

Lexical archaism in some Kabyle proverbs: a lexico-semantic analysis

Ferguenis Lyes *

Université A. Mira, Béjaia

Laboratoire : Etudes amazighes (Asarem n Tezrawin TimaziYin)

f.ennebati@cu-maghnia.dz

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*Corresponding Author

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Abstract:

The main objective of this study is to identify lexical archaisms present in several Kabyle proverbs and to compare them according to their degree of archaization. This comparison will focus on the two regions where we conducted our fieldwork. To achieve this objective, we relied on fieldwork, as it allowed us to meet our informants directly. Our research methodology is based on direct interviews, which enabled us to compile our corpus and gather the information necessary for our study (particularly the identified archaisms and their meanings). Our corpus consists of proverbs collected in the Iznagen and Amizour regions. This corpus underwent a lexico-semantic analysis. The results we obtained show that the phenomenon of archaism is particularly complex: the differences between regions can concern the word itself, its degree of archaization, or its meaning. Therefore, further research of this type, focusing on other proverbs and/or other regions, would be necessary. Such research would contribute to the development of the language, particularly in the fields of lexicology and lexicography.

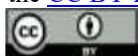
Keywords: Archaism; lexical archaism; degrees of archaization; Tamazight; proverbs.

Maalim

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Awalen iwessura yellan deg kra n yinzan: tasleḍt tasnalḥamkant

Agzul:

Iswi agejdan n tezrawt-a d tifi n wawalen iwessura yellan deg kra n yinzan n teqbaylit, d userwes gar-asen deg wayen yerzan tifi n win n tewser. Aserwes ad yili ilmend n temnaḍin ideg nga tisastanin. Iwakken ad nessiweḍ Ḥer yiswi-ya nreṣṣa tazrawt-nneḤ Ḥef tsastanin deg unnar, ara aḤ-yeḡḡen ad nemlil srid d yimsulḤa. Tarrayt n unadi i neḍfer d adiwenni usrid, imi d tarrayt ara aḤ-iḤiwnen ad d-negmer asagem d yisallen i nuḥwaj i usali n umahil-a (am wawalen iwessura, anamek-nsen, atg.). Asagem-nneḤ ihi, yettwasuddes-d seg yinzan i d-nejmeḤ deg snat n temnaḍin-a n Bgayet: lḥnagen d Lwadamizur iwumi nga tasleḍt tasnalḥamkant. Igemmaḍ iḤer nessaweḍ deg umahil-a, skanayen-d dakken tumant-a d tasemlalt nezzeḥ: amgired gar temnaḍin yezmer ad inal awal awessar s timad-is neḤ tafsa n teswser-ines. IḤef wannect-a laqent waṭas n tezrawin-nniḍen am ta ara d-yawin Ḥef yinzan-nniḍen d temnaḍin-nniḍen ara yesnennin tutlayt ladḤa deg uḥric n tseknawalt⁽¹⁾ d tesnawat⁽²⁾.

Awalen isura: awessar, awal awessar, tafasna n tewser, tamaziḤt, inzan.

Résumé :

L'objectif principal de cette étude est d'identifier les archaïsmes lexicaux présents dans quelques proverbes kabyles et d'établir une comparaison entre eux selon leur degré d'archaïsation. Cette comparaison portera sur les deux régions où nous avons mené nos enquêtes de terrain. Pour atteindre cet objectif, nous nous sommes appuyés sur des enquêtes de terrain, puisqu'elles nous ont permis de rencontrer directement nos informateurs. Notre méthodologie de recherche repose sur des entretiens directs, cette méthode nous ayant permis de constituer notre corpus et de recueillir les informations nécessaires à l'élaboration de notre étude (notamment les archaïsmes relevés et leurs significations). Notre corpus est ainsi constitué de proverbes collectés dans les régions d'lḥnagen et d'Amizour. Ce corpus a fait l'objet d'une analyse lexico-sémantique. Les résultats auxquels nous sommes parvenus montrent que le phénomène de l'archaïsme est particulièrement complexe : les différences entre les régions peuvent concerner aussi bien le mot lui-même que son degré d'archaïsation, ou sa signification. C'est pourquoi d'autres recherches de ce type, portant sur d'autres proverbes et/ou d'autres régions, seraient nécessaires. Elles contribueraient au développement de la langue, notamment dans les domaines de la lexicologie et de la lexicographie.

Mots clés : Archaïsme, archaïsme lexical, degrés d'archaïsation, tamazight, proverbes.

العق المعجمي في بعض الأمثال القبائلية: دراسة صرفية ودلالية

أ. الياس فرقنيس

جامعة عبد الرحمان ميرة بجاية

مستخلص:

الهدف الرئيسي من هذه الدراسة هو الكشف عن المعجمات العتيقة في بعض الأمثال القبائلية وإجراء مقارنة بينها حسب درجة قدمها. وستشمل هذه المقارنة المنطقتين اللتين أجرينا فيهما أبحاثنا الميدانية. لتحقيق هذا الهدف، اعتمدنا على الأبحاث الميدانية، حيث مكنتنا من مقابلة المصادر بشكل مباشر. وتستند منهجيتنا البحثية إلى المقابلات المباشرة، حيث مكنتنا هذه الطريقة من تكوين مجموعتنا اللغوية وجمع المعلومات اللازمة لإعداد دراستنا (لا سيما المعجمات العتيقة التي تم رصدها ومعانيها). وتتألف مجموعتنا اللغوية إذن من أمثال تم جمعها في منطقتي إيزناجن وأميزور. وقد خضع هذا المجموع لتحليل معجمي-دلالي. وتُظهر النتائج التي توصلنا إليها أن ظاهرة المعجمات العتيقة معقدة بشكل خاص: فقد تتعلق الاختلافات بين المناطق بالكلمة نفسها بقدر ما تتعلق بدرجة قدمها أو بمعناها. ولهذا السبب، من الضروري إجراء أبحاث أخرى من هذا النوع، تتناول أمثالا أخرى و/أو مناطق أخرى. فهي ستساهم في تطوير اللغة، لا سيما في مجالات علم المفردات وعلم المعجم.

الكلمات المفتاحية: العتاق؛ المعجمات العتيقة؛ ودرجات القدم؛ الأمازيغية؛ الأمثال.

Tazwert:

Tutlayt tettemhaz d wakud deg yal aswir, ama d aswir n tseddast, aswir amsislan/asenmesli, aswir n tesnalYa neY aswir umawal. D acu kan tafasna n umhaz tettemgirid seg uswir Yer wayed. Aya zran-t si zik imussnawen n tesnilest. Aswir n tseddast, d amedya, d aswir anda amhaz d ubeddel i izemren ad d-yedru i tutlayt ur d-yettili ara s lemYawla ; akken ad ibin umgired ilaq tizrawin ad ilint deg uzgerkud⁽³⁾.

Ma d aswir n umawal, amhaz-a, iħuza-t s waṭas, akken i d-yura De Costaouec (2009 :22) : « S usemgired d umawal i ilan iselkiten⁽⁴⁾ ibanen, akked unagraw asenmesli anda amhaz yettban-d deg-s simal iteddu wakud ma nesEa ayen ur nuħwaj seg yimriwen⁽⁵⁾ inagan, taseddast n tutayt tettban-d terked, tettanez nezzeh sdat waccilen⁽⁶⁾ imegnuyen i yellan sdaxel n temYiwanin timsiwelatin. Wanag, am lEadat timettiyin tuddisin, taseddast n tutlayin tettbeddil kra kra deg yiħricen yemxalafen »¹.

Amhaz-a yella-d imi aṭas n ubeddel i d-yellan deg tmettiyn n umaḍal, rnu Ƴer waya aṭas n wallalen d yifecka i d-yettnulfuyen gar yiḍ d wass ladƳa deg snat tsitwin-a tineggura. Asnulfu n yifecka-ya yewwi-d yid-s aṭas n ubeddel deg tƳessa tasnislant n tutlayt. Abeddel-a i iḍerrun i yal tutlayt tamuddirt yewwi-d yid-s asemduɛ n kra n wallalen d tmettant n wiyaḍ. D awalen-a iwumi nessawal : awalen iwessura.

Deg tazrawt-a-nneƳ ad neɛreḍ ad d-nessefel awalen iwessura yellan deg kra n yinzan i d-nḥawec deg snat n temnaḍin: Iznagen d Lwadamizur. Iseqsiyen igejdanen i Ƴef ara neɛreḍ ad d-nerr deg umagrad-a d wi : d acu-ten wawalen iwessura yellan deg usagem-nneƳ ? d acu-tt tfasna n tewser n yal awal ? Yella umgired gar wawalen iwessura d/neƳ tafasna n tewser-n sen seg temnaḍt Ƴer tayed ?

Iwakken ad nessiweḍ ad d-nerr Ƴef yiseqsiyen-a, nsenned Ƴef tezrawin i iga mass A. Berkai (2015, 2024) deg wayen yerzan awessar s umata d tefsiniwin n wawal awessar. Tazrawt-a nebḍa-tt Ƴef kraḍ n yiḥricen. Aḥric amenzu d win n tesnarayt, wis sin d aḥric n tezri anda ara d-nawi awal Ƴef uwessar s umata akked wawal awessar deg tesnilest. Syin akin, deg uḥric wis kraḍ i neɛreḍ ad d-nejmeɛ isalen swayes ara d-nerr Ƴef yiseqsiyen i d-nefka sennig, aya ad d-yili s tesleḍt n usagem. Amahil-a nfuk-it s tegrayt, deg-s nefka-d igemmaḍ i Ƴer nessawed.

I- Tasnarayt: Bac akken ad nessali tezrawt-a, akken i d-nenna ibsawen, nejmeɛ-d asagem deg snat n temnaḍin-a : Iznagen² akk d Lwadamizur³. Deg-sent i nga tisastani deg unnar.

Tarrayt i neḍfer deg tezrawt-a d adiweni usrid, i aƳ-yeḡḡan nejmeɛ-d aṭas n yisallen deg tsastanin i nga. Tisastanin-a, nebḍa-tent Ƴef kraḍ n yiḥricen :

Di tazwara, nejmeɛ-d kra n yinzan seg snat-nni n temnaḍin. Syin akin, nesuffeƳ-d awalen iwessura yellan deg yinzan-nni. S talelt n kra n yimsulƳa iwumi d-neƳra inzan i d-negmer deg uḥric amezwaru, nesuffeƳ-d awalen iwessura i yellan deg yal inzi. Syin Ƴer-s, nuƳal Ƴer unnar iwakken ad d-negmer anamek d tfasna n tewser n yal awal. Deg ugmar n unamek n wawalen-nni iwessura nsenned s waṭas Ƴer yimsulƳa imeqqranen deg leɛmeɛ.

Deg wayen yerzan imsulƳa, nefren imsulƳa i yemxalafen deg leɛmert (tsuta) : ilemziyen : ara yesɛun ddaw n 25 iseggasen deg leɛmert-n sen (tasuta 1^{ut 4}), irgazen : ara yesɛun gar 25 d 50

iseggasen(tasuta tis 2^{at}) akked yimeqranen deg leɛmer i yesɛan ugar n 50 iseggasen(tasuta tis 3^d). Rnu Ƴer waya amselƳu yezmer ad yili d awtem neƳ d tawtemt. Tulmist i ilaq ad d-tili deg yal amselƳu d ta : ad yili d anaɣli n temnaɗt-nni anda nga tasasatant. Nefren tulmist-a acku d nutni i yessnen mlih tameslayt-nsen ; u yerna, lemmer ad nefren wid yellan d iberɣaniyen (d imkecmen) seg temnaɗt-nniɗen Ƴer temnaɗt anda nga tasastant, ad yili s waɣas usexleɗ gar tmeslayin (tin ansi i d-yusa, d tin n temnaɗt anda nga tasastant). Tazrawt-a nessawedɗ nessuli-tt s talelt n 14 n yimsuƳa.

Mi tesɛa akk isallen i nuɣwaj i yal tamnaɗt (inzan, asatal n usemres, awalen iwessura, anamek-nsen, tafasna n tewser-nsen, nexdem tasleɗt tasnalƳamkant i yal awal.

II- Awal Ƴef uwessar: kra n yinefkan izrayanen: Awessar yesbadu-t-id J. Marouzeau (1961 : 28) yettwabder-d deg Jean Marie Klinkenberg 1973 : 49) akka: «D asƳal n tƳessa, n tsuka⁽⁷⁾, n tutlayt i yellan d aya n uzmez yezrin Ƴef uzemz anda ara t-naf yettusemres. Irem n uwessar yeskan-d meɣsub timezri yettwasbadun akka, d win n usewser [i d-yeskanayen daƳen] i ixedmen timezri-ya⁵ »

Deg tesnilest “awessar” yeskanay-d ɛalahsab n P. Zumthor (1967:14) awalen i yimƳuren/iwesren neƳ awalen i iruɣen, yenna-d Ƴef wanect-a: « deg uswir n yal talƳa i yurez [uwessar], nezmer ad nessemgired deg ukala⁽⁸⁾-ya snat n termal⁽⁹⁾: talƳa i Ƴef nettnadi tezmer ad tili: a- teffeƳ i usemres,

b- ad tettwiɣseb wesret ».

Awalen i yeffƳen i useqdec d awalen ur nettusemras ara deg tutlayt n wass-a, mmuten. J-F Sablayroles (2010), deg yiwen n leqdic i yura, yessemgared gar snat-a n tulmisin: “texser” d “tuffƳa i usemres”, yura-d (2010:50): «Asemgired ireɣɣa Ƴef tenmegla “immut” akk d “yimƳur’». Ma d awalen i yettwaɣsaben wesrit d awalen i seqdacen ala imeqqranen deg leɛmert neƳ awalen ilan anamek ur yettwassnen ara anagar Ƴer yimƳaren. Awalen-a iwesren yessefhem-iten-d Darmesteter (1950 : 171) belli d awalen « ur ssinent ara tsutwin timaynutin, ur nessexdam ara akk angar imƳaren⁶ ».

Awessar yemmal-d snat n tigin⁽¹⁰⁾ n tutlayt, akken i d-yura P. Zumthor (1967:19):

- TuƳalin Ƴer usemres, n usƳal i iwesren (yimƳuren), i iruɣen seg wachal aya

- Agaluz n usƳal i yellan deg unagraw ur nettusexdam ara.

Yerna, tewser n wawal tezmer ad tili temmed: ticki awal-nni d unamek-is nneġlan deg yiwen n lweqt, ur ttusemrasen ara, neɣ tewser-nni ad tii d tarumidt: ticki anamek n wawal-nni neɣ aħric seg unamek tuɣal ur tettusmras ara (L. Ferguenis 2021:21).

Ula d J-F Sabayroes (2010:51) yefrez gar wawal yettwaħsaben d awessar akk d wawal i d-yuɣalen ɣer usemres seld mi i iruħ seg waħal aya. Isemma-yas “*awalnut*⁽¹¹⁾” s trumit “*awalnut*”. D ta i tigit n tutlayt tamezwarut i ɣef i d-yemmeslay P. Zumthor sennig, u yerna yura-d belli tuɣalin ɣer usemres n kra n wawalen i yeffɣen neɣ qrib ad ffɣen i usemres, εawden banen-d deg yinawen, yerna sεwan iɣuran deg tutlayt (idem 1967 : 15).

Deg tmaziɣt, tizrawin i iga mass A. (2014a, 2015, 2024) ɣef uwessar, d tid i aɣ-iεawnen s waṭas deg usali n leqdic-a. Da ad d-nebder ayen yura fell-as.

Deg udkud⁽¹²⁾, awessar yebɗa ɣef kraɗ n wanawen:

1- Awessar “*adɣaɣan*⁷”: d awalen i d-yeqqimen ttuseqdacen deg kra n tenfaliyinam yinzan, timseεraq, isefra, atg. neɣ deg kra yiɗrisen iqdimen, maca anamek-nsen iruħ.

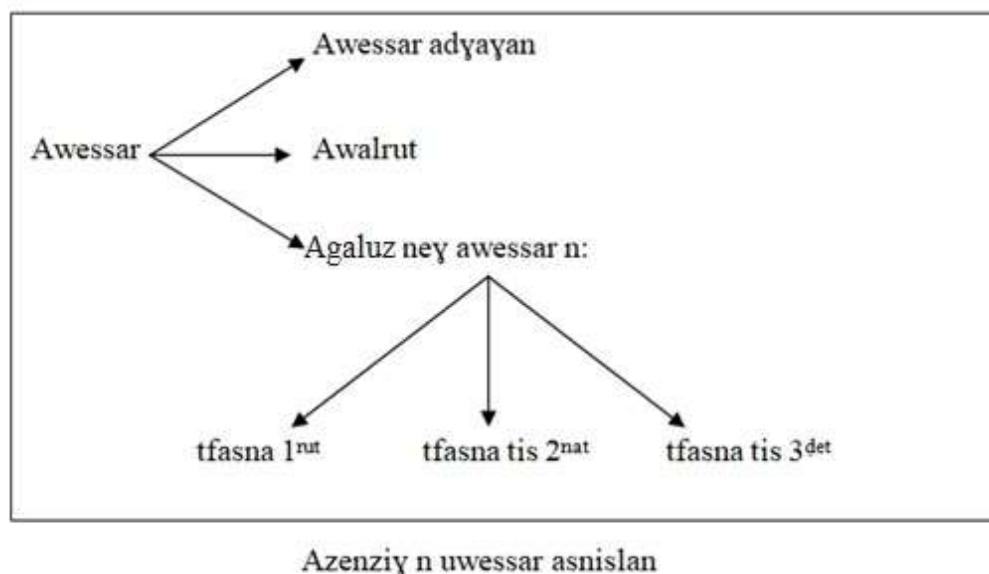
Tawsit-a tettii s umata deg yakk titlayin i yeddren s timawit am tmaziɣt.

2- *Awalnut*: d awal i yellan yedder deg tutlayt n zik, maca mmuten tura. Awal-a iεawed-d talalit: yuɣa-d ɣer usemres, ɣef wanect-a yettban-d i medden d awanut. Tawsit-a tettli deg tutlayin i yettwarun si zik am trumit d tagnizit.

3- *Agaluz*⁽¹³⁾ i yessasmel mass A. Berkai (idem) εlaħsab n trussna-ines⁽¹⁴⁾ sɣur yimsiwlen n tsutwin : 1^{rut}, tis 2^{nat}, neɣ tis 3^{det} i d-yettakken iwessura n tfasna 1^{rut}, tis 2^{nat}, neɣ tis 3^{det}.

Asismel-a n uwessar d tifisniwin yella-d imi tamaziɣt, ladɣa taqbaylit tettbeddil s uɣiwel imi tettmlil d tutlayin-nniɗen “timeqranin” am trumit d taεrabt. Abeddel-a ur yerzi ara kan amawal maca ula d iswiren-nniɗen n tutlayt.

Da, deg umahil-a neɗfer tasnanawt⁽¹⁵⁾ i d-yettwagelmen ibsawen. Hata uzenziɣ id –yesbaduyen awessar :



III- Tasleḍt n wawalen iwessara yellan deg usagem: Deg tesleḍt n wawalen iwesura i yellan deg usagem nessemmres isegazawalen d yimawalen n teqbaylit am: A. Berkai (2014b), K. Bouamara (2017), J-M Dalet (1985) A. G. Huyghe (1902), d wiyaḍ.

Awalen-a nesmel-iten ilmend n ugemmay.

1- Aburur, SM. ML. AM. *uburur*, SG. *ibururen*, UT. *tabururt*⁸

D awal i yellan deg yinzi “ad imḡuren izamaren ad teggiren ibururen”.

Awal yemmal-d deg temnaḍt n yiḡnayan d temnaḍt n Lwadamizur: lewsex (izḡan) n lmal am tḡetḡen, wulli, yiḡtal, atg. (aḡyul neḡ n aserdun xaṡi); tiberra,.

K. Bouamara (2017:66) yesbadut-id akka: « MGD. amarḡut, izḡan n zzaya/lhacya ».

Deg yisegazwalen-nniḡen am J-M Dallet (1985:39) akked G. Huyghe (1901: 6) fkan-d daḡen tabadut-nni. Γer J-B Creusat (1873:81) nufa-d talḡa n wunti *tabrurt* i d-yessuqqel: *crotte*.

Awal-a d awessar tafasna tis snat deg snat n temnaḡin terza tezrawt-a.

2- Acrured, SM. ML. AM. *ucrured*;

Ad naf awal-a deg yinzi “seg ucrured ḡer uḡrured”.

Awal yemmal-d deg temnaḍt n yiḡnayan: ddu kra kra, s leḡqel. Ma deg temnaḍt n Lwadamizur yesḡa sin inumak-a: ddu s leḡqel, ddu s zzux (am tsekkurt).

Isem-a yekka-d seg umyag crured : « *trotliner* » (A. Berkai 2014b :228), « sexleḡ, rwel (ayḡiḡ, aḡḡerḡiw), sibḡed s tazzla » (G. Huyghe, 1901 : 119). Γur J-M Dallet (1981 :105), awal-a yesbadu-t :

« ddu s ijiqdan imezyanen. Ddu s uYiwel maca s ijiqdan d imezyanen ». M-A Haddadou (2014 :97) : tikli s ijiqdan imezyanen, tikli tamelħant ».

Awal-a d awessar tafasna tis snat deg temnađt n yiznagen. ma deg temnađt n Lwadamizur d awal awessar tafasna tamezwarut.

3- Aȳaref , SM. ML. AM. *uȳaref*, SG. *iȳuraf*

Ad naf awal-a deg yinzi: “tasirt ma tečča-tt deg ufus-is ulac d acu ara s-d-xedmen iȳuraf-is”.

Awal-a yettusemras deg temnađt n yiznagen d temanđt n Lwadamizur i wakken ad d-yesken: adȳaȳ yesĖan talȳa n ddisk, s umata, d aȳayan. Sdakkalen sin n yiȳuraf i yizid: ad rren irden d awren, d amedya.

Ad naf yiwen n unamek-a ȳer K. Bouamara (2017 :463): « ablađ imdewweȳ i yesseqdacen deg tesyar ». Ula ȳer A. Nait Abdellah (2008 :47), M-A. Haddadou (2014 :473), A. Berkai (2014b :393), G. Huyghe (1901 : 62) et J-M Dallet (1981 :626) yemmal-d anect-nni (« *meule (de moulin)* »).

Awal-a d awessar tafasna tamezwarut deg temnađt n yiznagen akked tin Lwadamizur.

4- Aħbac , SM. ML. AM. *weħbac*

Ad naf awal-a deg yinzi “ad yimȳur ad iban ma d aħbac neȳ d ajilban”.

Deg temnađt n yiznagen d temanđt n Lwadamizur “aħbac” d yiwen n yimȳi i yettakken anzi ȳer tjiłbant (tin n lexla neȳ tin n lbiĖ).

Deg yisegzawalen K. Bouamara (2017 :198), J-M Dallet (1981 :299), J-A Jaubert (1844 : 636) awal-a yemmal-d anect-nni daȳen.

Deg temnađt n yiznagen akked tin Lwadamizur, awal-a d awessar tafasna tis snat.

5-Amayaf , SM. ML. AM. *umayaf*

Ad naf awal-a deg yinzi “amayaf win ixedmen kra ad t-yaf”.

Deg temnađt n Yiznagen, awal-a yemmal-d yiwet n turart i tturaren imezyanen d yilemziyen. Turart-a tettwaturar s sin iterrasen neȳ kter, anda yiwen ad iȳaȳi (ad yeknu: ad yeg talȳa-ya “ ȳ ” s tfekka-ines), wiyad ad ġelliben fell-as yiwen yiwen.

Ma deg temnađt n Lxadamizur, imsulȳa i nesseqsa ur ssinen ara anamek n wawal-a.

Ula deg usegzawal K. Bouamara (2017 :322, d 39) ad naf anamek yettusemrasen deg yiznagen.

Awal-a d awessar tafasna tis kraḍet deg temnaḍt Lwadamizur, maca deg temnaḍt n Yiznagen awal-a ur yeli d awessar, d awal i yettusemrasen ar ass-a sYur akk tisutwin.

6- Ifsus , MG ⁹.

Ad naf awal-a deg yinzi “Afus deg ufus taEkem ad tifsus”

Deg temnaḍt n Lwadamizur akk d tin n yiznagen awal-a ila anamek: ixfig, ur ttaḥay ara; ishil, ur ttaEer ara.

Deg yisegzawalen K. Bouamara (2017 :160), A. Berkai (2014b :341), A. Nait-abdelah (2008 :76), P. Olivier (1878 :173), awal-a yesEa anamek : ad yili xfif

Deg usegzawal n M-A Hadadou (2014 :181) zzyada Yef unamek i d-nebder sennig, yela unamek-a : ad yili mellih. Ula deg usegzawa J-M Dallet (1985 :231 d 232) yerna-d anamek-a : ur ttili ara d imcewwel (ixeddem ccwal), d taEkemt,

Awal-a ur yelli ara d awessar deg Lwadamizur, maca deg temnaḍt n Yiznagen awal-a d awessar tafasna tamezwarut.

7- Ihayen , ARN ⁹.

Ad naf awal-a deg yinzi “iwacu ara k-d-iniY ala ihayen yella”

Deg temnaḍt n Lwadamizur akk d tin n yiznagen awal-a ila anamek: anEam, ih

Deg usegzawal K. Bouamara (2017 :190) llan inumak-a: ih, anEam, yerbeḥ. M-A Hadadou (2014 :221) yefka-d inumak-a: ih, ma zemreY ad.

Awal-a ur yelli ara d awessar deg Lwadamizur, maca deg temnaḍt n Yiznagen awal-a d awessar tafasna tamezwarut.

8- Imgemgem , ARB. Ut. *tingemgemt*

Ad naf awal-a deg yinzi “uYeY argaz d imgemgem, ur yi-yekkat ur yi-yemenneE seg medden”

Awal-a deg temnaḍt n Lwadamizur akk d tin n yiznagen ssemrasen-t i: urgaz amehnan, ur nettekkes dlem Yef yiman-is.

K. Bouamara (2017 :348) yesbadu-t-id akka: “win ur d-nhedder ara zdat n medden, acku yettkukru, yettaggad neY yettsethi”

Awal-a d awessar tafasna tis snat deg i snat n temnaḍin i terza tezrawt-a.

9- Imi, SM. ML. AM. *yimi* SG. *Imawen*

Ad naf awal-a deg yinzi “ay imi-w ttfey a nnger-iw xedmey”

Deg temnaḍin terza tezrawt-a, awal “imi” yesEa inumak-a: 1- aqemmuc; 2- anekcum; 3- ciṭuḥ;

Deg yisegzawalen i nesEa Ÿur-neŸ awal-a yemmal-d: aqemmuc (J-B Creusat 1873:37, J-M Dallet 1985:479); Ÿer A. Berkai (2014b:557) yemmal-d: drus, ciṭuḥ.

K. Bouamara (2017 :349) yesbadu-t-id akka: “1. aqemmuc (...), 2. anekcum, tawwurt (...)”. Ma d M-A Haddadou (2014: 383) ad naf inumak-a: aqemmuc, anekcum, axmuj deg kra.

Awal-a d awessar tafasna tamezwarut deg i snat n temnaḍin i terza tezrawt-a.

10-Ini, SM. ML. AM. *yini* SG. *iniyen*

Ad naf awal-a deg yinzi “ixef-iw d ini win ibŸun yini”.

Deg snat n temnaḍin i terza tezrawt-a, awal-a yemmal-d : yiwen n udŸaŸ gar tlata n yidŸaŸen iŸef yettrusu lkanun (n zik).

Ad naf anamek-a des usegzawal n K. Bouamara (2017 :390) : « ablaḍ iŸef tettrusu teccuyt mi ara tt-rrren Ÿef lkanun ».

Deg yisegzawalen J-M Dallet (1981 : 588) d G. Huyghe (1901 : 190), awal-a yesEa inumak-a : yiwen gar yidŸaŸen n lkanun, lkanun n wuzzal.

Deg temnaḍin: iznagen akk d Lwadamizun, awal-a d awessar tafasna tis snat

11- Iṭan, SM. ML. SG AM. *yitan* SF¹⁰. *aydi/waydi* Ut. *taydit*

Ad naf awal-a deg yinzi “iṭ amcum ur segafen ara seg-s yitan”.

Deg temnaḍt n Yiznagen akk d Lwadamizur awal-a, s talŸa n usget, yemmal-d : iqjan.

Ula deg yisegzawalen i nessexdem yemmal-d « aqjun » (J-M Dalle (1981 :918) ; J-A Jaubert (1844 : 56) ; et G. Huyghe (1901 :27), M-A Haddadou (2014 :704) ; A. Berkai (2014b : 885)

TalŸa n usget “iṭan” tettusemras u tettwassen sŸur yimezdaŸ n snat n temnaḍin i terza tezrawt-a, maca talŸa n wasuf “aydi” xaṭi. Ad naf awal-a, s talŸa n wasuf, d awessar tafasna tis snat deg temnaḍt n Yiznagen, ma deg temnaḍt n Lwadamizur d awessar tafasna tis kradet¹¹.

12- Ixef, SM. ML. AM. *yixef* SG. *ixfawen*

Ad naf awal-a deg yinzan-a: “ixef-iw d ini win ibYun yini” akk d yinzi: “a win ijebden amrar, ixef-is atan Yur-i”.

Deg snat n temnaḍin i terza tezrawt-a, awal-a yemmal-d inumak-a:

1- aqerruy, 2- aqerruy n lmal, 3- tterf n kra, taqacuct

nufa-d daYen anamek-nniḍen Yer tsuta tamezwarut, ulac-it Yer tiyaḍ: 4- ixef deg usenfar (tamsirt) neY deg udlis.

Deg usegzawal A. Berkai (2014b : 859) nufa-d inumak-a: 1- tterf n kra, 2- aqerruy, 3- yiwet n terwiḥt deg lmal, md. ixef n uzger, ixef n yikerri.

Ma deg win n M-A Haddadou (2014 :687) yefka-d wi: aqerruy, aqerruy n lmal, taqacuct, tterf n kra, ixef deg temsirt neY deg udlis . Ter J-M Dallet (1981 :918) : 1- aqerruy, taqacuct, 2- tterf n kra,

Sin inumak imezwura i d-nudder ibsawen d iwessura tafasna tamezwarut deg temnaḍt n yiḍnagen akk d deg Lwadamizur. Ma yella d anamek wis kraḍ ur yelli d awessar.

Akken i d-nenna sennig, awal-a yesEa anamek amaynut Yer tsuta tamezwarut (anamek wis 4), anamek-a ur t-ssinent ara tsutwin-nniḍen, acku d awalnut Yer tutlayt, Yef wanect-a anamek wis ukuz: ixef deg usenfar (tamsirt) neY deg udlis d “awalnut”.

13- Llem, MG.

Ad naf awal-a deg yinzi “argaz ma yegguma ad ixdem, efk-as taruka ad illem”

Deg temnaḍt n Lwadamizur akk d tin n yiḍnagen awal-a yeskanay-d: tiggawt-nni mi ara tettarra tmeṭṭut taḍuṭ d ilni (d lxiḍ).

Deg yisegzawalen A. Berkai (2014b :533), K. Bouamara (2017 :291), A. Nait-abdelah (2008:85), M-A Hadadou (2014 :340) G. Huyghe (1901 : 136). J-M Dallet (1981 : 453) awal-a yemmal-d : err taḍuṭ d lxiḍ.

Awal-a d awessar tafasna tamezwarut deg temnaḍt n yiḍnagen akked wadamizur.

14- Taruka¹², SM. Ut. AM. *truka*, SG. *tirukwin*

Awal yettusemras deg temnaḍt n yiḍnagen d temnaḍt n Lwadamizur i wakken ad d-yesken: yiwen n wallal s wayes ttellment tullas taḍuṭ, allal-a yesEa sin n yiferdisen: asYar ara yesEun gar 50 d 80

isuntimen deg teYzi, d arqaqan azal n tɔadet; akk d uɔɔbsi ara yesɛan azal n 8 isuntimen deg wakdu-ines⁽¹⁶⁾, u yerna yesɛa tiftit deg temmast-is. AsYar-nni yekcem deg tlemmast n uɔɔbsi-nni (deg tefit-nni) s wazal n 10 isuntimen.

Ad naf daYen anamek-a deg yisegzawalen i nesɛa (G. Huyghe, (1901 : 309) ; K. Bouamara, (2017 :460) ; J-A Jaubert, (1944 : 486) ; J-B Creusat, (1873 :291) et J-M Dallet, (1981 : 720), M-A Haddadou (2014 :947)).

Awal-a d awessar tafasna tis snat deg temnaɗt n yiɓnagen akked wadamizur.

15- Tagersa , SM. Ut. AM. *tɔuka*, SG. *tɔɔukwin*

Ad naf awal-a deg yinzi: “maɛun bla tagersa, Yas ggi-t anda yensa”

Deg temnaɗin terza tezrawt-nneY, awal “tagersa” yemmal-d: yiwen n uferdis gar yifersisen n lmaɛun, aferdis-a d uzzal i ikeccmen deg wakal mi ara kerrzen s lmaɛun.

Deg yisegzawalen G. Huyghe (1901 : 297) , J-M Dallet (1981 : 276), J-A Jaubert (1544 :100) et J-B Creusat (1873 : 332), K. Bouamara (2017 :174), A.Berkai (2014b:367), M-A Haddadou (2014:968), awal-a yemmal-d daYen anect-nni.

Deg temnaɗin terza tezrawt-a, awal-a d awessar tafasna tis snat.

16- Tageyyart , SM. Ut. AM. *tgeyyart*, SG. *tigeyyarin*

Ad naf awal-a deg yinzi: “yesserY-itt azar **tageyyart**”

ImsulYa-nneY deg temnaɗt n Yiɓnagen fkan-aY-d atas n yinumak i yemxalafen gar umsulYu d wayeɗ : llan wid i d-yeqqaren belli awal-a yemmal-d izuran, llan wid i d-yeqqaren yemmal-d lgedra, wiyaɗ qqaren-d yeskanay-d : adeg-nni yellan gar lgedra d yizuran. Deg temnaɗt n Lwdamizur, imsulYa-nneY ur ssinen ara anamek n wawal-a. ɛlaḥsab-nsen, awal-a yettusemras kan deg yinzi yellan sennig akked tenfalit-a: “yeYza tageyyart”.

Awal yemma-d deg usegzawal A.Berkai (2014b:370): taqerrumt. Ma deg win K. Bouamara (2017 : 176) yesbadu-t-id akka : izuran n tidekt.

Awal-a d awessar tafasna tis snat deg temnaɗt n yiɓnagen. Ma deg Lwdamizur, d awessar tafasna tis kraɗet.

17- Takna , SM. Ut. AM. *takna*, SG. *takniwin*

Ad naf awal-a deg yinzi: “acu i k-irran d gma a mmi-s n takna n imma”

Deg yiznagen akk d Lwadamizur, awal “takna”: qqarent i tmeɛttut tis snat ara d-yernu urgaz i tmeɛttut tamezwarut: tmeɛttut tamezwarut d takna d tmeɛttut tis snat, tmeɛttut tis snat d takna n tmezwarut.

Mass K. Bouamara (2017:244), A. Berkai (2014b: 483), A. Nait-abdellah (2008:114), M-A Haddadou (2014 :306), d J-M Dalet (1985 :411) fkan-d daɣen anamek i semrasen deg temnaɛin terza tezrawt-a.

Awal-a d awessar tafasna tamezwarut deg temnaɛt n yiznagen, ma deg Lwadamizur ur yelli ara d awessar.

18- Tanuga , SM. Ut. AM. *tnuga*,

Ad naf awal-a deg yinzi: “ɣebbi yedda d bu tyiwa mačči d bu tnuga”

Imsilɣa n snat n temnaɛin terza tezrawt-a ur ssinen ara anamek n wawal-a.

Deg yisegzawalen J-M Dallet, (1981 :554), K. Bouamara (2017 : 403), M-A Haddadou (2014:468) awal-a yemmal-d: yiwen n wallal i semrasen yimukar. Allal-a yemmug-d s wuzzal, yes-s i d-ttekkxen iblaɛen swayes yebna uxxam n leqbayel, yiwen yiwen alma ixdem-d axjiɛ s wansa ara yekcem axxam-nni.

Deg temnaɛi terza tezrawt-a, awal-a d awessar tafasna tis kradet.

19- Uffal , SM. AM. AM. *wuffal*

Ad naf awal-a deg yinzi: “ccer d uffal, lxir d uzzal”

Deg temnaɛin terza tezrawt-a, awal “uffal” yemmal-d: yiwen n yimɣi i iseɛɛun alma d lmitra deg teɣzi, yesɛa tijeɣɣiyin d tiwraɣin i d-yettemɣin am tqucac, “asɣar-is d afessas (axfafan)” (K. Bouamara 2017:151) yeshel i uneqraɛ. Isem-is ussan: *Ferula*.

Ula deg yisegzawalen i nesɛa, awal-a yemmal-d daɣen imɣi-ya i yesɛan isem usnan *Ferula*. (A. Berkai 2014b:324), M.A Haddadou (2014:187), A. Nait-abdellah (2008:129), G. Huyghe (1901:338), akk d J-M Dalet (1985: 204).

Deg temnaɛin terza tezrawt-a , awal-a d awessar tafasna tis snat.

20- Uraw , SM. AM. AM. *wuraw*, SG. *urawen*

Ad naf awal-a yettusemres deg yinzi: “a tamɣart semdi-d urawen-im, i m-d-iqqen d lxir-im ».

Awal-a « uraw » yemmal-d deg tmnaɖt n yiznagen d tin n Lwadamizur : ayen ttawin sin n yifassen mi ara dakklen

Ad naf daɣen anamek-a deg yisegzawalen i nesɛa (G. Huyghe (1901 :345), A. Nait-abdellah (2008 :130), akk d M-A Haddaou (2014 :577)). Deg usegzawal J-M Dallet (1985 :738) nufa-d anamek i d-nebder ibsawen, rnu anamek-a : ddeɛwa n lxir (mi ara d-yili wawal-a d asget)

Deg temnaɖin terza tezrawt-a , awal-a d awessar tafasna tamezwarut.

21- Waɣeh , MG.

Awal-a yettwabeder-d deg yinzi: “ad ineɣ wad iwaɣeh”

Amyag “waɣeh” yemmal-d deg snat n temnaɖin yerza umagrad-a: 1- qabel yiwen sdem s udem.

K. Bouamara (2017:597) yefka-d netta sin n yinumak, anamek amewaru d winna i d-nebder ibsawen-a, wis sin: 2- sebber, ɛezzi bab lmeyyet.

Mi ara d-iɣer yiwen inzi-ya ad yaf dakken awal “waɣeh” yesɛa anamek wis sin i d-yebder K. Bouamara. ɢef wanect-a nezmer ad d-nini belli ɣas imsulɣa-nneɣ ur ssinen ara anamek wis sin maca semrasen-t war ma faqqen.

Anamek wis sin ihi (2- sebber, ɛezzi) d awessar tafasna tis kraɖet deg i snat n temnaɖin yerza umagrad-a. Ma d anamek wis sin xaɖi, ur yelli d awessar.

Taggrayt: Deg tezrawt-a nessawed ad d-nessekel 21 n wawalen iwessura. Yal awal ɣur-s tafasna n tewser i izemren ad tili, akken i d-nenna deg yizewlen yezrin, tafasna tamezwarut, tis snat neɣ tafasna tis kraɖet.

Tafasna n tewser tezmer ur tettemxalaf ara seg temnaɖt ɣer tayed (am wawal “aɣaref”. Maca tezmer daɣen ad tili temxalaf, ad naf llan wawalen d iwessura tafasna tis kraɖet deg Lwadamizur, ma deg Yiznagen tafasna tis snat, am wawal “taggeyart”. Llan daɣen wawalen d iwessura tafasna tamezwarut deg Lwadamizur maca deg Yiznagen ur yelli d awessar (imi d awal i yettusemrasen yal ass) am wawal i d-nebder yakan sennig “amayaf”. Llan daɣen wawalen d anemgal n wayen i d-nenna: ad tafeɖ d awessar deg Yiznagen tafasna tamezwarut, maca deg Lwadamizur ur yelli ara d

awessar am umyag “ifsus”. Rnu daYen nufa-d dakken tewser n wawal tezmer ad thaz anamek n wawal neY kra seg unamek n wawal (yiwen gar yinumak i yezmer ad yesEu wawal agetnamek), am wawalen: imi, ixef. Aya ad aY-yeğğ ad d-nini dakken yella umgired gar wawalen iwessura seg temnađt Yer tayed; amgired-a yezmer akken i yezmer ad ihaz tafasna n tewser i yezmer ad ihaz ula d anamek-is. Anect-a yemmal-d dakken amhaz n tutlayt yettemxalaf seg wadeg Yer wayed.

Tewser n wawal tezmer ad thaz daYen taggayt n tjerrumt n wawal: anda tewser ad thaz kan awal mi ara yili deg talYa n wasuf, am wawal “aydi”.

Ma d ayen yerzan awalen igetnamken (i d-nudder sennig), llan wawalen i yesEan anamek ur ssinen tsitwin timeqranin imi d awalnut. Tumant-a d abaYur gar yibaYuren n usekcem n tmaziYt Yer wannar n uselmed ladYa, d wannaren-nniđen s umata am teYdemt.

Ilmend n yigemmađ iYer nessawed deg umagrad-a, ad d-nini dakken inzan, zzyada Yef wayen jemEen d lemEun d sser akk d ccbaħa n umeslay, jemEen daYen atas n wawalen iwessura, ilaq kan ugar n tezrawin swayes ara ten-d-yessekfel yiwen. Ahat ad ilint tezrawin-nniđen Yef usagen nnig wa, ara d-yilin d assentem⁽¹⁷⁾ n yigemmađ iYer nessawed, neY ahat ad d-seknent igemmađ-nniđen d imaynuten ur nessawed Yur-s deg kra-ya n yisebtar; yerna ad ilin d asagem i tezrawin-nniđen ladYa tid n taYult n tseknawalt d tesnawat.

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Amawal:

	Awal s tmaziɣt	Agdazal-is deg trumit
1	Taseknawalt	lexicographie
2	Tasnawat	lexicologie
3	Azgerkud	diachronie
4	Iselkiten	Transformations
5	imriwen	Matériaux
6	accilen	contraintes
7	Tasuka	construction
8	Akala	processus
9	Tirmelt sg. Termal	moment
10	Tigit, SG. Tigin	fait, P. faits
11	Awalnut	Paléologisme
12	Adkud	synchronie
13	Agaluz	survivance
14	Tarussna	ignorance
15	Tasnanawt	typologie
16	Akdu	diamètre
17	assentem	confirmation

¹ « Face au lexique, dont les transformations sont aisément perceptibles, et aux systèmes phonologiques dont l'évolution est observable au fil du temps quand on dispose des matériaux témoins nécessaires, la syntaxe d'une langue semble relativement stable, soumise à de fortes contraintes normatives au sein des communautés de locuteurs. Cependant, comme tout complexe d'habitudes sociales, la syntaxe des langues change insensiblement, dans différents secteurs. »

² D lƎerc gar leƎruc n tƎiwant n SemƎun, tebƎed Ǝef Lwadamizur s wazal n 13 ikilumitren, s wazal n 51 ikilumitren Ǝef Bgayet. Tezzi-as-d tƎiwant n Lwadamizur seg usammar, taƎiwant n Tmezrit seg umalu, asif n SSumam seg ugafa, ma yella deg unzul d taƎiwant n At Jilil.

³ TebƎed Ǝef Bgayet s xazal n 23 ikilumitren. Tezzi-as-d tƎiwant n Buxlifa seg usammar, taƎiwant n SemƎun seg umalu, TaƎiwant n lbeɓbacen seg unzul, ma yella deg ugafa d taƎiwant n WadƎir.

⁴ Ayen yerzan tisutwin i d-nudder da, d mass Berkai (2015) i tent-id-yessalun, ad nƎer anect-a deg yizewlen i d-iteddun

⁵ « caractère d'une forme, d'une construction, d'une langue, qui appartient à une date antérieure à la date où on la trouve employée. Le terme d'archaïque qualifie d'ordinaire l'aspect ainsi défini, et celui d'archaïsant ce qui tend à réaliser cet aspect »

⁶ « c'est-à-dire inconnus de la génération nouvelle, et que n'emploient plus guère que les vieillards »

⁷ NessaleƎ-d awal-a « adƎaƎan » : *fossile*, seg wawal « adƎaƎ » : *pi  re*, d tmerna n udfir an i d-yemmalen arbib.

⁸ Isewzal-a mmalenn-d : SM. (isem); ML. (amalay); AM. (addad amaruz).; SG. (asget); UT. (unti).

⁹ Isewzal-a mmalen-d: GM. (amyag n tigawt); ARN. (amernu)

¹⁰ SF: asuf

¹¹ Awal « aqjun » i d asuf n wawal i  an deg temna  t n Ladamizur.

¹² Awal-a ur yettaba   ara asismel i ne  fer deg tazrawt-a, nessers-it-id da imi llan sin n wawalen iwessura deg yiwen n yinzi.