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**Uncovering Implied Meanings in Kabyle Proverbs: A Qualitative
Analysis Using the Hallidayan Model of Context of Situation**

Dissertation Submitted in Partial Fulfillment for the Requirement of a Master Degree in
Linguistics

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Academic Year: 2023 - 2024

Dedications

I want to express my gratitude to my parents for always standing by me, cheering me on and believing in my abilities.

To my sister and entire family for your love and encouragement.

To my friends, without exception, thank you for your unwavering support.

Lastly, I would like to thank myself. During this thesis journey, I've exhibited patience and perseverance. I overcame challenges, stayed focused, and pushed myself to achieve my goal. Thank you for the countless hours of hard work, for never giving up, and for always aiming for excellence.

Acknowledgments

I would like to express my deepest gratitude to my supervisor **Dr.Radia BENYOUCEF**, for your encouragement, guidance and support throughout the course of my research and the preparation of this dissertation.

To the examiners, I am sincerely thankful dedicating your time and effort to evaluate my dissertation. Your insightful comments and feedback will be crucial for shaping my future studies.

I extend my thanks to all the individuals who participated in the practical aspects of my research and to all the teachers who provided assistance in completing this humble work.

Abstract

Proverbs are concise and memorable expressions that reflect the values and beliefs of a society, serving as practical guides for people's behavior and daily living. This is particularly seen in Kabyle culture. This study aims to uncover the concealed meanings within Kabyle proverbs used in the city of Tizi-Ouzou. It applies the Hallidayan model of context of situation to examine two main hypotheses. Firstly, it investigates whether implied meanings exist within Kabyle proverbs. Secondly, it assesses whether the Hallidayan model effectively reveals these hidden insights. Through a qualitative analysis, 10 selected Kabyle proverbs were examined, and were gathered from a diverse sample including 32 online and 28 offline participants of various age groups. Utilizing the Hallidayan approach, the collected proverbs underwent analysis. The findings reveal the presence of implied meanings, reflecting the cultural values and collective experiences of the Kabyle people, thereby demonstrating the efficacy of this approach in uncovering hidden meanings within Kabyle proverbs. This research contributes to a deeper understanding of Kabyle society.

Keywords: Concealed meaning, Context of situation, Hallidayan model, KabyleProverbs, Qualitative analysis.

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General Introduction

The Kabyle people, a Berber ethnic group native to the Kabylie region in Algeria, possess a rich cultural and linguistic heritage. Central to this heritage are Kabyle proverbs, which are concise and metaphorical expressions of wisdom passed down through generations. These proverbs encapsulate the values and beliefs of the Kabyle community, providing practical guidance and moral teachings for navigating life's challenges. Through their brevity and poetic imagery, Kabyle proverbs offer profound insights into human nature, relationships, and societal norms, reflecting the profound wisdom of the Kabyle people.

Understanding Kabyle proverbs necessitates careful consideration of the contextual factors that shape their meanings and interpretation. Context, encompassing cultural, social, and historical dimensions, offers essential clues for uncovering the significance embedded within these linguistic expressions. Examining Kabyle proverbs within their broader context reveals the intricate interplay between language, culture, and identity, enriching our understanding of their depth and relevance.

Despite their importance, Kabyle proverbs have often been overlooked or misunderstood and have not been extensively studied, particularly through modern linguistic frameworks such as the Hallidayan model of context of situation. This model emphasizes the functional aspects of language, focusing on the field, tenor, and mode of communication within specific contexts. Consequently, this study aims to investigate whether Kabyle proverbs used in the wilayas of Tizi-Ouzou carry implied meanings and assess whether the Hallidayan model effectively reveals these hidden insights.

To guide this investigation, the following research questions are proposed:

1. Do Kabyle proverbs used in the city of Tizi-Ouzou hold implied meanings?
2. Does the application of the Hallidayan Model effectively reveal hidden wisdom within Kabyle proverbs?

Through a comprehensive analysis, the study aims to examine the validity of the following hypotheses:

1. Kabyle proverbs do carry implicit meanings that reflect the cultural values, social norms, wisdom, and collective experience of the Kabyle people in Tizi-Ouzou.

2. The application of the Hallidayan model of context of situation effectively reveals the hidden wisdom and deeper insights contained within Kabyle proverbs.

As a result, the primary objective of this research is to delve into the layers of meaning embedded within Kabyle proverbs and evaluate the Hallidayan model's effectiveness in elucidating these concealed insights. By carefully examining and interpreting Kabyle proverbs, this study plays a crucial role in introducing Kabyle culture to a broader audience, particularly those with limited exposure to it. Its significance lies in preserving and sharing the rich cultural heritage of the Kabyle people and promoting a deeper understanding and appreciation of Kabyle traditions and values among scholars and the general public.

The research study comprises three chapters: two theoretical and one practical. The initial chapter, titled "Algerian Culture and Proverbs," delves into the definition of culture with a special emphasis on Algerian culture and its languages, notably the Tamazight language. It proceeds to define proverbs, examining their origins and characteristics. Examples of Algerian Arabic proverbs are included, alongside a brief introduction to Kabyle proverbs. Finally, the chapter concludes with an overview of the sociolinguistic landscape in Tizi-Ouzou.

The second chapter, titled "Context of Situation and Context of Culture," starts by defining the concept of context. It then examines the context of situation and culture as proposed by Malinowski, and reviews the linguistic frameworks developed by J.R. Firth, Dell Hymes, and Michael Halliday.

The third chapter describes the methodology and the chosen population for the study. It explains how the data was collected and analyzed using the Hallidayan model and concludes with a summary of the findings and a discussion of the results.

Chapter One

Algerian Culture and Proverbs

1. Introduction

Culture represents the collective identity of a society, embodying its shared beliefs, customs, traditions, and practices (Geertz, 1973). Within this rich tapestry of cultural heritage, proverbs have emerged as powerful linguistic tools, adding interest and elegance to language. They encapsulate moral lessons that reflect popular wisdom, advice, or truths drawn from experience (Mieder, 2004). Often handed down orally by ordinary people, they serve as a link to our ancestors (Norrick, 1985). Proverbs exhibit diversity across nations, offering a unique sense of identity and belonging to a particular culture (Mieder, 2004). This chapter begins by defining culture and providing an overview of Algerian culture, followed by an exploration of the origins and characteristics of proverbs. Finally, it delves into Algerian proverbs, with a particular focus on Kabyle proverbs.

2. Culture Definition

Culture, a complex and extensively studied concept in linguistics, is defined by Edward Sapir (1956, as cited in Mahadi & Jafari, 2012, p.231) as “*a system of behaviors and modes that depend on unconsciousness.*” This definition suggests that culture encompasses a collective set of habits and behavioral norms shared among a community. These practices are often enacted without individuals’ explicit awareness, ingrained within them through the process of learning to live and interact within society. It’s similar to speaking one’s mother tongue without actively thinking about grammar rules, as these linguistic norms become natural through lifelong immersion.

According to the anthropologist Edward Taylor defines culture as “*a complex whole which includes knowledge, belief, art, morals, laws, customs, and any other capabilities and habits acquired by man as a member of society*” (Taylor, 1871, p.1). This suggests that culture is like a shared identity or personality of a community made up of what they know, believe, create such as art, follow (morals and laws), and do (customs). This shared way of life creates a sense of unity and influences the way people interact and live within that society. It shapes their way of life and distinguishes their society from others.

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According to Hall (1976, p. 16), “*culture is not genetically inherited and cannot exist on its own, but is always shared by members of a society.*” This indicates that culture is not passed down through genes; instead, it develops through the interactions and engagement of individuals within society, emphasizing the necessity of active participation for its existence.

2.1. Algerian Culture

The culture of most countries is influenced by their past, and this is certainly true of Algeria. As a country situated at the crossroads of the Mediterranean and the Sahara, Algeria has been influenced by a multitude of cultural influences, resulting in a unique and fascinating cultural identity. One of the defining aspects of Algerian culture is its linguistic diversity. The country is home to a variety of languages, including Arabic, Berber, and French, each with its own history and cultural significance (Benrabah, 2014). This linguistic diversity is reflected in the country's literature, music, and art, creating a rich and varied cultural landscape.

2.1.1. Languages in Algeria

According to Benrabah (2014), Arabic is one of the predominant languages in Algeria. Standard Arabic serves as the official language in government, media, and education. Nonetheless, the majority of the population speaks Algerian Arabic, or Darja, a colloquial dialect shaped by influences from Berber languages, French, and other regional dialects. Besides Arabic, Berber languages are also widely spoken throughout Algeria. The four main Berber languages, Kabyle, Chaouia, Tamacheq, and Mozabi, are used by different Berber ethnic groups and have a significant historical presence in the country, forming an essential part of Berber cultural heritage. French, a remnant of Algeria's colonial past, remains a crucial language in business, education, and the media. Many Algerians are bilingual in both French and Arabic, reflecting the intricate linguistic identity of the nation. Preserving and promoting these languages is vital to maintaining the cultural identity of the Algerian people.

2.1.1.1. Tamazight Language

The Tamazight or Amazigh language, also known as 'the Berber language in western literature' (Achab, 2001), spoken by the indigenous inhabitants of Algeria called "Imazighen" meaning 'free people' or 'noble men' (Chaker, 1998). It was recognized as a national language in may 2002 and as an official language until 2016. Following this recognition, it was then taught in schools and universities in the Kabyle region and utilized by the kabylophone media.

Currently, Tamazight is taught in several schools in the country because the Minister of National Education made the commitment to encourage teaching this language in all national schools over the next years (Declaration of Mrs. Benghebrit, January 2014, as cited in Serier & Ameziane, 2018, p. 9).

Like other languages, Tamazight has a system of linguistic signs and transcription rules. Historically, Berber languages were written in a form of Tifinagh script (ⵜⴰⴳⴷⵓⴷⴰⵢⵜ). Today, it is written in Berber Latin (Nait-zerrad, 1995, p. 17)

According to Zeggagh (2017), Tamazight comprises four groups of closely related but mostly mutually unintelligible languages spoken mainly by Berber communities. **Tamahak** is spoken by the Tuaregs, **Mozabite or Tamzabit** is the dialect of the Bnou-Mzab who live mainly in Ghardaïa. **Chaoui** is spoken in Batna, Khenshela, and Oumel Bouaghi, as well as Biskra, Tbessa and Souk Ahras. **Kabyle** is the most widely spoken language in Algeria. The majority of its speakers live in the city of Tizi-Ouzou and Bejaia, as well as Bouira, Boumerdes, Setif, and Bordj Bou Arreridj. There are also some isolated minority languages, such as **Tanzanite**, spoken in Timimoum and Adrar. **Shenwa**, spoken in Tipasa and Cherchell. The different varieties of Tamazight cannot be understood by each other, which has led some researchers to regard them as separate languages rather than variations of a single language.

Among the most prominent Tamazight writers are Mouloud Feraoun, known for his novel 'The Poor Man's Son,' Ait Mansour Amrouche, whose

autobiography is titled 'The Story of My Life,' and Mouloud Mammeri, known for his book “The Forgotten Hill.”

2.1.1.1.1. The Tamazight Script

The Tamazight language spoken in Algeria has three main scripts for writing: Tifinagh, Arabic, and Latin. Each script has its own unique characteristics and historical significance in the context of the Berber language.

1. The Tifinagh Script, also known as Lybico-Berber, is considered by Hamdan & Kessar (2023) as the oldest writing system in human history, initially utilized for the Berber language. Its usage declined significantly due to colonization, which favored Arabic and Latin scripts, with only the Tuaregs maintaining the Tifinagh script.

2. The Latin Script, as described by Hamdan & Kessar (2023), originates from the ancient Latin script used by the Romans, adapted with additional letters to represent sounds absent in the language. It is the most widely used script worldwide and serves as the official script in Algeria for official purposes, as well as in academic and educational settings.

3. The Arabic Script was introduced to the Berber language through the spread of Islam in North Africa and is widely used in religious and literary texts. Although attempts have been made to adapt the Arabic script to the phonetic and grammatical features of Berber, scholars argue that it may not fully capture all the nuances of Berber phonetics (Hamdan & Kessar, 2023).

Latin script	Tifinagh equivalent	Arabic equivalent	IPA equivalent
A a	ⵏ	أ	æ
B b	ⵙ	ب	B or β
C c	ⵝ	ش	ʃ
Č č	ⵞ	تش	tʃ
D d	ⵢ	د/ذ	D or ð

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Ḍ ḍ	Ɖ	ظ/ض	ḏʿ
E e	⋮	None	ə
Ɛ ɛ	ⵇ	ع	ʕ
F f	ⵏ	ف	F
G g	ⵔ	گ	G
Ǧ ǧ (dj)	ⵝ	ج	dʒ
Ƴ ƴ (gh)	ⵉ	غ	ɣ~ʁ
H h	ⵉ	ه	H
Ḥ ḥ	ⵏ	ح	H
I i	ⵉ	ي	I
J j	ⵉ	ج	ʒ
K k	ⵏ	ك	K
L l	ⵏ	ل	l or ł
M m	ⵏ	م	M
N n	ⵏ	ن	N
Q q	ⵏ	ق	q, qʷ or ɢ
R r	ⵏ	ر	r, rʿ
Ř ř	ⵏ	ر	ɹ
Ṛ ṛ	ⵏ	ر	rʿ
S s	ⵏ	س	S
Ş ş	ⵏ	س	Sʿ

T t	ⵜ	ت/ث	t or θ
Ṭ ṭ	ⵉ	ط	tʰ
U u	ⵓ	و	ʊ
W w	ⵡ	ؤ	W
X x	ⵃ	خ	X~χ
Y y	ⵣ	ي	J
Z z	ⵅ	ز	Z
Ẓ ẓ	ⵆ	ژ	zʰ

Table 1: Tamazight script retrieved from the Tamazight dictionary “Tafsut”

3. The relationship between Language and Culture

Hymes (1972) introduced the concept of “communicative competence,” which includes not only grammatical knowledge of a language but also the sociolinguistic and cultural knowledge necessary for appropriate language use. This suggests that language is not just about being able to produce grammatically correct sentences, but also about knowing how to communicate and interact effectively in a particular cultural and social setting.

According to Sapir (1921), language is not simply a tool for communication but a reflection of a particular worldview and cultural perspective. Language is more than just a way of exchanging information; it also reflects the beliefs, values, and perspectives of the people who speak it.

Similarly, the linguist Kramsch (1998, p. 3) asserted that “*language expresses cultural reality,*” suggesting that the vocabulary, phrases, and manner of speech within a language encapsulate the values, beliefs, and experiences of its users, underscoring the deep interconnectedness of language and culture. Proverbs, for instance, serve as a clear illustration of this concept.

4. Definition of Proverbs

Proverbs have a number of definitions, and each researcher has a definition in accordance with his or her vision. The word proverb comes from the Latin word *proverbium*, a combination of the prefix *pro* meaning 'forth' and the root "verbum", which means "word". Thus, the literal meaning of the word proverb is "a set of words put forth" (D'Angelo, 1977, p. 365). That is, a proverb is a group of words with a specific purpose.

Taylor (1994, p.8) Believed that "*a proverb is an invention of an individual who uses ideas, words, and ways of speaking that are generally familiar. Because he does so, his sayings win acceptance and circulate in tradition*". This implies that when someone creates a proverb, they use ideas, words, and ways of speaking that most people already know. As a result, these proverbs become popular and get passed down from one generation to the next, becoming a part of tradition that many people use and understand.

Galperin (1998, p.181) stated that "*proverbs are brief statements showing in condensed form the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas*". This indicates that proverbs are like short, clever sentences that hold the lessons and wisdom of a group of people. They are simple ways of expressing important ideas about life in a way that everyone can easily remember and learn from.

"*Proverbs are short and witty traditional expressions that arise as part of everyday discourse as well as in the more highly structured situations of education and judicial proceedings. Each proverb is a full statement of an approach to a recurrent problem.*" (Abrahams, 1982, p.119). This definition highlights that proverbs are short expressions, passed down through generations. They are used both in daily conversations and formal settings like schools and courts. Each proverb gives a complete solution or approach to common problems, making them a valuable part of cultural wisdom.

5. Origin of Proverbs

According to Marvin (1922, p. 3), “the origin of proverbs is unknown.” This suggests that the exact source or beginning of proverbs cannot be definitively identified or traced back to a specific origin. It is unclear where these expressions originated.

Mieder (2004, p. 4) suggested that proverbs are “ancient relics of oral tradition.” This means that proverbs have been around for a long time, often originating in ancient cultures, and have been passed down orally from generation to generation for many centuries.

Taylor (1931, p. 3) argued that “proverbs are the wisdom of the streets distilled into memorable phrases.” This means that proverbs are practical lessons drawn from everyday experience. People make these lessons easy to remember by turning them into short, simple phrases that everyone can understand.

The origin of proverbs is, therefore, a complex subject that has fascinated scholars for centuries. They are important and continue to play a significant role in human communication.

6. Characteristics of Popular Proverbs

Proverbs share several key characteristics that make them unique and effective in conveying their message. One of the primary characteristics of popular proverbs is their **brevity**. Typically short, often consisting of just a few words or a single sentence, this brevity helps make them memorable and easy to pass down through generations (Mieder, 2004).

Another characteristic of popular proverbs is their use of **figurative language**. Metaphors, similes, or other forms of figurative speech are commonly employed to convey their message effectively. Mieder (2004, p. 8) points out that “*most proverbs contain a metaphor.*” For instance, the proverb “A bird in the hand is worth two in the bush” illustrates this usage, suggesting that it is better to appreciate and keep what you have now than to risk it for something potentially better but uncertain. This use of metaphor enhances the memorability and impact of proverbs, making them powerful communication tools.

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Furthermore, proverbs often contain a “moral lesson” or “practical advice”. They are intended to provide guidance or insight into human nature and behavior. As pointed out by Gibbs (2002, p.117) proverbs serve as “scripts for social life”, offering norms and values that shape our interactions with others.

In addition, popular proverbs often demonstrate a sense of “Universality.” As noted by Mieder (2004), proverbs are found in every culture and language, highlighting their widespread popularity and enduring significance across various societies and cultures.

So, popular proverbs encompass brevity, figurative language, moral lessons, and universality. By studying these, we can gain a deeper understanding of the cultural significance of proverbs.

7. Algerian Arabic Proverbs

Algerian proverbs occupy an important place in the country's cultural heritage. They give insight into the values, beliefs, and traditions of the Algerian people. These are some examples of Algerian proverbs used in the region of Tiaret according to Debba and Houari (2021, p. 39).

Arabic Proverbs	Translation in English	Meaning in English
Serr tnin ya erfouh alfin (سر تنين يعرفوه الفين)	A secret for two, soon a secret for nobody	That means a secret is just for one person to another not more than that, if that happens it will not call a secret anymore.
Ki nchouf ham el nas nansa hami (كي نشوف هم الناس ننسا همي)	when I think of other's misfortunes, I forget mine	That means when I get tired of life, I see poor and miserable people I forget my situation and thanks god for that.
Ma tjowaa dhib ma tbeki raaiy (ما جوع الذيب ما تبكي الراعي)	don't make the wolf hungry and don't make the sleeper cry	That means always take the middle solution and be fair enough to make peace.

Table 2: Algerian Arabic Proverbs

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Proverbs remain unchanged over time, implying that their impact remains consistent regardless of the era; they consistently convey a message" (Debba & Houari, 2021). While there exists extensive research on Algerian Arabic proverbs, this chapter will specifically delve into Berber proverbs.

8. Introduction to Kabyle Proverbs

According to the "DIKAB" Amazigh Kabyle dictionary, Kabyle proverbs, known as "Inzan," derive from oral traditions passed down through generations (Ait Hamou, 2022). These proverbs are shaped by fundamental elements including ethics, wisdom, and orality. Ethics guide societal norms and moral judgment, drawing from both Islamic principles and ancestral customs. Wisdom is evident in proverbs through the promotion of self-control, thoughtful speech, and deliberate actions. The orality of Kabyle proverbs highlights their creation, use, and transmission through oral means, reflecting the illiteracy prevalent in Berber society at the time, where only elites possessed literacy skills (Nacib, 2002).

9. The Sociolinguistic Landscape in Tizi-Ouzou

Tizi-Ouzou is made up of two Kabyle words 'Tizi' meaning "mountain pass" while "wezzu" means "genets" (Sreir & Kribi, 2018, p.7). It is the capital of the great Kabyle. Located in northern Algeria with an area of 3756.3 km². It is located about a hundred kilometers from the capital Algiers. It is the second most populous town in the Kabyle region after Bejaia. Kabyle is the mother tongue of the inhabitants of Tizi Ouzou. It is the most widely spoken variety. Zdimoh is the second variety spoken there. The word "Zdimoh" comes from the Arabic word "jeddi moh", so Zdimoh is a mixture of several languages: Kabyle, Arabic and French. This dialect resembles the Algiers variety lexically but differs phonetically, with the Kabyle accent.

10. Conclusion

In conclusion, proverbs play a crucial role in shaping and reflecting cultural identity. They are found across cultures, including Algerian society, where

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both Arabic and Berber traditions contribute to a rich tapestry of proverbial wisdom. Typically concise, proverbs often contain imagery and metaphors that extend beyond literal interpretation. Context is key to fully grasping their intended meaning. Therefore, in the upcoming chapter, a deeper exploration of the significance of context will be undertaken.

Chapter Two Context of Situation & Context of Culture

1. Introduction

Understanding language, particularly proverbs, relies heavily on context. Proverbs are often rooted in specific cultural and historical backgrounds, and their meanings can be significantly influenced by the context in which they are used. This includes tone, body language, and the surrounding conversation, all of which contribute to their interpretation. By exploring these cultural, historical, and situational contexts, it is possible to gain a better understanding of the meanings and relevance of proverbs. This chapter will highlight the concept of context, examine Malinowski's context of situation and culture, and explore linguistic frameworks by J.R. Firth, Dell Hymes, and Michael Halliday. The main focus will be on the Hallidayan model, which will be utilized to analyze Kabyle proverbs.

2. Context Definition

Context has been defined and discussed by several renowned linguists, including J.R. Firth, who stated, "*The complete meaning of a word is always contextual, and no study of meaning outside a complete context can be taken seriously*" (1957, p. 07). This implies that understanding the full meaning of a word requires considering its context, and studying meaning in isolation is neither reliable nor accurate.

George Yule (2000, p.128) stated that "*context is the physical environment in which a word is used.*" This means that the meaning of a word can be influenced by the environment in which it is spoken or written. This includes factors such as the place, time, situation, and the people involved. Context, therefore, helps to clarify the intended meaning of a word or phrase by providing additional information that facilitates interpretation.

Halliday (1999, p.3) confirmed that "*context means the accompanying text, the formulation that surrounds what is the object of attention.*" This refers to the wider information or circumstances that surround a particular topic or statement. He suggests that understanding context involves looking not only at the main subject or element but also at the surrounding details, explanations, or circumstances that provide additional insight or meaning. Therefore, it is agreed that context, encompassing all the elements that surround a sentence, helps us to fully understand a language.

3. Malinowski's Context of Situation

Bronislaw Malinowski, a Polish anthropologist, conducted groundbreaking field research among the inhabitants of the Trobriand Islands in Papua New Guinea in the early 20th century (Malinowski, 1922). In 1914, Malinowski traveled to the Trobriand Islands, where he lived among the natives, who were perceived as living a primitive lifestyle and spoke the Kiriwinan language (Malinowski, 1935). During this time, he immersed himself in their daily lives, observing their customs, rituals, and beliefs, and collected a great deal of data through interviews and participant observation.

However, when he tried to translate their language and report his findings in English, he encountered translation difficulties. Malinowski argued that attempting direct, word-for-word translations was futile and reflected a misunderstanding of the meaning (Malinowski, 1935). He realized that to translate their language accurately, it was necessary to take into account the context in which it took place rather than treating it as isolated words and phrases. This realization led to the development of the concept of the "context of situation".

3.1. Context of Situation

Situational context, as described by Malinowski (1935, p. 296), is "*the complete framework of an utterance or discourse event,*" that is the external circumstances, surroundings, and environments in which a statement or discourse occurs. This includes elements such as the speaker's intentions, the audience, cultural norms, location, time, and other pertinent aspects (Malinowski, 1935). Malinowski emphasized that understanding a text involves more than just knowing the immediate context of the speech. For instance, when observing the Trobrianders gathered around a fire with an elder recounting story, he encountered this constraint in his research. He emphasized the importance of considering the 'cultural context' to fully comprehend the meaning of these tales (Malinowski, 1922).

3.2. Context of Culture

Malinowski's concept of 'cultural context' underscores the inherent connection between language and broader cultural and social frameworks (Malinowski, 1935). By considering cultural beliefs, values, traditions, symbols, and

more, researchers can better understand the nuances and complexities of the language being used. According to Malinowski, “*context is the sum total of the material and spiritual environment in which man is born*” (Malinowski, 1922, p.23). This encompasses not only physical aspects like place and time but also spiritual aspects such as beliefs, customs, and traditions.

Understanding the meaning of a text or behavior necessitates considering both the situational context and the cultural context (Malinowski, 1935). For example, the proverb "A bird in the hand is worth two in the bush" can be interpreted differently depending on the context in which it is used. In a culture valuing security and stability, the proverb might serve as a caution against taking risks. Conversely, in a culture valuing adventure and exploration, the proverb might encourage taking risks for potentially greater rewards. This example highlights the importance of context in interpreting proverbs.

C.K. Ogden and I.A. Richards authored a book titled "The Meaning of Meaning." In 1923, Malinowski contributed a section entitled “The Problem of Meaning in Primitive Languages.” In this portion, Malinowski delves into the difficulties involved in grasping the meanings of languages spoken by primitive cultures. He asserts that these languages differ significantly from English and that their meanings are shaped by their distinct cultures (Debba & Houari, 2021).

4. Linguistic Framework

4.1. J.R. Firth

The pioneer of linguistics, J.R. Firth, a professor of General linguistics underlined that language studies should be seen as an essential component of lived experience, which means that language is closely linked to people's daily lives (Firth, 1957). He believes that comprehending a language requires more than just studying its abstract rules; it also requires seeing a language in action or how it's used in real-life situations. He rejects the notion that all languages have universal patterns and holds that every language is shaped by its own particular context, which can include society and culture (Firth, 1957). He was influenced by his colleague Malinowski's idea of “context of situation” (Firth, 1957). He argued that Malinowski's definition of context was too narrow. It concerned the study of particular texts or instance of language

spoken in the immediate situation by analyzing what surrounds the text, such as participants, purposes and other non-linguistic elements. Therefore, Firth proposed a more comprehensive model of situational context that allows the study of any situation, not just the immediate one (Firth, 1957). This included the following elements :(Firth, 1957)

The Participants in the situation: the people taking part in a conversation as Firth referred to as persons and personalities with regard to their status and roles.

The action of the participants: what they are doing. including both their verbal and non-verbal actions.

Other relevant features of the situation: refers to the surrounding objects and events.

The effects on the verbal action: what changes brought about by what the participants in the situation had to say.

T.F. Michell (1957), a colleague of Firth and a teacher at the University of Leeds, applied Firth's model to Arabic language and confirmed that it worked well and was general and applicable to all languages, not just English (Michell, 1957). Since then, linguists have used a number of other schemata or outlines of this type to try to characterize the situation of a text, with the best known being that of the American anthropologist Dell Hymes (Hymes, 1974).

4.2. Dell Hymes

According to Johnstone and Marcellino (2010), Dell Hymes introduced the "ethnography of communication" to study language as it is used in real-life situations, rather than just focusing on grammatical correctness. He argued that understanding language requires looking at how people communicate in specific social and cultural contexts. He believed that language study should consider not only what can be said but also how it fits into the social setting where it occurs. To analyze communication, Hymes introduced the SPEAKING mnemonic, which helps researchers look at different aspects of speech. This includes the following elements (Zand-Vakili, Kashani & Tabandeh, 2012):

Letter	Aspect	Definition
S	Setting and Scene	Where and when the communication happens.
P	Participant	The people involved in the conversation, including their roles and relationships.
E	Ends	The outcomes and personal goals of participants in an interaction.
A	Act sequence	This encompasses the actual words used, their order, and their relationship to the topic, acknowledging that form changes with context.
K	Key	This involves the tone, manner, or spirit in which a message is conveyed, including nonverbal cues.
I	Instrumentalities	This pertains to the choice of channel (oral, written)
N	Norms	Refer to the social rules governing the conversation.
G	Genre	The type or nature of speech act or event, such as. Discussion, dispute, or casual friendly chat.

Table 3: Dell Hymes (SPEAKING) Model

By considering these elements the Hymes' model provides a comprehensive understanding of how language is used in social contexts and how various factors shape the way individuals communicate (Hymes, 1974).

4.3. Michael Halliday

Renowned linguist M.A.K. Halliday significantly influenced the field of linguistics. His systemic functional linguistics (SFL) theory, developed in the 1960s, has become fundamental in modern linguistics (Halliday & Matthiessen, 2004). SFL builds on the ideas of linguists like Malinowski and Firth, focusing on how language is used in social contexts to achieve specific goals (Almurashi, 2016). Unlike some linguistic theories that delve into the mental aspects of language, SFL emphasizes the practical function. It views language as a tool for making meaning and achieving

social functions in various social settings, exceeding mere communication (Almurashi, 2016).

According to Halliday (1978, p.8), in SFL a text is referred to as "language that is functional," meaning that it serves a specific purpose within a given context, whether written or spoken. Language achieves three functions in constructing meaning called semantic meta functions:

1. **The ideational metafunction** is concerned with constructing ideas and experiences, utilizing language to depict actions, events, and concepts, thereby forming the core content of communication.(Banks, 2002).
2. **The interpersonal metafunction** focuses on enacting social roles and power dynamics, employing language to establish social relationships, convey attitudes, and negotiate interpersonal interactions (Banks, 2002).
3. **The textual metafunction** governs the organization and coherence of discourse, managing the flow of information to create cohesive and structured texts (Banks, 2002).

These semantic metafunctions manifest in linguistic units such as clauses, sentences, and paragraphs, and their interpretation relies heavily on situational contexts, which refer to the language used (Halliday & Hassan, 1978). Halliday proposed a model of context of situation that consists of three key components called semiotic functions: field, tenor, and mode. These serve as a comprehensive framework for understanding various factors that shape the meaning and use of language in a given communicative context (Halliday & Hassan, 1989).

1. **Field** refers to the "social action" or the subject matter and purpose of the communication (Halliday & Hasan, 1989, p. 12). It encompasses the nature of the social activity, the topic being discussed, and the shared knowledge or experience of the participants.
2. **Tenor** deals with the interpersonal relationships and the role of the participants in the communicative event (Halliday & Hasan, 1989). This includes the social status, power dynamics, and level of familiarity between the speaker/writer and the audience.
3. **Mode** refers to the channel or medium of communication, as well as the level of formality and the degree of involvement (Halliday & Hasan, 1989). This

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component encompasses the spoken or written nature of the text, the level of planning and organization, and the role of language in the overall communicative situation.

There is a close connection between the three semiotic functions and the three semantic metafunctions. Indeed, they dovetail into one another:

Field → Ideational metafunction.

Tenor → Interpersonal metafunction.

Mode → Textual metafunction.

Thus, the semiotic functions help to understand how the three semantic metafunctions of language operate within different communicative contexts.

5. Conclusion

In conclusion in everyday life people interact within each other understanding the language goes beyond just reading words it involves grasping the context in which the text was written and being read. Thus, systemic functional linguistic breaks context into three semiotic functions field, tenor and mode will help researchers to better understand the complexities of human interaction and communication in various situation. Thus, in the next chapter I will focus on analyzing proverbs using Hallidayan approach of context of situation.

Chapter Three

Methodology, Results and Discussion

1. Introduction

The third chapter tackles the practical aspect of this research, involving the analysis of selected Kabyle proverbs used in the Tizi-Ouzou city . It will describe the method of data collection and analysis. Subsequently, the proverbs will be analyzed using Hallidayan model of context of situation. Lastly, the chapter will address the translation challenges encountered and present the findings of this research paper.

2. Research Methodology

2.1. Methodology

This study employs a qualitative approach to delve into the meaning of Kabyle proverbs, focusing on their social and cultural significance within context. By applying qualitative method within the Hallidayan framework, this research aims to provide a detailed and comprehensive understanding of the proverbs' significance within the Kabyle cultural landscape, uncovering the hidden meanings and cultural nuances they convey.

2.2. Data Collection Tools

To collect Kabyle proverbs, I employed two methods. Firstly, I posted on my Facebook account, asking people to share any Kabyle proverbs they knew and to tag their friends for more contributions. This resulted in 32 comments, each containing several proverbs. However, I acknowledged that relying solely on social media might exclude older people or those with limited internet access. Therefore, I also approached 28 randomly chosen individuals to provide Kabyle proverbs. In total, about 60 people contributed. Despite the limited time, this approach aimed to gather a diverse range of Kabyle proverbs, ensuring a representative sample for analysis.

2.3. Case of Study

I started by conducting random sampling, involving a total of 60 Kabyle individuals. This included 32 online participants, encompassing both adults and teenagers, and 28 participants engaged in face-to-face conversations, aged between 73 and 85. The sampling was from the Tizi-Ouzou city. After collecting common Kabyle proverbs from both online and offline sampling, older participants were consulted for

their contextual meanings. This step was crucial as they possess a deeper understanding of the context of these proverbs. Their insights helped me in analyzing the proverbs.

2.4. Data Analysis

After gathering Kabyle proverbs from both online and offline participants, we selected 10 common proverbs for analysis due to time constraints. The selection was based on their frequency of repetition by the participants and the variety of themes they covered, ensuring representation and avoiding thematic redundancy. Subsequently, I translated these proverbs into English and submitted them to two English-Kabyle teachers for correction, ensuring translation accuracy and reliability. The identities of the language experts who reviewed the translation are being kept confidential. The table below presents the Kabyle proverbs and their translations:

Kabyle proverbs	English Literal Translation
1. Xas marzen wafriwen yelha win yesaramen.	1. Even if the wings are broken, it's good to hope.
2.A vu snat vru I yewet.	2.The owner of two, release one.
3.Ixmen n-meden waeren mayela ur nyin a sdaefen.	3. The strangers' houses are hard. If they don't kill, they bring about weight loss.
4.Regmat d-awal kan, tisuusaf d-amen kan.	4.Insults are only words; spittle is nothing but water.
5.Ur hemmley gma, ur hemmlegh wara t-yewten.	5.I don't like my brother but I don't like anyone attacking him.
6.Yir zit tarna leyła.	6. Bad oil quality, moreover, expensive.
7. Si lamen idika lxuf.	7. From confidence came fear.
8. Ayen yellan d-tugit, a t-id yessali uyenja.	8.What's in the pot, the ladle will bring it up.
9. A-mar iyivya wulik yeli idwalent walnik.	9.If your heart desired me, your eyes would have seen me.
10.I-midren ur netmazra, mi muten nesudun izzra.	10.When they were alive, we don't encounter each other, upon their death, we kiss the stones.

Table 4: Kabyle Proverbs and Their Translation

After translating the Kabyle proverbs, I sought guidance from older participants who possess a deeper understanding of the culture to ensure the accuracy of their meanings. Consulting with them about the context of the 10 selected proverbs, their insights not only helped in grasping the nuances but also facilitated the application of Halliday's framework. This approach focused specifically on the field, tenor, and mode of communication within each proverb, leading to a deeper understanding of Kabyle culture and its proverbs. Below are examples of the 10 proverbs analyzed using the Hallidayan approach.

- **Proverb 01: "Xasmarzenwafriwenyelha win yesaramen."**

"Even if the wings are broken, it's good to hope."

1. Field: The proverb addresses the concept of maintaining hope and perseverance in the face of challenging circumstances and obstacles.

2. Tenor:

- ✓ Participants: The individuals involved are the speaker, responsible for delivering the message, and the listener, who is the recipient of the message.
- ✓ Relationships: The interaction is supportive and encouraging.
- ✓ Social roles: The speaker assumes a supportive role, offering a message of optimism and resilience to the listener. The listener, in turn, is portrayed as being in need of support and encouragement to persist and remain motivated despite facing challenges.

3. Mode:

- ✓ Channel: The channel is verbal.
- ✓ Function: The proverb serves to offer encouragement and promote a positive mindset. It reminds individuals that hope and perseverance are crucial for fostering resilience, especially when confronted with significant challenges.
- ✓ Rhetorical mode: The proverb employs a metaphorical language such as "broken wings" to convey the experience of encountering obstacles or limitations. The declarative statement, "It's good to hope", signifies the importance of maintaining hope and striving for better outcomes despite adversities.

- **Proverb 02**: “a vu snat vru I yewet.”

“The owner of two, release one.”

1. Field:The proverb addresses the theme of decision-making and prioritization when confronted with multiple options or opportunities.

2. Tenor:

- ✓ **Participants**:The participants include the speaker, who delivers the message, and the listener, who receives it.
- ✓ **Relationships**: The relationship between the participants is one of guidance and advisory.
- ✓ **Social Roles**:The speaker acts as an advisor, providing practical advice for prioritizing and making a wise decision when faced with multiple opportunities. The listener is in the position of seeking guidance to make clear decisions.

3. Mode:

- ✓ **Channel**: Verbal communication.
- ✓ **Function**:It offers advice regarding the importance of making wise decisions by advocating for focusing on one option while disregarding the other to prevent the loss of both opportunities.
- ✓ **Rhetorical Mode**: The proverb employs an imperative mode, emphasizing the necessity of taking decisive action when faced with multiple opportunities. “The owner of two” refers to individuals confronted with a choice between two alternatives, implying possession and control over these options. "Release one» instructs the owner to let go of one of the choices, highlighting the need to make a decision and prioritize one option over the other. To enhance chances of success rather than risking losing everything

- **Proverb 03**: "Ixamen n-meden waæren mayela urnyin a sdaæfen."

"The strangers' houses are hard. If they don't kill, they bring about weight loss."

1. Field:The proverb addresses the theme of caution and preparation for a significant life transition, particularly for a bride entering her new family household.

2. Tenor:

- ✓ Participants:The main individuals involved are the mother, who shares the proverb, and her daughter, who is the bride.
- ✓ Relationships:The relationship involves the mother providing cautionary, guidance and preparation to her daughter for the challenges of married life.
- ✓ Social roles:The mother, who acts as a guide and mentor, offering advice and wisdom to her daughter (the bride). The daughter, in turn, assumes the role of a listener, receiving the guidance and preparing herself for the challenges of married life as imparted by her mother.

3. Mode:

- ✓ Channel: Oral communication.
- ✓ Function:The proverb functions as an advice for the bride to maintain realistic expectations and not anticipate a perfect life in her new family household. It cautions her that she will encounter not only pleasant moments but also challenges and hardships, urging her to be cautious and prepared for these realities.
- ✓ Rhetorical Mode: The phrase "strangers' houses are hard" uses a metaphor to convey that entering a new family household can be difficult, symbolizing the challenges the bride might face in adapting to her new environment. The subsequent phrase, «if they don't kill, «implies that even if these problems don't stop your heart, they will harm you physically as depicted in "they will bring about weight loss». Together, these phrases imply that significant challenges and hardship await, and one should be prepared for them.

- **Proverb 04: “Regmatd-awalkan, tisuusaf d-amen kan.”**

“Insults are only words; spittle is nothing but water.”

1. Field: The proverb promotes the idea of adopting a mindset of indifference when facing insults and provocations.

2. Tenor:

- ✓ **Participants:** The speaker, who deliver the message and the listener, who is affected by insults or provocations.
- ✓ **Relationships:** The relationship between the participants in the proverb is one of guidance and reassurance,
- ✓ **Social roles:** The speaker assumes a role of guidance and reassurance, offering perspective on how to handle insults and negative remarks. The listener may be someone seeking advice or support in dealing with criticism.

3. Mode:

- ✓ **Channel:** Verbal communication.
- ✓ **Function:** The proverb aims to offer perspective and advice on handling insults and negative remarks. It encourages resilience and emotional detachment in the face of criticism to preserve emotional well-being.
- ✓ **Rhetorical Mode:** The proverb employs an instructive mode, utilizing the words "just" and "nothing" to minimize the significance of negative words and actions. Specifically, by stating that "insults are just words," the proverb diminishes the power of negative verbal attacks. Similarly, "spittle is nothing but water" reduces the impact of physical provocations.

- **Proverb 05**: “Ur-hamley gma ur-hamlay wara thyawthen.”

“I don't like my brother, but I don't like anyone attacking him.”

1. **Field**:The theme of the proverb centers on the importance of loyalty and protective instincts within family relationships, even in the presence of personal conflicts or dislikes.
2. **Tenor**:
 - ✓ **Participants**:The participants involved are the speaker, who expresses their feelings towards their brother, and potential attackers of the brother, who are mentioned indirectly.
 - ✓ **Relationships**: The relationship involved is one of familial loyalty and protective instincts, where the speaker feels conflicted about their brother but is committed to defending him against potential attackers.
 - ✓ **Social roles**:The speaker assumes a role of familial loyalty and protection, while the potential attackers represent external threats or challenges to this loyalty.
3. **Mode**:
 - ✓ **Channel**: Verbal communication.
 - ✓ **Function**:The proverb emphasizes the duty of family members to protect each other, regardless of personal conflicts. It underscores the significance of loyalty within families and the obligation to defend family members against external harm, despite any internal disagreements or issues.
 - ✓ **Rhetorical Mode**:The proverb employs simple, direct language to convey its message. It emphasizes the necessity of protecting family members despite internal conflicts, as depicted by the phrase "I don't like my brother." This usage of "brother" symbolizes family members in general, underscoring internal issues. Additionally, the statement "I don't like anyone attacking him" signifies a refusal to tolerate harm to a family member, regardless of personal disagreements. Thus, the proverb illustrates the cohesive nature of family bonds, especially when faced with external threats.

- **Proverb 06** : “Yir zit tarna leyla.”

“A bad oil quality, moreover, expensive.”

1. Field:The proverb addresses the contradiction between an individual’s negative qualities and their high ego and self-regard.

2. Tenor:

- ✓ **Participants:**The participants involved are the speaker, who makes the observation, and the implied listener, who receives the message.
- ✓ **Relationships:** The relationship between the participants is one of critique and reception.
- ✓ **Social Roles:**The speaker serves as the critic, indirectly highlighting the contradiction between the listener's negative qualities and their self-regard, while the listener embodies the subject of the criticism, receiving the commentary on their behavior or characteristics.

3. Mode:

- ✓ **Channel:** Verbal communication.
- ✓ **Function:**It serves as a critique to the listener's behavior or self-perception, urging humility and self-improvement rather than boasting about negative traits.
- ✓ **Rhetorical mode:**The proverb employs a critical mode through vivid imagery, likening a person with negative qualities to "bad oil quality." In Kabyle culture, oil symbolizes purity, richness, and goodness, Therefore, the comparison serves to emphasize the extent of their undesirable nature. Additionally, the phrase "moreover, expensive" underscores the irony of considering oneself valuable despite possessing negative traits. This critique encourages humility and self-improvement, urging individuals to acknowledge their imperfections and strive for personal growth rather than overestimating their worth.

- **Proverb07** : “si lamen idika lxxuf.”

‘From confidence came fear.’

1. **Field**: The proverb addresses the theme of the consequences of misplaced trust in human interactions, emphasizing the negative outcomes that can arise when trust is not placed wisely.
2. **Tenor**:
 - ✓ **Participants**: The speaker serves as the individual imparting the cautionary message about trust and fear, while the listener is the recipient of this message, potentially someone who has experienced or may experience the consequences described.
 - ✓ **Relationships**: The relationship is cautionary and advice-giving.
 - ✓ **Social roles**: The speaker assumes the role of advisor, warnings about the risks associated with misplaced or blind trust. The listener occupies the role of a learner or someone seeking guidance on navigating trust-related issues.
 - ✓ **Channel**: Verbal communication.
 - ✓ **Function**: The proverb serves as a cautionary reminder about the potential risks of misplaced or blind trust and the emergence of fear as a consequence. It promotes reflection and prudence in placing trust.
 - ✓ **Rhetorical Mode**: The proverb employs metaphorical language to convey its message, with «Confidence» representing trust, and “fear” symbolizing the negative outcomes or emotions that arises from misplaced trust. The preposition “from” indicates a causal relationship, suggesting that fear originates from misplaced confidence.

- **Proverb08** : « Ayen yelland-tugit, a t-id yessaliuyenja. »

“What's in the pot, the ladle will bring it up.”

1. Field: The proverb emphasizes the significance of transparency and honesty in interpersonal communication, particularly in resolving conflicts or addressing concealed truths.

2. Tenor:

- ✓ Participants: Both the speaker, who imparts the proverb, and the listener, who receives it.
- ✓ Relationships: The relationship between the participants involves conflict resolution through transparent communication.
- ✓ Social roles: The speaker acts as an authoritative advisor advocating for honesty and transparency, while the listener's role is to acknowledge any hidden matters essential for conflict resolution. Both parties share equal responsibility for acknowledging hidden realities.

1. Mode:

- ✓ Channel: Oral communication.
- ✓ Function: The proverb urges individuals with tensions to openly and honestly address all aspects of the problem. Through discussion and disclosure to fully understand the issues at hand and reach a resolution.
- ✓ Rhetorical mode: The proverb uses a cooking metaphor to convey its message. Just as a ladle is used to bring things up from the bottom of a pot, it symbolizes the process of uncovering and expressing emotions and truths within an individual's heart through communication in order to resolve misunderstandings.

- **Proverb 09:** “Amar iyevya welik, theli ydwelat walnik.”

“If your heart desired me, your eyes would have seen me.”

1. Field: The proverb addresses the theme of emotional disappointment and frustration within interpersonal relationships, stemming from a perceived lack of recognition or appreciation.

2. Tenor:

- ✓ **Participants:** The participants include the speaker, who shares feelings of disappointment or frustration, and the listener, to whom these sentiments are directed.
- ✓ **Relationships:** The relationship involves one person expressing disappointment or frustration towards the other, regardless of their specific connection.
- ✓ **Social Roles:** The speaker, who feels emotionally neglected or unappreciated within the relationship, conveying a sense of unfulfilled desire or overlooked presence. The listener is the individual whose lack of attention or recognition is being questioned by the speaker.

3. Mode:

- ✓ **Channel:** Verbal communication.
- ✓ **Function:** The proverb serves to remind the listener that true love and desire should be reflected in one's actions. If someone truly cares about another person, this care should be apparent through their attentiveness and perceptiveness.
- ✓ **Rhetorical Mode:** The proverb uses a conditional structure and metaphorical language to convey its message. The heart symbolizing love and deep emotion, while the eyes representing awareness and recognition. The mode is emotional and reflective, aiming to communicate the link between true love and the ability to see and acknowledge the beloved.

- **Proverb 10: “Imidren ur-netmazra, mi muthen nesudun lzrra”**

“When they were alive, we didn’t encounter each other, upon their death, we
kiss the stones.”

1. **Field**: The proverb addresses the theme of regret within relationships, emphasizing how individuals often come to appreciate others only after they have passed away.
2. **Tenor**:
 - ✓ **Participants**: The speaker, who aims to awaken the listener to the significance of their relationships, and the listener, initially unaware of this importance.
 - ✓ **Relationships**: The relationship between participants is one of awakening and awareness.
 - ✓ **Social Roles**: The speaker acts as an advisor, prompting the listener to consider their actions and attitudes, while the listener’s role is to be open to learning and applying the message to their own life or relationships.
3. **Mode**:
 - ✓ **Channel**: Verbal communication.
 - ✓ **Function**: The function of the proverb is to remind individuals to appreciate and value their relationships while they are still alive, rather than realizing their importance only after they have passed away.
 - ✓ **Rhetorical Mode**: The proverb employs a declarative mode, stating facts about human behavior and relationship. The first sentence, «when they were alive, we didn’t encounter each other» conveys the absence of interaction during individuals’ lifetimes. In contrast, the second sentence, «upon their death, we kiss the stones. » Signifies people showing regret through the act of kissing the stones (graves), emphasizing the importance of valuing relationships while they are still accessible.

3. Finding and Discussion

The analysis of Kabyle proverbs has revealed the wisdom, cultural richness, and values they embody, reflecting the Kabyle community's perspectives and approaches to life. Applying the Hallidayan model effectively covered all aspects of these proverbs. Each element within the framework unveiled distinct layers of meaning. Firstly, the field element allowed for an understanding of the core themes or main ideas embedded within these cultural expressions. It revealed how these proverbs address universal human experiences such as relationships, regret, hope, trust, and humility. By focusing on the field, we gain a deeper appreciation of the values and beliefs significant to Kabyle society, such as the importance of appreciating loved ones while they are alive, the challenges of integrating into a new family, and the necessity of honesty and transparency in resolving conflicts.

Secondly, the Tenor element helped reveal the participants involved, their relationships, and their roles within these expressions. The participants typically include a speaker, often a wise, motivating, and advisory figure imparting important life lessons or cautionary advice, and a listener, who is expected to be receptive and in need of guidance.

Lastly, the Mode element examines the channel and function of communication, emphasizing that these proverbs are typically shared orally and serve to educate, caution, or provoke reflection. It successfully examined the rhetorical techniques, such as metaphors, imagery, and declarative statements, to enhance a deeper understanding of the proverbs. For instance, in proverbs like “what’s in the pot, the ladle will bring it up” and “bad oil quality, moreover, expensive,” examining their rhetorical mode is crucial for proper interpretation and to avoid misunderstandings. Overall, each element in the Hallidayan model offers a profound analysis of the proverbs, ensuring a comprehensive understanding of each one. The framework proved effective in uncovering the deeper meanings and cultural significance of these proverbs.

4. Conclusion

The present chapter has analyzed common Kabyle proverbs used in the Tizi-Ouzou city. It detailed the methodological procedures and data collection methods, as well as described the research sample, which was crucial to the success of this study. The chapter also explained how data was analyzed using the Hallidayan approach. Our research aimed to find answers to our primary questions, and the analysis confirmed our hypothesis: the Hallidayan framework effectively analyzed Kabyle proverbs, revealing their inherent wisdom and hidden insights.

General Conclusion

Proverbs serve as a reservoir of collective wisdom and cultural heritage, offering insights into the values, beliefs, and experiences of a community. This dissertation takes a fascinating journey through the exploration of Kabyle proverbs used in the Tizi-Ouou city, aiming to uncover their concealed meanings. Using the Hallidayan model, this study employs a structured approach to reveal the profound insights embedded within these proverbs.

The findings of this study highlight the crucial role of context in interpreting and understanding Kabyle proverbs. Each proverb is rich with cultural and social nuances, requiring a deep understanding of its context for complete comprehension. Simply put, contextual analysis is essential in applying the Hallidayan framework to Kabyle proverbs. Without a deep grasp of the cultural, social, and linguistic context surrounding these proverbs, the application of the Hallidayan model would be incomplete.

The Hallidayan model, with its emphasis on context, has proven to be an invaluable tool in revealing the richness of Kabyle proverbs. It provides profound insights into the social norms, beliefs, and experiences of the Kabyle community, thereby enhancing our understanding of their way of life. Furthermore, this framework illustrates the close connection between language and culture, demonstrating how linguistic expressions serve as vehicles for capturing and preserving cultural identity. In addition, the model's capacity to be utilized in various linguistic and cultural contexts underscores its importance in understanding cultural diversity.

Limitations of the Study

Despite the valuable insights gained, this study has several limitations:

1. The number of proverbs analyzed was limited, which may not fully represent the complete range of Kabyle proverbial wisdom.

2. The study specifically examined proverbs from the Tizi-Ouzou city. However, other areas may offer different meanings or insights that were not explored in this research.
3. The effectiveness of the Hallidayan model in analyzing the proverbs may not be accurately judged due to the small number of proverbs analyzed.

Recommendations for Future Research

For further research in this area, I suggest:

1. Exploring the application of other linguistic models alongside the Hallidayan model to enrich the analysis and validate the findings from different analytical perspectives.
2. Investigating the difficulties of translating proverbs and develop strategies to overcome these challenges.
3. Applying the Hallidayan approach to proverbs from various regions where Kabyle is spoken to determine if the meanings of individual proverbs are consistent or vary across different areas.

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Appendix



Ljn Dâ

- 1*Win mi tha3req ad ivdou akher
- 2*Win our neqvih, la3mer yerbih.
- 3*Da3wessou matchi d a3ekwaz ith'tsattaf
- 4*Le3iv ma yezwar s immi Lxir n yegra ULA wumi.
- 5*Oulac anwa ara yafen imani-s, afellah d mmi-s, d win itsatafen i
- 6*D-lqella n yergazan i k-yerran, d d-argaz.
- 7*Taf taf afus n rebi ittattaf
- 8*A yancawim a thamarth thagh thoughtal dahouli
- 9*Ay goughen irgazen Ur ttrun zedhath he'd ur Kenun.
- 10* ixxamen n Madden wa3rith r Enghien ak sedha3fen.



Ly Ly

A bou senath brou l yiweth

Thaqemucth thesevla3 rhaqadamth thesekhela3

Yipas ith kahel theyazitt ipitt ufalku...
See more



Mæ Yæ

👉yughal oukalmoun si Daren. 👉
Lfahem ad ifhen aghyul ad iwthen.

- 👉Cit l tarwiht cit l tellwiht.
- 👉Lmut d abrid we nexli
- 👉Ayen yellan Di tugict,ad t-id yessali ughenja.



Āenā Bēllā

-Ur ħemmley gma ur ħemmley w'ara t-yewten.

-Acu ik-ixusen a bu eeryan? d tixutam



Hīs Queên

Ljn Dâ

- 1:ad-iqqim umeksa d-mmis d-win ittatafen imi-s
- 2:Ur-tneq chedda ustessidir talwit
- 3:Wivghan atseggem iseggem imanis
- 4:Duchmiten igettchemmiten dima3fan igeslughen tala
- 5:Win ur nes3i tagmatt mahqur
- 6:Ur hamlegh gma ur hamlegh watyewten
- 7:Ajejjidh teghzi ggidh delqella bacharen
- 8:Lhaj dennefs tarva3t dennefs
- 9:Athan uqavuv atan lqedh
- 10:Ayimjerven n tassa atensem anda nensa
- 11:Ddigh dyir rfiq yejjayi gir mdhiq
- 12:Akham itchur disgharen uli swachu nehregh aghyul
- 13:Yir l3avd hder negh qim yir sghar leqqem negh qim
- 14:Win yeqqes wezrem ittagad ula daseghwen
- 15:Si laman idyekka lkhuf



Hadi Guessoum

Ur ħemmley gma ur ħemmley w'ara t-yewten.

Acu ik-ixusen a bu eeryan? d tixutam



Aminā Hā

Tasusmi d dwa n tmusni.
Yughal uqelmun s-idaren
Regmat dawal , tissussaf damen

3w Love Reply

1



Kertous Yasmine

1. Ad afen khir-ik
Ad ttun El khir-ik
2. Lmut d abrid wer naxli

3.ur k tte3gaben wudemawen smuqul ger walawen

3w Love Reply

1



TiNa KeRt

1. Wa yebges yehrec yuli wayed i3ac s umenni
- 2.Sečč aqjoun akyemna3 Sečč ikeri akyetva3 Sečč amdan akyekhda3
- 3 .yelle Assa yela azeka yella uzeka

**Djoudja Mlm**

1-Wur nuriw yugad anger,win yurwen yerwa amdegger.
 2-khas marzen wafriwen yelha win yessarene
 3-yuker hedregg yeggul umnegh
 4-Axir tidet yesseqrahen ,wela lekdeb yessafrachen
 5-ulac win izegren Asif Ur yelxis
 6-ur 3acaq deg uzru at ttebibidh
 7- regmat d-awal ,tissussaf damen

**Rachid Kertous**

-Dlqella n yirgazen lk-yerran a bu t-xutam d-argaz.
 -Tasusmi dawal n tmusni.
 -Ur hemmlegg gma ur hemmlegg wars t-yewten.

"Ala aghyul i yenekren laselis"

"Ur hemmley gma ur hemmlegh wara t-yewten."

"Llan lehvav ukellekh, llan levav ukexkax, yella wehviv n tidhet."

"Yettnadi ghef izuran n tagut."



"nig wevridh, daw wevridh , thagara yness dhavridh"

"srowthagh , 3aban wiyidh "

"nemyoussan ayzemmour athassafth"
 "adhefel goudhrar yekath semmiss dhi swa7el"

**Hïs Queên**

Iruh wul adikkes lkhiq yufa lehvav dimudhan
 Ya3a ufus ittaken urya3ya ufus dittatafen
 Andakken idzedmedh
 idesquchdhegh
 Win mitehkidh adyehku kter
 Lhem urdnusa davrid urdyufa
 Lmut davrid i3emren
 Tilufa serghayent uzzal

**Yanelle Zeggane**

2*yuker hedreggh, yeghul umnegh.
 3*si laman idyeka lkhuf.
 4*uqbel attewted aqgun muqel sudem imawlan.
 5*abu snat bru iyiwet.

**Oum Thinhinane**

1.Awal ma wezzil yefra.ma ghezziif ad yarew kra
 2.yessers uheddad tafdist irefd-itt mmi-s

**Idris Maloum**

Mithwalate aghezfane adisazale zighe dawezlane ithidithwane.
 Tafe tafe thine rebi thesatafe.



il disait " amar iyevgha welikh ,theli iydwalat walnik "



il ya aussi "a7achadh ath nal9am adhyoughal dhazemmour"

**Dāme Häddār**

1-Awal ma wezzil yefra ma ghezziif ad yarew kra.
 2-ixxamen n Madden wa3ren,ma Ur nghin ad sde3fem.
 3-a vu snat, bru l yiwt
 4-xedmegh lxir , yughal iyid dixmir

**Farah Hrg**

-Lan lehbab ukellex,lan lehbab ukexkax,Yella wehbib n tidet .
 -tayazit tettaraw ,ayazid ittetir wa 3abuthis.
 -uqvel atewtedh a9jun mu9al sudhem imawlan.



Kertous Sarah

+Khasni marzen wafriwen yelha win yessaramen
+Dacu t-teffezid a 3emmi? D llazuq n yilindi
+D lqella n yirgazen l k-yerran ,a bu t-xutam d-argaz.
+A vu snat veux l yiwet
+Ur 3acaq deg uzru at ttebibidh.
+Thahvult ur tveddu tawjunt ur tettlaz

3w Love Reply



Šá Kīna

A vu snat vru l yeweth.
Tikli n tayazit t3erq-as ,tin n tsekkurt ur as yezmir
. Acho tevghidh ayadarghal tafath Simmal nettidir la nsell.
Yessera uheddad tafdist irefdits mmi-s
D lqella n yirgazen ikiran a vu thkhutham dargaz.
Uqvel atewtedh aqjun muqel sudem imawlen.
Ikhamen n medan wa3ran mar Ur nghin adasda3fan.
Madden zhan d Lmut ,a3li ijebbed tighrifin

2w Love Reply



Māi Çhā

1-lan lehbab ukellekh ,lan lehvav ukexkex ,Yella wehviv n tidhet .
2-Igib ma yaččur iles yasagim lahdur.
3-yacha lmao yafrah vaviss
4-ur 3achak deg uzru at ttebibidh
5-khas marzen wafriwen yelha win yesaramen.
6-ayen yellan Di tugic ATI dyesali ughanja.
7-adhfel goudhrar yekath semis dhi swahel.
8-win yatsnadin Zayed itasf nakass
9-yughal a9almun si Daren.
10-ulac win izegren Asif Ur yelxis.
11-ibeddel adeum s-weghrum



Yanelle Zeggane

1*Ayen yelan di tasilt atadyesali ughenga



العلم نور

Ikhamen nmedan wa3ran mur nghin adasda3fen.
Khas marzan wafriwen yelha win yassaramen.
Iruh ur lavhar yufath ikour

2w Love Reply



Aya Mh

Ragmat dawal kan tisuusaf daman kan



Aim La

-Yir zith terna leghla

3w Love Reply 2



Aim La

Awal ma wezzil yefra,ma ghezziif ad yarew kra



Mali Mali

Vou lkhir Arasse ayelas. Vou char chefou felas

3w Love Reply



Ines Hadni

Tasusmi d dwa tmousni

Ur hemmlagh gma ur hemmlegh win ara t yewten

Yukker hedreggh igul umnegh

A vu snat vru i Yiwet

3w Love Reply



Wāhībā Sd

Yar zith yarna leghla.
Yacha lmal yafrah vaviss.

3w Love Reply 1



Étoile Izri

Ma tbddeḡ medden akk inek , ma teylid ḥedd ur k-yessin.
Yir zzit terna leyla.
Lamer yerbiḥ bna dem ur neqbiḥ.



Iness Iz

Ayen yelan Di takhjit atidisali ughanja

2w Like Reply



Iness Iz

Sendagh felass yaghlid feli

2w Like Reply



Iness Iz

Ragmat dawal kan tisuusaf daman kan

2w Like Reply



Iness Iz

Chwit n bit ya3mar takhjit

2w Like Reply



Ailes D'ange

Win ifkan afus Di gmas am win
inekren yemas

Ur ittdum lehzen ma Yella, Ur ifut
lferh ma yura

Ur 3ecaq deg uzru at ttebibidh

Yipas ith kahel theyazitt ipitt ufalku



Ro Sa

-Yar zith yarna leghla

-Yipas ithkahal tyazit ipis oufalkou

-mi yetas ar azal adhyetazal

3w Love Reply

2



Louiza Cherfi

-Mar itsoughal el khir ad youghal iw
zger.

-ayen yelan af wucen arantid f
umeksa.

-akhir thidets iqarhen wala lekdeb
isefrahen.

-amek isyena wucen awiyufan lakhrif
kherfayen, tafsut 3amayen, chetwa
anevdu yumayen.

-win yetfen di rebbi la3mer yaghlid.

Résumé

Cette étude vise à découvrir les significations implicites des proverbes kabyles utilisés dans la wilaya de Tizi-Ouzou à travers l'application du modèle contextuel situationnel de Halliday en examinant deux hypothèses principales : premièrement, l'existence de significations implicites dans les proverbes kabyles et, deuxièmement, l'efficacité du modèle Hallidayen à révéler ces perspectives cachées. Grâce à une analyse qualitative, 10 proverbes kabyles sélectionnés ont été examinés, recueillis auprès d'un échantillon diversifié comprenant 32 participants en ligne et 28 participants hors ligne de différents groupes d'âge. En utilisant l'approche Hallidayenne, les proverbes collectés ont été analysés. Les résultats révèlent la présence de significations implicites, reflétant les valeurs culturelles et les expériences collectives du peuple kabyle, démontrant ainsi l'efficacité de cette approche pour dévoiler les significations cachées dans les proverbes kabyles.

Mots-clés : Sens emplicite, contexte de situation, Modelé de Halliday, Proverbes Kabyle, Analyse qualitative.

المخلص

تهدف هذه الدراسة إلى كشف المعاني المخفية داخل الأمثال القبائلية المستخدمة في ولاية تيزي وزو من خلال تطبيق نموذج هاليداي للسياق الاجتماعي عبر اختبار فرضيتين رئيسيتين: أولاً، ما إذا كانت هناك معانٍ ضمنية في الأمثال القبائلية، وثانياً، ما إذا كان نموذج هاليداي يكشف بفاعلية هذه الرؤى الخفية. من خلال تحليل نوعي، تم فحص 10 أمثال قبائلية مختارة، تم جمعها من عينة متنوعة تضم 32 مشاركاً عبر الإنترنت و28 مشاركاً غير متصلين من فئات عمرية مختلفة. باستخدام منهج هاليداي، تم تحليل الأمثال المجموعة. تكشف النتائج عن وجود معانٍ ضمنية تعكس القيم الثقافية والتجارب الجماعية لشعب القبائل، مما يثبت فعالية هذا النهج في كشف المعاني المخفية داخل الأمثال القبائلية.

كلمات مفتاحية المعنى المستتر، سياق الوضع، نموذج هاليداي، أمثال قبائل القبائل، التحليل النوعي