

yezmer ad d-yesker ccwal, am wakken i yezmer ad t-yessers. Amedyaz-agi yesæa azal meqqren deg tallit-is. Tallit i deg yedder, anida awal yesæa ccun meqqren, d netta i swayes i teddun medden, yis-s i d-kkren, deg-s i d-ssenfalayen ayen tthulfun d wayen ddren. Deg wawal i d-ssurugen ayen yellan d tidet n tudert ttidiren. Imi deg tallit-a, ulac tawil nniden ssnen akken ad t-sxedmen, lettikal-nsen yella-d kan yef uqerru-nsen akked ccawat-nsen.

Imedyazen i d-yeslal lqern-agi wis XVIII, tamedyazt-nsen tebna yef uferdis n tmawit, am Mæemmer Ahesnaw, Σli Uæemruc d wiyad. Ayagi dya, ur d-yeqqar ara belli imedyazen-agi, ur fhimen ara ney ur ssinen ara, acku ur urin ara isefra-nsen, ney imi tugget n tmedyazt-nsen telha-d s timawit. Imi timawit ur tebyi ara ad d-tini tinnuzya.

Tamedyazt n yimediyazen-agi, d irgazen ney d tilawin, teqqim-d d aybalu i seg d-ttagmen medden timussniwin. Ttuyalen yer-s akken ad issinen amezruy n tmurt-nsen, ttwalin deg-sen tugna n tudert ddren imezwura-nsen. Isefra-nsen, d tamsirt d-yellan i wid i d-yegran deffir-nsen. Ihi, timawit maççi kan d tameslayt s wawal i d-yessuffuy yimi, tettban-d am sşenf aheqqani n tyerma. Yis-s i tehzrez tmetti taqbaylit agerruj-ines imawi, tettwali-tt d aferdis alsasi n wayen yebnan laşel-ines. D timawit i tt-yeğğan ad d-tifrir açal d iseggasen-aya, d nettat it t-yeğğan ad tettef. Am wakken tessenked yis-s tirni-is.

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Timawit tuy akk timetti taqbaylit, ama d irgazen ama d tilawin, tamedyazt-nsen tella-d s wawal. Acu kan, irgazen ur llin am tlawin, anda zemren ad d-awin tamedyazt-nsen, anda i ufan ama deg ssuq, ama deg tmeýriwin... Ma yella d tamettut, ur tесеi ara annar-agi i iwesseen. Teqqar-itt-id kan deg uxxam, mi ara texdem lecýal-is, ney anda nniðen am tegnit n lfuruḥ, ney tala...

S usefru, i d-temmal tmettut ayen tedder, yis-s i tettekkes yef wul-is, d netta kan i tt-yettwanasen, teqqar-d deg-s tuffirin n wul-is. Tamedyazt-is, ula d nettat, tella-d d tamrayt n tidet qerrihen i d-yessebganen tudert n tmettut deg talliyin-agi yezrin. Anda timetti ur as-tefki azal, izerfan-is meçcen nettat tesmuqul, ur yezmir ad tt-id-yali wawal. S leşnaf n tmedyazt tamensayt yimgaraden, tessawed tmettut ad d-teğğ limarat-ines, anda tessetra yef waṭas n temsal.

Ama d azuzen ney d aserqes, d acewwiq ney d amezber, d urar ney d asbuýer, d tiwsatin-agi i d-yettbeyyinen ayen yedder ugdud aqbayli, ama d ayen yelhan, ama d ayen qerrihen. Ttawin-d yef lfuruḥ, yef yiýeblan, s timawit, imi d wagi d tawil-nsen deg tmedyazt akked usefruy.

Am urgaz, tamettut tessnulfa-d tamedyazt-is s wawal. Gef waya atas n yidrisen i iruhen, abeada ma yella yiwen ur ten-yessin, acku tamettut ur tesserafay ara i medden. Nettat maççi am urgaz i yessefrayen yef tmetti, tamettut deg tazwara tesserafay yef yiman-is, acku hala asefru i tесеa d allal swayes ara d-tessuffey ihulfan-is, d tikta-is d wayen akk tedder deg twacul-is, deg uxxam n urgaz-is akked tmetti-is s umata.

Xas akken tamedyazt taqbaylit telḥa-d s timawit açal d leqrun-aya, maca ccawat n medden i iğehden, llant-d deg umdiq n tira. Herzent açal n yisefra, menen seg tatut. Maca day llan yisefra i yettwattun, ruhen. Imi ahat ccawat n medden, ur ssawdent ara ad ten-id-herzen akken ma llan ur ttruḥun ara, ney ahat ineggura i yellan hefden-ten deg wallay-nsen, tewwi-ten lmut, glan s ugerruj-agi yid-sen.

Ihi, Timawit tettef amkan meqqren di tmedyazt taqbaylit. Tettunehsab d aybalu i seg d-ttagmen yimediyazen timusniwin-nsen. Am wakken, ara tt-naf dayen d allal usiwed n tmedyazt-nsen ; am Ccix Muḥend U Lḥusin d yiwen ur nessin la tira, la tayuri, maca yessen mliḥ taqbaylit d leewayed i d-yelmed si timawit. Tamedyazt-is yettawi-tt-id, yesselmad-itt s timawit. Rnu yer-s imedyazen nniðen am Yusef U Qasi. Anida amedyaz-agi yufrar-d deg tallit-is, tamedyazt-is telḥa gar medden s timawit, s wawal kan i iferru lecýal, s wawal i

yellan d llsas iyef tetteḍdu tmetti. Tamusni d nettat i d aybalu : n yilugan n tudert i ilaq ad ḍefren medden, n wazalen n tmetti ur nezmir ula d yiwen ad ten-yerr di rrif, n tsekla i d-yettefyeḥen d awalen iweznen i yebḍan d tiwsatin.

Amdan di tmetti taqbaylit tamensayt ara d-ihedren di tejmaet ur yettili ara d menwala, llant tewtilin akken ad as-tettunefk tegnit ad-yeldi imi-s ad d-yawi awal, ilaq ad yili d bu tmusni ney akken i as-qqaren d amusnaw.

Seg wayagi akk, ad nwali belli, timawit tuklal azal meqqren, imi d nettat i ay-d-yessawḍen ayen akk yellan d alsasi deg tmeddurt tamensayt. Yis-s i nefhem amek teddunt temsal, amek yedder uyref d wamek tuddes tmetti. Imi, ahat lukan mačči d imi d tmezzuyt akked ccfawat, ur ay-d-yettawed ara wayen akk d-imeneen seg tatut.

Tura, ma nerra lwelha-nney yer tmedyazt taqbaylit tamensayt, d wamek i d-wwḍen aḥal n yisefra iqburen, i imeneen seg tatut. Ad naf belli d timawit i yellan d sebba n wayen-nni, anda imedyazen n talliyin-agi yezrin, ur urin ara isefra-nsen d wayen d-ḡḡan, maca yelḥa-d s timawit si lḡil yer lḡil, tteklen yef ccfawat-nsen. Maca ayagi dya ur yeḡḡi ara tamedyazt ad temnee seg tatut, ney ad yili deg-s kra n uxlad akked leeyub. Anda asefru i d-yeḡḡa yiwen, ad t-rren i wayed, ad yelḥu s yisem-is, ney yiwen n usefru ad kksen seg-s kra, ney ad as-d-rnun imeslayen nniḍen ur nelli ara deg-s.

Am wakken i as-yenna Ccix Muḥend U Lḥusin i umedakkel-is Weeba, anda yeḥsa belli tamedyazt i d-yenna ur tettyimi ara akk acku s timawit i d-tella: <sup>(19)</sup>

A Weeba ayen nenna  
kra i lebda  
kra i temda

Ayagi day ixemmem fell-as ula d Qasi Udifella. Anda yeḥsa ula d netta belli tamedyazt-is ulamma lemdeḥ-tt medden, maca ad d-yas wass anda ara truḥ, acku zzman ileḥḥu, lḡil ittbeddil. Gef wayagi yeḍleb deg umedakkel-is Lḥaḡ Bubker, ad as-ten-yaru akken ad qqimen i tsutiwin d-iteddun. Ma yella d Si Muḥend U Mḥend akked Saeid Amlikec, xas lemdeḥ tutlayt n taerabt di zzawiyat, asmi llan mezziyit, anda lemdeḥ awal n Rebbi, maca ayagi ur ten-yeḡḡi ara ad arun isefra-nsen iman-nsen.

<sup>(19)</sup> ABDESSELAM Abdenour. 2005, *Cheikh Mohand Oulhocin Amoussnaw ou la renaissance de la pensée kabyle*, Ed. Hasnaoui M, p. 61.

Seg wayagi, ad ay-d-iban wazal akked twuri n wawal deg tmetti taqbaylit tamensayt i yebnan yef timawit. Imi d awal i ixedmen, ney i d-yessebganen adeg n yal yiwen deg tmetti. Ma yella yessen i wawal; awal-is d ameqqran, ney itezzi kan deg wawal; ur yessin ara.

Awal am yiskim ney axedmi, d aqetean seg yal tama, yerna iteqqes yixef-ines. Akken yezmer ad d-yawi ayen yelhan i yezmer ad d-yeglu s wayen n dir. Gef waya, bab-is ilaq ad t-yewzen, ad t-iqis uqbel ad d-yeffey deg yimi. Awal ma yeffey imi ur yettuyal am weebar yef ires zznad.<sup>(16)</sup> Am wakken qqaren: “Awal am tersast, ma yeffey-d ur yettuyal”, “Lğerh yeqqaz ihellu, yir awal yeqqaz irennu.”

Awal yer yimezwura d taqbaylit. D awal zeddigen, yuraden, iqerdcen, yellem yezda amzun d abernus. Isea icudaq, isea aqelmun. D awal ur itezzen ara deg umeslay yettuqten ney win yezzifen. Timti ara d-inin imezwura “flan yessen taqbaylit”, mačči d awal-nni kan. Yessen taqbaylit, imi yezra ansi ara sent-yekk i tlufa, ixeddem ayen ilaqen yer win ilaqen, anida ilaq. Yessen-aset i leewayed d-ğğan wid yezrin.<sup>(17)</sup>

Timetti taqbaylit tamensayt tettak azal meqqren i wawal, atas n yinzan i d-yemmalen aya, iwin-d yef wazal n wawal. Zik, ula d timsal n ssuq s wawal, ttayen, znuzun s wawal, idrimen ttasen-d s ufella.

Win i yittidiren deg tudrin n Leqbayel, yeldi imezzuyen-is d wallay-is, yezra inzan, isefra d temeayin amek lehhun, amek teddun deg yizenqan d yiberdan. Ur sein ara tilisa ney tiselya. ttawin-ten-id yimawlan-nsen deg yal lawan, di yal tagnit, di yal amkan.<sup>(18)</sup>

Akken yebyu yili šsenf n tsekla, anda yemgarad šsenf yef wayed, maca ayen akk i ten-yezdin, d tuffya-nsen seg yimawen n yimezwura. Wid d-yesselhan seg lğil yer wayed ayen akk i yef ddren; ama d azalen, ama d leewayed, ama d tifellas-nsen d wayen nniđen s tallalt n tewsat-in-agi n tsekla. S imezga n wawal i d-qqiment leewayed akked wayen akk yellan d anašli i yef tebna tudert n ugdud zik-nni, i ay-d-wwden yer tizi n wass-a. Imi ula deg tizi n wass-a, mazal medden deg kra n temnađin ttfen deg wansayen n lejdud-nsen, mazal xedmen-ten, am tmecredt, anzar...

Rnu yer twuri akked wazal-agi tesea timawit deg usiwed n wayen akk yellan d amensay, ad tt-naf tessawed-d ula d tamusni, i

<sup>(16)</sup> Idem, p. 08.

<sup>(17)</sup> IMARAZENE Moussa. op. cit. p. 08.

<sup>(18)</sup> Idem, p. 09.

Awal, d tallalt n yidles di tmettiyn i deg ur d-yelli unerni, abeēda anda medden ur sein ara aswir n leqraya. Leşnaf n tsekla taqbaylit deg talliyin timensayin, mmalen-d ilugan d wazalen n tmetti. Timetti ur nesei awal i d-yetteffyen d inan ur telli d timetti. Leşnaf-agi n tmedyazt, ttaken-d tamuylı akked tmussni yef yidles, askar n tudert akked uxemmem n tmetti.

Tasekla taqbyalit taqburt, s umata, tesaē ačhal d asentel. Yal yiwen icudd yer wiyid xerşum ula di timawit, acku tasekla-agi akken ma tella, tettruħu seg yimi yer tmezzuyt. D ayagi i tt-yeğğan tezger idurar d yisaffen, ussan d yiseggasen akken ad d-tawed seg lğil yer wayed. Gar yisental-agi, yella wayen yezzifen am tmucuha, yella wayen wezzilen am yinzan, yella ulemmas am temeayin.<sup>(14)</sup>

Ihi, s umata, ma nuyal yer timawit deg tmetti taqbaylit tamensayt, ad naf neūt-is deg yiferdisen akked tyula n tudert, am wawal, leewayed d wansayen, ccawat akked wazalen. Imi d wigi i yebnan timetti d yidles aqbayli aqbur.

Tura, ma yella nezzi lwelha-nney yer wawal, am tmettiyn n yiwerfan nniđen, ula d timetti taqbaylit, terra-as azal d ameqqran. Tur leqbayel, argaz, ur yelli d tafekka ney d iselsa, maca ttqisin-t ilmend n wawal-is. Am wakken qqaren: “Argaz, d awal mačči d aserwal.” Ayagi yemmal-d azal d wadeg yettef wawal deg tmetti. Akken yebyu yili urgaz, d awal id-yessenfalayen tidet-is i medden, yemmal-d amek iga d wamek yettxemmim. Qqaren: “Azger yettwatraf deg wacciwen, argaz yettwatraf deg yiles.” Yiwen, ma yella yefka-d awal, ur yezmir ad yuwal deg-s, ney ad t-ibeddel. Ma yella, win d-yennan awal ur yettif ara deg-s, ttwali-t medden s yir tamuylı. Ilmezyen tettebbi-ten tmetti yef uqader n wawal abeēda n wid meqqren fell-asen.

Am wakken, ferrun dayen timsal s wawal. Ačas n tegnatın i deg d-yettılı wawal i d rray ara tebeen medden, akken yebyu yili s anda yettawi akked tmental i d-yessegray. Medden ttextirin win i yessnen i wawal, ttawin-ten ad frun timsal. Mi ara ttfen lejmaē i walbeēd n yirgazen ney n yiderma yeffyen i ubrid, acku timti ara ilint tegnatın am tigi, ala awal kan i tent-iferrun s talwit mebla amqelleē, imerzi akked umennuy. Qqaren: “Argaz d win i tent-iferrun, mačči d win i tent-idellun”, “Argaz d win i tent-iferrun s wawal.” Tirrugza d wawal, awal d tirrugza. Mlalen fkan-d snat n tamiwin n weħbul.<sup>(15)</sup>

<sup>(14)</sup> IMARAZENE Moussa. 2006-2007, *Tımeayın n leqbayel*, Ed. HCA, p. 06.

<sup>(15)</sup> IMARAZENE Moussa. op. cit. p. 07.

Timetti taqbaylit, telha-d s timawit. Aseqdec n tira yella-d d amawan yernu tella-d kan syur yimrabden akked ixuniyen. Xas akken ineggura-agi ssnen tira, maca tira-n sen i tmedyazt ur d-telli ara d tanezwit wessien. Anda llan ttarun idrisen n tmedyazt iwakken ad ten-herzen. Asikel n yidrisen n tmedyazt yettwarun yella-d d imidrus.<sup>(11)</sup>

Timawit, tesea azal deg unnar n usnulfu n yisefra deg talliyin yezrin. Imi tamedyazt taqbaylit taqburt tebna yef timawit. Tamaziyt xas akken tesea isekkilen seg zzman aqdim maca tezga tuy abrid n timawit, ur tesai ara assay yer tirawit, hala s isekkilen ur nelli d ayla-s, ama d isekkilen n taerabt ney d isekkilen n tlatinit.<sup>(12)</sup>

S umata ma nuyal yer tmuylwin d tezrawin n yinagmayen yef tmedyazt-agi taqbaylit, ad ten-naf bdan yef sin n lesnaf. Wid i tt-ibdan yef tmensayt akked tetrart, d wid i tt-yebdan yef timawit akked tirawit. Maca ayagi d yiwen, imi ayen akk yellan d amensay yelha-d s timawit, d ayen nwala deg tmedyazt-agi taqbaylit n leqrun yezrin.

Lejjud-nney uyen tannumi s umeslay, lehhun yis-s, ttsewuiqen yis-s. Fkan azal i wawal mačči i tira. Degmi imyaren ttaggaden ad ttun ayen i wumi slan. Tedra yid-sen am yimdanen imezwura yettqaraen times am yid am wass, asmi ttaggaden ad texsi. Gef waya timawit tettef tasga meqqren, seg wannect-agi i d-yekka wazal n wawal.

Deg tmetti taqbaylit, timawit d nettat i ijemeen akk tiyula n tudert (awalen, ccawat, lewayed d wazalen...)<sup>(13)</sup> Imi timetti-agi i d-yelhan s timawit, ur tessexdem tira, yessefk fell-as ad tndi tarrayt ney tawil nniden i seg ara tehrez agerruj-is ametti ney amazray.

Di talliyin timensayin imdanen ssawađen izen-n sen s wawal, s usyal, tira d ayen yellan d atrar, tella-d kan deg yiseggasen-agi ineggura.

Deg wawal i d-ssufuyen ilugan i yesselhayen timetti, lehhun seg yimi yer tmezzuyt s tallalt n tewsatn n tsekla yeggten, abeeda asefru, inzi, tameayt... Imi tasemselt-is d tin wezzilen, teshel i usexzen deg wallay, mačči am yidrisen n tsekla nniden i iyezzifen, ayen yettağğan asexzen-n sen deg wallay; d tamsalt i iweeren, i yehwağen lğehd meqqren.

<sup>(11)</sup> SALHI Mohand Akli. 2015, *Poésie kabyle: Transcriptions, typographies et formes métriques*, Ed. l'Odyssée, p. 12.

<sup>(12)</sup> جلاوي محمد، تطور الشعر القبائلي و خصائصه (بين التقليد والحداثة)، الجزء الأول، ص 422.

<sup>(13)</sup> AMEZIANE Amar. 2008, *Tradition et renouvellement dans la littérature Kabyle*, p. 33.

yettak-asen tagnit ad kecmen deg uđris, yessuffuy-d afrayen-nsen yettemgaraden ilmend n uđris i d-yettawi akken yebyu yili řřenf-is ama: d tamedyazt, ama d tamacahut, ama d taqsıđt...

Ma yella nuyal yer wassay i yellan gar timawit akked tirawit, ad d-nini belli timawit tettuneřsab d amxin adelsan amenzu, d alsasi n yal tayerma. Tira d yiwen n uferdis amaynut i d-yennulfan, maca ayagi ur yeđđi ara timawit ad tekkes ney ad truđ, imi d nettat i d amxin adelsan aneglan. Ařas n tmettiyin i yessnen tira, maca yagi ur tent-yeđđi ara ad đđent akk asexdem n wawal.<sup>(9)</sup>

Ur nezmir ara ad nebdu timawit i yellan d talsasit akked tnařlit yef tira. Deg tira n yidlisen ney n tsekliwin, ma yella ur d-iwin ara yef wayen akk i yellan d amenzu, ihi yef wacu ara d-awin? Ayen yettwarun deg wersufusen imenza, eni mačči d ayen i d-nnan yimezwura s wawal i d-yessenfalayen tiwsatin n tsekla yimgaraden. Imi allal n tira yella-d d aseřbiber yef wayagi, akken ur yettruđu ara deg zzman akked tatut, acku mačči d ayen akk i zemrent ccfawat ad t-xedment ma yella ur d-yelli ara ufus ney tallalt n lemeawna.

Gef wakken i d-uran inagmayen yef timawit, belli d nettat i d aferdis alsasi, amenzu i yibnan tiyermiwin, nettwali-tt d aferdis ur nezmir ad tt-neđđ, ney ad tt-nebdu d wayen yellan d amaynut, acku yef wakken i d-qqaren: “Amaynut ibennu s uqdim, ma yella ulac lqaea, ur yettili yigenni”. Gef waya, timawit ur tettruđu ara xas ulamma timetti tessent tawil n tira.

Seg tama nniđen, tella tmetti i yerran azal meqqren i tira, timawit tettwali-tt s lixřař. Ğur-sen tasekla i yebnan yef timawit, teffey-d deg yimawen n yimdanen ur nesęi aswir deg tmussni. Timawit-agi, temmal-d imeslayen kan n yal ass, ur nesęi aswir, ur d-telli deg-s tneflit, mačči am yiđrisen n tira.

Tasekla i d-yelđan s timawit, tuy akk igduden d tyermiwin i yettwassnen deg zzman aqbur, gar-asen imaziyen, anida assay i yezdin imdanen; d ameslay.<sup>(10)</sup>

Ihi, yef wakken i nwala, timawit s timad-is d yiwen n wawal ukris, yewęer ad as-nefk yiwet n tbadut ara tt-id-ijemeen acku temmal-d ařas n lemeani. Nekkni seg tama-nney ad d-nemmeslay yef timawit deg tmedyazt taqbaylit tamensayt, tagi icerken tamedyazt n yimediyazen n leqrun-agi yezrin.

<sup>(9)</sup> Idem, p. 25.

<sup>(10)</sup> جلاوي محمد، تطور الشعر القبائلي وخصائصه (بين التقليد والحداثة)، الجزء الأول، ص 425.

yiwen. Axeddim-is ad t-yexdem kan netta, ur yemlal ara medden ara yeyren tira-is. <sup>(6)</sup>

Anermas ney amseflid n uḍris imawi, ur yezmir ara ad ibeddel kra seg-s, acku ur yezmir ara ad ibeddel deg yimeslayen i d-yettefyeḅ seg yimi n umsiwel. Ma yella deg uḍris yettwarun, anermas mi t-yettef yezmer ad t-ibeddel. Deg timawit, aḍris mi tædda tegniti n usedru-is, talḅiwin tilsasiyin i t-ibennun zemrent ad ruḅent. Melmi slan i uḍris, yessuli abati ad yuḅal ur yettidir ara. Ma yella byan ad as-slen i tikkelt nniḅen, ilaq axeddim n usnulfu amaynut, maca ayagi iḅwaḅ ccfawat, acku ma yella ur as-cfin ara, ur ttizmiren ara ad t-idalsen.

Seg yiferdisen ilsasiyen i yef tebna timawit; ad naf tayect. Awal ney ameslay d yiwet n tulmist i yeenan amdan, imi d netta i izemren ad d-yemmeslay, d netta i d-yessefhamen timsal. S wawal i d-yessenfali ayen akk yellan deg wallay-is akked wayen yesæa d iḅulfan deg wul-is. S wawal i d-tettili teywalt gar medden, yis-s i ttemsefhamen, yis-s i d-ssawaḅen izen-nsen.

Deg yidles afriqi, ttwalin tameslayt d tulmist n umdan iman-is, ur tt-yesei ara uyersiwi. Imi xas yeḅrec, yesæa ul, yesæa imi maca ur yezmir ara ad d-yemmeslay. Mačči am umdan i izemren ad d-yessuffey imeslayen, i izemren ad d-kken seg wul ney ala. <sup>(7)</sup>

Tef wakken i d-qqaren: “Awal am waman, ma ffyeḅ-d neylen ur d-ttuḅalen.” Amdan ilaq ad ixemmem, ad imeyyez uqbel ad d-yehḅer. Imesli mačči kan d asuffey n lehḅur. Deg yidelsan i yebnan yef timawit, yal yiwen ilaq ad yissin ad yesseqdec tutlayt, tameslayt. Rnu yer wawal i yellan d aferdis alsasi n yidles imawi, ad naf dayen aferdis nniḅen; i illan d tafekka. Timawit tesselkam ayen akk yellan deg umdan, mi ara yemmeslay i wayeḅ, yesseqdac ama: asillef agugam, tamuḅli. <sup>(8)</sup>

Tilin n tfekka tekcem deg tzemmar akked tmusniwin n umdan i d-yemmalen aḍris imawi, ayagi ikeččem deg tegnatin n usedru. Imsefliden ney inermasen n uḍris imawi, ttarran lwelha-nsen yer tfekka n umsiwel-ines. Deg yal tagniti ara d-yilin, amsiwel n uḍris imawi itteqqen awal i d-yettawi yer tmuyli i d-yettḅeggir akked tugna i d-yettmuddu i yimsefliden-is yef tfekka-is. Aseqdec n tfekka syur umsiwel, yessawal i yimsefliden akken ad kecmen deg tnaliti yid-s,

<sup>(6)</sup> Idem, p. 18.

<sup>(7)</sup> ROULON-DOKO Paulette. *Littérature orale africaines, Le statut de la parole*, Ed. Karthala, p. 36.

<sup>(8)</sup> ZUMTHOR Paul. op. cit. p. 193.



Imi xas yennulfa-d tawil n uħraz n tsekliwin s leħnaf-is yimgaraden i yellan d tira, anda byan ad snernin aswir akked tħerma-nsen, maca agdud ur yezmir ad yebdu d timawit acku yis-s i d-telħa tnaħlit-is akked leewayed-is uyur yesea assay iħehden. Gef wayagi i nettaf neut n timawit ula deg tirawit, anda imyura ssekcamen-tt-id ula deg wayen ttarun, imi d aferdis agejdan n yal anerni ara d-yilin deg yal tamnađt ney yer yal timetti.

Timawit d allal agejdan di tudert n yal ass di tmetti tafriqit. Marcel Jousse (1925) akked Jackes Dournes (1976) ferqen gar « tmeslayt » aked « timawit », taneggarut-agi tettili-d d tifyar i yesean azal ameqqran, seant tifulka, ayagi yuħal icuba ansay deg tmettiyin tifiqiyin. Imi timawit deg tmettiyin-agi meħsub d tarekkizt i yef tbedd tħerma tadelsant-nsent, s wayes ttaerađen ad sdummen tigemmi-agi i yesean snat n twuriwin ; Tamezwarut : tesselħay kra n wazalen am tmuħli yer umađal, d uxemmem, d wamek i ilaq ad yidir umdan. Tis snat : meħsub tesdumay timawit-agi am tarrayt n tudert i d-yemmalen amek i ilaq ad ilin wassayen gar yimdanen.

Timawit temgarad nettat d tussna n tira d tħuri, maca assa-agi deg umađal ad tent-naf ttidirent akken deg yiwet n tmetti, ula deg tmura n Tefriqt, maca yella anida d timawit i yeqqwan ney i yellan s waħas yef tira, yella anida d tira i yeqqwan, yerna seant assay gar-asent. Gef waya ur nezmir ara ad d-nemmeslay yef tira mebla ma nemmeslay-d yef timawit. D sin n yiferdisen i yeddukkulen, wa yettkemmil wayeđ.

Iħi, timawit mačči kan d tameslayt s wawal i d-ittefyen seg yimi, maca tettban-d am sħenf aħeqqani n tħerma. Yis-s i eerdent ney ssarment kra n tmettiyin ad ħerzent agerruj-nsent imawi, ttwalint-tt d aferdis alsasi n wayen i yebnan lašel-nsent. Deg tallit-agi tamirant, deg waħas n temnađin n umađal, ad naf timawit akked tirawit ttidirent akken deg yiwet n tmetti.<sup>(5)</sup>

Deg yidles imawi amensay, taywalt tettili-d s wudem usrid, anida inermasen ad ilin deg tallit i deg ara d-yeffey uđris ney inaw. Ma yella d aneggru-agi, imir-n kan ara t-feħmen yinermasen-is s wawal usrid, mebla ma ħwaġen kra n wallalen ara yessdukklen amsiwel akked yinermasen-is. Ma yella deg yidles irawi, taywalt teħwaġ allal n yidles i yellan d tira, ara t-yesselħun. Amyaru yezmer ad d-yaru yef wayen yebya, mebla ma yemlal deg yiwet n tegnit akked

<sup>(5)</sup> DERIVE Jean. 2008, *Littérature orale africaines, L'oralité un mode de civilisation*, Ed. Karthala, p. 17.

## Timawit d tulmist i yef tebna tmedyazt Taqbaylit tamensayt

ΣISAWI Ḥasiba •

D tawil amenzu i yessexdem umdan i usiwed n wayen akk yellan d ansay, imi d nettat i iḥurben yef tgemmi, tamagit akked wudmawen n tmettiyin tiqdimin ar tizi n wass-a. Rnu yur-s d yiwen n wawal i yesēan lemēani n tmussni i ḥwaḡen yimdanen di tudert-nsen n yal ass. Timawit tesēa tamllit tameqqrant di lebni akked uḥareb tuṭṭfa n ugdud deg wayen akk i as-d-yettaken rriḥa n lejdud, imi seg zik i tella, armi tuyal tettuneḥsab seg leewayed ney seg wansayen i as-d-ḡḡan yimezwura-ines.

Timawit, tettekka deg tenfalit akked usiwed n ugerruj imawi. Udem n timawit mačči d win yerzan kan tasekla d yidles amaziḡ iman-is. Ma nerra lwelha-nney yer umezruy n tyermiwin tiqburin tigraylaniyin i d-yelḥan deg uzrar n wakud, ad naf talalit n tsekla-nsent teud yer wawal am: tmedyazt, ccna, tiqsiḍin, timucuha...Leṣnaf-agi n tsekla taqburt, dayen yettwellihen amdan n tallit-nni yer wayen i iwulmen tudert n zzman-nni.

Aṭas n yinagmayen i d-yewwin awal yef timawit, yal yiwen d acu-tt tmuyli i as-yefka ney tabadut i as-yerra. P. ZUMTHOR deg tmuyli-is, timawit tesēa sin n leṣnaf. Timawit tamenzut, tettwassen s yisem n timawit tamagdezt ney timawit tazegdamt ur nesei assay yer tirawit. <sup>(2)</sup> Tallit-agi i deg yella ṣṣenf-agi n timawit, tettuneḥsab am tallit i d-yezwaren taḡerma, d tallit n tazwara n ugdud akked tlalit-ines. Deg tallit-agi n timawit i yef d-ilḥan yigduden n Tefriqt ugafa akked waeraben deg tallit tajlilit, awal yettuneḥsab d aferdis alsasi n usiwed akked teywalt. <sup>(3)</sup>

Ger tama n ṣṣenf-agi n timawit, ad naf ṣṣenf nniḍen i yellan d timawit tuzligt, i d-ilḥan akked tira. <sup>(4)</sup> Ṣṣenf-agi n timawit, yettidir ar tizi n wass-a yur waṭas n yigduden, abeēda timettiyin n Tefriqt ugafa.

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• ΣISAWI Ḥasiba ,

<sup>(2)</sup> ZUMTHOR Paul. 1983, *Introduction à la poésie orale*, Ed. Seuil, Paris VI, p. 36.

<sup>(3)</sup> جلاوي محمد، 2009، *تطور الشعر القبائلي و خصائصه (بين التقليد و الحداثة)*، الجزء الأول، الشعر

*التقليدي، المحافظة السامية للأمازيغية، الجزائر، ص. 423.*

<sup>(4)</sup> ZUMTHOR Paul. op. cit. p. 33.