

The Amazigh Voice

Tayect Tamaziyt

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The Newsletter of the Amazigh Cultural Association in America

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Tittert n twizi i wsali n Tmaziyt

Izen syur Uselway

Nek d Akli Gana, aselway amaynu n tiddukla tadelsant Tamaziyt deg Marikan. Riy a wen d-inniy tanemmirt imi tggam dgi laman, ternam tfernem-iyi d ix f n tiddukla. Yef wudem n imaslađen n taylamt tasselkamt n tiddukla d imaslasđen n wegraw, s wul azedgan riy a wen-d - inniy anşuf i yal yiwen/yiwet.

Riy ad snemmrey aselway izwaren, Hsen Larbi ak° d teylamt ines yef wayen id-semnden, d iberdan id-nejren, widak ara issehelen tikli n tiddukla siya yer zdat.

Ad nefk azal i tirni deg tikli n tiddukla d wuħud n tugna n tiddukla. Tiddukla ad tilli ttin i yettařafen deg awal-is. Ad xedmey ayen imi zemrey i wakken ad sekney i taylamt n tiddukla belli ilaq a nesmed isenfaren i tebda taylamt izwaren.

Iswan nney d iyedwan; assizdeg n tikli n tiddukla; asseqdec n iřuđaf n tiddukla, d utter n twizi gar imaslaven n tiddukla, tuddsiwin, i wakken ad naweř yer yiswi n tiddukla: tuddert, d usali n tutlayt d yedles Amaziy.

Tilawt n tutlayt tella ma llan medden I tt-isseqdacen yerna ran a ttedder

Am seg was mi d-tlul, tiddukla nney ad tilli ttin ildin tiwwuras i yal amdan ig qeblen iřuđaf ines. Ttawil i wakken ad neseddu yer zdat iswan n tiddukla, ad yilli deg ssin imeřqan: amezwaru, ad nesken tutlayt d yedles n Imaziyen deg Marikan d umađal. Deg Marikan ad nesgem timaqqanin i tuddert n yiwet n tutlayt d yiwen yedles i yellan d agla yimdanen meřra. Aken-i kra n iberdan i wakken ad nesiwet yer iswi-a: ad netter tiwizi gar, imaslađen n tiddukla yerna ad nesseqdec tamusni nnsen i wakken ad nesken tutlayt, Tamaziyt d kra n wudmawen n yedles Amaziy i wegduđ n Marikan deg yerbazen, tisdawiyin, tuddsiwin tidelsanin, imeřqan umahil, tuddsiwin n isalan, azetta aliktruni, d tesyunt n tiddukla "Tayect Tamaziyt." Ad nernu tira umawal n Tamaziyt-Tanglizit-Tamaziyt, ad nesbed tafsirt n

(ittwakemel deg ifer wis 3)

The Amazigh Voice

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

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Tibratin i yimazragen Letters to the Editors

Amazigh Toponymy

I find the article "Amazigh Toponymy" published in Vol. 7, No. 1 of the Amazigh Voice extremely interesting, as it addresses a very important aspect of the Amazigh culture. The trouble with our culture is that there is so much buried information that needs digging up. If field archeology can be very helpful in uncovering the deep layers of our heritage, there is another area, "linguistic archeology" (toponymy), which is of the utmost importance to the Amazigh heritage -- the latter is mostly a "software" civilization encapsulated in the Amazigh language with its millennia-old layers. One of the greatest problems faced by Amazigh toponymy is the extent of its space and time spread. Added to the dwindling knowledge of native culture(s) there is a good reason for pessimism unless action is taken by our generation before it is too late. In this regard one of my desires is to launch a journal of toponymy which would devote part or all of its efforts to Amazigh toponymy. Perhaps one day, enough people interested in this topic, would bring together their energies and provide Tamazight with one of the most valuable tools for uncovering its real contribution to human civilization.

I would like to finish my letter with a comment on the meaning of the word Bordj as used in place names. Bordj,

Borj, Berj, etc. is borrowed into North African language use from the Arabic word "borj," itself borrowed into Arabic from some other language. The same item is found in a great number of European place names: Hamburg, Goteborg, Bergen, Schonberg, Alberghi, Burgos, etc. (in different languages and pronunciations). The common factor between these places is that they are medieval fortified cities or manors, implying the notion of citadel, high fortified military strongholds. In North Africa, especially in Morocco, this item is realized as El-Borj, El Brija, Talberjt, El Brouj in many place names.

Hassan Ouzzate
Morocco

Assuter n Telyut Information Request

Dear Amazigh Voice newsletter editors, I am doing a report on the Berbers, a.k.a the Amazigh people. Could you please send me a free copy of your newsletter. Thank you for your consideration.

Martha Marrazza
Bethesda, MD

Editors's Note:

Thank you for your interest in Tamazight. If you need any information on Tamazight, please do not hesitate to contact us. We sent Ms. Marrazza a copy of the newsletter as soon as we received her request.

(ittwakemel-ed seg ifer amenzu)

yedles amaziɣ ara i teddun seg amtiq ɣer wayeɛ, ad nesgem isurta n imaslaɛen ara ilemden tayuri n Tamaziɣt.

Am akken id-yenna yiwen umeslay deg tesyunt "Tayect Tamaziɣt¹⁷": "Tilawt n tutlayt tella ma llan medden I tt-isseqdacen yerna ran a ttedder." I wakken tiddukla ad ttekki deg tuddert, d uskan, d usali n tutlayt Tamaziɣt ilaq imaslaɛen-is a tt-sseqdacen deg taywalin nnsen. Yef wakka, taylamt tasselkamt n tiddukla a ttezwer deg tira n Tmaziyt deg taywalin-is. Ad netter tiwizi syur widak i yessnen Tamaziɣt i wakken ad nesker timsirin yef tira n Tmaziyt deg tesyunt n tiddukla. Ihi yyaw a nawi abrid i d-leddint temsirin-a i wakken a nelmed meɣra tira n tutlayt nney. Ttawil wis-ssin, ad nettekki deg usali n Tmaziyt deg Tmazya, ay-a d ajgu alemmas i tuddert n tutlayt d yedles n Imaziɣen. Akent-i kra n tiktiwin yef usmed n ttawil wis-ssin, ad nger afus nekni d imezwura, sinna ad netter tiwizi syur imdanen, tisdawiyin, tudsiwin tidelsanin, imeɛqan umahil, i wakken ad nesmed tigawin ara isalin Tamaziɣt deg Tmazya. Ay-a d ayen imeqren maca ad at nebɗu yef imuren imezyanen. Deg tazwara ad nesmed tigawin i d-hegga teylamt izwaren, sinna ad nessefti tigawin i wakken ad refdent Tamaziɣt. Atent-i kra n tigawin:

- Tiddukla a ttezwer s useqdec n Tamaziɣt deg usegmi n tmaqnanin gar-as d tiddukliwin n Tmazya.

- Ad neceyye idlisen yef tira n Tmaziyt i tddukliwin n Tmazya i wakken ad nesken yiwet n tira n Tmaziyt i d-hegga imusnawen n tutlayt Tamaziɣt.

- Ad nilli d iwaziwen i tesdawiwin i yesyarayen Tamaziɣt i wakken ad qqelent d ijegwa ilemmasen n tuddert n Tmaziyt. Yef akka a negger afus i wakken ad sufyent tisyunin yef umezruy, tayerma, d yedles n Imaziɣen.

- A negger afus i wakken ad illin imazragen s Tmaziyt wad neskker iggrawen n tyuri n Tmaziyt.

Yas nencerah yef tikli n tiddukla nney, maca ilaq a nezer ur nessawaɛ ɣer iswan yef i d-nemmeslay ma ulac ifassen n imaslaɛen n tiddukla nney. Ilaq a neddukel i wakken ad nemger sšaba n tirmitin d tiktiwin nney. Yef wakka, yal amaslaɛ /tamaslaɛt ad yili d awaziw i wesbeddi n Tmaziyt d yedles Amaziɣ. Deg Marikan tigawin nney i Tmaziyt ilaq a tent-nerr t-targa ara yeseswen tikli n tiddukla. Ad nesken awal i nefka i Tmaziyt aseggas-a, ma nella atas deg temliliyin n Tefsut 1999. Ulama awal nney d ameqran ɣur nney ifent-tt tigawin.

Ihi s wul azedgan: Tafsut tameggazt!

Amawal

aselway:	president
amaynu:	new
amaɛal:	world
anšuf:	welcome
ašaɛuf:	law
asenfar:	project
iswi:	goal
taylamt:	team
takti:	idea
tamsirt:	lesson
tarmit:	experience
tasdawit:	university
tasselkamt:	executive
taywalt:	communication
tigawt:	activity
tirni:	continuity
tuddsa:	organization
tugna:	image

Asnemmer:

Tanemmirt i waziw Arezki Boudif yef tiktiwin id-yefka d useggem n umagrad s Tmaziyt. Dayen tanemmirt i Hsen Larbi d Rabah Seffal yef isumar id-fkan..

In the Spirit of Tiwizi

Message from ACAA President

I personally would like to thank you and express my gratitude to you for putting your trust in me and electing me to such an honorable position. On behalf of the Amazigh Cultural Association in America (ACAA) Executive team and the Board of Directors, I would like to extend to each one of you our warmest greetings.

I would like to thank the previous ACAA President, Hsen Larbi, and his team for their numerous accomplishments. They also put in place processes that will make it easy for this team to run the organization. In the spirit of continuity and protection of ACAA's reputation as an organization that "walks the talk", I will spare no effort in leading the current ACAA team to first complete the inherited external ACAA commitments. These projects have a direct and positive impact on the development of Tamazight. Our goals are simple; uphold ethical standards in running the association; work within ACAA bylaws framework in collaboration with ACAA members and with individuals,

organizations, and corporations to accomplish ACAA's goal, which is to preserve and protect as well as promote, and enrich the Amazigh language and cultural heritage.

We will continue the ACAA's open door policy for membership: That is everyone is welcome to become a member as long as he/she subscribes to ACAA bylaws and goals as stated above.

The strategy to advance the goals of ACAA will be two-pronged. The first is to promote the Amazigh language and culture in North America and abroad. This will create awareness and support for preserving one of the linguistic and cultural heritages of Mankind, Tamazight and the Amazigh culture. Some tactics to support this strategy are: to use the collaborative ACAA membership voluntary efforts and expertise to promote free exchange of information, to introduce the Amazigh language and culture to the North-American public through schools, universities, cultural organizations, workplaces, news media, internet, and the ACAA newsletter "Amazigh Voice (AV)". Other important projects will be the development of a Tamazight-English-Tamazight lexicon, a traveling Amazigh artifact exposition, as well as the establishment of Tamazight readership circles within ACAA community.

A quote from AV¹ is: "A language exists because there are people who use it and want to keep it alive: that is the only just linguistic law." For ACAA to preserve, promote, and enrich Tamazight, members should

consistently use it in their communications. For that reason, the executive team will mostly communicate in Tamazight followed by a translation in English. We will actively seek your help, and hopefully this experience will be beneficial to all of us. To strengthen this effort we will revive the Tamazight lessons in Amazigh Voice. Please let us seize this opportunity to learn read and write Tamazight. The second strategy is to support Tamazight in Tamazgha (North Africa). This is extremely important to the survival of the Amazigh language and culture. To support this strategy, we will collaborate with and seek help from individuals, organizations and corporations to ensure the preservation of Tamazight and to advance its enrichment in Tamazgha. This is a very large project but we could simplify it by first completing the projects developed by the previous ACAA teams, and then we will evolutionarily expand them for a larger impact on Tamazight. Some of the activities include:

- Communicate with Amazigh cultural associations in Tamazgha in Tamazight first, followed by a translation to a foreign language that is used in the region.
- Promote the standardization of Tamazight transcription by providing the grass root cultural organizations with books based on the work of Amazigh linguists.
- Support the universities that teach Tamazight to become the focal point of scientific activities related to the Amazigh language and culture. Such activity could

be the publication of scientific journals.

- Support the development of editors for books written in Tamazight to improve quality. At first a core group of reviewers could be set up at the University level and then expanded to include Tamazight teachers.
- Support the publication of edited works and promote the development of Tamazight readership circles. The two outlined strategies cannot be successful without the involvement of ACAA members and the collaborative work of various ACAA regions. We should unite to harness the potential of our diverse experiences and ideas. Then, as in the spirit of Tiwizi we will volunteer our time and effort to develop and execute activities that are beneficial to the Amazigh language and culture. This way, we will be active and engaged members of ACAA, hence clearly demonstrate our commitment to Tamazight.

We all should remember that our efforts are appreciated and more importantly count tremendously towards the preservation and betterment of the Amazigh language and culture. We can make a difference through our participation in ACAA activities. We can demonstrate that to ourselves by participating in upcoming events of Tafsut 1999.

Finally, we should be proud of ACAA accomplishments so far
(continued on page 9)

Max Innuyjufen?

Syur M. Oudadess

Llan ɣas sin iskkinn nna xef
ittnuyjuf yan
Ad ilgz ney ad yaɗen

Mec ilgz, ur as illi maxf ittnuyjuf
Mec yuɗen, ɣas sin iskkinn axef ittnuyjuf
Ad ijjeɣ ney ad immet
Mec ijjeɣ, ur as illi maxef ittnuyjuf
Mec immut, ɣas sin iskkinn axef ittnuyjuf
Ad iddu yer idin ney ad iddu yer anfir.

Mec idda yer idin, ur illi maxf ittnuyjuf
Mec idda yer anfir, ayd imddukal nna iwzzel s ufus
Ur ittafa azmz nna g ittnuyjuf

Iwa max innuyjufen?

Why Worry?

A Classical Text from Morocco by M. Oudadess

There are only two things to worry about
Either you are well or you are sick

If you are well, then there is nothing to worry about
But if you are sick, there are only two things to worry about
Whether you will get well or whether you will die

If you get well, there is nothing to worry about
But if you die, there are only two things to worry about
Whether you go to heaven or to hell

If you go to heaven, there is nothing to worry about
But if you go to hell, you will be so busy shaking hands
with old friends
You won't have time to worry

So why worry?

Yennayer Deg Marikan

Syur Arezqi Budif

Am akken id nberreh deg uzetta n Amazigh-Net agur nni yeɛaddan, tameyɣa n Umenzu n Yennayer teɗra di Minneapolis ass n 16 di Janvier 1999. D tameyɣa igerrzen aɗas di yal tama ɗedren azal n 40 ney 50 medden di tmeɣra agi, aɗric ameqran degsen d Imaziɣen n Merruk ak° d Lzayer. Llan dayen wid id yeɛarɗen imeddukal ney timeddukal nnsen (t)imarikaniyen. Meɗsub d tameyɣa am akken di tmurt: llan warrac imectuɗen, llant teyratin n tlawin, yella wurar, yella uneceraɗ d zzedwa. Ahil nni I d-nefka yedda-d akken ma yella. Ayen yaɛnan dayen azal n tmeɣra agi s yedrimen nqubel-it s ayen i d-fkan wid i d-yussan. Yerna yurney kra n zzher imi lekra n wexxam nni anida negga tameyɣa yussa-d yerxis. Ihi meɗsub nezmer ad d-nini "Tasekkurt, timallalin". Amaɛna annect agi yak° yella-d imi arrac n Minneapolis qedcen bla ceɗɗa.

Ihi a sen-nini tanemmirt nwen tameqrant. Yeqqim kan tura as n eiwed yiwet nniɗen di tefsut agi d-iteddun.

Imaslaɗen n tama "East Coast" ggan tameyɣa n Yennayer igerrzen deg Boston wis 22 deg Janvier 1999. Usan d aɗas imezɣanen ak° d imeqranen. Deg tmeɣra-ya tella tefsirt n yedles Amazipy irna widak i d-imeslayen i yenebgawen zewren-d s Tmaziyt, irna iskecm d uselway Hsen Larbi aselway amaynu Akli Gana. Yal amdan yenceraɗ wul-is deg tmeɣra n Boston. Tanemmirt i yemeslaɗen i g-bedden i tmeɣra.

Aɣebber / Condolences

Fatma Hedjar\$ yemmas n umasla, KaciSt-tampart n Samia temmut wis 14 deg Yebrir 1999. Tu, en a.as aya s wa..an n sekker# Fatma Hedjar deg loemer-is 64 iseggasen# Ad fellas yeofu |ebbi\$ ad as yig |ebbi timeqbert-is ttina n l=enna\$ Amin# Ilmend wakka\$ tiplamin n ACAA d Tapect Tamazipt (AV) ssarament i twacult n Hedjar wber#

Fatma Hedjar, mother of ACAA member Kaci and mother-in law of Samia, died on April 14, 1999, after a long battle with diabetes. Fatma Hedjar was 64 years old. May she rest in peace!

Tafsut n Imaziyen: The Amazigh Spring

A Chronology of Events

Compiled by the Revue Tafsut
Translated from French by Hsen Larbi

◆ March 1-2, 1980:

Mouloud Mammeri is interviewed by *Liberation* on his last book published by Maspero "Les poèmes kabyles anciens (Old Kabyle Poems)."

◆ March 10, 1980

The local authorities canceled a conference on old Amazigh poetry by Mouloud Mammeri at the University of Tizi-Ouzou.

◆ March 11, 1980

Out of Tizi-Ouzou University's 1700 students 1500 of them demonstrated for more than two hours in front of the wilaya¹ offices, the offices of the unique party (FLN). They shouted slogans such as "wtop the cultural repression", "Amazigh culture is Algerian culture", "Tamazight is our language", "Enough injustice". They denounced all attempts of political recuperation of their movement. The University is on strike.

◆ March 12, 1980

Tizi-Ouzou's high school students go on strike in support of the university students.

◆ March 13, 1980

FFS slogans scribbled on walls appear in Kabylia and the Algiers region. The slogans were in support of the students' actions: "Democracy, freedom of expression, people's languages = national languages". The students' movement spreads. In Larbaa

¹ Regional administration

Nat Yiraten signs written in Arabic were taken down. The demonstrators blocked the police chief in his car. He was forced to shout the slogan: "A nerrez wala a neknu".² The demonstrators invaded the military post. The soldiers sympathize with the demonstrators. The mayor arrives. The demonstrators ask him for buses so they could inform people in the more remote villages. He apologizes for not having any available.

A public inauguration by President Chadli scheduled for March 15 in Tizi-Ouzou was canceled. The regional administrator³, Sidi Said calls in the heads of schools in the entire region for a meeting. During the meeting, the head of the Islamic Institute honors Kharroubi⁴ the previous administrator of Kabylia by referring to him in these terms: "as Kabyle as he was, he was a patriot". He added: "as far as I am concerned, we should fire on the crowd."

² "I'd rather break than kneel", is a verse of a poem by popular Amazigh poet Si Muhend U Mhend.

³ Wali in Algerian Arabic. It is the title of administrator of the region. He is appointed by the unique party. At the time there were 48 administrative regions or "wilayas".

⁴ Former administrator of the Kabylia region. He is known to be against Tamazight and a supporter of arabicization. He is considered by many responsible for the failure of the educational system in Algeria.

◆ March 15, 1980

A "Committee for the defense of cultural rights in Algeria" (CDDCA) was formed in Paris. It was housed in the offices of the review "Esprit": 19 rue Jacob, Paris, 75006.

◆ March 16, 1980

200 students demonstrate on Larbi Ben Mhidi Street in Algiers, for the Amazigh culture and for the "Amazigh language, a national language". They are violently dispersed near the Grande Poste. About 40 people were arrested. Five of the arrested were detained while the others were released.

◆ March 18, 1980

The local governor visits the town of Azazga. The population expressed its distress in a violent fashion. The governor leaves in a hurry. School kids and high school students flood the streets and assail the Gendarmerie building. The FLN offices are sacked. In Ain El Hammam (formerly Michelet) workers demonstrate in the streets in support of the students movement. High school students demonstrate in Draa El Mizan. There were 70 arrests. In another locality, 120 high school students were arrested during another demonstration. Additional troops were brought into the region's military posts.

◆ March 20 1980

The Algerian press speaks of the Tizi-Ouzou demonstrations for the first time. This was done in

very obscure terms in an article tilted “les donneurs de leçons” (the lesson givers) by K.B.⁵ which appeared in the El Moudjahid newspaper.

◆ March 20-26, 1980

The Algerian authorities receive numerous petitions protesting the repression.

◆ March 30, 1980

Aït-Menguellet gives a concert at Porte de Pantin in Paris. The Committee for the Defense of Cultural Rights in Algeria calls for a silent gathering in front of the Algerian embassy in France.

◆ April 6, 1980

General meeting of the students in Hasnaoua⁶ (Tizi-Ouzou). The students decided to occupy the copy center. They also called for a demonstration on April 7th in Algiers.

◆ April 7, 1980

Algiers, May 1st Plaza, 10 A.M.: 500 demonstrators (students and professors) gathered mid-morning to claim the right to exist for the Amazigh culture. The banners carried slogans such as: “For the people’s cultures”, “freedom of speech”, “Isn’t Tamazight an Algerian language?” “cultural democracy”. The police intervened as soon as the gathered demonstrators started marching. The demonstrators marched while chanting “mindjibalina” (from our mountains came the cry for freedom). They were brutally repressed by the police. Nearly 200 of them were shoved in vans with the help of clubs. Many demonstrators were

5 Kamel Belkacem.

6 Hasnaoua is the name of the neighborhood where University of Tizi-Ouzou’s main campus is located.

injured. Five people went into a coma. One demonstrator died from injuries inflicted by the police. The students of the University of Algiers voted to strike. The University of Tizi-Ouzou is on strike and is being occupied by the students.

11:30 AM: Meeting of the students at the Faculté Centrale of the downtown campus to decide on a march in front of the central police station to protest the repression.

3:00 PM: 1000 people gathered peacefully in front of the Algerian embassy in France. The gathering was initiated by the CDDCA. A motion prepared by CDDCA was sent with a delegation to the Ambassador. The latter refused to receive the delegation and called the protesters “not Algerian.” An open letter to President Chadli was initiated and signatures were collected.

Evening: General meeting of the students. A general unlimited strike was decided. The students decided to occupy the university as well.

◆ April 8, 1980

Demonstration in Algiers. More than 1000 students demonstrate while chanting “Enough repression”, “police assassins”, “free the prisoners”, “Algerian people’s culture”. They also chanted patriotic songs. They were forcefully pushed back inside the university where the demonstration continues for nearly two hours. The majority of the persons arrested by the police were released.

In Kabylia, many thousands of peasants from Ain El Hammam and Larbaa Nat Yiraten marched on Tizi-Ouzou. The army established roadblocks and

forced them back. The persons arrested the day before were released. The students of the Higher education institutes of Boumerdes go on strike. The students of the Faculté Centrale of the University of Algiers issued a motion of support to the students of Tizi-Ouzou. A coordination office was established for Algiers.

◆ April 9, 1980

The movement spreads in Kabylia. Many demonstrations in favor of the right to existence of the Amazigh culture take place in Ouadhias, Aït-Yanni, Djemaa-Saaridj, Dellys, Bordj Menaiel, Sidi-Aïch, etc. In Sidi-Aïch, a concert by the singer Ferhat (Imazighen Imoula) was forbidden. The police summoned the singer.

◆ April 10, 1980

The FLN party in Tizi-Ouzou organized a demonstration against the movement.

◆ April 9-15, 1980

Village Watch and student support committees were set up in every village of Kabylia.

◆ April 11, 1980

Mouloud Mammeri responds to El Moudjahid’s article “les donneurs de leçons”. Mammeri’s response was rejected by the newspaper, but was published by the French newspaper Le Matin. Duplicated, it was distributed by the students to people in Algeria and France.

◆ April 13, 1980

The minister of higher education received a delegation of professors from Tizi-Ouzou. The students of Tizi-Ouzou’s Amirouche High School go on strike and occupy the school. The hospital workers of Tizi-

Ouzou sent a motion of support to the students of the University who are still on strike. They also sent a letter to President Chadli asking for an end to the repression. A flier attributed to the FFS party called for a general strike on April 16.

◆ April 15, 1980

The CDDCA calls for a peaceful march on April 26 in front of the Algerian embassy in Paris and another one on May 1st from the "Filles du Calvaire" to the Bastille.

◆ April 16, 1980

A general strike was declared and followed in Kabylia. The singer Ferhat from the Imazighen Imoula band was abducted in Dar El Beida at 2:30 PM. The ministry of Higher Education gives the students of Tizi-Ouzou an ultimatum to go back to classes on April 19. In the evening, a joint meeting for coordination between the workers of Sonelec, Sonelgaz, the Hospital, Sonitex, Casoral, the students, the professors and the high school students was organized. They set up a people's coordination committee. The employees occupy the Tizi-Ouzou Hospital.

◆ April 18, 1980

A gathering was held in front of the Algerian embassy in Ottawa. A symbolic march was also held in front of the Canadian parliament.

April 20, 1980

1:00 AM: The Mizrana action was triggered. The forces of repression invaded all the

occupied areas (hospital, university, manufacturing plants). The students, caught in their sleep, were clubbed in their beds. Dogs were thrown after the fleeing students. Many students jumped many floors in their underwear.

Many professors were arrested in their homes. All the employees of the hospital, including nurses and doctors were arrested and replaced by army doctors. According to rumors there were as many as 32 dead and many hundreds injured. A spontaneous general strike was triggered by the population of the city of Tizi-Ouzou. No street names remained; neither did any sign that was written in Arabic.

Kabylia was cut off from the rest of the world. Access was forbidden to anyone, in particular to the press.

◆ April 21, 1980

Sentencing of the 21 of El Kseur. Barricades are set up in the upper side and at the bus station in Tizi-Ouzou. The forces of repression patrol Tizi-Ouzou with the bayonet on their rifles' muzzle. The main department store in Tizi-Ouzou was sacked (could it be a provocation?). The Folk Art Center was ravaged. The same happened to the bus station and to the second home of education Minister Kharroubi. The population of the surrounding villages marches on Tizi-Ouzou to protest against repression and the deaths.

◆ April 22, 1980

A three day long general strike was observed. More barricades are seen in the upper side of the city. Demonstrators go around

the city with banners asking for an end to the repression and the release of the prisoners. Other banners simply state "Imazighen". The riot police charges the demonstrators from behind. Fighting breaks out all over town. The villagers come back to town and set up barricades. The offices of APS⁷, SAA⁸, the FLN party, the Balloua Hotel, the Mondial Movie Theater are sacked. A strike is started at the Mustapha Hospital in Algiers, in support of the movement.

◆ April 23, 1980

A fourth day of the general strike was observed. Massive arrests are conducted everywhere. Demonstrators originating from Tizirt go head to head with the forces of repression at the city's entrance. Violent confrontations take place in Drâa Ben Khedda.

◆ April 24, 1980

Peace returns progressively. In the afternoon, grocery shops begin to open. Violent confrontations take place between the demonstrators (from Ouadhias, Larbaa and Ain El Hammam) and the forces of repression. The city's main department store reopens with its shelves fully restocked.

◆ April 25, 1980

The forces of repression set up a tight net covering the entire city. The Algerian Radio and Television Company films the damaged areas. 5:00 PM, the Algerian ambassador is received at the Quai d'Orsay. 5:50 PM, the police commissioner

⁷ Algeria Press Service: the only Algerian press service. It is controlled by the government.

⁸ Algerian Insurance Company.

informs the CDDCA of the interdiction of the demonstration scheduled for the next day.

◆ April 26, 1980

Despite the interdiction of the demonstration in Paris by the police commissioner under the pretext of “disturbing the public order”, the CDDCA reiterates its call for a demonstration through the media. Nearly 500 people come to demonstrate. 400 among them were arrested and taken to Vincennes where they were searched, photographed and recorded. The Amicale des Algériens⁹ sent 200 provocateurs to the demonstration. They were brought to Paris by bus and received a daily honorarium.

◆ April 29, 1980

The prefect of Paris prohibits the silent demonstration planned by the CDDCA for May 1st in fear of “disturbing the public order.”

◆ May, 10, 1980

Concert by Lounes Matoub at the Olympia in Paris. A minute of silence was observed in support of the people’s movement in Algeria.

◆ May 12, 1980

The University of Algiers is on strike.

◆ May 16, 1980

El Moudjahid publishes a list of 24 prisoners. Their trial in the State Security Court of Medea was announced.

May 18, 1980

A general strike in Tizi-Ouzou was massively followed by the population, except for the main

department store.

May 19, 1980

A demonstration against the repression takes place in Algiers.

May 24, 1980

Government agents assaulted a general student meeting at the Central University of Algiers.

May, 25 1980

The CDDCA publishes its letter to Chadli with 3,522 signatures.

June 3, 1980

The International Committee for the Support of the Victims of Repression in Algeria publishes a petition. Prepared by the CDDCA it included 140 signatures of eminent personalities from the academic and art world.

June 21, 1980

2:00 PM: Meeting held at the Bourse du Travail in Paris in support of the prisoners in Algeria. Organized by the CDDCA and the International Committee for the Support of the Victims of Repression in Algeria. The meeting’s motto was - End to the repression, - Immediate unconditional release of all prisoners, - People’s languages (Tamazight and Algerian Arabic) are national languages. Many organizations and personalities were invited to the meeting, French and Algerian. Those who participated and subscribed to the principles cited were: CDDCA, ASEAP, UNEF, LCR, FEN, FO, OCI, FFS, International Human Rights League, CITA, Harbi, Idir, Lounes Matoub. Djamel Allam and Djurdjura rejected the invitation by CDDCA. Ferhat and Aït-Menguellat could not leave Algeria.

June 25, 1980

A day of support to the prisoners was organized in Tizi-Ouzou. 8:00 PM: APS announces the temporary release the next day of the 24 prisoners of Berrouaghia.

June 26, 1980

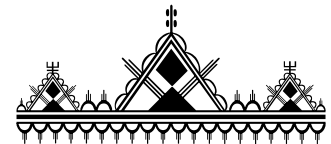
A delegation from Tizi-Ouzou went to get the prisoners who were welcomed by a festive Tizi-Ouzou.

(continued from page 4)

but we must continuously review our activities and improve what we do in order to meet our goal: to preserve, promote, and enrich the Amazigh language and culture. Have a great and successful Tafsut 1999!

1. “Arabicization: Government against People”, Tavect Tamaziyt, Volume 7 Number 2, Spring 1998.

Akli Gana
ACAA President



⁹ Association of Algerian Friendship in France. Another Algerian government controlled organization.

Asmekti n Tefsut

Aseggas-a llan ismektiyen n Tefsut deg New York deg wis 17 n Yebrir, deg Chicago, deg wis 24 n Yebrir, deg Berkley ass umenzu n Mayyu. Aṭas n medden i d-yewsan i wesmektiyen ayi.

Yal amtiq n usmekti yezenz niy yefser idlisen yef umezruy, taperma, d yedles amaziq, irna yal asmekti isbed-ed tafsirt yef tẓuri tamaziyt.

Deg Chicago, necerṭ-d amaru Amaziq Amar Werdan imeslay-d yef taluft n Imaziyen deg umussu ayelnazri Azayri. Deg New York tamesladd Fazia Aitel d uselmad Paul Silverstein meslayen-d yef umezruy n tefsut. Deg Berkeley hatta d acu ig llan:

Tafsut n Imaziyen in Berkeley, CA

On May 1st, the Region Six A.C.A.A. Committee held its Annual Amazigh Spring Commemoration in Berkeley, California. Working in a team, Region 6 ACAA members organized the successful event which included a traditional couscous feast, the musical participation of Marcos Gilberto, a Latin guitarist, and the North African rhythms of the dynamic Tamazgha band led by Fatah Kaci. Helene Hagan, M. C. for the evening, conveyed the greetings of Akli Gana, President of ACAA to an audience of over a hundred participants.

Helene Hagan produced a thirty minutes television program of the event that will air on Century Communications Channels of Los

Angeles on Thursday, June 10 at 8:00 p.m.

Concert at Binghamton University

ACAA region 2 (New York) partnered with Maghrebi Studies Group at Binghamton University to bring the sound of Amazigh music to the University. By sharing the expenses ACAA and the Maghrebi Studies Group were able to bring the group Tamazgha to perform Amazigh music at a concert on April 15, 1999 at the University. The group Tamazgha also performed at the Tafsut commemoration in New York on April 17, 1999. Thanks go to the ACAA and Binghamton organizers and the University Middle East and North Africa Studies for providing the air fare for the Group Tamazgha.

Awalen n Leqbayel Kabyal Sayings

Am win icetṭhen I uderyal

Like a person who is dancing to a blind audience. This saying is applied to a person who does useless activities.

Ččiy aksum-iw d azegzaw

Word by word: I ate my meat uncooked. This saying is used to say that a person worked very hard for something.

Amqerqur usuki di tagara i yuki

The toad woke up too late. This is used to refer to people that are not proactive (people that do not anticipate their problems).

(Continued page 13)

Isefra I Lwennas

Ay aezzug ur-yid nesli
Di tmeyra sawlen i gmas
Yenwa hemllen-t am yesli
Ḥewsen ufan d Lwennas

A t-taruy yef win wwin
D ilemzi i d-yeldin allen-is
Ay arrac t-teḥdayin
D asemid iyleb agris

Maṣṭub d argaz gar yergazen
Ugaden-t armi t-kssen
Ay arrac ak° d tullas
Fellawen ig ruḥ mači yef agla-s

Yal Amaziq ad yecfu
Yef ayen i ttesseddin fellay
Yal Amaziq ad yecnu
Afus deg ufus swadda sufella

Translation

*Oh you who does not listen
At a party they called on his brother
Thinking that he was the groom
After a search they found it was
Lwennas*

*I am writing on behalf of the one
that disappeared
A youth that barely opened his
eyes
Young men and women
It is colder than ice*

*Matoub is a gentleman among
men
He was feared until taken away
Young men and women know that
He paid with his life for Imazighen*

*Every Amazigh needs to remember
What has been happening to us
Every Amazigh needs to tell it
Hand in hand young and old*

Tafsut at Benedictine

by Akli Gana

On Saturday, April 24th the Pan-African Student Youth Movement, in cooperation with the African-American Student Union and the DuPage Center for Multiculturalism at Benedictine University will host this year's North African celebration of *Tafsut n Imazighen* or Amazigh Spring. Who are the Amazigh and why this celebration? The history of the people who call themselves Amazigh (known to outsiders as "Berbers") spans the territory that spreads from the borders of Senegal in the west to the Egyptian oases in the east of the African continent. Masters of the trans-Saharan trade yesteryear and conquerors of Iberia in the medieval period, their world produced great empires, leaders, and brilliant literary culture. Perhaps the foremost child of the Amazigh is St. Augustine, born in Taghast, who preached the message of Christianity in his native Tamazight (Berber language) and Latin to his followers in Annaba, in eastern Algeria.

Over the centuries, however, continuous encroachments of various invaders (Phoenicians, Romans, Arabs, and French) have obscured the African roots and identity of the region. Their achievements have been credited to outsiders and their territory has been drastically reduced and fragmented by European conquests. Yet the Amazigh language and culture have

prevailed against a persistent onslaught to write them out of history and out of existence.

Indeed, the modern North African states whose population comprises a sizeable Amazigh speaking population, such as Morocco (50-60%) and Algeria (25-35%), have implemented an official policy that excludes Tamazight from schools and imposes a ban on Tamazight in public forums. For their part, the Amazigh people have been peacefully claiming the rights to their language and culture: a basic human right which both governments have denied despite their signing of the universal Human Rights Charter.

This point brings us to the event of *Tafsut n Imazighen* or Amazigh Spring in Algeria. The celebration corresponds to an event that occurred nineteen years ago. In early 1980 the students at the University of Tizi Wezzu, Algeria, invited Mouloud Mammeri, a well known novelist, anthropologist and expert in Tamazight, to give a talk on ancient Amazigh poetry from the North central region of Algeria called: Kabylia. On March 10, 1980, the local authorities prevented him from delivering his lecture at the University of Tizi Wezzu for "fear of disturbing public order". Shortly thereafter, frustrated by the government action, the Amazigh population took to the street to protest decades of neglect of its culture and language in particular, as well

as the general lack of freedom of speech. Students from the Universities of Tizi Wezzu, Algiers, Bgayet, and virtually every small town and village of Kabylia took to the streets to express their outrage.

On April, 20, 1980, special security forces, with unrestrained brutality, stormed the Tizi Wezzu campus. This event resulted in many victims, hundreds of wounded, and hundreds other were jailed for the simple reason of exercising their basic human right: the right to learn about poetry in Tamazight, their mother tongue.

The next day the whole Amazigh region of Kabylia was transformed into a battlefield that pitted the population and the security forces.

To commemorate this resistance to oppression and the perennial quest for survival, the Amazigh people chose this date, April 20th as the day to rededicate themselves to the revival of their language and culture—in the same manner as the cycle of nature renews itself in the spring. Hence "*Tafsut n Imazighen*" or Amazigh Spring. After these events many promises were made, but only few were kept. The original African language of Tamazgha (North Africa), Tamazight, is still absent from the elementary school curriculum, Tamazight is still banned from public forums such as government institutions, national assembly. Tamazight is being pushed into extinction while

Arabic is being imposed as the sole language of the country. Clearly, this is a cultural apartheid at its most efficient. A case in point is the toponymy of the two countries, based mainly on Amazigh names for centuries, is now randomly replaced by Arabic names. For example, in Tamazight the word for river is "Asif", however on all geographical maps of North Africa, "Asif" is replaced by the Arabic word "Oued" and so on. In addition, in Morocco the government passed a law in 1996 which requires first names to be selected from a list of Arabic first names that excludes the Amazigh first names, therefore denying the rights of Amazigh people to choose an Amazigh name for their children.

Amazigh people all over the world commemorate *Tafsut Imazighen*. In the US, the Amazigh Cultural Association in America (ACAA) formed in 1992, with chapters in several regions in the US also commemorates this event. This year's celebration in the Midwest is being held in Illinois for the first time. In partnership with African American Student organizations and the DuPage County Center for Multiculturalism at Benedictine University, an indispensable yet often forgotten dimension of the African culture is being brought to life. Hopefully the commemorations of Tafsut 1999 at Benedictine University will help keep Tamazight flame burning.

Acknowledgements: *I would like to thank Professor Kojo Yeboah Sampong of Benedictine University for taking the time to read this article and suggested changes that greatly improved the article.*

**Ccna n Tamaziɣt deg Marikan
syur yiwet n teqciɣt tamaziɣt
A young Amazigh-American
Girl sings in Tamazight**

*Tecna-d Sarah Seffal taɣuct "taɣriɣt-
iw" syur Idir deg usmekti n tefsut deg
Midwest ass n 24 n Yebirir 1999. Ihi
attan taɣuct Taɣriɣt-iw syur Idir.*

Taɣreq teɣriɣt-iw
Tekcem timura
Ma yella t-tamurt-iw
Truḥ ak a yixef-iw
Tezga ger wallen-iw
Ur tt ssineɣ ara

Tuɣen taɣect-iw
Heddrey tt s tmara
Ta rabt tafransist tamarikanit
Ma yella t-taqbaylit ur tt ḥfiɣey
ara
Amdak°el-iw d gma
Baba ak° d yemma
Lǧiran d leḥbab
Xwali d laemumi
Wa yuɣal d aerab
Wayeɣ d arumi

Ttmeslayen tt s lezwaq
Nekkini meskin
A min yettilin
Ger sbea yefrax
Ur fhimeɣ
Ur ceffuy
Mara ttyenin
D agug°am ttruy
Mara ttyenin

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Libya and the Amazigh Movement

By Mohamed Madi

In Libya the Amazigh movement is considered as an integral part of the Amazigh struggle in Tamazgha (North Africa). Although missing from the Worldwide Amazigh scene. This article addresses the nature of Amazigh struggle, its main historical events, its survival under a Pan-Arabist regime led by Qadhafi, and the possibilities to change the Libyan government views towards Libyan independence, democracy and multicultural society.

Imazighen (plural of Amazigh) in Libya continue with their struggle for democracy in hope of recovering their cultural, linguistic, and human rights. They consider their communications and partnership with other Amazigh people as an important tool in keeping the Amazigh issue alive. For that reason, the Imazighen in Libya continue to ask for help from other Imazighen in the region.

The Libyan Amazigh movement is based on culture as well as on the yearly social activities. In addition to the Amazigh festivities and the cultural activities that take place in various cities, there are several historic events that demonstrate the worthiness of the Amazigh struggle and the Amazigh people willingness to sacrifice themselves for their existence.

On the cultural and educational aspects, several books

and documents were issued including the first Amazigh book that describes the nature of the Amazigh society, its customs and culture. The Libyan regime eliminated the freedom of the press and prohibited publications in Tamazight as well as writings about the Amazigh history and culture.

Politically, the regime exploited the cultural differences between Arabs and Imazighen. An intense campaign of discrimination is directed towards Imazighen in the Nefousa Mountains and Tuaregs in the Sahara desert. Qadhafi has often offended the Amazigh people and continues to use the tribal and group power pretext to erode the Amazigh identity, and to suppress the Amazigh culture and language.

A number of political movements called for the recognition of the Amazigh people in Libya as a minority with its cultural and linguistic rights. The Libyan government ignored this call and continued to deal harshly with the Amazigh people. This treatment of the Amazigh question and people contributed to the increased awareness of the Amazigh identity as well as the rise of Amazigh consciousness among Libyan Imazighen. In addition, to the government assault on the Amazigh ideology, culture and language, it accuses them of cooperating with western and Israeli intelligence for the

purpose of undermining the Arab Nation.

The evolution of the Amazigh movement and struggle in Libya led many politicians and others, who have an interest in the region, to recognize the importance of the Libyan Amazigh movement and understand that the latter cannot simply be dismissed. Imazighen in Libya, see Tamazight as a fact not only in Libya but also in the entire Tamazgha.

(Sayings from page 11)

Taccuyt tufa taseksiwt

The steaming pot found a matching steamer. This is used to designate that two people make a perfect match (such as lovers, friends).

Lħif n weksum i yeččan turin

Lack of good meat made people eat organs. This saying is used in cases when a person or a group does not have a choice.

Yiwet n tiyita n Řebbi, tayed n Muħend aħedri

When problems come, they come in bunches.

At wayla ur ssinen ad arun, at tira ur ksiben ayla

**Tadiwennit n Kamal Buɛmaɛara Syur
Nur Uld Amara**

Tadiwennit-a n Mass Kamal Buɛmaɛara n tesdawit n Bgayet, ihegga-tt-id Nur Uld Amara i tesyunt “ILES UMAZIY”. Tef Fey-ed deg uɛttun wis-9. Nessaram ur aɣ-ttqassan ara imi s-d-neawed dagi. A wu'fan nufa amek ara ten-id-nciweɛ uqbel a tt-id nerr dagi, maca timaqqanin ak° d tmurt n Lezzayer zgant xerbent, tikwal qqersent maɛi. Nufa belli tilufa agi d-yettwaddren dagi seant azal d ameqqran. Tiddukla Tadelsant Tamaziyt deg Marikan txeddem ak° d tesdawit n Bgayet akken a d-tessufey idlisen s tmaziyt. Idlisen n imaruyen ur nkesib “ayla”.

Kamal Buɛmaɛara d amaru, s tmaziyt n temnaɛ n Bgayet. D aselmad n tsekla tamaziyt deg tesdawit n Bgayet. Yures aɛas n tirawin, maca deg wakken gg°ten wuguren deg usuffey, ur d-ffiyent ara a tent-yren imeyriyen, slid tasuqelt i yegga “tuɣalin n weqcic ijaɛen” i wungal i yura André Gide. Yewwi snat n tikal arraz “Lmulud At Mɛemmer”. S tmendit tameqqrant i d-yerra yef tuttriwin n tesyunt Iles Umaziyt.

Mas Kamal Buɛmaɛara, isem-ik yettwassen yur iselmaden n tmaziyt maca... aɛas n imeyriyen ur k-nessin ara?

Ssnen-iyi iselmaden, acku nek yakan s timmad-iw d aselmad n tmaziyt di tesdawit n Bgayet yekkin di tannant nni n usileɣ (n tsuta tamezwarut n iselmaden) n tmaziyt n tmurt-nney. Dya ihi, riɣ ad farsey tag°nitt-a i yi-d-tefka tesyunt Iles Umaziyt i wakken ad sellmey fellasen yiwen yiwen, akken llan, anda ma zgan; riɣ day ad asen-iniy “cqan-aɣ medden ma nnan” -xerɣum at yir wawal nni-, nek°ni meqqar... nek°ni nxeddem, nettidir, nelha d wayen tɛeqrem akken, acku ur tt-teɛmilem ur tt-tekr̥ihem, ur s-tellim lmendad, ur teɛrim acu tt-yuyen neɣ acu tuy; tieziz neɣ tuhan, taylay neɣ tir̥xis, temmet neɣ tedder... kif kif. Nek°ni ihi, seg wid yeqqaren: tamaziyt yessefk a tt-nleqqem kud ira Mass-nney (ncallah).

Xerɣum tef Fey-ed “Tuɣalin n weqcic ijaɛen”?

Tef Fey-ed d tidett, maca seg tama nniɛen, day maɛi d win i wumi qqaren asuffey, acku ur d-teffiy seg teɛrigt... rnu yella

wayen nniɛen ur d-neffiy ara ead seg tekwatan yef tsuɣal dya, idrisen imeqqranen am: “Llsas di tmurt” neɣ “Ayr̥ib di tmurt-is” (“L'Etranger” n A. Camus), yur-i kra n tullizin (azal n 7 neɣ 8) ur d-neffiy ara yer ber̥ra... yur-i amahil i ggiɣ yef Si Lbacir Amellaɛ. Af̥siɣ-a, yeddren ger tgara lqern yezrin d win deg nella, yecna tayri, yecna aɛas yef tmeɛttut... D ayen yelhan lemmer d-yeffiy a t-yren medden, acku di tilawt ur nessin ara yak° amezruy n tsekla nney. Tura, acuyer ur d-ffiyen ara yak° yedrisen-a, acuyer dayen ur d-ffiyen ara yedlisen ay uran ak° yemyura nniɛen? Acku am nek am wiyad ur yurney idrimen s'ara nxelles tizrigin. Acku tamurt-nney d tamxaleft, maɛi am tmura nniɛen. Dya i wakken ad yessiweɛ yiwen a d-yessufey adlis, ilaq ad yernu ad yili d bab n wayla yer tama n tira. Dya ma teɛtef-ik yiwet, tayed a k-tezgel: at wayla ur ssinen ara ad arun, at tira ur ksiben ara ayla. Ha-t wamek yella lhal n tira s tmaziyt ass-a. Maca akken qqaren: “yal cedda teɛfer-itt talwit”. Ihi ulayyer ara naves, acku yiwen n was yiyzif neɣ yiwzil, ad mlilen at tira d wat wayla. Ass nni, ay asaedi ay ass nni. Ass nni zriɣ maɛi d ass-a, maca nezmer, ma nerna-yas aseɛlleti a t-id-

nessiweḍ. Yessefk a nxemmet amek ara nesssiweḍ yer wesdukel n sin iyuraf-a, ur t-ttekker ara tessirt, ur d-tessegray s wayen yellan deg-s. Ihi ilaq a nettkel yef yiman nney, yef tegmatt ma werɛad yeqqur wasif.

Yef temsalt n tira dya, d acu i tenniḍ keč?

Yef tira n tmaziyt riy a d-iniy ur ilaq ara a ntezzi kan di temsalt nni n ugemmay. Tamsalt-a nek yur-i tfut. >ṭbel yeqqers yefra wurar. Imenza nney (Bulifa, Ferɛun, Sæid Ḥanuz, Mæemri) fran taluft-a n ugemmay si zik. Seg yimir ar ass-a, tira n tmaziyt tedda yer zdat, ha-tt deg weswir wis sin. Tura tella tin i wumi nsemma "tira tumrist" (notation usuelle) yesean ilugan-is, yis ay uran yemyura nney d imeynasen nney, yis day ay nesselmad deg wyerbaz, di tesdawit. Dya ur as-nsemma "tumrist" armi i t-ssemrasen ak° medden, ney xeršum tugett segsen. Win yennan yekfa unadi d usekfel n ilugan n tira yeskerkis. Maca, am akken tezram iwellihen nni n tira i d-yeffyen seg temlilit n l'INALCO, llan yesmazayen iqeddacen yef temsalt-a n tira tumrist; ihi, ma nga degsen laman nerna nettkel fellasen, ur nxetter ara, ugar ayen ara d-nejnu (nerbeḥ).

Yegget wawal taggara-ya yef usdukkel n tutlayt nney. D acu i d abrid i ilaqen a t-neḍfer?

Asutlay (la normalisation) n tmaziyt mači d amahil n yiwen

wemdan ney n yiwet n tsuta (lǧil). Asutlay-a yessutur akud yezzifen d wallalen yeggten; taluft-a d taluft n tmetti, d acu kan yal wa d acu ara yexdem, mači wi ieddin yesserwet. Ihi, llan iberdan, llan dayen wallalen i waya. Nezmer ma yehwa-yaḡ a d-nagem kra n temsirin seg tirmitin n tutlayin nniḍen, xeršum tid yellan yer tama nney ass-a: taɛraḥt yak° de tefrensist. Taɛraḥt d yiwet n tmeslayt (tin n at Quiric) i yuyalen d taklasikit s lmendad n Leqran, tiyaḍ uyalent yer taggara d tantaliwin, d timeslayin, atg. Liḥala n taɛraḥt ass-a d ta: tella taɛraḥt taklasikit, llant taɛraḥin nniḍen ur nettuneḥsab ara di tira, yaḡ akken di tmeddurt nnsen n yal ass, Aɛraḥen d tantaliwin ay ssemrasen. Dya di yal tamurt taɛraḥt (ney tin yettuɛraḥen) a ttafeḍ dinna snat ney ugar n tutlayin: yiwet n udabu, tayed n weyref (c'est le phénomène de diglossie).

Tafrensist: tarmit n tefrensist temgarad d tmezwarut. Tagi mači d Rebbi ney d nnbi i tt-yerran d tin tella tura. D adabu aserri i tt-yerran di lqern wis 16 d tunšibt. Yerra-tt-id deg wemkan n tlatinit, dya send a ttuyal tt-ttunšibt, tella tt-ttantala n yiwet n temnaḡ di Fṛansa: *L'île de France*; maca llant tantaliwin nniḍen: tabrutunt, tabaskit, atg... yeddren ar ass-a yaḡ akken ɛerḍen amek a tent-snegren.

Abrid n usutlay n tmaziyt, akken i t-ttwalin ismazayen nney, mači d abrid i d-tewwi tmezwarut wala taneggarut. Acku yal tutlayt yures amezruy-is. Win n tmaziyt yemgarad d

wiyaḍ. Asutlay n tutlayt nney ycba cwiṭ win ḍefren Igrigiyen di lqern zdat n Sidna Eisa. D Humir (*Homère*), yiwen umaru yuran sin idlisen s yiwet n tegrigit i wumi semman "La koiné Grècque" i yessutlayen tagrigit (di lawan nni ula d tutlayt-a tebḍa yak° tt-ttantiwin). D takuhinit ay qqaren Igrigiyen deg uyerbaz.

Ihi, Imaziyen ass-a d abrid-a ay ran ad ḍefren; ilaq a nessiweḍ a d-neg yiwet n tkuhinit (tamaziyt talemast) s wayes ara nettemsefham ama deg uyerbaz ney anda nniḍen. D acu kan, mači deg yiwen usegga ara naweḍ s iswi-ya. Ma ulac ilaq-ay a neɛddi yef sin imecwaren: Amecwar amezwaru: Seg yal tantala tameqqrant (Taqbaylit, Tacawit, Tamzabt, Tamaheqt, atg...) a d-teffey yiwet n tkuhint. Amecwar wis sin: Degs ad yili wesdukkel n tkuhinin s tjeṛrumt, maca ula dagi laqen yeswiren n tjeṛrumt akken i ten-bḍan at temsislit:

- Aswir n tmesislit tafunuluḡit
 - Aswir n telyaseddast
 - Aswir n wawalen d unamek
- Abrid yessawen maca yegguni-yaḡ.

Awal-ik aneggaru a Mass Buemara?

Tanemmirt tameqqrant i yat n tesyunt nney Iles Umaziḡ i yi-d-yefkan tag°nitt akken a d-mmeslayey yef kra n temsal yerzan tutlayt nney. Ssramey-awen i kunwi afud igerrzen, i tesyunt, tezyi n tudert.

(Ittkemmil deg usebter wis-16)

Mass Kamal Buemara yura-d sin yedlisen imaynuten i d-yefyen deg wayyur Yunyu (June) 1998.

1. Isuqq-ed seg Tefransist yer Tmaziyt ungal n Mulud Feraeun "Jours de Kabylie" isemma-yas "Ussan di tmurt."
2. Yura-d ungal s Tmaziyt "Nekni d Weyid".

Mači atas i d-yefyen ala 1000 i yal ungal.

Amawal

Ađris:	text
Ahil:	agenda
Amahil:	work
Amaru:	writer
Amussu:	movement
Anşuf:	welcome
Asutlay:	standardization
Azrig:	editor
Imeyri:	reader
Slid:	exception
Tag°nitt:	platform
Tadiwennit:	interview
Tamaqqant:	relation
Tasekla:	literature
Tasuqelt:	translation
Tasuta:	generation
Tayri:	love
Tazuri:	art
Timmad:	profession

Arraz Lmulud At Mæmmer

Mouloud Mammeri Prize

The Mouloud Mammeri Prize for the best literary work in Tamazight took place Thursday June 10, 1999 at the "Mouloud Mammeri Cultural Center in Tizi – Wezzu", Algeria. A total of two hundred manuscripts, in seven categories, were submitted for the prize. Sixtytwo manuscripts were selected and prizes were awarded in four categories. This sixth edition was emotionally charged because it was within a few weeks from the commemoration of the first anniversary of Matoub's death on June 25. Matoub was a singer and an Amazigh activist.

The best novel prize was awarded to Ms. Fazia Mazouz, for her novel "Aygher? (Why?)." Ms. Mazouz is a student at the Univeresity of Tizi-Wezzu. In her first novel, Ms. Mazouz describes the journey of a young Algerian Amazigh woman and a Morrocan student bound by the promotion and revival of their commun mother tongue, Tamazight. Ms. Mazouz's work is a message of hope for the Amazigh youth that work for the rehabilitation of the Amazigh culture and identity.

"Asirem Yuysen" (Hope) is also the theme and title of Mr. Ali Makour's novel that placed second. The third place went to Ms. Karima Kada for her novel "Tawwurt n tidett (the door to

truthfulness)." Both received the selection board commendations.

In the translation category, the first prize went to the Morrocan Lahbib Fouad for his translation from French to Tamazight of Matoub's autobiography: "The Rebel (Agrawal)." The award ceremony was a emotionally charged due to the presence of Matoub's mother in the audience. Matoub's mother Na Aldjia, who was cheered with a long applause, presented the prize. In her brief speech, she told the audience: "do not forget the way paved by Lounes. " He even gave his life for Tamazight. The second prize went to Mr. Bourbia Mohamed Amokrane, for his translation from French to Tamazight of Mouloud Feraoun, "Fils du pauvre (Mmi-s n igellil.)"

In the plays category, the best playwright was "Ime; bas (the prisoners)," written by Hemmar Mokrane who was also the author of previous award winning plays.

In Amazigh peotry, the first prize went to Amrane Salem for his work "Tafat yedreplen (The blinded light)." The second place went to Mr. Zoubir Benoubida for his work "Aowin n umessebrid (The traveler's meal)#"

The association, "Tiddukla Numidya" from Oran was recognized for its excellent work in promoting Tamazight in Oran area, it also received the selection board commendations for its magazine "Azul" .

Matoub Lounes was awarded a posthumous prize for his artistic work and his activism in favor of the Amazigh culture and language. The prize was presented to his mother.

Pride in Amazigh Names

By Brahim Ainani

Once upon a time, after much deliberation and headaches, an embattled Amazigh couple finally decided to name their daughter “Tafsut”, but that is when the fairy tale begins. Tafsut story shows the growing demand for a cultural autonomy, an act of triumph and vindication over an intellectual terrorism, which amounts to a cultural monopoly.

This direct interference in a group and individual conscience was once known in America as a “witch-hunt”. In the case of Tafsut we call it the “Tamazight-hunt”. With the name, as a symbol of honor and personal integrity, the American playwright A. Miller ends up his famous play, “The Crucible”¹. Shortly before being sentenced, Proctor, the hero of the play, cries out: “How may I live without my name? I have given my soul, leave me my name.” The play points out the notion that **“conscience was no longer a private matter but one of state administration.”**

However, in Tafsut case, the onslaught gets more drastic than Proctor’s plight: Tafsut is just a **baby** in a world gone mad. When her parents took her to the hospital to be officially registered, they were horrified by the fanatical zeal of the dominant culture embodied in the nurse on duty. Caught in the selective meshes of such a culture, she was ill-prepared to accept not only the name Tafsut but also the female gender of the baby.

The following dialogue further illustrates the nurse radical reaction, which involves loathing and resentment.

The nurse (quietly struggling with the name): |Īafûu:Ī|, is this a name? What does it mean?

The father: Its equivalent in Arabic can be “Rabiah”. I already named her sister “Dihia”

The nurse (mockingly): Another girl, it’s a pity! No boy yet?

The father (in great pain): Indeed not, but it does not make any difference.

The nurse (in her arrogance): Why don’t you name her...

She quickly wrote something on a piece of paper and handed it to the father. She advised the father to chant the “talisman” verses during the sexual intercourse with his wife if he wanted to have a baby boy. The verses may be translated as follows: “God, make of this semen a male and name him...” How can one chant during such a carnal pleasure? Turning to wife the husband explains, “It is just some new contraceptive.”

The nurse seemed narrow-minded and mean-spirited, her streak of superstition led her to the conviction that being a girl has a sense of worthlessness. She bespeaks of patriarchal world with a dogmatic reaction of her being a girl.

What is critical is people’s bondage to the dominant culture. The nurse blind attachment to the dominant culture names led her to make fun and mockery of the name Tafsut. What strikes people in hearing the name is not its

originality but just it sounds like a taboo word in the dominant culture. It also canotates with the deeply implanted sense of femininity loathing rooted in the dominant patriarchal world just because the name starts with the morpheme |Ta| that indicates the female gender in Tamazight.

The father, with strong convictions, betrays no sign of the moral complexities and sets to explain to people that what seems to be fuzzy just means to bust out in Tamazight.

1. A Miller, “The Crucible: A Play in Four Acts”, Penguin, USA, 1976.

Congratulations - Ayyuz!

Nadia d Said Benhamu terna yursen teqcict isem nnes Tiffina Katya. Ad tili t-tamerbuht. Ma d yemma-s d baba-s a ten-ihenni Rebbi! Tiffina tlul-ed wis 25 n Meyres 1999. Init-as i Said d twacult-is "Ayyuz." S teyzi n tudert nnwen!

Congratulations to Said and Nadia Benhamou, and welcome to a new baby into ACAA! Her name is Tiffina Katya. She was born on March 25, 1999 at 5:27 AM in New York. We wish Said and Nadia a lot of happiness with their first baby!

Isalan n Imaziyen Seg Yal Tama n Umaḍal

Amazigh News from Around the World

By K. Medjani

PUBLICATIONS

Adlis amaynu - New Book "Revelation of the Enigmas, Arab-Berber Lexicon from the 16th and 17th Centuries." by Nico Van Den Boogert. Editions: Travaux et Documents de l'IREMAM n0. 19, Aix-en-Provence 1998. 241 pages with Berber, Arabic, and French francais index ISSN: 1158-6966 ISBN: 2-906809-18-7

This book costs 50 FF and can be ordered from: Christiane Escalier, Service des Publications de l'IREMAM, tel. 04 42 52 42 99, fax: 04 42 52 43 72, e-mail: escalier@romarin.univ-aix.fr

Adlis-a tesuqqel-it-id Claude Brenier-Estrine si teglizzit. Iffey-ed as amezwaru s teglizzit di tmurt n Hulanda. Adlis-a d amawal n Taerabt-Tamaziyt n zik. Ittwakes-d seg tira n Ibn Tumart. Deg tira ines timensa, yura s isekkilen n Taerabt. Atan Nico Van Den Boogert issawki-d ayen d-uran at zik.

Tahar Djaout: "The Vigils" in Tamazight.

From newspaper Liberté of Tuesday, March 9, 1999, page 5: The work of the late Tahar Djaout "The Vigils" in Tamazight: the literature in Tamazight has just become richer with the publication of a new book. This new publication is the last novel of the late Tahar Djaout, first published

by "Les Editions du Seuil" in 1991. The authors of the translation are all high-ranking members of the Algerian "Haut Commissariat a l'Amazighite".

Kamal Nait-Zerrad, "Lexique Religieux Berbere et neologie: un essai de traduction partielle du Coran" or in Tamazight "Amawal amaspan n Tmazipt: asuqel n sin ye; rizen ineggura n weqran". This book is published in 1998 by Centro Studi Camito-Semitici di Milano presso Is.I.A.O. Sezione Lombarda, via Festa del Perdono, 3 I-20122 Milano.

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Akli Azwawi, "Imett'i n bab idurar" (The Adventures of Bab Idurar).

A children's story in Kabyle has just been published by Les Editions l'Harmattan: illustrations by Noureddine Louaifi, Paris, Editions l'Harmattan, 72 pages, 50 FF.

On the fourth page, one can read: this story is not an old Kabyle tale with its usual bad characters and good characters. Rather, it is the story of a young girl and her brother who could be

living today. The author, Akli Kebaili, was born in Kabylia in 1953. He holds a doctorate in political science from Germany. The book is available at the Editions Berberes and can be ordered directly from them by mail. For details, contact: Editions Berberes, 4, rue Benard, 75014 paris - France.

Telephone: (33) .45.43.31.44

Fax : (33) .45.43.35.25

E-mail :

Editions.berberes@wanadoo.fr

CONFERENCES

Conference on Tamazight Teaching

An international conference on Tamazight teaching took place at the University of Cadiz, in Andalusia, from February 25 through 27, 1999. This conference is part of a UNESCO project whose goals include: "the respect of linguistic diversity and the promotion of multilingual education."

The participants came from a number of countries, including Algeria, Spain, Germany, Belgium, France. Algeria will be represented by Mohand Tilmatine, the first Tamazight teacher at the University of Cadiz.

Anniversary of the Death of Mouloud Mammeri

The "Maghrebian Dimension of Mouloud Mammeri's Work" was the topic of the latest issue of the *Awal* magazine. This magazine was founded in 1985 in Paris by the writer and anthropologist M. Mammeri and by Mrs. Tassadit Yassine, with the support of French sociologist Pierre Bourdieu. Part of this issue includes proceedings of the Algiers Colloquium in 1992. Indeed, fellows, friends, and researchers gathered in Algiers to pay tribute to the great writer. In addition, there are a number of articles by people who have known or worked with M. Mammeri. This issue represents a complete overview of the author of "The Crossing" and his posterity. It is also an incentive to go ahead and meet the man and his literary work, and as noted in the introduction: "The novels of Dda L'Mulud remain the best way to know him."

Marceau Gast, Alain Romey, and Ginette Aumassip remember the director of CRAPE (Center for Anthropological, Ethnographic, and Pre-Historic Research) in Algiers, his prolific contributions to the updating of historical data in his country, and the difficulties he had to overcome.

Nadjet Khedda, Wadi Bouzar, and Bachir Adjali offer, for their part, an analysis of the author's literary work and point to its richness and original quality.

Lamara Bougchiche and Mohamed El Medlaoui describe in their articles the man as a linguist. The former is the author of "From the Isefra of Si Mohand to the Sayings of Cheikh Mohand" and the latter wrote an analysis on Mammeri's "Tajerrumt" on Tamazight grammar.

Website for the "Tifawt" magazine.

Please visit Tifawt at: <http://tifawte.virtualave.net> for the 11th issue of Tifawt. Your comments and suggestions are welcome.

Souffles Magazine

Many issues of Souffles magazine are on line, you can read them at: www.swarthmore.edu/Humanities/clicnet/souffles/sommaire.html

CONCERTS/FESTIVALS

Kabyle Songs:
Nationalism and Struggle
for Identity.

By Mehenna Mahfoufi, Ph.D. in literature. Saturday, March 20, 1999 at 17:00. Location: Fondation Deutsch de la Meurthe 37, bd. Jourdan - 75014 Paris.

The task is to start a thought process on a topic that remains relatively untouched. From an oral tradition, this work from self-taught artists has crossed the decades, leaving all but traces in people's memories or on mechanical recordings archived everywhere except in Kabylia itself.

Most cultural authors of the last several decades have remained relatively undiscovered. As a result, their personal impact on the struggle for identity remains unknown.

While not a historical study, this seminar will try and first introduce songs on the national liberation war against France from 1945 to 1954, and then from 1955 to 1962. Secondly, an attempt will be made to show how the nationalist theme in songs has evolved into one of identity struggle towards the end of the 1960's.

This presentation will allow for a general overview of kabyle songs and also to gauge how far

along other berber speaking regions have come in this area, as these regions in turn have chosen creative expression, as well as keeping and diffusing Berber music in modern media forms.

Mehenna Mahfoufi holds a Ph.D. in literature and humanities and is a member of the ethnomusicology laboratory at the CNRS. He is also a member of the French Society for Ethnomusicology. As a lecturer-teacher, he is active in various music conservatories of the Ile de France, at the CNFPT, and serves in different academic tasks of the Ministry of Education of France.

He has published several articles on Berber music, and has written two books on Kabyle music, due to be published soon.

As a general delegate for the OMIME (Observatoire des Musiques Issues de l'Immigration Maghrébine en Europe), and also to help spread traditional Kabyle music, Mehenna Mahfoufi created the Berber Music Section of Ile de France. Among its activities are several concerts in France and in other countries.

Music Festival in Berlin

Idir will represent Tamazgha at the Music festival in Berlin on June 21, 1999. The concert will be free and it will be held in front of the Haus der Kulturen der Welt, John-Foster-Dulles-Allee 10 at 8 P.M.

Tafsut at Fes

The Moroccan "Mouvement Culturel Amazigh (MCA)" on April 20, 1999, overcame all the obstacles erected by the University Administration, and celebrated Tafsut at the University of Fes (Morocco). The slogans repeated by the participants were:

- Hello to Tizi Ouzou the symbol of the Amazigh resistance
- Mammeri waxxa k neghan, abrid nek ag netddu.
- You teach many languages, but you excluded Tamazight
- No to Amazigh dialects on TV

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