



## Lexicographic Industry in Algeria: Its Features and Intellectual Domains up to the Period of Independence

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### **Abstract**

*Lexicographic studies are pioneering linguistic inquiries that aim to preserve and develop language and trace the evolution of words and their meanings across various fields. They also reveal aspects of nations' social life and the mutual influences among languages. In Algeria, lexicographic research has long received considerable attention from Algerian scholars throughout different eras. This study examines the activity of lexicographic production in Algeria, both in method and in content, through published and unpublished dictionaries. It further attempts to identify the distinctive features of Algerian lexicographic authorship and the extent to which political and social circumstances influence it. The study is limited to tracing this activity up to the period of independence.*

**Keywords:** industry; lexicography; Algeria; knowledge; independence.

## L'industrie lexicographique en Algérie : ses caractéristiques et ses domaines intellectuels jusqu'à la période de l'indépendance

### **Résumé**

*Les études lexicographiques sont des recherches linguistiques pionnières qui visent à préserver et à développer la langue et à retracer l'évolution des mots et de leurs significations dans divers domaines. Elles révèlent également certains aspects de la vie sociale des nations et les influences mutuelles entre les langues. En Algérie, la recherche lexicographique a longtemps fait l'objet d'une attention considérable de la part des chercheurs algériens à travers différentes époques.*

*Cette étude examine l'activité de production lexicographique en Algérie, tant sur le plan de la méthode que du contenu, à travers des dictionnaires publiés et non publiés. Elle tente en outre d'identifier les caractéristiques distinctives de la production lexicographique algérienne et la mesure dans laquelle les circonstances politiques et sociales l'influencent. L'étude se limite à retracer cette activité jusqu'à la période de l'indépendance.*

**Mots-clés :** *industrie ; lexicographie ; Algérie ; connaissances ; indépendance.*



## Introduction

Since ancient times, humanity has been deeply concerned with the study of language, as language is the most significant trait distinguishing human newborns from animal offspring. As language is a human phenomenon that enables communication among individuals and societies, it has naturally attracted the attention of linguists and thinkers across different ages and civilisations. The Indians were devoted to their Sanskrit language, the Persians to their Pahlavi, and the Arabs to their Arabic tongue. One of the most striking manifestations of the Arabs' concern for their language was their dedication to lexicographic authorship. The beginnings of lexicographic compilation occurred in the latter half of the second century of Hijra, coinciding with systematic efforts to compile Arabic vocabulary. This movement commenced with *Kitāb al-ʿAyn*, which constituted the first comprehensive attempt to encompass the words of Arabic within a clear, scientific, and methodical framework grounded in the principles and rules of lexicographic craft. Thereafter, many other dictionaries followed, all of which served Arabic.

Undoubtedly, Algeria, with its distinguished scholars throughout the past, was not detached from the field of lexicographic composition. A review of Algerian history reveals the vitality of lexicographic activity within the country. Works such as Abū al-Qāsim Saʿd Allāh's *The Cultural History of Algeria* and other writings abound with references to numerous Algerian dictionaries, both specialised and general. Some of these works were fortunate

enough to be edited and published; others remain in manuscript form, and others have suffered the ravages of time and loss, leaving behind only their names preserved in historical records. Given the excellence of Algerian contributions to the lexicographic craft, this scholarly study is entitled "Lexicographic Industry in Algeria: Its Features and Intellectual Domains up to the Period of Independence."

This study aims to unveil the activity of lexicographic authorship in Algeria, seeking to explore its compositional aspects on the one hand and to examine its intellectual content, whether in specialised or general linguistic dictionaries on the other hand. To achieve this goal, a variety of examples from such dictionaries will be presented to provide a comprehensive overview of their contents, particularly those extant and accessible today, with special emphasis on the early printed Algerian dictionaries.

For this scholarly inquiry, I have adopted a scientific method appropriate for the nature of the subject: the descriptive approach, which I consider suitable for revealing the activity of lexicographic production in Algeria in terms of content, specialisation, and compilation methods, whether in individual or collective dictionaries.

From this standpoint, the research is built upon a central question: What were the contributions of Algerian scholars to lexicographic authorship? Subsidiary questions arise: What is the content of Algerian dictionaries? What are their types? Why did the contents of Algerian dictionaries vary from one era to another?

To answer and clarify all these questions and others, this paper aims to document the history of lexicographic activity in Algeria. It also presents selected examples of Algerian dictionaries while referring to the contents of others that



remain unedited or have been lost, surviving only by name in historical works.

## 1. The Activity of Lexicographic Production in Algeria and Its Intellectual Domains before the French Occupation

Abū al-Qāsim Sa'd Allāh, in his *history of Algeria*, mentioned a considerable number of pioneers in lexicographic authorship prior to the French occupation of Algeria. Among the Algerian scholars specialising in lexicographic studies were Aḥmad ibn Muḥammad ibn 'Alī ibn Wīghlān al-Bijā'ī, and Muḥammad ibn Badawī al-Jazā'irī al-Ma'askarī, the author of *Al-Irtiḍā' fī al-Farq bayna al-Ḍād wa-al-Zā'*, written in 1127 A.H. This work is an abridgement of *Al-I'tiḍād fī al-Farq bayna al-Zā' wa-al-Ḍād* by Abū Ḥayyān al-Andalusī (d. 745 A.H.).<sup>1</sup>

For Abū Rās al-Nāṣir, among his works, he mentioned a book entitled *Ḍiyā' al-Qābūs 'alā Kitāb al-Qāmūs* ("The Radiance of Qābūs upon *Al-Qāmūs*"), which appears to have followed the model of *Al-Jāsūs 'alā al-Qāmūs* ("The Spy on *Al-Qāmūs*").

Among the specialised dictionaries, one finds the *Mu'jam al-Thughrī* by Ibrāhīm ibn Aḥmad al-Thughrī al-Tilimsānī, a scholar of the ninth century A.H./fifteenth century A.D. He was renowned for his expertise in medicine and pharmacology in Tlemcen during the Zayyanid dynasty. His medical dictionary, arranged alphabetically, is a concise lexicon devoted to medicine.<sup>2</sup> He provided valuable

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<sup>1</sup> Abū al-Qāsim Sa'd Allāh, *Tārīkh al-Jazā'ir al-Thaqāfī* [*The Cultural History of Algeria*], vol. 2, p. 166.

<sup>2</sup> *Ibid.*, vol. 1, p. 111.

information on medicine and pharmacy. In general, the work exists in a manuscript copy held at the National Library of Algeria under the number (1777). It is written in Maghribi script with black ink, with red ink used for the names of drugs. Another copy is preserved among the manuscript collections of the Ḥasanīyah Library in Rabat, Morocco, under the number (8544).

Dr. Shakhūm Sa‘dī of the University of Djilali Liabès, Sidi Bel Abbès (Algeria), conducted an important study of this work entitled *A Medical Dictionary by Ibrāhīm ibn Aḥmad al-Thughri al-Tilimsānī (Ninth Century A.H./Fifteenth Century A.D.): Study and Edition*. In his research, he sought to elucidate the dictionary's general subject.<sup>3</sup> Al-Thughri's method in this work was to mention each medicine, followed by its benefits. He also embellished the text with the names of many herbs used by Arabs for healing, and he included the names of foreign medicines written in Arabic letters. Thus, this book may be regarded as one of the earliest specialised medical dictionaries and as a pioneering scholarly endeavour in the medical field previously unknown in Algeria.

Ibn Ḥammādūsh composed a book entitled *Kashf al-Rumūz* ("The Unveiling of Symbols"), a medical dictionary that, after an introductory section on the types and descriptions of medicines, also includes the names of plants,

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<sup>3</sup> Shakhūm, Sa‘dī. "Al-Ṣinā‘ah al-Ṣaydaliyya bial-Dawlah al-Ziyāniyyah min Khilāl Mu‘allafāt Ibrāhīm ibn Aḥmad al-Thughri al-Tilimsānī (al-Qarn al-Tāsi‘ al-Hijrī/al-Rābi‘ ‘Ashar al-Milādī)" [*Pharmaceutical Industry under the Zayyanid State through the Works of Ibrāhīm ibn Aḥmad al-Thughri al-Tilimsānī (Ninth Century A.H./Fourteenth Century A.D.)*], *Majallat al-Nāshiriyyah lil-Dirāsāt al-Ijtimā‘iyyah wa-al-Tārīkhiyyah*, University of Mascara, Algeria, no. 4 (June 2013).



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drugs, animals, and minerals.<sup>4</sup> In this work, he elaborated on each medicine, presenting the various names by which it is known in different regions, along with its properties, benefits, and ailments for which it is used as a treatment. He drew upon his own medical expertise, as well as on the works of earlier physicians such as Ibn al-Bayṭār and Ibn Sīnā. He included the names of medicines imported into Algeria from Europe during the Ottoman period. His dictionary is arranged alphabetically in Arabic letters.

*Kashf al-Rumūz* is an exemplary medical lexicon in which Ibn Ḥammādūsh adheres to the structure of classical alphabetical dictionaries. It includes, after an introduction to the kinds and characteristics of medicines, the names of plants, drugs, animals, and minerals. It is therefore incorrect to append the phrase "*fi bayān al-ʿshāb*" ("on the explanation of herbs"), which appeared in the Arabic edition, since the book treats subjects beyond botany. The author demonstrated meticulous care in tracing the etymology and terminology of each entry wherever possible. His method consists of citing the entry word, followed by the names by which it is known. For example:

*Shīḥ* (*chih* – *Armoise*): listed under number 940. He wrote, "Hot and dry. Among them are the Armenian, the Indian, the Turkish, and the marine; the marine kind is a variety of *ʿasīlah*, and the best is the Armenian, known as the Khurasani wormwood. It benefits in cases of dyspnoea, harms the stomach, and expels worms."<sup>5</sup>

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<sup>4</sup> Abū al-Qāsim Saʿd Allāh, *Tārīkh al-Jazāʿir al-Thaqāfi*, vol. 2, p. 432.

<sup>5</sup> Ibn Ḥammādūsh, ʿAbd al-Razzāq. *Kashf al-Rumūz fi Sharḥ al-ʿAqāqir wa-al-Aʿshāb* (*Revelation des énigmes dans l'exposition des drogues et des plantes*). Beirut: Dār al-Kutub al-ʿIlmiyya, 1st ed., 1996, p. 247.

*Ṭarīfūlyūn* (*Thrifoulion* – *Tripolion*): listed under number 419. He wrote, “A plant that grows on the coasts, its flowers change colour three times during the day, and it is used as an antidote to poisons.”<sup>6</sup>

The author did not include the letters *ghayn* (غ) and *dād* (ض) in his dictionary, perhaps because no medicinal names or related terms began with these letters; it is not necessarily the case that any medicines bore names beginning with them. Alternatively, the author may not have been able to encompass all the terminologies associated with medicines. Nonetheless, his work remains a pioneering attempt in the field of medical lexicography, an endeavour unfamiliar to the scholars of his era.

Algerian scholars have also devoted attention to biography and hagiography. Among the most significant lexicons in biographical writing is *Al-Bustān* by Ibn Maryam al-Madyūnī, who died between the years 1025 and 1028 A.H. The full title of the work is *Al-Bustān fī Dhikr al-Awliyā’ wa-al-‘Ulamā’ bi-Tilimsān* (“The Garden: On the Saints and Scholars of Tlemcen”). Written at the beginning of the eleventh century A.H., it is arranged alphabetically, beginning with those named Aḥmad. Although the book is ostensibly devoted to the biographies of figures from Tlemcen, the reader will also find entries for Egyptians, Syrians, Qayrawānīs, Fāsīs, and Andalusians.<sup>7</sup> This genre of writing, devoted to biographical and hagiographical studies, was widespread among Arab scholars, particularly in the Mashriq and al-Andalus.

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<sup>6</sup> Ibn Ḥammādūsh, *ibid.*, pp. 290–91.

<sup>7</sup> Abū al-Qāsim Sa’d Allāh, *Tārīkh al-Jazā’ir al-Thaqāfi*, vol. 3, p. 345.



## 2. The Activity of Lexicographic Production in Algeria and Its Intellectual Domains during the French Occupation

During the French colonial period, Algeria witnessed an accelerated movement in lexicographic authorship both in dictionaries composed independently by Algerian scholars and in those produced collaboratively with Orientalists or French officers. Consequently, the lexicons and dictionaries compiled by Algerians, or coauthored with the French, were relatively abundant, encompassing both Arabic and Berber dialects to understand the linguistic and cultural thought of Algerian society.

- Among the works worthy of commendation in this study are those of Ibn Abī Shanab al-Jazā'iri. He personally collected words from the speech of the inhabitants of Algiers and other regions, particularly from the towns of al-Midyah and Constantine. His field-based study gathered Turkish and Persian terms directly from their speakers. He also included words recorded in Beaussier's *Dictionnaire de Beaussier*, as well as those examined by Henri Massé in his study of Arabic linguistic research in Algeria entitled *Mots turcs et persans conservés dans le parler* ("Turkish and Persian Words Preserved in the Dialect"). Altogether, these constitute his annotations on Massé's lexicon, and Ibn Abī Shanab's research formed a coherent lexicographic corpus comprising six hundred and thirty-four entries,<sup>8</sup> including the following:

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<sup>8</sup> Muḥammad Yaḥyātan, *Dirāsāt Hawla al-Lughah al-'Arabiyyah fī al-Jazā'ir Khilāl al-Fatrah al-Isti'māriyyah* [Studies on the Arabic Language in Algeria during the Colonial Period]. Algiers: Publications of the Supreme Council of the Arabic Language, 1st ed., 2005, p. 125.

- Turkish and Persian words.
- Arabic words connected with Turkish pronouns.
- Arabic words imbued with a Turkish colouring.
- Words of Greek origin.
- Words from the Mediterranean basin, such as Spanish or Italian terms.

Among these, a few examples may be cited:

(*Bāshūrah*, *Bāchūrah*, *Pāchūrah*; *bâcâwra*, *Pâcâwra*, *bâšâwra*): gunpowder wad; *Pachāwrah*, *Pāchāwrah*: a piece of cloth used for stuffing<sup>9</sup>.

*Bāyk* (*bèylèk*, *beylik*): the governor of a *bey*; a governmental administration; joint property<sup>10</sup>.

*Bābūj* (*bâbûğ*), *Palpūch* (*papoutch*): a shoe or slipper without a back heel.<sup>11</sup>

*Būghāz* (*bûgâz*): a narrow passage or strait.<sup>12</sup>

This substantial endeavour undertaken by Ibn Abī Shanab represents a pioneering study for its time. Through this lexicon, he prepared a suitable foundation for subsequent scholars engaged in comparative studies of languages, known in linguistics as *contrastive analysis*, which seeks to examine two or more languages.<sup>13</sup> A contrastive study may be carried out between languages belonging to

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<sup>9</sup> ‘Abd al-Razzāq ‘Ubayd, “Al-Ālfāz al-Turkiyya wa-al-Fārisiyya al-Bāqiyyah fī ‘Āmmiyyat al-Jazā’ir li-Ibn Abī Shanab” [*Turkish and Persian Words Remaining in Algerian Colloquial Speech by Ibn Abī Shanab*], *Majallat al-Lughah wa-al-Adab*, Algeria, no. 18 (2008), p. 124.

<sup>10</sup> ‘Abd al-Razzāq ‘Ubayd, *op. Cit.*, p. 125.

<sup>11</sup> *Ibid.*, p. 122.

<sup>12</sup> *Ibid.*, p. 133.

<sup>13</sup> Maḥmūd Fahmī Ḥijāzī, *Madkhal ilā ‘Ilm al-Lughah* [*Introduction to Linguistics*]. Cairo: Dār Qibā’ li-al-Ṭibā‘ah wa-al-Nashr wa-al-Tawzī‘, 1st ed., 1998, p. 40.



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the same or different families to identify phonetic, morphological, and lexical differences among various linguistic systems. Moreover, contrastive linguistic research is not confined to "the study of differences between two languages; it may also extend to comparison between a local dialect and the desired standard language".<sup>14</sup>

In his dictionary, Ibn Abī Shanab compiled terms from several languages, including Turkish, Persian, Spanish, Italian, and others from Mediterranean languages. Contrastive analysis is a fundamental mechanism in language teaching. It also extends the pioneering study by Robert Lado in his book *Linguistics Across Cultures*. Hence, Ibn Abī Shanab lists the word in his dictionary as used in Algerian colloquial speech alongside its equivalents in Turkish, Persian, and Spanish, among others.

Furthermore, his lexicon may be regarded as an etymological study, as it traces each word back to its lexical root or to the language from which it originated. Thus, etymological study in the making of such dictionaries becomes essential, "for when we set out to trace the history of a given word, we must begin from the correct point of departure by asking first: From where did this word come? From the language under study or from a foreign one?"<sup>15</sup> This principle, fundamental to modern lexicographic research, was not absent from Ibn Abī Shanab's mind in composing his dictionary because he sought to elucidate the

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<sup>14</sup> Maḥmūd Fahmī Ḥijāzī, *ibid.*, p. 25.

<sup>15</sup> ‘Abd al-‘Alī al-Wadhīrī, *Al-Qāmūsiyyah al-‘Arabīyyah al-Hadīthah bayna Tanmiyat al-Fuṣḥā wa-Taḥdīth al-Qāmūs wa-al-Ta’rīkh lil-Mu‘jam* [*Modern Arabic Lexicography between the Development of Classical Arabic and the Modernisation of the Dictionary and Lexical Historiography*]. Beirut: Arab Centre for Research and Policy Studies, 2019, p. 370.

meanings of words while indicating their sources, whether derived from Turkish, French, Italian, or Spanish.

Ibn Abī Shanab's dictionary, *Al-Alfāz al-Turkiyya wa-al-Fārisiyya al-Musta'mala fī al-ʿĀmmiyya al-Jazā'iriyya* ("The Turkish and Persian Words Used in Algerian Colloquial Speech"), was originally his doctoral dissertation, which he defended in 1922. What concerns us here is to understand the nature of this dictionary and the characteristics that distinguish it from other Algerian lexicons, both earlier and later. His work constitutes a bilingual dictionary, remarkable for two principal features: "first, his focus on borrowed words; and second, his starting point from colloquial usage rather than classical Arabic."<sup>16</sup>

His vast erudition and mastery of several languages—Arabic, Turkish, Persian, French, and Spanish—enabled him to engage deeply in comparative lexicographic studies. He also compiled a dictionary of work titles published in the Maghreb (*Algeria, Tunisia, Morocco*), as well as a study of Italian loanwords in the speech of the Algerian populace. These pioneering contributions fall within the domain of comparative linguistics.

The terms that Ibn Abī Shanab listed in his dictionary, *The Turkish and Persian Words Used in Algerian Colloquial Speech*, may be classified as follows:

- Terms related to the maritime field: 31 words.
- Terms related to foodstuffs: 39 words.
- Terms related to clothing: 55 words.
- Terms related to tools and utensils: 59 words.

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<sup>16</sup> al-Hawwās, Mas'ūdī. "Manhaj Muḥammad ibn Shanab fī A'mālihi al-Mu'jamiyya: Mulāḥazāt ʿĀmma." *Proceedings of the International Symposium at the University of Algiers* (15–17 December 2009). Al-Wikālah al-Afrīqiyyah lil-Intāġ al-Sīnamā'ī wa-al-Thaqāfī, Algiers, p. 295.



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- Terms related to crafts: 65 words.
- Military terms: 72 words.
- Terms referring to various miscellaneous objects: 313 words.

Thus, the total number of words in the dictionary is 634.

Moreover, other dictionaries devoted to colloquial Arabic or various dialects also emerged, listing the colloquial term alongside its French equivalent. These dictionaries follow the foreign reading order from left to right.<sup>17</sup> An example of this type of dictionary is as follows:

- *The Dictionary of the Orientalist Jean-Joseph Marcel*, entitled *Le Dictionnaire français-arabe des dialectes africains vulgaires d'Algérie, de Tunisie, du Maroc et d'Égypte* ("The French-Arabic Dictionary of the Common African Dialects in Algeria, Tunisia, Morocco, and Egypt").<sup>18</sup>
- *Le Dictionnaire français-chelhi et amazigh* ("The French-Shilha and Amazigh Dictionary"), Paris, 1907, compiled by Sa'īd al-Şidqāwī. In this work, he addressed several dialects, including the Shilha and *Tamrūkīt* dialects, which are widespread in the Rif region of Morocco and, as al-Şidqāwī observed, closely resemble the Kabyle dialect of Djurdjura.<sup>19</sup>
- Both the *Arabic-French Dictionary* and the *French-Arabic Dictionary* were authored by Belqāsim Ben Sedira (d. 1901).

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<sup>17</sup> Abū al-Qāsim Sa'īd Allāh, *Tārīkh al-Jazā'ir al-Thaqāfi*, vol. 6, p. 174.

<sup>18</sup> *Ibid.*, vol. 6, p. 154.

<sup>19</sup> *Ibid.*, vol. 8, p. 51.

- *Al-Lisān Yukmil al-Insān* ("Speech Perfects the Human Being"), compiled by Aḥmad Ben Brīhīmāt in his capacity as a military interpreter, in collaboration with the officer in charge of Algerian affairs, Louis Rinn. It was published in 1882 and is of small format, comprising 143 pages.
- *French–Arabic Dictionary* by Bakīr Khūjah and ‘Ammār Ben Ḥusayn, published in 1908.<sup>20</sup>
- *The Dictionary of the Orientalist Jean-Joseph Marcel, Le Dictionnaire français–arabe des dialectes africains vulgaires d’Algérie, de Tunisie, du Maroc et d’Égypte*, as previously cited.<sup>21</sup>

The primary aim of colloquial dictionaries containing vernacular vocabulary, particularly those structured in the *Arabic (colloquial)–French* format, was to enable the French administration to facilitate its bureaucratic operations in Algeria, to comprehend popular modes of communication, and thereby to extend and consolidate its control and influence over the region. These dictionaries were also intended to assimilate Algerian natives into French culture, expedite translation processes, and facilitate trade and communication among citizens. As René Basset noted, "Since the occupation, piles of dictionaries, glossaries, conversation manuals, and collections of letters have appeared, all designed for the teaching of colloquial Arabic."<sup>22</sup>

Learning the vernacular or Arabic in general was by no means an easy undertaking; great efforts were devoted to it. The French sought to compile Arabic–French dictionaries

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<sup>20</sup> Ibid., vol. 6, p. 176.

<sup>21</sup> Abū al-Qāsim Sa‘d Allāh, *Tārīkh al-Jazā‘ir al-Thaqāfi*, vol. 6, p. 154.

<sup>22</sup> Abū al-Qāsim Sa‘d Allāh, *Tārīkh al-Jazā‘ir al-Thaqāfi*, vol. 8, p. 20.



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and, in this context, relied on prominent Eastern Arab figures to aid the dissemination of the French language among Algerians and Eastern Arabs alike. Among these collaborations was that of Gustave Dugat, a French scholar, with Aḥmad Fāris al-Shidyāq to produce an Arabic–French dictionary for the use of Algerian Arabs, as stated in the book's preface. The work, titled *Sanad al-Rāwī fī al-Naḥw al-Farnasāwī* ("The Narrator's Support in French Grammar"), was published in Paris in 1854 and comprises 128 pages. It was further described as a manual for use by Arabs of Algeria, Tunisia, Morocco, Syria, and Egypt, although its principal audience was Algerian. Al-Shidyāq composed it before his conversion to Islam, while Dugat was a member of the Société Asiatique de France and the translator of *Dhikrā al-‘āqil*, authored by Emir ‘Abd al-Qādir al-Jazā’irī.

Undoubtedly, the French colonial interest in the vernacular language had profound and lasting consequences. It served to restrict the use of Classical Arabic, the language of the Qur’ān, and to render it, at least within Algeria, a dead language. This policy extended even to neighboring regions, including Morocco and Tunisia.

The movement of translation accompanied the lexicographic activity in Algeria, giving rise to numerous works. Among the most notable were *Lessons in Moroccan and Algerian Colloquial Arabic*, which were divided into three sections covering structures, expressions, and folktales, with particular reference to the remnants of Turkish vocabulary in the Tlemcen dialect. In general, dictionaries were distributed among army officers to familiarise them with the basics of the vernacular, such as *Dinnesos’s Dictionary* and the *Dictionary of the Orientalist Jean-Joseph Marcel*, Le

*Dictionnaire français–arabe des dialectes africains vulgaires d’Algérie, de Tunisie, du Maroc et d’Égypte*, in addition to Jony Far‘ūn’s writings on the Arabic language in Algiers.

## Conclusion

In conclusion, this study yields several findings:

- Algerian scholars have, since ancient times, shown a profound interest in lexicographic studies, producing works of high quality and considerable diversity, ranging from specialised to general linguistic dictionaries.
- They devoted particular attention to specialised dictionaries, especially those concerning medical fields of lexicography that had been unfamiliar to Arab scholars, such as *Kashf al-Rumūz* by Ibn Ḥammādūsh al-Jazā’irī and *Mu‘jam al-Thughrī* by al-Thughrī al-Tilimsānī.
- Lexicographic authorship in Algeria reflected a blend of contributions from Orientalists, Algerian scholars, and even some French military officers.
- Ibn Abī Shanab produced valuable lexicographic research, notably his dictionary *Al-Alfāz al-Turkiyya wa-al-Fārisiyya al-Musta‘mala fī al-‘Āmmiyya al-Jazā’iriyya*, in which he employed comparative analysis among numerous Arabic, Turkish, Persian, and Spanish words, among others.
- During the colonial period, Algeria witnessed vigorous activity in the compilation of dictionaries devoted to colloquial Arabic and



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dialectal studies, motivated by the desire to understand Algerian society and establish channels of communication among people.

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