Aleph. Langues, Médias et Sociétés Vol. 13, n° 4, septembre 2026
ISSN : 2437-1076 · e-ISSN : 2437-0274

ERIHPLUS EUROPEAN REFERENCE INDEX FOR THE HUMANITIES AND

Revue de catégorie B
مجلة مصنفة في الفئة ب

DOAJ DIRECTORY OF OPEN ACCESS JOURNALS

Tinfaliyin timawiyin d wazal-nsent ɣef 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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Date de réception	Publication numérique	Archivage ASJP
13/03/2026	25/06/2026	20/09/2026

Référence électronique

Ali Lahdir, « Tinfaliyin timawiyin d wazal-nsent ɣef useḥbiber n umezruy akked tutlayt », Aleph [En ligne], Vol 13 (4) | 2026, mis en ligne le 29 septembre 2026, consulté le 29 septembre 2026. URL : https://aleph.edinum.org/18028

Référence papier (archivage Asjp)

Ali Lahdir, « Tinfaliyin timawiyin d wazal-nsent ɣef useḥbiber n umezruy akked tutlayt », Aleph, Vol 13 (4) | 2026, 387-408.

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Agzul

Amezruy n tmettiyin timaziɣin, ladɣa tin n tmurt n Lezzayer, yeqqen s waṭas ɣer timawit imi tira tella tettwaseqdac sɣur yimharsanen yeṭṭfen tirakalin lawan-nni, zgan ttarun s tutlayin-nsen neɣ s tidak yellan mucaɛen deg tsuta-nni, ihi imaziɣen akken ad seḥbibren ɣef ccfawat n tudert-nsen d umezruy-nsen, rran ɣer ttawil n timawit, daymi ay ddrent ccafawat-nni ɣer yal tasut akked tid i d-yusan deffir.

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

Iswiyen igejdanen n unadi-a d askan n wassaɣ iressan gar umezruy d tenfaliyin timawiyin. Ad neɛreḍ ad d-nesken tameslayt n yal ass mačči d ayen yellan kan deg rrif neɣ ur nesɛi ara azal, maca d akufi n umezruy i yeffren gar wawalen timsal meqqren. Iswi-nniḍen d asebded n tarrayt ara iḥerzen tutlayt tamaziɣt d tmagit-is s usemres n tinfaliyin-a am wakken d later (trace) neɣ 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 ɣer-s tasleḍt n yisegzawalen (am win n Dallet). Nesserwes gar kraḍet n tedyanin timazrayin tigejdanin yeḍran deg umezruy aqbur (Firmus i yennuɣen mgal Irumanen, Yugariten d leɣder i as-d-yekkan ɣer Buxus, Kusayla d usimes-is sɣur Ɛuqba) d wamek i d-segrant tenfaliyin timawiyin deg tutlayt n teqbaylit n wass-a (neɣ amek i d-ttbanent tedyanin-a timazrayin deg tenfaliyin timawiyin n yal ass). Nwala amek i yettwaɛqal unamek n tenfalit s tmuɣli ɣer unamek n umezruy, d wassaɣ ur nettruḥu, imi s tenfalit i d-nessenṭaq amezruy iɛeddan s tedyanin-is. Igmaḍ n unadi-a skanayen-d dakken tinfaliyin-a gant aẓar deg tmetti taqbaylit : deg tenfalit tamzwarut, ad tt-naf d tin i d-yeqqimen d azamul s ssifa n luɛara, tabɣest akked umennuɣ mgal yal acengu, tanfalit tis snat tcudd srid ɣer leɣder i d-iḍerrun gar yigelliden, annect-a yeğğa tisutwin ad ddment azal-a n leɣder d usras-is ɣef tedyanin yecban tiyi, acku d ayen i d-yessegrayen ccwami neɣ rregmat i win i tent-igan, yettuɣal ur yesɛi azal, imi yebna-tt ɣef leɣder. Ma yella deg tigawt tis kraḍet, tessegra-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 yebɣu iḍul, maca ad d-yaweḍ lawan ideg ara d-yeḥder.

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

Awalen-isura

Aseḥbiber, igelliden imaziɣen, tadyant n umezruy, tanfalit timawit

مستخلص

تبحث هذه الدراسة في الكيفية التي يمكن بها للتعابير 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 التعابير أو الإشارات المدروسة من دلالات المقاومة والخيانة والشرف والثأر. وتعتمد الدراسة مقاربة تاريخية لسانية استكشافية تجمع بين المصادر التاريخية والتأريخية، والمعطيات المعجمية، وشهادات أربعة متكلمين تتراوح أعمارهم بين ثمانية وستين وخمسة وسبعين عاما من آث خلاض 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، التعابير 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 Xellaḍ, 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 ibeɛden neɣ d tidak iqerben, s tiranent iwakken ur jellunt ara, ad yeqqim later n wayen akk terfed tmetti deg lawan-nni ideg teḍra tedyant-nni, ladɣa annect-nni ad yessiweḍ ad d-yessenɛet azal-nsent seg waṭas n yidisan, ula d amazray Aron (1986 :199) yessenɛet-d belli iwakken ad neglem tadyant seg umezruy, ilaq ad nissin timental akked inefkan i yezwaren tadyant-nni, s wannect-a ara nelḥeq ad d-nekkes tamentilt tagejdant i yeğğan tadyant-nni ad teḍru.

Maca deg kra n tmettiyin, ḍerrun-d kra n wuguren imi ur sɛin ara later n tedyanin yeḍran deg umezruy-nsen, acku ugur amezwaru, ur sɛin ara tira, neɣ ahat llant tmettiyin-a seddaw n ucengu amharsan, dayen i ten-yettağğan 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 tedyanin-nni, imi tamuɣli ɣer tɣawsiwin am tiyi, temgarad seg tmetti ɣer tayeḍ. Ma yella neddem-d amedya n tmurt n Lezzayer, ladɣa tamnaḍt n Leqbayel, ad d-naf amedya-a d win ara yersen ɣef tmetti-a, imi deg lawan-nni n yiseggasen 1830 d asawen, d irumiyen i yuran tidyanin yeḍran deg umezruy akken i tent-walan s tmuɣli-nsen lawan-nni, ladɣa ɣef ccɣel-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 lwelhansen ɣer tmental tiḥeqqaynin i yeğğan tadyant tamazrayt ad teḍru akken i d-yedda ɣer Revel (2007 : 101-105) i d-yekkes seg Simiand (1903).

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

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

Daymi, tikwal deg tmetti tazzayrit, ladɣa ɣer yimaziɣen (tamnaḍt n Leqbayel), nettaf kra n tenfaliyin timawiyin i d-yettuɣalen deg yiles n wid yettmeslayen, mi ara d-teḍru akka tedyant, ad smersen akka kra n tenfaliyin am wakken d ssifa-nni n tedyant yeḍran deg umezruy i d-yuɣalen s wudem-nniḍen deg tallit ideg nettidir, amedya akka am tenfalit : "ixdem deg-sen afernas". Deg talɣa tettban-d am wakken d tanfalit yellan tserreḥ, d tutlayt n yal ass, zemren ad tt-smersen akk yimdanen mi ara d-yili umeslay gar-asen, maca deg tilawt, tanfalit-a teffer daxel-is tadyant meqqren yeḍran deg umezruy, tettawi-tt tsuta ɣer tayeḍ, 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 iḥerzen tutlayt akked wayen i d-icudden ɣer wayen yeḍran deg umezruy, akken daɣen tettili d azamul ɣef useḥbiber n tmetti tamaziɣt.

Ula d nekkni nettwali aya deg tenfaliyin timawiyin, d ẓẓerb ɣef jellu n tutlayt akked umezruy yeqqnen ɣur-s. Imi aḥraz s tutlayt yessaweḍ-d tadyant akken tella war ma yella ddan-d yijufar n tedyant-nni yeḍran deg umezruy.

Daymi ara neɛreḍ ad neg tasleḍt i kraḍet n tenfaliyin timawiyin i d-negmer deg tmetti tamaziɣt (taqbaylit), imi d tidak yellan uzlent deg tutlayt n yal ass ɣer yimdanen (d tid ara d-nebder igessar-a), s uskan n unamek-nsent d wazal sɛant deg useḥbiber ɣef tutlayt akked umezruy.

Ihi deg umagrad-a, ad neɛreḍ ad d-nesɛen tinfaliyin-a irefden azal n tedyanin timazrayin. S wudem-nniḍen, amek i tent-semrasen yimdanen deg tmenna-nsen, war ma yella gan assaɣ gar tedyanin yeḍran deg umezruy akked tenfalit i semrasen deg tudert n yal ass ? D acu i d azal-nsent ɣef useḥbiber n umezruy yeqqnen ɣer tmurt n Lezzayer, ladɣa tamnaḍt n Tmazɣa (tamnaḍt n Leqbayel) ? Tinfaliyin i d-yettwabdaren ttefrent azal meqqren deg unamek icudden d umezruy n Tefriqt n Ugafa, daymi ara nẓer amek i d-ttuɣalent seg yimi n yimdanen, d wamek i tent-id-sekfalent, war ma yella rran lwelha-nsen ɣer wazal ddment ? Akked wamek i seḥbibirent tenfaliyin-a ɣef tutlayt tamaziɣt ? Imi ahat tinfaliyin-a yezmer merrint-d seg tsuta i as-iḥeḍren i yal tadyant, wwḍent-aɣ-d alammi d lawan-a n wass-a ?

1. Tarrayt n unadi d yisefka

Anadi-a d tasleḍt i yesdukklen asenqed n yiɣbula imazrayen, tasleḍt n yisegzawalen akked tenfaliyin timawiyin.Tannant-nneɣ tella-d d

ukuẓ n yimsulɣa, leɛmer-nsen gar 68 d 75 n yiseggasen, seg At Xellaḍ (Akbou). Isallen-a ttwasqedcen iwakken ad d-sbeyynen anamek amiran n tenfaliyin-a d tegnatin n usemres-nsent iwakken ad yili usbeddi n uẓar amezray.

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

Talast tagejdant n unadi tella-d deg beṭṭu n wammud : imsulɣa akk seg yiwet n temnaḍt, yerna ulac limarat tiqburin, neɣ asewseɛ n unadi ɣer temnaḍin-nniḍen, neɣ meḥsub akka tazrawt s tesleḍt tasnislant taɣezfant ara d-iressin annect-a. Ihi, igmaḍ-nneɣ d turdiwin, zemrent ad ttwasqerdcent deg yinadiyen ara yili akka ɣer sdat, imi mačči d igemmaḍ iressan.

2. Tasleḍt n tenfaliyin timawiyin d wassaɣ-nsent ɣer umezruy

Ayen i neɛreḍ ad d-nesken deg kraḍ n tadyanin-a, mačči d amezruy kan iɣef nerra lwelha-nneɣ, imi assaɣ yellan gar tutlayt akked tedyanin n umezruy ur yenneqḍaɛ ara, s wawal-nniḍen, d timawit i yeğğan tadyant tamazrayt ad tedder seg tsutwin timezwura ar ass-a, am wakken d yiwet n tegruma n yinefkan yettɣaman deg wallaɣ n yimdanen, ɣas akken, ajerred n tedyanin-a yettağa-tent ad ressint deg lkaɣeḍ, maca timawit d yiwet n talɣa-nniḍen ɣef usiḥbiber ɣef tutlayt akked umezruy, imi tutlayt tamaziɣt s timawit-is teddem ayen ddment tutlayin yettwarun, tessaweḍ ad tesseḥbiber s talɣa-a ɣef tedyanin-a yeḍran deg umezruy, agzul-nsent (s unamek n later) yeqqim-d ass-a deg yiles n ugdud s talɣa n tenfaliyin timawiyin.

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

Deg uḥric-a, ad d-nawi ɣef tenfalit « yexdem afernas » akken tettwasemras deg teqbaylit n wass-a. Tazwara, ad d-nesken anamek-is d tegnatin n usemres-is ; syin, ad d-nefk isallen imazrayen ilaqen kan i usegzi n tedyant n Firmus. Ґer taggara, ad nesqerdec turda n wassaɣ gar wawal « afernas » d yisem Firmus, war ma nḥettem belli assaɣ-a d aẓar asnislan neɣ 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 neɣ yessegra-d amezruy deffir-s, maca tinfaliyin yeqqnen ɣer ɣur-s qqiment-d ass-a deg yiles aqbayli, imi later-is ad t-naf deg leqdicat yellan ɣef 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 ccḥani, d amdan i izemren ad iḥbes ayen iḍerrun deg tigawt ur yettkemmil ara, Neɣ win iɣef yella letkal.

Awennit-nneɣ ɣef tugniwin-a, ad ɣ-yeğğ ad nesɛu tikti ɣef wawal afernas, deg uɣbalu yettwasemras akken ad d-yesken luɛara n umdan iɣef t-lesqen, am wakken yusa-d d arbib akken ad d-yesken "luɛara", ma iɛewwel-d umdan-nni ɣef taɣawsa deg uqerruy-is ad tt-yaweḍ s unamek "ur yettserriḥ ara", d win daɣen iɣef tzemmreḍ ad terreḍ taflest.

2.1.2. Isallen imazrayen ilaqen i usegzi

Nubel d yiwen n ugellid amaziɣ yeṭṭef tamnaḍt gar Tniya d Metidja, yemmut deg useggas 370. Nubel yeğğa-d sa (07) n dderya : Firmus (Firmin s tlaṭinit), Gildon, Sammac, Mascizel, Dius, Mazucan d Kyria. Yal yiwen deg dderya-s yeṭṭef tamnaḍt, yella fell-as d ageldun, yeḥkem deg-s, yesɛa agdud, ladɣa Sammac i yeṭṭfen tama n unẓul 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 yenɣa iman-is iwakken ad yerwel i Yirumanen (Camps (1998, p. 2)).

Nubel yellan ɣer tama n Yirumanen, ittejmaɛ-d tabzert (leɣrama) akken ad tt-yefk i Rum. Iwakken ad as-rren lxir ; neɣ akken ad teṭṭfen 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-nniḍen ad ṭṭfen 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 kraḍ i d-yezga deg dderya-s, maca d netta i yeṭṭefen amkan n baba-s. Kra n lweqt kan yenɣa-t Firmus, imi iban-as-d akken yessexdam tiḥila mgal agdud-is, yerna am wakken irumanen senden ɣer tama n Sammac iwakken ad as-ikkes adeg-is i Firmus (Camps : 1998 :03). Ula d Irumanen susmen, ur d-nnin kra ɣef tedyant-a, acku ɣas akken jerden-as ɣef wacu i t-yenɣa, maca ur asen-d-yerri ara.

Firmus i yeṭṭfen leḥkem, Ruma simmal tettzad tebzert-is (leɣrama) ɣef yimezdaɣ n Tefriqt, Firmus iban-as-d d asexser ayen txeddem akka Rum deg-sen, dayen i t-yeǧǧan yekker-d mgal Irumanen d wayen ttawin d tabzert, annect-a yegla-d s tnekra akk n teqbilin i iqerben ɣer Firmus, akken i d-yessenɛet (Gsell,1903 :21-45), tanekra terza timdinin anda llan tuget n Yirumanen imi d timdinin-a yellan ɣef sswaḥel : tebda s Cæsarea (Cercal) anda kecmen yimaziɣen serɣen-tt, syin akkin tamdint n Icosium (Lazzayer), anda i yukren ayen akk yesɛan azal, akked Rusubbicari i yeldin tiwura-ines i wid i d-yekkren mgal Irumanen iwakken ur tt-sruɣayen ara. Tanekra ur teḥbis ara kan ɣer kraḍet n temdinin-a, tkemmel akken deg ssaḥel alami tewweḍ ɣer Cartennae (Tennes). Seg wakken rebḥen akk imenɣi-nsen mgal irumamen, Imuren bɣan ad sbedden Firmus d agellid ɣef tnekra-a i d-yewwi mgal Irumanen.

Rnu ɣer waya, mi serɣen tamdint n Lezzayer, Romanus yellan ɣef uqerru-ines ur yessaweḍ ara ad yeḥbes Firmus deg useggas 373, Rum yellan tenwa d tanekra ara irekden, ad teṭṭef kan kra n wakud kan, asmi teḥsa seg tnekra mazal tella, Firmus simmal irebbeḥ deg ṭṭradat mgal Irumanen, Rum, tceyyeɛ-d Théodore akken ad as-yerr lḥedd.

2.1.3. Turda n wassaɣ gar « afernas » d Firmus

Akken i d-nessegza yakan tadyant n Firmus d wayen i yexdem i Yirumanen deg txessarin, annect-a ad ɣ-yeǧǧ nezmer ahat ad d-nini belli agellid Firmus yessegra-d later n yisem-is d tebɣest-is d umennuɣ-is mgal Irumanen s tenfalit-a “yexdem afernas”.

Imi ssifa i as-fkan deg tenfalit-a dakken, yexdem ayen ur xdimen wiyaḍ, ɣas akken deg tira mačči d yiwet, maca deg tmaziɣt sumata, deg teqbaylit s lixsas, tettili-d tmerna n tecreḍt “a” ɣer tazwara n wawal akken ad tuɣal am wakken d arbib. Ґas akken yemgarad ɣef urbib, acku ticraḍt-is d isem, maca neḥsa deg umezruy, wid akk i d-yessegran later-nsen, yettɣima-d yisem-nsen d arbib akken ad d-snecteḍ ayen i yexdem, amedya akka (Machiavel) i yettuɣalen (Machiavélique), ladɣa netta yessaweḍ isem-is ad iressi deg umezruy ilmend n tira-s, mačči ilmend n wayen iga deg tudert-is neɣ deg yimukan i yeṭṭef deg lxedma (Ruelland, 1982 : 56) ; ma yella nesseḥḍer-d Firmus, ad t-naf iga ddeqs n tedyanin ara t-yeǧǧen 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 awezɣi iwakken ad ṭṭfen tadyant akken teḍra s tedyanin-is timazrayin, ihi tessegra-d kan arbib n yisem Firmus dakken yella yuɛer, ur yettserriḥ ara i tɣawsa alamma yewweḍ ɣer ɣur-s, ihi yal tikkelt ara d-teḍru tedyant anda amdan yuɛer, ixdem ayen ur yexdim wayeḍ, yettaṭṭaf kan deg rray-is, neɣ ahat yuɛer i tudert, ad as-semmin neɣ ad smersen tanfalit-a : yexdem afernas.

2.2. Tanfalit « ibxes-it Rebbi » : leɣder, nnif d ccfawat n Buxus

Tasleḍt tis snat terza tanfalit « ibxes-it Rebbi » d talɣiwin « abxis/ubxis » i yettwasemrasen deg teqbaylit. Ad nebdu s unamek amiran n tenfalit d tegnatin ideg tettusemras, ad d-nerr deffir-s isallen imazrayen ilaqen ɣef Yugariten d Buxus, syin ad nesqerdec turda i yeqqnen aẓar BXS ɣer ccfawat n leɣder d usruḥu n nnif. Assaɣ-a ad yettwali d turda n usemres n ccfawat, mačči d asebgen n uẓar asnislan.

2.2.1. Anamek d usemres n tenfalit

Iwakken ad d-nesken anamek amiran n talɣiwin « 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 Beaussier (1887). Aserwes-a ad d-yefk talɣiwin i d-yekkan seg uẓar BXS, inumak i asent-fkan sin n yimawalen-a d yisallen ɣef usemres-nsent. Iswi-s d asebgen n tegruma tasnamkant yeqqnen ɣer temsexsar, asenqes n wazal, aḥqar d usruḥu n nnif. Maca akken ad nili d imḥadren, amyasa aleksikugrafi-a ur yettuneḥsab ara, iman-is, d asebgen n wassaɣ asnislan gar talɣiwin-a d yisem amezray Buxus ; yettak-d kan inefkan ara yilin d lsas i usqerdec n turda-a.

Tafelwit uṭṭun 1. Aserwes aleksikugrafi n talɣiwin n uẓar BXS d yinumak-nsent

Adlis	Amaru d tenkcumt	Asenqed asnamkan
Asegzawal 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 ; *ssebxes, yessebxas — asebxes : avilir, rendre méprisable ; yesbexs-it win t-id-ixelqen s ssifa y-as-a-yeska : il est vraiment très laid (son Créateur l'a déconsidéré aux yeux de tous avec la forme qu'il lui a donnée) ; *ttubexxes, yettubexxas — attubexxes : être dégradé, avili, déshonoré. »	Am wakken i yella deg Dallet, talɣiwin-a qqnent ɣer uẓar BXS. Inumak-nsent ttawin ɣer wayen n diri, temsexsar, aḥqar d usruḥu n wazal n umdan deg tmetti. Tameẓla n uẓar-a d yisem Buxus tezmer ad tili d tazwara n turda, maca ur tettuneḥsab ara d asebgen 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, aẓar BXS yeqqen dayen ɣer temsexsar d usenqes n wazal. Maca, ɣer yinumak i d-yefka Dallet, Beaussier yerna-d tikti n uḥqar neɣ n usruḥu n nnif sdat n medden. Aserwes n sin n yiɣbula yeskan-d amyasa asnamkan, mačči asebgen n yiwen n uẓar amezray.

Tiɣbalu-a, skanayent-d belli aẓar n wawal ibxes (BXS), yemmal-d dima win iwumi iruḥ nnif (Dallet, 1982 : 59) akked (Beaussier, 1887 :24), amdan ur nesɛi azal, nettaf dima semrasen abxis s unamek n win ur nesɛi lqima neɣ nnif, xersum aẓar (BXS) yezga ɣer Leqbayel yeqqen ɣer temsexsar, ayen ur nelhi ara.

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

Ula d imsulya deg ukuẓ, rran-d lwelha ɣer wawal-a n (ubxis, abxis), asemres-is yettili-d dima ɣer yimdanen ur nesɛi ara azal, neɣ wid yesruḥen leqder-nsen deg tmetti ideg ttidren, ama iga taɣawsa yeffɣen i walug (ladya deg tudrin, win ara ixedmen taɣawsa anda timetti tɣunza-tt), ama yexdeɛ lufeq iɣef yemtawa netta akked wiyaḍ, dayen ara as-d-yessegrun ssifa-a n ubxis neɣ abxis.

2.2.2. Isallen imazrayen ilaqen i usegzi

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

Iswi-nneɣ mačči d amezruy n Yugariten, neɣ d amek i yesseday tagelda-ines, imi tugna i as-yefka Jean Amrouche (1985) deg udlis (l'Eternel Jugurtha), yuɣal d azamul n yimenɣi ɣer yimaziɣen, ṭṭbiɛa-s yettaɛer ad tt-tegzuḍ imi teččur d tinmegliwin (Amrouche, 1985 : 18), rnu ɣer ɣur-s, tiḥerci i yessemras mgal timɣendeft n Yirumanen yettaǧǧa-d yettban-d

yufrar deg unbaḍ n yigen (Amrouche, 1985 : 20), anda yesɛa akettur n ulmad i d-yettawi s umlili d Yirumanen, seg-s yessawaḍ ad yelmed s temɣawla, yerna yettalek mgal-nsen (Amrouche, 1985 : 21), neɣ ahat imi yella d agellid abaɣur (Medjani, 2022 : 892) imi akken i as-lesqen yimazrayen sɛaya n ureɣ, tadrimt akked yigerrujen, maca asegzi yerza tadyant amek i yettwaṭṭef sɣur Irumanen d menhu i yellan d aqerru ɣef uɣelluy-is ?

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

Yugariten yuɣ yelli-s n Buxus (Bocchus), akken ad tres lehna, ad mtawan ɣef ucengu arumani, maca ɣer Buxus annect-a d awezɣi ad d-yeḍru, tiṭ-is tella tres ɣef tgelda n Yugariten, ɣas akken ula d netta yella d agellid ɣef Yimuren (les maures), meɛna iɛezzem ad t-yekkes, Yugariten yeqbel ad as-yefk yiwen ɣef kraḍ deg wakal n numidya ma yella nnuɣen mgal Irumanen, daymi i as-yeğğa azal-a n trakalt deg tgelda-ines (Camps et Chaker, 2004 :3).

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

Deg useggas n 111 send talallit n Sidna Ɛisa, Buxxus iceyyeɛ ɣer 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 ɣef uḍeggal-is Yugariten.

Akken i yexdem Buxxuz i teffeɣ, umbeɛd amennuɣ n Yugariten d Yirumanen, yerwel ɣer 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 daxel n lqefs, ğğan-t deg yiwen ugnes sdat nuseqqamu n yimɣaren akken ad t-walin akk Yirumanen. Alammi i yemmut sdaxel n lqefs deg useggas 104 send talallit n Sidna Ɛisa.

Aznaz (leɣḍer) (la trahison) n Buxxus i uḍeggal-is Yugariten, d tin i d-yettuɣalen s tuget deg tedyanin timazrayin n Tefriqt n ugafa, annect-a yettili-d s ṭṭmaɛ n tgelda, n sɛaya neɣ iwakken ad ilin seddaw leɛnaya n Rum, am wakken d azal ara yesɛu akken ad as-iḍal leḥkem.

Deg usegzi-nneɣ i tedyant n Yugariten, neḍfer tigawin ara aɣ-yawin ɣer ugellid n Yimuren Buxus, imi assaɣ-nneɣ yeqqen srid ɣer ɣur-s, aznaz i yezzenz Yugariten i Yirumanen teqqim-d d asmekti, teqqim deg ccfawat n umezruy, imi llan ɛedlen yerna mtawan, asmi i yerwel Yugariten ɣer Buxus akken ad isuter leɛnaya-s, ɣet taggara iɣder-it acku yeḍmeɛ tarakalt meqqren akked sɛaya ara as-d-yekken sɣur 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 leɣder i yeɣder ugellid Buxus i Yugariten, imi amezruy yeṭṭef tigawt-a s yisem n ugellid-a.

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

Akken i d-nessgza yakan, Yugariten mi yerra ɣer ugellid Buxus akken ad yessuter leɛnaya-as, imi dayen ssawḍen yirumanen ad as-d-ḥudden seg yal tama, rnu ɣer waya, amtawa i d-yersen gar-asen akken ad mɛawanen deg ṭṭrad ɣef Yirumanen, annect-a yeğğa Yugariten ad yamen belli sɛan yiwen n yiswi mgal Rum.

Maca agellid Buxus, yexdem ayen yellan deg wallaɣ-is, imi yessenz Yugariten i Yirumanen, send laman i as-yefka, tadyant-a teqqim-d deg umezruy ɣer leɣder ara d-yekken seg laman, akken neẓra, tadyant n Yugariten teqqim-d deg yilsawen, acku d awezɣi ad teqqim deg umezruy teqsiḍt-is akken d takemmalit war tira, ihi deg yilsawen ṭṭfen leɣder n yigellid i Yugariten s yisem n Buxus, imi aẓar n yisem-a (BXS), yeqqen-d ɣer ɣur-s anagar ayen n diri. Tadyant n leɣḍer 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, ṭṭfen-d deg yilsawen leɣder-nni s tedyant-nni n Yugariten, acku amezruy ur itettu ara, yal tikkelt anda amdan ad yeɣder neɣ ad as-iruḥ wazal ad as-semmin “abxis” neɣ “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-yeɣḍer, tessegra-d tanfalit 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 ɣef tamart akked unamek n ttar i as-ttaken yimsulɣa. Ad d-nesken tazwara amek tettwafham d wamek tettwasemras tigawt-a ; syin, ad d-nefk isallen imazrayen ilaqen ɣef Kusayla d Ɛuqba Bnu Nafiɛ. Tasleḍt ad tessekfel turda n wassaɣ azamulan gar sin n

yiswiren-a, s leḥder imi tigawt n uslaf ɣef tamart tezmer ad tesɛu daɣen anamek amettan deg tegnatin-nniḍen.

2.3.1. Anamek d usemres n tigawt

Ula d imsulɣa akked nemmeslay, fkan-d tamuɣli ɣef win isersen afus-is ɣef uɣesmar-is, ladɣa tamart-is, yettak-d anamek n ttar ara d-yerr bab-is, amselɣu wis sin (A2) yerna-d sufella, tadyant-a n uslaf ɣef tamart tettwaxdem i win yellan yesɛa azal deg tmetti, imi ilaq sin ara yennaɣen 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) yessnɛet-d annect-a. Syin akkin, imsulɣa rran lwelha daɣen ɣer tiwet n temsalt, mi ara yesses umdan afus-is ɣef uɣesmar-is, ad iwehhi udem-is srid ɣer win i yebɣa ad d-yerr tter, ula d amdan uɣur iwehha, yeḥsa s wayen yellan gar-asen war ma yella mmeslayen neɣ smektan-d dacu yellan gar-asen, anagar tanfalit-a "ha-tt-a".

2.3.2. Isallen imazrayen ilaqen i usegzi

1. Aksil neɣ Kusayla, yella ɣef uqerruy n udrum n Iwrabiyen (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 amasiḥi, yekcem ɣer tneslemt imi d-wwḍen waɛraben, maca asmi i yeḥkem Abu Lmuḥağir Al Dinari deg tefriqt n ugafa deg useggas 675, yeffeɣ Kusayla seg tneslemt yewwi yid-s akk Ibaranisen akken i yessenɛet (Moderan, 2008 :02).

Tamsalt-a teḍra-d seg unekcum n waɛraben gar iseggasen 760 d 780, imi zgan yimazrayen qqaren-d assaɣen yellan gar Kusayla akked Abu Lmuhağir ur rkident ara, imi zgan ttemcugalen, ladɣa tuffɣa n Kusayla seg tneslemt, d tuɣalin-is send tarewla-s ɣer usammar n Tlemsan, syin akkin, Kusayla yuɣal-d ɣer tneslemt (Moderan, 2008 :02), maca yessefk fell-aɣ ad d-nebder assaɣen, imi ɣas akken llan-d wuguren gar-asen, maca urğin yiwen yessenqes deg wazal n wayeḍ, ladɣa Abu Lmuhağir Dinar i yeẓẓaren Kusayla dima d agellid ɣef ugdud-is, d win yesɛan awal-is, ula d tiqbilin i d-iqerben ɣer yibaranisen ẓẓaren deg Kusayla d agellid ara ten-ijemɛen deg tegnatin n ṭṭrad, dayen ara ten-yeğğen war imenɣiyen imeqqranen.

Asmi d-yewweḍ Ɛuqba Bnu Nafiɛ deg wadeg n Abu Lmuhağir ɣer tefriqt n ugafa (Qayrawan) akken ad ikemmel abrid i d-yeğğa Abu Lmuhağir deg uzuzer n tneslemt, yufa-d aṭas n yigelliden Imaziɣen i yennuɣen mgal-is,

imi tasertit-is tebna ɣef ṭṭrad d leḥqer, daymi i yeɛreḍ ad yessimes Kusayla, yebɣa ad as-yekkes azal-nni i yesɛa, d aqerru ɣer yimaziɣen (Moderan, 2008 :03).

Imazrayen akka Ibn al-Athîr akked Al-Nuwayrî, rnan-d ɣef usimes-a, dakken Ɛuqba yerra Kusayla amzun d akli akken i t-id-yessenɛet (Moderan, 2008 :03), anda yeffeɣ ɣer 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 yesruḥ ccan-is akken imi yella d agellid, yerna d ticraḍt i yigelliden-nniḍen dakken d Ɛuqba ara iḥekmen wa ad inebbeǧ igen-nsen.

Ґas akken Aksil yella yeslem maca annect-nni ur yemniɛ ara Ɛukba ad isemrareɣ nnif n Kusayla, iḥettem fell-as ad yezlu ikerri ; ɣas akken yella yeɛlem 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 ttekkin ara deg ṭṭradat, imi ttwaneḥsaben amzun d aklan, ur ṣɛin ara azal am yimdanen ilelliyen.

Kusayla mi yekfa timezliwt, turda teqqar-d yegra ifassen-is deg yidammen n tsenɣit-nni, isɛedda-ten ɣef tamart-is d uɣesmar-is, d izen i Ɛuqba belli asimes-a ur yettɛedday ara war tawtilt.

Annect-nni ur yeǧǧi ara Ɛuqba ad yerr aḍar, acku ixdem deg-s lbaṭṭel, alammi i as-yerwel. Mi d-yuɣal Ɛuqba seg tama usammar (lmaruk), Kusayla yejmeɛ-d igen, yennuɣ mgal Ɛuqba, yenɣa-t deg useggas n 683 deg wadeg n Tahuda (Moderan, 2008 :03).

Yeǧǧa-d yiwet n teɣremt yesɛan isen n TAHUDA, tamanaɣt-is d Biskra. Ma d Kusayla yerna yeḥkem deg Qayrawan azal n semmus n yiseggasen seld timenɣiwt-is i Ɛuqba, yemmut deg useggas n 688.

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

Tamsalt i yeǧǧan Kusayla yeɛzem ad t-ineɣ, d tamsalt-nni mi t-yerra Ɛuqba akken ad yezlu ikerri sdat n yiserdasen-is, deg-s d aseɣli 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).

Ladɣa aneggaru-a iglem-d tadyant akken teḍra, daymi Abu Lmuhağir yerra-as i Ɛuqba, ha-t-an tettnadiḍ ɣef lmut-ik imi i as-txedmeḍ annect-a.

2.3.3. Turda n wassaɣ gar tigawt-a d tedyant n Kusayla

Turda ɣef temsalt-a, dakken seg tigawt-a i yexdem Kusayla akken ad yesken lɣiḍ-is mgal ayen i as-iga Ɛuqba, s umsaḥ-is ɣef tamart-is s yidammen, teqqim-d d azamul deg tmurt n leqbayel, win iwumi yettwaxdem lbaṭṭel, ad yessers (ad yemseḥ) afus-is ɣef uɣesmar-is, d asmekti n wayen iga Kusayla, maca anamek-is yeqqim-d, yal win ara d-ixedmen tigawt-a "yemseḥ afus-is ɣef uɣesmar-is" anamek-is ad d-yerr ttar i wayen i as-txedmeḍ, neɣ ad iseffi leḥsab d yid-k deg lawan i d-itteddun.

Daymi ara d-nini ɣef tigawt i iga Kusayla, teqqim-d d tadyant deg umezruy n tefriqt n ugafa ladɣa ɣer yimaziɣen (Leqbayel), imi i yeslef s ufus-is ɣef tamart-is, ur d-yemmeslay ara, syin akkin d Abu Lmuhağir i as-d-yessegzan tamsalt i Ɛuqba, imi mazal ɣer wass-a tettwasemras deg tmurt n leqbayel, ɣer yal yiwen i yebɣan ad d-yerr tter, ad tt-yessemres mgal win uɣur yettnadi ttar.

S tigawt-nni deg umezruy, teqqim-d tenfalit s timawit "ha-tt-a, ad k-ṭṭfeɣ" s usras n ufus ɣer uɣesmar, daymi i nezmer ad d-nini ɣef tenfalit-a, tessegza-d tadyant tamazrayt yeḍran deg yiseggasen iqburen, maca anamek-is yewweḍ-aɣ-d ass-a.

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

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

Kraḍ n yimedyaten skanayen-d assaɣen izamulen gar tmenna n wass-a d kra n teḥkayin timazrayin. Maca assaɣ azamul ur yelli ara d asebgen n uẓar asnislan. Afernas yezmer ad yettwafhem s unamek-is amiran war assaɣ srid ɣer Firmus ; abxis/ibxes yezmer ad yesɛu aẓar-nniḍen ; tigawt n uslaf ɣef tamart tezmer ad tili d azamul amettan irekden deg waṭas n tegnatin. Turdiwin-a ilaq ad tent-nserwes ɣer yisegzawalen, attestaten iqburen d yimeslayen n temnaḍin 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 tessemlil ayen i d-tewwi timawit d wayen i d-yewwi uɣerbaz neɣ tira.

Anadi i d-iteddun ilaq ad yesɛu imsulɣa ugar, seg waṭas n temnaḍin d leɛmer yemgaraden ; ad yessekles tinfaliyin deg tegnatin n tilawt ; ad yesken talɣiwin-nsent d ubeddel n yimesli ; ad yefk attesten yettwasnen ; yerna ad yesken turdiwin-nniḍen send ad yeṭṭef yiwet n tarrayt n usegzi.

Taggrayt

Γef wayen akk i d-nessegza seg tazwara, azal sɛant tedyant yeḍran deg tefriqt n ugafa (Lezzayer n tura), ad yeqqim deg taysi n ugdud amaziɣ, imi d tidyanin i yeḍran deg tsutwin iɛeddan, maca later-nsent yeqqim ɣer wass-a, mazal yedder, ama s wayen uran, neɣ yisura i gan ɣef yiwudam-a i yuran amezruy.

I kraḍ n yigelliden : Firmus, Yugariten akked Kusayla, ǧǧan-d later-nsen deg yigduden n tefriqt n ugafa, ula d Irumanen ssawḍen ad arun fell-asen imi ayen gan ur yelli ara d ayen isehlen, yal tasuta teɛreḍ d d-taru neɣ ad tessiweḍ ayen xedmen, ama dayen izemren ad yettuneḥsab d lɛali-t neɣ diri-t, maca tigawin-nsen gant iẓuran i aɣ-d-yewḍen ass-a, mazal ttbant-d ass-a deg tenfaliyin timawiyin yeddewiren gar yimdanen, s tenfaliyin-a ɛerḍen ad siwḍen izen, maca izen-a irfed yid-s tidyanin seg umezruy, tidaynin-a ddrent deg yilsawen n wid i tent-iḥekkun seg tsuta ɣer tayeḍ.

Annect-a ad aɣ-yeǧǧ ad d-nini s turdiwin i d-nebder iwsawen, belli kraḍet n tenfaliyin-nni timawiyin refdent taḥjurt seg umezruy, mačči kan n tinfaliyin war anamek, imi ẓẓant deg umezruy s wazal i refdent, i kraḍ-nsent qqnent srid ɣer yigelliden-nni, ama s wayen i gan, neɣ ayen d-ǧǧan, daymi i nezmer ad d-nini, ahat tinfaliyin-a seḥbibirent ɣef tedyanin yeḍran deg umezruy, dayen i tent-yeǧǧan wwḍent-d ass-a ɣur-nneɣ.

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

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

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Timerna

Timerna 1. Amawal n umagrad

Agla (patrimoine) p. 662. Grand dictionnaire Français-Tamazight.

Azbu (résistance) p. 122. Amawal n tmaziɣt tatrart.

Igen70 (armée), p. 70. Amawal n tmaziɣt tatrart.

Akettur75 (capacité), p. 75. Amawal n tmaziɣt tatrart.

Yettalek129 (triomphé), p. 129. Amawal n tmaziɣt tatrart.

Alulleḍ (détail), p. 309. Grand dictionnaire Français-Tamazight.

Taflest (confiance), p. 79. Amawal n tmaziɣt tatrart.

Timerna 2. Imsulɣa

Amselɣu	Leɛmer	Tamnaḍt
Argaz / A1	75 n yiseggasen	At Xellaḍ, Akbou
Argaz / A2	72 //	At Xellaḍ, Akbou
Tameṭṭut / A3	68 //	At Xellaḍ, Akbou
Argaz / A4	68 //	At Xellaḍ, Akbou