

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



UṬṬun n umsedfer :
UṬṬun n usnay :

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

TAYULT : TUTLAYT D YIDLES N TMAZIYT

TAFERNA : TAZURI D TSEKLA

ASENTEL

*Tasledt n yiwudam deg tmezgunt n Muhammed Dib
i d-yerra Muhend Belmaḍi yer teqbaylit « Afus
tiyratin i mm tcelliqin »*

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**Taselwayt
Amesnalay
Tamskayadt**

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ASNADI N USUKEN D USELMED N TMAZIYT



Asnemmer

Deg tazwara ad nini tanemmirt tameqqrant i Mass SADI Kaci i d-yellan Imendad yef leqdic-a.

Ad as-nini tanemmirt tameqqrant yef uweṣṣi, awelleh akked wafud I ay-d-yefka, ayen I ay-yessawḍen ad nessali axeddim-agi.

Ad snemmrey imawlan-iw i d-yellan yer tama-w.

Ad snemmrey akk widak I ay-d-yeffkan afus n tallalt iwakken ad neqeed leqdic-a ama:

- ✓ D iselmaden n ugezdu n tutlayt n tmaziyt I ay-islemden seg useggas amezwaru almi d Master II.
- ✓ I yinelmaden n ugezdu n tutlayt d yidles amaziḡ.
- ✓ Tanemmirt iwidak I ay-d-yefkan afus n tallelt akken ad nexdem axeddim-agi, ad t-id-nessiweḍ yer yifassen n yimeyri.

Abuddu

Ad buddey axeddim-agi:

I baba akked yemma ad ten-yehrez Rēbbi ttmenniy-asen teyzi n laemer .

I gma ezizen Anis ad t- yehrez rebbi.

Yesetma ezizen: Rafika, Dalila, Amina.

I temddukal-iw hemmley, tid ideg d-sēedday ussan ur
tettuy ara.

I yinelmaden d tnelmadin n ugezdu n tutlayt d yidles
amaziy deg tesdawit n Mulud Meamri.

I yiselmaden n ugezdu n tutlayt d yidles amaziy akken
llan.

Fares.N

Abuddu

Ad budday axeddim-agi :

I mawlan-iw əszizen yemma d baba ad ten-yehrez Rəbbi ttmenniy-asen teyzi n laəmer .

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I yiselmaden n ugezdu n tutlayt d yidles amaziyt akken llan.

Dabouz.S

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Ayawas

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Tasekla d agaruj, d asafu n tafat wa yettak-it i wayed. Tasekla tettawi-d yef tmetti, yef leewayd-is, tettawi-d diyen yef yimdanen, yef tmettiyin, d wassay i yettilin gar-asen, s umata tasekla tettbeggin-d udem n tmeti d wansayen, d ihulfan ney tisekliwin. Am akken tessebgan-d lihala n tsertit d tdamsa.

Tasekla tamaziyt, ur temgired ara yef tiyađ, amur ameqran deg-s d timawit icudden yer teqbaylit tetteddu seg yimi yer tmezzuyt, acukan amur agejdan deg-s yewwi twađu yettwattu, win id yegran yegrad di cfawa tney di tira. Yebbi-d kan ad yettwaħrez, am waken id d-yenna M. IMAREZENE deg wawal-is: "Tasekla-agi akken ma tella tettruħu seg yimi yer tmezzuyt, d ayagi I tt-yeğġan tezger idurar d yisaffen, ussan d yiseggasen, akken ad taweđ silġil yer wayed. ¹"

Tasekla taqbaylit turez yer timawit , almi d tagara n lqarn wis 19 tettef abrid n tira, leqdic ađelsan n tdukliwin ldint tawwurt s tehri I tewsatin n tsekla deg wannar gar-aset amezgun.

Tawsit-a d yiwet n termit id ugmen yimusnawen si tsuyilin n tsekliwin-nniđen, acukan amezgun yefka azar deg umđal n tsekla tazayrit deg tazwara n tasut tis 20 yer tsekla tamaziyt deg yisuggasen n 40 /50. Seg yijga I yesbedden amezgun Azzayri s umata, abeđa aqbayli, ad d-nebder KATEB Yacine, Fellag, M. Ĥilmi, MUĤYA ... d wiyyađ. Sersen-as lsa ijehden I tsekla taqbaylit. Ttalasen fell-ay adasen-nerr tajmilt d tameqqrant ad neħrez agerruj I ay-d-ğġan, ad t-nesnern inekni s tsutwini d-iđefren.

Tutlayt akken ad tennerni, ilaq fell-as ad d-tegmer, yerna ad t-tesuqel merra ayen yellan yakan deg umđal s tutlayin-nniđen. Tasuqilt d ttawil izemren ad as-tefk tagniti waken ad yennerni ufares n tsekla taqbaylit, d ayeni waken igerrujen iseklaneni d-ğġan lejdud ad slen yes-sen, ad ten-issinen, wa ad teldi tiwwura I yimeyriyen adissinen tisekliwin tibarraniyin s yiles amaziyt.

Amezgun d udem n ugduđ, ticeqqufin ttawint-d yef isental yaenan tudert n yal ass, iyeblan n tmeti, yef usirem d layas, yef tsertit d yimal, yef yiħulfan ilqayanen s wudem n teđsa ney s usħissef.

¹Moussa IMARAZENE, *Timeayin n Leqbayel*, HCA, Alger, 2006 -2007, p. 06.

Mi ara nezder di tesledt n tceqquft n umezgun atas n yidisan ara d nebder, idis agejdan deg-s ulac amezgun war iwudam, acku tamezgunt d tawsit n tsekla, tebna yef uwadem, ladya yef udiwenni, ya lawadem yesea tawur-is d wazal-is deg udris n umezgun.

Ihi tazrawt-agi-ntey nexdem-itt yef tmezgunt n Muhammed Dib “*Mille hourras pour une gueuse*” i d-yerra Muhend Belmadi yer teqbaylit “*Afus tiyratin I mm tcelliqin*”, imi nwala tawsit-agi d tamaynut i d-tekcem yer tsekla taqbaylit, yerna ulac fell-as atas n yidlisen akked tezrawin, armi d iseggasen-agi kan ineggura i d-tejbed lwelhan yimyura akked yinagmayen. Iswi-ntey mi nextar asentel-agi, d asnerni n tektiwin akked tmussniwin yef tawsit-agi n tsekla yas ulamma cwit.

1-Tamukrist

Deg leqdic-agi, asentel-ntey“ d tasledt n yiwudam deg tmezgunt n Muhammed Did, i d yerra Muhend Belmadi yer teqbaylit “*Afus tiyratin I mm tcelliqin*”, Ad nawi awal yef yiwet n tawsit deg tsekla, iwumi seman amezgun.

Mi nuda yef tezrawin yemmugen yef “umezgun”, nufa-d ur giten-t ara. Seg cwit-agi ad nebder :

- Tazrawt n Master n BERKANI Sonia akked BOUCHIKH Sonia, *Tasledt n yiwudam deg tmezgunt n Muħya “ Si Pertuf”*¹.
- Tazrawt n Magister d tin n MOUZARINE Ghania, *Etude du personnage dans deux textes de Muħya « Tacbaylit akked Si Lehlu »*².
- Tazrawt n Master n EEKNUC Bisma, *Anekmar asnilsan n udris aseklan Tamezgunt n Muħya “tacbaylit” d amedya*³.

Deg leqdic-agi-ntey, Nefren ad neddu deg tesledt, nerra lwelha-nney yer wazal n ufardis n uwadem deg tmezgunt, d wayen akk t-yebnan. Nefren yiwet n tceqquft n umezgun n

¹BERKANI Sonia akked BOUCHIKH Sonia, *Tasledt n yiwudam deg tmezgunt n Muħya “ Si Pertuf”* SADI Nabila (dir), akatay n taggara n uswir n lmaster, Tizi ousou, Ummto, 2018.

²MOUZARINE Ghania, *Etude du personnage dans deux textes de Muħya « Tacbaylit akked Si Lehlu »*, M. SALHI Mohand Akli(dir), mémoire de magister, Tizi ousou , Ummto, 2013.

³EEKNUC Bisma, *Anekmar asnilsan n udris aseklan Tamezgunt n Muħya “tacbaylit” d amedya*, BELLAL Nur din (dir.), akatay n taggara n Master, Tubiret, 2017.

Muhammed Dib “*Mille hourras pour une gueuse*”, i d yesuqel Muhend Belmadi yer teqbaylit “*Afus tiyratin I mm tcelliqin*” deg usuggas n 2016, ad yili d ammud ara nesleđ.

Nefren ad neddu deg ubrid n leqdic i yellan yef tewšit-a n umezgun, imi nwala xuššen ttezrawin yef tewsit-a tamaynut, acku ur d-nufi ara atas n tezrawin i yexedmen yef tesleđt n yiwudam deg tmezgunt, yerna amur ameqqran ur rrin ara lwelha-nšen yef ššenf-a. Swakka ayen nebya ad nexdem deg tezrawt-a d tasleđt n yiwudam deg tmezgunt id nebder yakan.

Deg tezrewt-a, yerza-ğ-d ufardis n yiwudam deg tmezgunt “*Afus tiyratin I mm tcelliqin*”. Tamukrist-ntey tagejdant, nebya ad nzar, amek bnan yiwudam daxel n tmezgunt, d wazal I zmren ad seun?

2-Turdiwin

Turdiwin i nezmer ad nekkes, ney tid iqqnen yer umahil-ntey rzant tasleđt n ufardis n uwadem d wazal i yesea deg tmezgunt n Muhend Belmadi.

- ❖ Awadem ahat yesea imeskanen s ways id- yettbini am yisem, aglam,..atg.
- ❖ Awadem ahat yesea azal meqqren di tudsas n teħkayt d netta i yettaken anamek i teħkayt.

3- Tarrayt n unadi

I waken ad d-nerr yef usteqsi-agi nebda leqdic-ntey yef sin yehricen igejdanen, yal aħric yebda yef sin yixfawen.

Aħric n tezri Deg uħric-a s timad-is yebda yef sin yixfawen

Ixef amezwaru nenna-d d acu i d amezgun, nefka-d tibadutin i as-fkan kra n yimyura akked yinagmayen I iqedcen yef tewsit-agi. Am waken dayeni d-newwi awal yef tađra n tzuri n umezgun deg Lezzayer akked umezgun s taerabt, s tmaziyt akked tefransist. Akken dayen ad d-yili wawal yef Muhammed Dib, tudert-is d wayen yura.

Ixef wis sin ad d-nawi awal yef umezruy n tsuqilt, d wamek I d-yella usuqel yer tmaziyt, ad nahder dayen yef uzayar n yimsuylen imaziyen

Aħric n tesleđt yebda yef sin yixfawen

Ixef amezwaru, ad nawi awal yef tmiđrant n uwadem deg umezgun imi d aferdis i d-yufraren deg-s. Syin akin, ad nexdem tasleđt n yismawen n yiwudam n tmezgunt “*Afus tiyratin I mm tcelliqin*”. Deg-s ad d-nemmeslay yef yismawen i d-yesnulfa umaru, dayen ad d-nawi awal yef uglam n yiwudam si tama n tbića. Syin ħur-s ad nawi awal yef udiwenni d wazal-is deg umezgun.

Ixef wis sin, ad d-nemmeslay yef yiggan, ad nessemres azenziy n Griemas I yebnan yef seddis n wudmawen I d-yettuyalen yal tikkelt di teħkayt akken ad d-nbeggen tiwuriwin n yal awadem deg tmezgunt n Muħend Belmađi “*Afus tiyratin I mm tcelliqin*”. Syin ħur-s ad d-nefk lešnaf n yiwudam yellan deg tmezgunt-a.

4- Asenked n wamud

Deg wammud-nnteġ, nefren yiwet n tmezgunt n Muħammed Dib “*Mille hourras pour une gueuse*” Tizrigin seuil 1980 id yerra Muħaned Belmađi yer teqbaylit “*Afus tiyratin i mm tcelliqin*” Tizrigin Acab Tizi wezzu 2016.

Tamezgunt-agi tebda yef semmus n yigan.

Deg yigi 1:

Yebda si suyan n Slim id yesnesren si lħebs, Ĕarfiya d Bassel d Nemmic byan adruħen yer larebĔa iwakken addafen amkan n tufra, tfen abrid n udrar yenaya-ten llaz aked uĔeggu, uyale n msebđan, Ĕarfiya d Slim ttfen abrid arrumi, ma yella d Nemmic d Bassel kemlen abrid id bdan.

Igi 2:

Deg yigi wis sin, Babanag d Wassem nnan-as I ɛerfiya Ula d nekkni naxdem tagrawla, kemlen abrid-nsen, Babanag yaɛya, qarḥent idarn-is d wammas-is sitikli , yezga yetthawat di ɛarfiya akken urtajja yara , yeqqar-as kem d yemma , akemdefray aniyer truḥed ad ruḥey yidem.

Igi 3:

ɛarfiya d Slim akked Nemmic d bassel, kemlen abrid-nsen , Slim iqarḥit uɗar-is , ur yezmir ara ad yelḥu, yentar mlih , yuya lyettwali tiyawsiwin ger walen-is , igerfiwen a dtemyen fell-as, yessawal I ɛarfiya i waken ad tselkit, itijjeyli , yayli-d fella-s usemmeḍ, rnu-as fad d llaz.

Igi4:

Babanag yebya ad yezzenz ɛarfiy aɣer yimsulṭa, Wassemiruh s axxam n uḥbib-is Cadli yer yimsulṭa. ɛarfiya tarra iman-is d tamyart, Babanag yuɣal d aɛɛtar.

Igi 5:

Deg yigi aneggaru, Wassem yuɣal d ccix d amyarur ameqqran d aḥabib aqrib n ccix Cadli. Babanag d umddakel-is uyalen d lḥeḡḡaḡ. ɛarfiya ttefentt yimsulṭa.

5- Ayen inefren tamezgunt-agi?

Ayen i ay-yeḡḡan nefren asentel-a, seg tama d azal yesea umezgun deg tudert n talsa, d tixxutert yesea uḥric-a deg tmeti n Yimaziyen. Seg tama nniḍen, d lixṣas n tezrawin ittwaxedmen yef tesleḍt n yiwudam deg umezgun, war ma nettu azal n umahil n Muḥammed Did anesbayur, imi dayen ulac leqdic yerzan tasleḍt n uwadem di tmezgunt-agi. S wakka, ad nekki deg useyber n yidles amatu amaziy. Tazrewt-a, tezmer ad tili d amalal i yimeyri, i yeran ad yissin ugar yef tsekla s umata, ladya amezgun

6-Asissen n umaru amsuqal

Muḥend Belmadi yelmed tusnakt di tseddawit n Tizi Wezzu, akked Lezzayer tamaneyt. Yesselmed tusnakt di tsennawit di Lareba n At Yiraten.

Yerra-d yer teqbaylit ungal amezyan “*Remmana*” n Taher Weṭṭar i d-tessezreg tiddukla Lġaḥiḍiya yef yella umaru d aselway.

Yelmed tamaziyt di temsirin sbedden Eumer U Laemara, Yidir Ahmed Zayd akked Malika Certuk Ahmed Zayd, di tseddawit n Tizi Wezzu.

Yexdem di tiddukliwin tidelsanin. Yesselmed tamaziyt.

Yura-d deg yeymisen Alger-Républicain akked Le Journal de Kabyle yettabaæen Le Soir d’Algérie. Tura yettidir di Kanada.

7-Agzul n tmezgunt

Tacquft agi ad Eawed ad hyu iwudam yef usayes i wakken taḥkayt ad teqareb yer tilawt aked d tidet. Ineḍruyen di tcquft-agi ttawind yef yiwet n temeṭṭut deg-s 10 n yargazen ama di tmusni ama di tiḥarci-s, ula di draE. Earfiya d awadem agejdan di tecquft agi t ttals-d traḍ id yeqqimen d cefawat deg wul-awen amzun di dqiqa nni i ḍrant akked krad n yimdukkal-is Slim, Basel d Nemmic, acku iḥulfan-nsen di lwaqt-nni d tileli d nettat i d asirem-nsen. Slim yerwel-d seg lḥebs akken ad yelḥaq imeddukal-is yellan deg udrar. Tḥfen abrid n larbEa iwaken adafen amkan anda afren seg yimsulṭa laḥ, asmiḍ, Babanag ilsaq di Earfiya amzun d yemma-s am netta am wiyad. Wassem amyarur ameqrar yettef abrid-is s axxam n weḥbib-is Cadli. Earfiya di tagara tḥfent yimesulṭa.

Aḥric amezwaru

Tizri d umezruy

Tazwart

Deg tegzemt-a, awal ad yezi yef tsuqilt deg unnar n tmaziyt. d wamek i tedder yer tama n yimaziyen seg mi tebda si tallit n sidna Eisa, armi d taggara-ya ama deg ayen yaenan amezruy-ines, d wamek i d-yella ukala n usuqel seg/ yer tmaziyt d uzayar n yimsuqlen Imaziyen. yer taggara ad nebder kra n yidlisen y tt-wasuqqlen seg/ yer tmaziyt.

1. Amezruy n tsuqilt

Tasuqilt seg/yer tmaziyt mačči n wass-a, ur telli n yidelli, izuran-is fkan imyi seg zik. Tasuqilt amaken id yenna J.K Ladmira (1994.15) « *deg usuddel asekkud ar tsuqilt ađris anican macci am ađris anašli, macca macci d wayeđ nniđen s tmaziyt*¹ ».

Idlisen deg usnulfu tamagart, segz anagraaw asnilsan agumesnan n teqbaylit. Tasuqilt atas n leqrun seg mi tella, maca di tsuta tis XIX^o ibdan idlisen ttebanend s talya n tsuqilt, asifrir, akked umsasa.

Tutlayt n tmaziyt tedder deg timawit sari, maca ticrađ n tsuqilt uyent azar si zzman aqdim. Tisuqilin timezwura yer tmaziyt ur llint i yidrisen iseklanan ur llint i yidlisen ussnanen, maca d wid n tesleđt ladya Tineslemt. Akken id yenna S.CHEMAKH (2005:12): « *Bla ccekk d Leqran i d ađris amezwaru iyef d-tella tsuqilt d umsasa yer tmaziyt n tmurt n Leqbayel*² » imi seg zik yettili-d usegzi n leqran s teqbaylit deg temeemmrin xersum seg tasut tis 16 d asawen slmendad n yimrabđen .Syin d afella, tuget leqdic-a yer taggara n tasut tis 20seld mi d-nnulfan wallalen n taywalt imaynuten am rradyu tis snat akked tesfifin.

Di trađ n tmurt n Lezzayer akked umharsan arumi, Fransa tarked tamurt n leqbayel. Tbid yides imusnawen iwaken ad hefđen amek it ttedu temti taqbaylit, akken ad tishil tuttefa-nsen imiren ibdan yimussnawen-a suqulen-d idrisen n teqbaylit yer tefransist. Gar yimussnawen-a ad naf A.Hanoteau . Ha-t-a wayen i d-yenna S.CHEMAKH (2005: 02): « *Iđrisen imezwura i yettwasuqlen yerna ffyen-d ttuyalen yer 1858. D idrisen n tyuri. Yes-sen A. Hanoteau yebya ad*

¹ J. R. Ladmira (1994 : 15) « *Le texte cible n'est pas le même que le texte originale, mais n'est pas non plus tout à fait un autre, par berbère de kabylie* ».

² S. CHEMAKH (2005 :12) :« *Le Coran est sans doute le premier texte traduit et adapté en berbère de Kabylie* »

ilin d imedyaten yef udlis-ines: Essai de grammaire Kabyle¹” .Gar yiḍrisen imezwura d-yettwasuqlen ad naf: Agerfiw d ubaray [=le corbeau et le renard], warzagen d twesttuft [=la cigale et la fourmi], izem d ubarey [=le lion et le renard] Tizerzert [=la gazelle] izem d uzger [=le lion et le taureau] n Luqman.

Syin yer-s deg useggas 1883 *R.Basset* yerra-d yer teqbaylit kra n yihricen n Linḡil deg wayen iwumi yeqqar: “*Sa(7) n yixfawen n Linḡil ilmend n Matthieu*”² ula d amrabeḍ *Père J. Lanfry*, yessuyel-d kra n yiḍisen n tsreḍt yer teqbaylit.

Imeyura n tmurt iqarben annar-a, ad naff Si Emer Bulifa akked Sadeq Bensdira, imi nutni diselmaden suqlen-d kra n yiḍrisen yer tefransist akked taerabt, iwakken ad ilin d imdyaten i temsirin akked yikayaden-nsen.

Deg yiseggasen n 40, Imaziyen-Iyelnaḍriyen suylen-d iḍrisen icban *l’Internationale d’Eugène Pottier ou Ich hatte einen Kamerad d’Uhland*. Ma deg yiseggasen n 50, F.D.B³, yessufey-d snat n tsuqqilin n tneqqisin n *La Fontaine* akked yiwet n tmezgunt iwumi fkan azwel: « *Eli U Remḍan, aḥwanti n Beydad* »⁴ Armi d iseggasen n 1970, tuget n tsuqqilin yer teqbaylit rzant anagar iḍrisen n tesreḍt Tamasiḥit. Iḍrisen-a, yura-ten-id *Diocèse* n Lezzayer tamanayt (XIX^os.) syin yer-s syur le *Dépôt Biblique*. Iswi-nsen dasishel n ulmud n tesreḍt tamasiḥit yef yimezday, ma yuyal-d yer tutlayt-nsen.

Seg yiseggasen n 70 d afella, bdant tsuqqilin n kra n yinelmaden ntesdawit n Lezzayer tamanayt s lmendad n M.Meemmri. Kra n wakud kan d agraw n tezrawin n tmaziyt n Tesdawit Lpari VIII i d-yelhan d leqdic-a. Deg yiseggasen 80/90, rnan-d yimsuqlen i d-yefrurin seg Umussu Adelsan n Tmaziyt.

¹ S.CHEMMAKH, Op. Cite.« Les premiers textes traduits et formellement publiés remontent exactement à 1858. Il s’agissait de textes de lecture avec lesquels A. Hanoteau voulait illustrer son Essai de grammaire kabyle ».

²S.CHEMMAKH, Op. Cite

³ Le Fichier de Documentation berbère

⁴ C’est un conte tiré des Mille et une Nuits

Deg tewsatin-nniḍen icban amezgun, aṭas n tsuqilin ladya imsasayen iyemmugen. Aya yekka-d s uzerrer meqqren n Kateb Yasin yef waṭas n tsuta n yimeynasen... aṭas n leqdicat n yimyura i d-yettwasuqlen am *Samuel Beckett, Tchekhov, Brecht et Shakespeare...* Ma deg unnar n tesreḍt, ulamma ddant-d snat n tsurtin deg E.D.B¹

Syin d afella, tisuqilin simmal ttnernint ladya imi tekcem tmaziyt yer uyerbaz azzayri 1995, iselmaden yeḥwajen iḍrisen ara yilin d allal i usyar, yerna yal aseggas tteffyen-d yinelmaden deg tesdawiyn, d ayen i yeḡḡan amḍan n yimeyriyen yettnerni. Ass-a, aṭas n tsuqilin i d-yellan ama seg/yer tmaziyt.

Tasuqilt tḥuza aṭas n tayulin: ama s yisura, iḍrisen ussnanen, d idlisen iseklanan...

2. Amek i d-yella usuqqel yer tmaziyt?

Tasuqilt yer tmaziyt maci dayen isehlen, maca anecta ur yelli ara d ugur yer yimsuqlen ama d wida-k yellan d imusnawen ama d wid ur nelli di musnawen. Maca leḥmala-nsen i tutlayt-nsen it n yeḡḡan ad ḥefḍen tutlayt-nsen wa sefken cebaḥa d wudem yelhan wa d fruri . Llant snat n tmuḡliwin, ney sin n lesnaf n yimsuqlen : inicanen d iybaluyen²

2.1. Inicanen

D wid i yettaken tixutert ugar i tutlayt d yidles uḡur byan ad d suqlen. Ulamma bedden-as cwit i uḍris aybalu, iwakken ad yettwafhem yerna ad yettwaqbel wayen i d-suqlen. Mi ara d-suqlen d imeyri iwumi ara yettunefk uḍris-nsen i d-ttarran gar wallen, mačči d win i t-id yuran i tniceyben ugar.yef waya ad ten-naf tbeddilen-as, ttekksen-as, rennun-as-d aṭas i uḍris amezwaru.

2.2. Iybaluyen

Wi ttaken tixutert ugar i uḍris iseg d-suqlen. Nutni ttwalin aḍris-nni amezwaru mačči nsen, ihi ur ilaq ara yiwen ad as-ibeddel, maca ad tt- yessiweḍ yer yigduden-nniḍen s tutlayt-nsen.

¹ Etudes et Documents Berbère.

² S.CHEMMAKH, Op. Cite : « *Dans le domaine berbère, aussi, on retrouve les deux tendances ou écoles dépensées : les ciblistes et les sourcistes* ».

ɣef waya ayen yellan deg uḍris amezwaru nettaf-it deg uḍris wis sin, ɣas ur yettwafham ara syur wid ara t-iyren ney ara as-yeslen, maca wwḍen ɣer yiswi-nsen, imi ayen yellan akk deg uḍris amezwaru inṭeq-d s tutlayt n uḍris wis sin. Wi ad ten-naf imsuqlen n yiḍrisen n tesleḍt am Leqran. S.CHEMMAKH (2005: 13), yenna-d ɣef taggayt-a n yimsuqlen: “ *Tuget n yimsuqlen ibujaden ɣer tmaziyt d iybaluyen* ¹» aya ur tqebblen ara yimeyriyen, acku ur yeddi ara d yidles akked tmeti-nsen,

Aṭas n yimsuqlen i yuyen abrid-a deg leqdicat-nsen, ɣef wakken i d yenna S.CHEMMAKH (2005: 14)²Ma HAMMI.H (2015: 41-42).³ Deg tezrawt-is, yebḍa imsuqlen-a ɣef snat taggayin: imusnilsen d yisekklanen:

Imusnilsen: d imawlan n tezriyin, d nutni i d-yeqqaren amek ara d-nessuqel ,maca, nutni ur d-suqulen ara ttaken-d kan ilugan d tarrayin ilaqen, iwakken ad tili tsuqqilt iwulmen. Gar yimusnilsen-a ad naf: *K. NAIT ZERRAD*.

Isekklanen: d imawlan n unnar, d nutni i d-yessuqulen, ttarran-d ɣef usteqsi d acu i yessefk ad d-nessuqel? D At tmussni-tigawt, aya ttawin-t-id seg tirit-nsen deg taɣult-a. Nezmer ad d-nini d At tigawt, akka am Muḥend AERAB AT QASI, i d-yessuqlen aṭas n yidlisen ɣer tmaziyt.

¹ S.CHEMMAKH, Op. Cite(2005: 13) : « *La majorité des traducteurs amateurs vers le berbère sont des sourcistes* ».

² S. CHEMMAKH,(2005: 14) : « *Un bon nombre de traducteurs vers le berbère sont des ciblistes* ».

³ HAMMI.H, (2015 : 41-42) : « *les linguistes et les littéraires* ».

3. Iḍrisen id yettwasuqlen yer tmaziyt

Macci dayen isehlen aken ad d afed imyura id yesuqlen yer tmaziyt ,macca naered ad d – nefk kra n yidlisen id yettwasuqlen ama deg wayen ienan tasekla, ddin, tasartit,...atg

3.1. Asennef n yismawen n yimura yemseḍfaren am ugemmay

3.1.1. Iḍrisen n tsekla

- AIT MENSOUR-AMROUCHE F. *Histoire de ma vie*, Maspéro, paris, 1967. Tasuqilt :S. Bala dans le cadre de son DEA à l’Inalco en 2000, trad. Inédite.
- ALLEG H. *La Question*. Tasuqilt : A. Mezdad, 1979.
- BECKETT S. tamezgunt *En attendant Godot*. Tasuqilt :Muhend u Yehya, *Am win yerjanrebbi*, degisgassen n 80.
- BELLEMARE P. Tugett n yiḍrisen-ines id yesuqel AitIghil M. imezwura fyen-d di *Allen n tayri*, Bgayet 1998. Wiyad di Atlanta, Bgayet 1999.
- BRECHT B. snat n tcequfin id yesuqel Muhend u Yehya:
 - a- *Llem-ik, ddu d uḍar-ik* [=l’exception et la règle], Tala, Paris, 1974.
 - b- *Aneggaru ad yerrtawwurt* [=La décision], le Bulletin d’études Berbères, n°9 à 11, 1976/77.
- BUCK P. ungal *La mère*. Tasuqilt :Mohammed Ait Ahmed, *tayemmat*, 1976.
- CAMPS G. Berbères, *mémoire et identité*, Errance en 1985. Tasuqilt : Mohand Ouamar Oussalem, dans le cadre d’une thèse de Doctorat en linguistique berbère qu’il prépare actuellement à l’Inalco.
- CAMUS A. *Caligula*. Tasuqilt :A. Mezdad, 1975.
- ERDMANN N. tamezgunt, *Le suicidé*. Tasuqilt : Muhend U Yehya, *Axir akka wala deg uzekka*.
- FERAOUN M. krad n yidlisen-is id y-tt-wasuqlen yer teqbaylit :
 - a- *Ussan di tmurt* [= Les jours de Kabylie]. Tasuqilt : Ferhat Mehenni, *Tafsut* 8-10 (1984/85). Kamel Bouamara, HCA, 1997.
 - b- *Mmi-sigellil* [= *Le fils du pauvre*]. Tasuqilt :Moussa OuldTaleb, HCA, 2003.
 - c- *Le journal*. Tasuqilt : A. Mezdad, M. Ait-Ahmed.
- GIBRAN K. *Le prophète*.Tasuqilt : Farid Abache, *Nnbi*, Laphomic, Alger, 1991.
- GIDE A. La nouvelle *Le retour de l’enfant prodigue*.Tasuqilt : Kamel Bouamara, *tuyalin nweqcicijahen*, 1995, Ayamun 24 (2006).

- JARRY A. *UbuRoi*. Tasuqilt :Muhend u Yehya. *Aebibi*, K7 audio.
- KATEB Y.Krad n tmezgunin id yettwasuqlen.
 - a- *Ddemabaliz-ik a Mu* [=Mohamed, prend ta valise], Ben Mohamed, Said Sadid Amar Mezdad, 1975-76, bulletin d'études Berbères,5,pp.25-40,8,pp,35-47 et 9-10,pp75-94.
 - b- *Kahina* [=La guerre de deux mille ans]. 1992, Awal 9, pp. p.221-230.
 - c- *Ayebbar s allen* [=La poudre d'intelligence]. Tasuqilt : S. Sadi et Amar Mezdad, 1981 Tisuraf 7, pp 53-64. *Ayamun* N° 6 et 7 (2001).

3.1.2. Tufsayin aked tunqqisin

- LU XUN. Snat n tcequffin id yesuqqel Muḥya :
 - a- *Muḥend u Caeban* [=Le ressuscité]. film VHS, berbère, Paris, 1992.
 - b - *Muḥ terri* [=La véridique histoire de Ah Qu]. K7.
- MAMMERI M. *La cité du soleil*. Tasuqilt : Idir Ahmed Zaid, *Abeḥr itilli*, 1989.di tejmilt Awal yef Dda Lmulud, Asalu, Alger, 1989.
- MAUPASSANT G. *Les ficelles*.Tasuqilt : Muhend u Yehya,*Di suqq n izzugen* ,K7.
- MOLIERE. Snat n tcequffin id yesuqqel Muhend u Yehya :
 - a- *Si leḥlu* [=médecin malgré lui],1986-87, Awal2 pp. 145-16 et 3, pp. 147-190. Telladayen K7 VHS, l'ACB, Paris.
 - b- *Si Pertuf* [=Tartuffe]. K7 audio.
- MROZEK *Les émigrés*. Tasuqilt : Muhend u Yehya,*sin nni*.
- OUETTAR T.
 - a – *Remmana*. Tasuqilt : Belmadi yer taerabt, Al Jahidiya, Alger,2000.
 - b – *Ddurt-a ad d-uyalen ccuhada* [=Les martyrs reviennent cette semaine]. Tasuqilt : A. Mezdad, 1987. *Ayamun* 11 et 12 (2002).
- PIRANDELLO L. *La jarre*. Tasuqilt : Muḥya, *tacbalit*.
- PREVOST D. *Le pont de la révolte*. Tasuqilt : Karim Bentaleb, (en cours d'édition).
- SAINT EXUPERY A. *Le petit prince*.Tasuqilt :Habib Allah Mansouri, *Ageldun amezyan*, HCA, 2004.
- SARTRE J. P.snatz tcequffin id yettwasuqlen:

a-*Morts sans sépulture*, Muhend u Yehya, 1973-74, Bulletin d'Etude Berbères 2, pp. 17-27 et 3, pp. 16-28.

b – *La P... respectueuse*. Tasuqilt : MumuhLoukad, Muḥya.

- SHEAKSPEARE W. *Roméo et Juliette*. Tasuqilt : A. Hamane, *Rumyud Juliet*, TiduklaNumidya, Oran, 2003.
- TCHEKOV A. Snat n tullisin id yesuqel M.Ait Ighil, Tamezwarut tefyed di Atlanta, Bgayet 1998. wayeḍ *Tchekov s teqbaylit*, Bgayet, 2002.
- VOLTAIRE, *Gmémon ou la sagesse humaine*. Tamacahut n tfelsafit. Tasuqilt : Muhend u Yehya, *Muḥend u Caëban*, k7 audio, n°4.¹

3.1.3 Tissufin d weḍris amsari

- ABDELQOUDOUS. *Le voleur d'autobus*. Tasuqilt : Ait Ighill M. *Allen n tayri*, Bgayet, 1998
- AMROUCHE T. *Le grain magique*, Maspéro, 1967.
- BAYDAQ Al- *Tadyant n Imweḥḥen .Histoire des Almohades*, Radjala M. dans Arabo-Berbère. 1977. P. 81-108.
- BAUDELAIRE, *Fleurs du mal*, Rivages n°9/1989, Tazmalt.
- DEMARABOT, *Taşebenyult [=L'Espagnole]*. Tafukt N° 1/1994, Tizi-Ouzou.
- GOETHE J. un extrait de *souffrance de jeune Werther*, Imyura.
- HIKMET N. *Tecbiḍtiyirdemt a gma [= Tu es comme le scorpion, mon frère]*, Isfera(Supplément à Tisuraf) de Lwennas Ilis, 1977.
- KIPLING R. *Etre un homme*, les silences du colonel Branle. I yeyna s teqbaylt Ali Ideflawen, *ad tilid d argaz a mmi*, yer tefransist André Maurois.
- KHAYYAM R. *Les quatrains*. Tasuqilt : A. Hamane, *Rubayyat*.
- POTTIER E. *Tagreylanit [=L'Internationale]*. IsemniḍenAnwii d imawlan-is ? bulletin d'études berbères, 8. 1976 p. 49.
- RIMBOUD A. *Outre le dormeur*. Tasuqilt : i yecnaL. Matoub 1987, id win si temdyazt *Jugurtha* (composé en latin en 1869). Tasuqilt : M. Bouyahia, linguistiques berbères à Paris, 2 (1995), pp. 27-30.

¹Ibid, p.30-31.

- ROBLES E. *Aqqur n tmurt n leqbayel [=Le rossignol kabyle]*. Imazighen (bulletin de l'Académie berbère) à Paris, n°47 (1976).
- SALLUSTE, *Amgaru n Yugurthen [=La guerre de Jugurtha]*, Bulletin d'Etudes berbères 12, 1977, Tisuraf 7, 1981, pp. 82-85.
- UHLAND, *Ichhatteeinen Kamerad*. Tasuqilt :A. Imache, *yur iyiwen umeddakel* (1945), iccena dayen Ferhat Mehenni (1979).
- VIAN B. *Amezzarti [=Le déserteur]*. iccena Ferhat Imazighen Imula, L. Matoub. ¹

3.1.4. Iḍrisen n ddiin

- HANOTEAU A. Aktab n tebratin d injilen s teqbaylit, Alger, 1869.
- BASSET R. Injil n Sidna Eisa IMasih akken n ittwaktab s rrsul atthieu, Alger, 1883.
- Injil n Sidna Eisa IMasih akken ittwaktab s Luqa, London, The British and foreign Bible society, 1894, 79 p.
- Injil n Sidna Eisa IMasih akken ittwaktab s Matta, London, The British and foreign Bible society, 1895, 74 p.
- HANOTEAU A. Akatecisme ne dyusis n Ledzyer s teqbaylit, Catéchisme du diocèse d'Alger, Alger, 1868.
- J.B. Creusat dans son Essai de dictionnaire kabyle, Catéchisme du diocèse d'Alger. Epîtres et Evangiles.
- J J. Amrabeḍn les Pères Blancs, Akatechizm amecttuḥ n Idiocèse n Ledzayer, levé, Paris, 1896.
- H.S. Mayor, Quelques portions de la parole de dieu, s teqbaylit- tafransist, Bridel, Lausanne, 1889, 84 p.
- Injil n Sidna Eisa IMasih akken ittwaktab s Yahia. Dépôt biblique, Alger, 1926.
- Evangile de Si Luc en kabyle. Dépôt biblique, Alger, 1929, 110 p.
- Taktabt n nnbiIchâia. Esaie en kabyle, Librairie Nord-Africane, Paris/ Dépôt biblique, Alger, 1928.
- Taktabt lkicel n dunit, La Genèse en kabyle, LNA, Paris/Le Dépôt biblique, Alger, 1928.
- Laeqd ajedid n Sidna Eisa IMasih, Dépôt biblique, Alger.
- Taktabt n lemtu, inzan, LNA Paris/ Le Dépôt biblique, Alger, 1928.
- Taktabt n zabur, Psaumes, LNA, Paris/ Le dépôt biblique, Alger, 1928.
- GUENDET E. Catéchisme historique, Typo Litho, Alger, 1916, 72 p.

¹Ibid, p.31.32.

- Taktabt n ttedkir. [Livre de prières], Léon, Alger, 1921, 136 p.
- Aḥbib n Rebbi, tiktabin n Luqa s tmaziyt. ACEB, Lyon, 1990.
- Injil Sidna nney Yasuε Lluasih, ACEB, Paris, 1991, 408 p.
- Awal n tudert, adlis n lḥeqedajdid, ACEB, 1995, 604 p.
- Film Zzman n Sidna Eisa s teqbaylit, ACEB, Paris, 1995, 33p.
- MAC DOWELL. *Tel un charpentie ou plus*, id yesuqqel Y. Bouchama, *Am unjjarneykter*, Paris, 2005. ¹

3.1.5. Iḍrisen n tsartit

Tuget n yidrisen-a bedan deg iseggasen n 90, deg ayen yaenan tutlayt n teqbaylit. Sin yeḥricen FFS, RCD. Tuget deg-sen fyen-d deg iyimisen : Amaynut, Asalu ,deg iseggasen n 80 deg uymis n Tilelli, Tamurt, Tafsut. Iḍrisen n tsartit beḍan yef 3 n tsuqilin, yemxalafen deg wayen yeenan izarfan n umdan.

3.1.6. Iḍrisen n talfiwin

Senf-agi d ayen yeenan timeti. Am uymis , iḍrisen ussnanen, asenqed n tsekla, tadamsa, tugetdeg-sen tasuqilt si tutlayt tafransist.²

¹Ibid, p.33-34.

²Ibid, p.35.

4. Idlisen imayenuten id y-tt-wasuqqlen deg mi tebda HCA

- ABDI Abd el-kader. *الشيخ وبناته السابع*. Tasuqilt : Yahia Haddouche, *Amyar d sebca yess-is*, El Amel, 2012.
- BOUKEMACHE Belaid. *Baya*. Tasuqilt : Hamid Bilek, *Baya*, tizi-uzzu, 2016.
- BOUKHENOUIFA Tahar. *Iđ n leħenni*, voir par le savoir, 2014.
- CAMUS Albert. *Misère de la kabylie*. Tasuqilt : Kamel Chachoua, Azzedin Kenzi, *Lmizirya di tmurt n Leqbayel*, Tira Edition, Cité Ouazoug, Bgayet, 2015. Hocine Hadid, *Leħif n tmurt n leqbayel*, Tizi-uzzu, 2014.
- DJEBARA Akli. *Proverbe*. Tasuqilt : Hocine Hadid, *Inzan s Lmizan*, 2016.
- DJELAOUI Mohamed. *Tasilya*, voir par le savoir, 2014.
- FERAOUN Mouloud. *Le fils de pauvre*. Tasuqilt : Moussa At Taleb, *Mmi-s n igellil*, L'odyssie tizi-uzzu, 2005. Abd Arzaq Abid ar taerabt, *ابن الفقير*, Dar tala n tiqit, 2013.
- GUY Naupassant. *Le vagabond*. Tasuqilt : Ahmed Hamoum, *Amençri*, Talantikit Béjaia, 2009.
- GIBRAN K. *Le prophète*. Tasuqilt : Hocine Luni, *Nnbi*, Tizi-uzzu, 2014.
- HABIB ALLAH Mensour. *Icefran n wurey*, Chihab, 2018.
- IBBAZIZEN Bousad. *Le pays de mes Ancêtres*. Tasuqilt yer teqbaylit. *At yenni tamurt-iw azizen*, Hibr, 2016.
- KATEB Yacine. *Nedjma*. Tasuqilt : Ait Yahiaten Yahia, Rabah Bouchneb, *Neğma*, Al Amal 2016/2010.
- LAKHOUS Aamer. *كيف ترضع من ذئبة دون ان تعضك*. Tasuqilt yer teqbaylit, 2003.
- KHEBER Amer. *Lanbiyya d Rusul*, HCA, 2016.
- MELAZ Mohamed. *L'arme de l'espoir*. Tasuqilt : *Djafer Cherifi*, Amrig n ussirem.
- MRABTI Kamel. *La vie de l'épervier*, id yerra ar teqbaylit, *Tudert ufalku*, Terroire tizi-uzzu, 2005.
- MAMMERI Mouloud. *Le sommeil de juste*. Tasuqilt : Djamel Laceb, *Taguni n win iyezzan*, El Othmania, Alger, 2017.
- NEKKAR Ahmed. *Tajeğğigt n mayres*, Tizi-uzzu, 2015.
- NABILE Fares, *Yahia pas de chance*, tizrigin Seuil, 1970. Tasuqilt Ramđan Acab, *Ilemzi di tmurt leqbayel*, Acab, Tizi uzzu
- SALMI Moussa. *Aħefħuf*, Lalla Moulati, 2014.

- TOUAK Mourad. *Le champ du bonheur*, id yerra ar teqbaylit, *Annar n lahna*, Bejaia, 2018.
- VOLTAIRE. *Zadig*. Tasuqilt : Rabah Boucheneb ar teqbaylit, HCA, Alger,

Tamawt

Tasuqilt ar teqbaylit macci n wassa ur telli n yidli, tlad seg unekcam umharsan arumi ar tmurt n Lezzayer.

Ger iseggasen n 1865- 1930 idlisen imezwura id yettwasuqlen d idlisen n ddin (injl), id suqlen imrabden irumyen. A. Hanoteau, R. Basset, E. Guendet, deg-sen 22 n yidlisen si tafransist ar teqbaylit, tuget deg-sen fyen-d di tezrigin Dépôt biblique, Alger.

Ger iseggasen n 1965- 1999 idlisen n tsekla d wayen yeenan tufsayin d tunqqisin, tissufin d wedris amsari, deg-sen 47 n yidlisen si tafransist ar teqbaylit, yiwen si teglizit d taerabt, sin si sbanyulit, tuget deg-sen fyen-d di tizrigin n l Bulletin d'études berbères.

Ger iseggasen n 1999 ar tura seg asmi tebda HCA tuget n yidrisen imaynuten id yettwasuqlen. Deg-sen 14 n yidlisen si tutlayt n tefransist, 6 si tutlayt n taerabt

Tuget n yidlisen-agi d twasuqlen-d si tutlayt n tefransist .

Akken inwala ulac atas n tsuqilin si tutlayt n taerabt d teglizit, tasbenyulit yer teqbaylit.

Taggrayt

Tutlayt n tmaziyt tekseb agaruj muqren deg tsuqilt, si zman aqdim maca ut tuqqet ara, armi d isggasen n 70 i tebda tettifrir s lmendad n yimeynasen n tugdut d tmagit, dimusnawen.

I. Amezruy n umezgun di Lezzayer

Tazwart

Amezgun d yiwet n tsekla i yellan seg zik, akken i t-id yesbada Bretch “D tazuri i iteksen umus deg tmeti, yemmal-d şwab, yettwellich yef wayen diri”¹. Tadra-s d igrikiyen it-id yesnulfan d imezwura, gan-as ula tasegda amek ara yizmiren yimdanen ad walın ticeqqufin n umezgun. Syin yuḡal yettwassen akk deg umḡal, imi yuḡal d allal yesḡan azal ameqqran deg usiweḡ n yizen ama deg tmeti ney gar tmura.

Deg uḡric-a amezwaru n tezrawt ad nawi awal yef tḡuri n umezruy n umezgun deg lzayer akked tutlayin-is ger taerabt d tmaziḡt d tefransist.

I.1. Asbadu n umezgun

Amezgun d win yettwasnen seg waḡas aya deg umaḡal akken ma yella, d win id yettawin yef tsertit, tadamsa, tasreḡt, timetti..., d tazuri i d-yellan şur umdan aḡal n tsuta-ya, d win yesnernayen timetti, d armud i yellan deg yidelsan akken ma llan, aḡas n wid ixedmen tizrawin yef umezgun akken i ugten yidlisen i d-yewwin awal fella-as.

Deg wayen yerzan asbadu-is deg yisegzawalen, nufa asegzawal ”Le Petit Robert” yefka-d tabadut-a: « *Amezgun d tazuri i yettnadin ad d-yesken sdat n yimnezhen ilmend n yimsisiyen ibedlen seg tallit yer tayeḡ, seg tḡerma yer tayeḡ, tagrumma n tedyanin yemmugen şur yimdanen i ixedmen kra, i yettmeslayen* »². Seg tbadut-a ad d-negzu dakken ticeqqufin n umezgun ttaggant sdat n lḡaci sdat n yimnezhen, aya s yilugan i t-yesselḡawen, ilugan-a d wid i yettbeddilen ilmend n tmettiyin d talliyin i deg d-tella tira-s akked uskan n tceqquft, d win id-yettilin s tigawt imi maḡči d ameslay kan.

¹ <https://www.depechedekabylie.com/ddk-tamazight/136564-amezgun-tawsit-n-tsekla-yettwattun/> (nwala-t ass n 10 Mayu 2019)

*« *Le théâtre est l'art visant à représenter devant un public, selon des conventions qui ont varié avec les Époques et les civilisations, une suite d'événements où sont engagés des êtres humains agissant et parlant.* »

² *Le Petit Robert*, 1990, Paris, Le dictionnaire Le Robert, P. 1956.

*« *art de présenter devant un public, une action dramatique...* »

Akken i d-nufa asbadu-nniċen deg usegzawal "Le Petit Larousse Illustré 2002": «*d tazuri n uskan sdat n yimferjen, tigawt timugtit*»¹ ilmend n tbadut-a nezmer ad dnini d akken tazuri-ya d tin yettaġġan amdan ad yurar tamlilt-is s tigawin yettemħazen iħulfan n yimsefli

Ma yella deg usegzawal n "Hachette 1992" ad naf d akken yesbadu-d amezgun akka: «*D lebni anida i d-yettili uskan n tigawin timugtiyin anida i d-yettili uskan n tceqqufin*»², seg waya ad d-naf d akken amezgun d adeg ney d anejmuε i aḡ-d-yeskanayen leqdicat akked tigawin icudden yer tẓuri tamugtit, d uskan n tceqquf sdat n yimferjen.

Deg wayen yerzan tibatutin i d-nufa deg yidlisen, nufa LEMBARKIYA.S yessbadu-t-id d akken: «*d tazuri i iqerben yer yiman n umdan, yettak tugna i ibanen yef wayen i d-yedder d wayen i d-yessedda ama s wawal ama s tigwat, syin ad t-id-yawwi win yetturaren taceqquft s wudem n tilawt.*»³. Ad d-negzu seg tbadut-a d akken ayen iyef i d-ießda umdan d wayen yedder d tirit yesēa d tedianin i s-yeḍran deg tmetti ney deg tudert-is yettawi-tent-id win yetturaren taceqquft s wudem n tilawt amzun d netta.

S wawal-nniċen, amezgun d lemri n tmetti, yes-s i yezmer umdan ad d-yessenfali yef tmuyli-ines, yef tektiwin-is d iħulfan-is.

Akken id nufa deg umagrad n SCHMIDT.P i yuran yef umezgun i yettwalin dakken : «*Amezgun d tazuri n tigawt akked usiwel, i tigin d yinan deg tegin n usugen.*»⁴. Seg tbadut-a ad negzu d akken amezgun d asdukkel gar tigawt d umeslay deg yiwen n wakud, deg-s yesseqdac unazur ney win yetturaren taceqquft s cbaħa d tẓuri n umeslay yarna yesseqdac tafekka-is iwakken ad tesseu tmenna-ines anamek ugar, aya yettildi-d deg teginatin ur yeddir ara deg-sent, d asugen kan deg wallay-is.

¹Le petit Larousse illustré, 2002, Paris, Larousse. P 1005-1006

*«*Edifice ou l'on représente des oeuvres dramatiques où l'on donne des spectacles*».

² Hachette, 1992, dictionnaire du français, algérie.

* هو فن قريب من نفسية الانسان. يعطي صورة واضحة عن ما عاشه قولا وفعلا, فيأخذ الممثل ليمثله بصورة واقعي".

³ LEMBARKIYA Saleh, 2007, "المسرح في الجزائر", Constantine. Dar bahaa el din, p 10.

* «*Le theatre est un art de l'action et de la parole, du faire et du dire dans une situation imaginaire*»

⁴ SCHMIDT Prisca, 2006, «*le théâtre comme un art dans l'apprentissage de la langue étrangère*», SPIRALE-Revue de Recherches en Éducation, N° 38. P 95.

I.2. Tadra n umezgun deg Lezzayer

Amezgun yella deg tefriqt n ugafa sumata seg mi i d-kecmen Yirumyen yer temnaṭ-a d ayen i yef d-mmeslayen waṭas n yimusnawen seg-sen Lembarkiya Salah, dya yenna-d: "Yella umezgun deg Tefriqt n ugafa deg tallit n Rruman, aya yettban-d seg later n lbenyan n umezgun yellann deg temnaṭa"¹. Imi irumiyen llan d agdud iħemlen aṭas tazuri, yef waya yal tamnaṭt ara kecmen gellun s tigawin-nsen tidelsanin, dya d ayen yedran deg tmurt n Lezzayer.

Maca aya yettili s tuget i ugdu d n Yirumaniyen, mačči i ugdu d amharsan, acku ineggura-ya zedyen s waṭas deg berra n temdinin ney deg tudrin anda ur llint ara tigawin am ti, Lembarkiya Salah. ibder-d kra n temdinin i deg d-yella lebni n yixxamen n umezgun « *seg temdinin n Lezzayer i deg tebna Rruman ixxamen n umezgun Eennaba, Ġmila, Galma, Tibaza, Timgad, Cercal, Skikda, Tbessa, Delles, aya yeskanay-d dakken imezday n temdinin-a ħedren ticeqqufin n umezgun, maca tuget deg-sen d iserdasen akked dderya-nsen, ma d imezday inasliyen ttilin berra n temdinin beeden i tegnatin tidelsanin* »².

Ticeqqufin-a i d-yellan deg tallit-nni llant-d i usedhu d wurar i ugdu d arumani i yellan yettidir deg tmurt n Lezzayer.

Ma yella d amezgun azzayri, ney anekcum n umezgun yer tmetti d yidles n tmurt-a yella-d kan deg tasut tis 20, d ayen ara d-nesken deg wayen i d-iteddun.

I.3. Amezgun s taerabt

Amezgun azayri yellan s tutlayt n taerabt i eedda yef waṭas n iyebtan , ieedda yef waṭas n tegnatin, yaṣ akken tignatin-a mečtuħit, maca yal yiwet deg-sent tettwassen s waṭas n ninedruyen.

¹"ظهر المسرح في المغرب العربي في الفترة الرومانية مستندة على ذلك على اثر المسارح في هذه المنطقة " LEMBARKIYA Salah, المسرح في الجزائر في 2007, Canstentine. Dar bahaa el din, P 44.

²" من المدن الجزائرية التي انشأ بها الرومان مسارح عنابة جميلة قالمة , تيبازة , تيمقاد , شرشال , سكيكدة , تبسة , دلس. مما يعني أن سكان هذه المدن يحضون بمشاهدة مسرحيات و هم في الغالب من المحاربين و أبناءهم أما السكان الأصليين فهم خارج هذه المدن و بعيدون عن مثل هذه المحافل الفكرية و الأدبية"

² Ibid, p 45.

Yeḥ aya amezgun di lezzayer ur d-iban ara yeḥ yiwet n tikelt .Ieedda-d yeḥ waṭas n talliyin yemxalafen :

I.3.1. Tallit tamezwarut (1921-1926):

Deg tallit-a amezgun ur yufi ara azal-is, acku izayriyen rran amezgun deg rrif, maca ylul-d yeḥ ifassen imnekcām irumiyen, yaṣ akka kra n inazuren akka am GEORGE ABIAD, εarden i waken ad ggen llas i umezgun aεrab, maca ticeqqufin i d-yettwaseknen ur ufint ara azal-nsent, d ayen i d-tebder Arlette Rot: «maca mebla rbaḥa, acku drus n yimfarjen i zemren ad-tent-gzun»¹. Imi deg lawan-nni tuget n yizzayriyen ur ssinen ara taεrabt n usamar rnu yeḥ waya lhan-d kan d liḥala n tmurt imi tella ddaw n temḥarsa n Fransa.

Yeḥ waya yenna-d KALI M. « Izzayriyen faqen d akken tzuri tis ukuḥ tezmer ad d-tili s tutlayt-nsen mi id-tusa terbaet n Masar n George Abiadh yeḥ Lezzayer deg useggas n 1921»² Tarbaet-a tewwi-d i ugdud azzayri ayen yellan d amaynut, d ayen ur nelli deg yidles-nsen deg wayen ieeddan. Arnu yeḥ waya tizeywin n umezgun yettwabnan, baedent aṭas yeḥ yixxamen-nsen, imi diyen aṭas n izzayriyen ur ssinen ara d acu i damezgun d wazal i yesea.

Nezmer ad nini d akken sebba i yeḡḡan aṭas n tceqqufin n George Abiadh deg useggas n 1921 ur sawḍent ara ad nejhent, yaṣ akken ttnadint i waken ad snarnint i tzuri n umezgun deg tefriqt n ugafa, imi agdud azayri yella d win ur d nefki afus n lemεawna, acku ttwalin amezgun ur yeḍfir ra ansayen d laewayed n tmurt. Si tama nniḍen agdud azayri yella zzay fella-s ad yeqbel tutlayt n taεrabt tantalant, acku aṭas n yimdanen lawan-nni ur llin d widak yayran.

I.3.2. Tallit tis snat: (1926/1934):

Deg tallit-a i d-iban lebyi n yizzayriyen yeḥ umezgun, bdan kra n yinazuren ttarun-d kra n tceqqufin yeḥ ayen yaenan iyeblan n ugdud, akked tsartit n tmurt, d ttin i yebdan di tazwara n tasut tis 20.

*« Mais sans succès, car il y avait peu de spectateurs pour pouvoir les comprendre »

¹ ROTH A., 1967, « Le théâtre algérien de langue dialectale 1926.1954 » deg *Revue de l'occident musulman et de la méditerranée*, n° 3 P 209-210.

*« on retient généralement que c'est en 1921 avec la tournée d'une troupe Egyptienne, celle de George Abiadh Que les Algériens découvrent que le 4eme Art pouvait décliner dans leur langue ».

² KALI M., 2005, *Le théâtre Algérien la fin d'un mal entendu*, Algérie. Ministre de la culture. P 151

Ger yirgazen n umezgun yettwasnen atas di tallit-a ad naf "Rachid Ksentini", d win ħemlen atas yimfarġġen, yella ger yinazuren imeqranen i yefkan azal i umezgun di tallit-a, yettwassen s usenqed n liħala n tmurt s usedhu, yella diyen , "Allalou", "Mahy Eddin Bachtarzi", "Dahmoun", "Abd Elaziz Lekhel". Allalou, ismi-s aheqqani Ali ould Ali Sellali, yella ger yinazuren imeqranen i yefkan azal i umezgun di tallit-a, s tceqquft i yura i wumi isemma "Ġeħħa" d tin i ieeġben atas agdud azzayri, acku tella s tutlayt i gezzun yemfarġen, imi i d-kecmen yer tzeqqa n "Elkoursal" 1500 n yimfarġen, anect-a id-yebder CHENIKI deg tezwart-is mi d-yenna: «Deg yebrir 1926 ALLALOU yesken-d taceqquft n taerabt tantalant d tin iwumi isemma ġeħħa»¹.

Di tallit-agi laqdicat n yemyura deg umezgun bdan ttnarnin, akka am "Rachid El Ksentini" akked "Mahy Eddin Bechtarzi", tugett n tceqqufin i xedmen, uraren-tent-id s taerabt n ddarġa i fahmen yizzayriyen, ttnadin i waken ad snarnin i wazal nttrebga d ddn.

I.3.3. Tallit tis kraġ (1934/1939):

Deg tallit-a, iban-d umezgun azayri, acku ikubar n tsertit iyelnawen, llan seān azal muqren deg usnarni n umezgun n tsartit, imi laqdicat n Rachid El Ksentini txelqed asay ger umezgun d ugdud, acku yettaru ticeqqufin i terbuyaē deg lawan-nni ,iswi-nsent d asedhu, imi Rachid El Ksentini yaered i waken ad d-isbed amezgun azayri s tutlayt n ugdud, acku abadu arumi yettwali s yir tamuḡli yal leqdic n tutlayt n taerabt tantalant, dayen yejjan irgazen n umezgun ttwalin tutlayt n ugdud d ttawil i waken ad arzen læessa yef tutlayt-nsen; diyen i waken ad awden yer yimfarġen d wid ur nessin tutlayt n taerabt tantalant².

I.3.4. Tallit tis ukuz (1939/1945):

Seld traġ wis sin n umḡal, yehbes wassay ig cerken amezgun d ugdud, imi amharsan yesnarni tamuḡli d læessa, acku banen-d ikubar n tsartit iyelnawen yellan mgal anekcum arumi, amezgun ur yelli d win i baeden yef inedruyen-agi, imi fella-s i tzad læessa n yirumiyen imi walan dakken yezmer ad yessaki agdud azzayri s wayen akk i iḡarrun di tmurt-nsen.

*« Avril 1926 ALLALOU présentait une pièce en arabe dialectale 'Djehha'. »

¹ CHENIKI A., 1993 « Théâtre algérien, Itinéraires et tendances ».Thèse de doctorat, Sous la direction de Robert Jouanny, Université Paris 4.

² "بوعلام رمضاني, المسرح الجزائري بين الماضي والحاضر, طبع الشركة الوطنية "الشعب الصحافة", الجزائر, ص17

Γas akken inedruyen i yeeddan yef tmurt, maca amezgun d netta id yessenfalayen liħala i tettidir tmurt n Lzzayer. Amharsan yella yettbeda deg ubrid n terbuyaε n tmezgunin n taerabt, ssiwɗen almi s ħebsen axxam n umezgun i waken ad siwɗen ad bɗun tamurt n Lzzayer yef tmura tierabin, imi ttakent afus lemeawna i tmurt n Lzzayer.

I.3.5. Tallit tis semmus (1945/1962):

Deg tallit-a, yettuħettem yef tarbuyeε n umezgun ad d-fyent berra n tmurt, i waken ad sufƳent inedruyen la yɗarrun di tmurt yer tmura-nniɗen akked umɗal marra, tugett n tceqqufin tezzint yef usentel n unekcum arumi yer tmurt n Lzzayer.

Amezgun di tallit-a yuƳal d leslaħ deg fus n ugdud i wakken ad yaweɗ leby-is, wa ad iħareb yef yidles akked tmagit n tmurt.

I.3.6. Tallit tis seddis (1962/1973):

Deg tallit-a izzayriyen imerra teceyb-iten temsalt n timument n tmurt, dya inazuren snarnin leqdic-nsen armi ssawɗen akken ad t-ssufyen yer tmura tierabin s yisem n T.N.A.¹

Ticeqqufin i texdem terbaet n T.N.A, llant-d s taerabt n ddarġa. Maca ssufyen-d dayen kra n tceqqufin n umezgun s trumit. Iswi nsen ad snaeten i yegduden nniɗen taluft i iɗarrun di Lzzayer.

Akka i ikemmel umezgun Azzayri armi tewwi Lzzayer timument-ines. Seg 1960 d asawen yella yettuħettem yef umezgun azzayri i wakken ad yufrar s wudem amaynut , anect-a yeban-d s umata s usbeddi n uxxam n umezgun deg temdint n Bordj El Kiffan, imi yella d win id yessufyen aħas n yinazuren d wid i yefkan amur amuqran deg usbeddi n umezgun azzayri.

Deg useggas n 1963 Mouhamed Kateb yuƳal d anemhal yef umezgun azzayri, imi yella yettwassen s tceqqufin i d-yesufuy. Banen-d diyen deg tallit-a aħas n yinazuren imeqranen akka am Rouiched akked Mouhamed Kateb, Ould Abderrahman Kaki i yefkan aħas i umezgun azzayri.

Di tallit-a amezgun n tmurt-nney yeffey yer tmura tibarraniyin, am tfaska n « Florins » di Telyan. Rnu yef aya amezgun iħella-d amkan-is yerna yuƳal s wazal-is.

¹ Théâtre national Algérien

Deg useggas n 1972 leqwanen bedden, amezgun yebda yettuḡal yer deffir. Sseba n tuḡalin n yixxamen n umezgun amzun d ssuq i ttjara n tceqqufin n umezgun i d-ittefyen.

Dayen deg yissugasen-agi n 70 amezgun azzayri imucaε s tsuqilt, i d-xedmen i tceqqufin i d-ttawin s-ḡur lbarrani, aḡas deg-sent mazal ttuεawadent-d ar ass-a. Ayen yeḡḡan amezguun ur yufi ara iman-is.

I.3.7. Tallit tis řa (1973/1981):

Nwala d akken amezgun, d win yellan deg yiwen n uswir akked tsartit n tmurt uqbel ad tawi Lezzayer timument-is, ḡas akken amharsan yella d win i bedden mgal leqdicat i xedmen deg kra n talliyin, maca ikemmel abrid-is almi deffir timument. Seg useggas n 1973 ar ass-a, amezgun ayelnaw ur yeffiḡa berra n tmurt.

Amezgun s taḡrabt n Lezzayer deffir mi tewwi timument, iεedda yeḡ snat talliyin, si tama n leqdicat yettwaseknen yeḡ usayes:

I.3.7.1. Tallit tamezwarut (1973/1977):

Axxam n umezgun n Wahran yessufy-d aḡas n leqdicat seg-sen ad nebder tin yaxdem Hadjouti Boualem “Lahsab tlef”, deg useggas n 1973,” hmam rebbi”n Abd Lkader alloula deg useggas n 1975. Ma yela amezgun n Lezzayer tamanayt yessufy-d “Slak Al εamilin” deg useggas n 1973¹.

I.3.7.2. Tallit tis snat (1977/1981):

Amezgun n Qsentina yessufy-d kra n leqdicat seg-sen tin i d yexdem Amar Mouhsen “Rabiε Al Qahqar deg useggas n 1980, akked “Bab al ḡum” n Abd Elmadjid Khiati deg useggas n 1981. Ma yella damezgun n Sidi Belεebbas yessufyed snat n tmezgunin n Kateb Yacine tamezwarut “Filasḡin Al maxduεa” deg useggas n 1980, tis snat “Ana w anta” deg useggas n 1988”.

Di tagara n wawal nezmer ad nini d akken amezgun s taεrabt di Lezzayer, yella d win ixedmen aḡas n leqdicat akken i wata deg waḡs n talliyin yemxalafen ig εeddan yeḡ Lezzayer, imi yella dayen d amezgun asarti, d win i bedden mgal amharsan arumi i waken ad iḡareb yeḡ tmagit akked tlellit d tmument n tmurt.

¹ بوعلام رمضان، op.Cit, P.37

Ayen i ay-yeenan s waṭas d adeg i yuy umezgun deg yidles d tmetti tamaziyt seld 20 n yiseggasen n unekcum-is yer yidles n Lezzayer. Deg wayen id-iteddun ad d-nefk awal yef umezgun amaziṯ.

I.4. Amezgun s tmaziṯ

Amezgun deg tmurt n leqbayel d win yellan seg zik, d acu kan imdanen ur zrin ara d amezgun, maḥsub yekka-d seg kra n wansayen iqburen id –yeslalayen tignatin i deg yettili wayen icuban yer umezgun akka am wurar d tbuṯarin ideg yettili umezber, amyār aceqquf, ayeṅa n tefsut, tameyra n unzar, taneggarut-a ad naf Amar LAOUFI yemeslay-d fl-as deg turdiwin i d –yefka yef umezgun amaziṯ d akken: « Amezgun amaziṯ d akemmeln tallilin tansayin n Yimaziṯen, laḍya askkir n wanzar »¹ seg tmeslayt-a nezmer ad d-nini d akken leqdicat-nni i xedmen yimaziṯen seg zik, d ayen yettaken anzi yer leqdic n umezgun.

Mebla ma nḍerref kra n tfaskiwin i d –yettelin yal amenzu n yennayer di temnaḍt n Wat Semmus di Tlemsan. Sin yer-s, llan kra n wansayen ddan-d akked yimnekcām i d-yemḥezwaren yef tmura n tmazya, laḍya yef tmurt n leqbayel, akka am yiṯurkiyen i d yewwin yid-sen ansay iwumi semman”Lkarakuz” asmi i d-kecmen yer tmurt-nney. Ansay-agi nezmer ad t-naf akk di temnaḍin tmaziṯin n tfarka n ugafa. Si tama-nniḍen, llan wid i yerran talallit n umezgun s teqbaylit yer usnulfu n yimaruyen; maḥsub tilin d tlallit n umezgun s teqbaylit, yella-d syur imaruyen iqbayliyyen i yeqqaren timezgunin n yimyura n umezgun agraylan, laḍya n tmurt n fransa, imi ayen yezdin amezgun n tmurt-agi d win n tmurt-nney, yezdi dayen akk i d-yerra Muḥya seg tsekla tafansist yer tutlayt n teqbaylit: D tamedyazt, d timucuha, d amezgun.....atg.

Ma yela nger tamawt yef wamek i bḍant talliyin n unerni n umezruy n teqbaylit, ad d-naf belli ayagi iteddu i lmend n talliyin n umezruy akked tlufa tisertiyyin i tedder tmurt n leqbayel seg wasmi i yefra ttrad-nni wis sin n umḍal (trad agraylan 1939/1945) Aya d tbut belli amezgun iteddu akked tlufa n ugdud akked tlufa n tmetti i deg yettidir. Awal ḡḡan-t-id yimussnawen “Amezgun, d tamrayt ideg yettwali ugdud iman-is “.

* « *Le théâtre Kabyle est un prolongement de certaines pratique rituel traditionnelles..., nous nous interrogerons notamment sur le rituel d'Anzar.* »

¹ LOUAFI A., « *Récriture, traduction et adaptation en littérature Kabyle : Cas de Si Leḥlu de Muḥya* », mémoire de Magister, Université de Tizi Ouzzu. P 52

Tallit n umezgun amaziɣ tella-d deg useggas n 1949 ieedda-d yef sedis n talliyin d tid i d-yebder LAOUFI A. deg tezwart-is:

I.4.1. Tallit tamezwarut 1945/1954:

Deg tallit-a i d-yebda umecwar n umezgun aqbayli, laɣya si tama n rradu i yefkan azal itewsatin n tsekla; imi di lawan-nni rradu yella d ttawil n taywalt, ixeddem asay gar yimdanen n tmurt, yef wayen i d-yenna Amezian A. «*Rradu n teqbaylit tella d adeg yelhan i uskan n tewsatin tisekkanin timaynutin am ccna d umezgun*»¹

Seg waya, amezgun amaziɣ yekcem yer ttawilat n taywalt maca ur-d-yelli ara usnulfu n tceqqufin deg lawan-nni ala tid i d-ssuqlen kan seg tutlayin-nniɣen.

I.4.2. Tallit tis snat 1954-1964:

Tallit-a tettwasen s tceqqufin i d-uraren yef usayes, maca ur eeɣlen ara teḥbes-iten tedbelt n Fransa ṭḥesasen akk leqdicat idelsanen, segmi bedden mgal asnulfu d wayen akk i d-yeskanayen ayref, laɣya amezgun aqbayli, yef waya tuget n yinazuren n umezgun unagen seg tmurt, xersum iwakken ad kemlen kra deg leqdicat-nsen yef tsekla taqbaylit, i uwelleh yer tagnatin i tettidir tmurt d uskan n wazal n timument, ayen yerran amezgun aqbayli ad yennerni cwiɣ.

Ilmend n waya amezgun azzayri deg lawan-nni yettwassen s yisem n umezgun n lemyawla.

Tallit-a dayen ufraren-d sin yismawen, amenzu d Sliman Azem i iskelsen kra n tceqqufin yef tesfifin, Taceqquft tamenzut i yura, id-yurar netta yakan deg umaṭṭaf wis-sin deg useggas 1953, isemma-as: Nnesba n ṭhila wis-sin d Chikh Nourdine.

I.4.3. Tallit tis kraɣ :(1964-1980):

Deg tallit-a amezgun amaziɣ ur yufi ara amkan-is deg unerni-ya, imi adabu ibded mgal wid i iqeddcen deg umezgun, d ayen yeḡḡan inazuren ad inigen yer berra n tmurt am Fransa, adabu d win ireglen abrid n win icennun neɣ n kra n win yulin yef usayes ad yurar amezgun s

*«*la radio kabyle a été un espace propice à la diffusion de nouveaux modèles littéraires comme la chanson et le théâtre*»

¹ AMEZIANE A., 2013 « D'une oralité traditionnelle à une oralité de plus en plus médiatisée » in Baumgardt U., Derive J. (dir.), *Littérature africaine et oralité Actes des Journées d'études de l'APELA (Jeudi 23 et vendredi 24 septembre 2010) Paris, INALCO / LLACAN*, Paris, Karthala. P 127.

teqbaylit, seg yinazuren-a ad d-naf Sliman Azem, Chikh Nourdine, maca banent-d kra n tsuqilin, win i d-yufraren deg tallit-a d Mohia Abdellah s tsuqilt-is i waṭas n tceqqufin n umezgun i yettwassnen deg umaḍal .

I.4.4. Tallit tis ukuz :(1980-1988):

Deg yiseggasen n 80, deg tallit-ni i d -llan yinedruyen deg tmurt n leqbayel n tefsut n yimaziyen yef tutlayt n tmaziyt ,ayen yerran aṭas n yinelmaden tesdawit ad salin aṭas n tmezgunin , akken i d-banen yimyura imaynuten ayen i d-yeglan dayen s tallit n umusu adelsan d wid, yesean iswi n uħraz n tutlayt akked yidles, akken i d- yenna LOUAFI A. « *Imekfuḍa n umezgun aqbayli tekkin s wudem usrid deg usejhed n yifuras-nsen i uħraz n yidles d tutlayt taqbaylit* »¹, acku amezgun d ttawil iwatan i uħraz n yidles aya s tceqqufin i d-skanayen tid i d-yettawin yef yidles.

I.4.5. Tallit tis semmus (1988-2001):

Tallit-a tettwajerd s tedianin n tuber 1988, dayen i d-yeldin tiwwura i ugdud azzayri s lekmal-is ladya yer tlellit n tudert d umeslay, d tallit i deg i d-lulent waṭas n tdukliwin tidelsanin, yefkan aħric ameqqran deg leqdic-nsent i umezgun.

Deg tallit-a amezgun yuy akk tamurt n leqbayel yettawi-d yef tugdut, tasertit tilelli, timsal n tmetti d wayen akk yeffud umdan aqbayli.

Deg tallit-a dayen, tettwassen s usbeddi n uxxam n umezgun n Bgayet (TRB) deg useggas 1991.Akken yenna LOUAFI A.: « *Asenseb n umezgun n Leqbayel yella-d s usbeddi n Uxxam n Umezgun n Bgayet deg useggas n 1991* »² aya yessenfalay-d timsumanin i xedment trebbuyæ i yessawḍen amezgun amaziḡ ad yeseu amkan-is deg leqdicat idelsanen iyelnawen.

*«*Les animateurs du théâtre kabyle sont impliqués d'une manière directe et ont multiplié leur production dans le But de sauvegarder la culture et la langue kabyle* »

¹ LOUAFI A.op.Cite, P 57.

*« *L'institutionnalisation du théâtre kabyle avec la création d'un Théâtre Régional Professionnel à Bejaia (TRB) en 1991* »

² LOUAFI A., Ibid, P 58.

I.5. Amezgun s tefransist

Amezgun di Lezzayer yuran s tefransist yes̄a azal muqren deg usnarni n tsekla tazayrit, imi taneggarut-a tettwaru s tutlayt tafransist tban-d di tagara n tṛaḍ amezwaru n umḍal, s yin i bdan izzayriyen i tikelt tamezwarut deg umezruy n unekcum arumi yer Lezzayer lḥaq i waken ad d-snulfun ikubar n tsartit, akked usuffey n yiȳmisen, anect-agi akk i yeḡḡan tutlayt n tefransist ad d tnarni wa ad telḥu ger izzayriyen, imi yuḡal uzayri yessenfalay-d yeḡ tikiwin-is s tutlayt n tefransist.

Mi ʿeddan 90 n yisuggasen seg unekcum arumi yer tmurt n Lezzayer, banen-d aṭas n leqdicat tiseklanin s tutlayt n tefransist, imi dayen llan kra n yimyura izzayriyen byan d akken ad ssiwḍen tamsalt n tmurt-n̄sen yer umḍal¹.

Tabadut-agi n tutlayt tafransist d tin id yeslalen aḡerbaz azzayri deg yisuggasen n 50 d asawen, akked Mouhamed Dib, Kateb Yacine, Malek Haddad, Assia Djebbar, akked wiyyaḍ ig refden tigemmi n Lezzayer, s narnin i tsekla tazayrit s tutlayt n tefransist I waken ad defk tugna yeḡlalin yeḡ tasḍa n ugdud d widak yewten i waken tamurt-n̄sen ad tawi timument-is .

Ḥef aya tasekla tazayrit s tutlayt n tefransist s xedmen-tt yimyura s tutlayt n uedaw di tallit-nni ,maḡsub d ttawil n usiwḍ n isallen , dayen d leslaḥ deg fassen-n̄sen i waken adawḍen lebyi-n̄sen .

Deg wayen yaenan amezgun yuran s tefransist, yelḥa deg ubrid n tegrawla, ger yimyura i yuran ism-is deg umezgun ad naf Kateb Yacine, imi d win yettarun yeḡ wayen tettidir tmurt, si tmezgunin yettwasnen aṭas imiren tin yura Kateb Yacine: “Le Cadavre encircle” ,” Les Ancêtres redoublent de férocité”, tigi d tigd uraren yeḡ usayes lawan-ni n tegrawla di “Bruxelles”, Ḥef wayen id yenna SOUKEHAL R. deg tejmilt i as-yerra i Kateb Yacine: « Amezgun n Kateb d amezgun n umennuy d tigawt yesfan acku yetḥerrik rnu yetḥerrik-d wiyad. »², seg tmeslayta yettban-d yiswi n leqdicat-a imi Kateb Yacine yettnadi ad iwelleh yer temsal yemxallafen rnu ad d-yesken ayen yettidir ugdud.

احمد منور, أزمة الهوية في الرواية الجزائرية المكتوبة باللغة الفرنسية ص 90¹

*« *Le théâtre de Kateb est un théâtre de combat, il est action pure parce qu'il bouge et fait bouger les autres* ».

² SOUKEHAL R., *Les sources du théâtre tragique de Kateb Yacine*. P 14

Deg wawal-nniḍen SOUKEHAL R. yerna-d: « akka deg tceqquft « le cadavre encerclé » Kateb yemmeslay-d yef wass n 8 Mayu 1945 »¹. Taceqquft-a d tin i d-yeskenen tignatin i eacent kra n temdinin n Lezzayer deg wass n 8 Mayu.

Isental-a d wid iyemren leqdicat n umezgun almi d timument n tmurt anida i d-lulen yisental imaynuten amedya wid n Kateb anda i d-yessekcem udmawen imaynuten deg tceqqufin-is, d ayen dya i d-yebder KALI M.: « deg useggas n 1975 Kateb Yacine yessufey-d taceqquft tis snat seg tceqquft “la guerre de 2000 ans” anda I d-yessekcem udem n Lkahina deg 20 n dqayeq »², amyar udeg useqdec n wudmawen-a yesken-d amezruy n tmurt-is d wid t-yebnan.

Kateb Yacine d win i yefkan atas i umezgun azzayri, yuḡal yettwassen deg umḍal s tceqqufin-is, acku yella seg widak i yesnen atas tutlayt tafransit, d tin i as yeldin tiwwura i waken ad yessenfali s tleḡay yef tmurt-is d ugdud ig fkan tarwiht-is d asfel i waken ad tawi Lezzayer tilelli-is.

Llant diyen atas teceqqufin n umezgun i d yefyen s tutlayt tafransist gar-asen: Bouzaher “Des voix dans la Casbah”1960, Boudia « Naissances et L’olivier »1962, Assia Djebbar « Rouge l’aube »1969, Walid Carn « l’homme aux Sandales de Caoutchoue »1970, Kaddour M’hamsadji « La dévoimée »1955, Ahmed djelloul « La Kahéna »1957, Mouloud Mammeri « Le Foehne »1967, Slimane Bénaïssa « Le Conseil de discipline »1992, Djamel Amrani « Il n’y pas de hasard »1973, Houcine Bouzaher « L’homme reconcilié »1988. Ticeqqufin-a gelment-d ayen ttidiren izzayriyen deg tallit-nni n unekcum arumi yer Lezzayer.³

Imi diyen llant kra n tmezgunin id nebder d tidak uraren bara n tmurt, di tmura n lurup , ma yella deg Lezzayer llant-d s tutlayt n ddarḡa , tin ifahmen yemafarḡen ,yef aya amezgun s tutlayt n tefransist ur yelli d win i d skanayen s waḡas deg tzaḡwin n umezgun ,acku tuget n tceqqufin yettwarun s tefransist llant-d kan i tyuri.

*«C'est ainsi que dans *Le Cadavre encerclé*, Kateb parle d'une journée meurtrière, celle du 8 mai 1945 »

¹ Ibid, P. 9

*«En 1975 Kateb Yacine monte une second version de « la guerre de 2000 ans » il fait cette fois intervenir durant vingt minutes le personnage de la Kahina »

² KALI M. 2005, *Le théâtre Algérien la fin d'un mal entendu*, Algérie. Ministre de la culture. P 154

³ مذكرة ماستر "التجديد في الادب الجزائري المكتوب باللغة الفرنسية ما بعد الاستقلال اشارق كلتین رقية مصطفىوي جامعة الجبالي بونعامة - بخميس مليانة ص 19.20 20162017

Ur nezmir ad d-nemmeslay yef tsekla tazayritt yuran s tutlayt n tefransist, mebla ma nebder-d Muhemmed Did, imi win i d-ibedren tasekla tazayrit yuran s tutlayt tafansist ad dyeddu yisem-is, acku yella seg wid-ak izemren ad arren seg tutlayt tafansist d tutlayt ara t nieawnen i waken ad senfalin yef wazal-nesen d taktiwin-nesen d laewayed-nesen, mebla ma teks-asen seg tugna tazayrit d wazal i tesa akken i tejeel fransa. Muhemmed Dib d yimdukal-is, s wejden abrid i tbadut tamaynut n tsekla ,ssawden s leqdicat-nesen ad d -fken udem nniden i tsekla tazayrit tatrart, imi tira-nesen s tutlayt tafansist i ten yeḡḡan ad d gelmen udem n tmagit tazayrit taḥeqqanit, wa adarzen leqyud i as -ntesbed fransa deg ubrid-nesen.

II. Mohammed Dib d umezgun yettwasuqlen

II.1. Tudert-is d wayen yura

Mohammed Dib d amaru, d anemgal,d amedyaz, ilul ass n 21 yulyu 1920, deg temdint n tlemsan .Yeyra dinna, syin ikelitt deg tamdint n Wejda di Lmarruk, imi lihala n laqraya lawan-nni ur yessawed ara ad yelmed tutlayt n taerabt , akken almi i edda kra n wakud yuḡal yelmed tutlayt tafansist akked tutlayt taerabt n ddarḡa.¹

Mohammed Dib ur yessin ara tudert n lhif, d ttin kan id yeglem deg tira-ines, Baba-s yella ixeddem di tḡara d amedlag n tzarbiyin, almi yemmut deg useggas n 1931, iwert-d Mohammed Dib yer bab-as lhifra-agi.

Yesedda temzi-s akken iwata, maca assmi yimḡur yebda yettemlal uguren n ddunit; d tin I t-yeḡan a d ibeddel kra deg tudert-is, asmi yebda yettaru isefra yella di læmr-is 14 n yisuggasen, am akken yella iḥemmel atas asuney. Deg useggas n 1939, yaxdem d Ccix lakul deg yiwet n taddart tamectuḡt, d tin id yusgan ger tliša Lezzayer akked Lmarruk. Yexdem diyen deg ubrid n tmacint deg temdint n Wejda, syin ḡur-s yuḡal yer Lezzayer yaxdem d amsuqqel yer yemsisa (les allies) s tutlayt n tefransist akked teglizit.

¹ مذكرة اللسانس"الاتجاه الواقعي في الرواية الجزائرية محمد ديب انمودجا" صبرينة بلغيت ص 28-29-30 2013/2014

Deg useggas n 1943, yebda Mohammed Dib yetteki deg temliliyen tidelsanin di Sidi Medni deg temdint n Leblida, anda yeamlal akked “Albert Camus” d “Mouloud Faraoun” akked wiyad i tyegān ad yesnarni di tira-ines.

Deg tazwara n yisuggasen n 50, yaxdem d aneymas deg uyimis n “Al Djazair Djomhuriya”, akked umyaru Keteb Yacine, deg useggase n 1952 yessufy-d ungal amezwaru “La Grande Maison “, di fransa, akked ungal “Qui se souvient de la mer”,yarna-d ungal “L’incendie” ,deg useggas n 1957 yarna yessufy-d ungal “La métier a tisser” , akked tlata n wammuden n tmucuha seg-sent : “La nuit sauvage”1997, “En le café” 1955, ma yella deg umezgun yessufy-d tlata n tceqqufin n umezgun taneggarut deg-sen deg useggas n 1980 isemma-as”Mille hourras pour une gueuse” 1980.

Ungal i wumi i semma “Un été africain”1958 , ungal-agi yemmeslay-d deg-s yef tegrawla, d win is d ixelqen uguren anda iyallen n fransa tenfat si Lezzayer ,d ya yunag yer fransa , s yin yarna yunag yer waṭas n tmura n lurup, ladya Lmarikan akked Finlanda , taneggarut-a yeqqin deg-s aṭas n yisuggasen, earḍent aṭas n teseddawiyin timuqranin n California i waken ad d isenke-d isurag (conference) yef tsekla tazayrit tin yura s tutlayt n tefransist.¹

Mohammed Dib d aḥerbaz, d azamul, azal-is muqqar, acku yettunaḥsab d yiwen ger yitran i as yefkan aṭas i tsekla tazayrit, ya akken laqdicat-nnes s tutlayt tafransist ,maca tejja-d iḥulfan d usgen n taerabt tineslemt, imi lḥerba i d yesḥedda di tmura n lbarrani d tin i d yessakin deg-s iḥulfan d tin i d yugem si tudert n yal ass n tmdint-ines tanaslit Tlemsan.

Taggrayt

Deg taggara n uḥric-a, nessawed ad d-nefk kra n yisallen yerzan amezgun azzayri s umata, nezmer ad d-nini d akken amezgun s tutlayin-is yemgaraden yettay adeg n umsiwel deg yal timetti, imi amdan yettawi-d yef yal asentel deg tceqquft s wudem ilelli, d ayen i t-yeḡḡan ad yay amkan-is deg teskla d yidles n yal agdud.

Akken nemmeslay-d dayen deg leqdic-a yef Mohammed Dib, tudert-is d wayen yura.

¹ الادب الجزائري باللسان الفرنسي نشاته تطوره وقضاياها, احمد منور , ديوان المطبوعات الجامعية , د ط , 2007, ص 31.

Ahric wis sin

Tasleđt n yiman d yigan

Ixef amezwaru

Tazwart

Deg yixef-a, ad d-neeređ ad neg tasleđt n yiman deg tmezgunt, d wayen icudden yer yisem akked wuglam n yiwudam d wazal n udiwni deg umezgun.

I.Tamiđrant n uwadem deg umezgun

Iwudam d iferdisen ilsasiyen deg teħkayt, ur nezmir ara ad tt-idnessugen mebla yisen, imi fell-asen i tbed tedyant akken ma tella, d nutni i yeseddayen tigawin d yinedruyen. Nezmer ad ten-naf d imdanen ney d iyersiwen.

Ilmend n Muħend Akli Salħi yenna-d yef uwadem : *“d aferdis agejdan di tesleđt n tsiwelt, am netta am tigawt, am tkerrist, am wakkud, am wadeg. Ur issefk ara ad isseedel yiwen gar uwadem akked umdan. Awadem, yettili kan deg uđris, tudert-is teqqen yer tin n uđris”*¹.

Yves Reuter seg tama-s, yeqqared *“di tazwara, awadem yettban-d s keffu n temlilt-is. Ilugan-is d Tulsa, d iwudam-nni kan id-yettuyalen deg uđris yer wayeđ, imi d nitni I d-yessebganen udem n tilawt di tmeti akken iwata. Tudert-nsen deg uđris tban sani ara taweđ. Iwudam ttidiren deg uđris, mebla tilelli, imi yettuhega di tazwara ayen ara seaddin. Aħas n tmuyliwin I yellan fella-sen, kra d tid n tmeti, ur yettaezalen ara amdan yef urbaeis akked tmurt-is, tiyađ d tugzimin I d-yetthettimen amek ayili usnulfu, amek ara yettwassen yer yimsefliden, ayen yesdarayen aglam d trirt-is yer yiluggan d wansayen. Iwudem sean azal d amuqran deg lebni n taħkayin, sebganen-d tigawt, dayen sdukkulen tigawin, ttaken-asent anamek, yerna taħkayt akken ma tella d taħkayt n yiwudam”*². Imi iwudam sean azal muqren deg tuddsa n taħkayt, d nutni i d lsas n taħkayt, ur yezmir ara yiwen ad d-yessugen ullis mebla iwudam.

Aħas n wid ur nxeddem ara lemgirda ger uwadem akked udem, acku tudert n uwadem teqqen kan yer tin n uđris id yessugen umaru, ma yella d amdan, d win yettidiren deg tilawt akken id yenna Muħend Akli Salħi *“Awadem ittili kan deg uđris, tudert-is teqqen yer tin n uđris, tbeddu s wawalen imezwura n teħkayt, tkeffu s tagara n tyuri n teħkay takken ad yili uwadem (am netta am umsawal d umsiwal) issefk ad yili uđris. Ma yella d amdan, yettili di tilawt, ur yehwađ ara ađris akken ad yili ”*³.

Mi ara ad d-nuđal yer wammud-nney, ad d-naf tamezgunt-agi tebna yef iwudam i d -yettuyalen di yal tikelt deg uđris, yal yiwen s wazal-is.

¹SALHI.M. A : *Asegzawal amezzyan n tsekla*, Editions L’Odysée. Tizi Wezzu. P 40.

²REUTER.Y. *Introduction à l’analyse de roman*, Ed Dunod Paris 1997. P51 « *Les personnages ont un rôle essentiel dans l’organisation des histoires, ils déterminent les actions, les subissent, les relient et leur donnent du sens, d’une certaine façon, toute histoire est histoire des personnages.* ».

³ SALHI.M. A, op.cit, p. 38.

Deg uđris ad naf amaru, yefka I yiwudam ismawen, id-yesbeganen tawuri n yal yiwen deg teħkayt.

II. Tasleđt n yismawen n yiwudam n tmezgunt “*Afus tiyratin I mm tcelliqin*”

Isem d ayen akk yettağğan awadem ad d-iban am wudem n tilawt, imi yettak-as rruħ s wacu yedder.

Tayawsa tamezwarut i yer yettwali yimeyri deg udlis d ismawen, ama d isem n yimukan ney disem n yiwudam. Aneggaru-a yettak-asen umaru ismawen iten yettağğan yal tikelt i deg ara yaru taħkayt akken tebyu tili, ad seun tamagit deg uđris, yettak-ağ-d tugna yef wadeg anmetti i deg yedder uwadem-nni. PRUNER Michel ibeggen-d annect-a imi i d-yenna: “*Isem yettemeyyiz amdan, I d-essenyanen tamagit*¹”.

Ma nuyal yer leqdic-nney, ad d-naf ismawen yessemres Muħend belmadi id yessuqlen taceqquft-agi d wid ak yessemres Muħammed Dib di tceqquft “*Mille hourras pour une gueuse*”.

Yessemres sin n leşnaf n yismawen. Amezwaru deg-sen, d ismawen yettwasnen di tmetti taqbaylit, ma yella d wis sin d ismawen i d –yesnulfa.

Ismawen yessaxdem: Ğarfiya, Slim, Basel, Nemmic, Babanag, Wasem.

II. 1- Ismawen yellan di tmetti

Ğarfiya: d isem id yekkan seg tutlayt n taĞrabt “Al Maerifa”, d awadem agejdan di tmezgunt-agi, dawadem yezran, yefhmen akk timsal, d nettat ig selħayen imdukal-is, acku d nettat i t ntt-wellihen d acu n ubrid ara yawin.

Md:

Ğarfiya: Nekkni di sin a anawi abrid n Larebea

Maca, akken yebyu yili lħal, tewwi-ağ-d a nelħu. Ala tikli ara yilin di lbal. Ddeqs Segmi nella nleħħu

Slim: Disem yellan di tudert-nney, id yekkan seg tutlayt n teglizit “Slim”, darqaq, ma yella di tutlayt n taĞrabt “Salim”, yemmal-d win isahħan.

Basel: Disem yellan di tudert-nney, id yekkan seg tutlayt n taerabt “Basil”, yemmaled tabyest, saxdament aħas di tinnay inemussan (Dessin animé).

¹ « Le patronyme, qui dans l’espès humain caractérise l’individu, constitue le premier élément permettant d’établir son identité ». PRUNER Michel, L’analyse du texte de théâtre, Paris, Armand Colin, 2009, p.70.

Wasem: D isem i nessaxdam di tudert n yal ass, d isem id yekkan si tutlayt n taĔrabt “Wasim”, yemmaled cbaħa d wayen akk yelhan.

II. 2-Ismawen n yiwudam id d-yesnulfa Muħemmed Dib

Babanag: D isem id d-yesnulfa Muħemmed Dib, ur tesaxdamen ara di tudert-nney, d win i d yekkan seg tutlayin tibarraniyin, yemmal-d cbaħa.

Nemmic: D isem id yesnulfa Muħemmed Dib ulac-it di tmetti-nney.

III. Aglam n yiwudam

Aglam d yiwen seg tulmisin d yiferdisen ilsasiyen i yettilin deg uđris aseklan, yeslalay-d deg-s řruħ, yettak-as-d cbaħa d wudem n tilawt. Yal amyaru mi ara d-yaru ađris-is, igellem-d adeg ideg đrant tigawin, akked yiwudam i yekkin, yettak-d akk isallen ħef yiwudam. Ad d-nkemmaw awal s wayen i d-yenna SALHI Mohand Akli: *“Aglam d ađris neyd aħric deg uđris I d-yettakken isallen ħef uwadem, ħef tħawsa, ħef wadeg, ħef wakud, ney ħef tigawt. Aglam yesea azal d ameqqran deg tira n tsekla, acku isuddus ađris yerna ittcebbiħ-it¹”*

Tikkwal aglam yettak-d udem n tilawt deg uđris, mi ara s-isel yimeyri ad yiyl d řřeħ d ayen yeđran am akken I d-yenna J. M. Adam: *“Aglam mačči kan d tiwin n wawal ħef tidett akken i tella, maca aglam d aweřřef d usewsee n tidett.²”*

Di tsekla, amaru issemras sin n ttawilat, iwakken ad d-yeglem (ad diwesef) awadem: aglam usrid d uqlam arusrid. Aglam usrid, ur ittætib ara imeyri iwakken ad tid-yaf ilmend n Mouhand Akli Salhi: « Ittili uqlam d usrid mi ara ilin isallen yettakk-iten-id umsawal qbala mebla tuzzya deg wawal. Ad yefhem imeyri, mi ara yeqqar lewřayef n win yettwawessfen mebla ugur ameqqran, imi isallen i as -d- ittunefken fell-as llan-d ilmend n usenæet n uwadem i imeyri ; ittwawessef-d uwadem akken ad t-yissin imeyri, ad iđer wi-t-ilan d wamek immug³». Ma d aglam urusrid, *“Ittili deg yiferdisen nniđen n uđris n tsiwelt ney deg uqlam n*

¹ SALHI MOHAND Akli, op.cit, 20-21.

² Ch. ACH OUR, A. BEKKAT, d’après J.M. ADAM, linguistique et description littéraires, Paris, Larousse, 1976, p. 55.

³ SALHI Mohand Akli, op.cit, p. 40.

wadeg akk d tigawin n uwadem : d afham ara yefhem win yeqqaren lewsayef n uwadem s lewsayef n wadeg anda yettili ney s wayen ixeddem⁴”.

Ihi imeyri iwakken ad yaf aglam i yettusmersen deg uđris ilaq ad yefhem mliħ tigawin n uwadem-ni, acku amsawal ur d-ittak ara aglam n uwadem qbala, ad ten-id ifhem s deffir n tigawin-is.

Deg uđris “*Afus tiyratin I mm tcelliqin*”, ad-naf aglam yettuqten d aglam n tťbiaa, acku Muħend Belmadi ur yessemres ara aglam si tama n tfekka.

I. 1-Aglam si tama n tťbiaa

Iwudam	tťbiaa-nsen
Ėarfiya	D tuħric, tewĖer, tefhem, teqbaħ, ĥninet.
Slim	D afenyan, d afuħan, yezga yetcetki, yettagad.
Basel	Yeqbaħ, yuli ccan-is, d uħric, yewĖer.
Nemmic	D afenyan, yetcetki atas, yeqbaħ.
Wasem	Yaħrec, d ccix ameqran.
Babanag	Iħemmel tilufa, d agujil, yezga yer tama n Ėarfiya, yeqbaħ, yezga yelluz.

⁴ Ibidem.

Tafelwit-agi, teskan-d amek i ggan yiwudam si tama n ṭbịea, deg temzgunt n Muħend Belmadi, di tazwara ad d -nemslyay yef Ğarfiya, fella-s i tebna tmezgunt-a.

Ğerfiya: D tuħrić, taħrec imi d nettat ig selħayen imdukal-is, tettwilih-iten i waken ad d-afen amkan n tufra.

Md1: Babanag:

s taĞrifay a Ğarfiya d tabargazt.

Md : Ğarfiya:

Nekk aked Slim anawi abrid id nebda

Md: Ğerfiya: (ad tessali tayect)

A nawi abrid arumi, syin yeshel, maca ilaq ur ay-d-ttwalin ara seg tĞessast yellan deg leğwayeh agi.

Md: Ğarfiya

S wayen akk i d-iđerrun...Tazwara, ilaq ad yi-teğğed ad mmeslayey i ugdud! Nek, a tt-xelsey ylayet. Ur yessawed ħed a yi-yeyleq imi ma ifat begsay a d-diniy. UrĞad d-ilul wagi.

Slim: d afenyan, ur iħemmel ara ad yelħu, yezga d acetki yef idarn-is it iqarħen, aked llaz.

Md: Slim:

Anf-iyi da! Anf-iyi da tettixređ-iyi! Fket-iyi lahna.

Rğut, ur zmiryara.

Md: Slim s tayuct taĞya)

Berka i nelħa iđ-a a Ğarfiya! Ney ala? Aħas I d-nelħa, nesĞa lweqt sdat-ney tura. I wumi aysab?

Yetcetki aħas:

Md: Slim:

Qqujray, Qqujray daxel, ur zmiryara ad sembiwley icekkaben-iw, ur zmirey ur zmirey ad sembiwley aqerruy-iw. Brka I nelħa iđ-a a Ğarfiya. Ur nesgunfu ara cwit.

D axewwaf:

Md:

Trawla! Ad aḡ-ččen allen! Ad aḡ-sizzlen idammen! Ad aḡ-neqben d imuddiren. Dihin ad ttraḡun yemcumen!

D afuħan;

Md:

Basel: Zwin-ak tilkin, dihin

Slim: U! d ayen Zwin-iyi tilkin d wayen akk I d- ufan fli.

Basel: Yeqbaħ:

Md:

Basel i Ğarfiya:

Yelli-s n leħram! I kemmini abrid arumi, nekkni abrid n tyetten. Şaħħa a tameṭṭut.

Basel (I Nemmic):

Kečč? Ad teččed uħd-k ay aqadum n lkeħs. A nwali amek ara txedmeđ keč mi ara k-id-ħersen.

Basel (ur yesnaĔmal ara)

Uħdek ay afuħan! Ur tettseđħiđ ara! Tili ur tessawadeđ ara Ƴef waken tegrewjeđ!

Yahrec:

Md: Basel

Kkes aybel a d –naf anda ara neffer.

Basel:

Tamekħelt a tneh? I kečč? Azekka ad tuyaleđ ar wansi d-tekkid! Ur neqebbel ara imarza di tegrawla.

Yuli ccan-is:

Md: Slim i basel

Tura aql-i ger ifassn-ik mon capitain. Byiy ad kemmley imenyi i tegrawla.

Basel:

I lukan ur k –id-nufi ara, ah! Lukan ur k-id-nejmiε ara nekkni? D acu tili ara txedmeđ?

Nemmic: D afenyan:

Md:

Ad iyi-yekkes Rebbi ma yella kra ferzey?

Basel (i Nemmic):

Keč? Ad teččed uħd-k ay aqadum n lkeħs.

Yeqbaħ:

Md1: Nemmic

D tamraεt, tin I k-id-iđegren yleq aqamum-ik! yleq, a k-d-slen ula seg waggu!

Yezga d acetki:

Md1: Nemmic (isuy)

Ula d nek ur yi-zmiren ara iđarniw.

Md2: Nemmic (yettnekkar)

A sidi Rebbi, a εarfiya i sin-a!

εarfiya : D acu ten-yuyen ?

Nemmic: Ur ten-twalad ara?

εarfiya: Walay-ten. D acu ten-yuyen?

Nemmic (yettεeggiđ): Ur ten-twalađ ara amek uyalen?

Wasem: Yaħrec:

Md:

Wasem: Tettfeđ amaday di Mila? Yewεer? Ihi ayagi akk iεedda tura. Tagrawla tettwaxdem tura ! Tura anmuqel yer zdat !

Wasem : Swaswa. Mačči d aman i iεeddan ruħen ara tesxedmeđ ass-agi.

D cix ameqran:

Md:

Nekk id wasem d ccix ameqran d aħbib aqrib n Cadli.

Babanag: Iħemmel tilufa:

Md:

Iban kan akka taggara-m ad tettwaṭṭfed! D aya i tettnadiđ?

Tamara fell-i a kem-zzenzey, a Ğarfiya. A kem-Ğassey. Ĥader. A t-iniy i madden akk. Ad iniy i yemsulta ayen txedmed. Teġġiđ dinna irgazen ad mmten deffir-m.

Yeqbaħ:

Md: Axatar tessuguteđ awal a tamcumt.

Ğarfiya: tessneđ kan ad tesqaqid am ṭṭubba.

Yezga yer tama n Ğarfiya:

Md:

Ğarfiya: Ur d-netteđ ara ħur-i! Mačči d axessar! Ğġiy Slim deg udrar, d keč i d- ufiy dagi!

Babanag: Kem d yemma! D yemma tafuħant i yi-yettqabaħen! I yi-yekkatn! Hatan d acu kem!

Babanag: Susef yef yiman-im, tugaređ-iyi ammus! Kem d yemma! Ur ttruħ ara. A kem-tebeey! Anda teddiđ, a kem defrey! Ur tezmiređ ara a yi-trewleđ, ifut lħal. Uyal-d, a Ğarfiya, a yi-n-tessekkređ! Rġu-yi...Yi-ttaġġa ara!

Yezga yelluž: amedya id yessebganen anect-a:

Babanag: Laž a yi-igezzem ižerman, kem a yi-d-tettmeslayeđ yef tezlit! Yella deg-s wučči, ayen ur nettruħ ara....

Ğarfiya: N yeqjan.

Babanag: Amek?

Babanag: Anda celeey! Mi neččur taĞebbuṭ-nney nekkni, anef-asen i yeqjan.

III. Adiwenni

Adiwenni d aferdis i yesseddawen tigawin n tceqquft, acku d tawsit n umezgun, llan deg-s atas n yiwudam i yettmeslayan, d wid i yettara ħur-sen umaru lwelha-ines s waṭas mi ara yaru ađris n umezgun, am akken i d yenna SALHI Mouhend Akli:” D ađris ideg yettili umeslay gar

sin (ney ugar) n yiwudam. Yezmer udiwenni ad yili d aħric deg yiwen n uđris am wungal ney tullist, yezmer ad yili d tawsit n uđris: d ađris ideg ttmeslayen sin n yimdanen ney ugar. Yezmer ad yili d tawsit n tsekla s timmad-is am tewsit n umezgun ¹”.

Yettas-d tikwal s talya n tmedyazt d usefru ney s talya n tesrit. Deg tceqquft nezmer ad naf adiwenni yebđa yef waťas n tegnatin, yezmer ad yili d udem yettmeslay i yiman-is kan, maca ur yettuqet ara deg tmezgun-agi, ad naf deg umedyā:

Md1:

“Ēarfiya uđd-s: S yin akin ayyer ala? Ayen ur d-ttalsey ara i tid akk i d-ħkiy? Seg waken i tent-id ħekkuy tura zriy amek i đrant. Ad iniy mađi seg waken i tent-id-ħekkuy ur ħwağey ara a sent-cfuy”.

Md2:

Ēerfiya: Slim dayen, ula d Slim yenna:” Yi-ttağğa ara a Ēerfiya.” Am Babanag, swaswa am Babanag, tura hatan dinna, yeqqim dinna, ger ilulufen n Imeytin ur yeksib ħed, ala nutni. Nek ttrağuy tuyalin-is...Ih, ad ttrağuy axaťer ur yezmir ara ad yestaĒfu dinna, yerna, tametťut di teza acimi tettrağuy argaz ? (Akud) NesĒedda iđ di tikli, ur t-ğğiy ara ad yemmet iđ-nni, urĒad i d-tedri. Asemmiđ igezzem yettadre-d seg udrar. Ur yelli i yellan, ala asemmiđ. Di sin, amzun srusuyen-d ifassen-nsen yef tuyat-nney. Am ifassen i sen-ħulfay almi i yi-d-tuli teđsa uđd-i kan.

Am akken yezmer ad yili d udem yettmeslayen i wudam-nniden, d win yettuqten deg tmezgunt-agi ad naf deg imedyaten-agi:

Md1 « Ēarfiya aked Slim »

Ēerfiya: D keč dayen a Slim i yesseryen ddunit?

Slim: A m-qqarey anef-iyi da!

Ēerfiya: Acimi tebyiđ a k-ğğey a Slim? Tesliđ? Acimi tebyiđ a k-ğğey ay amşud!

Md2 « Bbanag aked Ēerfiya »

Babanag: Iban kan akka taggara-m ad tettwaťťefed? Kker fell-am! A nruħ sya!

Ēerfiya: Acu k-yuyen? D targagayt? Ayen ara nruħ sya, ayen ara ttwaťťefey ?

¹ SALHI Moħand Akli, op.cit, p.10-11.

Md3 « Eerfiya d Basel d Nemmic »

Eerfiya : TesEiđ ass yekmel sdat-k iwakken ad tettud iberđayn-ik!

Basel : Ur ttEeggiđ ara ...Aqli-iyi-n.

Nemmic : A wi yufan kan ddqayeq agi ara d-nerbeđ mačči d tid ara Ƴ-yeččen.

Basel: Anwa ihedren Ƴef wučči?

Di tegzemt tamezwarut ad naf Eerfiya d awadem agejdan deg tmezgunt agi, tettef amđiq muqren, acku tella akk deg yidigan, d nettat i yettmeslayen s wađas, imi dayen d nettat i ten-yesselhayen, tezga tetteaggiđ fella-sen i waken ad Ƴawlen uqbel ad d yali fella-sen wass, acku deg yiđ kan i laħhun, i waken ad menEen si tEessast, yarna abrid i tfen Ƴezzif, amedya deg yigi amezwaru:

Eerfiya (Ad tessali tayuct-is)

A nawi abrid arumi, syin yeshel, maca ilaq ur aƳ-d-ttwalin ara seg tEessast yellan deg leđwayah-agi.

Basel (I Eerfiya): Rđu tenniđ kem d Slim? Di sin yid-wen kan?

Eerfiya: Gef lđal idarren n Slim. Yerna ilaq a nemmnee i tEessast

Basel: I nekkni?

Eerfiya: Ad tkemmlem; am wakken d-tebdam.

Igi wis sin yebda s unekcum n Babanag ad ye-yejbed Eerfiya seg ufus

Md:

Babanag: Iban kan akka taggara-m ad tettwatteđ! D aya i tettnadiđ? Kker fell-am! A nruh sya!

Eerfiya: Acu k-yuyen D targagayt? Ayen ara nruh sya ayen ara ttwattefey?

Igi wis krađ yebda s Eerfiya d Slim i yettsuyun yegguma ad yeddu ar zdat, s yin ad yekcem Nemmic di tafat, yerna-d Ƴur-s Basel.

Md:

Eerfiya: Slim dayen, ula d Slim...

Slim: Ur ttađsa ara akken a Eerfiya!

Eerfiya : Ur nebeid ara tura. A k-xatrey ayen i k-yehwan!

Igi wis ukkuz, yebda s Ĕerfiya d Babanag, t̄tsen yer lqaea. Babanag yeqqar-as i Ĕerfiya a kem-zzenzey, a kem-beyæey yer yemsulta.

Md:

Ĕerfiya: D lmuħal ad tbeddled.

Babanag: Tamara fell-i a kem-zzenzey, a Ĕerfiya. A kem-æassey. Ĥader. A t-iniy i madden akk. Ad iniy i yemsulta ayen txedmed. Tegġid dinna irgazen ad mmten deffir-m.

Ĕerfiya: Ur teẓriđ d acu yellan, ay ameybun-iw, terniđ a tettberneniđed am uberdedduc.

Taggrayt

Ter taggara neššawed ad nexdem tasleđt n yiman, nekks-d ismawen yellan di tmetti taqbaylit d yismawen id yesnulfa umaru. Ma dayen yaenan aglam, nufad d akken amaru ur yefki ara aħas n wazal i uglam n tfekka, maca yefka azal ugar i weglam n ttebica. Ayen yaenan adiwani, d win yettuqten si tazwara armi d taggara.

Ixef wis sin

2. Tasleđt n yigan n yiwudam

Tazwart

Deg yixef-a, ad neeređ ad d-nexdem tasleđt n yigan n yiwudam, deg-s ad neeređ ad nessers awadem deg lqaleb n tigawin id-yexdem umusnaw Griemas. S wakka ad neeređ ad nessufe-y lešnaf n yiwudam.

Tigawt d ayen yeđran ney d ayen ad yeđrun. Dayen nessexdam i waken ad nebgen inđruyen d wakud d wadeg d tyawsiwin yellan dfir i neđruyen

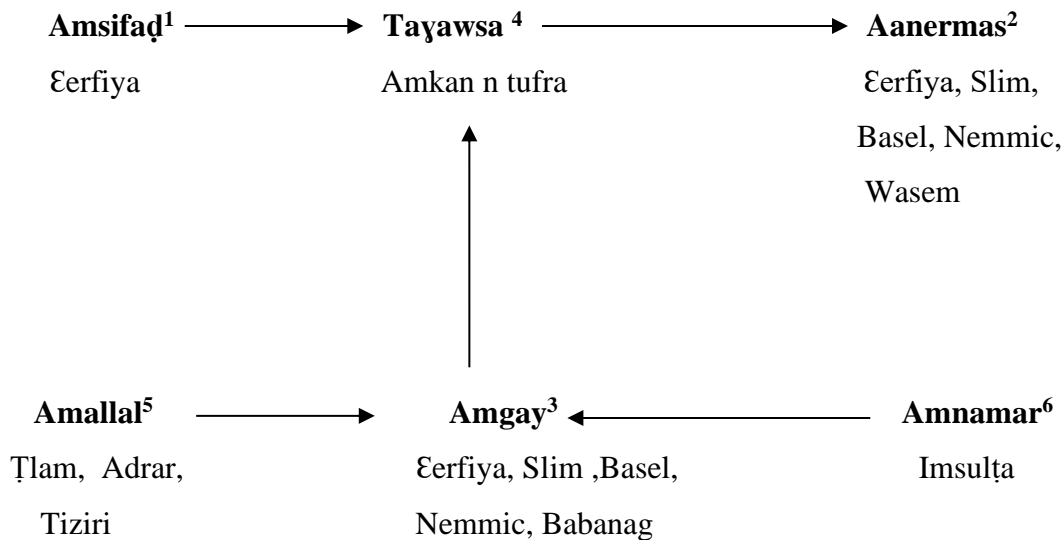
Deg tmezgunt yellan gar ifassn-nney, ad naf yal yiwen seg yiwudam, yesea tawuri deg tigawin yexdem, Ad naf Greimas yefka-d azenziy amesgan, akken ad d-yessefhem tigawin n yimigawen, yebna yef seddis n yimesgan. Yal amsag di tyuga yemgarad d wayeđ ilmend n twuri-ines di teħkayt: amsifađ/anernas, amgay/taγawsa, amalal/amnamar. Bnan yimesgan-agi d azeziy ilmend n wassayen I yellan gar-asen. Nekkni anaeređ di tesleđt-nney, ad nessemres azenziy n Griemas yef tmezgunt n Muħend Belmadi:

I-Tiggayin n yiwudam

Deg uđris-ney, ad naf sin n wahilen: ahil amezwaru d ahil agejdan (amkan n tufra), syin yur-s ahil wis sin d anadday icud yer unadi n iseब्bađen n wasem.

I-1- Ahil icudden yer umkan n tufra

Azenziy amesgan



¹ **Amsifađ (distinateur)**: d win ara ad iceyēen amgay I waken ad yaweđ yer yiswi, ad as-d-yawi tayawsa. Ilmend n SALHI MOHAND Akli yen-d” amsifađ d amsag isuturen I umgay ad as-d-yawi ayen ara yekksen lexšaš ideg yella unermas”. Ibid, p.33.

² **Anarmas (distinataire)**: d win ad yesfaydin si tyawsa-nni. Ilmend n SALHI Mohand Akli yenna-d” anermas d amsag iwumi id-ttawin tayawsa”. Ibid, p.33.

³ **Anarmas(distinataire)**: d win ad yesfaydin si tyawsa-nni. Ilmend n SALHI Mohand Akli yenna-d” anermas d amsag iwumi id-ttawin tayawsa”. Ibid, p.33.

⁴ **Tayawsa (objet)**: d tayawsa-nni I yettnadi umsifađ. Ilmend n SALHI Mohand Akli yenna-d” Tayawsa, d ayen issefk ad d-yawi umgay I umsifađ.”. Ibid, p.55.

⁵ **Amallal (adjuvant)**: « d win ara yeawnen asađ deg unadi n kra n tyawsa.” Ibid, p.26.

⁶ **Amnamar (opposant)**: d win ara yilin mgal asađ, ur tyettaj ara ad yaweđ yer yiswi. Ilmen n SALHI Mohand Akli yenna-d: “Amnamar d amsag I d-izegan d ugur I win yettnadin (amgay) yef tyawsa.” Ibid, p.28.

I-1-1-Imgayen (Ɣerfiya, Slim, Basel, Nemmic, Babanag):

Ɣerfiya d yimduk-al-is ttaerađen i waken ad Ɣeddin i wuguren i d-ttmagaren deg ubrid-nsen, mi ara ttnadin yef umkan n tufra.

I-1-2-Tayawsa (amkan n tufra):

Ɣerfiya tƔedda seg udrar I tlam, amzun d allal i waken ad tawed yer lebyi-s.

I-1-3-Amsifađ (Ɣerfiya):

Amsifađ Ɣerfiya tessutur imgayen (Slim, Basel, Nemmic, Babanag) I waken ad yawlen, ad awđen yer umkan n tufra uqbel ad yali was.

I-1-4-Inermasen (Ɣerfiya, Slim, Basel, Nemmic, Babanag):

D nutni ara yesfaydin yer tagara acku ad afen amkan anda ara fren seg yimsulťa.

I-1-5-Imallalen (Tlam, Adrar, Tiziri):

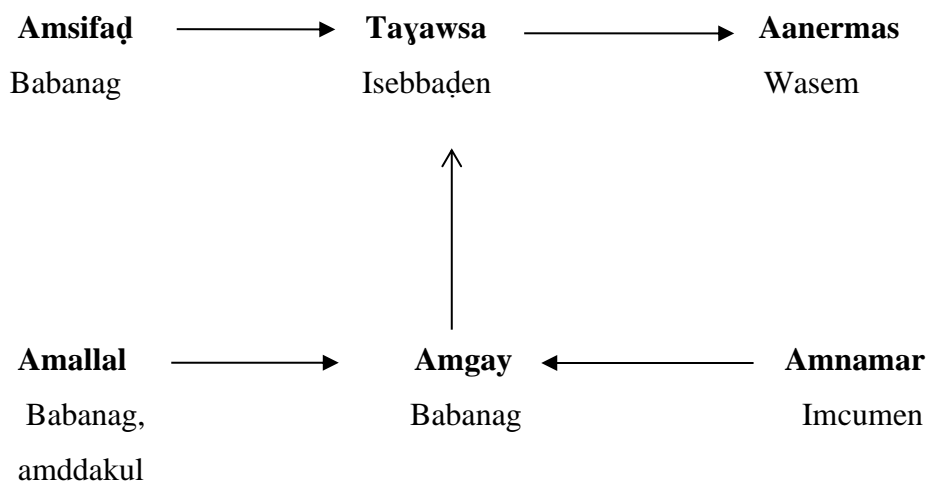
D ayen it n iƔawnen i waken ad awđen yer umkan i ttnadin.

I-1-6-Imnamaren (Imsulťa):

Imsulťa d imnamaren i yellan mgal n Ɣerfiya d yimduk-al-is, d ayen fuyef i ruglen i waken ur t nettafen ara.

I-2- Ahil wis sin icudd yer unadi n iseब्bađen n Wasem:

Azenziy aegsan:



I-2-1- Amgay (Babanag):

Awadem Babanag d amgay deg wahil wis sin, yebya ad ieawen Wasem i waken ad yaweđ yer lebyi-s acku ukern-as iseabdañ-is.

I-2-2 - Tayawsa (Isebbađen):

Isebbađen n Wasem d tayawsa i yettnadi Babanag i waken ad yemlal Wasem aked cadli.

I-2-3- Amsifađ (Babanag):

Babanag d amsifađ, imi yessuter i mddakel i waken ad nadin yef iseabdařen n Wasem.

I-2-4- Anermas (Wasem):

Awadem Wasem, d netta ara yesfayden yer tagara, acku yebya ad as-darren iseabdařen-is.

I-2-5- Amalal (Babanag, Amddakul):

Iwudam Babanag akked umddakul eawnen Wasen aken ad as darren iseabdařen-is s wacu ayqabel ccix Cadli.

I-2-6- Amnamar (Imcumen):

Imcumen d iwudam i yukren iseabdařen i Wasem, byan ad as xedmen aekar akken ur yettqabal ara ccix Cadli.

II- Leşnaf n yiwudam:

Seg izenziyen id-nessufey deg tmezgunt “*Afus tiyratin i mm tcelliqin*”, eawen-aney i waken ad naweđ ad d-nessufey leşnaf n yiwudam i yessemres Muħammed belmadi. Ad naf atas n lesnaf n yiwudam i yemgaraden nessemres-itent-id deg tfelwit-a:

	Iwudam igejdanen	Iwudam inaddayen	Iwudam yeqnen yer temllayt	Ssenf n yimettiye
Ɛerfiya	+		+	+
Slim	+		+	+

Basel	+		+	+
Nemmic	+			+
Babanag	+			+
Wasem	+			+
Acawrar		+		+
Nnbi		+		+
Agellid		+		+
Ameslub amectuħ		+		+
Ameddakul		+		+
Sin yergazen		+		+
Imilisen		+		+

II-1-Iwudam igejdanen d yiwudam inaddayen

Awadem agejdan d awadem iyef bnan yinedruyen, ttilin seg tazwara alma d taggara. Ma d inaddayen d iwudam ur d-nettuyal ara s wařas deg tullist, neggar-iten-id kan mi ara ten-neħwiġ. ERMAN Michel ibeggen-d annect-a imi i d-yenna: “Awadem agejdan yesa tawuri dixel n teħkayt, ma d inaddayen tteawanen iwudam igejdanen di lebni n teħkayt, zemren ad ilin d awalen kan d ayen I d-nnan neħ d ayen I d-udren kan, d imalalen neħ d innamaren.”¹

¹ « Un personnage principal remplit des roles actantiels et thématique interne du récit ; tandis qu'un personnage secondaire ne remplit en général que des role thématiques et son action se situe du coté des fonctions intégratives. Tant et si bien que les seconds sont soit des porte-parole, soit des adjuvants, soit des enjeux dans la quête, parfois conflictuelle, des premiers ». ERMAN Michel, *poétique du personnage de roman*, Paris, Ellipses, 2006, p.57-58

Am akken i d-nna AHFIR Sonia:” Iwudam igejdanen d iwudam i yettilin seg tazwara alma d taggara n tullist, imi d nutni i d asađen n tullist, acku fell-asen i bnan yinedruyen. Iwudam inaddayen D iwudam ur d-nettuyal ara s wařas deg tullist, neggar-iten-id kan mi ara ten-nuħwađ, maca d nutni i yellan d ssebba imi đran kra n yinedruyen “. ¹

Ihi iwudam d allal i yessexdam umeskar iwakken ad yerr lwelha n yimeyriyen, jebden-d afrayen-nsen, llan wid ssefraħen, wiyad saħzanen-ten, am wakken llan wiyad saggaden-ten.

II-1-1- Iwudam igejdanen deg tmezgunt “Afus tiyratin I mm tcelliqin”

Ɖerfiya: d awadem agejdan, fell-as i bnan inedruyen, s teħarci d tebyest i tewwed yer wayen tebya.

Slim: d awadem agejdan, yella si tazwara almi tagara, timuhbelt-is d tefenyent-is id sebba it nieawqen ad awden s amkan i qesđen.

Basel: d awadem agejdan, del capitain, yuweer ařas imi iħemmel ad yefk rray-is, ur iħemmel ara anwa ay debren fell-as.

Nemmic: d awadem agejdan, d ageswaħ ur yezri acema, yezga d aseqsi.

Babanag: d awadem agejdan, iħemmel uguren, d axewwaf, yezga yer tama n Ɖerfiya.

Wasem: d awadem agejdan, d ccix ameqran, d aħbib n Cadli.

II-1-2-Iwudam inaddayen

Acawrar: d awadem anadday, yeħder yiwet n tikelt deg yixef wis ukkuz

Nnbi: d awadem anadday, yesea lburhan.

Agellid: d awadem anadday, d amdan yesεan lxir.

Ameslub amecřuħ: d awaden anadday, d win iħarcen.

Ameddakul: d awadem agejdan, d aħbib n Babanag.

Sin yergazen: d iwudam inaddayen, ħedren yiwet n tikelt deg yigi aneggaru.

Imilisen: d iwudam inaddayen, d widak yetřfen Ɖerfiya.

II-2 Iwudam yeqnen yer temlayt

¹ AHFIR Sonia, *Aglam n yiwudam d wadigan deg tullist taqbaylit, Akatay n tagara n lmaster*, Takfarinas BELLACHE (dir.) Tseddawit n bğayet, 2015-2016, p. 32.

Tamlayt, d tamezgunt n teđsa, D tagrumma n wayen akk yessedşayen, tettawi-d isental-is s wudem yessedşayen yef laeyub yellan di tmetti ama dayen yelhan ney dayen n dir, maca iswis ad aweden yimfarjen ad ađsen wa adeksen lxiq.

Tmezgunt n Muħned Belmadi, d tamezgunt id iħekkun yef ırad maca tesea udem n teđsa, d acu kan ur yettuqet ara.

Md1:

Ėerfiya: A cimi tebyid ak-ğgey. Slim teslid? Acimi tebyid ak-ğgey ay amşud

Md2:

Ėerfiya: Abu telkin. kkes akkin aldayen-ik

Md3:

Basel: Amer dayn ten-tečcid ass-deg i telluzed

Slim: akesum n yiddew ? kkes-iyi akkin

Ėerfiya: d Nemmic D keč i diddew

Basel: hem ! hem!

Md4:

Basel:: tenniđ kem d slim ! Di sin yid-wen kan ?

Ėerfiya yef lgal idarren n slim . yerna ilaq a nemnee i teessart

Basel: i nekkni,

Ėerfiya: Ad tkemlem abrid makken d-tebdam

Basel: yelli-s n leħram! ikunwi abrid aRumi, nekkni abrid n tyetten Sahħa a tameđtut.

II-3-Şşenf n yimettiye

Iwudam yellan deg tmezugun-agi n Muħammed Dib « *Afus tiyratin i mm tcelliqin* » ; şşanf n yimettiye, acku yesea tulmisin i yesean limarat n tmeti taqbaylit. Azal n tmeđtut ur d yeqqim ara kan deg wayen yaenan axxam, bla ccek yeffay ula yer tmetti, ama deg di leqdic-at n tdukliwin ama deg uxeddin di berra . Seg zik tella ula di ırad n tmurt, tsub t sečč, tdiwa, tarfed ula d leslah, tamezgunt-a d amedya yef aya. Ėerfiya d awadem yeqqnen yer tmeti, imi d tameđtut iħarcen i zemren i yiman-is, tħemmel tamurt-is tessahbibir fella-s, d tanifit, deg wayen yaenan tadukli.

Md:

Slim, Basel, Nemmic ,Wasem, Babanag, d irfiqen n Ėerfiya di tegrawla, akken i xedmen ırad, ħemlen atas tamurt-nsen.

Taggrayt

Ter taggara n tesleḍt n yigan, nessufy-d tigawin n yiwudam, n ufa-d dakken deg-s sin n yizenziyen : ahil icudden yer unadi n umkan n tufra, akked wahil icudden yer unadi n isebbaden n Wasem. Nezra-d d ayeṅ anwi id iwudam igejdanen d iwudam inaddayen.

Tggarayt tamatut

Taggrayt Tamatut

Tazrawt-ntey tella-d yef tewsit tamaynut n tsekla « amezgun », nessawed deg leqdic-ntey ad d-nexdem tasleđt n yiwudam deg tmezgunt n Muḥammed id yerra Muḥend Belmadi yer teqbaylit “*Afus tiyratin Imm tcelliqin*”.

S wakka neeređ nesawed yer tririt n usteqsi agejdan i d-nefka deg tazwara n tezrawt-ntey, aya yegla-d s tesleđt n yiwudam yellan deg tmezgunt-a, nexdem ayen nezmer akken ad d- n sebgen kra n yiswan yerzan tazrawt-a d txutert-nsen, deg tmezgunt n Muḥand Belmadi. Amaru deg tmezgunt-a, yefka azal d ameqran i ufardis n yiwudam d txutert yesean deg lebni n yinedruyen. Deg umahil-ntey neeređ ad d-nawi kra n tbadutin icudden yer uwadem, imi yal yiwen amek yettwali tayunt-a akken ad nessishel yef umdan agezzu n unamek n tayunt-a tagejdant.

Syin akkin newwi-d awal yef yisem d tugna-ines, imi isem d isali amezwaru i yeenan awadem. Nnena-d d akken llan yismawen i yessemres umaru, llan di tmeti am Earfiya, Slim, Wasem. Am wakken dayen llan wiyad d ismawen id yesnulfa, ulac-iten di tmeti-ney am Babanag, Nemmic. Ma nuyal yer uqlam n yiwudam, ad naf amaru ur yessemres ara atas aglam n tfekka deg tmezgunt-a, yessemres kan aglam n ttbiaa. Nufa-d yal awadem igelmit-id maca ur ttwaglmén ara s telqayt.

Seg tama nniđen, nerra lwelha yer udiwenni, imi fell-as i yebna uđris. Sumata tmezgunt-agi yettuqet deg-s udiwenni si tazwara armi d taggara, awal itezzi yef unadi n umkan n tufra. Ma d ayen yeenan tasleđt n yigan, tigawin akken ma llant nessemlal-itent deg sin n yinziyen yimesgan. Amenzu yebna yef unadi n umkan n tufra, wis sin yef isebbađen n wasem. Deg uzenziy amenzu, Earfiya, Slim, Basel, Nemmic, Wasem, i d-imagayen d nutni d inarmasen imnamaren d imsulta, amsifađ d Earfiya, imallalen d tlam, adrar, akked tziri. Azenziy wis sin amgay d Babanag, amnamer d Wasem d netta i d amsifađ, ma d imallalen d Babanag d umddakel, imnamaen d incumen.

Si tama nniđen, nezra d anwi i d iwudam igejdanen d yiwudam inaddayen deg teḥkayt n tmezgunt-a. Iwudam igejdanen (Earfiya, Slim, Basel, Nemmic, Babanag, Wasem). Ma d wiyad di naddayen (Acawrar, Nnbi, Agellid, Ameslub, Ameddakul, Imlisen). Nezmer ad nini d ayen llan kra n yiwudam di tmezgunt-a, inedruyen-is ttmalen yer usebgen n teđsa am akken d ayen sean ssenf n yimetiyeen.

S umata d wi i d igmmaḍ i yer nessawed deg leqdic-a nexdem yef yiwudam yellan deg tmezgunt « Afus tiyratin i mm tcelliqin » n Muḥaned Belmaḍi. Iferdisen-a d agaruj n tesleḍt n yiwudam, wid ara yillin tiwwura-nniḍen deg wayen yesəan awadem s umata.

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Tiybula

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Amawal

Amawal :

Tamaziyt	Tafransist	Tamaziyt	Tafransist
Aglam	Description	Iwudam landayen	Personnage secondaire
Ahil	Programme	Tadamsa	Economie
Amezgun	Théâtre	Talfiwin	Divers
Amezruy	Histoire	Tamalayt	Comédie
Amharsan	Colonialiste	Tamiḍrant	Notion
Amsifaḍ	Distinateur	Tayarma	Civilisation
Amalal	Adjuvant	Tayawsa	Objet
Amnamer	Opposant	Tasartit	Politique
Anarmas	Destinataire	Tasegda	Tasegda
Azeniy	Schéma	Tasuqilt	Traduction
Ikubar	Partie	Tasuta	Génération
Imsisiyen	Convention	Tazuri	Art
Imsulṭa	Sécurité Militaire	Tigawt	Action
Inicanen	Ciblistes	Tilawt	Réalité
Iybaluyen	Sourcistes	Timtti	Société
Iyelnaziyen	Nastionalisme	Timugtit	Dramatique
Iwudam Igejganen	Personnage principal	Tugna	Image

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Agbur

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