

**AFLIF N ULMUD UNNIG D UNADI USSNAN
TASDAWIT N LMULUD AT M&AMMER – TIZI-OUZOU**

**TAMEZDAYT N TSEKLIWIN N TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIYT**



Uttun n umsedfer :

Uttun n usnay :

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

TAγULT : TASEKLA TMAZIYT

TAFERNA : TAZURİ D TSEKLA

ASENTEL

**Tasleđt n wadeg d wakud deg ungal yiwen wass deg tefsut n Σmer
MAZDAD**

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Asenmer :

Deg tazwara ad nesnemmer massa Sadi Nabila, ad as-inni- γ tanemmirt d tameqqrant γ ef tmusniwin d lwaqt i-d tefki \dot{d} .

Tanmirt akk i wid i γ -d-yefkan afus n tallalt ama d iselmaden ama d inelmaden n tutlayt d yidles n tmazi \dot{y} t.

Tanmirt i win iqeddcen γ ef tmazi \dot{y} t ama iselmaden ama d inelmaden.

Abuddu :

Ad buddey amahil-agi inu i yimawlan-iw :

- I baba d yemma i getban fell-i seg wasmi i d-luley
- I yisetma : Ratiba d Dhaouia
- I yitmaten-iw : lyes , norrdine d ouidir
- Mebla ma ttuy tawacult-iw Amrane d twacult n xwali

Harrez

Rima



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Tazwert tamatut

Tazwert tamatut

Tasekla tamaziyt, tella d timawit. Tasuta, tettak-it i tayed. Seg tewsatin n tsekla-agi tamensayt, ad d-nebder gar-ament: tasrit (ayen yeenan timucuha, tiqsidin, atg.), tamedyazt (ama d tamedyazt n tmeɛtut, ama d tamedyazt n yirgazen) akked talɣiwin tiwezzlanin (akka am yinzan, timseeraq, atg.).

Tasekla tamaziyt, xas tettwasen s yidles-is d umezruy-is i d-yeddan s timawit, d acu kan, simmal tettneri. Yuɣal, tennulfa-d tsekla yettwarun, banent-d tewsatin timaynutin akka am tullist, ungal, amezgun ,atg¹.

D acu akken asurif-agi i d-tger tsekla tamaziyt yer tira, yettef sin n yiberdan: abrid amezwaru, yella s uɣiwec n wamuden n tsekla timawit d usiskel nsen. Ma d abrid wis sin, yella s usnulfu n tsekla yettwarun (ungal, tullist, amezgun, tamacahut yettwarun, atg).

Asiskel n yidrisen n tsekla timawit, yebda deg lqern wis XIX. Imezwura i yeenan leqdic- a, d imrabɗan iɣumyen akked kra n yiserdasen am userdas Hanoteau i d-yessufyen adlis *Poésie populaire de la Kabylie du Djurdjura*².s tutlayt tafransist, deg-s ijeme-d 621 isefra , Syin akkin, uɣalen banen-d yimeskilen izzayriyen, enan ula d nutni leqdic-agi n usiskel. Gar-asen, Aɛmer u Said boulifa, Ben sdira, atg.

Di lqern wis XX, tennulfa-d tsekla tatrart. Iban-d deg-s wungal. Ungal amezwaru s teqbaylit, yura-t Beleid At eli gar yiseggasen 1945-46. Azwel-is *Lwali n udrar*. Sin yer-s, deg yiseggasen n tmanyin, yeffey-d wungal *Asfel* n Rachid Σellic (1981). Seg tallit-a, tawsit n wungal tuɣal tettneri deg tsekla taqbaylit tatrart. Aɣas n yimyura i yeddan deg ubrid-a (S. Saedi, A. Mazdad, S. Zeniya). Imyura-agi, s wungalen-nsen ssawɗen ad d-fken udem amaynut i tsekla s tenfalit taqbaylit³.

Ggten yisental iyef d-ttawin wungalen yuran s teqbaylit: tamagit, tayri, asenqed n tmetti d tsertit, tatrarir d tensayit, atg. Ma d imyura ɗefren abrid n tira, ad naf dya ungalen ttawin-d

¹ CHAKER Salem, « La naissance d'une littérature écrite, cas du berbère (kabyle) », *Bulletin des études africaines*, N° 17-19, Paris, Inalco, 1992, sb.17

² HADDADOU Mohand Akli, *Intoduction à la littérature berbère*, Alger, Haut commissariat a l'Amazighité, 2009, sb.11.

³ BELLAL Noureddine, *Etude du personnage en tant que catégorie textuelle dans les romans kabyles d' Amer Mezzad*, mémoire de magistère, université de bejaia, 2011, Sb 14

Tazwert tamatut

yef umennuy i d-yedran deg useggas n tmanyin, d tefsut taberkant id-yedran deg useggas 2001.

Deg tefsut taberkant 2001 ar ass-a lan n yimyura xas akken drus mađi wid i yuran fell-as i d-yesnulfan gar-asen Σ mer Mezdad i yuran ungalen ibegen-d d akken imaziyen ttnayen yef tmagit-nsen d wayen yerzen akk tutlayt d yidles. Gar wungalen-is *Id d wass, Tagrest uryu*, aneggaru i yura isemma-as *Yiwen wass deg tefsut*, deg-s yehka-d yef tefsut taberkant n 2001.

Azal ameqqran n tezrawin i yettwaxeddmn yef ungal aqbayli yella-d yef tasleđt n yiwudam, tasleđt tasentalant, kra niđen xedmen aserwes gar sin n wungalen *id d wass*, *tagrest uryu* ney *Ass-nni*, ma dayen yeenen tasleđt n wakud d wadeg imi d iferdisen n tsiwelt, ur llint ara s watas.

Tamukrist

Tira taneglant tebda tettejni seg yiseggasen n tmanyin d afella. Σ mer Mezdad, d yiwen uneggal yeñfen amdiq d alayan deg tsekla taqbaylit. Yef wakka nezmer ad d-nini drus mađi n tezrawin tigensayin i bedden yef yinumak n wullisen i d-yellan deg wungal « yiwen wass deg tefsut », daymi nra ad d-neg yer yiwen seg wungalen-agi *yiwen wass deg tefsut*.

Akud d wadeg gar tulmisin n wungal sumata, d ttawil s-way-s nezmer ad d-nbeqan melmi d wanda i teđra teħkayt, yis-sen i bedden yinedruyen deg wungal.

Ihi, iswi n leqdic-agi, d asebgan n wazal yesa wakud d wadeg deg wungal *Yiwen wass deg tefsut*. Imi amaru yefka Iwudam-is tudert deg wadeg d wakud i yefren. Iswi nney seg tezrawy-agi, ad nzer tumisin n wakud d wadeg deg wungal *Yiwen n wass deg tefsut* n Σ mer mezdad, yef waya ad d-nefk asteqsi: *Amek i yessemres umsawal adeg d wakud di tsiwelt n teħkayt ?*

Turdiwin

Di tesleđt n ungal « yiwen wass deg tefsut » si tama n wakud d wadeg amaru Σ mer Mezdad:

- Akud n wungal-agi yeqqen yer tallit n tefsut taberkant, d wayen akk i yedran deg-s.
- Akud n teħkayt wungal-agi, am wiyad i yura Σ mer Mezdad, wezzil, ibedd kan yef yiwen n wass am akken i d-iban deg uzwel
- Tigawin-is đrant-d deg yiwen wadeg, imi yeqqen yer tefsut taberkant.

Tazwert tamatut

Asenked n wamud

Yiwen wass deg tefsut, d ungal i yura Σ mer Mezdad deg useggas n 2014. Yebda-t yef 3ln yihricen. Ungal-agi, yesεa azal n 227 n yisebtaren. Yewwi-d deg-s yef yiwet n tedyant i yedran deg yiwen n wass, di tefsut taberkant deg useggas n 2001.

Yiwen wass deg tefsut, imaziyen, ladya ilmezyen, yeččur wul nsen, yenfel seg wurfan, imi ufan-d iman-nsen ttidiren deg yiwet n tegin n ddiq d lħers n udabu, ilmezyen anda ma llan ama di tudrin ney deg temdint uyen abrid metwal tamdint n Lezzayer.

Ass-nni, d ass amcum imi ilmezyen wwin abrid yer tamdint. Mezzi , meqer mlalen anwid iggan ttiead gar-asen. Ass-nni tuy tuget gar imawlan myal yiwen seg yilmezyen, teğraħtasa-nsen , qubren yer d axel , imi d-usan yilmezyen mebla lebyi n yimawlan-nsen. Ass-nni tiyemmatin d yibabaten ur hennan ara imi zran arraw-nsen a-ten-ad gar lewħuc n tmetti.

Ass-nni d ass amcum, xelsen-tt akk wid yečča wul-nsen yef tutlayt-nsen d tmagit, yal wa d acu yedran yid-s. Gar-asen *Utudert* iruħen ad inadi axeddim yer waggur-azewway am netta am wiyad. Din fkan-t yer Sseħra, netta yebya ad yexdem di tmurt-is. D acu, deg tama niħen, din i d-yemlal d *Neğma* tin yewwin leeqel-is akked *sliman* i yuħalen d ameddakkel-is. *Sliman* d amdan i yesεeddin lħif, d win umi temmut temtut d sin n wakniwen deg uεebbuħ-is, ma iεawed zzwagħ yuy yiwet qqaren-s *Wezna*, d taselmadt acu imi zzher-is iqqur, netta yebya dderya nettat tugi taggara-s truħ, teğģa-t.

Yilas d *Briruc* d sin n yimeddukkal akken i d-kkren, mi d-yekker *Yilas* azal n wass,xas akken ass-nni d ass n tyuri, yeffey-d yer beħra yuy abrid yer temdint n Lzzayer, yemmuger-d ameddakkel-is *Briruc* ddukklen, di sin yer temdint akken ad tekkin di tegrawla .

Frawsa d yemma-s n *Yilas*, d taselmadt ula d nettat tameddakkelt n *Wezna*, d tağģalt argaz-is d win i nyān yirebraben zdat n tewwurt n lluzin anda i xeddem, *Yilas* trebba-t-id s lħif, axas akken yemma-s tugi ad iruħ, imi tuggad ad as-teħru am baba-s wa t-nyen.

Tazwert tamatut

Ass-nni, tamdint teččur d ilmezyen, d iserdasen, tiḥuna yelqent, kulec yeyleq, ilmezyen ttfen imukan-nsen ttrağun melmi ara tekker. *Fawzi* d yiwen ueskiw, d ddewla i t-id-irebban, ixeddem ayen i s-qqaren.

Ass-nni, timest yellan tettenfufud, tamdint tuyal s rššas, ilmezyen iswi-nsen d yiwen, aššalin tutlayt, usan-d akk yer yiwen yiswi. Ula d *Briruc*, amedyez amectuḥ, yenya-t *Fawzi* yewwet-it s rššas s aqerru. Ula d *Yilas* awḥid n yemma-s, yewwet-id yer iderren-is. Yewwed

lexber seg wayen d-iderrun deg temdint, ilmezyen yexbabden, wid i ruḥen ad nnadin yef izefan-nsen, tamurt n leqbayel temlel, laḥzen tilawin tmeğğident, irgazen ttfen imuyag s ifassen, ylinazal n tlatin ilmezyen.

Akka i teđra d yilmezyen i iruḥen yer temdint i wkken ad delben kan izerfan sean di tmetti-nsen mgal n udabu i ten-iḥersen

Tarrayt n unadi

Tasleđt-nney tebna yef tezri n tedyizt (s tefrensist la poétique). Tizri-agi, tetteerađ ad d beğgentalyiwin i-yef yebna meṛra uđris d cebaḥa nsen. Tadyizt, tegrew-d meṛra tizra am tsensiwelt, tiyunba, atg. Tazrawt-agi, ad tbedd yef tezri n tsensiwelt, ladya deg wayen yeenan tasleđt wakud deg wungal-agi.

Tuddsa n umahil

Amahil-agi, yebda yef krad n yiḥricen:

- Deg uḥric amezwaru, ad yili wawal yef usenked n tsensiwelt d wungal yuran s teqbaylit d umaru Σmer Mezdad d wayen i d-yesnulfa.

-Deg uḥric wis sin, awal, ad yili yef wadeg deg wungal *Yiwen n wass deg tefsut*. Ad nwali azal i as-yettunefken deg wungal ama seg tama n uglam, ama seg tama n ušennef i as-yefka umaru.

Am akken ara nexdem tasleđt i yismawen n yidgan deg wungal-agi.

-Deg uḥric wis krad, ad xedmey tasleđt n wakud. Deg-s, ad nwali ama d akud n teḥkayt (melmi teđra.

Aḥric amezwaru :

**Asenked n tsensiwelt d
wungal yettwarun s teqbaylit**

Tzwart

Deg uḥric-agi amezwaru, ad nawi awal ḡef tsensiwelt. Deg-s nefren wa ad d-nemmeslay ḡef tezri i yesbedd G. Genette. S yin akkin, ad nuḡal ad d-nawi awal ḡef wungal. Ma nerra lwelha ḡer tewsatın n tsekla tatrart i yeḡḡfen taqacuct n usnulfu s tesrit taqbaylit, ad naf d ungal, d yiwen n ḡḡenf i icudden ḡer tira s tesrit. Deg uḥric-a, ad neereḡ ad d-nawi fell-as awal, d aḡayen i aḡ-yerzan da, d ungal yettwarun s teqbaylit imi d amud i-ḡef ara tili tesleḡt-nney. Deg yixef-a, ad d-nawi awal ḡef wungal aqbayli d umezruy-is.

I. Asenked n tsensiwelt

Tasensiwelt, d tussna tamaynut, tban-d deg yiseḡḡasen n 1960 akked 1970, di lawan anda llant tezrawin n tsensiwelt i icudden s waḡas ḡer tyessa n yal asnulfu aseklan. Ayen yeenan awal n tsensiwelt, yesnulfa-t-id T. Todorov deg useḡḡas n 1960¹.

Sumata, tasensiwelt d tussna i yeenan tifukkas d teskiwin icudden ḡer uḥric n tsiwelt deg yiḡḡrisen n tsekla neḡ deg talḡiwin niḡen yurzen ḡer wullis². Tasensiwelt, tennerna di tmurt n fransa di taggara n useḡḡas n 1960, maca yal anadi ḡef tsensiwelt, nettuḡal s waḡas ḡer yinadiyen i yexddem G. Genette, laḡya ayen i d-yewwi deg kraḡ n yiḡḡrisen-a: figure I, II, III, gar yiseḡḡasen n (1966, 1973).

Axeddim n G. Genette (1972 et 1983), yella d akemmel deg wayen xedmen yigliziyen d yilmaniyeen. Di lewhi-ines, tasensiwelt d awal ḡef wullis. Yufrar-d G. Genette di tezrawin-ines ḡef tussna n tsensiwelt, yewwet amek ara yesseḡḡired gar tlata n tmiḡḡranin taḡḡkayt, ullis, d tsiwelt. Iswi-s, ad d-issebgen assaḡ yellan gar-aset. G. Genette yesbadu-d timiḡḡranin tigejdanin s tsensiwelt yerna ireḡḡa akk tizrawin-ines ḡef tewsatın n tsekla ama d timucuha neḡ d ullisen s uxeddim-agi n tussna n tsensiwelt³. Tasensiwelt, tettnadi ad d-tbeḡḡen assaḡyen yemxalafen yellan gar taḡḡkayt akked wullis: taḡḡkayt d amseḡḡfer n yineḡḡruyen yellan d axel n uḡḡris maḡḡllis d tasiwelt yettwaxedmen ḡef yineḡḡruyen-nni n taḡḡkayt d talḡiwin⁴. Deg uḥric n tesleḡt nuḡḡris aseklan, G. Genette yefka-d kraḡ n yiswiren. Nesea ullis, taḡḡkayt d tsiwelt⁵.

¹ Boubhira Hayet, Bouchouka Malika, *Tasleḡt n tsiwelt deg wungal «Inig Aneggaru » n Brahim Tazayart*, akatay n Master, tizi-ouzou, 2012/2013, sb.33.

² Idem, sb.34.

³ Boubhira Hayet, Bouchouka Malika, op,cit sb 36.

⁴ Ibid.

⁵ Caribon Killander Carla ,« Elément pour l'analyse du roman », Sol, FR1101, VT 2013, sb 5, [en ligne]. https://www.sol.lu.se/media/utbildning/dokument/kurser/FRAA01/20131/Elements_pour_1_analyse_du_roman_Prendre_vision_pour_le_24_janvier_.pdf Consulter 19/02/2021 a 15 :34

Ullis

Ullis d anaw n uđris. Yerna yiwet n taħkayt tezmer ad ttwales s wachal n yiberdan, am umseđfer n wakud deg ullis, di yal tikkelt ilaq ad nzer ma yella iđfer-it umsawal ney xaı⁶.

Ullis yebna ęef teħkayt i d-yewwi umsawal. Yebna ęef yinedruyen izemren ad ilin di tillawt, am wakken i zemren ad ffyen i usugen d teħkayt. Fer G. Genette « *ullis d inaw imawi ney yettwaru i d yemmalen amseđfer d umsetbee n tigawin d yinedruyen* ⁷ ». S wayen i d-yenna, ullis, yemmal-d amseđfer n yinedruyen wid yellan di tilawt ney d asugen. S waya, ad naf G. Genette, yebda ullis ęef krađ n yiħricen, amenzu ullis yemmal-d taħkayt, wis sin d inedruyen, ma d wis krađ d tasiwelt.

S waya ad iban-d akken taħkayt d aħric deg wullis i d-yettawin talęa n yinaw, yettwarun ney yettwanen i d-igellun assay ger yinedruyen n yiwet n tedyant di tillawt ney yeddand deg usugen. Ma d sşenf wis krađ ullis d tasiwelt, yemmal-d tasiwelt s timmad-is, tettawi-d ęef tidyanin d yinedruyen yemxalafen⁸.

Taħkayt

D aħric deg ullis, yeskan-d anda yettwasaqdec uđris, tettawi-d ęef tigawin d yinedruyen i yellan deg tilawt ney d asugen. Taħkayt, deg uđris aseklan akked tmuyli tasensiwelt.

Tasiwelt

Tasiwelt gar yeħricen igejdanen n wullis d lsas-ines. G. Genette, yenna-d ęef wawal n tsiwelt, sumata, belli d abrid i yeđfer umsawal akken ad d-yeħku taħkayt-ines.⁹ Akken yebyu yili yinaw n wullis, s imaw ney s tira, ad d t-naf tella deg-s tsiwelt¹⁰.

Ęef waya atas n yimyura i d-yemmeslayen ęef yeħricen d yiferdisen n tsiwelt (iwudam, akud, adeg), am G. Genette, Y. Reuter. atg, ęef waya ferney sin n yiferdisen igejdanen (akud d wadeg) akken ad d-mmeslayey fell-asen s telqay deg yiħricen i d-iteddun, imi fell-asant ara bnuy tazrawt-iw.

⁶ -Atelier de fabul, <https://www.fabula.org/atelier.php?R%26eacute%3Bcit> consulter le 20 /02/2021.

⁷ Genette Gérard, *Figure III*, Paris, Seuil, 1972, sb 71. « Le discours oral ou écrit qui assume la relation d'un évènements ». D nekk i t-id-yessuqlen.

⁸ Ibid, sb.74

⁹ Genette Gérard, op,cit, sb.72 .

¹⁰ Boubhira Hayet, Bouchouka Malika, *tasleđt n tsiwelt deg wungal « Inig Aneggaru » n Brahim TAZAFART*, Akatay n taggara n master, Bouira, 2012/2013 , sb.46

II. Tabadut n wungal

Ungal, d tawsit gar tewsatın n tsekla. Ma nerra lwelha yer tewsatın n tsekla tatrart, ad naf tawsit imucaen aħas d ungal, icudd yer tira s tesrit, akken i d-yenna Y. Reuter « *ungal d tasekla yettwarun s tesrit* ¹¹ ».

Ungal, d taħkayt, yettawi-tt-id umaru amzun teħra ney tezmer ad d-teħru. Ungal, yemgarad yef tewsatın niħen n wullis, yesea azal, yis-s i d-ssenfalayen yef wayen ttidiren yimura deg tmetti-nseñ d wayen akk i ten-yuyn

Amezruy n wungal yettwarun s teqbaylit :

Tasekla seg wayen i d-ibennun tayerma n kra n ugdud, tettay-d aħar seg tmetti ama s timawit ney s tira. Ma nerra lwelha-nney yer tsekla taqbaylit, ur txulef ara tasekla n yigduđen niħen, d acu tasekla taqbaylit, aħas i teħdda iwakken ad tenneni, wa tettwaseqdec deg wannar n tussna. Tasuta tettak-itt i tayed, seg ubrid n timawit almi d asmi ara tettwaru. Tasekla taqbaylit, treħħa iman-is deg tmetti, imi tettawi-d ayen tettidir tmetti deg lawan-nni, tamacahut yella d tawil n ttrebga n yigerdan, inzan d lemēun s wayes i d-tettili tewyalt gar-asen, timseeraq i d-yettilin i wurar s yiswi n unerni n wallay d tħerci, tamedyazt iwumi ggan azal yimezwura-nney.

Aya yella s ubrid n timawit kan, yella d llsas i yettidir umdan seg yimi yer tmezzyt. Tekker-d tsuta i d-yerran amud-agi n tsekla timawit id-ħħan yimezwura yer tira.

Seg lqern wis 19 i tebda tsekla taqbaylit tetteħdday seg timawit yer tira. Llan wid yuran s tefrensist, llan wid yuran s tmaziyt. Banent-d tewsatın timaynutin deg tsekla taqbaylit am wungal, tullist, amezgun¹², Gar yimura iqbayliyen yettwasnen s tira n wungalen s tutlayt tafrensist, yella Mulud Mēemri, Tawes Σemruc, Mulud Ferēun... Ungalen-nseñ ttwuran s tutlayt tafransiste maca ttmeslayen-d yef tmetti taqbaylit d liħala n tmurt di tallit n temhersa.

Deg yiseggasen n 80 ara taytasekla taqbaylit abrid amaynut, rnu yer lesnaf yellan yakan, ad d-naf leħnaf niħen am amezgun, tullist d wungal.

¹¹ Yves Reuter, *Introduction a l'analyse du roman*, paris, Ed Dunlop, 1991, sb.9 « Ils s'agit d'œuvres ecrites, en prose ». D nekk i t-id-yessuqlen.

¹² Haddadou Mohand Akli, *Intoduction à la littérature berbère*, Alger, Haut commissariat a l'Amazighité, 2009, sb 26, « à partir du 19eme siecle, va introduire des genres nouveaux comme le roman, nouvelle, piece de théâtre ». D nekk i t-id-yessuqlen.

Ma nefren tawsit n wungal, d tawsit tamaynut i d-ikecmen annar n tsekla tamaziyt tamirant. Talalit n wungal aqbayli di tsekla tamaziyt yewwi-d yef waɣas n temsal n ddunit, yef tmagit n tmaziyt d wayen akk i sɛddan leqbayel d lemħayen.

Azar n wungal n teqbaylit s teqbaylit yettuɣal almi d iseggasen n 1940, asmi yura Belaid At eli s ungal-is *Lwali n udrar* i d-suffyen yimrabden irumyen deg yiseggasen n 1963. Maca ungal i d-yeffyen s wudem unšib, d ungal yura Rachid ɛellic 1981 *Asfel*, aseggas kan i iɛddan yef tefsut n yimaziyn, yeldi yiwen n ubrid d amaynut i tsekla n teqbaylit. Syin ad t-id yedfer Saɛid Saɛdi, deg 1983, s wungal-is iwumi isemma *Askuti*, imir ad yuɣal Rachid ɛellic tikkelt niɛen s wungal umi isemma *Fafa* deg 1986 i d-yettmeslayen yef l'yerba. Deg yiseggasen n 1990, ad d-iban ɛmer Mezdad s wungal-is amezwaru *Iɛ d wass*. Deg 2000 ad yessedfer s wungal *Tagrest d urɣu*, umbeed 6 n yiseggasen yura ungal isemma-s *Ass-nni* deg usegges n 2006. De usegges 2014, isuffey-d sin n wungalen *Tettdili-d ur d-tkečcem* d *Yiwen wass deg tefsut*.

Dacu kan llan aɣas n wungalen ad ten-id-nebder s wazal-nsen am Salem Zinia i yuran *Tafrara* 1995, *Iyil d Wefru* 2002, *Azar n tagut*, Brahim tazayart i yuran *Salas d nuɣa* 2004, *Inig aneggaru* 2014, Linda Kudac d tanagalt tamezwarut s tutlayt n teqbaylit, tura *Aɛeciw n tmes* akked *Tamacahut taneggarut*. Yella diyen Ĥmed Nekkar i yurran *Yugar ucerrig tafawet*, *Azeɣa n tissist* d waɣas niɛen d-yennulfan uran ungalen, ney wid iɛddan ad ssuqlen seg tutlayin niɛen¹³ am :

- *Nnbi/ Le prophète* de K.Djebrane (traduit par F.Abache en 1991 et H.Louni en 2004)
- *Remmana* de T.Ouettar (traduit par M.Belmadi en 2000)
- « *Mmi-s n yegellil* » n Mouloud Feraoun, d tasuqilt n *Le fils du pauvre*, ixdem-itt, Moussa Ould Taleb, 2004
- *Ageldun / Le petit prince de saint Exupery* (traduit par H.E.Mansouri en 2004/ et *Amyar d yilel*.
- *Le vieil homme et la mer* d'E.Hemigway
- *Aberrani*, *L'étranger* n Albert Camus et *Tazegrawt/ La traversée* n M.Mammeri (traduit et publie respectivement en 2013, 2014 et 2017 par M.A Ait Kaci).

Seg wawal i d-nebder yef wungal yuran s teqbaylit, nezmer ad d-nini belli ungal-a asmi i d-ilul yufa-d tagnit tedyeq, teħres, anda tutlayt tamaziyt ur tessei ara azal deg tmurt-is, anda tutlayt tamaziyt ur tekci ara s ayerbaz, d acu kan xas akken deg tegnatin yecban tigi i d-yeffey,

¹³ Sadi Nabila, *Problématique de l'écriture Romanesque en (kabyle), approche sociopoétique*, thèse de doctorat, tizi-ouzou, 23/10/2019, sb. 81.

iḍrisen-is sean azal d tulmisiin i yesea wungal akken i ilaq ad yili, rnu yer waya yekcem annar n tsekla tamaziyt s tidet deg lawan-nni. Isentel-is s umata qqnen yer tlufa i tettidir tmetti taqbaylit.

III. Asenked n umaru Σmer Mezdad

D amaru n tsekla taqbaylit, gar yimyura imeqqranen i d-tefka tmurt n leqbayel, gar wid yeldin abrid i tsekla tatrart. Taqbaylit-is yesseqdac-itt s wudem atrar, idlisen-is deg-sen tamussni tameqqrant¹⁴.

Σmer Mezdad d amejjay, d amaru, d azzayri yattaru s tutlayt taqbaylit, d amaru d wis kraḍ i yuran ungalen s tutlayt n leqbayel deffir Rachid Σallic d Said Saedi.

Iluled Σmer Mezdad deg taggara n yiseggasen n 1958, yekcem yer uyerbaz amenzu deg Larbea n at Yiraten, s yin ikemmel tizrawin-is deg tsenawit Σmiruc di Tizi Wezzu anda d-yewwi “Le bac”. Yekcem yer tsedawit n Ben Σeknun di Lezzayer tamanayt anda yedfer tujija, din yemlal akked yisdayiwen iqbayliyen i yettnayen yef tmaziyt anda ifures tagnit ad i yer timsirin yef ufus n Mouloud Mæemmeri annect-nni yeḡḡa-t ad yedfer abrid-nnen¹⁵.

Σmer Mezdad yettaru isental yeqqnen yer temsalt n tmetti taqbaylit, yettaru yef tamsalt n tmagit n tmaziyt, yef tugdut, rebreb, atg.

IV. Ayen yura Σmer Mezdad

- Yexdem tasuqilt akked Said Saedi deg usegges n 1977 i tmezgunt « La poudre d’intelligence » n Kateb Yacine.
- Amud n yisefra i wumi isemma *Tafunast n yigujilen*, deg usegges 1978.
- Ungal *Iḍ d wass*, 1990 d 2010.
- Ungal *Tagrest uryu*, 2000.
- Amud n tullisin « Tuḡalin », 2003.
- Ungal « ass-nni », 2006.
- Ungal *Tettḍilli-d ur d-tkeččem*, 2014.
- Ungal *Yiwen wass deg tefsut*, 2014.

¹⁴ Hacemess « MEZDAD A », [en ligne]. <http://hacemess.centerblog.net/897-amar-mezdad#>, 05/02/2011 A 06 :29 le 12/04/2020.

¹⁵ La dépêche de kabylie, « L’en-vers du devoir », 05/03/2009, [en ligne]. <https://berberes.com/nouvelles/1495-testing>. Consulté 12/04/2020.

Aḥric amezwaru:

Asenked n tsensiwelt d wungal yettwarun teqbaylit

Taggrayt:

S umata deg uḥric-agi amezwaru, nesawe-d ad nebder γef asenked n tasensiwelt s umata, d leqdic n Gerard Genette γef tezrawt-a. S yin akin newwi-d awal γef ungal yettwarun s teqbaylit. Γer taggara wwiγ-d tamentilt I yeğğan ad tebca-γ tarrayt d tmiḍranin n Genette deg tesleḍt-inu, deg wayen yeenan adeg d wakud deg ungal yiwen wass deg tefsut n Σmer Mezdad.

Ahric wis sin

Tasleđt n wadeg deg wungal
Yiwen wass deg tefsut

Tazwert

Akud d wadeg gar yiferdisen igejdanen i yesean azal deg tasleđt n yidrisen n tsekla, yef wannect-a riy, ad yili d asentel deg tesleđt-iw yef ungal « *yiwen wass deg tefsut* ». Deg uħric-agi , ad nexdem tasleđt i wungal-a sumata, ad d-nezwer awal si tama n wadeg, deg-s ad d-nawi awal yef isem n wadeg. Syin ad nuyal ħer uġlam n wadeg deg wungal d uħennef-ines. Deg-s ad d-nessufey řřenf n yidgan i yessemres umaru dixel n wungal-is , ħer taggara ad d-nefk assay yellan gar wakud d wadeg dixel n wungal-agi.

I.Adeg deg wungal

Adeg, d amkan anda đerrunt tigawin n teħkayt, d aferdis i yesean azal di teħkayt, akken i d-yenna M. A. Salhi « *Adeg d aferdis di tesleđt. D adeg I d-immalen anda tđerru tigawt , d netta I d-yeskanen, deg wařas n tegnatin, amek igga uwadem. Yettili-d wannect-a s uġlam n wadeg (ismawen d lewsayef n yimukan) anda tđerru teħkayt¹* ». Ma yella d Y. Reuter, yemmeslay-d yef wazal n wadeg deg wungal, yenna-d: « *Adeg d aferdis agejdan i d-yettbanen s wařas deg wungal, yezmer ad d-iban s sin n wudmawen, tamenzut deg wassay tesa akked d tillawt, tis snat, di twuriwi-ines dixel n uđris²* »

I.1. Isem n wadeg

Isem n wadeg, d awal i d-yemmalen amkan anda i teđra taħkayt. Yezmer ad yili d win yellan di tilawt, yessen-it umaru d umeyri. Am wakken yezmer ad yili d asnulfu i t-id-yesnulfa umaru i yinedruyen n teħkayt-is, meħsub, mačči d adeg yellan di tilawt, d asugen i t-id-yessugen umaru.

Isem n wadeg, d win yesean azal dixel yal ađris acku yettak-d ařas n yisalan i umeyri yef taħkayt n uđris. Yef waya, ur yeđdil ara ma yella yessemres umaru isem n wadeg yellan di tilawt, ney ma yella yesnulfa-t-id. Amaru, mi ara yessemres idgan yellan di tilawt, iswi-s ad iqennee wa ad issebgen i umeyri belli taħkayt n wungal-nni d tin yellan d tilawt, teđra ney tezmer ad d-teđru. Dya akken, yezmer ad yili umeyri yezra akk ayen i d-yezzin i wadeg-nni,

¹ SALHI Mohand Akli, *Asegzawal amezzyan n tsekla*, Tizi Ouzou, Tizi Ouzou, L'odyssée, 2012, sb 09-10

² REUTER Yves, *Introduction à l'analyse du roman.*, Paris, Dunop, 2005, sb.55. « L'espace mis en scène par le roman, peut s'apprehender selon deux grands entreés : ses relation avec l'espace réel et ses fonctions à l'intérieur du texte ». D nekk i t-id-yessuqlen.

ad t-id-issugen deg wallay-is lawan-nni n tyuri. Iswi n umaru seg wannect-a, ameyri ad yekcem di teħkayt, wa ad iħulfu yezra atas yef tadyant, meħsub, ulac d acu i as-idergen yef wadeg-nni.

Ihi, Isem n wadeg yezmer ad yili d tidet yessen-it umaru, amkan d win yellan deg tudert n yall ass, am wakken ad yili, d win i d-yewwi umaru seg wallay-is akken ad as-yefk rruħ, s yinedruyen akked tigawin itezzin deg-s. Deg wungal *Yiwen wass deg tefsut*, idgan i yessemres umaru di teħkayt-is, llan di tilawt, mačči d asnulfa i ten-id-yesnulfa. Gar yismawen n yidgan i d-yuyalen deg wungal-agi, ad d-nebder : *Sseħra* , *Qsemtina* , *Lzzayer* , *Leblida*, atg. Idgan-agi, mmalen-d di tazwara, belli taħkayt teħra di tmurt n *Lzzayer*. Taħkayt i d-yewwi amaru Σmer Mazdad dixel n wungal-is, tigawin-is, đrant-d di temdint n Bgayet. Xas akken ur d-yebdir ara umsawal n teħkayt isem n temdint-agi, maca llan yiferdisen i ay-yessawđen ad negzu belli inedruyen n teħkayt, llan di temdint n Bgayet. Tamezwarut, taħkayt tettezzi yef yinedruyen n tefsut taberkant n 2001. Inedruyen-agi, đran di tmurt n Leqbayel. am akken i d-iban deg tukkist-agi seg wungal *Yiwen n wass deg tefsut* :

« *Seg tudrin ayen i d-udren, gemmen yer wayen i d-usan. Ad tiniđ gguggin-d akken ma llan, ur yeqqim yilemzi dihin* » (sb.137)

Inedruyen-agi n 2001, banen-d ladya deg Tizi Wezzu d Bgayet. Ayen i ay-yeğgan ad d-nini taħkayt n wungal teħra di temdint n Bgayet war ma yessemres umaru isem-agi, imi d-yuder tamdint đran-d deg-s yinedruyen-a. Deg-s yella yilel ney lebħer. Ihi, nezmer ad d-nini d taħkayt n wungal *Yiwen wass deg tefsut* n umaru Σmer Mezdad d tin yedran di Bgayet.

« *Wina ibedden sdat ufaylu, yesikkid metwal azegza, mi s d- ikad Utudert di ddjaj iqumer izri, dya ibren-d* »(sb .14)

Ihi, idgan n wungal *Yiwen wass deg tefsut* llan di tilawt, ulac d acu i d-yesnulfa umaru. Tis snat, idgan-agi ur ggiten ara (ulac atas). Xas akken amsawal yettader-d ismawen n temdinin niđen, maca yiwen n wadeg kan i-deg d-đrant tigawin. Adeg-agi, d tamdint n Bgayet. Tikwal, yettwehhi yur-s s usemres n wawal « tamurt » maca awal-agi, yemmal-d dayen idgan niđen. Dayen ara nwali deg uferdis-agi i d-iteddun.

I.2.Assemres n wawal « Tamurt »

Tamurt, ney s tefrensist “le pays”, akken I d tenna Camille lacoste dujardin deg udli-is umi t-semma *Le conte kabyle. Etude ethnologique*, d akken d adeg i d-yemmalen amađal, anda tella

tudert deg-s. Tamurt d amkan iemren s tuddar, timdinin, idurar, leywabi, isaffen. Tamurt, d adeg anda tella tudert, d akal n yimawlan d lejdud, imdanen d wid yettidiren s temeict iqeeden , d wid ilehhun elahseb yilugen n yidles n tmetti-nni.

Adeg n « tmurt », yessemalay timnađin yer yiwen n wadeg, ara yesoun amezruy d tutlayt yiwet (ney ugar). Deg wungal *Yiwen wass deg tefsut*, amsawal, yessemres awal « *Tamurt* » yef krađ n yinumak : tikwal issemras-it akken ad d-immeslay yef « *tmurt n leqbayel* », tikwal yef « *tmurt n Lzzayer* » ney dayen yef « *tmura tiberraniyin* ».

Si tama n « tmurt n leqbayel », yessemres-it umsawal d adeg yelhan, zik d adeg n lejdud, d leenaya n zik d tin yezgan. Werđin teffiy lherma imezday-is, tmana d talwit. Imezday n tmurt n leqbayel d wid iggan tagmat, wa yufa wayeđ. Daxel n wungal, amaru iglem-d ilmezyen n « tmurt n leqbayel », sean assirem d iswi meqqren yef tmurt-nsen, yebyan tamurt ad tennerni wa ad tezgu deg-s talwit d tmana, rnu yer-s, tutlayt d umezruy ad nnernin wa d ttwaherzen.

« *Ulac am talwit, tamurt ideg yeterdig rrsas yef medden mačči d tamurt* »(sb.142)

« *Asmi neqger, atas i nesaram, mara nfakk tayuri (...), mara yendekwal yedles, ad nay amkan ger tmura ! neggul ur nuyal am widak nkuz di temzi (...) nurga axelxal, nuki-d d cckal* » (sb.13)

Si tama niđen, amaru ifka-d udem niđen yef yimezday n tmurt n leqbayel, ttwaezlen, uyalen yer arrif di tmurt n Lzzayer. Rnu amezruy d tutlayt-nsen uggin ad tt-id-sbinen wa ad tennerni.

« *Nekkni, tamnať-agi d iri kan, ur d talemast. Ayaref, yiwet n tlemmast kan i yur-s, di tmanayt i tresša ! Wet azrem s aqerru. Deg icuqar-a ideg nezdey, ulac win ara y-d-iwalin ! ilmezyen-nney nterren mačči d kra* » (sb .137)

Tikwal, awal « *Tamurt* », yettusemres deg wungal-agi akken ad iwehhi yer tmurt n Lzzayer s lekmal-is. Yessemres-it umsawal daxel n wungal zun d amkan ibaw, d win yezdey lxuf d tuggdi di tnefsit n yimezday-is ifuden talwit d tmana iruhen deg tmurt. Tamacint n tmurt, d tin iteddun yer deffir kan, tender deg-s tmes akken i t-id-tenna *Weznatameddakkelt* n *Frawsa*, d tamettut n *Sliman* tenna-as d axel n tumubil mi lehunt yer uyerbaz :

« *Tamurt-nney ansi i s-tekkid teqqers, ulac tamnađt iselken, ad nesaram ġur-s. Azniq yuđal d agudu. Ayen nnulen medden ħseb-it iđae* » (sb.108)

Tamurt n lzzayer, ilmezyen-is, d wid yemmlalen lhem, d wid ifuden tilelli, tađdemt d tmana. Ttwađelmen, axeddim ulac, ula d ayen yeenan leqraya, xas ġran ur mniġen ara. Ilmezyen, yerređ wul-nsen si tmurt. Ula d tilawin, ur mniġet ara, zik s leteb, tura rrant-t i iħeđđaben “gezmen-asent ifassen. Ur ilaq ara ad ffyent, ur ilaq ad inint rray-nsent wala ad qqiment sdat yirgazen, ula di llebsa n tlawin, ggaren iman-nsen

« *Sser iman-im, els llebsa n leħlal !* » *Yerna ad t-ddun fell-as, ma ur asen-tuy ara awal, ad as-skerhen lxedma* » (sb .114)

Deg « *Tmurt n Lzzayer* », d tamurt anda ula d rray-ik, ur ilaq, ur tezmired ara ad t-id-tefkeđ ney ad t-id-tiniđ, akken i d-nna *Frawsa*, yemma-s n *Yilas* d tađđalt, d taselmadt deg uyerbaz , deg uxxam n *Jeddi eli*

« *Ixeddamen n radyu, mer ad asen-d-yennser wawal, ad ifakk uyrum-nsen dinna. Ad d-afen iman-nsen berra, yerna ad asen-ġelqen akk tiwwura, ur tafen anida ara ddarin* » (sb.210)

« *Win ara d-yinin rray-is, ma yeffey i wayen i d-yeqqar zzmam-nsen, ur yuđal ad yaf axeddim diri-tt tsusmi-ya !* » (sb. 210)

Amaru, yessemres *Tamurt n lzzayer*, d adeg , lxuf, deg-s teffey tmana.

« *Di tmurt n tuggdi, anida ulac tmana, anagar aħezzeb ma iqurree-d kra* » (sb.54)

« *Ffuden tilelli, tađdemt,tmana, d kra ur nelli di tmurt-a* »(sb.93)

Ma d ayen yeenan anamek wis krad, win ittwehħin yer « *Tamurt tabeřranit/timura tibereřraniyin* ». Yessemres-it umsawal deg unamek n wadeg yessawalen i rrebeħ d leħna. Iwudam n tmurt n Lezzayer ttwalin timura niđen d tid yemxalafen fell-asen, deg yihricen n ddunit meřra.

D wid tuli tmussni, ula ayen yeenan izerfan d tutlayt mxalafen deg-sen. Iwudam izzayriyen, ttarran tamuylı yer tmura tibereřraniyin belli d tid ileħħun yer sdat.

« *Ma yella wanida i ħ-ifen ? Ifen-aħ di tmeslayt, ifen-aħ deg yizerfan, ifen-aħ di tmussni* » (sb. 158)

II. Aglam n wadeg deg wungal « yiwen wass deg tefsut »

Aglam d ayen i yettilin aħas deg wungal, aglam yesea azal ameqqran deg yal ullis. Daxel n wungal, aglam yesea assaħ imeqqren d wadeg. Aglam, yesea azal d ameqqran di tira n tsekla acku isuddus aħris, yerna ittcebbiħ-it. Aglam, d win yesean azal deg yal aħris, d win ittaken isallen yef adeg , amdan , taħawsa.

Aglam d ayen i yettilin aħas deg wungal, aglam yesea azal ameqqran deg yal ullis Daxel n wungal, aglam yesea assaħ imeqqren d wadeg. Aglam, yesea azal d ameqqran di tira n tsekla acku isuddus aħris, yerna ittcebbiħ-it. Isalan i d-yettak uglam sean azal deg yal aħris, akken i d-yenna G. Genette « *yuear aħas aglam mebla talsa, ktar n talsa mebla aglam* »³. Asemres n uglam yemxalef ilmed n tallit ideg yura umaru, yemgarad diyen seg umaru yer wayeđ. Daymi yal amyaru amek i yessemras aglam daxel n uħris-is. Llan kra n yimura ssemrasen aglam i wakken ad bđun yef tsiwelt n teħkayt, ad ħebsen ciť ineđruyen, akken ar deqqal ad uyalen yer tsiwelt nsen. Llan wiyad, aglam ħur-sen, d acebbeħ n uħris, akken diyen ad reššin amkan-nni akken ilaq deg wallaħ n umeyri. Aglam, yesea aħas n twuriwin deg unerni n teħkayt, yettak-d tamussni yef yiwudam d yidgan, yef wakud, yef yinedruyen. Maca, nekk ad rrey lwelha-w kan yer wadeg imi d netta i yeenan tamukrist-iw.

Deg uħris *Yiwen wass deg tefsut*, amsawal yefka aħric amectuħ i uglam n wadeg. Deg tewriqin timezwura yessexdem aglam. Iglem-d tmurt d wayen i tt-iemřen am taddart, tamdint, azniq, abrid. Daxel n uħris, aglam yebda-d s, umcwar n Utudert, yiwen gar yiwudam igejdanen, d ilemzi yesea-n 32 n yiseggasen, d ajenyur n trisiti, iruħ yer waggur azeggay, iwakken ad yaf axeddim, d win ara as-yessuffyen leetab yer tafat. Adeg n waggur-azeggay, deg uglam i as-

³ GENETTE Gérard, *Figure 3*, Paris, Seuil, 1972, sb.57. «Il est plus difficile de décrire sans raconter que de raconter sans decrire ». D nekk i t-id-yessuqlen.

yexdem umsawal, iban-d d tazeqqa tameqqrant, d taqdimt, yeğga-tt-id urumi. D adeg i d-yezgan di temdint

« Tazeqqa annect-ilat, d taqdimt, seg tidak i d-yeğga urumi. Yura yef umnar-is s teerabt d tefransist : « Aggur-azeggay di lezzayer », isekkilen d imectah. Tella teplakt niđen tura s taerab tkan » (sb .10)

Yella yiwen n wadeg niđen, d taddart. D adeg aqdim, wessieen, yedda deg-s wayen yelhan d wayen n dir **md:**

« Taddart, tamimuct teyzi tehri, tasna teqmed, acu yekmes dina wayen akk tebges talsa, ayen yelhan d wayen n dir : tebyes, tamussni qublent tismen d ucengal yezgan. Amzun tebya ad tefferfer, afug ulac. Igider yerrez-as yifer. Tezza dinna, kra tergagi ddunit mačči tembawel, ula d aqermud ur yengugi » (sb. 86)

Adeg n « taddart/temdint », d sin n yidgan i yemgaraden di ugar tyawsin. ama si tama n tudert n yal ass, d tutlayt d umezruy. Tamdint, qlil anda i d-tettwaglam, lamaena tudert-is ur telhi ara (tibawt), imi iwudam ttulfun ulac ttmana, lxiq, afqae, tameict di lbațima. Ma yella si tama tadelsant, tutlayt s-way-s i ttmeslayen deg-s d taerabt. Lmeena-s yella umgired imi di taddart awal s tutlayt taqbaylit. D ayen i d-ibanen deg yimediyaten-agi mi akken i ay-d-iglem umaru lihala n *Na Fati* segmi d-rewlen si taddart lawan-nni n rrebrab :

« Nettat, si zik, tezwar-as lewera, acu segmi d-tufa iman-is di lbațima, terna lxiq, win tufa ad as-tehku : awal d aerab, awal d aqbayli, tikkwal ur tzerr ara acu teqqar »

(sb. 148)

Ney mi *Jeddi Eli*, ibeder-d i *Utudert* amek tegga temeict-is di temdint :

« Segmi i d-nnejlay yer temdint-a, ma tebyid, nterrey cwit. Ddiq, zzhir ! Zzhir, si zik, ur t-ħemmley ara. Yerna ur ssugutey ara tuffya, iweer-iyi walluy di tedruğin, neggfey nezzeh » (sb. 163)

Daxel n uđris, amgired gar tamdint d taddart yekka-d s umgired si lđiha (lemqada d udrar). Taddart d laelaya, ma tamdint a adda (non haut). Iwudam-agi, llan wid ittidenten di temdint, llan wid di taddart. mgaraden ama deg wadeg-nsen akkud lihala amek tteicin tudert-nsen, sin-agi n tmagitin mxalafent.

Tamdint, d adeg imeqqren, ssawalen-as *Lzzayer tamellalt*, d acu kan yer “tamurt n leqbayel” d tamdint d adeg iezlen imdanen-is, isserwan tamehqrant i leibad-is, ma yella tkemmel tmurt akken, ad tuyal d tamurt n yidammen:

« Lezayyer-tamellalt, win yuyen talemast-is yuy tamurt akken tella, akken i s-zzint tlisa ! Win i t-yettfen, yettefleryaf, yerna talemast. Ma ur d-yuyal leeqel, ad tbeddel isem, ad as-qqaren lezzayer-tazeggayt » (sb.137)

III.Aşennef n wadeg deg yiwen wass deg tefsut

III.1.Adeg n umennuy

Adeg n umennuy, d adeg anda đerun yimenyan, d adeg yesean sin n leşnaf⁴. Yella wadeg amelwi⁵, d wadeg s wallalen n umennuy. Adeg amelwi, yettili-d umennuy bla allalen maca iwudam tteerađen ad ssiwđen tiktiwin-nsen ney lebyi-nsen s lemhadra, mebla lexsara. Ma yella d adeg swalalen umennuy, amennuy, yettili sumata deg ubrid, anda imdanen ttnayen iwakken ad ssiwđen tikti-nsen. Deg şşenf-agi, tella atas n lexsara ama si lđiha lerwah d tnefsit n umdan, ama seg tama n wadeg-nni.

Deg *Yiwen n wass di tefsut*, tamdint d adeg iezfen akk iwudam n tehkayt, yal wa d acu i d iswi-s dinna, wa d ixeddim i yettnadi, wa yebya ad yeffey ad yeddu d yilmezeyen-nni yessuturen izerfan-nsen deg 2001 :

« Wigi , mačči d tikli n wid yettmerrihen [...] wigi, tuget deg-sen, ur lan anžad di tamart. Di tmurt irebhen, akka i dukkulen warrac s anida ara kksen lxiq, a anida ara zhun, di teginatin n usgunfu, mara d-ffyen seg uxeddim » (sb.09)

⁴ SADI Nabila, *L'expression de l'identité dans le roman tafrara de salem zenya*, mémoire de magistère, Université de Tizi-ouzou, 2011, sb.134-135.

⁵ Amelwi, s tefrensist « pacifique ».

Deg umedy-a-gi, yessbegn-aḡ-d belli ilmezyen d wid mezziyen, tḥfen taekkemt mebla lawan ruḥen ad ssutren izerfan-nsen. Iswi-nsen, tutlayt tunṣibt n tmaziḡt. Tamdint tḡerrez s medden sya d ilmezyen sya niḍen d iserdasen ur yettettḡil ara ad yebdu umennuḡ Akken i t-id-nniḡ di tazwara, llan sin n leṣnaf n yidgan n umennuḡ, ṣṣenf n yimenḡi amelwi akked yimenḡi s walalen umennuḡ. Ad d-fkey amedy aḡef ṣṣenf amezwaru, adeg n umennuḡ amelwi, anda arrac ur ruḥen ara ḡer uḡerbaz, fernen ad ruḥen ḡer temdint wa ad ssutren izerfan-nsen:

« Ihi ussan-a, leqraya serwan-as warrac tagant » « Awah, d arrac kan i yetturaren, ugin ad ḡren ! » (sb.33)

Deg umedy-a-gi, issebgnay-d, arrac ugin ad ḡren, di tseawit uḡalent tewwura, arrac ttwalin kan ad d-awin lḡeq-nsen, wa ad ssiwḍen iwakken ad sen-d-slen i yizerfan-nsen. Ney mi akken arrac ruḥen ḡer temdint mebla leḡyaḍ neḡ mebla allalen n umennuḡ :

« Umawen gguslen, ulac taḍsa, ulac asmejgger, izri d asemmaḍ ireṣṣa sdat-sen, ḡas kaden-d rfan, ulac ayeldlalaf, ḡas ḡaren, ulac tazzla : imiren ulac win i ten-id-iḍefren ; wissen amek taggara ? tikli timgement, iswi ad t-awḍen » (sb.54)

Ma d ṣṣenf wis sin, imenḡi s wallalen umennuḡ, ṣṣenf-a-gi yella-d s usexdem n wallalen n yimenḡi, tettili aḡas n lxesara ama deg wadeg-nni, ama di tnaḡsit d sseḡa n ugduḍ.

« Fferčaçwen iffilusen iy i d-tedla tsiwant ; ffefeen, yal wa anida yerra, inuda anida ara yeffer. Arrac i d-yeturebban s lhif d lhifan, ibubben asirem n tegmat d imawlan, tura le seffḍen deg-sen. A tawayit, a lbaḡel ! D timenna kan i byan ad d-inin, ur d adabui byan ad asen-kksen » (sb.222)

Daxel n umedy-a , ilmezyen kul wa sani yerwel, ruḥen kan ad ssutren izerfan-nsen, ufan-d iman-nsen ḡar yiserdasen d udabu ur nesei rreḡma.

III.2.Adeg n cedda :

Adeg n cedda, d amkan anda amdan yettidir tudert ur twennee ara, d adeg anda amdan ixelleḡ iḡulfan ur nelḡi, d adeg ur nefki i umdan tameiḡt yelhan, d win deg-s tḡuḡten

izerfan, tanefsit tettwaḥuza. Adeg n cedda, d amkan anda amdan yettwali kan tarewla, d win ur nebyi adeg-nni , imi ula d leqraya ur temniε ara, d win i t-yettarran yer deffir.

« Tigerjyam-nsen bbeḥbhet, ur d aman kan i fuden : fuden tilleli, taydemt, ṭmana, d kra ur nella di tmurt-a. γas tuget deg-sen γran, mačči am zik, tura tayuri ur tleddi tiwwura » (sb. 93)

Deg *Yiwen n wass di tefsut*, ilmezyen ruḥen yer temdint ad ssutren izerfan-nsen yellan γef tudert ilaqen i ugdu. Ilmezyen, dduklen mgal tameḥqranit. Ilmezyen, ruḥen yer temdint i wakken adabu ad isel i tiyri-nsen wa ad d-isesbgnen liḥala n tmurt n leqbayel deg tallit n tefsut, imi adabu iḥeqqer agdud-is abaεda aqbayli. Akken i d-iban deg uđris :

« Ttwadelman ! Ttwakren deg yiseggasen, tuget dya tullas i wumi swan nezzeh ussan izerrin. Axeddim ulac, asummer d win yezgan, Ass-a ma ur ḥricen ara, ma ur d-bnan γef iman-nsen, a yemma ziyen, ara yeđrun d yimaziyen » (sb.93)

Tamagit, d tin yesean sin wudmawen: tesaε « nekk » d « wayeđ », akken ad yissiwed nekk ad yemmeslay γef tmagit-is ilaq ad yili ayen i t-yessemxalafen γef wayeđ, ur yezmir ara ad yehder yiwen γef nekk, mabla ma ur d-yebdir ara wayeđ. S « wayeđ », nekk yettak azal i wayen yeanan tamagit.⁶

III.3.Adeg n « Nekk »

Adeg n nekk d amkan anda awadem i d-ibedder tamagit-is d uzar-is, adeg nekk d win yemgaraden, yemxalafen γef adeg wayeđ, Imaεna temkemalen. Tamagit, d tin yesean sin wudmawen tesaε « nekk/le Moi » d « wayeđ/l'Autre » ; Di tmagit, ur nezmir ara ad d-nemmeslay γef tmagit n « Nekk » mebla ma nemmeslay-d γef wayen i aγ-yessemgarden d « Wayeđ ». Akken ad yissiwed nekk ad d-yemmeslay γef tmagit-is, ilaq ad yili wayen i t-yessemxalafen γef wayeđ. ur yezmir ara ad d-yehder yiwen γef nekk, mabla ma yebder-d « wayeđ ». S « wayeđ », nekk yettak azal i wayen yeanan tamagit-is⁷.

⁶ SADI Nabila, op.cit, sb.156.

⁷ Idem.

Deg wungal *yiwen wass deg tefsut*, azar n yiwudam, d leqbayel, d imaziyen. D wid isbedden amezruy d tutlayt, d wid yečan assirem yer tamurt ad tqečeed wa ad tennerni. Iwudam, d axel n ungal, amsawal, yefka-asen tagnit anda i d-ħekkun yef yiħulfan-nsen, anda i d-beggnen belli tudert-nsen zik tella akken iwata, d tin ibedden:

« *Tikkwal, taliy armi d taddart n lejduđ. yiley dinna werđin teffiy tmana, leenaya n zik d tin yezgan* » (sb.91)

Daxel n ungal, adeg n “nekk” d win tmurt n leqbayel, xas d wid yettwaderfen lmeena d wid yečan assirem ad tbeddel fell-as. Ğilas d *Briruc*, d ilmezyen, d imaziyen, d igrawliwen, ttnayen yef tamagit-nsen tamaziyt, imi tamagit tamaziyt yelten-tt seg yimezwura. *Yilas* d *Briruc* d yilmezyen niđen, ffyen-d seg taddart-nsen, metwal tamdint, mgal lebyi n yimawlan, byan ad ssutren izerfan-nsen, lebyi nsen d win muqqren, *Yilas* d *Briruc* d yilmezyen niđen, ttħussun d lwağeb fell-asen ad ruħen wa ad ssutren lħeq-nsen, xas akka tuget deg-s d wid mezziyen

III.4.Adeg n « Wayed »

Adeg wayeđ, d adeg yemxalafen, d win id yettilin mgal n nekk, acku wayeđ d win ittaken i nekk azal wa ad yebder tamagit-is.

Adeg n “wayeđ”, d amkan bu-tigawin tibawin, amdan d win yennuynan yal ass deg wadeg-agi. Yettwali tameict d tin ur t-iwulmen ara, yettħulfu yemgarad d yimdanen d wid ukkud yecrek tamurt ama di tama n yidles d tmetti.

Daxel n wungal *Yiwen wass deg tefsut*, iwudam ħesben tamurt n *Lzzayer* d tutlayt taerabt i d adeg n « Wayed ». Seg yisebtaren imezwuran wungal, amsawal yessebgan-aγ-d adeg n « Wayed » daxel n wungal, tameict deg-s ur telhi ara imi ttwaeezlen yiwudam, ttħussun iman-nsen d iberřaniyen imi d wid yemxalafen si tama n tutlayt d yidles.

« *Nekkni, tamnađt-agi d iri kan, ur d talemast. Aγaref, yiwet n tlemast kan i yur-s, di tmanayt i treřsa ! Wwet azrem s aqerru. Deg icuqar-a ideg nezdey, ulac win ara γ-d-iwalin ! Ilmezyen-nney nterren mačči d kra* » (sb.137)

Deg umedy-a-agi, ad d-nini tamurt n *Lzzayer*, temdel tiwwura-ines mgal agdud-is, ula d wid i ten-iħekmen ur cligen ara. Rnu γur-s, tutlayt « taerabt » tekka-d nnig tutlayt d tmagit tamaziyt.

« *Seg yiseggasen ideg i d-tekcem taerabt taqurant wwin-ay-tt-id yimaşriyen, ur nufa iman-nney* » (sb.139)

Seg umedy-a-gi, iban-d belli tutlayt taerabt s timmad-is tella nnig n tutlayt taqbaylit (tamaziyt).

IV.Assay n wakud d wadeg

Adeg d wakud d snat tulmisin tigejdanin, d tid yesean azal d ameqqran d axel n yal ađris n tsekla, imi d tulmissin, i d-yettaken, i d-yettawin lmeena i uđris. Tađkayt n n wungal n *yiwen wass deg tefsut*, tella yef unadi n tmagit, rnu lebyi n unerni n tmurt, rnu leewayed d wansayen d wid ara ibedden. Adeg d wakud d snat tulmissin i yesean assay dixel n uđris imi d tid yettaken lebni d lmeena d usnerni akked cebađa i yinedruyen n uđris. Dixel n wungal, adeg yettusemres iwakken ad yefk i uđris , lađer i d yellan s umseđfer n tigawin , ungal n *Yiwen wass deg tefsut*, adeg d wakud yella ilmend n usbegen n snat n tmettiyyin yemgaraden.

Deg *yiwen wass deg tefsut*, amsawal issexdam atas n yidgan ur netbeddil ara, ttwagelmen-d s lekmal, deg kra n yidgan ulc acu ibedden, am wakkan i y-d-iglem « *aggur-azeggay* ».

« *Tazeqqa annect-ila-t, d taqdimt, seg tisak i d-yeđđa urumi. Yura yef umnar-is s teerabt d tefransist: “aggur-azewway di Lzzayer”, isekkilen d imectah*” (sb. 10)

Lmaena-s, seg tallit n trađ, adeg-agi, ur ibeddel ara mađi. Adeg-agi yettawi-d deg-sen, ayen seaddan Seg lawan n trađ, idegan dixel n wungal ur bedden ara, imi tamurt tugi ad taz wa tbeddel, imi Fransa teffey teđđa-d ticrađ-is, imi adabu yuyal yer rrif, ayen teđđa Fransa, kemmlen-t wigi ihekmen tamurt.

Taggrayt

Deg ixef-agi, nwala-d amek I yesselđa umsawal adeg deg ungal « *yiwen wass deg tefsut* », đrant-d deg yiwen wadeg wagi di tamdint n begayet d acu kan amsawal, yefka-d imukan niđen i yellan di temdint am “*aggur-azewway*”, “*azniq alemmas*” “*ayerbaz*” “*ney*” “*berra* n temdint” am taddart.

Aḥric wis krad :

**Tasleḥt n wakud deg
wungal Yiwen wass
deg tefsut n Σmer
Mezdad**

Tazwert

Deg uħric-agi, ad d-nawi awal ƣef wakud deg wungal *Yiwen wass di tefsut*. Di tezwara, ad d-nezwir ad d-nawi awal ƣef wakud aniri i d-imalen akud n tira n wungal-a d wakud i deg i t-yeyra umeyri, s yin ad nesleđ akud agensay i yeqqnen s ađris d win yebđan ƣef sin, yella wakud n teħkayt d wakud n tsiwelt. Iwakken ad nzer amek i tent-issemres uneggal dixel n wungal-is, ad nsenned ƣef tmuyli n G. Genette, d Yves Reuter

I.Akud deg wungal

Akud d tulumist tagejdant iyef ibedd wungal, d akud id-yemmalen melmi teđra tigawt. Aken id-yenna Muħend Akli Salħi : « *d aferdis di tesleđt n tsiwelt, yettban-d wazal-is deg ubeddel swayes i d-gellun yinedruyen n taħkayt*¹ »

Llan sin lesnaf n snaf : akud aniri d wakud agensay.

Di tazwara, ad nerr lwelha belli deg *yiwen wass di tefsut*, ulac azemz i d-yemmalen melmi i teđra teħkayt. Di teħkayt n wungal-a, akud yeqqen atas ƣer ugama, ƣer tfellaħt, ƣer tsemhuyin, d ayen i umi neqqar s tefrensist “le temps cyclique”. Aneggal, yessemres dixel n wungal lweqt neƣ tasemħuyt n tfellaħt n laqbayel am tefsut, hertadem, atg. Maca, nezmer ad d-nini belli, inedruyen n teħkayt d tadyant i d-iđran yakan di tilawt, rnu d tin yeenan tamurt n leqbayel lađya imi yessemres akud yeqqnen ƣer tfellaħt, wid i nessemras lađya di tmetti taqbaylit tamensayt. Dixel n wungal *yiwen wass deg tefsut*, inedruyen n teħkayt d wid yeđran lawan n tafsut. Uqbel akk ad nekcem ƣer d xel n uđris-a, azwel-is d win i d-yessbganen aya “*yiwen wass deg tefsut*”. Rnu ƣer-s, yegget usemres n wawal-agi “tafsut” dixel n wungal. Llan kra n yiħricen, dixel n wungal-agi, bđan s wawal “tafsut” am aħric (1), awal amezwaru deg-s “*deg yiwen wass deg tefsut*” neƣ aħric wis(4), daƣen awal amezwaru di tseddart tamezwarut yebda “*Ussan n tefsut*”. Lmeəna-s, ad d-nini belli akud n yinedruyen n teħkayt d wid yeđran di tefsut. Ğer umsawal deg uđris, aseggas-a n tefsut d win ibedden, wezzilen, yusa-d am liħala i deg llan yimdanen-is d tmurt

« *Tafsut, aseggas-a, wezzilet mađi. Asmi tella tfellaħt, d ussan-a I wumi qqaren iquraren.*

Tura akken qquren wulawen i yeqqur kra i d-itemyin, imyi, mi d-imed cwiđ kan yeqrem »

(sb.09)

¹ SALHI Mohand Akli, *Asegzawal amezzyan n tsekla*, Tizi Ouzou, l’Odyssée, 2012, sb 21.

Awal-agi, yesæa diyen udem azamuli. Imi, tettwehhi yer yinedruyen yeđran di tmurt n leqbayel, wid n 1980, mi akken tekker di tmurt n leqbayel mi ħbsen asarag n M. Mæemmri yef yisefra iqburen n temnađt n leqbayel. Yuđal, ssawalen i yinedruyen-agi, tafsut n yimaziyen. Yuđal-d wawal-agi dayen deg yebrir n useggas 2001, mi akken i d-kkren yilmezyen mgal tmenyiwt n Guermah Massinissa. Seg wakken ađas i yemmuten di tallit-agi, uyalen ssawalen-as Tafsut taberkant.

II. Leşnaf n wakud

Ma yella nebya ad nesleđ akud deg wungal, ilaq ad t-nebđu yef sin n leşnaf²

II.1. Akud aniri

Akud-a yettwellich-ađ yer tallit i deg yedder umaru d imeyri-ines, acku ur yeqqin ara yer uđris, yerza lawan-nni i deg yura umaru adlis-ines akked lawan-nni i deg yeyra umeyri ađris-is. Tasleđt n wakud agensay, yessefk ad d-tili yef tagnatin i deg yettwaru uđris, ad tili d anadi yef talyiwin n usnulfu d yiberdan n tira n lawan-nni i deg yedder umaru. Ad d-tili dayen yef tagnatin n tyuri n uđris (lawan i deg yran ađris). Tignatin-a, seat azal d ameqqran imi sifsusent ney ttækkirent tilin n u uđris.³

Ger Salħi (M-A) : « Akken ad tgerrez tarayt n tesleđt n wakud aniri, issefk ad yefreq yiwen gar wakud n umaru d yimeyri. Sin n lesnaf-agi n wakud aniri zemren ad æedlen (ma yella amaru d umeyri ddren di yiwet n tallit) akken zemren ad mxalafen (ma yella temxalaf tallit n umenzu yef tin n wis sin⁴»

Akud aniri, d akud i d-yemmalen akud n umaru i deg id-yura ungal-a, d tallit n yimeyri. Deg ungal-a n *yiwen wass deg tefsut n* \sum mar Mezdad, d ungal i d-yeffyen deg usegges 2014, meħsub ugar n 10 n yiseggasen sdeffir yinedruyen n 2001 iyef d-yewwi. Asentel i d-yewwi dixel-is yeena tamsalt umi qqaren « tafsut taberkant », tella-d s tuffya n yimaziyen yer ubrid akken ad ssutren izerfan nsen, akken ad nnayen mgal tameħqranit d tugdet, wa d sutren tamaziyt a tuyal tutlayt, ma d akud n yimeyri d tallit milmi i deg yeyra ungal-agi.

² Ibid, sb. 21

³ Ibid, sb 24

⁴ Ibid, sb.22

II.2. Akud agensay

D aferdis i yesean azal deg tesleđt n yidrisen, d win yebđan ęef sin iħricen: akud n teħkayt d wakud n tsiwelt.

II.2.1. Akud n teħkayt

Akud n teħkayt, d akud i d-yessebganen melmi i teđra teħkayt-nni d wachal i tetęef . Akken i d-yenna G. Genette « *Akud n teħkayt, ullis yezmer ad yetęef ass, yiseggasen atg, d akud ufariy n tahkayt*⁵ ».

Aneggal Σ mer Mezdad, deg wungal-agi *Yiwen wass deg tefsut*, yewwi-d akud n teħkayt s umseđfer n tedyanin, imi ineđruyen n thekkayt ttemseđfaren seg asmi bđan,almi fuket, deg yiwen wass seg mmi itebda ęef (8) n sbah

« *Yiwen wass deg tefsut , lhedd aneggaru di yebrir, metwal 8 n tsebħit* » (sb.7)

Tefka tameddit n wass:

« *akken kan yessers aqerru-s, yeyli am tberda, yezzer deg tirga, ides uqattal, tirga uyerđi* » (sb.22)

II.2.2. Akud n tsiwelt

Akud n tsiwelt, yemmal-d amek i d-yessawel umsawal tahkayt, seg tama n umseđfer n yineđruyen. Akud n teħkayt d wakud n tsiwelt zemren ad eedlen, diyen zemren ad mxallafen. Ad eedlen ma yella ineđruyen yeħka-ten-id umsawal akken mseđfaren deg teħkayt, ad mxalaf-n ma amsawel ur d-yeħki ara ineđruyen akken mseđfaren deg wakud⁶.

Di tesleđt n wakud n tsiwelt, llant ukuz n tmiđranin : Tiremt n tsiwelt, Ttirurda, Timezgit, Amsedfer.

II.2.2.a Tiremt n tsiwelt

G. Genette, gar wid i d-yemmeslayan ęef waya imi yefka-d ukuz yeswiren di tsiwelt⁷

⁵ GENETTE Gérard, *Figure III*, op.cit, sb.77. « Le temps de l'histoire, un récit peut évoquer une journée. C'est le temps fictif de l'histoire ». D nekk i t-id-yessuqlen.

⁶ BOUBHIRA Hayet et BOUCHOUKA Malika , op.cit, sb.57.

⁷ GUILLEMETTE Lucie et LEVESQUE Cynthia , « La narratologie », [En ligne]. [http:// www. narratologie. com](http://www.narratologie.com) . Consulté le 21/01/2021.

- **Tasiwelt teggra yef taħkayt** (ultérieure) : tettili-d mi ara yili umsawal iħekku-d mi kfan yinedruyen, eeddan deg yizri.
- **Tasiwelt tezwar teħkayt** (antérieure) : tettili-d mi ara yili umsawal iħekku-d tadyant yezmer dayen ara yeđrun yer sdat am wakken yezmer ur d-iđerru ara
- **Tasiwelt tedda d teħkayt** (simultanée) : amsawal, iħekku-d deg lawan ideg đerrun yinedruyen n teħkayt.
- **Asemres n sin n lešnaf n tsiwelt** (intercalée) : Deg-s, amsawal yessemras tasiwelt yeddand d teħkayt d tsiwelt yeggran yef teħkayt

Daxel n wungal n *yiwen wass deg tefsut*, amsawal yewwi-ağ-d inedruyen n teħkayt akken llan, lameena d win yettuğalen mliħ yer yezri, yer yinedruyen yeđran zik i yiwudam di tudert-nsen. Rnu, ibder-d deg kra n tefyar ayen ara yeđrun ar sdat, lameena aħric yettuğten deg uđris d asemres n sin lešnaf n tsiwelt (intercalée) neğ (ulterérieure,simultané) anda amsawal yettales-d inedruyen di lawan i tđerru taħkayt maca yettuğal yer yizri.

Daxel n uđris , amsawal yessexlađ gar wayen yeđran tura d wayen yezrin, ayen i t-id-yesbeggnen d inammalen n wakud am “tura”, “ass-a”. Ma yella ma yettuğal yer yizri, llan yinammalen I dt-id-yesbegginen “ass-nni”, “zik”, “asmi”.

Mi ara yesseedel gar wakud n teħkayt d wakud n tsiwelt yettban-d s yinammalen n wakud am “tura” d “ass-a”.

« Ass-a, yer uyrud i d-usiy. Tikkelt niđen , ad d-zziy yer da, ma zemrey i kra » (sb.12)

« ihi ass-a, aql-ağ neqđa-d. Ad nebdu axeddim, yerna nejbed-d tamussni » (sb .65)

Amasawal, mi ara yeħbes taħkayt-is, yettales-d inedruyen niđen d wid yeddand deg yizri, abeeda yef iiwudam. Amsawal mi ara yuğal yer yizri i wakken ad d-yeħku inedruyen i seđdan iwudam-is, yettak-asen ad mmeslayen yef yiman-nsen. Iswi-s ad yessaweđ umeğri ad t-iqennee, wa ad yefhem iħulfan n yiwudam deg tegnatin i seđdan di tudert-nsen. D amedya, mi akken *Frawsa* teħka-d yef baba-s n *Yilas* mi t-nyan rrebrab:

« Asmi yemmut baba-s, yeğğa-yi-t-id deg 12 iseggasen ur zemmen. D rrebrab i t-

yenyan, deg uzal qayli, sdat tewwurt n lluzin. Taršašt i t-yewwin tegla s tudert-inu »
(sb .70)

Ney *Sliman* mi yehka-d yef wayen yeđran yid-s:

« Asmi d-uyaley si lmut, ffyeγ-d si sbitar, rwiγ akessar d usawen ! Yiwen n wass, rziy s axxam-iw. Ur ufiγ ara amek ara kecmey : tinna tbeddel-as tisura ! » (sb. 92)

Yella diyen, amsawal, mi ara yuγal yer yizri, ur d-yettawi ara kan yef yiwudam d wayen i sen-yezrin . Nezmer ad d-nini belli amsawal ixeddem amgired gar tudert ney liħala n zik d tura, akken i t-id-sbegnen yimediyaten-agi:

« At zik smeckuklen afexxar yerrzen, ttciddin-t s ttelqa n yilezwi. At tura, ulac asmeckukel, afexxar yefurmen kan deđer-it »(sb. 90)

« Di tmurt-nney zik-nni dayen γas ur ttxalađen ara, zik-zik ad jewğen. Tura ur jewwğen, ur ttxalađen ! daymi i sen-yewweđ uzrem s aqerru ikcem-asen gar yizuran, yuγal-asen d tidderwect »(sb .137)

II.2.2.b. Tirurda :

Daxel tmedra-agi ad nwali amek id yettawi amaru akud n tsiwelt, imi amsawal di talsa n yinedruyen yessenqas (ralentissement), tikkwal yetzeggid yettγawal (accélération) n anya n ullis. akken id yenna Yves Reuter : « Tirurda deg wayen yerzan assay ger tanzayt n tedyant yettwaħsben (s yiseggasen, s agğuren, ussan, s swayae...), akkud tanzayt n tsiwelt , i yettwaħsaben s waħal n isebtaren d yijarriden »⁸.

Tirurda tabđa yef ukuz n yiswiren ⁹:

B-1- scène :

⁸ REUTER YVES , op.cit, p.77. « La vitesse concerne le rapport entre la durée fictive des événement (en année, moins, jours, heures...) et la durée de la narration (au plus exactement de mise en discours exprime en nombre de page ou lignes) ». D nekk i t-id-yessuqlen.

⁹ GUILLEMETTE Lucie et LEVESQUE Cynthia, op.cit.

Anallas yettals-d s telqay tigawin idarrun, d win id isentaqed iwudam anda ara tafed adiwenni

B-2- la pause :

Dagi anallas ixeddem aħbes n lwaqt n wallus, tigawt safi teħbes, deg-s ixeddem ama d aglam ney, yettawi-d iwenniten.

B-3- sommaire :

Yenamgal yef usayes, dagi yettyawal anya n allus, s usegzul n tigawin n taħkayt, s umata tigawin ur nesei ara mliħ amekan muqqren d axel n uđris, nezmer d ayan ad nini s kra wawalen, tigawt yeđran deg iseggasen.

B-4-Ellipse :

Amsawal yettywal di tsiwelt n inedruyen , anallas iseaday kra tigawin s tsusmi di tiremt n tsiwelt.

Daxel n tmiđrant-agi, ad nwali amek i d-yettawi umsawal akud n tsiwelt-is, imi mi ara d-yessawal inedruyen, tikkwal yettzeggid, ittædday s temyawla , tikkwal yessenyas deg wanya n tsiwelt, inedruyen teddun kan s ttawil.

Mi ara yebyu umsawal ad iyawel deg teħkayt-is, yessemras ayan i umi qqaren s tefrensist “le sommaire¹⁰” d win anda amsawal yesizwil tadyant s kra wawalen ney isebtaren. ney “l’ellipse¹¹” d win anda anallas iseaday kra tigawin s tsusmi di tiremt n tsiwelt. Ma yella yebya inedruyen ad ddun s ttawil, issemras “la scène¹²”, d tin, anallas yettal-s s telqay tigawin idarrun, anda i d yessentaq iwudam, atafed deg-s adiwenni ney “la pause¹³”, deg-s yella-d uħbes n lwaqt n wallus, d agi nettaf aħas aglam d yiwenniten. Di tuget, “la scène”, tettili mi ara yili udiwenni, ma yella d “la pause”, tettili s uglam d yiwenniten.

Daxel n ungal-agi *yiwen wass deg tefsut* , amsawal yedda di tsiwelt-is s ttawil, yejbed taħkayt-is, acu i t-id-yesbeggnen d assemres n uglam s waħas, iwenniten d udiwenni.

¹⁰ - Guillemette L et Lévesque C , « La narratologie », op.cit

¹¹ -idem

¹² -idem

¹³ -idem

- **Adiwenni**

Adiwenni, d aħric yeggten dayen atas dixel n uđris, d win ijebden inedruyen n teħkayt, lehħun s ttawil. D amedya, adiwenni yeđran gar *Utudert* d *Neğma* di lqaea n urađu :

- Amek tesæddađ le test, ney d ameslay kan, i lekwayeđ d tnekkit ?
- Nekk ? nekk, ulac le test !
- Amek akka kemm ulac *le test* ? ihi tesæiđ tuyat !
- Mačči d tasekretert.
- Uggay tekkateđ igzan, ney teqqaređ deg allay. Acu akka I d lħirfa-inem.(...)
- Ula d nekk akka I xemmey, dya tezna-d fell-I tebyes. Nniqal feclay.
- Tura ad rzuđ d akessar, ziy mačči yer da I ilaq ad d-asey. yelđey deg uswir, ad adrey d akessar, din I yella Waggur-Azeggay. Mi d-nfukk sya, ad k-rđuđ, ad neffey akken, ad ak-xellsey lqahwa, ma tebyiđ.
- Ihi rđu-iyi, ad tezređ meqquer acu ara yi-d-inin.

- **Aglam**

Aglam, d ttawil i yessemres umsawal deg teħkayt-is, i wakken ad-tt-yejbed , wa ad d-yefk ugar n yisalan yef wadeg, yef umdan, yef tyawsiwin. Akken i t-id-mmalen yimediyaten-agi dixel n uđris. Amsawal iglem-d amdan-nni ibedden s usfaylu

« *Winna ibedden sdat usfaylu, yesikkid metwal azegza, mi s d-ikad Utudert di ddjaj iqumer izri. Dya ibren-d. Allen tirriqent. Tazzayt, zzay(...), aglim n yifassen d win n wudem tebda tettali-ten tduli n temyer yas ahat weræad izemm 50* »(sb.

14) Ney amsawal iglem-d Jeddi-s d Utudert « eli » :

« *Jeddi-s iban-d deg yimi n texxamt-is : amyār d aciban, seg widak yunagen atas, ulac tin ur needda fell-asen. Tilufa yezrin yef twenza megglent-t, yis-sent i d-ihedder wudem-is(...), taækkazt tubrint yettekka fell-as* »(sb.157)

- **Iwenniten**

Daxel n uđris, amsawal issexdam ađas iwenniten. Tamezwarut, yis-sen yessiřzif taħkayt-is, tis snat imeřri ad iđer acu ttxemmimen yiwudam rnu,. Amedya mi *Utudert* yefka-d tamuřli-s řef *Muħend-Amezyan* :

« *Uggay sersen-t kan da i lexyal. Ur walař ara anida yezmer ad iđerree ! ahat mađi ur yessin akk ad iđer . Yerna tura mi t-sakkdeř akken ilaq,(...), Amdan-a, řas temmundel-as tudert, seg widak ur ttađđant tegzi, nniya d tebyes alama icudd uyesmar* » (sb.11)

Ney mi *Utudert* yefka-d tamuřli-s řef winna ara s d-yefken lxedma:

« *Ur caben ara, uggay yetarra-yasen ssbiya ! ad as-tiniđ d amcahi Hercule poirot deg isura-ines ineggura ! Aqerru-s d igellil ucebbub di tlemmast, (...), ur d-yetenkar ara mara s-d-yekcem yiwen, win yellan d menwala* » (sb. 39)

II.2.2.c. Timezgit :

Timezgit teena ayen yeqnen ar uęawed n yinedřuyen n taħkayt.Akken id yenna Yves Reuter « Tasnezgit temmal-d ačal n tikal id twaęawden ineđuyen n taħkayt lawan n alas »¹⁴ .

Tasnezgit tesea krađ n teskiwin :

- Tulsa yiwet tikkelt i wayen yeđran yiwet tikkalt (řecit singulatif)
- Tulsa ađas n tikkal i wayen yeđran yiwet tikkelt (řecit rępętitif)
- Tulsa yiwet tikkelt i wayen iđarun ačal tikkal (recit itęratif)

Am wakken i d-nenna imsawen, timezgit d tin yeenan allus n yinedřuyen n teħkayt. Nezmer ad naf deg-s kra n yiberdan n wallus n teħkayt. Asiwel yiwet n tikkelt i wayen yeđran yiwet tikkelt (řecit singulatif), asiwel ađas n tikkal i wayen yeđran yiwet tikkelt (řecit rępętitif) neř asiwel yiwet tikkelt i wayen iđran ačal n tikkal (recit itęratif).

D axel n wungal-agi, ma yella neđřef ađris sumata ad d-nini amaru, yessexdem řřenf amezwaru imi tadyant teđra-d yiwet n tikkelt deg usegges n 2001, amsawal yules-d daxel n ungal yiwet n tikkelt. Ma yella nekcem daxel n uđris, ad naf tella tedyant n zzwađ n *Sliman* d

¹⁴ GENETTE Gérard, *Figure III*, op.cit, sb 79. « La fréquence désigne le nombre de reproduction des evenement fictionnels dans la narration ». D nekk i t-id-yessuqlen.

Wezna d tin i d-yuđalen snat n tikkel . Deg amedya, mi akken amsawal yefka tagnit i *Sliman*, yehka-d yef tamuđli-s yef zzwađ-is d *Wezna*:

« *Mačči d ambur, lliđ jewđeđ, 4 iseggasen i qqney yid-s, werđin sakkdeđ akka neđ akin, ur mammdeđ anida niđen. Filey tametđut yeyran nezmer ad nsenned ħur-s, seg timi n tlađsa ad k-id-tekkes* » (sb.90)

Dayen *Wezna*, teħka-d tamuđli-s yef zzwađ-is d *Sliman*:

« *Ur zriđ acu i d-yesmermeg, yeqqrec tuđma-is, tefka-t tewwurt yer beđra, 3 wussam ur zriđ anda yerra, wis 4, tđfeđ-d taneccađ s axxam n ccređ* » (sb .111)

B- II.2.2.d. Amsedfer (l'ordre) :

D assay yellan ger assedfer n inedruyen d umkan-nsen d axel n uđris. Anallas yezmer ad yehku inedruyen s umsedfer, d ađer yezmer ur t-id-yettal-s ara s umsedfer n tigawin. Guerrard Genette yefka-d i tigawin ur yettemsedfaren ara yef sin n řsenf¹⁵ :

- 1- Analypse : Mi ara anallas iħebbes inedruyen n tahħkayt-is wa ad yuđal yer deffir deg allus.
- 2- Prolepse : anallas deg tallusi it-izwir tidyanin ara yeđrun yer zdat

Amsedfer, d win yeenan inedruyen n tahkayt d wamek msedfarent. Amsawal, yezmer ad d-yawi inedruyen akken i msedfaren neđ yezmer ur ttemsedfaren ara. G. Genette, ifka-d sin n leřnaf yeenan amsedfer : “l’analepse¹⁶” anda amsawal yettuđa yer yizri, ma d řsenf wis sin, d “ la prolepse¹⁷”, wagi d asezwer n yinedruyen izemren ad đrun ar sdat.

Daxel n wungal *yiwen wass deg tefsut*, aħric yugten deg d asiwel n yinedruyen anda tigawin ur ttemsedfarent ara. Amsawal yessemmas atas “l’analepse” imi daxel n wungal-agi, yettuđal atas yer yizri, deg-s iwudam ħekkun-d yef yinedruyen yezrin di tudert-nsen. Amedya mi *Utudert* d *Sliman*, qqimen di lqahwa. *Sliman*, yeqqim yebda iħekku-d tiqdimin-is:

¹⁵ GUILLEMETTE Lucie et LEVESQUE Cynthia, op.cit.

¹⁶ GENETTE Gérard, *Figures III*, op.cit, sb.90

¹⁷ Ibid, sb.105

« *Asmi d-wwiy le bac, baba yessečč fell-as, igga tameyra meqqret : yur-s, dayen, ttusemmay d afesyan ! medden baten acu n tsebbiwt imi igga tameyra. Filen d jjwağ i yi-yejweğ, ney acu* » (sb .56)

Ney mi *Jeddi eli*, yeħka-d yef wasmi i tettfen yer lkumisaria:

« *Asmi nesterdeq lmexzen n lgaz, dinna i yi-ttfen ! Wwin-iyi yer Saint-Denis, yiwen lkumisarya, qqaren-as Lkumisarya-ukaryir, dinna sɛdday lmiziria* » (sb .14)

Taggrayt:

Deg uħric-agi, nwala-d amek yesselħa umsawal akud deg wungal *Yiwen wass deg tefsut* Taħkayt-a, teđra deg yiwen wass deg tefsut, segmi tebda ssbeħ,tefka tameddit n wass, d acu kan d win yefkan aħric amuqqran i tuyalin yer deffir s waťas deg-s yefka-d ama d aglam yef iwudam d wayen i sɛddan, d iwenniten

Taggrayt tamatut

Taggrayt tamatut

Tazrawt-a, newwi-tt-d yef tesleđt n wakud d wadeg deg wungal *yiwen wass deg tefsut* n Σmer Mezdad i d yeffye deg useggas 2014. Deg tezwart-a, neeređ ad d-nerr yef usteqsi : Amek i yessemres Σmer Mezdad akud d wadeg deg wungal-is ? .

Iwakken ad nessiwed ad nwali amek i yessemres umsawal adeg d wakud di tsiwelt n wungal *Yiwen wass deg tefsut*, neđfer tarrayt n kra n yinagmayen gar assen G. Genette, Y. Reuter, atg. Deg uħric n tesleđt, nessawađ yer yigemmad-agi :

Deg tesleđt n wungal *Yiwen wass deg tefsut*, nufa-d si tama n wakud aniri n wungal, d tallit ideg i yura ungal. Ineđruyen n teħkayt, cudden yer tallit n tefsut n yimaziyen, ayen i d-isebyyinen aya, d azwel is « yiwen wass deg tefsut » id-yettawin yef tefsut n yimaziyen i yellan d aħric agejdan deg umezruy n tmurt n leqbayel, seg waya nessiwed ad d-nini d akken aneggal Σmer Mezdad, yeqqen tira-ines yer tmetti ideg id-yekker.

Deg wayen yeenan akud n teħkayt, teđra-d ass n lħedd aneggaru di yebir, metwal 8 n tsebħit akken deg uzal qayli almi d tamedit n wass, amsawal yesseedel gar wakud n taħkayt d wakud n tsiwelt.

Ma d akud n tsiwelt, amsawal yefka tagnit i yiwudam i wakken ad d-meslayen yef wayen i yeđran yid-sen. Amaru isemres asizwir n ineđruyen ubdel ad đrun, d acu kan aħric i wumi yefka azal mliħ d win n tuyalin yer deffir di tsiwelt-is deg-s yettawi-γ-d ama d iwenniten ney aglam n iwudam n wakud ney wadeg. Am wakkan issexdem kra n yinammalen n wakud i d-yessbagnen belli taħkayt teđra-d lawan i d-yules umsawal taħkayt-is nesa am tura, assa...

Amsawal deg tsiwelt-ines, tikwal iħekku-d s lemyawla, mi ara yessexdem talusi (sommaire), yetteedday seg tedyant yer tayed, am wakken yella wanda yettales-d s ttawil, yessemras « la pause » d win i t-yettağğan ad yeglem ladya iwudam d yidgan d wallus aħal n tikkal i tedyant yeđran tikkelt. Yella dayen anda i d-yettak tagnit i yiwudam anda ħekkun-d yef lfayet ney ayen sean yezri di tudert-nsen.

Nezmer ad nini belli dixel n wungal *Yiwen wass deg tefsut*, yella umseđfer n wakud n teħkayt d wakud n tsiwelt.

Adeg d amkan anda đerrun yineđruyen. Amsawal Σmer Mezdad, yeđfer amecwar n yiwudam i d-iruheñ si taddart abrid-nsen yer temdint, anda yal awadem iruħ metwalccyel-is. Ilmezyen n taddart ruheñ metwal tamdint iwakken ad đelben izerfan-nsen, ilmezyen akken ma llan dukklen

Taggrayt tamatut

mgal tamuḥeqranit d waɛzal ideg i tidirren. Tamdint d amkan anda i d-yedra umennuy gar yilmezyen d yiserdasen.

Amsawal daxel n taḥkayt-is ur yeqqim ara deg yiwen n wadeg, simmal itbeddil akud n taḥkayt, yetbeddil adeg d tigawin, imi amsawal idfer amecwar n yiwudam i d irruḥen tasebḥit n wass si taddart abrid-nsen yer yiwen wadeg win n temdint, acu kan uqbel akk ad mlilen ar yiwen wadeg, yal awadem irruḥ kul wa ar cyul-is ad nebdder imukan am aggur-azeggey, aymbaz, axxam n Jeddi eli, almi id yessawed anda mlilen akk yer yiwen wadeg win n temdint.

Ma nuyal yer yidgan yellan daxel n wungal *Yiwen wass deg tefsut*, ad naf amsawal yessemres idgan llan di tilawt nesɛa am *Lezzayer*, *Qsemtina*, *Sehra*. Ma ayen yeenan sḥenf idgen nesufye-d kkuz n sḥenf, amezwaru d adeg umennuy d win id nena yakkan deg uḥric n tezri d akken d adeg yesɛan sin n sḥenf, nesɛa amennuy amelwi, d umennuy s walalen umennuy, s umata d axel n uḍris adeg umennuy yella-d di temdint n Bagayet, ger ilmezyen d yiserdasen. Adeg wis sin d win n cedda, d amkan anda iwudam n ungal ḥesben adeg n lzzayer d adeg n cedda, ma d ayen yeenan sin n lesnaf ineggura d wid qqnen yer tmagit imi adeg n « nekk » d win yeenan amḍan s timad-is ma d adeg n « wayed » d win yessemgaraden yef wayed, d axel n ungal-agi, adeg n « nekk » yeena iwudam imaziyen s tmagit tamaziyt ma d adeg « wayed » d win i ten- yemgaraden d tutlayt taɛrabt s timad-is d ugdud i t-niezzlen.

Ihi deg taggara, nessawed nekkes-d akud d wadeg « deg yiwen wass deg tefsut » ilmend n waya ad nini aneggal Σmer Mezdad, yefka azal i wakud d wadeg di tira-ines. Akud deg wungal yesɛa tawuri d tagejdant, yesselḥay tigawin n yiwudam, irennu cebaḥa i wungal. Amsawal yesseedel deg tsiwelt-ines gar wakud n taḥkayt d wakud n tsiwelt. Ma d adeg, sumata , inedruyen n wungal-a ḍran deg yidgan yella di tilawt, amennuy yedra-d deg temdint n bagayet seg tsebḥit n wass almi d tamedit.

Leqdic-iw ur yemmid ara , yella wayen ixussen deg-s yef waya nessarem, ilmend n waya ad yili wayen ara d-yernun, s yur-nney, akkud s yur wiyad yer zdat, zemrent ad ilint tezrawin nniḍen ara ad yettwaxdmen yef yiferdisen niḍen am iwudam, aglam.atg, acku yal tazrewt tettak anerni yer zdat.



Tiybula

Tiybula

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Amawal

Amawal

Awal s tmaziyt	Awal s tefransist	Amawal	Asebter
Tasumhuyt	Saison	Habib Allah Mansouri	113
Adeg	Espace	Asegzawel amzzyan n tsekla	09
Tawuri	Fonction	Habib Allah Mansouri	60
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