

REPENSER L'ÉDUCATION ET LA PÉDAGOGIE DANS UNE PERSPECTIVE AFRICAINNE

MANUEL PRATIQUE À DESTINATION DES ENSEIGNANTS
ET DES FORMATEURS D'ENSEIGNANTS

EDITEURS :
MOHAMED SAGAYAR MOUSSA | ABDELJALIL AKKARI | STEFANIA GANDOLFI

VERSION ZARMA

Avertissement :

La traduction qui est présentée ici, s'est effectuée dans un contexte où, aujourd'hui encore, la langue soṅay/zarma, pour n'évoquer qu'elle, est d'un niveau académique non enviable.

Pourtant créditée comme une des langues nigériennes pionnières de l'enseignement bilingue, elle fait du « sur place » depuis 1976, date de son utilisation dans l'enseignement expérimentale des langues. A l'époque, la commission nationale pour la réforme de l'enseignement et le plan de scolarisation (cnre/ps), sous l'égide de l'indrap, initiait des missions de recherches-terrain, sur le lexique, la terminologie, les variantes régionales, l'histoire des différentes communautés ect.

Les documents ainsi produits sont restés presque tels, hormis quelques timides retouches commandées et financées par des partenaires dont l'instabilité des relations n'a pas permis de productions scientifiques, pérennes.

Est-ce donc dans ces conditions que végète la langue, d'où la délicatesse de toute entreprise de traduction.

Aussi, à la lumière de lecture des documents pédagogiques à nous, soumis pour traduction dans quatre de nos langues nationales, à savoir : le hausa, le fulfulde, le soṅay/zarma et le tamajaq, l'équipe de traducteurs (voir liste en annexe), fait les observations et remarques sur trois aspects principaux suivants :

-136 pages de documents en français à traduire dans un délai d'un mois, est un vrai défi, au regard de la nature de la police initiale, des nombreux tableaux et autres contraintes comme l'application de caractères spéciaux.

-la rémunération pas très motivante de la tâche.

-le niveau d'écriture « officiel » de chaque langue, avec tout ce que cela comporte de variantes dialectales et d'aspects structurels, lorsqu'il sera question de comparaisons textuelles. La langue soṅay/zarma par exemple, telle qu'elle a été présentée plus haut.

En l'occurrence, on ne peut que se contenter d'une traduction prenant en compte, autant que possible, l'esprit du texte original. Des mots, termes et concepts comme sexualité, pluridisciplinarité, socio-constructivisme, attendent de faire l'objet d'ancrage formel et officiel sur la base de recherches tout aussi formelles et officielles.

Au regard de ce qui précède, nous suggérons, en matière de traduction de textes, d'une langue quelconque à celle du soṅay/zarma, de trouver et de « se coller » à l'esprit du texte, pour éviter ces régulières empoignades et confrontations souvent irritantes, voir vaines, entre des experts du domaine.

Pour les traducteurs

Le coordinateur

Tadé amadou

Fahamandiyaɗ

Cawandiyaɗ tira ne kaɗ i ka-taray, borey kulu kaɗ go niizer lokkolo ma zaadayano fonda ra se; wana-wana, lokkol kayney nda lokkol sasabey cawandikey nda dondonandikey.

Daba hinza no tiraa wo se:

Sintina day, iri ma bay kaɗ, sata hinza no kande ngey gaakasinay ka a ka taray; kaɗ yaɗ ga ci: itaali sata fo kaɗ se i ga ne (fondation vittorino chizzolini); nda zeeneb kwaaraa nibarsita; nda namay, abdu mumuni nibarsita sataa kaɗ ga hagoy da ceeciyaɗ guusey, ciiney nda naamey hawzuyano; nda barbata fisiyano, ga koy cawandiyo do haray ; sataa kaɗ se i ga ne (lacdipe).

Bayray kooni kunda fo no na tiraa wo hantum, kaɗ ra i ga du; cawandiyaɗ bajine-bajine goney; lakkal daɗ ka cawandiyo, goney; taarifi ciiko beerey; borey kaɗ ga hagoy nda adamayzetara sanney ; hantumo nda sanni waaniyaɗ goney; itaali laabu, suiss laabu, nda niizer laabu, tira-ka-tarayko beerey.

Tiraa daba hinkanta si fun kala bayrayey kaɗ go a ra, nda fondey kaɗ i gana ka a hantum nda.

Silmano ga ci kaɗ iri niizer naamey bayrayey ga no a jeeri: tira ce-kayantey kaɗ go no ; iri naamey ra lalabey; adamayzetaray nda sanni waaniyaɗ teerey; doɗ teerey nda windanta haaley, mate kaɗ i na a ci taarifo ra, nda mate kaɗ a go iri niizer zaamaani ba-funa ra.

Tiraa nufa day ga ci barmayyano kaɗ a ga kande cawandiyo ma dogon cawkey se, alhaali banda kaɗ, naamey nda zaamaani bayrayey no ga care kubay i lakkaley ra.

Wo-din ga kande cawo ma laabo nafa, zama a saba da ndunɗa talaato kulu boona, kaɗ ra iri cawkey si bare banda.

Daba kokorbanda kaɗ ga ci ihinzanta ra no hantumkey, alwaati banda kaɗ i na a hantum faransi ciina ga, i yaamar, i ma a bare iri niizer ciine taaci ga, kaɗ yaɗ ga ci: hausa ciine; soɗay-zarma ciine; balle ciine nda fulaɗ ciine.

Ya-din ga, iri ma ne kaɗ tiraa wo ka nga alwaato ra, ga saba da kaɗ gomnato go ga kookari kulu daɗ ga ciiney cawandiyo kar-ka-say, laabo talaato kulu ra; ciiney kulu ga.

Iri daahirandi kaɗ gomnati dabaro din boori, zama a ga iri ciiney no darza ndunɗa ra, iri cawkey mo, ga waasu ga faham harey kaɗ go ga te niizer nda ndunɗa talaato kulu ra.

Kay-bana day ga ci kaɗ, tiraa wo ka no, ga wo-kaɗ yaɗ a gar, kubandi, i ma margu, ka iri lokkolo nda iri cawandiyo ka-tibi.

Zimilanta day ga ci kaɗ, cawandiyaɗ tiraa wo, waazu no; ceeyaɗ mo no; al-umma kulu kaɗ go niizer lokkolo ma koy jina, fonda ra; i ma lakkal daɗ, ga laasaabo niinandi, ka cawandiyo nda a goy-jinayey, ga koy a alhaaley kulu hanse, iri niizer lokkolo ma to nango kaɗ iri parsidaɗo kaɗ ga ci bazoum mohamed, nda cawandiyaɗ ministaro, kaɗ ga ci dr rabiu usman, ga ba, a ma to.

Niizer laabo talaato kulu ma sjiro wo kaani. Wo-din se, laabo ma ga, parsidaɗ bazoum mohamed ma ga, da ay bumbo ma ga, ay ga cawandiyaɗ-tiraa wo hantumkey kulu fo, ay ga i zuga, i ma konda ngey laasaabo jine, ga du ga tira fo yaɗ mo ka taray; niizer lokkolo ma koy jina ga tonton.

Dr rabiu usman

Niizer cawandiyaɗ ministaro.

Boŋ-dake

I ma ye ga biirima nda cawandiyo laasaabu afirki wane haalo ra : cawandikey nda cawkey cawandiyan goy-tiraa

Stefania gandolfi

Ay ma boŋ-jine te cawandiyan tiraa wo se « *i ma ye ga biirima nda cawandiyo laasaabu afirki wane haalo ra : cawandikey nda cawandikey cawandikey goy tiraa* » manti kala ay se bine-kaanay beeri mafaari hinka se. Mafaari sintina wo, afirki nda a wane biirima no a ga guna kan na ay baafuna nda ay goyo do baafuna hanse. Ihinkanta mo, nizeer cawandikey cawandiyo sijiro no a ga guna kan ga ti iri sata nda bora kan na a sinji vittorino chizzolini, goy baajine kambo. Vittorino chizzolini manti kala cawandiko kan na nga baafuna kulu te biirimay ciine ra, waana-waana cawandikey cawandiyo itaali laabu nda ndujnaa laabu boobo ra.

Biirimay wo alhaku no boro kulu se a baafunay ra a ma naamu nafa-harey waare day a ma i sambu ga te nga boŋ wane, a ma nafa nda boro, bayray nda caw dumi-dumey. Sanda mate kan waybora kan ga haggoy nda biirimay alhako laabaarey toonandiyan na a ci nga wane tira kokoranta ra « i ma biirimay alhako bay sanda naamu alhaku manti kala alhaali barmay ce boobo ga du ga to biirimay hanno kan ga bora kulu guna ga». (koumbou boly barry, 2021, p.3)

Ifo se cawandiyan tira maanaa ? I ma du ga wo kan go no garandi ga du ga jamaa biirimay laasaabu tiraa no gaabi, nda borey kulu kan ga kambe dan biirima ra, nda i ma borey hiney darzandi, ga i gaabandi jamaa biirimay hanno gorandiyan ma ga.

Tira ga hin ga te cawandiyan goy-jinay kan ga biirimay nda cawandiyan sijiri ga a sokon, ga fongu hari kulu kan ga biirima guna, i ma darzey waare, i ma caagaley waasu day i ma dondonyan haali taji yan kan ga biirima boryandi ka taray.

Tiraa wo gonda boonay beeri nda lalabuyan nufa care banda : boonay beeri zama se afirki, annasaaray mayra banda, mana bay ga du nga kambe lokkol, amma a du gomnanti lokkol kan ra afirki naamey nda baafunay darzey si furo cawandiyo nda ce-dirawo kulu ra.

Lalabu bayray timmante, zama laabu kulu no gonda alhaku a ma nga cawandiyan ce-dirawo sijiri naamey darzey boŋ, kan ga koy nda zankey naamey, ga du ga cawandiyan hanno kan ga boori i se te. Afirki lokkolo ga ba nga ma bara nga naamo haalo ra. Sanda mante moussa sagayar na ci nda nga suuraa ra kan go tiraa ra « i mana sijiri ce-kayante folloŋ gorandi kan go afirki dumey deede sokonantey wala laasaabey wala bayrayey fonda ra. Amma wo kan go no ga ti batama bayrayey gaabandiyan kan i ga te baafunay teerey fonda ra, manti fondo yan kan i cacar ga kayandi ra. »

Hunkuna, afirki biirima gonda ce-diraw hinza : sintinay wana, tontoni haali, a ga konda annasaara mayra banda biirima nda jine no ; ihinkanta, hanseyan haali, nga wo ga zaamaani fondey gana no ; ihinzanta, barmayyan haali, nga wo, biirimay, baafunay nda jine-koyyan sijiri taji no a ga kande, kan ga furo afirki naamey nda bayrayey ra (sall, 2020).

Biirima kan ga kande barmayyan manti kala biirimay ce-diraw kan ye ga jamaa baafunay cimicimo cina, salan ga ye ra yan fondo ra. Biirima kan ga kande barmayyan ga nan cawkey ma laasaabu hanno yan te ga ngey jan ga yadda yan cabe baafunay nda naamey haaley kan ra i na i dan se.

Ce-dirawo din kan se sall (2020) ga ne « muusu-beerey ga ngey batama jeeri » ga nan afirki lokkolo ma tabbati, a ma te mo lokkol kan ga hin ga baafunay sijiri taji nda jine-koyyan fondo taji kayandi. Hala i ga ba a ma gasu, kala i ma baafunay-arzaka nda baafunay-poltik fondo taji ka kan ga nan biirima ma te barmayyan kan iri dan jine se fondo baajine. Ndoye wo se « barmayyan ga biirima ce-dirawo kayandi no. A ga fondo taji yan kan i kayandi gana ga biirima ce-dirawo barmay, ga ye ga a kambu-kambey nda a windanta kulu cina» (ndoye, 2020).

Ay diiyan ga, haali hinka no ga boori afirki lokkolo kayandiyan se. Sintina wana ga ti, i ma kande barmay yan alwaati kuuku bon zama hari kan barmayyaney ga hay no ga gay gumo. Ihinkanta ga ti, barmayyaney hima ga borey jine-koyyan ce-diraw fondey gana zama se i si hin ga lokkolo moorandi nda batama haaley nda baafuna kan ra i na a sinji (sall, 2020). Wo-din banda, don biirima ra wo, bon ga bayra nda goy nda bayray ga koy care banda no ; ya-din ga mo bayray ceeciyar nda biirimay go care bande no han kulu (sall, 2020).

Sanday hinzante go no koyne kan ga konda boro « laami nda bon baakasinay ga kan ga adamayze tutay ga konda a ma laami nga ma te hari. Suba ma boori no i hima ga laasaabu, zama barmayyaney ga wadde boobo guna, wo-din ma ga no i hima ga i sambu « waddey za-jinde yan » ra no.

Afirki biirima ga ba ce-diraw kan ga kambu-kambey kulu guna, kan ga goy nda windanta, baafunay goray, arzaka fondey kan go cawandiyaney ce-dirawo nda ce-diraw cindey game ra : goy kan ga albarka hay, windanta, baafunay, poltik, naamu, gonitaray nda gaakasinay ce-kayante kan se maamudu ndoye ga ne « jamaa margasinay laasaabey sokonyano » (ndoye, 2020, p.48) kan ga nan borey ma care diyan cina/gorandi kayna-kayna nda bayrayey kan, ngey bumbo, ga ti jine-koyyan gaabo. Biirimay diiyan tajo ga nan borey kulu kan go ga kambe dan cawandiyan goyey ra nda jamaa ma care di, zama a ga boro fo kulu baafunay hanna nda jamaa wana dan care banda nda dabari kan ga nan bora kulu ma kambe dan goyey ra, kan ga nan i ma du ga goy mo nda goyteerey kulu.

Biirimay wo, jamaa kulu hari no, « jamaa kulu hari fahama ga gaabandi bora kulu ma kambe danyan ga, kan ga ti jamaa hari, nga bumbo. Jamaa kulu marga-marga teera go boro kulu se bine ra, a ga nan mo haro din bumbo ma zaada. Biirimay kan i sambu jamaa hari ga ba ce-diraw kan ga nan bora kulu ma furo jamaa sijirey sambuyanjo nda gasandiyano ra » (unesco 2015). Jamaa kulu hari laasaabo hima ga sambu no afirki wane naamo ra, naamu kan ceeciyar tajey duurey go ga gaabandi. Tiraa wo dunguryan diyan ra sanno no-ya.

Boro kulu hari no ma ga, afirki biirima manti kala naamu arzaka beeri zama se a nufaa ga ti boro fo-fo kulu nda jamaa hinayey gorandiyar kan na kangay/ganji hinza margu : boro bumbo kangayo/ganjo kan ga bora hinayey anfaano bay, a ma i cabe mo a goray haaley nda a teera garantey ra, baafunay goray ganjo kan ga cabe kan hina fo kulu manti kala hari kan boro du borey ga, kan ga boro bumbo haro gaabandi ga koy boro fo mo hari do, nda saruusi ganjo kan ga jamaa, borey kan go ngey bon goray ra nda siwiley goyteerey guna.

Tiraa wo manti kala kambe danyan afirki nda nizeer biirima ga. Biirimay kan ga ti iri zaadayano gaabo kan ga nan « boro ma bisa nga bon do ga koy nga bo don...kan ga hin ga takari, baafunay waaniyan nda goy-waaniyan margu. » (ki-zerbo j., 2006, p. 198-200).

Wo-din ga ti, afirki naamu biirimay hinne no ga nan afirki ma di nga zaadayano fonda : biirimay kan te afirki naamo ra, sanda « tuuri-ja kan sinji, ga koy hala ganda ga du ga beeri, ga hay ize yan, ya-din no ga te biirimay se, kan da a ga ba nga ma beeri ga te ize yan, a hima ga goy nda afirki naamey. A ga boori i ma lokkolo nda naamey kan ra a go sasabandi, nda boro naamey, sanni nafante zaari kulu baafunay se, jamaa sokonyan fondo ra. « sanni ga deede, a ga wi, a ga hay ...lokkolo si hin ga banda bare afirki naamey se : da manti ya-din, a ga ciya lokkolo kan go afirki, manti afirki lokkolo » (ki zerbo j., 1990, p. 79).

Annama, iri hima ga te lakkal ndunnaa baafunay haalo feeriyano wo ra, afirki naamey ma si du joote kulu i ma bunkaas, nga ga ti sanda i ma jan ga wadaatayan ; amma da fayanka ga ti haalo kan ra i ga beeri, i ma feeri mo si nan boro ma dirgan nga wane kaajey. I ma saba nda care yano din no tira wo hantumkey ceeci.

Hakiika i si ba biirimay kan mana feeri, sanda kan go daabante alhaali, amma afirki ganda birima ma ciya biirimay kan ga feeri ga to ndunnaa laabey waney ga hala a ga goyey fassarayaney gasandi goy yan kan ga koy nda sanni nda barmay taji fo yan »sanda mate kan akkari na a filla nga suuraa ra. Goyo din sasabandiyano mo, akkari ye ga ne a ga boori gumo hala « biirimay diraw taji yan nda ndunnaa sanni taji yan ga hin ga furo iri namey ra. Manti i ma zugayan te ga ci ndunnaa

kulu se no, amma i ma nanj afirki baafunay gora mo ma du zaamaani ce-dirawo kanj manti a ma a ma haali waani sambu. »

Nizeer ciina

Nizeer cawyaŋo wo, laabu waani goyteerey, ndunnaa marga-maga satey hala nda gomnanto goyteerey, goyteeri yanj kanj go ngey boŋ gorey ra, nda siwiley no na kambe danj a ra gumo. Goyteeri dumi-dumey din nanj cawandiyanjo go fondo, laasaabu nda marga-marga sokonyanjan hanna boŋ. Lokkoley ra cawandiyanjeŋy nda a ma bara nango kulu kanj i gaayi sanda nangu kanj i ga bayray no ga bare ga te nangu kanj ga sandi.

Tiraa wo ga nga sanno kulu te nizeer boŋ, a ga ceeci ga bayray nooyaŋo danj cawandiyanjo do haray kanj laabiizey ga no. Wo-din se, a ga boro kulu kanj go lokkolo ciine ra gaakasina gaabandi hala nda naamo goyteerey kanj yanj si ba furo kalaasey ra, amma kanj ga ciya arzaka beeri bora kulu nda boro fo kulu cawandiyanjo se. Goyteerey din ra, i ga du, maabey, jandi kaakey, yaasaykoyey, tiyaatar teekey, doonikey nda afo yanj. Iri bayrayey kulu kanj ka ga margu, kanj ga ti alhaali fondo hanno cawandiyanjo se, nda gonitaray taji yanj, i ga njwaaray nizeer lokkolo ma te lokkolo kanj ga boro kulu sambu, kanj ra cawandiyanjan hanno ga te, ga du ga waddey kanj yanj ga ka no biirimay hanno.

Cawey dumbi dumi-dumey bayrayey kanj go tiraa wo ra, ga sijiri te sanda faakaaray alhaali cawandikey nda nizeer jamaa game ra. Nizeer manti kala laabu kanj cawey bayrayey mana furo ga boori naamey ra, baafunay goray ra, doŋ arzaka, almaayaali bayrayey, jamaa ra gumo, wo-din mo te sanda waaruyanjan alhaali nda doŋ biirima, dumbuyanjan lokkolo nda batama, jamaa nda addino game ra. I bay kanj dumbyanjo din ga beeri hala bora ga dira ga mooru mo laabo gallu-dunkaa nda gallu beerey ga. Han fo yanj, i ga ceeci ga lokkol cawo nda addina wana naagandi care ga, lokkoliize hayrayey gaabandiyanjan ra, amma cawandiyanjan dumi hinka ba day i go ga i te nangu follonka, si koy care banda zama i ga afo kulu te nga waani no, cawandiyanjan ce-dirawey mo ga waana. Buuba amadu tiraa kanj a hantum alkuuraana cawandiyanjan ce-dirawo boŋ gonda nafa zama a ga cawandiyanjan ce-diraw hinka (zaamaani nda albeerey cawandiyanjo waney) te afo baafunay goray barmayanjan sabbe se. A ne kanj « hari kanj ga nanj alkuuraana cawandiyanjo ma du nga nufey biirimay fonda boŋ, cawandikey ma alkuuraana cawanjan nda cawandiyanjan dabari yanjan sambu ».

Nizeer biirima manti kala « tubu hari, kanj ga ti hari kulu kanj boro ga hin ga tubu boro almayaalo ga ; a dumo ga, a kaayey ga nda mo dondonyanjan kulu kanj dumi a du ga. A ga bisa jinay kanj boro tubu zama lakkal wane no, naamu no, lokkol wane no, goy, nangu bayray laasaabu wane no » (meunier 2008, p.310). Ali roufay tiraa mo wo-din no a filla kanj a ne « doŋ biirimay ganjeŋy si kala teere darzantey cawandiyanjan boŋ. Teerey din si kay nangu fo, i si ga kanji nangu fo amma i go ga

gaabu ga tonton no, i go ga koy nda jine no. Ngey no ga nan boro ma baafunay hanno te, boro nda ni bon bumbo, nda boro nda borey cindey» (). A ga boori boro ma laasaabu fondo yan sambu ga fahama mate kan borey go ga bayrayey laasaabu, ngey bumbu ma di kan ngey wane no bayrayey. Caagal boobo no go lokkol biirima nda don biirima game ra sanda, silman ga, ciina kan i ga salan. Nizeer wo, « 2020 sariya fonda ci kan ciine 11 no go no, kan ikulu ga saba no laabo ra » (mallam garba m.).

I ga hin ga ciine sambu sanda fu, sanda lakkal batama kan ga boro ga do, kubayniyan nangu nda naaruyan nangu, nangu kan boro naaru ga koy, boro ma du ga to boro cindo do ga i kubayni (meyer-bisch p., 2011, p. 5).

Boro na ciina ga ti borotaray muulu, kan i te sanda « baafunay fu, boro bongu daabuyan fu, » laasaabu nda maateyan sanni, boro bayray nda borey baafunay goray gonitaray kan ga ndunnaa no baafunay hanno. Ciine no ga nan laasaabu ma te, amma nga mo ciina no a ga goy nda ; i gonda care muraadu no. Na ciina ga ti bono, nga ga ti hari sintina kan ga zanka lakkal ce-kayandi, nga no ga nan a ma saba nda borey, hala manti nga, bora lakkal si kubay, a ga te gazante no. Zanka sinda bon-haway kulu nda na ciina, hala i na ganji a ma sanno kan a ga waani salan, lokkolo ga a dan haali ra kan a ga ye banda » (poth, 1988, p. 11).

Hala i na zanka ganji a ma goy nda na ciina, a ma goy nda sanni fo kan a si waani a cawo sintina waate, kulu lokkolo ga a dan haali ra kan a si hin ga ci nga diiyaney nda hari kan a ga ba. « i ma zanka dan a ma ciine waani salan... ga a dan dangayyan ra, ce boobo mo a ga a te alman alhaali. » ya-din no, hala i na zanka na ciina alhako ta a ga, lokkolo ga lakkalo waasu zama zanka ga laasaabu, a ga kar care ga, a ga neesi nda na ciina zama nga hinne ga ti hari kan a ga hin ga salan nda. Koyn, caw guusey cabe kan na ciina ga ciine fo dondonyan no gaabi (poth 1988, pp. 12-13).

Jandey kan go laabu gandey game ra (maraadi, zinder, taawa, diifa) kan ga cawo ga ban dimmaa boro zangu bon, waana-waana wayborayzey kambo do hare, si ba ba kayna. (république du niger, annuaires statistiques 2004-2005)

Tiraa wo bareyan laabo ciiney ga, ga cabe gaakasinaykey anniya i ma ye ga ciiney cawandiyan alhako dan lokkoley bon faakaarayey ra.

Nizeer biirima ga cabe mate kan sijiri kan si cawandiyan alhaaley gaabandi lokkoley bayrayey ra nda naamey waney ga hin ga nan lokkolo ma jan ga te, koyn a ga nan jama boobo ma lokkolo kambe banda. Don bayray gaayikey « manti kala laabiize tukusey nda ganda jamey kan yan gonda ngey bumbey dumey bon nda bumbey ganda borey bon bayray yan ». (hill, 2020, p. 11)

Nga ga ti bayray yaŋ kaŋ i cina nangu yaŋ boŋ, kaŋ ga boori caw se kala i si hin ga i fay nda baafunay goray, naamey, saruusey nda poltikey : « i si ga kwaarayzey boŋ-duura kayandi hala i go ga bayra laasaabu hinne goy-jinay yaŋ kaŋ ga naŋ jamaa ma sanko yaŋ sambu. » (latulippe & klenk, 2019, p. 7)

Ki-zerbo ne kaŋ « borey kaŋ yaŋ du doŋ biirima gonda baafunay biirimay hanno afirki batama ra ga bisa borey kaŋ na ngey kwaaraa naamey furu. »

Afirki lokkolo wo mana goro kala « annasaara laabey muulo ra, annasaara laabey kaŋ na afirki laabey may. » hari kaŋ ga naŋ lokkolo ma ye ga te jine-koyyaŋ lokkol, kala day da a na nga boŋ fay ga ka jinayey maayey ga, hari kaŋ i ga ci nda hari kaŋ i go ga baafunay nda, kala day a ma furo naamo ra, a ma « nga gaabo ye afirki bumbo ga », a ma ye ga te afirki wane, a ma ye ga te mate kaŋ a hima ga te, kaŋ a mana hima ga naŋ ga te.

Lokkol goyo ga ti a ma bayrayey no gaabi, a ma lokkoliize hayrayey kubayni, a ma yaasayey nda jandey sambu ga te cawandiyaŋo nda dondonyaŋo se diji, a ma feeri ga koy gonitaray ga, a ma fayandi-fayandi mo sambu ga lokkolo se ce-diraw hari. Nizeer wo, albeerey no ga salaŋ ga yaasay ga furo-tajey daŋ fondo...a ga ci ya ciyaŋ dumi fo koyne mo diiyaŋ fo dumi, laasaabu : baafunay goray fo dumi... naamu hari maafe no. Laabaari nooyaŋ banda kaŋ a ga te, a gonda sasabandiyaŋ mo goy » naamu haali hinza no i ga hin ga caw yaasay ga : naamu, naamu marga-marga, naamey nda cara (amadu tiraa ra.)

“ bora ma dondon jandi hanganyaŋ , a cawey, a wangaaritaray deeda wala boro ma guna ga koy gagari hinza ga care banda. Wo-din ga ti cimi dondonyaŋ. Bayray guuso no kaŋ si te nda me-sanni. Sanno haalo. Adamayze wo, sanni no. Hari kulu sanni no » amadou hampâté bâ (hampate ba, 1990). Jandi wo, iri ganda bayray no. A go gonitaray, a go mo bayray ceeci haali, koyne cawandiyaŋ goy-jinay no. Me-sanni nda cawandiyaŋ marguyaŋ ga, a gonda goy beeri kaŋ a ga te zankey dondonyaŋo se, kaŋ ga kande nga kambe bayray, sanno kaŋ goyo waana nda me-ciine. (hampate ba u, 1990).

Wangaaritaray deeda ga ti gaabo zama se, a ga nangu beeri sambu biirimay fondoy ra. » a ga haarandi, a ga boro daŋ jamaa ra, a ga cawandi mo, wo-din ga a no cawandiyaŋ nda cawandiyaŋ ce-diraw goy kaŋ ga waana nda nga lalabuyaŋ darzey nooyaŋ, bayray nda jamaa goray waaniyaŋ. (issoufou dans ce volume).

Alhaali fondo wo-ne ga, lokkolo ga bay kaŋ cawandikey gonda tinay kaŋ ga ngey lokkolizey cawandiyaŋ fondo ce-kayantey wo sambu. A ga ciya lokkol kaŋ ga bora kulu sambu, kaŋ si

suuban, kaŋ si boro kulu waasu, koyne kaŋ ga jamaa naamo gaabandi, kaŋ ga naŋ boro ma nga boŋ bay, borey ma naamey bay, nda baafunay dumi-dumey kaŋ ga hima nd'ey. Sanda mate kaŋ moktar na a filla nga tiraa ra « diiyaŋ wo-ne ga, i ga ba lokkolo ma lokkliize hayrayey ga, a ma naŋ i ma kambe daŋ haali beerey kulu kaŋ dumey ga i moorandi nda lokkolo, nda a ma naanay cawandikey nda cawey ga. Hala cawkey baabey nda lokkolo gama ga beeri, cawandiyaŋo kaŋ cawka ga kambe daŋ nga cawandiyaŋo ra ga hanse ga beeri, ganda bayrayey nda ganda ciiney ga du ga gaabu. Koyne, cawandiyaŋo dabarey sokonyaŋo mo ga naŋ jamaa ma yadda ga ka, a ga i no gaabi mo.

Dunguryandiyaŋ ga, tiraa wo go ga ceeci ga cawandiyaŋ dabari fo kayandi kaŋ ga boro nda jamaa darza bay, ngey kaŋ ga tun ga kay ga lokkol goyo sijiri.

Tirey kaŋ i goy nda

1. Hampate ba amadou, 1990, il n'y a pas de petite querelle, nouveaux contes de la savane, pocket, paris.
2. Hill_ r., working with indigenous local and scientific knowledge in assessments of nature and nature's linkages with people 2020, p. 11
3. Ki zerbo, eduquer ou périr, unesco-unicef, dakar 1990, p. 79
4. Ki-zerbo j., la semaine africaine, unesco, 2014
5. Ki-zerbo joseph, a quand l'afrique ? Ouagadougou, 2006, p. 198-200
6. Koumbou boly barry, droit à l'éducation : les dimensions culturelles du droit à l'éducation ou le droit à l'éducation en tant que droit culturel, rapport de la rapporteuse spéciale sur le droit à l'éducation, nations unies, 2021
7. Latulippe n., and klenk n. Making room and moving over knowldge_co-production indigenous, 2019, p. 7
8. Meunier olivier, ecole d'aujourd'hui et savoirs traditionnels (niger, réunion, brésil) dans cahiers internationaux de sociologies 2008/2 n°125, pp 310
9. Meyer-bisch p., l'hospitalité politique par la langue, document de travail de l'iiedh n°19, 2011, p. 5
10. Ndoye mamadou. (2020). « réformes éducatives : attentes et conduite du changement ». *Revue internationale d'éducation de sèvres*, paris, n° 83,
11. Poth j., l'enseignement des langues maternelles africaines à l'école, breda, dakar, 1988, p.

12. Sall a., regards sur l'éducation en afrique subsaharienne à l'horizon 2040, revue internationale de sèvres, n. 37, paris, 2020,
13. Unesco, repenser l'éducation. Vers un bien commun mondial, paris, 2015, pp. 87-88

Boŋ –jare 1

Zankaa alhakkey, naamey da cara biiriima nda laabiize-taray cawo: mate no i bare d’a, afirko ra?

Abdeljalil akkari nda rita locatelli

Dunguryandi

Wo kaŋ iri ga bay, ga ci, biiriimay takey kaŋ ga zuru-ga-windi laabey da care game ra, no ga furo afirki; kaŋ sinda i ma bay hala a ga saba da afirkiizey naamey nda i taarifey. Hantum wo ra, iri ga kookari ka alhaalo din gata-baraw; ka takey kaŋ jin ka furo afirki, hããyaŋ nda alhaali dogono yaŋ ra.

Sintina day, iri ma fisiyaŋ te, laabey-da-care-game-ra sannu beerey, kaŋ i ka, zankey alhakkey boŋ iri ga guna ka di sandayey kaŋ na i ganji i ma koy ka saba da afirki biiriima. Sandayey din si bangay day kala zanka-kayney dan-goyyaŋ boŋ; i ma sasabandiyaŋ daŋ arwasiizo nda wayborayzo game ra; waasu-ka-hiijandiyaŋo nda wayborayzey dan-banguyaŋo.

Wo-din banda, iri ma fisiyaŋ te, afirki lokkolo alhaaley boŋ; waana-waana, wo kaŋ yaŋ ga maanu naamey da cara waney. Hari kulu kaŋ ga ci jayzetara kaŋ go dumey da cara game ra, da kaŋ a tilas, biiriima ma te lakkal-kanay ra, nda sanda kaŋ dumi kayna-kayney go ga du biiriima do haray; nda naamey barmayyaŋ waasa kaŋ afirki al-umma go ga di sohõ, kulu no fisiyano ga guna.

Kambe-kokara day ga ci, iri ma bay kaŋ tira wo ga laabiizetaray-beerandiyaŋo cawo te; da a ga ci wo kaŋ ga iri laabo hinne guna no, wala nduŋŋa talaato kulu wana. A ga haggi gumo, iri ma cawo-din te, zama laabiizetara-beerandiyaŋo go ga di barmay waaso yaŋ kaŋ ga hamburandi. Zaamaani laabaaro nooyaŋ fondo tajey, kambe go barmayano-din ra, zama i si hin ka cimo da a hima-cara hirro fayanka ka ka care-ra. Hari kulu kaŋ zaamaani barmayyaney-din ga kande biiriima do haray, no iri ga fisi ga ceeci.

Tangamo kaŋ iri ga te day ga ci iri ma gande-feeri hari kulu kaŋ ga iri nafa, laabey-da-cara biiriima boŋ; kaŋ si iri ganji iri ma fassarey nda saba-nda-carey bay, ga du ga haggoy da alhaali nda barmayyaŋ cindo kaŋ ga fun afirki ganda ra.

i.afirkiizo alhakkey: laabey-da-care-game ra fondoy, da wo kaŋ go ga te afirki.

Za 1945, adamayzey alhakkey kayandiyaŋ sankey, na ciiti-fondo yaŋ sambu kaŋ ga zankey guna, i biiriima nda i ma si baara-baara daŋ i game ra, boŋ. Mate kaŋ kola(2017), na a ci da: gurjay beeri, kaŋ ga ndunna taalaato kulu kande nga gaakaasina banda no, i na zankey alhakku-ce-kayantey, daahirandi. Wo-din man te kala zeenab kwaaraa kabarandiyaŋ beero kaŋ nduŋŋa laabey sata beero koy ka gisi ka boori (1924). Ga to no sata follonka, na kabarandiyaŋo –din tabbatandi, 1954. Kala 1989 no sataa koy ka to diraw kuuko-din me. Afirki laabey marga beero no na afirki zankey alhakkey nda i ba-funay hanna tira-beero gisi ka boori, 1999. A koy ka himan da hari kulu kaŋ go nduŋŋa laabey marga beero wafaka ra. Iri ma gaayi kaŋ, laabey-da-cara, nda afirki gandey, nda laabu follon no na wafakey, nda kabarandiyaŋ boobo hantum, jiiri boobo banda. Kookarey kaŋ i daŋ laabey-nda care- gama ra, tira-beerey wo ga, ga cabe iri se nufa boobo: sintina day, a ga laabo fongandi tilas beero kaŋ go nga boŋ, zankey hallasa nda i biiriima nda i gaakaasina fondoy ra.afirki laabu boobo no na kambe-daŋ laabey-da-care gama ra wafakey tirey ga. I na i daŋ laabo ciiti-tirey boŋ, afo yaŋ, na ngey boŋ daŋ ndunna gande-beeri fooyaŋ waafakey tirey boŋ.

wo-din banda, laabey-da-cara fondo ba-funante kulu kaŋ ga zankey alhakkey guna, i na i baribata te hayrayey, nda cawandikey nda dondanandikey kulu se; kaŋ ga naŋ i ma fondo ce-kayante yaŋ sambu, zankey ma du ka kookari, ngey boŋ se. Wo-din mo banda, laabey-da-cara tira baafunantey, hima ga furo porzey nda laabey-da-cara, jayzetaray sijiri beerey, neesijey ra. I ga te sabiili kaŋ ga zankey ba-funa hanse waana-waana, zanka hina-kayna koyey.

Afirki zankey alhakkey laabey-da-cara sanni-beerey tira tajey boŋ teera hanno no, amma kaŋ si wasa. Afo day, poltik sanku kulu kaŋ i sambu kaŋ ga koy ga saba da laabey-da-cara fondey, gonda sanday yaŋ, za i ne i ma goy d'ey da cimi. Kokor-banda jiiri-wayey ra, afirki laabey gaabey gaze gumo. Tina kaŋ i dake i boŋ, arzakaa sogonyano nda gomnati hawzuyaŋ hanna ma ga, na dolle ka laabey nda ngey zankey ga. (adepoju, 1993; thomson,2017). Afirki wayna-kana ra laabey kaŋ ga ci niizer, burkina faso, singal, kuduwaaru wala binin, na ngey boŋ tilassandi ka tiney kaŋ go ngey boŋ, dake satey kaŋ go ngey boŋ-goray ra boŋ, nda laabo wala laabey-da-cara satey kaŋ go ngey boŋ-goray ra boŋ; ga-baano nda cawandiyano do haray.

“dabaro-din no ga kande gomnati, ma goy nda satey kaŋ go ngey-boŋ-goray, alwaati banda kaŋ nga d'ey na kambe daŋ goy-tira yaŋ ga; tira kaŋ ga, boro kulu ga ze ka alkawli toonandi, hari kaŋ ga naŋ sijiri maanante, kaŋ ga ci; albeerey cawandiyano nda i bayray-duura.”

(mcapln, fita 9,2010.)

Laabu foyaŋ wo na ngey laabu-gandey ka-banda, kaŋ ga sijirey kulu maanandi laabo gunda ra haray borey se, dogonay ma du ga te, amma, nooro nda goy-jinayey sambayano te sanday kaŋ naŋ sijiro-din kafana. Nooro nda goy-jiney ma ka da latiyan beeri, wala, i si ka pat-pat. Kaŋ manci wo-din, laabey-da-cara- gaakasinay sata, kaŋ hima ga ka-bandayano no gaabi, man du fondey kulu kaŋ ga naŋ a ma goyo te mate kaŋ ka-bandaa ma goro ga boori, ga saba da afirki naamey ra teerey (hyden, 2017.) Hala day ka-bandayano, waana-waana, lokkol kayney do hara, ga naŋ gaakasina ma nafa borey se, a ma si te sabiili kaŋ ga naŋ gomnati ma laabo-gandey kaŋ ga maana yababe.

Ya-din ga, jandi beeri goono sankey kaŋ gomnatey sambu afirki zankey alhakkey boŋ, da alhaaley kaŋ si ga timme sankey din fondo ra. Alhaaley wo si bangay day kala laabey kaŋ go lakkal-tunay ra do. Laabey-wo ga ba afirko ra zama no-din zanka boobo zuru ngey hayrey banda ka ngey laabey naŋ. Gomnatey nda poltiko borey jaŋ-ka-bayra, laabey-da-cara ciiti fondey kaŋ ga zankey alhakkey guna, te tafar kaŋ ga jamaa kulu ganji i ma wa-faku gurja din ra.(akkari nda sagayar, 2021).

wo-din banda, fondo fooyaŋ kaŋ go laabey-da-cara barbatafooyaŋ ra ga kubay da wongay, zama i ga ka ka tuku naamey, wala addiino, wala al-umma fondo goranteyaŋ boŋ. Hari kaŋ ga i goyo gasuyano ganji. A hima no, laabey-da-cara, sijiri kindo, ma koy ga saba da naamey teerey. Manci laabey-da-cara ma sobay ka kaseeta, ka ci sanno; i hima no ka afirki al-umma dum, a ma furo zaamaano fondey ra, kaŋ manci a ma nga naamey kaŋ ga ci a kaajey, furu. Iri ga cabe taali silman taaci kaŋ ga borey daŋ i ma yarda da sijiri tajey; goyo ma du ka gasu, zankey alhakkey fonda ra.

Za gayyaŋ no laabey-da-cara na zankey dan-goyo ganji, zankaa kaŋ ga goy wo, hina-siiyaŋ beeri hinka no go a ga: a go zanka; a go talka. Fonda-din ra no i ga wata, ka zankaa daŋ goy tinoyaŋ ra, wala teera laaloyaŋ ra.(bit,2002). Afirki kwaara-beeri boobo ra, zankey go fondey boŋ, i sinda sutura, i sinda saajaw, i ga barkar, gunde ra haray ma i taanu, doori-doora, kaŋ man ci teerra laaley kaŋ ra i ga furo.konkansa boobo ra, i cabe kaŋ afirki zankey kaŋ go goy ra, dimma ga koy ga to ngey boro milyo 100, ne ka koy jiiri 15. Haali kaŋ ga te afirki gomnatey nda a poltikiizey se garan-garaŋ guguri. Talka-tara day no kande afirki zankey ma furo goy (adamsi, 2002).

Zankey goyo ganjiyano si te kala da talkatara zabu; da i na borey boney feeri, naamey nda addino bon. Hayrey hima ka ngey tilaso bay, zankey biiriima da i saajawyaŋo kan ci i kurayyaŋo do haray. Zankey talfiyano boro se hima da i ma moy dan a ga ga boori. Fuula-kwaaray koyey satey, nda alfagey hima ga albeerey kaŋ ga zankey dan goy, jukke. Al-umma naamey neesiyaŋo hima ka iri fahamandi da zankey goyo wo . Fu alhaaley no i ga guna ka faham da taaley nda suujey kaŋ go zankey goyo ra. Andunna talaato fahama kaŋ anniya ga ci: zankey ma fun-korfo, i ma si ye ka goy; si lakkal di, da boro ga zankey nda ngey hayrey, ka koy al-umma kulu, alhaalo bay.(abebe nda bessel, 2011). Da boro sambu fulaniize kayna, alman-kura kaŋ a ga te, gonda nafa, da a si ganji a ma cawyaŋ kulu te. Tabbat, wo-din hima ka koy kurayyaŋo ga, kaŋ si kande hayrey talkatara ma si i daŋ, i ma fizaw, kuruyano wala cawo.

Laabey-da-cara tira boobo ra no wayborayzo nda alborayzo sasabandiyano go, gurbi hanno ra, i sijiri beero kaŋ ga koy hala 2030 ra. Kulunda, da boro na india laabo nda niizer laabo yaasa kaŋ ga

ne: “ize-way duure nda a biiriima ga hima da, boro kanj na kali waani hanandi.”Wo-ne ga cabe kanj fayankaa kanj go alborayzo nda wayborayzo game ra, gonda kaaji beeri. A kamaata iri ma al-umma naamey barmay ka alhaalo hinse. Amma, hanseyan dumo kanj i kande afirko ra si hin ka sanda din bonj-za. Hala i ga naamey teerey, nda al-umma jance, i hima no ga borey cabe nafa kanj go i ma si fayanka danj wayborayzo nda alborayzo game ra.

Waasu ka hijjandiyano nda wayborayzo danj-banguyano wo, balaawu no kanj ga zanka milliyo yanj ga-baano nda lakkaley sara, sanku afirko ra, (moody, 2020.) Kokari beeri go ga te bo, amma yeeni go a ra; zama taaley na kaaji jayante te al-umma naamey ra. Fondo ra, tina kanj go lokkol bonj, gonda himma. Da i du ka wayborayzo gaayi lokkol kala a ma to jiiri 12 ka koy jiiri 18, i ga waasu-ka-hijjiyano, nda hayyanj-waasa ganji; a ga nanj mo, zankey-din, ma caw ka to nangu kanj i ga caley yaamar balaawey-din ga, kanj ga ci, dan-banguyano nda lokkol fattayano. Balaawey wongo ra, bora kulu hima ka kambe- dan- care-kambe- ra, lokkolo bumbo, cawkey, hayrayey, cawandikey, nda al-umma kulu. Silmano ga ci, da i na wayboro-cawandikey dimma tonton, a ga hin ga wayborayzey zuga, i ma caw ga te cawandiko yanj, wala ka hima da ngey wayboro-cawandikey, (stromquist nda al, 2017). Balaawu taaco, lakkal-tuna, kanj ga ci zankey kanj ga zuru nangu fo ga ka, na i bon-zayano ganji; zama zankey-din si hallasay ra ba kayna; kogondo-laabey nda niizer bumbo go tangamo din ga.

Da i ga ba zankey alhakkey ma daahirandi, i ma fondo boobo gana; i ma gurjay ga afirki almayaaley talkatara bon-za. Hari kulu si balaawey-din kambandi, da zankey alhakkey taamuyano man ban; sanda, da i ga sobay ga al-umma nda naamey yababe.

2. Lokkolo bayrayey-da-cara fondey

Laaabey-da-care-game ra hijira fondo ra, azawa-kambe laabu boobo na diraw tajiyanj danj ngey cawandiyano sijirey ra, ka koy ka saba da boro dumi-dumi boobo naamey.(akkari nda radhouane, 2019). Dandi-kamba laabey wo, waana-waana afirki laabey, dirawey-din ce si ga kay, wala mo nangu fo-fo no a go ga te-te; wala i ma di ga dondon taray haray.

Iri ga miila mo kanj , afirki nda niizer ga hima nangu yanj kanj ra naamey-da-care biirima hima ka te diraw-taji. Iri ma si dirgan kanj mayray-futa kanj ga iri na zaamani lokkolo tubu, no na iri afirki naamey nakasandi. Iri laabey bon-duura banda, iri si daahirandi kanj lokkolo na lakkal danj kwaarey nda laabo naamey ga. Fondo wo-ne ra, iri hima ka naamey-da-cara dirawey burkin(aman, 2017).

Iri ciiney nda afirki naamey kanj sinda gaabi lokkolo ra, no kande kanj bayray duura si kubay. Iri ga bay mo kanj , i si ga fonda gana kanj ga zanka kulu hima ga caw nga ciina ra, ba day a ga ci a lokkol- jiiri-sintiney waate no; jiirey da jiirey ba mo, kanj ceeciyanj guusey cabe kanj cawandiyano tabbatanta gonda hanfaani boobo, (cummis, 2017). Alwaato to, i ma nanj iri afirki ciiney ma furo cawo ra. Za jiiri 2017 ra, unesco laabey-da-cara cawandiyano bira, na tira fo ka, kanj ma: “ i ma cawandi i ma du bayray ciine-boobo cawandiyanj ga.” A yaamar afirki wayno-kana laabey, ma cawandi da ciine-hinka. Tiraa-din man jeeri kala: burkina, niizer nda singal cawandiyanj sijirey ga. A cabe mo kanj , i hima ga goy da ciine-hinkaa cawandiyanj dumi-dumey kanj goono laabey ra ,(bie, unesco, 2017). Ciine-hinka cawandiyanj ce-kayante yanj te, sanda niizer nda afirko ra nangu fooyanj , (malan garba,2004); schneuwly nda al..2019; benso, 2020). A cindi, i ma tonton wo-kanj goono ga, i ma du cawandiyano boorey kulu yardaa.

Lokkol bayrayey-da-cara kubayyano fondey, waana-waana laabey kanj go kogondi-laabey bindo ra, nda niizer, hima ka nanj lokkol-furoyano ce ma kay nangey kanj ra lakkal-tunay nda jan-ka-ma-care se go. Ize-yaamey toonja kanj i ga te, na lokkol boobo say wala i ma ne a na i daabu. Da iri guna sabayano kanj gay dumey-da-cara nda naamey-da-cara game ra, niizeeriya laabu, siino sohõ. Wo-din ka kande lakkal-kanay cawo hima ka furo cawandiyano ra, a ma koy ka saba da borey naamey-bayrayey-da-cara.

Iri di kanj dumey-da-cara sabayano kanj go kuduwaaru dumi fo yanj game ra, hima ga te dondonyan hari, niizer. Sabayano-din si te kala dumi hinka wala dumi boobo game ra. Sanka no borey ga sambu care se, ka hijandi care se. Kuduwaaru wano kanj se i ga ne: "toukpe" za kaayi-kaayey waate no i na sankey-din sambu ngey game ra; a na foori-ka-sinay (baasataray) no gaabi, borey ga fooru da care, i ga care hahara; salma-haaray ra, kanj sinda futay care se.

"za don-don no baasatara-din furo borey game ra. Teera fo yanj kanj te i game ra, no na baasatara-din sijiri (kayne nda beere game ra; almayaali hinka da cara game ra; dumi hinka da cara game ra). Fodo kulu dumi ra no baasatara-din gana ka furo. A na yanje ganji borey game ra; borey ga care gaakasinay, i ga fooru da care, i ga hiji care ga. Wo-din ga kande lakkal-kanay borey game ra, jamaa ma margu ka te bonj follon." (insiata, 2013).

Singal laabu, seererey nda fulaney ga fooru nda care. A fo kulu kanj kubay da nga cala, ba day i si care bay, i ga hin ga care kosa-kosa. Anfoyan, foori-futay kanj sinda i ma futu care se. Wo-din ka dumi-dumi alaasira nda care-wonga ganji, sanda mate kanj ndunna-goray beeray nda munadamayze beeray-guusokooni boobo na a ci da.

Ba day kan niizer lokkolo sijiri beero gonda masala boobo kanj yanj ga ci: cinarey, cawandikey dondonandiyaney, caw-goy-jinayey ceeciyanj, a hima mo ka lakkal danj iri naamey nda iri ciiney ga, soola beerey kanj go a anniya ra. Iri ma iri naamey nda iri ciiney kubay iri lokkolo ra, sinda dambara; bayrayey ma care kubay no ga nanj iri nda iri lokkolo ma koy ka hima care. Niizer lokkolo ma bayrayey nda care beerandi no ga kande dogonay, suuru nda laasaabu hanno. Fondoy-din ganayano ga hagu da iri ga bay lakkal-tuna kanj go laabo gandefoyan ra.

1. Laabiizetaray duure biiriima: i ma afirki bayrayey gorandi.

Kanj ga nanj i ma niizer nda afirki furo-tajey soola da boro-asulu boobo ra goray iri hima ga fondo tajiyanj di, kanj ga hima da: (1) iri ma bisa laabiize-taray beera hinne ga; (2) iri ma goy da biiriima kanj ga ndunna talaato kulu laabiizetara bay, kanj ga ci afirki naamey cawyanj tontoney kanj a ga kande laabay-da-cara cinaro se.

Afirki lokkolo ra, i ga miila kanj laabiizetaray beera ga ci, ni ma laabo ce-dirawey bay. Wo-din ka kande i ma zankey ka-baaru da laabo ciiti-tira beero; poltiki-saruusi beerey ce-dirawey nda laabiizey alhakkey nda i tinayey. Cawandiyanj gulla, nda alwaati neesiyano sjiro, na nangu hanno ka laabu-ce-diraw bayray cawo se. Iri hima ga fun wo-din (lokkol cawo ra laabiizetaray bayrayey) banda. Iri ma di fonda kanj ga lokkol cawo nda bayra kanj i ga du al-umma ra, ma care kubandi. Wo-din no ga kande zankey, i lokkol-baafuna ra, i ma faham da demokarsiya, may-ka-tanj-care-se, fayankey, alhakkey, tinayey, windanta saajawyanj, nda salan-ka-dan-care-me-ra.

Laabiizetaray biiriima hima ka mo-danj iri niizer-laabu sandey kanj go asulu booba, kanj zaamaani-laabaari sayyanj fondoy, sobay ka bare-bare. I hima no ka nanj lokkol kayney nda i sasabey lokkoliizey fahama ma nanj i ma bay kanj asuli dumi-dumiyanj no laabiizetara ga guna; ga bay mo kanj waana-care go borey game ra, dumitara, addino, laabu-gande, nda al-umma kulu do haray (sagayar, 2020). Zaamaani laabaari-sayyano fondoy go ngey hina kulu ga, al-ummey kulu do, ka iri bumbo ndunna-gora, da iri nda boro jarey gorkasina, bare-bare. I hima ka sakulla ka goy da zaamaani laabaari sayyanj fondoy, sanku lakkal-tunay zaamaano wo ra, waana-waana niizer kanj ize-futo laalo yanj wo go ga fondoy-din gana ka furo-tajey danj-ganji, ka i no taari bonj laabaariyanj, kanj ga hin ka i turandi. Wo-din se," iri hima ka dabari barmay, kanj ga furo-tajey bonjey feeri laabiizetara ma ga, ka du ka laabaari laaley nda i hanney ka care ra. Ngey da cara mo ga hin ka ngey kambe laabaari nooyanj fondo yanj feeri, ka care ka-baaru, cimi fondoy ra." (unesco, 2017, fita 54-55.)

Ndunna taalaatu kulu laabiizetaray beera ga te fondo hanno kanj i ga gana (akkari nda maleq, 2020.) Ce-dira-din ka ci, laabey-da-care-game ra sjiro kanj i te kala jiiri 2030; nufa beeri 4 – nufa kayna 4.7, cawandiyanj fondo ra.

Ne ka koy 2030, cawkey kulu hima ka du bayray nda gonitaray yanƙaƙaƙa ga naƙaƙa i ma hin ka jine-koyyan daahiranta tabbatandi, ba-funay hanna ma ga, mun-adamayzey alhakkey ma ga, alboro nda wayboro ma koy ka sabayano ma ga, lakkal-kanay duura ma ga, jan-ka care marayyano ma ga, ndunƙa laabiizetaray bayra ma ga, bayray dumi-dumi booba beerabdiyan ma ga, nda gaakasina kanƙaƙa i ga kande, jine-koyyano ma daahirandi.

Unesco ne, ndunƙa laabiizetaray bayra wo, cawan dabari no kanƙaƙa ga “cawkey ga faham da boro kulu go nga boƙa-goray ra, ndunna talaato kulu mo, nda nga al-umma sata-satey kanƙaƙa go a ra, go kambe-ga-kambe ra, i ga di fayanka-fayanka kanƙaƙa go borey game ra, i ga di ga dondon hari kanƙaƙa ga ci care-beerandiyan, i ga du gonitarayyan, alhaali yanƙaƙa nda da-hanno yanƙaƙa ga i gaakasina jamaa gora ra, i ma du ka zaada ngey bumbo. Amma, hala i ga to no-din, ndunƙa laabiizetaray bayra, ga i zuga care-diiyan ga, care ba-kasinay ga, ngey laabo bumbo ra, nda laabo hirrey banda. Da burkintaray, nda jan-ka-care tooneyan, barmayyan ma du ka te.”(unesco, 2017, fita 38-39.

Da i na fondo-beeri yanƙaƙa sambu kanƙaƙa naamey kulu ga gana, nda iri ma faham kanƙaƙa iri ndunna al-umma kulu aƙalla no, ndunna laabiizetaray bayra, ga hin ga ka cawan fanni foyan ra. I ga hin ka ba fondo-beerey-din maayey barmay, sanda i ma ne: “lakkal-kanay duure bayray, cawan” wala “borey ma dondon ka ba-funay care ra” ga naƙaƙa zankey nda alborayze-beerey suuro ma tonton, zama i ga bay kanƙaƙa ngey kulu al-umma ƙalla boro yanƙaƙa no. Wo-din nufaa ga ci laabiize kulu gonda fondo a ma ci-ni-baayi, a ma te-ni-baayi. Ya-din ga, i hima ka cawandiyan fondey barmay, i ma koy ga saba da laabo cawandiyan alhaaley; i ma cawandiko nda dondonandiko yanƙaƙa no bayray, i ma al-umma kulu dan dirawo ra, waana-waana, hayrayey nda almayaaley.

Afirki taarifo nda a naamay ra, gonda sabiiliyan kanƙaƙa ga ndunƙa laabiizetaray bayra gorandi. Care beerandiyan, care ba-kasinay, nakafosinotaray dabuyan kanƙaƙa se borey gurjay, jiirey nda jiirey, sanda “mande sijiri-beero” kanƙaƙa ga te waazu, borey ma yarda care ga, care beerandiyan nda lakkal-kanay fondo ra,(unesco,2018, fita 3). Me-da-me ga no i na mande sijiri-beero-din kar-ka-say ndunƙa ra. A ga mun-adamayze fundi no darza, boro kulu gonda fondo a ma ba-funay, borey ma saba ka te afo, kanƙaƙa fayanka si i game ra, wayborey alhakkey, te-ni-baayi fondey, ciiti hanno, sasabandiyan, nda care diiyan; sijiri-beero ne al-umma kulu ma goro lakkal-kanay ra, boro kulu da nga naamo, da nga bayra, laabo ma goro gurbi ƙalla ra, i ma si a fay, me-ɗwaaro ma wasa, ci-ni-baayo ma tabbatandi.

Laabey-da-care-game ra margaa kanƙaƙa i te, bayray tontonno boƙaƙa, kanƙaƙa se i ga ne “ ndunƙa laabiizetaray bayra ma zaada afirki wana-kana ra.” Kanƙaƙa unesco sagon jiri 2015, kanƙaƙa na cdaeo laabu 15 margu; ne kanƙaƙa fahamay-janay kulu si laabiizetaray nda ndunƙa laabiizetaray bayra game ra. I na laabey kulu kanƙaƙa marga do yaamar, i ma bayraykooney nda laabaari-nooyan-fondey boney feeri, ndunƙa-laabiizetaray-bayra boƙaƙa, i ma cawandikey nda caw sagonanta, nda wo kanƙaƙa i man sagon borey kulu bayrayey tonton; i ma hino-borey, nda hawzukey, nda lokkol sasabey jinefuney, nda caw-tira hantumkey, nda cawandiyan goy-jinayey kanƙaƙa ga ndunƙa-laabiizetaray-bayra guna, nda lakkal-kana, nda borey alhakkey. I ne mo i ma sijiri ka zaamaani-laabaari-nooyan fondey boƙaƙa, kanƙaƙa ga borey boney-feeri ga du ga goy d’ey. I ma i yaamar, i ma fondo-dogono ka laabey-da-care-game nda laabu-gandey game ra, kanƙaƙa ga al-umma zuga i ma kambe dan teera-hanney nda fondo-tajey dirawey ra (unesco, 2015).

Sanno bananta ka ci, iri ma bay kanƙaƙa laasaabo nda hanseyano kanƙaƙa iri hima ga te, da a ga ci niizer no, da a ga ci afirki bumbo no, ndunna laabiize-taray-bayra duure, hima ka afirki naamey ce-gana, kanƙaƙa sinda i ma teera-waani yanƙaƙa sambu ka dan care ra. Da iri sambu sata-kayney do, wayboro nda alboro sanno hima ka te da lakkal, niizer ra, kanƙaƙa si borey turandi. Mate kanƙaƙa (pelizzari na a ci da, 2020), dabo kanƙaƙa go lokkol-bayray-duura nda borey alhakkey ga, hima ka bangay, al-umma nda adamayze bayray, cawko beerey laasaabu-beeri banda.

4. Cawayn alhaaley kan ka zaamaani-laabaari-nooyan-fondey banda

Borey go gagoy gumo da zaamaani-laabaari-nooyan fondey, kan ga ci dadara-taaro; iri hima ka laasaabu kan wo-din ga hin ka kande alhaali yan kan si koy da afirki naamey alhaaley. Bayray-tajey kan a ga kande, kan ga hima zaamaani hari, ga hin ga iri naamey taamu; i ga hin ka almayaaley dan care ra, ka furo-tajey boney bare, ngey kan ga goy d'a alwaati kulu, ndunja marguyan-sijiri-beero ma ga. Lokkoley hima ka arra-dan, kan ga furo-tajey hallasi.

Dadara-taaro zaamaano ga hin ka kande nga gaakasinay lokkolo cawandiyano se, zama a ga kande barmayyan naamey bayra do; hari-taji kan borey gonda a muraadu cimi-cimi. Lokkoley gay kan ngey no ga bayra kulu kan ga boro nafa, no, da a gaci goyo do haray no, da a ga ci al-umma fondey ra no. Amma dadaara-taro zaamaano na lokkolo ganji a ma goro nga gurbi zeena ra, kan ga ci; nga no ga ci bayray nooyan gulla beero.

Borey ga zaamaani-jinayey-din sambu hari kan ga bayray no jamaa se, kan ga nan laabo-izey kulu ma caw. Sanda, si jinayey dimma do, a si mo, jinayey kan go lokkol, tajitara ga; wo-kan hagu, ka ci mata kan i ga goy d'a, nda nafa kan i go ga batu a ga. Wo-din fondo ra, i hima ka cawandikey dondonandi, i goyo ma du alhaali hanno jiiri-zanguri xxie, dondonyano ma si kay jiney bayray hinne ga, i ma kookari mo ka dabari-taji yan dan ngey cawandiyano ra.

Alwaati follonka ra, iri ma bay kan dadara-taaro hawzuyano gonda sanday kan ga a ganji a ma to bora kulu do, bora kulu ma goy d'a. Covid 19 zaamaano ra, i na lokkol boobo daabu kan na zankey-din ganji i ma du ba, jandi-kuuku cawandiyano (unicef, 2020). Dadaara-taaro nda jinayey nda hari kulu kan go a banda, jana, nda almayaaley talka-tara, na zankey kan lokkoley daabu, zaalum, ka i fayanka da zanka cindey. Fonda-din ra, covid19 na hari yan bangandi, hala a na i tonton bumbo; almayaaley jan-ka-sasabandiyano, lokkoliize-kayney nda nibarsite woney, cawandikey da care-game ra, cinarey do haray, gomnati fondey wala banayan fondey, hala a to cawandiyan sijiri-beero ga. Jan-ka-sasabandiyano si bangay kala almayaaley taka ga, wayboro wala alboro ga, sabiilo kan na bora dirandi nga kwaara, bora jiiri, wala nango kan bora ka ga ba-funay alhaalo (faada, kawye wala nangu kan sinda anfaani kulu.) Da nangu kan sinda kuuran nda dadara-taaro; da nangu kan cawandiyan sijiri-beero si zaada (igodoe nda lange, tira kan ma fatta jina.)

5. Kay-furu: dabando kan go laabey-da-care-game ra gaabo nda afirki gundo cawandiyano game ra.

Za annasaarey mayray-futa waate, kala iri bon-duura ga, no afirki cawandiyano na fata-feeri laabey-da-cara se. Fata-feeriyano gonda nafa, zama a na afirko dan ndunja bato ra. Amma a na taali yan mo iri naamey do haray.

Bon-jara wo cabe no kan, kookarey kan laabey-da-cara te tira-albarkantey hantumo ga, man ganji kan jandi-kuuku goono sankey kan laabey sambu afirki zankey alhakkey bon, nda teerey kan mo ga di, game ra. Laabey-da-cara margey, ganji i ma zankey dan goy; kulu nda, sandey goono kan ga ci, almayaaley talkatara laala. Alhaalo wo ra, sasabandiyan si du ka te wayboriizey nda alboriizey game ra. Ba kan kookari te, waasu-ka-hijandiyano nda

Dan-banguyano do hara, teerey-din kulu kaajey goono hunkuna boro foyan do. Wo-din ga kande sanday wayboriizey kan dimma ga te milyo yan, ga-baano se; waana-waana i lakkalo wala i ga-hamo do haray, se.

I gaayi kan, da i ga ba i ma afirki nda niizer furo-tajey soola i ma hin ka ba-funay al-umma ra, kala i ma naamey-da-cara fondey wala laabiizetaray bayra no ngey darza. Wo-ne hima ka te sakkullu hari, da iri guna kan nangu boobo go lakkal-tunay ra. Zaamaani laabaari-nooyan fondey ga hin ka kande ngey gaakasina, borey ma gande-feeri care se, demookarsia fondo ra. Karha-beeri mo go dirawo-din ra kan ga teera yawyan kan si boori, ga ka ka furo borey se. Cawandiyan hanno ga hin ka kande barmayyan, kan ga kunda yan sogon, lakkal-kanay ra. Ya-din ga, cawandikey hima ga du beerey taji yan, i ma du ka gonitaley yan bangandi, barmayyaney-din ma tabbata.

Boŋ-jaro wo, kaŋ go cawandiyaŋ tira-beero ra, ga hin ga kande boŋ-feeray kaŋ ga niizer cawandiyo boryandi. Goy-jinay no kaŋ i ka taray, iri ciine taaci ga, kaŋ i ga hin ga daŋ ka cawandikey dondonandi se, wala cawandikey bumbo kaŋ go laabo talaato kulu ra, ma goy d'a, fondo kaŋ ga hagu da nangu-nagey ra. Da iri ga ba afirko cawandiyaŋ fondey ma boori, bora kulu hima ka kambe-daŋ-care-kambe ra: cawandiko, cawkey nda ngey hayrey, ka cabe kaŋ, lokkolo nda al-umma ga ba dondonyaŋ (bougma nda al.. 2021).

Bon-jare 2

Cawandiyar fondey kan go alkuraana ra Bouba adamou

Dunguryandi

Boŋ-jara wo mafaaro ka ci, iri ma laasaabu te, alkuraana cawandiyano bon, ka du ka di, nafa nda booriyano kan a ga kabnde niizer gomnati lokkoley se. Ya-din ga, iri ga hima no ka alkuraana cawandiyano laasaabu, barmayyaney nda haaley kan ra a jin ka te, lokkoley ra. Alkurana bumbo, kan iri hima ka guna sanda cawndiyar tira, caw-baajine-baajine nda ciina, boŋ no laasaabo din ga te. Laasaabo ga guna bayrey kan go alkuraana ra kan ga dondonkey lakkaley ma zaada; hala iri ga gosi yar cabe, cawandikey nda ngey dondonnandikey se, kan i ga nafa d'a, lokkol cawandiyano nda dondonnandiyano ga. Hantumiize beerey: alkuraana, cawandi nda caw baajine-baajineyriiba, lokkol, niizer.

Niizer wo, za don-don no bayrey timmantey kan go alkuraana cawo lokkoley ra, na bora kulu boney margu. Ya-din ga, iri ma kondaa jine ga cabe kan taali kulu siino lokkolo nda al-umma naamey game ra. A ga cabe mo kan iri na niizer zanka no nga alhakkey, kan yar ga kande a se dogonay, lokkol caw ra. Wo-din ga zanka boobo hallasi boŋ-buunay wala lokkol mongonay ga. Fonda wo ra, boŋ-dake wone ga kande nufa akikante taaki, kan yar ga ci: 1) i ma bay, i fo ga ci dabarey nda laasaabey kan i ga alkuraana cawo te da lokkolo ra; 2) i ma cawandiyar tirey kulu kan cawandikey ga goy d'ey, ka waani; 3) i ma alkuraana cawo lokkoley neesi ka di i ce-dirawey nda zaamaano sogonyano kan i te a se, jiiri-wayey kan bisa ra; 4) i ma guna fondo yar kan ga alkuraana cawo dabarey sogon kan ga gomnati lokkoley nafa. Hala iri ga to no-din, iri hima no ka neesi ka di mate no, alkuraana cawo te d'a, nda tontono kan a du niizer. Ga i ma mo-dar, cawandiyano nda caw baajine-baajiney ga. Boŋ-daka ga ban da, alkuraana cawandiyar fondey bayyar, ka du ka gosi yar no kan i ga hin ga dar lokkol cawanney ra.

1) Mata kan alkuraana ga cawo go ga te da, niizer.

kan na a ka madarsey kan gomnati sijir, alkuraana ga cawandiyar dumi hinka no go niizer; afa, za don-don no a goono kan ga ci dudal-gande cawo, nda ihinkanta kan alfaga yar nda boro fo yar no na sijiri, zaamaani wo ra. Sintinay wona, kan ga ci dudal-gande wana, na nga jiiri zangey kar, borey sobay ka a tubu care ga, poltiko wala alfagey naaruyar ga du bayray-taji, baayey ra. Ihinkanta wo man bangay kala mayray-futa banda, kan borey du ngey boŋ, barmayyar boobo te alwaato-din ra. fonda-din ra, du-bonyanodin nar barmayyar te caw-zeena ga. Boro ga di bumbo kan caw-zeena ga no itajo fun.

1.1 Taarifo fuumey

Da iri bay kan niizer al-umma tuubiyano banda no alkuraana cawandiyano ka, iri ma yarda kan cawo-din gay, jiirey nda jiirey (hamani,2007). Nibarsite-beerey bangayyano, sanda sankore wana kan go tombouktou (mali); nangu-beeri boobo kan i ga alkuraana caw, sanda agadez, wala, wo-kan man gay, say wana (niizer wayna-kana ra); no ga iri cabe kan alkuraana cawo gay afirki wayna-kana ra. Kan na a ka "târikh" hinka kan taarifi-ciiko beerey ga goy d'ey, afirki gando wo ra, al-maghili tira-beero kan ga ci, *tuuyar iyya kan i kande askia hããyaney se*, cabe mate kan no hino-borey nda niizer –ganda borey na alkuraana cawo no gaabi za jiirey-da-jiirey.

Alkuraana cawo na laasaabu-guuso yaɗ bangandi alwaato-din ra. Mata kaɗ bayray-duura nda a kar-ka-sayyano te d'a, no ga laasaabu-guusey-din kaɗ fun alkuraana bayrayey ga, bangandi. Alhaali timmantey kaɗ i ga di tira-albarkanto wo cawo ga ka ci:

- taalibiizo alkuraana-cawaɗ furoyano ga hin ka fun baabo do (da jiirey man kubay) wala zanka bumbo do (da a je-je).
- cawyaɗ alwaatey ga dogon i baayaɗ kulu si te kala guuru (5 ka koy guuru 20); fillayaney nda gosey ga koy ga saba da alwaato kan go borey se
- ciina kaɗ bora kulu ga ci ga no cawo ga te, nangu kulu kaɗ no ni cawo to;
- alkuraana cawo go boro kulu goray ra, boro kulu mo ga hin ka kande i ga gaakasina;
- ka kambe daɗ banayano ra, a hina wone:
- jawo waate , kaɗ fari-goyey ban, cawkey nda alfagey ga naaru ka bayray ceeci
- cawo si boro kulu ganji goy fo teeyaɗ, da a ga ci alfaga no, da a ga ci cawko no;
- boro kulu da nga kookaro no, jine-koyyano do haray; za cawka to i ma a bisandi, no a ga bisa, kaɗ man to a ma boro batu, amma yeerayano tilas alwaati kulu;
- borey kaɗ alkuraana bayra mooru, ga du beeray jamaa do.i ga hima i ma i daɗ boro ce-kayantey ra, kaɗ i ga hin ka sawara d'a, alkuraana kariimo ma ga;
- bayrayey ga ka ga al-umma kulu nafa, alhaali kaɗ ga i daahirandi, bora kulu ga i hallasi;
- bayra dir-ka-windiayano ga dogon al-umma da care game ra, da a ga ci bayraykooney no, da a ga ci cawkey no, da a ga ci tyira-beerey no. Malikia cawo no ga ba niizer, ba day kaɗ caw-fey mo goono. Dudal no i ga ne naamo ra alkuraana cawo se, hari kaɗ go ga kande candi-canda foyaɗ (meunier, dir..2009). Za mayray-futa waate, annasarey si ga naanay dudalo din ga, zama a si koy ka saba da anniyey kaɗ go i se. Kaɗ annasaara bay kaɗ nga si hin ka dudalo ganji, ka nga lokkolo tilasandi borey ga, kulu a na madarsa feeri 1947, kaɗ ra i ga laarabu-ciina cawandi, naanay ma furo nga nda borey game ra. Madarsa si cawandi faransi-ciiri nda laarabu-ciine; da alkuraana bayrey foyaɗ, faransi-ciine caw buuna-buuna jare ga. Madarsaa-din ga annasaara nafa, zama a ga no a ga alfagey bay, a ma du ka fitinantey kuru.

Bayray-cawo fondo ra, lokkol dumi hinza no go niizer: dudalo, annasaaraa wono nda madarsa. Kokorbanda wane hinka, na sintina nakasandi; kaɗ si ganji hala sohõ, dudal gonda ga-kuri al-umma do, a furo ka sisigi naamey ra.

1.2 Alkuraana cawo: mata kaɗ a go ga te naamo nda zaamaano game ra

Jiiri zanguri 20 ra, dudalo cawo nda madarsa cawo go ga alkuraanaa cawo te care banda. Amma madarsaa no gomnati go ga saajaw, ba day kaɗ dudal ba d'a. Wo-din na hirri dan zaamaani lokkolo da naamey game ra; nga ka kande (coulibaly,2010), zaamaani lokkolo wo, kambuwo-korfo, haali kulu no si a maanandi da borey teerey nda borey kaɗ a ga miila nga go ga gaakasinaɗ, naamey.

Fondo follonka ra, sow(2020) go ga joote kaɗ, hala ka ka sohõ, cawkey hayrayey baayaɗ kulu si bay i fo no ngey izey go ga caw zaamaani lokkolo ra; sanku i ma miila ka kande ngey gaakasinaɗ cawo sijirey se. Sow ye ka tonton ka ne: iri go ga di hima-ka-sinaɗ jana kaɗ go al-umma nda lokkolo game ra. Iri ga bay mo kaɗ, hari kulu kaɗ na jandi daɗ zankey lokkol bayrayey nda i naamey bayrayey ga, ga naɗ i bine-ma-fun lokkolo ga.(meunier, dir..2009). Wo-din si zanka nafa, zama a go ga candi-canda ndunnaa hinka game ra : bayrayey kaɗ a du naamo do, nda bayrayey kaɗ doole-doole lokkolo ga ba ka a no, kaɗ sinda a se maana, wala nafa.

Alkuraana cawandiayano do, (mahamane mahaboubou, 2017), di kan barmayyaɗ boobo te madarsey, nda za mayray-futa man ka, dudaley do. Amma, ihinkanta day no barmayey din gunacinarey nda ce-dirawey nda lokkol koyyaɗ alhaalo, cazwandiyaɗ baajine-baajiney, cawandikey banandey nda i wone jine-koyyano nda cawo sogonyano i ma ngey ga-feeri lokkolo sijiri beero se, nda wkc. Barmayyaney baayaɗ kulu si fun kala al-umma ga; i ga hin ka fun mo gomnato wala satey

kaŋ go ngey boŋ-ma ga, do. Miila hanney kulu kaŋ borey te, siiyaney wo boŋ, man te; dabarigayante jannay, mata kaŋ (mahaboubou na a ci da.)

Alwaato-din ra, alkuraana ga cawyaŋ lokkol boobo kaŋ zaamaano alhaaley man tuku, go ga jamaa kulu candi, ga kande cawko boobo, boro yaŋ no kay i se, i zaadayano ra. Walhã-beeri wo-ne kaŋ go ganda, no ga cabe barmayyaney kaŋ te lokkoley-din moy-duma nda i ce-dirawey ra.

Walhã 1. Silman yaŋ ne, kaŋ ga cabe barmayyaney kaŋ te alkuraana ga cawo, lokkoley ra.

Takey	Haali zeeney	Haali tajey
Nangu kaŋ cawandikey fun	Alkuraana ga cawo lokkoliize-zeeney kaŋ si gomnati sijiro ra	Alkuraana ga cawo zaamaano lokkoliize-zeeney
Cawo gandey	Caw-jiney kaŋ i kar-ka-say: alkuraana, bayrey-tira kaŋ i ga hantumkey bay	Sogonyaney kaŋ ga ci zaamaani lokkolo: ikayna, i sasaba nda i beero
Cinarey	Kaŋ sinda alhaali (subu, kaka, tuuri-ŋa bi-ra nda wkc)	Goy-jiney ce-kayanteyan (cansi, siminti nda wkc)
Caw-fattayaŋ tira	Kan si ba (me-ga cawyaŋ no a baayaŋ kulu)	Alwaati kulu
Nangey kaŋn i ga goni-tarey neesi	Borey da cara	Gomnati nda borey-da-cara
Caw alwaato neesijo	A sinda alwaati kaŋ i gaayi; borey soola day no	A gonda fondo sasabante yaŋn
Mate kaŋ cawo jine-koyano ga te da	Boro kulu nga boŋ-ga	Sata-sata kunda kulu ra
Cawyaŋ jinayey	Gisante, i na a deedandi te ka saba da kunda wala sata kulu	I ga ba gumo, kundey wala nufey boŋ
Cawyaŋ sintina nufey	Me-ga caw nda alkuraana dursayaŋ	Me-ga caw nda alkuraana dursayaŋ nda teera fo yaŋ
Caw ciina	Zankey ciiney hinne	Zankey ciiney nda larabu-ciina
Larabu-ciina cawo zalla	Kala da cawo mooru (alkuraana cawo bananta)	Alwaati kulu, kunda kulu do
Bayrayey kaŋ go sijirey ra	Addino hinne ma ga	Marga-marga: addino nda baayi kulu
Fonday kaŋ ga boro gomnati sogonyano ra	A si faala	Faala-bi

Barmayyaney kaŋ te alkuraana ga cawo ra man fun kala anniya hanno yaŋ kaŋ boro yaŋ sambu: cawko hayra, borey kaŋ na lokkoley feeri, wala gomnato bumbo (meunier, 1995). Cinarey boryandiyaney, nda cawandiyaŋ dabarey boŋ no barmayyaney-din te.

A ga cawaŋ-goy-jiney guna, nda fonday kaŋ cawkey kaŋ ban ga gana ka furo goyey ra, laabo zaamaani zaadayano fondo ra. Mate kulu kaŋ i kande barmayaŋ ka daŋ alkuraana cawandiyo ra, si a ka nga fondo sintiney boŋ, kaŋ ga ci: borey da cara wa-faka, imaanitaray, adamayze nda al-umma kulufahama, nda wkc. Niizer cawandiyaŋ sijiri-beero boŋ day no barmayyaney kulu ga te.

Walha 2. Mate kaŋ niizer cawandiyo moy-duma go kaŋ ga naŋ a ma saba da gomnati sijirey nda alkuraana ga cawo.

Lokkol dumi-dumey	Wo kaŋ ga saba da gomnati	Alkuraana ga cawo ba, kaŋ
-------------------	---------------------------	---------------------------

	sijirey	go gompnati sijirey ra
Gompnati faransi-ciine lokkoley	Ya-din	Yaamo
Borey faransi-ciine lokkoley	Ya-din	Sinda gaabi
Madarsa	Ya-din	Te daama
Alkuraana boŋ, kaŋ gompnati wala satey kaŋ go ngey boŋ-goray ra hanse	Ya-din	A gaboori
Alkuraana boŋ, kaŋ nooru-kooney hanse	a siino	A ga boori
Alkuraana boŋ naamey wona	A siino	a ga boori gumo

Walhã wo ga cabe kaŋ alkuraana ga cawo go bayray ceeciyaney kulu ra kala annasaarey lokkoley ra, kaŋ boŋ gompnati go ga kaaba. Ba no-din, annasaara cawaŋ lokkoley kaŋ ra i ga bana, ga cin ga laarabu-ciine cawandi wicirey wala ciney ra.zankey hayrayey mo no ga a ceeci. Lokkooley kaŋ ga addina nda laarabu-ciina cawo te go day ga ba; sanku banayaŋ lokkoley ra kaŋ hayrayey boona ga ci, cawo ma saba da lokkol kaŋ ga yarda zaamaani cawo nda addino wona ma gorkasinay. Da hayrey man du wo-din, i ga zankey hantum cin-caw, wala lokkol-fulanzama waate caw. Zanka fo yaŋ, za susuba ra no i ga koy alkuraana cawo do, ga wicro ra, i ma zaamaani lokkolo do. Alhaalo wo ga cabe kaŋ, hino borey hima ka laasaabu taji te kaŋ ga fun waycetaray wone ra, kaŋ si boro kulu nafa: gompnati-naamey; zaamaani-addiini. Wangayey wo ga gompnati daŋ a fizawayŋ laalo te, al-umma kaŋ a ga hawzu se.wo-din no na gompnati daŋ a na da barmay nga sijiri beeri tajo ra (psef, 2014-2024) kan anniya ga ci: “sijiro sintina ma barmayaŋ tajo neesi ga di gomni fo no a hay, ka di hala i ga hin ka bambari cawo kulu ra.” Fita 16. Psef, fo ga miila kaŋ “dirawo-din ga saba da zankey kaŋ hayrey si ba annasaarey lokkolo, suuji.”

Nangu kulu kaŋ alkkuraana ga bisa, a ga muradudumi-dumi boobo feeri.

2.alkuraana kaŋ te cawandiyaŋ nda caw ba-jine-ba-jine caw-jinay.

Alkuraana ga cawandiyo taarifo ra, iri di kaŋ fondo hinka ra no a dira: boŋ-ga dursayano, nda hantumo kaŋ ga te da kambe wala mansin;(godin,2013). Kaŋ ga naŋ alkuraana ga cawandiyo ma zaada, a ma nga nufey kubandi, cawandikey ga dabari dumi-dumi kulu barmay.

2.1 tiraa, cawandiyaŋ goyey

Alkuraana wo fondo-beeri boobo no a ga cabe, kaŋ ra addiino bayrey guusey go. Alsilaamataray ganji guwa; addiino ganji idw’a; nda ganji-beeri follonka kaŋ ga ci irkoy (swt), nda nga diya mohamad (psl) dahirandiyano. Fondoy sogonyaŋ ra, i ga hin ka ne sanda mata kaŋ qardâwi na a ci da (2006) alsilaamataray dirawey ga hin ka to fanni taaci kaŋ ga ci: wo kaŋ tabbat (aqîdah); ganayano (ibâdât); adamayzetara (muâmalât) nda ciito (charîa). Fondoy wo ga iri fahamandi da korfo hinka, kaŋ ga ci: aqîdah nda ibâdât; nda wo kaŋ go nga da munadamayzey game ra (adamayzetara). Gorkasinay hadiiso (nawawi hadis waytaaca) ga cabe kaŋ ihinkanta no ga sintina bangandi. Laasaabo-din fondoy ga fahamandi kaŋ alkuraana fanni boobo no munadamayze cabe, mata kaŋ a go da, alsilaamataray fonda ra, manga no a fun; mate kaŋ a ga bara da ndunŋa ka guna alaahara; i ga fahamandi kaŋ al-ummey kaŋ na addiino gana, mate kaŋ i ba-funa nda i kokora boori da. Da ya haray, borey kaŋ na addiino taamu, boŋ-futey kaŋ zumbu i boŋ; deedandiyaŋ nda alhaali foyaŋ ga ka ga te waazu teera kulu kaŋ i sambu se. Alkuraana bayrey cawandikey go ngey hina kulu ga cawey sogon ngey al-umma cawo nda i dondanandiyano ma ga. Niizer si banda, sijiro-din ra.

Wo-din fondo ra, cawandika ga cawkey no tarbiya hanno yaŋ, a ga i fongandi teera hanno yaŋ, hariyaŋ kaŋ go ga te wala kaŋ te ka bisa alkuraana sanney boŋ. Bayrayey kulu no ga furo ka munadamayzo alhaalo nda a lakkalo cina (aldjazâiry, 2011), annabi mohamad (psl) sunna fondey ra. A jiiri 23 kaŋ a te ka du nga alkuraana bayra, a faham kaŋ, lalabu, wala i ma ne, lakkal no ga alsilaamey da cara ba-funa hawzu i ndunja gora ra. Wo-din yaŋ no kande alsilaamey gonda addino tilas fondo yaŋ, ciiti fondo yaŋ kaŋ boro kulu hima ka gana. Da boro ga a ni ma faham mate kaŋ annabi mohamad (psl) du nga alkuraana bayrayey, boro hima ka laasaabu mate kaŋ cawando-din te da, nda fondey kaŋ i gana. Da iri na cawandi dabarey guna, alkuraana mate kaŋ no bayrayey-din bangay da, nda sabiilo kaŋ se a te da ya-din: “(iri na alkuraana zumandi), kaŋ iri sogon, ni ma du ka a caw moso-moso, borey se. Iri na a zumandi mo no, gagari ka ka gagari. (17:106; “..ifo se i man alkuraana zumandi sorro follon?” Iri na azumandi ya-din ni bina ma du ka koggu a ga. Wo-din banda no iri na filla dilla-dilla...” (25:32- 33).

Mate kaŋn barbata-koyey na sourate 96 hantum da, i ne, alhaalo kaŋ ra zumbuyano te, annabi mohamad (psl) nda maleyka zibirilla (kaŋ ka cawandiko gurbi ra) kubayyaŋ sintina, te annabi se sanday. Sanday beeri ra no a du versets gu sintiney, sourate 96 ra. Fonda-din ra, iri ga hin ka faham da cawandiyaŋ ce-diraw hinka: 1) boro kulu si du bayray da ni man taabi, da ni man gurzugay, da ni man muraadu yaŋ wi; 2) kaŋ ga naŋ dondonyaŋ ma tabbat, kala boro ma du cawandiko ce-kayante.

Mate kaŋ sourate 17 na a ci da, verset 106 ra, alkuraana dumbari-dumbarey kaŋ a zumbu da mafaaro ga ci, annabi mohamadu (psl), ma du ka dontoney gaayi i ma boori, mate kaŋ i go ga cawandi da. I na a ganji a ma waasu ka wo-kaŋ yaŋ a du, filla; zama dontonka daahirandi kaŋ nga cawandiyaŋo sinda sikka. (alkuraan, 75: 16-18).

Cawandiyaŋ bayray hinka mo goono kaŋ ga cawandika wala cawandiyaŋ fondaey guna: i ma dondonandiyaŋo te da lakkal-kanay, nda i ma fondo sambu kaŋ ga bayray duura ce-dirawey hallasi. Da i di kan cawka go ga fondo yaŋ gana kaŋ si koy da dondonyaŋo, i hima no ka guna haro kaŋ na a daŋ haalo-din ra; ka du a se hanseyan, ka sanda boŋ-za, za kaajo do. Da cawka go ga hamburu no i ma si nga yana,

I hima ka a lakkalo kanandi, ka a gaakasinay, a ma kokari ka caley to, jine-koyyano fonda ra. Lakkal-kanandiyaŋ go cawo ma booriyaŋ teerey ra.

Alkuraana tabbatandi no kaŋ nga man dirgan caw-boŋ kulu(6:38). Al-umma biirima hima ka te da laasaabu hari kulu boŋ: alhaali hinka-hinke, sanda; harey kulu ikayna nda harey kulu ibeero; hari kaŋ bangay nda wo kaŋ man bangay; haya-kulu nda haya kan gonda daama; hari kaŋ ga gay nda wo kaŋ si gay; nda wkc. Alkuraana ga i yaamar i ma bay mate ngey bumbo go da; wo-din fondo ra, alkuraana cawkey afaham da bayray yaŋ, sanda manga no munadamiizey fun? Hala i ga ngey boŋ guna ka di naamey fayankayano; hima-care yano; alkuraana ne wo-neyan kulu manti boro beeri da boro, wala boro bisa boro; haali yaŋ day no kaŋ ga naŋ boro kulu ma nga cala bay. Ya-din ga, ga-haray nda laabey kaŋ ra borey fun; nda dumitarayey fayanka-fayanka man hima ka iri daŋ haali cindo ra. Alkuraana-cawo bayra-din no annabi mohamad (psl), dan, za alsilaamataray sintina, ka al-umma kulu, dumey kulu, nangu kulu kaŋ haray bora fun, ka borey lakkaley margu. Wo-din ka ka de a corey ra, boro dumi-dumey wo goono : souhayb, rome bora, nnasaara no; bilâl, ethiopie banna, ga-bi no; salmân, perse bon-kooniizo, nda boro jama da jama, laarabu nda wo kaŋ manti laarabu.

Alkuraana albarka bisa haaley wo ga; ka cabe da-hanney kaŋ adamayze kulu hima ka du, ka gaayi. Sanda boŋ-jare 23, verset 2-11 na al-umma cawandi da da-beeri iddu kaŋ alsilaama hima ka du ndunna ka guna alaahara: boŋ-ye-gandayaŋ ka jingar (salât); i ma mooru furkutaray; i ma zakat ka; i ma sutura; i ma hagoy da amaana nda talfi; jingar beerandiyaŋ. Boŋ-jare 25 (verset 63-74) na da-beerey wo filla a ye ka afo yaŋ tonton i ga.

Kurkutu 1: *mate kaŋ cawka ga diya da ne wo, sanney kulu kaŋ i te ne-wo, manti kala alkuraana bayrey gusam kayna no. Amma i gonda fondo nda cawan bayrey boobo kaŋ ga al-umma nafa.sanda alkuraana cabeyano kaŋ ga filla ga ne, a ga jawaabi no bayraykooney ma ci mate kancawo-sijirey haaley nda i ce-dirawey go da.sijirey-din hima ka kubay, i hima ka boŋ-haway fooyan fassara kaŋ ga naŋ dondonka ma bay hari kaŋ se nga go dirawo ra; ifo no i ga batu nga ga, hari kaŋ ga nga infaani nda laabaari fo yaŋ koyne.wo-ne ma ga, cawandiyaŋ hanna ka ci, wo kaŋ ga dondonkey fahamandi kaŋ dontoney ga ndunŋa haaley kulu guna.*

Alkuraana na nga boŋ-cabe, sanda munadamayze kurko (sourate 2, verset 201). Verset zanguri boobo no i ka alhaaley kaŋ ga munadamayze faaba boŋ. Ndunŋaa ba-funa wo mafaaro ka ci boro kulu ma irkoy daahirandi, nda nga diyawo kaŋ ga ci annabi mohamadu (psl), ka nga boŋ wa da furkutaray. Wo-din si te kala munadamayzey ma du bayrey boobo; wo-din se i ga batu bayrayukooney ga, i ma al-umma cawandi hari kaŋ ga boori nda wo kaŋ si boori. I hima ka i kabarandi kaŋ, suba banando si saba borey kaŋ yarda nda borey kaŋ murte game ra (alkuran, 39:9.) Fondo follonka ra no i ne kaŋ bayray ceeciyaŋ go alsilaama kulu boŋ. Annabi ne mo kaŋ bayra ceeciyo go alsilaama kulu bon za a hay kala a koy ga tu nga koyo se, sanda ndunŋa ba-funa kulu waate.

2.2 alkuraana caw-ba-jiney fondey

Alkuraana caw-ba-jiney fondey go nangu kulu haray. Tira-beero wo ga te nga bumbo cawo se, fondo; nda alsilaamataray bayray foyaŋ kaŋ se a ga te ganji, tikisa wala gaabi. Wo-din ka kande kaŋ: “alkuraana cawyaŋ” nda “alsilaamataray cawan” koy ga hima care, ya-din mo no; maana follon ka no. Iri ma faham kaŋ, i si alsilaamataray cawandi kaŋ manti da alkuraana; ya-din mo no, i si alkuraana caw kaŋ manti alsilaamataray fondo ra. Ciito boŋ, bora kulu ga bay kaŋ alkuraana ga ci ciiti fondo sintina, alsilaamataray addino kulu se (ramadan, 1999). Wo-din se, nga ga ci ciito-cawo se ganji, nda sandayey kulu barbatey cinaro. Ciito borey ga du alkuraanaa ra verset nda dabari boobo kaŋ ga te seeda yaŋ, cimi wala taari bangandiyaŋ ga. A ga te gosi yan batame, sanda carmay, bine-laasaabu, gaayi-da-bine, laasaabu, sanni waaniyaŋ nda wkc. Nga cawyaŋ ganjo fondo ra, alkuraana ga furo cawandika nda cawka game ra ka te batame kaŋ ra i ga gonitaley dumi-dumi yaŋ bangandi kaŋ ga bayray-guuso fo yaŋ nafa.

1.3 Gaakasina kaŋ alkuraana bayray-guuso fo yaŋ ga kande.

Da i ga ne “alkuraana cawyaŋ”, sanno din gonda maana boobo kaŋ ga za, za cawo sintina ka koy, bayray kulu kaŋ dumi no ga. Kaŋ na a ka me-ga-cawo, caw-ka-doono goono (*tajwid*) kaŋ ga no cawo gonitara ga bangay; *tafsir* mo goono, kaŋ ga borey fahamandi bangayayano alwaatey nda hari kaŋ i kande. Wo-din ga cawkey fahamandi i ma si daray ka sanney dan care ra. I ga bay kaŋ madiina wala makka no bangayyaŋ wo-ne fun. Ga ka ka tonton wo-din ga, dabey nda fayankayaney cawo kaŋ go caw-boŋ verset da care game ra, sanku nangu kaŋ verset fo ga ka ka a fo sanni barmay: nga ka ci: sanni-wiiaŋ bayra. Kaŋ na a ka bayrayey wo, alkuraanaa cawka ga

larabu ciina dondon. Amma zaamaani wo-ne ra, za lonkonta (jiiri sintina) no cawkey ga ciina dondon.

Bayrey wo-ne yaŋ kulu banda, cawka ga bay nango kaŋ nga go alkuraana sogonyano ra; boŋ-jare 114, hizbs 60. Dumbu karyaŋ fo dumi yaŋ ga cawka dan a ma hin ka alkuraana caw, jirbi iyye wala jirbi hinza (godin, 2013.) Gonitara fondo ra, tira-taji fo yaŋ fatta, kaŋ ga cabe dabari yaŋ (alwaato neesiyaŋ ra) alkuraana cawo dondonyaŋ sintina ga. Ngey ka ci tira fo yankaŋ i go ga goy d'ey liisey ra. Tira fo yaŋ mo fatta borey da cara game ra, "boro ma hin ka alkuraana caw, caw-kanandi 12 ra." (salifou, 2010). Mate kaŋ te kulu, laarabu-ciina biiriizey cawo ga koy ka gana alkuraana cawandiyaŋ boŋ-jare se.

2. Alkuraana cawandiyo kaŋ ga te sanda sanni-gonitara ya haali.

Niizeriizey ba yaŋ kulu si laarabu-ciine salaŋ. Sintina ga i si bay ciine kan ra no i na alkuraana hantum. Wo-din ga fahama sandandi hari kaŋ ka ci dondonyano bumbo nufa. Cawkey ciiney no cawandikey ga goy d'a ka du ka sanda-din boŋ-za.

Kurkutiu 2. Cawandika gonitara nda a addiino bayra no a ga daŋ ga alkuraana bayrey cawandiyo te da, niizer naamey takey ra. Iri ciiney no ga fahama fondoy feeri, kaŋ ga sanday kulu fasara jina. Iri ciiney gonda hari yaŋ, sanda haali yaŋ nda miila yaŋ. Ngey no ga azlkuraana sanney kwaarandi, i ma faham nd'ey. Dabari boobo kaŋ ya ga care kubay, no go cawandika nda cawka game, kaŋ ga naŋ i ma to cawo nufa ga. Bucaille (1976), nda mohamed (2010) goyey cabe kaŋ i si hin day no ka alkuraana bayrey guusey kaŋ bangay, ye-banda. Wo-din no ga alkuraana te kodorko beeri kaŋ i ga gana ka koy bayrey guusey dumi-dumey kulu ga.

1.1 Iri ma di cawkey ciina ga koy alkuraanaa ciina

Alkuraanaa cawo si te da kala cawkey ciina. Wo-din no goono ba da cawo mooru, bayrey wala fahamey boobo no goono fonda-din ra: boro ga faham da nga bumbo ciinaa barayey, nda alsilaamatara bayray yaŋ. Ngey naamey nda ngey ciiney fahama ga dogon, ba day alkuraana cawo ga kond'ey alwaati fo yaŋ ra, taarifi nda laabu-gande fo yaŋ kaŋ i si bay ra. Cawo kuuyano nda a alhaalo kulu waate, tira boŋ no a kulu ga te. Zankey ciina ga cawo, nda tirey boŋ cawo, gonda dogonay, fahama ra. Hala i ga to tira boŋ cawo ga, walhã bo no a ga sintin da. Cawo jine koyano waate, boro kaŋ ga ba, ga hin ka larabu-ciina nahaw (nah) wala hantumey alhaaley (sorf) caw. Da i to alkuraana baribata (tafsir) do ibn kathir tira, ga djalâl tira hinka no i ga sintin da, ba kaŋ i ga beeri (fitey ga ba). Ga i ma bisa ka to tafsir cima-cimey ga, sanda suyûtiy, nda qurtubiy, nda wkc.

Mata kaŋ te kulu, alkuraanaa cawandiyo go nga boŋ-ga alwaati kulu kaŋ cawkey go me-ga-cawo wala boŋ-ga-cawo ga. Cawka ga du nga jine-funey wala nga cawandikey do, tira kulu kaŋ i te a muraadu. Boro kulu cawo ce-dira si koy afo wane ga; a si koy mo alwaato ga, wala lokkolo ga; boro kulu ga kokari no, da cawandika gaakasina, ka nga boŋ-ka.

Kay-furu

Mate kaŋ i na alkuraana cawandiyo te da, kande niizer ra teera hanno dumi-dumi yaŋ. Naamo cawandiyaŋ dabarey ra, kaŋ zaamaano ka ga barmayyaŋ daŋ a ra. Amma cawo sogonyano da a alhaalo ga no a kay. Sijirey nda jine-koyano go ngey ce-diraw zeena ra. Da boro na alkuraana lokkolo darza guna, nda nufa booba kaŋ go a ra, iri ga dahirandi kaŋ, lokkolo-din te iri se arzaka kaŋ ga naŋ iri ma cawandiyaŋ sijiri beeri cina iri bumbey bayrayey boŋ, iri bumbey zaadayano

fondo ra. A cindi hinne iri laasaabu mate kaɗ wo-din ga te da. Iri ga miila kaɗ dogonay go a ra, zama niizer na cawandiyar fondo taji sambu kaɗ te jiiri yar. Niizer cawandiyar sijiri beerey kaɗ ga ka, hima ka fondo ce-kayante ka, tirey ra, iri naamey se, da i ga ba jine-koyyar nda zaadayar hanno.

Bon-jare 3

Afirki naamey da hayrayeylokkol saaluyano: dabu fo no i game ra?

Mohamed moctar abdourahamane

Dunguryandi

Bon-jaro wo si salanƙa kala dabey kan go lokkol nda hayrayey game ra, afirki naamey fondo ra. A gay kan kurey hinka hima hari yan kan fay-fay, amma hunkuna, naanay furo hayrayey nda lokkolo game ra, zama i di kan ngey ga care sabayano nda gaakasina kan ngey ga kande care se, ga nga zankey cawo nafa. Afirki naamey ra almayaaley sijirey alhaaley tinaa, si i ma maanu cara-gayano dogonandi. Ce-dira do haray, bon-jaro wo na nga bon jeeri tirey kan i ceeci ka du ga, hantum bayrey guusey nda bayrey dogoney kan go niizer don al-umma teerey ra. Alwaati banda kan bon-jara wo cabe teera hanney kan ga hayrey nda lokkolo margu, furo sandey beerey kan go cawandiyar sijiri beero ra. Bon-jara na hayrey beera tilassandi a ma maanu lokkolo.wo-din ka te sabiili kan nan i na yaamaryan te cawandikey se, hayrey fahama do kan ga zankey ga i ma goro lokkol, i ma du ka koy-jine alwaati kulu.

Sanniize timmantey: lokkol, hayra, kambe-danyan, don-bayray.

kay-furu

Hayrey nda lokkolo gama sanno man jan ka lokkolo hawzukey bon-haw. Taarifo ra, lokkolo nda almayaaley manti kala wayce hinka kan hirrey ka ci: afo ga cawandi, afo ga biiri.jiirey ga bu ga tun,lokkolo ka ga ci “bayray guntu”, bare ka ka ga nga nga moy-duma feeri al-umma se. Sohõ, kokaro kulu si kala kunda hinka ma wa-fakay zankey cawo fonda ra. Hunkuna, gomni boobo go lokkolo bande; porze boobo yan ka kan ga hayrey nda lokkolo sasabandi, i ma kambe-dan-care-kambe ra. (maubant nda leclerc, 2008). Da hayrey kay ngey waani zankey cawo ga, cawandikey mo man miiri ngey nangey ra, boro kulu si goy da cawo hawzukey, jine-koyyan si tabbati. I ga bay mo kan da bora kulu na kambe-dan-care-kambe ra, cawo ga boori day no.

Konkansa-beerey kulu kan i te, almayaaley biirima bon, cabe kan hayrayey kan izey to lokkol-fu sasabey do, wala jine, daamantey do, no ga mo-dan cawandikey se (asdi, 2012.) Cawandikey sanney to nangu mooru ka bisa hayrayey heeni-heena nda i mutteyaney. Cawandiko boobo ga di kan hayrayey kan i si di, mutte no; wo kan yan ga furo lokkolo haarakey ra mo, ga wata. Alaasiri foyan ga ne “lokkol wangay” (thin,1999; p erier, 2005),”hayra humburkumo” (verba, 2006), “kanyan si hin ka ngey zankey hawzu”(lorcerie ndcarvalo, 2002).cawandikey wo diiyano ga, zankey cawo sanda si kala almayaaley hina-siyano ga, nda talkatara. Wo ka kande kan cawandikey ga zankey dan ngey da hayrayey game ra, lakkal-kanay ma ka.(maubant,nda leclerc, 2008; asdi, 2012).

Al-umma diyano ga, afirko talaato kulu borey no si ba lokkol. Amma sohõ, borey lakkaley go ga ka lokkolo ga, zama hayrayey baayan kulu ga ba ngey izey ma caw zaamaani lokkolo ra. Iri ga bay kan afirko ra hala niizer bumbo, mata kan hayrayey go ga lokkolo guna d’a no ga kande zankey ma waani wala i ma kafana. Kan i ga ba ngey izey ma waani se, ngey bon-me no i furo lokkolo dirawey ra. Alhaalo-din ga nan iri ma ne kan hayrayey na sankasambu da kuluje, ngey zankey lokkol cawo ra. Tira-marguyan ceeci-guusey fondo ra no i na bon-jaraa wo hantum; lakkal bayray guusey nda lakkal dogoney bon. A nufa beero ka ci, a ma cabe hayrayey se, gomno kan go i kambe-danyano, lokkolo fondoy ra, ka za da iri naamey bayrayey.wo kan hima ga ci:

-i ma cawandikey no, gaabo kan ga i ga i ma hayrayey dan lokkol dirawey ra ka saba da iri naamey bayrayey.

- i ma te hari ga cawandika dan a ma jeeri naamey bayrayey ga, ga naanay dan nga nda hayrayey game ra.

- i ma du dabari yaƙ kan ga cawandikey ga hin ka hayrayey daƙ cawandiyano nda dondonandiyano fondey ra.

1. Naamey biirima, afirki bayrayey boƙ

1.1. Fassara

Naamey biirima duura si jeeri kala afirki-gunto suuji nda gomney boƙ. Biirima-din si te kala da sanni, gomdoyan, dondonyan, goni-taray nda foori-foorey, konko-karyan nda gaani. Care-diiyan, care gaakasina nda kundaa ma te boƙ-fo, ga no a na gaabi daƙ. Mun-adamayzo ma si mooru al-umma ka ci naamey-biirima nufey kan banda a go. Kan borey boona ka ci i ma duumi, i ga arra-daƙ barmayyaney se (sawadogo, dugué, rodriguez nda ouaba, 1994).

1.1. Naamey biirima nda niizer hayrayey kambe-danyano

Lakkal-cinayan no niizer naamey biirima ga te d'a. Zanka ma ma nga hayrayey nda dottijo kulu se, go lalabay kan i hima ka du al-umma ra. Niizer, "hausancayzo si ka jama ga da a man nga taamey ka, beerandiyar ma ga. Wala wayborayzo, wondiya, way-hiijo si njaawari wala hari no da manci a sambu no." (daouda, 1991, fita 121). Ya-din ga, al-umma kulu kambe no go biirima-din gurja ga, bora ma du

Da-hanno. (moumouni, 1968.) Mafaaro ka ci, nda bora man du lalabu, da-hanno, manci nga hinne taali no; wala a hayrayey, al-umma kulu taali no. Hausancey do "tabi'a" (lakkal) teeyan no bora kulu ga kookari d'a. Da din ga te i hanno, hausancey ma ne: "tabi'a koray" wala i laalo, "muguya tabi'a". (daouda, 1991, fita 121).

Hayrey cimi-cimey boƙ no goyo kulu go, zama ngey no ga izey biiriima sintin. Ko-ciya saajawko sintina ka ci jano kan ga a si fun, kan ga a baabu-baabu a ma du ka zaada. Sanku wayborayzo kan biirima ga fayanka da alborayzo; wayborayzo maanu jano gumo zama i ga a alhaaley kulu gana a ma koy to wayboro beeri. Baabo goyo wo si kala goy dondonandiyar nda al-umma ra goray waaniyan. Goy fanni folloƙ no baabo ga hin ka a dondonandi (farmi, kuruyan, fatawci). Niizer al-umma naamey ra wo, di-ga-dondonyan ga no zanka ga waani nga baaba goyo.

2. Niizer zaamaani lokkolo cawandiyano

2.1. Cawandiyar sijiro

Afirki laabey bon-duura jirbey ra, a fo kulu na nga cawandiyar sijiri beeri ka, kan ka ti hini-futa banda sijiro. Hunkuna, cawandiyar sijiri beeri iddu no afirko tubu hini-futa ga (ingilisi wana, faransi wana,

Espana wana, portugal wana, jaamey laabu wana nda laarabu ciina.) Tubo kan niizer nda afirki laabey kan ga salar faransi-ciine ga du, gonda laru yan kan fun hini-futa ga. Hala ka ka sohõ, niizer lokkolo sijiri beero si ga goy da kala laabey-da-care gama ra, caw sijiri beero. Ngey mo no go ga ngey nooro daƙ a ra. (meunier, 2008), ne kan wo-din wo manti kala za-ka-daƙ care-ra.

2.2. Dabari timmantey kan ga kande hayrayey ma furo lokkolo sanno ra.

Niizer cawandiyar sijiri beero sogonyano ra, almayaaley nda hayrayey kambe-daƙ lokkolo sanno ra si te kala fondo yan kan lokklolo poltik hawzukey ka; zama lokkolo manti kala almayaaley biirima tontono. Ya-din ga, hayrayey goyo ka ci:

-a ma nga izo hantum lokkol;

-a ma a kuru a ma koy lokkol;

-a ma lokkolo da nga nufa bay;

-a ma lokkolo ce-dirawey bay;

-a ma ceeci ka bay mate kan zankey cawo go ga te d'a;

-a ma nga kambe fahama ci lokkolo hawzukey se, lokkolo fondey kulu boƙ (i fo no zankey ga ciya cawo banda; i fo no i go ga i cawandi kan hima d'a.)

-ama kambe-daƙ nooro kaayano ga;

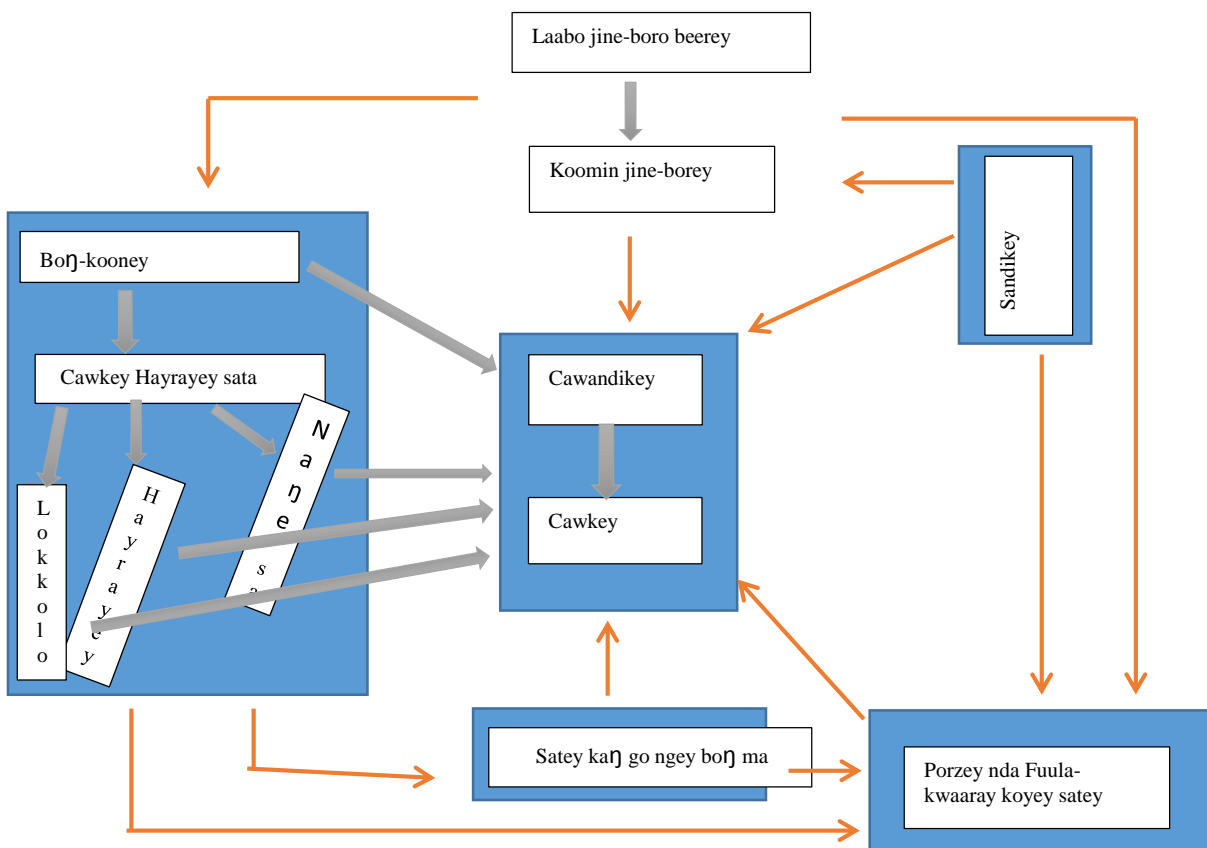
- a ma kambe-dañ lokkolo hawzuyano ga;

Jiiri 1989, kañ i na lokkoliizey hayrey kunda feeri, a na sanko yañ sambu, kañ ka ci:

- Nga ma lokkoliizey baabey kulu boney margu lokkolo ce-dira fondo ra;
- Nga ma sabayan da wa-fakay dañ cawkey nda cawandikey nda hino borey game ra;
- Nga ma kande nga kambe gaakasina lokkol ba-funa nda cawo fondo ra;
- Nga ma albahaarey no lokkoliize baabey se, cawo, nda biiriima nda dondonandiyano do haray.

Lokkoliizey baabey kunda banda, naney kañ-ga-biiri kunda mo goono; i man a kayandi kala noobambur jiiri 2005. Kañ ga nañ gomnati anniya kañ ga nga tinayey fay laabo-gande fay mo se, i na hawzuyan kunjia fo dañ lokkol kulu ra, wa-fakay ra. Kañ na a ka kunjia timmantey wo, alwaati ka ka alwaati, hayrayey ga care margu ka sanday fo boñ-za lokkolo ra.

Iri ga hin ka wo-din deedandi te walhã wo ga:



walhã fassara :

➔ : Care gaakasina y hanno, Alwaato kan a hima nda ra borey da care game ra.
➔ : Care gaakasina moy-duma sinda haali hanno, amma borey ga di care alwaati ka ka alwaati

Deedando wo ga lokkolo hawzukey sogon kanadi hinka; afey ga bangay zama ngey ka ci hawzuko timmantey (gomnati nda faasakey kañ ga ci sandikey). Borey no i ga di alwaati kulu, lokkolo haarakey ra. Sata fooyan, sanda (antampirzey kañ go ngey boñ-goray ra, porzey nda fuula-kwaarayey kunjiiyey) goono kañ si bangay gumo. Borey wo banda, sata fooyan mo goono, sanda hayrayey kañ ga fatta alwaati kulu, da gaaabi, da himma lokkolo sanney ra. Deedando ga cabe kookaro kulu kañ hayrayey go ga kande zankey cawo ma ga. Hangawiizey ga cabe

zugayano kaŋ hayrayey go te lokkolo se; a ga ci cawandikey boŋ no, a ga ci cawkey bon no, a ga ci i sata hinka kulu bon, zugayan kaŋ cawandikey daŋ i ma ngey goyo te, cawkey mo ma kokari daŋ cawo ra. Da masala fo ka lokkolo ga, hayrayey no, i ci i se, i man ci i se, ga a boŋ-za. Anfooyan i ga bare satey ga (hayrayey, ɲaney nda lokkolo sata), waati fooyan kwaara-koyo, wala limam, ka gaakasinay ceeci.

3. Lokkolo nda borey kaŋ go a jare ga.

Niizer zankey si ba kaŋ go lokkol; zama hala soho, almayaali yan goono kaŋ si ba lokkol. Hayrayey kaŋ man di anfaano kaŋ go zaamaani lokkolo ra, ga wangi ka ngey izey hantum. Amma niizer borey boona ka ci alkuraana cawo; nga no ga i sawandi annasaara cawo ga.(barreteau nda tiné, 1999).

Lokkolo wo masala ka ci, ce-yaw lokkol no.manti niizer lokkol no. Da bayrayey kaŋ a ga cawandi si saba da iri boonayey, iri laabo, iri hambaaro, iri laabo taarifo, iri naamey, a si hin ka te day no. Da iri sambu, annasaarayzo, za tunanta, i ga bay fondo ce-kayante kaŋ ra a cawo ga te; boro ga di zanka-kayna yan ga dobo hari yan te zama za da hinay no i na a dondon. Ne wo binde, bora ga caw ga fatta nibarsite, a si du goy. Nibarsita hima no ka boro yan no tira yan kaŋ ga i no goy, fondey kaŋ ga niizer laabo nafa. Pr djibo hamani, taarificiiko goni, air info,saptambur, 20, 2018.

Niizer al-umma diiyano ga, lokkolo cawo, jaŋ ka laabo nufey guna, ka kande borey saw a ga. Niizer lokkolo kaŋ a tubu hini-futa ga, na kubay daŋ niziriizo da nga hayrayey, nda al-umma, nda addino game ra.(moumouni, 1968.) Lokkol jaŋ ka waaniyano mo ma ka ka tonton wo-din yan ga. Harey kulu no ka ka borey muttandi lokkolo ga.

“alambaana yan no lokkolo go ga te, tono kaŋ sinda hari. Amma ay yarda kaŋ iri kulu taali no. Taali-teeri beero ka ci gomnati, ga iri kaŋ ci hayrayey!” (agadas lokkol fo sataa parsidano sanno kaŋ a te no.)

“ jiiri hinza caw banda ay go ga hamburu ay ize-wayo se, kaŋ si hima lokkoliize; a si waani cawan, a si waani hantum, ay si bay hari kaŋ ay ga te” jiiri hinza caw banda ay go ga hamburu ay ize-wayo se, kaŋ si hima lokkoliize; a si waani cawan, a si waani hantum, ay si bay hari kaŋ ay ga te”. Faatumata, ize-ɲa fo sanni no, kaŋ ga alhaji ama, ize-baaba tonton ka ne “manti lokkolo kaŋ iri ga bay no, iri go ga banda-banda no boro kulu si bay nagu kaŋ iri go ga koy; da lokkolo wo kaŋ go ga mun sanda hari-hi kaŋ koma.”

Afirki al-umma lakkalo go ga ye ka ka, lokkolo ga, zama bayrey-kooni yan go ga furo sanno ra, kaŋ ga i cheick hamidou kane (tira fo kaŋ a hantum, l'aventure ambigué) margukasinay wala gorkasinay hanno ma furo naamey biirima nda alkuraana cawo, nda zaamaani lokkolo nda sankaa kaŋ a sambu ka di mata kaŋ i ga harey kulu cina d'a. Hayrayey farga da lokkolo kaŋ si muraadu kulu feeri, a na nga boŋ te mo boro kaŋ tilas.cawandikey wo, wo kaŋ i di yan ne:

-i ne kaŋ hayrayey ce si ba lokkol, da i na i ce mo, i si ka;

-i ne hayrayey hima ka cabe kaŋ ngey ga ba zankey ma caw hanno te;

-hayrayey hima ka te cawandikey se gaakasinko, kaŋ manti da wayce-taray, amma kaŋ ga zankey zuga i ma ba lokkol;

-i ga hayrayey foy da kaŋ i si zankey cawo neesi ngey boŋ se, ka bay hala zanka go ga goyey kaŋ i ne a ma te fu, te.

4. Hayrayey goyo kaŋ i ga te, izey cawano fondo ra

Sanniize yan ne kaŋ ga almayaaley haaley bangandi; almayaali turaaban, fayyaney, ɲa wattantey, zankey kaŋ ga i na kambe ka, boro yan ga ba ngey ma hayra fo yan adani yan, ka ne i se; almayaali barkatay, wala ce-kanda yan, ce-yaw yan. (thin, kaŋ boŋ asdih salaŋ, 2012;

turney nda kao, 2009). Afirko ra, almayaaley alhaaley furo-care ra, i ga ba barmay-barmay mo. Aldegheri (2010) cabe kan almayaalo ga haali boobo barmay kan ga saba da a ba-funa fondo hanna wala i laala. Wo-din ga kande hayrayey jan-ka-ma-car-se yano.

Afirki wayno-kana ra almayaaley ga yarda da barkatayyano, dumi-tara sinda i ma ne borey (na da baabo) kan na zankaa hay na; (cissé, falla, adjamagbo, nda attané, 2017). Wo-din ga kande dogonay dumi-taray foyan ra; hayra-follon koy, wande boobo kan go fu wani-wani yan ra, fayyaney, ize-yaamo hayyano, talfiyano (marcoux nda antoine, 2014). Fondo wo-ne yan ra, dumi-tara si faala sanku biiriima do haray. Lokkolo nda hayrayey gorkasina, da a boori no lokkol ga hayrayey ka-baaru da albahaaro hima d'a. Cawandikey nda ngey jine-borey ga miila kan laabaarey-din ga wasa hayrayey se; hayrayey mo ga miila kan laabaarey-din hinne no ngey hima d'a. Care ka-baaruyano din dumi ga hayrayey no gaabi i izey lokkolo sanney ra, (zankey cawo gunayano, i ba-funa hinseyano, nda wkc.) Amma i sinda fonddo kan ga bay cawandiyar fo- dumi no izey go ga du. Hayrayey gonda fondo i ma bay ifo no ngey izey go ga caw, da mate kan a go ga te d'a. Hayrayey baayan kulu, ba wo kan ga hari bay, ga miila cawo kan izey go ga du, da mate kan i go ga nonda, manti ngey sanni; cawandikey hinne sanni no. Niizer hayrayey kungia fo ne "iri hayrayey iri wano ga ci iri ma gomnati ga (dum) ka daahirandi kan zankey go ga koy lokkol. Iri ga ne hayrayey se, i ma ngey izey kuru za cawo to handu hinka, furoyano banda, ka du laabaari, lokkolo borey do."(faajikaaray wo-ne man fun kala air info do, kan fatta saptambur, 26, 2018.

Almayaaley nda lokkolo gorkasina gonda sandey, a ga barmay no zama hayra kindo ga hay fo bay, afoyan si hari kulu bay. I ba-funa do mo ga cabe alhaalo-din,(kawye boro wala gallu boro).niizer wo, lokkol ga no almayaali kulu ga hari fo batu nga izo se. " waati kulu iri ga batu cawandika ma hari kulu te iri se.wo kan a ga hin day no a ga te. Iri mo ga wo kan cindi te, sanku fu!"(lokkoliize baaba fo sanni). Alhaalo wo man ti murayyan, za day kan hayra no ga haggoy nda nga izo lakkal-cinayano, nda almayaalo ra gorayyano.

Lokkol kaayano fonda ra, hayrayey wo manti day kala gaakasinko ngey izo cawo fonda ra. Hayra fooyan ga lokkolo sijiro jance zama nga ka ci caw hanna zabuyano mafaaro. Hayra fo ne: " iri cawandiyar sijiro kan a gunguray. Kala iri ma mundun-ce kunkuni ka cawandiyar ce-diraw albarkante yan ceeci ka du ka a faaba." Hayra fooyan ga zankey jance ka ne ngey no si waani. Hayra fo kan laabaari no ko fo ha, tu ka ne: " i si kookari kulu dan ka caw fu, a ka ka samba da gomniti go nga hina kulu ga, zankey ma du ka caw." A sanno ga, ngey wo goyo day ka ci i ma kookari zankaa ma koy lokkol. Wo-ne mo, hayra fo sanni no: " hayra wo goyo day ka ci a ma du zankaa ma koy lokkol."

5. Niizer hayrayey dabari timmantey.

Konkonsa fo kan i te cawkey se, cabe kan i baayano kulu me-ga fondogoyyan hinne no i ga du hayrayey ga. (daouda, abdourahamane nda chekaraou, 2015.) Niizer konkonso fo mo man koy kala hanseyano fondo ra, lokkol-kayney ra. Konkonsa-din ra, hayrayey ma no fatta, zama ngey ga no hanseyano ga caada; hayrayey ne kan teera wo-din ga fayanka-fayanka dan zankey game ra. (abdourahamane, 2015, fita 213). Za kan zankey si ba-funay follonka ra ngey kwaara, i si hin ka te afo ngey da ngey caley, hanseyano do haray.hayra fooyan man yarda da hanseyano din sogonyano, zama zankey kan se i ga a te, ga furo boro-jarey jine.

6. Mate i ga te ka hayrayey dan lokkolo sanney ra?

6.1 i ma hayrayey da bay zankey cawo fondo ra

Hayrayey lakkaley go ga fay-fay, fu-biiriima nda lokkolo cawo beerandiyano game ra. I sinda bayrey kan ga i ga i ma izey cawo hawzu, zama i si bay mate kan ngey ga te, wala zama i si hin ka a te (fotinos, 2014a). Iri cabe hayrayey da hinka zankey cawo fondo ra:

-“ay ba-si” borey kan ga miila kan cawo wo lokkolo hinne no a ga guna;

-almayaaley kan sinda hina, kan ga cawandikey yaamaryano filla zankey se; zama ngey wo ga kan lokkol wo hari yaw no ngey se;

-almayaaley kañ si bay mate kañ i ga te, kañ ga ne ngey sinda ga-ko kañ ga cawkey yaamaryano filla zankey se.

-hayrayey kañ doona lokkolo, kañ caw, kañ ga hin ka cawandikey yaamarey hanse, wala ka ga fizaw i ra.

Hayrayey bayray jana ka te mafaari kañ cawandikey hima ka ni burne “i ma kambe-dañ ngey hayra goyey ra.” (feyfant nda rey, 2006.) Hayrayey ga ba ngey ma faham da gorkasina kañ go ngey da lokkolo game ra, nda ngey izey goyo kañ i go ga te lokkol. Wo-kañ hima d’a ka ci i ma milla laalo wala sikka ka harayey lakkal ra, ka cabe i se hari kañ go ga te lokkol, da i ma i no sanno i ma ci hari kañ biney ra.

6.2 i ma guna ka di haali fo no hayrayey kambe-danyano ga te da, lokkolo fondo ra

Gorkasina kañ i ga ba hayrayey ga hima i ma i cabe ce-dirawey, goyey haaley, nda i kambe kookaro lokkolo ce-dira ra. Hayrayey kafanayan kulu ga hima da i do, baara-baara wala i bine ma fun.(périer, 2012). Hayrayey kambe-danyano ga hin ka te alhaali boobo ra.wo-din fondo ra no (epstein, 2010), na deedandiyan cabe kañ ga lokkolo ga hayrayey ba-funay, nda arzaka do haray. Kambe-danyano-din ga te da takey wo:

-i ma zankey kuru, fu;

-i ma zankey cabe biiriimay nda laabiizetaray takey;

-cawandikey ma i burne, i ma du ka faham da lokkolo ra ba-funay fondey nda kookaro kañ zankey go ga te;

- i ma kambe-dañ lokkolo goyey kulu ra;

- i ma lokkolo gaakasina alwaati kulu kañ a hima d’a;

-i ma kambe-dañ lokkol hawzuyano nda a ce-dira ra.

6.3 i ma goy da hayrayey

Hunkuna cawandikey do, harayey kambe-danyano ga tilas, zama lokkolo nda hayrayey ga care kubandi no ka sankan yan sambu boro da bayrayey kañ go a se boñ. Lokkolo ka ci nangu follonka kañ i ga biiriimay hanno te. Boro kulu no ga kookari nga izo ma du cawyan albarka. (durning, 2006). Ya-din cawandiko nga hayra ma goy kambe-ga- care- kambe ra wo, tilas. I hima no ka batame faaru wo-din se. Laasaabu boobo cabe kañ cawandiko nda hayra sabayano go fondey kañ ra zankey ga zada. (feyfant, 2011). I ma hayrayey no ngey nango lokkolo ce-dira ra.

Lokkolo hima ka du hayrayey naanay. Almayaaley gaakasina hima ka te cawandika se a bayray sintina. Cawandika ga goy da zankey lokkol-fuwo ra, a ga goy mo da hayrayey; wo-din no ga biiriima kubandi. Amma, kala i ma bay kañ hayra ga ci izo biiriiko sintina. Biiri care banda man ti i ma cawandi care banda, a manti mo i ma almayaalo cawandi; amma i ma cina care banda. (asdih,2017; rayna ndarubio, 2010; humbeeck nda al. 2006). Biiri care-bandayano no ga hayrayey “zuga i ma du ka ngey biiriimay goyey te.” (giuliani nda payet, 2014).

Iri ga bay kañ gorkasina-din si jan sanday. Mate kañ boro kulu faham da nga goyo no ga kande i ma saba wala i ma si saba. Wo-din ka cabe kan cawandiko nda hayra kañ faham da care, gonda saaye i gora ma boori ka ba haali laala. Care humburkumay mo si sabayano te.hayra boobo ga humbu lokkol borey ma ngey sambu boñ-bi yan wala boro yan kañ sinda bayray kulu, (ouédraogo, 2016), ya-din no cawandiko yan do, sanku da hayrayey hima ka furo caw-fuwo ra ka di mate kañ cawo go ga te d’a.

Manti dabari follon no goono kañ ga nan gorkasina ma te ka boori (ouédraogo, 2016). I hima ka sandayey boñ-za za i man fumbu. Sanda lokkolo ma moy-duma hanno cabe hayrey se; i ma cin ka i burne lokkol foori yan waate, salmahaarey waate nda haali hanno kulu waate, wo-din ga naanay dan gorkasina ra. (hoover, dempsey nda sandler, 1997). Hayrayey burne ka dan lokkolo muraadey ra, ga gorkasina niinandi, ka nan hayrey ma furo da gaabi lokkolo goyey ra.

6.4 masaala fo kañ ga cabe, hayrayey goyo, lokkolo teera foyan hawzuyan ga

Hassane boubacar manti kala fu-iddu ize fo no, kaŋ gonda niyyey kulu a du lokkol albarka. A si lati, a si formay, a ga hangan mo da lakkal. Gosey wala yoonayey ga, nga no ga du jeeri ka bisa bora kulu. Amma, hassane goyo sintin ka ye da banda, borey sintin ka joote; a da sintin ga barmay lokkolo ra; da a man lati, a si ka lokkol bumbo no; da borey go ga caw, a lakkalo go nangu fo haray; a bina kulu fun caw ga. A jeerey go ga zabu gumo-gumo.

Ma te no borey ga te? Cawandiyan dabari fo no i hima ka te? May yan no i hima ka ka-baaru waasi-waasi? May yaŋ koyne?

Hassane boubacar cawandika na dikteero ka- baaru. Dikteero na baabo ce lokkol:

-boubacar baaba: “assalaamu alaykum, dikteer!”

-dikteer: (kay nga ce-ga kayna) “wa alaykum salam!”, albora boubacar no? (a na karga cabe a se). Bismilla, goro...goro.

Care fooyaŋ kuuku banda, dikteero ci a se mafaaro kaŋ se nga na a ce.

-dikteer: “ni kwaara hassane fondo ra no ay na ni burne ne. A alhaalo kulu barmay, ka na cawandika lakkalo sambu, a na ay ka-baaru.

A go ga hẽ d’a gumo-gumo; iri da na hari kulu te ka faham, a mongu, hambagar nin wo ga iri ka-kiubay.

- boubacar baaba: ay ga ni fo da goy, dikteer, sanno na ay di gumo, a gonda mafaari! A cawo go ay lakkalo ra gumo, ya-din ga, ay si ta ka fayda haalo wo ra. Day ay ga ni nwaaray ma batu hala wiciri, ay ma diya.”

Wiicro ra, za jingaro banda, baabo na izo ce, jano go ga kay;

-baabo: “ i fo no jaŋ ni se lokkol? Caw-tira? Caw-jinay-jinayzey wala fulanzam-kayna nooru? Taali fo go nin da ni cawandika game ra no?

-izo: haã, taali kulu siino lokkolo do!

- baabo: to, ni sobbay se no i na ay ce lokkol, i na ba ni gosi-tira cabe ay se, jeeri yaamo koonu go a ra, i na ay cabe lokkol-kaayaŋ tira, ni latianey ba gumo, cawandika na barbata kuuku te ni alhaalo boŋ. I fo no hassane? I fo no ka ni ga?

- (a te siw day a ga ba ka salaŋ), baaba, fu-iddaw wo ga dooru no.

- manti sanno no ya; ba da ya-din no, i fo se ni ga lati, ni si koy lokkol, da jaŋ-ka goro-mosoyano kaŋ ni ga te kalaaso ra? Iri si ni bay da yo-din! Ni ga waani cawyaŋ, ni ga caram; lokkol-goy-jinayey kulu go ni se; ni gonda fondoy kulu ka du ka caw; i fo ka to ni ma ni aloomaro sara? Ni dirgan kaŋ ni na sanko sambu ay se, kaŋ ni ga caw ka te ministar?

Za kaŋ hassane man hin ka baabo fahamandi, baabo na lakkalo candi, ka a ganji fattayaŋ kulu, a na a yaamar, a ne a ma te kaŋ jaŋ ka koy lokkol koyne, a ma si lati mo. Ane a ma soboy ka koy ka nga cawo sambu, a ne jano ma a guna nga se da nga fatta.

A wane suba, boubacar ye dikteero do, ka ci a se mate kan te. Hassane na sanko sambu kaŋ nga ga barmay, amma baabo ne nga ga konkose te ka faham da a da-din, mutteyaŋ. Kala i koy ka bay kaŋ lokkoliize-zeeno fo, kaŋ fun kurmi no go ga cabe zankey se arzaka kaŋ nga du saajo ra; a sobay ka zankey boney wi. Boubacar koy ga ci dikteero nda kwaara-koyo se. Wo-din ka kande boubacar ha dikteero ga, i ma lokkol-kunjia kulu margu kwaara-koyo kwaara, ka salaŋ (deeni) yammayzo se. Bora-din binde ba nga ma tugu, ga deeno kaŋ dikter nda maygari te a se, naŋ a ka cimo ga, ka alhaahi jamma ga.

Marga banda, boubacar na barbata te izo se, boro jama kaŋ ga dira ngey laabey ra ka koy laabiu-waaney ra; borey din baayaŋ kulu ga bu-ganji, wala i ma ye ka ka fu da talka-taray zeena. Ya-din ga, yammayzo din ga taari no, i fo no a kande? Ana lokkol infaano kulu ci izo se. Za hano din, hassane ye ka ka nga boro zeena, a ga caw, a ga du jeeri boobo yaŋ. Hassane sanno wo, te waazu, cawandika kaŋ waasu ka ci nga dikteero se, kaŋ na hassane baaba ka baaru, na arra gaayi hasaraw ma si te. Iri ma lakkal daŋ dikteero alhaalo ga, a na hassane baaba kubay da farhã, da beeray kaŋ na naanay daŋ hayrayey da lokkolo game ra. Fahama kan hassane baaba du, kaŋ lokkol gonda

infaani, na a dan a ma boro fo yan mo yaamar ka hagoy da hangasinay laalo, ize-futo, kan ga kwaaraa zankey fooyan muttandi i lokkolo ma sara.

Kay-furu

Za niizer kala afirko nangu boobo ra, lokkol te day nangu “mansin” kan ga furku yan ka-taray, boro yan kan ga ngey naamey furu. Wo-din no ga hayra boobo dan i ma wangu lokkol; wo-din jarga, fayanka-fayanka alhaali fo go lokkoley ra kan si boori. Iri ma bay kan iri naamey si ga goyo faalandi, iri ma naanay lokkolo ga. Iri afirki teerey ka ci zankey ma caw da i ka fu; annasaarey laabu wo, i ga zanka ga no a ma caw fu. Nan kulu kan no, hayra ga tilas a ma izo cawo hawzu. Amma ma ti hayra kulu no ga wo-din bay. Jahaabi-beerey ra iri ga ma yaamarey fondey din ra, amma i si diya taray-kwaaray.

Boŋ-jare 4

Afirki naamey biirima teerey, kaŋ hima ga te bayray-sintiney, zaamaani lokkolo dondonyaney se.

Goza Nana Aicha

Dunguryandi

Iri naamey biirima ra no niizer zanka ga tun, hala a ga furo zaamaani lokkolo ra. Ba day kaŋ, doŋ teera fo yaŋ go ga daray, a-fo yaŋ ga cindi koyne.

Alwaati banda kaŋ iri faham mate kaŋ doŋ biiriima nda zaamaani wana go da, iri ga ba laasaabu wane ma cabe, dabo kaŋ go, almayaalo naamo biiriima nda zaamaani lokkolo wana ra.

Iri na da-hanno duure caw-tiraa fo fisi, zankey kaŋ maanu lokkol furoyaŋ do; iri di kaŋ almayaali biiriima dabaro wo, jandi ga no a jeeri, ka zankey cabe da-hanno alhaaley.

Nufa kaŋ go jandi ra ga ci kaŋ, da i ga jandi ka, zankey ga laakal daŋ ka hangan; i ga guna a ma boori; i ga haaru ga farhā; i ga kay ka laasaabu; mate kaŋ a hima nda, zanka ma du ka nga adamayzetara daahirandi.

Jandi kaayaŋo ga kande tontoni cawandika bumbo se, zama a ga di kaŋ, a ga hima cawkey se foori, kaŋ ga i go ga du bayray nda biiriimay hanno; mata kaŋ, fu bumbo, ya-din no bayra kulu go ga ka da.

Sanniize gaabikooney: biiriima takey; bayrey zeeney; jandi; zaamaani dondonyano; niizer.

Boŋ-dake

Borey ra furoyaŋ hanna ma ga no, iri naamey ra biiriima ga te da.

I na a sijiri no, kaŋ ga naŋ a ma al-umma muradey feeri, kaŋ ga himanda jamaa ra goray waaniyaŋ; poltiko nda arzaka do harey sanney. (mumuni;1998-24) daahirandi kaŋ, zankey nda sakaaley zaadayay fondey kulu no a guna. A ga kookari ka ga-ham gaabo timmandi; ga da cina, ga zankaa no lalalu; ka a no lakkal nda ga-ham gaabi, kaŋ ga a nafa kambe-goy nda lakkal goyo ra. Doŋ biiriima wo, halhaaley ga ba, jamaa mo no a ga guna.

Da hanno cinayaŋ; jamaa ra goray waaniyaŋ; kambe goy, wala laasaabu goy yeeriyaŋ, kulu, doŋ biiriima dabariyaŋ no. Goy dumi-dumey kulu no a ga guna; al-ummaa kulu se. Zankey ma waani andunŋa goray hanno, kulu si te kala foori waate, smk: jandi; deede kuuku; tu-ka-bay; ga-ham nootiyaŋ alhaaley kulu, hala nda gaani. Wo-din kulu; kambu ga foori cawandiyano ra no a ga te.

Doŋ bayrayey wo kulu duura banda, no, zankaa ga ka ga furo zaamaani lokkkolo ra. Nangu kaŋ a ga ka ga gar, kaŋ cawaŋ sijirey fay, i manti a fo.

Lasaabo wo nafa day ga ci, i ma doŋ biiriima haaley kulu fassara.

Silmano day ga ci, a ma cabe kaŋ, zaamaani lokkolo hima ga goy da bayrayey wo kulu kaŋ, zankey fun da, banda.

I. Almayaali dumi-dumey, fayankayano, nda biiriima takey.

Fondo wane ra no iri ga biiriimay hinka (doŋ wana, nda zaamaani lokkolo wana,) fisi. Sijiri hinka kaŋ yaŋ si saba, amma, kaŋ hima ga care kubandi, zankey zaadayano ma du ga te moy-duma.

I.1 iri naamu almayaalo, biiriima do fahama

Zaamaani laabaari nooyaŋ fondey, fitilla beerey kaŋ i daŋ afirki gallu bayrey fondo beerey kulu boŋ, go ga biituru daŋ, niizer almayaalo fahama ra. Niizer zanka, a ga ci wo kaŋ go lokkol, wo kaŋ

furo lokkol ga ka fatta, wala wo kan man bay ga furo lokkol pat, go bilim-bilim ra, kan ga a ganji a ma zaamaano nda don teerey fayanka.

1.1.1 almayaalo dunkaa ra.

Annasaara jiiri 2018 ra kabo, cabe kan, niizeriizey kan yan ba-funa si ga te kala kawya ra, si kala ngey boro 84, boro zango bon. Borey wo, go ga ngey hina kulu te kan ga ngey naamey hallasi, i ma si koma.

Kawye wo, hala ka ka sohõ, almayaalo go nga don gurbo ra; za don sogonyano ra; windi follonka ra, boro kulu go da nga bukayzo, baabo fu beero windantaa; sanda ganji kan ga almayaalo no gaabi. Nangu foyan, aru-usey kan balaga, ga fun waani ka ngey bukey ciina, ka hiiji, kan sinda a ma dottija mayra zabu.

Sijiro wo ra, zankey gonda nangu hanno.wo-din ka kande kan, hantumko-beeri yan, sanda mumuni a (1964), nda saalifu (1977), cabe kan, zankey gonda darza, almayaalo ra, mata kan i gond'a alumma kulu do.

Hayyano do haray masaley kulu, jamaa no ga hagoy d'ey. Furo-ga-fatta kulu ra no borey ga furo nda hayyan mongu boro fo se. Wayborey sinda nangu kulu kan i si furo ka hayyan ceeci. Kurney mo ga hiiji ga tonton, ize ceeciyano fonda ra, dumo ma duumi.

Dobo nda dobo kulu no i ga di hayyan waate. Za atakiryatara ra kala a ma fun wa. Wala iri ma ne, a ndunja ba-funa kulu alwaato ra. I hima ka a baabu-baabu ka a wa da: me laalo, mo futo, deene laalo, nda haw wala ganji futo.

Way-kuna man hima ka nga alhaalo ka taray za da hinay; ba day kan, wo-din si boori lokotorey se, kan hima ga a neesi alwaati ga ka alwaati.

Farhã beeri no go hay-taji ndunja kayano ra. Za no-din no, bora kulu ga a lallaasi, ga a cabe biiriimay hanno. A ga kwaasu boro kulu ga; beero, gorkasin ize-way kayna fo, kulu ga ka ga fooru a se, wala i ma di ga a gorandi, wala i ma ne i ma a hampa. Zanka kulu ga ka da nga maayo kan i ga a zamu da.

Antuga ga nafa da gaakasina din hala manti moso; za no-din no ize nda ja care doona nda care ba-kasina ga sintin (naanando waate, hampayano ga, kani ka naagu care ga do haray). Sandi (1993, fita 36;) na rive (1969) filla ga cabe kan, baakasina kulu kan i ga cabe hay-tajo se ga nanj a lakkalo ma zaada.

1.1.2. Jamaa, wala i ma ne, al-umma ra furoyano

iri niizer naamey al-umma, si kookari kala zankaa ma guna ga dondon, hari kan bora kulu go ga te, arzaka wala ndunja gora fondo ra.

Dabaro day ga ci : guna ga dondon.

Wo-din ra no zankaa ga faham nda ndunja gora kulu alhaalo : iri naamey nda ngey laasaabey, sata kulu da nga asuley.

Mate kan i ne: "bayray wo tuuraaban no. ", dondonyano-din sinda me, kala zeenay. Amma, teera laaley, darayyaney, i ga i tuuma; teera hanney wo, i ga i gomni no.

Wo-din ka kande kan, bayray duura nda biiriimay hanna kulu go care bande. Kambe-goy nda bon ga laasaabo, kulu go care bande.

Wo-din ka kande mumuni, ma ne, (1964); naamo dabarey-din, bayra nda biiriima do haray, ga kayfandi, zama ba-funa kulu waate no a ga te. A sinda me, kala buuyan

Nga no ga iri cabe kan, alborayzo nda wayborayzo, afo kulu ga nga ndunja ba-funa fondey kulu bay. Iri ma ne kan bayra nda biiriimay hanna kulu si te kala teerey nda jammaa ra gora ga.

1.1.3. Woyborayzo, da nga windanta ba-funa.

Nango kaŋ day i ga boona wayborayzo biiriima nda a bayra hima ga to, ga ci, a ma faham ka nga hijay fuwo, nda nga ize-ŋa tara, bay, ka i di da gaabi. Nga ka kande kaŋ wayborey sata ra no a ga du nga biiriima. Biiriimay kaŋ ga jeeri addiino ga; ba kaŋ wo-din ga a ganji ndunŋa gomni fo yaŋ kaŋ a hima d'a. A biiriima nda bayra kulu si kay kala a ma te fu-koy hanno; ize-ŋa ce-kayante. Bumbo nano nda wayborey sata kulu no ga a gaakasinay wo-din fondo ra.

Gaakasina-din ga naŋ a ma guna ga dondon, wayboro goyey kulu, za fu hanseyano, ga koy jammaa saajawano, hala windo borey kulu hawzuyano, kala hinayano do haray.

Lakkal duura do haray, i ga ba a ma te fu-koy nda ize-ŋa timmante, kaŋ ga may, a ga boro beerandi, a ga lalabu, a ga saajaw, a ga gaakasinay, a ka boro kaŋ gonda suuru, nda bakaraw.

A ga tin, i ma kande way nda alboro sanni. Da a tilas, ŋa-zeeney, wayboro niiney wala sasaaley (konney) no i ga ne ma salaŋ woyboriizey se.

Hanfoyaŋ, alfagey waazey ra no i ga kand'a.

Mate kaŋ te kulu, alhaalo din ga barmay, alwaati kaŋ waybora je, a hay ize boobo, wala a zeenu bumbo. Waato din, a ga furo sanney kulu ra. Al-umma boobo ra, waybora jiiri booba no ga a no beeray; zama a du ndunŋa bayray, kaŋ ga naŋ a ma te yaamarko, hayyaney sanni ra, wala zanka kayney hawzuyano ra.

Wandiya wo biiriima gaabo kulu si kala i ma a soola hijay se.

Lokkol kulu siino kaŋ ga alboro nda wayboro sanni cawandi; hina kulu no gomnati te, alfagey wanji i ma kande alboro nda wayboro sanni, cawo ra.

1.1.4 alborayzo, da nga windanta ba-funa

Nga nda wayborayzo no ga tun car bande, alwaati kayne fo ra, kaŋ i ga i dondonandi taka nda teera hanney (lalabu, borfo beerandiyaŋ, cimi ganayaŋ, ga mooru taari, lakkal danyaŋ, care gaayaŋ, gaakasinay.

Za ne no i ga a fayanka da wayborayzo. I ga ne a se; alboro si hamburu, a ga yaaru no; a si hẽ , i si a daŋ wayboro goy kulu ra.

Nga waddey ra no a ga furo. Nangu kaŋ a ga hari boobo dondon, foorey ga. Hala a ka ga to jiiri iddu, bayrayey ga guusu; a ga furo arwosey kundaa ra, a ga koy fari, zardaŋ, tamay wala darbay, kuray nda wkc.

Windanta ra gora, ga naŋ a ma hari boobo bay: beena, ganda laabo, handirayayzey, hando, wayna, hawo kaŋ ga faaru, danji, hari, dullu. A ga guna ga cina (buka, mooto, beelo); a ga fooray-foorayaŋ te, nda ga-ham salleyaŋ.

Alborayzo biiriima gonda tinay boobo, a hima ga hari boobo bay, a hima ga nin, ga du ga hin, lokkolo tinayey.

1.2 mate kaŋ zaamaani lokkolo nda biiriimey teerey ga faham nda almayaalo

Ba day kaŋ itri naamu fo yaŋ ga cindi kawya ra wala gallu kurey fo yaŋ ra, almayaalo moy-duma taji fo go ga bangay gallo ra, kaŋ ga iri cabe biiriimay alhaali taji fo yaŋ. Margasinay nda boro kunda fo yaŋ lokkolo ra, na almayaalo moy-duma taji fo bangandi. Keita (1988) , kaŋ sandi filla (1993), fita 58, hatum ga ne "lokkol ga zanka ka nga hayrey ga. A ga hayrey biiriima gaabo baayaŋ kulu ta i ga; a kande nga mo-teeyano, nga zaamaani gomdo harey, nda nga arzaka, ka bayray kaŋ hayrey si faham da a ra, hari kulu. Amma lokkolo ga iri naamey jance, ka i haw ka.

Almayaali baajina kanj lokkol kande, ga fay gumo da iri naamey wana. Boro kulu da nga wane, guunuwa, kanj ga fay gumo da margusinay nda care-diiyan kanj iri ga bay iri naamey ra. Kookaro kulu kanj i te, zaamaani lokkol cawandiyar fondey nda donj biiriima ma koy care bande, man ganji kanj lokkol teera fo yar si hin ga saba da donj waney.

Da iri sambu caw-tirey do, wo kanj se i ga ne: "la famille boda", a gay niizer cawandiyano ra. Ba day kanj afirki almayaali sanni no go a ra, iri niizeriize ga gaabu kanj tun hayra yar ra kanj ma, muse, madan; nda i ize hinka, alborayze fo wayborayze fo; hansi fo, maaje fo, mooto fo, nda wkc. Kanj na a ka, zaamaani lokkol bayra, taka fo yar mo goono, kanj ga ci; galley alhaaley, bayray nda laabaari duure fondo tajey ga kande beeje hari nda gomdo hari yar kanj si hima da iri naamey waney.

Sohõ ra, iri go ga di almayaali gulla beerey go ga kar ka say, ka kay hinne; kurpe nda nga wonde fo, nda ngey ize hinka wala i hinza ga. Zanke biiriima fun albeerey kambe ra ka furo goyze wandiyo kayne kambe ra, kanj si hari kulu bay kala zaamaani naanando, nda gaham kaynaa jumayyano. Naamu biiriima kanj ra zanke goro ga zaada kulu, go ga daray. Eerey zankaa si boro kulu bay kala nga na nda nga baaba, zama hayrayey si ga kawya naaru koyne.

Donj, zanke biiriima go albeeri kulu boñ. Da zankaa go ga hasaraw te fonda boñ, boro ga deeni a ga, wala ni ma a kar, kanj hari kulu si te. Zaamaani ize kanj ga boro lamba, ga hin ga to da boro kasu. Zanka bumbo ga hin ga kay ga ne: ni manti ay baaba me.windi-beeri darzaa kan, i te yaw yar, zanka do.

Lalabu, beerandiyar, gaakasinay, care diiyar, naamey wo kulu go ga daray, ka kay windiizo hinne ga. Lokkolo si ga saba-ka sinay kulu ceeci ga hanse.,

Za 1960, k.zerbo na seela dar, i ma du ga cawo moy-duma hanse, ka a sijirey nda a bayrayey sasabadi da iri muradey.

Ki-zerbo ba-funa kulu ra, tangamo man koy kala lokkolo wo ga; lokkol kanj si iri nafa; lokkol kanj si hima da iri, nangu kulu, a na iri di, sanda kanji. Ciina kanj ga cawo go ga te si iri bumbey fahamandi sanku iri windanta, almayaalo kanj man caw.

Almayaali fo yar ra, faransi ciine no bora kulu ga salar; zanke si waani ngey na ciina, i si waani ngey baaba ciina.

Zankaa te day ce-yaw nga niizer laabo ra.

1.3. Talfi, wala ta ga biiri, biiriimay teera no

Niizer almayaali boobo no ga ize talfi, wala i ma no ga biiri. Fondo boobo ra no i ga a te. I ga a te, da zankaa ga ba ga fun wa; i ga zankaa no dumi kanj si hay se; i ga zankaa no amaana ra; i ga zankaa no wala i ma a talfi alfaaga se; i ga zanka talfi zaari kulu, ga koy goyo do ga ye ga ka. Da baayar, kaayi do no zanke ga koy; fondo wo-din ra, i ga ne zankaa ga te ize-gani, wala i ma ne zankaa ga ta sarante. Zama kaayo do hari kulu no i si a ganji; kala fundi-i-baayi.

I ga zanka talfi nga beere ga, kanj ga zeen'a gumo.

Arzakante fo yar ga zanka, hayra koy wala alaatuumi, ta ga biiri a ma si taabi talkataray fuwo ra; zanke wo baayar kulu ga ma nangey kaani; amma a fo yar ga taabi gumo. Talfiyano wala biiriimay nooyano kulu si te kala da boro adilante, kanj gonda hina, kanj ga borey ga naanay. Talfiyar dumi fo mo goono kanj talkatara day no kanda; i ma zanka sarandi a ma koy laabu fo, boro fo bande wala bora do, ka goy a se wala ka kambe-goy fo te ga du nooru. Zanka sata wane ra no i ga du i boobo kanj ga taabi, kanj ga te jiiriyar i si ka fu. A foyar wo ngey da fu, kala alciyooma.

Talfiyar wone dumo wo gomnati ga a jukke gumo, zama a hima da munadamiize wantare. Iri si dirgan dumey kanj ga zanka alborayze wala wayborayze talfi care ga; zanka ga du saajaw, a ga haalasi, amma, taali beero ga ci, kanj i si ta a ma koy lokkol.

Afirki wayna-kana laabu boobo na konkonsayar te, wana-wana pilon wana (2005), kanj cabe kanj talfi wo-din dumo ga zanke moorandi lokkol, sanku wayborayzey kanj si ba lokkoley ra, zama

cinarey si wasa lokkol, i na lokkoliizey, nankaniyey daabu, nwaari zabanyano zabu kutkey kwaara moorey ra.

Hayyano baayan kande zanka boobo kan ga ba i ma furo lokkol; i na tontono-din dimma laasaabu, a te 3,9%.jiro ra.

Talfiyan dumi fo mo goono kan ga lokkoliizey guna; wo kan yan ga fun kawye ga ka gallu, alwaati banda kan i caw ga saptika nda bursu. Afo yan si boro kulu bay gallu; afo yan mo kala i ma caw ga ban windi folonka ra. Afo yan si dirgan ngey fu –koyo, i ga a kaybana da gomni alwaati banda kan i caw ga te goyteeri beeri yan.

Amma sohõ, care gaakasina go ga zabu; talfo din si ga faala; talkatara go day ga bangay, zankey jiiirey go ga ba, ba arzakantey na ngey gaakasina gaayi; hina kayna koyey sanni si. Sandi (1993), na konkonse te ka di kan lokkol sasabey izey ga fu haya no ka ngey bon sogon. Boro kan i hã : mate no ni go ga te? A ma ne: ay go ga ay bon jare no. Deeda me day ga ci, cawo si hin ga koy jine; gallu gora si faala; alborayze fooyan ma kookari, afo yan ma tan; wayborayzey baayanjo kulu tan, ga mooru gallo kan ra i si hallasi, kala hasaraw.

li.biiriimayey teerey

2.1. Naamo, cawandiyano

Naamo biiriima nda cawandiyano kulu si jeeri kala al-umma muradey ga. I ma wangaariyan te kan ga hin ga borey faaba, i ma alfari nda kambe-goyteeriyen te, sanda: zam, caakay, kusu cinako nda wkc. Kambe teerey, nda bon ga laasaabey kulu go care bande, ya-din no biiriima nda cawandiyano. Mumuni, (1964) hantum ka ne: *“biiriima wo dumi man du ka te kala kan borey bay kan ngey ba-funa no a ga nafa. Borey teerey nda wa-faka kan go borey game ra, no zankey, i kayna ga i beeri ga, ga guna ga dondon.”*

Fayanka beero kan go naamo biiriima ra day ka ci, jamaa kulu no a ga guna; fooray-fooray mo ra no a ga te. Aru-beeri kulu gonda fondo nda tilas a ma zankey kan go a jare ga dan fondo. Da yaamaryan no, da jukkeyan no, alwaati kulu, nangu kulu kan ra no. Aru-beeri kan si wone te, sinda sanni jamaa ra, a si du mo beetray boro kulu do, i ga himandi boro-yaamo.

Mumuni, (1964) di kan: *“da zanka to dontoni, boro kulu ga hin ga a ce ga donton, nangu kulu kan no, hari kulu kan a ga hin ga te ra; i ga deeni a ga; i ga hin ga fondo konno sambu a se, wala i ma yaamar, i ma a lakkalo candi wala ka lakkalo kanandi; i ga hin ga faasa a se, wala i ma a gomni.”*

Dontoney din ga no zanka ga te, nga hayrey nda boro kindo se, dabu, alwaati banda kan a waani sanni; biirimay hanno no a ga du dontoney din ra, sanda, doole a ma dontono sanno gaayi nga bon ga, ga du ka a yeeri dala-dala mata kan i na a ci a se da. A ga borey fayanka, dottijey nda i sasabey, nda i kayney; a ga baaba, nda na, nda wayboro, nda aruwasu, nda wondiyo, fayanka, ga bay, i fo no ga i ka care ga, wo kan zeenu afo, wo kan beeri da afo, wo kan te darza da afo. Fondadin ra no a ga lalabu bayra cimandi.

Afirki al-umma cawandiyano si jeeri kala bon-ga-bayray bon, kan ga ci: jandi, yaasay, deede beeri, bay-ga-ci, dooni nda wkc. Kan yan, ga zankey deesandi, i ma te lakkalkooniyan.

Kan sandi (1993, fita34,) na saalifu (1977) sanno deede, a hantum ka cabe kan : *“ iri deede beerey, deede beejanterey no ga iri cawandi da don teerey; i ga fongandi wangaari beerey yaarukuma (...) Jandey mo ga iri bayrandi da gaayian, lakkldanyan nda haarandi nda farha (...) Da-hanna kan i ga iri cawandi da ga ci iri ma mooru, gunuwa, wongay, binyay nda fooma; amma a ne iri laasaabu, iri ma bakar, iri ma kay cimi ga, iri ma saabu, iri ma no, iri ma yaaru.*

Kan na ka jammaa kambe danyano, biiriima do, aru-beerey hima ga te zankey se di ga dondon. Aru-beeri kulu kan kafana wo-din ga, hima da i ma a jukke, wala i ma kaseete a ga. Iri naamey deede nda jandi dumi-dumey, yaasayey, bay-ga-ciye, ga ba gumo kan ga no dondonyano go ga te, fooray alhaali ra.

2.2. Zaamaani dondonandiyano

Afirki zankaa biiriima kan ga nan a ma furo borey ra, si te kala almayaalo ra, ga koy jamaa kulu do; cawandiyan sijiri daahiranteyan nda albarkanteyan ga. Zaamaani lokkolo mo ka da anniya, nga ma bayrey boobo dan kan ga zankaa dan borey ra. Da almaayaalo nda jamaa na gaabi dan lalabu-cawo ga, mate no zaamaani lokkolo ga lalabu-cawo dan nga cawandiyan sijirey ra?

Iri niizer laabo wo fongu laasaabo din ga, nga ka kande kan a na cawandiyan ministeero maayo dan: cawandiyan, nda lalabu-cawan, nda laabiizetaray bayray ministeero.

Za 1987, cawandiyan na laabiizetaray bayra, nda lalabu-cawo dan nga sijirey ra. Lalabu-cawo si nga gaabo dan kala borey teera hanney kan jamaa kulu daahirandi, bon. A nufa ga ci nga ma zankaa no dooney hanno, kan ga nan i ma faham, i ma ngey teerey kulu te da laasaabu, borey naamu beerey bon. A ga nan cawkey ma cabe kan ngey du ngey bon-bayray; gomnati sijiri beerey kan a tilasandi ne:

-doonay hanney duure, za lokkol jiiri sintina ka koy i hinkanta

-doonay hanney duura ma nin lokkol jiiri hinzanta ka koy i taacanta

-zankey doonay hanney fahama, ma to nangu kan i ga goy dey, lokkol jiiri guwa ka koy, jiiri iddwa Lalabu-cawo na gaabi no "i hanno wala i laalo ga, i sogo nda hari kan ga nafa, care gaakaasinay nda care diyan, care yaafayan wala i ma bisandi care se, corotaray nda jakafosintaray; naamey wo kulu bayra ga zankaa dan borey ra." Ba day kan cawo gonda nafa, neesiyan boobo te; chétima (1989;) sulayman (2015); isa (2018); cabe kan laabiizetaray bayra cawo nda lalabu-cawo, si ga boori, i go ga i yababe. Hantumko beerey kulu ne kan, a fo day, cawey wo, cawandiyaney no i man faham; i hinkanta, cawandiyan fondo hanney no i man du. Ya-din ga, mate cawandika ga te ka goy da almaayaalo bayrey nooyan dabarey, kan ga zankaa dan borey ra?

Iri gonda baaru kan almayaalo no ga zankaa no da-hanno nda lalabu. Almayaalo no ga teera-hanney kulu cabe zankaa se. Hayrayey ga gaabandi, bon-hinyan ga, lalabo ga, cimi-ciiyan ga, da zankaa mooru hayrayey, jamaa wala foorey, wala a waddey do no a ga du bayrey fooyan; zama i ga kay a se lokkol gurbi ra, ka a daa cina ga koy boro baakaasinay ga, adilitaray ga, yaarutaray ga, care-diiyan ga, taabi hinyan ga, nda burkintaray cabeyan ga.

Bon-ga-bayray dondonyano ga no zankaa ga goni nga ciina ga (sanni-barayan, deede, jandi, deede-kayfante, laasaabu bajina fooyan kan ga hima da yaasayey, laasaabu-ka-bayyan, sanni-beeri dumi-dumiyen bon faakaaray.) Foori fooyan kan ga koy ga hima laasaabu-kuuku, kan ga nan lokkolo ma to nango kan a go ga ceeci, i hima ga dabariyan dan goyo ra, kan ga nan zankaa ma du bayrey, gonitaray, ka du ka nga bumbo adamayzetara ce-kayandi. Cawandiyan dabari beerey kan i ga goy da ne: jandi nda laasaabu-ka-bay, deede-kayfanteyan, yaasayan, humburkumay, faajikaarey, naamey teerafoyan, sanda dan-banguyan; nda wkc.

Yaamaryaney

Mate kan hantumko beerey na a ci da za beene, da mate kan iri ga diya hantumey kan go ganda ra, lalabo-cawo nda laabiizetaray-bayra cawo, kan yan ga ci cawandiyan ganjey, man du cawandiyan hanno, zama i na i yababe. Iri ga cawandikey yaamar, i ma goy da cawandiyan dabarey kan ga ci: jandi, laasaabu-ka-bay, yaasey, deede-kayfantey, sanda cawandiyan timmante.

Zankey kan mana furo lokkol sata beero, (jiiri 5 ka koy 6), lakkal-cawo (thème) bono ga ci: care-beerandiyan; caw-kanandi (séance) taaki ga: kani-baani, foy-baani, fofo, kala a tonton, wala kala han-fo. Caw-kanandey kulu si te kala sijiro wo-ne ra:

Caw-sijiri (fiche)kan wayboro cawandiko fo te jiiri 2020/2021

Cawo-bono: (thème) care beerandiyan

Caw-kanandi (séance) fo kulu si te kala 10mn game ra

Nufa-beero (objectif général): zankaa hima ga boro kulu beerandi.

Nufa baajine kokoranta (objectif spécifique terminal): zankaa hima ga hin ga boro fo kani-baani dogonay ra.

Gamo ra nufey (objectifs spécifiques intermédiaires): zankaa hima :

- ga hangan ga boori cawandika se
- ga kani-baani hantumo guna a ma boori
- ga hantumiizo ci ga filla
- ga tu hããyaŋ kayney se
- ka du alhaali hanney

Zugayaŋ (motivation): cawandika ma cawkey hã : da araŋ ka lokkol susuba ra, i fo no araŋ ga ne cawandika se? Zankeŋ ma tu: iri ga a kani-baani. Zanka kaŋ ga wo-din te susubay kulu, i fo no i ga ne a se? Zankeŋ ma tu: i ga ne a gonda da-hanno (politesse).

Cawo bumbo (lecon du jour) kaŋ i ga te da haayaŋ boobo

I ma zugayaŋo filla. Da cawandika furo caw-fuwo ra, i fo no a ne? Tuuyaŋ: araŋ kani baani wala, araŋ foy banni? Ifo se no a ga araŋ fo? Lokkol hinne no borey ga care fo? Abada, borey ga care fo fu, fonda ra,nda nangu kulu kaŋ i di care. I fo se no borey hima ga care fo? Care fooyaŋ wo care beerandiyaŋ seeda no. Borey kaŋ ga care fo mo, boro hanno yaŋ, iri mo ga ba iri te boro hanno yaŋ.

Bayra kaŋ cawka hima ka gaayi: ay ga borey fo alwaati kulu.

Cawkey ma a filla afo-fo, ga ngey marganta kulu.

Saati fo banda , i ma cawkey dondonandi : “foy baani; foofo; kala anfo”.

Caw-boŋo man sintin kala 09/10/2021 ka koy ban 02/12/2021. Caw-kanandi boobo ra no i sobay ga a yaara.

Iri ma si ba cawo do haray guna, iri ma iri boŋ ha, seeda fo no a dondonandiyaŋo ga cabe cawka ga?

Mata kaŋ i na cawo te da, a ga hin mo ka beerandiyaŋo bayra cabe?

Za kaŋ cawka ga di alwati kulu, mata kan i ga fooyaney te da, ngey kwaara; a cindi cawandika ma terayaŋ kaŋ ga bayra- din niinandi cawkey lakkaley ra. Naamey ra gonda fondo boobo kan cawandika ga hin ga gana, ka nga cawandiyaŋo te; sanda jandey, kaŋ ra bayrey boobo goono, kaŋ ga cawka ga: hangan, a ga mo-gaayi ka guna, haarandi, nda hari kaŋ ga lakkal di.

Iri ma sambu, “binta, alaatuumiizo” jando; kaŋ ga iri fongandi da-hanno duure caw boobo.

Alwaati banda kaŋ binta ŋa te-kasi, binta baaba gorkasinay, binta ma du boro kaŋ ga a sajaw. Amma, kas, waybora ga laala, garkasante mo no. Goy doorey kulu binta no ga i te; binta, kala haray.hanfo, waybora na binta kar, alwaati kaŋ a go ga gaasu fo ŋum. A te niine-kosi. Waybora ne: ize-way yaamo, koy ka gaaso-din ŋum ay se alzanna bango do. Koociya koy, a ga bay mo kaŋ alzanna bango ga mooru; fonda mo si boori. Alwaati banda kaŋ a na farey nda saajey farsi, farga na a zeeri tuuri-ŋa fo cire. No-din no dottijo kwaaray koy fo bangay a se. A ne binta se: ay ga yaamarey wo te ni se:

-ay ga ni taabey kulu bay, amma, hin ni boŋ, gaabandi ni boro-hannotara ga, ni ma si borey beerandiyaŋo zabu

-ma goy d’ey ni naaruma ra, ni ga ye fu baani nda farhã.

Binta na dottija sanno gana; kumsey kulu kaŋ go fonda boŋ, man a di. A ka ga to alzanna bango do; no-din, i na a yaaray da gaasu taaci kaŋ a hima ga bagu, afo fo, naŋ kaŋ i ci a se, fu-yeyano ra. Fonda ra, borey fooyaŋo, nda i beerandiyaŋo, naŋ a du gomni boobo. A furo ngey kwaaraa ra da arzaka beeri. Boŋ-kooney, boŋ-kooniizey, wangarey, kulu no ka ga a hiijay hã, baabo ga. Binta binde, ngey laazbo boŋ-koono no a fizaw.

Na-futa bu da dukuri.

jando kaayan fo ga, i ne kan ja-futa, kan dukuro to a se, a na nga bumbo ize-wayo kar ka ne a ma koy alzanna bangu. A binde, kan zanka laalo no, kan si lalabu, a si boro kulu beerandi, a si boro kulu dan-me- ga, kan a ye ka ka ga fun alzanna- bangu, kala hari futo, hari laalo koonu no na a gana ka ka.

Cawandikey ga hin ga goy da jando wo, alwaati kan ga to jiiri, zama, caw-boŋ boobo no go a ra. Iri ma ne kan jandi kulu ra no caw-boŋ fahamanteyan go, lakkal teeyanjo wala dahanno duura do haray. Kan na a ka haarandey kan go jandi ra, iri ma bay kan jandi ga zanka kulu lakkal di gumo. Jandi ga kande:

-da-hannayan, kan ra i ga di; gomni teeri; care diiyan; yaaru-taray; gomni-bayyan. Teera laaley (futay, jan –ka saabuyan; guunuwa; zaytaray, bine-laalay, nda wkc.) ; teerey wo kulu, i hima ga i yankar.

-ga, cawkey ma bay: naamey nda boŋ –ga-bayrayey taarifey; nangu kan dumi fiilaana fun, nangu kan teerra wala kabiya wone fun.

Jandi, yaasay nda bay-ga-ci dabari hanna ga ci kan i ga hima da foori. Kan i ga sobay ga i ci ga filla sorro boobo, ga nan cawkey ma faham gumo-gumo da bayrayey kan go i ra. I ga nan zanka boobo da-laaley ma barmay; i ga nan zankey carma ma tonton; i ga nan i boŋey ma hari gaayi; ga du ga ciina dondonyanjo dogonandi. I ga kande zaamaani cawandiyano se, gaakaasinay albarkante.

boŋ-jine 5

Afirki wayno-kaŋay laabey wangaaritaray deeda cawandiyaŋ-dondonyaŋ : za dudalo gande kala a ma koy zaamaani lokkolo do

Abdou Moumouni issoufou

Dunguryandi

Afirki laabey ra, wangaaritaray jaabi manti kala me-sanni faakaaray dumi beerey ra afo. A manti kala mo maabey cawyaŋ kambu fo no dudal gande. A deeda ga cawka tilsandi a ma du gonitaray yaŋ alwaati kuuku cawyaŋ ra me-sanni alfa baabey/cawandiko beerey banda. Hari banda kaŋ cawandiyaŋ fondo ra no, hantumi wo-ne ga afirki wayno-kaŋay laabey wangaaritaray deeda cawyaŋ/dondonyaŋ maabey dudaley boŋ ce-dirawo gana, a ga guna mo ga di hala i ga hin ga a cawandi zaamaani lokkolo ra. Ce-dirawo din ganayaŋo boŋ konkonsa teeyaŋo fondo ra, dabaro kaŋ i sambu no ga cabe laabaari nookey kaŋ do i ga koy, a ga cawo ganda nda jamaa ci, a ga ci mo borey faakaara waate sanney marguyaŋ dabarey, nda sanney sambuyaŋey. Wo-ne yaŋ kulu banda a ga salaŋ duurey marguyaŋo nda i fisiyaŋo boŋ. Sintina day, hantum gaayi kaŋ dudal gande cawka dondonandiyaŋo si te kala goy yaŋ kaŋ i hima ga te jina, fondo yaŋ, gagari yaŋ, dabari yaŋ nda cawey neesiyaŋ ce-kayante ra kaŋ ga koy nda cawo dumo nda a wane goyey boŋ. Ihinkanta, a ga fondo yaŋ kayandi kaŋ ga naŋ i ma i cawandi zaamaani lokkol ra.

Sanniizey baajiney : cawandiyaŋ/dondonyaŋ, wangaaritaray deede, afirki wayno kaŋay laabey, zaamaani lokkol

Boŋ-jina nda dumbu nufey

Dumbi wo-ne si salaŋ kala afirki me-sanni faakaaray dumi albarkante cawandiyaŋo-dondonyaŋo boŋ. Wangaaritaray tarzam deede no kaŋ, sintina ga, borey ga te care se hala i ga a hantum, marguyaŋ goyey banda, i hantumyaŋo nda i toonandiyaŋo kaŋ annasaara, amirki, azi nda afirki bayraykooni boobo nda wkc te banda. Afirki wayno-kaŋay laabey ra wo, da baayaŋ kulu, kunda fo no a ga guna, kaŋ ga ti maabey kundaa. Laabey wo ra, hala maaba ga te deede, wangaaritaray deede goni, kala da a koy me-sanni dudalo gande go goro deede yaŋ alfa beerey do. A go taalibey jinde banda boŋ i ma sanni yaŋ sijiri, i ma i deede, hala ga ka sohoŋ i ma i cawandi. Baaba ga ka ize no cawandiyaŋo ga gana, a si te mo kala bayray fu kaŋ i kayandi ra. Fu cawandiyaŋo din ga cawkey me-sanni waaniyaŋey no gaabi ga tonton. Wangaaritaray deeda cawandiyaŋo ce-dirawo maabey dulaley boŋ kaŋ sanni i te dumbu wo ra, mana fun kala me-sanni cawandiyaŋ fu hinza ra (camara, 1992). Cawandiyaŋ fu hinzaa wo kaŋ boŋ i na konkonsa te si kala maali nda nizeer laabu. Duurey

marguyaŋ se, iri mana sambu kala fonda kaŋ ga i ga gana ga laabaari nookey suuban, ga cawo batama nda a borey ci, ga laabaarey marguyaŋ dabarey ci, ga ci mo mate kaŋ i ga duurey goy ga, i fisi nda. (ne-wo, cawo si gay goyo ce-dirawo boŋ). Sandayo alhaali hinkanta ga, wangaaritaray deeda ce-dirawo si ba kala i ma a yeeti cawandiyaŋ-dondonyaŋ fondo hanno boŋ, kaŋ ga ti zaamaani lokkolo cawandiyaŋ ce-diraw fondey ra.

Cawo wo ga ceeci jina, ga wangaaritarey deeda maana no, a ma fayanka seedey ci, a ma a nango kayandi, nda a wane goyey afirki wayno-kaŋa dumey doŋ bufunay gora ra. Koyne, a ga maabey dudalo cawandiyaŋ ce-dirawo fisi hala a ga zaamaani lokkolo mo cawandiyaŋ kaŋ i ga hin ga te fondo fo yaŋ mo sijiri.

Nufey kaŋ i gaayi dumbo wo se ne :

1. I ma wangaaritaray deeda maana ci ;
2. I ma deeda din nango nda a wane goyey bay afirki wayno-kaŋay laabey dumey doŋ baafunay gora ra ;
3. I ma afirki wayno-kaŋa wangaaritaray deeda maabey dudaley boŋ cawandiyaŋ ce-dirawo bay ;
4. I ma afirki wayno-kaŋay laabey zaamaani lokkolo ra wangaaritaray deeda cawandiyaŋ-dondonyaŋ fondo yaŋ sijiri.

Wangaaritaray deeda maanaa

Afirki wayno-kaŋay laabey ra, wangaaritaray deeda manti kala baafunay nda goy hari kaŋ fun me-sanni goney do (dérive, 2012, kaŋ yaŋ du cawandiyaŋ ga du ga wangaaritaray deedekey goyo te. « me-sanni jaabi » no. (bornand, 2005, p.14). Me-sanni goy no kaŋ ra maaba ga wangaarey teerey kaŋ te taariifo ra, kaŋ ga dambarandi deede. Borey kaŋ se wangaarey din deeda ga kaanu, se no i ga a te.wangaaritarey deeda kar ga say yaŋ cine ra, maaba ga goy nda faakaaray dabari dumi yaŋ, sanni dumi-dumi yaŋ ga wangaarey kaŋ i go ga ce sifa. Me-sanni ciine no, maabey wangaaritarey tariifey deede gonda hari yaŋ kaŋ manti me-sanni hinne (gaagaari nootandiyaŋey, boro dondonyaŋey, haari-haarey, caale-caaletaray, care gunayaŋ,) wala mo jinda ga (sawti barmayyaŋ, jinde barmayyaŋ, jindey sambuyaŋ nda i ye ganda yaŋ).

Naamu batuka nufaa wangaaritaray deeda ga, ga ti, afo day, a ma jamaa kaŋ ga ba ngey ma ma ngey wangaarey tarzamey lakkal ye nga ga ga i farhandi. Ihinkanta, a ma teerey gorandi borey kulu lakkaley ra, a ma te « fongandiyaŋ hari ». (saibou adamou & issoufou, 2020). Wangaaritaray deede gonda seede yaŋ kaŋ ga a fay nda deede cindey.

Afirki wayno-kaɗa wangaaritaray deeda fayanka seeda fo yaɗ

Afirki wayno-kaɗa wangaaritaray deeda, wane sanno ra, ga fayanka nda me-sanni dumi boobo kaɗ boro kulu ga hin ga ci, alwaati kulu kaɗ no nda ahaali kulu mo ra. A wane sanno ra, a gonda fayanka yaɗ sanda tiyaatar teeyaɗ nango do haray. Da baayaɗ, wangaaritaray deeda si te kala batama ra kaɗ i soola bato ma ga : foori batame, hanna batama, bonkoonitaray windo me hala i go ga bonkooni didigi wala batu fo yaɗ kaɗ ga jamaa baafuna guna. Ce fo yaɗ, fooro batama ga ba ganji-haw. A ga te :

- Batame kaɗ i jeeri ga ganji-haw nda fijiri kaɗ ga anniya laaley kulu kosaray ; deedeka maanay-maanay windanta kulu batu ;
- Ba a wane batu darbayey kaɗ a ga daɗ, nda i ma goy nda goray teera fo yaɗ kaɗ ga jin
- Hari kaɗ ga a wa nda haw laaley (ganjey) kaɗ deeda ceeyaɗ sanney kaɗ i go ga te ga tunandi (seydou, 2008, p.152)

I ga gaakasinaɗ ceeci ganji beerey ga, i ma mo ye fooro goyey ga a ma du ga te ga boori. Nufaa ga ti i ma deede nda jamaa batu, bato mo ma du ga te ga boori. Amma hunkuna, za kaɗ wangaaritaray deede batey kaɗ i ga hanna ga te daray, foori nda nangu fo dumi no zaamaani jamaa ye ga du. Jamaa laabaari nooyaɗ goy-jinayey nda wo kaɗ yaɗ go ngey boɗ goray ra ga ti fondo hanney kaɗ yaɗ i ga laabaari no nda.

Wangaaritaray jaabi seeda fo kaɗ ga waana, afirki wayno-kaɗay laabey ra ga ti deeda alwaato. Hari kaɗ ga waana nda jamaa me-sanni cindey ga ti kaɗ nga wo i si a deede alwaati kulu, amma kala jamaa baafunay fondo fo yaɗ boɗ, silmaɗ ga hala daɗ bangiizey fooro ga te. Bucey din waate, maaba beerey no ga wangaaritaray deede dumo te. Alwaato kaɗ i ga daɗ ga wangaaritaray deede din te mo ga ku (biebuyck, 2004). A ga hin ga te guuru yaɗ wala zaari yaɗ. (seydou, 2008) sanno ga, sundiyaata wangaaritaray deeda si te kala hinne hala i ga kama-blon kaɗ go kangaba maali laabo ra jiiri iyye ga ka jiiri iyye fuwo hanseyaɗ batey te. Kaɗ na a ka wangaaritaray deeda alwaato, i ga jamaa kaɗ ka ga hangan suuban no, bora darzaa wala a kunguyaɗo nda safari se. Silmaɗ ga, sanda mate kaɗ (seydou, ibid) na a ci nda, mandingu wangaaritaray deeda wo, bonkoonitaray almaayaali maabey hinne no ga a deede. Amma, wangaaritaray deede kaɗ ga ciya goy fo wane si te kala borey kaɗ ga goyo te jine ga i fongandi nda i teera beerey, goyo zaadayaɗ ma ga.

me-sanni dumey kulu kaɗ i doonu wala i deede ra, wangaaritaray deede ga waana, nga wo moolo no ga sanno dum. Moolo nda sanno no ga koy care bande ga maaba deeda boryandi ga a baafunandi. « moola nda sanno care ganayaɗo », (fobah eblin, 2006, p.447) ga jaabo no darza, a ga

kambe dan a cinayajo da a sokonyajo ga. Kesteloot nda dieng (2009, pp.30-31) wo se, « hala moolo si sanno banda, wangaaritaray deeda ga jan nga darzaa, maaba mo si du sanno mo-banda ». Wangaaritaray deeda gonda darza beeri koytaray batamey kulu ra kan ra a sintin.

Wangaaritaray deeda : a nango nda a goyey afirki wayno-kanay laabey don baafunay gora ra

Afirki wayno-kanay laabey don baafunay gora ra, wangaaritaray deeda gonda darza beeri biirimay nda jamaa foori-foorey fondoy ra. Me-sanni dumey ce-dirawo ra, wangaaritaray deeda go deede dumi beerey ra. A go mo boro-bi laabey fando se me-sanni beeje hari kan ga waana nda waati kulu me-sanney. Goy dumi-dumey kan a gonda jamaa naamey ra no ga a wane nafaa cabe.

Sintina day, wangaaritaray deeda wo foori hari no. A wane dursayajo manti kala bine-farhāy nda kuluuje jamaa se. Fondo no kan ga jamaa ga gana ga ngey bine-kaanay nda kuluuje cabe. Haarey no wangaaritaray deeda ga tan don dottijey ga kan fari goy na i taka-baraw sanda sohon borey mo kan yan go ga tangam nda ndunna baafunay bine-hasarawo. Borey boney gasandiyar fondo ra, kan ga ti « taariifi hanganyar nda a deedeyar » (chevrier 2005, p.25) a ga hananandiyar nda safari goy yan te. Koyné, a wane zamuyar fonda ra mo, a ga hangankey zuga, zugayar kan si hin ga te kala nda sannu deendey nda jandiizey. Ciiyar jaabo din nda moola kan ga a dum nufaa ga ti a ma jamaa lakkalo di, a ga nan i ma ma kaani ga daaru. Deeda si tu kala « suuraa kaaniyo se » mate kan barthes (1973) na a ci nda, bine-kaanay kan ga nan jamaa ma kuluuje. Amma ce fo yan, boro ga hin ga ne kan jamaa go ga ma « kaani beeri » wangaaritaray deeda teeyajo waate.

Wo-din banda, wangaaritaray deeda ga jamaa baafunay, poltik nda i diiyar goy te hala a ga salar boro fo kan te darza a alwaato ra bon. Teerey beerey zamuyar din ga te a himcarey se di ga dondon i baafuna ra. Wangaaritaray deeda maanaa ga jamaa zuga ga koy poltik goy ga, a ga te mo kan jamaa ma care di nafa fo ma ga, kan fondo ra jine-fune fo go ga tangam. Koyné, a ga nan borey ma care di, jamaa ma care margu ga te afo. Wangaaritaray deeda ga hima i se diji alhaali, kan ra i ga di ngey bon, i wane baafunay teerey laasaabey, i wane diiney waana-waana i wane borey kan baafunay dumey kan i ga ba ngey ma te ga du ga bay ngey ya boro kan yan no. Jaabi kan gonda maana, a ga lakkaley yeeti «jamaa dumi taji hanno » sinjiyar ga (vettorato, 2017, s.p). Wangaaritaray deeda ga mayray nda ce-diraw dumi fo sijiri kan ga te jamaa se di ga dondon. Wone ga ti a wane poltik, laasaabo nda jama baafuna goyo. (camara, 1996).

Da wangaaritaray deeda ga haarandi, ga boro dan jama ra, a ga boro cawandi mo. Cawyar nda cawandiyar goy no a ga te kan haali banganta ga ti a ma lalabu nda goray hanno no jamaa se. Tangami ra kookari cawandiyar mo no, tangami kan alboro ga te ga taaley nda baara-baarey

bonza. Wangaaritaray deeda dumi ga laabu haggoyyan̄ nda haali hanno duure cawandi, ga tangam̄ nda da laaley. Afirki wayno-kan̄ay wangaaritaray deeda taariifi ga goy boobo te, za foori-foori ga koy cawandiyan̄ ga, ga bisa ga to jamaa zugayan̄, baafunay nda poltik fondey bon̄, boro fo bon̄. Mafaari baajiney wo kulu ga cabe hari kan̄ se i go ga a cawandi maabey dudalo gande.

3. Afirki wayno-kan̄ay wangaaritaray deeda maabey dudalo gande

Afirki wayno-kan̄ay laabey ra, maabayzo wangaaritaray deeda jaabo cawandiyan̄ ga te nangu hinka ra : almayaalo ra, nango kan̄ boro ga sintin ga dondon, nda cawyan̄ batama do nangu kan̄ boro ga kambe goy dondonyan̄ go. Almayaalo windanta ga ti kocciya cawandiyan̄ batame hanna sanda mate kan̄ ogandaga (2007, p.6) na a ci « almayaalo ga ti kocciya batame sintina kan̄ ra i ga dan̄ a bonjo ra bondumyan̄, lalabay dottijey ga... kan̄ yan̄ ga ti teere baajine jama kan̄ ga goy nda naamu ra ». Nangu sintina no kan̄ maabayzo ga nga sanni dondonyan̄ sintina te nga hayrayey kuruyan̄o ra. Koyne mo, dondonyan̄ cimi-cimo mo si te kala nangu fo kan̄ i ka, i na a tabbatandi wo-din ma ga. « boro follon̄ goy dondonyan̄ [wangaaritaray deeda kambo do hare] ga nan̄ hayra ma nga izo no bayray, goy waaniyan̄ nda haali yan̄ kan̄ ga koy nda almayaalo baafunay alaadey nda goyey. (diouf, mbaye & nachtman, 2001, p.8). Maabataray cawandiyan̄ dudalo tabbatanta wo maabey no a ga guna (wo kan̄ yan̄ bon̄ konkonsa te : saaga nda liboore nizeer laabu nda kirina maali laabu). Batamey din ra, wangaaritarey deeda si te kala alwaati kuuku ra, a ga salan̄ mo « cawandiyan̄ ce-diraw jootey bon̄ » (camara, 1996, p.768), a gonda mo nga goyey kan̄ i ga jin ga te, nga gagarey nda nga fondey.

Maabey dudalo bon̄, wangaaritaray deeda waaniyan̄o gonda goy yan̄ jina. Hala i ga a cawandi, a ga tilas cawka ma funa maaba banda ga. (enkerli, 2004). Nooru kulu kan̄ cine burciniize ga wi wala jinay kan̄ a ga no, a si hin ga furo dudalo din cawo ra. Wo-din, hala i ga cawo sintin, sanda mate kan̄ iri laabaari nookey na a ci nda, maabayzo hima ga baranda jiiri 7 ga koy 8 laasaabay, kan̄ ga ti alwaato kan̄ ga koy nda cawyan̄ nda laabaari gaayian̄. Jiiri kan̄ i ci nafa fo ga ti kan̄ alwaato din zankey mana sinti ga di sanday kan̄ ga i lakkaley ta ga i ganji i ma dondon. « i wane lakkley mana to gumo », ya-din no laabaari nooko fo ci.

Hala boro ga koy dudalo cawo do, a ga tilas mo i ma maabayzo soola nda safari nda nwaaray. Wo-din ga hin ga te burciniize wala almankooniize atciriya hari kan̄ i na a jumay nd'a han̄yan̄ wala jumay nd'a yan̄. Teera din no ga maabayzo saaya tonton a gonitaray goyo ra, a ga cabe mo kan̄ a mana burciney kambe banda. Wo-din banda no i ga a dondonandi ne-ciine. Wo-din se, i ga goy nda biiri boobo, sanda gurum/tirayze yan̄ kan̄ ga a bayrayno lakkal ga tonton. Hala ba wo-ne ga te, a hima ga du « gonitaray sanni sintiney » no jina. (dolz & schnewly 1998, p.16).

Maabey dudalo do cawyaŋ, wangaaritaray deeda kambo do wo, cawyaŋ no kaŋ gonda fondo kayante. Adamayzetaray nda biirimay ma ga, ganjey wo boŋ no a go, sanda mate kaŋ iri laabaari nookey na a ci :

- Hangayaŋ ;
- Suuru kaŋ ga hangan ;
- Nda yaddayaŋ.

Cawyaŋo kulu me sanni no, a wane fondey ra fondo baajine ga ti lakkal kaŋ ga hangan cawandika se. Gagari sintina gonda hanganyaŋ soola kaŋ ra cawkey ga lakkal daŋ ga soola ga bayra kaŋ i ga cawandi nda te ga dondonyaŋ, ba hala goyo ga sintin. Hanganyaŋ gagaro ga ti boro ma lakkal ye cawo ga hala ba i ga to cawyaŋ cimi-cimo ga kaŋ ga ti hanganyaŋo banda gagaro.

Wangaaritara deeda cawandiyaŋo gonda gagari boobo. Annasaara jiiri 2011, faakaaray fo kaŋ furo jaliba baaje nda garba game ra bangandi borey se gagari hinza :

Afo day, za jiiri iyye no cawka ga sintin ceeyaŋ wala kaayi ceeyaŋ kaŋ ga ti burcini almayaali fo kaayey maayey zamuyey wala almayaali tuuri-ŋaŋo ciyaŋo. Wo-din banda no deede dondonyaŋ kaŋ ga ti wangaarey taarifey ga ka. Bananta ga kaŋ ga ti gagari hinzanta, moola kaŋ ga sanno dum dondonyaŋo no. (pp.17-18).

Gagari sintina dondonyaŋo ga ti almayaali tuuri-ŋaŋey ceeyaŋ jandiizey kaŋ i ka almayaali yaŋ se kaŋ yaŋ gonda darza beeri laabo ra, i wane arzaka wala i wane darza se. Wo-din banda, cawka ma dondon wangaari beerey deede dursayaŋ. Gagari kokoranta no i gisi moola dondonyaŋ se. Amma gagaro din wo, hala boro ga baar'a no ni ga a te.

Dondonyaŋ ce-dirawo nda a gagarey banda, iri ma to sohoŋ kay mate kaŋ cine i ga wangaaritara deeda bayra dondon nda maabey dudaley boŋ. Wo-din se, i na cawandiyaŋ soola yaŋ gorandi kaŋ ibeero ga ti dudalo kaŋ se i ga ne cawandiyaŋ nango. Nga no ga ciya kalaaso kaŋ ra cawandiyaŋo goyey ga te. A wane ce-dirawo se, i ga jinay yaŋ kaŋ i ga nafa nda margu sanda tonyaŋ tuuri nda hayni kwaari kaŋ i ga ton. Cawko kayney no ga jinayey din margu. Cawandiyaŋo din ra, cawandika ga goy nda dabari boobo sanda wangaaritaray deeda kulu wala deeda jara (patarmi-patarmi) ci nda gaabi yaŋ. Gagaro din ra, nga no ga ti salaŋko beero, satto din cawkey wo ga hangan day no. Wo-din ga no hanseyaŋ dumbaro ga ka ga furo, kaŋ ga cawandika ga cawandiyaŋey kaŋ a te ga bisa yeere-yeere.

Dabaro kaŋ i ga goy nda gumo wangaaritaray deeda cawandiyaŋo ga, ga ti sannizey kaŋ ga koy care banda « ciyaŋ nda dursayaŋ » (toulou, 2008, p.293). Cawyey yeerayaŋ no afo-fo kaŋ cawandika ga te. Wo-din banda, cawka ma sanney yeera mate kaŋ cine sintinay bora na a ci nda. Cawandiyaŋ dabaro din ga faajikaaray daŋ cawandika nda cawkey game ra cawandiyaŋo waate.

Ne-wo wo, cawka ga goy gumo, a si te boro kan hanganyan hinne ga ti a wane sanda wangaaritaray deeda dondonyan gaaba waate. Dabari hinza kan maaba cawandika ga goy nda ga ti deeda dursayan nda gaabi, a ciyanjo nda a dursayanjo ga hin ga te care banda wala i ma i barmay-barmay ga du ga to cawandiyan nufey ga.

Cawkey dan goyo ra yanjo ga, maaba cawandika mo ga cabe goyo baagasinay beeri waana-waana cawandiyanjo fondey. Za goyo sintina, maaba ga bangandi cawkey se cawo kan bon i ga salan, yadin ga bayra kan i ga dondon. Cawandika ga ci no, kan sinda tuguray kulu, sanda silman ga kan goyo ga sintin nda dumitaray tuuri-na deede yan. Cawandiyanjo fondey kan cawandika ga ci ga ti a ma fahamandi cawka se hari kan a ga dondon. Koyne mo, cawandika ga ci a cawka se cawandiyanjo ce-dirawo nda a tilas haaley kalaaso ra. Goy baagasinay alhaali ga, maaba cawandika ga goy nda bayray kan a tubu, kan ga ti « dabarey kan cawandika ga dan ga cawkey zuga alwaati fo yan, a wane hawzuyanjo ra, dondonyanjo fonda ra. » (sensevy, mercier & schubauer-leoni, 2000, s.p). Maabey dudaley kan kokonsa i te do, cawandiyan gonitaray barmayyanjo kan ga te nangu hinka. Sintina day, cawo sintina ga no a ga te ga cawkey bayrayey gosi.tina din dumo manti kala cawey kan i te kan fongandiyan. Ihinkanta, cawandika ga nga nango nan, buci fo yan ga, kan a ga ha cawko fo yan kan a suuban ma sanni taariifo deede te.

Cawkey ma cawyaney goyey te, i cawandika ga i hawzu. Maabey cawandika goy baagasinay kokoranta ga ti cawandiyaney neesiyano kan ga ciya han fo yan i wane bayray zeeney fatawyan. Fatawyanjo din ga hin ga te taariifo kulu yaarayan wala binde dumbari zeeno yan.

Neesiyano din kan se i ga ne baafunanta nufa fa ga ti cawey boriyandiyan. Neesiyan hinkanta ga ti wo kan ga cawka cawey kulu guna. Nga ga ti cawo kulu neesiyano kan ga te cawyanjo bananta ga. Wo-din se, cawandika ga batu beeri te kan ga sanni goni tajo ga nga deede gonitara kulu cabe. Da a du ga zaame konkonsa ga, a ga du wangaaritaray deede galan.

Iri me ciina wo ra, afirki wayno kanjan laabey ra, me sanni dudaley kan ga i ga maabey cawandi deede nda mooley dondonyaney go ga daray. Darayyaney wo sabbe se, i si hin ga wangaaritaara deede nan sohonj lokkolo se ?

1. **Afriki wayno kanjan laabey wangaaritaray deeda jaabo : fondey, bayrayey,** dumbi wo-ne si salan kala afirki wano-kanjan laabey wangaaritaray deeda bon, sanda me sanni wo dumo kan i ga hin ga cawandi annasaara lokkol ra. Alhaalo wo no ga cabe kan i ga hin ga a cawandi liise jiiri sintina faransi ciine kambo ga. Amma fonda ga ba i ma cawey maanaa fondey nda dabarey ci. Iri ga bay, wangaaritaray deeda gonda nufa boobo (nufey din kulu i na i sanni te dumbey kan bisa ra) kan ga hin ga nan i ma a

cawandi liise nda koloozey ra. Cawandiyajo ce-dirawo ga te nda suurey kan ga koy nda faransi ciine cawandiyajo, nizeer ra. Deeda wo cawandiyajon sijiro fahama si kala sanney wo ra :

- Sintina day, wangaaritaray deede kulu ga cabe kan adamayse baafunay haaley gonda cawyan nda fahamay boobo ;
- Koyne, taarifo kambo do haray, wangaaritaray deeda ga nan furtajey ma hari kan te ga bisa nda i kaayi taarifey bay.
- Afo mo, jaabo ga afirki naamo cabe, a wane dumey nda jamaa darzey ga ;
- Bananta ga, iri ga ne kan me-sanni no kan gonda sannize baafunante yan nda kone-kone kan ga zankey sanney nda i deedey boryandi.

Cawandiyajon fondoy kulu murciyan kan wangaatarey deeda ga sambu ga nan zaamaani lokkolo ma si ciya « faransi lokkol kan go afirki » ga barmay ga te « afirki faransi lokkolo » (saibou adamou & hamidou, 2008, p.58). Anniya kan ga te silman ga i ma wangaaritaray deede cawandi nizeer ra si te kala nda liise faransi ciine cawandiyajon nufey nda sijiri-kayney ra :

- Laabaari nooyan nda me-sanni nda hantum hiney tonton ;
- Dabarey nda fondoy kan ga fahama, ciiti nda ka tarayyan zuga ;
- Boro ma du naamu kan ga koy nda alwaato, kan ga goy nda hari kan go ga te ndunnaa ra. (koloozey nda liisey ra faransi ciine cawandiyajon sijiri-kayna, 2016, fita. 101).

Nufa sintina ga ti wo kan ga gaabi dan « laabaari nooyan, me-sanni nda hantum hiney ga ». Ne-wo wo, i ga hin ga goy nda wangaaritaray deeda nafa-harey ga du ga cawkey goyo gonitara dogonandi, ga a zaadandi. Fonda wo ra, kan i suuban ga ti « ciine sanno cimicimi wana » (adam, 1999). Hala i jeeri ce-dirawo din ga, i ga hin ga wangaaritaray deeda dumo liise sanda suura dumbari ra (deede, ciyan nda fahamandiyajon...). Caw dumi kulu si te kala cawandiyajon dumbari haali ra kan ce-dirawo mo gonda patarmi boobo. Silman ga, ciiney hima care seedey cawo ga, iri ga sijiri araj se dumbari deeda kan gonda nufa wo-neyan.

Nufa beero : dumbaro cawo banda, cawandika hima ga hin ga suura deede te kan gonda wangaaritaray deede te, me-sanni ga nda hantum ga.

Nufa kayney : cawka hima ga :

- Wangaaritaray deede suura kan gonda deedeyan haali cinaro ci,
- Boro beerey nda ikayney kan go wangaaritaray deede suuraa ra cabe,
- Alwaati nda nangu seedey waare wangaaritarey deede ra,
- Wangaritaaray deede ce-dirawo fondoy gaayi.

Deeda dumbaro ce-dirawo ga te patarmi boobo ra, cawey kaɗ i gaayi boɗ. Patarmi sintina ga, cawandiyaɗo goyo ga hin ga te wangaaritaray deeda suuraa cinaro nda a cawey bayyaɗ : sorro cawyaɗ, cawiizey kaɗ ga naɗ sorra ma care ganayaɗ nda maaney kaɗ yaɗ ga koy care banda suuraa kambey ma du ga care gana ga boori ma ga. Patarmi hinkanta ga, goy ga hin ga te wangaaritaray deede suuraa borey boɗ. Cawey murceyaɗey no a ga gana sanda wangaaritaray deeda suuraa sokonyaɗo sijiɗo, borey nda i wane goyey nda mo cawo ce-dirawo. Patarmi hinzanta ga, batama nda alwaato kaɗ ra wangaaritaray deede go ga te nda cawiizey wo : haaley, alwaato nda batama goyey, taarifi deede nda goy batama nda alwaato seedey.patarmi taacanta maaba te diiyaɗey wangaaritaray deeda bayyaɗ (diyaɗo, ganayaɗo do haray). Kokoranta, patarmi guyaɗta ga salaɗ suura deeda boɗ nda sawto.

Deeda dumbaro ce-dirawo banda, laasaabo ga koy nda jine nda liise wangaaritaray deeda cawandiyaɗo fondo hinkanta kaɗ ga hin ga te. A si furo mo kala faransi ciine sijiɗo kayna hinzanta nufaa ra, wo kaɗ ga ti « naamu duuyaɗ kaɗ ga koy nda sohoɗ alwaato nda wo kaɗ ga yadda nda nduɗɗaa teerey ». Nga no ga ti i ma wangaaritaray deeda naamu darza cawandi nda yaasa kaɗ ga ne « cawandiyaɗo wo boro baafunay nda ni naamo no ». (ourghanlian, 2006, s.p), cimi no, afirki wayno-kaɗyaɗ laabey wangaaritaray deeda naamu nda boɗ bayray ma ga, wangaarey deede gonda luga boobo, wangaarey boɗ. I cawandiyaɗo liisey ra ga hin ga naamo tuku. Cawandiyaɗo fondo wone ra, nufey kaɗ i go ga ceeci ga ti afirki cawko tajeɗ ma :

- Adamayze darzey nda naamey kaɗ wangaarey kaɗ bisa yaɗ gaayi bay,
- Darzey din te nga wane ga du ga du haali taji.

Fonda din nufaa day ga ti i ma cabe hari kaɗ darza beejaɗtey nooyaɗ ga kande liise lokkoliizey haaley ra. Cawey kaɗ yaɗ i ga te a ra sanda farhã, gomni teeyaɗ, boɗ danyaɗ nda laabiizetaray. I ga hin ga i cawandi cawyaɗo kambo ra, goy fa ihinza ra, kaɗ i ka liise faransi ciina cawandiyaɗo se. Cawandiyaɗo ce-dirawo ga hin ga te cawo kambu fo wana dumi. Alhaali laasaabo wo ga, cawandiyaɗo dabaro kaɗ i gaayi ga ciya cawyaɗo dabaro dumo sanda mate kaɗ liise sijiɗo-kayna cawandiyaɗo fondey na a gaayi nda.

Farhã bayra go wangaaritaray taariifi deede kulu ra, wangaarey kulu mo ga goy nda da hanno darzaa din kaɗ ga ti ma kaani yaɗ hari, boɗ sifa yaɗ hari. Alboro kaɗ sanni ga to, wangaarey cabe kaɗ ngey bumbo boɗ se boro beeri yaɗ no, waana-waana borey se ga du borey wane beerandiyaɗo. Farhã cawandiyaɗo nda wangaaritaray deeda fonda furo tajeɗ se, annasaara lokkolo

ga kande gaakasinay i se, goray taji fo kanj ga ti boro ma lalabu ni bonj se, ni ma lalabu boro fo ga. Hala boro du farhã teera din, kulu i ga hin ga te darzante yanj kanj ga furo jamaa mo ra.

Darza hinkanta kanj i ga hin ga du wangaaritaray deeda ra, kanj i ga hin ga cawandi mo annasaara lokkol ra, ga ti gomni teeyanj. Gomni teeyanjo din gonda nangu beeri wangaarey haaley ra. Gaakasinay fondo no kanj ga wangaaray ga boro nda kunda hina buuney ga. I danj lakkal ra kanj i ma hari kanj go i se fay nda boro fo yanj, i ga bakiilitara nda hari baakasinay kanj go fundi ra wi ngey biney ra. Annasaarey lokkol, hala a ga gomni teeyanj danj lokkoliizey biney ra wangaaritaray cawandiyanjo ra, ga hasan nda hina dabu bora kulu kaani ma ga. Lakkal duuyan kanj boro haro ga to bora kulu, ga boro ma du ni hine bonj se, ni hinne ma te, ni hinne ma te arzaka miila ka boro bine. Gomni teeyanj lakkal ga nanj hunkuna cawkey ma te suba boro yanj kanj ga bara nda teeyanj bine kanj manti boro ma danj boro lakkalo ra jamaa hari sambuyan. Hala bora kulu na a gaayi, a ga konda jamaa nda jine kanj ga nanj boro kulu ga no boro fo yanj mo ma du se.

I ga hin ga wangaaritaray deeda dumo danj ga laabu baakasinay duure wasiika tonandi. Laabo baakasina kanj bara lakkalo ra no ga nanj wangaaro ma nga bonj danj jamaa muraadey ra. Wangaaritaray deede ra, laabu baakasina si boosu kala nda i kande wangu laabo ga, jamaa zaalumyan, laabo goray kaana sarayan, kaayi laabu komyan nda wkc. Mate kulu kanj no, i ga ba laabu baakasinay wangaaray ga, alhaalo ma du ga barmay. Wangey ra, wankoy ga nga kookari kulu te ga laabo ka kambe. Liise cawandiyanjo nafaa ga ti bonj danjan laabo baakasinay ga yanj ga nanj i ma du laabiize dumi taji yanj kanj ga ngey bonj candi ga ka bonj baakasinay ga, follonj goray kanj sinda nafa. I ga kambe danj gumo laabo poltik ce-dirawo nda baafuna ga, i ga tangam mo laabu arzaka se. Bayra din toonandiyanjo lokkoliizey do, waana-waana liise izey do manti kala jine koyyanj fondo beeri laabo se. A ga laabo baakasina gaabandi cawkey do nda tinay kanj ra i ga kambe danj.

Hala i na da hanno danj lakkaley ra sanda farhã, gorkasin gaakasinayyanj, tangam laabo se yanj, wangaaritaray deeda darza ga ti i ma toonandi cawkey do alhaali hanno yanj jamaa goray ra se. Ndujna goray, da hanney nda lalabuyaney cawandiyanj liisey ra, biirimay wo-ne dumo sanno kanj i yeera-yeera ga ti da hanney gaabandiyanj nda jamaa ra goray laalo ganandiyanj. Deede cawandiyanjo nda a ce-diraw goyo ga ti baafunay, lalabuyan, nda naamu di ga dondonyanjo gaabandiyanj, zanka furtajey kanj go ga ka se.

Fondo hinka kanj i sijiri wangaaritaray jaabo se annasaara lokkolo ra, bonj jina wo ra, i ga tilasandi cawandikey ga i ma gaabi danj cawandiyanj dabarey kanj se i ga ne kambe danj ni dondonyanjo goyo ga. Cawandika, a wane goyey ce-dirawo ra, ga cawkey kanj go salanj ga ye care me ra i wane naamo kanj bonj wangaaro sanno go ga te ma kambe danj goyo ga, no a ga du gaabi. A ga cawandiyanj alhaali yanj ka taray, ibeero wo ga dira i bonj, a ma hina yanj mo

dañ i goray ra, i ma du ga dondon ga zaama. Cawandiyarñ dabaro kan cawka ga kambe dan nga cawo ra ga ba cawka wala jamaa kulu ma ngey bayra ceeci ga waan'a. Wo-ne ma ga, wangaaritarar deeda jaabo cawandiyarñ alhaaley ga te nda jamaa goy. Cawandika goyo kalaaso ra ga ti a ma cawkey zuga cawandiyarño waate ga dan lakkaley ra i wane batama naamey nda wangaaray deede dumo. Goy nda dabora kan lokkoliizo ga kambe dan nga cawo ra, cawandika :

Ga nan cawka ma cimo bay hala a na kambe dan goyo ra ; goy ga no boro ga te, a ga nga bon te boro. Amma jamaa nafey no ga cawka zuga a ma goy. Cawandiyarñ daba manti cawandika nda cawka salar ga ye care me ra no, amma i jamaa goyo, kunda goyo kan cawandika ga dan i goray ra, lokkoliise care gaakasina. (altet, 1997, p.19)

Wangaaritarar deeda bayra cinayarño ra, cawandika ga nan cawkey ma salar ga yeeti care se, nda afo kulu nda nga cale care gaakasinar. Nga wo ma ciya yaamarko, hawzuko lokkoliizey se i wane cawo ra.

Afirki wayno-kanar laabey, maabey ga furtajey dondonandi moolo, nda jaabi me sann dumi-dumi. Wo-ne ciine ra, boro ga bay kan maabayzo wo cawandiyarñ hinka no a ga du. Sintinar day, hayrayey no na a dondonandi me-sanni i batama ra. Ihinkanta, a gonda mo maabatarar cawo kan a du alwaati kuuku ra tubu yarñ dudal bon. Amma hala a ga sintin dondonyarñ ce-kayanta, a gonda tinay yarñ kan a hima ga bonza : jirey, i ma batu nda hã, ciine me-sanni gonitarar nda waasi ga sann bayyarñ.wangaaritarar deeda kan ga te dudalo bon gonda gagari, fondo nda dabari yarñ. Cawandiyarño ce-dirawo gonda dabari hinza : me-sanni ci nda gaabi yarñ, ceeyarñ nda yeera-yeerayarñ. Cawandiyarñ dabarey banda, wangaaritarar deeda bayra ce-dirawo ra, maabey cawandika ga goy nda teera boobo kan bayra nooyarñ, dudalo do cawo nda neesiyarño, wo kan ga caw hanse nda cawo bananta wana.

Wo kulu banda, bon-jina cabe kan i ga hin ga wangaaritarar deeda cawandi liise a goy booba se. A cawandiyarño si te kala fondo hinka bon, afo ciine sann no, afa mo naamu sann no. Fondo sintinar ga, i ga cawandi no sanda suura dumbari hinka hala i na dumbari te i na i sijiri jina cawandiyarñ fo kulu dumi ga. Patarmi boobo no i ga dumbaro cawandi nda kan yarñ gonda ngey nufey, ngey cawey nda ngey dabarey. Naamu fonda fa ga dira lalabuyarñ adamayzetarar nda baafunay cawandiyarñ nda dondonyarñ darzey bon. I cawandiyarñ ga, wangaaritarey deeda ga adamayze darzante dumi fo bangandi kan ga te di ga dondon cawkey se kan yarñ ga du « jine-koyyarñ, naamu nda lalabuyarñ », (van zanten & rayou, 2017, p.857).

Cawandikey nda cawkey se goy garantay fo yanɗ ceeyanɗ nda sijiri yanɗ wangaaritaray deeda boŋ

I ŋwaarey cawandikey ga i ma cawkey bayrayey dabarey hawzu afirki wayno-kanɗay wangaaritaray deeda boŋ, i ma nanɗ cawandikey ma dudalo cawandiyanɗo ce-dirawo bay nda koyne i ma di mate kanɗ annasaara lokkol dondonyanɗo go ga te nda. Bayrayey gunayanɗo ga hin ga te nda goy dabarey wala goy garantay.

Goy 1 : i ma cawkey bayrayey baajiney si wangaaritaray deeda boŋ

2. I ma wangaaritaray deeda jaabo maanaa no ?
3. I ma afirki wano-kanɗa wangaaritaray deeda fayanka-fayanka haali fo yanɗ ci.
4. I ma deeda nango nda goy fo yanɗ murciyanɗ ci afirki wayno-kanɗay laabey baafuna ra.

goy 2 : i ma dudaley boŋ wangaaritaray deeda cawandiyanɗo ce-dirawo cabe

1. I ma wangaaritarey deeda cawandiyanɗo hããyanɗey kanɗ yanɗ ga jin, fondey nda gagarey ci dudaley boŋ,
2. Cawandiyanɗo dabari fo yanɗ no i ga cawandi nda dudaley ra ?

Goy 3 : i ma wangaaritaray deeda cawandiyanɗo nda dondonyanɗo laawal yanɗ sijiri annasaara lokkol se

1. Ifo se no i ga afirki wayno-kanɗa wangaaritaray deeda cawandi lokkoley ra ?
2. I ma wangaaritaray cawandiyanɗo laawal yanɗ kanɗ ga hin ga te liisey ra ci.
3. I ma deede dumbari fo kanɗ ga tuku wangaaritaray deede suura ga caw, i ma a patarmey, a nufey nda a cawey cabe.

Tirey kanɗ yanɗ i goy nda.

Adam, j-m. (1999). *La linguistique textuelle*. Paris : nathan.

Altet, m. (1997). *Les pédagogies de l'apprentissage*. Paris : presses universitaires de france.

Barthes, r. (1973). *Le plaisir du texte*. Paris : éditions du seuil, collection tel quel.

Biebuyck, b. (2004). Bardes et épopées héroïques : un aperçu pour la république démocratique du congo. *Griot rêvé et griot réel, africanities*, (n°61), 109-120.

Bornand, s. (2005). *Le discours du griot généalogiste chez les zarma du niger*. Paris : éditions karthala.

Camara, s. (1996). La tradition orale en question. *Cahiers d'études africaines*, 36(n°144), 763-790.

<https://doi.org/10.3406/cea>

- Chevrier, j. (2005). *L'arbre à palabre, essai sur les contes et récits traditionnels d'Afrique noire*. Paris : hatier international.
- Dérive, j. (2012). *L'art du verbe dans l'oralité africaine*. Paris : l'harmattan.
- Diouf, a., mbaye m. & nachtman, y. (2001). L'éducation non formelle au Sénégal. Description, évaluation et perspectives. [en ligne]. Repéré à : <http://unesdoc.unesco.org/images/0012/001238/123892f.pdf>
- Dolz, j. & schneuwly, b. (1998). *Pour un enseignement de l'oral*, issy-les-moulineaux : esf éditeur.
- Enkerli, a. (2004). Yoro sidibé, griot des chasseurs du Mali. *Griot rêvé, griot réel, africatures* (n°61), 37-47.
- Fobah eblin, p. (2006). *Poétique et approche stylistique de la poésie africaine : étude à partir de quatre œuvres de l'Afrique de l'ouest francophone*. Thèse de doctorat, tome 2, université Paris IV-Sorbonne.
- Garba, y. (2011). *L'épopée au Niger à travers quelques récits des Nyamkala Djéliba Badjé et Djado Sékou*. Mémoire de DEA, université de Ouagadougou.
- Hale, t. (1998). *Griots and griottes of West-Africa*. Bloomington: Indiana University Press.
- Kesteloot, l. & Dieng, b. (2009). *Les épopées d'Afrique noire*. Paris : éditions Karthala et Unesco.
- Mercier, a., Luisa Schubauer-Leoni, m. & Sensevy g. (2002). Vers une didactique comparée. *Revue française de pédagogie*, 141, 5-16. Doi :10.3406/rfp.2002.2910.
- Ogandaga, g. (2007). Le respect de l'âge comme caractéristique du management des hommes: existe-t-il un modèle africain de GRH? *Lille économie et management (LEM)*. Cnrs. [en ligne]. Repéré à http://lem.cnrs.fr/portals/2/actus/dp_200722.pdf
- Ourghanlian, p. (2006). Enseigner, transmettre, construire, les théories de l'apprentissage : enseigner / apprendre. [en ligne]. Repéré à <http://www.pearltrees.com/99176290-apprentissage-ourghanlian>.
- Saïbou Adamou, a. & Hamidou, i. (2008). *Le français au Niger, l'enseigner, l'apprendre*, Niamey : men-souteba.
- Saïbou Adamou, a. & Issoufou, a. M. (2020). L'hyperbole dans le discours épique de Djado Sékou : ornement discursif et mémorial identitaire. *Akofena revue scientifique des sciences du langage, lettres, langues et communication/* (n°4), 129-146.

Seydou, c. (2008). Genres littéraires de l'oralité : identification et classification. *Littératures orales africaines, perspectives théoriques et méthodologiques*. Paris : karthala, 125-175.

Van zanten, a. & rayou, p. (2017). *Dictionnaire de l'éducation*, 2^{ème} édition. Paris : puf.

Vettorato, c. (2017). Les éléments épiques africains et la quête d'une épopée moderne : l'exemple du blue fasa de nathaniel mackey. *Le recueil ouvert*. [en ligne].repéré à : <http://ouvroir-litt-arts.univ-grenoble-alpes.fr/revues/projet-epopee/267-les-elements-epiques-africains-et-la-quete-d-une-epopee-moderne-l-exemple-du-blue-fasa-de-nathaniel-mackey>.

Boŋ-jina 6

Afirki doŋ biirima wane darzey karni 21ta lokkolo se

Amadou Roufai Ali

Dunguriyandi

Cawandiyaŋ ga ti adamayze, arzaka, jama ra baafunay nda naamu zaadayaŋ dabaa. Hunkuna, kambu no kaŋ barmayyaŋ boobo no go ga furo afirki cawandiyaŋ ce-dirawo ra. Faajikaaray nda laasaabu boobo no go ga te a boŋ, jine-funey, fuula-kwaarey, cawandikey cawandikey, cawandikey bumbu nda goni dumi-dumey game ra, za ibeerey kala ikayney. Mate no iri ga te ga iri cawandiyaŋey kaŋ go day ga ye banda kayna-kayna ce-dirawey hanse, wo-din ga ti hari kaŋ borey go ga care hã. Tiraa wo mafaaro ga ti a ma kande gaakasinay hããyaŋ wo-ne tuuyaŋo ceeciyaŋ fondo ra. Hari boobo no i guna ga a hantum. I ra gonda tirey kaŋ afirki hantumkey nda afo yaŋ kaŋ manti afirki hantumko yaŋ te doŋ biirima nda zaamaani biirima boŋ, salaŋ ga ye care me ra yaŋey kaŋ furo iri nda jine-funey, goney, cawandiyaŋ goyteerey game ra, nda bayrayey kaŋ go iri bumbo se a boŋ. Iri goyo ce-dirawo ga ti iri ma teerey kar care ga. Harey kaŋ iri guna fisiyaŋo nda laabaari dumi-dumey kaŋ iri kokoso cabe kaŋ naamey ra biirima gonda nafa boobo kaŋ ga hin ga kande gaakasinay sohoŋ lokkolo hanseyaŋ fondo ra. Margasinay go biirimay dumi hinkaa din game ra, ba kaŋ se laabey alhaaley go ga barmay-barmay. Lokkoley kaŋ ra cawandikey ga caw a fatta, wo kaŋ ra albeerey cawandikey ga caw wane cawandikey nda kalaasu waani-waney cawandikey, waana-waana lokkol kayney nda koloozey waney ga hima ga misaa din laasaabu, jina waney caw dumi-dumey cawandiyaŋo ce-dirawo ra, ihinkanta mo kalaaso cawandiyaŋey ra

Sanniize baajiney: doŋ biirimay; zaamaani biirimay; cawandiyaŋo ce-dirawo; lokkol darzey/naamey.

Kayfuru

i ga doona ga ne kaŋ hayyaŋ banda wo biirimay no ga cindi. Day, ifo ga ti biirimay ya-din ga ? Biirimay sanniiizo maaney ga ba gumo kala i si a maana cimcimo bay. Annama, ba kaŋ se a maaney ga gaabu i ga fay-fay mo, iri ga ne kaŋ afo kulu nufaa ga ti « bayray nooyaŋ ». Bayrayo kaŋ ga no cawko fo kulu hima ga du no ga kande goy waaniyaŋ nda goray waaniyaŋ. Baba moussa, a r., malam moussa, I. & rakotozafy, j. (2014, fita 29) ne « biirimay ga ti teera kaŋ ga bayray, ga-gaarey anneemey, lalabu, lakkal tonton mate kaŋ i ga miila, baafunay nda naamey alhaalo ra ». Kunda ra baafunay hanna banda (care ra goray waaniyaŋ biirimay), biirimay ga hima ga naŋ adamayze ma du hina kaŋ ga laasaabu (nga bumbu nda boro cindey), mate kaŋ nduɗɗaa kulu laassabey go nda (lalabay biirimay).

Afirki laabey baayaŋo kulu ra, cawandiyaŋ ce-dirawo gonda alhaali hinka kaŋ afo kulu gonda nda jamaa gora dumo. Afo day almayaali biirima go no kaŋ adamayzo daŋ jamaa ra, wo-din banda zaamaani lokkolo kaŋ annasaarey mayra kande mo go no kaŋ nufaa ga ti a ma saruusi goyteerey cawandi. Afirki koyciya kaŋ i daŋ lokkol ga furo alhaali ra kaŋ naamu hinka go ga gurjay, doŋ naamey nda zaamaani waney. Alhaalo wo gonda lahani/taali yaŋ a cawyaŋo nda a jamaa ra baafuna boŋ.

biirimay dumi hinkaa wo manti care wayce yan aw ; i si care kakaw ba kan se i go ga ceeci ga i dan care ga, i ga care kubandi no. Iri ga bay kan don don biirimasi sintin kala almayaalo ra day a jamaa ma kond'a nda jina. Mate kan abdou moumouni dioffo (2019) na a ci nda, biirima din wo, kambe boobokoy no kan ra gonda zanka nda furotaji alhaali boobo. A nufa jina ga ti ga-ham hina tontonyan, da hanno nda lalabu ce-kayante gorandiyar nda goy waaniyan bayray timmantey nooyan. Wo-din se no waati kulu a ga boro dan kambe-goy nda lakkal goy teeyan. A nufaa ga ti a ma zankaa, kan ga ciya albeeri, adamayzetara cina, a ma bayrandi hari kan go fondo nda wo kan si fondo, a ma lalabandi, a ma nan a ma goy nafey bay, a ma albeerey, arkusu zeeney nda nga caley beerandi, a ma windanta hawzu... bayrandiyar dumi-dumey wo kulu no zankaa ga du za a go tataana. I na i sokon ga te gagari-gagari kan ga koy nda koyciya jiiro, a goy hina nda a lakkalo hina. I ga harey kan i ga hima ga dondon zaamaani lokkol ra hirri ga gisi, a ma a soola day a ma a kubandi. Ifo ga ti don biirima ? A gonda nafa mo sohon lokkolo se, za day kan boro yan go ga di kan a yaayo bisa ? Mate no a ga te ga kande gaakasinay zangari 21ta lokkolo ma du ga to nga nufey ga ?

Laasaabo wo nufa baajina ga ti fahamay nooyan. Ceeciyan kan a go ga te ga margasinay dan don biirima nda sohon lokkolo, kan go ga di sanday boobo, game ra mafaaro ga ti a ma fondo yan cabe cawandikey nda i cawandikey kan ga ti cawandiyar teeko baajina hinkaa se i ma du ga ngey goyey boryandi. A sinda sikka kan goyo wo riibaa cawyan boryandi cawkey se, kambey kulu hare.

Dumbi wo-ne ra, iri ga sanno alhaali ce-kayante boobo nwa batu, sanda : i) mate kan don biirima bayra go nda sohon alwaato wo ra, nda mate kan a go nda sanno suura hantumantey se, ii) a dabey nda a alhaaley ; iii) a cinaro ; iv) a darza cawandiyar do hare ; v) zaamaani cawandiyar ce-dirawey nda vi) don biirima nafa sohon lokkolo se.

1. Afirki ra don biirima

Ndujnaa talaato jamaa kulu ra don biirima gonda darza zankey cawandiyar ra, waana-waana afirki laabey ra. Hala ga hunkuna, biirima wo dumo kan sintin za i na ndujnaa sinji ga ti fonda kan ga borey care ra baafuna kayandi.

1.1. Ifo ga ti don biirima ?

Hala boro ga ba boro ma salan don biirima bon, sanday jina kan boro ga du/di ga ti a fahama sandiyar laala. Boro si faham nda a alhaaley ga boori, wo-din mo ga hin ga cawka darandi. Wo-din se no a ga hagu i ma ceeciyan te a bon ga du ga faham nd'a. Georges snyders si/ceeci ga kande fahamay fonda wo ra, a tiraa kan ma *jine-koyyan cawandiyar, don biirima nda biirimay tajo*. A sanno ga, don biirima sannii zo gonda maana waani-waani hinka kan ga ti « biirimay alhaali

fo dumi nda wo kaɗ go no sohoɗ kulu marganta kaɗ i si ga fay-fay, kaɗ ra kay-kayyanɗey nda darayyanɗey kaɗ fun sohoɗ gazeyanɗey ga (snyders, 1975, fita 15).

Iri ma ceeci ga snyders laasaabo fisi. Maana jina kaɗ a no kaɗ ga ti biirimay alhaali fo dumi ga borey fongandi laasaabo kaɗ annasaara jiney te biirimay boɗ. Boro jiney wo manti mo kala annasaara yanɗ. I ra alain kaɗ ma cimcimo ga ti emile-auguste chartier go no, emile durkheim go no, jean-yves château go no, nda afo yanɗ koyne. Borey jiney wo kulu se, doɗ biirima daba manti kala anniyaa kaɗ i sambu ga konda koyciya/cawka « kala a ma to te-goy baajiney kaɗ adamayze te do » (snyders, 1975 : p.15). Te-goyey wo nafaa ga ti kaɗ i ga hima hari yanɗ kaɗ a ga dondon kaɗ ga a daɗ fondo, kaɗ ga a ma kaanandi, ga a no darza, ga a fondoy feeri. Doɗ biirima maana hinkanta snyders se ga sohoɗ lokkolo cabe nda nga duumi taali dumi-dumey kaɗ i ga hima ga hanse waati kulu.

Marcel inné (1988, p.199), wo se « i mana doɗ biirima sinji kala arkusey bayrey nooyan zankey se ». Cawandiyano wo dumi ce-dirawo gonda dondonandiyano te-goy yanɗ kaɗ i ga te ga dake-dake care ga, kaɗ ga goy nda jamaa ra goray, alhaali nda baafunay ce-diraw boɗ. Teere no kaɗ kwaaraa arkusey ga te borey kaɗ mana nin jina boɗ. Kunda, jama ra baafunay boɗ no doɗ biirma ga dira. A ga koyciya waaniyano, fahamay gagaro, carma nda a ga-hamo hina laasaabu. A nufaa ga ti a ma koyciya no bayray, bayray nooyan mo si te kala naamey ra kaɗ si yadda i ma goy nda hari kaɗ mana hagu.

A ga jamaa kulu guna. Wo-din banda biirima wo dumo ga furtajey dondonandi goy yanɗ kaɗ ga nanɗ i ma kande ngey kambe nafaa jamaa kulu se. Cawandiyano kaɗ boɗ doɗ biirima go ga te si gomnati goray ra, iri ma ne kaɗ a si ga te lokkol kalaasey ra. Nangu kulu no a ga te nda fondo go no kaɗ ga a te : kaley ra, kuray batamey wala jama batamey ra, ce fo yanɗ i ga a te nangu kaɗ ga mooru boro kwaaraa Me ga nda garay-garay no i ga a te. Alsilaamataray laabey wo ra danga nizeer, i ga goy nda hantumyanɗ. Doɗ biirima gaabo ga ti kaɗ a ga goy nda baafunay fondoy. Danga mate kaɗ paré kaboré afsata nda nabaloum-bakyono rasmata. (2014, p.59), na a ci « afirka ra wo baafunay alwaato ga sintin za koyciya go gunde ra kala a ma furo saaray ra. Alwaati fo kulu no ga koyciya soola hino alwaato kaɗ ga ka se, gagari fo kulu ga afa kanɗa ka soola no, danga harey kulu go ga haw care ga no ». Fondo follonka no biirima ga gana. Silmanɗ ga, wande nda kurɗe kulu suubanyano si te kala afirki baafunay nda naaamu fonda ra. Ya-din no lakkal kaɗ i ga daɗ gundekoy ga nda haggoyyanɗo kaɗ i ga te a se, day nga nda nga izo se kaɗ beeriyano ga te almayaali maanaa, almayaali beero nda kwaaraa jamaa kulu hawzuyanɗ ra. Kundey wo kaɗ iri kabu-kabu kulu marganta nufaa ga ti koyciya baani gora nda a biiriyano. Alwaati boobo no go biirima din se.

Danga mate kaɗ borey kaɗ ga haggoy nd'a, alwaati hinzaa wo go care bande no ga care no gaabi. Annama, ba kaɗ se doɗ biirima go ga goy hanno yaɗ te, a ga mooru nda kubay ga boori yaɗ sanda mate kaɗ abdou moumouni dioffo (1988, pp.201-202) na a filla : « biirimay wo-ne dumo sinda fondo wala hari kaɗ ga naɗ a ma zaada nda bayray tajey daɗ care ra ga no bora kulu se gagari-gagari. Afo-fo no i ga no borey se waani-waani ». I na doɗ biirima daɗ haali ra kaɗ i ga a yeere-yeere day no mate kaɗ a go sanda kaɗ sinda i ma barmayyaɗ kulu daɗ a ra, kala day da barmayyaɗ beeri yaɗ no te jamaa baafunay fondey ra wala poltik ce-dirawo ra no barmayyaɗ hanno te kaɗ kande barmayyaɗey wo. Tiraa kaɗ na afirki doɗ biirima nda a nafa baajiney kaɗ a s mungala (1982) te ra, a ne doɗ biirima gaabo ga ti bumbu naamey, gagari ga ka gagari mo no a nooyaɗo ga te nda za afirko mana furo annasaarey mayra cira kala hunkuna. Ya-din ga, hunkuna wo doɗ biirima na zaamaani biirima go ga te care bande no. A sinda alwaati kaɗ i ga ka a se, a sinda mo taaley kaɗ i go ga a tuume nda. A manti biirimay gazante kaɗ yaayo bisa. Doɗ biirima wo biirimay no kaɗ ga windanta naamo laasaabu, sanda nga bumbo naamo : mate kaɗ a go ga nduɗɗa laasaabu, a teerey, a nwaayaɗo, a hanɗaɗo, a bankaaray daɗyaɗo. Da baayaɗ kulu me ga day no a ga te kaɗ bande diiyaɗey nda dondonyaɗey, gaaney, taalamey, foorey nda wkc go.

1.2. Hunkuna, iri ga hima ga salaɗ doɗ biirima boɗ ?

Hããyaɗ wo-ne teeyaɗo mafaaro ga ti iri ma fun kwaaray hala hunkuna wo biirimay go no kaɗ afirki hinne wane no. Da ya-din no mo, biirimay fo kulu ma furo a ra ? Wala iri ma ne biirima sarayaɗ fo wala barmayyaɗ fo kulu mana furo a ra ?

Da iri na taarifi guna, afirki mana bay ga goro waani fandu cindey jare ga sanku-fa a ma ne goy waani fo kulu mana furo nga teerey ra, wala harey kaɗ a tubu ra wala bine a arzakaa ra cawandiyaɗ do hare nda baafuna kambu cindey bumbo do hare. Za zangari 7ta no alsilaamotaray ka afirki fando ra kaɗ diina din sobay ga tatari ga koy nduɗɗa 2 kulu ra. Za alsilaamotaray tun teeko banda, laarabey ganda ra kala a to ezipti ga koy magaraabu, ga ka afirki wayno-kaɗay bori laabey ra, a mana kubay nda sanday kulu. Waato diinaa kaɗ gonda gaabi afirki fando ra ga ti tooru ganayaɗ, kaɗ ga ti naami (3) kaɗ boɗ fando din borey moyey feeri. Teere dumi-dumi margasina sanda wo ra no alsilamotaray ka.

Vincent monteil si ga yadda hala « alsilaamotaray furoyaɗo te ga boori zama se a mana hin ga diiney kaɗ a gar ganandi » (monteil, 1964, p.65). Iri me ciina wo boɗ alsilamotaray nda tooru ganayaɗo no boro follonkey go ga te care bande. Amma, ba kaɗ se alsilamotaray mana hin ga diina cindey ganandi, a sinda sikka kaɗ a na nga boɗ feeri naamu boobo se, cacaryaɗ wala jaɗ ga

bayyan ra. Alsilaamotaray biirimay go no kan ga goy nda alsilaamotaray naamey, kan go ga ne borey ma gana binda kaana.

Alsilaamotaray banda, annasaarey mayra mo kande naamu taji yan annasaarey kan ka ga goro ngey laabey ma ga cawandiyanjo bande. Wo-din banda no afirki kunda boobo furo isa almasiifu diina ra. Hunkuna, alsilaamotaray nda almasiifey diina kan ga ti diina yaw yan bande no borey baayanjo kulu go, go ga kande barmayyan ga dan jama biirima ra. Iri ga hin ga ne kan alsilaamotaray naamo, almasiifey naamo nda afirki don naamey kulu no go no. Biirimayey wo afo kulu no go no afirki fando bon, wo kan borey go ga di ga ti diina hinka ganayan care bande.

Biirima ra gonda afirki naamey nda naamu waaney alhaalo wo ra, boro si hin ga ne kan afirki hinne naamu go no, zama naamu boobo no furo a ra waana-waana annasaarey nda laarabey waney. Ba kan se alsilaamotaray nda almasiifey naamey furo ga jaami biirima ra, nda mo annasaarey wala iri ma ne zaamaani lokkolo kan zaadayano mana kubay, afirki biirima mana daray, i ga a no mo hala sohoj.

2. Don biirima dabey nda alhaaley

Afirki ra, don naamey dabey gaabo ga ti naamey cawandiyan. Mungala (1982) wo do, naamu ga ti baafunay wala naamu teere kan lakkal ga yadda nda, kan ga koy nda adamayze lahaalo nda kan ga adamayze jama baayanjo kulu boona beere ka i ga. Laasaabu baajiney yan no kan go borey lakkaley ra kan ga furo borey baafuna ra ga cabe borey se hari kan ga boori nda wo kan si boori. Naamey din ga barmay-barmay no, i si ga kay nangu follon. Ngey no ga nan adamayzo baafuna ma te ga boori nga bumbu fundo ra nda nga nda boro jarey. Naamu dumi hinka no go no : naamey kan go alwaato bande nda wo kan yan ga hatta ga te. Naamey kan go alwaato bande kan se i ga ne taarifi duurey ga ti zaamaaney kan na care gana nda taarifi alwaatey naamu bayrayey kan na care kubay ga margu. Nga wo si barmay koyne, ndunna kulu wone yan mo no. Naamey kan yan ga hatta ga te mo ga ti wo kan yan si taarifi bayrayey bande, harey kan te sahã-din no ga i gorandi, i gayyanjo mo si bisa alwaato kayna kan ra i te. Za barmayyan te baafunay alhaalo ra, alwaato wala naamo ra no i darzaa kulu ga kan, i maanaa mo ga daray (mungala, 1982).

Don biirima gonda nga kambe alhaaley. Abdou moumouni (2019) nda mungala (1982) ne kan jamaa jinay no za kan manti almayaalo hinne no a ga guna, amma a ga kunda, kwaaraa nda dumo kulu guna. Jamaa ra no koyciya ga nga dondonyanney te, ya-din ga, a ga tilas a ga a ma jamaa fondey gana. Wo-din banda, don biirima wo si te kala teerey kan i ga te garay-garay bon, zama baafunay ce-diraw fonda bayra no ga a gorandi ; a ga boori zama a ga goy nda waati kulu ndunna baafunay bayray nafantey kan nooyano ga te sahã-din me ga, zama hantumi kulu no si no. Koyne,

duumi hari no kaɗ dirawo ga te gagari-gagari, a ga sintin nda harey kaɗ ga dogon/faala goy koy wo kaɗ ga sandi do, sanda pati-pati yaɗ kulu no si koyciya zaadayajo alwaatey game ra, ~~kaɗ ga gasu~~ almayaalo, kunda nda dumo game ra, laasaabu nda teere game ra, biiri nda diina ra. Amma doɗ biirima ga te mo nda bande fo zama bayray kaɗ a ga no si barmay gumo i go mo jamaa biirimay ce-dirawo bande. Wo-din banda, doɗ biirima wo biirimay kubante no kaɗ ga goy nda alhaali kulu dumi zama a nufaa ga ti a ma adamayze kubante cina. Bananta ga, iri ma ne kaɗ doɗ biirima ga goy nda boro kulu zama a nufaa a ma margasinay nda beeray daɗ, adamayzo nda nga jamaa game ra.

3. Doɗ biirima sokonyajo

Afirki doɗ biirima boona ga ti a ma bayrandiyaɗ kubante no koyciya se a ma du ga te adamayze kubante nango kulu hare. Wo-din se no a si baafunay alhaali fo kulu yababe, ya-din mo no a si harey kaɗ margu ga adamayze cina kulu kambe banda.

Almayaalo kaɗ ga ti kwaaraa jamaa maraganay kayniya go ga goy hanno te adamayzo kaɗ jamaa kulu wane no zaadayajo fondo ra. Boro fo kulu adamayzetara, a alhaalo nda a teerey si fun kala a almayaalo do jina hala a ga fun kundaa day kwaraa jamaa do. Hayrayey ga bay hala manti moso goyo kaɗ ngey ga hima ga te ngey zankey se day jamaa kulu se za kaɗ jamaa wane yaɗ no. Boro ma ni zanka biiri, biirimay hanno mo wo alhaku no, boɗ kayandiyoɗ nda boɗ baakasinaɗ no.

Almayaalo ra, biirmay goy jina si kala ɗa boɗ. Nga no gonda goy ce-kayante kaɗ a ga te koyciya baafuna ra, za a hayyaɗo ga kala a ma to jiiri iyye ga koy ahakku. A boɗ no zankaa baafunay ra daɗ fondo yaɗ jina go. Nga no ga a ɗwaayandi, nga no ga haggoy nda a ga-ham baano nda a zaadayajo. Na no ga jin ga ize dondonandi ciina zama a jare ga no a ga sanni jiney dondon. Nga ga ti koyciya haro kulu ; nga no ga ti a baafuna ganjo. Cimi no kaɗ abdou moumouni dioffo (2019, fita 10) hantum ga ne « borey kulu kaɗ na afirko ra ɗa guna ga boori no maamaci di hari kayna, teere boobo kaɗ a go ga te boɗ, kaɗ ga cabe haggoyyaɗo kaɗ a go ga te nda izo se ... ».

Zankaa biirimay nda jamaa ra baafunay dondonyajo alwaati jina banda no biirima ga alboro wala wayboro laasaabu, sanda i ga guna no hala zanka wo wandiyo wala arwasu no ga a biirimay tajo sintin. A ga goro nga ɗa jare ga da wandiyo no wala baabo jare ga da arwasu no. Ne no afo kulu ga sintin ga nga goyey te. Ne-wo no biirmay nda cawandiyaɗ fayyaɗo ga sintin ga bangay. Koyciya ga nga ɗa wala nga baaba ga fu waati kulu goyey ra, wala ce fo yaɗ alwaati ga ka alwaati goyey ra. Baaba ga nga ize-aro dondonandi nga alboro kambe-goyo, ɗa mo ga nga ize-wayo dondonandi goyey kulu kaɗ wayboro ga te. Wo-ne si goyey kaɗ sariya na zankey ganji i ma te guna zama i si zanka alahakey taamu. Goy teeyaɗ wo-ne wo cawandiyaɗ no kaɗ ga koyciya daɗ

baafuna nda arzaka fondey ra ; nufa baajina ga ti i ma nan zanka nga goyo bay, a ma nga darzaa nda nga tinayey bay.

Kan mantii koyciya almayaalo, kwaaraa kulu no ga furo a biirima ra, biirmay soolayan alwaato kan nan ga haggoy nda banda. Albeerey nda dottijey mo ga furo koyciya biirima ra, afofo wala kunda ra ga kande ngey kambe gaakasina zama sohon biirima te bora kulu wane. Jiiri hinka fayanka no abdou moumouni ga te alwaato wo ra : « dontoney jiiri » nda dondonandiyen jiiri. Alwaati yan no kan ga nan koyciya ma nga biirma kubandi, don biirma dondonandiyen ce-dirawo ra. « dontoney jiiri » ga ti alwaato kan ra i ga sintin ga laasabu kan koyciya to nangu kan a ga hin ga windi ra goy dumi-dumey te : i ga hin ga a donton a ma konda albahaaru boro fo kan i ci a se do, a ma ye ga kande mo bora din tuuyan mate kan a go, sanda a ma si a maanaa sara, a ma kond'a se jinay fo wala a ma ye ga kand'a, wkc. Dondonandiyen jiiri waate no i ga i ga lakkal goyey nda gaabi goyey dan care ra ga a soola a ma furo albeerey sataa ra.

Waati kulu, borey kan kwaaraa borey suuban kwaara bumbo ra dondonandiyen (4) ma ga no ga furo a jine. Care bande no koyciya dondonandiyen nda a beera ga te mate kan a ga hima nda sanda mate kan abdou moumouni dioffo (2019, fita.12) na a filla : « kwaaraa talaato kulu no ga zanka, day furotajo gana ga guna wala ga dan i ma a guna, a ga-hamo nda lakkalo beera waate ». Afirki don biirima wo se, « lokkol nda nudunna baafuna no ga te afo » (mungala, 1982, p.10). Afirki don biirima go ga goy/nafa nda nga kambe goy-jiney, nga hina deedandi, arzaka, poltik nda baafunay alhaalo ra, ga kookari ga boro yan no bayray hanno kubante.

Afirki naamey ce-dirawo ra, cawandiyen goy jiney ga ba gumo ba kan se hantumi si no. I ga haggoy nda ciina waaniyen zankaa wala furotajo cawandiyen ra. Jandi, faajikaaray, foorey, humburkomay, kambe-goy dondoandiyen ga ti goy-jiney kan i ga goy nda fonda din ra (abdou moumouni dioffo, 2019, unesco, 2016, mungala, 1982, caille, 2005).

Ifo ga ti naamu ra biirimay wo-ne nafa ?

4. Naamey ra biirima caw nafa

Ba kan se taali boobo go afirki don biirimara (hantumi janay, dondonyen saruusi wala sata sanda lokkol nda kalaasu janay, sijiri janay, wkc.), a gonda darza cimcimi yan.

Biirimay ce-kayante dumi no kan ra bayrayey nda teerey go care bande. Wo-din se no i ga ne a ga boori a gonda nafa mo. A ga koyciya lakkalo nda ga-hamo beeriyen laasaabu. A ga laasaabu mo hala wandiyo no wala arwasu, boro fo kulu nda nga goyo kan a ga waani, nga booney nda nga sandayey. Cawandiko boobo no ga haggoy nda zanka fo kulu kan i ga cawandi (almayaalo, kwaaraa

borey), wo-din se no a cawandiyajo bayrayey ga fay-fay gumo. Biirima wo ga koy nda jamaa arzaka nda baafunay fondey. Wo-din se no a gonda maana. Hayo do hare wo, biirimay no kan si caada zama borey kan go ga furo a ra si ga a te kala ngey bumbo ma ga nda kwaaraa kan nafa fondey i hima ga kayandi ma ga. Dondonandiyajo din ga nan koyciya ma goy nda windanta, i si a gaayi fu ra sanda kalaasu. Afirki don biirimagonda alhaaley wo :

- A ga boro kulu guna, zankey kulu no i ga duw'a ;
- Borey kulu ga furo a ra zama a ga adamayzo soola jamaa ra furoyan se ;
- A gonda albarka zama bora ga goy fo kan gonda riiba te biirima ra ;
- Jamaa kulu wane no zama boro maaney kulu no ga furo a ra (almayaalo, kwaataa borey) ;
- Duumi hari no zama a sinda me baafunay ra ;
- A sinda nanyan mate kan i ga te lokkoley ra

5. Zaamaani cawandiyaj ce-dirawo

Afirki bon-duura banda, laabu tajey kan i gorandikan kan du ngey bon na hari sambu kan se hunkuna i ga ne "cawandiyaj ce-dirawo". Laabu fo kulu no gonda nga cawandiyaj sijiro waani kan laabo kan na a may nan. Ya-din ga, cawandiyaj ce-diraw dumi boobo no afirki du annasaarey ga. Cawandiyaj ce-diraw baajiney ga ti faransi ciine wano, ingiliisi cinne wano, aspaapol ciine wano. Cawandiyaj ce-dirawey wo kulu go ga goro care ra nda naamey biirima.

Mate kan tidjani amadou (2021) na a filla zaamaani cawandiyaj ce-dirawey kan ka annasaarey mayra banda wane nufa jarey ga ti : adamayze ga-hamo, lakkalo hanseyaj ga zaadayaj fondey ce kayandi ; sijiriyaj nda goy gasandiyaj lakkal zugayan ; laabo baakasinay gorandiyaj ga laabiizetaraj lakkal cina ; laabiizetaraj hanno lakkal, deemokaraasi, care diiyaj no gaabi yan ; i ma care gaakasinay, adamayzetaraj, jine-funetaraj, naanay gorandi, i ma yaddayan nda ndunnaa baafunay teerey nda adamayze hiney mo hakiikandi. Wo-din no ga nan cawka ma hin ga furo nda nga waaniyaney laabo jine-koyyan goyey ra ; i ma bisandi care, lakkal-kanay nda care beerandiyaj mo gorandi waana-waana alborey nda wayborey sasabandiyaj nda baara-baara kaayan adamayzey baafuna ra ; i ma ciiney, diiney nda naamey kulu beerandi, wo banda i ma cawyan fondo feeri adamayze fo kulu se, a ma du ga himma dan ga goyey te mate kan a hima nda, kan ga nan a ma nga bon nafa, a ma ye ga jamaa mo kulu nafa. Mate kan day a go ga te afirki laabu jarey ra, nufey wo kulu go nizeer laabo mayray tiraa nda sariya tirey nda wkc kulu ra.

Sohonj cawandiyaj ce-dirawey ga waana nda naamey ra wano zama nga wo gonda alwaati kan i kosu, i si goy mo nda cawkey baafunay fondey. Da baayan kulu ciine waani kan manti cawka ciina ra no i ga a te, wo-din mo ga a moorandi a windanta baafunay goyey. Wo-din banda, zaamaani

cawandiyaŋo gonda lahani kaŋ ga ti zanka jaŋ ga faham nda nga windanta baafuna ce-dirawo, goy jaŋay nda ize-fututaray.

nangu kaŋ doŋ biirima nda zaamani wano ga hima care ga ti kaŋ adamayze boŋ no cawandiyaŋ dumi hinkaa kulu ga goy (zanka, furo-taji, arkusu beeri) ga du ga a no bayray, goray waaniyaŋ nda goy waaniyaŋ kaŋ ga koy nda a booney nda jamaa ce-diraw fondey. Hari kaŋ i fay mo baayaŋo kulu si kala i ce-dirawey nga goy-jiney kaŋ i ga nafa nda ga ngey nufey gasandi do hare

6. Doŋ lookol maana karni 21ta lokkolo se, fahamey sanney

Cawko yaŋ kaŋ gonda laasaabu hanno kaŋ du doŋ biirma nda zaamaani cawo danga wo kaŋ i ga te nibarsite abdou moumouni ra, no na laasaabu te za gayyaŋ doŋ biirimama zaamani lokkolo gaabandi a ma du ga to nga nufey ga. Ba sohoŋ laasaabo gonda gaabi alhaalo kaŋ ra hunkuna lokkolo go se.

6.1. Laasaabey kaŋ i te

Doŋ biirimawo, ba kaŋ se a alhalo ga a ga hima hari kaŋ bisa, hunkuna a bara sanda bayray kaŋ te zaamayaŋ afirki ra. Zaamayaŋo mafaarey ga ti kaŋ a ga goy nda cawkey baafunay nda i windanta alhaalo, a cawey sokonyaŋo, cawkey nda jamaa booney laasaabuyaŋo, wkc. Alhaaley wo kulu i hima i ma i laasaabu no da i go ga cawandiyaŋ ce-dirawo nda cawandiyaŋ tirey sijri no, da i ga ba hunkuna lokkolo jine-koyyaŋ fonda ra caagaley ganandi. Iri ma care fongandi kaŋ lokkolo wo go ga du sanday boobo kaŋ go ga a ganji a cawandiyaŋo ma boori, a ma te mo nafa. Wo-din se no a ga hima hunkuna iri ma laasaabo din tajandi naamey cawandiyaŋo boŋ, cawandiyaŋ ce-dirawey ra, ga du ga i cawandiyaŋ fondey bay, sandayey bonzayaŋo fondo ra. Abdou moumouni tar ga lasaabo wo te zama a di a nafa :

« ..sijiri taji kulu kaŋ ga ba nga ma nwa cawandiyaŋ nda biirimay ra, kaŋ ga koy nda sohoŋ alwaato alhaalo nda afirki boro bi laabey suba, da a ga ba i ma goy nda nga laabo ra, a ga hima ga sambu jina doŋ biirima alhaali fo yaŋ ga i dan zaamaani ce-diraw guusa ra, wo-din banda a ma nan nga nd'ey ma goro care ra alwaati kayna fo ra, day a ma ceeci ga i bare ». (dioffo, 2019, p.21).

Abdou moumouni miila ga ti i ma biirimay hinkaa din ma koy care bande (doŋ nda zaamaani waney) kaŋ ga nan i ma boro kubante yaŋ biiri ga cawandi kaŋ ga konda ngey laabo jina. Haro wo mo arzaka, baafuna nda poltik fondo ra kaŋ ra barmayyaŋ go ga furo kayna kulu, lokkol kaŋ ra i na cawyaŋo sokon sijiri-kayna yaŋ, nda mo cawandiyaŋ ce-diraw kaŋ ga mooru waati kulu baafuna. Care ra gora kaŋ i go ga ceeci gasu, afiriki sohoŋ boro fo kulu biirimay hinkaa din na a barmay (naamey nda zaamaano). Nangu fo te-goyey kaŋ borey sambu do hare mo, iri hima ga ceeci ga ihanney bay, wo kaŋ yaŋ te mafaari afirki biirima ma zaama.

6.2. Hunkuna lokkolo se darzey

Laasaabu boobo kaŋ i te sanno wo boŋ ga naŋ borey ma bay te-gotey kaŋ i ga sambu doŋ biirima ra kaŋ ga hin ga kande gaakasinay hanno iri hunkuna lokkolo darza kayandiyano se. Iri si ga cawandiyay sijirey hantumkey nda cawyan tirey goyey yababe goyo wo ma zaama fondo ra. Amma, cawandikey cawandikey day ga ti kokorbanda borey kaŋ ga hima ga guna fondo kaŋ i ga gana ga doŋ biirimate-goyey nda goy teerey daŋ care bande ga du i nafaa, kaŋ ga naŋ lokkol ce-dirawo ma kay ga boori. Te-goyey ne-ya, goy dumi ga ka goy dumi :

1. Goy nda cawandiyay dabarey nda cawandiyay ce-dirawey kaŋ ga naŋ nda cawkey ma kambe daŋ cawandiyano ra

Hakiika, cawandikey cawandikey no ga hima ga cawandikey cawandi caw dumi-dumey ce-dirawo boŋ, cawyan saruusey ra. Fondo wo ra, i ga hima ga cawandiyay daba hanney cabe i se, wo kaŋ yan ga cawka daŋ a ma nga bayra ceeci nga boŋ se. Da cawandida go ga cawandi, a ga hima ga cawkey no goy fahamante yan no ga i goyey no gaabi ; a ma si cawandiyay te kaŋ ra nga hinne no ga salaŋ mate kaŋ a go ga te kalaasey baayaney kulu ra sohoŋ. Cawandiyano wo dumi sinda nafa hanno. Cawandika ga ti bora kaŋ ga nga cawkey margu, a ma i daŋ fondo, a ma i yaamar da nda a to yaamaryay ga.

1. Cawka windanta baafunay fondey laasaabuyan cawey ra

A ga boori bayrayey kaŋ i ga cawandi ma koy nda baafuna alhaalo, lokkol bayrayey fahama ma du ga te ga boori se. Cawandikey cawandikey ga hima ga borey fahamandi ga boori kaŋ cawandika mana hima ga te nga cawandiyay tiraa se tam. A hima ga moor'a no ga goy nda nga laasaabo ga garay-garay alhaali yan cina kaŋ cawka doona. Alhaaley wo ga hin ga te waati kulu baafunay teera fo kaŋ ra nga bumbo go, wala kaŋ se a ga te seede wala gomdoko wala bine kaŋ te a se taali. A ga hin ga salaŋ harey wo boŋ mate kaŋ ga naŋ a ma dondon windante kaŋ a ga bay ra.

2. Fayando kaŋ go biirimay/cawandiyay nda dondonandiyay game ra

Biirimay gonda kuray hinza kaŋ ga ti cawandiyay (bayray duuyan) ; alhaali cinayan (lalabu nda laabiizetarey boŋ cawandiyay) nda windanta kambe-goyey dondonayan (goy kaŋ ga kande

albarka, kambe-goy tandey nda kambe-goyteerey goy cindey do, goyteeri yan, wkc). Kuray hinzaa wo kulu no i ga hima ga laasaabu da i ga ba i ma ne i na cawyan kubante no cawka se.

3. I ma nafa nda cawkey ciiney kan ga nan i ma du bayray ga boori, i ma i ciine hinkaa bayrayey mo gorandi.

Ciine hinkaa kan ga saba ga cawka zuga a ma furo cawandiyano goyey ra, a ga a bayray duuyano mo dogandi waana-waana borey kan mana furo lokkol, a ga nan a ma waasi ga caw, a ga laabo ciiney nda naamey mo no gaabi. A ga cawkey no saaye boobo a ma zaama cawo ra. Dabari no kan gonda riiba kan bora kulu ga bay. Cawandika ga goy nd'a waati kan cawka si ga faham nda goyey kan i ne a ma te zama a si ga faham nda ciina. Cawandika mana hima ga humburu nga ma hatta ga goy nda cawkey ciiney da a laasaabu kan ngey ga ti fondo hanna kan ga bayrayey gorandi, ngey no ga nan i ma faham nda sannize fo wala i ma sanday fo bonza, wkc. Wo-din se no i ga ne nafayan sokonanta nda ciine hinka ga boori lokkoley ra.

5. Bayray nda teere dan care bande yano ga nan cawandiyano ma te garay-garay ; i hima ga cawandiyano kan ra sinda garay-garay goy gaayi zaamaani cawandiyar ce-dirawo ra. Cawandiyano ga hima no a ma dondonyano nda goy ra furoyano te care bande. Fonda kan ra a ga te ga ti i ma ne cawandikey ma garay-garay goy yan te kan ra i ga windanta kambe-goyey byrayey dan

Habu bon caw fo silman ra, cawandika si kay cawandika tiraa fotey wala tiyaatar-kayney hinne ga nda cawkey, habu cabeyan se. A ga hima no a ma i dirandi ga kond'ey habu, a ma du ga windanta din cabe cawka se, waana-waana alhaaley kan bon cawo ga te (hayciyan, dayyan, neerandi, dayko, neerandey gisiyan nangey, wkc.) Da i ye ga ka kalaaso ra, a ga ne cawkey ma goy nda hari kan i di ga habo cabe, ga faajikaarey kan i du nda neerekey yeere, wkc. Da cawo mana saba nda habu zaaro, za kan barmayyan ga hin ga furo alwaato sijiyo ra, cawandika ga hin ga a sosorandi wala ga a sarandi ga a te habo zaaro hane.

6. Laabiize dumi kan i ga cawandi jamaa kan ra cawka go baafuna nda naamu teerey sanda deemokaraasi ; laabiizetaray, lakkal-kanay gorandiyar, jama care diyan nda a hawzuyan, laalayan ganjiyan, da hannay, ganda ye ganda yan, adilay, yaafayan, bisandi care se yan, gaakasinay, doori/suuru hiniyan, wkc.

Cawandika hima a ma laabiizetaray nda lalabu cawey soola a ma boori zama da baayan ngey wo i ga i yababe no caw cindey ma ga. Laabiizetary cawandiyaŋo do hare wo, hari kulu kaŋ ga laabizetaray hanno fondhey guna, a ga hima ga cawyaŋ dumi kaŋ gonda maana suuban ga cawandi. Ya-din no lalabu mo cawandiyaŋo kaŋ i ga salaŋ alhaali hanno, baafunay hanno adamayzetaray nda teere hanno yaŋ teeyaŋ boŋ, wkc. Alhaali hinka wo, cawandiyaŋ kuray hanno no sanda mate kaŋ kambe-goy dondonyaŋ, ya-din ga i mana hima ga i yababe. Lokkolo ma almayaalo nango sambo laabiizetaray cawandiyaŋo din ra.

Waaniyaŋo dogonandiyaŋo banda, doŋ biirima teerey laasaabuyaŋ, cawandiyaŋ ce-dirawo ra ga hin ga kande gaakasinay sanday boobo bonzayaŋ fondo ra, baafunay, naamey, arzakaa, poltiko nda lalabu do hare.

Kungayano

Afirki doŋ biirima te zaamayaŋ afirki borey ga-ham, lakkal nda lalabu cawandiyaŋo do hare. Cawyaŋ dumi no kaŋ i go ga te za doŋ-doŋ kaŋ go ga kay nga boŋ ga hala sohoŋ, ba kaŋ se taray biirimey go ga kande barmayaŋ ga daŋ a ce-dirawo za karney kaŋ bisa ra. Doŋ biirima goyo ga ti a ma adamayze kubante cina, a ma du ga hin ga nga booney nda jamaa kulu waney gasandi.

Annama, iri ma bay kaŋ doŋ biirima gonda gazeyaŋ dumi jama waana-waana goy-jiney kaŋ do tooyaŋ si faala zama i na i bay nango ra kala i si hin ga goy nd'ey wala ga i bay nangu fo. A sanda nda a teerey zeeney gaayiyaŋo no si ga yadda barmayaŋ, laasaabu taji yaŋ nda goy tajiyaŋ ma furo a ra. Doŋ biirima gonda taali nga ra kaŋ ga ti kundey wala alborey nda wayborey jaŋ ga sasabandiyaŋ. A jaŋ ga bara gomnanti goray ra, a sokonyaŋ, kabiyeŋ kaŋ go a sokonyaŋo ra, a cawey alhaali muula nda a duurey jaŋa kunda fo ra, ga ti gazeyaŋey kaŋ go a se.

Amma, ba kaŋ se gazayaŋey wo go a ra, afirki doŋ biirima gonda maana ba sohoŋ iri lokkolo se. A manti zaamaani biirima wayce amma a ga a kubandi no. Lokkol go sanday cimcimi ra kaŋ go ga ku ba kaŋ se i na a bonzayaŋ fondo boobo sambu. Fondhey wo ga, iri ga hima ga naamey biirimay ce-dirawo kaŋ i tubu tonton. Da cawandikey cawandikey nda cawandikey bumbo na a bay ga goy nd'a, a ga hin ga kande zaamaani lokkolo se gaakasinay a ma ye ga du nda darza.

Tirey kaŋ i nafa nda

Amadou, t. (2021). *Analyse conceptuelle des systèmes éducatifs en afrique*. Module de formation (niveau supérieur ifaenf).

Baba moussa, a.r. malam moussa, l. & rakotozafy, j. (2014). *Fondements philosophiques de l'éducation des adultes en afrique*. Uil et presses universitaires d'afrique.

- Capelle, j. (1990). *L'éducation en Afrique noire à la veille des indépendances*. Paris. Karthala.
- Dioffo, a.m. (2019). *L'éducation en Afrique* (nouvelle édition). Québec. Editions science et bien commun.
- Frédéric, c. (2005). « réflexions sur l'éducation en Afrique, caractère polyvalent de l'éducation traditionnelle ». *Préface* à la nouvelle édition. [Http://scienceetbiencommun.press.pub](http://scienceetbiencommun.press.pub), (xi)...(12), visité le 11/02/2021.
- Inné, m. (1988). « politique éducative du Niger ». *Pédagogie pratique pour l'Afrique*, volume 1. Paris. Librairie intercontinentale.
- Ki-zerbo, j. (1990). (ss dir). *Eduquer ou périr*. Unicef-unesco. Paris, l'harmattan.
- Mungala, a. S. (1982) « l'éducation traditionnelle en Afrique et ses valeurs fondamentales ». *Ethiopiennes*. Revue socialiste de cultures africaines. No 29. [Http://www.wathi.org.leducation](http://www.wathi.org.leducation).
- Oumarou, f. (2006). *Education traditionnelle des enfants en milieu peulh*. Manuscrit. Bibliothèque ifaenf.
- Paré kaboré, a. & rasmata nabaloum-bakyono, r. (2014). *Socio-psychologie de l'éducation des adultes en Afrique*. Presses universitaires d'Afrique.
- Salifou, a. (1974). *L'éducation africaine traditionnelle*. Présence africaine. Nouvelle série. No 89 (1^{er} trimestre). Pp 3-14. [Https :www.jstor.org/stale/24349702](https://www.jstor.org/stable/24349702).
- Snyders, g. (1975). *Pédagogie progressiste*. Presses universitaires de France.

Boŋ-jina 7

Doŋ dondonyanɛy nda bayrayey neesiyaŋo sokonyaŋo : mate no i ga te ga i dan sohoŋ lokkol goyey ra, afirki laabey ra.

Mohamed Sagayar Moussa

Dunguriyandi

Hantumo wo si salaŋ kala doŋ dondonyanɛy sokonyaŋo kaŋ ganda baafunay teerey kande afirki laabey ra boŋ, waana-waana nizeer laabo ra. I na dondonyanɛy alhaaley gorandi kaŋ ga naŋ jamaa ma zankey sokon ga i no bayray nduŋŋaa kambu boobo boŋ. A ga sintin no kaŋ, sanda dondonyanɛy haaley ra, jamaa ga ciya no naamey gaayiko, a ga zanka kookarey neesi ga du ga a carma zaadandi. Sanni dunguriyandiyaŋ hantumi no kaŋ ga afirki cawyanɛy duurey dondonyanɛy nda neesiyanɛy fisi, fisiyaŋ mo kaŋ ga te doŋ biirima dondonyanɛy sokonyaŋ nda a jine-koyyaŋo nda a barmayanɛy kaŋ ga saba nda iri alwaatey wo. Hantumo ga cabe mate kaŋ cine doŋ biirimay teerey nafa-harey ga hin ga naŋ i ma i cawandiyaŋ annasaara lokkolo ra.

Sanniize baajiney : doŋ biirimay, neesiyaŋ fondo, dondonyanɛy sokonyaŋ, laabey ra baafunay teerey.

Afirki ganda ra, cawandiyaŋ nda dondonyanɛy haaley ga faakaaray dan alwaati yaŋ cawkey nda cawandika game ra, nda mo cawkey nda care game ra. Wo-din ga naŋ i ma boro fo kulu goyo bay cawandiyaŋo goyo ra. Cawandikey wo, bayray fo no i ga cawandi, cawkey dondonyanɛy ga ti i wane. Kalaaso ra cawandiyaŋo gonda nangu beeri cawka dondonyanɛy ra nda a duurey ga. Kalaaso manti hinne nangu kaŋ cawka ga du laabaari ga goy nd'a hala a to fu, amma nangu no kaŋ ra i ga goy dondon. Lokkol batama wo, nangu no kaŋ cawandika soola kaŋ ra a ga bayray no kaŋ ra cawkey ga salaŋ ga ye care me ra. Cawandiyaŋo din ga, iri gonda bayra, cawkey, cawandika nda goy-jinayey.

Wo-din ga cabe kaŋ cawandiyaŋ teera gonda :

- Mate kaŋ i ga bayray sambu a ma te hari kaŋ i ga hin ga cawandi, nga ga ti mate no i ga naŋ bayra din ma dogon cawkey se, goyo ma du ga dogon,
- Mate kaŋ i ga hin ga du alhaali hanno yaŋ kaŋ ga bayra cina,
- Mate kaŋ i ga te kaŋ ga naŋ hari kaŋ i ci ma boori ga to hari kaŋ i du, i faham.

Afirki laabey ra baafunay teerey, waana-waana nizeer laabo borey ga care sokon no ga naamu foori yaŋ gorandi kaŋ ga ci ya alwaati beeri yaŋ kaŋ boro ga nangu barmay (baafunay, addiini). Boro ga du tabbatandiyaŋ a wane hiney ra ga goy kaŋ koy jamaa se te. Afirki wayno-kanɛy laabey

ra, darza nooyav nda i dondonyan̄ goy ga no i ga a te jamaa ra, ga du ga to bayray fo gagari ga laabaari nooyan̄ nda naamu ganayan̄ ce-diraw ra. Jamaa care sokonyan̄o din si ga goro kala fondo yan̄ nda naamu haali yan̄ kan̄ ga dondonyan̄ no gaabi hala care nda cara no, nda dottijey (chan, c, *et al.*, 2019) (sanni kan̄ i hima ga faham ne sanda borey kan̄ ga ciya wadde nda wadde lakkalkooni kan̄ i ga sambu di ga dondon, borey kan̄ koy ga diy'ey nda i yadda ga ciya tilas jamaa sanni hanno kulu ga.

Iri dumbo ga salan̄ dondonyan̄ nda neesiyān̄ duurey sanney boŋ afirki ra, kan̄ tiksa ga ti kambu dondonyan̄ fisiyan̄ sokonyan̄ doŋ biirima ra, nda a jine-koyyan̄o nda barmayyan̄o nda kalaasey goyey kan̄ ga hin ga te.

Dumbo patarmi jina si salan̄ kala afirki doŋ biirima neesiyān̄o boŋ. Biirima din dumbo nda baayan̄ jamaa wane no, a ga nangu cindi mo nayzetaray nda care gaagasinay.

Dumbi hinkanta ga salan̄ hari kan̄ ga hin ga bara doŋ birima nda dondonyan̄ey neesiyān̄o afirki ganda teerey game ra. Nga no ga ti i ma hããyan̄ te biirimay neesiyān̄ey darzey nda annasaara lokkol waney ce-dirawey boŋ. (yerly, 2017).

Dumbo patarmi hinzanta kan̄ ga ti bananta, iri ga fisi no ga ti mate kan̄ i ga hin ga neesiyān̄ hanno te kalaasey kan̄ gonda jamaa ra, nda mate kan̄ i ga hin ga hanseyan̄ neesiyān̄o te sanda laawal kan̄ ga koy nda afirki naamey neesiyān̄o.

II. Laabey doŋ biirima teerey darzey

Moumouni (1967, p. 13-14) no na afirki doŋ biirima seeda baajiney kan̄ ga jamaa naamey cabe :

- Nafa beeri no a gonda almayaaley nda jamaa do,
- Kunda nda jamaa haali,
- Boŋ danyan̄ gomni teeyan̄ nda lakkal baafunay fonda ra,
- Haali hanno duuyan̄ kambu kulu ra,
- Zanka lakkal nda ga-hamo zaadayan̄ kayna-kayna.

Afirki laabiizey wo, alwaati kulu no i ga goy kambe ga kambe ra kan̄ gonda care nooyan̄ nda care gaayan̄. Doŋ goray wo-ne dumi ga kaayi-kaayey addiney goyey no gaabi nda boro kulu yaddayan̄ey adamayzetaray beerayey ga. Wo-din se no caille, (2019, p.7) na miila wo-ne ci « da boro na afirki boro-bi laabey dumey baayan̄o guna, nda i baafunay alhaali dumi-dumey sokonyan̄o kan̄ ga cabe fayankaa kan̄ go arzaka, poltik nda baafuna zaadayan̄o do haray hala ba

annasaarey ga ka, boro ga di biirima kambo ra seeda baajine yan̄ kañ ga koy care ga, seeda yan̄ kañ ga cabe kañ dumey naamey kulu afo. »

1.1 doñ biirima, fondey kañ baafunay teerey darzandi

Dumi waani-waaney nda boro biyey care sokonyaño si kala fonda hinka kañ ga wo kañ se borey waafaku i ma ne doñ biirimay darzaa/naffa cabe zama a sinda wadde no, a ga haggoy nda laabiizey ibaayo kañ ga kond'ey jine.

Afirki doñ biirima gonda haali waani-waani taaci (caille, 2019) kañ ga jamaa baafunay ce-diraw nda teera hagante yan̄ cabe. Haali sintina ga jamaa baafuna darza kwaarandi kañ ga ciya di ga dondon adamayze margasinay kulu kañ ga ba a ma duumi se. Haali hinkanta ga doñ baafuna biirima sambu sanda ganji haali kañ ga nduñnaa harey nda addiiney ganayan̄ey darzandi. Borey biyey ga ganjey beerandi i wane laasaabey ra nda i wane miila kañ si hin ga te ra. Haali hinzanta wo boro bi goy boobo no a ga tabbatandi kañ yan̄ ga i baafunay dumi-dumey kulu cabe. Haali taacanta nda kokoranta si salañ kala zankaa zaadayaño boñ, a wane almayaalo ra nda jamaa ra. I ga zankaa sambu sanda boro kañ go jamaa kulu goray ra a wane zankatara ra ; lakkalo nda ga-hamo kulu do haray. Jamaa laasaabey ganjo ga ti a wane borey ra furoyaño, jamaa mo se. Wo-din se « biirima kaaniyo ga ti jamaa kulu no ga kambe dañ gumo biiriyano ra haali kulu kañ cine no : dottijo fo ma kambe dañ zanka kulu kañ cine no biirima ra, a ma kocciya dondonandi biirimay goy fo yan̄, haali yan̄ kañ ga barmay-barmay ra. Boro yan̄ kañ i suuban goyey din teeyan̄ se no ga i gasandi jamaa kulu ma ga. (caille, 2019, p .8).

1.2. Almayaali ra, jamaa kambe dañyan̄ biirimay gagari sintina

Afirki almayaali go zanka se sanda nangu kañ ña nda baaba tataliyañ hallasay nda biirimay nangu kañ ga dondonyañ fondo boobo feeri a se. Kocciya ñaño no ga a hallasi, a ma ciya wayborayze wala alborayze. Jamaa ra goray alwaati no kañ ga zanka dañ nangu kañ :

« atciryatara kulu ra, ña boñ no kocciya tina kulu go : a ma a ñwaayan̄di, a ma a saajaw : boro mana hirri daaru hala boro ne zanka wo ñaño ga-basi no za day kañ, sanda ñañey kulu, afirki ña ga maar'a nga ga gumo hari kulu kañ lamba kocciya ga, wo-din banda mo nga no ga a naanandi nga fafa ga han kulu, a ma a suusu, a ma a kanandi nga jare ga, a ma hampa mo nangu kulu kañ a ga koy nga banda-daaro ra. » (caille, 2019, p : 9-10).

Haggoyyaño din kañ sinda wadde, baabo mo ga a gana, ga a dum ga a no biirimay hanno a ma du ga furo jamaa ra, nda koyne a ga jamaa gaakasina ceeci i ma kambe dañ ga tonton nga biirima ra, biirima ma du ga gaabu. Kocciya mo ga boñ dum, a ga hangan naamey

cawandikey nda i gaayikey se. Arañ di kañ hayrayey go ga ngey goyey kulu te kocciya biirima se ga du ga a no nga boñ-duura kañ a ga goy nda bangandiyañ ra wala tuguray ra, jamaa ra. Wo-din se no a ga boori boro ma faham « kañ baaba wala ña no ga cawandiko goy te, kocciya mo cawko ; a se no a ga boñ dum albeero se a ga gaakasinay mo ceeci i ga. Baabo wala ñaño boñ no a go i ma kocciya dañ fondo a ma furo jamaa goy ra (goy, jamaa goryey, wkc), a ma ndunña bayray nda hariyañ kañ ra a ga nga kambe dañ jamaa goray teerey ra. Baabo no ga kocciya jina, ga furo tajo cawandi nda alboro goy mate ka baabo no ga kocciya cawandi cine ña mo ga wandiyo kayna, ga wandiya cawandi hari kulu ka baabo no ga kocciya cawandi ga koy nda wayboro wala ña goy. (caille, 2019, p.10).

1.3 don biirima : teerey barmayyañ guuso

Doñ biirima du barmayyañ beeri kañ annasaarey kaayaño kande, alwaati mo kañ na baafuna fondey butugu za kañ a mana jamaa goray fondey nda naamu fondey sambu (ki-zerbo, 1992). Annasaarey cire furoyañ mana teerey hinne barmay bo, a na ba boro biyey bayrayey dañ care ra gumo-gumo ga i tilasandi i ma naamu fo teerey dondon kañ ga koy nda fondo yañ kañ i gaayi (akkari & dasen, 2004). Afirki borey ga miila kañ : lokkol nda baafuna manti kala a follon no afirki borey baafunayey ra, kañ yañ ga hayyañ no darza, zankataray nda biirimay go a se beene, i ga goborotaray, hinne goray nda hari baakasinay no gaabi » (caille, 2019, p. Xiii). Zanka wo laabo kulu arzaka no, jamaa ra kanga fay, mate kañ hantumkey na a ci, nda : « annasaara banda borey kañ na hari baakasinay dañ jine, nooru nda jinay baakasinay cabeyañ » (caille, 2019, p.58), wo kañ annasaara mayra waate cawandiyaño kar ga say.

Wo-din se no, a wane alwaati sintina ra, « afirki zanka ga goro wayborey jare ga, (sanda mate kañ boro ga goro tuuro tiksa ga,) (caille, ibid. P. Xiii) hala i ga bora sambu sanda boro kañ ga jamaa kulu nafa afirki doñ biirima ra. » (caille, p. Xiii). Laasaabo din kañ nañ kocciya ma ciya boro kulu wane wo ciine si no koyne annasaara lokkolo diiyañ ga.

III. Afirki lokkolo

Annasaarey mayra waate saruuso na dabari nda fondo yañ te ga boro biyey no bayray. Boro bi laabey boñ-duura banda, i ma annasaara saruuso gorandi ga tilasandi afirki borey ga. I ma sijiro hanna din kañ ga ti tilas gorandi ma ga, kala i ma konda goyo nda jine margasinay ra kañ kambu hinka kulu za-jindey mana bangay ga boori. Afirki borey kañ ga bay haaley din ga sinda hina fo kulu kala yaddayañ, i ma ye ga kambe dañ care kambe ra yaño kañ sinda haali no gaabi ga boro biyey baafuna barmayyañ nda gaabi cine ra. Annasaara kañ ka ga goro ga ngey lokkol yañ, albeerey

cawandiyan nangu sinji ga cabe afirki borey se kanj teera hanno yanj no ngey ga i cawandi kanj ga nanj i ma wadaata.

Sanno wo ra, iri ga taariifi alhaali yanj sanni te ga cabe kanj annasaarey mayra kande barmayyan iri baafuna se kanj ga ti iri wane addiney gananyanney nda iri naamey darza. Iri ga kalaaso kanj gonda boro dumi-dumi, naamey nda dumey kanj yanj si koy care bande sanni te, nangu kanj borey ga koy day no ga cawandi wala ga dondon.

Cawandika goyo ga ti cawandiyan (aranj ma faham ga ba kanj goy no kanj maana ga ti, i ma boro no bayray nafante a ma du ga nga hinayey tonton ga du gonitaray goy kambu fo ra). I ma nanj wo-din ma du ga te, cawandika ga goy nda cawandiyan fondo hinzanta kanj ga ti bayrayey neesiyanj (fondo sintina ga ti cawo soolaa hantumyanj, ihinkanta mo cawandiyanjo.) Annasaara zaamaani kalaaso ra, i ga lokkoliizey neesi no afo-fo, a gar mo donj biirimay ra wo, kwaara dottijey no ga i neesi.

li.1. Taarifi neesiyanj

Annasaarey cawandiyanjo nufaa ga ti i ma baarici komi yanj cawandi kanj ga annasaarey ga i wane goyey nda i addiina ga. Mayray fondo wo-din duma ga cabe kanj boro biyey hima ga annasaarey naamey caw nda koyne boro gure-gure yanj no hima ga du zaamaani bayrayey kanj bayray timmante goy hinne no i ga guna. Afirki laabukoyey sambu mo kanj dirawey din ga ti fondo hanney iri zankey biirima se, ngey kanj i sokon ga soola ngey wane naamey nda i addiney se.

Annasaara mayra banda alwaato na barmayyan beeri te (i ma i neesi), a na bareyanj boobo te, (i ma i ci) a na danj care yanj boobo te (i ma i fahamandi) a na fayyanj beeri yanj mo te (i ma faham i se) (bancel et blanchard, 2003). Annasaara mayra alwaato ra nda boro biyey mayra alwaato ra, barmayyanj beeri te donj biirima ra. Iri fisiyanjo si dira kala kambu fo boj kanj i na batama hanse, iri ma dabarey ci, iri ma ci mo wo kanj ba hagu mo afirki borey se.

Laasaabu no kanj i hima ga te i jine koyyanj fondo ra, i ma danj ngey lakkaley ra mo i batamey zaadayanj i alwaato ra, jamaa sokonyanj ra kanj sinda dabe hanno yanj. Afirki borey baafuna, i wane laasaabey/miiley, i wane sankey haaley manti kala fondo yanj kanj annasaara ga ne i si laabu zaadandiyanj fondey ra. Lokkal sintiney feeriyano no nanj cawandiyanj kambo zaada.

li.1.1. Kuray baajine hinka : jamaa cawandiyanj nda goy dondonyanj donj biirima ra

Jamaa cawandiyanjo si te gagari hinka boj (caille, 2019) :

- Gagari sintina wo, almayaali nda jamaa baafunay dondonyanney donj foori-foorey ga, dottijey hanganyanj, tuurey bayyanj, alsilaamataray nda cafaritaray bayyanj ;

- gagari hinkanta mo ga salaŋ naamu foorey boŋ kaŋ ga ciya jamma neesiyaŋ/yoonaŋ kaŋ albeerey ga dum, i ga i hawzu ga du to nangu hanno borey do (furtaji nda sambantaasi, i ma du ga baafunay tinayey sambu.)

Goy dondonyaŋ cawo si gana kala :

- Farmi goy dondonyaŋ (boro ma dondon fari goy hayrayey wala beerey bande, nda kuray (boro ma konda almaney kuray) ;
- Danay, sacetaray, garaasataray nda caakaytaray/kaymi dabarey, silmaŋ ga.

li.1.2 doŋ dondonyaŋ gagari hinka neesiyaŋo fondey

I ma si dirgan almayaalo, jamaa nda borey nango afirki biirima do haray. Kunda hinzaa kulu, afolloŋ no a ga te sokonyaŋo ga kaŋ ga boro fo kulu tinayey gaayi a wane jiirga wala a wane nango ga, jamaa ra. Da baayaŋ, i si ne kala bora kulu wane no dondonyaŋey duuyaŋey nda i neesiyaŋey mo (jamaa ra goy fo ga nangu/gagari daahirandiyaŋ) kulu doŋ biirima haali no. Zamaani lokkolo cine ra boro folloŋ-folloŋ se no i ga yoona te. Sijiri si no kaŋ i kayandi jaabey kaŋ te fondo ra, sanni yaŋ wala bayray yaŋ kaŋ i gaayi, i na i daahirandi afirki borey gora ra (akkari & dasen, 2004). Amma, iri naamey bayrayey zaadandiyaŋ kaŋ gonda darza yaŋ, manti kabiizey laasaabante sanda zaamaani cawandiyaŋo ra. I ga hin ga neesiyaŋ duurey daŋ jeeri-gaaru walhã kaŋ go ganda ra.

Walhã 1. Neesiyaŋo sokonyaŋo

Kambo	Bayrayey
Jamaa sokonyaŋo	Almayaaley nda kwaaraa mayra sokonyaŋo nda a ce-dirawo.
Baafunay darzey sokonyaŋ	Baafunay darzey sillaa nda i nafa bonkoonitaray mayra ra
Baafunay darzey kanandiyaŋ kunda-kunda	Kwaaraa bayrayey sillaa nda cawey fahamandiyaŋ
Naamey ra teerey fahamandiyaŋo	Naamey ra teerey sokonyaŋo nda furtajey kaŋ i go ga si darzey (kookarey) sifayaŋ seede
Bayrayey daahirandiyaŋ	Neesiyaŋ fondey fahamandiyaŋ i wane

	kambo nda i wane bayrayey dondonyan gagaro boŋ.
Waato bucey sokonyan nda nangey alhaaley daahirandiyar	Gonitaray fo wala jamaa jine-koyyan fo darzandiyar nda bayyan

li.1.3 kalaaso, cawandiyar nangu

Kalaaso wo, nangu hanna no kan borey ga koy ga albahaaru ceeci, i ma goy, i ma dondon. Fonda din ra, afirki borey furo haali taji ra, kan sandayey ga ti nango kan i ga caw, cawandiyar dumey, margasina kan go ngey nda cawandika game ra, dondonyaney neesiyaney, sokonyan beeri kan ga ba boŋ danyar ce-kayante nda barmayyan borey baafuna ra. Cawandiyar haali sokonyan dumo wo ga hima nangu himcare taji yar kan bangay (perrenoud, 1999) nda sijiri kayante nda cawandiko kan ga cawandiyar sokon waato dottijey nango ra. Kalaaso ga ciya nangu kan i ga cawandiyar salar ga ye care me ra yar gaabandi bayray fo boŋ (chevallard, 1992). Barmayyan alhaali laasaabo din ga lokkoliizey kundaa tilsandi a ma doona cawandika goyey sokonyan, cawandiyar ce-dirawey gonitarayey ga, nda boŋ danyar bambata goyey kulu kan i na i no teeyar ga. Mate kulu kan no, zaamaani lokkolo kalaaso hawzuyar nda a sokonyar kande barmay yar beeri, nda ceeci ga sasabandiyar kan borey biirima ga guna afirko ra go ga te. I ma fun dudalo biirima ga ga koy teera taji yar ga kan yar ga dondonyar ce-kayante sokon, ga i dan fondo ciya misa kan i ga guna ga du ga furo dondonyar zaamaani taji ra. I ga faham kan : « sokonyar sannizo ga laasaabu beeri tonton, a ga goy nangu mo gorandi kan ga goyey nda salar ga ye care me ra yar fondoy kayandi » (perrenoud, 1999, p. 540). Cawar fondo tajo banda, a ga boori mo boro ma nga boŋ ha hala :

« boro ga hin, cawandiyar do haray, ga kalaaso hawzuyar wala cawandiyar kulu nango wala alwaato sambu sanda hari kan i ga jin ga te jina, fondo ce-kayante boŋ, sannin kan boro ga miila kan cawandiyar-dondonyar ga hin ga te, a ga nar mo i ma dake care ga nda jine koyyan, kan sinda alwaati sarayar, cawandiyar gagarey dake-dake care ga yar a ma boori ». (perrenoud, ibid., p. 541).

Kalaaso hawzuyar nango cawandika cawandiyar teerey kulu ra ga ti i ma dondonyaney duurey neesiyar nda i sokonyar sanno te.

lii. Duurey neesiyaŋ afirki cawandiyaŋ-dondonyaŋ haaley ra

Afirki laabey ra, neesiyaŋ bayra manti kala teera no kaŋ i gaayi cawyaŋ guuso daba boŋ, a manti mo kala sannu kaŋ laabo saruusey ayey gaayi. Doŋ biirima ra, neesiyaŋ wo manti kala haali yaŋ kaŋ i gorandi kaŋ jamaa ga guna nda adamayze darzay bayyaŋ. Nayzeta ray nda care gaayaŋ no afirki baafunay goray ra, i ga daŋ jine. Naamo din kaŋ gay wo, hanseyan neesiyaŋo kaŋ ga ti ganji hinzanta cawandiyaŋ-dondonyaŋ na a ganandi (cawandiyaŋ soola hantumo nda cawandiyaŋ bumbo). Iri ga neesiyaŋ dumi hinka sannu te walhã wo ra ga du ga di i bare-bareyaŋey kaŋ i ga hin ga te.

Walhã 2 : neesiyaŋ dumi-dumey

Afirki doŋ biirima neesiyaŋo	Afirki zaamaani biirima neesiyaŋo
Sanno tunanta	
Sanno nango nda a fonda baafunay gora ra	Goy waaniyaŋ duure kaŋ si barmay
Nangey	
Baafunay darzey	Kaŋ ga laabo saruusey guna
Sokonyaŋey fondhey	
Almayaali nda jamaa gagaro	Kalaaso gagaro
Almayaali nda jamaa mamburey baafunay goray sokonyaŋo ga	Cawandikey cawandiyaŋ fondhey kaŋ i gaayi ga
Goyo gasandiyaŋ gagari baajiney	
Dottijey yaamarey	Cawandiyaŋo soolaa
Naamey ra teerey sokonyaŋo	Cawandiyaŋ gasandiyaŋo
Duurey tabbatandiyaŋ nda i daahirandiyaŋ	Duurey neesiyaŋ

Walhã ra, i ga di fayanka beeri te ce-dirawo nda dabarey kaŋ yaŋ i goy nda ga. Doŋ biirima fonda ra, jamaa ga bayray fayyaŋ care se no gaabi, nda i daahirandiyaŋ margana y beeri teerey ra. Kalaasey ra neesiyaŋey mo jeeri no i ga no cawko kulu se.

Dabaro kaŋ ga hagu cawyaŋ neesiyaŋo fonda ra ga ti cawandika ga cawka daŋ fondo no a wane lokkol goyo ra. A ga ceeci ga a sandayey bay ga du ga a daŋ ce-diraw ce-kayante yaŋ ra a ma du ga konda nga dondonyaŋo jina. Neesiyaŋ no kaŋ ga te cawandiyaŋo waate nda dondonyaŋ goy kulu ga.

Haali wo-ne ra, neesiyaŋ wo, manti kala darza no. (perrenoud, 1999) :

- Cawka wo se, a ga nanj a ma to jine gagaro ga, a ma nga waaniyaney gaabo nda a sandayey waare, a ma ye ga gagari fo yeera (hala a tibi), a ma fatta cawandiyanjo ra (kaayan) nda a ma du sattifika wala caw banyan tira fo ;
- Cawandika se, cawandiyan teera no kanj ga nanj i ma sanku sambu ga to jine dumbaro/patarmo ga, ga goy taji yanj sijiri, ga cawandiyan dabarey guna, ga ye ga di mo neesiyan dabarey. Goyey kanj cawandika sijiri cawandiyan haaley bonj ga nanj cawko fo kulu nda goy fo. Goy sannizo ga cabe kanj a ga tilas cawka ga a ma dondonyan goyey te.
- Cawkey hayrayey se, fondo no kanj ga nanj i ma du laabaari cawka kookaro bonj nda mo i ma du baaru cawka dondonyan jine-koyyanjo ce-dirawo bonj.

Donj biirima ga neesiyan danj hari kanj i cina jamaa goyey ra, kanj gonda seeda yanj kanj ga nanj borey ma bay hala i ga kookaro nda duurey daahirandi. Jamaa bonj no tinayey go, i ma guna nda lakkal ga di hala cawka ga du darza fo (maa) wala a ga barmay nangu no ga du ga kambe danj kwaaraa baafunay nda arzaka zaadayanjo ra. I ga kocciya sambu no sanda kwaaraa kulu wane amma manti kocciya go kwaaraa ra hinne.

Jamaa dabaro din ga nanj almayaaaley ma ngey zankey biirimay tilso sambu, i ma haggoy nda adamayzey darzey hinne se. Fonda din ra no sohonj iri go ga kalaasey kanj gonda cawko boobo neesiyanjo mo caw.

iii.1 duurey neesiyan, mate no i ga te ga i sasabandi afirki kalaasey ra ?

Caw neesiyan manti kala cawandiyan teera fo kanj go cawandiyan nda dondonyan teera beerey ra. Cawandika teera hinzanta no cawo soolaa nda cawandiyan bumbo banda. A ga cawandiyan/dondonyan banandi/daabu no nda goyo nafey gaaiyanj. Neesiyan ga bangay sanda teera baajine kanj ga tilas i ma te cawandiyan nda dondonyan haaley ra. A te cawandikey se bonj-haway beeri kanj te i se tinay nda goy beeri kanj yanj gonda nafa yanj i wane cawandiyan dirawo se.

iii.2 hanseyan neesiyan sanda laawal kanj ga afirki naamo nda neesiyanjo danj care ga

Neesiyan dumi boobo no ga bara, boro ga du ihinka cawandiyan-dondonyan haaley afirki lokkol kayney nda cawandiyan lokkoley ra. Ngey ga ti neesiyanjo kanj ga te alwaati fo caw banyan ga nda cawo hanseyan neesiyanjo. Sintinay wana no ga ba gumo neesiyaney ra, kanj ga ti wo kanj cawka dondonyan wana kanj i ga a bayrayey kulu gosi kanj ga ban nda jeeri nooyan, gonitaray nda jine-koyyan kalaasu fo ra. A ga saba nda caw gonitaray kanj boro du balasyan.

Hanseyan neesiyanjo ga nanj boro ma bay nangu kanj cawka to nufa fo ga. A ga nanj i ma di hala i ga cawandiyan sijira barmay kanj go ga te barmay no, i ma ci mo nangu kanj cine lokkoliizo go nufa fo

se. A ga naŋ koyne, cawka ma bay nangu kaŋ cine a to cawyaŋ-dondonyaŋ ga, a ga naŋ mo i ma a lakkalo candi cawka ma du ga faham fondo yaŋ kaŋ i ga gana, kaŋ yaŋ ga gaabu/boori nda wo kaŋ yaŋ manti ya-din no : boro ma janceyaŋ laasaabu te boro bumbo goyo boŋ (shahvali et zarafshani, 2002). Hanseyaŋ neesiyaŋo si te kala cawandiyaŋey waate. A nufaa ga ti a ma cawka fahamandi gumo, fahamay ce-kayante nda jando kaŋ go nga nda nufaa game nda sandayey kaŋ a go ga di ; koyne a ga cawandika laabaarandi mate kaŋ cine cawkey go ga faham nda a cawandiyaŋo, a ma du ga hanse se.

Alhaali fonda din ra, a ga boori ma hanseyaŋ neesiyaŋ sijiri, sanda laawal tabbatante kaŋ ga du ga konda afirki naamey neesiyaŋo nda jine.

Afirko ra, iri fahamandi kaŋ neesiyaŋo, hari no kaŋ bora kulu wane no, care gaayaŋ nda ŋayzeta ray baafunante. Wo-din se no neesiyaŋo ga hin ga koy nda iri baafunay gorayey. Walhã kaŋ ga ka ra, iri ga hanseyaŋ neesiyaŋo haaley cabe gagari sintina ra, gagari hinkanta ra mo dabarey kaŋ ga saba nda doŋ teerey.

Walhã 3 : neesiyaŋ haaley nda dabarey kaŋ i ga sasabandi

Hanseyaŋ neesiyaŋ haaley	Fondey kaŋ i ga hin ga sasabandiyaŋ afirki ganda ra (lokkol ma ciya nangu kaŋ ga cawandiyaŋey nafa harey guna.
Ga cabe nangu kaŋ cawka go nufa fo se	I ma cawkey sokon ga i dum mo, konkonse teeyaŋ, i ma ngey kwaaraa taariifo, i hinayey waana-waana goyo kaŋ i ga hin ga te i jine-koyyaŋo fondo ra. I ga hin ga i gosi i wane hinayey kaŋ ga konkonse te, i ma duurey mo yeeti ga no.
I ma cawandiyaŋ-dondonyaŋ dabarey marmay	Iri ma iri ganda teerey no darza bayray nda naamu sanney do haray. I ga hin ga cawkey neesi i wane naamu nda gama teera silla hanney waareyaŋ ga.
Cawandiyaŋo waate no a ga te.	I ma ganda bayrayey sokon ga i daŋ cawandiyaŋ siji ro ra, ga laabo ciiney daŋ ga i cawandi : cawkey neesiyaŋo si te kala cawandiyaŋ fondo fo boŋ ga du ga ganda bayrayey laasaabu, i ma du ga i goy kalaaso ra.
A ga cawka kookari nda a sandayey ci a se.	I ma gonitara y cawey sillaa te nda ganda bayrayey neesi. Bayrayey neesiyaŋo si te kala bayray kunda a

Hanseyan neesiyar haaley	Fonday kan i ga hin ga sasabandiyar afirki ganda ra (lokkol ma ciya nangu kan ga cawandiyar nafa harey guna.
	nda cawey kan ga koy nd'a.
A ga ci cawandika se fahama kav cawkey go ga du a cawandiyar ga, a ma du ga barmay	I ma cawandiyar hanseyar sijiri gorandi. Cawandiyar satey ra, cawandikey ga laasaabu ga di fondo, kan ngey ga sambu ga du ga cawkey ka cawkey ga gonda sanday ga. Cawkey mo ga hin ga ga te kunda-kunda ga ngey sandayey ci cawandikey se.
A ga ka cawka lakkal cawo waate nda goy fo banda.	I ma haali yar te kan ga nar jamaa ma kambe lokkolo goyey nda a hawzuyar ga. I ma lokkoliize baabey nar saware i ma laasaabu lokkolo kan ga ti ncawandiyar nango. I ga hin ga lokkliizey neesi, hayrayey kambe nar nar nda i goyey lokkolo hawzuyar ce-diraw fondo ra.
a ga cawka te dondonyar hawzuko kan ga nar a ma nga darayyar nda duuyar hawzu.	I ma boro ma dondon boro nar se no gaabi sanda mate kan a go iri nar teerey ra. Cawandikey ga goy-marguyar goy-jinayey soola. I ga cawkey neesi i wane goy marguyar gonitara ga. I ga hin ga i neesi mo i wane goy hattayar hawzuyar nda hanseyar nar.

Walha ga iri laabaarandi dondonyar neesiyar kan ga hin ga te nda mate kan i ga nar biirima teera hanney sambu ga kalaasey ra wane hanse.

Afirki baafuna/arzaka nda naamey haaley ga nar dondonyar nda teera boobo ma te. I ga di kan laawaley nda dabari yar wo go no. Cawandikey, cawandikey jine-funey, lokkoliizey hayrayey nda lokkliizey bumbey hima ga i warci no cawandiyar haali dumi-dumey ra, laabo arzaka nar nda i ma i nar biirimay cawandiyar sijirey nda nafa goy fondo ra. Wo-ne ga ciya fondo kan ga batama baafunay/arzaka zaadandiyar boona gaabandiyar ga du ga cawandiyar nar bare goyteerey cawo do-haray kan ga boori farmi nda kura se. A ga nar batama nafa-harey ma du darza. Alhaali fo mo ra, a ga boori i ma cawandiyar sijirey nar bare ga du ga lakkaley barmay, i ma cawka mo

lakkalo feeri caw-tirey darzandiyan ga. I ga hin ga cawandiyan sijiri gorandi kan ga nafa-harey nda hinayey din kulu mo no darza. I ga hin ga ngey wo cabe caw-boŋey wo ra :

- Gonitarayey caw-boŋ ga dondonyan goy baajiney, gonitarey kan i ga gaabandi, nangey kan yan i ga i gasandi, danyan alhaaley nda neesiyen kan i ga goy nda dumey.
- Cawandiyan dondonyan nda neesiyen caw-boŋey ga bayray-kundey gaayi, cawey kan i ga dan, alwaati kabirjo, nda mate kan neesiyen ga te nda.

Iri ga gaabandi caw-tirey din ga, za day kan lokkoliizey baayanjo ga humburandi.

iii.3 mate no i ga neesiyen ce-kayante te nda kalaasey kan gonda dimmaa beeri

Jomtien (ndunnaa laabey ceeyanjo kan i bangandi kan bora kulu ma koy lokkol ne ga koy annasaara jiiri1990) ga koy dakar teera kundaa (i ma tu cawyan baajiney ga ne ga koy annasaara jiiri 2000) afirki laabu boobo na kookari beeri yan te ga lokkol furoyan no gaabi. Za alwaato din no kalaasey dimmey beeri, waana-waana gomnanti lokkoley ra. Cawandikey kan sinda cawandiyan gaabo kalaaso hawzuyan nda a neesiyen gonda dimmaa beeri yan. Haali wo-ne ra, a ga boori iri ma iri boŋ ha mate no i ga te ga ye ga cawandiyan fonden nda dabarey kan ga nan cawkey ma dondon, cawandikey mo ma du ga cawkey duurey neesi. Cawandikey hima ga ye ga di ngey cawandiyaney sijirey guna, nda i wane neesiyen ce-dirawey (prosser et trigwell, 1999). Iri ga dabarey sijiri kan ga nan, i ma neesiyen goyey dan borey goray ra.

iii.3.1 cawandiyan fondo tajey (cawandiyan dumi waani fo)

Hunkuna, cawandiyan fondo taji yan go no kan ga no daama i ma cawandiyanjo te afo dumi, dondonyanjo afo dumi, neesiyenjo mo afo dumi, cawandiyan taji fo dumi, kan ga cawkey kambe danyanjo no gaabi, cawandiyan teerey barmayan, neesiyen dumey bare-bare nda goy nda gonitaray yan (chamoux, 1986). Dabari wo-ne no iri ga sijiri aran se : laasaabu-kar care ga-toonandi kan ga hin ga koy lokkoliize dimmaa beeri. A si dira kala fonden nda ce-dirawey wo :

« laasaabu-kar care ga-toonandi » dabaro wo i na a te no kan cawkey kulu ma ngey boŋ dan dondonyan ce-dirawo ce-kayante ra sata yan ra. Cawkey ga laasaabu sanda fo wala haayan fo boŋ afo-fo day i ma tuuyaney kar care ga nda caley waney, ga i ma tuuyan hanna toonandi ngey kunda beero do.

- Ce-diraw

I ma ganji beerey waare, ihanney wala wo kan i ga bay kan ga sandi cawandiyan se.

1. I ma hããyan̄ fo te, i ma nan̄ cawko fo kulu ma nga laasaabo te (laasaabu) alwaati kayna ra. I ga hin ga ne boro kulu ma nga tuuyan̄o hantum i ma du ga i daahirandi se.
2. I ma cawkey hã i ma ngey tuuyan̄ey kar care ga nda ngey caley wana nda sata kayna fo (kar care ga), i ma saba tuuyan̄ fo boŋ.
3. I ma boro hinka-hinka sata boobo hã tuuyan̄o kan̄ i du (toonandi). Cawandika ga hin ga gagari wo-ne wo hawzu, a ma hã boŋ wolanteeru yan̄ ga i ma salan̄ wala a ma tombala te ga boro hinka sata hã.

iii.3.2 dondonyan̄ dumi-dumey (waani neesiyan̄)

I ma sijiri dondonyan̄ haali tajey se nufey kan̄ ga i ba i ma to se, i ma mo dan̄ i cawandiyān̄ dabarey kan̄ i ga hin ga te se. Wo-ne ma ga, hala i ga dondonyan̄ey neesi, a ga boori i ma haali hagantey nda bare-bareyan̄ey kan̄ go gagari hinza game laasaabu :1) dondonyan̄ nufey ; 2) cawandiyān̄ goyey ; 3) neesiyan̄ dabarey.

- 1) **Dondonyan̄ nufey** : bayray fo no wala goy waaniyan̄ fo no cawka hima ga waani cawa banda ? Mate kan̄ i ga dondonyan̄ nufa hantum nda ne-ya : « cawo banda, cawkey hima ga + bloom lokkolo teera teeraci ».
- 2) **Cawandiyān̄ goyey** : goy fo yan̄ no ay ga gasandi kan̄ ga nan̄ cawkey ma dondon ? Cawandiyān̄ dabari fo no ay ga goy nda cawo gasuyan̄o se ?
- 3) **Neesiyan̄ dabarey** : mate no ay ga dondonyan̄ neesiyan̄o te nda ?

iii.3.3 neesiyan̄ dumi-dumey (waani neesiyan̄)

Cawkey dondonyan̄ey neesiyan̄o si bara kala dondonyan̄/cawandiyān̄ ce-dirawo ra. A du ma ga boori se, ga te ce-kayante, ce-diraw wo-ne ga te a se ganji :

- I ma dondonyan̄ haali te kan̄ ga nan̄ cawka ma goy fo te ;
- Goyo din teeyan̄ ga, cawka hima ga du sanday fo, i ga gaakasinay hããyan̄ te a se, nda tilasandiyān̄ nda nafa hari yan̄ no a se ;
- Hala a ga gaakasinay hããyan̄, nda tilasandiyān̄ nda nafa-hari guna, cawka ga laasaabu « ga goy » ga bayray taji cina : cawo nufaa
- Bayra din, hala a ban ga a waare, a ga hin a ma goy nda goyo waate.

Sanno bananta

Iri sanno boŋ-jina ga kande sanniizey wo yaamaryan̄ nda bayray kan̄ boro ga du.

Doŋ biirimay nda dondonyan ce-dirawo manti kala caw fondo hinka kaŋ furo afirki baafunay gorayey sokonyanjo nda ce-dirawo ra (akkari et dasen, 2004). Laabiizey, i wane biirima diiyanjo ga, mana ngey boŋ daŋ kala haali hinza ra kaŋ ga ti toonandiyan, care gaayan nda jayzetaray. Baafunay haaley nda boro dumi-dumey ga ti afirki ra dondonyaney kulu dumo dabey.

Dondonyan fondey nda neesiyen sijirey gay kaŋ i ga koy nda iri teerey kaŋ yan te sanda afirki se bumbo dolle.

Iri ceeci iri haaley nda teerey kaŋ annasaara kaayanjo barmay biirima ra kaŋ na afirki laabiizey baafunayey daŋ care ra neesi

Sanno boŋ-jina na afirki dondonyan haaley caw kaŋ gonda doŋ teerey nda ngey tilsey nda nafa-harey kaŋ gonda caagale yan kaŋ ga nan i ma neesiyen dabarey fisi i ma du ga koy nda annasaara cawandiyan wana.

Fisiyanjo cabe kaŋ cawandiyan neesiyenjo ga hin ga te cawey ce-diraw fondey ma te care banda, kaŋ ga ti i ma gaayi hari kaŋ boŋ iri teerey neesiyenjo ga te nda darzey mo kaŋ go i banda. Amma, i ma faham ga bay kaŋ caw boŋ-jina teeyanjo ga, i na haayan te mate kaŋ i ga hin ga i sasabandi nda hari kaŋ a ga hin ga kande cawandiyanjo teerey do harey.

Cawandiyan sijiro ga hin ga te ga boori sanda silman ga i ma nafa-hari ce-kayante yan kaŋ ga koy nda baafunay gorayey, a ga cawkey goyey ci. Ce-dirawo mo, dondonyan neesiyeney kaŋ ga koy nda boŋ wasayan, care gaakasinay nda jayzetaray, darza hinza kaŋ ga alboro kaŋ ga jamaa nafa soola, nda alboro kaŋ a arzaka ga a muraadey te. (remillard, 2010). Iri ga ci kaŋ iri mana hari hinka sambu kaŋ i hima ga caw : goy gonitarayey kaŋ go cawandikey se doŋ biirima boŋ nda iri doŋ bayrayey kaŋ ra i hima ga du nafa-harey, -cawandiyan lokkoley hina kaŋ ga cawandikey cawandi i ma iri baafunay teerey sambu sanda di ga dondon hari, cawandiyan haaley ra nda dondonyaney neesiyen ra.

Tirey kaŋ i goy nda

- Akkari, A & dasen, P.r. [dir] (2004). De l'ethnocentrisme de la pédagogie et ses remèdes. Pédagogies et pédagogues du sud. Paris : l'harmattan.
- Bancel, n., & blanchard, p. (2003). Avant-propos/culture post-coloniale: le temps des héritages. *Nous*, 1871(1931).
- Caille, f. (2019). L'éducation en afrique.
- Chamoux m.-n. (1986). « apprendre autrement ». In p. Rossel (dir.), *demain l'artisanat ?* Paris : puf ; genève : institut universitaires d'études du développement, p. 209-235.
- Chan, c., embi, m., & hashim, h. (2019). Primary school teachers' readiness towards heutagogy and peeragogy. *Asian education studies*, 4(1), 11-21. Doi:<http://dx.doi.org/10.20849/aes.v4i1.602>
- Chevallard, y. (1992). Concepts fondamentaux de la didactique : perspectives apportées par une approche anthropologique. *Recherches en didactique des mathématiques*, 12(1), 73-112.
- Dasen, p. R. (2004). Education informelle et processus d'apprentissage. In a. Akkari & p. R. Dasen (eds.), *pédagogies et pédagogues du sud* (pp. 19-47). Paris : l'harmattan.
- Ki-zerbo, j. (ed.). (1992). *C0111pagnonsdu soleil*. Paris: fondation pour le progrès de l'homme - la découverte - unesco.
- Marin, j. (2000). Une éducation appropriée aux peuples autochtones d'amérique latine. In p. R. Dasen & c. Perregaux (eds.), *pourquoi des approches interculturelles en sciences de l'éducation?* (pp.261-280). Bruxelles: deboeck université.
- Mohamed sagayar, m. (2011). Action du professeur et pratiques de formation : analyses en classes de cours préparatoires et dans une cellule d'animation pédagogique, dans le contexte du niger. These en sciences de l'education, université rennes 2, rennes, france.
- Moumouni, a. (1967). *L'éducation en afrique*, paris, françois maspero. 399 p.
- Perrenoud. P (1999). « de la gestion de classe à l'organisation du travail dans un cycle d'apprentissage »/ *revue des sciences de l'éducation*, vol. 25, n° 3, p. 533-570.
- Prosser, m., & trigwell, k. (1999). *Understanding learning and teaching: the experience in higher education*. London: srhe/open university press.
- Remillard, j. (2010). Modes d'engagement : comprendre les interactions entre les professeurs et les ressources curriculaires. In g. Gueudet & I. Trouche (eds), *ressources vives*, 201-216. Lyon/rennes : inrp/presses universitaires de rennes.

- Shahvali. M & zarafshani. K. (2002). « l'utilisation des techniques d'évaluation participative dans les zones rurales comme stratégies métacognitives pour développer les savoirs autochtones : une étude de cas », revue internationale des sciences sociales n° 173, p. 453-459.
- Yerly, g. (2017). Évaluation des apprentissages en classe et évaluation à grande échelle : quels sont les effets des épreuves externes sur les pratiques évaluatives des enseignants ? *Mesure et évaluation en éducation*, 40(1), 33–60. <https://doi.org/10.7202/1041003ar>

Boŋ-jina 8

Yaasay nafaa cawandiyanŋ nda ciiney ra dondonyanŋ, afirki naamey lokkolo ra : arzakaa kaŋ i dirgan.

Amadou Saibou Adamou

Dunguriyandi

Yaasay boŋ no hantumo wo-ne ga salaŋ, yaasay sanda baafunay ra te-goy nda sanni teere kaŋ i ga hin ga nafa nda afirki ciiney ra cawandiyanŋ ce-dirawo ra,. Yaasay go nangu kulu afirki sanney nda hantumey ra, annama hari kaŋ ga boro dambarandi ga ti kaŋ sanni dunguriyey wo kaŋ ga hari boobo cabe, kaŋ ciina ra hantumo boori i gonda mo maanaa hanno naamey ra, si lokkol sijirey ra, ya-din ga i mana i laasaabu afirki lokkol cawandiyanŋ ra. Dirgana wo ga kayfandi. Dumbi wo-ne kaŋ ga caawandiyanŋ ce-dirawo fo suuban ga ceeci ga yaasayey fisi ga nafey kaŋ go i se no zankey se, zaamaani lokkolo ra, waana-waana ciiney nda naamey dondonyanŋ se. Yaasay nango nda a goyo afirki dumey ra cabeyanŋ banda, hantumo wo ga i cabe sanda goy-jinay yanŋ nda cawyanŋ kaŋ gonda nafa boobo ciiney-naamey cawandiyanŋ se ; bananta ga, dumbo wo ga goy fondo yanŋ sijiri sanni fahamantey wo cawandiyanŋ-dondonandiyanŋ se afirki ciiney cawandiyanŋ kalaasey ra.

Sannize baajiney : yaasay, cawandiyanŋ-dondonandiyanŋ, ciine-naamu, sanni waaniyanŋey, cawandiyanŋ ce-diraw

Boŋ-jina

Dumey kulu ra no i ga **yaasey** te wala i ma i sambu dumi waani fo ra. Doŋ borey ga no i na i tubu wala bine i na i te/cina alwaati kaŋ mana mooru gumo, ga fahamandi mate kaŋ borey bara nda + (wala i ga miila i go), ga ci mate kaŋ boro fo kulu go ga di nga cala ; ga baafunay alhaalo cabe. Sanni alhaali dunguriyo maanakoyey kundaa ra no i go, sanda sanni ganji, yaasayze, sanni dunguryo, sannize.... Da baayanŋ kulu sooro yanŋ no kaŋ gonda maana kaŋ jamaa baafunay bayrey no i ga toonandi borey do ga i boŋey feeri. Alhaaley kaŋ i ga a bay nda ga ti kongu bandayanŋ nda bayray nooyanŋ. Wo-din se no i ga ba ciiney cawyanŋ nda adamayzey baafuna cawyanŋ. Sanni dunguriyey wo cawyanŋ no kande cawo kaŋ ma yaasey cawo.

Afirki ra dumi fo yanŋ (waana-waana kawya ra) na yaasay danŋ ngey zaari kulu me-sanney ra, kala a to nangu kaŋ i ga hin ga ne kaŋ yaasey gonda ngey kambe sanni ce-dirawo. Kayna-kayna yaasey go ga furo hantumey ra, waana-waana nda yaasey marguyanŋ, deede hantumey (kaŋ ra me-sanney go ga furo) nda feeyanŋey/tallayanŋey kaŋ yanŋ ga goy gumo nda yaasay.

Ba kaɗ se yaasay gonda gaabi, i si cacar ga a daɗ afirki lokkol cawandiyaɗ sijirey ra, ya-din no cawyaɗ tirey nda cawandiyaɗey mo ra. Yaasay wo goy-jinay hanno no afirki dumey sanney ce-dirawo ra, ciine nda naamu goy-jinay hanno, cawandiyaɗ nafa-hari ce-kayante kaɗ go borey kulu goray ra amma kaɗ i mana daɗ lokkol laasaabey, waana-waana ciiney-naamey cawandiyaɗ-dondonyaɗ kambo ra.

Yaasay hima ga du nga nango ciiney nda naamey dondonyaɗo ra, i cawandiyaɗo ra nda mo, da baayaɗ kulu, afirki zankey biirima ra mate kaɗ a goro ga te za doɗ. I ga hin ga nafa nd'a cawandiyaɗ-dondonandiyaɗ kambu boobo ra. Dumbi wo-ne nufaa ga ti a ma nafey kaɗ go yaasay cawandiyaɗ-dondonyaɗ se bangandi. Dalla-dalla ga, nufa baajine hinza no go gaakasina wo kaɗ iri kande se : yaasay nafa nda a goyo afirki dumey se bangandiyaɗ ; i ma ci riiba kaɗ go a se da i na a te cawandiyaɗo goy-jinay ; i ma fondo yaɗ sijri kaɗ i ga gana ga goy nda yaasay afirki ciiney cawandiyaɗo lokkoley ra. Iri ma bay mo kaɗ sijirey din wo nangu kulu no i goy nd'ey manti cawandiyaɗ gagari fo hinne ra. Cawandiyaɗ laawal yaɗ no kaɗ ga hin ga kande dondonyaɗ goy yaɗ nda jinay yaɗ kaɗ ga cabe kaɗ i hima ga sanni dumo din laasaabu afirki ciiney-naamey cawandiyaɗo ra.

I. Yaasey kaajey, i goyey nda i maaney

Yaasay boɗ sanni baajiney no iri ga dumbu wo sintin nda. Iri ga salaɗ kayna fo i kaajey, i maaney nda i goyey boɗ jamaa baafunay gorayey ce-dirawo ra.

1.1. Yaasey kaajey nda a goyey

Dumi kulu no ga nga wane yaasayey cina, day a ma goy nd'ey nga baafunay fondoy nda nga booney ra. Yaasay wo nduɗɗaa kulu hari no. Amma man ga no a fun ? May ga yaasay ka taray ? Haãyaɗey wo ga tuuyaɗ si hima kala boro ma ceeci ga yaasay dumi-dumey (iri ma ne yaasay sintiney) kaɗ adamayze te bay, alhaalo nda alwaato kaɗ ra i na i te. Hala iri ga hin ga laasaabu ga yaasayey kaajo ceeci yaasayey sillaa tiraa ra, wala deede hantumantey tiraa ra wala bine tira fo kulu kaɗ ra yaasayey go ra, iri ga bay kaɗ a gonda gaabi wala iri ma ne mo a si te pat yaasayey kaɗ si hantumante do hare wo. Iri ma bay day kaɗ doɗ borey nda sohoɗ borey kulu no na yaasay yaɗ te fondo boobo wala alhaali waani-waani ra.

Misira (kaɗ ra i ne baafunay sintin nduɗɗaa ra) day no borey ga hima ga koy ga yaasay sillaa tira jina ceeci (yaasay sanniiizo se no i ga ne *sebayt, misira ciina ra*). Tiraa din ga ti wo kaɗ se i ga ne ptahhotep cawandiyaɗo wala *ptahhotep* sanni daahirantey tiraa, kaɗ ptahhotep te jiiri 2400 hala

yeesu annabi isa hay. Tira din, faransi boro fo, kan ga nangu caram, kan ma ga ti émile prissee d'avesnes no diy'a jiiri 1843. Baafunay ra lalabu nda sanni gonitaray cawandiyajo ra i go ga goy nd'a alwaato don.

Don gareekey naamo mo na yaasay boobo te kan se i ga ne *paroimia* (man no parémie sanniiizo sanda yaasay no-ya nda sooro daahirante cindey fun, parémiologie kan maanaa ga ti yaasayey cawyan nda parémiographie kan maanaa ga ti yaasey hantumyan). Gareekey yaasey mana fun kala nda baayan misira baafuna naamey ga. I na sorrey wo iboobo sambu ga hantum ga gisi tira yan ra sanda silman ga baytu teeka kan se i ga hésiode (karni hakkanta hala yeesu annabi isa ga hay) *goyey nda zaarey*.

Mate kan don tira hantumka kan ma athanase, kan mamoussé diagne (2005, fita 94) filla, ne « i ga ne i se *paroimia (para tou oimous : fonda caso kuuyan kulu ga) zama i go hantumante fonda caso ga du ga naarukey fahamandi ; [...] ya-din ga, naarukey kan ga laasaabu hari kan i go ga caw bon ga du bayray* ». Yaasayey ga te fongandi nda baafunay hari, i ga tu hããyaney kan borey ga te bon se ga, waana-waana borey kulu kan ga naaru fondey bon nda wo kan yan go ga dira ga ndunna bayray ceeci

Yaasay dumi-dumi yan go diiney tirey ra sanda linjiina (waana-waana tastaama zeena ra) nda kuraana ra. Hunkuna yaasay boobo go zaari kulu jaabey ra (sankufa kawyey ra), poltikiizey sanney ra, feeyaney ra, deede suura hantumantey ra, yaasayey silley tirey ra, mate kan yaasay hantumyanjo na a cabe (sanni dunguriyo fahamante silla tira hantumyan) nda kan i te yaasay hantumyan dumi-dumey bon (wo kan ga yaasay sanni dunguriyo fahamante caw)

Hala za don borey go ga goy nda yaasey ngey sanney ra, ya-din ga sanney wo go ga i sanni muraadey, laasaabey nda ndunna muraadey feeri no, i ma du ga te borey se fongandiyaj hari, laabaari nooyan hari nda mo baafunay fondey cawandiyaj sanno.

1.2. Yaasay maaney

Yaasay maaney mana fun kala jamey kan ga a te do, wala goney kan ga yaasayey caw do (yaasay hantumkey). Za day kan borey laasaabo ga no yaasay fun, iri ga tammahaã kan jama kulu no na i no maana dunguriyo nda nga bumbo fondey kan a kayandi. Yasay hantumkey mo do hare, i na fondey kan i kayandi kan ga koy nda bayray ce-dirawo kan afo kulu ga goy nda gana ga yaasay maanaa feeri. Borey kan ga dumey yaasey caw wo, fondo hinka bon no i na yaasay maanaa cina.

Yaasay maana boobo no go no. Iri faajikaara wo ma ga, iri suuban wo kaŋ yaŋ afirki wayno-kaŋay dumey hinkaa sijiri, maali laabu bambarey nda nizeer laabu soŋay borey nda zarmey nda wo kaŋ yaasay hantumko hinkaa te : joseph russo nda claude buridant.

Bambarey si ne yaasay se kala « n'dale » kaŋ fun « ne » (ay) nda « da » (tatari/yandi) ga. Ya-din ga « n'dale » maanaa ga « ay tatari/yandi » wala bine « i na ay tatari/yandi ». Zahan ne kaŋ bambarey se wo « n'dale wo sanni no kaŋ ga miile/laasaabu feeri ga beerandi, zama bora kaŋ go ga yaasey deede anniyaa ga beeri nda/bisa sanney kaŋ a go ga te [...] bayray hinka no n'dale go ga kar care ga, afa, sohoŋ wano, gonda himacare nda afa kaŋ ga doŋ wano » (mamoussé diagne, 2005, fita. 71). Iri ma ne koyne kaŋ yaasay wo alhaali hinka no a ga dake care boŋ : sohoŋ sanni teeyan alhaalo kaŋ ga salaŋko hinka daŋ care ga haali fo ra nda alhaali jina kaŋ ga sanno kaŋ i te sohoŋ-da sambu ga kond'a naamey ra sanni fo do kaŋ te za doŋ.

Soŋay borey nda zarmey wo do, mate kaŋ a go dumi boobo do (waana-waana afirki ra), fayanka si no yaasay nda sanni dunguriyo cindey game ra. Yaasay wo, sanni maanakoy no, sanni kulu kaŋ i ga ganji.

Da i na yaasay sanniizo kaajo guna, i ne « ya a say » kaŋ i daŋ care ga. A maanaa faransi ciine ga ga ti : « ay ma kar ga say » wala « ay ma a duma », « ay ma a fay ». Yaasa « kar ga sayyan » ga hima i ma a fifiri ga kopta ka, i ma a fisi ga du ga faham nda a maanaa. Ya-din ga bora kaŋ yaasa ga guna wo se, sanday no lakkal se, laasaabu kookari no, laasaabu burneyan no (sahā-din wala kaŋ i ga kokorandi) kaŋ ga nan boro ma du bayra kaŋ go sanni dunguriya din ra. Amma, yaasa « dumayan fayyan » ga ti i ma sintin gay a may, ga a dursu a ga du ga goy nd'a fondo fo yan ra kaŋ a ga hagu, kaŋ a kande maana hanno yan.

Yaasay hantumka kaŋ ma russo (2009) se « yaasay wo sorro dunguriyo no, kubante, kaŋ i si a teeka bay, kaŋ fun jine-funo zeeno do, kaŋ alhaalo ga barmay, kaŋ ga cimi gorandi , kaŋ ga no bayray yaamayan kaŋ ga borey ga yadda ».

C. Buridant (kaŋ m. Diagne, 2005 fita. 64 filla) se, yaasay wo « " soola ga laasaabu no" wala "kolbo ra lalabu no" kaŋ ga jine-funataray wala bayra kaŋ a ga cabe margu ga te kanandi fo ga te hari kaŋ ga bora kulu guna. Yaasay day ga ti sanni burcini kaŋ sokon ga boori- fonda kaŋ a gana ga dira boro fo boŋ no ga a sokon-, sanni sokonante no kaŋ gonda jinde seede yan nda maana yan, kaŋ si hima faajikaaray waney ».

Ba kaɗ se yaasay ga hima hari kaɗ ga faala, sanni sando no kaɗ maana ga barmay-barmay. Amma iri ga bay mo kaɗ, da i na harey kaɗ iri ci banda guna: (i) yaasay wo sanni no kaɗ kaɗ i daɗ care ra ga dunguriyandi (a si ku a gonda maana, wo-din se no, mate kaɗ soɗay borey nda zarmey ci, i ma a « kar ga say » ga du ga faham nd'a) ; (ii) sanni no kaɗ ga boro kongu-banda (wo-din se no a ga goy nda sannizey kaɗ ga lakkal candi wala kongu-banda yaɗey ga du nga maanaa bangandi) ; (iii) naamu fo kulu no ga a alhaalo nda a maanaa kulu wala jara kayandi ; (iv) saha-din da no i ga a maanaa feeri. Haaley wo kulu se nda afo yaɗ koyne se no i ga ba bora kaɗ ga yaasa te nda bora kaɗ ga a feeri se, i ma bara nda gonitaray, i ma du ga laabaari nda naamu goy-jinay hanno wo bare-bare mate kaɗ a ga hima nda : yaasay si kala nangu kaɗ ciina nda naamo ga care kubay. Ya-din ga dondonyaɗ goy-jinay hanno no kaɗ ga cawkey ciiney, sanney nda naamey bayrayey tonton.

iii. Yaasay nda ciiney-naamey cawandiyaɗ

Silmaɗ ga, nizeer laabo ra wo, ba kaɗ se borey ga nafa nd'ey gumo (magar wo-din mo se no), i si ga yaasay laasaabu lokkol cawandiyaɗ sijirey nda tirey ra. Kala da iri koy ga guna annasaaray mayra waate no iri ga du lokkol tira kaɗ yaɗ ra i na yaasay laasaabu ga nangu gisi a se. Tira din ga ti *mamadou et binéta beeri* (tira no kaɗ i ga goy nda kalaasu gu a. Davesne nda j. Gouin hantum) kaɗ ga jandiizey nda yaasayey margu, faransi ciine sannizey cawandiyaɗo ra, cawyaɗ fondo 36 kulu kaɗ i gaayi ra. Iri ma ne day kaɗ i si ga goy nda yaasay ciina nda naamo bayrayey gorandiyaɗo ra, nizeer lokkoley ra ; misaalo wo ga boro dambarandi da boro laasaabu kaɗ i ga ba gumo waati kulu sanney ra.

3.1 yaasay, afirki doɗ biirima ra

Da baayaɗ kulu afirki ra, waana-waana nizeer ra, arkusey no ga goy nda yaasayey ga zankey dondonandi jama ra goray. Hari kulu no i ga te nd'ey, waana-waana da i na alwaato guna a ga : fahamandi, deede, kaseeta, gaaray, lakkal candi, yaamar, cawandi, ganji, wkc. Mate a goro gareekey do, afirki ra mo i ga yaasayey te goy-jinay yaɗ kaɗ i ga zankey cawandi nda, ga i dondoandi jama ra goray. Borey wo mo ga i daɗ care ra no ga dursa day ngey mo ma soola ga i no, alhaali dumi-dumi ra, zankey kaɗ ga ka i banda se.

3.1. Nangu kaɗ yaasay go afirki naamey biiriima ra.

Yaasey wo hari ciyaɗ alhaali no, diiyaɗ nda miileyaɗ alhaali no ; boro baafunay alhaali no. Sanni toonandiyaɗ alhaali no kaɗ ga cabe, alhaali cacarante ra margasinay kaɗ go boro nda boro fo game wala borey kulu kaɗ ga goy nda game. Wo-din hinne hima ga te mafaari i ma yaasay daɗ afirki zaamaani lokkoley cawandiyaɗ sijirey ra, hala iri ga ba iri ma lokkol te nangu kaɗ i ga me ciine dondon kaɗ ga koy nda naamey.

3.2. Yaasay nda ciiney cawandiyajo zaamaani lokkoley ra

Gagari hinka ra no i ga hin ga yaasay cawandiyajo dan : sanda ciine hari yan, wala sanda naanu hari yan. Gagari sintina ra, i ga hin ga kande lokkol se ciine nda sanni bayray ; gagari hinkanta ra mo i ga hin ga kundey kan go ga goy nd'ey bayrayey ; i baafunay fondoy nda i laasaabu hanney no. Fondo wo-ne dumi ra, yaasay cawandiyajo ga hin ga te, silman ga, nda laabaari nooyan bayray dumi taaci kan ga ti : sanni fahamay, hantum fahamay ; sanni teeyan nda hantumi teeyan. I ga naamey mo tonton bayray taaci din ga zama care bande no i go. Yaasayey cawandiyajo ga hin ga te nufa dumi boobo bon : ciine waaniyan, sanni waaniyan (laabaari nooyan) nda naamu waaniyan. Iri ma ne kan yaasay bumbo no go ga ceeci nga ma furo afirki ra ciiney-naamey cawandiyajo-dondonyajo ra.

Hala iri ga yaasay cawandiyajo-dondonyajo goy yan sijiri ciine-naamu dondonyajo fondo ra, iri hima no iri ma salan jina cawkey furoyajo boona sanney wo dumi dondonyajo ra bon.

Mame couna mbaye (2015) na iri fongandi kan « cawandiyajo-dondonyajo dabe fo ga ti cawkey boona sanno, sanda day baakisina kan i ga cabe yaasay dondonyajo goy fo kulu ra furoyan se. Wodin se, iri ga miila kan yaasay duuyan nda a bayyan se, cawandika nda cawka hima ga goy care bande, cawkey nda care bumbo hima ga goy care bande ».

Yaasayey baayajo kulu kawye no i fun. Ya-din ga iri ga hin ga ne kan kawye cawkey wala wo kan fun kawye no ga ma yaasayey din ga bisa wo kan yan go galley ra. Iri ga hin ga ne mo kan cawko kunda dumi hinka no go kalaasu ra : borey kan doona yaasayey (kan ga yaasay te nda baayan) nda borey kan mana doon'a. Ya-din ga, gurja kan cawandika go ga te ga du cawkey yaasay dondonyajo boona si te zaamayan, da manti a ga hari hinkaa wo bay no kalaaso ra.

3.2.1. Yaasay nda fahamay duuyan

Iri hima ga harey kan te ga bisa guna ga bay kan jaabi fahamay si faala ; jaabi fahama ga ba a ga sandi mo ce fo yan. Yaasay maanaa fahamyan mo ga sandi ga bisa sanni wano, a alhaalo nda fondoy kan i ga gana ga goy nd'a sanno wo dumo. Fondo wo-din ra, iri ga hin ga daahirandi jean-pierre cuq nda isabelle gruco (2013, fita157) kan « maanaa fahama ga sandi ciine waani cawandiyajo ra, zama hari boobo no ga ka ga gaaru fahama nda a bareyajo se ».

Hala boro ga ba boro ma du yaasay fahama, boro hima ga lakkal te ciine haali boobo se : sokonyajo, jinda tunyajo wala zumbuyajo, maanaa, sanno ce-dirawo haalo, wkc. Hari yan go no kan si ciine guna kan ga furo yaasay fahama ra : laabaaro nooyajo alhaalo, salanko fo kulu nango darzaa, naamey ce-dirawo, nootiyajey, dondonyajey, monduma haaley, wkc. Hala cawandika ga

ba nga ma cawkey fahamandi yaasay, me ga wala hantumi ga, nga ma i dondonandi yaasay teeyan mo, i hima, silman ga, a ma yaasay maanaa kan sanni iri te ga bisa laasaabu, a kulu wala jara. A ga hima mo ga cawandiyan fondey wo guna ga nga goyo te.

3. Gagaro (lokkol kayney, koloozu wkc.) No i ga laasaabu ga fondo baajiney yan gana ga lokkoliizey dan yaasey fahamay dondonyanjo ra ; i ga hin, silman ga, ga te deesan yan kan gonda jinay kungukoy yan wala seeda yan ga du ga lokkoliizey lakkaley feeri kongu-banda sanni ga, waana-waana yaasay wana ga. Wo-din se iri ga hin ga :

- Laasaabu waaso te nda cawkey, silman ga caw fo ra, laabaari misaa nda a alhaaley (boro wala alman) bon ; a dumi-dumey bon (sanni wala kan manti sanni) ; goy-jinay dumi-dumey bon (jinde, ga-ham, hantumi, deesan, talfo, wkc.)
- Ne cawkey ma jandiizey, dooni suurey, wangaaritaray deede, hangan wala i ma i caw jinde beeri ; iri ma sanney wo dumo nda sanney kan i ga te waati kulu kar care ga ; iri ma ne zankey ma laasaabu te suura dumi-dumey wo alhaaley nda i maaney bon ;
- Iri ma batama te cawyan batame, wo-din se, iri ma nangu gisi kalaaso caraw ga kan iri ga suura dunguriyo yan kan zankey ga hin ga caw kanji, kan ga salan i naamo bon nda kan ga naamu fo yan cabe : jandiize yan, yaasay yan, wkc.

Goyey wo, nda afo yan koyne, maanaa ga ti i ma margasinay dan hari kan boro ga dondon lokkol nda wo kan i ga ci (te) game ra, waati kulu laabaari nooyaney ra, kan manti lokkol ra. Maanaa ga ti i ma cawkey bon feeri i ma hangan jaabey kan go ga te i jare ga se, i ma du hanganyan nda diiyan alhaali hanno harey wo kulu kan go ga te se.

Sanni fahamay dondonyanjo do hare wo, cawandika ga hin ga yaasay cawandi mate kan cawo nufey nda goy-jiney kan go a goray ra na a no fondo a ma te. Gagari hinza ra no goyo din ga hin ga te : hala hanganyan ga te, hanganyanjo waate nda hanganyanjo banda.

Hala hanganyanjo ga to ga ti diraw jina kan ga konda iri yaasay jaabo fahama do. Silman ga, a ga hin ga te alhaali cabeyan kan ra i ga cawka dan haali ra kan ga nan a lakkalo ma feeri. I hima ga cawka fahamandi cawo nufey, cawo bumbo nda haro kan a ga ma alhaalo, laabaari nooyanjo alhaalo bon, wkc. I ga hin ga cawo nufaa, yaasa suuraa alhaalo guna ga haayan te a fahama bon, silman cawo bonjo bon, salanka bon, nufa kan i go ga ceci bon, yaasa sokonyanjo nda a ciyanjo jinda bon, alhaali fo yan kan si sanno teeyanjo ra bon, sanda sawtu gaaba, jinday, wkc. Soolayan gagaro wo nufaa ga ti i ma cawkey sootiya nda maayan lakkalo boriyandi.

Hanganyaŋ alwaato ga ti yaasay sanno nda a cinanyaŋ harey maayaŋ nda i fahamyaŋ : soora, sooro patarmey, sannizey, harfey nda hantumiizey kaŋ go a ra. Sanno ga hin ga te yaasay kaŋ go nda waani (kaŋ ga wasa nga boŋ se) wala yaasay kaŋ go sanni kuuku ra. Cawandika ga hin ga albahaaro kaŋ i ga hangan ci, wala a ma ne cawko fo yaŋ kaŋ a soola ma a ci, wala bine a ma goy nda goy-jinaŋ fo kaŋ i ka wo-din ma ga : araajiyo, araajiyo kaŋ ga sanni sambu, talfo, wkc. Cawandika goyo ga ti a ma haggoy cawka ma ma sanno ga boori. Da i na nufey laasaabu, i ga hin ga yaasa hangan hari kaŋ ga bisa ce fo. Hanganyaŋo wo manti sanno maayaŋo hinne no, alwaati no kaŋ ra cawka hima ga nga lakkalo kulu daŋ, a ma goy mo nda dabari hanno yaŋ ga faham nda sanno ga du ga tu hããyaŋey ga kaŋ i te hala hanganyaŋo ga to alwaato ga.

Hanganyaŋo banda alwaato ga, cawkey na goy yaŋ te ga tu hããyaŋey kaŋ i te i se hanganyaŋo alwaato ga. Fondo hinka no go no kaŋ iri ga hin ga gana ga faham nda me ga yaasay :

1. Hala yaaso wo sorra kunda no kaŋ go waani, i ga hããyaŋ te cawkey se kaŋ me ga, ga naŋ i ma faham nda a maanaa. Hããyaŋey din ne :

- sanni teeyaŋ (may no ga hin ga yaasa ci, may se, fondo fo yaŋ ra, wkc.) ;
- sanni cinanyaŋo haalo nda ciyaŋo haalo ;
- lakkal ra diiyaŋey kaŋ go sanno ra ;
- yaasa maanaa nda a goyyaŋo haaley ;
- naamey haaley ;
- wkc.

2. Hala sanni kuuku ra no i na yaasa ci (deede, fahamandiyaŋ, faajikaaray, wkc.) I ga goy-jina guna no ga maanaa dondonyaŋ goyey te fondoy wo boŋ :

- alhaaley kaŋ sanni iri te beene kulu wala i jara,
- (da a ga hin ga te) laabaari nooyaŋ nda a duuyaŋ alhaaley kaŋ yaŋ ra nootiyaŋey, dondonyaŋey ...kaŋ yaŋ go salaŋka naamo ra ;
- salaŋkey nda i darzey,
- yaasa maanaa alwaato kaŋ i cabe ra ;
- yaasa garay-garay maana nda a kongu-banda maanaa :
- yaasa goyey sanni teeyaŋ do hare nda laabaari do hare, suuraa ra ;
- wkc.

Yaasay hantumante fahama si te kala da i na me ga wano fonda gana : **boŋ-feeriyaŋ alwaati** fo nda kar ga daŋ fondo ra kaŋ ga jin yaasa wala suuraa kaŋ ra a go **cawyaŋo bumbo** se ; sanno

sambuyan ga a goyyaŋo alwaato (nga wo ga ku nda alwaati hinkaa jina) kaŋ ga kokoro ga ka ga sanni maanakoyo fisi nangu kaŋ hare i ga ba. I ga hin ga fisiyaŋo te sanniizey maanaa boŋ, sorra cinayaŋo boŋ, yaasa naamey alhaali fo yaŋ boŋ, wkc. Iri ma bay mo kaŋ yaasay wo goy-jinay hanno no teereco alwaato nda fondey kaŋ i ga goy nda sorra ra cawyaŋ se.

A kulu no ga naŋ i ma du fahamay boobo hambara, amma a sinda sikka faham guuso sanno boŋ, da sanno ga wasa nga boŋ se no wala bine a gonda ciine, maana wala goy margasinay nda suuraa kaŋ ra a go hari jarey. Wo-din se, i ga guna no suuraa dumo (alhaali bangandiyaŋ, deede, fahamandiyaŋ, laabaari nooyaŋ, daŋ goyyaŋ, baytu, feeyaŋ, wkc.) I ga hin ga yaasa nango, a alhaalo nda a goyo suuraa ra caw.

Yaasey fahamay goyey banda (me ga wala hantumante), a ga boori i ma ne cawka ma salaŋ haro kaŋ i di nda wo kaŋ i waani yaasey sanney wo nda i goyo boŋ.

3.2.2. Yaasay nda teeyaŋ bayrayey

Teeyaŋ bayrayey me ga wala hantumyaŋ ga si kala fahamay bande. Bayrayey kaŋ boro du me ga wala hantumyaŋ fahama no boro ga goy nda ga yaasay fo yaŋ te (me ga wala hantumante).

Me ga teeyaŋo ga hima :

- yaasay fo wala iboobo cawyaŋ nda jine beeri : i ga haggoy nda sanniizey ciyaŋo, a ga lakkal ye mo yaasay ciyaŋ jinde alhaaley ga mate kaŋ i cinaro go nda (harfu hinka wala ihinza, wkc) kaŋ ga fay wala kaŋ ga hima care ; mate kaŋ jinda go nda, mate kaŋ yaasaa maanaa go nda, wkc.
- yaasay maanaa fahamandiyaŋ alhaali dumi-dumi ra (ga cabe bare-bareyaŋey hina kaŋ go yaasay maanaa se kaŋ ga koy nda fonda kaŋ ra i go ga goy nd'a) :
- i ga goy nda yaasey, fondey kaŋ cawandika sijiri ra. Cawandika ga hin ga alhaalo (nango, goyo), goyey kaŋ borey ga te (salaŋkey kaŋ a ga guna), nufa kaŋ i go ga ceeci (yaamar nooyaŋ, goy daŋyaŋ, jukkeyaŋ, ..) Fahamandi cawkey se ;
- cawkey ma ci laabaari nooyaŋ hanno alhaalo kaŋ ra i ga goy nda yaasey kaŋ ga hima nda ;
- yaasay kaŋ ga baafunay bayray fo dunguriyandi ga ci wala a ma a boŋ fahamay fo no ;
- yaasey teeyaŋ me ga ga saba nda modeelu yaŋ kaŋ i no (cinari kambu hinka wala ihinzakoy, kaŋ sinda wala kaŋ gonda lakkal diyaŋ, kaŋ ga goy nda goy nda almaney, tuurey, borey, ...) ;
- wkc,

Yaasayey hantumyaŋo do-hare wo, i ga hin ga a te goy dumi-dumi yaŋ ra kaŋ cawandika wala cawkey sijiri ; silmaŋ fo yaŋ ne :

- Boro ma yaasay kaŋ boro ma wala kaŋ boro di (sanni fo ra, cawyaŋ ra) kaŋ kaanu borey se gumo hantum ga cabe ; cawka ga ci fondo kaŋ ra no nga du sanno din, a ga ci mo mafaari kaŋ se a ga kaanu nga se ;
- Kwaaraa ra, kura ra, bayraykooni fo do konkonse fo banda, i ma ganda yaasayey silla hantumante fo cabe, hantumi ga ;
- I ma yaasaayey himcara maana do hare wala cinaro do hare guna ga i sokon ;
- I ma yaasay maanaa hantum ga fahamandi mate kaŋ laabaari nooyaŋ alhaalo go nda ;
- I ma gosi yaŋ kaŋ ra i ga kubandi no ga yaasasey cina ;
- I ma yaasay sannize kaasum care ra day i ma ne boro ma i sokon a ma boori ga du yaasa ;
- I ma yaasayey kaŋ i ga bay alhaaley nda maaney gana ga yaasay yaŋ te ga hantum :
- I ma taarifi wala alhaali fo dunguriyandi nda yaasay ;
- I ma deede te kaŋ yaasay ga a bananta dunguriyandi
- Wkc.

Fonday kaŋ go yaasayey se kaŋ boro ga hin ga gana ga faham wala ga adamayzey bayray fo yaŋ ci, hantumi ga wala me ga ga ba gumo, wala iri ma ne a sinda ba me. Iri ga hin ga fahamandi kaŋ boro ma i hiney sambu ga goy ga ciiney dondonyaŋo no gaabi, a ga hin mo cawkey ma furo ngey widanta naamey ra ga boori, i ma hin mo ga feeriyay te naamu waaney se.

3.3. Yaasay nda naamu cawandiyaŋ

« naamu ga ti borey marganta teerey, i diiyaŋ alhaalo, laasaabu nda teeyaŋ kaŋ ga cabe hari kaŋ ga adamayzo fun, iri ma ne tubey kaŋ i margu nda boro fo yaŋ, kaŋ ga a asili cabe » (louis porcher, 1995, fita 55). Naamu ra gonda mo jaabi cinante yaŋ (ya-din ga laasaabu yaŋ) teere margantey wo boŋ. Yaasay ra gonda naamu hari hinkaa din. Teere no kaŋ boro tubu, asili yaŋ laasaabu sanni no. Naamu barma cimcimi no. Laabaari nooyaŋ banda, yaasay gonda goy cekayante fo kaŋ i ga hin ga nafa nda naamey cawandiyaŋo-dondonyaŋo ra. Naamu fondo hinza no i ga hin ga caw nda yaasey : naamu teere, naamey marga-marga teere nda naamey margasina teere.

3.3.1. Yaasayey ra naamu teere

Mate kaŋ jantey go, yaasayey mo ga goy nda adamayzey baafunay harey, almaney waney nda windanta harey ga nda laabaaro toonandi. I ga goy nda hari kulu kaŋ ga tuku adamayze ga. Iri ma bay kaŋ, goy-jinay kulu kaŋ yaasa goy nda ga fahamay fo no, boro se no a ga salaŋ, boro boŋ mo no a ga salaŋ.

Ya-din ga, cawandika nda cawkey ga hin ga goy-jina kan yaasey goy nda guna ga baafunay laasaabey caw. Silman ga, mate kan sonjay-zarma yaasayey ga goy nda almaney nda baafunay ra teerey ga fahamay no hari fo bon (amadou saibou adamou, 2016).

Kwaara almaney kan i ga hari fo cabe nda, sonjay-zarma yaasayey ra, ga ba gumo. Silman ga, sonjay-zarmey goyo alhaalo guna no ga yaasay yan te. Almano din, bone hiniyan no i ga a sifa nda, kala i na yaasa wo te a bon : *da hari mooru kala yo*. I cinaro (yo gonda kooma) si yadda a ma kani nga bandaa bon ; i ga wo-din laasaabu sanda burcinitaray darza : *yo ga bu a mana hangasu*. Annama, a kuuyanjo kan se alman boobo go ga beeje kan (da i goy nd'a mante kan a ga hima nda) hima ga baranda a se nafa beeri na a ma zeeri no : *yo du jinde no, a si waani a jaraw ; farkay kan ga waani mo mana duw'a*.

Silmanjo wo ga cabe kan almaney (kwaara waney wala ganji waney) gonda alhaali gaarante waani-waani yan yaasayey ra : ce fo yan i ga i no darza, ce fo yan mo i ga i darza zeeri no. Adamayze no ngey mo ga cabe nda ngey waati kulu alhaali gaarante-gaarantey.

Da baayan kulu yaasayey ga borey no fahamay lalabay nda da hanno bon kan jamaa gaayi, ce fo yan mo windanta harey no i ga goy nda. Ya-din no i ga suuru cawandi nda : *suurante ga tondi hari zu wala suurante no ga zan waayi*. I ga mooru hani zaaray wala bon bayyan, booney ceeci do hare : *talka ma doona kuunu njwaari*. Kuunu hama si boro kan i doole a ma njwa kungu, a ma si taabi ga duw'a. Yaasay ga nan boro ma kookari kan ga nan boro ma kay nga bon ga, zama : *njwaarrayyan hari si to ga soori jum*.

3.3.2. Yaasey ra naamey marga-marga teerey

« naamey marga-marga teerey ga ti kunda waani-waani yan, kan afo kulu gonda nga naamo, ma goro nangu fo care bande ga te jama follonj ». (cuq et gruco, op-cit, p 59). Afirki laabey baayanjo kulu dumi boobo no go i ra kan afo kulu ga yaasa yan te kan ga nda nga baafunay bayrayey, nga muraadey nda nga ndunja laasaabey. Iri ga hin ga goy nda yaasay waani-waaney din ga caw silman ga :

- mate no jama fo kulu ga nga bon cabe yaasayey ra ;
 - mate no jama fo kulu ga salan ndunja baafunay jiney nda alhaaley bon ;
 - kunda fo kulu boona baajiney (laasaabu, goy-jiney, lakkal, wkc do hare ;
- Kunda waani-waaney yaasayey himcarey nda harey kan ga i fay ;
- kundey laasaabey ga hin ga care kubay ;

Wkc.

3.3.3. Yaasayey ra naamey margasina

Naamey margasina maanaa ga ti « diiyaŋo kaŋ jama fo ga te jaama waani fo boŋ. Kunda hinka, a nda b, laasaabey, care maanuyaŋey garay-garay wala garay-garaysi (albahaaru nooyaŋ fondey, silma, hantumi sokonantey, ma ga deedeey, wkc.) Ga naŋ afo kulu ma du laasaabu nga cala boŋ, laasaabu kaŋ, ce fo yaŋ, ga waana wo kaŋ kunda gonda nga bumbo boŋ. Margasinay naamu wo, miile yaŋ kaŋ ga fay misa no kaŋ ga kande kunda fo kulu boŋ laasaabu. » (p. Charaudeau, 1987, 27). Wo-din se, iri ga hin ga yaasay fo yaŋ sambu sanda naamey margasinay sanni yaŋ. Silmaŋ, laasaabey kaŋ soŋay-zarmey nda fulaŋey dumi hinka kaŋ go ga goro care boŋ, ga te care boŋ ne, yaasayey ra :

- da soŋay-zarmey ga ba ngey ma ne fulaŋ si kungu no i ga ne :

i na fulaŋ no kambe a deebe ga jase di ;

- hala i ga ba mo i ma i zamba wala i tooŋa ci, i ga ne fulaŋey boŋ :

fulaŋ ga fondo bay a ga fondo hã.

Fulaŋey mo ga sanni silmaŋey wo ci soŋay-zarmey (kaŋ se i ga kaado) boŋ :

- i ma du ga i da laala cabe se, i ga ne :

nyande kaado haaduno hattay (za kaŋ kaada laala, a mana ye ga barmay koyne) ;

- da i ga ba soŋay-zarma ma tar ga yadda no, kawrayzetaray cabe no i ga ne :

ko kokkuda kaado fu no wundoto (hari kulu kaŋ i salle soŋay-zarma se no a ga ta nda bine fo).

Ciiney naamey cawandiyaŋo-dondonyaŋo ra, naamu margasina nafa manti i ma laasaabey cabe/waare hinne no, amma i ma i bay ga du ga bisa i ga. Wo kaŋ i ga ba ga ti i ma naŋ cawkey ma fatta ngey naamey ra ga koy ga naamu waaney bay, sanda a ma alhaali taji sambu kaŋ ga yadda nda waaney. Wo-din kulu, i ma si du ga cara himandi sanda boro fa go no yaŋ hinne amma i ma a himandi sanda fayanka kaŋ ga boori boro bumbo cinyaŋo.

Fondo wo-ne ra, i ga hin ga goy yaŋ te nda cawkey yaasayey boŋ ga du ga, silmaŋ ga :

- Suuban jamaa yaasayey ra (marga-marga naanmu) wo kaŋ yaŋ ga hin ga kande laasaabu kayante yaŋ ;
- Konkonse banda, i ma laasaabu kayantey kaŋ go yaasayey ra kaajey (mafaarey) ceeci ;
- I ma laasaabu kayantey alhaalo, haro kaŋ boŋ i go nda haro kaŋ i go ga ceeci fisi ;
- I ma haro kaŋ boŋ laasaabu kayantey go nda haro kaŋ i go ga ceeci guna ga i sokon ;
- I ma guna yaasayey ra mate kaŋ boro fo kulu go ga nga boŋ laasaabu nga cala laasaabo ra ;
- I ma laasaabu kayantey nda baafunay teere cimcimey kar care ga (borey nda i teerey kaŋ boŋ yaasayey go ga salaŋ go ga di ngey boŋ mate kaŋ yaasayey ci ?) :
- I ma guna ga di hala darza yaŋ wala taali yaŋ no laasaabu kayantey go ga cabe ;

- I ma naamey himcarey nda hari kaŋ ga i fay ceeci yaasayey ra ;
- I ma boro fa darzey kaŋ yaasayey ci ceeci ;
- Boro ma nga bumbo naamu ra nango, boro cindey nangey neesi nda nangey kaŋ yaasayey cabe neesi ; wkc.

Iri ma bay kaŋ cawandika goyo day ga ti a ma nafa nda yaasayey, kaŋ ga naŋ cawkey ma faham, fundi-baayo banda hari kaŋ ga ti boro ma bara naamu fo ra, misa yaŋ go no (laasaabu, lakkal, lalabu) kaŋ do cawandiyaŋ hima ga konda boro.

Dooyando

Dumbu wo ra, i na borey fongandi kaŋ yaasay go no waati kulu adamayze sanney ra, kaŋ i ga hin ga goy nd'a, kaŋ a gonda nafa nda goy boobo nduŋŋa baafuna ra. Iri ma gaayi iri lakkaley ra kaŋ ciine nda naamu nafa-hari no kaŋ si koosu, kaŋ lokkol ga hin ga goy nd'a cawndiyaŋ-dondonyaŋ kambu boobo ra, waana-waana ciiney-naamey kambo ra.

Hala afirki lokkoley jine-funey nda cawandiyaŋ ce-dirawo, a sijirey nda tirey hantumkey ga yadda yaasayey ma furo lokkol cawandiyaŋ-dondonyaŋo ra, cawandika ga hin ga goy nda sijirey kaŋ sanni i te beene ga du ga yaasayey te cawandiyaŋ goy-jinay yaŋ kaŋ gonda nafa ciiney dondonyaŋo se. Annama, kala da i na naamey alhaalo nda i cawkey dondonyaŋ gagarey waani-waaney laasaabu.

garay-garay goy sijiri yaŋ

- Jamaa kaŋ ra araŋ go ga baafunay wane laabaarey marguyaŋo waate, araŋ ma yaasayey kaajey ci ;
- Mate no jamaa kaŋ ra araŋ go ga baafunay ga yaasay maanaa feeri nda ? Maana fo no ga hagu araŋ diiyaŋo ga, kaŋ araŋ ga hin ga araŋ lokkoliizey cawandi ?
- Ifo ga ti yaasay goy baajiney kaŋ araŋ gaayi ?
- Cawandiyaŋ fondoy kaŋ i sijiri yaasey cawandiyaŋ se, wa suuban afo yaŋ kaŋ ga araŋ cawkey ciine, naamu nda sanni waaniyaŋo kayandi a ma boori.

Tirey kaŋ i guna

Anscombe j-c. (2000), « parole proverbiale et structures métriques », in *langages*, n°1 39, pp. 7-26.

Bernard, y., et white-kaba, m. (1 994), *dictionnaire zarma-français*, paris, acct.

Charaudeau, p. (1987), « l'interculturel : nouvelle mode ou pratique nouvelle ? », in *le français dans le monde*, numéro spécial, février/mars, pp 25 à 33.

Cauvin, j. (1981), *comprendre les proverbes*, éditions saint-paul, collection classiques africains.

Mbaye, m. C. (2015), « pour une pratique d'enseignement-apprentissage des proverbes en classe de langue : l'exemple de la langue espagnole avec des étudiants francophones », <https://books.openedition.org/apu/7183?lang=fr>, consulté le 07-02-2021.

Diagne, m. (2005), *critique de la raison orale. Les pratiques discursives en afrique noire*, paris, karthala.

El ouafa, i., « le proverbe : de la traduction à la communication », *insaniyat* / [en ligne], 67 | 2015, mis en ligne le 20 juillet 2016, consulté le 25 novembre 2019. Url : <http://journals.openedition.org/insaniyat/15024> ; doi : 10.4000/insaniyat.15024

Leguy, c. (2001) *le proverbe chez les bwa du mali. Parole africaine et situation d'énonciation*, paris, karthala.

Porcher, l. (1995), *le français langue étrangère ; emergence et enseignement d'une discipline*, paris, hachette éducation.

Russo, j. (2009), « la "grécité des proverbes grecs : un nouveau regard sur un genre ancien», in, balansard, a. Dorival, g. Et loubet, m. (études réunies par), *les fondements de la tradition classique : en hommage à didier pralon*, publications de l'université de provence, pp. 163-176.

Saibou adamou a. (2016), *1000 et 1 yaasey. Expressions proverbiales chez les songhay-zarma*, niamey, éditions gashingo.

Sardan (de), j-p., o. (1982) *concepts et conceptions songhay-zarma. Histoire, culture, société*, paris, nubia.

Kungayaŋo

Afirki laabey baayan kulu kaŋ ra niizer go, almayaalo si nga gaabo daŋ kala bora kulu ma te afo. Niiya kokoranta day ga ci, borey ma care di.wo-din kokari ra no bayrayey kulu kaŋ go ga zuru-ga-windi go. Kaŋ na ka addiino ciina, da-hanno bayrayey si te kala foori-foorey ga; bayrayey kaŋ gonda maana cawkey se. Di-ga-dondon nda taanuyan ga no a ga te. Boŋ-ga-beeray nda kambe ga teerey no ga furo care ra, ka care-ra-gora dogonandi.gonitaray cawandiyano, ga dogon, a ga beejandi mo. I ga hin ga te zaamaani dondonyanŋo se bayrey zeeney kaŋ ga i ga dabu. Da-hanno duure caw-sijiri fo kaŋ iri neesi ka guna, na iri cabe mata kaŋ niizer jandi foyan ga hin ga te cawan hari, caw-boŋ boobo se; cawandiyano gagari , ba-jine-ba-jine yan se. Alhaaley kulu kaŋ iri di banda ga ka sohõ , na iri cabe kaŋ nafa hinza no jandi ra: fooray-fooray haali fo; biiriimay haali fo, nda cawandiyan haali fo.

Ceeyan bananta

I fo no iri hima ka gaayi tiraa wo cawvano banda, alwaati banda kaŋ iri faham kaŋ, boŋ-jare ahakku no a ra?

Sintina day, iri ma si a himandi sanda “ta-ka-daŋ”; sanda iri ma si ne, iri ma a cawandi, sohã-din da, dalla-dalla, lokkol -fuwey ra. Za tunanta, a anniyaa ga ci, hari kulu kaŋ i na cawandiyan tira jiney hantum nda, iri niizer ba-funa nda naamey boŋ, hima ga te a se tontoni beeri, kaŋ ga iri niizer lokkolo te, caw nda biirimay nangu ce-kayante, albarkante; nangu kaŋ si i moorandi da ngey kaajey kaŋ ga ci i naamey.

Tiraa wo ka ga fahamandi kaŋ, cawvano, bayra kaŋ fassara day ga ci : bayray follonko, waaniyan nda adamayze-takey boryandiyen, kaŋ iri lokkolo go ga cawandi, gonda mun-adamayze-taray ce-kayante haali, kaŋ, riiba ga ci, iri cawkey ma te mun-adam kubante yan.

Cawyan albarkanta wo, ga ci, wo kaŋ ra bayray banganta nda tuganta ga margu ; nangu kaŋ i ga di, hari zeena nda i taajo ; hari kaŋ go lakkal ra nda wo kaŋ bangay ; nda wo kaŋ cindi (wkc).

Wo-din ga ci kaŋ, cawandiyen tiraa wo, man ne i ma nga gana, « hansi-ganayan ” ; cawandiko wala dondonko kulu hima ga fisi a ra , hari kulu kaŋ ga a goyo dogonandi, ga kande a se fahamay, a cawandiyano wala a dondanandiyano fondey ra.

Iri ma faham mo kaŋ, cawandiyen tiraa wo man ne nga na bayrayey talaato kulu hawzu.

Cawan jamilla kulu ra, boŋ-jare ahakku hinne boŋ no a goy.

Ya-din ga, a cine fo yan ga hin ga fatta a banda, wala iri ma ne, a cine boobo hima ga fatta a banda, kaŋ yan ra, bayray guuso yan ga fatta, iri cawo nda iri cawandiyano jine koyyanno fondo ra.

Iri ma gaayi kaŋ cawandiyen tira ce-kayanto wo, ka-tarayyano, ga fahamandi kaŋ, “goy go forro”, anniya go banda, iri niizer lokkolo ce-dirawo nda a moy-duma hanseyano fondo ra; a ma du ga ka, lokkol timmante, lokkol albarkante, lokkol kaŋ ga, niizerizey kulu ga naanay; i na anniya sambu ka ngey kambe daŋ zaadayano fonda ra.

Pr amadou saybou adamou

Lokkol-beero kaŋ ra dokteerey ga fatta, dikteero

Namay, abdou moumouni nibarsita.

Références bibliographiques:

-démocratie et développement; lexique français/hausa/zarma, terminologie essentielle. Democratie 2000; collection "devenir citoyen". Réalisé avec l'appui de la coopération suisse au niger.

-caractères spéciaux de l'orthographe de la langue songhaï/zarma.

ɲ ɲ ɲ ɲ ɲ
ĩ ɲ ẽ õ ã ã ã