

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



UṬṬun n umsedfer :.....
UṬṬun n usnay :.....

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

**TAYULT : TUTLAYT D YIDLES AMAZIY
TAFERNA :TUTLAYT D TSEKLA
TAFERNA :TASEKLA TAMAZIYT D TSUGNA.**

ASENTEL :

**Tasleḡt tasensiwlant amedya : Anallas deg wungal « *Tiṭ d yilleḡ* :
ayen id-qqarent tewriqin »n SALḤI Muhend Akli**

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ASNADI N USUKEN D USELMED N TMAZIYT



Asnemmer :

- *Di tazwara ad nesnemmer Rebbi i d-ay-d-yefkan afud d tebyest akken ad nessali amahil-agi-nntey.*
- *Seg ul yesfan ara nesnemmer Massa ḤABI Dehbiya i d-yellan di lmendad n umahil-agi-nntey Seg wasmi yebda almi yekfa.*
- *Tanemmirt i yiselmaden-nney yal yiwen s yisem-is.*
- *Tanemmirt i wid akk i ay-d-yefkan afus n tallelt akken ad d-nessiwed amahil-ager-asen Massa HIRWI Ḥayet.*

Abuddu :

Ad buddey amahil-a :

➤ *I yimawlan-iw ezizen fell-i ad ten-yħrez řebbi*

➤ *I tmeddakkelt-iw Kamelya i cerkaý amahil-a*

.

➤ *I jidda ad t-yerħem rebbi, issaremaý ad tili
yid-i assa.*

Nawel .

Abuddu :

- *I yimawlan-iw ezizen felli yemma d baba iħemlay atas ad ten-yehrez Rebbi, d nutni iyi sawden ar da.*
- *I tmeddakelt-iw aezizen yellan yer yidis-iw deg yixeddim-a Nawel.*
- *I wergaz-iw i yellan yer yidis-iw akken ad xedmey axeddim-agi “ Billy ” Rebbi ħarziyi-t.*

Kamelya.

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Tazwart tamatut

Tazwart tamatut:

Tasekla taqbaylit tesa azal meqqren deg tmetti, d tasrit ney d tamedyazt. Ttawin-tt-id yef waṭas n yisental ama ayen yesean assay d tudert, d yedles d umezruy . Tettwasen dayen s teskla-ines , s wayes i yesnefal umedan ayen yettidir d wansayen n tmetti.

Asnulfu n tsekla tella kan deg wayen yaenan tignatin n ccna, d tagnatin n ccḍah ney deg snat. Maca seg wasmi tebda tẓuri taseklant tetṭef taḥult-is , akken id-yenna SALHI M.A:

“Tasekla d asnulfu, d tazuri am nettat am lmuṣiqa. Dacu kan mxalafent tẓuriyin-agi imi yal yiwet deg-sent tessexddam allan n usnulfuy i tt-yaenan kan nettat. Tasekla d inaw i ireṣṣan yef tfulka n wawal yezmer ad yili yinaw-agi d tira i yura, yezmer ad yili d timenna i yettwanna. D tayara-agi n ccbaḥ d tfulka n wawal i t-iferqen yef yinawen niḍen am wid n tussna ney n tesrit ney n tmetti, atg.”¹

Tasekla taqbaylit d tagerruma n yimahilen, yesean sin n wanawen : Tasekla taqbaylit tamensayt d ayen icudden yer timawit tettili-d s yimi yer tmezuyt , maca aḥric-a drus maḍi id-yeqqimen deg-s, cwit-agi i aḥ-d- yegran yettwahrez s tira, ger tewsatn n timawit ad d-naf tamedyazt , timucuha, inzan, timesaeraq... Ma d ṣṣenf wis sin d tasekla yuran , akken id-yenna CHAKER : « *Almi i d-tewweḍ tallit n temharsa d tezririt tameqqrant n uyerbaz d yidles arumi, i d tella tlallit taḥeqqanit n usirew aseklan i yura s tutlayt n tmaziyt.* »²

Tasekla tamaziyt tettnarni seg tallit yer tayed ,seg wasmi id-tebban tira, ladya deg wannar n timawit i tt-iḥrezen seg tatut, maca dayen teslal-d tiwesatin timaynutinakken i d-yenna BOUAMARA K « *Tasekla yuran s teqbaylit tban-d i tikkelt tamezwarut deg yiseggasen n 1950-1960, s wayen yura Belaid At Eli , yeldi tawwurt i usenulfu n tsekla taqbaylit , tuget deg yidrisen-is ad naf ungal , tullist , amezgun .* »³, ur llint ara yakkan uqbel deg ungraw aseklan amensay.

Gar tewsatn-agi i d-teslal tira ad d-naf tullist deg-s amaru yettales-d inedruyen akken llan s tewzel , tettas-d stalya wezzilen, drus n yiwudam i d-yettelin deg-s, isentaliyefid-tettawi d wid yeqqnen yer tilawet.

¹SALHI M.A, *Kra n tsura i tyuri n tsekla*, Tira, Tizi-Ouzou, 2015,p.12.

²CHAKER. S, *La naissance d'une littérature écrite le cas berbère (Kabylie)*, 1992, Sb .08 .«*Il faut donc attendre la période coloniale et la très forte influence de l'école et de la culture françaises pour que naisse une véritable production littéraire écrite en langue berbère* ».

³BOUAMARA. K, « Ou on est actuellement la littérature d'expression kabyle », *timuzgha*, in, H.C.A N° 14 , Alger, sb12 . « *La littérature écrite n'a pas réelle existence avant les années 1950, 1960, si l'on admet que les cahier de belaid et la premier œuvre littéraire en tamazight les textes qui composant il s'agit ad souvent de roman la nouvelle , le théâtre, poésie* ».

Tella diyen tawsit tatrart d tin n umezgun yuran , tettili-d d wadeg id-yeskanayen tidyanin n yimdanen dtmetti d yiħulfan-nsen, amezgunyessahrew anar-is , yessufay tasekla tamaziyt yer berra n tmurt.

Ma dtawsit id-yufraren s waṭas tineggur-a yettfen amkan meqqren deg tsekla taqbaylit tatrart iwumi qqaren ungal , d tawsit iitteddun ad treṣṣi tirekkizi-ines, tban-d deg yiseggasen n 1945 d 1946 , anda bdan yimyura n tmaziyt ttaran lwelha-nsen yer tira ladya ad suffyen tamaziyt seg timawit akken ad as-rren azal rnu ad tħarzenn ayen id-yeqqimen seg-s .

Anaggal yettaru-d deg ungal-is yef leewayed, akked d wansayen n tmetti-s. D tawsit yettawi-d deg-s unaggal yef yinedruyen n teħkayt anda yessexdam kra n yiferdisen n tilawt, maca yettili usugen, yettawi-d deg-s tiyawsiwin ur nelli ara d tidet deg tilawt. Ahat, tiyawsiwin-agi ttwaybant , yebya unaggal ad tent-id-yessekfel ney ad tent-id-yessebgen, ney tiyawsiwin-agi xuṣsent deg tmetti-s, yebya ad tent-ibeddel, ney ad tent-id-yernu yer tmetti-is.

Tazrawt-nntey tella-d yef tasleḍt n tesnsiwelt n umsawal deg ungal yura SALHI M.A “*Tiṭ d yilled:ayen id-qqarent tewriqin*” id-yeffyen deg useggas 2022 , tizrigin IMTIDAD.

Afran n usentel:

Nefren ungal “*Tiṭ d yilled:ayen id-qqarent tewriqin*”, acku d ungal amaynut id-yeffyen deg 2022, yewwi arraz ameqqran n Assia DJEBBAR, dayen ur ddlint ara fella-s atas n tezrawin, yella-d yiwen ukatay yef wungal-a yiwwi-d yef, tugniwin n uyanib yebnan yef urwas(Takanit,tumnayt,tasmiddant)syur WERDI LYAZID deg useggas n2021/2022.Ayen iy-yeḡḡan nera tamuḡli-nntey yer tesleḍt n yimsawalen deg ungal-a mi ttuqten deg-s yimesawalen yal amsawal s twuri-ines.

Iswi n usentel:

Iswi agejdan n tezrawt-agi d asnerni n tmusniwin yef wungal .Rnu yur-s nebya ad d-nessuffey imsawalen id-yellan deg ungal “*Tiṭ d yilled:ayen id-qqarent tewriqin*” d leṣnaf n yal yiwen deg-sen d twuri n yqal yiwen.

Tamukrist:

SALHI deg ungal-is yefka tayect i umsawal akken ad yessiweđ taḥkayt. Acku ayeni d-ijebden lwuelha-nntey deg umsawal-agi d waṭas n tuyac ias-yefka, ayen i d-yegllan ugar n yiwen n umsawal deg yiwet n teḥkayt ayen nennum ara deg ungalen n teqbaylit. Yef waya nebya ad nadi acu n ṣṣenf n umsawal i yessexdem s waṭas. Tin yer-s aḥal n tuyac ney n yimsawalen i yellan deg ungal-agi ? D acu n twuriwin s wayes id-ussan?.

Turdiwin :

I wakken ad ner tririt yef tmukrist-nney, ad nefk turdiwin-agi :

Deg ungal n SALHI M.A: « *Tiṭ d yilled : ayen id-qqarent tewriqin* », aṭas n tuyac d yimsawalen i yellan.

- Llan akk leṣnaf n yimsawalen d twuriwin-nsen.
- Deg ungal « *Tiṭ d yilled : ayen id-qqarent tewriqin* », ahat d yiwen n ṣṣenf n umsawal d yiwet n twuri id-yettuyalen .
- Deg ungal-a d ṣṣenf awadem i yettuqten deg-s.

Tarrayt n unadi:

Tazrawt-nntey nesbed-it yef tesleđt n tsensiwelt deg ungal n SALHI M.A: “ *Tiṭ d yilled ayen id-qqarent tewriqin* ” , akken ad nessiweđ ad negg leqdic-agi-nntey neđfer tarrayt n unagmay n GENETTE. G , akken ad tt- id-nsemres yefwungal-a, rrru yer waya nessexddem idlisen niđen n yimyura d yinagmayen niđen .

Akken ad nessiweđ ad d-ner yef yisteqsiyen id-nefka deg tmukriset, nebđa amahil-nntey yef sin n yixfawen :

Ixef amezwaru: deg-s newwi-d awal yef wungal aqbayli, anda id-nefk kra n tbadutin i as-fkan yinagmayen d umezruy-ines, rrru yer-s tizri n tsensiwelt d kra n yifardisen-is , deg-s nesbadu-d tasensiwelt, tasiwelt , akud, adeg, iwudam, amsawal, d leṣnaf-ines d twuriwin-ines.

Ixef wis sin : d tasleđt tasensiwlant i wungal “*Tiđ d yilled: ayen id-qqaren tewriqin*”. Di tazwara tasleđt n tsiwelt d yiwudam d wadeg s yimediyaten seg wungal-a, syen nexddem tasleđt talqayant i wumsawal d lešnaf-is d twuriwin s wacu id-yussa deg wungal-a.

Asenked n wammud:

“*Tiđ d yilled: ayen id-qqarent tewriqin*” d azwel i as-yefka SALHI M.A i wungal-is amezwaru id-yeffyen deg useggas n 2022, ar tezrigin IMTIDAD, yewwi iyi-s arraz ameqqran n Assia DJEBBAR .

Di tazawar ad d-nebdu si taylaft-is i as-yexdem deg-s tiđ tuđen s yilled, d tewriqin seya wesya , tiyeđ ressent ta sufella nta, rrrnu yer-s tira ixerbubcen. Tajelabet-a teqqen yer uzwel n wungal-a d wugbur-is, azwel-a yebđa yef sin yehricen: aħric amenzu s tira tahrawant *Tiđ d yilled* deg wanda illeđ d ađtan i yehbsen tamuylı yef tiđ, maca deg ungal-a tiđ twehha yer umdan, ma d illeđ yer wansayen uyr yettwarez umdan, d dđin (ccnawi n yiggenwan), akked tanumi n umdan d tmetti-s i as-yetthtımın ilugan-is, ma d tiwerqin-nni d tid i as-d-tewwi “Tawes” tafermlit-nni.

Yesea 183 n yisbtaren ideg llan wađas n yimsawalen d tuyac,ideg id-yewwi ađas n yisental gar-sen: ađtan n tatut d tkatut), lemħiba ger umuđın d Tawes, wid ur nessi imawlan (mmi-s n teylađt), timetti d yillugan-is mgal amdan (ansayen d leewayed, d din (ccnawi igenwan).

Yebđa wungal-agi yef 20 n yixfawen, yesddukkeliten wawal tiwriqin.

Ixfawen n wungal,d wi:

- Tiwriqin ,netta,nettad nek.seg(sb09,30)
- Nekk ,zgiy qqaray.seg(sb31,36)
- Tazmamt taqehwit.seg(sb37,50)
- kra n tewriqin yef nnfaq.seg(sb51,54)
- nekk, ameyri-nni.seg(sb55,59)
- tazmemt-nni tawrayt.seg(sb 61,66)
- Seg tezmamt-nni taqehwit.seg(sb67,74)
- Ger tezmamin .seg(sb75,85)
- Xelđent tewriqin.seg(sb 87,90)

- Tiwriqin tilellyin. seg(sb91,96)
- Tiwriqin tiyeḍ. seg(sb97,99)
- Ger tewriqin. seg(sb 101,112)
- Seg tewriqin tilellyin. seg (sb 113,139)
- Tira d teklut d tikniwin. seg (sb141,145)
- Seg tewriqin tiwrayin. seg (sb 147,155)
- Tiwriqin illexsen d imetṭi. seg (sb 157,161)
- Tiwriqin tineggura n tezmamt taqehwit. seg(sb163,169)
- Mazel xelḍent tewriqin-nni. seg(sb171,173)
- Tiwriqin tineggura. seg(sb 175,179)
- Tawriqt tawḥidt. seg(sb181,183)

**Ixef amezwaru: Awal yef wungal
aqbayli d kra n tmidranin n
tsensiwelt.**

Tazwart:

Deg yixef-a ad d-nawi awal yef ungal aqbayli d umzruy-is, imi d tewsatın n tsekla tagejdant i yesean azal meqqren deg tesrit taqbaylit ,d yiwen n şşenf gar leşnaf iccuden yer tira s tesrit akken id-tenna SADI .N ,”*Mi id-iban wungal deg tsekla taqbaylit ,ur d -ilul ara i yiman-is imi tasrit taqbaylit s lekmal-is tbeddel udem*”⁴. syen yer-s ad d-nawi awal yef tsensiwelt d kra n tmiḍranin-ines, akken i d-llant yer kra n yimazrayen am: “ GENETTE. G , REUTER. Y”.

1. Ungal**1.1.Azar n wawal ungal :**

Akken i d-tenna SADI. N deg usegzawal n tewsatın n yiḍrisen n Tmaziyt- Taqbaylit, azar n wawal NGL yella deg waṭas n tantaliyin n tmazya, ad d-naf mgaraden yinumak : «*Azar n wawal-a deg waṭas n tentaliyin n tmaziyt. Ila sin n yinumak. Anamek amezwaru, yeqqen yer tebrek. Di tantala n tmaziyt n waṭlas alemmas, amyag “Ngal”, yemmal-d tebrek, “Sengil”, suibrek. “Taneglit”, “Ungal”,tebrek. Di tcelhit, “Tangult”, d ayrum yettwaxedmen s uwren, ney s temzin,atg. Tangult, di teqbaylit mmalen-d diyen, d taḥbult n uyrum i wumi yerya wudem.*»⁵.

Seg waya NGL anamek-is amezwaru yemmal-d tebrek, ma d anamek-is wis sin d imeslayen yesean anamek uffir yebnan yef uzamul.

1.2Tabadut n wungal aqbayli:

Ungal d adllis meqqren i d-yettassen s tesrit , d aḍris aseklan, llan deg-s ineḍruyen i yeqqnen yer tilawt d ufariy, ayen yeḍran ney yezmer ad d-yeḍrun

Tawsit-a tufrar-d yef tewsatinniden deg tsekla yuran yef waya aṭas n yimyura i yerran lewlha-nseñ yur-s ,akken it-d-yesbadu, SALHI M.A:”*Ungal d tawsit n tsekla .Ungal ,ur*

⁴SADI. N, *Problématique de l’écriture romanesque en (kabyle) approche sociopoétique*, thèse de doctorat, Tizi-ouzou, 23/10/2019.sb. 342.

⁵SADI. N, “Ungal”,in , *Asezawal n tewsatın n yiḍrisen n tmaziyt-taqbaylit*, Alger, HCA-Loumi, 2022, sb.150.

yeeḍil ara netta d tullist, ungal d aḍris yezzifen ,mačči am tullist.Tin yur-s ttuqqten deg-s iwudam yerna tawsit-ines tecbek nnig n tin n tullist.”⁶.

Seg tbadut-a yezmer yimeyri ad yegzu d akken tasiwelt deg wungal temxallaf yef tullist, ama deg teyzi, ama deg tuget n yiwudam, aya d ayen i yettaran tasiwelt temcubek.

SADI. N, tefka-d yiwet n tbadut i wungal deg tezrawt i tegga yef usentel-a deg usegzawal n tewsatn n yidrisen n tmaziyt-taqbaylit, tenna-d: «*Sumata, ungal d aferriy ibedden yef uḍris n tesrit. Yemgaradyef umezgun yebnan s timmad-is yef udiwenni gar yiwudam. Maca di tuget, ungal, yettukenna yer tullist akken ad d-banent akken iwata tmezla n yal yiwen deg-sen*»⁷.

Ungal yer BOUAMARA. K : “ *D ššenf n uḍris deg tsekla yuran. Ungal d aḍris yezzifen mliḥ, mačči am tmacahut*”⁸ seg waya ad nefhem tawsit-a temgarad yef tewsit n tmacahut.

Ilemend n tbadutin-a ad d -naf ungal yettwasuely s talya tayezzfanyettaken anzi yer lleqalb n wungal utrim, imi anya-ines zḡay s usemres n uqlam n tuddart n yiwudam d wanda ttidiren , d tallit melmi idran, yindruyen-a arnu yur-s iwenniten d tigawin yettuqten.

Deg wungalen imezwura nettaf atas timawit,ladya ansayen d yirmad s wayes tebd tmetti. Am wakken i d-nettaf ula d asugen, maca d ayen i izemereren ad yeḍru deg tilawt. Ger yisental i d-nettemlili llan yef tutlayt tamagit, tudert n umdan aqbayli,amezruy, tayri,...

1.3Amezruy n wungal aqbayli:

Seg wassmi id-inulfa ugmay Alatin i tira n yidrisen n tsekla tamaziyt i tenrna tsekla-a, ayagi yeban-d syur BULIFA d BELAID AT ELI i tiklet tamezwarut, aken sawḍen diyen ad d-sellalen tiwsatin timaynutin deg tsekla taqbaylit gar-sent tawsit n wungal.

Tallalit n wungal aqbayli deg tsekla tamaziyt yewwi-d yef waṭas n temsal n ddunit yef tamagit yef lemḥayen iseḍdan leqbayl. Amezruy-is yuettuyal yer yiseggasen 1940,ungal amenzu yettwarun yella-d syur BELAID AT ELI deg yiseggasen 1945 , 1946 s uzwel *Lwali nuderar* maca ur d-yeffiy ara alami d aseggas n 1963, syur yimerbden irumyen FDB seman- as *les cahier de BELAID ou La kabylie d'antans* , tella-d tira-s di tallit-nni n unkcum arumi

⁶SALHI M.A, *Asegzawal amezzyan n tsekla*, L'Odyssée, Tizi Wezzu ,2012, p.73.

⁷SADI. N, “Ungal”, op,cit., 2022, p .150.

⁸BOUAMARA .K , *ISSIN Wis sin, Asegzawal n Taqbaylit* , l'Odyssée, TiziOuzou, P.338.

yer tmurt n Lezzayer .Di tazwara adris-a ur yettwaḥsab ara d ungal imi baba-is yeseddat yer yidrisen n tsekla id-yenulfan di tallit-is ur as-yefkki ara isem n wungal yedda-d d yedrisen nniḍen, lamaena akud yesebggn-d ayen nniḍen d akken adris-a *Lwali n udrar*⁹ yesEa yakk tulmissin n wungal, akken it-yehsseb diyen SALHI M.A d EMAR AMEZZYAN, d ungal amenzu ad yeseun tulmissin n wungal.

Eddan aḥal d iseggasen yef usnulfu n wungal n BELCID AT ELI, ur d-yelli umaynnut yef wungal aqabayli, imi lihala n tmurt n Lezzayer ur terrkid ara di tallit-nni n unkcum arrumi,ladya di tmurt n leqbayl imi ulac win yerran lewlha-s yer tira d usufay n wungalen.

Ungal *Lwali n udrar* yejja anar n wungal aqbayli d asuki alami i t-d-yedfar wungal amenzu i yura Racid ELIC , d adris amenzu i yura s talya n wungal yeban-d s wudem ubriz s uzwel *Asfel* deg 1981,sin yiseggasen i yezrin yef wungal-a yenulfa-d wungal *Askuti* n SAED SAEDI , yesawed ad yelddi abrid d amaynut di tsekla taqbayli.Syen yerna-d udris wis sin n Racid ELIC iwumi yessma *Faffa* deg useggas 1986. Zrin ugar n tlatin n yiseggasen gar sin akki n wungalen i yura ,akken id-tenna SAEDI Nabila : ”*Gar wungal amezwaru d wis sin zrin ugar n tlatin n yiseggasen.....*”¹⁰.Asentel icerken ungalen-a d tamagit n tmaziyt d tegnit tettidir tmetti taqbaylit imi ungal yuyal d allal atrar n temagit d usehbiber yef tutlayt n tmaziyt.

Askuti : D ungal wis sin n Saedi Saedi id yeffyen di tezrigin n Imedyazen Paris yewwi-d yef temsalt n tefsut imaziyen asmi akken teqleb tmurt n leqbayel ¹¹ .

Faffa : D ungal wis sin n Racid ELIC id yeffyen deg useggas 1986 di tezrigin n Fédérop deg-s yewwi-d yef yinig yettalse-d yef temsalt n umdan aqbayli yettfen di tenšlit-is ur yebyi ara ad iyer tafransist .¹²

Seg useggas 1990, alama d yiseggasen 2000 atas n wungalen id-inulfan ad ten-id-nebdar s wazal-nsen am wungal i yura EMER MEZDAD s wuzwel *id d wass* deg seggas 1990, LWENAS EEBBAS i wummi yessma *Adu n temsal* di 1993.Syen yeffy-d wungal n EMER UHMEZASi *tedyant yer tayedd* win n HALIM AKLI, *Imesli n tsusmi* deg useggas 1994.Mebla ma nettu ungal n SALEM ZINYA id-yeffyen deg useggas n 1995s uzwel n *Tafrara*.Syen fyen-d wungalen n REMDAN AT MENŞUR *Itri* d win n MEZYAN BULERYAḤ *Akal* di 1996.Yerna-d wungal n BELCID HEMDANI deg 1998 iwumi yefka

⁹ SADI . N, « L’expression de l’identité dans le roman Tafrara de Salem Zenia », mémoire de Magister, université Tizi-Ouzou, 2011. P.153 .

¹⁰SADI. N, «Ungal» , op,cit., 2022, p.150.

¹¹ SAADI. S, *Askuti* , Asalu, Alger, 1991.

¹²ALLIC. R, *Faffa* , Fédérop, Mussidan, 1986

isem *Nekk akked kem, kem akked nekk*; Akken id-rrnan diyen sin wungalen deg useggas n 1999, yiwen n AT LEIF BUDDWAD s uzwel n *Ccna n yibziz*, d win n H̄MED NEKKAR *Yuggarucerig tafawet*.

Seg yeseggasen n 2000 ar tizi n wassa, asuffey n wungalen yella-d s waṭas, akken diyen banen-d yimyura di imaynuten deg tsekla-a taqbaylit, ladya seg wasmi i d-llan ttawilat n usizreg, arran akk lewlha-n sen yer usizerg d usnulfu deg tewsit-a iwakken kan ad as-aweden ungal aqbayli ar umdiq amenzu ger tewsatin n tsekla.

Ad d-neered ad d-nebdar kra seg wungale id-yenulfan seg yiseggasen 2000, ar tizi n wassa ad d-naf :IMARAC SAËID *Tasga n tṭlamdi* 2000, yella diyen EEMAR MEZDAD yura *Tagrest n wuryudi* 2002, ad d-nebdar diyen sin wungalen n BRAHIM TAZAṬART amezwaru yura-t deg 2003 s uzwel *Salas d Nuja* , wayeḍ *Inig aneggaru* deg 2012, WELD EEMAR TAHER *Bururu* deg 2006. Di 2009 yenulfa-d wungal *Iḡejjigen n ccwa* n YUSEF EACUR, AḤEMMED NEKKAR, *Gar zebra d ufeṭtis* deg useggas 2014; ASKUR MUḤEND :*Times d wamandi* 2015, yella diyen SALEM ZINYA *Azar n tagut* deg seggas 2017, akken i d- yebban diyen wungal n SALḤI M.A, deg useggas aggi aneggaru 2022, iwummi yefkka isem *Tiṭ dyilled:ayen id-qqarent tewriqin*.

Ula d tameṭṭut taqbaylit tegga-d iman-is deg unnar n tsekla d usnulfu , tella-d LINDA KUDAC d tamezwarut gar tid yuran ungal aqbayli, s wungal-is iwumi tesma *Aecciw ntmestdeg* 2009, tura wyed nniḍen deg useggas 2016, *Tamacahut taneggarut*.

2. Tasensiwelt

2.1 Tabadut n tsensiwelt:

Tasensiwelt d tamidrant tamynut ney d tussna i d-yettilin yef yiferdisen i d-yettaken aḍris n tsiwelt, am umsawal d tewsatin-ines, am wadeg d wakud.

Tussna-agi s unamek niḍen d tazrawt i uḍris asiwlan i iccudden s waṭas yer tyessa n yal asnulfu aseklan ,tenrna deg tmurt n Fernṣa deg useggas n1960. Awal n tsensiwelt yettwasummers deg useggas n 1969 s yur T.Todorov « *d tussna n wullis* »¹³

Akken i d-yenna SALHI M.A. : “*Tasensiwelt ,d tazrawt yef iferdisen i d-yettaken aḍris n tsiwelt s timmad-is,am umsawal dtewsatin-ines,am tkerrist d wakud,...atg. Tban-d tmiḍrant-agi n tsensiwelt di tlemmast n lqern wis 20. Ma yella d awal id-immalen tazrawt-a ,yesnulfat-i d Tzvitane Todorov deg iseggasen 60*”¹⁴. S unamek niḍen i d-yeddane deg tbadut-a. Tasensiwelt d tazrewt i wuḍris asiwlan s tmuyli tagejdant.

Ma deg usegzawal n LAROUSSE “*tasensiwelt d tazrawt tayessant n tsiwelt degyedrisen i yettwarun*”.¹⁵ Tasensiwelt tettawi-d yef temsalt yeqqnen yer tsiwelt sumata. Timsal-agi, zemrent ad enunt tasiwelt d tyessa n teḥkayt, amsawal(s lesnaf-ines), awadem d tigawt, takerrist d umsedfer n yinedruyen, akud n tsiwelt d wakud n taḥkayt, adeg... atg.

D tussna n tsiwelt, di lewhi n unagmay GENETTE. G : “*Tasensiwelt d Tulsa n inedruyen sumsedfer n tigawin yellan n tillawt ney usugen*”¹⁶ seg waya tasensiwelt d tussna n tsiwelt, s tesledt n teḥkayt deg uḍris aseklan akked tyessa n wullis.

¹³SCHAEFFER (J M) , *Nouveau dictionnaire encyclopédique des sciences du langage*, p. 228. « Le terme est proposé en 1969 par T.TODOROV pour désigner « une science qui n'existe pas encore », « la science du récit »

¹⁴- SALHI .M.A, Op.cit, 2012, p 60.

¹⁵ LE PETIT LAROUSSE ILLUSTRÉ 2014. « Narratologie : étude des structures narratives notamm dans les textes écrite » P 76

¹⁶GENETTE. G, *Figure ///*, Seuil, Paris, 1972, P.72.«Et narration l' act narratif producteur et, par extension, l' ensemble de situation réelle ou fictive dans laquelle il prend place.»

2.2. Ifardisen igejdanen n tsensiwelt:

Iwakken ad nesawed ad negg tasleđt i uđris ullis yeseffk ad d-nesebggen ayen yefren deg-s , am wakken i d-yenna Reuter.Y:“ *tasensiwelt d tasleđt n yiferdisen igensayen i yellan deg ullisen*”¹⁷ .

2.2.1 Tabadut n tsiwelt :

Aferdis-a n tsiwelt yettef adeg agejdan di tussna n tsensiwelt, Ad d-naf yer SALHI M.A:

« *Tasiwelt d abrid i yedfer umsawal akken ad yehku inedruyen n tehkayt. Yezmer umsawal (netta di tilawt d tamsalt yeqqnen yer lebyi n umaru imi ayagi d tamsalt n ufran n uyanib)ad d-yehku (ad d-isawel) inedruyen akken mesdfaren di tehkayt; Yezmer diyen ad isizwer inedruyen yef wiyad. Yezmer ad isifestasiwelt ney ad tt-yerr d tazayant. adtifsus tsiwelt mi ara mesdfaren yindruyen wa deffir wayed ur yili d acu i ten-id-hbbsen. Ma ulac atas n uglam, ulac atas n yiwenniten d watas n yidiwenniyen gar yiwudam, ad tili tsiwelt fessuset. Ad tazay tsiwelt ma yella umsawal ittweessif-d atas (ama d iwudam ama d adeg ama dayen niđen), yerna isentaq-d atas iwudam n tehkayt, yerna ittak-d iwenniten (ama ines ama n wiyad)Meħsub, taggara n wawal: d aglam d yiwenniten d yidiwenniyen ur nettagga ara inedruyen ad mesdfaren wa deffir wayed; d nitni i ten-iferqen akken ad tiyzif tehkayt yerna ad tazay tsiwelt-ines.»¹⁸.*

Yef waya tasiwelt temmal-d tigawt n umsnulfuy deg ullis, d lsas n tesleđt deg wannar yaenan tarrayt n hekku d wallus.

Tasiwelt, d tigawt-nni n yinan n umesnulfu n wullis s umyezwer n wayen i yellan d ilaway ney n usugen¹⁹ . Deg wayen i d-yebder Y. REUTER yef tsiwelt, tessebgan-d tufrint n tfukkas i yesselhawen tudssa n tahkayt d usugen d axel n wullis²⁰

Ad d-naf dayen GENETTE .G²¹ yenna-d « *Tasiwelt d asekkir asiwlan n usemyer, d agrawn teginatin n tilawt ney n usugen* » .yenna-d dayen « *tasiwelt d tayara n umsawal amek i yeqqen inedruyen n tehkayt* ».

Ihi , ilmend n tbadutin uyur ssawden yimazrayen, nezmer ad d-nini, tasiwelt d annar n hekku d talsa n umsawal i yiwen n unedruy ney ugar n yinedruyen ama d wid n tilawt ney d wid i yeqqnen yer usugen.

¹⁷REUTER.Y, *L'analyse de récit*, Armand colin , France, 2005, P. 09.

¹⁸SALHI M.A, Op,cit. 2012,p .58.

¹⁹ ERIC BORDAS.C, et al, *L'analyse littéraire*, Armand Colin, France, 2011, P. 115.

²⁰ REUTER. Y, *Op,cit.*, 2005 , P. 40.

²¹GENETTE.G ,Op,cit., 1972, p72.

2.2.2 Iwudam:

Iwudam,d aferdis seg yifardisen iḡef yebna uḍris ullis akken id-yenna SALHI.M.A:”*Awadem d aferdis agjedan di tsekla n tsiwelt am netta ,am tigawt ,am tkerrist ,am wakud, am wadeg*”²²

Ur yessfk ara ad yesseedel yiwen gar uwadem d umdan, awadem yettili-d kan deg uḍris ma , d amdan yettili di tillawt ur yeḡwaḡ ara aḍris akken ad yili.

a) Iwudam igejdanen:

Iwumi yefka umaru azal , llan-d seg tazwara alama dtaggara n wungal.

b) Iwudam isnawanen :

D wid ur d-nettuḡal ara s waṡas , ttilin-d kan kra n lwaqt ur ttdumun ara deg teḡkayt.

2.2.3 Adeg:

Adeg d amkan ideg ḡerrunt tigawin n taḡkayt.D aferdis seg tesleḡt n tsiwelt , d netta id-yeskanen deg waṡas n tugnatin, amek iga uwadem.

Aferdis-a yesḡa azal deg ungal akken it-id-yessebgen SALHI M.A:

“ *Yettban-d wazal-agi (deg wungal ney deg tewsit n tsiwelt niḡen) deg tlata temsal-agi: anda tḡerru teḡkayt? Amek i d-yettunefk wadeg di teḡkayt? Acimi i yefren umaru ad d-yebnu adeg , deg wungal-is , akken i t-id-yefka (macci akken niḡen) ? Tiririyin yef iseqsiyen-agi , ad d-wellhent yef tuddsa d tesneкта n teḡkayt akken ad d-seknent assayen izemren ad ilin gar uḍris n tsiwelt akk d tilawt*”²³

Amaru yettak isem i yidigan yessemras deg wungal-is, iwakken ad as-n-yefk tiḡmi n tilawat am wakken llan ger-aney.

Akken id-yenna SALHI M.A : « *D aferdis deg tesleḡt n tsiwelt, yettban-d wazal-is deg ubeddelswayes i d-gellun yinedruyen n taḡkayt* ». ²⁴yef waya ad naf d akken d akud i d -yettmalen amek mesḡfaren yinḡruyen.

²²SALHI M.A, Op,cit., 2012, p 70.

²³SALHI M.A,Op,cit.,2019,p15.

²⁴SALHI M.A, Op,cit.,2012, p 21.

Akken idarrunt tigawin n yiwudam deg wadeg idarrunt deg wakud. Ur telli tigawt ur neqqin yer yiwen n wadeg d yiwen n wakud. Deg tilawt inedruyen ḍerrun wa deffir wayeḍ.

Llan sin leṣnaf n wakud deg teslḍt n tsensiwelt:

2.2.5 Amsawal :

Amsawal d aferdis agejdan deg tsiwelt, imi d netta i d-yessawalen ney i d-iḥekkun taḥkayt deg uḍris asiwlan, amsawal d aferdis amezwaru i d-yettbanen deg ullis.

Yesbadu-t-id SALHI M.A : *“Amsawal d win id-yessawalen (id-iḥekkun) taḥkayet (deg uḍris n tsiwelt)”. Yenna-d dayen , d akken amsawal :”D tayect-nni id-iḥekkun deg uḍris (ama d ungal ,ama d tullist ney d ṣṣenf niḍen n uḍris n tsiwelt.”*²⁵

Akken id-yenna Y. REUTER deg wawal-is yef umsawal: *“ D win id-yettalsen taḥkayt yer saxel n udlis, yettban-d kan deg tenfaliyin n uḍris, deg-s amaru yettaf kera n tlelli ad yessqdac amsawal i as-yehwan d tamettut ney d argaz...”*²⁶

Yemggrad umsawal yef umaru , Amaru d amdan yettidiren deg tilawt d netta i d - yesnulfuyen taḥkayt ,ma d amsawal yettili-d kan deg uḍris i d-snulfan yimyura : *“ Amsawal d isem amalay, d amsawal i d ṣṣelṭan n teḥkayt id-iḥekkun imi yesselḥay indruyen akken yebya.Amsawal yezmer ad yili d amaru,ney d awadem dixel teḥkayt id-iḥekku.”*²⁷

Amsawal d netta i d lessas n teḥkayt imi ur tezmir ara ad d-telli taḥkayt mebla ma yella umsawal acku d netta i yesselḥayen inedruyen. Assay yellan gar tbadutin-a, amsawal d lsas n tsiwelt deg teḥkayt yessawal-itt-id dixel kan n uḍris d netta i yemxalef yef umaru acku netta yettili deg tilawt.

2.2.5.1 Leṣnaf n umsawal:

Amsawal yebḍa yef kraḍ n leṣnaf:

a) Amsawal awadem:

Yettli-d umsawal d awadem mi ara d-yettalles tadyant-is ney iḥekku-d taḥkayt-is yettusemma d netta id awadem n teḥkayt. Mi ara yettwasexdem ṣṣenf -a n umsawal ,yettli-d usexdem n yimyagen n wudem amezwaru akked umqim ilelli “nekk”.

²⁵SALHI M.A, 2012, Op,cit., p. 29.

²⁶Reuter Y, 2005, Op,cit., p. 27.

²⁷BERGAZ Daniel, GERAUD violaine et ROBIEUX Jean-Jaques, *Vocabulaire de l'analyse littéraire*, Nathan, vuef, Paris, 2001, p. 149.

SALHI. M.A , yesbadu amsawal awadem: *“Ittusemma umsawal d amsawal awadem mi ara tili teḥkayt id-iḥekku dtaḥkayt-is(d ayen yeḍran yid-s)lmeena-s dagi d awadem id-issawalen taḥkayt-ines.Mi ara yettwasexdem ṣṣenf-agi n umsawal ,yettili atas usexdem n yimyagen deg wudem amezwaru (amatar udmawan “y” akken yettili atas umqim ilelli “Nekk”.*²⁸

Yal mi ara d-naf amsawal yettales-d taḥkayt-is aya yessebgan-d d akken d awadem.

b) Amsawal aniri :(azyaray).

Ṣṣenf-a n umesawal yettili-d berra n taḥkayt yesēa atas n yisalen yef yiwudam i yettilin deg teḥkayt i d-iḥekku.

Ad naf amsawal yur GENTTE .G yefk-as isem (narrateur extradiégétique) : *“d amsawal i yellan berra n taḥkayt , yettales - d taḥkayt anda ur yelli ara d awadem imi yettwali akk ayen yellan deg teḥkayt , yezmer ad iḍer ayen ur ḥrin yiwudam niḍen.”*²⁹ , seg waya ad negzu d akken amsawal d netta iselḥuyen i wudam imi netta i yesēa isalen akk yef teḥkayt.

SALHI M.A yesbadu-t-id:

*” Damsawal i d-iḥekkun taḥkayt ideg ur yelli ara d awadem.Ṣṣenf -a n umsawal iḍer akk ayen yellan deg teḥkayt ,ayen yessen d wayen yeḥra yugar ayen ssnen d wayen ḥran yiwudam yettekin deg teḥkayt i d-iḥekku.Mi ara yili ṣṣenf-a n umsawal ,yettili atas usexdem n wudem wis kraḍ asuf(amatar udmawan”y” ney “t” akken dayen udem wis kraḍ usget ,amatar udmawan “n”d “nt” akken dayen iṭṭuquten yimeqimen ilellyen: netta(t),nutni(t),tin yernan yer-s amsawal yettban-d netta i-d akerwa(patron) n teḥkayt, yaas akken ulac-it deg taḥkayt,lemaena-s d netta i d-yekkan nnig n yiferdisen n taḥkayt.”*³⁰

Aya yessbgan-d limarat s wayes ara naeqel ṣṣenf-agi n umsawal.

²⁸SALHI M.A, 2012, Op,cit., P. 31.

²⁹GENTTE. G,Op,cit., P. 252, « Si le narrateur laisse paraître des traces relatives de sa présence dans le récit qu’il raconte...homodiégétique ».

³⁰SALHI M.A, 2012, Op,cit., p. 33.

c) Amsawal agensay:

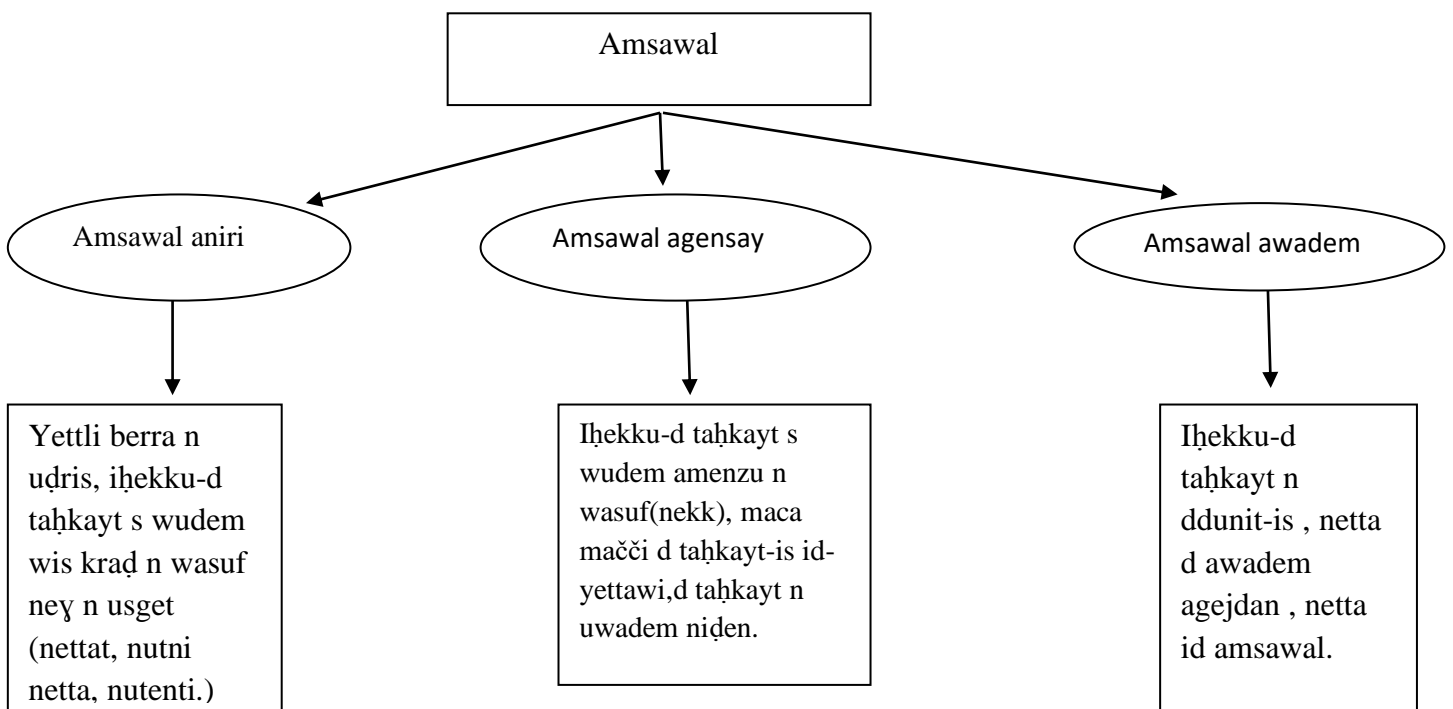
D amsawal i d-iḥekkun taḥkayt ideg netta s timmad-is yetteki d awadem gar yiwudam niḍen . REUTER.Y yefka-as isem “*narrateur homodiégitique*” deg-s amsawal yittki ara daxel n teḥkayt , dayen iwumi isemma GENETTE G. “*narrateur intradiégitique.*”

Tabatut i d-yefkka SALHI M.A yef umsawal agensay ideg i d-yenna:

“D amsawal id-iḥekkun taḥkayt ideg netta s timmad-is yetteki d awadem gar yiwudam niḍen mačči umsawal aniri.Yerna ma yella umesawal i tekki deg tigawt yezmer ad yesɛu aṭas n wudmawen :Amsawal d asaḍ taḥkayt s wudem amenzu “Nekk”,amsawal d inigi,d awadem asnay (secondaire),s wudem n useget”Nekkni”,yezmer ad d-iban dayen s wudem wis kraḍ “netta”,yettmslay-d yef yiman-is lmeena-s s wudem-agi yettban-d d netta-i d ameskar n wayen id-iḥekku.³¹”

Deg ṣṣenf-agi amsawal yettili d awadem gar yiwudam n teḥkayt, tamussni-is taedel d tin n yiwudam niḍen.

Azenziy-a d agzul i wayen i d-nena yakan yef umsawal.



³¹Ibid. p32.

2.2.5.2 Tiwuriwin n umsawal :

Amsawal deg talsa-ines i yinedruyen d tigawin n taḥkayt-is tbanent-d fell-as kra n twuriwin, deg wallus-is i yiwet n teḥkayt ney ugar, GENETTE. G, gar yinagmayen i d-yewwin yef twuriwin n umsawal, semmus twuriwin tigejdanin i d-yettbegginen amsawel deg ullis.

a) Tawuri tasiwiant(La fonction narrative):

*D tawwuri, tagejdant yesselḥayen tasiwelt n teḥkayt , deg-s amsawal yella ney ulac-it yessefk ad yettef tamllilt-ines*³² . seg waya ad nini d akken yis-s i tleḥḥu tsiwelt, yerna ixeddem yef tudssa n yinaw-ines, aya d ayen i d-yettbanen ula deg lebni n wayen i d-qqaren yiwudam.

b) Tawuri n taywalt(La fonction de communication):

Amsawal deg twuri-a d ayen akk i d-yettales, iswi-s ad yebnu assay gar-as d yimeyriyen, akken id-yessegza GENETTE. G : « *Amsawal yettmeslay srid i umsiwel , iwakken kan ad yegg assay yellan ger-asen.* »³³ . ayen ara ad yexdem umsawal ad yili yeqsed yis-s srid imsiwal s umata deg twuri-agi nettaf anallasyetteqqengar-as d umayri ney amsiwel dixel n taḥkayt.

c) Tawuri « régie »:

Akken i tid- yessegza GENETTE. G : «*Deg tawuri-a amsawal d netta i benun tayessa n uḍris-is d uqead-is* »³⁴ , yef waya ad d-nini d akken amsawel yettaeraḍ ad yexddem anarmis ger yiḥricen n uḍris-is ger yinedruyen d yimeyriyen.

d) Tawuri « testimoniale » :

yemmeslay-d unagmay GENETTE. G : « *Amsawal deg teḥkayt yettbegin- d tidet, ama deg tsiwlt ama deg inedruyen ney deg tmuḥliwin-is , tettban-d s waṭas twuri-agi mi ara ad yessenfali umsawal yef wafrayen-is , aya-agi yeslalay-d assaygar-as d teḥkayt-is* »³⁵ . Tawuri-a ad tt-id-nefhem seg uḍris mi ara yili yettuqet deg-s iḥulfan d tidet n yinedruyen.

³² . [Http://signosemio.com/Genette/narratologie.asp](http://signosemio.com/Genette/narratologie.asp). (consulté 28/05/2023)

³³Ibid., « la fonction de communication :le narrateur s'adresse directement au narrative c'est-à-dire au lecteur potentiel du texte afin d'établir ou de maintenir le contact avec lui ».

³⁴ Ibid., « la fonction de régie ;le narrateur exerce une fonction de régie l'orsqu'ilcommente l'organisation et l'articulation de son texte,en intervenant au sein de l'histoire » .

³⁵Ibid ., « la fonction testimonial : « le narrateur atteste la vérité de son histoire..... la relation effective qu'il entretien avec elle ».

e) Tawuri tasnaktant (La fonction idéologique):

Akken i d-yewwi fell-as GENETTE. G: « Amsawal yessefham-d kra n temsal s tmusniwin d tektiwin i yaenan ullis-is yal tikkelt mi ara igzem taḥkayt-ines »³⁶

Amsawal tikwal igezzem taḥkayt-ines, i wakken ad yessefhem kra n temsal s tmusniwin d tektiwin-ines yeenan ullis-is. Deg-s inaw yettili-d d amadwan, amsawal yessemras azaref i umaḍal, timetti, leibad...Ayagi yettak-as talya n tyara.

Taggrayt :

Deg taggra n yixef-a , deg wayen akk i d-nebdar yef wungal yuran s teqbaylit ad d-neffy s yiwet n tmuyli i d yessebganen d akken ungal d tawsit ger tewsatn n tsekla tartrart , tettawi-d yef tudert n umdan d tmetti s umata nessawed ad negzu d akken ungal aqbayli ieedda-d seg waṭas n wuguren i t-yessḥebesen d issegasen mačči d kra, imusnawen d yinagmayen fkan akk tazmert-nsen iwakken kan ad tenarni tsekla taqbaylit ger teskliwin niḍen.

Seyen newwi-d awal yef tsensiwelt dyiferdisen iyef tebna tsiwelt imi d ayen yesean assay d wungal, iferdisen-a d wid iyef tebnu yal taḥkayt. Ay-agi d ayen ara d-ibanen deg yixef i d-iteddun, ideg ad d-nwali amek i yessuddeswunagaln SALHI M.A iferdisen n tsiwelt deg taḥkayt i d-yewwi deg wungal-ines “*Tiṭ d yilled :ayen id-qqarenttewriqin*”.

³⁶Ibid ., « la fonction ideologique :’le narrateure interrompt son histoire pour apporter un propos didactique,unsavoire générale qui concerne son récit ».

**Ixef wis sin :Tasleđt
tasensiwelant n
wungal « *tıđ d yilleđ*
ayen id-qqarent
tewriqin »**

Tazwert:

Deg wawal i d-newwi deg yixef ieedd n yef tsensiwelt . Deg yixef-a naered ad nexdem tasleđt i wungal « *Tiđ d yilled: ayen id-qqarent tewriqin* », ad nseqdec tizri tasensiwlant i yef i d- nemmeslay, yef tesleđt taseklant d wamek i d-tella deg ungal-a, ideg ara ad d-nefk ayen i d-yedd n deg ungal seg yiferdisen n tsiwelt , maca tasleđt-nntey talqayant yef umsawal d lešenaf-ines, d twuriwin-ines, akken id-nesuk tamuylı yef tsiwelt d wadeg, iwudam id-yellan deg ungal-a,ilmend n tbadutin n yinagmayen maca neđfer tarrayt n GENTTE. G , yefka azal muqqren i tsiwelt.

1. Tasiwelt :

Tasiwelt ger yehricen igejdanen n wullis d lsas-ines, d abrid ideffer umsawal akken ad d-yehku inedyen n tehkayt, d netta i yesselhayen tasiwelt, ad t-isfses ney ad t-yerr d tazayant, akken i yezmer ad d-yehku inedyen akken mseqdfaren ney ad isizwer inedyen yef wiyed.

Ungal « *Tiđ d yilled : ayen id-qqarent tewriqin* », yebna yef snat n tehkayin tigejdanin. Ad d-naf deg-s ugen yimsawalen id-yettalsen akken nezmer ad nini akk iwudam igejdanen id-yellan deg-s ama (d win yeqqaren tiwriqin, Tawes tafremlit, amudin, Tawes tameddakkelt n umudin...) tettunefk-asen tegnit ad siwlen tihkayin-nsen d wayen it-niceyben.

Ma nera lwelha ad naf tasiwelt n wungal-a tecbek, acku ugent tedianin dixel n wungal tadyant teggar-d tayed s usekcem n umsawal i tehkayt niden uqbel ma ad tfak tehkayt i yellan uqbel-is, akken i d-yettban deg umedy-a:

*“Ađal d abrid i d-mektay tahkayet-nnin umeksa d uqjun-is.Yehka-ay-tt-id yiwen n umyar asmi nella d arrac.Yal yiwen deg-nney amek i as-yesla.Llan ula wid ur as-nefki tamezzuyt.Netta,ihekku,nitni,yal yiwen anida isewweq. Ass-nni,cfiy fell-as, mennay ad iliy d ameksa issedayen taqedait-ines akken i as-yehwa d wanda yebya.”*sb 33

Akken i d-tusa diyen zzayet, acku i seqqdec s wađas iwenniten am:

“ziy yal aqrađ amek i d-yeskanay udem-is. Ziy asefru ney tahkayt ney tafelwit n tklut d abrid i ttawin yibađniyen yer wanda tettqeggil terwiht yettrun...”, sb139.

Akken i yesqdec diyen adiweni i d-yellan ger yiwudam i d-yettabanen deg kera n yimediyaten am:

“Cfiy am wass-a, tenna-iyi-d: “weşşan-iyi-d yur-k, ahat ad iyi-teiwend,kečč tessend imazragen n yidlisen...Wali ma ad telhu teħkayt-agi.Ma twalađ-tt ad ad temeen,ad ak-n-rnuŷ tiwriqin tiyeđ”.Steqsay-tt win t-ilan “udlis-agi”i tebya ad d-tessuffey,terra-iyi-d,tenna-iyi-d: “wissen ...mi ak-n-fkiy tiwriqin akk yellan yur-i, ahat imir-nni ad ibin”. Deg wul-iw kan, nniŷ-as tamsalt-a d tin n tnefcic n yimesnulfuyen.”Sb09

Rrnu Ʒar-s mi isseqdec aglam, yarna di tazƷayet n tsiwelt am akken i d-yettbinin deg umedy-a:

“Initen,ttemykcamen... d azegzaw-nni, ur nban , d amellal ifesxen,d amidadi uqsiħ, ddukken deg yiwet n rreħba, fergen-ten-id yiniten n tzzma d uberri. Zun d azeđta n tissist aqbur.Rreħba n reffu d terzeg, tuy allen temđtut, tayemmat-nni yettmeđđiden di tsusmi talqayant.D tamuyli rzagen.D tamuyli yerfan. D tamuyli yettgallan limin iƷunza awal iseħnaten.D tamuyli mm-tidet qerriħen.”Sb 142

2. Iwudam :

Amaru yefka ismawen iyiwudam imi yesseqdec wid yellan deg tilawt mačči disugnanen.

Iwudam deg ungal “*Tiđ d yilled :Ayen id-qqrent tewriqin*” yebeđa Ʒef sin leşnaf :

2.1Iwudam igejdanen:

D iwudamiwumi yefka umaru azal ,lland seg tazwara alama d taggara n wungal.Iwudam-a i Ʒef wacu i treşsa teħkayt s wařas d nutni ara yesselħayen ineđruyen am:

- **Nekk:**

D awadem agejdan d netta s wacu tebda teħkayt n wungal-a , d awadem id-yellan si tazwara almi d taggara n teħkayt, ixeddem deg teseddawit , netta iwumi id-tewwi tefremlit tiwriqin iwakken ad ten-tid-yessufey d adlis,ittbini-d deg umedy-a:

“Tekker truħ, tettali tasawent-nni yettawin yer temdint, nekk,kksey-d allen seg-s,wehhay-tent yer tewriqin-nni.Ldiy-d ayen yuƷalen d tazmamt,deqqrey tiđ-iw yer daxel,bdiy tikli, ađar ikeccem yer uxeddim, tiđ tkeccem yer wayen ara d-inulfun.Ađar , itett abrid yer lbiru,ma d tiđ tsuref yer tseylit n tewriqt tamenzut”.sb10

- **Ṭawes tafermlit:**

D tin id-yewwin tiwriqn i wesdawan akken ad tent-yerr d adlis, akken i d-tella diyen d taxeddamt deg sbitar-nni , d taessast yef snat n taħkayin(tin n umuđin, tin n umejjay), yettyiđit umuđin atas yef waya tetteddu-as di lebyi , ula d amejjay mi iruħ yer taddart-is iwakken ad inadi yef tidet i yeđran d yemma-as tedda yid-s , amedya id-yesebganen aya:

Md:

“Tettuy iman-iw segmi ara d-awđey yer-s, tettuy d tafremlit i lliy. Atas n yimuđan i yellan , netta yesberber yef tedmi-w, ala fell-as i ttxemimey segmi ara kecmey s ixeddim”.sb14

“Nemlal aħal d abrid , ma ur yliđey ara ahat azal n 14 ney 15 n tikkal. Yas ini-d yal lħedd d yal lexmis. Yal tikkelt ideg ara nemlil, tettakk-iyi-d tiwriqin. Tikkelt taneggarut ideg tt-walay, d ass n lexmis yezrin. Ass-nni, əawđey steqsay-tt yef yisem-is. Tenna-iyi-d: ”sliy-as aħal d abrid isawal-iyi Ṭawes, ma d isem yersen di isem yersen di lekwayeđ, ad iniy ulayyer”.sb19/20

- **Amuđin:**

D awadem agejdan deg teħkayt-is yzel deg sebitar, acku yuđen atan n lkuřir diyen yuđen atan n tatut seg wassmi it-wwten rebrab , d amaru yettaru idlisen d win yessenqaden timetti d yilugan-is.

Md:

“Zzin-as i umuđin. Sin si tama, sin si tama nniđen (yer-sen i yern aumejjay). Qqimen dinna yer-s. Gar 15d 20 n dqayeq, bdan yisuyan-nni ttrusun, am win i ten-inehren yer uddaynin n tsusmi, tafekka n umuđin ur tekris am wudbel, tebda tettserrihi yiman-is, teđtelliq iman-is cwiť cwiť, itekkes-as ukraf-nni i tt-ikerfen”.sb41/42

- **Amejjay:**

D awadem agejdan deg teħkayt-is, yussa-d seg tmurt n fransa, ad inadi yef tkatut-ines ami netta seg wassmi mezzi d xalis it-irebban , d netta i yettdawin amuđin. D tirga-s id sebba imi id-yuyal yer tmurt.

Md:

“AmejJay,d amejJay...ađtan-is,ur as-yufi ddwa,asafar-is,d tikli yer temzi-s, ma yufa-tt seg tagut yesberbren yef yiyezran-is...”sb74

“ yeqqim di temdint, yekra dinna , ixeddem dinna. Ieđđel ubrid yer taddart, yer temzi-s... yer uxjiđ n lbađna-s. Cwiđ d akukru, cwiđ d ađezzeb.seg wakken yettđeđđil, yemlal uđezzeb d ukukru. Uyalen-as d abaliy ideg řeslen yiđarren-is. D anu n tugdi. Dinna, snekren adriz uđzin yef uqerruy-is. Ma d netta, tetđef-it tnexxart n usteqsi.” Sb69.

- **Ṭawes tameddakelt n umuđin:**

Terzu yef umuđin yal ass seg wassmi yekcem yer sbiđar, akken i as-d-teqqar diyen seg tewriqin i yura fell-sen di sin yef tayri i ten-iccarken.

Md:

“Nekk, d Ṭawes...suref-iyi...d Ṭawes-inek...d awadem-inek, luley-d asmi i tekkređ ad as-tbeddled i lmektub tira,deg-i, tettafed ayen s wayes ara tkerzed di temlel n tewriqin... deg-s ad tezzuđ tileqqamin n tudert.Nitni tcellixen isekla, kečč,tettleqimed isekkilen deg wayen i d-texlef tmest n tizezyeyt-nsen”. sb 95

“ Segmi izad lřal fell-as,tuyal Ṭawes, tamdakkelt-is,tettazzal yal ass yer-s,řřbeř meddi.Yal tikkelt, ya ad as-d-tyer tiwriqin i tettawi yid-s, tikkelt d asefru, tikkelt dtullist, tikkelt d aktay, tikkelt d astemtem di tmezzyuyt, ya ad as-tettmeslay”.sb92

2.2. Iwudam isnawanen:

d wid ur d-nettuyel ara s wařas ,tilin-d kan kera n lewaqt ur ttdumun ara deg teřkayt.Iwudam isnawanen d wid ur yesein ara ařas n indruyen yettales-d umsawal fell-asen kra kan n tedianin.

- **Xali-s n umejJay:**

D netta i yrebban amejJay seg wasmi mezzi yettidir deg Fransa, amedya i d-yemmalen aya:

“Ula d xali-s yewhem deg řřay-is.Maena ur yebyi ara ad as yerz asyar gar yifassen.Yeđđa-t yer leby-is, yas yuggad fella-s”.sb 67

- **Mmi-s xalti-s n umuđin (řabd allah):**

D axwanji ,yezga d netta id amezwaru ar umuđin ,yettaťaf teymať deg-s am waken yetteasa-t d acu ara d yinni.

Md:

“Yezga Eebdu Al-illah, axwanđi-nni, mmi-s-nni n xalti-s, yur-s, segmi ara yebdu lawan n uwali n yimuđan. Eebdu Al-illah, mačči d isem-is aheqqani. D netta i isemman i yiman-is akka asmi yekcem yer wannar n tizezyeyt ideg serwaten işiđ. Llan wid i d-yeqqaren belli yuli ula s adrar”. sb103/104

- **Yemma-s, baba-s, gmma-s amčtuđ n umuđin:**

D tawacult n umuđin, rezzun fell-as yall ass seg wasmi yekcem ar sbitar.

Md:

“Mi temlal d yimawlan d wat lřara, at taddart d leřbab, “eelixir fell-awen”, ad twet ad teeddi yer yemma-s n umuđin, ad sellem fell-as, ad tay aqerruy-is, “řaca-m a yelli řaca-m”. Syin akkin, ad teslem, s wawal amecťuđ, yef baba-s n umuđin, afus-is yuweđ tařnikt n gma-s amezzyan n umuđin, ad as-teslf, ad as-temslay, tikwal tettakk-as kra s afus, netta deg-s yetthennic, “tanemmirt a Nna, tanemmirt”. ”sb 93

- **Ifermliyen:**

D iwudam i xeddmn deg sbitar-ni anda akken yella umuđin.

Md:

“Třbib d yifremliyen, ur stehzan deg-s. Rran-t d aybel-nsen, řebř meddi yur-s, ddwawi, ur řđin ara, raduywat, ur řullen ara... Aťtan-nni afuřan ieennen, nitni fell-as eezmen... ur t-ttađan řalama řfeka řfekka mayna.

Meena... telel n llebsa-nsen ur tezmir i wayen ikeblen tarwiťt n umuđin. Tafekka, tehtuta, rrrnu-as takatut d abbu. ”sb 98/99

- **Amyar id-muggren yezuyur ayyul deg taddart:**

D awadem id mugar Tawes d umejjay deg ubrid-nsen yer taddart.

Md:

“Nemlal-d yiwen n umyar, idfer-d ayyul. Nesteqsa-t yef lhara n twacult n umejjay. Wissen ma d abdad i as-yebded wawal ney d anadi i yettnadi deg ccawat-is akken ad d-yemmekti tawacult n umejjay d lhara-n sen. Yemla-ay-d amkan. Yerna-d asteqsi:

-D kečč i d ayyaw n...? (Awal-is, yesfed-it wawal n zik-nni). ”sb166

- **At taddart:**

D iwudam id-yeddán deg teħkayt n yemma-s n umejjay , d nutni i yeffey laeqel ad zren d anwiten maken id-arzan ar taddart.

Md:

“Di tessirt n taddart, ulac aeeqqa ur nebri...

At taddart, ur t-ttun ara. Timetti, ur tettetu ara. Tettwassen teħkayt-is. Yal imi amek i as-iga isem di teħkayt. Yal imi amek i tt-iħekku” .sb69

- **Yemma-s n umejjay (taylađt):**

D nettat iwumi semman tayelađt, tenya imman-is teğga-d amejjay d agujjil.

Md:

“Di temzi-s kan i tezdey yemma-s. Tuyal-as temzi-s d udem n yemma-s. Udem-nni n yemma-s, yugi-as wakud ad ibeddel. Iqqim kan akken yella ass-nni, am temttut-nni n tfelwit n Mħemmed Isyaxem” .Sb 68

3. Adeg:

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 “ *Tiđ d yilled: ayen id-qqarent tewriqin*” , idigan i yessemres umaru di teħkayt-is, llan di tilawt, mačči d asnulfu i ten-id-yesnulfu. Gar yismawen n yidigan i d-yuyalen deg wungal-agi, ad d-nebder:

- **Tasedawit:**

“ Tikkelt tamezwarut i nemlal,asmi i tt-id-wşşan yur-i. Nemlal d tama n tesdawit,yef umnar n tewwurt n tesdawit ;tugi ad tekcem” sb09

- **Lbiru n usdawen:**

“ Ađar, ikeccem yer uxeddim,tiđ tkeccem yer wayen ara d-inulfun.ađar,itett abrid yer lbiru,ma d tiđ tsuref yef tseylit n tewriqt tamenzut”. sb10

- **Taxxamt n sbiđer anda yella umuđin:**

“Taxxamt n sbiđer, deg-s ęhellu... ahat... meena ur tt-tezdiy ara talwit”. sb,53

“D acu ara texdem tewseę-tehri n texxamt ma yella lxiq yetęef tasga deg wul...ma yella ur tufi tiđ abrid yer yizri d yigli...”sb53

- **Lbiru n umejay:**

D adeg ideg ixeddem , deg-s eelqcent snat n teflwiyin (yiwet n Męhemmed Isyaxem, tayed d tin n Edward Munc).

Md1:

“ Imetęi n ugujil yeshel ...

Yeqqim di lbiru-s . D lawan ad yeffey yer yimuđan . Ur yeffiy ara. Ifremliyen ,ttrajun-t .imuđan ,ttganint ad ięeddi yer-sen . Netta , yeqqim di lbiru-s.” sb72.

- **Taddart:**

D adeg uyur iruđ umejjay d Tawes tafremlit.

Md:

“ Taddart, ur tebeid aęas yef temdint.Abrid yer-s iserreę deg wallay-is i yened” .sb,69

“Asmi i nuli yer taddart, ttwaliy deg-s am win yettbeddilen tudert,ul-is ad yaweđ yer usgen n lbađnat ikeblen ccfawat-is.”sb 163

- **Axxam n yemma-s n umejay:**

D adeg anda tenya yemma-s iman-is, d axxam aqdim di tlemmast n taddart.

Md:

“D axxam aqdim. Asalas , yeqqed s wanbuxen n zzman ;yal aseggas ,yarna tunt-is yer uhtuti n usyar. Tebrek ,tarna fella-s zit yeddán d ireggen n yilem iččuren axxam”. sb 168.

- **Fernsa:**

D tamdint anda id-yekker umejjay.

Md:

*“Kecemen-d yer sbiđer, d ixeddámen, deg yiwen n lawan,am netta am nettat.Amejjay, yuyal-d si Fransa”*sb67

- **Tmadint n Parpinyu:**

D adeg anda yeyra umejjay.

Md:

*“ yella dinna i ixeddem deg temdint n Perpinyu. Dinna i yeyra , dinna i d-yekker. D xali-s it-yewwin yer dinna seg wasmi i temmut yemma-s”.*sb,67

- **Sbiđer:**

D adeg anda yella umuđin, ula d amejjay d Tawes tafremlit dinna i xeddmén.

Md:

“Seg wasmi yekcem sbiđer, ur yehbis tira.Ula d mi ara izid fell-as wađđan, d tazemamt-nni i d-isutur d tamenzut yal tikkelt deg ara d-yerfed cwiđ iman-is.Tazmamt-nni tawrayt.

*Yal mi ara as-ťfakk yiwet,isutur ad as-d-ayen yiwet nniđén dtawrayt.”*sb97

4. Imsawalen deg ungal-a d wanaw-nsen

4.1Amsawal amezwaru: d win i yeqqaren tewriqin (ameyri):

D amsawal amenzu s wacu i tebda teđkayt n wungal *“Tiđ d yilled :Ayen id-qqarent tewriqin”*.Yella-d s sin n wanawen n umsawal : awadem , aniri.

4.1.1 Amsawal d awadem:

Ad-t-id-naf yussa-d s wanaw awadem deg kra n yisebtar(sb9.....29),(sb31.....36),(sb 155),(sb 171....173), nebdat d isental :

a) Timlilit n umsawal d tefremlit:

Deg tazwera ihekku-d amek id-yemlal netta d Ƨawes tafremlit i tikelt tamezwarut d wamek i as-d-tewwi tiwriqin-nni tedleb deg-s ad tieiwen ad tessufey tiwriqin-nni d adlis.

Md:

“Tikkelt tamezwarut i nemlal,asmi i tt-id-weşşan yur-i.Nemlal d tama n tesdawit,yef umnar n tewwurt n tesdawit;tugi ad tekcem.Mi tt-steqsay yef wayen i d-tusa yur-i,tezzel-d afus-is,tefka-iyi-d kra n tewriqin.Azal n tezmamt tamecđuht ;banent-iyi-d amzun akken ttwacerrgent-d seg tezmamt ;d nettat kan i tent-yerran dixel n tyellaft n tezmamt.Cfiy yef tyellaft-nni,truđ s tewrey tumes cwit d ddwa tazeggayt,ma d tiwriqin-nni tettef-iten s umessak n ucekkuđ, ahat ines.Ass-nni,ur tessuget ara awal.Cfiy am wass-a, tenna-iyi-d:”weşşan-iyi-d yur-k,ahat ad iyi-teiwend;kečč tessneđ imazragen n yidlisen...Wali ma ad telhu tehkayt-agi.Ma twalađ-tt ad temeēn,ad ak-n-rnum tiwriqin tiyed”. sb09

b) Tamuyli n umsawal yef tewriqin-nni:

Seg mi i d-yettef tiwriqin-nni ger ifassen-is, igelm-iten-id amek xeldent, mxalafent (tiwriqin tiwrayin, tiwriqin tiqehwiyin , tiwriqin yettfen s umessak n ucekkuđ n tmettut, tiwriqin yesean rriđa, tiwriqin ikemecen,tiwriqin tilelliyin, tiwriqinideg tira texrbubec,tiwriqin ideg tira tira tseggem, , yal tawriqt s tira-s,d limaret i ten-yessemxalfen yef tiyed.

Md:

“ Ziy di lbiru-inu i lliy.Deg ufus-iw tiwriqin...ađas n tewriqin...tiwriqin-nni,gant am tezmamt,tayellaft-is d tawrayt,ttwattfents umessak n ucekkuđ n tmettut.Tilawt,terra-yi-dyer-s.Dduqqsey-d.Sersey tawriqt-nni yriy.Refdey-d tayed .Tagi,temxalaf,ulac deg-s rriđa-nni i yi-d-yewten seg tewriqt-nni i sersey.Tagi,tettban-iyi-d d tawriqt i yura ufus ħninen,yettakk anzi yef wawal n lwali yennan asefru itekksen lxiq i zziyyar.Kecmey deg-s,diyēn, am win yeccden yer yifri n yibađniyen”. sb14

“Di tewriqt nniđen, zeddiget am tqadumt n lřufan, d tira n win ney n tin iseggmen iđudan-is si temzi, ufiy taseddart-agi (seg wakken i iyi-d-tban tecbađ lqayet lmeena-s ,ulsey-as tayuri ađal d abrid).”sb24.

c) Amsawal gar tyuri d tira:

Amsawal-a yettnay d yiman-is ma yella ula d netta ad d-yaru tađkayt-is ney ad yeqqar kan tiwriqin-nni i as-d-tefka řawes.

Md:

“ Teđerru-iyi akka.ađal d abrid .yal tikkelt ideg ara yi-yejbed uđris, ttuyaley d awdem deg-s, yas amaru-s ur yebni fell-i.” Sb12

“Nekk,d ameyri n yal ass.Am ueřtar.Ziy d amruri,ur řriy.Ma ur giy d amruri,ttkelixey yef yiman-iw, yerna gelluy s wiyed.” sb31.

“ Tikkelt-agi,gulley d nekk ara t-yarun .Tura faqey:win yetteanaden tili-s, d akellex i yettkllix iman-is;ad tent-yay anda ur yezmir ad yini i wayed.Urar d tili,ur ikeffu ;am tmest yetřfen deg terget i iyumm yiyed, tetraju kan ad d-yekker ubeđri. sb34

4.1.2 Amsawal aniri:

Iban-d umsawal-a tugget s řenf aniri deg yisebtar-agi: (37-38), (43-46.....49) ,(52...59), (67...94) ,(97...112), (125...133), (136....147), (150-151), (153), (158-159), (161) , (175....183), newwi-d imedyaten akken i d-llan yisental.

a) Tullsa n umsawal i teđkayt n umuđin:

Deg-sent yettalles-d tiđkayin i yellan deg tewriqin-nni ger-asant tin n umuđin ,yella wanda id-yettalles tidyanin i yeđran yid-s iwakken ad ay-d-yessawed liđala i yettidir, ula d ayen it-yeđđan ad yekcem ar sbitar.

Md:

“Ařtan,ijebbed deg-s, takatut tkerref deg-s.Yuyal amzun d alemsir, win yekkren ,wayed ad ires...d amehraz: azdud inerfaden,ad d-eyli gma-s...tiyita,tezga tella..aqrađd imezgi. Mi as-wten tisegnit n murfin ad as-kksent tneggas n tebbuđt, rsent cwit leđwaređ-is, imir ad d-yestufu i ttexmam izdyen anemđer: “ anwa i d nekk ?”. sb 52.

“Amuđin, d amuđin, ma d ddwa tban am tafrara yettruzun timđellas n yiđ. Tiyita, wwten-t, ur teħnit teymert i t-yurđan ass-nni..yebna fell-as. Amqennin-nni n kunšir itett deg tfekka-s...leslak d calwaw...d azaylal...yezra-t. Yeggul ard yebđu d wayen akk i as-d-iħettem unsay akken ad yilli d netta ...yeggul ard yili kan d iman-is akken yebya netta. Yugi ad d-yemmekti...”sb75

“Amuđin...aħlil...tazzayt yersen yef tuyat-is, itezzu-tt deg temlel n tewriqin n tezmamt tawrayt. Cwiđ d aqraħ, cwiđ d anziz n ccfawat i d-tdeqger tessirt n tatut.

Ameybun ...tafruyt n wađtan, tgezzer deg tfekka yulwan, ayen i teđđa, ileqqem-it sđđid n kunšir . tafekka, tettweččay si dixel. Irekku wul...irekku wadif. teqqim-d sđura d nnif. Taqabact n ccfawat, teqqaz deg wakal n tatut teqleb akal , tezra azru , ur d-yuli waktay ara as-yefken udem i yimir. Irekku wul...irekku wadif. teqqim-d sđura d nnif. Taqabact n ccfawat, teqqaz deg wakal n tatut teqleb akal , tezra azru , ur d-yuli waktay ara as-yefken udem i yimir”. Sb150

Deg teħkayt-a anda id-yettalles umsawal af uqraħ d wađtan d umeqquenin ijobden deg umuđin tella-d teħkayt n leħmala tamxaleft ger umuđin d Ƨawes tameddakkelt-is, dagi amsawal iħekku-ađ-d amek id-tella leħmala-agi d wid yellan mgal-nsen .

Md:

“Ačal i yeweer mi ara tettnayđ d lexyalat. Yiwen, ma tewted-t ad thazed iman-ik, wayeđ ur t-tettđurrun skud yuy allayen d wulawen.

Tameybunt, yugi ad as-yebru uwham. “amek ara yettu ayen akk ittellem wallay-is yufafen d wayen akk i yura ufus-is !!! . Yas akken, teggul ur tt-iseħnet tezga teqqar-as-d seg tewriqin-nni.” Sb 159.

“Tesres afus-is azelmađ yef wudem-is, teslafay-ass leħnana. Ađad (ameccah-nni n terbuýt ney ccahed-nni, yal yiwen amek i t-yebya), tækkef-it cwiđ, tselħay-it yef wudem n umuđin, ha yef leħnak-is ha yef tqemmuct-is. Mi tettaweđ yer tqemmuct-is, teslafay i tceñfirin-ines amzun teennu At lbađant lqayen ad as-d-aznen inziz n usirem, xersum d awal aneggaru; fell-as ad tebded, deg-s ad teckenęđ, ad t-tawi d aewin ney d amnir deg tzerbatin n wayen i as-id-iqqimen di tudert ma yenser fell-as, yeđđa-as ddunit d wayen akk i tt-iemmren.”sb 175

a) Tullsa n umsawal i teħkayt n umejjay:

Ulami, mi id-yehkku yef umejjay yussa-d s wudem aniri (amk id-yekkar?, Anda id-yekkar? D tedyant n yemma-s? d wasay i t-icarkken d tefelwin-nni ieelqgen di lbiru-ines.

Amejjay mi id-yuƧal yer tmurt yesea iswi. Iswi-s ad izar ayen ieeddan yef yemma-s d sebba it-yejjan yettargut kan.

Md:

“Kecmen-d yer sbit̄er,d ixeddamen,deg yiwen n lawan,am netta am nettat.Amejjay,yuƧal-d si Fransa;yella dinna i ixeddem deg temdint n Perpinyu.Dinna i yeyra,dinna i d-yekker.D xali-s it-yewwin yer dinna seg wasmi i temmut yemma-s.Yewwi-t mezzi,ahat 3ney4 n yiseggasen”.sb67

“Tifelwin-nni i ielleq yef lehyuđ n lbiru-s,abeeda tid n Edward Muncd Mħemmed Isyaxen, d isfayluyen yettakken yer temzi-s.D tiberdaytin yettawinyer yizuran n reffu d ufsax... n yemma-s.Udemn yemma-s,yezdeg gar yiniten n wurfan d usuƧu d yiraggen ifesxen deg yirebbi n usmekti”.sb68

“Tekcem tmeƧbunt di lemtel.YuƧal yisem-is d lemƧun n temƧart i teslit ur as-neddi di lebyi...n tğarret i teƧcict i iħemmlen amnar...n umƧar i tmeđtut i umi innufeƧ unzađ seg tmeħremt...n lawin i tin akken iyunzan inexđaben...neƧn tiđiħeđren i tin akken i d-isadren i tiđ-is asmi i tt-id-yewwi urgaz-is tikkelt taneggarut s axxam n yimawlan-is”.sb71

b) Amsawal-a yussa-d amsazƧan d imsegzi:

Amsawel-a yussa-d d ameyri amseƧƧan deg kra n temsal id-yellan deg tewriqin-nni ,akken diƧen id-yesegzay kra n temsal yef tsekla.

Md:

“ Ameyri ittimƧur d uđris i yeƧƧar akken i yettimƧur uđris-nni yis-s. Ma d amseƧƧan ,yettaf-t-id uđris mi dayen yemmed, s ufella i t-id-yettmuƧul. Dinna i tecceđ tmuyli-s”. Sb88

“Adlis igerrzen, d adlis ara d-yettmeslayan fell-ak mebla ma icawer-ik , d adlis ara k-yettfen afus mi ara k-yawi yer wanida tettƧeyyil terwiħt-ik. D adlis ideƧ ara asen-tettalseđ tayuri i kra n yisebtar, mačči i wakken ad tfehmed ayen yuran deg-sen: ad teƧƧaređ d seg-sen ad asen-tetteawadeđ akken ad tedduđ di lebyi i yiman-ik. D adlis ideƧ, mi teseddayeđ deg

tewriqin, amzun d asmiri i d-tesmarayed ccrab yelhan, ur tbeqquđ ad tekfu tqeræet, ur tettħirid ad yekfu udlis”.Sb89.

Ad d-naf tuqten yiwenniten deg wungal-a .

Md:

“ Akken i yekfa tira n tewriqt-nni inefđasen s uqraħ...” sb80.

*“Nettat tesusem cwit.. isusem wawal , ttsuyun yinexzuren...”*sb 138.

“Teqleb tawriqt, tkemmel teqqar-d:”. sb178.

4.2. Amsawal wis sin: Țawes tafremlit:

D amsawal wis sin d nettat i yejjmeen tiweriqin n umuđin ,teħku-d diyen taħkayet n umejjay d wayen i yeđarun deg sbiđar ula d nettat d awadem deg ungal-a., tella-d s wanaw awadem, aniri , agensay.

4.2.1. Amsawal d awadem:

Tella-d d awadem mi id-teħekku yef yiman-is d wayen yeđarun yid-s deg sbiđar ger umuđin d umejjay.Teban-d deg yesbatar-a:(14....17),(20...25).

Md:

“Tettuy iman-iw segmi ara d-awđey yer-s,tettuy d tafremlit i lliy. Yas atas n yimuđan i yellan, netta, yesberber yef tedmi-w, ala fella-s i ttxemimey segmi ara kecmey s ixeddim. Tidet kan:zedyen-iyi wussan, am umuđin am umejjay, yal yiwen ađtan-ines.Yiwen,yettnadi deg wanu n yizri-is tafat ara isirden ammus n wussan-is; yiwen,issalay-dşđel d ilem seg wanu n wussan-is,yis-s yessaremad yesfeđ ayen yettwali d idumman. Deg uxxam ney di berŗa, anda akken ulac la ađtanen, la isufar, la tisegnatin,zgan wudmawen-nsen gar wallen-iw.” sb14

“Amejjay, seg wasmi i yezŗa taħkayt n umuđin yulwan,yuyal yettqadar-it ugar....netta di tilawt,d awham i yewhem amek akka i yettnay d yiman-is yef ccfawat-ines...yewhem amek akka lamer yufi ad tent-yenker, ad yebđu yid-sent (yas akka llan wid yekkatn ad t-semmlen d yizri-s)”.sb16

“Tiwriqin i k-in-fkiy,ħseb-itent d iceqfan n tecbaylit i syeđlen yiyisan.Sdukkel-iten, ma tessawđeđ,akken i twalađ yemleħ ney akken tenwiđ yemeen...Tebyiđ ad terređ tacbaylit yer wudem-is amenzu,yewqem;tebyiđ ad as-tefked udem nniđen,ur yexsir ara.” sb25 .

4.2.2. Amsawal d aniri:

Akken i d-tella s wudem aniri mi id-talles yef umuđin d wayen yetthulfu ama d aqqrađ i yehmejen deg-s d wayen yesedday,tettban-d deg yisebtar-a:(46/47).

Md:

“Ađđan-is,diyem,d iyed n şşdid yebyan ad iyumm tudert-is, ama tin yezrin, ama tin n uzekka.Ađđan-is,a Duktur,ha-t-an gar ufsax i yefsax yiđellid calwaw n uekka d wayen akk yellan gar-asen....wissen ma d lbađna ur nesei udem ney d tidet tagugamt.

Ađđan-is a Duktur, ħellu-ines deg yinelli yeqqnen iđelli d wass-mur d yigenni ...ha-t gardderz yeskarumert ayen anya fessusen n tumert d tezlatin n wađu yettruzun tileqqamin.” Sb47

4.2.3. :Amsawal d agensay

Tussa-d umsawel-a d agensay mi id-teħkku abrid-is mi truđ yer taddart nettat d umjjay, teħkku-d seg-mi ttfen abrid armi leħqen yer dina s telqay,iban-d waya deg yisebtar-a:(163...169).

Md:

“Asmi i nuli yer taddart,ttwaliy deg-s am win yettbeddilen tudert;ul-is yettađ iđar ad yaweđ yer usgen n lbađnat ikeblen ccfawqt-is;yebya ad yaweđ yas iđarren-is smeeģizen i tikli,ikbel-itenukukru;abrid-is yessa s yisennanen n usmekti ur nban.Nettali nsusum;simal nettađ yer udrar, simal tettrusu-d tsusmi gar-aney.Nettađđa tagut n uzayar,nkeččem di tsusmi d ukukru i d-yettşuđun seg udrar.”sb163

“Nekcem imi n taddart.Udmawen-nney d imaynuten.Tamuyli-nsen dtaqđimt.Deg-s bedden yisteqsiyen: “wi ten-ılan warrac-agi? “,” d acu i ten-d-yewwin?”.Wid iđaren ad zren,wekklen arraw-nsen ad asen-d-awin ixef n lxiđ...ixef n lxiđ kan,ayen nniđen tella tessirt n taddart”.sb165

4.3. Amsawal wis krađ:Amuđin.

Amsawal wis krađ, d amaru yuđen ađan n lekunşir, maca ula d ađan n tatut ihemejj deg-s . Ad tid-naff s wanaw awadem d wanaw aniri.

4.3.1. Amsawal d awadem:

Yussa-d umsawal s şşenf awadem deg yisebtar-a (12,13,51,53), (61..62), (79...81), (101), (129...130),(151...154), (171...172). Deg yisebtaren-a amsawal yewwi-d yef sin n yisental.

a) **Tullsa n teħkayt-is:**

Yettmeslay-d yef yiman-is dwayen yeseeday deg sbitar, d wamek yettwali iman-is deg tmetti d wamek yebya ad yilli mebla ma nettu aqraħ yetteeddin deg-s yal assa .

Md:

“Ttaruy mi ara yettfeggiđ wul-iw.Mačči d aqraħ-nni i isawawlen i tuggdi i iyi-d-isentaqen.Winna,zemrey-as ;yas ad iyi-yernu, ad t-namray ;s nmmara i as-ttaray tilisa ;yas aberđi ad yefređ tamurt,nnmara-w ad teennan”.sb12.

“ Uggadey.

Byiy ad d-iniy, byiy ad d-aruy, byiy ad d-suffyey ayen yefren deg wanu n yiman-iw.meena uggadey. Byiy ad rrey iřerdan iberkanen deg usebter amellal akken i kerrzen yifellaħen akal. Akal di lğerrā n tgersa, itteldi akken i tteldint tmessađin n tmeđđut i tizet i tettmenni... meena uggadey”. Sb51.

“Urgay yufren-iyi-d wat tlisa akkin,ijeğğigen deg yifassen-nsen,acmmumeħ yebded yef yimawen-nsen,tamuyli-nsen teřfa, llebsa-nsen ,mellulet,tikli-nsen treřša, zzayet,asurif deffir wayeđ.Refden řřda iscirriwen aglim d terwiħt.Mi qerbey yer-sen,sliy i tayect la iyi-d-tessawal.Tenna-iyi:”ddu di lebyi.”sb54.

b) **Taħkayt n tayri ger-as d temddakkelt-is řawes:**

Yettales-d s řřenf-agi awdem yef řawes tamdakkult-is d wayen seeddin akkeni , leħmala i ten-icarkken .

Md:

“wissen ma tecfiđ!!!

Nella neqqim akkenni...

Neqqim akkenni, wa sdat wayeđ. Nemqabal. Nekk ttmuquley-kem am yal tikkelt, kemm d takerđa i d-tettakred tiđ. Wissen ma d asetħi i iyi-tsetħađ ney d tuggdi i iyi-ttuggadeđ.” Sb129.

4.3.2. Amsawal aniri:

Amsawel-a yussa-d s řřenf aniri deg yisebtar-a:(62...65), (147... 150) , deg usentel i d-yewwi yef usenqed n tmetti anda id- yesenqqadccnawi n yeggeni d wamek i ten-yettwalli, akken yesenqqadillugan i yef telħu tmetti d wansayen-is deg-s yella wacu yebya ad ibeddel d anda amdan ad yili d ilelli ger-as d yiman-is..

Md :

“Deg ccnawi n yigenni,yexser unya seg wasmi i ibeddel yigli s lğennet.Yeyli lmizan,yegla s umdan.Afir d aquđar,ma ur izad yenqes;awalen shiđilen wa deffir wayeđ am yiggugamen iddurin iles ur nsefraz awal”.sb63

“Tiđ n tmetti teggar ifergan i yiman-is,yerna teellem-as tilisa i umdan.Di tafrara-s,d ha d hemma,d tattalt iqemden tarwiht i wayen i izemren ad d-inulfu di lebyi n umdan.Tašebhit-is,d ccna-nni n yur-k ađad ad k-yedfer.Deg uzal qayli,mi ara yefdeđ wass,d abrid-nni n ddu akken dđan waman.”sb 147

“Aeeqqur,yezmer ad yergel ula d targa n yimeđti;tettuyal tiđ tettettru yer daxel.Cwiđ cwiđ, aeeqqur,yettrebbi afud,aršed iggar irebbi.Dinna ittikil uršed. Imir yetteennin yilled,yettuyal-as d igli i tmuyli;iseqrab-as-d azekka-s”.sb149

4.4. Amsawal wis ukkuz:Ṭawes tameddakkelt n umuđin

D amsawal wis ukkuz, d tameddakkelt n umuđin, tecrkiten tayeri d lehmalā, tella-d d awadem ,d amsawel deg ungal-a,tussa-d s wudem awadem , agensay, aniri.

4.4.1. Amsawal awadem:

Yussa-d umsawal-a s ššenf awadem deg yisebtar-a: (94..96), (113...127), (133..136), (138..139) ,(157..158), deg-s tewwi-d yef usental n tayri i ten-icarken:

Tettales-d mi tettruđu yer umuđin ar sebiđar teħkuy-as-d ayen seđđan , d wayen yennum yeqqra-as-d, yella wanda d tayuri i as-d-teqqar ayen yura fella-s akken kan ad s-d-uyal tekatut-ines.

Akken id- ttebini diyen deg tewriqin -ines d akken ur teqđie ara layas akken ad t-id-arr yer tudert wa ad yefay seg wađan i deg yella, aya yeban-d.

Md:

“Nekk, d Ƨawes...suref-iyi... d Ƨawes-inek... dawadem-ink,luley-d asmi i tekkređ ad as-tbeddled i lmekub tira;deg-i, tettafeđ ayen s wayes ara tkerzeđ di temlel n tewriqin... deg-s ad tezzuđ tileqqamin n tudert.Nitni ttcelixen isekla, keč, tettleqqimeđ isekkilen deg wayen i d-texlef tmest n tizezyeyt-nsen.”sb95

“Yal ass,ad ruheý yer-s ad awiy yid-i tiwriqin-nni, ad as-d-qqarey kra n yisebtaren.Ayen i uriy ad as-t-id-yery, yesla-d ney ur d-yesli, werđin nuday ad zrey.Nekk frant deg uqerruy-iw, nekk ad as-d-yery, daya...Ad as-ıtfey afus-is azelmađ;tiđ deg tewriqt tayeđ yef wudem-is.Akka i ssekamey tayect-iw di tsusmi-s.Tatut ney lkuma, di snat ,d tizirt taggugamt”.sb 115

“Wissen d acu n tyawsa ara k-id-yesnetqen. Lamer ufiy...lamer zemrey ad ak-d_alsey akk ayen i nesedda akkenni di sin seg wasmi i “iyi-d-tesnulfad”, seg wasmi i iyi-terriđ d awadem i tira-k. Ad ak-tent-id-awiy yiwet yiwet ama mi ara d-asey ad k-zrey ama mi ara ak-d-aruy tibratin. Zriy-k themmled ad turar tiđ-ik gar yişerdan n tira. Tettrađ işerdan n tira am yigeđman n tara, gar-asen ad tleħħuđ, agazu n tzurin deg ufus, taeeqqayt seg ufus yer yimi, ma d allay ađall akkin i wayen i umi tezmer tedmi-k. Ala win isekkřen s yizmi n tzurin ara ifehmen annect-nni”. Sb157.

4.4.2. Amsawal agensay:

Amsawal-a yussa-d s şşenf agensay mi tesmeggrad ger tmetti n zik d tin n tura d wayen yebdlen deg-s, iban-d deg yisbetar-a:(159... 161).

Md:

“Tid-nney, nettu-tent.Ta,d ayunfu i tt-nyunfa;d lemri-nney, tedda d yiceqfan mi t-nerzan s tsusaf d uekki d uqejjem.Ta, d akbal i ay-tkebbel,dya nerza ajeylal-is,mi d-neffey iereq-ay ubrid, neqqar kan:”zergen-ay wussan”.Tid n wiyeđ, ur asent-nezmir ara , ur asent-nessin , ur tefri tegnawt i tent-id-yefkan.Ylint-d kan akka, kecmnt deg wussan-nney,nđent i tnumi-nney” .sb 160

4.4.3. Amsawal aniri:

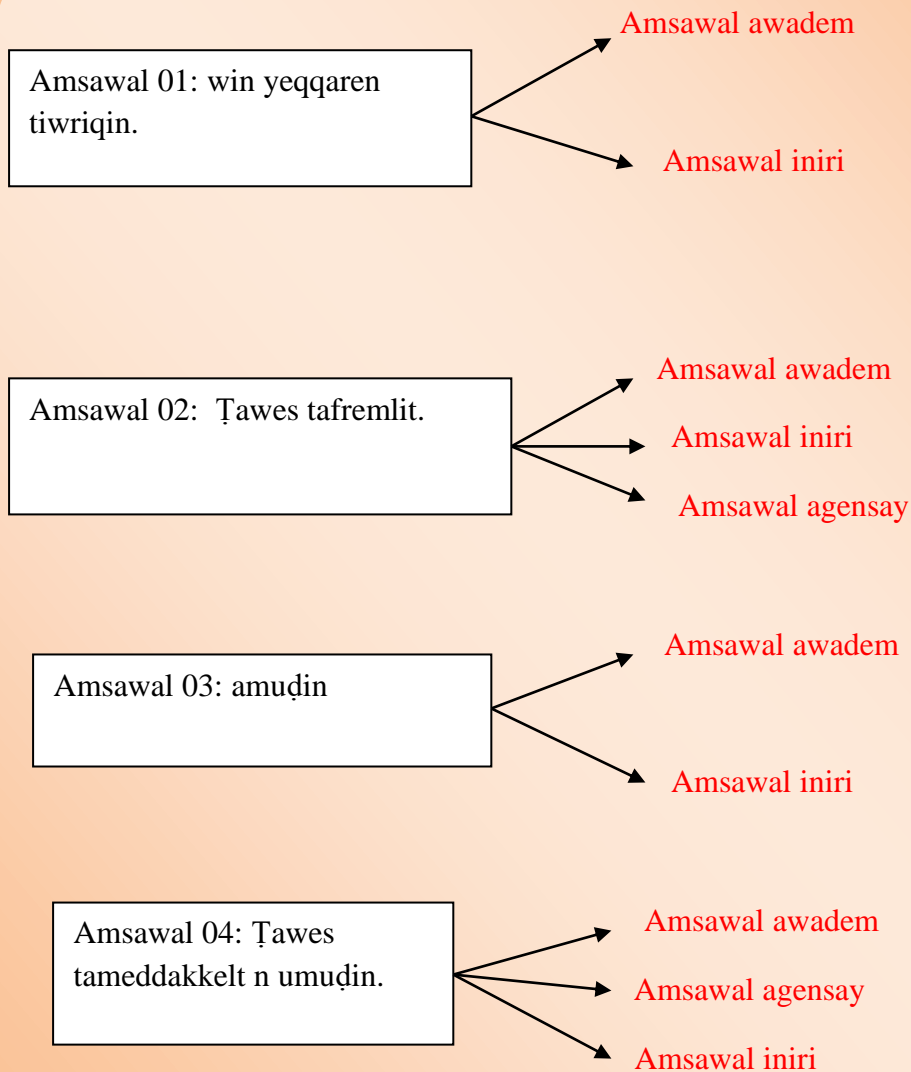
Iban-d s wanaw aniri deg yisebtaren-a :(177... 178), deg-sent teqqar-as-d ayen yellan dixel n wunggal i yura, aya iban-d deg yimediyaten-a:

Md:

“Tatut,ur telli d ijdi(kan).Ijdi, ad t-izuzzef wađu aqesshan, ad t-isuzer yef tyaltin am tid n tnezruft.Ijdi, yas yeskaw ifadden, izmer-as uđar;yas yedda d unemder,tettezzi-d yef lğerřat-is.Ijdi,mi akken ara brirřent tewwura n lecfur,yettay temlel n tiđ, isizwiř-itt,ikerz-itt yir tayerza, ijerreř-itt. Yas ijerreř tiđ, ur ineqq tamuřli.”sb177

“Tirga d targa, ddu d waman n yiřzer, d takessart, yer wasif;seg temda s azraraf, deg uzraraf yer temda.Ařru,yekkat, ađdid yetthuddu.Cwiř cwıř asif yettimyur;d tikli nnican yer lebřer.Dinna...wali amek ara tkemmleđ tudert, ma d timeqqit kan ney timeqqit gar tmeqwa tiyeđ” .sb178.

Azenziyn tesleđt n yimsawalen:



Seg uzenziy-agi ad d-naf amaru yeseqdec akk lešnaf n umsawal deg teħkayt n wungal-a (awadem , aniri , agensay) , swey-s i d ussan yimsawalen-a:Ṭawes tafremlit d Ṭawes tamddakkelt n umuđin, maca wina yeqqaren tiwriqin d umuđin ttuyalen-d sin n lešnaf kan (awadem, aniri).

5. Tiwuriwin n yimsawal deg wungal :

Akken i yettemxallaf umsawal di tsiwelt, i yettemxallaf ula di twuri, yef wayen i d-nebder yef umsawal deg wungal « *Tiđ d yilleđ : ayen id-qqarent tewriqin* » yebđa yef ukkuż n yimsawalen, deg wayen i yerzan tawuri ad neeređ ad d-nessegzi tawuri n yal yiwen seg-sen.

5.1. Amsawal amezwaru :win yeqqaren tiwriqin (ameyri) :

Amsawal amezwaru fell-as i tebna teħkayt , ad neeređ ad d-nessebgentiwuriwin i yettuyalen yur-s :

a) Tawuri tasiwlant :

Ilmend n wayen i d-nebder yef twuri-a deg yixef amezwaru, ad d-naf amsawal yettalles-d tiħkayin n ungal-a,ama yef yiman-is ama yef umejjay d umuđin, akken ixeddem yef tudssa n yinaw-ines d lebni n wayen i d-qqaren yiwudam. Ad nebder kra n yimediyaten seg wungal :

Md :

“ Kecmey yer lbiru, ur faqey. Sersey tiwriqin, ma d tiđ-iw tnufeğ yef ufus-iw, tnumer-it, tugi ad d-twexxer seg tewriqt. Tuyal-as tewriqt d lemğam, emrent-tt tira yessawalen” . sb11/12.

“Nekk, lliy d aggur ur nefri. Nekk, lliy tameyra n wuccen. Nekk, lliy d acmumeħ n ugujil. Nekk, lliy d taguni n tağğalt. Nekk, lliy d tiyita n wul iqebren. Seg wassmi id-cfiy akka. Lebyi-w d tamejgaggalt , ruħ akkin, ruħ akka, ma teħbes ikeffu urar , ifessexrqem n lebyi.Ma tefka rray tmejgagalt i yifassen, tkeccem deg unya n udewweħ gar sdat d deffir. D asedhu kan, daya kan...” sb32.

b) Tawuri « testimoniale »:

Amsawal deg twuri-a yesebgan-d tidet n yinedruyen, ama deg wayen yuran deg tewriqin ney ayen yeqqar , ney d taħkayt n umuđin mi yella deg sbitar d wayen it-yessawđen yer liħal ideğ yella. Ula d taħkayt-nni n umejjay d tedianin yeđran yid-s.

Md :

“Netta, d ackenđed i teckenđed deg-s temzi-s. Tugi ad as-tserređ. Tesberber fell-as bđaluberrak. Netta,iqerree-as-ttcalwaw, yezga yilled am tderrit deg ubrid-is yer-s. Tetđef tamara. Tuyalin i d-yuyal yer tmurt, yebya-tt d tabridt yettawin yer tukksa n reffu d uđlaq n unyir...yer temz-is. Di temzi-s kan i tezdey yemma-s. Tuyal-as temzi-s d udem n yemma-s.Udem-nni n yemma-s, yugi-as wakud ad ibeddel”.Sb68.

“ Am umuđin am umejjay, yal yiwen asafar-ines. Yiwen, yettnadi yef yizuran n ccfawat ara as-d-yesfehmen timlelayidehnzn ussan-is. Yiwen, yettnay d yiman-is akken ad yebdu d wayen i t-yerran d netta am wiyed, yessaram ad ileqqem i wayen i as-d-yeqqimen akken ad yettu. Tasusmi n tatut, yal yiwen deg-sen amek i yebya ad tt-id-issenteq, yal yiwen deg-sen amek yekkat ad yekkes tiggugemt”. Sb78.

Amsawal ula mi ara d-yessenfali ihulfan-ines yef teđkayin-a yettban-d s twuri-a, aya akk yeslalay-d assay gar-as d teđkayinnwungal-a.

Md:

“Segmi i ččhey yef lmektub i tetterdeqterga n tira... ya ad tessazzellmidad am waman , ansi i ieedda ad yeymu , ad isidir, ya ad teqqar , dinna, s tayert-ines ad kkawey”.Sb34.

“ Acu-t wass-nni...hulfay deg yiman-iw d amruri skud d tayuri kan i qqarey. « nekk », ur yettili d « nekk n tidet », xersum akken i t-sarmey, ma yezga iteddu kan d « netta » ney d « wiyed », am uydi n umeksa , iteddu kan d ubrid i yebya umeksa" .Sb 34/35.

c) Tawuri « régie » (fonction de régie) :

Amsawal deg twuri-a yettak-d amek i yebna uđris-ines aya yettban-d mi yebda ungal-a d ixefawen akken id-ussanttewriqin-nni .

Md :

« Ufiy deg yiwet n tewriqt i yura ufus yetteegginen, d tawriqt yuran sdat deffir »Sb 81

« Seg tewriqin-nni tilellyin, llant xemsa , ttbanent-d, qedment cwiđ. Amzun rewlemt-d i wussan yezrin. Tira-nsent d timeqqranin cwiđ. Deg wayen akk i uniy deg-sent d tiyed, ur d -ttawint yef umuđin, ur d- ttawin yef řawes tameddakkelt-nni. Ur d-enit d umejjay, ur d-enit d řawes tafremlit-nni ».sb 127/128.

d) Tawuri tasnaktant (La fonction idéologique) :

Tawuri-a amsawal deg-s nufat-id yessefham-d kra n temsal s usekcem n teħkayt tamezyant deg wallus-ines.

Md:

“ Aħal d abrid id-mektay taħkayt-nni n umeksa d uqjun-is. Yeħka-ay-tt-id yiwen n umyar asmi nella d arrac. Yella yiwen deg-nney amek i as-yesla. Llan ula wid ur as-nefki tamezzuyt. Netta , iħekku ,nitni, yal yiwen anida isewweq. Ass-nni,cfiyfell-as,mennay ad iliy d ameksa issedayentaqediēt-ines akken i as-yahwa d wanda yebya.Ass-nni, lemdey yer-s cwiđ n tmussni :takessawt,dtazuri, ur as-yezmir menwala,ma d innan n wat taddart d řray kan (win yekkren ad yini, d netta ur yessin amek ara as-iserreħ i lmal yeqqnen,ugaren-t rrbug) ”.Sb 33

Akken i d-yettak timusniwin , d tektiwin, d tmuyliwin-ines i yesean assay d wallus-ines daxel n teħkayt, yettban-d waya deg yimediyaten-a .

Md:

“ Di taddart, llan wid i as-istemman : « mmi-s n tyalađt ». Tayalađt, tetteşşer ulawen yemyeħmalen, at tdukam ċčurent d tidi. Ma di tayri-nsen,ilul-duleqqaq,tettuyaltyalađt d inigi yef temlilit tuffirt. Tettuyal d reggmat. Tettuyal temmal. D awal n tilawt. D awal n leħwari. D awal n tjemmuyae... D awal yuzzlen ”. sb70.

“Ameyri ittimyur d uđris i yeqqar akken i yettimyur uđris-nni yis-s.Ma d amsezyan, yettaf-t-id uđris mi dayen yemmed , s ufella i t-id-yettmuqul. Dinna i tecceđ tmuyli-s” . sb88.

5.4. Amsawel wis sin : (ẘawes tafremlit) :

Ad neeređ ad d-nessebgen tiwuriwin i yettuyalen yef umsawal wis sin yer daxel n wungal-a.

a) Tawuri tasiwlant :

Amsawal deg twuri-a yettalles-d yef yiman-is d wayen i teddar d inedruyen n teħkayin n wungal-a ama nettat d umejjay, ama nettat d umuđin.

Md :

« Deg uxeddim, tebda tessirt n wawal tezzad yef tazzliwin yer umuđin-nni d umejjay-nni. Yal ass, ula deg wass n usteefu, tteeddayey yer-sen yezga izdey-iten uzaylal. »Sb 14.

“Nekcem imi n taddart. Udmawen-nney d imaynuten. Tamuyli-nsen d taqdimt. Deg-s bedden yisteqsiyen : « wi ten-ilan warrac-agi ? », « d acu i ten-d-yewwin ?». Wid iharen ad zren ,wekklen arraw-nsen ad asen-d-awin ixef n lxiđ...ixef n lxiđ kan, ayen nniden tella tessirt n taddart.” Sb165.

b) Tawuri « testimoniale » :

Deg twuri-a amsawaltessebggan-d tidet n teħkayin aya tban-d mi id-tewwi yef teħkayt n umejjay d tin n umuđin, d tmuyli-ines yef kra. Aya yettban-d deg yimediyaten-a :

Md:

“Dalley yef teħkayt-is ur uhtamey. Ufiy-d iman-iw d taessast n teħkayt-is, d taessast yef wussan-is i yemsel deg tewriqin. Zgiytawiyttarraygar-as dumejjay-is am tin yeggarenazetta... ur bniy yef wannect-nni. Yiwen d amuđin, yiwen d amejjay, maena yesddukel-iten wabbu n usmekti”.sb 15/16.

“Ddunit, am wass. Tafrara di tazwara. Azal yas yezziif tettmaggar-it tmeddit. Tameddit, tettlleqqim s tllam i d-iyellin. Iđ d taggara... Azekka-nni d ass wayeđ...”sb20.

Akken id-ttban diyen deg usenfali-ines i yihulfan-is aya iban-d deg kra n tewriqin.

Md :

“Ass-a hussey-as i wul-iw rzag. Tekcem-it terzeg yas ma netta yugi aleqqem n yilili d lhentit. Netta, yebya kan ad yeqqim d netta, ur yettiziđ nnig n wayen ilaqen, ur ittirzig ... ney ma ulac ya, ad imečč, ya ad t-id-susfen.”Sb23.

c) Tawuri n taywalt :

Amsawal deg twuri-a tettban-d deg wayen id-ttalles iswi-ines ad tebnu assay gar-as d win i wemi id-tewwi tiwriqin-nni.

Md :

“D acu ara ak-iniy... Nekk ,megrey-tent-id am temzi , afus-iw ihuza-t usennan , yenta-t mi ur ssinay ara amek imegren nnig usennan. Megrey-tent-id, srewtey-tent ,bđiy-tent,yefwalim yas tuzzar icuhen-itent wađu , zđiy-tent d awren yufafen... Tura kečč,ha-tent-ah, wejdent d awren bu-leyri , erek-itent akken i twalađ yelha.” Sb25.

5.5. Amsawel wis krađ (amuđin) :

Ad naeređ ad nwali d acu n twuriwin i yettuyalen yer umsawel-agi.

a) Tawuri tasiwlanġ :

Dagi amsawalyettalles-d tadyant-is d lebyi-s d wamek yebya ad yilli di tmetti, kra n yimediyaten :

Md:

“ D amennuy d yiman-iw i zgan fell-i tineggura-agi. Nuyey d yiman-iw, atas deg iyi-ittezzem, iregġem-iyi-d s tuččhiwin, yezga yettlumu deg-i yeqqar-iyi-d « teqđid-iyi tđlaba ur tfedduterwiht-ik » mi kkrey ad as-fehmey, yemmey-d fell-i s tuzmiwin.”Sb61.

“Wwtey s wayen d wamek i zemrey. Ma ur sawđey ad ten-syedley, reġġmey iessasen n lemqamat, ur ten-ġġiy ara ad qegglen ,sxesrey-asen tanafa. Anect-a ,nuday fell-as , wwđey-t sawđey lebyi-w yer yiswi-s.”sb81.

b) Tawuri n taywalt :

Amsawal di twuri-a yessebgan-d assay gar-as d win iwumi yettmeslay (amsiwel), ay-agi yettban-d deg kra n yimediyaten seg wungal-a :

Md :

” Hkiy-am-in yakan taħkaytn ugdud i d-yesnetqenigenni.Yaktecfid.Imdanen n ugdud-nni rran deg-s iles,semman-t d amxalef, am netta ur yelli wis sin,am netta ur nnig-s iles...ur qbilen wis sin”.sb 151

“ Wissen ma tecfid !!!

Nella neqqim akkenni...

Neqqim akkenni,wa sdat n wayeđ.Nemqabal.Nekk ttmuquley-kem am yal tikkelt,kemm d takerđa i d-tettakređ tiđ.Wissen ma d asethi i iyi-testhađ ney d tuggdi i iyi-tuggadeđ” .sb129.

c) Tawuri “ testimoniale”:

Amsawal deg twuri-a yessebgan-d tidet n wayen yeđran yid-s, d tidet n leħmala-ines d temddakelt-is s telqay, akken id-yefka kra n tmuqliwin yef kra (aya yettban-d s waťas deg wayen yura ama yef tmetti d wansayen-is).

Md:

“ Tiđ n tmetti teggar ifergan i yiman-is, yerna taellem-as tilisa i umdan. Di tafrara-s, d ha d hemma, d tattalt iqemden tarwiht i wayen i izemren ad d-inulfu di lebyi n umdan. Taşebhit-is, d ccna-nni n yur-k ađad ad k-yedfer. Deg uzal qayli, mi ara yefdeħ wass, d abrid-nni n ddu

akken dđan waman. Tameddit-is, mi i yekna yiđij dayen yemmed wass, d tamacahut-nni n izimer ixelfen ađar, yečča-t wuccen. Deg yiđ imđelles, d lawan n tduli tasellakt, xmet uqbel taguni n waman d yisyare.”Sb 147.

“ Byiy ad tehsu: akkin i tebrek n yiđ tettlal-d tafrara. Akkin i tebrek n timmi-m i tettmurud temlel n terwiht yettnadin tudert war tattalt n lmektub. Acku akkin i tebrek n yiđ, am nettat am tebrek n timmi, d afus i yettarun yef tewriqt n tudert. Wali kan ma tebyid ad nili d afus ara yarun azekka. Wali kan lmidad s wayes ara naru tawenza-nney. Ney ad neqqim kan deg lmektub ideg i nella?” Sb101/102.

Akken id-yesenfalay ihulfan-is ama d wid n uqrađ, ama d wid n ushisef ,d tuggdi,ney n lehmal.

Md:

“ Nekk d uqrađ d tamussni taqdimt. Aqrađ n wađtan nnumey-t seg wasmi i d-yufa miđlal di tfekka-w, yas tuyal-as d annar ideg yezga yesserwat, ufiy-as abrid amek ara t-zzuzuney”. Sb 12.

“ Uggadey acku ttsethiy, tturrebbay yef usethi. Tilisa gar usethid tuggdi ,ur banent am tid n yiferrawen n useklu deg wussan n wađu ney tid n tagut di tqucac n tyaltin.” Sb 51.

5.6. Amsawel wis ukkuđ : (Tawes tamddaukkelt n umuđin) :

Deg twuri-a ad neeređ ad d-nessebgen tiwuriwin i yettuyalen yef amsawal-agi yer dixel n wungal-a.

a) Tawuri tasiwlant :

Dagi amsawal s umata ad t-id- naf yettalles-d ayen tessedda nettat d umuđin d tmuđli n tmetti ar yur-sen i wakken kan ad as-d-arrtakatut-ines, tettalles-d diyen ayen yura umuđin fella-s, kra n yimediyaten :

Md :

“ Tikwal... abeđa mi ara yrey kra seg tefyar-inek, ittuyal-iyi-d leeqel. Imir, qqarey-as ulac tameđtut i yerra uđbib-is d lemqam, irezzu-d fell-as yal mi ara yettnadi yef yiman-is ... Imir qqarey-as nekk d tawenza n urey, ibedd-iyi-d rređ yef umnađ, tawwurt acimi ara temdel. D ađmal i yi-đemmel. Yufa yur-i ayen ur yufi yer tiyed...” sb 96.

“Seg wasmi i ikcem yer sbiđar akka. Ass-nni amenzu d ass n umuli-inu. Ass-nni iyad-it lhal ađas :yur-s amzun akken isexser-iyi ass ideg i d-luley. Isuter-iyi-d smađ, nekk sudney-t yef tceñfirin-ines, yerna sdat n tđbib d tefremlit(imir i zriy yeqqar-as Tawes, ula d nettat, am

nekk). Rran iman-nsen ulac d acu i žran. Cwiđ d leđdaqa, cwiđ ur teseid d acu ara iyi-d-innin. Yal wa , aqerruy-is di tcacit-is” . Sb 115.

b) Tawuri n taywalt :

Tella-d twuri-agi mi id-yella wassay gar temsawelt-a d win i wumi tettmeslay, aya iban-d mi is-theddar srid i umuđin .

Md :

“Tidet kan , byiy ad ak-iliy d tamrabeđt-nni mm-uglimmellulen, gar yifasen-ik ad tecnuterwiht ccna i umi ur iyelli lmizan.”Sb126.

“Wissen d acu n tyawsa ara k-id-yesneđqen. Lamer ufiy... lamer zemrey ad ak-d-alsey akk ayen i neseeddaakkeni di sin seg wasmi « i iyi-d-tesnulfad » , seg wasmi i iyi-terrid d awadem i tira-k. ad k-tent-id-awiy yiwet yiwet ama mi ara d-asey ad k-žrey ama mi ara ak-d-aruy tibratin. Žriy-k themmleđ ad turartiđ-ik gar yiđerdan n tira.”Sb 157.

c) Tawuri “ testimoniale”:

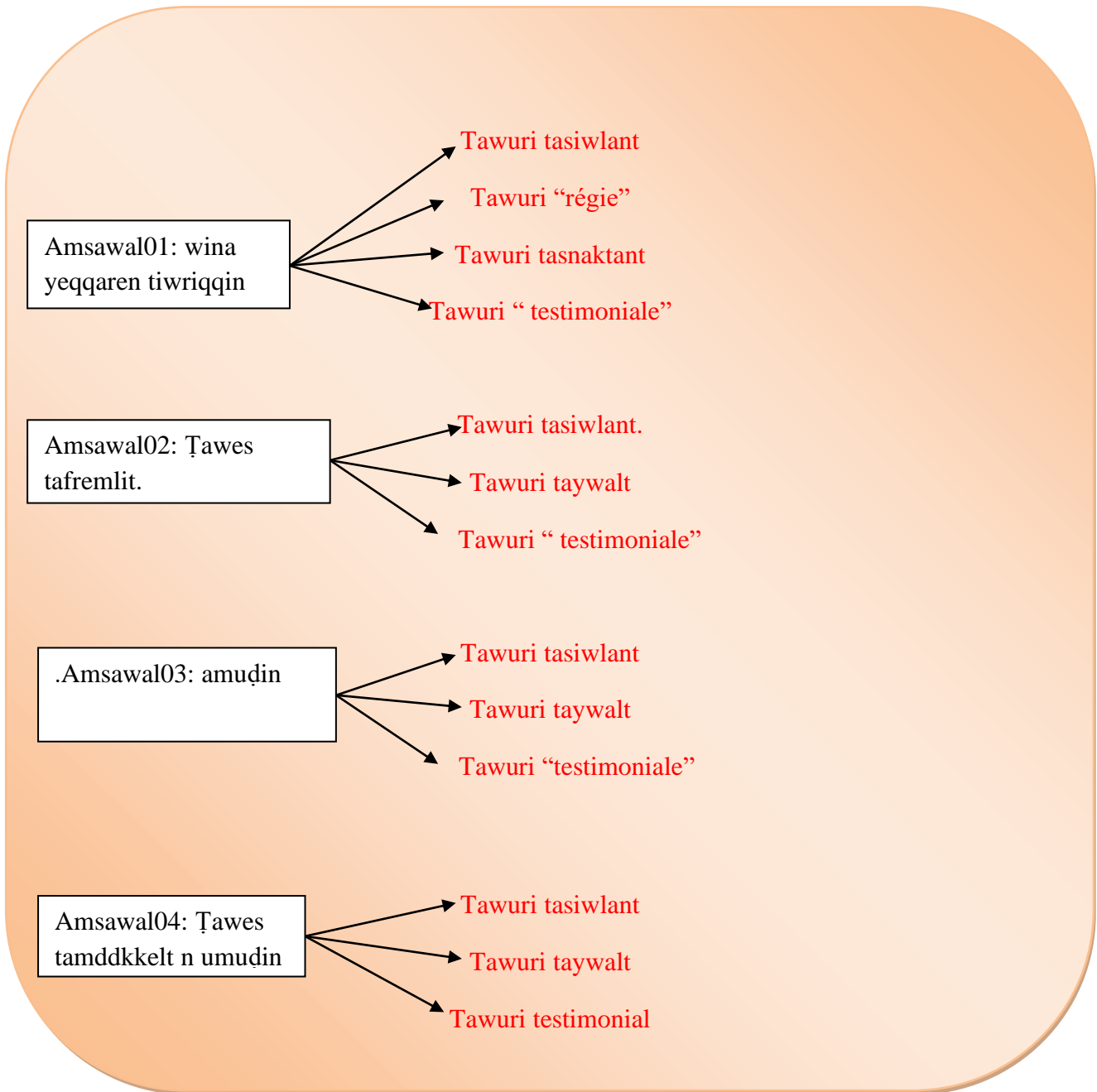
Tamsawalt deg twuri-a tban-d s wađas mi id -tesenfalay ihulfan –ines.

Md:

“Tidet kan , urđin řussey i iman-iw d tameđtut ala sdat-k. Deg tiliwin n tilin-inek, yettaki-d deg-i wayen akk i yi-rran d tameđtut , am treylin deg lęedra n useklu , yettnarni deg-i am wass n yiđij deg tallit n tegrest... lawan-nni n ulqad n uzemmur” . sb95.

řulfay-as... amek akken ... segmi ara d-kkrey. Yal ass ur rkidey ara... yella wayen iyi-d-yeqqaren: “ennu-t yal ass, ur tezriđ anwa i d ass-is aneggaru”.

Azenziy n twuriwin n yimsawalen:



Azenziy-a ad d-naf d akken yal amsawal s wacu n twuri s wayes i d-yussa , win yeqqaren tiwriqqin yussa-d s twuri tasiwlant d twuri “régie”, tawuri tasnaktant,d twuri “testimoniale”,Amsawal wis sin ẘawes tafremlit tussa-d s twuriwin-a :tasiwlant, taywalt, testimoniale”,ma d amsawal wis krađ amuđin s twuriwin-a : tasiwlant, taywalt, “testimoniale” ma d amsawal wis ukkuž ẘawes tameddakkelt n umuđin tussa-d s twuri tasiwlant, taywalt, “testimoniale”.

Taggrayt:

Deg taggara n yixef-a,nessaweđ ad negzu d akken amaru iwakken ad yaru ungal ney ad yessawel tađkayt,ilaq ad yeđfer tarrayt n tsiwelt d iferdisen yef wacu ara yebnu ungal-is,acku yal aferdis yesea azal,yesea tawuri-yis di teđkayt .

Iban-ađ-d wungal n SALHI M.A iređđa yef wađas n yiferdisen n tsiwel i yesdukklen ullis amzun d yiwen n uferdis ur yezmiren ara ad yebđu. Aseqdec n umaru i tuget n yiferdisen n tsensiwelt.

Taggrayt tamatut

Taggrayt tamatut :

Iswi n tezrewt-ntey, yef wakken i d-nebder deg tazwara, ad nessiweḍ ad dnessebgen amek i d-telha tsiwelt deg wungal i yura SALIHI.M.A“*Tiṭ d yilled :ayen id-qqaren tewriqin*”.

Amahil-ntey, d win yebdan yef sin n yixfawen igejdanen deg-sen ad d- nerr yef yisteqsiyen id-nefka deg tmukrist-ntey iwakken kan ad nessiweḍ ad negg tasleḍt tasensiwlant i wungal-a id-yellan s telqay yef umsawal d leṣnaf-is d twuriwin-is , neḍfar tarreyt n unagmay n GENETTE .G.

Deg tamezwara newwi-d awal yef wungal aqbayli d umezruy-ines deg-s naereḍ ad nefk kra n tbadutin.

Syin nefka-d tbadutin n kra n yiferdisen icudden yer tsensiwelt am tsiwelt , iwudam, leṣnaf n umsawl, tiwuriwin n umsawal, akud,adeg, ilmendn wayen id-segzan yimusnawen d yimnadiyen n tsensiwelt.

Ma d tasleḍt-ntey nebna-tt yef tseleḍt tasensiwlant iwungal “*Tiṭ d yilled :ayen id-qqaren tewriqin*”deg-s negza-d dakken ungal-a yebna yef snat n teḥkayintigenjdanin (tin n umuḍin d tin n umejjay) id- yeslalen taḥkayt tis kraḍ (d tin n win yeqqaren tiwriqin), seg wungal-a neereḍ ad nesleḍ kra n tmiḍranin tigejdanin id-nesbadu deg yixef amezwaru.

Seg tesleḍt i nexddem i wungal-a « *Tiṭ d yilled : ayen id-qqarenttewriqin* » deg-s ukkuḥ n yimsawalen igejdanen xas ma yella wanda ur neeqil ara antatayuct id-yettmeslayan, yal amsawal s wacu n ṣṣenf s wayes id-yussa,amsawal amezwaru : win yeqqaren tiwriqin (ṣṣenfawadem,aniri) .Amsawal wis sin: Ṭawes tafremlit (ṣṣenf awadem, aniri, agensay). Amsawal wis kraḍ : amuḍin (ṣṣenf awadem, aniri) ma d amsawal wis ukkuḥ : d Ṭawes tameddakkelt n umuḍin(ṣṣenf awadem, aniri, agensay).

Yella wanda id-ttbanen kraḍ n leṣnaf yef yiwen n umsawal(Ṭawes tafremlit/Ṭawes tamddakkelt n umuḍin). Ma d wiyeḍ sin n leṣnaf kan s wacu id-banen(ameyri d umuḍin).

Ṣṣenf n umsawel yugten deg ungal-a dṣṣenf aniri acku yettuḡal-d yer yimsawalen akk, kter n umsawal agensay d uwadem.

Akken ad nessiweḍ ad d-nessebbgen aferdis n twuriwin n umsawal deg wungal-a neḍfar tarrayt n GENTTE .G, nebdatent akken llan yimsawalen, imi tawuri tetṭafaranaw n umsawal.

Amsawal amezwaru d win yeqqaren tiwriqin tban-d fell-as twuri tasiwlan, “régie”, “testimonial”, tasnaktayt. Akken id-banent twuriwin-a :tasiwlan,testimonial,taywalt yef umsawal wis sin Ṭawes tafremlit ,d wis kraḍamuḍin d wis ukkuḍtameddakkelt n umuḍin.

S umata ,tasiwelt deg ungal «*Tiḍ d yilled: ayen id-qqaren tewriqin*»tecbek, imsawalenttbeddilen seg ṣṣenf yer wayeḍ ,yal amsawal acu tawuri s way-s i d-yusa.

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*SALHI M. A, *Asegzawal amezyan n tsekla, petit dictionnaire de littérature*, L'Odyssee, Tizi Ouzou, 2012.

* SALHI M.A& MEKSEM.Z , *Asegzawal n tewsatn n yidrisen n tmaziyt-taqbaylit*, Alger, HCA-Loumi.

5. Tansiwin tiliktruniyin :

*[Http://signosemio.com/Genette/narratologie.asp](http://signosemio.com/Genette/narratologie.asp).

Timerna

**Tameddurt n
umaru d kra deg
wayen yura.**

Tameddurt n umaru d ugzul n wungal-is

1. Awal yef umaru :

Muḥend Akli ŞALĦI, ilul di 08 tuber 1969 deg Uqbu (Agezdu n Bgayet), anda i yelmed armi d 1988, aseggas deg-i d-yuwi akayad n Lbak (BAC). Syin yekcem tasdawit n Lezzayer, anda d-yuwi deg useggas n 1992 turagt deg tayult bibliothéconomie.

Di tezrawt n ukatay-is, yeqdec yef usentel: zzmam n temkarđit deg ugezdu n tutlayt d yidles amaziġ n tesdawit n Tizi Uzzu « Catalogue de la bibliothèque du département de langue et culture Amazighes de l'université de Tizi Ouzou». Ur iεettel ara, ijerred iman-is akken ad ikemmel Imajistir di tesdawit n Mulud Mεemmri (Tizi Uzzu) deg tayult n tsekla, anda yega tazrawt s wazal-is yef tkatit di tmedyazt n Si Muḥ U Mḥend, s uzwel :Eléments de métrique kabyle : étude de la poésie de Si Moh Ou Mhand. Mi yekfa almud-is deg useggas n 1997, yuġal d aselmadanagmay deg ugezdu n tutlayt d yidles n tmaziġt, maca uqbel yella d imḍebber di temkarđit n ugezdu (1994-1997).

Muḥend Akli ŞALĦI, ikemmel amecwar-is deg ulmud d yinadiyen, yuġal d Aduktur di tsekla deg useggas n 2007, syin yerna yuli deg uswir di 2011 (Il obttient son habilitation universitaire en 2011). Si 2008 armi d 2012, yella d anemhal-amallal (Codirecteur) akked umaru Salem ZENIA ar tezrigin L'Odyssée di Tizi Uzzu, deg wammud: Aru, iḍrisen d tezrawin n tmaziġt (Ecrire, études et textes Amazigh) anda d-yella i lmendad n tuffya n kra n yidlisen yufraren di tsekla tamaziġt. Akken ḍayen, seg 2008 ar ass-a, yettili ama d aεeggal neġ d imḍebber deg waṭas n tezrawin d yinadiyen yerzan tasekla tamaziġt neġ tazayrit sumata, ama deg tmurt neġ berra n tmurt. Mebla ma nettu atteki-ines deg waṭas n tfaskiwintussnanin deg yigezda n tsekliwin di n tesdawiġin n tmurt n Lezzayer.

Tura akka, yuġal d Aprufisur deg uselmed unnig deg ugezdu n tutlayt d yidles n tmaziġt. Yura aṭas yimagraden d tezrawin i d-yeddin deg tesyūnin tiyelnawin d tegraylanin. D amsezyan aseklan yettwassnen nezzeh, akken ḍayen, d amaru yettwassen s waṭas n yidlisen ladya deg wannar n tsekla tamaziġt-taqbaylit. Muḥend Akli ŞALĦI, yufrar-d ugar deg wannar n tsekla deg useggas n 2022, imi yuwi arraz amezwaru s wungal i d-yessuffey yakan ar tezrigin Imtidad s uzwel : *Tiġ d yilled: Aġen i d-qqarenttewriġin.*

2.kra deg wayen yura :

1) Almuden d tezrawin (Etudes et recherches) :

- « *Poésie traditionnelle féminine de Kabylie: Typologie et textes*», Alger, ENAG, 2011.
- « *Etudes de littérature Kabyle*», Alger, ENAG Editions, 2011.
- « *Poésie Kabyle: Transcriptions, typographies et formes métriques*», Tizi Ouzou, L'odyssée Editions, 2015.
- « *Littérature Kabyle. Contexte, poétique et enseignement*», Tizi Ouzou, Editions Achab, 2019.

2) Iwfulen(Manuels):

- « *Kra n tsura i tyuri n tsekla 1. yef tsekla d tyuri (Quelques clés pour la lecture littéraire. 1. Sur la littérature et la lecture)*», Bejaia, Tira Editions, 2015.
- « *Kra n tsura i tyuri n tsekla 2. Tayuri n tneqqist d usefru (Quelques clés pour la lecture littéraire. 2. Sur la littérature et la lecture)*», Bejaia, Tira Editions, 2015 (Tazriqt tis snat di 2019).

3) Isegzawalen (Dictionnaires):

- « *Asegzawal amezzyan n tsekla (Petit dictionnaire de littérature)*», Tizi Ouzou, Editions l'Odyssée, 2012 (Tazriqt tis snat di 2017)
- (Direction de publication en collaboration avec ZahirMEKSEM), « *Asegzawal n tewsatin n yidrisen di Tmaziyt-Taqbaylit (Dictionnaire des genres de textes en Tamazight-Taqbaylit)*», Alger, HCA-LOUMI Editions, 2022.

4) Ungalen:

- « *Tiṭ d yilled: Ayen i d-qqarenttewriqin*», Alger, Imtidat, 2022 (Arraz n Assia Djebbar, 2022)

Agzul

Agzul :

Ungal “*tiṭ d yiled:ayen id-qqarent tewriqin*” yebda seg mi i as-d-ttawi tefremlit-nni tewriqin i yiwen ixeddem deg tseddawit akken ad tēiwen yer kra n yimezrayen akken ad d-yesufey tihkayin-a i yellan deg tewriqin-nni, seg yimir-nni d temllilin tettawi-as-d tiwreqtin.

Xas ma xeldent tewriqin-nni i as-tewwi yessawed ad d-yesufay deg-sent snat n tehkayin tigejdanin.

Tahkayt tamenzut, d tin n umuḍin i yuḍnen aṭan ur nḥalu “lkunsir” , yezel di sbiṭar maca ula d tatut thebej deg-s seg wassmi tewten rebrab.Amuḍin-a netta s timad-is d amaru dayen yettaru i tissaweden yer liḥala-agi.

Ma d tahkayet tis senat dtin n umejjay,iwumi tesemma tmetti “mmi-s n teylaḍt” id yekkren deg tmurt n leyerba yer xalli-s seg wassmi i yella d amcuḥ, yuḡal-d yer tmurt-is akken ad yegzu timental n waktayen n temzi-s yal ma yarggu yemma-s.Itettu iman-is gar senat n tfelwiyyin n teklut i yettuellqen , yiwet n Edward Munac,tayed n Muḥammed Isyaxen it-yettaran yal tikelt yer waktayen n temzi-s.

Akken mexlafent tewriqin imexlafent tehkayin,llant tewriqin tiwrayin, tuget-nsent ala yef waṭan n tatut d uqraḥ d tid n umuḍin yebyan ad yili d yiuman-is, maci akken tebya tmetti s yilugan-is yerzen aferiwen n usirem d telleli n tudert n umdan. Tiwriqin n umejjay d tid n tezmamt taqehwit,i yesawalen i tekatur i t-yettaran yer temzi-s i yecknteden deg-s i yegguman ad s- tebru,imawen n taddart zeggan d lehdur ama fell-as ama yef leylaṭa i texdem imi i t-id – tesa ur tezwiḡ ula azekka ur as-teggin,ula d netta izegga d aseḥsef yef ccawat i t-yettaran yer yezri-s d aṭan ur nessei ddwa d ayen is-yesexarben tudert-is.

Iban-d uwadem nniḍen,taggi d Ṭawes tameddaklet n umuḍin id-irezzun fell-as yal ass yer sbiṭar,tettawi-as tiwriqin i tura s ufus-is ttawint-d yef wamek id-terzu fell-as ladya sdat n bučamar id-tettaf dina ,arnu teqqar-as-d tid yura netta yef tujmiwin n wid yemḥemmalen, yef wayen seedan lewahid d wayen it-nicarken.

Llant kra n twriqin yef nnafq de-sent aqraḥ n waṭan d win n tatut,dtsusmi qarriḥen, deg-sent tuggdi d ustḥi ,dtekatut.Ma dayen yaenan tuzmiwin d useḥsef d usenqed yef uqdim d umaynut i tuggi tmetti yedda-d deg tewriqin illaxsen d imetṭi .Ma dtewriqin tinggura tinggura ccurent d asirem d leḥnana n Ṭawes tameddakkelt n umuḍin.Yer taggara, teggra-d yiwet n tewriqit tecba ayawas i yef yebna wungal-a.

Tihkayin-a akki selalent-d tahkayt niiden dtin n umaru deg wanda ur yezri ma yeqqar ney ad yaru ula netta .

Amawal

Amawal:

Awal n tmaziyt	Anamek-is s tefrensis	Amaru /asebter
Amsawal	Narrateur	(SALHI, M, A, 2012, P. 32).
Amsiwel	Narrataire	(SALHI, M, A, 2012, P. 35).
Aniri	Externe	(SALHI, M, A, 2012, P. 120).
Agensay	Interne	(SALHI, M, A, 2012, P. 119)
Aneḍru	Evénement	(SALHI, M, A, 2012, P. 120).
Aferdis	Element	(HADDADOU, M, A, 2014, P. 845).
Anaw	Type	(BERKAI, A, 2007, P. 314)
Azyan	Critique	(SALHI, M, A, 2012, P. 44)
Amsawal agensay	Narrateur intradiégitique	.. (SALHI, M, A, 2012, P. 32).
Awadem	Personnage	(SALHI, M, A, 2012, P. 40).
Assay	Relation	(SALHI, M, A, 2012, P.120).
Asegzi	Explication	(MAMMERI. M, 1990, (P. 99).
Amayri	Lectur	(SALHI, M, A, 2012, P. 29)
Taywalt	Communication	(MAMMER, M, 1990, P. 83).
Taḥkayt	Histoire	(SALHI, M, A, 2012, P. 62).
Tilawt	Réalité	(SALHI, M, A, 2012, P. 123).
Tasensiwelt	Narratologie	(SALHI, M, A, 2012, P. 122).
Tasiwelt	Narration	(SALHI, M, A, 2012, P. 122).
Tawuri	Fonction	(MAMMERI, M, 1990, P. 62)
Tatrat	Nouveauté	MAMMERI .M .,105
Tamharsa	Colonialisme	MAMMERI .M.,P 102
Tuddsa	Organisatio	MAMMERI .M .,P84
Talya	Forme	Salḥi M.A Sb, 124
Tazrewt	Etude	Amawal n tmaziyt tatrart sb, 55
Ungal	Roman	(SALHI, M, A, 2012, P. 73).

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