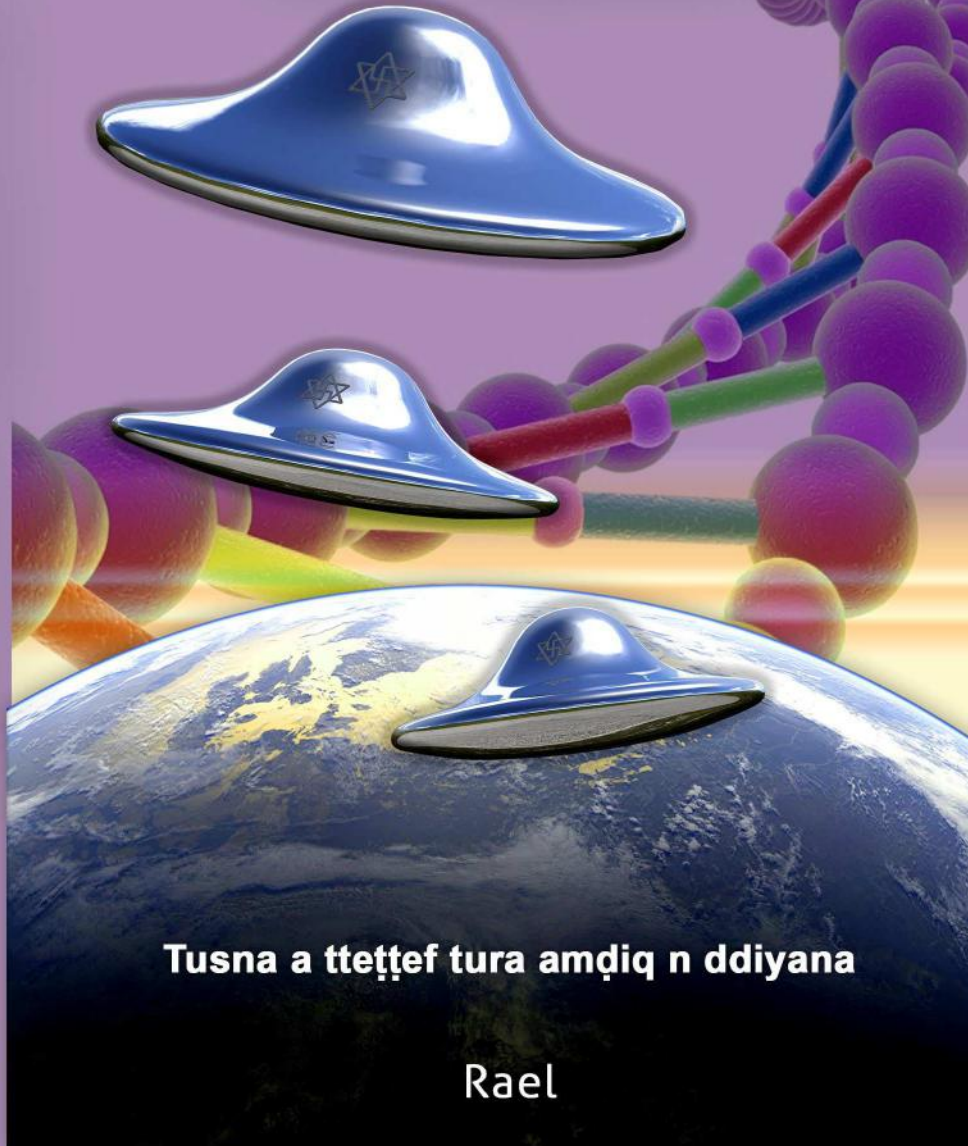


# TIYRI I Y-D FFKAN WIDEN I D-YUSSAN SEG'GENNI



Tusna a tteṭṭef tura amḍiq n ddiyana

Rael

RAËL

**Tiyri i y-d ffkan widen i d-  
yussan seg'genni**

Tusna a tteṭṭef tura amḍiq n ddiyana

Izerfan n Rael, s yissem n win yuran adlis-a, ttwanefkan-as s leeqed n lqanun d-icudden yer Izerfan d widen yettarun, Widen ibennun d Widen d-yesnulfuyen d-yellan deg'seggas n 1988. Akk izerfan d ayla-s. Ulac aħric seg'xeddin-a ara d-yefyen ney as ad yettwabeddel, ad yekcem di lqaleb unadi n yedlisen ney ad yettwanefk s wudem nniđen, elektrunik, mikanik, talsuffeyt, asekes ney wayeđ, mebyir ttesriħ n umsiżreg akked bab izerfan n win yuran adlis-a. Adlis-a d aštargem n wedlis i d-yefyen s trumit, win yura Raël deg'seggas n 1973: Adlis d-yeqqaren tidett.

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Ḥader!  
Yer tazwara 2 n tektabin i yellan:  
“Taktabt i d-yeqqaren tidett”, teffey-ed di 1974  
akked  
I.I, “Bbin-iyi yer wemḍal<sup>1</sup>-nsen”, teffey-ed di 1975.

---

<sup>1</sup> La planète



RAËL

**Taktabt i d-yeqqaren tidett**

Tiyri i y-d ffkan widen i d-yussan  
seg'genni

## **Yura dayen:**

- *La génocratie*
- *Accueillir* (Aqabel)
- *Les extra-terrestres* (Widen d-yusan seg' genni)
- *La méditation sensuelle*
- *Le racisme des religions* (Meħyef n ddiyanat)

Aken aten id awi-d, aru yer  
La Religion Raélienne n tmurt-inek  
(Tansa<sup>2</sup> yer tagara n yidlis-a)

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<sup>2</sup> L'adresse.



**RAËL**  
Zdat n Puy de LASSOLAS  
Anda i d-tella temlilit

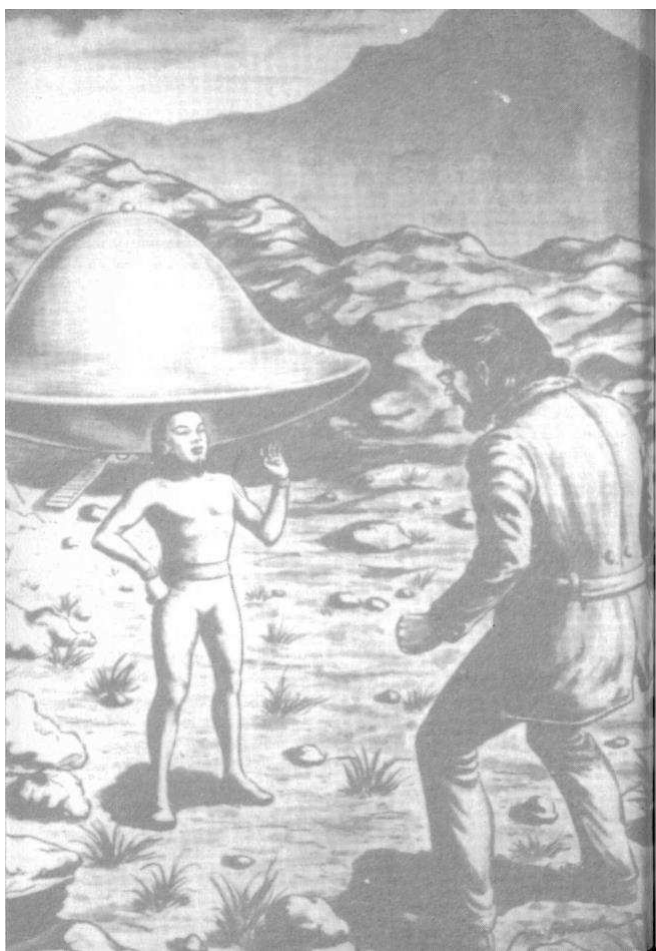


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**Ahric I**

**TIMLILIT**



## Timilit

Seg asmi seiγ tesēa snin, ala yiwet n tyawsa i yiččuren tiγ: adal n tūmubilat. Ma yella xedmey-d taktabt i d-yettmeslayen ala yef anecta, telt snin aya, aken kan ad idirey deg anar-agi yelhan anda amdan yettnadi a d-yekk sennig n yiman-is akk d wiyid. Seg asmi lliy d amezyan, ttmenniy yibbas ad iliy d win i nehren timesrafegin<sup>3</sup> aken a d-dduy di tikli n Fangio. Ssawdey, s tmusniwin i y-id yebbi waymis-agi i d-sbeddey, ad nehrey, ad azley aken igarez lhal. Tura uger<sup>4</sup> n eēcra n teqbučin cebhēt axxam.

Ma yella ruhey, tasebhēt n 13/12/1973 yer udekkar<sup>5</sup> d yekkan nnig n Clermont-Ferrand, aken kan ad ččarey turin-iw d *l'oxygène*, mačči aken ad nehrey takarust. Yernu, eččan-iyi-d idarren-iw nek yesēddan aseggas kamel ttafarey tazla n tkeryas, amzun zedyey ger rebea rwadi.

Abehri d asemmađ ma d igenni yettæemmired kra d agu. Lehhuy, ttazaley cwit. Eđđiy abrid anda shebsey takarrušt-iw, grey deg'allay-iw ad ruhey almi d talemast n Puy-de-Lassolas anda d-usiy ačhal d abrid d twacult-iw aken an ečč deg ugama<sup>6</sup>, deg nebdu. D amđiq yettawi leeqel, yessedhay. Mara xemmey belli kra n luluf iseggasen yer deffir, anda rrsen aka idarren-iw, tisuseft udekkar tettenfaled d awfa. Tarya tiryi tamuqrant. Ger wayen d ideggar udekkar, nezmer ad naf lbumbat bbezru lhant i cbaħa. Lehcic d unajjel

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<sup>3</sup> Labyu, ruplan.

<sup>4</sup> Kter.

<sup>5</sup> Volcan.

<sup>6</sup> La nature.

yesmektay-ed tudrin d yegran, yettu bab-is. Ak d cwit n yitij. Byiy ad ruhey ad muqley i tikkelt taneggarut idurar i yettwebnan s wayen d ideggar udekkar. Açal d abrid i d-snesrey iman-iw, s tucda, ttšubbuy-d ... Cwit kan aken, akin i wagu, tufrar-iyi-d tafat d tazeggayt, tceεεal, txetti, am aken d *l'hélicoptère* i d-yettšubbun yer yuri. D acu kan, *l'hélicoptère* izehher, tagi ulac acu selley, ula d zhir amecṭuḥ ulac. D abalu yeččuren d nnefs? Tayawsa-yagi yettafgen tura attaya εecrin lmitrat nnig-i, tban-iyid d tarqaqt. Amzun d taḍebsitt yettafgen. Umney belli llant, d acu kan ur rjiy ara yibbas ad a tt-waliy s wallen-iw. Tesεa ahāt sebea lmitrat di tehri, d tebelbat sufella, am weqba s wedda, εlayet att aweḍ snat mitrat d nnaḥs. Yer lqaε-is, tella tafat d tazeggayt tceεel mliḥ, ma usawen, tafat d tamellalt tceεεel txetti. Tafat-agi tamellalt teḡhed almi ur ssawḍent ara a ttmuqlent wallen-iw mebyir ma qemcey-tent. Tayawsa-yagi yettafgen tettkemmiḍ tarusi, mebyir lḥes, almi s d mazel snat lmitrat yef lqaεa, dya teḥbes. Nekk qqurey deg amḍiq-iw, yeetṭef-iyi lwaḥc deg'megreḍ. Ur ugadey-ara. Yeččur wul-iw d lfarḥ imi ttidirey ayen yellan zdat wallen-iw. Šhaḥfey aḥas imi ur bbiy ara yidi s wayes ara tt-id šewrey. Dya leeḡeb yeḍra-d: kra yecban tabburt teldi-d seddaw, idelq-ed kra yecban skalyi almi d yebbeḍ yer lqaεa. Fahmey imir belli ad yeffey kra n lxelq ur zriy amek tga ssura-s.

Ssin idarren zwaren-d, ḍefrenten-id snat tmeccacin, dya yethedden kra lxater-iw. Nniy-as wagi aken yebyu yili yebbi-d anzi<sup>7</sup> yer wemdan. Ayen yiley d agrud<sup>8</sup> tura iban-ed s lekmal-is, iššub-ed skalyi i teddud qbala yer

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<sup>7</sup> Cbiha.

<sup>8</sup> Amezyan, llufan.

yuri. Walay zziy mačči d agrud xas ma yella di lqed ur iædda ara lmitra uæecrin. Allen-is jebdent kra, acečcuy<sup>9</sup> d aberkan, d ameqran, ma d tamart taberkant. Yeħbes yeğga ger-aney æcra lmitrat. Nekkini ur ħerrikey-ara. Yelsa-d yiwet n llebsa, d tazegzawt, tesbur akk lğessa-s. Ma yella d aqerruy-is yettbini-iy-id yesbur-es kra. Yeqqel fell-as amzun d abuqal n djaj. Mačči d abuqal, amzun aken ađu yellan zdat bbudem-is yettemcillie yernu yettħerrik<sup>10</sup> kra. Amzun d *scaphandre* ur ttwalint wallen: iga amzun d taccuyt n djaj ur nettwali ara s lebeid. Taglimt-is d tamellalt, tmal kra yer uzegzaw, amzun d argaz yesean ađan n tassa. Yezmumeg-d. Fahmey belli lemxeyyer, as yerr wemdan s uzmumeg. Ur thennay ara. Zmumg-ey ula d nek, sekney aqerru-iw aken as iniy “Azul”. Yerra-id aken xedmey. Byiy ad zrey ma yella ay id yessel, nniy-as:

“Anisa i d-tusid?”

Yerra-id s tayuct-is tazurant, fessuget<sup>11</sup> xas ma yella amzun s wanzaren i iheddar.

“- Si lebeid...

- Tettmeslayeđ tarumit?
- tmeslayey akk tutlayin yellan di ddunit.
- Seg amđal nniđen i d-tusid?
- S yinna, ih.

Imi s ttmeslayey, iqerreb-ed yer yuri almi d mazel ger-aney snat lmitrat.

---

<sup>9</sup> Acekkuħ, acebbub

<sup>10</sup> Yettembewwil

<sup>11</sup> Tecrah.

- “ - D tikkelt tamenzut i d-tussid yur-neɣ yer Lqaea?
- - Awwah, xaṭi!
  - - Truḥeḍ-d aḥal n tikkelt ?
  - - Mačči abrid neɣ ssin... Daya kan i zemrey a k-id iniɣ.
  - - D acu i d-usid a ttxedmeḍ dagi?
  - - Ass-agi, a k-id heḍrey.
  - - nekk?
  - - h. I kečč a Claude Vorilhon, tesseid adlis yef addal n ṭumubilat, tzewḡeḍ, tesseid ssin igerdan.
  - - Amek i tezriḍ akk anecta?
  - - Neṭṭafar-ik aḥal aya.
  - - Ayyer d nekk?
  - - Daya i byiɣ a k-id iniɣ. Acu i k-id yebbin yer dagi tasebhit n usemmid n csetwa?
  - - r zriɣ ara... byiɣ ad lḥuy cwit i waḍu.
  - - Tettruḥeḍ-d yel tikkelt yer da?
  - - Deg'nebdū, acu kan di csetwa ruḥ ruḥ aken ad aseɣ.
  - - hi, ayyer ass-agi? Aṭas ayagi i tt-tenwid tufya yagi yer wedrar?
  - - Xaṭi. Ur zriɣ ara. Šbaḥ-agi imi d kkrey, mennay-d ad aseɣ yer dagi.
  - Tusid-d alaxaṭer byiɣ a k-zrey. Tettammed s *la télépathie*.
  - Tamney, ih. D tamsalt yur ttaray ddehn-iw akked ttin yeenan ayen i wumi semman yemdanen « Tiḍbsiyin yettafgen ». Di læmr-iw i yumney ad zzyey yiwet akka?
  - Ihi sxedmey *la télépathie* aken a k-id awiɣ alma d dagi. Atas n temsal i seiɣ a k-ten id iniɣ. Teyriḍ Adlis Iqeddsen? Taktabt n Sidna Σissa?
  - Yriɣ-tt, ih. Ayyer i id steqsad?



- Aṭas aya i t-teyriḍ?
- Uyaḡ-t-id kra bbussan-aya yer defir.
- I wacu ?
- Ur zriḡ ara. Kan aka, yusa-id lebyi aken a teyreḡ...
- D nek i yesxedmen *la télépathie* aken a tt-id aḡ-eḍ. Aṭas n temsal i byiḡ a k-id iniḡ, xtareḡ-k-id aken a ttessiwded tiyri iweeren. Iyyad yer d axel-agi, a nehder aken ilaq”.

Defrey-t, nuli skalyi yellan seddaw n tyawsa-yagi dgi d yedda. Mara tqarbed, tettbined amzun d nnaqus iwumi yeqqel uqerruy yer daxel. S daxel ufiḡ ssin ifutayen mḡabalen. Yehma lhal aken kan iwulem xas ma yella tabburt teldi. Ulac kra n llamba, acu kan yecceel s tafat d yekkan si mkul tama. Ulac kra n tmacint aken as nini d ruplan. Lqaε-is yettwexdem s lmexyuḍ iceεeel yemmal kra yer uzegzu<sup>12</sup>. Mi yersen yeḡsan-iw yef ufutay ameqran xas ma yerxa, ufiḡ-t yettwexdem yef yiwen wudem. Argaz-agi amecṭuḡ yeqqim, iqubel-iyi-d, deg’ futay amecṭuḡ d acu kan elay aken udem-is ad iqabel winn-iw. Yennul yiwen wemḍiq di lḥiḍ, dya kulci yuyel tettædday dges tafat<sup>13</sup>. Ala sqef-is d lqaε-is. Amzun ger igenni d lqaεa, d acu kan lhal yelha. Yessuter-iy-id ad kksey takebbuṭ-iw<sup>14</sup> dya kssey-tt. Yenna-id:

“Teshasfed atas imi ur d-bbiḍ ara s wayes ara tṣewred timlilit-nney aken madden ad amnen ayen ara sen t-inid?

- D tidett...

---

<sup>12</sup> Bleu.

<sup>13</sup> Transparent.

<sup>14</sup> Tacluṭt, abalṭun.

- Ssel-iy-id. Tzemređ asen ħkuđ, acu kan ala tidett-nsen, d acu-ten, d acu-ay. Mi twalađ amek i k-id qublen, a nwali ma yella asen id nesken einani udem-nney ney xađi. Arju, ilaq a ttezređ kulci weqbel a sen-d hedređ aken a tteseuđ ttawil s wayes ara ttedifandiđ iman-ik ma yella tmugređ-d widen ur yuminen ara tidett-ik. Arru akk ayen ara k-id iniy tessufyed-d imir taktabt ara d-ijemeen imeslayen-agi.
- Ayyer d nekk i d-xtaređ?
- Mačči d yiwet. Tamezwarut, nuħwağ yiwen yellan di tmurt anda tiktiwin<sup>15</sup> tijdidin zzemrent ad afent irebbi yer lyaci mebyir ugrur. Fransa d tamurt anda d lul tugdut, udem-is di Lqaea ilkuli d win n tlelli. Yer tin, ilaq yiwen ad yili yehrec, ur yeggar ara tilisa i tmusni. Taneggarut-is abaeda<sup>16</sup>, Nuħwağ win yesaan lxađer, yehrec yernu ur yezzi ara aerur i ddiin. Nezra baba-k d Uday, yemma-k d Tamasihit, d kečč kan i izemren a ttesniđ lxiđ ger ssin yegduden yesaan ccan di ddunit. Si tama nniđen, ayen txeddmeđ ak ieiwen aken a ttesiwdeđ tiyri-k yer wulawen. Imi mačči d Amusnaw, ur treggiđ ara tamsalt, a tt-id sfahmeđ aken tella. Imi mačči d bab bbawal d yedlisen, ur tesseyzafed ara lxiđ aken a tteeddiđ si tefyiwet yer tayed. Ayen kan ilaqen aken a k-yren madden.

yer tagara, nebya a d-nextir yiwen seg asmi tetarđaq lbumba d yellan di 1945, kečč tluled-d di 1946. Netťafar-

---

<sup>15</sup> Lfokrat, idées

<sup>16</sup> Surtout

ik seg asmi d luled, weqbel mađi. Ataya yef ayyer d kečč i nexter. Mazel-ak istaqsiyen nniđen?

- 
- Anisi i d-tusid?
- Si tmurt ibaeden. Ur ilaq ara ak id iniy isem-is, mulac ma zran issem-is yemdanen ad rwin lehna i tt-izedyen.
- Tebæed sy-agi?
- Tebæed atas; limer a k-id iniy ačhal yellan s-yagi yer din, a tt-fahmed belli ur tessawaded ara yer-s imi tusna-nwen mezziyet tura.
- Amek i k-qaren?
- Nekwni d imdanen am kunwi nettidir deg amdal yettak cbiha yer Lqaæa.
- Ačhal tettyimam deg'genni aken a d-awdem yur-nney?
- Lwaqt n tikti.
- Ayyer i d-ttasem yer Lqaæa?
- Aken a nezzer anda ssawden yemdanen waken a nħareb fell-asen. Nutni d azekka, nekwni d idelli.
- Atas yidwen?
- Nuger-iken.
- Byiy a d-dduy yidek... Zemrey?
- Xađi. Tamezwarut, ur tezmired ara a tt-idired. Abehri yellan deg-s mačči am wagi-nwen yernu ur s-zmirent ara turin-ik aken a ttšebred alma d ddin.
- Ayyer dagi i tebyid a nemzer?
- Dagı deg dekkar ur yezmir ay-id yezzer yiwen. Tura a d-ruħey. Uyal-ed azekka s Wedlis Iqeddsen, s tektabt n Sidna Sissa. Am ass-agi, glu-d swayes ara tarud. Ur d ttawi-yara kra yid-

ek yettwaxedmen s wuzzal. Ur hedder i yiwen.  
Mulac ur netteawad ara a nemzer”.

Yeğğa-i şşubbey-d skalyi, yerra-id abaltun-iw, i  
wehha-id s ufus-is. Skalyi yennejmae yef rebea, tabburt  
tyelq-ed mebyir lhes d zhir. Tamacint-agi terfed iman-is  
almi qrib rbae-miya lmitrat yef lqaea, dya tufeg teereq di  
tegnawt deg agu.

## **Aḥric II**

### **TIDETT**

- Adlis Amenzu (*La Génèse*)
- Azayaḍ (*Le déluge*)
- Elburğ n Babel (*La Tour de Babel*)
- Sodome akked Gomorrhe (*Sodome et Gomorrhe*)
- Asfel n Brahim (*Le sacrifice d'Abraham*)



## Adlis Amenzu (La génèse)

Azekka-nni, uyaley yer ttiead-inu gliy yidi s tektabt, amyar<sup>17</sup> akked Wedlis Iqeddsen n taktabt n Sidna Σissa. Tamacint-nni tban-ed swaswa di lwaqt-is, ufiy-d iman-iw zdat n wemdan-nni i id inecden ad kecmeɣ ad ṭfey amɗiq-iw deg'futay am idelli. Ulac i wumi nniy ayen zriy, ula i wid i yiqerben. Dayen i s-yehwan atas imi d yufa ṭfay di sseriya<sup>18</sup>. Yebda-d awal, nek bdiy ttaray.

“Açal aya tura, deg amɗal-inu i baeden, imdanen bbden yer yiwen n lhed di tusna d tiknulujit am wagi yur t-teddum a ttawɗem akka kra. Bdan xelqen-d tudert di kulci. D ayen “yehwan” i imezdayen-nney merra. Sulin di tmusni almi ssawɗen xelqen-d iyersiwen<sup>19</sup> ur banen d acuten... Almi d asmi imdanen d udabu<sup>20</sup> ugin as nanfen i yimusnawen ad kemmlen deg xeddim-nsen, ad kemmlen a d-xelqen lewɗuc ig-zemren ad ezzin fellaney. Yiwen si lewɗuc-agi yerwel-asen-id, yenya açal d argaz. Imi tedda tmusni yer zdat, zemren a d-msawalen ger tmura, ufan-d imusnawen rray i ten isuɗden: ad bedlen amɗal anda zemren ad idiren wa d-kemmlen axeddim-nsen d wayen i d-xellqen. Xtaren tagi dgi tettidirem. Lqaɛa. yef aya i k-id ssutrey ad awiɗ Adlis Iqeddsen, taktabt n Sidna Σissa, anda tella lğerra n tidett i wumi beddlen udem widen t-yuran, widen ur yessawɗen ara ad xelqen, ad amnen ayen d-xelqen wiyid. Daya i ten yeğğan ad cudden timsel yer uheckul d lxurafat.

---

<sup>17</sup> Astilu.

<sup>18</sup> Lbaɗna

<sup>19</sup> Lɗwanat

<sup>20</sup> Lɗukuma.

Ala ayen ara k-id iniy deg Adlis Iqeddsen (taktabt n Sidna Σisa) i yesεan azel. Ayen nniḍen, ayen heddren madden ger wa d wa, d isefra ur nesei Imaεna, wigi ur d-yettili ara wawal fell-asen. Ilaq a namen s lqanun id yennan belli mara tneqqleḍ Adlis Iqeddsen (taktabt n Sidna Σisa), yiwet n lḥaḡa, yiwen wawal ur ilaq ara ad ibeddel, ula d lḥerf amecṭuḥ, Imaεna lqayen ad yeqqim d win limer ur sεebban ara lxurafat d wayen ur nemεin seg'imir yer tura.

A nebdu s weḥric amenzu: « yer Tazwara, Elohim i ixelq-ed igenwan d lqaεa ». (Génèse, I-1)

Elohim, xas ma yella kra s wudem n diri, di kra n tektabin n Sidna Σisa, semman-as Rebbi, Imaεna-ines s tεebrit<sup>21</sup> “widen d yussan seg igenni” yernu s waṭas. D acu i y-yeḡḡan a nefhem belli imusnawen-nney nudan akal – d win isen iwulman – anda ara fken irebbi i tmusni-nsen. Xelqen-d, ufan-d Akal di Lqaεa dges akk ayen uḥwaḡen aken ad sbeddel wa ad xelqen tudert nniḍen xas ma yella abeḥri-ines ur iwulem ara am win i nesεa yur-nney.

“Rruḥ n Eloḥim yekka-d nnig n waman”. (Génèse, I,2)

Ruḥen-d aḥal d abdid zuren-ken-id, ayen tsemmam *les satellites* ttwasersen deg genwan aken ad yren wa ad fahmen ayen i wen id yezzin. Imiren Lqaεa iyumm-itt uyemyum d aberkan d waman. “Elohim iwala belli telha tafat”. (Génèse, I,4)

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<sup>21</sup> Taεebrit : hébreu



Ayen ilaqen aken a tt-ili tudert di Lqæa, ad yezzar yiwen ma yella itij ud yessawaɗ ara ayen qessihen d wayen yettdurun amdan. Dayen yef i-iqelben d amenzu. Ufan-d belli itij yessehmay Lqæa aken kan ilaq lhal. Mebyir ma yella yettceggiε-ed ayen ara tt-idduren. “Tafat telha”.

“Tella yiwet n tmeddit, tella yiwet n tsebhit: Ass amenzu”. (Génèse, I-5)

Qimen açal d aseggas nutni d leqraya. “Ass yeedel d tteswiɛt i dgi d i-tteffey yitij, am tafat n was di tefsut, azel n zuğ-alaf n laewam s lehsab-nwen.

“Yebɗa aman yellan seddaw n yitran d widen yellan nnig n yitran”. (Génèse, I-7)

Imi ɣran yef isiren<sup>22</sup> n yitij nnig n agu, şşubben-d seddaw n agu aken kan nnig n waman. Ger waman yellan sufella: asigna, d waman yellan seddaw, man yumen lqæa i lkuli.

“Akken aman n seddaw igenwan ad nnejmaæn ad ibin wayen yeqquren”. (Génèse, I-9)

Imi fuken leqraya yef ayen yellan yef aman, bɗan anadi yef ayen yellan daxel-nsen, ufan-d belli ur lqay ara aɗas yernu yeedel di yel tamaɗ. Sɗreɗqen açal d amkan, xedmen ayen xeddmɛnt tmacinin tesnem tura, ssawɗen kksen-d si lqæ n lebɗar akal isi bnan imɗalen<sup>23</sup>. ɣer tazwara, yella kan yiwen umɗal di Lqæa. Imusnawen-

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<sup>22</sup> Rayons

<sup>23</sup> Les continents.

nwen fahmen belli wigi yellan tura ttwacergen-d seg menzu.

“ Akal ad yessemyi leħcic, rbiε (...) tjur (...) i dgi tella zarriεa ... yelwa s ššenf-is”. (Génèse I, 11-12)

Sawḍen imir xelqen-d deg anarem<sup>24</sup> *les cellules* n tmeyrusin seg ulac, ala s kra uħeckul akruran. D ayen d yefkan timeyrusin mkul ššenf. Akk axeddim-nsen iwehha yer wamek ara ttarwent: Ilaq yel arsus d yifer n leħcic ad yessiweḍ ad yessemyi ajdid ula d netta. Farqen iman-nsen d ttirebbuεa n imusnawen yel yiwen deg-sen, aken yers lxater-is d waken twehha tmusni-s, xelqend timeyrusin yel ššenf. Ttemplilen m yel taswiεt aken ad zren yelwa acu d-yesnulfu. Si lebeid, seg amḍal-nsen ṭafaren ayen d-ssnulfuyen dagi di Lqæa s wallen bbiden iwehmen. Inazuren ifazen ruħen-d ad zedyen yid-sen di Lqæa aken yel taɣawsa, yel tameyrust as arnun cbaħa, ama seg udem, ama di ššifa, ama deg ayen d berru d laεter.

“ Ad yili izir n tafat ger yitran d igenni aken ad yebḍu ass d yid, aken ad yili d lğerra i lefšul, i wussan d iseggasen!” (Génèse, I-14)

Ssawḍen, s wayen ttmuqulen itran d yiṭij, ad qisen aħal sean wussen di teyzi, lechur d iseggasen di Lqæa. D ayen ara ten ieiwnen ad sishilen tudert-nsen deg maḍal-agi tajḍiṭ i yemxalafen yef tin bansi isi d-ussan, anda ussan d iseggasen ur εdilen ara. Eddan di leqraya εlayen d ttin lqayen aken ad ssiwḍen ad fahmen akk ayen yellan di Lqæa.

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<sup>24</sup> Laboratoire.

“ Yel læinşar ad yetterdaq aken yeqwa lhiwan, yel imesrifeg ad yaffeg nnig n wakal (...) “(Génèse, I-20)

Aken kra sawden xelqen-d lhiwan yettidiren deg aman. Si plankton yer uḥutiw amecṭuḥ, yer tagara yer umeqran. Akken yelwa ad yaf amkan-is, ad yaf amëic-is, xelqen-d leḥcic n waman i lḥut amecṭuḥ, aken ur yettmattat ara, d lḥut amuqran aken ad yečč amecṭuḥ, alma d tagara, aken ad yeedel kulci wa ad yaf amḍiq-is, wa ur igellu s wa, ad yawi kan amur-is. Dayen i wumi teqqarem tura tarwest<sup>25</sup>. D ayen ifazen.

Ttemplilen m yel taswiët, m yel tikkelt, xedmen timzizwert aken ad zren anwa yessawden ad yexleq lhiwan ifazen d win icebhen.

Imi fuken s lḥut, xelqen-d ifrax, nezmer ad nini belli d inazuren iten iḥerşen. Dya d tamsalt i dgi ufan lebyi imi yelwa yesserḥ-ed i ujenniw-is, yebra-d i yel ini<sup>26</sup> d wudmawen yessedhayen allay. Xelqen-d ula d ifrax ur yessawden ara ad afgeni imi isen eebban rric mačči d kra. Timzizwert tettruḥ s lebeid: imi i fuken s yefrax, beddlen asen amek ara teddun di ddunit, amek ara ttemsawalen mara d-taweḍ teswiët dgi ttarwen; yelwa s ccna-s, s ccedḥ-is. Acu kan imusnawen nniḍen xelqend lhiwanat nniḍen sewḥacen. D lewḥuc mi ten-walaḍ a tfahmed yef acu imezwura deg' maḍal-nsen ur byan ara aten eḡḡen ad xedmen ayen byan. D talafsa ney widen i tsemman, *dragon*, idinuzuren ney Brunṭuzur, yer tagara.

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<sup>25</sup> Tawennaḍt : écologie.

<sup>26</sup> Couleur.

“Akken akal ad issuffey lhiwan yeddren yelwa s sşenf-is, d wid ilehhun yef rebea, d izerman, d iwayzniwen, yelwa s sşenf-is!” (Génèse, I-24)

Mi d-xelqen lebhur d igenwan, xelqen-d lhiwan ara yidiren di lqaea anda yella lehcic d waman. Yella leic i widen itetten lehcic. D nutni i d-xelqen d imenza. Yer tin xelqen-d widen i tetten ikesman aken ad sæedlen widen i tetten lehcic. Dagi diyent ilaq yel sşenf ad yaf iman-is s yiman-is. Imdanen-agi usan-d ansi i d-kkiy nekkini. Nek d yiwen seg wid i d-ixelqen tudert di Lqaea.

I wayagi widen ihercen deg-nney byan ad xelqen imdanen am nekni s wudem nniđen. S tusna. Yel tarbaet tebda axeddim. Aken kra nemyeskan acu d neslufa. Acu kan imezday n wansi id-nussa ur sen yehwa-ra lhal imi y-zran netturar s tudert, nxelq-ed llufanat deg anarem<sup>27</sup>, d ayen izemren ad yezzi fell-asen s lhem deg seggasen i d-iteddun. Ugaden asen id awin lemderra ma yella imdanen ad ssiwđen yer tharci yugaren widen i-ten id ixelqen. Dya neğğa-ten ad idiren am lhiwan, am lewhuc, ulac acu isen id nennan yef tmusni d tusna, nesערqasen tikli... Yeshel ad naf achal yellan seg widen id ixelqen: anect yellan d leğnas i yellan seg wid i ten id ixelqen: Yel lğens yesea win i t-id ixelqen.

“Ad nexdem amdan am nekkni, ad yettak cbiha yurnney! Ad yekk nnig n lhut yellan di lebher d yefrax yellan deg'genni, widen ilehhun yef rebea; s nnig lewhuc d izerman i teddun yef ueebbuđ anda ma llan di Lqaea!”. (Génèse, I-26)

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<sup>27</sup> Les enfants d'éprouvette.

Am nekkni! Tzemređ a ttwaliđ belli tettakeđ cbiha yur-nney.

Dagi i d-bdan uguren... Tarbaet i yellan di tmurt i wumi tsemmam tura Israël i yellan ur tebeid ara yef la Grèce de tmurt n Turk, d nettat akk id yufraren yef tiyiđ, d nettat i d-lemxeyyar. Lhiwanat yellan dina d widen akk i icebhen, timeyrusin d nutenti id yettaken leęter yelhan. Dayen i wumi teqqarem Lęennet n lqaea. Amdan i d-yettwaxelqen dina, yuger akk wiyiđ. Yernu xedmen akk ayen zemren aken win d-yettwaxelqen ud yettek ara nnig bbin i t-id ixelqen. Ilaq ur izer-ara, a tegren di sseriya n tmusni d tusna maca ilaq ad i ttewrebbi aken ad yizmir itherci i s-id fkan wid i t-id ixelqen.

“Tzemređ a tteččeđ di yel tejra yellan deg igran, dacu kan di tin n tusna bbayen yelhan d wayen n diri ur tsetteđ ara, alaxaęer asmi ara teččeđ sg-es, asen-ni a ttemteđ”. (Génèse, II, 16-17)

Lmaena-is: tzemređ a ttissineđ akk ayen i k-id yezzin, a tteyređ akk tiktabin i k-id nhegga dagi, dacu kan ur ttennal ara tiktabin n tusna mulac a ttemteđ.

“Yewwi-d lhiwanat yer zdat bbemdan aken ad yezzer amek ara sen i-semmi”. (Génèse, II, 19)

Ilaq-as ad yissin aken ilaq timeyrusin d lhiwan i s-id yezzin, amek ttidiren d wamek d-ttawin ameic-nsen n yel ass. Widen iten id ixelqen slemden-as ismawen n yel tameyrust d yel lhiwan, slemden diyen lęehd yesea yel yiwen deg-sen: seg tebraht n tmeyrusin yer wannar n lhiwan alaxaęer mačči d ayen ara t-iđurren.

Tzemrem a tt-walim lfarḥ n terbaet-agi imusnawen yesəan ssin igerdan: dker akked nnta, yettazalen ger iḍarren-nsen i wumi s lemden akk timusniwin i byan.

“Acu kan azrem (...) yenna i tmeṭṭut (...) di lfakya n tejra yellan di tlemmast n tebhirt (...) ma teččiḍ sg-es, ur tettmettateḍ ara. Acu kan Elohim yezra belli, asmi ara teččem sg-es, allen-nwen ad ldint a tt-qqlēm am Widen d ixelqen”. (Génèse, III, I-5)

Ger akk imusnawen n terbaet-agi, kra seg wid iḥemmlen imdanen-agi id xelqen, byan as nefken akk timusniwin ssen, aten arren snen am nutni. Nnan-asen i wigi, yebbḍen tura d imuqranen, tzemren a tlemden timusniwin lqayen ara d yekken nnig bbiden i ken id ixelqen.

“Dya ldint wallen-nsen, i yemdanen merra, dya walan iman-nsen d iəeryanen. (Génèse, III-7)

Dya fahmen imir belli ula d nutni zemren ad ssiwḍen ad xelqen. Dinna i ten iyaḍ lḥal yef baba-tsen i sen yugin ad qarben tiktabin i dg-i tella tusna, i ten i ḥesben amzun d iwayzeniwen n wanarem.

“Yenṭaq Iahvé Elohim yer wezrem yenna-as: “(...) Yir kečč (...) a tt-ttedduḍ yef uəebbuḍ-ik, a tt-eččeḍ ala ayeḅbar kra ara tekkeḍ di ddunit-ik!” (Génèse, III-14)

Azrem d ttarbaet-agi yebyan ad slemden tidett i Adam d Ḥuwwa, sufyen-ten di ttufiq, ḥekmen fell-asen ad idiren di Lqaea d iyriben. Si tama nniden, tirebbuea nniden ad xedmen aken ad ḥesben akk ayen d-xelqen... Imir ad ffyen si Lqaea.

“Elohim yexdem-ed i wergaz d ttmettut-is lqec s teglimt, yedl-iten”. (Génèse, III-21)

Widen i ten i d-ixelqen ulac acu i sen-id fkan aken ad idiren. Drus mađi. Taktabt n Sidna Σisa teħrez kra n wawalen akken d rrsen i tazwara.

“Atan wemdan yeqqel am yiwen seg-nney, s lfeđl n tusna (...) Tura ilaq a tt-ħarbem aken ur yettezzel ara afus-is, ad yeddem si tejra n ddunit, ad yečč sg-es ad yidir i lebda.” (Génèse, III-22)

Tudert n yemdanen wezzilet. Yella ttawil, tusna a tt-tesseyzef i lebda. Amusnaw yeyaren tudert-is kamel, yesæa tamusni i wulmen aken ad yesnulfu mara yaweđ d amyar, anda i iteddu s laeqel unegmi d ufara<sup>28</sup> bbemdan. Limer zemren yemdanen ad idiren æcra iberdan tudert-nsen n tura, a d-gren icerriq d amuqran di tusna d tatiknuluji. Limer si tazwara, zemren ad idiren atas, ad siwđen ad ilin am nukwni, ad ilin kif kif, alaxaťer allay-nsen yekka-d cwiť nnig-nney. Ur zran ara acu zemren ad xedmen. Tazmert-nsen. Abaæda agdud n Israēl. Udayen id yettwextaren seg yiwet n temzizwert yef i k-id mmeslayey zgelli. D netta i d-yufraren s tħarci-s, d netta i yextaren imusnawen-nney imi i yufan dg-es lğehd d tħerci. Dayen ara y-yefken a nefhem belli agdud-agi d Rebbi i t-id ifernen. D tidett, d netta i d-xtaren wid d-ixelqen tudert di Lqaæa yennejmaæen aken ad ħekkmn yef azel leqdic-nsen. Ahat tarriđ ddahn-ik ačal d amusnaw i d-yefka wegduđ-agi.

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<sup>28</sup> Progrès

“Iquqer argaz yessers-it yer ccerq n tebhirin n “Eden les Chérubins” d ttmet n ssif yeddawaren aken ad ḥarben yef abrid n tejra n ddunit”. (Génèse, III-24)

D iësekriwen sean leslaḥ *atomiques* yessefsayen, sersent-en zdat n tebbura anda zedyen widen d-ixelqen aken ad qarreen amdan u d-yettruḥ ara asen yaker timusniwin nniḍen.

## Azayaḍ

Limer a nezger s lebeid, ḡar wamek bdant tlufa, yer Génèse IV: “Yessaweḍ... Caïn ad yawi lfakya si lqaea (...) i Iahvé. Abel, si tama-s, yebbi-d ixfawen i d-illulen d imenza di tqeḍeit-ines”. (Génèse IV, 3-4)

Widen d ixelqen (yetyerben), i yellan eussan fell’asen læskar, hettmen imdanen a sen-id awen uḇči aken asen seknen i widen yellan nnig-sen belli imdanen-agi i d-xelqen lhan, maḇči d widen ara d-yezzin fell’asen s lemderra.

Ssawḍen ldin tiwwura i yemdanen-agi imenza aken ad eḇčen si “Tejra n tudert”, d ayen ara ḡ-yegḡen a nefhem wigi ddren aḥas: Adam tesa-miya u tlatin iseggasen, Seth tesa-miya u tnac, Enosh xemsa-miya, ar tagara. (Di Génèse, V, 1-11)

“Asmi bdan yemdanen ttarwen di lqaea, rnan yursen teqcicin, tarwa n Elohim twala belli tiqcicin-agi zeynent dayen Kan. Ddmen-d tilawin seg-tid i d-xtaren, zewḡen yid-sent”. (Génèse, VI, 1-2)



Widen d ixelqen yellan di lƷerba kksen i yergazen tiƷcicin-nŷen i cebħen, uƷent-tent.

“Rruħ-iw ur yettyima’ra kan Ʒer wemdan, alaxater mazel-it kan d aksum. Ussan-is ad ilin kan miya-u-Ʒecrin lesna”. (G n se, VI-3)

Teyzi llemer ur t-ttewrat-ara, tarwa n yergazen ur d-ssfaydi-ara si “tejra n tudert”, dayen yeĝĝan a d-thedden widen yezdeƷn deg amđal ibaeden. D ayen yeĝĝan sseriya a tt-ruħ, anegmi n yemdanen ad yeddu kan s laeqel.

“(...) Asmi truħ tarwa n Elohim Ʒer teƷcicin n yergazen, imi d-ŷean yidsent dderya, d nutni i d zzuƷama yeŷean ismawen mechuren”. (G n se, VI-4)

Tes id dagi Imubeyyina belli widen d ixelqen zemren ad zewĝen d teƷcicin n widen i d-xelqen i icebħen am nutni, a d-ŷeun yidsent dderya tugar akk wiyid. Ayagi merra yessaged imezday n wemđal ibaeden. Asnegmi n tusna yebbeđ Ʒer tqacuct di Lq  a, d ayen i ten yeĝĝan ad kksen akk ayen d-xelqen weqbel.

“Iahv  iwala belli lemđerra bbemdan di Lq  a muqqret, iswi n tikiwin deg ul-is zzuzunent ala ayen n diri”. (G n se, VI-5)

Lemđerra, neƷ lebyi n yemdanen ad ilin am widen i ten-id ixelqen, agdud n tusna d aħurri. Ayen yelhan Ʒur-sen, argaz ilaq ad iqim kan d aweħci di Lq  a. Lemđerra, byan a d-gmun di tusna d ttmusni, d ayen yessagaden ad ssiwđen Ʒer lħedd bbiden i ten-id ixelqen.

Msefhamen, seg wemɗal-nsen ibaeden ad ssnegren kulci di Lqæa. Dya ceggeen-d abalisti aysi<sup>29</sup>. D acu kan widen yetyerben, eeggnen-asen-id weqbel, sutren i Nuḥ ad yexdem asafag<sup>30</sup> ara yeddawaren yef Lqæa di teswiet twayit, ad yili dges abusin si mkul tayawsa: lḥiwan, amdan, timeyrusin, izerman, ifrax. Tagi d tteswira. Di tidett, tamusni-nwen di tusna aken t-ssiweɗ yibbas a t-fahmem, ilaqa-s ad jemæen yiwet *la cellule* yeddren di yel sşenf, dker d nta, aken a d-ɛiwden i tudert s wadda. Aken i teɗra di teswiet tamenzut deg eebbuɗ n tyemmatt, yella di *la cellule* akk ayen ilaqen akken ad yeffey seg-s wegrud ad yuyel d argaz. Deg-s ula d ini bballen-is, d ucečcuy-is. D axeddim anect ilat d acu kan ifuk di lwaqt-is. Asmi tetṭarɗeq di Lqæa, tudert ḥerzen-tt widen ifaqen, reŋden-tt deg'genni d luluf ikilumitren yef Lqæ. Lqæa kamel tekker deg-s tḥemmalt, yekker wes yax yerwi akk ayen yellan zikenni deg-s.

(...) Taflukt (...) tettwerfed nnig n Lqæa”.  
(Génèse, VII, 17)

Twalam belli yenna-d tettwerfed nnig n Lqæa mačci teqqim yef aman. Rrjan almi tædda ssiæqa d uxettar.

“(…) Iḥemmalen ttamyuren di Lqæa qimen miya-u-xemsin bbussan”. (Génèse, VII, 24)

Asafag n tlata wannagen<sup>31</sup> (“A tt-txedmeɗ s wannagen, win bbadda, wis ssin d wis tlata”) ad yers yer

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<sup>29</sup> Missile nucléaire

<sup>30</sup> Fusée

<sup>31</sup> Annag : étage

Lqæa. Dg-es, yer Nuḥ, abusin<sup>32</sup> n mkul şşenf n tudet yellan di Lqæa.

“Elohim yecfa yef Nuḥ (...) (Akk) isukk abeḥri yef Lqæa, dya rrsen waman”. (Génèse, VIII, 1)

Asmi ssawḍen eerqen kulci di Lqæa, eussen yef *la radioactivité*, asmi ssawḍen kksen-tt s tusna, Wid d ixelqen sutren i Nuḥ ad yesserḥ lḥiwan d amezwaru aken ad walin ma yella zemmren ad gren nnefs. D ayen i ten isfarḥen. Dya ffyen-d ula d nutni. Widen d ixelqen sutren imiren deg-sen ad xedmen, ad Arwen, ad sseknen tamusni-nsen d tezmart-nsen i widen i ten-id i-xelqen, i ten-id i-selken si twayit iæddan. Nuḥ iferq zzariæa d lyella i Widen i ten-id i-xelqen aken ad kemlen tudert.

“Nuḥ yebna Lemqam i Iahvé, yeddem-ed si kra n lḥiwan d yefrax yeşfan, yefkaten d asfel”. (Génèse, VIII, 20)

Widen d ixelqen farḥen imi walan belli imdanen d lxiir kan i sen byan, reggemn<sup>33</sup>-asen u tteawaden-ara aten rwin, aten hudden ass azekka, alaxaṭer fahmen belli am nutni am wiyid, yernu byan kan ad gmun di tmusni.

“(…) tayawsa yellan deg wul n wemdan, d ayen n diri”. (Génèse, VIII, 21)

Iswi bbemdan d asnegmi di tusna. Yel lğens yebbit, yessers-it anda i tt-id yexleq. Yel lḥiwan yettwaxelqed si *les cellules* i iḥerzen di teflukt.

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<sup>32</sup> Couple

<sup>33</sup> wæden

“Seg-s zeræen timura di Lqæa segmi iædda uzayađ”. (Génèse, X, 32)

## **Elburğ n Babel**

Acu kan agdud akk ihercen, agdud n Israël, i teddu di tmusni d usnegmi, yessawed yebya ad yali s igenni, eawnent Widen d ixelqen, yellan di lÿerba. Widen d ixelqen byan imdanen ad ssiwden ad alin s igenni, ad ruhen yer wemdal ibaeden aken ad ssutren deg-sen ssmah. Byan asen sseknen belli imdanen haren, fahmen, d imusnawen, ttemsamaħen yernu ssawalen i lehna. Dina i bnan asifeg amuqran: Lburğ n Babel.

“Ma bdan ad xedmen aya, ulac acu ara ten-id iħebsen deg ayen byan ad xedmen”. (Génèse, XI, 6)

Widen i zedyen deg wemdal ibæden tekcem-iten tugdi imi d wwin slexbar-agi. Ttmuqulen-d yer Lqæa ufan-d belli mazel deg-s tudert.

“(…) Ad nşub akk (…) asen searqin tameslayt-nsen, aken wa ur ifehhem tutlayt n wa”. Dya Iahvé izereiten di yell tamađ di tmurt(…) (Génèse, XI, 7-8)

Ussan-d, wwin udayen i yellan seān timusniwin timuqranin di tusna, ferqent-en di ddunit merra, ger leğnas nniđen, iweħciyen, anda wa ur ifehhem wa, imi tameslayt mačči am tin-nsen. Dya rrzan akk ayen yellan d tamacint ney ttaɣawsa n tusna.

## Sodome akked Gomorrhe

Widen d ixelqen (yellan di l̥erba) wwin-d smaḥ, fkan-asen-d ttesriḥ ad zzin yer wemḍal ibaeden anda eeddan di craε. Myuzzamen-d yef ayen d ssnulfan. Seg yimir, amḍal ibaeden tessenta-d allen-is yef Lqaea aken a ttezzar acu iteddun deg-s, imi d nutni iten id ixelqen. Dacu kan deg allay n kra n yemdanen yezdey ttar seg widen zeræen yef tmura. Asmi ssawḍen ad nnejmaæen, ad ḥerzen kra n lesrar n tusna, cegæen-d yer temdint n Sodome akked Gomorrhe tarbaet aken ad eaqben widen yebyan aten hudden. Widen d ixelqen cegæen-d ssin imeylayen<sup>34</sup> akken ad zren acu iderrun dina.

“Ssin si lmalayekat wḍend tameddit yer Sodome”.  
(Génèse, XIX-1)

Kra n yemdanen byan at nenyen, dacu kan s-dreylenten s leslaḥ n nukliyir i sεan di l̥gib.

“Sersen deg-sen tiddertyelt, seg umecṭuḥ yer umeqran”. (Génèse, XIX-11)

Σegnen-asen i yemdanen yessawalen yer lehna ad fyen tamurt, imi di nniya-nsen a tthuden s leslaḥ aṭumik.

“(…) ffyet seg amḍiq-a, alaxaṭer Iahvé ad ihud tamdint”. (Génèse, XIX-14)

Asmi irgazen akk ffyen tamdint, ur yawlen ara, ur zran ara amek tecba lbumba n nucliyir.

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<sup>34</sup> Ameylay : espion

“Rrwel, (...) ur d-ttmuqul yer deffir ur hebbes.”  
Génèse, XIX-17)

Lbumba teyli-d yef Sodome akked Gomorrhe.

“Iahvé yesseyli-d lehwa (...) akebri<sup>35</sup> d tmest id yekkan si Iahvé, seg’genwan. Ihud timdinin-a (...) s wayen yellan yef lqaæa. Tamettut n Loṭ tezzi-d yer deffir dya teqqel d asebdad n lmelḥ (Génèse, XIX-24-26)

Aken tezram tura, tiryi d tefka lbumba n nukliir, zdat n wid yellan zdat-es, tenyaten, terraten amzun d asbedad n lmelḥ

## Asfel n Brahim

Yer Zdat, Widen d ixelqen byan ad zren agdud n Israël, abaæda amuqran-nsen, ma yella yezdey dima lxir deg ul-is, teşfa nniya-nsen, segw asmi i d-ylin yer tudert lewhuc. Akk ayen yellan “d allay” ihudd. D ayen id iḥekku weḍris<sup>36</sup> anda Brahim yebya ad yefk mmi-s d asfel. Widen d ixelqen byan a t-gerben aken ad zren ma yella deg’ul-is yezdey lxir d nniya, ma yella leqder d leḥmala teḡhed i wudem-nsen. Ayen rjan syur-esteffey-ed aken ttebyan.

“Ur ttezzel ara afus yef aqcic ur sxeddem kra, acku tura zriy belli tettaḡged Elohim (...)” (Génèse, XXII-12)

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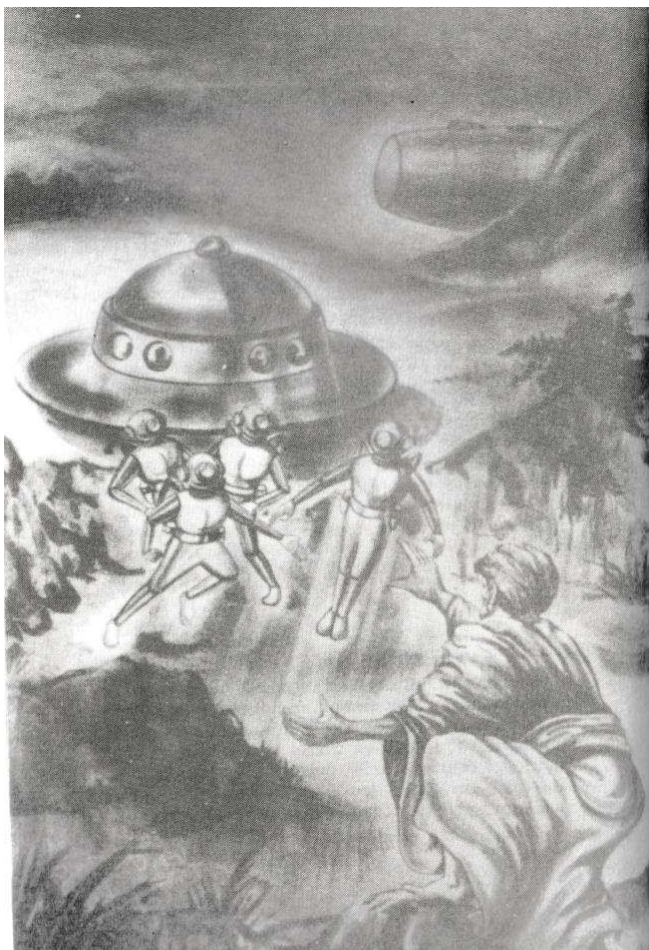
<sup>35</sup> Le soufre

<sup>36</sup> texte

Ataya. Ayen i wen d-nniy, meyzet-tt, arut-tt. A k-id  
rnuy tiyiđ azekka. »

Argaz-agi amçtuḥ yeğğa-yi, tamacint-ines terfed  
deg'genni, truḥ. Igenni yeşfa, ur sawḍey ara ad waliy  
amek yeeraq deg's aken byiy. İellaq ger igenni d lqaea,  
yefreba-miyya n lmitrat, mebyir lḥes, yeqqel d azeggay  
amzun d ttirgit, aken kra d amellal am uzzel i sseḥman,

yer tagara d azegzu am ifeṭṭiwej amuqran ur zmiren-t ad  
muqlent wallen. Dya yeereq deg' genni.



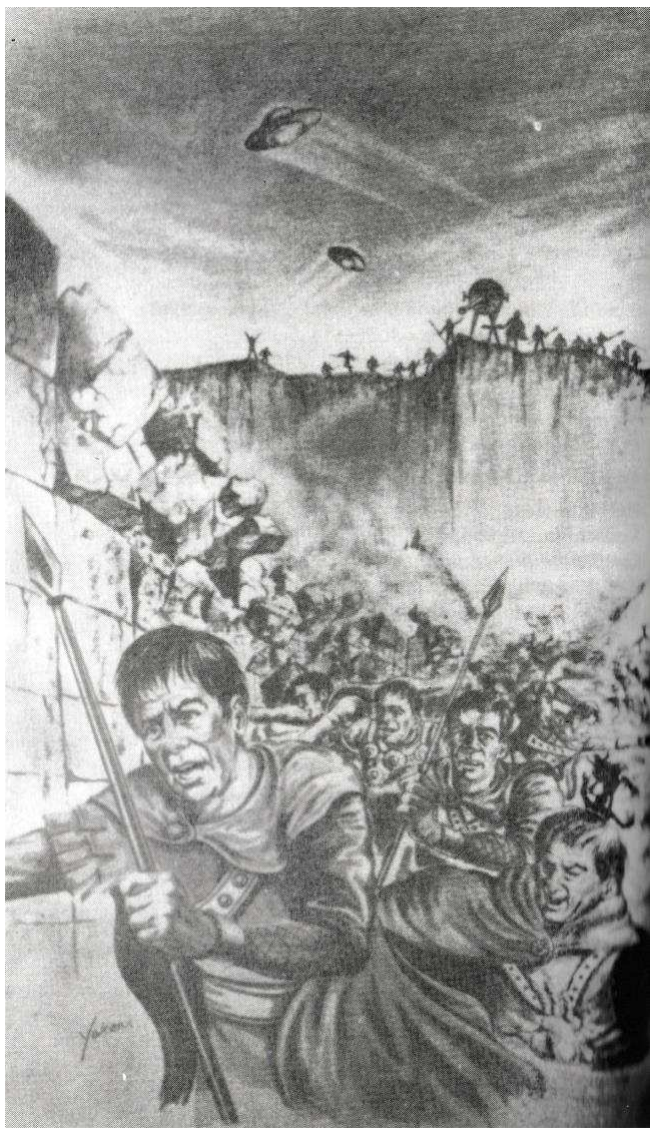




## Aḥric III

### TAEESSAST BBIDEN D FERNEN

Musa  
Leywayeḍ n Jéricho  
Samson *le télépathe*  
Axxam amenzu aken ad s-traḥben s Elohim  
Elie, nbi  
Ayrum s lquwwa  
Iḍbsiyen<sup>2</sup> yettafgen n Ezéchiel  
Leḥsab aneggaru  
Ciṭan  
Imdanen ur zmiren ara ad fahmen.



## Musa

Azekka-nni, ufiyt-id dinna, ikemmel taḥekkayt-is:

Deg Adlis Amenzu (La Génèse), XXVIII, mmeslayen-d fell-aney deg yiwen weḍris.

“Tasellumt ters-ed yer lqaæa, ixf-ines yennul igenni, atnan lmalayekat n Elohim ttalin ttšubbun fell-as”. (Génèse, XXVIII-12)

Dacu kan, imdanen d-yeylin yer tudert n lewhuc seg'mi mmuten widen iḥercen seg'sen d ttmura usnegmi am Sodome d Gomorrhe, qqlen kennun i yezra d yedyaen neġren s ifassen-nsen almi ttun Widen i ten-id ixelqen.

“Kkset Irebbiten iberraniyen yellan gar-awen (...)” (Génèse, XXV-2)

Asmi yeffay Musa tamurt, nnan-as-id:

“Iban-as-id lmlayek n Iahvé deg ḥeġaġu n tmest, di tlemmast uqerrum n tejra (...) aqerrum-nni yeqqim ireq si tmest, d acu kan ur yemmeč ara!” (Exode, III-2)

Asafeg yers-ed zdat-es, amek i d-yehka fell-as d ayen ara d-yehku wemdan aweḥci i zedyen di Brizil ma yella ners-ed nekwni dina anda tafat tamellalt tceel-ed si tejra xas ma yella ur tent-sriy ara... Agdud id yettwafernen am win iḥercen aṭas ttwaksen-as læeqqal, yeqqel d akli i yemdanen iweḥciyen i yellan dina s lġehd, alaxaṭer ur d-teyli-ara kra n ssiεqa fell-asen aken ad

negren. Ilaq as-id tuyel lherma-ines. S wacu? Ilaq ad yesu tamurt-is.

Deg Exode<sup>37</sup> n Musa hekkun-d, di tazwara, ayen akk yexdem wegdud n Israël aken ad yuyel d ahurri<sup>38</sup>. Asmi ruhen, nesken-asen-id abrid yer tmurt isen-id nefren.

Acu kan Iahvé yezwar sdat-sen, deg ass am tgejdit n duxxan aken asen id yesken abrid, deg id am tgejdit n tmest aken asen yesken tafat aken ad ddun deg id deg wass”. (Exode, XIII-21)

Aken ad hebsen tikli n Imaşriyen i ten-id idfren:

“Tigejdit n dduxan tezzewr-asen-id, tessegraten yer deffir (...) tigejdit (yer kra) cubban-tt yer ġahennama, yer wiyid tcecece tafat i yid”. (Exode, XIV-19)

Dduxan id yekren deffir wegdud n Israël yeqqel d ridu i widen i ten id i-đefren.

yer tin yers, azgar i d-zeggren lebher, amek i t-icerreg aken ad eeddin? Yeđra-d s lberhan d wayen nesæa d ttamacint ger ifassen-nney.

“(…) yesyer lebher, aman cargen yef ssin”. (Exode, XIV-21)

“Iahvé, assen-nni, iselk-ed Israël (...)” (Exode, XIV-30)

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<sup>37</sup> Inig, l’immigration

<sup>38</sup> Ahurri

Yer tagara, agdud yebdan tikli iħus-as i laz:

“(...) yef udem n sseħra, yella yeqcer d areqqaq”.  
(Exode, XVI-14)

Učči-nni d weyrum d ayen d yefyen seg eebbud n lqaæa, mi tt-tennul nda ad ttali.

Ma yella d taekkazt n Musa i s-yefkan lberhan aken ad yessufey aman, d taɣawsa id-yettafen aman seddaw lqaæa am tmacinin tesseam tura; timacinin si tettnadim lgaz d *le pitrole* seddaw tmurt. Mi d-ufan anda llan waman, yeggra-d ad yezzen.

Aken kra, yer weħric wis XIX deg L'Exode n Musa, yefka-d kra n leqwanen. Agdud n Israël, imi yeqqel yer tudert bbemdan aweħci, yuħwağ leqwanen amek ara teddun di liser d lħerma abeæda ayen d icudden yer tezdeg. Dayen nettaf ass-a di Leqwanen (*Les commandants*). Widen i d ixelqen ruħen-d aken as-id yren leqwanen-agi i Musa deg adrar n Sinay. Subban-d di tmacint yettafgen:

“(...) Yella-d lebraq, ræud d wagu yef adrar, şşut n tjewwaqt yesseægag (...)” (Exode, XIX-16)

“Adrar n Senay yekker-it duxxan, Alaxaħer yer-s i d-yers Iahvé di tmest. Di dduxan-is yettefey-ed amzun d dduxan i d-yettefyen seg jajih: adrar merra yettergigi. Şşut ujewwaq irennu, irennu (...)”. (Exode, XIX,18-19)

Widen i d-ixelqen ugaden a ten rekden, ad zedmen fell-asen yemdanen. Ilaq a ten eebden, a ten qadren aken ur ten yettay kra.

“Agdud ur yezmir ad yali s adrar Sinay (...) Lecyux d wegdu ur ttemdeggaren-ara aken ad alin yer Iahvé, ugaden aten iney. (Exode, XIX, 23-24)

“Musa iqarreb waħdes yer Iahvé, ma d iqdimen n Israël ur d-qarrebn ara, agdud ur d-yuli ara yides”. (Exode, XXIV-2)

“Wallan Rabbi n Israël. Seddaw uđar-is tella amzun d taktabt tettwexdem s wedyağ yettemcillien, zeddig am tezdeg yellan deg’genwan”. (Exode, XXIV-10)

Teseam dagi udem bbemnar yef i-id bedden Widen i d-ixelqen, lmaxluđ i si yettwexdem am wina i si yebna lqaæ uđebsi idgi nella tura.

“(…) udem n cciea n Iahvé yettak acbi yer tmest i yesaħmayen taqacuct wedrar (...)”. (Exode, XXIV-17)

Yella dagi wawal yef “cciea”, tamacint yettafgen, n Wid i d-ixelqen, aken twalam diyen, imi yekker ad iruħ, yewwi udem n yini yettaken acbi yer tmest.

Tarbaet n Wigi i d-ixelqen nwan ad qqimen kran wussan di Lqaæa, demmen ad eččen učči ajdid. Ataya yef acu i yessuter i wegdu n Israël as-id yefk yel tikkelt lyella d leknuz ara yawi yides yer wemđal-ines. Amzun d listiemar, ma tebyam.

Si yel amdan (...) squjmet-ed kra i nekk (...) dheb, lfeṭṭa d wuzzal, idyāyen yettemcillien... (Exode, XXV, 2-7)

Nnwan diyen ad ṭṭfen amḍiq aken byan, sutren i yemdanen asen bnun axxam aken i tebyan. Dayen i nufa deg aḥric XXVI di l'Exode. Deg axxam-agi, ilaq ad mmlilen imḍebben n yemdanen: d ttaqīḍunt n ttiead anda i ttawin yemdanen učči i ttaken d asfel aken ad ilin seddaw laenaya-nsen.

“Yekcem yer uqīḍun n ttiead”.

“Yekcem kan Musa s aqīḍun, tṣubbed tgejdit n dduxan teḥbes yer tebburt uqīḍun. Dya tenṭaq yer Musa”. (Exode, XXXIII-9)

“Dya Iahvé yenṭaq yer Musa, mqabalen, am akken yettmeslay wamdan d wayen...” (Exode, XXXIII-11)

Am assa zemrey a kin mmeslayey, tzemreḍ a id mmeslayeḍ, am amdan yer wemdan.

“Ur tezmireḍ a tt-waliḍ udem-iw Alaxaṭer amdan ur yezmir ara ad yidir mi yi wala d tassawent!”. (Exode, XXXIII-20)

Twalam dagi lxilaf n lhawa yellan ger yemḍalen. Amdan ur yezmir ara ad iwali Wid i t-id ixelqen ma yella wigi ur giren ara iqerra-nsen dixel n ubuqal n djaj. Lhawa yellan di Lqaea ur sen ilaq ara. Ma iruḥ-ed wemdan yer wemḍal-nney, ad iwali Wid t-id ixelqen ur rsin ara abuqal n djaj, d acu kan ad yemmet imi ur yezmir ara i lhawa yellan deg-s.



Di tazwara n tektabt tis tlata, seg xemsa i d-yersen yef Udayen, yessefham-ed amek yella leic ttaken i Widen i ten-id ixelqen :amek ilaq ad yili aken ad idiren tudert zeddigen. Di XXI, 17-18:

“Acku akk amdan yesēan leib deg-s ud yettqerrib ara aken ad yefk učči i Rebbi-s”.

Wagi, dya, akken widen ihelken ney yesēan leib, d udem n ddaewessu d lexsara, d wayen ur zmirent ad walint wallen n Widen i d-ixelqen, ur ttadden ara sdat-nsen.

Teseiđ di Nombre, XI, 7-8, yesfahm-ed amek iga wučči n wudayen, assa *les chimistes*-nwen zemren a t-id xedmen.

“Učči-nni iga am zerriea n lkusbar ma d udem-is iga am *bdellium* (...) lbenna-s truḥ am lehlawat n zzit”.

D acu kan učči-agi d lqut yettwaxedmen s *la chimie*. Widen d-ixelqen, nutni, byan lfakya yebban d uzegzaw d yemyin di lqaea.

“Imyan izegzawen akk ara yilin di tmura-nsen, aten-id awin i Iahvé”. (Nombre, XVIII-13)

Akken kra Widen d ixelqen şhafden-asen i yemdanen amek ara katen tisegnatin i widen qsen izerman.

“Xedm-ed azrem ireq sars-it yef tecriht bbeksum: win yettwaqsen iwala-t, ad yidir!” (Nombre, XXI-8)

Mi yettwaqqes wemdan, ad imuqel azrem bbuzel, ad qarben yur-es tiseqnit, as ewten tin n *serum*.

yer tagara, ad aweḍ tagara n tikli i yebbin “agdud yettwafernen” yer wakal yettwarregmen<sup>39</sup>. Nhant-en Widen d ixelqen, dya seylin akk isbeddaden bbiden i yellan dinna d iweḥciyen i yetfen imukan-nsen.

“Ssaylit akk isbeddaden bbuzel yefsin (...) kesbet tamurt”. (Nombre, XXXIII, 52-53)

Agdud yettwafernen yesca tura tamurt i s-  
rreggmen:

“Alaxater iḥemmel ibabaten-ik, yexter cetla-nsen nnig-nsen(...)” (*Deuteronomie*, IV-37)

Azger i d-zegren asif n Jourdain, di (Josué , III, 15-16) :

“(...) Asmi d-bbḍen wid d-yebbin taflukt (...) aman d-yeylin seg’genni ḥbsen. Quren am agris ger igenni d lqaε. (...) aman ttwacergen, agdud iεdda-d (...)”

Widen d ixelqen sēddand “agdud yettwafernen” di lqaε n lebḥer yeqquren, am asmi d rewlen sdat Imaṣriyen, s ttawil-nni cergen lebḥer.

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<sup>39</sup> I s-waēden.

## Leywayeḍ n Jéricho

Yer tagara n Josué V, yella-d lxiḍ ger yiwen uɛsekriw-Uxellaq akk d wegduḍ i yettwafernen sdat n yiwet n temdint: Jéricho.

“D nekk i d imḍebbar læskar n Iahvé, tura i d-ssawḍey!” (Josué, V-14)

I wexxam n Jéricho, yiwen uɛsekriw yettwacegged i wegduḍ yettwafernen. A tt-fahmem s sshala amek ttwahudden lehyuḍ. Tezram belli tamettut iḥekkun, s tayuct-is tarqaqt, tezmer a tterz lkas n djaj. Akka, mi tesxedmeḍ leṣwat irqaqen, a ten ssimyuren, nezmer a nesseyli yel lḥiḍ yettwabnan s ssiman. Dayen yettwaxedmen s yiwet n tṣeneunt tuwear i wumi di taktabt n Sidna Sisa t-ttewsemma “Leywayeḍ”.

“Mara nṣuḍ deg iciw ikerri, mi teslam i ṣṣut n lyiḍa (...) lḥiḍ n temdint ad yeyli”. (Josué, VI-5)

Deg yiwen n lwaqt iban, leṣwat irqaqanen ttefyen-d yef yiwen webrid, yef yiwen wudem, dya lḥiḍ ad yeyli.

Aken kra, amzun-aken d lehwa n lbubat i d-yeylin:

“Iahvé yebra-d fell-asen seg’genni izra imuqranen (...) Widen yemmuten s yedyayen n webruri kter n wayen tenya tarwa n Israël s ssif”. (Josué, X-11)

D lbubat s yissem-nsent yenyan lyaci kter lemwas d ijenwiyen n wegduḍ n Israël.

Yiwen seg wawal di tira-n sen i wumi beddlen u dem d win anda d yenna, di Josué, (X-13):

“İtj ad yeħbes, agur ad yesgunfi, alama tarwa terra- d ttar seg aɛdawen-is”.

Ayen yeħya a d-yini, s leshala, belli lğirra-agi d ayen yelhan, dayen yeqqimen yiwen wass kan imi anda nniden yenna-d belli “A ttek qrib ass kamel”. Lğirra-agi ur tættil ara ma’ra nmuqel tamurt i d-ħellan, almi imdanen yilen yeħbes yitj.

Di *Juges*, VI, yiwen seg Wid d ixelqen yufa-d iman- is d yiwen wemdan i wumi qaren Gédéon i s-yefkan uĉči.

“(...) Lmalayek n Iahvé yezzel ix f n tækkazt i yellan deg’ fus-is, yennul aksum d weyrum. Dya teffey- d tmest seg’zru, teĉča aksum d weyrum; ar deqqel Lmalayek n Iahvé iruħ (...)” (*Juges*, VI-21)

S yiwen n ttawil n tusna, Widen d ixelqen, widen ur yezmiren ara ad eĉčen i lhawa imi yella yef uqerruy-n sen ubuqal n djaj, zemren, ma yella uħwağen, ad sxedmen ayen sen fkan madden d sadaqa aken ad dmen kan ayen ilaqen, s yiwen wetyut d arqaq, d “taækkazt”, a ttessiweđ a ten t-seĉĉ. Cyel-agi iberru-d i tmest, ayen yeğğan madden ad yilen belli d “asfel i Rebbi”.

Di *Juges*, VII, 300 medden-nni i d-yezzin i welma anda yella waɛdaw s “leywayeđ” ttzemmiren akk jmiɛ aken aten semmxellen, sexdamen leşwat irqaqen i wumi rennun lğahd. Tezram tura belli kra n leşwat i wumi rennun lğahd zemrent ad s-drewcen yel amdan. Ihi akka,

agdud-ni i wumi d-zzin yeqqel yedderwec, iɛsekriwen ttemsenyan dya rewlen.

## Samson le télépathe

Ma yella d zwağ ger Widen d-ixelqen d tlawin d yergazen, tzemren a ttafem yiwen n lemtel di *Juges*, XIII:

“Lmalayek n Iahvé iban-ed ɣer tmeṭṭut, yenna-as:” Aql-akem dagi ttiɛiqert (...) d acu kan a tt-refdeɣ a d-seuɣ aqcic”. (*Juges*, XIII-3)

Ilaq imyi n tdukla-nsen ad yili zeddig aken ad walin amek ara yamyur. Ʋef aya i s-yenna:

“Hader a ttesweɣ crab ney kra ara kem i-sekkren, (...) Alaxaṭer atan a tt-ruḥeɣ (...) a d-seuɣ aqcic.

Lmus n ttesɗila ur yettɛeddi-ara yeɣ uqerru-is, Alaxaṭer aqcic-nni ad yili, deg rebbi n yemma-s, (yettwanefka) i Rebbi”. (*Juges*, XIII, 4-5)

“(…) Lmalayek n Elohim yuɣal-ed ɣer tmeṭṭut (...) yernu (...) argaz-is ur yelli ara yid-es”. (*Juges*, XIII-9)

Tzemrem a ttxaylem ayen izemren ad yeɣru imi ulac argaz-is... Yessehlasan i widen yesɛan tamusni ad kksen tiɛiqert n tmeṭṭut-a, aken a ttezzet belli terba-d aqcic mačči d menwala, aken a tḥader-it. Dayen yelhan imi widen ixelqen ssawɣen dduklen d tmeṭṭut ger yemdanen. Akka tarwa-nsen a tteḥkem di Lqaa, di lhawa-agi ur sen i-wulmen ara.

Ma d ayen yeenan imi ur s-šet̄len ara aceččuy-is i wegrud, ayagi muqquer ccan-is. Allay bbemdan yecba *les émeteurs* yezmer ad iceggæ ačhal n lmuĵat n ššut d ttiĵtiwin yeřfan. *La télépathie*, ulac deg's. Acu kan *les émetteurs*-agi uħwaġen timejjayin. D anĵaden uqerru d ttamart i yeqqlen d ttimejjayin. ĵef waya i d-yebbi ur ilaq ara as šet̄len i wegrud, acku at yiħwaġ ĵer sdat. Ahat terram ddehn-nwen, akk imusnawen ttaġġan aceččuy ad yamyur akked ttamart ; Rsul d lœuqqel dayen. Tura a tt-fahmem mliħ ayĵer.

Agrud-agi ilul-ed : d Samson ĵef tezram amek taħkayt-is. Yezmer ad yemmeslay srid d Rebbi s *la télépathie*, s lfeđl n tmejjayin-ines: Inĵaden uqerru. Widen d ixelqen zemren a d-ruħen a s-id ffken afud di yel taswiēt iwaæren neĵ ad xedmen lmuēġizat i s-irennun ccan. Dacu kan asmi Dalila tegzem-as aceččuy-is, dina ur yezmir ara ad yessiwel a t-eiwnen. Dinna i s-sdreĵlen yeēdawen allen-is. Acu kan asmi i d-yemyi uceččuy-is, dina yeqqel-as-id “lġehd”, dina yessawel i Widen d ixelqen ad assen a t-eiwnen, dina i hudden lemĵam dġi yennul tigeĵda. Ass qqaren d “Lġehd” n Samson...

Di I Samuel, III, tešeam tazwart iřeħħan i wayen yeenan *la télépathie* n Eli ĵef Samuel: Widen d ixelqen byan ad mmeslayen d Samuel, ma d netta – Samuel – iyil d Eli i s-id yemmeslayen. Yessel “ i taĵuct i s-id yettmeslayen”:

“Ruħ a tt-gneđ ma yella sawlen-ak-id, in-asen: Hder, Iahvé, alaxařer aqeddac-ik a k-id issel”. (I Samuel, III-9)

Aken kra, amzun d rradyuwat anda yiwen yezmer ad yini: Mmeslay, selley-akin xemsa yef xemsa. Dya awal d wawal ad yebdu:

“Samuel, Samuel!”

“(…) Mmeslay, Iahvé, alaxaṭer aqeddac-ik a k-id issel”. (I Samuel, III-10,9)

Di tedyant n Dawed<sup>40</sup> i yekkren i Goliath, tesεam diyen yiwen wawal yesεa azel mmuqer:

“Anwa (...) i-iregmen tirebbuεa n Rebbi yeddren?”  
(I Samul, XII-26)

Dacu ara y-yeğgen an amen belli tεedda teswiεt anda yella “Rebbi” ger-aney. Nezmer a t-nennal.

Ur tezmir ara a tt-ili *la télépathie* d ttawil ubeddel n lexbarat ger Widen d ixelqen d yemdanen ala di teswiεt asmi llan Elohim qerben yer Lqεaεa.

Asmi llan deg wemḍal-nsen ibeεden ney anda nniḍen, ur zmiren-ara ad ssiwlen s ttawil-agi. yef aya i s-bedden timejjayin i yebbin di “Teflukt n Rebbi”, Timejjayin yesεan tabatritt waḥdes. yef aya di I Samuel, V, 1-5, asmi Ifilistiyen<sup>41</sup> ukren Taflukt n Rebbi, Zaeim-nsen, Dagon, yezzel yef udem zdat n Teflukt n Iahvé, tewwet-it-id trisiti... Si tama nniḍen, *la radiation* teğga deg-sen tiryi mmuqren.

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<sup>40</sup> David

<sup>41</sup> Phillistins

«Yeğğa deg-sen tiyita n tbeεuct ». (I Samuel, V-6)

Ula d Udayen i yetthadaren ara iman-nsen, ma sseqdacen Taflukt n Rebbi ireşsa deg'sen waţţan-a:

“Ouzza yezzel (afus) yer Teflukt n Rebbi i yettef, alaxaţer izgaren syersen-d. Urfan n Iahvé rekkmen yef Ouzza dya Rebbi yessers-as tiyita dinna yef lyelţa-agi: Yemmut dinna zdat n Teflukt n Rebbi”. (II Samuel, VI, 6-7)

Teflukt qqrib teqlab, Ouzza yeeređ a tt-id yettef, yennul amdıq yeweer di tmacint. Dya tewwet-it-id trisiti.

Di I Rois, yenna-d açal d abrid: “ Yettef-ed acciwen n Autel”. (I Rois, 1-50; I Rois, II-28...), dayen yeban amek ara seqdacen ttawil isi ara selhayen timejjayin aken ad yili lxiđ ger-asen d Wid d ixelqen.

## **Axxam amenzu aken ad s-traħben s Elohim**

Agellid amuqran Salomon yebna axxam d amuqran di Lqaεa aken ad yesterħeb s Wid d ixelqen asmi ara d asen a ten-id zuren.

“Iahvé yenna-d belli ad yezday deg wagu. Dya s-tidett bniy-ak din axxam”. (I Rois, VIII, 12-13)

Cciεa n Iahvé teččur axxam n Iahvé ». (I Rois, VIII-11)

« Azerzur yeččur axxam n Iahvé ». (I Rois, VIII-10)

« Ad zedyey ger tarwa n Israēl”. (I Rois, VI-13)



Yezdey agu, ney di tmacint yeddawaren yef Lqaea, nnig usigna... Ruḥ tura kečč sfaḥmasen i iweḥciyen.

“S lebyi n Iahvé, Amdan n Rebbi yeweḍ-ed si Juda yer Béthel (...) Yenna-as (...) Atan anda tettaken asfel ad yebḍu yef ssin (...) Jéroboam yezzel afus (...) deg awal-is: “Tṭef-it!” acu kan afus-nni yezzel (...) yekkaw, ur yessaweḍ a t-id yerr, anda ttaken asfel yebḍa yef ssin (...)” (I Rois, XIII, 1-5)

S yiwen n tmacint yessefsayen, ihudd amdiq anda ttaken asfel, yessery afus n yiwen wemdan i yugin ad iqaderWiden d ixelqen. Iruḥ yer wemdiq nniḍen anda llan Elohim s waṭas, yewwi abrid nniḍen akken imdanen ur t-ttaeqalen ara:

“Ur d-ttekk ara abrid-agi”, ansa ara tæddiḍ m ara truḥeḍ. (...) Dya yewwi abrid nniḍen. (Rois XIII, 9-10)

Lemtel yef weskan bbebrid s lebeid<sup>42</sup> n lḥiwan s *les électrodes* aken tebdam tettwalimt nnan-t-id di I Rois, XVII-6:

“Igerfiwen bbin-as-id ayrum d weksum šbaḥ (...) d (...) tmeddit”.

Widen d ixelqen, widen yebyan a d-qqimen di lbaḍna d tufra, ur byan ara as beddlen ssira i wemdan diyen aken ad walin ma ad yessiweḍ, waḥdes, yer zman n tusna d ttiknulujiyt, yessexdam kan ttawilat s tufra aken ad yemmeslay d yemdanen am taluft-agi dgi igerfiwen bbin-d učči i Elie. D ttikkelt tamenzut i dgi

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<sup>42</sup> Téléguidage.

eerden anecta di ddunit merra ger talsa<sup>43</sup> d tayed. Widen d ixelqen byan a d-qqimen di serriya, d acu kan gan tamawt i widen yellan ger yemdanen, nbiyat d rsul, aken ad xedmen “Imueğizat”. Lmaena-is asexdem n ttawilat n tusna ur ssinnen ara imiren.

“Muqel! Mmi-k yedder”. (I, Rois, XVII-23)

“Tura zriy belli d amdan n Rebbi (...)” (Rois, XVII-24). Eli iduwa, yessehla<sup>44</sup> yiwen ilemzi yettmattat. Aken kra, yessuli ssin ieejmiyen yef yesyaren yer wedrar n Carmel: Yiwen yefkat d asfel i yiwen n Rebbi, Baal, wayed i Widen d ixelqen. Win d-icaelen waħdes, d netta ara imetlen “Rebbi” n sşah i ilaqen a nettwali. Mi d-bbeđ teswiēt-nni, yemsefham Elie d Widen d ixelqen, isyaren i nwan i nutni iten yeccaelen, ceelen waħden-sen. Xas yebzeg wesyar, s lfeđl n yiwen isir iqerben ye *lazer* yeffey-ed seg yiwen uyerrabu<sup>45</sup> yeffren deffir usigna.

“Timest n lahvé ters-ed, tečča asfel d yesyaren, idyayen d uyebbar, akken kra temcaħ aman yellan di terga”. (I Rois, XVIII-38)

## Elie, nbi

Elie yella d yiwen i wumi sburen lxir s wallen Widen d ixelqen.

“(...) Yiwen si Lmalayek yennul-it, yenna-as “Ekker fell-ak, ečč!”. (...) yer tama-s tella teħnunt

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<sup>43</sup> Humanité.

<sup>44</sup> Isujji

<sup>45</sup> Ayerrabu : vaisseau.

bbeyrum (...) d tecbaylit bbaman.” Wagi yedra-d di sşehra... (Rois, XIX, 5-6)

“Atan ieedda-d Iahvé. Işud-ed ubeħri d aqeshan ihuz idurar, yerza izra sdat n Iahvé; acu kan Iahvé ulac-it dixel bbađu. yer win, ađu, tewwet zzenzla (...) Aken kra mi tewwet znezla, timest; acu kan Iahvé ulac-it di tmest. Akin i timest, aneznaz d afsasan.” (I Rois, XIX,11-12)

Teseam dagi amek d-ħkan yef trussi n yiwet n tmacint am usafag i tesnem tura. yer tagara, yesfahm-ed tamuylı n Widen d ixelqen.

“zruy Iahvé yeqqim deg’kersi-ines, iesekriwen igenni qqimen-d yer tama-s (...)” (I Rois, XXII-19)

Widen d ixelqen sxedmen diyen *la télépathie*, d acu kan d *la télépathe* n terbaet, aken yiwen si rsul ur yessawađ ara ad iwali tidett wa as tt-yini i ugellid.

“(...) ad qqley d rruħ n lekter deg’ mi n yel nbi i d-iceggaē”. (I Rois, XXII, 22)

Di II Rois, I-12, teseam dayen lmubiyina n laenaya i s-gren Wid d ixelqen i Elie:

“Ma yella nek d amdan n Rebbi, Ad rrs tmest seg’genni ak tečč, kečč akk d xemsin seg yergazen-ik”, dya timest n Rebbi ters-ed seg’genwan; tečča-t netta d xemsin yergazen yellan yid-es”.

Tadyant-agi tedra-d diyen d acu kan tikkelt tis tlata:

“ (...) Yenna Lmalayek n Iahvé i Elie: “ şubb yides, ur ttaggad si tama-s!” (II Rois, I-15)

Di II Rois, II Elie yella d inebgi Widen d ixelqen deg yerrabu igenni i iqelæen yuffeg s-yes.

“Imi Iahvé yessuli Elie yer igenwan di tbuçiçant (...).” (II Rois, II-1)

“Atan *le char* n tmest d iëudiwen n tmest mmegrend ger-asen (ger Elie d Elisée): Elie yuli yer igenwan di tbuçiçant ». (II Rois, II-11)

D aqlæ n tmacint yettafgen. S deffir tetteffey-d tmest, win tt iwalan ad yaħku kan yef iëudiwen n tmest. Ma yella ass-agi ad tfeđ izendyanen n Marikkan bbada, ney widen n Tefriqt tabarkant a ten t-ssarsed zdat usafag, mi d zzin yer tudrin-nsen, ad ak-id mmeslayen kan yef *le char* n tmest d iëudiwen n tmest. Ur tt-izmiren ara ad fahmen, xas muqqar, azel n tusna aken ilaq a tt-yefhem yiwen yessawden.

Akin kra (II Rois, IV, 32-37) Elisée, am baba-s, s keflend widen yemmuten. Yesseħla, yerra-d yer ddunit yiwen wegrud yemmut. D ayen iderrun tura anda xedmen imi d yimi akk d tulfā bbul akken ad erren rruħ i win yettuqet nnefs ney i win mi yeħbes wul.

Imiren Elisée yesnerna ayrum s waṭas.

### **Akfuđ bbeyrum**

“Yiwen wergaz (...) yebbi-as-id i wemdan n Rebbi (...) eecrin iyerman n yirden (...) Acu kan aqeddac-ines

yenna-is: “Amek ara ferqey anecta yef miyya madden?”  
“ An ečč seg-s, ad yeggri”. Farqenten, eččan, ssegran-d,  
đefren awal n lahvé”. (II Rois, IV, 42-44)

Widen d ixelqen dagi bbin-d Imakla takrurant<sup>46</sup>  
tekkaw, tin mi s-terniđ aman a ttennerti yef xemsa  
imuren. S εecrin “iđerman”, ayen ara d-yekfun i miyya  
medden. Tesnem likaci-nni n *les vitamines* i tetten widen  
yettalin s aggur. Tiggi tt-ađafent amđiq d amecđuđ, dacu  
kan deg-sent akk ayen yuđwađ a t-yečč wemdan.

Di yiwet n tεeqqayt, yella anect ara yečč wergaz,  
deg yiwet yellan anect bbeyrum amecđuđ: xemsa  
yergazen, di εecrin iđerman imecđuđ deg-sen ayen ara  
eččen miyya mmedden.

Acu kan agdud n Israēl iεebbed Irebbiten bbuzzel,  
yeqqel *anthropophage*, iruđ-as yissej d nnif, almi  
yesserfa widen i t-id ixelqen.

“(…) Israēl tettwaqlee m bbeεeid yef akal-is (…)”  
(II Rois, XVII-23)

Dagi i yebda yefraq wegduđ n Israēl anda liqal  
tayerma, imi u tettnerti-ara, teqqel tettimzi, tettuyel yer  
deffir. Mačči am lđiran-nsen i ifarsen taswiε

Di tektabt n Isaie, a ttafem diyen:

“Aseggas-nni asmi yemmut ugellid Ozias, walay  
Adonaı yeqqim yef ukersi n lehkem yettwerfed (...).  
Isirafiyen dđan-d nnig-es. Yel yiwen deg’sen yesεa setta

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<sup>46</sup> Chimique

wafriwen, ssin seg-sen sburren udem-is, ssin sburren iḍarren-is, ssin ttafgen syis-sen’’. (Isaïe VI, 1-2)

Dagi i d-ḥkan yef Widen d ixelqen, widen yelsan abuqal n djaj i teddun waḥdes d setta imuturen: ssin deg aêrur, ssin deg’fassen akk d ssin deg’ḍarren; d nutni i-inehren.

« Yef idurar, lḥes d amuqran! Yella wacu yellan, amzun d agdud s waṭṭas! D lḥes n zhir n tgelda! D timura i-inejmaëen. Iahvé n iêsekriwen yesêdda tin imenÿi d lmgira. Usan-d si tmurt ibaeden, deg-rebbi igenni, Iahvé akk d wurfan-is, aken ad ihudd akk tamurt. ». (Isaïe XIII, 4-5)

A ttafem dagi tidett aken tella. Ilaq a tteÿrem ger yeṣṭiren... a tt-fahmem. “Usan-d si tmurt ibaeden, deg’rebbi igenni”. Ur yezmir ad yili yeṣfa nnig n wanecta.

D kečč i yeqqaren deg’ul-ik: Ad aliÿ s igenwan, nnig n yitran n Rebbi’’. (Isaïe, XIV, 13)

Lmaëna bbawal yef imusnawen iêerqen, widen yessawḍen kesben tamusni d ttusna aken a d-bdun tikli yer wemḍal n Widen i ten-id ixelqen, widen ihudden Sodome d Gomorrhe. Yella-d deg-s wawal yef iêsekriwen igenni n yimir-nni, asmi d-ussan, s wurfan-nen, aken ad hudden akk tamurt. D irgazen n Sodome d Gomorrhe i iheddren:

Ad alliy yef usigna, ad iliy am nekk am Ugellid amuqran’’. (Isaïe, XIV, 14)

Ahuddu n temdint yeḥbes amdan di tikli-s akken ad yessiweḍ yer Widen i ten id ixelqen, yer “Ugellid amuqran”.

“Yessers-ed ddunit kulci deg’s d sṣeḥra (...)” (Isaïe, XIV, 17)

Lbumba n nucliyir yella-d diyen wawal fell-as:

Leɛyaḍ yuy amḍiq anda yella Moab, ahu-is yebbed yer Eglaim, ahu-is yebbed almi d Beër Eylim. Aman n Dimön di yiwet n teswiēt ččuren d idammen!”. (Isaïe, XV, 8-9)

Aṭas deg-sen i iselken imi ffren di blokhaus”.

“Ruḥ a yagdud-iw, kkcem di texxamin-ik terred-d ilwiḥen deffir-ek: ffer iman-ik yiwet n teswiēt, alma eëddan wurfan”. (Isaïe, XXVI-20)

## **Iḍebsiyen yettafgen n Ezéchiel**

Acu kan di Ezéchiel i d-yella wawal yeḥ yiwet si tmacinin-nney yettafgen:

“(…) Tagut d tamuqrant akked timest iqeṣṣen, tezzi-asen-id tafat, di tlemmast yella amzun d amcillee (...). Di tlemmast, bedden di rebea yidsen: ggan amzun d imdanen. Yel yiwen yesea rebea wudmawen, yel yiwen yesea rebea wafriwen. Ma d iḍarren-nsen: aḍar ibedd, ma d lqae iḍarren-nsen ggan am tfenza uzejmi, ttemcillieen amzun d *nnḥas*. Seddaw n wafriwen-nsen, nnig n yel tama, irebea, ellan ifassen bbemdan. Afriwen-nsen i rebea ttemcillieen. Udmawen-nsen ur ddawaren ara mara

leħħun: yel yiwen i teddu aken iwehha wudem-is. Ma d amek ggan wudmawen-nsen, da udem bbergaz, ar deqqel d win n yizzem, yer tama tazelmađt, i rebea, udem bbezger, yer tama tayeffust, sean udem n lbaz i rebea. Afriwen-nsen zlen s igenni; yel yiwen yesea ssin, yelwa ittennal winna yellan yer tama-s, akk d ssin nniden sburren lğessa-s. Yel yiwen i teddu aken iwehha wudem-is. Ttruhun anda ilaq ad iruh rruh. Ur d-ddawaren-ara m'ara leħħun. Ger lerwah, tamuylı tga am tirgin ireqqen, amzun d isufa ireqqen. Ayagi ileħhu ger lerwah, times tecael, sges yettefey-ed lebraq. Lerwah teddun ttuyalen s tazla, amzun d ssiεqa". (Ezéchiel, I, 4-14)

"Ttmuquley di lerwah almi kra walay rruda di lqaea, yer tama n rebea lerwah". (Ezéchiel, I-15)

Udem n rrwadi iga am *adyay azegzaw* yettemcilliēen; i rebea sean yiwen wudem; şşifa-nsen, amek teddun amzun tella rruda di tlemmast bbayed. Di tikli-nsen, teddun tafaren idisan-nsen di rebea, ur ddawaren ara di tikli-nsen. Ma d ayen yesburen rrwadi, tesea leeli, tesea udem yesserhab – (...) tesea allen rsent yef rebea. M'ara d-teddun leebad-nni, rwadi teddunt-ed yidsen, m'ara refden iman-nsen deg'genni, teddunt yidsen rrwadi. Anda iruh rruh at defren ula d rrwadi teddunt i rebea yidsen. Alaxađer rruh n leebad di rrwadi i yella. Mi teddun, ad defrent, mi hebsen, ad hebsent, mi ttwarefēen si lqaea, rrwadi di rebea ad ttwarefēent yidsen, Alaxađer rruh n leebad di rrwadi i yella". (Ezéchiel, I, 16-21)

Nnig uqerru n lerwah, tella amzun d tiyeryart; amzun d adyay icceelen. Teummed akk iqerra-nsen si tama ufella. Afriwen-nsen qaeden seddaw n tyeryart.



Yelwa yedda d wa. Yelwa yesæa ssin i sen isburen tafekka. Sselley i ssut n wafriwen-nsen, amzun, m'ara teddun, d zhir iħemmalen bbaman, amzun d şşut n Shaddaï; amzun d zhir n wegraw. M'ara ħebsen, berrun i wafriwen-nsen. Yella zhir nnig n tyeryart yellan s nnig iqerra-nsen. Amzun d adyay yettemcillieen, iga amzun d akersi... yef ukersi-yagi yella walebeađ yettawi-d cbiha yer wemdan (i yellan) nnig, di tama ufella". (Ezéchiel, I, 22-26)

Ataya amek gan, i y-d-nnan Widak d ixelqen, widen d işubben seg đebsiyen-nsen yeddawaren. Tagnawt-nni d lğerra ttağğan labyuwat i teddun s lemyewla tura. Akken kra tban-ed tmacint-nni akk d lamba-s iceelen txetti. "Timest-nni" akked "umcillee", "afriwen" daxel n ubuqel bbuzel: "iđarren-nsen... temcillieen amzun d *nnħas*. Limer a tt-rrem ddehn-nwen, a t-walim belli lebsa n *les consmonautes* t-temcillie. Ma yella d « ađebsi yettafgen », « rruda », udem-nsen d wamek teddun, ur yella ara ađas umeslay fell-asen imi d amdan aweħci i d-yettmeslayen. Amzun akken tella rruda daxel n tayed (...) ur teddawar ara m'ara tleħħu ». di tlemmast n « uđebsi yettafgen », teqreb di şşifa yer tagi dgi i nella akka, tella deg-s texxamt anda ttidiren : « *la jante* » : ma yella d « *la jante* », sburrent-ent wallen i yellan zzint-ed i rebea. » Aken twalađ, ula d lqec-nney ibeddel, ur nettlus ara ibuqalen n djaj i y-iæewqen, timacinin-nney seant amzun d lemri, allen n « *les jantes* », alaxater ur nessaweđ ara ad naf ttawil akken ara d n-ttmuqul nnig bbayen yettwabnan s wuzzel. « Iđebsiyen yettafgen qqimen yer tama Widen d ixelqen, akken aten eiwnen ma yella uħwağen, Alaxater yuyi-ten lħal ttæmmiren-d akk ayen i yuħwağen i tudert-nsen, arnu-yas ssiriden, xedmen tamacint-agi i ten yettawin yer yemđalen i

yellan nnig-sen. Widen d ixelqen, yellan s daxel n tmacinin, qaren-asen-id amek ara xedmen: “ (...) rruḥ imexluqen yella di rrwadi.» (Ezéchiel, I-21). Yella-d wawal yef ubuqal n djaj imi d yuder rebea lemriyat yettaken acbi yer widen ttrusen ibehriyen ikeččmen yer lqaε n lebḥer. « Yel yiwen deg'sen yesea rebea wudmawen... udmawen-nsen ur ddawaren ara ma'ra leḥḥun. » (Ezéchiel, I-9)

« Iḍbsiyen yettafgen », imectāḥ, ggan amzun d « *Lems* » n uxeddim, d ikeryas imectāḥ i ssexdamen ticki wezzil webrid ma'ra ffyen ad nadin yef kra. Nnig-es yella yettarju ukerrus amuqran yettawin ger yemḍalen. « Nnig uqerru n leebad tella amzun d tiyeryart ; amzun d idyayen i cceelen (...) S nnig-es tiyeryert yellan nnig iqerra-nsen, tga, amzun d adyay yettemcilliēen. Amzun d akersi, yef ukersi yella lexyal yecba amdan, dinna di tama-nni ufella. » (Ezéchiel, I, 22 d 26) Aneggaru-agi yella yef tmacint d tameqrant yettqaraε, isedday axeddim n Widen d ixelqen.

Ezéchiel, yugad, yeqqel yef udem yer lqaεa zdat n tmesal i d-yyekan nnig n tmusni-s, i t-i swahmen imi ur zmirent ad ekken siwa si « Rebbi », acu kan, yenna-as yiwen seg Widen d ixelqen :

« A mmi-s bbemdan, bedd yef idarren-ik aken a k-in mmeslayey (...) ssel-ed acu byiy a kin iniy (...) ečč ayen ara k-id ffkey”. (Ezéchiel, II, 1 d 8).

D tteswira tecba yer « wučči » n tejra n tusna, ayen yelhan d wayen n diri. « D lqut » imusnawen. Netta dya, d taktabt i s-id yefka:

“(…) atan ufus yezzelen yer yur-ek (…) s daxel-is ellant tewriqin n tektabt (…) Yura fell-as yef sin wudmawen, tin n zdat, yer deffir diyen.” (Ezéchiel, II, 9 d 10).

Yura fell-as yef ssin yidisen, d ayen yessewhamen m’ara tt-teyreq di teswiet asmi ttarun kan yef yiwet n tama. Tiwraqtin “mečcent” mi fuken leqraya; lmaena-is Ezéchiel yeddem-ed si tmusni yellan deg-sent, ayen i d-yessen, ayen ara nezzer yef izuran bbansi d yekka wemdan d ayen yessewhamen u d ayen yessefrahén. Yenn-ad: “Ečč-iy-t ihi, yeqqel am tamemt deg’ mi-w yef tizeť.” (Ezéchiel, III-3).

Akken kra Ezéchiel bbin-t di tmacint Widen d ixelqen almi d amđiq anda ilaq ad yessufey lexbar:

« Yerfed-iyi rruħ; yebbi-i (…) selley yer defir-iw zhir d amuqran”. (Ezéchiel, II, 14 d 12)

Akin kra, “Nbi” bbint di yiwet n tmacint yettafgen:

“(…) yerfed-iyi rruħ ger igenni d lqaəa, yebbiyi yer Jérusalem (…)” (Ezéchiel, VIII-3)

Ezéchiel yerra ddehn-is, iwala belli seddaw bbafruwen-nsen “lmuluk imecťaħ” sean ifassen am wigi n yemdanen:

“Dya ibaned, yer lmuluk imecťaħ ayen igan am ufus bbemdan, seddaw bbafruwen-nsen”. (Ezéchiel, X-8)

«Asmi ruḥen lmuluk imecṭaḥ, ḍelqen afriwen-nsen ufgen si Lqaea, sdat bbalen-iw, ddan-t yidsen rrwadi » (Ezéchiél, X-19)

“Yerfed iyi rruḥ yebbi-i (...)” (Ezéchiél, XI-1)

“Cciæa n Iahvé tettwerfed di tlemmast n temdint, teḥbes yef adrar i yellan yer tama n ccerq. “Yerfed iyi rruḥ yebbi-i yer Chaldée (...)” (Ezéchiél, XI, 23-24)

Anect-agi akk n tikkal i yettwerfed Ezéchiél, yeddán di tmacinin n Widen d ixelqen.

“(Yessufey-iyi-d Iahvé, yessers-iyi di tlemmas n tiyilt”. (Ezéchiél, XXXVII-1)

Dagi, teḍra-d yiwet n “lmuëǧiza ». Widen d ixelqen sskeflen-d kra n yemdanen yemmuten i wumi d ggran ala iysan. Am ayen iæddan, di yel taqetṭit di lǧessa bbemdan, degs-s akk lexbarat<sup>47</sup> i wakken ad yuyel wemdan aken yella s lekmal-is. Ilaq a neṣṣer yiwet si tqeṭṭidin-agi, xas ma yella d iceqfan n yiyes, di yiwet n tmacint i yesæan akk ttawil aken ad ffk i tqeṭṭit ney iyes lexbar iṣeḥḥan aken ad yuyel wemdan akken yella. Am zzel, deg-s akk lexbarat i ilaqen akken ad yettwexleq wemdan, ruḥ akken alma d ini uceččuy-is ney bbalen-is.

“Mmi-s bbemdan, iysan-agi zemren ad idiren? (...) Yella-d zhir, dya yella-d amzun d lbabur (...) Ellan-d iḍuran yef yeysan, d tacriḥt tettamyur tesburuy akk iysan, terna tedel-iten s weglim (...) tuyal-iten-id

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<sup>47</sup> Information.

terwiht, bedden yef idarren, deg atas yidsen”. (Ezéchiel, XXXVII, 3, 7-8, 10)

Anect-agi akk d ayen isehlen akken ad yettwexdem, kunwi yibbas a t-xedmem. Yef ayagi i yenfæ ad yettef yiwen si leawayed n zik, ad yesbedd yiwen lemquam yesæan lhiba d wazel i yel amdan, aken yibbas a ten-id erren yer ddunit, wagi, di yel taswiæt. D yiwen waħric i kemnen di serriya yellan di “tejra n tudert” i lebda.

Ezéchiel wwint diyent di tmacint yeddawaren, wwint ssarsent zdat n yiwen wemdan yelsan abuqal n djaj, di chapitre XL:

“Yewwi-yi (...) yessers-iyi yef adrar d amuqran i dgi yella amzun d lebni n temdint. Yer wazel, (...) (yella-d) yiwen wemdan iga amzun yettwexdem s *nnħas*”. (Ezéchiel, XL, 2-3)

Tamdint-agi d ttin i sexdamen Widen d ixelqen, imiren, di Lqæa. yur-es i d-ttrusen. Deg durar elayen... aken u ten ttebbilen ara yemdanen. Amdan-nni yettwabnan s *nnħas*, yellan yelsa akaskið... M’ara y-id wallin mezziyit di lqed, imdanen yilen-ay d igerdan, d tiwkilin

Lecyux yellan qeddcen d Widen d ixelqen di tmezduyt sæan di Lqæa, tagelda yur iruħ Ezéchiel, ttlusen llebsa iten yettħaraben yef aħan aken ad xedmen ayen isen-d nnan. Llebsa-yagi ilaq a tteqim di tgelda aken ur d ttawin ara s yissen kra ubirus yellan berra, abirus izemren ad yessehlek Widen d ixelqen:

“M’ara ffyen lecyux, (...) ttağġan din lqec isi xedmen, alaxaṭer (lqec-agi) zeddig”. (Ezéchiel, XLII-14)

Ilaq ad ketben “alaxaṭer lqec-agi yeşfa, zeddig” ŞFAN. D awal deg awal ur fehmen ara imdanen iwehċiyen, imenza i yezzin aerur i yel awal i-sen d-qarren ney i-sen d-skanayen.

Di chapitre XLIII, tamacint i wumi semman s leqdar “ Cciewa n Rebbi” tqrreb-ed:

“Attan “Cciea n Rebbi” n Israeġl tussa-d si tama n Ccerq s zhir am win bbaman, ula d akal yefreh s cciewa-ines”. (Ezéchiel, XLIII-2)

Ala “mmi-s ugellid” i yesean lhaq ad yass ad yemmeslay d Widen d ixelqen:

“Tabburt-agi a tteqqim teylaq, ur d tteġli-ara, yiwen ur d-ikečċem ara, alaxaṭer Iahvé, Rebbi n Israeġl yekcem yer daxel: a tteqqim teylaq”. (Ezéchiel, XLIV-2)

Ur byan-ara a ten icebbel walebeađ

“Ma yella d “mmi-s ugellid”, s şşifa-ines d ccaw-is yezmer ad yeqqim ad yečċ ayrum-is zdat n Iahvé”. (Ezéchiel, XLIV-3)

Acu kan “mmis ugellid” ilad ad yekk yiwet n terga anda ara yirid, as kksen akk ayen izemren ad yawi lemđerra i wiyiđ. A tessirden s isiren i d-snulfan i wanecta:

“Ad yekk abrid, ad yeḏfer afrag yer tebburt ad yeffey syin deg abrid n tuyalin”. (Ezéchiél, XLIV-3)

Lecyux yellan dinna d nutni i yestkelfen s leqdic-a d win n Widen d ixelqen:

“D nutni i d-iqerben yuri aken a-id sserbin, bedden sdat-iw akken a id ffken tassemnt d yidim (...) d nutni i d-iqerben yer ṭabla anda lliy aken a-id sserbin”. (Ezéchiél, XLIV-15-16)

“Lsan llebsa n leḥrir mi æddan akin i tebburt (...) ur erran-ara taḃeggaṭ ney kra n cced ara sen igen tidi”. (Ezéchiél, XLIV-17-18)

Rriḥa n tidi n yemdanen yellan di Lqaæa d yiwet n tyawsa ur zmiren ara a d-qeblen.

“Asfel n yimyan imenza d yufraren si lyella (...) ayen d yufraren seg ayen tæerkem, a tefkem i lecyux aken ad sburen leenaya-nsen yeḃ yexxamen-nwen”. (Ezéchiél, XLIV-30)

Akka i yettkemmil usečči d usewjed n lqut i Widen d ixelqen.

Deg aḥric wis 3 n Daniel, agellid Nabuchodonosor yeḥkem yeḃ tlata n yergazen a ten ḏegren yer tmest, ad ttewseryen imi ugin ad æbden rebbi yettwexdem s wuzzel deg amkan n Widen d ixelqen isi yumnen ellan. Acu kan tlata yergazen-agi ttwaselken-d imi d-yussa yiwen n Widen d ixelqen yessufey-iten-id si tmest. S tmacint i yesæa, d yessufuyen isiren n tafat d wegris,

yessexsi ajajih i sen id yezzin, s wanecta i ssawden a d-fyen ur ten yuy wacemma:

“Ah! Ttwaliy rebeyergazen teddun yef yirij ur ten yuy kra, udem n wis rebca yebbi-d şşifa n mmi-s irebbiten. (Daniel, III-25)

Akin kra, degren Daniel yer tesraft anda llan wazmawen, acu kan u tennulen ara wazmawen yellan din. Dagi, ulac acu yessewhamen, d yiwen yisir i ten ieggben yiwet n teswiet sya ar d-ssufyen Daniel si tesraft.

“Rebbi i ceyε-ed lmalayekat-ines yeqlaq imi n yizmawen”. (Daniel, VI-23)

Yella-d deg aħric wis ssin n Daniel, wawal yef yiwen nWiden d ixelqen, amek i ga:

“Refdey-d allen-iw ttmuquley: ataya, argaz (...) lğessa-s tga amazon d adyay yettemcilliεen, udem-is amzun d lebraq, allen-is amzun d llamba n tmest, iyallen-is d idarren-is amzun d d adyay yemmesden, ssut bbawal-is amzun d zhir n aħas”. (Daniel, X, 5-6)

## **Leħsab aneggaru**

Ma yella agdud n Wudayen εefsent Ipersiyen d Yegrikiyen, alaxaħer Widen d ixelqen, aken at εaqben imi ur yumin ara, sersen irgazen-nsen, d “Lmalayekat”, ger yegduden-agi, aken ad ssiwden asen d-snulfun, ad ddun yer sdat di tusna d wayen yeħnan tatiknulujiyt. S wanecta ara nessiwed a nefhem timsel. Lmalayek



Michaël yella yef uqarru n terbaet iwessañ ad eiwnen Ipirsiyen:

“Yussa-d (...) Michaël (...) da, yer ugellid ipirsiyen”. (Daniel, X-13)

Deg aħric wis tnac n Daniel, yella-d diyent wawal yef usekfel d ttuƣalin yer ddunit:

“Aħas seg wid yetšen di lqaa d uƣebbar ad kkren: widak-a i lebda, wiyiđ-ina i lħecmat, i tugdi n lebda”. (Daniel, XII-2)

“Leħsab aneggaru” ad yefk tagnitt i yemdanen yesaen azel ad idiren tikkelt nniđen. Widen yellan lhan i talsa, widen yumnen s Rebbi, widen iđefren leqwanen ad ilin d inebgwaen n lħerma yer tama n yergazen n yimir. Acu kan, yir leebad ad nneħcamen sdat inezrafen<sup>48</sup>, ad idiren di ndama llebda d amedya<sup>49</sup> i talsa.

“Imdanen iħercen ad ceecen am tziri, widen d yernan aħas i crae, ad feğgeğgen am yitran (...)”. (Daniel, XII-3)

Lemxax ad ilin seg wid ara ħemmlen, seg wid ara iyelten, irgazen iħeqqaniyen, i yefkan tagnitt i lemxxax ad snernin di tmusni-nsen, tidett a tt-ccaeece, widen diyen ad yelten.

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<sup>48</sup> Anezraf : juge.

<sup>49</sup> Lemtel

“I kečč, a Daniel, err-iten di sseriya wawalen-agi, zemmем yeґ tektabt alma d ttagara n lewqat. Aґas ara inadin din da, tamusni a ttennerni”. (Daniel, XII-4)

Awalen-agi ur ten t-ifehhem ara wemdan alma yebbeḑ yeґ wemḑiq n tmusni anda ara yeґk irebbi iwulmen i tusna, lmaena-is tura. Ayagi akk ad yeḑru:

“Asmi ara tfak tudza n lgehd bbegdud yeşfan”. (Daniel, XII-7)

Asmi ara d yaf tamurt-is wegdu n Israeł. Tamurt n Israeł tettwaxelq-ed deg yiwen n lwaqt nettat d uceecae n tusna n yemdanen yellan di Lqaea.

“Ruḡ, a Daniel, Alaxaṭer awalen-agi ad qimen d ibaḑniyen, zemmем fell-asen almi d ttagara n lewqat”. (Daniel, XII-9)

Anect-agi akka ur yezmir ara ad yettwefhem imiren. Tura kan id ttaswiет-is. Mačči aґas-aya, ur iḡebbes ara wesnegmi n tusna abaeda tikli tamenzut deg genwan, ayen yellan d lmuḡal i yemdanen n yimiren. Tura ulac acu ara iswahmen imdanen yennumen d wejdid di tmusni i teddu yeґ sdat, ayen id snulfuyen lemxax, ayen ttwalin di tilibizyuwat. Ur yelli win ara iwehmen mara yezeґ belli ttwaxelqen-d am “Rebbi”, Win i ten id ixelqen, win izemren i kulci ula di temsal n tusna. Lmuşgizat – tura – qqlent ttwafehment.

Di Jonas, “Iḡut amuqran” i yesbelxen nbi d ttamsalt iґerzen. Imi t-ḑegren yeґ lebḡer, si lbaḑur amecṡuḡ :

« Iahvé yenna i yiwen si lḥut ad yesseblaε Jonas. Jonas yeqqim tlata wussan d tlata wuḍen deg εebbuḍ n lḥut » (Jonas, II-1)

““Lḥut d amuqran”... s tidett d taneḍḍabt<sup>50</sup>, win tesnem tura. Acu kan, imdanen n yimir ur ssinen ara, zran kan belli d lḥut xas ma yella ayen yellan deg’ εebbuḍ uḥit-iw iberru-d I wayen ilaqen aken ad yemmeč deg iwet n tiremt wemdan yellan s daxel-is. Ilaq-as ad yesεu ttawil diyen akken ad yidir seddaw bbaman, ad yettneffis. Deg tneḍḍabt, Widen d ixelqen zemren ad mmeslayen d Jonas, d nutni I t-id yesseelamen amek tella teswiet d wayen iḍerrun di tsertit (lpolitik) imiren.

“Imiren Iahvé yenna i lḥut ad yessusef Jonas, dya yessusef-it-id yer lqaεa yekkawen”. (Jonas, II-11)

Taneḍḍabt iquerreb-ed yer ṭṭerf llebḥer, Jonas yeffey-ed, yers-ed yer lqaεa

Di Zacharie V, yella-d wawal diyen yef tmacint yettafgen :

“Bdiy refdey allen-iw dya walay amzun d lexyel: atan darulu yettafeg (...) yesεa εecrin iyallen di teyzi, d rebea d nnefš di tehri”. (Zacharie, V, 1-2)

Akin kra, ad binent tlawin bbwiden i d-ixelqen:

“(…) Dya banent-ed snat n tlawin. Yella ubeḥri deg afriwen-nsent, alaxaṭer sεant afriwen am bbiden ibellirgen”. (Zacharie, V-9)

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<sup>50</sup> Sous-marin

Ssnat si tlawin bidden d-ixelqen lsant-ed lqec bidden yettafgen waḥden-sen, nnarnant sdat n Zacharie.

Di Les Psaumes VIII, yenna-d deg'awal-is yef argaz:

“Txedmedt mezziy kra yef Elohim”. (Psaumes, VIII-6)

Nezmer ad nini belli irgazen ḡahden tura, di tmusni, uger Widen iten id ixelqen. Ugaden ad ketben, widen d ineqlen, am nutni am Elohim aken isen id nnan.

“(…) Amđiq ansi bdan tikli d ixf amecṭuḥ seg'genwan, ayen si d-yezzin yer yixf atan anda nniden...” ( Psaumes, XIX-7)

Widen ixelqen usan-d seg wemḍal ibaeden yef umeqyas n Lqaea.

“Ma d itij, yesbed aqidun di lebḥer (...)” (Psaumes, XIX-5)

D lmeena n awal yebyan ad yemmeslay yef tegzirt i d-yettwaxelqen asmi yummen lebḥur Lqaea ssufyen-d akkal waḥdes.

“S nnig igenwan, Iahvé yettmuqul-ed, iwala trawa bbemdan; anda yezdey, yettmuqul akk imezdayen n Lqaea (...)” (Psaumes, XXXIII, 13-14)

Di tmacinin-nsen, Widen d ixelqen eussen-d yef lefeyel n yemdanen aken xedmen si zik.

## Ciṭan

Di Job I, yesfahmed d acut Ciṭan.

“Ad yaweḍ was asmi tarwa n Elohim ad bedd sdat n Iahvé, Ciṭan diyen ad yili ger-asen”. (Job, I-6)

Elohim, Imaena-is “Usan-d seg’genni” s tæbrit. Tarwa n Elohim, Widen i d-ixelqen, widen yettæasan yef yemdanen, xedmen *les rapports* yef wemḍal ansi d-ruḥen, anda d skanayen imdanen d widen i ten iḥemlen, i ten yettqadaren, i ten iæbden. Acu kan yiwen sseg-sen i wumi qqaren Ciṭan, yiwen seg widen ur yebyan ara ad ttwaxelqen yemdanen nniḍen iḥercen di wemḍal yellan iqreb-ed yer Lqææ, yettwali-tt d lemḍerra. Diyen zdat n ttuba n Job, yiwen seg medya bbemdan i ḥemlen wid t-id ixelqen, yenna-d:

“Ciṭan yefka tiririt i Iahvé, yenna-as: “Ini-id ma yella Job yettagad Elohim kan aka baṭel? (...) zzel afus-ik, ewwet yel yiwen yellan ines. Ayen ibanen ad ibaxṣ udem-is! Iahvé yenna i “Ciṭan”: “Ayen akk yellan ines ak yettwarfae! Fell-as ur yettrus ufus-ik!”; (Job, I, 9, 11-12)

Leḥkum, sdat bbayen d yenna Ciṭan, belli Job, lukan ur yella ara yetreffah, yesæa adrim, ur iḥemmel ara Wid t-id ixelqen, yefka lḡahd yellan aken ad ifelles Job. An wali imir ma yella ad yeæbed Widen d ixelqen. Yef aya ur ilaq ara ad yemmet.

Zdat tyennant n Job, seg’mi yefles, yettkemmil yeæbed Widen d ixelqen, Leḥkum yerbaḥ sdat n rray n “Ciṭan”. Acu kan netta yenna belli xas yexser atas n

temsel, mazel teqwa deg-s sşehha. Leħkum iserħ-as, dacu kan ur tineq-ara:

“Atan ddaw laenaya-k! Eġġ kan tudert-is! (Job, II-6)

Dima di tektabt n Job, yiwen wawal deg aħric XXXVII yesæa azel:

“(...) A tteżleđ yides, deg’signa iġahden am tezmert n lmeri bbuzel yefsin?” (Job, XXXVII-18)

Yezmer wemdan ad yexlaq “asigna bbuzel”, timacinin yettafgen s tidett? Imdanen n yimir yilen belli d lmuħel anecta. Ala Rebbi i izemren. Atan tura, amdan yessawed.

Yer tagara, zdat n annuz n Job, Seħlant Widen d ixelqen, ynan-t s dderya d sşeha.

## **Imdanen ur zmiren ara**

### **Ad fahmen**

Di Tobit, yiwen seg rubuten n Widen d ixelqen, win iwumi qaren Raphaël, yussa-d ad iwali amek gan yemdanen sdat-nsen. Iruħ imiren, yeġġaten imi isen-id yenna anwa netta.

“Yell ass tettwalim-iyi; ur tettay ur ssay (...) Ttali-y yer win i id iceyæen, aru-t di tektab akk ayen yettwaxedmen”. (Tobit, XII, 19-20)

Ay-agi akk tura yeshel a t-yezzer yiwen degw ayen yettwaketben. Diyen ilaq ad yessiweḍ ad yefhem.

“Azal n Tmusni d wamek d tlul, d ayen ara wen-id sekney; ur tteffarey ara yiwet n serriya, ad aliy yer wamek tebda ddunit ad sceεcεey tafat n tmusni-s mebyir ma ddiy-as s weḍref s tidett”. (La sagesse de Salomon, VI-22)

Asmi ara d aweḍ nnuba-s, “Tamusni”, tusna i yeḡḡan ad yili akk wanecta, ad a tt-yissin wemdan di lwaqt-is. Ayen yettwaketben di ddiyanat iεeddand ad yili d lmubiyina i waya.

Alaxaṭer ma yella n ruḥ si lhiba d cbaḥa n Widen d ixelqen, s yinna an muqqel bab-nsen ». (La sagesse de Salomon, XIII-5)

Yernu d ayen isehlen aken an wali tidett, a neεqel Widen d ixelqen ma yella nmuqel leḥwayeḡ i d-yettwaxelqen.

“Ur zmiren ara ad zren s wayen ibanen Win yellan” (Tamusni n Salomon, XIII-1)

Aken ur ten tqelliqen ara yemdanen, Widen d ixelqen seān amḍiq deg’ durar εlayen anda d-nufa lḡerra n tyerma<sup>51</sup> iεaddan (Himalaya, Pérou, γtg.) diyen di lqae n lebḥur. Cwiṭ cwiṭ Widen d ixelqen qqen eḡḡan ixxamen yellan deg’ durar aken ad xdmen wiyiḍ di lqae n lebḥur. D imkan ur ssawaḍen ara ad afen yemdanen.

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<sup>51</sup> Tayerma : civilisation.

Widen d ixelqen yettweenfan di tazwara ufan-d tamezduyt di lqae n lebħur.

“Yer wass-a, Iahvé iqeddec s ssif-ines iquren, iğehden aken ad yeydel Léviathan, azrem iregglen, (...) dya yenya lafea yellan di lebħer”. (Isaë, XXVII-1)

Leħkum n lqaea n yimiren yebya ad iney Widen d ixelqen imdanen. Mačči d ayen isehlen aken ad iwali s ššfa, yekker-as-id d axšim ... alaxaṭer mačči d ayen isehlen fell-as aken ad yefhem s tezdeg azel n tmusni d tusna:

“(...) Fkan ayen yettwaketben i yiwen ur yessinen ara d acu i d ttira, nnan-s: “yer tura wagi”, acu kan yenna-yasen: “Ur ssiney ara tira””. (Isaë, XXIX-12)

Aṭas aya i tella tidett ger ifassen n yemdanen acu kan ur yessawed ara a tt-yefhem uqbel ad “yissin ad yeyyer”, ad yimɣur aken d yebbi lħal di tusna.

“Yel amdan yeħdem, anda ulac tusna (...)”. (Jérémié, X-14)

Tusna-agi i yefkan ttawil i Widen d ixelqen aken ad xelqen amdan, netta diyen ad yizmir ad yexleq am nutni:

“Iahvé ixelqi-id, deg abrid-is, weqbel axeddim-is, syin akin si tagara ttwaheggay-d, si tazwara, weqbel i lqaea (...) asmi d yessbed igenwan, dina i lliy (...) asmi yerra tilist i lebħur aken ur d-ttenfalen ara (...) dina i lliy yer tama-s, am *l'architecte*, lliy di tizeṭ (...) tturarey yef akal d lqaea, tizeṭṭ-iw tella d tarwa bbemdan”. (Proverbes, VII, 22-23, 27, 29-31)



Tiḥerci d ttusna, s lefḍl n yisey-nsent i ssawḍen Widen d ixelqen xelqen-d “akal fi t-teddum”. Akal anda d-yessers imdanen i teddun fell-as. Tura tiḥerci-agi a ttawi allay n wemdan yer ueiwed n lefḍayel n Widen iten id ixelqen.

Seg wasmi bdan lewqat, akka i tella, imdanen xelqen-d imdanen nniḍen, am nutni, di ddunit nniḍen. Ddunit teddawar. Kra ttmettaten, wiyiḍ tt-kemmilen deg amḍiq-nsen. Nekkni nxelq-iken-id, kunwi txelqem-d imdanen iken yecban.

“Ayen yellan weqbel d wayen ilaqen ad yili yella-d yakan (...)”. (L’Ecclésiaste, III-15)

“Ayen nnan belli amdan yekka-d nnig n lḥiwan d lekṭeb, imi kulci d zzux”. (L’Ecclésiaste, III-19)

Lḥiwan ula d nutni xelqen-ten-id, nutni ssawḍen xelqen-d wiyiḍ. Kulci am amdan, ur yelli wacu yellan nnig-es ney seddaw-as. Ccetlat i inegren zemrent ad idirien asmi ara tissinem a ten-id xelqem.

Nekwni s Widen d ixelqen, nebya ad nini ma yella amdan yezra lfeyda imi t-id nexleq. Nugad a tt-ili cceḥna ur nqebbel ara. Nebya ad nesbed lexyuḍ gerawen d yid-nney aken a ttesfaydim di tmusni-nney yeddun yer sdat fell-awen. Acu kan ay tḥahdem ur d-ttezzim ara fell-aney, ay ṭhemlen am imawlan-nwen.

Dnub yef yel yiwen ara yeskidben yef tidett, ad yekker d axṣim i Win t-id ixelqen... Tumlilt a tt-ini i win tt iḥerken: Acu txeddmeḍ akka? Leqdic-ik ur yesei ara

azel!” Dnub yef win ara yinin i baba-s: “D acu d-xelqed akka?” (Isaïe, XLV, 9-10)

“ (...) Jerbey-k deg'rebbi n Imehna. I lehmal n wudem-iw ... yef i d-gray afus!” (Isaïe, XLVIII, 10-11)

Di tugdi i iberru wemdan i lehmal Win t-id ixelqen, i ten yeğgan ad ddun waħd-nsen, qqrib mebyir aeiwen n yiwen, aken ad snarnin di tmusni d ttusna.

Ticrađ nexdem yef udem n tmacint-agi d win yellan yef lqec-inu, ttmetillend tidett. D senġaq n wegdu d n Wudayen. Itri n David i yebyan ad yini: “ yella usawen aken yella swedda”, di tlemmast-ines “*svastika*<sup>52</sup> i yebyan ad yini belli kulci i tt-ezzi-d yettuyal-ed, usawen ad yuƷal d akessar, akessar ad yuƷel d asawen. Taewint d Imektub n Widen d-ixelqen d yemdanen kifkif-iten. Ttwacudden.

“Ur t-zram ara, ur t-sslam ara, ur wen t-id skinen ara seg asmi bdan-t temsal? Ur tefhimem ara lƷas n Lqaea ? » (Isaïe, XL-21)

Tella deg Amos lġerra n tyeryart n Widen ixelqen deg tqucac n idurar elayen :

« ... Netta... i teddu n yef tqucac n lqaea ». (Amos, IV-13)

Ellant seba n tyaryarin<sup>53</sup> n Widen d ixelqen :

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<sup>52</sup> Aken ur yettili ara wugur yef unamek n wawal-agi, weşšan-aƷ-id les Elohim, seg 1991 d tasawent, an beddel Svastika s tdewwar I yesean yiwen lmaena yid-es.

<sup>53</sup> Les bases

« Ma d sebaa-yagi, d allen n Iahvé, tiden ileħħun yef lqaea ». (Zacharie, IV-10)

Yef ayagi yella lmeşbaħ yesean sebaa ifurkan, lmaena-ines yeereq ass-a. Yer tazwara yella wemdiq dg-i d-ttemplilen. Widen d ixelqen, d talemast yesean sebaa inigan icaelen, d ayen i ten yeğğan ad qimen ad ttemsawalen ger tiyeryarin nniđen d ttmacinin yellan nnig d tiden yeddawaren yef Lqaea.

Ma d ayen yeanan imi d-yebbi wawal yef *la télépathie* :

« Alaxater awal ur yella'ra imir yef yiles-iw, Iahvé, tezriđ kulci, tedduriđ-iyi-d s deffir, tzewređ-iyi-d s zdat. Imiren tessers-eđ-d afus-ik fell-i. D ttusna iderwicen yur-i, elayet dayen kan, ur zzmirey as ssiwdey”. (Psaumes, CXXXIX, 4-6)

*La télépathie* mačči d ayen ara d ixayel wemdan, imiren “ttusna iderwicen<sup>54</sup> yur-i.”

Am *l'astronomie*<sup>55</sup> d unadi ger igenwan d yemđalen, imiren d ttamusni ur yezmir ad ixayel wemdan diyen.

« yeħseb ačħal yellan d itran, yeyra yasen yel yiwen s yissem-is. Muqar Uxellaq, tiħerci-ines d lğehd-ines mačči dayen ara d-ħudd tmusni d leħsab”. (Psaumes, CXLVII, 4-5)

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<sup>54</sup> Science mystérieuse.

<sup>55</sup> Tusna n yitran d igenwan

Ttawilat usiwel mačči d ttamsalt issawden ad fahmen imiren.

“Netta i yefkan awal-is i Lqaea merra, awal-is i ttazzal s lemyewla (...)”. (Psaumes, CXLVII-15)

Tura nessawed-ed yer læqda n leqdic Widen d ixelqen d wamek byan as ffken lewhi. Eġġan dya imdanen ad snegmin waħd-nsen, ad snernin di tmusni d ttusna... nutni qqimen-d kan s lebeid. Tura imi fahmen belli ula d nutni ttwaxelqen-d aken d ttwaxelqen yemdanen nniđen, ffkan tagnitt i ddunit a tt-kemmel a ttezzi. Acu kan weqbel, akken tidett a ttwezree di ddunit merra, eezmen-d ad ceyeen “Nbi” ara yizmiren adyawin tidett i yellan ala agdud n Israël i tt-yesnen, a tt-ttwezree yef Lqaea alma d Ass ara d iban kulci, yer tafat n tmusni d ttusna. Nnant-id:

“(...) Bathléen (...) s-gek ad yeffey... win ara d yekken nnig-sen akk di Israël, win iwumi izuran-is bbin-d si zikenni, seg wasmi tebda ddunit! (...) Ad ibedd, ad yekkes s lġehd n Iahvé (...) almi d ixf n lqaea, d netta ara yilin d Lehna”. (Michée, V, 1-4)

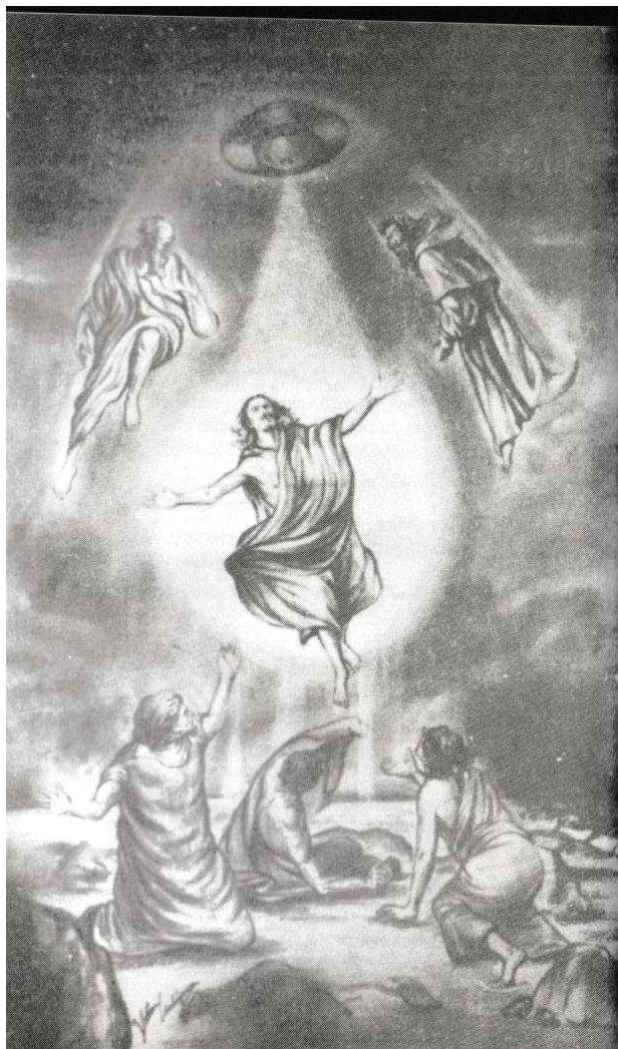
“Jubile (...) yelli-s n Jérusalem: atan ugellid-inem i teddun ħur-em (...) Yerked, yeaqel, yef ayyul (...) ad yemmel lehna i tmura, tagelda-ines ad tt-ttef si Lebħer yer Lebħer”. (Zacharie, IX, 9-10)



## **Aḥric wis IV**

### **LFAYDA N ΣISA**

Amek d ilul  
Aheggi d urebbi  
Talsiwin d yemqabalen  
Lmueğizat n tusna  
Uklal lwret



## Amek d ilul

Σisa ilaq-as ad yessiweđ tidett yef tira iqedsen di ddunit merra. Aken a tt-ili d tbut<sup>56</sup> asmi lğil n tusna ad yessefhem kulci i medden, i talsa merra.

Widen d ixelqen qesden-d ad sslalen agrud ad yekk si tmeđtut d yiwen seg-sen, aken agrud-agi ad yeseu, s lwert, kra n lberhan ur sean ara yemdanen.

« (...) Tufa-d iman-is s tadist s Ruđ zeddigen”. (Matthieu, I-18)

Iban win ixetben Meryem<sup>57</sup>, tameđtut i d-xtaren i cyel-agi, tusa-yas-id teweer a tt-yeqbel, acu kan:

“Ataya iban-as-id lmalayek n Uxellaq.” (Matthieu, I-20)

Yusa-d yiwen seg Wid d ixelqen as-id yessefhem belli Meryem tettarju agrud syur Rebbi.

“Nbiyat” yuyiten lhal ttemsawalen d Wid d ixelqen. Usand si lebeid aken ad walin agrud n “Rebbi”. Yiwet si tmacinin yettafgen, sexdamen-tt aken asen t-sken abrid:

Nwala itri-ines mi d-yuli, nusa-d a nerkeε sdat-es”. (Mathieu, II-2)

« (...) Hatan yezwar-iten yitri i walan mi d-yuli, yusa-d ireşsa-d nnig uqerru n llufan ». (Matthieu, II-9)

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<sup>56</sup> La preuve

<sup>57</sup> Marie



Widen d ixelqen ħurben yef llufan:

“(…) Atan iban-as-id yiwen si lmalayek i Joseph yenna-s: “Ekker fell-ak, awi agrud d yemma-s, rrwel yer Maşer effer din alma llueay-kin. Alaxaţer Hérode ad iruĥ ad inadi yef agrud aken a t-yeεraq”. (Matthieu, II-13)

Agellid yettwali s yir tamuyli “agrud-agellid”-a i d-yussan seg agdud yer wanda yella, i s-id ceyeen “Nbiyat”. Asmi yemmut ugellid Hérode, Widen d ixelqen xebren Joseph akken ad yuĥel yer Israēl:

“Asmi yemmut Hérode, Iban-as-id lmalayek n Uxellaq i Joseph di targit, di Maşer, yenna-as: “Ekker fell-ak, (...) ruĥ yer (...) Israēl, alaxatark widen yebyan lmut n wegrud mmuten”. (Matthieu, II, 19-20)

### **Aheggi d urebbi**

Asmi yewweĥ d argaz, Widen d ixelqen wwin Σissa aken a s-id seknen d acut, a s-id mmlen anwa i d Babas, a t-id xebbren d acu id tabratt-ines di ddunit, akken diyen as mmlen timsel n tusna d tt-tiknulujiyit.

“(…) Eldin igenwan, iwala Ruĥ n Rebbi işubb-ed amzun d itbir yusa-d ħur-es, atan dya, seg’genni, yeffey-ed şşut: Wagi d mmi, win ħemmley, win si ferĥay. Dya wwin-d Σissa yer şehra (...) aken a t-jerben d cciţan”. (Matthieu, III, 16-17 et IV-1)

Ciţan, “leblis”, axellaq-agi yef i d-nehder weqbel, dima yettewqennaε belli ulac ayen ara d yekken yelha si leεbad; leblis, win ur yettamnen, εawnent wid d-yekren

d ixşimen i leħkum yellan deg wemđal ibaeden. Ciťan ijarreb Σissa akken ad iwali ma yella telha tħerci-is ney xaťi, ma yella yettqadar, iħemmel Wid i t-id ixelqen. Asmi iwala belli nezmer a neg deg-s laman, yeğġa-t imir ad iruħ ad yeqđu timsel-ines.

Akken amur amuqran ad yeddu yid-es, yexdem “Imueġizat”, netta yessexdam tamusni d ttusna i s-id ffkan Wid i t-id ixelqen.

“(...) sersen-as-id akk ayen yellan dirit... netta idewwa-ten”. (Matthieu, IV-24)

« Widen yellan d igellilen di rruħ-nsen, nutni ackiten ». (Matthieu, V-3)

Awal-agi sterġment-id akken nniđen: Widen yellan d igellilen di rruħ-nsen, d nutni i-ifarħen. Lmaena-ines s tidett: “igellilen, ma yella sean leeqel, ad ilin ferħen”. Ur kif kif-ara.

Yenna dya i řşuħaba-ines “ilaq ad ssiwđen tidett yer ddunit merra”.

Di tżallit iwumi qqaren “Babat-nney” (notre père), tidett nnan-tt-id d lekmal-is :

“Ad yass leħkum-inek, ad yili lebyi-k di lqaea akked igenni”. (Matthieu, VI-10)

Deg igenni, deg amđal n Wid d ixelqen, d imusnawen i iħekkmen, ssawđen xelqen-d imdanen fazen di tħerci. Di lqaea ad đru yibbas. Ad refden asafu.

Tazallit-agi i tteawaden sbaḥ meddi ur zrin lmaena-ines, tura, tedleq akk azel-is : « di Lqaea akked Igenni”.

Fkan-as i Σisa, ger tiyiḍ, lberhan d ttezmart aken ad iqennaε madden. Anect-a s lfeḍl n *hypnose télépathique* n tijemmuεa.

Mi ifuk Σisa awal, lehdur-is keččmen yer wulawen madden, alaxaṭer yesselmad-iten am akken yesεa tazmert, mačči am win iten yesyarayen”. (Matthieu, VII, 28-29)

Ikemmel di tikli-s yer sdat, ikemmel adawi widen yettwawḍen s lemεawna n Widen d ixelqen, ssexdamen – s lebeid – isiren iḡehden.

“ (...) Yiwen ihelken ajeḡḡiḍ i qerreb-ed (...) Σisa yezzel afus-is, yennul-it, yenna-as: byiy-t, izdig. Imir imir yehla seg’jeḡḡiḍ-ines.” (Matthieu, VIII, 2-3)

Kif kif diyen d widen iεegben. S lebeid, s yisiren n laser, seryayen yiwen wemḍiq kan.

“(...) ekker fell-ak, tedduḍ (...) dya yekker”. (Matthieu IX, 5, 7)

Akin, di Matthieu, yenna-asen-d Σisa d acu i d-yusa a t-yeqḍu di ddunit:

“(...) Ur d usiy ara ad ssiwley i widen yeddand webrid zeddigen, usiy-d ad hduy widen t-yeffyen”. (Matthieu, IX-13)

Ur d yussa ara i wegdu d n Israël i yezran tudert n Widen d ixelqen, yusa-d aken tamusni-agi a ttawed madden merra di ddunit.

Akin kra drant-ed “Imueğizat” nniđen yecban timenza. Tigi cuddent-ed yer dwawi. Di lwaqt-nney aleqqem bbul, leğwareh nniđen, asehlu n ujeğğid, tabeεuct ney ağan nniđen yecban wigi, tufya di l’kuma s udawi d lemhadra ilaqen... yer yemdanen imenza, anecta yecba lmuhel d leğeb. Di lweqt-nni imdanen cban wigi, ma yella d Widen d ixelqen cban imdanen n tmura yesifilizin... acu kan kkan-d nnig-nsen cwit deg annar n tusna.

Akin kra yella-d wawal yef Widen d ixelqen, gerasen yella baba-s n şşah n Sisa:

“Menwala ihi ad yesteeref sdat n yemdanen, ula d nek ad steerfey sdat n baba i yellan deg’genwan”. (Matthieu, X-32)

“Sdat n baba i yellan deg’genwan”. Kulci nnant-id dagi. Mačči d Rebbi ur yezmir ad yennal wemdan ney win ur nebni-ara s weksun d yidim. Atan “deg’genwan”. Mačči d ayen ara fehmen widen iyilen belli itran ttewaelqen yer sqef igenni amzun d lambat n trisiti. Kulci yeddawar yef timit n ddunit: Lqaea. Acu kan tura, imi imdanen ulin s agur, imi zran d acu yellan, amek yettwexdem igenni, terza-d tafat yer tira n zikenni i sen yefkan udem nniđen.

## Talsiwin yemqabalen

Deg *l'Evangile* leḥsab n Matthieu, deg aḥric XIII d lewhi muqren anda Σισα, deg yiwen lmeena n awal, yesfehm-ed :

« Atan win izeræen yeffey-d ad yezree ». (Matthieu, XIII-3)

Widen d ixelqen eḡḡan amḍal-nsen aken ad ruḥen ad xelqen ddunit deg wiyiḍ.

“(kra n zerriæa) teyli deg abrid; dya eččan-tt yefrax (...)”. (Matthieu, XIII-4)

“Tiyiḍ ylint ger yedyayen, anda ulac aṭas bbakal; (...) acu kan ryan-t m akken id-yuli yiṭij (...)” (Matthieu, XIII, 5-6)

“Tiyiḍ ylint ger isennanen; (...) yekker unnajel, ixenq-itent...” (Matthieu, XIII-7)

“Tiyiḍ ylint yer lqæa yelhan fkant-ed lyella d lfakya, tigi miyya, tidak-a settin, tidak-inna tlatin. Yessel win yesean imezzuyen!” (Matthieu, XIII, 8-9)

Lmeena n wawal imi eerden ad xelqen ddunit deg yemḍalen nniḍen, eerden tlata n tikkelt ur temyi ara zerriæa: tamuzwarut d sebba n “yefrax” i d-yussan eččan-tent, di tidett ur teffiy ara imi yeqreb wemḍal-agi yer tin Widen d ixelqen. Wid yugin ad xelqen imdanen ara yettaken acbi yur-sen, wid yettwalin belli ad zzin fell-asen yibbas, usan-d qelæen kulci yer lḡedra. Tis snat eerden-tt yef yiwet n wemḍal tella teqreb yer yiṭij, teḥma

dayen kan, anda işerree, iseryay akk ayen yellan. Tis tlata xedmen-tt “ger isennanen”, deg wemdal qwan degs waman anda anajel d umaday eččan-d tamurt, glan ula s lhiwan. Ddunit-a anda yella kan lehçic mazal-itt ar tura Tis rebea tessemyi, “deg akal” yelhan... Ayen yellan d şşah, i tleta semyin-t, ayen yebyan ad yini belli ger ssin n yemdalen iqerben ta yer tayed, ellan deg-sen lyaci cban imdanen d Widen d ixelqen.

« Yessel win yesean imezzuyen! » yefhem win izemren. Asmi ara d awden lewqat, widen yetnadin ad fahmen. Wiyid, widen yettmuqulen ur ttmuqulen, sellen ur sellen, ur fahmen, widen-nni ur fahmen ara tidett.

Widen-nni, s yissen, ara d-begnen tiherci-nsen ara yuklalen aten eiwnen Widen d ixelqen, widen aten eiwnen:

“(...) As nefk i win yesean ad yeseu kter: acu kan win ur nesai ara, as nekkes ula cwiṭ-nni yesea”. (Matthieu, VIII-12)

Ad ttewhudden yegduden ur yessawaḍen ara ad begnen tiherci-nsen. Xas ma yella imdanen sbegnen-d belli uklalen aten qeblen Widen d ixelqen am nutni, txuş asen kan ... cwiṭ kan n lehmal. Lehmal ger-asen abaeda d Widen iten id ixelqen.

(...) I kunwi, te-ttwanefka-yawen a tt-issinem lesrar Igenwan...” (Matthieu, XIII-11)

Teđra-d temzizelt<sup>58</sup> ger tlata n yemđalen anda d-ttwaxleq ddunit. Tin anda d tufrar talsa s tħerci d usneri di tusna, seknen-d belli fazen di tħerci, zemren ad warten Widen d ixelqen. A tt-awi lwert-agi ass n « leħsab aneggaru », ma yella ur d-ssufuyen ara leħmaq ayur-sen,. Ass dgi talsa a ttawed yer yiwen lħed ilaqen di tmusni, ma yella d imdanen izedyen Lqaεa ur beiden ara aħas yef lwaqt-a.

Tiħerci nemdan d « (...) ttin akk i d tamectħut di zerriaε, acu kan mi tgemmu, d lxeđra-ines akk i-imuqren, a ttuyel d tejra, ad ssubben yers yefrax igenwan ad xedmen leεcuc yef ifurkan-is ». (Matthieu, XIII-32)

« Ifrac igenwan » : Ad subben Widen d ixelqen « ad xedmen leεcuc<sup>7</sup> yef ifurkan-ines, ad awin tamusni-nsen i yemdanen ma yella ssawđen ad seknen udem yeřfan.

« Leħkum igenwan yecba trunya<sup>59</sup> tesεa tmetħut (...) teffer-iten di tlata twemmusin n lfarina alma yuli-d kulci ». (Matthieu, XIII-33)

D lewhi n wawal yef tlata n ddunitat anda Widen d ixelqen ttarjun ad tħarđeq tmusni.

« (...) Awen d-iniy ayen yefren seg asmi d cfa yemma-s n ddunit ». (Matthieu, XIII-35)

Dagi i tella yiwet si leħwayeğ yeřeεan azel, imđalen seεn tudert, ad yawed wass ur ttwazdayen ara.

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<sup>58</sup> Compétition

<sup>59</sup> Lexmira, tamtunt

Amdan ilaq ad yili – imiren – yessawed di tmusni lqayen aken ad ibeddel amdal ney ad yessexleq ddunit s wudem nniđen ara i-wulmen i teswiēt i dgi yella, aken imdanen ad idiren ma yella byan ad qimen deg amdal-a. Ma yella amdiq ur iwulem ara i yemdanen, ilaq ad xelqen imdanen iwulmen i wemdiq-a. Uqbel ad yenger, ilaq ad xelqen ccetla n yemdanen ara yidiren di teswiēt temxalaf d Widen i ten id ixelqen. D ttin ara yewret uqbel tagara n Widen d ixelqen d ttmusni-nsen.

“Aken lwert ur yettdie ara, Widen d ixelqen sersen tudert di tlata n “ddunitat”, ala win ifazen i wumi ara d işih lwert.

“(…) yer tagara n lewqat, ad ffyen lmalayekat ad farqen widen n diri d widen yellan wwin abrid n tidett (...)” (Matthieu, XIII-49)

Nessefhem-awen-id weqbel ad yili wawal yef usnerni n weyrum. D uççi yesean lğehd yettwaxedmen amzun d likaci, am tid ttawin *les consmonautes*, widen yettalin s igenni, i dgi yella akk wayen ilaqen i tudert n wemdan. S yin i d yekka *l’hosties*; d sifa-nsent i y-id yesmektayen udem n likaci. D wayen d iqublen ayrum, yella wayen i si zemren ad seçčen d luluf n yemdanen.

### **Lmuğizat n tusna**

Asmi yelha Sissa yef aman, sawnent-id Widen d ixelqen s isiren aken ur iyelli ara, s wayen zemren ad kksen tazayt aken ur i ttezzar ara.

“(…) Iruh-ed yur-sen, ilehhu-d yef aman”. (Matthieu, XIV-25)



Anect-agi ixelq-ed ayen isi temyumbaz liħala:

“(…) Acu kan mi iwala abeħri (Pierre), tekcem-it tergigit (...) amzun yuli yer lɓabur, dya yeŷli ubeħri”. (Matthieu, XIV, 30, 32)

“Yeŷli ubeħri” imi yuli yer lɓabur, alaxater ħebsen isiren d ssuffuy tmacint imi yuli Σissa yer lɓabur. “Lmuεġiza nniġen deg rebbi n tusna. Ulac lmuεġiza, mxalafent kan tjer miwin. Limer, di zman n Σissa ad ffyem s labyu, l’hélécoptère ney kra uġebsi yettafgen xas ma yella tamusni-nwen deg wayen yeenan tusna tesεa tilisa, ɣur-sen d lmuεġiza ma yella tcaeled-d tafat deg’genni, ma yella tnehred takarust, tettmuquled tilibizyu ney tseyded-d afrux s tneghelt, Alaxater yewεer-asen ad fahmen amek teddunt tmacinin yellan ger ifassen-nwen, ɣursen ala tazmert n Rebbi i izemren ad seddun timsel-agi ney widen yeffyen si ddunit<sup>60</sup>. Ini i yiman-ik belli d ayen k-iferqen d yemdanen n teswiεt n Σissa i k-iferqen yid-nney tura. Nezmrer a nexdem timsel ara tettwalid am akken d “lmuεġizat”, acu kan yer widen iħercen seg-wen maċċi d lmuεġizat alaxater tdefrem abrid usnerni di tusna kra n εecra snin aya yer deffir, diyen tettnadim a tt-fahmem d acu i d amek n temsel wala a tteqlem am uεeggun yeƷ udem a ttettawim kan ikaduten.

Acu kan tamusni-nney muqret timyer ur tessawadem ara a tt-fahmem amek almi d almi... Ula d imusnawen-nwen imuqranen ur sawaden ara ad fahmen amek nxeddem “lmuεġizat”. Kra n lemxax ifazen ur

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<sup>60</sup> Surnaturel.

wehmen ara, acu kan tugdi a ttekem ulawen madden. Lyaci-agi, yernu ur wehmen ara di temsel amek teddunt, nesæa timsel i izemren a ten t-swehmen. Ilaq kan a d-zren tura belli ulac “Rebbi” aken tyilen ur zmiren a t-walin yemdanen. Ellan wid i d-ixelqen imdanen am nutni. Am şşifa-nsen.

Deg aħric XVII n Matthieu, banen-d Widen d ixelqen:

« (...) deg adrar elayen, yer tama (...) (Σissa) ibeddel udem sdat n (Pierre, Jacques d Jean), udem-is yeceæceæ amzun d itij, lqec-is yeqqel d amellal amzun d tafat. Ataya yusa-d Musa d Elie ttmeslayen yid-es (...) ataya tyumm-iten tagut iceælen, s yin, si tagut, yiwet n tayuct tenna-d : Wagi d mmi, (...) sselt-as ». (Matthieu, XVII, 1-3, 5)

Tadyant-agi teđra-d deg id, lexwan tekcem-iten tergigit imi walan Σissa teccaæceæ-ed sg-es tafat, d tafat i d yekkan si tmacint i sgi d-yeffey Musa d Elie i yellan mazel-iten ddren s lfeđl n « tejra n tudert » i si d-ssfaydin. Tudert i lebda d tidett yellan di tusna, xas ma yella ur teædil ara d ttmuylı i yesæa wemdan fell-as.

Awal ( i d-yenna Matthieu, XIX-30) :

“Imezwura ad ilin d nutni i d ineggura, ineggura ad ilin d imezwura”, yebya ad yini belli wid di tt-waxelqen ad qqlen d Ixellaqen akken d-ttwaxelqen Ixellaqen.

## Uklal Iwert

Deg aħric wis XXV (v. 14 yer 29) n *l'évangile* aken t iwala Matthieu, yenna-d belli tlata n yemɗalen ilaq ad snernin di tmusni d ttusna, dayent akk anecta ilaq ad yettweħkem fell-as yibbas. Ʋef aya:

“Imi yekker ad yinig, yiwen wemdan yewkel aylanes i tlata waklan:

Amezwaru yefka-as xemsa lmuhibat;

Wis ssin ssnat lmuhibat;

Wis tlata yiwet n lmuhiba.

Asmi d yezzi sidi-n sen, amezwaru yerra-asent-id ixemsa, yesken-as-id xemsa i d-yerbeħ syis-sent.

Wis ssin yerra-as-id ssnat akk d ssin i d-yerbeħ s yissent.

Wis tlata yerra-as-id kan ayen i s-id yeğġa.

“Ekkest-ast, fekt-ett i wagi yesεan εεcra lmuhibat. Alaxaħer fkan i win yesεan ad yuyel ad yesεu kter; acu kan win ur nesei ara, ekkest-as ula d ayen yesεa.”

Di tlata n ddunitat anda d tt-waxlaq tudertt, d win ara d aywin aħas usnerni di tusna, d netta i wumi ara d iħiħ a yewret. Win ixemten, yesbek, at ħeqren wiyid alma snegrent.

D ayagi i yellan di Lqæa ger yegduden.

Deg aħric wis XXVI yenna-d Σissa azel n lmut-ines d lektiba i, yer tagara, inefæen aken ad yeched: asmi yebya yiwen si twacult-is a t-idifandi s ssif, yerra-as-d:

“Err ssif-ik yer wemdiq-is (...) tyiled ahat ur zmirey ara ad ssiwley i baba, ad iceggeε di yiwet n teswiet kter n tnac n lmalayekat?” (Matthieu, XXVI, 52-53)

“Acu kan amek ara æemrent tira? Alaxaṭer aka i ilaq a ttili”. (Matthieu, XXVI-54)

Netta, yelzem Σissa ad yemmet, yelzem tidett a ttezreε aken ar tagara. Asmi ara d ezzin Widen d ixelqen yer Lqaεa, ur ten ḥettben ara d imkurḍa, d ixeddaεen ney d inekcamen. Yef aya i nefæent tira iqeddsen akked *l'Évangilique*. Aken ad ḥadren lğerra n tudert d leqdicnsen, diyen, akken ad stærfen s-yis-sen asmi ara d-qqen.

Σissa, seg'mi yemmut, “skeflent-id” Widen d ixelqen:

“(…) teḍra-d zzenzla mmuqret, alaxaṭerk iṣubb-ed yiwen n lmalayekat n Ugellid amuqran seg'genni, iqrreb-ed, yezzaz adyay (timedlin yeqlen yef użekka n Σissa), yeqqim fell-as. Iga amzun d lebraq, lqec-is d amellal amzun d adeffel”. (Matthieu XXVIII, 2-3)

Widen d ixelqen duwwan Σissa, imir skeflent-id errant-id yer ddunit. Yenna-d :

« Ruḥet ihi (ini-t aya) i tmura merra, xedmet-ed inelmaden d widen ara ken yeṭafaren (...) Seyret-tten ad jemæen akka ayen i wen d nniy”. (Matthieu XXVIII, 19-20)

Dagi i tfuk tebratt n Σissa.

“(…) seg’ mi isen d-yehder, refdent (Σissa) s igenni (…)” (Marc, XVI-19)

Refden-t Widen d ixelqen imir kan mi d-yenna awal-is aneggaru:

“Ad awɗen lewqat asmi ara d ddmn yemdanen izerman, ad sswen ssem ur nherwan ara, ad sersen ifassen-nsen yef imuɗan xas ma ad xedmen ayen yelhan”. (Marc, XVI-18)

Asmi ara issinen yemdanen *l’serum* yellan d ddwa n ssem, ad snernin *la chirurgie* (apiri)... ayen iderrun tura.

Widen d ixelqen, uqbel ad uyalen, ad tt-binen di teswiet yer tayeɗ aken ad heggin annar i tuyalin-nsen. Akki tɗerru akka tura. Akken ad yesɛu azel akk ayen ara d ssbinen:

“Wali-t taneqlett-agi (...) ma’ara d-ɗredqen ixulaf, ur yebɛid ara unebdu”. ( Akken i d-yenna Luc, XXI, 29-30)

Asmi ara d-binen-t tmacinin yettafgen ur iban d acutent, s waɗas, am tura, dina a ttezrem belli yebbeɗ-ed lwaqt”.

Di Actes des Apôtres, deg aħric wis II, nnan-d diyen:

“Ass n leəwacar<sup>61</sup> (lexwan) ellan (...) jmiε (...) almi d yiwet n teswiεt yussa-d zhir deg’genni amzun d abeħri aqeşħan id yeččuren axxam anda qqimen. Dya walan ilsawen amzun d timest, ferqen, rsen-d yef yel yiwen, i merra yeččur-iten Ruħ yeşfan, bdan ttmeslayen tutlayen nniđen...” (Actes des Apôtres, II, 1-4)

Widen d ixelqen, s lfeđl n ttregba-nsen d ttmusni-nsen yeqwan i isen slemdan s lemyawal s wuden n lemwaji n électro-chocs neğren deg allay n lexwan ixfawen (Imeena, leħruf...) n tutlayin nniđen. Akka ad ssiwđen tidett yer yegduden merra yellan di ddunit.

Ilaq ad nebder abini<sup>62</sup> n Widen d ixelqen di “Actes des Apôtres”, “Imalayekat” ačħal n tikkell dya asmi d ssuksen Pierre yellan yurez-it Hérode:

“Ataya iban-ed lmalayekat n Ugellid amuqran dya tecēel tafat di lħebs. Lmalayekat yewwet Pierre yer uberdi, yesker-it-id. Dya yenna-s: ekker fell-ak, yiwel. ylin-t snasel seg’fassen-is. Yenna-yas lmalayekat: “Err tayeggadđ-ik, err-s irkasen-ik; dya yexdem-itt. Yenna-as diyen: Ers akebbudđ<sup>63</sup>-ik tbaε-iyi-d. Yeffey-d Pierre yetbaε-it-id, xas u yeelim-ra belli d tidett ayen d-yeđran d lmalayekat: iyil yettergu”. (Actes des Apôtres, XII, 7-9)

Pierre, amzun d amdan aweħci, zdat n snasel yeγlin waħden-sent, iyil yettergu. Ur yessin ara a-*chalimeau* n trisiti s lazir i yessexdem yiwen seg Widen d ixelqen.

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<sup>61</sup> La pentecote

<sup>62</sup> Apparition

<sup>63</sup> Abalħun-ik

M'ara d d̄runt temselt am tagi, bab-is ad iyil yettergu. Yef aya i d-qqaren yef wid iwalan Widen d ixelqen, belli bedden-asen-id lexyelat ney ttargun. Am ayen iqarren yef wid iwalan s tidett iḍebsiyen-nney yettafgen. Fīlen d axatel<sup>64</sup>. Dagi yesfahmed belli iyil yettergu deg ayen iwala sdat wallen-is, acu kan d tidett s lekmel-is!

“... ruḥen-d yer tewwurt bbuzel (i) teldi waḥdes (...) imir yakan yeḡḡa-t lmalayekat”. (Actes des Apôtres, XII-10)

Awehhi nniḍen: qerben-d lewqat u, diyen, agdud n Israēl yufa-d tamurt-is:

«Akin kra ad uyalay ad bnuy axxam n David i yettwahudden!”. (Actes des Apôtres, XV-16)

Awal nniḍen yesēan azel deg aḥric i d-iteddun:

“Nekkni iban n ccetla-s”. (Actes des Apôtres, XVII-28), Yenna-t-id mi d yettmeslay lexwan yef Rebbi.

Ur nettkemmil ara a neyer *l'évangile* anda yella waṭas n lmeēna n wawal yef Widen d ixelqen, acu kan a neyyer ayen ur yesēi ara azel.

Ad tt-ssiwded kečč s yiman-ik asen d-ssfahmed i wigad ara k-id yefken isteḡsiyen, yer tafat n wayen ara d ssfahmed s wayen i k-id fkiy almi d ttura.

Dya iruḥ am tikkell-nni iēddan.

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<sup>64</sup> Hallucination





## Aḥric wis V

### TAGARA N DDUNIT

1946, aseggas amenzu n zman ajdid  
Tagara n teklizt<sup>65</sup>  
Axlaq n ddewla n Israël  
Lyelṭat n teklizt  
Yeṛ izuran n ddiyanat merra  
Amdan: aṭan igenwan  
Asnegmi: d izri<sup>66</sup>

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<sup>65</sup> L'égglise

<sup>66</sup> Mythe

## 1946, aseggas amenzu n zman ajdid

Azekka-nni yeqqel-ed am tikkal-nni iæddan, yemmeslay-ed:

“Lwaqt n tagara n ddunit yewweđ-ed. Mačči tagara n ddunit di twayit ara ihudden kulci di Lqæa, d acu kan d tagara n ddunit n teklizt i ixedmen axeddim-is, ger cwit d waṭas yelhan. Acu kan texdem-it. D axeddim isi ssawden yemdanen ad zren belli llan Widen d ixelqen, ad stærfen yis-sen asmi ara d assen. Akken twalam, Taklizt imasihiyen tettmettat. D tagara n ddunit-a alaxaṭer teqda amur-ines di ddunit, tekfa axedim-is, s waṭas n lyelṭat, imi tebya a tter d irebbiten Widen d ixelqen. Anect-agi yelha almi d tagrawla tusnant<sup>67</sup> anda tlaq tyita limer tettwejmæ tidett, limer diyen snen a d-yren ger yeštiren. Acu kan xedmen aṭas n lyelṭat. Anect-agi i ttwaæeggen-asen-id tura ad hudden yer lqæ, ur nfiæn i wacemma. Yakan, kra bbanda teḡuḡḡeg tusna, agdud ur yettamnen s wacemma, ad yuyel d agayemru<sup>68</sup>. Ur yettizmir ad yamen s “Rebbi” bu tamart tamellalt yeẓlen yef usigna, yezgan deg’genwan, swin i byan ad ssimnen, mačči kan i lmalayekat tucbiḥin akk d cciṭan bu wacciwen d iqebqaben... Dya ur yeẓri anwa ara yamen. Ala kra n yelmezyen i yeẓran belli leḥmala tezwer kulci. Tewdem yer laxart n zman. Kunwi, s yimdanen n Lqæa, tettafgem deg’genwan, tessawaḍem ṣṣut-nwen yer yel tamaḍt di ddunit s lmujat n rradyuwat. Tura yewweđ-ed lwaqt aken a ttissinem tidett i ken yeggunin. Akken it uran, ad yeḍru kulec imi tekcem

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<sup>67</sup> Scientifique

<sup>68</sup> Morose (rzen ifadden)

Lqaa di teswiet n ubidun<sup>69</sup> urant kra n yemdanen d acu kan uten uminen ara. Tnayen-uæcrin-alef iseggasen aya tura i nwan Widen d ixelqen ad xedmen axeddim-nsen di Lqaa, akka i yebya lǧehd igenwan. Taswiet Iḥutiwen d tin Σissa d iṣeggaden, ma d tin Ubidun, i d-yettafaren, tella-d si 1946. Lwaqt asmi agdud n Israēl yufa-d tamurt-is :

« Ad yili assen-ni, zhir d leeyaḍ ad yekk si Tebburt Iḥutiwen ». (Sophonie, I-10)

Tabburt Iḥutiwen, d aæddi yer lwaqt ajdid n Ubidun. Di teswiet m'ara d-yali yiṭij yef Lqaa, m'ara tæellem tefsut, “deg” Bidun. Zhir d leeyaḍ d widen ara yekkren m'ara zren madden tidett. Mačči kan akkka imi tluleḍ, kečč, deg'seggas n 1946.

## **Tagara n teklizt**

Tidett-agi a ttxdem ifadden i kra win yellan d agayemru, s lfeḍl n tafat isi ara d-glu. Acu kan a tt-syiwel ayelluy n teklizt ḥala ma yella tefhem d acu d lyelṭat-ines, a ttersers lǧehd-is ger ifassen n tidett.

“Alaxaṭer yel amesbaṭli ad aweḍ tagara-s. Win yeskeeriren ad yettwarfae, kra n widen yesbedden taæssast yef lmut d lbaṭel, widen-nni ad rren taqejjirt yer deffir.

“Widen i, s leqwanen-nsen d ttira-nsen, yerran amdan yettweḍlem, ad sarsen tisrafin i win ara iḥettmen

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<sup>69</sup> Verseau

aḥebbus yer Tebburt s dderε-is, ad isuffey iḥeqqaniyen”.  
(Isaïe, XXIX, 20-21)

D tagara n widen yessumnen s leḥram n tazwara<sup>70</sup>, erran amdan yettweḍlem, i widen yettadin tasrafin i widen ara yezzuzren tidett di teswiεt n “tebburt” n Iḥutiwen. Anekcum yer Ubidun, aken ad εarden ad selken taklizt aken tella, ad ssufyen seg’es iḥeqqaniyen, winna yeqqaren ayen yellan d lḥaq, wina d-yeqqaren ney yettarun tidett. Am widen i, ttewqenεen belli ad difandin tidett mebyir ma yella qelben ad fahmen, ṣemren Σissa alaxaterk ugaden ad felsen, ad qqen d iyed di teswiεt-nni ma’ra kecmen di zman n Iḥutiwen.

“Allen n widen yettwalin ad yettwakkes fell-sen weεjar, imezzuyen n widen yesmaḥsisen tura ad sellen (...) ur salayen cciea i wudem n lḥif, ur qqaren i wungif belli d bab n yisey.” (Isaïe, XXXII, 3, 5)

Alaxaterk win ur nessei ssuma yesseyzaf di tidderwect, ma d uli-s yettḥebbir i yimenyi d lbaṭel akken, mi yesεa lḡahd, ad yessiweḍ afus-is yer lebyi-s, ireggem Iahvé, yettaḡa deg ilem winna aken yelluzen, yettaḡḡa winna aken ifuden mebyir aman. Ma yella d bu txurdas, tixurdas-is wwint abrid n lmut, d netta i ijebden lexyuḍ aken ad yesseyli yel igellil s lekter i s-id yezḍa. Ma yella d ameεruf ad yeḍlaq tamsalt-ines. Acu kan win yellan d bab n lḥerma ad yesnerni lḥerma, ad yesnerni lḥerma d yisey; d netta ara d yekkren i lefεayel yeṣfan”. (Isaïe, XXXII, 6-8)

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<sup>70</sup> Péché original

Madden akk ad fahmen, “Allen n widen yettwalin ad yettwakkes fell-sen weɛjar”. Taklizt i iregmen lahvé, s lekteb d iɛturen<sup>71</sup>, ttağğan deg ilem widen yelluzen tidett, d nettat ara yawin yer lbir kra n win yellan d igellil. Zaɛma, a tteereɗ aken widen ur yessawɗen ara ad fahmen, ney ur zmiren ara ad fahmen, as qimen d ukyisen, di tugdi n “leħram”, tufya di ttufiq ney ddnub nniɗen. Imeɛraf ad zlen ifassen i tidett, acu kan widen ur yeħricen ara, ur yefhimen ara aħas, akken ad fahmen azel n tidett yellan nnig-sen, ad kkren aken ad ddafɛen yef lekteb n teklizt yef iten t-weɛɣa. Acu kan, win yellan d aħeqqani, widen ara isuyen isem n tidett, ad xedmen ala ayen yeɛan azel d yisey, xas ma yella Taklizt yettmattaten ur twufq ara anect-a.

“U teɛlimem ara, ur teslam ara, ur wen t-id skinen ara seg asmi bdan-t temsal? Ur tefhimem ara amek tebna ddunit?” (Isaïe, XL-21)

“Ataya uqeddac-inu yef i-sersey leɛnaya, win xtarey, win yef i-yers lxatɛr-iw. Sersey leɛqel-iw fell-as. Ad yemmel i leğnas leħsab d leħkum”. (Isaïe, XLII-1)

D kečč i d win ara yezzuzren tidett di ddunit merra, tidett-a i k-id nesken kra n wussan aya yer deffir.

Ur yettruz ara ayanim d-yeknan, ur yesnusuy ara taftilt i teddun a ttexsi”. (Isaïe, XLII-3)

Ur tessawad ara a tthudded taklizt d lketb-ines yer lğedra acu kan a tt-hudd waħdes. Ahuddu yagi, netta yebda-d aħas n leewam aya yer defer. “Taftilt i teddun a

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<sup>71</sup> Les calamités

ttexsi”. Teqda amur-is di ddunit, tura yewweḍ-ed lawan a tt-ttwarfae. Texdem atas n lyelṭat, tēebba adrim yef aērur n tidett mabyir ma yella tnuda a ttessefhem i yemdanen n lwaqt-a aken ilaq. Acu kan ur tt-ttlumut ara atas imi s yis tektabt n sidna Σisa teqqel d inigi di ddunit merra. Netta diyen, lyelṭat-ines muqrit, abaeda imi d ssekcem lxurafat d lekter yer irebbi n tidett, imi d suqlen aken n diri tira n Tektabt n sidna Σisa tbeddel-iten s wayen tebya. Am wawal n “Elohim”, Imaena-ines Widen d ixelqen, tbeddel-it s Rebbi, d awal d afrid xas ma yella Elohim, s tēabrit d addaz amaruz<sup>72</sup> n Eloha. Bedden udem Widen d ixelqen s yiwen n Rebbi ur ifahhem yiwen. Lyelṭat nniḍen imi tesnum i madden ad eebden iqcer n wesyar irebbeen, aken ad tmektayen s-yess Σissa. *La croix* mačči d Σissa. Asyar irebbeen yef ayeḍ ur yeswa’ra tiqfilit.

“Ur t-iḥetteb ara deg ul-is, ur yesea’ra tamusni, ney tiḥerci aken ad yini “Seryey nnefs di tmest, sebbey diyen ayrum yef yirrij; skenfay-d aksum, ečč-iy-t, kksey-d seg-s ayen yessewḥacen! Ad eebden iqcer bbesyar!” (Isaie, XLIV-19)

## Axlaq n ddewla n Israël

Tuyalin n Wudayen yer tmurt n Isaraël d awehhi n zman n dheb i yettwarun:

“Ad awiy ccetla-k si Cerq d Lyerb, ad a ken-id jemæy. As iniy i Ccerq: ffk-d! i wazel: ur ttataf ara, awi-d arraw-iw si lebeid, yessi si lqern n ddunit, akken widen yessawalen issem-iw, yesean issem-iw, widen seiḡ, i

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<sup>72</sup> Pluriel

rrebħ-iw, wid d-xelqey, wid d ssekrey, wid d-rebbay!“. (Isaïe, XLIII, 5-7)

Dagi d awal yef tlalit n ddewla n Israël ara yestrahben Udayen ufella d wid n wadda. S wanecta Taktabt n sidna Σisa, i ħerzen Wudayen, a ttili d inigi asmi ara d assen Widen d ixelqen. Yura-d:

“D kunwi i d inigan-inu!” (Isaïe, XLIII-10)

“Sufy-et agdud aderyal, xas ma yesea allen, wid ieużgen i yesean imezzuyen. Akk leġnas ad nnejmaeën, igduden ad mmlilen! Anwa, ger’asen, i d-yewwin awal yef anect-a, yessewed-ay-id tiyri n wayen yedran di tezwara? Sufyen-d widen ara d icehden akenaken ad zzren ayen d-nenna d lħaq. (Isaïe, XLIII, 8-9)

“D kunwi i d-inigan-inu”, iebbajen n wawal n Iahvé, d kečč i d aeggal xtarey aken a ttezređ tunneđ syes-i, a ttezrem diyen d nekk s timad-iw (...)” ma d kunwi d inigan-inu, a iebbajen n wawal n Iahvé, ma d nekk d Rebbi: Ass-a dayen kifif. (Isaïe, XLIII-10, 12-13)

“D kunwi i d-inigan-inu”, iban, ney xați? zemrey a k-id iniy ass-a: “ass-agi diyen kifkif” s lfeđl n wwayen teseiđ ger ifassen di Tektabt n sidna Σisa.

Eğgiy-k yiwet n teswiët, acu kan ak-id jemæey s lemyıda d tamuqrant. (Isaïe, LIV-7)

Yufa-d wegdud n Israël tamurt-is imi yukka deg aħraz n tidett yellan di ddunit”.

Nemmeslayed yakan yef lwaqt asmi amdan, s tusna, ad yekk nnig n lehlak:

“Ur yettili ara wegrud ara yidiren kan kra wussan, ney amyār ur iqetṭun ara lajel-is di ddunit (...)” (Isaïe, LXV-20)

Lēilm n tṭebbat ad yefk ttawil i wemdan ad yekk tura nnig n lehlak, abaēda lmut igerdan.

“Yef icenfiren n wemdan iḥercen tella tmusni, acu kan aēkkaz neḡrent-id i waerur win ur yesēan ara ul. “ (Proverbes, X-13)

## **Lyelṭat n teklizt**

Taklizt, ihi, teyleṭ imi tessedlem amdan yernu tesseknat ad iḡal mebyir ma yella inuda ad yefhem.

“Di tzallit-nwen, ur kertzet ara am ikafriwen. Yilen s usgermumed-nsen ara sen-id yeqqbel kulci. (Matthieu, VI-7)

“Xas ma yella ēgnen-asen-id, taklizt tetreffah, yernu yura-d:

“Yiwen ur yezmir ad yeēbed ssin yef abrid: alaxaterk yad ad yekrah wa ad iḥemmel wayeḡ, ney ad yetṭaē yer wa ad yehqar wayeḡ; ur tezmirem ara a tteēbdem Rebbi d Mamon (Lullu)\*<sup>73</sup>. Ur jmaēayet

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<sup>73</sup> Tadrimt s araméen



ikeddusen di lqaea. Kulci d lfani (...)” Matthieu, VI, 24 d 19)

“ur kesbet la ddheb, la lfeṭṭa, la tadrimt di tæmmamt-nwen; ulac cwari i webrid, ney lebsa nniḍen, ulac tayuga n sebbaḍ tis snat, ulac taækkazt”. (Matthieu, X, 9-10)

S leqwanen-nsen ur yesein lmaena akked lḡemeat iḍeefen ur qudren ara l’*évangile*-nsen:

“Mačči d ayen i keččmen s imi i yettarran amdan yeqbaḥ, d ayen d ittefyen seg’mi. Ataya ayen yettaran amdan yeqbaḥ”. (Matthieu, XV-11)

Amek zemren, yemdanen-agi yellan kan d imdanen, ad yeşben tikli s tufya n leeqel ad kesben tadrimt d leknuz n l’Vatican, yernu lmasih-nsen yettweşşi deg’sen ur kesben “la dheb, la lfeṭṭa”, ula d “lebsa nniḍen”. Amek sean udem ad xedmen lxeṭbat yef tezdeg n rruḥ?

“ Yenna Sissa i lexwan-is: Ih, awen d-iniy, amarkanti ad as yaear ad yekcem di tewwura igenwan”. (Matthieu, XIX-23)

Zedmen-d, xedmen-d taækkumt tin zzayen aken a tt-sarsen yef tuyat n yemdanen. Acu kan nutni, ur byan ara aten t-ssembiwlen xersum s uḍad. Akk lefayel-nsen, xedmen-ten aken a ten-id walín madden (...) ḥemmlen akersi i ttewheggan deg’mensi (...) ad selmen fell-asen lyaci (...) kunwi (...) tesseam yiwen ugelid, yernu aqlaken akk d atmaten. Ur qaret Baba i yiwen di ddunit alaxaterk tesseam kan yiwen, win Igenwan. Ur ttaḡḡat awen semmin diriktur, alaxater tesseam kan yiwen,

Lmasiḥ. Acu kan amuqran deg'wen ad yili d aqeddac-nwen". (Matthieu, XXIII, 4-11)

Aya-gi yernu yekṭeb-it-id di *l'evangile*-nsen. Amek almi d almi taklizt tesub ddnub i wemdan, yernu d ttamuyli nniḍen yef leewayed d wamek teddunt temsal n ddunit; ad ttmeslayen yef lxir nutni yellan trefhen di l'Vatican, xas si tama nniḍen imdanen ttmettaten si ccar, eerdenten-id madden, s leqder d lḥerma, aken ad as neyren lfattiḥa, lxeṭbat, as nessawalen baba, sidi, ccix amuqran xas ma yella *l'évangiles*-nsen yugi-yasen anect-a! Ma yella azekka *le pape* ad iruḥ deg abrid-is ad iḥebbi cwari, assen-ni taklizt a tt-bedd yef iḍarren-is. Deg iswi nniḍen i yellan yemxalaf yef abrid d wwin wigi almi d ass-a: ayen ara izereen aken ad yili d lmubeyyina i wass-a. Axeddim-agi ass-a ifuk acu kan taklizt tezmer ad uyel yer webrid n ṣṣwab, a tt-eiwen igduden yentarren, a ttefk tagnitt i tidett d lketba s wudem-nsen iṣeḥḥan aken yel yiwen ad yezzer ayen yellan d wayen yefren ar ass-a. Lhiba n kra n yergazen n teklizt a tt-ssiweḍ ahat as-id qaæed udem. Aken ad yeḍru wanecta, ilaq l'Vatican ilaq ad yili d lemtel, ad yezzenz ayen yesæa i lfayda n yegduden yellan ttwaæefsen, a ttruḥ a ttezel afus-is aken a tteiwen irgazen d tlawin aken ad snegmin di tmusni. Anecta s uxeddim d lefæyel, mačči s "wawal azidan".

Ur iqebbel ara laeqel ad ilin aṭas n wudmawen n zwaḡ abaæda tamḍelt s wudmawen: widen yesæan d igellilen. Attaya lyelṭa nniḍen n teklizt. Acu kan lewqat bedden, yebbed-ed lawan-is.

## Yer izuran n ddiyanat merra

Lğerra n tidett, mačči kan di Taktabt n sidna Sisa akked *l'évangile*, ačhal d yiwen i d-icehden di ddiyanat merra. *La kabbale* s timad-is d taktabt yeččuren d inigan. Acu kan ur tessawađem ara a ten-id afem akken a t-ğrem, xersum yiwen. Ma yella yiwwas tzemrem ad afem yiwen, dina a tt-afem belli ađas n lmeena n wawal i d-yellan fell-ağ nekkni. Yiwen deg-sen di *Cantiques des Cantiques* (V) n wemđal n Widen d ixelqen akked wayen i ten isbaeden ęef Lqaea. Nnan-d dg-s belli Axellaq elay 236 000 ‘fersax<sup>74</sup>’, ma d agerz-is elay 30 imelyan “fersax”. Fersax, d ttawil i si ttqisen zikenni, yesea azel n wayen t-ttek tafat di *la seconde...* azel n 300 000 km. Amdal-nney yebeed 30 imelyan fersax, neğ 9 000 milliards ikilumitren, izad ahat neğ yenęes s usegğas n tafat. Neğ 300 000 km/s. Ilaqawen asegğas aken a tt-awđem ęer wanda nezdeğ. S ttawilat i tesaam tura, i teddun ala s 40 000 km/h, ilaqawen 26 000 isegğasen aken a tt-awđem ęur-neğ. Twalam belli ulac acu ara naggad tura. Nesea ttawil aken ad nruđ syur-nney alma d Lqaea, ur nettek ara kter n cahrayen. Anec-agi akk s lfeđl n ttawil d ttusna i nesea i ę-yettaken tazmert aken an carreg igenwan, a neddu am akken teddun isiren i yettyawalen 7 tikkel ęef isiren n tafat. Isiren-agi “ttawin-ağ”. Aken ad “ağ-awin”, ilaq a neffey si taq, anar n yisiren ttwalint wallen, aken ad naf iman-nney deg rebbi isiren “yettawin”. ęef aya imusnawen yellan di Lqaea, yettmuqulen igenni, ttmeslayen fell-asen amzun aken qqlen akk d tafat, d amellal, iceeel, aken kra d azegzaw imir ad yeeraq deg’genni. Wagi iban, m’ara tili tmacint a tt-tteddu nnig n temęawla n tafat, ad

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<sup>74</sup> Lqis n zikenni

“yeeraq”, ur tettizmir ara tiṭ a t-twali. Ataya acu lmaɛna-is aelay “ugerz” Uxellaq, ayen t-isbaeden d ttmurt anda yettrus ugerz-is. Amdal n Widen d ixelqen tebæed yef yiṭij-is s 236 000 fersax, ney 70 imelyaren d 800 imelyan ikilumitren. D wagi d “taelayt n Uxellaq, ma neṭef-ed lqis yer yiṭij-is, d itri amuqran.

*La Kabbale* d taktabt yellan teqreb yer tidett, acu kan akk tiktabin n ddiyanat ttmeslayen-d fell-aney yel yiwen amek yefṣaḥ yiles-is, abeɛda di tmura anda reṣṣan Widen d ixelqen. Deg’ durar n les Andes, di l’Himalaya, di la Grèce anda d-yella wawal d amuqran fell-ay deg izri-nsen, tadeyyanit n Bouddha, Lislam, Mormons, laqent atas n twarqtin di tektabin aken aten t-id nebder merra akked ttijemmuyɛa i yellan d inigi deg ayen nella d wayen nessexdam.

### **Amdan: lehlak igenwan**

Atan ihi, tesnem tura tidett. Ilaq a tt-tarum, a tt-tzeræem di ddunit merra. Ma yella imdanen n Lqaɛa byan ad sfaydin si tmusni-nney, ad rebḥen 25 000 iseggasen, ilaq ad begnen belli byan ad ay mlilen, ilaq diyen ad begnen belli uklalent, ayagi yezmer ad yeḍru – i nekkni

– mebyir akukru d tugdi. Ma yella nefka tamusni-nney i yemdanen, ilaq ad anili neṭheq belli a tt-sxedmen i wayen yelhan. Tamuyli-nney yef Lqaɛa iseggasen-agi ineggura u y-d tefkara udem yeṣfan d leṣqel di temsel. D tidett, yella wesnegmi, acu kan mazel widen yettmattaten si laḥ, mazel deg-sen cceḥna d imenyi di ddunit merra. Nezra belli ma nusa-d yezmer ad-ters lehna, a tt-ili tegmatt ger leḡnas, acu kan ilaq a nḥus belli amdan yewjed, yebya ad-ters lehna, a ttezdi tegmatt ger-

as d wiyid. Si tama nniḍen, nekkni, ilaq diyen a nebyu, a nḥus imdanen byan ay zzren imi nezra d acu i yellan deg-sen. Aḥal d abrid, di tmuyli-nsen drae d lgirra, imdanen s tmacinin-nsen byan ad yeḍlen timacinin-nney, yilen ahat d iedawen-nsen. Ilaq asen t-šefḍeḍ d acu-yay aken ad nesken iman-nney mebyir ma nugad ay d-wten, ney ay nyen. Mačči di lihala-yagi i nella tura, mebyir ma nenna-d ulayyer ad xelqen tagnitt n tugdi, d jjieran i izemren a tteqleb aken nniḍen. Kra n widen yettnadin byan ay d-ssiwlen s rradyu, acu kan ur nebya ara, ma nerra-asen-id ad afen anda nezdey. Arnu-yas, s ya ar d-ṭfem tiririt-nney, laqen-awen iseggasen alaxater timacinin-nwen mazel ur zmiren-ara i t-tiknulujit i nessaxdam. Ayla-nney yettyawal sebɛa n tikkell yef ayen tesɛam. Asnegmi yettnerni, anadi-nney nekkni yettkemmil aken a nefhem, aken a nessiweḍ a nili deg yiwen N wemdan i dgi nella merra, anda nella d *les parasites* n *les atoms*, *les atomes*-agi d yimḍalen akked yitran. Nessaweḍ ad naf deg mečtuḥ maḍi, leebad d imečtaḥ, ttidiren leebad ḥercen d ayen kan, ttidiren yef uqejjim yur-sen d yemḍalen d yitij, ula d nutni byan ad fahmen timsal am nukwni. Amdan d “lehlak” n leebd amuqran anda imḍalen d yitran d *les atomes*. Leebd-agi diyen ula d netta d amučtuḥ di temsel nniḍen. Di snat leḡwahi, ur yesɛa’ra tagara. Acu kan i d ššaḥ, ilaq « lehlak »-agi-nney, talsa, a tkkemmil a ttili, ur tnegger ara. Ur nezra’ra, imi iken-id nexleq, belli d axeddim wis sin i nexdem, « tura » deg’ nney, nxdem, neawed ayen xedmen yid-nney. Nufa-d, yer tafat n wayen d nexleq d wamek t-tteddu, izuran-nney. Alaxaterk ula d nekkni xelqen-ay-id yemdanen nniḍen i inegren tura. Ddunitnsen iban tefsi, acu kan syi-ssen, nerfed asafu nexleq-iken-id kunwi. Ahat yiwwas a nenger, acu kan nettkel a tteṭfem amdıq-nney. Aqla-ken am txelxalt di snesla n

telsa. Tella tudert anda nniḍen, talsa ilaq a ttegmu a ttnerni deg mukan nniḍen berra n Lqæa. Acu kan di tama-agi, ala ddunit-nney i d-yettwaxelqen, anect-agi mačči d taḡawsa tamečtuḥt alaxater di yel tudert zemren a ddekren igerdan s waḡas, d igerrujen uzekka. Acu ara ḡ-yeḡḡen a nessirem yiwwas, ur tettili tugdi aken ad yenger wemdan. Acu kan ur numin'ara amdan ad yerked di tawant. Si zik tettkemmil snesla ula d lmizan n lḡessa dgi nella d lehlak, d *parasite*, ur yebya'ra a negmu s waḡas aken ud nettawi ara ayen swayes ara iḡegben i lebda, ney ahudu yer lqæ. Am aken di lḡessa i dgi kulci iḡeḥḥa, kra imikruben zemren ad idiren mebyir ma yugad wemdan kra. Acu kan ma bdan gemmun s waḡas, zemren ad xelqen aṡan ara iḡegben leḡwareḥ merra, yezmer ad yessufey ayen yellan dg-es aken aten inay, ney laqent dwawi i xedmen imusnawen i waken ad nyen yel amikrub.

Ilaq ad nexleq imdanen s waḡas, talsa din da, aken ur yettili lxuf a ttenger, diyen ilaq ad naf amek ad yers lmizan aken ur yettruz kra, i wanect-agi, ilaq unadi yef usirem d wamek ara nessegmu lfarḥ d lehna n widen yellan. Si tama-agi i nezmer awen-id nawi aṡas n temsel i tuḡwaḡem.

### **Asnegmi: d izri**

Ad eldiy dagi snat n tacciwin alaxater ilaq a tteksem deg allay-nwen ccek n usnegmi. Imusnawen-nwen, i ijebden leqlam yef usnegmi, ur yliṡen ara imi d nnan belli amdan yekka-d seg ibekki, ibekki si lḡut, ytg. Yer tidett, amexluq<sup>75</sup> amenzu i d-yettwaxelqen di Lqæa d

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<sup>75</sup> Organisme

*monocellulaire*, s-yin imir yefka-d widen nessen tura. Mačči kan aka! Asmi i d-nusa ad nexleq tudert di Lqææa, nebda nxelqed imexluqen d imectah mađi. Aken kra nesnegmi ttawilat-nney aken ad nheggi anar i widen nniđen. S-yin imir nxelq-ed lħut, imqerqar d widen yettidiren deg aman-d-lqææa, widen yessuđen, lħiwan, ifrax, ibekkan, syin akin nxelq-ed amdan i yellan d ibekki yettwareqeen kra, win i wumi nerna ayen isi yella d amdan. Nxelq-it-id yer şşifa-nney, aken i t-id uran di la Génèse n sidna Σisa. Tzemređ a tt-erređ ddehn-ik s yiman-ik mačči kan aka i d-ttawexelqent temsel. Limer akka, tili ur nessawađ ara an wali kulci yewzen, yerzen, iwehha, yeedel, iqeeed, seg ini n yefrax d tayri-nsen, yer wacciwen n teyzalin. Acu n lebyi di ddunit ara yawin tayzalt ney tiyetten d uħuli a d-seun acciwen bernen? Ney ifrax ad seun ncir d azegzaw, ney d azeggay, d lħut yel yiwen s şşenf-is? Ayagi d axeddim “inazuren-nney”. U tettut-ara “inazuren” asmi ara d xelqem, nnuba-nwen, ddunit. Tzemređ a d-xayleđ tudert anda ulac lmusiqa, *les films*<sup>76</sup>, *les tableaux, les sculptures*, ytg. Ddunit a ttili tessaeyay, lħiwan yecmet ma yella yel yiwen yesæa kan lğessa i si yetteic. Asnegmi n wudmawen n tudert di lqææa yedda d usnegmi n ttawilat n wexlaq aken ad yizdig, ad yicbih akk wayen ara d yettwaxelqen syur Widen d ixelqen, aken yer tagara a d-siweđ ad xelqen amdan yettak anzi yur-sen. Tzemrem ad afem aqecrur n yemdanen imenza, n wemdan aweħci, d aqecrur n şşenf amenzu n wemdan i wumi kksen amkan widen yellan ħercen nnig-es, almi d win d yerran tiyri iħeħħan i Widen d ixelqen, widen yugaden ad xelqen amdan ara ten yugaren di tmusni d tħercı, xas ma yella kra eerden... Limer a netħeq belli ur d yettezzi ara yef Wid t-id ixelqen

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<sup>76</sup> Le film : asaru

aken aten inay ney aten ihudd yer lğedra, aken teđra d wařas n ccetlat iæeddan di Lqæa. Limer terbiř a ten qadren am babat-sen, acu kan řmae yugar-iten, mačči d ayen ara ibeddel wemdan. Yezmer waya, acu kan tella tugdi ařas. Kra n Widen d ixelqen ugaden ad yek wemdan yellan di Lqæa nnig řherci-nsen, nnig-nsen, “Ciřan” d yiwen i walan u mazel yettwali belli amdan d ařan, d lemđerra i wemđal-nney alaxater yesæa řherci. Acu kan ařas deg-nney ttexemmimen belli amdan yesæa nnfae, tzemrem ař-id begnem belli tzemrem ař-řhemlem, ur tettexemmimem ara ad ař tqelæem si lğedra. D aya i nettarju segwen weqbel ad nas ad neger afus aken eiwen-in. Iban belli di yel taswiet, di yel tikkelt ara d yexlaq wemdan amdan t-yecban, ad yili kra ara yziden deg-s, d asnegmi n cetla n yemdanen, acu kan d tařlawant imi ur ilaq ara ad řassen Widen d ixelqen belli tella lemđerra id iteddun řur-sen. Akka, asnegmi ad yaf amđiq-is di teswiet igerzen. Ma yella nettexemim belli ud yeřdir ara lawan awen-id nefk aewin-nney yeččuren d ttusna, nezmer awen-id nefk aewin-nney n tsertit d wayen d-icudden řer talsa, ma yella ayagi ud yettawi ara lemđera i wemđal-nwen. D tamsalt i izemren aken ter řfarřem di Lqæa, s lferř-agi, a tt-snegmim s lemyewla. Ayagi yezmer awen yefk lğehd aken ař-id begnem belli tuklalem aken neiwen, awen-id nefk lwert-nney, aken a ttessiwđem řer wanda ulac řhed di tusna. Mulac, ma yella leřmaq n yemdanen u yerkid-ara, ma ur tella’ra lehna d iswi-nsen anegaru, ma yella ttaken tayett i widen d ixelqen leslař, widen isentagen i trad<sup>77</sup>, lbumbat d leslař *atomique*, ney ad ffken tayett i læesker ad ikemmel tudert, ad yetřef leřkum ney at yetřef i lebda, nekni ad nili d aekkaz ger iđarren aken ur gemmun ara, aten arin

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<sup>77</sup> Igira



d iyed, d “Sodome d Gomorrhe” wis ssin. Amek tebyam ur nettagad ara amdan di Lqæa ma yella nettwali-t inaq gma-s i yellan am netta, acu ara d-nini fella-y nekwni d yussan si lebeid ur yemxalafen fell-as

Kečč a Claude Vorilhon, a ttezzuzređ tidett s yissem-agi-inek ara teğgeđ yiwwas, cwiṭ cwiṭ, aken ad yuyel d win ara k-nefk “RAËL”. Lmaæna-ines “tafat n Rebbi”. Ma yella nesterğem-it-id aken ilaq, ad nini “tafat n Elohim” ney kter “Ammahal<sup>78</sup> n Elohim” alaxater a tt-iliđ d ammahal-nney di Lqæa aken ma nruḥ-ed, ad nruḥ yer tamahelt<sup>79</sup>-inek. Nezmer ad nesterğem diyen RAËL s “Nbi”.

S *la télépathie* i k-neğğa tsemmađ i mmi-k Ramuel, lmaæna-is « Mmi-s wwin ara yawin tafat », alaxater d mmi-s n nbi-nney, n ummahal-nney. Iruḥ am tisebḥiyin iæddan.

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<sup>78</sup> Ambassadeur

<sup>79</sup> Ambassade

## AḤRIC VI

### LEQWANEN IJDIDEN

*Géniocratie*, tifranin igenwan

*Humanitarisme*

Adabu agreylan ney yiwen n leḥkum n ddunit merra

Tabratt-ik

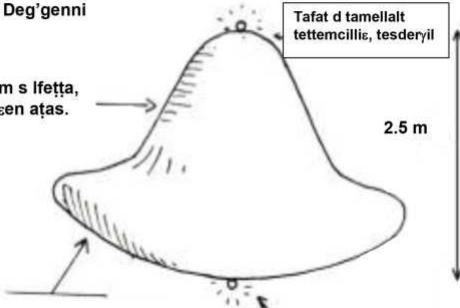
Teswira n tmacint-nsen

A) Deg'genni

Yettwexdem s lfeṭṭa, yettemcillisen aṭas.

Tafat d tamellalt yettemcillie, tesderyil

2.5 m



Tettwexdem s lfeṭṭa, yettemcillie mlih; Udem-is yemxalaf yef win yellan s ufella

Tafat d tazeggayt, tceṣṣel txetti

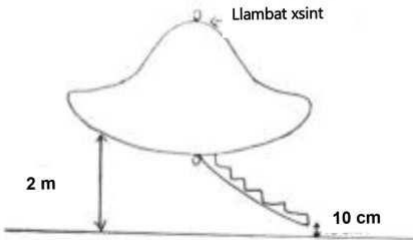
7 m

B) Taswiṭ mi d-yeffey wemdan-nni

Llambat xsint

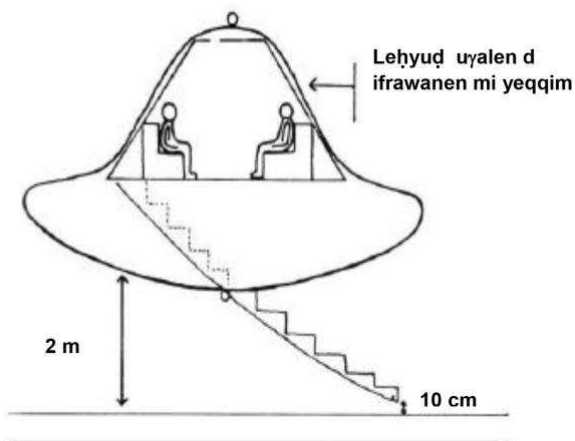
2 m

10 cm



Lqas n wadda n skalyi 10 cm yef laḥa

## Tamacint tettwegzem yef ssin



Azamal yettwasenxen yef tmacint d lqec n wemdan-nni



Asefhem : d ayen yellan s ufella i yellan s wadda, kulci yeddawar.  
yer yidis n tmacint : 10 cm di leɛli.  
yef lqec : 3 cm di leɛli.

## **Géniocracie, lemxaḡ yer leḡkum**

Azekka-nni, mlal-aḡ-t diyen, yemmeslayed.

« Weqbel kulci, an muḡel udem n tsartit d ttdamsa<sup>80</sup> :

Acu n ṣṣenf n wemdan i ilaqen aken a ttsegmu talsa? Lemxaḡ. Ilaḡ ihi ddunit dgi tellam a ttefk tayett i lemxaḡ aken ad seddun timsel n Lqaḡa. Aḡal d abrib ḡekmen-ken “widen iḡḡmen i wen d-yekkan s nnig s lḡḡhd iyallen, imerkantiyen i yeseḡan ttawil ad seun aḡas n iḡḡdmanen seddaw leḡnaya-nseḡ, akked widen ixedmen tasertit, widen yewwin yer tesraft asirem n yel agdud di tmura n tugdut<sup>81</sup>, mebyir ma nemmeslay-ed yef iḡsekriwen i yeḡfen leḡkum s draḡ, I yessersen ttexmam-nseḡ yeḡ lbaḡel d lmut. Yiwen n ṣṣenf n wemdan ur ken yeḡkimen ara ar assa, d netta i izemren ad yesnorni deg iseḡ n talsa. Yesnulaf-d rruda, rṣaṣ, imuturen ney *l'atome*, imesbaḡliyen iḡekmen igduden sfaydayen-d seg xeddim n lemxaḡ ur yeḡricen ara nnig-es. Lemxaḡ snulfuyen-d tiḡawsiwin i lehna n talsa, imesbaḡliyen sexdamentent i lmut. Ilaḡ aya ad ibeddel!

Aken ad yili wanecta, ilaḡ a tteksem tifraniḡ (lbuḡ) ur yeseḡan ara irebbi di teswiḡet usnegmi i dgi tella talsa tura. Imdanen kkan-d si yiwet n *la célule* i wumi qaren talsa. *La cellule* ur tessei acu ara tini i tid ufus aken ad yeddem taḡawsa. yer wallaḡ i d-tegra, ma yella taḡawsa-agi telha, tid uḡar ad sfaydin-t... Iḡarren ur seḡan ara acu n rray ara d ffken imi ttwaxedmen aken ad seddun lḡḡessa

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<sup>80</sup> Tadamsa : l'économie..

<sup>81</sup> Démocratie

anda yella ufus d wallay. Mačči d nutni ara d yinin ma yella tayawsa yenwa “wallay” ilaq a tt-id yeddem ufus ney xați. Tifranin (lbuț) lhant ticki eedlent tmusniwin d ttusniwin. Copernic hekmen fell-as s lmut widen ur yessinen d acu i d ttamusni, alaxater hala netta i yessawden yer tizi n tmusni-a. Yernu lqaea mačči di tlemmast n ddunit d igenwan aken tyil Teklizt, teddawar s tidett yef yitij. Asmi d teffay tkerrust tamenzut, limer nefka rray i yemdanen aken ad hekmen fell-as, ad buțin, ma yella tenfae ney xați, lyaci, ur yessinen ara d acu i d azel-is, ak inin ur tenfie ara. A tterzen! Tili mazel-iken t-tteddum yef tkeryas zzuıuren iserdyan. Acu ilaqen aken ad ibeddel waya?

Teseam tura *les psychologies* i izemren ad xelqen ttawilat aken ad walin ačhal yehrec wemdan d wamek yezmer ad yaf iman-is yel yiwen di yel amdıq. Ilaq ayagi ad yettafer imdanen si temzi aken yel yiwen ad yedfer abrid s ilaqen, leqraya d tmusni i s-ilaqen. Akka, asmi ara yamyur, a d yesnerni di tmusni-s d ttherci-s, agrud-nni ad yuyel yettkel yef yiman-is, yezmer ad iseddu timsel. Ayagi akk at-id arun yef tkerda n tmagit<sup>82</sup>. Akka, kra imedqan uxedim ur d ttııhen ara ala i widen yesan nnig n 50 % di therci, ma d tifranin, ur tbutiyen ara ala widen yesan nnig n 10 %. Limer yella waya atas bbiden i ken ihekmen ara yeılin, ad ggrin ur seın ara axeddim ass-a. D wagi i d abrid n leedel d ttugdut. Ellan ijenyuren yesan therci seddaw n widen ur yeıran ara acu kan ceffun, ıran, rebhen, wwin-d diplomat s waya, ellan diyen ifellaıen d ixeddamen, ur seın ara kra n *diplome*, acu kan seın therci tuger 50 %. Acu ur iqebbel ara leeqel ass-a, sııt n widen i wumi s tsemmam “ınah”,

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<sup>82</sup> Carte d’identité

yesəa azel d amuqran di tefranin zdat n win yeqqimen 10 snin di tesdawit, yettmeyyizen yef anwa ara ibuṭi. Di kra n temdinin timecṭaḥ, d win ixelšen tissit s waṭas aṭas ara yawin tifranin... mačči d win yesəan tamuṭli zeddigen, isenfaren<sup>83</sup> i uzekka. Ihi, i tazwara, azref<sup>84</sup> n lbuṭ yellan i widen ifehmen, yeyran, d widen yesəan allay ezmer ad iḥebber aken ad yaf tifrat i wuguren. Mačči kan d widen yeyran di tesdawit aṭas n lesnin... Ilaq d lemxax ara yetḥfen leḥkum. Nezmer as nsemmi *La génocratie*

## Humanitarisme

Tinqiṭ tis snat: Ddunit dgi tettidirem tæggib-itt lfayda, Tezway<sup>85</sup> ur tessaweḍ ara a ttefk i yemdanen tazruyiatt aken ad səun ifadden ad ddun yer zdat di tusna d ttmusni. Tettlalem-d tæedlem, ayagi diyen yella di Tektabt n sidna Σisa. Leḥkum ilaq aken id yeslal tæedlem di səaya. Mačči d ayen ara yeqbel leeqel m'ara nwali igerdan ur ḥricen ara ttidiren di səaya d leknuz i d-yejmae baba-s d yemm-as... si lḡiha nniden a nettwali igerdan, d lemxax, ttmettaten si laz, xeddmən ayen ufan aken ad ḥellin talqimt ara eččen, ttaḡḡan yer tama timusniwin d wayen i zemren ad snulfun aken ad ttsenfæ talsa i lkuli. i waken yelwa ad yesəu amur-ines, ilaq ad yekkes « wayla mebyir ma nsenned yef tezwayt. Ddunit-agi mačči d ayla-nwen, ayagi urant-id di Tektabt n sidna Σisa. Kunwi d lekra i tekra amur-nwen...Akk səaya tzemrem a tt-tekrum 49 iseggasen kan. Akka ad yekkes lbaṭel n wewrat. Lwert-inek, win n tarwa-k, d ddunit merra ma yella tqædem timsel aken a terrem d taewint n

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<sup>83</sup> Projets.

<sup>84</sup> Lḥaq

<sup>85</sup> Communisme

lehla. Lewhi-agi i tezmer a ttawi talsa mačči d tezwayt, d ahebbar i tettħebbir i uzekka n talsa; siwlet-as *Humanitarisme* ma yella tebyam as tefkem issem.

Ad netħef yiwen n llemtal: argaz ifuk leqraya-s mi yesea 21 lesna, syin d asawen ad yebdu anadi yef lxedma. Ad yextir řšenea-s ad yerbaħ idrimen. Ma yebya, ma mazel ddren imawlan-is, ad yekru anda nniđen, ad “yağ” axxam, ad yezday waħdes. yer tin n řřaħ, ad yekru axxam ney taxxamt yef tesea u rebain iseggasen yef ddewla i as t-yebnan. Ma yella tamezduyt-agi teswa azel n 100 000 francs, ad yettxelliř cwiř cwiř yel çar seg asmi ara tt-yekru alma fuken tesea u rebain iseggasen. Mi yebbed sebain lesna (49 + 21) ad ifak axxam-is s lelaš, s yin yezmer ad ieiç, ur yettxelliř kra almi d asmi ara yemmet. Mi yemmut d tasawent, axxam-agi ad yuvel i ddewla ara t-id yefken i tarwa n wagi yemmuten, bařel, ma yella yesea dderya. A nejel yesea yiwen, wagi ad yestenfae ddunit-is kamel s wexxam-agi n baba-s. Asmi ara yemmet, mmi-s diyen ad yestenfae s wexxam-agi... akka i lebda. Awrat ilaq ur yettili ara. Ala axxam n twacult. Anect-agi ur yettağa'ra aken ad iyelet win ixedmen. Ad netħef lemtel nniđen: argaz yesea ssin igerdan; yiwen ixeddem, wayeđ d afenyan. yer waħed u eecrin lesna, yel yiwen ad yedfer abrid-is. Yel yiwen ad yekru axxam s wazel n 100 000 F. Win ixedmen, din din ad yerbaħ tadrimt isi ara ixelleř axxam-is. Yezmer ad yekru axxam ylayen yef tmezwarut. Ma yesea ttawil, yezmer a ten t-yekru i snat, yiwet di taddart tayed di temdint. Yezmer diyen, ma yerra kra di řřarf, ad yebnu tayed, a tt-yesekru yef tesea u rebain iseggasen. Ayen d ikecmen d adrim, ad yuvel ines. Acu kan mi yemmut d tasawent, kulci ad yuvel d “ayla n taddart”, ala axxam n twacult ara d-yeggrin i warraw-is. S wudem nniđen,



amdan yezmer ad yerbaḥ tadrimt i yiman-is, aken yuklal, mačči i tarwa-s. Yel yiwen d wayen yuklal. Kif kif d widen yesēan luzinat d ttkebbaniyin. Win ara yeznuzuyen iqetṭu, a tt-ili d ayla-s alma tfuk ddunit-is. Yezmer a tt-yessekru. Acu kan ur tetteadday ara tesa u rebēin iseggasen. Ifellaḥen diyen, nutni, zemren ad sekrun akal-nsen, ayla-nsen yef tesa u rebēin iseggasen. D aya. S yin d tasawent, kulci ad yuḡel i ddewla i izemren a ten t-ssekru yef tesa u rebēin iseggasen nniḡen. Mmi-s diyen yezmer aten yessekru yef tesa u rebēin iseggasen. Yezmer ad yexdem anecta d wayen akk yesa d ayla. . Ulac acu ara ibeddlen deg wazel n temsal. Dheb, lfeṭṭa, uzal, takebbanit, aman, zzit, ixxamen, akk ayen yesēan ssuma d wazel, kulci ad yuḡel d ayla n taddart acu kan yezmer at ssekrun yef tesa u rebēin iseggasen widen yesēan ttawil, widen t-yuklalen s uxeddim. Akka, win ixedmen idrimen yef rebēin iseggasen di læmr-is, yezmer ad yebnu ixxamen, aten yessekru yef tesa u rebēin iseggasen, ad yesfaydi s tedrimt-is almi d asmi ara yemmet. S yin d tasawent, ayen akk i d-ikečmen d adrim ad yuḡel d ayla n taddart. Anecta yedda-d di Tektabt n sidna Σisa:

“Ḥseb i yiman-ik sebēa n iseggasen n lehna d ustaefu, sebēa iberdan sebēa iseggasen: (...) tesa u rebēin iseggasen.

(...) M'ara tzenzeḡ kra i “gma-k” ney ad ayeḡ kra syur-es, ur ttemyexdaet ara. Si leḥsab iseggasen n Jubilé, ad ayeḡ si gma-k, si leḥsab n iseggasen n leyella ad ak id yezzenz. Akkan sawḡen ad gmun iseggasen, a ttesnerniḡ di ssuma n tyawsiwin, aken neqsen iseggasen, ad sneqseḡ di ssuma, alaxater a ttesnuzuyem leḥsab iseggasen n lyella.

(...) Lqæa u tettnuz ara i lebda, alaxaterk lqæa d ayala-w, kunwi d inebgawen, tkerrum-tt taswiæt n tudert yur-i.” (Lévitique, XXV, 8, 14-16, 23)

Ma yella bab n læqel d lemxax ssawden ad hekmen, nutni ad fahmen ayger ilaq ad bedden-t temsal. Ilaq a tt-xedmem kulci aken akk leġnas yellan di Lqæa ad ddaklen aken ad yili yiwen kan udabu.

## **Adabu agreylan ney yiwen n**

### **lehkum n ddunit merra**

Ilaq ad snulfum yiwen uşurdi, a ttezdime yer yiwet n tutlayt aken a tt-izmirem a tessiwdem yer waya. Ulac win ara yemmeslayen l’auvergnat di Clermont-Ferrand, ur nettmeslay ara tarumit di L’Paris... ney taglizit di Londres, talmanit di Lalmany. Ilaq imusnawen-nwen d widen iwexhan yer tutlayin a d-nnejmaæen, ad mmlilelen aken a d-snulfun tutlayt tajdit, ad agem si tid yellan, a tt-yren igerdan di lakulat di ddunit merra. A tt-ili d tutlayt tis snat. Kif kif d uşurdi: Idrimen di ddunit ur ttilin d Frank, d dollar, yen, acu kan d tadrime tajdit ara d xelqen i lfayda n Lqæa merra. Ur ttaġġan yiwen wegdu ara isteqsayen ayger tfen tadrime n wayed eġġan ayla-s.

Ilaq ad yekkes znad i ckel i waken ad yedru waya, anect-agi ilaq ad kksen læsker i yessehfaæn ala drae d imenyi i ilmezzen, d iæsekriwen yetfen imeḍqan di temsal n yell ass. Aya-agi ilaq ad yedru di tmura merra. yef yiwen webrid, aken ad yili kulci di laman.

## Tabratt-ik

Aken i k-id nniy weqbel, nezra tirza-nney a tteddu s lemyewla timsel. Acu kan nebya a nwali weqbel ma yella imdanen ttajun-ay ney mazel, ma yella ttqadaren-ay, ħemmeln-ay am babat-sen. Nebya a nettkel u d zeddmem ara yef tmacinin-nney s *les chars* d wayen tesseam d ršaṣ.

Akken a nessiwed yer waya, ini i madden i lkuli belli temlaled-iyi, inas-en acu i k-id nniy. Bab n llaeqel a k-id yesmuzget. Wiyid, s waṭas, a k-jeelen temxelled ney tedrewced. Acu kan sfehmey-ak-id usawen amek ilaq a tt-ttmuquled wigi iṭenhen.

Tesned tidett, nekkni a neqqim yidek s *la télépathie* mi tfecled ad agmed seg-ney laman d lexbarat nniḍen, timusniwin ilaqen aken a tt-qenḡen yel yiwen. Ticki i k-laqent. D acu nebya a nezzer, ma llan aṭas imusnawen di Lqaa. Ma yella defre-k waṭas sseg-sen, ad nezzi yef tizi uzekka. Anda? Anda ara tebnud tamezduyt aken ay d-qabled.

Bnu tamezduyt di tmurt anda yelha lḡal i tudert, a tteseu seba n texxamin ara y-yessensen inebgawen di teswiṭ yer tayed. Ad yeseu yel yiwen amdiq anda ara yecucuf, afrag i isaragen<sup>86</sup> anda zemren ad ilin alma d waḡed u εecrin, *la piscine*, takuzint anda ara tetten i waḡed-u-εecrin. Tamezduyt-a ilaq a tt-ttwebnu di tlemmast n tmazirt. Ilaq ad tili yeffer, tedduri. A s-id zzin leswar aken ulac win ara d yettwalin yer tmezduyt d *la piscine*. Tamezduyt ilaq a ttebaed s 1000 lmitrat yef

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<sup>86</sup> Asarag : conférence

lħiđ i s-id yezzin. A tteseu ma atas yiwen n wanag<sup>87</sup>, a s-id tezzi, ma yella wamek, tseylit n tmeyrusin ara s yilin d aejar, d ridu yef ayen yellan berra. Ad ilin-t snat n tebbura yef lħiđ i s-id yezzin. Yiwet yer Cerq, tayed yer Lyerb. Tamezduyt-nney diyen a tteseu snat n tebbura. yef sqef n tmezduyt a tt-ili la terras yef ara zmirent ad rrsent tmacinin-nney. Ilaq a tteseu 12 lmitrat di țerf yer țerf. Ilaq a tt-ili tebburt diyen aken a nkečcem s yinna yer dixel n tmezduyt. Ur ilaq ara att-ili tæssast iæsekriwen yef igenni d lqaea i d-yezzi n tmezduyt-a. Ama s lebeid ama s leqrib, s *les radars*. Ma yella tessawdem, ad yili yecbaħ, ma tufam-d iger yewseæ anda ara tebnum tamezduyt-agi. Ur yettili n yiwen. Ula di tmurt anda yella. Anda ara textirem. Tzemređ a tt-idiren kečč, tamețtut-ik d warraw-ik dina ara yilin seddaw lecnaya-k. Tzemređ a tteseuđ iqeddacen, inebgawen i textaređ. Acu kan, tama anda llant sebæa ntexxamin ilaq a tt-ili seddaw n *la terrasse* anda ara d rrsent tmacinin-nney. Ilaq a tt-ili tefreq s tebburt bbuzel yef tama anda tettidiređ d wanda d ttruħun inebgawen-ik d iqeddacen-ik. Tabburt-a ilaq a tt-ili teyleq di yel taswiæt, nezmer a tt-id neyleq s dixel diyen. Tzemređ a ttxedmeđ asufey amecțuħ i uneffes, d arqaq, di tama anda ara nxeddem isaragen.

Tadrimt s wayes a ttebnuđ tamezduyt-a a k-id ekk syur widen yumnen s tebratt-ik. S yur-nney, ara yilin d imusnawen d bab n laæqel. Widak-agi ad awin amurnsen asmi ara d ners yef lqaea. Aru issem n yel win ara k id yefken kra xas ma yella drus, aken a ttebnuđ, a ttsizdgeđ tamezduyt “nney”, țtef-ed di ddunit merra, di leğnas merra, win ara yilin d aqerru yer tikli n tidett aken ad nnejmaæn yel yiwen ad yessiweđ tidett.

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<sup>87</sup> Anag : étage

yer tama n tmezduyt, yef adrar, yel asseggas, jemæed akk widen i k-yettafaren aken ad zren m'ara d næeddi mi slan s tiyri i sen-d ffikid.

Ilaq ad ilin s waṭas, ur ttagad, ssiḥmil asen udem-nney aken ad byun ad ners yer Lqæa. Asmi ara qwun s waṭas, ad byun a ḡ-zren, mebyir kra n şur ney lxuṭbat n ddi, d imdanen muqren deg allay i iḥemlen Widen i-ten id ixelqen, ad nas yer tizi n wassen asen id nefk-in i yemdanen tamsni-nney d tusna-nney. Ma yella tikti n lgira d imenyi teqqel d iyed di ddunit merra, ala qerru ara d dru. Ma yella leḥmala n tudert d talsa yeḡhed, ih, ad nas am ass-a. A nerju; ma yella amdan yeḡdem yettkemmil deg abrid n imenyi d yettawi-d cwal i ddunit, a nhudd kulci yer lḡedra d imukan anda tḥerz leknuz n tusna. A ner kulci d iyed am “Sodome d Gomorrhe” alma d asmi ara tuklal isey talsa, leeqel yeşfan, i tmusni yessufuyen yer tafat.

Azekka n wemdan atan ger ifassen-is ma d tidett attan ger ifassen-ik. Siweḡ-itt yer yel tamaṭ di tmurt. Ur fecel-ara. Ur k-netteawan ara “einani” di yel taswiet aken a tteşiwdeḡ a tt-qeneḡ widen ur yuminen ara. Yernu widen ur yettamnen ara xedmen ttayuga d ddræ. Widen iḥercen ak fahmen imi ulac de-gs kra n lbarhan, ur yuḥwaḡ ara lecyux. D ttayawsa muqren ḡur-nney, ma yella umnen-k mebyir kra n tḥbut (uzel ney tusna), s wawal kan, d lmubeyyina i nekkni aken a nezzer belli tella tḥerci d lefhama, wigi uklalen ad nerzu ḡur-sen aken asen id nawi tamusni-nney d lwert n tusna.

Tura, ruḡ, ulac win ara k-yettun ma yella trebḥeḡ di ddunit-ik, ama di Lqæa ney si lmut-ik akin, ma yella ilaq

a nerju tarwa-k aken ad nas, alaxater s tusna-nney nezmer a nesseyzef di læmr-ik, kečč akk d widen d yefkan udem n tidett yettawin imdanen yer webrid n tafat s lehmalala n widen i ten ixelqen, acu kan iysan-nsen ad qimen deg'zekwan.

Lemeawna-nney a ttili s yiwen wudem: ad nettbin sya yer da aken a nethedden widen yesəan uɡuren, aken asen nefkin lǧehd ad nadin yef tidett ara sen t-tefkeđ. Cwiṭ cwiṭ, ma yella nettbin d sya yer da, madden ad qqen ad gren tamawt yer wayen nella d wayen d qqaređ, ur ssawađen ara ad rekəen kan aka xas ur zran d acu yellan... Ayen ara xedmen, at xedmen s leqnaəa imi d ttalwit ara d yawin tafat d lehna i madden merra.

Amusu-inek semi-as AMUSU RAËLIEN<sup>88</sup>

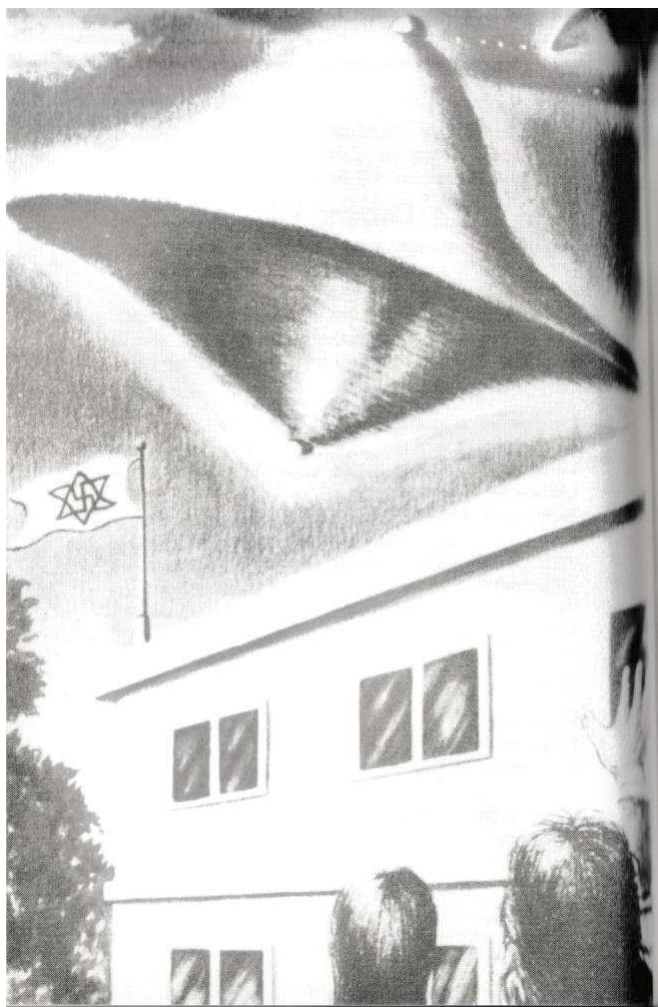
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<sup>88</sup> T.N.T. : 15 di mayu 1976 : anejmuə aneggaru n « MADECH », taslalit n « UMUSU IRAILIJEN », si 6 di yuct 53 (1998) tlul-ed « Tdiyanit Irailiyen »

## **Aḥric VII**

### **ELOHIM**

*Les bombes atomiques*  
Anfal n imezdayen n ddunit  
Lbaḍna n tudert i lebda  
Ttrebga takrurant  
Amusu Irayliyen





## Les bombes atomiques

Teseid kra isteqsiyen i tebyid a id ffk-ed weqbel a nemfaraq i tikkelt taneggarut?

- Temmeslayed-iyid yef tbanit n Ezéchiel am akken d imdanen lsan ibuqalen n djaj, tennið-iy-id diyen belli lhawa n wanda tettidireð u teedil ara d ttagi n Lqaea. Amek almi d almi keççini u telsid ara abuqal n djaj akka tura?
- Alaxater ula d nekkni nedda yer zdat deg asnegmi n tusna, tura nezmer a nidir mebyir. Udem-iw yettban-ak-id ula acu i s-yezzen, acu kan yer tidett yella fell'as ubuqel n djaj ur tt-walint ara wallen, s daxel-is llan isiren i yittaken lhawa aken ad nefsey lhawa nniðen yef tagi nwen. Isiren-agi ttağan lmujaat ad æddint, tettağa kan ayen yeenan lhawa. Tzemreð a tt-walið anect-a s wudem n tbalutin timentah i d-yettnekkaren daxel n tsitirin aken ad tfent lmazuð ud yetteffey-ara.
- *Les bombes atomiques*, seant lemderra tamuqrant i talsa ney xaði ?
- Ih, lemderra tamuqrant. Acu kan anecta ay yeğğ, ma yella nuħwağ, u nessexdam ara atas n lgehð aken a nesdrem kulci yer lqaea ma yella imdanen ur d ggaren-ara iyallen-nsen aken ad bedlen timsel. Yezmer ad hudden iman-nsen s yiman-nsen. Ma yella ur texdimen ara yernu kkren-ay-id d aæewwiq, a nesterdeq kan ayen sean d lbumbat mebyir ma yella nceggee-asen-id leslah syur-nney. Nezmer a

nexdem aya ama s isiren, ama s *la télépathie* a nessexdem kra tmurt iğehden a wen t-uysel d “axşim”, ayen ara ken yeğğem ad errem tiyrit, d tin ara ken yawin yer nger. Ma yella imdanen ur byan ara ad afen iman-nsen di twayit-agi, ilaq ad kksen leslah *atomique* i læesker. Lğehd-nsen, a t-sxedmen s leeqel, a d yefk tazmert i tmura ixuşşen aken ad snerni-t si tama n tiknulujit d ttusna. Yeşjel-awen-id lawan, ilaq a ttħebsen aerađ s leslah *atomique* alaxaterk u tezrem ara yer wacu tegrem tirwiħin-nwen. Ma yella imdanen ttkeemmilen urar, a tlaēben d *les atomiseurs*, ayagi ay yishil taluft ma yella nenwa a ten arin d iyed.

- Ellan-t tlawin deg wemđal-nwen ?
- Ih, yella-d deg awal di Tektabt n sidna Σissa yernu mmely-ak-id anda d yella wawal fell-  
asent.
- Ellan igerdan diyen?
- Ih, nezmer a nesēu igerdan am kunwi.

### **Anfal n imezdayen n ddunit**

- Acu kan tenniđ-iy-id belli tesēam tudert i lebda? Amek txeddmem aken a tteksem ugur bbenfal n imezay di tmura-nwen?
- Ugur-agi, d şşah, tzemrem a t-id afem dagi di Lqaēa. Aken a s-id afem tıfrat, yernu ilaq a s-id afem tıfrat s læejlan, alaxater teqwam yid-wen, ilaq a tt-snernim di ttawilat aken imdanen ur ttarwen ara; ilaq diyen a tt-xedmem leqwanen ara iħettmen tilawin ur seēēunt ara nnig ssin igerdan. Ma yella yel tawacult a

tteseu kan ssin igerdan, s ttawil-agi ur yettili ara wenfal n lyaci. Wagi diyen a nezzer amek ara t-selkem iman-nwen. D taswiet nniiden ara y-yefken a nezzer ma tharcem, ma tuklalem a ttwartem ayla-nney. A k-id ffkey tifat i wugur-ik n tura, I kunwi liyettidiren kan xemsa-u-sebein iseggasen. yur-ney, ugur-agi yesea udem nniiden. Ur nettidir ara i lebda. Nezmer a nidir atas s lfeđl n tēbbat, “tejra n tudert”, eecra iberdan n tudert i tettidirem. Nesea igerdan, nexdem lqanun-agi yef i k-id mmeslayey. Argaz d tmeđtut d ssin, igerdan di ssin, ayen ara k-yeđđen a ttfahmed belli lyaci n tmurt-nney yeqqim kan d win.

- Açal yid-wen ?
- A nili sebea imelyaren yid-nney.
- Nemzer seta wussan, win yer win; yel tikkelt tettuyaled yer wemđal-inek?
- Xađ, ttuyalay s ayerrabu icergen sebea igenwan.

Dina i nettnejmae yel tikkelt m'ara nebyu ad nas yurwen imi teqreb yer Lqaea.

- Açal yid-wen tellam deg'yerrabu-agi?
- Sebea, deg wemđal-nney ellant sebea n temnađin.

Aeggal i yel yiwet deg-sent. Ma yella nerna-d ssin i n ehren ayerrabu, aqlay di tesea yel tikkelt.

- Acu i izemren ad yeđru limer imdanen yellan di

Lqaea ad xedmen ayen ara sen-id inim?

- Ad nas yer tmezduyt-nni ara y-tebnum. Awen-id nessuter ad eerden imdebren n tmura d leđnas merra d kra d win d yewwin tafat i talsa aken ad nnejmaeen ad ddun yiwet n tikli i lfyada n yegduden n Lqaea. Ma yella teddunt

temsäl aken igerrez, a ttesfaydim s wayen i nesëa d ttmusni d wamek nedda yer zdat. Lehsab n wamek ara tesxedmem ayen ara wen-id nefk, a nwali ma yella nezmer ad nefk i yemdanen tamusni-nney s-yes ara tkecmem yer zman n ger-igenwan s xemsa-u-æcrin-alef iseggasen n tusna ara twartem.

- Ala kunwi i yesëan tamusni-agi ney llan wiyid?

- Di tama-agi igenwan, ala nekkni. Ellan-t d imeyyaten n ddunitat anda zedyen leëbad yettaken acbi yer yemdanen, anda tusna-nsen u tebbid ara yer tin-nney, xas ma yella ugaren-ken s wařas. Nugad ay yessenger imi ur d-nufa-ra amdäl yesëan tamusni d tusna am nekkni. Nesqerdic timsäl, nettbeddil tiyewsiwin, nzeř lexyuđ deg ayen yeenan tadamsa deg wemđal nniđen i d-xelqen yemdanen nniđen ifazen di tıerci d lefhama yebbđen yer lhedd-nney. Lıaşun dayen i ę-d-qqaren yedlisen i yuran di ddiyanat-nsen. D acu kan mačči d igenni i nezmer a d-naf. Ahat at-naf deg'genni nniđen imi mazel-ay nettnadi igenwan anda ara d'naf tiıerci yellan am tagi nney. Xas si lebeid. Deg ařas n tikkell, amdäl-nsen yeqreb yer yiřij, ddunit dina d awezyi<sup>89</sup>, ney iřij-nřen yeřterđaq, ney yexsi yeqqul d asemmađ. Xas ma yella mačči d ayen nezmer a nwali deg'genni-nney, acu kan aya-gi yessagadaę.

- Ihi ulac ddiyana ęur-wen?

- Ddin-nney, d tiıerci n wemdan. Nettamen ala s

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<sup>89</sup> Impossible.

waya, nħemmel abeæda cfawat n Widen i γ-d ixelqen, xas ma yella ur ten nwala, ur nezri anwa igenni i dgi llan. Σerqen. Sersen tamacint teddawar yef igenni-nney dgi sersen tamusni, tatiknulmujit d tusna, asmi yeteꝛdeq igenni anda llan. S yis-sen nerfed asafu. D taftilt-ines i nebya a tteceæl i lebda di Lqæa.

- Ma yella yetteꝛdeq wemðal -nwen ?
- D ayen yeðran d widen i γ d-ixelqen, ara yeðrun

Yid-wen. Awen d neğğ tamusni-nney a tt-twertem, ma yella yewwi-d a d yenger igenni dg-i nettili.

### **Lbadnan tudert n l ebda**

- Tettidirem æcra iberdan tudert nettidir di Lqæa?
- Lğessa-nney tettidir æcra iberdan ayen tetteic tin-nwen, am yemdanen imenza n Tektabt n sidna Σisa. Ger 750 d 1200 iseggasen. Acu kan rruħ-nney, d netta akk i d şşah, netta yettidir i lebda. Sfahmey-ak-id belli si *la cellule* tameçtuħt nezmer a d-nexleq amdan s lekmal-is, s weksum d yiyes: mara yili ger ifassen-nney tazmert d ttawilat, ma yella allay-nney yewweð yer lħed di tmusni, nettekes (s upiri) taqettit d tameçtuħt si lğessa-nney tin ara yettwajemæn. Asmi ara nemmet s tidett, si *la cellule* ara d-ddmen si tqettit-agi, tagi i d-kksen seg-nney, a d-næiwed axlaq i wemdan aken yella s lekmal-is. Nniy-d aken yella s lekmal-is, lmaæna-is s tmusni-ines, tiħerci, tusna d læql-is. Acu kan lğesa tesca sdat-es 1000 iseggasen n tudert tesæam. Akka tettkemil

i lebda. Acu kan, aken a neħbes asnegmi n lyaci, ala imusnawen i yesean tudert-agi i lebda. Akk imdanen n wemḍal-nney tteksen-asen-id taqetṭit ma'ra awḍen ar yiwen lħed di leemer-nsen, alaxatark ssaramen aten id refden, aten id xtiren aken ad uyalen ad idiren i lebda. M'ara mmten dayen, yettili-d unejmuε n widen yettidiren i lebda aken ad walın, di “leħsab aneggaru”, anwa seg wid, yemmuten aseggas-nni, i yuklalen ad idiren tudert nniḍen. Di tlata n tmeddurin, wagi ara yidiren i lebda εrḍen deg-s, mi ifuk tlata iseggasen aya, ad nnejmaεen diyen ad walın acu n tafat i d-yerna, acu yexdem, ad walın ma yuklal ad yekcem yer useqamu n widen yettidiren i lebda. Ma yella yiwen yebya ad yidir i lebda, wina ur yesεa'ra azref ad yesεu dderya. Yezmer ad iħemmel, ma yebya. Anect-agi ay yeğğ a nefhem ayyer imusnawen, widen yellan deg asqamu i lebda, byan ad xelqen tudert deg wemḍalen nniḍen. Lebyi n dderya tṭdeggirent yer ddunit nniḍen.

- Amek i k-qqaren?
- Ma yella tebyiḍ a yi tefkeḍ issem, xas ma yella Semmayen-ay s tutlayt-nney Imdanen, tzemreḍ ay tessiwleḍ “Elohim”, alaxatark nusa-d seg'genni”
- Acu n tutlayt I tettmeslayem deg wemḍal-nwen ?
- Tutlayt-nney tunṣibt teqreb yer tεebrit taqdimt.
- Yel ass i dgi nemmeslay dagi, u tugadeḍ ara ad ay d-zzren yemdanen nniḍen ?

- Yella ttawil ara i d-ixebbren ma yella iqerb-ed kra N wabɛad yer « tlisa » inu, deg'genni ney di lqaa.

- Amek tettidirem, d acu txeddmem d axeddim?

- Ur nxeddem ara. Nessexdam kan allay-nney, tusna-nney tefka-ay ttawil aken a nesɛu irubuten i ixeddmem kulci. Ur nxeddem ara ala ticki i neɣya, yernu s wallay kan. Ala inazuren ney widen yellan deg wadal "i ixeddmem" lɣessa-nnen, alaxatark d nutni i t-yextaren. *L'énergie atomique* teqwa, ur tettefaka'ra seg'asmi d nufa ttawil a nessexdam *l'atome* daxel ddewra iyelqen akk d d lɣehd d yekkan seg yiɥij. Nesɛa aɥas lɛinɣarat i y-d-yettaken tazmart. Ur nessexdam ara l'uranium i *les réacteurs atomiques*, nessexdam lecɣal d tifsasanin, sehliit yernu ulac deg-sent lemɣera.

- Ma yella tettidirem aɥas, ur txedmem ara, ur tɛeggum ara si tudert-nwen ?

- Xaɥi, ur nɛeggu ara imi nxeddem akk ayen nɣhemmel, abaɛda tuzuft. Tilawin-nney cebɣit dayen kan, nettfaras tagnitt.

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- Yella Zwaɣ yur-wen ?

- Xaɥi, tilawin sɛant tilelli, irgazen kifkif. Llan tayuga<sup>90</sup>. Widen yeɣyan ad idiren d tayuga, zemmren, acu kan zemren ad uɣalen am aken llan weqbel. Yel yiwen s tlelli-ines. Nemyehmal akk bbaygaraney. Leɣsed ur yella'ra imi yel yiwen yezmer ad yekseb ayen yeɣya, yeru ulac lmelk. Ulac widen ineqqen, ulac leɣbus, ulac ipolisen. Acu kan llan aɥas n

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<sup>90</sup> Tayuga, abussin : couple

ṭebbat d les *visites* yef leεqel, yel tikkelt. Ma yella ufan-d kra yer wabeaḍ, kra ara d-yawin lemḍera i tlelli-nney ney tudert n wiyiḍ, a t-dawin alama yeqqel-ed s abrid igerzen.

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- Tzemreḍ a id ḥkuḍ tudert n wemdan yur-wen, yelass?

- Ad yekker sbaḥ, ad icucef alaxatark llant *les piscines* di yel tama yur-nney, ad yessew lqahwa, imir ad yexdem ayen s-id yehwan. Madden akk “xeddmen” alaxatark byan ad xedmen, imi ulac idrimen yur-ney. Akka, win ixedmen kra, a t-yexdem aken i wata imi d ayen iḥemmel. Ala widen yettidiren i lebda i yesεan axeddim nniden: d nutni i-ilaqen ad εasen yef lemxaḥ *électroniques* d izurdinaturen yetteasan yef uguren n tudert-nney, am l’ḡehd, lmakla, amek teddunt temsal, ytg... yef 7 imelyaren n lyaci, ala 700 i yettidiren i lebda, ttidiren di ṭterf yef tudert n yemdanen. Sεan zhar, ttidiren i lebda, acu kan kulci yef tuyat-nsen imi ilaq ad bedden i temsel aken ma llant.

yer sbaε-miya-agi yettidiren i lebda, ilaq a nernu mitin-u-εecra i ixeddmen *le stage* (azel n sebein i useggas, εecra i yel tamnaḍt). yef sebea imelyaren imezdayen tzemreḍ a d-afed ala rebein imelyan igerdan. Daya. Alama muqer (ger temmentac d waḥed-u-εecrin) ara ten-pirin aken sen-fkin anejbad n sbaε-miya iseggasen n tudert. Imiren, zemren ula d nutni ad sεun dderya ma byan. D ayen ara y-yeḡḡen a nezzer belli widen muqren, imyaren izemniyen, snen tarwa n tarwa n tarwa-nsen, almi d xemsin leḡyel. yef sebea imelyaren imezdayen, ellan ala amelyun n widen ur ixeddemn-ara. Nettdawiten, alaxatar d widen yettwawḍen deg allay. Ṭṭebbat-nney bedden yursen aken a ten ssaḥlun qrib seta



chur. Imezdayen-nney s waṭas yeččur-asen tiṭ lfen, disiniyen, bennun, ɛerken, tturaren lmusiqa, ttarun, xedmen isura (*les films*), addal<sup>91</sup>... Nesea tayerma s wazel-is, s tazṣayt-is di lmaena.

Timdinint seant azel n xemsa-miyyat-alef imezdayen, tettwezdaj kam d imukan. Tamdint yur-ney tecba axxam d amuqran, d tamezduyt yellan di leeli, anda lyaci zemren ad tšen, ad hemmlen, ad xedmen ayen sen yehwan. “Timdinin-timezduyin”-nney sean azel ukilumitr si tama, si teeli, ttewcergent-ent s iberdan-lemwaji yettawin yettran. A tteqneḍ tayeggaḍt-ik, a ttegreḍ iman-ik di lmuja ak tawi s lemyawla yer wanda tebyiḍ. Timdinin cbant tibewwaḍin aken u ndehm-ara udrin akka i t-xeddmem dagi yur-wen. Yiwet n temdint-nwen n 500 000 medden teččur ɛecrin iberdan ayen nesea yur-nney. Acu i d-tewwi? Ma tebyam a tt-ruhem yer tudrin, t-ttekkem aṭas n swayae, nekkni, nezmer a n-ruḥ di ɛecra n *les seconds*. Tamdint merra yebna-tt yiwen kan n *l'architecte* aken a tt-icbiḥ ṣṣifa-s, a tt-af irebbi deg ayen s-id yezzin.

- I widen ur yesean ara acu xeddmem, u ɛeggun ara

deg'yimi?

- Xaṭi, alaxatar nettak-asen aṭas n tilufa. Ssuma n

n ṣṣaḥ n wemdan, yur-nney, yel yiwen yebya ad yesken belli yesea azel. Ama di lfen, di tusna, deg wadal, yel yiwen yebya ad yeccaɛcaɛ aken ad yidir i lebda, ney aken ad yesɛu irebbi nniḍen deg wallen widen i dwi yezdey, ney... i tmeṭṭut. Llan kra hemmlen ayen yesean lemderra, ma tekseḍ-asen aya-gi tekseḍ-asen lbenna n

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<sup>91</sup> Sport.

ddunit, yef aya sşenf-agi n wadal iwaæren, yesæan lemðerra, yuy merra timura.

Nezmer a d-nerr yer ddunit kra n win yeblisin. Ma yella widak yetturaren deg wayen iweæren, nezmer aten id nerr siwa ma yella, ad yaru, belli u ten-ttswaniiy ara ma yella yenter deg ayen iger iman-is. Nesæa yiwen sşenf n timzizelt n tùmubilat atumik ara wen iæğben, arnu-as urar n draæ am *la boxe*, ney urar n lğahd am *le rugby* i netturar æeryan, anda akk tiyitwin ddant, tiqqar, lbunyat, imenyi, ytg... Ayagi yezmer awen d-iban d awehçi acu kan ilaq a ttezređ belli kra n wayen izegden ilaq ad yaf lmizan-ines mulac ad yeqli. Tayerma yessulin timsel s igenni ilaq ad af irebbi nniden di tmectah aken as d-errent yerr lmizan. Lukan agdud-nney ur yesæa'ra itran-ines, ama di lfen, deg adal ney di tusna, ur yesæu ara lbenna i tudert. Tif xir-as lmut. Ilaq a ttewqadar tudert n wayeđ acu kan ilaq ad yettewqadar diyen lebyi-nsen ma ssaramen lmut ney ad uraren s lmut deg annar (ibanen) n wayen xeddmen. Llant yur-nney timzizlin di yel aħric, yiwet deg'sent – d tagreylant – nxeddem-itt aken ad fernen widen ara yidiren i lebda. Lyaci akk ttidiren i waya. Yel aseggas, am di taklut<sup>92</sup>, ama di tsekla<sup>93</sup>, di *la biologie*, di leilm n tēbbat, di yel annar, di yel aħric anda yezmer ad yessiweđ wallay n wemdan, timzizelt tella-d di yel tamnađt s tefranin n widen ara yidiren i lebda di temnađt-nsen; “Widen d yufraren”, ad afen iman-nsen di tmanayt<sup>94</sup> aken a mmegren di tefranin n tesqamut n widen yettidiren i lebda, widen i d yetteksen widen yufraren seg wid d-yufraren, widen ara sbedden zdat

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<sup>92</sup> La peinture (art).

<sup>93</sup> Tasekla : littérature.

<sup>94</sup> Capitale.

unejmuε amuqran. Wigi ad xtiren widen yuklalen aken ad qq̄len d *les stagiaires* i tudert n lebda.

D wagi i d iswi. Zhu d lfarḥ yezmer ad yefk udem n widen yettidiren am yemdanen iweḥciyen ma yella iswi-nsen yer tagara elay.

- Widen yettidiren i lebda, sean tudert temxalaf yef imezdayenen nniḍen?
- Wagi iban, ttidiren yer tama, di temdinin i sen-bnan i nutni anda ttnejmaεen yel tikkelt aken ad sqardcen timsel.
- Imyaren seg-sen, aḥal di læemr-nsen?
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- Amuqran akk seg-sen, aselway<sup>95</sup> n widen yettidiren i lebda yesεa 25000 iseggasen di læemr-is. D nekkini. Zedyey 25 n lḡessat ar assa. D nekk a damezwaru yef iεerḍen tusnagi yef i k-id mmeslayey... yef aya i qq̄ley d aselway. Lliy s defir n leqdic i d-yefkan tudert di Lqaεa.
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- Ihi tesεiḍ tamusni ur nesei ara tilisa.
- D tidett, ḥerzey timusniwin mačči d kra. Tura ur zmirey ara ad rnuḡ kra. yef aya i yezmer wemdan ad yekk s nnig-nney, alaxatark amur yejmaεayen tamusni deg allay-is, cfawat, mmuqar yef ayla-nney. Imdanen, zemren ad jemeen aḥas n tmusniwin, ayen ara ten ieiwnen ad ddun yer zdat di tusna, ma yella sean

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<sup>95</sup> Président.

ttawilat. Deg waya i tella tugdi deg asqamu amuqran n widen yettidiren i lebda. Amdan di Lqaea yezmer ad ay yeğğ yer defir di tusna ma ulac ayen ara t-id yeshebsen.

### Ttrebga takrurant

- Acu kan timusniwin i ilaq ad lemden, ad hefden inelmaden, wint-ed ad tfent atas iseggasen. Mačči d kra.

- Xați. Nuf-ad yiwen n ttawil, teddun yer-s imusnawen-nwen, anda yel yiwen nezmer as nessekcem tamusni s allay s tsegnatin. *Chirurgicalement*.

Imusnawen-nwen ufan-d belli, limer ad ddmn ayearda ur i ttewrebban ara, as gren aluli<sup>96</sup> n cfawat ara d ddmn seg wallay bbin i ttewrebban, ayearda-agi yellan ur yezri kra ad yeqqul ad ixeddem ayen ixeddem win ttewrebban. Nezmer as nefkin tamusni s ttawil n tusna, as negrin deg allay lhağa n wallay cfawat (matière cervical mémorielle). Akka arraw-nney ur sean ara atas uxeddim. Di yel taswiēt, ad neddem cfawat deg wallay n widen yezwaren, widen yesēan tamusni i sen ilaqen, s tsegnit, as neger-in cfawat s allay. Akka igerdan, ur sein yef acu ara hebbren, ala ayen sen ilaqen, d nutni ara yețfen s yiman-nsen timsel, ad bnun ddunit aken tt-twalin, ad snernin deg adal akked lfen.

- Di leemer i d-dra lgira ger temnađin n tmurt dg-itettidirem ?

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<sup>96</sup> Liquide.

- Di leemert. Timzizal deg wadal użant atas yer zdat, d ayen i yeksen deg ulawen lebyi i lgirra. Si tama nniđen, ayen yeenan leilm n nnefs, imi ilmezzen zemren ad rehnen tudert-nsen deg ayen tturaren, anda yella, di yel timlilit, atas n widen yettmettaten, itekkes lebyi n lgirra... akken widen i wumi yeqqel d taekkumt, ad ssarwun iman-nsen xas yedda leemr-nsen mebyir ma glan s widen ur yebyan ad ddun ara deg webrid iwaeren. Ma yella di Lqaea yella wadal ney urar iwaeren kter, acu kan yesea win ara s-igerzen udem, ayagi yezmer ad yessenqes imenyi ger tmurt d tayed.

- Sebæa yegduden n ddunit-nwen, mttaken acbi?

- Xaṭi, am kunwi, llant ccetlat d idelsan mxalafent.

Yel tamnaḍt tettwaxelqed leḥsab n cetla-s, idles-ines, neger deg iswi-nney leqder n tlelli d timanit n yel yiwet.

- Yezmer wemdan an yerzu yer wemḍal-nwen?

Ih, ilaq-ak ad telseḍ abuaqal n djaj ara k-iēiwnen a tt-tnefiṣeḍ aken ad aseḍ yur-nney. Tzemreḍ a tt-idireḍ mebyir abuaqal n djaj di tmezduyt anda i d-nexleq udem n Lqaea, s lhawa-ines, anda llan atas n yemdanen n Lqaea, ger-asen Musa, Elie, Sissa akk d waṭas yellan d inigan n wayen d nexleq, widen nezmer ad ner yer Lqaea ma'ra d aweḍ tegnitt aken a nessiḡhid ayen d-teqqareḍ.

- Ayyer u ten-id ttawiḍ ara tura kan?

- Alaxater di ddunit-nwen anda ken tt-kellixen s

ulac, limer ad yezzi Σισσα, a tegrem yer sbitar imehbel.

Xayel, amdan ad yerzu yur-wen, ad isemmi i yiman-is "*le Christ*" (Sidna Σισα). Ad yemmagar ala skaerer. Di teswiet yer tayed, a tegren yer sbitar imehbel. Limer ad neger iman-nney s tmusni d ttusna, aken ad nbeggen belli d ttidet d *le Christ*, ayagi ad yessew izuran n ddiyana dgi tettamnem s Rebbi, a d-gem ccan i lmalayek, lxurafat, ieessasen d At Rebbi. Mačci d ayagi i nebya nekkni.

Isellem-ed fell-i i tikkelt taneggarut wemdan-agi amçtuḥ di lqed. Yenna-id belli ur d-yettuyel ara alma d asmi ara d yeḍru akk wayen i id yenna. Yuli yer tmacint-ines, yeqlæ sbeleent igenwan.

## Amusu Irayliyen

D acu-tt tedyant-a! D acu i d-ay d-kcef!

Mi d wḍey s axxam, qeḍday akk ayen i id yenna, giy-asant amḍiq, ɛawdey-asant tektiba, walay tazayt n tækkumt i yersen yef tuyat-iw, yer tama-s yella zhar d amçtuḥ aken ad siwḍey iswi-nsen yer yixf-is. Imi kulci deg'sirem, nniy-as ad xedmey ayen I y-id yenna xas ma yella madden ad yilen selbey. Ma yella amdan iselben, d tufya llaeqel xas ma leeqel di leemer i yeffey allay, ihi qebley a it semmim ameslub. Tif xir ameslub ysenen, yezran, wala amdan yezran, yeeqel ur yessin-ara.

Awen d-iniy i kunwi a widen iweeren aken att amnen belli ur tessey ara crab, gganey uḍan-iw aken ilaq lḥal. Tanemmirt. Ur nezmir ara a nargu sett-yam yef tikkelt ney ad nexleq tamacahutt am ta.

I kunwi ur yettamnen ara, awen id iniy: mmuqlet igenni, yel tikkelt a wen-id binen temsal, tafat... Imusnawen-nwen ney iġsekriwen-nwen ur ttizmiren ara awen id sfahmen d acu-tent, ma yella mačči s sfuti akken kan aken sedhun, ad selken udmawen-nsen, ad yilen tidett ur tesēa'ra udem ma yella u d-tekka'ra si tijemmuēa-nsen iyelqen i tmusni d tidett. Amek almi d almi, "amusnaw" ur yettissin ara! Am widen yenyan Copernic, imi isen d-yenna belli Lqaea mačči d nettat i d-talemast n Igenwan. Ur qbilen ara ad yekker wayeḍ, mačči seg-sen, ad yini tidett amek tella.

Acu kan kunwi akk ara iwalin ney iwalan timacinin i ttafgen ur iban d acu-tent, a tt-yiwlem a sen t-semmm lmuēgizat, lxurafat, ney d tiselbi, kunwi ara yagaden ad mmeslayem alaxater tugadem a tt-qlem d qqel, ad skeereren yis-wen, alama tedduklemn teqqarbem-d yer widen yumnen ara tesēum tilelli ad inim ayen tesnem, tezram d wayen tettxemmimem.

Ayen akk i yi-d ibanen wwint-iyi-d ala ayen yeşfan i lxaṭer-iw d lehna i rruḥ-iw, di ddunit-a anda yel yiwen ak yeqqar d nekk i d nekk, ur tezriḍ anwa ara tamneḍ, anda ur nezmir an amen "Ugellid Amuqran" bu'ččamar amellal d cciṭan bu iqebqaben d wacciwen, anda imusnawen n lḥukuma ur ssawḍen ara ay-id sfahmen ansi i d-nekka, yer wanda n teddu d yiswi-nney! yer tafat n wayen i id ibanen, kulci yecēel, kulci yeshel. A nezzer belli deg'genwan yella wemḍal yeččur d lyaci I y-d ixelqen, am nutni, iy iḥemlen, xas ma ugaden yibbwas ad nekk sennig-nsen, a ten eḡḡin yer deffir. Mačči d ayen yessewhamen, wanect-a? Abaēda ma yella nezra belli talsa-agi dgi nettiki, nezmer ay tefk ifadden aken a

nettiki deg snegmi-ines, s wexlaq n ddunit deg'genwan nniđen.

Tura teqram taktabt-a i yuriy aken awen id hkuq, am ukyis, akk ayen i y-id yenna. Ahat a tt-yilem belli xelqey-d kulci, ney uriy taktabt-a aken akwen ssedhun, ad şhisfey atas; ahat mi teqram anect-a awen id yerr laman deg'wen aken a tteddum yer zdat, akwen tciwen aken a tt-fahmem dacu n serriya n wexlaq n Lqæa, d acu d azekka n wemdan dges. Akka, yel yiwen ad yaf tiririt i yesteqsiyen yettak i iman-is, deg id, seg asmi yella d ilemzi, yesteqsay ayyer d ilul, acu d azel-nney di Lqæa... Anect-a d ayen ara yisfarhen.

Ma yella tfahmem ayen akk i wen-d nniy d tidett, tessaramem, aken ssaramey, ad zzin yemdanen-agi s læjlan aken a y-id awin lwert; ma yella tebyam a tt-ttekkim di lebni n wayen akk i id nnan, imiren ad ssiwdey yer lmeriyub-nsen. Dagi, aru-t iy-id a tt-seum amdiq-nwen deg'musu Irayliyen, a nebnu tamezduyt i byan, asmi ara nili atas yid-nney, di ddunit merra, a ten rjun s lferh d lehna, tayri i byan deg allen-nney Widen y-d ixelqen, ad asen, yel yiwen deg-nney ad yesfaydi si tmusni-nsen lqayen.

Kunwi yettammen s Rebbi ney s Sissa, tescam lheq a ttamnem, xas ma yella tumnem belli maçci d ayen byan awen ssimnen, acu kan yella lqæ n tidett. Tescam lhaq a ttamnem s wayen bnan s lektibaa, acu kan tdelmem ma ttsendem yer Teklizt. Ma yella tetseddiqem idrimen-nwen aken lecyux ad seun iqendyar imellalen, ad ffken ttesrih i læsker aken ad yexdem axettar s bumbat atumik, s tedrimt-nwen, sik tudert dgi nella, "leamer n dheb", u wen yeççur ara ti, tebyam kan a tteqqimem d iwehçiyen.



Ma yella, si tama nniḍen, tebyam a tt-ttekkim s lebeid ney s leqrib, yer usnerni Umusu Irayliyen, ddmated astilu<sup>97</sup>-nwen tarum-aḡ-id. Si teswiet yer tayed a yiḡhid Umussu-nney aken a nextir tamazir d wannar anda ara nebnu tamezduyt i Widen d ixelqen. Ma yella mazel deg-wen ccek, yret iymisen<sup>98</sup>, muqlet igenni; awen id binent tmacinin ur iban d acutent, ma yella weqbel si teswiet yer tayed, tura yel ass yernu s waḡas... imiren ahat awen-id xedment lkuraj aken aḡ-id ceggem tibratin-nwen.

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<sup>97</sup> Imru

<sup>98</sup> Iḡernanen

## **Idlisen nniden n Raël**

- *Widen d-yussan seg'genni bbwin-iyi yer wemɗalnsen. (1975)*
- *Tugdutiɗuran. (1977)*
- *A n-sterheeb s widen d-yussan seg'genni. (1979)*
- *Takrebbut taɗsawant. (1980)*
- *Mahyef adiyyani yettxelliş-it s udabu anemlay.(1992)*
- *Ih i wsexleq n yemdanen.(2001)*
- *Mitraya (Agzul seg wayen yesselmad. (2003)*

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<sup>99</sup> N.D.L.R. : Ass n 15 di Mayu 1976, anejmue aneggaru n « MADECH », talalit n « Umusu Irayliyen », seg yimir, si 06 di yuct 53 (1998) d ttin n « Ddiyana Irayliyen ».



Asmi yese 27 iseggasen di lemr-is, Raël yella d amazrag (éditeur) n yiwet n tiscunin (magazines) s tefransist i yellan mechuret deg aħric n waddal n tumubilat d upiluħ n temzizelt. Iswi-ines amenzu d win dg-i ara yettikki di "le championnat de Formule 1". Acu kan tudert-is tbeddel ass n 13 décembre 1973 asmi, yer tama udekkar yellan di Clermont-Ferrand, iwala tban-as-id yiwet n tmacint yettafgen ur tban d acutt, tesea 7 lmitrat di tehri, tettwexdem s lfeħħa tceeeel. Yeffeg-ed sg-ed amdan yettemcruruħen yeħħa-d IZEN i Raël win ara d yesseknen izuran n tidett n talsa. Yel udem n tudert, ula d tin n yemdanen tettwaxelqed s tusna deg inegmi (laboratoire), s lfeħħl ufennen n tmusniwind tiyri icudden yer l'A.D.N. S lfeħħl n yemdanen-a i d-yusan si la planète nniħen : Eluhimat (Les Elohim).

Taktabt n Sidna Sissa tħekku-d axeddim-nsen. D adlis aqdim di ddunit ur yettamnen ara s Rebbi, imi awal "Elohim" i yellan deg udem amenzu n tektabt-a, d win yesean Imaena s teebrit : "Widen d-yusan seg'genni". Eluhimat weklen i Raël ad yessiweħ tiri n yizen agrawli, ħelben dg-es ad yebnu anmahal anda zemren ad ruħen akka kra, yer tama-nsnen akk widen i d-yewwin izen d tiyri i talsa: Sissa, Musa, Buda akked Muħammed, anda i llan ddren di "la planète" nsen s lfeħħl n le clonage, lbaħna n tudert n lebda.

Lqima, azel d ccir i slemdent ddiyanat ireddan ur d wwint ara tiririt i lħewj n tudert tatrart. Syin akin, amdan yuħwaħ i tazwara taruħanit. Amusu Raëlien yerra-d tiririt i lħewj-a s umaynut i d-yewwi d win iwulmen i lqern wis XXI, s yin akin yeħbel berru, aslali, aseħbes n tadist, lmut i win tt-id yebgan, zwaħ ħer lecyux d ttcixtin n leħwamee irumyen. D ddiyana yexħan i Rebbi, am le Bouddhisme. Amusu Arailyen tekkin dg-es 120 000 n yemdanen di 84 n tmura, widen d yufan lfarħ s lfeħħl n truħanit d yugen aħar di tusna i d tefka tħelsafit-a tajħiħ. Adlis-agi yezmer ad ibeddel tudert-nwen.

Anmahal akken ad nesterħeb s widen i g-id ixelqen



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