

## Tayect Tamaziyt

Tasyunt n Tiddukla Tadelsant  
Tamaziyt deg Marikan



# The Amazigh Voice

[www.tamazgha.org](http://www.tamazgha.org)



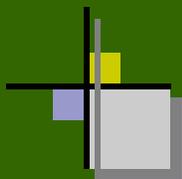
A magazine published by the Amazigh Cultural Association in America  
442 Route 206, #163, Bedminster, NJ 07921—Phone/Fax (781) 322-0965

## Amacabu!

### Inside this issue:

<i>Tamacahutt n Gəttac</i>	3
<i>Tadyant n tasa d way turew</i>	5
<i>Tizlatin n Yirban</i>	6
<i>How does Kabylia lose her people</i>	8

- Amazigh students at the University of Imteghren (Southern Morocco) are attacked for being Amazigh.
- Mamane Abou, the editor of the Nigerien weekly *Le Républicain* is released after a two month long incarceration
- Ferhat Mhenni, the spokesman for the Movement for the Autonomy of Kabylia (MAK) meets with US and Canadian officials.



Yal ayref s tmeddurt-is. Seg tmeddurt-is d wayen ijerreb i d-ilemmed. Ayen akken d-ilemmed ittuyal-as d tamusni swayes ittkemmil deg ubrid-is, swayes isseřsay di lebni n tmetti-ines, swayes ittseggim, issizdig, ney issizid di tudert-is.

Lemmer a nmuqel yer umezruy n weyref amaziq, a naf belli ttaqa n wayen d-yejmae n tmusni iğga-t-id d iwalen (ney awalen), ney d isefra, ney d timucuha, wa iqqar-iten i wa, armi d as i deg d-kkren wid d-iddmen imru, uran kra yellan ass-a deg idlisen.

Ihi tamezwarut n tmezwura, ilaq a d-nini belli timucuha, d iwalen i d-ğğan lejdu, seān azal meqqr. Yernu seg yiwet n tama, azal agi yuggar azal n tmussni tameqqrant ittwuran. Ih, as icban ass-a nezmer a d-nelmed tamusni mači d kra, yer iyerfan wiyad, maca d timucuha nney i d-yeqqaren tudert n ibabaten d tyemmatin nney, i d-ħekkun idles

d tmagit nney. D widak i yesean amkan amezwaru deg tasa n umaziq, tasa nni swayes ittak<sup>o</sup>i i tayri.

Ihi deg uřun agi n Tayect, newwi-yawen-d tamacahutt i-d-yelqed wAkli Aqbayli. Tamcahutt agi am atas n tiyađ tesselmad tiħerci i warrac. Imi d-nudder tasa, dya, newwi-d tadyant n tasa d way turew. Tadyant agi ġures azal ameqqran. Ĥaca ayen icerken tasa d way turew i t-yuggaren. Ihi yef tasa d way turew i d-newwi kra n yenzan n zik. Ma d Sumar Derwic iwwi-yay-d kra n tezlatin dya i imezyanen nni ezizen yef tasa. D nutni ara yuyalen d irgazen d tlawin n uzekka. Nessutur deg wid s-issnen i ccna, ad asen-d-gerřzen kra uzawan.

Iqqim-ed wawal aneggaru, a d-nini belli yal wa issnen kra n tmacahutt, tadyant, asefru, ney anzi, ilaq a t-yaru akken a t-id-afen ineggura. Si nnig tira, ilaq amdan ad isselmed i tarwa-s, akken tarwa nni ula d nettat ad tesslmed i tarwa-s. Idlisen lhan, maca tif-iten tasa! □

## The Amazigh Voice

*The Amazigh Voice* (ISSN 1526-5730) is a quarterly publication of the Amazigh Cultural Association in America Inc. (ACAA).

All Rights Reserved ©2004

ACAA is an international non-profit, cultural, and scientific organization dedicated to the protection and promotion of the Amazigh (Berber) culture in the USA and abroad.

### Editors

Lak Amara  
Nabil Boudraa  
Rachid Dahmani  
Akli Gana  
Hsen Larbi  
Louiza Sellami

### Design & Production

Hsen Larbi

### Distribution

Arezki Boudif

*The Amazigh Voice* welcomes articles, columns, reviews, editorial correspondence, and poems in Tamazight or English. Contributions should be sent to:

amazighvoice@tamazgha.org or  
Amazigh Voice  
PO Box 265  
Malden, MA 02148  
Phone/Fax: (781) 322-0965

Opinions expressed in *The Amazigh Voice* are not necessarily those of ACAA representatives and do not reflect those of ACAA. Material may be reprinted only with permission.

## News ISALAN News ISALAN News ISALAN

### In memorial

#### GABRIEL CAMPS IS NO LONGER WITH US

Gabriel Camps, the founder of the Encyclopédie Berbère (Amazigh encyclopedia), passed away in September 2002, as he was putting the final touches to Issue number 25 of the encyclopedia. His death is considered a great loss to Amazigh studies. Without him, there is a good reason to be worried about the future of this great tool for scientific research. However after many years, Gabriel Camps was able to put together a strong multidisciplinary team of researchers that does more that ensure that future. It comes as no surprise to anyone that Dr. Salem Chaker, the director of Amazigh research at INALCO (National Institute of Oriental Languages and Civilizations) is the new Director of the encyclopedia.

#### A MATOUB LOUNES STREET

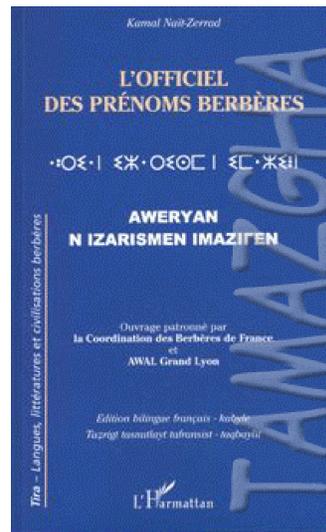


On November 22<sup>nd</sup>, 2003 was inaugurated the Matoub Lounes Street in the city of Vaulx-en-Vélin in the Lyon region. The inauguration was celebrated with various cultural activities, including an Amazigh exhibition, a conference on Lounes Matoub and lots of music.

### Books

**ENCYCLOPEDIE BERBERE** (Amazigh Encyclopedia) V. No. 25, Edited by Salem Chaker, Edisud, Aix-en-Provence, France, 2003.

**L'OFFICIEL DES PRENOMS BERBERES - AWERYAN N IZARISMEN IMAZIGHEN** (The official book of Amazigh first names) by Kamal Nait Zerrad, L'Harmattan, Collection "Tira",



2003.

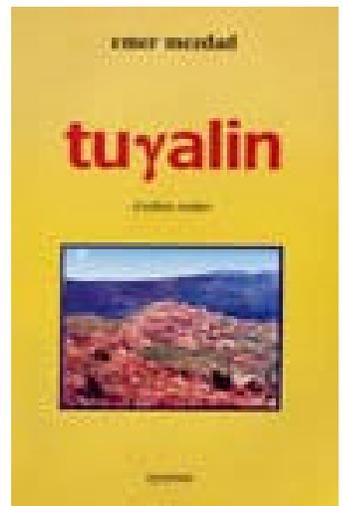
The book of Amazigh proper names has just been published. It is not clear why it was labeled "official" but it does contain roughly a thousand masculine and feminine names. This will not only help those who wish to find an authentic Amazigh name, but it will help anyone understand the origin or the meaning of Amazigh names. A linguist, Kamal Nait Zerrad has written many books on Amazigh language and grammar. At the L'Harmattan Editions he heads the "Tira" collection under which this title was

published.

**THE LANGUAGES OF THE MEDITERRANEAN**, edited by Robert Bistolfi with the collaboration of Henri Giordan, L'Harmattan, Collection "Cahiers de Confluences", 2002.

This publication contains several articles on Imazighen and Amazigh issues in general. "Kabylie : de la revendication linguistique à l'autonomie régionale" (Kabylia: from linguistic claims to regional autonomy) by Salem Chaker, and "La berbérophonie : enjeux d'une renaissance" (Amazigh speaking: factors of a renaissance) by Ahmed Boukous. Other articles discuss issues of language in Algeria.

**TUGHALIN** (The Return)



by Amar Mezdad  
Published by the author.  
*Tughalin* is a collection of seven short stories on various subjects in the lives and traditions of the Kabyls. *Tughalin* is the return to the roots as in the return of this immigrant who spent most his life

(Continued on page 11)

# Tamacahutt n Geṭṭuc

## ILQED-ITT-ID AKLI KEBAILI

Amacahu!  
Ad telhu!

**Y**ella yiwen wergaz yezdey netta d 7 warraw-is berra i taddart. Yiwen wass deg wussan yekcem yer taddart. Mi yewweḍ yer yixf n taddart, yesla i tterysel ttett at taddart yiwen yiwen. Argaz yebren s tazza yer warraw-is, yenna-yasen: "A tarwa, attan tterysel ttett at taddart yiwen yiwen. Attan ad tessenger taddart. Ahat tezmer a d-tuyal yur-ney. Ekkert fell-awen a nerwel."

Ihi argaz d warraw-is rewlén. Teddun ur zrin anida. Ddan ddan, dya yeeya yiwen deg-sen. D ameqran deg warraw-is. Dya yenna-yas i babas: "A baba nekkín eyiy, ur zmirey ara ad kemmley tikli." Dya babas yebna-yas taxxamt s wedyay, yeḡḡa-t din. Netta d 6 warraw-is kemmlen tikli.

Ddan ddan dayen, yeəa yiwen-nniḍen, dya babas yebna-yas taxxamt s wedyay, yeḡḡa-t din. Akken alimi éyan akk. Aneggaru i yeeyan d mmis amezyan meṛra deg-sen. Netta semman-as Geṭṭuc acku d amezyan nezzeh. D aməuc, d abexxuc kan. Ma d tiḥerçi, yiwen ur s-yezmir.

Geṭṭuc yenna i babas: "Ula d nekk éyiy tura a baba." Babas yenna-yas: "Ihi atan a k-bnuy ula d kečč taxxamt s wedyay, ad teffreḍ deg-s, akka ma tewweḍ-d yur-k tterysel ur tzemmer ara a k-tečč."

Geṭṭuc yenna-yas: "Nekkini a baba, yessefk a y-tebnuḍ taxxamt s wuzzal."

Ihi babas yebna-yas taxxamt s wuzzal, yesbedd-as tawwurt n wuzzal. Geṭṭuc yeqqim deg-s, ma d babas ikemmel abrid-is. Wissen anida ara ad yaweḍ.

Tterysel mi tfuk at taddart-nni s tuččit, dya tetṭef abrid i yeṭṭef wergazen-nni d warraw-is. Deg webrid-nni tufa 6 texxamin bnant s wedyay, seant tibbura n wesyar. Dya terza tibbura-nni, tekcem yer texxamin-nni, tečča merra ayetmas n Geṭṭuc. Mi tewweḍ tterysel yer texxamt n Geṭṭuc, tufa-tt tebna s wuzzal. Ihi ur tezmira ara ad trez tawwurt-is. Ihi tterysel tebya a s-tzerreg i Geṭṭuc, a d-yeffey seg texxamt-is iwakken ad tečč-it. Dya tessawel-as:

"Geṭṭuc, wa Geṭṭuc, effey-d ad tedduḍ yid-i, a nruḥ a d-nagem."

Geṭṭuc yerr-yas: "Nekkini seiy aman, ur d-ttagmey ara."

Ihi tterysel truḥ yer tala a d-tagem.

Geṭṭuc yeḡḡa-tt tedda kra kan, dya yuzzel, yeṭṭef abrid-nniḍen yezwar-itt. Mi yewweḍ yer tala, dya yugem-d, yesluy aman-is, yuzzel yuyal yer texxamt-ines.

Ihi tterysel tugem-d aman iluyanen. Tewwi-ten s axxam-is, syin akkin tuyal yer Geṭṭuc.

Tterysel tessawel i Geṭṭuc, tenna-yas:

"Geṭṭuc, atan ugemey-d tura, ruḥ ad tagmeḍ iman-ik keččini."

Geṭṭuc yerra-yas: "Amek? Nekkini zwarey-kem, ugmeḍ-d aman d izeddganen, ḡḡiy-am iy-sluyey. Ihi kemmini tugemḍ-d aman iluyanen a taeggunt."

Geṭṭuc yeḍsa fell-as. Tterysel tkerrec iḍuḍan-is g lyucc, tessenser iman-is.

Azekka-nni tuyal yer Geṭṭuc, tenna-yas:

"Geṭṭuc, eyya-d ad tedduḍ yid-i a d-nawi ttmer. Attan yiwet n tzanet teččur d ttmer."

Geṭṭuc yerra-yas: "Ala, nekkini ur tettey ara ttmer."

Ečč kan iman-im."

Tteryel tețtef abrid-is yer tzanet-nni. Gețtuć yeğğā-tt tedda kan kra, dya yeddem acullid, yuzzel, yezwar-itt. Yuli yef tzanet-nni, itekkes ttmer, yesseylay-d ibeayen ney iyessan yer lqaea. Drus kan atta tejba-d tteryel. Ma d Gețtuć netta yeffer sufel n tzanet. Tteryel tleqeqd ibeayan i s-d-yesseyli Gețtuć, teččur icciwi-is, Gețtuć yettwali deg-s.

Tteryel tețtef abrid-is yer wexxam. Drus kan, Gețtuć yuzzel, yettef abrid-nniđen, yezwar-itt.

Tteryel tewweđ yer tewwurt n texxamt n Gețtuć, tessawel-as: "Gețtuć, atan wwi-y-d ttmer, eldi tawwurt, a k-n-fkey drus."

Gețtuć yeđsa, yenna-yas: "Ha..ha.., amek d kemmini ara a yi-d-yefken ttmer? Nekkini zwarey-kem. D nekk i m-d-yesseylin ibeyaen n ttmer; nekkini lliy sufel n tzanet, kksey-d kra yellan d aeqqa yelhan, ččurey-d acullid, a taeggunt."

Tteryel tkerrec ifassen-is g lyuc, tuzzel s axxam-is. Ma d Gețtuć, netta yetterteq seg teđsa.

Azekka-nni, tteryel tuyal yer Gețtuć, tessawel-as: "Gețtuć, effey-d a nruħ a d-nawi tizzegzewt (lxudra) seg tebħirt." Gețtuć yerra-yas: "Awwah, nekkini ur tedduy ara, seiy kra yellan. Ruħ kan iman-im."

Ihi tteryel tețtef abrid-is yer tebħirt. Drus kan, yuzzel Gețtuć, yezwar-itt. Gețtuć ikmasi itekkes-d kra n tezzegzewt (ibawen, tajilbant, taga d wayen-nniđen). Drus kan yesla i lheffa n tteryel. Gețtuć yettergigi, yugad-itt, ur yufi dacu ara ad yexdem. Taswiħt kan yezra yiwet n tbeqlult n texsayt d tameqrant. Gețtuć yeyza amdun deg-s, yeffer din. Ma d acullid-ines iđegger-itt yer yeyzer.

Tteryel tkmasi ttekkes ula d nettat ayen i s-d-yeğğā Gețtuć. Drus kan twala tacebbubt n Gețtuć teffey-d si tbeqlult n texsayt. Dya truħ tsellef-as, teqqar-as: "Gețtuć ma d Gețtuć? Gețtuć ma d Gețtuć!"

Gețtuć yettergigi, yettef tanzarin-ines d uqemmuc-is s ifassen-is. Yugad a s-d-yeffey kra unehhit a s-tsel tteryel.

Tteryel teččur icciwi-s s tezzegzewt, tețtef abrid-is yer wexxam. Nettat tteddu tcennu: "A Gețtuć awah a k-ttfen ifassen-iw..."

Gețtuć iruja drus, ur yesli i kra. Dya yerra inehhit, yeffey-d seg tbeqlulut-nni n texsayt. Yessuli-d taswalt-is seg yeyzer, yeččur-itt s tezzegzewt, yuzzel yer texxamt-is am ifețtiwej. Yezwar tteryel.

Tteryel tbed yef tewwurt n Gețtuć, tessawel-as:

"Gețtuć, wa Gețtuć, atan wwi-y-d atas n tezzegzewt, ldi tawwurt a k-n-fkey kra".

Gețtuć yerra-yas: "Amek? Ha..ha.. Nekkini zwarey-kem, kksey-d akk ayen yelhan, ġğiy-am-n ayen n diri. D nekki ig llan di tbeqlulut-nni n texsayt. D tacebbub-iw imi tellid tselfeđ. Fell-as itellid tcennuđ a taeggunt."

Ihi tteryel irekkem wallay-is, tkerrec ifassen-is. Tettğelib, tessenchaw acebbub-is. Tuyal tkerrec iles-is. Fyen-d ikuffiten seg wqemmuc-is, dya temmut. Tenya-tt lkeyya!

Gețtuć iruja, iruja a s-isel, ulac. Dya yettal deg iceqqiqen n tewwurt, yezra-tt tezzel zdat n tewwurt n texxamt-is. Gețtuć yeffey yur-s, yufa-tt d tidett temmut.

Gețtuć yezdey axxam n tteryel. D ameqran, yernu deg-s yella kra yellan i yuħwaj Gețtuć i tmeddurt-is.

Tamacahutt Tfukk!! □

# Tadyant n tasa d way turew

ILQED-ITT-ID HENRI GENEVOIS

Ađris agi ak d temeiyin d-iteddun deffir-es yef tasa, nekk-es-iten-id seg wedlis "La famille" d-yura Henri Genevois i d-issufey FDB deg wseggas 1962. Nesnemmir imrabđen agi n iřumyen d-ijemeen timusniwin n tmurt n igawawen (iqbayliyen).

Yella yiwen n wergaz zik, ġures yemmas d tmeřřut-is. Tisliť tekřeh tamřart, tamřart tekřeh tislit. Ta tekřeh ta , almi uřalent křer n teđdawin. Limmer ttafent, ta ad teč ta. Ternuđ, tislit nni, ahat deg waken berrik wul-is , yekkes-as řebbi dderya: sked ddwa ur tečči, sked lemřam ur tzuř, sked lřerz ur tektib, tegguma ad tarew.

Ass nni, řni d ayen, yeččur wul-is d lkeřh d ayen ur nferru, taweđ řer yiđ, tenna-yas i wergaz-is:

- Ay argaz, ass agi ikteb-iyi-d yiwen wemřabed, icekkes-iyi-d ddwa i dderya.

Yenna-yas:

- D aya? Tenn-yas:

- Tettucekkes-iyi-d tasa n yemmak. Yenna-yas:

- D aya? D ayen ischlen: azekka a m-tt-id-awiř.

Azekka nni, řřbeř zik, yenna-yas i yemmas:

- Ekker a nřuř řur xwal-i. Tenna-yas:

- Yerbeř a mmi.

Kkren, řuřen. Netta yextař abrid lxali. Akken d imi wwđen řer tlemmast n yiwet n lřaba, yeřbes, yenn-yas:

- Cihed, a yemma, ad temmteđ!

Tameřřut tenn-yas:

- Annař, a mmi, d acu i k-xedmeř? Annař a mmi, annař a mmi!

Netta, afus-is yewweđ tajenwitt, ijbed-itt-id, yesęedda-yas-tt deg wemgerđ, yezla-tt, ifket-itt, yekkes-as-d tasa; yečřa-n lefrisa nni n yemmas dinna, yuřal-ed s axxam-is. Tasa nni n yemmas deg wqelmun, ar ileřh u. Yaweđ-ed řer yiwen wemkan d lxali: yaf-ed sebaa yemcumen zwaren-as-d a t-nyen. Yekkes-ed yiwen degsen tajenwitt a t-yezlu.

Dřa tenęeq-ed tasa nni deg wqelmun, tenna-yas-d:

- Annař, annař! Di leenaya nnwen; urweř-t, ur iyi-yuriw; ay iędawen ur tneqqet! □

## Inzan yef Tasa

ILQED-ITEN-ID HENRI GENEVOIS

ANAMEK S TMAZİFT SĜUR ĤSEN LARBI

- ◆ Kulci d awal, ar tasa d agrawal  
Kulci d awal kan, řaca tasa, meřsub tayri.  
Tayri ulamma tđeggeređ-tt řer tmes ur tt-ittay wara.
- ◆ Tasa tesslab win ines  
Tayri tesderwic bab-is
- ◆ Tasa ur tessaggar řed  
Tayri ur ttegg ara lxilaf ger imdanen
- ◆ Tasa ur tetřunfu tasa  
Tayri ur tetřunfu amdan nni yef i d-tegga.
- ◆ Imeřřawen si tasa i d-teffyen  
Si tasa i d-tekk leřnana d uyiđi

- ◆ Temlal tasa d way turew  
Temlal yemmas d warraw-is
- ◆ A tasa yebđan yef sin: Teřya řsen, teřya Lřusin!  
Wagi ttawin-t-id medden yef win ur nezri d acu i yeřya.
- ◆ Wigi yak d tasa-w  
Wigi yak d arraw-iw
- ◆ Ad am-yeřrez řebbi tasa-m  
Ad am-yeřrez řebbi arraw-im.  
D ayen qqaren medden d tanemmirt.

# Tizlatin n Yirban

SGUR SUMAR DERWIC

Awal Usnili: Wagini d amud isefra i-warraw nney, giy-t acku zriy ala tizlatin n tutlayin nnađen i ttiren (cennun) warrac nney. Ihi, ma neqqim akka aqel-ay nettawes (netteawan) widak ikkaten ad n̄yen izli amaziy. Azwel as-ferney d: UR ITTBAY IZLIRBA. Ssaramey ad yili win ney tin ara yasen-irnun azawan ad d-uyalen s akal n Tmazya i ten-id-yurwen. S usirem nezmer a-nili!

## AZUL

Yan Sin Krađ  
Inatay akw azul!  
Yan Sin Krađ  
Ul-inew imellul,  
Yan Sin Krađ  
Neg Imaziyen kull,  
Yan Sin Krađ  
Gat ka kud nsul!  
Yan Sin Krađ  
An-nesseđlu azul,  
Yan Sin Krađ  
Neqqim aha nekkul.

Igwelmimen, 17  
Nuwanbir 2946

## TELLA TMAZIT

Tamaziyt tella daddey,  
Ur idd ar ass ddey,  
Unna yran a tt-iney  
Nugi-t ad yili yidney.  
Amaziy ur ileggway,  
Idder diges ublalay.  
Nella da, dagi, yi,  
An-nili mek nra,  
Tellam da yas d̄yi  
Tirim ad ur nemra.  
Kwenni tram-t ad ifrey,  
Netta, ad yifun istey,  
Unna yran ad ides izdey  
Ad ilmed i Tfinay;  
Tamurt-ad tga tinney  
Acengu a t-nessufey.  
Nella da, dagi, yi,  
An-nili mek nra,  
Tellam da yas d̄yi  
Tirim ad ur nemra.  
Amdan ixsen ad irey  
G iman a t-id-issufey,  
Tamaziyt tuger akw urey,  
Tezwar ta t-tann t-taddey.  
Neqqwcat agensu n-wallay  
Urta tgi yurrun abbay!

Tucka, Imteyren, 01 Mayyu 2944

## TIWIZI

Afus afus ay atmaten!  
Afus afus a nemeiwen  
Γef ubrid n Yugerten.  
Afus afus ay isettma!  
Afus afus neg tawada  
Γef ubrid n Diheyya.  
Afus afus ay anelmad!  
Afus afus an-nemsebdad  
Γef ubrid n Zayd u H̄mad.  
Afus afus neg tiwizi!  
Afus afus neg tawuri!  
Nekk ayaras n M̄emmri.

Butenfit, 02 Nuwanbir 2947

## TFULKI TAZEDGI

Ssardey ifassen  
 Udem zeddigen  
 Azul fellawen  
 Ay imarawen  
 Azul fellawen  
 Ay atmaten.  
 Učiten smaren  
 Ssirdat ifassen!  
 Slilat imawen!  
 Tazedgi tinnwen.

Tizi N Imnayen g-warim  
 04 Dujanbir 2950

## AR TIMNILIT!

Ar timnilit a nanna  
 Nedda syur iwer-inn  
 Ur yad nri yes dinn,  
 Ur am-nsella kemmin.  
 Ar timnilit a dadda  
 Ur nessin ilemmin  
 Γas ammutti s azey-inn,  
 Ddant-ay akw tallin.  
 Neffel-k-nnit ay ansa  
 Tgid idney tirgin,  
 Nugi timukrisin,  
 Walu yiyimi n sin.

Tizi N Imnayen g  
 05 Dujanbir 2950

## ẒEḐ A MERRU!

ẒeḐ a Merru! ẒeḐ a ḥellu!  
 Zdi kriru!  
 Nr' a nuru,  
 Nr' a numu,  
 Ur nettetu  
 Baba d yu nu.  
 Tutlayt nnsen ayd igan  
 Tamezwarut γuri,  
 Tudert nnsen ayd igan  
 Tameggarut γuri  
 ẒeḐ a Merru! ẒeḐ a ḥellu!  
 Zdi kriru!

Agwemmaḍ, 06 Fuḗar 2947

## DRUSEN WILLI YUKZEN

Yuli-d yitri  
 Yeffer yidelli,  
 Abrid neḗfar  
 Yufa-t uḗar.  
 Tillas idran  
 Čant ussan,  
 Tifawt nney  
 Dyi testey.  
 A kra yeggwden  
 Amalu nnsen!  
 Kersat tasa  
 Tenm twada!  
 Tesdid tussna  
 N willi d nella,  
 Ifley beḗtu  
 Agin a t-negnu.

Igwelmimen, 02 Yunyu 2944

## *How does Kabylia lose her people?*

BY AGHILAS

TRANSLATED FROM FRENCH BY RACHID DAHMANI

**This text was written in homage to Avehri, Iguersafen, and all those who will recognize themselves in it. However, it does not necessarily concern all the Kabyls who immigrated to the cities.**

As a teenager, I used to hear adults in my village talk about the Kabyls of the cities. It was about those who left their village to earn a living in Algiers, Oran, Constantine... even in Tizi-Ouzou (as my grand mother used to say) or Bgayet in the seventies. These people were an integral part of the village and were always welcomed back. After a few years, married and settled in the cities, they visit the village only to collect their share of olive oil, fresh figs (*tibexsissin*), and grapes (*tizurin*). Gradually, they lose the rhythm of rural life and find it harder and harder to follow discussions taking place in *tajmaet* (village assembly) on issues of common concern.

As they become older, and their children grow up, their visits to the village are more spaced. In their fifties, they only make one or two visits per trimester, alone, without their children, now adult, perfectly Arabized, gently uprooted, thus at the mercy of the first fiery preacher who comes along.

Some still insist on participating in *tajmaet* at least on a bi-monthly basis. To inform their family members in the city that they will spend the weekend in the village, they tell their children: *nruḥ leqbayel* in Arabic ("I'll go visit the Kabyls"), and to their spouses they say: "Ad aliḡ ar taddart a d-zrey imyaren nni" in Tamazight (I'll go to the village to see my folks).

They were still welcomed in the village even though they no longer had any family or social life there. Some even ended up selling their house, land, and olive trees. Trying not to lose face in meetings, they would make some innovating suggestions on how to solve a given community problem. Finding suggestions from the strangers funny, the young people in the assembly would signal each other and cover their mouths with their hands to hide their laughter.

For example, in a discussion on how to solve the problem of a 700-meter trail separating the village from the county road, a suggestion from an immigrant from Algiers went like this:

"I know the head of the *Daira* (County) of Boufarik, who is a close friend of the head of the *Daira* of Akbou to which our village belongs. Let me talk to him and he will manage to have the trail paved before next winter."

The Mezwers (as we call the *Aarch* or village leaders) listened politely without any comment. Then they came up with a practical solution that always works and that would allow them to have a "private" road for the village:

- the village provides labor and 2/3 of the needed cash;
- City Hall provides equipment and 1/3 of the needed cash.

And the immigrant added: "You fools! This is City Hall's job. Your money will go directly into the pockets of the City Hall managers. I am not going to contribute!"

Nobody dared to contradict him, out of civility, and fear of being hit with a large fine in case of a verbal dispute. But everyone thought: "These idiots never pay their dues to the village on time, or do not pay at all, and they come here to piss us off and talk to us condescendingly."

To set the fine for a collective offense, *tajmaet* proceeds this way: It multiplies the fine for an individual offense (about 200 Algerian dinars at the time worth two dollars) by the number of persons insulted plus one (one to symbolically represent *tajmaet*). This is how the village gets our immigrant to contribute to our collective project.

I used to think that these immigrants behaved that way with their own people in order to sabotage the village, either out of maliciousness or, at the very least, to draw attention to themselves. I also thought that they despised us, mountain dwellers, and tried to keep their children from us to caution them against "underdevelopment" and to make "good civilized" urbanites out of them. I then thought that people from our village were cowards for not having the guts to give these arrogant immigrants a thrashing. Da Mokrane liked to say: *leqbayel n temdint, am tuymest yuḍnen!* (Urban Kabyls are like a rotten tooth, you hesitate to pull it off because it has long served to chew food and bite the enemy, and you do not want to keep it because of its raging toothache).

After years of eventful studies, I was also called upon to live the conditions of the urban Kabyl. After one year in the company of other urban Kabyls who emigrated earlier, I came to understand everything! Furthermore, I have witnessed how the newcomers began their soft slippery slope and allowed themselves to be drawn by the social comfort and peace with one's neighbors, colleagues, and strangers. I have seen how the language of gradual self-denial evolves and asserts itself, becoming complete and final by the second generation.

I lost two childhood friends this way, engulfed with their wives and children in the quicksand of the impersonal *umma* (community in Arabic). I have nothing against this *umma*, but it is not mine. I do not recognize in it any of my cultural values, not that it cares about them. I would not know how to swim and survive in this swamp that only wants to swallow me, digest me, and make me disappear without a trace, except for a surname on a birth certificate, which I would occasionally get from City Hall in my native village.

In the city where I lived, when people stopped referring to you as the Kabyl" (after about 5 years), it was because from then on you were considered one of them. As long as people persist in calling you the Kabyl, you can still be identified as the other, you are not yet reconfigured. My two friends, who have not realized their conversion, swore

that they were still Kabyls. I sincerely believed them. The change does not happen internally; it enfolds the "inner self" in a new outfit to veil it and hide it from the others' sight.

Da Mokrane liked to say: *lcqbayel n temdint, am tuymest yuḍnen!* (Urban Kabyls are like a rotten tooth, you hesitate to pull it off because it has long served to chew food and bite the enemy, and you do not want to keep it because of its raging toothache.)

The urban Kabyl does not change: He disappears little by little. His disappearance is complete when his children reach school age, and when he completely concedes his Kabyl roots to his entourage. He sometimes mentions it in front of his friends in an apologetic

fashion or in a mildly insulting way so that he can reassure his new social circle. To these Kabyls I say, "you are the last ones in your lineage. You have taken the responsibility to give up your culture that survived because at each era, its children have known how to make it pass through the eye of a needle. It is true that if you are blind, this exercise would be useless to you."

In an Arab town, a Kabyl must devote half his energy trying to remain Kabyl. If he has a family, he would need 80% of his energy. In most cases the Kabyls, who lose their identity, lose their soul too. They become slick, without a smell or flavor, relieved of any attribute that would prejudice their social standing or professional life. Many redouble their efforts with their religious zeal and their *ḵhuism* (brotherhood in Arabic), excessively using the Arabo-bathist jargon to reassure those around them and avoid arousing any suspicion.

I think one needs to assert one's identity only when another tries to displace it by force or by ruse. Otherwise all identities are equal. Kabyls in Arab cities do not feel their identity assaulted because of the methods of assimilation and depersonalization used in Algeria are sly, slow, and gradual. People freely undertake the process of conquering the Kabyl consciousness and soul. They work in small steps, taking turns, and sharing the tasks so that they cover all aspects of the Kabyl's new life without respite, never showing the slightest hostility.

I spent long years trying every day to be myself. Sometimes the pressure was so high that I would react irrationally, which was interpreted as an act of madness (*hadak mahbul, mqewwed aēla ruḥu!*) ("That guy is mad, he is screwed up" in Algerian Arabic). In order not to obediently follow their path, I would at times have a long talk with my Arab friends in Kabyl, calmly and without being aggressive. I always react in unpredictable ways so that each interlocutor is under the impression of starting from scratch every time, as if we just met for the first time. For example, when a colleague or neighbor tries again to brag about the virtues and beauty of the Arabic language, the Coran, or Islam, I would politely listen to them, and when it is my turn to talk I do the unthinkable: I smile and say, "Je suis Kabyle" (French for I am Kabyl).

Of course my opponent is aware of this, but they hope one day I would keep quiet, or better, agree with their advice. This little harmless sentence, when told to another Kabyl, has no intrinsic significance by itself. But in this case it is used as a rampart, especially when said in Kabyl or French. Not only it served as a deterrent, but it also prevented me from going on the slippery path towards this false sense of security that society offered me. It also prevented me from planning long term projects within this society. I systematically burned all the bridges offered to me (in good faith) to facilitate my integration. When our first child came to brighten our home, I said to myself: *tarewla! tarewla skud nmezzi! tarewla skud neḡḡuḡcg!* (Tamazight for "Let's go away while we are still young"). □

## Tadyant n Yennayer Ak d Fuṛaṛ

ILQED-ITT-ID BELQASEM BEN SEDIRA\*

Tella yiwet n temyart tesca yiwet n tayaṭ. Yiwen ubrid di lawan n Yennayer, illa ugeffur, adfel, ak d usemmit. Teḥbes temyart nni, nettat d tayaṭ-is, aggur irkelli. As mi ifuk waggur n Yennayer, tecreq-ed tafukt. Teffey-ed temyart nni, d tayaṭ-is, tenna-yas i Yennayer: Xemsa deg wallen-ik! Tfukkeḍ, ur tesseḍ acu i yi-txedmed.

Imiren yenna-yas Yennayer i ḥemmis Fuṛaṛ: ttxil-ek, a ḥemmi Fuṛaṛ, erḍel-iyi-d yiwen n was deg ussan-ik, ad nᵽey tamyart agi, aqemmuc n lear!

Irḍel-as Fuṛaṛ yiwen n was deg ussan-is. Imiren teččuṛ tegnewt s usigna, tberreq, tereed, tekkat lehwa d udfel, ittzuffu-d waḍu. Tamyart nni, di beṛra, teqqur seg usemmit, temmut, nettat d tayaṭ-is.

Daymi ittusemma was aneggaru n Yennayer d amerḍal, isca waggur n Fuṛaṛ yiwen n was aqell n wagguren nniḍen. □

\* *Cours de Langue Kabyle, Grammaire et Versions, Librairie Adolphe Jourdan, Alger 1887.*

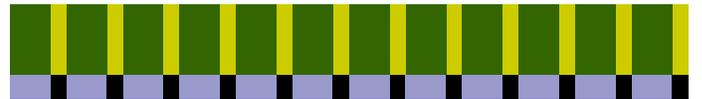


## New York City celebrates Yennayer 2954 with renewed vigor

BY FAZIA AITEL



Yennayer in New York City not only welcomed the new Amazigh year but also many new Imazighen from Algeria and Morocco. Not only were there new faces, there were also new babies and even a new singer, Yacine Boudjou. He and the two musicians accompanying him captivated the audience with a rich repertoire of Amazigh music (Matoub, Idir, Ferhat, etc.) before leaving the floor to an energetic crowd. The celebration of Yennayer this year was also greatly enhanced by “Iwaēda” from Rabah and Djamila Belkebir who offered a delicious couscous to honor the birth of their twins. Let’s take this opportunity to thank them again and wish Yanni-Mouloud and Lisa-Aldjia a healthy and happy long life. The community of Imazighen in NY is resilient and vigorous and given the rapid emergence of the next generation, the Big Apple might well become the stronghold of Imazighen in the U.S. □



News ISALAN News ISALAN News ISALAN News ISALAN News ISALAN

(Continued from page 2)

around the world, who then came back to Kabylia to be confronted with a younger and more educated generation who thinks differently. The return is a journey through the Kabyl traditions of hospitality, the values of yesterday and today, the role of the Kabyl woman, and finally it is a journey through a sophisticated Taqbaylit language that is less and less spoken today.

Amar Mezdad, a doctor by profession, is a pioneer in Amazigh literature. He has written *Tafumast Igujilen* (poems), and two novels, *Id' d Was* and *Tagrest Urghu*.

**Human Rights**

“Algeria: No more promises but deeds” is the title of Amnesty International’s press release issued September 2003. In this press release AI criticizes the Algerian government and its failure to keep any of the promises it made to improve the human rights situation.



Mamane Abou, the editor of the Nigerien “Le Republicain”, a weekly newspaper was sentenced to six months in prison on November 7<sup>th</sup>, in Niamey. He was charged with defamation. RSF (French acronym for Reporters without frontiers) criticized the sentence, calling it nonsense, because the journalist in question was only doing his job. According to RSF Mr. Abou was tried for having published confidential documents proving financial fraud within the ministry of the treasury. RSF also reported that Mamane Abou was not present at sentencing because he was in jail since November 5<sup>th</sup>. “Even his defenders were not informed of his sentencing.” Mamane Abou received a sentence that had to be decided quickly and in secret, because it was a political sentence that wasn’t designed to serve justice but rather some political interests. Mamane Abou was released on January 6<sup>th</sup>, 2004 after an appeal by his lawyers.



The January 1<sup>st</sup> 2004 press release by Tilelli Association (Goulmima, Southeast of Morocco) was titled “No to Violence” in response to the events of December 3<sup>rd</sup> 2003, during which a group of students attacked Amazigh students at the University of Imteghren. The press release stated that the attackers, armed with bats, sabers, and machetes, shouted racist slogans such as “Let us exterminate the dirty Shluhs!” Tilelli reported that there were many injured among whom at least ten were in critical condition. Tilelli, however was not shocked by the events as much as it was shocked by the reaction of the local and regional authorities or lack thereof. It reported that the authorities that visited the campus after the events did not attempt to make any arrests or even open an investigation. For Tilelli, this is not surprising on the part of the Moroccan authorities, who wish to use the arabo-baathist students to push the Amazigh students to violence and thus tarnish the image of the Amazigh movement, known for its peaceful methods. The Tilelli association supports the Amazigh students of Imteghren and recommends more vigilance to all Amazigh activists. For more information, including photographs, visit the [tamazgha.fr](http://tamazgha.fr) website. Tilelli may be contacted by electronic mail at [tilelli@hotmail.com](mailto:tilelli@hotmail.com).

**Autonomy**



Ferhat Mhenni, the spokesman for the Movement for the Autonomy of Kabylia (MAK) was on a visit to North America during the month of December 2003, where he met with officials from the US State Department and

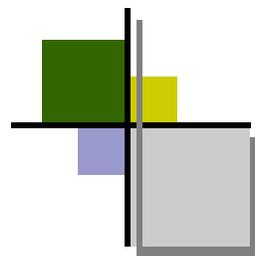
leaders of the Quebec province.

The MAK was established to defend the rights of the Kabyl people and works to achieve the autonomy of the Kabyl region.

The goal of his visit was to plead the cause of Kabylia. This is a historical event because never before has a Kabyl leader met with any North American political leaders to talk about Kabylia. It was on December 1<sup>st</sup> that Ferhat Mhenni had presented the situation of Kabylia to the State Department officials, emphasizing the period that followed the events of the so-called “Black Spring”, during which more than a hundred youths were killed by the Algerian government forces. Mr. Mhenni explained to the State Department that “Kabylia” was being assassinated in silence and that it was time for the international community to intervene to stop the bloody repression planned against the Kabyl people.

In Quebec, where the goal was to establish a friendship with the leaders of the province, Mr. Mhenni was invited to a meeting of the Quebec parliament.

The Amazigh community in both countries reserved Ferhat Mhenni a very warm welcome. He gave conferences and concerts both in New York City and Montreal.



**Portions of the news column were taken from:**  
[tamazgha.fr](http://tamazgha.fr)  
**Thanks / Tanemmirt!**



# *Aseggas Ameggaz*