

## Summaries

### **Mourad YELLES : *Language, crossbreeding and roots***

*To a certain extent, where crossbreeding questions origins (of an individual or community) and the ethnic problem, one can put forward without too much risk of error that this is also or especially (?) a problem of « roots » Obviously we need to define what we mean by that . In fact, the difficulty appears as soon as we retrace the history of a vocable problem, generally an unutterable name (otherwise recorded as a perjuration or ostracism) to say a preotiform reality.*

*In other respects, if the biological dimension is thus undoubtably determinant in perceiving crossbreeding, this dimension in no way excludes a certain number, no less important dimensions : cultural, social, even political. It is precisely these different fields that we try to explore approximatively from Antiquity till modern times through some transhistorical crossbreed figures.*

**Keywords :** etymology - identity - language - crossbreeding - roots.

### **Toni MARAINI : *Hybrid Souvenirs. The antique paradigm***

*Changes and hybridization have nourished all civilizations, but today, demanded by false desires and imagination, how can one think of this problem without there being any imposture or alienation ? Certain modes that have been introduced as « intercultural crossbreeds » are rather annoying. The dogmatic enclosure of identity, also between these two extremes, creativity, vision compared to universal phenomenon, real needs of life, necessary to establish bonds with the « other », help us to foresee the way.*

*Faced with a global period of « Bio-power » (Foucault) we other Mediterraneans are called on to unite (miscere consilia) faced with a North-North project which sacrifices us in the name of geo-politics. This project makes us doubt the word « crossbreeding », the term being somewhat disreputable ; It makes us also doubt World Culture such as we are fed by the media and intervening markets. But we know that crossbreeding is a historical and spatial constancy, a means of exchange and mutation, a melting pot of new creations, thoughts and forms, a beneficial confrontation, on condition that there is not a « blind identity » (Khatibi) imposed by both sides.*

**Keywords :** creation - identity - intercultural - Mediterranean - crossbreeding.

### **Fatima OUACHOUR : *A conceptual approach to crossbreeding in ancient North Africa***

*The history of ancient North Africa has been branded at the same time by the passage and settling of many peoples bearing diverse cultures. Among those the Libyans, Carthagenians, Greeks, Romans, who are the main concern for the subject of this study. These meetings often give rise to an original fact :*

*crossbreeding ; this has left a multitude of still visible traces on the field and in the Maghreb memory ; From this observation, can a historical crossbreeding phenomenon study be envisaged concerning ancient North Africa ? How have the analyses of ancient sources been thought, by modern historiography, and the analyses suggested by social sciences, the mixing process and interpretation ? The contemporary concept of cultural crossbreeding can it be reliable to think out human and cultural exchanges in ancient North Africa. ?*

**Keywords :** enculturation - assimilation - identity - cultural crossbreeding - resistance - romanization.

**Melica OUENNOUGHI : *Deportees from the Maghreb to New Caledonia. Birth of a micro society(from 1864 until now)***

*Chronologically, the first conveyances of prisoners from the Maghreb to New Caledonia were carried out from 1867 on. The great implication of Algerian convicts- mainly of peasant origin- in land development seems to have been related to favourable ecological conditions for date palms found in this zone. The first convicts had in effect imported date kernels, in which they saw symbols of their traditional oases culture. They planted these kernels respecting their traditions. Thus introducing the culture of date palm following traditional Maghreb methods and irrigation in a land of exile. The date palm thus becomes the most visible symbol of a successful transplantation over several decades of an Arab- Berber civilization in New Caledonia.*

**Keywords :** New Caledonia - culture - Maghreb - date palm - transplantation.

**Michele VATZ-LAROSSI and Lyliane RACHEDI : *Migrants of memory and history : witnesses of arab-moslem culture***

*Starting from the observation that Arabo-Moslem culture, after having known a recognition of its contribution to universal civilization for several centuries, the day after 11th September 2001 finds itself identified with the most negative values, in particular with religious integrism. This latter being since this date, the recurring topic over mediatized in North America. Step by step the Arab- Moslem culture is perceived in the eyes of the north American public to nourish violence and be the expression of Evil , as the actual American president has often proclaimed. In this way, it seems pertinent to us to consider firstly Arab- Moslem culture through its most evocative actors : its migrants.*

*Thereby ,we suggest analyzing the relevance of the Arab -Moslem culture concept in the case of Quebec, as it is conveyed and lived out by those that we call migrants of memory and history. Hence our preference for an approach open to the character of cultures in movement which are closely related to international relations. Its a question of writing in history, what comes down to in this case, to questioning cultural limits and to estimating constitutive identity symbiosis and flexible adherence plurality, of which Arab- Moslem migrants are witnesses and pertinent actors.*

**Keywords :** Quebec - migrants - memory - arab - moslem culture - integration.

**Mohamed DAOUD : *The Arab World in occidental imaginary : translation and interculturality***

*It's a question of showing the importance of image in this study that can convey literature. For this result, translation is imperative in the building a representation of the Other such as it gives to see, from its literature. Arabic language literature has not had the opportunity to be translated into European languages, which reduces its influence, because the European translators of this language have seldom got beyond the framework of One Thousand and one Nights (translated in 1704). So it is necessary to make an effort for the literature produced these last decades by Arabic language writers.*

**Keywords :** imaginary - translation - the Other - exotism – thousand and one nights - interculturality.

**Rachid AOUS : *Etymological Crossbreeding and Criticism of “Arab Moslem Thinking”***

*The etymological methodology applied to Arab Moslem culture is sometimes the only vector enabling an understanding based on rigorous historical elements of poetic patrimonial and musical nature remaining hidden to this day. Supported by linguistic work as well as Mohammed Guettat's two musical works, this article aims at showing the advantages induced thanks to putting etymological science into practice. Such a step will reinforce on the one hand the necessary historicization process, too absent in studies concerning Arab-Moslem culture and will open up other valorizing perspectives on the other hand for plural cultural thinking.*

**Keywords :** etymology - historicization - Maghreb-andalousian - musicology - muwashshah.

**Zoulikha MERED : *“Colinguism” and language of connivance. Slang names for women among Algerian youth***

*In Algeria, the colinguism, popular Algerian Arabic /Arabiya/French is perceptible in a number of daily practices, in spite of an intense arabization of all national structures. From this point of view, a linguistic analysis of argotic terms in particular relating to names for women- opened up exciting perspectives of our real language and, from this fact introduced us to the imaginary meanders of Algerian society. Thus we notice the young Algerian speaker passes from popular Arabic to Arabiya, then to French, and lastly to a colinguism popular Arabic/French, each time making a pertinent choice. He creates specific argotic techniques for these linguistic choices and their representations in the Algerian imaginary, renewing the slang term in a continual creative movement, in function of the country's socio-political and linguistic context. Concerning the lexis for women, we see how the male mind*

organizes language, his imagination, and collective memory to « abuse » women and express, in fact, his lack of love and frustration .

**Keywords :** Algeria - slang - colinguism - women - imaginary.

### **Hervé SANSON : Jean Sénac, an unnamed citizen from elsewhere**

*The works of Jean Sénac take place unquestionably within an aesthetics of interbreeding. Although being of European origin, he will consider himself without any reserve as part of independent Algeria. His poetic writings cultivate a double cultural reference, making East and West meet and live side by side. By trying to create a link with the Other, his fellow countryman, Senac blends idioms, miming embrace in love-making : little by little, the Arabic language overruns the writing in French and brings to it this extra sense of strangeness.*

**Keywords :** contamination - hospitality - plurality - sign - synchretism.

### **Christiane CHAULET-ACHOUR : *Between heritage and dispersion. The modern crossbreed***

*This article looks at Azziz Chouaki's literary work, in the light of crossbreeding, so of heterogeneity and dispersal and not a watered-down and exotic use of the term. The writer invents his language in the mastered chaos of a constant linguistic « Vessel ». What literary language does he invent? Our contribution brings to light certain dominant and innovative values of his romantic creation, then considers the picture produced by the theatrical production of languages.*

**Keywords :** creativity - creolization - heterogeneity - hybridity - crossbreeding.

### **Anissa BOUAYED : *In the shadow of Algiers : Algerian artists silent intrusion in cultural places of Oran***

*Newspapers called Algiers « The artistic capital » at the time of the 1930 centenary celebration. This done Algiers was over exposed, the training places and exhibition centres are places of power ; The regional capitals are overshadowed by Algiers but thanks to some centenary credits to complete the city's logistics for arts and entertainment, Oran was thus equipped with a new « School of Fine Arts » and a new museum in an ambitious architectural setting called « The Palace of Fine Arts ». Conceived by and for Europeans, these places were besieged by some young Algerians who succeeded in crossing the cultural, social ethnic, topographic and symbolic boundaries to impose themselves entirely as other pupils in the School. This was the case for Guermaz, Benanteur, and Khadda in a certain tangential manner. Helped by the cosmopolitan cultural milieu of Oran, these young artists assumed their destiny first on the spot then they left to face the French School at Paris. The places they were trained, the path they took, their choice of plastic art are all milestones to look out for to understand their adherence to modernity in spite of the colonial system.*

**Keywords :** painters - Oran - cosmopolitanism - school of Fine Art - transculturality - symbolic boundary.

**Mehdi NABTI : *Soufism, a cultural crossbreeding and commerce of sacredness. The modern Moroccan Aissawa***

*Today in the cities of Meknes and Fez, the Aissawa brotherhood plays a role of social integration for young musicians, who earn their living from the commerce of sacredness. This article studies this brotherhood's social contribution. It describes its actual hierarchical organization to position it in the modern Moroccan religious and political field. Then it pays particular attention to analyze the cultural crossbreeding process in which the Aissawa are implied and where Soufism is close to artistic elements (spiritual poetry, « folklore » music) and practices outside the founder saint's doctrine (ritual exorcism and ecstatic dances). Finally this contribution tries to bring to light the social integration function for the musicians, disciples who try to meet the daily economic crises which Morocco is facing today, by the commerce of sacredness, which they organize.*

**Keywords :** Aissawa - brotherhood - commerce - Morocco - sacredness - Soufism.

**Georges Mifsud – Chircop : *A new look at maltese high pitched folk singing "la Bormliža"***

*Traditional music performance on the Maltese islands of Malta and Gozo, better known as *ghana* [a:na], is predominantly vocal, covered in a limited melodic repertoire and with a strong emphasis on textual content related to a local audience. It includes different types of sub-genres, partly singing and improvised in words without further preparation. In particular is a loose term for performing words with forced and tense voice, over long melodic lines and stretched and distorted across long ornamental passages.*

*So far three theories have focused on the origin of *Ghana la Bormliža* : (1) the Spanish-Sicilian origin (assuming that any other Maltese folk music is non-existent); (2) the Arabic-European symbiosis; (3) the indigenous origin.*

*The performance merits attention only while performed locally (and in Australia by Maltese migrants). Until recently it contained attitudes in the affiliation to distinct class division, but it is virtually incomprehensible to any but the initiated in a distinct music milieu.*

*The presentation will focus on the collision and opposition between music and performance, and on possible influences from European and non-European context. Furthermore, its social function is changing within a new cultural context while been recently resuscitated in a process of proactive enculturation.*

**Keywords :** Bormliža - Ghana - Malta - Performance - Symbiosis - traditional music.

**Zahia TERRAHA : *Love and Psyche/Exciting rose ablaze, between myth and supernatural tale or unvarying and mobile structure. An anthropological study***

*This article is a comparative study of two Algerian literary texts, separated by time (11th and 20th c) and neighbours by place (East Algeria and Central Algeria). The first text integrates into the goddess myth, entitled « Love and Psyche », transcribed in Latin, while the second is written in a wonderful tale in Amazigh, entitled « The Blazing rose » We based our study on two specialists, of the literary forms, opinions, and on two anthropological theories, structuralism and evolutionism.*

*Myth and supernatural tales are different by way of their superficial structures which are mobile, incarnating in a metamorphosis of mysterious species a status of goddess in the myth to ogress in the supernatural story. This expresses an evolution of religious beliefs in Algeria, which have moved from sacredness of a polytheistic goddess, to her profanation and transformation in ogre ; this evolution was unavoidable after the populations of these regions had converted to monotheistic religions , the last of which being Islam. The two texts unite by their invariable internal structure, according to laws and goals of recitation rituals and according to their representation of visible contrasts among eminent idolized mysterious species (goddess and ogres) and low class human species, and idol worshipers. They unite also in the idea of transforming the invisible female power (Venus, the ogress) to the invisible masculine (Love god and ogre's son). We consider that its a masculine sign for a historical mutation from matriarchy to patriarchy after discovering man's role in reproduction and thus man is deified and sustained, so that until now women remain subjugated and dependent.*

**Keywords :** myth structure - supernatural tale - structural anthropology - evolutionary anthropology - comparative study.

**Ahmed KHOUAJA : *Medina houses in Mahdia (Tunisia) : from the « traditional » house to the flock of residences for wealthy classes***

*This article makes up a social anthropological study of houses in the Medina of Mahdia and shows the state of current habitat ; a great deal of interest is given to the Medina and real estate transactions, and also, to the return of wealthy social classes and the corresponding transformations of certain space (houses, abandoned bakeries, former shops) into places of leisure and commerce, thus attracting numerous visitors and tourists.*

*This study tries to determine the Medina's autochthons' rupture phases with the core of their town, starting by the period preceding colonial French settlement, on the contrary to prior periods where old towns, not only in Tunisia but in the entire world, have raised interest in urban policies and in United*

*Nations circles in a phase where material and immaterial patrimony becomes a passion, a source of questioning for human science researchers.*

*The main phases undergone by the buildings of the Medina, through the course of its formation between a temporal discontinuity and permanency of lieu, as « the houses » with their architecture, their urbanism, their amenities, and inhabitants, allowing us to say that society changes from inside even if it preserves its identity. The space of the Bordj El Ras houses is a laboratory of crossbreeding because of its diversified urban styles, but its urban forms, original or extraneous haven't been able to eliminate the spirit of the house ; that is to say the tribal relationships which foreign urban forms don't completely integrate, are perhaps a means of rapprochement for the Arab Maghreb towns in their crossbreeding presumed since the 17th c., to the towns of the northern bank of the Mediterranean, and are also going to enable an understanding of ideas, cultures, languages, experiences, and methods of spatial and temporal organization, without crossbreeding or cultural uprooting.*

**Key words :** house - civilization - towns of memory - memory - Acculturation - social mutations - boundaries - space - traditional towns - rehabilitation - patrimony - identity - private space - public space.

**Imad El MIGHRI : *The State and the ethnic problem in Mauritania. Consequences on fecundity and minority reproductive behavior***

*This article considers the ethnic question in Mauritania and the relationship with the central power and its legitimacy in view of enriching research on the nature of the relationship between Politics and Demography, and also to know the different ethnic strategies in their behaviour with demographic variability and its investment in political life.*

*In this context , the article shows that in spite of a single ethnic control over the power since the 17th c by the Hassania tribe, originating from a mixture of Arab tribes and Sanhadjia Berbers, modern studies show a demographic regression of the politically dominant ethnic group advantaging black ethnic groups with a high fecundity rate and high reproductive behaviour. This is a new factor which can push black ethnic groups to claim more participation in general political life.*

**Keywords :** ethnic question - politics - demograph - black ethnic group - hassanide tribe - Mauritania.

**Elise MILES : « *Mes Tissages* » or *Interterlacings***

*Crossbreeding is a term taken from political and economic discourse to legitimize actions at world level. Its abusive use thus limits it to this global dimension, to the detriment of the individual. How to overcome this imbalance and give the spoken word back to individuals ?*

*We have to understand this notion in order to go beyond it. Thus renamed like the neologism francalgerian. This study of individuals one of whose parents is Algerian and the other French, enables us to understand the different*

*strategies leading to identification (and not identity). The linear memory, the souvenirs, but also the feeling of being original, or even anti-racial prejudice, come in their discourse again and again. But it's especially the decision to speak out that we must look into. It's a matter of questioning the singular to understand the universal.*

**Keywords :** crossbreeding - political discourses - individual - francalgerian - identification - linear memory - anti-racial prejudice .- decision.