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The Amazigh Voice

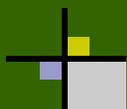
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Ali Sadqi Azayku Has Departed

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- Tamazgha loses some prominent figures: Ali Sadqi Azayku, Idir Ait-Amrane, and Muhya.
- The Tifinagh script is standardized by IRCAM



Ali Sadqi Azayku (1) was born in 1942 in an Amazigh village near Taroudant, Morocco, that goes by the name Igran in the region of Izuyka, which gave Ali his nickname “Azayku.” He attended a French school in Tafingult, south of Tizi n Test. He then joined the Pacha school and the Ecole Régionale d’Instituteurs (Regional Teacher’s College), both in Marakesh. Claude Lefebure wrote that it was at the teacher’s college that “as if he came out of hypnosis, he suddenly felt “Amazigh.” According to Brahim Aqdim, the president of the Mohamed Käireddine Association, he was treated as a “dirty Arab” in the French school and as a “dirty Shluh” in the Moroccan Arabized school. Perhaps that explains his early and very passionate search for an identity. After passing his baccalauréat as an independent candidate, he attended the Faculty of Letters and the Ecole Normale Supérieure (The Higher Teachers College) and in 1968 he graduated with a License in history and geography. He then taught for two years (1968-70) in a high school in Rabat before attending the Ecole Pratique des Hautes Etudes in Paris. While in Paris he also attended Lionel Galand’s course on Tamazight at Langues’O. Back from Paris he started teaching at the Faculty of Letters and became an active member of the AMREC, an as-

sociation devoted to the promotion of Amazigh culture.

Azayku was an avid reader of history. He was interested in the true history of Tamazgha, not the one taught in Moroccan schools and which only starts at the advent of Islam. As he started to understand the true history of his land and his people, he also started to write. His writings were a key element in the identity awareness of the Moroccan Amazigh. He wrote in the newspapers and in the Amazigh magazine ran by Ouzzin Aherdane, the son of Mahdjoubi Aherdane, leader of the Peoples’ Party. It was one of his articles in this magazine titled “For a true approach to our national culture” that cost him 12 months in prison and made the Moroccan authorities close the magazine for good. Offered to retract his writings, Ali refused and became the first Amazigh activist to be thrown in prison.

His stay in the Moroccan prison of Laalou helped Amazigh activists strengthen their resolve but most importantly, it had a great impact on the poet that he was. His poetry expressed the sorrow and hardship of life (his and that of his own people) and at the same time an immeasurable passion to

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News ISALAN News ISALAN News ISALAN

Homage

Mohand Ou Idir Aït-Amrane

The author of the famous Amazigh anthem “Ekker a Mmis Umazigh” (Stand Up Son of Amazigh) passed away on November 6, 2004. He died in a hospital in Oran, Algeria, following a long illness.

Idir Aït-Amrane was one of the first Amazigh activists, while a member of the Algerian clandestine Party of the Algerian People that later became the Movement for Triumph of Democratic Liberties (PPA/MTLD) in the 1940's and later of the FLN during and after the Algerian war of independence. He was a member of a group of Amazigh activists in the Ben Aknoun high school (Algiers) before he joined the fight for independence. This group that led the effort to make Tamazight part of the party platform was marginalized by the party leadership and many of its members were either eliminated or removed from their positions. According to S. Chaker (*), Mr Aït-Amrane was not directly involved in the so-called “Berberist Crisis” of 1948-49 that shook the PPA-MTLD party, which resulted in the purge of many activists. Jailed for most of the duration of the war, he served as a member in the national assembly and then as governor for the Chlef province after independence.

Idir Aït-Amrane was a staunch nationalist and remained that way till his very last days. He remained very loyal to the ideals of an independent Algeria, although these ideals did not include Tamazight. In the end, it is the fight of the younger Amazigh generation, through the school boycott in 1994/95, that allowed him to serve both Algeria and Tamazight: He was named head of the High Commission for Amazighness (HCA), created in 1995 and charged with the introduction of Tamazight in schools. The HCA has been criticized by Amazighs as not having enough power to do anything for Tamazight. It has also been reported that Aït-Amrane was disillusioned by the lack of

interest and funding for Tamazight. His patriotic songs were published in his *Memoire, Au Lycée de Benaknoun, 1945* (*Memoire, at the Benaknoun High School, 1945*), Algiers 1992, and *Inachiden Oumennough 1945-51*, (Songs of combat, 1945-51), Algiers, 1993. He also published two books on linguistic planning: *Is Amazigh Atrar* (The modern Amazigh language), Algiers, 1992, and *Pour la reconnaissance et le developpement de Tamazight—Asidder d wesgam n tmaziyt* (For the reconnaissance and development of Tamazight) Algiers, 1997.

(*) *Hommes et Femmes de Kabylie* (Men and Women of Kabylia), a biographical dictionary of Kabylia, Volume I, Edited by Salem Chaker, Ina-Yas/Edisud Editions, Aix-en-Provence, 2001.

Edmond Bernus

Edmond Bernus, a leading French scholar on Twareg society recently passed away (July 12, 2004). Edmond Bernus was an Emeritus research director at the IRD (ex. Orstom). Edmond Bernus has devoted his entire career to the study of the African societies.

It was in 1962 at ORSTOM that he started studying Twareg society. He devoted his doctoral thesis to Nigerien Twaregs. He studied their pastoral life, history and resistance to integration in the new nation-states and the effects of drought on Twareg life. Edmond Bernus was 75 years old.

Tamazight

Tamazight Teaching in France

The Collectif pour l'enseignement du berbère (Group for the Teaching of Tamazight) has launched a petition to request the teaching of Tamazight in French schools. Residents of France may sign the petition on the web at: www.tamazgha.fr

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*Immut
Mubya...*



*A Yemma,
Yemma!*

Kabylia, The Fig Tree and The Olive Tree (Part II)

BY SAID AIT-AMEUR

TRANSLATED FROM FRENCH BY RACHID DAHMANI

This article has been first published by the Association N Imazighen of Brussels in its monthly magazine *TIZIRI* (October 2000 issue) who has generously allowed us to re-publish it in the English language. Although, the economic, social and political situation of Kabylia has changed significantly since, much of the material presented in this article is still current. The accompanying illustrations are from *The Amazigh Voice*.

The Economy of Kabylia

The presentation of this part of the article will be very concise, with the primary subject being the cultivation of the fig and olive trees.

The mountainous Kabylia, rugged and densely populated, is as original by its ecology as it is by its population. Some oak, oak-cork, Afares-oak, etc., forests have preserved their proud look, but the degradation of the hillsides advances at an alarming rate. Sedentary peasants assembled in picturesque crest villages populate the massifs. These descendants of the original inhabitants of North Africa maintained their language and customs, despite the



Ibadisen, Ayt-Buaddu, a typical Kabyli village surrounded by the most cultivated trees: The fig and the olive trees. Photo © Hsen Larbi, 1993.

spreading of the Arabic language brought by the Arabization of education.

The population density is very high. The valorization of the mountain is based on arboriculture (olive and fig trees), catch crops (beans, lentils, chickpeas), and occasionally cereals (wheat, barley). These traditional resources have

always been insufficient and immigration as a recourse is an ancient tradition (10). At first, people from the mountain of the Kabyl region moved to other inner cities of the rest of Algeria (working as peddlers, porters, bathers, manual laborers, bakers, servers, shopkeepers, and seasonal workers in the Mitidja region).

After World War I, the migration flux turned towards France. Starting in 1906, the first wave of emigrants was sent by French employers and distinguished Kabyls. The mountains were profoundly transformed within a few decades. Since the seventies, the migratory movement slowed down, and Kabylia managed to better keep its citizens, especially thanks to newly imposed restrictions on immigration of foreign workers by France in 1973.

The overseas exodus was replaced by an internal migration to the big cities within the country, mainly due to migrating workers towards the capital and its industrial surroundings.

Nevertheless, the income (11) from foreign migration remains considerable, and the phenomenon can be seen in all villages, with the building of beautiful houses (12).

Industrialization has penetrated the valleys of the Kabyl mountains. The industrial zone of Tizi-Ouzou, for example, has henceforth a university and an important factory of electronic household appliances.

In Kabylia, with its competent workforce, a real small industry could be created if political conditions were favorable. Small individual property (13) dominates in Kabylia, where a peasant is at the same time a nurseryman, cereal farmer, stockbreeder, etc. Land or property (*Imelk\$ taferka*) sometimes has a curious particularity in belonging to someone while the trees are owned by someone else (*abandu\$* not to be confused with its homonym which means “thunderstorm”). It often happens that an olive or carob tree belongs to several families who care for it and

farm it collectively.

There are two trees that dominate arboriculture in Kabylia: the fig and olive trees. The chronicler Abd El Hakim insists on the importance of oil mills in Roman Africa, oil mills that have already disappeared. As an instrument of the Roman empire's power, the olive tree began its demise with the arrival of the Arab and Vandal nomads. When Cesar conquered Africa (the north of today's Tunisia), one of his objectives was to secure the mastery of olive oil production. This was the same Cesar who condemned the city of Leptis to pay an annual tax of 300,000 pounds of oil for having been allied with the Amazigh king Juba.

Leo Africanus said of the region north and west of Constantine that "land produces a lot of olives, figs, and other fruits, so much that it supplies neighboring cities, and the Arabs."

Cato, who always ended his speeches with "Carthage must be destroyed", once addressed the Roman senate, holding a fig whose beauty and size he admired, saying "I brought it from a country three navigation days away from Rome and a city that found again prosperity: Carthage." And he finishes his speech with: "Delenda est Carthago."

The chroniclers of the Middle Ages described the green Tamazgha and wrote that "from Tangier to Tripoli, one travels in the shade." This assertion is easily verifiable for those who knew Kabylia of the pre-war period. One could go from one fig tree to the next, from one property to another, without being inconvenienced by the burning summer sun.

Many times forests were burned with napalm by the French army (in the military jargon of the day, the napalm was called "bidons speciaux" or special drums). It was the beginning of the decline of farming, and among others, of the fig tree.

The 1954-62 war imposed restrictions on the free movement of people, requiring an authorization from the SAS (French acronym for Specialized Administrative Section) to travel from one village to another, or simply to go to the fields in the restricted areas. Many times forests were burned with napalm

by the French army (in the military jargon of the day, the napalm was called "bidons speciaux" or special drums). It was the beginning of the decline of farming, and among others, of the fig tree.

Today, many families no longer possess this tree of the Mediterranean trilogy that fed our ancestors for centuries.

After 1962, rural exodus and people's aspiration for a

Self-reliance farming, used by the majority of Kabyls disappeared almost completely. Frequent fires, especially those of 1983, destroyed, without distinction, the brushwood, fruit trees, and forests, causing damage to the ecosystem. One wonders who benefits from these fires, knowing that deforestation creates degradation of the soil, endangers the microclimate, and disturbs wild animals' habitat?

better life have accelerated the desertification of the Kabyl country and ruined its agriculture and arboriculture. Self-reliance farming, used by the majority of Kabyls disappeared almost completely. Frequent fires, especially those of 1983, destroyed,

without distinction, the brushwood, fruit trees, and forests, causing damage to the ecosystem. One wonders who benefits from these fires, knowing that deforestation creates degradation of the soil, endangers the microclimate, and disturbs wild animals' habitat?

THE FIG TREE

General Remarks

The Genus Ficus tree family, one of the largest with more than one thousand species, the most widely known being the common fig tree, is appreciated for its fruits, which are actually not fruits, but pear-shaped inflorescence called syconia (singular: syconium), made of a pulpy and hollow receptacle containing minuscule akenes (Ficus carica: "carica," its scientific name is derived from Carica, one the ancient provinces in the western part of Asia Minor from which it originates).

With a maximum height of 8 meters, the common fig tree (Ficus carica) is cultivated in all the subtropical regions, although the largest producers of figs are the countries of the Mediterranean basin. It can grow at altitudes of up to 1200 meters. It is not very exacting and thrives on calcareous or slightly acidic soils. Very humid soils are to be proscribed, and rich, deep, and permeable soils produce better fruits, even though its output depends on the care of its cultivation and its maintenance. The fig tree is omnipresent in Kabylia and is found even in gardens and backyards. The trunk can have a modest diameter and the branches, fragile and random, form a rounded top. Its ashen gray bark is thin and smooth. The large and stalked leaves are alternate and heart-shaped at the base, have 3 to 5 lobes at the wide end. The edges are dented, the upper face is rough, and the bottom face is a bit hairy. The unisex flowers and the fruits develop in the ascendant axis of the inflorescence, which turns into a spherical and pear-shaped pulpy receptacle, with an opening at its tip.

The cultivated species have female flowers only, therefore their reproduction is parthenogenetic. On the other hand, with wild figs, fecundation is by hymenopter cynipidae blastophaga psenes (insect), a pollen carrier that fecunds female flowers. It is a plant that produces an abundance of fruits whose quality depends on the cynipidae hymenopter, and which resists to high temperatures as long as there is no water shortage.

During the vegetative period, fig trees tolerate temperatures as low as -5 °C (at -10 °C the branches are hurt by frost and at -15 °C the tree dies). If it is damaged (for example by fire or frost), it easily regenerates itself through the shoots from its underground roots. Being a lactescent and exuding a viscous latex, the fig tree multiplies vegetatively, very often by ligneous cutting (piping), shoots, or layers.

It is by hybrid layering (crossing) that the different varieties are achieved. The fig tree can be attacked by cryptogamic diseases (mosses fungi), called *maras tayalt* in Tamazight. In June, fumigation (*leinsla*) is carried out in the fig fields to rid the fig trees of parasites.

Fig Tree Fecundation

Some trees, such as the platane tree, rely on wind to disperse their seeds. The rest need winged-insects, or pollinators (bees, butterflies, etc.). The highest refinement in terms of fecundation is achieved by the fig tree. To insure its fecundity, it exploits a minuscule wasp, the blastophaga psenes.

A fig is not a fruit but a pulpy support that shelters female



Magnified view of the *Ficus carica* fig wasps (*Blastophaga psenes*): The winged female (left) is shiny black with a thread-like ovipositor at the tip of her abdomen. The amber male is wingless with a long, tapering abdomen. The wasps are about 2 mm long.

and male flowers. Thus these flowers never see the day, nor rain or wind. A wide spread fecundation process starts in the fall on a particular tree called the caprifig tree.

The caprifig tree (Latin caprificus, "goat fig tree") belongs to the Moraceae species from Asia Minor and is widespread in the Mediterranean basin. It is the common fig tree, a precursor to the cultivated variety. Its figs, which are unsuitable for human consumption, stay on the tree during the winter season.

If you open them, you most probably will discover a gall settled by a small wasp larva. In mid-May the male wasps exit their larva to fecundate the female ones still in their gall. During this operation the males die without coming outside. The fecundated females leave the fig to immediately go penetrate a spring fig of the same caprifig tree. Once inside, they dispose of their eggs in the female flowers of the fig through a small tube called ovipositor.

Their eggs hatch out rapidly to produce a new generation of blastophagas. Once more, the males die after having fecundated the females that fly out of the fig. But remarkably, as they exit the fig, on their wings they transport the pollen collected on the fig's male flower. After losing its precious load, the female wasp leaves the caprifig tree for the last time to land on an ordinary fig tree where it penetrates the first fig on sight.

Pollen transported on the wings is thus deposited on the female figs. Naturally, the wasp tries again to drop its eggs



A profichi caprifig syconium cut open showing mass of stamens protruding from region just below ostiolar scales. When the female wasp exits through the ostiole she is dusted with pollen from the male flowers. In addition to pollen, these syconia also bear the male and female fig wasps, essentially to the survival and perpetuation of wild populations of *Ficus carica*.

The fig wasp and caprifig pictures and their captions are copyrighted by Armstrong, W.P. 2001. Wayne's Word: 9 May 2001. <http://waynesword.palomar.edu/wayne.htm> (12 June 2001).

on these same flowers, which is impossible since these are much longer than the female flowers of the caprifig tree. Therefore, nothing can hinder the vegetable fecundation. Then seeds develop and fall to the ground where they can germinate.

During this time, most of the female wasps die from exhaustion, except for the few that will survive the whole summer until the figs of the caprifig tree come out. They penetrate them to find the small female flowers within which they drop their eggs. The process then comes full circle.

In order to facilitate the “caprification” process, it is customary to make “collars” of figs of a caprifig tree that are bored near the tail and strung on a string or a vegetable shoot. One or more chaplets, depending on the size of the tree, are then dangled from the branches. The procedure can be repeated a number of times.

The largest producers are the Mediterranean basin countries, especially Portugal, Turkey, Greece, and Italy (today the fig tree is cultivated in Britain, Brazil, California, etc.).

Consumption

These are the various steps involved in the process of fig ripening:

Taqerquct% fig not ripe yet (or **ag'arbirz**)

Aqerquc% figs fallen from the tree before maturity. (“aborted” figs).

Tazubzigt% fig that is almost ripe.

Timelwit% ripe fig, ready for picking.

Tasem, it% period of the first figs.

Bifer fig trees produce two harvests: flower-fig and ordinary fig (normal); and the fall figs, as the name indicates, ripen in fall (thus the name **lexrif**). There is also a variety that ripens in winter.

Until the 1960's, figs were a basic stock of the Kabyl's daily diet. It is consumed in two ways:

-fresh in summer (**tibexsisin\$ lexrif**)

-dry the rest of the year (**tazart\$ a; bub**)

When picked in the early morning and kept in a cool place, (not well conserved for more than a day) figs are a delicious fruit that contains 80% water, A, B1, B2, B3, and C vitamins, mineral salts (iron, calcium, magnesium, potassium, phosphorus), glucides (25%), proteins (1.4%), and fat (0.26%). It has 55 calories per 100 grams. They are consumed as dietetic fruits and can be prepared as marmalades, jam, juice, and wine, and are used in fine

French cuisine.

When dry (279 calories per 100 grams; one fig = 40 calories), it can be consumed plain, with bread, dipped in olive oil, with whey, etc. In the past, dry figs constituted the basic nourishment, especially for Kabyl farmers, shepherd, and peddlers. When dried and roasted, figs can replace coffee. They contain 16 to 18% water, 57 to 68% glucides, 3% proteins, 1% fat, 7% fibers, and 2.3 % mineral salts (0.2% calcium, 0.004% iron, 0.11% phosphorus and magnesium). Green figs, also called “white” figs, are sweet and melt in the mouth. Black figs have a less juicy skin and purple figs have deep red flesh. Figs are an energetic foodstuff that is recommended for all.

Desiccation

This operation consists in laying the fig harvest in the sun on reed wattles (**idenyan\$ iferrugen\$ idencen**) disposed parallel on beads or stones to allow air to circulate. The area where desiccation takes place is called **..er; a**. To flatten the figs and to protect them from humidity and rain, at the end of the day they are assembled in the middle of the reeds (parallelepipedic pile, **tifrect**) which are then piled on each other. They are covered with cork sheets (**iqecc\$ aqeccuc**) or zinc sheets that are kept in place with large stones. In the morning the wattles are once again exposed to the sun after spreading the figs and turning them over to speed up the desiccation process. Sometimes some figs are singled out to be dried separately.

Egyptians estimated that its fruit was the successor of the acorn as a foodstuff of our distant ancestors, and they had a special reverence for the fig, which they used for many cures. The Old Testament mentions its use as a cataplasm against gumboil and mouth inflammations. Plato calls figs the “philosophers' friends” because they “reinforce intelligence.”

Legend and Therapeutics

With the vine and the olive tree, the fig tree shares the honor of being the most cited in the Bible. Egyptians estimated that its fruit was the successor of the acorn as a foodstuff of our distant ancestors, and they had a special reverence for the fig, which they used for many cures. The Old Testament mentions its use as a cataplasm against gumboil and mouth inflammations. Plato calls figs the

“philosophers' friends” because they “reinforce intelligence.” The modern world recommends them in cases of physical and nervous asthenia.

The School of Salerne (Italian city which, in the middle Ages, owed its celebrity to its medical school, the first in the genre in Europe) declared that a fig “nourishes, fattens, loosens the belly, softens the chest, and cures a lot of tumors.” These characteristics are found in the old pharmacopoeia that ranks figs among the four pectoral fruits. It recommends it against coughing, persistent colds, general lung illnesses, throat sickness, and constipation.

Traditional medicine in Southern Europe recommends figs against chilblain and hemorrhoids, to calm burns, abscesses, and furuncles. Infusions of its fresh leaves can be used against coughing, and it affects blood circulation. Their milky sap removes corns and warts when used in the morning and in the evening.

Wood from fig trees has a very low mechanical resistance and is only used for heating (although not very desired), and produces large quantities of cinder. The latter was used by elderly Kabyls to produce their own tobacco quid. As for women, they used it to make their liquid detergent. The leaves were used to feed cattle.

Different Varieties of Figs

The following is not a comprehensive list, and the names often vary from one region to another.

Name	Description
Abakur	Fig tree that produces two harvests (summer and fall); early fig, always eaten fresh.
Abelpenjur - Abupenjur -Tabɛbbut	Tree whose black figs have a long peduncle.
Aberqac	Spotted fruit.
Abe\\an	Big flat figs, unsuitable for consumption.
Aberzegzaw	Tree whose figs appear extremely green despite their ripeness.
Abu; ɛrcaw	Tree whose figs have a thick and rough skin.
Acamlal	
Ajenjar	tree with violet (black) elongated figs.
Apanim	“White” elongated fig.
A/oic	Tree with violet (black) fruit that ripens early (see Ta/oict).
Imelwi	Tree with stripped white figs that are delicious both fresh and dry.
Imlifes	Tree with “green” and round figs.

Mezzit	Tree with black figs.
Tabellu.	Tree with figs whose shape resembles that of acorns.
Tabe\\ant	Small flat figs (see Abe\\an).
Tadekkart	Male fig tree, caprifig tree.
Tapanimt	Tree whose white figs are smaller than those of Apanim It is the most common.
Talkakt	Tree with flat white figs.
Tapli.	Tree with flat white figs, red inside.
Tazrart	Tree with white figs.
Ta/oict	Tree with smaller figs (see A/oic).
Taoemriwt	
Timelwit	Tree with smaller figs (see Imelwi).



Figs from Kabylia. Photo © Akli Kebaili, 2004.

Vocabulary (non-exhaustive)

- Abziz%** Fig grain, seed (actually, the grains are small dry fruits obtained by transformation of the female flowers inside the receptacle or fig, whereas the latter is obtained without any fecundation -parthenogenesis-)
- Aferrug%** Reed wattle (synonym: **adni** , **idenyen** and **idencen**).
- Agrur%** Seed bed (also used for an enclosure for small livestock).
- A; bub%** Dry fig (synonym: **inipem**).

Akufi% Large jar (earthware jar) to keep dry provisions (notably figs).

Alway n tneqlin% Operation of fig picking for drying.

Amellaggu% Very ripe fig.

Amextaf% Hooked stick used for fig picking (synonym: **imelwi\$** not to confuse with the fig variety of the same name).

Aqerquc% Figs fallen before maturity (used to feed livestock)

Aqedmir% Fig peduncle.

Aweddar% Milky sap of the fig tree (used by shepherds to make fresh cheese: **aguglu** , **awugli**).

Aowin% Provisions for the road that include figs, buckwheat, and a phial of olive oil (literally: viaticum)

Dekkar% Male figs.

Iger% Ploughed land sown with cereals.

Inipem% Dry fig, ripe enough and ready to fall from the tree.

Irkel% Sucker or layer (fig or other).

Jha n Dekkar% Dried fruit from the male fig tree.

Lex'if% General term for the fall season and the fruit of the fig tree.

Lliqa% Latex of the fig tree (synonyms: **aweddar\$ zzig**).

Imenje; % Figs that are soft even though they are not ripe.

Lpella% Fig harvest

Lpers% Field of fig trees

Maras% Tree's cryptogamic illness that starts with a yellowing and drying of the leaves, followed with the wearing away and dying of the tree.

Nnqel% Cutting or slip of a fig tree (thus "**taneqlett**").

Rhe, % Cutting of the fig tree.

Semnenni% Piling of the wattles on top of each other.

Tabexsist% Fresh fig.

Tameprust% Baby fig tree.

Taneqlet% Fig tree.

Taqerquct% Fig not ripe yet, still on the tree.

Tasem, it% Start of the fig season, early fig (about mid-July in maritime Kabylia).

Taylalt% Cryptogamic illness of the fig tree.

Tazubzigt% Fig that is almost ripe.

Tifrect% Pile of fresh figs.

Tiwizi% Getting together to help a member of the community accomplish a specific task, such as building a house (notably during **alway n tneqlin**). It is also practiced for olive

harvesting.

>.er; a%

Is used for both the parcel of land that is used for fig drying and the rudimentary house where people and livestock live during summer and the beginning of fall when work starts very early and ends very late. The desiccation area is fenced (with wood bundles that dry at the same time and will be used come winter).

Urgel%

Precocious figs (**rugalen**)#

Urti%

Fig tree orchard (latin: ortus)

Zzubzeg%

To soften, to become soft (fig).

THE OLIVE TREE

Olive and Olive Trees

The olive tree belongs to the oleaceae family, which is unique in the group of the lingustrales (dicotyledons). Adopted as the symbol of peace, no doubt because of its slow growth, the olive tree has closely followed the adventure of humankind. It has already been known during the time of the Sumerians and in Egypt since the 7th dynasty (circa 2400 B.C.)

Origin

Cave paintings of the Hoggar dated from the 6th to the 2nd millennium B.C. show humans wreathed with twigs from olive trees. It is undoubtedly the oldest painting representing olive trees.

The oleaceae family, which existed since the Cretaceous period, comprises 22 genres, with almost 500 species concentrated in 280 hot or temperate regions, notably in East Asia and America's tropics. In the arid zone that extends, along an arc,

from Tibet to the Cape of Good Hope, passing through the Sudan, Ethiopia, and south-east Africa, grows a wild olive tree at an altitude of 1000 to 3000 m. At maturity, this tree produces small olives, with very little pulp, that weigh about 0.1 gram, which is 50 to 100 times less than for a cultivated olive. On the hillsides of the Mediterranean countries grow olive trees, apparently wild, which in fact are oleasters, for a long time regarded as the ancestors of the cultivated trees. They were once cultivated trees that made a comeback as wild trees.

Today's olive tree would have been born 14000 years ago and different origins are given: Asia Minor / Anatolia (Phenicians started planting it in the 16th century B.C. throughout Greece, then in the whole Mediterranean basin), Lower Egypt, Nubia, Ethiopia, and the Atlas

(remains of 200,000-year-old trees were found in North Africa). Cave paintings of the Hoggar dated from the 6th to the 2nd millennium B.C. show humans wreathed with twigs from olive trees. It is undoubtedly the oldest painting representing olive trees. The oldest olive pits (4000 years) were discovered in Spain. We know that one hypothesis is that Iberians who took possession of Spain were of North African origin.

It should be pointed out that the origin of the Argan tree, the so-called "Moroccan olive tree" goes back millions of years (the ovoid drupes the size of a plum produce an appreciated oil) and only grows in the south-west of

the outermost of Tamazgha (Anti-Atlas). It would be good, once and for all, to throw in the dustbin of History, the idea of Amazighs having learned their agriculture from Phoenicians or other peoples. Specialized vocabulary (thanks to linguistics) expressly invites us to consider that the practice of Amazigh agriculture is antecedent to the arrival of Phoenicians in North Africa.

The fig tree (*azar\$ tazart*, *ahar* is a word used by all Amazighs, including the Guanches of the Canary Islands) and the olive tree (*azemmur\$* pan-Amazigh term meaning a grafted oleaster, except in the High-Atlas where it means oleaster) which are described in this article, wheat (*ired*), etc, which have authentic Amazigh names, should make us conclude that they were known to our ancestors well before the arrival of Phoenicians or Romans. On the other hand, one can think that, without a doubt, various techniques were adopted by the autochthons under influence of Phoenicians and Romans. As the writer Fourmel wrote: "It is the Amazighs' plow that made Africa one of the granaries of Rome." Arborescultural and agriculture are old traditions of the Amazighs.

Botanical Aspects

Flowers can be hermaphrodite, unisex, or polygamous (presence in the same person of unisex and hermaphrodite flowers), as in the case of *Olea*. Regular flowers, grouped in inflorescence, (small clusters attached at the leaves' axil) have a shade that goes from greenish white or pure white to yellow, to lilac; their scent is intense. Their persistent calyx is nearly always formed of four sepals shaped like a

cross. The fruit has a variety of forms: capsule, key, berry (the berry is characteristic of fruits with pits such as blackcurrant, bilberry, etc..) or drupe (drupe characterizes stone fruits: olives, cherries, raspberry, etc..) The leaves of the olive tree are tough, small, and persistent, and have an oval or lanceolate shape; the top is shiny green and the bottom is whitish and silvery.

The Olive Tree

The tree reproduces by grain, cutting (stem or root), by shoots found at the foot of the tree. It starts to bear fruit at the age of 4 or even 7, but does not give an appreciable harvest until the age of 15. It stays productive for 200 years or more. It is ordinarily 3 to 7 meters in height, but sometimes it is just a shrub, which is easier to harvest; The best ones reach a height of 10 to 15 meters. It can live for one thousand years.

Cultivation

Cultivation of olive trees requires a Mediterranean climate with its long hot and dry summers and less harsh winters (at -5 °C the tree is damaged by frost), high brightness and a temperature above 12 °C. Fruit maturation requires high exposure to the sun. Winter rainfall does not interfere with this robust tree which in summer needs 200 millimeters of water.

Olive trees adapt to all kind of soils (poor, stony, or on the contrary soft and chalky) except for humid soils. Nonetheless, it prefers stony and water-poor soils (its roots penetrate as deep as 15 to 150 centimeters underground). However, for the tree to survive without irrigation, even in dry zones, one could water it in July to help it grow and in September for the enlargement of its fruits (a rainfall of 350 mm for the oil and 500 mm for table olives). It is in these conditions that it produces better oil. It is rarely cultivated at an altitude below 900 meters and does not like marine air.

In Kabylia the first olive trees are located a few kilometers from the sea but produce a harvest only randomly (every other year or less). Blossoming takes place in May-June (with only 2% of the flowers bearing fruit), but the olives begin to ripen only at the beginning of fall. In Kabylia, the harvested olives are stocked in piles for fermentation. Green at the start of fructification, olives acquire a purplish blue, then brownish color as they ripen. Depending on the region, harvesting starts in September (beginning of winter in Kabylia) and ends in April. Olive trees should be pruned regularly.

It would be good, once and for all, to throw in the dustbin of History, the idea of Amazighs having learned their agriculture from Phoenicians or other peoples. Specialized vocabulary (thanks to linguistics) expressly invites us to consider that the practice of Amazigh agriculture is antecedent to the arrival of Phoenicians in North Africa.

Illnesses

The Peacock spot illness creates brown spots surrounded by black areas and the leaf ends up falling from the tree. Traditional fungicides are used to fight these fungi. The olive fruit fly lays its eggs inside the fruits. Once they hatch, the larva gnaws the pulp causing a premature fall of the olives which become unsuitable for conservation or consumption. The fight against these diptera is carried out by spraying with arsenic gruels. Nowadays Mediterranean basin hymenoptera are being introduced to fight against this parasite: these female insects (*Opius Concolor*) lay their eggs in the bug larva that is then slowly eaten up alive. This biological defense avoids the use of insecticides.

Consumption

Olives are harvested with a manual or vibrating rake or comb and nets on the ground; with a tree shaker or vibrator and nets on the ground or by simple hand picking. Green olives are harvested from November to January, depending on the variety and the region. Olives used in oil mills weigh 1 to 5 grams and those destined for immediate consumption from 5 to 16 grams. The pulp of black olives has between 25 and 30% oil. Kabylia produces only olives used in oil mills.

The Oil

Oil is extracted from the fruits by crushing the whole unpitted olive in special or traditional grinders. The resulting paste is pressed in mats (sort of baskets woven in organic fibers). The mats are then piled one on another and put under a press. The result is a mixture of oil and water that has to be separated (oil floats on water due to its lower density) to give several qualities of oil. For small quantities and in artisan extractions the process is carried out with rudimentary means (see vocabulary).

Virgin olive oil, also called "first cold extraction oil" is obtained from olives that are not completely ripe, and the quality of the product compensates for the low yield compared to completely ripen fruits. It is obtained by simple pressing. What you get is a pure form of fruit juice that was not treated with any chemicals. The European producer countries (Greece, Italy, France, and Spain) distinguish three qualities of oil:

- "Extra virgin oil" with 1 degree or less of acidity.
- "Fine virgin oil" with 1.5 degrees or less of acidity.
- "Virgin oil" or "common olive oil" with 3 degrees or less of acidity.

There are even oils with "guaranteed original vintage" and

"protected original vintage." Other vintages are chemically processed (the residue is drained with hot water or soda). "Kabyle oil" (or as Arabs say: *zzit qbayel*) has a coarse and fruity taste.

Olive oil is composed of mono- and poly-unsaturated fatty acids (it is 99 to 100% fat). In any case, the temperature of the crushed olives should not go above 28 °C for the oil to conserve its qualities, and above 35 °C, its taste may become rancid.

Refined olive oil is obtained by refinement of oil that is unsuitable for consumption (acidity of more than 3 degrees). There are other types of olive oils used in industry or as fuel.

The taste of the oil depends on the month in which it is harvested, the quality of the soil, and the variety of olives. Olives harvested in December give very good oil with low acidity and a very fruity flavor. Contact of olives with soil and dirt contributes to the acidity of the extracted oil. To avoid this inconvenience, the drupes should be handpicked or mats should be spread under the tree. The olives are washed with abundance of water to remove any trace of impurities.

The pomace formed by the crushed stone and pulp debris can be used to feed livestock or as fuel.

Oil should be kept away from air and light to avoid souring. However it is relatively stable under heat (only 20% loss when used for cooking). Long ago, oil mill owners in Kabylia were remunerated in kind (paid with oil).

Olives

Olive tree fruits, i.e. olives, are ellipsoidal or round, pulpy on the outside, but contain a ligneous or woody stone inside, in which a grain is present (very rarely two). To be consumed as whole fruits (*hors-d'oeuvre*, condiments) green olives are softened in an alkaline bath (soda or potash) and conserved in brine (pickled). Black olives, often treated with water, are conserved in brine or dry salt. Long ago Kabyls used to consume olives without any preparation.

100 grams of green olives contain 100 milligrams of calcium and 5 milligrams of fiber. 100 grams of fresh green olives contain:

- 216 calories (156 calories for fresh black olives)
- 0.03 g B1 vitamin
- 0.5 g PP vitamin

It takes about 5 kilograms of olives (depending on olive



Photo © Akli Kebaili, 2004.

quality of harvest period) to produce 1 liter of olive oil.

The Producers

Olive tree cultivation is in regression due to its low profitability (prices in Europe go from 30 to 600 FF (French Francs) per liter, depending on quality and AOC/AOP label). In Kabylia it costs in average 250 DA (Algerian Dinar). The varieties cultivated depend on the demand for olives and olive oil. Of the 5,500,000 ha (13,585,000 acres) devoted to its cultivation throughout the



Harvesting olives in Kabylia. Photo © Hsen Larbi, 2000.

world, one third is in the Mediterranean Basin, where the main producers are Italy, Spain, Greece, Turkey, and Syria. The production in Kabylia has been rising in the past few years. African producers are:

- Tunisia: 1.5 million ha
- Morocco: 400 000 ha
- Algeria: 200 000 ha
- Libya: 100 000 ha
- Egypt: 25 000 ha
- South Africa
- Angola

* 1 ha = 2.47 acres

Legend and Therapeutics

Olive trees are mentioned more than 200 times in the Bible and the church used olive oil in various rituals as early as its establishment.

Aristaios, the son of Apollo and the father of Acteon, taught humans bee keeping and olive growing. When the Dove returned from its second voyage outside the Ark, it held in its beak a fresh olive branch. Thus Noah learned that the waters of the deluge have receded for earth.

Olive leaves contain mannite and other substances. They act as hypotensor vasodilator and lower sugar levels in the blood. Therefore they are recommended against hypertension, angina pectoris, and diabetes.

The Greeks, to whom their protectress Goddess Pallas Athene introduced it along with the fig tree, used it as the symbol of wisdom. Peace being a form of wisdom, those who demanded the end of hostilities were holding an olive branch, and this allegorical significance has not changed through the centuries. In Kabylia, some old olive trees and oleasters are venerated. Popular traditions in the periphery of the Mediterranean had brought some therapeutic recipes:

- Against hepatic deficiency biliary lithaise, hepatic or nephritic colitis: one spoon of virgin oil pressed cold, on an empty stomach in the morning or in the evening well spaced between meals.
- Against constipation: one spoon in the morning on an empty stomach or in

the evening mixed with soup.

- Against colitis caused by an arduous delivery: one spoon of oil in a cup of hot milk.
- To prevent intoxication, drunkenness: before sitting at the table, drink a spoonful of oil.

Olive leaves contain mannite and other substances. They act as hypotensor vasodilator and lower sugar levels in the blood. Therefore they are recommended against hypertension, angina pectoris, and diabetes. They possess febrifuge and astringent properties. As for the bark, it contains phenol; it is also a febrifuge and antiscorbutic.

When aged (up to 20 years, with a full-bodied taste) it is used in Kabylia for therapeutic purposes. Oils in general contain, in variable quantities, saturated and unsaturated fats. Saturated fatty acids increase cholesterol levels and provoke arteriosclerosis (deposits of fat on the walls of the veins that can detach and cause cerebral accidents or myocardial infarction). Poly-unsaturated fatty acids found in large quantities in sunflower oil, soja, etc., and in small quantities in olive oil, groundnut oil, etc. are called linoleic acids and alpha-linoleic acid. They have the disadvantage in that they equally lower the good and bad cholesterol levels. (good cholesterol protects against cardio-vascular illnesses). However olive oil contains 70 grams of monosaturated fatty acids (which favor the good cholesterol) per 100 grams (16 grams saturated and 10 grams poly-unsaturated fatty acids). Olive oil contains vitamin E (10 milligrams per 100 grams). Besides culinary uses, olive oil has other applications: lighting, (*tafilt*, in the past) cosmetics (long ago, Kabyl women used it to nourish and comb out their hair, to make soap, and for massages. Its wood, which is very resistant, was used in the past in the fabrication of utensils, (spoons, ladles, plates, dishes, bowls, etc.) canes, tool handles, and of course for heating.

Vocabulary

Abalip%	Deposit, oil dregs.
Aberbur%	Residu of crushed olive paste after decantation
Aberray:	Large stone used to crush the olives (grinder), synonym: tawent .
A; eccad%	Oleaster (literally, wild olive tree).
A; , un%	Pan for oil extraction (paste plus water).
Aliw%	Olive tree, olive in Tuareg (Latin: <i>aliua</i> , <i>olea</i>). Plural: Aliwen#
Amegruc%	Pomace of olives used as fuel (synonym: a; bus)
Amu\e=%	Morge, dregs, and blackish and aqueous juice that remains after oil extraction. (a; , un)#

Aparef%	Millstone.
Ase\ a=%	Variety of oils (other varieties include acemlal\$ aberkan\$ etc.).
A/ebbu%j	Wild olive tree or oleaster.
Azemmur%	Olives or olive trees.
Azway%	Act of beating or shaking the tree to make olives fall to the ground.
Crew%	Pick off olives.
Lberka%	Pan in which the olive paste is trampled underfoot.
Lemoins\ a%	Oil mill (synonym: tissirt)#
L; u, %	Mill's hollow circular area where the olives are crushed.
Lmepzel%	Screw of the oil press.
Leqse, %	Big oil jar (enameled to be w a t e r t i g h t) (tasebbalt being a big jar to stock water). Other names are used to designate jars according to their capacity and region: tabellarit\$ ta, ebrit\$ tizirett\$ acbali\$ etc..
Sissen%	Lightly dip bread or figs in olive oil.
Vva\ i%	Vertical axis of the oil mill.
Taoevart%	Olive press.
Tazemmurt:	Olive tree.
Tilmect%	Olive skin.
Tiniri%	Olive grove.
Tisirt%	Oil mill (tissirt n uzemmur) or cereal mill.
Tisnitt%	Mat made of Alfa (<i>fiscoli</i>) (synonym: taqufett)#
Ulia%	Wild olive tree in Tamacaght (Tuareg) (Latin: <i>olea</i>).
Zzit%	Oil.

Notes:

(10) Kabylia is a country of immigration and emigration:

- During the French conquest, Kabyls emigrated to Tunisia (where we can find streets named *ez-Zwawi*, for example), and Syria (land of Islam), etc.
- In the 20th century Kabyls settled in Oran and Algiers, to engage in commerce.
- The Arab conquest of the 11th century brought Kabylia its quota of Hillalian tribes: Beni Thor and Beni Suleym in the Dellys region.
- There is a village in Azeffun where the inhabitants claim to belong to a tribe from the Hauts Plateaux (High Plains). They kept some of the old traditions. To transport water, they use goatskin containers that are unknown in Kabylia (Arab Beni Hossain tribe in Zekri-Rouma).
- A number of Marabouts (Almoravids) settled in

Kabylia, some with their black slaves, since the 16th century. Today's **Im\ab, en**, descendants of the Almoravids of the 11th century, an authentic Amazigh dynasty, trace back their lineage all the way to the prophet Mohammed.

- Even the great Ibn Khaldun, whose Amazigh origin shows up frequently in his works, gave in to the awkward logic of wanting to have an Arab ancestry, for the prestige of Islam.
- The Emir Abd Elkader considered himself an Arab even though he was descendant of the Beni Ifren Amazigh tribe (The Troglodytes) in the vicinity of Tlemcen.
- We can think of many more examples. Didn't Cesar pretend to descend from the Godeess Venus?
- The Turks also settled their Arab auxiliaries and Negroes in Kabylia (Timizar Leghbar, Chamlal, etc.).

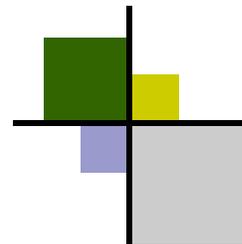
(11) Continuity is no longer assured, as it used to be in the past (3 or 4 generations took over from each other), the financial resources will diminish and the standard of living will suffer.

(12) Urbanism can be defined as a deliberate action aimed towards the physical and social planning or restructuring of an urban or rural space to ensure the most harmonious and efficient integration of the functions that are to be carried out by a specific site. Urbanism occurs in the planning of the location of buildings, the infrastructure of communication grids, public facilities such as schools and hospitals, etc. However, in small towns like Tizirt, where buildings are mushrooming everywhere, the most elementary rules of urbanism are completely ignored. Socially speaking, some cities are ticking time bombs. We notice the rise of small delinquency (car theft, home burglaries, all in the heart of Kabylia), marginalization, culture and consumption of cannabis, alcoholism, etc. These phenomena are linked to the rise in unemployment, persistent income disparities, and also inequalities in health, education, etc.

(13) 73 % of the Kabyl population owns less than 2 ha of land. After the crushed uprising of 1871 by the French colonial power, 36,473 ha of land were seized. In all, 574,000 ha were sequestrated with a tax of 35 millions francs. (From the Kabylia of Collo to the mountains overlooking the Mitidja, range of the Bibans and the massif of Babors).

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Siwa: On the Other Side of the Mirage

BY LOUNES BELKACEM

TRANSLATED FROM FRENCH BY AKLI GANA

I convinced myself that, in reality, Siwa is only a mirage which, comes to feed this dream of greatness among the Amazigh people in particular, but which also characterizes all minority people. I reached the conclusion that the only way to satisfy my curiosity would be to go and verify the facts on the ground.

When we speak about Tamazgha, we always say that its territory extends from Siwa in Egypt to the Canary Islands. But to me, Siwa has always been a myth, a mystery because it is remote and of difficult access. Moreover, there is practically no literature on Siwa except some articles on its ancient history. And then, I had never met anybody who visited it and who can really speak about it. This convinced me that, in reality, Siwa is only a mirage which, comes to feed this dream of greatness among the Amazigh people in particular, but which also characterizes all people of the past. I then was convinced that the only way to satisfy myself would be to go and visit it.

As for the linguistic characteristic of Siwa, some thought that this language was derived from the Egyptian Arabic, and for others it was simply Egyptian Arabic but pronounced with a particular accent.

I left with a friend, Said, without any information, to the adventure like one says. Right at the start, we noticed that even in Egypt (Cairo, Alexandria), people did not know anything about Siwa. Some people told us that it was an oasis like any other. Others told us that if we wanted to visit Egypt there are much more beautiful oases. As for the linguistic characteristic of Siwa, some thought that this language was derived from the Egyptian Arabic, and for others it was simply Egyptian Arabic but pronounced with a particular accent.

The trip was long (approximately 900 km of desert) but much less painful than we thought, except for the haste, to finally discover the legend, which, made us forget everything. The bus (the most practical means of transportation) stops very often because of the frequent military check points due to Islamist activism.

From faraway, as soon as a small island of greenery appears in the middle of the Saharan ocean, we were taken by this feeling of relief and intense joy, which marks reunions. The oasis appears so small to us, planted in the middle of the immense Libyc desert. Wherever one comes from, it is necessary to travel hundreds of kilometers, of sometimes-rocky desert, sometimes sandy, which form infinite undulating dunes. More closely, Siwa proves to be finally a large oasis that is approximately 30 km long and 20 km wide, surrounded by two large lagoons that give it a fairy-like air.

With the arrival of the bus, there is always a small assembly of people who wait for mail, newspapers, medicine, tourists, etc. As we got off the bus, a teenager approached us, and in English proposed his assistance to carry our luggage to the hotel. My friend answered him spontaneously in Tamazight. The young man opened large eyes, moved back and screamed to the others: “**ssawalen tasiwit! ssawalen tasiwit!**” (they speak Siwi!) as if he had just discovered his life!

All the inhabitants of Siwa accepted us as of this moment. They were extremely happy (so were we) to see, show, discuss, and touch as if to check that these moments were real.

We met an incalculable number people of every age, from the five-year old child to the old man, and of all conditions (let us say immediately that the social differences are hardly visible in Siwa). Everywhere the Siwis showed the joy of exchanging ideas, to tell their history as they know it, to talk about their daily life, and especially to ask many questions about the situation of the other Amazigh areas. These questions related to the way of life, the history of the Amazigh people, the language, the writing... Their welcome was

such that our stay in Siwa was not long enough to be able to accept all the invitations.

The Thirst for Knowledge

The Egyptian medias were not especially oriented towards the rest of North Africa. Siwa was thus deprived of information about the rest of the Amazigh community. Practically, Siwa lived as a closed community.

All Siwis have an immense thirst to know because what they know is not written and with the passing of time, the memory of Siwa was gradually erased. Whether it was the school principal, the post office staff, the farmer, the blacksmith, the per-

son in charge for the "museum", a group of musicians... Every morning people waited for us because they wanted us to talk to them in Tamazight, to learn from us and to help us discover their civilization and cultural heritage. It should be said that Siwa was completely closed to foreigners until the early nineties, and that electricity made its first appearance only in 1985.

In addition, the Egyptian medias were not especially oriented towards the rest of North Africa. Siwa was thus deprived of information about the rest of the Amazigh community. Practically, Siwa lived as a closed community.

All Siwis (approximately 20,000) speak Tasiwit (Tamazight of Siwa), which they use in their daily life. They use Arabic or English only with foreigners. Tasiwit has resemblances with Tachelhit or Tachawit. Approximately 40% of the words used are loans from the dialectal Egyptian. That being said, at the end of one week, any Amazighophone of any area from the rest of North Africa will be able to communicate very easily in Siwi. Siwis do not know the written form, Tifinagh, nor the use of the Latin characters. On many occasions, at people's requests, we had to write the Tifinagh alphabet, which seemed of a particular interest to them.

Here are some examples of words in tasiwit: **aman** (water), **aksum** (meat), **agben** (house), **akkubi** (boy), **tle`a** (girl), **talt** (woman), **teltawin** (women), **netta**

(lui), **azemmur** (olives), **tini** (dates), **maci** (yes), **ula¹** (not), **betin** (which or what?), **cek¹** (you), **tanta l; al nekk@** (how you are?), **siwel didi** (speaks with me), **melmi** (when), **melmi g azrap cek@** (when will I see you?), **zewel-as** (greet him/her), isn't from this that the word **azul** comes?

On the socio-economic level, the standard of living in Siwa is extremely low, even lower than the Egyptian average. A regular meal costs you the equivalent of 6 French Francs. There are many children who are working instead of going to school due to the extreme poverty. Siwis live almost in autarky of the date palm agriculture, the olive-tree and produce farming. It does not rain much but water is very abundant. There are many wells, springs and hot water fountains used for all kinds of purposes, possibly after its cooling in the air. Siwa produces and markets all over Egypt a bottled natural mineral water that bears its name.

Very Rigid Customs

Siwa is the only place in Egypt where one can eat a couscous (**seksu**)# It is prepared in the exact same way as in other regions of North Africa, with vegetables and chicken or lamb meat. This provides me with another proof that this famous dish is typically Amazigh.

The Siwis are practicing Muslims and the density of mosques per inhabitant is extremely high. The customs are very rigid, noticeably when it comes to women, who are very rare in the streets and fields, and they are always entirely covered in black. When we pass by them, they turn their gaze away and pass furtively. In public places such as stores and cafes, there is no music. But the Islamic sermons on Taiwanese tapes are loudly diffused during the day. This shows the influence and hold of the Islamic Brotherhood on the Siwi society. There are however some places of free expression for men (I do not know if there are similar places for women).

Like in most oases, there is this alcoholic beverage called **lagbi** (from the palm tree), which is freely produced. It is consumed during parties or between friends. Another curiosity is that the Siwis never go to cafes reserved to passing foreigners. They get together in some sort of neighborhood lounges to talk, listen to

music, sing, dance, watch television, etc.

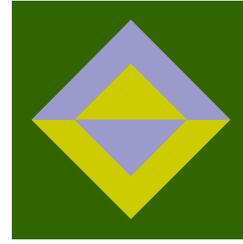
Siwa: A Virgin Space

For the tourist, Siwa is full of curiosities and historical sites: the beautiful remains of two Siwi typical ancient villages: Shali in the north of the oasis and Aghoumi in the south, the temple of Amon (according to the Siwis, this is the root of the word aman (water in Tamazight: common to all Amazighs), Adrar n lmuta (the mountain of death), a mountain that houses tombs from 664 B.C., many springs and hot ponds including the one used by the Amazigh king Juba II and that still carries his name. There is also the house of Siwa, which is a museum for local craft such as pottery, various utensils made of palm leaves, traditional clothes and some traces of the long history of Siwa.

For researchers, Siwa is still an un-explored field in the domains of economy, sociology, linguistic, ethnology, history... that needs to be cleared, but with extreme care. Closed to the outside world for a long time, and having known only the desert and the Egyptian television (another desert that is sadder than the real desert), the Siwis, young and not so young, aspire to exchange ideas with the outside world especially with their brethren from other regions of Tamazgha. There are many more things to tell about Siwa but the following anecdote will give you an idea on the state of thought in Siwa. Youssef is a young artist who was asked by the municipality of Siwa to design a monument to be built in the central place of Siwa. He showed me his project, already designed, which represents some symbols of Siwa (springs, palm orchard, Shali, etc.). He told me that since our meeting, he decided to modify his project by adding the Amazigh symbol ⵓ (Z in Tifinagh). □

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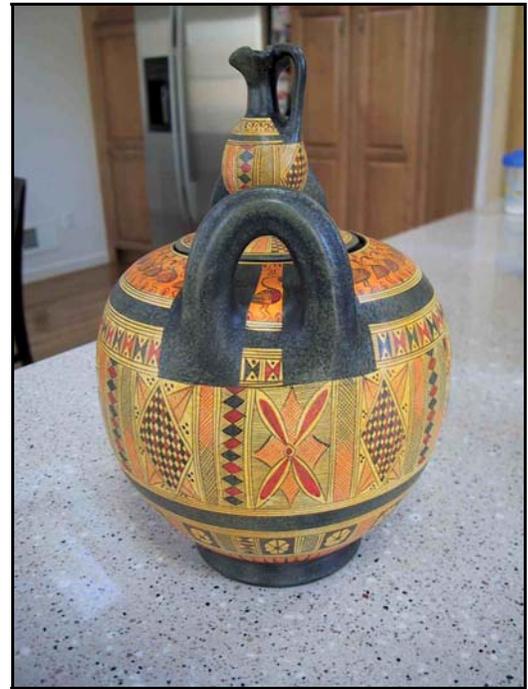
¹Note: the negation “*oula*” is also the form used in the Kabyl region of Cap Aokas.



TAMESSEFRUT

Deg u..un-a n tespunt nra a wen-d-nini yiwet n tmessefrut (nep timseoreqt akken qqaren kra)# Win ara s-d-yafen ixf-is ad as-d-nazen yiwen n wu..un n tespunt#

Afet-ed anida d-ittwamsel ujeqdur-a n talext# Mi d-ufam S arut-ed per tensa n tespunt\$ fket-ed isem d tensa nnwen# Ma a.as n medden i d-yerran\$ a d-nejbed kan yiwen (yiwet)# Ar zzher nnwen!



QUIZ

Find the country where this jar was made and you will win a complementary copy of The Amazigh Voice. Send your answer with your name and address to Amazigh Voice Quiz, care of ACAA. If there are many winning entries, one will be selected randomly.

Nnan Lalman Telha

SPUR AKLI KEBAILI

Tamacahut-a d yiwet n targit kan i d-yura Wakli Kebaili n Frankfurt# Yura-tt-id deg useggas n 2003#

Yiwen wass deg wussan n ssmayem di tmurt Imazipen Izwawen yedkul-d yiwen wergaz imi qqaren dda Yidir seg yi, es di tlemmast n yi, # Tidi tettce\cu\ deg-s\$ dpa ur yezmir ara ad igen# D azpal ma`i d kra# Ihi yelsa aqendur d amellal tef-fep deg-s ti.\$ yeddem tabrikt\$ dpa yeffep ad yebbu;ri# Iteddu abrid abrid allap-is yemmekti-d ussan yesoeddda di tmurt n Lalman# Dpa yenna% "Ih\$ asmi llip di tmurt ideflawen d usemme, # Dinna \wip tu`it\$ tissit d wayen nni, en\$ tura atan ggrip-d di tmurt-a n wezpal d kra yellan d ipeblan#

Yedda kra iquddimen\$ yesla i kra ilem/iyen cennun deg tala# Dda Yidir yekcem per dinna\$ yenna-yasen% "Asmi me//iyep nekkini am kunwi\$ llip ce.; ep di tmurt n Lalman d tilawin# Kunwi tcennun da deg tala-ya am wuccanen#

Dda Yidir yettwassen di taddart i; emmel ad yemmeslay d ilem/iyen#

Ilem/iyen nnan-as% "Aha a dda Yidir\$ mel-ap-d kra pef ayen teddre, di tmurt n Lalman\$ amek terwi, kra yellan dinna#

Dda Yidir yenna% "Ih\$ tamurt n Lalman telha# Nekkini ddrep dinna mi tfukk lgirra nni n 1945 amzun d agel-lid# Tamurt-nni teche; temle;\$ telha# Pur-s a.as isaffen\$ amadap\$ tizzegzewt\$ tu`it\$ tissit d wayen yebpa wul n wemdan# Ma yella d tilawin-is\$ mebla ma nnip-awen# Yernu Almanen me\la ; emmlen a.as Aoraben#

Kra ilem/iyen kmasin stewttiwen\$ nnan% "Yettzuxxu!"

Dda Yidir yugi ad ye; bes ameslay pef Lalman# Ma d ilem/iyen-nni ttezmumugen kan\$ qqaren-as% "Amerzg-ik a dda Yidir awi i tt-yufan am ke`ini#

Yiwen deg-sen yessusem\$ yenna deg wallap-is% "Amek akka\$ pilep dda Yidir d Amazip ma`i d Aorab# Yernu amek i zemren Walmanen (Inaziyen) ad ; emmlen Aoraben\$ nutni sserpen Uwdayen# Nekkini pilep Aoraben d Uwdayen d yiwet n ccetla\$ pas tnapen deg wagar-asen#

Ilem/i-nni isem-is Mergu# Netta d agujil\$ ur yesoi imawlan ur yesoi ayetma-s nep tissetmatin# Yedder deg taddart-is tudert d tar/agant\$ pas yesoa i; erqan ma`i yiwen# Yernu baba-s ye==a-yas-d ddeqs ivurdiyen n Fransa#

Ihi Mergu yekcem s axxam# I, kamel ur qmicent wallen-is# Yettargu Lalman\$ netta\$ allen-is ldint# Sin wawalen n dda Yidir qqimen zedpen allap-is#

Tamezwarut% Almanen me\la ; emmlen Aoraben\$ tilawin-n sen me\la ceb; ent yernu rpant bberpupant pef Waoraben#

Tis snat% Lalman tella deg-s tugdut# Amsalti (A^ulis) yezmer ad icennef yiwen akken i s-yehwa fell-as^ yezmer a s-yini yiwen "merde" yernu ad yessusem#

Mergu yenna deg wallap-is% "I tura nekkini ma yella ru; ep per Lalman ad rrep iman-iw d Aorab@ Awah ur te, ri ara **Tefsut tamazipt n 1980 d Tefsut taberkant n 2001,2002**\$ wissen ahad ad pilep nekkini d Aorab i llip#

Mergu yupal yettwali tiqcicin tilmanin ger wallen-is# D acu i d tiqeddiwin-nni\$ d acu i d imzran-nni iwrapen amzun d le; rir# Yettwali iman-is di Lalman\$ tamurt n talwit d zzhu# Ihi yenna d yiman-is% "Ma yella zemrep ad aw, ep per wannect-a\$ ihi\$ anef ad inip nekkini d Aorab# Asmi ara ad ssiw, ep per lebpi-w\$ a d-inip ti-dett# D Amazip i yellip#

Yiwen wass n wussan\$ Mergu yezenz merra i; erqan i s-d-ye==a baba-s s ivurdiyen n Fransa# Ye`ur aber-mun-is d ivurdiyen\$ ye..ef asafeg per tmurt n Lalman#

Ires di temdint imi qqaren Frankfurt am Main# Seg wannar isufag ye..ef tamacint per tlemmast n temdint# Di tmacint-nni yeqqim zdat n yiwet tlem/it# Din din yettraju ad temmuqqel pur-s# Ma d tilem/it-nni tessenta allen-is pef yiwen wepmis# Apmis-nni ye`ur d tifutiyyin n tlawin tioeryanin# Ula d nettat s yiman-is ur tufi d daci i telsa# Imzran-ines rrsen per tedmarin-is ttec\u- \uqen am le; rir# Dpa Mergu yemmekti-d ayen i d-yemla dda Yidir pef tilawin n Lalman# Mergu i\uja\$ i \uja a t-temmuqqel\$ i\uja i\uja\$ ulac# Yupal yekmasi yet-tezmumug-as# Ma d nettat ur terfid ara ula d allen-is pur-s# Yupal yerra anehhit\$ yettusu# Yupal yessufep-d ti-sura n .amubil si l=ib-is\$ yes`ernun-itent\$ i wakken a s-yessken pur-s .amubil (ma d tilawin di Lalman yezmer ad yini drus deg-sent ur nesoi ara .amubilat# Annect-a ur t-i/ri ara Mergu# Ipil-as am tmurt\$ drus kan n tilawin i yesoan .amubilat)# Ma d nettat terra iman-is

amzun ur te/ri ara Mergu\$ am akken d a,u i yeqqimen zdat-s#
 Drus kan\$ tilem/it-nni teddem-d yiwet n tmergagt n weksun n yilef (*Bratwurst*) yellan deg yiwet n t;educt n weprum# Azgen n tmergagt-nni yeffep-d seg tama\$ azgen yeffep-d seg tama nni,en# Lehrisa-nni tawrapt tettcercur si yal tama per ifassen-is# Nettet tekmasi amca; i,udan-is yiwen yiwen# Drus kan tilem/it-nni teldi allen-is annect n lllambat n .amubil d tizegzawin am nila# Yal tikkelt mara ad tesekcem akennict n weprum d tmergagt-nni per yimi-s ad tessenttu allen-is deg wallen n Mergu# Am akken tebpa a s-tini\$ belli nettat tessent ad teffe/\$ te\wa\$ ma`i am netta# Mergu yergagi wul-is\$ ipil dayen yessefsi-tt-id# Yett\aju a s-tini\$ ma yebpa ad ye` kra yid-s# Mergu yezmumeg-as acemma\$ ma d nettat tkemmel kan tuff/a-ines# Mergu yeqqim ice..e; wul-is\$ yett\aju amek ara te, ru taluft# Mi te;bes tmacint \$ tilem/it-nni tekker tezlez acebbub-is-nni awrap pef tuyat-is\$ teffep d tmezwarut# Dpa tessegra-yas-d yiwen wawal s talmant% "*Arschloch*." Mergu ur yefhim ara awal-a# Ibedd drus am akken tewwet-it lebrisma\$ yupal yenna deg wallap-is% "Awal-a pas ur t-fhimep ara\$ tena-t-id s uskenfer# Ihi ur yezmir ara ad yili d ayen yelhan#

Mergu yebra i wallen-is\$ yeffep akken sellaw wudem-is per webriid# Yedda kan kra iquddimen\$ yufa yiwet terbaot ilem/iyen\$ banen-as-d amzun d Imazipen\$ yernu yelsa kra n wawalen s tmazipt# Ihi yewwi abrid-is duga duga pur dinna# Mi yewwe, pur-sen\$ yefka i yiwen deg-sen afus-is\$ yenna% "Azul fell-awen ay Imaz###" Ur ifukk ara awal-is\$ dpa i;uss i sin ifassen cebben pef tuyat-is# Yezzi aqerruy-is\$ iwala kra n 14 n imsaltiyen (i`ulisiyen) gara-sen llant kra n tlawin d timel;anin d ticeb;anin# Imezran-nsent iwrapen rsen pef tuyat-nsent# Din din bernen-as ifassen-is\$ sqummcen-t per l;i,# Cud-den-as ifassen-is s tmeqyasins# Ma d ilem/iyen-nni nni, -en fkan-tt d amecwar\$ rawlen# Mergu ur ye/ri\$ ur yefhim d acu ye,ran\$ ikmasi yettsupu% "|ajut\$ \ajut\$ nekkini d Aorab\$ nekkini d Aorab#" Mergu yettsupu izellez iman-is# Netta izellez iman-is\$ timqyasins-nni tzeyyirent-as ifassen-is# Imslatiyen qqaren-as s talmant% "Erked ur zellez ara iman-ik ma tebpi, ur tzeyyirent ara tmeqyasins pef ifassen-ik#" Ma d netta ur yefhim ara# Ihi yettkerric kan iles-is seg leqri; n tmeqyasins-nni#

Mergu yemmekti-d awalen n dda Yidir\$ yenna d yiman-is% "Amek akka tura@ Nep yenna-d Almanen ;emmlen Aoraben###"

Ihi azgen deg imsalten-nni lethan yid-s# Azgen deg-sen uzllen deffir Imazipen-nni nni, en i irewlen#

Imsalten-nni skecmen Mergu per yiwet n texxamt\$ kksen-as oeryan\$;ewsen-as ula d tanzarin-is\$ nnan-as%

"Sufep-d lkif-nni (nep ccira) tesbeloe,#

Mergu ur yumin s wayen ttwalint wallen-is nep sellen ime//upen-is# Allap-is irekkem yerwi# Yupal yemmekti-d awal wis-sin n dda Yidir# Dpa yenna% "Ihi mi ur tuminem ara\$ nekkini d Aorab\$ attan *merde\$ merde* fellawen#"

Nutni nnan-as% "Yah *Merde@* Nesla s yes-wen kunwi s Waoraben tennumem tiprit n imsaltiyen n tmura-nwen\$ tfehmem kan aqezzul#"

Ihi ==an-t di texxamt-nni i, d akemmali# Azekka-nni Mergu ssufpen-t-id seg texxamt-nni tamcumt# Ger wallen-is beddent temsaltiyen-nni ticeb;anin s imezran iwrapen# Mergu yenna d yiman-is% "Azip ula d tilawin ticeb;anin zemrent ad cemmtent yiwen# Amek akka@ Nep dda Yidir yenna\$ Tilmanin merra ;emmlent Aoraben# Wissen tbeddel Lalman nep ayen i d-yenna dda Yidir d zzux kan#"

Mergu yerwi wallap-is\$ yeskenfer wudem-is# Ibedd drus\$ yettxemmim amek ara ad yexdem# Yupal yenna deg wallap-is% "Ad upalep kan per taddart-iw\$ dinna meqqar zemrep ad mmeslayep pef ipeblan-iw d yemdukkal-iw s tmeslayt-iw tamazipt tazwawt# Ma yella qqimep kra n wussan da\$ anwa ye/ran dacu ara ad ye,run yid-i dapen# Yernu ad qqimep kan d Amazip Azwaw ama ttwassnen Imazipen per Walmanen ama ur ttwassnen ara \$ ama ;emmlen-ten\$ ama ur ten-;emmlen ara# Wissen ahat kra n wass ad ap-issinen\$ ma nesnulfa-d kra nep nexdem s wacu ara a p-issinen medden di ddunit#"

Mergu iger afus-is per l=ib\$ yufa mazal pur-s a.as ivurdiyen# Dpa ye..ef a.aksi per wennar n isufag\$ yupal per taddart-is# Mi yella deg usafag\$ yenna d yiman-is% "I tura dacu ara d inip i yemdukkal-iw@ A sen-inip \wip kra yellan di tmurt n Lalman nep a sen-inip kan tidett@ Awah ad inip kan tidett nep mulac ad ldip tibburra i yilem/iyen nni,en\$ ad ttargun ayen ur nelli\$ nep ad xedmen tawapit i xedmepp nekkini#"

Mi yewwe, per taddart-is yemla tidett i yemdukkal-is# Yenna dapen i dda Yidir ayen ye,ran yid-s# Dda Yidir yenna% "Ah tella Lalman\$ tella Lalman# Ahat d tawenza-inek kan i ikerssen# Yernu ahat tettwap tura Lalman imi i te`u` d ibe\aniyen n tmura yellu/en#"

Mergu yenna d yiman-is% "Ad qqimep kan di tmurt-iw\$ ad ddrep d yemdukkal-iw\$ ad xedmepp ayen zemrep i tmurt-iw#"

Mergu yerra-d i;erqan-is i yezzen\$ icemme\ ipallen-is per twuri# Yernu ilemmed tira n tmazipt\$ yettak afus akken yezmer i twuri pef tmazipt\$ pef tlelli n wemdan di tmurt-is# Yenna dapen d yiman-is% "Wissen ahat kra n wass ad tupal tmurt-nnep am tmurt n Lalman# Nep

nesoa kra yellan% Ill\$ i.ij d wayen nni, en# Yessefk kan ad tepli talwit\$ ad tili tlelli i wergaz d tme..ut# Asmi ara nedder d Imazipen Izwawen d ilellyen\$ assen-nni d Almanen d Telmanin ara d-yassen per-tmurt-nnep!!!

Amek i tkemmel tmacahut n Mergu di Lalman@

Azekka-nni n wass imi te, ra twapit d Mergu yeffep-d yiwen umegrad deg yiwen wepmis# Atan d acu yellan deg-s%

"I, elli drus tilaq i te, ra yiwet n twapit d tameqqrant# Imsaltiyen ..fen yiwen ilemzi d Ao\ab\$ di l=ib-is ufan 3 Kg n le; cic\$ imi yella yesker imenpi d yiwet n terbaot n warraw n tmurt-is di tlemmast n webrid "Kaiser-Strasse"# Ccwi kan te..ef-it temsaltin uqbel ad yexdem tawapit\$ ad inep kra n yiwen deg-sen#

Ass-nni yakan yura yiwen Wao\ab i wepmis-nni tab\at\$ yenna deg-s% "Win i te..ef akken temsaltin ur yelli d Ao\ab\$ maca d Amazip# D Imazipen n Rif i ixedmen tiwupa-ya\$ cemmtenap timura tao\abin#

Ladpa llan kra n Wao\aben mara ad yexdem kra yiwen ilem/i n tmurt n Tmazpa ayen igerrez a t-semmin d Ao\ab# Mara yexdem kra yiwet n tawapit\$ dpa a t-semmin d Amazip# Akka iouer, en ad ssamsen udem Imazipen# Ma d medden /ran me\la\$ llan Wao\aben\$ llan Ierkiyen\$ Almanen d wid nni, en i yeznuzan lkif d wayen nni, en\$ ma`i kan ala Imazipen# Yernu yessefk ad yini yiwen da\$ belli azgen ameqqran deg Imazipen ur xedmen ara tiwupa\$ letthun kan d twuri-nsen#

Ihi ccwi kan ula d Imazipen izedpen da di Lalman pur-sen imawen d wallapen i wakken ad mmeslayen nep ad arun pef Imazipen s wayen yelhan\$ pas annect-a ma`i d ayen fessusen! □



Deg u..un n Tapect yezrin nura-d%

Ur nezmir a d-nemmeslay pef tmurt n igawawen annect-a bla ma nebder-ed taluft n d wid te`a tinigt (lperba)# Si zik n zik i kkren ttinigen per yal tamurt akken a d-veww\en aprum# Qeblen lxedma akken tella akken ad ddren u ad ddren warraw-nnsen# Di tagara agi\$ ttinigen ama d tame..tut ama d argaz per yal tamurt ara ten-iqbelen# Kra ttinigen per s-anida ur d-ttupalen nep anida ara ttun iman-nnsen d tjaddit nnsen# Awal i==at-id Si Mu; Wm; end#

Ihi nessutur deg imepriyen nnep ad ap-surefen imi nettu ur d-nerri ara isefra agi n Si Mu; Wm; end# Hatena ihi%

Inna-yas Si Mub Umbend

A.as ay-geggwan aowin
Oalmen lwaldin
Ad \u; en per Aannaba

Terre/-ed lxedma tlatin
Asurd' ur t-ufin
Xedmen tettali ..laba

Yak ifen-ap at \eboa snin (1)
A-gxeddem |ebb' a; nin
Ur tt; ebbi\en i vvubba



Lezzayer tamdint ilhan
Tebna s lmizan
Mkul azniq degs aoessas

A.as bb\adak izhan
Reb; en lwizan
Kul lxi\ yugar fellas

Abao, ile; ; u deg-zenqan
Di sidi |em, an
Tafat ur te, hir



|ecdep-k a lfahem yepran
Wagi d yir zzman
Lektub d ..elba caren-as

Leqbayel zip ..urnan
Qq\en d |\uman
Teboen tajaddit f llsas

Nnefv degsen ay-geggu=an
S ..bel ay ddan
|eboin ay genza uterras (2)



(1) At reboa snin d win ittga==an ar loeske\ 4 iseggasen#

(2) 40 taryalin ttaken i widak ittga==an d laoske\ ar Madagaska\

(Continued from page 2)

Tifinagh as Standard

A Tifinagh alphabet set has been submitted by the Royal Institute for Amazigh Culture (IRCAM) to the ISO organization and has been approved this past June. IRCAM was established by King Mohamed VI of Morocco to introduce Tamazight in Moroccan schools. Among its objectives is the setting of graphic and linguistic standards. It may be recalled that it was IRCAM that first recommended Tifinagh as the official script in Morocco. This occurred in January 2003 (see Amazigh Voice, V.12, No. 2). The same alphabet set has also been submitted to the Unicode Consortium for inclusion in the Unicode standard. This would allow the use of this alphabet as part of standard fonts. A consequence of this would be the localization of standard operating systems and software to use Tamazight, and the development of software in Tamazight.

A Website Entirely in Tamazight

www.tamazight.fr is the most recent addition to the list of Amazigh websites. Established in August 2004 by the Tamazgha association (Paris), the most interesting part about it is that it is entirely in Tamazight. There are only a few websites out there that have pages in Tamazight. The most notable are:

- www.mondeberbere.com
- www.amadalamazigh.com
- www.tamazgha.fr
- www.kabyle.com

The website promises to stick to the

Tamazight writing rules established by INALCO which so far has established the standard in Tamazight writing. However it may be noted already that there are special rules made just for the website for the simple reason that regular Amazigh characters are not automatically displayed by popular web browsers. We hope that this is just a temporary solution, because nowadays, there are ways to deal with this through the use of Unicode fonts, which include all the Amazigh Latin/Greek character fonts. A special Amazigh keyboard to be used in conjunction with these fonts has been set up by Karim Achab, an Amazigh linguist and former student of INALCO. The only restriction to the use of these fonts on the website is that texts have to be produced on Windows XP. Furthermore, the website has to be set up to prompt its viewers to download the necessary Unicode fonts.

Amazigh Film

New Short Film in Tamazight

Djamila Amzal, the star of Tawirt Ittwattun (The Forgotten Hill) and Adrar n Baya (Baya's Mountain) has just released a short film titled "Le Tuteur de Madame La Ministre" (The Guardian of Madam Minister). It is the story of Lila, a modern and successful woman who, after reaching the height of her career and became a minister, found herself faced with the contradiction of her life: Le Code de La Famille (The Algerian Family Law) which requires any unmarried woman to have a guardian. Lila did not have her parents anymore and one of her two male cousins had to be her guardian. The trouble is, one of her cousins is a convicted Islamist who repented (*), and that is the one who accepted the guardian role. Her other cousin, rather open-minded refused the role because he refused to condone the Code de La Famille. The film illustrates the humiliation to which Algerian

women are subjected under the current family law.

(*) Under "La Loi de La Concorde", convicted terrorists who give up their activities and surrender their arms are given amnesty, employment and housing. Such convicted terrorists are referred to as "repentis", i.e., those who repented.

Lyerba

Tapiwant n Frankfurt am Main (Die Stadt Frankfurt am Main) tessufep-ed yiwet n tkartit s tmazipt tarifit% "Ijj n tespart i yewdan merra" (Gleiches Recht für alle) = "yiwen wezrif i yal amdan#



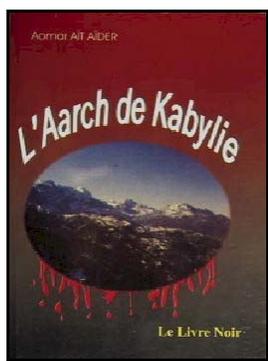
Amazigh Movement

In its September 25th, 2004, meeting in Rabat, the RAC (Amazigh Network for Citizenship) reiterated its denunciation of the Moroccan government's refusal to process the

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RAC's application for incorporation since July 2002. The RAC views the government's attitude as one of cultural discrimination that violates basic human rights. The RAC recalled its position against the Education charter, which it thinks is not favorable to the promotion of Tamazight. It finally reiterated its demands for the rehabilitation and promotion of a unified Tamazight language, instead of the several dialects spoken in Morocco. This meeting was dedicated to the memory of the late Ali Azayku who passed away recently. For more information, visit: www.reseauamazigh.org

Books



L'Aarch de Kabylie (The Aarsh of Kabylia) by Aomar At-Aïder, Published by the author, 2004.

L'Aarch de Kabylie (the Aarch of Kabylia) is an account of the political uprising of the people of Kabylia in the spring of 2001, for justice and respect. The events that led to the creation of the Kabyle political organization called the Aarch (plural Arach) were sparked by the brutal killing of Guermah

Massinissa, an 18 year-old high school student, while in the custody of the Gendarmerie (military police). A series of demonstrations throughout the region followed during which the government forces killed more than one hundred youths. Written as a novel, but giving a detailed account of the events that led to the now so-called Black Spring, this book digs into the recent history of Kabylia and tries to explain the nature of the political problems Algeria is faced with.

The author, a physics professor at the university of Tizi-Ouzou, was a witness and actor of the 1980 Amazigh Spring when he was a college student himself. As a witness of the current events he shares his opinions and thoughts in this touching account by someone who feels deeply about the injustices suffered by his region.

Dictionnaire Abrégé du Vocabulaire Redressé de la Langue Berbère – Asepti Umawal Awezlan n Tmazipt (A Short Dictionary of Corrected Amazigh Vocabulary), ENAG Editions, Algiers 2001 (ISBN 9961 62 194 8).

La Kabylie qui résiste, Entretiens avec Bélaïd Abrika (The Kabylia that resists, Interview with Belaid Abrika), by Saïd Kaced and Méziane



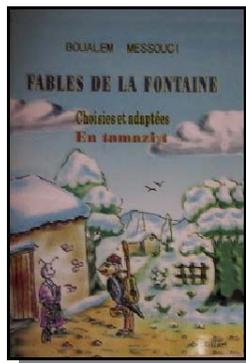
Ourad, SEC-Liberté Editions, Algiers 2002 (ISBN 9961-866-11-8).

Les Enfants du Boycott (The Boycott Kids) by Aomar Mohellebi, Published by the author, 1998.

Recits de Kabylie (La campagne de 1857) (War Accounts from Kabylia, the 1857 campaign) by Emile Carrey, Grand Alger Livres Editions (former M.L.P.), 2004 (ISBN 9961-819-38-1). First edited by Michel Lévy in 1858.

La Grande Kabylie sous le régime Turc (Greater Kabylia under Turkish rule) by Joseph Nil Robin. ISBN 9961-910-11-7. Bouchene Editions, 1999 (This is a reprint of an older edition).

Les Kabyles en France (Kabyls in France), a report by La Commission Chargée d'étudier les conditions du travail des indigènes algériens dans la métropole (Commission in charge of studying work

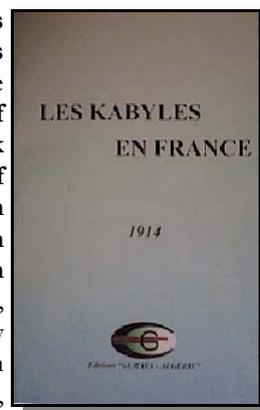
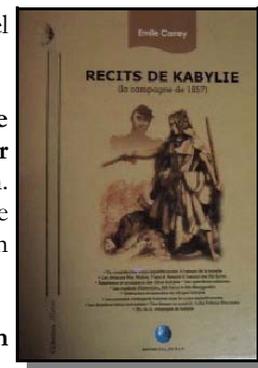
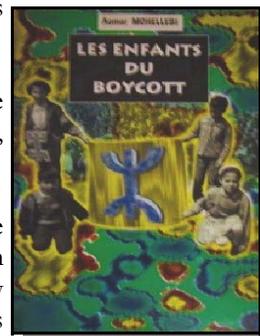


conditions of Algerian nationals in metropolitan France), published by the French Government, 1914, re-

printed by Editions Guraya, Oudhias, Algeria, 2001 (ISBN 9961-895-01-0).

Fables de La Fontaine choisies et adaptées en Tamazight (The La Fontaine Fables, selected and adapted to Tamazight) by Boualem Messouci, Published by the author, Undated.

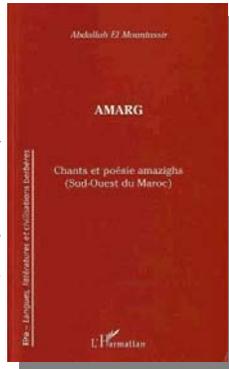
Le terrorisme en Kabylie (Terrorism in Kabylia) by Aomar Mohellebi, SAEC-Liberté Editions, 1999.



May 14-15, 2005

Tisupa n Idammen (The Cry of Blood) by Abdella Arqub, Published by the author, 2004.

Amarg: Chants et poésies Amazighs (sud-ouest du Maroc) (Amarg: Amazigh songs and poetry from the Moroccan Southwest) by Abdallah El Mountassir, L'Harmattan, Paris, 2004. Abdallah El Mountassir is a professor at the University of Agadir (Morocco) who specializes in Amazigh literature and linguistics.



Timatarin, diwan shi'r Amazighi (Timatarin, a collection of Amazigh poetry) by Al-Hussein Jouhadi, Casablanca, 1997.

The Berbers and Other Minorities in North Africa: A Cultural Reappraisal

Berber culture and the cultures of historically rooted North African minority groups (Jewish, Coptic, Turkish, among others) are not common foci of study in higher education. These cultures also remain shadowed in public discourse and in public policy. The same cultures have existed and thrived for a long period of time under the dominance of successive colonial powers in North Africa. Unfortunately, there is still a huge misunderstanding and a knowledge-gap regarding the diversity that constitutes the richness of a large region, situated between the East and the West and between Europe and Africa.

This conference's purpose is to promote a clearer comprehension of the complexity of these North African cultures. It will situate them in space (from Egypt to the Canary Islands) and in time (from early history to the present) within the larger dynamics of successive colonial epochs.

The conference will be free and open to the public. The opening day will include a keynote lecture by a scholar in the field, an art exhibit, a film screening, a book sale, a North African dinner and a musical performance by a Kabyl band.

The organizers of this interdisciplinary Conference invite all papers related to the theme of minority cultures in North Africa. Presentations are accepted in both French and English. Topics may include (but not limited to):

- Literary, Linguistic and Artistic Expression
- The Minority Culture in Film and Literature
- The Historical Memory of Inter-Communal Relations in North Africa
- Cultural Boundaries and Hybridity in North Africa
- Historiography and Ethnography

APPEL A CONTRIBUTIONS CALL FOR SUBMISSIONS

Poetry International
τῆ τοπος
To Topos
Volume VII, 2005

North African Voices
Voix d'Afrique septentrionale

The Editors of *Poetry International* invite submissions for the 2005 issue, devoted to the theme of *North African Voices*. The poems may be in English, Arabic, Berber or French, dealing with any aspect of North African society. The poems must not exceed two pages.

Please send your submissions (by 31 January 2005) and requests for more information to:

Topos (Poetry International)
Department of Foreign Languages and Literatures
Oregon State University
Corvallis, Oregon 97331, USA
Fax: 1 (541) 737 3563
Ou par email:
nabil.boudraa@oregonstate.edu

Conference

CALL FOR PAPERS
International Conference
Portland, Oregon

Submissions:

Please submit a 1- page abstract (French or English) by **December 1, 2004** to:

Dr. Nabil Boudraa at nabil.boudraa@oregonstate.edu or via regular mail to:

Oregon State University,
Department of Foreign Languages and Literatures,
210 Kidder Hall,
Corvallis, Oregon 97331
Fax: 1 (541) 737 3563

(Continued from page 1)

live and fight. Out of prison, with the help of his friends he regained his former job and continued to write about Amazigh culture. In 1988, he published *Timitar*, a collection of 33 poems, followed by *Izmulen* in 1995 (19 poems) that he wrote entirely in prison. The reknown Ammouri Mbarek and other Amazigh singers sang many of his poems. In late 2001, Azayku was named to the board of IRCAM (Royal Institute for Amazigh Culture), where he was expected to continue his fight for the Amazigh identity.

Ali Sadki Azayku died on September 10th, 2004. The Amazigh people and their cause lost in him one of their most respectable figures. He was 62. He left two children, Tilila and Ziri respectively 31 and 29 years old. □

In homage to Ali Azayku, we publish one of his famous poems titled "Imula" (Shadows):

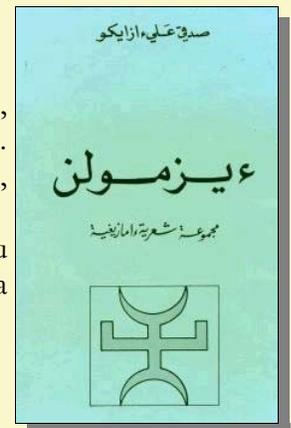
Imula

Gan itran inagan
 F wa, an n tillas
 Ayyur idrus ip ibidd
 P imi n igenwan
 |ebbi nnix is mmudan
 Feln ax ur nessin
 Akal ur sar issengi
 Ukin ax igenwan
 Ifessi skern ax a, erf
 P yiger n irafan
 Ma ad ufix ur a zanzamx
 Awal ip nnix
 Ur ras sar naf imendi
 P wakal n wiya,
 Ti. nnx ur ra ttipar
 Ama.ar nufa-t
 Mani kkan
 Kigan ad ur yufi yan aman
 Assbar ixla
 Gan medden tidaf i wiya,
 Nkkin ur sarax ibbi ubenkal

(1) His name is sometimes spelled as Ali Sidqi Azayku.

References:

1. Claude Lefebure, *Mediterranénnes* No. 11, Voix du Maroc, Paris July 1999.
2. *Hommage, Azayku l'Amazigh* by Maria Daif, Telquel Online



Nfli d

Astsi p wul
 Fkan ax i tudept azur
 Azddig ip ur ibidd
 F uzur is llan
 Tafukt ixd tugga
 I mula p uparas
 Deln ax idraren
 Naggug tifawin n zikk
 Mad ufix ur a zzenzamx
 Awal ip nnix
 Megrat ax nasi p iger nnx
 Kigan ur nkerz

