

ATLIF N USELMED UNNIG D UNADI USSNAN
TASDAWIT LMULUD AT-MƏEMMER N TIZI-UZZU

TAZEDDAYT N TSEKLIWIN D TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIIT



Uttun n umsedfer :

Uttun n usnay :

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

TAFULT : TASNALSIT TUSNIST

TAFERNA :

ASENTEL

Iberdan n wallus deg yidlisenfusen n tmaziyt.

S-γur :

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Amesnalay :

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Aselway

Amsekyad

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Abuddu

Ad buddey akayat-agi i :

Baba d yemma i yi-irebban, i iɛawzen fell-i, i yeɛetben fell-i akken ad iyi-sseyren,
slemɛden-iyi almi wwdey yer wamek akka lliy, ssaramɛy-asen tudert igerzen d teyzi n
leɛmer,

Argaz-iw ɛzizen fell-i i yebedden yid-i d win i yellan yer yidis-iw di yal taswiɛt, d twacult-
is ama tameqrant ama d tameɛɛtuɛt laɟa tamɟart-iw d umɟar-iw d tlusatin-iw d ulwes-iw;

Watmaten-iw : Hafid, ssaramɛy-as afud igerrzen deg uxeddim-is akked tudert igerzen,
Gma Yasin i wumi ssaramɛy afud igerrzen deg uxeddim-is d tezmert d telwit, akked
tmeɛɛtut-is Dalila, ssaramɛy-as afud igerrzen deg uxeddim-is, d tjeɛɛɛigin n tudert-nɛn
Alisya d Silina i ɛemmley aɛas aɛas, saramɛy-asent lahna d telwit d uɟuɟɟeg di tudert-
nɛnt;

Gma Nabil i wumi ssaramɛy afud igerrzen deg uxeddim-is d tezmert d telwit, akked
tmeɛɛtut-is drifa d tɛɛɛɛigt n tudert-nɛn ara ttraɟun i ɛemmley aɛas aɛas

Wid akk i yi-iɛawnen deg ukatay-agi, abeɛda mass ĠEMMEI Salem, i ibedden yid-i si
tazwara armi d taggara, ssaramɛy-as tudert igerzen;

Emumi d emumati akked twaculin-nɛn yal yiwen s yisem-is,

Xwali d xwalati akked twaculin-nɛn yal yiwen s yisem-is,

Tmedduk-al-iw i tteuzzuy aɛas aɛas: WIZA, YASMINA.S, NAËIMA.L, SEKKURA,
SEKKURA.S.

RIMA.

Abuddu

Ad buddey anadi-agi

I wid i d-yefkkan ul-nsen,

I wid i d-yefkan allay-nsen,

Akken ad tidir tmaziyt.

I yemma aezizen fl-i, d nettat iyi sayren, iyi d-isemyren, i wakken ad awday anda lliy tura, d gma amaɛzuz fell-as yaɛfu Rebbi.

I ytessma Nura, Tawes, d werraw-nsent, Lidiya, Maya, Silyan.

I watmaten-iw yal yiwen s yissem-is, ladiya gma Aeli, win iyi eiwnen mlih di tudart-iw, akked werraw-nsen Sifax, Aksil, Adam, Danya, akked imecɥuhen nney Yuba, Maryem, Maylis.

I urgaz-iw, d twacult-is, yemma Wiza, baba Farid, snat n tulusatin-iw, Nabila d Wahiba, akked ilusan-iw d tmeɥɥutin-nsen, mebla ma ttuy jeddi d jidda, akked xwalati, ladiya Saeida tin ḥmmelay atas, akked ɛemti yelli-s ɛemti, akked yesi-s n ɛemi, tirfiqin-iw n temzi, Lwiza Drifa, Safiya, Baya, Huriya akked Farida.

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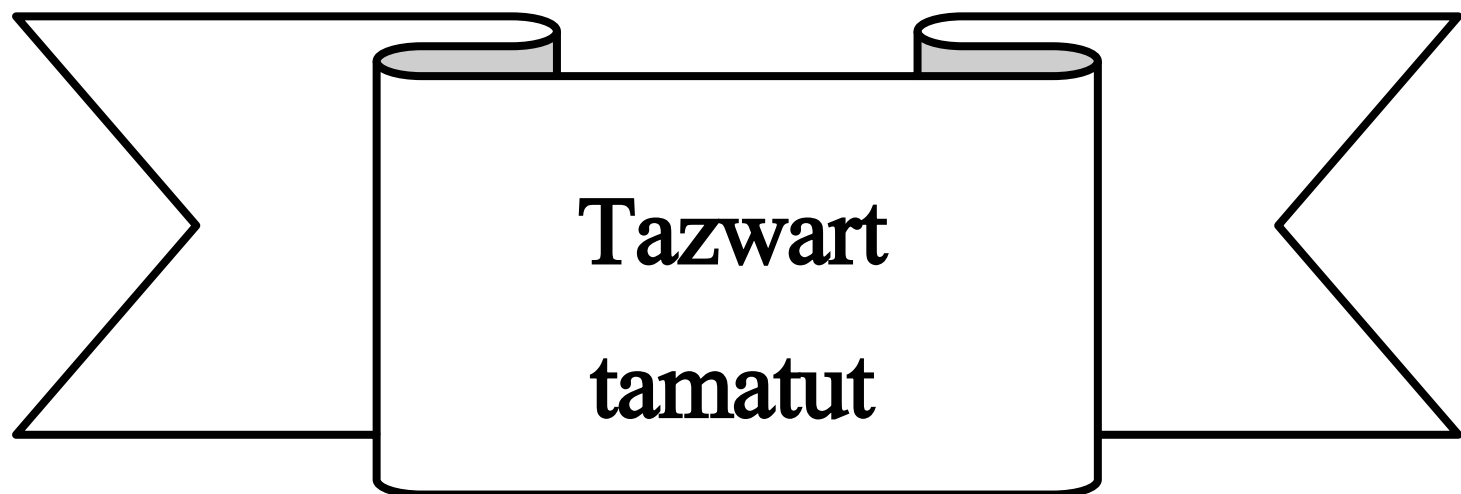
I win iɛarɛden ad iyi-eiwen xas ulama s wawal ziden,

I warrac n tmurt n leqbayel, d kra n win yebyan tamaziy.

Wiza

Asenmer

- Tanemmirt i mass ĞEMMAΣI Salem, d netta i ibedden yef ukatay- agi-ntey si tazwara armi d taggara ; nettmenni-as tudert igerrzen ;
- Tanemmirt i yimselyuyen i ay-icawnen deg ukatay-agi, i ay-d-yefkan seg lweqt-nsen, ddan-ay deg lebɣi ;
- Tanemmirt i yimsekyaden d uselway ara yeskeyden akatay-agi; nettmenni-asen afud igerrzen.



Tazwart
tamatut

Tazwart

Tennerna ass-a tutlayt n tamaziyt atas, ma yella nquren-itt-id yer iseggasen ieddadan, lada deg uselmed. Aselmed-agi n tmaziyt ur d-yufrar ara kan akka mebla uguren, ieddada-d yef waṭas n tedyanin, anda i d-yekker umennuy fell-as, i t-yeḡḡan ass-a yennerna, s wakka i d-ffyen atas n yidlisen n tmaziyt, uyalen d allalen n tusna ger uselmad d unelmad.

Deg yidlisen, ihi ad naf aḍris yettnuḥsab d asentel agejdan di tesnalsit n uḍris, i yettnuḥsaben ger tezrawin timaynutin, tban-d seg tlemmast n lqaren wis 20.

Aḍris-agi ihi d agraw n tikta yemcudden ger-asent, yal tikti tettak anamek i tayed imi ur ilaq ara ad d-nettalles kan i yiwen n wawal di yal tikti, i wakken diyen aḍris ad yesɛu anamek iwatan, ur ilaq ara ad ilint tefyar-ines d tilellyin, mebla ma yella-d wayen ara ten-tt-yeqnen, imi isfek ad ilint tesyunin n tuqna ger tefyar i wakken aḍris ad yettwafhem yer yimayri.

Γef aya ihi ma nmeslay-d yef lebni n uḍris ad t-naf yebna s waṭas n yiberdan, ger-asen ad d-nebdar “Allus”, i yettnuḥsaben di tutlayt n yal ass d aɛiwed n yimeslayen i d-nebdar di tazwara.

Nekkenti di tezrawt-agi, ad naɛreḍ ad d-nsefhem iberdan s ways i d-nettalles i tikiwin deg yidrisen n tmaziyt.

Dya ad neɛreḍ ad d-nmeslay yef wallus, i yellan daferdis di tesnalsit n uḍris, yef-waya ad nzer :

D acu-ten iberdan s wacu i yezmar ad d-yili wallus deg yedrisen n udlisfusen?

Nefern-d asentel-agi ntey, imi yella laxsas yef unadi deg uḥric n tesnalsit n uḍris, anda nezmar ad d-nebdar “Allus”, aferdis-a yettnuḥsab d aḥric i yef ilaq ad tili tezrawt, acku yesɛa azal di lebni n uḍris.

Nefren-it-id dayen i wakken ad d-nesken azal ameqqran n yedlisfusen.

Akken ad nessiweḍ yer yiswi n uxeddin-ntey, neɛda-d uqbel yef kra n tɣeddarin. Di tazwara, neyra idrisen yellan deg udlisfusen, syen nefren-d kra n yedrisen anda yugget deg-sen wallus, azal n ɛecrin n yiedrisen i d-nefren; imir yal aḍris nxedm-as tazrawt, nekked-d seg-sen imedyaten yesɛan assay akked unadi-ntey.

Deg wammud-ntey nseqdec idlisen n udlisfusen-agi d kra n yedrisen-nsen:
-Adlis n tmaziyt n uswir amezwaru n ulmmud alemmas.

- Aḍris “Tasa n uqelmun”, seg tmucuha n leqbayel, sb 14-15.
- Aḍris “tabuciḍant”, USALEM, M. Weemer, sb 23.
- Aḍris “Ucen d ul`yem”, Seg tmucuha n Leqbayel, sb 31.

- Aḍris “Tissas n Muḥend Weemer”, Mesɛud At Ɛemmar, (Iberdan n Tissas, sb: 85-86), sb 35.
- Aḍris “Faḍma n Sumer”, Taḥer Uṣeddiq, seg udlis: “Lla Faḍma n Sumer sb 38.”

-Adlis n tmaziyt n uswir wis sin n ulmmud alemmas.

- Aḍris: “Ayrad d Tifawt”, Hansel et Gretel, Tizrigin Caramel, yessuyel-it-id: R. Ɛacur, sb 16-17.
- Aḍris: “Tiwkilin”, Syur Charles Perrault, yessuyel-it-id R. Ɛacur, sb 26-27.

-Adlis n tmaziyt n uswir wis kraḍ n ulmmud alemmas.

- Aḍris “Asafar di lɣar n Wayzen i yella”, Remḍan Ɛacur d Ɛeli Lwenis, sb 8-9.
- Aḍris “Tajeḡḡigt n Wurey”, Imeskaren, sb 14-15.
- Aḍris “Amesal n Uqermud, d tamguri n zik tura tener”, Yura-t s tefransit: Muḥammed Daḥman, yerra-t-id yer tmaziyt i tesyunt tira: Muḥend Weemer Usalem, seg tira uttun 3, 2000, sb. 09, sb 50-51.

-Adlis n tmaziyt n uswir wis ukuz n ulmmud almmas:

- Aḍris “Aḥddad n Lqalus, Mulud At mæemmer, seg: poèmes kabyles anciens, sb 166, 168, 170, François Maspero, 1980, sb 42-43.
- Aḍris “Tifinay d tiran Imaziyen” Remḍan Ɛcur, sb 64-65.

-Adlis n tmaziyt n uswir amezwaru di tsenawit:

- Aḍris “Tudert-iw”, “Histoire de ma vie”, sb.25, Faḍma Nat Mensur Ɛemruc, yerra-t-id yer tmaziyt: Yehya Bellil, sb 54.
- Aḍris Ibki d Yifker, “ʔebdellah Bnu Lmuqaffe, Kalila Wa Dimna, sb. 183, yerra-t-id yer tmaziyt: Ɛebdlmalek Belḡudi, sb 76.

-Adlis n tmaziyt n uswir wis sin di tsenawit :

- Aḍris Dda Qasi Brahim Tazayart (Salas d Nunja sb 82), sb 8-9.
- Aḍris “War Tilas”, Yusef Ubellil, Arrac n Tefsut, sb 14-15.
- Aḍris “Tuɣalin” (2), Aæmer Mezdad Tuɣalin 37, sb 32-33.

-Adlis n tmaziyt n uswir wis krad di tsenawit:

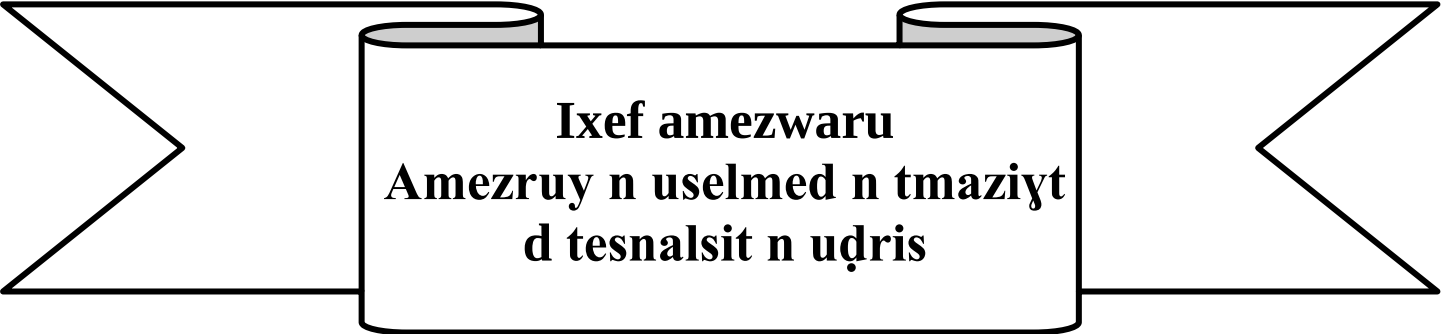
- Aḍris “Lexmis”, Brahim Tazayart, lǧerrat 45, sb 42-43.
- Aḍris “Tazebbujt n Tafat”, Murad Zimu, Tikli, Sb 11, H, C, A. 2005, sb 49.

Axeddim-agi ntey nessawed ad t-nebdu yef krad n yixfawen:

Deg yixef amezwaru, newwi-d awal yef umezruy n uselmed n tmaziyt, akked umezruy n tesnalsit n uḍris d anwatan imnadiyen imezwura i inudan fell-as.

Nmeslay-d dayen deg-s yef wamek ilaq ad yili lebni n uḍris, laḍya ayen yeqqnen yer “wallus” akked tesyunin n tuqna.

Ma yella deg yixef wis sin, nekkas-d iberdan s wacu yezmer ad yili wallus, deg yiḍrisen i yellan deg wammud-ntey.



**Ixef amezwaru
Amezruy n uselmed n tmaziyt
d tesnalsit n uḍris**

Deg yixef-agi amezwaru, n tezrawt-neɣ ad d-nawi awal, ɣef umezruy n uselmed n tmaziyt di tmurt n Lzzayer, syen ad d-nmeslay ɣef tesnalsit n uḍris, ama d ayen yaenan amezruy-ines, neɣ tizrawin i ɣef tettnadi, ad d-nsebgen akken aḍris d aḥric agejdan n tusna-agi yebna ɣef ilugan, ad d-nawi awal ɣef tesyunin n tuqna, d wallus i yettnuḥsaben d aḥric agejdan n unadi-ntey.

☒-1 Tabadut n udlisfusen

Adlis-a d allal n uselmed, ixdem-it-id uyelif n usedwel ayelnaw ama i yiselmaden, ama i yinelmaden. Aselmad ad yaf deg-s timsirin ara ad isexdem deg uselmed-ines, akken dayen ad yili d allal ara yebnun tamusni n yinelmaden, ama deg wayen yerzan iferdisen n tutlayt, neɣdeg wayen yerzan inaw n yiḍrisen.

☒-2 Amezruy n uselmed n tmaziyt

Aselmed n tmaziyt ur yelli ara yakan, maca tura yenerna, acku iɛedda-d ɣef aṭas n yiḥricen, aselmed-agi tuy yella zik s tufra, imi tamurt n Lzzayer tugi-asen i yimaziyen, laɣya Mulud At Mɛemmer, ad yaru s tmaziyt, neɣ ad tekcem ɣer uɣerbaz i wakken ad t-sayren.

Ihi tamsalt adelsant n tmaziyt tebda deg yiseggasen n 80, imi deg iseggasen-agi banent-d kra n yikabaren yekkaten ɣef tmaziyt.

« Le mouvement culturel berbère (MCB), d'obédience apolitique commence apolitique commence à sortir de la clandestinité à partir des années 80, années d'ouverture culturelle et politique. »¹

Tamsalt-agi n uselmed yekker fell-as umennuy d ameqran, laɣya win id-yedran di 20 yebrir 1980, i wumi qqaren « Tafsut taberkant », anda mmuten aṭas n yilmezyeni yekkaten ɣef tmaziyt, imi ugin-as i Mulud At Mɛemmar ad d-yessuffey idlisen i yura s tmaziyt.

S yen akin di 25 yennayer 1990, tella-d yiwet n tilḥin di Lezzayer, dɣa seg-s nnulfan-d sin yigezdunen, amezwaru d win yellan di Tizi Wezzu, di tseddawit n dda Lmulud, ma d wis sin yella-d di Bgayet, id-yellan aseggas umeɛd (1991).

« Après la marche à Alger du 25 janvier 1990 organisée par le MCB « commissions nationales », deux départements de langue et culture amazighes sont créés. Le premier, à l'université de Mouloud Mammeri de Tizi-Ouzou, en 1990 (arrêté ministériel n° 11 / M du 24 janvier 1990) et le second, au centre universitaire de Bejaia. »²

¹TIGZIRI N., NABTI A.,2000, *Etude sur l'enseignement de la langue Amazigh*, « Histoire de l'enseignement de la langue Amazighe », Alger, p. 5.

² Idem p 5.

Deg useggas n 1994, agraw-nni yekkaten yef uselmed n tmaziyt, (MCB), iceyyeε-d yer tyiwanin yellan di Lzzayar i wakken ad yelqen iyerbazen, maca ala tayiwant n Tizi Wezzu

Llan-d aṭas n yiselmaden imusnawen, ttnadin i wakken ad yennerni uselmed n tmaziyt, ger-asen ad d-nebder: Cf. Kahlouch 2000, Nabti et Tigziri 2000, Lacey 2002, Bilek-Benlamara 2004, Ait Mimoun 2010.³

Γef laḥsab n umusnaw Michel Quitout, tamaziyt d tin yedren seg yiseggasen 1990, imi tban-d di snat n tmura (Lzzayer, Lmaruk).

Deg wawal-is :

« *La langue berbère vit, depuis les années 90, un moment décisif de son histoire. Des décisions historiques majeures sont prises dans les deux principaux pays concernés (Algérie, Maroc) par les plus hautes autorités de l'Etat.* »⁴

☒-3 Taysa n uḍris

Aḍris n teqbaylit, am netta am yeḍrisen yellan di tutlayin nniḍen, di tezrawt-ney ad d-nmeslay-d yef lebni n uḍris, anda ad d-nebdar kra n yeḥricen igejdanen, am “uccudu, asenfali n usentel d wallus”, syen ihi ilaq-aɣ ad d-nmeslay yef taysa n uḍris, i yettnuḥsaben ula d nettat d lsas agejdan di lebni n uḍris.

Ihi taysa n uḍris tebḍa yef tlata :

Aḥric amezwaru : d taseddart n tazwara, agraw n yeḍrisen i wumi nga tazrawt, nufa akken taseddart tamezwarut tbeddu s wawal « **Zik nni** », am aḍris “Ayerad d Tifawt, tiwkilin, tasa n uqelmun, Asafar, di lɣar n Wayzen i yella”.

Di tseddart-agi, nettaf amaru itt-bdar-d adeg d wakud, n tedyanin i yef ad d-yewwi ameslay, nettaf deg-s diyen iwudam yettilin deg uḍris,

Am aḍris “Ayrad d Tifawt”, deg wawal n umaru : « Zik-nni, yella yiwen n uzeddam netta d sin n warraw-is, Ayrad akked d Tifawt. Zedyen d tama n tezgi. Igerdan yemma-tsen tmmut. Baba-tsen yules iwel. »

Ihi di tseddart-agi tamezwarut amaru yebdar-d iwudam yellan deg uḍris (Ayerad, Tifawt, baba-tsen d tmeṭṭut n babatsen).

³Idem, p 3.

⁴Quitout. M., 2008, L'enseignement du berbère en Algérie et en Maroc : Les défis d'un aménagement linguistique, p. 8.

Yebdar-d diyen melmi teḍra tmacahut (zik-nni), akked wadeg anda teḍra, (di tama n tezgı).

Aḥric wis sin : d taseddart tis snat, tbeddu s wawal « yiwen n wass, ney yiwet n tikkelt », di tṣedart-agi nettaf amaru yesnarnay aḍris-is, s tektiwin ycudden ye rusementel-ines.

Deg-s ttilin-d waguren, ney i wumi qqaren “tamukrist ”, di tṣeddart-agi ttbinin-d iwudam imaynuten.

Ma nebdar-d amedya seg tmacahut “Ayerad d Tifawt”, ad naf d tameṭṭut n baba-tsen, i d-ixemen ugur, deg wawal :

« Armi d yiwen n wass, teggul temcumt ar ttḍegar igerdan... »

Ma yella d udem amaynut, id ibanen di tmacaht, d “teryel”.

Deg wawal n umaru : « Ziyen tamyard-nni d tteryel. »

Aḥric wis kraḍt : d taṣeddart taneggarut, deg uḍris, deg-s i d-yettılı ferru n wugur, llan kra n yeḍrisen seān tagrayt temda tekmel, llan wiyeḍ, seān tagrayt ur temdi ara, uread tekfi.

Di tmacahut “Ayerad d Tifawt”, tagrayt-is temda tekmel, yekfa deg-s wugur.

Deg wawal n umaru: “Tṭfen abrid s axxam-nsen, yiwen ufrux, yezwar-asen, nuten iṭafaren-t, ddan armi i ten yessaweḍ s axxam, mi ten-id-iwala baba-tsen, yuzzel-d ɣur-sen, ufan tameṭṭut n baba-tsen tmmut...”

Iḥricen-agi, yella wanda ilaq fell-asen, ad ilin akka mseḍfaren, imi ur nezmır ara ad ner taseddart tamezwarut, d tis snat, ney taseddart tanegarut d tamezwarut, anec-ta nettaf-it ma yella anaw n uḍris-nney d tamacahut ney d asegzay ney d allus, imi ma yella nbeddel amkan iṭṣedarin-ney anamek ur yettwafham ara, aḍris ad yuṣal ur yesḥi ara anamek, am yeḍrisen “ Uccen d Ulyem, Aḥeddad n Lqalus, tiwkillin, tasa n uqelmun...”, anaw-a nufa-t s ṭaqa deg yiḍrisen-ney.

Maca yella wanda diyen, xas ulama nbeddel amkan n teṣedarin, aḍris-ney ur as-yettbeddil ara unamek, anec-ta nettaf-it ma yella wanaw n uḍris ney d aglam, ger yeḍrisen iwumi nga tazrawt, nufa-d anec-t-agi, am uḍris “Faḍma n s sumer”, akked uḍris “ Tabuciḍant”.

⌘-4 Amezruy n tesnalsit n uḍris

Awal-agi n tesnalsit n uḍris iban-d i tikelt tamezwarut yer “ Weinrich”, amusnaw-a seg yimenza i yexdmen tazrawt yef wakud deg umyag n waṭas n tutlayin, ayen i wumi semman “ayawas n uxeddim, ihi awal-agi syen yer sdat yenerna yuṭal d tasnalsit n uḍris”⁵.

Imusnawen zik llan fkan mlih azal i tefyirt, dya tizrawiyin-nsen ttilint-d kan yef tefyirt-agi d wayen yellan deg-s daya yeḡḡan tasnalsit n uḍris tella deg umdiq i yettwattun, imi ad tt-naf ur d-tban ara armi di tlemmast n lqarn n 20, anda aḍris yettuneḥsab d aferdis agejdan di tezrawin n tusna-agi.

Anect-agi yenna-t-id Jean Michel Adam : « *La linguistique textuelle apparaît dans un contexte épistémologique dominé par la linguistique de la phrase.* »⁶

yenna-d diy : « *La linguistique textuelle est un domaine volontairement et strictement limité* »⁷.

Deg wawal n umusnaw-a, ad nefhem akken tasnalsit n uḍris tettnuḥsab d yiwen n uḥrici yesēan tilas. Ur tnera ara i wakken innadiyen nniḍen ad as-gen tamawt ney ad as-fken amkan-is iwatan deg unnar n unadi, dya tesēa laxsas di tiktiwin-ines.

Tasnalsit n uḍris ur teqqim ara tettwaēzel, imi tebda tettban-d yer wannar n unadi, innadiyen yef tusniwin, yesfek fell-asen ad xeddmn tizrawin yef ayen yellan **nig** n tefyirt, acku byan ad snernin tusna-agi, ufan-d iman-sen ttnadin yef uḍris d yehricen yellan deg-s, ihi aḍris-a yettnuḥsab d lsas agejdan i wakken ad issinen, yerna ad fehmen ayen yellan di tesnalsit n uḍris.

Yurra-d diy Adam deg udlis-is : « *la linguistique textuelle est, en revanche, une théorie de la production Co(n)textuelle des sens, qu’il est nécessaire de fonder sur l’analyse de texte concrets. C’est cette démarche que je propose de développer et de nommer analyse textuelle des discours.* »⁸

Deg wawal-is, ad nefhem akken tasnalsit n uḍris txeddem tazrawt yef uḍris, d wayen yellan deg-s, d aya itt-yeḡḡan ad ttenarni si tallit yer tayed.

Jeanne Francois Jeandilla, yenna-d yef tesnalsit n uḍris, tella qqaren-as “tajerrumt n uḍris”, akken i d-yenna Jeanne Michel Adam: « *l’analyse textuelle, de Jeanne François Jendilla (1997), se présente comme une synthèse de notion issus de la poétique, de la sémiotique littéraire et de la grammaire de texte.* »⁹

⁵ADAM J M., 2008, *Introduction à l’analyse textuelle des discours*, Paris, p. 186.

⁶ADAM J M., 2003, *Les grand théorie de la linguistique textuelle*, VUEF, p.186.

⁷ADAM J M., 1989, *Le texte descriptif, poétique historique et linguistique textuelle*, Nathan, p. 79.

⁸ADAM J M., 2008, *Introduction à l’analyse textuelle des discours*, Paris, p. 11.

⁹Idem, p. 11.

Amusnaw-a yenna-d dayen : « *on constate que les uns parlent de « discours » d'analyse de discours là où d'autres parlent de « texte », et d'analyse textuelle. Si elles naissent tutelles dans les années 1950, la linguistique du texte et l'analyse du discours n'ont ni la même origine épistémologique, ni la même histoire.* »¹⁰

S wakka ihi, ad nefhem akken tasnalsit n uḍris, d aḥric n unadi ilelli i d-yellan s yiman-is, ur nezmir ara ad t-nqqen yer tezrawin nniden, am tezrawt n yinnaw, imi sin-agi n yiferdisen ur seïn ara yiwen umezruy, ney yiwen n uẓar, imi ttuḥsabben d iferdisen ilelliyen wa ur yeqqin yer wayeḍ, yal yiwen yiwi-d amḍiq waḥd-s, mebla ma tud yer tayeḍ yes ma yella wassay ger-asent.

Γef anect-a i tettneḥsab d annar n unadi mectūḥen, yesēan tilas. S wakka ihi Jean Michel Adam yefka mlih azal i tesnalsit n uḍris, imi yettwali tusna-agi ilaq ad tenarni yerna ad tesseu azal d ameqran deg wannar n unadi, ihi tasnalsit n uḍris d aḥric ilelli yella-d s yiman-is ur yeqqin ara yer tezrawin niden.

☒-5 Acu tettazraw tesnalsit n uḍris

Uqbel ad d-nmeslay yef tesnalsit n uḍris, ilaq-ay uqbel ad d-nebder d acu ay d aḍris. Deg tutlayt n yal ass, aḍris yesbanay-d ayen yuran, ma nquren-it yer yinnaw id-yemmalen ayen i d-yellan di timawit.

Maca yef leḥsab n Jean Michel Adam yura-d : « *Le texte est défini comme une occurrence communicationnelle.* »¹¹

Ihi deg wawal-is ad nefhem aḍris deg tesnalsit aḍris ur yettnuḥsab ara kan dayen i d-yettwarun, maca nezmer ad t-naf ula deg timawit.

Yenna-d dayen umusnaw-a : « *Le texte est l'objet de la linguistique, défini comme une théorie générale des agencements d'unités.* »¹²

S waka ad d-nefhem akken aḍris, yesēa azal-is di tesnalsit n uḍris, d netta ay d iswi agejdan n tusna-agi imi fell-as i yef ttezint tezrawiyin, yettēf amḍiq meqren, yettnuḥsab d tagruma n tektiwin i yesēan asay ger-asent...

« *Le texte est défini comme un objet abstrait, relève de la grammaire transphrastique* »¹³. Ihi aḍris-agi i yef nettmeslay ad t-naf yettēf amkan-is di tjerrumt.

¹⁰Idem, p. 11.

¹¹Idem, p. 35.

¹²ADAM J M., 2003, *Les grand théories de la linguistique textuelle*, VUEF, p. 192.

¹³ADAM J M., 1999, *La linguistique textuelle des genres de discours aux texte*, NATHAN/her, p. 85.

Ad d-naf dayen Adam yefka-d tikti n Kristeva id-yemmeslayen yef uḍris yenna-d :
« *Le texte comme un appareil translinguistique qui redistribue l'ordre de la langue.* »¹⁴

Seg wawal-agi yebya ad d-yini aḍris d allal deg tesnalsit i yetteawaden bettu deg useggem n tutlayt.

Aḍris d aferdis agejdan deg tesnalsit n uḍris acku yesɛa iferdisen i yef yebna, yal yiwen uferdis yettkemmil lexsaṣ n wayeḍ, s wakka iḥi nezmer ad d-nini belli aḍris d tagrumma n tektiwin i yettwacuden wway gar-asen i yesɛan yiwen n usentel ama s tira ney s timawit.

« *Un texte [...] n'est pas un simple enchainement de phrases [string of semences]. En d'autres termes, il ne s'agit pas d'une grande unité grammaticale, de quelque chose de même nature qu'une phrase mais qui en différencierait par la taille- une sorte de super phrase. Un texte ne doit pas du tout être vu comme une unité grammaticale, mais comme une unité d'une autre espèce : une unité sémantique. Son unité est une unité de sens en contexte, une texture qui exprime le fait que, formant un tout / as a whole/, il est lié à l'environnement dans lequel il se trouve placé.* »¹⁵

Ad nefhem akken aḍris yebna yef umseḍfar n tefyar i yesɛan anamek d ucuddu wway gar-asent.

Ma d Shirley Carter-Tomas yenna-d : « *En ce qui concerne l'emploi de terme "Texte" en linguistique, on constate qu'il a une portée beaucoup plus large que dans la langue courante. Il ne sert pas uniquement à qualifier un texte " écrit", il peut également s'appliquer la transcription/ enregistrement d'un dialogue, ou de toute autre situation d'oralité formant une unité de communication.* »¹⁶

Shirley yebder-d tikti n Brow et yule: « *le texte est tout simplement « The verbal record of a communicative. Autrement dit, c'est la reproduction d'un acte de communication.* »¹⁷

Ihi deg wawalen-a ad nefhem akken aḍris yewwi amḍiq d ameqran deg tesnalsit, ktar n wayen itt-yewwi di tutlayt n yal ass, ad nefhem dayen akken aḍris ur yettili ara kan s tira yettili dayen s timawit dya daya i nettaf deg udiwenni.

Ihi akken id-nenna di tazwara akken aḍris d tagruma n tefyar i d-yettaken tikiwin yef usentel, dya ihi ma nmeslay-d yef tegruma-agi n tefyar ilaq-ay ad d-nebder tisyunin i yeteqnen tifyar-agi.

¹⁴Yebder-it-id ADAM, J M., 2008, *Introduction à l'analyse textuelle du discours*, Paris, p. 23.

¹⁵Idem, p. 10.

¹⁶SHIRLEY C-T., *La cohérence textuelle (le texte)*, Paris, p. 27.

¹⁷Ibder-it-id idem, p. 28.

Ma nuḡal ad d-nmeslay yef lebni n uḍris ad naf Michel Charolles, ibeggen-d deg uxeddim-is ukkuz n taggayin timeqranin i yef yebna uḍris ihi ad d-nebder :

- Tisyunin : teqnet awal s wawal ney assumer s usumer maca i sin n wawalen ney i sin n yisumer d ilelliyen.¹⁸ Ger tesyunin-agi ad d-nebder:

Tisyunini n tmentelt : imi, acku, axaṭar.....

Tisyunin n umgired : d acukan, maca.....

Tisyunin n ugemmuḍ : dya, day netta, ihi.....

Tisyunin n tmarna : akked, dya netta, rnu yur-s.....

- Allus.
- Tanfaliyin s wacu i d-ibeddu wawal deg yinnaw.
- Les marques configurationnelles de segmentation.

Tifyar n uḍris n leqbayel i wakken ad seunt anamek ilaq ad ilint tesyunin n tuqna, mulac tifyar-nni ur saeunt ara lmaena iwatan, dya ula d aḍris-nni ad yuḡal ur yesḡi ara azal, ihi tesyunin n tuqna teqnet awal s wawal, ney asumer s usumer , tesyunin-a seant azal d ameqran di lebni n uḍris yef laḡsab n Jean Michel Adam : « *les organisateurs jouent un rôle capital dans le balisage des plans de texte.* »¹⁹

Ihi nukkenti deg yiḍrisen n udlisfusen, nufa tesyunin-agi ttwasaxdement s waṭṭas ad d-nebdar : tesyunin n tmarna, tesyunin n tmentelt, tesyunin n wakud, adeg... atg
«*La combinaison d'organiseurs spatiaux et temporels a pour but d'aider le lecteur construire un tout cohérent.* »²⁰

Ihi tesyunin n wakud d wadeg, tteawanent-ay mliḡ akken ad nefhem melmi d wanda ḡrant tedianin yellan deg uḍris.

Γef laḡsab n Meksem Zahir :

«Isuraz mmalen-d assay yellan gar tefyar, yes-sen inezmer ad negzu tidmi n umaru d useyzen-is deg uḍris ; yessen itettifsus tyuri-ines.»²¹

« D awalen iyettgen assay gar tefyar d tsedarin deg uḍris. Yes-sen iyezmer yimeyri ad yegzu akken iwata aḍris. Deg wullis tuget n yisuraz d wid n wakud i yettwaseqḡacen. »²²

Yal aḍris yesḡa anaw, yal anaw yesḡa i suraz i as-ilaqen, ama d aḍris ullis, ney d imesfukel, ney d imsegzi.

¹⁸MAMMERI M., 1990, *Tajerrumt n tmaziyt (tantala taqbaylit)*, Bouchen, p. 96.

¹⁹ADAM J M., 2008, *Introduction à l'analyse textuelle du discours*, Paris, p. 11.

²⁰ Idem, p. 116.

²¹MEKSEM Z., 2010, *Tisekkiwin n yiḍrisen : Tagmert d tesleḡt, les Oliviers*, Tizi Ouzou, p. 76.

²² Idem, p. 54.

« Akken ad yessiweḍ umaru ad d-yesbed aḍris n usfukel s ara yezmer ad iẓer imeyri, yewwi-d fell-as ad isuddes akken iwata asfukel-ines.

Tef waya i yesra ad yesseqdec isuraz s ara d-yesbed aseyyen-ines s wudem anmezlan. Dya deg uḍris n usfukel ttagten yisuraz i d-yeskanen assay yer yifukal d ugemmir assay gar yimediyaten d ugemmir d yigmaḍ n useyyen. D annect-a ara yefken tagnit i yimeyri ad yegzu abrid i yedfer uḍris. Ihi, deg usfukel amaru yesra i yakk isuraz.

Isuraz i d-yettuyalen s waṭas d wi:

- Timentelt : acku, imi, laxaṭer...
- Agmuḍ (analkam) : dya, d wasmi, ihi,
- Amgired : d acu, meena, maca
- Timerna : amezwaru, wis sin..., deg tazwara, tin yur-s, rnu, deg taggara...»²³

«*Aḍris imwelleh ur yesɛi ara isuraz, ara d-yesseknen aseyyen d wassayen gar tseddarin acku tineggura-ya d tilellyin, ur zdint ara d aḍris yedduklen. Dya isuraz i yellan deg uḍris-a d wid yettgen assay Tisekkiwin n yiḍrisen – Tagmert d tesleḍt gar tefyar n yal taseddartney n yal asaḍuf.*»²⁴

Jean Michel Adam, yexdem tazrawt yef lbni n uḍris, yesseqdec tikiwin id-nebder yakan, d acu ad t-naf yella wacu yesnerna deg-sent.

Ger yiferdisen id-nufa yur-s nezmer ad d-nebder:

☒-5-1 Acuddu

« *La cohérence... elle est ce qui fait qu'un texte est perçu comme un texte c'est à dire un ensemble énoncé qui se tient.* »²⁵

« *La notion de cohérence est au centre d'une discussion sur la qualité textuelle.* »²⁶

Ihi i wakken ad yili uḍris-nney yemda yekmel, ilaq ad ilint deg-s tegruma n tefyar s yal annaw, ama d tin n tmeseyrut ney d tin n ubhat ney tamattart, akken nessen uqbel xas ulama d yiwet n tefyirt tezmar ad tettunaḥsab d aḍris ma yella tesɛa anamek-is yemda akken iwatan,ihi d-agi i d-yettban wazal n tefyirt di lebni n uḍris, d acu kan acu ur ilaq ara ad nettu mi ara ad d-nettmeslay yef uḍris yesfek tifyar-a ad ilint ttmesḍfarent deg usentel, yal yiwet deg-sent ad tili tettuyal deg unamek yer usentel-nni agejdan.

²³ Idem, p. 72.

²⁴ Idem, p. 100.

²⁵ JAUBERT A., 2005, *Cohésion et cohérence* « Etude de linguistique textuelle », ENS, p. 08.

²⁶ SHIRLEY C-T., 2000, *La cohérence textuelle* « pour une nouvelle pédagogie de l'écrit », L'Harmattan, Paris, p. 31.

Ihi daya i wumi neqqar **acuddu n tefyar**, imi yal tafyirt tsegzay-d tafyirt niḍen, d yal yiwet seg-sent tettuyal-d yer tin itt-id yezwaren deg unamek, d anect-agi ihi i ay-d-ysebginen asay yellan ger ucuddu d wallus.

Deg wawal n Shirley Carter-Tomas yenna-d : « *Parler d'un texte, c'est souligner le fait qu'il s'agit d'un ensemble ou d'une unité et non pas d'une suite de phrases disparates et son rapport aucun.* »²⁷

Ihi deg wawal-a ad nefhem akken aḍris d win anda ara ad naf d tagruma n yiferdisen idduklen yal aferdis icudd yer wayeḍ, d yal yiwen seg-sen yesɛa anamek.

☒-5-2 Asenfali n usentel

Asenfali am netta am iberdan niḍen n lebni n uḍris, yesɛa azal d ameqran di lebni-agi, ur ilaq ara ula d netta ad at-nar yer ɥarf, imi yesɛa amkan deg usenarni ayen yellan daxel n uḍris, deg-s ara ad naf asentel d yisali.

Jan Michel adam yura-d dayen : « *le rhème correspond à ce qui est dit du thème, c'est l'élément phrastique posé comme le plus informant, celui qui fait avancer la communication.* »²⁸

Deg wawal n umusnaw-agi ad nefhem akken isali, yesɛa asay akked usentel, ur yezmir ara ad yili waḥd-s, ihi yal yiwen yeqqen yer wayeḍ.

Jan Michel Adam, yenna-d yef ɣenf-agi : « *le groupe le plus à gauche, le thème, est, du point de vue de l'énonciateur .* »

Ad nefhem akken belli asentel yettili yer tama tazelmaṭ. Aferdis-agi nettaf-itdi tazwara n wawal, imi i yes inbeddu awal i yef nettmeslay.

Ma dayen yaenan isali, ad t-naf imeslay-d fella-as ula d netta, dya yenna-d deg wawal-is : « *le groupe le plus à droite, le rhème.* »²⁹

D agi ad nefhem akken isali yettili yer tama tayfust n uḍris.

Ihi tafyirt akken ad tesɛu anamek iwatan, ilaq ad tebnu yef usentel d isali, imi i yis-sen i yizmer imeyri ad yefhem tikti tagejdant n tefyirt, syen ad yefhem aḍris.

☒-5-3 Allus

²⁷Idem, p. 18.

²⁸ ADAM J M., 2008, *Introduction à l'analyse textuelle des Discoures*, Paris, p. 57.

²⁹Idem, p. 57.

Xas ulama nufa-d akken acuḍdu d usenfali n usentel sʿan azal di lebni n uḍris, ad yeqqim wallus d netta i d tayunt tagejdant di lebni-agi, imi nesaweḍ deg unadi ntey, ad naf akken acuḍdu ur d-yettili ara ma yella ulac allus ger tefyar, imi ula d “asentel d isali” sʿan azal deg wallus-agi.

Allus d win yetfen amḍiq meqren deg uḍris, imi yesʿa lqima d tameqrant di lebni-agi n uḍris, ur nezmir ara ur t-id-nettadar ara, i yes i teddun iferdisen nniden, dya melmi i d-nebdar awal di tazwara n uḍris, imir ad as-id-nales, ihi ad nefhem akken yella wasay ger wayen i d-nebdar d wayen wiyes i as-id-nules.

Dayen ara ad naf Jan Michel Adam yesfahem-it-id : « *le texte se construit souvent comme une unité autonome et possède un pouvoir de cohésion interne assuré principalement par des procédés anaphoriques.* »³⁰

Deg umawal n tesnalsit “Dubois” ad naf tabadut n wallus :

« *L’anaphore est la répétition d’un mot ou d’un groupe de mots, au début d’énoncés successifs....En grammaire, l’anaphore est un processus syntaxique consistant à reprendre par un segment, un pronom en particulier, un autre segment du discours, un syntagme nominal antérieur.* »³¹

Ihi allus di tjerrumt yettnuḥsab d aferdis di tseddast, yettnuḥsab dayen di tutlayet n yal ass d aeiwed n yiwen n wawal, ney n ugraw n wawalen d ayen ara ad naf di tesrit, ney deg unnar n tmedyazt anda i yettili s taqqa.

⌘-6 Leṣnaf n wallus

Akken id-nenna di tazwara n wawal-ney akken allus d win yesʿan amkan di lebni n uḍris, ihi amusnaw Jean MichelAdam ibegen-ay-id leṣnaf n wallus, ad d-nebdar:

⌘-6-1 Azdamselyu

« *La coréférence est une relation d’identité référentielle entre deux ou plusieurs signes sémantiquement interprétable indépendamment l’un de l’autre (à la différence d’un pronom, vide de sens sans son référent).* »³²

³⁰ Idem, p. 18.

³¹ DUBOIS, 1994, *Dictionnaire de la linguistique et des sciences du langage*, Paris, p. 36.

³² Idem, p. 86.

Di şenf-agi ad d-naf yella wasay ger wawal i d-yettwabedren di tazwara d win s ways i as-id-nules, imi sin-agi n wawalen şean yiwen n unamek.

« Il ya relation de coréférence entre deux unités référentielle A et B quand elles se trouvent ayant la même référence [...] la relation est manifestement symétrique et transitive, il n'est pas dépourvu de sens de la tenir pour réflexive: une unité référentielle peut être dite coréférentielle d'elle-même. [...] Par contraste la relation d'anaphore est une relation asymétrique, existante entre un premier terme anaphorèse et un second terme anaphorèses.»³³

☒-6-2 Allus s umqim

« La reprise pronominale est l'un des mécanismes de la continuité référentielle, qui peut être assuré par divers pronoms: personnel, démonstratif, possessif, relatif et indéfini. Globalement l'ensemble des pronoms assurent un rôle primordial dans la cohésion et la progression. Ils peuvent reprendre le référent par 3 procédés différents :

- Anaphore pronominale totale si le référent est repris exactement par le pronom.

Amedya: Argaz yeğğa tamurt, **netta** ihedder.

Amqim (netta) yules-d s lekmal i yisem (argaz).

- Anaphore pronominale partielle si le pronom reprend partiellement le référent

Amedya : Usan-d sin **warrac**, **yiwen** isubb **wayed** yuli.

Awal (arrac) nules-it-id s sin n yimuren (yiwen/wayed).

- Anaphore pronominale conceptuelle si le pronom reprend juste le concept du référent

Amedya: Iyli-d laẓ yef tmurt. **Ay**-a d aṭṭan.

Dans cet exemple, l'anaphore (ay-a / cela) reprend ou synthétise le segment antérieur. »³⁴

Ad nefhem akken awal nezmar ad as-id-nales s umqim i yettuyalen yur-s deg unamek, ihi awal-nni d umqim d uciken deg unamek.

☒-6-3 Allus abadu

³³JEAN C M., 1982, *Ordre et raisons de langue*, Paris, Du Seuil, p. 32.

³⁴BOUKHERROUF R., 2015, *l'organisation textuelle des anaphores en berbère (Kabyle) : cas de l'argumentation*, UNIL/ Université de Lausanne, p. 29-30.

Adam yenna-d yef řsenf-a : « *L'anaphore défini apparaît généralement dans des enchainements de type: introduction d'un réfèrent sous forme indéfini, puis reprise lexicales identique. On peut parler d'anaphore défini fidèle dans ce type de cas et d'anaphore défini infidèle lorsqu'on passe d'un terme hyponyme à un hyperonyme.* »³⁵

L'anaphore fidèle : ce type de reprise est caractérisé par un simple changement de déterminant.

Il s'agit d'un enchainement de type de réfèrent sous forme indéfini reprise par la même unité lexicale défini (**allus ummil**).

Deg wallus ummil-agi, ad naf akken awal yettwales-d netta s timad-is, ur yettbeddil ara, ur d-yettwallas ara s wawal nniđen i yizemren ad yuđal yur-s deg unamek.

Amedya : yessawed **uqcic** yemma-s yer tmeyra, nettat teqqim-d **aqcic** yuđal-d s axxam. Deg umedya-agi ad naf awal aqcic yettwals-d netta stimad-is ulac awal niđen id-yuđalen yur-s deg unamek.

L'anaphore infidèle : dans ce cas la reprise est assurée par un groupe nominal contenant des changements lexicaux par rapport au réfèrent synonymie, hyperonymie). (**allus war ummil**)

Di řsenf-agi anda id-nettales i wawal id-nebder yakkan, yer tazwara n uđris s win i yzemren ad yuđal yur-s deg unamek mačči d netta id-yettuđalen.

Anaw-agi yettili-d s umata mi ara ad d-nebder awal ur nessin ara, win i yef ur d-yelli ara umeslay yakan s yin mi ara nteddu deg wawal nettales-d s tulmisin-ines.

Amedya : **Aqcic amecťuđ** yettru, **agrud** ur yufi ara d acu ara yečč. Awal (aqcic amecťuđ) yettwales-d s wawal nniđen i yemxalafen yid-s di talya d acu kan anamek d yiwen.

-6-4 Allus s yimeskanen

« *Le fonctionnement de l'anaphore défini et de l'anaphore démonstrative est loin d'être identique, il s'agit, en fait de deux possibilités concurrents productrices d'effets de sens spécifique.* »³⁶

Deg wawal-a ad nefhem akken allus s yimeskanen yemsebēad yef wallus abadu, imi allus s yimeskanen yettili-d s umqim, ma d allus abadu yettili-d s wawal.

« *L'anaphore démonstrative signale certes l'identification, la mise en rapport avec un segment mis en mémoire auparavant, mais elle le fait en opérant une reclassification de l'objet du discours.* »³⁷

³⁵ADAM, J M., 2008, *Introduction à l'analyse textuelle des discours*, Paris, p. 88.

³⁶Idem, P. 89.

Ihi šṣenf-agi n wallus s yimeskanen, nessaxdam-it mi ara ad d-nales i wawal s umeskan, izemren ad yuḡal yer wawal i yef i d-nmeslay yakkan.

D allus n wawal s umqim ameskan i yef i d- nmeslay yakan.

Amedya: Argaz d tmeṭṭut-is ruḥen yer **Fransa**, mi wweden yer **din**, ttun taqbaylit.

Ihi awal (Fransa), nules-as-d s umqim ameskan (din), i yettuyalen yur-s deg unamek.

☒-6-5 Allus aduklan

«Dans ce cas, le groupe nominal anaphorique entretient une relation indirecte avec celui du référent. Apothéose considère l'anaphore comme associative si elle est définie et si deux noms n'entretiennent pas une relation de coréférence.»³⁷

Ma yella neiwed-d i wawal s wawalen niḍen mxalafen, ihi awalen-agi mmalen-d ayen i d-yettwabedren yakan di tazwara.

Amedya : Tameṭṭut taqbaylit, tettwaæqal s **umendil** it-ttara yef uqerruy-is, akked **lfuḍa** it-ttara yef tqendurt-is.

Ihi deg umedya ad naf awalen “amendil akked lfuḍa”, d allus i yesen asay akked wawal “tameṭṭut taqbaylit”.

S wakka ihi, nessiweḍ deg uḥric-agi amezwaru, ad d-nefk tikti tamatut, yef umezruy n uselmed, d wamek i d-tekkar uselmed n tutlayat tamaziyt di tmurt n Lzzayer.

Akked umezruy n tesnalsit n uḍris, i d-ibanen deg wannar n unadi, deg iseggasen-agi ineggura, nessawed dayen ad d-nsebgen akken aḍris yesa azal d ameqran di tezrawt n tesnalsit n uḍris. S yen akin nebdar-d kra n yisalen yef tesyunin n tuqna.

Si tama niḍen nsebgen-d akken aḍris ur yesaæu ara tayesa mebla ma ybed yef ilugan ilaqen di lebni-ines, anda i d-nebdar :

Acuddu, asenfali n usentel, akked wallus, dya ihi yef unegaru-agi newwi-d awal d ayezfan fell-as, imi nebdar-d smus n leṣnaf yesa yef laḥsab n umusnaw Jean Michel Adam : azdamselyu, allus adduklan, s umeqim, abadu d wallus s yimeskanen.

³⁷Idem, p. 90.

³⁸BOUKHERROUF R., 2015, *l'organisation textuelle des anaphores en berbère (Kabyle) : cas de l'argumentation*, UNIL/ Université de lausanne, p. 31.



**Ixef wis sin
Iberdan n wallus
Deg yidrisen n udlisfusen**

Deg uḥric-agi wis sin, ad d-nwali amek yezmer ad d-yili wallus deg wammud-ntey. Ad nexdem tasleḍt i yeḍrisen yellan deg udlisfusen, akken ad d-nsebgen amek i d-ittili wallus-agi.

Azal n εecrin n yeḍrisen iwumi nexdem tazrawt, yal aḍris neεreḍ ad d-nekkes seg-s akk allus yellan deg-s. Imir yal yiwen deg iberdan n wallus, nekkes-as-d imedyaten, syen yal amedya nexdem-as tasleḍt.

☒-1 Allus s yisem

Allus s yisem, yettnuḥsab ger yiferdisen igejdanen n wallus i d-yettilin deg uḍris n teqbaylit.

« Le nom est défini par l'association d'une racine lexicale, d'un schème nominal et de marques obligatoires:

- Genre.
- Nombre.
- Etat

A l'intérieur de la macro-classe des nominaux, on oppose : les sous-catégories lexicales, qui comprennent :

- Les substantifs
- Les adjectifs
- Les noméraux.

et lessous-catégories grammaticales, qui regroupent tous les paradigmes pronominaux:

- pronoms personnels.
- Substituts non personnels divers : déictiques, indéfinis, interrogatifs.»¹

« ...le berbère oppose le singulier et le pluriel qui est formé, principalement sur la base du premier auquel on fait subir certaines modifications... L'opposition d'état est l'un des spécifiés du nom en berbère. En effet, ce dernier oppose deux formes d'état qui se distinguent par leurs morphologies : l'état libre et l'état d'annexion.»²

Γef leḥsab n yimusnawen Chaker akked Imarazen, isem yesca tawuri di tjerrumt n tmaziyt dya isem-agi yezmer ad yesεu:

Tawsit : amalay, unti.

Amḍan : asuf, asget.

Addad : ilelli, amaruz.

¹ CHAKER S., 2008, *les catégories syntaxiques du berbère*, bouchéne, Alger, p. 125-129.

²IMARAZEN M., 2007, *Manuel syntaxe berbère*, HCA, p. 27.

Ismawen zemren ad ilin d irbiben ney d uṭunen. Llan kra yesmawen ur beddun ara s tergalt, imi beddun s tiyra ama deg umalay (argaz), ama deg usget (accaren), yella wanda nettaf isemawen ur beddun ara s tiyri.

Amedya : fad, laḥ, seksu....

Ad naf aṭas n yiberdan s wacu yezmer ad yili wallus s yisem, ger-asen ad d-nebder :

☒-1-1 Allus aḥerfi

Deg-s nettales-d i wawal s timad-is, ney ugar n wawal, ihi allus aḥerfi yettnuḥsab d allus ummil, i d-nsefhem yakkan di tezrawt-ntey. Ger imedyaten i d-nufa deg wammud-ntey ad nebder:

*D Crif i ay-d-yehkan tadyant n **Muḥend Weemar**. **Muḥend Weemar** yella d ayella n yimjuhad.*

(Aḍris “Tissas n Muḥend Weemar”, Aswir alemmas 1, asebtter 35, asebtter deg tmerna n ukatay 52)

Awal i d-yettwalsen deg umedyaga ad t-naf d isem n umdan, yettwales-d akken yella, imi d netta kan iwumi qaren (Muḥend Weemar) ur yelli wayeḍ deg uḍris.

*Tuy abrid n **tala**. Tuweḍ yer **tala**, ha-tt-aya tewkilt-nni.*

(Aḍris “Tiwkilin”. Aswir alemmas 2, asebtter 26-27, asebtter deg tmerna n ukatay 59).

Deg umedyaga ad naf awal (tala), yettwales-d akken temda ur yelli d acu i cudden yer yur-s, acku mi ara ad nṣar aḍris, ad d-nefhem akken yiwet n “tala” i yef ttmeslayen deg uḍris-nni, ihi ala tala-nni i yellan di taddart-nni.

Zik-nni yella yiwen n ugellid, agellid yas Rebbi yesca kan arrac.

(Aḍris “Asafar di lyar n wayzen i yella”. Aswir wis krad deg uḥric alemmas, asebtter 8-9 asebtter deg tmerna n ukatay 63).

Allus n wawal (agellid) d allus aḥerfi, amaru yules-d i wawal-agi s netta s timad-is, acku yef yiwen ugellid i d-wwin ameslay, mi ara nṣer aḍris ad nefhem akken ulac agellid niḍen i yef i d-yemmeslay umaru.

Abrid yuy, yesca uguren, maca d abrid ara t-isemlilen d tin izedyen ul-is.

(Aḍris “Tajeḡḡigt n wurey” Aswir wis krad deg uḥric alemmas asebtter 14-15, asebtter deg tmerna n ukatay 65).

Isem aherfi n (ubrid), ittwales-d s lekmal-is, ur yelli d acu icudden yer-s, ihi allus n wawal-agi, mi ara nyer amedya ad nefhem akken, d tabadut, ney d asegzi id-yefka umaru i wawal “adrid”.

Ter yifiniquen i d-lemden yimezwura-nney asemres n tira yef yizekwan maca ur d-wwin ara yur-sen agemmay. Amek ara d-awin agemmay.....”

(Aḍris “Tifinay, d tira n yimaziyeen”. Aswir wis ukkuz deg uḥric alemmas asebtter 64-65, asebtter deg tmerna n ukatay 68).

Awal wis sin n (ugemmay), i yettnuḥsaben d allus s yisem i wawal-nni amenzu, ad t-naf yettwales-d akken yella, ihi mi ara nyer aḍris ad naf akken yef (ugemmay) s umata iyef ttmeslayen.

Zriy tayri yur-nney d leib, mačči di tilawit, tayri zeddigen ulac d acu i tt-yifen....

(Aḍris “War tilas” Aswir wis sin deg uḥric n tesnnawit asebtter 14-15, asebtter deg tmerna n ukatay 80).

Deg umedya-agi ad naf awal (tayri), tettwales-d akken tella, sin-agi n wawalen annawnsen d yiwen, imi d ucriken di talya, d ucriken dayen deg unamek.

Dda Qasi yewwet yer tewwurt snat n tikkal, iwexxer yer deffir, cwiṭ kan akkateldi-d tewwurt....”

(Aḍris “Dda Qasi” Aswir wis sin deg uḥric n tesnnawit, asebtter 8-9, asebtter deg tmerna n ukatay 78).

Awal (tawwurt), tettwales-d akken temda, ulac acu i as-nkimmel, acku yef yiwet n twwurt i d-nettmeslay, ihi sin-agi n wawalen sean yiwet n talya akked yiwen unamek,

Deg umedya-agi, ad naf nezmar ur d-nettales ara i wawal-a n (tewwurt), imi yella umatar udmawan i yettuḡalen yur-s deg unamek (teli-d).

Yal ass ara d-yasen, yettawi-d ajdid, yal ass ieeddan, yettaḡḡa-d deffir-is kra.....”

(Aḍris “Lexmis” Aswir wis krad deg uḥric n tesnnawit, asebtter 42-43, asebtter deg tmerna n ukatay 74).

Awal (ass), nuls-as-d s wawal niḍen, i yettuḡalen yur-s ama di talya, ama deg unamek, deg umedya-agi ad naf allus-agi, yerna-as cbaḡa i uḍris.

Ihi deg yimediyaten-agi n wallus s yisem aherfi, ad naf awalen yettujurden, ttalsen-d s timad-nsen, mebla ma nexxdem awalen nniḍen yettuḡalen ḡur-sen deg unamek.

⚡-2- Allus s unamek

Ter Dubois : « *les synonymes sont des mots de même sens, ou approximativement de même sens, et de forme différentes.* »³

Ihi ma yella nufa sin n wawalen mxalafen di talḡa, meḡna seḡn yiwen n lmeḡna, yettnuḡsab wawal-nni amezwaru, neḡ wis sin d aknaw n wawal-nni nniḍen, akken yettnuḡsab diḡen wallus s unamek, d allus wer ummil.

Ihi allus s unamek d yiwen ger yiberdan n wallus i d-yettilin deg uḡris n teḡbaylit, anaw-a n wallus nettales-d iwawal i d-yettwabedren yakan s wawal nniḍen, anda i d-yettuḡal yer yiwen n unamek.

Ger wid i d-nufa deg yiḡrisen n wammud-nteḡ ad d-nebder:

Udem-is d amaglay, d amellal...

(Aḡris “Faḡma n Sumer” Aswir amenzu deg uḡricalemmas, asebtar, 38, asebtar deg tmerna n ukatay 56).

Awal (amellal), i yettnuḡsaben d arbib, d allus s unamek i urbib (amaglay), imi mi ara ad nḡar aḡris, ad naf akken amaru yesfahem-aḡ-id akken “amaglay” d win yesḡan ṡṡifa n temlelt, ihi sin-agi n wawalen d ucriken deg unamek.

Yella yiwen nuzeddam netta d sin n warraw-is. Ayrad akked tifawt zedḡen d tama n tezgi.

Igerdan yemma-tsen temmut.

(Aḡris “Ayrad d tifawt” Aswir wis sin deg uḡric alemmas, asebtar 16-17, asebtar deg tmerna n ukatay 57).

Awal (sin n warraw-is), yules-as-d umaru s wawal niḍen i yettuḡalen ḡur-s deg unamek s wawal (igerdan), di sin yid-sen ur ttuḡsaben ara d ucriken deg unamek berra n uḡris, imi mi ara ad nḡar aḡris-neḡ, ad d-nefhem akken (igerdan) yesḡa anamek n wawal sin n warraw-is.

³ DUBOIS, 1994, *Dictionnaire de la linguistique des sciences du langage*, Paris, p. 465.⁴ MAMMERI M., 1990, *tajerrumt n tmaziyt, (tantala taqbatlit)*, Bouchéne, Alger, p. 61.

*Ad meslayey yef lqermud ttegen zik-nni iyexxamen di tmura n Leqbayel qaren-as **lqermud**
"arumi" ney **lqermud n "leqbayel"***

(Aḍris "Amsal n uqarmud d tamguri n zik, tura tener" Aswir wis krad deg uḥric alemmas, asebtter 50-51, asebtter deg tmerna n ukatay 61).

Awal (lqermud n Leqbaye) d allus s unaek i yisem (lqarmud Arumi), sin-agi n wawalen mxalafen di talɣa, maena icerkiten unamek dixel n uḍris.

*Ayen uyey d **tiyrit**, d amalas! Win d-yekkren ad iyi-yefk **tiyita**.*

(Aḍris "Tudert-iw" Aswir amenzu deg uḥric n tsennawit, asebtter 54, asebtter deg tmerna n ukatay 71).

Deg umedya ad naf isem (tiyita) d allus s unamek i yisem (tiyri), sin-agi n wawalen mgaraden di talɣa, d ucirken deg unamek ama dixel n uḍris, ama di tutlayt n yal ass.

***Awalen**-a yriy-ten-id deg wallen-is, d wanda mlalen s uzumeg n yicenfiren-is, **ameslay**-a
 kan i d-ilulen....*

(Aḍris "Tuɣalin " aswir wis sin deg uḥric n tsennawit, asebtter 32-33, asebtter deg tmerna n ukatay 82).

Isem (awalen), yules-as-d umeru s yisem niḍen, i yuttuɣalen yur-s deg unamek, ɣas ulama mxalafen di talɣa, ihi (awalen) d anamek n wawal (ameslay).

Ihi deg yimediyaten-agi n wallus s unamek ad d-naf belli awalen s wannuy qessiḥen ttuɣalen i sin yid-sen yer yiwen n unamek. Awalen-nni wis sin, d allus s unamek n wawalen-nni imezwura.

Deg šenf-agi n wallus, amaru ad d-yebder tikti-ines, dɣa ad yeereḍ as-d- ieiwed s tutlayt nniḍen, i wakken ad nefhem tikti-ines tamezwarut i d-yenna s teqbaylit.

Di tutlayet-neɣ n yal ass, šenf-agi ad t-naf yettwasaxdam mlih, maca ma nuɣal yer wammud n yeḍrisen-ntey ur t-nufi ara ttwasaxdam aṭas.

*Sin n wayyuren-agi, i d-yewwi **tastayt** seg Fransa, **lantrit** taɛzizt.*

Aḍris "Tuɣalin" aswir wis sin di tsenawit, asebtter 32-33, asebtter deg tmerna n ukatay 82).

Win i d-imeslayen deg uḍris-agi, yenna-d awal (**tastayt**) s teqbaylit, syen yules-as-d umaru s umerḍil n tefransist (**lantrit**).

Awal (lantrit), yettnuhsaben d allus s unamek, yezmar dayen ad yettnuhsab d allus s unekcem n tutlayin niđen, ney s ureṭal i wawal (Tastayt).

☒-3 Allus s umqim

Amqim yezmar ad yili weḥd-s (d ilelli), ney yettwaqen (d awṣil), yer:

Yisem.

Tenzayt.

Amyag.⁴

Imedyaten

Ass-a tamaziyt, ad t-naf ula d **nettāt**, terna am **nettāt**, am tutlayin nniđen.

Nettāt: d amqim illeli unti n wudem wis sin i wumi nettmeslay

Ayerbaz, yesnarn-**as** i umdan tamusni i walay-**is**, deg-**s** i nettisin idles-neḃ.

As : d amqim awsil icudd yer umyag (yesnarna).

Is : d amqim awsil icudd yer yisem (alay).

S : d amqim awsil icudd yer tenzeyt (deg).

Ihi allus s umqim d yiwen n wanaw yettunehsaben ger yiberdan n wallus i d-yettuyalen s ttaqa, daya it-yeḡḡan yettnuhsab d aferdis agejdan, deg-s nettales-d i wawal s umqim, deg-s ad d-naf yebḃa yef ukkuz n leṣnaf :

☒-3-1-Allus s umatar udmawan

Ayen i d-yemmalen win ixedmen tigawt qqaren-as **amatar udmawan**, ayen i d-yeqimen mi ara ad nekkas amatar, qqaren-as afeggag.

Amedya

uliy : **y** d amatar udmawan, **uli** : d afeggag

Ihi ṣenf-agi, nessexdam-it i wakken ur tettazzay ara tenfaliyin n uḃris, yerna ad as-yishil i umeyri tayuri-ines.

Ger imedyaten n imataren udmawanen, s way-s i d-nules i wawalen ad nebder:

⁴ MAMMERI M., 1990, *tajerrumt n tmaziyt, (tantala taqbatlit)*, Bouchéne, Alger, p. 61.

*Zik-nni yella yiwen n **urgaz**, yettili netta d yemma-s.*

(Aḍris "Tasa n uqelmun" Aswir amenzu deg uḥric alemmas, asebt 14, asebt deg tmerna n ukatay 53).

Deg umedyaga, yella-d wallus s umatar udmawan, n wudem amenzu (netta), i yef nettmeslay (**Y**), i yettuyalen yer (**urgaz**).

*Yebda **waḍu** yenduder, ḡillen medden dayen ad yers, netta d aleqqem i d-ileqqem, yenerna, yuyal d tabuciḍant.*

(Aḍris "Tabuciḍant" Aswir amenzu deg uḥric alemmas, asebt 23, asebt deg tmerna n ukatay 54).

Ad naf amatar udmawan, i yellan ddaw ujerrid (**y**ers), (**y**enerna), (**y**uyal), d allus n wawal (**waḍu**), s tewsit-is d umḍan-ines.

Xas akken yuges wul-is, yedda-as di lebyi...

(Aḍris "Ayrad d Tifawt" aswir wis sin deg uḥric alemmas, asebt 16-17, asebt deg tmerna n ukatay 57).

Mi ara nyer amedyaga ad nefhem belli awal "argaz", nulsas-d s umatar udmawan n wudem amezwaru, amalay, asuf, i yef nettmeslay (netta), (**y**uges), (yedda-as) i yettuyalen yer (**urgaz**).

***Tayemmat** tettasem di yelli-s tamecṭuḥt. Terra-tt ger wallen-is.....*

(Aḍris "Tiwkilin" Aswir wis sin deg uḥric alemmas, asebt 26-27, asebt deg tmerna n ukatay 59).

Amatar udmawan n wudem wis sin, unti, asuf, i yef nettmeslay i yellan ddaw ujerrid (**t**erra-tt), i yettnuḥsaben d allus i wawal (**tayemmat**), ama di tewsi, ama deg umḍan.

*Zik-nni yella yiwen n **ugellid**, agellid ḡas Rebbi yesḥa kan arrac...*

(Aḍris "Asafar di lḡar n wayzen i yella" aswir wis krad deg uḥric alemmas, asebt 8-9, asebt deg tmerna n ukatay 63).

Nules-d i wawal (ugellid), s umatar udmawan n wudem amenzu, amalay, asuf i yef ttmeslayen, i yettuyalen ḡur-s deg umḍan akked tewsit.

*Iruh **ilemzi**-nni, yuwi yid-s ikerri, abrid yuy yessa d uguren...*

(Aḍris “Tajeḡḡigt n wurey” Aswir wis krad deg uḥric alemmas, asebtter 14-15, asebtter deg tmerna n ukatay 65).

Imataren udmawanen, i yellan ddaw n ujerrid n wudem amenzu, asuf, amalay, i yef tmeslayen (yuwi), (yuy) ttuneḥsaben d allus i wawal (ilemzi).

*Yella deg-s yiwen n **uḥeddad** yesɛa cci.....*

(Aḍris “Aḥeddad n Lqalus” aswir wis ukkuz deg uḥric alemmas, asebtter deg tmerna n ukatay 66).

Deg umedya-agi ad naf amaru yules-d i wawal n (uḥeddad), s umatar udmawan n wudem amenzu, asuf amalay, i yettuyalen yur-s deg umḍan akked tewsit.

***Yemma-tsen** ala nettat d sin warraw-is d imecṭaḥ deg uxxam, tegguni ibucaqen.....*

(Aḍris “Tudert-iw” Aswir amenzu deg uḥric n tesnnawit, asebtter 54, asebtter deg tmerna n ukatay 71).

Yettwales-d wawal (yemma), s umatar udmawan n wudem wis sin, i yef tmeslayen asuf, unti, i yellan ddaw ujerrid (**tegguni**).

***Samiya** d Wakli d arrac n tefsut...deg tsenawit tessent **Linda**, uyalent am sin n yiḍudan akken iqqarent, ttemyaḥkunt ibdant ttisinent d acu id tayri.....*

(Aḍris “War tilas”, Aswir wis sin deg uḥric n tesnnawit, asebtter 14-15, asebtter deg tmerna n ukatay 80).

Yettwales-d wawal, (Linda) akked (Samiya), s umatar udmawan, n wudem wis sin, i yef tmeslayent, asget, unti.

***Aterki**-nni, iwala tekker, **yebya** ad yessenger wigi iɛusan tabezzert...*

(Aḍris “Tazebbujt n tafat” Aswir wis krad deg uḥric n tesnnawit, asebtter 49, asebtter deg tmerna n ukatay 76).

Ad naf deg umedya-agi amaru yules-d i wawal (aterki), s umatar udmawan n wudem amezwaru amalay, asuf, i yettuyalen yur-s s umḍan d tewsit.

☒-3-2 Allus s umeskan

Γef leh̄sab n Mettouchi Amina :

«Le système des démonstratifs en kabyle est fondé sur une opposition qui semble en première approximation reposer sur les catégories proximal/distal/anaphorique. Le renvoi à la proximité peut se faire à l'aide de trois suffixes : -a; -agi et -agini. Le renvoi à l'éloignement par deux séries : -in et -innad'une part, et -ihin et -ihinna d'autre part. L'anaphorèse mise en place en synchronie par -nni (on trouve également le suffixe -n dans certains environnements grammaticalisés).»⁵

«A première vue, il semblerait que la fonction de -nni soit d'indiquer que le référent du nom sur lequel il porte a déjà été mentionné ou évoqué dans le discours qui précède.»⁶

Ameskan « nni », yettbeggin-aγ-id akken ad nwali isem-nni uγur icudd, tuy ibder-it-id yakan umaru.

« Pour Dallet, cette dimension de détermination ou de définitude est essentielle, puisqu'il définit ainsi -nni : « suffixe invariable qui s'ajoute au nom pour souligner son caractère défini ou déterminé. »⁷

Amqim ameskan d win ireṣṣan, ur yettbeddil ara, isebyyan-d tulmisin n yisem uγur icudd, id-yebder yakan.

« Tous les noms identifiables ne sont pas forcément suffixés par -nni, mais tous les noms suffixés par -nni sont identifiables. Il existe donc un sous-ensemble de noms identifiables mais non-suffixés par -nni, dont la caractérisation nous permet de préciser la fonction de -nni.»⁸

Ihi akk isemawen wiγer icudd umqim ameskan "nni", ad t-naf twasnen uqbel.

Dya ameskan d awal s wayes skanen medden kra, yezmer ad yili d neγ d amqim, d mi ara ad yernu γer yisem : amedya : adlis-a, d amqim mi ara yili waḥd-s kan (wagi, wa, dinna...).

Ihi allus s umqim ameskan d yiwen n wanaw n wallus i nessexdam mi ara ad d-neiwed i wawal neγ tagruma n wawalen, i d-yettwabadren yakkan s umqim, aferdis-agi ad tnaγ yesεa azal deg uḍris n teqbaylit, imi yessebegin-aγ-id assaγ yellan ger wayen i d-

⁵METTOUCHI A., 2006 « Anaphoricité et appel à l'attention partagée dans un conte aral en kabyle (berbere) » démonstratifs et construction de la référence en kabyle, école pratique des Hautes Etudes et Institut Universitaire de France, p. 470.

⁶ Idem, p. 476.

⁷DALLET J.M., 1982, *Dictionnaire français – kabyle : parler des Ait Manguellat Algérie*, Paris, p. 534.

⁸Idem, p. 477.

yettwabadren d wayen i d-yettwalsen. Dya mi ara ad nger tamawt yer wammud i d-nekkes ad t-naf yettwasexdam mlih.

Ger yedrisen anda i d-nufa annaw-a ad d-nebdar:

☒-3-2-1 S umeskan –nni

*Tenṭeq yer **yimakaren**: “Urwey-t-id, ur iyi-yurwi, ay iɛdawen ur t-neqqet”. Dya rewlen yimakaren-**nni**.”*

(Aḍris “Tasa n uqelmun”, aswir amezwaru deg ulemmud alemmas, asebtar 14, asebtar deg tmerna n ukatay 53).

Deg umedy-a-gi, ad naf belli win i d-yettmeslayen, yebder-d yer tazwara, awal (**imakaren**), imir asmi i d-yuḡal yur-s, yerna-as ameqim ameskan (**nni**), i wakken ad ay-d-yesebgen umaru belli d imakaren-nni, imezwura i d-yebder, mačči d wiyed.

*Igerdan yemma-tsen tmmut.... Tameṭṭut n baba-tsen ur ṭhemmel ara igerdan-**nni**.*

(Aḍris “Ayerad d Tifawt” Asewir wis sin n ulemmud alemmas, asebtar 16-17, asebtar deg tmerna n ukatay 57).

Deg uḍris” Ayrad dTifawt” ameru tuy yudar-d awal(**igerdan**), syen mi d-yuḡal yer wawal-a yesaxdem ameqim ameskan (**nni**), i yecudden yer yisem (**igerdan**), d aya i ay-d-yesebgen umedy-a-nney.

*Armi d yiwen n wass akken tuwed yiwet ntmeṭṭut..... mi teswa tmeṭṭut-**nni**.*

(Aḍris “Tiwkilin”, aswir wis sin n ulemmud alemmas, asebtar 26-27, asebtar deg tmerna n ukatay 59).

Deg umedy-a-gi, ameqim ameskan (**nni**), i yecudden yer yisem (**tameṭṭut**), d allus s umqim, i wawal i d-yebdar umaru di tazwara n wawal-is, (**tameṭṭut**).

*Terra-t yer daxel n **tsebalt**, yiwen ur as-ifaq, ziy d imsebli it-ger yer daxel n tsebalt-**nni**.*

(Aḍris “Asafar di lyar n wayzen i yella” Aswir wis kradn ulemmud alemmas, asebtar 8-9, asebtar deg tmerna n ukatay 63).

Deg umedy-a-gi win id-yettmeslayen yuder-d adeg anda terra temyart tayawsa-is, syen yulsa-as-d s umeqim udmawan (**nni**), i yecudden yer wawal (**tasebalt**).

*Tella di taddart n Lqalus yiwet n **temyart**..... ala tamyart-**nni**.*

(Aḍris “Aḥeddad n lqalus” Aswir wis ukkuz, ulemmud alemmas, asebtar 42-43,

asebter deg tmerna n ukatay 66).

Ihi deg umedy-a-gi awal n **(temyart)**, yettwales-d s umqim ameskan **(nni)**, i yecudden yer wawal **(tamyart)**.

D aselmad n tzuri...Segmi mlalent wallen-nsen, i tezra Samiya aselmad-nni, i d-ikecmenyer tzeqa....

Aḍris “War Tilas” Aswir Wis Sin di Tsenawit, asebter 14-15,
asebter deg tmerna n ukatay 80).

Ameqim ameskan **(nni)**, i yecudden yer yisem **(aselmad)**, d allus nwawal i d-ay-d-yudar umaru di tazwara nuḍris-is.

Tuyal-d tsusmi. Di tazayāt n tsusmi-nni yenṭaq eemmi...

(Aḍris “Tazebujt n Tafat” Aswir Wis kraḍt di Tsenawit, asebter 49,
asebter deg tmerna n ukatay 76).

Deg umedy-a-gi ad naf awal **(tasusmi)**, yer tazwara, imir tettwalles-d s umeqim ameskan **(nni)**, i yecudden yer wawal **(tasusmi)**.

☒-3-2-2 S umqim ameskan dinna

Uwin-tt yer usekraf, tmmut dinna.

(Aḍris “Faḍma n Summer”, aswir amenzu n ulemmud alemmas, asebter, 38
asebter deg tmerna n ukatay 56)

Win i d-yettmeslayen deg umedy-a-gi, ad naf ibedar-d amkan wiṣar uwwin Faḍma n Summer, syen yuls-it-id umeru s umqim ameskan **(dinna)**.

*kra kecmen s ixxamen, wiyeḍ yer leghawi. Acu kan ula **dinna** ur friken ara.”*

(Aḍris “Tabuciḍant”, aswir wis sin n ulemmud alemmas, asebter 23, asebter,
asebter deg tmerna n ukatay 54).

Deg umedy-a-gi ad naf awalen **(ixxamen, leghawi)**, ttwalsen-d s umqim ameskan **(dinna)**, akken ad d-yuṣal yer wawalen-nni imezwura i d-ybedren yakan.

*Ass-nni, d agraw wis sin i teemer **tamsalt**-is. Tamsalt-a mačči am tiyaḍ.*

(Aḍris “Tazebujt n tafat” Aswir wis krad deg uḥric n tesnnawit, asebter 49, asebter,
asebter deg tmerna n ukatay 76).

Deg umedya- agi ad naf awal (**tamsalt**), nules-as-d s umqim ameskan (**a**), i yecudden yer yisem (**tamsalt**).

Tger-iyi yemma yer **uverbaz n tmasurin** i yesyaren tiqcicin deg **yiwaɗiyen**. Qqimay **dinna** seg unebdu.

(Aɗris “Tudert-iw” Aswir amezwaru di Tsenawi, asebtar 54, asebtar, asebtar deg tmerna n ukatay 71).

Ameru deg umedya-agi yudra-aɣ-id adeg anda teɣra teqcict (**ayerbaz n yiwaɗiyen**) syen yuls-as-d i umkan-a s umqim ameskan (**dinna**).

*Ufan dinna yiwen **uxxam**, urɣin walan axxamam **winna**.*

(Aɗris “Ayrad d Tifawt”. Aswir wis sin deg uɣric alemmas, asebtar 16-17, asebtar deg tmerna n ukatay 57).

Allus n wawal (**axxam**) yettwales-d s umqim ameskan (**winna**).

☒-3-3-Allus s umqim ilelli

Amqim ilelli, d awal semrasent medden akken ur d-ttalsen ara i wawal ay smersen yakan.⁹

Ilan di tmaziyet kraɗt n wudmawanen :

Udem amezwaru d win yettmeslayen : Nekk, Nukkni...

Udum wis sin i wumi nettmeslay : Kečč, kemm...

Udem wis kraɗt i yef nettmeslay : Netta, Nettat...

Allus sumqim ilelli, am netta am iberdan nniɗen n wallus, yettwasaxdam mlih deg yedrisen n wammud-ntey, imi yettnuḥsab d afrdis agejan deg yedrisen n teqbaylit. Ihi ger imedyaten i d-nufa deg tezrawt-ntey ad d-nebdar:

*Zik-nni yella yiwen n **urqaz**, yettidir **netta** d yemma-sakked tmeɣtut-is.*

(Aɗris “Tasa n uqelmmun” aswir amezwaru n ulemmud alemmas, asebtar 14, asebtar deg tmerna n ukatay 53).

⁹ MAMMERI M., 1990, *tajerrumt n tmaziyt Tantala n Tmaziyt*, Bouchene, Alger, p. 37.

Awal (**argaz**), yules-as-d umaru s umqim ilelli (**netta**), udem wis kraḍt i yef nettmeslay, amaru yesfehm-ay-id akken d argaz i yettidiren, mačči d wayeḍ nniḍen, deg umedy-a-gi ad naf nezmar ad nekes ameqim-a ilelli mebla ma iruḥ unamek n tefyirt imi yella umatar udmawan (**yettidir**), i yettuyalen yer yisem (**argaz**).

*Asmi id-ttffen Muḥend Weemer, uwin-t-id yer jiniral **Biju**, **netta** imiren Bijuh i as-qqaren.*

(Aḍris “Tissas n Muḥend Weemer”, aswir amezwaru n ulemmud alemmas, asebtter 53, asebtter deg tmerna n ukatay 52).

Amqim awšil (**netta**), i yettuyalen yef win nettmeslay, nules-d i yes i yisem (**Biju**), ihi yettnuḥsab d allus s umqim ilelli, deg umedy-a-gi ad naf nezmar ad nekkess allus-agi s umqim ilelli yerna anamek n tefyirt ur yettbeddil ara, dya ad d-nini “... uwint-id yer jiniral Biju, imiren biju i as-qqaren.”

*Yella yiwen **uzeddam**, **netta** d sin warraw-is.*

(Aḍris “Ayerad d Tifawt” aswir wis sin deg lemmud alemmas, asebtter 16-17, asebtter deg tmerna n ukatay 57).

Isem (**azeddam**), d asuf d amalay, yules-as-d umaru deg udris s umqim ilelli, (**netta**) n wudem i wumi nettmeslay, ula d netta ad t-naf d asuf d amalay, deg umedy-a-gi ad naf nezmar ad nekkess amqim-agi ilelli mebla ma yruḥ unamek n tafyirt, imi d cbaḥa i as-d-yerna i udris, dya ad d-nini “yella yiwen uzeddam, d sin n warraw-is”.

*Ma d **tameṭṭut**-iw, aggur deg genni **nettat** di lqaεa.*

(Aḍris “Tiwkilin” aswir wis sin n ulemmud alemmas, asebtter 26-27, asebtter deg tmerna n ukatay 59).

Ameqim ilelli (**nettatt**), n wudem wis sin unti asuf, deg umedy-a-gi nules-d i yes i wawal (**tameṭṭut**), i d-yettwabedren di tazwaran n umedy nney, da ur nezmir ara ad nekes amqim ilelli, imi tafyirt ad t-uyal ur tettwafham ara, acku ad as-ibeddel unamek, “ma d tameṭṭut-iw, aggur deg genni di lqaεa”.

*Yella yiwen n **yilemzi**, tuwi **Lunğa** fell-as, iḥemmel-itt, ibya ad tt-yay maca **netta** d igellil.*

(Aḍris “Tajeḡḡigt n Wurey” aswir wis krad, asebtter 14-15, asebtter deg tmerna n ukatay 65).

Isem n (**yilemzi**), yules-as-d umeru deg uḍris s umqim awṣil (**netta**), n wudem wis sin amalay asuf, i d-yernan cbaḥa i uḍris, deg umedy-a-gi nezmer ad nekkas amqim ilelli (**netta**), mebla ma iruḥ unamek n tefyirt, imi ad t-uḡal “iḥemmel-itt, ibya ad tt-yay maca d igellil.”

Deg wayen **nella nekkni**....

(Aḍris “tiffinay d tira n yimaziyen” aswir wis krad, asebtter 64-65,
asebtter deg tmerna n ukatay 68).

Deg umedy-a-gi ad naf belli di tazwara yuḡal wawal yer win i d-yettmeslayen, d ayen i d-ibanen s umatar udmawan (**n**), syen yules-as-d s umqim ilelli n wudem amezwru asget, amalay (**nekkni**).

*At taddart akken walant tamayra-nni..... ula **nuteni**...*

(Aḍris “Aḥeddad n Lqalus” aswir wis ukkuz, asebtter 42-43,
asebtter deg tmerna n ukatay 66).

Ameqim ilelli (**nutni**) n wudem wis tlata amalay, asget, d allus i wawal i d-yettwabadren di tazwara (**At taddart**), amqim-a-gi ilelli, ur nezmir ara ad t-nekkas, imi tafyirt ad tuḡal ur tesei ara anamek.

*D tameṭṭut maca tmuger tudert, am uterras uzmir. D **nett**at i as-yeqqaren: « Ticredt-iw xir n tmira n yirgazen.*

(Aḍris” Tudart-iw” aswir amezwaru di tsennawit, asebtter 54,
asebtter deg tmerna n ukatay 71).

Amaru yules-d i wawal n (**tmeṭṭut**), s umqim ilelli n wudem i yef nettmeslay, asget unti (**nett**at), amedy-a ur nezmir ara ur d-nesalles ara i wawala n tmeṭṭut, s umqim ilelli, acku tafyirt ur tesaɛu ara anamek.

*Uqbel ad yinig...yiwet n **teqcict**, **nett**at dayen ṭhemmel-it...*

(Aḍris” Dda Qasi” aswir wis sin di tsenawit, asebtter 8-9,
asebtter deg tmerna n ukatay 78).

Deg umedy-a-gi ad naf ameqim ilelli (**nett**at), n wudem amezwaru, unti, asuf, d allus n wawal (**taqcict**), ad naf nezmar ad nekkas allus-a-gi s umqim ilelli mebla ma yexsar unamek n tefyirt, imir ad t-uḡal “yiwet n teqcict, dayen ṭhemmel-it”, ihi amqim-a-gi ilelli yerna-d cebaḥa i uḍris.

☒-3-4 Allus s umqim awşil

Allus s umqim awşil, yettnuḥsab d aferdis n wallus di tuget n tutlayin. Ayen ara ad naf deg yedrisen n wammud i d-nejmaε, anda yettwasaxdam s tṭaqa, imi yettbegin-d assay ger wayen i d-yellan yer tazwara, d wayen i d-yettwabedren.

Aferdis-agi ad t-naf yebḍa yef waṭtas n yimeqimen iwşillen, s wacu i d-yettili wallus. Ger imeqimen-agi ihi nezmar ad d-nebdar: Alus s umqim awşil n tenzayt, allus s umqim awşil n yisem, d wallus s umqim awşil n umyag.

☒-3-4-1 Allus s umqim awşil n tenzeyt

☒-3-4-2 Tabadut n tenzayt

Tenzayt tettqen asemmad s amyag, talya n usemmad ama d ameruz ama d ilelli, ama d asemmad s yisem.

Llan-t tenzay tteran-t isem yellan deffir-nsent yer waddad ameruz (seg, yer, deh, nnig, ddaw...) ¹⁰

Amedya :

Yuṭal-d uqcic **seg** uyerbaz.

Llan-t dayen tenzay ur ttbedilen-t ara addad n yismawen

Amedya :

Yuqel-d uyrib s axxam.

Ihi ger yimediyaten i d nufa deg wammud-nteyyef wallus s umqim awşil n tenzayt ad d-nebdar :

*Yiwen n wuccen yemlal-d **alyem** yewhem deg-s, acku meqqar aṭas.*

(Aḍris “Uccen d Ulyem” aswir amezwaru n ulemud alemmas, asebtter 31, asebtter deg tmerna n ukatay 55).

Ameqim awşil (**s**), i yecuden yer tenzayt (**deg**), nules-d i yes i wawal (**alyem**).

***Allen**-is d timeqranin, d tizegzawin tettuddum seg-**sent** tmella.*

¹⁰ MAMMERI M., 1990, *Tajerrumt n Tmaziyt*, (tantala taqbaylit), Bouchen, Alger, p. 92-93.

(Aḍris “Faḍma n Sumer aswir amezwaru n ulemmud alema, asebtter 38,
asebtter deg tmerna n ukatay 56).

Amqim awšil (**sent**), i yecuden yer tenzayt (**seg**), yettuḡal yer wawal (**allen**).

*Amenzu di cebrari, kerrfen **lewḥuc** di teẓgi, ttemyeḥnacen gar-**asen**.*

(Aḍris “Cebrari” aswir amezwaru n ulemmud alema, asebtter, 15.

Ameqim awšil (**asen**) i yecudden yer tenzayt (**gar**), nsexdm-itt i wakken ad d-nales i
yes i wawal (**lewḥuc**).

*Am tikkelt tamezwarut, **aregaz d tmeṭṭut**-is...**yur-sen**.*

(Aḍris “Ayrad d Tifawt” aswir wis sin deg lemmud alema, asebtter 16-17,
asebtter deg tmerna n ukatay 57).

Deg umedy-aḡi, awalen (aregaz, tameṭṭut), ttwals-n-d s umqim awšil (**sen**), i
yecudden yer tenzayt (**yur**).

*Tteffyen-d seg yiwen n **utemmu** di tlemast n teẓgi, yuḡa **yur-s** yeldi tawwurt.*

(Aḍris “Asafar di lḡar n Wayezen i yella” aswir wis krad n ulemmud alemmas, asebtter 8-917,
asebtter deg tmerna n ukatay 63).

Awal (**Atemmu**), deg umedy-aḡi nules-it-id s umqim awsil (**s**), i yecuden yer tenzayt
(**yur**).

*Yeḡra ur yelli wayen ara s-d-yekken seg **yemma**, imi d-zwaran yakan **yur-s**.*

(Aḍris “Tudert-iw” Aswir Amezwaru di Tsenawit, asebtter 54,
asebtter deg tmerna n ukatay 71).

Awal (**yemma**), deg umedy-aḡi, nules-it-id s umeqim awsil (**s**), i yecudden yer
tenzeyt (**yur**).

*Fkiy **awal** i urgaz, ur ttuḡalay ara deg-s.*

(Aḍris “Dda Qasi” Aswir wis sin di Tsenawit, asebtter 8-9, asebtter deg tmerna n ukatay 78).

Deg medya-aḡi, ameqim awšil (**s**), i yecudden yer tenzeyt (**deg**), nules-d i yes i wawal
(**awal**).

*Netta **Dda Arezqi**, anecraḡ, yezga **yur-s**.*

(Aḍris “Tuyalin” Aswir wis sin di tsenawit, asebtter 32-33, asebtter deg tmerna n ukatay 82).

Awal (**Dda Arezqi**), deg umedyaga-nules-it-id s umeqim awšil (**s**), i yecudden yer tenzeyt (**yur**).

Tazebbujt n tafat, nḥemmel iyimi ddaw-as...Nettalaš akk deg-s.

Aḍris “Tazebbujt n Tafat” aswir wis kraḍt di tsenawit, asebtter 49, asebtter deg tmerna n ukatay 76).

Deg medya-agi nesaxdem ameqim awšil (**s**), i yecudden yer tenzeyt (**deg**), i wakken ad d-nales i wawal (**tazebbujt n Tafat**).

☒-3-4-3 Allus s umqim awšil n yisem

Ad naf ger yisem d umeqim-is tettili-d tezdīt acku ameqim-nni ur yettili ara kan akka waḥd-s alama yella yisem ara yili.

Šenf-agi n wallus ad t-naf yettwasexdam mliḥ deg yedrisen n wammud-ntey d aya ara ad ay-d-sbinen yimediyaten nney

yiwen n urgaz yettidir netta d yemma-s akked tmeṭṭut-is.

(Aḍris “Tasa n Uqelmun” aswir amezwzru, asebtter 14, asebtter deg tmerna n ukatay 53).

Imeqimen iwšilen (**is**) d (**s**) deg umedyaga-nules-d i yes-sen i wawal (**aregaz**), ihi nezmar ad as-d-nales i wawal s yiwen umeqim awšil, ney ugar n yiwen.

Imdanen kkatēn ad zzin s uerur, knun i tidi-nse.

(Aḍris “tabuciḍant” aswir amezwaru n ulemmud alemaš, asebtter 23, asebtter deg tmerna n ukatay 54).

Ameqim awšil (**nse**), deg umedyaga-i yecudden yer yisem d allus n wawal (**Imedanen**).

Tayemmat tettasem di yelli-s.

(Aḍris “Tiwkilin” aswir wis sin ulemmud alemaš asebtter 26, asebtter deg tmerna n ukatay 59).

Amqim awšil (**s**), i yecuddun yer yisem (**yelli**), nules-d i yes-s i wawal (**tayemmat**)

Ikker ugellid iger tiyeri i yimdanen n tmurt-is.

(Aḍris “Asafar di lɣar n Wayzen i yella” aswir wis krad alemmud alemmas, asebtter 8-9, asebtter deg tmerna n ukatay 63).

Deg umedy-a-gi nules-d i wawal (**agellid**), s umqim awšil (**is**), i yecudden yer yisem.

Lunğa tufrrar-d ger tezyiwin-**is** di cbaḥa.

(Aḍris “Tajeḡḡigt n Wurey” n ulemmud wis krad, asebtter 14-15, asebtter deg tmerna n ukatay 65).

D agi ihi ad naf nules-d i yisem n (**Lunğa**), s umqim awši (**is**), i yecudden yer yisem (tizyiwin).

“Qqaren-ak isem-agi n **tfinay** s yiman-**is**, d tbtut belli mačči d **imaziye**n d-isenulfan tira-**nsen**.”

(Aḍris “Aḥeddad n Lqalus” Aswir wis ukkuz n ulemmud Alemas, asebtter 42-43, asebtter deg tmerna n ukatay 66).

Deg umedy-a-gi ad naf awal (**tfinay**), yules-as-d umaru s umqim awšil (**is**), i yecudden yer yisem (**yiman**), ma d ameqim-nni awšil nniḍen (**nsen**), nules-d i yes i wawal (**imaziye**n) .

Ibker yuyal yer wexxam-**is**.

(Aḍris “Ibker d Yifker” Aswir amezwaru di tsenawit, asebtter 76, asebtter deg tmerna n ukatay 73).

Amqim awšil (**is**), i yecudden yer yisem, deg umedy-a-gi d allus n wawal (**ifker**).

Tezra Samiya aselmad-nni yekcem yer wul-**is**.

(Aḍris “War Tilas” Aswir wis sin di tsenawit, asebtter 14-15, asebtter deg tmerna n ukatay 80). (**Is**), d ameqim awšil i yecudden yer yisem (**ul**), nules-d i yes i yisem n (**Samiya**).

Tazebbujt n **Tafat**, ad bnun deg umekan-**is** taqubet.

(Aḍris “Tazebbu

76).

Deg umedy-a-gi ad naf awal (**tazebbuḡet n tafat**), yules-as-d umaru s umeqim awšil (**is**), i yeqnen yer yisem.

☒-3-4-4 Allus s umqim awšil n umyag

☒-3-4-4-1 Allus s umqim awšil n umyag asemmad usrid

☒-3-4-4-1-1 Tabadut n usemmad usrid

K. Naït-Zerrad: « *le compliment objets direct est construit directement sur le verbe, il est toujours à l'état libre. Il peut être pronominalisé par les affixes direct de verbe*¹¹ .»

Amedya

Yeddem weqcic **adlis** / yeddem **adlis**, weqcic

Yeddem-**it** weqcic

Asemmad usrid, ihi d awal ysemaden anamek n tefyirt, itteqen srid yer umyag, ulac tanzeyt gar-asen. Mi ara ad yili yisem d asemmad usrid, addad-is d ilelli.

Asemmad usrid yezmar ad yili d isem, ney d asenfal n yisem (amqim amšil n umyag).

Akken ad d-naf asemmad usrid ad d-nefk aseptan: anwa? ney acu?

Ihi ger imedyaten n umqim awšil n umyag asemmad arusrad ad d-nebdar :

“Yerğa armi tekna **yemma-s**, yenğa-**tt** izzuğer-**itt** yer yiwen n udermu iferr-**itt**.”

(Ađris “tasa n uqelmun” aswir amezweru deg lemmud alemas, asebtar 14, asebtar deg tmerna n ukatay 53).

Deg umedyaga-agi nulls-d i awal (**yemma**), s umqim awšil asemmad usrid (**tt**).

*Dtalwiht n wuzzal, d tameqrant id-yeddem **wađu** yessafeg-**itt**.*

(Ađris “Tabuciđant”, aswir amezwaru n ulemmud alemmas, asebtar 23, asebtar deg tmerna n ukatay 54).

Deg umedyaga-agi nules-d i awal (**ađu**), s umqim awšil asemmad usrid (**itt**).

*Gemnen ad defren **tubbiyin n uyrum**, maca ufan ččan-**tent**.*

(Ađris “Ayrad d Tifawt” aswir wis sinn ulemmud alemmas, asebtar 16-17, asebtar deg tmerna n ukatay 57).

Amqim awšil asemad usrid (**tent**), i yecudden yer umyag (**ččan**), nules-d i yes i awal (**tubbiyin n uyrum**).

*Yiwen **ilemzi** d asusam d uhric, yeffey taddart...Tezgi tettak-**it** itayed.*

(Ađris “Asafar di lğar n Wayzen i yella” aswir wis krad n ulemud alemmas, asebtar 8-9, asebtar deg tmerna n ukatay 63).

¹¹ NAITE-ZERRAD, k., 1996, *Tejerrumt n Tmaziyt Tamirant*, ENAG, Alger, p. 25.

Ameqim awşil (**it**), i cudden yer umyag asemmad usrid, d allus i wawal (**ilemzi**).

Qqazen-t-id si tferkiwin.

(Aḍris “Amsal n Uqermud” aswir wis krad, n ulemmud alemmas, asebtter 50-51, asebtter deg tmerna n ukatay 61).

Deg umedy-a-gi (**t**), d ameqim awşil, asemmad usrid, icud yer umyag, nules-d i yes i wawal (**akkal**), i d-yebdar umeru deg uḍris-is.

Sliy i uḥeddad yebra i tmeṭṭut-is, ihi yekkes-as-tt ccrae.

(Aḍris “Aḥeddad n Lqalus” aswir wis krad n ulemmud alemmas, asebtter 42-43, asebtter deg tmerna n ukatay 66).

Deg umedy-a-gi, d ameqim awşil, asemmad usrid, icudd yer umyag, nules-d i yes i wawal.

Yemma mi d-zwaren yakan yur-s yimawlan-is, ffyen-tt.

(Aḍris “Tudert-iw” aswir amezwaru n Tsenawit”, asebtter 54, asebtter deg tmerna n ukatay 71).

Deg umedy-a-gi nules-d i wawal (**yemma**), s umeqim awşil asemmad usrid (**tt**).

IngezYibki yer teerrut n Yifker, yewwi-t.

(Aḍris “Ibki d Yifker” aswir amezwaru di tsenawit, asebtter 76, asebtter deg tmerna n ukatay 73).

Awal (**yibki**), deg umedy-a-gi, nules-as-d s umqim awşil (**t**).

Mi yessawel tilifun, s tmara i ldiy allen-iw. Refdey-t s leeqel.

(Aḍris “Lxmis” aswir wis krad di tsenawit, asebtter 42, asebtter deg tmerna n ukatay 74).

Deg umedy-a-gi ad naf, nules-d i wawal (**tilifun**), s umqim awşil (**t**), i yecudden yer umyag (**refday**).

☒-3-4-4-2 Allus s umqim awşil n umyag asemmad arusrid

☒-3-4-4-2-1 Tabadut n usemmad arusrid

K. NAIT ZERRAD : « *le compliment objet indirect obligatoirement lié au verbe par la préposition « i », il est donc a l'état d'annexion et il peut être pronominalisé par les affixes indirects de verbe au après d autre complément*¹². »

Yefka uqcic aserwal i **gmma-s**.

Yefka-**as** uqcic aserwal i **gma-s**.

Asemmad arusrid, isemmad anamek n tefyirt, mi ara ad yili usemmad arusrid d isem, addad-is d amaruz, tettili zdat-is tenzayt “i “, i t-itteqnen yer umyag.

Asestan s ways ara d-iban usemmad arusrid: i wumi? i wacu?

Asemmad usrid d usemmad arusrid zemren ad ilin d amqim awşil n umyag, d asenfal n yisem, yella dayen wanida i tezmar ad tili tefyirt akka :

Yessawel-**as** i **temdakkettl-is**.

(**As**) ameqim awşil (asemmad arusrid).

(**Temddakkelt**) d allus n umqim, asemmad arusrid.

Ihi ger imedyaten n wallus s umqim awşil n umyag, asemmad arusrid ad d-nebdar :

Ur nettaf ara talwit ami tenyiđ yemma-k. azekka ini-as ad teddu.

(Ađris “Tasa n Uqelmun” aswir amezwaru deg ulemmud alemmas, asebtter 14, asebtter deg tmerna n ukatay 53).

Ameqim awşil (**as**), deg umedyaga, d asemmad arusrid nules-d i yes i wawal (**yemma**).

Ufan i as-zmiray ad t-nyay...

(Ađris “Uccen d Ulyem”, aswir amenzu n ulemmud alemmas, asebtter 31, asebtter deg tmerna n ukatay 55).

Deg umedyaga amqim awşil (**as**), d asemmad arusrid i cudd yer umyag, nules-d i yes i wawal (**alyem**), i yellan deg uđris nney.

Armi d yiwen n wass, tggul temcumt...yedda-as di lebyi.

(Ađris “Ayerad dTifawt” aswir wis sin alemmud alemmas, asebtter 16-17, asebtter 31, asebtter deg tmerna n ukatay 57).

Ameqim awşil (**as**), asemmad arusrid, deg umedyaga yettuýal yer wawal (**tamcumt**).

Terna yur-sen teqcict, d ayen i d tiziri, semman-as Tamella.

¹² NAIT ZERRAD (K), 1996, *Tajerrumt n Tmaziyt Tamirant*, ENAG, Alger, p. 26.

(Aḍris “Asafar di lɣar n Wayezen i yella” aswir wis krad, n ulemmud alemmas, asebtar 8-9),
asebtar deg tmerna n ukatay 63).

Deg umdya nules-d i wawal (**teqcict**), s umqim awšil asemmad arusrid (**as**), i yecudden yer umyag (**semman**).

*Isem n **udandiw** qqaren-as...*

(Aḍris “Tifinay d tira n yimaziyen” aswir wisukkuz nulemmud alemmas, asebtar 64-65),
asebtar deg tmerna n ukatay 68).

Isem (**adandiw**), nules-as-d s umqim awšil asmmad arusrid (**as**).

Ifker yeqqim uksar yettgani, yuɣal yessawel-as...

(Aḍris “Ibki d Yifker” aswir amenzu di tsenawit, asebtar 76), asebtar deg tmerna n ukatay
73).

Deg umdya nules-d i wawal (**ibeki**), i d-yebdar umaru deg uḍris-is, s umqim awšil,
asemmad arusrid (**as**), i yecudden yer umyag.

***Samiya** tuyal-as target d tidet.*

(Aḍris “War Tillas” aswir wis sin di tsenawit, asebtar 14-15), asebtar deg tmerna n ukatay
80).

Ameqim awšil (**as**), d asemmad arusrid, nules-d i yes i wawal (**Samiya**).

***Tazebbujt n Tafat** n ḥemmel iyimi ddaw-as, yef teblaaḍin i **as**-d-yezin.*

(Aḍris “Tazebbujt n Tafat” aswir wis krad di tsenawit, asebtar 49), asebtar deg tmerna n
ukatay 76).

Deg umdya nney nules-d iwawwal (**Tazebbujt n Tafat**), s umqim awšil asemmad
arusrid (**as**), i yecudden yer tazewara n umyag (**yezine**).

-4 Allus n tefyirt

Tettnuḥsab tefyirt di tmaziyt d tagruma n wawalen, yella anda nettaf tefyirt ur tesɛi ara kan yiwen usemmad imi tesa aṭas.

Di tmaziyt tella tefyirt tumyigt, akked tefyirt tarumyigt (tafyirt tumyigt d amyag ay d aseḡru, ma di tefyirt tarumyigt d isem ay d aseḡru deg-s.)

Anect-a ad t-id-nefhem deg wawal n umusnaw Nait zerrad :

“ la phrase simple est compose d’un énoncé minimum et d’un ou plusieurs compléments,...Il ya un phrase verbal et phrase inverbale¹³. ”

Di ṣenf-agi n wallus s tefyirt, nettaf yiwet n tefyirt tettwales-d berdayen, annaw-agi n wallus ur tnufi ara s waṭas deg wammud n yeḍrisen-ntey, ṣenf-agi nettaf-it s ṭaqa di tmedyazt.

Ger wid i d-nufa ad d-nebdar :

Rḡan ad d-taki, rḡan ad d-taki, ulac.

(Aḍris “Asafar di lḡar n Wayezen i yella” aswir wis krad n ulemmud alemmas, asebtar 8-9), asebtar deg tmerna n ukatay 63).

Deg umedy-agi yella wallus n tefyirt, tafyirt tis snat d allus n tefyirt tamezwarut.

Deg wammud-ntey, nufa-d kra n wawalen sean yiwet n talḡa, imi ur ttuḥsaben ara d allus, acku akken id-nenna di tezrawt-ntey, aṣiwed n wawal ilaq ad yili, ama di talḡa, ama deg unamek. Dayen ara d-naf deg yimedyaten id-iteddun :

D tagi i d tagnit irḡiy aḥal-aya s tjeḡḡigt-agi n wureḡ ara wḡey yer tjeḡḡigt n wul-iw.

(Aḍris“ tajeḡḡigt n wureḡ”. Aswir wis krad deg uḡric alemmas, asebtar 14-15), asebtar deg tmerna n ukatay 65).

Ad naf awal n (tjeḡḡigt), tesa yiwet n tḡessa akked wawal s wayes i as-d-nules, meena anamek-nsent mxalafen, imi awal amezwaru n (tjeḡḡigt) yesa anamek n useḡḡi, ma yella awal-nni nniḍen tesa anamek n teqcict i iḡemmel ilemzi-nni.

Iruḡ yuwi-d widen akken i as-iregmen di tejmact, cehden-as. Tajmact teḡkem, tebra tmeṭṭut.

(Aḍris“ Aḡeddad n Lqalus”. Aswir wis ukkuz deg uḡric alemmas, asebtar 42-43), asebtar deg tmerna n ukatay 66).

¹³ NAIT ZERRAD K., 1996, *Tajerrumt n Tmaziyt Tamirant*, ENAG, Alger, p.79.

Sin-agi n wawalen xas ulamma seān yiwet n tyessa, ad naf mgaraden deg unamek, awal-nni amezwaru n “tejmaet” iqessed-d i yes adeg anda i-ttnejmaēen medden, ma d awal-nni nniḍen yesēa anamek n at taddart.

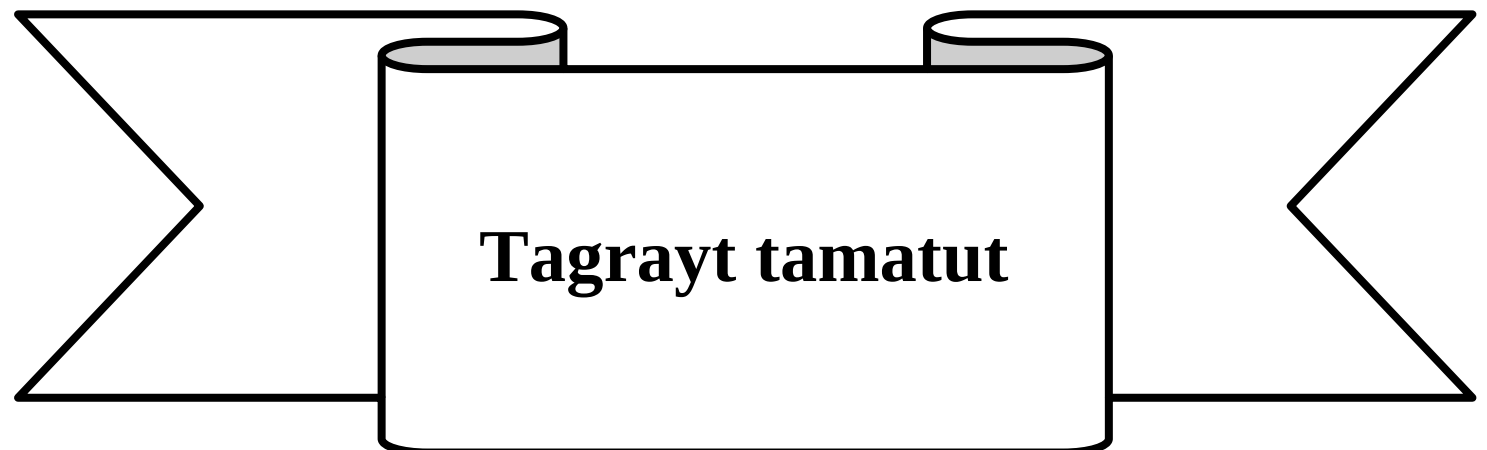
Ahat yenneqlab wul-is fell-i. Ulac ayen yettneqlaben s tazzulu am wul.

(Aḍris “Ibki d yifker” Aswir amenzu deg uḥric n tesnnawit, asebtar 76), asebtar deg tmerna n ukatay 73).

Nulles-d i wawal “ul”, s netta s timad-is, sin-agi n wawalen seān yiwet n talya, meēna anamek-nsen mačči d yiwen, imi awawl amezwaru n “wul”, yettuḡal yer wul n teqcict i d-yebdar umaru deg uḍris-is, ma d awal-nni wis sin, yettuḡal yer wul s umata.

S yimediyaten-agi i n-seqdec di tezrawt-ntey ad nili nesawed ad d-nsebgen iberdan s wacu yezmar ad d-yili wallus yef laḡsab n yedrisen yelan deg udlisfusen.

Di tezrawet-agi ntey dayen nesawed ad d-nsefhem aken yal aḍris i yef naxdem tazrawt ulac aḍris anda ur d-yettili ara wallus, ama d allus s yisem, ney s umqim, ney s iberdan nniḍen i d-nebdar yakan deg yixef-agi ntey wis sin.



Tagrayt tamatut

S wakka ihi nessawed ad d-nsebgen azal i tesa tesnalsit n udris, imi ur ilaq ara ad tettwattu ney ad tettwaazel deg uhric n unadi, imi tesa amkan am nettat am tmusniwin nniɗen yellan.

Anect-a nsebgen-it-id di tezrawt ntey, imi nebɗa axedim yef sin n yehricen, d yal ahric yef wacu i d-yettawi.

Di tazwara nebder-d kra n yisalen yef umezruy n uselmed n tmaziyt di tmurt n Lzzayer, amek yella zik d wamek yella tura, syen nmeslay-d yef taysa n udris, anda i d-nufa akken aɗris yezmer ad yebɗu yef krad n yehricen, (taseddart n tazwara, taseddart tis snat d taseddart n tagara).

Nmeslay-d diyen yef umezruy n tesnalsit n udris, nufa akken awal-agi n tesnalsit n udris iban-d i tikkelt tamezwarut yer « Weinrich » imi imusnawen llan qaren-as « Ayawas n uxeddim », nsebgen-d diyen ayeyar imusnawen rran tasnalsit n udris deg umɗiq i yettwattun, imi nufa-d akken llan ledhan kan di tefyirt d wayen i as-d-yezzin, syen nesfahem-d amek uyalen imusnawen-agi rran lwelha-n sen yur-s, imi ufan-d iman-sen ilaq ad snarnin ayen yellan nnig n tefyirt.

Syen, newwi-d awal yef tezrawin i t-xeddem tesnalsit n udris, anda i nufa aɗris yesen amekan d ameqran di tusna-agi, dya nesfahm-d yef wamek ilaq ad yili udris di lebni-ines, imi nebder-d kra n yimusnawen i yxedmen tizrawin yef lebni-agi am Shirley C.T akked Adam J.M.

Di lebni-agi n udris, ihi nessawed ad d-nini, akken yal tikti yellan deg udris tɗud yer tayed, d yal tafyirt teqqen yer tayed deg unamek, ihi nmeslay-d yef « tesyunin n tuqna » anda i d-nebdar tisyunin n tmerna d tid n tmentelt akked tesyunin n wakud d wadeg...atg

Syen nmeslay-d yef « ucuddu », anda i d-nsebgen akken yal tafyirt, tettuyal yer tin yellan uqebel-is deg unamek, nebder-d diyen « asenfali n usentel » anda nufa deg-s asentel d isali, i yellan dixel n udris i yesen azal di lebni n udris, mebla ma nettu ahric agejdan i yef i d-newwi awal d ayezfan « Allus », i yettnuhsaben d tayunt tagejdant iyef yebna udris.

Neered nemmeslay-d yef leɣnaf n wallus i d-yettilin deg yiɗrisen, anda i d-nebedar smus n leɣnaf yesa yef lahsab n umusnaw Jean Michel Adam :azdamselyu, allus adduklan, s umeqim, abadu d wallus s yimeskanen.

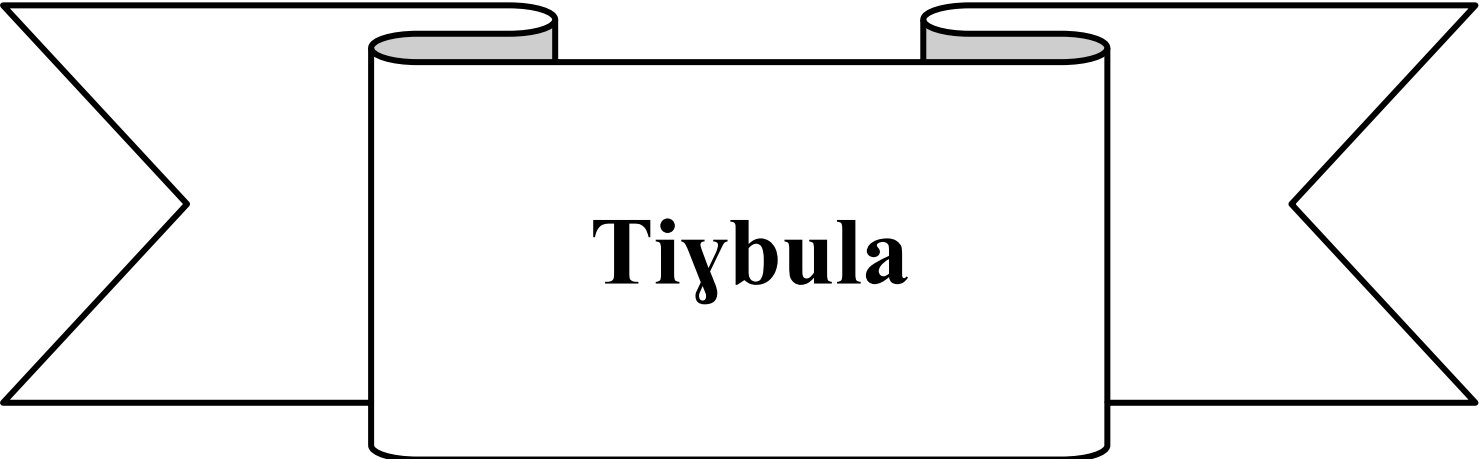
Akken ad nessali axeddim-ntey nemmeslay-d yef yiberdan s way-s yezmer ad yili wallus deg udlisfusen, ihi gar yiberdan-agi igejdanen ad d-nebder allus s yisem d wallus s umeqim, sin agi n wannawen yal yiwen deg-sen yebda d iħricen, ma nemmeslay-d yef wallus s yisem ad t-naf yesɛa allus aħerfi, iwumi nezmer ad n-semmi diyen allus ummil acku nettales-d i wawal s timmad-is, allus s unamek anda i d-nettales i wawal s wawal nniɛen i yettuyalen yur-s deg unamek, ihi ššenf-ag neqqar-as allus war ummil.

Si tama nniɛen ad d-naf, deg wayen yaɛenan allus s umqim yesɛa allus s umatar udmawan, allus s umskan, d win ara ad naf yebda ula d netta yef sin n yiħricen : s umqim ameskan « nni », akked s umqim ameskan « dinna », allus s umqim ilelli, ama d win yettmeslayen ney d win i wumi nettmeslay, ney i yef nettmeslay, ama d unti ney d amalay, d asuf ney d asget. Ad naf diyen allus s umqim awšil d win yebdan ula d netta d iħricen, ad d-nebdar: allus s umqim awšil n tenzayt, allus s umqim awšil n yisem; akked wallus s umqim awšil n umyag i deg ara ad naf asemmad usrid d usmmad arusrid.

Si tama nufa-d kra n yiferdisen ur ddi ara yer wallus s yisem d wallus s umqim, ad d-nebdar allus s tefyirt d wallus s umerdıl ney s unekcum n tutlayin nniɛen, ššenf-agi anegaru ad t-naf yettnuħsab d allus war ummil.

Di tezrawt-agi ntey diyen nessawed ad d-nini ma yella nufa sin n wawalen seɛan yiwet n talya maɛna mxalafen deg unamek, ur nezmir ara ad t-naħseb d allus, imi akken nezra allus d aɛiwed n yiwen n wawal yas ulama yesɛa yiwet n taysa, imi ilaq ad ilin wawalen-nni d ucriken deg unamek.

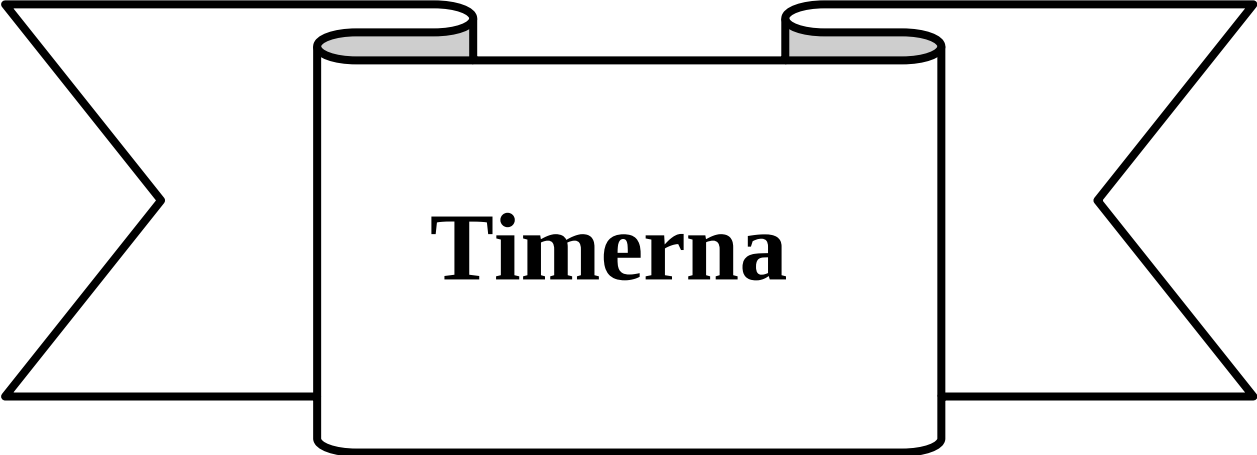
S wakka ihi nefka azal i wallus imi nessawed ad d-nsebgen amek zemren ad d-ilini iberdan-is, deg yiħrisen i yellan deg udlisfusen imi eiwen-ay atas akken ad d-nsebgen iberdan-agi n wallus.



Tiybula

Tiybula

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☒- Amawal (Tamaziyt – tafransist)

Adlisfusen : Manuel scolaire.

Acuddu : La cohérence.

Asenfali n usentel : La progression thématique.

Allus : Anaphore.

Allus ummil :Anaphore Fidel.

Allus warummil : Anaphore infidel.

Azdamselyu : La coréférence..

Allus abadu : Anaphore défini.

Allus aherfi : Anaphore simple.

Allus s umeqim : Anaphore pronominale.

Allus s yimeskanen : Anaphore démonstratif.

Allus s yisem: Anaphore pronominalisation.

Amatar udemawan: Indice de personne.

Asemmad usrid : Compliment objet direct.

Asemmad arysrid : Copliment objet indirect.

Asentel : Le thème.

Asmiwer : Enumération

Annaw : Le type.

Tisyunin : Les connecteurs.

Innaw : Le discours.

Isali : Le rhème.

Tasnalsit n udris : La linguistique textuelle.

Tasnalsit n tefyirt : La linguistique de la phrase.

Tazrawt : Etude.

Timentelt : Justification, explication.

Timerna : Addition.

☒- Ammud

☒-1 Tissas n Muḥend Weemer

D crif i ay-yehkan tadyant n Muḥend Weemer. Muḥend Weemer yella d ayella n yimjuhad di nnafaq n 1856. Asmi yessawed uɛdaw yer udrar, kkren-d leqbayel mezzi meqquer. Wten s wayen iwumi zemren, ma d Fransa tugar-iten. Asmi i d-ttfen muḥend Weemer, uwin-t-id yer jiniral Biju. Netta imir Biccuḥ i as-qqaren Leqbayel. Dya yenteq Biccuḥ yer ttrejman, yenna-as ad as-yini Muḥend Weemer :

- Yehwa-awen kan tettnayem s tbexxacin-agi-nwen Lezzayer tura ad tuyal d tarumit, ad tuyal d tafransist.

Dya igaweb-it-id Muḥend Weemer, yenna-as i ttrejman :

-ini-as I Biccuḥ, aqel-ik teyliḍ atas atas. yas tugarem-ay s wuzzal, ass-a lḥeqq mačči nwen.yas ad teqqimem leqrun, tamurt ad tt-teffyem. Taneggarut, yas ad tesdukled aqerru n Uzzayri akked win Urumi yer yiwet n tasilt, ad ten-tesrekmed, taggara aseqqi ad yebdu. d lmuḥal ur yeddukul ara !

Mesud At ɛemmar

Iberdan n tissas, sb : 85-86

☒-2 Tasa n uqelmun

Amacahu

Zik-nni, yella yiwen urgaz yettidir netta d yemma-s akked tmeṭṭut-is. Tamɣart d teslit, ur d-myezgent ara, ma tenna-d yiwet d amellal, tayeḍ ad d-tini d aberkan. Netta, ma yedda d yemma-s, tameṭṭut-is ad teddem akk lqec-is ad as-tini : “ ad ruḥay “. Ma yedda d tmeṭṭut-is, yemma-s ad teččeḥ, ternu-as yir ddeewat.

Yiwen wass, tamɣart d teslit myegzarent dya tenna-as tmeṭṭut I urgaz-is : “ ur nettaf ara talwit alama tenyiḍ yemma-k. azekka, ini-as ad teddu yer teɣgi ad d-tzedmem. Mi tekna yer yisyaren, wet-itt s tqabacts aqqueru, yerna ḥwaḡay ad iyi-d-tawiḍ tasa-s.”

Azekka-nni ssbeḥ, iruḥ akked yemma-s uwḍen yer teɣgi, rran-tt i usegrew n useryu, yerḡa armi tekna yemma-s, yenya-tt. Izzuyet-itt yer yiwen n udarnu, iferret-itt, yekkes-ad-idtasa-s, yerra-tt-id deg uqelmun. Iyawel yemḍeltafekka-nnin yemma-s. mi d-yuḡal s axxam yemlal-d sin n yimekaren, mi walan aqelmun icuf-d, ḡilen d idrimen, byan ad t-εerrin, maca mi uwḍen ḡur-s, tneggez-d tasa-nni yer lqaea tettefriwis, tenṭeq yer yimakaren : “ urweye-t, ur iyi-yuriway iɛdawen ur t-neqqet!” dya rewlent yimakaren-nni.

ḡas akken yeggra-d netta d tmeṭṭut-is kan, yendem ur tt-yufi, rzag-it fell-as wussan, ileḥḥu yeqqar : “ ḡas akka nyiḡ yemma, d tasa-ines i iyi-iḥudden.”

Seg tmacahut n leqbayel.

☒-3 Tabuciđant

Ass n ssebt, 25 deg waggur n yuct uzal d usizwu, twet tbuciđant di temdint n Tizi Uzzu.

Taṣebhit yelha lhal , tignawt d tazegezzawt, zrret, itij ireqq. Cwiṭ kan akka yebda waḍu la d-yettsuḍu, yettawi-d aṣebbar, armi ur yezmir yiwen ad iwali sdat-s. madden yettef lhal berṛa ttazzalen ad ddarin, kra kecmen s ixxamen, wiyeḍyer leqhawi , acu kan ula dinna ur frikken ara, aḍu ayen d-yufa sdat-s ad t-yerfed, ad t-izelli akkin, d ttabla, d akersi ney d tiseddariyin-nni srusuyen i waken ad rrent itij.

Nniqal yebda waḍu yenduder, ḡillen madden dayen ad yers, netta d aleqqem i d-ileqqem, yenerna yuḡal d tabuciđant, tetteddu, tettezzi tettiṡyur, tettali s igenni, yessules lhal lhal deg uzal qayli, bdant ḡellint-d tmeqwa n ugeffur, aḍu yettizḡif, yettuḡu. imdanen katen ad zzin s uerur, kennun i tiddi-nse amzun akken uggaden ad ten-yeddem ad ten- izelli, cwiṭ kan akka slan madden i tyuggit tekker, wala kra n yilmeḡyen la ttazalen ḡer yiwet tnezduyt mazal tfukk s lebni, d talwiḡt n wuzzal, d tameqrant, i d-yeddem waḍu-nni yessafeg-itt armi d-teḡeli ḡef yiwet n tmeṡṡut tesseglalez-itt ḡef tmurt. Widen yuzzlen ḡer tmeṡṡut-nni, ufan-tt tuddza tettwaddez ma d ajraḡ ur teḡriḡ ara, d adegger i tt-id-tdegger telwiḡt-nni.

Tabuciđant twet teedda, yebda waḍu yettrusu kra kra, uḡalen la teddun ttuḡalen , ḡas ma mazal ur ten-teffiy tuggdi.

USALEM M WEEMER.

☒-4 Uccen d ulyem

Yiwen wuccen yemlal- d alyem yewhem deg-s meqquer aṭṭas, yenna-as ufan i as-zmirey ad t-nṣey ad ččay ačhal n wussan deg-s. Ixemmem amek ara yexdem yufa-d takti, yenna-as : ay alyem yya ad nruḥ ad ninig. Yenna-as ulyem : ad dduy yid-k.

Dan abrid n yinig, ddan sin n wussan ney tlata, yebda wuccen yeeya, imuqel yer ulyem yenna-as : ay alyem, teeyid ? yenna-as ulyem : “ ur aeyiy ara, ddu kan ddu.

Yerna wuccen yedda deg uzyal, fad d laz...

Yenna-as i ulyem : “ teeyid ay alyem ? Yerna isuref kra dya yezzel deg lqaεa, yenna-as : “mmutey, ur zmirey ara ad rnuḥ asurif, aql-i ad mmtey. Maca qbel ad mmtey anez-d yur-i ad ak-mley, siz-d amezzuḥ yer yimi-w :

Mi d-nebda abrid, nniy-as ad k-ččey imi yiley ur tezmireḍ ara i fad d laz d yitij. Tura, cfu :

Ṭemeε yessexsar ṭṭbee

Aεbbuḍ, ibetṭu d uḥbib

Ruḥ ay alyem, deg talwit

Ma d nekk ad mmtey d ayrib.

Seg tmacahut n leqbayel.

☒-5 Fađma n Sumer

Fađma n sumer, d tagrawlit, tlul tamudi n 1830, deg taddart n Werğa. Tennuy mgal Afransis seg useggas n 1854 armi 1857, ttfen-tt, uwin-tt yer usekraf, temmut dinna.

Fađma n Sumer, tafulki_ines tufrar. Asmi tuweđ mraw d sdis d aseggas deg yila-s, tiddi-s d talemast; tafekka-s d taččurant, ma d tikli-s d acured. Udem-is d amaglay d amellal. Tadawsa-s tgerrez, d azwu azeddgan n Ğarđer ay tt-id-isnekren, day netta tezga tettban tezwey yef yimuyag-is. Amzur-is, d akbal, yettaweđ armi d ammas, ur t-tettarez ara, tettanef-as iyelli-d yef tuyat-is, tettri ad as-ṭhalfi yettawi-t wađu. Allen-is d timeqqranin, d tizegzawin, tettuddum seg-sent tmella, iselsa-s d leħrir azewway.

Fađma n Sumer tettbeddad yer yiman-is aṭas, tettɣezz agusim akken ad imlulent tuymas-is, trennu tetteqqen lħenni i yiđarren-is d yifassen-is.

Taher UŞEDDIQ

Seg udlis : “ LLA FATMA N’SOUMEUR”sb.08.

D asuyel

☒-6 Ayrad d Tifawt

Amacahu Rebbi ad tt-iselhu, ad tiyzif amzun d assaru.

Zik-nni yella yiwen n uzeddami netta d sin warraw-is Ayerad akked d Tifawt. Zedyen d tama n tezgi. Igerdan, yemma-tsen temmut. Baba-tsen yules iwel. Tameɛtut n baba-tsen ur themmel ara igerdan-nni. Azzeddami d igellil. Tikwal ur ttafen ara ula d acu ara ččen. Tameɛtut-nni, yal ass, teqqar-as I urgaz-is ad iɛdegger arraw-nni-ines.

Armi d yiwen wass, teggul temcumt ar d ttuɛdegger yigerdan. Argaz xas akken yuges wul-is, yedda-as di lebyi. maca Ayrad yesla-asen acu ttmeslayen. Mi tɛsen akk, yeffey s tufra, yeddem-d ibursenimellalen yerra-ten di lğib-is.

Azekka-nni tanzzayt, uwin-ten yer tezgi. Ayrad yeggra. Iteddu, iberru i yibursen, mi wwɛden yer tezgi, tenna-asen tmeɛtut i yigrdan : “ sgunfut da ar d-nuɣal !.” Truɣ nettat d urgaz-is, ur d-uɣalen, tifawt terra-tt i yimeɛti teqqar-as i gma-s : “ ad aɣ-ččen yimɣziwen, ur mazal ara ad nuɣal s axxam.” Yerra-as gma-s : “ ttaggad, ad nlkem ibeɛɛayen-nni i ɛdegger, ad aɣ-ssiwɛden s axxam.” Tiziri d tiziridya xedmen akken. Uɣalen s axxam. Tameɛtut n baba-tsen mi ten-twala uɣalen-d tger-itt i leemer-is. Tenteq yer urgaz-is s wurfan : “ Azekka ad ten-nerr!” Uqbelad tgen, tsekkwer tawwurt akkenur d-yettawi ara Uyerad ibursen am tikkelt-nni tamezwarut.

Azekka-nni, tefka-asen cwiɛt n uyrum. Tenna-asen : “Ha-tt-an tiremt-nwen!” Tikelt-a ibursen ulac, dya Ayerad d tubbiyinn uyrum i ttɛdegger. Am tikkelt tamezwarut, aregaz d tmeɛtut-is, gğan igerdan i yiman-nsen. Asemi uysen ur d-uɣalen ara ɣur-sen, kkren ad uɣalen s axxam. Yeyli-d yiɛd. Gemnenad ɛfren tubbiyin-nni, maca ufan ččan-ten yifrax. Qqimen d tama n yiwen n useklu, yuɣal yerna-ten naddam, tɛsen.

Ger tafrara, kkren tɛfen abrid-nsen. Teddun, teddun s axxam-nsen ur asen-d-iban. Uwɛden yer yiwet n tebraɛt, ufan dinna yiwen n uxxam. Urğin walan axxam am winna. Ssqef-is d lemsemmen, iyerban-is d tiyriɛfin. Nutni laɣ luɣen. Bdan ar d-ttebbin ayen ara ččen dya teli-d tawwurt. Teffer-d yiwet n temɣart, tenna-asen : “ Yyaw ansuf yis-wen, kecmet-d ad teččem !” Kecmen melba akukru. Ziɣen tamɣart-nni d tterɣel. Akkeni asen-txeddem i yigerdan yettawi webrid yer tezgi. Temdel temɣart tawwurt. Terra Ayerad yer dixel n ukufi, tenna-as : “ asmi ara tuzured, ad k-ččey.” Tesserwa-as tigelliwin yelhan. Yal tanzzayt ad as-tini : “ suffey-d aɛad-ik, ad waliɣ ma zuredkra”. Netta yuy lhal, tefka-as Tifawt i gma-s iyes n uyaziɛd, dya d

winna kan i as-id-yesskan, imi tteriyel, ladiya ur tettiwali ara mlih, yal ass akken, armi d yiwen wass, terfa tteriyel, twwet tssuffey-d Ayerad, tenna-as i Tifawt ad tessiy timest i deg ara t-id-tessew. Truh tteriyel ad tmuqel ma tuy tmes-nni, tekka-as-id Tifawt si deffir, tdegger-itt yer ujajih. Teyli tiffudemt.

Uqbel ad fyen yigerdan, ufan-d tasenduqt teččur d isyunen. Furšen tagnit, ččan armi rwan. tfen abrid s axxam-nsen. Yiwen ufrux, yezwar-asen, nutni ttafaren-t ddan armi i ten-yessawed s axxam. Mi ten_id iwala baba-tsen, yuzzel-d yur-sen. Ufan tamettut n baba-tsrn tmmut ddeqs n wussan uqbel. Isyunen n wuray d uzref rran-ten d inesbuyar. Ddren di tumert.

Hansel et Gretel

Tizrigin CARMEL,

Yessuyul-it-id R. ĖACUR.

☒-7 Tiwkilin

Amacau, Rēbbi ad tt-sselhu, ad tiyzif amzun d asaru,

Zik-nni, tella yiwet n tmeṭṭut tesa snat n yessi-s. tameqqrant, tettak anzi yer yemma-s, ddeq-is di tfulki akked ṭṭbiḥa; ma d tameṭṭuḥt, aggud deg genni, nettat di lqaḥa; tecbeḥ, teḥdeq, temleḥ. Tayemmat tettasem di yelli-s tameṭṭuḥt. terra-tt ger wallen-is tetteḍdu-tt fell-as seg walluy ar ayelluy. Tettazen-itt sin n yiberdan, deg wass yer tala; yerna tettebbi-as asagem anec-tila-t. taqcict tameybunt ad terr aqbab ad d-t eebbi, awal ur tt-id-yettali.

Armi d yiwen wass, akken tuweḍ yer tala, ha-tt-a terza-d yur-s yiwet n tmeṭṭut d tigellilt, tsuter-as-d aman ad tsew. Teslal asagem-is. Tugem-d. tmekken-as asaḡem yer yimi-s. mi tsewa tmeṭṭut-nni, tenna-as : “ sya d asawen ad kem-rrey ad tseuḍ ayen ur tseḥi yiwet. Yal mi ara d-tmeslayeḍ ad d-teffey seg yimi-m tjeḡḡigt ney twizet.” Ziy tameṭṭut mačči d menwala, d tawkilt. Mi tuweḍ teqcict s axxam, tekker-as yemma-s am but tar, imi ur d-tuḡal ara zik. Tenna-as i yemma-s : “suref-iyi a yemma ur ttuḡalay ara ad eṭṭlay.” Mi d-tmeslay akken, teffey-d seg yimi-s tjeḡḡigt d twizet. Tenna-as yemma-as : “acut-aka lxir-a a yelli” ? armi d ass-nni i as-tssawel “ a yelli ”. tseḡsa yell-is akken ad tzer ansi a as-id yekka way-nni. Taqcict tameybunt, tules-as kra yellan s nneyya-s. tekker tmeṭṭut tessawel i yelli-s-nni tameqrant i ṭḥammel :

“ Kker fell-am ad truḥeḍ yer tala, ad tafed tameṭṭut d tigellilt, ad-am-id-tsuter aman, efek-as ad tsew, ad uyalen imeslayan-im d tiwiztin.”

- Amek akka ara ruḥay yer tala? Mačči d taqeddact nekkini.
- Nniy-am ad truḥeḍ.

Tekkar temcumt, temmuy yeḥ ubelyun n uzref, tuy abrid n tala. Tuweḍ yer tala ha-tt aya tewkilt-nni tejba-d yur-s, maca tikelt-nni terra-d iman-is d taguldunt. Acu n yiselsa-nni, acu n yisyunen-nni.

Tsuter-as-d aman ad tsew. Taqcict si tneḥxa d zzux i tt-izedyen tenna-as : “ ur d-usiy ara yer tala akken ad am sswey aman. Ha-t-an ubelyun, ddem ad tesweḍ i yiman-im ah !

- Ihi, imi akka i tegiḍ, sya d afella yal mi ara d-tmeslayeḍ, ad d-iffey seg yimi-m izrem ney ugru.”

Tuɣal-d s axxam, akken tentaq yer yemma-s, ffyen-d sin n yizerman, yedda-d ugru.

Tameɛtɛtut tuywas : “ Ah ya Rēbbi acu i ak-xedmey ! d tibekkit-nni n ultma-m i am-tt-ixedmen.

Anda tella ad as-nayday taqerrut-is ?”

Taqcict tameɛtɛtut, terwzl, terra mettwal tizgi. Di tezgi-nni yella mmi-s n uglid tuy-it yettɛsiyid.

Iteddu armi i tt-id yemlal, iwala taqcict d ayen i d tiziri. Yesteqsa-tt-id acu i txeddem weɣd-s di tezgi. Tenna-as : “ d yemma-s i yi-d-iqeddmen.”

Yessul-i-tt yef way-is, yuwi-tt yer teyrumt.

Ɛeddan kra n wussan, tlul-d tayri ger teqcict akked mmi-s n ugellid, yuwei yid-s. Gan tameyra n sebɛa wussan d sebɛa wuɗan. Ddren di tmurt, Sean-d igerdan d umlihen d uɣdiqen.

S yur Charles PERRAULT

Yessuyel-it-id R. ƐACUR.

☒-8 Amsal n uqermud, D tamguri n zik, tura tengher.

Ad d-meslayey yef lqermud ttgen zik-nni i yixxamen di tmurt n Leqbayel. Qqaren-as lqermud « arumi » ney lqermud n Leqbayel. Lqermud agi d azewway yerna iqba mačči abelbađ am lqermud n Legliz.

Di tmurt n Leqbayel, yella wanda ttesqqifen iwwamen s uqermud , yella wanda tteqqifen udles; anda niđen, ttgenssduh n wakal; kul tamnađt amek .

Zik-nni, tadamsa n tmurt n Leqbayel texușș atas; ttaqa n madden ddren s tfellaht, teten ayen i asen-id-ttarran ttferkiwin-nse. Drus i d-ttayen si leswaq; ayen akk hwiđen, d nitt ara t-ixedmen. Nezmer ad d-nini, tadamsa n zik d tadamsa n tmara ; ur as-teğgi ara tdamsa lkulun ad tefti ney ad tennerni. Atas n medden terra-ten tmara ffyen tamurt ttnadin lxedma temdinin ney di Fransa i wakken ad d-sewřenayen ara ččen wat-uxxam . Ihi, yef waya i qqimen Leqbayel ttfen di temguryin-nsen tiqdimin icban tamguri n uqermud. Yis-sent qublen ddunit. Ala at-tmurt i imesslen lqermud. Akal qqazen-t-id si tferkiwin-nsen. Irgazen, xedmen lqermud; ma tilawin xeddment igduren n taleyt.

Tteqqden aqermud mi ara yekkaw lhal, deg unebdu, ger waggur n yunyu d waggur cutamber. Imir-nni dya aybennun ula d ixxamen; akka i d-nufa xddmen yimezwura-nney lqermud. Tlaqtaleyt d waman d yisyaren akked yitij. Win ibyan adimsel, ad d-injer lqaleb usyer n tzezmurt ney n tselent. Llan widi i ssexdamen lqaleb n wuzzal, lameena drus-iten. Llant temnađini deg ur d-ggrin ara leqwaleb; din, win ara imeslen, d iyil-is i yeszwar, imessel fell-as taleyt .

Mi fukken amsal, ad d-lhin d rrqem. “Musso” yufa-d 80 n wudmawen ttgen-ten i rrqem uqermud.”

Imir-nni, ad sarsen iqermuden ad kkawen i yitij. Simi ara kkawen, ad d-lhin d tyuzi tbergent (yella wanda i as-qqaren takucet). Ttgen-tt degy imukan yellan d Agadir ney d ababd i waken ad asen-tishil tyuzi. Tef wudem ufella n tbergent, ad yzen igeđyen, ansi ara d-iæedi wuryu. Kul agdi ad as-yzen azal n yiyil. Udem n ufella n tbergent ad yuđal amzun d timziz deg-s. Deg ubabder qqaren yiwen n ttaq; syen i d-ssuffuyen akal yellan s ddaw n yigeđyen. Ad yzen alama uwđen yer tefliwin n wadda n yigeđyen. Mi semmden tayuzi, ttarran tisulal n usyar ttfent tama n ufella n tbergent i waken ur d-treddem ara. Imir-nni axjid-nni i d-yzan ad ččaren d aseryu .

Iqremyad-nni i ssekwen i yiṭij, ad ten- id-ddmen, ad ten-sersen wa yef wa, d idurrayefwudem n ufella n tbergent, yef yigedyen. Iran-nni n wudem n ufella sellen-ten s taleyt i wakken ur d-tettefey ara lhamu.

Di taggara, ad ssiyen times i useryu-nni. Mi tettef tmes, ad reglen ttaq-nni yzan di tazwara; ad t-sellen s taleyt .

Tuqqda-agi n uqermud di tbergent, mazal xeddmn-tt di taddart n Tfuyalt (degYiflisen n Wumlil) .

Anda nniḍen, xeddmn-tt am tin n yigduren n taleyt. D amedya, deg Wat-Σisi, srusuyen isyaren izuranen; ad rnun fell-asen iqremyad ad ten-sembibben, ad asen-seggrin isyaren ireqqaqen akked ticcict; s akkin ad as-siyen times. Tuqqda tettattaf xemsa swayee ney setta.

Zik-nni, deg useggas 1950, yiwen n uqermud itnuzu tlata durru. Syen yer da, d lqermud n legliz i yuyen amkan, acku, tura, ur la bennun ara madden ixxamen akken i ten-bennun wat-zik.

Yura-t s tefransist :
Muḥammed DEḤMANI
Yerra-t-id yertmaziyt i tesyunt Tira :
Muḥend WeemerUSALEM .
SegTira ,Uṭṭun 3 , 2000, sb. 09.

☒-9 Asafar, di lyar n Wayzen i yella

Amacahu, Rebbi ad tt-yeselhu, ad tiyzif amzun d asaru.

Zik-nni,yella yiwen n ugellid- agellid yas Rebbi-yesea kan arrac. Tamettut-is tra ad d-saun taqcict .Kkes-d sani ur uwiden ulac .Armi dayen teya ccedda ,terna yur-sen teqcict , a ayen i d tiziri. Semman-as Tamella .Asmi tuwed d tilemzit ,ttasment akk tullas di tfulki-s .

Yiwen wass , ha-tt-a tusa-d yiwet n temyart, tbedd-d yef umnar tessutur tin n Rebbi . Ldin-as-id tawwurt,tekcem, fkan-as ad tečč . Cwiț akka wis d acu i d-teddem seg yiciwi-s, terra-t yer dixel n tsebbalt. Yiwen ur as-ifaq. Ziy d ilsebli i tger yer tsebbalt-nni, win yeswan d amezwaru , ad igen , ur masala ra ad d-yaki. Tessawel-as i yelli-s n ugellid tenna-as : “ Awi-d kan ad swey a yelli di leenaya-m.” Tuwi-as-id aman, mi truħ ad as-ten-tmekken, tenna-as tnebgwt-nni n Rebbi : “Sew kan a yelli ad waliy, qqaren-d : imi tcebbēd , mi ara tettseḍ ttbinin-d waman di tgerjunt-im.” Teswa Tmella dya imir kan tezder deg yiḍes. Rğan ad d-taki, rğan ad d-taki ulac. Iker ugellid iger tiyrii i yemdanen akk n tmurt-is, yenna-asen :

“Ha-tt-a yelli wiss d acu i tt-yuyen; tura, ma yella deg-wen win izemren ad d-yaf ayenswayesara d-taki, ad tt-yay yernu ad t-rrey d agellid.”

Kkren wat-tmurt-nni d tirni, yal wa d acu iyer yesnezzgem i waken ad yuḡal d agellid, maca ur yelli win i d-yufan kra n tifat. Yiwen n yilemzi d asusam , d uħric, yeffey taddart, ur yenni i hedd. Tizgi tettak-it i tayed, yessaram ad d-yemlil imyi ara d-yessakin tucbiħt. Iteddu, iteddu armi iwala iraggen ttefyen-d seg yiwen n utemmu di tlemmast n tezgi. Yuza yur-s, yeldi tawwurt, yekcem yufa amyar.

Yenna-as : “Grey-ak Rebbi ma ur iyi-tenniḍ d acu-k a lxelq!”

Yerra-s-id : “D nekk i wumi qqaren amyar azemni, yur-i i ferrun madden tilufa yekka nnig yiyl-nsen. Ma tellakra n taluft i k-id-yuwin aql-i da.”

Yules-as yelemzi-nni tadyant am wake ntella. Yenna-as-d umyar-nni :

“Ad teqqimed kra n wussan di tezgi alama d asmi ara tessiwḍed ad d-tekkseḍ timellalin ddaw tsekkurt ur tettaki.” Dya seg wass-nni aqcic-nni ierred ad ixdem ayen akken i as-yenna umyar-nni. Maca armi d ass wiss sebca i yessawed yekkes-d timellalin ddaw tsekkurt ur tuki.Yuḡal yer umyar azemni, yenna-as-id : “Ečč timellalin-nni. Azekka di tafrara, rkeb yef ugmar-agi amellal, maca yurek! Iḍarren-is n sdat d usem ma d win n deffird tirmegt.

Ay abrid-ik yer usgen n Wayzen, ad d-tekkseḍ imyi yellan ddaw n usummet-is, d win d as afar ara yessejjin yelli-s n ugellid.”

Yettef abrid-is. Deg usmenyer n tiṭ, yuweḍ tamurt n Wayzen. Yufa zzin-as sebɛa leswar i usgen-is . Yeqqena yis-is, izger i yiṣerban yiwen yiwen. Armi yeyli yitij i yuweḍ. Yesla-as i Wayzen mi i d-yuweḍ,yesdewnin weḥd-s : “ emm... yella win i d-ikecmen akal-iw, ad t-ččey, ččey tamurt iyef i teddu”. Yeɛna yettes. Uḥric-nni yudef yer lɣar n Wayzen, yuṣa yer wanda yettes, yemmey ad d-yekkes imyi dya iqleb aberdi umcum-nni. Yettermimiz. Ilemzi-nni tfukk fell-as ddunit. Yerḡa armi iwala aseptaf-nni yuṣal yer tguni, yekkes-d imyi ddaw n tsumta-s uryuki. Izger-d i leswar. Irkeb-d aɛudiw, yettef-d abrid-is d affug. Din-din yuweḍ-d yer teyremt n ugellid. Ddzen imyi-nni, surgen-as kra n tmeqwa deg wanzaren-is i teqcict dya tuki-d amzun d tnafa tawezzlant kan i tesɛdda .

Tuzyint yuy-itt yilemzi bu-tebyest. Yuṣal d agellid yef tmurt. Gan tameyra n sebɛa wussan d sebɛa wuḍan. Ddren tudert n sser d liser.

Tamacahut-iw tefra am uɛeqqa di tferka.

Remḍan ΣACUR d Σli LEWNIS

☒-10 Tajeġġigt n wurey

Tella yiwet n taqcicit qqarnen-as Lunġa, tufrar-d ger tezyiwin-is di ccbaha. Baba-s n Lunġa d agellid. Iħemmel yelli-s am umemmu n tiṭ-is.

Yiwen wass tuḍen Lunġa , iḡli-d fell-as waṭṭan urġin yelli win i t-issnen. Baba-s iffey-it ləqel, inuda-d akk imsujjiyen n tmurt ur yelli win i as-yufan ixef-is. Agellid yuḡal am umeslub . Iger tiyri I yimdanen i wakken ad as-id-awin tajeġġigt n wurey. Iṛeggem –assen belli win ara tt-id-yawin ad as-yefk yelli-s yernu ad t-yerr d agellid .

Di tmurt-nni yella yiwen n yilemzi tuwi Lunġa fell-as iḍes. Iħemmel-itt , ibya ad tt-ya maca netta d igellil. Asmi yesla i teyri n ugellid ɣas akken yeṣra urġin yelli win yessawḍen ad d-yawi tajeġġigt n wurey, yenna-as : “D tagi i d tagnit rġiy aḥal ay-a, s tejeġġigt -agi n wurey ar-a awḍey ɣer tjeġġigt n wul-iw, ad ad tt-id-ssisey ney ad mmtey deg unadi fell-as” . Yetṭef abrid ɣer umyer azemni.Yenna-as-id umyar nni : “Ruḥ ɣer udrar aberkan , ad tafed dinna yiwet n tejeġġigt n wurey, awit-tt-id i yelli-s n ugellid, ad as-telli d as afar ara tt-issejjin ma irad Rebbu” .

Iruḥ yilemzi-nni, yuwi yid-s ikerri . Abrid yuḡ yessa d uguren , maca d abrid ara t-issemmlilen d tin izedyen ul-is.Tiyilt tettakk-it i tayed , amaday yettakk-it i wayed armi yuwed. Yufa yiwen yizem yelluḡ , d netta i d aessas n teṣgi. Mi t-id-israḥ yesla-as iqqar-as “ Suhdey Rebbi ar win a-iyi-id-ifken ad ččey alama rwiḡ , ard as-fkey ula d tajeġġigt n wurey”. Imir, netta yeffeyd-d yefka-as ikkeri-nni , yuṣa ɣer tjeġġigt n wurey.Tban-as-id tettirriq di tlemmast n udrar aberkan .

Yuḡal-d s tjeġġigt-nni. Yerra ɣer teyremt n ugellid, isali yuḡ-d akk tamurt dya usan- d yimezday ad ḥedren i tedyant.Yufa agellid, imsujjiyen , amyar azemni, akked uyref d tirni ttraḡun-t. Ifka-as tejeġġigt i Lunġa, yeffey-itt waṭṭan .

Tamurt tedhen-itt tumert. Sebɛa wussan d sebɛa wuḍan d tameyra. Ilemzi –nni i yellan d azawali, yuḡel d agellid yerna yufa ul n wul-is . Agellid, tura , iffey -it uybel: netta tuwed-d tallit ad isgunfu; yelli-s akked tmurt-is ger yifassen n laman i llan.

Imeskaren

☒-17 Dda Qasi

Salas yekcem yer lqahwa. Yeqqim-d yer-s yiwen n urgaz werġin t-yessin. Tazeqqa tzhher ; Salas yessusem, yečča s wallen, yer yiwet n ttabla, yiwen n umyar i yellan yettāfar s usneznez yer rradyu tayect-nni n Mestub, anda i as-yeqqar : “ İzri-w yeyleb lehmalı”. Yenteq yer-s urgaz-nni, yenna-yas :

- Wihin d Dda Qasi
- Ad as-tiniđ d imigri, i as-yerra Salas.
- Yella zik d imigri. Maca atas aya i d-yekcem yer tmurt. Dda Qasi d tamacahut.

Uqbel ad yinig Dda Qasi yer Fransa, yella iħemmel yiwet n teqcict d tağğarett-is; nettat dayen tħemmel-it. Taqcict d ayyur, tesemxell akk ilemziyen n taddaet. Babas-s yesəa d ayen kan, yerwa nezzeh. Mi qerrben yimawlan n Dda Qasi ad as-tt-id-xedben, yenna-yasen-d baba-s : “Yelli tekker-d deg tawant, win ara tt-yayen ilaq ad as-ikemmel mačči ad tt-id-yerr yer deffir” Imawlan n Dda Qasi nnan-as dayen , taqcict-a d awezyi ad d-tekcem s axxam-nney.

Ul-is i iħemmlen, i iəecqen Jeğğiga, yemla-yas abrid ara t-yessiwden yur-s. Iceyyee i tlemzit ad t-traju. Nettat tefka-yas leahed : “ Werġin ad qebley wayeđ ammer ad iyi-yettwakkes uqerruy” .

Dda Qasi yerkeb lɓabur, yunag yer Fransa. Mi yewwed, refden-t At Taddart-is, debbren-as-d axeddim. Sin yiseggasen kan, yecrek lqahwa d yiwen ... Deg tmurt, baba-s n teqcict yettəf-d yer-s yiwen n umerkanti, yefka-yas-tt yer tewwurt n ssuq. Jeğğiga tugi, tħellel baba-s, tettru, twexxer yef wučči, ulac! “ Fkiy awal i urgaz , ur ttuɣaley deg-s, yerna d nnek i yezran lesslah-im”

Yewwed lexber amcum i Dda Qasi, yekcem-d; yewwi-d takerrust tettiriq. Ass wis-sin segmi d-yewwed yer taddart, yeəna baba-s n teqcict, maca dayen ur yezmir ad yerr ađar yer deffir... Dda Qasi yugi ad yebru i taluft, dya yeəna win i ixedben Jeğğiga, yehka-yas taluft akken tella. “Azekka, ad ruhey yer baba-s, ad as-iniy, efek yelli-k ad tezwej” i as yenna winna. Yefreh Dda Qasi.

Mi iruħ tasebħit yer uxxam n teqcict ad iwali baba-s, yewt yef tewwurt snat n tikkal, iwexxer yer deffir, cwit kan akka, teldi-d tewwurt, tessejba-d yiwet n tlemzit am wayyur. Iwala-tt kan yebhet, twet terəəəact deg tfekka-s, əerqen-as lehdur, yef unyir-is tuzzel tidi d taħmayant.

- Yella bab n uxxam?
- D baba, ulac-it! D acu tebyid ad as-iniy?
- Ulac! Ulac!

Yerwel d tarewla. Gar wallen-is yewwi ssifa n taqcict iwala, tekcem-as yer wul. Mi yemlal d Dda Qas , yenna-yas : “Ur zmirey ad tt-ğgey , d lmuḥal”

Brahim Tazayart

Salas d Nuja, sb 82.

⚡-18 War tilas

Samiya d Wakli d arrac n tefsut n 80. Segmi mlalen, i tikkelt tamezwarut , i zdint twenziwin-nsen . Netta d amsedrar ; nettat xeldent-as temsal. Tlul deg taddart, mi tefra lgirra. Deg 1968 wwin-tt xwali-s yer Lezzayer. Dinna i teyra almi i teffel i uyerbaz alemmas. Syin d afella, teyra deg tesnawit n Tizi Wezzu.

Deg tesnawit i tessent Linda, uyalent am sin n yiɖudan; akken i qqarent. Ttemyħkunt lbaɖna-nsent. Akken i bdant ttisinent d acu i d tayri.

Aṭas n tiden d wukud qqarent i yetteffyen d warrac, ma d nutenti ttagint akk ad ddunt d widen i ten-inecde. “Win iħemmɣen ad yettwaqqen, win yettwaqqnen ulac win ara s-d-yefsin aseyywen”. Akka i s-tenna Samiya i Linda. Win mezziyen yessefk fell-as ad iqabel leħmaqa s leħdaqa, acku ma yecceɖ deg temzi ad yendem yer temyer. Ttqessirent akked tullas d warrac melba akukru, d acu kan ulac ayen i wimi ur gint ara tilisa .

Tezdeg-nsent yer tezdeg i tent-tewwi. Linda tuyel temlal d yiwen n yilemzi deg tesdawit; tayri i ten-yezdin tessawɖ-iten yer yisiwi i ssarmen : ttemsefhamen akken ilaq, tayri-nsen simmal tettneri. Ma d Samiya, tuyal-as targit d tidet. Assirem-is yefsa am ujeḡḡi. Tuyal tezzer deg tmacahut n tayri am tinna i tra ad taru asmi ara terfed amru....

Aseggas-nni ideg tekker ad tesæedi lbak i d-tennulfa tayri-s. Ad tili ssaæa d tesæa u æcra mi d-yekcem yiwen n yilemzi d imesethi yer tzeqa ideg teqqar. Mi d – yekcem ,yessers aqrab-is , dya kkren akk yinelmaden. Yenna-yassen : “Qqimem!” Samiya teqqim d taneggarut, mlalent wallen-nsen. Yettban-d am ugrud yugaden ney yenneħcamen. Deg tazwara, tuy-it ttuyalen-as wawalen yer dixel ; syin yuyal yennefsusi yiles-is. Tawenza-s telha : yeyli-d akked yigerdan yelhan, wanag ad rwun tadsa fell-as. D acu kan, dsan-d mi sen-yenna d aselmad n tzuri. Yezmumeg ula d netta : “Ad nelmed kra n tyawsiwin yerzan taklut, amezgun, tasekla, sinima d wayen -nniden.”

Segmi mlalent wallen-nsen i tezra Samiya aselmed-nni i d-ikecmen yer tzeqqa, yekcem ula yer wul-is, yudef idammen-is d tudert-is. D tidet, igerdan-nni ukud teqqar, am teħdatin am warrac hemmlen tasæet i qqaren yer Wakli. Nettat d azday i tt-ezdey tsæet-nni; d azday i tt-yezdey uselmad-nni.

Imir, ttmeslayen yef kra yellan. Wa yettawi-d yef wuguren-is, wayeɖ yef yimawlan-is Yal ass, lemmden amaynut; d acu kan dayen, yal ass ssiriden-d ulawen-nsen , ssifsusen yef

wallayen-nsen imecṭuḥen . Yeqqar-assen : “ Tussna ur tessei tilas, ur tessin ara laḥya , ulac deg-s afrag.” D aya i d tasarut swayes yeldi ulawen d wallayen-nsen , iqenneε-iten : ulac ugur zzayen nnig win tdel tsusmi. Aya i ten-ceyben, qqaren-as-t-id mebla akukru. Netta dayen segmi yebda yesselmad, ibeddel wamek yettwali tudert, ibeddel wamek i izerr imdanen. Yufa llan yilemziyen yessefrahen, zemren ad d-awin amaynut i tmurt, ad beddlen timsal , ad tent-seggmen.

Yiwen n wass, iwala yiwet n teqcict tettru, yesnekker-itt-id yetter-itt yef wacu i tettru . Tazwara, tugi ad as-d-tmel, syin akkin tenteq-d : “ Yura-yi-d yiwen tabrat.”

- D acu i am-d-yenna?

Teyli-d tsusmi, taqcict teggugem. Yehres-itt, temmermey d imettawen : “ Hemmley-kem !” Yezmumeg Wakli, yesked akkin akka, skaden-id akk yinelmaden s tsusmi n tqerrabt. Kra n tullas yumment imawen-nsent s yifassen-nsent, syin ssersent akk iqerra-nsent . Taqcicit-nni teggugem. Yenteq yur-sen: “Zriy tayri yur-neḡ d ləb, Maca, deg tilawt, tayri zeddigen ulac d acu i tt-yifen , ulac aya i d azal nnig-s yes-s i tettizid tudert . Anwa ara yidiren ma ur yelli win ara t-iḥemmlen? Anwa ur nḥemmel mmi-s neḡ yelli-s? Anwa ur nḥemmel baba-s neḡ yemma-s? Aya akk d tayri. D tayri i d ajgu alemmas n uxxam, n yimdanen. Tayri d assafar yettdawin aṭṭan i wimi qqaren tudert. Yesked akkin akka, yezmumeg, zmumgen yilemziyen-nni, yenna-yas : “ Amarezg-im tufid win i kem-iḥemmlen!”

tenteq-d tnaqust, wwten-as afus yinelmaden-is, ffyen-d akk s uzumeg d tedsa. Samiya teqqim deg umkan-is, tettru. Asselmad yeffey, d acu kan yewwi gar wallen-is udem n Samiya; yezra d acu yebdan yettadef ul n teqcict.

Yusef Ubellil

Arrac n tefsut , sb 44.G

☒-19 Tuyalin (1)

Yenŕer atas, adar di ddunit wayeđ deg wakal. Deg sin yid-sen i t-id-syimen, senndent-t yer tsumta. Idmaren ttsuđun, ifassen uyalen amzun d tidebbuzin, accaren d izegzawen, icenfiren dayen. Yuyel meskin d nnila. Asif bu tkuffa, winna iregglen tirest yebda alluy seg ugerzi, la d-yetteffey seg yimi : d tililac n tudert ara yeğğen agerbuz.

Gren-as ajeəbub deg tenzert. Bernen tabernint ansi i d-yettekk l'oxygène. Dya imir kan ldint-d wallent, ifassen bdan ttrusun, tebra-yasen tergayayt. Udem yefsa, yekkes-as uccuddunni t-yerran yeqqur, d ablad . Tefsi tyersi i s-iregglen tirest, yessuter-d aman ad isew. Sswen-as akken ajeəbub deg tenzert (.....)

Allen-is ldint-d dayen , ttullsent am win i d-yeffyen seg wanu , tamuyli-s qbala yur-i . Yekres timmi i wakken ad yefrez anwi i d imdawiyen i as-d-yezzin abrid-a. Zwarey-t yer umeslay , nniy-as :

- Aql-ak ccwit cwit , a Dda Arezaqi !

Netta yas tazmert teğğa-t , tayect d tin i d tin : akken i yettmeslay zik i yettmeslay tura , awal-is d azuran, yur-s tizar , d abendayer ma iyerrez .

- Uræed teččur teylewt . Ad muɣ ad zzuyrey ayen yuran. Ad awen-sfungey taswiæt, semmhem-iyi kan , ættbey-kun .

(.....) Dda Arezqi, atan gar tudert d tmettan . Atan yef tizi n yinig, d inig yer wanida ulac win i d-yuyalen syin. (....)

Ssesey iman-iw yef ukersi. Bdiy ameslay yef waŕtan-is , isufar i as-ilaqen , amek itejji . Asirem yezga.Tamussni, tineggura-ya , ulac aŕtan iwimi ur tezmir . Kan din itejji. Ggten yisufar ggten tnaœurin, mačči am zik. Yella ttmee, kra n wussan kan, yef yiđarren-is ara yeffey.

- Iđarren-iw ad ffyey yes-sen, d tidet, acu ur walay ad ffyey fell-assen, ad ten-awiɣ kan zdat-i ! .

Netta Dda Arezq, anecreḥ yezga yur-s, amzun anecreḥ ileqqem yef yiles-is ur as-iberru; yas akka yečča-t uŕasawer awal n teđsa ur t-yeğği ara.

- Yerna, a Dda Arezqi, akken i d-yuzen Rebbi aŕtan i d-yettzen ddwa-s .

Ihuz aqerru-s, yezmume, yessakked-d yur-i am win ara k-yinin : “ Ur ttmeelik ara fell-i, ney texrurin-a qqar-itent kan i temyarin tidak ur teğgi nniyya , wamma dada-k Arezqi anida yezdem i d-tesqucdeğ ! (....)”

Awalen-a, yriy-ten-id deg wallen-is, d wanda mlalen s uzmumeg yicenfiren-is. D ameslay-a kan i d-ilulen :

- Limer ad iyi-tekksem l’oxygène, azgen n wass ur t-rniy. Wellah, ur qqiley ad ffzey ayrum .
- Anida akken i k-kkaten tisegnatin , yexsi ney uræad ?
- Yiwet n tama texsi tayed uræed , attan tcuff ma d aqrah ur ttwaqerhey ara, dayen iduz uksum .
- Acu, Dda Arezqi ilaq ad teččed cwiṭ . Ma ur teččiḍ ara, ur walay ara amek ara trefdeğ iman-ik . Laqen-ak les vitamines.
- Ayen iwumi zemrey ssegdayey-t , ma d ayen zzayen , seg zik ur as- zmirey ara. Rnu ugar tura!
- Ayefki tettseḍ, meqqar?
- Ayefki tessey, ma d ayrum ur yettader ara, seg ddurt-nni izeryen ur t-ffizey. Yegguma ad yader.

Dda Arezqi, sin n wayyuren aya segmi i d-yewwi tastayt , seg Fransa;

Lantrit tæzizt yerğ atas , tinna yef ideg yettegririb seg wasmi icerreg lebher , yedda am yizimer deg tejlibt. Asmi yeğga imawlan-is yewwi yid-s asirem n-sen d ucuddu cudden yur-s. Imawlan-is, asmi llan yef ddunit, yas cedhan udem-is, ayrum ur t-cedhan ara , aceyyee yettceyyie-asen-d. Kra ddr, kra i tent-tettef ddunit, tezga yur-sen lmanda , ma d awali seg wasmi yeffey ur t-walan. Yuṭal d amjah, akken i asen-qqaren i yiṭriben yettun iman-nsen agemmad, widak yefkan temzi-nsen i tmura n medden, maca netta jjiḥ-ines mačči am wiyad , imi ur yeğgi ara imawlan-is ad llazen. Seg wasmi yeffey tamurt, asmi yesla d æeskiw , ur d-yuṭal . (...)

Tudert-is akk din i tt-yesædda. Yezwej din : tameṭṭut-is, d Talmant tedda-d yid-s asmi yefra tṭrad . Teğga-yas-d sin n warrac d teqcict . Yegla-d seg-s seg Walman asmi d-yuṭal d amuddir i d-tessusef lmut . Nettat day than atas deg tmurt-is, am wakken d tarewla i tt-id-yesserwel yer Fransa , asmi tensa tmes. Yesserwel –itt-id yef lmiziriya d llaz i d-yeylin yef wid tessager twayit n Unazi , d nnger i d-teğga.

Deg sin yid-sen akken i d-mzukuraren nnig 40 n yiseggasen aya. Msefraken, wa issened yer wa , am uslen ma issened yer tsalelt. Urɛad izemm useggas seg wasmi temmut .

**Aɛmer Mezdad
Tuyalin , sb 7 .**

☒-11 Aheddad n Lqalus

Taddart n Lqalus tura trab. Qqaren asmi i tt-mazal tebded, yella deg-s yiwen uheddad yesɛa cci, yerna yur-s tameɛttut tzad di ssifa.

Yiwen wass, qqimen kra lyaci di tejmeɛt, yenteq yiwen yenna-as :

-“Lemmer ad iyi-tcehhdem, ad d-kksey i uheddad tameɛttut-is” . Nnan-as :

- I kečč s leɛqel-ik?

Yenna-asen : “ Reggmet-iyi kan ard iyi-tcehhdem” Reggmen-as. Iruḥ yer tejmeɛt n ccɛɛ, yenna-asen :

- “Sliy i uheddad yebra i tmeɛttut-is n tlata fi tlata. Ihi yekkes-as-tt ccɛɛ. Aql-iyi nekk byiy ad tt-ayey”

Nnan-as : “D lmuḥal!”.

Yenna-asen : “D ayen zran medden.”

Nnan-as : “ Awi-d inagan”

Iruḥ, yuwi-d widen akken i as-iṛeggmen di tejmeɛt. Cehden-as. Tajmeɛt teḥkem, tebra tmeɛttut. Truḥ yey-itt urgaz-nni. Ɛer taggara, uyalen armi kksen i uheddad ula d tiferkiwin-is.

Tella di taddart n Laqalus yiwet n temyart teggra-d iman-is, ur tessihedd. Tuweɔ-d tefsut; bɔan medden la tteffyen yer tferkiwin-nsen. Ala tamyart-nni, acku ula wuyur teğğa axxam-is, Ass-nni, truḥ s aheddad tru-as. Yenna-as :

- “Ma tebyiɔ ad am-gey ttawil”

Tenna-as : “ lemmer ad txedmeɔ tinna.....

Yenna-as : “ Ad am-xedmey tasekkart ara yettsekkiren axxam-im seg beṛra” .

Deg lweqt-nni, tiwwura tsekkiren kan seg dixel. At taddart, akken walan tamyart-nni mi tsekkeṛ tawwurt-is ad truḥ, bɔan la d-ttazzalen yer uheddad i wakken ad asen-yeg tisekkanin seg beṛra ula d nutni. Yexdem-itent, maca mkul yiwet yuqem-as snat n tsura, yiwet yeğğa-tt yur-s. Yiwen wass, amesbaṭi-nni d tmeɛttut-is txuss-iten tmes, yenna-as i tmeɛttut-is :

- Ruḥ awi-ay-d times s yur uheddad

Tenna-as : “Annay ! Anwa udem i yes ara t-qabley!”.

Yenna-as : “ Nniy-am ddem aceqquf truḥed”. Truḥ , mi tuwed yer tnebdadt n tewwurt tebded, tgumma ad tgerreb. Aheddad, iwala-d tili , yenna-as : “ Qerreb-d” . Tenna-as : “ D nekk!” . Yenna-as : “ Nniy-am qerreb-d” . Tenna-as : “ Nniy-ak d nekk. Ur iyi-d-teɛqileɔ ara? Yenna-as : “Zriy d kemm, qerreb-d” .

Tekcem, tenna-as :

-Acu la txedmeɔ a bu-nnkuz?

Yerra-as s tmeyrut-agi « uz » :

Xeddmey i medden lxir,
 Nekk d aḥeddad si Lqalus
 Ul – iw yettagem ineqqel ,
 Ata deg lhemm ur ixuṣṣ
 Tuled-i lmehna d lmerta;
 Afwad-iw yer daxel isus.
 Ad ken-ttrey a lawliya ,
 At-Mraw akked At-Σrus;
 Aql-i la neḡḡrey azduz ,
 Ay At-Rebbi get-as afus.

Tuḡal s axxam. Yenna-as urgaz-is :

- Acu i am-d-yenna?

Tehku-as, tɛawed-as ifyar i d as-d-yenna-as :

- Tettakkeḍ awal i bu-tergin !

Tama n Lqalus, tella yiwet n taddart temseɛdaw yid-s; uwden armi qrib tt-xlin. Iruḥ yiwen wass, uḥeddad yer yimḍebbren n taddart-nni yenna-asen :

- Ayen yeḍran yid-i tezram-t. Tura matebyam, ad awen d-ssenzey taddart ad tt-texlum
 Nnan-as : “Amek?”

Yenna-as : “Ilaq taɛessast-nwen mkul iḍ ad n-tqareɛ s axxam-iw; mi n-twalam yer ttaq
 ajajih n tmes, azzlet-n .

Yiwen yid, aḍu la yessafag iqermyad. Medden akk tṭsen. Aḥeddad yekker, yebda-d i taddart seg tterf. Axxam iyef iɛedda isekker-as tawwurt seg berɛa. Yuli yer teerict n uxxam-is, yeddem-d tadla n yiyl, yessay-itt, yesɛedda-tt-id si ttaq. Iɛedawen, walan-d ajajih mbɛɛɛid, azzlen-d s leslaḥ. Zzin i taddart si mkul idis, mekknen-as times. Tendeh, tleḥḥu armi tuweḍ s ixxamen imezwura n taddart. Leɛyaḍ yekker. Win yemmyen yef tmegḥelt, ad iruḥ ad d-yelli tawwurt, yaf-itt tsekker si berɛa.

A-t-a wakken texla taddart n Lqalus.

Mulud At-MɛEMMER

Seg : poèmes kabyles anciens , sb 166 , 168 ,170

FRANÇOIS MASPERO, 1980.

⚡-12 Tifinay, d tira n Yimaziyen

Tifinay, (sawalen-asent dayen tira tilibyin), d tira tiqdimin n Yimaziyen. Llant di Tmazya dat yimir n ugellid Masensen. Imaziyen n yimir-nni, ttarun yis-sent yef yizra deg yifran, maca di temnaɗt n usammer n Tmazya, yef yizekwan ay ugent : ttarun fell-asen isem n win imeɗlen din, wit-t-ilan d wayen yexdem asmi yedder akken ad-yeqqim deg umezruy. Tura, anagar Imucay i yettfen deg-sent. Mazal ara ass-a ttarun yis-sent, ma d Imaziyen niɗen : Iqbayliyen, Imzabiyeen, Icawiyeen ,Icenwiyeen ... jlant-asen. D acu kan xas akken yer Yimaziyen kan i llant tira-a, anadi yef uɣar seg i d-frurint, yebɗa inmazrayen yef sin : kra , qqaren –d si berra i d-akkant ; kra niɗen , qqaren-d d Imaziyen i tent-id-yesnulfan.

Wid i d-yeqqaren ur d-snulfan ara Yimaziyen tira-agi-nsen, yilen yer Yifniqen n Qertaj i tent-id-lemden. Turda-agi-nsen, sbedden-tt yef kra n temsal; gar-asent, ufrarent-d tlata:

Tamezwarut, qqaren-ak : isem-agi n tfinay s yiman-is d tɛbut belli mačči d Imaziyen i d-yesnulfan tira-nsen. Ayyer? Acku, eɛlaḥsab-nsen, aɣar n wawal tifinay llant deg-s tlata tergalin : FNȚ , yuy lḥal imussnawen n tutlayt mlan-d amek mɣaraben yimesla (Ț) akked (q). Ihi, ay-agi yessawed-iten armi d-nnan : izmer lḥal, di lasel-is, azɣar n wawal d FNQ meḥsub tifinaq ney tifniqin .

Tis snat, qqaren-d d Ifniqen i d imezwura akk deg umaɗal snulfan-d agemmay, iyerfan akk niɗen (deg-way-deg nella nekkni) yur-sen i lemdeɛn asexdem n tira. Tin yernan yur-s, ufan belli tira n tfinay llant s tuget di temnaɗin n Tmazya i qerben yer Qertaj. Tamsalt niɗen i d-bedren, d amcabi ttemcabin kra n yisekkilen gar tira n Yimaziyen d tid n Yifiniqen.

Maca, xas ahat tezmer ad tili kra n tidet deg wayen akka akki i d-nnan, nezmer nwali tamsalt s tmuyli-niɗen. Day-netta, tineggura-a, aɣas n yimassanen, ama d imussnawen n tutlayt, ama d inmazrayen, i d-yeqqaren belli tira n tfinay, d Imaziyen i tent-id-yesnulfan i yiman-nsen. Icebba-yi Rebbi d wigi i d-yennan tidet. Amek?

Tamezwarut, deg wayen yeɛnan isem tifinay, mlan-d belli, di tmaziyt n Uheggar, yer Yimucay, yella umyag fney; yesɛa anamek n umyag aru, qqaren : fney fell akal meḥsub aru yef wakal . Izmer lḥal dayen, amyg-a, yekka-d seg uɣar n wawal unuy : NȚ , rnnan-as imesli “ f” di tazwara-ines dya yuyal fney, akka am umyag funzer, yekka-d seg yisem inzer , man-as azwir f. Rnu yer way-a, tamsalt-agi n yisem tezmer ad ay-tkellex ma yella ur nerri ara mlih

ddehn-nney yur-s. Acku, atas n yismawen i yettunefken i tyawsiwin ney i yimdanen ney i yiyersiwen, netta yella deg-sen leyɫaɫ . D amedya isem n udandiw s tefransist qqaren-as “dinde” imi yilen si tmurt n lhend i d-yekka, netta yuy lhal xati. Amedya niɫen i nezmer ad d-nefk, d kra n yismawen yellan yer leqbayel : ttsemmin i warraw-nsen Akli, Aɛrab ... i wakken ur ten-yettaɣ wara, ad ten-tyanfi tmettant . Si tama niɫen, amyag aru akked yisem tira zemren ad ay-id-mlen belli Imaziyen snulfan-d tira rnan gan-asent isem. Limer d arɫal i d-reɫlen agemmay tili ula d awalen yemmalen tira ur ten-seɛɛun ara.

Tis snat, tilin i llant tfinay s tuget di leɫnad n Qerɫaj, ur yezmir ara ad yili d tɫbut belli uwin-d Yimaziyen tira yer Yifniqen. Ay-agi yesɛa tamentilt: amur ameqqran n yinadiyen yef tira n tfinay ttwaxdem di temnaɫin n usammer n Tmazɣa, tid yellan d tama n Qerɫaj, ma d timnaɫin niɫen drus i nudan deg-sent yimussnawen. Yerna ilaq dayen ad d-yini bnadem belli tfinay yellan di temnaɫin-a n usammer, yef tmenzay n yizekwan i tent-uran. Ihi, nezmer ad nefhem maɫɫi d awway i d-uwin Yimaziyen tira yer Yifniqen, d asexdem n tira yef yizekwan i d-lemden yur-sen. Acku di temnaɫin niɫen n Tmazɣa – amalu, talemast, tanezruft- yef yizra ay uran s tfinay maca d izra yexɫan izekwan. Ula d leɛmer n tfinayyemmal-d belli di Tmazɣa i d-frurint. Imussnawen yettnadin deg umezruy-nsent, ufan d tira yellan deg umalu, meɫsub tid ibeɛden yef Qerɫaj, ay d tiqdimin akk. Limer si Qerɫaj i d-kkant tira-a nney tili d tid iqerben yer temdinin n Yifniqen ara yilin d tiqdimin. Yerna, dayen akken byun semmyen Yifniqen tira –nsen d yidles-nsen, ur ten - sawaɫen ara alama d tamiwin iggugen atas fell- asen, am tnezruft d Tegzirin Tiknariyin.

Tis tlata, amcabi ttemcabin yiskkilen ur yesɛi azal ameqqran acku drus i yettemcabin yerna isekkilen n tfinay d at-tyemmar ma d wid n Yifniqen ur sein ara tiyemmar. Mebla ma nettu, tfinay, ttarunt-tent, zik-nni, seg usawen d akessar ma d agemmay afniqi iteddu seg uyeffus s azelmaɫ.

Ihi, tagrayt n wawal d ta: izmer lhal, yer Yifniqen i d-lemden yimezwura-nney asemres n tira yef yizekwan maca ur d-uwin ara syur-sen agemmay. Amek ara d-awin agemmay maca ad as –beddlen tanila? Ayɣer? Amek, tira, lemden-tt-id yer Yifniqen maca anagar setta n yisekkilen i yettemcabin gar tfinay d tira-nsen? Ayɣer ara beddlen talɣa i akk isekkilen slid setta? Tamsalt-a n umcabi, ur tettɛdday ara di tewwurt. Ma yella kra n umcabi iyef d-tuwi ad d-meslayen yimussnawen, d win yellan gar tfinay d yizamulen n tzuri n Yimaziyen : atas n yisekkilen n tfinay i yettemcabin yer wunuyen yellan yef yizra ney yer

wid i ttgent tlawin deg uzeṭṭa d win sunuyent yef leḥwal n taleyt akked wid i xeddment d ticraḍ . D unuyen-agi akk i d asurif amezwaru n Yimaziyen yer tira. Seg-sen i d-frurint tfinay. Ulac agemmay di ddunit i d-yennulfan kan akka yef tikkelt. Di tiyermiwin akk, tella tallit i d-ineḡren abrid i ugemmay. Limer s tidet d arḍal i d-nerḍel tir, ayyer ur d-nufi ara iḍrisen n tmaziyt uran s ugemmay afniqi am wakken llan kra n yiḍrisen yuran s yisekkilen n teṣrabt di tallit talemast akked wid yuran s ugemmay n tefransist di lqern wis 19 d assawen? Aṭas n temsal i mazal ur frint ara. Tuwi-d dayen ad d-nini belli aṭas n yinmazrayen i yebyan ad ay-snetḍen tamsalt-a n urḍal, amzun akken kra yellan yer wiyiḍ i t-id-nuwi, ur yelli kra i d-nesnulfa. Byan ad ay-wellhen d ubrid n tatut d nnger. Di taggara, ad nessali tutlayt-agi-nney, aṭas n tutlayin (gar tid i d-yufraren ass-a di ddunit) mazal ur d-nnulfant ara. Ihi, ayen ihudd umezruy, ad t-ibnu yimal.

REMḐAN Sacur

☒-13 Tudert-iw

Idn tlalit-iw, yemma tensa ala nettat d sin warraw-is d imecṭaḥ deg uxxam; tegguni ibucaqen n tarrawt. Ur telli yid-s tmeṭṭut ara tt-iqablen ney xersum ara tt-iṣiwnen deg kra. Iman-is i terba, s wuglan-is i yi-tegzem timiḍt. Alami d azekka-nni i s-d-tekka di tewwurt yiwet n temyart s tbaqit n tsigert n yimensi.

Mi d-tezzi ddurt ass-nni d adfel ṭhennec-iyi yemma yer yidmaren-is, tuy abrid s axxam-is n teydemt, akken d timennifrit, ad tceṭki yef baba. Tessutur ad yi-yeṣqel d yelli-s akken ad rseyyef yisem-is. Netta yugi. Deg tama, tuy yenyel seksu yef yiwet n teqcict n yiwen udrum yeqwan deg taddart; yugad ad t-nyen ma yeḡḡa-tt. Deg tayed, yezra ur yelli wayen ara s-d-yekken seg yemma imi d-zwaren yakan yur yimawlan-is, ffyen-tt.

Amzaz yetṭef krad n yiseggasen. Kra yekka d yemma tettazal yer yinezṣurfa ma ad as-d-ayen azref. Tezra d tidet i tessawal. Yerna medden merra qqaren ttakeyanzi nezzeh yer baba.

Ger taggara, d lextiya kan as-d-ssuffeyen. Yemma tugi ad tetṭef idrimen imi maččid ayenni i tetter. D acu yellan deg tallit-nni, asaḍuf yegdel anadi yef timmarewt, degmi ur yezmir yiwen ad yessinez yer wayen yugi. Seg yimir ttuneḥsabey d mm war baba-s.

Yemma tuy tiyita. Seg wakken tendekma, yiwen n wass, tebbey-iyi deg yiwen n umdun n waman isemmaden akken ad iyi-tbellez. Yugi kan rruḥ ad yeffey. Qqimey-d i yimennan. Anda i tessawad tmetti taqbaylit! Qessihet d ayen kan! D win mehquren ideg tteksen medden urfan-nse. Ayen uyeṣ d tiyrit, d amalas! Win d-yekkren ad iyi-yefk tiyita, ad xnunsey deg wakaḥ. cfiy, yiwen n wass, yesseyli-yi yiwen n uqcic yer terkist n ukermus bu yisennanen.

Yemma tuyal tettaggad fell-i ney ahat yef yiman-is madi. Tugad ma yella win yi-yenyan ad tt-id-terr fell-as teydem, ad tt-tqass.

Asmi d-mmdey cwit, tger-iyi yemma yer uyerbaz n tmasurin i yesyaren tiqcicin deg Yiwadiyen. Qqimey dinna seg unebdu n 1885 ar win n 1886. Yal ddurt, ad n-terzu yur-i; ad iyi-n-tawi tiquqac, ayrum, tiyirfin

Yemma d tabergazt. D tamettut maca tmuger tudert am uterras uzwir. D nettat i as-yeqqaren : « Ticredt-iw xir n tmira n yirgazen. » Anagar snat n tikkal i d-ngin yimettawen seg wallen-is : asmi yi-d-tekkes seg udernu n ukarmus d wasmi temmut yemma-s . Tettru fell-as imi ur tufi abrid ad twajeh yer-s.

Segmi n-ğği axxam n tmasurin almi d taggara n tmenzut, qqimey deg taddart. Deg tuber ney deg wanber 1886, kecmeys ufus n lqayed yer uyerbaz n tehdayin yeldin d amaynut deg Larebɛa n At Yiraten. Uɣaley rezzuy-d kan d tinebgit yer taywa-w, ticki i yi-tettunefk tegnit deg wussan n umaris.

Da ifuk umur amezwaru n temzi-w.

Histoire de ma vie, sb. 25

Fadma Nat Mensur ⵏEMRUC

Yerra-t-id yer Tmaziyt Yehya Bellil

☒-14 Ibki d yifker

Hekkun-d yef yiwet n terbaet n yibkan, sean yiwen n ugelid wesser nezzeh. Armi d yiwen n wass, ineggez fell-as yiwen yibki d ilemzi yenna-yassen : “ wa dayen wesser , ur yezmir i tgelda .” Kkren-d wiyad, nfan-t, rran ilemzi-nni deg umkan-is.

Iruh uwessar yettidir deg yiwet n tegrurt rrif n yelet. Yiwen n wass, itett tibexsisin, dya teyli-yas yiwet, teččelbed deg waman, yessaben ssut-nni. yerra-tt i wučči d udegger. Netta yella din yiwen n yifker, mi d-teyli tbexist, yečč-itt. uyalen d imdukul.

Zrin kra n wussan, ifker yuḡal yer uxxam-is, yaf tamettut-is deg yir tagnit. Yenna-yas : “ D acu i kem-yuḡen akka?” terra-yas-d tğarett-is : “ tamettut-ik, tuden kra n watta , yef wakken as-nnan , anagar ul n yibki ay d as afar-is .” Din din, yuḡal yer uftis, yemmuger-it-id umdakel-is ifreh, yenna-yas : “ Dacu k-yeḡḡan ar ass-a?” yerra-yas : “Ad k-iniy tiddett kan, zzay fell-i ad d-sekney udem-iw ḡur-k, acku ur zmirey ara ad k-rrey di lxir i iyi-txedmed.

Tura, riy ad teddud yid-i yer uxxam-iw, aql-i zedyey deg yiwet n tegzirt teččur d igumma.”

Dya ineggez yibki yer teururt n yifker; yewwi-t almi d talemast n yilel. Din, yuli-yas-d s allay-is uyurru-nni yeffe deg wul, yehbes. Ibki yenna deg wul-is : “ Ayḡer yahbes akka wa ? Awah! Ahat yenneqlab wul-is fell-i. Ulac ayen yettneqlaben s tazla am wul”. Yuḡal yenna-yas i umdakel-is : “D acu i k-hebsen akka ? Atan tettbaned-iyi-d amzun tettmeslayed d yiman-ik!” Yemmehmeh yifker-nni, yerra-yas: “ D tamettut-iw i yudnen , anagar ul n yibki ara tt-yessujin .” Yufa d tidett d ayurru i t-id-iyurr, yenna-yas : “Ayḡer ur iyi-d-tennid akka si tazwara , tili d-wwiy yid-I ul-iw, ur tezrid ara nekini s yibkan , mi ara nteddu ad nerzef, netaḡḡa ulawen-nney yer yimawlan? Tura, ma trid, ad nuḡal ad t-id-awiy”.

Yerra-t yifker almi d aftis-nni; ineggez yibki yer tegrurt ideg yettidir. Ifker yeqqim uksar yettgani, yuḡal yessawel-as ad d-yader. Yerra-yas-d yibki : “Trid ad iyi-tḡurred , ḡur-k, ayen teswayay targit, tamusni tettseggim-it”.

ʿabdellah bnu lmuqaffē, Kalila wa dimna, sb 183

Yerra-t-id yer Tmaziyt ʿabdelmalek Belḡudi

☒-15 Lexmis

Yal ass ara d-yasen yettawi-d ajdid. Yal ass iæddan yettağğa-d deffir-s kra. Ass-a yewwi-yi-d taḍsa, yewi-yi-d tayri, yewwi-yi-d Lunğa, tayri-w tamezwarut. Tessawel-iyi-d şşbeḥ-a. Mi isuy tilifun, lliḡ ddaw n tduli, tṭsey; ttarguy am wakken rekbey deg lɓabur ad inigeḡ.

Ladya ruḥen akk wid ukkud d-kkrey, wid ukkud d-kkiḡ tizerbatin n wussan, nezreḡ akken iæqqayen n tirga : Racid, Eetman, Leaziz, Murad . Sbeeden tamuḡli – tilelli n tilit-ğğan-iyi-d irriḡ n tmes i nessay ad as-iliḡ d aæssas. Wid iruḥen tthenan, wexxren yef umdegger, ḥerzen targit akken tella. Nekknɪ da, gar teccuyt d bubfreḡ, nedha d tarda armi nettu azal n tezdeg.

Nniḡ, mi yessawel tilifun, s tmara i ldiḡ allen-iw. Refdeḡ -t s leædez d cwit n zzeaf. Id yezrin ur tṭiseḡ ara zik . Deg uxxam n umezgun i neqqim alammi d lefjer akken ad nfakk aqçad n wudem aneggaru n tmezgunt i nella nessewjad-itt . Mi akken i d-yuweḡ şşut s imezzuyen-iw , yefferfer leædez , yefruri zzeaf “ D kemm?”

- Anita i tenwiḡ ihi ? Dya tetterdeḡ d taḍsa. Rriḡ-as : “Ur tufiḡ anta ; tezriḡ d kemm kan i seiḡ. Ansa i d-tessawleḡ?
- Dagi, seg Lexmis.
- Rju din ; tagnit ad n-aweḡeḡ .
- Alu! Alu !

Sersey tilifun s tyawla. Deggreḡ taduli, teyli yer lqaæa, æfsey fell-as mi d-beddeḡ lsiḡ aserwal-iw s tḥarart, ldiḡ tawwurt, uzzley yer texxamt n usired . Deg ugnir, muggrey -d yemma, sudney anyir-is, ḥennceḡ-tt-id yur-i : “ Thebleḡ ay aqcic-agi , d acu i k-yuḡen şşbeḥ-a ?.” Ur as-rriḡ ara awal. Ttreḡdeḡ d taḍsa.

Baba yella yettzalla deg texxamt n yinebgawen. S Akken ifukk, isellem, yedæa s lxir, yejmeḡ tagertilt-is, yerra yer tenwalt. Yenteḡ yer yemma : “ A-t-an yekker-d zik ubergaz-ina inem ; maççi d leæwayed-is!” Terra-as : “ Ula d nekk aql-i wehmeḡ , meæna sliḡ i tilifun isuy deg texxamt-is .”

Mi fukkey asired, sefdeḡ, refdeḡ tabluzt, kkiḡ tawwurt. Deg berra, tedduḡ, am umeslub. Tedduḡ cennuḡ, ttseffireḡ. Yecreḡ wul-iw dayen kan, yezha. Yeldi iḡallen-is ad iḥennec ddunit. Deg ubrid, mlaleḡ-d aṭas n yimeddukāl, yiwen maççi ḥebsey yure-s. Yanis

bab n lqahwa yellan yef yidis n uxxam n umezgun, ibedd yef umnar n tewwurt, yegguni ad kecmeɣ, am wakken nnumey xeddmey yal ass. Mi ɛedday, yessedfer-iyi-d tamuyli, yewhem! Ddiɣ d akessar s tyawla. Ar ubaddid, ɛedday ad rekbey deg lkar, uyaley neddmey. Uggadeɣ ad iɛetɛel yerna teɛgeb-iyi tikli yef uɗar. Kemmley adrid-iw.

Tecbeɣ temdint. Abrid yettban-iyi-d wessie, meqqr, urɣin t-walay am wass-agi. Der Lhid n ssuq imseqqef, sneqsey deg usixef. Lhiɣ s lɣerɗ, s leeqel; tedduɣ ttmuquley akka d wakka, zelmed yeffus. Uzzlent wallen-iw yer yal tama. Beddeɣ ssikkideɣ. Beddley amkan, ttrajuy.

Ulaç-itt! Ahat teffer, tebya ad teɗs fell-i, tebya ad turar s tyitwin n wul-iw. Ruheɣ, uyaley sdat n lɛbs n Lexmis. Senndeɣ aɛrur-iw yer lhid n lɣameɛ, ttganiɣ. Qqimeɣ akken azal n ɛcra n ddqayeq, azgen n ssaea, ulaç. Hulfay i wul-iw yettinzi, ikemmec am tzeɛluqt yeqquren. Yuddam lferɣ gar wallen-iw. Yenyeɣ zzhu-nni yeççuren ul-i, zzhu-nni i swayes i d-yegla ššut n Lunğa.

Qqummceɣ yef tgecrar, kksey -d agar, ssayeɣ-t. Tqerreɓ-d yur-i yiwet n tlemzit tella tettgani rrekba : “ D keçç i yetturaren deg tmezgunt i wumi qqaren Am win yettrajun Rebbi ?” Dduqsey -d. Sakkdeɣ deg-s : Tettcabi yer Lunğa wul-iw . “D nekk!

- Telha aɗas aɗas! Tajmilt nwen d tameqqrant.”

Yeḥbes-d lka, terkeb. Nekkini ɛeddan-d gar wallen-iw wussan ideg ttaliɣ akked Lunğa yer Bulimaɗ. Kkreɣ, ddiɣ mebla lwehi.

Tameddit, mi kecmeɣ s axxam, rriɣ texxamt-iw, ɛyiɣ. Serrheɣ i tfekka-w yef wussu. Ur xeddmey ara ass-a; ulaç ul ara yuraren. Mi n-tekcem yemma, usnaney: ur byiɣ ara. Stumney tiyimit weḥd-I d yiman-iw. Stumney tasusmi i iberken yef texxamt.

- Yyay ad teççed imensi!
- Ala, ur iyi-yehwi ara, rwiɣ.

Tɛedda ad teffey, tuyal-d: “Aḥqa ! mi teffyed akken ššbeḥ-a , tluɛas-d Lunğa, tenna-ak : “Aql-i deg Lexmis Melyana yer xalt-i . Ddurt i d-iteddun ad n-aseɣ yer Bgayet.”

Brahim TAZARAR, Lɣerrat sb 45

Tizi- n – Tifrar , furar, 1928 .

☒-16 Tazebbujt n Tafat

Tazebbujt-n-Tafat d aceklu; ulac win i tt-yugaren di temyer di taddart nney. Ad d-qqaren n yimezwura akken i tt-id-ufan. Ttef-d seg Yiizer alama d Tiylt, ulac ayen i d-yufraren am Tazebbujt-n-Tafat. Nhemmel iyimi ddaw as, yef teblaḍin i as-d yezzin. Nettalas akk deg-s; ur tessi ara bab.

Ass-nni, d agraw wis-sin i teemer temsalt-is. Tamsalt-a mačči am tiyaḍ. Seg wasmi mezziyey selley i Zizi Arezqi mi ara d-yeqqar d acu yef i immeslayen di tejmaet. D acu kan, ta urḡin d-tettunbder.

Cfiy was-nni, Leqayed n At Sliman d Urumi ddan-d d jeddi mi d-yeffey si lḥebs. Akken ffyen seg uxxam, yeččur-d uzniq d at taddart ; kecmen-d akk ad zren jeddi yerna ad mcawaren ma ad sseylin Tazebbujt-n-Tafat , ad bnun taqubbet deg umkan-is , yef uzekka n jedd ney amezwaru. Nekk, ass-nni i kecmey tajmaet.

Tazebbujt-n-Tafat d amaken ideg yeḍra ugraw ameqqran i d-yessemlalen sin n yiderma n taddart nney : Adrum n Ait Sliman d udrum nney , At Meqqran . Taqsiḍt-a, drus-iten wid i tt-yessnen di taddart. Ula d isem n taddart nney, Tizi-n-Tifrat, nnan-d yeqqim-d d anagi yef wassmi fran Wat Sliman d Wat Meqqran.

Yekker-d Zizi Arezqi, yessuter di tejmaet ad d-inin i wacu ara nebnu taqubbet, d acu i byan akka Yirumyen seg-neq akken ad d-azzelen ad ay-bnun tiqubbtin. “ Amek , Arumi, iḍelli kan , iquqer -ay -d di Teyzut , deg yigran nney rrif n wasif, ass-a yessendeh-d Usliman akken ad as-bnun i jeddi taqubbet ? Jedd nney amezwaru yettef-as tasawent i Uṭerki. Limmer d netta i d-ufan Yirumyen, tili ass-a, At Sliman ad qqimen kan akken i ten-nssen. Irumyen yebyan ad bnun taqubbet , d nutni i d imezwura i yessusfen yef tmeqbert n jedd nney !” .

Medden akk susmen. Zizi imuqel akka d wakka, ikemmel awal : “Akken ad yuḡal wayen i ddren yimezwura nney d taftilt , ad ay-tmel abrid , ad neḡḡ tazebbujt ad tbedd deg umkan-is d tanagit yef wayen yessemlalen At Meqqran d Wat Sliman ; ad tt-id afen wid i d-iteddun am wakken i tt-id-nufa nekkni.” Yekfa awal Zizi, yezwi ačḍaḍ n ubernus-is , yeqqim . Tuḡal-d tsusmi. Di tazayt n tsusmi-nni, yenteq-d eemmi Meqqran , d amyar n taddart : “Yef wakken i yi-yenna jeddi , zik , asmi imezwura nney zdin , ttfen aekkaz ula i Wat Qasi ; urḡin fkin tabzert i Uṭerki. Tekker lfetnagar sin n yiderma : Refden ibeckiden . Aṭerki, mi iwala tekker, yebya ad yessenger wigi iεuṣṣan tabezert. Akken i tkemmel ačḥal d

aseggas, almi teɣya ula lmut. Taggara, dduklen-d Yimrabɗen n At Febri, heggan-d agraw, εeggnnen amkan-is, anda akka i d-temyi tzebbujt. Yefra-tt Ccix Hend. Xedmen timecredt. Deg wass-nni, yeqqim-d wawal ‘Tizi-n-Tifrat’. Muqlet tura ma yefka-awen wul nwen ad tesseylim Tazebbujt-n-Tafat!”

**Murad ZIMU, Tikli, sb11,
H.C.A. 2005**

☒- Annaw n tesyunin

☒-1 Aḍris “Tajeḡḡigt n wurey”

Anaw n tesyunin	Tisyunin/ Isuraz
Timarna	D agellid yerna yufa ul n wull-is. Amyar azemni akked uyref.
Enumération	- Yiwet n teqcicy. - Yiwen n wass. - Sebɛa wussan d sebɛa wuɗan.
Tanmegla	Maca netta d igellil.
Agmuɗ	Dya usan-d yimezday
Timentelt	I wakken ad as-id-awin tajeḡḡigt n wuray. Ireggem-asen belli win ara tt-id-yawin. Imi tecbaḥ mi ara tettes.
Adeg	Daxel, sdat, ddaw, deffir, dinna.
Akud	Zik, din din, ass, imir,asmi,tura.

☒-2 Aḍris “ayerad d tifawt”

Anaw n tesyunin	Tisyunin / isuraz
Timerna	Yemma-s akked tmeṭṭut-is. Tamyart d teslit-is. Yerna ḥwaḡay ad iyi-d-tawiɗ tasa-s.
Asmiwer	Ma tenna-d yiwet d amellal, tayed ad d-tini d aberkan. Sin n yimakaren.
Tanmegla	Maca mi uwɗen yur-s.
Agmuɗ	Dya rewlen yimakaren-nni.
Adeg	Tizgi, axxam, adrum.
Akud	Zik, ass, azekka, ssbaḥ.

☒-3 Aḍris “laxmis”

Anaw n tesyunin	Tisyunin / Isuraz
Timerna	Yerna tæejeb-iyi tikli yef uḍar. Ruḥen akk wid ukkud d-kkrey, wid ukkud d-kkiy.
Asmiwer	Ɣecra n dqayeq. Yiwen mačči yehbes yur-s. Yiwet n tlemzit, tamezwarut.
Timentelt	D lefjer akken ad nfak aqead.
Adeg	Sdat, deffir, ddaw, berra.
Akud	Šbaḥ, ass, zik, ddurt.

☒-4 Aḍris “tudert-iw”

Anaw n tesyunin	Tisyunin / Isuraz
Timerna	Yerna madden merra qqaren.
Asmiwer	Yiwen n udrum. Sin warraw-is. D tagara n tmezwarut . Deg tayed , yezra ur yelli.
Tanmegla	D tameṭṭut maca tmuger tudert.
Timentelt	Tebber-iyi deg yiwen n udrum akken ad iyi-tbellez. Akken ad rsey yef yisem-is. .
Adeg	Deg Tama tuy yenyel seksu. Qqimay dinna .
Akud	Azekka, ddurt, ass, iseggasen, imir.

☒-5 Adris “Tiwkilin”

Anaw n tesyunin	Tisyunin / Isyraz
Timerna	Taqciɛt akked mmi-s. Yerna tettæbi-as aseggem.
Asmiwer	Yiwet n tmeɛtut. Snat n yessi-is. Yiwen n wass. Sebæa wussan d sebæa wuɗan.
Tanmegla	Maca tikkelt-nni terra-d iman-is .
Timentelt	Imi ur tuyal ara zik. Ihi imi akka i tegiɗ. Akken ad tezreɗ anisi i as-id-yekka.
Akud	tala, dinna.
Adeg	Ussan, uɗan, ass-nni.

☒-6 Adris “Aɥeddad n Lqalus”

Anaw n tesyunin	Tisyunin
Timarna	At Mraw akked At ɛrus. Yerna yur-s tamettut teɛad di şifa.
Asmiwer	Yiwen n uɥeddad Snat n sura. Tlata fi tlata .
Tanmegla	Maca , mkul yiwet yyuqen-as snat n sura.
Timentelt	I waken , ad asen-yeg tisekkarin.
Adeg	Daxel , tama n Lqallu
Akud	Yiwen wass , tura , trab, yiwen yid

☒-7 Aḍris “Tifinay d tira n yimaziyen”

Anaw n tesyunin	Tisyunin
Timerna	Rnu yer way-a. Amyag “aru” akked yisem.
Asmiwer	Tamezwarut , tis snat , tis tlata .
Tanmegla	Maca , xas ahat tezmer. Maca , ur d-uwin ara syur-sen agemmay.
Timentelt	Acku , elahsab-nsen, azar n wawal tifinay I wakken ur ten-yettaɣ wara. Ad ay-id-mlen belli Imaziyen.
Adeg	Si tama nniḍen.
Akud	Zik-nni .

☒-8 Aḍris “Tuyalin”

Anaw n Tesyunin	Tisyunin
Timerna	Rnu ugar tura. Yerna a Dda Arezqi.
Asmiwer	Wayeɗ deg wakal. Sin yid-sen. Yiwet n tama texsi.
Timentelt	Sswen-as akken ajeɛbub deg tenzert. Yekres timmi, i waken ad yefrez anwi.
Tanmegla	Maca , netta jjiḥ-ines mačči am wiyeɗ.
Adeg	Kra din itejji, tudert-is yak din.
Akud	Imir kan ldint-d wallen, yettmeslay zik, tura, ussan.

III-9 Ađris “Asafar, di lƳar n wayzen i yella”

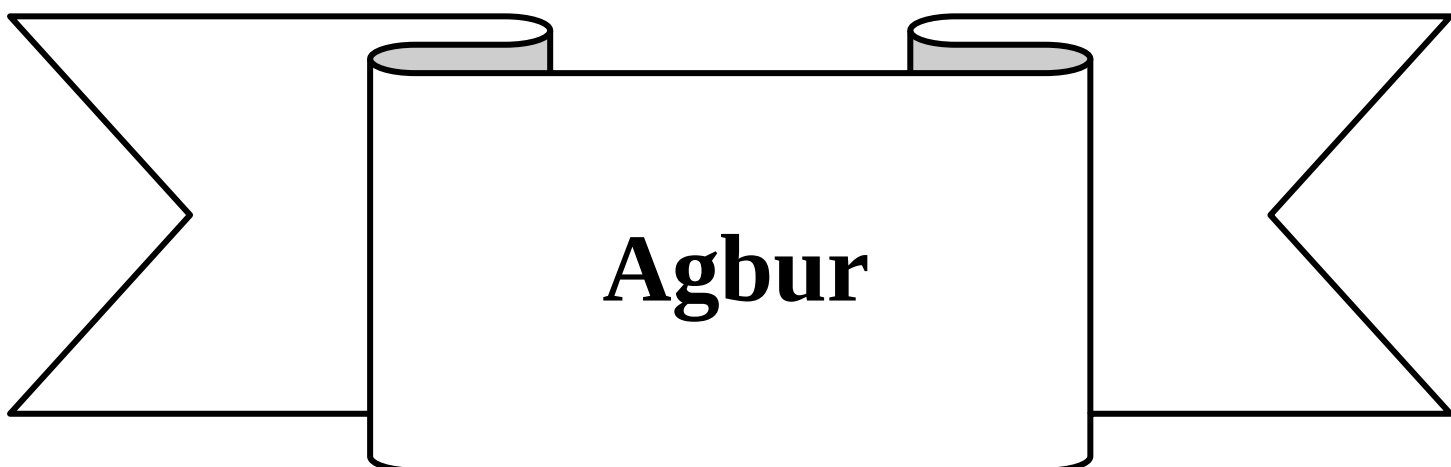
Anaw n tesyunin	Tisyunin
Timerna	Terna Ƴur-sen teqcict. Yernu ad t-rrey d igellid.
Asmiwer	Yiwen wass, yiwet n temƳart. Sebea wussan, d sebea wuđan.
Tanmegla	Maca , ur yelli win i d-yufan kra.
Timentelt	I waken ad yuƳal d igellid. Imi , tcebheđ mi ara tettessed.
Adeg	Ddaw , sdat , deffir , daxel .
Akud	Zik-nni, azekka, din din, tura

X-10 Ađris “Amsal n uqermud”

Anaw n tesyunin	Tisyunin
Timerna	D azewway yerna iqba. Iseyaren akked yiťij.
Asmiwer	Yiwen n uqermud, xemsa swayaē ney tlata .
Timentelt	I waken ad d-sewren ayen ara ččen. Ihi Ƴef waya iqqimen Leqbayel tťfendi tmugriyin-nsen. Acku , tura, ur la bennun ara medden.
Adeg	Din win ara imeslen, d iyil-is i yeszwar
Akud	Zik-nni , tura.

-11 Aḍris "Tazebbujt n tafat"

Anaw n tesyunin	Tisyunin
Timerna	Yerna ad mcawaren.
Asmiwer	Agraw wis sin
Timentelt	I wakken ad yuḡal, ayen ddren yimaziḡen d taftilt.
Adeg	Nḡemmel iḡimi ddaw -as
Akud	Idelli, zik, tura, ass, aseggas.



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