of

them watch American movies or series. However, only 15% of the American participants were studying or studied Portuguese and 11% of them watch Brazilian movies or series. Sixty-five percent of the American participants have been abroad. Forty-two percent of them have been in Europe and 34% of them have been in Latin America. Only 2% of the American participants have been in Brazil. As for Brazilians participants, 38% of them have been abroad. Their most common destinations were Europe (43%), Latin America (25%) and United States of America (24%). The outcome of the study is based on the idea that American and Brazilian participants use similar greeting and leave-taking forms. This indicates that they share a similar cultural frame in terms of greetings and leave-takings. However, the results show that the frequency of these greeting and leave-taking forms varies among both groups across many situations. This suggests that American and Brazilian participants have different cultural norms and expectations in terms of the realisation of greetings and leave-takings. The American participants, for instance, tended to mention status questions to greet and positive comments to leave-take. As for Brazilian participants, they tended to use body language and vocatives to greet and leave-take as well as pre-closures in closings. These tendencies are different in terms of the linguistic realisation and frequencies according to the level of social distance between the participants. As for gender, it does not play a crucial role in the realisation of American English and Brazilian Portuguese greetings as well as leave-takings. This line of thought can show that a change might be underway towards more gender equality in both American and Brazilian society among this age group. Ultimately, it is very important to stress the fact that the purpose of the study is contributing to the existing knowledge by adding to the growing body of cross-cultural pragmatics. Its outcome can be crucial for cross-cultural communication since interactants preserve their social relationships and display their identities through the choices of particular greetings and leave-takings and types of verbal and non-verbal forms. The outcome of the study can also dispel blanket statements and stereotypes about people and their cultures.

2.6.2. Studies in Arabic

This section introduces the intralingual studies that deal with Arabic greetings and leave-takings. In fact, one of the intralingual studies dealing with Arabic greetings and/or leave-takings is Malkawi and Rababa'h's (2012) study. The study looks at the concept of politeness norms that are related to Jordanian Arabic greetings and leave-takings among L1 users in day to day social interactions. The primary purpose of this study is explaining and showing how Jordanian Arabic greetings and leave-takings are different in casual and social circumstances in terms of age, gender and social status. The data was collected from naturally occurring conversational settings in different rural areas in Irbid, Jordan. The participants were not aware that their conversations were monitored. Around 100 spontaneous conversations were recorded. The results show that the use of Jordanian Arabic greetings and leave-takings depends on age, social distance and status as well as gender. They also show that males, on the one hand, use more courteous cultural greetings. Males also prefer to use cultural greetings such as *Ysihh badanhum* (May Allah strengthen their body) and *Gaww ilghaanmiin* (May Allah strengthen the noble). Females, on the other hand, tend to be less formal and polite. They also prefer to use time specific greetings. As for the old generation, they use longer greetings compared to young people. The findings also show that Jordanian Arabic is known for its socio-religious greetings and leave-takings due to the influence of the Islamic culture. The outcome of the study indicates that Jordanian Arabic L1 users employ appropriate terms of address when they greet and leave-take for the purpose of showing respect, deference, intimacy and solidarity.

Another intralingual study dealing with Arabic greetings and/or leave-takings is Zayed's (2014) study. It examines the realisation of five Jordanian Arabic speech acts among L1 users who are English as foreign language teachers or students. These five Jordanian Arabic speech acts include thanking, greeting, requesting, complimenting and apologising. Thirty female teachers and 1,116 students were chosen for conducting the study. The research method employed for eliciting data was

a checklist in a classroom observation. The findings of the study indicate that the Jordanian Arabic greeting forms were practised as clichés and memorised without the participants recognising their sociocultural functions.

Al-Haq and Rabee's (2017) study explores the sociopragmatic functions of greetings in certain verses of the Quran. The exclusive source of data for this study was the Quran. Thirty-three utterances exhibiting Quranic greetings were selected and collected for achieving the purpose of the study. The Quranic greetings are studied contextually within the framework of Austin's and Searle's speech act theory. The findings are divided according to the contextual parameters that include addresser, addressee and occasion. They are classified into different types. The Quranic greetings of the first type are addressed by God sending His blessings, salutations and honour upon the prophets and true believers. They convey the sociopragmatic functions of honour, glory, appreciation and reassurance. The Quranic greetings of the second type are addressed by angels sending their blessings and salutations upon the people who are praising God and behaving righteously. They convey the sociopragmatic functions of honour, welcoming, reassurance, rich reward and congratulating. The angels also greet Prophet Abraham conveying the sociopragmatic functions of glad tidings. The Quranic greetings of the third type are addressed by Prophet Muhammad sending salutations to Muslims. They convey the sociopragmatic functions of honour and glad tidings. Prophet Muhammad is also commanded to send a greeting of peace upon the other prophets of God serving the sociopragmatic functions of honour, glory, and appreciation. The Quranic greetings of the fourth type are employed by Muslims generating mutual love, removing the climates of hatred and establishing friendship as well as closeness between people who do not know each other. They are expressions of trust and security. They also reflect intimacy and solidarity. They convey the sociopragmatic functions of security and safety from evil. They also serve the sociopragmatic functions of recuperation from evil and imperfection. The Quranic greetings of the fifth type are employed by the people of Al-A'raf. They aim to send peaceful salutations to the people of paradise

to congratulate them for being rewarded with heaven and hope that God will forgive them and admit them to paradise. The Quranic greetings of the fifth type serve the sociopragmatic functions of hope. The Quranic greetings of the sixth type are employed by Muslims to address the unbelievers and people of the book in a peaceful way. They aim to maintain an attitude of decency, keep relations peaceful and channels open, minimise negative feelings and regularise patterns of mutual behaviour. Finally, the Quranic greetings of the seventh type show how the hypocrites used to greet Prophet Muhammad and Muslims by twisting *Assalamalaikum* 'May peace be upon you all' to *Assam 'alaikum* 'Death be upon you all'. They convey the sociopragmatic function of manifesting negative feelings towards Muslims. Hence, Prophet Muhammad ordered Muslims to reply to the hypocrites' greeting by saying *Walaikum* 'And the same on you too'.

Finally, Bouchara (2015) conducted a study that looks at the motivation and reasons that induce Moroccan Arabic L1 users to invoke religious lexicon when they greet one another from a cross-cultural pragmatic framework. The data of the study was elicited through natural interactions. The findings reveal that the reason why Moroccan Arabic L1 users employ religious formulae when they greet or welcome guests is to show politeness and protect the self-image of both speakers and hearers. The results also show that the religious formulae that are used to greet or welcome guests in Moroccan Arabic reflect the relevance that Moroccans attach to the teachings of the Quran and Islam.

2.7. The linguistic situation of Algeria

In the open role play data examined for the present study, the intermingling between Algerian Arabic and French was commonly observed. The participants in my study can therefore be described as bilingual. In this section, I provide the context for this phenomenon by considering the linguistic situation of Algeria. However, I will first briefly consider the notions of bilingualism, borrowing, code-switching and diglossia which are relevant to the context of my study.

2.7.1. Diglossia

The discussion of diglossia was raised for the first time in 1902 by Karl Krumbacher in his book *Das Problem der neugriechischen Schriftsprache*. It was continued in 1930 by William Marçais to describe the linguistic situation of the Arab World. According to Marçais (1930), there are two different varieties of Arabic. One variety is literary, while the other is spoken. Marçais (1930, p.401) argues that “Arabic language appears under two perceptibly different aspects: 1) a literary language so called written Arabic or regular or literal or classical, the only one that had always and everywhere been written in the past, the only one in which still today are written literary or scientific works, newspaper articles, Judiciary acts, private letters, in a word, everything that is written, but which exactly as it is, has perhaps never been spoken anywhere, and which in any case, is not spoken anywhere;2) spoken idioms, patois... none of which has ever been written... but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultural circles”.

The concept of diglossia continued to be discussed by Charles Fergusson in his 1959 article known as ‘Diglossia’. Fergusson (1959) used the term diglossia to refer to the existence of two different varieties which are part of the same language. They include a high variety and low one. The high variety is used in formal settings, while the other is employed in informal contexts. According to Fergusson (1959, p.16), diglossia is “a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but it is not used by any sector of the community for ordinary conversation”.

The concept of diglossia was later on developed and modified more broadly by Fishman (1967) who used the term 'diglossia' to refer to the existence of two or more different languages or varieties used among a particular community with each employed in a specific context and having a definite role to play. According to Fishman (1967, p.29), diglossia is "the stable existence of two or more complementary and non-conflicting idioms used for contact within the same group. Diglossia exists, therefore, when one language is reserved for certain domains and one or more other languages are reserved for other domains". Fishman (1972, p.92) further argues that diglossia "exists not only in multilingual societies which recognize several languages and not only in societies that utilize vernacular and classical varieties, but also in societies which employ several dialects, registers, or functionally differentiated varieties of whatever kind".

2.7.2. The use of Algerian Arabic

Algerian Arabic is the mother tongue of the majority of Algerians (Kerma, 2018) and, as Mazouni (1969) claims, "one of the defining features of the Algerian people" (p.137) as well as "the pillar of communication" (p.137) for Algerians. Algerian Arabic is, using Adda-Decker, Amazouz and Lamel's (2017) words, an oral language that has no official spelling and few written resources. It is not constitutionally recognised in Algeria. In other words, it has no official status, unlike Amazigh, standard Arabic or French. Algerian Arabic is employed in casual conversations, daily interactions, informal situations, family meetings as well as at home and on informal TV shows (Djennane, 2014; Adda-Decker, Amazouz and Lamel, 2017). In other words, it is ascribed to informality (Djennane, 2014). Algerian Arabic is also used in folk literature and political cartoons or advertising caricatures (Djennane, 2014). In fact, Algerian Arabic has had various contacts with different languages throughout its history (Adouane and Dobnik, 2017). These linguistic contacts resulted in a rich and complex language comprising and borrowing foreign words, expressions, and linguistic structures from different languages including Amazigh, Spanish, Italian, Turkish, French and Mediterranean Romance languages (Hasbash and Saadane, 2015; Adouane and Dobnik, 2017).

Algerian Arabic is, therefore, the product of the influence of different languages and cultures (Callison-Burch, Cotterell, Renduchintala and Saphra, 2014). Hence, it has its unique characteristics and is, to a certain degree, at a distance or remote from standard Arabic and the other Arabic varieties spoken in the Middle East. Indeed, Algerian Arabic is different on the phonological, morphological, syntactical and lexical levels from standard Arabic (Kerma, 2018) and has gone through a natural linguistic evolution process that has made it as different from standard Arabic, as modern French, Spanish or Italian are different from Latin (Mazouni, 1969).

Concerning borrowing, it is a phenomenon that has been studied from a diachronic and synchronic perspective (Treffers-Daller, 2010; Buragohain, Haroon and Jaafar, 2019). Defining borrowing is not a straightforward matter, something reflected in the fact that multiple definitions have been put forward (Treffers-Daller, 2010; Pandarangga, 2015). For instance, borrowing is defined by Kaufman and Thomason (1988, p.37) as “the incorporation of foreign features into a group's native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporated features”. Borrowing also refers to, according to Crystal (1992, p.46), the “introduction of a word or some other linguistic features from one language or dialect into another” and to, according to Haspelmath (2009, p.38), a “completed language change, a diachronic process that once started as an individual innovation but has been propagated throughout the speech community”.

As indicated above, Algerian Arabic has borrowed multiple terms from different languages. For instance, there are numerous Algerian Arabic terms of Amazigh origin (Guella, 2013). Amazigh is the oldest language spoken in the Maghreb (Hachid, 2000; Chafik, 2005). Historically speaking, it used to be Maghrebis' mother tongue (Hasbash and Saadane, 2015). It is still spoken in Morocco, Algeria, Tunisia, Libya and other African countries. When the Umayyad Muslims invaded North Africa during the 7th century, Islam and Arabic were introduced in all aspects of life throughout the North African region (Hasbash and Saadane, 2015; Bessaid, 2020). This resulted in the linguistic

contact between Arabic and Amazigh. Algerian Arabic has also borrowed numerous terms from Spanish (Guella, 2013) because of the Spanish military presence in Algeria from 1505 until 1792 that resulted in the linguistic contact between Algerian Arabic and Spanish. In fact, the Spanish crown succeeded in conquering certain Mediterranean coasts of Algeria during the early 16th century (Guella, 2013). For example, Algiers and Oran were successfully occupied in 1505 (Harbron, 1954). However, all, apart from Oran, which was held until 1792, were shortly lost when the Ottomans succeeded to conquer all the North African coastal cities that the Spanish crown had won (Harbron, 1954). There is also an important influence from Turkish (Guella, 2013). The foundation of the Algerian military-administrative unit was directly linked to the establishment of the Ottoman province from the beginning of the 16th century until 1830 (Shuval, 2000). This Ottoman military and administrative control of Algeria resulted in progressive and varied linguistic presence of Turkish vocabulary in Algerian Arabic. In addition to terms of Amazigh, Spanish and Turkish origin that were adopted and integrated into Algerian Arabic, as succinctly described above, the French colonial presence in Algeria (1830-1962) resulted in the incorporation of French vocabulary in Algerian Arabic (Chebchoub, 1985; Guella, 2013).

2.7.3. The use of standard Arabic

Standard Arabic is constitutionally recognised as the first official language of Algeria despite the fact that it is nobody's mother tongue (Djennane, 2014; Adda-Decker, Amazouz and Lamel, 2017) as it is considered as a superposed variety and correct language (Djennane, 2014). It is learnt through schooling and employed in education, literacy as well as politics (Djennane, 2014; Adda-Decker, Amazouz and Lamel, 2017). Standard Arabic is also used, alongside French, in the media (Adda-Decker, Amazouz and Lamel, 2017). Since standard Arabic has a direct relation with the Quran, it has continued to be regarded as a sacred language and used in religious contexts as well as texts and for delivering religious preaches (Djennane, 2014; Adda-Decker, Amazouz and Lamel, 2017). Indeed, the results of a survey conducted by Florence Beaugé in April-May 2004, as

Benrabah (2007, p.208) reports, show that Algerians clearly associate standard Arabic with religion reflecting the belief pointed by Benrabah (2007, p.208), citing Ernest Gellner, that the North African knows in her/his heart that God speaks Arabic.

2.7.4. The use of French

Benguedda (2015, 2018) conducted two studies that shed some light on the use of French in contact with Algerian Arabic in Tlemcen (north west of Algeria). The first study (Benguedda, 2018) aimed to reveal the influence of the level of education on the use of Algerian Arabic/French code-switching in two districts of Tlemcen: Birouana and Boudghène. The methods that were employed to gather data include observation, note-taking, interviews and questionnaires. The participants were divided into three different groups, determined by the results of their baccalaureate exam, including educated participants, less educated and uneducated ones. The category of educated participants refers to those who passed the exam. The category of less educated participants corresponds to those who failed the exam. As for the category of uneducated participants, it refers to those who are illiterate. Forty-six participants were chosen from Birouana: 25 females and 21 males. Their age ranged from 15 to 80; all came from the same district. Twenty participants were at university level and 24 were less educated. Two participants did not indicate their level of education. Also, 50 participants were selected from Boudghène: 32 females and 18 males. Their age ranged from 15 to 75. They came from rural areas. Four participants were at university level, five were uneducated and 41 participants were less educated. The findings reveal that the reason why Birouana participants code-switch from Algerian Arabic to French is because of their lack of competence in standard Arabic. They claimed that code-switching from Algerian Arabic to French facilitates their speech and enables them to transmit the message in a clear way. As one of the participants said, “I use French to make myself better understood”. Another participant said, “I speak French to convince the others easily”. Birouana’s participants also pointed out that French had become a habit. They expressed the belief that French is more appropriate when it comes to dealing with

topics that are related to medicine or any scientific discipline. As for Boudghène's participants, they stated that French is used to show speakers' level of education and that they preferred speaking in French to adapt themselves within their environment as well as to show their level of education. For some, as one of the participants said, there are "French expressions which have no equivalents in our mother tongue and I use French also for discussion and clarification with the other side". According to Boudghène's participants, French is also employed in educational contexts. The results show that Algerian Arabic/French code-switching is influenced by the level of education and mastery of French which intersects with age. They also indicate that the old generation in Birouana have a very good command of French even if they are less educated or uneducated. This is because they were in contact with French L1 users during French colonial presence in Algeria. When French is, however, employed among the new generation, it is used correctly and frequently by only those who learnt it at school. To conclude, it is important to stress the fact that the study suggests that the French colonisation of Algeria has had a big impact on Algerians' way of speaking.

Concerning the second study (Benguedda, 2018), it focuses on the sociopragmatic functions of Algerian Arabic/French code-switching among bilingual adults in Tlemcen (north west of Algeria). The methods that were used to collect data include observation, note-taking and recordings of naturally occurring talk. However, the researcher did not provide details of the corpora employed including information on the participants who were chosen to gather data. The findings revealed that Algerian bilinguals code-switch from Algerian Arabic to French because they think that there are some concepts which are simply easier to express in French or have no equivalent in Algerian Arabic. In this sense, French appears to overcome the lack of some terms or expressions in Algerian Arabic. Therefore, it facilitates the maintenance of conversations as well as enables Algerian bilinguals to talk in a comfortable way and transmit the meaning they wish to convey. As one of the participants said, "There are expressions that you have to use in French to express yourself better". Also, French appears to be employed unconsciously among Algerian bilinguals because it has

become a habit. French is used among educated people when it comes to topics that are related to medicine, science or politics. Finally, it is important to highlight the fact that the results of the study suggest that Algerian Arabic/French code-switching is a discourse strategy, which is natural and commonplace among Algerian bilinguals.

French has been the second official language in Algeria since the Algerian independence in 1962. Its use among Algerians is related to the 132 years of French colonial presence in Algeria (1830-1962) (Chebchoub, 1985). Indeed, Algeria is today the second largest French-speaking country in the world after France (Benrabah, 2007). As a matter of fact, education has been a major factor in the survival of French in Algeria (Amazouz, Adda-Decker and Lamel, 2017) as French is taught at primary and secondary levels. It is also the language of the majority of scientific departments at university level. However, it has to be pointed out that French is mainly used in Mediterranean cities, such as Algiers, Oran, Annaba, as well as in larger cities in the north of Algeria such as Constantine, Setif and Blida. These are much more westernised cities compared to the Sahrawi and southern cities of the country where French is less used. As such, north Algerians tend to be bilinguals since they speak French fluently in addition to their mother tongue. In fact, Algerian Arabic coexists for the majority of them with code-switching constituting a distinctive linguistic phenomenon of their daily lives. This was noted by Milroy and Muysken (1995, p.26), for example, who observed that “in Algeria, code-switching between French and Algerian Arabic is part of ordinary everyday conversation”.

French is currently employed in professional contexts and the media (Amazouz, Adda-Decker and Lamel, 2017). It has remained the language of public life despite efforts from the Algerian government to implement an assertive policy of arabisation in the early 1960s. One of the reasons of this state of affairs is that, as Benrabah (2007, p.208) points out, citing Ernest Gellner, that the North African knows in her/his heart that modernity speaks French. Indeed, the results of the survey

conducted by Florence Beaugé in April-May 2004, referred to above, as Benrabah (2007, p.208) reports, show that Algerians clearly associate French with modernity.

Concerning bilingualism, it is a well-known and complex phenomenon which is of interests to linguists, psychologists, teachers, language planners, political scientists and other social scientists (Barnes, 1999). Different definitions have been proposed. Among the early ones, Bloomfield (1933, p.50), for instance, states that “bilingualism is a native-like control of two languages”. Weinreich (1953, p.1), on the other hand, suggests that it is “the practice of using alternately two languages”. A similar definition is provided by Mackey (1968, p.555) describing bilingualism as “the alternate use of two or more languages by the same individual”. More subtle definitions have been provided in recent years pointing out that being bilingual does imply native-like competence. For example, Sayad (1984, p.215) observes that the concept of bilingualism covers

multiform linguistic realities, starting from a light sabir, less respectful of the grammar and the morphology of the borrowed vocabulary, to the most accomplished bilingualism which supposes according to the necessities of discourse, a self-confident, correct and distance practice of two languages.

Finally, some authors have proposed different classifications of bilingualism. Pohl (1965), for instance, classified bilingualism into three categories: horizontal bilingualism, vertical bilingualism and diagonal bilingualism. Horizontal bilingualism refers to a situation in which two unrelated languages have the same official, cultural and social status. Concerning vertical bilingualism, it refers to a situation in which a standard language is employed alongside a distinct but related dialect. As for diagonal bilingualism, it refers to a situation in which a dialect or non-standard language coexists with an unrelated standard language.

In relation to code-switching, it is a phenomenon that has received sustained attention and been the subject of investigation from a variety of perspectives (Stell and Yakpo, 2015). A range of definitions of code-switching can be found (Wei and Zhou, 2007). Gumperz (1982, p.59), for

instance, regards code-switching as “the juxtaposition within the same speech exchange of passages belonging to different grammatical systems or subsystems”. Bentahila and Davies (1983, p.315) also describe code-switching as “the use of two languages within a single conversation, exchange or utterance” and observe that the result is “an utterance or interaction, of which some parts are clearly in one of the bilingual’s languages and other parts in the other language” (p.315) Likewise, Gardner-Chloros (2009, p. 4) defines code-switching as the use of “two or more languages or dialects among bilinguals within the same interaction or sentence”.

2.8. Conclusion

The chapter started with the definition of variational pragmatics, then considering gender and religion as macrosocial factors as well as the notions of religious greetings and leave-takings that are employed in Algerian Arabic. It also examined two microsocial factors: social distance and power. The chapter explained speech act theory and considered greetings and leave-takings as speech acts, including definitions, descriptions of their functions and classifications that have been provided. A literature review of studies on greetings and leave-takings was then presented covering works in different languages and varieties of Arabic. The next part of the chapter discussed the use of Algerian Arabic, standard Arabic and French among Algerians in relation to the notions of diglossia, borrowing, bilingualism and code-switching. As such, this chapter offers the background to the present study which will be presented in the following chapters.

Chapter 3

Methodology

3.1. Introduction

The primary aim of the present study, as explained in Chapter 1, Section 1.2., is to investigate greetings and leave-takings among L1 speakers of Algerian Arabic from a variational pragmatics perspective. This includes examining the impact of macrosocial factors, namely gender and religion, as well as microsocial factors, namely social distance and power, as well as situational factors in the use and formulation of these speech acts. This chapter describes the methodological design of the present study. It is organised as follows: the data collection methods adopted are described and assessed in Section 3.2., followed by a description of the participants in the study and data collection procedures (Section 3.3.). This section also discusses ethical issues and presents the pilot test. The data collection steps are presented in Section 3.4. Finally, transcription conventions and translation matters are considered in Section 3.5., followed by conclusions which are offered in Section 3.6.

3.2. Data collection methods adopted

As indicated in Chapter 1, Section 1.2., the data was elicited to investigate: (1) the structure of greeting and leave-taking sequences; (2) the influence of macrosocial (gender and religion) and microsocial factors (social distance and power) as well as situational context on the realisation of greetings and leave-takings; (3) the role of French in greetings and leave-takings; and (4) sociocultural norms that govern greetings and leave-takings. To achieve these aims, open role plays were used to gather the main corpus for this study. To complement this analysis, triangulation was

employed by means of retrospective verbal reports and semi-structured interviews. The use of triangulation or a combination of methods is important because it increases the validity of the collected data and overcomes the drawbacks of employing one method. It also enables researchers to obtain a more in depth understanding of a specific phenomenon. A key principle of variational pragmatic studies is that they are not based on impressionistic or episodic evidence, but on observed or elicited data, that is, on empirical evidence (Schneider and Barron, 2008; Barron and Schneider, 2009). Variational pragmatics acknowledges that there are advantages and drawbacks associated with different methods including the use of naturally occurring discourse (Schneider and Barron, 2008; Barron and Schneider, 2009). Choosing a suitable method depends on the objectives and questions of the study (Schneider and Barron, 2008; Barron and Schneider, 2009). For the present study, role plays, which constitute one type of experimental methodology, were selected given that they allow for a high degree of control of social variables (Kasper, 2008). Using naturally occurring data may be desirable in various respects, but obtaining such data is not problem free either. According to Labov (1972, p.61), researchers should “observe the way people use language when they are not being observed”. The act of observing people using language may affect the nature of the data (Márquez Reiter, 1999; Márquez Reiter and Placencia, 2005). This is what is known as the ‘observer’s paradox’ (Labov, 1972). In other words, as stated above, different methodologies present their own challenges and may be more or less appropriate according to the aims of a given study. In the next sections, the advantages and limitations of the methods selected will be considered.

3.2.1. Role plays

Role plays have been widely employed in interlanguage pragmatics, and other subfields, including variational pragmatics. They have been used to analyse a range of different speech acts (Hua, 2011; Shleykhina, 2016; Ahmed, 2017; Félix-Brasdefer, 2018). They are defined by Crookall

and Saunder (1989, pp.15-16) as “social or human activity in which participants ‘take on’ and ‘act out’ specified ‘roles’, often within a predefined social framework or situational blueprint (a ‘scenario’)”. Role plays include oral and real-time interaction (Alsohaibani, 2017). They are the representation of oral production (Alsohaibani, 2017). As said above, participants are given roles to imagine and act out, according to a specific situational scenario, within a particular context, and are expected to express the required speech act in their own words (Ahmed, 2017). There are two categories of role plays: closed role plays and open role plays (Chang, 2006). Closed role plays bear various similarities to oral discourse completion tasks (Alsohaibani, 2017). In closed role plays, participants are expected to produce a one-turn oral response to a prompt (Shleykhina, 2016; Alsohaibani, 2017). As for open role plays, they consist of multi-turn interactions leading participants to produce the required data (Alsohaibani, 2017). The course and outcome of conversations are not predetermined (Shleykhina, 2016). According to Dahl and Kasper (1991, p.19), open role plays represent “oral production, full operation of the turn-taking mechanism, impromptu planning decisions contingent on interlocutor input, and hence, negotiation of global and local goals, including negotiation of meaning”. Both closed and open role plays give participants time to think about the interaction, but with preselected outcomes in closed role plays, and the freedom to choose their course of action in open role plays (Ahmed, 2017).

Despite the fact that role plays have been widely used, they have received criticisms since, like other methods, they have some disadvantages too. Gass and Houck (1999) as well as Golato (2003), for instance, argue that role plays have a serious disadvantage which is the imaginary roles and situations that can have a negative impact on the authenticity of the discourse elicited. Hua (2011) states that the main challenge of role plays is the fact that the conversational output does not exactly resemble naturally occurring talk. Moreover, as Ahmed (2017, p.115) citing Cortazzi (2015), explains,

one of the limitations of role plays is that they are not very easy to set up, they require volunteers (presumably), they may be completely or relatively unfamiliar to many participants (hence training or a practice session may be needed), and they are time-consuming to conduct since most likely only one pair of participants can enact a role play at one time (unless research assistants are used).

Role plays can be very time-consuming indeed since they require transcription and coding (Chang, 2006; Shleykhina, 2016). In addition, knowing that an audio or video recording device is being used can lead participants to feel uncomfortable, anxious or stressed. In this sense, their role play performance can be influenced in a negative way (Chang, 2006).

Nevertheless, the reason behind choosing open role plays is due to their various advantages. Dahl and Kasper (1991), for instance, considers open role plays as the most appropriate instruments for collecting data in pragmatic studies. Mitchell and Rintell (1989) argue that role plays are the most effective research method that can provide elaborated speech acts. Role plays are interactive and consequential as they are conducted in face-to-face interactions in a wide range of situations (Félix-Brasdefer, 2010). They are also a rich source of data with various naturalistic features such as hesitation, negotiation of turns or topic management (Hua, 2011). These naturalistic features make role plays closer to the authentic conditions of naturally occurring talk (Dahl and Kasper, 1991). Role plays provide comparable samples of speech and facilitate video-recording (Scarcella, 1979). They also control interactions to a certain extent, analyse speech acts in contexts and examine the paralinguistic features of discourse such as sequence organisation, turn-taking or negotiation of meaning. Role plays enable researchers to audio or video-record a complete conversational interaction containing both openings and closings and manipulate social variables such as age, educational level, gender, situation and speech act type, social distance and power as well as the degree of imposition. These social factors would be very difficult to control when it comes to

recording naturally occurring talk as the data may not provide enough or any examples of the target items (Scarcella, 1979; Félix-Brasdefer, 2008; Félix-Brasdefer, 2010; Hua, 2011; Shleykhina, 2016).

As a matter of fact, there have been multiple linguistic studies that use role plays for the purpose of gathering data. García (1993), for instance, employed this method to examine the realisation of requests for services among Peruvian Spanish L1 users for the purpose of revealing cross-gender similarities and differences. Only one situation was employed to elicit data. Forty participants took part to the study: 20 females and 20 males. The data for this study was gathered on two occasions. On the first, 20 participants including ten females and ten males participated in role plays where they requested a service. On the second occasion, the informants participated in different role plays where they responded to a request and the same corpus was selected as in the first occasion.

Trosborg (1995) used role plays to examine English apologies, complaints and requests in terms of the aspects of discourse competence among L1 users and Danish learners of English as L2. The study reveals the comparisons between the two communities. It examined large corpus of 400 role play conversations including 120 for eliciting requests, 120 for eliciting complaints, 120 for eliciting apologies and 40 for eliciting argumentation. A population which was broad enough was selected to meet the proposed goal and the participants were of mixed sexes.

Márquez Reiter (1999) designed a number of role plays to carry out contrastive analysis of the realisation of requests and apologies in British English and Uruguayan Spanish among university students who are L1 users. Twelve combined situations were employed to elicit both requests and apologies. The role plays were performed by 125 participants of which 61 are British English L1 users (32 females and 29 males) and 64 Uruguayan Spanish L1 users (31 females and 33 males).

Role plays were employed by Félix-Brasdefer (2008) to look at the realisation of refusals among Mexican Spanish and American English L1 users to reveal the similarities and differences between them. Forty males who are university students, of which 20 are Mexican Spanish L1 users and 20 American English L1 users, were chosen to meet the proposed goal. The role play set for the investigation was comprised of six situations.

Role plays were used by García (2008) to analyse invitations in an informal setting among Venezuelan Spanish and Argentinian Spanish L1 users. The study reveals the comparisons and differences between the two South American communities. Only one situation was employed to elicit data. Forty participants took part in the study including ten female and ten male Venezuelans and ten female and ten male Argentinians.

Ahmed (2017) used role plays to investigate the strategies and functions of apologies in Iraqi Arabic among L1 users and in English among Iraqi learners of English as L2 within a cultural and interlanguage pragmatic approach. The study also examines the differences and similarities between the two groups. Fifteen situations were designed for conducting the study. The number of the participants who were selected for engaging in role play study is 60.

Alsohaibani (2017) employed role plays to examine the influence of religion on the realisation of certain Saudi Arabian Arabic expressive speech acts (greetings, thanking and compliments) among L1 users. The role play set for the investigation consists of seven situations. Twenty-four participants were selected for carrying out role plays including ten females and 14 males.

Studies such as García (1993; 2008), Trosborg (1995), Márquez Reiter (1999), Ahmed (2017) and Alsohaibani (2017) are not comparable to the present study. García's (1993; 2008) studies are small-scale studies which make the use of only one situation acceptable. Trosborg (1995) and Márquez Reiter (1999) conducted their studies among two different communities. Ahmed's (2017)

study was carried out among two different groups. Trosborg (1995) analyses three speech acts. Márquez Reiter's (1999) study is a cross-linguistic piece of research. Hence, the number of conversations recorded in Trosborg's (1995) study and role play situations employed in Márquez Reiter's (1999) as well as Ahmed's (2017) studies are higher in comparison to the present study. As for Alsohaibani's (2017) study, it analyses more than two speech acts. The number of the participants chosen in this study is lower compared to the present study, although the number of situations employed is higher in comparison to the current research. With regard to Félix-Brasdefer's (2008) study, it is comparable to the present study in terms of methodology. In other words, they are in line with each other from a methodological perspective, although Félix-Brasdefer's (2008) study was conducted among two different communities.

3.2.2. Verbal reports

Verbal reports are known as post-performance or retrospective interviews that refer to specific reports gathered immediately upon the completion of a particular task. They have been employed in the field of interlanguage pragmatics (Beltrán-Palanques, 2016) in combination with other methods especially with those of role plays (Cohen and Olshtain, 1993; Widjaja, 1997; Félix-Brasdefer, 2008; Woodfield, 2012; Beltrán-Palanques, 2013). Kasper (2008) argues that verbal reports were developed for discipline-specific purposes in various social sciences such as cognitive psychology, literacy studies or interactional sociolinguistics. According to Kasper (2008), Ericsson and Simon's 'Protocol Analysis: Verbal Report as Data' (1993) is the most influential work that deals with verbal reports. The main aim of gathering verbal reports is simply asking participants to report the thoughts that they remember arising during the previous task (Ball, Dodd, Eger and Stevens, 2007). In this sense, thoughts refer to relevant information that are retained, processed and stored in participants' short-term or long-term memory (Camps, 2003). They depend on the length of the prior task performed and amount of time between its end as well as beginning of gathering verbal

reports (Camps, 2003). These thoughts can be reported or retrieved via contextual cues in a direct way (Ball, Dodd, Eger and Stevens, 2007; Kasper, 2008). The main problem with verbal reports is their “reliance on memory. Encoding, storage and retrieval processes are fallible owing to generalisations, interference and forgetting” (Ball, Dodd, Eger and Stevens, 2007, p.2). Afflerbach and Johnston (1984), for instance, claim that questions have been raised to see whether verbal reports can have access to and interfere with the cognitive process of participants or not. These questions include “Do subjects really have the ability to describe the processes they perform?” (Afflerbach and Johnston, 1984, p.308) and “Does the reporting process interfere with the comprehension process?” (Afflerbach and Johnston, 1984, p.308). Despite the fact that verbal reports have received criticisms (Félix-Brasdefer, 2008), it has various advantages. Ericsson and Simon (1993), for instance, recognise that verbal reports can be beneficial if they are employed as complementary data. Ball, Dodd, Eger and Stevens (2007) claim that verbal reports are able to overcome some of the limitations of thinking aloud. According to Ball, Dodd, Eger and Stevens, (2007), verbal reports are proficient and have good validity if participants are asked to report their thoughts immediately after the end of the primary task. Also, one of the main advantages of verbal reports, as Cohen (2004, p.321) argues, is revealing “what the respondents actually perceived about each situation (e.g., what they perceived about the relative role status of the interlocutors) and how their perceptions influenced their responses”. Researches employing verbal reports have revealed the positive effects of this method as they seem to be instrumental in eliciting information on participants’ cognitive process and perception of speech act production (Beltran-Palanques, 2016; Shleykhina, 2016). Verbal reports also enable researchers to examine participants’ sociocultural and sociolinguistic knowledge and are capable of supplementing and clarifying the results obtained by other methods as well as increasing their degree of content validity (Beltran-Palanques, 2016; Shleykhina, 2016).

3.2.3. Interviews

Interviews are methods that involve audio or video-recording and listening. They are popular and helpful as qualitative methods in pragmatic studies (Burns, 1997; Ahmed, 2017). They have been widely employed in the field of cross-cultural pragmatics, interlanguage pragmatics and applied linguistics for dealing with a number of different topics such as attitudes towards specific language aspects in particular or language in general (Burns, 1997; Alsohaibani, 2017). As mentioned in this chapter, Section 3.2., the type of interview employed in the present study is semi-structured interview. An example of this approach is a pragmatic study by Dufon and Takahashi (1989) who employed role plays combined with playback interviews to analyse English speech acts among Japanese learners of English as L2. The same approach was applied by Alsohaibani (2017) to enquire about the realisation of expressive speech acts in Saudi Arabian Arabic among L1 users. The findings of both studies are based on the fact that combining language realisation and perception approach is beneficial when it comes to conducting pieces of research that are related to speech acts. As Kasper (1991, p.238) argues, it provides “an empirical basis for explaining observed patterns of speech act realisation and politeness value language users attribute to different linguistic means and strategies”.

Semi-structured interviews are type of interviews which are between structured and unstructured interviews that include open-ended questions and involve different conversational styles (Ahmed, 2017). They enable interviewees to elaborate their responses and researchers or interviewers to quickly notice any issue, react and respond during the process (Ahmed, 2017; Alsohaibani, 2017). Semi-structured interviews are more flexible than structured interviews and the most common type of interviews employed in applied linguistics (Ahmed, 2017; Alsohaibani, 2017). They are defined by Cohen and Olshtain (1994, p.271) as "two-person conversation initiated by the interviewer for

the sake of obtaining research relevant data, and focused by him on content specified by research objectives of a systematic description or explanation”.

Despite the fact that interviews are popular for gathering data, like role plays, they also have various drawbacks. One of the disadvantages is that the responses of interviewees or participants “could be influenced by previous contributions to the mutually constructed conversation by the interviewer” (Ahmed, 2017, p.119). The process of interviews and transcriptions can be very time-consuming (Hua, 2011). Seeking volunteers to engage in interviews can also be potentially challenging (Ahmed, 2017).

Nevertheless, semi-structured interviews were chosen as a complementary method to gain insights into Algerian Arabic L1 users’ perceptions of appropriate language use and their motivation behind certain uses. In other words, this combination has the advantage that it enables researchers to answer ‘why’ questions and collect information that cannot be obtained by employing observational data (Gomm, 2014; Alsohaibani, 2017). It also “strengthens the validity and credibility of the findings and broadens the understanding of the cultural (religious) factors of the linguistic phenomenon” (Alsohaibani, 2017, p.120). As remarked above, Interviews can help identify interviewees’ perception of experiences, linguistic behaviours or certain social phenomenon in specific situations (Mey, 2001; Ahmed, 2017; Alsohaibani, 2017).

3.3. Data collection procedures

3.3.1. Participants

3.3.1.1. Open role plays and retrospective verbal reports

The participants who took part in the open role play and retrospective verbal report study were students from the University of Science and Technology of Oran in Oran, Algeria. The reason why

university students were the target population was to ensure as much homogeneity as possible in terms of age and educational background. Prior to collecting open role play data and retrospective verbal reports, all the participants were first asked to complete a personal information questionnaire to gather information on age, gender, place of origin, whether their place of residence was in Algeria or not, whether they had lived outside of Algeria for more than three months or not and whether they were university students or not as well as what subject they studied, what their mother tongue(s) was(were) and what languages they spoke. The personal information questionnaire was thus used to see whether the participants fitted the criteria established for the study:

The participants needed to be ...

- a) of Algerian nationality, aged between 18 and 29;
- b) L1 users of Algerian Arabic;
- c) living in Algeria at the time of the study;
- d) someone who had never lived outside of Algeria for more than three months and
- e) university students studying a subject which was not related to linguistics or language.

Fifty-six participants were selected: 28 females and 28 males. They took part in the open role play and retrospective verbal report study. Their age ranged from 18 to 25. All the participants had been raised in Algeria. Their place of residence was Oran, Algeria. None of them had lived outside of Algeria for more than three months. They were all students at the University of Science and Technology of Oran, studying different subjects that are not related to linguistics or language. All the participants were Algerian Arabic L1 users. Twenty-eight participants were bilingual. Twenty-five participants were multilingual and three participants only spoke Algerian Arabic.

3.3.1.2. Semi-structured interviews

Since university students were the target population to collect open role play data and retrospective verbal reports, a different group of university students of the same age range was selected to gather semi-structured interviews. Before gathering semi-structured interviews, all the participants received a personal information questionnaire, again, to gather information as above, on age, gender, nationality, etc. The personal information questionnaire was also used to see whether the participants fitted the following criteria:

The participants needed to be ...

- a) of Algerian nationality;
- b) aged between 18 and 29;
- c) raised in Algeria;
- d) university students and
- e) Algerian Arabic L1 users.

Eight participants were selected for the semi-structured interviews: four females and four males. Their age ranged between 19 and 29. They were all Algerians who had been raised in Algeria. Four participants resided in their home country. Three participants resided in England, United Kingdom. One participant resided in Portugal. They were all university students who studied different disciplines including data science and applied linguistics, civil engineering, comparative literature, English, law and politics, sociolinguistics and language documentation as well as telecommunication. All the participants were Algerian Arabic L1 users; they were all multilingual. In addition to their L1, participant F29 spoke standard Arabic, English, French and Japanese. Participant F30 spoke French and English. Participant F31 spoke standard Arabic, Amazigh, English, French, Japanese and Korean. Participant F32 spoke French and Amazigh. Participant M29

spoke Amazigh, standard Arabic and French. Participant M30 spoke standard Arabic and English. Concerning participant M31, he spoke French, English and Portuguese, and, finally, participant M32 spoke standard Arabic, English and French.

3.3.2. Instruments

3.3.2.1. Open role plays

Four situations were selected to elicit greetings and leave-takings in different scenarios. They reflect the daily occurrences that are common and familiar among Algerians. The situations were carefully designed and discussed with Algerian Arabic L1 users. They vary according to the level of social distance and power. The situations were presented in French since the participants studied in this type of language. It would have been impossible to present them in Algerian Arabic as it is an oral language that has few written resources and no official spelling as explained in Chapter 2, Section 2.8.5. They could have been presented in standard Arabic, but it is nobody's mother tongue as indicated in Chapter 2, Section 2.8.6. Hence, standard Arabic is not spoken fluently by all Algerians. Social distance refers to how well interactants know each other. It is represented by two levels:

(-SD): if the relationship between participants is familiar.

(+SD): if the relationship between participants is unfamiliar.

As for social power, its bases are related to persons' age, her/his social role within the society and something that he/she has that the other interactant has no access to. It is represented by three levels:

(A>B): if participant A has higher social power than participant B.

(A=B): if social power between participant A and B is equal.

(A<B): if participant A has lower social power than participant B.

Table 1: Levels of each factor

Social factors	Levels or types
Gender	Female (F), male (M)
Social distance	Familiar (-SD), unfamiliar (+SD)
Social power	Higher (A>B), equal (A=B), lower (A<B)

A = participant A, B = participant B, F = female, M = male, SD = social distance

The relationship between neighbours or friends is familiar (-SD) and social power is equal (A=B). As for lecturers, they have higher social power than their students. Concerning the social distance which is between them, it is unfamiliar (+SD). As for the relationship between customers and salespersons, it is unfamiliar (+SD) and social power which is between them is equal (A=B).

The participants were divided into 12 groups. Each group includes females and males. The first, second and third group acted out Situation 1 (Eid al-Fitr). The fourth, fifth and sixth group acted out Situation 2 (hospital). The seventh, eighth and ninth group acted out Situation 3 (university). As for the participants of the tenth, 11th and 12th group, they acted out Situation 4 (pâtisserie). Therefore, each participant acted out only one situation. All the situations were acted out by the same gender (female-female and male-male) and cross-gender pairs (female-male or male-female). The aim was to obtain the same number of greetings and leave-takings by females and males in the same gender and cross-gender open role plays. The situations of the open role play are the following:

Situation 1 (Eid al-Fitr):

Participant A received the following card:

Today is Eid al-Fitr Day. It is early in the morning and you have just left your house. You are about to get in your car as you are on your way to pay some relatives a visit. You see your neighbour on her/his way home. Go and talk to her/him.

Participant B received the following card:

Today is Eid al-Fitr Day. It is early in the morning. You finished the Eid al-Fitr prayers in the mosque. While you are on your way back home, your neighbour comes to talk to you.

Situation 2 (hospital):

Participant A received the following card:

You are in a hospital to pay your friend, who is hospitalised, a visit. The nurse instructs you to stay for few minutes. You then go to the room where your friend is. Talk to her/him.

Participant B received the following card:

You are in a hospital because you broke your ankle. A very good friend of yours comes to pay you a visit. Talk to her/him.

Situation 3 (university):

Participant A received the following card:

You are a university student. You need to get a certain book to revise for an exam, but there are no

copies left at the library. The only person who you know has a copy of the book is one of your lecturers. While you are on your way to class, you meet her/him. Talk to her/him.

Participant B received the following card:

You are a lecturer at university. While you are on your way to your office, you meet one of your students. Talk to her/him.

Situation 4 (pâtisserie):

Participant A received the following card:

You are walking in the street. You see a pâtisserie that you really like. You go inside to buy something. Talk to the salesperson.

Participant B received the following card:

You are a salesperson working in a pâtisserie. You are behind the counter. A customer comes in. Talk to her/him.

Table 2: The classification of the situations according to the level of social distance and power

Situation	Social distance	Social power
A person wishes her/his neighbour a happy Eid al-Fitr.	-SD	A=B
A person pays her/his very good friend, who	-SD	A=B

broke her/his ankle, a visit in a hospital.		
A student asks her/his lecturer to borrow her/his book.	+SD	A<B
A customer talks to a salesperson to produce the main request for service.	+SD	A=B

The tables below show all the pairs who participated in the same gender and cross-gender open role plays in each situation:

Situation 1 (Eid al-Fitr)

First group

Same gender interactions

Female interaction (Table 3)

Conversation number	Participant A	Participant B
Conversation 1	F01	F02

Male interaction (Table 4)

Conversation number	Participant A	Participant B
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Conversation 2	M01	M02
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Cross-gender interaction (Table 5)

Conversation number	Participant A	Participant B
Conversation 3	M01	F01

Second group

Same gender interactions

Female interaction (Table 6)

Conversation number	Participant A	Participant B
Conversation 4	F03	F04

Male interaction (Table 7)

Conversation number	Participant A	Participant B
Conversation 5	M03	M04

Cross-gender interaction (Table 8)

Conversation number	Participant A	Participant B
Conversation 6	M04	F03

Third group

Same gender interactions

Female interaction (Table 9)

Conversation number	Participant A	Participant B
Conversation 7	F05	F06

Male interaction (Table 10)

Conversation number	Participant A	Participant B
Conversation 8	M05	M06

Cross-gender interaction (Table 11)

Conversation number	Participant A	Participant B
Conversation 9	M04	F02

Situation 2 (hospital)

Fourth group

Same gender interactions

Female interaction (Table 12)

Conversation number	Participant A	Participant B
Conversation 10	F07	F08

Male interaction (Table 13)

Conversation number	Participant A	Participant B
Conversation 11	M07	M08

Cross-gender interaction (Table 14)

Conversation number	Participant A	Participant B
Conversation 12	F09	M08

Fifth group

Same gender interactions

Female interaction (Table 15)

Conversation number	Participant A	Participant B
Conversation 13	F10	F11

Male interaction (Table 16)

Conversation number	Participant A	Participant B
Conversation 14	M09	M10

Cross-gender interaction (Table 17)

Conversation number	Participant A	Participant B
Conversation 15	M11	F12

Sixth group

Same gender interactions

Female interaction (Table 18)

Conversation number	Participant A	Participant B
Conversation 16	F13	F14

Male interaction (Table 19)

Conversation number	Participant A	Participant B
Conversation 17	M12	M13

Cross-gender interaction (Table 20)

Conversation number	Participant A	Participant B
Conversation 18	F14	M14

Situation 3 (university)

Seventh group

Same gender interactions

Female interaction (Table 21)

Conversation number	Participant A	Participant B
Conversation 19	F15	F16

Male interaction (Table 22)

Conversation number	Participant A	Participant B
Conversation 20	M15	M16

Cross-gender interaction (Table 23)

Conversation number	Participant A	Participant B
Conversation 21	M17	F16

Eighth group

Same gender interactions

Female interaction (Table 24)

Conversation number	Participant A	Participant B
Conversation 22	F17	F18

Males interaction (Table 25)

Conversation number	Participant A	Participant B
Conversation 23	M18	M16

Cross-gender interaction (Table 26)

Conversation number	Participant A	Participant B
Conversation 24	M19	F19

Ninth group

Same gender interactions

Female interaction (Table 27)

Conversation number	Participant A	Participant B
Conversation 25	F20	F18

Male interaction (Table 28)

Conversation number	Participant A	Participant B
Conversation 26	M19	M20

Cross-gender interaction (Table 29)

Conversation number	Participant A	Participant B
Conversation 27	M19	F21

Situation 4 (pâtisserie)

Tenth group

Same gender interactions

Female interaction (Table 30)

Conversation number	Participant A	Participant B
Conversation 28	F22	F23

Male interaction (Table 31)

Conversation number	Participant A	Participant B
Conversation 29	M21	M22

Cross-gender interaction (Table 32)

Conversation number	Participant A	Participant B
Conversation 30	F23	M23

11th group

Same gender interactions

Female interaction (Table 33)

Conversation number	Participant A	Participant B
Conversation 31	F24	F25

Males interaction (Table 34)

Conversation number	Participant A	Participant B
Conversation 32	M24	M25

Cross-gender interaction (Table 35)

Conversation number	Participant A	Participant B
Conversation 33	F26	M26

12th group

Same gender interactions

Female interaction (Table 36)

Conversation number	Participant A	Participant B
Conversation 34	F24	F27

Males interaction (Table 37)

Conversation number	Participant A	Participant B
Conversation 35	M27	M24

Cross-gender interaction (Table 38)

Conversation number	Participant A	Participant B
Conversation 36	F28	M28

The tables below show how many times each participant acted out a specific situation:

Situation 1 (Eid al-Fitr) (Table 39)

Participant	Number of times the participant acted out Situation 1 (Eid al-Fitr)
F01	Twice
F02	Twice
F03	Twice

F04	Once
F05	Once
F06	Once
M01	Twice
M02	Once
M03	Once
M04	3 times
M05	Once
M06	Once

Situation 2 (hospital) (Table 40)

Participant	Number of times the participant acted out Situation 2 (hospital)
F07	Once
F08	Once
F09	Once
F10	Once
F11	Once
F12	Once
F13	Once
F14	Twice
M07	Once
M08	Twice

M09	Once
M10	Once
M11	Once
M12	Once
M13	Once
M14	Once

Situation 3 (university) (Table 41)

Participant	Number of times the participant acted out Situation 3 (university)
F15	Once
F16	Twice
F17	Once
F18	Twice
F19	Once
F20	Once
F21	Once
M15	Once
M16	Twice
M17	Once
M18	Once
M19	3 times
M20	Once

Situation 4 (pâtisserie) (Table 42)

Participant	Number of times the participant acted out Situation 4 (pâtisserie)
F22	Once
F23	Twice
F24	Twice
F25	Once
F26	Once
F27	Once
F28	Once
M21	Once
M22	Once
M23	Once
M24	Twice
M25	Once
M26	Once
M27	Once
M28	Once

F = female, M = male

3.3.2.2. Retrospective verbal reports

Six questions were employed to ask the participants to make comments on certain aspects of language use and report the thoughts that they remembered arising during open role play task. They

are adapted from Trosborg (1995), Félix-Brasdefer (2008) and Vanessa (2016). The questions that were used to gather retrospective verbal reports are the following:

- (1) Was the situation common and realistic?
- (2) How did you experience the situation?
- (3) What is the role that religion plays in greetings and leave-takings?
- (4) What is the role that French plays in greetings and leave-takings?
- (5) What are the key components of successful greetings and leave-takings?
- (6) Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

3.3.2.3. Semi-structured interviews

Five questions were used to ask the interviewees to comment on certain linguistic characteristics that are part of Algerian Arabic found in open role play data. The questions that were employed when conducting the semi-structured interviews to collect the metadata are shown below:

- (1) According to my findings, males use more religious greetings and leave-takings than females. For instance, '*Selemaelikom*' is used more by males than females. What do you think?
- (2) According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings. What do you think?
- (3) According to my findings, Algerian Arabic L1 users usually employ many words within a same turn in greetings and leave-takings. What do you think?

(4) According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn. What do you think?

(5) According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person. What do you think and what difference does it make?

3.3.3. Ethical issues

Essential precautions were taken before gathering data. The first step was to get the approval regarding ethical requirements from the School Ethics Committee of Social Science, History & Philosophy at Birkbeck, University of London. The second step was obtaining participants' consent to take part to the study. Participating in this study was completely voluntary. All the participants received an information sheet explaining the nature and purpose of the study. The participants were informed that the data collection was only meant for academic purposes and to conduct a linguistic research. They were also assured that their academic programme or achievements would not be affected by participating in the study. The participants were told that the open role plays, retrospective verbal reports and semi-structured interviews would be audio-recorded. Also, they were informed that their real names would be changed by pseudonyms in the transcription and linguistic ability as well as competence would not be tested at all. All the participants who agreed to take part to the study signed the consent form. The information that they provided was kept confidential.

3.3.4. Pilot test

As explained in this chapter, Section 3.3.2.1., the open role play situations were discussed with Algerian Arabic L1 users in a careful way. However, a pilot test was required to be conducted since it can be relevant and offer new approaches or ideas that can enhance the main study (Ahmed,

2017). The pilot test was conducted in October and November, 2018 in Algeria. Two methods were employed including open role plays and retrospective verbal reports. The elicitation of open role play data took place at the University of Science and Technology of Oran, and University of Mostaganem, Faculty of Science and Technology, Mostaganem, also in Algeria. As for the collection of retrospective verbal reports, it took a place only at the first university. The main aims of conducting the pilot test were to check:

(1) the authenticity, reliability and validity of the open role play situations and retrospective verbal report questions;

(2) if the open role play situations and retrospective verbal report questions would cause any difficulty, confusion or misunderstanding and

(3) how much time it would approximately take to record each role play conversation, and participants' answers to each retrospective verbal report question.

3.3.4.1. Participants

Twenty-seven participants were selected to conduct the pilot test including 13 females and 14 males. Twenty-four participants were selected from the University of Science and Technology of Oran. Three participants were chosen from the University of Mostaganem, Faculty of Science and Technology. The reason why university students and lecturers were chosen as participants was to ensure as much homogeneity as possible in terms of age, educational background and occupation. Prior to gathering open role play data and retrospective verbal reports, the participants received a personal information questionnaire to gather information on age, gender, nationality as well as place of birth and origin. It was also used to find out how long they had lived in their place of residence, their occupation and educational level, what subject they studied if they were students, or what subject they taught if they were lecturers, their mother tongue or mother tongues and any other

language or languages spoken. The personal information questionnaire was also used to see whether the participants fitted the following study criteria:

- a) an Algerian person aged between 18 and 25 or over 40;
- b) an Algerian person who had been raised in Algeria and was living in Algeria at the time of data collection;
- c) an Algerian person who was a university student or lecturer studying/teaching a subject which was not related to linguistics or language and
- d) An Algerian person who is an Algerian Arabic L1 user.

The participants were divided into two groups. The first group included 14 participants (six females and eight males). Their age ranged from 18 to 25. The second group included 13 participants (seven females and six males). Their age was over 40. All the participants were Algerians. They were all born and raised in Algeria where their place of residence was. Fourteen participants were students at the University of Science and Technology of Oran. Ten participants were lecturers. Seven participants taught at the University of Science and Technology of Oran. Three participants taught at the University of Mostaganem, Faculty of Science and Technology. Three participants were PhD students and lecturers. Two participants studied and taught at the University of Oran of Science and Technology. One participant studied at the same university and taught at the University of Mostaganem, the Faculty of Science and Technology. All the participants were Algerian Arabic L1 users. Eighteen of the participants were multilingual. Seven participants were bilingual and two participants spoke only Algerian Arabic.

3.3.4.2. Modifications to the methods

Conducting the pilot test enabled me to make some modifications to the structure of the open role play and retrospective verbal reports and to decide on the age group. It was very difficult to find many lecturers willing to take part to the study when conducting the pilot test. They were very busy with their lectures and administrative work. Hence, only students were selected for the main data collection. Many participants did not accept to be video-recorded due to social reasons. Some of them argued that they did not feel comfortable while they were being video-taped. As a result, the main open role play data was elicited through an audio-recording. Minor modifications were also made to the wordings of Situation 1 (Eid al-Fitr) and 2 (hospital). Four situations were omitted. Two of them were replaced by new situations that are a bit similar for the purpose of having different levels of social distance and power. As a result, the number of the situations was reduced from six to four as it is preferable to have less situations and numerous participants. Unlike the pilot study, each participant acted out only one situation in the main study for the purpose of avoiding cumulative effect of the situations. As for the retrospective verbal reports, one question was added to know how the participants' experience was when they acted out the situations. Modifications were also made to the third and fourth question. One question was removed since it was too broad.

3.4. Data collection steps

3.4.1. Open role plays

The open role play data representing the main corpus was gathered through an audio-recording at the University of Science and Technology of Oran in May, 2019. Prior to the data elicitation, the participants were grouped in pairs. They were divided into participants A and B. All the participants received cards that explain the scenarios of the situations and roles. They also provided information about the contextual setting where the conversation was meant to take place. However, they do not

reveal the level of social distance and power as this point was meant to be interpreted by the participants themselves. There were two types of cards. One of them was received by participants A, while the other was received by participants B. Every single participant was given a role that he/she was asked to act it out within a context. As a researcher, my aim was explaining very carefully to the participants the situations and their intended roles. The participants were asked to imagine their roles and the context as per the instructions they would receive on the cards and based on their experience as Algerian Arabic L1 users. They were also told to be spontaneous and act exactly as they would in a real-life situation.

3.4.2. Retrospective verbal reports

In the same way as the open role plays, the retrospective verbal reports were gathered at the University of Oran of Science and Technology in May, 2019. They were collected upon the completion of the open role play task from all the 56 participants who acted out the open role play situations. Before gathering the retrospective verbal reports, each participant listened to the audio-recording of the conversation that he/she was part of. The participants were, therefore, aware of what they produced and exposed to their own greetings and leave-takings production. They were then asked to comment on the authenticity of the situation and how their experience was when they acted it out. The participants were also asked to discuss about the role of religion and French in greetings and leave-takings. In addition, they were asked to dwell on the key components of successful greetings and leave-takings and the difficulties that they face when they greet and leave-take. The retrospective verbal reports were gathered through an audio-recording. The study was administered in English among three participants, in Algerian Arabic and English among one participant and in Algerian Arabic among the rest of the participants. The reason why it was administered in English among three participants as well as in Algerian Arabic and English among

one participant is because they preferred to express themselves in English as they wanted to show their English knowledge.

3.4.3. Semi-structured interviews

The semi-structured interviews were conducted online through Skype in May and June, 2020. Eight participants (four females and four males) were interviewed in order to have the same number of females and males. The study was administered in Algerian Arabic among five participants as well as in Algerian Arabic and English among three participants. The reason why the study was administered in Algerian Arabic and English among three participants was probably because they studied in English at English universities and their place of residence was in England, United Kingdom. Before collecting the semi-structured interview data, all the participants read the questions and had a look at the examples to have better understanding. To avoid generalisation, the participants were told that each linguistic phenomenon that they were asked about represented only the open role play findings of the present study and not Algerian Arabic from a general perspective. Also, they were not guided or forced to agree with the results. Then, the participants dwelled on how come males employ more religious greetings and leave-takings than women. They were also asked to give their thoughts about overlapping and latching as well as the use of many forms within a single turn to greet and inquire in the openings and leave-take in the closings. The participants made comments on the repetition of a particular welfare inquiry in a different turn. They were also asked to dwell on what difference it makes to employ second person plural pronouns to address only one person in Algerian Arabic when using a specific welfare inquiry.

3.5. Transcription conventions and translation matters

3.5.1. Transcription, transliteration and translation

The first step before analysing data was transcription and transliteration. Transcription involved writing down what the participants said when they acted out the open role play situations and answered the retrospective verbal report and semi-structured interview questions. The original data is in Algerian Arabic. It was, therefore, transcribed in this type of Arabic variety. As explained in Chapter 2, Section 2.8.5., Algerian Arabic is an oral language that has few written resources and no official spelling. Nevertheless, the data was transliterated using Latin scripts. According to Garfield (1975, p.255), transliteration refers to “the spelling of words from one language with characters from the alphabet of another. Ideally, it is a one-for-one character-by-character replacement. It should be a simple mechanical process”.

Transcription and transliteration were followed by translation. The middle sections of the open role play conversations as well as retrospective verbal reports and semi-structured interviews were translated pragmatically only. As for the openings and closings of the open role play interactions, they were translated both literally and pragmatically in order not to lose the cultural concepts and linguistic formulations of terms and expressions. For instance, *Selem* ‘hello’ is a religious formula that literally means peace but is employed as a greeting and leave-taking expression. Literal translations are presented by single quotation marks followed by pragmatic translations which are presented in brackets as shown in example (1):

(1)

Conversation 24 opening

Situation 3 (university)

F18: Ms Arslane, lecturer

M19: Ali Youcefi, student

T01 M19: *bonjour madame(.) ghaya?*

‘hello madam(.) great?’

(hello madam(.) are you well?)

T02 F18: *bonjour(.)*

‘hello(.)’

(hello(.))

T03 M19: *ghaya madame?*

‘are you well madam?’

(are you well madam?)

T04 F18: *lebesse(.) [hamdou leh(.)]*

‘fine(.) [gratitude to allah(.)]’

(I’m fine(.) [thank god for that(.)])

T05 M19: *[hamdou leh(.)]*

‘[gratitude to allah(.)]’

([thank god for that(.)])

T06 F19: =*et vous?*

‘=and you?’

(=and you?)

T07 M19: *hamdou leh(.)*

‘gratitude to allah(.)’

(everything is going well(.) thank god for that.)

3.5.2. Turn-taking

Turn-taking refers to a mechanism or basic fact of spoken discourse in which one interactant listens, while the other interactant speaks in alternating turns (Coulthard, 1985; Kato, 2000; Baloch and Ghilzai, 2016). A turn is consisted of one or more turn-constructive units (Selting, 2000; Hoey and Kendrick, 2017). It refers to a linguistic unit in conversations that can possibly or potentially constitutes a specific turn (Selting, 2000; Hoey and Kendrick, 2017). The switch possibly occurs at a transition relevance place which refers to junctures at which a turn in a particular conversation passes from speakers to listeners (Hoey and Kendrick, 2017). Turn-taking is marked by Tx where T stands for ‘turn’ and x is the relevant number as shown in example (2):

(2)

Conversation 11 closing

Situation 2 (hospital)

M07: Ali, visitor

M08: Haroon, patient

T19 M07: *eya bechfa elik inchaa allah(.) ena dork [rani]=*

‘well get well soon if allah wills(.) I’m [in a]=’

(well get well soon if god wills(.) I’m [in a]=)

T20 M08: *[amine(.)]*

‘[amin(.)]’

([amin(.)])

T21 M07: *=mkalak(.) wou=*

‘=hurry now and=’

(=hurry now and=)

T22 M08: *wah(.) [elabeli(.)]=*

‘yes(.) [i know(.)]=’

(yes(.) [i know(.)]=)

T23 M07: *=[mechi] [wakt]=*

‘=[it’s not] [a visiting]=’

(=[it’s not] [a visiting]=)

T24 M08: *=[elabeli(.)]*

‘=[i know(.)]’

(=[I know(.)])

T25 M07: =*la visite eh... eh, ghadwa inchaa Allah nji aand sahbi(.)*

‘=time(.) well i’ll pay my friend a visit tomorrow if Allah wills(.)’

(=time(.) well i’ll hopefully pay my friend a visit tomorrow(.))

T26 M08: *elabeli(.) [nchaa allah(.)]*

‘i know(.) [if allah wills(.)]’

(i know(.) [hopefully(.)])

T27 M07: [eya]

‘[well]’

([well])

T28 M08: *nchaa allah(.)*

‘if allah wills(.)’

(hopefully(.))

T29 M07: *bechfa elik(.) [saha(.)]*

‘get well soon(.) [okay(.)]’

(get well soon(.) [okay(.)])

T30 M08: [ghadwa] *nchaaAllah(.)*

‘[see you tomorrow] if allah wills(.)’

([see you tomorrow] hopefully(.))

T31 M07: *eya selemalikom(.) saha(.)*

‘well peace be upon you(.) okay(.)’

(well goodbye(.) okay(.))

3.5.3. Latching and overlapping

Latching and overlapping are the two linguistic features that were chosen to analyse greetings and leave-takings. Hence, the openings and closings of open role play interactions are based on broad transcription following Jefferson’s (2004) transcription notation system. As for the middle of open role play conversations, retrospective verbal reports and semi-structured interviews, they follow an orthographic transcription since only the content or information was taken into consideration and not the way the participants spoke.

Latching refers to interruptions or violations of turn-taking norms when a speaker’s utterance is broken up in an arbitrarily way (Nofsinger, 1991; Psathas, 1995). It is marked by equal sign = indicating the continuity in a speaker’s utterance as shown from turn one until turn four of example (3):

(3)

Conversation 29 opening

Situation 4 (pâtisserie)

M21: customer

M22: shop owner

T01 M21: *selemaelikom(.) [chiekh(.)]=*

‘peace be upon you(.) [old man(.)]=’

(hello(.) [sir(.)]=)

T02 M22: *[selem(.)]=*

‘[peace(.)]=’

([hello(.)]=)

T03 M21: *=[kirak?]*

‘=[how are you?]

(=[how are you?])

T04 M22: ‘=[wa] *rahmatu allah(.) [kirak?]*’

‘=[and] mercy of allah be upon you(.) [how are you?]

(=[hello(.)] [how are you?])

T05 M21: *[lebesse?]*

‘[fine?]

([are you fine?])

T06 M22: [*lebesse?*]

‘[fine?]

([are you fine?])

T07 M21: [*ghaya?*]

‘[great?]

([are you well?])

T08 M22: [*ghaya?*]

‘[great?]

([are you well?])

T09 M21: [*hamdou*] *leh*(.)

‘[thank] allah(.)’

([all well and good(.) thank] god for that(.))

T10 M22: *hamdou leh*(.) *rahma*(.)

‘thank Allah(.) mercy(.)’

(all well and good(.) thank god for that(.) mercy(.))

As for overlapping, it refers to simultaneous talk when interactants start and end up talking at the same time in a single conversation (Nofsinger, 1991). It is marked by square brackets [] indicating the beginning and end of overlapping speech as shown from turn 26 until turn 29 of example (4):

(4)

Conversation 32 closing

Situation 4 (pâtisserie)

M24: customer

M25: shop owner

T23 M24: *allah yahafdek sahbi(.)*

‘may Allah protect you my friend(.)’

(thank you so much my friend(.))

T24 M25: *saha ftorek khouya(.)*

‘have a nice iftar brother(.)’

(have a nice iftar brother(.))

T25 M24: *saha(.)=*

‘okay(.)=’

(okay(.)=)

T26 M25: *wou [marhbebik]=*

‘and you’re [welcome]=’

(and you’re [welcome]=)

T27 M24: =[bla jmil(.)]

‘=[without compliment(.)]’

(=[you’re welcome(.)])

T28 M25: *fi [ey wakt(.)]*

‘any [time(.)]’

(any [time(.)])

T29 M24: [*baraka*] *allahou fik khouya(.) sahit(.)*

‘[may] allah bless you brother(.) thank you(.)’

([thank] you so much(.) thank you(.))

T30 M25: *allah yahadfe(.) sahit(.)*

‘may allah protect you(.) thank you(.)’

(thank you so much(.) thank you(.))

3.6. Conclusion

The chapter described the methodological design of the current study. The methods used to collect data were described and their advantages as well as drawbacks were discussed. It also offered an overview of studies which employed role plays to gather data. Additionally, the chapter provided information related to the participants who took part in the present study and explained how the instruments used to gather data were implemented. It also discussed ethical issues and presented the pilot test and steps of the data collection. Finally, it explained matters of transcription,

transliteration and translation. Relating to transcription, turn-taking, latching and overlapping were also explained. Having described and discussed the methodology employed in the present study, the findings of the study are presented in the following chapter.

Chapter 4

4. Findings

4.1. Introduction

The chapter starts with the analysis on greetings and leave-takings obtained through open role plays, which constitute the main corpus of the present study (Section 4.2.). Both quantitative and qualitative analyses are provided. This is followed by the consideration of the results from retrospective verbal reports (Section 4.3.) and semi-structured interviews (Section 4.4.) that complement the main corpus of the current study (see Chapter 3).

The chapter is further organised as follows: Section 4.2.1.1. presents the greeting sequences that make up the openings. The following Section 4.2.1.2. looks at how greeting sequences are structured. Section 4.2.1.3. examines the effect of gender on the realisation of greetings. The next sections discuss the use of religious greetings (Section 4.2.1.4.), the influence of situational context on the realisation of greetings (Section 4.2.1.5.) and the use of French in the examined interactions (Section 4.2.1.6.).

With respect to leave-takings, Section 4.2.2.1. presents the leave-takings that make up the closings. The following section (Section 4.2.2.2.) looks at how leave-taking sequences are structured. Section 4.2.2.3. examines the effect of gender on the realisation of leave-takings. The next sections discuss the use of religious leave-takings (Section 4.2.2.4.), the influence of the situational context on the realisation of leave-takings (Section 4.2.2.5.) and the use of French in the examined conversations (Section 4.2.2.6.). The following sections, as indicated above, explore the answers to the

retrospective verbal reports (Section 4.3.) and semi-structured interviews (Section 4.4.). Finally, some conclusions are offered in Section 4.5.

4.2.1. Open role play greetings

4.2.1.1. Greetings that make up the openings

The following greetings and welfare inquiries that are identified make up the openings:

Standard greetings: They refer to forms employed in first turns or on arrival to start an interaction (e.g., *Selemaelikom* ‘Peace be upon you all’ (Hello), *Bonjour* ‘Hello’ (Hello) or *Sbah l khire* ‘Good morning’ (Good morning)).

How-are-you inquiries: They include the following subcategories: individual inquiries, family inquiries, individual and family inquiries as well as patient inquiries.

Individual inquiries: They refer to questions about the well-being of addressees (e.g., *Kirak?* ‘How are you?’ (How are you?), *Lebesse?* ‘Fine?’ (Are you fine?) or *Ghaya?* ‘Great?’ (Are you well?)).

Family inquiries: They refer to forms that aim to ask about the well-being of addressees’ family (e.g., *Chwebine rahom ghaya?* ‘The old people are all right?’ (The parents are all right?), *Les parents?* ‘The parents?’ (How are the parents?) or *Kirahom deyerine dar?* ‘How are the house doing?’ (How are the family doing?)).

Individual and family inquiries: They refer to forms that aim to ask about the well-being of addressees and their family (e.g., *Kirakom?* ‘How are you all doing?’ (How are you all doing?)).

Patient inquiries: They refer to forms that aim to ask patients what happened to them, what was said by the doctor concerning their state or whether they are recovering and feeling better or not (e.g., *Melki?* ‘What happened to you?’ (What happened to you?), *Chegelek tbib?* ‘What did the doctor

say?’ (What did the doctor say?) or *Riyeht chwiya?* ‘Are you feeling a bit better?’ (Are you feeling a bit better?).

Ramadan inquiries: They refer to forms that aim to ask addressees, or both addressees and their families, how they are getting along with Ramadan or how they spent this holy month (e.g., *Ki fewetou Ramdan?* ‘How did you spend Ramadan? (How did you spend Ramadan?), *Ghaya maa Ramdan?* ‘How are you getting along with Ramadan?’ (How are you getting along with Ramadan?) or *Ramdan wou gee?* ‘How are you getting along with Ramadan?’ (How are you getting along with Ramadan?)).

Eid al-Fitr inquiries: They refer to forms that aim to ask addressees, or both addressees and their family, how they spent Eid al-Fitr (e.g., *Aayetou ghaya?* ‘Did you all have a great Eid?’ (Did you all have a great Eid?), *Aayetou ghaya J’espère?* ‘I hope you all had a great Eid?’ (I hope you all had a great Eid?) or *Kifewetou Eid?* ‘How did you all spend the Eid?’ (How did you all spend the Eid?)).

Job inquiries: They refer to forms that aim to ask addressees how they were getting along with their job (e.g., *Keche khadma fi Ramdan?* ‘How are things going with your job in Ramadan?’ (How are things going with your job in Ramadan?), *Ça va maa lkhadma?* ‘Is everything going well with your job?’ (Is everything going well with your job?) or *Ça va ntiya maa khadma?* ‘Is everything going well with your job?’ (Is everything going well with your job?)).

Good wishes: They consist of two subcategories: Eid al-Fitr wishes and sending patients blessings.

Eid al-Fitr wishes: They consist of two subcategories: General Eid al-Fitr wishes and religious Eid al-Fitr wishes.

General Eid al-Fitr wishes: They refer to forms that are employed on the occasion of Eid al-Fitr to wish addressees, or both addressees and their family, to have a happy Eid al-Fitr (e.g., *Iidek mabrok*

‘Your Eid is blessed.’ (Happy Eid), *Saha Iidek* ‘Happy Eid’ (Happy Eid) or *Teydou we taawdou* ‘I hope you will all have a nice Eid time and again.’ (I hope you will all have a nice Eid time and again.)).

Religious Eid al-Fitr wishes: They refer to religious forms that have wider cultural sense. They are also employed on the occasion of Eid al-Fitr. Their aim is praying to God to accept prayers, fasting, charity and all the sacrifices made during the holy month of Ramadan (e.g., *Takabala Allahou mina wa minkom* ‘May Allah accept from us and from you’ (May God accept our good deeds and yours) *Takabel mina wa minkom* ‘May He accept from us and from you’ (May God accept our good deeds and yours) or *Allahouma takabel mina* ‘May Allah accept from us’ (May God accept our good deeds)).

Sending patients blessings: They refer to forms hoping that everything is going well with patients or wish them to recover (e.g., *Bechfa elik* ‘To your health’ (Get well soon), *Ela slemtek* ‘For your safety’ (I hope everything is going well with you.) or *Slamet rassek* ‘For the safety of your head’ (I hope everything is going well with you.)).

Long-time-no-see expressions: They refer to forms that are employed when the people interacting to each other have not seen or talked to each other for a long time (e.g., *Eeche menchefek* ‘Long live the person who sees you’ (Long live the person who sees you), *Hedi ghayba* ‘It has been a long time we have not seen or talked to each other.’ (It has been a long time we have not seen or talked to each other.) or *Hedi ghayba hedi* ‘It has been a long time we have not seen or talked to each other.’ (It has been a long time we have not seen or talked to each other.)).

Welcome expressions: They refer to forms that welcome addressees and express an invitation (e.g., *Tfadel* ‘Welcome’ (Welcome) and *Marhbevik* ‘Welcome’ (Welcome)).

Terms of address: They refer to terms employed to address people (e.g., *Chiekh* ‘Old man’ (Sir), *Jarti* ‘Neighbour’ (Neighbour) or *Khti* ‘Sister’ (Sister)).

4.2.1.2. The structure of greeting sequences

4.2.1.2.1. Situation 1 (Eid al-Fitr)

The number of turns that shape Situation 1 (Eid al-Fitr) openings ranges from seven to 27. They usually begin with standard greetings to open interactions such as *Selem* ‘Peace’ (Hello) or *Selemaelikom* ‘Peace be upon you all’ (Hello).

The openings of Situation 1 (Eid al-Fitr) then move to how-are-you inquiries to ask about the well-being of addressees by employing forms such as *Bien?* ‘Good?’ (Are you good?), *ça va?* ‘Fine?’ (Are you fine?), *Ghaya?* ‘Good?’ (Are you good?), *Kirak?* ‘How are you?’ (How are you?), *Kirak deyer?* ‘How are you doing?’ (How are you doing?), *Kiraki?* ‘How are you?’ (How are you?), *Kiraki deyra?* ‘How are you doing?’ (How are you doing?), *Lebesse?* ‘Fine?’ (Are you fine?) or *Rak mlih?* ‘You are all right?’ (You are all right?).

The openings of Situation 1 (Eid al-Fitr) are always realised by wishing neighbours a happy Eid al-Fitr by employing cultural expressions such as *Iidek mabrok* ‘Your Eid is blessed.’ (Happy Eid), *Koul aame wenta bkhire* ‘May you be blessed every year’ (May you be blessed every year), *Koul aame wenti bkhire* ‘May you be blessed every year’ (May you be blessed every year), *Saha Iidek* ‘Happy Eid’ (Happy Eid) or *Taaydi be saha* ‘Have a nice Eid’ (Have a nice Eid).

Also, they are usually realised by using forms that employ second person plural pronouns to wish both neighbours and their families a happy Eid al-Fitr such as *Iidkom mabrok* ‘Your Eid is blessed.’ (Happy Eid), *Taaydou be saha* ‘I hope you will all have a nice Eid.’ (I hope you will all have a nice Eid.), *Taaydou be saha wel hna* ‘I hope you will all have a nice and peaceful Eid.’ (I hope you will

all have a nice and peaceful Eid.), *Taaydou we taawdou* ‘I hope you will all have a happy Eid time and again.’ (I hope you will all have a happy Eid time and again.) or *Yenaad elina wa elikom be saha* ‘May all of us have a nice Eid time and again’ (May all of us have a nice Eid time and again).

More forms employed in Situation 1 (Eid al-Fitr) openings to wish neighbours and their families a happy Eid al-Fitr include *Allahouma takabel mina* ‘May Allah accept from us’ (May God accept our good deeds), *Takabala Allahou mina wa minkom* ‘May Allah accept from us and you.’ (May God accept our good deeds and yours) and *Takabel mina wa minkom* ‘May He accept from us and you.’ (May God accept our good deeds and yours).

The openings of Situation 1 (Eid al-Fitr) then usually move to family inquiries to ask about the well-being of neighbours’ family by using forms such as *Chwebine rahom ghaya?* ‘The old people are all right?’ (The parents are all right?), *Darkom rahom ghaya?* ‘Your house are all right?’ (Your parents are all right?), *Kirahom dar?* ‘How are the house’ (How are your family?), *Kirahom deyerine dar?* ‘How are the house doing?’ (How are your family doing?), *Les parents?* ‘The parents?’ (How are your parents), *Weldine ghaya?* ‘The parents are all right?’ (The parents are all right?) or *Yadra dar? Kirahom?* ‘What about the house? How are they?’ (What about your family? How are they?).

Also, they are usually realised by using second person plural pronoun inquiries to ask how both neighbours and their families spent Ramadan or Eid al-Fitr such as *Aayetou gee ghaya?* ‘Did you all have a great Eid?’ (Did you all have a great Eid?), *Aayetou ghaya?* ‘Did you all have a great Eid?’ (Did you all have a great Eid?), *Aayetou ghaya J’espère?* ‘I hope you all had a great Eid?’ (I hope you all had a great Eid?), *Ki aayetou?* ‘How did you all spend the Eid?’ (How did you all spend the Eid?), *Ki fewetou Eid?* ‘How did you all spend the Eid?’ (How did you all spend the Eid?) or *Ki fewetou Ramdan?* ‘How did you all spend Ramadan?’ (How did you all spend Ramadan?).

After exchanging greetings and welfare inquiries, neighbours begin dwelling on the main topic by asking more questions related to Ramadan, Eid al-Fitr or different subjects. The example (5) below reveals how the structure of greeting sequences in Situation 1 (Eid al-Fitr) openings usually is:

(5)

Conversation 2 opening

Situation 1 (Eid al-Fitr)

M01: Ali, neighbour

M02: Haroon, neighbour

T01 M01: *selemaelikom*

‘peace be upon you all’

(hello)

T02 M02: *aaleykom selem [ehla]*

‘peace be upon you all [hello]’

(hello [hello])

T03 M01: *[ehla] haroon [ça va?]*

‘[hello] haroon [fine?]’

([hello] haroon [are you fine?])

T04 M02:

[*kirakom?*]

‘[how are you all?]

([how are you all?])

T05 M01: [*lebesse?*]

‘[fine?]

([are you fine?])

T06 M02: [*lebesse?*]

‘[fine?]

([are you fine?])

T07 M01: [*hamdou*]=

‘[thank]=’

([all well and good thank]=)

T08 M02: [*ghaya?*]

‘well?’

(are you well?)

T09 M01: =*leh iidek mabrok khouya*

‘=allah your eid is blessed brother’

(=god happy eid brother)

T10 M02: *allah yisselmek iidkom [mabrok nta teni]=*

‘may allah protect you [you too the eid of all of you is blessed]=’

(thank you so much [happy eid to you all as well]=)

T11 M01: *[adi]*

‘[well]’

([well])

T12 M02: *=yeneed elina wa [elikom bel saha]=*

‘=may it return to us and [to you all with good health]=’

(=may it return to us and [to you all with good health]=)

T13 M01: *[nchaa allah]=*

‘[if Allah wills] may Allah bless you’

([hopefully] thank you so much)

T14 M02: *=nchaa allah*

‘=[if allah wills]’

(=[hopefully])

T15 M01: *=amine baraka allahou fik*

'=amin may allah bless you'

(=amin thank you so much)

4.2.1.2.2. Situation 2 (hospital)

The number of turns that shape Situation 2 (hospital) openings ranges from one to 18. They usually begin, as in Situation 1 (Eid al-Fitr) openings, with standard greetings to open the interactions which include *Selem* 'Peace' (Hello) and *Selemaelikom* 'Peace be upon you all' (Hello).

The openings of the Situation 2 (hospital) then usually move to how-are-you inquiries to ask about patients' well-being. They include *Ça va?* 'Fine?' (Are you fine?), *Ghaya?* 'Good?' (Are you good?), *Kirak?* 'How are you?' (How are you?), *Kirak deyer* 'How are you doing?' (How are you doing?), *Kirak deyer nta?* 'How are you doing?' (How are you doing?), *Kiraki?* 'How are you?' (How are you?), *Lebesse?* 'Fine?' (Are you fine?), *Mliha?* 'Is everything going well?' (Is everything going well?) and *Rak ghaya?* 'You are all right?' (You are all right?).

Also, cultural forms including *Ela slemtek* 'For your safety' (I hope everything is going well with you.) and *Slemet rassek* 'For the safety of your head' (I hope everything is going well with you.) are usually used in Situation 2 (hospital) openings. Their aim is showing concern and wishing patients good health.

More forms employed in Situation 2 (hospital) openings include *Cha sralek?* 'What happened to you?' (What happened to you?), *Eleh sralek haka?* 'Why did you get injured?' (Why did you get injured?), *Meche?* 'How come you got injured?' (How come you got injured?), *Melki?* 'What happened to you?' (What happened to you?) and *Riyeht chwiya?* 'Are you feeling a bit better?' (Are you feeling a bit better?). They aim to ask patients what happened to them or whether they are feeling better or not.

After exchanging greetings and welfare inquiries, the visitors begin to dwell on the main topic by asking more questions about what kind of conditions that patients are in for the purpose of emphasising that everything is going well with them. The example (6) below reveals how the structure of greeting sequences in Situation 2 (hospital) openings usually is:

(6)

Conversation 14 opening

Situation 2 (hospital)

M09: Ali, visitor

M10: Haroon, patient

T01 M09: *selemaelikom* [haroon]=

‘peace be upon you [haroon]=’

(peace be upon you [haroon]=)

T02 M10: [selem]=

‘[peace]=’

([hello]=)

T03 M09: =*sahbi!*

‘=my friend!’

(=my friend!)

T04 M10: =*khouya kirak?*

‘=brother how are you?’

(=brother how are you?)

T05 M09: *ela slemtek [kirak?]*

‘for your safety [how are you?]

(i hope everything is well with you [how are you?])

T06 M10: *[lebesse?] hamdou [leh]*

‘[fine?] thank [allah]

([are you fine?] everything is going well thank [god]

for that)

T07 M09: *[ça va?] [ghaya?]*

‘[fine?] [great?]’

([are you fine?] [are you well?])

T08 M10: *[rahma]*

‘[mercy]’

([mercy])

T09 M09: *riyeht chwiya sahbi?*

‘are you getting a bit better, my friend?’

(are you getting a bit better my friend?)

T10 M10: *chwiya hamdou leh*

‘a bit thank allah’

(i’m getting a bit better thank god for that)

4.2.1.2.3. Situation 3 (university)

The number of turns that shape Situation 3 (university) openings ranges from two to 15. They always begin with standard greetings such as *Bonjour* ‘Hello’ (Hello), *Selem* ‘Peace’ (Hello) or *Selemaelikom* ‘Peace be upon you all’ (Hello).

Students and lecturers then use different forms of how-are-you inquiries to ask each other about their well-being. They include *ça va?* ‘Fine?’ (Are you fine?), *Ghaya?* ‘Good?’ (Are you good?), *Kirak* ‘How are you?’ (How are you?), *Kirak deyer?* ‘How are you doing?’ (How are you doing?), *Kiraki* ‘How are you?’ (How are you?) and *Lebesse?* ‘Good?’ (Are you good?).

After exchanging greetings and welfare inquiries, students immediately begin dwelling on the main topic by asking their lecturers whether they can borrow the book or not. The example (7) below reveals how the structure of greeting sequences in Situation 3 (university) openings usually is:

(7)

Conversation 24 opening

Situation 3 (university)

F18: Ms Arslane, lecturer

M19: Ali Youcefi, student

T01 M19: *bonjour madame ghaya?*

‘hello madam great?’

(peace madam are you well?)

T02 F18: *bonjour*

‘hello’

(hello)

T03 M19: *ghaya madame?*

‘great madam?’

(are you well madam?)

T04 F18: *lebesse [hamdou leh]*

‘fine [thank allah]’

(i’m fine [thank god for that])

T05 M19: *[hamdou leh]*

‘[thank allah]’

([all well and good thank god for that])

T06 F19: =*et vous?*

‘=and you?’

(=and you?)

T07 M19: *hamdou leh*

‘thank allah’

(all well and good thank god for that)

4.2.1.2.4. Situation 4 (pâtisserie)

The number of turns that shape Situation 4 (pâtisserie) openings ranges from two to 17. They always start, as in Situation 3 (university) openings, with standard greetings such as *Bonjour* ‘Hello’ (Hello), *Selem* ‘Peace’ (Hello) or *Selemaelikom* ‘Peace be upon you all’ (Hello).

Customers and salespersons then inquire each other about their well-being by employing *Ça va?* ‘Fine?’ (Are you fine?), *Ghaya?* ‘Good?’ (Are you good?), *Kirak?* ‘How are you?’ (How are you?), *Kiraki?* ‘How are you?’ (How are you?), *Kiraki ntiya?* ‘How are you?’ (How are you?), *Kirakom?* ‘How are you all doing’ (How are you all doing?), *Lebesse?* ‘Fine?’ (Are you fine?), *Ntaya rak ghaya?* ‘You are all right?’ (You are all right?) or *Saha bikhire?* ‘Is the health blessed’ (Is your health blessed?).

After exchanging greetings and welfare inquiries, customers immediately produce the main request for service. The example (8) below reveals how the structure of greeting sequences in Situation 4 (pâtisserie) openings usually is:

(8)

Conversation 29 opening

Situation 4 (pâtisserie)

M21: customer

M22: shop owner

T01 M21: *selemaelikom* [*chiekh*]=

‘peace be upon you all [old man]=’

(hello [sir]=)

T02 M22: [*selem*]=

‘[peace.]=’

([hello]=)

T03 M21: =[*kirak?*]

‘=[how are you?]’

(=[how are you?])

T04 M22: =[wa] *rahmatu allah* [kirak?]

‘=[and] mercy of allah be upon you. [how are you?]

(=[hello] [how are you?])

T05 M21: [lebesse?]

‘[fine?]

([are you fine?])

T06 M22: [lebesse?]

‘[fine?]

([are you fine?])

T07 M21: [ghaya?]

‘[great?]

([are you well?])

T08 M22: [ghaya?]

‘[great?]

([are you well?])

T09 M21: [hamdou] *leh*

‘[thank] allah’

([all well and good thank] god for that)

T10 M22: *hamdou leh rahma*

‘thank allah mercy’

(all well and good thank god for that mercy)

4.2.1.3. The influence of gender on the realisation of greetings

It is clear from the open role plays that there are more similarities than differences between females and males in terms of greetings realisation. For instance, the number of turns that constitute the openings among females varies from one to 24 and from five to 27 among males.

Concerning religious greetings, they are employed more by males than females. They are used 20 times by females and 34 times by males. For instance, males employ *Selemaelikom* ‘Peace be upon you all’ (Hello) more than females who usually prefer to use *Selem* ‘Peace’ (Hello) or *Bonjour* ‘Hello’ (Hello). It is employed four times by females and 15 times by males. Thus, it is clear that religious greetings are strongly varied in terms of gender.

As for French greetings, they are employed more by females than males. They are employed 24 times by females and 16 times by males, while French terms of address are used five times by females and males in the openings.

In addition, females employed Ramadan inquiry four times and job inquiry three times in situation one (Eid al-Fitr) openings, while males did not employ them at all. Females also used more Eid al-Fitr inquiries than males. They were employed 11 times among females and six times among males. However, males used more standard greetings than females in Situation 2 (hospital) openings and individual inquiries in Situation 3 (university) as well as 4 (pâtisserie) openings. Standard greetings

were used three times among females and eight times among males in Situation 2 (hospital) openings. As for individual inquiries, they were employed 11 times among females and 21 times among males in Situation 3 (university) openings as well as eight times among females and 14 times among males in Situation 4 (pâtisserie) openings.

Both females and males overlap and interrupt or violate the turn-taking norm interactions when they realise greetings especially in Situation 1 (Eid al-Fitr). Also, they both tend to ask about the well-being of addressees' family or parents in Situation 1 (Eid al-Fitr). As for the structure of greeting sequences, they are generally the same among females and males.

The tables below show how many times each category or subcategory is used in each situation among females and males in the openings:

Situation 1 (Eid al-Fitr) (Table 43)

Category or subcategory	Number of times it is used among females	Number of times it is used among males
Standard greetings	5 times	9 times
Individual inquiries	21 times	22 times
Family inquiries	5 times	9 times
Ramadan inquiries	4 times	0
Eid al-Fitr inquiries	11 times	6 times
Job inquiries	3 times	0
General Eid al-Fitr wishes	11 times	11 times
Religious Eid al-Fitr wishes	0	3 times
Long-time-no-see expressions	Once	Twice

Situation 2 (hospital) (Table 44)

Category or subcategory	Number of times it is used among females	Number of times it is used among males
Standard greetings	3 times	8 times
Individual inquiries	13 times	16 times
Family inquiries	0	0
Patient inquiries	5 times	Twice
Ramadan inquiries	0	0
Job inquiries	0	0
Sending patients blessings	3 times	Twice
Long-time-no-see expressions	0	0

Situation 3 (university) (Table 45)

Category or subcategory	Number of times it is used among females	Number of times it is used among males
Standard greetings	9 times	11 times
Individual inquiries	11 times	21 times
Family inquiries	0	0
Ramadan inquiries	0	0
Job inquiries	0	0
Long-time-no-see expressions	Once	0

Welcome expressions	0	2
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Situation 4 (pâtisserie) (Table 46)

Category or subcategory	Number of times it is used among females	Number of times it is used among males
Standard greetings	8 times	8 times
Individual inquiries	8 times	14 times
Family inquiries	0	Once
Ramadan inquiries	Once	Once
Job inquiries	Twice	0
Long-time-no-see expressions	0	0
Welcome expressions	0	Twice

4.2.1.4. The use of religious greetings

Religious greetings such as *Selemaelikom* ‘Peace be upon you all’ (Hello) and *Selem* ‘Peace’ (Hello) are employed many times in the openings to start interactions as the example (9) and (10) reveal:

(9)

Conversation 36 opening

Situation 4 (pâtisserie)

F28: customer

M28: shop owner

T01 F28: *selemaelikom khouya*

‘hello brother’

(may peace be upon you all brother)

T02 M28: *selem wa rahmatu allah marhbebik*

‘peace and mercy of allah welcome’

(hello welcome)

(10)

Conversation 33 opening

Situation 4 (pâtisserie)

F25: customer

M26: shop owner

T01 F25: *selem*

‘peace’

(hello)

T02 M26: *selem wa rahmatu allah*

‘peace and mercy of allah’

(hello)

More religious formulae employed in the openings are *Allahouma takabel mina* ‘May Allah accept from us’ (May God accept our good deeds), *Takabala Allahou mina wa minkom* ‘May Allah accept from us and you.’ (May God accept our good deeds and yours.) and *Takabel mina wa minkom* ‘May He accept from us and you.’ (May God accept our good deeds and yours.). They are religious formulae used on the occasion of Eid al-Fitr according to the teachings of Islam. They have wider cultural sense and aim to pray to God to accept prayers, fasting, charity and all sacrifices made during the holy month of Ramadan for His sake. They are used in Situation 1 (Eid al-Fitr) openings as shown in turn five and six of example (11):

(11)

Conversation 5 opening

Situation 1 (Eid al-Fitr)

M03: Ali, neighbour

M04: Haroon, neighbour

T01 M03: [oh!]

‘[oh!]’

([oh!])

T02 M04: [oh!] [ali!]

‘[oh!] [ali!]’

([oh!] [ali!])

T03 M03: [haroon!]

‘[haroon!]’

([haroon!])

T04 M04: *kirak deyer [khouya?]*

‘how are you doing [brother?]’

(how are you doing [brother?])

T05 M03: [iidek] *mabrok khouya takabala allahou mina wa minkom*

‘[your eid] is blessed brother may allah accept from us and from you’

([happy eid] brother may god accept our good deeds and yours)

T06 M04: *takabal mina wa minkom*

‘may he accept from us and from you’

(may god accept our good deeds and yours)

Table 47: Number of times religious greetings and *Selemaelikom* in the openings are used in each situation

Situation type	Number of times religious greetings are used in each situation	Number of times <i>Selemaelikom</i> is used in the openings in each situation
Situation 1 (Eid al-Fitr)	14 times	5 times
Situation 2 (hospital)	11 times	3 times
Situation 3 (university)	14 times	5 times
Situation 4 (pâtisserie)	15 times	6 times

Table 48: Number of times religious greetings and *Selemaelikom* in the openings are used in all situations

Number of times religious greetings are used in all situations	Number of times <i>Selemaelikom</i> is used in the openings in all situations
54 times	19 times

4.2.1.5. The influence of situational context on the realisation of greetings

4.2.1.5.1. Situation 1 (Eid al-Fitr)

The openings of Situation 1 (Eid al-Fitr) include, as in Situation 2 (hospital) and 4 (pâtisserie) openings, forms that are situation-specific. They are *Allahouma takabel mina* ‘May Allah accept from us’ (May God accept our good deeds), *Iidek mabrok* ‘Your Eid is blessed.’ (Happy Eid), *Iidkom mabrok* ‘Your Eid is blessed.’ (Happy Eid), *Koul aame wenta bkhire* ‘May you be blessed every year’ (May you be blessed every year), *Koul aame wenti bkhire* ‘May you be blessed every year’ (May you be blessed every year), *Saha Iidek* ‘Happy Eid’ (Happy Eid), *Taaydi be saha* ‘Have a nice Eid with good health’ (Have a nice Eid with good health), *Taaydou be saha* ‘I hope you will all have a nice Eid with good health.’ (I hope you will all have a nice Eid with good health.), *Taaydou be saha wel hna* ‘I hope you will all have a nice and peaceful Eid with good health.’ (I hope you will all have a nice and peaceful Eid with good health.), *Taaydou we taawdou* ‘I hope you will all have a happy Eid time and again.’ (I hope you will all have a happy Eid time and again.), *Takabala Allahou mina wa minkom* ‘May Allah accept from us and you.’ (May God accept our good deeds and yours.), *Takabel mina wa minkom* ‘May He accept from us and you.’ (May God accept our good deeds and yours.) and *Yenaad elina wa elikom be saha* ‘May all of us have a nice Eid time and again with good health’ (May all of us have a nice Eid time and again with good health). As indicated in this chapter, Section 4.2.1.2.1., they are cultural expressions used on the occasion of Eid al-Fitr wishing addresses to have a nice festival. More forms that are situation-specific employed in Situation 1 (Eid al-Fitr) openings are inquiries asking neighbours how they and their families spent Ramadan or Eid al-Fitr. They include *Aayetou gee ghaya?* ‘Did you all have a great Eid?’ (Did you all have a great Eid?), *Aayetou ghaya?* ‘Did you all have a great Eid?’ (Did you all have a great Eid?), *Aayetou ghaya J’espère?* ‘I hope you all had a great Eid?’ (I hope you all had a great Eid?), *Ki aayetou?* ‘How did you all spend the Eid?’ (How did you all spend the Eid?), *Ki*

fewetou Eid? ‘How did you all spend the Eid?’ (How did you all spend the Eid?) and *Ki fewetou Ramadan?* ‘How did you all spend Ramadan?’ (How did you all spend Ramadan?).

4.2.1.5.2. Situation 2 (hospital)

The openings of Situation 2 (hospital) include, as Situation 1 (Eid al-Fitr) and 4 (pâtisserie) openings, forms that are situation-specific. They are *Ela slemtek* ‘For your safety’ (I hope everything is going well with you.) and *Slemet rassek* ‘For the safety of your head’ (I hope everything is going well with you.). As indicated in this chapter, Section 4.2.1.2.2., their aim is showing concern and wishing someone who is ill goodness. More forms used in Situation 2 (hospital) openings that are situation-specific are *Cha sralek?* ‘What happened to you?’ (What happened to you?), *Eleh sralek haka?* ‘Why did you get injured?’ (Why did you get injured?), *Meche?* ‘How come you got injured?’ (How come you got injured?), *Melki?* ‘What happened to you?’ (What happened to you?) or *Riyeht chwiya?* ‘Are you feeling a bit better?’ (Are you feeling a bit better?). As explained in this chapter, Section 4.2.1.2.2., their aim is asking someone who is ill what happened to her/him or whether he/she is recovering or not.

4.2.1.5.3. Situation 3 (university)

All the openings of open role play interactions are characterised by the use of French. This is especially the case in Situation 3 (university) openings which have the highest number of French greetings and terms of address compared to the other three situations. The use of French greetings and terms of address in the openings are, therefore, varied in terms of situational context.

4.2.1.5.4. Situation 4 (pâtisserie)

As the openings of Situation 1 (Eid al-Fitr) and 2 (hospital), Situation 4 (pâtisserie) openings include situation-specific forms. They are *Ça va maa l khadma?* ‘Is everything going well with the

job?’ (Is everything going well with the job?), *Keche khadma fi Ramdan?* ‘How are you getting along with the job in Ramadan?’ (How are you getting along with the job in Ramadan?) and *Marhbebi* ‘You are welcome.’ (You are welcome.). *Ça va maa l khadma?* ‘Is everything going well with the job?’ (is everything going well with the job?) and *Keche khadma fi Ramdan?* ‘How are you getting along with the job in Ramadan?’ (How are you getting along with the job in Ramadan?) are job inquiries. As for *Marhbebi* ‘You are welcome.’ (You are welcome.), its aim is showing customers politeness and warmth of welcome.

4.2.1.6. The use of greetings in French

French greetings are used across all the four situations especially in Situation 3 (university). For instance, *Bien?* ‘Good?’ (Are you good?), *Bonjour* ‘Hello’ (Hello) and *ça va?* ‘Fine?’ (Are you fine?) are used many times in the openings as shown in turn one and two of example (12):

(12)

Conversation 24 opening

Situation 3 (university)

F18: Ms Arslane, lecturer

M19: Ali Youcefi, student

T01 M19: *bonjour madame ghaya?*

‘hello madam great?’

(peace madam are you well?)

T02 F18: *bonjour*

‘hello’

(hello)

T03 M19: *ghaya madame?*

‘great madam?’

(are you well madam?)

T04 F18: *lebesse [hamdou leh]*

‘fine [thank allah]’

(i’m fine [thank god for that])

T05 M19: *[hamdou leh]*

‘[thank allah]’

([all well and good thank god for that])

T06 F19: *=et vous?*

‘=and you?’

(=and you?)

T07 M19: *hamdou leh*

‘thank allah’

(all well and good thank god for that)

Also, many openings involve code-switching from Algerian Arabic to French or vice versa as shown in example (13):

(13)

Conversation 25 opening

Situation 3 (university)

F17: Ms Arslane, lecturer

F19: Lamia Youcefi, student

T01 F19: *selem madame* [ça va?]

‘peace madam [fine?]

(peace madam [are you fine?])

T02 F17: [selem] ça va?

‘[peace] fine?’

([peace] are you fine?)

T03 F19: *hamdou leh*

‘thank allah’

(all well and good thank god for that)

Table 49: Number of times French greetings and terms of address in the openings are used in each situation

Situation type	Number of times French greetings are used in each situation	Number of times French terms of address are used in the openings in each situation
Situation 1 (Eid al-Fitr)	12 times	0
Situation 2 (hospital)	8 times	0
Situation 3 (university)	14 times	10 times
Situation 4 (pâtisserie)	6 times	0

Table 50: Number of times French greetings and terms of address in the openings are used in all situations

Number of times French greetings are used in all situations	Number of times French terms of address are used in the openings in all situations
40 times	10 times

4.2.2. Open role play closings

4.2.2.1. Leave-takings that make up the closings

The following leave-takings that were identified make up the closings:

Standard leave-takings: They refer to forms employed in last turns or on departure to end an interaction (e.g., *Au revoir* ‘Goodbye’ (Goodbye), *Beslema* ‘With safety’ (Goodbye) or *Bye* ‘Bye’ (Bye)).

Expressions of concern: They consist of two subcategories: expressions of concern about individuals and expressions of concern about family.

Expressions of concern about individuals: They refer to forms that tell addressees to take care of themselves (e.g., *Thala fi rohek* ‘Take care of yourself (Take care of yourself) or *Thali fi rohek* ‘Take care of yourself’ (Take care of yourself)).

Expressions of concern about families: They refer to forms that tell addressees to send regards to their family or take care of their parents (e.g., *Selmi ela darkom* ‘Kiss your house’ (My regards to your family), *Selmili ela mamak* ‘Give your mom a kiss from me’ (My regards to your mom) or *Selemli ela welida* ‘Give the mother a kiss from me’ (My regards to your mother)).

Good wishes: They consist of three subcategories: general wishes, Eid al-Fitr wishes and sending patients blessings.

General wishes: They refer to forms that are employed to wish addressees luck or a nice day, iftar or fasting (e.g., *Bonne journée* ‘Have a nice day’ (Have a nice day), *Saha ftorek* ‘Have a nice iftar’ (Have a nice iftar) or *Tsom be saha* ‘Have a nice fasting with good health’ (Have a nice fasting with good health)).

Eid al-Fitr wishes: They refer to forms that are employed on the occasion of Eid al-Fitr to wish addressees, or both addressees and their family, a happy Eid al-Fitr (e.g., *Saha Iidek* ‘Happy Eid’ (Happy Eid), *Taaydi be saha* ‘Have a nice Eid with good health’ (Have a nice Eid with good health) or *Taaydou be saha* ‘I hope you will all have a nice Eid with good health’ (I hope you will all have a nice Eid with good health.)).

Sending patients blessings: They refer to forms that wish patients to fully recover (e.g., *Bechfa elik* ‘To your health’ (Get well soon), *Allah yihenik* ‘May Allah give you the chance to be at peace’ (May God give you the chance to be at peace) or *Allah yishefik* ‘May Allah heal you’ (Get well soon)).

Reinstatements of how-are-you inquiries: They refer to forms that aim to ask about the well-being of addressees for the purpose of emphasising or making sure that everything is going well with them (e.g., *Raki mliha?* ‘You are all right?’ (You are all right?) or *Kifeche raki thassi rohek?* ‘How are you feeling?’ (How are you feeling?)).

Wishing to end the conversations: They refer to forms that tell addressees that speakers wish to end the conversation (e.g., *Ena ghadi nkhalik* ‘I am about to leave.’ (I am about to leave.), *Ena nkhalik* ‘I am about to leave.’ (I am about to leave.) or *Ena nkhalik darwak* ‘I am about to leave.’ (I am about to leave.)).

Giving the reasons why to end the conversations: They refer to forms that give addressees the reason why speakers wish to end the conversation (e.g., *Bghit ngoulek beli l’infermière getli matawliche* ‘I just would like to tell you that I was told by the nurse not to stay here for a long time.’ (I just would like to tell you that I was told by the nurse not to stay here for a long time.), *Dok raki aarfa aandi chghal wou gee.* ‘You know. I have lots of things to do.’ (You know. I have lots of things to do) or *Ena dork rani mkalak* ‘I am in a hurry now.’ (I am in a hurry now.)).

Being glad that the addressee is well: They refer to forms revealing that speakers are glad that everything is going well with addressees (e.g., *Hamdou Leh ela slemtek* ‘Thank Allah that everything is going well with you.’ (Thank God that everything is going well with you.), *Hamdou Leh li rak bkhire* ‘Thank Allah that you are blessed.’ (Thank God that you are doing well.) or *Hamdou Leh li rak ghaya* ‘Thank Allah that you are well.’ (Thank God that you are well.)).

Offering assurance of future encounters: They refer to forms that tell interactants that they will see and meet each other another time or do something together in the future (e.g., *Hchiya* ‘Afternoon’ (See you in the afternoon.), *Netlekaw* ‘We will meet.’ (We will meet.) or *Netkahwoulha* ‘We will have a coffee.’ (We will have a coffee.)).

Expressions of gratitude: They refer to forms that express appreciation and gratitude (e.g., *Allah yahafdek* ‘May Allah protect you’ (Thank you so much), *Allah yefteh elik* ‘May Allah help you in every step of your life’ (Thank you so much) or *Allah yessotrek* ‘May Allah preserve you’ (Thank you so much)).

Expressions of agreement: They refer to forms that express an agreement (e.g., *Eya d’accord* ‘Okay then’ (Okay then), *Eya saha* ‘Okay then’ (Okay then) or *Hedi hiya* ‘This is it.’ (This is it.)).

Welcome expressions: They refer to forms that welcome addressees and express an invitation (e.g., *Marhbebik* ‘Welcome’ (Welcome), *Marhbebik fi ey wakt* ‘You are welcome anytime.’ (You are welcome anytime.) or *Marhbebikom* ‘You are all welcome.’ (You are all welcome.)).

Terms of address: They refer to terms employed to address people (e.g., *Khouya* ‘Brother’ (Brother), *Madame* ‘Madam’ (Madam) or *Monsieur* ‘Sir’ (Sir)).

Other forms: They refer to other forms employed once in all the conversations and which do not belong to the categories indicated above (e.g., *Allah yahssen el aawn* 'May Allah help you' (May God help you) and *Ça fait plaisir* 'It is a pleasure.' (It is a pleasure.)).

4.2.2.2. The structure of leave-taking sequences

4.2.2.2.1. Situation 1 (Eid al-Fitr)

The number of turns that shape Situation 1 (Eid al-Fitr) closings ranges from three to 16. They are usually opened up by *Eya* 'Well' (Well), *Eya saha* 'Okay then' (Okay then) or *Eya sayi* 'Okay then' (Okay then). These are pre-closing devices revealing speakers' desire to close interactions.

As the openings, cultural forms employed on the occasion of Eid al-Fitr are also used in the closings including *Saha Iidek* 'Happy Eid' (Happy Eid), *Taaydi be saha* 'Have a nice Eid with good health' (Have a nice Eid with good health) and *Taaydou be saha* 'I hope you will all have a nice Eid with good health.' (I hope you will all have a nice Eid with good health.).

Also, Situation 1 (Eid al-Fitr) closings are usually realised by employing forms that inform neighbours to send regards to their parents or families such as *Selem eliha* 'Give her a kiss.' (My regards to her), *Selem elihom gee* 'Kiss them all.' (My regards to your family), *Selmi ela darkom* 'Kiss your house.' (My regards to your family), *Selmi elihom gee* 'Give them all a kiss.' (My regards to your family), *Selmi elihom gee, ela dar* 'Kiss them all, the house I mean.' (My regards to them all, to your family I mean.), *Selmili ela dar* 'Give the house a kiss from me.' (My regards to your family) or *Selmili ela mamak* 'Give your mom a kiss from me.' (My regards to your mom). They are replied by *Yeblagh* 'I will.' (Okay) functioning as a sign of agreement or confirmation.

Forms such as *Eya saha* 'Okay then' (Okay then), *Eya sayi* 'Okay then' (Okay then), *Meeliche* 'It is okay.' (It is okay.), *Mekeche mouchkil* 'No problem' (No problem), *Normal* 'It is normal.' (It is

okay.) or *Saha* ‘Okay’ (Okay) are also used in Situation 1 (Eid al-Fitr) closings. They function as signs of agreement.

More forms employed in Situation 1 (Eid al-Fitr) closings include *Beslema* ‘With safety’ (Goodbye), *Bye* ‘Bye’ (Bye), *Bye bye* ‘Bye bye’ (Bye bye), *Selem* ‘Peace’ (Bye) and *Selemaelikom* ‘Peace be upon you all’ (Goodbye). They are used in the final phase of closings to end interactions. The following example (14) shows how the structure of leave-taking sequences in Situation 1 (Eid al-Fitr) closings usually is:

(14)

Conversation 9 closing

Situation 1 (Eid al-Fitr)

F02: Lamia, neighbour

M04: Ali, neighbour

T37 F02: *eya [saha]*

‘okay [then]’

(okay [then])

T38 M04: [*eya*] *saha iidek taaydi be saha [khti]*

‘[well] happy eid have a nice eid with good health [sister]’

([well] happy eid have a nice eid with good health [sister])

T39 F02:

[*sahit*] *allah yisselmek*

you'

'[thank you] may allah protect

much)

([thank you] thank you so

T40 M4: *eya [selemaelikom]*

'well [peace be upon you]'

(well [goodbye])

T41 F02: [*beslema*]

'[with peace]'

([goodbye])

T42 M04: [*saha*]

'[okay]'

([okay])

T43 F02: [*selem*] *elihom gee*

'[kiss] them all'

([my regards] to them all)

T44 M04: *saha yeblagh nchaa allah sahiti*

‘okay i will if Allah wills thank you’

(okay hopefully i will thank you)

4.2.2.2.2. Situation 2 (hospital)

The number of turns that shape Situation 2 (hospital) closings ranges from two to 23. They are always opened up by pre-closing devices, as in Situation 1 (Eid al-Fitr) closings, such as *Alors* ‘So’ (So), *Bon* ‘Well’ (Well), *Chewala khouya* ‘Well brother’ (Well brother), *Eya* ‘Well’ (Well), *Eya saha* ‘Okay then’ (Okay then) or *Eywa l mouhim* ‘Well, most importantly’ (Well, most importantly).

The visitors then usually give patients the reason why they wish to end the interaction and inform them that they will pay them a visit again in the future. Also, the visitors usually employ *Allah yihenik* ‘May Allah give you the chance to be at peace’ (May God give you the chance to be at peace), *Allah yishefik* ‘May Allah heal you’ (Get well soon), *Allah yjib chifa* ‘May Allah heal you’ (Get well soon) or *Rabi yishefik* ‘May God heal you’ (Get well soon). These are cultural and religious formulae aiming to send patients blessings and wish them to be at peace or feel better and recover.

As for patients, they tend to show gratitude and appreciation or pleasure to their friends for paying them a visit by employing *Allah yahafdek* ‘May Allah protect you’ (Thank you so much), *Allah yessotrek* ‘May Allah preserve you’ (Thank you so much), *Ça fait plaisir* ‘It is a pleasure’ (It is a pleasure.), *Ça fait plaisir khouya li jit*. ‘It is a pleasure, brother, that you paid me a visit.’ (It is a pleasure, brother, that you paid me a visit.), *Kater khirek* ‘May your goodness increase’ (Thank you so much), *Merci* ‘Thank you’ (Thank you), *Merci pour votre visite* ‘Thank you for your visit’ (Thank you for your visit), *Rabi yahafdek* ‘May God protect you’ (Thank you so much), *Sahiti* ‘Thank you’ (Thank you), *Sahiti bezef* ‘Thank you so much’ (Thank you so much) or *Yisselmek* ‘May you be protected’ (Thank you).

Forms including *Eya saha* ‘Okay then’ (Okay then), *Hedi hiya* ‘This is it.’ (This is it.), *Mechi mouchkil*. ‘No problem (No problem), *Saha* ‘Okay’ (Okay), *Wah* ‘Yes’ (Okay) and *Yeblagh* ‘I will.’ (I will.) are also employed in Situation 2 (hospital) closings.

More forms used in the closings of Situation 2 (hospital) include *Beslema* ‘With safety’ (Bye), *Bye* ‘Bye’ (Bye), *Bye bye* ‘Bye bye’ (Bye bye), *Salut* ‘Hello’ (Bye), *Selem* ‘Peace’ (Bye) and *Selemaelikom* ‘Peace be upon you all’ (Bye). They are used in the final phase of the closings to end the interactions. The following example (15) shows how the structure of leave-taking sequences in Situation 2 (hospital) closings usually is:

(15)

Conversation 17 closing

Situation 2 (hospital)

M12: Ali, visitor

M13: Haroon, patient

T19 M12: *chewala khouya ena ghadi nkhalik ghil smahli fermlil* [fermlil]=

‘well brother i’m about to leave now i’m sorry as the doctor [the doctor]=’

(well brother i’m about to leave now i’m sorry as the doctor [the doctor]=)

T20 M13:

[*mouhim keche*] [*haja wela*]

‘[most importantly] [if

anything happens]’

([most importantly] [if

anything happens])

T21

M12:

=*[maghadiche] maetatniche l wakt beche nreyeh meek khatra jeya nchaah allah nzor khouya=*

‘=[isn’t

going to] didn’t give me enough time to stay with you i’ll pay you a visit next time if allah wills
brother=’

(=[isn’t

going to] didn’t give me enough time to stay with you i’ll hopefully pay you a visit next time
brother=)

T22 M13: *hedi hiya [sahbi]*

‘This is it my [friend]’

(This is it my [friend])

T23 M12: *[wou nreyhou] ghaya*

‘=[and we’ll have] a great time’

(=[and we’ll have] a great time)

T24 M13: *wah [saha]*

‘yes [okay]’

(yes [okay])

T25 M12: *[bechfa] elik nchaa allah*

‘[to your health] if allah wills’

([to your health] if god wills)

T26 M13: *allah yessotrek sahbi*

‘may allah protect you my friend’

(thank you so much my friend)

T27 M12: *allah yihenik nchaa allah*

‘may allah give you the chance to be at peace if he wills’

(may god give you the chance to be at peace if he wills)

T28 M13: *amine*

‘amin’

(amin)

T29 M12: *eya selemaelikom*

‘well may peace be upon you’

(well goodbye)

T30 M13: *eya selem*

‘well peace’

(well bye)

4.2.2.2.3. Situation 3 (university)

The number of turns that shape Situation 3 (university) closings ranges from three to 12. Students, on the one hand, usually end the interactions of situation three (university) by showing appreciation and gratitude to their lecturers. They employ *Allah yahafdek* ‘May Allah protect you’ (Thank you so much), *Allah yefteh elik* ‘May Allah help you in every step of your life’ (Thank you so much), *Baraka Allahou fik* ‘May Allah bless you’ (Thank you so much), *Merci* ‘Thank you’ (Thank you), *Rabi yahafdek* ‘May God protect you’ (Thank you so much), *Sahit* ‘Thank you’ (Thank you) or *Sahiti* ‘Thank you’ (Thank you). Lecturers, on the other hand, usually close the conversations of Situation 3 (university) by wishing their students luck with their studies. They employ *Allah yissehel* ‘May Allah make things easier’ (Good luck), *Bon courage* ‘Good luck’ (Good luck) or *Bonne revision* ‘Have a good revision’ (Good luck with your revision).

More forms used in Situation 3 (university) closings are expressions of agreement which include *Eya d'accord* ‘Okay then’ (Okay then), *Eya saha* ‘Okay then’ (Okay then), *Mekeche mouchkil* ‘No problem’ (No problem), *Saha* ‘Okay’ (Okay) and *Ya pas de soucis* ‘There is no problem’ (No problem). The following example (16) shows how the structure of leave-taking sequences in Situation 3 (university) closings usually is:

(16)

Conversation 20 closing

Situation 3 (university)

M15: Ali Youcefi, student

M16: Mr Arslane, lecturer

T46 M16: *eya d'accord*

'well okay'

(well okay)

T47 M15: *taaak*

'an email'

(an email)

T48 M16: *ya pas de soucis*

'okay no problem'

(okay no problem)

T49 M15: *saha oustad [baraka] allahou=*

'okay teacher [may] allah='

(okay teacher [thank] you=)

T50 M16: [donc]=

‘[but]=’

([so]=)

T51 M15: =[fik]

‘=bless you’

(=so much)

T52 M16: =[bon] *courage et bonne révision*

‘=[good] luck and have a nice revision’

(=[good] luck and have a nice revision)

T53 M15: *allah yahafdek oustad allah yahafdek sahit*

‘may allah protect you teacher may allah protect you thank you’

(thank you so much teacher thank you so much thank you)

T54 M16: *au revoir*

‘goodbye’

(goodbye)

4.2.2.2.4. Situation 4 (pâtisserie)

The number of turns that shape Situation 4 (pâtisserie) closings ranges from two to ten. They are usually closed up by showing appreciation and gratitude. Forms including *Allah yahafdek*, ‘May Allah protect you’ (Thank you so much), *Baraka Allahou fik*, ‘May Allah bless you.’ (Thank you so

much), *Merci* ‘Thank you’ (Thank you), *Rabi yahafdek* ‘May God protect you’ (Thank you so much), *Sahit* ‘Thank you’ (Thank you) or *Sahiti* ‘Thank you’ (Thank you) are all used in Situation 4 (pâtisserie) closings. The following example (17) shows how the structure of Situation 4 (pâtisserie) closings usually is:

(17)

Conversation 30 closing

Situation 4 (pâtisserie)

F22: customer

M23: shop owner

T17 F22: *sahit allah yiaawnek*

‘thank you may allah help you’

(thank you may god help you)

T18 M23: *homweldik*

‘bless your parents’

(thank you)

4.2.2.3. The influence of gender on the realisation of leave-takings

It is clear from the open role plays that there are more similarities than differences between females and males in terms of leave-takings realisation. For instance, the number of turns that constitute the closings among females varies from two and 23 turns and from three to 18 among males.

Concerning religious leave-takings, they are employed more by males than females. They are used 19 times by females and 39 times by males. For instance, *Selemaelikom* 'Peace be upon you all' (Hello) is not used at all among females and employed five times in the closings among males. Thus, it is clear that religious leave-takings are strongly varied in terms of gender.

As for French leave-takings, they are used more among males than females. They are used 25 times among males and 12 times among females, while French terms of address are used three times among females and five times among males in the closings.

Females employed more standard leave-takings and concern expressions about family than males in Situation 1 (Eid al-Fitr) closings. Standard leave-takings were used 12 times among females and five times among males, while concern expressions about family were used eight times by females and only once by males. However, expressions of agreement and gratitude were employed more among males than females in Situation 3 (university) closings. Expressions of agreement were used nine times among females and 14 times among males. As for expressions of gratitude, they were employed three times by females and 12 times by males in the same-gender Situation 3 (university) closings. Males employed more terms of address than females in Situation 4 (pâtisserie) closings. They were used ten times among males, but only once among females.

Both females and males overlap and interrupt or violate the turn-taking norm interactions when they realise leave-takings especially in Situation 2 (hospital). As for the structure of leave-taking sequences, they are generally the same among females and males.

The tables below show how many times each category or subcategory is used among females and males in the closings:

Situation 1 (Eid al-Fitr) (Table 51)

Category or subcategory	Number of times it is used among females	Number of times it is used among males
Standard leave-takings	12 times	5 times
Expressions of concern about individuals	Once	Twice
Expressions of concern about families	8 times	Once
General wishes	Once	0
Eid al-Fitr wishes	0	3 times
Reinstatements of how-are-you inquiries	0	0
Wishing to end conversations	Once	0
Giving the reasons why to end conversations	Once	Once
Being glad that the addressee is well	0	Once
Offering assurance of future	Once	5 times

encounters		
Expressions of gratitude	7 times	5 times
Expressions of agreement	7 times	10 times
Welcome expressions	0	3 times

Situation 2 (hospital) (Table 52)

Category or subcategory	Number of times it is used among females	Number of times it is used among males
Standard leave-takings	8 times	4 times
Expressions of concern about individuals	4 times	0
Expressions of concern about families	0	Once
General wishes	0	0
Sending patients blessings	5 times	6 times
Reinstatements of how-are-you inquiries	Twice	0
Wishing to end conversations	3 times	Twice
Giving the reasons why to end conversations	9 times	4 times
Being glad that the addressee is well	Twice	0
Offering assurance of future	Twice	4 times

encounters		
Expressions of gratitude	13 times	12 times
Expressions of agreement	11 times	7 times
Welcome expressions	0	Once

Situation 3 (university) (Table 53)

Category or subcategory	Number of times it is used among females	Number of times it is used among males
Standard leave-takings	3 times	Twice
Expressions of concern about individuals	Twice	0
Expressions of concern about families	0	0
General wishes	4 times	7 times
Reinstatements of how-are-you inquiries	0	0
Wishing to end conversations	0	0
Giving the reason why to end conversations	0	0
Being glad that the addressee is well	0	0
Offering assurance of future	Twice	Once

encounters		
Expressions of gratitude	3 times	18 times
Expressions of agreement	9 times	14 times
Welcome expressions	0	Once

Situation 4 (pâtisserie) (Table 54)

Category or subcategory	Number of times it is used among females	Number of times it used among males
Standard leave-takings	Twice	3 times
Expressions of concern about individuals	Once	0
Expressions of concern about families	0	0
General wishes	7 times	5 times
Eid al-Fitr wishes	0	Once
Reinstatements of how-are-you inquiries	0	0
Wishing to end conversations	0	0
Giving the reasons why to end conversations	0	0
Being glad that the addressee is well	0	0
Offering assurance of future	0	0

encounters		
Expressions of gratitude	15 times	14 times
Expressions of agreement	0	5 times
Welcome expressions	0	3 times

4.2.2.4. The use of religious leave-takings

Religious formulae such as *Selemaelikom* ‘Peace be upon you all’ (Hello) and *Selem* ‘Peace’ (Hello) are employed many times in the final phase of closings to end the interactions as example (18) and (19) reveal:

(18)

The last four turns of conversation 8 closing

Situation 1 (Eid al-Fitr)

M05: Ali, neighbour

M06: Haroon, neighbour

T39 M05: *nchaa allah*

‘if allah wills’

(hopefully)

T40 M06: *eya sele*[*meelikom eya*]

‘well may peace [be upon you well]’

(well [goodbye well])

T41 M05: [*eya selem*]*eelikom*

‘[well may peace] be upon you’

([well goodbye])

T42 M06: *selem*

‘peace’

(bye)

(19)

The last six turns of conversation 17 closing

Situation 2 (hospital)

M12: Ali, visitor

M13: Haroon, patient

T25 M12: [*bechfa*] *elik nchaa Allah*

‘[to your health] if Allah wills’

([to your health] if god wills)

T26 M13: *allah yesotrek sahbi*

‘may Allah protect you, my friend.’

(thank you so much my friend)

T27 M12: *Allah yihenik nchaa Allah*

‘may Allah give you the chance to be at peace if he wills’

(may God give you the chance to be at peace if he wills)

T28 M13: *amine.*

‘amin’

(amin)

T29 M12: *eya selemaelikom*

‘well may peace be upon you’

(well goodbye)

T30 M13: *eya selem*

‘well peace’

(well bye)

Other religious formulae employed in the closings include *Allah yahafdek* ‘May Allah protect you’ (Thank you so much), *Allah yefteh elik* ‘May Allah help you in every step of your life’ (Thank you so much), *Allah yessotrek* ‘May Allah preserve you’ (Thank you so much), *Allah yisselmek* ‘May Allah make you safe’ (Thank you so much), *Baraka Allahou fik* ‘May Allah bless you’ (Thank you so much) and *Rabi yahafdek* ‘May God protect you’ (Thank you so much). They function as signs of gratitude and showing appreciation.

More religious formulae used in the end of the interactions include *Allah yiaawnek* ‘May Allah help you’ (May God help you), *Allah yihenik* ‘May Allah give you the chance to be at peace’ (May God give you the chance to be at peace), *Allah yishefik* ‘May Allah heal you’ (Get well soon), *Allah yissehel* ‘May Allah make things easier’ (Best of luck), *Allah yjib chifa* ‘May Allah heal you’ (Get well soon), *Rabi yiaawnek* ‘May God help you’ (May God help you) and *Rabi yishafik* ‘May God heal you’ (Get well soon). They aim to send good wishes. In addition, *Allah yahssen l aawn* ‘May Allah have mercy on you’ (May God have mercy on you) is also one of the religious formulae employed in the end of the conversations. It functions as a sign of sympathy.

Table 55: Number of times religious leave-takings and *Selemaelikom* in the closings are used in each situation

Situation type	Number of times religious leave-takings are used in each situation	Number of times <i>Selemaelikom</i> is used in the closings in each situation
Situation 1 (Eid al-Fitr)	11 times	4 times
Situation 2 (hospital)	20 times	Once
Situation 3 (university)	12 times	0
Situation 4 (pâtisserie)	15 times	0

Table 56: Number of times religious leave-takings and *Selemaelikom* in the closings are used in all situations

Number of times religious leave-takings are used in all situations	Number of times <i>Selemaelikom</i> is used in the closings in all situations
58 times	5 times

4.2.2.5. The influence of situational context on the realisation of leave-takings

4.2.2.5.1. Situation 1 (Eid al-Fitr)

The closings of Situation 1 (Eid al-Fitr) include, as in Situation 2 (hospital) and four (pâtisserie) closings, forms that are situation-specific. They include *Saha Iidek* ‘Happy Eid’ (Happy Eid), *Taaydi be saha* ‘Have a nice Eid’ (Have a nice Eid) and *Taaydou be saha* ‘I hope you will all have a nice Eid’ (I hope you will all have a nice Eid). As indicated in this chapter, Section 4.2.1.2.1. and 4.2.2.2.1., they are expressions employed in Eid al-Fitr wishing addressees to have a nice festival.

4.2.2.5.2. Situation 2 (hospital)

The closings of Situation 2 (hospital) also include, as Situation 1 (Eid al-Fitr) and four (pâtisserie) closings, forms that are situation-specific. They are *Allah yihefik* ‘May Allah give you the chance to be at peace’ (May Allah give you the chance to be at peace), *Allah yishefik* ‘May Allah heal you’ (Get well soon), *Allah yjib chifa* ‘May Allah heal you’ (Get well soon) and *Rabi yishefik* ‘May God heal you’ (Get well soon). As indicated in this chapter, Section 4.2.2.2.2., they are expressions that are cultural wishing someone who is ill to be at peace or feel better and recover.

4.2.2.5.3. Situation 3 (university)

All the closings of open role play conversations are characterised by the use of French. This is especially the case in Situation 3 (university) closings which have the highest number of French pre-closings, leave-takings and terms of address compared to the other three situations. The use of French pre-closings, leave-takings and terms of address in the closings are, thus, varied in terms of situational context.

4.2.2.5.4. Situation 4 (pâtisserie)

As the closings of Situation 1 (Eid al-Fitr) and 2 (hospital), Situation 4 (pâtisserie) closings include expressions that are situation-specific. They are *Marhbebik* ‘You are welcome.’ (You are welcome.), *Marhbebik fi ey wakt* ‘You are welcome anytime.’ (You are welcome anytime.) and *Allah yiaawnek* ‘May Allah help you’ (May God help you). Concerning *Marhbebik* ‘You are welcome.’ (You are welcome.) and *Marhbebik fi ey wakt* ‘You are welcome anytime.’ (You are welcome anytime.), they are signs of respect as well as politeness and warmth of welcome. As for *Allah yiaawnek* ‘May Allah help you’ (May God help you), it is a sign of sympathy and good wish.

4.2.2.6. The use of leave-takings in French

French forms such as *Ça fait plaisir* ‘It is pleasure.’ (It is pleasure.), *Merci* ‘Thank you’ (Thank you) and *Salut* ‘Hello’ (Bye.) are all employed in the closings as example (20) reveals:

(20)

Conversation 24 closing

Situation 3 (university)

F18: Ms Arslane, lecturer

M19: Ali Youcefi, student

eya=

‘well.=’

(well.=)

T27 M19: [*merci*]=

‘[thank you]=’

([thank you]=)

T28 F18: [=bonne] [*journée*]

‘=[have a nice] [day]’

(=[have a nice] [day])

T29 M19: =*[madame] saha Allah yahadfek madam*

‘=[madam] okay may Allah protect you madam’

(=[madam] okay thank you so much madam)

T30 F18: *bla jmil*

‘without compliment’

(don’t mention it)

Ça fait plaisir 'It is pleasure.' (It is pleasure.) functions as a sign of showing pleasure. Concerning *Merci* 'Thank you' (Thank you), it functions as a sign of gratitude. As for *Salut* 'Hello' (Bye), it is employed in the final phase of the closings to end the interactions.

More French forms employed in the closings are *Alors* 'Well' (Well), *Bon* 'Well' (Well) and *Eya d'accord* 'Okay then' (Okay then). They are devices of pre-closings. As illustrated in this chapter, Section 4.2.2.2.1., they reveal that speakers wish to close the interaction as shown in turn 21 of example (21):

(21)

Conversation 12 closing

Situation 2 (hospital)

F09: Lamia, visitor

M07: Ali, patient

alors c'est khasni nroh parce que l'infermière maetatniche=

'well i have to go because the nurse didn't give me='

(well i have to go because the nurse didn't give me=)

T22 M07: *wah*

'yes'

(okay)

T23 F09: =*bezef tee wakt*

‘=enough time’

(=enough time)

T24 M07: *eya*

‘well’

(well)

T25 F09: *tsemeli eya thala fi rohek*

‘so take care of yourself’

(so take care of yourself)

T26 M07: *merci [pour]=*

‘thank you [for]=’

(thank you [for]=)

T27 F09: [*allah*] [*yishefik.*]

‘[may allah] [heal you]’

([get] [well soon])

T28 M07: =[*votre visite*] *merci*

‘=[paying me a visit] thank you’

(=[paying me a visit] thank you)

T29 F10: *de rien*

‘you’re welcome’

(you’re welcome)

Bon courage ‘Best of luck’ (Best of luck), *Bonne journée* ‘Have a nice day’ (Have a nice day), *Bonne révision* ‘Have a good revision’ (Best of luck with your revision), *D’accord* ‘Okay’ (Okay), *Normal* ‘It is okay.’ (It is okay.) and *Ya pas de soucis* ‘No problem’ (No problem) are also French forms used in the closings. *Bon courage* ‘Best of luck’ (Best of luck), *Bonne journée* ‘Have a nice day’ (Have a nice day) and *Bonne révision* ‘Have a good revision’ (Best of luck with your revision) function as signs of good wishes. As for *D’accord* ‘Okay’ (Okay), *Normal* ‘It is okay.’ (It is okay) and *Ya pas de soucis* ‘No problem’ (No problem), they function as signs of agreement.

As the openings, many closings involve code-switching from Algerian Arabic to French or vice versa as shown in example (22):

(22)

Conversation 25 closing

Situation 3 (university)

F17: Ms Arslane, lecturer

F19: Lamia Youcefi, student

T20 F17: *eya la semaine prochaine rwahi aandi belek nselfehlek bessah pendant un jour*

‘well come to me next week maybe i’ll lend it to you but only for one day?’

(well come to me next week maybe i’ll lend it to you but only for one day?)

T21 F19: *merci [madame]*

‘thank you [madam]’

(thank you [madam])

T22 F17: *[saha ftorek]*

‘[have a nice iftar]’

([have a nice iftar])

T23 F19: *sahiti*

‘thank you’

(thank you)

T24 F17: *de rien*

‘you’re welcome’

(you’re welcome)

T25 F19: *saha*

‘okay’

(okay)

Table 57: Number of times French pre-closings, leave-takings and terms of address in the closings are used in each situation

Situation type	Number of times French pre-closings are used in each situation	Number of times French leave-takings are used in each situation	Number of times French terms of address are used in the closings in each situation
Situation 1 (Eid al-Fitr)	0	3 times	0
Situation 2 (hospital)	Twice	7 times	0
Situation 3 (university)	Once	21 times	8 times
Situation 4 (pâtisserie)	0	6 times	0

Table 58: Number of times French pre-closings, leave-takings and terms of address in the closings are used in all situations

Number of times French pre-closings are used in all situations	Number of times French leave-takings are used in all situations	Number of times French terms of address are used in the closings in all situations
3 times	37 times	8 times

4.3. Retrospective verbal reports

4.3.1. Open role play situations

All the participants in the study found the open role play situations to be commonplace and realistic. Indeed, some of them indicated that the situations selected were characteristic of Algerian culture and that they had had similar conversations in their everyday life. In relation to Situation 1 (Eid al-Fitr), participant F03 pointed out that Eid al-Fitr is a festival which is part of Algerian traditions. In relation to Situation 2 (hospital), participants F09, M07, M08, M09 and M10 claimed that paying a visit to a friend who is ill, to check up on her/him, is part of Algerian cultural norms. Participants M08 and M10 stated that such visits make friendships stronger. It is also, according to participants M09 and M10, a duty which is part of the teachings of Islam. In addition, the participants reported to have had good experience. They enjoyed and liked what they did since it was new for them. They claimed that they are used to these kinds of interactions in real life. The participants also said that everything had gone well and the situations were straightforward and easy to perform. They were, therefore, comfortable when they were acting out the different situations. Also, the participants said that they managed to be spontaneous as well as talked and behaved as they would in reality.

4.3.2. The role of religion in greetings and leave-takings

The comments made by the participants suggest that, following the teachings of Islam, religious greetings and leave-takings are used out of politeness among Algerian Arabic L1 users, that is, to express good manners, kindness, respect, sincerity and affection. According to participant M18, they are ‘signs of politeness’. Participant M10 quoted Prophet Muhammad’s well-known line that says; “Indeed I have been sent to complete the best of character”. Likewise, participants F11 and F23 quoted another Prophet Muhammad’s well-known line that says that “when you are greeted

with a greeting of peace, answer or at least with the like thereof". In addition, according to some participants, the use of religious greetings and leave-takings displays to addressees that they are valued by giving them importance and making them feel comfortable and at ease. It also gets hearers' attention and strengthens the relationship between interactants. According to many participants, religious leave-takings such as *Allah yahafdek* 'May Allah protect you' (Thank you so much), *Allah yefteh elik* 'May Allah help you in every step of your life' (Thank you so much) or *Allah yessotrek* 'May Allah preserve you' (Thank you so much) are employed to pray for someone wishing her/him goodness. Other religious formulae mentioned by the participants are those used to leave-take when interacting with someone who is ill. They include *Allah yihenik* 'May Allah give you the chance to be at peace' (May God give you the chance to be at peace), *Allah yishefik* 'May Allah heal you' (Get well soon) or *Allah yjib chifa* 'May Allah heal you' (Get well soon). They are employed to express sympathy for their pain and wish the ill person a speedy recovery.

4.3.3. The role of French in greetings and leave-takings

The comments made by the participants suggest that French makes someone look educated, knowledgeable as well as smart and is associated with an upper class background since it has traditionally been used in formal settings, public administrations, business work, high-end retailing and at universities. As participant M27 observed,

People use only French in business companies and students talk to their lecturers in French. Teachers usually talk to their students in French. Studies are in French. French makes people educated. If a person masters French, it means that he has achieved something special and has higher social status. It means that he is better than others.

Moreover, there are French terms or expressions that have no equivalence in Algerian Arabic. Hence, they are easier to be expressed in French. As participant F12 claimed, there are words that

Algerian Arabic L1 users do not know how to express in standard Arabic. Hence, they are expressed in French. Participant M11 also argued that “some words I cannot like sometimes even find a word for them in Arabic. They just feel natural to say it in French”. Likewise, participant M15 indicated that “there are words that we cannot produce in Arabic. So, we prefer to produce them in French. We got used to producing them in French”.

4.3.4. The key components of successful greetings and leave-takings

The participants reported that there are many key components of greetings and leave-takings enabling interactants to feel comfortable. In this sense, any interactant has to show formality, kindness, politeness and respect especially when he/she is talking to a stranger or someone who has higher social power or is older than her/him. Interactants also have to choose the terms or expressions that are appropriate to the context they are in. They have to be friendly, open-hearted, spontaneous as well as warm and not grumpy. Furthermore, making eye contact, showing good manners, smiling as well as valuing and giving addressees importance are key elements that allow greetings and leave-takings to be successful. As participant M11 argued, interacting to someone without making eye contact is disrespectful and does not enable interactants to have a pleasant conversation. The participants also highlighted that showing happiness when seeing someone and asking her/him about her/his well-being are important components that are part of successful greetings. In addition, using *Baraka Allahou fik* ‘May Allah bless you’ (Thank you so much), *Allah yahafdek* ‘May Allah protect you’ (Thank you so much) or *Sahit* ‘Thank you’ (Thank you) in closings is also relevant since it is part of Islam teachings. More elements that are part of successful closings include telling friends to send regards to their family and waving at addressees as well as shaking their hands.

4.3.5. The difficulties of greetings and leave-takings

The participants observed that interactants can sometimes find difficulties to use the appropriate terms or expressions to greet and leave-take in certain contexts. For instance, it can be difficult for a woman and man to have an interaction with each other if one of them is very religious. The degree of religiousness is, therefore, taken into account. As participant M09 claimed, “If you talk to a girl who is wearing hijab, you will be shy and confused. You are not sure whether it is okay to shake her hand or not. You also think about the appropriate words that you choose, how to open a conversation and the topic that will be dealt with”. Also, it could be hard for someone to have a conversation with a person whom he/she does not feel comfortable with because of personal reasons.

For greetings, it could be difficult for a person to open an interaction with someone who is a stranger since none of them knows the character of the other especially if he/she is meeting her/him for the first time. They could, therefore, be uncomfortable. Because of shyness or stress, it could be hard for someone to start a conversation with an old man or woman or a person whom he/she respects a lot or has higher social power. Also, opening an interaction in funerals to pay condolences to someone who lost a loved one could be a problem since he/she must be going through a very terrible time. In addition, starting a conversation could be difficult when one of interactants is nervous, rushed, shy or uncomfortable. It could be hard as well if one of them is angry, grumpy, rude or not in great mood since interactants could have an unpleasant conversation.

As for leave-takings, it could be difficult for someone, as participant F09 stated, to leave-take when he/she is enjoying the conversation or likes the subject which is dealt with. Also, wishing to leave-take could be hard for an addressee when a speaker keeps talking continuously especially if he/she is rushed. Hence, the addressee could be in an awkward situation as he/she would be worried to

offend the speaker. As participant F18 indicated, it could be tricky to choose the right or appropriate linguistic forms for informing the speaker that the addressee wishes to leave.

4.4. Semi-structured interviews

4.4.1. The use of religious greetings and leave-takings among males and females

According to open role play findings as discussed in this chapter, Section 4.2.1.3. and 4.2.2.3., males use more religious greetings and leave-takings than females. They were employed 39 times among females and 73 times among males (see this chapter, Section 4.2.1.3. and 4.2.2.3.). For instance, *Selemaelikom* 'Peace be upon you all' (Hello) is used more by males than females. It was employed 20 times among males and 4 times among females (see this chapter, Section 4.2.1.3. and 4.2.2.3.).

The semi-structured interviews provided some insights into the reasons behind this phenomenon. One of them is that males meet each other in religious contexts more often than females. This is because males have more opportunities to go to mosques where most of them, for instance, gather for Friday prayers, whereas women's visits to mosques are restricted and not many of them attend Friday prayers. Males are, therefore, used to employing religious greetings and leave-takings more often compared to females. Nevertheless, it has to be clarified that the higher usage of religious greetings and leave-takings among males does not imply that they are more religious than females as pointed out by participant M30. It is just a matter of language use in certain situations. Hence, it is crucial to stress the fact that there is an important distinction between religiousness and the use of language to express meaning. The higher usage of religious greetings and leave-takings appears here to be related to males' identity in the Algerian context. It is part of their communicative style. Religious greetings and leave-takings are, therefore, more manly or associated with males' behaviour and not regarded as feminine or girly.

4.4.2. Overlapping and latching in greetings and leave-takings

According to open role play findings, most greetings and leave-takings are characterised by overlapping and latching especially in Situation 1 (Eid al-Fitr) openings and Situation 2 (hospital) closings as shown in example (23) and (24):

(23)

Conversation 5 opening

Situation 1 (Eid al-Fitr)

M03: Ali, neighbour

M04: Haroon, neighbour

T01 M03: [oh]

‘[oh]’

([oh])

T02 M04: [oh] [ali]

‘[oh] [ali]’

([oh] [ali])

T03 M03: [haroon]

‘[haroon]’

([haroon])

T04 M04: *kirak deyer* [*khouya?*]

‘how are you doing [brother?]

(how are you doing [brother?])

(24)

Conversation 14 closing

Situation 2 (hospital)

M09: Ali, visitor

M10: Haroon, patient

T29 M09: *eywa* [*l mouhim*]=

‘well [most importantly]=’

(well [most importantly]=)

T30 M10: [*nchaah allah*(.)]

‘[if allah wills(.)]’

([hopefully(.)])

T31 M09: =*haroon sahabi ena nkhalik(.) allah yjib [chifa]*=

‘=haroon my friend I’m about to leave(.) may allah [heal]=’

(=haroon my friend I’m about to leave(.) may god [heal]=)

T32 M10:

[*marhbebi(.)*]

‘[welcome(.)]’

([welcome(.)])

The semi-structured interview results suggest that overlapping and latching constitute one of the Algerians’ communicative style. They are related to culturally embodied patterns of interactions. According to participants M30 and M31, Algerians aim to show enthusiasm, warmth and positive energy. These are characteristics that are associated with the notion of involvement. They favour communicative style of involvement in interaction. Also, Algerians attempt to preserve the relationship as well as show affection and that they care about the person they are talking to. In addition, participant M32 claimed that Algerian Arabic is full of ritual or cultural expressions. This enables the choice to use many different forms to open and close interactions in certain contexts. Also, participant M30 explained that Algerians prefer to speak continuously to avoid silence, whereas participant M31 suggested that using many welfare inquiries to ask about the well-being of the addressee and her/his family is socially expected. According to participant M31, Algerians care less about the reply. They, therefore, do not expect the addressee to answer their questions. They prefer talking more than listening. Participant M31 further claimed that talking and asking are more important than listening and answering in the Algerian context.

Greetings and leave-takings can also be characterised by overlapping and latching because of Algerians’ aim to use more than one form within the same turn. Hence, the addressee would assume

that the speaker has finished her/his sentence after using two or three forms in a same turn. He/she would, therefore, interrupt or violate the norms of turn-taking by breaking up the speaker's utterance as shown from turn four to five of example (25) and from turn 21 to 22 of example (26):

(25)

Conversation 20 opening

Situation 3 (university)

M15: Ali Youcefi, student

M16: Mr Arslane, lecturer

T01 M15: *selemaelikom oustad(.)*

'peace be upon you all teacher(.)'

(hello teacher(.))

T02 M16: *selem rahmatu allah wa [baraketouh(.)]*

'peace mercy and blessing of [allah(.)]'

([hello(.)])

T03 M15: [ehlen(.)] kirak [deyer?]

'[hello(.)] how are you [doing?]

([hello(.)] how are you [doing?])

T04 M16:

[*ghaya?*] [*lebesse?*]=

‘[great?] [fine?]=’

([are you great?] [are you fine?]=)

T05 M15:

[*lebesse?*] [*ghaya?*]

‘[fine?] [great?].’

([are you fine?] [are you great?])

T06 M16:

= [*ghaya?*] *lebesse?*

‘=[great?] fine?’

(=[are you great?] [are you fine?])

(26)

Conversation 36 closing

Situation 4 (pâtisserie)

F28: customer

M28: shop owner

T20 M28: *saha marhbebek khti*

‘okay welcome sister’

(okay welcome sister)

T21 F28: *merci allah yiaawnek [saha]=*

‘thank you may allah help you [have]=’

(thank you may god help you [have]=)

T22 M28: *[saha]*

‘[okay]’

([okay])

T23 F28: *=ftorek*

‘=a nice iftar’

(=a nice iftar)

T24 M28: *beslema saha ftorek*

‘with peace have a nice iftar’

(bye have a nice iftar)

The open role play findings also reveal that most of greetings and leave-takings of Eid al-Fitr conversations are characterised by overlapping and latching. The semi-structured interview results indicate that they are standard since Eid al-Fitr is a religious festival which is celebrated every year. The people who meet each other in this special day know what kind of formulae or welfare

inquiries are going to be used since they are employed every single year with everybody. Participant M30, for instance, argued that Eid al-Fitr determines which kind of forms to be employed to greet and leave-take during this special day. They are described by participant M32 as pre-determined phrases. Eid al-Fitr, therefore, makes people behave in a certain way. It also makes them excited as they aim to show affection as well as warmth and that they really care about others.

4.4.3. The repetition of welfare inquiries in a different turn

According to open role play findings, Algerian Arabic L1 users usually repeat a specific welfare inquiry in a different turn to ask addressees again although they have already answered especially in Situation 1 (Eid al-Fitr) openings as shown in turn five and eight of example (27):

(27)

Conversation 9 opening

Situation 1 (Eid al-Fitr)

F02: Lamia, neighbour

M04: Ali, neighbour

T01 M04: *selemaelikom(.)*

‘may peace be upon you(.)’

(hello(.))

T02 F02: *selem ali(.)*

‘peace ali(.)’

(hello ali(.))

T03 M04: *kiraki deyra jarti? ghaya?*

‘how are you doing my neighbour? great?’

(how are you doing my neighbour? are you well?)

T04 F02: *lebesse(.) hamdou=*

‘fine(.) thank=’

(I’m fine(.) thank=)

T05 M04: [*lebesse?*]

‘[fine?’]

([are you fine?])

T06 F02: =[*leh(.)*] *wentaya? ghaya?*

‘=[allah(.)] and you? great?’

(=[god for that(.)] and you? are you well?)

T07 M04: *hamdou Leh(.) wellah la [ghaya(.)]*

‘thank allah(.) i swear to allah that [i’m well(.)]’

(all well and good(.) thank god for that(.) i swear to god that [i’m well(.))

T08 F02:

[*lebesse?*] *weldine* [*ghaya?*]

‘[fine?] the parents are [all right?]’

([are you fine?] the parents are [all right?])

The semi-structured interview findings show the reason why this phenomenon is common among Algerians is because they aim to show respect when they are having a conversation with strangers or someone they do not know well. In addition, this has to do with avoiding silence when they do not have any topic in common to dwell on. It could also be seen as being sincere, showing interest and making efforts to establish a conversation. Openings can further be characterised by the repetition of a specific welfare inquiry in a different turn because of excitement as well as making sure that everything is going well with addressees and adding emphasis to a term or expression.

4.4.4. The repetition of greetings, welfare inquiries and leave-takings within a same turn

According to open role play findings, Algerian Arabic L1 users usually employ more than one form within a single turn in the openings to greet and inquire as shown in turn one of example (28) as well as closings to leave-take as shown in turn 66 of example (29):

(28)

Conversation 34 opening

Situation 4 (pâtisserie)

F26: customer

F27: shop owner

T01 F26: *selem(.) bonjour(.) ça va? kiraki?*

‘peace(.) hello(.) fine? how are you?’

(peace(.) hello(.) are you fine? how are you?)

T02 F27: *ça va(.) hamdou leh(.) wentiya?*

‘fine(.) thank allah(.) what about you?’

(i’m fine(.) thank god for that(.) how about you?)

T03 F26: *ça va(.) wellah ila hamdou leh khti(.) yadra? keche khadma fi ramdan?*

‘fine(.) i swear to allah that all is well and good sister(.) thank allah(.) so? what about working in ramadan?’

(i’m fine(.) i swear to god that all is well and good sister(.) thank god for that(.) so? how are you getting along with the job in ramadan?)

T04 F27: *ghil hiya we taab we chka(.)*

‘i’m only working these days(.) the work is making tired(.)’

(i ‘m only working these days(.) the work is making tired(.))

T05 F26: *(hhh) beyna(.)*

‘(hhh) i can tell that(.)’

((hhh) i can tell that(.))

(29)

The last four turns of conversation 35 closing

Situation 4 (pâtisserie)

M24: shop owner

M27: customer

T64 M24: =*[besaha] ila [metlekineche(.)]*

‘=[a happy] eid in case [we don’t meet each other(.)]’

(=[a happy] eid in case [we don’t meet each other(.)])

T65 M27: *[saha] ftorek(.)*

‘[have a nice] iftar(.)’

([have a nice] iftar(.))

T66 M24: *yisselmek sahbi(.) [sahit(.)]*

‘may you be protected my friend(.) [thank you(.)]’

(may you be protected my friend(.) [thank you(.)])

T67 M27: *[beslema(.)]*

‘[with peace(.)]’

([goodbye(.)])

The semi-structured interviews provided some insights into the reasons behind this phenomenon. One of them is that the linguistic repertoire of Algerian Arabic is wide. It has been, therefore, influenced by many different cultures. Hence, Algerian Arabic is a mixture of different languages including standard Arabic, Amazigh, Spanish, Turkish, French and so on. The semi-structured interview results also indicate that Algerians aim to, as explained above in Section 4.4.2., show warmth, excitement, politeness and openness when they are having a conversation. This means that they make efforts to establish a rapport with the person they are communicating with. Participants F32 and M32, for instance, claim that that it could be cold or rude if only one form is used in an opening to greet or inquire or closing to leave-take in the Algerian context. As indicated above in Section 4.4.3., Algerians also attempt to avoid silence and awkwardness when they do not have any idea which topic to deal with or when they are having a conversation with a stranger or someone whom they do not know that well. Furthermore, Algerians sometimes intend to use more than one greeting form or welfare inquiry in a single turn in openings to open the middle of a conversation in a quick way and start dwelling on the main topic. Another related point that emerged from the semi-structured interviews is the shortness of the Algerian Arabic greetings and welfare inquiries which allows speakers to employ more than one form within a single turn. Participant M30, for example, pointed out that if these forms were not short, they would have never been used in such way.

4.4.5. The use of a specific welfare inquiry that employs a second person plural pronoun

According to open role play findings, Algerian Arabic L1 users sometimes prefer to employ a second person plural pronoun to use a specific welfare inquiry even if they are addressing only one person as shown in turn three and four of example (30):

(30)

The first four turns of conversation 3 opening

Situation 1 (Eid al-Fitr)

F01: Lamia, neighbour

M01: Ali, neighbour

T01 M01: *ehla jarti(.) selemaelikom(.) iidek mabrok(.)*

‘hello my neighbour(.) peace be upon you(.) your Eid is blessed(.)’

(hello my neighbour(.) hello(.) happy eid(.))

T02 F01: *selem(.) kirak? [ghaya?]*

‘peace(.) how are you? [well?]

(hello(.) how are you? [are you well?])

T03 M01: *[lebesse(.)] hamdou leh(.) ki aayetou? ghaya?*

‘[fine(.)] thank allah(.) how did you all spend the eid? great?’

([i’m fine(.)] thank god for that(.) how did you all spend the eid?

was it a great one?)

T04 F01: *lebesse(.) ghaya(.) wentouma ki aayetou?*

‘nice(.) great(.) how about you all? how did you all spend the eid?’

(it was a nice one(.) it was a great one(.) how about you all? how did you all spend the eid?)

The semi-structured interview results demonstrate that this phenomenon occurs when interactants are friends or know each other well. Thus, they use how-are-you inquiries that employ second person plural pronouns not only to ask about the well-being of addressees, but also of their family as shown in turn four of example (31):

(31)

The first four turns of conversation 2 opening

Situation 1 (Eid al-Fitr)

M01: Ali, neighbour

M02: Haroon, neighbour

T01 M01: *selemaelikom*(.)

‘may peace be upon you all(.)’

(hello(.))

T02 M02: *aaleykom selem*(.) [*ehla*(.)]

‘and may peace be upon you all(.) [hello(.)]’

(hello(.) [hello(.)])

T03 M01: [ehla] haroon(.) [ça va?]

‘[hello] haroon(.) [fine?]

([hello] haroon(.) [are you fine?])

T04 M02: [kirakom?]

‘[how are you all?]

([how are you all?])

Algerian Arabic how-are-you inquiries using second person plural pronouns are also employed for the purpose of showing politeness, respect and formality. They are used when one of the interactants is older or has higher social power or rank or when interactants are strangers or do not know each other well as shown in turn three of example (32):

(32)

Conversation 3 opening

Situation 4 (pâtisserie)

F22: customer

M23: shop owner

T01 F22: *selemaelikom*(.)

‘may peace be upon you(.)’

(hello(.))

T02 M23: *aalayekom selem wa rahmatu allah(.)*

‘and may peace and mercy of allah be upon you(.)’

(hello(.))

T03 F22: *kirakom? lebesse?*

‘how are you all? fine?’

(how are you all? are you all fine?)

T04 M23: *lebesse(.) hamdou Leh(.) cha naatik?*

‘fine(.) thank Allah(.) what can i give you?’

(i’m fine(.) thank God for that(.) what can i do for you?)

T05 F22: *el hamdou li Leh(.)*

‘thank allah(.)’

(thank god for that(.))

The open role play findings also reveal, as discussed in Section 4.2.1.2.1., that Algerian Arabic L1 users usually employ second person plural pronouns when they use Eid al-Fitr or Ramadan inquiries in Situation 1 (Eid al-Fitr) openings. The semi-structured interview results suggest that interactants aim to ask how both addressees and their families spent Ramadan or Eid al-Fitr as shown in turn five of example (33):

(33)

Conversation 7 opening

Situation 1 (Eid al-Fitr)

F05: Lamia, neighbour

F06: Sarah, neighbour

T01 F05: *sbah el khire sarah(.) iidek mabrok(.) [kiraki?]*

‘good morning sarah(.) your eid is blessed(.) [how are you]?’

(good morning sarah(.) happy eid(.) [how are you]?)

T02 F06: *[allah] yisselmek(.) iidek mabrok nti teni(.)*

‘[may allah] protect you(.) your Eid is blessed too.’

([thank you] so much(.) happy eid to you too.)

T03 F05: *yisselmek(.) sahiti(.)*

‘may you be protected(.) thank you(.)’

(thank you(.) thank you(.))

T04 F06: *[teeydou we taawdou]=*

‘[i hope you’ll all have a nice eid time and again]=’

([i hope you’ll all have a nice eid time and again]=)

T05 F05: [ki aayetou?] [yisselmek(.)]

‘[how did you all spend the eid?] [may you be protected(.)]’

([how did you all spend the eid?] [thank you(.)])

Participant M31 argued that the use of second person plural pronouns to employ a welfare inquiry in Algerian Arabic is influenced by *Assalamualaikum* ‘May peace be upon you all’ (Hello) which is, as indicated in Chapter 2, Section 2.2.1., a very common religious Arabic formula using a second person plural pronoun employed to greet a person or group of people. Participant M31 also claimed that it is similar to and influenced by ‘*Vous*’ which is a French second person plural pronoun employed to convey formality and show respect when it comes interacting with strangers (Ismail, Aladdin and Ramli, 2014).

4.5. Conclusion

The chapter first examined the structure and realisation of greetings and leave-takings in Algerian Arabic based on the role play data collected, which constitutes the main corpus of the current study. It then considered the findings from the retrospective verbal reports employed and semi-structured interviews that were conducted.

The results obtained in the present study showed that Situation 1 (Eid al-Fitr) openings and 2 (hospital) closings are long and complex as they are made up by different moves or actions. This is not the case in the openings and closings of Situation 3 (university) and 4 (pâtisserie), which are generally less elaborate as they tend to be made up of fewer moves or actions. The lack of

complexity of the openings and closings of Situation 3 (university) and 4 (pâtisserie) is related to the high level of social distance and/or power between the participants. As for the complexity of Situation 1 (Eid al-Fitr) openings and 2 (hospital) closings, they are related to the nature of the two situational contexts that are conducive to displays of enthusiasm, positive energy and affection through the use of a wide range of greetings, welfare inquiries and leave-takings. The findings also revealed that gender did not cause a wide variation in the realisation of greetings or leave-takings. In addition, the outcome of the study showed that religious formulae and French are regularly employed in Algerian Arabic greetings and leave-takings. Religious formulae are linked to showing politeness and strengthening the bonds between interactants. As for French, it is associated with an upper class background and used in formal settings, public administration, business work, high-end retailing and at universities. French is employed on topics that deal with education, studies and science as it makes interactants look educated, knowledgeable and smart. Finally, the results of the current study provided some insights into the sociocultural norms that govern the realisation of greetings and leave-takings and appear to be characteristic of Algerian Arabic interactions. They include overlapping and latching, the use of second person plural pronoun welfare inquiries in certain contexts as well as repeated forms to greet or inquire and leave-take in the same turn or across turns, among other features.

Chapter 5

5. Discussion

5.1. Introduction

This chapter focuses on the discussion of the findings based on the results from the three data sets examined in the present study: role play, retrospective verbal reports and semi-structured interviews data. The findings of these three data sets are interlinked and complement one another. The chapter also makes a connection between the results of the research undertaken and some of the studies considered in the literature review. The chapter is organised as follows: Section 5.2. looks at the structure of greeting and leave-taking sequences; Section 5.3. highlights the influence of macrosocial (gender and religion) and microsocial (social distance and power) factors as well as the situational context on the realisation of greetings and leave-takings; Section 5.4. underscores the role of French in greetings and leave-takings; and Section 5.5. focuses on the sociocultural norms that govern greetings and leave-takings. Finally, some conclusions are offered in Section 5.6.

5.2. The structure of greeting and leave-taking sequences

5.2.1. Situation 1 (Eid al-Fitr)

The openings of Situation 1 (Eid al-Fitr) usually begin with standard greetings to open interactions. They then move to how-are-you inquiries to ask about the well-being of the neighbours. The openings of Situation 1 (Eid al-Fitr) are always realised by wishing neighbours and their families a happy Eid al-Fitr. They then move to family inquiries to ask about the well-being of neighbours' families. Also, the openings of Situation 1 (Eid al-Fitr) are usually realised by asking

neighbours how they and their families spent Ramadan or Eid al-Fitr. After exchanging greetings and welfare inquiries, neighbours begin dwelling on the main topic by asking more questions related to Ramadan, Eid al-Fitr or different subjects.

Concerning Situation 1 (Eid al-Fitr) closings, they are usually opened up by pre-closing devices and then move to Eid al-Fitr wishes. They are always realised by concern expressions that inform addressees to send regards to their families. The closings of Situation 1 (Eid al-Fitr) are also realised by expressions of agreement. Finally, they are closed up by standard leave-takings to end the interactions.

Table 59: Number of times each category or subcategory is used in Situation 1 (Eid al-Fitr) openings and closings

Openings		Closings	
Category or subcategory	Number of times it is used	Category or subcategory	Number of times it is used
Standard greetings	14 times	Standard leave-takings	17 times
Individual inquiries	43 times	Expressions of concern about individuals	3 times
Individual and family inquiries	7 times	Expressions of concern about families	9 times
Family inquiries	14 times	General wishes	Once
Ramadan inquiries	4 times	Eid al-Fitr wishes	3 times

Eid al-Fitr inquiries	17 times	Reinstatements of how-are-you inquiries	0
Job inquiries	3 times	Wishing to end the conversations	Once
General Eid al-Fitr wishes	22 times	Giving the reasons why to end the conversations	Twice
Religious Eid al-Fitr wishes	3 times	Being glad that the addressee is well	Once
Long-time-no-see expressions	3 times	Offering assurance of future encounters	6 times
Terms of address	23 times	Expressions of gratitude	12 times
		Expressions of agreement	17 times
		Welcome expressions	3 times
		Terms of address	8 times

5.2.2. Situation 2 (hospital)

The openings of Situation 2 (hospital) are usually opened up by standard greetings to start the conversations. They then move to how-are-you inquiries to ask about the well-being of addressees. The openings of Situation 2 (hospital) are realised by forms that send patients blessings. They then move to patient inquiries. After exchanging greetings and welfare inquiries, the visitors begin to dwell on the main topic by asking more questions that are related to the well-being of the patients.

Concerning the closings of Situation 2 (hospital), they are usually opened up by pre-closing devices and then move to forms that give patients the reasons why the interaction is ending. They are also realised by forms that tell patients that they will be paid another visit in the future. The closings of Situation 2 (hospital) then move to forms that send patients blessings as well as expressions of gratitude and agreement. Finally, they are closed up by standard leave-takings to end the conversations.

Table 60: Number of times each category or subcategory is used in Situation 2 (hospital) openings and closings

Openings		Closings	
Category or subcategory	Number of times it is used	Category or subcategory	Number of times it is used
Standard greetings	11 times	Standard leave-takings	12 times
Individual inquiries	29 times	Expressions of concern about individuals	4 times
Individual and family inquiries	0	Expressions of concern about families	Once
Family inquiries	0	General wishes	0
Patient inquiries	7 times	Sending patients blessings	11 times
Ramadan inquiries	0	Reinstatements of how-are-you inquiries	Twice

Job inquiries	0	Wishing to end the conversations	5 times
Sending patients blessings	5 times	Giving the reasons why to end the conversations	13 times
Long-time-no-see expressions	0	Being glad that the addressee is well	Twice
Welcome expressions	0	Offering assurance of future encounters	6 times
Terms of address	18 times	Expressions of gratitude	25 times
		Expressions of agreement	18 times
		Welcome expressions	Once
		Terms of address	24 times

5.2.3. Situation 3 (university)

The openings of Situation 3 (university) are always opened up by standard greetings to open the interactions. They then move to how-are-you inquiries to ask about the well-being of addressees. After exchanging greetings and welfare inquiries, students immediately begin dwelling on the main topic. Concerning the closings of Situation 3 (university), they are usually opened up by pre-closing devices and always realised by expressions of agreement and gratitude as well as good wishes.

Table 61: Number of times each category or subcategory is used in Situation 3 (university) openings and closings

Openings		Closings	
Category or subcategory	Number of times it is used	Category or subcategory	Number of times it is used
Standard greetings	20 times	Standard leave-takings	5 times
Individual inquiries	32 times	Expressions of concern about individuals	Twice
Individual and family inquiries	0	Expressions of concern about families	0
Family inquiries	0	General wishes	11 times
Ramadan inquiries	0	Reinstatements of how-are-you inquiries	0
Job inquiries	0	Wishing to end the conversations	0
Long-time-no-see expressions	Once	Giving the reasons why to end the conversations	0
Welcome expressions	Twice	Being glad that the addressee is well	0
Terms of address	16 times	Offering assurance of	3 times

		future encounters	
	Expressions of gratitude	of	21 times
	Expressions of agreement	of	23 times
	Welcome expressions		Once
	Terms of address		11 times

5.2.4. Situation 4 (pâtisserie)

The openings of Situation 4 (pâtisserie) are always opened up by standard greetings to start the conversations. They then move to how-are-you inquiries. After exchanging greetings and welfare inquiries, customers immediately produce the main request for service. As for the closings of Situation 4 (pâtisserie), they are usually closed up by expressions of gratitude and good wishes.

Table 62: Number of times each category or subcategory is used in Situation 4 (pâtisserie) openings and closings

Openings		Closings	
Category or subcategory	Number of times it is used	Category or subcategory	Number of times it is used
Standard greetings	16 times	Standard leave-takings	5 times
Individual inquiries	25 times	Expressions of concern about	Once

		individuals	
Individual and family inquiries	0	Expressions of concern about families	0
Family inquiries	Once	General wishes	12 times
Ramadan inquiries	Twice	Eid al-Fitr wishes	Once
Job inquiries	Twice	Reinstatement of how-are-you inquiries	0
Long-time-no-see expressions	0	Wishing to end the conversations	0
Welcome expressions	Twice	Giving the reasons why to end the conversations	0
Terms of address	7 times	Being glad that the addressee is well	0
		Offering assurance of future encounters	0
		Expressions of gratitude	29 times
		Expressions of agreement	5 times
		Welcome expressions	3 times
		Terms of address	11 times

5.3. The influence of macrosocial (gender and religion) and microsocial factors (social distance and power) as well as situational context on the realisation of greetings and leave-takings

5.3.1. The influence of gender on the realisation of greetings and leave-takings

It is clear from the open role play results that gender does not seem to cause a wide variation in terms of the realisation of Algerian Arabic greetings and leave-takings. In fact, females and males share more similarities than differences in terms of the realisation of Algerian Arabic greetings and leave-takings as they both overlap and interrupt or violate the turn-taking norm interactions when they greet and leave-take. Since the structures of greeting and leave-taking sequences are generally the same among both females and males in all situations regardless of interactants' level of social distance and power, gender is not affected by social distance, power and situational context. It is also not affected by French because its use is not varied between females and males. However, it is affected by religion since religious formulae are used more among males than females.

Table 63: Number of times religious greetings and leave-takings as well as *Selemaelikom* in the openings and closings are used in each situation among females and males

Situation type	Number of times religious greetings are used among females	Number of times religious greetings are used among males	Number of times <i>Selemaelikom</i> is used in the openings among	Number of times <i>Selemaelikom</i> is used in the openings among	Number of times religious leave-takings are used in each situation	Number of times religious leave-takings are used in each situation	Number of times <i>Selemaelikom</i> is used in the closings in each situation	Number of times <i>Selemaelikom</i> is used in the closings in each situation

			females	males	among females	n among males	n among females	situatio n among males
Situatio n 1 (Eid al-Fitr)	4 times	10 times	0	5 times	Twice	9 times	0	4 times
Situatio n 2 (hospital)	3 times	8 times	0	3 times	7 times	13 times	0	Once
Situatio n 3 (universi ty)	6 times	8 times	Once	4 times	Twice	10 times	0	0
Situatio n 4 (pâtisser ie)	7 times	8 times	3 times	3 times	8 times	7 times	0	0

Table 64: Number of times religious greetings and leave-takings as well as *Selemaelikom* in the openings and closings are used in all situations among females and males

How	How	How	How	How	How	How	How
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many times religious greetings are used in all situations among females	many times religious greetings are used in all situations among males	many times <i>Selemaeli kom is used in the openings in all situations among females</i> 4 times	many times <i>Selemaeli kom is used in the openings in all situations among males</i> 15 times	many times religious leave-takings are used in all situations among females	many times religious leave-takings are used in all situations among males	many times <i>Selemael ikom is used in the closings in all situations among females</i> 0	many times <i>Selemael ikom is used in the closings in all situations among males</i> 5 times
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Table 65: Number of times French greetings, pre-closings, leave-takings and terms of address in the openings as well as closings are used in each situation among females and males

Situation type	Number of times French greetings are used in each situation	Number of times French greetings are used in each situation	Number of French terms of address	Number of French terms of address	Number of French pre-closings used	Number of French pre-closings used	Number of French leave-takings are used in	Number of French leave-takings are used in	Number of French terms of address	Number of French terms of address

	n among females	n among males	ss are used in the openi ngs in each situat ion amon g femal es	ss are used in the openi ngs in each situat ion amon g males	in each situat ion amon g femal es	in each situati on amon g males	each situatio n among females	used in each situati on amon g males	ss are used in the closin gs in each situati on amon g femal es	en ch ter ms of ad dre ss are us ed in the clo sin gs in ea ch sit uat ion am on g
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										ma les
Situatio n 1 (Eid al-Fitr)	7 times	5 times	0	0	0	0	Once	Twic e	0	0
Situatio n 2 (hospita l)	3 times	5 times	0	0	Twic e	0	Twice	5 times	0	0
Situatio n 3 (univers ity)	10 times	4 times	5 times	5 times	0	Once	3 times	18 times	3 times	5 ti me s
Situatio n 4 (pâtisse rie)	4 times	Twice	0	0	0	0	6 times	0	0	0

Table 66: Number of times French greetings, pre-closings, leave-takings and terms of address are used in the openings as well as closings in all situations among females and males

Number of times French	Number of times French	Number of times French	Number of times	Number of times French	Number of times French	Number of times French	Number of times French	Number of times French	Number of times French	Number of times French
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greeting s are used in all situation s among females	greeting s are used in all situation s among males	terms of address are used in the openings in all situation s among females	French terms of address are used in the opening s in all situation s among males	pre- closings are used in all situation s among females	pre- closings are used in all situation s among males	leave- takings are used in all situation s among females	leave- takings are used in all situation s among males	terms of address are used in the closings in all situation s among females	terms of address are used in the closings in all situation s among males
24 times	16 times	5 times	5 times	Twice	Once	12 times	25 times	3 times	5 times

5.3.2. The influence of religion on the realisation of greetings and leave-takings

It must be stressed that religious formulae are frequently used across all situations regardless of the level of social distance and power. They are, therefore, not varied at all in Algerian Arabic greetings and leave-takings in terms of social distance and power as well as situational context. However, they do seem to be affected by gender since they are used more among males than females, as they are considered manly and associated with males' behaviour in the Algerian context. As a matter of fact, religious formulae play a key role among Algerians since they are socioculturally significant; they are used to express kindness, politeness and respect. They also give interactants importance, get their attention, make them comfortable and feel at ease as well as pray to God to wish them the blessings of joy.

5.3.3. The influence of social distance and power on the realisation of greetings and leave-takings

The degree of intimacy is high when the conversation is between neighbours or friends in Situation 1 (Eid al-Fitr) and 2 (hospital). This reflects the closer relationship that neighbours and friends aim to pursue as well as warmth and friendliness that they show and exhibit throughout the interactions. For instance, welfare inquiries asking about the well-being of addressees' family members and forms telling them to send regards to them are employed. Terms of address including *Khouya* 'Brother' (Brother), *Khti* 'Sister' (Sister) and *Sahbi* 'My friend' (My friend) are used many times for the purpose of being friendly and kind as well as increasing intimacy. Neighbours and friends also greet and leave-take each other by using addressees' names.

However, the degree of intimacy is low when the conversation is between students and lecturers in Situation 3 (university) since the level of social distance is low and lecturers have higher social power. Students do not inquire about the well-being of lecturers' families, send their regards to them or dwell on personal subjects. Unlike in Situation 4 (pâtisserie) conversations, interactants do not attempt to increase intimacy. Situation 3 (university) openings and closings are shorter compared to the openings and closings of Situation 1 (Eid al-Fitr) and 2 (hospital). Unlike Situation 1 (Eid al-Fitr) openings and Situation 2 (hospital) closings, they are not characterised by too multiple overlappings and latching as well as different moves or actions. This reflects the formal and respectful social distance that students adopt in the course of the interactions which is evidenced by their choice of address forms or use of titles that include *Madame* 'Madam' (Madam), *Monsieur* 'Sir' (Sir) and *Oustad* 'Lecturer' (Sir). *Vous* 'You' (You) is also one of the forms used by students to address their lecturers. It is a French second person plural pronoun used "as a form of respect, but it can equally serve to indicate a social distance between the interlocutors and the superiority of one of

them” (Dewaele, 2004, p.384). As participant M01 argued, “You can’t talk to your lecturer as you talk to your friend. Hence, you have to show respect. There must be politeness”.

Unlike in Situation 1 (Eid al-Fitr) and 2 (hospital) conversations, the degree of intimacy is not high when the conversation is between customers and salespersons in Situation 4 (pâtisserie) since the level of social distance is low and interactants are strangers to each other. The openings of Situation 4 (pâtisserie) do not include, as Situation 1 (Eid al-Fitr) openings, many welfare inquiries asking about the well-being of addressees’ families. Also, forms telling addressees to send regards to their families are not employed at all. Hence, the openings and closings of Situation 4 (pâtisserie) are shorter compared to Situation 1 (Eid al-Fitr) openings and Situation 2 (hospital) closings as they are not, unlike Situation 1 (Eid al-Fitr) openings and Situation 2 (hospital) closings, characterised by too multiple overlappings and latching as well as different moves or actions. Nevertheless, interactants attempt to, unlike in Situation 3 (university) conversations, increase intimacy by using terms of address which are *Khouya* ‘My brother’ (My brother), *Khti* ‘My sister’ (My sister) and *Sahbi* ‘My friend’ (My friend). In addition, second person plural pronoun how-are-you inquiries and the form of address *Cheikh* ‘Old man’ (Sir) are also employed for the purpose of increasing intimacy as well as pursuing a formal, respectful and polite social distance. More forms employed to increase intimacy in Situation 4 (pâtisserie) include *Ghaya maa Ramdan?* ‘How are you getting along with Ramadan?’ (How are you getting along with Ramadan?), *Ramdan wou gee?* ‘How are things going in Ramadan?’ (How are things going in Ramadan?), *Saha ftorek* ‘Have a nice iftar’ (Have a nice iftar), *Taaydou be saha ila metlakineche* ‘I wish all of you to have a nice Eid with good health in case we do not see each other.’ (I wish all of you to have a nice Eid with good health in case we do not see each other.) and *Tsom be saha* ‘Have a nice fasting with good health’ (Have a nice fasting with good health). *Ghaya maa Ramdan?* ‘How are you getting along with Ramadan?’ (How are you getting along with Ramadan?) and *Ramdan wou gee?* ‘How are things going in Ramadan?’ (How are things going in Ramadan?) are employed in the openings. As for *Saha ftorek*

‘Have a nice iftar’ (Have a nice iftar), *Taaydou be saha ila metlakineche* ‘I wish all of you to have a nice Eid with good health in case we do not see each other.’ (I wish all of you to have a nice Eid with good health in case we do not see each other.) and *Tsom be saha* ‘Have a nice fasting with good health’ (Have a nice fasting with good health), they are used in the closings. They are commonly used in Ramadan since the open role play data was gathered during this holy month. *Ghaya maa Ramdan?* ‘How are you getting along with Ramadan?’ (How are you getting along with Ramadan?) and *Ramdan wou gee?* ‘How are things going in Ramadan?’ (How are things going in Ramadan?) aim to ask addressees about their well-being during the holy month of Ramadan. *Saha ftorek* ‘Have a nice iftar’ (Have a nice iftar) wishes addressees to have a nice iftar which is the main meal that the Muslim community have in sunset to break fasting. Concerning *Taaydou be saha ila metlakineche* ‘I wish all of you to have a nice Eid with good health in case we do not see each other.’ (I wish all of you to have a nice Eid with good health in case we do not see each other.), it is used to wish addressees during Ramadan to have a happy Eid al-Fitr in case interactants do not meet again. As for *Tsom be saha* ‘Have a nice fasting with good health’ (Have a nice fasting with good health), it wishes addressees to have a nice fasting which is a spiritual practice that Muslims observe in the holy month of Ramadan.

5.3.4. The influence of situational context on the realisation of greetings and leave-takings

5.3.4.1. Situation 1 (Eid al-Fitr)

Situation 1 (Eid al-Fitr) interactions include, as in Situation 2 (hospital) and 4 (pâtisserie) conversations, forms that are situation-specific. They are *Allahouma takabel mina* ‘May Allah accept from us’ (May Allah accept our good deeds), *Iidek mabrok* ‘Your Eid is blessed.’ (Happy Eid), *Iidkom mabrok* ‘Your Eid is blessed.’ (Happy Eid), *Koul aame wenta bkhire* ‘May you be blessed every year’ (May you be blessed every year), *Koul aame wenti bkhire* ‘May you be blessed every year’ (May you be blessed every year), *Saha Iidek* ‘Happy Eid’ (Happy Eid), *Taaydi be saha*

'Have a nice Eid' (Have a nice Eid), *Taaydou be saha* 'I hope you will all have a nice Eid' (I hope you will all have a nice Eid), *Taaydou be saha wel hna* 'I hope you will all have a nice and peaceful Eid' (I hope you will all have a nice and peaceful Eid), *Taaydou we taawdou* 'I hope you will all have a happy Eid time and again' (I hope you will all have a happy Eid time and again), *Takabala Allahou mina wa minkom* 'May Allah accept from us and you.' (May God accept our good deeds and yours.), *Takabel mina wa minkom* 'May He accept from us and you.' (May He accept our good deeds and yours.) and *Yenaad elina wa elikom be saha* 'May all of us have a nice Eid time and again' (May all of us have a nice Eid time and again). They can be used in both openings and closings. They are cultural expressions wishing addressees a happy Eid al-Fitr.

More situation-specific expressions used in Situation 1 (Eid al-Fitr) are inquiries asking neighbours how they and their family members spent Ramadan or Eid al-Fitr. They are used in the openings. They include *Aayetou gee ghaya?* 'Did you all have a great Eid?' (Did you all have a great Eid?), *Aayetou ghaya?* 'Did you all have a great Eid?' (Did you all have a great Eid?), *Aayetou ghaya J'espère?* 'I hope you all had a great Eid?' (I hope you all had a great Eid?), *Ki aayetou?* 'How did you all spend the Eid?' (How did you all spend the Eid?), *Ki fewetou Eid?* 'How did you all spend the Eid?' (How did you all spend the Eid?) and *Ki fewetou Ramdan?* 'How did you all spend Ramadan?' (How did you all spend Ramadan?).

The openings of Situation 1 (Eid al-Fitr) are longer and complex compared to the openings of the other situations. They are shaped by a number of turns ranged from seven to 27 as they are made up by many different moves or actions. The openings of Situation 1 (Eid al-Fitr) are also full of turns which consist of more than one welfare inquiry or greeting and specific inquiries that are repeated across different turns. This phenomenon is explained with reference to the nature of the situational context of Eid al-Fitr that enables neighbours to use many forms including inquiries that are related to Ramadan and Eid al-Fitr. In addition, the openings of Situation 1 (Eid al-Fitr) are characterised

by too multiple overlappings and latching. The more openings are characterised by these two linguistic features, the longer they are. The reason why Situation 1 (Eid al-Fitr) openings are characterised as such is because of the standardisation of Eid al-Fitr conversations. Eid al-Fitr is a religious festival which is celebrated every year. Hence, people who meet in Eid al-Fitr know exactly the kind of formulae or welfare inquiries that are employed in this religious festival. Eid al-Fitr makes people warm, excited, happy and caring. It also makes them behave and talk in a specific way. As participant M30 argued,

The answer is complex. The answer should be complex. For example, let's talk about Eid al-Fitr. People meet each other. It's a religious and cultural festival. It's kind of a feast. People celebrate. They already know what is going to be said. You understand? The word 'Eid' refers to something that happens every year. This leads people to overlap and interrupt each other. They also show warmth and maybe affection. They show care and even if they don't show it, the occasion itself determines the kind of greetings and interactions. This has to do with culture, a specific context and the way people behave.

Participant M30, in turn, also claimed that

the nature of the occasion itself determines the kind of greetings you say. The main thing is that people are celebrating. So, they manifest their celebration in many ways. I think latching and overlapping as kind of manifestation of that celebration let's say. It's how that celebration manifests itself in language. And although people wouldn't necessarily intend or mean what they say, at least they know what they say. So, they intend to kind of repeat those greetings. With of course good intention. There is that good intention of greeting someone. It's Eid. You celebrate Eid together and you create that atmosphere.

5.3.4.2. Situation 2 (hospital)

As in Situation 1 (Eid al-Fitr) and 4 (pâtisserie) interactions, the openings of Situation 2 (hospital) also include forms that are situation-specific. They are *Ela slemtek* ‘For your safety’ (I hope everything is going well with you.) and *Slemet rassek* ‘For the safety of your head’ (I hope everything is going well with you.). They are employed in the openings. They aim to show concern and wish patients goodness. More situation-specific forms used in Situation 2 (hospital) are *Cha sralek?* ‘What happened to you?’ (What happened to you?), *Eleh sralek haka?* ‘Why did you get injured?’ (Why did you get injured?), *Meche?* ‘How come you got injured?’ (How come you got injured?), *Melki?* ‘What happened to you?’ (What happened to you?) and *Riyeht chwiya?* ‘Are you feeling a bit better?’ (Are you feeling a bit better?). They are also employed in the openings. They aim to ask patients how they became ill or whether they are recovering or not. *Allah yihenik* ‘May Allah give you the chance to be at peace’ (May Allah give you the chance to be at peace), *Allah yishefik* ‘May Allah heal you’ (Get well soon), *Allah yjib chifa* ‘May Allah heal you’ (Get well soon) and *Rabi yishefik* ‘May God heal you’ (Get well soon) are also situation-specific forms employed in Situation 2 (hospital) interactions. They are used in the end of interactions. They are cultural expressions that send someone who is ill blessings and wish her/him peace or to recover from an illness.

The openings of Situation 2 (hospital) are shorter compared to the openings of Situation 1 (Eid al-Fitr). They are shaped by a number of turns ranged from one to 18 as visitors always seem eager to move quickly to the middle of conversations to show concern and ask more questions that are related to the well-being of patients. Hence, they use too many greetings and welfare inquiries within the same turn. As participant F29 explained,

The reason why interactants use many words or expressions of greetings or welfare inquiries within a same turn is to get the middle of a conversation in a quick way. Instead of asking

about the well-being of an addressee many times, the speaker uses many words or expressions of greetings or welfare inquiries within a same turn to start talking about the main topic.

For instance, Situation 2 (hospital) opening of conversation (16) consists of only one turn as shown in example (34):

(34)

The opening and middle of conversation 16

Situation 2 (hospital)

F13: Lamia, visitor

F14: Sarah, patient

T01 F13: *selem sarah kiraki? ghaya? lebesse?*

‘peace sarah how are you? great? fine?’

(hello sarah how are you? are you well? are you fine?)

•

•

•

Gelouli beli ngrati. Ghil khire? Chasralek?

(I was told that you got injured. I hope everything is going well? What happened to you?)

T02 F14: *Wah, taarfî. Soukti. Ba kount hewda fe les escaliers. Eya mama kenet tsiyek, zlagt toht.*

(Well, you know. It is a pity. Well, I was taking the stairs. The floor was wet because my mother cleaned it. So, I slipped.)

T03 F13: *La?*

(No way?)

T04 F14: *Wellah taarfî rani bel platre wou koulchi. Raki tchoufi halti.*

(I swear to God that I'm wearing the plaster. You see the condition that I'm in.)

T05 F13: *ça va? Ghegelek tbib?*

(Is everything fine? What did the doctor say?)

T06 F14: *Hamdou Leh. ça va. Geli 45 jours maladies. Rani mriyha. HamdouLeh. Zaama thalaw fiya lehna wou kouchi. Raki cheyfa l hala mzayra.*

(Thank God. I'm fine. He told me that I have 45 days to be here. I'm having a rest. Thank God. I mean they're taking a good care of me. As you see, things are strict here.)

As for Situation 2 (hospital) closings, they are longer and complex compared to the closings of the other situations. They are shaped by a number of turns ranged from two to 23 as they are made up by many different moves or actions. The closings of Situation 2 (hospital) are also full of turns which consist of more than one leave-taking repeated across different turns. This phenomenon is explained with reference to the nature of the situational context of a hospital that enables interactants to employ many different forms including expressions of agreement and gratitude as

well as forms functioning as signs of good wishes. It also makes interactants warm, generous, caring, supportive, thankful, sympathetic and friendly. Also, the closings of Situation 2 (hospital) are characterised, as Situation 1 (Eid al-Fitr) openings, by multiple overlappings and latching. As the openings, the more closings are characterised by these two linguistic features, the longer they are.

5.3.4.3. Situation 3 (university)

All the openings and closings of open role play conversations are characterised by the use of French especially Situation 3 (university) interactions which have the highest number of French greetings, terms of address, pre-closings and leave-takings compared to the other three situations. The use of French greetings, terms of address, pre-closings and leave-takings are, therefore, varied in terms of situational context. This phenomenon is explained with reference to the nature of the situational context of a university that makes interactants employ many French forms since it has been traditionally associated with education and science among the Algerian community. This is in line with what is said in the retrospective verbal reports.

5.3.4.4. Situation 4 (pâtisserie)

As Situation 1 (Eid al-Fitr) and two (hospital) interactions, Situation 4 (pâtisserie) conversations also include situation-specific forms. They are *Ça va maa l khadma?* 'Is everything going well with the job?' (Is everything going well with the job?) and *Keche khadma fi Ramdan?* 'How are you getting along with the job in Ramadan?' (How are you getting along with the job in Ramadan?). They are job inquiries employed in the openings. More situation-specific forms used in Situation 4 (pâtisserie) are *Marhbebik* 'You are welcome.' (You are welcome.), *Marhbebik fi ey wakt* 'You are welcome anytime.' (You are welcome anytime.) and *Allah yiaawnek* 'May Allah help you' (May God help you). Concerning *Marhbebik* 'You are welcome.' (You are welcome.) and *Marhbebik fi ey*

wakt 'You are welcome anytime.' (You are welcome anytime.), they are expressions of welcome used in both openings and closings. As for *Allah yiaawnek* 'May Allah help you' (May God help you), it is a sign of sympathy and good wish used in the closings.

5.4. The role of French in greetings and leave-takings

French is frequently used in Algerian Arabic greetings and leave-takings. This is especially the case in Situation 3 (university) openings and closings. French is, therefore, varied in terms of situational context. It is, furthermore, affected by social distance and power since lecturers' level of social power is higher compared to students in Situation 3 (university) and the relationship between them is unfamiliar. However, it does not seem to be affected by gender as it is not varied between females and males despite the fact that it is considered feminine and is associated with females' behaviour in the Algerian context. As a matter of fact, Situation 3 (university) conversations are characterised by a wide range of French greetings, terms of address, pre-closings and leave-takings, since French is used among educated people and francophones in educational contexts or at universities to discuss topics that are related to education, science and studies. It also carries a prestigious image and is associated with modernity and the upper class.

5.5. The sociocultural norms that govern greetings and leave-takings

Sociocultural norms are key components or elements that allow greetings and leave-takings to be successful. Formality, politeness and respect are, for instance, part of the sociocultural norms that make greetings and leave-takings successful especially when interactants are strangers or one of them has higher social power or is older than the other. This reflects the formal, polite and respectful social distance that students adopt in Situation 3 (university) conversations and interactants exhibit in Situation 4 (pâtisserie) interactions. It also reflects students' choice of address forms that include *Madame* 'Madam' (Madam), *Monsieur* 'Sir' (Sir), *Oustad* 'Teacher' (Sir) and

Vous 'you' (you) and the use of second person plural pronoun how-are-you inquiries in Situation 4 (pâtisserie) openings. Showing friendliness, spontaneity, openness, interest, excitement, enthusiasm, warmth, positive energy and affection with great care also play a significant role in making greetings and leave-takings successful. More key components of greetings and leave-takings include smiling, preserving relationships, making efforts to establish conversations and rapports with addressees as well as speaking continuously to avoid awkwardness and silence. This reflects the characteristics that culturally constitute Algerian Arabic L1 users' communicative style and which are related to embodied patterns of Algerian Arabic greetings and leave-takings. They include overlapping and latching, the use of more than one greeting, welfare inquiry or leave-taking within the same turn and repetition of a particular welfare inquiry in a different turn. They are associated with the notion of involvement which Algerian Arabic L1 users favour throughout their interactions.

5.6. Conclusion

The results showed that the structure of openings in Situation 1 (Eid al-Fitr) and closings in Situation 2 (hospital) share many similarities; they are both long and complex since they are made up of several actions or elements. Indeed, they are both characterised by turns that consist of more than one greeting/leave taking form as well as specific welfare inquiries and leave-taking forms that are repeated across turns, resulting in multiple instances of overlapping and latching. This reflects the same level of social distance (-SD) and power (A=B) holding between participants in both situations on the one hand, and the nature of the situational contexts, on the other, that make interactants behave in a certain way and use a wide range of greetings and leave-taking forms to show friendliness, warmth and affection. It also bears pointing out that the structure of the interactions in Situations 3 (university) and 4 (pâtisserie) share some similarities as well, since they are both based on eliciting a request; also participants in both situations have the same level of social distance (+SD).

As indicated in Chapter 4, Sections 4.2.1.3. and 4.2.2.3. as well as in this chapter, Section 5.3.1., one important finding is that in same-sex interactions, gender does not strongly affect the realisation of Algerian Arabic greetings or leave-takings. Interestingly, this result is not in line with previous claims (see, e.g., Barron and Schneider, 2009) or findings (see, e.g., Davoudi, Dezhara, Kafrani and Rezaei, 2012; Malkawi and Rababa'h, 2012; Elikbayev, Meirbekov and Temirbaev, 2015) about gender having an impact on language use in interaction findings. However, gender does seem to play a role in the present study when it comes to cross-gender interactions: the degree of intimacy appears to decrease in cross-gender interactions. Males tend to show a respectful distance when they are interacting with females. This is evidenced, for instance, by their frequent use of the term of address *Jarti* 'My neighbour', which is both formal and friendly, when interacting with women. As participant M01 observed, talking to a woman is different from talking to a man:

When you talk to a man, you feel comfortable, but when you talk to a woman, you have to take honour and dignity into considerationThere is honour and dignity between a man and woman in our society and religion.... There is something that separates men and women and doesn't make them close to each other.

It is noteworthy to stress the fact that Algeria is, based on Pohl's (1965) classification of bilingualism and Ferguson's concept of diglossia (see Chapter 2, Section 2.9.1.), a vertical bilingual country where Algerian Arabic is considered as a low variety, while standard Arabic is regarded as a high one. As indicated in Chapter 2, Section 2.9.3., standard Arabic is associated with religion thus reflecting the relevance that Algerians attach to the teachings of the Quran and Islam. As also indicated in Chapter 4, Section 4.3.2., and this chapter, Section 5.3.2., religious formulae are regularly employed in Algerian Arabic greetings and leave-takings. Religion is associated with showing politeness, which is the most important social cultural norm or key component enabling interactants to greet and leave-take in a successful way. This finding is in agreement with

Bouchara's (2015), Malkawi and Rababa'h's (2012) as well as Al-Haq and Rabee's (2017) findings. As participant F08 asserted, being polite and treating people in a nice way are the most important aspects in an interaction, and the use of religious formulae plays a part in this. As such and all in all, religion is a significant social factor in the present study because it is associated with the beliefs and faith of Algerian society as a whole. It is impossible, as various participants (i.e, F06, F10, F16, and M09) stressed, to start or close any interaction without religious formulae. If anyone does so, the conversation sounds wrong and incomplete. The use of religious greetings and leave-takings in Algerian Arabic thus reflects the influence of Islamic traditions on Algerian culture and one's upbringing and education. As such, religious greetings and leave-takings form part of Algerians' repertoire and traditions. However, it has to be pointed out that the use of religious formulae does not necessarily mean that a person is religious. It just marks a religious identity. In other words, following the teachings of Islam by using religious formulae to show politeness, respect, kindness and good manners does not necessarily reflect a high level of religiosity in Algerian culture. It is just a matter of using language appropriately. As participant M31 explained,

religious terms or expressions can be easily used even if the person isn't religious. For example, if I talk about myself or any person who is an important citizen, well, I'm talking from a civic perspective; for me, religion isn't public, but personal. Nevertheless, I still use religious terms or expressions such as '*Rabi yahafdek*', '*Selemaelikom*' and so on. In this sense, it doesn't mean that I'm following a specific branch of Islam, not really. It just reflects how we were brought up. It became something cultural.

This is not the case, for instance, among Westerns or Europeans who used various religious greetings in earlier times when their faith was stronger (Firth, 1972). For instance, Mrygg (2017) states that the religious greetings wishing for God's peace that were used in Norwegian in the past are no longer used today. This can be linked to the rise and influence of secularisation in Western

European societies (Brown, 2003). The concept of religiosity among Algerians is, therefore, different from the way it is understood or practised in Western or European culture. It is important to be aware of this cultural difference in order to understand social norms in greeting and leave-taking behaviour in Algeria to avoid confusion or misunderstandings and to communicate effectively.

It is also noteworthy to stress the fact that Algeria is, based on Pohl's (1965) classification of bilingualism and Fishman's concept of diglossia (see Chapter 2, Section 2.9.1.), a diagonal bilingual country and an illustrative case of extended diglossia where Algerian Arabic is considered a low variety, while French is regarded as a high one. As indicated in Chapter 4, Section 4.3.3., and this chapter, Section 5.4., French is regularly employed in Algerian Arabic greetings and leave-takings. In fact, the Algerian government adopted a French educational system after the Algerian independence, which perpetuated the use of French in the country. Children begin learning French at a very young age, when they are in primary school. Furthermore, at university, most disciplines are studied in French. As remarked before, participants in the present study appear to associate the use of French with modernity and high social class. French is, therefore, valued and carries an image of prestige in the Algerian linguistic market as it has traditionally been used in professional and educational contexts as well as in the business domain and high-end retailing. This result is in agreement with Benguedda's (2015, 2018) findings, among others. Also, the findings from the open role plays and retrospective verbal reports are in line with each other: overall, what participants say in the retrospective verbal reports mirrors what is produced in the openings and closings of open role plays and vice versa. The reason why French has a prestigious value among Algerians can be related to the deep influence of French/Western civilisation and values that the French colonial presence and dominance have left in Algeria (1830-1962), as previously argued.

One may conclude from the results of the present study that the sociocultural norms of Algerian Arabic greetings and leave-takings mentioned in Chapter 4, Sections 4.3.4. and 4.4. as well as in Chapter 5, Section 5.5. can be valuable for non-Algerian Arabic L1 users, who can learn about Algerian Arabic L1 users' communicative style to avoid any cultural misunderstanding.

Chapter 6

Conclusions

6.1. Introductory remarks

The present study examined greetings and leave-takings in everyday interactions among Algerian Arabic L1 users from a variational pragmatics perspective. This included examining the impact of macrosocial factors, namely gender and religion, and microsocial factors, i.e., social distance and power, as well as situational context in the use of greetings and leave-takings. It also looked at the use of French in greetings and leave-takings and the sociocultural norms that govern their production and interpretation. This chapter discusses the contributions of the study and its limitations and makes recommendations for further research.

6.2. Contributions of the study

The main merit of the present study lies in the fact that it is the first study to examine greetings and leave-takings in Algeria Arabic (Oran) from a variational pragmatics perspective. Greetings and leave-takings are commonplace speech acts that facilitate entry into and exit from a conversation and social interaction more broadly. They are, therefore, important actions to study that can give access to some aspects of Algerian culture and norms of social interaction. For example, the study reveals that politeness is one of the main motivations behind the use of religious formulae, that is, that these formulae constitute a resource used by Algerians to maintain and/or enhance their relationships. It is also the first study on Algerian Arabic to adopt a variational pragmatics perspective by examining the influence and role of gender, religion, social distance and power in the realisation of greetings and leave-takings.

Concerning the use of French, the present study shows the role it plays in everyday interaction, reflecting at the same time the state of affairs of Algerian society as a bilingual society, with French being accorded a higher status than Algerian Arabic. Indeed, the use of French appears to be associated with prestige and social status and may thus be regarded as a self-presentation tool.

From a theoretical and analytical perspective, the present study shows the usefulness of approaching greetings and leave-takings as both micro and macrospeech acts, and how the three-pronged methodology adopted can help the analyst gain a deeper understanding of not only linguistic realisations, but also the sociocultural norms behind them. This approach can be employed in further studies to examine greetings and leave-takings in other situational contexts, as well as other speech acts.

Finally, the study also paves the way for other researchers interested in studying the pragmatics of Algerian Arabic or Maghrebi culture, more generally, and can be valuable for non-Algerian Arabic L1 users to gain an understanding of greeting and leave-taking behaviour and the sociocultural norms behind such behaviour in Algerian culture. Awareness of sociocultural norms is important to avoid offending one's interlocutor and to avoid possible communication breakdowns. The present study can also be considered an improvement on previous works in other languages or language varieties that only dealt with the realisation of isolated utterances. By contrast, the present study showed the importance of also looking at sequences of greetings and leave-takings through which openings and closings of conversations are carried out.

6.3. Limitations

The use of role plays to gather the data as in the present study has its advantages as discussed in Chapter 3, but also its limitations. Role plays do not give access to naturally occurring talk, but to an approximation of such talk. However, a key advantage is that they allow for variable control,

which facilitates the systematic examination of variation in language use according to social and situational factors. Another limitation of the current study is that it examines language use in a relatively small sample of the population of speakers of Algerian Arabic in Oran, and across a small number of situations. Hence, the findings from this study cannot be generalised to the entire Algerian population. Future studies could focus on other situational contexts as well as other regions in Algeria. Also, while the present study focused on language use among young university students —another limitation—, a future study could look at different age groups, as well as groups with different levels of education. Finally, another limitation relates to the challenges that translating from Algerian Arabic to English presents. Finding terms or expressions in English for certain cultural Algerian Arabic terms, including religious formulae, was not always straightforward. To overcome this difficulty, to some extent at least, literal and pragmatic translations were provided. Literal translations give readers a flavour of what is being said, thus preserving some peculiarities of Algerian Arabic, and pragmatic translations make it possible for readers to understand the functions of given utterances.

6.4. Recommendations for future research

As mentioned in Chapter 4, Sections 4.2.1.3. and 4.2.2.3., as well as Chapter 5, Section 5.3.2., Algerian Arabic greetings and leave-takings did not vary in important ways according to gender. This was in contrast with Barron and Schneider's (2009) and Malkawi and Rababa'h's (2012) observations and findings. Future studies could explore variation according to this macro social factor in other contexts, which may render different results. Likewise, it would be interesting to examine possible gender variation in the use of French in a wider range of situations, and different populations. As discussed in Chapter 5, Section 5.6., gender does not have an impact on the use of French; however, some participants in the study seemed to associate it with female talk, suggesting its use was more extensive among females. Going beyond pragmatic aspects in the use of French in

Algerian Arabic, it would be interesting to study possible variation in perceptions of its use among different age groups, for example. As explained in Chapter 4, Section 4.3.3., and Chapter 5, Section 5.4., French has a prestigious image among Algerians, but this may vary according to age and possibly other factors. Finally, variational pragmatic studies of pluricentric languages like Arabic have shown that region has an impact on language use (see e.g. Schneider and Barron's (2008) collection of papers). It would thus be very interesting to compare the realisation of greetings and leave-takings across different regions in Algeria. The use of role plays (or other elicitation methods) would facilitate contrastive studies of this type. Language use in Oran (northern Algeria) is likely to exhibit some differences with Béchar in Southern Algeria, which represents a different dialectal zone. Likewise, comparisons with other varieties of Arabic, starting with the Maghreb, which includes Tunisia and Morocco, in addition to Algeria, could prove very fruitful not only in terms of possible variation in linguistic realisations, but also in relation to sociocultural norms.

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Appendices

Appendix 1: Transcription conventions

Symbol	Name	Use
[]	Brackets	Overlapping speech
=	Equal sign	Latched talk
?	Question mark	Questioning intonation
Heh	Laughing sound	Voiced laughter
(.)	Micropause	Brief interval

Appendix 2: Open role play situations in French

Les situations du jeu de rôle ouvert sont présentées ci-dessous:

Situation 1:

L'informateur A recevra la carte suivante:

Vous êtes à l'hôpital afin de rendre visite à un bon ami à vous qui est hospitalisé. L'infirmière vous demande de rester quelques minutes, alors vous partez à la chambre où se trouve votre ami. Parlez-lui.

L'informateur B recevra la carte suivante:

Vous êtes à l'hôpital parce que vous vous êtes cassé la cheville. Un bon ami à vous vous rend visite. Parlez-lui.

Situation 2:

L'informateur A recevra la carte suivante:

Aujourd'hui est la fête de l'Aïd El-Fitr. Vous venez de quitter votre maison et vous vous apprêtez à prendre votre voiture afin de rendre visite à votre famille. Vous voyez votre voisin qui se rend chez lui. Allez lui parler.

L'informateur B recevra la carte suivante:

Aujourd'hui est la fête de l'Aïd El-Fitr. Il est tôt le matin et vous vous rendez chez vous après avoir accompli votre prière à la mosquée. A ce moment là, votre voisin vient vous parler.

Situation 3:**L'informateur A recevra la carte suivante:**

Vous êtes étudiant universitaire. Vous avez besoin d'un livre pour la préparation de votre examen. Aucune copie du livre n'est disponible à la bibliothèque. La seule personne que vous connaissez et qui dispose d'une copie du livre est l'un de vos professeurs. En allant à votre cours, vous le/la croisez. Parlez-lui.

L'informateur B recevra la carte suivante:

Vous êtes professeur à l'université. Sur le chemin vers votre bureau, vous rencontrez un de vos étudiants. Parlez-lui.

Situation 4:**L'informateur A recevra la carte suivante:**

Vous marchez dans la rue et vous voyez une pâtisserie qui vous plaît beaucoup. Vous y entrez pour acheter quelque chose. Parlez au pâtissier.

L'informateur B recevra la carte suivante:

Vous êtes le propriétaire d'une pâtisserie. Un client entre. Parlez-lui.

Appendix 3: Information for the participants of open role plays and retrospective verbal reports in English



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Information for participants

1. Research project topic:

The linguistic realisation of speech acts in Algerian Arabic

2. Invitation:

My name is Mohammed El Habib Neddar. I am conducting this study as part of my PhD programme at Birkbeck, University of London. I would like to invite you to take part in it. Before making your decision, please take time to read the information below.

3. The purpose of the study:

The primary purpose of the current study is to investigate the realisation of speech acts in Algerian Arabic in everyday situations.

4. Why have you been invited?

You have been invited because you fulfil the following criteria: You are ...

- an Algerian person who was raised in Algeria.
- an Algerian person who has never lived outside of Algeria for more than 3 months.
- an Algerian person who lives in Algeria.
- aged between 18 and 30.

5. What will you be asked to do if you take part?

You will be asked to fill in a short questionnaire with standard information about yourself (age, gender, etc.). Then you will be asked to take part in a role play interaction. You will be given a role in a specific context and you will be asked to act it out. You need to imagine your role and the context as per the instructions you receive and based on your experience as a native speaker of Algerian Arabic. You need to be spontaneous and say what you would exactly say in a real-life situation. The interactions will be video-recorded. You will role-play only one situation. Upon the completion of the open role play task, you will be asked to watch the video-taped conversation that you took part in to comment on certain aspects of it. These comments will be audio-recorded.

6. Will my taking part in this project be kept confidential?

The information you provide will be kept confidential. Your video-recorded role play conversations will only be used for research purposes by the researcher. When transcribed for analysis, names will

be changed to protect your privacy. You will not be identified in any report or publication. The anonymised data will be solely accessed by myself and my supervisor, Dr María Elena Placencia.

7. What are the possible disadvantages and risks of taking part?

Participating in this research study will not cause you any disadvantage, discomfort, physical or psychological harm or stress. It will not affect your academic programme or achievements. You will not be taking any kind of risk.

8. Do you have to take part?

Participating in this research study is completely voluntary. It is up to you to decide whether to take part or not. If you decide to take part, you will be asked to sign a consent form and you will keep a copy of it. You can withdraw from the research study at any stage without giving any reason.

9. What will happen if you do not carry on with the study?

In case you withdraw from the, all the information that has been collected from you will be erased.

10. Contacts for further information:

My phone number: +44 7 907 40 38 76

My email: mnedda01@bbk.ac.uk

My supervisor: Dr María Elena Placencia

Her email: m.placencia@bbk.ac.uk

<http://www.bbk.ac.uk/languages/our-staff/maria-elena-placencia>

I would like to thank you for (considering) taking part in my research project.

Appendix 4: Information for the participants of open role plays and retrospective verbal reports in French



Département de linguistique appliquée et de communication

École des sciences sociales, histoire et philosophie

Birkbeck, Université de Londres

Malet Street, Londres, WC1E 7HX

Fiche de renseignements des participants

1. Projet de recherche : La réalisation linguistique des actes de langage en arabe algérien

2. Invitation: Je m'appelle Mohammed El Habib Neddar. Je mène cette étude dans le cadre de mon programme de doctorat à Birkbeck, Université de Londres. Je voudrais vous inviter à y participer. Avant de prendre votre décision, prenez le temps de lire les informations ci-dessous.

3. Le but de l'étude: L'objet principal de la présente étude est d'enquêter sur la réalisation des actes de langage dans des situations quotidiennes où l'arabe algérien est utilisé.

4. Pourquoi avez-vous été invité(e)?

Vous avez été invité parce que vous remplissez les critères suivants: Vous êtes...

- Une personne algérienne qui a été élevée en Algérie.
- Une personne algérienne qui n'a jamais vécu en dehors de l'Algérie depuis plus de 3 mois.
- Une personne algérienne qui vit en Algérie.
- Vous êtes âgé(e) entre 18 et 30 ans.

5. Que ferez-vous si vous participez?

Il vous sera demandé de remplir un court questionnaire avec des renseignements vous concernant. Ensuite, on vous donnera un rôle dans un contexte spécifique et on vous demandera de le jouer. Vous devez imaginer votre rôle et le contexte en fonction des instructions que vous recevez et de votre expérience en tant que locuteur natif de l'arabe algérien. Vous devez être spontané et dire exactement ce que vous diriez dans une situation réelle. Les interactions seront enregistrées sur vidéo. Vous ne jouerez que votre rôle. Une fois cette tâche finie, on vous demandera de regarder la (les) conversation (s) sur laquelle vous avez été pris en vidéo afin de commenter certains aspects de la conversation. Ces commentaires seront enregistrés sur audio.

6. Est-ce que ma participation à ce projet restera confidentielle?

Les renseignements que vous fournissez demeureront confidentiels. Les conversations de jeu de rôle enregistrées en vidéo seront uniquement utilisées à des fins de recherche et ne seront montrées à personne. Une fois transcrits à des fins d'analyse, les noms seront modifiés pour protéger votre vie privée. Vous ne serez identifié(e) dans aucun rapport ou publication. Les données anonymes seront uniquement accessibles par moi-même et mon encadreur, la docteure María Elena Placencia.

7. Quels sont les inconvénients et les risques possibles d'une telle participation?

La participation à cette étude de recherche ne vous causera aucun inconvénient, gêne, ou préjudice physique ou psychologique ni aucun stress. Cela n'aura aucun effet sur votre programme d'études ni vos résultats. Vous ne prendrez aucun type de risque.

8. Êtes-vous obligé(e) de participer?

La participation à cette étude de recherche est totalement volontaire. Il vous appartient de décider de participer ou non. Si vous décidez de participer, il vous sera demandé de signer un formulaire de consentement et d'en avoir une copie signée. Vous pouvez vous retirer de la recherche à tout moment sans fournir de raison.

9. Que se passera-t-il si vous ne poursuivez pas cette étude?

Si vous vous retirez de cette étude, tous les renseignements recueillis seront effacés.

10. Considération éthique:

Ce projet a été approuvé sur le plan éthique par le Comité d'éthique scolaire de Birkbeck, Université de Londres.

11. Contacts pour plus d'informations:

Mon numéro de téléphone: +44 7 907 40 38 76

Mon email: mnedda01@bbk.ac.uk

Mon encadreur: Dr María Elena Placencia

Son email: m.placencia@bbk.ac.uk

<http://www.bbk.ac.uk/languages/our-staff/maria-elena-placencia>

Je tiens à vous remercier d'avoir envisagé de prendre part à mon projet de recherche.

Appendix 5: Consent form for the participants of open role plays and retrospective verbal reports in English



CONSENT FORM

Title of the project: The linguistic realisation of speech acts in Algerian Arabic

Name of the researcher: Mohammed El Habib Neddar

1. I confirm that I read and understood the information sheet.
2. I understand that my participation is voluntary.
3. I agree to be video-recorded.
4. I understand that my speech will be transcribed, translated and analysed.
5. I understand that the transcript will not include my real name or details revealing my identity.
6. I understand that the data collected will be looked at by the student researcher and his supervisor from Birkbeck, University of London.
7. I understand that I may withdraw from this research study at any time without giving any reason.
8. I agree to take part in this research study.



Please tick (✓) in the box if you agree with what the statements above.

Participant's full name:

Date:

Signature:

Appendix 6: Consent form for the participants of open role plays and retrospective verbal reports in French



FORMULAIRE DE CONSENTEMENT

Titre du projet de recherche: La réalisation linguistique des actes de langage en arabe algérien

Nom du chercheur: Mohammed El Habib Neddar

1. Je confirme avoir lu et compris la fiche de renseignements.
2. Je comprends que ma participation est volontaire.
3. Je consens à être enregistré sur vidéo.
4. Je comprends que mon discours sera transcrit, traduit et analysé.
5. Je comprends que la transcription n'inclura pas mon vrai nom ni les détails révélant mon identité.
6. Je comprends que l'encadreur du chercheur de Birkbeck, Université de Londres, examinera les données recueillies.
7. Je comprends que je peux me retirer de cette étude à tout moment sans fournir aucune raison.

8. J'accepte de participer à cette étude.



Veillez cocher (✓) dans la case si vous êtes d'accord avec les énoncés ci-dessus.

Le nom complet du participant:

Date:

Signature:

Appendix 7: Personal information questionnaire for the participants of open role plays and retrospective verbal reports in English

Personal information questionnaire

Please fill in the blanks or put a tick (✓) next to the correct answer.

Personal information:

How old are you?

Gender: Female Male

Were you raised in Algeria?

Is your place of residence in Algeria?

Have you ever lived outside Algeria for more than 3 months?

Education and languages:

Are you a student at university?

What do you study?

Native language/s:

Other language/s that you speak:

Signature:

THANK YOU FOR YOUR CO-OPERATION

Appendix 8: Personal information questionnaire for the participants of open role plays and retrospective verbal reports in French

Questionnaire de renseignements personnels

Veillez remplir les vides ou cocher (√) la réponse correcte.

Informations personnelles:

Quel âge avez-vous?

Genre: féminin masculin

Avez-vous été élevé en Algérie?

Votre lieu de résidence est-il en Algérie?

Avez-vous déjà vécu en dehors de l'Algérie pendant plus de 3 mois?

Éducation et langues:

Êtes-vous étudiant à l'université?

Qu'est-ce que vous étudiez?

Langue maternelle:

Autre langue que vous parlez:

Signature:

MERCI DE VOTRE COLLABORATION

Appendix 9: Semi-structured interview questions

1. According to my findings, males use more religious greetings and leave-takings than females. For instance, ‘*Selemaelikom*’ is used more by males than females. What do you think?

2. According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings as shown in the following examples (1) and (2):

(1)

Conversation opening

Situation: Eid al-Fitr

M03: Ali, neighbour

M04: Haroon, neighbour

T01 M03: [oh!]

‘[oh!]’

([oh!])

T02 M04: [oh!] [ali!]

‘[oh!] [ali!]’

([oh!] [ali!])

T03 M03: ‘[haroon!]

‘[haroon!]

([haroon!])

T04 M04: *kirak deyer [khouya?]*

‘how are you doing [brother?]

(how are you doing [brother?])

T05 M03: [iidek] *mabrok khouya takabala allahou mina wa minkom*

‘[your eid] is blessed brother may allah accept from us and from you’

([happy eid] brother may god accept our good deeds and yours)

T06 M04: *takabal mina wa minkom*

‘may he accept from us and from you’

(may god accept our good deeds and yours)

T07 M03: [kirak]=

‘[how are you]=’

([how are you]=)

T08 M04: [kirak]=

‘[how are you]=’

([how are you]=)

T09 M03: =[deyer?]

‘=[doing?]

(=[doing?])

T10 M04: =[deyer] [khouya?]

‘=[doing] [brother?]

(=[doing] [brother?])

T11 M03: [ghaya?] [lebesse?]

‘[great?] [fine?]

([are you well?] [are you fine?])

T12 M04: [lebesse?] [ghaya?]

‘[fine?] [great?]

([are you fine?] [are you well?])

T13 M03: [rak] mlih? [aayetou]=

‘[you’re all right?] [You all had]=’

([you're all right?] [did you all]= have a great
eid?)

T14 M04: [hamdou]=

'[thank]='

([all well and good.

Thank]=)

T15 M03: =[ghaya?]

'=[a great eid?]

(=[a great eid?])

T16 M04: =[leh] wellah la [ghaya]

'=[allah] i swear to allah that it was [great]'

(=[god for that] i swear to god that it was [great])

T17 M03: [wellah] la niema [hamdou]=

'[i swear to allah] that it's a blessing [thank]='

([i swear to god] that it's a blessing. [thank]=)

T18 M04: [kirahom] [dar?]

house?])’
family?])

‘[how are] [the
([How are] [the

T19 M03:

[*leh.*] *wellah* [*le*]=

‘[allah.] I swear to allah [that]=’

([god for that] i swear to god [that]=)

T20 M04:

[*lebesse?*]

‘[fine?]’

([are they fine?])

T21 M03: =*niema hamdou* [*leh*]

‘=it’s a blessing thank [allah]’

(=it’s a blessing thank god for [that])

T22 M04:

[*ki aayetou?*]

‘[how did you all spend the eid?]’

([How did you all spend the eid?])

T23 M03: *wentouma ghaya?*

‘what about you all? great?’

(what about you all? are you all well?)

T24 M04: *wellah le rahma* [*hamdou*]=

‘i swear to Allah that it’s a blessing. [thank]=’

(i swear to God that it’s a blessing. [thank]=)

T25 M03: [*lebesse?*]

‘[fine?]’

([are you all fine?])

T26 M04: =*leh*

‘allah’

(god for that)

T27 M03: *hamdou leh*

‘thank allah’

(thank god for that)

(2)

Conversation closing

Situation: pâtisserie

M24: shop owner

M27: customer

T58 M24: *allah yahadfek khouya [tsom]=*

‘may allah protect you brother [have]=’

(thank you so much brother [have]=)

T59 M27: *[sahit]*

‘[thank you]’

([thank you])

T60 M24: *=be saha khouya*

‘=a nice fasting brother’

(=a nice fasting brother)

T61 M27: *sahit [allah]=*

‘thank you [may allah]=’

(thank you [may god]=)

T62 M24: *[taaydou]=*

‘[i would like to wish you]=’

([i would like to wish you]=)

T63 M27: =*yaawnek* [*khouya*]

‘=help you [brother]’

(=help you [brother])

T64 M24: = [*besaha*] *ila* [*metlekineche*]

‘=[a happy] Eid in case [we don’t meet each other]’

(=[a happy] Eid in case [we don’t meet each other])

T65 M27: [*saha*] *ftorek*

‘[have a nice] iftar’

([have a nice] iftar)

T66 M24: *yisselmek sahbi* [*sahit*]

‘may you be protected my friend [thank you]’

(may you be protected my friend [thank you])

T67 M27: [*beslema*]

‘[with peace]’

([goodbye])

What do you think?

(3) According to my findings, Algerian Arabic L1 users usually employ many words within a same turn in greetings as shown in turn one of example (3) and leave-takings as shown in turn 35 of example (4):

(3)

Conversation opening

Situation: pâtisserie

F26: customer

F27: shop owner

T01 F26: *selem bonjour ça va? kiraki?*

‘peace hello fine? how are you?’

(peace hello are you fine? how are you?)

T02 F27: *ça va hamdou leh wentiya?*

‘fine thank allah what about you?’

(I’m fine thank god for that how about you?)

T03 F26: *ça va wellah ila hamdou leh khti yadra? keche khadma fi ramdan?*

‘fine i swear to allah that all is well and good sister thank allah so? what about working in ramadan?’

(i'm fine i swear to god that all is well and good sister thank god for that so? how are you getting along with the job in ramadan?)

T04 F27: *ghil hiya we taab we chka*

'i'm only working these days the work is making tired'

(i'm only working these days the work is making tired)

T05 F26: *heh bayna*

'heh i can tell that'

(heh i can tell that)

(4)

Conversation closing

Situation: pâtisserie

F26: customer

F27: shop owner

eya merci sahiti

'well thank you thank you'

(well thank you thank you)

T32 F27: [*merci*]

‘[thank you]’

([thank you])

T33 F26: [*rabi*] [*yahafdek*]

‘[may god] [protect you]’

([thank] [you so much.])

T34 F27: [*saha ftorek*] [*sahiti*]

‘[have a nice iftar] [thank you]’

([have a nice iftar] [thank you])

T35 F26: [*allah*] *yisselmek rabi* [*yahafdek*]

‘[may allah] protect you may god [protect you]’

([thank you] so much thank you [so much])

T36 F27: [*beslema*]

‘[with peace]’

([goodbye])

What do you think?

4. According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn as shown in turn three and five of example (5):

(5)

Conversation opening

Situation: Eid al-Fitr

F02: Lamia, neighbour

M04: Ali, neighbour

T01 M04: *selemaelikom*

‘may peace be upon you’

(hello)

T02 F02: *selem ali*

‘peace ali’

(hello ali)

T03 M04: *kiraki deyra jarti? ghaya?*

‘how are you doing my neighbour? well?’

(how are you doing my neighbour? are you well?)

T04 F02: *lebesse hamdou=*

‘fine thank=’

(i’m fine thank=)

T05 M04: [*lebesse?*]

‘[fine?’]

([are you fine?])

T06 F02: =[*leh*] *wentaya? ghaya?*

‘=[allah] and you? great?’

(=[god for that] and you? are you well?)

T07 M04: *hamdou leh wellah la [ghaya]*

‘thank allah i swear to allah that [i’m well]’

(all well and good thank god for that i swear to god that [i’m well])

T08 M04: [*lebesse?*] *weldine [ghaya?]*

‘[fine?] the parents are [all right]’

([are you fine?] the parents are

[all right?])

T09 M04: [*saha*] *iidek*

‘[happy] eid’

([happy] eid)

T10 F02: *allah yisselmek sahit nta teni saha iidek*

‘may Allah protect you thank you happy eid to you too’

(thank you so much thank you happy eid to you too)

T11 M04: *allah yisselmek sahiti*

‘may allah protect you thank you’

(thank you so much thank you)

T12 F02: *ki fewetou eid?*

‘how did you all spend the eid?’

(how did you all spend the eid?)

T13 M04: *la ghaya hamdou [leh]*

‘well great thank [allah]’

(well it was a great one thank [god] for that)

T14 F02: [ghaya?]

‘[great?]’

([was it a great one?])

T15 M04: *wentiya kifewetih?*

‘what about you? How did you spend it?’

(what about you? How did you spend it?)

What do you think?

5. According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person as shown in turn three of example (6):

(6)

Conversation opening

Situation: pâtisserie

F22: customer

M23: shop owner

T01 F22: *selemaelikom*

‘peace be upon you all’

(hello)

T02 M23: *aalayekom selem wa rahmatu allah*

‘and may peace and mercy of allah be upon you all’

(hello)

T03 F22: *kirakom? lebesse?*

‘how are you all? fine?’

(how are you all? are you all fine?)

T04 M23: *lebesse hamdou leh cha naatik?*

‘fine thank allah what can I give you?’

(i’m fine thank god for that what can I do for you?)

T05 F22: *el hamdou li leh*

‘thank allah.’

(thank god for that)

What do you think and what difference does it make?

Appendix 10: Information for the participants of semi-structured interviews in English



Department of Applied Linguistics and Communication

School of Social Sciences, History and Philosophy

Birkbeck, University of London

Malet Street, London, WC1E 7HX

Information for participants

1. Research project topic:

The linguistic realisation of speech acts in Algerian Arabic

2. Invitation:

My name is Mohammed El Habib Neddar. I am conducting this study as part of my PhD programme at Birkbeck, University of London. I would like to invite you to take part in it. Before making your decision, please take time to read the information below.

3. The purpose of the study:

The primary purpose of the current study is to investigate the realisation of speech acts in Algerian Arabic in everyday situations.

4. Why have you been invited?

You have been invited because you fulfil the following criteria: You are ...

- an Algerian person who was raised in Algeria.
- an Algerian person who is a university student.
- aged between 18 and 30.

5. What will you be asked to do if you take part?

You will be asked to fill in a short questionnaire with standard information about yourself (age, gender, etc.). You will also be asked to look at some examples to have better understanding and answer five interview questions. Your answers will be audio-recorded.

6. Will my taking part in this project be kept confidential?

The information you provide will be kept confidential. Your audio-recorded interviews will only be used for research purposes by the researcher. When transcribed for analysis, names will be changed to protect your privacy. You will not be identified in any report or publication. The anonymised data will be solely accessed by myself and my supervisor, Dr María Elena Placencia.

7. What are the possible disadvantages and risks of taking part?

Participating in this research study will not cause you any disadvantage, discomfort, physical or psychological harm or stress. It will not affect your academic programme or achievements. You will not be taking any kind of risk.

8. Do you have to take part?

Participating in this research study is completely voluntary. It is up to you to decide whether to take part or not. If you decide to take part, you will be asked to sign a consent form and you will keep a copy of it. You can withdraw from the research study at any stage without giving any reason.

9. What will happen if you do not carry on with the study?

In case you withdraw from the, all the information that has been collected from you will be erased.

10. Contacts for further information:

My phone number: +44 7 907 40 38 76

My email: mnedda01@bbk.ac.uk

My supervisor: Dr María Elena Placencia

Her email: m.placencia@bbk.ac.uk

<http://www.bbk.ac.uk/languages/our-staff/maria-elena-placencia>

I would like to thank you for (considering) taking part in my research project.

Appendix 11: Information for the participants of semi-structured interviews in French



Département de linguistique appliquée et de communication

École des sciences sociales, histoire et philosophie

Birkbeck, Université de Londres

Malet Street, Londres, WC1E 7HX

Fiche de renseignements des participants

1. Projet de recherche : La réalisation linguistique des actes de langage en arabe algérien

2. Invitation: Je m'appelle Mohammed El Habib Neddar. Je mène cette étude dans le cadre de mon programme de doctorat à Birkbeck, Université de Londres. Je voudrais vous inviter à y participer.

Avant de prendre votre décision, prenez le temps de lire les informations ci-dessous.

3. Le but de l'étude: L'objet principal de la présente étude est d'enquêter sur la réalisation des actes de langage dans des situations quotidiennes où l'arabe algérien est utilisé.

4. Pourquoi avez-vous été invité(e)?

Vous avez été invité parce que vous remplissez les critères suivants: Vous êtes...

- une personne algérienne qui a été élevée en Algérie.
- une personne algérienne qui est étudiante à l'université.
- âgé(e) entre 18 et 30 ans.

5. Que ferez-vous si vous participez?

Il vous sera demandé de remplir un court questionnaire avec des renseignements vous concernant. Il vous sera également demandé de regarder quelques exemples pour mieux comprendre et de répondre à cinq questions d'entrevue. Vos réponses seront enregistrées en audio.

6. Est-ce que ma participation à ce projet restera confidentielle?

Les renseignements que vous fournissez demeureront confidentielles. Les entretiens enregistrés seront uniquement utilisées à des fins de recherche et ne seront montrées à personne. Une fois transcrits à des fins d'analyse, les noms seront modifiés pour protéger votre vie privée. Vous ne serez identifié(e) dans aucun rapport ou publication. Les données anonymes seront uniquement accessibles par moi-même et mon encadreur, la docteure María Elena Placencia.

7. Quels sont les inconvénients et les risques possibles d'une telle participation?

La participation à cette étude de recherche ne vous causera aucun inconvénient, gêne, ou préjudice physique ou psychologique ni aucun stress. Cela n'aura aucun effet sur votre programme d'études ni vos résultats. Vous ne prendrez aucun type de risque.

8. Êtes-vous obligé(e) de participer?

La participation à cette étude de recherche est totalement volontaire. Il vous appartient de décider de participer ou non. Si vous décidez de participer, il vous sera demandé de signer un formulaire de

consentement et d'en avoir une copie signée. Vous pouvez vous retirer de la recherche à tout moment sans fournir de raison.

9. Que se passera-t-il si vous ne poursuivez pas cette étude?

Si vous vous retirez de cette étude, tous les renseignements recueillis seront effacés.

10. Considération éthique:

Ce projet a été approuvé sur le plan éthique par le Comité d'éthique scolaire de Birkbeck, Université de Londres.

11. Contacts pour plus d'informations:

Mon numéro de téléphone: +44 7 907 40 38 76

Mon email: mnedda01@bbk.ac.uk

Mon encadreur: Dr María Elena Placencia

Son email: m.placencia@bbk.ac.uk

<http://www.bbk.ac.uk/languages/our-staff/maria-elena-placencia>

Je tiens à vous remercier d'avoir envisagé de prendre part à mon projet de recherche.

Appendix 12: Consent form for the participants of semi-structured interviews in English



CONSENT FORM

Title of the project: The linguistic realisation of speech acts in Algerian Arabic

Name of the researcher: Mohammed El Habib Neddar

1. I understand that my participation is voluntary.
2. I agree to be audio-recorded.
3. I understand that my speech will be transcribed, translated and analysed.
4. I understand that the transcript will not include my real name or details revealing my identity.
5. I understand that the data collected will be looked at by the researcher and his supervisor from Birkbeck, University of London.
6. I understand that I may withdraw from this research study at any time without giving any reason.
7. I agree to take part in this research study.

□

Please tick (✓) in the box if you agree with what the statements above.

Participant's full name:

Date:

Signature:

Appendix 13: Consent form for the participants of semi-structured interviews in French



FORMULAIRE DE CONSENTEMENT

Titre du projet de recherche: La réalisation linguistique des actes de langage en arabe algérien

Nom du chercheur: Mohammed El Habib Neddar

1. Je comprends que ma participation est volontaire.
2. J'accepte d'être enregistré.
3. Je comprends que mon discours sera transcrit, traduit et analysé.
4. Je comprends que la transcription n'inclura pas mon vrai nom ou des détails révélant mon identité.
5. Je comprends que les données recueillies seront examinées par le chercheur et son encadreur de Birkbeck, Université de Londres.
6. Je comprends que je peux me retirer de cette étude à tout moment sans fournir aucune raison.
7. J'accepte de participer à cette étude.

Veillez cocher (✓) dans la case si vous êtes d'accord avec les énoncés ci-dessus. □

Le nom complet du participant:

Date:

Signature:

Appendix 14: Personal information questionnaire for the participants of semi-structured interviews in English

Personal information questionnaire

Please fill in the blanks or put a tick (✓) next to the correct answer.

Personal information:

How old are you?

Gender: female male

Nationality:

Were you raised in Algeria?

Place of residence:

How long have you lived in your current place of residence?

Education and languages:

Are you a student at university?

Where do you study?

What do you study?

Native language/s:

Other language/s that you speak:

Signature:

THANK YOU FOR YOUR CO-OPERATION

Appendix 15: Personal information questionnaire for the participants of semi-structured interviews in French

Questionnaire de renseignements personnels

Veillez remplir les vides ou cocher (√) à coté de la réponse correcte.

Informations personnelles:

Quel âge avez-vous?

Genre: féminin masculin

Nationalité:

Avez-vous été élevé en Algérie?

Lieu de résidence:

Depuis combien de temps habitez-vous dans votre lieu de résidence actuel?

Éducation et langues:

Êtes-vous étudiant à l'université?

Où étudiez-vous?

Qu'est-ce que vous étudiez?

Langue maternelle:

Autre langue que vous parlez:

Signature:

MERCI DE VOTRE COLLABORATION

Appendix 16: Open role play transcriptions

Conversation 1

Situation 1 (Eid al-Fitr)

F01: Lamia, neighbour

F02: Sarah, neighbour

The turn-takings of openings: 24

The turn-takings of closings: 9

T01 F01: *ah sarah kiraki?*

‘oh sarah how are you?’

(oh sarah how are you?)

T02 F02: *lamia=*

‘lamia=’

(lamia=)

T03 F01: *ça va?*

‘fine?’

(are you fine?)

T04 F02: =*khti*

‘=my sister’

(=my sister)

T5 F01: *iidek* [*mabrok*]

‘your eid is [blessed]’

(happy [eid])

T06 F02: [*kiraki?*]

‘[how are you?]’

([how are you?])

T07 F01: *eeche menchefek*

‘long live the person who sees you’

(long live the person who sees you)

T08 F02: *lebesse? kiraki* [*khti?*]

‘fine?’ how are you [sister?]’

(are you fine?’ how are you [sister?])

T09 F01: [*kiraki?*]

‘[how are you?]

([how are you?])

T10 F02: [*ghaya?*]

‘[great?]

([are you well?])

T11 F01: [*ça va?*]

‘[fine?]

([are you fine?])

T12 F02: [*lebesse?*]

‘[fine?]

([are you fine?])

T13 F01: [*bien?*]

‘[good?]

([are you good?])

T14 F02: *hamdou* [*leh ya rabi*]

‘oh [god thank allah]’

(all well and good [oh god thank god for that])

T15 F01: [*lebesse?*]

‘[fine?]

([are you fine?])

T16 F02: [*saha iidek*]

‘[happy eid]

([happy eid])

T17 F01: [*aayetou ghaya*] *j’espère?*

‘[i hope you all had a great] eid?’

([i hope you all had a great] eid?)

T18 F02: *lebesse hamdou leh*

‘it was a nice one thank allah.’

(it was a nice one thank god for that.)

T19 F01: *hamdou leh bien?*

‘thank allah good?’

(thank god for that was it a good one?)

T20 F02: *ki fewetou ramdan?* [*ça va?*]

‘how did you spend ramadan? [was it a nice one?]

(how did you spend ramadan? [was it a nice one?])

T21 F01: [ça va]=

‘[it was a nice one]=’

([it was a nice one]=)

T22 F02: [ghaya?]

‘[great?]

([was it a great one?])

T23 F01: =[hamdou leh]

‘=[thank allah]’

(=[thank god for that])

T24 F01: *hamdou leh ya rabi hamdou leh*

‘oh god thank allah thank allah’

(oh god thank him for that thank god for that)

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T25 F01: *Yadra? Kritou fe Ramdan?*

(So? did you study in Ramadan?)

T26 F02: *Krina chwiya, bessah mor me jrina ela dik la grève raki aarfa.*

(We studied a bit, but when the strike started you know things got bad.)

T27 F01: *Meeliche.*

(it's okay.)

T28 F02: *Wentouma?*

(What about you all?)

T29 F01: *Hna welou. Rana ghil nkarouou.*

(We didn't study at all. we're still waiting.)

T30 F02: *Meeliche. Rabi yjib el khire. Ouya? Kifewetou l Iid wou gee?*

(It's okay. May god bring goodness. So? how did you all spend the Eid?)

T31 F01: *ça va. bien. keche gateau? goulili chederti.*

(It was fine. It was good. What about the cakes? Tell me what you did.)

T32 F02: *Ah! Elik ndirou gateau. hhh.*

(Oh! We're obliged to make cakes. hhh.)

T33 F01: *ça va. Hamdou leh. Mziya aawenti chwiya.*

(Good for you. Thank God for that. I'm glad to realise that you were a bit helpful.)

T34 F02: *Wah. Ah! Ena nparticipi zaema. Naawen, eh!*

(Yes, oh! I mean I participate. I'm helpful, heh!)

T35 F01: *Hamdou Leh.*

(Thank God.)

T36 F02: *Wentiya? Yadra? Keche derti?*

(So? What about you?)

T37 F01: *chwiya.*

(a bit.)

T38 F02: *Wela drabtiha b regda?*

(Did you do anything or you just spent most the time sleeping?)

T39 F01: *Raki aarfa. Khatra, Khatra.*

(You know. I slept sometimes. I was doing different things.)

T40 F02: *hahaha*

(hahaha)

T41 F01: *hahaha*

(hahaha)

T42 F02: *Meeliche.*

(it's okay.)

T43 F01: *Khatrate.*

(I slept sometimes.)

T44 F02: *Meeliche. Meeliche.*

(it's okay. it's okay.)

T45 F01: *wou ça va les parents? Aayetou*

(and how are the parents? You all)

T46 F02: *Lebesse.*

(They're fine.)

T47 F01: *ghaya gee?*

(had a great eid?)

T48 F02: *Hamdou Leh. Gee ghaya. Hamdou*

(They're all well. Thank God for that. Thank)

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T49 F01: *selmili=*

‘give a kiss from me=’

(my regards=)

T50 F02: *leh*

‘allah’

(god)

T51 F01: =*ela mamak*

‘=to your mom’

(=to your mom)

T52 F02: *yebلاغ [nti teni]*

‘i will [you too]’

(i will [you too])

T53 F01: [*eya*] [*beslema*]

‘[well] [with peace]’

([well] [bye])

T54 F02: [*selmi elihom*] *gee* [*beslema*]

‘[give them] all a kiss [with safety]’

([my regards] to all of them [bye])

T55 F01:

[*yisselmek*] [*sahiti*]

‘[may you be protected] [thank you]’

([thank you] [thank you])

T56 F02:

[*beslema*]

‘[with safety]’

([bye])

T57 F01: *bye*

‘bye’

(bye)

Conversation 2

Situation 1 (Eid al-Fitr)

M01: Ali, neighbour

M02: Haroon, neighbour

The turn-takings of openings: 15

The turn-takings of closings: 16

T01 M01: *selemaelikom*

‘peace be upon you all’

(hello)

T02 M02: *aaleykom selem [ehla]*

‘peace be upon you all [hello]’

(hello [hello])

T03 M01: *[ehla] haroon [ça va?]*

‘[hello] haroon [fine?]’

([hello] haroon [are you fine?])

T04 M02: *[kirakom?]*

‘[how are you all?]’

([how are you all?])

T05 M01: [*lebesse?*]

‘[fine?]’

([are you fine?])

T06 M02: [*lebesse?*]

‘[fine?]’

([are you fine?])

T07 M01: [*hamdou*]=

‘[thank]=’

([all well and good thank]=)

T08 M02: [*ghaya?*]

‘well?’

(are you well?)

T09 M01: =*leh iidek mabrok khouya*

‘=allah your eid is blessed brother’

(=god happy eid brother)

T10 M02: *allah yisselmek iidkom [mabrok nta teni]=*

‘may allah protect you [you too the eid of all of you is blessed]=’

(thank you so much [happy eid to you all as well]=)

T11 M01: [adi]

‘[well]’

([well])

T12 M02: *=yeneed elina wa [elikom bel saha]=*

‘=may it return to us and [to you all with good health]=’

(=may it return to us and [to you all with good health]=)

T13 M01: [nchaa allah]=

‘[if Allah wills] may Allah bless you’

([hopefully] thank you so much)

T14 M02: *=nchaa allah*

‘=[if allah wills]’

(=[hopefully])

T15 M01: *=amine baraka allahou fik*

‘=amin may allah bless you’

(=amin thank you so much)

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Adi. Kout laho. Kout rayeh fel rakeb menha le dar hta chetek tema. Ki eeyetou?

(Well, I was just. I was on my way home. Then I saw you. How did you all spend the Eid? was it a great one?)

T16 M02: *Baraka*

(Thank you)

T17 M01: *Ghaya?*

(Was it a great one?)

T18 M02: *Allahou fik. Rabi yahafdek. Wellah ghil niema. Wentouma lebesse?*

(so much. Thank you so much. I swear to God that that it was blessing. How about you all? Did you all have a nice Eid?)

T19 M01: *Hamdou Leh. Wellah le rahmati Rabi.*

(It was a nice one. Thank God for that. I swear to God that it was his mercy.)

T20 M02: *El hamdou li Leh. hamdou Leh.*

(Thank God for that. Thank God for that.)

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T21 M01: *eya thala fi rohek thala fe chwebine*

‘well take care of yourself take care of the old people’

(well take care of yourself take care of the parents)

T22 M02: [*nchaa allah*]=

‘[if allah wills]’

([hopefully])

T23 M01: [*adi smehli*]=

‘[well i am sorry]=’

([well i am sorry]=)

T24 M02: [*allah yaha*]

‘[may allah]’

([thank you])

T25 M01: =[*rani vrai*] *mezroub*

‘=[i need to go] because I am really in a hurry’

(=[I need to go] because I am really in a hurry)

T26 M02: *la normal normal [meeliche]*

‘it’s okay it’s okay [no problem]’

(it’s okay it’s okay [no problem])

T27 M01: [eya baraka]=

‘[well may]=’

‘[well thank you]=’

T28 M02: [allah]=

‘[may allah]=’

(([thank you]=)

T29 M02: =[allahou fik]

‘=[bless you]’

(=[so much])

T30 M02: =yahssen l aawn khouya

‘=help you brother’

(=help you brother)

T31 M01: *amine*

‘amin’

(amin)

T32 M02: *baraka Allahou fik [allah]=*

‘may Allah bless you [may allah]=’

(thank you so much [thank]=)

T33 M01: [amine]

‘[amin]’

([amin])

T34 M02: *=yahafdek*

‘=[protect you]’

(=[you so much])

T35 M01: *saha*

‘okay’

(okay)

T36 M02: *saha khouya*

‘okay brother’

(okay brother)

Conversation 3

Situation 1 (Eid al-Fitr)

F01: Lamia, neighbour

M01: Ali, neighbour

The number of turn-taking of opening: 15

The number of turn-taking of closing: 9

T01 M01: *ehla jarti selemaelikom iidek mabrok*

‘hello my neighbour peace be upon you all. your eid is blessed’

(hello my neighbour peace be upon you all. happy eid)

T02 F01: *selem kirak? [ghaya?]*

‘peace how are you? [great?]

(peace how are you? [are you well?])

T03 M01: *[lebesse] hamdou leh ki aayetou? ghaya?*

‘[fine] thank allah how did you all spend the eid? great?’

([i’m fine] thank god for that how did you all spend the eid? was it a great one?)

T04 F01: *lebesse ghaya wentouma ki aayetou?*

‘nice great how about you all? how did you all spend the eid?’

(it was a nice one it was a great one how about you all? how did you all spend the Eid?)

T05 M01: *hamdou leh wellah la rahmati rabi. chwebine rahom ghaya? lebesse?*

‘thank Allah i swear to allah that it’s god’s mercy the old people are well? fine?’

(it was a nice one thank god for that i swear to god that it’s his mercy are your parents well? are they fine?)

T06 F1: *lebesse wentouma?*

‘fine how about you all?’

(they’re fine how about you all?)

T07 M01: *hamdou [leh]*

‘thank [allah]’

(all well and good thank [god that for.]

T08 F01: [*ça va?*]

‘[fine?]’

([are you all fine?])

T09 M01: *wellah rahmet*

‘i swear to allah that it’s’

(i swear to god that they’re)

T10 F01: *les parents?*

‘the parents?’

(how are the parents?)

T11 M01: [*lebesse*]

‘[fine]’

([they’re fine])

T12 F01: [*aayetou*] *gee ghaya?*

‘[you all had] a great eid?’

([you all had] a great eid?)

T13 M01: *hamdou leh wellah* [*rahmet*]=

‘thank Allah i swear to allah that it was [the mercy of]=’

(it was a nice one thank God for that i swear to god that [it was his]=)

T14 F01: [*lebesse?*]

‘[nice?]’

([was it a nice one]?)

T15 M01: =*rabi*

‘=god’

(=mercy)

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Yadra? ki fet Ramdan? Ghaya?

(So? How was Ramadan? Was it great?)

T16 F01: *ça va. Rak eeref.*

(It was nice. You know.)

T17 M01: *Ki fewe?*

(How was?)

T18 F01: *Khatra. Khatra hak. Khatra hak. Chwiya*

(I did different things. a bit of)

T19 M01: *Eya*

(Well)

T20 F01: *Eya.*

(Tiredness)

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T21 M01: *eya mli eya rwahou eena nchaa allah hchiya [marhbebikom]*

‘well good well come and pay us a visit in the afternoon if allah wills [you’re all welcome.]’

(well good well come and pay us a visit in the afternoon if god wills [you’re all welcome])

T22 F01:

[nchaa Allah] mamak rahi fedar?

‘[if allah wills]

your mom is home?’

([hopefully] is

mom your home?)

T23 M01: *nchaa allah rahi hna fedar*

‘if allah wills yes she is home’

(hopefully yes she is home)

T24 F01: *eya saha hchiya nchaa allah*

‘well okay see you in the afternoon if allah wills’

(well okay see you in the afternoon hopefully)

T25 M01: [eya]=

‘[well]=’

([well]=)

T26 F01: [merci]

‘thank you’

(thank you)

T27 M01: =marhbebikom [eya]

‘=you’re all welcome [well]’

(=you’re all welcome [well])

T28 F01: [selem] eliha [saha]

‘[give] her a kiss [okay]’

([my regards] to her [okay])

T29 M01: [ncha] allah eya

‘[if allah] wills well’

([hopefully] well)

Conversation 4

Situation 1 (Eid al-Fitr)

F03: Lamia, neighbour

F04: Sarah, neighbour

The number of turn-taking of opening: 7

The number of turn-taking of closing: 3

T01 F03: *selem oomri kiraki? ghaya?*

‘peace darling how are you? great?’

(hello darling how are you? are you well?)

T02 F04: *lebesse hamdou leh wenti? kiraki?*

‘fine thank allah what about you? how are you?’

(I’m fine thank god what about you? how are you?)

T03 F03: *hamdou leh saha iidek teeydou b saha wel hna*

‘thank allah happy eid have a nice Eid with good health and tranquillity’

(everything is going well thank god for that happy eid have a nice eid with good health and tranquillity)

T04 F04: *nchaa allah saha iidek nti teni koul eeme wenti bkhire*

‘If allah wills you too have a nice eid may you be blessed every year’

(hopefully you too have a nice Eid may you be blessed every year)

T05 F03: *yisselmek yadra dar? kirahom?*

‘may you be protected well what about the house?’ how are they?’

(thank you well what about the family? how are they?)

T06 F04: *lebesse elihom hamdou leh wenti? darkom rahom ghaya?*

‘they’re fine thank Allah what about you? your house are well?’

(they’re fine thank God what about your family? are they well?)

T07 F03: *ça va hamdou leh rahmati rabi.*

‘fine thank allah it’s god’s mercy’

(they’re fine thank god they’re blessed by god)

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Yadra? Ki feweti Ramdan?

(So? How did you spend Ramadan?)

T08 F04: *Fet ghaya. Wenti? Kifet?*

(It was great. What about you? How was your Ramadan?)

T09 F03: *Hamdou Leh. Ghil kouzina raki eerfa we chka.*

(It was great. Thank God. I spent most of the time in the kitchen. You know. It was tiring.)

T10 F04: *Wah, hedik hiya.*

(Yes, same for me.)

T11 F03: *Yadra yemet tee l gateau? Kiderti meehom? Raki aarfa. Homen wou gee.*

(What about the days when you were preparing cakes? How did you get along with them?

You know. It is a bit difficult to do such a thing because of the hot weather now.)

T12 F04: *Chwiya, chwiya. Besah fetou ghaya.*

(It was a bit difficult. It was a bit difficult. But they were good.)

T13 F03: *Hamdou Leh ya Rabi. Wou yadra Kache? Raki eerfa l eh... souma ghlet hedel*

(Oh God, thank God. What about the clothes? You know they are getting more and more expensive...)

T14 F04: *Chwiya.*

(I didn't buy too many clothes.)

T15 F03: *yemet wou gee.*

(these days than ever before.)

T16 F04: *Kache rah ghali chwiya zaema.*

(I mean the clothes are a bit expensive now.)

T17 F03: *Wah. Cheti? Dreri sghar rah kachhom rah ghali bezef.*

‘Yes. You see? The clothes of children are very expensive now.’

T18 F04: *Bezef wah.*

(Yes, exactly. So expensive.)

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T19 F03: *eya saha khti nkhalik membeeda dok raki aarfa aandi chghal wou gee eya beslema wou selmili ela dar*

‘well okay sister i’m about to leave now you know i have lots of things to do well with peace and give the house a kiss from me’

(well okay sister i’m about to leave now you know i have lots of things to do well goodbye and my regards to the family)

T20 F04: *yisselmek eya nti teni thali fi rohek wou selmi ela darkom*

‘may you be protected you too take care of yourself and kiss your house’

(Thank you you too take care of yourself and my regards to your family)

T21 F03: *eya saha beslema*

‘well okay with safety’

(well okay bye)

Conversation 5

Situation 1 (Eid al-Fitr)

M03: Ali, neighbour

M04: Haroon, neighbour

The number of turn-taking of opening: 27

The number of turn-taking of closing: 3

T01 M03: [oh!]

‘[oh!]’

([oh!])

T02 M04: [oh!] [ali!]

‘[oh!] [ali!]’

([oh!] [ali!])

T03 M03: ‘[haroon!]’

‘[haroon!]’

([haroon!])

T04 M04: *kirak deyer* [khouya?]

‘how are you doing [brother?]

(how are you doing [brother?])

T05 M03: [iidek] *mabrok khouya takabala allahou mina wa minkom*

‘[your eid] is blessed brother may allah accept from us and from you’

([happy eid] brother may god accept our good deeds and yours)

T06 M04: *takabal mina wa minkom*

‘may he accept from us and from you’

(may god accept our good deeds and yours)

T07 M03: [kirak]=

‘[how are you]=’

([how are you]=)

T08 M04: [kirak]=

‘[how are you]=’

([how are you]=)

T09 M03: =[deyer?]

‘=[doing?]

(=[doing?])

T10 M04: =[deyer] [khouya?]

‘=[doing] [brother?]

(=[doing] [brother?])

T11 M03: [ghaya?] [lebesse?]

‘[great?] [fine?]

((are you well?) [are you fine?])

T12 M04: [lebesse?] [ghaya?]

‘[fine?] [great?]

((are you fine?) [are you well?])

T13 M03: [rak] mlih? [aayetou]=

‘[you’re all right?] [You all had]=’

(([you’re all right?] [did you all]= have a great
eid?))

T14 M04: [hamdou]=

‘[thank]=’

((all well and good.

Thank]=)

T15 M03: =[ghaya?]

‘=[a great eid?’

(=[a great eid?])

T16 M04: =[leh] wellah la [ghaya]

‘=[allah] i swear to allah that it was [great]’

(=[god for that] i swear to god that it was [great])

T17 M03: [wellah] la niema [hamdou]=

‘[i swear to allah] that it’s a blessing [thank]=’

([i swear to god] that it’s a blessing. [thank]=)

T18 M04: [kirahom] [dar?]

house?’

family?)

‘[how are] [the

([How are] [the

T19 M03: [leh.] wellah [le]=

‘[allah.] I swear to allah [that]=’

([god for that] i swear to god [that]=)

T20 M04: [lebesse?]

‘[fine?’

([are they fine?])

T21 M03: =*niema hamdou* [*leh*]

‘=it’s a blessing thank [allah]’

(=it’s a blessing thank god for [that])

T22 M04: [*ki aayetou?*]

‘[how did you all spend the eid?]’

([How did you all spend the eid?])

T23 M03: *wentouma ghaya?*

‘what about you all? great?’

(what about you all? are you all well?)

T24 M04: *wellah le rahma* [*hamdou*]=

‘i swear to Allah that it’s a blessing. [thank]=’

(i swear to God that it’s a blessing. [thank]=)

T25 M03: [*lebesse?*]

‘[fine?]’

([are you all fine?])

T26 M04: =*leh*

‘allah’

(god for that)

T27 M03: *hamdou leh*

‘thank allah’

(thank god for that)

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T28 M04: *Rak à l'aise hchiya?*

(are you free in the afternoon?)

T29 M03: *Winta? Hchiya? Ça depend sahbi. Aayetli, aayetli*

(When? In the afternoon? It depends on the conditions my friend. Give me a call. Give a me call)

T30 M04: *Netkahwoulha*

(We'll have a coffee together’

T31 M03: *aayetli nchoufou.*

‘give me a call and we'll see.’

T32 M03: *wah. Netkahwoulha.*

(yes. We'll have a coffee.)

T33 M03: *Nchaa allah. Netkahwoulha. Netkahwoulha. Inchaa*

(if god wills, we'll have coffee. We'll have coffee if)

T34 M04: *Aayetli*

(Give me a call)

T35 M03: *allah.*

(god wills.)

T36 M04: *wou sayi.*

(and that's it.)

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T37 M03: *eya sayi mekeche mouchkil sahbi eya a membeed nchaa allah eya*

'okay then no problem my friend well later if allah wills well'

(okay then no problem my friend well we'll meet later hopefully well)

T38 M04: *nchaa allah*

'if allah wills'

(hopefully)

T39 M03: *saha khouya*

‘okay brother’

(okay brother)

Conversation 6

Situation 1 (Eid al-Fitr)

F03: Lamia, neighbour

M04: Ali, neighbour

The number of turn-taking of opening: 17

The number of turn-taking of closing: 9

T01 M04: *ouais selemaelikom*

‘yeah peace be upon you all’

(hey hello)

T02 F03: *selem kirak? ghaya?*

‘peace how are you? great?’

(hello how are you? are you well?)

T03 M04: *kiraki deyra lamia? ghaya?*

‘how are you doing lamia? great?’

(how are you doing lamia? are you well?)

T04 F03: *hamdou [leh]*

‘thank [allah]’

(all well and good thank [god])

T05 M04: [lebesse?]

‘[fine?]’

([are you fine?])

T06 F03: *saha iidek*

‘have a nice eid’

(have a nice eid)

T07 M04: *allah yisselmek sahiti saha iidek nti teni*

‘may allah protect you thank you you too have a nice eid’

(thank you thank you you too have a nice eid)

T08 F03: *yisselmek yadra? kirahom dar?*

‘may you be protected so? how are the house?’

(thank you so? how are the family?)

T09 M04: *raham ghaya lebesse wentiya? kirahom deyerine dar?*

‘they’re well fine what about you? how are the house doing?’

(they’re well they’re fine what about your family? how are they doing?)

T10 F03: *hamdou* [*leh*]=

‘thank [allah]=’

(all well and good thank [god for that]=)

T11 M04: [*ghaya?*]

‘[great?]

([are they well?])

T12 F03: =*ya* [*rabi*]

‘=oh [god]’

(=oh [god])

T13 M04: [*aayetou*] *ghaya?*

‘[you all had] a great Eid?’

([did you all have] a great Eid?)

T14 F03: *hamdou* [*leh*]=

‘thank [allah.]=’

(it was a great one [thank god for that]=)

T15 M04: [*eya*]=

‘[well]=’

‘[well]=’

T16 F03: =ya [*rabi*]

‘=oh [god]’

(=oh [god])

T17 M04: =[*hamdou*] *leh hamdou leh khti*

‘=[thank] allah thank allah sister’

(=[thank] god for that thank god for that sister)

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T18 F03: *Yadra? Kifewet Ramdan?*

(So? How did you spend Ramadan?)

T19 M04: *la, ghaya. Hamdou Leh. Ha*

(Well, it was a great one. Thank God. Well’

T20 F03: *Keche rged?*

(What about sleeping?)

T21 M04: *raki aarfa.*

(you know.)

T22 F03: *Keche mekla?*

(What about eating?)

T23 M04: *Ha chwiya rged. Chwiya Chwiya iibeda*

(Well, I slept a bit. I prayed a bit)

T24 F03: *Keche khadma?*

(Were you working?)

T25 F03: *chwiya. La, makhdemtch eh... seh... eh... hedel aame.*

(I prayed a bit. No, I didn't work this year.)

T26 F03: *Ela?*

(No way?)

T27 M04: *Ghil raha.*

(I rested.)

T28 F03: *Meneytek?*

(Really?)

T29 M04: *Wah.*

(Yes.)

T30 F03: *Eleh?*

(Why?)

T31 M04: *Eya wenti? Keche gateau wela welou?*

(Well, what about you? What about cakes or not all?)

T32 F03: *Ah! Kouzina ghil hiya. Ma aandi men goulek.*

(Oh! I spent most the time in the kitchen. That's all I have to say.)

T33 M04: *Yadra? Eya*

(So? Well)

T34 F03: *Wellah le*

(I swear to God that)

T35 M04: *mlih,*

(good)

T36 F03: *ghil hiya.*

(I was only in the kitchen.)

T37 M04: *mlih. Eya, mlih, mlih.*

(good. Well, good, good.)

T38 F03: *Keche nhar njiblek toug.*

(One day I'll bring something to you to have a taste.)

T39 M04: *Nchaa Allah, nchaa Allah.*

(If God wills, if God wills.)

T40 F03: *Nchaa Allah ya*

(If Allah wills. Oh)

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T41 M04: *eya [selem]aelikom*

'well [peace] be upon you all'

(well [goodbye])

T42 F03: [rabi]

'[god]'

([god])

T43 M04: *eya [teeydou]=*

'well [i hope you'll all have]='

(well [i hope you'll all have]=)

T44 F03: [eya]=

‘[well]=’

([well]=)

T45 M04: *b [saha]=*

‘a [happy] eid with good health=’

(a [happy] eid with good health=)

T46 F03: =[saha]

‘=[okay]’

(=[okay])

T47 M04: =eya

‘=well’

(=well)

T48 F03: *beslema*

‘with peace’

(goodbye)

T49 M04: *sahiti khti*

‘thank you sister’

(thank you sister)

Conversation 7

Situation 1 (Eid al-Fitr)

F05: Lamia, neighbour

F06: Sarah, neighbour

The number of turns in opening: 22

The number of turns in closing: 6

T01 F05: *sbah el khire sarah iidek mabrok [kiraki?]*

‘good morning sarah your eid is blessed [how are you]?’

(good morning sarah happy eid [how are you]?)

T02 F06: *[allah] yisselmek iidek mabrok nti teni*

‘[may allah] protect you your eid is blessed too’

([thank you] so much happy eid to you too)

T03 F05: *yisselmek sahiti*

‘may you be protected thank you’

(thank you thank you)

T04 F06: *[taaydou we taawdou]=*

‘[i hope you’ll all have a nice eid time and again]=’

([i hope you’ll all have a nice eid time and again]=)

T05 F05: [*ki aayetou?*] [*yisselmek*]

‘[how did you all spend the eid?] [may you be protected]’

([how did you all spend the eid?] [thank you])

T06 F06: =[*nchaa allah*]

‘=[if allah wills]’

(=[hopefully])

T07 F05: *sahiti ki aayetou? ghaya?*

‘thank you how did you all spend the eid? great?’

(thank you how did you all spend the eid? was it a great one?)

T08 F06: *ghaya lebesse wentouma?=
=*

‘great fine how about you all?=
=’

(it was a great one it was a nice one how about you all?=
=)

T09 F05: *hamdou leh [lebesse]*

‘thank allah [nice]’

(it was a nice one thank god for that [it was a nice one])

T10 F06: =[ghaya?] *ki feweti ramdan?*

‘=[great?] how did you spend ramadan?’

(=[did you all have a great eid?] how did you spend
ramadan?)

T11 F05: *ghaya hamdou leh maa rged raki aarfa=*

‘great thank Allah i spent most of the time sleeping you know=’

(it was a great one thank god for that i spent most of the time sleeping you know=)

T12 F06: *heh*

‘heh’

(heh)

T13 F05: *=wah*

‘=well’

(=well)

T14 F06: *hamdou leh*

‘thank allah’

(thank god)

T15 F05: *ça va ntiya maa khadma?*

‘is everything going well with your job?’

(is everything going well with your job?)

T16 F06: *lebesse chwiya chwiya*

‘fine a bit fine a bit fine [it’s tiring]’

(everything is going a bit fine with my job [it’s tiring])

T17 F05: [*chwiya chwiya?*]

‘[a bit fine?]’

([a bit fine?])

T18 F06: [*leeya*]

‘[it’s tiring]’

([it’s tiring])

T19 F05: *wah kounti tekhadmi ghil fe nhar wela felil teni?*

‘okay were you working only in the afternoon or at night as well?’

(okay were you working only in the afternoon or at night as well?)

T20 F06: *khatrate fen har khatrate felil*

‘sometimes i worked in the afternoon and sometimes at night’

(sometimes i worked in the afternoon and sometimes at night)

T21 F05: *eh saha*

‘ah okay’

(ah okay)

T22 F06: *wah*

‘yes’

(yes)

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T23 F05: *Sinon, ça va? Keche jdid? Keche*

(So? Is everything going fine? Is there anything new? Is there)

T24 F06: *Lebesse. Hamdou Leh.*

(Everything is going fine. Thank God for that.)

T25 F05: *Raki wejda beche dokhli takri.*

(Are you ready to start studying?)

T26 F06: *La, mechi htal tema. Hhh.*

(No, not really. Hhh.)

T27 F05: *Bessah?*

(Really?)

T28 F06: *Wellah.*

(Yes, I swear to God.)

T29 F05: *Bessah rahom yigoulou htel Septembre.*

(They're actually saying we'll not start until September.)

T30 F06: *Nchaa Allah. Nchoufou.*

(If God wills. Let's see.)

T31 F05: *Nchaa allah meykoun ghil khire.*

(If God wills i hope there will be only goodness.)

T32 F06: *Nchaa allah le kteb Rabi nchaa Allah.*

(If God wills if it's part of God's plan. If God wills.)

T33 F05: *Sinon, mehdertiche maa chiret?*

(So, did you talk to the girls?)

T34 F06: *La, mahdartch meehom nti hdarti? Ghafarthom?*

(No, I didn't talk to them. what about you?' You wished them a happy Eid?)

T35 F05: *Wah, ghafarthom sbah, wah.*

(Yes, I did I wished them a happy Eid in the morning.)

T36 F06: *Eya ghaya. Douk naayatelhom.*

(Well, great. I'll call them.)

T37 F05: *Eya saha. Nchaa allah. Weraki'*

(Well okay. If God wills. Where)

T38 F06: *eya*

(well)

T39 F05: *rayha?*

(are you going?)

T40 F06: *Rayha nghafrou la famille wou koulchi.*

(I'm on my way to pay the relatives a visit to wish them a happy Eid.)

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T41 F05: *eya saha allah yissehel*

'well okay may allah make things easier for you.'

(well okay best of luck.)

T42 F06: [*nchaa allah*]

‘[if allah wills]’

([hopefully])

T43 F05: [*beslema*] *eya bye bye selmi elihom gee* [*ela dar*]

‘[with peace] well bye bye kiss them all [the house I mean]’

([goodbye well bye bye My regards to them all [to the family I mean])

T44 F06:

[*sahiti*] [*beslema*]=

‘[thank you] [with peace.]=’

([thank you] [goodbye.]=)

T45 F05:

[*bye bye*]

‘[bye bye]’

([bye bye])

T46 F06: =*nchaa allah*

‘=if allah wills’

(=hopefully)

Conversation 8

Situation 1 (Eid al-Fitr)

M05: Ali, neighbour

M06: Haroon, neighbour

The number of turns in openings: 18

The number of turns in closings: 11

T01 M05: *haroon haroon*

‘haroon haroon’

(haroon haroon)

T02 M06: *oh ali! [selemaelikom khouya]*

‘oh ali [may peace be upon you]’

(oh ali! [hello])

T03 M05: *[kirak deyer?] [ça va?]*

‘[how are you doing?] [fine?]’

([how are you doing?] [are you fine?])

T04 M06: *[iidek] mabrok*

‘[your eid] is blessed’

([happy] eid)

T05 M05: *lebesse? ghaya? iidek mabrok khouya*

‘fine? great? your eid is blessed brother’

(are you fine? are you well? happy eid brother)

T06 M06: *koul eeme wenta bkhire ekoba eeme jey nchaah allah*

‘may you be blessed every year until next year if allah wills’

(may you be blessed every year until next year hopefully)

T07 M05: *nchaah Allah nchaah allah allahouma takabel mina ça va? kirahom deyrine [dar?]*

‘if allah wills if Allah wills may allah accept from us fine? how are [the house doing?]

(hopefully hopefully may god accept our good deeds are you fine? how are [the family doing?])

T08 M06:

[*lebesse*]

‘[fine]’

([they’re

fine])

T09 M05: *ça va? [lebesse?]*

‘fine? [good?]

(are they fine? [are they good?])

T10 M06: [wellah] *le ghaya ça va?*

‘[i swear to allah] that everything is going well fine?’

([I swear to god] that everything is going well with them are you fine?)

T11 M05: *hamdou leh*

‘thank allah’

(everything is going well. Thank God for that)

T12 M05: *hamdou leh*

‘thank allah’

(thank god)

T13 M05: *ah hedi ghayba hedi*

‘well it has been a long time we haven’t seen or talked to each other’

(well it has been a long time we haven’t seen or talked to each other)

T14 M06: *wah allah ley ghaybek ha rak aaref khadma wou rak aaref eh*

‘yes i hope allah will give us a chance to meet each other a lot but well you know i have been busy with my job you know um’

(yes i hope god will give us a chance to meet each other a lot. but well, you know. I have been busy with my job. you know um)

T15 M05: *jiren wou menetlekouche soubhana allah=*

‘it’s a shame that we are neighbours and we do not meet each other a lot allah is perfect.=’

(it’s a shame that we are neighbours and we do not meet each other a lot blimey=)

T16 M06: [*ha allah ghaleb*]

‘[well allah is almighty]

([well it’s not my fault])

T17 M05: =[*ghil fenhar iid*]

‘=[apart from the eid day]’

(=[apart from the eid day])

T18 M06: *wah ha allah ghaleb allah ghaleb*

‘yes well allah is almighty allah is almighty’

(yes well it’s not my fault it isn’t my fault)

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Ça va mouhim? ki aayetou?

(Most importantly, are you fine? How did you spend the Eid?)

T19 M05: *ça va. Hamdou Leh.*

‘It was a nice one. Thank God for that.’

T20 M06: *ça va?*

(Was it a nice one?)

T21 M05: *Wentouma ghaya? Chwebine?*

(What about you all? Are you all well?’ How are the parents?)

T22 M06: *Ghaya? Lebesse? Kirahi madame?*

(Was it a great one? Was it a good one? How is the madam?)

T23 M05: *ça va. Ça va.*

(She is fine.)

T24 M06: *ça va?*

(Is she fine?)

T25 M05: *Hamdou Leh.*

(Thank God for that.)

T26 M06: *Aayetou ghaya?*

(You all had a great Eid?)

T27 M05: *Kirahom lewlihet?*

(How are the children?)

T28 M06: *ça va. hamdou leh.*

(They're fine. Everything is going well. Thank God for that.)

T29 M5: *ça va?*

(Are they fine?)

T30 M6: *Rak aaref.*

(You know.)

T31 M05: *Hamdou Leh.*

(Thank God for that.)

T32 M06: *Eywa.*

(Well.)

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hamdou leh li rak bkhire khouya=

'thank allah that you're blessed brother='

(thank god that you're blessed brother=)

T33 M05: [*hamdou leh*]

‘[thank allah]’

([thank god])

T34 M06: [*thala fi*] *rohek hchiya nchaa allah*

‘[take care of] yourself the afternoon if allah wills’

([take care of] yourself see you in the afternoon hopefully)

T35 M05: *nchaa allah* [*nchaa allah*]

‘if allah wills [if allah wills]’

(hopefully [hopefully])

T36 M06: [*nchaa allah*]

‘[if allah wills]’

([hopefully])

T37 M05: *netlakaw*

‘we’ll meet’

(we’ll meet)

T38 M06: *netkahwoulha nchaa allah*

‘we’ll have a coffee together if allah wills’

(we’ll have a coffee together hopefully)

T39 M05: *nchaa allah*

‘if allah wills’

(hopefully)

T40 M06: *eya sele[meelikom eya]*

‘well may peace [be upon you well]’

(well [goodbye well])

T41 M05: *[eya selem]eelikom*

‘[well may peace] be upon you’

([well goodbye])

T42 M06: *selem*

‘peace’

(bye)

Conversation 9

Situation 1 (Eid al-Fitr)

F02: Lamia, neighbour

M04: Ali, neighbour

The number of turns of opening: 15

The number of turns of closing: 8

T01 M04: *selemaelikom*

‘may peace be upon you’

(hello)

T02 F02: *selem ali*

‘peace ali’

(hello ali)

T03 M04: *kiraki deyra jarti? ghaya?*

‘how are you doing my neighbour? well?’

(how are you doing my neighbour? are you well?)

T04 F02: *lebesse hamdou=*

‘fine thank=’

(i’m fine thank=)

T05 M04: [*lebesse?*]

‘[fine?’]

([are you fine?])

T06 F02: =[*leh*] *wentaya? ghaya?*

‘=[allah] and you? great?’

(=[god for that] and you? are you well?)

T07 M04: *hamdou leh wellah la* [*ghaya*]

‘thank allah i swear to allah that [i’m well]’

(all well and good thank god for that i swear to god that [i’m well])

T08 M04: [*lebesse?*] *weldine* [*ghaya?*]

‘[fine?] the parents are [all right]’

([are you fine?] the parents are

[all right?])

T09 M04: [*saha*] *iidek*

‘[happy] eid]’

([happy] eid)

T10 F02: *allah yisselmek sahit nta teni saha iidek*

‘may Allah protect you thank you happy eid to you too’

(thank you so much thank you happy eid to you too)

T11 M04: *allah yisselmek sahiti*

‘may allah protect you thank you’

(thank you so much thank you)

T12 F02: *ki fewetou eid?*

‘how did you all spend the eid?’

(how did you all spend the eid?)

T13 M04: *la ghaya hamdou [leh]*

‘well great thank [allah]’

(well it was a great one thank [god] for that)

T14 F02: [ghaya?]

‘[great?]’

([was it a great one?])

T15 M04: *wentiya kifewetih?*

‘what about you? How did you spend it?’

(what about you? How did you spend it?)

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T16 F02: *Yadra? Bakart wela drabtha be regda?*

(So? Did you wake up early or oversleep?)

T17 M04: *Ah, rget chwiya wah.*

(Well, yes, I overslept a bit more.)

T18 F02: *Ah!*

(Ah!)

T19 M04: *ha welefna leh program*

(well, I got used to the routine)

T20 F02: *haha*

(haha)

T21 M04: *tee*

(of)

T22 F02: *Wah.*

(yes.)

T23 M04: *Ramdan.*

(Ramadan.)

T24 F02: *haha*

(haha)

T25 M04: *hahaha*

(hahaha)

T26 F02: *Surtout regda tee l Iid.*

(Especially the sleep of the Eid day early in the morning. It's always a nice one.)

T27 M4: *Wah. Yadra?*

(Yes. So?)

T28 F02: *Eya saha.*

(Okay then.)

T29 M04: *Aayetou ghaya?*

(You all had a great Eid?)

T30 F02: *Lebesse. Hamdou leh.*

(It was a nice one. Thank God for that.)

T31 M04: *Chwebine ghaya?*

(The parents are all right?)

T32 F02: *Lebesse. Rahom*

(They're fine. They're)

T33 M04: *Eya*

(well)

T34 F02: *ghaya.*

(well.)

T35 M04: *hamdou Leh.*

(thank god for that.)

T35 F02: *Wenteya?*

(And you?)

T36 M04: *Eya.*

(Well.)

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T37 F02: *eya [saha]*

‘okay [then]’

(okay [then])

T38 M04: *[eya] saha iidek taaydi be saha [khti]*

‘[well] happy eid have a nice eid with good health [sister]’

([well] happy eid have a nice eid with good health [sister])

T39 F02: *[sahit] allah yisselmek*

‘[thank you] may allah protect
you’

([thank you] thank you so
much)

T40 M4: *eya [selemaelikom]*

‘well [peace be upon you]’

(well [goodbye])

T41 F02: *[beslema]*

‘[with peace]’

([goodbye])

T42 M04: [*saha*]

‘[okay]’

([okay])

T43 F02: [*selem*] *elihom gee*

‘[kiss] them all’

([my regards] to them all)

T44 M04: *saha yeblagh nchaah allah sahiti*

‘okay i will if Allah wills thank you’

(okay hopefully i will thank you)

Conversation 10

Situation 2 (hospital)

F07: Lamia, visitor

F08: Sarah, patient

The number of turns of openings: 3

The number of turns of closings: 10

T01 F07: *oomri ça va?*

‘darling fine?’

(darling are you fine?)

T02 F08: *ça va hamdou leh [wenti?]*

‘fine good thank allah [and you?]

(i’m fine i’m good thank god for that [and you?])

T03 F07: *[ghaya] lebesse wenti?*

‘[great] fine and you?’

([i’m well] i’m fine and you?)

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Bneyti, chasralek?

‘My friend, what happened to you?’

T04 F08: *Ewedi toht. Ngrat.*

(Blimey, I fell and I got injured.)

T05 F07: *Taaarfi ena aayetlek. Nelka tiliphoun tafi. Ena goult Sarah mechi mel eweyedha. Ta gelouli chiret ngardet.*

(You know. I called you many times. But your phone was off. Then I was like ‘What is wrong with Sarah?’. Then I was told by the girls that you fell and got injured.)

T06 F08: *Wah.*

(Yes.)

T07 F07: *Ki sralek?*

(What happened to you?)

T08 F08: *Kount nejri. Kount ndir sport.*

(I was running. I was practising sports.)

T09 F07: *Eya?*

(Then?)

T10 F08: *Benetli ela sport. Toht.*

(I really wanted to practise sport. But I fell.)

T11 F07: *Eya?*

(Then?)

T12 F08: *Eya, ngrat mel kerii.*

(Then, my foot got injured.)

T13 F07: *Ya tebredi! Eya*

(Bloody hell! So)

T14 F08: *Wah.*

(Yes.)

T15 F07: *chegelek tbib? Mechi danger wela? La?*

(what did the doctor say? It's not a dangerous injury? No?)

T16 F08: *ça va. Ça va. Riyeht chwiya. Bkali une semaine haka wou nakhroj.*

(Good. good. I'm feeling a bit better. Only one week left and I'll leave the hospital.)

T17 F07: *Eya keche marahom yitalou elik? Yijiboulek banane. Yijiboulek.*

(Well, are they paying you a visit? Giving you bananas. Giving you some food.)

T18 F08: *Hh*

(Hh)

T19 F07: *we dessi elina.*

(and keeping it a secret.)

T20 F08: *Le, la. Rahom methalyine fiya.*

(No, no. They're taking a good of me.)

T21 F07: *Marakiche karha hna wela, la?*

(You're not getting bored here? No?)

T22 F08: *Chwiya.*

(Sometimes I get bored a bit.)

T23 F07: *Keyene connection?*

(Is the connection available?)

T24 F08: *Wah, aandi. Hh. Aandi fel tiliphoune.*

(Yes, I have it. Hh. I have it in my phone.)

T25 F07: *Eya tsema raki hakmetha bel bien. Sema nji nssemik.*

(Well, it looks like things are getting well for you. So, I'll stay with you then.)

T26 F08: *Wah. Hhh.*

(Yes. Hhh.)

T27 F07: *Eya saha.*

(Okay then.)

T28 F08: *Biid char elik.*

(God forbids.)

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T29 F07: *eya saha oomri ena nkhalik darwak khaterch l'infermière rahi mesbah tzagi getli ghil 2 minutes wela wou [khorji]*

'okay then darling i'm about to leave now because the nurse is angry with me she informed me that I only have two minutes to [see you]'

(okay then darling I'm about to leave now because the nurse is angry with me she informed me that I only have two minutes to [see you])

T30 F08: [wah] *wah mechi mouchkil*

'[yes] yes no problem'

([okay] okay no problem)

T31 F07: *mechi wakt la visite [eya bye]=*

'it's not a visiting time [well bye]='

(it's not a visiting time [well bye]=)

T32 F08: [sahiti]

'[thank you]'

([thank you])

T33 F07: =bye [oomri]

'=bye [darling]'

(=bye [darling])

T34 F08: [allah] yahafdek li jiti [cheftini]

'[may allah] bless you for paying me [a visit]'

([thank] you so much for paying me [a visit])

T35 F07: [sahiti] nveli aandek oomri [eya bye]=

'[thank you] i'll pay you a visit again darling

[well bye]='

([thank you] i'll pay you a visit again darling

[well bye]=)

T36 F08: [nchaa allah]

'[if allah wills]'

(hopefully)

T37 F07: =bye

‘=bye’

(=bye)

T38 F08: *sahiti merci*

‘thank you thank you’

(thank you thank you)

Conversation 11

Situation 2 (hospital)

M07: Ali, visitor

M08: Haroon, patient

The number of turns in openings: 8

The number of turns in closings: 13

T01 M07: *selemaelikom*

‘may peace be upon you’

(hello)

T02 M08: *aaleykom selem*

‘may peace be upon you’

(hello)

T03 M07: *kirak sahbi? ça va?*

‘how are you my friend? fine?’

(how are you my friend? Are you fine?)

T04 M08: *ghaya [lebesse]*

‘great [fine]’

(I’m well [i’m fine])

T05 M07: [lebesse?]

‘[fine?]’

([are you fine?])

T06 M08: *hamdou leh*

‘thank allah’

(everything is going well thank god for that)

T07 M07: *mliha? riyehht chwiya?*

‘good? are you feeling a bit better?’

(is everything going well? are you feeling a bit better?)

T08 M08: *chwiya chwiya*

‘a bit a bit’

(I’m a bit fine I’m a bit fine)

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T09 M07: *Eh Chasralek eh l'accident? Ki sralek?*

‘Concerning the accident, what happened? What happened to you?’

T10 M08: *Eh Dik khatra kout eh bara. Toht fe droj. Eya*

(One day I was walking in the streets. There were stairs that I had to take. Then I fell.)

T11 M07: *How nta meh taeraf ghil tih. Melekeh! Chouf eh ghaya. Chouf ghaya. Melek?*

(What is wrong with you? What is wrong? Be careful. What is wrong with you.?)

T12 M08: *Allah ghaleb. Eh Kout nejri fel trik.*

(It wasn't my fault. I was in a hurry.)

T13 M07: *Eya maeliche*

(Well, it's okay)

T14 M08: *Kount mkalak.*

(I was in a hurry.)

T15 M07: *eh*

(um)

T16 M08: *Eya*

(Well)

T17 M07: *Maeliche. Kadara Allahou me cheaa feaal. Eya rak mlih? Ça va chwiya? Mliha?*

(It's okay. *God has decreed it and what He willed, He has done.* Well, you are all right?)

Are you a bit fine? Are you good?)

T18 M08: *Chwiya. Riyeht chwiya. Hamdou Leh.*

(I'm a bit fine. I'm feeling a bit better. Thank God for that.)

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T19 M07: *eya bechfa elik nchaah allah ena dork [rani]=*

'well get well soon if allah wills I'm [in a]='

(well get well soon if god wills I'm [in a]=)

T20 M08: *[amine]*

'[amin]'

([amin])

T21 M07: *=mkalak wou=*

'=hurry now and='

(=hurry now and=)

T22 M08: *wah [elabeli]=*

‘yes [i know]=’

(yes [i know]=)

T23 M07: =[mechi] [wakt]=

‘=[it’s not] [a visiting]=’

(=[it’s not] [a visiting]=)

T24 M08: =[elabeli]

‘=[i know]’

(=[i know])

T25 M07: =*la visite ghadwa nchaa allah nji aand sahbi*

‘=time well i’ll pay my friend a visit tomorrow if allah wills’

(=time well i’ll hopefully pay my friend a visit tomorrow)

T26 M08: *elabeli [nchaa allah]*

‘i know [if allah wills])

(i know [hopefully])

T27 M07: [eya]

‘[well]’

(([well])

T28 M08: *nchaa allah*

‘if allah wills’

(hopefully)

T29 M07: *bechfa elik [saha]*

‘get well soon [okay]’

(get well soon [okay])

T30 M08: *[ghadwa] nchaa allah*

‘[see you tomorrow] if allah wills’

([see you tomorrow] hopefully)

T31 M07: *eya selemaelikom saha*

‘well peace be upon you okay’

(well goodbye okay)

Conversation 12

Situation 2 (hospital)

F09: Lamia, visitor

M07: Ali, patient

The number of turns in openings: 4

The number of turns in closings: 9

T01 F09: *selem*

‘hello’

(peace)

T02 M07: *selem*

‘peace’

(hello)

T03 F09: *eya ça va?*

‘well fine?’

(well are you fine?)

T04 M07: *ghaya lebesse*

'great fine'

(i'm well i'm fine)

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T05 F09: *Eya, yadra? Chesralek?*

(Well, so? What happened to you?)

T06 M07: *Eya, ngrat eh mel eh Ngrat mel kraii eh. C'est pour ça rani hospitalisé hna fel eh*

(Well, my foot got injured. For this reason, I'm in the hospital.)

T07 F09: *Chedert beche ngrat hambouk?*

(Can you please tell me how you got injured?)

T08 M07: *Kout eh nelaab bola.*

(I was playing football.)

T09 F09: *Ah, mezelek.*

(Ah, you still have to be here.)

T10 M07: *Wah. Mezelni nisbor.*

(Yes. I still have to be here. I have to be patient.)

T11 F09: *Eya? Yadra? Che... Chaal bhel tegood dekel jebt?*

(So? So? How many days are you going stay here?)

T12 M07: *Ha ghadi khalouni chhar haka wela chahrine.*

(Well, I think I am going to here for one or two months.)

T13 F09: *Ah! Bezef. Tsema metkadch troh tekra?*

(Oh! That's long. So you cannot go to university?)

T14 M07: *Wah. Ah, ghadi ndayee kraya.*

(Yes. Ah, I'm going to miss classes.)

T15 F09: *hh. Meeliche. Tkad trécupérer après.*

(hh. It's okay. You can get back on the track later.)

T16 M07: *Nchaa Allah.*

(Hopefully.)

T17 F09: *Sinon, ça va?*

(So, are you fine?)

T18 M07: *Wellah hamdou Leh.*

(I swear to God that everything is going well. Thank Him for that.)

T19 F09: *T'as eu d'autre visite wela?*

(Did anybody pay you a visit?)

T20 M07: *Wah. Jew la famille wou koulech.*

(Yes, my family came.)

T21 F09: *Ah, jew? Mziya.*

(Ah, they came? Good for you.)

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alors c'est khasni nroh parce que l'infermière maetatniche=

'well i have to go because the nurse didn't give me='

(well i have to go because the nurse didn't give me=)

T22 M07: *wah*

'yes'

(okay)

T23 F09: *=bezef tee wakt*

'=enough time'

(=enough time)

T24 M07: *eya*

‘well’

(well)

T25 F09: *tsemeli eya thala fi rohek*

‘so take care of yourself’

(so take care of yourself)

T26 M07: *merci [pour]=*

‘thank you [for]=’

(thank you [for]=)

T27 F09: *[allah] [yishefik.]*

‘[may allah] [heal you]’

([get] [well soon])

T28 M07: =*[votre visite] merci*

‘=[paying me a visit] thank you’

(=[paying me a visit] thank you)

T29 F10: *de rien*

'you're welcome'

(you're welcome)

Conversation 13

Situation 2 (hospital)

F10: Lamia, visitor

F11: Sarah, patient

The number of turns in openings: 18

The number of turns in closings: 23

T01 F10: *sarah kiraki khti? slamet rassek cha sralek khti?*

‘sarah how are you sister? i hope everything is going well with you what happened to you sister?’

(sarah how are you sister? i hope everything is going well with you what happened to you sister?)

T02 F11: *allah yisselmek khti ça va lebesse [hamdou leh]=*

‘may allah protect you sister fine good [thank allah]=’

(thank you sister i’m fine i’m good [thank god for that]=)

T03 F10: *[meche?] [elah sralek]?=*

‘[how did you get injured?] [why did you]=’

([how did you get injured?] [why did you]=)

T04 F11:

[*raki aarfa*]

‘[you know]’

([you know])

T05 F10: =*haka? melki?*

‘=get injured? What happened to you?’

(=get injured? What happened to you?)

T06 F11: *wellah ghil khrejt nelaab maa weld khouya fel hawch neleebou*

‘i swear to allah that I was only playing football with my nephew in the garden’

(i swear to god that I was only playing football with my nephew in the garden)

T07 F10: *yek?*

‘really?’

(really?)

T08 F11: *geli laabi maaya bola hebelni gel laab laam me nelaab meeh ltewet=*

‘he asked me to play football with him he begged and drove me mad we were playing football then i injured=’

(he asked me to play football with him he begged and drove me mad we were playing football then, i injured=)

T09 F10: [*chefti?*]

‘[really?]

([really?])

T10 F11: =[krai] *wou la cheville eh*

‘=[my foot] my ankle is um’

(=[my foot] my ankle is um)

T11 F10: *wou chegelek tbib?*

‘and what did the doctor say?’

(and what did the doctor say?)

T12 F11: *geli fracture wou douken eh*

‘he told me that it is a fracture and I’ll um’

(he told me that it is a fracture and I’ll um)

T13 F10: *fracture?*

‘a fracture?’

(a fracture?)

T14 F11: *wah*

‘yes’

(yes)

T15 F10: *chefti?*

‘really?’

(really?)

T16 F11: *wellah la*

‘i swear to allah that’

(i swear to god that)

T17 F10: *bechfa elik khti*

‘get well soon sister’

(get well soon sister)

T18 F11: *amine ya rabi*

‘oh my god amin’

(oh my god amin)

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T19 F10: *ça va à part ça?*

(Well, are you fine?)

T20 F11: *ça va. Lhamdou Leh.*

(‘I’m fine. Thank God for that.)

T21 F10: *Lebesse?*

(Are you good?)

T22 F11: *Lebesse. L hamdou Leh.*

(I’m good. Thank God for that.)

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T23 F10: *wellah ghil l’infermière etatni ghil 2 minutes getli ghil belkhof wou choufiha parce que la visite mechi [waktha]=*

‘i swear to allah that the nurse gave me only 2 minutes she told me not stay here for a long time because it isn’t a [visiting time]=’

(i swear to god that the nurse gave me only 2 minutes she told me not stay here for a long time because it isn’t a [visiting time]=)

T24 F11: [wah] [*allah yisselmek*]

‘[yes] [may you be protected]’

([yes] [thank you so much])

[[thank you so much]]

T31 F10: =*eendek* [*nchaa allah*]

‘=a visit again [if allah wills]’

(=a visit again, [hopefully])

T32 F11: [*yisselmek*]

‘[may you be protected]’

[[thank you]]

T33 F10: *beslema*

‘with peace’

(goodbye)

T34 F11: *saha khti nkaraelek heh?*

‘okay sister i’ll be waiting for you heh?’

(okay sister i’ll be waiting for you heh?)

T35 F10: [*nchaa allah*]

‘[if allah wills.]’

[[if god wills]]

T36 F11: [*raki aarfa*]=

‘[you know]=’

([you know]=)

T37 F10: [*wah*]

‘[yes]’

([yes])

T38 F11: =[*beli*] *nakhrāh*

‘=[that] I get bored’

(= [that] I get bored)

T39 F10: *naayatlek naayatlek* [*khti*]

‘i’ll call you i’ll call you [sister]’

(i’ll call you i’ll call you [sister])

T40 F11: [*saha*] [*khti*]

‘[okay] [sister]’

([okay] [sister])

T41 F10: [*beslema*] [*thali fi*]=

‘[with peace sister] [take care of]=’

([goodbye sister] [take care of]=)

T42 F11:

[*beslema*]

‘[with peace]’

([goodbye])

T43 F10: =*rohek*

‘=yourself’

(=yourself)

T44 F11: *saha* [*beslema*]

‘okay [with peace]’

(okay [goodbye])

T45 F10: [*beslema*]

‘[with peace]’

([goodbye])

Conversation 14

Situation 2 (hospital)

M09: Ali, visitor

M10: Haroon, patient

The number of turns in openings: 10

The number of turns in closings: 18

T01 M09: *semaelikom* [*haroon*]=

‘peace be upon you [*haroon*]=’

(peace be upon you [*haroon*]=)

T02 M10: [*selem*]=

‘[*peace*]=’

([*hello*]=)

T03 M09: =*sahbi!*

‘=my friend!’

(=my friend!)

T04 M10: =*khouya kirak?*

‘=brother how are you?’

(=brother how are you?)

T05 M09: *ela slemtek* [kirak?]

‘for your safety [how are you?]

(i hope everything is well with you [how are you?])

T06 M10: [lebesse?] *hamdou* [leh]

‘[fine?] thank [allah]

([are you fine?] everything is going well thank [god]

for that)

T07 M09: [ça va?] [ghaya?]

‘[fine?] [great?]

([are you fine?] [are you well?])

T08 M10: [rahma]

‘[mercy]’

([mercy])

T09 M09: *riyeht chwiya sahbi?*

‘are you getting a bit better, my friend?’

(are you getting a bit better my friend?)

T10 M10: *chwiya hamdou leh*

‘a bit thank allah’

(i’m getting a bit better thank god for that)

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T11 M09: *A chewala hedel mossiba sahbi?*

(So, what the hell happened to you, my friend?)

T12 M10: *Ha rak aaref bola wou gee. S’arrivent hedel eh, les choses hedou.*

(Well, you know. It was because of football. Sometimes things happen.)

T13 M09: *Wah. Wellah maelebeli sahbi enaya hta gelouli chechra.*

(Okay. I swear to Allah that I didn’t know, my friend until the lads told me.)

T14 M10: *Wah. Kouna leebou eya tkadret.*

(Yes. We were playing. Then a bad thing happened.)

T15 M09: *Tsema bola, yeh?*

(So, it was because of football, right?)

T16 M10: *Bola khouya.*

(Yes, because of football, brother.)

T17 M09: *Eywa ghil bechwiya sahbi. Hrez rohek.*

(Well, look after yourself my friend. Be careful.)

T18 M10: *Wah, khouya.*

(Yes, brother.)

T19 M09: *Yadra chegelek tbib?*

(So, what did the doctor say?)

T20 M10: *Meh Geli yemet. Geli etani deux semaines. Ndire platre. Khaliha. Rak fehem*

(Well, he told me that I have only some days left here and I'll leave the hospital. He also informed me to wear the plaster for two weeks. You know what I mean?)

T21 M09: *Eywa*

(Well)

T22 M10: *Beche treyeh.*

(To recover)

T23 M09: *l hamdou Leh.*

(thank God for that.)

T24 M10: *Wou membeeda ela Rabi ncha Allah.*

(And later will depend on God if He wills.)

T25 M09: *Eywa l hamdou Leh. ncha Allah mechi haja Twili*

(Well, thank God. Hopefully, it is not a dangerous thing. You'll be)

T26 M10: *Ncha Allah.*

(Hopefully.)

T27 M09: *kima kount incha Allah.*

(like you used to be before, hopefully.)

T28 M10: *Ncha Allah ya Rabi.*

(Oh God, hopefully.)

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T29 M09: *eywa [l mouhim]=*

‘well [most importantly]=’

(well [most importantly]=)

T30 M10: [ncha allah]

‘[if allah wills]’

([hopefully])

T31 M09: =*haroon sahbi ena nkhalik allah yjib [chifa]*=

‘=haroon my friend i’m about to leave may allah [heal]=’

(=haroon my friend i’m about to leave may god [heal]=)

T32 M10:

[*marhbebik*]

‘[welcome.]’

([welcome])

T33 M09: =*sahbi [parce que]*=

‘=my friend [because]=’

(=my friend [because]=)

T34 M10: [amine]=

‘[amin,]=’

([amin,]=)

T35 M09: =*rak [taaref]*=

‘=you [know.]=’

(=you [know]=)

T36 M10: =[amine]

‘=[amin]’

(=[amin])

T37 M09: =mechi wakt tee ziyara ghil wahed hbib [tsema]=

‘=It’s not a visiting time i got here thanks to someone I [know]=’

(=It’s not a visiting time i got here thanks to someone i [know]=)

T38 M10: [ça fait] [plaisir]=

‘[It’s] [a pleasure]=’

([It’s] [a pleasure]=)

T39 M09: =[khaleni] [jit]

‘=[works] [here.]’

(=[works] [here.])

T40 M10: =[khouya.] li jit ça fait plaisir

‘=[brother] that you

paid me a visit it’s a pleasure’

(=[brother] that you

paid me a visit it’s a pleasure)

T41 M09: eywa allah yjib chifa [wou]=

‘well may allah heal you [and]=’

(well may god heal you [and]=)

T42 M10: [amine]

‘[amin]’

([amin])

T43 M09: =selemlī ela welida

‘=give the mother a kiss from me’

(=my regards to your mother)

T44 M10: yēblagh nchaa allah

‘i will if allah wills’

(i hopefully will)

T45 M09: allah yahafdek khouya

‘may allah protect you brother’

(thank you so much brother)

T46 M10: sahit khouya

‘thank you brother’

(thank you brother)

Conversation 15

Situation 2 (hospital)

M11: Ali, visitor

F12: Lamia, patient

The number of turn-takings of openings: 2

The number of turn-takings of closings: 2

T01 M11: *selem*

‘peace’

(hello)

T02 F12: *ça va? rak ghaya?*

‘fine? you’re all right?’

(are you fine? you’re all right?)

T03 M11: *ki sralek?*

‘what happened to you?’

(what happened to you?)

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T04 F12: *A ouedi jit ndifouli maa les amis tewii aachit ngrat.*

(Well, I was having fun with my friends. Then, I fell and got injured.)

T05 M11: *Ha nti aandek hedel tbiaa. A chaque fois defoulment teek yikoun*

(Well, you have a bad habit. Every time you have fun, you go)

T06 F12: *Rak hasseb jebtha brohi wakila?*

(I think that you think that I did it on purpose?)

T07 M11: *Ouais. Mais Je pense hedi mechi la première fois teek li tesralek haka.*

(Yeah. But I think this isn't the first time it's happening to you.)

T08 F12: *La, la ghil tesrawli tayha, bessah mechi gee kima hak zaama tee nengrad netlaka rohi fe sbitar.*

(No, no, it is just It happened to me many times. But this injury is the worst, as I am in the hospital.)

T09 M11: *A bain J'espère teteelmi menha. Chegeloulek toba?*

(Well, I hope you will learn from it. What did the doctors say?)

T10 F12: *Eh, megelou welou. Gelouli ça va. Gelouli, bon dert une opé... une opération tee eh... une heure. Eya wou membeeda ça va. Tbib geli inchaa Allah teh... taawdi twili kima kounti.*

(Um, they did not say anything. They just told me that everything is fine. Well, I had a surgery for an hour. Everything was fine. The doctor told me that I will be just like how I used to be, if Allah wills.)

T11 M11: *On espère, on espère belek taalmi menha wou metaawdiheche. Hhh.*

(I hope so. I hope you will learn from it and behave yourself next time. Hhh)

T12 F12: *Hhh. Medebiya zaama haka menaawedheche. Mechi ki chghol tkel dertha belaani.*

(Hhh. I hope so. So that I won't make the same mistake again.)

T13 M11: *Bessah naarfek wou rani aare, rani aaref beli ghadi tetaawed.*

(But I know you. I know that you won't behave yourself next time.)

T14 F12: *C'est bon.*

(Okay.)

T15 M11: *Eya cheel geloulek tegoodi beche taawdi terjii?*

(So, how many days left, they said, to be fully recovered?)

T16 F12: *Ela hsab megelouli 3 mois haka. 3 mois wela 4 mois. Naawed nweli ...*

(They said 3 months. 3 or 4 months and I'll be...)

T17 M11: *3 mois?*

(3 months?)

T18 F12: *kima kount.*

(fully recovered.)

T19 M11: *Tu penses tenjmi tesobrilha 3 mois kima haka presque handicapé.*

(You think you can be patient for 3 months, while you are injured like that nearly disabled?)

T20 F12: *Mechekitche.*

(I don't think so.)

T21 M11: *Hhh. L'essentiel*

(Hhh. Most importantly)

T22 F12: *Mechekitche.*

(I don't think so.)

T23 M11: *Essayer metagraviheche. Ena lyouma jit eh... zortek, bessah chewala l'infermière rahom ygoulou beli maandiche bezef wakt. Jit retard.*

(Try to be careful. Well, I came here today to pay you a visit. But the nurse and the others told me that I am not allowed to stay here for a long time. In fact, I got here late.)

T24 F12: *Maeliche.*

(It is okay.)

T25 M11: *Donc naawed*

(So I will)

T26 F12: *Maeliche.*

(It is okay.)

T27 M11: *nzorek ncha Allah nhar wahdakhor.*

(hopefully pay you a visit another day.)

T28 F12: *Ncha Allah. Medebik. Hedi chaal meriyehneche maa baed.*

(Hopefully. That would be so nice of you. We haven't had a great time together for a long time.)

T29 M11: *Ouais, ouais naawdou ndirouha. Même que mekounech baghi ndirouha fi hedel les conditions fe sbitar wou gee, mais maeliche nejmou nekhadmou bel moufid. Keyen les sources li rahom keynine.*

(Yeah, yeah. we will meet one day and have a great time. Well, we cannot have a great time here in the hospital since you are in a bad condition. But it is okay. We can meet another day once you are fully recovered.)

T30 F12: *Ncha Allah, ncha Allah.*

(Hopefully. Hopefully.)

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T31 M11: *eya salut*

‘well hello’

(well bye)

T32 F12: *bye*

‘bye’

(bye)

Conversation 16

Situation 2 (hospital)

F13: Lamia, visitor

F14: Sarah, patient

The number of turns in opening: 1

The number of turns in closing: 10

T01 F13: *selem sarah kiraki? ghaya? lebesse?*

‘peace sarah how are you? great? fine?’

(hello sarah how are you? are you well? are you fine?)

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Gelouli beli ngrati. Ghil khire? Chasralek?

(I was told that you got injured. I hope everything is going well? What happened to you?)

T02 F14: *Wah, taaarfi. Soukti. Ba kount hewda fe les escaliers. Eya mama kenet tsiyek, zlakt toht.*

(Well, you know. It is a pity. Well, I was taking the stairs. The floor was wet because my mother cleaned it. So, I slipped.)

T03 F13: *La?*

(No way?)

T04 F14: *Wellah taarfi rani bel platre wou koulchi. Raki tchoufi halti.*

(I swear to God that I'm wearing the plaster. You see the condition that I'm in.)

T05 F13: *ça va? Ghegelek tbib?*

(Is everything fine? What did the doctor say?)

T06 F14: *Hamdou Leh. ça va. Geli 45 jours maladies. Rani mriyha. HamdouLeh. Zaama thalaw fiya lehna wou kouchi. Raki cheyfa l hala mzayra.*

(Thank God. I'm fine. He told me that I have 45 days to be here. I'm having a rest. Thank God. I mean they're taking a good care of me. As you see, things are strict here.)

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T07 F13: *bon l'infermière getli 2 minutes wou metawliche raki mliha?*

'well the nurse told me that I only have 2 minutes to see you. She also told me not to stay here for a long time so you are all right?'

(well the nurse told me that I only have 2 minutes to see you. She also told me not to stay here for a long time so you are all right?)

T08 F14: *wellah ghil ghaya*

‘i swear to allah that everything is going well’

(i swear to god that everything is going well)

T09 F13: *kifeche raki [thessi]=*

‘how are [you]?=’

(how are [you]?=)

T10 F14: *[kater] [khirek]*

‘[may your goodness] [increase]’

([thank you so] [much])

T11 F13: =*[rohek?]*

‘=[feeling?]’

(=[feeling?])

T12 F14: =*khti hamdou leh zaama khire meli kount raki aarfa maraniche nakdar netmecha kima avant, bessah wakt wi fout l hamdou leh*

‘=sister thank allah i mean i’m better than how I used to be. You know. I’m not able to walk like i used to before but time goes on thank allah’

(=sister thank god i mean i'm better than how i used to be you know i'm not able to walk like i used to before but time goes on thank god)

T13 F13: *l hamdou leh hbiba hamdou leh ena nkhalik*

'thank allah darling thank allah i'm about to leave now'

(thank god darling thank god i'm about to leave now)

T14 F14: *sahiti bezef khti [merci]*

'thank you so much sister [thank you.]'

(thank you so much sister [thank you])

T15 F13: *[de rien] rabi yishafik*

'[you're welcome] may god heal you'

([you're welcome] get well soon)

T16 F14: *yisselmek hbiba*

'may you be protected darling'

(thank you darling)

Conversation 17

Situation 2 (hospital)

M12: Ali, visitor

M13: Haroon, patient

The number of turns in openings: 10

The number of turns in closings: 12

T01 M12: *selemaelikom*

‘may peace be upon you’

(hello)

T02 M13: *oh ali kirak deyer sahbi?*

‘oh haroon how are you doing my friend?’

(oh haroon how are you doing my friend?)

T03 M12: *hamdou leh [khouya]*

‘thank allah [brother]’

(everything is going well thank god for that [brother])

T04 M13: [ça va?]

‘[are you fine?]’

([are you fine?])

T05 M12: *wella la [rahma]*

‘I swear to allah that it is [a mercy]’

(I swear to god that it is [a mercy])

T06 M13: *[hamdou leh]*

‘[thank allah]’

(everything is going well [thank god for that])

T07 M12: *kirak deyer nta? [ça va?]*

‘what about you? how are you doing? [fine?]’

(what about you? how are you doing? are you [fine?])

T08 M13: *[wella] [la ghaya]*

‘[i swear to allah] that everything is going [well]’

([i swear to god] that everything is going

[well])

T09 M12: *[lebesse?] ela slemtek khouya*

‘[fine?] for your safety brother’

([are you fine?] i hope everything is going well with you brother)

T10 M13: *ha*

‘well’

(well)

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T11 M12: *Yadra riyeht chwiya?*

(So, are you getting a bit better?)

T12 M13: *Chwiya. Rak aaref eh... Kount nelaab partiya bola. Aachit*

(I’m getting a bit better. You know. I was playing football. So)

T13 M12: *Khira mili...*

(You’re getting better than...)

T14 M13: *blissi kraii.*

(I injured my foot.)

T15 M12: *Eya mechi grave? C’est pas grave?*

(Well, it’s not a dangerous injury? It’s not dangerous?)

T16 M13: *La, mechi haja kbira.*

(No, it's not a big thing.'

T17 M12: *Eya L hamdou Leh. Bechfa elik khouya.*

(Well, thank God for that. Get well soon, brother.'

T18 M13: *Allah yesotrek sahbi.*

(May God protect you, my friend.)

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T19 M12: *chewala khouya ena ghadi nkhalik ghil smahli fermlil [fermlil]=*

'well brother i'm about to leave now i'm sorry as the doctor [the doctor]='

(well brother i'm about to leave now i'm sorry as the doctor [the doctor]=)

T20 M13:

[mouhim keche] [haja wela]

anything happens]'

'[most importantly] [if

anything happens])

[(most importantly] [if

T21

M12:

=*[maghadiche] maetatniche l wakt beche nreyeh meek khatra jeya nchaah allah nzor khouya=*

‘=*[isn’t*

going to] didn’t give me enough time to stay with you i’ll pay you a visit next time if allah wills brother=’

(=*[isn’t*

going to] didn’t give me enough time to stay with you i’ll hopefully pay you a visit next time brother=)

T22 M13: *hedi hiya [sahbi]*

‘This is it my [friend]’

(This is it my [friend])

T23 M12: =*[wou nreyhou] ghaya*

‘=*[and we’ll have] a great time’*

(=*[and we’ll have] a great time)*

T24 M13: *wah [saha]*

‘yes [okay]’

(yes [okay])

T25 M12: [*bechfa] elik nchaah allah*

‘[to your health] if allah wills’

([to your health] if god wills)

T26 M13: *allah yessotrek sahbi*

‘may allah protect you my friend’

(thank you so much my friend)

T27 M12: *allah yihenik nchaa allah*

‘may allah give you the chance to be at peace if he wills’

(may god give you the chance to be at peace if he wills)

T28 M13: *amine*

‘amin’

(amin)

T29 M12: *eya selemaelikom*

‘well may peace be upon you’

(well goodbye)

T30 M13: *eya selem*

‘well peace’

(well bye)

Conversation 18

Situation 2 (hospital)

F14: Lamia, visitor

M14: Ali, patient

The turn-takings of openings: 5

The turn-takings of closings: 19

T01 F14: *selem ali kirak? [ghaya? lebesse?]*

‘peace ali how are you? [great? fine?]

(hello ali how are you? [are you well? are you fine?])

T02 M14: *[selem] [rahmatu allah]*

‘[peace] [mercy of allah]’

([hello])

T03 F14: *[ela] slemtek*

‘[for your] safety’

(i hope everything is going well with you)

T04 M14: *allah yisselmek khti kiraki? ça va?*

‘may allah protect you sister how are you? fine?’

(thank you so much sister how are you? are you fine?)

T05 F14: *ça va hamdou leh*

‘fine thank allah’

(I’m fine thank god for that)

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Ghil khire. Cha sralek?

(I hope everything is going well. What happened to you?)

T06 M14: *Awedi lbareh kount neleeb partiya tee bolla. Eya Rabi jebha kima hak.*

(Well, I was playing football yesterday. So that is what God did.)

T07 F14: *Yahay! Bessah chwiya louken radit belek.*

(Oh dear! But you should’ve been careful.)

T08 M14: *Rabi wkilha. Meeliche.*

(It was God’s plan. It’s okay.)

T09 F14: *Meeliche. Yadra? Chegelek tbib?*

(It's okay. So? What did the doctor say?)

T10 M14: *Eh... Geli eendek un suivi. Geli membeeda nchouflek.*

(Um... He told me that I have to do some analysis. Then, we'll see later.)

T11 F14: *D'accord. Nchaa Allah ya Rabi tekhroj bkhire wa ela khire.*

(Okay. Oh God, if Allah wills, you will be blessed when you get out from here. I hope you'll always be blessed.)

T12 M14: *Nchaa Allah...*

(Hopefully)

T13 F14: *Wou chefthom*

(As I noticed)

T14 M16: *Nchaa Allah. Biidni*

(Hopefully. By)

T15 F14: *lehna.*

(here.)

T16 M16: *Allah.*

(God's will.)

T17 F14: *Rahom zaama mkaymine bel hala. Ça va.*

(They are doing their job properly. Everything is going well.)

T18 M14: *La,...*

(Well, thank...)

T19 F14: *Methalyine...*

(They are taking a good care)

T20 M15: *Hamdou leh.*

(They are. Thank God for that.)

T21 F14: *Fik?*

(of you?)

T22 M14: *Hamdou Leh ya*

(They are. Oh God, I thank)

T23 F14: *Makhassek*

(You don't need)

T24 M14: *Rabi.*

(Him for that.)

T25 M14: *welou?*

(anything?)

T26 M14: *La, hamdou Leh ya Rabi.*

(No, not really. Everything is going well. Oh God, I thank Him for that.)

T27 F14: *Hamdou*

(Thank)

T28 M14: *Rahma.*

(Mercy.)

T29 F14: *Leh ya Rabi. Rabi yishefik*

(God. Oh God. Get well soon)

T30 M14: *Gee ness mleh.*

(They are all nice.)

T31 F14: *nchaa Allah.*

(hopefully.)

T32 M14: *Hamdou Leh. Allah yesotrek. Allah yahafdek.*

(Thank God. Thank you so much. Thank you so much.)

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T33 F14: *nchaa allah rabi yishefik wou thala fi rohek wou heja wela heja rak taaref tiliphoune wou haja [matkhossek]*

(if allah wills may allah heal you take care of yourself just give me a call [if you need anything])

(hopefully may god heal you take care of yourself just give me a call [if you need anything])

T34 M14: [*allah*] *yessotrek khti allah yessotrek=*

‘[may allah]

protect you sister may allah protect you=’

([thank] you so much

sister thank you so much=)

T35 F14: [*mouhim*]=

‘[most]=’

([most]=)

T36 M14: =[*rabi yahafdek*]

‘=[may god protect you]’

(=[thank you so much])

T37 F14: =*bark bghit ngoulek beli l’infermière getli matawliche hamdou leh li rak ghaya*

'=importantly i just would like to tell you that i was told by the nurse not to stay for a long time so thank allah that you're well'

(=importantly i just would like to tell you that I was told by the nurse not to stay for a long time so thank god that you're well)

T38 M14: *adin koun gee*=

'well you should have='

(well you should have=)

T39 F14: [*hamdou leh*]=

'[thank allah=]'

([thank god=])

T40 M14: =[*maghbentiche*]=

'=[never bothered]='

(=[never bothered]=)

T41 F14: =*ela*=

'=that='

(=that=)

T42 M14: =*rohek*

'=yourself'

(=yourself)

T43 F14: =*slemtek*

‘=everything is going well with you’

(=everything is going well with you)

T44 M14: *allah yahafdek*=

‘may allah protect you.=’

(thank you=)

T45 F14: [*La*]=

‘[no]=’

([it is okay]=)

T46 M14: =[*khti*] [*sahiti*]

‘=[sister] [thank you]’

(=[sister] [thank you])

T47 F14: =[*metgoul*] *welou*

‘=[don’t say] anything’

(=[i did] nothing)

T48 M14: [*sahiti*]

‘[thank you]’

([thank you])

T49 F14: [*rabi*] *yishefik nchaa allah*

‘[may god] heal you if allah wills’

([hopefully] may god heal you)

T50 M14: *allah yessotrek*

‘may allah protect you’

(thank you so much)

T51 F14: *saha*

‘okay’

(okay)

Conversation 19

Situation 3 (university)

F15: Lamia Youcefi, student

F16: Ms Arslane, lecturer

The turn-takings of openings: 5

The turn-takings of closings: 9

T01 F15: *selemaelikom madame [kiraki?]*

‘peace be upon you all madam [how are you?]

(hello madam [how are you?])

T02 F16: *[aaleykom] selem*

‘[peace] be upon you all’

([hello])

T03 F15: *kiraki madame? ça va? lebesse?*

‘how are you madam? fine? good?’

(how are you madam? are you fine? are you good?)

T04 F16: *lebesse hamdou leh wenti ça va?*

‘fine thank allah what about you? fine?’

(i’m fine thank god for that what about you? are you fine?)

T05 F15: *hamdou leh madame hedi ghayba rani koul mara netlae lel bureau teek menelkakche*

‘thank allah it has been a long time i have not seen you madam i came to your office many times but I didn’t find you’

(all well and good thank god for that it has been a long time i have not seen you madam i came to your office many times but I didn’t find you)

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T06 F16: *Ghil khire. Chekeyne?*

(I hope everything is going well. What seems to be the problem?)

T07 F15: *Madame hambouki, htejitek eh... fe, rani kasdetek nhawess ela wahd kteb wou melki...*

(Please madam, I wish to talk to you, as I am looking for a book...)

T08 F16: *Wech mel kteb?*

(Which book?)

T09 F15: *Eh Physi Eh! Physique 3.*

(Um Physi Um Physics 3.)

T10 F16: *Hawesti elih fel bibliothèque wela?*

(Did you look for it in the library?)

T11 F15: *Wah, hawesst elih même fi l'internet. Jit ntélécharchih mebhache yitélcharjeli. Hambouk madame, rani mahtejeteh. Wed, eh...*

(Yes. I even looked for it in the internet. I want to download it but it could not be downloaded. Please madam, I really need it. Well, um...)

T12 F16: *Eh... Raki msakyeteh?*

(Um... Do you really need it?)

T13 F15: *Wah madame. Simena jeya eena examen fel Physique. Chwiya raki aarfa maraniche fehma ghaya. Khasni l'exercice nheleh meneh.*

(Yes, madam. We have an exam of Physics next week and there are some points that I still do not understand. I also need an exercise to do which is in the book.)

T14 F16: *Eya saha mekeche mouchkil. Fakrini ghil bel le nom teeek.*

(Okay then, no problem. Can you remind me of your name?)

T15 F15: *Youcefi Lamia.*

(Youcefi Lamia.)

T16 F16: *Eh, quelle section takri?*

(Um, in which section are you?)

T17 F15: *Section 3 group 118. Madame, aad hdart eendek eh... Lundi passé.*

(Section 3, group 118. I attended your lecture, um... last Monday, madam.)

T18 F16: *Eh....*

(Um...)

T19 F15: *Hdart...*

(I attended...)

T20 F16: *Wah.*

(Yes.)

T21 F15: *aandek.*

(your lecture.)

T22 F16: *C'est bon.*

(Yes, it's okay.)

T23 F15: *Wah. Chfitini?*

(Okay. Did you recognise me?)

T24 F16: *Wah rani aakletlek. C'est bon.*

(Yes, I did recognise you. That is fine.)

T25 F15: *Eya sayi...*

(Okay then...)

T26 F16: *Eya...*

(Well...)

T27 F15: *Madame, nenjem ghadwa nji nedih mel aandek?*

(Madame, can I borrow it from you tomorrow?)

T28 F16: *Ghadwa nchaa Allah sbah aandi les cours. Tenjmi tji hchiya.*

(I have classes to teach tomorrow in the morning, if God wills. You can come in the afternoon.)

T29 F15: *Eya nchaa Allah. Hambouki madame ghil metensiche dirini fi belek, saha?*

(Well, if God wills. Please madam, don't forget to remember me, okay?)

T30 F16: *Saha.*

(Okay.)

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T31 F15: *eya [beslema]=*

‘well [with peace]=’

(well [with peace]=)

T32 F16: [*mekech*]=

‘[no=]’

([no=])

T33 F15: [=madame]

‘[=madam]’

([=madam])

T34 F16: [=mouchkil]

‘[=problem]’

([=problem])

T35 F15: *rabi yiaawnek*

‘may god help you’

(may god help you)

T36 F16: *saha*

‘okay’

(okay)

T37 F15: *saha*

‘okay’

(okay)

T38 F16: *thali fi* [*rohek*]

‘take care of [yourself]’

(take care of [yourself])

T39 F15: [*beslama*]

‘[with peace]’

([bye])

Conversation 20

Situation 3 (university)

M15: Ali Youcefi, student

M16: Mr Arslane, lecturer

The turn-takings of the openings: 17

The turn-takings of the closings: 9

T01 M15: *selemaelikom ousted*

‘peace be upon you teacher’

(hello teacher)

T02 M16: *selem rahmatu allah wa [baraketouh]*

‘peace mercy and blessing of allah [upon you]’

([hello])

T03 M15: *[ehlen] kirak [deyer?]*

‘[hello] how are you [doing?]’

([hello] how are you [doing?])

T04 M16: *[ghaya?] [lebesse?]*

‘[great?] [fine?]’

([are you great?] [are you fine?])

T05 M15:

[*lebesse?*] [*ghaya?*]

‘[fine?] [great?]’

([are you fine?] [are you great?])

T06 M16:

[*ghaya?*] *lebesse?*

‘[great?] fine?’

([are you great?] [are you fine?])

T07 M15: *lebesse hamdou leh*

‘fine thank allah’

(i’m fine thank god for that)

T08 M16: *eh fakarni bel le nom teek*

‘remind me of your name’

(remind me of your name)

T09 M15: *c’est youcefi ali*

‘it’s youcefi ali’

(it’s youcefi ali)

T10 M16: *wah rani cheyfek tfadel tfadel*

‘yes you look familiar welcome welcome’

(yes you look familiar welcome welcome)

T11 M15: *baraka allahou fik*

‘may allah bless you’

(thank you so much)

T12 M16: *ça va weldi? lebesse?*

‘fine son? good?’

(are you fine son? are you good?)

T13 M15: *lebesse hamdou leh=*

‘fine thank allah=’

(i’m fine all well and good thank god for that=)

T14 M16: [*hamdou*]=

‘[thank]=’

([thank]=)

T15 M15: *=ousted*

‘=teacher’

(=teacher)

T16 M16: =*leh*

‘=allah’

(=god for that)

T17 M15: *wella la rahma*

‘i swear to allah that it’s a mercy’

(i swear to god that it’s a mercy)

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T18 M16: *Wah weldi?*

(Yes, son?)

T19 M15: *Eh... jit eh... Rani mahtej wahd le livre parce que aandi examen wou rani mehtejeh*

(Um... I came um... I need to borrow a book from you because I have an exam and I really need...)

T20 M16: *Quelle livre?*

(Which book?)

T21 M15: *bezef. Wahd le livre semouh eh... Théorie des Nombres.*

(it. The book which is called um... Théorie des Nombres.)

T22 M16: *Ah, Théorie des Nombres.*

(Ah, Théorie des Nombres.)

T23 M15: *Parce que c'est très rare. Houwa elabeli beli donc jit ksatek. Belek nenjem nelkah andek le livre parce que gelouli spécialement rah ande monsieur Arslane.*

(Because it is rare and I know that. So that is why I came here to talk to you. Maybe you have the book and I can borrow it from you since I was told that Mr Arslane has it.)

T24 M16: *Wah, parce que mekeche fel bibliothèque.*

(Exactly, the book is not available in the library.)

T25 M15: *Justement.*

(Exactly.)

T26 M16: *Hawest justement?*

(Exactly, you looked for it?)

T27 M15: *Mekenche wah. Hawest la bibliothèque wou mel kitehch.*

(Yes, it isn't available. I looked for it in the library and it is not available.)

T28 M16: *Eya d'accord. Eh... Ena... marahche aandi darwak. Marahche aandi hneya parce que nekra bih wou gee.*

(Okay then. Um... I don't have it now and I don't have it here in my office, as I always use it for studies.)

T29 M15: *Ghadwa nchaa Allah possible?*

(Is it okay if I can come tomorrow, if God wills?)

T30 M16: *Eh... Lyoum chaal rana? Lyoum eh... Mercredi?*

(Um... What is it today? I think today is um... Wednesday?)

T31 M15: *Le 15 Mai.*

(15th of May.)

T32 M16: *Mercredi?*

(Is today Wednesday?)

T33 M15: *Oui, Mercredi.*

(Yes, today is Wednesday.)

T34 M16: *Wah, demain eh... vers eh... 11:00 tji aana hna?*

(Okay, can you come tomorrow um... at um... 11:00?)

T35 M15: *Nchaa Allah. Rani hna libre.*

(If God wills. I'll be available. I'll be here.)

T36 M16: *Eya telkani hna fel bureau aana hna.*

(Okay. You'll find me here in my office.)

T37 M15: *Eya saha...*

(Okay then...)

T38 M16: *Pour le moment....*

(At the moment...)

T39 M15: *Oustad. Oustad, baghi*

(teacher. Teacher, I want to.)

T40 M16: *Aandek lmail teii? Andek lmail teii?*

(Do you have my email? Do you have my email?)

T41 M15: *Oui, aandi l'email teek.*

(Yes, I have your email.)

T42 M16: *Fakarni ghil fel mail parce que rak aaref aandi bezef...*

(Don't forget to send me an email, so that I can remember. As you know, I am busy)

T43 M15: *D'accord.*

(Okay)

T44 M16: *swaleh.*

(these days.)

T45 M15: *Hchiya inchaa Allah Je vous laisse l'email.*

(In the afternoon, I will hopefully send you.)

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T46 M16: *eya d'accord*

'well okay'

(well okay)

T47 M15: *taaak*

'an email'

(an email)

T48 M16: *ya pas de soucis*

'okay no problem'

(okay no problem)

T49 M15: *saha oustad [baraka] allahou=*

'okay teacher [may] allah='

(okay teacher [thank] you=)

T50 M16: [donc]=

‘[but]=’

([so]=)

T51 M15: =[fik]

‘=bless you’

(=so much)

T52 M16: =[bon] *courage et bonne révision*

‘=[good] luck and have a nice revision’

(=[good] luck and have a nice revision)

T53 M15: *allah yahafdek oustad allah yahafdek sahit*

‘may allah protect you teacher may allah protect you thank you’

(thank you so much teacher thank you so much thank you)

T54 M16: *au revoir*

‘goodbye’

(goodbye)

Conversation 21

Situation 3 (university)

F16: Ms Arslane, lecturer

M17: Ali Youcefi, student

The number of turn-takings of openings: 2

The number of turn-takings of closings: 5

T01 M17: *selemaelikom madame*

‘peace be upon you madam’

(hello)

T02 F16: *wa aaleykom selem*

‘and peace be upon you’

(hello)

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T03 M17: *Madame che bghit ngoulek? Eh... Rani nhawess ela wehdel kteb li hawestee elih gee fel bibliothèque wou me... melkitech gee. Même fe l'internet wou klil. Eh... Fe tee Physique 3. Li fel Physique 3.*

(Madam, what can I tell you? Emm... I am looking for a book that I looked for in the library and I did not find it. It is not even available in the internet. Emm... It is called Physique 3. It deals with Physique 3.)

T04 F16: *Fakarni bel le nom teek.*

(remind me of your name.)

T05 M17: *Eh... Youcefi Ali.*

(Um... Youcefi Ali.)

T06 F16: *Wah, quelle département tekra?*

(Okay. In which department do you study?)

T07 M17: *Eh... nekra M1 Chimie.*

(Um... I'm an M1 student of Chemistry.)

T08 F16: *Wah. Fakarni ghil blek eh... l eh... le livre ki semouh.*

(Okay, remind me of the name um... of the book.)

T09 M17: *Eh... livre semouh eh... Physique 3.*

(Um... The book is called um... Physique 3.)

T10 F16: *Physique 3?*

(Physique 3?)

T11 M17: *Wah.*

(Yes.)

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T12 F16: *eya saha mekeche mouchkil ghadwa nchaa allah fout eendi fel bureau nmedehlek*

‘okay then no problem just come tomorrow to my office if allah wills and i’ll give it to you’

(okay then no problem just come tomorrow to my office if god wills and i’ll give it to you)

T13 M17: *nchaa allah merci madame rabi yahafdek [baraka=]*

‘if allah wills thank you madam may god protect you [may allah=]’

(hopefully thank you madam thank you [thank=])

T14 F16:

[*nchaa allah*]

‘[if allah wills]’

([if god wills])

T15 M17: =*allahou fik*

‘=bless you’

(=so much)

T16 F16: *mekeche mouchkil*

‘no problem’

(no problem)

Conversation 22

Situation 3 (university)

F16: Lamia Youcefi, student

F17: Ms Arslane, lecturer

The number of turn-takings of openings: 5

The number of turn-takings of closings: 3

T01 F16: *bonjour madame*

‘hello madam’

(hello madam)

T02 F17: *bonjour ça va?*

‘hello fine?’

(hello are you fine?)

T03 F16: *ça va hamdou leh wenti?*

‘fine thank allah what about you?’

(i’m fine thank god for that what about you?)

T04 F17: *oui ça va c’est lamia?*

‘yes fine it’s lamia?’

(yes i’m fine it’s lamia?)

T05 F16: *wah lamia*

‘yes lamia’

(yes it’s lamia)

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Eh... Bghit ghil n eh... ngoulek ela hedek le livre li raki dirina meneh les cours.

(Um... I just would like to talk to you about the book that you are using it in your lectures.)

T06 F17: *Cadre de Génétique 2?*

(Cadre de Génétique 2?)

T07 F16: *Wah, Génétique. Hedek. Eya rani vrai meshakyeteh parce que hawest elih fel bibliothèque wou melkitechche.*

(Yes, Génétique. That is the one. Well, I really need it, as I looked for it in the library and I didn’t find it.)

T08 F17: *Wah, aandna ghil d’un seul copie. Rah aandi.*

(Yes, we have only one copy which I have now.)

T09 F16: *Justement, wah. getli, getli mekeche. Getli rah keyen aand prof li tkarikom. Eya ela jel hadi rani... meshakyeteh.*

(Exactly. I was told by the lady who works in the library that it is not available. She also told me that only the lecturer who teaches us has it and it is you. So that is why I came to talk to you, as I need the book.)

T10 F17: *Wah, ena rani meshakyeteh. Déjà rani mselfeteh beche ndir meneh les exercos.*

(Well, I also need it. In fact, somebody lent it to me to have a look at some exercises.)

T11 F16: Mmm...

(Um...)

T12 F17: *Keyen menehe eh...*

(There is only um...)

T13 F16: *D'accord.*

(Okay.)

T14 F16: *copie.*

(one copy.)

T15 F16: *Parce que aandi projet wou... rani meshakyeteh...*

(I have a project to do and I really...)

T16 F17: *Raki...*

(You...)

T17 F16: *zaama.*

(need it)

T18 F17: *meshakyateh?*

(need it?)

T19 F16: *Wah.*

(Yes.)

T20 F17: *urgent?*

(urgently?)

T21 F16: *urgent, wah.*

(urgently, yes.)

T22 F17: *Ah, d'accord.*

(Ah, okay.)

T23 F16: *mekenche...*

(There is no...)

T24 F17: *la...*

(next...)

T25 F16: *eh...?*

(um...?)

T26 F17: *semaine prochaine belek njibeh meeya. Arwahi aandi.*

(week you can come to my office next. I'll maybe bring it with me.)

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T27 F16: *eya saha merci madame saha*

'okay then thank you madam okay'

(okay then thank you madam okay)

T28 F17: *de rien*

'you're welcome'

(you're welcome)

T29 F16: *rabi aawnek*

'may god help you'

(may god help you)

Conversation 23

Situation 3 (university)

M16: Mr Arslane, lecturer

M18: Ali Youcefi, student

The number of turn-takings of openings: 5

The number of turn-takings of closings: 12

T01 M18: *selemaelikom*

‘may peace be upon you’

(hello)

T02 M16: *aaleykom selem wa rahmatu allah*

‘may peace and mercy of allah be upon you’

(hello)

T03 M18: *kirak oustad? ghaya? lebesse?*

‘how are you teacher? great? fine?’

(how are you teacher? are you well? are you fine?)

T04 M16: *ça va? lebesse?*

‘fine? good?’

(Are you fine? are you good?)

T05 M18: *hamdou leh*

‘thank allah’

(all well and good thank god for that)

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Hambouk, bghit nakasdek fi haja.

(Please, I would like to talk to you about something.)

T06 M16: *Wah, tfadel.*

(Yes, please. Welcome.)

T07 M18: *Eh... Khasni kteb rani nhawess elih beche n eh... l'examen tee nhar lhed wou marahch disponible gee. Hawest fel bibliothèque. Hawesst fel internet wou welou.*

(Um... I need a book. I have been looking for it, as I have an exam on Sunday and it is not available at all. I looked in the library and in the internet, but it is not available at all.)

T08 M16: *Eh... tekra hna fel department ntaya?*

(Um... You study here in the department?)

T09 M18: *Wah. Nekra aandek. Nekra... M1.*

(Yes. You are my lecturer. I am an M1 student.)

T10 M16: *Ah, donc fakarni ghil bel le nom.*

(Ah, so remind me of your name.)

T11 M18: *Le nom Ali.*

(The name is Ali)

T12 M16: *Ali? Ah, saha. Mechi khouk kra aandi wela maych aaref.*

(Ali? Ah, okay. I think your brother was a student of mine?)

T13 M18: *Wah nichen.*

(Yes, exactly.)

T14 M16: *Ah, il était un bon étudiant.*

(Oh, he was a good student.)

T15 M18: *Merci. Allah yahafdek.*

(Thank you. Thank you so much.)

T16 M16: *Donc eh... keh... Kisemouh kteb?*

(So um.... What is the name of the book?)

T17 M18: *Kteb eh... Eneh... Khasni tee eh... Physique 3.*

(The book um... I need the one which is called Physique 3.)

T18 M16: *Physique 3?*

(Physique 3?)

T19 M18: *Wah.*

(yes)

T20 M16: *Saha mechi mouchkil. Darwak houwa rah aand eh... wahdel eh... doctorant aandi. Yakra aandi. Rah aandeh normalent min yijibehli njibehlek. Nta winta aandek l eh...?*

(Okay. No problem. One of my students who studies PhD has the book now. He has it now. Once he gives it back to me, I will give it to you. When do you have um...?)

T21 M18: *Ena aandi Dimanche.*

(I have an exam on Sunday.)

T22 M16: *Ah, heda?*

(Oh, this coming Sunday?)

T23 M18: *Dimanche. Wah rani pressé. Mankadche eh... An... nsahakeh ghil l'examen. Zaama neshakeh he... 3 jours wela 4 jours naawed nrodeh.*

(On Sunday. Yes, I am hasty. I only need it for the exam. What I want to say is that I only need it for 3 or 4 days. Then I will give it back to you.)

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T24 M16: *eya d'accord eya pas de soucis ghadi ena naayetleh wou ghadwa fout aandi fel bureau*

(okay then well no problem i'll call the student to give me the book back come to my office tomorrow)

(okay then well no problem i'll call the student to give me the book back come to my office tomorrow)

T25 M18: *eya d'accord merci monsieur [allah]=*

'okay then thank you sir [may allah]='

(okay then thank you sir [thank you]=)

T26 M16: [ya pas]=

'[no]='

([no]=)

T27 M18: =[yahadek]

'=[protect you]'

(=[so much])

T28 M16: =[*de soucis*]

‘=[problem]’

(=[problem])

T29 M18: [*sahit*]

‘[thank you]’

([thank you])

T30 M16: [*marhbebik*]

‘[welcome]’

([welcome])

T31 M18: *allah yahafdek*

‘may allah protect you’

(thank you so much)

T32 M16: *allah [yissehel]*

‘may allah make things [easier for you.]’

(best of [luck])

T33 M18: [*merci*] [*sahit*]

‘[thank you] [thank you]’

((thank you) [thank you])

T34 M16: [*bon courage*] *et bonne revision*

‘[good luck] and have a nice revision.

([good luck] and have a nice revision)

T35 M18: *merci*

‘thank you’

(thank you)

Conversation 24

Situation 3 (university)

F18: Ms Arslane, lecturer

M19: Ali Youcefi, student

The number of turn-takings of openings: 7

The number of turn-takings of closings: 5

T01 M19: *bonjour madame ghaya?*

‘hello madam great?’

(peace madam are you well?)

T02 F18: *bonjour*

‘hello’

(hello)

T03 M19: *ghaya madame?*

‘great madam?’

(are you well madam?)

T04 F18: *lebesse [hamdou leh]*

‘fine [thank allah]’

(i’m fine [thank god for that])

T05 M19: [hamdou leh]

‘[thank allah]’

([all well and good thank god for that])

T06 F19: =*et vous?*

‘=and you?’

(=and you?)

T07 M19: *hamdou leh*

‘thank allah’

(all well and good thank god for that)

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*Madame, khosni ghi wahdel eh... kteb. Gelouli rah aandek. Ki hawest elih fel
bibliothèque, gelouli rah aandek.*

(Madam, I need a book. I was told that you have it. When I looking for it in the library, I was told that you have it.)

T08 F18: *Wineh kteb?*

(Which book?)

T09 M19: *Eh... kteb tee Algèbre 2.*

(Um... The book is Algèbre 2.)

T10 F18: *L winta teshakah?*

(When do you need it?)

T11 M19: *Bon, simana jaya andna les examens. Je préfère nedih hedi 2 jours wela.*

(Well, we have exams next week. I prefer to borrow it in two days.)

T12 F18: *Saha.*

(Okay.)

T13 M19: *Tenjmi teh... taetihli, madame?*

(Can you lend it to me, madam?)

T14 F18: *Oui, c'est sûr. Bessah eh... S'il vous plaît, tkad trodehli avant... la semaine? Ki chghol ghil tkemel bih trodehli parce que neshakah.*

(Yes, of course. But um... Could you please give it back to me before next week? I mean once you finish, give it back to me, as I need it.)

T15 M19: *Sayi. Ghadi nkhalih aandi ghil weekend. Dimanche inchaa Allah nji aandek.*

(Okay then. I will keep it only for the weekend and will hopefully give it back to you on Sunday.)

T16 F18: *Eya nchaa Allah.*

(Well, hopefully.)

T17 M19: *Nchaa Allah.*

(Hopefully.)

T18 F18: *Eya hchiya rseli un email.*

(So send me an email in the afternoon.)

T19 M19: *Hchiya nerselek un email. Wah.*

(I will send you an email in the afternoon. Okay.)

T20 F18: *Wah, rah aandek...*

(Yes, you already...)

T21 M19: *Saha. Ghil...*

(Okay. I will only...)

T22 F18: *email teii avant?*

(have my email?)

T23 M19: *Ouais, aandi email teek.*

(Yeah, I have your email.)

T24 F18: *Eya sayi.*

(Okay then.)

T25 M19: *Saha. Nerslek ghil nfakrek? Heda meken?*

(Okay. So I will send you an email, so that you will not forget? That's all?)

T26 F18: *Oui, c'est sûr.*

(Yes, of course.)

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eya=

'well.='

(well.=)

T27 M19: [*merci*]=

'[thank you]='

([thank you]=)

T28 F18: =[bonne] [journée]

‘=[have a nice] [day]’

(=[have a nice] [day])

T29 M19: =[madame] *saha allah yahadfek madam*

‘=[madam] okay may allah protect you madam’

(=[madam] okay thank you so much madam)

T30 F18: *bla jmil*

‘without compliment’

(don’t mention it)

Conversation 25

Situation 3 (university)

F17: Ms Arslane, lecturer

F19: Lamia Youcefi, student

The number of turn-takings of openings: 3

The number of turn-takings of closings: 5

T01 F19: *selem madame* [*ça va?*]

‘peace madam [fine?]

(peace madam [are you fine?])

T02 F17: [*selem*] *ça va?*

‘[peace] fine?’

([peace] are you fine?)

T03 F19: *hamdou leh*

‘thank allah’

(all well and good thank god for that)

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Madame, baghi nekasdek fi haja.

(Madam, I would like to talk to you about something.)

T04 F17: *Ghil khire?*

(I hope everything is going well?)

T05 F19: *Khasni kteb, madame.*

(I need a book, madam.)

T06 F17: *Teeche kteb?*

(Which book?)

T07 F19: *Tee Génétique li rana ndirou meneh les exercos.*

(The one which deals with Génétique. The one that we are using its exercises.)

T08 F17: *Eleh? Tseh... Raki meshakyeteh en urgent? Parce que neshakah ena.*

(What for? You need it urgently? Because I need it as well.)

T09 F19: *Wah, madame. Meshakateh urgent.*

(Yes, madam. I need it urgently.)

T10 F17: *Bessah che baghi diri bih?*

(But what do you need it for?)

T11 F19: *Baghi...*

(I would like to...)

T12 F17: *Parce que*

(Because...)

T13 F19: *ndireh.*

(have it.)

T14 F17: *rah andi...*

(I have...)

T15 F19: *Andi projet feh... fe Génétique. Aandi des recherches. Baghi... baghi nedi meneh des idées.*

(I have a project to do dealing with Génétique. I have researches to do. I would like to have a look at some ideas.)

T16 F17: *Bessah ena aandi des cours hedel la semaine. Neshakah.*

(But I have classes to teach this week. So I need it.)

T17 F19: *Madam, pour un jour wela deux jours.*

(Madam, it is just for one or two days.)

T18 F17: *Saha. La semaine prochaine eh... Tu peux...?*

(Okay. What about next week? You can...?)

T19 F19: *Nchaa Allah madame.*

(Hopefully, madam.)

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T20 F17: *eya la semaine prochaine rwahi aandi belek nselfehlek bessah pendant un jour*

‘well come to me next week maybe i’ll lend it to you but only for one day?’

(well come to me next week maybe i’ll lend it to you but only for one day?)

T21 F19: *merci [madame]*

‘thank you [madam]’

(thank you [madam])

T22 F17: *[saha ftorek]*

‘[have a nice iftar]’

([have a nice iftar])

T23 F19: *sahiti*

‘thank you’

(thank you)

T24 F17: *de rien*

‘you’re welcome’

(you’re welcome)

T25 F19: *saha*

‘okay’

(okay)

Conversation 26

Situation 3 (university)

M19: Ali Youcefi, student

M20: Mr Arslane, lecturer

The number of turn-takings of openings: 5

The number of turn-takings of closings: 5

T01 M19: *selemaelikom oustad kirak? ghaya?*

‘peace be upon you all teacher how are you? great?’

(hello how are you? are you well?)

T02 M20: *selem wa rahmatu allah*

‘peace and mercy of allah’

(hello)

T03 M19: *ghaya aami?*

‘great uncle?’

(are you great uncle?)

T04 M20: *lebesse?*

‘fine?’

(are you fine?)

T05 M19: *hamdou leh*

‘thank allah’

(all well and good thank god for that)

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Oustad, khosni... kteb tee eh... module tee système exploitation.

(Teacher, I need a book dealing with système exploitation.)

T06 M20: *Roh hawess fel bibliothèque.*

(You can check in the library.)

T07 M19: *Ha... Hawesst fel bibliothèque. Hawest feh... sur internet metlekitch.*

(I had a look in the library and in the internet. But it isn't available at all.)

T08 M20: Eh, *nta cha baghi dir bhedel kteb?*

(Um, what do you need the book for?)

T09 M19: *Aandna... examen simena jeya. Baghi... Ghi baghi nrivisi bih. Baghi nrivisi bih les notions. Heda meken.*

(We have an exam next week. I want to... I just need it for revision. I want to have a look at some concepts. That's all.)

T10 M20: *Eleh? Tekra aandi?*

(Why? Are you my student?)

T11 M19: *Wah.*

(Yes.)

T12 M20: *Eh...*

(Um...)

T13 M19: *Nekra aandek.*

(I'm your student.)

T14 M20: *Pour le moment marahch aandi kteb. Rah aand eh... wahdel ami. Eh... Belek yijibehli... ghadwa wela. Eya... nta...*

(I don't have it now. My colleague has it. Um... Maybe he will give it back to me tomorrow. So you'll...)

T15 M19: *Saha. Ghadwa...*

(Okay. Tomorrow...)

T16 M20: rseli un...

(send me an...)

T17 M19: *naawed.*

(I'll get back...)

T18 M20: email.

(an email.)

T19 M19: *nweli aandek.*

(to you.)

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T20 M20: *eya mekech mouchkil wela rseli fel email*

‘well no problem you can send me an email’

(well no problem you can send me an email)

T21 M19: *saha oustad allah yefteh elik*

‘okay teacher may allah help you in every step of your life’

(okay teacher thank you)

T22 M20: *eya beslema*

‘well with peace’

(well goodbye)

T23 M19: *saha*

‘okay’

(okay)

T24 M20: *bon courage*

‘good luck’

(good luck)

T25 M19: *saha*

‘okay’

(okay)

Conversation 27

Situation 3 (university)

F20: Ms Arslane, lecturer

M19: Ali Youcefi, student

The number of turn-takings of openings: 5

The number of turn-takings of closings: 4

T01 M19: *bonjour madame*

‘hello madam’

(hello madam)

T02 F20: *selem [ça va?]*

‘peace [fine?]

(hello [are you fine?])

T03 M19: *[selem] ghaya madam?*

‘[peace] great madam?’

([hello] are you great madam?)

T04 F20: *hamdou li leh*

‘thank allah’

(all well and good thank god for that)

T05 M19: *hamdou leh*

‘thank allah’

(thank god for that)

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Eh... Madame, rani meshak ghil wehdel kteb tee eh... structure machine. Gelouli beli rah aandek. Hawesst eelih fel bibliothèque malkitehch.

(Um... Madam, I just would like to say that I need a book dealing with structure machine. I was told that you have it. I had a look in the library. But I didn't find it.)

T06 F20: *Bessah titre teaah c'est quoi? Aandi bezef ktouba.*

(But what is its title? I have many books.)

T07 M19: Ouais. *Eh, ghil li fih les notions tee eh... nom de l'or normalement.*

(Yeah. Um, the one which includes the concepts of nom de l'or I think.)

T08 F20: *Eh, saha.*

(Ah, okay.)

T09 M19: *Saha.*

(Okay.)

T10 F20: *Aandi wahed, bessah eh... marahch doka aandi darwak. Tsema kin nroh dar, narslehlek la bghit.*

(I have one. But I don't have it now. So when I get back home, I'll send it to you if you want.)

T11 M19: *Saha. Khatarche eh, Hambouk madam neshakah ghadwa wela maghad parce que simana jaya aandna les examens.*

(Okay. Because, please madam, I need it for tomorrow or the day after tomorrow because we have an exam next week.)

T12 F20: *Saha wah. Ena brohi maraniche nakhdame bih hedel lyemet eh... Nenejme nselfehlek*

(Okay. Yes. In fact, I'm not using it these days. So I can lend it to you.)

T13 M19: *Saha. Nerseleke hchiya email?*

(Okay. Can I send you an email in the afternoon?)

T14 F20: *Wah hchiya...*

(Yes, in the afternoon...)

T15 M19: *Bech nfakrek.*

(So that you won't forget.)

T16 F20: *Rseli email fakarni wana nebaathelek inchaa Allah.*

(Send me an email to remember. Then I'll hopefully send it to you.)

T17 M19: *Nchaa Allah*

(Hopefully)

T18 F20: *Nchaa Allah.*

(Hopefully.)

T19 M19: *Eh...*

(Um...')

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merci madame

'thank you madam'

(thank you madam)

T20 F20: *pas de quoi*

'don't mention it'

(don't mention it)

T21 M19: *saha [ftorek]*

'have a nice [iftar]'

(have a nice [iftar])

T22 F20: *[thala fi] rohek beslema*

'[take care of] yourself with peace'

([take care of] yourself goodbye)

Conversation 28

Situation 4 (pâtisserie)

F21: customer

F22: shop owner

The number of turn-takings of openings: 6

The number of turn-takings of closings: 2

T01 F21: *selemaelikom*

‘peace be upon you all’

(hello)

T02 F22: *wa aalaykom selem wa rahmatu allah wa barakatuh*

‘and peace mercy and blessings of allah be upon you all’

(hello)

T03 F21: *kiraki?*

‘how are you?’

(how are you?)

T04 F22: *lebesse l hamdou leh wentouma ghaya?*

‘fine thank allah what about you all? great?’

(i’m fine thank god for that what about you all? are you all well?)

T05 F21: *hamdou leh*

‘thank allah’

(all well and good thank god for that)

T06 F22: *el hamdou leh*

‘thank allah’

(thank god for that)

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T07 F21: *Allah yikhalik, keyen mille-feuille?*

(Could you please tell if mille-feuille is available?)

T08 F22: *Keyen. Marhbebik.*

(Yes, it is. Welcome.)

T09 F21: *Allah yikhalik etini 5.*

(Could I please have 5 slices?)

T10 F22: *D'accord. Meykoun la khatrak. Voila.*

(Okay. No problem. There you go.)

T11 F21: *Chaal Allah yikhalik?*

(Could you please tell how much it is?)

T12 F22: *30 Dinars la pièce.*

(30 Dinars for one slice.)

T13 F21: *Haki drahem.*

(There you go.)

T14 F22: *Sahiti. Baraka Allahou fik. Haki sarf.*

(Thank you. Thank you so much. Here is the change.)

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T15 F21: *allah yiaawnek*

'may allah help you'

(may god help you)

T16 F22: *homwaldik*

'bless your parents'

(thank you)

Conversation 29

Situation 4 (pâtisserie)

M21: customer

M22: shop owner

The number of turn-takings of openings: 10

The number of turn-takings of closings: 4

T01 M21: *selemaelikom* [*chiekh*]=

‘peace be upon you all [old man]=’

(hello [sir]=)

T02 M22: [*selem*]=

‘[peace.]=’

([hello]=)

T03 M21: =[*kirak?*]

‘=[how are you?]’

(=[how are you?])

T04 M22: =[*wa*] *rahmatu allah* [*kirak?*]

‘=[and] mercy of allah be upon you. [how are you?]

(=[hello] [how are you?])

T05 M21: [*lebesse?*]

‘[fine?]

([are you fine?])

T06 M22: [*lebesse?*]

‘[fine?]

([are you fine?])

T07 M21: [*ghaya?*]

‘[great?]

([are you well?])

T08 M22: [*ghaya?*]

‘[great?]

([are you well?])

T09 M21: [*hamdou*] *leh*

‘[thank] allah’

([all well and good thank] god for that)

T10 M22: *hamdou leh rahma*

‘thank allah mercy’

(all well and good thank god for that mercy)

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T11 M21: *Eh... etini zouj tibenet khobz.*

(Um... give me two baguettes.)

T12 M22: *Saha.*

(Okay.)

T13 M21: *Yikounou hamyine, yek? Wa etini zouj eh... zouj pain au chocolat.*

(They have to be fresh, okay? And give me two um, two pain au chocolat.)

T14 M22: *Saha. Che nzidek?*

(Okay, what can I also give you?)

T15 M21: *Eh... mille-feuille keyen?*

(Um... is mille-feuille available?)

T16 M22: *Wah, keyen.*

(Yes, it is.)

T17 M21: *Eya...*

(Well,...)

T18 M22: *Chaal naatik?*

(How many slices do you want?)

T19 M21: *Etini wahda. Etini ghil wahda bezef...*

(Give me one slice. Give me just one slice. That's enough...)

T20 M22: *Saha.*

(Okay.)

T21 M21: *eliya.*

(for me.)

T22 M22: *Mekeche mouchkil.*

(No problem.)

T23 M21: *Eya hak.*

(Well, there you go.)

T24 M22: *Eya hak. Jetek eh, 150.*

(Well, there you go. It's 150.)

T25 M21: *Hak.*

(There you go.)

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T26 M22: *saha sahit allah yahafdek*

‘okay thank you may allah protect you’

(okay thank you thank you so much)

T27 M21: *eya eya allah yiaawnek chiekh*

‘well well may allah help you old man’

(well well may god help you sir)

T28 M22: *sahit*

‘thank you’

(thank you)

T29 M21: *saha*

‘okay’

(okay)

Conversation 30

Situation 4 (pâtisserie)

F22: customer

M23: shop owner

The number of turn-takings of openings: 5

The number of turn-takings of closings: 2

T01 F22: *selemaelikom*

‘peace be upon you all’

(hello)

T02 M23: *aalayekom selem wa rahmatu allah*

‘and may peace and mercy of allah be upon you all’

(hello)

T03 F22: *kirakom? lebesse?*

‘how are you all? fine?’

(how are you all? are you all fine?)

T04 M23: *lebesse hamdou leh cha naatik?*

‘fine thank allah what can I give you?’

(i’m fine thank god for that what can I do for you?)

T05 F22: *el hamdou li leh*

‘thank allah.’

(thank god for that)

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Etini 5 hebat mille-feuilles wou zouj tipenet khobz, Allah yikhelik.

(Can I have 5 slices of mille-feuilles and two baguettes please?)

T06 M23: *Saha. Tfadli.*

(Okay. There you go please.)

T07 F22: *Zid fadlek. Tfadal.*

(Thank you. There you go please.)

T08 M23: *Maaandiche sarf. Tgeblini dkika?*

‘I don’t have the change. Can you give one minute?’

T09 F22: *Wah.*

(Yes.)

T10 M23: *Saha. Rani jey.*

(Okay. I'll be back.)

T11 F22: *Tfadal.*

(No worries.)

T12 F21: *Haki sarf teek.*

(There you go, your change.)

T13 F22: *Sahit. Rabi yahafdek.*

(Thank you. Thank you so much.)

T14 M23: *Nzidek bourssa?*

(Do you want another bag?)

T15 F22: *Wah, medebike.*

(Yes, I would be grateful.)

T16 M23: *Tfadli.*

(There you go please.)

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T17 F22: *sahit allah yiaawnek*

‘thank you may allah help you’

(thank you may god help you)

T18 M23: *homweldik*

‘bless your parents’

(thank you)

Conversation 31

Situation 4 (pâtisserie)

F23: customer

F24: shop owner

The number of turn-takings of openings: 9

The number of turn-takings of closings: 5

T01 F23: *selem ça va?*

‘peace fine?’

(hello are you fine?)

T02 F24: *kiraki? ça va? hamdou leh kiraki ntiya?*

‘how are you? fine? thank allah how are you?’

(how are you? are you fine? all well and good thank god for that how are you?)

T03 F23: *ça va wellah ila hamdou leh. ça va [maa]=*

‘fine i swear to allah that all is well and good thank allah is everything going well [with]=’

(i’m fine i swear to god that all is well and good. thank god for that is everything going well [with]=)

T04 F24:

[*hamdou*] [*leh*]

‘[thank] [allah]’

([thank] [god for that])

T05 F23:

= [*l khadma?*]

‘=[the job?]’

(=[the job?])

T06 F24: *ça va chwiya*

‘fine a bit’

(everything is going a bit fine)

T07 F23: *ramdan wou gee?*

‘what about ramadan?’

(what about ramadan?)

T08 F24: *chwiya rana maa el khadma*

‘a bit fine we’re busy with work’

(everything is going a bit fine we’re busy with work)

T09 F23: *ewya el hamdou leh*

‘well thank allah’

(well thank god for that)

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Eya.... hambouk etini... 3 mille-feuilles wou deux pains chocolat. C'est tout. Heda meken.

Heda makhassni.

(Well, can I please have 3 slices of mille-feuille and two pains au chocolats. That's all.

That's all. That's all I need.)

T10 F24: *Eya okay ma chérie. Douk nwejed homlek.*

(Well, okay darling. They will be ready for you.'

T11 F23: *Eya saha.*

(Okay then.)

T12 F24: *Eya, haki khti. Jetek eh... 350.*

(Well, there you go, sister. It's 350.'

T13 F23: *Eya d'accord. C'est bon.*

(Okay then. Okay.)

T14 F24: *Eya saha.*

(Okay then.)

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[*eya*]=

‘[well]=’

([well]=)

T15 F23: [*merci*]

‘[thank you]’

([thank you])

T16 F24: =*allah yiaawnek*

‘=may allah help you’

(=may god help you)

T17 F23: *sahiti rabi yahafdek bonne journée*

‘thank you may god protect you have a nice day’

(thank you thank you so much have a nice day)

T18 F24: *merci*

'thank you'

(thank you)

Conversation 32

Situation 4 (pâtisserie)

M24: customer

M25: shop owner

The number of turn-taking of opening: 8

The number of turn-taking of closing: 8

T01 M24: *selemaelikom*

‘peace be upon you all’

(hello)

T02 M25: *selem wa rahmatu allah*

‘peace and mercy of allah’

(hello)

T03 M24: *kirak khouya? ça va?*

‘how are you brother? fine?’

(how are you brother? are you fine?)

T04 M25: *lebesse ghaya*

‘fine well’

(i’m fine i’m well)

T05 M24: *dar rahom ghaya?*

‘the house are well?’

(are the family well?)

T06 M25: *hamdou leh ntaya rak ghaya? lebesse?*

‘thank allah you’re all right? fine?’

(all well and good thank god for that what about you? you’re all right? are you fine?)

T07 M24: [*hamdou leh*]

‘thank allah’

(all well and good thank god for that)

T08 M25: [*hamdou leh*] *rahmati rabi*

‘thank allah god’s mercy’

(all well and good thank god for that i’m blessed by god)

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T09 M24: *Eh... chemiya... chaal rahi deyra chemiya?*

(Um... how much is the shamiya?)

T10 M25: *rahi dayra 200 khouya.*

(It's 200, brother.)

T11 M24: *200 te3 louz wela kawkaw?*

(200 for the one which made of almond or for the one which is made of peanuts?)

T12 M25: *Eh... l eh... kawkaw b 200 wou louz eh... 300.*

(Um, 200 for the one which is peanuts and 300 for the one which of almond.)

T13 M24: *Hhh. How gouli louz be 200.*

(Hhh. The one which is made of almond cannot be for only 200.)

T14 M25: *Hhh. Ha cha baghi...*

(Hhh. Well, what can you...)

T15 M24: *Maeliche.*

(It's okay.)

T16 M25: *dir?*

(do?)

T17 M25: *Eh.... Saha choufelna... rtal men eh... tee louz.*

(It's okay. Well, can we have the one which is made of almond? I would like to have half kilo.)

T18 M25: *D'accord sahbi. Hak khouya.*

(Okay my friend. There you go, brother.)

T19 M24: *Sahit. Hak khlosse sahbi.*

(Thank you. There you go, the money my friend.)

T20 M25: *Hak. Allah yahafdek khouya. Sahi...*

(There you go. Thank you. Thank...)

T21 M24: *Maeliche tbedeli hedel 50.*

(It's okay if you can give me another note of 500?)

T22 M25: *Hh. Hak khouya.*

(Hh. There you go, brother.)

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T23 M24: *allah yahafdek sahbi*

'may allah protect you my friend'

(thank you so much my friend)

T24 M25: *saha ftorek khouya*

‘have a nice iftar brother’

(have a nice iftar brother)

T25 M24: *saha=*

‘okay=’

‘okay=’

T26 M25: *wou [marhbebi]=*

‘and you’re [welcome]=’

(and you’re [welcome]=)

T27 M24: =*[bla jmil]*

‘=[without compliment]’

(=[you’re welcome])

T28 M25: *fi [ey wakt]*

‘any [time]’

(any [time])

T29 M24: *[baraka] allahou fik khouya sahit*

‘[may] allah bless you brother thank you’

([thank] you so much thank you)

T30 M25: *allah yahadfek sahit*

‘may allah protect you thank you’

(thank you so much thank you)

Conversation 33

Situation 4 (pâtisserie)

F25: customer

M26: shop owner

The number of turn-taking of opening: 2

The number of turn-taking of closing: 4

T01 F25: *selem*

‘peace’

(hello)

T02 M26: *selem wa rahmatu allah*

‘peace and mercy of allah’

(hello)

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T03 F25: *Allah yikhalik khouya, pain au chocolat hamya?*

(Please brother, is the pain au chocolat fresh?)

T04 M26: *Wah, heda wine khrej khti.*

(Yes, it's brand new, sister.)

T05 F25: *Etini tleta.*

(Can I have three?)

T06 M26: *Mekeche mouchkil. Che nzidek?*

(No problem. Anything else?)

T07 F25: *Ah, rah keyen mille-feuille. Etini zouj mille-feuilles.*

(Oh, you have mille-feuille. Can I have two mille-feuilles?)

T08 M26: *Ghil zouj? Heda meken?*

(Just two? That's all?)

T09 F25: *Heda meken. Rahom yechokroli fel gateaux teek bghit ghil ndoukah.*

(That's all. Many people are saying that your cakes are lovely. I just want to have a taste.)

T10 M26: *Allah yisselmek. Marhbebik.*

(Thank you so much. Welcome.)

T11 F25: *C'est la première fois nji aantkom.*

(It's the first time I It's the first time I come to your shop.)

T12 M26: *Marhbevik. Kounek eh... henya. Ghadi trohi wou taawdi tweli.*

(Welcome. Trust me. You will be here again in our shop.)

T13 F25: *Nchaa Allah.*

(Hopefully.)

T14 M26: *Nchaa Allah.*

(Hopefully.)

T15 F25: *Meh, Medebik taatini kabssa. Nesken biid. Ghil khedema hnaya.*

(I would be grateful if you give me bag. I live far away from here. I just work in this neighbourhood.)

T16 M26: *Mekeche mouchkil.*

(No problem.)

T17 F25: *Chaal jet?*

(How much is it?)

T18 M26: *Aandek eh... 250 Dinars.*

(It's 250 Dinars.)

T19 F25: *Ah, saha. Hak.*

(Ah, okay. There you go.)

T20 M26: *Andek sarf?*

(You have a change?)

T21 F25: *Karee chou nchouflek. Hak. Hak.*

(Wait. Let me see. There you go. There you go.)

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T22 M26: *marhbevik khti*

‘welcome sister’

(welcome sister)

T23 F25: *sahit khouya*

‘thank you brother’

(thank you brother)

T24 M26: [*beslema*]

‘[with peace]’

([goodbye])

T25 F25: [*beslema*] *thala fi rohek*

‘[with peace] take care of yourself’

([goodbye] take care of yourself)

Conversation 34

Situation 4 (pâtisserie)

F26: customer

F27: shop owner

The number of turn-taking of opening: 5

The number of turn-taking of closing: 6

T01 F26: *selem bonjour ça va? kiraki?*

‘peace hello fine? how are you?’

(peace hello are you fine? how are you?)

T02 F27: *ça va hamdou leh wentiya?*

‘fine thank allah what about you?’

(I’m fine thank god for that how about you?)

T03 F26: *ça va wellah ila hamdou leh khti yadra? keche khadma fi ramdan?*

‘fine i swear to allah that all is well and good sister thank allah so? what about working in ramadan?’

(i’m fine i swear to god that all is well and good sister thank god for that so? how are you getting along with the job in ramadan?)

T04 F27: *ghil hiya we taab we chka*

‘i’m only working these days the work is making tired’

(i’m only working these days the work is making tired)

T05 F26: *heh bayna*

‘heh i can tell that’

(heh i can tell that)

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‘*Saha. Eya, bghit nedi elik eh... mille-feuille eh.... Aandek?*

(Okay. Well, I would like to have mille-feuille from you. Do you have it?)

T06 F27: *Bien...*

(Of ...)

T07 F26: *Keyen?*

(Is it available?)

T08 F27: *sûr. Oui, keyen.*

(course, I do. Yes, it is.)

T09 F26: *Frais? Je l'espère.*

(Fresh? I hope so.)

T10 F27: *Karii. Dok la bghiti zaama jdid, heda wine rah ytib.*

(You should wait. If you want something fresh, it's getting cooked now.)

T11 F26: *Eya saha meeliche.*

(Okay then. That's fine.)

T12 F27: *Tkarii wehdel 5 minutes?*

(Can you wait for 5 minutes?)

T13 F26: *Mekeche mouchkil.*

(No problem.)

T14 F27: *Saha.*

(Okay.)

T15 F26: *Wou zidini... 3 pains chocolats. Heda...*

(Can I have 3 pain au chocolat as well? That's all...)

T16 F27: *C'est bon.*

(Okay.)

T17 F26: *makhosni...*

(That's all I need...)

T18 F27: *Mekeche mouchkil.*

(No problem.)

T19 F26: *normalement. Eya c'est tout. Nkaree...*

(I think. Well, that's all. Am I going to wait...)

T20 F27: *ça va ntaya?*

(How are you?)

T21 F26: *chwiya?*

(a bit?)

T22 F27: *Wah kari.*

(Yes, you should wait.)

T23 F26: *Wellah ila ça va. hamdou...*

(I swear to God that all is well and good. Thank...)

T24 F27: *Hamdou...*

(Thank...)

T25 F26: *Leh.*

(God for that)

T26 F27: *Leh. Douk nroh nwejed homlek darwak.*

(God for that. I will make ready for you.)

T27 F26: *Eya d'accord.*

(Okay then.)

T28 F27: *Si non, haki swalhek. Eya....*

(Okay. Well, there you go, your stuff. Well...)

T29 F26: *Chaal?*

(How much is it?)

T30 F27: *Jetek eh... 300.*

(It's 300.)

T31 F26: *Eya d'accord. Tiens.*

(Okay then. There you go.)

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eya merci sahiti

'well thank you thank you'

(well thank you thank you)

T32 F27: [*merci*]

‘[thank you]’

([thank you])

T33 F26: [*rabi*] [*yahafdek*]

‘[may god] [protect you]’

([thank] [you so much.])

T34 F27: [*saha ftorek*] [*sahiti*]

‘[have a nice iftar] [thank you]’

([have a nice iftar] [thank you])

T35 F26: [*allah*] *yisselmek rabi* [*yahafdek*]

‘[may allah] protect you may god [protect you]’

([thank you] so much thank you [so much])

T36 F27: [*beslema*]

‘[with peace]’

([goodbye])

Conversation 35

Situation 4 (pâtisserie)

M24: shop owner

M27: customer

The number of turn-taking of opening: 17

The number of turn-taking of closing: 10

T01 M27: *selemaelikom*

‘peace be upon you all’

(hello)

T02 M24: *kirak khouya? ça va? lebesse?*

‘how are you brother? fine? good?’

(how are you brother? are you fine? are you good?)

T03 M27: *lebesse [hamdou]=*

‘fine [thank]=’

(i’m fine [thank]=)

T04 M24: *[ghaya] [maa]=*

‘[how] [are you]=’

([how] [are you]=)

T05 M27: =[*leh*]

‘=[allah]’

(=[god for that])

T06 M24: =*ramdan khouya?*

‘=getting along with ramadan brother?’

(=getting along with ramadan brother?)

T07 M27: *wellah le [hamdou]=*

‘i swear to allah that everything is going well [thank]=’

(i swear to god that all is well and good [thank]=)

T08 M24: [*saha*] [*bikhire?*]

‘[Is the health] [blessed?]=’

([Is your health] [blessed?]=)

T09 M27: =[*leh*]

‘=[allah]’

(=[god for that])

T10 M24: [*hamdou*]=

‘[thank]=’

([thank]=)

T11 M27: [*wentouma?*]=

‘[how about you all?]=’

([how about you all?]=)

T12 M24: =[*leh*]

‘=[allah]’

(=[god for that])

T13 M27: =[*ghaya?*]

‘=[are you all well?]

(=[are you all well?])

T14 M24: *wellah hamdou leh khouya*

‘i swear to allah that all is well and good brother thank allah’

(i swear to god that all is well and good brother thank god for that)

T15 M27: [*hamdou*]=

‘[thank]=’

([thank]=)

T16 M24: [*marhbebik*]

‘[welcome]’

([welcome])

T17 M27: =*leh*

‘=allah’

(=god for that)

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T18 M24: *Cha khossek khouya. Cha naetik?*

(What do you need, brother? What can I do for you?)

T19 M27: *Yadra? Keyen chemiya?*

(So? Is shamiya available?)

T20 M24: *Keyene chemiya. Chouf, keyen chemiya amande wou kewkew wou simple.*

(Shamiya is available. Look, there is shamiya which is of almond and there is the one which is made of peanuts and a simple one.)

T21 M27: *Etini...*

(Give...)

T22 M24: *Wou keyen...*

(And...)

T23 M27: *eneya....*

(me...)

T24 M24: *mena les tartes ila khoseek.*

(the cookie cakes are also available if you would like to have them.)

T25 M27: *Etini gee rkhissa.*

(Give me the cheapest one.)

T26 M24: *Gee rkhissa?*

(The cheapest one?)

T27 M27: *Rkhissa chaal dire?*

(How much is the cheapest one?)

T28 M24: *Simple sahbi 200 l kilou.*

(The simple one is 200 for a kilo, my friend.)

T29 M27: *200 l kilou?*

(200 for a kilo?)

T30 M24: *Wah. La, la, la sahbi. 200 l rtal.*

(Yes. No, no, no, my friend. 200 for half kilo.)

T31 M27: *200 l rtal?*

(200 for half kilo?)

T32 M24: *Wah.*

(Yes.)

T33 M27: *Tssema 400 l kilou.*

(So it is 400 for a kilo?)

T34 M24: *Wah.*

(Yes.)

T35 M27: *Saha. Etini.... mel hachya. Etini haka.*

(Okay. I would like to have the edge. That part)

T36 M24: *Tebghiha sahbi tayba...*

(My friend, do you want it...)

T37 M27: *Wzeni...*

(I would like to have...)

T38 M24: *mlih wela....*

(well cooked or...?)

T39 M27: *quantité grib rtal.*

(half kilo.)

T40 M24: *Tayba mlih wela normal?*

(Do you want it well cooked or a normal one?)

T41 M27: *Tayba mlih chwiya.*

(I want it well cooked.)

T42 M24: *Eya saha khouya.*

(Okay then brother.)

T43 M27: *Nebghiha zaama haka tji chwiya...*

(Well, that is a nice part. It must...)

T44 M24: *La, la chebba hedi...*

(No worries. This is one is good...)

T45 M27: *maasla*

(full of honey)

T46 M24: *hemya. Diha mel aandi. Chouf eh, garantie sahbi.*

(It's fresh. Trust me. Listen, it's brand new my friend.)

T47 M27: *Allah yahafdek.*

(Thank you so much.)

T48 M24: *Allah yahafdek.*

(Thank you so much.)

T49 M27: *Thala, huh?*

(Take a good care of me, huh?)

T50 M24: *La, nta nethalou fik. Nta hbibna...*

(No worries, we take care of you. You are our beloved one.)

T51 M27: *Allah yahafdek.*

(Thank you so much.)

T52 M24: *wou gee*

(and our friend.)

T53 M27: *Chaal naetik khouya?*

(How much is it, brother?)

T54 M24: *Etini... 40 khouya.*

(It's 400, brother.)

T55 M27: 400?

(400?)

T56 M24: *Wah.*

(Yes.)

T57 M27: *Hak khouya.*

(There you go, brother.)

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T58 M24: *allah yahadfek khouya [tsom]=*

‘may allah protect you brother [have]=’

(thank you so much brother [have]=)

T59 M27: *[sahit]*

‘[thank you]’

([thank you])

T60 M24: *=be saha khouya*

‘=a nice fasting brother’

(=a nice fasting brother)

T61 M27: *sahit* [*allah*]=

‘thank you [may allah]=’

(thank you [may god]=)

T62 M24: [teeydou]=

‘[i would like to wish you]=’

([i would like to wish you]=)

T63 M27: =*yiaawnek* [*khouya*]

‘=help you [brother]’

(=help you [brother])

T64 M24: = [*besaha*] *ila* [*metlekineche*]

‘=[a happy] Eid in case [we don’t meet each other]’

(=[a happy] Eid in case [we don’t meet each other])

T65 M27: [saha] *ftorek*

‘[have a nice] iftar’

([have a nice] iftar)

T66 M24: *yisselmek sahbi* [*sahit*]

‘may you be protected my friend [thank you]’

(may you be protected my friend [thank you])

T67 M27: [*beslema*]

‘[with peace]’

([goodbye])

Conversation 36

Situation 4 (pâtisserie)

F28: customer

M28: shop owner

The number of turn-taking of opening: 2

The number of turn-taking of closing: 5

T01 F28: *selemaelikom khouya*

‘hello brother’

(may peace be upon you all brother)

T02 M28: *selem wa rahmatu allah marhbebik*

‘peace and mercy of allah welcome’

(hello welcome)

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T03 F28: *Kalb louz teekom chbeb. Chaal?*

(Your kalb louz looks so nice. How much is it?)

T04 M28: *Yisselmek. 300 Dinars kilou.*

(Thank you. 300 Dinars for a kilo.)

T05 F28: *300 Dinars lel kilou?*

(300 Dinars for a kilo?)

T06 M28: *Wah.*

(Yes.)

T07 F28: *Mliha. Bon prix.*

(Good. Good price.)

T08 M28: *Keyen tee kewkew wou keyen tee nutella. Choufi nti che tebghe darwak.*

(There is the one which is made of peanuts and there is another one which is made of nutella. It depends on what you want.)

T09 F28: *Ah, etini tee nutella.*

(Ah, give me the one which is made of nutella.)

T10 M28: *Tee nutella.*

(The one which is made of nutella?)

T11 F28: *Etini ghil rtal.*

(I would like to have only half kilo.)

T12 M28: *Rtal?*

(Half kilo?)

T13 F28: *Wah.*

(Yes.)

T14 M28: *Mekeche mouchkil khti. tfadli.*

(No problem sister. There you go please.)

T15 F28: *Merci khouya. Chaal?*

(Thank you, brother. How much is it?)

T16 M28: *300 Dinars.*

(300 Dinars.)

T17 F28: *300 Dinars le rtal?! Eh 150.*

(300 Dinars for half kilo?! Eh! 150, I meant.)

T18 M28: *Wah.*

(Yes.)

T19 F28: *Hak. Tfadal khouya.*

(There you go. There you go please, brother.)

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T20 M28: *saha marhbevik khti*

‘okay welcome sister’

(okay welcome sister)

T21 F28: *merci allah yiaawnek [saha]=*

‘thank you may allah help you [have]=’

(thank you may god help you [have]=)

T22 M28: *[saha]*

‘[okay]’

([okay])

T23 F28: *=ftorek*

‘=a nice iftar’

(=a nice iftar)

T24 M28: *beslema saha ftorek*

‘with peace have a nice iftar’

(bye have a nice iftar)

Appendix 17: Retrospective verbal report transcriptions

Participant: F01

1. Is the situation common and realistic?

Interviewee: *Donc hedel la situation, tessra deymen. Mekenche li mekenche kharej l Eid, tlaka jareh wela jarteh. Wou fel coté tee jarek wela jartek, eh... jarek maghadiche tahdar meeh b même façon tkoun chwiya... akward chwiya... bizarre. Par contre eh... sahbetek wela ghadi tahdar meeha à l'aise ktar. Eh... parce que hna eh... que... moujtemee Jezeyri haka. Mechi... maghadiche jarek, maghadiche tahdar meeh kima ghadi tahdar maa sahbetek. Donc kili li sra darwak, benli beli yessra feh... normal. Fel moujtemee teena heda houwa.*

So this situation always happens. There is no person who has never met his or her neighbour in Eid al-Fitr. Concerning talking to your neighbour, you aren't going to talk to him in a bizarre way. Unlike when you talk to your friend, you'll feel much comfortable. This is how the Algerian society is. You aren't going to talk to your neighbour as you talk to your friend. So the situation that I acted it out happens in our daily life in a normal way. That's how our society is.

2. How did you experience the situation?

Interviewee: *Lewla ki jew hadrou meeya, chwiya benetli mechi bizarre, heja jdida elina. Parce que hna oomer masra haka. Nesmouou, nchoufou les émissions wela fel les documentaires. Genre haka yessro swaleh. Haka dirasset yidirouha, mais hna jamais eena. Membeed fraht chwiya jit, bessah eh... twesswesst chwiya. Haha. Bessah membeed hassit rohi à l'aise. Eh... alors Je pense eh... hassit rohi nkad ndir video. Nkad nroh l biid min dert l eh... l'audio. Eh... heja wahdokhra, ... tee*

eh... maranich aarfa ena... freh, chefta heja haka, fraht. Rana chwiya. Hahaha. Rana bien. Haha. Wou... l'experience mliha. Aajbetni.

In the beginning, things were new for me. Something like this has never happened before. We hear things. We see shows or documentaries. I mean many studies were conducted. But something like this has never happened here. Afterwards, I was excited. But things were a bit fishy for me. Then I felt comfortable. I had a feeling that I could've even be video-recorded. Another thing, I was happy when I saw such a thing. This is a good thing. It's a nice experience. I like it.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: Tbenli hna la religion eh... Dawr teeha fina hiya dakhletna chwiya fel le weey. Telkana ngoulou selem wela selemaalikom me sghorna ngoulouha. Certe hiya dakhla maa religion, mais hna pas vraiment. Hna ngoulouha parce que ngoulou sbah l hkiere wela mssel khire wela selemaelikom. Donc eh... hedi haja beli... dine teni wela tkhalena, meebebeliche vraiment beli heda dine. Mechi meebebeneche. Medeyrinehche, mee... beli heda nichen dine. Min tgoul selemaelikom. C'est rahet fina tbiaa. Wou... bessah telka l kbar fel l'age yigoulouha gee selemaelikom wa rahmetou Allah telkahom ktar, khire mena. Kine jou rayhine, telka aghlabiyet nesse eh... les jeunes wela yigouloulek bye wela à plus wela hedou les mots seh... li cool. Bessah telka l eh... li kbar fel l'age chwiya ygoulelek eya tebka ela khire wela Allah yissehel wela Allah yiaawnek. Telka haka des mots tebiine fe dine. Da yigoulelek beli keyen, jil ela, génération ela, jil ela jil yefrak. Wou... dine yiaawena, hna dina mouaamela. Hna certe dina dekhla fihe bezef mouaamela, mais hna chwiya hedou dekhline fina tarbiya. Hna coté Algérien chwiya mrabyina bdhedel takafa wel eedet. Meydakhlouhoumeneche bezef fe dine. Alors que houma dina. Bessah hna, ki chghol weldina dekhla fel le weey teehom. Eh.... Hedi mechi mlih. Hedi mlih. Meygoulelekche 'Ah! Hedi dekhla fe dine.' Ghil dernièrement bdet chwiya tben. Heda meken.

I think we use religious formulas in an unconscious way. It's true that we've always used *selem* or *selemaelikom* since we were little kids. It's true that they are part of the teachings of religion. But we don't really use them because of that. We use them just like we say *sbah l khire*, *mssel khire* or *selemaelikom*. So we don't really use religious formulas because of the teachings of religion. When we say *selemaelikom*, it's just our way of talking. But the old people use the extended version which is *selemaelikom wa rahmetou Allah*. The old people are better than us. When it comes to ending a conversation, most of the young people say *bye* or *à plus* since such expressions are cool. But the old people say *tebka ela khire*, *Allah yissehel* or *Allah yiaawnek* which are religious formulas. Things differ from one generation to another. Religion helps us a lot to treat people in a nice way. We've always been taught to use religious formulas. They are part of Algerian culture and traditions. But our parents use them in an unconscious way. Not because of religious. Things have started to change recently. This is it.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Donc la langue Française, ena wehda men nesse kount hesba rohi maarba. Kount ngoul ena maarba, maarba, hta smheet rohi darwak beli nahdar Francais bla menfike, bla meneeba hta bdite ncontrolli rohi, nanaylsi rohi darwek beli nahadrou Français. Eh... hiya dekhla fiha beche nbenou cool. Eh... classe. Eh... hedi gee dekhla fel leweey, dekhla fina, hna nhessou haka. Wehed yahdar Français thesseh beli ah... f, fel leweey teena. Men, mechi kima wehed yahdar Aarbiya. C'est à dire fel moujtemee teena hedi keyna. C'est à dire, certe dekhla istiemare. Par kraya istiemare. Bessah le hna teni eena hedi que chwiya tee li hdar Français. Ah hedek yahdar. F, dkholek fe leweey teeek heja, hedek bien. C'est que heja classe. Heja, thesse, eendek haka ha, mais meylihe. Par contre li yahdar aarbiya gee, normal. Mechi la, mais normal. Eedi. Eh... Mechi haja mliha bezef nehadrou Français fe société teena, mais nehadrouha bezef. Eh.... Dekhla fel istiemare*

teni li... geedine des mots bezef. Donc mechi Français. Espagnol. Cheel mel lougha, mais Français hiya taghiya wou... inchaa Allah ngelououha wela nakssou menha.

Concerning the French language, I personally thought that I was an *Arabophone*. I always said that I'm a true *Arabophone* until I saw myself using French without being aware. I analysed myself and I realised that we use French. Well, we use it to be cool and sound like we belong to a certain class. That's how we think about it unconsciously. It's different from the use of Arabic. That's how our society is. It's true that we use French because of the French colonisation. But we also think unconsciously that a person who uses French belongs to a certain class. As for someone who talks only in Arabic, it looks normal. It's not a good thing that we talk a lot in French in our society. But we use it a lot. It has to do with the French colonisation. Various words were borrowed from French, Spanish as well and many other languages. But French is the most dominant one. Hopefully, we'll get rid of French or don't use it that much.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Donc kine nwesslou l hedel sujet. Eh.... Hna fe Jezeyer en général nsselmou bezef. Donc nsselmou bezef. Nhadrou byedina bezef. Eh.... Ndirou eh... fel la voix teena tetlae we thewed. Ela hsseb l eh... les grimaces. Ela hsseb cha rak dire. Eh... ena wehda men nesse aandi chwiya problème. Bon, menebghiche nsselem bezef we hna ki dkhole ela bnedem, ilik eh, ki tkoun chira ilik tsselem eliha, ilik tkoun hedik la chaleur hedik 'Oh! Kirak? ça va ?' Ilik hedik. Bon, fel wehed kbire wela, maghadiche taamel meeh kife kife. Ghadi tkoun chwiya hedik tee respect 'Selem! Kirak? Ghaya?' tahder meeh chwiya maarab. Menha teni keyen hedinde. Ki nahadrou maa wehed fel l'age, nehadrou b Aarbiya, bghaw be derija. Par contre, ki nahadrou maa sghar, ndakhlou Français ktar. Eh... Dekhla fiha ki ykoun chire, heja li... tbenli gee dekhla fel mefetih hedou, tbenli ki tchouf bnedem. Ki tchouf fih wela ki, parce que keyen hedik coté tee mine tleka bihe, bnedem keyen énergie. Keyen heja rahi tewssaleh. Donc eh... keyen heja twessaleh. Plus eh.... Bon, hna ndirou*

bezef e selem. La main wela.... Nsselmou en plus. Eh... wou.... Nebghou deymen nebdou be selemeelikom, sbah el khire wou nssakssou ela hele. Surtout ilik tssakssi kirak. Wou ki njou rayhine, toujours bye wela... tebka ela khire, Allah yissehel. Toujours nkemlou b haja mliha. Haja deewa wela haja... eh... tbiyen beli he, beli rak memnoune wela shokran wela.... heta welew ken mederleke welou. Toujours nebghou nbeynou hedek haja imtinene wela... sahit wela Allah yahafdek beh nedououleh wela. Hedik par eh... aandha, par chwiya... eh... teni taetih chwiya énergie positive wela. Tbenli.

People greet each other a lot here in Algeria by cheek kissing. We use gestures a lot when we talk. The rise of our voice depends on the facial expressions and what the addressee is doing. I personally face problems. Well, I don't like greeting people by cheek kissing. When I meet a girl, I need to greet her by cheek kissing. I need to be warm and say 'Oh! How are you? Are you fine?'. Well, when you meet an old person, you won't treat him in a same way. You need to talk him in a respectful way and say 'Peace. How are you?' You need to use Arabic formulas. We use Arabic or our dialect when we talk to old people. But we use French a lot when we talk to young people. The components of successful greetings and leave-takings depends on the gender of the person and who he/she is. Well, we shake hands a lot and greet a lot by cheek kissing. We always want to start the conversation by *selemaelikom* or *sbah el khire* and most importantly ask about the well-being of the addressee. As for ending the conversation, we always say bye, *tebka ela khire, Allah yissehel*. We always end the interaction in a good way or use a formula to pray for the addressee. I mean something showing that you care. You can also use an expression of gratitude even if the person you're talking to didn't do anything. We always want to show that we care. You can also say *Sahit, Allah yahafdek* or another expression to pray for the addressee, so that he will be in a good mood.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Eh... f hedel domaine, difficulté chwiya. Kima goul mel kbel, ena menselemche bezef wou keyen chiret li chwiya... tgoulhoum selem. Troh tgoulhoum selem. Haka ela jmeaa. Chwiya nhesse meyetaamlouche kima wehda tji tselem. Nhesse. Maraniche aarfa ena. À part ça, ena chwiya ijtimaaïya. Maandiche problème bezef ki netleka maa nesse. Nahdar maa nesse. Me... Meendiche problème. Kima beche ngoulhoum selem mechi selem. Par fois nedkhole direct. E fiya default hedi. Mengoulche, direct nedkhole eh... fel sujet. Eh... Wou... Exemple line chwiya. Chwiya li keyen difficulté meeh, chwiya maa les profs wela mine ykouné troh aand wehed eh... moudire wela, Nahdar coté hna. Ghil fel département wela. Chwiya che tgouleh ‘Selem. Sbah el khire ousted.’ Tkaree fihe yirod wou tkouné vraiment, ki chghol tkaree fihe che yrod beche tkaree fihe che tgouleh. Chwiya f heda, Je crois problème, mais à part ça menhesche beli keyen vraiment problème fe... fejen teemel mee nesse wela kifeche eh... nebeda. Normalement nkad nebeda. Maaandiche problème.*

Concerning this point, I face problems. As I said before, I don't greet people a lot by cheek kissing. Every time I meet a group of girls, I feel like that I'm not treated like a girl who greets them by cheek kissing. I don't know. That's how I feel. Anyway, I'm a bit social. I don't really face too many problems when I meet people. I talk to people. I don't have a problem when it comes to starting a conversation. I sometimes start dwelling on the main topic in a direct way and it's a bad thing. I face problems when it comes to talking to a teacher or a head of the department. I'm talking about when it comes to dealing with people here at university. You'll be confused and don't know what to say. Apart from these problems, I don't have any difficulty when it comes to talking to people or starting a conversation.

Participant: F02

1. Is the situation common and realistic?

Interviewee: So Eid al-Fitr, something really related to our religion, to Islam. Even though we have, even though we have like once in a year, but this situation we got it.... This situation we got it so many times in one day like every person you meet, you need to greet them. You need to told them that like eh... *Iid mabrok* and like... truly important. It is something really like... How we say it? It is being in our religion, but more like our culture too.

2. How did you experience the situation?

Interviewee: First time. Yeah. Of course, I was stressed. It is like... I have never been talking to someone like I truly don't know. But I was... then I was like pretty comfortable with her and it reminds me... also reminds me about Eid al-Fitr since we are in Ramadan. So, it is close and also some pretty good experience. So, I enjoy it.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: Rather than like most Algerians are really used to saying *selemaelikom* every time they, like enter a classroom or a bus. Every time we need to say *selemaelikom*. But if we, like, think more about it. It means like wishing peace for others. So, it's really something good I think. I really prefer people to say, to feel *eselemaelikom* rather than just saying *semeakom hedik* that kind of small one. Like... it really good. And for the ending, we say as we say like you wish the best for that person and like praying for him like *Jazaka Allahu khair* or something like that. And I notice that everyone asking about their families like... Everyone like, asks about your family 'how are you doing?' 'How is it your family doing?' 'How is your parents?'. So, it is really something good.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: Like eh... This the um... We are like... We were colonised by the French, by French. That's makes most of Algerians like use the French language. Even like sometimes which I don't really like, like people when they talk in French. They be like, better. Like, I am better than you, heh? He is talking in Arabic. I am better because I am talking in French and like openings with saying *bonjour* something like that. Kind makes you feel like it looks more cool. I don't know how they think about it. But I don't really like it. Like, I truly don't like it. But it's something like related to being used to it, maybe.

5. What are the key components of successful greetings and leave-takings?

Interviewee: First of all, it's a smile. You need to start the... like, conversing... conversation with a smile. Eye contact is really important like, I prefer eye contacting people cause like, that gonna makes... that gonna get them to understand your emotion more. You gonna give them emotion more. Also for um... for out leaving, you can just like, waving or like. I don't know. Also a smile. I think smiles really importantly just gonna show your... that you are good with that person. You are like. I don't how to say it. Like. Being polite to him. You don't wanna harm him or something. Like...

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: Find a little bit difficult when I am talking to someone especially like strangers or old people like, something like a group. You know, the kind of group and you are gonna go to them and say the greetings. It's gonna be a little bit uncomf... uncomfortable but like, I think the moment I say like, one word and everything gonna be all right. So, I don't really have a problem.

Interviewer: Okay. So according to you, it is really difficult to greet um...

Interviewee: But like the first time. Like...

Interviewer: Okay.

Interviewee: When you just the first step, to the like... start your...

Interviewer: Okay

Interviewee: greeting. Then, I think the moment you start, It just got me feel more comfortable.

Interviewer: I am interested when you said joining a group.

Interviewee: Ah! Yeah.

Interviewer: Yeah, meeting a group.

Interviewee: Yeah,...

Interviewer: What...?

Interviewee: *Ki chgol*... You're gonna... *Ki chghol?! Haha*.

Interviewer: Yeah, it's fine. It's fine. It's fine.

Interviewee: You gonna feel like there are group in your like the... I don't know the third wheel. So, you are like.... like you don't really know. You do not know them. They are close and you are not close to them. It's gonna be uncomfortable for you to like, start a convers... eh start like, like eh... a normal conversation with them.

Interviewer: Okay.

Interviewee: You got me what I'm saying?

Interviewer: Yeah. Yeah

Interviewee: You got me? You got the whole idea?

Participant: F03

1. Is the situation common and realistic?

Interviewee: *Hiya Eid al-Fitr wassana elih nebi sellahou aaleyhi we selem. Wou deymen kima hna ngoulou, fi ey mounesseba, l Jezeyriyine ki yetlekou bara, yilik yetghafrou. Tessra mebinethome dik l mheba, l meweda wou gee. Le kenou medebzine wela, yetssalhou fi dek l Eid. Eid l maghfira wou gee. Kima hna ngoulou, men takalid, hiya jeya haka aadet mel kbel. Fi Eid Fitr, gee netghafrou. Netlekou. Netssemhou wou netssalhou wou koulchi.*

Eid al-Fitr is a religious festival that Prophet Muhammad talked about. Algerians meet each other in this special day. They have to wish each other a happy Eid al-Fitr. They also show love and affection. If they weren't talking to each other, they'll sort the problem out and start talking again. Eid al-Fitr is a traditional festival. We meet each other in this special day. We wish each other a happy Eid al-Fitr and that's it.

2. How did you experience the situation?

Interviewee: *Mine khilel hedel tejrouba wela l'experience li dertha ena, benetli normal parce que ena déjà mwelfa nghafer l ghachi bara. Mwelfa netlakahom. Shabeti. Des amies wou gee. C'est normal.*

The experience was normal. I'm used to these conversations. I'm used to meeting my friends. So things were normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Ki nebdou, kima hna ngoulou, ki nebghou ncommincou maa keche wehed wela nahadrou maa keche wehed, ngouleh 'Selem'. Ki nebghou nkemlou, ngouleh 'Rabi yahafdek',*

'Beslema', 'Selem ela dar' wou gee. Hedou yikhalou, kima hna ngoulou, yzidou fi silet rahem wi rabtou aaletkat mebine les amies. Mebine la famille wou gee. Ey wehed metlakahche bara, tgouleh 'Selem' ghil beche dire dike silet rahim meeh bara. La bgha manaaarfehche, ngouleh 'Selem', bessah wehed naaarfeh, normal. Ngouleh 'Rabi yehafek', 'Rabi yikhalik'. Zaama hedi takalid, mechi takalid wela, bessah kodwa tee Nebi khalahena haka.

When we open a conversation, we use *'Selem'*. And when close a conversation, we use *'Rabi yahafdek', 'Beslema'* or *'Selem ela dar'*. The religious terms or expressions make the relationships that are between friends or relatives stronger. You can greet any person by using *'Selem'* even if you don't know him just to show kindness. This is part of the teachings of Prophet Muhammad.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hiya khatarch, kima hna ngoulou, mengoulouche 'Kiraki? Ghaya? Lebesse? L hemdou Leh.'* *La, nekhtasserouha fi kelmet ça va? Parce que khatrathe déjà nkounou mkalkine. Feyet fe trigue. Madkatche tegood meeh. Tgasser meeh. Tkoun mkalak. Aandek swaleh wou gee. Madkatche tegood meeh deke l moment. Taakad. Tgouleh 'Kirak?', 'Ghaya?' Treyeh meeh wou gee. Tssema ghi tji feyet, 'ça va?', 'Dar ça va?', 'Hemdou Leh.'* *We tji feyet wou rayeh. Heda meken.*

Sometimes we use only *'ça va?'* instead of using too many forms within a single turn like *'Kiraki? Ghaya? Lebesse?'* Because sometimes we're rushed. So you can't have a long conversation. You're rushed. You have things to do. You cannot talk about many things or say *'Kirak? Ghaya?'* and so on and so thought. Hence, you might say, for example, *'ça va?', 'Dar ça va?', 'Hemdou Leh.'* and that's it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Deymen kbel me nebdou une conversation wela communication maa keche wehed, lik ngoulou 'Selem', 'ça va?' mena wou menhih. Wou ilik ngoulou 'Selemaelikom' parce que déjà nebi sellallahou wa selém wessana ela ifsse selem. Wou ki nkemlou, ngouleh 'Rabi yahafdek', 'Selem ela dar'. Kima haka. Hedouk hna trabina elihom meli kouna sghar. Weldina rabewna elihom.*

In order to open a conversation, we have to say 'Selem', 'ça va?' and so on and so thought. We also have to say 'Selemaelikom' because that's what our prophet taught us to say. As for closing a conversation, we can say 'Rabi yahafdek' or 'Selem ela dar'. That's how we were taught to talk when we were children. That's how we were taught by our parents to talk.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Hedel l'expérience jetni sehla normal parce que déjà mwelfa n commouniqui maa les amies tewii. Maa nesse bara. Maa la famille. Kima haka. Ngoulhom 'Selem', 'ça va?'. Normal, mais keyen wehde l mewekife, kima hna ngoulou, medkathe tahder fihom. Medkathe meme pas tgoulhom. Kima mine troh taazi wehed wou yikoune hedek chakhse li met eziz elik bezef, metkadche troh taazih we tgouleh 'Baraka fe rassek'.*

I found the situation that I acted it out easy because I'm used to talking to my friends, relatives or people outside. I talk to them in a normal way, but there are situations in which you get confused. For example, you'll have difficulties talking to someone in a funeral who lost a person whom he loves so much.

Participant: F04

1. Is the situation common and realistic?

Interviewee: *Mounassabet Eid Fitr, mounassaba diniya yehteflou biha kemel ness. Eh... Kemel les Algériens yehteflou biha, mais eh... Mais haja normal. Mechi haja li eh...*

Eid al-Fitr is a religious festival celebrated by all people, by all Algerians. It is a normal thing.

2. How did you experience the situation?

Interviewee: *Cette réaction benetli normal eh... normal, mais haja jdida eliya. Mchi... Mchi mdari ndir un interview ou bien eh... mais ha... normal.*

I think the activity was normal for me. But it was new for me. I am not used to getting interviewed or doing such as a thing. But it was normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Eh... Hed... Eh... Kelimet hedou... Hedou kelimet ki chghol diniya trabina elihom meli zedna. Hna nhcoufou weldina wela li kbelna gee yahadrou bihom, mais eh... Mais haja nor... Haja mliha. Yikhalou... Khalouna... Yikawou aaleka bin eh... bin eh... bin eh... binetna. Tekwiyet silet rahem. Mchi eh...*

These are religious formulas. We have always been taught to employ them since we were kids. They are used by our parents and the old generation. They are useful. They allow us to make a relationship stronger. They also make unity and intimacy stronger.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Nesteamlou bezef ra... Ki chghol yehadrou bel Aarbiya, mais en même temps nestaaamlou teni la langue Francaise, mais haja mliha ki wehed yetaalem la langue teeh wi yzid une autre langue plus, mais des fois... Mais des fois yedou... Wechi... Eh... Kil eh... Jazayriyine yesteaamlou bezef les langues fel eh... hadra teehom, hadra teehom. Li fel... Plusieurs langues, mais haja mliha ki wehed yetaalem la langue teeh plus une langue eh... plus un autre langue comme Français, comme Français.*

People speak in Arabic. But we also employ French language at the same time. In fact, it is a good thing when someone learns another language in addition to his native language. Algerians employ many languages in their speech, many languages. In fact, it is a good thing when a person learns another language in addition to his native language such as French, for example.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Teni yebda... Yenejem yebda b ey haja. Awel haja hiya akhlak. Ilik yikoun aandeh akhlake beche yenejem yidir... jdiw... haja li rah men... metmeniha, mais ilik yikoun teni tarikat kelem li nahadrou biha. Ki chghol tariket kelem metkounche eh... . Mechi kif kif maa eye wehed nejmou nehadrou meeh. Koul wehed wou kifech. Nehtermou li kbir eelina. Aandeh tarika khassa. Li sghir meme maa... Koul wehed aandeh niveau teeh bech neh...*

A person can start the conversation the way he wants. Firstly, good manners are the first important things. He must have good manners to do the thing he wants. A good way of talking is important as well. The way he talks must depend on the person he is talking to. Each person must be addressed in a specific way. He must respect the old people and address them in a specific way. He must also respect the people who are young than him. Each person has a specific social status.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Des fois insene meynejemch yijeweb sahbeh wela metnejemch tjeweb sahbetha. Tkoun mkalka wela tkoun aandha dorof, mais... Mais gee wou haka wout tnejem tkhalilha ghil kelma membeeda netlakou wela membeeda eh... membeed nahadrou wela. Metkhaliheche tkaree ghil hak.*

Sometimes a person cannot reply to her/his friend's greeting when she is in a hurry or has things to do. But she should have a quick chat with her and tell her that she will talk or meet her later. She should make things clear.

Participant: F05

1. Is the situation common and realistic?

Interviewee: *C'est une situation naturelle.*

The situation is natural.

2. How did you experience the situation?

Interviewee: *Bon, au debout J'étais un peu stressé, bessah après ki bdina. Quand on a commencé à parler et tous. Je me suis sentie à l'aise.*

Well, I was a bit nervous in the beginning, but when we started talking, I felt comfortable.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *C'est d'être poli déjà. Wou teni c'est des gens li tebghihom wou gee. Li taerafhom. Obligé tutilisi hedel les expressions maahom beche, Je ne sais pas, pour être poli beaucoup plus.*

The use of religious terms and expressions have to do with politeness. Every time you're talking to people who you know or love, you use these kinds of terms or expressions. So it has to do with being polite.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hna depuis l'enfance teena on a appris à parler kima haka. Donc l derija teena mkhalta bel Français bezef. Je ne sais pas. Parce que kene aana istiemare avant wela. Nutilisouha parce que aana bezef fel derija teena. C'est tous.*

This is how we learnt how to talk when we were children. Our dialect has been mixed with French. It has been influenced by French a lot. This has to do with the French colonisation. We use French because it's part of our dialect. That's it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Tous d'abord khasna naarfou maamen la personne li rana nahadrou meeha. Est-ce que ami teena? Est-ce que rajel kbir? Est-ce que un enseignant? Wela haja kima haka beche naarfou ki netaamlou meeh. Si non, à part ça. C'est tous.*

First of all, we have to know to whom we're talking to. Is it a friend? Is it an old man? Is it a teacher? We have to know the person we're talking to, so that we'll know how to treat him. That's it.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Ça depend de la personne li rak tahdar maaha. Khassek taeraf déjà maamen rak tahder beche taaref kifteh tebda maahom l hadra wou la façon li tahder maahom biha beche taeref exactement ki tbelee sujet wela ki tahder maahom. A mon avis, khasse la personne li tkoun tahder maaha, khasse tkoun taerafha ki tahder.*

It depends on the person you're talking to. You should take into consideration the person you're talking to, so that you'll have an idea how to exactly talk. In my opinion, you should know how the person you're talking to talks.

Interviewer: *D'accord. Est-ce que zaema lkiti des difficultés hakak beche theli wela tbelii fel le cas teek, l'expérience teek?*

Okay. Have you ever found difficulties to open and close conversations according to your experience?

Interviewee: *Oui, bien sûr; keyen des gens li tu ne sens pas à l'aise maahom. Ki tahder maahom tu ne sens pas à l'aise.*

Yes, of course. Sometimes you don't feel comfortable when you talk to some people.

Participant: F06

1. Is the situation common and realistic?

Interviewee: *Hiya normalement réel, bessah zaama ki tkoun haja tweli obligé elik dirha, tweli zaama, dirha zaama mel foug galb. Fhamt?*

I think the situation is realistic, but when you're obliged to do something, you'll do it whether you like it or not. You understand?

2. How did you experience the situation?

Interviewee: *Kount un peu gênée khaterche ena, d'habitude haka f hedou les situations teni, les expressions wou koulech, manaerafche wine nplacihom wou kouleche. Eya j'étais un peu gênée.*

I was a bit nervous because I don't know which kind of expressions I use in such situations. So I was a bit nervous.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hiya dakhla fel la politesse wou fel le respect. Zaama ilik yikounou hedou kelmet fel la discussion. Teni, louken metgoulhomche, thesse la discussion khawya.*

The use of religious terms or expressions has to do with politeness and respect. Any conversation should include religious terms or expressions. Without them, the conversation is empty.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hiya ghil kadiya zaama tee welf wou, tee ki maa istiemare wou koulchi geedet fel cheeb lakhore, Français.*

That's how we were brought up. It also has to do with the French colonisation. French influenced our culture and people.

Interviewer: *Ki benlek zaama le role teehom? L hedef teehom? Le but teehom? Eleh les Algériens yiutilisou hedel les mots wou hedel les expressions hedou?*

And what do you think about the role of French? Why do Algerians use French terms or expressions in openings and closings?

Interviewee: *Koul wehed wou kifeche, lakhore, yiutilisih. Keyen ghil kadiyet welf wou keyen ygoul beli le Français zaama, zaama, wehed ki yebghi yibiyene roheh, zaama hadja, yesteemel Français zaama.*

It depends on the person. Some people use French because that's how they were brought up and some people use it because they want to show that they belong to higher social class.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Ilik wehed yaeref l blassa li yesteemel fiha hadra teeheh. Maamen rah yahdar. Ngoulou 'Likouli makamen makal.'. Wehed wine yikoun, ela hsseb la situation, yehdar. Ela hsseb bnedem li rah meeh goudemeh yahder.*

The speaker should take context into consideration. His way of talking should be according to context. He should also take into consideration to whom he is talking. So it depends on the situation and the person he is talking to.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Généralement, nelkou des difficultés surtout maa wehdine manarfouhomche wou koulchi. Manarfouche kifech ghadi nahadrou mena. Teni fi hedouk les mots li ngoulouhom. Keyen wehdine tebharelhom. Par exemple, f les situations yikounou jneza wela. Par exemple, ena nakhdem fi henout, wehda tgouli 'Allah yiaawnek', ngoulha 'Che?'. 'Ngoulou homweldik, haka?'. Aandi des difficultés fe hedel swaleh khaterch ngoulha 'Merçi' wel rwahi. Meygoulouche haka.*

Generally speaking, I find difficulties especially when I'm talking to strangers. I don't know how to talk to them. Sometimes I don't know which kind of terms or expressions I use in certain situations. There are some people who got confused in certain situations such as funerals. Another example, I work in a shop. Sometimes I find myself struggling to know which kind of terms or expressions to use in certain situations.

Participant: F07

1. Is the situation common and realistic?

Interviewee: *Ki chghol khtarite haja ki chghol tessra quotidienne hedi. Koune nrohe sbitare, nelkou un malade. Jey aandeh sahbeh wela la famille wela Je ne sais pas qui. Eya ki chghol hedel la conversation ghil hiya wou tetaawed. Fhemt? Ki chghol ‘Salut’, ‘ça va?’, ‘Beche rak mrid?’, ‘Che gelek tbibe?’, ‘Est-ce que ghadi tawel wela matawelche?’, ‘Yibedloulek l’hopital wela la?’, ‘Chaal ghadi tegood hospitalisé?’ Kima l hak.*

You chose a situation which is common. If I go to any hospital, I’ll see people paying patients a visit. They might be friends or relatives. So, the forms that are used in these kinds of conversations are familiar. You understand? This is it.

2. How did you experience the situation?

Interviewee: *Experience cheba bezef wou ki chghol tzide taalemna kifeche nahadrou maa nesse wou keyen li yehchem. Keyen li mayaerafche yahder. Tssema haka tzide teglee l hechma. Fhemt? Twili taerafe ghaya wou thessen men oussloube l hadite wou gee. Ki chghol metweliche vulgaire wela mataerafche tahder wela. Parce que, ki chghole wehed ki meykounche yaerafe yahder, yi éviti yiroh aand wehed mride. Yi eviti yizor. Kima haka.*

I had fantastic experience. We might learn how to talk to people from this experience since there are people who are shy and not skilled when it comes to having a conversation with someone. People might get rid of shyness as a result of this experience. You understand? It allows people to get better from a linguistic perspective. When someone isn’t linguistically competent, he avoids talking to people or paying a patient a visit. This is it.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Bon, hedi tee 'Selem' wou 'ça va?', ki chghol 'Baraka Allahou fik' wou gee, metelkaheche aand gee les familles. Ghadi telkaha beaucoup plus aand, ki chghol la famille mouhafida. Aaila mouhafida wou ki chghol, kima yigoulek, heda mawejeda aaleyhi ebeena wa ejdedena d'un côté. Ki chghol keyen welf. Yelka bouh yigoulha. Jedeh yigoulha. Moh tgoulha. Donc yikber eeliha. Sinon, keyen li tellement mrabi, ki chghol wou hakake, ki tahder haka. Même si yikoune hedek l bnedem li rak tahder meeh, même si yikoune mayahderche ghaya wou mechi mrabi wou gee, nta ki chghol taghalbeh. Yiweli houwa mrabi meek wi hassen men ousloube teeh. Ki chghol tkhalake hiware latife.*

Well, religious forms such as 'Selem' or 'Baraka Allahou fik' are used among conservative families. Also, this is how our parents and grandparents have always talked. Hence, we got used to religious forms. This is how we learnt to talk when we were children. In addition, religious forms are used to show politeness. Even the person who is rude will become respectful and start talking in a nice way when you're showing politeness. Politeness allows interactants to have a kind conversation.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Bon, ena tbenli beli, ki chghol Français fel bedya wela au milieu wela f la fin, maaandheche hedef. Sauf keyen des gens li tbenelhome beli ghadi, rah fi jmeaa tee classe wou chique wou aandhom, ki chghol beaucoup d'argent, eya ilik leh haka yizid, ki chghol yizid fiha wou yahder b la langue Française beche yibene houwa, ki chghol yibene en même niveau, bessah, ki chghol hna, d'après istiemare ili kouna fihe wou gee, ki chghol tilkaiyen, hta telka rohek tahder Français. Même marakche baghi t utilisaha. Wa ena wehda me nesse, des fois ngoule 'Wellah me nzide nahder Français'. Hta nelka rohi zadma ghil be Français. Ki chghol zouje kelmet Français,*

kelma Aarbiya, kelma Anglais. Ki chghol hedi tee l'habitude. Wehed ki yet habituea yi utilisi wehdel haja wou fadar nahadrouha. Bara nahadrouha. Telka khadar mechi kari wou mechi lakhore, yi utilisilek la langue Française. Sauf, goutlek kima keyen des gens li yahadrouha haka aafawiyen. Wou keyen li yahadrouha beche yitihou khchene wou yibenou classe. Malgré hiya, ena tbenli beli, langue, elle restera toujours une langue. Maghadiche tweli haja tee, haja kbira wela.

Well, I think French doesn't have any role whether it's used in openings, closings or in the middle of conversations. But there are some people who use French when they are talking to someone who is rich or belongs to a special class. In this sense, they wish to show off. Also, French colonisation had an impact on Algerian society. As a result, we got used to French and started using it unconsciously. Even if you don't want to speak French, you'll end up using it unconsciously. Although I sometimes decide not to use French, I end up using it unconsciously. We got used to this way of talking. This is how we talk at home or in the streets. Anyone use French in Algeria whether he is educated or not. People use French in Algeria unconsciously, but, as I said before, some people use it to show off. In this regard, they want to show that they belong to a special class. I don't know why they do that. Language will always be a language. It doesn't you make you smart.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Ena tbenli l wehed ilik ki yebda l hadra, déjà ghi tchouf wehed haka, que ce soit taaarfeh wela mataaarfehche, haka tedhake meeh. Kima ena fiya visse nedhake maa gee nesse. Haka tedhake meeh chwiya. 'Salut', 'ça va?', 'L hemdou Leh.', 'Lebesse.'. Ki chghol meme si meykounche mreyhelek wou mwesswesse menek, sayi ghadi tcalmih. Ki chghol takhdem fihe ghaya hedike. Tahder meeh ghaya. 'Selem'. Gentiment. 'Ghaya?', 'Lebesse?', 'Kirahom dar?', 'Keche jdid?', 'Keche kraya?' ila kene yekra meek bien sur. Eya wou f la fin, ki chghol remarquit beli keyen nesse tee 'Eya membeed eya'. Eya wou yiji rayeh. Ki chghol mechi ghaya. Bditha ghaya. Kemelha ghaya. Wehed ilik yigoul 'Eya membeed chechra. Ena nkhalikom.' L wehed yirohe 'Melka*

membeed'. Kima haka. Ki chghol yahder ghaya wi khali blassteh nkaya. Beche ki yokhrej mel hedik jmeaa, li yegoedou fidik jmeaa, yigoulou 'Wellah la rajel zine heda' wela yigoul 'Mra mliha wou taeraf tahder wou gee. Methechemche fe jmeaa.' Yiwelou, ki chghol yiaaytolek. Yihawssou toujours yahadrou meek. Mechi ki yichoufouk, yetharbou menek wela ki tedkholhom l'appel teek, kbel meyrpondou, yegoedou ghil yichoufou fik haka beche yi evitouk le maximum.

I think any person should smile when he is having a conversation whether he knows the person whom he is talking to or not. I personally smile when I'm talking to any person. Smiling makes the addressee comfortable. You should talk in a nice and generous way. You can ask how things are going with his studies if he is your classmate. As for closings, I noticed that some people don't end the conversation in a nice way. That's not good. If a person starts the conversation in a nice way, he has to finish it in a nice way as well, so that the people will say that he/she is polite and a nice person. The people won't avoid talking to her/him. They will always enjoy the conversation when they are having an interaction with her/him.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Hiya sooobet, ki chghol haja siiba gee li telkaha beche thele conversation. Mebeche tbeleeha, gee wou sehla. Darwek nta hedek l bnedem surout le kount khatretek lewla tchoufeh. Mataaarfeh. Meyaaarfek. Me welou. Tssema mataaarfehche est-ce que timide? Est-ce que seyed metkaber? Est-ce que gentil? Ki chghol tahder wenta khayef haka yekzike wela khayef yidéranga menek wela yigoul 'Ouf! Cha yehdar hedel bnedem!' Kima hak. Chghol tahder haka. Testihe. 'Selem? ça va? Ghaya?' We tchouf. Ki chghol les gestes tee yedih. Est-ce que rah yedhak meek? Ki chghol yidire des gestes b wejheh wela yibeyen lek beli rah baghi yizid yahder meek, bessah ki bnedem li yigoulek 'Ouais. Ça va, khouya. Lebesse.', eya wi yiji rayeh wela yelha fi haja wela yerfed tiliphouneh, tssema heda rah baghi yi stopi conversation. Mekeche kifeche tzide meeh. Eya*

wou f la fin, tbenli gee kife kife. Sinon le kene plus proche, ghadi tkemleh belkhofe 'Eya membeed eya.' 'Eya sayi, sahbi wou gee' Wila kene mataaarfehche, 'Eya saha, khouya. Ena nkhalik wou maerifet khire.' wou kima haka. Tkoune mouakhira tee l hadite twila bezef ki koune bnedem mataaarfehche. Ki chghol beche matajarhehche wela yigoul rah yiliquididi fiya. Tssema tegood ghil 'Eya bye bye' wou 'Maerifet khire.' wou 'Hta netlekou ncha Allah. Netlekou fi saaat khire.'

Concerning difficulties, I think opening a conversation can sometimes be difficult. But when it comes to ending it, things are generally easy. For instance, it can be difficult to open a conversation if you're talking to someone for the first time. In this sense, you don't know him. He doesn't know you. You don't know whether he is shy or not. You don't know whether he is a nice person or not. Maybe he is arrogant. In this regard, you're worried if you're going to be treated in a horrible way. Maybe he will be uncomfortable when he talks to you. You can tell by his face if he is enjoying the conversation or not. You can see if he is smiling or not. There are some people who don't enjoy the conversation when they talk to you. In this sense, they wish to end it. As for closings, things aren't that hard. If you're talking to your friend, closings will be easy. But if you're talking to a stranger, closings will be long since you need to explain why you need to leave, so that he won't be offended.

Participant: F08

1. Is the situation common and realistic?

Interviewee: *Benetli une situation réel. Tessra. Normal.*

I think the situation is realistic. It's normal.

2. How did you experience the situation?

Interviewee: *Non, kount à l'aise parce que kount maa wehda fel l'age teii wou chira tenik. Wou en plus, elle est sympa wou gee. Zaama mechi... mechi mesmouma. Hahaha.*

Well, I was comfortable because I acted the situation out with someone who is a girl and same age as I am. In addition, she is friendly. I mean She isn't antipathetic. Hahaha.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Eh... Hna. Ena meli... meli welit eh... dawra gee n eh... nesteemelhom. Zaama.*

Well, I got used to employ religious formulas. I mean it's just a way of talking.

Interviewer: *D'accord. Ça, c'est juste heja tebaa l dialect?*

Okay. So it's just something part of the dialect?

Interviewee: *La, ch... Wah. Chwiya tee tarbiya wou chwiya tee l welf.*

Well, it's just how we were brought up and educated. So we got used to it.

Interviewer: *D'accord.*

Okay.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Ki nkoun normal haka maa... maa li yakrou maaya wela fedar wela, belek nesteemel chwiya l Français kima nesteemel lougha Aarabiya fossha. Des fois tenik nesteemelha. Bessah zaama ki nkoun maa prof wela, Je préfère nahdar nichen.*

When it comes to normal situations, talking to my classmates or when I'm home, I might talk in French a bit just like when I use classical Arabic sometimes. But when it comes to talking to teachers, I prefer to talk in a normal way.

Interviewer: *D'accord. Donc c'est juste pour formal situations?*

Okay. So it's just for formal situations?

Interviewee: *Wah. Wah. Wah.*

Yes. Yes. Yes.

Interviewer: *Formality?*

Formality?

Interviewee: *Wah.*

Yes.

Interviewer: *D'accord.*

Okay.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Il suffit la personne tkoun poli wou metekziche leb, leb meh... metekziche l bnedem. C'est bon. Ça va. L eh...*

Most importantly, any person needs to be polite and treat people in a nice way. This is it.

Interviewer: *D'accord.*

Okay.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Ena généralement, maa li manaerefhomche, ngoul 'Selem. Ça va?' Eh... 'Hemdou Leh. Hemdou Leh' wou nesskout. Fel bye, ngoul bye wou sayi. Maa li naerefhom, kima jet, jet.*

Generally speaking, when it comes to talking to people whom I don't know. I'll say 'Hello. Are you fine?'. Then 'Everything is going well. Thank God for that.'. Then I'll stay silent. As for ending the conversation, I'll just say bye. But when it comes to talking to people whom I know, things will be simple.

Interviewer: *Donc telki sooobet maa bnedem metaarfihe ghaya?*

So you face difficulties when you talk to a person whom you don't know that well?

Interviewee: *Wah, manaaarfeche wou yikoun kbir. Généralement, nssib sooobet maa wehed yikoun kbir wela par exemple sahbet mama wela. Wou... sayi heda meken. Maa wehed kadi, normal. Nebda meeh kima jet, jet wou nkemel meeh kima jet, jet. Il suffit goutlek yikoun poli wou sayi.*

Yes, when I talk to a person whom I don't know and he is old. Generally speaking, I face difficulties when I'm talking to someone who is old or to someone, for example, who is my mom's friend. This is it. When I talk to someone who is the same age as I am, things are normal. I talk to him and finish the conversation in a normal way. Most importantly, he needs to be polite. This is it.

Interviewer: *D'accord. Donc telki soobet maa wehda sahbet la maman teek. Eleh parce que hechma wou gee?*

Okay. So you face difficulties when it comes to, for example, talking to someone who is your mother's friend. Because of shyness?

Interviewee: *Wah. C'est ça.*

Yes, exactly.

Interviewer: *Telki tenik soobet maa wehed kbir eelik. C'est normal...*

You also face difficulties when you talk to someone who is old. That's normal...

Interviewee: *Kbira eliya. Wah.*

Someone who is older than me. Yes.

Interviewer: *Par respect. Therzi rohek fel haddra. Eh... Telki tenik soobet um... maa bnedem mataaarfihche.*

You need to show respect. You need to be careful about the words that you're going to employ. You also face difficulties when it comes to talking to someone whom you don't know.

Interviewee: *Wah.*

Yes.

Interviewer: *Bessah eleh?*

But why?

Interviewee: *Bessah ki, me, menaaarfehche....*

But when it comes...

Interviewer: *Ki chghol neshake juste des reasons.*

I mean I want to know the reasons why.

Interviewee: *La, manaaarfehch. Ça depend. Le ki men hiya wela kima ena wehda jdida haka, normal. Nahda, Tkoun kadi. Maaya fe domaine. Haka. Nahdar à l'aise. Bessah ki tkoun, koul me tbeaad, eh... koul maghadiche nahdar.*

Well, it depends. If I meet, for example, someone for the 1st time. She is the same age as I am. She is my classmate. I will be comfortable and have a normal conversation. But I can't talk to someone who stays away from people.

Interviewer: *Donc c'est l social distance?*

So it's because of social distance?

Interviewee: *Wah. Wah.*

Yes. Yes.

Interviewer: *Maraniche aaref ki ngoulou social distance bel la langue Française.*

I don't know how to say social distance in French language.

Interviewee: *Fouroukat ijimeiiya.*

Social differences.

Interviewer: *D'accord. Social distance. Metaarfihch. Mekeche eh... Mekeche. Meh... Keyen une distance hedik li zaama... D'accord. Donc metnejmiche tebdi une conversation maa wehed mataarfiche...*

Okay. It has to do with social distance. So you face difficulties when the social distance is high or when you're talking to someone whom you don't know...

Interviewee: *Wah.*

Yes.

Interviewer: *Wehed kbir elik.*

Or to someone who is older than you.

Interviewee: *Si non, nebdeha belkhof wou nkemelha belkhof.*

Otherwise I'll start and finish the conversation in a fast way.

Interviewer: *D'accord. Bon, Because of the social distance?*

Okay. Well, because of the social distance?

Interviewee: *Wah.*

Yes.

Interviewer: *D'accord.*

Okay.

Participant: F09

1. Is the situation common and realistic?

Interviewee: *C'est vrai que fel Jezeyer, si un ami proche liya wela yengrad wela yemrad et tous, nroho nvisitouh. Mechi ghil ena. Ki chghol gee nesse. Eendhom dekel l... lel, l'idée tee l'amitié qui est sacré.*

It's true that, here in Algeria, if a friend gets ill or something bad happens to him, we'll pay him a visit. Not only me. But everybody will pay him a visit. Everybody cares about friendship.

2. How did you experience the situation?

Interviewee: *Alors eh... min eh... wine when I experienced that, tssemeli aajbetni. C'est que kount comfortable et tous eh.... C'était normal. Ki chghol. Comme c'était un ami naarfef li vraiment ngrad et sakssit elih. Ki chghol it was totally normal.*

I really like the experience. I was comfortable. It was normal. As if it was real and I paid a friend of mine a visit in the hospital who got injured. It was totally normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *L point de vue tee la religion hneya. Bon, fe la religion taena déjà aana ngoulou selemaelikom wa rahmatou Allah wa baraketouh. Semeli c'est important fel eh... point de vue religion taena. Wehed greets the other. En plus, aana tenik tee yigoulek ibtissemma fi wejhi ekhika sedaka. Semeli it will make you feel comfortable and terssel good vibes. Douk good vibes. I think that's what I think. I think it's the most important thing.*

Concerning our religion, we say, for example, 'selemaelikom wa rahmatou Allah wa baraketouh'. So it's important when one greets another from a religious point of view. In addition,

‘Smiling in your brother’s face is an act of charity.’ So it will make you comfortable and sends good vibes. I think that’s the most important thing.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Bon la langue Française, ki chghol eh... De un, nekroha hiya lewla fel primaire. Kotriya tee l eh... Tenik ki kounou sghar kima ena kount netfarej les chaines françaises. Bdit bihoum. Papa wou mama fedar yahadrou chwiya Français, chwiya Aarbiya. Tsemeli ça joue un role important ki chghol. Mine tekber, tekber biha meek. Tenik eh... kima les ouvrages bezef tee ktouba swa bel Aarbiya swa bel Français. L’anglais rahom aad ki bdew yedokhlou. Semeli ki ta automatiquement ki tekra bezef ktouba tee Français, tweli... tahdar biha. Testeel douk kelmete. Tenik eh... yigoulek parce que on était colonisé par les Français wou donc geedete. C’est un but de guerre. Bessah Je pense, tssema haja mliha. Donc taalemna lougha wahdokhra. Manahadroche ghil Aarbiya, Aarbiya. Chwiya Aarbiya, chwiya Français wou darwak nzidou L’Anglais.*

Well, we studied French in the primary school. Another point, I used to watch French channels when I was a little child. My dad and mom talk a bit of French and a bit of Arabic. So it plays a key role. We grew up talking in French. Another point, most of the books are either in French or in Arabic. Some of the books that are in English have recently started to be available. So when you read French books, you’ll obviously use French language. In addition, some people say that the use of French has to do with the French colonisation. So that’s why people use it. But I think it’s a good thing that we learnt another language instead of speaking only in Arabic. A bit of Arabic. A bit of French and now we’re going to add English.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Successful greeting déjà tebda b smile. Khassek tedhak. Tweri lakhore beli rak comfortable et tous. Ki chghol goodbye wou taawed. Khasha twerilek beli zaama. Je ne sais pas.*

Markache mdirongini wela. Tenik tgouleh salut wela haka. B un temps ki chghol amical. Mechi salut! Je ne sais pas eneya. Tgouheleh bel fort wela. Tenik eh... for um... lakhor, to leave someone, you need to leave him tenik with a smile. Like it's the key to everything.

You have to smile first so that greetings will be successful. You have to smile. You have to show the addressee that you're comfortable. You have to show that you're not bothered. You also have to say 'hello' and be friendly. You shouldn't be aggressive. As for the closing, you need to smile again. It's the key to everything.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: Donc généralement greetings menetlakache des difficultés kbira fihom apart que je suis timide. Donc beche nebdeha juste khasni chwiya courage. Now partings houma difficult bezef parce que ila negood déjà maa wehed que teejebni hadra meeh et tous. Tsema I don't want to leave. Like ever. Haha. Tsemeli parting houma little bit difficult because I miss the conversa, the conversation wou sujet le ken chbeb tenik. Menebghiche yekmel. That's all.

Generally speaking, I don't really face too many difficulties when it comes to opening conversations. But I'm a bit shy. So I need to be a bit brave to start the conversation. As for partings, they're very difficult especially when I enjoy the conversation when I'm talking to someone. So I don't wish to leave. Haha. So partings are the ones which are a little bit difficult especially when I want to talk more or when the subject that we're dwelling on is interesting. That's all.

Participant: F10

1. Is the situation common and realistic?

Interviewee: *Hiya c'est une ré... eh... C'est une situationne réél. Li tkad tessra l ey wehed.*

It's a situation which is realistic. Anyone can find himself in this kind of situation.

2. How did you experience the situation?

Interviewee: *Kount eh... un peu stressé. Membeeda dkhalt genre fel eh... f la discussion wou gee kount un peu normal. Membeeda fe teli ki jit, n eh... genre nkemel la discussion, chwiya un peu stressét teni. Mais ça va.*

I was a little bit nervous. But things began to be a bit normal later when I started talking. Also, I was a bit nervous when I wanted to close the conversation. But everything went well.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *C'est un role important parce que on ne peut pas genre nedokhlou discussion sans hedouk l eh... genre sans 'selem', eh... 'ça va?', 'kiraki?', 'kirak?' mena. Genre c'est important hedel eh... surout fe la religion teena wou gee. C'est... C'est important nehadrou hedel swaleh et tous.*

It has an important role because we cannot open a conversation without religious expressions. I mean they are important. It is important to use them.

Interviewer: *Mais le role tee les expressions tee Islem par exemple?*

But what is the role of religious expressions for example?

Interviewee: *Eh... Le role teehom c'est... Bon, fel, fel Islem c'est, zeema menkadouche nehadrou maa wehed ki chghol, genre bla mengoulouleh selem wela nssakssou elih kifech rah wela hedel swaleh.*

Well, we cannot talk to a person without saying *selem*, ask about his well-being or use religious expressions.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Bon, le role teehom ena Je pense que... Zaama istiemare houwa li atter bezef ela hedel eh... Genre dakhalna l Français fe derija teena. C'est pour ça, genre welefna nahadrou bhedel eh, toujours ndakhlou kelma, zouj. La plupart tee discussion teena en Français. C'est pour ça genre.*

Well, I think it's the colonisation that had a big influence. I mean it made French being part of our dialect. That's why we got used to this way of talking. We always use French. Most of our discussion is in French.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Donc eh... Bien sûr zaama ilik taeref maamen rak tahdar parce que koul wehed wou kifech tahdar meeh. Kbir tahdar maah b une façon. Sghir b une façon. Koul wehed wou kifech tahder maah. Koul wehed wou aakliteh teni. Ç'est pour ça zaama ilik wehed yaaref maamen rah yahdar avant. Membeeda yahdar meeh b n'importe quelle façon. Genre teni taarfeh. Mataaarfehche. Hedel sweleh teni dekhline.*

Well, you have to know to whom you're talking to since each person should be addressed in a specific way. You talk to an old person in a specific way. You talk to a young person in a specific way. Each person should be addressed in a specific way. Each person has his own

mentality. That's why each person should know to whom he is talking to. Then he can address him in a specific way. It also depends on whether you know the person you're talking or not.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Bon, des difficultés bien sûr que ghadi nelkou parce que koul wehed mena kifech yikhamem, kifech tahdar meeh. Zaama mechi gee nesse kif kif. Keyen eh... des fois tahdar maa wehed aaklitech mechi kima aalitek donc eh, ghadi... ghadi houwa meyafemekche kima raki baghi nta tahdar. Meme hounnta zaama maghadiche tefhem che rak baghi, che rah baghik, kifech rak baghi? Kifech rah beghik tahdar meeh. Voila. Wou les cultures teni. Koul wehed wou...*

Well, of course we're going to face difficulties since each person has his own mentality. You talk to each person in a particular way. I mean people aren't the same. Sometimes you talk to a person who has a mentality which is different from yours. So, he won't understand the way you want to talk. You won't understand as well the way he wants you to talk. This is it. Different cultures can also be a problem.

Participant: F11

1. Is the situation common and realistic?

Interviewee: *Naturelle wou réel la situation parce que tessra. Hedi keyna. Gee niichou fihedel moment. Nkadou gee tessrana.*

The situation is natural and realistic because people can have this type of conversation.

We can have this type of conversation.

2. How did you experience the situation?

Interviewee: *Kene fel bedya un peu de stresse. Wou membeed mine dkhalna fel le role, c'est bon.*

I was a bit nervous in the beginning. But things were alright when we started to have the conversation.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Bien sûr les mots hedou tee 'Selem', 'Sbah l khire', 'Mssel khire'. Hedou gee mel beb ihtiram. Wehna Mouslimine. Rassoul sela Allahou aaleyhi wa selem déjà kene yigoulena, aalemna f dina henife beli le tlakitou 'Ida hoyitoum bi tahiya, fahayou bi ahsseni minha aw rodou ha.'. Hneya Mouslimine. Aana hedel les mots li obligé beche nebdou fel hiwar teena wou nkemlou bihom.*

Words such as 'Selem', 'Sbah l khire' and 'Mssel khire' have to do with respect. We're Muslims. According to prophet Muhammad, "When you are greeted with a greeting of peace, answer or at least with the like thereof". We're Muslims. These words are part of our culture. We're obliged to use them to open and close conversations.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Mekeche role fe la langue Francaise mine ndakhlouha fel discours teena parce que hneya aana, dineha ghil habitude parce que istiemare geed krike karne wou, karne fe Jezeyer. C'est bon. Jezeyrine taachrou maa les français. Welaw yahadrou presque les mêmes choses. Ela biha dina hedel langage.*

French has no role. We use it because it's habit. This has to with the French colonisation. Algeria was part of the French Empire for a long time. Algerians live with French. So that's why Algerians talk like French or use their language.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Hiya ela hsseb la personne li rak tahder maaha parce que keyen li kbire. Keyen li sghire. Koul wehed wou keyna la façon li tahder maaha biha. Wou keyna teni ela hsseb, teni keyen li jey mrabi bezef. Ilik tahder meeh b vrai b tarbiya bezef wou haka.*

It depends on the person you're talking to because there are old people. There are young people. Each person should be addressed in a specific way. For example, there is a person who is very polite. So you have to treat him very well.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Mekeche difficulté sauf la hdert maa personne jamais hdart meeh. Manaarfehche gee. C'est la première fois netlaka bihe wela. Tjini hedik la difficulté parce que manaarfche ki nebda meeh sujet. Manaarfehche personnellement ki deyer beche nebda meeh sujet wela.*

I don't find any difficulty only if I'm having a conversation with someone whom I don't know because I don't know how to start a conversation. I don't know his personality. I don't know what to talk about.

Participant: F12

1. Is the situation common and realistic?

Interviewee: I... I think that this situation is realistic because eh... 3 months ago I had the same situation. I had an accident. So, I had to get operated. So, for me, it was really realistic.

2. How did you experience the situation?

Interviewee: Um... In the beginning, for me, it wasn't natural. I felt like that I was acting. But... Well, when we got in the middle, it was kind of natural for me cause I had this conversation with a friend. I did not had to... to give much energy to act.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: Um... Religious expressions has a big role in our daily conversations cause that's how we got educated. It's like. All of now... Since we were young, eh... we were taught that we had always to say *selemaelikom* when we enter in a room or when we meet people. And say *maa selema* or *Baraka Allahou fik* when say goodbye. So, I think it has a big role in our conversations.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: French language has also a big role cause it is the second language that we learn at school. For me, I learned it when I was like, 5 years old. So, I started speaking French early. So, it has a big role cause we use it in our daily life even... sometimes some words, we don't know how to say in Arabic or in English. The only... I don't know. The only word that we can find and it's eh... that... it's... I don't know... it's... that we can find the appropriate for the eh... the phrase of the conversation, we find it only in French. So, that's why.

5. What are the key components of successful greetings and leave-takings?

Interviewee: So to have a good conversation. It's like... It's not to choose only good words. You have also to choose the good intonation. Sometimes when you say 'Hi' is not like we say 'Hi!'. Eh... It's... You have to show people that you're happy to see them. It's not only words. The intonations has a big role also. So, I think that intonation and the good words like *selemaelikom*, How are you? You start ow... When you start the conversation, like Hi! How are you?! instead of just Hi! is better. So, that's my opinion. I think...

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: Sometimes I face some difficult, how to start a conversation with someone that I don't know that it's first time that I met... that I meet. But um... I usually let the people come to me instead of going to them. So, I... to avoid some mistakes. Maybe I said... I kissed... But I could start a conversation in the way that he doesn't like. Maybe eh... I would say a word that he misunderstands maybe. So, I usually let people come to me instead of going to them. Yeah.

Participant: F13

1. Is the situation common and realistic?

Interviewee: *Mliha parce que haja wakiiya. En même temps, zaema fel dine teena, zaema Rassoul aaleyhi salate we selem wassana beche nzoro l maride.*

It's a good situation because it's realistic. Also, Prophet Muhammad taught us to pay a person who is ill a visit.

2. How did you experience the situation?

Interviewee: *Normal. Tejrrouba mliha. Aadi. Hassite rohi à l'aise.*

It was normal. It was good experience. I was comfortable.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Behe tebda l tahiya, ilik tahiyyete l Islem 'Selem'. Asslane hna ka Mousslimine, ilik nebdew b 'Selem'. Hiya lewla. Weneh, l'autre, zaema 'Bonjour' wela 'Bonsoir' wela. Aadi. L mouhim, ilik nebdew b 'Selem' beche nebdew conversation teena. Wou ki tkemelha, ki tgoule l wehed ki tkemelha, tgouleh, metelen, 'Rabi yiaaychek' wela, c'est que, tkhali, ki chghol, heda dekhele men beb douaae. En meme temps, tkhali aandeh, ki chghol haja cheba fi nefsseh, ki chghol beche tbakihe ela khire. C'est ihtirame we takdire.*

To open a conversation, you have to use 'Selem' since it's a sign of Islam. As Muslims, we have to wish peace to the person we're talking to. We can also use other forms such as 'Bonjour' or 'Bonsoir'. Most importantly, we have to use 'Selem' to start a conversation. As for closings, you need to pray to God to wish the person you're talking to goodness, so that he will be in a great mood. It's also all about showing respect and valuing the person you're talking to.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Tbenli kifeha kima 'Selem'. Keyen li metaawed yigoule 'Selem'. Wou keyen metaawed yigoule 'Salut'. Kima, koule wehed wou ela hsseb la region li traba fiha. Ela hsseb les amis li kounou aandeh. Ela hsseb, koul wehed wou takafteh. C'est par respect. Mais la langue, la langue, ki chghole hiya broha tghate elina. Parce que welew aandna des familles, kima ngoulou, les immigrés wou gee, ki chghole ki jou aana, welfouna b hedik façon tee hadra bara. Tweli testeemele les mots haka.*

Using French to open an interaction is like using 'Selem'. There are people who got used to saying 'Selem'. And there are also other people who got used to saying 'Salut' as well. It depends on which area the person comes from. It also depends on the character of his friends. Each person has his own culture. French is also used to show respect. It has influenced us. Also, we have relatives who live in France. They pay us a visit every summer. They communicate with us. They have also influenced our way of speaking. As a result, we ended up using French.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Tahiya, ki nelkou tahiya, ilik yikoune deymene keyene ihtirame. Ça depend ela l'age tee l wehed. Donc ila kene kbire, khassek tkhameme kifeche tjiblou tahiya parce que li kbire elik, ilik tkoune fihe mkadra bezef. Tssakssi ela hwalou, ilik taerafe, toujours mekena teeh ilik tkoune aalya. Tgouleh 'Aami', 'Monsieur'. Kima hna fine nakrawe hneya, ilik toujours tkoune keyna ibtissema parce que ibtissema fi wajhi akhika sadaka. Ilik tahder meeh gentillement. Mehma kene aandek le sujet li rak baghi tahder fihe. Tkoune gentillement. Wou tssiyyi, ki chghole tbedele hiware meeh. Mechi ghil nta tahder. Meykounche la voix teek aalya. Ki chghole tessemaahe houwa. Houwa yessmeeleke. Wou meme ki tkoune wehed, meme wehed kadek, ilik toujours taerafe kifeche tebdehelehe. Zaema, haka haja doucement. Taerafe ki tahder meeh. Tssakssihe ela hwaleh parce*

que marakche aarefe asslane deke l bnedeme chey koune aandeh. Tenjem tjobheleh direct wela tjobheleh ghil be chwiya. Des fois keyen chi, kima hna fi bledna, keyen des filles meyebghouche selem. Donc, tssema ilik el el garçon wela rajel wela, ilik la damme ki yahder maaha wela fille, ilik yahder maaha bla mey yimede yedehe.

To open a conversation, we have to take respect into consideration. Well, it depends on the age of the person we're talking to. If you're talking to an old person, you have to know how to open the conversation in a nice way because he is older than you. In this sense, you have to show huge respect. You also need to ask about his well-being. He has to be valued. Also, you have to use terms of address such as 'Uncle' or 'Mister'. A smile also plays a key role because smiling in your brother's face is an act of charity. You have to treat him in a nice way. You also have to exchange ideas. So, you should give him the chance to talk. You shouldn't be loud. You have to take all the components that I've just mentioned into consideration even if you're talking to someone who is your age. So, you have to know how to start the conversation in a nice way when you talk to him. You shouldn't be aggressive. You should also know how to talk to him in a nice way. Also, you should ask about his well-being because you don't know how everything have been going with him. In addition, any man should be careful and not shake a hand when he talks to a woman or girl since some of them don't accept this type of greeting.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Wah, nelka sooobete. Bnedeme ki chedni, mentigche kifeche ngouleh, zaema, membeede wela.*

Yes, I do find difficulties. For instance, it would be difficult to close the conversation when the person, I'm talking to, keeps talking continuously.

Participant: F14

1. Is the situation common and realistic?

Interviewee: *Goutlek, à mon avis zaema, situation kima hedi, bien sûr qu'elle est réel parce que hnaya quelle que soit la personne, menkad la famille wela un ami, on s'inquiète de lui zaema. Wou netkalkou elih. Wou yighidna. Wou menhabouche elih. Wou nhabouh yebra fi akrab wakt. Wou ntalou elih. Donc Je trouve que la situation, elle est réel. Vraiment.*

In my opinion, the situation is realistic. We always pay someone a visit when he is ill whether he is a relative or friend. We get worried about him. We also wish him to get well soon. So, that's why I think the situation is realistic.

2. How did you experience the situation?

Interviewee: *Kenet mliha. Kenet à l'aise. Normal. Bien sûr kenet l'expérience très bien. Wou J'étais spontané fiha. Aajbetni.*

It was good experience. I was comfortable. Everything was normal. The experience was really good. I was spontaneous. I like the situation.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Zaema des debuts ki nebdew une conversation, moi Je trouve beli hedou les expressions beche nrahbou b wehed. Beche nbinoulou l ihtiram teena. F la fin, nbeynou niya teena beli rana nediiwlou bel khire. Rana metmenyelou haja cheba zaema.*

When we open conversations, we try to use religious terms or expressions to show respect. As for closings, we attempt to pray to God for the person we're talking to, so that he will be at peace. In other words, we wish him goodness.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Bon, zaema pour vous dire, zaema c'est quoi le but, meebeleliche. Bessah on sait très bien beli y a un influence colonialisme. Zaema keyen teetire kbire, kbire, kbire meh Franssa. C'est pour cela, même f le dialect teena, les mots b Français. Donc zaema l wehed mine yahder, kader yikoune yahder fiha spontanément parce que semeeha bezef. Il y a des gens, zaema ils se trouvent de parler en Français, zaema une chose de classe wela par respect wela. Donc c'est relative zaema.*

Well, I don't know the role of French in Algerian Arabic, but we know that French has heavily influenced Algerian culture because of colonialism. Our dialect is full of French words. So, any person can sometimes use French in a spontaneous way. Some people use it to look smart or show that they belong to a special class. Also, they sometimes use it to show respect.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Hiya tout dépend, zaema, les personnes li rahom entrain de dialoguer zaema. Par exemple, si deux personnes, zaema rahom metfehmine ghaya wou les personnalités teweehom met adaptiyine wou metfehmine dans le sujet, tbenli debut wou la fin yikounou très bien. Sinon, si, par exemple, yikoune hedek le sujet metfeh mouche elih wela y a un conflit des idées wela mine metfeh mouche, peut être f la fin il y aura des problèmes zaema. Wehed meybakiche lakhore ela khire. Tessra wehdel nechaa. Par exemple, mine yikoune yahder meeh, yetraiti les expressions tewouou wou yigoulou 'Ya khouya'. Yigoulou 'Tfadel. Marhbeik.' Yaerafe kifehe yerahabe bihe. Yaerafe kifeche yestakablou. Yaerafe kifeche yirodlou. Yigoulou des termes li, zaema, yaaajbouh. Donc, wikoune, la politesse tji beyna. Yikoune polie. Yikoun meedeb meeh. Mrabi. Zaema la politesse tji beyna. Yahder meeh b des mots par respect. La personne, même si meyekdilouche swalhou wela marahche lehilou, bessah mine yichoufou rah aatih wejh tee le dialogue wou rah mahtarmou, yighamed aaynihe ela des choses.*

It depends on the interactants. For example, if they get on well with each other and agree about what they've been talking about, the openings and closings will be successful. And if they don't agree about what they've been talking about, things will be problematic in the end of the conversation. So, the closings won't be successful. For example, any person has to talk in a nice way by using appropriate expressions. He has to know how to welcome someone. He has to know how to reply. He has to know how to choose the terms that are appropriate to context. You can tell a person if he is polite by the way he talks. He has to be polite. He has to show good manners. He has to treat the addressee in a respectful way. When someone is treated nicely, he will be in great mood even if he cannot get what he asks for.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Zaema une salutation mine njou n dirouha, tout dépend, zaema, la personne li nahi nahadrou maaha. Ila kenet wehda proche lina intime, kriba, la famille, on s'en fout kima yigoulek. Normal. Bessah, mine nkounou, par exemple, dekhline entreprise li manaaarfou eliha welou wela nahadrou maa un prof ki grade elina. Aandou un niveau wela une personne li manaaarfouheche jamais wou rana méfiant d'elle. Zaema rana mwessssewssine chwiya menha. Donc, mine nahadrou maaha, déjà yikoune keyen wehdel le trac f la personnalité. Hed le trac yinfluenssi hta ela l hadra teena. Tssema beche njou ndirou salutation teena bien comme il faut, manakadrouche. Hedek le trac yeghleb elina. Par exemple, un exemple, wou ena tessrali, mine nkoune, par exemple, l wehed metwessssewssa menou wela hachmena menou wela, le regard aux yeux est indispensable fi une conversation. Bessah par fois y a des gens qui sont timides. Zaema yahachmou, mais mine yiji yekhzore f la personne hedik beche yahder maaha, yihabat aaynih. Heda ce n'est pas un manque de respect wela, bessah mey, hedek le trac yaghalbou. C'est pour cela la conversation peut être metkounche nejha par fois.*

The realisation of openings depends on the person we're talking to. If we're talking to someone whom we know well or a relative, things will be normal. But we sometimes have an interview. We sometimes talk to a teacher who have higher social power or someone we don't know well. In this sense, we can be shy or nervous. This influences our way of talking. So, we won't open conversations the way we want. Personally speaking, it, for example, happens to me many times when I'm talking to someone I don't know. I might be nervous or shy. Eye-contacting someone you're talking to is essential. But there are some people who are shy. They lower their head and don't eye-contact the person they are talking to. It's not disrespectful. It's just because of shyness. In this sense, the conversation might be unsuccessful.

Participant: F15

1. Is the situation common and realistic?

Interviewee: *Zaema haja aadiya. Bon, fikra zaema chebba. Ki chghol l wakie teena.*

It was simple. I like the situation. It reflects real life.

2. How did you experience the situation?

Interviewee: *Hedi la situation, zaema, fetet ghaya. Aadi. Mème li kount nethawer maaha kounte naerafha. Wou, zaema, mekenche aandi problème. Fetet ghaya. Mekene stress. Welou. Normal.*

Everything went well. It was simple. I was talking to someone I know. I didn't have any problem. Everything went well. I wasn't nervous. Nothing wrong happened. It was normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Darwek, hna darwek mine, zaema, moujtemee Islemi, khassek tebda b selem. Zaema c'est obligé wou mel beb l ihtiram. Deke chakhsse, ena ki ngouleh 'Selemaelikom', safi rani mahtermetou wou rani, zaema, ki chghol, rani aatyetou, zaema, beli yewedi ena rani rayeh nethawar meek. Rani rayeh nahder meek. Safi wou mine, zaema, beche nkemel l hiwar teena, eya ena tlabet meneh haja, eya fel finale koune ngouleh 'Rabi yiaaychek' wela 'Rabi yehafdeh', safi, ki chghol, khalina wehdel rabita binetna. Yawedi ena mebinetneche ghil hedek taleb li binetna. Safi nta ka akh liya wela, rani nediilek. Rani netmenelek l khire. Mechi aadi behe teh, zaema, dirli deke taleb teii wela keche haja behe takdili keche haja teii. La. Safi mine beb l oukhouwa, ke nediilek mene kalbi wou netmenelek l khire.*

Algeria is a Muslim country. Hence, any person is obliged to greet by wishing peace. It has to do with showing respect. When I greet someone by wishing him peace, it means that I'm

showing respect. It also means that I want to have a conversation. I can also use religious terms or expressions in closings. Their use has to do with making relationship stronger. They also aim to pray for someone by wishing him goodness. It's about showing brotherhood.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *F hedi, zaema, keyen deux points. Nahadrou Français ela jel beb istiemare wou koulchi. Safi jdoudna, kelimet bezef nesteamlouhome, ki zedna sabnehome haka. Nahadrou b Français. Même louken thawesse elihom bel Aarbiya, telka rohek nta marakche aaref home. Eya, point zewja, safi ela hsseb l blassa li tiiche fiha. Donc eneya marate mine nkoune fel wilaya teii aadi, ki tahder b Français, tbenelhome haja kbira. Meelebeliche ena, tzoughe. Maraniche aarfa ena, safi rani ena niveau elikom. Safi ena nekra fel jemias. Ena nahder Français. Eya mine yiji leh, safi koune nji l wileya wahdokhra, kima lehna Wahren nakra fiha, ki tahder Français, tbenelhom aadi. Zaema marake tzewakhe parce que moujtemee teehom yahadrou Français bezef. Wou donc ela hsseb kraya teena. Safi hna hna spécialité teii fiha Français. Safi talab tkoune taeraf hedi la langue wou tetkonha. Même darwek louken trohe l khadma wela, marahomche même, rana fi bled, normalement nahadrou bel Aarbiya, tssibhome yahadrou b Français. Les feuilles li takhdem bihome, koulchi b Français. Safi khassek tetaalemha. Wou doke teni, wesseil tawassole ijtimeii, maraneche nahadrou Aarbiya. Nahadrou Français. Safi tghate ela lougha teena. Nssineha. Safi rana nahadrou koulchi b Français darwek. Même ki tahder aadi Français, rake tbenelhome normal. Marak tzawaghe. Marak welou. Aadi.*

Firstly, we speak French because of French colonisation. So, we've always used French words since we were children. Secondly, the use of French depends on which place you're in. For instance, if I speak French in the town where I'm come from, I'll be considered as a special person. But when I speak French in Oran where I study, I'll be considered as a normal person. That's because French is very common in Oran. Also, we study in French at university. So, it means

that you have to master French. If you apply for a job, you'll be interviewed in French. When it comes to paperwork, everything is in French. So, you need to learn French. When it comes to social media, everything is in French as well. So, French influenced our language. As a result, French became common.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Safi zaema mine nkoune, metelen, fe cherie, rani rayha netaamel ena maa, rani dekhla l hanoute. Keyna ena lewla, ki ngouleh 'Selemaelikom. Kirak? Ça va?' Maraniche aarfa. Netbedlou hiware. Mechi sayi, ena dite elih, kdite elihe swalhi, rani kharja. Safi ki goutleh 'Rabi yiaawnek', teni nediileh. Eya mara jeya, safi ki ji, ki chghole, yikoune aandna, meebeleliche ena, ki chghol, yesshele eliya tawassole meeh mara jaya. Hedi kene awel likae. Safi likae jey yikoune, zaema, selisse. Nakder nethaware meeh b koulchi. Zaema yikoune bassite. Hedouke l iibarate li nestaaamlouhome, ki chghol, yiaazou tika. Ki chghol nhasse beli hedek chakhsse rani naarfou mel kbel. Ndire fihe tika.*

For example, when it comes to service encounters, I greet the shop owner by wishing him peace. I also ask about his well-being. We exchange greetings. And when I close the conversation, I use forms praying to God to wish him goodness. So, if I meet him again, the conversation will be easy. That means I'll easily talk to him.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Safi darwek ena koune nokhrej mene ghayre moujetemee teii wela mohite teii, tlakite bezef sooobet. Ka eye chakhsse ena, tlakite bezef sooobet. Chakhsse gharib elik wou gharibe ela mantika teek wou ela takalide teek. Meme hna rana fi Tzeyere, koul blassa raha takalide teweeha. Ghari fe takalide, fe tafkire teehom, fel kima li trabawe eliha. Safi tji siiba. Wou ki koune, zaema,*

marahouche mel Jezeyere wela, haja beyna yikoune soooba. Ewelen, marakomche nefsse takalide. Marahouche nefsse tafkire. Maraniche aarfa ena. Bezef swaleh. Ewelen, maaandkomche nefsse lougha. Tjik siiba. Meme lew tedhate, heda houwa Anglais wenta tkoune taeraf Anglais. Wela hdare Français, kounte taerafe Français, jike siiba. Meeneh jinsse akhare tjik siiba. Ki nahder maa mel ghayre jinsse teii, tjini siiba bezef.

I do face problems when I'm not in my town. I also find difficulties when I'm talking to someone who isn't from my town. We're all Algerians, but we have different traditions, culture and way of thinking. Also, we weren't brought up in the same way. It's also difficult to communicate with someone who isn't Algerian since we don't have the same traditions, way of thinking and language. In this sense, you'll find difficulties even if you master his language. As I said before, talking to someone who isn't Algerian like me is difficult.

Participant: F16

1. Is the situation common and realistic?

Interviewee: *Hedel la situation est réel.*

The situation is realistic.

2. How did you experience the situation?

Interviewee: *Oui, hassit rohi à l'aise parce que hnaya mwelfine nahadrou bhedel la façon.*

Well, I was comfortable because that's how we talk in reality.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hed les mots Je pense que wehed ki tebda meeh conversation wela, tgouleh 'Selemaelikom'. Membeeda tzid tgouleh 'Thala fi rohek' et tous. Je pense que hed les mots ki chghol tee respect. Zaama mejeyeche tedkholeh direct. Wah che mena. Ilik tgouleh hed les mots beche tebda l conversation teek.*

Religious terms or expressions are used in the openings to greet people. I think that they have to do with respect. It would be rude if you don't open the conversation without greetings. You have to use these terms or expressions to open a conversation.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Bon, keyen li yestekhdem hedel les mots Français fel, mine yahder maa wehed 'Salut'. Keyen li mwelef yahder bhedel la façon parce que sayi rahet fina hedel la langue. Nahadrou bdhedel la langue. Keyen li yiriyeh mine yahder bhedel la langue.*

Well, there are people who use French when they're having a conversation. They might say, for example, 'Salut' in the opening. There are people who got used to this way of talking because French has become our culture. There are people who feel comfortable when they use French.

Interviewer: *Donc pour toi mekeche un role? C'est juste un moyen de communication wou sayi?*

So, for you, there is no role? It's just a way of talking to people and that's it?

Interviewee: *Wah.*

Yes.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Les mots clés beche tkoune hadra mliha wou meywkaeche haka soue tefehom et tous, ilik taeref kifeh tedel hadra teek. Ilik tkoune taeref ki tahder. Ilik tkoune keyna la politesse beche li rak tahder meeh yefhemek cha rak tgoul. Cha rak baghi tewssal. Parce que mechi sehla beche tejbed hadra maa wehed.*

I think you have to know the appropriate words you choose. You have to know how to talk. You also have to be polite, so that the person you're talking to can understand your message. In this sense, there will be no misunderstanding and the conversation will be successful.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Beche tebda conversation maa keche wehed, ena tjini haja sehla. Beche tebda zaama tahder maa wehed. Bessah des fois beche tkemel hedi conversation, chwiya siiba. Parce que des fois wehed yitawel elik fel hadra. Des fois wehed yegood yechkel elik et tous. Nta thawesse ghil*

winta tkemel hedik hadra. Metkounche aaref kifehe tkemel hedik hadra. Donc beche tkemel conversation teek chwiya siiba.

I don't find any difficulty when I open conversations. But I do find difficulties when I try to close conversations. For instance, sometimes the person you're talking to keeps talking over and over again and you wish to close the conversation. In this sense, you don't know how to close the conversation. So, you'll have difficulties to close it.

Participant: F17

1. Is the situation common and realistic?

Interviewee: *Bon, la conversation déjà, hna déjà ki rana des étudiants, rana déjà rana toujours kima haka. Haja neshakouha nroho directement l prof. C'est normal. Troh directement l prof. Tssema hedi haja keyna zaema. Mechi jdida elina wela. Mwelfine biha.*

Well, since we're students, we're actually used to this kind of conversations. If any student needs something, he/she will immediately talk to her/his lecturer. That's obvious. So the situation is common. It's familiar. We're used to this kind of conversations.

2. How did you experience the situation?

Interviewee: *Hiya zaemek imaginitha rohi déjà et déjà. Hna des étudiants, imaginitha rohi déjà nahder maa prof. Hiya imaginitha rahi prof goudemi w hdart maaha tkili prof zaema. Stress, mekeche stresse. Normalement mekeche stress. Normal.*

Well, I imagined that I was in a real situation. I'm a student. So things were easy-going. I imagined that I was talking to a lecturer. I wasn't nervous. I don't think that I was nervous. Things looked normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hiya hna l moujtemee Jezeiri teena trabina, rabawna weldina ela hedel oussloube beche ki nahadrou maa wehed kbire elina wela kadna fel l'age wela. Netaamlou meeh kima haka. Par courtoisie, nahadrou meeh kima haka. Nebdouha 'Selem'. Obligé. Metnejmeche trohe tahder maa wehed bla metgouleh 'Selem' wela. Ki tkemel conversation, tgouleh 'Rabi yahadfek' wou 'Allah yahafdek', 'Rabi yijezike'. Hedi haja zaema par respect. Trabina eliha. Par courtoisie. Hna*

fel moujtemee Jezeiri teena déjà trabina ela hedel mouaamela. Ki netaamlou maa nesse. Soi li naarfouh. Soi li manaaarfouhche. Ki nebdou conversation, n'importe quelle conversation, mechi ghil mebine prof wou étudiant, nebdewha kima haka be 'Selem'. Ki nkemlou conversation, nkemlouha be 'Rabi yijezik', 'Allah yahafdek' mena. Tarbiya. Dekhla fe tarbiya. Bien sûr. Dekhla fe tarbiya. Trabina eliha wou teni respect. Surtout ki koune wehed kbire elik wela prof wela. Ki taamleh kima haka, déjà houwa yichoufike beli ntaya respecteux.

Well, that's how the Algerian society is. That's how we learnt to speak when we were children. That's how we were brought up. That's how our parents taught us to speak. Religious terms have to do with showing respect when we talk to someone who is older than us. Religious terms are used out of courtesy. When we want to start a conversation, we use 'Selem'. We're obliged to do such thing. You can't start a conversation without using 'Selem'. As for closings, you might use 'Rabi yahafdek', 'Allah yahafdek', 'Rabi yijezike'. It has to do with showing respect. That's how we learnt to talk when we were children. They're used out of courtesy. As I said, that's how the Algerian society is. That's how we learnt to talk when we were children. That's how we were brought up. That's how we talk to any person. When we start any conversation, we use 'Selem'. We also use in closings 'Rabi yijezik' or 'Allah yahafdek'. It has to do with showing good manners and respect. Especially when you're talking to someone who is a lecturer or older than you. He will consider you as someone who is respectful.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hna déjà la société teena tenjem tgoûle Française. Mel bekri. Nahadrou Français ktar mel Aarbiya. Ki tahder, surtout ki koune wehed zaema kra wou dkhale. Zaema surtout l'université wou gee. Keche wehed telkah zaema la majorité yehadrou Français. Wila mekountche tahder Français, obligé elik tweli tahder Français. C'est rare wine yikoune zaema université meyhadrouche Française. Toujours la langue Française hassouna beli zaema obligé elina*

netaalmouha. Ila mekountche taerafha, ilik lek taalemha. Haka. Hedi hiya la société teena Algérienne maeroufa beli la langue Française tenjem tkoune zaema, hiya marahiche lewla, bessah rahi presque rahi deyetna bezef. Hna nahadrou Français ktar mel Aarbiya. L Aarbiya belek maraneche naarfou nahadrouha ktar mel Français. Hedi hiya.

You can say that our society is French. That's how our society has always been. We speak French more than Arabic. Especially when someone is at university. Most of people speak French at university. You have to speak French whether you like or not. It's rare to see people not speaking French at university. We're obliged to learn French. If you don't speak French, you have to learn. That's how things are. That's how the Algerian society is. French isn't the first language, but it has had a very big influence on our society. We speak French more than we speak Arabic. We don't master Arabic well as we master French. This is it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Hiya l haja lewla bien sur, ilik tkoune, ki troh tahder maa wehed, déjà, tkoune déjà zaema mwejed rohek le rafid kbel ma twejed rohek, beli ghadi yi acceptike. Zaema ki troh, rak aaref rohek beli ghadi swa yetkabel taleb teek. Swa ghadi yerofdeh. Tssema ki troh tahder meeh, mechi tbeyen leh beli ntaya zaema rak, ki chghol ordre. Tmedleh ordre beche yaetike dike l haja. Donc par politesse, tgouleh 'Meeliche', 'S'il vous plait'. Haka. Hedou houma les éléments clés. Ki tkemel, hta louken yi refusike haka wela, tgouleh 'Merci'.*

First of all, you have to make yourself ready that you're going to be refused before talking to someone. I mean before talking to him, you should take into consideration that you might be refused. So, you should talk in a nice way. You should show politeness. You can use terms such as 'Meeliche' or 'S'il vous plait'. These are the key elements. You should also show gratitude in closings even if you'll be refused.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Hiya ça depend la personne li baghi tahder maaha. Keyen li rak aaref beli hedel la personne li rak baghi tahder maaha, djà houwa jey siib. Zaema ki troh tahder meeh, djà nta brohek trohe zaema khayef zaema. Belek ghadi meyessmееlekche. Belek ghadi yirodek. Tssema ça depend la personne. Ila kounte aaref beli la personne zaema jey yessmееlek wou meyrodekche, hta louken houwa meynejemche yaetik dike l haja, bessah zaema yessmееlek. Normal. Metlakache des difficultés, bessah ida kenet hedik la personne, n'importe qui hedike la personne. Soi prof. Soi. Fi gee zaema fi hyetna, hyetna, la vie quotidienne teena ki netlekou maa nesse. Tssema ça depend la personne li baghi tahder maaha. Le kenet siiba wela kenet normal wou tessmee. Communication meeh normal. Tkoune sehla. Yessmееlek.*

It depends on the person you're talking to. Sometimes you know that you're talking to someone who is rude. In this sense, you feel nervous. He doesn't listen to you. You might get a negative answer. So, it depends on the person you wish to talk to. If you're talking to someone who is a nice person, you won't find any difficulty. Even if he gives you a negative answer, he still treats you well. So, it depends on the person you want to talk to. He/she be might polite or rude. If the person is nice, you'll have a nice conversation without finding any difficulty.

Participant: F18

1. Is the situation common and realistic?

Interviewee: *Benetli réel. Normal. Parce que haja gee, les étudiants haja, haja tee, journiable c'est-à-dire. Haja gee tessra bine les étudiants wel prof. Chewala, c'est normal. L'étudiant rah meshak, yroh aand prof. Haja meme si gee hedel complex zaema. Da msshak kteb, yedih mel aand prof. Normal.*

I think the situation is realistic. It's normal. It can happen to students anytime. There can be a conversation like this between students and lecturers. It's normal. If a student needs a book from his lecturer, he will ask him whether he can borrow it from him or not. This is normal.

2. How did you experience the situation?

Interviewee: *Wah, d'après l'expérience, khatra roht aand prof. Roht aand prof beche yisselefli les sujets, mabghache. Eya mel tem, eya mezetche gee roht aand prof, seleft meneh, zaema sujet wela. Gelek neshakah. Mayiche aarfa. Mehessitche rohi à l'aise.*

Well, it happened to me. One day I asked a lecturer if it was possible to borrow handouts from him, he refused. He told me that he needed the handouts. I honestly wasn't comfortable at all. Since then I've never asked any lecturer to borrow anything from him.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Fi hedel les expressions li nestaaamlouhom hna des Algériens, hedouk par respect. Beche déjà l prof, déjà wehed, ey mechi ghi prof, ey wehed troh tahder meeh b les mots zaema, zaema 'Allah yikhalik' wou gee, houwa yehchem yiradek. Mechi kima zaema tezdem elih direct. Membeed tgouleh 'Etini dike l haja'. Zaema khasse teh, zaema teh, welefnaha. Hna me sghor kima*

haka. Meme louken troh aandeh, zaema tgouleh meh, tejbedleh zaema, troh tgouleh 'Etini di. Etini sujet haka', maghadiche yemedlek. Déja ghadi yigoulek, zaema, c'est manque de respect.

We Algerians use religious terms and expressions for the purpose of showing respect. It's preferable to say '*Allah yikhalik*' if you, for example, want to borrow something from a lecturer. He will be shy and I don't really think he will refuse. We've always talked like that since we were children and got used to it. There would be lack of respect if you don't talk to your lecturer in a nice way. Also, he will probably refuse to give you what you're asking for.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Premièrement, welefna. Kberna b la langue Française. Me sghorna welefna nahadrouna kima haka. Wou teni ki zet kberna fe jemias. Les prof gee yahadrou en Français. Metnejemche troh tahder meeh en Arabe. Parce que louken tahder meehom en Arabe, déjà houwa maghadiche yessmeelek. Mechi yessmeelek, bessah kili, ki chghol mahdartche. Et alors, obligé elik tahder meehom b Français. Zaema beche yi res, zaema mayiche aarfa. Houma aandhom kima haka beche yessemououk. Beche yihassouk beli rak maahom. Rak maahom fel niveau. Rak fehem? Eya wou, wou teni hesse zaema, mayiche aarfa. Keyen, ki ngoulek jew. Zaema rah hesse bel, mayiche aarfa, yirespecter. Mayiche aarfa. Keyen. Louken yiji wahed yahder maahom b Français wou wehed yiji yahder meeh bel Aarbiya, ghadi, ghadi, mayiche aarfa, ghadi yikayem hedek li yehdar Français. Mayiche aarfa eleh. Est-ce que hedel, yidirou hedel tefrik heda bine? Zaema, yaetabrouha zaema kili wehed rah wassel. Rah kari zaema. Rak fehem? Zaema houwa, louken yahder maa wehed kima haka, yigoulek beyen merah gadeb welou fel kraya. Rak fehem?*

First of all, we've always used French since we were children and got used to it. When we got to university, we realised that lecturers talk in French. You cannot talk to them in Arabic. If you do so, they won't make an effort to listen to you. So you're obliged to talk to them in

French, so that you can show them that you're educated and knowledgeable. You understand? The use of French has also to do with being respected. Talking in French is different from talking in Arabic. The one who uses French is the one who is going to be respected more. I don't know why. The Algerian society is based on the idea that French makes a person educated. You understand? So if you talk in Arabic, lecturers will think that you're not a good student. You understand?

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Ena tbenli la façon tee hadra, tee bedya hiya li ghadi thele la conversation positive. Zaema, par exemple, beyna ghadi yigoule 'Bonjour' wela 'Selem' wela. Wou teni khasse toujours yikoune yedhak fi wejheh. Parce que loukene troh, déjà, aandeh mchenef, wou khasse tahder meeh teni b façon teni mechi b l'autre, façon de l'autre. Zaema, zaema ghadi tbeyen leh beli rak tedlobe meneh dike l haja. Tedlobe meneh beche yi, gentillement. Tedhake. Zaema wou, zaema haka. Matrohceh aandeh haka mchenef wou bel, zaema tgouleh 'Khasni zaema', obligé elih zaema. Parce que prof, parce que houwa déjà, déjà houwa maghadiche ghadi radek. Koune troh aandeh zaema, tsseyef elih zaema beche tgouleh, tgouleh, par exemple, nta rak baghi hedek l kteb. Zaema tgouleh 'Medebike tsselefli hedek l kteb, zaema, ki tkemel.' Jeya haka. Zaema belek yiradek, bessah louken tgouleh zaema 'Hambouk, zaema louken, hambouk louken zaema tkemel, medebike, zaema, tsselfehli. Parce que rani messhaki. Wila mebghitche, zaema, meeliche.' Kima haka, zaema, belek yi, yikhafe yihachmek. Rak fehem? Wehed mine yahtermek, zaema, tkhafe thachmeh. Treded. +*

I think openings are the most important part. If they're successful, the rest of conversations will be successful as well. Also, a person has to smile. You also have to talk in a nice way. If you, for example, ask a lecturer to borrow something from him in a rude way, you won't get what you're asking for. But if you ask him in a nice way, he will be shy and won't say no. You understand? In this sense, respect plays a key role. When you ask someone for a specific thing in a respectful way, he won't say no.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *La personnalité li kabli. Teni wehed moudeyine. Zaema jamais, jamais zaema nessayer zaema nroh nahder meeh. Parce que nkhafe. Nkhafe ki nahder wou ki ghadi yichoufe fiya houwa. Belek ghadi yedi eliya vue mechi chebba. Wou tenik keyen wehed zaema ki nebghe nliquidih, zaema manaerafche ki, menebghiche nekzihe. Manaerafche kifeh nliquidih. Mayiche aarfa hedel les mots zaema li nkhyerhome beche tkhalihe yefheme roheh. Zaema heda meken.*

I find difficulties when I'm talking to someone who is religious. In this sense, I get worried if he will have a bad image of me. I also have difficulties when I want to leave, but the person whom I'm having a conversation with keeps talking over and over again. In this regard, I won't know how to close the conversation. I also get worried if the person whom I'm having a conversation with will be offended. This is it.

Participant: F19

1. Is the situation common and realistic?

Interviewee: *La situation est réel parce que beaucoup d'étudiants yiroho aande les professeurs teweehome . 'Monsieur', 'Madame', 'S'il vous plait', 'J'ai besoin d'un livre.' wou haka.*

The situation is realistic. That's because every time students need a specific book, they try to talk to their lecturers and ask whether they have it or not and if they can borrow it.

2. How did you experience the situation?

Interviewee: *Oui, kounte à l'aise parce que situation li déjà feyta eliha en verité. Bon, mechi tee l'enregistrement, mais les professeurs déjà, rana feytine ela des profs li tu vas demander menehe keche haja une faveur beche le prof yimedleke un livre wela yissiyi yiwerilek keche haja wela. Normal. Ki tji enregistrement, en vérité raha tessra. Alors quand, ki ghadi tweli fi enregistrement, c'est pareil. Mekeche une différence. Je ne trouve pas beli haja li fiha stress wela.*

Yes, I was comfortable because I had the same type of conversation in real life. Every time we students need something, we try to talk to our lecturers. It's normal. The conversation that I've just had happens in real life. It's the same thing. There is no difference. I don't think that it causes stress.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Bien sur keyen une partie tee li welefnaha. Chgole déjà aana l'habitude beche tgouleh 'Selemaelikom' wou 'Rabi yahafdek' wou 'Allah yijezike' et tous. Parce que hedou déjà rana kebrine elihom. Mais c'est une, teni une partie b la politesse we tarbiya tee l bnedeme haka normal. Ki yahder maa wehed kbire elihe wela un prof wela keche haja wela eyi wehed haka f la société,*

khasseh yikoune keyen le respect me binethome. Wou en plus mine yahder meehe, hede les mots des fois yibiynou beli houwa rah mehtermeh. Wou beli, Je ne sais pas, ki chghole hna ki rana kebrine be aana hede les mots beli hede le mot ki ghadi, ki ghadi tgouleh et tous, meme fel Islem, beli hedel inssene rak mkadreh. Rak aatihe kima. C'est tous.

We use religious terms or expressions because we got used to them. Their use became a habit. We've always used them since we were children. Also, it has to do with being polite and showing good manners. Any person is expected to show respect when he is talking to his lecturer or someone who is older than him. Religious terms or expressions enables him to show respect. They are part of the teachings of Islam. They also allow you to value someone. That's it.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: Par rapport à la personne wou la personnalité tee hedek l bnedem li rah yahder. Wou en plus, des fois aafwiya. Mechi tegood tkhamemlha. Des fois le fait tgouleh 'Bonjour' ghil kima haka, mechi zaema, f l'habitude teek tgoulha. Mechi dirilha hsseb wela. Parce que hnaya après la colonisation Française et tous. Doka gee nesse, gee les Algériens kebrine b la langue Française wou gee aana des mots haka li, même si nkadou ngoulouhome en Arabe, bessah chewala mwelfinha hnaya ngoulouha en Français. Heda meken. Ghé aafssa tee welfe.

It depends on the personality of the speaker. French is sometimes used unconsciously. You don't think about it. It has become a habit. This has to do with the French colonisation. All Algerians have used French since they were children. There are words that we use can in Algerian Arabic, but we got used to saying them in French. It has just become a habit. That's it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Ki tebda l hadra, bnedem meybdeheche beh debza tee 'Wah! Chekeyen?'. Non. Des fois haka, ki tkoune mnervi haka, beyna elik. Saha, bessah fi wasst hak, haka tgouleh 'Wah! Chekeyne?', tssema raki baghi debzeh. Non. Beh chwiya 'Selem', 'ça va?', 'Lebesse?', 'Ghaya?', 'Hamdou Leh'. Ki tji tkemel, 'Selemaelikom'. Wela tjibheleh ghil be chwiya. Mechi tee 'Eya selem' weh tji rayha weh tkhalihe. Belek houwa keche ma rah beghi yizid yigoul. Medkache tahder maa une personne metchoufche fiha.*

When you open an interaction, don't be aggressive. Well, you can be angry sometimes, but don't be aggressive. So, you have to be calm. And when you close an interaction, you have to do in a nice way. I mean you have to be calm and not aggressive. Also, eye contact is very important. You cannot talk to someone without making an eye contact.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Keyen des fois, yikoune aandi des difficultés beche nahder maa bnedem ki menkounche nebghihe. Bnedem menebghihche, menkadche nahder meeh. Zaema hedi nichen. Bnedem menebghihche, manahdarche meeh. 'Sbah l khire' wou mengoulhelehche. Menkadche. Menkadche noufakhe meeh. Njiblehe directement. Menebghikche. Menebghikche. Il ne faut pas bnedem yekdeb. Wou il ne faut pas yegood yidire hssebete bezef. Metebghihche dek l bnedem, mekeleh tegood tkater fel hadra. Wou teni, des fois haka ki tkoun mkalak.*

I sometimes do find difficulties when I meet someone whom I don't like. I can't talk to someone whom I don't like. This is it. I don't talk to someone whom I don't like. I won't even say 'Good morning' if I meet him in the morning. I won't. I can't be a hypocrite. I'll be straightforward. If I don't like you, I don't like you. A person should be straightforward. He

shouldn't make any plan. No need to make efforts when you meet someone whom you don't like.
Also, you might find difficulties when someone wants to talk to you and you're rushed.

Participant: F20

1. Is the situation common and realistic?

Interviewee: *C'est normal. L'étudiant yiroh aand prof teeh yidemndi elih kteb. Hedi haja normal. Mais aandna hneya f l'Algérie, les étudiants meyrohoche aand les profs tewehom yidemondou les livres et tous parce que les profs jeyine chwiya, meyesemououche les étudiants tewehom.*

The situation is normal. It's about a student asking his lecturer whether he can borrow his book or not. This is normal. But students don't ask their lecturers whether they can borrow a book or not in Algeria because the lecturers are tough here.

2. How did you experience the situation?

Interviewee: *Ki dert le role teii, kout normal. Mekeche le stress. Normal. Haja aadiya.*

When I acted the situation out, things were normal. I wasn't nervous. It was normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Ngoulouhom parce que hna meli zedna elihom, ki kberna, kberna ela ngoulou 'Bonjour', 'Selem'. Hedou gee. Parce que ihtiram l bnedem li ghadi tahder meeh. Wou haja zawja teni tattiri l'attention teeh. Ki tgouleh 'Selem', ça veut dire tahder meeh. Tkaymeh.*

We use religious terms or expressions because we've always used them since we were children. That's how we were brought up. They have to do with respect. You're respecting the person you're talking to. Secondly, the person you're talking to will pay your attention. When you use religious terms or expressions, it means that you want to engage in a conversation. It also means that you're being serious with the person you're talking to.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Welefna nahadrou bel Français. Tahder hta tkisse kelma bel Français. Hedi haja welefneha. Fi hyetna, parce que belek ki kenet Franssa mestaaamretna wela haja kima haka. Même teteleka jdoudna, telkahom yigoulou kelma bel Français. Telkaha kelma maawja, bessah ki troh thawess eliha, telkaha kelma tee Français. Tssema nteklet men jdoudna l betna, lina hna, lewdna.*

We got used to French. We always use French when we speak. We just got used to it. Maybe that's because France colonised us. Even our grandparents use French when they talk. It was transmitted from our grandparents to our parents. Then, from our parents to us. Then it will be transmitted from us to our children.

Interviewer: *Saha. Wou le but tee la langue Française? Le role teeha?*

Okay. And what about the purpose of using French? I mean its role?

Interviewee: *Belek. Je ne sais pas. Belek, teni tbeyen aandek niveau wela haja kima haka.*

I don't know. Maybe when you use French, you want to show that you're educated or something like that.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Hedek l personne la rak baghi tahder meeh, tbeyen leh beli demander meneh haja. Ila bgha houwa men fadl teeeh, bgha yidir helek, saha. Mebghache, teni tgouleh 'Merçi' ila mabghache.*

You have to talk to the person whom you request something from him in a specific and nice way. If he accepts, it's good. And if he doesn't, you still need to show gratitude.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Netleka beche nhel discussion, des fois tlaka fel sujet. L personne li baghi tahder meeh, fel sujet. Feche tahder meeh. Tawel fel discussion wela tjiha gssira wela meeleveliche ena. Kifech tedokhle. Est-ce que, tgouleh, hedouk les mots li tgoulhom 'Selem' wou gee? Tebda, tedkhole maa le personne, bessah le sujet membaeda houwa liyeh...*

I find difficulties to open a conversation. I also find difficulties in choosing what kind of topic to talk about. The addressee might find the conversation long or short. So I find difficulties when I don't know how to start a conversation. I think that the most difficult part of having a conversation is choosing the topic to talk about.

Interviewer: *D'accord. Est-ce que zaema haka lkiti des difficultés hakak?*

Okay. Have you ever found difficulties to open and close conversations?

Interviewee: *Fel sujet. Sujet. Feche tahder meeh sujet. Tlaka difficultés.*

I'm in trouble when I don't know what to talk about. I mean when I don't know what topic to talk about.

Interviewer: *Maa une personne taaarfiha wela maa wehed mataaarfihe?*

With a person you know or a stranger?

Interviewee: *Personne tkoune taaarfeh toujours meeh, saha hedek deymen tkoun meeh. Tahder meeh normal, mais personne mataaarfeche, beyna beli, tjik siiba beche tedkhole meeh fi discussion parce que mataaarfeheche kifech yikhamem. Kifech yichoufek. Tssema ilik lek toujours dire des conditions beche tahder meeh.*

I don't really find any difficulty when I'm talking to person whom I know. I mean we already know each other. So we'll be talking to each other in a normal way, but when it comes to talking to a stranger, It would be difficult to have a conversation with because you don't know how he thinks. So, you have to be careful.

Participant: F21

1. Is the situation common and realistic?

Interviewee: *Oui, benetli beli c'est une situation réel. Parce que hna toujours nroho aand les profs. Nssakssouhom. Houma brohom yebghou yiaawnouna. Yebghou yeetona swaleh beche nzidou nekro. Houma brohom yebghouna nekro. Yebghouna nzidou nkemlou swaleh.*

Yes, I think the situation is realistic because we students always see our lecturers when we need something. The lecturers are helpful. They always support us.

2. How did you experience the situation?

Interviewee: *Hiya l'expérience kenet mliha, bessah ena brohi zaema yiji stress ki nkoune nahder maa prof. Tssema meme ila bent chwiya beli kounte stressé tssema, parce que kounte nahder maa un prof. Mechi parce que elel video.*

It was good experience. In fact, every time I talk to a lecturer, I'm nervous. So if I looked stressed is because I was imagining myself that I was talking to a lecturer and not because of being recorded.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hiya fel bedya tee les discussions, toujours ngoulou 'Selem', 'Lebesse?', 'Ghaya?', 'Kirakom?'. Eya 'Selem' beyna beli dekhla fe la religion. Tssema hna brohna ki ngoulou 'Selem', tssema rana nedou hessenet. Ena brohi nebghi ngoul 'Selem' beche nedi hessenet. Eya wou keynine li yigoulou 'Bonjour'. Keyen li yigoulou 'Salut', 'ça va?'. Wou for the endings, ena, en général, ngoul 'Besslema', 'Thalew fi rwahkom'. Nediilhom. Ngoulhom 'Sahit', 'Merci', 'Allah yijezik', 'Rabi yahafdek'. Haka.*

We always say 'Selem', 'Lebessa', 'Ghaya?' or 'Kirakom?' in openings. Concerning 'Selem', it's a religious term. So when we say 'Selem', it means that we're following the teachings of Islam. Personally, I prefer to use 'Selem' to follow the teachings of Islam. There are some people who say 'Bonjour', 'Salut' or 'ça va?'. As for closings, I usually say 'Besslema', 'Thalew fi rwahkom', 'Sahit' or 'Merci'. Also, I use religious terms or expressions such as 'Allah yijezik' or 'Rabi yahafdek' to pray for someone.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Ena beeda Français. Je préfère de l'utiliser parce que ena brohi beghya netaalem Français. Tssema Je préfère negood nahder biha beche netaalemha. Beche nwelefha. Eya wou en général, hiya welefneha l Français. Tssema meme ila mekountche metaalmetha, ghil les conversations teii maa shebeti wela, mwelfinha. Tssema toujours nahadrou 'Bonjour', 'ça va?', 'Ghaya?'. Haka. Toujours.*

Personally, I prefer to use French because I want to improve my French. So that's why I prefer to use it. Generally speaking, we got used to speak in French. Even if I didn't study French, I would've still used it. For example, we always employ French terms such as 'Bonjour', 'ça va?'. That's the way it is.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Hiya toujours tarbiya wel ihtiram. Toujours kene khassha tkoune fi une conversation. Wou ki nkemel ena, toujours ki nkemel hadra, nebghi ngoulhom 'Besslema'. Eya wou nedhak maahom chwiya. Je souris. Wou nchoufihom haka we ngoulhom 'ça va', 'Besslema', 'Thalew fi rwahkom', 'Besslema'. We ndire b yedi. Nreyech b yedi haka. Wou nakasse mel la voix teii teni.*

In this sense, showing good manners and respect is important. Good manners and respect play a key role in any conversation. Personally, I use terms such as *'Besslema'* or *'Thalew fi rwahkom'* to finish a conversation. I also smile. I look at the eyes of the person I'm talking to. I wave at the person I'm talking to when I say bye. Also, I keep my voice down.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Hiya beche nebda une conversation maa wehed, zaema nebedeha normal. Zaema baghya nahder maa wehed, normal nroh aandeh. Ngouleh 'ça va? Ghaya?'. Ena mine nebghi nahder maa wehed, nebghih me nhar lewel, yahtarmni wou gee. Tssema khatrate menebghiche nahder meeh ghil beche ki menkounche ghaya, menebghiche nahder meeh. Fhemtni? Tssema, hedi hiya. Wou, Je trouve ça difficile ghil pour les personnes importantes. Wou pour leave-takings, ki chghol, ki nji baghya nkemel conversation, nkoune mkalka, des fois nkhafe, nkhafe zaema la personne tetenchee. Eya nkhafe, nkhafe menhom, bessah Je coupe toujours la discussion ila kounte mkalka wela.*

I always open a conversation in a normal way. I say *'ça va? Ghaya?'*. I always want the person whom I'm having a conversation with to respect me. Also, I prefer not to talk to people when I'm in a bad mood. You understand? Especially the people whom I respect. As for closings, I always have problems to finish a conversation when I'm rushed. Sometimes the person keeps talking, but I must leave since I'm in hurry. I get worried if the person gets offended, but I always aim to end a conversation when I'm in hurry.

Participant: F22

1. Is the situation common and realistic?

Interviewee: *Eh... La situation kenet réel. Mmm... Netaamlou biha à jour maa nesse kima haka. Meme ki nokhorjou nechrou wela, netaamlou haka.*

The situation is realistic. This is how we talk to people in daily life. This is how we talk when we are in shops to buy something.

2. How did you experience the situation?

Interviewee: *Hessit rohi kount à l'aise parce que ki nokhrej neshri, ghadi netaamel maa li yibie kima haka, tsema mechi haja zeydine fiha wela.*

I felt comfortable because this is how I talk to the seller. So it is not something fake.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hiya me sghor dineha. Mmm... Metarbiya. Kenet eh... ki tedkhole, tkadem tahiya l wehed. Automatiquement houwa yjewbeh. Bedyà we fe teli mekeyneche. Eh... ki tedkhole, ghadi tkadam tehiya be selem, normal. Bessah fel hadra ki tkoun tahdar, rahi mkhalta. Déjà derija Wahraniya netaamlou kima haka. Me sghor kebrine ela hedel haja.*

We have used religious expressions since we were kids and that is how we were brought up and taught. The norms are based on the idea that you are expected to greet a person when you enter any place. Obviously, he will reply. There is no role in the beginning and the end of conversations. When you enter any place, you are expected to greet by saying *selem* and it is normal. But our way of talking is a mixture of different things and that is how the Oranee dialect is. We have always talked like that since we were kids.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hiya me derija taana mkhalta. Me sghor kebrine ela hedel haja. Ndhakhlou, keyen les mots haka mstaamline mekounech, mekenche elebelna. Membeed erafna beli ki istiemar staemarna, sayi. Automatiquement hadra welet eh...*

We use French words or expressions because our dialect is a mixture of different things. We have talked like that since we were kids. There are words that we have always used and we were not aware that that they are of French origin until we learnt about the colonisation of Algeria by France. So obviously, our way of talking became a mixture of different things.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Edeb we tarbiya.*

Good manners and behaviour

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Hiya fel hak, mekeche soooba. Soooba la tlekit maa chiekh kbire wela wehed tahtarmeh bezef kili twili thawess tetaamel ghi bi niveau teeh. Meeh... meylikche tayah eh... niveau teeh fel hadra.*

In fact, there is no difficulty only if you meet an old man or someone whom you really respect. So you need to address him in a formal way. So you cannot address him in an informal way.

Participant: F23

1. Is the situation common and realistic?

Interviewee: *Bon, la situation kenet normal. Kima tous les jours. Nedokhlou. Nechrou. Nahadrou maa nesse bara. Aadi jiden. Normal.*

Well, the situation is normal. It can happen every day. That's how we talk in reality. It's very simple. It's normal.

2. How did you experience the situation?

Interviewee: *La situation kenet aadiya. Dkhalt. A l'aise. Normal.*

The situation is normal. I felt comfortable. The experience was normal.

Interviewee: *Bon, kenet normal. Hdart normal. Mekenetche aandi une difficulté beche, pour l'expression wela. Normal. Kima mdari ndire koulyoum.*

Well, the situation is normal. I talked in a normal way. I didn't have any problem. Things were normal. I talked as I talk in reality.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Bon, hna meli kouna sghar, trabina ki nelkou une personne bara wela nedokhlou nechrou wela, ndirou tehiya. Hiya meme rassoul sellalahou aaleyhi we selem gelna 'Ida houyitoum, fa roudou tehiya biehseni minha aw bi mitliha.' Wou kberna kima haka.*

Well, since we were children, we've always been taught to greet people when it comes to service encounters. And even Prophet Muhammad told us "When you are greeted, answer with an even better greeting or with the like thereof". And that's how we were brought up.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hiya, heja lewla hiya aamel terikhi. Istiemare. Keyen bezef les parents fe dyare yehadrou maa wledhom b Français. Automatiquement les enfants ghadi yerefdou hedik la culture wou bara yebdou yahadrou biha. Donc ena tbenli la première raison c'est istiemare. Wou keyen li yebghi, ki yetaalem hedik la langue, taaajbeh. Yebghi yahder biha. Koul wehed wou kifeche.*

Firstly, this has to do with historical reasons. It has to do with the French colonisation. There are many parents who talk to their children in French when they are home. So, the children will be influenced by the French culture and start talking in French outside. And there are people who love talking in French. So, it depends on each person.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Beche nebdou une discussion ghaya, ilik toujours ndirou tehiya 'Selemaelikom Kirakom?'. Nssaksou ela la personne kifeche rahi deyra. Wou le respect. Wou haja la plus importante, ilik yikoun wehed a sa nature. Yehdar spontanément. Bneytou. Heda meken.*

In order to open a conversation in a successful way, you firstly have to start the interaction with a greeting. You also have to ask about the well-being of the person you're talking to. Respect also plays a key role. Most importantly, you should talk in a spontaneous way. That's it.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Hiya généralment, ena menelkache mechekil fe hedel la situation, mais keyen, des fois, keyen exemple, aana jwerina seleftiyine, ki nji feyta, des fois tetlefl. Ngoul 'Selemaelikom'? Nssakssih 'Kirah deyer?'? Tebherli, tebherli maa hedou.*

Generally speaking, I don't find any difficulty, but I sometimes do. For example, our neighbours are very religious. Every time I meet them, I get confused. I won't know how to open the conversation.

Participant: F24

1. Is the situation common and realistic?

Interviewee: *Reél parce que gee les Algériens yehadrou haka. Normal. Kima jet. Mechi haja temtil wela. Khati gee.*

The situation is realistic because that's how Algerians talk. Things were normal.

2. How did you experience the situation?

Interviewee: *Si, J'étais à l'aise. Gee. Genre normal. Hdart kima mdari nehdar. Maaandiche gee ichkel.*

Well, I was comfortable. Things were normal. I talked as I talk in reality. I didn't have any problem.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Les mots li n utlisouhom toujours skilouhom. Tarbiya. Ki tahder maa wehed b hedel hadra, ki chghol kayemteh. Mechi zaama haka dkhalt normal elih. Ki tahder maa wehed 'Selem. Ça va? Kirak?', tebda tekber fih. Wou 'Rabi yahadfek' wou hedel swaleh teni.*

We always use these religious terms or expressions. They have to do with good manners. Using religious terms or expressions means that you're showing the person you're talking to respect. He will be in good mood.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *La, la plupart tee gee les Algériens yehadrou Français. Gee. Meme hna, si, aana fedar, nehadrou. Ki chghol hedi 'Bonjour', 'Ça va?'. Aandna normal. Kima 'Selemaelikom'. Kima haka*

ngoulouha. Du tout. Genre mechi haja beche zaama tkaber biha wela nkasseh biha. Normal. C'est tous.

Most of Algerians talk in French. We even talk French at home. We say 'Bonjour' or 'ça va?' in a normal way just like we say 'Selemaelikom'. It has nothing with showing off. The use of French is normal and that's it.

Interviewer: *Saha. Donc le but teeha, le role tee la langue Française fel bedya wou maa la fin tee la conversation, greetings and leave-takings, est-ce que aandha un role? Ntiya ki tbenlek? What do you think?*

Okay. So what do you think about the role of French in openings and closings? Does it have a role? Can I hear your opinion? What do you think?

Interviewee: *Si, un peu yeeni.*

Yes, I think so.

Interviewer: *Par exemple?*

Can you give me an example?

Interviewee: *Si, ki tgoul l wehed 'Prends soin de toi', Je ne sais pas.*

Yes, when you say 'Prends soin de toi', I don't know.

Interviewer: *Donc binissba lique ntiya mekeche un role? C'est juste une façon de parler wou sayi.*

So according to you, French has no role? It's just way of talking and that's it.

Interviewee: *Wah, façon de parler, wah.*

Yes, it's just a way of talking.

Interviewer: *Heda meken. D'accord.*

Okay.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *La façon de parler maa bnedem, ghadi tahder meeh mel bedya, ghadi yertehlek. Yehdar meek à l'aise. Mechi yetraded. Yikemel fi hadreteh. Mechi yikoune dirleh aafssa mel bedya, genre yihesse mal à l'aise. Yikoune mal à l'aise.*

Your way of talking has to be nice, so that the person you're talking to will feel comfortable. He won't hesitate to talk to you. He will carry on talking to you in a normal way.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Bon, keyen des difficultés ela hsseb nesse li telkahom. Tahder meehom. Mechi gee nesse kife kife. Ghadi nta, kima femiltek telkaha bara 'Selem. Ça va?'. Je ne sais pas. Même si kenet jartek wela une amie teek wela, tahder maaha mechi kima bnedem mataaarfefche gee. Genre meebeleliche. Hedi hiya.*

Well, difficulties depend on who you're talking to. People are different. Talking to your relative, neighbour or friend is different from when you talk to a stranger. I don't know. That's how I think.

Interviewer: *Donc wine telki des difficultés?*

So, in which context you find difficulties?

Interviewee: *Ki bnedem manaaarfehche wou nahder meeh direct wou manssibche feche nahder meeh sujet wela. Surtout bedya. Bedya cha rani baghi ngouleh. Saha. 'Selem. Ça va? Tu vas bien?'. Eya wou membeed, Je ne sais pas.*

When I'm talking to a stranger. In this sense, I won't know what to talk about. Especially in the opening. Okay. I might say 'Selem. Ça va? Tu vas bien?'. Then I won't have an idea what to say.

Participant: F25

1. Is the situation common and realistic?

Interviewee: *Normal zaema.*

Everything was normal.

Interviewer: *Donc réél?*

So, the situation is realistic?

Interviewee: *Reél, wah.*

Yes, it is.

Interviewer: *Saha.*

Okay.

2. How did you experience the situation?

Interviewee: *Bon lewla tee, vocal lewel, chwiya stressit. Membeedekina, fe zewej, normal. Zaamakina mechi gee nahder meehom kima haka. Ela hsseb l henout li dkhalteh. Le kount zaamakina naaarfef haka ghaya, nahder meeh kima haka. Le kount zaamakina haka manaaarfefche, ghil selem wou sayi.*

Well, I was a bit nervous in the beginning. Afterwards, everything became normal. My way of talking depends on the shop that I'm in. If I know the salesperson, the opening of the conversation might be long. But if I don't know him, I'll greet him in a simple way and produce the main request for service.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Zaama normal haka. Tgoule haka 'Allah yiaawnek'. Tgouleh 'Allah yiaawnek'. Haja.*

The use of religious terms or expressions is normal.

Interviewer: *Le role tehom chewala? Cheh le role? Cheh la function? Est-ce que c'est tarbiya? L ihtiram?*

What do you think about their role? I mean what do you think about their function?

For example, do you think that the use of religious terms or expressions have to do with showing good manners and respect?

Interviewer: *Wah, beyna. Khasse l ihtiram yikoun binethom wou lakhore. Zaama khasse nehtermou baediyetna. Zaamakina la hdart meeh, houwa teni yetkabel zaamakina li hdart meeh wou, zaamakina yichouf fiya wou gee. Yikayemni.*

Yes, most definitely. Respect plays a key role here. You have to respect the person you're talking to.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Zaamakina L'Algérie gee yehadrou haka. Kotriyethom yehadrou b Français. Keyen wehed zaamakina li me soghreh yehdar Français. Keyen wehed li yebghi yibiyen roheh. Zaamakina yikoun maa jmeaa wela. Haka yahder Français ghil beh yibiyen roheh. Bessah normal.*

That's how Algerians talk. Most of Algerians use French when they talk. There are people who have always talked French since they were children. There are some people who want to show off and that's normal.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Bon, zaemekina ki tahder maa wehed, beyna beli, khasse zaemekina yikaymek. Houma teni tebtessem fi wejheh. Mechi keyen wehed zaemekina tgouleh 'Selem', meykeymekche gee. Meyrodche gee lique. Ghil li yireyeche lek haka b yedeh wou sayi. Tssema meykeymek me welou. Zaemekina meydiheche gee fike. Keyen wehed normal. Yikaymek. Yahder meek. Yedhak meek.*

Well, the person you're talking to should show politeness. You need to smile as well. Some people don't even reply when you greet them. They just wave at you. They don't show politeness at all. They don't even recognise your presence. And there are some people who are polite. They talk to you in a nice way. They also smile when they are talking to you.

Interviewer: *Wou la fin tee la conversation?*

And what about the end of the conversation?

Interviewee: *Bon, yigoulek zaemekina 'Bonne journée', 'Thala fi rohek', 'Selem ela dar'. Haka.*

Well, the person you're talking to should say 'Bonne journée', 'Thala fi rohek', 'Selem ela dar' or another similar expression.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Ki nkoune zaemekina haka maa shabeti, menaerafhomche haka ghaya, yikoune aandek maa l bedya haka. Zaemekina menssibche haka sujet li nahadrou elih zaemakina. Negoedou ghil sektine. Khassna zaemekina nejbed haka sujet behe nahadrou fihe. Netleka teni sooobet hna chwiya. Wou tenik kima tee jneyez. Ki troh haka aand wehda behe twessiha haka wela, tebherlek gee cha tahder. Hadra gee trohlek. Sayi. Metaerefche gee che tgoulha.*

I find difficulties when I'm having a conversation with people whom I don't know since I won't have any idea what to talk about. We stay silent. We need to talk about something. I also find difficulties when it comes to funerals. You don't know what to say when you're talking to a person who lost someone whom she loves. You'll get confused.

Participant: F26

1. Is the situation common and realistic?

Interviewee: *Wah, weekiiya. Hna Jezeyriyine haka nehadrou. Genre mine nedokhlou aand l henout, haka nehadrou meeh.*

Yes, it's realistic. That's how we Algerians speak. I mean when it comes to service-encounters or having a conversation to a salesperson, that's how we talk.

2. How did you experience the situation?

Interviewee: *Ena aandi bezef moumeyyizet. Naeref nmetel. Naeref ndire koulchi. Nebghi nmetel eh... Brohi fi heyet ijtimeiyya, nmetel.*

I have many characteristics. I know how to act. I know everything. I love acting. I even act in my daily life.

Interviewer: *Donc hassiti rohek à l'aise? Normal?*

So you felt comfortable? Things were normal?

Interviewee: *Hassit rohi à l'aise. Normal.*

I felt comfortable. Things were normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Wah, parce que l'habitude teena, nehadrou kima haka. Mendeke hna eh... Muslimine nehadrou haka. Netebtou l Islem teena.*

Well, this is how we talk. It's our habits. Since we're Muslims, we show the good manners and teachings that we learn from our Islam.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Darwek hna kberna kima haka maa les Français wou eena l'habitude nehadrou bel Français. Zaama genre nehadrou 100 kelma en Arabe wou nahadrou kelma haka b Français. Eya sayi, welet aana haka tbiaa. Mechi heja. Zaama. Ghil haka. Tbiaa fina.*

Well, we lived with the French people. We got used to talking in French. It's our habit. We use too many Arabic words and at least a French word. So we got used to this kind of way of talking.

Interviewer: *Est-ce que t'utilisiha zaama beche tebiyni rohek zaama classe?*

Do you use French language to show off or show that you belong to a certain class?

Interviewee: *Wah, à force, à force n'utilisiha beche nbeyen rohi. Nelaabha heja classe.*

Yes, I do use it with force to show off and to show that I belong to a certain class.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Ilik mine nkoun nahdar maa bnedem, yikayemni. Eh... yehtermni bel hadra, b les gestes. Yichoufiya. Ilik tkoun ibtissema mebinetna. Mechi ki chghol mechi mkayemni. Hedi hiya li tkhalini ena teni nerveuse ndir kima haka.*

The person who is talking to me needs to recognise my presence, respect and talk to me in a nice way with respectful gestures. He needs to look at me in the eyes. He needs to smile as well. If he doesn't treat me in a nice way, I'll be angry.

Interviewer: *Donc est-ce que, un mot fel eh... la fin tenik tee la conversation?*

What about in the end of the conversation?

Interviewee: *Même la fin tee conversation. Donc houwa kene maaya mlih. Eya ena teni nkoun meeh mliha. Kene meeya gentil, nkoun meeh gentil. Le ken maaya mechi gentil. Ena teni mechi gentil. Kima ydir, ndir.*

Even in the end of the conversations, things are the same. If he treats me well, I'll treat him well. If he is kind, I'll be kind as well. If he isn't kind, I won't be kind. I'll do what he does.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Ousted ena nehtermeh. Khaterch nokta rahi aandeh. Donc ndelek leh. Eh... Ndire eye possible, ndelek leh. Yigouli lebgha manaereft che diri, ndire. Bessah eh... apart ça, nesse normal. Meelebelich bihom. Kima yiaamlouni, naamelhom wou metjini hta soooba beche nahdar maa bnedem. Gee naeraf nahdar maahom*

I respect a teacher since he has more social power. I respect him. But apart from that, I don't care about other normal people. I'll treat them just like they treat me. I don't face any problem when I'm talking to a person. I know how to have a conversation with everybody.

Interviewer: *Même la bghat mine tkemli une conversation?*

Even if when you finish the conversation?

Interviewee: *La bgha min nkemel une conversation. Ena bnedem gee menaarfehche, genre njibheleh dahka. Eya bye, bye. Sayi. Katert. Fhemi? Bessah eh... fe jneza wela. Haka bnedem yikoun hezin. Genre triste. Menkadche n eh... nkahre. Ngouleh katart wela. Voila. Negood meeh.*

Nssiyi le maximum beche negood meeh. Membeeda ngouleh 'Eendek hedik roh hdar meeha.' Nssiyi nohrob. Mouhim nohrob.

Even when I finish the conversation, I won't face any problem. When I'm talking to a person whom I don't know, I'll finish the conversation by smiling to his face. I'll tell him 'That's enough.' But when it comes to funerals, the person I'm going to talk to is sad or devastated. I can't be direct or tell him 'That's enough.' I'll do my best to carry on talking to him longer. Shortly afterwards, I'll tell him 'There you go. That woman wants to talk to you.' Then I'll try to leave. Mostly importantly, I'll leave.

Participant: F27

1. Is the situation common and realistic?

Interviewee: *Hiya réel. Ki dkhole haka aand hanout, telka nefsse hadra tetaawed, bessah tekhtelef mebine hedek hanout taaarfeh, hedek hanout mataaarfehche. L bedya metkounche kife kife.*

The situation is realistic. The same speech is repeated when it comes to service encounters, but the openings are different from one shop to another since it depends on whether you know the salesperson or not.

2. How did you experience the situation?

Interviewee: *Normal, bessah chwiya stressé tee wehed, Nta ji haka. Stressé.*

It was normal, but I was a bit nervous.

Interviewer: *Bessah est-ce que zaema kenet aandha influence haka négative wela haja?*

But did it influence your speech in a negative way?

Interviewee: *La, hdart normal.*

No, not at all. I talked in a normal way.

Interviewer: *Saha.*

Okay.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Nchoufhom fitra. Wehed me soghreh yetlae haka. Ilik fel bedya 'Selem'. Maa teli 'Beslema. Allah yiaawnek'. Meme ki tedkhole aand hanout, gee yigoulek 'Allah yiaawnek' maa teli, taaarfeh wela mataaarfehche.*

We just got used to religious terms or expressions. This is how we learnt to talk. This is how we were brought up. This is how each person was brought up. Every time you start a conversation, you have to say 'Selem'. And when it comes to closings, all people say 'Allah yiaawnek' in service encounters whether they know the salesperson or not.

Interviewer: *D'accord. Donc maaandhom hta role? C'est juste haja tebaa la culture teena wou sayi? Heda meken?*

Okay. So they don't have a role? They're just part of Algerian culture and that's it?

Interviewee: *Bien sûr. Dekhla fe tarbiya teni. Fiha tarbiya.*

Well, they're used to show good manners of course.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hiya dekhla maana. Fel derija teena déjà nahadrou Français, mais keyen wehdine yizidou fiha beche yibenou.*

In fact, French is part of our culture. We use French when we use our language, but there are some people who use French to show that they belong to a higher social class.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Bdahka. Tkoun, dekhele b niya safya. En plus, 'Selem'. Hedi dekhla fel Islem. 'Selem' dekhla fel Islem. Wou dahka teni. Ibtissema yeeni.*

You have to smile and be open-hearted. In addition, you have to say 'Selem' since it's part of the teachings of Islam.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Meme nkoun kassed f lakhore fel, par exemple, yikounou keynine jmeaa. Nosse naerafhome wou nosse manaerafhomeche. Menkounche à l'aise fi dike jmeaa. Parce que manaerafhomeche. Menkadche nahdar à l'aise et tous. C'est tous. Heda meken.*

For example, if I'm with a group of people whom I know half of them, I won't feel comfortable since I don't know half of the group. It will be a bit difficult to talk to them in a comfortable way. This is it.

Interviewer: *Donc ki tedokhli fi jmeaa wou nosse taaarfih wou lokhrine la? Le dirilhom khamssa wela tsselmi elihom bel wehed?*

So you find difficulties when you're part of a group and you don't know half of them? You don't know how to greet them exactly since you get confused? Maybe you'll shake their hands or give them a kiss...

Interviewee: *Hedik hiya.*

Exactly.

Interviewer: *Wela ghil tee tema 'Selem'.*

Or just say '*Selem*'.

Interviewee: *Nichen. Ouais.*

Yeah, exactly.

Interviewee: *D'accord.*

Okay.

Interviewee: *Menhache rohi à l'aise. Manaerafche aakliheyethom. Manaerafche, hedek, est-ce que...? Déjà haja lewla metkaber. Est-ce que metwadee? Hedou swaleh.*

I won't feel comfortable. I don't know their personality. Maybe the person I don't know is arrogant. I don't know whether he is humble or not. So it has to do with these things.

Interviewer: *D'accord.*

Okay.

Participant: F28

1. Is the situation common and realistic?

Interviewee: *Parce que même fe la réalité, ndir haka. Netaamel haka maa ey inssene. Nroh nechri elih, netaamel haka. Donc benetli normal.*

This is how I talk in reality. This is how I treat any person. This is how I behave when I talk to a salesperson. So it's a normal one.

Interviewer: *Donc réel?*

So it's realistic?

Interviewee: *Wah, elle est réel.*

Yes, it's realistic.

2. How did you experience the situation?

Interviewee: *Non, j'étais à l'aise. Zaama normal.*

Well, I was comfortable. I mean it was normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Dekhla fiha koulchi. Genre respect. Même kodwa. Parce que eh... prophet houwa wassana ela jel tehiya. Hedi tee e selem wou koulchi. Hna teni kodwa teeh. Donc obligé elina nehadrou haka.*

It has to do with everything. It's about respect. It's based on teaching since the prophet advised us to greet people with peace. We're his followers. So we're obliged to talk like this.

Interviewer: *Wou maa la fin tee conversation kima baraka Allahou fik kima eh...?*

And what about the use of religious formulas, such as ‘Baraka Allahou fik’, in the end of the conversations?

Interviewee: *Wah, c'est par un respect. Un respect. Welefna hak.*

Well, it's about respect. We got used to this way of talking.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Meh... Je ne sais pas be hedel seha mena. Tlakin, Tlakina nos parents haka yehadrou, welina nehadrou haka. Meh... ça n'a rien avoir, ena tbenli, par wehed yifrimi wela yahdar la langue Francaise. Non.*

Well, I don't think so. This is our parents have always talked. So we ended up talking like this. I think it has nothing to do with trying to show off. No, not really.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Tahdar meeh avec un respect. Ki tahdar meeh, tchouf fihe, tedhak eh... Zaama ibtissema. Mechi tahdar meeh be technef wela. Tahdar meeh, teni, le ken kbire zaama tahdar meeh bechwiya. Tkadreh. Keyen les mots li m, lezem, obiligé elik metgoulhomche. Heda meken.*

You need to treat people with respect. You need to look at the eyes of the person you're talking to. You need to smile. You shouldn't talk to him with a frown on your face. If you're talking, for example, to an old person, you need to talk him a nice way. You need to show respect and politeness. There are words that you cannot use as well. This is it.

Interviewer: *Les mots ki deyrine hedou li me ngoulouhomche?*

What kind of words are you talking about?

Interviewee: *Beyna li kounou... Genre eh...*

Well, the words that are um...

Interviewer: *Les mots chwiya tayhine zaama?*

You mean the words that are informal?

Interviewee: *Wah, tayhine.*

Yes, informal words.

Interviewer: *Ah, d'accord.*

Ah, okay.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Non, J'ai pas un problème. Zaama nahdar maa ey wehed. Li ja, naaref ki nebda meeh fel bedya wou ki nkemel meeh. C'est bon. Tebka ela khire. Allah yiaawnek. C'est bon. We nroh. Donc eh.... Maaandiche. Maaandiche problem. Normal.*

Well, I don't have a problem. I can talk to any person. I know how to start and finish the conversation. This is it. So I don't have a problem.

Participant: M01

1. Is the situation common and realistic?

Interviewee: *Bon, la situation hedi li hdarneha darwek zaema hakika. Elle est réel. Zaema fel moujtemee teena haka nahadrou deymen. Fi ey haja, ey mewdoe nahadrou haka. Surtout fi hedel mewdoe tee Eid l Fitr heda, nahadrouha deymen. Nebdou bel lakhore. Nahadrou.*

Well, the situation that I acted it out is realistic. That's how our society always talk. That's how we talk in Eid al-Fitr as well. That's how we behave.

2. How did you experience the situation?

Interviewee: *Bon, ena medeyektche. Hakikaten. Medeyektche. Khaterche, zaema li hdarneh jey maa l wekie nichen. Parce que hna aaychine kima haka wou nahadrou hadra deymene nahadrouha. Tssema mwelfine. Malgré zaema kenet ghil tejrouba wou kenet zaema ghil tessjel, bessah gee wou haka, hassite rohi normal parce que hiya hadretna tee bessah haka jeya.*

Well, I was comfortable. I talked as I talk in reality because that's how we always behave and talk. We're used to this way of talking. Despite the fact that it was just acting, I was comfortable since I talked as I talk in reality.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Bon, ewel heja. Hedi dekhla men beb dine teena. Dine Islem yigoulna haka. Ki tebda zaema l hiwar, ilik tgoul 'Selemaelikom' wou toujours zaema ki tebhgi troh, zaema nayed, tgoul zaema 'Eya membeed' wela 'Baraka Allahou fik', 'Allah yahafdek', 'Eya khatra jeya inchaa Allah' wou hedi mechi ghil fel dine. Meme hneya. Tetteka belek wehed belek khatih dine, bessah toujours yehdar hedel hadra, eleh? Parce que moujtemee teena yigoulek hedel hadra hedi. Hedel hadra*

zaema keyna gee moujtemee teena. Belek gee troh aand wehed mechi Muslim, bessah hedel hadra toujours fihe parce que dekhla fel moujtemee teena. Hedi hiya.

Firstly, this is part of the teachings of Islam. You have to say 'Selemaelikom' in openings. You also have to say 'Baraka Allahou fik' or 'Allah yahafdek' in closings. Even the people who aren't religious can employ these formulas since that's how our society talk. Even a person who isn't a Muslim can use these formulas in Algeria since that's how our society speak as I mentioned before. This is it.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Bon, hiya mekeche sebeb wehed. Keyen bezef essbeb. Binethom, ewel haja tarikh tee Jezeyer maerofe beli Franssa staemratna karn wou 32 ame. Hedi lewla. Maa teni Jezeyriyine, jdoudna tee bekri taalmou gee lougha Firanssiya. Heta lew li mekeche yekra wou kene yaeraf Franssi. Hedi lewla. Zewja, hna ki zedna, hna, par exemple, mahdarneche l wakt tee istiemare, bessah chewala lkina ejded teweena wou les parents teweena yahadrou b la langue Française. Tssib ghil fi hadretna, des fois ngoulek, membeed ngoulek zaema 'Rani rayeh njib lehem.', 'Rani rayeh njib soudeur.'. Heda houwa l mitel.*

Well, there are many reasons why we use French. Firstly, it has to do with the history of Algeria. France colonised us 132 years. Also, the old generation and our grandparents learnt French. Even the people who didn't go to school spoke French. Secondly, we the new generation weren't even born yet when Algeria was colonised by France, but we found our grandparents and parents using French. We Algerians always employ French when we use our language.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *L haya essessiya, hna hedel l hadra ki nebdouha haka. Ki nebdouha ghaya wou nkemelouha ghaya, men beb l ihtiram. Rak fehem? Des fois hta tchouf wehed belek metebghiche wela tekerheh wela heged fike, bessah toujours ki telkah, metbeyenlehche beli rak heged fihe. Tbeyenleh beli rak tehtermeh. Rak meeh normal. Hedi lewla. Wou theniyen, des fois ki tkoune zaema, par exemple, maa l ousted, metnejmeche tahder meeh kima maa sahbek. Ilik tehtermeh. Ilik tkoun kdare binetkom. Men beb ihtiram. Wou teni ki tahder maa mra wou rajel, mechi kife kife. Ki tahder maa rajel, ki chghol tetlag rohek. Kima yigoulek, tahder meeh b rahtek, bessah ki tahder maa mra, toujours keyen dike l, kima hna ngoulou horma. Rak fehem? Khaterche fel moujtemee teena, fel dine teena, yigoulek rajel wel mra binethom horma. Keyen ki chghol, heya tefssal binethom. Metkhalihomche zaema yetkarbou ghil hak. Hedi hiya.*

Most importantly, respect plays a key role. It allows openings and closings to be successful. You understand? Even the person who doesn't like you has to be respected. You have to talk to him a normal way. Secondly, you shouldn't talk to your lecturer as you talk to your friend. In this sense, you have to show respect and politeness. Also, talking to a woman is different from talking to a man. When you talk to a man, you'll feel comfortable, but when you talk to a woman, you have to take respect and social norms into consideration. You understand? Respect and social norms are always taken into consideration in our society and religion when the conversation is between a man and woman. This is it.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Goutlek sooobet li lkinehom fi hedik, kima goutlek, fel, par exemple, kima ena, ki ntelka maa wehda mechi mena. Mechi Mousslimine. Eya zaema hiya, hna aana horma. Aana l*

aaybe tahder maaha wou tsselem eliha, bessah houma fel takafa teehom normal. Aadi. Wel aaksse. Hna aana ki netlekou zaema maa wehed rajel kifek, normal taangeh, bessah houma, la. Aaksse. Takafethom mechi aaybe. Hedi lewla. We zewja, kima goutlek elel, zaema ki nkoune, par exemple, wehdel khatra wehed, naaarfeh Jezeyri yahder Français ghaya. Ena chghol bghit nahder meeh b Français, bessah chghol nehrez rohi loukene naghlet. Wou finalement, bel la fin, kount naghlat. Eleh? Ndire akhtae hta houwa derli la remarque wou geli beli marakche fort fel lougha Firanssiya.

Yes, I do find difficulties. For example, I might have problems if I talk to someone who isn't Algerian or Muslim. For instance, we Muslims usually don't greet women by kissing on the cheek, but this act of greeting is normal in western countries. Another example, when Algerian men meet, they can greet each other by hugging. This act of greeting between men in Algeria is normal, but I don't think it is in western countries. Another point, I might have problems if I'm having a conversation with someone who speaks French very well because I need to be careful of making mistakes. For example, I was one day talking to someone whom I know well. He has a very good French. I wanted to talk French, but I had to be careful of making mistakes. As a result, I wasn't aware that I made mistakes until he told me. He also told me that I need to improve my French.

Participant: M02

1. Is the situation common and realistic?

Interviewee: *Kene rad fiel tabiii. Normal. Wou meme hedel tassaroufet yeeni keyna andna fel moujtemee teena tee kharej. Telka jarek, troh tsselem elih. Bezef efeyesse wou mechi fel Eid yeeni.*

I talked in natural way. You always see these kinds of conversations in our society. You might see neighbors talking to each other in our society. And not just in Eid al-Fitr.

2. How did you experience the situation?

Interviewee: *Aadi jiden. Mwelef bhedel efeyesse tee, zid teni, haja mliha tee tokhroj, jarek haka yetfakrek. Nta tfaker jarek. Kene haja normal.*

It was very normal. I'm used to these kinds of conversations. I really like the situation that I acted out.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Men aadetna hna yeeni ke Jezeyriyine enehou ey nikache nefethouh bi ilkae 'Selem', 'Selemaelikom. Kirakom? Lebesse?' Membeed, yedkholek fi soub mewdoe. Wou ki yebghi yaghlakha, deymen yaghlakha b 'Baraka Allahou fik', 'Allah yehafdek', 'Sahit khouya', 'Membeeda rani jey aandek'.*

Religious terms or expressions are part of our traditions. We always use them in the openings before starting to talk about the main topic. We always use them in the closings too.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Istiemel lougha Faranssiya aandou khalfiya tarikhiya maana yeeni parce que, déjà me hiya mechi ghil fe chart istiemare. Membeed l istiemare, jdoudna kenou yahadrou Francais wou rahet l ehfed hta bkat fina hna mkhalta mebine Français wel Aarbiya. Normal. Yedkholek 'Selem. Ça va? Bien?' wou yakhtem helek b 'Eya au revoir.' wela 'Bonne nuit' wela kima haka.*

The use of French has to do with what happened in the past. It has to do with French colonisation. Then our grandparents were using it and we're using it now. So, it's normal. Some people say, for example 'Ça va? Bien?' in the openings and 'Au revoir' or 'Bonne nuit' in the closings.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Darwek houwa tedkhole fiha le respect, ihtiram wou tedkhole fiha teni kifeche mdari yetaamlou maahom me sghor. Kifeche keber fe teaamoul teehom me sghor. Kifeche kenou weldihe yetaamlou maa nesse. Wou tedkhole fih teni hta dawr tee cherie. kifeche rah yichoufe cherie. Kifeche rahom yetaamlou beche houwa tem, parce que mehmma kene inssene youatir wa yetaater. Yeeni ghadi yetebee hak wou hak. Ela koul jihet.*

In this sense, it has to do with respect. It has also to do with how the person is brought up and his parents were treating people. I think the society plays a role as well. Any person is part of a society. He can see how people are treating others because society influences the individual and vice versa.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Darwek hiya tlaka sooobet, tlekit sooobet mel kbel, bessah tartabet bike nta kifech rak deyer. Keyen fark mebine tkoun mkalak, tkoun mnervi, tkoun mlih, tkoun kharej farhene, kharej tedhak. Aandek mard. Aand haja. Aandek option hekmetek. Wou même l mewdoee li ghadi tkoun tahder fihe wou chakhsse li rah yahder meek, kirah deyer. Rah mkalak. Rah mnervi. L hala li ghadi yikoun fiha.*

Well, I did have difficulties. I think they depend on the personality of the person. Sometimes the person is rushed. Sometimes he is angry. Sometimes he is good. Sometimes he is happy. Sometimes he is smiling or maybe has something important to do. I also think that it depends on the topic which is dealt with in the conversation and how the person you're talking to is doing. Maybe he is rushed or angry. I mean it depends on how he is.

Participant: M03

1. Is the situation common and realistic?

Interviewee: *Wah, aadiya. Mekeche gee haja à normal. Tabiiya.*

Yes, the situation is common, normal and natural.

Wel hela tabiiya. Aadiya. Situation mekboula. Bidoun ey khatae. Aadiya.

Everything is natural and normal. The situation is acceptable. Nothing weird about it.

It's normal.

2. How did you experience the situation?

Interviewee: *Hassit rohi à l'aise. Bel aakse. B saddem meftouh. Normal. Aadi. Motmaen.*

I felt comfortable. Everything was cool and normal. I was confident.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *La culture tee Islem yiaawnouk beche tkeyem inssene. Taetih kima. Bel aaksse. Taamleh bel akhlek. Mechi keenehou heyewen wela le chey wela. Houwa, bel aaksse, yihesse roheh mkayem wou yihesse roheh aandeh kima. Donc binissba lih wou liya, yikoune dik l meheba wou dike tamaenina.*

Religious terms or expressions help you to show respect to the person you're talking to. They also help you to show good manners. The person you're talking to will feel comfortable. So, there will be love and confidence.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *La langue Francaise keyna fel moujtemee teena. Parce que tellement li Franssa staemretna bezef wou tellement kdat ela lougha Aarabiya. Donc welet heja aadiya. Leskouha fina. Donc ab aan jed.*

Our society do use French. And that's because we were part of the French Empire for a long time. Also, French has influenced our Arabic. So, it became normal and part of our culture. It was transmitted from one generation to another.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Tee nejuh tee beche tkoune mouhadeta aadiya doukhoul wel khourouj hiya tkoune tabiii. Tkayem nesse aadiyen. Metmeyezhomche men elwen wela echkel teehom. Wou mechi bel mantika li aayeche fiha wela assl teeh. Bel aaksse. Gee dirhom gee kif kif wou aadiyen. Hdar maahom aadiyen. Wou kounek nta deymen nitekra. Beche houwa yihesse roheh à l'aise wou yihesse roheh mkayem.*

In order to have a successful opening and closing, you have to talk in a natural way. You also have to show people respect. You have to treat them well regardless of how they look, where they live or come from. So you should treat them in an equal way. Just talk to them in a normal way. Most importantly, you have to be polite, so that the person you're talking to will feel comfortable.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Lkit sooobet fel bideyet, tebda hadith maa echkhasse parce que des fois aakliya teehom des fois, houma meyefehmoukche we nta tebgghi twassel message wela haja wou houma*

meyefemouheche. Des fois tkhafe la teedih aan kassde. Wou des fois metebghiche tbeyen chekhssiya teek. Tkhafe me nesse.

I did find difficulties to open a conversation because people sometimes don't have the same mentality. Sometimes they don't understand what you mean. Also, sometimes you might be scared of offending people.

Participant: M04

1. Is the situation common and realistic?

Interviewee: *Oui, bien sûr eh..., situation jetni réel.*

Yes, of course. For me, the situation is realistic.

2. How did you experience the situation?

Interviewee: *Oui, eh... kout à l'aise. J'étais pas gêné. Mekountche mjini wela heja kima haka. Eh... hdart kima nahdar eh... fel la verité, eh? Hedi hiya.*

Yes, I was comfortable. I wasn't uncomfortable. Nothing was bothering me. I talked as I talk in reality. This is it.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Bon, hedi l eh... Hna Mouslimine. Bi me ena Mouslimine. Eh... Rassoul sela wou selem eh... wessana elel eh... selem, ela ikae selem wou... hedi selem zaama... nelkouha ela eh... li naarfouh wela li manaaarfouche wou... mine eh... nkemlou conversation eh... tedii l wehed haka tgouleh 'Rabi yiaawnek' wela tgouleh eh... 'Rabi yahafdek'. Même eh... ki chgol eh... hedi teni dakhla fe silet rahem teni tsaksih ela weldih. Tsaksih ela... la famille teeh. Tseksihe kifech rah deyer houwa. Membeed tgouleh wassal lhom slem mena wou gee. Eywa hedi hiya.*

Well, we are Muslims. As Muslims, the prophet, peace be upon him, advised us to greet by wishing peace. We can greet anybody by wishing peace whether we know him or not. As for finishing the conversation, you can pray for someone by using 'Rabi yiaawnek' or 'Rabi yahafdek'. These manners play a key role to maintain, establish and preserve of ties of kinship. You

should also ask about the well-being of the addressee's family. You should ask about how he is doing. Then you tell him to send regards to the family. This is it.

Interviewer: *Bon, zaama tediileh maa teli wou fel bedya ihtiram.*

Well, it means that you pray for him in the end of the conversation and greet him in the beginning by showing respect.

Interviewee: *Fel bedya respect, bien sùr.*

Of course, showing respect in the beginning of the conversation is important.

Interviewer: *Saha. Ihtiram we tarbiya.*

Okay. Respect and good manners.

Interviewee: *Wah. Wah. Wah.*

Yes. Yes. Yes.

Interviewer: *'Politeness' kima ngoulou bel la langue Anglaise.*

'Politeness' as we say in English language.

Interviewee: *Yes. Yes.*

Yes. Yes.

Interviewer: *Saha.*

Okay.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Bon, hna... lehja teena meh... mkhalta chwiya beh... mechi ghi chwiya bezef, bel Francais wou parce que koul wehed wou kifeche ychoufha parce que hiya l eh... Awel haja, hna kene aana istiemare Firanssi. Ken eh... maatar elina. Telka... les parents teena bezef yahadrou be Franssi parce que houma bekri taalmou Franssi wou meme darwak eh... mezelt eena min nakrou fe jemias b Franssi et tout. Nahadrou bel eh... lougha Firanssiya. Wou keyen nesse eh... deyinha beche yetnakrou biha. Keyene nesse deyrinha beche eh... zaama yichoufou rhwahom biha. Hasbinha meche aaref chewela gee. Eya wou... Hiya mechi kima haka. Hiya normalement n eh... chwiya n eh... naawdou nchedou fel eh... lougha Aarabiya teena afdal mine hedel eh... loughate hedi eh..., kima ngoulou nkou... ghadi nkounou fi tebeiiya loughawiya hedi. How. Ilik inssene yikoun aandeh eh... chakhssiya. Ilik inesse yikoun aandeh chakhssiya. Meykounche eh... yelkahom haka yegood ghil yetebbe fihom wou gee. Hedi hiya.*

Well, our dialect is a mixture of different things. It's a mixture of especially French and each person sees it from his perspective. First of all, we were colonised by the French. This had a big influence on us. You see parents talking a lot in French since they studied in French when they were kids and even now we study and talk in French at university. And there are people who use French to show off and look impressive. They think that it's a very special thing. And this is not how things should be. We should stick to our Arabic which is better than these languages. Otherwise we'll be imitating people from a linguistic perspective. A person should have a strong personality. He shouldn't be following or imitating people. That's it.

Interviewer: *Sayi keyen ki chghol wehde nesse yebghou yitihou khchen wou sayi.*

So, there are people who want to show off and that's it.

Interviewee: *Aywa.*

Exactly.

Interviewer: *Saha*.

Okay.

Interviewee: *Keyen wehdine yitihou khchen haka yebghi zaama yigoulek Franssi wou gee. Nta tgouleh 'selemaalikom'. Houwa yigoulek 'bonjour'. Eh... hedi mechi eh... fel tarbiya hedi gee.*

There are some people who want to show off. They think that French is going to make them special. You greet him by saying '*selemaalikom*' and he will reply by saying '*bonjour*'. These aren't part of the good manners.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Bon, el heja li tkhali la conversation tkoun positive hiya... kima goultha fel lewla eh... tkoun 'selemaelikom' eh... tedkholha ghil bechwiya 'Kirak deyer?' tssaksi elih wou gee. Après tedkhol tahdar meeh est-ce que khassek haja wela khassek techri haja wela? Meme eh... fel eh... telya teni maghadiche eh... troh direct mechi ghyi... dite swalhek, ghadi troh direct. Ghadi tgouleh 'Rabi yiiawnek' wela teh... 'Rabi yahafdek'. Ila kout maa wehed taaarfeh wela, ghadi tgouleh selemla ela lweldine wela kima hak.*

Well, the key components that allow the conversation to be positive are as I said earlier in the beginning. You should say '*selemaelikom*' and be kind or good. You should ask about his well-being. Then you ask him what he exactly wants or what he wishes to buy. As for the end of the conversation, you can't just leave by not saying anything. You should say *Rabi yiiawnek*' or *'Rabi yahafdek*'. And if you are talking to a person you know, you can tell him to send regards to his parents.

Interviewer: *Tenik ça depend context tenik?*

Does it depend on the context?

Interviewee: *Bien sûr.*

Of course.

Interviewer: *Context wou la personne?*

The context and the person you're talking to?

Interviewee: *Eh! Wah, bien sûr. Mechi eyi wehed ghadi te, te, tkemel kife kife fel eh... conversation. Ghadi tkoun maa wehed eh... rajel kbire wela. Mechi, mine tkoun maa wehed kbire mechi kima tkoun maa wehed eh... sghire kima kifek wela... fel l'age teek wela wehed sghire elik wela. C'est pas la même chose. La même chose.*

Yes, of course. You aren't going to talk to all people in a same way. You should talk to each person in a specific way. Talking to an old person isn't like to talking to someone who is young, of your age or younger than you. It's not the same thing.

Interviewer: *Ihtirem tenik dekhele, yek?*

Respect is a key component as well, isn't it?

Interviewee: *Bien sûr, bien sûr. Hedi hiya min goutlek zaama leh... ghadi min tkoun wehed kbire maa wehed shgire hedi dekhla...*

Of course, of course. Respect plays a key role when it comes to talking to older or younger people.

Interviewer: *Safi donc nsakssouh ela... Donc*

So, you should ask him about...

Interviewee: *fel ihtiram.*

That's part of being respectful.

Interviewer: *Saha. Nssakssouh kirah deyer wou gee wou tenik...*

Okay. We should ask him how he is doing and we should be...

Interviewee: *Wah.*

Yes.

Interviewer: *ihtiram. Donc eh...*

respectful. So...

Interviewee: *Bien sûr.*

Of course.

Interviewer: *Saha.*

Okay.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Bon, jamais eh... lkit eh... un difficulté eh... des difficultés beche nahdar maa wehed.*

Well, I've never found a difficulty or difficulties to communicate with a person.

Interviewer: *D'accord. Metelkache gee...*

Okay. You don't find...

Interviewee: *Sauf eh...*

Only if...

Interviewer: *difficultés wela?*

Difficulties?

Interviewee: *La, jamais.*

No, never.

Interviewer: *Maa wehda par exemple chira....*

What about when it comes to communicating with a girl?

Interviewee: *Jamais.*

Never.

Interviewer: *haka? Donc eh...*

So...

Interviewee: *Sauf zaama... des fois bine eh...*

Only if...

Interviewer: *Maa wehed mataarfehche?*

What about when it comes to talking with someone you don't know?

Interviewee: *Mine eh...*

when it comes...

Interviewer: *Maa...*

Or...

Interviewee: *Wehed zaama yi... yitnakar zaama yahdar lek eh... be une langue metaeraheche heda meken.*

to talking to a person who talks to you in a language that you don't know and he wants to show off.

Interviewer: *Ki? Cheyala une langue? Eleh? Baghi tssib Jezeyri...*

How? Which language? Why? You think you're going to find an Algerian person...

Interviewee: *Par exemple eh...*

For example...

Interviewer: *yahdarlek bel Mandarin.*

talking in Mandarin.

Interviewee: *Wah. Keyen li yebghi yetnakar bezef yahder lek bel Anglais wela wou meyebghiche yahdar bel Aarbiya. Ena manadrache meeh eneya.*

Yes, there are some people who want to show off a lot. They to talk to you in English and they don't want to talk in Arabic. So I'm not going to talk to them.

Interviewer: *Saha.*

Okay.

Interviewee: *Wah.*

Yes.

Interviewer: *Wela wehed par exemple yikatar, yikatar mel la langue Française bezef.*

Or a person who, for example, talks a lot in French.

Interviewee: *Wah. Zaama la langue Française bezef wou gee me, La! La langue Française normal. Chwiya. Anglais... mine yikaterli bel Anglais. Sayi manadarche meeh.*

Yes, the people who talk in French a lot. No! not really. French is okay. It's fine. But when they talk in English a lot, I won't be talking to them.

Interviewer: *Ha bessah hna rana nahadrou el el Jezeyriya. Maraneche nehadrou la langue, la langue Anglaise. Rana nahadrou leh...la culture, le discoure Algérien, la culture Algérienne.*

Well, but we're talking about Algerian. We aren't talking about English. We're talking about Algerian discourse and culture.

Interviewee: *Eh! La, eya ma, manahchem me welou, normal, eedi.*

Ah! So not really then. I am not shy. Things are normal.

Interviewer: *Metehchmeche?*

You aren't shy?

Interviewee: *Mechem. La, mechi menehchemche gee, bessah eh... mais nakdar neh.... ncommuniqui meeh. Nakdar neh... nahdar meeh aadi.*

No, I don't mean that I'm disrespectful. I mean I can talk to him easily.

Interviewer: *Donc metelkache sooobete wou sayi.*

So, you don't find difficulties and that's it.

Interviewee: *Menelkache sooobete.*

I don't find difficulties.

Interviewer: *Koul wehed taetih gostoh wou sayi.*

You talk to each person in a specific way.

Interviewee: *Hey wellah.*

Exactly.

Interviewer: *Saha.*

Okay.

Participant: M05

1. Is the situation common and realistic?

Interviewee: *Tee L Eid haja mliha. Yetlehou fiha l hbeb wou gee. Eya, hiya kima goul, treflicti takafa teena. Tee Jezeyer wou tee Wharna wou hedi hiya.*

It's a good situation. It's about Eid al-Fitr. The people who love each other meet in this special day. The situation reflects our culture. It reflects the culture of Algerians and Oranees. This is it.

2. How did you experience the situation?

Interviewee: *Ki derna hedel l'act, hdart normal. Kima mdari. Comme d'habitude. Haja aadiya.*

When I acted out the situation, I talked in a normal way. I talked as I talk in reality. It's a simple thing.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Kima gelek dine, e dinou mouaamela. Tebda b 'Selemaelikom'. Wou tkemelha b 'Selemaelikom'. Hedi beche yebka le respect bine nesse. Tebka dima tegood dike l mhaba keyna bine nesse. Par exemple, tegood tgouleh, tlaka maa sahbek tgouleh 'Selemaelikom. Ça va ? Kirakom deyrine?'. Mouhim, tejbedleh hedel swaleh. Mechi kima metegoodche mkaymeh. Beche tegood toujours hedel le respect wou dike l mhaba bine nesse.*

The use of religious terms or expressions is all about treating people in a nice way. You should start and finish a conversation with 'Selemaelikom'. It's all about showing people respect and love. For example, if you meet your friend, you'll greet him by saying 'Selemaelikom.

Ça va? Kirakom deyrine?'. In this sense, it's all about showing people respect and love as I mentioned before.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *La langue Française n utilisouha fel dialogue teena parce que mel istiemar tee Franssa. Geedet kima haka. Geedet moutedewala hedel la langue teehom binetna. Par exemple, kima ngoulou 'One, two, three! Viva l'Algérie!'. Fiha l'Anglais, Sbanya wou Franssa. Eya kima haka.*

The use of French has to do with the French colonisation. We've always used French. We've always used French terms or expressions in our conversations. For example, as we say 'One, two, three! Viva l'Algérie!'. It includes English as well as Spanish and French. This is it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Bon, ilik deymen tkoune ihtiram. Tkoun metedeb fel hadra teek. Par exemple, tkoun tji maa chakhsse façade à façade, en moins, kima yigoulek 'Smile', ibtissema. Beche tebda, même li koune yahder meek, ki chghol yefteh lek mejel beche tedkhole meeh f n'importe quel sujet. Wou hedi hiya. Ilik ihtiram wel edeb. Kima goulna, toujours e dinou mouaamela. Tkoune taeraf ki taamel nesse wou tkoun tehrez rohek. Parce que hadra takhtelef men jiha l jiha. Kima par exemple, hna hadra hna fe l'Algérie mechi kima hadra fi Tounes wou mechi kima hadra fel Maroc. Koul wehdine wou takafa teehom kima yigoulou. Hedi hiya.*

Well, there should be respect. You should be polite and smile when you're having a conversation with someone, so that he will be comfortable. As I mentioned before, there should be respect and politeness. As I said before, it's all about treating people well. You should know how to treat people in a nice way and be careful since language changes from one area to another. For

example, Algerians' way of talking is different from Tunisians' and Moroccans'. Each community has their own culture. This is it.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Hiya, bon, mekeche difficulté. Hiya ela hsseb maamen rak tahder we ela hsseb l blassa li tkoun fiha. Keyen, par exemple, kima maamen rak tahder. Par exemple, chkoun hedek seyed li rak tahder meeh. Par exemple, ykoune directeur. Kader yikoune chakhsse bi moustewa aali. Wel blassa, par exemple, kima troh tedlobe, ki chghol khadma wela mechi kima rak fe stade. Hadra tbedel. Rak fehem? Wou teni, ela hsseb chakhsse teni chkoune. Par exemple, yikoun inssene kbire wela. Mechi kima tahder meeh kima wehed jeune kadek, kadeh. Yebka toujours deke l mouaamela teeek.*

Well, I don't really think that there are difficulties. It depends on who you're talking to and context. For example, you might be having a conversation with someone who has a higher social power than you or really educated. Another example, being in a place where you're interviewed to apply for a job is different from a stadium. In this sense, the way of talking changes. You understand? As I mentioned before, it depends on the person you're talking to. For example, talking to someone who is an old person isn't like talking to a young person. So, each person is treated in a specific way.

Participant: M06

1. Is the situation common and realistic?

Interviewee: *Bon, ena tbenli eh... hedel la conversation zaama totalement, zaama naturelle, naturelle parce que kima ngoulou, hadra tji automatiquement, donc medem hadra tji automatiquement, tsema rak naturelle, rak fel naturelle, donc eh... hedel hadra bien sur tesra fel eh... tesra quotidiennement tesra eh... fel, fe les évènements. Pratiquement eh... ki tcompari bine les conversations yijou les mêmes. Surtout fel les évènements kima hedou tee Iid wou kima tee Ramdan yijou kif kif, donc hedi hiya. C'est ça.*

Well, I think the conversation is totally natural because the way of talking is spontaneous. So, if the way of talking is spontaneous, the conversation is natural. So this kind of conversation definitely occurs during the events. If you compare it to the real conversations that occur in the events like Eid or Ramadan, they are the same. So, this is it.

2. How did you experience the situation?

Interviewee: *Eh... hiya eh... zaama hessit rohi eh... Hiya mekeche ki tkoun à eh... plus à l'aise kima tkoun tesralek la situation zaama eh... reelement. C'est-à-dire hedeya, ki tesralek reelement kiteh taawed tprodui hedel la situation zaama mechi kif kif, bessah il y a une légère différence, mais zaama aadi. Normal. Tu vois?*

You won't feel as comfortable as when you are in reality. It means that when you act, you aren't going to talk exactly like when you are in reality. But the difference is slight and the experience was normal. You get me?

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Donc la religion, dine houwa l essesse teena, essess heyet teena. Hna ke Muslimine mtrabtine bezef bel dine teena wou nahadrou bezef bel eh... yaeni moustalahet wela leh... diniya. Yaeni kima ngoulou fel tehiya wou gee, obligé tgoul selemaelikom. Yaeni haja eh... Kima ngoulou c'est eh... kima ngoulou, c'est crucial. C'est eh... Kima ngoulou, kima lma neshor, dine teena kima lma li nesharbouh. C'est à dire ble bihe, menhassouche rwahna beli hneya benyedem. Voila. Hedi hiya.*

So, religion is the key aspect of our life. We, as Muslims, have a strong faith in our religion and we use various religious expressions. For example, it is obligatory to say *selemaelikom* in the opening of conversations. It is something which is crucial. Our religion is the water we drink. It means that we do not feel humans without it. This is it.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hiya c'est normal parce que eh... rak fehemni piyi eh... l'Algérie a été colonisé zaama par la France donc c'est normal que yedokhlou, déjà la preuve rani nahdar darwak wou keyen des mots en Français, donc eh... hnaya bi ma ena yaeni Jezeyer kenet mestaamrhom Franssa karn wou 32 ame, bi tabiaat hele taatar ela hadra taena wou yedkho, yedokhlou des mots haka des zènes. Même particulièreité hnaya hna fi Wahran, eh... kenou aana les Espagnols bezef teni keyen kleyem bezef en Espagnol wou nahadrou bihom bel derija. Donc hedi hiya.*

Using French is normal since Algeria was colonised by France, so it is normal if there are French words. I tell you what. I am talking now and there are French words in my speech. So since Algeria was colonised by France for 132 years, our way of talking has obviously been influenced by French and many words were borrowed from French. Even here in Oran specifically,

there were many Spanish people living here and there are many Spanish words as well that we use in our dialect. So this is it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Hiya eh... ça dépend pas de la conversation. Hiya ça dépend de la personne. Ça dépend chakhsse li ghadi tahdar. Est-ce que eh... rah aandek meeh aalekat ijebiya wela rah aandek meeh mehekile wela eh... kima ngoulou rak metneshee meeh wela? Donc hiya tout dépend inssene li rak tahdar meeh. Justement ki koun inssene mlih wou gee wou aandek, aandeh meek, aandek meeh aalekat mliha, ghadi tkoun hadra ijebiya htel saat. Bessah ki tkoun inssene binik wou bineh mehekile eh... mandonche, mandonche ghadi tkoun eh, leh... bedya we la fin ghile kif kif wou Allah aaleme. Hedi hiya.*

Well, it does not depend on the conversation. It depends on the person you are talking to. Do you have a positive relationship with him or do you have problems with him? Do you get along well with him? In fact, if the person you are talking to is a great person and you have a great relationship with him, the conversation will always be positive. But if you have problems with the person you are talking to, I don't think the beginning and the end of the conversation will be positive. This is it.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Donc eh... la difficulté, tewkae la difficulté tous dépend la situation. Tout dépend la personne. Kima gault, des fois problèmes eh... Je ne sais pas ena eh... inssene tkoun aandeh heyba wela yikoun aandeh haut placé wela, des fois teteplek ki tahdar meeh wela tebhgi par exemple entretien wela. Teni tjik, yijik le stress wela tedkhol aand wehed fi bureau wela c'est normal tjik hedik l eh... tji dik, dik hedik rehba. Des fois ten deh, tessra des situations fe le quotidien. Belek*

chira baghi tahdar maaha wel haja, eh... mataarafheche, teteфлек ki tedkholha. C'est-à-dire thawess ela hedik dakhla. Ça dépend metghikche dik dakhla wou matahdarche meeha. Wou keyen teni des cas kima haka.

The occurrence of the difficulty depends on the situation. It also depends on the person you are talking to. If a person you are talking to looks like a boss or has a high social status or power, sometimes you'll get confused and won't know how to talk to him appropriately. Or also for example, when you have an interview, you'll be stressed. Or when you enter an office to talk to someone, you'll feel anxious and it is normal. Difficulties can also occur in situations that are part of the daily life. Maybe, for example, you want to talk to a girl and you don't know her. You'll get confused and won't know how to start the conversation with her. It means that you will be thinking about how to open the conversation. If you don't know how to open it appropriately, you won't be talking to her then. And there are many cases like that.

Participant: M07

1. Is the situation common and realistic?

Interviewee: *Wah eh... Hiya wehed ki, ki yamred, sahbek wela hbibek wela, ghadi eh... Beyna ghadi troh teh... tzoreh ki chghol telaeleh chwiya morale beche meyekrahch wou beche nta taawneh keche haja khosseh haja diheleh wela. Hedi hiya.*

Well, when a person gets sick, whether it is your friend or a very good friend of yours. Obviously, you will pay him a visit. I mean you will see how he is and cheer him up, so that he won't get bored. You'll help him in case he needs anything. This is it.

2. How did you experience the situation?

Interviewee: *Normal fetet eh... tejrouba normal eh... maa, maa sahbi normal. Hdart meeh. Meh... Mekech stress wela haja. Normal.*

It was normal. It was a normal experience alongside with my friend. I talked to him in a normal way. I wasn't nervous. It was normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Eh... Hiya tehiyet Islem. Haja lewla. Ghadi ki tleka maa sahbek tgouleh 'Selem. Kirak? Ghaya? Lebesse? wela ki ji rayeh tgouleh 'Allah yiaawnek' ki chghol menha teh... tdiileh menha tchejeeh menha tkoun eh... aaleka binetkom tkoun eh... tkoun kwiya. Wah kima haka.*

Firstly, there is an Islamic greeting and when you meet your friend, you'll tell him 'Peace. How are you? Are you well? Are you fine?' and when he leaves, you'll tell him 'May Allah help you'. You'll pray for him and support him. You'll make the relationship stronger. This is it.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hna nahadrou bezef, keyen cheel mel kelma nehadrou bel Français parce que hna hna fel jemias hna menokroche Aarbiya. Hna... Hna kouna fel lycée nekro bel Aarbiya. Jina jemias hta lkina koulchi Français. Eya wel eh... wel Facebook wel Instagram darwak koulchi rah be Français darwak. Tahdar maa wehed eh... La plupart gee yehadrou meek be Français. Eya we, we rahet fina tbiaa. Gee les Algériens tssib, tssib dreri sghar yehadrou Français. Gee la plupart kima haka.*

We speak French too much. There are various French words that we use because we don't study in Arabic. We study in French. We studied in Arabic when we were in high school. But when we came to university, we started studying in French. We have Facebook and Instagram now. Everything is in French now. Most of people talk to you in French on Facebook and Instagram and that's how things are among the Algerian society. You'll even find children talking in French. That's how things are among most of Algerians.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Ki tleka maa wehed kbir heja lewla ghadi eh... tehtermeh. Tehtermeh. Direh kima bouk wela, wela wehda kbira kima mok. Eh.... Taeref ki teh... tehki meeh tgouleh 'Hej, Kirak? Lebesse?' Wela ki chghol eh... Hiya dekhla fel eh... fe tarbiya tee bnedem. Koul wehed wou kifeh. Wela tleka sahbek tgouleh 'Kirak hbibi? Lebesse? Hemdou Leh.' wela ey wehda chira tekra meek eh... Hedou l eh... swaleh.*

When you talk to an old man, the first thing that you take into consideration is respecting him. You'll treat him just like you treat your father. And if you meet an old woman, you'll treat her just like you treat your mother. You should know how to talk to the old man and tell him 'Sir, how are you? Are you fine? This is part of a person's education. Each person must be addressed in a specific way. Or when you meet your friend, you tell him 'How are you my beloved?

Are you fine? Thank Allah that everything is going well. Or you can meet a girl who studies with you. That's how things are.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Eh... Bon, ena ki, ki nebgbi nahdar maa wehed, ena gee moujtemee nahdar meeh normal. Rajel kbir, sghir, chibeni, chibeniya, ousted mechi ousted, bara. Gee sheeb nahdar meeh normal. Maandiche soooba beche nahdar maa wehed, bessah eh... ki wehed yahdar meeya Français wela Anglais manech, manech chwiya naaref chwiya Français. Ghadi chwiya nenghben, bessah heya wehdokhra fel aakliya wela beche nehchem, menehchemch, bessah eh... ki tedkhol fiha Français wou l'Anglais chwiya, chwiya siib. Ilikena netaalmou.*

Well, I talk to all people in a normal way including an old man, a young man, a very old man, an old woman, a teacher or not a teacher or when it comes to talking to anybody in the street. I don't find any difficulty when I talk to a person, but if someone talks to me in French or English and I don't really master French that well, I will struggle a bit. But when it comes to a normal chatting, I'm not shy at all. But when it involves French or English, things might be a bit difficult and I have to learn.

Participant: M08

1. Is the situation common and realistic?

Interviewee: *Oui, elle reflète parce que les Algériens deymene mine yikoun wehed mrid wela, yijou yizoroh. Yichoufouh kirah deyer. Toujours hedi haja dekhla fel tarbiya teena, fel ekhlek. Silet rahim teni.*

Yes, the situation is common and realistic because Algerians always pay someone a visit when he is ill. They want to know how he is doing. This is part of our culture. They also do it to make the relationship stronger.

2. How did you experience the situation?

Interviewee: *Jet roha bla menkoune hafed wela. Haka. Spontané.*

It was natural and simple. It was spontaneous.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hna des Musulmans. C'est sûr wou c'est logique beli hna ghadi n utilisou hedou kelmet tee 'Selem', 'Sbah l khire', 'Kirak'. Hedi hiya. 'Hemdou Leh'. Hedou l swaleh li nesteaamlouhom fe dine teena bezef. Hedi hiya.*

We're Muslims. It's logically obvious that we're going to use religious terms or expressions like 'Selem', 'Hemdou Leh' and so on and so thought. They're part of our religion. This is it.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Ki chghol meme fel hadra teena, menkadouche nahadrou b lougha wehda. Hiya Aarbiya. Hadrou khatra b Aarbiya. Khatra b Français. Khalit gee men loughat.*

We cannot use only one language. We use both Arabic and French since our language is a mixture of different languages.

Louken mechi Franssa staaamretna, koune maraneche kima hak nehadrou bel Français. C'est le pays li kene, il a colonisé l'Algérie. Houwa li kene infuença fel tarbiya, fel lougha, fel teelim. Wou membeed mine dina istiklele, khalina hedouk, kraya khalineha b Français wou Franssa teni ki chghol trakzet ela isimrare tee dike lougha beche nesteaamlouha membeed. Effet tee istiemare houwa li atar elel lougha teena wou teni khalit tee, keyen fel, meme fel hadra teena, keyen cheel mel lougha. Tkad telka Aarbiya. Tkad telka Français. Tkad telka Espagnol. Meme l'Anglais li netfarjough fel filmet wela ey haja. Ey haja t influencé hadra teena.

If the French government didn't colonise us, we would've never used French. The French government colonised Algeria. This influenced our culture, language and education. And when we became independent, we kept studying and using French. It's the French colonisation that influenced our language. Also, our language is a mixture of different languages including Arabic, French, Spanish and so on thought and so thought. You might find English words in our language as a result of the films that we're watching. Anything can influence our language.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Koul mounesseba eliha yikoune aandha des formes de salutations. Même avec les personnes li nkounou nahadrou meehom, megadiche, c'est pas les mêmes temps. Maa wehed kbir ghadi nkadrouh. Nekroh teni. Wehed sghir teni. Tahder meeh. Tgasser. Tedhak. Wou teni*

mounessebet. Mine yikoun keyen Eid wela, ghadi tghafer nesse. Eidek Mabrouk wela, he, swaleh. Wela, hedi hiya.

Each event has its own greeting forms. It also depends on the person we're talking to. Things aren't the same. We show respect when we're talking to someone who is old. We have to know who we're talking to. And when it comes to talking to someone who is young, we need to be friendly and warm. We also need to smile. For example, you need to wish people a happy Eid al-Fitr in this special day. This is it.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Tkoune keyna difficulté, mine tkoune maa nesse mataerafche aadet teehom wou takalid teehom. Kifeche yikounou yehadrou. Kifeche yikounou yetssalhou. Kifeche yehadrou maa nesse. Kifech yidirou eeyed teehom. Surtout mine tkoune bledet wahdokhrine, mataerafche comportement teehom. Hna telka difficulté parce que metkounche taeraf, bessah hna mine tkoune bledek wou kouleche, tahder normal. Metkache difficulté. Tkoun sehla. Mechi kima, metkounche siiba, mine tkoune l'étranger.*

You find a difficulty when you're talking to people who have different traditions and culture. In this sense, you don't know their way of talking. You also don't know how they celebrate their events. Especially when you're in foreign countries and you don't how the people behave, but when you're in your country, you'll be talking in a normal way. You won't find a difficulty. Things will be normal.

Participant: M09

1. Is the situation common and realistic?

Interviewee: *Bon, hedi haja tabiiya wou hedi... mine eh... mine echyee tee l eh... les Algériens wou hiya wajib teni fe dine Islemi. Ziyaret marid. Donc eh.... iliklek eh.... ki koun sahbek mrid wela, tzoreh. Heda haja tabiiya hedi. Welefneha.*

Well, this is a natural thing. This is part of Algerian culture. It's a duty in Islam. If your friend is ill, you have to pay him a visit.

2. How did you experience the situation?

Interviewee: *Hedel haja... haja mliha wou hdart normal. Kima mdari nahdar eh... fe l eh... hayet l eh... tabiiya. Normal. Wou teni tedi eh... idéé. Belek teshakha fel moustakbel. Hedi hiya.*

This is a good thing. I talked in a normal way. I talked as I talk in reality. It was normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hedou kelimet, kima ngoulou hneya, kelimet miftehiya. Metnejemche eh... tebda... hadra maa chakhse bla met eh... par exemple tgouleh 'Selemaelikom'. Koun tahdar meeh direct eh... me, ça depend mey... meyetkabelche menek el hadra teek. Ki chghol welefneha. Wou tenik tee baraka Allahou fik wela Allah yishefik hedou kelimet tee dine Islemi. Haja mliha. Ki tgoul heleh, Sa eh... yi tekber fe... fel aayn teeh. Mechi kima, par exemple tzore marid wou troh wetkhalih. Metgouleh la Allah yishefik la welou. Ghil tkili mejitche aandeh gee.*

There are religious terms or expressions that are used in the openings. For example, you can't open a conversation without saying 'Selemaelikom'. We got used to religious terms or

expressions. They're useful. They make a person comfortable. You have to use religious terms or expression when you're talking to someone who is ill.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Bon hedel eh... la langue Française eh..., kima ngoulou, mel wakt isiemare. Wa hna rana welefneha. Welet ki chghol eh... kelimet tilkaiiya. Bla meteeba hta telka rohek tahdar des mots en Français. Belek keyen eh... inssene keyen kelimet eh... en Français, houwa belek rah hassebha en Arabe. Welefneha. Wou hedi mine, bissebeb istiemare.*

Well, for the use of French, it has to do with the French colonisation. We got used to French. French terms or expressions have become normal. We use French unconsciously. As I said, we got used to French and that's because of the French colonisation.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Les mots clés houma... tout dépend leh... lep, le personne. Par exemple, koul wehed wou tae, tae aandeh kelimet li tahdarhom meeh. Par exemple, kima tahdar maa... akh mechi kima tahdar maa... chira. Wela belek chira keyen kelimet tgoulhom l chire, tehchem beche tgoulhom l chira. Rak fehemni? Donc ela hsseb chakhse wela hsseb meken werak teni. La rak, metelen rak fel mesjid wela, maghadiche tgoul kelimet kima tgoulhom fe cherie wela. Wou hedi hiya.*

It depends on the person you're talking to. Each person is addressed in a specific way. For example, when you're talking to a young man is different from talking to a young woman. Maybe there are words that can be used when you talk to a young man, but can't be employed when you talk to a young woman due to shyness. You understand? So it depends on the person you're talking to and the place you're in. For example, there are words that cannot be used when you're in the mosque, but you can be employed when you're in the streets.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Fel heyet yewmiya, twejeh, twejeh sooobet. Keyen des difficultés. Eh... te, des fois wehed metelkahche kiche tebda meeh hadra. Ça dépend houwa c'est un nerveuse. Tkhaf tgouleh kelma yitnerva elik wela haja. Par exemple, eh... chira deyra hijab tebhgi tahder meeha, tehchem tgoul eh... ndrilha selem. Mendirlheche. Tebhgi dirli selem. Belek eh... metebghiche. Même les paroles. Kiche tedkholha. Che tahdar meehom.*

Difficulties exist. People always find difficulties in their daily life. Sometimes you don't know how to start a conversation when you talk to someone. Maybe he is a person who gets nervous so quickly. Maybe you say something and he will get angry. For example, if you talk to a girl who is wearing hijab, you'll be shy and get confused. You're not sure whether it's okay to shake her hand or not. You also think about the appropriate words that you choose, how to open a conversation and the topic that will be dealt with.

Participant: M10

1. Is the situation common and realistic?

Interviewee: *Benetli normal parce que hedi, kima ngoulou, autant qu'un Musulman ou bien un Algérien, tesmee beli, par exemple, sahbek rah fe sbitar wela, c'est obligé troh parce que ziyaret marid. Hedi mel, dekhla fe dine teena. Troh tal elih. Tchoufeh. Meme houwa yihesse beli aandeh sahbeh ja tal elih. Zaama, rak fehem? Kene beli rah yinejem yewgef meeh gee et tous.*

I think it's a normal situation. As a Muslim or an Algerian, I have to pay my friend a visit who is in a hospital. It's a duty because you have to pay the person who is ill a visit. It's part of the teachings of our religion. The person will realise he has a friend who cares about him. You understand? He will realise that has a friend who is there for him.

2. How did you experience the situation?

Interviewee: *Jetni normal. Zaama haja quotidienne. Niichouha cheel mel khatra. Mechi zaama hedi. Rak fehem?*

It was normal. That's how we talk in our daily life. That's how we usually behave. You understand?

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hedou ngoulouhom par respect. Min beb akhlak. Kima gelek Rassoul aaleyhi salate we selem "Inama bouiitou li outemima makarim akhlak". Sema wehed hedi ki tebda meeh, tgouleh 'Selemaelikom. Kirak? Ça va?'. Wela tkemel, kima goult, 'Allah yiaawnek' wela. Mème respect. Par exemple, wahdakhore, d'autre aandeh, mechi Muslim wela. Ki tgouleh kima haka, ghadi yigoul beli*

heda Muslim li hdar meeh. Rak fehem? Par respect. Tnejem thele la conversation mine beb ihtiram haka. Toujours yegood dek respect.

We use religious terms or expressions to show respect. It's all about good manners. As Prophet Muhammad says "I have been sent to complete the best of character". So the religious terms or expressions that are used in openings and closings have to do with respect. For example, if you use religious terms or expressions when you're talking to someone who is a non-Muslim, he will realise that you're a Muslim. You understand? It's all about respect.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: La langue Française jet mel wakt istiemare. Parce que kouna mestaaamrine mine taref Franssa. C'est logique kima ngoulou. Parce que houma kenou mehtelina. Houma yimitrisou la langue Française. Wou geedet maana. Même jdoudna tee bekri mine netaamlou maahom wou gee, yimitrisou la langue Française wou rahet fina. Geedet jusqu'à maintenant. Nmitrisouha. Normal. Preuve rani koul ma nahder meek, nmitrisi quelques mots Français.

French has to do with the colonisation. We were colonised by France. It makes sense since we were colonised by the French. They talk in French. Then it became of part of our culture. For instance, when we talk to our grandparents, they use French. We got used to French. We're still using it today. We use it in a normal way. To make my claim stronger, every time I'm talking to you, I'm using some French words.

5. What are the key components of successful greetings and leave-takings?

Interviewee: Les mots clés, ki chghol, toujours respect. Tebdeha, kima ngoulou, b 'Salut. Ça va?' wela 'Bonjour'. Je ne sais pas eneya. Toujours tegood biha. Wou ça depend personne li rak tahder meeh. Leken seyed, par exemple, niveau aali Je ne sais pas eneya, ghadi tahder meeh, kima

ngoulou, bi tarika mouedeba ktar meli tahder maa wehed sahbek. Rak fehem? Wehed sahbek, ki chghol, yaeraf aaklitek. Taeref aakliteh. Presque, tnejem tgoul meme niveau wou gee. Mechi kima wehed niveau kbire. En plus teni, chira tkoune moultezima wela, maghadiche tahder maaha kima les autres amis tewee. Rak fehem? Moultezima kader tehchem gee beche troh tahder maaha. Hedi dekhla fe dine wou dekhla fel aadet we takalide tee Jezeiriyoun. Parce que hna les Algériens, beche trohe tahder maa chira, tjik chwiya hechma wou gee. Rak fehem?

One of the key components is respect. Also, it depends on the person you're talking to. For example, if you're talking to someone who is educated, you'll talk to him in a nice and formal way. You understand? But when you talk to your friend, things will be different since you know each other. It's different from talking to someone who is educated. Also, if you're talking to a girl who is really religious, you won't talk to her the same way you talk to your friends. You understand? You might be shy if you're talking to a religious girl. This has to do with religion and the traditions of Algerians. You understand?

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Pour moi, Je ne trouve pas beli tkoune keyna une difficulté apart ila kount chwiya retiré wela tkoune timide wela. Ça depend chakhsse more rak baghi tahder meeh, roh 'Salut. Ça va?'. Par respect haka. Toujours yegood deke l respect. Meme houwa ki choufek tahder meeh b tarika mouedeba wou gee, maghadiche yigoul la heda, kima ngoulou b derija teena, voyou. Khatih. Mechi niveau. Menahderche meeh. Normal. Meykounche keyen gee une difficulté.*

For me, I don't really think that there will be a difficulty only if you stay away from people or you're shy. The most important thing is showing respect. When the person you're talking

to realises that you're treating him with respect, things will be normal. He won't say that you're rude or uneducated. In this sense, there will be no difficulty.

Participant: M11

1. Is the situation common and realistic?

Interviewee: I believe that it is very common. And I think I had very few, like not very few. But... like some experiences, some similar experiences in my own life.

2. How did you experience the situation?

Interviewee: Ah... It was not... like I will not say that it was one hundred percent natural. But after just few first seconds, it felt natural after that. I was just like, like for playing the role actually, I was just... First few seconds was hard, like it's kind of not the exact context that you would be in to speak that way. But I said, fifteen seconds into the game and you're like feeling natural.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: Honestly, I never thought about this before. Thinking about it now, I think it's... it has like... I think it has a great role. But for me, it was felt like, it was the only option. But it makes... Personally, it makes me more relaxed to say, something like religious, like '*Allah yissehel*' than, than simple goodbyes. I mean it has... it has other meanings in just as goodbyes. It means like... you know... have a nice day. But in more profound sense. So, I think... They, they, they embody more sense, more caring. I think. So, that's for me. That's... That's role.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: I... I personally use French greetings in more formal situations. I think, for me that it's it. And... I, I... sometimes some words I cannot like sometimes even find a word for them in Arabic. They just feel natural to say it in French. As I said for greetings, it's, it's mostly formal conversation. When I am talking to somebody who, who is in administration or somebody I don't

really, really, really know. So, I... I just greet him French. I don't know how it feels. But it just naturally... French is for formal conversations for me.

5. What are the key components of successful greetings and leave-takings?

Interviewee: I think for me, one of the major points is for me personally is eye contact. You know when you greet somebody when you are like facing him and looking at him. And you say the full word. Don't just like catch half of it. Like some people might throw greeting. But it's not... It's not fully pronounced. It's not given its right. Sometimes they are not giving you eye contact and it's kind of refers to some... I don't know what's faith call it, disrespectful. But it does not allow the conversation to, to like go smoothly after. And for, for, like ending a conversation, ah... I think it's called the same thing when you... If he is like, like you're following islamic eh... religiousness, when it's guy, I would love if we, if we touch hands. You know if you like. It gives more connection to the ending of a conversation. So, always. And if there was Islamic greetings, there would be great too. But key components will be for me eye contact and giving the words like its full pronunciation. Don't just like say three first letters and carrying on with the rest while you go. No, say it like... We have eye contact then just leave. That's for me key components.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: I think I had some few experiences. And I think with people who, who I believe they weren't, they didn't share completely the same culture as I do. It's, I think there where confusion already happens where, where you gotta be like self-aware of it like you gotta consciously think about how they gonna react or what they do its, that gonna makes it awkward a bit. So, like, but from people who are my culture, it was always natural. I mean like, besides people who were naturally intimidate you like people in, in a powerful position or people who like, you know you're

passing an exam and there is like an examiner like somebody who, who has, her decision's like, if... like has, has an impact on your life. You would be kind of, kind of stressed. You wanna be completely comfortable and therefore you will not, you will not, I think, you will not give the greeting or the leave-taking its, its right. But other than that, people equals like students from my school or people who share the same culture as me, it was always smoothie experience.

Participant: M12

1. Is the situation common and realistic?

Interviewee: *Hiya hedi benetli tabiiya. Tabiiya lieneha makbel mjarbinha fi hayetna. Bezef asdikae teweena wou l akaribe teweena yikoune aandhome hedel l hala tee maride wou nzorohome wou yessra hiware mabina wou binhome. Wa li heda jetni tabiiya. Mejetniche zaema haja li tedheche wela.*

I think the situation is realistic because it happened to me before. Every time a friend or relative is ill, we pay her/him a visit. We'll have a conversation with her/him. That's why it's realistic. It didn't bother me at all.

2. How did you experience the situation?

Interviewee: *Hassite rohi à l'aise khaterche rahi saryetena fel wekie wou hedi haja mliha lina.*

I was comfortable because it happened to me in real life. It was good experience.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *L hedef teehome hiya beche yikoune aandna aalekate fel hiware, beche sadike teek wela chakhsse gharibe ki thawer meeh kelimet tee Islem wela, hedi mine beb ihtiram. Wou aydane tabiiya. Mechi haja li, hiya obligé elik lewla tedi be tehiya, tehiyet selem. Wela ki tetferkou, teni tedlobe meneh selem wou tetferkou. Hedi normal.*

The role of religious terms or expressions is to make relationships stronger. They're also used to show respect. This is common. You're obliged to greet someone by wishing him peace. And when you close a conversation, you can leave-take by wishing him peace as well. This is normal.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *La langue Française, ki chghol rahet fina, ki chghol, aada. Dineha mel aand istiemare. Rahet fina aada. Dineha mel aande istiemare wou ki chghol ngharsset fina wou menejmouche, ki chghol, negelououha. Tebka fina hayetna. Menejmouche, ki chghol, netkhalou aanha. Wou hedi, ki chghol, binissba lina, zaema, ki chghol, welet, ki chghol, mendemja maa loughatna tee derija.*

French language became common and familiar. We got used to it. That's because of the French colonisation. It became part of our culture. We can't get rid of French. It will always be part of our culture. As I said, we can't get rid of it. French was mixed with our language.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Ilikleh, ki chghol, kbel meyetkelem wela yethawer maa chakhsse akhare, ilikleh, ki chghol, yendore fel kelem teeeh wou yentebah charah yetkelem wou yissahahe bel kelimet. Yichoufe l kelem ila yinejem yigouleh l chakhsse, zemile wela meynejemche. Wou keyen achkhasse li nejmou netkelmou maahom kelem. Wou keyene achkhasse li menejmouche netkelmou b kelem. Hedi hiya.*

Any person has to use the appropriate terms or expressions depending on context. He has to know whether the terms or expressions that he wants to use are appropriate or not depending on context. There are some terms or expressions that can be used when you're talking to someone, but they can't when you're talking to someone else. This is it.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Des fois nelka sooobet ki netwassel maa achkhasse ghourabee. Fel kharej wela.*

Yes, I sometimes do find difficulties when I'm abroad or talking to someone who isn't Algerian.

Participant: M13

1. Is the situation common and realistic?

Interviewee: *Mechi réel, bessah thasse rohek beli dert lakta jdida fi hyetek. Rak fehemi?*

It was just acting, but I did something that I've never done before. You understand?

Bon, kima goutli darwek reflection réel. Eleh? Khaterch ki tedkhole aande wehed mrid wela, beyna beli tahdar bel lougha teeh, lougha om. Wehna medemna les Français wou mena. Tssema des fois testakhdem kelmet Français, kelmete Anglais. Ça depend la culture tee inssene li rah meek.

Well, the speech of the situation that I acted out was realistic. Why? Because that's how we talk to a person who is ill. We just use our language. We also use French. Sometimes people use French or English words. Language use depends on speaker's culture.

2. How did you experience the situation?

Interviewee: *Mechi à l'aise khaterch messiyetheche mel kbel. Darwek ena min nkoun aadi bine sahbi wou koulech, nahder normal. Aadi khaterche mechi role, bessah haka fiha chwiya.*

I didn't feel comfortable because I've never acted before. When I talk to my friend in reality, I talk in a normal way. I won't act or have a role.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Chghol mouaanet tee marid wela, rak fehemi?*

Religious terms or expressions are used to relieve the pain of the person who is ill. You understand?

Interviewee: *Darwek, kelimet hedou welew aafwiyen. Bla me teeba tahdarhom. Ki chghol maali mwelfine me soghr taliine bihom hedel kelmet. Eya wou teni ki chghol yiaawnou mrid. En moin, tssiyi tkhafef mel mouaanet teeh.*

We just use religious terms or expressions unconsciously. We got used to them since we've always used them since we were kids. They're also used to reduce the pain of the person who is ill.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Darwek hedek kelmet tee les Français li rana nestaaamlouhoum fel langage teena, taliine bihom. Medem moujtemee teena, rak aaref? Istiemare wou mena. Wela taetire teeh. Eliha nahadrou biha.*

We use French words in our conversations. We just got used to this way of talking. We've always used French since we were kids. French culture has had an influence on our society because of French colonisation and that's why we use French.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Medem hna Mouslimine, darwek kima tebghi yiaamlouk, aamel nesse. Eya mouaamela tbene fi hadertek teni.*

Since we're Muslims, it's important to follow the teachings of Islam and treat people in a nice way. You have to treat people in a nice way. Your way of talking reveals whether you're treating people well or not.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Problème maa, conversation maa ness wahdokhrine. Ça depend la culture teeh. Ça depend kima goult, religion teeh teknik. Est-ce que yahder ghaya Français? Wela belek metnejemche te, niveau, ça depend niveau tee l'education teeh. Sema ilik tsseaafe wou sayi kima ngoulou. Koul wehed taetih ela hssebeh, che rah baghi wou sayi.*

I find difficulties when I'm having a conversation with strangers. In this sense, it depends on the culture of the person I'm talking to. It also depends on his religion and level of education. So, each person should be addressed in a specific way.

Participant: M14

1. Is the situation common and realistic?

Interviewee: *Oui, c'est pratiquement la même situation. Donc ghil hiya.*

I had a similar conversation in reality.

2. How did you experience the situation?

Interviewee: *La situation, j'étais très spontané. Hassite rohi à l'aise. Hdarte normal.*

I was spontaneous and comfortable. I talked as I talk in reality.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Le but mel hedou, jeya kima hak. Donc jeya kima hak. Wou kadiyet welf. Kadiyet welf. La, kadiyet welf. Si, si, tebaa la culture. Wah. Si, dekhline. Oui, oui. Beaucoup plus f la discipline. Oui. Même louken metgoulheche, methache rohek à l'aise. Khasse tgouleh maa, oui. Kiffe kiffe. Teni. Beche nehtermou. Toujours. Oui. 'Selemaelikom', 'Kirak?', 'Lebesse?', 'Tebka ela khire', 'Thala fi rohek', 'Selemlia dar'. Dekhline. Wah. Dekhline. Voila. Dekhline f la religion teena. F la culture. C'est le côté houma tee haja tkoune disciplini.*

That's how Algerians talk. We got used to religious terms or expressions. They're part of our culture. They also have to do with showing respect and good manners to speak in a nice way. You won't feel comfortable if you don't use them. There are many religious terms or expressions that can be used in openings and closings. They're part of the teachings of our religion. They allow you to speak in a nice way.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Donc si tu veux, ki chghol hna li nestaamlouhom fel Aarbiya, dernelhome genre, bghina nahadrou Français. Ki chghol traduction si tu veux. But, parce que on a été colonisé par les Français. C'est une question d'habitude. Même hna on est des étudiants. Même f l'université nestaamlou hedel le langage. Les expression Française. Voila.*

We use French in a normal way just like we use Arabic. That's because we were colonised by the French. We got used to French. Also, we're students. So, we use French at university.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Khasse l wehed, par exemple, naetik un exemple. Ena nkoune, par exemple, fi jmeaa. Rani fi jmeaa. Rani nahder. Rahom khamssa tee bniyedem. Mine nahder, mendirche chghol fi bnedem wehed. Khassni nchoufe fihom gee. Beche nbeyen leh hedile hadra elle est s'adressé à tout le monde. Voila. Nchoufihome gee. Menchoufche ghil fi wehed. Heda c'est un exemple. Autre chose, khasse yaeraf ki yebda wou yaeraf ki yahder maa l wehed. Ki yebda wou ki kemel. Surtout fel le contenu wou meyahderche n'importe quoi. Voila. Takhtare les mots. Exactement. La politesse. Yahder b la politesse. Polie fel hadra taaah. Voila. Wou la regarde. Khasse toujours tchoufe l bnedem. Tkeymeh. Taeref kifeh tahder meeh wou le sourire. Deymen tedhake maa l bnedem. C'est très important.*

Well, let me give you an example. If I'm in the group which includes, for instance, five people, I'll make eye-contact with every single one of them when I'm talking. So, I don't make eye-contact with only one person. This means that I'm addressing every single one of them. This is an example. Also, a person has to know how to talk in a nice way. He should know how to open and close interactions in a nice way. He should also know how to talk in a nice way in the middle of

interactions. Choosing words that are appropriate in a particular context is important. A person has to be polite. Also, making eye-contact with someone is a key component. Valuing and giving him importance are key elements. You also have to talk to him in a nice way. Smiling when talking to someone is very important.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Ena pour, nahder ela rohi, ena J'ai eu aucune difficulté tee la communication, de communiquer avec les gens. Alors, concernant les étrangers, J'ai un énorme plaisir beche n communiqi maa un étranger. Que ce soit un Français, un Anglais. Par exemple, f le cas taii, Je suis moyen f L'Anglais, bessah mine nelka un Anglais, Je profite beche nahder meeh. Donc J'essaye. Ndire gee les efforts beche nahder maa hedek l'Anglais. Voila.*

For me, I don't find any difficulty when I'm having a conversation with someone. As for a person who isn't Algerian like me, it would be a big pleasure to talk to him whether he is French or English. Talking about my English, I'm average. But if I meet an English person, I'll do my best to talk to him. So, I try. I make efforts. This is it.

Participant: M15

1. Is the situation common and realistic?

Interviewee: *C'est une situation réel et c'est ça.*

The situation is realistic and that's it.

2. How did you experience the situation?

Interviewee: *Bon, l'expérience hedi ki dertha, hassite aadi. Mekene hta haka doghotate. Zaema hassite beli, kima hna ngoulou, expérience hakikiya. Zaema hassite beli rani ena rani netaayeche maa hedel l'expérience. Alors c'est ça. Donc hedi hiya.*

Well, it was normal. I didn't feel any pressure. I talked as I talk in real life. That's it.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Ki chghole mousstalahete diniya li nesteaamlouha hna, hiya généralement hna dineha mel moujtemee l'Islemi wou kberna eliha mel bekri. Kabrouha elina dyarna wou weldina ila ekhirihe. Donc hedel kelimete yaetouna le respect. C'est à dire biha nedokhlou les conversations teweena. Metnejemche tedkhole direct que tahder maa wehed wela, chghole heda c'est comme des clés. Tedkhole biha. Tedi des conversations. Tahder maa nesse. Même c'est de respect testeemel hedel les mots. En plus, Islem wassana ela hedel echyee. Donc hedi tnejem tgoul fitra ijtimeiyya wou fitra diniya. Hna dine teena wassana beche, tebedoul feh tehiya mine beb l'mehiba parce que hedel echyee tkhali nesse methabine maa baedahome. Tedi oulfa. Dire bezef swaleh. Donc hedel kelmete yidirou l'mhaba binetna ila ekhirihe. La chose la plus importante, la vie c'est le respect mutuel.*

We use religious terms or expressions because we've been influenced by Islamic culture. We've always used them since we were children. That's how we were brought up. That's how our families and parents taught us to talk. Religious terms or expressions enable us to show respect. They also allow us to open conversations. You can't open a conversation without them. They are the key components of openings. In addition, they are part of the teachings of Islam. Our religion teaches us to exchange greetings to show love and good manners. Most importantly, life is all about mutual respect.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Le role tee les mots Francais, généralement, hnaya hedel les mots Français aandna bezef essbeb nesstaaamlouha. Haja lewla, le rapproche historique. C'est-à-dire aandna hnaya istiemar 132 sna wou gee. Donc aana takarob bezef. D'ailleurs, L'Anglais wou les autres langues menmitrizouhomch ghaya wou menessteaamlouhomch bezef f les conversations teweena. Heda houwa sebeb li khalina nesstaaamlou bezef lougha Firanssiya. C'est tout simplement l'habitude. Welefna hna. Même déjà keyen des mots menejmouche ngoulouhom en Arabe. Welefnehom en Français. Heda delile beli cheeb Jezeyri welef hedel lougha. Kber eliha. Wou keyen nesse, des familles kebrine ela hedel Français hedi. C'est-à-dire yessteaamlouha fedar.*

For the use of French, we use French because of many reasons. First of all, it is related to history. That means we were colonised for 132 years. So, there is a connection between Algeria and France. For example, we usually don't use English and other different languages when we talk and that's because we don't master them. So, that's the reason why we use French too much. It's just a habit. We got used to it. There are words that we can't produce in Arabic. So, we prefer to produce them in French. We got used to producing them in French. This shows that Algerians got used to French. They've always used it since they were children. There are also Algerian families who have always used French. That means that they use it at home.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Binissba l hedel souel, keyen bezef aawemil. Methelen, l aamil tee sin. Methelen, nta ki tahder maa inssen kbire wela inssen sghir; maghadiche tkoun kifkif. C'est-à-dire ki tkoun tahder maa wehed kbire, ghadi tehrez rohek. Taghlate fi hadra. Tkhasser fi hadra. Donc c'est toujours tkhali hed lahkor. Par contre, ki tahder maa wehed sghir, meme meykoune sahbek, meme meykoune sahbek, meme taghlate, bessah maghadiche yikoun neteij teeha kima yikoun maa wehed kbir. Parce que hedek jeune yikad yifahmek. Yaeraf beli la génération deyra kima hak. Bessah wehed kbir yefhemha c'est un manque de respect. Wehed kbir yefhemha un manque de respect. Keyen teni, par exemple, le sexe. L jinsse. C'est-à-dire l inssen, ki tahder maa l maraa mechi kima tahder maa rajoul. C'est à dire ki tahder maa l mra, ghadi taeti respect plus. Ça ne veut pas dire beli maranech nehtermou lakhore, mais beche metefhemch l maraa hedik beli heda taharoche wela soue fehm wela ila ekhilih. Keyen essbeb tighen. Methelen, ihtiram. Ihtiram teni wou hedi hiya aedam haja fel conversation. Ki koun keyen le respect. Hedel le respect kad yihafdlekk gee elel aawemil okhra. Tehrez rohek, parce que le respect, parce que c'est taeraf tahder. Taeraf tetaamel. Metkhasserche fel hadra. Tjaweb ela hsseb la question ila ekhilih. Il y a beaucoup des clés li khalou la conversation tkoun cheba. Wou metelaabheche tenik. Metssmeech l hadra. C'est-à-dire wehed, methelen, ki koun yahder lougha wenta metetkanheche. Hdarleh b lougha li yefhemha parce que houwa yefhemha un manque de respect tenik ki tahder b lougha meyefhemheche.*

Concerning this question, there are many key components. For example, age plays a role. In this sense, talking to someone who is young isn't like talking to an old man. That means you to be careful when you're talking to an old man. If you use an inappropriate word when you talk to a young person, he might understand even if he isn't your friend and that's because both of you belong to the same generation. But if you use an inappropriate word when you're talking to an old man, it would be considered as a disrespectful act. Gender also plays a role. In this sense, talking to

a man isn't like talking to a woman. You have to show more respect when you're talking to a woman to avoid misunderstanding. It doesn't mean that you don't need to show respect when you're talking to a man. Also, respect plays a role. Respect is the best key component of a conversation. It enables speakers to use appropriate words, talk in a nice way and treat people well. Well, there are many key components that allow a conversation to be successful. Also, you shouldn't be arrogant. You should listen carefully to the person who is talking to you. You also have to talk in a language that the addressee understands. It's disrespectful to you use a language that the addressee doesn't understand.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Bon, ena généralement f la conversation teii, soit f début. Soit fel en coup fel, tee discussion. Soit f la fin. Généralement, aandi deux problèmes. Problème lewel maa les filles. Ki nahder maa chira, chghol toujours jey nehrez rohi bezef wou c'est-à-dire manaerafch cha nahder. Donc nelka, toujours keyen des problèmes. Nhat rassi. Chghol menkounche mal à l'aise. Hedi le premier cas. Même maa li naerafhom. Deuxième cas, ki nahder maa inssen manaaarfehch gee. Soit garçon. Soit fille. Généralement, ki nahder maa wehed manaaarfehch gee, tjini siiba kich nebda l conversation. Kich nkemelha parce que eleh, chghol manaerafche mlih. Chghol 'Kirak?', 'Lebesse?', 'Ghaya?' Nahder ela hedek le point li tlakina ela jeleh. Darwek ki nebghi nkemel conversation, manaerafch che nahder parce que manaerafch seyed ki deyer. Chghol heda mechi wehed sahbek wela rak mdassreh wela. Donc telka une difficulté kifech tkemel meeh la conversation. Tgouleh 'C'est bon', 'Tcharafna'. Tu ne peux pas imaginer la difficulté kifech tkemel la conversation.*

Well, I usually find two difficulties when it comes to having a conversation. First of all, I find problems when I talk to girls even the ones whom I know. Every time I talk to a girl, I try

to be careful. Sometimes I don't know what to talk about. So, this is a problem. I lower my head. I'm not comfortable. This is the first point. Secondly, I also find difficulties when I'm talking to someone, whether it's a boy or girl, whom I don't know at all. In this sense, I find difficulties to open or close an interaction. I don't know the person. Okay. We might have a little chat. But when it comes to closing the interaction, I don't know how to do it since I don't know him. We're not friends. So, this is a difficulty. You don't know what to say. You can't imagine how difficult this situation is.

Participant: M16

1. Is the situation common and realistic?

Interviewee: *Bon, la situation bien sur beli réel. Wou tesra, toujours rana nchoufouha fi les départements. Ena personnellement, toujours ntelka maa ousted. Neshake kteb. Des fois menetlakahche. Des fois neshake, kima ngoulou, neshake ghil haka, kima ngoulou, ghil une petite idée ela kteb, kima ngoulou, prof fihe. Zaema neshake ena kteb. Nssakssi prof. Bon hedel l'expérience, bien sûr rahi réel parce que rani nchoufha toujours eneya fe département teii. Personnellement, tessrali presque gee fel semestre teii. Neshak kteb. Des fois menetlakahche. Des fois yikoune keyen fe la bibliothèque, bessah meykounche despo parce que eleh les étudiants yedouhe. Du coup, nroh nssakssi haka prof. Nssakssih. Ngouleh 'Est-ce que aandez kteb hedek? Voilà.' Des fois Yaetini. Des fois yirodni. Des fois yaetini idée ela kteb wahdakhore yichebehleh. L mouhim hedi haja keyna wou réel. Niiichouha. Surtout, kima ngoulou, fel moujtemee Jezeiri.*

Well, the situation is realistic and always happens. Personally speaking, I always talk to my teacher when I need a book. Even when I don't understand something which is related to my studies, I meet and ask my teacher about it. Well, the situation is realistic because it occurs many times in our department. Personally speaking, it happens to me many times. Sometimes I need a book. I don't find it in the library. I ask my lecturer about it. Sometimes he has it. Sometimes he doesn't. When he doesn't have it, he gives me an advice to look for another book which is similar. Most importantly, the situation is realistic. It reflects the Algerian society.

2. How did you experience the situation?

Interviewee: *Bon, l'expérience aajbetni bezef parce que mesoghri nebghi nkoune prof wou gee. Tssema mahassitche b différence kbira. Hassite rohi prof fi dike la situation. Hassite rohi prof wou*

très à l'aise. Ma tssanaete. Ma welou. Ki chghol hassite rohi prof fi dike l'action. Normal. Kima ngoulou, aadi. Mechi haja kbira.

Well, I really liked the experience because I've always dreamt to be a teacher. Therefore, I didn't have any problem. I acted as a teacher. I was comfortable. I wasn't nervous. Everything was normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Bon, hedou les expressions mel bekri metrabyine elihom. Déja hna pays Musulman. Aandna, kima ngoulou, kelmet netmeyzou elihom be chouoobe wahdokhra li ma ghayre Islem. Andna hedel greetings wou l, beche nkemlou la discussion, aana klem ngoulouh meli kouna sghare. Keyen li ja mel loughat wahdokhrine. Par exemple, keyen des gens, ils ont vécu la guerre wou gee, yahadrou, par exemple, 'Salut. Ça va? Lebesse?' Wou keyen li be dekhla teeh, yibene, kima ngoulou, metrabi ela tee, kima ngoulou, tarbiya islemiya. Yigoulek 'Selemaelikom. Keyfa l hele akhi?' Mena. Donc tout dépend wel inssene ki deyer, l moujetemee li traba fihe, moujetemee Jezeiri, kima ngoulou hna, metnouwee. Keyen li aayeche fi une famille presque yahadrou à la Française. Keyen li aaychine fi une famille, kima ngoulou, meltezmine be dine. Keyen d'autre li jeyine hak wou hak. Tssema, bessah la majorité dekhele hedek l, kima ngoulou, l hisse dini. T remarqui bezef f la discussion teena, nahadrou beh 'Selemaelikom', 'Kirak deyer khouya?', 'Thala fi rohek', 'Allah yiberek fik' Tssema metatrine be dine Islemi hna fel moujetemee lakhore.*

Well, we got used to religious words or expressions. We've always used them since we were children. That's how we were brought up. That's how we learnt to talk when we were children. Algeria is a Muslim country. Religious terms or expressions make us different from other people. There are religious terms or expressions that we use to greet and leave-take. There are terms or expressions that we've always used since we were children. There are terms or expressions that

were borrowed from different languages. For example, the Algerians who lived with French people use too many French terms or expressions. And there are Algerians who talk according to the teachings of Islam. You can tell that by the way they talk. So, it depends on the character of the person. It depends on the family that the person comes from. Algerians are different. There are families who are influenced by French culture. There are families who are religious. There are families who are influenced by different cultures. But the majority of people are influenced by Islamic traditions. As you've probably noticed, our conversations are full of religious terms or expressions. So, the Algerian society is influenced by Islamic traditions.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Bon, sans oublier beli, keyen le rapprochement culturel entre les Algériens et les Français. Déjà y a pas mal de, des gens li aandhom la famille teehom en France. Tssema les vacances yijou aandhom. Des fois yahadrou maahom en Français. Keyen li tjih siiba. Par exemple, les immigrés mine yijou hneya, chwiya yenghabnou fel Aarbiya. Wou lokhrine yissiyou yahadrou maahom en Français. Tssema tebka hedek le lien, meyrohche dele le lien. Haja zawja, keyen nesse li tenfaeaalhome, kima ngoulou, yichoufouha, kima ngoulou, taetik une valeur, kima ngoulou, intelligence. Wou hiya khati gee. Koule wehed wou ki choufha. Bessah la langue Française dakhlete bezef fel, la preuve rana nakrouha mel deuxième année coulige. Tssema dakhlet bezef fel moujtemee teena. Wou même aana, kima ngoulou, kelmet bel Aarbiya, nradouhom beh Français ghil beche nefehmouhom. Aana bezef. Kleyeme en Français. Tssema tououd leh istiemare Firanssi wou tououd, kima ngoulou, krineha mel bekri. Hiya la deuxième langue teena.*

Well, there is cultural connection between Algerians and French. In addition, there are many Algerians who have relatives living in France. Many of them were born and raised in France. They come to Algeria for holidays every summer. They talk in French when they are in Algeria. This is an important point. Also, some people use French to look smart. I don't know why they do

that. Well, it depends on the person who uses French. French has influenced our culture. Children learn French when they are second year pupils in primary school. So, French became part of our culture. Even when we talk in French, we sometimes use Algerian Arabic words. Algerian Arabic borrowed many French words. The use of French in Algerian Arabic has to do with the French colonisation. Also, we've always studied French. It's the second official language in Algeria.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Bon, hiya ilik traii, kima ngoulou, style tee, hiya tout dépend nta ki diyer. Chakhssiya teek ki deyra. Keyen li aandeh chakhssiya meybghiche tbedel. Par exemple, houwa jey style, ena nahder kima haka. Baghi tahder maaya, tahder maaya. Mebghitche tahder, ma tahder maaya. Bessah l inssene, kima ena personellement, ela hsseb siyed ki nahder meeh. Mechi dekhla chakhssiya, bessah l oussloube teii yetbedel. Me chakhsse ila akhare. Chakhssiya teii wahda, bessah l oussloube yetbedel. Par exemple, ena nahder maa wehed jey moultzem, elabeli beli hedek seyed, ghadi koune nahder meeh hadra ki deyra, zaema telle façon, ghadi yezaafe. Ena nsseyi nahder meeh fel maekoule. Mechi netssalae. Nahderleh Français. La bgha nahder Français wou gee, bessah nssiyi nahderleh fel maekoul beche seyed meyetencheeche. Nahderleh b baraka Allahou fik wou lakhore. Mine nahder maa wehed jey à la Française, keyen kelmete tee Aarbiya belek meyfhemhomche. Nahder meeh teni b la façon teeh li yehfemha. Wou Je pense beli hedi, hna aana, hna moujtemee Jezeiri maaaneche problème fi hedel swaleh. Nssiyou netaamlou maa gee l fieet moujtemee. Que ce soit kbire, sghire. Aana hedi hemdou Leh. Metwefkine fiha. Kbire naetouhe kadreh. Sghire naamlouhe ela hssebeh. Etranger nahder meeh houwa teni b la façon teeh. Tssema nssiyou nradou gee nesse. Tssema mechi haja waera elina hedi.*

Well, it depends on your character. It depends on your personality. Some people have their own way of talking and don't want to change it. Personally speaking, I think it depends on the person I'm talking to. I don't change my personality, but I do change my way of talking which

depends on the person I'm talking to. For example, I talk in a specific way when I'm talking to someone who is religious, so that he won't feel uncomfortable. In this sense, I don't use too many French terms or expressions. I attempt to employ religious terms or expressions. And If I'm talking to someone who is influenced by French culture, I try to use French terms or expressions. In this sense, there might be standard Arabic words that he doesn't understand. So, I talk in a specific way, so that he will understand. I think we Algerians don't have any problem when it comes to talking to people. We try to talk to all people regardless of age or where they come from. We respect the old people. We talk to young people in a specific way. I even talk to foreigners according to their culture. So, we try to make all people happy. It's not difficult.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Bon, hiya hemdou Leh. Jamais tlekite soooba maa wehed mine nahder meeh. Hiya certe beli mine tlaka maa wehed mataaarfehche, ghadi yikoune hedek le respect. Matahdarhe meeh b telle façon. Toujours, kima ngoulou, tu gardes tes limites. Siyi tahder, kima ngoulou, ghil à peine. Metzidche tedkhole fel les détails. Mine tkoune tahder maa wehed taaarfeh, beyna ghadi tehkou à l'aise. Amie intime mechi kima enseignant. Mechi kima mra haja. Kima ngoulou mebine ghil une femme wou homme, tbedel la façon de parler teek. Mra fiha respect bezef, bezef. Mechi zaema rajel maaandehche respect, mais tahder meeh, kima ngoulou, b façon chwiya taetiha l'écart. Bessah rajel tahder meeh teni à l'aise. Kbire tahder meeh b façon teeh. Ena personnellement, nahder maahom gee aadi. Sauf tkoune keyna hedik l hechma fel début, mais après une fois tleka maa dek seyed. Normal. Je me sens très à l'aise.*

Well, I don't face any problem when I'm talking to someone. When you talk to someone you don't know, you'll show respect and be careful. You won't talk about personal subjects. When you talk to someone you know or a friend of yours, you'll feel comfortable. Talking

to a friend isn't like talking to a teacher or an old woman. When you talk to a woman, you'll talk in a specific way. When you talk to a man, you'll talk in a specific way as well. Your way of talking changes. When you talk to a woman, you'll show too much respect. But it doesn't mean that you don't need to show respect when you're talking to a man. You have to show respect when you're talking to an old man. Personally speaking, I talk to all people in a normal way. Sometimes I'm shy in the beginning of conversations. But when I start dwelling on the main topic, things will look normal and I'll feel comfortable.

Participant: M17

1. Is the situation common and realistic?

Interviewee: *Wellah tbenli ena haja mliha. Khater, hiya tkoune naturelle. Rak fehemni? Bon, ena hedi li dertha nta wellah la aajbetni. Rak fehem? Kili tahder elel wekiee cha rah sari wou gee. Hedi hiya li aana.*

I think what you're doing is really good. The situation is natural. You understand? Well, I really like the situation that you chose. You understand? It's realistic and reflects the Algerian daily life. That's how we are.

2. How did you experience the situation?

Interviewee: *Khouya, che bghit ngoulek? Lewla, koute kili mkalakelha chwiya. Koute fehem gee chekeyen, bessah membeeda ki fehemtni le but wou gee. Jetni kassamen bil Leh la facilement khouya.*

Brother, what can I say? In fact, I was a bit nervous in the beginning. I had no idea what the project was about. But once you explained its purpose, everything became easy, brother.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Bon, che bghit, kima ngoulek, tarbiya wel akhlake. Rak fehem? Tssema l weldine ki aalmouk kima haka. Ki tahder wou gee. Tssema ilik taamel nesse kima haka. Mouamela tkoune tayiba. Rak fehem? Hna maeroufine be dine islemi teena. Naamlou, tkoune, kima Rassoul sela Allahou aaleyhi wa selem. Klem zine wou rzine yikoune. Wou keyen chi wehdine haka ghil tee meslaha kader yesteemel hedel les mots. Tee haka. Ghil tee feydeteh, bessah la plupart, ena tbenli klem, mekeche kima dine Islemi fel hak.*

Well, I would like to say that the use of religious terms or expressions have to do with showing good manners. You understand? That's how our parents taught us to speak. It also has to do with treating people in a nice way. You understand? Religious terms or expressions are familiar in our culture. We have to follow the teachings of Prophet Muhammad. We also have to be so generous when we're having a conversation. Also, there are some people who use these religious terms or expressions to show others that they're honest, but they aren't in reality. Anyway, I think religious terms or expressions are, in fact, very important.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hiya l point de vue teii eneya ki, tssema tant que tetaalem, kima ena koute nahder ghil bel Aarbiya wou gee. Tssema ki bdite nekra Français wou gee. Welit nesteemel hedou les mots bezef kima haka. Kima 'Par exemple', 'Tout d'abord'. Rak fehemni? Tssema ena tbenli haja mliha khater koule dkika ghadi tzide taware. Tweli développer. Rak fehem? Twili trakeb les phrases wou hakek. Ena tbenli mliha hakak. Haja très important khater kader tahder maa, yekhrojlek wehed Gewri wela. Rak fehemni? Ki beghi dire contact meeh koune metkounche taeref hedou les langues. Ena tbenli haja mliha.*

In my opinion, the use of French is important. Personally, I used to talk only in Arabic. But when I started studying at university, I began to use French terms such as '*Par exemple*' or '*Tout d'abord*' since we study in French. You understand? So the use of French is important. It's a chance to improve our French. You understand? The use of French is very important. You might meet a person who comes from a Western country. You'll never know. You understand? You cannot communicate with someone who comes from a Western country if you don't know foreign languages. So I think the use of French is a good thing.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Kima goutlek, tarbiya. Rak fehemni? Tssema rahi beyna la façon de parler ghadi tetbedel. Ki tkoune tahder maa prof. Maa imem. Maa wehed jarek. Rak fehemni? Tssema deymen respect. Ihitrame. Wou tbenli kima bditha, kima tkemelha. Tebdeha b mouaamela tayiba. Tkemelha b tayiba. Rak fehemni? Tssema kima ngoulek les mots hedou wellah la vrai mehkoune. Rak fehemni? Taeref ki testeemelhome. Tmodifihome wou gee. Wou hedi hiya.*

As I said before, showing good manners is important. You understand? It also depends on the person you're talking to. You might be talking to your lecturer. You might be talking to an imam. You might be talking to your neighbour. You understand? So respect always plays a key role. You have to open the conversation in a nice way and you have to close it in a nice way as well. You understand? The words that make you respectful are very important. You understand? You have to know which kind of words you choose. This is it.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Bon, sooobet hiya keyen wou keyen. Rak fehem? Bessah wehed, kima lyoume ena jetni siiba, kader ghil be chwiya hta tebda tesshel. Rak fehem? Tssema ghadi taeref ki dore wou sayi. Taeref ki tefhem wou gee. Ena tbenli, hiya c'est vrai haja siiba tegood siiba, bessah chewala ghil be chwiya wehna nssehlouha ela rwehna. Rak fehem? Kima l, beyna la façon de parler tee, maa wehed Jezeyri, maa wehed mel l'étranger maghadiche tkoune kiffe kiffe. Rak fehem? Kima Jezeyri thesse haka haja kiffe kiffe, bessah houwa thesseh haja hakak anormal. Rak fehemni? Surtout ki tkoune tahder maa wehda chira. Mouaamela gee tetbedel.*

Well, of course difficulties exist. You understand? But when you're in a difficult position, you'll learn from it. Then things will be easier for you next time. You understand? For

example, talking to someone who is Algerian is different from talking to someone who isn't Algerian. You understand? An Algerian person can easily understand me, but I might find difficulties when I'm having a conversation with someone who isn't Algerian. You understand? Also, I might find difficulties if I'm talking to a girl. In this sense, the way of talking will completely change.

Participant: M18

1. Is the situation common and realistic?

Interviewee: *La situation sratli. Sratli wou benetli spontané. Haja aafwiya. Donc hedi conversation tkad eyi étudiant tkoun maa ousted teeh le plus normalement du monde.*

I had a similar conversation. The situation that I acted out is spontaneous. It can happen to any student in a very normal way.

2. How did you experience the situation?

Interviewee: *Mekeche pression. Normal. Entre deux jeunes. Kenet haja cheba. Expérience mliha. Expérience mliha fe la vie haka. Tedi un rôle. Telaab un rôle cinématique kima ngoulou. Merçi.*

There was no pressure. It was normal. It was between two young men. It was a beautiful thing. It was good experience. You take a role. So it's like being in a movie. And I would like to thank you for that.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Les signes de politesse. Hedou zaama ki tebhgi tedi tika tee wehed li rak tahder meeh, medebike t appliqui hedel les mots tee dine khater mekeche haja foug dine fi hedeh denya. Donc medeme tabak hedel moufradet tee dine, donc rak tbeyen le nesse beli rake aala hak. Ousloub iknee. Heda men ousloub iknee wa ihtiram akhare.*

Religious terms or expressions are signs of politeness. If you want to be trusted by someone, you should use religious terms or expressions because nothing is better than religion. So if you want to show people that you're sincere, you should use religious terms or expressions. So it's all about sincerity and respect.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *La langue Francaise hiya jeya mel l'histoire. Koune ntebouou l'histoire tee L'Algérie, naarfou la langue Francaise, houma htelouna pendant 132 ans. Wou zedou même le program après l'indépendance kene toujours relié maa la langue Francaise. Donc welet haja normal. Welet haja aadiya benissba lina. Wou hada neetkdou beli khatae khater hna aana lougha om teena. Il faut maîtriser la langue Arabe. Moraha aada nroho les autres langues.*

In this sense, the use of French is related to history. If we look at the history of Algeria, we'll realise that the use of French has to do with the French colonisation. We were colonised by the French government for 132 years. Even after the independence, the program was still related to French. So, using French became normal for us. But I'm against this because we have our own language. We have to be fluent in Arabic. Then we can use other languages.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Conversation, beche tebda conversation maa wehed, khassek déjà dire un diagnostique. Hedel la personne chkoune hiya. Est-ce que hedi kbira? Est-ce que hedi sghira? Heda chiekh kbire. Heda aalem. Heda docteur. Heda professeur. Khassek koul wehed taetih hakah. Donc moufradet li nakhtarohom, medebihome yikounou mofradete, naarfou nekhtarou les mots teweena beche menaksouche mel kima li rana nahadrou meeh. Beche meykounche vexé hedek la personne. Beche toujours ngardou hedek le respect binetna.*

To start talking to someone, you have to know who you're talking to. Is it an old woman? Is it a young woman? Is it a religious teacher? Is it a scholar? Is it someone who has a PhD degree? Is it a professor? You have to talk to each person in a specific way. So we have to know which kind of words we choose when we talk in order to be formal, respectful and avoid offending the listener.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Sooobet. Lkite sooobet. Ça depend la personne li rak rayeh helha. Des fois la personne hedik tkoune aandha une grade. Yikoune aandha moustewa kbire. Donc tkhaf taghlat. Conversation winta tkoune siiba, mine tkhafa taghlat fel kelimet li twadafhom. Tkhafa ley koune hounek khatae wou radet fiel tee chakhse l akher metkounche mliha. Donc these rohek vexé wela. La plupart des temps tessra les jeunes maa les filles. Rak aaref les dragues wela heja kima hak. Rak fehem?*

For difficulties, I did find difficulties. It depends on the person you're talking to. Sometimes you're talking to someone who has higher academic rank and you're afraid of making mistakes. The conversation can be difficult when you don't know which words to use. In this sense, you're afraid if the reaction of the person you're talking to will be bad. So, you'll become worried. You understand?

Participant: M19

1. Is the situation common and realistic?

Interviewee: *Hede situation bedet, tessra souvent haka hna maa les étudiants. Surtout hna fel jamiaa.*

This situation usually happens involving students especially at this university.

2. How did you experience the situation?

Interviewee: *Expérience normal. Aadi. Positive. Jewebt normal. Me stressite me welou. À l'aise.*

It was normal experience. Everything was normal. It was positive. I talked in a normal way. I wasn't stressed. I was comfortable.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *F la fin, les expressions houma ediiya. Ki chghol rak tedii le seyed. Genre fi blasset 'Merci' hedik, rak tediileh fi Rabi. Heda meken. Sinon, tee fel bedya hedik ghil les traces haka tee takafa tee islamiya atrate elina. Heda meken.*

We use religious terms or expressions in closings to pray for someone. For example, instead of saying 'Merci', we say use a religious formula in order to pray to God for the person we're talking to. As for the religious terms or expressions that are employed in openings, they're just used because of the influence of Islamic traditions. That's it.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Hedi maaandha hta meena. Hedi ghil influence. Genre kenou yahadrou haka bekri. Mezelna nahadrou haka. C'est tout.*

French has no role. Algerians use French because they've been influenced by French culture and people. Algerians used French in the past and we're still using it today. That's it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Hiya f dekhla tee discussion, hiya généralement teni nesse tchoufe madhare teni haka. Tchoufe madhare teek. Respectueux. Mechi lebesse. Zaema serwele mgatae. Mena. Hedou meykaymouhomche ghaya kbare haka ki tahder maahom. Sinon, maa nesse sghare haka, normal. Bedyaa tee dakhla 'Selemaelikom', 'Selem', 'Ghaya aami?' Ki tssakssihe kirah mena, hedi teni dekhla chebba zaema. En meme temps yweli yessmeelek. Eya membeeda tehreze rohek ghil f les mots. Les mots, khossek metkounche chwiya, meyrohoche chwiya vulgaire haka. Good toujours mkhali respect meme f les mots tewaak. Eya wou hedi hiya discussion. Normal. Hedi hiya dekhla tee discussion. Sinon, f la fin 'Ouais! Aami, Allah yahafdek'. Même maaawnekche, tgouleh 'Allah yahafdek', 'Allah yessotrek'. Beli kadart hedik maelouma li etahelek. La bgha maetakche, en moins une foie hedik tee li jewbek wou gee, bezef.*

Firstly, I would like to say that some people take appearance into consideration. Hence, you have to look formal. For example, you shouldn't wear ripped trousers. If you do, you'll be less respected when you talk to people who are older than you. You also should ask the addressee about her/his well-being, so that the opening will be successful. You also have to choose the appropriate words which are formal and show respect. As for closings, you have to show gratitude even if you don't get what you ask for.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *La plupart tee nesse fe dekhla tee discussion, maaandiche problème. Ey problème des fois haka maa inssene tkoune mkadreh meli kounte sghire haka wela, rak fehem? Inssene kbire*

haka. Mkadreh bezef. Ki tji tefteh meeh discussion, tjik, ki chghol tehchem lewla. Tjik siiba behe tahder meeh haka. Bessah membeeda ki tahder meeh, normal. À l'aise. Une foie tfoute hedike l'étape tee dakhla tee 'Selem aami? Ghaya?' mena, tweli tahder normal. Sinon, tee f la fin tee discussion, tessralek, tee tjik siiba ta winta, ki chghol, ki tkoune tahder maa wehed, sayi nta baghi tliquidithe, houwa c'est vrai rah yahder bezef wou ghadi dakhlek fi sujet. C'est pas ton problème. C'est pas ton sujet. Même pas. Haka. Eya yegood yahder fihe. Metnejemche haka. Tjike weera beche tgouleh smehli wela thesseh beli ghadi koune tgoulheleh haka wela, thasseh beli ghadi yezaafe wela ghadi teh, zaema rak fehem? Sinon, la. Maa nesse lokhrine, dekhla normal. F la fin, gele 'Eya membeeda'. Sayi. Heda mekene.

I usually don't find difficulties in openings only if I'm having a conversation with someone whom I respect a lot. You understand? He might be older than me and I respect him a lot. I might be shy when I'm talking to him, but once we get to the middle of the conversation, I'll feel comfortable. I also have a problem when I wish to leave, but the person whom I'm talking to keeps talking over and over again. In this sense, I don't know how to end the interaction. I also get worried if the person I'm talking to will be offended.

Participant: M20

1. Is the situation common and realistic?

Interviewee: *Wah, yessro.*

Yes, it is.

2. How did you experience the situation?

Interviewee: *Hassite rohi à l'aise. Hedi kenet tejrouba mliha wou, ça fait plaisir ki nmedoulek, zaema rayna. Hedi hiya.*

I was comfortable. It was good experience. It's pleasure to give you our opinion. This is it.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Dekhla fe takafa teena. Hedou tee, les mots tee, ela hssebe, zaema hiya la plupart yebdew tee 'Selemaelikom', 'Kirak deyer?', 'Lebesse?'. Wou keyene, zaema, li kounou, zaema ngoulou, zaema, yikounou classe wela, yahadrou ghil b Français. Meyebdouche be, zaema 'Salut', 'ça va?'. Bessah hna la majorité nebdu be 'Selemaelikom', 'ça va?', 'Lebesse?'. Zaema, ki chghol, nmilou swaleh diniyine hedou li wretnehome. Ki chghol jeyine mel bekri.*

Religious terms or expressions are part of our culture. Most people open their conversations by employing 'Selemaelikom', 'Kirak deyer?' or 'Lebesse?'. And there are people who talk in French to show that they belong to a special class. They use forms such as 'Salut', 'ça va?' and so on. But the majority of people open their interactions by using 'Selemaelikom', 'ça va?' or 'Lebesse?'. It means that we prefer to use religious terms or expressions. We learnt to use them when we were children. We've always used them. We got used to them.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Keyen li, ki chghol keyen les mots wertinhome. Keyen li metaamdine. Keyen zaema yigoulek ena nahder Français. Manahdarche bel Aarbiya. Keyen li hesseb beli Français hiya zaema lougha tee classe. Zaema beche yemteze ela lokhrine. Yiwelou yahadrou be Français, bessah keyen li la. Keyen, zaema la iradi. Yigoule hedouke les mots. Keyen la iradi wou keyene la.*

Some people use French because they've always used it since they were children. They got used to it. Also, some people use French to show that they belong to a special class and feel more superior than others.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Hedou aanassére, lewla, kima ngoulou, tehiya. Zaema 'Selemaelikom', 'Lebesse?'. Mena. Wou zaemek tkoune tssakssi direct charak baghi. Membeed tkemel la fin. Wou hiya medebike, zaema, metkounche twila la conversation. Keyen li tedilehe men wakteh. Keyen l, hiya zaema el hsseb nta cha rak baghi. Membeed tkemel b shokre wela tediileh wela. Hedou houma li, ki chghol, kima yigoulou loughate l jessed. Zaema wehed ki koune moubtessem wou gee, hedou yikhalou nesse yirihoulek. Mechi, kima ngoulou, wehed maabesse. Yigoulou heda beli mghassasse wela.*

First of all, you have to greet. You can open your conversation by using 'Selemaelikom', 'Lebesse?'. Then, you can ask to have what you want. Afterwards, you'll be closing the interaction. Also, it's preferable not to have a long conversation since some people may be rushed. Anyway, it depends on what you want. You should also show gratitude or pray to God to wish the person you're talking to goodness in closings. Also, a smile is important. It's part of body language. When you smile, the people you're talking to will feel comfortable. They won't say that you're antipathetic.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Tetlaka sooobet. Beyna. Bessah keyene, ela hssebe l hiware. Li mataaarfefche, baghi thale leh conversation, tema tkoune chwiya siiba. Ilik tetkhalefe f raeyi teehe. Belek marahche baghi yahder meek wela. Bessah la kounte maa wehed, ngoulou, taaarfehe wela aantkome, zaemeke ngoulou, keyene rabita binetkome mhedi l, sehla behe thale maahe conversation.*

Of course, there are difficulties that you can find when it comes to opening and closing interactions, but it depends on the type of conversation that you're having. For example, if you open a conversation with a stranger, it would be a bit difficult. Maybe you don't have the same views. Maybe he doesn't want to talk to you. But if you're having a conversation with someone you know, things would be easy.

Participant: M21

1. Is the situation common and realistic?

Interviewee: *Bon, concernant la situation zaema li dertha wela, haja normal. Tabiiya. De nature. Zaema hna, ki nroho nechrou deymene, zaema ndirou hedel, kima ngoulou, hedel les gestes wela nahadrou kima hakina wela. Zaema haja tabiiya. Normal.*

Well, the situation is normal and natural. This is how we talk when it comes to service encounters.

2. How did you experience the situation?

Interviewee: *Beche derte hedel le role, Je pense haja, zaema jetni haja simple. Haja sehla. Zaema normal. Ka eye inssene aadi. Yirohe yechri aande hanout wela. Normal zaema. Mekene aucun problem zaema.*

I think it was simple, easy and normal. I talked as I talk in reality. There was no problem.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Fima yikhosse la religion. La religion telaab dawr kbire fi hedel mawdoe hada parce que b la religion tkhalike tehterem nesse. Tkhalike tkoune metkhalak. Tkhalike teekesse, kima ngoulou, sourate inesse. Tayeb. Hada mekene. Bi khossosse la religion, ena nchoufe beli aandha dawr kbire fel mouaamelete maa nesse parce que l inssene li koune yetebee la religion, parce que hiya thote el el ihtirame tee nesse. Thote el el takhaloke. Metkounche, kima ngoulou, tarfae sawtek wela taayer wela. Aafssa kima hakina. Tkhalike inesse metwezene. Maenetha fi gee les situations.*

Metkhalikche inesse aasssabi. Metkhalikche inssene mkalak. Tkhalike tetekhed kararate sahiha tewaak wel houdoue, houdoue, houdoue. Heda houwa li nchoufeh fiha.

Concerning religious terms or expressions, they have a big role. They have to do with showing respect, good manners and kindness, so that you'll have a nice image. This is it. Religious terms or expressions have a big role. They allow you to treat people in a nice way. Their use has to do with showing respect and good manners. It allows to talk in a calm manner in all situations, so that you won't be aggressive or angry. It also enables you to make good decisions. As I said, religious terms or expressions allow you to talk in a calm manner.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: Alors, concernant la langue Française, hna naarfou beli l'Algérie utilise beaucoup plus le Français el el l'Arabe wou déjà hna, ki chghol, pays colonisé kima ngoulou. Tssema obligé elina ntebouou, meme fel teelime teena hnaya meykarouneche bel Aarbiya. Yikarouna en Français. Tssema rahet fina hedik l aada. L haja zewja, Le Français, ki tetaamel maa les Français wela, maghadiche tenjem taamel maahom bel Aarbiya parce que houma mayaaarfouche Aarbiya. Tssema heda belek ykoune avantage like beche en moins taetike kima nouglou, tbeyene beli ntaya quand quoi taeraf la langue teehom. Meenetha tenjem tetaamel maa eye chakhsse mel, yikoune Français wela mel la Swisse wela ça depend. Hedi hiya.

Well, concerning French language, Algerians use it more than they use Arabic in Algeria. Our country was colonised by the French government. In addition, we study in French at university. That's how things have been. Also, if you meet French people, you're not going to use your mother tongue since they don't master it. In this sense, French becomes useful. It shows that you can speak a language which is spoken by the French people. You can talk in French when you're having a conversation with someone who is from France or Switzerland. This is it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Alors njou f les mots clés, les mots clés beche nedkhole fi une conversation maa wehed haka kbire wela mra wela, c'est que, Je vois que naturellement hna kima hakina. Zaema kima ngoulou, ki nkoune nahder maa rajel kbire, nssiyi, kima ngoulou, nkadem gee ihtiram l hedek l inssene. Ki nkoune nahder maa sahbi, bien sûr, tkoune aandek sahbek. Tkoune mdassreh. Tahder meeh à l'aise. Maaandekche, mekeche haka houdoud. Hedouke houdoud mekeche. Tkoune tahder maa chira, chwiya. Zaema mechi kima tkoune tahder maa chire.*

Concerning the key components of openings and closings, I show respect when I'm talking to an old man or woman. It's different when I talk to my friend since the degree of social distance is low. Hence, I'll feel comfortable. I also show respect when I talk to a girl. Talking to a girl isn't like talking to a male friend.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Alors les difficultés li lkithome fel les conversations, généralement maa chirete. Yijouni des difficultés parce que, kima par exemple, taaajbek chira, metnejemche triyaji. Rak fehem? Tjik siiba hakak fel debut. Wou membeeda.*

Generally speaking, I sometimes do find difficulties. For example, it will be difficult to start an interaction with a girl whom I fancy. The opening will be bit a tough.

Participant: M22

1. Is the situation common and realistic?

Interviewee: *Liena hedi terfedlek la vie réel tee mouwatin Jezeiri bi siffa aama. Quel que soit yechri khobz wela yechri keche haja.*

Generally speaking, the situation is realistic because it reflects the realistic daily life of an Algerian person.

2. How did you experience the situation?

Interviewee: *La, normal. Gee moujtemee Jezeiri yetaamel kima haka.*

Well, it was normal. That's how Algerians talk.

3. What is the role that religion plays in greetings and closings?

Interviewee: *Hna meli kberna, wehna nchoufou hedou tee 'Selem' khaterch jeya mel kber. Kima haka. Ki tekber, ki tetlae, tekber, telka kima haka les expressions. Normalement.*

I think this has to do with our upbringing. We've always heard these religious terms or expressions since we were children. That's how we learnt to talk when we were children.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Staaamrona. Meme déjà weldina kraw Francais mel bekri. Keyen des fois des gens yidirouhom par les classes. Ki chghol haka, dirou, pour, zaama yibeynou rwahom beli haja kbira houma.*

I think this has to do with the French colonisation. In addition, our parents studied in French. There are also some people who use French to show that they belong to a special class.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Keyen, par exemple, keyen kelmet kima 'Hambouk' wou lokhrine. Kima 'S'il vous plait'. Ngoulouha des fois teni. Beche zaama taeraf beli, beche meyesrache un problème fel hadra. Meme ki tkemel, techokreh. Tgouleh 'Sahit', 'Allah yijezik' teni.*

You have to be polite by employing terms or expressions such as 'Hambouk' or 'S'il vous plait' to avoid problems. You also have to show gratitude once you finish the conversation by employing terms or expressions such as 'Sahit', 'Allah yijezik'.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Hiya keyna. C'est vrai. Yewekouou hedou les problèmes. Par exemple, tchouf chira taaajbek, eya metkadche tahder maaha.*

It's true. Sometimes a person faces problems. For example, it's difficult to start a conversation with a girl whom you fancy.

Interviewee: *Des fois yessro des difficultés. Par exemple, yegoedou maalgine fi zouj.*

Sometimes people find difficulties. For example, it's a problem when two people are talking to each other. Then one of them wants to leave, while the other keeps talking again and again.

Interviewer: *Ki chghol zaama mine tebghi tlikiquidi wehed?*

You mean when you want to leave, but the person keeps talking?

Interviewee: *Wah. Ki tlikiuidi wehed. Wou yegood houwa haren teni.*

Yes. Sometimes you want to leave and the person you're talking to keeps talking again and again.

Interviewer: *Saha. Tebghi, rak mkalek wou gee...*

Okay. Especially when you're rushed.

Interviewee: *Wah.*

Yes.

Interviewer: *D'accord.*

Okay.

Participant: M23

1. Is the situation common and realistic?

Interviewee: *à peu près rayha l réel. Keyen wehd les mots, tenjem tgoul zeydine fihom chwiya. Wehdel les mots mnakssine fihom chwiya. C'est impossible tkoune 100 pour cent kima la vie quotidienne teena, mais zaema hedi akrab haja la vie quotidienne teena.*

The conversation of the situation that I acted it out is a bit realistic. It cannot be 100 percent natural since it was just acting, but it resembles reality.

2. How did you experience the situation?

Interviewee: *Haja aadiya. Normal. Aadiya. Hdarna kima mwelef nahadrou fi koul aryehiya.*

It was a normal experience. Everything was normal. I talked as I talk in reality.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Dine teena hna houwa li emarna ndirou kima haka. Tout simplement. Ki tebda, tebda tlaka maa wehed tgouleh 'Selem'. Wou ki tkemel, belek mechi dine. Ki tkemel, belek fiha l aadet. Tgouleh 'Allah yerham weldike' wela tgouleh, ça depend, ida kounte aand hanout, tgouleh 'Allah yerham weldike'. Wou ida kounte maa sahbek, tgouleh 'Eya membeed'. Wela ça depend blassa li tkoune fiha. Mais fel bedya ki tefteh likae, toujours 'Selem'. Hedi aand rjel. Tgouleh 'Selem'. Dekhele fiha dine. Mais nssa, Je ne pense pas, nssa yedokhlou, yezedmou direct le slem. Yesslmou direct.*

This has to do with the teachings of our religion. Simple as that. When you open a conversation, you say 'Selem'. As for the terms or expressions that are used in closings, they're just cultural. They're not based on the teachings of religion. But it depends on the place you're in. You

might say *'Allah yerham weldike'* when it comes to service encounters. You might also say *'Eya membeed'* when you're talking to your friend. As I said before, it depends on the place you're in. We men always say *'Selem'* when we greet each other. It has to do with the teachings of religion. But I don't think that women use religious terms or expressions a lot. They just greet by kissing on the cheek.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Fel bedya wou f la fin, maaandha hta role. Fel bedya wela f la fin, maaandha wela dawre. Fel wasste aandha. Fel wasste hna des fois ki tji tahder, tessteemel alfade Firanssiya. Je ne sais pas ena. Par exemple, Je ne sais pas. Rani goultha. Aand alimentation, tgoul 'Alimentation'. Metgoulche 'Beie mewed l ghideiya'. Je ne sais pas. Tssema testeemel alfade Firanssiya beche t abrégi chwiya. Takhtasser. Wou rahet fina aada. Heda meken. Heda houwa l, aada.*

French has no role in openings and closings, but it might have a role in middle of conversations. We might use French terms or expressions in middle of conversations. I don't know. Well, I've just said, for example, *'Je ne sais pas'*. I've just used French. You see? For example, we Algerians say *'Alimentation'*. We don't say *'Beie mewed l ghideiya'*. I don't know. It's just our way of speaking. We got used to it. This is it. French became a habit and we got used to it.

Li yigoulou 'Bonjour' hedou fia klila. Fia klila. La plupart des gens yigoulou 'Selem'. Wou fel bedya yigoulou 'Selem'. Jmeaat 'Bonjour' hedou belek metatrine. Metatrine bel, mfrensine chwiya. Metaatrine bel les Français. Metatrine. Wou keyen la langue Française, keyen wehdel nesse, chghol hasseb roheh ki yahderha, ghadi, kima ngoulou, ghadi chwiya taetih niveau. Meyahderche bel Aarbiya. Ki yikoune fi wehdel bla, par exemple, restaurant chic, rah mreyyeh. Rak fehenni? Ki dire la commande, yidirha en Français. Malgré rah fe Jezeyer. Tssema hasseb roheh,

hassebha tzideh chwiya fel niveau. Koul wehed wou kifhemha. Mais hiya gee, en général, aada. Aada wou sayi. Heda mekene.

The people who use French or say, for example, 'Bonjour' in openings are just a minority. They're just a minority. Most of people say 'Selem' in openings. The people who say 'Bonjour' in openings might be influenced by French people and culture. And there are also some people who think that French makes them educated and knowledgeable. These people prefer French. If they're, for example, in a trendy restaurant, they'll use French to order even though they're in Algeria. In this sense, they think that French makes them educated, knowledgeable and belong to a special class. Anyway, the use of French depends on the person who is using it. It's employed for different reasons. Generally speaking, French became a habit and we got used to it. That's it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Wel mefetih houma la politesse. Edeb. Taedoub. Ki tahder maa wehed fel bedya soi kbire, soi sghire b edeb. B ihtiram. Wou ki tkemel teni, tkemel b edeb wou ihtiram. Mechi fel bedya taayatleh fel bedya 'Ouais! Arwah'. Rak fehem? Tahder meeh chwiya. Ki dkhole kahwa triyeh, tgouleh 'Ouais!'. 'S'il vous plait' wela haja wela serveur. Tssema rayha le mot clés houwa l edeb. Tkoune metedeb fel hadra teek. Tout simplement.*

The most important component is politeness. No matter who you're talking to, you have to show politeness and respect. You also have to close a conversation in a polite and respectful way. You mustn't greet a person in a rude way. You understand? You have to talk to him a nice way. If you're in a cafeteria and you wish to order, you can, for example, say 'S'il vous plait'. So, the most important component is politeness. You have to show politeness when you're talking. Simple as that.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *C'est sûr telka des difficultés parce que des fois tihe maa prof yehdar Français. Yitartagha. Wenta tegood ghil tetleflek meeh. Tssema tehrez rohek chwiya. Des fois ki tji tahder maa wehed bara, taeref, meme men wejeh yibene ki deyer. Metebghiche même pas tahder meeh parce que elabelek la réponse teeh déjà ki ghadi tkoune. Wou tkhafe ghadi tkhasser meeh fel hadra. Tssema téviti déjà gee hadra mel bedya. Hada c'est un exemple. C'est des deux exemples. Wehed ela prof wou wehed, des fois tkoune nta aslane kareh wou menchoue. Metebghiche tahder maa hta wehed. Eya téviti gee hadra maa ey wehed. Hedi hiya. Les difficultés donc en général gee ela la langue yessro bezef. Yessro bezef des fois. Surtout fel l'université wou gee yessro bezef. Mais bara hna f la vie quotidienne, des fois téviti. Ghil beche téviti nesse wou sayi.*

Of course, you'll find difficulties. For example, you might have a conversation with a lecturer who talks French brilliantly and you won't feel comfortable. In this sense, you have to be careful not to make mistakes. Also, it's difficult to talk to a person who is rude or looks angry. You can tell that by his face. In this regard, you avoid and don't want to talk to him since you already know that he won't treat you in a nice way. In other words, you wish to avoid problems. This is an example. Also, sometimes you're angry or in a bad mood. This might be a problem. Hence, you don't want to talk to anybody. In other words, you attempt to avoid all people. This is it. Generally speaking, there will always be difficulties.

Participant: M24

1. Is the situation common and realistic?

Interviewee: *Eh... Wah, la situation hedi keyna wou souvent nchoufouha zaama eh... partout fel les pâtisseries zaama leh... mechi des pâtisseries spécifique wela hanout spécifique, mais gee fe, fi gee les magasins presque tee leh... la pâtisserie tsib des phrases pareilles. Kima hedou.*

Yes, this situation is realistic and it can happen in all the pâtisseries. I mean not in specific pâtisseries or a specific shop. But in most pâtisserie shops you see people talking in the same way as in the situation that I acted it out.

2. How did you experience the situation?

Interviewee: *Ena fel eh... le role li derteh, dert eh... un acheteur donc ena li kount nechri pâtisserie, donc mdari nechri pâtisserie wou gee, donc eh... Zaama j'étais par rapport zaama belek sahbi li houwa dere le vendeur. Ena kount plus décontracté. Zaama... genre goulte des phrases li mdari ngoulhom souvent.*

The role that I acted out was the role of a buyer. So I was the one who was buying the pâtisserie. So I always buy pâtisserie in the daily life. So I mean I was comfortable, maybe more comfortable than my friend who acted out the role of a seller. I mean I talked in the same way as I talk in reality.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hiya kima gele sahbi. Ça reflète ki chgol lel, lel dine teena li lel, lel. Islem taena li hna déjà kebrine fihe mel bekri. Genre toujours min tkoun sghir, taaref beli ki tleka maa wehed, tgouleh*

'selemaelikom'. Ki tkoun rayeh tgouleh Rabi yikhalik. Tgouleh Allah yiaawnek wela un truc pareille tee li l'a reflète qui reflète eh... dine taena wel aakida taena.

As my friend said, it reflects our religion, our Islam that we have been raised to. We have been taught since we were kids to say *'selemaelikom'* when we meet someone and when you leave, you say *'Rabi yikhalik'*, *'Allah yiaawnek'* or something like that. Something which reflects our religion and beliefs.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Eh... Bon, hedel les expressions tee la langue française, keyen eh... Hiya généralement aana fe l'Algérie tout dépend pâtisserie li tedkholha ki deyra. Keyen pâtisserie tedkholha tahdar maaha bel langue française. Keyen pâtisserie tedkholha tahdar maa seyed normal, tranquille à l'algérienne. Tebda meeh bel Aarbiya wou tkemel meeh bel Aarbiya. Ena nefhemha kima hak. Culture Algérienne, ki tkoun zaama eh... haja chique wela zaama un endroit zaama plus eh... meebeleliche ana. Tesraf ktar gee drahem. Tem, tema tedkhole la langue française tedkhole mena. Rak fehem? Ki chghol nesse, nesse, tenjem tgoul par fois, yetebouou chwiya leh... genre l'endroit li rak fihe ki deyer mena lakhore wou keyen certain l'endroit tenik chique wou gee yahadro bel Aarbiya wou 'baraka Allahou fik khouya' wou gee. Hiya tout dépend la personnalité tee la personne ki deyra. Rak fehemni? Hedi hiya.*

Well, these are French expressions. Generally speaking, it depends on the pâtisserie that you are in here in Algeria. In some pâtisseries, you use French. And in some pâtisseries, you can talk to the seller in a normal and in a good way, in an Algerian Way. You start the conversation with him in Arabic and end it in Arabic. That's the way I see it. In Algerian culture, French is used in chic areas or in places where people spend too much money. You understand? It means that people's use of French sometimes depends on the area that they are in. And there are also chic areas where

people use Arabic and say *'Baraka Allahou fik khouya'*. It all depends on how the personality of the person you are talking to is. You understand? This is it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Eh, beche tkoun keyen leh, zaama, kima goulthi nta darwak, c'est que il faut wehed ki tahdar meeh, tahdar meeh poliment, gentillement. Zaama genre nta maghadiche ki tahdar, matahdarche meeh a haut voix. Matahdarche meeh lakhor, donc meeelbeliche est-ce que hedou dekhline wela la. Sense, ce ne sont pas des expressions, mais genre la façon ki dire beche taati l'expression teek. Wou même si tenjem tgoul le sourire. Par fois wehed ki tbessem meeh wela yiyeh... tkoun, tkoun plus à l'aise meeh mena lakhor. Ki chghol mechi seyed tedkhole eendeh tsibeh deyer hak mena 'Cheel hedi? 120. Hedi lokh.' Rak fehem cha rani baghi ngoulek? Ki chghol haka yahdar mena. Ki chghol. Yiyeh... yidakhlek fi l'ambiance tee henout teeh. Ki chghol mechi nta vendeur lakhor la ki chghol. Troh hedik tee binik wou bineh. Zaama nta customers wou lakhor eh... lakhor c'est un vendeur. Rak femehni? Ki chghol tweli haka. Ki chghol tenjem tweli amicalement. Hadra amicalement binetkom.*

In order to have a positive conversation, as you have just said, you should talk to the addressee politely and in a nice way. It means that you shouldn't talk to him loudly. So, I don't know whether these are key components or not. They are not expressions. But they allow people to have a positive conversation. And you can also consider smiling as a key component as well. Sometimes when you smile with someone, you will be comfortable while talking to him. It means that a seller shouldn't have a bad face when you enter a shop and say 'How much is that? 120. What about this?' You understand what I want to tell you? It means that he should create a good atmosphere in his shop. You won't look like a customer and he won't look like a seller. You understand? So that you can have a friendly conversation between each other.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Ena fel bedya généralement tkoun eh, normal, tranquille. Nahdar meek. Menehchem Men... maraniche jey nedkhole fike. Bessah chewela la fin. Genre ila lsagt fiya wela mena wela, genre beche nlek deke c'est un peut... nkhamemlha chwiya. Nta rak tahdar meeya, bessah rani nkhamem ki ndire nlekdeke. Hehe. Rak fehem che rani baghi ngoulek? Hehe. Hedi hiya.*

Generally speaking, the opening of a conversation is normal and good for me. I can talk to you. I'm not shy. I don't get too personal. But the end of the conversation. I mean if you kept talking to me for a long time, it would be a little bit difficult for me to get rid of you. I need to think about it. You're talking to me. But I'm thinking about how to get rid of you. Hehe. You understand what I want to tell you? Hehe. This is it.

Participant: M25

1. Is the situation common and realistic?

Interviewee: *Bon, hna fe Jezeyer. Hedi hiya. Toujours kima hak. 'Selem.', 'Ça va?', 'Lebesse?', 'Kirak deyer?'. Mena. Toujours kima hak. Eh... Hedi hiya aakliya tee Jezeyer. Wah, Hedi beyna beli cul, la culture tee L'Algérie hedi hiya. Réel.*

Well, this is how we speak in Algeria. This is the mentality of Algerians. Yes, this is how Algerian culture is. The situation is realistic.

2. How did you experience the situation?

Interviewee: *Normal. Des situations normales. Vendeur. De, Des fois, déjà teni rani nbie. Normal. Wou rani mwelef déjà b hedel biee tee swaleh haka vendeur. Selem mena. Maa nesse. Netaamel maa l ghachi. Normal. Aadi.*

It was normal. The situation is normal. My role was a salesperson. Sometimes I work as a salesperson in reality. So it was normal. I'm used to this kind of conversations. So It was normal.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Ki chghol ghadi bedya selem. Kirak deyer? Lebesse? Eh... Ke... Ki chghol thawef taaraf elih bech terbeh les clients. Rak fehem? Eh... Terbeh bezef swaleh. Terbah les clients.*

The is how we speak. We use religious terms or expressions to get to know customers and treat them well, so that we'll have a nice image. You understand?

Bon, hna Islem kima haka. Hna mesghor metaalmine kima hak. 'Selem!', 'Kirakom deyrine?', 'Lebesse?', 'Ghaya?'. En fin, teni. Rabi yahafdek. Allah yikhalik.

Well, we've always used religious terms or expressions since we were children. This is the way we learnt how to talk when we were children.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Role tee la langue Française. Exemple, koul, koul henout wou ki, ki kifeh. Keyen li plus chère. Dkhole aandeh. Beyna la Langue Française mena. Wou keyen li normal jey fel howma. Normal. Tee dkhole, 'Selem.'. Haka. 'Rabi yahadek.'. Ki chghol mwelfine maa baed wou gee.*

For the use of French, it depends on which shop you're in. People use French when they're in expensive shops, but they talk in a normal way when they're in simple shops.

Normalement. Belek yitalouou niveau. Ki chghol Français, Ki chghol la langue chwiya... utilisé kotriya fi l'Algérie hneya. Eya yestaaamlou la langue Française bezef. Français.

I think people use French to show that they belong to a special class. I think that's the reason why people use French a lot.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Ki chghol kleyou kima hak. Dahka. Ibtissema. Taameleh b tarika normal. Ki chghol mechi tedkholeh aandeh mchnef eh... Mchnef. Te zide mchnef. Normal. Fel hadra teni. Hadra tahdar leh eh... Hadra hlouwa.*

I think you have to smile. You have to treat the customer in a nice way. You shouldn't treat a customer with an angry face. The words that you choose to talk should be nice.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Mouhim, koul wehed wou aakliteh. Keyen li metcheded bezef. Keyen li meh... mdeyen bezef. Koul wehed wou kifeh.*

Well, it depends on the personality of each person. There is a person who is very extremist. There is a person who is very religious. It depends on the character of the person I'm talking to.

Participant: M26

1. Is the situation common and realistic?

Interviewee: *Wah, beyna beli réel. Normal.*

Yes, it's realistic. It's normal.

2. How did you experience the situation?

Interviewee: *Wah, normal.*

Yes, it's normal.

Interviewer: *Hassit rohek à l'aise? Normal?*

You were comfortable? It was normal?

Interviewee: *A l'aise.*

Yes, I was comfortable.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Le but tee hedel swaleh zaama kina ihtiram. N exprimou zaama Islem teena.*

We use religious terms or expressions to show respect and follow the teachings of Islam which is our religion.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Le role teeha tbenli maandha hta dawr. Koul wehed wou kifeche welef. Zaama belek dialect teena mkhalta wela meebeleliche.*

I don't really think French has a role. But it depends on each person. Maybe we use French just because our dialect is a mixture of different languages.

Interviewer: *Mkhalat parce que l'influence tee la langue Française. Heda meken.*

So Algerians use French just because their dialect has been influenced by French?

Interviewee: *Wah, heda meken.*

Yes, exactly.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Les éléments clés zaama li khalou conversation nejha, tbenli zaama ki yehtermek bnedem. Yedhak fi wejhek wou gee, beyna beli ghadi tahder meeh ghaya wou tkoune nejha.*

The key components that allow the conversation to be successful is respect and smile.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Wah, ntlaka sooobet.*

Yes, I do find difficulties.

Interviewer: *Sooobet. Donc telka sooobet?*

So you do find difficulties?

Interviewee: *Wah, keyen.*

Yes, I do.

Interviewer: *Etini un exemple tenik tee un context.*

Can you give me an example of a context?

Interviewer: *Ena jey nehchem. Zaama louken nebghi nahder maa prof wela, khassni ndirlha hsseb. Zaama kina menejemche nroh nahder direct wou gee.*

I'm shy. For example, if I want to talk to a teacher, I need to make a plan.

Interviewee: *Donc telka sooobet ki tahder maa wehed kbire elik wela tahder maa enseignant...?*

So you find difficulties when you're talking to an old person or a teacher?

Interviewee: *Maa gee lakhore. Maa gee nesse.*

Exactly. And when I'm talking to strangers as well.

Interviewer: *Saha.*

Okay.

Interviewee: *Ena zaama gee, louken jmeaa gee nkoune naerafhome. Ghil wehed manaaarfeche, menahderche. Negood sekete.*

For example, if meet a group of people and there is only one of them whom I don't know, I won't talk. I will stay silent.

Interviewer: *Donc telka sooobet maa enseignant, maa wehed kbire elik, maa wehed mataaarfeche ghaya?*

So, you find difficulties when you're talking to a teacher, an old person or to someone whom you don't know well?

Interviewee: *Wah.*

Yes.

Interviewer: *Saha. Est-ce que fe la fin tee la conversation telka haka...?*

Okay. Do you find difficulties to close conversations?

Interviewee: *La, tema ki nwali naaarfah, sayi.*

No, not really. I mean when I start talking to someone, it won't be difficult to close the conversation.

Interviewer *Ah, saha.*

Ah, okay.

Interviewee: *Ghil bedya.*

I find difficulties only in openings.

Interviewer: *Sayi.*

Okay.

Participant: M27

1. Is the situation common and realistic?

Interviewee: Situation is common and real. Eh... it's daily. It's... It happen daily.

2. How did you experience the situation?

Interviewee: The situation was eh... real. I felt eh... like I feel when I go to shopping or something like that.

Interviewer: So it was normal?

Interviewee: Yeah, it was normal. Yeah.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Les expressions tee religion yihamou fel coté tee zaama tee le peuple kima haka, fel shaeb, shaebiya zaama. Zaama fel hwenite normal wela haka. Bessah fel coté zaama tee business wela fougah chwiya fel shariket me binethom wela, tema tkoun kotriyetha hadra en Français. Zaama tkoun hedi Français zaama chwiya... tbyen lwehed eh... Tben lwehed kari zaama.*

Religious expressions are important when it comes to dealing with normal people, the people, the working-class people I mean or in normal shops. But when it comes to a business work or companies, French is used a lot since it makes people look educated.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *L'influence tee l Français fel moujtemee taena, influecete bezef zaama. Hadra tee Français rahi mkhalta. Rak tchouf déjà... Déjà hedi en Français. Hehehe. Rahi mkhalta gee Aarbiya mkhalta Turkiya. Mkhalta Sbenyoula Fran... Koutriyah Français. Kotriyetha teni wine tlaka*

Français shiha zaama li mechi dakhla fiha darja. Telkaha mebine l eh... li yakhadmou fougga haka fe cheriket me binethom wela étudiant maa l prof taeeh yahadrou en Français. Kotriyetha prof yahdar maa étudiant en Français. Kraya en Français. Eh... wou Français zaama tbeyenlek beli taya kari. Zaama wehed yaeref yahdar Français maenetha heda rah wassel wou rah aande h niveau, certain niveau zaama khire mel ghashi lokhrine.

French has had a big influence on our society. The dialect includes various French words. As you see, *déjà*... this word *déjà* is French. Hehehe. The dialect is a mixture of different languages including classical Arabic, Turkish, Spanish and especially French. People use only French in business companies or you can also notice that students talk to their lecturers in French. Most of the time, teachers talk to their students in French. Studies are in French. French makes people look educated. If a person masters French, it means that he achieved something special and has higher social status. It means that he is better than others.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Beche tkoun sociale fel moujtemee teena ilikle medebik tahadar... tahdar b ibtissema. Kotriyetha te... deymen tebda l eh... hadra teek b ibtissema, conversation teeh. Wou teni hadra teek metkounche fiha amr. Haka. Tkoun fiha zaama... tkoun 'Polite' haka. Tkoun eh... ki tatlab haja, metgoulche jibli wela. Tkoun medebike 'Khouya ila tkad, jibli' wela. Kima haka beche zaama, kotriyetha haka yikoun tefehom.*

To be sociable in our society, you have to smile while talking. So you should start the conversation with a smile. And your requests shouldn't be like an order. I mean you should be polite. I mean when you order something, don't say 'Give me.'. So you should say 'Please brother, if you could'. This is the way you should talk, so that there will be an understanding.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Bech tebda l greetings teek wela salutation, maa... wehed etranger kima haka elik, jamais tee hdart meeh wela, siiba chwiya. Benissba liya eneya, déjà louken zaama... louken meykounche aandi taamoul meeh. Zaama khadma wela kraya wela la famille wela, menkadache. Siiba beche n eh... siiba beche n communicui meeh ila le ken mebinetna wassit. Bessah ila ken wehed kima yekra maaya wela, nkad... normal tjini 'Kirak? ça va?' Rani meek zemil wela... wela rani meek zemil aamel wela zemil eh... fel eh... fel jemiala. Zaama tkad tahdar meeh. Normal. Tahdar tkili rak tahdar maa wehed taarfeh.*

For me, greeting or saying the salutations to someone who is a stranger whom I have never talked to is a bit difficult. If there is nothing between us. For example, he doesn't work with me, doesn't study with me, or he isn't my relative, it will be difficult to communicate with only if there is a mutual friend between us. But if the person is my classmate, things will be normal for me and I can say 'How are you? Are you fine?'. He can be my friend, colleague or classmate. I can talk to him. It is normal since it is someone whom I know.

Participant: M28

1. Is the situation common and realistic?

Interviewee: *Wah wekiiiya. Ena déjà nekhdem zaama fi henout. Zaama eliha jetni zaama normal.*

Yes, the situation is realistic. I actually work in a shop. So that's why I found it normal.

2. How did you experience the situation?

Interviewee: *Ken tejrouba mliha. Wou Hassit rohi zaama à l'aise. Rani mwelef zaama déjà. Mechi haja bizarre wela.*

I had good experience. I felt comfortable. I'm used to these kinds of conversations. So it's not something bizarre.

3. What is the role that religion plays in greetings and leave-takings?

Interviewee: *Hiya hna hadertna zaama kima haka. Me sghorna metaalmine nahadrou hedel hadra. Lewla tji tehiya 'Selem'. Maa teli tenik normal.*

That's the way we talk. We've always talked like that since we were children. We always say 'Selem' in the openings. And we use religious terms or expressions in the closings as well.

Interviewer: *Saha. Bessah les expressions tee la religion. yek? Kima 'Selem', 'Selemaelikom', 'Selem wa rahmatu Allah.*

Okay. But I'm talking about the religious terms or expressions. Okay? I'm talking about the ones which are used in the openings such as 'Selem', 'Selemaelikom', 'Selem wa rahmatu Allah...

Interviewee: *Wah. 'Selem wa rahmatu Allah'. Wah.*

Exactly. Like *'Selem wa rahmatu Allah'*.

Interviewer: *Maa teli 'Baraka Allahou fik', 'Allah yijezik.'*

And the ones which are employed in the closings such as *'Baraka Allahou fik', 'Allah yijezik.'*

Interviewee: *'Allah yehafdek', 'Rabi yikhalik'. Hedi hiya.*

Like *'Allah yehafdek'* and *'Rabi yikhalik'*.

Interviewer: *Donc mekeche un role?*

So there is no role?

Interviewee: *Ela hsseb dine teena hneya. Kima haka. Yigoulou kima haka. Dine teena...*

We follow the teachings of our religion.

Interviewer: *Saha. Parce que dine teena houwa li...?*

Okay. So it has to do with the teachings of religion?

Interviewee: *Dine teena houwa li goulek maa bedya dire tehiya.*

Our religion teaches us to greet people in a nice way.

Interviewer: *Sayi. Sayi.*

Okay. Okay.

4. What is the role that French plays in greetings and leave-takings?

Interviewee: *Zaama tee bedya mekeche gee Francais. Keyen maa teli mekeche. Maa l wasst nejmou nahadrou b la langue Française. Heda mekene. Bessah bedya wou la fin mekeche haja tee Francais. Ghil be lougha teena.*

There are no French terms or expressions in the openings and closings. We can use French in the middle of the conversations. That's it. But we just use our language in the openings and closings.

Interviewer: *Keyen des Algériens yigoulou 'ça va?', 'Bonjour', 'Les parents?'*

There are some Algerians who say 'ça va?', 'Bonjour', 'Les parents?' in the openings.

Interviewee: *Wah. Kima ena ngoul zaama 'Kirak?', 'Rak ghaya?', 'Lebesse?'. Hadretna. Nfadel zaama hadretna hneya.*

Well, I just say 'Kirak?', 'Rak ghaya?', 'Lebesse?'. I mean I prefer our way of talking.

Interviewer: *Parce que c'est juste derja teena mkhalta wou sayi. Heda meken.*

So people use French just because our dialect is a mixture of different languages and that's it.

Interviewee: *Wah. Heda meken. Wah.*

Yes. That's it.

5. What are the key components of successful greetings and leave-takings?

Interviewee: *Keyen zaama ihtiram wou tkoune keyen dike dahka. Heda meken.*

There should be respect and a smile. That's it.

Interviewer: *Wou la fin tee la conversation?*

And what about in the closings?

Interviewee: *Teni. Tedhak meeh.*

Same thing. You have to smile.

Interviewer: *Saha.*

Okay.

6. Do you sometimes find greetings and leave-takings difficult? If yes, why? And in which context or contexts?

Interviewee: *Bedya toujours zaama tji siiba. Wehed mataaarfehche. Belek yebghi yekzike wela meydhakche meek wela ça depend. Chghol maa teli normal. Ki tahder meeh maa lewla, telia tjik sehla. Hiya ghil lewla aandek chwiya soobet. Heda meken.*

The openings are always difficult. Maybe you're talking to someone who is a stranger. Maybe he is rude. Maybe he doesn't smile. The closings are easy. When you're already talking to someone, the closings will always be easy. Difficulties can only be found in the openings. That's it

Interviewer: *Bessah elah des fois telka sooobet?*

But why do you sometimes find difficulties?

Interviewee: *Mataaarfexhe. Metenjemche tahder meeh. Belek houwa mayaerafche yehdar. Ça depend yechkel elik.*

Maybe you're talking to a stranger. Maybe you can't talk to him. Maybe he is rude.
Maybe he doesn't know how to talk to people.

Interviewer: *Saha.*

Okay.

Appendix 18: Semi-structured interview transcriptions

Participant: F29

(1) According to my findings, males use more religious greetings and leave-takings than females. For instance, ‘*Selemaelikom*’ is used more by males than females. What do you think?

Interviewee: *Hiya fel hak, fel hak, ma remarkitche dreri ki yahadrou fi mebintehom, bessah ndone beli aandek el hak. Ndone beli houma yesteaamlou iibarat diniya ktar mena hna l bnet.*

In fact, I haven’t noticed how males exactly talk when they’re having a conversation between each other, but I think you’re right. I think males use more religious terms or expressions than us, females.

(2) According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings. What do you think?

Interviewee: *Ena ndone beli hneya cheeb nahadrou ktar meli nessemouou. Khaterch kima goult eh... Nehadrou... menessemououch ijeba. Ghil nahadrou. Loho l hadra we khlasse. Mouhim nssakssou ela chakhsse wou ehwelou. Heda meken. Lfeyda meeneha.*

I think that we’re people who like to talk more than they like to listen. We don’t really listen what the other person is saying. We just talk. We just keep on talking and that’s it. The most important thing is asking about the well-being of the addressee. That’s it. That’s the most important thing.

Interviewer: *Ah, saha. Safi l mouhim yahadrou wou sayi.*

Ah, okay. So the most important thing is talking and that's it.

Interviewee: *Yahadrou wou khlasse, eh. Heta, heta louken meyrodche elik. Meenaha taegelou. Normal.*

Yes, they just talk and that's it. Even if they don't answer your questions, it will be fine. It will be okay. It's normal.

(3) According to my findings, Algerian Arabic L1 users usually employ many forms within a same turn in greetings and leave-takings. What do you think?

Interviewee: *Belek eh... eh... Belek bech yedokhlou feb sabe l mewdoe fi see belek. Khire meli tawlou fe tehiya wou 'Selem', 'Wech rak?' mena. Yikemlouha fi see wou membeed yahadrou fel moufid. Ndone kima haka meh...*

I think the reason why they use many forms within a same turn is to get the middle of conversation in a quick way. Instead of asking about the well-being of the addressee many times, the person uses many forms within a same turn to start talking about the main topic.

(4) According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn. What do you think?

Interviewee: *Hiya, hiya ndone hedi tessra bark fel wileyet chemal. Hneya jmeaa li fel wasst, mendonche nahadrou hadra haka yesser kima houma. Mendalouche naawdou hneya. Nssakssi mara. Ila katarna zouj bark, bessah tegood taawedha telt marat, rabaa meh...*

I think this is something which is common among the people of the north. I don't really think that we the people who are between the north and south talk in this way. We don't use the same inquiry many times. We use the inquiry once or maybe twice, but not three or four times.

(5) According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person. What do you think and what difference does it make?

Interviewee: *Ena fi rayi, ena fi rayi, nokta theniya. Yigoulou wech rakom bech eh... yahdar elel koul. Yahdar, meeneha miche kar houwa bark. Yehdar gee ela famille. He wech rakom? Fhemt? Kader tououd men nehiyet ihtiram, bessah meh... miche aaref. Mandoche.*

In my opinion, they use second plural pronouns to refer to the family as well and not just the addressee. You understand? Second plural pronouns can be used to show respect to the person you're talking to, but I'm not sure.

Participant: F30

(1) According to my findings, males use more religious greetings and leave-takings than females. For instance, ‘*Selemaelikom*’ is used more by males than females. What do you think?

Interviewee: *Elabelek. Ena hedou wou mengoulhomche. Teemeni. Ena ngoul ghil ‘Selem’, ‘ça va?’, ‘Merçi’, ‘C’est très gentil.’. Hna jeyine genre féminine. Tu vois? Ngoul ‘Salut’. Féminine. Voila. Je suis d’accord parce que ena personnellement, eneya Je n’utilise pas hedel les mots. Des fois haka saha, mine nkoune wehed mdassreteh. Ndokholha elih ‘Bonjour’, ‘Salut’ mena. Kima haka wahdakhore des fois haka min yikoune kbire eliya et tous. Zaama par respect ngouleh selemaelikom. Tu vois? Eya donc, mais à part ça haka kima nta wela Je ne sais pas. Ena ghil mes oncles meh... Zaama mengoulhomche selem mena. Tu vois? Wela hedik tee haka baraka Allahou fik. Hna tbena haka c’est, zaama c’est, mayiche aaref. Ena bain metjiniche haka ngoul baraka Allahou fik, Rabi yikhalik eh... Metbenliche. Metjiniche.*

I tell you what. I don’t really use religious terms or expressions. You get me? I just use ‘*Selem*’, ‘*ça va?*’, ‘*Merçi*’ or ‘*C’est très gentil.*’. We females just use girly terms or expressions. You get me? I just use ‘*Salut*’ or girly terms or expressions. This is it. I agree because I personally do not use religious terms. When I am a conversation with someone I know, I use ‘*Bonjour*’ or ‘*Salut*’. But I might use the term ‘*Selemaelikom*’ to be respectful when I am talking to someone who is older than me. You get me? Apart from that, I do not really use religious terms or expressions that much. If I am talking to someone like you or my uncles, I won’t even use ‘*Selem*’. You get me? I do not use ‘*Baraka Allahou fik*’. That’s how we females talk. I think as a female, it would be inappropriate to use *Baraka Allahou fik*’ or ‘*Rabi yikhalik*’.

Interviewer: *Bessah eleh zaama? Meeliche Sarah? Est-ce que zaama haja... ?*

But I would like to know the reason. Is it okay to ask such a question, Sarah? Is it...?

Interviewee: *Mais Je ne sais pas haka. Déjà mama chefteh ki deyra. Aandha akliya Française. Hedou zaama metrabitche elihom.*

I don't know. You know how my mom is. She is occidentalised. I've never been taught to use religious terms or expressions.

Interviewer: *Donc eh... kifeh zaama religion haja chwiya... haja tayha chwiya, yek?*

Do you think that religious terms or expressions are inferior?

Interviewee: *Mmmm Tu peux dire.*

Um You can say that.

Interviewer: *Meeliche. Normal. Critiqui. Ena meh... meebebeliche.*

It's okay. That's fine. You can say whatever you want. I don't mind.

Interviewee: *Wah, goutlek. Tu peux dire.*

Well, I already said that I agree.

Interviewer: *Donc haja religion haja chwiya tahya, yek?*

So religious terms or expressions are inferior, aren't they?

Interviewee: *Esselemouaalikom wa rahmatu Allahi E bain bezef! Goutlek ena personnellement hedi selemaelikom Je trouve que les garçons li utilisouha bezef. D'accord? D'accord? Parce que zaama ena personnellement, haka hedi selemaelikom, Rabi yikhalik et tous c'est pas féminine.*

'Esselemouaalikom wa rahmatu Allahi!' Well, that's too much. I told you that I personally think that the term 'Selemaelikom' is used more by males. You understand? Because I

personally think that religious terms or expressions such as ‘*Selemaelikom*’ or ‘*Rabi yikhalik*’ are not for females.

(2) According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings. What do you think?

Interviewee: *Okay. D’après wech cheft fe ta conversation, jebetha aalema. Sincèrement. Bon, hedi tabiaa teena. Notre personnalité. Tssema maghadiche nejmou nbedlouha. Bref. Hiya medebina zaama haka wehed yetraba. Il respect lakhore. Meyhabesslehche hadra. Yikaraeleh heta yikemel. Yijewbeh. Mais Allah ghaleb. Maghadiche nejmou nrabou gee chaeb. Bon, tebenli haja normal. Hneya jeyine, hna jeyine me nesse li zagou. Ey haja nahadrou biha nzagou.*

Okay. After seeing your conversation, I can say that you got it right. I’m being honest. Well, this is our nature. This is our personality. So we cannot change it. In fact, it’s preferable to see people respecting turns, not interrupting each other and answering questions properly. But this is how things are. You cannot tell all people how to speak in a certain way. Well, this is normal. This is how we are. We’re also loud. Every time we’re having a conversation, we’re loud.

(3) According to my findings, Algerian Arabic L1 users usually employ many forms within a same turn in greetings and leave-takings. What do you think?

Interviewee: *Bon, hna maaneche une langue précise. Hna haka metrabyine. Nahadrou Français. Nehadrou l Aarbiya. Nahadrou, nahadrou goutlek hta Anglais wou darwek wou dakhelneha. Normal. Parce que, déjà hna mestaaamrine mel Franssa. Eya wou zid lakhore, aana hadretna hedi tee l gharb hneya Wharna ‘Kiraki’. Tu vois?*

Well, we don’t have a specific language. This is how we were brought up. We talk in French. We talk in Arabic. We’re even using English. This is normal. We were colonised by the

French. In addition, we Oranees or the people of the west always employ the term 'Kiraki'. You get me?

(4) According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn. What do you think?

Interviewee: *Hna les Algériens nebghou naarfou koulchi. Kima doka ngouleh 'Selem. Ça va?'. Zaama nta tgouli 'Selem. Ça va?'. Ngoulek 'ça va. Lebesse.'. Eya nta tbenlek ki chghol ena maniche ghaya. Tu vois? Eya taawed tssakssini. Tegood ghil tssakssi. Ghil tssakssi. Eya hedek l wehed li rak tssakssih, membeed yekrah. Hta yigoulek 'Wah, maniche ghaya. Ha parce que eleh...'. Tu vois? Donc hna lakhore les Algériens yebghou yaaarfou koulchi. C'est tnessnisse. Curieux bezef. Gee louken tgouleh 'Rani ghaya. Ça va.', yigoulek 'La'. Yiaawed yissakssik. Yiaawed yissakssik. Yigoulek 'Nta kirak ?' Nta mine tekrah, tgouleh 'Eya sayi maniche ghaya.' Jeyine curieux. Maa teli yebghou yaaarfou koulchi. Le faite li aatiha répétition mena, safi rah baghi yaeraf. Pour confirmer.*

We Algerians would like to know everything. For example, I can say 'Selem. ça va?'. You say, for example, 'Selem. Ça va?'. Then, I say 'ça va. Lebesse.'. Then, you'll think that I'm not fine. You understand? So you'll ask me again. You'll carry on asking me. Then, the person whom you're asking will get bored and will say that he isn't fine because of certain things. You understand? So we Algerians would like to know everything. They show too much curiosity about other people's affairs. They're very curious. Even if you tell a person that you're all right. He will ask you again. Then, you'll get bored and say that you're not fine. They're curious. They would like to know everything. Since they keep repeating the same question, it means that they would like to know how you're exactly doing.

(5) According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person. What do you think and what difference does it make?

Interviewee: *Hna kima tgoul 'Et toi?' 'Et vous?'. Hna genre hedek, hna cheft mine tgoul 'ça va. Et toi?'. Eya wela tgoul 'ça va. Et vous?'. Hedi 'Et vous?' zaama rak trespecti hedek la personne. Kima darwak ntaya. Ena ngoulek 'ça va. Et toi?'. Mejejeche ngoulek 'Et vous?'. Meh... Zaama mebinetneche hedek le respect. Donc hedik deyinha mel tema. Elabiha ngoulou 'Kirakom?'. Zaama pluriel. Zaama houwa pour lui, il le respecte. Mechi zaama parce que. Zaama ki chghol la langue Française deyinha men aandhom. Pluriel teehom. Des fois haka gee yijemhom en grosso modo. Zaama haka sahbek tgouleh 'Eya Kirakom? Lebesse?'. Yigoulek 'Rahom ghaya. Lebesse.'. Parce que rah yissakssi ela moh wou ela kh, ela bouh we ela khouteh we ela koulchi. Meyegood mechi bech metkounche koul khatra yegood yigouleh 'Kirah bouk?, 'Kirahi mok?' 'Ki lakhore?'. Yigoulhom fi khatra.*

It's just like saying 'Et toi?' 'Et vous?'. When we say 'ça va. Et toi?' or 'ça va. Et vous?'. It's the same thing. You use 'Et vous?' to respect the person you're talking to. If I'm talking to you, I say 'ça va. Et toi?'. I don't use 'Et vous?' since the social power which is between us is equal. So the use of second plural pronouns in Algerian Arabic is similar to French. So that's why we use 'Kirakom?' or second plural pronouns. They're used to respect the person you're talking to. Sometimes a person uses the second plural pronoun not only to ask about the well-being of the addressee, but also about his family. For example, you're talking to your friend and you use 'Kirakom? Lebesse?'. He will say 'Rahom ghaya. Lebesse.'. In this sense, you're asking about the well-being of his mother, father and siblings. Instead of using saying 'How is your father?', 'How is your mother?', 'How are the others?', the person uses only one form to ask about the well-being of all them.

Participant: F31

(1) According to my findings, males use more religious greetings and leave-takings than females. For instance, 'Selemaelikom' is used more by males than females. What do you think?

Interviewee: *Ena ngoul moumkin elakhaterch rjel, mengoulche more religious, but I think because they attend the weekly Friday ceremonies. Maybe. And girls don't. This could be an answer. It also depends on the growing up environment. How those people grew up. I don't think gender would play a role here. Maybe the education could play a role because most women. Let's say older generations. They are not really educated. So, you find males going to the quranic schools since a very young age, while women are not supposed to go because they're women. Maybe. Hedouk yedokhlou medrassa. Yiroho le jemie yekraw meli kounou sghar. Lewled kotriya yiroho yekraw. Yahafdou Koreen. Yekraw Fikh. Yekraw omor haka, bessah nssa moedamhom yegoedou fedar. Meyekhorjouche. We rjel yetlakaw aktar maa nesse bara. Wou moumkin tenik yirohou lel joumouaa. Wajeb elihom yiroho l joumouaa. Mara fi simena. Alors nssa yegoedou fedar. Yissalou fidiyarthom. Maaandhomche wine yessemouou metelen l khotba tee joumouaa wela. Moumkin ela khaterche rjel yekraw journal metelen wel akhbar. Hedi ktar men nssa. Aandhom aaleka bel politique ktar men nssa. We hna l politique metelen fi bledna official, zaama channels, TV channels aandna, they mostly speak the Arabic language. Klil wine telka metelen apart Algérie 2 li yehadrou bel Français, Je pense Canal Algérie, wela weche semha hedik. L akhbar wou hedouma kotriyethom bel Aarbiya metelen. Belek yiteboo akhbar. I don't know these are just like assumptions.*

I think that's because men attend the weekly Friday ceremonies and girls don't. This could be an answer. I'm going to say men are more religious than women. It also depends on the growing up environment. How those people grew up. I don't think gender would play a role here. Maybe the education could play role because most women. Let's say older generations. They aren't really educated. So you find males going to the quranic schools since a very young age, while

women aren't supposed to go because they're women. Maybe. Men studied in mosques when they were children. They were taught how to read the Quran, but most of women stay home. They don't get outside. Men meet each other outside more than women. Also, men go to mosques every Friday to do their prayers since they're obliged to from a religious perspective, while women stay home. They do their Fridays prayers at home. Women don't listen to khutbah. Also, maybe men read the newspaper and follow the news more than women. They know politics more than women. And most of the Algerian channels that talk about politics are in standard Arabic. Few Algerian channels are in French. I don't know. These are just like assumptions.

(2) According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings. What do you think?

Interviewee: *Binissba l phénomène heda, ena nchoufeh naturelle. It's a natural thing in our conversations in Algeria. I think you find this everywhere. I'm speaking on behalf of the people who live in Adrar because I grew up there. Wela the people from Algiers. I've noticed this all long yeeni my life. This is how people talk in general in Algeria. Sema maaaneche respect. We don't respect turn-taking like English people do, for example. Wela other languages do. Japanese or something. Houma yahadrou, metelen, hedek yigoul gee. Yikemel souelou beche lakhore yebda yijeweb, bessah hneya maaandneche hedek. Keenen, aana wehed yijeweb. Ki chghol kima goutli, they are overlapping yeeni. And I think because the way we ask questions wela the way we talk, it doesn't have an ending intonation wela an ending way, for example. Maybe this is why the other person would assume that this person hasn't finished his sentence yet. So this is why they cut them off, you know, to say something. Methelen, Japanese. They use Ka, for example. By the end of the sentence, they use Ka, methelen. You know that this is a question and you know this will mark the end of the question of that person. So you have to wait for the whole question. Wela yes. There is something. Actually, that makes sense. I'm interested in Eastern Asian languages. And most of them they finish*

with verbs. Goutlek hedi haja lahatha yeeni fel Asian because I was asking myself the same questions. Eleh hna l Algerians ki nahadrou, menkemplouche même pas souel teena, telka deke chakhsse yijewbek. Déjà yijewbek. Tgoulek 'Kirak? Ghaya? Lebesse?'. Membeed tgoulek 'Lebesse. Hamdou Leh. Bkhire gee.'. Nta mezel metkemelche même pas la question teek. Fhamt? Moumkine men nehiya enou maetitouche, la personne hedi maetitche wakt beche tjeweb ela dek souel awel ntae 'Weche rak?'. 'Kirak?'. 'Ghaya?'. 'Weche rahom l ehl?'. 'Kirahom dar?'. Methelen, messtenitekche ena ngoulek 'Weche rak? Ghaya?'. Nta tgouli 'Lebesse. Hamdou leh. Membeed naawed nssakssik 'Kirahom dar?'. Tgouli 'Lebesse. Hamdou Leh.'. Wela tehkili ela darkom kirahom. Fhemt? Yilassag souel 'Weche rak? Ghaya? Dar lebesse?'. Yilasseglek douk zouj essila. Hedek automatiquement yijewbek. Yijewbek ela souel lewel we teni. 'Rahom lebesse. L hamdou Leh. Ghaya. Rahom gee bkhire. Ena rani lebesse.'. Fhemt? Ki chghol yessra hedek l overlapping, bessah hneya. Methelen fel, lahatha heda tenik, fel Asian, Eastern Asian languages. Aandhom l subject, l object wel verb. They finish their sentence with a verb. Sema hneya in order to listen to someone, when he speaks, that person speaks, you need to listen to the full sentence. Yewssalek, so you can understand what this sentence is about. Methelen, I transcribe, translate something. Ngoulek 'I restaurant eat.'. Methelen, houma haka yehadrou. Doka ena ki ngoulek 'I restaurant.', nta marakche aaref weche srالي ena fel restaurant hta tesmee a verb by end. Kader tkoun 'Eat'. Kader tkoun 'Fell down'. Kader tkoun 'Drink'. Kader tkoune ey haja. Sema you have to wait for me to finish my sentence with a verb, ending with a verb, which is the most important element in any sentence, so you can understand what I'm talking about. So you can answer me. Okay? Hna meaadneche. Hna yigoulek 'Mohamed mcha.', methelen. Rani aarfa beli Mohamed rah mcha. Membeed ngoulek 'Mcha le stade.'. Wela 'Mcha le jeme.'. Wela la yehome. Ela khaterche rah mcha. Marahouche fedar, methelen. Fhemt? Tssema I don't need you to finish the whole sentence, so I can understand. Ena tbenli this is one thing. This is my own interpretation. My own understanding of how my language, and I compare it to the Eastern Asian languages because their

sentence wela the sentence structure is not the same because hneya aana fel lehja wela let's say Arabic, standard Arabic. Keyen fiel, feiil, mefououle bihe. Houma yidirou l feiil, mefououle bihe beche l fiel houwa yiji gee maa teli. Wou houwa li important hakikaten. L Aarabiya fossha yebdew biha.

Concerning this phenomenon, I see it as a natural thing. It's a natural thing in our conversations in Algeria. I think you find this everywhere. I'm speaking on behalf of the people who live in Adrar because I grew up there. Or the people from Algiers. I've noticed this in my life. This is how people talk in general in Algeria. For example, we don't respect turn-taking like English people or Japanese do since they don't start talking until you finish your sentence. But we don't talk like that. People overlap in Algeria. And I think that has to do with the way we ask questions or the way we talk. For example, our sentences don't have an ending way or intonation. So this is why people cut each other off. I mean to say something. For example, Japanese use 'Ka' in the end of the sentence. You know that this is a question that marks the end of the sentence. So you have to wait for the whole question. This is something that I noticed in Eastern Asian languages. In fact, I was asking myself the same questions. Why do people in Algeria answer questions without letting the other person finishing her/his sentence? Maybe you're not giving the person you're talking to a chance to answer her/his question. People in Algeria ask many questions within a single turn. You understand? And this will lead to overlapping. For example, the sentences in Eastern Asian languages start with a subject, an object and a verb. Their sentences finish with a verb. So, you need to hear the full sentence in Eastern Asian languages, so that you can understand what the sentence is about. For example, I'm about to translate something. I say 'I restaurant eat.'. This is how, for example, Eastern Asians talk. So, if I say 'I restaurant.', you won't know what I did in a restaurant until you hear the verb which is in the end the sentence. I might use the word 'Eat'. I might use the word 'Fell down'. I might use the word 'Drink'. I might use any verb. So you have to wait for me to finish my sentence ending with a verb which is the most important element, so that you can

understand what I'm talking and answer me. Okay? Our language isn't like that. When I use my language, I don't need you to finish the whole sentence, so that I can understand what it's about. I think this is one thing. This is my own interpretation. My own understanding of how my language is. And I compare it to the Eastern Asian languages because their sentence structure is different. The sentences in our language start with a subject. A verb comes second. Then they finish with an object. As for the structure of the sentences of Eastern Asian languages, they start with a subject. An object comes second. Then the verb finally comes in the end of the sentence which is the most important element.

Interviewer: *Saha. Hna leh, sayi ki chghol hiya, generally speaking, zaema l haja general, c'est que metaalka b la structure tee la phrase bel eh, la phrase l Jazeiriya? Hedi hiya. Mataarfiche est-ce que kemel wela mekemelche. Haka?*

Okay. So generally speaking, it has to do with the structure of the Algerian sentence? This is it. You don't know whether the person finished his sentence or not. Is this the case?

Interviewee: *Wah. Wou tenik, methelen, intonation kima goutlek. Methelen, troh aand l chem. Biled chem...*

Yes. Also, it has to do with intonation as I said before. For example, if we speak about the way of talking of Bilad al-Sham people...

Interviewer: *Mefhemtheche ghaya. Hedi mefhemtheche. Hedi menekdebche elik. Hedi zaema mefhemtheche mlih hedi tee maa teli. Tee kemel wela me kemelche.*

I didn't get that well. I didn't understand this point. I'm not going to lie. I didn't understand this point which concerns intonation.

Interviewee: *Wah intonation. Intonation. Methelen, hna ki nahadrou, tbenli moedam, apart wakila fel chark aandhom dik el ghonya. Hedik rythme. Hedik melodie li zidouha maa teli. Methelen, kima shab Chem yigoulek 'Ya bni aame!', 'Chou bedek?'. Fhemt? Aandhom hedik l intonation hedik l ghonya. Rana kima gelek Makhlouf, Si Makhlouf Bombardi. Dike rana hedik. Hna maaaneche. Hna 'Kirak? Ghaya? Lebesse? Hemdou Leh?'. Fhemt? Ki chghol very abrupt. Yeeni very yeeni sudden stop. Wela you can get, you know, you don't even get to finish the sentence.*

Yes, it has to do with intonation. For example, I think when we Algerians speak, apart from Eastern Algerians, we don't have a clear melody or rhythm allowing us to understand that we finished our sentence. For example, the people of Bilad al-Sham do have that melody or rhythm when they say 'Ya bni aame!', 'Chou bedek?'. You understand? For our case, it's a sudden stop. Things are abrupt. You don't even get to finish the sentence.

Interviewer: *Bessah hedi cheyala la relation maaha maa overlapping?*

But what does this have to do with overlapping?

Interviewee: *Wah, because there is no intonation that marks the end of your sentence.*

Yes, because there is no intonation that marks the end of your sentence.

Interviewer: *Saha.*

Okay.

Interviewee: *So, the other person can start answering your questions. Mekeche ki chghol indication li tkhali l'autre personne taetilha L okay. Taetilha ichara beche tjewbek.*

So, the other person can start answering your questions. There is no indication allowing the other person to understand that you finished your sentence, so that he/she can answer your question.

Interviewer: *Saha.*

Okay.

Interviewee: *Elabiha there is this overlapping.*

So that's why there is overlapping.

Interviewer: *Saha. We latching teni?*

Okay. And it has to do with latching as well?

Interviewee: *There is no markers, ending markers of our sentences maybe.*

There are no markers. I mean ending markers of our sentences maybe.

Interviewer: *Wou latching tenik latching?*

And it has to do with latching as well?

Interviewee: *Or maybe because we're asking many things in one question. Hna fel UK, yigoulek 'Hi. How are you?'. Tgouleh 'I'm fine. How is everyone? How is your family?'. Methelen. Est-ce que lkit hna, methelen, wehed British yigoulek 'Hi. How are you? How is your family?' in one sentence. I don't think so. I don't think this is the case here, bessah it is fel Jezeyer.*

Or maybe because we employ many forms within a single turn. In Britain, people say 'Hi. How are you?'. Then you'll reply by saying 'I'm fine. How is everyone? How is your family?'.

For example, have you ever seen a British person employing ‘Hi’, ‘How are you?’ ‘How is your family?’ within a single turn? I don’t think so. I don’t think this is the case here in Britain, but it is in Algeria.

(3) According to my findings, Algerian Arabic L1 users usually employ many forms within a same turn in greetings and leave-takings. What do you think?

Interviewee: *Ena tbenli hneya, keyen zouj swaleh. Heja lewla, elakhaterche all of these expressions are forms of greetings in Algeria wou koulhom yikemlou baedahom wou kader teni koul wahda fihom tkoun independent form of greeting. Methelen ki ntalaka maa wehda, kadra ngoulha ghil ‘Kiraki?’ wou nhabesse. Hneya this is form of greeting wela ngoulha ghil ‘Selemaelikom.’ wou nhabesse. Hna this is also a form of greeting. ‘Hamdou li Leh. Ghaya? Lebesse?’ Hedi this is also a form of greeting. Okay? Tssema, wou heja theniya, eleche zaama gee yejemoohom, I think it depends on how much I know the other person. If he is that, if that person is a complete stranger, marayheche ngouleh ‘Kirak? Lebesse? Ghaya? Bkhire? Hamdou Leh.’ gee fi darba wehda. Okay? Kadra ngouleh ghil ‘Selemaelikom.’ wela ‘Selem. Lebesse?’ wela ‘Kirakom?’, ‘Selem. Kirakom? Fmeht? Menejmeeche gee hedou ‘Selem. Kiraki? Ghaya? Lebesse? Hamdou Leh. Dar gee lebesse? Hamdou Leh. Hamdou Leh.’ gee fi one movement kima goutli nteya. Zaama ghir fi one order. I think it depends on your relation with the other party, est-ce que you are close or not? Yep, bessah why do we gather all of these, yeeni at once even if we are talking to someone zaama we know wela someone we are close to? I have no idea. Zaama when it comes to the language, I don’t know.*

In this sense, I think there are two options. First of all, all of these expressions are forms of greetings in Algeria and they all complete each other. And every single one of them can be an independent form of greeting. For example, I meet someone, I can say only ‘*Kiraki?*’ This is a form of greeting. I can also say ‘*Selemaelikom.*’. This is also a form of greeting. ‘*Hamdou li Leh. Ghaya? Lebesse?*’. This is also a form of greeting. Okay? Secondly, I think the use of many forms

within a same turn depends on how much I know the other person. if the person is a complete stranger, I won't greet him by saying 'Kirak? Lebesse? Ghaya? Bkhire? Hamdou Leh.' within a same turn. Okay? I can say only 'Selemaelikom.' or 'Selem. Lebesse?' or 'Kirakom?', 'Selem. Kirakom? You understand? I won't say 'Selem. Kiraki? Ghaya? Lebesse? Hamdou Leh. Dar gee lebesse? Hamdou Leh. Hamdou Leh.' within the same turn. I think this depends on the relationship which is between you and the addressee and whether you're close to him or not. But I have no idea why we employ all these forms at once even if we're talking to someone we know or someone we're close to. I have no idea. I mean when it comes to language use, I don't know.

(4) According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn. What do you think?

Interviewee: *I think, ela khaterch chouf, keyen nesse, fi lssenhom tejri. Yeeni automatiquement membeed kelmet 'Kirak?', yissaki soueel theni tee 'Lebesse?' wou membeed zidlek 'Ghaya?'. Wou hiya aandha nefsse meena wou nefsse siyek wou nefsse moubtagha, welekine yesteaamlouhom bine tleta fi wakt wehed. 'Kirak? Lebesse? Ghaya? Hamdou Leh?'. Teni 'Hamdou Leh?' Yzid helek eliha soueel. Yidirlek 'Hamdou Leh?'. Fhemt? Mechi zaama part of an answer. It's part of a question 'Hamdou Leh.' wela 'Mechi hamdou Leh.'. Fhemt? Kima haka zaama. Kima goutlek zaama tejri haka fe lssen tabiiyen. Wou ela khaterche trabina haka. I don't know why wou kberna eliha. Wela theniyen, that person is so excited. Yek? Baghi yaeraf nta kirak deyer. Baghi yissakssi. Yibeyen lek beli interest in what you're doing wela how you're doing. 'Oh Mohammed, kirak? Lebesse? Ghaya? Hamdou Leh? Hedi cheel mecheftekche. Kirak? Lebesse? Hamdou Leh? Ghaya?'. Because you mean something for me. Wou I am genuinely interested in how you've been up to. Yek? Tssema nssakssik hedouk lakhore. Methelen koul rani koulyoum nchoufek. Est-ce que nssakssik bhedel hida. Koun rani nchoufek, ngoulelek 'Kirak Mohammed? Ghaya? Lebesse? Hamdou Leh?' Non. Ngoulelek 'Kirak Mohammed? Lebesse?'. Methelen. Yek? Hedi fiha tleta tee les éléments hakikaten. Lewel*

gouna beli naturellement. Tejri fel lssene. Kberna eliha fi aadetna. Nhadrou kima hak. Theniyen, ela khaterche we are interested in that person and how that person has been, yeeni doing. Thelithen, distance tee l wakt. Methelen, inssene tchoufeh mara fel aame wela tchoufeh mara fe chhar mechi kima wehed tchoufeh koulyoum sbah wa hchiya. Ki tssakssi methelen, l wehed yakhdem maak koulyoum rak tlekeh, tgouleh 'Mohammed Kirak?'. Yigoulek 'Lebesse. Hamdou Leh.'. Wou khlasse wou tekme l conversation, bessah koun wehed aandi chhar wela chhel mecheftouche, ngoulek 'Kirak Mohammed? Lebesse? Ghaya? Lebesse? Hamdou Leh? Kirahom dar?'. Ntih elik bhedel les questions.

Some people keep talking fast. I mean they keep asking questions unconsciously. I mean once they say 'Kirak?'. They'll immediately ask you again and say 'Lebesse?'. And then they say 'Ghaya?'. They all have the same meaning and can be used in the same context for the same purposes, but they're used at the same time. You understand? This is how Algerians talk. They keep asking questions unconsciously. It's their nature. This is how we were brought up. I don't know why. Secondly, maybe the person is so excited. He wants to know how you're doing because he cares about you. He is really interested. Another point, if I meet you every day, I won't keep asking you how you're doing. In fact, there are three options. The first one has to do with Algerians' nature. They just keep asking questions unconsciously. It's their nature. This is how they were brought up. Secondly, they're interested and would like to know how the addressee is doing. Thirdly, it depends for how long you've not seen the person you're talking to. There are people whom you meet every day and there are people whom you meet once a month. The situation isn't the same. You won't ask the person whom you meet every day many times how he is doing, but if you meet him once a month, you'll use many questions asking him about his well-being.

(5) According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person. What do you think and what difference does it make?

Interviewee: *First of all, tbenli yesteaamlou hedel expressions tee jeme ela khaterche yissekssouk ela gee aayla. Meyssekssikche bark ela dik la personne. Yissakssi gee ela aayla kifeh derou. Kifeh fewtou l Eid. Yek? They do not address wela target one person only zaama the person who is in this conversation. No, they target the family, the person and his family. Yek? The second thing, I think it's about formality because they are maybe not very close enough. Tssema they address them kima l aarbiya fossha, yigoulek 'Keyfa heloukom?'. 'Keyfa heloukom?' teeni l jemee bessah rak tahder maa inssene li metelen etranger elik wela aktar menek fel, yeeni fel social class wela educational class. Fhamt? Zaama he is higher than you. Methelen, fel Aarbiya fossha yigoulek, ki tji tekreb rissela ideriya 'Takabelou mini seyidi feika ihtiram.'. Kader tgoul ghil 'Takabel.' Eleh yigoulek hta takabelou. Zaama l jeme. Neffse chi binissba l Français. Telka Français they use 'vous'. 'Comment allez-vous?' wenta tahder maa inssene wehed. Hneya formality, out of formality. Zaama to be formal wela because that person is a stranger. Hedi keyna methelen fel Eastern Asian languages, aandhom formal wou informal structure. Hna we are not aware of course of this ela khaterch Eastern Asian languages, they use formality according to age wela according to social class if that person is higher than you fel social class wela older than you wela who is a complete stranger, they automatically use the formal speech which reflects hedek l respect wela hedik l distance between the two persons. Hna fel Jezeyer, I don't think they are aware of the formality hediya. I don't think they are aware when they address someone who is not very close to them. Kima goutli methelen, yiroh aand moul henout, meyaarfouche bezef wela yakhdem meeh wela aafssa haka. Marahouche sahbou, hbibou. Kouna ja sahbou, hbibou. Je pense pas yigouleh 'Kirakom?'. Yigouleh 'Kirak?'. Yissakssih houwa 'Kirak?'. Wou membeed yissakssih ela aayla. 'Wel aayla lebesse? Rahom bkhire?'. Kima ena nssakssik, Mohammed, mengoulekche 'Mohammed, kirakom?' Non. Because*

ena wi yek we are close. Nssakssik 'Mohammed, kirak?'. Wou membeed nssakssik ela aayla wahedhom. 'Kirahom dar? Lebesse?'. Mechi ngoulek 'Kirakom?'. Ntouma we jeme gee. Lakhaterche binissba liya. I cannot be formal with you, bessah I can do it with someone else. Methelen. I had interviews. Ngouleh outed, methelen, nahder maa ousted wela cheykh wela. Ngouleh 'Chaal aandkom mel aame?'. Hedi sratli fel interviews teii. Lahadtha fi rohi. When I am addressing zaama older interviewees wela with higher social rank wela, I find myself addressing them in a formal way, while using l jemee, l plural. Mengoulehche 'Ousted, kirak?'. Lakhaterche ena, nrispictih. Ngouleh 'Ousted, kirakom?'. 'Ousted, cheel aantkom men aame?', 'Ousted, chaal aantkom me dreri? Aantkom dreri? Chaal aantkom me dreri?'. Fhemt? Tssema hneya, hna mechi because rani nejme fih houwa wou aayeltou. Non. Rani nssakssi fih souel mouwejech 'Ousted, cheel aandek mel aame?'. Menekdarch ngouleh 'Ousted, cheel aandek mel aame?' Ngouleh 'Chaal aandkom mel aame?'. Lakhaterche I am formal with him. I respect him. Fhamt? bessah in a way I'm not aware of it. Ela khater hna maaanech hedel concept tee formality bine Jezeyriyine kima aand l Eastern Asians. Fhemt? These are two main points.

First of all, I think they use second plural pronouns because they want to ask about the family as well. They don't ask only about the well-being of the addressee, but also about the well-being of his family and how they all spent Eid al-Fitr. Okay? They don't address only one person, but also his family. Okay? Secondly, I think it's about formality because maybe they aren't very close. So they use second plural pronouns when they're talking to strangers or people who have a higher social class. You understand? It's like the use of 'Vous' or 'Comment allez-vous?' in French. They can be used even if you're talking only to one person. In this sense, they're used for formality maybe because the person you're talking to is a stranger. This also exists in eastern Asian languages. Eastern Asian languages have formal and informal structure. Eastern Asians use formality according to age and social class. If a person has a higher social class or is older or a complete stranger, they'll automatically use the formal speech which reflects respect and higher

level of social distance. I don't really think the people in Algeria are aware of formality when they're addressing someone who isn't very close to them. If people are strangers, they'll address each other by using second plural pronouns, but I don't really think that they'll do if they are friends or close. I don't use second plural pronouns when I'm addressing you because we're close. I cannot be formal while I'm talking to you, but I can do it with someone else. If I'm, for example, interviewed by someone who is older than me or has a higher social rank, I'll find myself addressing him in a formal way. I'll, therefore, use second plural pronouns and be respectful. You understand? In this sense, I'm not asking about the well-being of his family. No. I'm being formal and respectful. You understand? So, these are the two main points.

Participant: F32

(1) According to my findings, males use more religious greetings and leave-takings than females. For instance, ‘*Selemaelikom*’ is used more by males than females. What do you think?

Interviewee: *Bon, à mon avis, ki chghol les garçons ila yijewbou généralement zaama kima selem et tous c’est parce que, c’est parce que yiroho maa les parents teehom l jemee wou zaama rejla. Tenik maa bouhom haka. Yesmee bouh ki yahder fel kahwa et tous. Ki chghol, rak fehem? Houma yigoulou haka, bessah nssa meyjewbouche, zaama mey utilisiwheche bezef parce que nssa mechi, mechi gee nssa yiroho le jwemee. Ki chghol keyen li roho. Keyen li meyrohoche. Parfois haka, ki chghol tbelhom ki, zaama une fille koun tgoule selemaelikom haka, tgoul haka, tbenelhom beli rejla. Ilik tgoulha ghil bessyessa. Ilik tgoulha, rak fehem? Si non metbenche beli une fille. C’est pas féminine. Rak fehem? Je pense.*

Well, in my opinion, boys use too many religious terms or expressions such as ‘*Selem*’ because they go to mosques with their fathers. Religious terms or expressions are for men. A boy imitates his father. You understand? As for women, they don’t really use religious terms or expressions a lot because not all of them go to mosques. It would be weird if a girl employs ‘*Selemaelikom*’. And if she wants to employ it, she needs to say it with low voice. You understand? Religious terms or expressions aren’t girly. You understand? That’s how I think.

(2) According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings. What do you think?

Interviewee: *Ben, parce que, kima par exemple hedi l’exemple tee l Eid. Ki chghol zaama c’est une conversation standard. Zaama kima ngoulha meek, ngoulha maa wahdakhore. Zaama ‘Selem. Saha Eidek. Lebesse? Ghaya? Ghaya? Aayetou ghaya? Lebesse? Ghaya? La famille?’. Rak fehem? Ki chghol hedi taawedha maa gee les conversations. Keyen belek maa keche wehed particulier zaama*

belek tzid meeh haja wela, bessah maa tes amis wela haka, chghol li nesse li normal. Zaama li proche lihom ghil haka. Ki chghol c'est standard. Ki chghol tghaferhom ghil haka beche tghaferhom wou, rak fehem? Mechi tee li 'Che lbessti? Wou che derti?'. Rak fehem? Ki chghol ghil tee dire le geste. Wou yahadrou belkhofe parce que, parce que ki chghol hafdinha, bessah louken zaama haka par exemple entretien wela, il va prendre son temps beche yironpdi haka 'Oui, Je fais ça. Je fais ça.'. Yikhamem ghaya chey goule wou gee, bessah plus que zaama, zaama kima ena meek haka. Je suis proche de toi et tous. Ki chghol nahder haka. Bla mencaluculi. Nahder belkhofe, bessah louken mejitche naarfek, nahder meek. Nebda ngoul 'Ah! Non. Il faut que Je dis ça.' 'Il faut ngoulou haka. Il faut que...' Nutilisi les mots techniques haka. Zaama 'Selem' et tous. Menegoodche, mechi ghir haka. Zdam bark. Mechi ghil ngoulek wou sayi. Rak fehem? Ç'est mon avis.

Well, if you look at the example of Eid al-Fitr, its conversation is standard. I can say the same thing to you or someone else. You understand? You can have the same conversation with everybody. You might have a different conversation if you're talking to a particular guy. I mean you might add something, but if you're having a conversation with your friends, normal people or someone you know well, things will be standard, but sometimes you talk to specific people only to wish them a happy Eid al-Fitr. You understand? As for the use of terms or expressions at the same time, that's because the people interacting to each other know what's going to be said, but if a person is being interviewed, he will take his time and keep thinking what to say. If I'm, for example, talking to you, I know you well, I'll talk to you in a normal way without thinking what to say, but if I talk to someone I don't know well, I'll keep thinking about what of kind words or expressions that I'll use. I'll also try to use technical terms such as 'Selem' and so on and so thought. So, I won't be straightforward. You understand? That's my opinion.

(3) According to my findings, Algerian Arabic L1 users usually employ many forms within a same turn in greetings and leave-takings. What do you think?

Interviewee: *Parce que hna la langue, hna la langue teena, derja teena. Mechi l Aarbiya. Derija teena. Déjà hiya, les, ki chghol meekhouda, ki chghol deyinha mel, mel Français, mel Spagnol parce que on a été colonisé par plusieurs cultures, plusieurs langues. Fhemt? Ki chghol déjà fel hadra teena, par fois tssibe kelma jeya mel Talyeniya. Kelma jeya mel Spenyouliya, mel Français. Jeya chwiya mel l'Anglais. Keyen, keyen Kbeyliya. Keyen bezef, rak fehem? Ki chghol nta, zaama nta kima rak henout, mataerafche hedek bnedem. Jamais cheteh. Yiji aandek. Par fois mataerafche hedek bnedem. Est-ce qu'il est, zaama il se sent à l'aise? Yahder bel Aarbiya. Tahder meeh haka. Fhemt? Lakhaterche louken tahder maahom, tgoulhom gee 'Salut. Ça va?' Keyen chi wehed yihesse roheh, ki chghol, ki chghol teyeht bihe wela ki chghol hesse roheh minorisé tkili. Mechi tayeht bihe. Ki chghol yihesse roheh kelel, haka, meyheche roheh à l'aise ki tahder meeh en Français. Yihesse roheh à l'aise ki tahder meeh bel Aarbiya. Wou keyen chi wahdakhore yihesse roheh à l'aise ki tahder meeh bel Français. Fhemt? Koul wehed wou kifeche. Zaama tbenli c'est pour ça les clients teni yahadrou meehom bezef bel plusieurs langues, bessah wehna ki nahadrou haka be plusieurs langues, genre c'est, c'est plutôt pour rire wela haka. Rak fehem? Kima nta tgouli 'Bye bye. Goodbye.' mena, mena. Ki chghol c'est pour, rak fehem? Mechi zaama beche, beche tbenli beli tahder gee les langues wela zaama. Par exemple teteleka maa wehed, yigoulek 'Selem'. Ki chghol yigoul helek sec haka. Wela yigoulek bonjour wela ghir haka.*

That's because our language, I'm talking about our language. I'm talking about our dialect. I'm not talking about Arabic. Our language was influenced by French, Spanish and so on and so thought because Algeria is a home to many cultures and languages. You understand? In fact, I mean our language borrowed terms from various different languages including Italian, Spanish, French, English, Amazigh and so on and so thought. That's why people use different languages

when they communicate with each other. You understand? For example, if you're talking to a salesperson whom you don't know, you'll be a bit confused. You won't know how you're going to talk to him. You might talk in Arabic or French. You understand? Sometimes you cannot talk to someone only in French because he might feel uncomfortable. So he feels comfortable when you talk to him in Arabic. Some people feel comfortable when you talk to them in French. You understand? It depends on the person you're talking to. When we use different languages to talk to people, it doesn't mean that we want to show off or show them that we know many languages, it means that we want to be friendly and funny. Another point, when you, for example, meet someone and he greets you by saying just '*Selem*' or '*Bonjour*', that won't be warm.

Interviewer: *Saha. Tji berda.*

Okay. That will be cold.

Interviewee: *Wah, la, tji berda. Meme si houwa gel helek mel kalbeh wela, bessah thesseh nta, c'est, haka berda, bessah louken yigoulek 'Salut. Ça va?' mena 'Bonjour. Selem.' mena haka, beyna hiya entre les mots hedouk, même si c'est les mêmes mots. Zaama même signification, bessah ghadi yikoun keyen une façon de parler. Keyen un sourire. Yikoun keyen haka. Le thesse rohek plus à l'aise.*

Yes, exactly. That's cold. Even if he treats you well, it will be cold, but if he employs more than one term or expression within the same turn, it will be warm and makes you smile and comfortable although the terms or expressions have the same meaning.

(4) According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn. What do you think?

Interviewee: *Hiya parfois. Les reponses yetaawdou. Parfois zaama ki tkoun tahder maa bnedem zaama proche lique. Ki chghol zaama tahder maa sahbek intime. Tgouleh 'ça va? Eidek mabrok'. Eya wou membeed tedkhole fi sujet wahdakhore. Tedkkhole 'Taekal l Eid tee l aam li fet'. Ki chghol tehki haka. Tehki meeh des d'autres sujets, bessah parfois ki koun une personne li mataaref, zaama maaandekche bezef swaleh en commun maaha. Par exemple kima, cheft mine mdari ki yiaayto haka parfois, keyen chi bniyedem tghaferhom. Tahdar maahom ghil mel Eid, Eid. Zaama menekdbouche. Eya tebda tssakssih 'Aayetou ghaya? Lebesse?' Ki chghol tahder, tahder maahom hedi conversation. Membeed ki chghol tkemel. Mekeche d'autre conversation, ki chghol tehbesse. 'Aayetou ghaya? Lebesse?'. Eya tewkae skete. Beche meyebkache hedek skete hedek. Tkemel hadra. Tgouleh 'Eya si non aayetou ghaya? Fouwoutouha ghaya?'. Tebda tkessel fiha tkili beche tu, tkessel fiha. Tbenli haka.*

In fact, the questions are sometimes used again. Sometimes you're talking to someone you know very well. You tell him 'ça va? Eidek mabrok'. Then, you'll start talking about another topic, but sometimes you have a conversation with someone you don't know. You have nothing in common. There are some people whom you wish a happy Eid al-Fitr. You talk to them only in Eid al-Fitr. That's the truth. Well, you start the conversation by saying 'Aayetou ghaya? Lebesse?' You ask him few questions. Then you stop. You don't have anything else to talk about. So, there will be silence. And in order to avoid this silence. You keep repeating the same type of questions. You'll try to hold the conversation. That's what I think.

(5) According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person. What do you think and what difference does it make?

Interviewee: *Tbenli, ki chghol ki tkoun tahder maa bnehem. Zaama kima hedel la conversation rahi un homme et une femme. Eya ki chghol houwa yigoulha 'Cha naetik?', ki chghol yigoulha, hiya yi précisilha liha, bessah hiya ki tjewbeh, tjewbeh, ki chghol bezef pluriel. Hiya zaama beche meygoulouche 'Kirak?' wou gee. Ki chghol tbenlha hhouma. Eya tgouleh 'Kirakom?' parce que parfois dekhla fel la timidité wel zaama dekhelha fel, sarilha kima par exemple parfois haka tgoul bnedem fi blasset me tgouleh twahechtek. Eya houwa zaama beche meynwiheche wela beche, wela tehchem tgouleh 'Twahechtek.'. Eya tgouleh 'Twahechnek.', 'Twahechnekom' wela, rak fehem?, rak fehem?, bessah ki tkoune proche lihe wou gee. Taaarfeh ghaya wou mayiche aaref chewala, elle peut se, se permettre wela elle peut se, haka, tgoulou 'Twahechtek.'. Rak fehem?, bessah parfois kima goutli ntaya ki tkoun, ki goutli hedek le cercle professionnelle, donc metekdarche tgoul le prof teek wela moudire teek wela heja fe tee khadma wela metenjemche tgouleh, tgouleh, mayiche aaref. Metenjemche tgouleh une question haka. Donc tu, tu le respect. T utilisi le vous. Ki chghol haka, par respect, on utilise le vous. Trodeh, tkoun maa sahbek wela haka, tgoul, t utilisi la deuxième personne, singulier. Rak fehem? Tbenli haka.*

The conversation is between a man and a woman in this example. He says 'Cha naetik?', but she uses 2nd plural pronouns. She uses the term 'Kirakom?' instead of 'Kirak?'. This has to do with shyness. It's like when a woman, for example, tells a man 'Twahechtek.' or 'Twahechnekom.' instead of 'Twahechtek.'. You understand? but things can be different if they're very close. And when it comes professional settings, you cannot use singular pronouns when you talk to your lecturer or boss. So, you have to respect him by using 'Vous'. It's a matter of respect. It's not like when you talk to your friend. You understand? That's how I think.

Interviewer: *Saha. Est-ce que tu penses tenir que, mayiche aaref, par exemple, des fois tenir fel Eid l Fitr tenir hedi nchouf, remarquitha bezef, fel Eid l Fitr, par exemple, yigouleh 'Kirakom deyrine?'. Malgré rah yehdar maa bnedem wehed, 'Kirakom deyrine?', 'Ki aayetou?', 'Ki semtou?'. Nti chewala zaama le point de vue teek concernant le point heda?*

Okay. Sometimes people employ 'Kirakom deyrine?', 'Ki aayetou?' or 'Ki semtou?' when they're talking to each other in Eid al-Fitr. Despite the fact that they're talking to one person, they use second plural pronouns. So, what do you think about this point?

Interviewee: *Ki tkoun haka, par exemple, fel Eid wou gee, zaama nssakssik 'Kifeche aayetou? Ghaya?'. Safi beyna tssakssih ela la famille, à mon avis, eh?, tssakssih ela la famille, ela l'entourage, zaama parce que nta maaayedch ghil nta wehdek. Aayet nta wou aaiiltek. Tgouleh 'Aayetou ghaya?' mena. Rak fehem? 'Darkom?', 'Ki fewetha?'. Kifech, parce que beyna hedek l bnedem yiroh yi chouf la famille. Yi chouf haka. Tsakssih kifech fewet la journée. Kifech aayed. 'Bien?', aaydou ghaya? Rak fehem?,*

When it comes to, for example, Eid al-Fitr, people employ 'Kifeche aayetou? Ghaya?', 'Aayetou ghaya?', 'Darkom?', 'Ki fewetha?', 'Bien?', they're not only referring to the person they're talking to, but his family or the people whom he lives with as well. That's because you're not the only person who is celebrating Eid al-Fitr, but your family are doing the same thing as well.

Participant: M29

(1) According to my findings, males use more religious greetings and leave-takings than females. For instance, 'Selemaelikom' is used more by males than females. What do you think?

Interviewee: *Ouais parce que hna rjel nroho bezef lel jemee et tous. Hna ki chghol teni la société teena, ki chghol société dokoriya ktar mel, ki chghol société, kiche yigoulou. Hna rana fi société dokoriya ki chghol, ki chghol kima l jemee wou bara wou gee. Ki chghol, ki chghol tchouf ghil eh..., tchouf ghil les hommes wou gee bezef wou gee. Ki chghol. Les femmes non parce que ki chghol les femmes entre eux ki chghol la, la, kiche yigoulou, la relation entre eux elle est, elle est un peu, ki chghol, kiche yigoulou. Elle est un peu officielle. Haka. Ngoulou elle est un peu officiel.*

Yeah, because we men go to the mosque a lot. Also, our society is dominated by males.

Men go to the mosque and meet each other a lot outside. You'll see men outside a lot. As for women, the relationship which is between each other is a bit official.

Interviewer: *Officiel?*

Official?

Interviewee: *Ouais.*

Yeah.

Interviewer: *Ki zaama officiel? Cha rak kassed b le mot officiel?*

What do you mean by the term official?

Interviewee: *Ki chghol, ki chghol mechi décontracté bezef kima, bine, bine les hommes.*

I mean they don't have an easy-going relationship like men.

Interviewer: *Saha. Ki chghol zaama yetleekou fel khadma bezef. Ki chghol...*

Okay. You mean that they meet each other a lot when they are at work. You mean...

Interviewee: *Ouais. Wela yetlakew fel mounassebet, les fetes kima l Eid. Kima. Ki chghol, ki chghol mechi kima rjel. Rjel ki chghol koulyoum, ki chghol wehed koulyoum yetlaka maa sahbeh. Ki chghol mechi kima nssa wou kima gelek jwemee. Kima, kima, kima fe la société teena, rjel presque, gee rjel gee yiroho le jemee ya louken khatra fel smena, bessah nssa non. Nssa, nssa surtout le kenou beed wou gee tleka meeha ghil ki yroho l jemaaa. Ki, haka, haka fi une fete haka wou gee. Ki chghol meyetlakawch bezef.*

Yeah. Or they meet in special occasions such as Eid. Unlike men who meet their friends every single day. Most of men go to mosques at least once a week in our society. As for women, they meet each other only when they're, for example, on their way to university or in a special occasion. I mean they don't meet each other a lot.

(2) According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings. What do you think?

Interviewee: *Je pense que aandha des causes psychologiques. Je pense parce que les gens hna aandhom bezef stress. Aandhom bezef stress. Aandhom bezef l mechekil wou gee. Alors hedouk mechekile, hedek stress hedouk wou gee. L hem, l hem, l hem kima ngoulou, ki chghol aandeh des effets psychologiques. Ki chghol, ki chghol, ki chghol des gens hneya, ki chghol mey, ki baghi nfehnek, Ki chghol ils ne sent sont pas bien. Ki chghol aandhom mechekil nefssiya. Mechekile nefssiya. Wou hedel mechekile, ki chghol aandha, ki chghol atar silbiya ela soulouket tehom. Hadra wou gee. Wou teni parce que, haka. Goutlek, goutlek bnedem ki chghol ki, l hem bezef wou la pression wou gee. Ki chghol yiweli aandeh, ki chghol hedouk aandhom atar silbiya el el soulouket tehom, ki chghol, ki chghol meykounche à l'aise fel hadra, fi hyeteh, fi koulchi.*

I think this has to do with their psychological status. I think most of the people in our society are very nervous. They have too much problems. So these problems influence people from a psychological point of view. The people in our society don't feel well. They have psychological problems which have negative influence on their behaviour and way of talking. A person won't feel comfortable when he is having a conversation.

(3) According to my findings, Algerian Arabic L1 users usually employ many forms within a same turn in greetings and leave-takings. What do you think?

Interviewee: *Je pense que parce que hna aana nesse mkelkine. Mkelkine haka parce que, parce que hiya c'est pas normal haka wehed haka yigoulek haka 600 000 hadra fi dkika. Surtout par exemple yigoulek khouya wou membeeda yigoulek sahbi. C'est, zaama 'Wech rak kho?' 'Kirak deyer sahbi?'. Ki chghol, c'est du, zaama hedel tikrar tee l hadra hedi c'est pas normal. Je pense que les gens hna aana haka mkalkine. Ils sont pas à l'aise. Ils se sont pas à l'aise.*

I think that's because the people in our society are nervous. They're nervous. In fact, it's not normal when a person employs too many forms withing a single turn. For example, a person might address you as 'Khouya' and uses then another term which is 'Sahbi'. He might employ 'Wech rak kho?' and uses another expression which is 'Kirak deyer sahbi?'. This kind of repetition isn't normal. I think the people in our society are nervous. They don't feel comfortable.

Interviewer: *Saha. Bessah mkalkine zaama ela jel mechekile siyessiya wou les problèmes tee la politique wou la guerre civile?*

Okay. Do you think that this has to with political problems and civil war?

Interviewee: *L mechekile wou hedel mechekile bezef yidirou fel bnedem yidiroulou wesswesse. Yiweli inessen ki chghol mwesswesse. Meyweliche à l'aise fi rassou. Tssema ki chghol mbedeze*

bineh wou bine roheh. Yahder, yahder, yahder, yahder bineh wou bine roheh. Alors hedou gee aandhom des conséquences kima ygoulou. Des effets, des effets. C'est des effets psychologiques. Mechi haja wahdokhra. Ça n'a rien à avoir maa répertoire tee la langue.

These problems make people nervous. Psychologically speaking, a person won't feel comfortable. He will be very stressed. These problems influence people from a psychological perspective. It has nothing to do with the repertoire of the language.

(4) According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn. What do you think?

Interviewee: *Heda, heda ena Je pense, Je pense bien wou Je suis un peu sûr que à cause de vide et de chômage. L vide wel chômage. Ki chghol bnedem meyssibe meydire fi hyeteh. Haka yogood yehdar. Meyssibe meydire fi hyeteh wou ki chghol, par exemple, darwak wehed rah yehder maa wehed, saha 'ça va? Lebesse? Mena, mena, mena.'. Ki chghol houma rahom geedine. Ki chghol houma tfehmou haka bech ghadwa men deke yijemou fi kahwa wela fi mayiche aaref wela fi hadika wela. Wou mebeed meyssibouche cheye, meyssibouche chey goulou, chey hadrou. Alors, alors yebdew ghil repitiw 'ça va? Lebesse? Hamdou Leh.' parce que c'est rien à faire lewla wou mekeche jdid. Il ya pas de nouveau wa eleche mekeche de nouveau parce que la plupart tee la société gee mechi khadamine wou bnedem ki meykounche khadame automatiquement metkounche keyna el haraka wou ki metkounche keyen money teni, fokr teni, metkounche keyen haraka. Meykounche keyen jdide.*

I think that's because of unemployment. Also, people don't have anything to do. For example, if two people meet in a park, cafeteria or any place, they will ask each other about their well-being by employing 'ça va? Lebesse?' Then, they won't have anything to talk about. So they'll keep repeating the same inquiries which are 'ça va? Lebesse? Hamdou Leh.'. That's because there

is nothing special since most of people in our society are unemployed. Poverty plays a role. And when the person is penniless or unemployed, there will be nothing special or anything to talk about.

(5) According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person. What do you think and what difference does it make?

Interviewee: *Par fois, par fois tahdar bel jeme parce que hedek seyed, bon hiya keyen deux cas. Ki tahdar maa sahbek wela tgouleh, tehadrou bel jeme zaama lih wou l yemeh, l bebeh wou sa famille. Wou wehed li mataarfehche ki chgol par respect, ki chghol, ki chghol tu lui vous voi. Ki chgol, ki chgol tehdar meeh bel jeme, ki chghol bel vous. Vous lui vous voiyer. Fi blasset metgouleh tu, tgouleh vous. Par exemple, ki nahdar meek nteya parce que nta sahbi ngoulek 'kirakom?' zaama lik ntaya wou la famille teek wou gee. Wou wehed manaaarfeche zaama ngoul heleh par respect. Je lui vous voi. Nvouvoiyih. Nahder meeh be vous. Hedi hiya.*

Sometimes people use second plural pronouns. Well, there are two options. When you're talking to your friend and you use second plural pronouns, it means that you're asking how he's doing and about his mother and father as well. And when you're talking to someone whom you don't know, you use second plural pronouns to show respect. It's like the use of 'Vous' in French. A person uses 'Vous' instead of using 'Tu'. For example, when I talk to you, I use 'Kirakom?' to ask how you're doing and about your family. And when I'm talking to someone whom I don't know, I use second plural pronouns to be respectful. It's like using 'Vous'. This is it.

Participant: M30

(1) According to my findings, males use more religious greetings and leave-takings than females. For instance, 'Selemaelikom' is used more by males than females. What do you think?

Interviewee: *Wellahi ena tbenli hedi ki chghol aandha aaleka aktar meli, houwa sah, ena tbenli rjel yestekhadmou 'Selemaelikom' aktar. Hassb men jebnti heta ena, limited, my limited experience fel Jezeyer. Wou hedi tarjee ena moumken sebebha sebeb awel sebeb ki chghol moumkin ena rjel yiroho aktar l messejid wela yetlegou fi siyakat diniya aktar men nissee. This is the first reason, bessah this is not the main reason. Wou moumkin they intend to use 'Selemaelikom' more than, than women. Wou heda la yeeni aala ena nissee mestekhadmouheche. Wela heda la yeeni ena nissee akal tedeyoun yeeni. It has nothing to do with whether someone is religious or not. It's a matter of language and it's a matter of language use in certain situations. The level of meaningless is something else. The intention is something else, bessah heda houwa yeeni rjel yestekhadmou 'Selemaelikom' aktar min nissee liena lahda lahatha ena. Keyen nissae. Oui. Keyen nissae yestekhadmouha, bessah, bessah, bessah b kéla. Wou yeeni heta, yeeni greeting itself 'Selemaelikom', hiya sah yeeni, we can describe it as a religious greeting, bessah its meaning is human. Yeeni 'Esselemaelikom'. Yeeni 'Peace be upon you'. It has that level. It has that layer of meaning which makes it, yeeni religiously important. We understand that, bessah hiya yeeni essentially human greeting. Yeeni tlega wehed tgouleh 'Selemaelikom' meeneha 'Peace be upon you'. Baed nesse metkhamemche fiha kima hak. Nesse metkhamemche tgoulek, chghol yikhamem fiha bel maena. Yigoulek 'Selemaelikom'. Meeneha 'Peace be upon you' yikhamem fel meena. Nesse yestekhadmouha fel siyak. Ki chghol yetlegou, moumkin nta aktar iilmen me chey heda. Yetlegek yigoulek 'Selemaelikom' lienou rahi aada ela moujtemee mouaayen khlak. Wreth akalid mouaayena wou kemlet koul generation tkemel fel takalid hedik. Saaate tesstakhdemha wou meebebelheche, bech yeeni bel meena jawhari kima ngoulou tee iibara miche tousstakhdem. Wa ela deke yethawel.*

Chghol yethawel. Chghol heja diniya wela heja aandha meena mouaayen. Ila heja chghol takafiya metwetra. Rani moumkin baat chiya elel, elel jeweb, bessah, yaeni atafik meek fel, fel observation teek. I think males tend to use 'Selemaelikom' aktar mel females wel essbeb li gouthelek wou Allahou aelem.

I think what you've just said is spot on. I think men use 'Selemaelikom' more than women and that's according to my own limited experience in Algeria. I think that's because men go to mosques or meet in religious contexts more than women. This is the first reason, but it isn't the main reason. Men intend to use 'Selemaelikom' more than women. And this doesn't mean that women don't use 'Selemaelikom' at all. And this doesn't mean that women are less religious than men. It has nothing to do with whether someone is religious or not. It's a matter of language and it's a matter of language use in certain situations. The level of meaningfulness is something else. The intention is something else. But this doesn't mean that men are the only ones who use 'Selemaelikom' because I also noticed there are women who use it as well, but there are only few. And even the greeting itself 'Selemaelikom', we can describe it as a religious greeting, but its meaning is human. 'Esselemaelikom' means 'May peace be upon you all'. It has that level and layer of meaning which makes it religiously important. We understand that, but it's essentially a human greeting as well. Sometimes you meet someone and you greet him by using 'Selemaelikom' which means 'Peace be upon you'. Some people don't think about the meaning. They just use it in a particular context. 'Selemaelikom' has become part of traditions which are transmitted from one generation to another. Sometimes people use it and aren't aware of its meaning. And that's why the formula becomes cultural. To conclude, I would like to say that I agree with your findings since I think males tend to use 'Selemaelikom' more than women.

Interviewer: *Mechi ghil 'Selemaeklikom'. Elabelek. Meme gee. Parce que. Cheft gee religious greetings wou gee religious leave-takings kima 'Allah yiaaychek', 'Allah yitawel fi oomrek', 'Allah*

yikhalik, *'Allah yijezik bel khire*', *'Selem*', *'Takabela Allahou mina wa minkom*'. *Gee hedou ki chghol, ki chghol hssebthom, lkit beli chechra yiutilisou hedel swaleh hedou, hedou les expressions tee la religion, tee dine ktar me chiret.*

My findings aren't only about *'Selemaelikom*'. They're about all the religious greetings and leave-takings such as *'Allah yiaaychek*', *'Allah yitawel fi oomrek*', *'Allah yikhalik*', *'Allah yijezik bel khire*', *'Selem*', *'Takabela Allahou mina wa minkom*'. I counted how many times they're used and realised that they're employed more by males than females.

Interviewee: *Khater, khater l access, access to, kima ngoulou religious context. Aandek masjid metelen. Mesjid, rijel heta we lew ken yeeni, miche nesse koulha, miche rijel koulha tssali fel moujtemee. Meelebeneche nissbet mousseline, bessah the fact they have like more access like more access to mosques than women makes, makes the use those greetings more frequently. Wel mouchkil ena hedel, mech mouchkil, yeeni my observation is that hedi aada kdima. Yeeni nesse tesstakhdem, kifech tbedel. Hedi haja jdida. Metelen Islem, naetik mitel metelen. Islem wou jehiliya. Islem jeb hweyej jded fel aasr, fel aasr hedek li khlak fih Islem, bessah maa lwakt tetjeder mel génération l génération aabra terikh tetjeder hedika. We tweli haja takafiya. Tweli haka touwaret. Yiweli hna tefeool mebine, ki chghol nta aandek turath mouaayen wou taklid mouaayen wou aandek tekafa mouaayen. Khlak newe mouaayen mina nesse wou nesse hebina ki chghol tkemel heta hiya be tekafa hedik. Ki chghol tefeool hna. Heda houwa li hadedna. Chgol nissee fel moutemee teena moumkin yiroho le jemee. Moumkin aandhom yeeni accès le wechesmou, le jemee wel, wela yiroho l tarawih wela heja, bessah dima, dima akal, b akal wetira mena rijel. Yeeni maeroufa hedi rijel fel moutemee teena yiroho le jemee akter men nssa. Wou moumkin heda houwa siyak li khali rjel yestekhadmou iibarat diniya aktar mine nissee. Fakate, bessah heda la yeeni ena moutadeyinine akter mina nissee yeeni. Tedeyoune chey wou istiemel lougha chey akhare. Hedi it's a very important, important distinction.*

That's because men meet each other in religious context more than women. Also, men go to mosques more than women. Well, not all men go to mosques. I don't know how many men go to mosques. I don't know about the statistics, but the fact that they have more access to mosques than women, makes the use of religious greetings more frequently. Historically speaking, there are some religious traditions that became cultural. For example, there are some traditions that are related to religion and emerged as a consequence of Islam. They were transmitted from one generation to another and became afterwards cultural. In addition, maybe there are some women in our society who go to mosques. They might have access to mosques, but their number is small compared to men. As I said before, men go to mosques more than women. And maybe that's the reason why men use religious terms or expressions more than women. But this doesn't mean that women are less religious than men. There is a difference between religiosity and language use. This is a very important distinction.

(2) According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings. What do you think?

Interviewee: *Yeeni the answer is complex. The answer should be complex. Lienou. Yeeni overlapping wel latching, yeeni fel context, nhezou l context lewel tee Eid l Fitr metelen. Eid l Fitr yetlegou nesse wou mounesseba diniya wou thakafiya. It's kind of a feast. Nesse tehtefel. Wou ki tetlega, rah yesse, yeeni ena tbenli, déjà nesse rah elebelhom weche rah tgoul. Fhemt? Yeeni Eid l Fitr rani nehki fiha. Elebeli. Eid l Fitr 'Saha lidek. Koul aame wenta bkhire. Taayed we tzid.'* Hna. *Yeeni. L aada wela yaeni Eid, houwa Eid asslen jey mel aada. Yeeni meyouaade koul aame. Yeeni l aada hedik li tkhali nesse chghol taawed, wechesmou, l greetings wou tkhali latching, yeeni they show warmth. They show moumkine affection. They show care. Heta if they don't show it, the occasion itself determines the kind of greetings wou the kind of interaction that happens in the greetings. Mounessba fi hadetha. Yeeni hna, hna yetaalak siyak mouaayen. Wou siyak kima goutlek*

fel jweb li fetou, yeeni sefer yetaalak bel thakafa wou yetaalek be hweyej li merissouha. Membeed nehna houma li, ki chghol we carry it, we carry it through. Wou kader tetessee, wou kader tetessee. Kima rijel hna telgehem, par exemple, yiroh yissali sbah salat Eid. Yekhroj hedek houwa. Rah yigoulou 'Saha Iidek. Koul aame wenta bkhire. Iidek mabrok. Wou takabela Allahou mina wa minkom.' Fhemt? Wou fi zouj moumkine yigoulouha fi nefsse wakt, bessah l mohim lehna mouch, ena tbenli it's not so much about those greetings as about the occasion itself. What you say in the occasion. Wou the nature of the occasion itself that determines the kind of greetings you say. The main thing is that people are celebrating. So, they manifest their celebration in many ways. I think latching and overlapping as kind of manifestation of that celebration let's say. It's how that celebration manifests itself a language. And although people wouldn't necessary intend wela wouldn't necessary mean what they say. At least they know what they say. They know it's indeed, so they intend to, kind of, repeat those greetings. With of course yeeni good intention. There is that good intention of greeting someone. It's Eid. You celebrate Eid together and you create that atmosphere. Heda context tee Eid. Context tee metelen nhezou context teknik tee seyed tee l patisserie methelen. Nefsse chey. It has to do also with tewkid yeeni nesse tweked. Kima ngoulou 'Saha. Saha Iidek. Koul aame wenta bkhire.', 'Saha Iidek.', 'Saha fforek.', 'Inchaa Allah siyem mekboule.' Wou mel hna, yaeni sah. Part of the answer lies in the fact that sah moumkin tououd teena nehna chououb energetic. Aana heyewiya. Keyna heyewiya. Keyen warmth. Moumkin yetaalak bel thekefa. Yetaalak bel jew. Yeeni, keyen hweyej tehtej dirassa twila, bessah, aydane it's, yeeni mounessba fi hadetha. Yeeni Ramadan yikhali nesse kima ngoulou tetezer wi khali nesse, yeeni, we keeneha thab tbeyen chey mouaayen. Tbeyen beli like they care for each other. Wel mounessba tehouth khatra fel aame fakat yeeni. Ramadan yiji khatra fel aame. Tkhali nesse tethadeth bi tarika mouaayena. Again, yeeni language hna matakderch tefssalha ela siyakha thakafi wou dini wou terikhi. Metekdarche tefssalha hna lougha. Lougha tjessedlek. Lougha tmethelek. Aadet thakafiya wou aadet diniya wela aadet, wechesmou, heta chebiya fi l watana. Lougha hiya

tjessed hedik. Lougha metekderche tefssalha ela chey hedek. Wou hedi hiya eleh tbeyenli ena chghol nesse eleh tebka taawed dima fel overlapping wel latching. Khatrech, wechesmou, l mounessba fi hadetha hiya li theded tarikat nesse kifech tethadeth nesse fel siyak hedek. Ela hedik kifече tbenli ena. Eleh nesse yiaawdou wou yessra overlapping wel latching. Wou Allahou aelem. Hedi kifече wech rayeh ngoulek ena. Hediya wech tbenli ena.

The answer is complex. The answer should be complex. For example, let's about Eid al-Fitr. People meet each other. It's a religious and cultural festival. it's kind of a feast. People celebrate. They already know what going to be said. You understand? The word 'Eid' refers to something that happens every year. This leads people to overlap and interrupt each other. They also show warmth and maybe affection. They show care and even if they don't show it, the occasion itself determines the kind of greetings and interactions. This has to do with culture, a specific context and the way people behave. For example, men go to mosques in the morning for Eid al-Fitr prayers. Then they meet and greet each other by saying 'Saha Iidek.', 'Koul aame wenta bkhire.', 'Iidek mabrok.' wou 'Takabela Allahou mina wa minkom.' You understand? And they might use them at the same time. But I think that it's not so much about those greetings as about the occasion itself. What you say in the occasion. And the nature of the occasion itself that determines the kind of greetings you say. The main thing is that people are celebrating. So they manifest their celebration in many ways. I think latching and overlapping as kind of manifestation of that celebration let's say. It's how that celebration manifests itself a language. And although people wouldn't necessarily intend or mean what they say, at least they know what they say. So they intend to kind of repeat those greetings. With of course good intention. There is that good intention of greeting someone. It's Eid. You celebrate Eid together and you create that atmosphere. This is the context of Eid al-Fitr. Let's about the context of service-encounters for example. it has to do with making sure that everything is going well with the addressee. Part of the answer lies in the fact that we're so energetic. We're so active. We're warm. Maybe it has to do with culture or weather. I mean there are

things that require a research. Let's talk about the example of Ramadan, Ramadan is an event allowing people to show they care about each other. And it's an event which happens once a year. It makes people to talk in a specific way. Again, language can't be separated from its cultural, historical and religious context. Language represents cultural and religious traditions as well as how people behave. So that's why I think people overlap and interrupt each other when they talk. The religious event makes people talking in a specific way in a particular context. God knows best. That's what I wanted to say. That's what I think.

(3) According to my findings, Algerian Arabic L1 users usually employ many forms within a same turn in greetings and leave-takings. What do you think?

Interviewee: *Okay. Safi, okay. Hna aana l, many strategies. 'Selem', 'Bonjour', 'ça va?', 'Kiraki?'. Hiya heja lewla li nlahdouha hna enou selem, selem Aarbiya. Bonjour Firanssiya. Ça va? Firanssiya. Kiraki chghol hna lehja Wahraniya. Keyen three registers hna. Keyen register dini wou keyen register kima ngoulou moumkin Firanssi hna. Wou keyen wehed Wahrani. Hna, hna, hna tebiaa, hna lougha teena, yeeni tabiaa te lought teena li fiha, chghol kima goulit. Fiha l code-switching. Yeeni lougha teena moutaaadida. Mech ghil lougha wehida. Mech, mefiheche moukewin wehed. Fiha iidet moukawinet. Wel moukawinet meeneha, chghol kima ngoulou repertoire tee la langue wessée. Yikhali nesse they choose many things at once. So many strategies at once. We hna hedi chey yeeni Allah ghaleb wretnaha. Ihna kene, yeeni lehna awkeena terikhi wou terikhna yeeni wou l joughrafya teena mera eliha iidet, iidet wechesmou, iidet ounesse. Yeeni ihna asselna Amazigh, bessah jew Romene wou jew l, mbeed ja, ja, ja l Islem wou yeeni sra marhala tee taeribe. Wou mbeed jew l Ououthmeniyine wou membeed jew Firanissiyine. Yeeni houna khalit. L khalit heda moumkin yibenlek kima hedik hedi jomla wahda. Momken tbeyenlek l khalit hedek. Khalit terikhi. 'Selem', 'Bonjour', 'ça va', 'Kiraki'. Hediya l haja taaad tethadeth be lougha. Wou ayden goutlek enou strategies kssar. Yeeni 'Selem.', 'Bonjour.', 'ça va?', 'Kiraki?'. Short strategies. Wou*

that allows for the way they are used here. Lew kenou twal medanitch reh nesse tesstekhdemhom. Lienhom kssar; nesse testakhdemhom fel, be tarika hedi. It's a very intriguing case hna. A very intriguing case. Yeeni, goutlek khatra li fetet, in England probably that wouldn't happen. Lienou lougha tehom mechi moukewna b neffse tarika li moukewna biha lougha nethathou biha fel Jezeyer. Ehna, dif, dif chghol ikhtilef kima ngoulou tekafi, ikhtilef terikhi which concerns the way the language has been shaped throughout history. Ela hiya eleh tbenli ena chghol yestekhadmou wechesmou many, many, many strategies to open, open a conversation. Wou keyen moumkine, moumkine heta tet aalak yeeni b I'm just speculating here, moumkine aydan be wechsemou, yaeni nesse testakhdem kima ngoulou many strategies kima goutlek moumkin l jweb akhare enou to avoid, saaate nesse, wehed metaarfouche mlih, chghol tebka taawed. To avoid awkwardness wela heja tebka 'ça va? Lebesse?' menhna, tawel wakt beche te, beche t eviti hedek samte hedek, silence, the akward silence. Keyen nesse kima haka. Haw sratli kima haka. Chghol metelgeche weche, metelgeche weche tahki, tebka taawed. Puisque mataarfouche mlih. There is nothing from you. There isn't much to talk about. And we tend to repeat. That's, that's part of the answer. I think the two first elements in, in my answer are the most essential. Wou, yeeni Allahou aelem.

Okay. In this example, we have many strategies including 'Selem', 'Bonjour', 'ça va?' and 'Kiraki?'. What we can see is that the term 'Selem' is an Arabic term. 'Bonjour' is a French term. 'ça va?' is a French term as well. 'Kiraki?' is an Oranee term. There are three registers. There is a religious register. There are two French registers. There is also an Oranee register. Code-switching is phenomenon which exists in our language. That means that our language is a mixture of different languages. Our language borrowed different terms from different languages and is consisted of many registers. So, the repertoire of the language is wide. This allows people to use many forms at once. This has to do with the history and our geographical area. Different people settled in Algeria throughout history. We're originally Amazigh. Then Romans came. Muslims came as well. As a result, our ancestors were arabised. Then Ottomans came. French came as well. So our

culture is a mixture of different cultures. And you'll understand this historical diversity when you see the sentence which includes 'Selem', 'Bonjour', 'ça va?' and 'Kiraki?'. Also, the forms are short. Forms such as 'Selem', 'Bonjour', 'ça va?' and 'Kiraki?' are short forms. And that allows for the way they're used here. I don't think people would've used too many forms within a same turn if they were long. So, because they're short, they're used within a same turn. It's a very intriguing case. This wouldn't probably happen in England because English is different from our language in terms of style and structure. And this has to do with cultural and historical differences which concern the way the language has been shaped throughout history. Also, I think Algerians use too many forms within a same turn to avoid sometimes awkwardness and silence especially when you're talking to someone whom you don't know well, so that the conversation will be long. That's what some people do and it happened to me. I mean you don't know what to say. So you keep repeating. Since you don't know the person you're talking to well, there is nothing from you. There isn't much to talk about. And we tend to repeat. That's part of the answer. I think the two first elements in my answer are the most essential. And God knows the best.

(4) According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn. What do you think?

Interviewee: *Kima fiha par exemple l hadra tee Eid al-Fitr, eh. L iaada kima, kima goul't netae yeeni tewkid, teekid. Yeeni 'Wech rak? Lebesse? Ça va? Bien?' Hedi moumkin, yeeni one side of the answer yeeni, nesse thab, thab tweked. Wou ayden hna occa, kima goutlek gbila occasion itself yeeni. Eid l Fitr nesse thab, thab taawed, thab tahi. Thab, they wanna know how you're doing wela moumkin hadith, yihabou yitawlou hadith. Yeeni mounasseba hiya li tkhali nesse tawal hadith. Ki ntelegk ena, par exemple, fi yawm aadi mouche kima ntelegk nhar l Eid. Keyen ntelegk fihom l aadi moumkin sah. 'Weche rak? Lebesse? Ça va? Bien?' wou mentawelche yesser. Mentawelche kima ntawel fel Eid. Fel Eid rah mouken negood. Nzide dkitine, tleta. Lienou mounessaba hiya*

tkhalini ntawel maak. Tessra tee Eid al-Fitr hedi. It's very interesting yeeni mounessaba tee Eid al-Fitr; moumkin a very interesting study in itself tbenli. Goutlek généralement, bessah généralement ela moustemee teena fih lakta di. Wou nesse, moumkin tabiaat l hadith teena, chghol ntawlou introduction. Dima introduction teena twila. Beche nedokhlou lebe mawdoe, ntawlou. Keyen nesse, keyen nesse tmaeniha wou nesse metmeeniheche. Hedi yeeni, ena menakdarch nedkhole intention, bessah hedi aada moutemeiyya. Aada ki chghol tabaate elih chouou, tabae eliha chaeb teena. Wou bka yimeresse fiha. Bi waey aw bi ghayri waey. Yeeni moedam, moedam, sah fi moedam helet bi ghayri waey. Enta tgoul l omora hedi wenta testakhdemha bi ghayri waey. Dirassa hiya li tkharej amr heda l waey wi tkhali nederssouha. Meelebeliche ena aaded nesse li moumkin ki chghol tmeeni wech tkole, bessah ena tbenli fi moedam helet, moumkine tkoune niya teouou hassel. Yiheb yissaksi ela chey heda, bessah mouche weii b tarika li thadeth biha. Wou tarika li yetjessed biha. Wechesmou, l waey teouou fe lougha wela la waey teouou fel lougha. Weche houwa, weche leyssa waey bi delék. Aala dek tessra omore hedi. Wou membeed telgehóm yedokhlou fi leb mawdoe wou yenssou, yenssou introduction. Wou moumkin fi siyekat mouaayena. Tbenli ena, par exemple, mawdoe hesses metelen. Saaate toode mewdoe, ki toode thab tehki maa wehed fi mewdoe hessesse, tawel introduction 'Lebesse? Ça va? Hamdou Leh. Rak bkhire?'. Mel hna, ki chghol tjik siiba beche tedkhole fel maedoe. Ela hedek tawel fel introduction. It's just one example. Yeeni, bessah généralement yeeni, yeeni aada. Nehna moujtemee teena, yeeni aada tatabaaat eliha nesse wou dire fiha bla weey. Wel essbeb, I emphasise, yeeni essbeb moumkine tetaaded, bessah l sebeb awel houwa l iaada. Wou khouya kima goutlek yeeni koul metaaded dirasset, koul mekenet maerifa ewsee wou koul metaarefna aktar ela sebeb l, sebeb l, warae istikhdem l lougha bi hediha tarika.

Talking about the example of Eid al-Fitr, it has to do with making sure that everything is going well with the addressee. This could be one side of the answer. Eid al-Fitr makes people want to repeat greetings. They want to know how you're really doing. They want to have a long conversation. I mean it's the occasion that allows people to have long conversations. Meeting

someone in a normal day isn't like meeting him in Eid al-Fitr. I might have a conversation with you if I meet you in a normal day. But it won't be long. And if I meet you in Eid al-Fitr, I might have a longer conversation with you. And that's because of the occasion that allows me to do so. The context of Eid al-Fitr is a very interesting study in itself. Generally speaking, the openings of Algerians are long. They like using too many forms in the openings. It's just their way of talking. They've always talked like that. I think they do it unconsciously. I think people repeat the questions to make sure that everything is going well with the addressee. I think that's their intention. Also, I think openings can be sometimes long when the people interacting to each other are talking about a sensitive topic. This is just an example. Generally speaking, the idea of repeating questions, to make sure that the addressee is doing well, is just a simple way of talking which people do it unconsciously. Their way of talking has always been like that. Because of the repetitions of questions, the openings are long.

(5) According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person. What do you think and what difference does it make?

Interviewee: *Yes, hna keyen, keyen two things. Keyen two main things. Yeeni, the first element is taalak bel tabiaat moujtemee fi hadetou. Yeeni, elech nesse testakhdem l jeme. Hna yeeni, lougha tkounek window lel l moujtemee fi hedetou. Tkounek nefila li benyet moujtemee, li benye mouj, tee moujtemee teena. Nrazzou aktar ela jemaaa wa ela aayla. Aktar mina individual. Meeneha moujtemee leyssa fardeni. It's not individualistic wela it's not wela the focus is not primary on the individual. Wou hedi yetjessed fe nesse li tiiche maa baedaha. Yeeni l nesse fi l'age teena metelen wela nesse ououmoumen yebkaw aaychine maa aayla teehom. Yaeni ki ntelegék ena wou netlega wehed naarfou, rayeh nssakssih 'Wech rakom? Lebesse?' weela hata 'Wech rak lebesse?'. Wou membeed saaate ngoulou 'Weche rakom?'. 'Weche rakom?' keyen implication here enou aayech*

maa aayeltou wela aayech maa nesse okhra. Yeeni elebeli hna beli marahouche aayech wehdou. Wou hedi tchouf ki tetjessed fe lougha. 'Weche rakom? Lebesse?'. Iden tabiaate moujtemaat teena hiya li theded tarikat, tarikat, tarikat li toustakhdem biha lougha. Heda jenib awel. Jeneb teni moumkin medkartouhche chewata aaynou. Jeneb teni yetaalak bel, yeeni moumkin ihtiram. Metelen tkoun okhri hiya ihtiram wel hechma. Wou l'exemple tee patisserie, it's very interesting. 'Wech rakom? Lebesse?', ey metaarfouche. Moumkin lieneha mra mataarafche seyed heda. She did not interest her in, wech semou fel ke ent 'Wech rak enta?'. Getleh 'Wech rakom ntouma?'. Meeneha it shows ihtiram wela hechma. Taleb metelen ki yigoulou 'Weche rakom? Lebesse chiekh?'. Hna rahi zey fe de, fakarni bel Français tee l 'Vous'. Wa ke enou yestakhdem hna jeme bi tarikat to show respect. Wela wehed mayaerefche wehed mlih, emela fi context kima heda tgoulou 'Wech rakom? Lebesse?' lieanou metaarfouche mlih. Chghol it show, it shows yeeni respect wel hechma. Wou I think, yeeni these, these two elements, yeeni yeetemdou ela siyak aktar chey. Sah, fi zouz yetaalkou bi tabiaat moujtemee. Yeeni metakdarch thezhom, thez, thezhom wou thothom fi moujtemee wahdakhore metakderch taamem hna. Lienou moulahda tetaalak bel moujtemee teena. Metaalakche be moujtemee wahdakhore. Malgré moumkine yechterek, yechterek fiha moumken moujtemee wahdakhore, bessah hata we lew mouchterkou fi nefsse chi, tabka, yebka yetaalak be chorot tee moujtemaat hedek. Wou lehna chorot tee moujtemee teena hiya li tkhali nestakhdemou lougha bi tarika mouaayena. Wou lougha aydan hiya li, te, yeeni tefeoule beyna lougha wel moujtemee. Mich ghire moujtemee, ki chghol yethadeth be tariktou li istikhdem lougha. Hata lougha thaded l moujtemee, yeeni tefeool. Keyen, keyen inter, ki chghol, wechesmou, interaction beyna lougha wel moujtemee hna. Mich koul wehed yihaded tari, tarika, wechesmou, sid lakher. Yeeni they don't condition each other. Not one conditions the other. Is that make sense? Wou hedi hiya. Hedi hiya. Wellahi wou tebka dima Allahou aelem, yeeni fi nihayet matar. Yeeni heda raeyi fel mewdoe. Mech, mechi ijeba katiaa.

There are two main things. Firstly, I think it has to do with the nature of our society. We Algerians focus on the group and family and not only on the individual. That means the Algerian society isn't individualistic. The focus isn't primary on the individual. You'll see this where people live together. People who are our age, for example, keep living with their parents or families. When I meet you or meet someone whom I know well, I will ask how he is doing and how his family are doing well as well. So, there is an implication here. So, he lives with his family. I know that he doesn't live alone. So that's why there is the use of 'How are you all doing?'. So, the nature of our society makes people use language in a specific way. Secondly, maybe it has to do with shyness and showing respect. For the example of patisserie, it's very interesting. Maybe the woman used second plural pronoun because she doesn't know the salesperson. That means she is showing respect. It also means that she is shy. For example, when a student uses second plural pronoun when he is talking to a lecturer, he is showing respect. It's like the use of '*Vous*' in French. Or people also use second plural pronoun when they're talking to someone they don't know. In this sense, it shows respect and it has to do with shyness. I think the two elements that I mentioned above depend on the context. It's also true that they're related to the nature of the Algerian society. This means that this way of talking don't exist in other societies. So, it's related to the Algerian society and not to other societies. Maybe it does exist in other societies, but it's still related to the conditions of a particular society. And it's the conditions of our society that makes people use language in a particular way. Language and society influence each other. Language influences society. So there is an interaction between language and society. They don't condition each other. Not one conditions the other. And that's it. That's what I think. It's not an exact answer.

Participant: M31

(1) According to my findings, males use more religious greetings and leave-takings than females. For instance, ‘*Selemaelikom*’ is used more by males than females. What do you think?

Interviewee: *Par rapport l istiemel lakhor, c’est parce que la formation, elle est différente et pour répondre si oui ou non. Oui, les hommes yessteamlou les trucs religieux ela les femmes. Et pour la raison li goutlek eliha par rapport l’accès à la religion. L jeme, l hadra binethom. Donc le social. Elabelek beli tout ce qui est religion, il est facile à propagation, même s’ils ne sont pas religieux. Par exemple, ena wela n’importe quelle personne li ils sont, ki chghol très citoyens, ena Je parle du point zaema civique, ena Je ne mêle pas la religion f la vie quotidienne kima Je l’apprend personnelle, mais malgré ça, nessteemel swaleh hedou tee ‘Rabi yahafdek’, ‘Selemaelikom’ et cetera. Ça ne veut pas dire beli rani ntebee fi hedek l medheb wela et cetera. Non. C’est parce que socialement kberna fi wehdel, wilet culture.*

Concerning the use of religious terms or expressions, things are different because men and women weren’t brought up in the same way. To answer your question, yes, men do use more religious terms and expressions than women. That’s because men have more access to mosques than women. They also talk differently. So, it’s related to social reasons. Well, religious terms or expressions can be easily used even if the person isn’t religious. For example, if I talk about myself or any person who is a big citizen, well, I’m talking from civic perspective, for me, religion isn’t public, but personal. Nevertheless, I still use religious terms or expressions such as ‘*Rabi yahafdek*’, ‘*Selemaelikom*’ and so on. In this sense, it doesn’t mean that I’m following a specific branch. Not really. It just reflects how we were brought up from social perspective. It became cultural.

(2) According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings. What do you think?

Interviewee: *Bon, par rapport l overlapping. Lewla, l'enthousiasme. Inssen min yetlaka wehed, il est f l'excitation, genre f la société teena hna jeyine warm bezef. C'est pour ça les italiens, belek tssibha même f les Espagnols et cetera, Marocains et tous. Elech? Parce que c'est une region, on est très, même louken nahadrou eliha psychologiquement f wehdel, on a évolué beche nkounou ki chghol collective, beche nkounou fi rahba. Donc surtout min yikoun le climat yisseed. Kima teena hnaya li hna nekbrou bara. Niichou bara et cetera. Parce que menegouedouch fedar. Donc f hedek le point ena Je pense que l overlapping, ki chghol c'est comme une réaction tee state of the mind tee hedek l inssen. Takder tremarqui fel hadra teena hna menebghouch le silence. Hedek le silence ki chghol nebdou naamrou fih. Donc c'est pour ça, par exemple, inssen, parce que hedi dekhla teni psychologie. Ki chghol min tkoun geeed maa iness wou matahdarch, culturellement hnaya ki chghol ndérangew. Elabiha nahadrou bezef wou gee. Parce que aana le silence comme si c'est un manque de respect. Mechi question manque de respect aussi sévère, mais aandou wehdel la valeur li hna menebghouch nkhalou l vide. Nebghou nbeynou l inssene enou we care about that guy wela about him or her. Donc, che ndirou? Nedokhlou fel, naamrou f hedek l, elabiha des fois ghil hiya we taawed. Meyeskoutche. Donc, aandek le silence. Disant f début, on a automatiquement l'intention beli il faut poser des questions. Donc, qu'est ce qui se passe? ila remarkite, des fois we don't care about the response. Des fois, par exemple, tposi hedek, on pense beli culturellement peut être wela Je ne sais pas, enek tssakssi elih. Yigoulek, par exemple, des fois elabelék f l'Algérie aandna min yissakssi elik inssen, ça veut dire yebghik. Donc hedek l mentalité hedik zaema state of the mind enek f le moment li tlaka inssen, lezem tssakssih ela rohi kirah deyer mena et cetera. Donc qu'est-ce que tu fais? Tebda tkaree, ki chghol methaweche charah yahder gee. Tebda tgouleh, houwa rah yahder en même temps bessah tu ne cherches pas à l'entendre parce que you have a duty li hiya lezem tssakssi elih. Ça ne veut pas dire beli tu t'en fous ce qu'il est en train de dire, mais tu trouves*

beli il est plus important pour garder une bonne relation maa hedik la personne de faire des questions, de plutôt lui donner; voilà. Donc la valeur li peut être hedi, elbelek c'est controversial. Ça veut dire elech, parce que hiya le plus important c'est que, des fois f wehd les cultures, le plus important c'est que tessmeeli, bessah f la culture teena apparemment le plus important hiya enek tgouli. Ça veut dire tu me parle. Ça c'est intéressant. Bon, je ne suis pas sûr à 100 pourcents, mais on vient de faire hedel la réflexion.

As for overlapping, I think it has to do with enthusiasm. Every time a person meets someone, he will get excited. Our people are so warm just like Italians, Spanish and Moroccans. That's because of geographical reasons. Psychologically speaking, our society has evolved to be collective. Also, the weather plays a key role. We like being out. We don't like staying home. So, I think overlapping is a reaction of the state of the mind. Also, you can notice that we don't like silence. So, we try to fill in gaps when we're having a conversation. This is related to psychological issues. Culturally speaking, we'll be annoyed if you remain silent. So, that's why we talk too much. Being silent isn't very disrespectful, but negative. We don't like it. We like to show that we care about the person we're talking to. So, we try to fill in gaps when we're talking to someone. That's why the same questions are sometimes repeated. Interactants don't stay quiet. We also believe that we have to ask many questions in openings. So, what happens? You can notice that we sometimes don't care about the response. Culturally speaking, we believe that we have to ask about the well-being of the person we're talking to many times in openings. When you ask about the well-being of the addressee in Algeria, it means that you like him. So, you won't pay attention to what he says when you keep asking many times about the well-being of the addressee in openings because you have a duty which is inquiring about his well-being. It doesn't mean that you don't care what he says, but you think that asking about his well-being is more important. This enables you to keep a good relationship with the addressee. This is controversial. That's because listening is more important in other cultures. But speaking is apparently more important in our culture. It means that

you have to talk to me. This is interesting. Well, I'm not 100% sure, but that's what I've just noticed.

(3) According to my findings, Algerian Arabic L1 users usually employ many forms within a same turn in greetings and leave-takings. What do you think?

Interviewee: *Je pense toujours l hedek le point tee une succession de mot, c'est comme des keywords yiaawnouk fel next wela what's coming next. Ça veut dire mine ngoulek 'Habibo! Kirak sahbi? Ghaya?', hedi 'Kirak sahbi? Ghaya?', rani ngoulha beche nkhalilek wehdel, nkhal rohi wehdel l'espace beche, ki chghol Je saurais qu'est-ce que Je dis la suite. Mais si Je laisse un silence, aandna belek f la culture teena, ki chghol peut être, puis que menebghouche le silence, hedi naetihelek garantie, donc menebghouche le silence wela mejeyetneche haja, jeyetna haja, mechi, ki chghol mechi mliha wela maraniche aaref kifech. Voila. Qu'est-ce qui se passe? Naamer le vide. En même temps, aakli, il est à l'aise beche yi continue f la conversation.*

I still think that this point has to do with using forms as key words in a successive way. This helps you to see what's coming next. If I tell you “*Habibo! Kirak sahbi? Ghaya?*”, it means that I'm trying to give myself enough time to think what to say next. Also, I try to avoid silence. Culturally speaking, we don't like silence. We consider silence as something negative. This is it. So, I try to fill in gaps in the conversation. Also, it makes me feel comfortable, so that I'll be able to continue the interaction.

(4) According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn. What do you think?

Interviewee: *Hna tellement kberna, Je pense, tellement kberna fel mkadra parce que tessra beaucoup plus maa les gens moins intimes. Genre ena, par exemple, min netlaka maa sahbi, menedkholch f hedek le mode tee, ki chghol rani, maranich aaref eneya, genre nahder hadra klila*

kima hna ngoulou fi Tzeyer. Elech hadra klila? Parce que bini wou bine sahbi, chghol marahiche affaire tee les bonnes impressions. Marahiche affaire tee, genre, Je ne sais pas eneya. On tous les cas, maaandhech aalaka, Je suis plus à l'aise. Donc chen nkoun, nkoun plus abstrait. Elech? Parce que ce n'est pas la façon dans Je le dis elle est importante, mais plutôt, il faut être objective. Donc ena maa sahbi min netlakak, par exemple, Habibo. Ngoulelek 'Habibo, kirak deyer? Ghaya?'. Ghadi toujours negoedou f le même concept tee lewel, mais menaawedlekch la question. Elech? Parce que ki chghol Je sais la question li gouthelek wou je, tssema concentrite min goutlek, par exemple, 'Habibo! Kirak deyer? Ghaya?' wela 'Kirahom darkom?'. C'est parce que Je voulais savoir. Mechi parce que I have a duty to do it. Donc min nroh nghafer comme si Je suis fi hedik duty. Donc min rani feh duty, che ndire? Nweli comme si gharek f la conversation parce que dekhla, mensemichech ena hypocrisie, mais ki chghol la société obligetek b wehdel les protocoles tee l meetings wel gatherings et cetera, enek keyen ki chghol, donc dakhletek la société f wehd les lois culturelles lezem dirhom. Donc chetweli, tweli ki chghol you fullfill hedouk duties. Che tweli tgoul, donc chghol duty. Marakch dir fiha parce que rak tssakssi wela. Parce que koun mechi l Iid, matrohch aandhom tgoulhom. Rak cheyef?

We were taught when we were children to respect the people. I think this happens between interactants who don't know each other well. When I, for example, meet my friend, I don't usually use too many questions asking about his well-being. Why? That's because it's not about making good impressions when it comes to talking to a friend of mine. So, I feel comfortable and try to talk in an abstract way. Why? That's because I have to be objective. So, when I'm talking to my friend, I don't use the same inquiry again to ask about his well-being. Why? That's because I already know what I meant by the only question that I've just employed in the first place. It means that I concentrated. It also means that I really wanted to inquire about his well-being. In this sense, I don't have a duty. It's not like meeting someone in Eid al-Fitr. When I meet someone in Eid al-Fitr, I have a duty which is asking many times about his well-being. Well, this is not hypocrisy.

According to the norms of the society, you're just obliged to ask about the well-being of the addressee many times. This is a protocol. It's a cultural norm. So, you try to fulfil the duties. In this sense, you're not using the same question again to know about his well-being. You're just doing it because you have a duty since it's Eid al-Fitr.

(5) According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person. What do you think and what difference does it make?

Interviewee: *Chouf la réponse l jeme, yakder yikoun fiha plusieurs raisons parce que keyen plusieurs. Bezef. Lewel, l'aspect religieux. Parce que tu sais bien que fel Islem, bon houwa aspect religieux, mais kima fehemtek, ki chghol jet aan tarik l kidem. Welet ki chghol mechi question haja inssen religieux yigoulha parce qu'il est religieux. Non. C'est culturel. Aandna kissate, plutôt li kouli inssen melik yassar wou lakhor. Donc, par exemple, min tkoun nta tehi ntaya, par exemple, f salet, che tgoul? Tgoul 'Selemaelikom wa rahmetu Allah', 'Selemaelikom wa rahmetu Allah'. Wi yigoulek min tedkhol blassa, par exemple, wou même dar khawya, mats sibch fiha hta wehed, tgoul 'Selemaelikom'. Déjà ghil 'Selemaelikom', par exemple, elech min netlakak mengoulekh 'Selemou aaleyk'? Nougtek 'Selemaelikom'. Donc, chouf. Dekhla fiha la religion b wehdel pourcentage. Parce que déjà 'Selemaelikom' ngoul helek b l'individuel même tkoun wehdek. Donc hedik elech goutlek 'Selemaelikom', parce qu'on considère beli keyen meleika. Hedi lewla. Le deuxième point, teetire min la langue Française. La langue Française aatyetna, parce que f la religion ce n'est pas tkabar b inssen. F la religion, goutlek beli parce que on considère beli il y a. Tssema keyen vous. Le vous, il existe, bessah la langue Française, non. Ki chghol tkabar bih. Wana Je considère beli rana in between. Tbenli, par exemple, koun nahder maa, Je ne sais pas ena, aami wela Je ne sais pas tee vraiment tee jwerine, mechi genre aami, genre inssen kbir eliya, chen ngoulou? Donc, li kad ba wou et cetetra wela saheb ba, che ngoulou? Ngoulou 'Kirakom?' Mentigche ngoulou*

'Kirak?'. Mengoulehche 'Kirak?'. Je pense que l kadiya tee la religion aandha wehdel 50 percent. Le respect jena mel aand tee la langue Française.

Well, look. I think this has to do with many reasons. Firstly, it's related to religion. Well, I already said that there are terms or expressions that are used in Algerian Arabic which are religious, but they've become more cultural. If anyone uses a religious term or expression, it doesn't mean that he is religious. Not at all. There is a religious story which says that there is an angel on every person's left and right. For example, you say *'Selemaelikom wa rahmetu Allah'* twice at the end of the prayers. Even if when you enter an empty house, you'll say *'Selemaelikom wa rahmetu Allah'*. If I, for example, meet you, I'll say *'Selemaelikom wa rahmetu Allah'*. I won't say *'Selemou aaleyk'*. So, it's related to religion. That's because even if you're alone, I'll still say *'Selemaelikom'*. Why? That's because we believe that there is an angel on every person's left and right. This is the first point. Secondly, it has to do with the influence of French language which is different from the first point that has to do with religion. The use of second-person plural pronouns in French has to do with showing respect and valuing the person you're talking to. So, I think the use of second-person plural pronouns in Algerian Arabic has been influenced by religion and French. If I meet someone in Algeria who is older than me or someone who is my father's age or friend, I'll use a second-person plural pronoun to ask about his well-being. I can't use a second-person singular pronoun. I won't do it. So, I think the use of second person plural pronouns in Algerian Arabic has been influenced by religion and French.

Participant: M32

(1) According to my findings, males use more religious greetings and leave-takings than females. For instance, ‘*Selemaelikom*’ is used more by males than females. What do you think?

Interviewee: *Ena fe, fe nadari eneya, l bnet yehadrou b Français like on average ktar mel, ktar mel lewled. Eya tssema hedek l, I don't know. Ena tneli they find themselves to be more girly ki ke yahadrou haka bel, bel Français wela c'est, belek ela hedi li meygoulouche zaama 'Eya tebka ela khire.'* wela, *hna kima ngoulou hna fi Maghnia, ki te opening, tleka wehed haka, fel, bezef li naerafhom wou meme hneya ngoul 'Ehla! Tbarke Allah elik! Lebesse?'* mena, *hedi nchoufha kili it's like Moroccan wela, bessah hedi teeni bezef nebdew biha. Hta ena taalemtha me shabi. Hta ena welit ngoulha mel beed, bessah bnet, ena oomri messmeet bent fi Maghniya wela fi Tlemcen yigoulek 'Tbarke Allah elik'.* Belek *louken tessmeeha, tbenli manly chwiya wela, bessah houma darwak aandhom les indices ntee l, like gender I think. Hed swaleh mekeche, bessah tee 'Eya ghadwa inchaa Allah' wela I think it's more common. Hta l, mayich aaref les stats cheel, bessah l bnet I think nta houma belek yigoulouha 'Eya ghadwa inchaa Allah' wela 'A bientot', bessah Français I think it's a gender thing. Ena shabi meyahadrouche Français. Li ndore maahom meyahadrouche Français.*

In my opinion, girls use French more than boys. I think they find themselves to be more girly when they use French. Maybe that's the reason they don't say for example ‘*Eya tebka ela khire.*’. We in Maghnia say in the opening of a conversation when we meet someone ‘*Ehla! Tbarke Allah elik! Lebesse?*’. I use this expression when I meet the people whom I know very well. I also use it here in England. It's also employed by Moroccans. We usually employ this expression in the openings. I learnt it from my friends and started using it, but I've never heard a girl in Maghnia or Tlemcen saying ‘*Tbarke Allah elik*’. If a girl uses such expression, it will sound awkward since it's manly. For example, ‘*Eya ghadwa inchaa Allah*’ is more common, I think. Even

the girls use it as well. As for French, it's the girls who use it more than boys. My friends whom I know very well don't use French.

(2) According to my findings, Algerian Arabic L1 users usually employ terms or expressions at the same time or interrupt each other in greetings and leave-takings. What do you think?

Interviewee: *Tee Eid l Fitr, ena fi, fi nadari, darwek fiha, I don't know. I call it that, let's say pre-determined phrases day, only saying during that day. And everyone knows what to say and everybody says the same thing to each other. So if I'm, can meet you I think, I'm gonna say the same thing I always say like 'Eidek Mabrok.', 'Taayed wou taawed inchaa Allah.', 'Allahouma maghfer l jemie.' Wou nta taeref nefsse chi. Ena, ena ghadi, ghadi ngoulhoulek fe lewel wou nta taawed holi ghil, ghil nta ghil nefsse chi parce que hna rana même religion, meme, belek meme l blassa Tzeyer jeyine, li jeyine menha wehda. Dok ena ngoulelek chi hedek w enta trodli nefsse chi. Ena personnellement, des fois tetlefli kiche nrod ela hedel swaleh. Donc gouleh kima rah yigoulelek houwa wou sayi 'Eidek mabrok.', 'Allah yiberek fik', wou 'Taaydou wou taawdou inchaa Allah.' Wah aawed hta ena naawed heleh. Aawed 'Taaydou we taawdou inchaa Allah.'. Kili, ena nssibe les cultures teena fiha bezef hedel phrases hedou. Zaama koul mounessaba aandha swaleh nteeha haka. And you need to be like, kiche ngoulelek culturally competent fel lakhore hedik. Wou ki tkoune hafed hedel lokhrine. Keyen li ena nchoufhom yaaarfou yahadrou zaama ey situation, yahder. Me, it doesn't feel awkward. Eneya personnellement, tellement keyen wehdel mounassebet li ena manaerafch che ngoul fihom. Des fois ena, menekdebche elik. Nssakssi ma. Ngoulha ki wehdine yenzed aandhom wehed, ki, yigoulou, ghil dabez fi aazkom wou sayi? Wou hiya keyen chaal me l'expression. Ki tji tgoulhom, rak fehem? Hna aana bezef hedel swaleh nahafdhom. L'Anglais Je pense pas fiha hedel problem heda 'Merry Christmas.', 'Merry Christmas.' wou c'est bon. Hneya keynine bezef hedel, ki ngoulelek richness fel communication fel context hedou. Donc ena fi nadari*

beche njeweb ela souel taek, yessra overlap hedou because we know the same thing and we tend to say the same thing in these situations. Gee bina, gee bine hafdin nefsse chi.

For Eid al-Fitr, it's a day of pre-determined phrases which are only said during that day. And everyone knows what to say and everybody says the same thing to each other. So if I meet you, I think I'm going to use the expressions that I always use like 'Eidek Mabrok.', 'Taayed wou taawed inchaa Allah.', 'Allahouma maghfer l jemie.'. And you know the same thing. I'm going to employ the same expressions that you're going to employ as well since we have the same religion and come from the same area of Algeria. Personally, I sometimes get confused and don't know how to reply. So I just repeat what the addressee said like 'Eidek mabrok.', 'Allah yiberek fik.' and 'Taaydou wou taawdou inchaa Allah.'. I think our culture is rich and our language is full of cultural expressions. Each occasion has its own cultural expressions and you need to be culturally competent in this sense. There are people who are linguistically competent and know how to talk in each situation. Personally, I sometimes get confused and don't know which kind of expressions I use in a specific occasion. I sometimes ask my mother and tell her for example what I can say to the people who gave birth to a baby. In this sense, there are many expressions you can use. Our culture is so rich. I don't really English is that rich. For example, all you can say in Christmas is 'Merry Christmas!' and that's it. Our communication has richness in every context. So overlapping occurs because we know the same thing and we tend to say the same thing in these situations.

Interviewer: *Donc hedel swaleh tenik fe latching, ki chghol interruption fel wasst. Yegtaeleh l hadra? Hadra tengtae fel wasst.*

So do you think it's the same thing when it comes to latching?

Interviewee: *Hedra tengtae fel wasst parce que rahi beli rah aaref cha rah ghadi yigouleh. Tssema there is nothing to anticipate. Ngoulek 'Oh! khouya Habib! Eidek mabrok!'. Ena aaref beli belek*

ghadi tgouli 'Taaydou we taawdou inchaa Allah. Be saha wou lehna,'. Rak fehem? Tssema I'm not missing anything. Wela excitement tee moment hedek tee L Eid, tee l farha hedi haka. It doesn't feel like a good interruption. It's, it happens in every Eid with many people we meet.

Latching occurs because the people interacting to each other know what is to be said. So there is nothing to anticipate. For example, I tell you 'Oh! *khouya Habib! Eidek mabrok!*'. I know that you'll reply by saying 'Taaydou we taawdou inchaa Allah. Be saha wou lehna,'. You understand? So I'm not missing anything. Or maybe it has to do with excitement and joy of Eid al-Fitr.

(3) According to my findings, Algerian Arabic L1 users usually employ many forms within a same turn in greetings and leave-takings. What do you think?

Interviewee: *I think, I think this is to make sure that you're polite in your communication. That's my guess because if you apply the same thing that English people do in Algeria and take the same thing and apply in Algeria. I think it will come off as rude. It's like 'Selemalikom. Etini hedi?' It's like the switch is abrupt. It's like 'Houwa yigoulena selem wou l' order yiji morah.', bessah hneya surtout wehed le taaarfeh. Metkadche tgouleh 'Selem. Etini hedik.'. It's, it's weird. Donc establish hedek, the, you know, beli you're polite, beli you just, you established, you're establishing a rapport with the person you're communicating with. And then, you ask for what you want, bessah hneya, hneya, it's in terms of efficiency wou, wou wech ngoulek, louken, louken tabek nefsse chi li direh fe Tzeyer hneya, yigoulek 'You're all right mate? You seem like to, you've been repeating the same thing of what, like 5 minutes.' No, it doesn't work, bessah, bessah hna la. 'Selem. Ça va? Kirak? Lebesse?'. Wou teni heja khra, as a culture, hna we're, we're so, like open and in another terms, warm. Tssema hta fel, fel insseniya, tchouf beli wehdel inssene Jezeyri mataarfehche and you can have a full conversation with a stranger. Tssema maaandneche hedik tee inhibition maa nesse lokhrine haka. Tssema me, Yeah! no, that doesn't exist with Algerians I think apart li, li wehdel les cas li klel,*

bessah hna aana hedik openness le, to the other. Tssema belek ki nji ngoulek 'Selem Habib khouya. Kirak? Lebesse? Ghaya? Rak mreyyeh? Lebesse? Darkom ghaya?' mena, nssakssi elik. Nssakssi ela darkom wela ela kraytek mena haka. Wou membeed aada nedokhlou cherak dire wou mena hedi parce que hna deyrine kima haka. Ena meme, meme le, lakhore, les Anglais des fois, keyen li shabi, bnet wou wled, keyen li naerafhom, naeraf weldihom teni. Eya nssakssi. Donc, des fois fe tiliphoune nkoun fi Tzeyer wela nkoun hneya 'Hi. How are you? How is your family? How is everyone doing?'. Houma, oomorphom yissakssiwni ela, ela darna. Oomeren. Hedi diha mel aandi zaama, meniche, meniche ghil, I'm not guessing. This is a fact. They never ask about my family unless I tell them 'Oh! My family are saying hi.' So I think hna, it's, in terms of culture we, we tend to, I don't know, make sure that we're, I don't know, talking to someone properly and being polite in what we're doing.

I think this is to make sure that you're polite in your communication. That's my guess. I think if you apply the same thing that English people do in Algeria, it will come off as rude. It's like '*Selemalikom. Etini hedi?*' It's like the switch is abrupt. Here in England, they just greet and then produce the main request for service, but we're different especially if you're talking to someone you know. You can't say '*Selem. Etini hedik.*'. It will be weird since you need to be polite and establish a rapport with the person you're communicating with. And then, you ask for what you want. If you talk in England the same way you talk in Algeria, it will be weird and the person will say 'You're all right mate? Looks like you're repeating the same things.' It doesn't work, but we're different. We might say '*Selem. Ça va? Kirak? Lebesse?*'. As for our culture, we're so open and warm. You can a full conversation with a stranger in Algeria. Inhibition doesn't exist in Algeria apart from few people. We're so open when we're having a conversation with anybody. I can tell you '*Selem Habib khouya. Kirak? Lebesse? Ghaya? Rak mreyyeh? Lebesse? Darkom ghaya?*' I can ask about your well-being, family or your studies. Then, we'll get to the middle of the conversation. That's the way we are. I have some English friends. Every time I'm talking to them on a phone, I

say 'Hi. How are you? How are your family? How is everyone doing?', but they never ask about my family. I'm not guessing. This is a fact. They never ask about my family unless I tell them 'Oh! My family are saying hi.'. I think that, in terms of culture, we tend to make sure that we're talking to someone properly and being polite in what we're doing.

(4) According to my findings, Algerian Arabic L1 users usually employ how-are-you inquiry or a different welfare inquiry more than once in a different turn. What do you think?

Interviewee: *I think, just, we think people do it to be more sincere like the, the questions they're asking. Naawed dek comparaison bine, bine hedel contact tee heda wou bine les Anglais hneya. I think, ena, in my experience, ki wehed, Jezeyri yissakssik haka on average, ela oumoum, they're sincere, they're asking you. It's like 'ça va? Lebesse?' mena. They're making a conversation. They're making an effort, bessah hneya 'Hey! You're all right?'. It doesn't mean anything. Maa l wakt bdite nchoufe beli it's just something that happens in the beginning of the sentence. It's not like establishing a conversation. 'Hi. You're okay?'. And then, they expect you to be 'Oh, yeah. I'm good.'. They don't expect you to say 'Ah, it's been a bad day.' or something like that. It's just, if you do that, I think they just gonna, put them on a spot in some way. 'Oh. I was expecting him to say I'm not fine.', bessah hna fi Tzeyer, 'ça va? Lebesse?' mena 'Ghaya? Rak mlih?', 'Lebesse. Hamdou Leh.', 'ça va? Wou koulech mrigla? Deewa?' mena hedi. 'ça va.', 'La, aandi chwiya cridi.' wela maraniche aaref eneya 'Eywa Rabi yifareff inchaa Allah.' wou 'Che aandek?' mena. L mouhim yzid engagi meek fi hedi. Hna I think, elabeli hedi mechi mokarana maa les Anglais wela, bessah I think we're more skilled in conversations compared to the English. So to answer your question, I think just to come off more sincere. You ask and emphasise your questions.*

I think people do it to be more sincere. I think If I compare Algerians to the English, Algerians are, according to my experience, more sincere. They make an effort to have a conversation, but here in England, things are different. 'Hey! You're all right?'. It doesn't mean

anything. it's just something that happens in the beginning of the sentence. It's not like establishing a conversation. 'Hi. You're okay?'. And then they expect you to say 'Oh, yeah. I'm good.'. They don't expect you to say 'Ah, it's been a bad day.' or something like that. If you do that, I think you're going to put them on a spot in some way. 'Oh. I was expecting him to say I'm fine.', but things are different in Algeria. Algerians tend to establish a conversation when they're talking to you. I think we Algerians are more skilled in conversations compared to the English. So, to answer your question, I think Algerians repeat the questions to be more sincere. You ask and emphasise your questions.

(5) According to my findings, Algerian Arabic L1 users sometimes employ second person plural pronouns even if they are addressing only one person. What do you think and what difference does it make?

Interviewee: *This is very much a guess, but let's say anyway. I think you address people as in, in plural, plural form, I think if you think that they're like part of whole, part of an organisation, part of a family, part of something. So, they, you can ask them as they're representatives of, let's say the teacher as representative of university like 'How are you doing?', 'How are you doing all of you?'. So you as, as a teacher or someone in the pastry shop as someone who is part of a small business, 'How are you doing?'. You, I'm asking you how you're doing, but, but extension 'How everything is going on?'. Yeah, 'How everyone is doing?'. They don't necessarily think of it as, I'm asking whole organisation, but I think if you only know that one person, probably won't ask how are you zaama kifech 'Kirakom deyrine ntouma?' bel, bel jeme. Wela the second, my second guess is kima royal 'We'. Kima ki tgoul wehed 'Kirakom?', tkabar bihe chwiya.*

This is very much a guess, but let's say anyway. I think you'll address people as in plural form, if you think that they're like part of whole, part of an organisation, part of a family, part of something. You can ask them as they're representatives of, let's say the teacher as representative

of university like ‘How are you doing?’, ‘How are you doing, all of you?’. So you as a teacher or someone in the pastry shop as someone who is part of a small business, ‘How are you doing?’. I’m asking you how you’re doing, but extension ‘How everyone is doing?’. They don’t necessarily think of it as I’m asking whole organisation, but I think if you only know that one person, you probably won’t use second plural pronouns. As for my second guess, I think it has to do with being formal.

Interviewer: *Wah, nichen, nichen. Kima l ‘Vous’ en Français.*

Yes, exactly. It’s like the use of ‘Vous’ in French.

Interviewee: *Voilà. Tssema, wou it could be one of them. Ena, maybe the second one more. Wehed ki tkabare bihe, tgouleh ‘Kirakom? Lebesse?’, bessah ena ki ngoulek ‘Habib, kirakom?’, metjini bizzare. We’re close friends. Haka, it’s just, formalities ziyeda. Aandek belek ngoulha l wehed mebiniche wou bineh haja, rak fehem? Tssema, belek nemchi l belediya. Ngouleh ‘Kirakom?’ wela nemchi ena l prof. Ngouleh ‘Kirakom?’ wela wehed, mouhim wehed li mechi, wou khouya ena mengoulehche ‘Kirakom?’ apart ila nssakssi elih we ela la famille teeh darba wehda, rak fehem? Ngouleh ‘Kirak?’ wou ‘Kirahom dar?’ wela, bessah wehed li grib lik, formalities are waste of time. ‘Kirakom?’. Non.*

Exactly. So, it could be one of them. Maybe the second one more. When you wish to be formal, you employ second plural pronouns, but I don’t use them when I’m, for example, talking to you since we’re close friends. In this sense, formalities are useless and waste of time. I might use second plural pronouns when I’m talking to someone whom I don’t know or has social power which is higher than mine. You understand? I might use them when it comes to formal setting or when I’m talking to my lecturer, but I don’t use second plural pronouns when I’m talking to my brother only if I’m asking about his well-being and family. You understand?