

Tinfaliyin timawiyin d wazal-nsent yef useḥbiber n umezruy akked tutlayt

التعابير الشفوية وأهميتها في حفظ التاريخ واللغة

Les expressions orales et leur importance dans la
préservation de l'histoire et de la langue

Oral Expressions and Their Importance in the
Preservation of History and Language

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Agzul

Amezruy n tmettiyin timaziyin, ladya tin n tmurt n Lezzayer, yeqqen s waṭas yer timawit imi tira tella tettwaseqdac syur yimharsanen yettḥen tirakalin lawan-nni, zgan ttarun s tutlayin-nsen ney s tidak yellan mucaḥen deg tsuta-nni, ihi imaziyen akken ad seḥbibren yef ccfawat n tudert-nsen d umezruy-nsen, rran yer ttawil n timawit, daymi ay ddrent ccfawat-nni yer yal tasut akked tid i d-yusan deffir.

Ugur d amek ara d-nerr amezruy n tedianin, ney tidyanin n yigelliden akka am Firmus, Yugariten d Kusayla yer yilsawen n yimdanen, d wamek i ttefrent tenfaliyin i semrasen yal ass (am « afernas » ney « abxis ») tidyanin meqqren i yeḍran deg wakud aqbur. Tanekra n umezruy seg timawit d yiwet n temsalt tussnant isean azal meqqren iwakken ad negzu amek i ttidirent ccfawat deg wallay n ugdud, akked wamek i leḥḥunt seg tsuta yer tayed war ma yella yejla unamek i frent.

Iswiyen igejdanen n unadi-a d askan n wassay iressan gar umezruy d tenfaliyin timawiyin. Ad neereḍ ad d-nesken tameslayt n yal ass mačči d ayen yellan kan deg rrif ney ur nesci ara azal, maca d akufi n umezruy i yeffren gar wawalen timsal meqqren. Iswi-nniḍen d asebbet n tarrayt ara iḥerzen tutlayt tamaziyt d tmagit-is s usemres n tinfaliyin-a am wakken d later (trace) ney d anagi n umezruy i mazal yeddren.

Deg unadi-a, neḍfer tarrayt n usenqed d ussegzi n umezruy i d-jerrden yimazrayen (am Gsell, Camps, Chaker), rnu yer-s tasleḍt n yisegzawalen (am win n Dallet). Nesserwes gar kraḍet n tedianin timazrayin tigejdanin yeḍran deg umezruy aqbur (Firmus i yennuyen mgal Iruṃanen, Yugariten d leyder i as-d-yekkan yer Buxus, Kusayla d usimes-is syur Euqba) d wamek i d-segrant tenfaliyin timawiyin deg tutlayt n teqbaylit n wass-a (ney amek i d-ttbanent tedianin-a timazrayin deg tenfaliyin timawiyin n yal ass). Nwala amek i yettwaecqal unamek n tenfalit s tmuḡli yer unamek n umezruy, d wassay ur nettruḥu, imi s tenfalit i d-nessentḥaq amezruy ieeddan s tedianin-is. Igmaḍ n unadi-a skanayen-d dakken tinfaliyin-a gant aḥar deg tmetti taqbaylit : deg tenfalit tamzwarut, ad tt-naf d tin i d-yeqqimen d azamul s ssifa n luḥara, tabyest akked umennuy mgal yal acengu, tanfalit tis snat tcudd srid yer leyder i d-iḍerrun gar yigelliden, annect-a yeḡḡa tisutwin ad ddment azal-a n leyder d usras-is yef tedianin yecban tiyi, acku d ayen i d-yessegrayen ccwami ney rregmat i win i tent-igan, yettuḡal ur yesci azal, imi yebna-tt yef leyder. Ma yella deg tigawt tis kraḍet, tesseggra-d tanfalit ara yilin d azamul n ttar d nnif deg tmetti, yal amdan ara tt-yesmersen, yemmal-d ttar ara d-yerzun d ulaqrar, akken yebyu iḍul, maca ad d-yaweḍ lawan ideg ara d-yeḥder.

S wannect-a, nufa-d dakken timawit d allal n useḥbiber yef umezruy d tutlayt, imi tella d « tanedlist yeddren » i d-yettawin izen n tsutwin tiqburin yer tid n tura, war ma yejla unamek iyef byant ad d-awint, s wazal n uḥerrez n tmagit tamaziyt s ttawil n tmenna.

Awalen-isura

Aseḥbiber, igelliden imaziyen, tadyant n umezruy, tanfalit timawit

مستخلص

تبحث هذه الدراسة في الكيفية التي يمكن بها للتعبير الشفوية القبائلية المتداولة اليوم أن تحفظ تمثلات مرتبطة بشخصيات بارزة من تاريخ شمال أفريقيا، أو أن تحولها وتعيد تنشيطها. وتركز على ثلاث حالات تربطها التأويلات المحلية بفيرموس، ويوغرطة وبوخوس، ثم كسيلة، من خلال ما تحمله التعبير أو الإشارات المدروسة من دلالات المقاومة والخيانة والشرف والثأر. وتعتمد الدراسة مقارنة تاريخية لسانية استكشافية تجمع بين المصادر التاريخية والتأريخية، والمعطيات المعجمية، وشهادات أربعة متكلمين تتراوح أعمارهم بين ثمانية وستين وخمسة وسبعين عاما من أث خلاص بمنطقة أقبو. وتكشف النتائج عن تقاربات دلالية بين الاستعمالات المعاصرة والروايات التاريخية المستحضرة. غير أن هذه التقاربات لا تثبت اشتقاقا لغويا يقينيا، ولا تسمح بالقول بوجود سلسلة نقل متصلة من العصور القديمة إلى الحاضر. وهي تبين، بدلا من ذلك، كيف تنتقي الذاكرة الجماعية الأشكال اللغوية وتحولها وتعيد تأويلها في ضوء الماضي. ومن ثم تقترح الدراسة فهما ديناميا للنقل الشفوي، مع التأكيد على ضرورة توسيع العمل الميداني، والبحث عن شواهد مؤرخة، وإجراء مقارنات صوتية ومجالية منتظمة لاختبار الفرضيات المتنافسة

الكلمات المفتاحية

التاريخ الأمازيغي، القبائلية، التعبير الشفوية، الذاكرة الجماعية، اللسانيات التاريخية، النقل الشفوي

Résumé

Cet article examine la manière dont des expressions orales kabyles contemporaines peuvent conserver, transformer ou réactiver des représentations associées à des figures majeures de l'histoire nord-africaine. L'étude porte sur trois cas rapprochés, dans les interprétations locales, de Firmus, de Jugurtha et Bocchus, puis de Kusayla. Elle analyse les valeurs de résistance, de trahison, d'honneur et de vengeance attachées aux expressions ou aux gestes retenus. La recherche adopte une démarche historico-linguistique exploratoire, croisant les sources historiques et historiographiques, les données lexicographiques et les témoignages de quatre locuteurs âgés de 68 à 75 ans, originaires d'At Kellaḍ, dans la région d'Akbou. Les résultats mettent en évidence des convergences sémantiques entre les usages actuels et les récits historiques mobilisés. Ces rapprochements ne permettent toutefois d'établir ni une filiation étymologique certaine ni une transmission ininterrompue depuis l'Antiquité. Ils montrent plutôt comment la mémoire collective sélectionne, transforme et réinterprète des formes linguistiques en relation avec le passé. L'article défend ainsi une conception dynamique de la transmission orale, tout en soulignant la nécessité d'attestations anciennes, d'enquêtes régionales élargies et de comparaisons phonologiques systématiques.

Mots-clés

Histoire amazighe, kabyle, expressions orales, mémoire collective, linguistique historique, transmission

Abstract

Amazigh historical memory has long circulated through oral narratives and everyday speech. This article examines the possibility that contemporary Kabyle expressions preserve, transform, or reactivate memories associated with major figures in North African history. Rather than treating oral transmission as an unchanged record, the study approaches it as a dynamic process of selection, variation, and reinterpretation. The research focuses on three cases connected, in local interpretations, with Firmus, Jugurtha and Bocchus, and Kusayla. It asks how apparently ordinary expressions or gestures acquire historical meanings and how speakers relate them to narratives of resistance, betrayal, honour, and revenge

The study adopts an exploratory historico-linguistic approach. It compares historical and historiographical sources with lexicographical evidence and with testimony from four older speakers from At Xellaḍ, Akbou. The proposed connections are treated as hypotheses of memorialisation rather than as established etymologies. The analysis identifies semantic convergences between the present-day uses of the selected expressions and the values attributed to the three historical narratives. These convergences concern resistance in the Firmus case, betrayal in the Jugurtha–Bocchus case, and honour and retaliation in the Kusayla case

The available evidence does not establish an uninterrupted line of transmission from Antiquity to the present. It nevertheless documents contemporary associations through which speakers interpret linguistic forms in relation to collective history. Wider fieldwork, dated attestations, and systematic phonological comparison are required to assess the competing explanations. The article therefore argues that oral expressions can function as sites of historical interpretation and intergenerational transmission, while emphasizing that memory is reconstructed rather than reproduced unchanged.

Keywords

Amazigh history, Kabyle, oral expressions, collective memory, historical linguistics, transmission

Tazwert

Ayen yettaṭṭafen amezruy n yal tamurt d imussnawen, mi ara ressin tidyanin yeḍran deg wakud ; ama d tid ibeeden ney d tidak iqerben, s tira-nsent iwakken ur jellunt ara, ad yeqqim later n wayen akk terfed tmetti deg lawan-nni ideg teḍra tedyant-nni, laḍya annect-nni ad yessiweḍ ad d-yessenæet azal-nsent seg waṭas n yidisan, ula d amazray Aron (1986 :199) yessenæet-d belli iwakken ad neglem tadyant seg umezruy, ilaq ad nissin timental akked inefkan i yezwaren tadyant-nni, s wannect-a ara nelheq ad d-nekkes tamentilt tagejdant i yeḡḡan tadyant-nni ad teḍru.

Maca deg kra n tmettiyin, derrun-d kra n wuguren imi ur sein ara later n tedianin yeḍran deg umezruy-nsen, acku ugur amezwaru, ur sein ara tira, ney ahat llant tmettiyin-a seddaw n ucengu amharsan, dayen i ten-yettaḡḡan ur zemmren ara ad tent-arun deg tegnit-a yakan, ad naf d imharsanen-nni i ijerden tidyanin akken i tent-walan, war ma yella ssawḍen ad segzin azal n tedianin-nni, imi tamuḡli yer tyawsiwin am tiyi, temgarad seg tmetti yer tayeḍ. Ma yella neddem-d amedya n tmurt n Lezzayer, laḍya tamnaḍt n Leqbayel, ad d-naf amedya-a d win ara yersen yef tmetti-a, imi deg lawan-nni n yiseggasen 1830 d asawen, d irumiyen i yuran tidyanin yeḍran deg umezruy akken i tent-walan s tmuḡli-nsen lawan-nni, laḍya yef ccyel-a yakan, Simiand d win i d-yennan dakken ddeqs n yimussnwen i ixedmen asenqed i tarrayt n yirumiyen, imi gelmen-d tadyant akken ttwalan, akken i d-teḍra imiren, war ma yella rran lwelha-nsen yer timental tiheqqaynin i yeḡḡan tadyant tamazrayt ad teḍru akken i d-yedda yer Revel (2007 : 101-105) i d-yekkes seg Simiand (1903).

Akken dayen, tella tegnit anda ulac tira, akka am tedianin yeḍran deg umezruy aqbur, n tegnit talemast ney n tedianin timiranin akken i tent-yebḍa (Braudel : 1949). Deg tmurt n Lezzayer, ad tt-naf d Irumanen ney d Igrigiyen i tent-yuran deg yidlisen-nsen, maca tamnaḍt akked tmetti, qqnent yer trakalt n Lezzayer, ḡas ulamma deg lawan-nni ur tettwasemmi ara s yisem-a n Lezzayer.

Ma yella d tarrayt-nniḍen, ad tt-naf d tin yeqqnen yer tkatut (ccfawat) n tmetti, imi yal tasuta tettak-itt i tayeḍ, ulamma d tasut-nni taneggarut ara tt-id-yalsen, ad tafed tetṭef amezruy n tadyant-nni, tikwal tettuyal tkeččem ula deg wansayen. Rnu yer waya, tutlayt s wayes i d-ttalsen ur tettruḡu ara, imi tettyama dima teqqen srid yer tedyant tamazrayt.

Daymi, tikwal deg tmetti tazayrit, ladya yer yimaziyen (tamnađt n Leqbayel), nettaf kra n tenfaliyin timawiyin i d-yettuyalen deg yiles n wid yettmeslayen, mi ara d-teđru akka tedyant, ad smersen akka kra n tenfaliyin am wakken d ssifa-nni n tedyant yeđran deg umezruy i d-yuyalen s wudem-nniđen deg tallit ideg nettidir, amedya akka am tenfalit : “ixdem deg-sen afernas”. Deg talya tettban-d am wakken d tanfalit yellan tserreh, d tutlayt n yal ass, zemren ad tt-smersen akk yimdanen mi ara d-yili umeslay gar-asen, maca deg tilawt, tanfalit-a teffer dixel-is tadyant meqqren yeđran deg umezruy, tettawi-tt tsuta yer tayed, war ma yella rran ddhen-nsen dakken qejmen-d seg ukufi n umezruy, akken i tt-yettwali Mammeri (1991) d Chaker (1995), d timawit i iherzen tutlayt akked wayen i d-icudden yer wayen yeđran deg umezruy, akken dayen tettili d azamul yef usehbiber n tmetti tamaziyt.

Ula d nekkni nettwali aya deg tenfaliyin timawiyin, d zzerb yef jellu n tutlayt akked umezruy yeqqnen yur-s. Imi aħraz s tutlayt yessawed-d tadyant akken tella war ma yella dđan-d yijufar n tedyant-nni yeđran deg umezruy.

Daymi ara neeređ ad neg tasleđt i krađet n tenfaliyin timawiyin i d-negmer deg tmetti tamaziyt (taqbaylit), imi d tidak yellan uzlent deg tutlayt n yal ass yer yimdanen (d tid ara d-nebder igessar-a), s uskan n unamek-nsent d wazal seant deg usehbiber yef tutlayt akked umezruy.

Ihi deg umagrad-a, ad neeređ ad d-neseen tinfaliyin-a irefden azal n tedianin timazrayin. S wudem-nniđen, amek i tent-semrasen yimdanen deg tmenna-nsen, war ma yella gan assay gar tedianin yeđran deg umezruy akked tenfalit i semrasen deg tudert n yal ass ? D acu i d azal-nsent yef usehbiber n umezruy yeqqnen yer tmurt n Lezzayer, ladya tamnađt n Tmazya (tamnađt n Leqbayel) ? Tinfaliyin i d-yettwabdaren ttrefrent azal meqqren deg unamek icudden d umezruy n Tefriqt n Ugafa, daymi ara nzer amek i d-ttuyalent seg yimi n yimdanen, d wamek i tent-id-sekfalet, war ma yella rran lwelha-nsen yer wazal ddment ? Akked wamek i sehbibirent tenfaliyin-a yef tutlayt tamaziyt ? Imi ahat tinfaliyin-a yezmer merrint-d seg tsuta i as-iheđren i yal tadyant, wwđent-ağ-d alammi d lawan-a n wass-a ?

1. Tarrayt n unadi d yisefka

Anadi-a d tasleđt i yesdukklen asenqed n yiybula imazrayen, tasleđt n yisegzawalen akked tenfaliyin timawiyin. Tannant-nney tella-d d

ukuḥ n yimsulḥa, leḥmer-nsen gar 68 d 75 n yiseggasen, seg At Xellaḍ (Akbou). Isallen-a ttwasqedcen iwakken ad d-sbeyynen anamek amiran n tenfaliyin-a d tagnatin n usemres-nsent iwakken ad yili usbeddi n uḥar amezray.

Deg yal amedya, nesdukkel : (1) tadyant tamazrayt akken i tt-id-ttawin yiybula ; (2) talḥa d unamek n tenfalit deg yisegzawalen ; (3) tamuyli n yimsulḥa ; (4) turda n wassaḡ gar tenfalit d tedyant. Turdiwin-a ilaq ad tent-id-nini s leḥder, imi iceqfan n umezruy i d-yegran yer wass-a, iman-nsen ur ssawḍen ara ad d-sḥeddin akk ayen i yeḍran seg tallit taqburt ar wass-a.

Talast tagejdant n unadi tella-d deg beṭṭu n wammud : imsulḥa akk seg yiwet n temnaḍt, yerna ulac limarat tiqburi, neḡ asewseḥ n unadi yer temnaḍin-nniḍen, neḡ meḥsub akka tazrawt s tesleḍt tasnislant tayeẓfant ara d-iressin annect-a. Ihi, igmaḍ-nney d turdiwin, zemrent ad ttwasqerdcen deg yinadiyen ara yili akka yer sdat, imi mačči d igemmaḍ iressan.

2. Tasleḍt n tenfaliyin timawiyin d wassaḡ-nsent yer umezruy

Ayen i necred ad d-nesken deg kraḍ n tadyanin-a, mačči d amezruy kan iyef nerra lwelha-nney, imi assaḡ yellan gar tutlayt akked tedianin n umezruy ur yenneqḍaḥ ara, s wawal-nniḍen, d timawit i yeḡḡan tadyant tamazrayt ad tedder seg tsutwin timezwura ar ass-a, am wakken d yiwet n tegruma n yinefkan yettyaman deg wallaḡ n yimdanen, ḡas akken, ajerred n tedianin-a yettaḡa-tent ad ressint deg lkayeḍ, maca timawit d yiwet n talḥa-nniḍen yeḡ usiḥbibber yeḡ tutlayt akked umezruy, imi tutlayt tamaziyt s timawit-is teddem ayen ddment tutlayin yettwarun, tessaweḍ ad tesseḥbibber s talḥa-a yeḡ tedianin-a yeḍran deg umezruy, agzul-nsent (s unamek n later) yeqqim-d ass-a deg yiles n ugdud s talḥa n tenfaliyin timawiyin.

2.1. Tanfalit « yexdem afernas » : azbu d ccawat n Firmus

Deg uḥric-a, ad d-nawi yeḡ tenfalit « yexdem afernas » akken tettwasemras deg teqbaylit n wass-a. Tazwara, ad d-nesken anamek-is d tagnatin n usemres-is ; syin, ad d-nefk isallen imazrayen ilaqen kan i usegzi n tedyant n Firmus. Fer taggara, ad nesqerdec turda n wassaḡ gar wawal « afernas » d yisem Firmus, war ma nḥettem belli assaḡ-a d aḥar asnislan neḡ d asiweḍ ur nettbeddil ara seg tallit taqburt ar ass-a.

2.1.1. Anamek d usemres n tenfalit

Akken i d-nessegza yakan, Firmus mačči kan d agellid ney yessegra-d amezruy deffir-s, maca tinfaliyin yeqqnen yer yur-s qqiment-d ass-a deg yiles aqbayli, imi later-is ad t-naf deg leqdicat yellan yef tmurt n Leqbayel.

Awal Firmus nettaf-is deg tenfaliyin s yisem “afernas”, anda ara naf, meḥsub akk tibadutin i wawal-a, ttakent-as belli d amdan yuɛren, yettaṭṭafen cḥani, d amdan i izemren ad iḥbes ayen iderrun deg tigawt ur yettkemmil ara, Ney win iyef yella letkal.

Awennit-nney yef tugniwin-a, ad y-yeḡḡ ad nesɛu tikti yef wawal afernas, deg uybalu yettwasemras akken ad d-yesken luɛara n umdan iyef t-lesqen, am wakken yusa-d d arbib akken ad d-yesken “luɛara”, ma iɛewwel-d umdan-nni yef taɣawsa deg uqerruy-is ad tt-yawed s unamek “ur yettserriḥ ara”, d win dayen iyef tzemmed ad terred taflest.

2.1.2. Isallen imazrayen ilaqen i usegzi

Nubel d yiwen n ugellid amaziɣ yettɛef tamnaɗt gar Tniya d Metidja, yemmut deg usegga 370. Nubel yeḡḡa-d sa (07) n dderya : Firmus (Firmin s tlatinit), Gildon, Sammac, Mascizel, Dius, Mazucan d Kyria. Yal yiwen deg dderya-s yettɛef tamnaɗt, yella fell-as d ageldun, yeḥkem deg-s, yesɛa agdud, laɣya Sammac i yettɛfen tama n unzul n wasif n Summam (Camps (1998, p. 2)). Sin n wayetma-s mmuten send Firmus, Sammac yella-d seddaw n ufus n Firmus, ma yella d Mascizel yenya iman-is iwakken ad yerwel i Yirumanen (Camps (1998, p. 2)).

Nubel yellan yer tama n Yirumanen, ittejmaɛ-d tabzert (leyrama) akken ad tt-yefk i Rum. Iwakken ad as-rren lxir ; ney akken ad tetɛffen ur yettḥerrik ara, Irumanen wwin mmi-s Firmus akken ad t-id-rebbin, ad as-slemden amek i ilaq ad yili d aruman, seg tama-nniɛen ad tɛffen baba-s ur d-yettenkar ara mgal-nsen, acku mmi-s atan ddaw leɛnaya-nsen i yella.

Asmi i yemmut Nubel, yuɣal deg umkan-is Sammac ; ɣas akken d wis kraɗ i d-yezga deg dderya-s, maca d netta i yettɛfen amkan n baba-s. Kra n lweqt kan yenya-t Firmus, imi iban-as-d akken yessexdam tiḥila mgal agdud-is, yerna am wakken irumanen senden yer tama n Sammac iwakken ad as-ikkas adeg-is i Firmus (Camps : 1998 :03). Ula d Irumanen susmen, ur d-nnin kra yef tedyant-a, acku ɣas akken jerden-as yef wacu i t-yenya, maca ur asen-d-yerri ara.

Firmus i yettffen lehkem, Ruma simmal tettzad tebzert-is (leyrama) yef yimezday n Tefriqt, Firmus iban-as-d d asexser ayen txeddem akka Rum deg-sen, dayen i t-yeğğan yekker-d mgal Irumanen d wayen ttawin d tabzert, annect-a yegla-d s tnekra akk n teqbilin i iqerben yer Firmus, akken i d-yessencet (Gsell,1903 :21-45), tanekra terza timdinin anda llan tuget n Yirumanen imi d timdinin-a yellan yef sswaḥel : tebda s Cæsarea (Cercal) anda kecmen yimaziyen seryen-tt, syin akkin tamdint n Icosium (Lazzayer), anda i yukren ayen akk yescan azal, akked Rusubbicari i yeldin tiwura-ines i wid i d-yekkren mgal Irumanen iwakken ur tt-sruḡayen ara. Tanekra ur teḥbis ara kan yer kraḡet n temdinin-a, tkemmel akken deg ssaḥel alami tewwed yer Cartennae (Tennes). Seg wakken rebḥen akk imenyi-nsen mgal irumamen, Imuren byan ad sbedden Firmus d agellid yef tnekra-a i d-yewwi mgal Irumanen.

Rnu yer waya, mi seryen tamdint n Lezzayer, Romanus yellan yef uqerru-ines ur yessawed ara ad yehbes Firmus deg useggas 373, Rum yellan tenwa d tanekra ara irekden, ad tetṭef kan kra n wakud kan, asmi teḥsa seg tnekra mazal tella, Firmus simmal irebbeḥ deg tṭradat mgal Irumanen, Rum, tceyyee-d Théodore akken ad as-yerr lḥedd.

2.1.3. Turda n wassay gar « afernas » d Firmus

Akken i d-nessegza yakan tadyant n Firmus d wayen i yexdem i Yirumanen deg txessarín, annect-a ad y-yeğğ nezmer ahat ad d-nini belli agellid Firmus yesseggra-d later n yisem-is d tebyest-is d umennuy-is mgal Irumanen s tenfalit-a “yexdem afernas”.

Imi ssifa i as-fkan deg tenfalit-a dakken, yexdem ayen ur xdimen wiyaḍ, yas akken deg tira mačči d yiwet, maca deg tmaziyt sumata, deg teqbaylit s lixsas, tetttili-d tmerna n tecreḡt “a” yer tazwara n wawal akken ad tuyal am wakken d arbib. Gas akken yemgarad yef urbib, acku ticraḡt-is d isem, maca neḥsa deg umezruy, wid akk i d-yessegran later-nsen, yettyima-d yisem-nsen d arbib akken ad d-sneṡeḡ ayen i yexdem, amedya akka (Machiavel) i yettuyalen (Machiavélique), laḡya netta yessawed isem-is ad iressi deg umezruy ilmend n tira-s, mačči ilmend n wayen iga deg tudert-is neḡ deg yimukan i yettṭef deg lxedma (Ruelland, 1982 : 56) ; ma yella nesseḥḡer-d Firmus, ad t-naf iga ddeqs n tedyanin ara t-yeğğen ass-a iressa deg umezruy, akken ad d-yeqqim yisem-is s wayen yexdem.

Daymi i nezmer ad nefk turda belli ahat awal afernas d tisegra n yisem n Firmus, d awezyi iwakken ad ttfen tadyant akken teđra s tedianin-is timazrayin, ihi tessegra-d kan arbib n yisem Firmus dakken yella yuđer, ur yettserrih ara i tɣawsa alamma yewweđ ɣer ɣur-s, ihi yal tikkelt ara d-teđru tedyant anda amdan yuđer, ixdem ayen ur yexdim wayeđ, yettaṭṭaf kan deg rray-is, ney ahat yuđer i tudert, ad as-semmin ney ad smersen tanfalit-a : yexdem afernas.

2.2. Tanfalit « ibxes-it Rebbi » : leyder, nnif d ccƴawat n Buxus

Tasleđt tis snat terza tanfalit « ibxes-it Rebbi » d talyiwin « abxis/ubxis » i yettwasemrasen deg teqbaylit. Ad nebdu s unamek amiran n tenfalit d teginatin ideg tettusemras, ad d-nerr deffir-s isallen imazrayen ilaqen ɣef Yugariten d Buxus, syin ad nesqerdec turda i yeqqnen aɣar BXS ɣer ccƴawat n leyder d usruhu n nnif. Assaɣ-a ad yettwali d turda n usemres n ccƴawat, mačči d asebgɛn n uɣar asnislan.

2.2.1. Anamek d usemres n tenfalit

Iwakken ad d-nesken anamek amiran n talyiwin « ibxes », « abxis » d « ubxis », tafelwit i d-iteddun tessemras sin n yiɣbula ileksikugrafiyen : *Dictionnaire kabyle-français* n Jean-Marie Dallet (1982) akked *Dictionnaire pratique arabe-français* n Marcelin Beausnier (1887). Aserwes-a ad d-yefk talyiwin i d-yekkan seg uɣar BXS, inumak i asent-fkan sin n yimawalen-a d yisallen ɣef usemres-nsent. Iswi-s d asebgɛn n tegruma tasnamkant yeqqnen ɣer temsexsar, asenqes n wazal, aḥqar d usruhu n nnif. Maca akken ad nili d imḥadren, amyasa aleksikugrafi-a ur yettuneḥsab ara, iman-is, d asebgɛn n wassay asnislan gar talyiwin-a d yisem amezray Buxus ; yettak-d kan inefkan ara yilin d lsas u usqerdec n turda-a.

Tafelwit uṭṭun 1. Aserwes aleksikugrafi n talyiwin n uɣar BXS d yinumak-nsent

Adlis	Amaru d tenkcumt	Asenqed asnamkan
Aseɣzawal taqbaylit-tafransist (Dictionnaire kabyle-français, parler des At Mangellat)	Jean-Marie Dallet (1982, p. 59) : « *ebxes : ar. bxs mm. ss. ibexxes ; ur yebxis — abxas, ibexs : être méprisable, avili, abject ; *bexxes, yettbexxis — abexxes : avilir, rendre méprisable ; *ssebxs, yessebxs — asebxes : avilir, rendre méprisable ; yesbexs-it win t-idixelqen s ssifa y-as-a-yeska : il est vraiment très laid la forme qu'il lui a donnée » ; *ttubexxes, yettubexxas — attubexxes : être dégradé, avili, déshonoré. »	Am wakken i yella deg Dallet, talyiwin-a qqnent ɣer uɣar BXS. Inumak-nsent ttawin ɣer wayen n diri, temsexsar, aḥqar d usruhu n wazal n umdan deg tmetti. Tamezla n uɣar-a d yisem Buxus tezmer ad tili d tazwara n turda, maca ur yettuneḥsab ara d asebgɛn asnislan.

Adlis	Amaru d tenkcumt	Asenqed asnamkan
Dictionnaire pratique arabe-français	Marcelin Beaussier (1887, p. 24) : « ص-خ-ب / bxs : gourmander, fortifier, faire un affront ; recevoir un affront ; être mortifié, honteux. »	Deg usegzawal n Beaussier, azar BXS yeqqen dayen yer temseksar d usenqes n wazal. Maca, yer yinumak i d-yefka Dallet, Beaussier yerna-d tikti n uḥqar ney n usruḥu n nnif sdat n medden. Aserwes n sin n yiybula yeskan-d amyasa asnamkan, mačči asebgan n yiwen n uẓar amezray.

Tiybalu-a, skanayent-d belli azar n wawal ibxes (BXS), yemmal-d dima win iwumi iruḥ nnif (Dallet, 1982 : 59) akked (Beaussier, 1887 :24), amdan ur nesci azal, nettaf dima semrasen abxis s unamek n win ur nesci lqima ney nnif, xersum azar (BXS) yezga yer Leqbayel yeqqen yer temseksar, ayen ur nelhi ara.

Ma yella d Beaussier yerna-as-d sufella, asenqes n wazal n umdan sdat n medden, ney asenqes-a yettili s lecyad (arfad n ssut). Yefka-d dayen tikti yef wawal « ب-خ-ص » s usenqes n ssuma yef tyawsiwin, maca yerna-d asegi anda i t-yeqqen yer umdan yesruḥen lqima-s, ladya win iyef yettwakkes sser sdat n yimdanen-nniḍen (imi tasastant-is tettwaxdem yef tmeslayt n Lezzayer akked tin n Tunes gar iseggasen 1821 akked 1873).

Ula d imsulxa deg ukuz, rran-d lwelha yer wawal-a n (ubxis, abxis), asemres-is yettili-d dima yer yimdanen ur nesci ara azal, ney wid yesruḥen leqder-nsen deg tmetti ideg ttidren, ama iga tayawsa yeffyen i walug (ladya deg tudrin, win ara ixedmen tayawsa anda timetti tyunza-tt), ama yexdee lufeq iyef yemtawa netta akked wiyad, dayen ara as-d-yessegrun ssifa-a n ubxis ney abxis.

2.2.2. Isallen imazrayen ilaqen i usegzi

Yugurten (Jugurtha) d agellid yef numidya (La numidie occidentale), gar wayen akk yettwarun yef yigelliden n tefriqt n ugafa, ad d-naf Yugariten i yettffen amur ameqqran deg tira n yimazrayan d yimussnawen akken i d-segzan (Camps Et Chaker, 2004 : 02) akked (Ait-Amara, 2019 :65).

Iswi-nney mačči d amezruy n Yugariten, ney d amek i yesseday tageldaines, imi tugna i as-yefka Jean Amrouche (1985) deg udlis (l'Eternel Jugurtha), yuḥal d azamul n yimenyi yer yimaziyen, ttbia-s yettaeær ad tt-tegzud imi teččur d tinmegliwin (Amrouche, 1985 : 18), rnu yer yur-s, tiherci i yessemras mgal timyendeft n Yirumanen yettağga-d yettban-d

yufrrar deg unbaḍ n yigen (Amrouche, 1985 : 20), anda yesēa akettur n ulmad i d-yettawi s umlili d Yirumanen, seg-s yessawaḍ ad yelmed s temyawlā, yerna yettalek mgal-nsen (Amrouche, 1985 : 21), ney ahat imi yella d agellid abayur (Medjani, 2022 : 892) imi akken i as-lesqen yimazrayen sēaya n urey, tadrimt akked yigerrujen, maca aseḡzi yerza tadyant amek i yettwaṭṭef syur Iruṃanen d menhu i yellan d aqerru yef uyelluy-is ?

Yezga ccwal d yimenyi gar Yugariten d Yirumanen, yal tikkelt ad eerdēn deg Rum ad d-suffyen kra mgal-is, ad ixelles s yidrimen wid ixeddmēn deg useqqamu n yimyaren (sénat) n Rum akken ad ḥarben fell-as ; d tamussni i d-yekkes mi yella deg tmurt n Lispan, ladya win i yettḥaraben fell-as yal tikkelt ara eerdēn ad d-suffyen kra mgal-ines, d Scipion Emilien (Camps et Chaker, 2004 :3).

Yugariten yuy yelli-s n Buxus (Bocchus), akken ad tres lehna, ad mtawan yef ucengu arumani, maca yer Buxus annect-a d awezyi ad d-yedru, tiṭ-is tella tres yef tgelda n Yugariten, yaṣ akken ula d netta yella d agellid yef Yimuren (les maures), meēna iēezzem ad t-yekkes, Yugariten yeqbel ad as-yefk yiwen yef kraḍ deg wakaḷ n numidya ma yella nnuyen mgal Iruṃanen, daymi i as-yeḡḡa azal-a n trakalt deg tgelda-ines (Camps et Chaker, 2004 :3).

Yugariten yesserwet akken iwata deg Yirumanen, aḥal i as-d-ceyēen ad t-nyen maca ur ssawḍen ara, gar-asen : Postumius, Aulus, Metellus akked Marius.

Deg useggas n 111 send talallit n Sidna Eisa, Buxxus iceyyeē yer Rum akken ad t-rren d agellid n tefriqt ugafa, d netta ara yezdin tagelda-s d tin n Yugariten ; ma yella qeblen netta seg tama-s ad yefk afus yef uḍeggal-is Yugariten.

Akken i yexdem Buxxuz i teffey, umbeēd amennuy n Yugariten d Yirumanen, yerwel yer Buxxus, maca Buxxus yefka Yugariten i Marius, Marius yerra-t i Sylla arumani akken i t-d-yessegza (Saumagne, 1966 : 08). Yewwi-t alammi d Rum daxeḷ n lqefs, ḡḡan-t deg yiwen uḡnes sdat nuseqqamu n yimyaren akken ad t-walin akk Yirumanen. Alammi i yemmut sdaxeḷ n lqefs deg useggas 104 send talallit n Sidna Eisa.

Aznaz (leyḍer) (la trahison) n Buxxus i uḍeggal-is Yugariten, d tin i d-yettuyalen s tuḡet deg tedyanin timazrayin n Tefriqt n ugafa, annect-a yettili-d s ṭṭmaē n tgelda, n sēaya ney iwakken ad ilin seddaw leēnaya n Rum, am wakken d azal ara yesēu akken ad as-iḍal leḥkem.

Deg usegzi-nney i tedyant n Yugariten, neḍfer tigawin ara ay-yawin yer ugellid n Yimuren Buxus, imi assay-nney yeqqen srid yer yur-s, aznaz i yezzenz Yugariten i Yirumanen teqqim-d d asmekti, teqqim deg ccfawat n umezruy, imi llan eedlen yerna mtawan, asmi i yerwel Yugariten yer Buxus akken ad isuter leenaya-s, yet taggara iyder-it acku yedmeɛ tarakalt meqqren akked seaya ara as-d-yekken syur Rum imi yefka-yas-d Yugariten.

S yisem n ugellid n Buxus, ccfawat n tmetti ur teṭṭif ara tadyant akken tella, maca tessegra-d tigawt n leyder i yeyder ugellid Buxus i Yugariten, imi amezruy yetṭef tigawt-a s yisem n ugellid-a.

2.2.3. Turda n wassay gar « abxis/ibxes » d Buxus

Akken i d-nessgza yakan, Yugariten mi yerra yer ugellid Buxus akken ad yessuter leenaya-as, imi dayen ssawḍen yirumanen ad as-d-ḥudden seg yal tama, rnu yer waya, amtawa i d-yersen gar-asen akken ad meawanen deg tṭrad yef Yirumanen, annect-a yeḡḡa Yugariten ad yamen belli sean yiwen n yiswi mgal Rum.

Maca agellid Buxus, yexdem ayen yellan deg wallay-is, imi yessenz Yugariten i Yirumanen, send laman i as-yefka, tadyant-a teqqim-d deg umezruy yer leyder ara d-yekken seg laman, akken nezra, tadyant n Yugariten teqqim-d deg yilsawen, acku d awezyi ad teqqim deg umezruy teqsiḍt-is akken d takemmalit war tira, ihi deg yilsawen tṭfen leyder n yigellid i Yugariten s yisem n Buxus, imi aḍar n yisem-a (BXS), yeqqen-d yer yur-s anagar ayen n diri. Tadyant n leyder n Buxus, ahat d tin i as-yefkan i yisem Buxus yir ssifa.

Daymi ara d-nini, iwakken ad semmin i tedyant n Yugariten d Buxus, tṭfen-d deg yilsawen leyder-nni s tedyant-nni n Yugariten, acku amezruy ur itettu ara, yal tikkelt anda amdan ad yeyder ney ad as-iruh wazal ad as-semmin “abxis” ney “ubxis”. Ihi nezmer ad ahat d-nini belli tanfalt-a “ibxes-it Rebbi” ilmend n ugellid Buxus d tedyant i as-yexdem i Yugariten imi t-yeyder, tessegra-d tanfalt deg umezruy ilmend n yisem-is.

2.3. Tigawt « yemseḥ tamart-is s yidammen » : nnif, ttar d ccfawat n Kusayla

Amedya wis kraḍ yerza tigawt n uslaf yef tamart akked urnamek n ttar i as-ttaken yimsulɣa. Ad d-nesken tazwara amek tettwafham d wamek tettwasemras tigawt-a ; syin, ad d-nefk isallen imazrayen ilaqen yef Kusayla d Euqba Bnu Nafiɛ. Tasleḍt ad tessekfel turda n wassay azamulan gar sin n

yiswiren-a, s leḥder imi tigawt n uslaf yef tamart tezmer ad tesɛu dayen anamek amettan deg tagnatin-nniḍen.

2.3.1. Anamek d usemres n tigawt

Ula d imsulɣa akked nemmeslay, fkan-d tamuyli yef win isersen afus-is yef uyesmar-is, laɣya tamart-is, yettak-d anamek n ttar ara d-yerr bab-is, amselɣu wis sin (A2) yerna-d sufella, tadyant-a n uslaf yef tamart tettwaxdem i win yellan yesɛa azal deg tmetti, imi ilaq sin ara yennayen yessefk ad sɛun yiwen n wazal amettan, neɣ ad ilin mqraben, iwakken ma yella-d ttar neɣ imenɣi, yiwen ur yesruḥuy ara azal-is, ula d (Bourdieu, 2000, 24) yessneet-d annect-a. Syin akkin, imsulɣa rran lwelha dayen yer tiwet n temsalt, mi ara yesses umdan afus-is yef uyesmar-is, ad iwehhi udem-is srid yer win i yebya ad d-yerr tter, ula d amdan uɣur iwehha, yeḥsa s wayen yellan gar-asen war ma yella mmeslayen neɣ smektan-d d acu yellan gar-asen, anagar tanfalit-a “ha-tt-a”.

2.3.2. Isallen imazrayen ilaqen i usegzi

1. Aksil neɣ Kusayla, yella yef uqerruy n udrum n Iwrabiye (les Awraba), adrum s timad-is yessedday akk iderman yellan deg tefriqt n ugafa yellan s yisem n Yibaranisen (les Baranis).
2. Kusayla yellan d amasihi, yekcem yer tneslemt imi d-wwḍen waɛraben, maca asmi i yeḥkem Abu Lmuḥağir Al Dinari deg tefriqt n ugafa deg useggas 675, yeffey Kusayla seg tneslemt yewwi yid-s akk Ibaranisen akken i yessenɛet (Moderan, 2008 :02).

Tamsalt-a teɣra-d seg unekcum n waɛraben gar iseggasen 760 d 780, imi zgan yimazrayen qqaren-d assayen yellan gar Kusayla akked Abu Lmuḥağir ur rkident ara, imi zgan ttemcugalen, laɣya tuffya n Kusayla seg tneslemt, d tuɣalin-is send tarewla-s yer usammar n Tlemsan, syin akkin, Kusayla yuɣal-d yer tneslemt (Moderan, 2008 :02), maca yessefk fell-ay ad d-nebder assayen, imi ɣas akken llan-d wuguren gar-asen, maca urğin yiwen yessenqes deg wazal n wayeɖ, laɣya Abu Lmuḥağir Dinar i yezzaren Kusayla dima d agellid yef ugdud-is, d win yesɛan awal-is, ula d tiqbilin i d-iqerben yer yibaranisen zwaren deg Kusayla d agellid ara ten-ijemɛen deg tagnatin n ttrad, dayen ara ten-yeğğen war imenɣiyen imeqqranen.

Asmi d-yewweɖ Euqba Bnu Nafiɛ deg wadeg n Abu Lmuḥağir yer tefriqt n ugafa (Qayrawan) akken ad ikemmel abrid i d-yeğğa Abu Lmuḥağir deg uzuzer n tneslemt, yufa-d aṭas n yigelliden Imaziye n yennuyen mɣal-is,

imi tasertit-is tebna yef ttrad d lehqer, daymi i yeereḍ ad yessimes Kusayla, yebya ad as-yekkes azal-nni i yesa, d aqerru yer yimaziyen (Moderan, 2008 :03).

Imazrayen akka Ibn al-Athîr akked Al-Nuwayrî, rnan-d yef usimes-a, dakken Euqba yerra Kusayla amzun d akli akken i t-id-yessenæet (Moderan, 2008 :03), anda yeffey yer tama n usammar n Tefriqt n ugafa, yewweḍ alammi d agaraw akken ad yessiweḍ tineslemt, yawi-t yid-s akken ad t-id-walin yigelliden-nniḍen akked yigduden, belli Kusayla yesruh ccan-is akken imi yella d agellid, yerna d ticraḍt i yigelliden-nniḍen dakken d Euqba ara ihekmen wa ad inebbeḡ igen-nsen.

Tas akken Aksil yella yeslem maca annect-nni ur yemnie ara Eukba ad isemrarey nnif n Kusayla, iḥettem fell-as ad yezlu ikerri ; yas akken yella yelem dakken igelliden ur zellun ara, acku yessenqas deg lqima d wazal n Kusayla sdat n ugdud-is, rnu tamsalt n yidammen teqqim-d deg wansayen, wid izellun lehwayec (ikerri, azger atg), ur ttekkina ara deg ttradat, imi ttwanehsaben amzun d aklan, ur ōcin ara azal am yimdanen ilellyen.

Kusayla mi yekfa timezliwt, turda teqqar-d yegra ifassen-is deg yidammen n tsenyit-nni, iseedda-ten yef tamart-is d uyesmar-is, d izen i Euqba belli asimes-a ur yetteedday ara war tawtilt.

Annect-nni ur yeḡḡi ara Euqba ad yerr aḍar, acku ixdem deg-s lbaṭṭel, alammi i as-yerwel. Mi d-yuḡal Euqba seg tama usammar (Imaruk), Kusayla yejmeç-d igen, yennuy mḡal Euqba, yenya-t deg useggas n 683 deg wadeg n Tahuda (Moderan, 2008 :03).

Yeḡḡa-d yiwet n teyremt yesean isen n TAHUDA, tamanayt-is d Biskra. Ma d Kusayla yerna yehkem deg Qayrawan azal n semmus n yiseggasen seld timenyiwt-is i Euqba, yemmut deg useggas n 688.

Tadyant-a temgarad yef snat-nni timezwura, acku tisegra-ines ur terzi ara ismawen n yigelliden s timad-nsen, maca terza yer usexser iga Euqba asmi d-yewweḍ yer tefriqt n ugafa, imi imazrayen akken ma llan, mtawan belli Euqba yessumes akken iwata Kusayla, imi yehsa d agellid, yessuder-as deg wazal-is, yerna annect-a yedra-d ula sdat n yiserdasen-is akked yiserdasen n teqbilin i as-yezzen, tamsalt-a ur mgaraden ara seg-s sin n yimazrayen.

Tamsalt i yeḡḡan Kusayla yeezem ad t-inex, d tamsalt-nni mi t-yerra Euqba akken ad yezlu ikerri sdat n yiserdasen-is, deg-s d aseyli n leqder,

tadyant-a uran-d fell-as yimazrayen gar-asen (Al-Nuwayri, 2004 :2018), (Ibn Al-Athir, 1965 :106) akked (Ibn Idhari,1983 :27).

Ladya aneggaru-a iglem-d tadyant akken tedra, daymi Abu Lmuhağir yerra-as i Euqba, ha-t-an tettnadiğ yef lmut-ik imi i as-txedmed annect-a.

2.3.3. Turda n wassay gar tigawt-a d tadyant n Kusayla

Turda yef temsalt-a, dakken seg tigawt-a i yexdem Kusayla akken ad yesken lyid-is mgal ayen i as-iga Euqba, s umsağ-is yef tamart-is s yidammen, teqqim-d d azamul deg tmurt n leqbayel, win iwumi yettwaxdem lbağtel, ad yessers (ad yemseğ) afus-is yef uyesmar-is, d asmekti n wayen iga Kusayla, maca anamek-is yeqqim-d, yal win ara d-ixedmen tigawt-a “yemseğ afus-is yef uyesmar-is” anamek-is ad d-yerr ttar i wayen i as-txedmed, neğ ad iseffi leğsab d yid-k deg lawan i d-itteddun.

Daymi ara d-nini yef tigawt i iga Kusayla, teqqim-d d tadyant deg umezruy n tefriqt n ugafa ladya yer yimaziyen (Leqbayel), imi i yeslef s ufus-is yef tamart-is, ur d-yemmeslay ara, syin akkin d Abu Lmuhağir i as-d-yesseğzan tamsalt i Euqba, imi mazal yer wass-a tettwasemras deg tmurt n leqbayel, yer yal yiwen i yebyan ad d-yerr tter, ad tt-yessemres mgal win uyur yettnadi ttar.

S tigawt-nni deg umezruy, teqqim-d tenfalit s timawit “ha-tt-a, ad k-ğğfey” s usras n ufus yer uyesmar, daymi i nezmer ad d-nini yef tenfalit-a, tessegza-d tadyant tamazrayt yedran deg yiseggasen iqburen, maca anamek-is yewwed-ağ-d ass-a.

3. Aserwes n yigmad, tilisa n unadi d yiberdan n usnerni

Mi nekfa tasleğt n krağ n yimediyaten, yessefk ad ten-nesrewes iwakken ad d-nesken ayen i ten-yesdukklen d wayen i ten-yessemgiriden. Asqerdec-a ur yettnadi ara ad yesbedd krağ n turdiwin d tidet tineggura ; iswi-s d asefruri n wamek i tesseğdac tmetti timawit i useğbiber, usmeskel d wallus n unamek, akked usbeddi n tilisa n wayen i zemren yisefka n unadi-a ad d-sbeggnen.

Krağ n yimediyaten skanayen-d assayen izamulen gar tmenna n wass-a d kra n teğkayin timazrayin. Maca assay azamul ur yelli ara d asebgan n uğar asnislan. Afernas yezmer ad yettwafhem s unamek-is amiran war assay srid yer Firmus ; abxis/ibxes yezmer ad yesu ağar-nniğen ; tigawt n uslaf yef tamart tezmer ad tili d azamul amettan irekden deg wağas n tegnatin. Turdiwin-a ilaq ad tent-nserwes yer yisegzawalen, attestaten iqburen d yimeslayen n temnağin yemgaraden.

Azal n yisefka yellan d askan n wamek i d-ttalsen kra n yimdanen amezruy s tenfaliyin. Ur nezmir ara ad d-nini, s yisefka-a kan, belli tella yiwet n uzrayan ur yettwabeddel ara seg tallit taqburt. Ccfawat tamettit tettales, tesmeskal yerna tessemli ayen i d-tewwi timawit d wayen i d-yewwi uyerbaz ney tira.

Anadi i d-iteddun ilaq ad yesɛu imsulɣa ugar, seg waɗas n temnaɗin d leɛmer yemgaraden ; ad yessekles tinfaliyin deg tagnatin n tilawt ; ad yesken talɣiwin-nsent d ubeddel n yimesli ; ad yefk attesten yettwasnen ; yerna ad yesken turdiwin-nniɗen send ad yettɛf yiwet n tarrayt n usegzi.

Taggrayt

Tef wayen akk i d-nessegza seg tazwara, azal scant tedyant yeɗran deg tefriqt n ugafa (Lezzayer n tura), ad yeqqim deg taysi n ugdud amaziɣ, imi d tidyanin i yeɗran deg tsutwin iɛeddan, maca later-nsent yeqqim yer wass-a, mazal yedder, ama s wayen uran, ney yisura i gan yef yiwudam-a i yuran amezruy.

I kraɗ n yigelliden : Firmus, Yugariten akked Kusayla, ɣɣan-d later-nsen deg yigduden n tefriqt n ugafa, ula d Irumanen ssawɗen ad arun fell-asen imi ayen gan ur yelli ara d ayen isehlen, yal tasuta teereɗ d d-taru ney ad tessiweɗ ayen xedmen, ama dayen izemren ad yettuneɣsab d leali-t ney diri-t, maca tigawin-nsen gant izuran i aɣ-d-yewɗen ass-a, mazal ttbant-d ass-a deg tenfaliyin timawiyin yeddewiren gar yimdanen, s tenfaliyin-a ɛerɗen ad siwɗen izen, maca izen-a irfed yid-s tidyanin seg umezruy, tidaynin-a ddrent deg yilsawen n wid i tent-iɣekkun seg tsuta yer tayed.

Annect-a ad aɣ-yeɣɣ ad d-nini s turdiwin i d-nebder iwsawen, belli kraɗet n tenfaliyin-nni timawiyin refdent taɣjurt seg umezruy, mačči kan n tinfaliyin war anamek, imi ɣɣant deg umezruy s wazal i refdent, i kraɗ-nsent qqnent srid yer yigelliden-nni, ama s wayen i gan, ney ayen d-ɣɣan, daymi i nezmer ad d-nini, ahat tinfaliyin-a seɣbibirent yef tedianin yeɗran deg umezruy, dayen i tent-yeɣɣan wwɗent-d ass-a ɣur-nney.

Seg tama-nniɗen, tutlayt s wayes i d-wwɗent d tamaziɣt, ihi imi i aɣ-d-wwɗent akka s tutlayt-a, nezmer ad d-nini, ahat ula deg lawan-nni yes-s i ttmeslayen, imi talɣa-ines tewweɗ-d akka, d azal meqqren i tutlayt belli tezmer ad teɣku, ad tales ayen yeɗran deg umezruy s tutlayt tamaziɣt, seg tsutwin iɛeddan alammi d ass-a ideg d-wwɗent.

Ihi, ar tura, nezmer ad d-nini dakken tinfaliyin timawiyin d agerruj yef useɣbiber, ama n umezruy n ugdud Amaziɣ, ama i tutlayt tamaziɣt.

Ummuy n yidlisen

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Timerna

Timerna 1. Amawal n umagrad

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- Azbu (résistance) p. 122. *Amawal n tmaziyt tatrart*.
- Igen70 (armée), p. 70. *Amawal n tmaziyt tatrart*.
- Akettur75 (capacité), p. 75. *Amawal n tmaziyt tatrart*.
- Yettalek129 (triomphe), p. 129. *Amawal n tmaziyt tatrart*.
- Alulleḍ (détail), p. 309. *Grand dictionnaire Français-Tamazight*.
- Taflest (confiance), p. 79. *Amawal n tmaziyt tatrart*.

Timerna 2. Imsul'ya

Amselyu	Leamer	Tamnađt
Argaz / A1	75 n yiseggasen	At Xellađ, Akbou
Argaz / A2	72 //	At Xellađ, Akbou
Tameđđut / A3	68 //	At Xellađ, Akbou
Argaz / A4	68 //	At Xellađ, Akbou