



اللغة والتنوع

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قسم اللغة الانجليزية، كلية التربية، جامعة درنة

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المستخلص: تستكشف هذه الدراسة العلاقة بين اللغة وتنوع اللهجات، مع التركيز على اكتساب اللغة بشكل غير مدرك خلال الطفولة المبكرة. تناقش الدراسة الاختلافات بين اللغة الرسمية واللهجات، وطبيعة التغيرات اللغوية، ونموذج شجرة العائلة لتغيير اللغة، ومفهوم السجلات اللغوية، والتمييز بين اللغة المنطوقة والمكتوبة.

الكلمات المفتاحية: التنوع اللهجي، اللغة الرسمية، الاكتساب اللغوي.

Language and varieties

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Abstract: This study explores the relationship between language and dialectal diversity, focusing on the unconscious acquisition of language during early childhood. It discusses the differences between formal language and dialects, the dynamic nature of language variations, the Family Tree model for language change, the concept of linguistic registers, and the distinction between spoken and written language.

Keywords: Dialectal Diversity, Formal Language, Language Acquisition.

الخلاصة

يدور محور هذه الدراسة حول العلاقة بين اللغة وتنوع اللهجات. الافتراض هنا أن متحدث اللغة يكتسبها في اللاوعي وذلك في مراحل الطفولة المبكرة. إن اللهجة هي عبارة عن: نظام تواصل يتحدث به مجموعة معينة في منطقة معينة.

تحتوي هذه الورقة على خمسة أجزاء تسبقها مقدمة، وتنتهي بخاتمة. تم تنظيم هذه الأجزاء على النحو التالي: يقدم الجزء الأول بعض الآراء والتعريفات حول اللهجة والتنوع. ويقدم هذا الجزء تعريفات مختلفة للهجة والتنوع، تعكس المواقف اللغوية المختلفة. كما يسلط الضوء على الاختلافات بين الشكل الرسمي للغة (الفصيحة) والشكل المتداول (اللهجة). أما الجزء الثاني يتناول الاختلافات اللغوية. ونظراً إلى ديناميكية اللغة وتعدد استخداماتها ومرونتها، فإنها تتغير بمرور الزمن على جميع المستويات كاستوى الصوت، مستوى الكلمة ومستوى الجملة. وتنشأ اللهجات لأسباب غير لغوية كدافع العقيدة المشتركة والأصل المشترك واللون والموقع الجغرافي. وقد يكون هناك رابط بين اللهجات للتواصل وهذا ما يسمى الفصحى ومثال ذلك الفصحى في اللهجات العربية و (RP) كعامل مشترك بين اللهجات الإنجليزية واللهجة الماندرينية (Mandarin) كعامل مشترك بين اللهجات الصينية.

ويقدم الجزء الثالث نموذجاً للنظرية (شجرة العائلة) لتغيير اللغة. إنه نموذج لإظهار كيف تتحدّر كل لغة تنتمي إلى عائلة اللغة من اللغة الأم، وبالتالي تنقسم إلى فروع. كان هذا النموذج بمثابة الأساس ليس فقط لتصنيف اللغة خاصة ولكن لتغيير اللغة بشكل عام. أما الجزء الرابع فيلقي الضوء على ما يسمى السجل اللغوي (register) وهو ما يعني إمكانية استخدام الكلمة التي تحمل نفس الصوت والشكل في مجالات مختلفة طبقاً لتخصص معين ولقد قرر اللغويون أن هناك خمسة مستويات مختلفة من الشكليات في كل لغة. بمعنى آخر، هناك أنواع من هذا السجل اللغوي. ويتناول الجزء الخامس/ الأخير مفهوم الأسلوب (style) يعرض الفرق بين اللغة المنطوقة والمكتوبة. ويقترح أن المتحدثين قادرين على نقل مواقفهم العاطفية وشعورهم تجاه الأشخاص الذين يخاطبونهم. بمعنى أنه يمكن لأي شخص أن يكون لهجة معينة، صوت ... إلخ حسب الغرض المقصود.

Language and Varieties

Introduction

This paper examines the sociolinguistic issue of the linguistic variation. Basic notions such as family tree modal of language change, standard language as dialect, register and style. The main concern of this paper is the study of the confusion often raised by the relation between the notion of language variety (dialect) and Nativity. The assumption, here, is that the unconscious language knowledge, which can be identified as nativity, is based on dialect rather than the standard form of language. More clearly, a dialect is a communicative system spoken by a certain community in a specific region. The various regional dialects of a language bond a standard formal form shared by these linguistic varieties. This is, however, motivated by non-linguistic factors such as regional, racial, ethnic, religious, economic or social factors. For example, Arabic varieties share the

modern standard Arabic called /fusha/, the Chinese varieties are bonded by the formal Mandarin, and the British varieties of English share the Standard Received Pronunciation (RP) accent. In contrast, nativity is the internalized linguistic knowledge of the native speaker of a dialect, acquired in early childhood. Standard forms are mostly written rather than spoken.

This paper comprises an introduction, five sections and a conclusion. These sections are organized as follows: The first section presents some views and definitions about dialect and variety. Different definitions of dialects and variety, reflecting various linguistic attitudes, are provided. It also spotlights the differences between standard form of language (formality) and dialectal form. Section two deals with linguistic variations. Since language is dynamic, versatile and flexible, it will be changed through time at all levels and it evokes many different dialects as linguistic varieties. Standard / polite / formal, colloquial / informal, regional dialect, social dialect, lingua franca, pidgin, vernacular, patois lingo, and slang are some of the main linguistics variations. The third section presents a family tree model for language change. It is a model to show how each language belonging to the language family is descended from the proto-language, and thus divided into branches. This model has served as the basis not only for language classification, but for language change in general. The fourth section sheds light on the concept of 'register'. Some words can be used in several areas with a different meaning and these meanings may have a specific version of a more general meaning. Linguists have determined that there are five different levels of formalism in every language. In other words, there are types of linguistic register. Section five deals with the concept of style. It shows the difference between spoken and written language. It proposes that speakers are able to convey their emotional attitudes and feelings toward the persons they address. A person can have a specific tone, voice, etc. according to the intended purpose. The correct grammatical and lexical options should be available to the written language.

1. Views about Dialect and Variety

According to Nordquist (2019), a dialect is a language recognized by factors like grammar, pronunciation, and vocabulary within a regional or social borders. The term *dialectal* is the adjective used to label anything related to the dialect. In addition, *pure dialect* is a term used when the speaker speaks differently from the standard language variety. It is worth saying that the vast majority of language users perform a dialect more than performing standard language. When an academic register begins to be applicable in written or spoken dialogue, the standard language emerges.

The traditional lines of the demarcation between the standard formal form and the dialectal (colloquial) variations of a language is termed Diglossia, defined by Crystal, D. (1980:112) as follows:

"diglossia (diglossic) A term used in SOCIOLINGUISTICS to refer to a situation where two very different VARIETIES of a LANGUAGE CO-OCCUR throughout a SPEECH community, each

with a distinct range of social function. Both varieties are STANDARDIZED to some degree, are felt to be alternative by NATIVE-SPEAKERS and usually have special names."

To illustrate the distinction between the high Standard form and the low dialectal forms, Crystal (ibid: 112) states ". Sociolinguists usually talk in terms of a high (H) variety and a low (L) variety, corresponding broadly to a difference in FORM- LITY: the high variety is learnt in school, tends to be used in church, on radio programs, in serious literature, etc. and as a consequence has greater social prestige, the low variety in family conversations, and other relatively informal settings." The diglossic distinction between the high and the low levels is clearly expressed in the current Arabic (high: Classical; low: colloquial) levels.

Considering the properties of language, i.e. dynamicity, versatility and flexibility, dynamicity says that language is changing through time at all levels, hence gives birth to daughter varieties. In other words, since language is changing over years, it is expected that speakers of a language evoke dialects as linguistic varieties. To this point, a language may have a main proto-form and sub-varieties.

There are views of definitions of the term *variety* posited by sociolinguists and stylisticians such as Hudson (1996: 2), who defines the term as follows:

"There are many ways of speaking, and each way of speaking is a variety. In a more precise manner, a variety may be defined as *a set of linguistic items with similar social distribution*. It should be emphasized that a variety is not necessarily a «full-fledged language, with a large vocabulary and grammar. It may simply be a small set of linguistic items, as is the case with a slang, which may typically be defined as a quite restricted set of new words and new meanings of older words, mixed with linguistic items with a much larger social distribution..."

It is interesting to know that a variety or more precisely nativity is not registered by a formal strategy such as the use of an academic circle or formal trends. In other words, it would be welcomed by the use of new words and meanings which already exist in the language. It might be true that this kind of new usage of language is controlled by the generation following other older generations and so on... distributed by the first generation inside one society.

While some definitions of variety refer to handful ways of speaking like the above one, others refer to the way that language is captured by people's class in the same community. The terms which are adapted by those people will involve linguistic varieties in grammar, words and sounds in the same geographical area. Examples of these terms variations are standard / polite / formal ,colloquial /regional, social dialects, lingua franca, pidgin, creole, vernacular, patois, lingo, jargon and slang...Williams (2020). Crystal, P. (1980) identified what he calls historical or temporal dialect, of which Elizabethan English in the 17th century is a case in point.

2. Main linguistics varieties

Standard/Polite/Formal

Williams (2020) states that the proper form of English has fixed rules and is regarded to be standard, polite, prestigious and formal language. It is this kind of variety that is applicable to education. In addition, this kind of language is invariable, since it is common to all of its varieties.

Colloquial/ informal

Williams (ibid) defines this kind of variety as virtually informal, and is often described as a "spoken" language. It's informal because it is a rule-free communicative system rather than a strict rule-bound form like the standard formal form.

Regional Dialect

A regional dialect is a different type of language that is based on specific regional uses. A case in point is the fact that there are clearly eastern and western geographical varieties spoken in Libya. They display various accentual and dialectal differences. Such geographical varieties could in time of centuries become different mother languages Rakas (1982/2017). Crystal (ibid) points out that a regional dialect identifies where a person is from. Other terms such as local, territorial or geographical dialects are usually used. It is, however, generally assumed that this type of dialect is dying out in urban areas and they are more common in rural areas. Big cities like New York and London still maintain regional dialects such as Brooklyn and the East End.

Social dialects/ sociolects

Whereas regional dialects focus on the varieties which spread among different regions in the same country, social dialects are the varieties of social classes in one region. A social or class dialect identifies a person in terms of social scale. Recently, the term *sociolect* is widely adopted instead of a social dialect. Kastrati (2017) states that traditionally the study of regional dialects focuses on the speech of rural areas, while the study of social factors is focused on towns and cities.

Sociolinguistic dialect or social dialect is a dialect related to social prestige and social class. This means that social class refers to the difference of people in education, wealth and status. In sociolinguistic study, they have two groups of people, such as the middle class population, who have more years of education and do manual work and the working class who have fewer years of education and do manual work. Kastrati (ibid) says if we refer to the speech of the working class, we are talking about a social dialect while if we refer to the terms of upper or middle class speech, we see that we have to deal with another type of dialect because they basically separate groups on an economic matter that makes the upper or middle class a type another social influencer. We can predict from this kind of class that those groups have different ways of speaking, for example teachers do not speak the same way as farmers, lawyers do not speak the same way criminals do, and this is what it is called *sociolect*.

Sociologists, as we have seen, study the relationship between social class and prestige, linguistic factors, education, occupation and income level (upper, middle, lower class). For instance, standard

Received Pronunciation (RP) British English variety can be regarded as a type of social English spoken by highly educated speakers of English worldwide. Homles (2011) claims that pronunciation is a linguistic variable as well as a social variable. In addition, we can inspect the systematic variation of usage by

Lingua Franca and Pidgin

Lingua Franca is a language which is shared by people who have different native languages. Williams (2020) defines a lingua franca as a common language among people who speak different languages. Since the ultimate goal is to bridge gaps in communication, this may be very adaptable and therefore will not necessarily adhere to traditional grammar. English for example, is used as a lingua franca around the world, it is actually more common than it is used by native speakers. In vein with Williams, Crystal (ibid) claims that this jargon belongs to sociolinguistics and often used in everyday speech, to refer to an auxiliary LANGUAGE to link speakers of various native languages. Examples of lingua franca are English as the world's most common lingua franca, Swahili in East Africa, Williams (ibid) regards this kind of dialect as one kind of a lingua franca.

Pidgin, according to Williams (ibid) is a simplified version of a common language, in which people of different languages try to develop one communicative language. Although this technically makes it a lingua franca, some of it is often the result of merging two or more languages together rather than being the actual thing of a single lingua franca. Therefore, Pidgins can develop their own vocabulary and grammar that can be completely separated from the original source languages. Pidgin is often defined as a native language of no-one. A good example of a Pidgin is illustrated by English, French, Spanish and Portuguese in East and West Indies, Africa and Americas Crystal (ibid 272).

Creole

William (2020) states Creole is a consistent form of the Pidgin, in which a language developed from communication across two or more languages is taken up by the culture as an indigenous language. The aspects that make Creole different from the Peking language or dialects are that it has a unique grammar with a full range of functions, and can be taught as a mother tongue. Examples of creoles developed in English include Golla in South Carolina, Georgia, and Nigerian Creole. Another interesting example is Louisiana Creole, which is derived from French but used by Americans so it may be peppered with English.

The following quotation is Crystal's words (ibid: 98) in an attempt to define and illustrate the sociolinguistic term *Creole*: "Creole (creolize) A term used in SOCIOLINGUISTICS to refer to a PIDGIN LANGUAGE which has become the mother-tongue of a SPEECH community, as in the case in Jamaica, Haiti, Dominica, and in several other ex-colonial parts of the world".

Vernacular

Kastrati (2017) illustrates that vernacular is conversation rather than formal writing passages written by a group of people who have the same profession, live in the same region and country. Vernacular performs the everyday language people use. It is a non-modified, non-standard type, used at home as the first variety, and used for relative specific jobs. It differs from formal or literary language because it is like people talking to each other and families at home talking to each other. Vernacular is considered one of the most difficult things because students cannot leave writing in the formal ways in school because they use it, which is a difficult process of course. Formal writing is the opposite of vernacular, such as the language of a foreign diplomat and the language used on official papers. The use of this kind of dialect can vary from place to place because people use different words across regions. Vernacular has some advantages since people seem more natural, it creates a closer relationship between writer and reader, and reading becomes easier. Using vernacular, people can express difficult things that may seem complicated to them, and they can do so by formal writing. In contrast, vernacular has drawbacks if you use it a lot because it can damage your writing, for example if you are writing to a recruitment company and if you are writing in this kind of dialect, the employer may think that you are not interested and you may appear inappropriate. Getting rid of vernacular has a lot of mistakes since people should use formal language which is necessary for academic reasons. But politicians use vernacular in their career, and this was rarely used before the media appeared.

Patois

Williams (2020) supposes that patois is a term used to refer to minority, non-standard use of language, so this can include all dialects, Creoles and Pidgins, but this carries somewhat negative connotations as it means inferiority.

Lingo

Lingo as Williams (2020) refers to a term used to refer to any phrasing or phrasing specific to a particular group, including jargon or slang which will explain more below. Lingo is roughly synonymous with *argot* and *cant*, both of which also refer to the language of certain groups.

Jargon

As Williams (2020) states that jargon are those words and expressions that appear to cover ideas in a particular community. Often they appear according to the community's needs such as technical terminology in a profession or sport. Generally speaking, this is important for particularist activities which require new terms. But these terms or dialects can also be considered passive, as they are used to separate others from the conversation or to create an appearance of superiority such as those used usually with business terminology.

Slang

Williams (2020) supposes that slang has nearly the same meaning of jargon, and it is the language that appears within a small group to describe new ideas, or to specify new words for existing ideas to develop a sense of identity. Although this kind of vernacular usually refers to disciplines, it is usually associated with social groups, for example the language of the younger generation. Kastrati (2017) believes that slang is an informal variety of speech characterized by instantly changing words and phrases. Kastrati (Ibid) adds that "Slangs allows people to become creative in the use of language, some people use slangs in order to communicate with each other informally because they are from the same region, similarly they can identify other members of their subculture immediately. One of the reasons that people use slangs is that they feel unique and they are apart from others". Kastrati (2017: online)

It is interesting to know that slang is the most kind of dialect used in all kinds of communities because it is the common informal and non- standard language among the varieties of speech. In addition, people who live in the same area are interested in speaking with each other using the same kind of dialects and slang is the favourite language of most people. The Teenage and young generation are also interested in inventing new words and phrases to create fashionable atmosphere.

3. Family tree modal

The family tree modal has been represented for the language change for more than 150 years. Assif Am-David, Frankfurt a.M (2014) defines the family tree modal as: "The family tree model is closely linked to the *comparative method*, which was developed by the Neo-grammarians in 1860-1880 (Crowley and Bown, 2010). The comparative method allows us to establish relatedness between languages that evolved from a common *proto-language*. This is done based on regular *sound correspondences* between the languages that are examined. These languages are then presented in a family tree which shows how each of the languages belonging to the language family descended from the proto-language, thereby splitting into *branches*. This model has served as the foundation not only of language classification, but of language change in general". (Assif Am-David, Frankfurt a.M 2014: online). David & Frankfurt (ibid) declare that there are three main assumptions of the family tree modal and comparative method that belong to Campbell (2014). First assumption argues that the change of sound is uniform, which is called the Neo-grammarian hypothesis and this means that whenever a sound change occurs, it occurs everywhere in the language and no exceptions are allowed. The second one assumes that language change occurs through language diversity alone; with other words a single language is divided into several dialects that later become distinct languages. Once a division of a language into dialects occurs, there is no further interaction between the branches. Subsequently, each of the new languages or dialects develops independently. Third assumptions suppose that any primitive language has only one form; everything that has been reconstructed to a primitive language has always been used by its own speech community. What it can conclude is that the dialect varieties are originally extracted from the language, which are a change of voice. In addition, one language can be divided into various

dialects and here it is worth saying that harmony lies only between people who speak the same dialect including the same vocabulary and sound in one society.

Interestingly, Rakas (2017) admits that a dialect of a linguistic community may remain in isolation for a long period of time, resulting in a lack of mutual understanding with other dialects that speak the same language. This happened in Chinese and is currently happening in Arabic dialects. In addition, Pressure can be put on a language, such that a dialect of regional, religious, social, or even arbitrary stature expands at the expense of other dialects, which may contraction or disappear. However, from a linguistic point of view, the study of dialect types asserts that regardless of external factors, certain dialects spread more rapidly than others, and some are inherently resistant to change. The causes of this phenomenon are difficult to analyze, but the linguistic change between generations and social classes can be clearly visible.

Standard language as a dialect as so-called by society. Generally speaking, the bright side of language terms is the assimilation of concepts such as dialect, variety, registration, style, and even idiolect. It allows us to question on what basis we can distinguish between these concepts. For example, why do we identify some dialects as different languages, while others are different dialects of the same language? On the one hand, the Chinese language includes dialects that are not mutually intelligible, which can be categorized as separate spoken languages, although speakers of these different dialects share a formal spoken and written form, i.e. Mandarin. Also, the Arabic language includes various dialects, some of which are incomprehensible. All the different Arabic dialects, enforced by national pride and religious faith, share the form of Fusha, i.e. eloquent language (standard). On the other hand, Crystal, D. (1980) points out that the Scandinavian language communities are independent despite their mutual understanding and the close cultural and geographical relationship between Denmark, Norway and Sweden. The criterion for determining each dialect or class is determined by its relationship to the community, that is, the community of speech in which it is used. The term "speech community" is defined by different linguists. On the other hand, Crystal, D. (1980) points out that the Scandinavian language communities are independent despite their mutual understanding and the close cultural and geographical relationship between Denmark, Norway and Sweden. The criterion for determining each dialect or class is determined by its relationship to the community, that is, the community of speech in which it is used. Below are selected definitions. Rakas (2017).

Nordquist (2020) defines speech community as a term in sociolinguistics and linguistic anthropology used to describe a group of people who share the same language, characteristics of speech, and ways of interpreting communication. Speech communities may be large areas such as an urban area with a common and distinct accent (think Boston in its lowercase) or small units such as families and friends (think of a sibling's surname). It helps people define themselves as individuals and members of society and either identify or misidentify.

It is worth saying that Nordquist (Ibid) posits that People who speak the same language are not always members of the same speech community. On the other hand, South Asian English speakers

in India and Pakistan share a language with citizens of the United States, but the different types of English and the rules for speaking them are distinct enough to designate the two groups into different speech communities...+

Alternatively, say Salzman (2004) and others, speech communities should be defined more specifically based on characteristics such as pronunciation, grammar, vocabulary, and speaking's way.

Morgan (2014) states that speech communities are groups that share values and attitudes about language use, types, and practices. These societies develop through the prolonged interaction of those who operate within these shared and recognized beliefs and value systems in relation to forms and patterns of communication. As we are born and have the ability to learn language, we do so within the cultures and societies that frame the process of learning how to talk to others. This framing occurred once specifically as face to face connections within speaker communities.

Morgan (ibid) adds that the concept of a speech community does not focus only on groups who speak the same language. Instead, it takes the concept as the fact that language represents, embodies, constitutes and constitutes a meaningful participation in society and culture. It also assumes that a system of mutually explicit symbolic and ideological communication must play a role among those who share knowledge and practices about how one is meaningful across social contexts.

4.Register

Despite most of the words that we use every day and they can be used in almost any of them in context the use of many words of the language is restricted in certain areas such as specialties, professions or activities, i.e. records. For example, the word phoneme is limited to the linguistic domain. In addition it is interesting to know that some words can be used in several areas with a different meaning and these meanings may have a specific version of a more general meaning. For example, the word morphology is used in linguistics to refer to the study of the internal structure of words and their derivative relationships; while in botany it is used to indicate the forms of plants; and in geology to refer to rock formations. The general and abstract meaning behind these specific meanings is study out of shape. Delahunty and Garvey (2010) linguistically, defines register as the way a speaker uses language differently in different circumstances. It is about the words you choose, your tone of voice, and even your body features. Perhaps you act very differently when chatting with a friend than you would at a formal dinner party or during a job interview. These differences in formalism, also called stylistic variation, are known as registers in linguistics. It is determined by factors such as social occasion, context, purpose, and audience. Nordquist: (ibid). In addition, to Young (2012) states that spoken language has taken a place on different levels of formality depending on the social situation and the relationships between those engaged. In fact,

linguists have determined that there are five different levels of formality in every language; with other words, there are types of linguistic register. Young on line at Altalang.com. 1 May 2012.

Register type	Definition	Explanation
Frozen	Language that never changes	Wedding vows, Miranda rights
Formal	Standard English	Speeches, school lessons
Consultative	Less formal standard English	News casting, employee to employer
Casual	Language between friends	Loose sentence structure, vernacular speech
Intimate	Language between lovers or other close family and friends	Pet names, inside jokes

5. Style in linguistics

Robert Henry and Crystal (2021) proposes that: in the spoken language, (or transmitters) are able to convey their emotional attitudes and feelings speakers toward the person or people they address (the recipients) and toward the subject of what they are saying (the transmitter) under the term of structural and lexical possibilities of language. They are also able to disguise such feelings as a form of language deception, although this is usually a more difficult task. These same resources are also tapped to elicit appropriate emotions and responses in others, again independently of any factual content. This is the chosen field for the preacher, lawyer, and advertiser. Also, conversation make use of intonation and features of sound in these different ways; A person can produce and identify the tone and type of voice used in persuasion, pleading, threat, pleasure, and anger, as well as those appropriate to factual statements and display details about which speaker has little or no emotional involvement. In contrast, written language is no less written to transmit more than factual information, asking factual questions and giving instructions. Intonation and tone of voice are not easily reproduced in orthographic systems, but part of the skill of novelists or reporters is to convey these traits of speech in their descriptions. Additionally, grammatical and lexical options, which are grammatically correct and agreed upon, are available to the writer, and anyone who has written anything to someone else knows the challenges of making words that achieve exactly their intended purpose.

This kind of variety within any dialect of the language may be referred to as styles. Every time people communicate, they do so in one way or another, designedly chosen with the kind of considerations just mentioned, though in speech the choice may often be routine. Sometimes style, especially in literature, is contrasted with simple everyday language. However, when using such simple types of uncharacteristic language, the choice of a particular style is no less, although it is the most used and the most neutral in that it conveys and evokes the least emotional involvement or personal feelings.

Conclusion

Having gone through the main types of dialect, which encourage a further study of how a dialect originates from a standard language. More to the point, this research supposed that there were a lot of ways linguists classify different types of dialects. For instance, standard / polite / formal, colloquial / informal, regional dialect, social dialect, lingua franca, pidgin, vernacular, patois lingo jargon, and slang. Some of these types refer to the use of words and grammar, or just vocabulary, while others refer to the way a language is culturally adapted. However, all of these terms can cover differences in grammar, vocabulary, and pronunciation.

Interestingly, studying through these terms, we have seen that the variety of language that people speak often depended on their judgment of social and trends. Speakers of a speech community usually share the same concept, interest, custom and tradition. In addition, this paper spots light on the comparative family tree modal to allow us to see the relationships among languages developed from a common primitive language. It is assumed that this kind of modal is like a historical study of language or dialects.

It is also noticed in this study that the notions of *language* and *dialect* have a lot in common, focusing on that a dialect is the mother of the standard language. As a result of the linguistic diversity of the language, speakers of these different dialects communicate through a standard written and spoken form, which when spoken, reflects the various dialectal linguistic features such as intonation, vocabulary, accents etc.

At the end of this paper, this study has discussed two terms: style and register since these are the main characteristics of dialect and they are the most closely related terms to the dialect. Dialects may show phonemic diversity, such as accent, syllable structure, and stress pattern, and grammatical morphological differences such as vocabulary, phrases, and sentence combinations.

Finally, it is suggested to ask whether the dialect form of the language is to be the original form of the standard form of language or not, is hoped to develop this humble work for further comprehensive study in the future.

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