**Sanusi Creed in Kabyle Berber**

Manuscript KIA-berbère 8 (formerly tia 08) – the Soummam MS

This draft presents the study of manuscript KIA-berbère 8 (formerly tia 08) from the Lmuhub Ulahbib library (Béjaïa, Algeria). The manuscript is in Kabyle Berber (Soummam region), written in the Maghrebi style of Arabic script. The manuscript deals with theology – in particular, with the *Sanusi Creed*. For the images of the manuscript, see KIA 08 in <https://www.academia.edu/92642719/Kabyle_Berber_manuscripts_from_the_Lmuhub_Ulahbib_library_dealing_with_the_Sanusi_Creed_pictures_>.

# The text in Arabic script

(vocalization to be added) p. 1 – Arabic, pp. 2-5: Berber

# Page 1 (in Arabic)

– 1الحمد لله تعالى              وصلى الله على سيدنا محمد وسلم

– 2هذه الوثيقة نقلت وان شيت قلت نقلتها لشدة

– 3الحاجة اليها خوف اندراسها وضياع ما فيها

– 4لتقطيعها وذهاب بعض حروفها نقلتها بعد

– 5معرفتي لخط موثقها وعدالته إن عرفته بالعدالة

– 6او تسكت عنها إن لم تعرفه بها نصها بعد

– 7الحمد لله والصلاة والسلام على رسول الله صلى الله عليه وسلم

كذا وكذا فاذا فرغت منها قلت اه لفظها – 8

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اش اذ لفنا ذاين اريلاحق لعدم اش اوجبن ارب – 3

ذلبقا نغ ذلفنا اسوجبن ذلبقا الفنا فلاس ذا – 4

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- 1ار جواهر و اعراض الذوات انغ اتركبنت ذو

- 2حيذ كالصفاث الصفاث ارب اتعدنت ار الصفاث

- 3انغ اتعدنت ذوحيذ كالفعال الفعال ارب بلا

- 4شريك و لا معين لفعال انغ اسوشريك

- 5اسومعين اش اوجبن ارب ذالوحداني انغ

- 6ذالتعدد اسوجبن ارب ذالوحداني التعد

- 7د فلاس ذلمحال الدليل ذوحيذ ذالصنع

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- 11يون اواوال اثبذ اثخثم ارل ذشرشور امكاه

- 12امك ارل اش اضديس ذ لبكم اش اذلبكم

- 13اتكوكمت اش اوجبن ارب ذلكلام نغ ذلبكم

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- 18انق احي اتعز اتذل اش اضديس ذلعجز اش ذلعجز

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- 21لمحال الدليل افرب ازمر ذالصنع ام ذصنع

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- 2وا ذكملان وا ذكزلان وا ذ المومن وذ الكافر

- 3اش ضديس ذالكراهة اش ذالكراهة ذا

- 4لغلبة اش اوجبن ارب ذالارادة نغ ذ

- 5لكرهة اسوجبن ذالراد الكرهة فلا

- 6س ذلمحال الدليل افرب اتريذ ذالصنع

- 7ام ذالصنع ثتغ الدليل افرب اتريذ اش

- 8ذالمعنى العلم رب يعلم اثلاث لقسام

- 9الحكم العقلي الواجب ذالمحال ذلجايز

- 10علم سلواجب الذاتس ذالصفاثيس

- 11اتنعذامنت ار يعلم سلمحال ارشريك

- 12فلاس ارتلار يعلم سلجايز يعلم ا

- 13سواين يلان اذواين ارنتلي اش اذ لمعنى

- 14الحيوة رب ذ الحي الحيوة ارب بلا روح و

- 15لا مزاج اش اضديس ذالممات اش اذ

- 16لممات ذعدم الحيوة اش اوجبن ارب

- 17ذلحيوة نغ ذالممات اسوجبن ارب

- 18ذلحيوة الممات فلاس ذلمحال الد

- 19ليل افرب ذالحي ذالصنع ام ذالصنع ا

- 20ثمتاث الدليل افرب ذلحي اش المعنى

- 21نسمع رب اسل بغير امزوغن اش اضد

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- 2اسوجبن ارب ذ السمع الصمم فلا

- 3س ذالمحال الدليل افرب ذالسميع ذ

- 4الصنع ام ذالصنع اتعزوكث

- 5الدليل افرب اسل بغر امزوغن اش

- 6المعنى البصر رب اسكذ بغير اللن

- 7اش اضديس ذلعمى اش اذ لعمى

- 8اتدرغلت اش اوجبن ارب ذلبصر

- 9نغ اتدرغلت اسوجبن ارب ذلبصر

- 10ثدرغلت فلاس ذلمحال الدليل افرب

- 11ذلبصير ذالصنع ام ذالصنع اثذر

- 12غلت الدليل افرب اسكذ بغر اللن

# Transcription with added punctuation

**[p. 1]** (in Arabic)

*1alḥamdu lillāhi taʿālā wa-ṣallā allāhu ʿalā sayyidi-nā muḥammad wa-sallam. 2haḏi-hi āl-waṯīqatu nuqilat wa-in šīta qulta naqaltu-hā li-šiddati 3al-ḥāǧati ilay-ha ḫawfa indirāsi-hā wa-ḍayāʿi mā fī-hā. 4li-taqṭīʿi-hā wa-ḏahābi baʿḍi ḥurufi-hā. naqaltu-hā baʿda*

*5 maʿrifatī li-ḫaṭṭi muwaṯṯiqi-hā wa-ʿadālatihi in ʿarafta-hu bi-lʿadālati. 6aw taskutu ʿan-hā in lam taʿrif-hu bi-hā. naṣṣu-hā: baʿda 7al-ḥamdu li-llāhi wa-ṣ-ṣalāti wa-s-salāmi ʿalā rasūli allāhi ṣallā llāhu ʿalay-hi wa-sallam. 8kaḏā-wa-kaḏā fa-iḏā faraġta min-hā qulta intahā lafḏ̣u-hā*.

**[p. 2]** 1anta ay ḏ lmeɛna (l)^**lbaqa**? ṛebbi ḏ lbaqi. anw(a)^ay ḏ lba2qi? ḏ win ur ițțlaḥaq leɛdem. ašu i ḓḓedd-is? ḏ lfana. 3ašu i ḏ lfana? ḏ ayen ar(a)^ilaḥeq leɛdem. ašu iweǧben i ṛebbi, 4ḏ elbaqa neɣ ḏ lfana? i s-iweǧben ḏ lbaqa, lfana fell-as ḏ 5lmuḥal. ddalil fell-as ḏ lbaqi ḏ ṣṣenɛa, imi ḏ ṣṣenɛa ațțefnu. 6(ḏ)^ddalil af ṛebbi ḏ lbaqi.

ašu ay ḏ lmaɛna (l)^**lmuxalafa**? 7ṛebbi ḏ amxalef g ḏḏaț ḏ ṣṣifaṯ ḏ lefɛal. ḏ amxalef 8g ḏḏaț. ḏḏaț ṛ^ṛebbi ț^țaqḏimt; ḏḏawaț nneɣ 9ț^țižḏiḏin. ḏ amxalef g ṣṣifaṯ; ṣṣifaṯ ṛ^ṛebbi ț^țiqḏ10imin; ṣṣifaṯ nneɣ ț^țižḏiḏin. ḏ amxalef g lefɛal; lefɛal 11ṛ^ṛebbi bila ɣaraḍin; wiḏaḵ nneɣ s lɣaraḍ.

ašu lmaɛna (l)^**lqiyam(u)** 12**bi nnafs**? ṛebbi isṯeɣna f lmaḥell ḏ lemuxeṣṣeṣ. isṯeɣna 13f lmaḥell imi ḏ ḏḏaț [imi]; isṯeɣna f lmuxeṣṣeṣ imi ḏ lwa14ǧeb lwuǧud. ašu i ḓḓedd-is? ḏ liftiqaṛ. 15ašu i ḏ liftiqaṛ? liḥtiyaǧ. ašu iweǧben i ṛebbi, <ḏ> lqiyam(u)16bi nnafs neɣ ḏ liftiqaṛ? i s-isweǧben ḏ lqiyam 17bi nnnafs, liftiqaṛ fell-as ḏ lmuḥal. ddalil fell-as ḏ lɣani 18ḏ ṣṣenɛa, imi ḏ ṣṣenɛa țțftiqeṛ, ddalil af ṛebbi ḏ lɣani af ḵra yexleq. 19ḵra yexleq ițțftiqiṛ ɣuṛ-es.

ašu lmeɛna (l)^**lweḥdaniyya**? 20ṛebbi ḏ awḥiḏ g ḏḏaț ḏ ṣṣifat ḏ lefɛal. 21ḏ awḥiḏ g ḏḏaț; ḏḏaț ṛ^ṛebbi ur ṯetrekkeḇ [p. 3] 1ara *min ǧawāhir wa aɛrāḍ*. ḏḏawaț nneɣ trekkbent. ḏ aw2ḥiḏ g ṣṣifaṯ. ṣṣifaṯ ṛ^ṛebbi u tɛeddint ara. ṣṣifaṯ 3nneɣ tɛeddint. ḏ awḥiḏ g lfɛal. lefɛal ṛ^ṛebbi *bilā* 4*šarīk wa lā muɛīn*. lefɛal nneɣ s wešriḵ 5s wemɛin. ašu iweǧben i ṛebbi, ḏ lweḥdaniyya neɣ 6ḏ ttaɛaddud? i s-iweǧben i ṛebbi ḏ lweḥdaniyya, ttaɛaddu7d fell-as ḏ lmuḥal. ddalil fell-as ḏ awḥiḏ ḏ ṣṣenɛa, 8imi ḏ ṣṣenɛa ṯetɛedded. (ḏ)^ddalil af ṛebbi ḏ awḥiḏ g ḏḏa9ț ḏ ṣṣifaṯ ḏ lefɛal.

# Translation into English

**[p. 1]** 1Glory to God the Almighty (lit. the High/Elevated) and God prayed for our Lord (=Master/ prophet) Mohammed and he greeted/protected/saved him. 2This document was copied and if you want, say I copied it because of strong/immediate need/necessity of it, 3in fear (=fearing) that it will become worn out and that its content (lit. what’s in it) will be lost, 4because it’s torn and some of its letters are gone. I copied it according to my correct/just knowledge 5and trustworthiness of its scribe’s writing. 6You can be silent about it (i.e. do not copy it) if you don’t know about it/its text. 7Thanks to God and praying to and greeting the prophet of God, God prayed for him and greeted/protected him. 8And so on (lit. this and that), and when you finish (copying) it, say “It is finished.”

**[p. 2]** 1What is the meaning of **eternity**? – God is eternal. What is eter2nal? It is that which non-existence doesn’t catch. What is its opposite? It is finiteness. 3What is finiteness? It is something that non-existence will catch. What is obligatory (a necessity, a necessary characteristic) for God, 4eternity or finiteness? What is obligatory for him is eternity; finiteness is 5impossible for him. The proof of him being eternal is creation, since creation will end. 6It is the proof of God being eternal.

What is the meaning of being **different** (OR distinct)? 7God is different in self, attributes/qualities, and deed/actions. (1) He is different 8in self. The self of God is old (eternal, without beginning). Ourselves 9are newly created (=have a beginning). (2) He is different in attributes/qualities. Attributes of God are 10old. Our attributes are newly created. (3) He is different in deeds/actions. Deeds 11of God have no objective. Ours have (an) objective (lit. “those of us with objective).

What is the meaning of **self-12sufficiency**? God is self-sufficient in/independent of place and specificity. He is self-sufficient 13in place since he is essence/entity/self-being; he is self-sufficient in specificity since existence is nece14ssary for him. What is its opposite? It is need (poverty, being poor). 15What is need? It is being in need (needing/lacking something). What is a necessary attribute of God, self-16sufficiency or need? What is necessary for him is self-17sufficiency, need is impossible for him. The proof of him being independent is 16the creation, since creation is in need (=is not self-sufficient). It is the proof that God is independent of everything he created. 19Everything he created needs him.

What is the meaning of being **one** (the only one, unique)? 20God is one in self, (his) attributes and deeds. 21He is one in self; the self of God is not composed [p. 3] 1of essence/substance and accidents/form (=essential and accidental properties, or internal and external properties). Ourselves are composed. He is o2ne in qualities. Qualities of God do not change/pass. Our 3qualities change. He is one on deeds. Deeds of God are without 4a partner and helper/assistant. Our deeds are with a partner and 5a helper. What is a necessary attribute of God, being one/oneness/uniqueness or 6plurality (being numerous, multiplicity), multitude? What is obligatory for God is being one, pluralit7y is impossible for him. The proof of him being one is the creation, 8since the creation is multiple. It is the proof of God being one in sel9f, qualities, and deeds.

ašu lmaɛna (l^)**lkalam**? ṛebbi i10ssaawal. ameḵ issawal? *bilā ḥarf wa lā ṣawt*. issawal 11yiwen w^wawal, a-ṯ-iḇḏu a-ṯ-ixṯim. ur illi ḏ ašeṛšuṛ. ameḵ ah, 12ameḵ ur illi? ašu i (ḏ^) ḍḍedd-is? ḏ lbakam. ašu i ḏ lbakam? 13ț^țiguḡemt. ašu iweǧben i ṛebbi, ḏ lkalam neɣ ḏ lbakam? 14i s-iweǧben i ṛebbi ḏ lkalam, lbakam fell-as ḏ lmuhal. dda15lil af ṛebbi issawal ḏ ṣṣenɛa, imi ḏ ṣṣenɛa ț^țaguḡamt, 16(ḏ)^ddalil af ṛebbi issawal *bilā ḥarfwa lā ṣawt*.

ašu lmaɛna 17(l^)**lqudra**? ṛebbi yezmer; ixelleq, iṛeẓẓeq; iɣennu, ifeqqer; 18ineqq, iḥeyyu; itɛuzzu, iḏullu. ašu ḓḓedd-is? ḏ lɛaǧaz. ašu ḏ lɛaǧaz? 19ḏ lqella n^tezmerṯ. ašu iweǧben i ṛebbi, ḏ lqudra neɣ ḏ 20lɛaǧaz? i s-iweǧben i ṛebbi ḏ lqudra, lɛaǧaz fell-as ḏ 21lmuḥal. ddalil af ṛebbi izmer ḏ ṣṣenɛa, imi ḏ ṣṣenɛa 22ṯeɛǧez. (ḏ)^ddalil af ṛebbi yezmer.

ašu lmaɛna (l)^**lirada**? [p. 4] 1ṛebbi ițțxeṣṣiṣ. ameḵ ițțxeṣṣiṣ? wa ḏ aḇerḵan, wa ḏ amellal; 2 wa ḏ akemlan, wa ḏ aḡwezlan; wa ḏ lmumen, wa ḏ lkafer. 3ašu ḓḓeḏ-is? ḏ lkaraha. ašu (i) ḏ lkaraha? ḏ 4lɣallaḇa. ašu iweǧben i ṛebbi, ḏ lirada neɣ ḏ 5lkaraha? i s-iweǧben <i ṛebbi> ḏ lirada, lkarahafell-a6s ḏ lmuḥal. ddalil af ṛebbi ițțriḏ ḏ ṣṣenɛa, 7imi ḏ ṣṣenɛa ṯețțɣar. (ḏ)^ddalil af ṛebbi ițțriḏ.

ašu 8ḏ lmaɛna (l)^**lɛilm**? ṛebbi yeɛlem ṯlaṯa leqsam 9lḥukm lɛaqli: l-waǧeb ḏ lmuḥal ḏ l-ǧayez. ye10ɛlem s lwaǧeb; ḏḏaț-is ḏ ṣsifaṯ-is 11u țțnaɛḏament ara. yeɛlem s lmuhal; ur a/ušriḵ 12fell-as ur ițțill(i) ar(a). yeɛlem s elǧāyez. yeɛlem 13s wayen ilalen ḏ wayen ur nețțili.

ašu ḏ lmaɛna 14(l)^**lḥayat**? ṛebbi ḏ lḥayy. lḥayat ṛ^ṛebbi *bilā rūḥ wa* 15*lā* *mizaǧ*. ašu ḓḓedd-is? ḏ lmamat. ašu ḏ 16lmamat? ḏ ɛadam lḥayat.ašu iweǧben i ṛebbi, 17ḏ lḥayat neɣ ḏ lmamat? i s-iwǧben i ṛebbi 18ḏ lḥayat, lmamat fell-as ḏ lmuḥal. dda19lil af ṛebbi ḏ lḥayy ḏ ṣṣenɛa, imi ḏ ṣṣenɛa i20țțmețțaṯ. (ḏ)^ddalil af rebbi ḏ lḥayy.

ašu lmaɛna 21n **s(s)amɛ**? ṛebbi isell bɣayr imẓuɣen. ašu i ḓḓedd-22is? ḏ ṣṣamam. ašu ay ḏ ṣṣamam? ț^țiɛuẓẓiḡt. [p. 5] 1ašu iweǧben i ṛebbi, ḏ ssamɛ neɣ ḏ ṣṣamam? 2i s-iweǧben i ṛebbi ḏ ssamɛ, ṣṣamam fell-a3s ḏ lmuḥal. ddalil af ṛebbi ḏ ssamiɛ ḏ 4ṣṣenɛa, imi ḏ ṣṣenɛa ț^țaɛeẓẓuḡṯ. 5(ḏ)^ddalil af ṛebbi isell bɣir imeẓẓuɣen.

ašu 6lmaɛna (l)^**lbaṣar**? ṛebbi issikiḏ bɣir allen. 7ašu i ḓḓeḏḏ-is? ḏ lɛama. ašu i ḏ lɛama? 8ț^țidderɣelt. ašu iweǧben i ṛebbi, ḏ lbaṣar 9neɣ ț^țidderɣelt? i s-iweǧben i ṛebbi ḏ lbaṣar, 10ṯidderɣelt fell-as ḏ lmuḥal. ddalil af ṛebbi 11ḏ lbaṣir ḏ ṣṣenɛa, imi ḏ ṣṣenɛa ț^țaḏer12ɣalt. (ḏ)^ddalil af ṛebbi issikiḏ bɣir allen.

What is the meaning of **speech**? God s10peaks. How does he speak? Without a letter and without a sound/voice. He speaks 11one word (this kind of speech), he starts it and he finishes it (it has a beginning and an end). It is not a water fountain (it is not a continuous flow). (How is that?), 12how is it not? What is its opposite? It’s muteness. What is muteness. 13It is numbness/inability to speak. What is obligatory for God, speech or muteness? 14What is obligatory for God is speech, muteness is impossible for him. The pr15oof of God speaking is the creation, since the creation (created being) is mute. 16It is the proof that God speaks without a letter and voice.

What is the meaning of 17**power**? God is able/omnipotent. He creates, he nourishes/ feeds/makes plenty; he makes rich and he makes poor. 18He kills and he gives life. He gives reward/honor and he takes away honor/dishonors. What is its opposite (ie. the opposite of power)? It is impower/disability. What is impower? 19It is a lack of ability/power. What is a necessary attribute of God, power (omnipotence) or 20impower? What is necessary for God is power, impower is impossible 21for him. The proof of God being able/omnipotent is the creation, since the creation 22lacks power. It is the proof of God being omnipotent/able.

What is the meaning of **will**? [p. 4] 1God specifies/distinguishes characteristics/gives form. How does he specify? One is black and one is white. 2One is complete/whole and one is short. One is a believer, one is a non-believer/atheist. 3What is its opposite? It is hatred. What is hatred? It is 4the lack of will/being dominated. What is a necessary attribute of God, will or 5hatred/lack of will? What is necessary for him is will, the lack of will is impossible for 6him. The proof of God willing is the creation, 7since the creation is dry/hard. It is the proof of God being willing/having will.

What is 8the meaning of **knowledge**? God knows three kinds/sorts/categories of rational judgment: the obligatory/mandatory, the impossible, the possible/permitted/permissible. He kn10ows (about) the obligatory; his self and his qualities 11will never pass/cease/ disappear. He knows (about) the impossible. 12He has no partner. He knows (about) the possible/permitted. He knows 13what exists and what shouldn’t exist.

What’s the meaning of 14**life**? God is alive. Life of God is without spirit and 15mind/mood(?). What is its opposite? It is death. What is 16death? It is the absence of life. What is a necessary attribute of God, 17life or death? What is necessary for God 18is life, death is impossible for him. The pr19oof of God being alive is the creation, since the creation (the created being) is f20inite/mortal. It is the proof of God being alive.

What is the meaning 21of **hearing**? God hears without ears. What is its 22opposite? It is deafness. What is deafness? It is deafness/lack of hearing. **[p. 5]** 1What is a necessary attribute of God, hearing or deafness? 2What is necessary for God is hearing, deafness is impossible 3for him. The proof of God being hearing is the 4creation, since the creation is deaf. 5It is the proof of God hearing without ears.

What is the 6meaning of **seeing**? God sees without eyes. 7What is its opposite? It is blindness. What is blindness? It is the lack of sight. What is a necessary attribute of God, seeing 9or blindness? What is necessary for God is seeing, 10blindness is impossible for him. The proof of God 11seeing is the creation, since the creation is bli12nd. It is the proof of God seeing without eyes.

# Comments

#### Mistakes?

A damma (vocalization) in p. 2 line 3 is a mistake (vocalization was added later after the text was written): the word *ara* was confused with *ur* (NEG) in line 2?

p. 12 lines 13-14: *lwaǧeb* written twice and crossed out

lie 15 (-16): *lqiyam(u)*written twice (1st one is crossed out).

### Problems/questions (unresolved)

p 2 line 18

*imi ḏ ṣṣenɛa (a)țțftiqeṛ, ddalil af ṛebbi ḏ lɣani af ḵra yexleq*

*imi ḏ ṣṣenɛa țțftiqeṛ*

If PERF (stative) then must be *ṯe-țțeftiqiṛ* (but there’s no *ṯ-* in the MS)  
If AOR (Aorist) then must be *ațțftiqeṛ*.

In Arabic this verb (*taftaqiru*) needs a complement/IO (prep. *ilā*). In Berber - ?? (It is in any case not a calque on Arabic).

Maybe a mistake/wrongly written? Should be followed by another word (IO), seems incomplete: maybe must be read as *imi ḏ ṣṣenɛa ațțftiqeṛ i ṛebbi* (IO) // *axellaq* (creator, DO)?

*(a)țțftiqeṛ* is an Arabic verb, not sure how it is Berberized in the text.

Maybe if it’s used in PERF (state) it is used as an adjective/describing quality and no object is needed in this case? Cf in English the verb “needs” (requires an object) vs (description of a state) “in need” (object is not required)?

p. 3 line 11, last word: what is it?

*aneggaḏ̣*? (In Western Kabyle, ‘viscous’, ‘sticky’) maybe (spelled) *aneggaṭ* in Eastern Kabyle? The meaning would be ‘viscous, continuous speech flow’???

OR the last word is to be read as: *ameḵ ah?*

(something characteristic of Eastern, not Western Kabyle?). Problem: there is a *sukun* on *k*? Not clear if there’s a shadda on *m*?

Could be an exclamation and/or a question: *ameḵ ur illi?!* ‘How it is not?!’ (‘How it can be...?!’) ‘How it wouldn’t be!’

This is correct grammatically but strange in this context, and there is no reply following.

4:7: *ṯețțɣar*: Final –n or –r? Meaning: ??? become dry??? Looks like *ṯețțɣan* with a final *-n* but this word doesn’t exist (?).Maybe ṯețțɣar with a final *-r* (although doesn’t look like *-r*) ‘becomes hard’ but doesn’t fit context well. The verb would be A *qqar*, P *qqur*, IPF *țțɣar* ‘be dry, hard’.

(4:11-12) ...*ur a/ušriḵ* (line 12) *fell-as ur ițțill(i) ar(a).*

*ur išriḵ* ‘he doesn’t share’(?): verb or rather a noun (*ašriḵ* ‘partner’)?

(4:12): ‘on him there is no’. The meaning is probably ‘There is no/will never be/cannot be a partner for him.’ Then, *ur* before *ašriḵ* is a mistake. The correct would be: *ašriḵ* 12*fell-as* *ur ițțill(i) ara*. If it’s a verb, then the negated form is *ur išriḵ* (and then the continuation *fellas...* is strange/a mistake).

Also, the MS reads *ițțil aro* (with a *sukun* on *-r*), which is strange (a mistake), as we would expect *ara*.