

**TIGDUDA TAZZAYRIT TAMAGDAYT TAÏERFANT
AÏLIF N ULMUD UNNIG D UNADI USSNAN
TASEDDAWIT N LMULUD AT MËEMMER TIZI-WEZZU
AGEZDU N TUTLAYT D YIDLES AMAZIÏ**



Uṭṭun n umṣeḍfer :

Uṭṭun n usnay :

**AKATAY N TAGGARA N USWIR N LMASTER
DEG TUTLAYT D YIDLES N TMAZIÏT**

TAÏULT : TUTLAYT D YIDLES AMAZIÏ

TAFERNA : TASEKLA D USUGNEN

**Tasleḍt tasugnantn wumyiten d
yisekkiren i d-nemger deg temnaḍt n Dree
El Mizan**

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ASNADI N USUKEN D USELMED N TMAZIÏT



Asemner

Di tazwara ad as-nini tanmirt tameqqrant i massa
Yahiaoui Tassadit yellan d ilmendad n tezrawt-agi seg tazwara
armi d taggara.

Akken ad nessenmer meblama nettu mass Chemakh
Tanmirt war tilas i yimawlan-ntey uyur i d-nugem tabyest
d tmusni.

Tanmirt i kra n wid d tid i ay-iaawnen deg tezrawt-a ama
s yidlisen ney s yiwellihen.

Tanmirt i yiselmaden d tselmadin ugezdu n tutlayt d
yidles amaziɣ n tseddawit n Mouloud At Mæemmar.

Baya, Meryem

Abudu

Ad budey tazrawt-a :

☞ I yimawlan-iw ezizen baba d yemma.

☞ I jidda Lǧuher d jidda Zaazi.

☞ I wetma Kamiliya.

☞ I xalti wardiya, Sadiya.

☞ I emumi d emumati.

☞ I wid akk iyi-qerben.

☞ I temduk-al-iw Siham, Hanan, Kenza, Yasmin, Lamiya.

Meryem

Abudu

☞ Ad buddey amahil-agi i baba d yemma ezizen fell-i
yemmad baba, ad as-niniy tanmirt war tilas, ad yessiyzef

Rebbi deg leemer-nwen.

☞ I watmaten-iw

☞ Meblama ttuy argaz-iw ad t-yehrez Rebbi ibedd yidi yal
ugar d waxxam-iw.

☞ I wid akk yefkan idamen-nsen d asfel iwakken ad tehyu
tmaziyt.

Baya Luni

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Tazwart tamatut

Tazwart tamatut

Tasekla taqbaylit ur temgarad ara yef tsekliwin n umaḍal, ula d nettat tebna yef wayen yellan d tasrit d wayen yellan d tamedyazt ; ama deg wayen yerzan tasekla tamensayt timawit ney tasekla tatrart.

Tasekla taqbaylit d tin yeddane s timawit s wawal seg yimi yer umezzuy, yes akken tedder i wazal n teltalaf n leqrun ur tengir ara acku agdud ihuder-itt seg yilel n tatut, s wallus i tedder yal tasut ar ass-a. Tiwsatin n tsekla timawit tamensayt d tid yettuqten ama d tid n tesrit ; am tmacahaut yettfen taqacuct deg tmetti taqbaylit, tiqsiḍin n dḍin, timeayin, talyiwin tiwezlanin..., ma deg wayen yerzan tamedyazt ad d-naf aserqes, azuzen, tibuyarin, azenzi lhenni.

Tasekla taqbaylit tamensayt, tezger seg timawit tekcem yer tira. Akken i d-yenna Salhi Mohend Akli: « *Aeeddi n tsekla taqbaylit seg timawit yer tira yettwaxdem s snat n tyuriwin yemgaraden. Abeddel n wadeg n yiḍrisen imawen, d unulfu n tewsatine n tsekla timaynutin* »¹. Tajmilt n waya tettuyal yer umnekcem arumi deg tazwara deg tasut tis 19i d-imegren tasekla-agi seg unnar, gar-asen Adolphe Hanoteaux, J.M. Dallet d J. L. Degezelle is-yefkan afud i Beleid At Eli ad d-ihawec tasekla taqbaylit seg unnar akken ad ten-id-ssufyen deg Fichier de documentation berbère, iwekked-d aya Salem Chaker mi i d-yenna : « *Almi i d-tewweḍ tallit n temharsa akked tallit tameqqrant n uyerbaz d yidles afransis i d-yewwin afares aheqqani n tsekla yurans tutlayt n tmaziyt* »².

Ula d iqbayliyen ḥawcen-d tasekla-nseen akken ad tt-herzen deg nger, d leeyub n timawit, ad d-naf gar-asen Si Amar Said Boulifa, Mouloud Mammeri, ma yella deg tallit taneggarut yella-d usetrer n tewsatine n tsekla d uḥraz-nsent s wallalen itiknulujiyen am usawal, tilizri, aselkim....

Tazrawt-ntey d tin yeenan snat n tewsatine tigejdanine iyef tbedd tmetti tamensayt taqbaylit ; umyi d usekkir. Anda i neereḍ ad nexdem taṣleḍt n tsugent yef ṣṣenf-agi n tsekla n tesrit i d-nemger seg unnar deg temnaḍt n Drae El Mizan.

¹ Mohend Akli Salhi, *La nouvelle littérature kabyle et ses rapports à l'oralité traditionnelle*, la littérature Amazighe : oralité et écriture, spécificités et perspectives, Acte de colloque international, Rabat, 2004. « le passage de la littérature kabyle et d'oralité traditionnelle à l'écriture se réalise de deux manières différentes: la délocalisation des textes oraux et l'émergence de nouveaux genres littéraires ».

² Chaker Salem, *La naissance d'une littérature écrite, le cas berbère (kabylie)*, In : Bulletin des études Africaines, N° 17,18, Ed Inalco, Paris, 1992, p.17. « Il faut donc attendre la période coloniale et la très forte influence de l'Ecole et de la culture Françaises pour que naisse une véritable production littéraire écrite en langue berbère ».

Deg yixef amezwaru iwumi nsemma « Tabadut n wumyi d leşnaf-is » ad neeređ ad d-nesbadu umyi yef leşsab n yidlisen d yisegzawalen akken ad naweđ yer lmeena ney anamek aheqqani n tmiđrant-agi, akken ad neeređ ad d-nefk tulmisin yesea umyi, sakin ad d-nefk leşnaf n umyi ama eļaşsab n wammud n wumyiten i d-nemger deg wennar deg temnađt n Drae El Mizan, ney eļaşsab n wumyiten n Léo Frobenius, aya ad ay-yefken afud ad nkenni ney ad nsemgired gar-asen.

Deg yixef wis sin “Tabadut n usekkir d leşnaf-is” ad neeređ ad d-nesbadu tamiđrant-agi eļaşsab n yidlisen d yisegzawalen akken ad nefhem anamek-ines, akken ara d-nemmeslay yef leşnaf n usekkir yef wamek iten-id-tefka C.L. Dujardin deg usegzawal-ines, akken ad neeređ ad d-nekkes tawuri n usekkir-agi, akken ara d-nefk leşnaf n usekkir s usenned yer wamud n yisekkiren i d-nemger deg unnar deg temnađt n Drae El Mizan.

Ma yella deg yixef wis tlata « Taşleđt n tsugent deg wumyiten d yisekkiren i d-nemger deg temnađt n Drae El Mizan” deg tazwara ad neeređ ad d-nesbadu kra n tewsatın n tallit tamensayt taqbaylit yeenan tasrit am tmacahut, taħkayt, taneqqist, akken ad nexdem taşleđt n tsugent ama deg wumyiten d yisekkiren i d-nemger deg unnar, anda ara d-nekkes lemeani uffiren ama deg yizamulen ney deg tugniwin.

1. Tamukrist

Umyi d usekkir d snat n tewsatın yetttwaħsaben d tazuri n tsekla taqbaylit yes ma ur ttuqtent ara deg tallit-nney, nezmer ad d-nini negrent, ttwattunt, ddant d ccfawat n temyarın iyaben yef tudert. Ayen i d-yewwi ama d asekkir ney d umyi d ineđruyen ur yezmir ara ad yeqbel leeqel.

Aya ahat ad ay-yeğğen ad d-nefk asteqsi-agi:

- D acu-t unamek n wumyi d leşnaf-is deg tsekla taqbaylit?
- D acu-t unamek n usekkir d leşnaf-is deg tsekla taqbaylit?
- Amek i d-tettban usugen deg wamud n yisekkiren d wumyiten i d-nemger deg temnađt n Drae El Mizan?

2. Afran n usentel

Dree El Mizan d yiwet tyiwant yettwassnen s tewsit-agi n wumyiten d yisekkiren, ar ass-a mazal ttwabdarent-d deg yexxamen, nezmer ad d-nini d tagi i tamentilt tamezwarut i ay-t-yeğğan ad nefren asentel-agi.

Seg tama nniđen nebya ad neħrez kra n wumyiten d yisekkiren seg nnger, acku nufa-d belli şşenf-agi n tsekla d win ixušen mađi.

Ma yella d tamentilt tagejdant i ay-yeğğan ad nefren asentel-agi acku ulac kra n tezrawt i yettwaxedmen fell-as, yef waya i ay-yekka lħir ad nessen s telqayt anamek n tmiđranin-agi; umyi d usekkir, akken nebya ad nwali amek i d-tusa tsugent deg wamud i d-nemger seg unnar ama seg tama n uzamul ney seg tama n tugna.

3. Turdiwin

Ahat:

1/Umyi d usekkir seān yiwen n unamek.

2/Umyi d usekkir ur bnin ara yef tsugent.

3/Umyi d usekkir mgaraden deg unamek, akken bnan yef tsugent.

4. Tarrayt n unadi

Nebđa amahil-agi-ntey yef talta n yixfawen, Deg yixef amezwaru iwumi nsemma « Tabadut n wumyi d leşnaf-is » ad neeređ ad d-nesbadu umyi yef leħsab n yidlisen d yisegzawalen akken ad yer naweđ yer lmeena ney anamek aħeqqani n tmiđrant-agi, akken ad neeređ ad d-nefk tulmisin yesea umyi, sakin ad d-nefk leşnaf n umyi ama eħaħsab n wammud n wumyiten i d-nemger deg wennar deg temnađt n Drae El Mizan, ney eħaħsab n wumyiten i d-yemgar Léo Frobenius, aya ad ay-yefken afud ad nkenni ney ad nsemgired gar-asen. Ma yella deg yixef wis sin “Tabadut n usekkir d leşnaf-is” ad neeređ ad d-nesbadu tamidrant-agi eħaħsab n yidlisen d yisegzawalen akken ad nefhem anamek-ines, akken ara d-nemmeslay yef leşnaf n usekkir yef wamek iten-id-tefka C.L.Dujardin deg usegzawal-ines, akken ad neeređ ad d-nekkes tawuri n usekkir-agi, akken ara d-nefk leşnaf n usekkir s usenned yer wamud n yisekkiren i d-nemger deg unnar deg temnađt n Drae El Mizan. Ma yella deg yixef wis 03

« Taşleđt n tsugent deg wumyiten d yisekkiren i d-nemher deg temnađt n Drae El Mizan» deg tazwara ad neeređ ad d-nesbadu kra n tewsatın n tallit tamensayt taqbaylit yeenan tasrit am tmacahut, taħkayt, taneqqist, akken ad nexdem taşleđt n tsugent ama deg wumyiten d yisekkiren i d-nemger deg unnar, anda ara d-nekkes lemeani uffiren ama deg yizamulen ney deg tugniwin.

5. Asenked n wamud

Amud-ntey d tagruma n yisekkiren d wumyiten i d-nemger deg unnar seg temnađt n Dree El Mizan, akken nessaxdem ula d amud n wumyiten i d-yemger Léo Frobenius.

Umyiten n Léo Frobenius	Umyiten	Isekkiren
<ul style="list-style-type: none"> - Amnuy amezwaru. - Tadyant n yiwen. - Tayemmat tamezwarut n ddunit. - Aruy. - Lmut n yemma-s n ddunit. - Teğra n ddunit akked tadra n uwayzen. - Laşel n yiđij d wayyur. - Laşel n lfilan (iyull). - Lmut tamezwarut. - Imetđawen imezwura - Taseħđart tayemmat n ddunit. - Afsax amezwaru n yiđij. - Asfel amezwaru. 	<ul style="list-style-type: none"> - Tamda n ugerjum. - Tislit n yiqenjuæen. - Asensu yuđalen d ızra. - Ibgı...Tasekkurt - Lamina isebyen tagarfa. - Amerşil n temyart. - Anzar - Lamina tesbey tagarfa. - Lhiba n tsekkurt. - Inisi yukar aqerdac. - Tasekkurt yuđalen d tislit. - Ifkar yukren tisirtq. - Bururu. - Ayyur. 	<ul style="list-style-type: none"> - Imeşleħ n mayyu. - Tayazıđt n mayyu. - Nnbi d Fađma. - Zayla. - Azetđa. - Anzad n sseed isebyen tagarfa. - Ssidna nnuħ. - Izgaren, tixsi, tiyetten.

6. Tafelwit n wid i d-yefkan isalen

Isem	Leemer	Amahil	Taddart	Açhal
Nna Aldjia	65 iseggasen	Ur txeddem ara	Ait Atella	5
Nna Ddahbia	65 iseggasen	Ur txeddem ara	Buḥima	2
Nna Hamida	70 iseggasen	Ur txeddem ara	Ait Yahya Mussa	6
Nna Ldjuher	73 iseggasen	Ur txeddem ara	Ait Rahmoun	5
Nna Huria	60 iseggasen	Ur txeddem ara	Ait Yahia Moussa	7
Nana Yamina	73 iseggasen	Ur txeddem ara	Ait wassif Ait Rahmoun	5
Nna Zaæzi	67 iseggasen	Ur txeddem ara	Ait Wassif Ait Rahmoun	2
Nna Xedudja	70 iseggasen	Ur txeddem ara	Ait Amar Moussa	3

7. Uguren i d-nemlal deg unnar

Mi neffey yer wennar neena kra n tyiwanin yellan deg Wat Yahya Mussa am “Tacctiwın, At Raḥmun, At Eeṭla” atas n wuguren i d-nemlal imi timyarın-nni iḥarzen agerruj atas deg-sent nufa-ten-id mmutent. Nufa-d diy ugur deg usiskel n wayen i d-nnant imi atas n temyarın ur byint ara ad d-yeddu şşut-nsent deg usawal imi kukrant ad d-iban wudem-nsent, yef waya yettwaḥettem fell-aḡ-t ad d-nejmeş kan kra n wamud seg temyarın-nni i nessen.

Ixef I: Tabadut n umyi d leşnaf-is

Tazwart

Deg yixef amezwaru « Tabadut n wumyi d leşnaf-is » ad neereḍ ad d-nesbadu umyi eļaḥsab n yidlisen d yisegzawalen akken ad nessaweḍ yer unamek aḥeqqani n tmiḍrant-agi, akken ad neereḍ ad d-nefk tulmisin yesea umyi, sakin ad d-nefk leşnaf n umyi ama syen yur-s n wammud n wumyiten i d-nemger deg wennar, ney eļaḥsab n wumyiten i d-yemgar Léo Frobenius, aya ad ay-yessaweḍ ad nekkes amgired yellan gar-asen.

I.Tabadut n umyi

Umyi d yiwet n tawsit seg tewsatin n tsekla, yettwasnen di ddunit merra, tebna yef wayen yessuwhamen yeffyen i tilawt, ayen iwumi neqqar amakun. Nezmer ad d-nini yef wumyi belli yekka-d seg usugen n umdan, d wayen akk iẓeṭṭ wallay-is iwakken ad d-yaf kra n tifat i tmiḍranin d tumanin akk iḍerrun deg tudert-is, lmeena n waya d asegi i d-yessegzay umdan ayen akk icudden ama yer tnefsit ney ama yer ugama akken ahat ad yessnefsusi allay-is, ad yekkes lḥir deg wul-is. Eļaḥsab n Bellal Hakima: « *Umyi d tawsit n tsekla tamensayt iwumi qqaren s tefransist (Mythe) ma s taerabt (أسطورة). Tawsit-agi ha-tt-an deg webrid n nnger deg tmetti taqbaylit, akken i tettwattu yettwattu ula d isem-is, angar-aki tenger tawsit, wumyiten, sebba-s yef wakken ama d Galand Pernet ama d Camille Lacoste Dujardin D amyekcem n tewsatin n tmacahut way gar-asent, tin yernan yur-s d abeddel s way-s i d-yegla d d n tneslemt deg tidmi n wegduḍ Amaziḡ. Leqbayel ur sein ara yur-s isem yemmalen tawsit-a. « Umyi » dawal amaynut i d-ikecmen yer tutlayt taqbaylit. »³*

Ula d timetti taqbaylit tesa sşenf-agi n tsekla i yellan deg ubrid n nnger, acku d agaruj iruḥen, seg wakken ur d-yelli ara usaḥbiber fell-as, siwa ayen i d-yemger L. Frobenius deg waṭas n temnaḍin ladya deg temnaḍt n Tizi Yennif, anda i d-teqqim tenfalit ar ass-ines ar ass-a « Ur ilaq ara ». Ula d agdud Aqbayli yeereḍ ad d-yefk tiririt i wayen akk iḍerrun deg umaḍal i wayen i as-d-yezzin d wayen akk ur yefhim ara. Amedya d znezla ; anda ara naf imdanen qqaren-d belli iḥarek wacciw n wezger daymi i d-tewwet znezla, ad d-naf diy qqaren-d belli mi ara yili uyurar ilaq ad xedmen yiwen n wansay iwumi qqaren anẓar acku d agellid n waman iten-yeksen, ula dayen iḍerrun deg tmetti am lkareh n tayri imdanen ttaeraḍen ad ten-id-segzin, mi ara yili walbaeḍ yesea lḥir yer wayeḍ, yettagad fell-as, yesea ccuq yur-s, yetṥadar-it, yettay-as awal, aya merra ttsemmin-as tayri. Djellaoui M'Hammed iwekked-d aya-agi mi i d-yenna: « *Tawsit-agi tettwasen yer yigduḍen n ddunit merra, tettuyal yer*

³SALHI Mohend Akli, *Asegzawal n amezzyan n yidrisen n tmaziḡt*, s lmendad n Zehir Maksem est Mohamed, L'odysse, 2017.

talliyin-nni timenza ideg i d-tebda txelqit tikli-s. yesnulfa-tt-id wemdan di zman aqdim, i wakken ad d-yessefhem yis iman-is, akk d wid i t-yecban, ayen akken ttwalin-t wallen-is n tyawsiwin yesswhamen deg ugama. (...) tabadut fkan fkan yinagmayen i tewsit-agi, tettezzi yef wayen akka i d-nebder, imi am waken i d-yenna yiwen gar-asen tumgist deg unamek-ines wessieen d tagnit yettwafken i umdan di talliyin timenza iwakken ad yefhem d anwa-t »⁴. Djelloui M'Mhemmed yenna-d belli umyi d yiwet n tewsit i d-yessnulfa wemdan akken ad d-yefk i yiman-is timental i yettağan akk tumanin yeqqnen s agama ad d-ḍrunt.

Deg usegzawal n Robert : « *Deg tuget tettili teḥkayt n umakun, azar-is yettuḡal yer weyref, anda i d-yettak iḥricen n txelqit n wayen yellan deg umaḡal, tettak-d tazmert n ugama s talya n uzamul, akken i d-yessebgan lihala n umdan deg yal tama »*⁵ Dagi yessebgan-d belli laşel n wumyi yettuḡal yer tmetti, ur nezri ara anwa i d bab-is, akken i d-yessebgan tazmert yessuwhamen i nettaf deg uḡris n wumyi anda i d-yettili ubeddel ama deg umdan ama deg ugama, lmeena n waya aḡas n leşnaf n wumyi i yellan.

Deg usegzawal Larousse: « *Umyi yiwet n teḥkayt n weyref ney d tawsit n tsekla, ttbanen-d deg-s yemdanen ney yiwersiwen ffyen i tilawt, xedmen tigawin yessuhamen (umyi yessenfalay-d azal i tesa tmetti, s umata tettban-d tḡbiea d tnefsit n yemdanen deg-s »*⁶. Ula dagi yettwekkid-d ayen i d-yenna umezwaru belli umyi d win yebnan yef yiwudam yeffyen i tilawt, akken iwehha belli nezmer ad d-naf tḡbiea n yemdanen deg wumyi.

Tikwal ula d amennuy yettilin gar teqbilin yettaeraḡ umdan ad as-d-yefk tamentilt, allay-is tikwal yetteeddi tilisa ula d lmut yettaeraḡ ad as-d-yefk tiririt.⁷

Sadi Nabila tenna-d yef teswit-agi: « *Tumgist tbennu tiḥkayin i d-yetteawaden asnulfu n umaḡal. Akken i d-teskan iwudam yessuhamen yefyen i tilawt, d yirebbiten, akken tezga tettwahi yer wakud amezwaru*»⁸. Lmeena n waya umyi d yiwet n tewsit yesaan azal di tmetti taqbaylit ney deg tmettiyin n umaḡal merra.

⁴ DJELLAOU M'Hammed, *Tiwsatin timensayin n tesrit taqbaylit*, Alger, HCA, 2007, p.26.

⁵ Le petit Robert, *Dictionnaire Alphabétique et Analogique de la langue française*, éd Dictionnaire Robert, Paris, 1990. « Récit fabuleux souvent d'origine populaire qui met en scène des êtres incarnant sous une forme symbolique des forces de la nature des aspects de la condition humaines ».

⁶ Le petite Larousse, paris, 2009.p.9. « Un récit populaire ou littéraire mettant en scène des êtres surhumains et des actions remarquables (s'y expriment, sous couvert de la légende, les principes et les valeurs de telle société et, plus généralement y transparait la structure de l'esprit humain ».

⁷ Ibid, p, (9-15).

⁸SADI Nabila, *Problématique de l'écriture romanesque en. « kabyle »*, thèse de doctorat, SALHI Mohend Akli (dir.), Ummto, 2019, p.125. « *Les mythes sont des récits fondateurs retraçant la création du monde, présentant des personnages surnaturels, des dieux et renvoient toujours au temps du commencement »*.D nekkenti i d-yessuqlen).

Mircea Eliade tenna-d: «*Umyi d yiwet n teqşidt yettwaqedsen, terza tigawt i d-yeđran deg wadeg, deg wakud amezwaru, d aku yessuhamen (akud amezwaru) »*⁹. Da-agi ad t-naf yettaerađ d-yessebgen tulmisiin n wumyi.

Gilbert Durant deg udlis-is yenna-d: «*Anamek n wumyi d anagraw adinamiki n yizamulen, i yettmalen ad d-yessbed iman-is di tsiwelt. Umyi s tidet dayen i d-yekkan seg walley acku tessaxdam anađ, anda i ttuyalen yizamulen d awalen ney d tikiwin, yessebgan-d wumyi ayawas ney agraw n yiyawasen akken i d-thul talya tanaşlit i tikti, ma d azamul ilul-d i yisem, nezmer ad neşseb umyi d asenked n tdiyanit ney n unagraw afelsafi, ney d tawsit n umezruy.*»¹⁰ Aya d tbut belli umyi yesea atas n leşnaf, d tawsit ibedden yef uzamul, imi d netta i yessebganen awal ney tikti yellan deg weđris n wumyi.

S tebdarin-agi akk i d-nefka nezmer ad d nini yef wumyi d yiwet n tewsit tamensayt, dayen i d-nufa deg tmetti, ur tesei ara bab, d tin yellan d amakun lmeena-s teffey i tilawt yef ulama imdanen umnen yis belli teđra-d yakan, d taħkayt mi i d-tebda txelqit.

II. Tulmisiin iyef ibedd wumyi

Ma yella umyi d yiwet n tewsit seg tewsatın n tsekla taqbaylit tamensayt, ad tt-naf ula d nettat tbedd yef tulmisiin i tt-yessemgirden yef tiyed:

II. 1. Amakun

Amakun d yiwet seg tulmisiin tigejdanin iyef ibedd wumyi, acku aferdis amakun yettban-d deg tazwara n wumyi.

Amakun d yiwet n tmıđrant i d-yessebganen ayen yeffyen i tilawt, lmeena-s dayen ur yezmir ara ad yeqbel leeqel. Amakun dayen ikecmen deg usugen n wemdan. Amakun nezmer ad d-nini fell-as d tazuri, acku amakun is-yettaken i weđris cebaħa d rrehba. Wid i d-yettarun iđrisen ibedden yef umakun nezmer ad d-nini d wid yesea tizemmar ieeddan tilisa.

⁹MIRCEA Eliade, Aspects du mythe. In Revue de l'histoire des religions, tome 165, n°2, 1964. p.16. « Le mythe raconte une histoire sacrée, il relate un événement qui, a lieu dans le temps primordial, le temps fabuleux « des commencements ». (Nekkenti i d yessuqlen)

¹⁰GILBER Durant, *Les structures anthropologique de l'imaginaire : introduction à l'archétypologie générale*, DUNOD, paris, 1992, p.16. « Nous entendons par le mythe un système dynamique de symboles, d'archétypes et de schème, tend à se composer en récit. Le mythe est déjà une esquisse de rationalisation puisqu'il utilise le fil de discours, dans lequel les symboles se résolvent en mots et les archétypes en idée. Le mythe explicite un schème ou un groupe de schèmes, de même que l'archétype promouvait l'idée et que le symbole engendrait le nom, on peut dire que le mythe promeut la doctrine religieuse, le système philosophique ou (...) le récit historique ». (Nekkenti i d-yessuqlen)

Nerval Gérard ibeggen-d: « *Amakun yebna yef tigawin yeffyen i tilawt ixeddmen yemdanen d yiferdisen deg umađal yessuhamen, tiyawsiwin d wayen akk yettherriken yesean tazmert ur iqebbel ara lreql, ula diyersiwen ttmeslayen* ¹¹ ». Aya yettwekkid tidmi-ntey yef umakun, lmeena n waya ađris yebnan yef umakun nettaf deg-s tiyawsiwin yessuhamen yeffyen i tilawt, yezmer ad ilin yiwudam xedmen tigawin yessuhamen, yezmer ttafgen, akken yezmer ad naf iyersiwen ttmeslayen...

Deg usegzawal Larousse: « *Amakun d taggayt tahuskayt iyef ixeddem uzyan aseklan amaynut ad isemgired gar wayen yessewhamen i yellan d urgamen, s umgired-agi yettili-d usexleđ tikwal gar tyawsiwin timakunin d tbadut n wayen yessuhamen* ». ¹² Lmeena n d aferdis amakun i as-yettaken ccbaha i weđris n wumyi yef waya i nezmer ad t-naħseb d aferdis agejdan.

II. 2. Iwudam

Awadem netta i d aferdis agejdan deg teħkayt s umata. Salhi Mohend Akli yesbadu-d awadem yenna-d: « *Awadem d aferdis agejdan di teşleđt n tsiwelt am netta am tigawt am tkerrist am wakud am wadeg. Ur yessfek ara yiwen ad yessaedel gar uwadem akk d umdan. Awadem, yettili kan deg weđris (..), ma yella d amdan, yettidir di tilawt ur yehwağ ara ađris akken ad yili* ». ¹³

Awadem deg wumyi yettunaħsab d aferdis agejdan acku lukan ur yelli ara uwadem ixeddmen tigawt ur yezmir ara uđris ad yili. Awadem deg wumyi yezmer ad yili d ayersiwin yezmer ad yili d amdan, awadem deg wumyi ur yessuwham ara yettak anzi yer win yellan deg tilawt, maca ayen yessuwhamen d abedden-nni i d-iđerrun deg tfekka-s, amedya yef waya d umyi n “Ibgi d tsekkurt” anda iwudam llan deg tazwara d imdanen maca s kra n tezmert yessuhamen; ilmezyen yesswesxen tarbut uyalen d ibkan ma yella d tilmezyin i yessarden sseksu qqlent d tisekkirin.

¹¹. Fich de lecture, *Merveilleux et fantasqtique littérature*, un dossier proposé par « Casden », P.3. « Le merveilleux se fonde sur l’interaction d’êtres et d’éléments surnaturels, dans un monde féérique, les êtres et les objets ont des pouvoir surnaturels, les animaux parlent ». (D nekkenti i d-yessuqlen).

¹² LAROUSSE Pierre, *Dictionnaire littéraire*, Paris, Librairie Larousse, 1905. p.1003. « *Le merveilleux est une catégorie esthétique que la critique littéraire contemporaine s’attache à diffétencier de l’étrange et de fantastique. Par cette distinction le merveilleux leux est le plus souvent confondu avec la notion du surnaturel* ». (D nekkenti i d-yessuqlen).

¹³ Salhi Mohend Akli, *Kra n tsura i tyuri n tsekla.2. Tayuri n tneqqist d usefru*, Alger, Tira, 2019, p.14.

II.3. Akud

Akud d aferdis agejdan deg teħkayt...). Salhi Mohend Akli yesbadu-d akud, yenna-d: « *D aferdis deg teşleđt n tsiwelt, yettban-d wazal-is deg ubeddel s-wayes i d-gellun yinedruyen n teħkayt* ». ¹⁴

Akud yesea azal d ameqqran deg weđris ullis. Akud deg wumyi yettuḡal yer wasmi i tebda txelqit, imḡaren-nney n zik zzgan qqaren-aḡ-d arwaḡ ad ak-d-ħekkuy taqşidť mi tebda txelqit. Lmeena-s d akud akk amezwaru mi tebda ddunit. ¹⁵

II.4. Adeg

Ula d adeg nezmer ad t-neħseb d aferdis agejdan deg kra n teħkayt. SALHI Mohend Akli belli: « *D adeg i d-yemmalen anda i đerru tigawť, d netta i d-yesskanen deg waťas n tagnatin amek iga uwadem* ». ¹⁶

Adeg deg umyi nettaf-id yettak anzi yer win yellan di tilawť, lmeena-s ur d-yettas ara d akud yessuwhamen, nezmer ad d-naf tigawin đerrunt-d deg ubrid neḡ đerrunt-d deg uxxam, neḡ di teḡgi...

II.5. Adiwenni

Deg weđris n teħkayť nettaf-d adiwenni. Ela ħsab n Salhi Mohend Akli: « *d ađris ideḡ yettili umeslay gar sin (neḡ ugar) n yiwudam. Yezmer udiwenni ad yili d aħric deg yiwen n weđris.* » ¹⁷

Deg kra n wumyiten nettaf-d yella udiwenni gar yiwudam, iwudam imdanen ttmeslayen d yiwudam yellan d iyersiwen.

II.6. Tigawť

Tigawť d aferdis agejdan iyef tbed teħkayť, lukan ur telli ara tigawť ur yezmir ara ad d-yili deg uđris.

Deg uđris n umyi d tigawť i d tulmist tagejdant acku tigawť d nettat kan i d-yessebganen amakun, llan tigawin yeffyen i tilawť, akken llant kra n tigawin nezmer ad ilint deg tilawť.

¹⁴ Salhi Mohend Akli, ibid, p.21.

¹⁵ Seg wammud n wumyiten i d-nemger deg wennar.

¹⁶ Salhi Mohend Akli, op.cit, p.9.

¹⁷ ibid, p.12.

III. Leşnaf n wumyi

Aṭas n leşnaf n wumyi i yellan, acku llan wumyiten i d-yettmeslayen yef wasmi i d-tebda ddunit, akken llan wumyiten tmeslayen-d yef wamek i d-frurin yemdanen, akken llan wumyiten i d-yettawin yef sebba n ubeddel n tfekka n yemdanen yer yiwersiwen, zik mi ara yexdem umdan kra n tyawsa ur nelhi ara Rebbi ad t-id-yessxed, ad t-yerr d kra n tyawsa ney ad t-yerr d ayersiw, akken diy i d-yettkarim Rebbi imdanen yelhan anda iten-yettara d iyensiwen yesean azal.¹⁸ Zahir Meksem d Salhi Mohend Akli nnan-d : « *Umyi yebda yef waṭas n leşnaf. Wid i d-yufararen d wid yemmalen amek i d-tebda txelqit: wiyed ḥekkun-d ansi i d-usan yiferdisen nniḍen. Deg wammud i d-yemger Frobenius ulac aḍris i d-yemmalen amek i d-texlaq ddunit, am wakken tella uqbel zzman amezwaru, maca llan yiḍrisen i d-yettalsen amek i d-frurin yimdanen, d wamek i d-xelqen kra n yiwersiwen.* »¹⁹

III.1. Leşnaf n wumyiten yellan deg udlis-is Léo Frobenius²⁰

Frobenius ad t-naf yemgar-d umyiten deg waṭas n temnaḍin ladya tamnaḍt n Tizi Yennif, ad t-naf yejmeḍ-d aṭas n leşnaf n wumyiten, ama deg wayen yerzan amek i d-frurin ama d imdanen ama d iyersiw, ama d tiyawsiwin...

III.1.1. Umyiten icudden yer wamek i d-frurin yemdanen d wayen nniḍen

Deg wumyi iwumi isemma imezwura deg umaḍal seg wumig amazun ad t-naf yemmeslay-d yef wamek i d-nulfan yemdanen ney amek i d-frurin, acku yef tmurt tuy yella kan yiwen n wergaz d tmeṭṭut yerna yal yiwen yettidir waḥed-s deg teymert, msebeaden, armi d yiwen wass mlalen-d deg tala, mi iḍeddad ad d-εemren aman, nuyen fell-asen anwa ara yezwiren, mi i ṭṭbaε wergaz tameṭṭut-nni teyli ifaq belli mgaraden, timiren i d-ilul wassay gar wergaz d tmeṭṭut, seg wassay-nni seān-d 4 n yigerdan, uyalen llulen-d 8 akken armi teemer ddunit.

Ma yella deg wumyi amek i d-nulfan yimezwura, yemmeslay-d yef tezmert yessuhamen tesa ddunit yal mi ara tesxed kra n tyawsa tettuyal d ayersiw.

¹⁸ Seg wamud i d-nemger deg wennar.

¹⁹ MEKSEM Zahir d SALHI Mohend Akli, op.cit, p.145.

²⁰FROBENIUS Léo, *Contes kabyle, Sagesse*, t.I, trad. FETTA Mokrane, Aix en Provence, Edisud, 1998.

III.1.2. Umyiten icudden yer wamek ssnen yemdanen tafellaht

Imdanen deg zzman amezwaru llan ur ssinen ara amek ad seddun tudet-nsen, ney ahat ur zrin ara meqqar amek ara yidiren, umyi *Amgar amezwaru* n nneema d tbut yef waya-agi, imi imdanen lemnden ajmae n nneema seg twedfin, asmi itent-walan akken amek xeddment d wamek i bnanet tayerma-nsent, eusen-tent uyalen, xedmen am nutenti, mgaren-d nneema, jmaeen-tt i tegrest, yef waya tettunaḥsab twettuft d bab n tmussni, d useggem, d tdamsa.

III.1.3. Umyiten icudden yer sebba n kra n ubeddel n tumanin deg ugama

Umyi “*Afsax amezwaru/ asfel amezwaru*” yewwi-d yef waya-agi, anda ara naf tayemmat tamezwarut n ddunit tella d taseḥhart, tetṭef aḍebsi anda terra aman tettharik-it, teqqar-as kra n yimeslayen, armi i d-tessayli itij-nni yer waman, dya deg wass yeḥli-d tṭlam, iwakken ad yuḥal yitij yer wemkan-is, ilaq ad as-tefk asfel, arnu yef waya asfel-agi d yiwen seg warraw-is, yerna d win ezizen fell-as, tekker tezla mmi-s ezizen tefka-t d asfel yuḥal yitij yer wemkan-is, aya yeqqim-d ula yer leqbayel, yal 5 n yiseggasen yettili-d ufsax n yitij, mi steqsan yiwet n tseḥhart i d-yecfan tenna-asen belli ilaq ad as-fken asfel i yitij, yef waya taddart-nni yal mi ara d-yili wefsax n yitij, zellun mmi-tsen d asfel.

Ma yella deg wumyi “*Imettawen imezwura d tineqqiden n wayyur*”, yewwi-d yef yiwen n weqcic d agujil, ur yesei baba-s, ur yesei yemma-s, arrant medden di rrif, yiwen wass yeqqim waḥdes, iṣub-d yur-s wayyur, yenna-as : « Ttru-d fell-i ur ttaḡa ara imettawen-ik ad ylin yer lqaæa akken ad tent-awiy yer lḡennet, yef waya i d-yeqqim yur-sen tineqqid n wayyur d imettawen n ugujil.

Anzar

Zik-nni tella yiwet n teqcic, d tin izaden deg ṣṣifa, tettruḥu yal ass yer wassif tettagem-d, armi d yiwen wass iwala-tt ugellid n waman teeḡeb-as yebya ad tt-yay, mi akken i tugi agellid n waman yerfa yekkes aman yef tmurt, yefka-d ayurar.

Umyi-agi yuḥal d leada, qqaren-as ayenḡa n tefsut deg tallit-agi-nney, xedment mi ara yili lexṣaṣ n waman, di tazwara tnejmaeent tlawin, ttemsefhament acu ad sewwent, fetlent barkukes d seksu, azekka-nni tceggieent igerdan ad d-ttren s wacu ara sebbent, ama d lxeḍra, zzit..mi yewwa imekli ččan akk wat taddart, ad cebḥent i uyenḡa, ad as-tefken i win ad t-yawin, deg ubrid ad cennunet:

Anzar anzar, A Rebbi switt ar azar

Ayənğa ayənğa n tefsut

A Rebbi yit-d tamurt

2. Leşnaf n wumyiten i d-nemger deg unnar

Tawsit n wumyi d tin yellan deg ubrid n nnger, aya tessebgen-it-id tsestant i nexdem deg wennar anda i d-nufa timyarin meqqren mutant wwin-t yid-sent agerruj, ma d wid i d-yeqqimen d idrisen imectaş ahat aya ur ay-yefka ara afud akken ad d-nemger atas n leşnaf deg wennar. D yiwet n tewsit yettwattun daya i ay-yeğğan ur nufi ara atas deg unnar.

2.1. Umyiten n ubeddel n yemdanen yer yiyersiwen

Nufa-d kra n wumyiten anad imdanen yesxeḍ-iten-d Rebbi uyalen d iyersiwen-nni icemten, akken i d-nufa kra n yemdanen ikarem-iten Rebbi yerra-ten d iyersiwen yesēan azal.

2.1.a.Umyi n *Unisi yukren aqerdac*: anda inisi yella d amdan, maca akken kan yuker aqerdac yesxeḍ-it-id Rebbi yerra-t d ayersiww yettaken anzi yer uqerdac.

2.1.b.Umyi n *Tsekkurt*: anda yiwet n tmettut tedda-d d tislit, dya tessemsex iman-is yef waya i teşfeḍ s ucebbaḍ dya Rebbi yesxeḍ-itt-id yerra-tt d tasekkurt.

2.1.c. Umyi *Ibgi, Tasekkurt*, anda ara naf agraw n yelmezyen ; tullas, tiḥdayin lluzen dya ḍelben Rebbi ad asen-yefk tarbut n seksu, Rebbi iqbel-iten-d maca ilmezyen-nni kkelxen tullas-nni mi iten-tt-cegēen yer tala ad d-awint aman, ma d nutni ččan, ssmesxen amur n tulla-nni mi i d-usant, wwin-t sseksu-nni sirden-tent-id yef waya Rebbi yesxeḍ-d ilmezyen-nni yerra-ten d ibgan, ma yella d tullas-nni yerra-tent d tusekrin, yef waya i tesēa lhiba tsekkurt.

2.1.d.Deg wumyi n *Yifker yukren tisirt*, ifker-agi yella d amdan am yemdanen, d argaz. Ass-nni yuker tisirt yef waya it-id-yessxeḍ Rebbi yerra-t d ifker yettak anzi i tsirt.

Ma deg wumyi Burur, ad naf bururu yella d yiwen n wergaz yesēan adrim, maca asmi i d-yerza yur-s lmelk ur as-ihun ara ikerri ad as-t-id-yezlu akken ad as-yexdem imensi, yef waya is-d-yezla amcic, lmelk ifaq i waya yekker yedēa-as dya yuyal d bururu, yeqqar « lmal, lmal ».

III.2.2. Umyiten n ubeddel n yemdanen yer tyawsiwin n ugama

D umyiten anda ad naf imdanen uyalen d tiyawsiwin. Umyi n *Waggur*, anda umyi yella yiwen uqcic agujil, yeqqim yettru deg wass n leid, amzun akken iyad Rebbi dya yessali-it

yerra-t d ayyur ulac win ad t-ilaḥqen, ma yella d ccama-nni yesea wayyur qqaren-d d imetṭi n ugujil.

Umyi n *Teslit iqenjuren*, d umyi anda yiwen wass iruḥ-d usensi yewwi-d tislit yesēan mmi-s, tislit-agi yessewsex mmi-s dya tekkes-d lemsemmes tesfeḍ-as yef waya itt-yessxeḍ Rebbi yerra-tt d azru i mazal ar ass-a.

Ma yella deg wumyi n *Temda n ugerjum* ad naf yiwet n teewint ansi i ttagmen yemdanen, ssesawen iqwiren-nsen, yiwet n temyart tezga tettagem deg-s akken ad t-ssewu iqwiren-agi, kra n yigerdan zgan ssexsaren-as aqwir-is, armi d yiwen wass teḍfer-itent ruḥen yer temda-agi, dya tesseblee-iten, tuyal tban-d temda-nni amzun akken tesēa agerjum dya ar ass-a ttagaden ad eumen deg-s.

Ma yella d umyi *Amerḍil n temyarin* ad naf yennayer yenna-as i furar ad as-yerḍel sin wussan akken ad inay tamyart d warraw-is acku deg yiwet n tallit ieedda yennayer d titijt ur d-yewwit ara ugeffur, ur yelli wedfel, tamyart d wactal-is ufan iman-nsen, temyart tenna-as i yennayer cah deg-k, atan kksiy nekk d lmal-iw, am wakken tezzili-as tajmilt, yef waya yerfa yennayer yeḍleb deg furar ad as-yerḍel xerşum sin wussan akken ad inay tamyart d wactal-is yef waya yuyal yennayer yesēa 31 n wussan ma yella d furar yesēa 28.

III.2.3. Umyiten n ubeddel n şşifa n yiyersiwen

Deg uḍris n wumyi *Lamana tesbey tagerfa*, d umyi anda Rebbi yessxeḍ-d tagarfa yellan d tamellalt yerra-tt d taberkant acku ur texdim ara amek i as-yenna, mi as-yenna awi takemmust-agi n yedrimen i waeraben, ma d ta-agi n tilkin awi-tt i yirumyen maca nettat ur texdim ara amek i as-yenna yef waya i tt-id-yessxeḍ Rebbi.

III.2.4. Umyiten n ukarem n Rebbi i wid ixedmen lewqam d amdan ney d ayersiw

Deg wumyi *Lhiba n tsekkurt* d umyi anda yiwen wass uccen yebya ad yuyal d agellid deg wemkan n yizem, ilmend n waya ixdem-as-d tirkasin s lğeld, izem-nni skud yettyara lğeld-nni ur yettizmi ara ad iḥerrek, iceyyee-as-d Rebbi tasekkurt i as-d-yettawin aman armi i d-tefsi i yiḍaren-is, dya yefka-as yizem ccit di lhiba-s, tasekkurt mi i tettafeg tessarhab.

III.2.5. Umyiten yellan d tamsirt

Deg wumyi *Tabučaryalt*, d yiwen wumyi i d-yettawin yef wasmi i d-mlalen yiyersiwen ad bḍun ddunit, anagar tabučaryalt ur d-yusin ara tfures tagnit anda i zzhan merra tucker nneema, mi itt-yestaqsa yizem yef sebba n leywab-is deg unejmuε tenna-as belli telha-d d

yemma-s i yellan d tamudint, mi yessefqed yizem axxam-is, yufa-t yeččur d nneema yef waya i as-yenna tabučaryalt tesskideb d lehlal tmenyiwt-ines.

Ma yella deg wumyi Amalu n wayrad, d umyi i d-yewwin yef yiwen n umyar yettwellihen arraw-is akken ur tt-ruhun ara yer umalu maca nutni ugin ad as slen yef waya iten-yezwar yer umalu-nni, yuçal-asen-d d ayrad yessexlae-iten dya yeqqim-d ar ass-a qqaren-as amalu n wayrad.

IV. Amgired yellan gar wumyiten i d-nemger d wid i d-yemgar Léo Frobenius

Ur d-iban ara atas n wemgired yellan gar wumyiten i d-nemger nekkenti seg wennar d wid n Léo Frobenius, nezmer kan ad d-nini belli umyiten-ntey sebganen-d deg umedya s telqayt amek i d-tefruri yal tayawsa ney yal ayersiw, maca deg wumyiten-agi i d-yemgar umeskar sebganen-d amek i d-frurin yemdanen d tyawsiwin s umata. Amedya: Deg wumyiten i d-nemger nfa-d belli imdanen ttuyalen d iyersiwen ula d netta yemger-d umyiten ideg amdan yuçal d ayersiw.

Akken diy nerra lwelha d akken deg wumyiten i d-nemger nekkenti nettaf kan tazmert n Rabbi di txelqit, maca deg wumyiten i d-iḥawec umeskar Léo Frpbenius tella atas tezmert yessuwhamen, d tezmert n tseḥḥarin d ccwaṭen.

Taggrayt

Deg yixef-agi i nexdem yef wumyi d leşnaf-is nessawed nefka-d tabadut n wumyi s telqayt akken i d-nefka leşnaf n wumyi ama ela ḥsab n wayen i d-nemger deg wennar, ney ela ḥsab n wayen i d-yemger Léo Frobenius, anda ara naf llan wumyiten icudden yer wamek i d-frurin yemdanen, llan wiyeḍ ccuden yer wamek i d-frurin yiyersiwen, akken llan wid icudden yer wamek i d-llant tumanin...

Ixef II: Asekkir d leşnaf-is

Tazwart

Di tazwara ad d-nesbadu tamiḍrant-agi eḷaḥsab n yidlisen d yisegzawalen akken ad nefhem anamek-ines, akken ara d-nemmeslay yef leşnaf n usekkir yef wamek iten-id-tefka Camille Lacoste-Dujardin deg usegzawal-ines, akken ad neereḍ ad d-nekkes tawuri n usekkir-agi, akken ara d-nefk leşnaf n usekkir s usenned yer wamud n yisekkiren i d-nemger deg unnar.

I. Asekkir

Asekkir d yiwet n tewsit seg tewsatın n tsekla taqbaylit tamensayt, d yiwet n tewsit i yellan deg ubrid n nnger, asekkir yettwasen deg kra n temnaḍin yef tiyeḍ, asekkir yettwasen s tenfalit « Ulilaq », lmeena-s megdul, nettaf-it ladya yer temyarın.

Camille Lacoste-Dujardin: « *Leqbayel seg zik xedmen asekkir i waṭas n wakud, akken mazal ar ass-a wid yettamnen yis ixeddem-it, ama d isekkiren akken mdan, ney d kra n yihricen seg usekkir, tesaḥ assay akken iwata d usgenses n wayen yeffyen i tilawt adeyyani aqbur* »²¹ Lmeena n waya asekkir-agi dayen yeffyen i tilawt sumata, maca agdud yettamen seg zman n zik ar ass-a.

Salhi Mouhend Akli s lmendad n Zahir Meksem: « *Deg yiḍrisen-a, acayel dinna itteddu d usekkir ad yeḍru ucayel ilaq ad yili usekkir-nni (ayen ara yesker ney ad yexdem bab ney lal n ucayel. Deg wayen yerzan talyan n yiḍrisen-a imensayen, acayel yezmer ad yili s talya n tesrit ney d tamedyazt. Deg tesrit yettili d asissen n kra n wansayen: yessegzay-d melmi i yettili, amek akked d acu xedmen mi a uwtilen (conditionnel).* »²² Iḍrisen n usekkir cudden yer wayen xedmen yemdanen deg yal tiswiein, ladya ayen yerzan leewayed.

CAZENEUVE (1971 ;334) yenna-d: « *Asekkir d agraw n tigawin ney s tenfaliyin n tfekka, iswiyen s wacu i tturaren, d yinedruyen icudden yur-s, i d-yettalsen kul mi ara d-teḍru tedyant d temsal icudden yur-s s tarrayt yeddsen ney ala* »²³. Aya yettwekkid-d belli asekkir

²¹LACOSTE-Dujardin Camille, *Dictionnaire de la culture en kabylie*, Edif, 2000, p.302. « Les kabyles ont longtemps pratiqué et certains observent ou exécutent toujours de nombreux rites, éléments rituels correspondant à des représentations plus ou moins magico-religieuses traditionnelles ».

²²Salhi.M.A S lmendad n Zahir Meksen, op.cit, p.9.

²³<https://memoireonline.com/03/15/1989/m-le-rituel-sambaani-chez-les-Baatomlu-de-Ndali2.html> (consulté le 15/12/2022). « Un ensemble conditionné d'actes, de gestes, d'objets manipulés et de représentation associées qui se répète chaque fois que surviennent d'une manière périodique ou aléatoire les événements et les circonstances auxquels il est lié ».

dayen icudden yer yimahilen n umdan deg tudert, yal asekkir icudd yer wansay ney armud ixeddem ugdud aqbayli.

« *Nezmer ad d-nini mebla akukru belli asekkir yesæa azal yer wegdud ugar n wawal d uxemmem* »²⁴. Acku di tmetti taqbaylit nezmer ad d-nini ulac tayawsa ixeddmen ur tt-yezgil ara usekkir, ulac armud anda ur sqicren ara.

I.1. Leşnaf n usekkir n udlis n Camille Lacoste-Dujardin

I.1.1. Isekkiren Ibawen

Yerza akk ayen megdulen, ayen akk ur yeqbil ara Rebbi. Akken i twehha Camille Lacoste-Dujardin yer kra n yisekkiren d ibawen i yebnan yef tmuyli n wayen megdulen (d laħram), amedya tilawin deg wayen yeenan tasnilest ttwaħettem fell-asent ad sxedment tanfalit icebħen, deg umedya ilaq ad d-inint amerkub maci ayyul, am kra wawalen ur ilaq ara amdan ad ten-yessaxdem mi ara yebdu wass, ilaq ad d-nini amerbuħ deg wadeg ljen, akken ilaq ad nini leafiya deg wadeg ad d-nini timest.²⁵

I.1.2. Isekkiren icudden yer wayen yelhan

Am wayen akk xeddmen deg leeydat, am leid tameqqrant d leid tameçtuħt, ayen akk i ttaken d asfel iwakken ad qqarben Bab n yigenwan. Yer Camille Lacoste-Dujardin isekkiren yelhan d nutni i ittūqten deg tmurt n leqbayel, wid i d-yettawin lxiir d lbaraka, am tmezliwt i d-yettilin deg leeyudat, tmezliwt tameqrant d tin i d-yeğġa Sidna Brahim, leid tameqqrant yettas-d agir deffir leid tamezyant.²⁶ Ahat aya ad ay-yeğġ ad d-nini belli asekkir d asfugel n leeyudat icudden yer ddin.

I.1.3. Isekkiren n uæddi seg tallit yer tallit nniiden

D asfugel-nni i d-yettilin mi ara iæddi umdan seg liħala yer liħala nniiden deg tudert-is, icudd yer ubeddel deg leemer ney deg wemkan. Mi ara yuyal wegrud d ilemzi ney mi ara yuyal d acawrar. Akken i twehha Camille Lacoste-Dujardin yer yisekkiren icudden yer tudert,

²⁴ HERMES-2005-43-101.PDF. « On peut dire sans exagération que le rite est plus important pour la société que les mots pour la pensée ».

²⁵ibid, p.302. « Certains rites sont négatifs et consistent en l'observation d'interdits (haram ou ttira), par exemple linguistique, pour les femmes, contraintes d'employer des euphémisme pour éviter de prononcer certains mots jugés inconvenants dans la bouche, comme amerkub (monture) au lieu ayyul (âne) ; d'autres mots ne doivent être employés par personne en début de journée, car remplacer eljenn(génie), ou lāfyā (paix) est dit au lieu de times (feu).

²⁶ibid, p.302. « Plus nombreux sont les rites positifs, propitiatoires, destinés à attirer la bénédiction, comme tous les sacrifices où est accompli le rite de l'immolation, à commencer par le grand sacrifice rituel musulman qu'est le sacrifice abrahamique : l'égorgeement du mouton, célébré un mois après la fin du jeûne de ramadan, fêtée, elle, par lāid tameziant (la petite fête) ».

i yelhan seg tallit yer tayed, ad d-neddem deg umedyia isekkiren n lextana, anda agrud ad d-yeffey deg tmetti n tlawin ad yekcem timetti n yergazen, akken i d-yettili usfugel n yisekkiren nniċen am unekcum n yilemzi yer yimahilen n yergazen, mi ara yeqqel d acarar ad yekcem tajmaet.²⁷

I.1.4. Isekkiren icudden yer usfel

Akken i d-temmeslay diy Camille Lacoste-Dujardin yef isekkiren n usfel, dayen i xeddment tlawin s waṭas, asekkir-agi iswi-ines ad ḥwin ccer, d asejji n teiqert, lxuf n tlawin n leqbayel. Ad tefkeḍ kra n uyersiw d asfel am uqelwac ney ayaziḍ, , tayaziḍt tabarkant.²⁸

I.1.5. Isekkiren n usuter

Kra n yisekkiren ttilin-d deg tegnatin n ttiq am wayen yerzan aṭan ney ayurar. C.L.Dujardin temmeslay-d yef lḥalat akk iwaeren anda ixeddmen asekkir d asfel asemmaḍ, anda i d-yettili uheggi n seksu ad t-ssarsen yef uzekka n lmeyyet ad as-yedleb ad t-yessaḥlu.²⁹

I.1.6. Isekkiren n usfilet i lxir d usebæed n ccer

Llan yisekkiren anda isfallaten yemdanen i lxir. Akken llan yisekkiren s wacu i iḥeggayen yemdanen ccer d wayen nniċen, anda ixeddmen iblaḍen ney tiḥnayin deg yiessasen.³⁰

²⁷ibid, p. 303. « Nombre rites sont liés au déroulement de la vie, au passage d'un âge à l'autre. Ce sont, par exemples, les rites accomplis à l'occasion de la circoncision : rites de transition du jeune garçon de la société des femmes et celle des hommes. D'autres rites de passage célèbrent la nouvelle participation du jeune homme aux activités du groupe des hommes, sa majorité comme son entrée à la jemaâ. »

²⁸ibid,p.303. « Parmi les rites sacrificiels, les femmes faisaient fréquemment, et beaucoup font encore, ce que l'on appelle asfel qui est un rite de transfert et d'expulsion du mal faisant office remède à commencer à la stérilité, la hantise des femmes kabyles.

²⁹ibid, p.303. « Dans les cas les plus graves, on accomplit le rite de l'asfel asemmaḍ (asfel froid). L'asfel simple est alors complété par un rit de mendicité : une quête d'oignons, de farine, de viande et de bois, qui serviront à faire du couscous déposé sur une tombe par le malade qui s'y couche en demandant au mort de le débarrasser de son mal. »

³⁰ibid, p.303. « D'autres rites d'expulsion du mal consistent en dépôts rituels et votifs : on ajoute des pierres à des tas, on place des microcéramiques dans de petites constructions bâties en offrande à quelque saint ou aâsas. »

I.1.7. Isekkiren icudden yer ccer ney leħder

Temmeslay-d Camille Lacoste-Dujardin yef şşenf nniġen n yisekkiren, ma ttay tamsalt ur teeni ara asejji seg kra n waṭan, maca d isekken n lemħadra, ney d isekken n ccer, xedmen sşher yettbeddilen agama, isekken-agi d wid n yiħeckulen ney ikaeruren.³¹

I.1.8. Isekkiren n ugama

Temmeslay-d fell-as Camille Lacoste-Dujardin, yeena taddart merra, yettili-d beṭṭu n usfel, isekken n texdibt n unzar ney tislit n unzar iwakken ad kksen ayurar.³²

Akken diy i d-yella uwehhi yer waṭas n yisekkiren i iruħen mađi, am wid icudden yer tineslemt, am tqubtin d iessasen.

II. Tawuri n yisekkiren

- Isekkiren kkatn ad skecmen amdan deg umađal n usugen akken ad ħemnen imal-ines d usenked n twuri n umdan deg lebni n tmetti acku s wakud asekkir yettuyal deg wallayen n yemdanen d tidet.

- Iswi n usekkir ad d-yebnu assayen yelhan gar tilawt d usugen lmeena-s ad iħader tudsa n usugen yerna ad t-yeqeed daxe-l n tmetti.

- Asekkir ur ixeddem ara kan yef usetrer n tallit taqburt n wumyi, maca yerra lwelha-s ula yer twuri yettlaeab lqaleb amettan.

III. Leşnaf n yisekkiren i d-nemger deg unnar

III.1. Isekkiren iwalanen (Périodique)

Deg şşenf-agi ad d-yili umeslay yef yisekkiren i d-yellan deg kra n wussan ney n wagguren, ney ahat d tisemhuyin anda imdanen rresxent deg wallayen-nsen ar ass-a ttannen yisent, ur tezmir ara ad t-qeneed setti-ik belli tameyra deg waggur n maggu ur d-tettawi ara yir lfal.

Am « **yimeşleħ n mayyu** » i d-yeqqimen ar ass-a,qqaren zik ddunit tedda akken ilaq, deg wagur n mayyu ney agur nniġen imdanen xedmen akk lecyal-nsen akken iwata, armi d

³¹ibid, p.303-304. « Et lorsqu'il ne s'agit plus de soigner, mais de tenter d'empêcher ou de nuire, lorsque la magie maléficiante change la nature de l'opération, on use de philtres, de pratiques à intention maligne. Ces rites sont alors qualifiés de ihachkulen (sortilèges) ou ikaruren.

³²ibid, p.304. « D'autre rites plus collectifs mobilisent tous le village : les sacrifices-partages, le rite de la fiancée d'Anzar pour mettre fin à la sécheresse.

yiwen wass yiwet n tmeţţut tekker-d şşbaĥ zik teena tiżgi akken ad d-tekkes kra n yisekla am umezzir d yimeşlah n tuzalt, mi tella tettawi tettara deg teţgi-nni tufa deg yiwet learşa yiwen n ugerruj n twiztin d lfeţţa, tekker tessawel i wergaz-is, mi iwala wergaz-nni agerruj-nni yekkes-as-t yebra-as yewwi-d iyew tametţut nniden. Tametţut yeffey-itt laeqel teffey-d yer uzniq tettsuyu teqqar « imeşleĥ n mayyu ixlu », dya teqqim-d ar ass-a n wussan imeşleĥ n mayyu ixellu ixxamen ur ilaq ara ad t-id-awiĥ ama yekfa mayyu ney ahat uqbel akk ad yekcem.

Kra ĥekkun-d belli tametţut maci deg teţgi i tufa agerruj maca d win i tella tejmee deg uxxam-is, tekkes-t-id ad tt-ĥesseb-it dya yekcem-d yufa-tt-id yekkes-as-t yezweġ fell-as.

Ula d « **Tayaziĥtn maggu** » d yiwet n teĥkayt i d-yeqqimen ar ass-a segmi i d-cfiy i setti werġin terra timellalin i tyaziĥt deg mayyu tezga teqqar-d « ur ilaq ara » acku zik-nni yiwet n tmeţţut tekker ad terr timellalin i tyaziĥt akken ad d-tessefruri, maca tenţeq tyaziĥt yur-s tenna-as : « ur d-ssefruruyey ara ama sswiy aman lmeyyegt, ur tekkis ara tayaziĥt yef tmellalin ur tesli ara i tyaziĥt-nni dya asmi i d-frurin yecwecwen-nni, yemmut wergaz-is yef waya i d-teffey tettsuyu teqqar « icwecwen n mayyu d lmut ». Seg wass-a ur ggaren ara timellalin i tyaziĥt ttagaden lmut.

Ney ayen i d-ttawin yef « **Wenzad n ssead yedda d yemsewqen** ».Zik-nni ĥekkun-d yef yiwet n tmeţţut tekker-d deg wass n şşbeĥ tebra-d i yimezran-is, temceĥ-iten deg lawan anda yella wergaz-is rrif-is ttqessiren, dya yeqli yiwen n yinezzeĥ yef tayet n wergaz-nni i yetţfen abrid yer ssuq, mi yewweĥ yettawi yettara akk deg ssuq-nni, yeqli-as inezzeĥ-nni ieedda-d yiwen n wergaz yeddem anzaĥ-nni, dya argaz-nni iwumi yeqli wanzaĥ yuĥal d igellil netta yellan d amarkanti yesea atas n cci ma d wina yeddmen anzaĥ yuĥal-as akk cci-nni d sseaya-nni yur-s, yef waya i d-teqqim d taĥkayt d ulilaq tametţut ad temceĥ ney ad tegzem acekkuĥ-is deg wass n ssebt ney ma ulac ad asen-iruh cci-nsen.

D isekkiren icudden yer lawan ideg i d-đrant, yef waya timetti tesqacar ama d ass-nni ney d agur-nni ladya agur-agi n maggu d win mucaeen ula d timeyriwin ttagin ad ten-txeddmen deg waggur-agi, imcac i d-yettlalen deg waggur-agi ttzellin-ten.

III.2. Isekkiren icuden yer tdeyyanit

Llan kra isekkiren ccuden yer dđin ussan-d akken ad beddlen tiddin n tudert yef yemdanen.

Taḥkayt n zzayla d wamek tuyal d tieqart. Hekkun-d diyen yef Faḍma yiwen wass tunag nettat d baba-s yer temdint, Faḍma terkeb yef uəawdiw lawan-nni d Remḍan, mi tewweḍ ttnaşfa n ubrid tusa-tt-id leada n char dya zayla-nni teḥbes tugi ad telḥu, nnbi ifaq-as i Faḍma yenna-as : « Arres-d a Faḍma ad terreḍ akal yer yimi-nem , dya terres-d Faḍma tessedḥa deg baba-s, dya tedəa-as i təawdiwet-nni tenna-as : « Ad akem-yerr Rebbi d zzayla, tettebbiḍ ur tettebbiḍ». Iban-d usekkir deg ddeewa i as-teska Faḍma ad tuyal ur tettaru ara dderya ad teqqim kan i tteebga, yef waya zzayla ur tettarew ara.

« **Ssidna Nnuḥ** »qqaren asmi tebda txelqit, yewwet-d uḥemmal n waman yewwi kra yellan, ssidna Nnuḥ yella yettes deg tesga yenna-as i teslit-is ma twalaḍ kecmen-d waman di lkanun ssekker-iyi-d, dya mi twala aman deg lkanun ttefyen-d tessekker-it-id, mi i d-yekker yeşşnee-d taflukt yenna-as i wat txelqit, kra i teddun yef lqaea ad yekcem yer teflukt-nni, kra yellan deg ddunit d ayersiw, d amdan yedda d axel n teflukt-nni ḥaca mmi-s d tmeṭṭut-is ugin ad ddun, dya i cciyee Nnuḥ yiwen ufrux yenna-as ruḥ zer ma tban-d lqaea, mi yewweḍ yufa atas n lḡifat yeqqim itett ur d-yuyal ara, dya yessxed-it-id Rebbi yerra-t d isyi siwa deg lḡifa ara itett, dya iciyyee titbirt mi tewweḍ twala akal teefes fell-as tewwi-id akal deg tqejjirin-is, dya ikarem-itt-id Rebbi, nettat yellan tesəa tiqejjirin d timellalin uyalen-t d tizeggayin, yerna ur ilaq ad tt-teččed.

« **Izgaren ...tixsi...tiyetten** »Zik Rebbi i tt-ceyyie-d i yimdanen yiwen n umdan ara d-yehdun imdanen ar webrid, yiwen wass iciyyee yiwen yer yiwet n taddart i yeffyen i ubrid n Rebbi, mi iruḥ wergaz-nni ad d-iger tiyri yer webrid yelhan tebeən-t-id ad tenyen, yettazal, ttazalen, mi yezra dayen ad tetṭfen iruḥ ad yeffer deffir n yizgaren dya rewlen akken ad tetṭfen wid i t-id-itebeən , dya iruḥ ad yeffer deffir n tyetten ula d nutenti rewlemt, mi iruḥ yeffer deffir n tixsiwin d wakraren arran-t deg tlemmast akken ur d-yettban ara, umbaəed bab n yigenwan yenna-as i wuli : « kunemti am tzimert n Hemza, taelliḍt tarwa, tazagurt telsa », yenna-asen i yizgaren kunwi mi i d-yewweḍ rrebeḥ yer yimawen-nwen ad tt-ttukuyem ur tettem ara dya d tidet izgaren deg lawan n tefsut ttukuyen ur tetten ara leḥcic-nni, ma d tiyetten yenna-as : « ad tt-qqimemt eeryan ».

« **Nnbi d Faḍma** » Zik asmi akk tebda ddunit ayen i t-əennaḍ yer Rebbi ad ak-id-yeqbel, yiwen n wass nnbi d yelli-s Faḍma unagen, ruḥen yer yigran n temzin d yirden akken ad d-megren, mi i bdan akk tamegra yenna-as baba-s i Faḍma ad d-yass lḡil ur yetteqnie ara kan s yirden-agi ad as-n-inadi leḡwaz i yirden-agi, Faḍma terfa tetṭef-d tayedret-nni tcarew-itt-id armi qrib i tfuk acku tayedret ney timzet tettaru seg uzar ama d tacebbubt, dya mi akken i tt-

iwala baba-s tugi ad teħbes yettef-as afus yenna-as : « ggad Rebbi a Fađma acu ara ččen leğyul i d-it-ddun ». Dya tenna-as : « fkiya-s ssusa i tuymas ara yeččen nneema-agi ad yemmet». Nnbi ur yeqbil ara ddeewa i d-tefka Fađma yef waya yenna-as : « Kemm tefkiđ-asen ssusa ara ten-yenyen, ma d nekk fkiy-asen akellab ara d-yekksen ssusa-nni ». Yef waya i d-tegra tyedret tura mezziyet arnu yef waya imdanen akken ma llan helken ssusa.

Mmeslayen-d yisekkiren-agi yef wamek i d-yella ubeddel n yilugan n ddunit seg yur imcegeen n Rebbi yer lluma.

III.3. Isekkiren icudden yer tagnatin n leħzen

D isekkiren icudden yer tagnatin n lqareħ am lmut anda i d-ttilin atas n yisekkiren, qqaren-d ilaq akken kan ara yeffey lmeyyet tawacult-is akk ad d-nejmaeen yer wemkan-is ad t-šemren, ad caelen ticemmuein.

« **Azetta** » hekkun-d yef yiwet n twacult, yemmut yiwen n ueggal deg-sen, tawacult tella txeddem azetta , mi d-wwin lmeyyet-nni yugi ad d-yekk deg yimi n tewwurt acku azetta d aruħ, lmeyyet-nni ula d netta d aruħ dya tawacult-nni tugi d d-tekkes azetta-nni, iwin lmeyyet-nni međlen-t acu kan yal ass yettbedda-d aruħ-is yer yimi n tewwurt armi d asmi i d-ssidren azetta, gezmen-t deg ttaşfa iruħ aruħ-is, dya teqqim-d ar ass-a aruħ n win yemmuten ur yettemplal ara d win uzetta.

III.4. Isekkiren yuyalen d leəwayed

- Ur ilaq ad teğgeđ tibelyet tetti deg uxxam ney ad nuyen yieggalen n twacult.
- Ur ilaq ara ad t-xađeđ deg wass n teacurt ney mulac ad yettargagi ufus-ik.
- Ur ilaq ara ad tenyeđ izrem ma yekcem-d yer uxxam ilaq ama tenniđ-d talata tikkal “ddnub-ik deg yiri-inek” ma ur iruħ ara ad tt-nyet, qqaren-d d aeessas n uxxam yesea ddnub.
- Ur ilaq ara ad tzegređ i uqcic amecđuħ ney mulac ur yettiyzif ara.
- Ur ilaq ara ad tt-đumed deg yiđ deg uxxam, ad tt-ssufyed iduman-nni yer berra qqaren ad tt-ruħ lbaraka n uxxam-nni.
- Ur ilaq ara ad tt-sirded aqerruy-inek mi isebban medden imensi (mi ara tt-furun yibawen) ney mulac ad ak-yetteqreħ uqerruy-inek.
- Deg wass n leid agrud ur ilaq ara ad yečč tacriħt deg uđar n yikerri ney mulac ad icab zik.
- Ur ilaq ara taqcict tamecđuħ ad tečč izerman n leid ney mulac mi ara timyur ur tettseggim ara lecyal-is, ur ferrun ara, yef waya teqqim d lemtel “yečča” izerman n leid.

- Ur ilaq ara taqcict ad tettwali lemri deg yiđ ney mulac ad d-teseu Һaca tullas.
- Ur ilaq ara tislit ad tekcem yef teslit amarrant ifassen-nsent i snat seg waman, ney mulac ad ilin inayluyen ad tehlek teslit-nni iyef ara kecmen.
- Ur ilaq ara ad teqqimeđ yef umnar ney mulac ad tuyaled d amattar.
- Ur tislit ad tels aberkan ney mulac ussan-is akk d leҺzen.
- Ur ilaq ara ad d-ssiken (ad Һumen) yef teqcict ur nezwiđ ara ney mulac ad tbur.

Isekkiren uyalen d leewayed acku timetti tumen yis-sen tettagad ad d-Һrun yef waya i yuyalen d tanumi d leewayed i d-yettađđa lđil i wayed.

Taggrayt

Deg yixef-agi neered nesbadu-d asekkir i yellan d tasugent n wegduđ aqbayli s wacu i tettamen tmetti, akken i d-nessawed yer leşnaf-is yef wamek iten-id-tefka C.L.Dujardin, llan yisekkiren icuden yer wayen yelhan, llad wid icudden yer wayen n diri, llan wid yeenan leewayed, ney talliyin n tudert n wemdan, ma yella seg wamud i d-nҺawec nufa-d belli llan yisekkiren icudden yer iwalalen, kra cudden yer ddin, llan wid icudden yer tegnatın n lqareh.

**Ixef III: Tabadut n kra tewsatn d
tsugent deg wumyi d usekkir i d-
nemger deg wennar**

Tazwart

Deg yixef-agi ad neereḍ ad d-nesbadu kra n tewsatin iyef tbedd tmetti taqbaylit tamensayt am tmacahut ideg ara neereḍ ad d-nefk leṣnaf-is d tulmisiin-ines, meblama nettu taneqqist d teḥkayt, akken ara neereḍ ad nexdem taṣleḍt n tsugent deg wamud n wumyiten d yisekkiren i d-nemger deg temnaḍt n Dree El Mizan ama seg tama n uzamul ney seg tama n tugna, akken ad neereḍ ad d-nesbadu timiḍranin-agi eḷaḥsab n yinagmayen d yimnadiyen.

I.Tabadut n tewsatin (tulmisiin-nsent)**I.1. Tamacahut**

Tamacahut d yiwet n tewsit seg tewsatin n tsekla leqbayel tamensayt, d yiwet n tewsit yesean azal d ameqqran di timawit, acku iswi-is d win yesean azal, d awelleh n yigerdan, d ttregba. Tamacahut dayen yebnan yef umakun, lmeena-s d asugen, iwudam-is ur tezmireḍ ara ad tent-afeḍ deg tilawt, s umata iferdisen-is merra nezmer ad d-nini d wid yeffyen i tilawt, tamacahut tedda seg yimi yer umezzuy, yal tasuta tettaḡa-tt-id i tayed, tamacahut tebna yef tagnatin n uṣeḍru is-irennun cebaḡa, tamacahut d tazuri n weyref, d ccfawat n temyarin i yessaḥbibren yef ugaruj i d-teḡḡa tjadit. Ṣalḥi Mohend Akli, yesbadu-d tamacahut : « *D tawsit n tsekla tamensayt ; d tawsit n tsiwelt, tamacahut d ṣṣenf n tsekla i d-ttawin s timawit (...). Talya n tmucuha timensayin ur tettbeddil ara* ». ³³

I.1.1. Tulmisiin n tmacahut

- Tamacahut ttawint-tt-id temyarin deg yiḍ, arrif n lkanun.Camille Lacoste Dujardin tenna-d : « *Mi i d-yekcem umharsan, timucuha llant ttwaḥkunt yal ass deg yiḍ. Deg tidet tasekla timawit taqbaylit teffer agaruj aḥeqqani deg tmacuhut yesean azal meqqren yuklalen ad tili di tqacuct n yidles agraylan* ». ³⁴

- Tamacahut yettawi-tt-id win meqqren yesean tirit, s umata d tamyart, Djellaoui M'Hammed yenna-d: « *Asiwel n tmucuha di tmettiyin timensayin, d yiwen n wudem n tzuri, i yebnan yef tirit d waṭas n tmusniwin deg unnar n yinnan, win i d asent-yesnen i tmucuha, yettattef agraw-nsent, ur yelli d menwala, yessefk ad yili seg wid i d-yetturezgen s tikci Rebbi* ». ³⁵

³³SALHI Mohend Akli, *Asezawal amezyan n tsekla*, Alger, L'ODYSSÉE,2017,p.52.

³⁴LACOSTE-DUJARDIN Camille, *Dictionnaire de la culture berbère en kabylie*, Paris, EDIF, 2000, 2005, p.104. « *Au début de la colonisation, l'on disait encore couramment des contes, le soir, à la veillée. En effet, la littérature orale kabyle recèle un véritable trésor en contes d'une remarquable qualité, dignes de figurer au premier rang du patrimoine international* ». (D nekkenti i d-yessuqlen).

³⁵DJELLAOUI M'Hammed, op.cit, P.22.

- Tamacahut tebna yef tenfalit n tazwara d tenfalit n taggara, ulac tamacahut ideg iyab uferdis-agi, amsawal ad d-yini “Amacahu”, imsefliden ad as-d-inin “ahu”, tanfalit-agi d tin yettbeddilen seg temnaqt yer tayed.
- Tanfalit n taggara ula d nettat tcebbeḥ yal tamacahut, atas n tenfaliyin i yellan, tin mucaæen “Tamacahut-iw lwad lwad, ḥkiy-tt-id i warraw n lejwad, ccwaṭen ad ten-yexzu Rebbi, ma d nekkni ad ay-yeefu Rebbi.
- Tutlayt n tmacahut tettas-d d tafessast acku imsefliden deg tuget d igerdan, d yemyaren ur nesei ara aswir n leqraya elayen.
- Iwudam n tmacahut d imakunen, d wid ur nezmir ara ad naf deg tilawt amedya wayzen, teryel, llafæa mm ssebea n yiqerray, lunḡa.

I.1.2. Leṣnaf n tmacahut

Deg tsekla taqbaylit atas n leṣnaf n tmucuha i yellan, gar-asant:

I.1.3. Timucuha timakunin

D tid yebnan yef umakun, lmeena-s bnant yef usugen n umdan, dayan yeffyen i tilawt, ur yezmir ara ad yeqbel leeqel, nettaf deg tmucuha-agi iwudam ur nezmir ara ad d-naf deg tilawt, am wayzen, teryel, lunḡa n teryel, llafæa mm ssebea n yiqerray...

I.1.4. Timucuha n lawliya d ṣṣalḥin

D timucuha i d-yettawin tiqṣiḍin n lawliya d ṣṣalḥin d llanbiya, nettaf deg-sent amakun i d-yettbanen deg lberhan i sean yemcegeen n Rebbi, am teqṣiḍt n Sidna Eli, Sidna Mussa...

I.1.5. Tiwuriwin n tmacahut

- Tamacahut tesa tawuri n usiwed n yizen ney n tmussni, tamacahut d nettat i yettrebbin leḡyul yef lisan n tudert, tselmad ssmeh, tidet, lxi...
- Tawuri n usedhu d tukksa n lxiq d unecreh.
- Tawuri n ulmad imi d nettat i d-yettheyyin agrud ad yekcem di tmetti acku tesselmad-as akk ilugan-is.
- Tawuri n yisali, imi tamacahut tettak-d i umseflid isalen ur yessin ara.

I.2. Taneqqist n iyersiwen

D tamacahut ideg nettaf iwudam-is d iyersiwen, yes ma taḥkayt-is tettawi-d yef yemdanen, nettaf s umata uccen yesselmaden tiḥerci i yigerdan, nettaf leḍyur, izem i asen-yesselmaden tirugza... Mohend Akli Haddadou yenna-d: « Tamacahut *n iyersiwen*, *d tawsit n wullis iqarben mliḥ yer tmacahut*, *s umata tettili wezzilet yef tmacahut*, *iwudam-is d iyersiwen* ». ³⁶

I.3. Taḥkayt

Taḥkayt dayan yedran deg tilawt, yezmer ad tili tedra ney ahat tezmer ad tedru, tiḥkayin-agi iswi-nsent d ttrebga, mi ara yili yiwen ur ixeddem ara lluqam, deg ubrid izelgen i yellan ad as-nini ad ak-d-nawi taḥkayt n yiwen i d-yufan iman-is deg nndama ahat ad d-yuḡal s abrid, ad d-yedduqes uqbel ad d-tedru twayit.

Djellaoui M'Hammed yesbadu-d ṣṣenf-agi n tsekla tasrit mi i d-yenna : « *Agbur n teqṣiḍin yeqreb yer tilawt ideg yettidir uwadem. Ma d iwudam i d-yettwabadren d wid i d-yettbanen deg umezruy, ufraren-d s ccan i yesea di tmetti ideg ddren. Seg tulmisin i d-icudden yer tewsit-agin tsekla taqdimt i tt-yeḡḡan temgarad yef tiyednin, d tigawin n wasaden-is yessewhamen, imi lefayel-nsen fyen yef tezmert yellan di tilawt. D uzmiren ieddin tilisa n wayen iqebbel wallay* ». ³⁷ Ibeggen-d umeskar ayen i d-nenna yakan belli d taqṣiḍt icudden akken iwata yer tilawt.

Camille Lacoste-Dujardin tenna-d yef tewsit-agi : « *Taqṣiḍt d talsa taseklant, tettwassen s teqṣiḍt, tebna yef wayen yellan d tilawt ney d amezruy, nettaf deg-s tiqṣiḍin n yiwudam idiyaniyen. Am teqṣiḍt n sidna Yusef, sidna Brahim, lmut n sidna Mussa, ney ayen ixdem sidna Eli, akken i tt-nettaf deg tewsatn nniḍen tettban-d amzun ur teṣṣaḥa ara, am tedyant ney taḥkayt* ». ³⁸ Tessebgen-d tmeskart taqṣiḍt nettaf deg-s tiḥkayin n yiwudam imceḡen yellan deg tdiyanit.

³⁶HADDADOU Mohand Akli, Op.Cit, 116. « La fable est le genre narrative le plus proche du conte, mais elle est généralement plus courte que le conte et, le plus souvent elle met en scène des animaux ». (D nekkenti i d-yessuqlen).

³⁷Djellaoui M'Hammed, op.cit, p.16.

³⁸LACOSTE-Dujardin Camille, op.cit, p.211-212. « La légende est une narration littéraire reconnu : taqṣiḍt, le plus souvent dite en vers et rapportant les faits et gestes remarquables supposés historiques de saints personnages. Ainsi connaît-on la légende de Joseph, celle d'Abraham, la mort de Moïse ou la geste d'Ali, composées de motifs, fréquemment repris dans d'autres types de récits donnés pour non véridiques et d'autres genres littéraires, tels tadian (aventure) ou taḥkayt (récit) ».

Seg wayen i d-fkan yinagmayen-agi nessawed negza-d belli taqsiḍt dayen icudden yer tilawt d umezruy, yes ma nettaf deg-s kra n wayen yessewhamen.

II. Tasugent deg wumyiten d yisekkiren i d-nḥawec deg wennar

II.1. Tasugent

D tazmert n umdan n usnulfu n tikiwin deg wallay-is, tid ara yessdukel akken ad d-yessufey tugniwin, asugen n umdan yettak-as afud ad d-yeslal izamulen, tugniwin, tumnayin. Tasugent tezmer ad tili d timant, teena amdan-nni kan, akken i tezmer ad tili d tagrawant terza timetti s timad-is. Ela ḥsab n Camille Lacoste Dujardin: « *Tasugent deg temnaḍt n leqbayel yeḡhed yer waṭas n tlawin d yergazen, yeena ayuddu ney ayilli. Tikwal yettawi-d wemdan ayen yefren di tilawt mi i d-yeqqar tanfalit-agi « ur zriy ara ma yella waya ney xaṭi ».*³⁹

Elaḥsab umawal aseklan: « *Tazrawt tasugnant tettnadi yef uzyan anamkan. Xas akken ur tettucu ara s talya tusridt deg unamek n umahil maca tettwali yer unagraw n uzamul i d-yettwafken ela ḥsab n tuddsa d tiybula: tasentalant, tumast, uṣliḍ ».*⁴⁰

II.2. Azamul

D allalen isaxdamen wid yesean tazuri n usnulfu akken ad d-senfalin iḥulfan-nsen d wayen akk izedyen afrayen-nsen. Camille Lacoste Dujardin: « *Tidmi taqbaylit nessenfal-itt-id s usemres amsuddes, yebna yef wegraw meqqren n yinemgalen imsuken, i nezmer ad nefhem seg umaḍal, tumgisin ney dḍin akked tsekla am yimahilen akk ideg yettekka wergaz d tmeṭṭut ».*⁴¹

II.3. Tasugent deg wumyi

II.3.1. Azamul deg wumyi

“*Imdanen lemnden ajmaε n nneema seg twedfin,*”

Deg wumyi “Amgar amezwaru” tettwabder-d tweṭṭuf i yellan d ṣṣenf n yibaεac, d azamul n uxeddim d ṣṣber akked d tdamsa.

³⁹ Dujardin Camille Lacoste, *Dictionnaire de la culture berbère en kabylie*, Ed EDIF2000, Paris, 2005, p.185. . « L’imaginaire kabyle est fertile et, pour beaucoup d’hommes et de femmes, il est à la limite de la croyance. Il arrive souvent que l’on évoque le surnaturel en ajoutant un commentaire en ces termes : « je ne sais pas si cela existe ou pas ».

⁴⁰ Dictionnaires des littératures, *Histoire thématique et technique*, 2012, p.752.

⁴¹ Dujardin Camille Lacoste, Op.Cit, p.328. « La pensée kabyle, telle qu’elle s’exprime à travers ses représentations, s’ordonne autour de grands ensembles d’oppositions structurales, perceptibles à travers les conceptions du monde, les mythes, comme la religion et toute la littérature, comme toutes les pratiques rituelle auxquelles hommes et femmes se livrent ».

“*Umyi Afsax amezwaru/ asfel amezwaru yewwi-d yef waya-agi, anda ara naf tayemmat tamezwarut n ddunit tella d tasehhart, tettef adebsi anda terra aman tettharik-it, teqqar-as kra n yimeslayen, armi i d-tessayli itij-nni yer waman*”.

“**Tayemmat**” n ddunit d awadem i d-snulfan yemdanen, yella kan deg wallayen-nsen yes ma timetti tettamen yis, d azamul n umaḍal, d tudert tamezwarut, nezmer ad d-nini d azamul n tezmer d lehkem, d nettat i yesseddayen tudert.

“**Tasehhart**” neqqar-d tasehhart i yiwet n tmettut ixedmen iheckulen ney ikaeruren, deg wumyi-agi tasehhart-agi temgarad yef tin yellan deg tilawt, d tasehhart tasugent, ikecmen deg usugen, d azamul n tmettut yesen lberhan, n ccer dayen imi tessayli-d tllam.

Ma yella deg wumyi **Imettawen imezwura d tineqqidin n wayyur**, yewwi-d yef yiwen n weqcic d agujil, ur yesei baba-s, ur yesei yemma-s, arrant medden di rrif, yiwen wass yeqqim wahdes, iṣub-d yur-s **wayyur**, yenna-as : « Ttru-d fell-i ur ttaḡa ara imettawen-ik ad ylin yer lqaea akken ad tent-awiy yer lḡennet, yef waya i d-yeqqim yur-sen **tineqqidin n wayyur** d imettawen n ugujil.

“**Imettawen imezwura**” d imettawen imezwura i d-yettru ugujil deg ddunit, d azamul n lqareḥ d lyid.

Ayyur, yettili deg yigenni, maca ayyur deg umyi-agi amzun d argaz-nni ḥninen, win iṣefden i ugujil imettawen.

“**Tineqqidin n wayyur**” yef wumyi-agi tineqqidin n wayyur d imettawen-nni n ugujil i ur yeḡḡi ara wayyur ad ylint yer lqaea yewwi-tent yerra-tent fell-as, yel mi ara d-iban neqqar-d yettru waggur, d azamul n lehzen n ugujil.

Ma yella deg wumyi **Ibgi d tsekkirin** i yellan d ilmezyen-nni i yesswesxen tarbut-nni n lmakla yesxeḍ-iten-id Rebbi yerra-ten d ibgan, ma yella d tilmezyin-nni i yessarden sseksu-nni ikarem-itent yerra-tent d tisekrin acku tasekkurt d tin icebhen.

“**Ibgi**” d ṣṣenf n uyarsiw ur nesei ara tahuski yef waya i yerra Rebbi ilmezyen-nni ixedmen ayen n diri d ibgan.

“**Tisekkirin**” d ṣṣenf n yifrax yeččuren d tahuski s kra n tin izaden deg ṣṣifa ttkennin-tt yer tsekkurt, Rebbi ikarem-d tilmezyin-nni ixedmen lxir yerra-tent d tisekrin.

Deg wumyi n **Yifker yukren tisirt**, ifker-agi yella d amdan am yemdanen, d argaz. Ass-nni yuker tisirt yef waya it-id-yessxeḍ Rebbi yerra-t d ifker yettak anzi i tsirt.

“**Ifker**” ula d netta d sşenf n yiwersiwen ur d-yettefÿen ara ad t-walin medden, yezga yeffer deg lÿiran, akken yettwasen d win iteqlen ur yezmir ara ad yazzel, deg wumyi-agi Rebbi yerra argaz-nni yukren tisirt d ifker acku d ccer i yexdem, d azamul n tsirt.

Ma deg wumyi **Bururu**, ad naf bururu yella d yiwen n wergaz yesean adrim, maca asmi i d-yerza ÿur-s lmelk ur as-ihun ara ikerri ad as-t-id-yezlu akken ad as-yexdem imensi, ÿef waya is-d-yezla **amcic**, lmelk ifaq i waya yekker yedea-as dÿa yuÿal d bururu, yeqqar « lmal, lmal ».

“**Bururu**” d sşenf n yiwen uÿersiww ur necbiÿ ara, d azamul n wayen n diri, d azamul n lmut, ad naf imdanen mi ara as-slen yettæggið qqaren-as deg uqerru-inek, deg wumyi-agi Rebbi yessxeð-d argaz-nni amechahÿ yerra-t d bururu acku amek i d-nenna deg tazwara bururu d azamul n wayen icemten d wayen ur ndiri.

“**amcic**” d sşenf n yiwen n uÿersiww ihemmlen atas n yemdanen, yetteici deg wexxam d azamul n leÿdaqa d cebaÿa, maca deg wumyi-agi d azamul n tmuheqranit d ccaÿa amzun argaz-nni yehqer lmelk-nni ur as-ihun ara ikerri.

Ma yella deg wumyi n **Temda n ugerjum** ad naf yiwet n teewint ansi i ttagmen yemdanen, sşessawen iqwiren-nsen, yiwet n temÿart tezga tettagem deg-s akken ad t-sşessu iqwiren-agi, kra n yigerdan zgan sşexsaren-as aqwir-is, armi d yiwen wass tedfer-itent ruÿen yer temda-agi, dÿa tesseblee-iten, tuÿal tban-d temda-nni amzun akken tesea agerjum dÿa ar ass-a ttagaden ad eumen deg-s.

“**Tamda**” d yiwen n wadeg yeççuren d aman, d yiwet n teewint ansi i d-ttawin yemdanen aman, d azamul n lxir, ma yella deg wumyi-agi d azamul n wayen yessewhamen.

“**Tamda n ugerjum**” d yiwet n temda i yerra Rebbi tesea agerjum, tesseblee imdanen iheqren tamÿert-nni, d azamul n lxuf deg wumyi-agi.

Deg wumyi **Lamana tesbey tagerfa**, d umyi anda rebbi yessxeð-d tagarfa yellan d tamellalt yerra-tt d taberkant acku ur texdim ara amek i as-yenna, mi as-yenna awi takemmust-agi n yedrimen i waeraben, ma d ta-agi n tilkin awi-tt i yirumyen maca nettat ur texdim ara amek i as-yenna ÿef waya i tt-id-yessxeð Rebbi.

“**Tagerfa**” d sşenf n yifrax yesean unuÿ aberkan, d azamul n leÿzen d wayen n diri, deg wumyi-agi unuÿ aberkan yettwehhi ama i leÿzen neÿ i wayen icemten, acku tagerfa tella d taberkant maca mi texdee lamana Rebbi isxeð-itt yerra-tt d taberkant ur tesei ara tahuski.

II.3.2. Azamul deg usekkir

«Tameṭṭut yeffey-itt laeqel teffey-d yer uzniq tettsuyu teqqar « imeṣleḥ n mayyu ixlu », dya teqqim-d ar ass-a n wussan **imeṣleḥ n mayyu** ixellu ixxamen ur ilaq ara ad t-id-awiḍ ama yekfa mayyu ney ahat uqbel akk ad yekcem. »

“**Imeṣleḥ**” d yiwen wallal i tessexdam tmeṭṭut taqbaylit akkenad tessizdeg axxam-is, d azamul n tezdeg maca deg wumyi-agi d azamul n wayen n diri mi ara tt-id-awiḍ deg wayyur n mayyu, d azamul n uxrab n yexxamen.

“**Mayyu**” d ayyur wis xemsa deg leḥsab n yiseggasen, deg wumyi-agi d azamul n ccer d wuguren, d wayen akk ixuṣen, deg wumyi-agi d azamul n beṭtu n twaculin, leqbayel sqacaren aṭas ayyur-agi. Aṭas n yisekkiren i d-yellan ilmend-ines; qqaren-d ur ilaq ad txedmeḍ tameyra deg wayyur-agi n mayyu acku ad ak-d-ḍrun wuguren, qqaren-d diyen imcac i d-yettlalen deg wayyur-agi ur ilaq ara ad ten-ttjemēd deg uxxam ma ulac ad d-glun s lmut n uēggal deg twacult, s umata d ayyur anda kullec ur ilaq ara ad yettwaxdem deg-s.

« zik-nni yiwet n tmeṭṭut tekker ad terr timellalin i tyaziḍt akken ad d-tessefruri, maca tenṭeq tyaziḍt yur-s tenna-as : « ur d-ssefruruyey ara ama sswiy aman lmeyyegt, ur tekkis ara tayaziḍt yef tmellalin ur tesli ara i **tyaziḍt**-nni dya asmi i d-frurin yecwecwen-nni, yemmut wergaz-is yef waya i d-teffey tettsuyu teqqar « icwecwen n mayyu d **lmut** ».

“**Tayaziḍt n mayyu**”; tayaziḍt d yiwen n uyersiw i tt-rebbin yemdanen deg uxxam, d tin i as-d-yettawin nnfee, deg usekkir-agi tayaziḍt n mayyu d tin i d-yettawin lhem d wayen n diri, d azamul n lmut n uēggal deg twacult yef timyarin ur ggarent ara timellalin akken ad d-ssefrurint deg wayyur-agi.

«iēdda-d yiwen n wergaz yeddem anḍad-nni, dya argaz-nni iwumi yeḡli wanzad yuḡal d igellil netta yellan d amarkanti yesea aṭas n cci ma d wina yeddmn **anḍad** yuḡal-as akk cci-nni d sseaya-nni yur-s».

“**Anḍad**” d aḥric seg tfekka n umdan (acebbub-ines), anḍad d azamul n ccbaḥa akken yella d azamul n sseed yettwehhi yer win yesean zzher, deg umyi-agi tameṭṭut imecḍen acebbub-is deg wass n ssebt yeḡli yef tayet n urgaz-is, mi i as-yeḡli deg ssuq yeddem-it urgaz-nni i d-iēddan, yuḡal umcaḍ deg wass n ssebt d azamul n lmerwaḥ n cci yef waya ar ass-a, qqarent-d tyemmatin-nney ur ilaq ara ad nemceḍ deg wass n ssebt ney ad ay-iruh rrezq-ney.

“**ssebt**” d ass seg wussan n ddurt, deg waṭas n temnaḍin d ass n ssuq, akken d ass n usteefu, d azamul n lxir, maca deg wumyi-agi d azamul n txeṣṣart degu r tezmireḍ ara ad tmeçḍed amzur-ik ney mulac ad yeddu sseḍ-ik d yemsewqen.

«**Faḍma** terkeb yef **zzaylalawan**-nni d Remḍan, mi tewweḍ ttnaṣfa n ubrid tusa-tt-id leada n char dya zayla-nni teḥbes tugi ad telḥu, nnbi ifaq-as i Faḍma yenna-as : « Arres-d a Faḍma ad terreḍ akal yer yimi-nem , dya terres-d Faḍma tessedḥa deg baba-s, dya tedeā-as i teawdiwet-nni tenna-as : « Ad akem-yerr Rebbi d zzayla, tettēbbiḍ ur tettēbbiḍ yef waya i tuyal zzayla d tieiqert, tettēbbi kan ».

“**Faḍma**” d yelli-s n nnbi, d azamul n tmeṭṭut ixeddmn lewqam, tin yesean tissas maca deg usekkir-agi d azamul n tmeṭṭut ur yesein ara iḥulfan, qqessiḥ wul-is; tṭbut n waya-agi mi as-tedeā i zzayla-nni ad tuyal d tieiqart mi akken itt-tḥeccem zdat baba-s.

“**Zzayla**” d ṣṣenf n yiwersiwen, tcuba aḥudiw, maca nettat d tieiqert, d azamul n tieiqert akken nezmer ad d-nini d azamul n lferḥ acku zik tislatin yef zayla i d-teddunt, akken i nezmer ad d-nini dayen d azamul n thuski d ccbaḥa imi itt-id-xtaren i teslatin.

Dya i cciyee **Nnuḥ** yiwen ufrux yenna-as rruḥ zer ma tban-d lqaea, mi yewweḍ yufa aṭas n lḡifat yeqqim itett ur d-yuḃal ara, dya yessxeḍ-it-id Rebbi yerra-t d **isyi** siwa deg **lḡifa** ara itett, dya iciyyee **titbirt** mi tewweḍ twala akal teefes fell-as tewwi-id akal deg tqejjirin-is, dya ikarem-itt-id Rebbi, nettat yellan tesa tiqejjirin d timellalin uyalen-t d **tizeggayin**, yerna ur ilaq ad tt-teçḍed.

“**Ssidna Nnuḥ**” d imceggee n Rebbi yer lqaea akken ad d-yehdu imdanen yer ubrid n lxir, d azamul n lxir d tzemmar yessewhamen i as-yefka bab n yigenwan.

“**Isyi**” d ṣṣenf n yefrax meqqren, itett ala lḡifa, d azamul n wayen ifuḥen, deg usekkir-agi diyen d azamul n wayen ifuḥen d wayen icemten, acku mi it-iceggee Ssidna Nnuḥ ad izer ma yella iban-d wakal, ur as-yerri ara lexber yeqqim itett deg lḡifat yef waya it-id-yesxeḍ Rebbi yerra-t ḥaca tidin i itett.

“**Titbirt**” d ṣṣenf n yefrax yesean azal d ameqqran, d azamul n tlelli d wayen yelhan, deg usekkir-agi d azamul n lxir d laman, isbey-itt Rebbi s wakal n mekka yerna iḥarem win ara ttenyen seg waken tella d bab n lxir d wayen yelhan.

“**Tizeggayin**” d yiwen seg gar wunuyen yellan deg ddunit, d azamul n yidamen, deg usekkir-agi d azamul n wakal n mekka imi Rebbi ikarem titbirt mi i as-yessbey tiqejjirin-is s wakal n mekka, d afrux n lğennet.

«Yiwen wass iciyyee yiwen yer yiwet n taddart i yeffyen i ubrid n Rebbi, mi iruḥ **wergaz**-nni ad d-iger tiyri yer webrid yelhan tebeən-t-id ad tenyen, yettazal, ttazalen, mi yezra dayen ad tettffen iruḥ ad yeffer deffir n yizgaren dya rewlent akken ad tettffen wid i t-id-itebeən , dya iruḥ ad yeffer deffir n tyeṭṭen ula d nutenti rewlent, mi iruḥ yeffer deffir n tixsiwin d wakraren arran-t deg tlemmast akken ur d-yettban ara, umbaæed bab n yigenwan yenna-as i **wuli** : « kunemti am tzimert n Ḥemza, taelliḍt tarwa, tazagurt telsa », yenna-asen i yizgaren kunwi mi i d-yewweḍ rrebḥ yer yimawen-nwen ad tt-ṭṭukuyem ur tettem ara dya d tidet izgaren deg lawan n tefsut ṭṭukuyen ur tetten ara leḥcic-nni, ma **d tiyeṭṭen** yenna-as : « ad tt-qqimemt eeryan ».

“**Izgaren**” d ṣṣenf n yiwersiwen i tt-rebbin yemdanen deg uxxam, ssaxdamen-ten i tyerza, ney i tmezliwt, d azamul n sseaya d lğahed, maca deg usekkir-agi d azamul n wid ur nxeddem ara lxir, acku ugin ad yumen argaz-nni i d-iceggæ Rebbi iwakken ad d-yehdu imdanen yer ubrid n Rebbi yef waya i asen-yekkes lxir, deg lawan n rrebḥ izgaren ṭṭukuyen ur tetten ara.

“**Ulli**” d ṣṣenf yiwersiwen i d-tt-rebbin yemdanen deg uxxam, yesæa azal d ameqqran, acku akraren zellun-ten deg leid tameqqrant, imi yettwafek yikerri d asfel deg ubdil n ssida Smaeil, d azamul n tdiyanit, ula deg usekkir-agi d azamul n lxir acku fkan-as afus n lemæawna i urgaz-nni i d-iceyyee Rebbi.

“**Tiyeṭṭen**” ula d nutenti d ṣṣenf n yiwersiwen i d-yetturebbayen deg uxxam maca ttwasnent s tciṭent, d azamul n uearec, deg usekkir-agi d azamul n wayen n diri d tid ur nxeddem ara lxir, acku ugint ad eiwnent argaz-nni, yef waya i asent-yekkes Rebbi tuṣra, yeḡḡa-tent d tieryanin.

«Yenna-as baba-s i Faḍma ad d-yass lğil ur yetteqnie ara kan s **yirden**-agi ad asen-d-inadi leḡwaz i yirden-agi, Faḍma terfa tetṭef-d tayedret-nni tcarew-itt-id armi qrib i tfuk acku tayedret ney timzet tettaru seg uzar ama d tacebbubt, dya mi akken i tt-iwala baba-s tugi ad teḥbes yetṭef-as afus yenna-as : « ggad Rebbi a Faḍma acu ara ččen leḡyul i d-it-ddun ». Dya tenna-as : « fkiya-s **ssusa** i tuymas ara

yeččen nneema-agi ad yemmet». Nnbi ur yeqbil ara ddeewa i d-tefka Fađma yef waya yenna-as : « Kemm tefkiđ-asen ssusa ara ten-yenyen, ma d nekk fkiy-asen akellab ara d-yekksen ssusa-nni ». Yef waya i d-tegra tyedret tura mezziyet arnu yef waya imdanen akken ma llan helken ssusa.»

“**irden**” d ššenf n nneema, d azamul n lxir acku s yirden i ttidiren yemdanen, win yesean ššaba n yirden yettunaħsab d amerkanti, ula deg usekkir-agi d azamul n lxir d rreżq yef waya yelli-s n nnbi Fađma mi as-yenna baba-s belli ad d-yas yiwen n lğil ur iqebbel ara ad yečč irden melba leğwaz, Fađma terfa tedea-asen ad asen-d-yefk Rebbi ssusa i wid akk ad yeččen irden-agi, akken i d-tecrew tirdet-nni seg lqaea teğğa-tt-id d tamecťuħ, yef waya i teqqim akken d tamecťuħ ar ass-a.

“**Ssusa**” d yiwen waťtan i yettayen imdanen deg tuymas-nsen, d azamul n lqareħ, deg usekkir-agi d azamul n ddeewa-nni i as-tefka Fađma i lğil-nni ara yeččen irden.

Tawacult tella txeddem **azetťa**, mi d-wwin **Imeyyet**-nni yugi ad d-yekk deg yimi n tewwurt acku azetťa d aruħ, Imeyyet-nni ula d netta d **aruħ** dya tawacult-nni tugi d d-tekkes azetťa-nni, iwin Imeyyet-nni medlen-t acu kan yal ass yettbedda-d aruħ-is yer yimi n tewwurt armi d asmi i d-ssidren azetťa, gezmen-t deg tťnašfa iruħ aruħ-is, dya teqqim-d ar ass-a aruħ n win yemmuten ur yettemplal ara d win uzetťa.

“**Azetťa**” d yiwen n urmud ixeddmment tlawin n zik, zetťent ielawen ney iberniyas i yexxamen-sent, azetťa d azamul n waťas n tyawsiwin imi azal meqqar deg tallit n zik, d azamul n uxeddim, d azamul n tiħerci, d azamul n rruħ, acku qqaren wat zik nexleq-d aruħ i uzetťa. Am deg usekkir-agi d azamul n rruħ acku Imeyyet-nni tezga aruħ-is tettbedda-d deg tewwurt acku ur tezmir ara ad temlal d rruħ n uzetťa-nni.

“**rruħ**” yal yiwen yettidir deg tudert lmeena-s yesea rruħ, d azamul n tudert.

“**Imeyyet**” d win iwumi yeffey rruħ, d azamul n lefraq.

«Ur ilaq ad teğgeđ **tibelyet** tetti deg uxxam ney ad nayan yiēeggalen n twacult.»

“**Tibelyet**” d allal i ttusun yemdanen deg yiđarren-nsen, d azamul n tušra. Maca deg usekkir-agi tibelyet yettin d azamul n yimenyi gar yiēeggalen n twacult.

«Ur ilaq ara ad t-xadeđ deg wass n tæacurt ney mulac ad yettargagi ufus-ik.»

“Taxeyyađt” d yiwen n urmud ixeddmen ama d iragzen ama d tilawin, azal-is d win meqqren, ttexyyiđen yemdanen lqec-nsen ama s tmacint ama s tsegnit. D azamul n tuşra, maca deg tmurt n leqbayel qqaren-d d azamul n usekkideb, neqqar-d xađen-d fell-ak lmeena-s skadben-d fell-ak. Deg usekkir-agi taxeyyađt deg wass n tæacurt d azamul n tergagit.

“Taæacurt” d yiwen wansay adiyani, deg wass-agi atas n yirmuden is-qqacaren, ur ilaq ara ad taruđ ney ad t-naqced...ney ad yettargagi ufus-ik, d azamul n lxir d temlilit n tasa d way turew acku leqbayel xedmen deg wass-agi lewziε ney timecredt. Deg usekkir-agi d azamul n tergagit n ufus n win ixedmen irmad-agi.

“Targagit” d yiwen waţtan yetthazen ladya wid meqqren deg leemer, d azamul n temyer. Maca deg usekkir-agi d azamul n win ixaden deg wass n tæacurt.

«Ur ilaq ara ad tenyeđ izrem ma yekcem-d yer uxxam ilaq ama tenniđ-d talata tikkal “ddnub-ik deg yiri-inek” ma ur iruđ ara ad tt-nyet, qqaren-d d aæssas n uxxam yesεa ddnub.»

“izrem” d şşenf n yiwersiwen yettsahilen, yettwasen s lewεara, ttagaden-t akk yemdanen ad ten-yeqqes maca qqaren-ak ur ma ur tt-nuleđ ara ur k-iteqqes ara. D azamul n lxuf n ssem akken yella d azamul n lewεara, ttaken yis lemtel, mi ara d-mmeslayen yef yiwen n umdan akka iwaeren, yehrec, qqaren-d d izrem, lmeenas yeqqfez. Ma yella deg usekkir-agi izrem yezmer ad yili d azamul n lbaraka ma yella d aæssas n uxxam akken yezmer ad yili d aħessad ma yella izrem-nni yebya ad ak-yeqqes. Ula mi ara iwali umdan izerman deg targit neqqar-d d ihessaden.

“Ddnub” dayen n diri akk yexdem kra n umdan, ttiyman d ddnubat yef yiri-s. D azamul n win yefyen abrid n Rebbi. Deg usekkir d azamul n uεeggen.

“Aæssas” d yiwet n tumant i d-nufa ar ass-a, yessnulfa-tt-id usugen n yemdanen, atas n tğur ittağgan akken, qqaren-d fell-asent d tieessasin. D azamul n uħader yer ddeewessu d wayen n diri. Aæssas deg usekkir-agi d izrem, acku mi ara d-afen yemdanen izrem dixel n uxxam, yettidir yid-sen maca ur asen-yexdim ara ayen diri lmeenas d aæssas. Izrem yettuyal da-agi d azamul n lemħadra yef yiεeggalen n twacult-nni.

«Ur ilaq ara ad **tt-surfed** i uqcic amec̣uḥ ney mulac ur yettiyzif ara, ma tessurfed-as ilaq ad d-tuɣaled.»

“**Asuref**” d azgar-nni ara d-tzegred i tyawsa, neqqar-d yessuref-d yur-i, akken i d-neqqar yessurfas lmeena-s isueef-it, d azamul n ssmeh. Maca deg usekkir-agi d azamul n wayen n diri acku ttwalin ma yella tessurfed agrud amec̣uḥ ur yettiyzif ara.

«Ur ilaq ara ad **tt-ḍumeḍ** deg yiḍ deg uxxam, ad tt-ssufyed iduman-nni yer berra qqaren ad tt-ruḥ **lbaraka** n uxxam-nni.»

“**Aḍumu**” d yiwen n urmud it-xeddem tmettut yal ass deg uxxam-is, d azamul n tezdeg. Maca aya deg tmurt n leqbayel ilaq ad d-yili deg uzal acku ma yella deg yiḍ yettuɣal d azamul n lmerwaḥ n rreżq.

“**Lbaraka**” d yiwen wawal i d-neqqar mi ara nwali yiwen yes ma yella d igellil maca yezga yugar fell-as cci, neqqar-d yesea lbaraka, ney mi ara d-nesseb kra n tgella ad nečč akk yerna ur tettfaka ara neqqar-d belli yesea lbaraka. D azamul n rreżq s waṭas.

«Ur ilaq ara ad **tt-sirdeḍ** aqerruy-inek mi isebban medden imensi (mi ara tt-furun yibawen) ney mulac ad ak-yetteqreḥ uqerruy-inek, ad **yettfuru** am yibawen.»

“**Tarda**” d yiwen urmud ixedmen yemdanen ama i yixamen-nsen; ama i tfekkiwin-nsen, d azamul n tezdeg. Maca deg usekkir-agi d azamul n uqraḥ n uqerru, acku win yessiriden aqerru-ines deg lawan n usewwi n yimensi, ad t-yetteqraḥ uqerruy-is.

“**Afuru**” d ššenf n usebbi, am yibawen d asfuru iten-ssfurun deg tseksut, d azamul n tibbin. Ma yella deg usekkir-agi d azamul n uqraḥ uqerruy.

«Deg wass n **leidameqqran** agrud ur ilaq ara ad yečč **tacriḥt** deg uḍar n yikerri ney mulac ad **icabzik**.»

“**leid ameqqran**” d yiwen n wansay adeyyani, yella-d mi yettwafk yikerri deg umkan Ssidna Saēil dya teqqim akken ar ass-a, d azamul addiyani, d azamul n lxiḥ d temlilit n tasa d way turew. Maca deg usekkir-agi yettuɣal d azamul n ccib mi ara yečč ugrud tacriḥt seg uḍar n yikerri.

“**Tacriḥt**” d ššenf n tgella, d aksum ama n yikerri, aqelwac, azger...d azamul n tizeḍt d sseaya acku ḥaca wid yesean i d-yettayen aksum, acku ḡlay ney tetten-t deg teswiein

yemxalafen leid, timecredt, timeeriwin. Deg usekkir-agi nenna-d belli d azamul n ccib ma yella d agrud i yeččan tacriht n uđar n yikerri deg wass n leid.

“**Ccib**” d anzaden-nni imellalen i d-yettefyen i yemdanen mi ara yimyuren deg leemer. D azamul n temyer. Maca deg usekkir-agi d azamul n temyer uqbel lawan.

Ur ilaq ara taqciqt tameçtuḥ ad tečč **izerman** n leid ney mulac mi ara timyur ur tettseggim ara lecçal-is, ur ferrun ara, yef waya teqqim d lemtel “yečča” izerman n leid.

“**Izerman**” d aḥric seg tfekka n ukerri n leid, d azamul n wayen yettwaceklen. Deg usekkir-agi d azamul n wayen ur nferru ara, maca mačči izerman akk wid kan n leid. I d azamul n tkerrist.

Ur ilaq ara taqciqt ad tettwali **lemri** deg yiđ ney mulac ad d-teseu ḥaca tullas.

“**Lemri**” d yiwen wallal ideg ttwalin yemdanen iman-nsen deg-s, ladya tullas, d azamul n ccbaḥa maca deg usekkir-agi d azamul n wayen n diri mi ara ttwalit teqciqt deg yiđ, taqciqt-nni ḥaca tullas kan ara d-teseu.

Ur ilaq ara **tislit** ad tekcem yef teslit amarrant **ifassen**-nsent i snat seg **waman**, ney mulac ad ilin inayluyen ad tehlek teslit-nni iyef ara kecmen.

“**Tislit**” d tameṭṭut-nni ara yeddun d tamaynut yer uxxam n urgaz-is, d azamul n ccbaḥa, ttaken-tt ula d lemtel mi ara walın yiwet tecbeḥ ad as-inin tecbeḥ am tsekkurt. Deg usekkir-agi snat n teslatin deg yiwen n umkan d azamul n waṭan.

“**Ifassen**” d aḥric seg tfekka n umdan, d azamul n uxeddım d ferru n temsal, ula deg usekkir-agi d azamul n ferru n wugur mi ara rrent teslatin di snat ifassen-nsent deg waman ur d-yettılı ara lehlak.

“**aman**” d allal isexdamen yemdanen deg tudert-nsen n yal ass, ur zmiren ara ad idiren mebla aman, d azamul laman, acku aman d laman , ula deg usekkir-agi ussan-d waman d azamul n laman acku mi ara arrent teslatin-nni ifassen-nsent i snat deg waman ur d-iđerru ara kra n wugur, ulac tin ara ihelken.

Ur ilaq ara ad teqqimeđ yef **umnar** ney mulac ad tuyaleđ d **amattar**.

“**Amnar**” d tadekkant-nni yettilin yef yiri n tewwurt, d azamul n tuttra, ula deg usekkir-agi d azamul n tuttra.

“**Amattar**” d win ur nesei ara lqut n yid-ines, d azamul n teglel. Ula deg usekkir-agi d azamul n yigellil.

Ur ilaq tislit ad tels **aberkan** ney mulac ussan-is akk d leħzen.

“**Iselsa iberkanen**” d yiwen n wunuy itt-lusun yemdanen deg yal tiswiein, d azamul n tɛlam. Deg usekkir-agi d azamul n leħzen d wayen n diri yef waya i megdul yef teslit tajiɛt ad tells-it.

Ur ilaq ara ad **d-ssiken** yef teqcict ur nezwiġ ara ney mulac ad tbur.

“**Asikki**” d yiwen n urmud ixeddment tlawin yal ass deg yixamen-nsent, d azamul n tezdeg. Maca deg usekkir-agi asikki yef teslit d azamul n uburu, lmeena-s ad teqqim teqcict-nni mebla zzwag.

Tafelwit N° 1 n yizamulen yeɛnan iyersiwen n wamud

Ayersiw/Azamul	Azamul-nsen	
	Ayen yelhan	Ayen n diri
“ Ibgi ”	/	D ucmit
Tasekkurt	Tucbiht, tahuskayt, tislit	/
Ifker	/	D amakar
Bururu	/	Lmut, d ucmit, d amechah
Amcic	D umliħ, d uħric ⁴²	D menwala (ur yesei ara azal)
Tagerfa	/	Leħzen, lexdeɛ
Tayaziɛt n mayyu	/	Lmut, beɛtu
Zzayla	Ccabaħa	Tieiqert
Isyi	/	D ucmit, d amaɛfun
Titbirt	Ccabaħa, lhiba, lbaraka	/
Izgaren	Lġahed	Aɛtukuy

⁴²Yahiaoui Tassadit, *Le bestiaire dans la littérature kabyle*, Mémoire de magister, UMMTO, 2013-2014.

Ulli	Lbaraka, lxir, tuşşra	/
Tiyetţen	Lxir	Leera
Izrem	Lbaraka	Leşsed

Tafelwit N °2 n yizamulen i yellan d tiyawsiwin deg wamud

Izamulen/ Tayawsa	Azamul-nsen	
	Ayen yelhan	Ayen n diri
Imetţawen imezwura	Imetţawen n lferh	Lehzen, lxiq, tamuheqranit.
Tineqqiđin n wayyur	/	Agujil
Tamda n ugerjum	Tabyest, taydemt, lxir	/
Imeşleḥ	Tezdeg	Beţtu n yexxamen
Anžad	Sseed	Tegllel (anzad n wass n ssebt)
Irden	şşaba, lxir	/
Ssusa	/	Aţţan
Rruḥ	/	Rruḥ n lmeyyet
Tibelyet (tetti)	Tuşra	Amennuy gar twacult
Tacriḥt	Tizeđt	Ccib
Ccib	/	Temyer, lhif
Iżerman	/	Tamukrist
Lemri	Ccbaḥa	Tullas
Aman	Laman, lxir	/
Amnar	/	Tuttra
Iselsa iberkan	Tuşra	Lehzen, ayilif

Tafelwit N° 3 n yizamulen n tdiyanit

Azamal	Ayen yelhan	Ayen ixušen
Faḍma	Lhiba, tissas, ccbaḥa	Urfan
Ssidna Nnuḥ	Lhiba, tirugza, lqedra	/
Tæacurt	Tagmat	/
Ddnub	/	Tucḍa
Aæssas	Asaḥbiber, lqedra..	/
Lbaraka	Rrezq s waṭas	/
Læid tameqqrant	Timlilit n tassa d way turew	/

Tafelwit N ° 4 n yizamulen n kra n yirmad

Azamal	Ayen yelhan	Ayen n diri
Taxeggaḍt	Amahil, tuṣra	Targagit deg wass teacurt
Asuref	/	Tewzzel
Aḍumu	Tezdeg	Lmerwaḥ n rrezq
Tarda	Tezdeg	Aqraḥ uqerru
Afuru	Rrezq	Aqraḥ n uqerru
Asikki	Tezdeg	Aburu
Azeṭṭa	Amahil, tiḥerci	Rruḥ n lmeyyit

Tafelwit N ° 6 n yizamulen nniḍen

Azamal	Ayen yelhan	Ayen n diri
Tayemmat n ddunit	Taxelqit tamezwarut, tudert tamezwarut	/
Taseh̄hart	/	Tameṭṭut tuemitet, ccer
Mayyu	/	Lmut, beṭṭu n twaculin
Ssebt	Ssuq	Lmerwaḥ n rreżq
Azeggay	Ccbaḥa, akal n mekka	/
Lmeyyet	/	Lefraq, lmut
Targagit	Taεacurt	Aṭṭan
Tislit	Ccbaḥa, lferḥ	/
Amattar	/	Teglel

II.3.2. Tugna

Tugna d asenked n tekti n umdan d yihulfan-is. Ṣalḥi Muḥend Akli yenna-d: « *d tanfalit yeddsen s ubrid ixulfen tudssa n tenfalit n yal ass. Llan sin n leṣnaf ntugniwin: tid yeqqnen yer talya (ama n yimesli, ama n wawal, ama n tefyirt) d tid yeqqnen yer unamek* ». ⁴³

« *Tugna d tafukti n wayen yellan d tara* ». ⁴⁴Aya iwekked-d ayen i d-nenna deg tazwara.

Elaḥsab n Ṣalḥi Muḥend Akli: « *d tanfalit yeddsen s ubrid ixulfen tudssa n tenfalit n yal ass. Llan sin n leṣnaf n tugniwin: tid yeqqnen yer talya (ama n yimesli, ama n wawal, ama n tefyirt) d tid yeqqnen yer unamek* ». ⁴⁵

II.3.2.1. Tugna deg wumyi

Deg wumyi “**Amgar amezwaru**” tettwanefk-d tugna n tweṭṭuft ixedden, yeslemden i yemdanen tadamsa, maca aya yekcem deg usugen, allay n umdan i d-yesnulfan aya, imi deg tilawt d amdan i yesean allay ixeddem.

⁴³ Salḥi Muḥend Akli, *Asegzawal Amezyan n tsekla*, L’odyssse, 2012, p.68.

⁴⁴ Legros Patrick et al, *Sociologie de l’imaginaire*, Edition ARMAND COLIN, Paris, 2006, p, 151. « *L’image est reproduction d’un original* »

⁴⁵ Salḥi Muḥend Akli, op.cit, p.68.

Tetwafk-d tugna n useyli n yiti yer waman seg tyemmat tamezwarut n ddunit, asugen n yiman ney nezmer ad d-nini n ugraw yessawed imdnen ad d-ssegzun afsax n yitij sebba-s d imeslayen-nni i d-tenna tyemma-tt n ddunit. “*Umyi Afsax amezwaru/ asfel amezwaru yewwi-d yef waya-agi, anda ara naf tayemmat tamezwarut n ddunit tella d tasehhart, tettef adebsi anda terra aman tettharik-it, teqqar-as kra n yimeslayen, armi i d-tessayli itij-nni yer waman*”

Ma yella deg wumyi **Imettawen imezwura d tneqqiden n wayyur**, tettwafek-d tugna n wayyur i d-işşuben yer ugujil-nni yettrun, tugna n lehnana n wayyur yef ugujil, yes ma ahāt aya yella kan dixel n uđris, akken yella deg wallay n yemdanen yumnen s waya.

“*Yiwen wass yeqqim wahdes, işub-d yur-s wayyur, yenna-as : « Ttru-d fell-i ur ttađa ara imettawen-ik ad ylin yer lqaea akken ad tent-awiy yer lğennet, yef waya i d-yeqqim yur-sen tineqqidin n wayyur d imettawen n ugujil.*”

Deg umyi **Tislit iqenjuĒen** yefka-d umsawal tugna n imensan (iqeffafen) yuyalen d azru.

Tislit-aki yessewsex mmi-s dya tekkes-d lemsemmen tesfed-as yef waya itt-yessxed Rebbi yerra-tt d azru i mazal ar ass-a.

Deg umyi **Tamda n ugerjum** yefka-d umsawal tugna n temda yuyalen tettban-d amzun tesea agerjum. Maca deg tilawt aya yettunaħsab d asugen.

Armi d yiwen wass tedfer-itent ruħen yer temda-agi, dya tesseblee-iten, tuyal tban-d temda-nni amzun akken tesea agerjum dya ar ass-a ttagaden ad eumen deg-s.

Deg umyi **Amerđil n temyarın** yefka-d umsawal tugna n furar i as-iredlen i yennayer akken ad inay tamyard d warraw-is.

Yennayer yedleb deg furar ad as-yerđel xerşum sin wussan akken ad inay tamyard d wactal-is yef waya yuyal yennayer yesea 31 n wussan ma yella d furar yesea 28.

Yefka-d umsawal deg umyi **Lamana tesbey tagerfa**, amek i tuyal tgerfa-nni d taberkant mi i tella d tamellalt.

Rebbi yessxed-d tagarfa yellan d tamellalt yerra-tt d taberkant acku ur texdim ara amek i as-yenna, mi as-yenna

awi takemmust-agi n yedrimen i waeraben, ma d ta-agi n tilkin awi-tt i yirumyen maca nettat ur texdim ara amek i as-yenna yef waya i tt-id-yessxed Rebbi.

Deg umyi **Lhiba n tsekkurt** yefka-d tugna n tsekkurt yesean lhiba mi ara tesrafeg mi as-yefka yizem ciṭ n lhiba-ines.

Iceyyee-as-d Rebbi tasekkurt i as-d-yettawin aman armi i d-tefsi i yidaren-is, dya yefka-as yizem cciṭ di lhiba-s, tasekkurt mi i tettafeg tessarhab.

III. Tasugent deg usekkir

III.1. Tugna deg usekkir

Deg usekkir **Imeṣleḥ n mayyu** yefka-d umsawal tugna n tmeṭṭut yeffyen deg taddart tessawal, teqqar belli d imeṣleḥ-nni i d-tewwi deg waggur n mayyu i as-yesxerben axxam-is. Maca aya d tasugent-nni i d-yefka wallay-is. Yerna ad naf imdanen merra umnen s wacu i d-tenna ar ass-a n wussan.

«Tamettut yeffey-itt laeqel teffey-d yer uzniq tettsuyu teqqar « imeṣleḥ n mayyu ixlu », dya teqqim-d ar ass-a n wussan imeṣleḥ n mayyu ixellu ixxamen ur ilaq ara ad t-id-awiḍ ama yekfa mayyu ney ahat uqbel akk ad yekcem. »

Deg usekkir **Tayaziḍt n mayyu** yefka-d umsawal tugna n tyaziḍt iwumi ara timellalin deg wayyur n mayyu, maca nettat tugi ad d-tessefruri ama teswa aman lmeyyit, dya yemmut uεeggal seg twacult-nni yef waya i teqqim akken ar ass-a n wussan ur ilaq ara ad t-xedmed timellalin deg wayyur n mayyu.

Tenteq tyaziḍt yur-s tenna-as: « ur d-ssefruruyey ara ama sswiy aman lmeyyegt, ur tekkis ara tayaziḍt yef tmellalin ur tesli ara i tyaziḍt-nni dya asmi i d-frurin yecwecwen-nni, yemmut wergaz-is yef waya i d-teffey tettsuyu teqqar « icwecwen n mayyu d lmut ».

Deg usekkir **Anzaḍ n sseed yedda d yemsewqen** yefka-d tugna n wamek yufeg rrezq deg uxxam n urgaz-nni iwumi temcedt tmeṭṭut-is aqerruy-is seg wass n ssebt yedda d wina it-yufan. Yef waya i teqqim ar ass-a ur ilaq ara win ara imecḍen aqerru-s deg wass n ssebt.

Iædda-d yiwen n wergaz yeddem anzad-nni, dya argaz-nni iwumi yeqli wanzad yuyal d igellil netta yellan d amarkanti yesæa atas n cci ma d wina yeddmen anzad yuyal-as akk cci-nni d sseaya-nni yur-s.

Deg usekkir *Zzayla d Faḍma* tettwafek-d tugna n lberhan tesæa Faḍma ad tbeddel tarrayt n ddunit akken kan i as-tedæa i zzayla-nni akken ad tuyal d tieiqert s tidet dayen kan i yedran zzayla tuyal d tieiqart ar ass-a ur tseæeu ara dderya.

«Faḍma terkeb yef uæawdiw lawan-nni d Remḍan, mi tewweḍ ttnaşfa n ubrid tusa-tt-id læada n char dya zayla-nni teḥbes tugi ad telḥu, nnbi ifaq-as i Faḍma yenna-as : « Arres-d a Faḍma ad terreḍ akal yer yimi-nem , dya terres-d Faḍma tessedḥa deg baba-s, dya tedea-as i teawdiwet-nni tenna-as : « Ad akem-yerr Rebbi d zzayla, tettæbbiḍ ur tettebbiḍ yef waya i tuyal zzayla d tieiqert, tettæbbi kan ».

Deg usekkir *Ssidna Nnuḥ* tettwafek-d tugna n usxaḍ n Rebbi i yiyersiwen ur nexdim ara luqam i yimceggæen-is yer lqæa am yisyi i yerra itett kan lḡifat ur yezmir ara ad yeçç nneema nniden, akken i d-tettwafk tugna n ukarem n Rebbi i yiyersiwen ixedmen luqam d wayen yelhan, fkan afus n tallelt i yimceggæen n Rebbi am tetbirt i d-yesslaxsen idaren-is deg wakal akken ad as-d-tessebgen i Nnbi Nnuḥ belli tban-d lqæa, Rebbi ikarem-itt yerra-as tiqejjirin-is d tizeggayin am wakal n mekka.

«Icciyee Nnuḥ yiwen ufrux yenna-as ruḥ zer ma tban-d lqæa, mi yewweḍ yufa atas n lḡifat yeqqim itett ur d-yuyal ara, dya yessxeḍ-it-id Rebbi yerra-t d isyi siwa deg lḡifa ara itett, dya iciyyee titbirt mi tewweḍ twala akal teefes fell-as tewwi-id akal deg tqejjirin-is, dya ikarem-itt-id Rebbi, nettat yellan tesæa tiqejjirin d timellalin uyalen-t d tizeggayin, yerna ur ilaq ad tt-teççed. »

Ula deg usekkir “*Tiyetṭen, izgaren, uli*” tettwafk-d tugna n ukerrem n Rebbi i wid yetteawanen imceggæen-ines, d usxaḍ-ines i wid ur asen-yettaken ara afus n talelt, deg usekkir-agi ikerrem Rebbi uli yefren imceggæe-ines, yefka-asen taduḍt ad tettḥadar fell-asen deg cçetwa, akken yesxeḍ izgaren mi asen-yefka yir ddeewa yal mi ara d-yawed arbeḥ nutni ad ṭtukuyen, ur tetten ara, ma yella d tiyetṭen yeḡḡa-tent d tieeryanin.

«Umbaæed bab n yigenwan yenna-as i wuli : « kunemti am tzimert n Hemza, taælliðt tarwa, tazagurt telsa », yenna-asen i yizgaren kunwi mi i d-yewweð rrbeḥ yer yimawen-nwen ad tt-ṭtukuyem ur tettem ara dya d tidet izgaren deg lawan n tefsut ṭtukuyen ur tetten ara leḥcic-nni, ma d tiyeṭṭen yenna-as : « ad tt-qqimemt eeryan ».

Deg usekkir *Faðma d Nnbi* tettwafek-d tugna n tezmert d lberhan i asen-yefka Rebbi i yimcegeen d warraw-nsen, Faðma seg waken terfa seg lḡil i d-iteddun imi ad uyalen ad ttagin ad ččen irden mebla leḡwaz yef waya tcarew-d tiyedret-nni seg yixef armi qqrib ad d-taweð yer tcebbubt, maca Nnbi yetṭef-as afus, yenna-as belli ilaq ad d-teḡḡ i leḡyul i d-iteddun, yef waya tiyedret teqqim ar ass-a d tmecṭuḥt kan.

«Faðma terfa tetṭef-d tayedret-nni tcarew-itt-id armi qrib i tfuk acku tayedret ney timzet tettaru seg uẓar ama d tacebbubt, dya mi akken i tt-iwala baba-s tugi ad teḥbes yetṭef-as afus yenna-as: « ggad Rebbi a Faðma acu ara ččen leḡyul i d-it-ddun ». Dya tenna-as: « fkiya-s ssusa i tuymas ara yeččen nneema-agi ad yemmet». Nnbi ur yeqbil ara ddeewa i d-tefka Faðma yef waya yenna-as: « Kemm tefkið-asen ssusa ara ten-yenyen, ma d nekk fkiy-asen akellab ara d-yekksen ssusa-nni ».

Deg usekkir *Azeṭṭa* tettwafek-d tugna n wamek ur zmiren ara ad mlilen lerwaḥ, acku nwala deg usekkir-agi aruḥ n uẓeṭṭa ur yezmir ara ad yemlal d rruḥ n lmeyyet, yef yettwaḥettem yef twacult ad d-tekkes azeṭṭa-nni ad tt-gezmit deg tnaṣfa akken rruḥ n lmeyyet-nni ur yetteawad ara ad d-yezzi yer wexxam-nni.

«Mi d-wwin lmeyyet-nni yugi ad d-yekk deg yimi n tewwurt acku azeṭṭa d aruḥ, lmeyyet-nni ula d netta d aruḥ dya tawacult-nni tugi d d-tekkes azeṭṭa-nni, iwin lmeyyet-nni meḍlen-t acu kan yal ass yettbedda-d aruḥ-is yer yimi n tewwurt armi d asmi i d-ssidren azeṭṭa, gezmen-t deg ṭtnaṣfa iruḥ aruḥ-is».

«Ur ilaq ad teḡḡeð tibelyet tetti deg uxxam ney ad naḡen yiæggalen n twacult. »

Deg usekkir-agi tettwafek-d tugna n umennuy n yiæggalen n twacult ma yella teqqim tbelyet-nni akken tetti. Lmeena-s ur ilaq ara iæggalen n twacult ad ḡḡen tibelyet tetti.

«Ur ilaq ara ad t-xaḍeḍ deg wass n teacurt ney mulac ad yettargagi ufus-ik. »

Deg usekkir-agi tettwafk-d tugna n n wid i tettatṭaf targagit acku xaḍen deg wass n teacurt, aya yettunaḥsab d asugen maca timetti tumen yis.

«Ur ilaq ara ad tenyeḍ izrem ma yekcem-d yer uxxam ilaq ama tenniḍ-d talata tikkal “ddnub-ik deg yiri-inek” ma ur iruḥ ara ad tt-nyet, qqaren-d d aæssas n uxxam yesæa ddnub.»

Deg usekkir-agi tettwafk-d tugna n lxuf n yemdanen seg tmenyiwt n yezrem acku izrem yezmer ad yili d aæssas n uxxam-nni.

«Ur ilaq ara ad tt-surfeḍ i uqcic amecṭuḥ ney mulac ur yettiyzi ara. »

Tettwafek-d tugna n tewzel n kra n umdan ma yella surfen-as asmi yella mezzi yef waya tikwal mi ara d-nemlil yiwen d awezzlan ad as-nini surfen-as, ur d-uyalen ara.

«Ur ilaq ara ad tt-ḍumeḍ deg yiḍ deg uxxam, ad tt-ssufyeḍ iḍuman-nni yer berra qqaren ad tt-ruḥ lbaraka n uxxam-nni. »

Deg usekkir-agi tettwafk-d tugna n tuffya n rrezq ma yella ssiken axxam deg yiḍ, amzun iteddu rrezq n uxxam-nni deg yiḍuman-nni.

«Ur ilaq ara ad tt-sirdeḍ aqerruy-inek mi isebban medden imensi (mi ara tt-furun yibawen) ney mulac ad ak-yetteqreḥ uqerruy-inek. »

Deg usekkir-agi tugna n uqraḥ n uqerru n win yessarden aqerru-ines deg lawan mi sebbayen imensi, lmeena-s amzun akken yettba uqerruy-is, akken i yettba yimensi-nni, ney yettfuru amek akken itt-furun yibawen-nni.

«Deg wass n leid agrud ur ilaq ara ad yečč tacriḥt deg uḍar n yikerri ney mulac ad icab zik. »

Deg usekkir-agi tettwafk tugna n ccib n ugrud yeččan tacriḥt deg uḍar n yikerri n leid tameqqrant.

«Ur ilaq ara taqcict tamecṭuḥ ad tečč izerman n leid ney mulac mi ara timyur ur tettseggim ara lecçal-is, ur ferrun ara, yef waya teqqim d lemtel “yečča” izerman n leid. »

Tettwafk-d deg usekkir-agi tugna n teqcict-nni iwumi ara ttwaceklen lecyal, ad d-tettmager iewwiqen dedg tudert-is, ur ferrun ara lecyal-is ack tečča izerman n leid.

«Ur ilaq ara taqcict ad tettwali lemri deg yid ney mulac ad d-teseu haca tullas. »

Deg usekkir-agi tettwafk-d tugna n ssaewan n tullas kan seg tmettut yettwalin iman-is yer lemri deg yid.

«Ur ilaq ara tislit ad tekcem yef teslit amarrant ifassen-nsent i snat seg waman, ney mulac ad ilin inayluyen ad tehlek teslit-nni iyef ara kecmen. »

Tettwafk-d deg usekkir-agi tugna n lehlak n teslit mi ara tt-kcem yur-s teslit nniđen, daya iwumi qqaren inayluyen

«Ur ilaq ara ad teqqimed yef umnar ney mulac ad tuyaled d amattar. »

Deg usekkir-agi tettwafk-d tugna n wid yettuyalen d igellilen acku qqimen yef umnar, acku d amattar i yettyaman yef umnar n tewwurt.

«Urilaq tislit ad tels aberkan ney mulac ussan-is akk d lehzen. »

Deg usekkir-agi tettwafk-d tugna n lehzen n teslit yelsan ney yewwin yid-s iselsa iberkanen.

«Ur ilaq ara ad d-ssiken yef teqcict ur nezwiğ ara ney mulac ad tbur. »

Deg usekkir-agi tettwafk-d tugna n uburu n teqcict iyef ara d-ssiken, Imeena-s taqcict ur ilaq ara ad teğğ imdanen ad d-ssiken fell-as.

Taggrayt

Deg yixef-agi nessawed nesbadu-d tamacahut anda i d-nefka leşnaf d tulmisin-is, akken nessawed nesbadu-d taħkayt d tneqqist. Ma yella d taşleđt tsugent deg wumyiten d yisekkiren i d-nemger deg unnar ssawdent-ay yer wařas n yigemmađ umyi d usekkir d timiđranin yebnan atas yef uzamul i yebnan ama yef unamek yelhan ney win n diri, izamulen mxalafen nufa-d belli ttuqten yiwersiwen, allalen...ma yella deg wayen yerzan tugna nufa-d belli yal asekkir ney umyi d win ibedden yef kra n tugna.

Taggrayt tamatut

Taggrayt tamatut

Tazrawt-ntey i yellan d taşleđt n tsugent deg wamud n wumyiten d yisekkiren i d-nemger deg unnar deg temnađt n Drae El Mizan yessawed-ay yer wařas n yigemmad, ixef amezwaru nessawed negza akken iwata anamek d tbadut n wumyi ama yef leřsab n yinagmayen ibaraniyen ney Izzayriyen, aya i ay-t-yeđđan nufa-d belli ayen yellan deg wumyi dayen ur yezmir ara ad yeqbel leeqel acu kan imdanen ttammen yis. Nessawed nefka-d ula d leřnaf n wumyi d twuri-ines deg tmetti taqbaylit. Ma yella d aserwes i nexdem gar wumyiten i d-nemger nekkenti deg unnar d wid i d-yemger Léo Frobenius, anda i d-nufa belli llan wumyiten icudden yer wamek i d-frurin yemdanen, llan wiyed ccuden yer wamek i d-frurin yiyersiwen, akken llan wid icudden yer wamek i d-llant tumanin...Aya yessawed-ay nufa-d ulac ařas n umgired gar wayen i d-nemger nekkenti d wayen i d-yemger Léo Frobenius imi bnanet i snat yef yiwen n unamek.

Deg yixef win sin i d-yellan yef usekkir d leřnaf-is, seg tbadutin akk i d-fkan yinagmayen ibaraniyen ney izzayriyen, nessawed negza akken iwata lmeena lqayen i yesea usekkir, akken i d-nessawed yer leřnaf-is yef wamek iten-id-tefka C.L.Dujardin, nessawed nufa-d belli llan yisekkiren icuden yer wayen yelhan, akken llad wid icudden yer wayen n diri, llan wid yeenan leewayed, ney talliyin n tudert n umdan, ma yella seg wamud i d-nřawec nessawed nufa-d belli llan yisekkiren icudden yer iwalalen, nessawed nufa-d kra n yisekkiren icudden yer tdiyanit, akken i d-nufa belli llan wid icudden yer tegnatin n lqareh...Yal asekkir deffir-s ayen megdulen ur ilaqen ara ad yili ney mulac ad d-teđru kra n twayit. Nessawed-d yer yiwen n ugzul belli ar tura mazal imdanen ttammen s yisekkiren-agi, amedya d ayyur n mayyu i ttwalin ar ass-a d ayyur n wayen n diri, ad ten-naf ur xedmen ara timeyriwin ney leftil n seksu d wayen nniđen deg-s.

Deg yixef aneggaru i yellan yef tsugent deg wumyiten d yisekkiren i d-nemger deg unnar deg temnađt n Drae El Mizan deg tazwara nessawed nesbadu-d kra n tewsatın n tsekla tamensayt am tmacahut, akken i d-nefka ula d tilmisin-is d leřnaf, nufa-d belli ařas n leřnaf n tmucuha i llan am tid ibedden yef umakun, ney tid n teđsa, ney tid i yellan d tamsirt...akken i d-nesbadu tařkayt d tneqqist anda i d-nessawed nufa-d belli tulmisin-agi n tesrit taqbaylit tamensayt tamacahut d wumti bnanet yef wayen ur yezmiren ara ad d-yeđrun deg tilawt ma yella d taqsiđt, taneqqist nufa-d belli agbur-nsent dayen yezmer ad yeqbel leeqel .

Deg wayen yeenan tasugent nessawed nufa-d belli deffir yal azamul i d-yettwabedren ama deg yisekkiren ney deg wumyiten yella lmeena lqayen amedya tagarfa d azamul n leřzen

ma yella titbirt d azamul n cbaħa d lbaraka, nufa-d belli atas n leṣnaf n yizamulen i yellan ama d iyarsiwen ney allalen, taddiyanit...azamul tikwal ad t-naf yettak-d ayen yelhan akken i d-yettak ayen n diri, yesea sin n yinumak. Akken i nessawed nekkes-d tugna iyef yettezzi ama d umyi ney d asekkir. Nessawed nufa-d belli tugna d uzamul n yisekkiren-agi qrib seant yiwen n unamek.

Tazrawt-ntey i yellan d taṣleḍt n tsugent deg wumyi d usekkir i d-nemger deg temnaḍt n Drae El Mizan yessawed-antey ad d-nefk tiririt yef tmukrist i d-nefka belli umyi d usekkir mgaraden deg unamek, umyi d tiħkayin mi i d-tebda txelqit, ma yella d asekkir amzun d leewayed megdulen ur ilaq ara yef umdan ad tent-yexdem, akken i d-nufa belli timiḍranin-agi bnanet ama deg uzamul; ama deg tugna. Nessawed nufa-d belli mazal kra n temyarin iħarzen ama d isekkiren ama d umyiten. Nessawed nufa-d belli ur yelli ara atas n umgired gar wayen i d-nemger nekkenti deg wennar d wumyiten n Léo Frobinieus.

Tiybula

Tiybula

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Timerna

Timerna I :Amud

Amud

Timerna 1: Amud

Amud1: 1.Umyiten i d-nemger deg unnar

Inisi yuker aqardac dya yesxed-it Rebbi yuƷal yesea isennanen Ʒef taerurt-is.

Tamda ugerjum

Zik hekkun-d tella temda, xedden akk medden lebhayar, rrif-is llan sin n yigerdan mi d tameddit ad ruhen ad qeleen ayen akken zƷan medden. Yiwen wass qeleen tibhirt i yiwet n temyart taƷƷalt meskint dya tetbee-iten akken ad ten-tewwet, dya rewlens-as Ʒer dixel n yiwet n taewint-nni fren din dya nettat seg zzeaf-nni tedeas-asen dya tseblee-iten teewint-nni teqqim akken ar assa-agi qqaren-d d akken win ara iumen din ad tt-sseblee-it, tesa azru deg tlemmast am ugerjum daymi issawalen tamda n ugerjum.

Ayyur yella d agujil deg wass n leid yeqqim Ʒef wemnar n tewwurt ad yettru imi ur yeseedda ara leid am tizyas, dya yerra-t rebbi d agur.

Bururu yella d argaz d amarkanti, d bab n wayla d lmal almi d yiwen wass yerza-d fellas yiwen n lmelk, netta d argaz deg yiƷ lawan imensi bururu, ur yebyi ara dya yezla-as amcic, lmelk-nni ifaq-as yenna-as : « Šseb, šseb », yekker umcic-nni syen yesxed-it rebbi yuƷal d bururu.

AmerƷil n temyarin

Zik tella yiwet n temyart tettidir deg lehna, txeddem tafellaht, tkes lmal-is aken iwata, armi i d-yewwed yennayer tennejmee s nettat s lmal-is, at wexxam-is ur ufin ara d acu ara cčen, qqimen i ccer, asmi ifuk yennayer ilul-d furar, tenqer-d titijt, yeƷƷuƷeg lehcic, tessufey-d ieejmiyen-ines teksa i titijt tefreh tenna-as : « Ela jmiltek ya yennayer, ffay-d s nekk s yieejmiyen-iw ad kksey ».Mi i d-yesla yennayer yezef yenna-as i furar ad iyi-tredled lil wenhar ad nyay tamyart s nettat s yieejmiyen-ines, umbaed yefka-as lil wenhar, yuwet-d yiwen ugeffur d aberkan yenya tamyert s yieejmiyen-is.

Tislit n yiqenjuen

Tislit n yiqenjuen qqaren-d asmi itt-wwin d tislit deg webrid tenna-asen akken ad hebsen, tennahras tersa Ʒef zzayla, truƷ Ʒer umalu tessusax dina, mi tekfa tesfed s texfaft dya yessxed-iten rebbi deg wemkan-agi uyalen d izarwa s teslit-nni s yiqeffafen-nni.

Afekrun yuker tisirt n nneema yesxed-it Rebbi yuƷal yesea tabarda Ʒef weerur-is.

Amud

Tasekkurt tella d tislit asmi itt-wwin tewwi agrud deg rebbi-is, dya yessemsex teddem-d tamsemment tesfeḍ yis dya tuyal d tasekkurt.

Ḥekkun-d d akken deg tegrest zik tella temyart tesa lmal imi aseggas-nni n tegrest teqseḥ asemmiḍ ageffur, yegguma ad yeḥbes almi d yiwen wass mi qrib ad ifak waggur n yennayer teṣḥa tenqqr-d tiḥijt tamyart tefreḥ tserreḥ i lmal-is ad yekkes mi telḥaq yer lexla, tenna-as jmilt-k a eemmi furar wala yennayer yerfa iyad-it lḥal, iruḥ yer furar yenna-as almi yessxeḍ tamyart d lmal-is di lexla yef waya-agi yennayer yesea 31 ma d furar yesea 28.

Ibki tuy-it d amdan ad tetten seksu di tarbut d yimddukkal-is, dya yessusax ar daxel n terbut-nni akken ur tetten ara yemddukkal-is dya yessxeḍ-it Rebbi yuyal d ibgi.

Asmi mlalen yiyersiwen akken ad msefhamen, wa ad d-xedmen leqwanen ussan-d akk ala yiwet n tejqiwt qqaren-as tabucaryuult, tella deg eerqab, tettaker nneema imi tettkel ulac win itt-iwalan almi dayen teslek truḥ dya yenna-as yizem d acu ikem-tuy ad txedmeḍ, lliy sedduriy yemma yef ugeffur imi nettat tenciwet ugadey ad tehlek armi ruḥen yer wexxam-is ad zren ma d ṣṣeḥ ufan nneema-nni dya yessufey-itt seg rreḥma n Rebbi, yenna-as sya d assawen win i tt-yenyan ur yesei ara ddnub.

Assensu yuyalen d izra

Zik-nni iruḥ-d yiwen akken n usensu yer taddart nniḍen dya deg ubrid-nsen, yiwen n ugrud yessmuefen iman-is dya yemma-s-nni tekkes-d acewwaḍ-nni i tewwi tislit tesfeḍ i mmi-s iyees, dya timiren i d-yessxeḍ rebbi assensu-nni yerra-ten akk d izra deg yiwen n umkan iwumi qqaren azru n tamart, mi ara twaliḍ asensu-nni ad tettwaḥideḍ kan deg Rebbi acku imensan-nni i yuyalen d izra kra d imecṭaḥ, kra d iyezfanan, kra am wayis amzun tislit-nni s ufella, kra amzun d irgazen.

Ibgi ...Taskurt

Asmi i d-tebda txelqit ayen akk i tḍelbeḍ i Rebbi ad ak-t-id-yefk yef waya yiwen wass tarbaet n yelmezyen d telmezyin llan kksan deg uzaḃar, ffuden lluzen nnan-as lukan ad neenni yer bab n yigenwan ad ay-d-ifek tabaqit n sseksu s weksu akked tbuqalt n waman, yeqbel-iten-d Rebbi yefka-asen-d Rebbi ayen i d-ḍelben. Ilmezyen-nni byan ad ččen aksum-nni waḥedsen dya nnan-as i telmezyin-nni ruḥem-t arrem-t-d akraren-nni seg yiyzar ma ulac ad ylin, nutenti rruḥent s nniya ma d nutni ččan arwan, ssmuefnen sseksu-nni, mi i d-ruḥent ad ččen-t ufan-t-d sseksu-nni yemmuefen, wwint-tt ssirdent-tt-id deg wasif ččan-tt, dya yessxeḍ-

Amud

iten-id Rebbi nutni uyalen d ibgan ney d idwen ma d nutenti uyalen-t d tisekrin, yerna yefka-
asent Rebbi lhiba mi ara ad afgent ad tt-duqqsed, sseant rrehba.

Lamana isebyen tagarfa

Asmi akk tebda txelqit, leđyur llan ttmeslayen, Rebbi yella yesseqdac-iten, yiwen wass
yenna-as i yiwen n ufrux ha-t-an ad ak-fkey lamana ttekley fell-ak, takemmust-agi n telkin
awi-tt i yirumyen, ma d tagi n tweztin d yidriemen ffek-as-ten i leqbayel, afrux-nni yexdeε
lamana n Rebbi yefka tin n telkin i leqbayel, ma d tin n yidremmen yefka-att i yirumiyen, yef
waya yesxed-itt-id Rebbi yerra-t d taberkant nettat yellan d tamellalt, yerna yedεa-as ur tezmir
ara ad tesew aman deg tmurt ma ur ten-tteswi ara deg yigenni mi ara yekkat ugeffur yef waya
i d-qqaren mi akken tettεeggiđ tgarfa-nni tessawal i ugeffur, qqaren tura ad d-yeđli ugeffur.

Anzar

Zik-nni tella yiwet n teqcict, d tin izaden deg řřifa, tettruđu yal ass yer wassif tettagem-
d, armi d yiwen wass iwala-tt ugellid n waman teđgeb-as yebya ad tt-yay, mi akken i tugi
agellid n waman yerfa yekkes aman yef tmurt, yefka-d ayurar.

Amud2 :2.Umyiten n Léo Frobenius

Amennuy amezwaru

Hwajent aqcuđ akked ad řuđent tezwat-itent akken ad tawint ara teedda teqqim yef
uqeccuđ-nni, tenna-as aha tura awi-it ami d axxam nteq-d řur-s yenna-as utetrafuđ-ay ara
acku uyitqedređ ara imiren tredin wađdes walent-s tlawin nettat ayyer akka tenna-asent seg
wass yall yiwet ad tawiđ aqcuđ-is wađdes s axxam seg wass-nni imdanen uyalen wau r ifaham
wa yekkar umennuy ur nzar ara imdanen uyalen fahmen tutlayt yer fehmen anayar-nsen.

Tadyant n yiwen

Dagi yewwi-d awal yef lařel n yidwen amek llan d amek uyalen zik llan d imdanen
ihder-d yef yiwen uqcic d amectuđ ters-d řur-s tyemma-tt tamezwarut n ddunit, ma akken is-
tenna mi teččid seksu tarwiđ ur tufid ara aksum isewsex dixel imiren yexdem akken i as-tenna
tayemmat tamezwarut imiren yuđal-d d ččadi ma d taqcict-nni tugi ad as-texdem ayen i as-
yenna uqcic yerra-t txedmed ayen yelhan yerra-tt d taskurt tufeg yer yidurar.

Zik idwen teacen deg ixamen seg wasmi ixedmen uqcic taqřid-t-nni uyalen surfent-d seg
yixamen uyelen teaccen deg teđgi i lexla.

Tayemmat tamezwarut n ddunit txeddem iyarsiwen imaynuten

Tella ur themmel ara iyarsiwen imiren, themmel ad tent-sufri texdem deg-sen lbatel amezwaru yakk iwumi iwumi texdem lbatel d aqenfud zik tuy-it maci d aqenfud tuy-it d leebd am nukkni yiwet n tikkelt truḥ teḡḡa aqerdac-is deg uxxam imiren iruḥ yeddem-it-id yettlaeab yis, imiren iruḥ idemm-it-id yettlaeab, imir tusa-d utufi ara aqardac-nni , dya tezeef tufa d win it-yiwen imiren tezeef tuta-t s uqardac timiren tisennanin-nni n uqardac ylint ak fell-as, yuḡal yesea tisennanin n uqenfud yuḡal d aqenfud.

Ayersiw wis sin i t-ssufri d aruy

Uqbel ad yuḡal d aryi tuyit d izimer nettat texdem taduḡt swina icyel uqcuḡ d laxyis d imeqqranen tettara-ten d ssuf mi tqar-d ččen teffay tesa ačal ikcem ay-izemmer-nni iyali-iten-d ar lqaea yerza-ten imi duḡal tufat-id akken dya truḥ tewtit yukk amiren yeḡli af widak imiren tiqucuḡin-nni nendant yiwi-tent yid-s dya iqim akken yuḡal daryi win at i d yiweten at yiwet s sennanin-nni.

Ayersiw aneggaru i d-sueḡ syenna d agenduz mmi-s n tfunast amecḡuḥ tejennant tamezwarut tesa tisiret tezga-d irden awren teḡḡa-t deg berra imiren llant snat, tella tfunast d mmi-s llaḡun tsubbun ubin abrid anta yella uxxam-is tafunast-nni tsuk agenduz-nni dya iḡuza tisoret-nni dya fssinet rtisenr mi terrez

Mi truḥ ad tzeḡ ur t-ufit ara acku terrez dimarent imiren tezeu teqqim ilaz tuyal iwakken ad zed tyedem azru af uzru mi teqqim akken tetḡef ččaḡna fell-as tenna-as ur tetḡyimi ara akka takkayit-aki asmi tezra belli d mmi-s n tfunast tenna-as i tfunast mi tezeef tmeḡḡut s tesiret mi yuḡal d afekrun yesea taersset kemdawret suffela tayeḡ swad tenna-as i tfunast ur ilaq ara atsutded agenduz ur ilaq ara mulac ad kawent taeres-nni nes.

Yeḡ waya leqbayel asma ad eeddin yeḡ temda n wawan axaḡer asmi teqqar tezlit ar waman dina iteicen.

Leqbayel asma ad awin tifunasin anda llan waman seedayent-id tazla akken tetden ara (igenduzen) ifekrunen sedges mulac ad kawent temazagin-nni n tfunast.

Lmut n tyemmat tamezwarut n ddunit akked ugris n yennayer.

Daki yennayer amek tmut tyemmat tamezwarut n ddunit dakken zik iyarsiwen izra hedren yiwet n tikkelt tarḡa-tt-id imiren uḡalen ur hedren ara iyarsiwen-nni.

Tikkelt tella d ixerfiyen-is, izgaren-is, tthemmel-iten tella tezegifaki seg tfunast ar ucmux yuta-d ciṭ wedfel waḥed n 3 yenna uqbel yezmer nni isguhed tenna-s dayen ur taḡad ara qrib ad yekfu yennayer ulac asemmiḍ imiren yesla-as cchar-nni n yennayer iyaḍ-it lḥal iruḥ yer yebrir yenna-as ad iyi-d-ternuḍ yiwen wass akked yiwen yiḍ asesfahmey acu ara as-xedmey yenna-as yebrir awi 7 wussan d 7 wuḍan xdem-as ayen tebyiḍ, deg rreḃiyam yekka-t-d ugeffur mliḥ, imiren yella usemmiḍ d ssqie, mi twala akken-nni teqqim deg wexxam ur d-tettfay ara temmut s nettat d wacctal-is, teqqim d idurar seg wass-nni ar ass-a.

Teḡra n ddunit akked tadra n wayzen

Zik leqbayel twalin d akken ddunit tbed yef yiwen uzgar d ameqqran, tamnent ur tettif ara yiwen n lsas tesa ssebea tteacen imdanen ma i tbaqit tis xemsa teaccen kra imaxlaq d imecṭaḥ fyen-d seg tmellalin n tweṭtuft waerit mi ḥarcen tella din yiwet n teḡra teḡhed lukan ad d-ayli timexlaq-agi ad afent amek adawent ar tmurt wa tesnegren imexlaq-aki yall ma ruḥen ad gezmen teḡra-aki si šbaḥ ama d tameddit ad awḍen ama d ajdir mi qrib ad faken ad ḥbsen akken adagmen , ma d yiwen wass qrib ateylid ufan belli teḡra-nni tšḥa lukan ur teččin ara tayemmat n ddunit teḡra-nni ad d-temyi tayed n tikkelt deg yiḍ lukan it-saylin tili ahat dayen snegren.

Lašel n yiṭij akked wayyur

Zi kula d iṭij d wayyur ttwaxelqen-d acku zik yella yiwen waggur d yiwen izmer mḥemmalen , meena izimer d uzgar sean yiwen n lehlak isem-is iccer deg tiṭ-nsen isufyed arseḍ imiren , imiren tusa-d yemma-s n ddunit truḥ tebda azgur tettcidit seg laryuf tettseggim-d cwami n tiṭ n wayyur tezzli-it dixel n ššdel yeččur d aman, ma yella d wayeḍ i d-yeqqimen tzelli-it deg tmest , imi yefsi wezger seg wayen it-icudden, imiren iwala wezger ar tṭas –nni n waman, iwala allen-is uyalent am yigenni d tizegzawin, ma d taneqqiḍt-nni n tiṭ-is tuyal d tazegzawt am yigenni, ma yella deg wussan n yiṭij tettuyal d ayyur, akka i d-ilul wayyur yuḡel yettef amkan-is deg yigenni ma d iṭij yeffeḡ-d seg tmest cwiya cwiya yettef amkan-is deg yigenni.

Lašel n lfilan (lyulk)

Teedda tmurt n leqbayel seg waṭas n yinedruyen gar-asen tḥureb amesbaṭli arumi anda ttwanyan aṭas n læesker deg wedrar n ḡerḡer a,da ttwaxedmen tamda n yidamen deg temda-agi temyi-d yiwet n teḡra d tameqqrant ajdir-is akked tewriqin-is d timeqranin ttbariqent am ddheb, yiwen wass ieedda-d yiwen lyul tama n tteḡra yečča akk ifarawen-is, tuyal tečč dayem

Amud

umbaæed ssebea wussan terfed lyula-nni tugad iyersiwen, teffer deg yiwen n labri akken kra wussan tesæa-d yiwet n teqciat acekki-tt imiren akken 100 n wussan uyalen lfilan sean lqewwa d lġahed ktar n tin n wergaz akka i tebna tteġra n ddunit d lašel n lyul s waṭas n tyawsiwin-nni i zran akken medden s sebba n tlalit n lfelan d sebba n tteġra ruḥen ad gezmen imiren yeqli-d yiwen nučag imiren yelha yuṭal ixeddem aṭas n tteġur rin uzemmurn tin n tbaxsisin, xemsa n lešnaf, yiwen wass iædda-d yiwen weqcic syenna yečča tibaxsisin æġbent-as yuṭal itett seg-sent kan netta.

Lmut tamezwarut

Tamettant tamezwarut dagi Léo Frobinieus yemmeslay-aney-d yef lmut tamezwarut d wamek i d-tebda acku dakken zik ulac lmut qaren-d amdan maci d lmut i yettmattat ad iruḥ ad yertaḥ deg yiwen n umkan, wa ad iruḥ arruḥ-is ad yeqqim kra n lwaqt wa ad yuṭal, qqaren-d d akken lmut tusa-d acku sin n yelmezyen zzewġen sean-d agrud imiren yusa-d Rebbi yer weqcic-nni yenna-as mmi-m ilaq ad yemmet ur d-yettuṭal ara, teqqim tettxemmim, tusa-d diyen ħur-s tyemmat tamezwarut n ddunit tenna-as ilaq ad yemmet mmi-m ad iruḥ rruḥ-is a kac amkan ad yestaæfu ad yeqqim kra n lwaqt wa ad d-yuṭal, tayemmat txemmim tuṭal teqbel rray n Rebbi yenna-as ih imiren yemmut weqcic terna kra n wussan tmūt tyemma-tt seg timiren uyalen yemdanen ttmettaten ur d-ttuṭalen ara.

Fereun d waklan

Ihder-d yef wasmi d wamek i d-ffyen ibarhanen fereun æebbuḍ-is d ameqqran, itett akk ayen ilan ukufi ur ireggi ara, yečča lubya tabarkant, asmi yessewsex yessufey-d akken lubya-nni akken i tt-yečča akken ur tt-yexdim ara ueebbuḍ-is akken d tabarkant akka i d-fyel les ésclore ifarganen qqaren-asen nigren deg taggara ifud yetthewwis anda ad yessu yufa taewint yeswa ur yerwi ara dayen iruḥ ar wassif yerna yeswa aṭas deg wassif –nni , aman-nni mazal-iten, imiren yennuy d waman-nni akken ad yekkes akk aman yellan, yegzem tteġur-nni, yecceel timest-nni, imiren aman-nni ukk ylin imiren uyalen ulac aman ulac tteġur, tuṭal d ššahra daymi ibarkanen tteacen dina deg ššeḥra yef waya-agi.

Fereun d At Rajan d æzrayen

D adiwenni gar æzrayen d fareun, yenna-as imdanen i d-ijarben seg-k yezmer ad yejreḥ serg wiyed imiren, imiren mextaren æzrayen ikemmel abris-is yenna-assen i yimezdey n taddart awi-t akk ayen tessam ad teččay nan-as ihi ad ak-nšub lmakla, yenna-assen subet meena ad aken-awiy yidi, imiren yezza ifassen-is deg lqaea yerfed-itt yef tayet-is, imiren

Amud

imiren deg wemkan-nni n taddart-nni yuḡal d tamda ikemmel fareun abrid-is, yemmuger-d ɛzrayen yenna-as ayen akka ara t-xeddmeḍ ur yelhi ara , imiren ɛzrayen yejreh fereun deg wul-is, fereun yuḡal meqqar yeḡhed deg yemdanen, asma ad yebḡu ad yernu ad yeqqim deg wedrar ad isares tamart-is ad taweḍ ama d asif, yemlal-d ɛzrayen yenna-as i fereun ayiteelmeḍ yenna-as fereun teseiḍ timeqqit idamen.

Amud 3: Isekkiren i d-nemger deg unnar

Imeṣlaḥ n mayyu yexla-iyi

Qqaren zik ddunit tedda akken ilaq, deg wagur n mayyu neḡ agur nniḍen imdanen xeddmen akk lecḡal-nsen akken iwata, armi d yiwen wass yiwet n tmeṭṭut tekker-d ṣṣbaḥ zik teena tiḡgi akken ad d-tekkes kra n yisekla am umezzir d yimeṣlaḥ n tuzalt, mi tella tettawi tettara deg teḡgi-nni tufa deg yiwet learṣa yiwen n ugerruj n twiztin d lfeṭṭa, tekker tessawel i wergaz-is, mi iwala wergaz-nni agerruj-nni yekkes-as-t yebra-as yewwi-d iyes tameṭṭut nniḍen. Tameṭṭut yeffey-itt laeqel teffey-d yer uzniq tettsuyu teqqar « imeṣleḥ n mayyu ixlu », dḡa teqqim-d ar ass-a n wussan imeṣleḥ n mayyu ixellu ixxamen ur ilaq ara ad t-id-awiḍ ama yekfa mayyu neḡ ahat uqbel akk ad yekcem.

Tayaziḍt n mayyu

Segmi i d-cfiḡ i setti werḡin terra timellalin i tyaziḍt deg mayyu tezga teqqar-d « ur ilaq ara » acku zik-nni yiwet n tmeṭṭut tekker ad terr timellalin i tyaziḍt akken ad d-tessefruri, maca teneḡ tyaziḍt ḡur-s tenna-as : « ur d-ssefruruyey ara ama sswiḡ aman lmeyyegt, ur tekkis ara tayaziḍt yeḡ tmellalin ur tesli ara i tyaziḍt-nni dḡa asmi i d-frurin yecwecwen-nni, yemmut wergaz-is yeḡ waya i d-teffey tettsuyu teqqar « icwecwen n mayyu d lmut ». Seg wass-a ur ggaren ara timellalin i tyaziḍt ttagaden lmut.

Nnbi d Faḍma

Zik asmi akk tebda ddunit ayen i t-ɛennaḍ yer Rebbi ad ak-id-yeqbel, yiwen n wass nnbi d yelli-s Faḍma unagen, ruḡen yer yigran n temzḡin d yirden akken ad d-megren, mi i bdan akk tamegra yenna-as baba-s i Faḍma ad d-yass lḡil ur yetteqnie ara kan s yirden-agi ad as-n-inadi leḡwaz i yirden-agi, Faḍma terfa tetṭef-d tayedret-nni tcarew-itt-id armi qrib i tfuk acku tayedret neḡ timzet tettaru seg uḡar ama d tacebbubt, dḡa mi akken i tt-iwala baba-s tugi ad teḡbes yetṭefa-as afus yenna-as : « ggad Rebbi a Faḍma acu ara ččen leḡyul i d-it-ddun ». Dḡa

Amud

tenna-as : « fkiya-s ssusa i tuymas ara yeččen nneema-agi ». Yef waya i d-tegra tyedret tura mezziyet arnu yef waya imdanen akken ma llan helken ssusa.

Zzayla

Hekkun-d diyen yef Fađma yiwen wass tunag nettat d baba-s yer temdint, Fađma terkeb yef uawdiw lawan-nni d Remđan, mi tewweđ ttnašfa n ubrid tusa-tt-id leada n char dya zayla-nni teħbes tugi ad telħu, nmbi ifaq-as i Fađma yenna-as : « Arres-d a Fađma ad terređ akal yer yimi-nem , dya terres-d Fađma tessedħa deg baba-s, dya tedea-as i teawdiwet-nni tenna-as : « Ad akem-yerr Rebbi d zzayla, tettebbiđ ur tettebbiđ yef waya i tuyal zzayla d tieiqert, tettebbi kan ».

Azetta

Hekkun-d yef yiwet n twacult, yemmut yiwen n ueggal deg-sen, tawacult tella txeddem azetta , mi d-wwin lmeyyet-nni yugi ad d-yekk deg yimi n tewwurt acku azetta d aruħ, lmeyyet-nni ula d netta d aruħ dya tawacult-nni tugi d d-tekkas azetta-nni, iwin lmeyyet-nni međlen-t acu kan yal ass yettbedda-d aruħ-is yer yimi n tewwurt armi d asmi i d-ssidren azetta, gezmen-t deg ttnašfa iruħ aruħ-is, dya teqqim-d ar ass-a aruħ n win yemmuten ur yettemplal ara d win uzetta.

Anzad n Ssaed yedda d yemsuqen

Zik-nni hekkun-d yef yiwet n tmeđtut tekker-d deg wass n ššbeħ tebra-d i yimezran-is, temceđ-iten deg lawan anda yella wergaz-is rrif-is ttqessiren, dya yeqli yiwen n yinezzeđ yef tayet n wergaz-nni i yettfen abrid yer ssuq, mi yewweđ yettawi yettara akk deg ssuq-nni, yeqli-as inezzeđ-nni ieedda-d yiwen n wergaz yeddem anzad-nni, dya argaz-nni iwumi yeqli wanzad yuwal d igellil netta yellan d amarkanti yesea atas n cci ma d wina yeddmen anzad yuwal-as akk cci-nni d sseaya-nni ħur-s, yef waya i d-teqqim d taħkayt d ulilaq tametttut ad temceđ ney ad tegzem acekkuħ-is deg wass n ssebt ney ma ulac ad asen-iruħ cci-nsen.

Ssidna Nnuħ

Qaren asmi tebda txelqit, yewet-d uħemmal n waman yewwi kra yellan, ssidna Nnuħ yella yettes deg tesga yenna-as i teslit-is ma twalađ kecmen-d waman di lkanun ssekker-iyi-d, dya mi twala aman deg lkanun ttefyen-d tessekker-it-id, mi i d-yekker yeššnee-d taflukt yenna-as i wat txelqit, kra i teddun yef lqaea ad yekcem yer teflukt-nni, kra yellan deg ddunit d ayersiw, d amdan yedda d axel n teflukt-nni ħaca mmi-s d tmeđtut-is ugin ad ddun, dya i

cciyee Nnuh yiwen ufrux yenna-as ruh zer ma tban-d lqaea, mi yewwed yufa atas n lġifat yeqqim itett ur d-yuḡal ara, dya yessxed-it-id Rebbi yerra-t d isyi siwa deg lġifa ara itett, dya iciyyee titbirt mi tewwed twala akal teefes fell-as tewwi-id akal deg tqejjirin-is, dya ikarem-itt-id Rebbi, nettat yellan tesea tiqejjirin d timellalin uyalen-t d tizeggaḡin, yerna ur ilaq ad tteččed.

Izgaren ...tixsi...tiyetten

Zik Rebbi i tt-ceyyie-d i yimdanen yiwen n umdan ara d-yehdun imdanen ar webrid, yiwen wass iciyyee yiwen yer yiwet n taddart i yeffyen i ubrid n Rebbi,mi iruh wergaz-nni ad d-iger tiyri yer webrid yelhan tebeen-t-id ad tenyen, yettazal, ttazalen, mi yeḡra dayen ad tetffen iruh ad yeffer deffir n yizgaren dya rewlent akken ad tetffen wid i t-id-itebeen , dya iruh ad yeffer deffir n tyetten ula d nutenti rewlent, mi iruh yeffer deffir n tixsiwin d wakraren arran-t deg tlemmast akken ur d-yettban ara, umbaed bab n yigenwan yenna-as i wuli : « kunemti am tzimert n Hemza, taelliqt tarwa, tazagurt telsa », yenna-asen i yizgaren kunwi mi i d-yewwed rreḡ yer yimawen-nwen ad tt-ttukuyem ur tettem ara dya d tidet izgaren deg lawan n tefsut ttukuyen ur tetten ara leḡcic-nni, ma d tiyetten yenna-as : « ad tt-qqimemt eryan ».

Timrna II:Amawal

Timerna 2: Amawal

Tamaziyt	Français
- Amakun	- Merveilleux
- Akatay	- Mémoire
- Asugnen	- L'iminaire
- Azamul	- Symbole
- Asemgired	- Différence
- Asugen	-L'imagination
- Asayes	- Scène
- Assay	- Relation
- Amaḍal	- monde
- Afrayen	- Sentiment
- Agraw	- Groupe
- Adeg	- Lieu
- Amahil	- Travail
- Akud	- Temps
- Asegzawal	- Dictionnaire
- Annar	- Terrain
- Amharsan	- Colonisation
- Asenked	- Présentation
- Ahuskay	- Beauté

- Agdud	- Peuple
- Agama	- La nature
- Agraylan	- National
- Asafar	- Ingrédient
- Asentel	- Thème
- Asekkir	- Rite
- Ansayen	- Tradition
- Iferdisen	- Eléments
- Iyersiwen	- Animaux
- Inagmayen	- Théoricien
- Idles	- La culture
- Imnadiyen	- Chercheur
- Inedruyen	- Evènement
- Rebbi	- Dieu
- Ilugan	- Loin
- Mgal	- Contre
- Megdul	- Interdit
- Tarrayt	-Méthode
- Tugna	- Image
- Taywelt	- Dimension
- Tayult	- Domaine
- Talyiwin	- Les formes

- Tasekla	- Littérature
- Tabadut	- Définition
- Tigawin	- Actions
- Tasrit	- Prose
- Tamensayt	- Ancienne
- Tafritd	- Individuelle
- Timetti	- Société
- Tamawt	- Remarque
- Tagnit	- Situation
- Tuttra	- Question
- Tumanin	- Phénomène
- Ullis	- Récit
- Tiwsatin	- Genre
- Tisutwin	- Génération
- Umyi	- Mythe

Timerna III :Kra n tugniwin



(Dayla-ntey, nexdem-itent-id deg taddart n At Ețella deg 20 yebrir 2019
asfugel n uyenğa n tefsut)

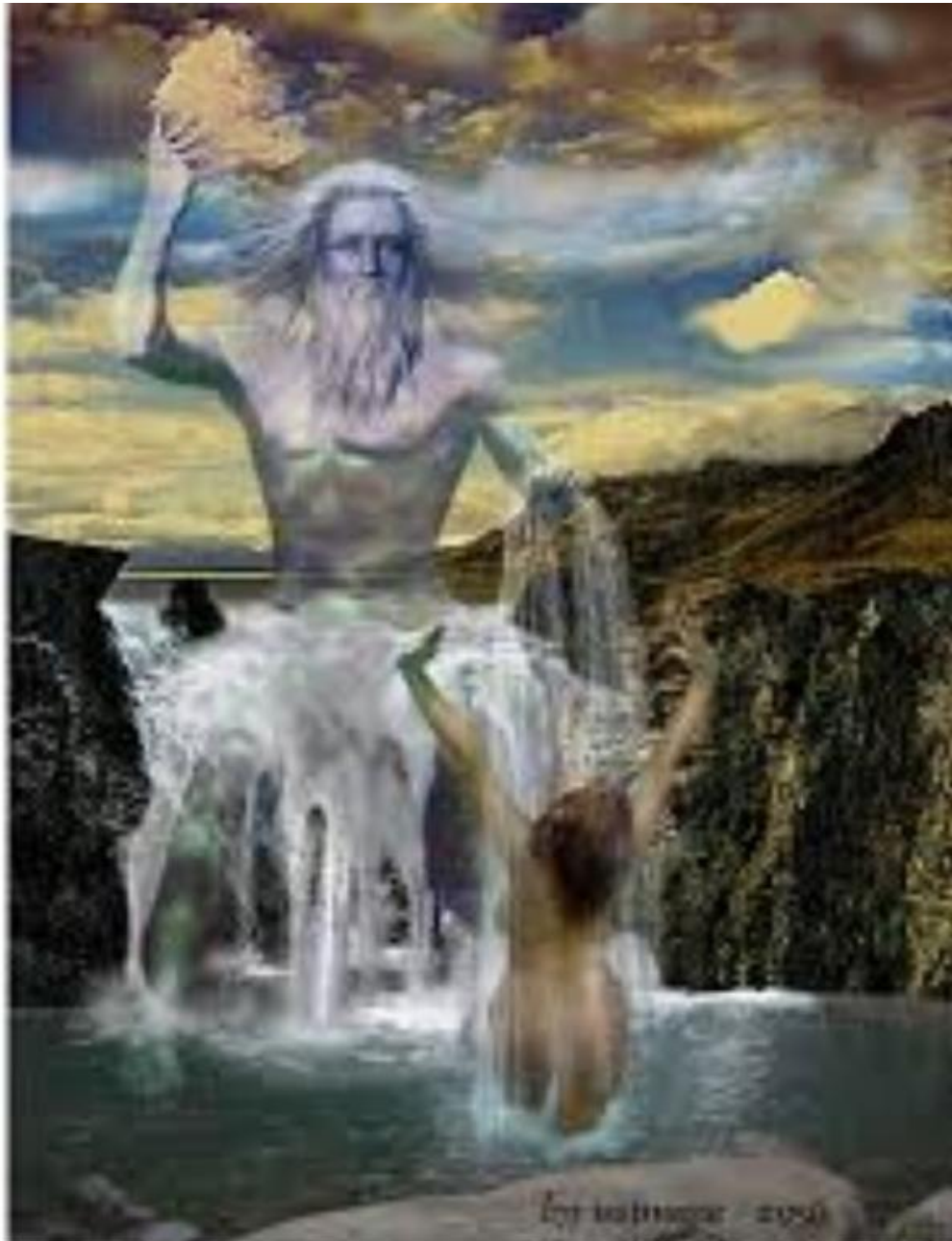
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asfugel n uyenğa n tefsut)





(Dayla-ntey, nexdem-itent-id deg taddart n At Eṭella deg 20 yebrir 2019
asfugel n uyenğa n tefsut)

(seg tansa n internet)





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