



Charles Foucault and his efforts in Tamahag language documentation 1858-1916

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Abstract:

Charles Foucault is regarded as one of the most important scholars to have studied the Touareg language, and is the only one to have compiled a dictionary containing daily Touareg vocabulary, having lived amongst the Touareg in the Algerian Sahara, mingled with the local population and learnt Tamahag vocabulary over a period of ten years – the time he spent in the Hoggar region from 1905 to 1916. The Tamahag dictionary– the Ahaggar dialect – is the only reference preserving the written Tuareg language for posterity. Comprising four volumes, it spans over 3,000 pages and contains more than ten thousand words, making it the most important resource for learning the Tuareg language, alongside other works related to Tuareg language and culture. For this reason, in this article I shall attempt to discuss Charles Foucault's career and his contributions to the study of Tamahag vocabulary.

Keywords: Dictionary, vocabulary, Touareg, Hoggar, Tamahag.

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1-His birth and upbringing :

Charles de Foucauld was born on 15 September 1858 in Strasbourg, France, He grew up there as an orphan, his father having died in 1864 whilst he was still a child. He was taken in by his sister and his maternal grandfather, who was a French officer; Foucauld was influenced by him, just as he was influenced by his ancestors, some of whom were monks who served the Catholic Church. This influence was particularly evident in his youth, when he dedicated his life to the service of the Christian Church.

2-Education :

De Foucauld received his primary education at the Saint Arbogast Cathedral School in Strasbourg, then attended Imperial high school in Nancy until 1870, when his studies were interrupted by the Franco-Prussian War, then he enrolled at the National college , where he remained until he obtained his baccalaureate. His first encounter with the Church took place in 1872 at the Cathedral of Nancy, where De Foucauld wrote in his letter to General Susbielle, Tamanrasset, 8 September 1915: "... 'It was in the same cathedral in Nancy that I received my first Holy Communion in 1872, having settled with my grandfather in Nancy following the war of 1870.

Paris was another milestone in De Foucauld's life; after obtaining his baccalaureate, he embarked on a military career, enrolling at Saint-Cyr in 1876. This period proved to be the most difficult phase of De Foucauld's life; due to his negligence and misconduct, he was suspended 45 and 47 times during his time at this military academy, and his rank was 333 out of 386.

In 1878, he enrolled at the Saumur Cavalry School, and in 1880 he was sent to Algeria as part of a military detachment; this was the first time he had travelled to an Arab country.

De Foucauld's time in Algeria had a profound effect on his life; upon his return to France, he tendered his resignation, thereby relinquishing his military post and rank in 1882, in order to devote himself to serving Christianity and the French occupation through proselytisation.

De Foucauld returned to Algeria in 1883, using it as a starting point and base for his journey to Morocco; he then returned there in 1885, visiting numerous towns in southern Algeria, as well as Tunisia, from where he returned to France in 1886..

At this stage, De Foucauld had settled in Paris, and his life was transformed: he came to believe in the existence of God and returned to worship, spending his nights in church. He was particularly close to Father Labb-Havelin , whom De Foucauld regarded as his spiritual father. His conversion on 30 October 1886 at the Church of Saint Augustin is considered a watershed moment that changed the course of his life.

At this stage, De Foucauld also devoted himself to editing his book 'Reconnaissance and Itinerary in Morocco', in which he included details of his journey to Morocco; it was published in 1888 and brought him fame.

In 1890, De Foucauld joined a religious community known as 'snow lady' in the town of L'Ardache, named after Brother Marie Albrique . He began to perform arduous tasks to purify himself, and this, along with his journey to Palestine and Syria, had a profound impact on his spiritual life.

De Foucauld made good use of his two-year stay in Rome to study theology.

De Foucauld was ordained a priest on 9 June 1901 by Montétet, in the presence of Boné. A few months later, he travelled to Algeria, settling in the Algerian desert from 1901 to 1916, the year he was killed on the orders of the Snousiiian movement.

3- De Foucauld's works :

De Foucauld left behind a body of work comprising books, dictionaries, letters and translations :

- 1-The book 'Reconnaissance and Itinerary in Morocco' , published in 1888.
- 2-A French-Touareg dictionary, published in four volumes and comprising 2,800 pages.
- 3-A book on the Tighinagh language.
- 4-His correspondences with friends and family in France; the private letters left by De Foucauld to those in positions of power are considered one of the key sources for the history of colonial policy in southern Algeria.
- 5-Touareg texts translated into French, comprising two volumes of Tuareg poetry and prose; his work is regarded as a reference for Berber studies in France.
- 6-Gospel reflections.
- 7-Reflections on the feasts of the year.
- 8-Who resists God?.
- 9-Meditations on the Psalms.
- 10-Seeing God Alone.
- 11-To My Youngest Brothers.
- 12-Comments by Saint Matthew.
- 13-God's Mercy.
- 14-The Beloved's Boundaries.
- 15-Christ's Youngest Brother.
- 16-The Spirit of Christ.
- 17-The Last Place.
- 18-The Cry of the Gospel.
- 19-The Palace.
- 20-Rules and Guidelines.
- 21-Tamanrasset Notebooks.
- 22-A Traveller in the Night.
- 23-This Is My Last Favourite Place.
- 24-The Gospel Presented to the Poor Blacks of the Desert.

Letters:

- 1-Letter from Charles de Foucauld to the Nun of Saint-Michel.
- 2-Letter from Charles de Foucauld to General 'La Perrine'.
- 3-Letter from Charles de Foucauld to His Brothers.
- 4-Letter from Charles Foucauld to 'lady de Bondy' in Tamanrasset.
- 5-Letter from Charles Foucauld to his sister 'Maria'.
- 6-Correspondence from Lyon.
- 7-Correspondence from the Sahara.
- 8-Letters to white priests and sisters.
- 9-Correspondence between Charles Foucauld and his spiritual director.
- 10-Letter to a school friend at the Paris college.
- 11-Letter to Commander 'Paul Camier'.
- 12-Letter to Mr 'René Basse'.
- 13-Letter to 'Henri Duverier'.
- 14-Letter from Charles Foucauld to the correspondent 'Félix Dubois'.
- 15-Letter from Charles Foucauld to 'René Bazin'.

Anyone who traces De Foucauld's life, particularly during his final years of study, will note the extent to which he had distanced himself from the religious teachings in which he was raised; this is clearly evident in his letters to his relatives and friends, for example: A letter to a friend dated 25 February 1893, in which he noted that no trace of faith remained in his heart, and that for 13 years he had not believed in the existence of God.

4-His travels in the Arab world :**First: The journey to Morocco from 1883 to 1884:**

De Foucauld began preparing for his journey to Morocco by studying geographical maps and reference works containing information on the region's inhabitants, their customs and traditions, their languages and dialects, and so on. He was assisted in this by Oscar McCarthy (Oscar Mac Carthy), who was the governor of the 'Mustafa Pasha' palace at that time.

As De Foucauld knew both Arabic and Hebrew, and given that the population of Morocco consisted of Muslims and a Jewish minority, he did not enter Morocco as a French Christian, but disguised himself as a Jew. Marie Eandr says: 'After much thought and consultation, De Foucauld arrived at a solution: to disguise himself as a Jew. He acquired Israeli clothing: a white shirt with long sleeves and a beret, a black turban, slippers and a red skullcap for a cleric, and let his hair grow long.

He also adopted the Jewish accent and imitated the Jews in their customs, mannerisms and religious traditions, so that he came to seem like a true Jew.

In his book 'Reconnaissance and Itinerary in Morocco' that the reason for choosing to disguise himself as a Jew rather than anyone else was that disguising oneself as a Muslim is more difficult than disguising oneself as a Jew, so as not to be exposed; furthermore, Jewish clothing is more comfortable, which allowed him to move freely and gather information discreetly without arousing suspicion.

During this journey, De Foucauld also made use of the Jews, who provided him with detailed information about the region informations, he would not have been able to obtain had he disguised himself as a Muslim. Furthermore, his guide on the journey was a Jew, Rabbi Mordoch, who was an expert on the people and geography of Morocco, in return for a substantial sum of money.

Start of the journey :

The journey to Morocco began on 10 June 1883, accompanied by a Jewish guide. They set off from Algiers to the city of Oran, then sailed to Tangier in Morocco. From there, they began their journey on foot through the Rif region, a mountain range along the shores of the Mediterranean Sea, and continued on to

Fez and Taza , then southwards towards the Atlantic Ocean, ending up in Agadir and Mogador, where De Foucauld stayed for a full month, before returning via the Lesser Atlas, a journey which took him two full months before he arrived in Oran on 23 May 1884.

Throughout this journey, De Foucauld discreetly recorded his observations and a wealth of information about the inhabitants of the villages and regions he passed through their customs, traditions, languages, dialects, character and ways of thinking particularly as they were a mix of Muslims and Jews, Arabs, Berbers and Black Africans, He also noted the inhabitants' wealth and their material and defensive capabilities, as well as the region's wealth of documents and manuscripts. He documented the diverse nature and geography of the areas with their varied topography, drawing topographical maps of them. De Foucauld described the accuracy of these maps and their importance to the French colonial authorities, as a man of war and a draughtsman of refined taste, indeed a true artist.

During this journey, De Foucauld covered 2,800 kilometres, and provided the French authorities with valuable information on the tribes of Morocco and their defensive capabilities across the various passes and crossings, as well as astronomical, climatic and meteorological observations, for which he was commended and honoured in April 1885 by the Geographical Society in Paris.

De Foucauld rendered a great service to the French authorities at that time, as the reports he wrote about the inhabitants of the Moroccan regions he passed through during his journey, and the maps of roads and crossings he drew, served as a guide relied upon by the French occupation army in its invasion of Morocco in 1912, clearly illustrating his relationship with the occupation and the purpose of his journey, a purpose that took concrete and effective form in the Algerian desert during his long stay there.

Second : The Journey to the Levant :

1-The Journey to Palestine: 1888 and 1897 to 1900 :

De Foucauld's visit to Palestine was intended as a spiritual purification; he heeded the urging of the priest of the Church of Saint Augustine who had urged him repeatedly to visit the birthplace of Christ. He arrived in Bethlehem, the birthplace of Christ, peace be upon him, in 1888 during the Christmas season, and stayed there for three months, visiting Jerusalem and the surrounding villages, before returning to France.

De Foucauld returned to Palestine for a second time in 1897, travelling from Italy via Alexandria until he reached Palestine, where he visited a number of its cities, such as: Bethlehem, Jerusalem and Ramallah, and settled in the village of 'Qaryat Jatt'. This is evident from his letter to one of his relatives, Colonel Louis De Foucauld, in which De Foucauld explains that he has settled in Qaryat Jatt and that he can be contacted at his address there.

De Foucauld found modest employment at a church, thanks to Mother Superior Saint-Michel. In the churchyard, he built a small wooden hut which he made his home and a place of worship. In a letter to his sister Marie, De Foucauld wrote: and her husband Blic: "I arrived here with no trade, no qualifications and no documents other than my passport. and from the sixth day after my arrival, I found not only a means of earning my livelihood, but also a way of living in the very conditions I had long dreamed of for many years. It is as though this place had been waiting for me; indeed, it was waiting for me, for things do not happen by mere chance, but by God's providence: I am a servant of a poor religious community".

During his stay in Palestine, he moved between the towns of 'Qaryatat' and 'Jerusalem', until he returned to France in August 1900, having spent three years there.

2-The Journey to Syria: 1890-1896 :

In 1890, De Foucauld travelled to Syria, where he joined a Christian religious community; he undertook hard and menial labour in order to purify himself, and remained in this state for two years.

In 1892, De Foucauld assumed an important religious post within this religious community, and he continued to carry out his religious duties in this capacity until September 1896, when he left Syria for France.

3-The journey to Algeria: from 1901 to 1916:

De Foucauld's first visit to Algeria was in 1880, as part of a cavalry detachment sent by the Saumur Military Academy, where he spent several weeks between the cities of Annaba and Setif. He returned a second time in 1883, with Algeria serving as the starting point and destination for his journey to Morocco. In September 1885, he returned to Algeria for a third time and stayed there for several weeks, during which he visited several cities, including: Oran, Laghouat, Ghardaïa, Ouargla, Touggourt, and then the Tunisian city of Gabès, from where he returned to France on 23 January 1886.

Return to Algeria in 1901 :

De Foucauld stayed with the White Fathers in Algiers, then travelled by train to Oran and Ain Sefra, before continuing his journey on horseback with a group of French soldiers; they arrived in Beni Abbas on 28 October 1901.

De Foucauld decided to settle in Beni Abbas, as there was no Christian clergyman to conduct religious services amongst the soldiers. The French occupying army had previously established a military post and a watchtower there, so De Foucauld decided to settle nearby, having obtained permission from the French Governor-General, and permission from the White Fathers – the mission of Cardinal La Végère – as that region was under their jurisdiction and was led by Father Bazin.

The white fathers of the "Foucauld" mission were therefore granted permission to settle in "Beni Abbas", a project that Cardinal "La Végère" La Végère, who declared that Algeria now belonged to us or, to put it more accurately, had become the property of the Christian world—and that France had now become the foremost guardian of Christianity in Africa. This statement is not surprising, for when La Végère established the Order of the White Fathers and Sisters, his aim was to evangelise in the name of Europe, not merely in the name of France.

Residence in Beni Abbas from 1901 to 1905 :

De Foucauld established a monastery in Beni Abbas with the help of Algerian conscripts, setting aside small rooms there to receive guests and treat the sick; He also turned its courtyard into a small garden where he planted various vegetables, fruits and small palm trees. De Foucauld described it in one of his letters to a friend, saying: "The roof is horizontal, with large, thick palm branches, covered with palm fronds. It is simple and suggests poverty, yet it is cosy and beautiful. To keep the branches steady, they are supported in the middle by four palm trunks placed vertically, In its simplicity, this secures the structure well and frames the sanctuary, where the Bible is placed in a corner where an oil lamp is hung, illuminating the nights and casting a radiant light around the sanctuary. A tent-like dome has been suspended from the ceiling, made of large, green, waxed canvas, to shield the sanctuary and its small staircase from the rain".

In this region, Foucauld enjoyed close friendships with the military commander of the area, De Susbielle, who often invited him to his table, and with the French soldiers, many of whom flocked to this monastery to receive blessings, pray, seek healing and find sustenance.

This religious community, led by De Foucauld, had a significant impact on the personal lives of French soldiers, and indeed on the social fabric of the region, acting as a link between the French military authorities and the Algerians in the Sahara, and helping to strengthen relations between the European community and the Algerians.

De Foucauld began his missionary work in Bani Abbas, which involved providing medical care to the local population—particularly as the area was remote—and educating them on matters of which they were unaware. Within four months of his arrival in Bani Abbas, he had gained an understanding of most of the

material and moral hardships and problems afflicting the local people. Perhaps it was these problems and the difficult circumstances of the inhabitants that helped De Foucauld to win them over and achieve the goals he had set himself.

During his stay in Beni Abbas, De Foucauld managed to purchase some slaves; he baptised them and made some of them his servants. The first person he baptised in Beni Abbas was a child named 'Abd al-Masih', aged three and a half; this took place on 12 July 1902. On 15 October 1902, he also bought a slave named 'Paul' and made him his servant, and another on 21 January 1903 named 'Pierre'.

The appointment of Henri La Perrine as commander-in-chief of the Algerian desert oases and his visit to his friend De Foucauld played a part in the realisation of his dream of venturing into the south. This came to pass in 1904, when the journey lasted eight months, accompanied by his servant Paul, his friend La Perrine, and French soldiers who travelled among the various desert tribes. La Perrine left De Foucauld with the Tuareg tribes in the town of Ain Salah for three months.

During this period, De Foco began his work as an explorer in Ain Salah amongst the Tuareg tribes, just as he had done previously in Morocco, where he recorded information about the local population, drew maps, and learnt the local dialect, the Tuareg language 'Tamasheq'. De Foco says: 'The people of this region, like those of Morocco, speak their local Berber dialect more than they speak Arabic. This dialect is the ancient language of North Africa... I learnt it before and forgot it, and now I am learnt it again so that I can speak with everyone'.

De Foucauld travelled to Ghardaïa between late 1904 and January 1905, where he stayed for several weeks with the White Fathers. He may have discussed with them the project to evangelise the inhabitants of the southern Sahara, particularly as he had joined them in Beni Abbas, two priests, which enabled these three to redouble Christian activity in the southern Sahara.

De Foucauld returned to Saoura, where he continued his study of the local Tuareg dialect, 'Tamasheq', and the translation of the Gospels to make them accessible to them; he then returned to Beni Abbas a second time to resume his previous duties, having travelled across most of the Sahara (Inger, Oul, Adrar, Ghardaïa, Timimoun and others).

On 3 July 1904, De Foucauld wrote to a friend describing his journey amongst the tribes of the Sahara with his friend La Perrine and what they did during it, saying: 'We move from spring to spring, amongst the grazing grounds frequently visited by the Bedouins, and stay amongst them for several days'...

My days are taken up with studying the language of this region, the indigenous Berber language, and the translations of the Gospels into that language

He was assisted in his linguistic research and in learning Tamazight by Dr De Hauteville, who lived in the Ahaggar region, particularly in Tamanrasset, for a time; he, in turn, learnt Tamazight in six months.

His stay in Tamanrasset from 1905 to 1916:

Following numerous letters from his friend 'La Perrine', De Foucauld decided to travel in June 1905 to the heart of the Tamanrasset Desert, setting off accompanied by his servant 'Paul', the military commander 'Dinaux' (Dinaux) and French soldiers. Upon their arrival, they were received by the Tuareg tribal chief, Moussa Ag Amstan, who had known De Foucauld from his first visit to the region with his friend (La Perrine). De Foucauld then continued his journey with his servant, a group of Tuaregs and Mr Etionnot, the postmaster who was at that time tasked with completing the construction of a postal and telegraph centre in the Algerian desert, specifically in Tamanrasset.

De Foucauld arrived in Tamenghest in August 1905, where he made his home until his death on 1 December 1916.

Southern-Algeria : His Life (De Foucauld) in Tamanrasset

De Foucauld established a multi-purpose centre in Tamengest for worship, receiving guests and treating the sick; his knowledge of the local dialect helped him in his dealings with the inhabitants, particularly their elder, 'Moussa', who frequently visited De Foucauld.

In the early stages, De Foucauld sought to immerse himself in the lives of the Touareg women, men and children alike. He began by teaching them things they were unaware of due to their remote location, whilst he, coming from France, taught them skills such as sewing, weaving, house-building, agriculture and others, in order to gain their trust and affection, so that he could begin the second phase: converting them to Christianity and persuading them to accept French occupation.

It was also at this stage that De Foucauld began his writing; his first undertaking was to compile a French-Tuareg dictionary to assist European missionaries in the region. He also collected Tuareg poetry and prose and translated them into French.

'De Foucauld' was not a permanent resident of Tamenghest; rather, he travelled extensively throughout the various regions of the Sahara. In 1907, as he was returning from one of his journeys through those regions, a famine struck Tamenghest. He took advantage of the situation to win the goodwill of the people, personally distributing the wheat, barley and dates he had with him to the women and children. Indeed, De Foucauld came to be loved and respected by the people, due to their simplicity and naivety. This was particularly evident when he fell ill and was bedridden; they cared for him for several weeks until he had recovered. He then decided to go to Southern Africa, before returning to France to visit his family and subsequently returning to the Algerian desert.

The period between 1909 and 1910 was marked by the presence of Dr Robert Arsen (Robert Arsen), who had a good relationship with De Foucauld. The doctor stayed in the Ahaggar for several months, where he carried out two roles: firstly, his duty as a doctor, which involved looking after the health of the soldiers and, at times, the Tuaregs; and secondly, attempting to win over the Tuaregs and bring them under control in accordance with the 'La Perrine' plan. The doctor was ordered to be under the command of Father (De Foucauld), to whom everyone, even the Tuaregs themselves, would refer before taking any action, which demonstrates the influence De Foucauld had in winning over the local people, which made it easier for him to carry out his duties without the slightest objection, and facilitated the French expansion into the desert without resistance, as the inhabitants respected the French, including the military, out of deference to him.

During this period, 'De Foucauld' decided to move to the highlands of the Hoggar, 88 km from the town of Tamanrasset, where he built a monastery on one of the peaks known as 'Al-Askram', which stands at an altitude of 2,728 metres above sea level. He would visit the Tuaregs in their tents and interact with them, just as they would come up to see him. In winter, when the Tuaregs gathered in Tamenghest, De Foucauld would go down to live with them until the season passed. De Foucauld said: "I am preparing for active work in the spiritual sphere by building, 60 kilometres from here—that is, Tamenghest—in the heart of the highest point of the Ahaggar Mountains and amongst the areas where numerous tents are pitched, a monastery large enough for two people. I shall thus be at the centre of the community, and I intend next year to divide my time between it and the monastery at Tamenghest".

During this period, the Senussi movement wielded considerable influence along the Libyan-Algerian border, having won the support of certain Tuareg tribes such as the 'Azdjer'. The Senussi launched a fierce attack in 1916 against French forces stationed in Gant. The attacks culminated in the killing of De Foucauld on 1 December 1916; he was buried there, and the following was inscribed on his tomb:

Father Charles of Jesus, Viscount de Foucauld.

Killed in action at Tamanrasset on 1 December 1916.

Dictionary of Tamahag language :

Charles de Foucauld compiled a general dictionary containing numerous words, phrases and terms relating to Tuareg culture, in French; it is the only dictionary written in French to contain such a vast

number of words relating to Tuareg culture, and it is a handwritten manuscript, and was first published in 1951, 35 years after his death.

The dictionary comprises four volumes with a total of approximately 2,028 pages, distributed as follows:

Part One: 495 pages, including a map of the Hoggar region, which is separate from the book.

Part Two: 475 pages (pages 496 to 971).

Part Three: 575 pages (pages 972 to 1547).

Part Four: 481 pages (pages 1548 to 2028).

The first section contains a photograph of the author in his forties, dressed in the attire of white men, followed by a map illustrating the mountain routes in the Hoggar region, then a foreword by the publisher (André Basset) in which he explains the monumental work of 'Charles Foucault' and the difficulties he encountered whilst collecting linguistic material, particularly regarding scientific and technical terms and the names of certain machines and animals for which he could find no equivalent in French, and vice versa.

Then a special page featuring the author's signature in a foreign language at the bottom of the page.

The author begins with a historical overview of the four Tarekhi dialects found in the Ahaggar region, noting that this work focuses solely on the Ahaggar dialect. He then goes on to discuss the problem of consonants that do not appear in writing, and the three methods used to represent them:

- a. From right to left.
- b. From left to right.
- c. From top to bottom.

and the difficulty of finding phonetic equivalents for the sounds of the Tareg language using the letters and sounds of the French language.

*-He then quotes the Russian explorer 'A. De Motylinsky', who said, "For anyone to compile a dictionary of a country's language, they must spend twenty years practising and speaking that language as their mother tongue".

*-In the following pages, Foucault refers to the method he adopted for his phonetic transcription, which utilises the Latin alphabet, the Tifinagh script and the Arabic alphabet.

Adding a table of abbreviations for parts of speech in French

*-The author begins organising the words in the dictionary starting with the letter [B], and explains and translates all words in the Touareg language that contain this letter, whether at the beginning, in the middle, or at the end, He also focuses on prefixes and suffixes containing the letter B, which aid in word formation in the Touareg language, moving between terms relating to negation, children's games, way of life, kinship, family, sitting positions, and the naming of the last person in the caravan.

*-On page 73 of the first volume of the dictionary, there is an illustration depicting a bellows used by blacksmith to stoke a fire or embers, referred to as (Tibiné). Then, on page 76, he lists twelve terms for the colour blue and its shades from light to dark, before adding a thirteenth term, (Tabanwat), which means a plant that grows in the Hoggar, and then crosses it out, implying that he made a mistake, or that he is unsure of the accuracy of the information or the name.

*-On page 80, an illustration shows the Touareg travel bag, known as the 'Tabawont', along with a description of the material it is made from, its size, and what can be placed inside it.

*-The author also includes an illustration of the Tarki garment, which is a piece of woollen fabric known as a 'tabrouk', originating from the regions of Gourara and Touat. It is a rectangular piece of woollen fabric with a white centre, a red right-hand side and a green left-hand side.

- *-He then lists some verbs that the learner uses in their daily life, such as the verb 'to cut' (Éksén), and provides numerous examples of this verb: cutting wood, cutting grass, cutting meat, cutting plants... etc.
- *-It begins by listing terms starting with the letter [Ch] in French on page 120, enumerating the names of the ram, the goat, and the billy-goat, and then lists all words in the Tuareg language containing the letter (sh), including words that may be of Arabic origin such as: (Ichechak), meaning 'doubt', which he translates as 'doubt', and then moves on to concepts relating to the Tuareg trial of anyone who does not respect tribal law, such as the term (Lékéslékés), which means 'going together to put someone on trial.'
- *-On page 137, he begins by listing a number of words containing the letter [D], including terms related to the daily life of Tariga women, such as the verb (Édd), which means to grind or pound grain using a wooden pestle. He illustrates this in a diagram on the following page (page 138) showing two vessels of different sizes: one called in Tamahag (Tindé), which is used for pounding grain, and another vessel for the same purpose called (lakabar).
- *-He added another illustration on page 154 of a wooden or iron bed known as a 'tadabout', which is one and a half metres wide, 50 centimetres high and two metres long.
- *-On page 165, the author illustrates, in a diagram of the upper part of the human body, the centre of the chest, known as the "Tassoukélt."
- *-On page 189, the author illustrates the shape of the water skin known as the "Tadekmert", and describes its constituent parts in detail in the Tamahag language.
- *-On page 203, the author uses a drawing of a sheep to illustrate the part of a ram's body located below the neck, known as the [Tadmért], which is translated into French as 'the chest'.
- *-On page 247, Foucault illustrates the structural elements of the Tarek tent in detail, focusing on the central pole known as the Tarek (Tassdésst), and also outlines the five stages of the tent's construction.
- *-On page 251, the author begins by explaining the words in the Tagui dialect that begin with or consist of the letter [D].
- *-On page 263, the author uses an illustration relating to sewing and weaving to show how a single thread is doubled (2-4-8), and refers to this technique as 'Anetfousse.'
- *-On page 294, the lexicographer begins by listing Touareg words containing the letter [F] in various contexts, including the word [Iouf], which means 'better than'; on page 304, he illustrates this with a diagram of a camel saddle known in the Touareg language as (Éfedei), and on page 311 he further illustrates this with another diagram depicting the Touareg weaving technique (Éfeifé) (threads woven in a specific pattern).
- *-On page 323, the author uses an illustration to show the luggage racks attached to either side of the donkey, known as [Tafelledout].
- *-On page 333, the author includes a diagram of a mountain peak followed by a gentle slope, which he calls (Takhmért), a mountain or plateau that begins to slope downwards, taking on a gentle or flat shape.
- *-On page 374, the author begins by listing Touareg terms containing the letter [G] [Gh], regardless of its position in the word. On page 384, he explains how a certain bag is folded in the middle, as if we were inflating a bag and trying to press it in the middle, so that the air rushes out at both ends and the bag contracts in the middle; this is called in Tergui 'Eghber'.
- *-Another illustration on page 385 shows the opposite: a person blows into a bag and then squeezes both ends so that the middle fills with air and is confined to the ends; this is called the [Séghbér].
- *-On page 390, Foucault illustrates a vessel with a soft lid and another, sturdier vessel known as an 'ougdah', which is used to store dried dates.

*-On page 415, the author illustrates the irrigation method with a diagram; the traditional reservoir is known in the Touareg language as [Tihèmt].

*-On page 439, the author illustrates with a diagram the traditional Sudanese indigo cloth that covers the head and the area below the eyes, known as the 'taghèlmamt.'

*-On page 453, Foucault illustrates a drawing of two facing rocks (two mountains or plateaus), which he calls the 'Némèguén.'

*-On page 456, the author illustrates, in a diagram, seven tents surrounded by a fence ranging in width from 15 to 60 metres; these tents are known as 'Moses' mouth' [Ém Moussa].

*-On the same page, he recounts that he spent four nights in Musa's tents; he may be referring to the security post known as 'Musa Ag Amstan.'

*-On page 459, Foucault illustrates a pit or hole dug into the ground for storing grain, shaped like an inverted cone, with a depth of up to two and a half metres; this is known as an 'Ighénd.'

*-On page 460, there is an illustration of a clasp for earrings that attaches to a breastplate; it is 15 cm long and 8 cm wide, and is called an 'Ighéndél.'

*-On page 479, the author illustrates a bag, made from goatskin, with a capacity of 20 to 50 litres; it resembles a water skin and is called [Amaital].

*-On page 484, Foucault illustrates, using a diagram of the camel's bridle known as the 'Ighérèd' in Tamahag.

Conclusion :

From this article, we conclude that Charles Fouqué is truly one of the leading figures who made significant contributions to the study of the Tareg language and strove to document its everyday vocabulary by compiling a vast dictionary containing tens of thousands of entries, explanations, diagrams and illustrations that assist learners in acquiring the linguistic culture of the Ah Gar.

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