

AGLIF N USELMED UNNIG D UNADI USSNAN
TASDAWIT LMULUD AT MÈEMMER N TIZI WEZZU
TAZEDDAYT N TSEKLIWIN D TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIYT



UTTun n umseḍfer : **concerne la bibliothèque..**

UTTun n usnay : **concerne la bibliothèque**

AKATAY N TAGGARA N USWIR N LMASTER
DEG TUTLAYT D YIDLES N TMAZIYT

TAYULT : ARTS ET LETTRES AMAZIGHS
TAFERNA :IMAGINAIRE

TAFERNA :

ASENTEL

**Tamedyazt n Sshur yer tmeṭṭut taqbaylit , Tazrawt
tasentalant d tsugnant**

Syur :

- AKOUBA HASNI

Amesnalay :

-ACHILI FADILA

Aseqqamu n yimsekyaden :

-Aselway : KHERDOUCI Hassina

- Amesnalay : ACHILI Fadila

- Amsekyad : BELMOUDENE Malika

Tagrawt : 2018

ASNADI N USUKEN D USELMED N TMAZIYT



ASNEMMER

*Tanmirt s tusda i Massa ACHILI ,iyellan di lmendad-inu ar
assa ideg I selkay axeddim-agi.*

*Tanmirt-is,imi teqbel teṭtef att-seyti axeddim-agi d uwellah -
ines.*

*Ad iniy diyen , tanmirt iwseqqamu n yimsekyaden mi qeblen
ad seytin axeddim-agi.*

*Tanmirt i twacult-iw iyieawnen s wayen akk tezmer ; fiḥel ma
ttuy iselmaden d yinelmaden n ugezdu n tutlayt n tmaziyt.*

ABUDDU

Ad budday axeddim-agi :

*I Baba d yemma, tanmirt-nsen yef ufus n lemɛawna iyi d-fkan
,ttmeniy-asen ,şəha d teyzi n laɛmer.*

I watmatn-iw d ysetma.

I tnegmatin-iw .

I ygardan-neɣ .

Akk i yissem n twacult AKOUBA.

Akk iyemdukal-iw ,d temdukal-iw ukud xedmay.

Fiḥel ma ttuy Mass OUAKOUR Mustapha

Tanmirt

Tazwart tamatut	08
1- Asenked n usentel	08
2 - Afran n usentel	08
3- Tamukrist	09
4- Tarrayt n unadi.....	09
5-Asenked n wammud d uguren n unadi deg wannar	09
5-a-Imawlan n yisefra-agi.....	10
5-b-Allalen n ugmar n wammud.....	10
5-c-Awal yef uguren deg unadi.....	10
6-Asenked n wawalen igejdanen.....	10

IXEF I : Tameɛtɛt taqbaylit:Tamuyli yer umkan-innes d tmedyazt-innes

Tazwart :	16
I-1 :Tamuyli yef umkan n tmeɛtɛt di tmetti taqbaylit taqburt.....	16
I-2 : Tamuyli yef tmedyazt-innes	19
I-2-A :Tamedyazt n ttrebga.....	19
I-2 -B :Tamedyazt n uxeddim.....	23
I-2-C :Tamedyazt n lfuruh.....	24
I-2-D :Tamedyazt n tmetti.....	26
I-2-E :Tamadyazt n ddin.....	27
I-3: Tamuyli yef tmedyazt n sshur.....	28
Tagrayt :	29

Ixef II: Tazrawt tsentalant d tsugnant n tmeṭṭut n sṣhur yer tmeṭṭut taqbaylit :

Tazwart :	31
II-1 :Asentel n uɛezri	31
II-2: Asentel n zwağ.....	36
II-3 :Asentel n berru	38
II-4 :Asentel n ddarya.....	39
II-5 : Asentel n ddwa n yigardan.....	39
II-6: Asentel n tuzzuft.....	45
Tagrayt.....	46
Tagrayt tamatut	48
Tiybula.....	50
Timerna : Ammud.....	53

Tazwart Tamatut

Tazwart tamatut :

Timetti taqbaylit sumata am yal timettiyn n umaḍal tebna yef timawit , yesɛan azal meqqren, imi yis iy-d yewweḍ yedles d tɣerma n yimezwura d wamek ttidren.

Tazrawt-agi ad awi yef tmedyazt n tmeṭṭut taqbaylit , tamedyazt-is d tin yedren s cfawat imi d tin id teḡḡa tsuta i tayeḍ alami tedder ar ass-a ger yemdanen acku , tagi d tamusni ur nuklal ad tenger , imi d nettat i d agarruj n leqbayel .

Tameṭṭut taqbaylit d tmedyazt ḥed ur yezmir atent-yefraq , acku , s tmedyazt-is id sawaḍ akk ayen tettḥulfu , teqqim ney tekker tezga tesefruy ama tefraḥ ney teḥzen , deg imi-s yella usefru s sut-is ḥninen , yef aya ughten isental i yef texddem tamedyazt-is , yal tagnitt i deg tella txeddem-as asefru ama deg uxxam ama di lexla , tettebbi ney tesewway , di tmeyra ney di temḍelt , tamedyazt-agi d tazuri yur sidi Rēbbi , d iḃen s usefru d kra n yisufar maci kan d tamedyazt , tettuyal d tamlawit , tettekes iḃeban d lehlakat n yemdanen , tagi d tamedyazt n sshur , d asentel agejdan id aḃ-yaenan aṭas deg uxeddim-agi , deg-s ad nebder isental n tmedyazt-agi n sshur .

Iswi amenzu n unadi-a , d asekfel n wayen yellan di tsekla taqbaylit tansayt deg yisefra n tmeṭṭut , yela yiswi nniḍen swazal-is ; anda neereḍ ad-narr kra n wayen yellan di timawit yer tira , iwaken ur ttruhun ara di tatut n yall ass , aceku šṣenf-agi n tmedyazt nettaf-itt kan yer temyarini imi d nutenti i yjarben akk lemḥayen n ddunit.

1-Asenked n usentel:

Tazwart-agi d tin ara d-yawin yef isental i gellan di tmedyazt n sshur yer tmeṭṭut taqbaylit ; d yiswan n usxdem-is i sshur-agi di tudert-is n yal ass , D lemɛani i gellen d fir n yisefra-agi imi tamedyazt-a tuy amkan s tehri deg wannar n usnulfu udyiz aqdim .

2-Afran n usentel:

Asentel-agi id-yebbin yef tmedyazt n sshur yer tmeṭṭut di tmetti taqbaylit ,dasentel yesɛan azal dameqran ; maci d lxetyar-iw , lamaɛna tamedyazt s umata d ayen igarzen maḍi , imi maci menwala ad tt-yexdem , diḃen maci d ayen isehlen ad t-id-tsefruriḍ deg yimi n tmeṭṭut la dya tamedyazt n sshur maca tettuneḥsab d axeddim maci am tmedyazt nniḍen , yarna isefra s umata yer iseggasen-agi i neggura d wid iruḥen s waṭas di yal taddart deg tudrin n leqbayel .

3-Tamukrist:

«Tamedyazt n tmeṭṭut , tuy amekkan s tehri deg unnar n usnulfu udyiz aqdim».¹

D tamedyazt i d tazuri n tmeṭṭut taqbaylit , day netta , yur-s xilla n isental i yef texddem : Tamedyazt n ttrebgga, tin uxeddim , tibuyarin , amæezber d tin n sshur , tanegarut-agi s wazal-is deg umahil-ney .

Deg uxeddim-agi neḍfar snat n teslaḍin , tamenzut , d tasleṭ tasentalant , tayed d tasleṭ tasugnant , deg-s ad narr yef isteḡsiyen-agi:

-D acuten isental n tmedyazt n tmeṭṭut taqbaylit ?

-D acuten isental n tmedyazt n sshur yer tmeṭṭut taqbayli ? Amek , S wacu itent-xeddem?

-D acu n šsenf usugnan yellan deg tmedyazt-agi ?

4-Tarrayt n unadi:

Tebna tezrawt-agi yef sin n yixfawen . Deg yixef amenzu yella-d unadi yef tmeṭṭut taqbaylit d umkkan-innes d tmedyazt-innes , ma deg yixef wis sin , naereḍ anexdem tazrawt tasentalant d tsugnant i tmedyazt n sshur yer tmeṭṭut taqbaylit .

Šsenf-agi n tsekla i wumi i nexdem tazrawt , deg-s ad nwali isental n tmedyazt n Sshur i tesemres tmeṭṭut taqbaylit di tuder-is n yall ass .

5-Asenked n wammud d uguren n unadi deg wannar:

Anejmuε n wamud-agi maci d ayen isehlen imi asemres n sshur d ayen xeddm-ent s tufra maci einani .

¹DJELLAOUÏ.M.Les Genres Traditionnels de la Poésie Kabyle.P.05.

Ttwajemeen-d isefra n wamud-agi seg taddart n iyerbiyen tayiwant n tmizart n sidi-Menşur id-yezgan di learc n At Jennad i ybaeden yef tiziwezzu s wazal n 35 Km .

a•Imawlan n yisefra-agi:

Hawcaɣ-d amud-agi yef yiles n yiwet n temrabet I wumi ssawalen “LlaFaɣma”, I yesaan azal 64 n yiseggasen di lemr-is, tenna-d , tetfiten-id yer yemma-s , dya imi drus iyidefka , sxedm-ay amud n KHERDOUCI.Hassina , dya ad as-arrey tajmilt d tameqrant yef ayen akk id ay-defka yef tmettut taqbaylit .

b•Allalen n ugmar n wamud:

Seg akken ur yitettak ara temrabet-nni lwaqt atas , sxedm-ay tiliyri (téléphone) , aceku s dixel-is yesa imsekles , yis tfay-d akk ayen id-nna , syin akin tthesisey-asen , ttaruy-ten .

c•Awal yef uguren deg unadi:

Mlalay atas n wuguren deg unejmuε n wamud-agi , aceku amaken d-nniy yiwet kan n temrabet iyid-yefkan kra n yisefra ,yarna deg unejmuε-nsen tesarwayi tidiw ,ass ayidini yuri atas imuɗan , ass ad tafay ulac-itt , ugur dayen id ufiy , ur txeddem ara kul ass ,yur-s tlata kan n wussan(sebt ,tlata, lexmis) ma d ussan nniɗen tettefay tettay-d akk isufar ar at-sexdem dedwa is ara t-dawi .

6-Asenked n wawalen igejdanen:

-Tabadut n usefru:

Asefru d ttawil swayes id-isenfalay umedyaz tikiwin-is , syes id yemal ayen yetthulfu imi s usefru i tent-ifarru. Susefru id-sefhamen timsal , akken id-yenna Y.NACIB.«Tamedyazt d tin id-yelhan deg yeswiyen ienan timetti s umata, yettwabna yef tmezla, asefru ur yesa ara iswi nniɗen ala ferru d usefhem n temsal i umdan n tmetti»¹.

-Tabadut n tmedyazt:

Tamedyazt taqbaylit tesaa atas n yinumak , yal amusnaw d tbadut id as-yefka ad-nebder gar-asen: H.KHERDOUCI , « tamedyazt dyiwet n şşenf gar tewsatin n tsekla, yas akken lmaena temgarad yef leşnaf nniɗen , am tmacahut , acku tamacahut nettawi -tt-id s

¹.Y.NACIB.Anthologie de la poésie kabyle,Andalouse.1993.PP33-38.

tutlayt-neɣ n yal ass . Maca asefru nettawi-t-id s unya , tamedyazt ur tessei ara yiwen n yisem yer leqbayel acku ugten leşnaf-is d inumak-is , yal yiwen s yisem-is llan wawalen id yemalen şşenf-agi n tsekla yebnan yef yefyar dayen i wumi neqqar tamedyazt , gar leşnaf-agi ad-naf (aḥiḥa neɣ izli) ur yesseï ara yiwet n talɣa (kraḍ neɣ sedis n yifyar). S unya i ttwacnan.»¹

-Tabadut n umedyaz:

Amedyaz d aḥeddad n wawal , mači am imdanen nniḍen i ittmeslay ; acku netta yettak-as lqaleb n usfru d wawal icebḥen yessean azal meqqar deg tmetti d yedles aqbayli .

-Tabadut n tmeṭṭut ixedmen sşur :

Di tmetti taqbaylit tmeṭṭut , i ysemrasen sşur neɣ iḥeckulen di tudert n umdan d tin yesawḍen di leɛmar , D tamɣart kan i yzemren ad-texdem şşenf-agi n tmusni imi d nettat i yjarben tudert , ihi tmeṭṭut-agi arran-as aṭas n yismawen , sawalen-as tamrabeṭ ;taseḥart,tagezzant,taderwict neɣ tacewaft, anamek-is, d tmeṭṭut yessean tabyest ad-texdem laejeḥ, iḥeckulen ama d icebḥanen ama d iberkanen lmaena-s , tmeṭṭut-agi yur-s sin wudmawen , Ma ntef-d awal **Tamrabeṭ**, yekka-d seg awal amrabeṭ ,anegaru-ya d bab n tisas d win yarwan laeqel d tmusni , yetteawanan imdanen , ihi yef aya tamrabeṭ , ttwalin-t medden s tugna yelhan , aceku tseḥlay imdanen , tetteks asen lehlak yellan deg-sen s kra n yisufar id-ttawi seg ayen akk yellan deg ugama d wayen ak id-as-d-yezin fiḥel ma nettu dayen sawalen-as taṭbibt neɣ lqibla acekku d nettat s ufus-is d tmusni-ines d usexdem n wallay-is d usugen-ines i d-ttak dwa ḥellu i umdan d uguren akk i yettmagar di yal tayult n tuder-is n yal ass .

Tamrabeṭ d tmeṭṭut itteksen sşur ibarkanen (wid iṭurun amdan) s sşur imellalen , dwa tesexdam tettawi-tt-id seg ayen akk yellan deg ugama ,s tmusni-ines d usugen-ines ad-texdem kra n yeskiren s isufar d wawal yefren aṭas n lemeani ad-t-tesiwed ad awi ayen ilhan i umdan , akka deg umawal n tfrensist : « la magicienne est une femme exerçant la sorcellerie , c'est-à-dire une personne à qui on attribue des pouvoirs magiques , surnaturels .dans le but de faire le bien ou le mal suivant l'utilisation qu'elle en fait»². Ma **d tagezzant** neɣ tacewaft , d tmeṭṭut yessean udem ikarsen, ttagadent ak medden, tettban-d di tugna i ycemten ,d tawaerant , tesikid s ubbareḥ tettezem icenfiren-is akken ad-sbin tabyest-is deg ayen akk tezmer ad thud di tudert n umdan aceku tagezzant maci kan s usugen d wayen yellan deg

¹.H.KHERDOUCI.La poésie Féminine Anonyme Kabyle approche Anthro-po-imaginaire de la question du corps ,Thèse de Doctorat,Grenoble III-Sthendal,2007.P.47

².WWW. l'internaute.com/dictionnaire/Fr/.p77.

ugama i tsemras maca txeddem akk d imawlan lqæa(lğen) d widan itt-yetteawanen ttawin-as-id tixburin , ttemlen-as-id ssħur ibarkanen.« une femme l'aide, déplaisante,voire méchante et malfaisante. Qui possède des dans surnaturels qu'elle utilise pour faire le mal»¹.

-Tabadut n tsugnent: (L'imaginaire):

Tisugnent ney asugnen , dawal amaynut di tsekla tatrart , yesean atas n yinumak , yef aya inezmer ad t-tensemres deg yal tayawsa , asugnen d assufey n wayen yellan deg wallay ney deg ul n umdan . aya yetil-id deg uferriy id-yettawi umdan seg ugama , ney di tilawt.

Ad ad-nwali tibatuyin n kara imusnawen gar-asen :

Gilbert Durant id-yennan : « l'imaginaire est definit comme l'incontournable représentation, la faculté de symbolisation d'où toutes les peures, toutes les espérances et leurs fruits culturels jaisant continument, depuis les quelques millions et demi d'années qu'un homme vectus s'est dressé sur la terre »²

Anamek n wayen akka id-yenna ,tisugnent , dazmul n wayen yettidir umdan , ma yebya ad d-yessugnen di yal tamsalt ilaq ad d-yessesegrew atas n tiktiwin d læqliyat n yemdanen (amek ttxemimen ?, amek ttidiren zik nni d tura ?) .

Tabadut nniđen , d tin i d-fka KHARDOUCI.H, i dyennan : « L'imaginaire : Notion qui relève du concretet participe , il met en scènes les fantasmes , les rêves d'un sujet individuel , du groupe ou l'interaction des deux . D'où la double notion d'imaginaire individuel et collectif »³

Anamek n waya , asugnen, yezmer ad yili dayen yeenan yiwen n umdan , akken yezmer ad yili yeena agraw n yemdanen . Asugnen yettili d tugniwin i deg id-yettak umdan kra n yizumal id-yemalen ayen yellan deg ufarriy-is ney i ħulfan yesæa yer wayen id-as-yezzin deg ayen yettidir imi yal yiwen deg-ney yuħwağ yer tsugnent . Neħwağ timucuha , neħwağ tirga akken ad asen-d-naf tifat i wuguren id-ağ-d-yezzin di tudert n yal-ass .

Asugnen yesæa sin leşnef : Asugnen amadwan (ayiwane) d usugnen amazday(ucrik).

¹.IDdem .

².Gilbert DURONT,Limaginaire, Hatier, Paris, 1994.P.77.

³KHERDOUCI.H.op;Cit,p.27.

1.Tabadut n usugnen amadwan :

D ayen yerzan yiwen n umdan d ayen yellan deg uferriy d ihulfan n yiwen n umdana.

2. Tabadut n usugnen amazday:

D win yarzan agraw n yemdanen, deg-s tettli-id tmuyli yef kra n temsal I yezdin agraw n yemdanen am tmetti ,tilleli , tamagit....

-Tabadut n usugnen azamuli :

Azamul d allal agejdan deg tsugnent , aceku s izamulen kan izemren yemdanen ad-senfaln akk ayen ttħulfun , akken id-tenna KHERDOUCI.H deg ugemmir-ines « Le symbole est signe qui représente de manière sensible et par analogie une chose absente ou un signifie abstrait»¹

Anamek-is , s uzamul id-ttarwasen tayawsa i yellan deg uferriy-nsen d wayen akk yellan d amadwan .

Deg uxeddim-a wwiȳ-d awal yef usugnen di dtmedyazt n sshur yer tmettut taqbaylit , acku yal asefru yeffer anamek-is asugnan, ger isental n sshur iwumi xdem-ay tazraw : Aæezri , Zwaȳ ,Tuzzuft , Lyid , Lxelæa dtiȳ n wegrud .

-Tabadut n tugna :

D tanfalit yeddsen s ubrid ixulfen tuddsas n tenfalit n yal ass . Llan sin leşnaf n tugniwin : tid yeqqnen yer talya (ama n yimesli , ama n wawal , ama n tefyirt) d tid yeqnen yer unamek .Taseyrit , tasergelt , allus , amsaday d tumnayt ...atg, d tugniwin n talya ;Ma d tumnayt , tangisemt , taydisemt d tseqlabt d tugniwin yeqqnen s anamek.

Tabadut n sshur:

Sshur , aħeckul neȳ akarur d awal wessieen mliħ di tmetti taqbaylit. Ȳur-s atas n yinumak d leşnaf yal şşenf dacu n iswi i yeffer.

¹. KHERDOUCI.H, op.cit.,p.28.

Sṣhur, d askir i isemras bnadem yis i ttqarib yer ciṭanat slemɛawna-nsen yis ittibeid seg ubrid n Rebbi d Nnbi.

Sṣhur , d tiyarsiwin ,d lehruz , d tikemmusin yettcudun ulawen , yettdurun tifekkiwin n yemdanen ,yef aya amdan yesɛan aḥeckul ikerref yettruḥu-as lḡehd-is ad yettwali ddunit d taberkant ad iyunzu akk wid id as- d-yezzin , d aya id iswi n usṣhar . Maca lessṣhur bḍan yef sin n leṣnaf :

Sṣhur imellalen d sṣhur iberkanen , inegura-ya d iḥeckulen yesehlaken , ma d lessṣhur imellalen dayen iyyerzan deg tezrawt-agi dwid nni i yesseḥlayan imdanen acekku maci d lexdayem n ciṭanat maɛna d dwa id-ttekes tmeṭṭut deg ugama trenu-as awal yefren aṭas n lemɛani, yarna s umata tsemras-iten temyart ,imi d nettat igjarben ddunit ,yarna aṣḥuckel-agi d acetel it-id-cetlent yer tmezwura tettaḡatt-id t yemmatt iyell-is ney i teslit-is am yal tamedyazt nniḍen d tẓuri nniḍen (azɛta, taleyt..... tgr), tasuta tettaḡatt-id i tayed , am akken id-nna KHARDOUCI.H,« La magie est une connaissance par initiation:l'initiation de la plupart des femmes réalise au cours de leurs vies dans le travail quotidien grâce a la magie rituelle des pratiques ancestrales transmises par la parole»¹.

Sṣhur-agi tsemras-iten s yeskiren d tmedyazt yefren lmaɛna lqayen , swawal-agi tezmer tmeṭṭut ad tt-seḥlu amdan ney ad at-sehlek , tezmer ad as-tbeddel tudert-is seg ayen n dir yer wayen yelhan d aya id iswi n tmeṭṭut taqbaylit deg usexdem n ṣṣenf-agi n sṣhur akka deg umawal n yedles «la magie a pour le but de vaincre les mauvais sorts»².

¹ .KHARDOUCI.H.*La poésie féminine anonyme kabyle : approche anthropo-imaginaire de la question de corps*, Thèse de doctorat, Grenoble, 2007, p .73.

² . *Dictionnaire de la culture berbère en kabyle*, p. 221.

**IXEF I : Tameṭṭut
taqbaylit: Tamuyli yef
amkan-innes, d tmedyazt-
innes**

Tazwart:

Di tmuyli tamenzut , ma nara tamawt yer wayen akk id-ħekkunt sut zik ad- naf , tamejttut ur tessei ara azal di tmetti taqbaylit ħeqqrent yergazen ya akken tuyal d taklit fell- asen d ayeen ur tezmir ara ad-nṭaq, dya tuyal tessefruy imi d asefru id as-id-itteksen yef ul-is, d iħulfan-is.

I-1-Tamuyli yef umkan n tmejttut di tmetti taqbaylit taqburt:

Ma neww-id awal yef tmedyazt n tmejttut tella d timawit, tettwajmae deg wallay- nsent .yas akken ur yrint ara seant agerruj n yisefra d widak i d taftilt ney d assirem n tudert-nsent n yal ass.

Ihi tamedyazt n tmejttut d tusridt, isental-is ttawin-d yef wayen tettidir tmejttut di tudert- is , Ama d talalit , zwağ, lmut , laz, ...atg. Ulamaena ma ur tettwaru yara , bab-ines ad yettwattu , s lfarħ d ameqqran ara ten-naru imi yeččur wallay-nsent axater yis id-t-tbegggin tmejttut ššut-is d wemkan-is di tmetti , yef waya aṭas n yimusnawen id-yefkan awal-nsen yef tmejttut taqbaylit.

Ad nezwir s tmuyli n HANOTEAU, tamejttut akken i tt-id-iweššef , ur tessei ara tamekant igerzen ur tessei ara azal di tmetti taqbaylit.

Yerna-d diyen ,« tamejttut tettidir tudert d taberkant seg waken iṣub mliħ weswir n tyerma di tmetti-ya. Yir tamekkant is ittunefken tif-itt s xilla tmekkant is yefkka lislam , imi lislam ur ttiħeqqer ur ttiregem di tmetti-nney tettban-d tmuħeqranit s waṭas , labaeda mi ara d- teseu tmejttut taqcict , dina ad- yeqli leħzen yef uxxam .

Ma yella dya ur tessei ara mađi aqcic din ad tidir tlam d tabhimt ara tettunehseb akken zemren ad-as-brun ney ad teww-ten . Wa ad-as-ksen lmakla . Ma yella tesea-d aqcic atan eelqen-as tafzimt n lfeṭa , ad- as-salin ccan axater tesea-d argaz ara I warten tamurt.»¹

Tamejttut di tmetti n leqbayel tettunehsab d tayawsa tebced yak yef lcebd izarfan-is meččen ššut-is yemmut mađi ulac lħaq ad-t-neṭaq.

Ma d tamssalt n zwağ-is akken id ay-d-yenna HANOTEAU « tettunehsab d tayawsa ara izenz bab-is di ssuq»², d ababat ara imudden lqima n tedrimt is ara tenz yelli-s , ayeen iwumi qqaren “taeemmamt ney tuččit” , taeemmamt-agi tettil-id eḷa ḷsab n ššifa n tmejttut , leemr-is akk d ttrebga-s , akken dayen i tcud yer lyella , yeeni ma tella tuget ad timyur teemmamt , ma txuṣ ad timzi. Annect-a yakk melba ma icawer yelli-s di lxetyar n wergaz tebya. nettat ur tessei ara akk awal yef zwağ-is , d bab-as d gma-s, ney d eemm-is ar as-izewğen, ma ulac argaz, d yemm-as ara isetkelfen s waya.

1.HANOTEAU.A.Poésie populaire de la Kabylie de Djurdjura, CLAMEL,Paris,pp.287-294.

²HANOTEAU.A.op;CIT.,P. 287-294.

Tameɛtɛt taqbaylit yettbin-d lhif i tettidir yal ass yef udem-is , lebsa-as, taqendurt i wseggas, ma tebzeg ad-t-tezem wa ad-tekiw fell-as, wagi dayen id ay-d-ɛekku setti ad xedment am taklatin yarna ass ad čcent ass ulac. yas akken illa melmi i tettwali iman-is utenxiş-ara , imi meskint ur tesin ara ad-teɛleb izarfan-is. Ur tezri ara belli tella tudert yifen tudert-is. Tezga teɛtef di rebbi d Nnbi .

Ad-nernu yer tmuyli-agi n HANOTEAU, tamuyli n yiwen umusnaw nniɛen n lɣerb w-agi d Pierre BOURDIEU imi ur temxalaf ara s waṭas yef t-agi iɛaddan,.

Bourdieu «yettwali tameɛtɛt meɛtuɛet maɛi temlilt-is di twacult labaɛda yer wargaz. Axatar i ɛesb-itt d tayawsa n tuzuft, iwakken kan ad tarew daya. Ney ma ulac ttagaden ad tenger twacult tettban-d tmuɛqranit-a mi arateseu taqcict axxam-is ttarrantt di rrif am akken ur telli ara di tilawt , dya ma yella ur tesɛi ara yak aqcic ttwalintt amzun d lear id-tawwi yer twacult, seg wakka ulac win ara ywarden argaz-nni axaṭar tameɛtɛt-is tessenger azar-is.»¹

Tamuyli nniɛen id-yefka BOURDIEU d tin d-iqaren tameɛtɛt teɛqer-itt tmeɛtɛt aya yettban-d deg wassay yellan ger temyart d teslit-is, maca tamyart ur tɛmel ara ad-t-wali tislit-is tif-itt ama di zzin, ama deg leɛyal , deg wakken tettassem tezga tettaf-as-id tisebba i wakken ad-as-tesluy lxatar-is . Meɛna kul yiwen s nnuba-s, mi ara tawɛd teslit nni d tamyert akka i txeddem i teslit-is ula d nettat ,Maci d tamyart kan i yettyelliben yef teslit ula d argaz-is dayen iɛhemmel ad-iɛeddi awal-is, ad yar tameɛtɛt ddaw udar-is yettara-as lɛesb damnar imi ittugad ad tecceɛd , ittara-as tadimt i yimi-is ur ttyettağğa ad-tenɛeq wala ad-beggen tiktiwin-is. Annect-a yettban-d aṭas deg wassay n tuzzuft i ten-icarken , akken ad yesbin iman-is dargaz s nnif-is, i ɛureb yef lɛherma n wexxam-is.

Ula maɛna maci yakki imusnawen ttwalin s yiwet n tmuyli, aceku llan kra temxalaf tmuyli-nse yef tmuyli n (Hanoteau, d Bourdieu) wigi : Djellaoui, Si Ammar Ben Said, Boulifa ... Atg. Di sin yidsen tameɛtɛt taqbaylit yer-sen, tcuba tilawin n umaɛdal maṛra , rran-as azal d ameqqran, ur tettwaɛqar ara di tmeɛti-ines, labaɛda mi ara tili s wexxam-is, maca yettɛharab fella-s wergaz-is, terfed-as axxam-is dayemi qqaren: “tameɛtɛt d lesas, argaz d ajggu alemmas”.

DJELLAOUIM,yenna-d « fella-s akk iters teekemt n leɛyal ama d ttrebga, ama d asewwi, azetta , tarda, ... atg. yef aya , argaz yettef leɛyal n berra, yettqabal lqedyan d wayen akk nniɛen iwakken ad-isifses taekumt yef tmeɛtɛt-is maca , yettwali-tt ur tezmir ara i wanect-a segmi ɛɛifet , tettyid-it imi teɛnin , tsebber , tettqabal kulci melba acetki , lhif, maɛyaf, asemmiɛd, leɛfa, ... atg. Annect-a yak i wakken ad-teddu di leɛyi iyal aɛeggal di twacult “tameɛtɛt d tafat di tɛlam , idwan akk imukan anda tettili »².

Ma narra tamawt yer twaculin n leqbayel ,ad naf ur tferɛ ara s tlalit n teqcict axaṭar di lawan nni n tɛrad tettidir uguren d ibarkanen , diyen tteedayen yef lɛherma n tmeɛtɛt dayeni iy-ttağğan imawlan ttagaden fell-as imir , mi arad-ilal uqcic ad farɛen akken ad ikker ad iɛareb yef lɛherma n twacult-is ney n teqbilt.

¹BOURDIEU.P.Le sens pratique, Minuit, Paris, 1980,PP.209-270.

²DJELLAOUIM.Tamedyazt tayerfant syur lɛqbayel n ɛerɛer, Zyriab,PP.7-42.

IXEF I : Tameɛtɛtut taqbaylit : Tamuyli yef amkan-innes , d tmedyazt-innes

Tameɛtɛtut ula yer imawlan-is tettieɛziz . Ferɛen yis seɛn-d tameɛtɛtut s ara zuɣxen , dya ttegen-as amur ama di trika, ama di laewacer, da i t-tthassa iwazal id as-tefka tmetti.

Diɣen rray n BOULIFA.A.S ur yemxalaf ara yef Djellaoui ibeggen-d dakken «taqbaylit ur teɛwaɣ ara ad ter lhijab mi ara teffey»¹, axatar medden yakk zran azal ,dazal-is id lhijab-is.

Dtigi yakk id timuyliwin i d-fkkan kra n yimusnawen , ulamaena mi ara nuɣal yer tidett ad naf tameɛtɛtut d tin yettwaɛhermen deg waɛas izerfan-is ,taɛteb tuder-is ,tbubaɛas n tɛekmin , tɛac ddel tesber yef temɣart , tettamɣal ddaw uɗar n wergaz, tsusem ilbaɛel, tɛqdec yef ilewsan... atg. Maena s wanecta yak nessber tban-d d tin iɛurben yef twacult-is, d nnifi-is d tmeslayt-is. D wamsayen iɣ-d yewwɛden ar ass-a , ad nebder gar-asent: Faɣma n Sumer, d Kahina; imi ayen yef iɛurbent di lawan-nni nttraɣ dwayen akk xedment ahat ur txedement ara tlawin n umaɣal.

Ihi d amezruy kan ara id-yeceɛden yef tmeɛtɛtut taqbaylit, yef tebyest-is, yef tlelli-s, yef lɛezz-s, d lɛerma-s d wazal-is ameqqran di temetti taqbaylit tudert-is akk d aɛareb ama yef nnif-is amayef tmeslayt-is, ama s tmucuha, ama s tmedyazt id-tettawi di yal taswiet, dya sɛenf-agi tufrar-d yis aɛas, imi s usefru id-tbeggen ayen tetthulfu. Tameɛtɛtut tsefra yak yef tudert-is ama d lfarɛ ama d lqarɛ, imi zik ttawint-tt-id s tjemuyae, aɛas n tlawin ad sefrunt yef yiwen yimi. Ttawint-tt-id seg yimi yer tmezzuyt , imi ur tettwaru ara, maca d tilawin i tt-id yennan i tikelt tamezwart.

Dya DJELLAOUIM, d yiwen ger wid i yessawɛden ad-yejmeɛ agerruj-agi yellan deg wallay n tmedyazin tiqbayliyin deg yiwen yeɣlis i wumi isema“ Tiwsatin timensayin n tmedyazt taqbaylit”.

Ayen zemray ad ad-iniy , tameɛtɛtut ama di talit iɛeddan ama deg talit-a ideg nettidir , d nettat igɛekmen , ayen akk aradyini wargaz neɣ ara ixdem , ama dayen idarrun deg uxam barra n wexxam sdeffir-s ad ttafeɣ dtameɛtɛtut dacu kan zik s tufra tura einani .

¹BOULIFA.A.S.Recuueil de poésie kabyle, Awal, Paris, 1990,PP.21-37.

I-2-Tamuyli yef tmedyazt n tmeṭṭut taqbaylit:

Tazwert:

Tamedyazt tuy amekkan s tehri deg unnar n usnulfu , labaɛda tamedyazt n tmeṭṭut , ihi , deg yixef-agi ad ad-nebder kra n yisental isental i yellan di tmedyazt n tmeṭṭut , id-ttawi di tudert-is n yall-ass.

Ixef-agi nebɗa-t yef xemsa n isental imeqranen, yal asentel yesɛa isentalen imacṭaḥ icuden yer-s.

I-2-A-Tamedyazt n ttrebga:

1. Azuzen:

D yiwn n ššenf n tmedyazt, id-ttawi tyemmat s tjinatin d ccnawi ḥninen, mi ara tebyu ad tesgen llufan-is. Aken i d-irna M.Djellaoui d akken M.A.SALHI yettwali «Azuzen d ccnawi n usgan n llufan»¹ yefka-d ula d netta rebɛa n yismawen i ššenfa-gi n tmedyazt : azuzen, ahuzzu, ashulli, adewweḥ, aserqes ...

Azuzen yesɛa anamek n usgan n llufan. Zuzen awal-agi i cud yer wawal n uzuzen lawan nni, ayen iwumi qqaren “dduḥ” tthuzun dduḥ n llufan akken adigen.

Amedya:

As-d As-d ayiɗs

As-d As-d ayiɗs

Mmi yebya adyeṭṭes

Urt-ittay ur t-ibellu

Ala lxir deg ul-ines

¹.M.DJELLAOU, Les genres traditionnels de la poésie Kabyle, HCA/2007, p.13.

Ixef I :Tmeṭṭut taqbaylit :Tamuyli yef amkan-innes d tmedyazt-innes

Imttawen-nni arayru

Ad tniru weadaw-ines

Deg usefru-agi ,tayemmat tettmeni-as immi-s iḍes n lehna ur ihellek ara.

Amedya:

Almalaykat a tiḥbibin

Awimt-iyi-d taseṭṭa

Anida ara tt-id awint

Awint-tt-id simekka

As-nesbuḥru yes-s immi

Adyettes dirreḥma

Tayammat tettmeni s Rēbbi d yehbiben-is (Nnbi d lmalayek), dya tettaf iman-is mi ara tezuzen mmi-s tettendah s yismawen n lmalayek d lawliya.

-Tignatin tmenna n uzuzen :

•Melmi it-id ttawint :

Azuzen-agi yettili-d mi ara tḥulfu tyemmat s llufan-is yebya ad igen, dya ad t-tselhuy s ṣṣut-is ḥninen alama id-t-tewwi tnafa.

•Amek id-yettili :

Azuzen n llufan yezmer ad d-yili di dduḥ, deg-s i tezuzun tyemmat llufan-is, acku d allal n ttrebga akken d ayen tezmer deg rebbi-s, imi mkul mi yettnarni llufan yetnarni yid-s wannar n uzuzen , yella d ayen uzuzen s yibibbi mi yewweḍ llufan setta wagguren d assawen ad tarr yemma-s yer uerur-is ad tettawi tettara yis-s, tettzuzun-as s ṣṣut-is ḥninen alama yusat-id yiḍes, ayarna suzuzen n tyemmat immi-is ad as-tessishel tarusi n yiḍes fell-as, ides ara as-d-azen tyemmat i llufan-is yeččur d asirem s uzuzen ad yennarni, ad yif akk tizyiwin-is .

Ixef I :Tmettut taqbaylit :Tamuyli yef amkan-innes d tmedyazt-innes

Mi thulfa immi-is yebya ad yetes tettawi-d sşenfa-agi n tmedyazt, ad t-id-teddem ger ifasen-is s wafrayen n lehnana ad tezuzen s sşut-is hninen, tikwalt tyemmat yas ma yettes llufan tettkemmil tijinatin-is tessenyāl-d yis-sent ayen yesexzen wul n yiḡblan d wayen akk yesluyen lxaṭer-is.

2-Aserqes:

Aserqes d tawsit n tmedyazt n tlawin, iḡrisen-is ttwacna, ttawin-tt-id tlawin mi ara sedhuyent arrac. Tawsit-agi tesēa aṭas n yismawen “asjeleb”, “asneggez”, asttuhu”.

M.MAHFOUFI yenna-d deg wawal-is tabadut id-yewwi yef userqes «awal n userqes yesēa sin inumak yef tikkelt: seg tama yemmal “asjelleb”, Si tama nniḡen “asturrec”. tayemmat nni mi ara tserqes llufan tettettef-it ger ifassen-is tesneggiz-it s igenni, tesrusu-t-id yef tqejirin-is s ufella n tgecrar-is, trennu tekkat s yixef n yiḡdudan-is yef tzagurt-is s yiwen nniḡen itubean tayect n ccnawi-ines iwakken ad d-yaki ad yetṭurrec, tessebēad fell-as facal n yiḡes »¹

Di tmetti tamensayt n leqbayel , aserqes yesēa tawuni n ttēbga n ugrud abeēda di teswiēin timenza n tudert -is

M.A.SALHI, yerna-d yef temsalt-agi:«aserqes , yettili-d mi ara tetturar tyemmat d llufan-is , Deg yiḡrisen n tmedyazt n sşenf-agi yettban-d belli iswi d asneri n ugrud s lēejlan akken ad yegmu s tfekka yennekmalen s tnefsit iwenēen»²

Amedya:

Jelleb tijellibin

Ad d-tşebḡeḡ di tebḡirin

Ad d-tawiḡ tibeqlujin

Iyemma-k ad d-tegg abazin

Ad tsewḡ tikeffayin

¹ .DJELLAOUI.M.Op,cit,P.22.

² .M.A.SALHI,Des femmes et des texts deans l’espace Maghrébin communication présentée au colloque,Constantine 2001,P.211.

Ad trebbiḍ tikesmatin

Şeḥa di teḍamin

Ay agellid ay aḥnin

S lefḍel n bu-tezmirin

-Tignatin n tmenna:

•Melmi it-id ttawin:

seg wasmi ad-ilal llufan as-bdun aserqes, lamaena deg wussan imenza yettili s lemḥadra axatar mazal lufan d aleqqaq yarna ur yuy ara tanumi. Simal ad yettnarni simal ad yettiḥric d netta ara d-yessuturen ajelleb.

S umata tayemmat tesserqas agrud mi ara d-yekker di tguni , ad t-id-terfed yemma-s s ismawen n Rēbbi d Nnbi ad tsellem fellas ad as-tini asefru-s ḥninen.

Ad as-tefsi tattalt ad as-tesfeḍ ma yumes, syen ad t-teserqes akken ad-yaki, tezmer ad teserqes s ibeddi ney s iyimi, tikkelt ney snat ar tlata n tikkal.

•Amek i d-yettili:

Tameṭṭut tserqes aqcic s tyimit akken tufa iman-is ama s tuḥla n yiwen uḍar wayeḍ ad-t-tekref, ney aad ten-tezzel d isin, akken tezmer ad ten-tekref d issin, ad tetṭef aqcic ger ifassen- is tinnegnit yiwen ufus s ddaw n tuyat-is wayeḍ ad-iḥeli taḥrurt-is, ad tesneggez s yiḡimi ney ad t-id-ḥeli s ddaw n tyardyīn-is, ad t-tesnegez ad as- tcennu kra n isefra id-tettawi I lmend-is. Akk-a alma yuki ad yetṭurec, imir ad tēddi yemma-s ad as-tessired mi tselek tarda ad as-tefk ad yetṭeḍ, imir ad tuyal ḍayen s aserqes, alama yeeya ḍya ad-t-tettel ad-t-terr yer dduḥ, ad tezzuzen akken ad-yass fell-as yiḍes.

Urar-agi d ayen inefeen aṭas arrac acku yis i yettnarni wallay-nsen d tiḥricen d tedun d yiman-nsen.

Di tagara nezmer ad d-nini , tamedyazt n usserqes temgarad yef tin n uzuzen deg waṭas n wudmawen amedya yef-aya d tignatin n tmenna,Azuzen yettili-d ma ara yaeyu ugrud ad yebyu ad yettes, Aserqes yessakay, ma d azuzen yesganay.

I-2-B-Tamedyazt n uxeddim:

1- Acewwiq:

Acewwiq d yiwet n tewsit ger tewsat n tmedyazt tamensayt yekka -d seg umyag “cewwiq”, I yesen anawel n ccna s šsut elayen yessakayen, tettawit-id tmeṭṭut melba ma tesexdem allalen n lmuziga, acewwiq id ttawi tmeṭṭut ma ara txeddem lecyal weḥd-s, mebla ameṭwen am: uzeṭṭa, tissirt n uxxam, asendu yella dayen ucewwiq n tlawin d tajmaet ma ara zdint yef cyel s wudem n twizi, am lqqed n uzemur.

a-Azeṭṭa:

Azeṭṭa , d lxedma i teḥfed tmeṭṭut si temzi-s , deg-s txeddem-d ama d taduli ,ama d ibernyas I yergazen.

Gar icwiqen id-ttawi tmeṭṭut mi ara tqim defir uzeṭṭa:

Amedya:

Smelleh ad nebdu azeṭṭa

S rreqem ara d-yeflali

Selḥumt-tt almuluka

Tamtilt-is urḡin teli

D win ara d-yawin lehna

I ieggalen ilkkeli

-Tignatin n tmena n ucewwiq:

Tameṭṭut n leqbayel segmi ara yali was tettqabal axxam-is s lecyal ur nekeffu, mi ara tentxeddem su cewwiq itettaf iman-is , dacewwiq damwanes-is yettewan itt deg ayen itxeddem ger lecyal n yal ass i txeddem tmeṭṭut taqbaylit nextar-d;Azeṭṭa,aceku dlexedma imucaen di tmetti ney ,tameṭṭut i t-yesnen attan dtumeint n fettusin ma dtin uetentwil ara qqarn-as tuzlikt n ifassen.

Tella dayen lxedma nniḍen tagi:

-Asendu:

Yenna-d DJELLAOUIM «tameṭṭut taqbaylit tesɛa amur dameqqren deg wanect-nni d nettat i yettezgen tistan, tiyeten d wulli,tetteddem taḥellabt-ines berdayen deg wass, mi tekkes ayen tehwaḡ twacult n uyefki, ad d-terr ayen id-yegran yer tuggi n usikel, mi yekkil ad d-teddem taxesayt tessewjed yakan, ad terr deg-s ikkil-nni, mbeed ad tt-ɛelleq s imessenda tettruḥu tettuyal-d, imi-s yeḍleq isefra s ccnawi d icewwiqen »¹

Amedya :

Ndu ndu ayiyi

Efk-d tawaract n wudi

Akken i tt-nettmenni

Acewwiq d netta i damwanes n tmeṭṭut taqbaylit imi yis itxedem lecyal-is.

I-2-C-Tamedyazt n lfuruḥ:

Tamedyazt n lfuruḥ d tamedyazt iycebḥen swaṭas, ttawin-tt-id tlawin s šut ḥninen di lawan n lfuruḥ, ama dtmedyazt n zwaḡ anda ara d-naf ccekran iyesli d teslit d tbuyarin, ama dtin uzenzi n lḥernni, tamedyazt n šsenf-agi tetṭili-d s leyɛna, d ššut ḥninen ayarna ttawin-t-id dtirebuyaɛ.

a-Tibuyanin:

Asbuyar,d yiwen šsenf n yisefra I d-ttawint tlawin di tagnatin n lfuruḥ , ssexdamant deg-s ššut-nsent weḥd-s mebyir alalen nniḍen n ccna

-Tignatin n tmenna:

•Melmi it-id-ttawin:

Tibuyarin ttilint-d yef teyzi n lferḥ stameyɛra ney s ṭhara, llant aṭas n tagnatin ideg ttilint tbuyarin imi d nutenti id-ittcebbiḥen tagnit yis-s ibeddunt tmeyriwin yis-s i keffunt, add-nader ger-asent:

Tibuyarin n leftil :mi ara fetlent suku n tmeyɛra llan tbuyarin n lḥenni imi timetti n leqbayel terna-as azal dameqran ilḥenni n yesli dteslit di meḍharen ad nebder diyen tibuyarin n uwren mi ara sawen uxxam n yesli awren i uxxam n teslit swaya i betcebbiḥent tagnit.

¹ . M.DJELLAOUI,Les genres traditionnels de la poésie Kabyle,HCA/2007,p.22.

Amedya:

*Sers-d tıṛbutin
A lall n lqed ikeysen
Tidma ayen din
Yef twenza d ibzimen
Lfarḥ n bu teɣyunin
Yuklal lxeffa ifassen
S lfeḍl-ik ay aḥnin
Emr-as axxam d iqcicen*

Llal n tmeyra ad-adaɛreḍ yakk tijiratin-is ad-bedent dtirebuyaɛ yiwet ney snat n tlawin ad-bdunt isefra tilawin-niḍen d d-tewadent defiren-sent sinyer-s ad-siyertent

b-Acekker:

Acekker d yiwet gar tawsatin n tmadyazt n elfuruh dayen id-yettillin yer tama n tbuyarin, acekker dtagnit anda tillawin ttcekirent isli dteslit ssebyanent-d cbaḥa-n sen dcbaḥa n yimawlan nsen.

-Tignatin n tmerna:

Acekker n yesli d teslit:

Di ccna amensay yer tlawin n leqbayel, ttcekkirent tislit d yesli ttebdaren-t-d cbaḥan-sen dlewsayef izaden deg-sen. Aku dtagrint i imawlen I ucekker yerna yettili-d zdat n yimawlan d yeqriben-n sen.

Amedya:

Acekker n teslit:

*acekker n teslit:
Yers-d lḥenni
Di lmetred ireqqmen
Ad teneqqen i teslit
Yerna tezyen
N ewwi-tt-id si taddart icarqiye
Siyartemt a tilawin*

A sut timmi isebyen

acekker n yesli:

Ad cekkrey isli

D lward amellal

Yemma-s taɛzizt i t-yesɛan

Teqqen axelxal

Ihi,asbuɣer ducekker urmgaraden ara swatas, disin ttilin-d ditegnit n leferḥ yis isfilitent ayen yelhan I llal tmeyra (rbeḥ dɛɛya) madacekker yis id-sebyanen ayen icebḥen yis isallayen lqima n llal n tmeyra.

I-2-D-Tamedyazt n tmetti:

Asentel n tmetti d netta id aḥric ameqran di tmedyazt taqbaylit dey uḥric-agi adnaf ayen yettidir wemdan yal-ass ama dayen yetthulfu ney dayen i ten iceyben.

Deg tewsit agi n tmedyazt frurin-d aṭas n yisewal gar-asen tamsalt n ḥif ,zwaḡ, amɛezzer ,tamedyazt tadeyyanit, tagrawla,tin ntayri .. atg:

a-Amɛezber:

Amɛezber d yiwen n ṣṣenf n tmedyazt taqdimt ,deg-s id yettili umjadel ger snat trebbæ ,yal tama tekkat lḡehd-is iwakken ad d-tban nnig tayed.

Awal n umɛezber am waken id-yunna M.Mahfoufi «yesɛa lemɛani n “ukeccer” ney “leḥcer”, id-yessabgan umdan mgal amdan nniḍen»¹.

Ambedel n wawal ney amɛezber yettili ger urgaz d tmeṭṭut, ney tamɣart d teslit-is, ger snat n tlawin, neg sin yergazen, di tezrawt-agi nextar ad nemeslay yef umaɛzbar ger tamɣart d teslit-is, lsas n ṣṣenf-agi n tmedyazt yebna yef uqejem (amlaqeb) kem inid nek ad-iniɣ gar-anety dasefru.

Amedya:

Tislatin:

Ccah ccah a tamɣart

Aɛebbuɗ-agi d aqcic

Ad yerwu tizidanin

Akanaf ad iswecwic

¹ .M.DJELLAOU .op .cit.,p.79

Mi d-teqqimed yer tama-w

Am-iniy šebb ay amcic

Timyarin:

Mennay di sidi ṛebbi

Awi yeččan timellalin

Di lbabur ueriḍ umli

Ad yesserkeb tislalin

Di lebḥer bu lemwaji

Asent-yekkes tilewḥin

•Tignatin n tmenna:

ššenf-gi n tmedyazt yur-s aṭas n tignatin n tmenna yemxalafen (amēezbar n wurar , n twizi n uḥebas...)

I-2-E-Tamedyazt n ddin:

Adekker:

D ššenf tmedyazt id-tawin yef ddin , adekker dawal id-yekkan si tutlayt n taṣrabt (adikr) anamed-is dasiweḥ syisem n uxellaq delqedr-is ḗlayan yenna-d M.Mammeri deg wawal-is:« adekker dyiwen n ššenf n tmedyazt taddeyanit id-yufraren swaṭas ger leṣnaf nniḍen.» ,tezmer ad –adili yef , lmut ,yef saddatt d lawliya yeqwan ,tiqešidin n ddin

Amedya:

Lmut delwajeb a lislam

Ssuq-is yezga yeḗmer

Tettawi madden si rrif

Ama mezzi ney meqquer

Leqrar n bnadem d aṣekka

I wumi teyzi leḗmer

-Tignatin ntmenna:

Tignatin n tmenna ṭtuqtent mgaradent di tmennaṭ yer tayed, ula maṣna tella tegnit ur nezgil yak timermachin n lekbaṭel wagi (d adekker yef lmeyet d lmut):

Ixef I :Tmeṭṭut taqbaylit :Tamuyli yef amkan-innes d tmedyazt-innes

Lmut dtagnit qarriḥen yef imdanen, labaɛda tmeṭṭut tetthusu aṭas yef aya melmi ara tdekkir tetcabi-dlmut yer wayen akk iwaɛren ney imuhaben di ddunit.

Adekker-agi yef lmeyet yetteṭṭil yettdum iḍ slekkmal-is, ṣṣenf-agi yettili-d ṣṣut n trebuyaɛ n ṭlawin am akken dyiwet kan it-id yettawin weḥdes.

Adekker dtamedyazt yugten aṭas , isefra-ines yezzifen tjebriten-id cfawa xas akken aṭas n wid i ten-id-yesnulfan ur ttwassen ara ddan deg yismawen-nsen deg umezyab ntatut.

I-3- Tamedyazt n Sṣhur yer tmeṭṭut taqbaylit:

T-agi diyen d ṣṣenf gar leṣnaf n tmedyazt n tmeṭṭut taqbaylit, ula ttagi tuy amekkan s tehri di tmetti ney , labaɛda zik asmi ur yrin ara madden .Gar isental n tmedyazt-agi (aɛezri, zwaḡ, tibrat, tussuft , lehlak....).

Ṣṣenf-agi n tmedyazt txedm-itt aṭas tmeṭṭut taqbaylit , di tmedyazt-agi ad naf tameṭṭut tesexdam mliḥ allay-is d ufaṛriy innes yarna tesnarnay tanfalit tanazurit inne , i waken kan ad tessufey imanis di ṭlam d iyeblan I deg tettidir , tesexdam leṣhur s wawal areqman aweznan , aceku yis tezmer ad ttxdem ayen akk yellan d awezyi.

Tamedyazt-a yella s tugett di tmetti taqbaylit taqburet, anda tameṭṭut usarin ara azal , tettwarkeḍ , dya tuzel defer leṣhur akken ad adawi akk ayen tebya yur-s , amedya , ma n bedr-d kan argaz-is d wina id amezwaru ar ad-awi yer tama-s , akken ad att-iḥemmel ad as-yettay awal , aceku zik ttezwaḡent kan fiḥel ma tesnit ney ma t-ḥemlit.

Tamedyazt n sṣhur , yettili s waṭas yer temyarin , aceku d nutenti igjarben leybayen d lemḥayen n ddunit , ma d tilmezyin akk ara d-yekren ad-ttazalent deffir-sent akken ad-asen-tidefrunt iyeblan-nsent , ama dagbel nezwaḡ , ddarya , lehlak.....«Les femmes qui pratiquent la magie emploient certains mites pour se préserver du mal»¹, «La mgie est une connaissance par initiation , l'Initiation de la plupart des femmes se realize au cours de leurs vies dans le travail quotidien grace à la magie rituelle des pratiques ancestrales transmises par la parole»²

«ان ممارسة السحر و الشعوذة و الاعتقاد بهما خاصة لدى النساء في كل المجتمعات شيء مألوف في معظم بقاع العالم»

Ixef I :Tmeṭṭut taqbaylit :Tamuyli yef amkan-innes d tmedyazt-innes

و كلما كان مستوى التقدم الحضاري منخفضا كلما زاد انتشار السحر و الشعوذة و غيرها من الخرافات افقيا و عموديا
في البنية الاجتماعية»³

Anamek n waya, asexdem n sṣhur yella kan yer tmeṭṭut ma d irgazen xḍan di yal timetti ,aceku di tallit nni iṣub mliḥ weswir n tyarma , tilawin ur yrint ara , d-aya i tent-iḡḡan ttazal-ent defir n sṣhur .

Ihi wwiḡ-d awal stewzel yef tmedyazt-agi ,aceku deg yixef-agi ad-ittedun fell-as kan ar ad-nawi awal ,imi d sṣenf-agi n tmedyazt inextar ad as-nexdem tazrawt tasentalant d tsugnant .

Ger isental n i yellan di tmedyazt-agi ad-nebder:

Zwaḡ:

Dwagi id aybel igettaṭafen tilawin laḍya di tmetti taqbaylit.

Amedya:

Kecmey fellak s tteezim

Helsey-d yur-k am yizem

Begsey-d s yezrem

Xelyey-d siyerdem

Lemḥibba-inu a k-tali

Akken tuli tmettant bumadem

Tagrayt:

Deg yixef-agi naereḍ nebbi-d awal s umata yef isental n tmedyazt n tmeṭṭut , maca tamedyazt n sṣhur d wina id asentel i yef ar ad-nawi awal s telqey deg yixef-agi id-itteddun .

Ixef II :

**Tzrawt tasentalant d
tsugnant i tmedyazt n Sshur
yer tmeṭṭut taqbaylit**

Ixef II : Tazrawt tasugnant i tmedyazt n lešhur yer tmeṭṭut taqbaylit

-Tamedyazt n Sšhur yer tmeṭṭut taqbaylit:

Tazwart:

Asemres n lešhur d yeskiren ,s umata d lmaēna i deg i teẓwer tmeṭṭut di yal timetti ,gar-
asent , timetti n leqbayel , i deg tnarna temsalt-agi n sšhur yef ufus n tmeṭṭut taqbaylit , imi zik
ur yrint ara ulac aswir ifazen deg tmetti , yef aya i teḍfar abrid-agi n sšhur tettwali belli yis
kan i tezmer ad-tekes iyeblan i wid id as-d-yezine, dya fken-as isem n tseḥart , iskiren i
tsexdam tesugun-iten-id deg wallay-is , tettawi-ten-id seg ugama ,sin akin asernunt awal ney
asefru yefren aṭas n lemāni i wakken ad yexdem cegel-is ,yarna ta ad as-tettselmed i tayed
maci d awēar i tewēar lamaēna ilaq d tin yesean tabyest d tin i yesexdamen tiḥila d leḥraca
,maca llant kra semras-ent šsenf-agi iwaken ad sehlunt , tiyiḍ i waken ad shelkent , aken diyen
llant tid id att-isexdamen i wakken kan ad ad-awi tamēict n waraw-is ney aken ad tt-kes ddel
yef uxxam-is .

Gar isental n tmedyazt-agi:

II-1-Asentel n uburru ney taēezrit :(le celibat)

Awal aburru ney taēezrit , d tamesalt yesean lxuf di tmetti taqbaylit; am akken id-nna
KHERDOUCI . H , « le célibat est redouté dans la Kabylie traditionnelle. c'est pour cela que
la jeune fille a recours a la magie non pas directement mais par l'intermédiaire d'une vieille ou
d'une spécialiste, censés l'aider arégler son problème. Plusieurs rituels se font pour réaliser
une union souhaitées »¹,yef aya mi ara tili tlemẓit t3eṭel ur tezwiḡ ara yemugad lḥal-is, dina
taqcict ad-tazel yer tseḥart akken ad as- dexdem aḥeckul ad-tezweḡ, imi sut zik ttamnent aṭas
s wayen ara sent-idini tseḥart, taneggarut-agi s usugen-ines d tmusni-ines tsemras isufar d
usefru yefren aṭas n lemāni .

A-Sšhur s yemyan :

Tameṭṭut deg usugen-ines tsemras imyan i yzemren ad-fken ddwa ḥellu i tlemẓit ar
at-dawi, imyan-agi ad ten-texdem i sabun ney i wewren(dtahbult), ger imyan-agi ad nebder
tazemurt, amagraman, tarubya, ifer zizwa, inajel, tazeka qashit...tgr .

a-Ifer uzemur :

Dagi tameṭṭut ad-awi ifarawen n tzemurt; ad ten-tedez mi id-fkan aman ad ten-tsenteḍ
yer teḥbult n sabun yis ara tceuf;ad as-tini asefru-agi **n wannar N°3.p.56.**

¹ .KHERDOUCI,Hassina.(2007),La poésie féminine anonyme kabyle : approche anthro-po-imaginaire de la
question du corps, Thèse de doctorat, Université Grenoble III , p.74 .

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmeṭṭut taqbaylit

Slam elikum a tazemurt

Medden seman-am tazemurt

nek semay-am lqayed n tmurt

Ad ttazalen inexḍaben yer leflani bent leflani

Alama teččur tewwurt

Deg usefru-agi, tbaned tmuyli tasugnant n tmeṭṭut mi d-tebder “**tazemurt**”, “**Slam elikum a tazemurt**” dazamul n tezmert delḡehd yef-aya i tsemres tseḥart akken ad yizmir ad as-id-yawi ayen tebya «Symbole de force . à cause de l’étymologie qui fait dériver son nom .azemmur , de tazmart «force»¹», tazemurt d azamul n leqbayel s ttidett d nettat id lqayed n tmurt; d tazemurt i ysemren akal n leqbayel; d nettat id lyella n uqbayli .

“**Alama teččur tewwurt**” iswi n tseḥart deg affir-agi , ad iemmar uxxam d inexḍaben akken iemmar wakal n leqbayel d tizemrin .

b-Tazekka qashit : Ula d imyi-agi renunt yer sabun s yis ara tceuf tlemzit, ad-ini asefru-agi n wannar, N°5, p.57.

Slam elikum a tazekaqashit

Yef i edda taḡer yarbah

Yef i edda tebbax yerbah

Anexḍab ma ur diruḥ tameddit

Ad ad-iruḥ sbah

“**Tazekka qashit**” d azamul n zḥar d lfal yelhan, s kra n win i ttiqarben yarbēḥ fell-as ama d taḡer ma yzenz-itt ama d aṭebbax ma yseww-it, yef aya i tella deg ufarriy n tseḥart akken ad as-id-awi yis zḥer i tlemzit imi d imyi n rrbah .

¹.HADDADOU.M.A., Guide de la culture berbère, Talantikite, Béjaia, 2015, p.163.

c-Amagraman:

Amagraman d imyi yelhan aṭas, sexdam-ent medden d ddwa, ama i ljerḥ ney i wneftel, imyi-agi tesexdam-it tseḥart i wakken ad tekkes yis aybel n teqcict ur nezwiḡ ara, ad t-teiwen akken ad as-d-awi argaz tettmeni ,ad as-tini deg usefru-agi n **wannar** , N°4.p.56.

Slam elikum ay amagraman

Medden semman-ak amagraman

Nekk semay-aklqayed Sliman

*D3iy-ak s **Rebbi d Imuluk igenwan***

Ad-k ggey I win hemley.

*Ad itfeticfelli akken i tfetic **wezrem yef aman**.*

“**Amageraman**”d imyi irennunt yer uwren ad t-tegent d taqrist , sin akin taqcict ad as-tefk iwin ṭhemmel ad tyečč ad as- tini asefru nni id-nena yakan; akken argaz-ni ad tiḥemel.

Deg usefru-agi asugen n tseḥart iban-d mi tcuba amagraman yer “**Lqayed Sliman**” d azamul n tebyest d sɛaya, ayen yebya yebbeḍ-it-id yer ifasen-is.

*D3iy-ak s **Rebbi d Imuluk igenwan***, Iswi n usefru-agi d lemɛawna d lfal yelhan imi ulac tazmart nig **Rebbi d“Imuluk igeni”**d azamul n chbaḥa d tezdeg .

*Ad itfetic felli akken i tfetic **wezrem yef aman*** , Deg usefru-agi taseḥart tcuba win ṭhemmel yer “**wezrem**” d azamul n tezmert ,yezga yettaḥ yer zat ur yettaggad ara , yur-s tabyest ad yaweḍ yer wayen yebya d azamul n tudert , yer **M.A.Haddadou** «Le serpent est un animal qui inspire le dégoût est loin d’être négative dans la symbolique berber, il représente la vie et aussi la force vivifiante»¹ , Mi ara yečč wergaz taqrist nni ad itt-fetic yef tlemzīt nni am zrem .

“**yef aman**” d-agi taseḥart tcuba tlemzīt yer waman .«L’eau représente l’infini des possible »² yal tayawsa tzemreḍ ad att-tawḍed .

¹. HADDADOU.M.A.,op.cit.,p.162.

².BENOIST.L, Signe , Symbole et Mythes , Puf , Paris , 2009,P.61.

Ixef II : Tazrawt tasugnant i tmedyazt n lešhur yer tmeṭṭut taqbaylit

Yella diyen uskir nniḍen n teḥbult qaren-as “tajarift”, “tamaliḥt” ney taḥbult n lbext”. Xedment-tt telmezyin ur nezwiḡ ara ilmend ad twali di lemmam win ara ttyayen, yarna ad targgu taddart aniwer ara tezeweḡ; aceku mi tečča taḥbult nni ad tyetef fad ad targgu anda ara d-tessew aman; ar dina ara tezweḡ. Tajarif tettwaxdam-d s ujejlal n tmeḥalt, ad tenqer acema tmeḥalt nni ad t-tesmir yer lmeqla; sin akin ad t-tektil s ujejlal nni awren d zit; imir ad ten-tarwi ad ten-teg d taḥbult, deg id mi ara tæddi tlemzīt ad tgen, ad t-tečč s tmenna n kra aken usefru ar as-id-ini tseḥart, teqqar-as:

Ttxilek a Rebbi d Nnebi

Deg id-a ad waliy win yuran di lbext-iw

Ney di twenzaw.

«S waya itesfillit tlemzīt ayen yelḥan ;ad tgen s laman d ameqran d akken ad twali win ara ttyayen di lemmam-s»¹.

B-Sšhur s lecbuḥ:

Ger wallalen n lecbuḥ i tsemras tmeṭṭut taqbaylit ad-nebder tazult d lḡuz; iwakken ad-awi lwelha n wergaz-is ilaq ur ttefyen ara deg udem-is.

a-tazult(lekḥul):

Tazult d azamul n cbaḥa yer leqbayel, tmeṭṭut taqbaylit ilaq ur ttefyen ara udm-is aken ad tiḥemel wergaz-is, yef aya i tweša fell-as tseḥart tilemzīt imi lekḥul jebden-d irgazen yer tmeṭṭut; dagi id-iban usegnen n tmeṭṭut dya tsemres lecbuḥ-is d aḥeckul iyumi terna asefru anda is-teqqar: Asefru id ksay seg ugemir n **KHERDOUCI.H.N°2.p.53**.

Kehḥley imyat cfar

Rniy imyat dkar

S fesdey imyat mra

¹H.KHERDOUCI.La poésie Féminine Anonyme Kabyle approche Anthro-po-imaginaire de la question du corps ,Thèse de Doctorat,Grenoble III-Stendhal,2007.P.136.

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmeṭṭut taqbaylit

Deg umedya-agi “**cfar**” yemmal-d tafekka n tmeṭṭut d cbaḥa n tugna-ines s wayes ara d-ban ma tkeḥel, “**dkar**” yeskan-d argaz, tettwali tseḥart , anect lecfar i yumi ara tkeḥel anect nni n yergazen ara tt-idwalin anect nni n tlawin ara tceṣmet ur ttizyinent ara, irgazen akk ad t-tidxeṣren ger “**meya**” tlawin nniden.

b-Lğuz:

Amaken id-nna Lla Faḍma deg awal-is :”ma tebya teqcict ad-awi lwelha n wergaz yer tama-s ad t-timeni dezwağ-is, ad-atteddem lekḥul-is ad tarnu zin iyuc ney lğuz-is, ihi mi tekker teqcict yer lecbuḥ-is ad as-tini :Asefru n ugemir n **KHERDOUCI.H.N°3.p.53.**

Hukey lğuz itu3lac

Adyuri sekden warrac

Am lqayed yef lefrac

Awal “**tuɛlac**” anamek-is ticenfirin , iban-d usegnen n tseḥart deg usefru-agi mi tcuba tilemzit yer lqayed ,anda tettwali belli ma ttxdem lğuz itcenfiri-is;ad attwalin warrac “**am akken delqayed yef lefrac**”,**lqayed** dazamul n tebyest d læz d ccan ; argaz ar ad t-yawin ad tiḥseb am akken d taseltant, awal d awal-is rray d rray-is, tameṭṭut deg usefru-agi teqleb lecyal, tettwali iman-is nig n wergaz-is tezmer ad-tekat ula d tiyita s axenfuc. Asefru n ugemir n **KHERDOUCI.H.N°4.p.53.**

Degrey lğuz-iw s igenni

Ad yuri sekden ilemni

Am umyar am ilemzi

Am waken diyen tettwali belli ad t-ttwalin tecbaḥ am igenni, “**igenni**” d azamul n cbaha d tezdeg ad t-tidimenni ama d amyar ama d ilemzi ulac win ara tezgel.

illa diyen usefru-agi n **wannar ,N°8,p.58.**

Slam elikum a tizgi m lewḥuc

Yef I tekkat **lehwa wencuc**

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmeṭṭut taqbaylit

Ad ttazaleḍ yer leflani

Akken I d-ttazalen yefrax yer laɛcuc

Am akkan id-nna tseḥart , tebbi-d kulec deg ugama ,yak isefra-ines tesemres ayen id as-dyezzin deg ugama , ama d imyi , iyarsiwen , itij,itrane , id ,.....

Iswi n tseḥart akken kan ad as-tezweḡ i tlemzīt .

Deg waffir wis sin taseḥart tbedr-d “**lehwa**” , tikci Rbbi ,d azamul n tudert d lehna di ddunit , d lyella meqren yer M.A.HADDADOU«La pluie c'est un bon presage , car la pluie donne de dieu , annonce des récoltes abondantes et une vie heureuse»¹

“**Akken i d-ttazalen yefrax yer laɛcuc**”deg waffir-agi , taseḥart , tcubh-d argaz yer **ufrux**dazamul n laman , imi d netta i yessawaḍen zik lamana yer bab-is , tīr d iminig n leḍyur amek id ad-yenna LUC.B , «considérés comme les messagers des dieux et toutes les manifestations du pouvoir de l'esprit lui empruntèrent leur ailes , les oiseaux les ailes et le vol on symbolise les états supérieures de l'être »² mi ara d-ttazalen yer“**laɛcuc**”, wadi d azamul n lehna , damekkan n laman d talwit ,«Le nid est un lieu de paix , de reflexion , de sécurité »³

Tameṭṭut dayen tettuneḥsab am læc , yer-s i yettaf wargaz laman d lehna .

II-2-Asentel n Zwaḡ : le mariage

Di tmeṭṭi taqbaylit am yal timettiyyin nniḍen ;zwaḡ d tamsalt yesean azal di tudert-nse n yal-ass. zwaḡ yer leqbayel fkan-as udem n tumert ger urgaz d tmeṭṭut -is.

Ihi zwaḡ ;d asentel ger isental i yef texdem tameṭṭut taqbaylit sṣhur s isefra d isufar, aceku tameṭṭut yur-s tabyest ad taɛreḍ akk ayen yellan i wakken ad tetṭef deg argaz-is ladya ma tewweḍ temsalt yer berru, imi tamsalt-agi dayen akk ur teqebbel ara tmeṭṭut taqbaylit.

Di temsal-agi,s tuget ad-naf iyeblan ttekken-d ger temyart d teslit aceku yal yiwet ad tejjebbed argaz yer tama-s axater seg wakken nezra tamyar d teslit-is læmir msefham-ent ney mḥabab-ent, ttilint tismine gar-asent yef-aya i tsemras tmeṭṭut sṣhur akken ur d-yetteli ara beṭṭu gar-s d wergaz-is ; yur-ney kra n yeskiren d isefra i tsemras tmeṭṭut i lmend ad tiḥemmel

¹ .HADDADOU.M.A,Le rêve et son interprétation dans l'Islam , ENAL,1994,P.175.

² .BENOIST.L, Signe , Symbole et Mythes , Puf , Paris , 2009,P.47.

³ .BENOIST.L,op.cit.,p.79.

Ixef II : Tazrawt tasugnant i tmedyazt n lešhur yer tmeṭṭut taqbaylit

wergaz-is, isefra-aya teqqar-iten-id tmeṭṭut mi ṭhella argaz-is yer texamt n yiḍes ad as-tini :
Asefru n ugemir n **KHERDOUCI.H.N7.p.54.**

Kecmey fellak s tteezim

Ḥelsey-d yur-k am yizem

Begsey-d s yezrem

Xelyey-d siyerdem

Lemḥibba-inu a k-tali

Akken tuli tmettant bumadem

Deg usefru-agi iban-d usugnen n tmeṭṭut taqbaylit imi deg ufferriy innes tsugen-d amek yezmer ad tiḥmmel wergaz-is , deg tsugna-ines tsemres iyarsiwen .

“**Ḥelsey-d yur-k am yizem**” , deg usefru-agi tmeṭṭut tekna-d iman-is yer **yizem** azamul n lewɛara d lḡehd d tezmert akk d tebyest day netta sawalen-as agellid n teẓgi , anda yebeḍ usuyu-s id-yuḡal wayla-s , akken id yenna M.A.HADDADOU «Le lion , représente un saint , un homme pieux ou puissant»¹.

Diyeṇ tekna-d iman-is yer **wezrem dtyirdemt** , d isin i yarsiwen-agi ttagaden-ten lɛibad aṭas aceku d iwaɛranen ,dya **azrem** d azamul n tebyest d lewɛara dayen «il est loin d’être negative dans la symbolique berber , et aussi il represente la vie ert la force»²,
Tiḡirdemt diyeṇ dazamul n tebyest«désignet le courage»³.

tettwali belli ad as-tali leḥmala-ines am lmut mi ara delḥeq bunadem, mnig lyarḍ-is, deg usefru-agi tban-d tmeṭṭut di tugna yẓewren aṭas ,tban-d tebyest i tesca yer zwaḡ , iswi-ines ad t-tiḥmmel wargaz-is ula aktar n yemma-s.

Asefru n ugemir n **KHERDOUCI.H.N°1.p.53.**

Sslam elikum a lḡenni lḡennani

I d-ikren di tyezwa n ṛmali

¹ .HADDADOU.M.A., Guide de la culture berbère, Talantikit, Béjaia, 2015, p.156.

²HADDADOU.M.A.,op,cit.,p162.

³ . HADDADOU.M.A.,op,cit.,p161.

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmeṭṭut taqbaylit

Ifkan azar yer lqaḍa

Dḍay-k s rebbi d Nnbi

Medden teggen-k i tbul

Nekk ak-ggey i leqbul

Deg usefru-agi , iswi n tseḥart akken ad iḥemmel wargaz tameṭṭu-is , dya tettega-s askir-agi , tbedr-d “lḥenni” azamul n lfarḥ d wayen akk yelhan , yer M.A.HADDADOU «Henné est bon signe , c’est l’annonce d’un grand bonheur »¹.

“**Tbul**” d anamek n tmeyra , “**leqbul**” d anamek n zher , tameṭṭut tettyeni i lfuriḥ , tessawal i zhar d lfuriḥ.

II-3-Asentel n berru: le divorce

Am akken yella zwaḡ i yella beṭṭu maca, taneggarut-agi d tamsalt yerzagen di tudert n tmeṭṭut taqbaylit, dagi tezmer ad as-tesečč ney ad as-tesew i wergaz-nni ameybun ayen ur yeqbil ara wallay, ayen akk ar ad-iḥedren yer wallay-is ad ṭaṛeḍ akken ad as-yehrez argaz-is yer tama-s.

Amedya :Asefru n ugemir n **KHERDOUCI.N°6.p.54.**

Ssewy-ak aman n tebezzit

Id-yekkan ger tassa dtmiṭ

Ad tettharabed felli

Akken i ttḥarab wergel yef tiṭ

“**aman n tebezzit**” i lmaḥna-s aman n tassa «urine représente l’abondance , la vie et la fécondité»², Lawan ara d-qqar tmeṭṭut asefru-agi nettat ad-heggi aḥeckul “s waman n tassa”ad as-ten-tesew i wergaz-is akken ad yettharab fellas.

“**Ad tettharabed felli “ Akken i ttḥarab wergel yef tiṭ**”, deg usefru-agi taseḥart tkena-d argaz-is yer wargel , diyen tkena-d iman-is yer tiṭ .

¹.HADDADOU.M.A,Le rêve et son interprétation dans l’Islam , ENAL,1994,P.147.

².HADDADOU.M.A,op.cit.,p.178.

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmeṭṭut taqbaylit

Iswi n tmeṭṭut , akken kan ad t-tihemmel wergaz-is ur sizaru yara .

II-4-Asentel n Ddarya :

Ddarya d tamsalt tamenzut iyef ara ynadi wergaz d tmeṭṭut mbeed zwağ-nsen ,tamsalt-agi tewwer atas di tmetti taqbaylit,aceku tameṭṭut ur nesɛara ur d-nefk ara zarriɛa ttwalint setmuɣli qessiɛen,ur settaran ara azal, imi s ddarya ar inekmal lfarğ-nsen,yef aya tameṭṭut taqbaylit mi tɥuqer yef ddarya, tettazal defir n sshur akken ad ad-af tifat i yɛebɛan-is, ad taɛmer axxam-is ad teħrez argaz-is, ihi deg usefru-ines ad as-tini :Asefru **n wannar n N°18.p.60.**

Ččiy-kem dlɛal n ddarya

Selfeɣl n Rebbi d Nnbi d lawliya

Ihi yiwen deg uxxam n wergaz-is ad as-d-yawi tacriħt n weksuɣ yef ur tebni tmeṭṭut nni ur nesɛi ddarya , maca ad att-tečč deg ass n Sebt ad as-tarnu cituħ n lħermel(dimɣi), imir ad tidseknef fiħel lmelħ maca ad teteč yef mnar ad as-tini asefru-agi tlata n tikal, llan diyen isufar nniɛen maca fiħel asefru, delmakla kan ara tentečč .

Deg usefru-agi , tameṭṭut mi texdem ceɣl-is ad t-arfed ifasen-is yer igeni ,ad tedɛu i Rebbi imi ulac nnig-s .

“ ***Selfeɣl n Rebbi d Nnbi d lawliya***” iswi n tmeṭṭut deg dɛawi-agi ,akken ad tawed leby-is , d asilet yer wayen yelhan , ad ad-sɛu ddarya ,”**Rebbi**” azamul n leqdar d ccan ulac nnig-s d bab igenwan, “**Nnbi d lawliya**” d azamul n tezdeg decbaħa d tudart yelhan akka yer M.A.HADDADOU «Saint annonce une récompense divine , des honneure et une vie heureuse»¹.

II-5-Asentel n lehlakat:

Taseħart zik tettuneħsab am aken d tamejayt,win ihelken kan ad yeqsed taseħart akken ad as-deqdaɛ aħħan-is, aceku d nettat i yesnen isufar d leħcawec is itxedem.

Gar lehlakat ihelken igardan ad ad-nebder:

¹.HADDADOU.M.A,op.cit.,p.183.

a-Abeḥri:

wagi d yiwen ger lehlakat i helken igardan, iwaken ad as-teqḍaε, laqen-as kra n yisufar, d leḥcawec id-jemaε tseḥart seg ugama aceku tisugna-ines ur tēddi ara tilas n ugama d tmetti d wayen akk id as-d-yezzin, ad-nebder gar-asen:tiflεelma,aẓar n triza,ameryenis,amager aman,iferzizwa,tarubya,tiḥeytin.....tgr

Iswi-ines , i wakken ad att-qḍaε abeḥri-agi ad ad-ddem kan imyan-agi: tiflεelma, aẓar n triza; ameryenis aked d trubya, ad-ten-tenyed ad ten-tsemcaḥ i ygardan syin yer-s ad ten-tεellem(ad as-tesimes isufar nni deg texlifin n yifasen-is akked d tenyirt-is d tqejirin-is) ad as-tini:Asefru n **wannar N°19.p.61.**

εellmey-k uqbel ad t-εellmed

Daṭṭan id ak-qeḍεey

Abeḥri yellan di lmeḥšel ad iruḥ ad ifašel

Dwidak ubeḥri id ak-qeḍεey

“**εellmey-k**” uqbel “**ad att-εellmed**” ,d yiwen n wawal maεna d sin inumak “**εellmey-k**”ilmaεna-s gezmey-k , ad “**att-εellmed**” lmaεna-s ad timyured.

b-Tiṭṭ:

Lehlak-agi ttdawint s lmelḥ ney s tmellat, qqarent-d sut zik,mi ara yettru ugrud fiḥel sebba, ma yṭes alen-is fethent ney ma yedduqus di tnafa; dina yemm-as ad as-tfiq yesεa tiṭ, dya ad tēddi ad as-tezzi lmelḥ aceku; lmeḥ yenaq ayen n ddir.

Deg usefru-agi n **wannar N°14.p.59**;ad as-tini:

Lmelḥ mellaḥi idyekkan di bellayi

Attekseḍ ama d tiṭ ama d lehlak ubeḥri

Igellan yef llufan

Ama d tiṭ ama d imawlan lqaεa

Amekkan-is da ur yelli

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmettut taqbaylit

*Refæemtett **almuluk** lqaæa*

*Ney awimtett atid **igenni***

Asefru-agi qarent-tt ama yef tkemmict n **lmelh** ama yef **tmellalt**.

Tamettut i wakken ad as-teqaree tiɛ immi-s ad tetef takemmict “**nelmelh**” imi d azamul n seha ijebed-d akk ayen yelhan, ad at-tawi yer yimi-s ad as-id-yar awal-agi tlata n tikal yef lmelh-nni ney “**tamellat**” « representent les enfants¹» yef-aya i tettħarab yef igardan tettara-ten-id yer ddunit , tetteawad-asen-id talalit yer LUC.B, « symbole de naissance et de resurrection»², **lmuluk** d azamul n wayen akk yessefraħen d wayen yalhan akka yer M.A.HADDADOU« l'apparition des Anges annonce un événement heureux»³.

“**Igenni**” dazamul n tezdeg d cbaħa

Ihi taseħart ad at-tezzi sebæa n tikal yef tqarryut n llufan , sakin ma d lmelh ad at-degar yer tzuliyt , ma d tamellalt , ad tidseb sufella n lhelya yef leafya , ad as-tar amehraz , imir ad ad-tardaq dina ad ad-bin tiɛ nni iyhelken aqcic nni .

Dagi id-iban usugnen n tseħart , mi tesmers akken ad ad-mnae agrud deg lehlak ; ad ad t-tezi sebæa n tikal yef tqarryut n llufa nni.

Teqar-as: Asefru n **wannar N°13.p.59**.

Yiwen, sin , tlata , rebæa , xemsa , setta , sebæa

Ta n cfa , Ta n dwa , Ta tarfae lebla

Ma d tiɛ ad att-qel yer bab-is

Ma daħu ad yeqel yer tħur-is

Ma deħen ad yeqel s aqelmun-is

Ma d aqcic-a ad ad-uyal teshiħt-is

¹HADDADOU.M.A,op.cit.,p.161.

²BENOIST.L, Signe , Symbole et Mythes , Puf , Paris , 2009,P.65.

³HADDADOU.M.A,Le rêve et son interprétation dans l'Islam , ENAL,1994,P.144.

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmeṭṭut taqbaylit

Tameṭṭut mi tekfa tuzya n tmellat nni ad ad t-teteger s ufella n lhelya yef leafya; sin akin ad ad t-tyum s umehraz; mi tewwa tmellat nni ad-ṭarḍaq, d-agi tameṭṭut tesugn-d ad-ṭarḍaq waṭṭan nni aken id-ṭarḍaq tmellat nni; yarna tiṭ nni ad tuyal yer bab-is.

c- Lxelæa:

Diyeṅ Lxelæa, d yiwen ger lehlakat i ykečmen amdan, ama d agrud ama d ilemzi , atas n twiya i yzemren ad-sxel3ent bnadem , lxelæa tettas-d seg ayen yesexlaēen yesēan lxuf; ad ad-nebder , lmut labaēda win yaēzizen fellak), znezla...tgr , dya , tameṭṭut taqbaylit tufa-as-id tifat s usefru anida id as-teqqar: Asefru n **wannar N°15.p.60.**

Aman yensan i yitran

Yelben sebæa ṭelba ma yuran

Attekseḍ lxelæa yellan yer leflani

Selfeḍl n bab igenwan

Dagi , iswi n temrabet , akken ad tekes lehlak amcum , s “**waman**” ,d azamul n tudert, d aman i delsas n ddunit , ama i wemdan ama i wyarsiw ama i yemyi ,«l’eau représente l’infini des possibles»¹

“**itran**”, d azamul n tafat d nnur d cbaḥa , «le symbole de l’étoile est celui de la lumière , éclat , beauté ,puissance »² iswi n tseḥart deg awal-agi aken ad ad-sbin tazmert n waman d yitran , zemren ad ad-xedmen ayen akk yellan d awezyi , yef aya i d-tenna “yelben sebæa ṭelba ma yuran” ulac dacu igyelben aman d yetran siwa “**bab igenwan**” , d Ṛebbi sebḥanu , axellaq n igenwan azamul n leqdar , ulac win i tyifen. .

Ihi ,d-agi tamrabet ad tetef aqedduḥ n waman ad at-sens iyitran , sbaḥ mi id-ṭra fella-sen asefru-agi , ad tetef tasetṭa n yikari n leid tejmae yakan , anejmue-agi n tsetṭa yella akk yer leqbayel , ihi ad teger tasetṭa-nni daxel n waman-nni sin akin ad tezeggi yef wina yuḍnen ad-tetteawad asefru-agi , deg sugen-ines , s wayagi id-ttekkes bnadem di ṭlam yer tafat .

Yella diyeṅ usefru-niḍen teqqar-as:Asefru n **wannar N°20.p.61.**

¹BENOIST.L, op.cit.P.61.

²HADDADOU.M.A,op.cit.P P.140.

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmeṭṭut taqbaylit

Slam elikum acems Llah

Slam-iw aḥbib awit i Nnbi elik a Rasul Llah

Tamlawit tella gexxam nek ttnadiy fella-s

Delxelæa id ak-qeḍæey, delyemma id ak-qeḍæey

Alæid kkes leib

Askir n usefru-agi ur yemgarad ara mlih yef w-agi iæddan , kif kif ad tetef temṛabet tasetṭa n ikari n leïd maca , d-agi ad tidisary di lkanun sakín ad tzeḡgi yef uhiḍur-nni id as-tesbur i umuḍin n lehlak-agi ,ad as-teqqar asefru-agi ,tenna-as “**Slam elikum acems Llah**”, d-agi d akenni id-kena **leāfyā** yer **cems** ,aceku sin-agi n wawalen ttemcabin , kifkifiten ini-nsen, dayen ḥman d isin , times ger ifasen-is itij deg igenni , “**cems**” yesæa amḍiq d alemmas deg igenni ,yesæa ccan d tezmert yer **M.A.HADDADOU**«Le soleil occupe une place centrale , à la fois dans le ciel et dans sa propre sphère , il représente la majesté et la puissance»¹ «Le soleil symbole de vie ,de puissance et d’exubérance , il est source de vie , de chaleur et de lumière .»².

“**Alæid kkes leib**” , tamṛabet tbedr-d leïd aceku tsemres tasetṭa n yikari n leïd imi leïd d azamul n lfuruh d wussan igarzen.

Dwagi id iswi n tseḥart , ad tesiweḍ ad tekes leib yellan yer wemdan s usugen-ines d yeskiren yemxalafen d isefra yesæan aṭas n lemæani .

d-Lyid:

Wagi d lehlak yettaṭaf s tuget tislit qbel Ad tefey axxam n baba-s, aceku tislit testeybil s waṭas; dya seg uxemem yettaṭaf-itt lyid; yezmer ad icuf ucenfir-is ney ad yezleg umgarḍ-is...tgr

Ihi iwakken ad teqḍee tmeṭṭut taqbaylit lehlak-agi; teqqar-as: Asefru n **wannar** **N°16.p.60.**

¹HADDADOU.M.A.op.cit.,p.185.

²HADDADOU.M.A., Guide de la culture berbère, Talantikite, Béjaia, 2015, p.164.

Alyiḍ ddu dteslit

Tislatin rekbent alyiḍ

Giy-am dwa ger tewwura

Aṭan-im ad yemay lexla

*Selfeḍl **Rebbi d Lawliya***

*Ddwa ger **imnaren** kem aṭan-im ad **yenemḍar***

Delyiḍ id am-qeḍeay d aṭṭan id am-qeḍeey

Alyiḍ ddu dtzslit;tislatin rekbent ruḥent

Alyiḍ ifuk lhem-ik

Deg usefru-agi dayen , iswi n taseḥart akken ad tekkes lehlak-agi s weskir-agi.

“**Alyiḍ ddu dteslit**” dagi taseḥart tkena-d lyiḍ yer wayen ileḥun ney itteddun maca , lyiḍ dayen igellan d tayara ur tezmireḍ ara ad at-twaliḍ ney ad at-tfeḍ(d amarwes) , ma d tislit ad t-twaliḍ , deg usugen n tseḥart lyiḍ ad yeddu akken tetteddu teslit , ad yeffey yid-s, kif kif “**Giy-am dwa ger tewwura**” ilmaena-s ddwa ger ifasen-is fiḥel ma tnuda-d fella-s.

Rebbi d azamul n leqdar, d tezmert nnig-s ulac , ma d **Lawliya** yer M.A.HADDADOU «Saint annonce une récompense divine , des honneure et une vie heureuse»¹.

Mi d-tebder tseḥart “**Ddwa ger imnaren**” , ilmaena-s attay kan zdat n tewwurt ur tekci ara s axxam, aṭṭan nni yer barra i yeqreb ad yeffey wala yer dixel n wexxam.

“Ddwa ger **imnaren** kem aṭan-im ad **yenemḍar**”sin-agi n wawalen ,d asnamek, si ilmaena n wawal amnar id yekka unemḍar , aceku amnar d ayen i yqarben yer barra n waxxam , ayen akk id-yefyen yef uxxam ad iruḥ ad imey lexla , d wa id anemḍar.

“**Tawwurt**” d “**umnaḥ**” azamul wezgar deg umkan yer wayeḍ ney seg liḥala yer tayed ; ad tbedel liḥala yef teslit-ni deg ṭlam yger tafat , akken d-ffay si ṭlam n wexxam ar tafat n

¹HADDADOU.M.A,Le rêve et son interprétation dans l’Islam , ENAL,1994,P.183.

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmeṭṭut taqbaylit

barra ,d-agi id-iban usugnen n tseḥart mi textar tagnitt-agi iged ara teffay teslit axxam n baba-as yer wexxam n wergaz-is , akka yer LUC.B«Le plus important de la maison était la porte et le Seuil ,représentent le passage d'un lieu à un autre , d'un état dans un autre , du la lumière aux ténébres, du domaine profane au domaine sacré , du démenont à la richesse»¹.

II-6-Asentel n Tuzzuft:Sexualité

Tuzzuft d asentel i yef tesemres tmeṭṭut n leqbayel leshur, imi yer leqbayel del3ib ad d-hder tmeṭṭut yef iḥullfan-is ladya ayen yeenan tuzzuft , d awezyi ad-tideḍleb yer wergaz-is maca tameṭṭut taqbaylit tuzel defer n sshur akken ad ad-awi lebyi-s s usefru d isufar itefra tamsalt-agi, iwakken ad ad-awi lwelha n wergaz-is yur-s, deg usentel-agi isefra-ines teqqar-iten-id lawan ara d-heggi ussu n tmeddit nettat d wargaz-is .

Teqqar-as:Asefru n ugemir n **KHERDOUCI.H.N°10.p.55.**

*Ssiy-as iwegaz-iw ussu s **lmul***

*Segnay-t taguni **bbewtul***

Ariy-as tabarda uyerrus

Ad fellas rekbey ur ttrus

Deg usefru-agi , iswi n tmeṭṭut d argaz-is , tebya ad ad tyessiweḍ wargaz-is yer lebyi-s deg wussu , tsugen-d kra n tugniwin amek ara tar argaz-is iwaken ad tesiweḍ ad texdem yid-s lebyi-s, d nettat ara tiḥekmen deg ussu , akken , ad tyessiweḍ yer lebyi-s

Deg usefru-agi “Ssiy-as iwegaz-iw ussu **slmul**”, tessa-as ussu s leḥrir , “Segnay-t taguni **bbewtul**”tesban-d argaz-is di tugna n uwtul, ayersiwi-agi d azamul n shala d lxuf ayen s-tenna yay-it, dayen tkena-t-id yer **uyarus**(zayla) ad as-tar tabard ad tarkeb fella-s am zayla “ anecta yak akken ad taweḍ lebyi-s d iḥullfan-is akken ad tessiweḍ yer tedffi-ines i tettmenni , aceku tettṣeḍḥi ad ad tideḍleb srid yer wergaz-is , dya txedm-itt s yeskiren-agi n tseḥart.

Asefru nniḍen teqar-as: Asefru n **wannar N°17.p.60.**

¹BENOIST.L, Signe , Symbole et Mythes , Puf , Paris , 2009,p.80.

Ixef II : Tazrawt tasugnant i tmedyazt n leshur yer tmettut taqbaylit

*Bedey yef **sḍid***

*Jebdey **leḥdid***

*Iswiy **dleḥqel n wergaz-iw aḥbib***

Felli ad iḥeddar ur yettyib

Deg usefru-agi , tameṭṭut , seg wakken tebya ad tiḥemmel wergaz-is , tenna-d tseḥart , llawan ara tgen yid-s ad-kess zell (sperm)n wergaz-is ad as-tsexdem deg uskir-agi , mi ulac argaz-is deg uxxam, «Le sperme, symbolise la force génératrice et l'énergie cosmique»¹, tameṭṭut ad tars abarnus n wargaz-is , ad tbed yef **sḍid** anamek-is “**inyen n wuzal**” , diyen ad tetef **leḥdid** id-yemalen “**Imus**” deg uqemuc-is sin akin ad tbed yef yinyen ad tetef deg ufus-is ciṭuḥ n tamemt azamul n tiẓet d teyzi n laemar,« est un symbole universel de douceur et de longévité»² ad as-tarnu zell-ni n wergaz-is , ad as-tyar asefru-agi , sakn ad as-tesew , akka ad tawed yer yiswi-ines yarna ad tiḥemmel wergaz-is .

Tagrayt:

Ihi , d wigi id kra n yisental i yellan ger isental i yef i texdem tmettut iḥechkulen i tesemras tmettut taqbalit di tudert-is n yal ass , ulama llan isental nniḍen maca d wigi kan i yellan deg wamud n yisefra i wumi xedm-ay tazrawt.

Iswi n usexdem n sḥenf-agi n tmedyazt yer tmettut , iwakken ad tawed yer leby-is d wayen akk ara simuden lfarḥ di ddunit-is ladya tamsalt n zwaḡ-is .

Ihi zemrey ad-iniy , isental-agi i yumi xedm-ay tazrawt tasugnant n tmettut taqbaylit , d ayen i ḡehden atas , teččur d tugniwin i tessawed tmettut ad ten-tidawi yer tilawt ; d izamulen i tesemras akken ad ay-d-siwed ayen yettezin deg ufarriy-ines , ay-agi akk iban-ay-id deg tmedyazt-agi n sḥur i texdem tmettut taqbaylit .

¹ BENOIST.L.op,cit.,p.64.

² HADDADOU.M.A,Le rêve et son interprétation dans l'Islam , ENAL,1994,P.160.

Tagrayt Tamatut

Tagrayt tamatut:

Akatay-agi ney yuli s yixef wi sin anda d-nebbi awal yef tmedyazt n sshur yer tmeṭṭut taqbaylit , nega-as tazrawt tasentalant d tsugnant , d tazrawt-agi i delsas n unadi deg uxeddim-agi .

Di tmukrist id nefka , yarza-ay unadi yef tmeṭṭut taqbaylit d tmedyazt-innes d isental i yef id ttawi , anda naereḍ nebder-d tugett n yisental i yef texdem (ulma mazal wiyid) , maca ayen yaenan anadi-ney deg yixef wis sin d tamedyazt n sshur ; anda nexdem tazrawt i wammud-ney , nebder-d isental n tmedyazt-agi , deg-sen naereḍ nekes-d asugnen n tseḥart d izamulen d tugniwin , d lemɛani yefren deg usefru-innes , acku s izamulen iy-d-senfali tamsaltni i yef id ttmeslay aken iwata lḥal .

Ihi am akken id-nenna di tezrawt ney , Asugnen ad yilli d amadnan (yeena yiwen wemdan) , ney d amazday(yeenan agraw n yemdanen), d anegaru-agi uyur nessaweḍ di tmedyazt-agi n sshur , nesfehm-it-id amek akken yella deg ufarriy n tlawin n leqbayel imi aya-agi ur yaen ara kan yiwet n tmeṭṭut ney iḥulfan n yiwen , maena nexdem tazrawt yef temsalt d iḥulfan yezdin atas(agraw) n yemdanen ama d tamsalt nezwaḡ , tibrat , lehlakattgr, d aya-agi akk i ttidiren . Diyen taseḥart ur t-ttekes ara kan aybel iyiman-is , txedmitt akk imedden , aceku yis it-tteawan imdanen t-ttekes-asen uguren itt-qabalen di tudert-nsen .

S wakka nesaram ad ilint tezrawin ara ykemlen lexsas n tezrawin iɛeddan .

TIYBULA

Bibliographie

A- Les Ouvrages :

1. Bensoist.L, *Signes, symboles et mythes*, Puf, Paris, 2009.
2. DJELLAOUI.M, *les genres traditionnels de la poésie Kabyle*, HCA/2007.
3. Haddadou.M-A, *Guide de la culture et de la langue berbères*, Talankitik, Béjaia, 2015.
4. Haddadou.M.A, *Le rêve et son interprétation dans l'Islam*, Enal , 1994.
5. Hanotteau.A: *poési populaire de la kabylie de Djurdjura*, Chalamel, Paris.
6. Kherdouci.H, *La chanteuse kabyle, La chanteuse Kabyle, voix texte itinéraire*, Akili, Tizi-Ouzou, 2001.
7. Mehenni.F, « *La chanson kabyle depuis dix ans* » in *Tafsut*, Série spéciale, Tizi-ouzou, décembre, 1983.
8. NACIB.Y, *Anthologie de la poésie kabyle*, Andalous.1993.

B- Dictionnaires :

1. Ben Taleb Brahim, *Dictionnaire Français-Tamaziyt et Tamaziyt-Français, Mon maître*, Ait Mouloud, Tizi-Ouzou, 2011.
2. Lacoste-Dujardin Camille, *Dictionnaire de la culture berbère en Kabylie*, La découverte, Paris, 2005.
3. *Le petit Larousse Illustre*, Larousse Vuf, Paris, 2003.

C- Thèses et mémoires :

1. ARAB SAID.K etMEBARKI.N, *Tazrawtyefisental d tulmisin n tmedyazt n tmeṭṭuttaqbaylit(Lεarc n AtWasif)*, Mémoire de licence en langue et culture amazigh, université de Tizi-Ouzou, 2001-2002.
2. CHEBRIN.H et CHERBAL.S, *Asugnanyellan di tesfift«Asderfef» N Zedek Mouloud* , Mémoire de master, université de Tizi-Ouzou, 2014-2015.

3. KHERDOUCI.H, *La poésie féminine anonyme kabyle : approche anthropo-imaginaire de la question de corps*, Thèse de doctorat, Grenoble, 2007.

4. بذاك.شاحبة-الوظيفة السوسولوجية للسحر عبر الاسطورة القبائلية ,دراسة سوسولوجية, اطروحة ملجستر, السنة الجامعية ١٩٩٢ □ ١٩٩٣ :

D- Références électroniques :

1- www.tv4.dz.

2- . www.DICTIONNAIRE DE LA CULTURE BERBER EN KABYLE p 221

3- [www. l'internaute,com./dictionnair/Fr/](http://www.l'internaute.com./dictionnair/Fr/).

AMUD

1/-Amud id kksay deg ugemir n KHERDOUCI Hassina :

1.

Sslam elikum a lhennia lhennani

I d-ikren di tyezwa n řmali

Ifkan azar yer lqaæa

Dæay-k s řebbi d Nnbi

Medden teggen-k i řbul

Nekk ak-ggey i leqbul

2.

Kehřheley i mayat ccfar

Rniy i myat dkar

Sfesdey i myat mřa

3.

řukey řřuz i tuelac

Ad řuri sekden warrac

Am lqayed řef lefrac

4.

Degrey řřuz-iw s igenni

Ad řuri sekden i lemni

Am mřar am ilemzi

5.

řřabun-iw d aweffa

Udem-iw am temda

Tas lliy ger meyya

Tamuyli n medden řuri i tella

6.

Ssewy-ak aman n tebzzit

I d-yekkan ger tasa d tmit

Ad tettharabeḍ felli

Akken ittharab wergel yef tit

7.

Kecmey fellak s t-taʿzim

Ḥelsey-d yurek am yizem

Begsey-d s yezrem

Xelyey-d s iyirdem

Lemḥibba-inu a k-tali

Akken tuli tmettant bunadem

8.

Seččey i wergaz-iw

Imetman n yedmaren-iw

Leqlam-ines d iles-inu

Tadwaṭ-ines d ul-inu

Ad iyi-iḥemmel nekkini

Ad yernu imawlan-iw

9.

Seččey i wergaz-iw taqetit n lyet

Ay ayen s-nhiy yay-it

Ma nhiy-as yef gmas yeny-it

10.

Ssiy-as i wergaz-iw usu n lmul

Segney-t taguni bb-wetul

Rriy-as taberda uyerrus

Ad fellas rekbey ur ttrus

11.

Sawley-akin a leflan ben leflani

Leeqel-ik ar yuri a d-iđaq

Am tfunast ma d teğğ mmis d aleqqaq

Ney sidna Eli yer lalla Fađma mi ara d-iyarreq

12.

Ssabun-iw a mmi

D amellal am igenni

Tiđ n wergaz-iw

Anida tuder

A d-uyal yer da yuri

2/-Amud n wannar : Lla Faɖma

1.

Cucfay deg ubrah

Inexɖaben-iw ad ttasen i Lemddareh

Sufus n Nnbi d Sellah

2.

Qeɖeey lyarsa s menger

Aɛerraɖ-iw assa iggenger

Aɛeraɖ-iw inger assa

Nek ɛdedduy dtislit azekka

3.

Slam ɛlikum a tazemurt

Medden seman-am tazemurt

nek semay-am lqayed n tmurt

Ad ttazalen inexɖaben yer leflani bent leflani

Alama teččur tewwurt

4.

Slam ɛlikum ayamagram

Medden semman-ak amagraman

Nekk semay-aklqayed Sliman

D3iy-ak s Rebbi d lmuluk igenwan

Ad-k ggey I win hemley.

Ad itfeticfelliakken i tfeticwezremyefaman.

5.

Slam elikum atazekaqashit

Yef i sedda tager yarbah

Yef i sedda tebbax yerbah

Anexdab ma ur diruh tameddit

Ad ad-iruh sbah

6.

Slam elikum ayifer zizwa

Medden seman-ak ifer zizwa

Nek semay-ak fer zwa

Yef idkeçmen meyya ttefyen arbae meyya

Anexdab ma urdiruh sbah yer leflani bent lefleni

Adiruh yef leica

7.

Slam elikum ayanajel

Meddan seman-ak anajel

Nek semay-ak inijel

Win yuran deg uqarruy n leflani bent leflani

Ad iyiwel ad-yaajel

Ney ma ulac ad as-qeðeey lajel

8.

Slam əlikum a tizgi m lewhuc

Yef itekkat lehwa wencuc

Ad ttazaleđ yer leflani

Akken i d-ttazalen yefrax yer læcuc

9.

Abunarjuf serjefit-id

Di tiyilt sđillit-id

Yef leğref sefđitid

Yer lætba Sali-id

Yer irebbi n leflani seylit-id

10.

Almeftah ftađ

Ataxsi deg-s ad anmarrah

Anexđab ma ur diruđ tameddit

Ad adiruđ sbah

Ar leflani bent leflani selfeđl-ik asidi Rəbbi

11.

Slam əlikum ayemma sanfi

Id yekkan si lkaeba Crifa

Imdarniy d Rəbbi d Nnbi d lawliya

Akra yettaran iqarray-nsen yer lqebła

Ad ttazalen inexđaven yer teqcict-agi

Ma ur diruḥ sbaḥ ad ad-iruh yef lēica

12.

Qney lḥeni deg ufus-inu

Isem-iw deg iyesan-iw

Iwakken ad zray deg lemnam-inu

Win iyiketben deg unyir-iw

13.

Yiwen, sin , tlata , rebēa , xemsa , setta , sebēa

Ta n cfa , Ta n dwa , Ta tarfaē lebla

Ma d tiṭ ad att-qel yer bab-is

Ma daḍu ad yeqel yer tjur-is

Ma deḡen ad yeqel s aqelmun-is

Ma d aqcic-a ad ad-qel teshiḥt-is

14.

Lmelḥ mellaḥi idyekkan di bellayḥi

Attekseḍ ama d tiṭ ama delhilak ubeḥri

Igellan yef llufan

Ama d tiṭ ama d imawlan lqaēa

Amekkan-is da ur yelli

Refēemtett almuluklqaēa

Ney awimtett atidigenni

15.

Aman yensan i yitran

Yelben sebɛa ɬelba ma yuran

Atteksed lxelɛa yellan yer leflani

Selfedl n bab igenwan

16.

Alyid ddu dteslit

Tislatin rekbent alyid

Giy-am dwa ger tewwura

Aɬan-im ad yemay lexla

Selfedl Rɛbbi d Lawliya

Ddwa ger immaren kem aɬan-im ad yenemɖar

Delyid id am-qedɛay d aɬtan id am-qedɛey

Alyid ddu dtzslit; tislatin rekbent ruɬent

Alyid ifuk lhem-ik

17.

Bedey yef sɔid

Jebdey lehɖid

Iswiy dleɛqel n wergaz-iw aɬbib

Felli ad iheddar ur yettyib

18.

Ččiy-kem delfal n ddarya

Selfedl n Rɛbbi d Nnbi d lawliya

19.

Ɛellmey-k uqbel ad att-Ɛellmed

Datƥan id ak-qeɔɔey

Abeɥri yellan di lmeɥɥel ad iruɥ ad ifaɥel

Dwidak ubeɥri id ak-qeɔɔey

20.

Slam ɛlikum acems Llah

Slam-iw aɥbib awit i Nnbi ɛlik a Rasul Llah

Tamlawit tella gexxam nek ttnadiy fella-s

Delxelɛa id ak-qeɔɔey,delyemma id ak-qeɔɔey

Alɛid kkes leib