(Lougha - Kalaam) Approved Scientifique International Edited by
Language and Communication Laboratory
Relizane University – Algeria
ISSN : 2437-0746 / EISSN: 2600-6308
Numéro de depot: 3412 – 2015
Catégorie (C) Décision n° 1432 2019/08/13
http://www.asjp.cerist.dz/en/PresentationRevue/176
Volume: 11 - N 02. – Juin 2025



Reçu le: 26/02 / 2025 Accepté le: 23/04 / 2025 Publié le: 01/06 / 2025

Tazrawt n wuẓu asnirman n Umawal n tmaziɣt tarart n M. Mammeri

✍ **Ouicher Khoudir**[1]
k.ouicher@crlca.dz
Centre de recherche en langue et culture amazighes Béjaia / Algérie

✍ **Berkai Abdelaziz**
Abdelaziz.berkai@univ-bejaia.dz
Université de Béjaia / Algérie

دراسة انغراس مصطلحات معجم الأمازيغية "أماوال" لمولود معمري

✍ ويشر خوظير
k.ouicher@crlca.dz
مركز البحث في اللغة والثقافة الأمازيغية /الجزائر

✍ برقاي عبد العزيز
Abdelaziz.berkai@univ-bejaia.dz
جامعة بجاية /الجزائر

[1] …….. : **Ouicher Khoudir**

AGZUL:

Deg tezrawt-a, neɛreḍ ad d-nesken timental n wuẓu asnirman di tmaziɣt. Ɣas akken deg uḥric n uselmed kan i nga tasastant, maca nezmer ad nesmatu igmaḍ deg taɣulin-nniḍen imi d asami asnirmetti i ɣef tebna tezrawt-nneɣ. Tifin n wuguren n wuẓu asnirman d tullya n ubrid ɣer useggem asnirman akk d useggem utlayan. Ihi, d wa d iswi agejdan n unadi-nneɣ. Asami asnirmetti ad yeğğ tutlayin n Tferka akken ma llant ad awḍent ɣer tmussni bla ma sruḥent tamagit d yidles-nsent (Gaudin, 2005). Uguren n wuẓu asnirman mačči d uguren itikniken kan, akka am usuddem, akeččum n yirem deg unagraw n tutlayt, tewzel... maca llan wid yeffɣen i tutlayt. Ihi d uguren isnirmettiyen, neɣ isnirmaɣref-mettiyen akken i t-id-yezwar Depecker (2013), i d-izeggen deg ubrid n wuẓu asnirman di tmaziɣt.

Awalen-isura: Aseggem utlayan, uẓu asnirman, tisastanin tisnirmanin, tasnirmetti.

مُلخص البحث

قمنا في دراستنا بتحليل عوامل الانغراس المصطلحي باللغة الأمازيغية. حتى لوكان في مجال التدريس فقط، إلا أنه يمكن تعميمه على مجالات أخرى في حين أن المنهج المتبع هو المنهج المصطلحي الاجتماعي. ومن خلال إيجاد العوامل التي تبطئ انغراس المصطلحات، فإننا نساهم في التهيئة المصطلحية واللغوية الفعالة. تتطلب اللغات الأفريقية عموما منهجًا اجتماعيًا مصطلحيًا حتى لا يتم تعطيل هوياتها وثقافتها (Gaudin، 2005). في الو اقع، فإن مشاكل الانغراس المصطلحي لا تكمن في مشاكل تقنية فقط مثل إمكانية اشتقاق المصطلح، والإيجاز، وما إلى ذلك، ولكن هناك عوامل أخرى خارجة عن اللغة تشكّل عقبات أمام الانغراس المصطلحي. هذه هي العوامل المصطلحية الاجتماعية أو حتى الاجتماعية الإثنومصطلحية كما أبرزهاDepecker (2013) .

الكلمات الرئيسية: التهيئة اللغوية، الانغراس المصطلحي، الدراسات المصطلحية، المصطلحية الاجتماعية.

1. Tazwert

Leqdic amezwaru i d-yellan ɣef wuẓu asnirman yebda i tikkelt tamezwarut akk deg umezruy atrar s tsastant yexdem Yafa Alloni-Fainberg deg useggas n 1974 (Quirion, 2000). Di taɣult n tmaziɣt, nesɛa anagar tazrawt n Sadik di Lmeṛṛuk (2016) akk d sin n yimagraden ussnanen : Berkai (2022) d Sadik (2022). Ihi, uẓu asnirman d annar amaynut di tmaziɣt, yerna d tasarut n useggem asnirman ɣer Auger (Renwick, 2018 : 58). Yettwaseqdec i tikkelt tamenzut wuẓu asnirman (*implantation terminologique*) deg taggara n yiseggasen n 80 (Minchai, 2017). Uẓu asnirman ɣer Quirion d asrusu, d tigin n yirem (neɣ n tesniremt) s wudem idumen deg useqdec :

Il s'agit donc de l'installation, de l'établissement d'un terme (ou d'une terminologie) de façon durable dans l'usage (Quirion, 2000 : 6).

Uẓu asnirman d tigejdit n useggem asnirman ɣer Auger. Aseggem asnirman d asurif amenzu daɣen ɣer useggem utlayan (Corbeil, 1990 ; Depecker, 2005...). Ladɣa segmi d-kecmen yiferdisen inmettiyen deg unadi asnirman, i ten-d-yeslulen d tisastanin tisnirmanin ɣef wuẓu asnirman deg yiseggasen n sebɛin d asawen. Cabré (1998 : 27) tsemma-as tallit n unfal neɣ n uṭerḍeq n tesniremt *L'éclatement de la terminologie.* Ihi, anadi-nneɣ isenned s wudem agejdan ɣer usami asnirmetti. Γas akken tikwal neggar-d taɣulin-nniḍen akka am tesnimant*, tasnaɣreft*, amezruy, atg. Di tesniremt s umata, tewwi-d ad yili uglam s telqey n taɣulin-a akk i d-nebder akka uqbel akken i as-isemma Depecker (2013) asami asnirmaɣref-metti i tesniremt *(approche socio-éthnoterminologique).* Daymi, tasastant deg waddad asnirmetti neɣ asnilesmetti s umata di tmaziɣt d taluft i ilaqen yerna ad twelleh ugar imusnirmen.

2. Iswan n tezrawt

Iswi n unadi-nneɣ d azraw n wuẓu n yirman i yeqqnen ɣer uselmed deg *Umawal n tmaziɣt tatrart* n M. Mammeri (MMT sya d tasawent). S wudem-iḍen, amek ara ɛeddin, ad ttwisqedcen yirman ɣer yimsiwal imesnasen (iselmaden n tmaziɣt), ɣer yimsiwal imagnuyen (inelmaden n tmaziɣt). Ihi, ad neɛreḍ ad d-naf timental i yettağğan irman ad ẓẓun deg uselmed d tmental i yettağğan irman ur teẓẓun ara.

2.1 Turdiwin

Deg taɣult n tesnirmetti, yuɛer akken ad yessezwer umnadi turdiwin-is, imi timetti tettenbeddal, ama di trakalt seg temnaḍt ɣer tayeḍ, ama deg wakud seg tsuta ɣer tayeḍ. Maca ur nezmir ara ad nekkes turdiwin, acku ɣef turdiwin-a i ɣef yebna unadi ussnan.

Turda tamenzut terza ugur n wuẓu asnirman deg taɣult n tmaziɣt, d tamgarda deg useqdec n yirman n MMT ama deg wayen yerzan leɛmer, tuzzuft, aswir n tɣuri neɣ aswir n uselmed neɣ ula d tawsit n umahil (gar umaswaḍ d uselmad) neɣ tamnaḍt n uxeddim.

Turda tis snat, tewwi-d ɣef ustehzi (ulac lexber ɣer tuget n yimsiwal imesnasen s txuṭert n useqdec asnirman) s yirman n tmaziɣt, d ayen i aɣ-yeğğan ad neg assaɣ gar kra n yisteqsiyen i d-yettunefken ɣef yirman-nni, acku asastan-nneɣ di tuget, d uṭṭunen kan “0, 0.5, 1” ara yaru umselɣu deg usastan-nni.

3. Tasnarrayt n unadi

D asami asnirmetti i neḍfer deg tezrawt-a. Ihi, tewwi-d fell-aɣ ad neg tasnarrayt i iwulmen i tifin n yigmaḍ i iseḥḥan. Ilmend n waya, nefren-d 534 n yirman i icudden ɣer uselmed deg MMT.

3.1. Asagem

Tekcem tezrawt deg unnar n tesnirmetti. Ihi, d ayen ara aɣ-yawin neɣ ara aɣ-yeqqnen srid ɣer yimsulɣa neɣ imigan n tesniremt akken i asen-tsemma Cabré (1998) imi isallen-nneɣ imezwura ad ten-d-negmer deg unnar akken i d-nenna uqbel. D ayen ur nḍerru ma neğğa udem anmetti n tesniremt. D yiwet gar tmental tigejdanin ara yeğğen ur izemmer yiwen ad iẓer di tazwara n uktazal, igmaḍ n wuẓu asnirman :

> *De fait, il se révélait impraticable de laisser de côté les aspects sociaux de la terminologie. L'une des raisons principales est le constat de la difficulté d'anticiper et d'évaluer l'implantation des terminologies* (Depecker, 2013 : 18).

Tazrawt-a n wuẓu n yirman n MTT terza 534 n yirman i yeqqnen ɣer uselmed i ɣef ara (ara) d-awint tsestanin-nneɣ n unnar.

Deg uɣlif n usegmi aɣelnaw ara nexdem tasastant d yimsulɣa, neḍfer tarrayt n yisastanen (ẓer tafelwit 1).

Irman s tmaziɣt (A)	Tamussni n yirem (B.1)	Timentelt deg ur yettwaseqdac ara (B.2)	Amager n yirem syur yinelmaden (B.3)	Tarrayt n useqdec-is syur yiselmaden (B.4)	Tarrayt n tira (B.5	Tazmilt (C.1)	Amuskir (C.2)
Tameẓla (tameẓliwin)	1		0,5	(s tefransist) la logique 0,5	1	3	0,75
Tamkarḍit (timkurḍa)	1		1	1	0.5 (tamkerḍit)	3,5	0,87
Tamlellit	1		0,5	0.5 alternance abeddel	s teqbaylit: d abeddel i d-yettilin 1	3	0,75
Tamrawt	0,5	Yemmal-d ayen-nniḍen		1	tis 10	0,5	0,12
Tamsertit	1		1		1	4	1
Tamrest (timras)	1	Ulac tilhiɣri		s teqbaylit amahil, axeddim		2	0,5
Tamsirt	1		1	1	1	4	1
Tamsiwt	1		1	1	1	4	1
Tamsuka	0,5					0,5	0,12
Taneflit	1		0,5	s tefransist: développement	1	3	0,75

Tafelwit 1. Amedya n usastan n wuẓu asnirman yettwaɛemmer

Akken i nettwali deg usastan-a iwsawen i yettwaɛemmren sɣur yiwen seg yimsulɣa. Nebḍa-t ɣef kraḍ n yimsekilen igejdanen umi nexdem isekkilen A,B,C. Ameskil amenzu (A) nexdem deg-s umuɣ n yirman s tmaziɣt. Ameskil wis sin (B), nexdem deg-s isteqsiyen ɣef yirman n umeskil amezwaru, ameskil-a s timmad-is yebḍa ɣef semmus n yimeskilen :

B.1: akken ad nẓer ma yettwassen sɣur umselɣu yerna yettwaseqdac.

B.2: ma yettwassen ur yettwaseqdac ara, ad yeɛreḍ ad d-yefk umselɣu timental.

B.3: ma yettwassen sɣur yinelmaden.

B.4: tarrayt i t-yesseqdac umselɣu, ma yella s usegzi neɣ iman-is.

B.5: ma yella d yiwet n tira i t-yettaru neɣ temgarad.

Isteqsiyen-a n umeskil B, sɛan akk tazmilt seg 0 ar 1, anagar ameskil B.2, acku d akemmel n usteqsi amenzu. Ameskil C d igmaḍ n umeskil B. Nesɛa C.1 d tazmilt i d-nettaf mi ara neḥseb imeskilen B.1, B.3, B.4 d B.5. Ameskil C.2 d amuskir n yirem i d-nettaf mi ara nebḍu tazmilt-nni ɣef wuṭṭun 4, acku ukkuẓ n yimeskilen i yesɛan tazmilt seg 0 ar 1. Mi d-nufa imuskiren n yal asastan, ad ten-nejmeɛ waygar-asen akken ad d-yeffeɣ umuskir aneggaru n yirem. Njemmeɛ daɣen tamawin-nni n useqdec asnirman sɣur yimsulɣa i uslaḍ-nsent.

4. Igmaḍ

Nebḍa igmaḍ ɣef snat n tewsatin, nesɛa igmaḍ ismektanen, deg-s ad nsiḍen imuskiren n yirman akken ad d-naf irman i yeẓẓan. Nesɛa daɣen igmaḍ iɣaranen i d-nekkes s usami asnirmetti, meḥsub nettaddam di leḥsab-nneɣ, ama d isallen i yerzan imsulɣa, ama d tarrayt i yesseqdac irem-nni deg temsirt, amedya ma yella s usegzi...

4.1. Igmaḍ ismektanen

Deg yigmaḍ ismektanen* n wuẓu asnirman n MMT i nexdem s wallal n usastan, deg 534 n yirman i nesɛa, nufa-d ẓẓan nnig n 50% n yirman. Γas akken yella umgired gar uswir n uselmed d wayeḍ ; deg uɣerbaz amenzu nesɛa 307 n yirman s wid i yeẓẓan s wid i yellan deg ubrid n wuẓu s watug 57%[1], deg uɣerbaz alemmas 350 n yirman s watug 66%, deg tesnawit 304 n yirman i yeẓẓan s watug 56%.

Tamawt i d-yufraren d tamenzut, igmaḍ n yisastanen i isennden ɣef useqdec ara d-yini umselɣu. Teqrib azgen n yirman n usagem ur ttwaseqdacen ara ɣas akken ttwassnen ɣer yimsulɣa. Timentelt n waya, deg usastan i d-nga, nefka-yas i umselɣu tilelli deg usekfel n yiɣeblan i izmer ad d-imager deg useqdec asnirman (ẓer tafelwit 1 iwsawen), ladɣa imi d asastan ɣef tesniremt. Deg tayeḍ, ma nmuqel irman i seqdacen d yirman i ssnen deg usagem, ad naf ddeqs, iɛedda atug n 70%. Γef wakka amawal i yettilin gar yifassen i ɣef d-yella uzuzer daɣen d MMT, d ayen i ɣef ara d-nmeslay uksar s telqey.

4.2. igmaḍ iɣaranen

Deg yigmaḍ iɣaranen, nufa-d amgired ameqqran deg tarrayin n usnulfu n yirman i ɣef d-yella umḥizwer. Seg tama-nniḍen, akud d ameẓẓyan i tigzi d usegzi n umgired-a, xerṣum i yemsiwal imesnasen. Ihi, taluft tamenzut i ɣef ilaq ad tili tamawt, ad yili usdukkel d umsefhem ɣef tecraḍ n usuddem deg tutlayt tuzzigt akken ad tettwiɛqel yal tawuri n yirem n yiwet n twacult, ur d-yettili ara usexleḍ. D tidet, ticraḍ n usuddem neɣ n usnulfu s umata deg yisegzawalen neɣ deg yimawalen n tmaziɣt, akken ma llant ttwakksent-d deg tutlayt n yal ass, maca yella umgired gar tutlayt n yal ass neɣ tamatut akk d tutlayt tuzzigt.

Tutlayt tamatut ilmed-itt yimsiwel amagnu d tutlayt-is tayemmat neɣ d tutlayt-is "tamenzut" ɣer kra n yiɣerbazen n tesnilesmetti. D amedya kan, nesɛa inzi-ya seg tutlayt tamatut : *azekka d aẓekka*, ɣas nesɛa sin n wawalen deg tefyirt-a, ttemyaken anzi (tayuga tanaddayt), mgaraden deg temsiselt kan, yiwen s tufayt *aẓekka* wayeḍ *azekka* ur yesɛi ara, maca imsiwel amagnu yezmer ad ten-yeɛqel war ugur. D anemgal ma yella deg tutlayt tuzzigt, yezmer ma nger-d deg-s sin n yirman ttemyaken anzi (ladɣa ma yella yiwen deg-sen ur yesɛi ara amuskir yufraren n wuẓu asnirman) ad sluɣen anamek, amedya : s *tatlayt* i tettwalmad *tutlayt*. Nesɛa sin n yiwalnuten* i d-yettwakksen deg MMT, deg umedya-ya wis sin, ttemyaken anzi yiwalnuten-a deg talɣa *tatlayt = timawit"oral"*, *tutlayt = tameslayt "langue",* d ayen i yeğğan tuget n yimsulɣa ur ɛqilen ara *tatlayt*.

Tutlayt n yal ass daɣen, tettili-d tguri n tunuɣin n tesnukyest deg-s, ladɣa tutlayt taseklant, maca deg tutlayt tuzzigt d tasekla tussnant, iswi agejdan yettezzi deg usiweḍ n yizen[2]. S wakka, yewwi-d ad nsemgired gar tutlayt tamatut i ɣef yuɣ tannumi yimsiwel amagnu akk d yimsiwel amesnas akk d tutlayt tuzzigt.

Akala n usnulfu tewwi-d ad yili d apragmati. Yiwet s yiwet, akken ad d-yili usegzem n ubrid, ladɣa ma ulac uguren isnirmettiyen deg useqdec n yirman-nni. Deg kraḍ n yigzumen n uselmed, ɛawden asemmi n yimmekti "*objectif* " i yellan s usemmi *iswi*[3], yuɣal *asaɣed*. Γas akken ulac ugur deg useqdec n yirem *iswi*, ama ɣer yimsiwal imesnasen, ama ɣer yimsiwal imagnuyen. Ɛlaḥsab n wid i t-id-yegren, ttwalin deg usemmi *iswi* d adeg anda tettess tfunast di tutlayt tacelḥit. Nesɛa daɣen tira n *tezwert* s « *a* » *tazwert* i wakken ad yili usemgired gar tɣawsa i zewwiren deg yisebbaḍen d yimmekti-ya. S wudem-nniḍen, "ulayɣer anadi ɣef uzrem deg uɣalad", meḥsub ẓẓan kan yirman-nni ɣer yimseqdac, ur d-mmugen ara wuguren, ulayɣer anadi i uxlaq-nsen[4]. Deg tayeḍ, asnulfu n tayunin tisnirmanin ɣef tid i yellan yakan, ad d-yernu kan deg umḥizwer asnirman. Ihi, yif-it ad nanef i yirem ɣas ulamma ur yesɛi ara isfernen isnilsanen, maca yeẓẓa deg useqdec, wala irem i yesɛan isfernen isnilsanen, maca ur yettwaseqdac ara.

Aseqdec asnirman s tmaziɣt meḥsub yegra-d s lebɣi kan beṛṛa i tegnatin tunṣibin[5]. S wudem-nniḍen ma yebɣa kan yimsiwel-nni, ulac kra n yisuḍaf ara t-iḥettmen. Tezmer ad tenqes tumant-a mi ara d-yili uḥettem n useqdec asnirman s tmaziɣt, ad d-yili ssin akin uzuzer n tesniremt tamaziɣt s waṭas yerna war asetḥi[6], ladɣa deg uzuzer ameqqran akka am wallalen n taywalt, acku ula di tmetti taqbaylit tella tumant-a, seqdacen kra n yirman s tecraḍ i yeffɣen tasnilest, imi taguri n yiwalnuten di tmaziɣt, tettili-yasen-d tikwal usezwer n kra n tenfaliyin (s nneyya n usluɣu n useggem asnirman di tmaziɣt neɣ i taḍsa kan) i izemren ad yeğğ amseflid ad yesked s yir tiṭ iwalnuten neɣ asnulfu s umta s tmaziɣt. Amedya : *akken qqaren s tmaziɣt n wass-a, s "tmaziɣt n lfuṣḥa", ur ẓriɣ ara ma yesɛa isem s tmaziɣt, atan snulfan-as-d waqila s tmaziɣt*, atg. Ladɣa tuget n tenfaliyin-a, tekkent-d seg kra n yineɣmasen neɣ inebgawen-nsen. War ma nettu aɛaned-nni utlayan (*mimétisme linguistique*) i ɣef d-ttmeslayen yimusnilesmettiyen i d-yettilin gar umseflid d uneɣmas.

Di tilawt n wass-a, tuget n yirman n tmaziɣt ttwaseqdacen s usegzi[7] s tutlayin-nniḍen. Ihi, skud tetteddu-d tutlayt-nniḍen d "arbib", imsiwel amagnu ur iceffu ara ɣef yirem-nni n tmaziɣt. Γef wakka, tagnit tasinetlayt (aseqdec n yirman i yezgan s ugdazal deg tutlayin-nniḍen) ur tettɛawan ara amsiwel amagnu akken ad yecfu ɣef yirman n tmaziɣt, meḥsub yezga yettkalay ɣef usegzi s ugdazal n tutlayin-nniḍen (OUICHER & Berkai, 2024).

Aḥettem n useqdec asnirman s tmaziɣt yelha, axlaq n tegnatin n useqdec asnirman yif-it. Uqbel ad nɛeddi ɣer uxlaq n tegnatin, tewwi-d ad d-nezwir s tegnatin i deg ulac afaṛes ara iɛiwnen deg uxlaq n tegnatin tiyaḍ. Llant tsudwin tunṣibin n tmaziɣt, amyazzan ama i yinelmaden neɣ i yiselmaden neɣ tikwal d ixeddamen, yettili-d s tutlayin-nniḍen. Ihi, amsiwel amesnas ur d-yettaf ara amek ara yesseqdec tasniremt tamaziɣt. Amsiwel amagnu ur d-yettaf ara amek ara yissin tasniremt tamaziɣt.

Axlaq n tegnatin n useqdec asnirman ad yili mi ara yemmed ufaṛes n tegnatin i yellan, ad d-yili s yidis asertan, ladɣa deg uselmed s tmerna n wakud i uselmed n tmaziɣt, acku aneggaru-ya d allal agejdan deg uzuzer n tesniremt. Corbeil yettwali asileɣ amezwaru yettkemmilen, meḥsub aselmed n tutlayt i yigurdan d yimeqqranen, d tutlayt tayemmat neɣ d tutlayt tis snat ; aselmed n taɣulin tuzzigin s tutlayt-nni deg yiswiren akk, seg uɣerbaz amenzu alamma d tasdawit [...] ; ɣer taggara, asileɣ idumen n yixeddamen n tkebbaniyin d tsudwin n tedbelt, d allal n wuẓu n tutlayt-nni akka am tutlayt tamagnut n uxeddim :

La formation initiale et continue, c'est-à-dire : l'enseignement de la langue aux enfants et aux adultes, comme langue maternelle ou langue seconde ; l'enseignement des disciplines spécialisées, dans la langue concernée, à tous les niveaux, de l'école primaire à l'université [...] enfin, la formation continue du personnel des entreprises privées et des organismes de l'administration, comme moyen d'implantation de la langue comme langue normale de travail (Corbeil, 1990 : 79-85.

Azuzer n tesniremt tamaziɣt ilaq ad yili s tarrayt i iwulmen akken ahat ad yekkes ukukru neɣ "tafubit" ɣer usnulfu neɣ ɣer tesniremt tamaziɣt s umata. Tilawt n wass-a, ur nezmir ara ad tt-nenker, amzun ulac azref i usnulfu s tmaziɣt "*ulac tacerɛit*"[9].

Azuzer s sin n wanawen-is, ameẓẓyan d umeqqran (*micro/macro*), tamaziɣt ur tufiḍ i as-d-isaḥen. Ma nezwar-d s uzuzer ameẓẓyan akka am uselmed, urɛad tuɣ amkan-is s tidet[9]. Ayen yerzan timliliyin tussnanin, tid i d-yettmeslayen ɣef tmaziɣt xuṣṣent, wama tid s tmaziɣt drus maḍi. Deg temsalt n usiẓreg, tuget n wayen i d-yetteffɣen akk yiwet n teẓrigt kan i iseɛɛu, ladɣa ayen i yerzan imawalen uzzigen, anagar MMT i d-yeffɣen s ukkuẓ n teẓrigin, yiwet s wudem uffir (1974), kraḍ n teẓrigin d tunṣibin (1980/1990, 2008), bla ma nettu asiẓreg-is bla lqanun. Ihi, yella uzuzer-is s tuget gar yemdanen. Ma nmeslay-d ɣef uzuzer ameqqran i yettawḍen ɣer tuget n lɣaci, nesɛa anagar ṛṛadyu, acku d allal s wazal-is, imi yeshel i tuṭṭfa, yerna asmuzget-is tikwal ula deg uxeddim neɣ di tnehhart, maca allal-a (ṛṛadyu n tmaziɣt s umata) ur as-yettunefk ara wallal akken i yettunefk i ṛṛadyu s taɛrabt akk d tefransist[10]. Γef wakka, i d-nmeslay iwsawen ɣef uzuzer s tarrayt i iwulmen, acku win ara yesmuzegten ass-a di ṛṛadyu yaf aṭas n ukalki seg tutlayin-nniḍen. D win ara yilin d asinetlay kan ara yegzun asenfali i yecban : *timnaḍin n tili, adewwer n ṛṛuda n unegmu, lḥemla n uḥesses* ...

Tayunt tasnirmant ur teqqim ara kan deg talɣa-ines ma yecbeḥ yirem-nni neɣ yeshel i tigzi ..., llant tlufa i nettarra di rrif yecban taseddast n tutlayt, acku taguri n yirem di tseddast ur yennum ara yimsiwel amagnu ur yettɛawan ara deg wuẓu asnirman. D anemgal ma tella-d tguri n yirman di tseddast i iṣeḥḥan n tutlayt tamaziɣt, bla ccek amseflid ad yegzu irem-nni ɣas ur t-yessin ara, acku allaɣ-is ma yecɣel, ad yecɣel kan d yirem-nni.

5. Tagrayt

Uẓu asnirman d taɣult tamaynut di tmaziɣt ɣas akken yebda deg yiseggasen n 70 di tmura i t-id-ineğren akka am *Québec* ... daymi di taɣult n tussna yal abrid i yeldin ad d-ibin

wayeḍ. D aseqdec ara d-yini umselɣu (*usage déclaré*) i ɣef isenned unadi-nneɣ s tuget. Ihi, igmaḍ i ɣer newweḍ, rsen ɣef useqdec i d-nnan yimsulɣa, maċċi ɣef useqdec ilaw n tesniremt. Γef wakka, ssya ɣer zdat ilaq ad d-ilint tsastanin ɣef wuẓu asnirman ara yebnun ɣef useqdec ilaw, xerṣum deg uselmed, acku deg uselmed i llant tegnatin n useqdec asnirman akken i t-id-nezwar iwsawen. Tin yernan ɣur-s, ur nesɛi ara inefkan ɣef useqdec asnirman deg uselmed s umata akk d ucali asnirman i yellan. Tisastanin-a ad ilint ama d isenfaṛen (tirebbuyaɛ n unadi) am usenfar ameqqran i texdem tseqqamut tamatut n tutlayt tafransist (d tutlayin n Fransa) "*DGLF(LF)"*, ɣef wuẓu asnirman di sḍis (06) n taɣulin (Delavigne & Gaudin, 1996)Yezmer daɣen s tezrawin n dukṭura ɣer zdat ad d-tettwigmer tesniremt i yettuseqdacen deg uselmed, acku nufa-d amḥizwer asnirman. Ihi, s wudem asnirmetti, ma yella-d usmenyef n yirem *X* ɣef yirem *Y* ad d-yili s wanwa i yeẓẓan deg useqdec, meḥsub d aseqdec ilaw deg unnar ara tt-yefrun, maċċi ad nefren irem-a, acku yesnulfa-t-id *X* neɣ *Y*. Taluft-nniḍen daɣen, tewwi-d ad d-ilin imezdayen utlayanen (*standards linguistiques*) ama n tesnirmin n taɣulin (tasniremt n umezruy, tadamsa, tujjya, atg.) neɣ imezdayen n tira, meḥsub talɣiwin s ttwarun yirman-a akken ur d-nettegray ara deg umḥizwer asnirman asnalɣan i yesserwalen ɣer useqdec asnirman s tutlayin-nniḍen.

Uẓu asnirman d tigejdit n useggem asnirman (Auger, 1986), maca aseggem asnirman akken ad d-yili s tidet, tewwi-d ad yili d asenfaṛ ameqqran. Ihi, ad yezdi deg-s yidis asertan akk d yidis ussnan akken i d-yella deg waṭas n tmura i aɣ-yezwaren deg tlufa-ya akka am Kaṭalunya, Lkibak, Ṭṭurk, atg. Ihi, ur ilaq ara ad tili "tfubit" neɣ akukru deg tukkya n yidis asertan skud yella yidis ussnan. Ad yili daɣen useggem asnirman d apragmati, acku ulamek amejjay iman-is ad yeg tasniremt n tujjya, am wakken daɣen ur yezmir ara umusniles daɣen iman-is ad d-yeg tasniremt n tujjya. Deg waddad n tmaziɣt, ur d-nettmagar ara s waṭas tisnirmin tuzzigin mmugent-d xerṣum s sin n yidisan (amassan n taɣult, amassan n tutlayt). Tineggura-ya, ula d imassanen n tsenselkimt tewwi-d ad ilin imi leqdicat uɣalen s tuget d umḍinen. Daymi ilaq usezdi n yifadden deg yisenfaṛen-a.

7. Tamiwin (*notes*)

1. Wid i yeẓẓan, sɛan amuskir nnig n 0.65, wid deg ubrid n wuẓu, sɛan amuskir gar 0.45 d 0.64.

2. Asekcem n tunuɣin n tesnukyest deg tutlayt tuzzigt, yezmer ad d-yili di tegnit n listeɛ, amedya ma yella irman-nni i d-nger akken ẓẓan, meḥsub imsiwel amesnas ad inadi ɣef unamek n tunuɣt-nni kan. Yezmer daɣen ad d-nger tarrayin n usenfali tiqdimin akken ad d-iḥeyyu kra kra usenfali aqdim.

3 Γer Berkai (2009 : 175-176) ɣas ur t-id-xdimen ara deg yisegzawalen, tadra n yirem-a *iswi*, yella deg teqbaylit, d "turart n libyat" s unamek anwa ara yeskecmen talibit deg uxmuj umi sawalen iswi. Amyag *su* neɣ *sew* yemmal-d deg wurar-a "awwaḍ ɣer yiswi", meḥsub asekcem n tlibit deg uxmuj, d *iswi* s timmad-is.

4. Tikwal yettili-d uxlaq n wuguren i yirman yettwaḥsaben ẓẓan, yerna d irman i yesɛan asuddem, amedya "gzu", yettili-d usegzi i lɣaci sɣur yisdawanen n tmaziɣt ɣef unamek-is "aḥeqqani". Taluft-a ɣas d tidet, maca ad tesluɣ kan aseqdec asnirman s tmaziɣt.

5. Tuget n yimsulɣa umi nefka asastan, asteqsi-nsen amezwaru i aɣ-d-steqsayen *anda i d-tqesdeḍ seqdaceɣ irman ? Beṛṛa i tneɣrit neɣ daxel n tneɣrit?*. Ihi, ulac s tidet aseqdec asnirman s tmaziɣt beṛṛa i tneɣri, xeṛsum gar yiselmaden n tmaziɣt.

6. D ameskil agejdan i d-yeffɣen deg tsastant i yexdem Robin Matte, yebder-it-id Quirion (2012 : 106) ɣef useqdec asnirman n *clavardage/chat/tchat* gar tmurt n Lkibak akk d Fransa. Ineɣmasen di Lkibak seqdacen *clavardage* war asetḥi, maca di Fransa seqdacen tayuga *chat/tchat*, ma sqedcen clavardage seqdacen-t s usegzi neɣ s tecraḍ i yeffɣen tasnilest *comme disent les québécois, certains ...*

7. Mačči d asegzi amezwaru i ɣef d-nettmeslay, maca ɣef usegzi mi ara yili yezga. Deg tesleḍt n usagem, nufa-d irman i yettwaḥsaben ẓẓan deg uselmed akka am *amyag*, *isem*, atg. Maca meḥsub yal mi ara d-ttwarun, yetteddu-d ugdazal-nsen s tṛumit.

8. D tanfalit n M. Amaoui deg temlilit tussnant ɣef tesniremt d tɣamsa i yexdem CRLCA deg 2023 « pourquoi il n'y pas de légitimation de création terminologique ? ».

9.Ar tura tamaziɣt tettwaskad d tanga n zyada deg uɣerbaz amenzu. Tagnizit deg unekcum n 2022/2023 kan i tekcem ɣer uɣerbaz amenzu, maca tuɣ amkan-is akken iwata.

10 Akka i t-id-yenna daɣen uneɣmas di ṛṛadyu tis snat Hakim Hamzaoui deg temlilit n CRLCA ɣef tesniremt d taywalt (2023), anida deg umaṭṭaf n ṛṛadyu amenzu s taɛrabt d umṭṭaf wis kraḍ s tefransist, ttilint tseqquma i d-yelhan d useɣti n tutlayt, maca ulac tisquma-ya deg umaṭṭaf wis sin s tmaziɣt.

Umuɣ n yiɣbula

Berkai, A. (2009 (2ème Ed.)). *Lexique de la linguistique français-anglais-berbère, précédé d'un essai de typologie des procédés néologiques.* Tizi-Ouzou: Achab.

Berkai, A. (2022). « Etude de l'implantation de la terminologie de la grammaire de Mouloud Mammeri ». . *In : La terminologie dans les langues peu dotées : Elaboration, méthodologie et retombées. Coordination M. Amer & N. El Azrak. Actes du colloque international (2017), IRCAM*, 211-226.

Cabré, M. T. (1998). *La terminologie : Théories, méthodes et applications.* (T. d. Humbley, Trad.) Les presses de l'université d'Ottawa.

Corbeil, J. C. (1990). Comment orienter l'usage d'une langue », La. *La Lingüística aplicada. noves perspectives - noves professions – noves orientacions, coll.* Barcelena.

Delavigne, V., & Gaudin, F. (1996). A propos d'implantation terminologique. Questionner l'usage ou le sentiment linguistique ? Le questionnement social. (F. Mont Saint Aignan, Éd.) 131-140. Récupéré sur https://hal.archives-ouvertes.fr/hal-00924220

Depecker, L. (2005). Présentation. *La terminologie : nature et enjeux.*(157).

Depecker, L. (2013). Pour une ethnoterminologie. *Dans tous les sens du terme. Sous la direction de Jean Quirion, Loïc Depecker et Louis-Jean Rousseau*, 13-30.

Mammeri, M. (1990). *Amawal n tmaziɣt tatrart.* (Aẓar, Éd.) Béjaia: Association culturelle Tamazight.

Minchai, K. (2017). (2017). Variation terminologique en francophonie. Élaboration d'un modèle d'analyse des facteurs d'implantation terminologique. *Paris IV Sorbonne. URL https://tel.archives-ouvertes.fr/tel-01859665/document*. Récupéré sur Paris IV Sorbonne. URL https://tel.archives-ouvertes.fr/tel-01859665/document

Ouicher , K., & Berkai, A. (2024). Imeskilen n wuẓu asnirman di tmaziɣt. (A. Journal, Éd.) *6*(1), pp. 554-571. Récupéré sur https://asjp.cerist.dz/en/article/249951

Quirion, J. (2000). Aspects évaluatifs de l'implantation terminologique. . Thèse de doctorat présentée au Département de linguistique et traduction, Faculté des arts et des sciences, Université de Montréal.

Renwick, A. (2018). Recommandations et implantation : Le cas des termes des sciences et techniques spatiales. *Thèse de Doctorat. Université de Lyon.* . Récupéré sur https://hal.archives-ouvertes.fr/tel-01956005

Sadik, A. (2022). Le vocabulaire grammatical amazighe conçu par l.'IRCAM est-il implanté dans l'enseignement marocain ? (Esquisse de réponses à travers deux enquêtes socioterminologiques réalisées dans la région de Souss Massa) ». *La terminologie dans les langues peu dotées : Elaboration, méthodologie et retombées. Coordination M. Amer & N. El Azrak. Actes du colloque international (2017), IRCAM, Rabat.*, 227-243.