

**AḠLIF N USELMED UNNIG D UNADI USSNAN
TASEDAWIT N LMULUD AT-MÆEMMER N TIZI-UZZU
TAZEDDAYT N TSEKLIWIN D TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIYT**



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

TAYULT: Tutlayt d yidles amaziy

TAFERNA: Tasekla d usugnen

ASENTEL

**TASLEḐT N TSIWELT DEG WUNGAL "TARGIT,
YIWWAS, AD TEFFEY" N MUḤEND NAIT ABDELLAH**

S yur inelmaden:

- ABDENNUR Yazid

- NAHI Kader

S Imendad n Massa:

- FLICI Kahina

Tasqamut n usiked:

- Massa ACHILI fadhila

- Massa FLICI Kahina

- Mass CHEMMAKH Said

Taselwayt

Tamesnalsayt

Ameskayad

Aseggas asdawan : 2021/2022

ASNEMMER

- *Deg tazwaraad as-nini tanemmirttameqqranti Massa FLICI Kahina, i d-yezganilmendadnumahil-asi tazwara almi d taggara.*
- *Tanemmirt tameqqrant i usqamu n umeskayad i iqebilen ad d-sneqden akatay-nney.*
 - *Tanemmirt i yiselmaden d yinelmaden n ugezdu n tutlayt tamaziyt.*
 - *Tanmirt tameqqrant i Mass MUHEND NAIT ABDELLAH.*

Abuddu

Ad budday amahil- a:

- *I yemma d baba ezizen felli ataş, ad yesseyzef Rebbi deg tudert-nsen s ufud-nsen id
wwdey yer lebyiw.*
- *I watmaten-iw :Muḥ saeid, Mussa, Mennad, Brahim d tmeṭṭut-is dyess-is : Lina, Iline,
Tafat.*
- *I yessetma : Zahia, faḍila, fazia,d yirgazen-nsent d warraw-nsent yal yiwen s yisem-is.*
 - *I Emmi d tmeṭṭut-is d warraw-nes : Muḥend, Adel.*
 - *I emmumi d emmumti i merra.*
 - *I xwali d xwalti i merra.*
 - *I warraw ukk n taddart-iw Tala mimoun i yiḥemlen.*
 - *I yimduk-al-iw merra yal yiwen s yisem-is.*
 - *I umeddakel-iw yellan ukud cerkey amahil Qader.*
- *Abuddu ameqran i wid ak yefkan tirwiḥin-nsen dasfel akken ad tidir tmaziyt akked wid
mazal ar ass-a ttnayen fell-as seg wul.*
 - *I tkatut n « Jeddi d weltma wardia d faḍma » fell-asen talwit.*

Yazid

Abuddu

Abudday amahil-a:

- *Iyemmadbaba, adasen-iseyzeḥ Ṛebbideg tudert-nesen s ufud-nesen i d-wweḍey yer leby-iw.*
- *I watmaten-iw meṛṛa akked warraw-nesenad ten-yehrez Ṛebbi.*
- *I laemum-iw d warraw-nesen, i xwali d warraw-nesen.*
- *I xwalti d warraw-nesent.*
- *I warraw ukk n taddart-iw Amalu i yiḥemlen.*
- *I yemdukkal-iw meṛṛa ladya Ziri d Nafee*
- *I umdakel-iw ukudcerkey amahilyazid.*
- *Iwid-ak yettnadin ara ass-a ad d-snernintutlaytyidles ntmaziyt.*
- *Abuddu ameqqran i wid ukk yefkan tarwiḥin-nesen d asfel akken ad yidir lašel n tmaziyt.*

Qader

Ayawas

Asnemmer

Abuddu

Ayawas

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Tazwart tamatut

Tazwart tamatut

Tasekla n tmaziɣt tuy abrid n unerni si tallit yer tayed, aya yettban-d ama deg wayn yerzan azayer-is, ama d ayen yerzan aselmed-is. Tewweɣ-d yer tizi n wass-a s sin n yiberdan-a: amezwaru dabrid n timawit i ay-d-yessawɗen i d-nnan d wayen i d-ğğan yimezwura, Wayeɣ d abrid n tirawit i d-ibanen mi i d-tekker tsuta i irefden imru akken ad sefɗen leeyub n timawit, ad herzen tasekla-a i lebda, ad tt-id-kksen si tesraft n tatut ideg tella.

Annar n tsekla tirawit taqbaylit yuy abrid s tehri seg mi i d-teldi Fransa tawwurt n yiyerbazen-is. D ayen i d-yewwin amaynut i tsekla taqbaylit, deg wayen i d-yebderCHAKER. S.,« *Yef waya: iwulem ihi ad narğu tallit n urumi, tazrirt n yiyarbazen akked tsekla tafransist akken ad d-ilal usnulfu n tsekla tirawit s tutlayt tamaziɣt.* »¹

Seg yimenza i d-yeffyen seg yiyerbazen-a, ad d-nebder BOULIFA A.S., d analsay, maca yefka azal i ufares n wayen yellan d imawi, aya d ayen id-yettbanen deg udlis-is “Recueil de poésie kabyle” 1904, yerna-d “Une méthode de langue kabyle” 1913 mebla idlisen-nniɗen²s yinadiyen-is d wayen i yura nezmer ad ten-neḥseb seg yimenza ineğğren abrid i ubeddel d usnurni n tsekla taqbaylit.

Deg unnar-a kan n yidles, laɣya win i yeqqnen yer tira d tyuri ad d-nebder kra n yimyura i iɗfren abrid-a n BOULIFA, xas ulama ur ssawɗen ara ad d-arun s tutlayt taqbaylit, maca uran s tefransist ayen yellan di tsekla taqbaylit, seg-sen: AMROUCHE, J., (les chants berbères kabyles anciens) 1939, M. FERAOUN(les poèmes de Si Moḥand u M’ḥand) 1960, AMROUCHE. T (le grain magique) 1966, M. MAMMERI (les isefra de Si Moḥand u M’ḥand) 1966, (les poèmes kabyles anciens)1980³. D tidet imaruyen agi uran s tutlayt n tutlayt tafransist maca iswi-nsen d asali d usnurni n kra di tsekla taqbaylit, akken ad siwɗen izen-nsen i umaɗal yef liḥala i tettidir tmetti taqbaylit di tallit-nni.

Imenza i yuran yef tsekla tamaziɣt glan-d s tewsatin ur nelli ara yakan deg tsekla taqbaylit ney tamaziɣt s umata, laɣya ad d-naf am : umezgun, ungal, tullist, i d-ibanen ney i

yellan deg yittafttaren n Beléid At Eli i yura deg yiseggasen n rebéin i d-sufyen imrabɗen irumyen deg FDB deg useggas 1963.

¹CHAKER S. « *La naissance d’une littérature écrite : le cas berbère* », in Bulletin des Etudes Africaines, N°17/18, éd Inalco, Paris, 1992, p.01.

²MEROLLA D., « *De l’art de la narration tamaziɣt (berbère)*, 200 cent ans d’étude: état des lieux et perspective », éd Peeters, Paris- Louvain-Dudley, 2006, p.38.

³Cité par MAMMERI M., in SADI S., « *Askuti* », éd Imedyazen, Paris, 1983, p.p.16-17.

Tazwart tamatut

Afran n usentel :

Deg unadi-nney nfren tasleđt n tsiwelt i wungal « Targit, Yiwwas, Ad teffey » n Muħend Nait Abdellah acku d ungal amaynut id-yeffey deg useggas n 2019, akken dayen deg nadi-nney ur ttwaxdemn ara fell-as tezrawin, iwakken dayen ad nssebgen amek id-yesenfali Nait Abdellah llexsas n tugdut d yizarfan yettwakksen i wegduđ Azzayri.

Tamukrist

Tasekla tartart tewwi-d deg yijufar-is amaynut, anaqel seg timawit yer tira dayen ijerrden nay yebyan ad d-ijarred tasekla deg tatararit ney deg tagraylanit, aya macci s ujarred n kra n tewsatın n tsekla timawit, dacu s usnulfu n tewsatın timaynutin, tid ur yellin ara deg tsekla timawit.

Deg tira n wungal, yal anagal amek i d-ibennu ungal-is, yal yiwen d acu yessemras iwakken ad yessiweđ tıkti-is. Tasiwelt d tulmist i yef yebna wungal, d tawil s wayes ara nzer amek amsawal id-yettales ineqderuyen n wungal-is.

Deg umahil-nnay nebya ad d-nsefhem, amek i d-yella useqdec n yifardisen n tsiwelt syur unaggal Muħend NAIT ABDELLAH ?

- Amek yebna umaru tasiwelt-ines ?
- Acu-ten ibardan i yeqder iwakken ad yessenfali ineqderuyen ?

-Turdiwin:

- Tasiwelt d agraw n tagnatin yemsedfaren di teħkayt id- yettawi umsawal, aya-agi izmer ad yili d ayen icudden yer tilawt ney yer usagen.

-Isental id-yewwi umeskar di teħkayt d ayen icudden s wařas yer tilawt.

- Asenked n wamud:

Ungal n Muħand NAIT ABDALLAH, isemma-as « Targit, Yiwwas, Ad teffey ». Yura-t s tutlayt n tyemmat. Mačči d yiwen n usentel i d-yewwi umedyaz deg teqsiř n wungal-agi, ger ħeragga taneħyaft, ddel akked uzaglu n udabu azzayri...atg.

Tazwart tamatut

S wungal-agi-ines, yenđer-d abrid ara yessalin tamaziyt s aswir n tutlayin n umađal, ikcem dayen yer ugraw n imaruyen yettarun yef tsiwelt, dya dayen i d-yeggan deg-ney lhir anexdem anadi-ney yef wungal-a.

Yef ungal-a inxdem leqdic-ney, ungal-a yefka-as umaru yiwet n tugna tesea tlam maca s lebeid yettban-d cuya n yiťij, nezmer ad d-nini fell-as d tafat n tlelli n usirem i wegdud⁴.

Ungal-a am wungalen merřa, iffey-d deg useggas n 2019, yer tezrigin 'Graine Fertile', d ungal ara yesnarnin tasekla tamaziyt d win ara d-yawin abayur i tutlayt dayen, deg usebter wis 6 ad d-naf amaru yarra tajmilt i yemdanen yenfa ucengu afrensis yer tegzirt n (la nouvelle Calédonie), d wid tenfa tmurt-a.

Ixdem-as tazwart deg usebter wis 7 d 8 d 9, i d-as- yura mass ALIK Kusayla, aseelmad n tseddawit n Tizi wezzu anda i d-yefka tamuyli tamatut yef yisental iyef i d-yewwi awal mass NAITABDELLAH deg ungal-agi, akken dayen ara naf isea 118 n yisbtar.

D ungal-a ara yesnarnin tasekla tamaziyt d win ara d- yawin abayur i tutlayt dayen. Muřand NAIT ABDALLAH yebđa ungal-is yef ukuz (4) n yehricen yemsedřaren akka, tikerkas, ašhisef, tektal, asirem.

Ařric amezwaru, isemma-as « tikerkas », acku imđebren n tmurt-ney teklixen agdud s yidrimen akken ad d-ayen lehna-nsen, maca ma yella umdan zik d ařawali, ad yuřal kter n uřawali s warřal-nni, d aya iwumi qqaren tikellax. Ařric-a yebđa s usbter wis 10 arma d asebter wis 42.

Ařric wis sin yebđa s usbter wis 43 armi d asebter wis 60, isemma-as i weřric-a « ašhissef », acku yebya ad d-yini maci kan d lexšař n tedrimt i yesawađen imdanen ad d-ğřen tamurt-nsen ney ad ruřen řarřaga maca llan wuguren nniđen ugar yef wigad-agi.

Ařric wis křađ, isemma-as « tektal », ibđa s usebter wis 61 arma d asebter wis 83, isemma-as akka acku imdanen iruřen řarřaga teklen bedlen tamurt, teklen bđen yer řelyan ney ahat sbenyul maca d attwatef ittwařfen s yiesasen n laman n yillel agrakal n tmurt-ney.

Ařric wis ukuz, yebđa s usebter wis 84 arma d asebter wis 117, isemma-as « asirem », acku imdanen yef id-yehder twařfen, yebđa yettuřal-iten-id usirem imi walan amek řaraben fell-asen yibugařuten, akken dayen uřalen turaren ticqufin n umezgun di lřebs, mi d-fyen kemlen deg-s.

⁴ NAIT ABDALLAH M., « *Targit, yiwwass, ad teffey* », éd Graine Fertile, Alger, 2019.

Tazwart tamatut

- Azgul n wungal:

Am waṭas n yizzayriyen i tewwet tmeddurt-agi yer yifadden, ur nefrih ara s tudret-nsen di tmurt-agi ulama ḥemlen-tt seg wul. Nekk luley-d di yiwet n twacult ixuṣṣen mlih baba uqbel ad d-laley yarwa aṛṛay-is, baba-as yemmut deg useggas n 1963, yeḡḡa-d tameṭṭut-is t-mezzi netta d wletma-s.

Zik nettidir s ubeddel n lyella, akabar n FLN yella yettnay akked tmura yef tlelli d izarfan n warraw n tmurt maca tura tnaḡen yis-s akked warraw n tmurt ladya tamurt n leqbayel, sawḍen ad ay-agin ad nmeslay s tutlayt-ney taqbaylit.

Asmi i d-luley farḥen imawlan-iw imi d aqcic amenzu ger watmaten-iw, nek ur yriy ara, asmi kecmeḡ yer uyarbaz ḥulfay i yiman-iw maci d amdan, maci d tutlayt-iw ittelmadey. Si ḥmadac yselḥayen tamurt-ney akken ilaq; wwin-d icinwatan d iṭurkiyen xdmn. Ma d izzayriyen qqaren-d d ifinyanen, maca fkan-ay-d akridi, nekk uyaḡ-d yis-sen tafurgut n cinwa fell-as i xdmey, rnu leyaci sefqaeen maci d kra, syin friy-tt d aṛṛay-iw ad ruḥey s tmurt-agi, mlaley-d d muḥend aerab iwumi qqaren muḥend aqbayli, yiwen n uekkaz i ay-yewten, yezga ihdder-id yef ḥaṛṛaga imi tuzza tassa-as seg lexdiea id d-texdee yell-is xalt-is.

Muḥend aqbayli iḥrec iffey-d deg uyarbaz yeḍfer ṣenea n nncir, yewwi-d s ukridi dduzan i yaenan lxedma n lluh, zik yella d axeddam d anaemar, segmi teedda yell-is xalt-is yer tseddawit, tbeddel-it s yilemzi nniḍen, yuḡal maci d netta, izenz dduzan-is, yuḡal d afinyan, tbeddel fell-as tmeddurt yarra-tt i lwaed n tissit.

Ula d nekk zenzeḡ tafurgut-iw, ikemmel-iy-id Muḥend aqbayli idrimen akken ad nruḡ ḥaṛṛaga, ass n 19 di meḡres nemlal-d ddaw n umenzu unbir ṣebaḡ zik, ad nruḡ yer Ḡiḡel akken ad neqlee akked tarbaet-nni ukkud nmisefham, mi newweḍ narkeb taflukt, nebda, nettibeid yef cett n lebḡar maca ṭfen-ay ieessasen n yillel agrakal n tmurt-ney, wwin-ay srid yer lḥebs; ieessasen ad ay-takken i wiyid steqsan-ay-d mi kfan wwin-ay yer uxxam n teydemt. Sarwan-ay aṛṛay-ney dinna eawden seqsan-ay-d, ḥekmen fell-ay smus n yiseggasen akked lxetya, maca ibugaṭuten ugin, wwin-ay yer lḥebs, kra uḍnen tawla eusen-ten ama ad d-mten, nufa dinna yiwen n mecdalla saeid at yidir issedsay maci d kra ma d wayeḍ aemer at wuccen yesea ṣṣifa yarna ikmel, d ajnyur.

Taeedda ddurt wwin-ay yer uxxam n teydemt am tikelt tamzwarut nufa ibugaṭuten traḡun-ay nuḡal nemyusan, ḥulfan yis-ney, mi bdan nwala amek ṭḡaraben fell-ay am mass Brahim d mass Ben Yusef yuḡal-ay-d usirem.

Tazwart tamatut

Leqađi ihkem-ay aseggas n lħebs d setta wagguren n tesriħ ula d winna ulac, akken is-ħekmen, bu teflukt-nni ħekmen-as krađ n yiseggasen n lħebs d lxetya, ksen-as taflukt-nni.

Nekk, Saėid At Yidir, Muħend aqbayli, Buħu n Lezzayer tamanyet, Mustafa n Lburğ, nuyal ntturar ticqufin n umezgun s teqbaylit d taėrabt n Lezzayer am wakken d atmaten, nfarreħ mi ara d-rzun imawlan-ney, xas akken nekk tarun-id kan tibratin, muħend aqbayli arzan-d yiwwas yugi-asen ad d-uyalen yur-s. Saėid at yidir iččur d tiħkayin isedhu- ay, ma yenneyni winna iyelli-d leħzen fell- ay.

Ussan ineggura n lħebs yegguma ad ilħu lweqt, mi d-neffey nekk, muħend aqbayli, Saėid At Yidir jemeen-ay-d idrimen yimduk-al-ney narkeb-d yer tizi wezzu nutni ruħen yer mecdalla, mi bđey s axxam-ney aylin-d fell-i iħulfan byiy ad truy ufiy imawlan-iw baba d yemma tqellqen

fell-i, nekk yađen-iyi, mi d ŧebaħ fyey-d deg uxxam mugrey-d imduk-al-iw Welħağ d Muħend byan ad asen-d-ħkuy amek iy-teđra nekk d Muħend aqbayli, di tejmaet nufa Lħağ Bujeməa d Lħağ Rabaħ selmey fell-asen armi d-yelħaq Lmulud d Ėacur nruħ yer Tizi wezzu nufa muħend aqbayli neswa lqahwa dinna inezra dakken Lmulud d Ėacur xedemen amezgun ula d nutni, tameddit nuyal-d di xemsa yid-ney yer taddart, syin nuyal neđger iman-ney yer tecqufin n umezgun, syin nger afus-ney yer ssinima. Asirem yuyal-ay-d, ula d Muħend aqbayli taluft-ni is-ijarħen ul-is imđel-it.

-Awal yef umyaru:

Muħend NAIT ABDALLAH, ilul deg useggas 1956 deg taddart n tfilkut deg tyiwant n AT Yillilten deg Iferħunen Tizi wezzu. D ameynas n tutlayt tamaziyt, yella ger n 24 n yimeħbas i yettwaťfen yer lħebs deg useggas n 1980.⁵

D amedyaz, yessazreg-d sin n wamuden n yisefra s tmaziyt:

« Ađref » deg useggas n 2013.

« Awal d wawal » deg useggas n 2015.

⁵<https://www.depechedekabylie.com/ddk-tamazight/195354-targit-yiwwas-ad-teffe-n-muhend-nait-abdellah>.

Tazwart tamatut

Yura dayen ungal-is amenzu deg useggas n 2019, azwel-is « targit, yiwwas, ad teffey ». “Taruzi id-ay-rzan imşşulta, asirem, tudert-nney, am win ara ysedgedgen lemri, adiruh d iceqfan i deg ur tettwaliđ ara tamuyl-k, dayen id-ay-iđurren atas. Nella nettwali iman-nney agemmađ-in, nufa-d iman-nney di lħebs n skikda di llyi, teđra yid-nney am akken i teđra i yimagdayen di tefranin-nni ieeddan, ruħen add-awin Wehran, wwin-asen Dree Imizan”.

Tarayt n umahil

Tazrawt-nney nesbed-itt yef tesleđt n tsiwelt deg ungal “Targit, yiwwas, ad teffey” n Muħend Nait Abdellah. Akken ad nessiweđ ad neg leqdic-nney neđfeř tarayt n unagmay* G. GENETTE figure III i d-isbegnen s telqay tasiwelt d iferdisen-is igejdanen, rnu yer waya nessexdem idlisen nniđen n yimyura d inagmayen nniđen am M. A. SALĤI, YVES R, J. VINCENT.

Iwakken ad ad nerr tiririt yef tmukrist, nebđa amahil-nney yef křad n yixfawen:

-Ixef amezwaru: Deg wayen yerzan ixef-agi nexdem anadi, newwi-d awal yef wungal di tsekla taqbaylit.

-Ixef wis sin: Deg wayen yerzan ixef-agi nemmeslay-d deg-s yef tedyizt n umsawal deg wungal “Targit, yiwwas, ad teffey”

-Ixef wis křad: Deg wayen yerzan ixef-agi nemmeslay-d deg-s yef tedyizt n wakud n tsiwelt deg wungal “Targit, yiwwas, ad teffey”



Ixef amezwaru
Awal yef ungal di tsekla
taqbaylit

Tazwart

Amahil-nney d win yebdan yef kraḍ n yixefawen. Deg yixef-agi amezwaruad d-nefk azar n wawal ungal, syin ad d-nawi awal yef wungal di tsekla taqbaylit d wamek id-ilul, syin ad naereḍ ad d-nefk kra n wungalen i d-ibanen deg unnar n tsekla taqbaylit, ad nwali tizrawin yettwaxedmen yef wungal aqbayli.

I) Azar n wawal ungal:

Awal ungal yesnulfat-id Mulud Mæemmri deg yiseggasen 1970 deg umawal id d-yessuffay n tmaziyt tatrart “Roman: ungal”.⁶

Amawal n Salhi: “*Ungal; ungalen roman yekka-d seg uẓar. N.G.L seg wawal tangalt: tangalt d awal qqarent-t itergiyen sexdamen-t i tanfaliyin yesean anamek d uffir*”.⁷

Inagmayen fkana-as isem amalay ungal iwakken ad yuḡal unamek-is d taḥkayt tayezzfant.

I.1) Talalit n wungal aqbayli:

Tasekla n tmaziyt d tin ireṣṣan izuran-is seg zik, mačči n yiḍelli ney n wass-a, d tin yellan uqbel talalit n “Sidna Σisa” s waḥal d aseggas.

Tasekla timawit tettili seg yimi yer tmezzuyt, tesa azal ameqqran di tudert, d aya i yeḡḡan “Mouloud MAMMERI” ad d-yini deg wawal-is, mi yemmut umyar deg taddart, d tamkardit i yeryan.

Tasekla taqbaylit tebda seg timawit, tuy-it s (1930-1980) tettwaymer s wudmawen n timawit, mazal ur tessin ara allal n tira. Syin tban-d yiwet n tewsit tamaynut tetṭef annar n tira di tsekla taqbaylit.

Tawsit-a d ungal, tira n wungal s tutlayt taqbaylit tebda si 1940 yef ufus n Belaid At Σli, ieerden ad yaru i tikelt tamezwarut ungal s tutlayt taqbaylit, SALHI yenna-d : “*Belaid At Σli, nezmer ad d-nini, d netta i d anagal amezwaru s tutlayt taqbaylit*”⁸, yura-d ungal isemma-as Lwali n wudrar; ungal-a yesea ttaqa n tulmisin i t-yettarran ad d-yuḡal d ungal. SALHI iwekked-it-id : “*Ungal-a yesea teyzi n tsiwelt d unagraw n yiwudam ara t-yerren dungal*”⁹.

⁶MAMMERI M., « *Amawal n tmaziyt tartar* », éd CNRPAH, Alger, 2008, p.110.

⁷SALHI M.A., « *Asezawal amezzyan n tsekla* », éd L’odyssée, 2017, p.100.

⁸ SALHI M.A., « *Etude de littérature kabyle* », éd ENAG, Alger, 2011, p.85.

⁹ Ibid, p.83.

Lwali n wudrar yesea kra n limirat i t-yettarran d ungal; tawsit-a tarna-d adeg i tsekla taqbaylit iwakken ad tidir wa ad tennarni.

Amezwari n tira ur ikemmel ara, ahat timental-nni n tallit n ttrad, rnu yur-s ulac di tallit-nni imdanen yettamnen s tmaziyt ney yef umennuy-ines; yas akken imiren llan inagalen iqbayliyen, acu kan ttarun s tutlayt tafransist, amedya n Mulud FEROUN, Mulud MÈMREI, Acku mi ara nwali ungalen-a, amedya “Le fils du pauvre” ttawin-d yef lihala n tmurt n lezzayer s umata, tamurt n leqbayel ttarun s tutlayt taberranit, acu kan deg wallay-nsen d taqbaylit d yidles-ines.

Ihi akken i d-nenna, tura teħbes ulac d acu i d-yefyen s wudem unsib, armi d tafsut n 1980, teldi tiwwura zdat n waṭas n imyura, ukin-d glan-d s lebyi meqqren i tira n wungalen, amezwaru d “Asfel” n Racid Eellic i d-yeffyen deg useggas n 1981.

Ungal, d tawsit tamaynut deg tsekla taqbaylit. Tawsit-a iwumi qaren s tefransist “le roman”, teħbee di tsekla tutrim¹⁰ deg-i treṣṣa tira d laqrun-aya. Maca, mi tezger zzzubat n tsekla d tmetti tafransist, ters di tsekla taqbaylit, tessay deg-s izzuran, du leqrar ad tetṭef kra seg tmetti deg tsekla i tt-id-yemmugren. D tidet, ungal yuran s teqbaylit ur yemṣada ara dima d wudem i as-tefka tsekla tutrim. Yesdukkel wungal snat n temsal: tutlayt taqbaylit yekkan aḥal di timawit, tezzareg yef tewsit i d-yekkan seg tsekla nniḍen taberranit, yeddin aḥal di tira yef waya aṭas i yettwalin ungal d tawsit taretṭalt, maħsub yettuħettem fell-as ad yeddu d yilugan iss i-yettwassen deg tsekla tutrim mayef ad yerrez wazal-is. Kra n yimeskaren dya, ttlen ungal deg deg lqaleb n wungal utrim, xas akkan netta s timmad-is, yal tallit d udem i as-tefka tsekla tutrim. D aymi tabadut ntira taneglant, seg tama n lebni-ines d tamsalt lqayen mačči d izli.

Tiyermiwin n tira, ilaq ad d-kkent i temsalt-a seg ubrid i wehhan acku tiwsatin-a, ur zmirent ara ad bnunt iman-nsent ḥala yef leqwaleb i yesbed utaram imi yal tawsit, mi tezger seg tmetti yer tayed, seg tsekla yer tayed, yettay deg-s ciṭ (tikwal aṭas) wayen yellan deg tsekla i tt-id-iqublen. Dya win ara ikeblan ungal deg kra n yilugan kan yerna iezel-it yef tmetti i t-id-yefkan, ad yemdarkal deg waṭas n wuguren imi ur yessawaḍ ara ad d-yessemḥalleq i wazal nuḍris s lekmal-is. Daymi tizri yezdin tussna n tmetti akked tedyizt¹¹.

¹⁰ Utrim: ayen i cudden yer utaram. Ataram, Igrew-d timura n Lurup d Marikan.

¹¹ Tedyizt: d tayult di tussna n tsekla, tettawi-d yef lewṣayef n uḍris aseklan akken yebyu yili ama deg wayen yaenan tamsalt n tewsit n tsekla ama d lebni n uḍris s timmad-is (taḍersa). SALHI M. A., *op.cit.*, p.47.

Mi i d-iban wungal deg tsekla taqbaylit, ur d-ilul ara i yiman-is imi tasrit taqbaylit s lekmal-is tbeddel udem. Tiwsatin yuran (bħal tullist d umezgun) uęent aęar deg-s deg yiseggasen n 1940, fukkent deg yiseggasen n 1970/1980 d afella mi akken yekker wawal yef tmagit d tutlayt tamaziyt. Iswi amezwaru n yimyura seg wannec-a yefferkek d tisudas : seg tama, rran ad fergen iman-nsen yef tsekliwin nnięen n unnar aseklan azzayri daymi fernen ad arun s tutlayt yesyalen s tnett-it-nsen. S tama nięen, byan ad d-beggnen tizemmar n tutlayt taqbaylit mi akka teena tawsit imucaeen deg tsekla n utaram.

Annar aseklan n teqbaylit yef leħsab n tuttriwin i d-yarsen deg-s, meħsub d tidet yeqnen yer tmagit. Ula d azyan¹² aseklan iqublen tawsit-a, ur yebęi ara yid-sent. Azyan yeqqnenyer wungal, yefreq d leħnaf ęla ħsab n tallit deg-i d-iban. Di tazwara, azyan aseklan iger-d yiwen n yinaw «yef wungal». Yettuęet deg-s wawal yef ubeddelyuyen timetti taqbaylit d umennuy yellan yef tmagit tamaziyt deg yiseggasen n 1980, ayen yesęejlen talalit n wungal yuran s tmaziyt. Ma yella d tiyuriwin n wungalen i d-ibanen deg yiymisen, deg tesyunin akked anternet, ęeręent ad d-sebggnent ungal iruęen d abaęni seg wakken tuęet n wayen i d-iteffyęen, yeffey-d di tmura tiberraniyin (ladya di tallit-nni tamezwarut). S tyuriwin-a i yedduri wungal di tazwara, imi d nutenti i ireglen lexsaş n unnar aseklan, ttekant deg uęami n udlis yuran s teqbaylit. Daymi kra n yimeskaren, akken ad d-slalen aħrilet n uzayez yer tyuri n wungal (yer tyuri s tmaziyt s umata), sfentzen s tira n kra n yimyura i srewsen yer tid imucaeen deg umaęal.

Ihi, ięrisen imenza yesbedden tawsit n wungal, (Lwali nudrar akked Asfel), ur d-din ara deg yiwen ubrid. Ur telli d tamawt mwala imi d-temmal addad n yal tasekla (yal tawsit) i d-yettnunnuten. Yerna, gar wungal amezwaru d wis sin, zrin uęar n tlatin n yiseggasen.

Ula d tignatin i ten-id-yeslulen ur ędilent ara. Maena seg yiseggasen n 1980 d ufella, imeskaren myegrawen-d yer yiwen ubrid : d abrid n tira taneglant d usenfali n tmagit deg yięrisen. Maęęi yiwen ney sin i t-inudan, d azrar n wungalen i irefden asentel-agi.

Asentel n tmagit, ihi ur yaezil ara yef tedyizt n wungal, yeswway-it, imsel-it akken i as-yehwa. D acu kan xas akken yegęet wanda imelles usentel-a aęris s lekmal-is, llant tedyizin i d-isarsen

¹²Azyan: d tasleęt n yięrisen n tsekla. Tasleęt-a, tezmer ad tili yef unamek, yef talya. Tezmer diyen ad tili yef wassayen gar yięrisen akked tmetti ney d umezruy, yef wassayen gar yięrisen akk d tmetti ney d umezruy, yef wassayen gar tikta d tsekla. SALHI M.A. «Aseęzawal amezzyan n tsekla », op. cit, p.42.

iybelan nniḍen. Deg tegrest uryu, iwudam uyalen d inigan n tallit n trad n Lzzayer, daymi yal wa s nuba, yaena tasiwelt n teḥkayt¹³.

Igemmaḍ n tezrawt-a, ssawalen yer yiwet n tamawt: imyura ur kkiren ara i tewsit n wungal s tuqqna n wallen. Saffen s demma nyilugan n tewsit-a, akken ad ddmn seg-s ayen yeddand ugbur i rran ad snaeten (am tmagit) d twuri ibyan ad as-ssiwḍen : iban-d wungal d anagi n umezruy n tmetti taqbaylit, d tira yessunuyen udem n tmetti taqbaylit¹⁴.

Deg tira n wungal, yal anagal amek i d-ibennu ungal-is, yal yiwen d acu yessemras iwakken ad yessiweḍ tikti-is. Tasiwelt d tulmist i yef yebna wungal, d tawil s wayes ara nzer amek amsawal id-yettales inederuyen n wungal-is.

Tasekla tamaziyt tatrart ur temgarad ara yef tsekliwin n umaḍal, ama deg yisental ney deg usnerni d wusnulfu, tettneri seg tallit yer tayed. Seg wasmi i d-ban tira, tewwi-d amaynut aladya deg wayen yerzan tasartit; anda i d-nulfant waṭas n tewsatn am wungal, amezgun yuran, tullist...atg. Maca tawsit n wungal, teṭṭef amḍiq ameqqran deg uḥric-a n tsekla yuran s tmaziyt, imi d tin i d-yettawin sumata yef tmetti d tudert n umdan.

Tazwara n tasut tis 20 ad naf tasekla tega asurif yer zdat s usemmed n yimahilen i xedmen kra n yimura, am Balaid At Eli i yuran amud n yiḍrisen id-yufraren s wungal amenzu s tmaziyt “Iwali n wudrar” i d-ssuffyen yimrabḍen irumyen deg iseggas n 1946, maca ungal amezwaru n teqbaylit i d- yeffyen s talya n wungal s wudem aḥeqqi d “Asfel” i yura Racid Eallic, yeffey-d wungal deg useggas n 1981, yerna-d ungal nniḍen i wumi isemma “Faffa” deg useggas 1983, yerna-d yur-s deg useggas-agi kan Saaid Saedi “Askuti”,¹⁵ tuyal tsekla tamaziyt tenḡḡer abrid-is yall aseggas tteffyen-d yidlisen ama d ungalen ama d tamedyazt ney dayen nniḍen, yuḡal udlis umaziḡ yeḡlef amḍiq-is gar yedlisen yuran s tutlayin nniḍen.

Deg yiseggasen n 1990 yer tizi n wass-a, deg wayen i d-yenna SALHI, M.A. “*Aṭas n wungalen i d-yeffyen., tfen adeg ameqqran deg tmekarḍit, wwin-d yef waṭas n yisental gar- asen ad d-nebder: Brahim Tazayart, Saaid Saedi, Amar Mezdad, Salem Zinya yefkan amkan i wungal s teqbaylit*”.¹⁶

¹³ SADI N., *Problématique de l'écriture romanesque en "Kabyle"*, Thèse de doctorat, Ummto, Tizi Ouzou, 23/10/2019, P.346.

¹⁴ Ibid, P.347.

¹⁵ SALHI M.A., *op.cit*, p.p.83-84.

¹⁶ Ibid, P.84.

Tasekla n tmaziyt, tettnerni seg tallit yer tayed. Seg wasmi i d-tban tira, tewwi-d amaynut ladya deg wayen yerzan tasartit, anda i d-nulfant waṭas n tewsatn am wungal, amezgun yuran, tamedyazt yuran, tullist...atg. Maca tawsit n wungal, tetṭef amdiq ameqqran, imi d tin i d-yettawin sumata yef tmetti d tudert n umdan.

Ffeyen-d atas n wungalen seg wasmi tseggem tegnit, imi tamaziyt tuyal d tutlayt d tunṣibt tesēa Aṣayar tekecm si iyerbazen. Xas ulama ur yelli ara wungal s wazal meqqren seg tama n usnulfu maca imura d inagmayen iqbayliyen ur ḥbisen ara ttnadin ad arun iwakken ad sekecmen tasekla-n sen deg tsekla tagraylant, ihi unagl aqbayli yeww-id amaynut nerman isental. Ugten isental n tmetti d yemdanen ama d lhif d lyurba d tayri tasreḍt, aladya tasertit ...atg

I.2) Ungalen i d-yeffyen deg unnar n tsekla taqbaylit:

Tawsit n ungal ur teqqim ara akken di yezrin id d-yemugren uguren di tira-n sen, d acu yal yiwen s uzwel-is si isental yemxalafen, yal yiwen yef wacu id d-yettawi wa yettmeslay-d yef iḥulfan-is, wayeḍ yef wuguren id t-id-yemugren deg tmetti, yef tayri, yef tmeṭṭut ...atg, acku yal amaru yettaru yef wayen yeeṇan tallit i deg yettidir...atg, Ad nebder kra seg-sen:

Emer MEZDAD “*Tagrest uryu*” 2000.

Ḡamal BUNĒUF “*Timlilit n tyarmiwn*” 2002.

Salem ZINYA “*Iyil wefru*” 2002.

Eumar DAḤMUN “*Bu tqulhatin*” 2003.

Yazid ULAMSI “*Ddida*” 2003.

Brahim TAZAṬART “*Salas d lunḡa*” 2003.

Ḥamid BUTLIWA “*Yir timlilit*” 2004.

Iyil n tlelli “*Lward n tayri*” 2004.

Yusef UBELLIL “*Arrac n tefsut*” 2004.

Ṭahar WELD EMER “*Bururu*” 2006¹⁷.

Linda KUDAC “*Aeecciw n tmest*” 2008

Muḥend LARKAT “*Abrid n tala*” 2009.

Emer ULAḤMARA “*Akin i wedrar*” 2011.

¹⁷ŞALḤI M.A., « *Etudes de la littérature kabyle* », op.cit, P.84

Brahim TAZAYART “*Inig aneggaru*” 2012.

Murad IRENATEN “*Madrus*” 2015

S umata d wigi i d-ungalen i d-nufa wwin lwelha-nney s isental-nsen yemxalafen, maca llan atas n wungalen nniđen ur ten-id-nebdir ara acku atas i yellan.

Tallit-a taneggarut atas n wungalen i d-yeffyen atas d isental i d-yenulfan imi ugten imyura d yexxamen n usizreg aya yefka afud muqqren i wungal aqbayli ad yelhu yer zdat.

Ma nuyal yer useggas n 2015 d asawen ad d-naf atas n wungalen i d-yefyen deg-sen:

Abdel Malek MENICHE “Tayri d teyzint” 2015,

Fahim MESSUDAN “ANZA”2015,

Lyas BELAIDI “yezger asaka”2017,

Naima BENZAOUZ “Tudert n tmara”2019,

Djamel LACHEB “Nna Yni”2019,

Amar HELLI “Ixummasen n wulach”2019,

Muhand NAIT ABDELLAH “Targit Yiwwas Ad Teffey”2019,

Rachida BENSIDHOUM OULD HOCINE “Icenga n talsa”2020,

Mohand Salah AKNOUCHE “Udem tezzer Cmata”2021,

Zohra AUDIA “Tiziri”2021,

Nadir SAXRI “Tafsut d tinigit”2021, Masslka TOUATI “ZIRA”2021.

Nefren ad nexdem tasiwelt deg ungal “targit, yiwwas, ad teffey” n Muhand NAIT ABDALLAH, acku d yiwen usentel i d-igan deg-nney lhir, tis snat ungal-a d amaynut.

I.3) Tizrawin yettwaxedmen yef ungal aqbayli:

Ma nezzi tamuqli yer tezrawin i d-yellan yef wungal, ad d-naf inagmayen d yimnuda ttuyalen s tuget yer wungalen imenza yettwarun s taqbaylit, imi yef waken i d-tebder ABROUS D., Llan atas n wid i yettuyalen yer tewsit tunagalant akken ad sbegnen aeeddi n

tsekla si timawit yer tira¹⁸. Gar yinadiyen imenza i d-ibanen yef tewsit-a ad d-nebder win n ABROUS, D. (1989, 1992), leqdic-is yerza krađ n wungalen imenza (Asfel d Faffa n R. ALLICHE, Askuti n S. SADI), A. AMEZIAN yewwi-d deg tezrawt-ines yef talyiwin tiseklanin timensayin deg wungal aqbayli “iđ d wass” n Aæmer Mezdad (1990)¹⁹; N. BERDOUS tuyal deg yinadiyen n tezrawt-is n lmajistiř yer wungal amezwaru aqbayli “Lwali n wedrar” n Beleid At Ali.

Taggrayt

Segmi i d-nwala amek i d-ilul wungal aqbayli d tezrawin i d-yellan fell-as d wamek tnnerna tsekla taqbaylit, nssaweđ ad d-nzer dakken d ayenni i yeğğan imaruyen ssufuyen-d s wařas lađya mi tuyal tmaziyt d tutlayt tunšibt di tmurt-nney, yarrez usalu n tugdi

¹⁸ABROUS D., « *La production romanesque kabyle : une expérience de passage à l'écrit* », DEA, Université de Provence, Novembre 1989,p.25.

¹⁹MEROLLA D., op.cit, p.152.



**Ixef wis sinTadyizt n
umsawal**

Tazwart

Deg ixef-agi wis sin, iwumi n-semma “Tadyizt n umsawal”, deg-s ad d-nawi awal yef tsiwelt d yifardisen-is, syin akin ad d-nessefhem d acu d amsawal d unamek-ines s daxel n taḥkayt, wa ad d-nefk leṣnaf n umsawal, syin ad d-nexdem tasleḍt i yal ṣṣenf s yimediyaten add-nekkes seg wungal, ad d-nsefhem d acu id aḥṣṣen wa ad d-nefk leṣnaf-ines, syin ad d-nexdem tasleḍt i uḥṣṣen wa ad d-nessefhem ay-agi s yimediyaten ara d-nekkes seg ungal.

I) Tasiwelt :(Narration)

Tasiwelt s umata, d tarrayt i yetṭafar umsawal akken ad yessiwel taḥkayt ama d ungal, tullist, amezgun, tebna yef tfukkas d yiferdisen i yecudden inḍruyen n uḍris aseklan, temmal-d amek i d-yella lebni n teḥkayt d wullis daxel n wungal, deg-s amsawal yettales-d inḍruyen yemṣedfaren, d tektiwin yessudusen aḍris aseklam, aṭas n yimyura id-yemmeslayen yef yihricen d yiferdisen n tsiwelt aladya GENNETE. G., YVES. R., GENNETE G., : “*Tasiwelt d asekkir asiwlan n usemyer, d agraw n tagnit n tilawt anida yegga amekkan*”²⁰.

Maca ad d-naf anagmay YVES R., di tmuyli-is deg wayen yenan tasiwelt, yennad: « *Tasiwelt t-ssebgan-d tifukkas tigejdanin id-yessedayen asuddes n teḥkayt* ». ²¹ Akken dayen ad d-naf SALHI M.A., yessuqel-d tasiwelt deg usegzawal-is yenna-d: « *D abrid i yedfer umsawal ad d-yehku inḍruyen n teḥkayt, yezmer umsawal ad d-yehku inḍruyen akken mṣedfaren di teḥkayt diyen yezmer ad yesizwer inḍruyen yef wiyad, yezmer ad yessifsus tasiwelt ney ad tt-yerr d tazayant* ». ²²

I Imend n tmuyliwin n yinagmayen yef tsiwelt, ad d-naf ulac aṭas n umgired acku anamek-is yewwi-d yef wamek ad d-yalles umsawal anagraw n inḍruyen n teḥkayt, ama d wid n tilawt ney d wid n usgen, tasiwelt yessaqdac-it umsawal akken ad d-yawi ayen yebya ad yesiweḍ i ymeyriyen, ney yaṣ ulama d wid id-isellen.

Amsawal \longrightarrow **taḥkayt** \longrightarrow **Amsiwel**

²⁰ « ...narration l'acte narratif producteur et, parextension, l'ensemble de la situation réelle ou fictive dans laquelle il prend place. » in GENETTE G., éd le Seuil, Paris, 1992, p.72. (tasuqilt-nney)

²¹ « La narration désigne les grands choix techniques qui régissent l'organisation de la fiction dans le récit qui l'expose. » in YVES R. « L'analyse du récit », éd Dunod, Paris, 1997, p.39.(tasuqilt-nney)

²²SALHI M.A., op.cit, p.60.

I.1) Amsiwel :(Narrataire)

Akken i d-yenna GENNETE G, ħur-s: “*Amsiwel d awadem yesεa tawwuri deg wullis am umsawal, amsiwel d afardis deg tegnit tasiwlan*”²³ ad t-id-naf dayen iṣennef amsiwel yef sin n leṣnaf:

- Amenzu d amsiwel iniri yettili berra n teḥkayt.
- Wis sin d amsiwel agensay yettili daxel n teḥkayt.

Ma yella yer SALḤI M.A: “*Dwin i wumi id-tettwaḥku teḥkayt, yemxalaf yef umeyri. Ameyri d win yeqqaren, d amdan yettidiren di tilawt, ma yella d amsiwel (am umsawal) deg uḍris kan i yettili*”²⁴.

I.1.2) Amsawal :(Narrateur)

Amsawal d afardis agejdan i yef tebna tsiwelt, imi d netta i d-iḥekku teḥkayt. Akken id-yenna SALḤI M.A: « *Amsawal d win id-yessawalen (id-iḥekku) taḥkayt (deg uḍris n tsiwelt), yemxalaf yef umaru. Amaru d amdan yettidiren di tilawt, ma d amsawal yettili kan deg uḍris (ama d ungal, ama d tullist ney d ṣṣenf nniden u uḍris n tsiwelt). Amaru, yesnulfuy-d taḥkayt, ma d amsawal iḥekku-tt-id.* »²⁵

Ma yella d Y Reuter ., deg wawal-is yef umsawal yenna-d: « *Amsawal d win id-iḥekku taḥkayt daxel n udlis, maca yella d awalen kan deg uḍris.* »²⁶

II) Leṣnaf n umsawal: (Types de narrateur)

Amsawal d lṣas yef tebna yeḥkayt, d netta i yesslḥayen inedruyen daxel n teḥkayt, mebla amsawal ur tettili ara teḥkayt, yezmer ad yili d awadem deg-s, akken yezmer ur yettiliara d awadem, yef waya ad d-naf GENNETE G., yebḍa-t yef kraḍ n leṣnaf: aniri, agensay, awadem.

²³ GENNETE G., op. cit. p.265

²⁴ SALḤI M.A., *Asegzawal amezyan n tsekla*, éd L’odyssée, 2012, p.35

²⁵ Ibid, p.32

²⁶ « Le narrateur est celui qui semble raconter l’histoire à l’intérieur du livre mais n’existe qu’en mots dans le texte » in YVES R., « *Introduction à l’analyse du roman* », 3^{ème} éd. Armand Colin, 2009, p.30. (tasuqil-nney)

II.1) Amsawal aniri: (Narrateur extradiégétique)

GENNETE G. Yefka-as isem n “narrateur extradiégétique” deg-s amsawal yella barra n teḥkayt, akken i d-yenna: « Amsawal aniri, mgal, yezmer kan ad d-yeqsed amsiwel aniri, ad d-yemlil akked yimeryri war ilaw, anida yal imeyri ilaw yezmer ad ay-d-ivan.²⁷ Anda ur yelli ara d awadem, maca yettwali akk ayen yellan deg teḥkayt, yezmer ad iẓer ayen ur ẓrin yiwudam nniḍen, yef unamek-a ad d-nafYVES R. Isemma-as: “Narrateur hétérodiégétique”.

Akken id-yenna SALHI M.A: « D amsawal id-iḥekkun taḥkayt i deg ur yelli ara d awadem, sṣenf-agi n umsawal iẓer akk ayen yellan di teḥkayt, ayen yessen d wayen yezra yugar ayen snen d wayen ẓran yiwudam ittekin di teḥkayt id-iḥekku. Mi ara yili sṣenf-a n umsawal, yettili aṭas usexdem n udem wis tlata nwasuf, amatar udmawan “y” ney “t” deg yimyagen (ney udem wis tlata n usget, amatar udmawan “n” d “nt”) akken dayen i tuqquten yimqimen ilellyen: netta, nettat, nutni, nutenti. »²⁸

II.1.2) Amsawal agensay: (Narrateur intadiégétique)

GENETTE G. Isema-as (narrateur intradiégétique) deg-s amsawal yettili dixel n teḥkayt, yeggar-d iman-is di teḥkayt.²⁹ Aya dayen iwumi isemmaYVES R., (narrateur homodiégétique).

Akken id-yenna SALHI M.A: “D amsawal id-iḥekkun taḥkayt i deg itteki netta s timmad-is: d awadem gar yiwudam nniḍen. Yessen ayen i ssnen akk iwudam nniḍen, mačči am umsawal aniri. Sṣenf-agi n umsawal, igga amzun d anagi n teḥkayt id-iḥekku”³⁰.

II.1.3) Amsawal awadem: (Narrateur personnage)

D win id-yettalsen taḥkayt-is s yiman-is, yettawi-d yef wayen id-as-yedran aya yettban-d deg yimqimen yimataren udmawanen i yesxedem, akken id-yenna SALHI M.A: “Ittasma umsawal d amsawal awadem mi ara tili taḥkayt id-iḥekku d taḥkayt-is (d yanen yedran yid-s) lmaena s dagi, d awadem id-yessawalen taḥkayt-ines. Mi ara yettwasexdem sṣenfs-agi n umsawal, yettili aṭas n usexdem n yimyagen deg udem amezwaru (amatar

²⁷ « Le narrateur extradiégétique, au contraire, ne peut viser qu’un narrataire extradiégétique, qui se confond ici avec le lecteur virtuel, et auquel chaque lecteur réel peut s’identifier. » in GENNETE G., op.cit, p.266. (tasuqilt-nney)

²⁸ SALHI M.A., op.cit, p.p.30-31.

²⁹ GENNETE G., op.cit, p.265.

³⁰ SALHI M.A., op.cit, p.32.

udmawan) akken yettili atas umqim ilelli “nekk”. Yezmer ad yili umaru d amsawal ma yella ihekku-d tahkayt n tudert-s, am deg ungal n mulud Ferεun “mmi-s n ugellil”³¹.

II.2) Tasleđt n umsawal deg ungal Targit, yiwwas, ad teffey:

II.2.1) Amsawal d agensay:

Amsawal deg ungal-is “targit, yiwwas, ad teffey”, yessemres amsawal agensay seg usebter wis 45 armi d asebter wis 115, ayen id d-yettbanen deg yimediyaten, amsawal yella anda id yettales yef yiman-is di tehkayt-is, yettak-d isalen, yessemres udem amezwaru asuf “nekk” s wařas d wudem amezwaru amalay asget “nekkni”, d umatar udmawan “-y” i yettuřalen řer umaru. Yettili umgired gar mi ara yili umsawal řer wudem amezwaru d asađ akked mi ara yili ittekki kan d awadem anagi dixel n tehkayt-nni i d-ihekku. Imi mi ara yili umsawal itekki kan d awadem anagi dixel n tehkayt-nni mačči d asađ, anagi-agi ad yili yeřder i tedyant-nni yedder wasađ-nni, isexdam udem wis krađ mi ara d yettmeslay yef wasađ-nni. Aya-gi d ayen ara d-nwali deg yimediyaten i d-nekkes seg ungal:

«Maca d i msebriden i yettrayen nekkni s inehharen n tfurguyin awi-d kan acu ara d-nessekcem. »(sb 26).

Deg umedyaga-agi ad d-naf amsawal ihekku-d yef mi yella yettenhar tafurgut, d axeddam i yella yettawi i msebriden, amsawal yettban-d d netta i d awadem ageđdan di tehkayt-agi, yessexdem udem amezwaru amallay asget “nekkni”.

« Nekk d muřend aqbayli i tt-id-newwi řer tmeqbart n řumubilat ufiy-d yiwen i d-yerzeq rebbi yis-i, teyli-as-d tbexsist s imi yew-it am wakken ara yay takerrust yettwayen bařel. »(sb 45).

Deg umedyaga-agi amsawal ihekku-d yef mi iřuř řer ssuq n řumubilat netta d muřend aqbayli, yewwi tafurgut-nni-ines iwakken ad t-yezzenz, amsawal yettban-d d awadem ageđdan deg tehkayt, yessexdem amqim ilelli “nekk” mi i d-ihekku.

« Nekkni nruř ad nidir cwit n tirga di tmura tibeřřaniyin, seřeřeřen-ař di tlemmast n yilel řeyyde-ař-d s ucebbak am yiselman »(sb 64)

³¹ Ibid, p.34

Deg umedyā-agi ad d-naf amsawal yella dawadem di teḥkayt-agi, yefka-d asenfali-agi yef wamek yerrez usirem-is netta d yimddukal-is acku ur wwiden ara lebyi-nsen, yella-d usexdem n wudem amezwaru asuf asget.

« D nekkni yid-sen i yeččuren tazeqqa drus n yimdanen i d-yusan ad nezhen, ad ḥedren i tedwilt-agi n teydemt »(sb 70)

Deg umedyā-agi amsawal iḥekku-d yef teswiēt-nni mi id t-newwin iyalen n laman yer dixel n tzeqqa n uxxam n teydemt i waken ad ten-careen, amsawal yettban-d d awadem deg teḥkayt s usexdem n wudem amezwaru amalay asget “nekkni”.

« Ma d nekk seg wasmi i ten-yewweḍ lexbar di lḥebs illiy ceyyeen-iyi-d snat n tebratin, d tid i deg iyi-d-qqaren akka di lxir i ttilin »(sb 98).

Deg umedyā-agi ad d-naf belli amsawal d netta i d awadem ageḡdan n teḥkayt-agi, yewwi-d yef tallit-nni mi slan imawlan-is belli di lḥebs i yella imi ceyyeen-as tibratin, yessexdem amqim ilelli nekk mi i d-iḥekku, imi iḥekku-d yef yiman-is.

« Isental n tceqqufin umezgun i d-netturar di xemsa yid-nney Muḥend Aqbayli, Saëid, Mustafa, Emer at Wuccen akked nekk. »(sb 101).

Deg umedyā-agi amsawal yella iḥekku-d yef tallit mi yettura ticeqqufin n umezgun netta d yimddukal-is, amsawal yettban-d dawadem di teḥkayt.

« Mi nfukk amsalem s teḍša, nekk d Welḥaḡ d Maḥmud neddukel akken yer tejmaet, ur newwid ara mi iyi-bdan s usteqsi tebbin seg-i ad asen-d-ḥkuy amek i ay-teḍra nekk d Muḥend aqbayli. »(sb 110).

Deg umedyā-agi ad d-naf belli amsawal d awadem agrḡdan di teḥkayt-agi, yewwi-d yef tallit-nni mi yella yeffey-d si lḥebs, mi yeddukel netta d welḥaḡ d maḥmud yer tejmaet, yemlal-d wid yessen yemsalam yidsen steqsayen-t-id yef wamek i as-teḍra d muḥend aqbayli, yella-d usexdem n umqim ilelli “nekk” d yemyagen yeftin yer yizri ilaw: nfukk, neddukel, tebbin...atg.

II.2.2) Amsawal d aniri:

Akken dayen i nufa amsawal d aniri, aya-agi nwala-t mi i d-yehka taḥkayt n muḥend aqbali akked yell-is xalt-is deg usebter wis 37 armi d asebter wis 44, amsawal dagi yettak-d isalen yef yiwudam, issemres udem wis kraḍ amalay ama d asuf ama d asget “netta, nettat”, d umatar udmawan “y-” yer tazwara n umyag i yettuḡalen yer muḥend aqbayli neḡ amatar udmawan “t-” yer tazwara n umyag i yettuḡalen yer yell-is xalt-is. Ad d-nwali ay-agi deg yimediyaten i d-nekkes seg ungal:

« Muḥend aqbayli meskin tḥuzat ssiεqa n tayri alarmi tezlef merra lejwareḡ-is. »(Sb 37)

Deg umedy-a amsawal ur yelli ara sdaxel n teḥkayt, imi yezga-d berra n teḥkayt, meḥsub yella deffir yewwi-d awal-d yef taluft yarzan Muḥend aqbayli, yella-d usexdem n umatar udmawan “t-” deg imyagen: tḥuzat, tezlef.

« Netta d ilemzi, yekmel, yesεa ṣṣifa, yetturebba, yesa lmizan n taqbaylit. Nettat d taqciqt tessan anda tessrusuy iḍarren-is, tefhem, tettebba, tesa sser, tezyen ur tt-ixus wara, tekmel. » (Sb 37)

Deg umedy-agi ad d-naf belli amsawal yella-d berra n teḥkayt, yettals-d yef Muḥend aqbayli d yelli-s xalt-is, s usexdem n wudem wis kraḍ asuf amallay “Netta/Nettat”, d umatar udmawan “y-/t-” deg imyagen n tḡara: yekmel, yesεa ṣṣifa, yettrebba, tessan, tefhem ...atg

« Di tallit-nni nezmer ad d-nini teḍṣa-as-id tmeddurt akken iwata lḡal, yeffey-d kan si tesnawit yekcem s aḡerbaz n usiley anda sselmaden lḡirfat, netta yeḍfer ṣṣenεa n ncir. Yelmed akk ayen yaenan lxedma n usḡar yetwel mliḡ. »(Sb 38)

Deg umedy-agi ad d-naf belli amsawal ur ittekki ara deg yineruyen n tekayt-agi, imi yella berra n tekayt yettals-d yef muḥend aqbayli mi i d-yeffey si tesnawit yekcem s aḡerbaz n usiley, amsawal iselḡuy inedruyen n teḥkayt melba ma iban-d sdaxel-is d awadem, yella-d usexdem n wudem wis kraḍ asuf amallay “netta”, d umatar udmawan “t-” deg imyagen: yekcem, yeḍfer, yelmed-d ...atg

« Ma yella d aseḡgas wis sin, iεedda kan waggur amenzu teawed tikli, ur d-tettali ara am zik yal ddurt. Snat, tlata tikwal, aggur d wamek ara d-tali, nettat yellan tettaεemer am ssaεa. »(Sb 40)

Deg umedyaga-agi ad d-naf d akken anallas yella d aniri, iħekku-d yef useggas wis sin mi tædda yelli-s xalt-is n muħend aqbayli yer tseddawit, yella-d usexdem n wudem wis kṛaḍ asuf unti “nettat”, d yemyagen yeftin yer yizri: ieedda, yellan.

« Netta yellan bu tidet, xas ixeddamen-is eyan deg-s, ula d dduzan lħerğ s wacu ara xedmen, ur asen-id-yettawi ara. »(Sb 44)

Deg umedyaga-agi ad d-naf belli amsawal yella berra n teħkayt, imi iħekku-d yef muħend aqbayli, amek yalla d wamek yuḡal yestehzay yef ixeddamen-ines.

Imdyaten-a mallen-d d akken analas dgi d aniri acku iħekku-d yef iwudam n tsiwelt,ur d-yebdir ara iman-is dagi.

II.2.3) Amsawal d awadem :

Akken i nufa amsawal d awadem, aya yettban-d deg usebter wis 10 arma d asebter wis 44 anida id-yehkku umaru taħkayt-is, meħsub yef yiman-is netta ulac iwudam nniḍen, issemres udem amezwaru asuf d umatar udmawan « -y »yer tagara n umyag. Ad d-nwali ay-agi deg yimediyaten i d-nekkes seg ungal :

« Nekk byiy kan ad iyi-ğğen ad nefsey am nek am yigerdan n ddunit meṛra ad ħbesen deg-i tiyrit. »(sb 17).

Deg umedyaga-agi ad d-naf, amsawal iħekku-d yef yiman-is yef wasmi i d-ilul yeqsed-d lexsas n ttawilat d yizerfan di tallit-nni, amsawal yettban-d d awadem ageğdan di teħkayt.

« Maca yella wayen iyi-yesferħen, nekk asmi id-luley imawlan-iw ferħen atas imi daqcic, d nekk i d-amenzu ger sebæa n watmaten-iw d yistma, di tallit-nni, ulac s wacu i ttqeæiden tarwa, dderya alamma yekfa usertu. »(sb 18).

Deg umedyaga-agi ad d-naf amsawal iħekku-d yef wamek tella liħala-s netta di twacult-is, amsawal yella-d dawadem ageğdan di teħkayt iħekku-d yef yiman-is.

« Nekk d anehar maci d ayyul, ulamma refdey-d imdanen seg umekkan yer wayeḍ ulac tabarda yef uerur-iw, di tbankiḍin n tfurgut i d-rekben. »(sb 27)

Deg umedyaga-agi ad d-naf amsawal iħekku-d yef yiman-is, d awadem aeğdan yewwi-d yef wamek yettħulfu i yiman-is mi yella inehher tafurgut yettawi imdanen, imi yettwali iman-is ur yesei ara azal i as-ilaqen yer yemdanen-nni yettawi, daymi yekreh lxedma-nni.

Imdyaten-a mallen-d d akken analas d awadem acku dagi iħekku-d yef tmeddurt n yiman-is kan.

III) Aḥeṣṣen asiwlan : (Focalisation narrative)

D aferdis gar yifardisen n tsiwet, deg-s tettban-d tmuyli n umsawal deg wayen i d-yettales.

Imnudafkan-as atas n yismawen (point du vue, vision...). Ma d GENNETE G, yefka-as isem n « focalisation »³². REUTER Y, yenna-d deg wawal-is : *“Ma yella talyiwin n umsawal tarrant yef usteqsi « anwa id-iḥekkun deg wungal ? », timuyliwin tisiwlanin ttaran-tt-d yef usteqsi : « d anwa yettwalin deg wungal ? »*³³.

III.1) Leṣnaf n uḥeṣṣen: (Types de focalisation)

GENETTE G. yebḍa aḥeṣṣen yef kraḍ n yiswiren : Aḥeṣṣen ilem, aḥeṣṣen agensay, aḥeṣṣen aniri.³⁴

III.1.1) Aḥeṣṣen ilem: (Focalisation zéro)

Amsawal yessen kra yellan yef yiwudam-nni yettak-d atas n yisallen ugar n wayen yezmer uwadem ad ay-t-id-yefk. Anida wlac awadem deg wullis, akken i d-yenna J. VINCENT : « Tamuyli tawhidit i yessudusen ullis, deg uḥeṣṣen ilem, d tin n umsawal amusnaw. »³⁵

(Amsawal > Awadem) amsawal yessen ugar n wayen yessen uwadem n teḥkayt yef yiman-is.³⁶

III.1.2) Aḥeṣṣen agensay: (Focalisation interne)

Amsawal yezmer ad ay-d-yefk isalen yerzan awadem-nni kan i d-yettalsen, maca ur yezmir ara ad iḥer acu ttxemmimen yiwudam-nni nniḍen. Meḥsub, amsawal iḥekku-d s tmuyli-ines.

Yef laḥsab n GENETTE G : « aḥeṣṣen agensay yezmar ad yili ur yettbeddil ara, meḥsub mi ara tili tmuyli n umsawal ur tettbeddil ara d tin n yiwen kan n uwadem, neytezmer ad tbeddel

³²GENNETE G., op.cit, p.206.

³³« si la forme du narrateur répond à la question « qui raconte dans le roman ? » les perspectives répondent à la question : « qui perçoit dans le roman ? » in YVES R. Introduction à l'analyse du roman, 2^{ème} éd. Armand Colin, Paris, 2006, p.p.68-69. (tasuqilt-nney)

³⁴ Ibid, p.p.206-207.

³⁵« Le seul point de vue qui, en focalisation zéro, organise le récit, est celui de narrateur omniscient. » in J. VINCENT., Poétique du roman, 4^{ème} éd. Armand Colin, 2014, P.40. (tasuqilt-nney)

³⁶« Narrateur > personnage (ou narrateur en sait plus que le personnage). » in GENETTE G., op.cit. p. 206. (tasuqilt-nney)

tmuyli n umsawal meḥsub yettbeddil uwadem i d-iḥekkun, akkan dayen tezmar ad tili tmuyli temgarad meḥsub yiwen n unedru ad t-id-ḥkun waṭas n yiwudam yal yiwen s tmuyli-ines. » (Amsawal = Awadem) amsawal yessen kan ayen yessen uwadem-nni i d-yettalsen.³⁷

III.1.3) Aḥeṣṣen aniri: (Focalisation externe)

Ad d-naf GENNETE G, yenna-d d akken: amsawal < awadem (amsawal ur yessin ara aṭas yef yiwudam).³⁸Ma yella d VINCENT J. Deg wawal-is yenna-d d akken: “*Amsawal ur yezmir ara ad yekcem s telqay yer yihulfan d wamek txemimen yiwudam, imi tamuyli-ines terza kan aglam n yinedruyen si berṛa*”³⁹.

III.2) Tasleḍt n uḥeṣṣen deg ungal Targit, yiwwas, ad teffey :

III.2.1) Aḥeṣṣen agensay:

Deg wamu-agi-nney amsawal ur yettḥif ara deg yiwet n tmuyli imi ad d-naf, tella-d tmuyli n umsawal d tagensayt meḥsub (amsawal = awadem). Dayen ara d-nwali deg umedyagi ara d-nekkes seg ungal :

« Ula d nekk yewwi-iyi tmeḥ, acuyer ur xeddmey ara ? Iyi-yelben ? Ula d nekk ad refdey, ad eiwney tawacul-iw. Segmi i d-rriy taluft-agi s aqerru, nekk d tazza sṣbeḥ, tameddit alarmi i d-fukkey azmam-nni i d-ṭṭalaben iwakken ad ak-d-fkken arretṭal. »(sb 25)

Deg umedyagi ad d-naf amsawal yef tallit mi yebya ad d-yawi tafurgut s ukridi, yella yettxemim yesteqsay netta d yiman-is, yefka-d tamuyli-is netta yef yiman-is.

« Akken i ruḥey ad qqimay degrey-d tiṭ-iw yer yimddukal n tallit walay, ḥulfay am wakken tuyaliten-id terwiḥt yenqes lxuf di tmuyli-nsen ayen i d-yenna wina ieeddan uqbel-iw d wayen i d-nniy yerrez ujejlal n tmellalt-nni n tugdi i deg ay-rran. » (sb 75)

³⁷ « *Le récit à la focalisation interne, qu'elle soit fixe, variable ou multiple* ». in GENNETE G., op.cit, p.p.206-207. (tasuqilt-ney)

³⁸ « *Narrateur < Personnage (Le narrateur ne dit moins que n'en sait le personnage)*. » Ibid, p.206.

³⁹ « *En focalisation externe il en sait moins que lui. Dans ce dernier cas, en effet, le narrateur, incapable de pénétrer les consciences, ne saisit que l'aspect extérieur des êtres et des événements.* » in VINCENT J., op.cit, p.40. (tasuqilt-ney)

Deg umedy-a-agi ad d-naf amsawal yewwi-d yef mi yella d yimddukal-is deg uxxam n teydemt, di lawan mi i ten-id yesteqsay lqađi skud tteeddin yiwen yiwen yebda yettekkes-asen lxuf, meħsub dagi amsawal yella d anagi yef way-agi, d ayen iwala sdat n wallen-is, ay-agi yella-d s tmuyli-is netta.

III.2.2) Aħeşşen ilem :

Ma yella d tamuyli tilemt 0 meħsub (amsawal>awadem) deg-s amsawal yessen kra yellan yef yiwudam n tehkayt akken ma llan, yettak-d atas n yisallen ugar n wayen yezmer uwadem ad t-id-yefk yef yiman-is, amsawal yella deg yal amekkan, yezra akk ayen ttxemmimen iwudam.

Ad d-nwali ay-agi deg yimadyaten i d-nekkes seg ungal :

« Baba uqbel ad d-laley deg yiwet n tallit yerwa rray-is, baba-s yemmut azal n eecra n yiseggasen segmi i ieedda trad-nni n Lalman. Wwint yirumyen inuđeħ yef tmurt-nsen ur d-yuƷal ara s tezmert-is. » (sb 10)

Deg umedy-a-agi ad d-naf belli amsawal yezra ula dayen ieeddan, imi yezra ayen i as-yedran i baba-s d jeddi-s di tallit anida ur d-ilul ara netta, imi d-nenna belli mi ara tili tmuyli n umsawal d tilemt, amsawal izer ula d ayen ieeddan yef yiwudam-nni n tehkayt-is. Dayen ara d-nawali ula deg umedy-a-agi i sdat-neƷ :

« Wwin-d yemma yer sbitar n temdint, lqiblat-nni yellan zik di taddart mmutent daynetta, nekk luley-d di sbitar, lhala-nni tessewħac rsey-d-kan yer lqaea, ufiy-d yiwen n usemmiđ yettcellih aksum. » (sb 16)

Deg umedy-a-agi ad d-naf belli amsawal yezra netta ilul di sbitar, yessenfali-d amek tella talit-nni asmi ilul tella yemma-s yides, nwala-d belli awadem ur yezmir-ara ad yeseu lesrar, imi izzer kullec fell-as umsawal, izer ula d ayen yetthulfu d wayen yetxemmim yef yiwudam-nni nniđen.

II.2.3) Aħeşşen aniri :

Nwala-d d akken GENNETE G, yenna-d deg wawa-is belli : « Deg uħeşşen aniri amsawal ur yessin ara atas n yisalen yef uwadem ». Meħsub amsawal ur izer ara s wařas, amek ttxemmimen d wacu tthulfun yiwudam, timusniwin-is qlilit. Ay-agi d ayen ur d-nufi ara di tehkayt n wungal.

Taggrayt

S umata nessawed ad nefhem d acu i d-tasiwelt, d wazal tesɛa di tsekla tamaziyt d wassay yellan ger umsawal d umsiwel, akken dayenessawed ad nissin d acu-t umsawal deg tsiwelt, ma yer taggara nessawed ad d-nefhem d acu i wumi qqaren tasiwelt d wayen yellan daxel-is.



**Ixef wis krad
Tadyizt n wakud n
tsiwelt**

Tazwart

Deg yixef-agi wis krađ ad naeređ ad d-nawi awal yef teħkayt s umata d wamek tettwabna, syin ad d-nefk imedyaten s tsiwelt, syin ad d-nefk tabadut i wakud n tsiwelt. Imir ad d-nwali acu n wassay yellan ger wakud n tsiwelt d wakud n teħkayt d wamek yettili wassay-agi, akken dayen ara naeređ as-nexdem tasleđt n wakud n tsiweltiwungal n Muħend NAIT ABDELLAH, ad d-nwali amek i d-yella wakud n tsiwelt deg ungal, ad nwali timiđranin tigeđdanin i tesleđt n wakud n tsiwelt, ad d-nessefhem ay-agi s yimedyaten ara d-nefk seg ungal.

I) Taħkayt:

Taħkayt d aferdis agejdan deg wullis, tettaw-id yef tigawin d yinedruyen. Ayagi yettban-d yer YVES R. Imi i d-yenna: *“Taħkayt d agraw n yinedruyen, yessefk ad tili tyawsa ney win ara yerwin inedruyen-a, ad ten-yeseddu s talya n uzrar n tigawin”*⁴⁰. Taħkayt tettawid yef wayen yellan di tilawt, d wayen yellan d asugen.

Taħkayt dayen i d-yeddan s timawit ney s tira, tettawid inedruyen, tigawin i yellan deg tilawt, akken i yezmer ad tili d asugen.

Manerratamuylı yer wayen akk i d-nnan yimusnawen, ad naf belli taħkayt d amsedfer-nni n tigawin d yinedruyen i d-yettawi umsawal.

I.1) Lebni n teħkayt:

Taħkayt teena tigawin d yinedruyen i yellan deg wullis, d wamek i ten-id yulles umsawal. Ilmend n waya, iwakken ad nessiweđ ad nissin amek i tettwabna teħkayt n wungal, ad nuyal yer “Azenziy asiwlan” win yettwabnan yef

I.1.1) Tagnit n tazwara:

D tagnit n talwit ur bdint ara tedyanin, tettmal-d iwudam igejdanen d wakud d wadeg anida I đran inedruyen n teħkayt s umata.

⁴⁰YVES R.,op.cit,p.47.

I.1.2) Aferdis n urway:

D aferdis i yesluyayen tagnit n tazwara, yettmal-d inedruyen ney iwudam ara yerwin tagnit deg teħkayt.

I.1.3) Amsedfar n tedyanin:

D tagnit anda yuget ccwal d uherrek n yiwudam, ayen ara ad yeslalaen takerrist ara ibedlen tikli n teħkayt, d agraw n tigawin yettelseɗfaren deg teħkayt.

I.1.4) Aferdis n ureqqee:

D aferdis yettaeraɗen ad d-yaf tifat i yiyeblan d wuguren yellan di teħkayt.

I.1.5) Tagnit n taggara:

Di taggara n teħkayt, tezmer ad tekfu akken yelha ney akken n dir.

Ihi iwakken ad naweɗ yer lebni n teħkayt ilaq ad nuɣal yer wamek id-tusa tullsa n yinedruyen deg teħkayt n wungal “Targit yiwwas ad teffey” s uzenziy asiwlan:

I.2) Tasleɗt n tsiwelt deg ungal Targit, yiwwas, ad teffey:**I.2.1) Tagnit n tazwara:**

Tazwara, tella-d s wallus n unalas i wamek id-yekker di tmurt d lexsaş s waṭas id-yufa di tudert-is.

I.2.2) Aferdis n urway:

Aferdis n urway d lexsaşn izerfan n umdan di tmurt n lezzayer, acku adabu azzayri yeseedda lbaṭel yef warraw n tmurt, d ayen yeğğan ilmezyen n tmurt saramen ad fyen yer tmura tibeɣanyin.

I.2.3) Amsedfer n tedyanin:

-Analas yewwi-d tafurgut s ukridi, yettawi lyaçi yis-s, syin yuɣal iħbes acku ur yeffiy ara fell-as uxeddim-nni, d ayenni i as-yeggan lħir akken ad d-iffey si tmurt-a.

-Analas yemlal yiwen ilemzi isem-is muħend aɛrab qaren-as muħend aqbayli, ura d netta yttexmim ad iruħ ħarraga d ayen iten-yeğğan ad msefhamen maci d kra.

-Muḥend aqbayli iḥemmel yell-is xalt-is, yebbi-d ura d netta akridi (leḥwal n ncir), yella ixeddem akken iwata leḥal, isexdam ixeddamen,

-Muḥend aqbayli yuḡal tarzag fell-as tmurt deg wasmi it-beddel yell-is xalet-is s wayeḍ nniḍen di tseddawit, yestahzay aṭas deg uxeddim-ines ibeddel s waṭas, dayenni is-igan lḥir akken ad iffey ula d netta s tmurt-a.

-Analas izenz tafurgut-is yer tmeqbart n ṭunubilat, muḥend aqbayli dayen izenz leḥwal n ncir xas akken maci s suma-nSEN.

-Analas akked muḥend aqbayli fran-tt d rray-nSEN ad fyen si tmurt-agi, ad ruḥen heṛṛaga d wid yellan am nutni.

-Iḥarragen fkan ttiēad ass n teeēac di meḡres yef tmanya n yiḍ yer tizi wezzu s ddaw n wannar umenzu unbir akken ad mlilen syin ad tnawin yer ḡiḡel ad d-rekben dinna s teflukt.

-Iḥarragen twatfen dixel n teflukt di lebḥar, wwin-ten iyallen n taēsast n tliSa n yilel agrakal n tmurt-ney akken ad d-carēen.

I.2.4) Aferdis n ureqqeε:

Yettban-d ureqqeε imi id-fyen iḥarragen ukk s lḥebs d lferḥ d tumert id-yaylin fell-aseN segmi id-wḍen bxir yer twaculin-nSEN, bdan temlilen ger-aseN, teqsiren akked lyaCi.

I.2.5) Tagnit n taggara:

Tagnit n taggara deg wungal-a yella-d imi id-yuḡal ussirem n tudert analas d yimdukal-is, uḡalen tarun isura, ḍeggren iman-nSEN yer umezgun.

II) Akud :

Akud d aferdis gar yifardisen n tsiwelt, SALḤI M.A, yesbadu-tt-id dakken “*d aferdis di tesleḍt n tsiwelt, yettban-d deg ubeddel swayes i d-gellun yinedruyen n teḥkayt. Llan sin n leṣenaf n wakud di tesleḍet n tsiwelt : akud agensay d wakud iniri*”⁴¹.

Meḥsub akud n tsiwelt d aferdis ger yiferdisen n tsiwelt, yesean azal ameqqran imi i d-yettban wazal-agi-ines deg ubeddel s wayes i d-gellun yinedruyen n teḥkayt.

⁴¹ SALḤI M.A., « *Asegzawal amezyan n tsekla* », éd L’odyssée, 2017, p.p.21-22.

II.1) Akud agensay:

Akken it-id-yesbadu SALHI M.A: « *D akud i d-yettelin kan deg uđris n tsekla. Deg-s sin n leşnaf: Akud n ufriy d wakud n tsiwelt. Akud n teħkayt d amsedfer n yinedruyen seg mi ara tebdu teħkayt alarmi tekfa. Ma yella d akud n tsiwelt d amsedfer n yinedruyen akken I ten-id-yehka umsawal* ». ⁴²

Ma yella d YVES R, ula d netta yettwali belli yal ullis ħur-s sin n wassayen akked wakud : Akud n teħkayt akked wakud n uferriy. ⁴³

Deg šşenf n wakud ara d-naf deg uđris n tsekla, d afardis gar n yiferdisen n tesleđt deg tsiwelt, yettbin-d wazal-is deg ubeddel s wayes i d-gellun yinedruyen n teħkayt. Deg-s sin n leşnaf: Akud n teħkayt d wakud n tsiwelt.

II.1.1) Akud n teħkayt:

Akud n teħkayt d šşenf n wakud yettilin dixel n uđris, yemmal-d amsedfer n yinedruyen n teħkayt segmi aratebdu teħkayt-nni ama tekfa. Akken it-id-yesbadu M. A. SALHI : “*Akud n teħkayt d amsedfer n yinedruyen segmi ara tebdu teħkayt alarmi tekfa*” ⁴⁴.

II.1.2) Akud n tsiwelt:

D akud i d-yemmalen amsedfer n yinedruyen akken i ten-id-yehka umsawal mačči akken msedfaren di teħkayt imi yezmer yezmer umsawal ad d-yebdu tasiwelt-is si taggara n teħkayt syin ad d-yuđal ħer deffir, akken dayen yezmer ad d-isaedel akud n teħkayt d win n tsiwelt ma yella yessawel-d inedruyen-nni akken msedfaren di teħkayt mi đran. Akken i d-yenna SALHI M.A: « Akud n tsiwelt d amsedfer n yinedruyen akken iten-id-yehka umsawal. Zemren ad eedlen sin n leşnaf n wakud, akken diyen zemren ad mxalafen. Ad eedlen ma yella inedruyen yehka-ten-id umsawal akken msedfaren deg wakud. Ad yemxalaf wakud n tsiwelt netta d wakud n teħkayt ma yella amsawal ur d-yehki ara inedruyen akken msedfaren deg wakud. ⁴⁵ »

⁴²Ibid, p.p.21-22.

⁴³YVES R., op, cit, p.55.

⁴⁴SALHI M. A., op.cit, p.21.

⁴⁵Ibid, p.22.

II.1.3) Akud aniri:

Şşenf-agi n wakud, ittwellih-d yer tallit i deg yedder umaru d yimeyriyen-ines. D aniri acku ur yeqqin ara yer uḍris, yaena lweqt i deg i d-yura unallas, adlis-ines akk d lweqt i deg yeqqar umeyri.

Amsawal aniri ur yelli ara d awadem n teḥkayt, ur yelli d awadem, ney d amaru. Yezmer kan ad ay d-ivan umsawal d aniri, anida i d-yella usexdem n yimataren udmawanen yer wudem wis kṛaḍ: « Netta », « Nettat »; « Nutni », « Nutenti ».

II.1.4) Tasleḍt n wakud n tsiwelt deg ungal Targit, yiwwas, ad teffey:**II) Tifukkas n wakud :**

D assay yellan deg wakud n teḥkayt d wakud n tsiwelt yezmer ad d-yessufey ukuz n fukkas tigeḡdanin ; deg wakud n tsiwelt, llant ukuz n tmiḍranin tigeḡdanin i yizemren ad εawnent tasleḍt :

II.1) Tiremtntsiwelt:(Le moment de narration)

Tiremt n tsiwelt temmal-d melmi i d-iḥekku umsawal taḥkayt-is. GENETTE G, gar wid i d-yuwin awal yef tiremt n tsiwelt, imi yesawed yenna-d deg wawal-is, nezmer ad d-nekkes ukuz n tiram n tsiwelt yemgaraden, ay-agi dayan ara d-naf dayan ula yer YVES R :

II.1.1) Tasiwelt teggra yef teḥkayt:(Narration ultérieure)

Talya-a n tsiwelt teggra yef teḥkayt, d tin id yettilin mi ara ad ilin inedruyen d tigawin ḍrant. Ad yales umsawal embeed, yef wayen ieeddan, yef waya ad d-naf tuget n wungalen ttwarun s talya-a.

Deg-s amsawal iḥekku-d ayen yeḍran deg yizri, akken i d-yenna YVES R, « D aswir ara d-naf s waṭas deg wullis s iveddi ugar asnagaran, deg-s amsawal iḥekku-d ayen yeḍran yakan ugar deg yizri anabay. »⁴⁶ Meḥsub d aswir ara d-naf s watas deg wullis imi deg-s amsawal iḥekku-d taḥkayt yeḍran deg yizri ama yeqreb ney yebēed. Ad d-nwali ay-agi deg yimediyaten i d-nekkes seg ungal:

⁴⁶ « Dans la narration ultérieure, position la plus classique et la plus fréquente, le narrateur raconte ce qui s'est passé antérieurement, dans un passé plus éloigné. » in YVES R, op, cit. p.56. (tasuqilt-nney.)

« Yuḡal yekcem di lber n tissit d εawaz, ticki ara as-izad uqbuc yesker, azekka-nni, ur d-yettenkar ara di lawan i wakken ad iruḡ yer cceyl-is, neḡ ur yettruḡu ara maḡi, ur asen-t-id-yettawi ara. » (sb 43-44).

Deg umedyā-agi amsawal iḡekku-d yef taluft yerzan muḡend aqbayli, d liḡala amek yuḡal asmi i t-beddel yellis xalt-is s yiwen n yilemzi nniḡen. Ay-agi yeḡra-d deg yizri maca amsawal iḡekku-d mbeḡd mi d-yeḡra, gar wayen i d-yessebganen ay-agi ad d-naf imyagen yeftin deg yizri am : yuḡal, ur yettruḡu ara, ttazzalen....atg.

« Imi sliḡ i ṡṡut di lḡiḡa-nsen, yendeh fell-aneḡ s taerabt : “QIF! QIF! QIF! Herras cawṡi Lbahr El abyed.” Tfukk ddunit fell-i am waken tfuk yer yimdukkal-iw merra teḡbes tudert, sebken yidammen di teqruct n wul-iw, nwiḡ imiren ara yeḡbes di tyita ad yafeg leemer-iw di teswiḡt-nni imi ur mmuteḡ ara ur yetṡerḡeq ara, yeḡhedd. » (sb 54).

Deg umedyā-agi iḡekku-d yef wayen yeḡran yides netta d yemdukkal-is, asmi i ten-tfen iεessasen n yillel, imi nutni ḡesben d iḡallen n laman n Spenyul neḡ n ṡṡelyan, yuḡal yeyli-d fell-asen lxuf d aberkan imi wahmen mi i-slan ssut yendeh s taerabt, meḡsub amsawal yaḡka-d tadyant i εeddān, gar wayen i d-yesbanayen ay-agi ad naf imyagen ftin deg yizri gar-asen : yendeh, tfukk, teḡbes ...rtg. Ad naf dayen inamalen n wakud yettuḡalen yer wayen iεeddān : imiren, di teswiḡt-nni...rtg.

II.1.2) Tasiwelt tezwar taḡkayt:(Narration antérieure)

Talya n tsiwelt tezwar taḡkayt, d tin id-yettilin mi ara ad yales umsawal uqbel, yef wayen id-iteddun neḡ ayen ara ad yeḡrun, d talsa n wayen ara yeḡrun deg imal.

D aswir anda amsawal iḡekku-d ayen ureḡad i d-neḡri neḡ ayen ara d-yeḡrun yer sdat, akken i d-yenna YVES R, « D aswir ur neggit ara akkin yef uzrug aḡrisan, deg-s amsawal iḡekku-d ayen ara yeḡrun deg wurmir, ugar neḡ ddaw deg wurmir anabay⁴⁷ » Meḡsub aswir-agi ur yugit ara aṡas imi ad t-naf kan di kra n tugzimin deg wullis, yettili-d sumata d tirga neḡ d asirem n yiwudam-nni, amsawal yettales-d deg-s ayen yezmer ad yeḡru yer sdat. Ay-agi dayen ara d-nwali deg umedyā-agi ara d-nekkas seg ungal:

⁴⁷ « Dans la narration antérieure, très rare au-delà de passages textuels, le narrateur raconte ce qui va se passer ultérieurement, dans un futur plus ou moins éloigné. » in YVES Y. Ibid, p. 56. (tasuqilt-nney.)

« Nemmut di lber nemmut di lebher, ula d wid yuɗnen i yenya waɗtan n lebher dduqsen-d, faqen d wigi ara ay-yenyen asirem, iban kan akka ad idul yiɗ fellay ur d-yettali ara wass. » (Sb. 55)

Deg umedyaga-agi amsawal ihekku-d yef mi yella di tegnit n-ddiq, mi i ten-tfen i eessasen n yillel dixel di teflukt netta d yemdukkal-is, ur yumin ara ad d-yeffey yer lber, mehsub ihekku-d yef wayen uread i d-neɗri, imi d-yessezwar tasiwelt n wayen uread i d-neɗri. D ayen ara d-nwali ula deg umedyaga-agi nniden :

« Tafurgut-nni n ccinwa ur tseeu ara lekwayed. Skud ur tt-fukeɣ ara s leslak, ama tfunast n yigujilen ur tettnuz ur trehhen alarmi kfiy ddi-iw akkit, netta dina i tuɗen icc-is. Ilaq ad d-afeɣ albeed n niyyat ara tt-yayen, ad yeqbel ad yelhu yef yisem n lbanka, ur d-tlul ur teddir. » (sb 45)

Deg umedyaga-agi ad d-naf belli amsawal yett-xemmim netta d-yiman-is ihekku-d yef wayen yebya ad d-yexdem, yessaram ad d-yedru yer sdat, ay-agi mazal ur d yedri ara yezmer ad d-yedru akken yezmer ur d-iderru ara, acku yeweer-as ad d-yaf win ara yayen tafurgut-nni imi mazal-it d-akridi, ay-agi uryad i d-yedri maca amsawal yezwar yehkat-id.

« Dacu, targit-is ur tdum ara yeɣli-as ubuqal i deg id-yugem tayri, yebda d iceqfan, asirem-is yedda d waman-nni yeswen akal. Kra yurga yeddem-it waɗu i d-iɗuɗen, yufeg am tetbirt tacebhant gar yifassen-is, ur yewwiɗ ara yer lebɣi-s. » (sb 39)

Deg umedyaga-agi ad d-naf belli amsawal yessezwar-d tasiwelt, yethulfu s wayen ara d-yedrun yer sdat, amsawal mi i d-yehka anrdru-agi yerzan taluft n muhend aqbayli uread i d-yedri deg tehkayt, maca netta yezwar yenna-t-id.

II.1.3) Tasiwelt tedda d tehkayt:(Narration simultanée)

Talya n tsiwelt tedda d tehkayt, d tin id yettilin mi ara d-yales umsawal tidyanin ney inedruyen deg wakud ideg dran. Ad yales srid, yef wayen yellan d wayen yedran imiren.

Deg-s ad d-naf amsawal ihekku-d inedruyen imir mi d-ɗerrun, d aswir ara d-naf mi ara d-ihekku umsawal s wudem amezwaru (amsawal agensay). Akken it-id-yesbadu YVES R. :« *D aswir icudden ugar s umata yer tsiwelt (tagensayt) s usexdem n umatar “nek” s tmuyli n*

uwadem anda ara nħulfu amakken amaru yettaru-d imir mi d-đerru tigawt.»⁴⁸ Ad d-nefk imedyaten seg ungal:

« Fkan-ađ-d ttiēad ass n tesetac di Meyres yef ttmanya n yiđ yer Tizi wezzu s ddaw n wannar umenzu n unbir. » (Sb 48)

Deg umedyaga ad naf amsawal iħekku-d imir-nni mi d-tđerru tigaw, yef wass-nni n ttiēad i as n-defkan wid aten-yessufyen akkin i yillel agrakal, ad mlilen di Tizi wezzu akken syin ad ruħen yer Ğiġel, ay-agi sebganen-t-id inamalen n wakud: ass n tesetac, tmanya n yiđ. Dayen ara d-nwali ula deg umedyaga nniđen:

« Taflukt tettensar, tettedeđ yef lemwaji am win i as-yedłan zzit xas akken tsettef, d acu am win ileēben lkarta, ayen i ađ-yetraġun ur t-nezri. Yef tizi n lxemsa n ssbeħ, yebda yettenhewwal lebħar, lemwaji bdant ttimյurent, taflukt tettali tettişubbu nekkni nettebruqul dixel-is, tettban-ađ-d tettyawal di tikli ad-as-tiniđ ad tesriffeg ulamma d anqqas i tenqes, yebda ikeččem-ađ lxuf, nuggad ad tezzer, ad neddu yid-s ad teglu s tirga-nney. » (sb 52)

Deg umedyaga ad d-naf amsawal iħekku-d ineđruyen srid deg wakkud i deg đran, yessenfal-id liħala n lweqt-nni mi llan rekben di teflukt dixel n yillel, lemwaji ttimյurent taflukt tettali tettişubbu, gar wayen i d-yesbanayen ay-agi d anamal n wakud : Yef tizi n lxemsa n sbeħ.

II.1.4) Amyekcem n sin n leşnaf n tiremt n tsiwelt:(Narration intercalé)

Deg şşenf-agi, ad d-naf amsawal yessemres sin n yiswiren imi ad d-naf amsawal yettales-d ayen iđerrun imir-nni d wayen yeđran deg yizri.

Akken i d-nwala deg tbadut-is d asexleđ gar sin n yiswiren n tsiwelt anda amsawal iħekku-d yef wayen i d-iđerrun imir-nni d wayen i d-yeđran deg yizri. Ay-agi d ayen ara d-nwali deg umedyaga i d-nekkes deg ungal:

« Argaz-is d amjahed akken ur ttwaħsaben ara rbeemeya n yimeddukal-is i iruħen d asfel yef ulac, ur telli tlelli ur telli tugdut. D acengu kan i ibeddlen; zik d Afransis, tura d Aerab. D

⁴⁸ « Dans la narration simultanée, plus et souvent liée à la narration homodiegétique (en « je ») avec la perspective passant par le personnage, on a l'impression que le que le narrateur raconte l'histoire au moment où elle se produit. » in YVES R., ibid, p.56. (tasuqilt-nney.)

agdal i t-yerra udabu am netta amyimddukal-is yemmuten di tallit nni. Ar assa ur ten-ħsiben ara d imeyrasen. »(sb 12).

Deg umedyaga-agi ad d-naf belli amsawal iħekku-d yef wayen i d-iđerrun imir-nni, akked wayen i yeđran deg yizri, imi i d-iħekku-d yef urgaz n tmettut n jedd-isd yemddukal-is yemmuten di trad n FFS 1963, imi ar assa ur ten-ħsiben ara d imeyrasen, ayen i d-yesbanayen ay-agi d anamal n wakud: tura, ar assa, d yemyagen yeftin yer yezri: iruħen, ibedden, yemmuten ...atg

« Zik d acumur kan tura seiƷ ccan d acumur bu-ttłaba. Asmi d-redley idrimen uƷey-d tafurgut nwiƷ yerzeq-iyid Rebbi, ziƷen yurez-iyi Si Ĥmadac, imi d-dduqsey ufiƷ-d ifutiƷi lħal; yečča lmal yefreħ bab-is; yefra ssuq tenza sselea. » (Sb 29).

Deg umedyaga-agi ad d-naf belli amsawal iħekku-d inedyen ieeddan akked yimiren mi đerrun, imi yella yettwali iman-is zik dacumur, yuƷal yufa-d iman-is d acumur bu tłaba, maca yella yesea asirem yerđel-d idrimen di lbanka i waken ad d-yawi tafurgut, mi yexdem laħsab-is yufa-d ur yeffiƷ ara fell-as uxeddin-nni, ifut-it lħal i waken ad d-yer ařttal-nni, ayen i d-yesbanayen ay-agi d inamalen n wakud: zik, tura, asmi...atg, d yemyagen yeftin yer yizri: yerzeq-iyid, yefra, tenza...atg, akked ttzelya n tnila: d-dduqsey, ufiƷ-d.

II.2) Tirurda n tsiwelt: (la vitesse de narration)

Tadyizt n tirurda d ayen ara-ay isemħen i waken ad d-nizmir ad d-nmeyyez yef unya n wungal, ayen i t-yessazalen neƷ ayen i t-yessazayen⁴⁹. Akken i d-yenna YVES R : « Tirurda d ayen yaenan assay yellan gar n tenzagt n taħkayt (s iseggasen, aguren, ussan, swayee...) akked tenzagt n tsiwelt (neƷ, s usrusu n yinaw, i d-yettbanen s umđan n yisebtar neƷ s yijerriđen.⁵⁰ » Imi tirurda yesbanay-itt-id wassay-nni yellan gar n tenzagt n usugen i d-yettbanen s umđan n yiseggasen neƷ waguren, akked n tenzagt n tsiwelt i d-yettbanen sumđan n yisebtar neƷ n yijerriđen, imi yezmer ayen yeđran deg wařas n wakud ad t-id-yales umsawal

⁴⁹VINCENT J., op.cit, p.45.

⁵⁰« La vitesse concerne le rapport entre la durée de l'histoire (calculée en années, mois, jours, heures...) et la durée de la narration (ou, plus exactement de la mise en discours, exprimée en nombre de pages ou de lignes) » in YVES R., op, cit. p.56. (tasuqilt-nney.)

di kra n yijerriden akken dayen yezmer ad d-yales ayen yeđran di cwit n wakud deg wařas n yisebtar, akken dayen llant tikwal nniđen anda issedal gar-asen.

Yef waya-agi ara d-naf amsawal yetturar s wakud n tsiwelt akken i as-yehwa imi yesrurud akud n tsiwelt tikwal nniđen iseedday-it kan s tawil.

- Yer G. GENETTE ad d-naf llant ukuz (04) n tfukas n usrured n wakud :

II.2.1 Asayes*:(La scène)

Amsawal ihekku-d s talya tuzzigt inedyuyen n tehkayt, yettili-d deg-s udiwenni gar yiwudam, inedyuyen ddan akked wakud, am wakken ayen i d-ihekku umsawal sdat n wallen-nney i d-iderru, ay-agi d ayen yessazayen anya n tsiwelt. Akken i d-yenna YVES R. : « *Asayes y-ttnadin ad d-yefk asiggez belli aferriy y-ttawed qbala yer ihulfan-nney, d ayen yebyan ad yeslal tagnit n useedel takudant gar wakud n tehkayt akked wakud n tsiwelt.*»⁵¹Asayes, d tagnit n useedel, gar wakud n tsiwelt d wakud n tehkayt. Amsawal ihekku-d s telqay inedyuyen n tehkayt, ad yawi tahkayt deg yiwen n lwaqt i akken tedra, d ayen yettaran anya n tsiwelt ad yizzay. Ad nekkesimediyaten seg ungal:

« Yiwen n wass yedd-a yid-i yiwen n umyar, ur as-yeegib ara lhal imi d tizlatin n “rai” i cennun di řadyu, ula d nekk ur iyi-yeegib ara xas akken ulac d acu i as d-id-nessukes i teqbaylit, nesęa icennayen zaden mliř ulac dacu ara d-yini umdan, maca d imsebriden i yettrayen nekkni s yinehharen n tfurgutin awi-d kan d acu ara nessekcem, dayen mačči yal yiwen s ccna-s dya yenna-as i winna i d-irekben si tama-s: “Mmi ad t-hersey yer leqraya ma ur yehric ara d ayyul, yeqqur wallay-is ad as d-ayey tafurgut ad yettawi yettara.” Akka i as-yenna nekk selley-as; » (Sb 26-27.)

Deg umedy-agi ad d-naf belli amsawal yehka-d inedyuyen s talya tuzzigt am akkan ay-gi sdat wallen-nney i d yeđra, yahka-d mi yella ixeddem s tfurgut yettawi lyaci, dayenyenna-d amek i d-tella tmuyli n umyar yer yinehharen n furguyin, anida amsawal i hulfa yiman-is yettawahqer, dayen i t-yeğgan ad yettef leqsed ad yezenz tafurgut-nni, meřsub yewwi-d ula d adiwenni i yeđran akked yimdanen yellan dixel n tfurgut-nni, imi adiwenni d talya s wayes yettwaęqal usayes.

⁵¹ « *La scène qui cherches a donner l'impression que la fiction arrive directement à nos sens, visent à produire l'illusion d'une égalité temporelle entre temps de la fiction et temps de la narration.* » in YVES R., op.cit, p.57. (tasuqilt-nney.)

« Skud hekkun-asen-d ttellin seg yimezzuyen-nsen ad slen, defren-ay armi i asen-d-nehka ula d tilufa timectah. Wehmen merra, zik hekkun-asen-d wiyad yef wiyad tura la ttwalin wid yeddren tilufa sdat-sen sdat wallen-nsen » (Sb 112).

Deg umedyaga-agi amsawal ihekkun-d yef mi yella d yimeddukalis di tejmaet n taddart, mi llan hedren-asen i wid snen yef tlufa i d-seeddin yakan di lhebbs imi kan atas ur tenzrin ara, amsawal yehka-d inedruyen s talya tuzzigt am akkan ay-agi sdat wallen-nney i d-iderru, ad d-naf yella udiwenni deg tehkayt gar yiwudam.

II.2.2) Tarist*: (La pause)

Tikwal amsawal ihebbes akud n tehkayt akken ad d-iger awennit, ney ad d-iger aglam, akken it-nettaf dayen tikwal ihebbes tahkayt-is i waken ad d-iger tahkayt nniden dixel n tehkayt-nni tagejdant, ay-agi dayen issazayen anya n tsiwelt. Tarist, d asewsee (d aseyzef) deg wakud n tsiwelt yef lahsab n wakud n tehkayt. Ad d-naf VINCENT J. Yenna-d d akken: « Tarist tesbanay-d izrugen anida ullis y-ttkemmil dya ulac d acu iderrun deg uyawas n tehkayt. »⁵²

Akken i d-nwala deg tbadut-is d aswir anda amsawal issazzay tasiwelt ama s tguri n yiwenniten, ama s tguri n ugram, ney tikwal nniden s tufya yef tehkayt-is akken ad d-yawi tahkayt nniden ay-agi d ayen ara d-naf yettuqet deg ungal-agi nney:

- **Awennit:** D aferdis anda i d-ittak umsawal rray-is yef kra, ay-agi dayen yellan s tuget deg wamud-agi, imi awennit d talya gar talyiwin swayes tettwaeqal tarist. Ay-agi d ayen ara d-nwali deg umedyaga-agi i d-nekkes deg ungal:

« Ur yerbih Rebbi ur inezzehe idebbalen, ur tt-yerbih ur tt-yelqid. Iruh am tadla yecca yilef » (sb 11).

Deg umedyaga-agi i d-nekkes deg ungal, ad d-naf anallas yefka-d rray-is d wamek yettwali jedd-is yemmut-n di trad n FFS 1963.

⁵² « La pause désigne les passages ou le récit se poursuit alors qu'il ne se passe rien sur le plan de l'histoire. » in VINCENT J., op.cit, p.46.

« Asaedi d win yettatafen imi-s, ula d lehyuđ s̄ean immezuyen, sellen. » (sb 16).

Deg umedy-a-gi ad d-naf anallas yefka-d awennit-agi, yef tugdi yellan di tallit asmi yuyal ukabar n FLN (d akabar awhid), acku yella l̄hers di tallit-nni aladya yef laqbayel imi yeweer ad temmeslay-d s taqbaylit aladya deg wayen yerzan adabu azzayri. Ad naf amsawal mi d-yefka awennit-agi, yehbes akud n teħkayt i wakken ad d-yefk řray-is, ay-agi d ayen yettađđan anya n tsiwelt yezzay.

- **Aglam** : Aglam d tugna i d-yettawi unallas deg uđris aseklan, ama d iwudam, ama d adeg iswi-is d acebbaħ n uđris, d ujbada n umeyri. D aferdis anda amsawal yettak-d amek igga kra ama d tayawsa, ayersiw, adeg ney amdan. Aglam irennu-d cebaħa i uđris, imi aglam d talya swayes tettwaeqal tarist, ayagi dayen ara d-naf deg wammud-agi nney, imi yugget uglam ama d win n wadeg ama d win n umdan. D ayen ara d-nwali deg imedyaten-agi ara ad d-nekkes seg wungal:

« Netta d ilemzi yekmel, yes̄ea řřifa, yetturebba, yes̄ea lmizan n teqbaylit. » (sb 37)

Deg umedy-a-gi i d-nefka ad d-naf amsawal yehbes taħkayt-is akken ad d-yeglem amek yegga Muħend aqbayli, meħsub iglem-d tafekka-s d tbīea-s amek tegga, d ayen yessazzayen anya n tsiwelt imi amsawal iħebbes akud n tsiwelt yef laħsab n wakud n teħkayt.

II.2.3) Tikkist*:(L'ellipse)

Tikkist d tukksa n yinedruyen imi tikwal imi ad d-naf belli amsawal yettextiri ad iseeddi kra n tugzimin n teħkayt s tsusmi d ayen it-yettađan ad isazzel anya n tsiwelt. Akken I d-yenna YVES R : « Tikkist d taseddart taneggarut n usyiwel, tessefham-d dakken mebla ma tella-d tanzagt takudant d tigawin n tsugna, deg tsiwelt.⁵³ » Tikkist, d tagnit anda ulac akk akud n tsiwelt, yef leħsab n wakud n teħkayt.⁵⁴ Ad nekkes amedy-a-gi seg wungal :

« Ur llin ara aťas am netta di tallit-agi i deg d-negra. Ma d ilmezyen yellan annec-is, ttasmen deg-s. Dacu, targi-is ur tdum ara yeyli-as ubuqal i deg i d-yugem tayri, yebda d iceqfan,

⁵³ « *L'ellipse, degré ultime de l'accélération, consiste à « sauter » (à ne pas mentionner, si ce n'est parfois rétrospectivement) de la durée temporelle et des actions de la fiction, dans la narration.* » in YVES R., op.cit, p.56. (tasuqilt-nney)

⁵⁴ GENETTE G., op.cit, p.129.

asirem-is yedda d waman-nni yeswan akal. Kra yurga yeddem-it wađu i d-işuđen, yufeg am tetbirt tacebhant gar yiffassen-is, ur yewwiđ ara yer lebşis »(sb 39).

Deg umrdya-agi ad d-nefhem belli tella-d tikkist, imi amsawal yella ihekku-d yef muhend aqbayli amek yella yesea laqder di taddart-is, d wamek ibed yef yiman-is, imi ula d tizyiwin-is ttasmen deg-s, akken yeħbes umsawal tira yef wamek yegga muhend aqbayli, syin ikemmel srid yenna-d : “Dacu targit-is ur tdum ara”, dagi ad d-nefhem belli muhend aqbayli yesea ugur, maca amsawal ur d-yenna ara ay-agi imiren, ay-agi d ayen yessazayen anya n tsiwelt imi amsawal yesedda umsawal ayen yeđran yid-s mebla ma yeħka-t-id.

II.2.4 Alektu*:(Le sommaire)

Deg ulektu, amsawal yettak-d kan inedyen igejdanen n taħkayt, anda ad d-yales ayen yeđran di kra n waguren neş n yiseggasen di kra n yijerriđen neş n tseddarin, dayen yessazzalen anya n tsiwelt. Akken it-id-yesbadu GENETTE G : « *D tullsa di kra n tseddarin neş n yijerriđen i wayen yeđran deg waņas n wussan, aguren, neş iseggasen mabla ma yules-d s talya tuzzigt ayen akken yeđran tigawin neş awalen.*⁵⁵ ». Alektu, yettunħsab d asured deg wakud n tsiwelt, d asewzel deg tedianin n teħkayt.⁵⁶

Akken i t-id-nwala deg tbadut-ines alektu d allus n wayen yeđran deg waņas n wakud (agur neş aseggas) di kra n wawalen ay-agi dayen ara d-naf deg wamud-nneş, xas ulama ur yeggit ara uswir-agi, imi t-yessexdam kan umsawal mi ara yettuşal yer yizri akken ad d-yeħku ayen yeđran yid-sen deg yizri. D ayen ara d-nwali deg umedy-agi i d-nekkes deg ungal :

« Yerrez usalu yef tuffya n yimdanen yer ubrid ticki ara ħşun d ayagi i d-yeqqimen aken ad şyersen izerfan-nsen, nutni teffyen-d yer ubrid, adabu yessufuy-iten i ubrid, a acu akken qqaren yimezwura-nney : “Ddaw ubrid, nnig ubrid, leqrar-is d abrid.” »

Deg umedy-agi ad d-naf amsawal yewwi-d yef tallit ieeddan yarzan adabu azzayri, acku yella-d lħerş yef ugdud deg yiseggasen yezrin, imi tteffy-ten d yer iberdan tħalaben izerfan-nsen maca adabu yesseyli-d lħerş fell-assen, ad d-nefhem belli ay-agi yeđra-d deg waņas n wakud, maca amsawal yules-it-id di kra n yijerriđen kan, ay-agi dayen yessazzalen anya n tsiwelt, imi amsawal yefka-d kan isalen ilaqen akken ad d-yefhem yimeşri ayen yellan.

⁵⁵ « *La narration en quelques paragraphes ou quelques pages de plusieurs journées, mois, ou années d'existence, sans détails d'actions ou de paroles.* » in GENETTE G., op.cit, p.130. (tasuqilt-nney.)

⁵⁶ GENETTE G. Ibid, p.129.

II.3) Timezgit:(La fréquence)

Timezgit temmal-d assay yellan gar n umđan n tikkal i d-đran yinedruyen deg teħkayt akked umđan n tikkal iten-id-yehka umsawal deg teħkayt-is, imi llan inedruyen i d-yetteawaden tikelt ney ađas n tikkal. GENETTE G, gar wid i d-yewwin awal yef tmezgit, imi yef laħsab-is llan krađ n wassayen gar n umđan n tikkal ideg i d-đran yinedruyen akked umđan n tikkal iten-id-yehka umsawal. YVES R., ula d netta ur ixulef ara GENETTE G deg tmuyli-ines. Amsawal yezmzer ad yefren yiwet seg tlata n leřnaf-agi:

II.3.1) Talsa yiwet n tikkelt i wayen yeđran yiwet n tikkelt, ney ađas n tikkal i wayen yeđran ađas n tikkal: (Le mode singulatif)

Deg-s ad d-naf amsawal iħekku-d yiwet n tikkelt inedruyen i d-yeđran kan yiwet n tikkelt, d aswir ara d-naf s tuget deg wullis, ney iħekku-d ađas n tikkal i wayen i d-yeđran ađas n tikkal.⁵⁷

« Ur eettlen ara bđan ad ay-id-ssawalen yef leħsab n wakken i bđan i yizmamen-nni i d-wwin s yur iessasen n yilel. Ullamma deg uzgen amezwaru i nella, ur a-id-tewwi ara nnuba nekk d muhend aqbayli akken ad neeeddi di tmeesert armi it-nuyes, xas tlata n wanarayeni yellan. Iban qazen rennun ma yella kra ad d-skeflen d ayenni iwumi zemren ađas yelben KGB, ad senttqen ula d win yemmuten. »(sb 65)

« Sarsen-ay-id deg ubrid sdat n trkabin i yettawin yer uxxam n teydemt derren-ay sin sin sekcmen-ayyer dixel yiyalen n laman zzin-ay sya wesya eussen-ay am waken d irebraben ihudden tamurt i d-ttfen. D nekkni yid-sen i yeččuren tazeqqa drus n yimdanen id-yusan ad nezhen, ad hedren i tedwilt-agi n teydemt. » (sb 70)

« Imi ttædda ddurt wwin-ay am tikelt tamezwarut yer uxxam n teydemt anda id-tmuddun i umdan izarfan-is? D acu tikelt-a llan ađas n yemdanen deg ubrah-nni. Ruřen-d ad ay-zren, ad zren dayen ayen ad ay-ħekkmen. » (sb 85)

Deg imedyaten-agi, amsawal yehka-d yef mi id yella netta d yemddkal-is deg uxxam nteydemt, ad d-naf belli anedru-agi yeđra ađas n tikkal, akken dayen it-id-yehka umsawal ađas n tikkal.

« Mi d-yewweđ yer sdat n tewwurt useqif n wanda gganent tnelmadin iceyyee-as yiwet n teqcict yer texxamt-is. Ur yehtam ara alammi it-iwala tšub-d seg yiwet n tkarrust n yiwen n

⁵⁷YVES R., op.cit, p.58.

yiwen n ilemzi i d-yettbanen yeyleb-it am acemma di laemer, ur t-idwala ara. Fukken yidammen seg wudem-is yuḡal d awray tecfa-t-id tidi tašemmadt, yexcawet, tfuk fell-as ddunit; limmer ad d-teldi lqaea ad teldi ad t-tejbed tnexxar. » (sb 40-41)

Deg umedyata-agi amsawal iħkku-d yef muħend aqbayli, asmi iruħ yer useqqif n wanda gganent tnelmadin iwakken ad d-iẓer taēzizt-is, maca tfuk fell-as ddunit mi i d-ttiwala akked yiwen n yilemzi nniḡen, ad d-naf belli aneḡru-agi yeḡra kan yiwet n tikkelt kan, akken dayen i t-id-yehka umsawal yiwet n tikkelt kan.

II.3.2) Talsa aṡas n tikkal i wayen i d-yeḡran yiwet n tikkelt:(Le mode répétitif)

Deg-s ad d-naf amsawal iħkku-d aṡas n tikkal ayen i d-yeḡran kan yiwet n tikkelt, meħsub yetteawad-d talsa i wayen i d-yeḡran kan yiwet n tikkelt.⁵⁸

« Umag muħend aqbayli meskin tħuza-t ssiēqa n tayri alarmi tezlef merra lejwareħ-is. Ulac d acu i as-d-teḡḡa, tewweḡ-as tidi s iyes tessemḡunbes tegnawt-isi t-ijerħen mliħ, imi di laman is-d-tekka tyita. Imi d yelli-s n xalet-is ukkud id-yekker. » (sb 37)

« Muħend aqbayli ula d taluft-nni as-ijerħen ul-is yemḡel-it. Ayen ad t-id-yeqqsen yemmut. Sin wussan kan segmi d-yusa tameddit n was mi d-yekcem s axxam yufa-d xalt-is d yell-istraraḡunt-tt. Netta i wumi yettnecraħwul-is ticki ara d-yuḡal yer yemma-s, yennuynadeg yiwet n tswiet. » (sb 114)

Deg yimediyaten-agi ad d-naf amsawal yehka-d taluft yarzan muħend aqbayli akked yell-is xalt-is, ay-agi yeḡra-d yiwet n tikkelt maca amsawal yaħkat-id aṡas n tikkal.

II.3.3) Talsa yiwet n tikkelt i wayen i d-yeḡran aṡas n tikkal : (Le mode intératif)

Deg-s ad d-naf amsawal iħkku-d kan yiwet n tikkelt ayen yeḡran aṡas n tikkal, d ayen ara d-naf mi ara d-iħkku umsawal s tewzel kan, neḡ mi ara d-yefk kan agzul.⁵⁹

Ad nwali ay-agi, ad d-nekkes imedyaten seg ungal:

⁵⁸YVES R. Ibid, p.58.

⁵⁹« L'ordre désigne le rapport entre la succession des événements dans la fiction et l'ordre dans lequel l'histoire est racontée dans la narration » in YVES R. « L'analyse du récit », op.cit, p.62. (tasuqilt-nneḡ)

« Yiwen wass yedda-d yidi yiwen n umyar, uir as-yeęib ara lhal imi d tizlatin n “rai” i cennun di řadyu, ula d nekk ur iyi-yeęib ara lhal xas akken ulac dacu i as-id-nessukes i teqbaylit. » (sb 26)

Deg umedyaga-agi amsawal yehka-d anedru-agi yiwet n tikkelt, yewwi-d yef teswiet i yescedda mi yella inehher, maca di teħkayt ad d-naf d akken ay-agi yeđra-as-d atas n tikkal.

II.4) Amsedfer n wakud: (L'ordre)

Amsedfer, yemmal-d amsedfer n yinedruyen deg teħkayt d wamek i ten-id-yehka umsawal. Gar wid i d-yewwin awal yef umsedfer ad d-naf GENETTE G., akked YVES R. Yef lahsab n YVES R., yenna-d : “Amsedfer yeena assay yellan gar inedruyen n teħkeyt, d umsedfer n tedianin d wamek i d-ttwalsent”⁶⁰. Meħsub amsedfer yemmal-d assay yellan gar umsedfer n tedianin deg teħkayt d wamek i tent-id-yehka umsawal, imi tikwal yettruħu deg wakud yer sdat iħekku-d yef wayen ara d-yeđrun yer sdat, akken diyen tikwal yettuyal s wakud yer deffir akken ad yehku ayen yeđran deg yizri.

II.4.1) Tamuyli yer zdat :

Amsawal yettebdar-d inedruyen n teħkayt uqbel ad d-đrun s useggas ney akter, yettmeslay-d yef wayen i d-iteddun.

Deg-s amsawal iħekku-d inedruyen ara d-yeđrun yer sdat uqbel ad d-đrun, ney yettruħu s wakud yer wurmir akken ad d-yini acu izemren ad d-yeđru yer sdat.

Akken i d-nenna yakan tamuyli yer sdat d ayen yerzan talsa n umsawal i wayen ara d-yeđrun yer sdat ney iwayen izemren ad d-yeđru.

Ad nebder amedyaga seg wungal nney:

« Nekk ilaq ad ten-id-đebrey akkan yebyu yili lhal ma yella byiy ad dduy d wid yettargun tafsut am nekk. » (sb 45)

⁶⁰BOUBHIRA Hayet et BOUCHOUKA Malika, *Tasleđt n tsiwelt deg wungal : Inig aneggaru n Brahim Tazayart*, akatay n taggara n master, Taseddawit n Tubiret, 2013, p.63.

sDeg umedyā-agi ad d-naf amsawal yebder-d aneḍru-agi, imi ilaq fell-as ad d-iḍebber iṣurdeyen ad yeffey si tmurt-a, yella-d way-agi deg wakud n tsiwelt uqbel ad d-yili deg wakud n teḥkayt, ayen i d-yesbanayen ay-agi d tazelya n wurmir “Ad” : ad d-ḍebbrey, ad dduy.

II.4.2) Tamuyli yer deffir :

Deg-s amsawal ur yettabae ara amsedfer n yinedruyen deg wakud imi ad d-naf tikwal yettuḡal s wakud yer deffir akken ad yehku ayen yedran deg yizri.

Ilmend n wayen i d-nenna, amsawal n wungal-a deg wayen i d-yettales ittuyal yer deffir iḥekku-d ayen akken ieeddan, tidyanin ur mṣedfarent ara deg wakud akken ilaq, deg waṭas n tikkal yettruḡu yettuḡal-d. Ay-agi d ayen ara naf deg ungal-nnegh, ad d-nwali ayagi ad d-nekkes imedyaten :

« Nekk, asmi seiḡ rbeṭac n yiseggasen di lemer-iw, ufiḡ-d iman-iw beṛra n uyerbaz ur iyi-tekcim ara laqraya n taerabt s aqerru sebba; asmi kecmeḡ tikkelt tamzwarut yer uyerbaz d tutlayin tiberraniyin i sselmaden mačči d tutlayt i yis-s xebbdeḡ di tæbbuḍt n yemma i d-yeffyen seg yimi-iw, d inebgi illiy. » (sb 20)

Deg umedyā-agi amsawal yules-d yef wass-mi yella d-ilemezi, ad d-naf belli iḥemmel tulayt-is n t-yemmat sg wul-is, imi yesea rbeṭac n yiseggasen yeffey-d seg uyerbaz, acku asmi yekcem yer uyerbaz amenzu ur as-selmeden ara tutlayt-ines, dayen i t-yeḡḡan iḥulfa i yiman-is daverrani.

Taggrayt

Di taggara nezmer ad d-nini d akken newwi-d awal yef tadyizt n wakud n tsiwelt maca nebda-d s tbadut n teḥkayt, d wamek tettwabna, syin akin nuḡal yer wakud n tsiwelt, amek id-yusa deg ungal “targgit, yiwwas, ad teffey”, akken dayen i as-nexdem tasleḍt i wakud n tsiwelt, iwakken ad d-nsiweḍ yer taggara ad d-nwali amek tebna tadyizt n wakud n tsiwelt deg wungal-agi. Dayen ad d-nzer amek mṣedfaren inedruyen n teḥkayt.



Taggrayt tamatut

Tagrayt tamatut

Tagrayt tamatut

Deg tagara n leqdic-nney, nsawed ad d-naf kra n tririyyin i yesteqsiyen i d- nefka deg tezwart-nney, aya yella-d s tesleđt n tsiwelt i wungal n Muħend NAIT ABDELLAH “targit, yiwwas, ad teffey”, aya-agi yella-d s uđfer n tezri n kra n yinagmayen aladya GENNETE.G.

Amahil-nney nebđa-t yef krađ n yixfawen igejdanen, yal ixef newwi-d fell-as leqdic d wawal. Deg yixef amezwaru nexdem anadi yef wunagl aqbayli, nefka-d amek i d-yella uđar d wamek i d-ilul wungal agbayli, syin akkin naeređ ad d-nefkra n wungalen id yeffyen deg unnar n tsekla taqbaylit.

Deg yixef wis sin newwi-d awal yef tedyizt n umsawal, deg wayen yarzan amsawal n teħkayt, yella s wađas d agensay, acku yella di teħkayt, d netta i d-iħekkon ayen iderrun d yiwudam, yezra ukk iħulfan-nsen d wamek i d-tt-banen deg udmawen-nsen, akken dayen i yettili d aniri mi d-yħekku yef muħend aqbayli akked yell-is xalt-is is-yefkan tiyita segmi id t-beddel s wayeđ di tseddawit.

Amsawal yebya ad d-isebgen tidet n yinedruyen yellan di teħkayt, d tilufa n ddunit iderrun d umaru di tmurt-is, ladya ayen icudden yer tsartit ur as-yaegğib ara mađi imi imđebren n tmurt fkan-d akridi iwakken ad d-ayen, lehna-nsen, amsawal yettwali ayenni d ayen ur igarzen ara acku ma yella zik telliđ d acumur, ad tuqleđ s ukridi-nni kter n ucumur, aya nwala-t di tsiwelt mi i d-yewwi umsawal tafurgut n cinwa, ma d muħend aqbayli yewwi-d dduzan n lluh.

Syin akin nwala-d Aħeşşen asiwlan, win yerzan tamuylı n umsawal, teena anwa yettwalin inedruyen n teħkayt dixel n wungal. Dayen yis i yessawed umsiwel ad iwali taħkayt s tamuylı n win i tt-id-yewwin.

Deg yixef wis krađ nexdem yef tedyizt n wakud n tsiwelt, di tazwara nemmeslay-d yef teħkayt d lebni n yinedruyen-is, nessawed ad d-nzer amek tettwabna teħkayt n wungal “Targit, yiwwas, ad teffey”. Nessawed ad negzu belli inedruyen d tigawin s dixel n teħkayt msedfaren wa deffir wa.

Amsawal yella wanda yurar s wakud, yella wanda yesedday inedruyen s lemyawla, md; di tazwara anda id-ihedder yef baba-s n baba-s (jeddi-s d tmeđtut-is), yella wanda i ten-yessi yzif, md; anda id-ihder yef yiman-is, d muħend aqbayli mi d-wwin akridi d wamek i ten-wwin yer lħebs anda ara naf asexdem n ugłam d yiwenniten.

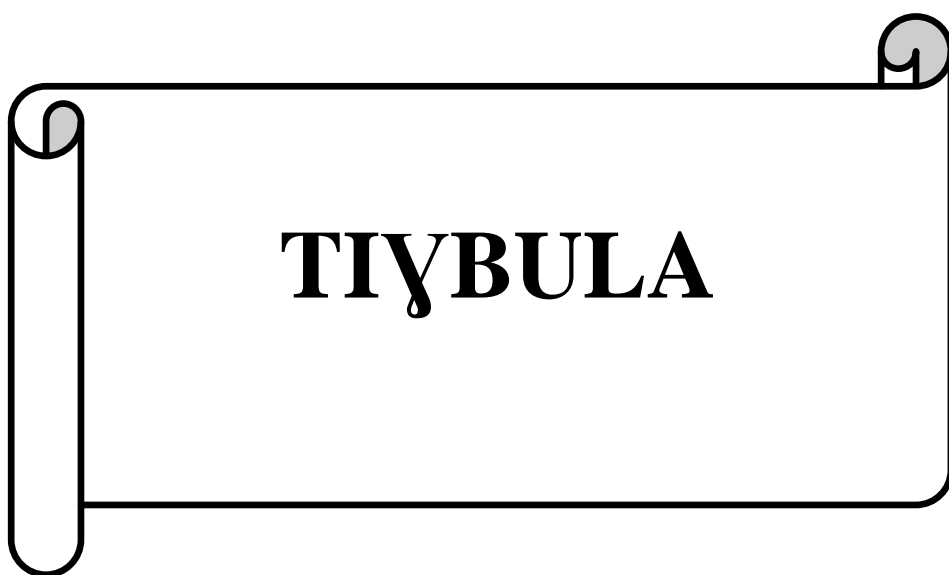
Ma yella deg tesleđt n wakud n tsiwelt, nexdem tasleđt deg wayen yeean tifukkas nwakud: tiremt n tsiwelt, tirurda, timezgit d umsedfer.

Tagrayt tamatut

Deg tesleđt n tiremt n tsiwelt, tin yeean amek i d-yessawal umsawal taħkayt, nufa-d amsawal yessexlađ gar wayen yeđran imiren d wayen ieeddan. Ma yella deg tesleđt n tirurda, tin yerzan amek id-yusa wakud n tsiwelt, nufa-d amsawal yurar s wakud n tsiwelt, yella wanida amsawal yessiřif tidyanin n teħkayt, imi iħekku-d s telqayt, ad yawi taħkayt deg yiwen nlwaqt akken id-teđra, yella wanida i iħebbes taħkayt iwakken ad yuřal yer tayed, yessexdem s wařas anamal n wakud “zik” d yimyagen yeftin yer yezri, dayen yella wanida yesseedday ineđruyen s lemyawla.

Deg tesleđt n tmeżgit, nufa-d amsawal iėawed s wařas i talsa n yineđruyrn n teħkayt. Ma nuřal yer tesleđt n umşedfer n wakud, nessawed ad nessbegen aselħu n tedyanin yeđran, imi iban-ař-dyebna řef sin n yiswiren: Amezwaru d tamuřli yer zdat, imi amsawal yella wanda i d-yessizwir tidyanin uqbel ad đrunt; Wis sin d tuřalin yer deffir, imi amsawal yella wanda yettruħu yettuřal gar yizri d yimal, imi di teħkayt nufa-d amsawal yettales-d s wařas ayen yellan yer yizri.

S umata d wigi i d igemmađ uřur nessawed di tezrawt-nney řef wungal « Targit, Yiwwas, Ad Tefey » i yura Nait Abdallah Muħend, deg ungal-is ur ixulef ara tilawt, imi ayen i d-yules d ayen yedder umyaru aqbayli d yimdukal-is di tmetti-ines deg wakud i nettidir tura.



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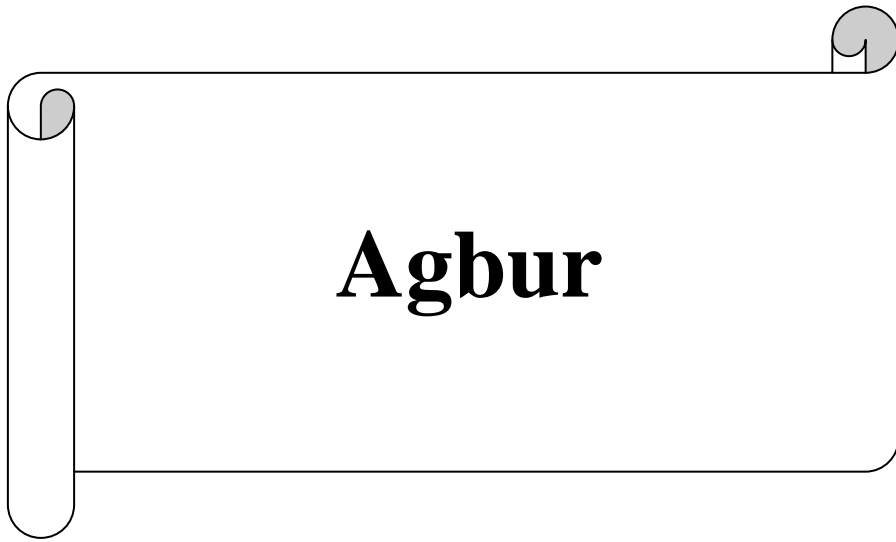
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Amawal

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