

# The Amazigh Voice

Tayect Tamaziyt

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A magazine published by the Amazigh Cultural Association in America (ACAA)  
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July 12, 2001

Outside the White House in Washington, DC, Imazighen and their friends demonstrated against the Algerian President's Visit to the US.

*Signs read: "Stop the Killing of the Berber Children" and "Algerian President and Generals are Murderers"*

- ◆ **America:** Media Continues to Ignore Repression of Berbers in Algeria.
- ◆ **Morocco:** Amazigh Manifest: Assessment and Outlook
- ◆ **Apuleius of Madauros:** Amazigh Philosopher and World Advocate
- ◆ **ACAA:** Condemnations of the Events in Kabylia and those of September 11

## The Amazigh Voice

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

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## Letters to the Editors

Azul,

Ttfey uttun wis 4 (9) n Tayect Tamaziyt *The Amazigh Voice*. Tanemmirt d tameqqrant

Thank you very much for sending me the last issue of *The Amazigh Voice*. As usual, I had to postpone other chores to be able to enjoy the articles it featured.

I take this opportunity to express my deepest sympathy for all Imazighen, and my sincere condolences for the families and friends of the victims of the atrocities that have been taking place in Kabylia since April 2001. Let there be no North Africa without Tamazight

Thank you again,  
 al amur nneḍni  
 Abderrhman El Aissati  
 Netherlands

Azul,

The latest tragic events in Kabylia must not put a shade on your excellent work and the remarkable contributions with the only Amazigh magazine in North America: *Amazigh Voice*. It is my pleasure to congratulate you on the last issue with the color cover: It is a job well done.

I am sending my subscription by mail and I encourage you to continue your excellent work. Efforts must be spent to make it available in Europe and to spread it through the Amazigh network in France and the United Kingdom.

Tanemmirt ak°  
 L'Hocine Ukerdis  
 Montreal, Canada

### ACAA Strongly Condemns the September 11<sup>th</sup> Tragic Events on America

Tuesday, September 11<sup>th</sup>, was a terrible and very sad day in America's history. The Amazigh Cultural Association in America (ACAA) strongly condemns the terrible events in New York City and Washington, DC.

Our thoughts go to the victims, their families and friends. May they find solace in these difficult times. The Amazigh community is shocked by this despicable attack on human life.

The Amazigh community is for peace around the world and works peacefully for the recognition of Amazigh rights.

Sincerely,  
 ACAA Board of Directors

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♦ *N. Marniche*

**Ussan Γezzifen**

syur

*Idir Ahmed Zaid*

**W**issen ma d tamacint i-t-  
yettrağun neγ d netta i-  
yettrağun tamacint?

Ur yezri ara açal aya i-  
yeqqim dinna, netta Abdelqader  
Urnezmir, imi akka i d isem is.  
Yerna ala netta i-yellan din!  
Wissen imeddukal nniđen anida  
rran? Ma ddan di tmacint neγ ur  
d usin ara? Ur yezri ara açal n  
ddqayeq aya degmi yella dagi,  
açal n sswayee ... neγ ahat açal  
n wussan? Abdelqader Urnezmir  
yettes yuki-d, yettgani tamacint:  
ahat mazal! Ur yezri ara ma  
turğa-t mi tebded neγ ur tebdid  
ara! Yerfa... yettkuffut d yiman  
is, yeqqim yettgani.

Yers-ed wegdiđ γer tama-s,  
itett deg yifrarayen nni n weyrum  
i-das-yeylin mi yella itett aewin  
is. Ula d widen qquren. Yezza-  
ten yiđij am-akken i-yezza  
taglimt is. Maca d acu i-d-teğğa  
tafukt n Tinduf akken ad tt-  
ikemmel yiđij n Yellel? Agdiđ  
iyawel yenγeb akk ifrarayen nni  
am-wakken iħar ammar i-t-  
izeggiren γer-sen. Ahat yugad  
Abdelqader Urnezmir ad yuγal  
γur-sen. ifukk-iten, yekker  
yufeg. Yeğğa-t dinna ad yeggani  
tamacint. Iyil ad yeg tinna n  
tmacahut, ad yeħseb akud s  
yifrarayen n weyrum, maca  
tamacahut attan la-tđerru yid-es.

Açal yezrin zdat n trusi n  
wegdiđ, açal yezrin segmi i-d-  
res, açal yezrin segmi yekker,  
ur iban ara. Yeżra kan tezri tmudi  
n 28 isegg<sup>o</sup>asen zdat ad yeqqim  
ad yeggani tamacint, acku akka  
i-yura deg tewriqt nni i-das-  
yettunefken imi yekcem γer  
usekref n ddunit. Zdat waya, ur  
yezri ara, acku ur iban melmi

i-ylul s tidett: yemma-s tenna-yas  
di tmegra n usayur, maca baba-s  
yella ur yettsewwiq ara di tallit  
nni acku yelha-d d tmegra... Iħi  
yura-t win yestufan, winna  
isewwqen d amenzu deg udrum  
nnsen, ula d akken ma yennulfa-d  
yiwen! Yerna ayγer ara t-arun di  
lawan imi ur zrin ma ad yidir neγ  
ala? Ad rğun ar d iban meqqar.

Ayen akka i-yegguni yakk,  
am wakken ibed neγ yegres  
wallay is, ur yeddi ara. Dimi ayen  
akk i-yernan γef 28 isegg<sup>o</sup>asen ur  
das-yecfi ara. Yerna, ayen ara  
yecfu i wayen i-deg ur d-yeğği  
kra n tfalih? Icuba-yas am useklu  
nni ara yemmden netta ur  
yettarew! Segmi d-yetkaki akka,  
segmi i-yfaq la yettgani tamacint,  
yuγal wallay is am-wakken  
iteddu.

Yuřa dayen, yegguni... yezza  
allen is γer tewwurt gar isekla  
i-deg yettgani ad d-teflali  
tmacint, ulac! Yesked dayen zdat-  
es γer wakal ma ad iwali kra n  
wefrur n weyrum i-d-yessager  
wegdiđ nni, ulac... Am-wakken  
aħas aya i-deg yufeg wegdiđ nni:  
yuγal d ulac! I netta d acu-t mebla  
tamacint? Ula d netta ulac! Akka  
i-d-yuγal γer tilawt: tessban-as-  
ed tedmi-s d akken akud ur yeswi  
ara deg wemdiq agi i-deg  
yeqqim, ur ila anamek. Akka am  
netta i-tesnemđar ddunit seg  
teymert γer tayed. Ixemmem  
Abdelqader Urnezmir, yufa  
lemmer ila anamek wakud, ad  
iwali zdat-es imdanen, ad iwali  
tamacint agi i-d-zerrin yal azgen  
n tsaet, i-lmend n wayen  
i-d-qqaren at tmacint agi, i-lmend

**(ittswasmed deg asebtter wis 18)**

## ACAA Strongly Condemns the Algerian Government's Brutal Repression of People of Kabylia

On April 18, Algeria's paramilitary police in Ait-Douala town in Kabylia, kidnapped 18-year old Massinissa Guermah. While in custody, he was shot to death when a paramilitary policeman emptied his automatic rifle on him. His death sparked peaceful demonstrations with calls for justice for the young high school student. The local population was met with unrestrained violence by the Algerian antiriot police force. With the news of the young man's death reaching other parts of the Kabylia region, more towns and villages took to the streets to protest against the repressive policies of the government. Throughout the Kabylia region, the Amazigh population, the first inhabitants of North Africa, are denouncing and condemning the Algerian Government's lack of respect of basic human rights and its mistreatment of the Amazigh population.

Since Algeria's independence, the successive governments have repeatedly shown their inability to deal with Algeria's cultural and linguistic issues. Instead of working with the Amazigh activists to strengthen the country's diverse cultural and linguistic patrimony, they have initiated and have been carrying out an Arabisation program, with the aim of eradicating the Amazigh language, culture and identity. In spite of that, the Amazigh people have continually refused to abdicate their rights to their own language, culture, and heritage.

The current events are taking

place after the 21<sup>st</sup> commemoration of the Amazigh Spring. This corresponds to the crackdown on the Amazigh people on April 20, 1980. At that time, the Amazigh people protested the cancellation of a conference on old Amazigh poetry.

The goals of the Amazigh are to preserve their customs, to cherish their heritage, and to promote their language, Tamazight. Their goal is also to strengthen their thousands-year-old identity and to prevent its dissolution and eradication: A legitimate free choice, dictated by neither a government law nor a whimsical decree.

These Amazigh people's legitimate claims are basic human rights, which the Algerian government has failed to respect despite its signing of United Nations' Human Right Convention. Furthermore, the Algerian government continues to brutally repress all peaceful claims and demonstrations. Eventually, it has resorted to assassination, jailing, torture, cancellation of Amazigh cultural events, intimidation, as well as economic strangulation.

Since its independence, the Algerian government has unfortunately been able to carry out its repressive program with impunity and without being condemned by democratically elected leaders around the World. Not a single democratic government has called upon the Algerian Government to stop its extermination of the Amazigh population: Within the last two weeks, the security forces have used live and even explosive bullets

on the unarmed population, killing more than 24 Amazigh youths on Saturday, April 28 alone. Yet, only a handful of media outlets have reported on these events.

The Amazigh Cultural Association in America (ACAA), a North American based nonprofit organization, denounces and condemns the Algerian Government's continued repression of the Amazigh population. ACAA strongly calls on the leaders of democratic countries, the UN Secretary General, Mr. Kofi Annan, the UN High Commissioner for Human Rights, Ms. Mary Robinson, to intervene and demand that Algeria stop its assault on the Amazigh people, and end its programs of discrimination and repressive policies.

ACAA calls on all people, who cherish democratic values of justice and freedom, to denounce and condemn the Algerian Government's brutality towards the Amazigh people. ACAA asks leaders of democratic countries and the United Nations to exert pressure on the Algerian government to end the unrestrained killings by the security forces, who so far have shot to death more than sixty Amazigh youths and have injured and maimed six hundred Amazigh men, women, and children since April 18<sup>th</sup>.

ACAA presents its most sincere condolences to the families of the victims.



# Media in America Continues to Ignore Repression of Berbers in Algeria

by  
Rabah Seffal

The American news media outlets are supposed to be the freest in the world. Yet many of the major ones failed to report on the Algerian paramilitary's recent brutal repression of the Amazigh people (also known as Berbers). Since April 18, there have reportedly been more than 80 people dead and several hundred injured among the thousands of demonstrators who have protested for more than 40 days the brutal killing, while in paramilitary police custody, of an 18-year-old high school student, Massinissa Guermah.

## Forty Years of Repression

The Amazigh people, the original inhabitants of North Africa, number more than 25 million, with the majority living in Morocco and Algeria. Romans, Carthaginians, Vandals, Byzantines, Arabs, Spaniards, Turks, and the French have successively invaded and occupied North Africa.

After France lost Algeria as its colony in 1962, the Amazigh people, who were at the forefront of the war of independence, faced an Algerian Arabisation program aimed at the eradication of all aspects of Amazigh life. For forty years, they have refused to abdicate their rights to their language, culture, and identity. The successive Algerian governments have retaliated with every means, from the cancellation of all Amazigh cultural events, to intimidation, imprisonment, torture and

assassination, as well as economic strangulation, all with total impunity from the international community.

## Silence on the Events

The current events fell on the 21<sup>st</sup> commemoration of the April 20, 1980 crackdown on the Amazigh people who were protesting the cancellation of a conference on ancient Amazigh poetry. At that time, the Algerian government accused both the French secret services (SDECE), and the American Central Intelligence Agency (CIA) of being behind the uprising <sup>(1)</sup>. Today, as the international community watches, and as most of the news media keep silent, Algeria is using live and explosive bullets on children who could not possibly be CIA or SDECE agents.

When I failed to find any news report in my local newspaper, the *Pantagraph*, I turned to the *Chicago Tribune*, expecting a detailed report by their correspondent, Mr. Paul Salopek, a recent Pulitzer Prize winner for his international reporting on political strife and disease in Africa. As I found no mention of the events, I turned to listener-supported *National Public Radio* (NPR), expecting an in-depth report by their Paris-based reporter, Sarah Chayes, who certainly had learned of the events in Kabylia as these made daily papers' front pages and TV and radio news programs' top stories in France. Unfortunately, the *Morning Edition* and the *All Things Considered* programs have

failed to mention the long events that have rocked the Algerian political life.

On the Internet, web sites of 58 newspapers of major US cities - from that of the *Arizona Republic* to the *Washington Times* - were searched and resulted in only 10 hits, most of which were wire agencies' accounts of events that, unfortunately, included inaccuracies.

## Investigating the News Media's Silence

Phone calls to the *Chicago Tribune* <sup>(2)</sup> and e-mails to NPR remained unanswered. One phone inquiry led me to a source, who attempted to link the lack of media attention to a lack of resources. Our phone conversation ended when I pointed out that their news summary had given an account of a bomb explosion that caused the injury of two people in the Philippines, yet it failed to relay reports of the killing of the Amazigh people, and ignored the May 21<sup>st</sup> peaceful demonstration of over half a million Amazigh people in Kabylia.

A second source, who agreed to answer questions anonymously, stated that the events in Kabylia had fallen through the crack. He also added that North Africa is a black hole to the American public who has no interest in it.

With such preposterous statement, the American public

seems to have unfortunately become a scapegoat. Many Americans I personally know have shown a genuine interest in the Amazigh culture. Not only do they know that the oldest US city, St. Augustine, Florida, and sixteen other US cities, bear the name of a famous Christian Berber bishop named Saint Augustine, but also that there is more to Amazigh people than the famous "Berber carpets" that furnish many American homes and offices.

### Silence Serves as a Cover-up

Since the supposedly 1992 "Islamic Insurgency," the news media have reported on the killing of intellectuals and the massacres orchestrated by armed groups opposed to the government. The military government is generally presented as the "good guys",

although many victims of armed groups were strangely Amazigh. These were the staunchest critics of the government.

Today, with its silence, the news media may have unwittingly covered up the latest human rights violations in Algeria. That Algeria's military generals control what gets reported on in the USA is certainly not the case, as evidenced by the *Boston Globe's* May 16<sup>th</sup> editorial piece critical of their rule.

The news media's failure to report on the human rights abuses makes them almost as guilty as the Algerian government itself. The need to break the silence is urgent as the Algerian government's repertoire of repressive actions represent yet another version of the "ethnic cleansing" we saw in Eastern Europe in the 90<sup>s</sup>. Only an independent news media, offering a balanced reporting on Algeria, could inform the international

community about human rights abuses in Algeria. Having failed to stand up for a democratic rule in its former colony, France would have no choice but join the international community in its prosecution of the Algerian government officials who have committed crimes against humanity.



<sup>(1)</sup> "Algeria Accuses US., and others in Berbers' Unrest", *New York Times*, April 25, 1980, page A6

<sup>(2)</sup> Since the first publication of this article on June 13, 2001 as an opinion in the *Pantagraph* newspaper in Bloomington in Illinois, both the *Chicago Tribune* and the *NPR* have reported on the repression of the Berbers at the hands of the Algerian government. *NPR* has sent a reporter, *Kate Seelye*, to Algeria..

## Moroccan Authorities Continue to Threaten and Intimidate Amazigh Cultural Association Members

### Press Release

We, the undersigned Hamid Lihli and Ali Harcherras, Moroccan citizens and militants of the Amazigh Cultural Movement, and members of the Social and Cultural Association, *Tilleli* of Goulmina, would like to inform the Amazigh, national, and international opinions that the provincial authorities of Errachidia summoned us on August 29, 2001.

They have informed us that we have been forbidden from organizing any public protest and that we would be prosecuted and charged with treason otherwise.

They also reminded us of the events that have erupted in the

region since the independence of Morocco, especially the case of Addi Ou Bihi in 1957 and that of events of 1973.

We consider this banning in advance, based on a ruling of intent, to be a serious violation of our civil and political rights, which are guaranteed by the Constitution and the Public Liberty Code.

We call on the citizens who value justice and the international human rights organization to support us and to denounce the intimidating actions of the above-mentioned authorities which deprive citizens of their rights to protest and to express their opinion.

We would like to thank the

people of the region for their support during this adversity.

We reassert our determination to continue our fight until the claims of our region and the Amazigh Cultural Movement have been satisfied.

Goulmima, Morocco  
September 4, 2001

Hamid LIHI and  
Ali HARCHERRAS



*Translated from French  
by R. Seffal*

# AMAZIGH MANIFESTO: Assessment and Outlooks

by  
Meryam Demnati

Amazigh language and culture today are going through a critical phase in their history. The Amazigh language is still not recognized as an official and national language and the Amazigh character of Morocco is completely denied in favor of an Arabo-Islamic pseudo-identity. The attitude of the government is one of unofficial acceptance of plurality, while being contemptuous towards the Amazigh culture. It still hopes to build an Arab nation-state in order to confront the "threatening" Amazigh forces. Some in the government see a "real" danger in this recognition and will label people advocating the Amazigh rights as "Nazis" or separatists, who would be endangering national unity that is built around the indisputable Arabity of Morocco. The more moderate in the government with pan-Arabists tendencies, nevertheless, are for a partial recognition of Tamazight. They offer a humiliating "inclusion" of Tamazight in the educational system and a negligible position in the media, thus delaying for as long as possible the real solution: the recognition of Tamazight on an equal footing with Arabic in all its dimensions.

Due to the government downright denial of Amazigh legitimate rights in Morocco, Amazigh associations sprung up all over Morocco since the sixties, and as a result, a genuine Amazigh movement has emerged. This is exhibited in the large popularity that Amazigh cultural, artistic, student, and development

associations are enjoying despite the meager means at their disposal. Scientific research, newspapers, magazines, and conferences abound around the country. Thus, the Amazigh issue grew from an intellectual linguistic preoccupation into a comprehensible identity struggle to overcome the increasingly sophisticated assimilation championed by the "Arabo-islamists."

The evolution of the Amazigh question is intimately bound to the uncertainty of Moroccan politics. This led to the clear-headed elaboration of the "manifesto on the necessity of an official recognition of Amazighity" by a committee of Amazigh intellectuals to support the activities of Amazigh associations and to focus the attention of both the public and the government on the seriousness of the problem. The issue of the Amazighity of Morocco is a burning question to which a fair and urgent solution must be found in order to establish a stable and modern society.

The *Manifeste Amazigh du 1<sup>er</sup> Mars* (The March 1<sup>st</sup> Amazigh Manifesto), and later the *Rassemblement des signataires* (The Signatories' Rally) in Bouznika started an important debate in the Moroccan media, but not without controversy. It was a stormy debate in which the government decision-makers stuck to their positions of complete denial of the Amazighity of Morocco and with "restrained hostility" towards Amazigh demands. Can they bury their heads in the sand indefinitely?

The Committee of the Amazigh Manifesto, elected in Bouznika by

the signatories of the Manifesto, will work to broaden this debate and move it forward. The widespread dissemination and teaching of the manifesto among the masses continues, and the debate is focusing on possible future prospects. A press conference took place on this subject in September in the Bahnini room. The "pan-Arabist" press either boycotted the event or was present but kept silent at the conference. Does the Amazigh question frighten them that much? Or, as customary, have they received instructions to ignore our legitimate demands?

The Committee of the Amazigh Manifesto, on the other hand, provided convincing answers to all questions that came up, especially on the creation of an Amazigh political party. It did not exclude this possibility. This answer left the leaders of the political parties, who came to sound out the Amazigh movement, guessing. The Committee of the Amazigh Manifesto reminded the audience at the conference of the imminent danger that is facing the Amazigh language and culture, one that will most likely lead to a radical discontent among the Amazigh people. This committee pledged to tour the country in order to advance the debate and to allow a common reflection on future prospects.

(continued on page 13)

## APULEIUS OF MADAUROS (c. 124 - c. 180 AD): Amazigh Philosopher and World Advocate

by  
Helene Hagan

Lucius Apuleius is known as the author of several prose masterpieces written in Latin. Apuleius of Madaurus wrote in the language of the Roman conquerors of North Africa. However, Apuleius was not Roman. He was a native of North Africa and proud of it. Little has been made of his "Berber" (Amazigh) origins, and the fact that he was not Roman by birth. Apuleius was strictly a citizen of Rome due to the fact that his ancestral land was then a Roman colony, and Roman citizenship had been granted to the inhabitants of the colony of Madauros.

Apuleius is best remembered for his brilliant novel, the *Metamorphoses*, also known as *The Golden Ass*. He is the author of *Florida* and of three philosophical treatises entitled *De Plato*, *De Socrates*, and *De Mundi*. In addition, a great deal of recent scholarship has paid close attention to another of his works, *Apologia (Defense)*, a unique document in the Latin classics. It is a piece of linguistic virtuosity thought to have been orally delivered by Apuleius in his own defense in front of pro-consul Claudius Maximus and a court of Roman magistrates convened in Sabratha, a North African city not far from Tripoli. He stood accused of sorcery, an offense punishable by death under Roman law enacted in the first century.

He was indeed a "Barbarian," as he presented himself in this

extraordinary speech he gave during the trial held in 158 AD. He delivered a piece of oratory so remarkable that it was circulated in print after the trial and, fortunately for posterity, was preserved in its entirety. What subsequent scholarship has failed to emphasize, however, is that Lucius Apuleius was the first Amazigh philosopher and novelist of world fame, indeed the first African to publish outside Africa<sup>(1)</sup>. He was a "Barbarian" who demonstrated with amazing virtuosity and wit that he could speak and write Latin as well as any educated Roman, and more in tune with Greek philosophy, Platonic ideals, and ancient Egyptian wisdom than the majority of his contemporaries. While *Apologia* has been hailed as a linguistic tour de force, magic in and of itself, it is more than superb rhetoric: It conveys an essential message reaching all Imazighen of yesterday, today, and tomorrow.

Our first Amazigh man of letters possessed a profound knowledge of ancient Egyptian ritual lore and practices. He became an initiate of the mystery cults of Neith/Tanit<sup>(2)</sup> (Greek Isis,) and of Auser/Azzar (Greek Osiris) and was anointed "sacerdos" or Priest of Isis and Osiris. In addition, he relates in the final chapter (Chapter 48) of his famous novel *The Golden Ass*, apparently written long after the trial of Sabratha, that he received a third and most unusual calling. This calling was bestowed upon him in a dream when the Great Egyptian God Auser/Azzar/Osiris appeared

in his full glory to call Apuleius to a worldly function, which is manifestly to be most extraordinary. The mission was that of "Advocate in Court."

Apuleius believed himself to be very fortunate to receive such a calling. This ministry was so rare indeed that only one other had ever been similarly called to it. What was to be made of this divinely bestowed office? Was it a premonition, a final word referring to his legacy, or a prophecy?

Beyond the sacerdotal functions that he already exercised, Apuleius was chosen by the Gods to fulfill a certain role in the material arena of the world. The time was nearing the close of the second century AD. Lucius is retired to an ancient palace constructed in the time of Emperor Silla (around mid-century BC), dating back some two hundred fifty years. Apuleius himself faded from the public record around 180 AD, only to be discovered in the Middle Ages and rediscovered in modern times by European scholars.

At the onset of a new millennium, all North African descendants and cultural heirs of Numidians continued to struggle as a people in the face of powerful present-day Arab colonizers who denied them their language and cultural identity. Numidia was the name applied by Romans to the area

of the North African territory between the Tusca and Moulouya rivers, which was ruled by Massinissa and his descendants. Gaetulians was the name loosely applied to all the nomadic and semi-nomadic groups localized in the south of the Roman frontier. King Baga ruled the Mauri while King Massinissa ruled the Massylli. King Syphax ruled the Masaesylli, who later became subjects of King Massinissa in 203 BC.

For all these descendants, the message delivered by Lucius Apuleius standing on trial and asserting his origins as a Barbarian, is powerful indeed when it was not politically correct to do so. An illustrious ancestor who raises his voice in the most eloquent manner to remind us not only of his sentiment of pride in his origins but also of transcendent forces at work empowers us. He has become a true "Advocate in Court" for a whole people. It is therefore incumbent upon all Imazighen to reinstate him in his true place, as the first Amazigh poet, philosopher, sage, and North African literary figure to have come to world attention through his erudition, wit, and psychological and spiritual understanding of human nature.

For the most part, the ending message of Apuleius has been ignored by successive scholars. I wonder if the few laconic remarks that conclude *The Golden Ass* predict that his destiny was not to be weighed in terms of years but in terms of centuries, and that he had a role to play in the mundane arena of world affairs, according to a timetable of the ancient gods, and not a human timetable. Nearly two thousand years after Apuleius appeared in

front of a Roman pro-consul to defend himself, playing his own "Advocate in Court," as a self-declared and proud "Barbarian," a native son of Numidia and Gaetulia, the extraordinary life of this Numidian emerges anew from scholarly archives where his real identity was ignored (however, cf. Note 3) to shine as a call to consciousness and a bright beacon.

As a scholar erudite in both Roman and Greek literature, and a remarkable novelist and philosopher, he has of course already acquired a sort of immortality. However, the extraordinary message that he left is particularly and most meaningful to a whole group of North African people, Imazighen of today, and the future, as he takes his legitimate place in international consciousness among notable scholars and men of letters of North Africa. He is to be identified and duly honored as the forerunner of a long line of creative Amazigh sons and daughters of Numidia and Gaetulia, long denied their linguistic rights in North Africa. As such, he at last would emerge as "Advocate in Court" for all Imazighen whose culture has been labeled "oral," who have been denied a written legacy and too often been represented as Barbarians without literature. He is the very proof of the contrary. In 158 AD, this proud and immensely witty Amazigh scholar made mincemeat of his accusers who were pointing to his Barbarian origins, in an exercise of linguistic virtuosity and Greco-Roman erudition unrivaled in the literary annals of the Roman world.

In my estimate, Apuleius is not only the remarkable scholar, great novelist, and spiritual figure of weight that is already recognized, but indeed an Amazigh prophet of some sort. I believe that the last

vision in which Osiris appeared to him in full form and called him to his destiny as "Advocate in Court" was indeed anointing him with a special worldly task, and that his words, encapsulated in the *Apologia* he so masterfully delivered, were prophetic. His fame has endured through nearly two thousand years of scholarly tribute and has been particularly significant for those increasingly interested in ancient mysteries and mysticism. He must also be re-claimed by the Numidian and Gaetulian descendants of North Africa as their first literary figure in the world court of international human rights, the world court of international consciousness. Somehow, he set the stage for this stance in his own words: "*I am a Numidian and a Gaetulian, and I am proud of it. I don't see why I should be ashamed of this.*"

Apuleius was born around 124 AD in Madauros, a Roman colony in the south of Numidia, which was situated in an area now located near modern Mdaourouch in Algeria, and he died some time after 180 AD in or around Carthage (Tunisia of today). He referred to this colony as a "most splendid one", (*splendissima colonia sumus, Apologia*, chapter 24). In his marvelously witty *Apology*, he actually spends some time describing his exact background, and his pride in it. He was, he said, both Numidian and Gaetulian. Noting the fact that he is in the eyes of his accusers a "Barbarian," he boasts of his ability to speak Latin and Greek with eloquence and practically

mocks them for criticizing at the same time his Barbarian origins and his Greek oratory skills (“eloquentiam Graecam, patriam barbaram.”)

It is evident from the text that Apuleius stood deliberately in front of his accusers as a native of North Africa and asserted his Barbarian heritage proudly. Though Sabratha was not yet a colony at the time of his trial, he points out the fact that his father had already served as an official of the Roman colony of Madauros, and that his family had a certain status in that area. Nonetheless, he is quite clear in not identifying himself as Roman. He had by then traveled the world, mastered Greek and Latin, and even taught Rhetoric in Rome before returning to his homeland in North Africa. He was familiar with Homer, Plato, and Virgil. Yet, it is his very native heritage that he stresses, while demonstrating the width and breadth of his erudition in a masterly oration, which mocks those who denigrate his origins.

At the time of the trial, record shows that he had already undergone initiation in ancient rites and become a priest of the Great goddess of Africa and Egypt, Neith, known as Isis to the Greeks. Her ancient worship was known in archaic pre-pharaonic times in the western Delta of the Nile, and was later maintained in the numerous temples erected in her honor throughout North Africa. Apuleius was extremely interested in archaic occult knowledge from Egypt, and became an initiate of the Auser/Azziri (Greek Osiris) cult. He was also an expert herbalist, and it is believed that he wrote

an entire treatise on the herbal cure of diseases, which was still in use in the Middle Ages<sup>(9)</sup>.

Perhaps it is because he was a priest of an archaic North African cult with knowledge of medicinal plants and herbs that the Roman authorities perceived him to be a dangerous “magician.” He was responding to accusations and serious charges of having obtained through magic means an older wealthy widow's consent to marry him. He apparently successfully defended himself, and it appears that charges were dismissed following the trial.

Taken from chapters 24 and 25, the following is a partial quote of the passage of his speech addressed to the Roman pro-consul Claudius Maximus, Semelianus, and a panel of magistrates in Sabratha:

*“About my homeland, it is situated on the border of Numidia and Gaetulia. I am part Numidian and part Gaetulian. I don't see why I should be ashamed of this...*

*And I don't say this out of shame for my country. For even though we were once in a city belonging to King Syfax, when he was overthrown, we were given as a gift of the Roman people to King Massinissa, and now, with the recent arrival of resettled veteran soldiers, we have become a most magnificent colony.*

*Why did I offer this information? So that from now on, Semelianus, you may be less offended by me, and so that you may extend your goodwill and forgiveness, if by some negligence, I did not select your Attic Zarat as my birthplace.”*

The self-presentation is a seasoned mixture of indigenous pride, and unquestionable allegiance to Roman rule to the point of boast about the colony of Madauros. It

was surely dictated by the circumstances since he was on trial under serious charges possibly leading to punishment by death. His sharp wit seems also to have diluted the punches he dealt with one after another.

The rich humor displayed throughout his famous speech and the depth of his initiate knowledge are particularly manifest in *The Golden Ass*: a work that immortalized him. More than any other part of his life works, this monumental novel has created scholarly interest and commentaries. It includes the famous tale of Psyche and Amor, as an intercalated text. This brilliant, witty, erudite, and irreverent novel is a tale of ludicrous adventures, in which the author is also the main character. It is a precursor to a literary genre in which Rabelais, Voltaire, Swift, the Picaresque novel of Tom Jones and many other followers excelled. *The Golden Ass* has been translated into numerous languages, used by later imitators, and has also been the inspiration and source of numerous literary works over the centuries including *The Decameron*, *Don Quixote*, and *Gil Blas*.

The central story of Lucius turned into an ass in search of human consciousness, and return to human form ends with a hymn to the feminine powers of the world. It is a journey that transcends time and place and offers extraordinary material for ages to come, with a modernity that has never faded. Modern day psychologists have poured over the very story of Psyche and Cupid for guidelines to journeys of

transformation. They have valued the transformative powers necessary to achieve manhood alongside the mystical path offered by ancient Egyptian rites of initiation with which Lucius Apuleius was intimately familiar. His famous hymn to the Great Feminine Goddess (chapter 47) beginning with the invocation: "O blessed queen of Heaven" is still unequaled in its haunting beauty and majesty. The Supreme Goddess replies:

*"Behold, Lucius, I have arrived. Thy weeping and prayers have moved me to succour thee. I am she that is the natural mother of all things, the Mistress and Governess of all the Elements, the initial Progenitrix of all things, the Chief of powers divine, Queen of Heaven, the First of the Gods celestial, the light of the Goddesses. At my will, the planets of the air, the wholesome winds of the Seas, and the silences of hell are disposed; my name, my divinity is adored throughout all the world in various manners, in various customs and in many names, for the Phrygians call me the Mother of the Gods... Behold I have come to take pity of thy misfortune and tribulation, behold I am present to favor and aid thee, leave off thy weeping and lamentation, put away thy sorrow, for behold the healthful day which is ordained by my providence..."*

In the last two chapters (47 and 48) the picaresque and bawdy turns into a contrasting seriousness of tone. The catharsis is over. It has been said of Apuleius that he used his great sense of humor as a form of therapy for the soul, and that laughter and consciousness are the twin motors of the path to

understanding. The great allegory is perhaps the one our people, the descendants of Numidians and Gaetulians, have traversed over the centuries, a great gale of laughter punctuating a recurring search for identity through various avatars of foreign occupation, eager to find our human countenance and full identity. This prophet of a kind shows the path. Look within, he tells us, and look at the great feminine powers of the earth, the African nature, the ancient Egyptian wisdom which is also ours, and you will become the Senators of your own ancient land and palace, this magnificent land that North Africa is. He has become for us The Senator. It is interesting to note that Apuleius uses the image of the mirror over and over. He also uses the word "viator" (nine times, it is said, and probably more) in *The Golden Ass*, a word that literally signified "a journeyer or traveler" but has been translated by scholars as "a free human being". His message, transcending the ages, is that he saw himself not only as a "sacerdos" (priest), but a "viator" (Amazigh, free human being.) and this message should not be lost on us. Our Senator Lucius Apuleius, nearly two thousand years ago, already embedded in the message he left for posterity the image of a free human being, "viator", or Amazigh.

In the last chapter of *The Golden Ass*, Lucius relates how he moved from the initiation to the Mystery of the Goddess to the initiation in the archaic mystery cult of Anzar/Osiris and entered the priesthood. As a Priest of these occult mysteries, he has gained the sacred wisdom imparted by both masculine and feminine initiations, and we learn from him that the two Mysteries "unite and concord" but follow a "difference of order and

ceremony." Having achieved the most profound knowledge of mystical experiences, Lucius is finally called to his extraordinary mission:

*"The great God Osiris appeared to me in the night, not disguised in any other form, but in his own essence, commanding me that I should be an Advocate in the Court, and not fear the slander and envy of ill persons, which bear me grudge by reason of my doctrine, which I had begotten by much labor. Moreover, he would not that I should be any longer of the number of his Priests, but he allotted me to be one of the Decurions and Senators and he appointed me a place within the Ancient Palace which was erected in the time of Silla, where I executed my office in great joy with a shaven crown."*

Is the end to the adventures of Lucius a prosaic one? No: Decurions were a specific type of Senators in the world of Roman politics. This was the name of Senators for Roman colonies, generally of native stock. It is the third movement of the great symphony of his life, where mysticism makes a leap into leadership and politics. The Palace in which he was to execute his office as a Senator was built in the time of Silla, that is around 50-60 BC, and must have represented a different era, an earlier time at which the ancient Carthage had not yet been destroyed and rebuilt by the Romans<sup>(4)</sup>.

I cannot help but feel that the specific choice of this ancient palace built in the age of Silla as a place awaiting the destiny appointed to him by the gods is most interesting. A time

element is clearly inserted here, as a link from the pre-Roman past to the post-Roman future. Since Apuleius saw himself truly as a "Platonic philosopher" in the Greek tradition, and his doctrine was one radically different from that of the Romans in power, he was a man of the world who had achieved a transcendent vision based on archaic powers. It is not hard to imagine that he was selected by divine interference to discharge a special office of broad import. We know that Apuleius himself spent the later part of his life in Carthage. He left no visible trace after 180 AD, but he left us his message of transcendence. In the palace of Ancient Wisdom, he tells us in his parting prophetic words, he will have "executed (his) office in great joy with a shaven crown."

Apuleius formally conjured up Lady Philosophy to stand by his side as co-defendant in the trial that he underwent. He gave us the mirror to look at ourselves, and the great bawdy laughter to become conscious of our identity, as well as the brave words that said clearly in the face of the ruling invaders:

*"It is true I am not a Roman, and you call me a Barbarian. Yes, I am a Barbarian, and say I have no shame in my origins. Moreover, I can use your own language so well, so proficiently, and with such virtuosity as to make you look ridiculous in your charges of barbarism. The tools of consciousness are my own, delivered in words from your language that I throw back at you with such ease and dexterity, and the mirror image that I am placing before you is that of the other you despise through ignorance. In this defense of my identity, I am aided by all the*

*powers of the earth, ancient wisdom, our African heritage, all the powers of transformation and true knowledge. We are the heirs to ancient Egyptian wisdom, to the Isis/Osiris mysteries of ancestral truth, to the transcendental consciousness that will outlive and outwit the centuries, and this message, I know, by the grace bestowed upon me by my dreams, will live on and become my long lived legacy as a North African philosopher and not a Roman, even though I use your language to send the message off."*

It is an honor and privilege indeed to offer this late salute to the memory of such a great man as Apuleius, Amazigh prophet and "viator," for his enduring magic, his superb gift of wit and irony, and his legacy of ancient wisdom.



#### About the Author:

Helene E. Hagan is a North African Ethnologist with a License-es-Lettres from Bordeaux University, France, and two master's degrees in Linguistics and Psychological Anthropology from Stanford University, California. She is the Executive Director of *Tazzla Institute for Cultural Diversity*, Los Angeles, California; she produced the San Francisco Bay Area Public Access Television series "*Tamazgha, Berber Land of Morocco*" (1998-1999); she is also the Executive Producer of *Amazigh Weekly News*, a current Los Angeles Public Access Television Series, the first North African Indigenous News Report in North America. She is a member of ACAA Watch Committee, a national committee of ACAA, the West Coast US Coordinator for the *World Council of Elders*, an organization devoted to the promotion and preservation of indigenous traditions and traditional wisdom, and the author of "*The Shining Ones: an Etymological Essay on the Amazigh Roots of Egyptian Civilization.*" Xlibris, 2001.

#### Notes:

1. Terentius, dramatist of an earlier era (c. 185-159 BC), was a native of North Africa. It is not clear, however, what his ancestry was, whether Roman, Punic or Libyco-Phoenician. Another North African writer, Tertullian, (c.160-225 AD) was born of native parentage. He became an outstanding lawyer. Converted to Christianity, he devoted his life and education to the defense of his Christian faith. As for Augustine, see below.)
2. Ancient fertility cults of North Africa and Egypt, which included a form of initiation
3. In the fifth century AD, Augustine, Bishop of Hippo (born AD 354, died AD 430) was a native of Thagaste, located south of present-day Bone in Algeria. Augustine, born of a pagan family and converted to Christianity, was deeply concerned with the type of pagan beliefs espoused by the followers of Apuleius. There is evidence that towards the end of the third century AD there developed a legend around Apuleius and his reputation for magic and supernatural powers, which pagan advocates opposed to the miracles of Christ. (Lactantius, *Divin. Inst.*, V.3.7) The reputation of Apuleius continued to develop in the fourth century AD into the fifth, and St. Augustine felt it necessary to mention his opposition to it. (*De Civ. De.* VIII, 19-22-23 and *Ep.* 138-18.) It is noted herein that a treatise on herbal cures attributed to Apuleius was still in use in the Middle Ages.
4. Between 60 and 46 BC, during the reign of Juba I, the North African Kingdom of Numidia is not under the rule of Romans. Juba was defeated at Thapsus in 46 BC by Caesar. The Romans officially annexed Numidia at that date and renamed it "Africa

Nova." Bocchus II willed the Kingdom of Mauretania to Octavian in 33 BC. However, Mauretania was not similarly annexed by the Romans until 40 AD. It is also to be noted that the name of Mauri was applied to all non-romanized natives of North Africa still ruled by their own chiefs, until the third century AD. (Carthage, Rome and the Berbers, J.A. Ilevbare, Ibadan University Press, 1980.)

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5. **Von Franz, Marie-Louise** - *Psychological Interpretation of The Golden Ass of Apuleius* - Out of print. C.J. Jung Institute, Zurich.
6. **Von Franz, Marie-Louise** - *The Golden Ass of Apuleius, The liberation of the Feminine in Man*, Jungian Studies, Zurich, 1992.
7. **Winkler, John J.** - *Auctor and Actor: a narratological reading of Apuleius' Golden Ass*. Berkeley University Press, 1985.

For adventures of Lucius that inspired noted authors and reappeared in subsequent literature, cf. The Decameron (Boccaccio,) Don Quixote de la Mancha (Cervantes,) and Gil Blas (Le Sage.)

## A Royal Institute of The Amazigh Culture

On October 17, 2001, King Mohammed VI of Morocco decreed the setting up and governing of the Royal Institute of the Amazigh Culture, whose creation was announced last July.

According to the decree, the goals are to preserve and promote the Amazigh culture and to consolidate its rank in the national educational, socio-cultural and media space.



### (MANIFESTO from page 7)

All over the country, fruitful and passionate debates have taken place; such as in Agadir, Nador, El-hoceima, Meknès /Fès, Errachidia /Goulmima, Marrakech/ Demnate, Casablanca and Tangiers.

From the Committee's report on the various meetings, the Amazigh movement is faced with a historical decision to adopt one of two options. The first is to continue the pressure on the government for reforms and to continue the struggle carried out by the Amazigh cultural associations. The second alternative, which is gaining more and more visibility, is to politicize the Amazigh issue. Regarding this option, two propositions were put forth: the conversion of existing Amazigh cultural associations into political ones or the creation of a separate political party. This should provide enough material for discussion at

the meeting of Bouznika II at the end of June 2001.

We should nevertheless stay alert and reflect extensively on this issue because excess of enthusiasm and spontaneity leads to anarchy. The following is a passage from the March 1st 2000 Manifesto: Those among us who have the task of laying out the path to the future should proscribe hate, rancor, ulterior motives, ideological chimera, or personal interests from their reflection" The debate must continue in an open and democratic atmosphere and without ambiguity. Up to now, the Amazigh demands have received no favorable echo, and our duty is to think thoroughly about the issue in order to reach a just and long-lasting solution that will, forever, put an end to this "premeditated ethnocide."



#### About the Author

*Meryam Demnati is a member of the Amazigh Manifest Committee.*

## Algeria Bans Kahina's Monument

Algeria has banned the construction of a monument for Kahina, the Amazigh queen who fought the Arab invaders in the 7<sup>th</sup> century.

The October 23, 2001 issue of the Algerian newspaper, *Quotidian of Oran*, has reported that the state-appointed chief of the local *daira* has instructed the mayor of Baghai to stop the operation. The town of Baghai was the capital of Kahina's queendom.

As most nations value and reconcile with their history, Algeria continues to deny the Amazigh people their heritage. This action is just another case of the discriminatory policy of the Algerian government towards the Amazigh people.



# Tazwert yef Tmedyazt

syur  
Ramđan At Mañşur

Deg adles iwumi isemma "Tazuri n Tmedyazt", Boileau, amaru afrensi n lqerñ wis 17 imla-yas i umedyaz amek ara işeggem asefru:

Meyya iberdan (...)  
Emsed-it,  
Emsed-it,  
Ernu-yas.

Ufiy tikli yagi d tin i issawađen yer iswi. Xas ttasen-d izlan wehđedsen, zgiy tthulfuy belli udem amezwaru usefru iħwağ asemsawi. Simmal qarey asefru, simmal wezzeney-as anya, meħsub ferrencey-as awalen iwulmen iwakken ad yizid i tmezzuyt.

Awalen n zik ħursan sser amxalleg. Daymi i d-ttawiy, ayendin n wawalen inaşliyen. Akka dya, ma illa wanida ttwattun wawalen agi, amdan a ten-id-ismekti. Tameslayt n zik a d-tendekwal, ad tidir.

Taqbaylit, si zzman aqdim, d tamerkantit. Yal taddart degs agerruj n tmeslayt. Ma illa wawal izul di yiwet n taddart, a taffed mazal-it di taddart nniđen. Zik nella naezel, ur iwata ara a nessexdem awalen si tudar ney seg wedrum i ħ-d-izzin, imi yal adrum ittef di laewayed-is. Tbae n tmeslayt d yiwet si laewayed. Ihi ulamma idles yiwen, ittili, tikwal, lxilaf di laewayed, lxilaf di tmeslayt seg wedrum yer wayed. Dya taqbaylit ħures tbae i s-ifka wedrum nni. Deg umeslay-is, ittban umdan anta tama n tmurt l-Leqbayel iseg i d-ikka.

ħaca ma ibya ad innecreħ kan, ur ittxalaf ara bnađem

laewayed n wedrum-is, ur ittmeslay ara deg wedrum-is s wudem umeslay n wedrum nniđen. Di lemtel, xas nessen tiyugiwin agi: ađil - tizurin, ċcir - ddabex, taerict - takanna, agwens - tiyerert, atg., tannumi telzem fellay a nesseqdec yiwen degsen, awal i ittazalen di taddart nney, wayed amzun maċċi nney. Ma tennid-t-id, aql-ak d aberřani n wedrum!

Tura, la tettbeddil tegwnit wakali. Tira akw d leqraya n tmaziyt hettement fellay tamuyli tatrart. Iwata usekfel n yal azař ara issalin tamaziyt yer umkan-is umein, nettat i d-izegren 30 leqrun, ur tenciw am tezyiwin-is. Ihi, s tfentazit ay d-nessekcem awalen si yal taddart, ney si yal adrum. Akka ad tezdi tmusni illan deg wedrum irkulli. Dayagi ara ħ-issiwđen yer udem amerkanti n tmeslayt, win ara ittulemden di lakul, di tmurt n Leqbayl merřa. Asurif wissin umeyyez agi, xas mazal-it, assa, d asirem kan, d tamuyli ara icemlen azekka, ulac din ma, tamurt n Tamazya sumata.

Anadi imezgi usemsawi n isefra, dayen illan di tmedyazt taqdimt, tayerfant. Akken nezra, amur ameqran n isefra ħursen udmawen gwten. Isefra n at zik ċċuren d imedyaten acku imedyazen tbeddilen udmawen imenza isefra nnsen, ney isefra d ġġan wiyad. Atnan sin imedyaten n yiwen usefru:

Iger-ed lefjer d amellal  
Itebee-t-id usigna

Kren-d iħbiben n ħemmel  
Mugrent-id s tżila

Teqqimeđ a bu nngem ifrey  
La itneqlab am tata  
-----

Iger-ed lefjer d amellal  
Itebee-t-id akw sşu

Kren-d iħbiben n ħemmel  
Mugrent-id s luđu

Teqqimeđ a bu nngem ifrey  
La itneqlab deg usu

Ur nessen ara imawlan isefra agi. Zik, ulac ayen iwumi qaren azref umaru (copyright). Ad yili win i d-ifkan udem wissin i usefru yagi, maċċi d win i s-ifkan udem amezwaru. Qimen-d sin isefra, ttemcabin am akniwen. Ahat yal amedyaz yağeb it win-is. Wannag amaru n tallit agi, m'ara i ssamsaway izlan-is, ittağa kan udem aneggaru. Ħures d winna i gifen akw wiyad.

Nekcem di tallit n tira. Amaru ad iğğ ism-is; isefra, idlisen sumata, ħursen imawlan. Wi i ibyan ad yaru a d-yagwem di lħila ines, ur izmir ara ad iddem tacmuxt yer wiyad, xas ma irna yas azewweq s lmeysi.

Di lqerñ 19 yezrin, lwali ameqwran, Ccix Muħend u Lħusin, isselmad s tmedyazt akw d inzan. Iqqar-as i uxewni ines: "aru," inna yas Ccix Muħend.. Si Muħ u Mħend, ula d netta, yessarem ad ttwarun isefra ines, imi das inna deg umezwaru degsen: "wi i s-islani ard a t-yaru."

(itt wasmed deg asebtter wis 17)

# Amazigh News from around the World

compiled by  
Khoudir Medjani

## Editorial from the newsletter of the Association Tamazgha No. 14-15 Human Rights and Tamazight

The Amazigh issue, which has been considered a taboo subject for many years, has seen this taboo finally broken this year. The Amazigh issue is becoming a topic of discussion and debate within major international institutions.

Is this a major break from the past? Undoubtedly yes! Not long ago, all major international organizations did not take any position concerning the plight of the Amazigh people. Without this crucial support, even the most active militants of this cause have sometimes felt despondent to the point of giving up the fight altogether. Who could blame them, as they face the local regimes all alone, without an audience that would show that their struggle was recognized beyond their respective borders?

Given this fact, one is tempted to think that these human rights organizations have actually played in favor of the local regimes, through their omission of, or lack of interest in, the struggle of the Amazigh people. However, there are signs that these same organizations are evolving in the right direction on this question. Case in

point: the International Federation of Human Rights (FIDH) in its meeting in Casablanca (January 2001) makes a clear statement concerning the Amazigh language and culture as a fundamental human right.

### AMAZIGH WORLD (Monde Berbere)

This recently launched magazine *The Amazigh World* is now available at newsstands in Morocco. The objective of this magazine is to defend and promote the Amazigh culture and civilization.

On a different level, it also wants to give a voice to anyone interested in rehabilitating the Amazigh culture on the local, national, and international levels. It is open to all persons, researchers, and intellectuals, whether they are Amazigh or not.

The 20-page first issue was started with a circulation of 25,000 copies. Articles in this issue tackle various topics, including the repression of the Amazigh identity in Morocco and Algeria, as well the Kabyle revolt and the movement of solidarity it has generated in Morocco.

For more information, contact: Editions Amazigh, 5, Rue de Dakar, Apt. 14, Rabat, Morocco, lemondeamazigh@hotmail.com.

ACAA encourages its members to contact the editors and express their interest in this new publication.

## DEATH THREATS AGAINST SALEM CHAKER

On Wednesday April 4, 2001, Salem Chaker, a professor of Tamazight at the INALCO institute in Paris, received an e-mail where his life was threatened. This threat forced Professor Chaker to cancel his participation to a conference on the Amazigh language in Bejaia, Algeria.

## THE WORLD AMAZIGH CONGRESS AT THE INTERNATIONAL CONFERENCE AGAINST RACISM IN DURBAN, SOUTH AFRICA

The Amazigh issue and the recent events in Kabylia were brought to the attention of the participants, thanks to the World Amazigh Congress (French acronym CMA). This high-profile intervention of the CMA comes at a time when the ~~presidency in Algeria~~ is confronted with a platform of demands by a council of representatives of the people of Kabylia. Among the chief demands of the platform is a national and official status for Tamazight.

Although the Amazigh issue was raised at the Durban conference, it was omitted from the final conference proceedings as several African and Arab

countries refused to include it.

### NEW PUBLICATIONS

- 1 Maarten Kossmann, *Esquisse Grammaticale du Rifain Oriental*, Peeters, Paris, 2000, 216 p.
- 2 Rabdi Larbi, *Tira n Tmazight (a method for writing Tamazight)*, L'Harmattan, Paris, 2000, 104 p.
- 3 Under the supervision of Pierre Bonte and Hélène Claudot-Hawad, *Elites of the Nomad Worlds of the Tuareg and Moors*, Edisud, 2000, *Cahiers de l'Iremmam* n° 13/14.
- 4 Benchelah, Bouziane, *Maka and Ouahès, Flowers of the Sahara. An ethno-botanical journey into the Tassili*, with a preface by Théodore Monod, Ibis-Press/Atlantica, 2000, 255 p., 240 color pictures.
- 5 Yvonne Samama, *Weaving in the High-Atlas of Morocco. Mirror of Earth and Life. Photographs by Yvonne Samama and illustrations by Serge Marrel*, Ibis Press/Unesco, 2000, 96 p.
- 6 Marceau Gast, *Harvests in the Desert*, Ibis-Press, 2000, 160 pages, Photos and illustrations.
- 7 Malika Hachid, *The First Berbers. Between the*

*Mediterranean, Tassili and Nile*, Edisud, 2000, 320 pages, 500 illustrations in color and black&white.

- 8 Alphonse Leguil, *Berber Tales from the High-Atlas*, L'Harmattan, Paris, 2000, 124 p.
- 9 Dr. Jean Secci, *Medical Guide in French-Tamasheq, Translation in tamasheq by Alhassane ag Solimane*, with a preface from Professor Marc Gentilini, L'Harmattan, Paris, 2000, 400 p.
- 10 Issue number 15 of *Izuran (Kabylie)* is available. Contact *Izuran/Racines* at: (213) 26 21 03 57 (Algeria)

### TAMEDYAZT/POETRY

A new CD of Amazigh Poetry entitled "TAFAT", by Ali Akkache is out.

Written and narrated by Ali Akkache, music composed by Fatah Kaci and Ali Akkache, with traditional Kabyle music overtones. Contact Ali Akkache: [Assefru@aol.com](mailto:Assefru@aol.com)

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### OUR PLACE IN THE SUN - MEMORY OF THE AMAZIGH PEOPLE

This is the title of the third book by Jean Dumaurier, released in April, 2001, Editions Tirésias (Paris). This book relates the importance of the history and culture of the Amazigh people in today's world. Price: 140 F.F.

(including shipping), 272 p, contains two inserts of 16 photographs each. *For information contact: Editions Tirésias / 21, rue Letort , BP. 249, 75866 Paris-Cedex 18. Tel : (33) 1 42 23 47 27. E-mail : [firesias@club-internet.fr](mailto:firesias@club-internet.fr)*

### NEW AMAZIGH WEB SITES

- [Amadalamazigh.com](http://Amadalamazigh.com) (Tamazight)
- [Mondeberbere.com](http://Mondeberbere.com) (French)
- [Berberworld.com](http://Berberworld.com) (English)
- [aarchs.multimania.com](http://aarchs.multimania.com) is the web site of the Coordination of the Councils of Villages, Communes and Counties.

### TAMAZIGHT IN MOROCCAN COURTS

Tamazight will soon be used in Moroccan courts, following a decision made by the king of Morocco at a recent government meeting. In a memo addressed to the official news agency MAP, the king has ordered all tribunals in the kingdom to provide interpreters when suits involve Amazigh- or otherwise non-Arabic-speaking people. Mounir Kejji, an Amazigh militant, said about the decision: "Amazigh-speaking people in Morocco felt like strangers in their country. Strangers in a country where the majority speaks Tamazight".

## NEWS FROM CALIFORNIA

The Team of Amazigh Weekly News is pleased to announce that the first program of our Amazigh televised broadcast was shown in Los Angeles on Channel 77, Adelphia Communications, on September 6, 2001, at 8:00 pm.

The executive producer and main anchor of this news

program is Helene Hagan of Studio City. Helene creates and edits the various montages (music and images) of the show. She presents news on Morocco, Libya, the Canary Islands, Niger and Mali. Boualame Mokrane of Studio City presents news and editorials on Algeria.

Karim Boughida of Westwood offers the Amazigh Human Rights Report, a section which was presented by Helene in the

first program, in the temporary absence of Boughida.

Umalu (Adrum Productions of Santa Monica) presents a Cultural Affairs section each week. This segment introduces books, concerts, and Amazigh events in Canada and the USA.

A couple of additional Imazighen from Algeria who reside in the Los Angeles area have expressed the desire to join the team and may be also featured in future programs.

The goal of this program is to bring to American television

### (seg TAZWERT asebtcr wis 14)

Armi d lqerñ 20 i geffey iswi nnsen, i sin. Kren-d imura, garasen Mulud Maæmeri, i d-ijemeån tamedyazt nnsen, tin iwumi d-cfan inagan. Sya d asawen ur izmir ara wemdan a d-idem asefru i d-ifyen deg wedlis, ad as-yini: inu!

Mi bdiy ttaruy isefra agi, ur meyyzey ara amek ara d-yeffey wedlis, ney amek ara yettwafesşel. Di taggara, ufry zemren ad ilin degs sin imuren.

Amezwaru semmay-as Tirwas. Hkiy-d s tmedyazt ayen hussey n lemhayen i idran yidi, tid i idran d wid i yi d-izzin, akw tid Imaziyen sumata. D tiyri i d-issawlen tilufa n ddunit. Isefra cuban wid i d-bwiyy deg wedlis-iw amenzut s Tmaziyt iwumi semmay, dya, Tiyri.

Amur wissin, Tafrara, d izlan inagan. Ittmeyyiz ayen iderrun di ddunit, ittargu a ttefsi cedda, issaram ussan imellalen.

Amawal, di taggara n wedlis, ifka-d inumak n imeslayen ur nettwasen ara atas, yef akken walay. Ad iyi-surfen wid i ten isnen.

Udem n tira d win i d-fkiyy deg wedlis Isefra n At Zik. Iswi inu d assifes l-laetab n tyuri. Sneqsey tazayt n ttaqqa ijerriden. F ayen yaenan tira isefra, rriy, dagi, tuccar akw d tneqwidin ger wawalen (asenqed). Leadda yagi tella deg isefra n tmeslayin nniiden, teshal tayuri.

Nekwni neħwağ aseqdec n yal ttawil ameıwen, ead di tallit agi usekfel n idles nney, si tmeqbert umezruy amesbaṭli.

Lemmer ufry, ula d adles agi ad ittwaru s tiffinney, am idlisen-iw imezwura. Furi tira nney taneşlit tif akw tiyađ. Lamaena, akken qařen, a nezzuyeř icifađ qbel a d-assen warkassen. Assa la neqqaz llsas, azekka ad bedden isulas.

Asurif, asurif, ad iffey laetab yer tafat.



### About the Author

Ramđan At Mansur is a chemistry professor in France. His works includes several books in Chemistry. He has recently published a poetry book in Tamazight, "Isefra n at zik".

### Isefra syur Ramđan

Atnah sin isefra i d-yettwaksen seg wedlis Agani a d-yeffey di Ldzayer yer umazrag Zyriab.

Asefru 1<sup>m</sup>:

Aql i am uřab i iyusan,  
Ay xedmen wussan !  
Iggwet uxraz i rtila.  
Iřza-yi leabd afuħan,  
Unkir l-leħsan.  
Ma rri, d imirřig, cenna!  
Şuhdey uđan, izilan,  
Leubwaj, imunan,  
Ur nsiy di tibujda!



Asefru wis 2:

A tajlibt i iran asmas,  
Asgwen-im, di tsegrarabt.  
Tjunbeş abrid axnanas,  
Izuyar teħkem teřbabt.  
Texşiş aruz t-tissas,  
Iwumi tuqna tamsabt?



**(seg USSAN asebtar wis 3)**

n tlabā nni n lkayēd i-yuglen (iæellqen) yer weyrab n unebdad (hangar) n Yellel. Maca icubayās Rebbi am-wakken talaba nni n lkayēd yettu-tt wakud akka am netta; ahat di tallit n Fransis i-tt-uglen acku yalli ad yili deg-s wehric s taerabt! Icuġk deg-s am wakken icuġk deg wakud. Ihi yeqqim yettgani am wakken llan widen yettganin yid-is, am wakken ad tezri tmacint gar-as d tzuzift kan.

Segmi ur d-yuḡal ara wegdiḡ nni, acku netta ur yetdeggir ara akud, yerna yettak-as azal am-wakken i-t-yettak i wefrur nni n weyrum, ixemmem ḡayen ad iruḡ, ad yugir, ad yeddu am wegdiḡ. yekker Abdelqader Urnezmir yettef abrid n tmacint... ammar ahat ad d-tezri. Lemmer ad as-ed-yaereq webrid, ad t-id-temmager, neḡ ad tt-yemmager. Maca ḡagi tamacint tteddu kan yer yiwet n tama: tettawi-d kan neḡ tettarra, am wakud. Yerna, lemmer ad t-id temlil deg wemkan udyiq, ad t-temḡeq... yerna akud ur t-id-yetmekti ara, imi ur yezri ara ula d ass i-deg ilul!

Yuḡal-ed yer deffir, yeqqim ad yeggani. Yedda almi d tawwurt nni i-deg d-yekcem, neḡ i-deg d-yeffey - acku ur yecfi ara ma d anekcum i-d-yekcem neḡ d tuffya i-d-yeffey: din i-d-yufa iman is yewhem. Ixemmem: imdanen ur d-ttalsen ara talalit, win i-d-yeffyen seg wadis n yemma-s abrid d ayen-it. D tudert ara d-yelhin yid-es, d akud ara t-imeslen am ugḡi. Maca netta ugḡi-s d amessas: ur t-tekkara tissent. Iteddu am tmacint taderyalt.

Ihi netta, Abdelqader Urnezmir, yaered ad yuḡal yer tawwurt nni i-deg d-yeffey neḡ

i-deg d-yekcem. Yewwed, iwet di tazwara s ufus is: ulac, iwet s uḡar is: ulac, iwet s ufus d uḡar: ulac. Yuḡal idegger fell-as iman is am uzeqqur, yenna-yas ahat ad d-yemmekti, ahat ad d-tezri tmacint. Yezra ma yuḡal s agani, ad yettu ḡayen, ad t-yeffey wallay neḡ ad yegres ḡayen.

Mi tesserbek tfekka-s yer tawwurt nni n wuzzal tazegzawt, isuy-ed uæessas nni bu yijerbuben, allen is bezgent am snat tyelwin, ahat d agguren aya ur iggin, yenna-yas-ed:

D-acu akka? Anwa wagi? Ur tezmireḡ ara ad d-tewteḡ kan s tuffra am kečč am yilsan? Neḡ tifeḡ widenni yakḡ yellan din am kečč?

Netta, Abdelqader Urnezmir, ur yefriz tirect, neḡ ula d aæessas agi amessas yeḡḡa-t wakud am netta. Maca, ḡagi akud ur yeswi ara. Yesfeḡ uæessas nni allen is, yesban-itent-id gar iwerdedda n tirtaw. Idegger tiḡ yer uqessul nni uzziy yuglen nniḡ uqerru-s, taseæt nni tameybunt i-yulin sebae wusuyen n ugedrur d yiyed n yal tillay. Iseḡra-s, neḡ ireqqasen is, mbabben, bedden addud n yiwen wass. Yesrugmet-as-ed uæessas nni i Abdelqader Urnezmir:

- Kečč la yettganin ḡagi tamacint, waqila txuṣṣ-ik tkeffist deg uqerru! Ur tezriḡ ara tamacint taneggarut tezri-d di meḡres 1962 yer tmac n wass! Ur twalaḡ ara taseæt inna amek i-tbedd addud n tmacint nni? Nniy-ak txuṣṣ-ik tkeffist deg wallay ik.

Abdelqader Urnezmir yettef aqerru-s ma s tidett txuṣṣ-it tkeffist, yufa d allay is akk i-t-ixuṣṣen. Γ as akken, yessyer aqerru-s, yenna-yas i uæessas:

- I unebdad agi i-tetteassad d acu-t?

Aæessas ihuzz aqerru-s am-wakken s tzikert i-yettef, yerra-yas-ed:

- A wagi d tamezduyt-iw! Ma

triḡ ad ak-ed awiy laeqed i-yess tt-uyey.

Abdelqader Urnezmir yerfed allen is yer nniḡ tawwurt nni i-deg yebded, yeyra-d deg uceqquf nni n wuzzal i-d-yeqqimen: anebdad n Yellel! Ziḡen ula d isem agi yeqqim-ed kan deg uceqquf nni. Yefhem ula d tamurt tbeddel imawlan.

**About the Author**

*Idir Ahmed Zaid is a physics professor at the University of Tizi-Ouzou. He is also a founding and an active member of the Agraw Adelsan Amazigh.*

### Imazighen and their Friends Show Solidarity with Kabylia

On July 12, more than 200 demonstrators rallied in front of the White house to protest the Algerian President's visit to the US. Organized by the American Committee in Solidarity with Kabylia (ACSK) and the Pan-Canadian Committee in Solidarity and Support of Kabylia, the demonstration was in response to the Algerian government's repression of the people in Kabylia.

Other demonstrations were previously organized in New York, in front of the United Nations, the Algerian and the American missions, and in Washington, DC in front of the Algerian Embassy.

The ACSK has also compiled a dossier on the human rights abuses in Kabylia. Copies have been submitted to the State Department, the White House, Senate, Congress, and major US media outlets.





Belaid Graichi, from the village of At-Abdelmoumen in Kabylia, is an accomplished handy man who never finished primary school. Over the years, his repertoire of innovations has been quite remarkable. In the above picture, Belaid is testing his modified moped: "Two wheels in the front give more stability to the rider," he explained in December 2000. He is always looking to improve any equipment that he acquires.



New York, NY, June 25, 2001



Washington, DC, July 12, 2001