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Tasdawit Eebderrehman Mira n Bgayet
Tamezdayt n tsekliwin d tutlayin
Asarem n Tezrawin Timaziyyin (ATT)

ASSAT

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TASTUNT TAGRAṬLANT
N TEZRAWIN N TMAZIIT

Tayulin: tasnilest, tasnalmudt, tasekla, tayerma.

Tasyunt tanmesḍist
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Anemhal n usarem : Brahim Hamek

Amasay n tasyunt : Salim Ayad

Taseqqamut tussnant

Rachid Adjout (sdw. Bgayet), Ourida Aissou (sdw. Bgayet), Mahmoud Amaoui (sdw. Bgayet), Ameziane Amer (Inalco), Arezki Aoudia (sdw. Tizi-Wezzu), Fatsiha Aoumer (sdw. Bgayet), Salim Ayad (sdw. Bgayet), Bilal Baymout (sdw. Tbatnet), Salah Bayou (sdw. Tbatnet), Hakima Bellal (sdw. Tizi-Wezzu), Ali Benchikh (sdw. Bgayet), Nadia Berdous (sdw. Tubiret), Abdelaziz Berkaï (sdw. Bgayet), Malek Boudjellal (sdw. Tbatnet), Ali Chouimet (sdw. Tubiret), Mohamed Djellaoui (sdw. Tubiret), Abdenacer Guedjiba (sdw. Tbatnet), Farida Hacid (sdw. Tizi-Wezzu), Naima Hamdi (sdw. Bgayet), Brahim Hamek (sdw. Bgayet), Said Hassani (sdw. Tizi-Wezzu), Saliha Iggui (sdw. Bgayet), Moussa Imarazen (sdw. Tizi-Wezzu), Azzedine Kenzi (sdw. Tizi-Wezzu), Zahir Meksem (sdw. Bgayet), Yacine Meziani (sdw. Bgayet), Kamal Naït-Zerrad (Inalco), Allaoua Rabehi (sdw. Bgayet), Nabila Sadi (sdw. Tizi-Wezzu), Saida Mohand Saidi (sdw. Tizi-Wezzu), Mohand Akli Salhi (sdw. Tizi-Wezzu), Ouatmani Settar (sdw. Bgayet), Mustapha Tidjet (Asemmas n unadi deg tutlayt d yidles n tmaziyt-Bgayet), Mohand Tilmatine (sdw. Cadiz, Spenyul), Mahdi Yahiaoui (sdw. Bgayet).

Taseqqamut n usizreg

Tasdawit n Bgayet : Ourida Aissou, Samira Amari, Salim Ayad, Anissa Benallaoua, Kahina Hafir, Abdelaziz Hassani, Brahim Hamek, Saliha Iggui, Nacer Mehdi, Nabil Mehdioui, Yacine Meziani, Zoulikha Moulai, Lynda Ouatah, Miria Said, Mahdi Yahiaoui, Youcef Zennad.

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TAZWART/ASISSEN

Abley 02/ Uṭṭun 02 n tesyunt Assay nesddukel-d deg-s imagraden n temlilit tussnant " *Asmuzey n uselmed deg tesdawit: amezruy-is, tirmiyin d tifrat n wuguren* " i d-isuddes Usarem n Tezrawin Timaziyin akked tmezdayt n tsekliwin d tutlayin n tesdawit n Bgayet ass n 07 yennayer 2025. D timlilit i d-yellan s lmendad n Mass Salim AYAD akked Massa Ourida AISSOU, d iselwayen n Temlilit.

Mass Mahdi YAHIAOUI d aselway n tseqqamut tussnant. Massa Lynda Ouatah d taselwayt n tseqqamut n usuddes.

Gar taywalin i d-yeddane deg wuṭṭun-a, amenzu d amagrad n **AISSOU Ourida** tsassen-d tisnirmin i d-yellan deg tayult n tesnilest. Tesken-d amgired yellan deg yirman deg yiswiren yemgaraden n tyessa n tutlayt. Tewwi-d awal yef kraḍ n yimawalen: win i d-sumren yiselmaden n tesga n tmaziyt n Bgayet, win n Berkai akked win n Mahrazi.

AMARI Samira tura-d yef wamek i d-yettbin uḍris n tmaziyt deg wayen yettwarun tura deg Facebook. Tegmer-d kra n yiḍrisen i yuran s tmaziyt deg Facebook anda i d-tefka tuḍḍa-n sen d yiferdisen n tutlayt i yettwasqedcen deg-sen d wamek i nezmer ad ten-nesyer i yinelmaden sya d asawen.

AYAD Salim isukk tiṭṭ yef tezra n tsensuqqilt akked yinawen i d-yellan yef tsuqqilt s umata. Isken-d deg-s amek bḍant tezra-ya ilmend n talliyin, n yimussuyen akked yimenzayen yef tebded yal yiwet seg-sent. Ameslay yella-d dayen yef tarrayin i tsemras yal

yiwet seg teẓra-ya, ayen i tent-izdin d wayen i tent-isemgarden ama deg tesnarrayt ama deg tmuyliwin.

BENCHIKHE Ali yewwi-d awal yef usissen n tirit-is deg uselmed n yilmuden n umezruy s tutlayt n tmaziṭ deg tesga n tmaziṭ n Bgayet. Iswi-s d askan n kra n tarrayin i iwala wulment i uselmed s tmaziṭ. Yefka-d deg-s tarrayin i isemres deg uselmed n yilmuden n umezruy s tmaziṭ, ama deg temsirin ney deg yixeddimen imwellhen, isassen-d day imawalen i isexdem.

HAMEK Brahim yewwi-d yef usmuzey n uselmed di tesga n tmaziṭ n Bgayet anda i d-yefka tirit-is deg uselmed n tumẓabt. Aselmed-a n tumẓabt yebḍa yef sin n yiḥricen, win n temsirin d win n yixeddimen imwellhen. Di tazwara imeslay-d yef umezruy d tmetti n At Mẓab, syen yekcem yer tarrayt d ugbur deg uselmed n tumẓabt s usemres n tumẓabt d teqbaylit.

IGGUI Saliha deg wawal-is : tira s tmaziṭ idfer-itt usenfali s tmaziṭ n kra yellan d tussna. Aya yuḥwaḡ akk ttawilat i tla tutlayt n tmaziṭ i userni n umawal, ama d areṭṭal ama d awalnut ama d irem uzzig ney d awal awessar, atg. Tur-s leqdic yef usmeskel amutlay, ama deg uswir n teynantala ama deg win n tegrantala, s wazal-is, imi d win i izemren ad iserni amawal n tmaziṭ, deg tegin-a, anda i d-yewwi ad nselmed tamaziṭ s tmaziṭ.

TASFUKELT

Asmi tebda turagt n tutlayt d yidles n tmaziḡt deg tesdawit deg useggas 1997/1998, gar yisrusen i d-illan imir d asmuzeḡ n uselmed. Seg yimir ar assa, timsal nernant, mḥazent armi nsawed nesmuzeḡ ayendin n yilmuden yerzan kra n taḡult n uselmed : tasekla, taḡerma, tasnilest, atg.

Aya ur d-yelli ara war uguren ! aṭas n tsekraf i d-mlalen yiselmaden i yegren afus i umahil yecban wa deg yiseggasen imezwura. Ugur ameqqran, deg ulac ccek, yerza tasniremt tanuzzigt : ḡas akken llan imir kra n yidlisen am *Amawal* d *Tjerrumt* n Mammeri day *Tamawalt n usegmi* n Boudris, maca ur sawḡen ad d-afen tifat i kra n wuguren i yellan imi aselmed s tmaziḡt yesra i wallalen imaynuten s wayes ara qablen ayen d-imenden tilawt tamaynut. Iḥi tifat n temsalt yecban ta yella-d s uslugen n tira d usnerni n yirman d yimawalen i iwulmen i yal taḡult am *Amawal n tussna* (2001), *Ilugan n tira* (2005). Syin akkin aṭas n yimahilen n tesniremt i d-yeffḡen deg llan wi : *Amawal n tesnilest* n A. Berkai (2002), *Agraw amecṭuḥ n wawalen n tseklā* M. A. Salhi (2006), *Amawal n tesnukyest* n K. Bouamara 2007. Ɛer waya, aṭas n yimahilen i d-iffḡen i yewten yal wa seg tama-s ad yesnerni tasniremt n kra n taḡult yellan.

Ɛer wugur n usmuzeḡ n yilmuden, yerna-d wugur n usmuzeḡ n tezrawin, imi deg ccaw n lḡal amur ameqqran n tezrawin yura s tefransit. Wa d asrus-nniḡen deg wten yiselmaden ad as-d-neḡren iberdan akken ad siwḡen yinelmaden n taggara n turagt (uqbel anagraw LMD) ad arun tizrawin-nsen s tmaziḡt. Aya yesra day netta i tarrayin-nniḡen d taḡulin-nniḡen am tsuḡelt tussnant.

Isefk ad d-nernu awal dakken imira tagmi s tmaziṭt tsukkes-d amḍiq-is imi llan yimagraden i d-itteffyen sya yer da deg tesyunin, bla ma nmeslay-d yef tezrawin n duktura akked nnig-turagt i inernan tineggura aya.

Nezra yakan llant-d temliliyin i d-yuwin yef tesniremt, yef wuguren n usebbed n yiwalnuten deg tesnulfawalt, yef tira d wuguren i mazal, maca aselmed s tmaziṭt ulac i d-yellan fell-as. Assa yas nsawed nesmuzey amur ameqqran n yilmuden, isefk ad d-nini dakken atas n umahil i d-yeggran akken ad yay yal almud deg yal tayult. Deg tilawt, tamsalt n usmuzey akka tella imira teffel akkin i uselmed acku assa nsawed yer usebbed n temliliyin s tmaziṭt d uheyyi n tesyunt ara yeddmnen timsal n tmaziṭt s tmaziṭt.

Ihi, deg tegnit deg i nella assa, nettwali yelha ma nuwi-d awal yef wamek i d-yella wanect-a ilmend n termiyin n yal yiwen, aya d ayen ara d-yeldin iberdan sya d asawen i uskasi s wudem lqayen yef temhezt d unerni n usmuzey.

Tasfukelt-a i d-nsumer nra-tt ad d-tawi yef umezruy n usmuzey, yef kra n termiyin akked wuguren d tifat i yezmer ad d-yaf yal yiwen deg-neṭ i tsekraf yegganin ama d aselmed s tmaziṭt ama d tira n tezrawin.

Ihi nettraju seg yal yiwen seg-wen ad yesnerni askasi d usqerdec n tmukrist-a deg wuṭṭun-a amaynut n tesyunt Assay ilmend n termit-ines d tmuyli-ines yer temsalt-a.

Iguma

- Amezruy n uselmed s tmaziyt deg tesdawit
- Tirmiyin n usmuzeṣ n yilmuden d tezrawin
- Uguren n usmuzeṣ d yisumar i tifrat-nsen

Awitay

31 mayu: Ass aneggaru n tuṭṭfa n yimagraden.

05 yunyu : Tiririt n tseqqamut tussnant s tira.

30 yunyu: Asuffey n wuṭṭun

Tansiwin: salim.ayad@univ-bejaia.dz,

ourida.aissou@univ-bejaia.dz

Umuy n yidlisen

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ASMUZEF N YILMUDEN N TESNILEST D WUGUREN I D-NETTMAGAR DEG TESNIREMT

Ourida AISSOU

Tasdawit Abderrahmane Mira, Bgayet

ourida.aissou@univ-bejaia.dz

Agzul

Deg umahil-a, ad d-nsissen tisinirmin i d-yellan deg taɣult n tesnilest. Ad d-nesken amgired yellan deg yirman deg yiswiren yemgaraden n tɣessa n tutlayt. Awal ad d-yili ɣef kraɗ n yimawalen: win i d-ssumren yiselmaden n tesga n tmaziyt n Bgayet, amawal n Berkai, akked umawal n Mahrazi. Ad d-nsebded tamuɣli n yirman i d-nekkas seg umawal n Berkai, ad ten-nserwes ɣer wid i d-ssumren yiselmaden akked umawal n Mahrazi. Ad neg tasleɗt timserwest i wudmawan n umgired deg yiswiren merra. Wid-a d iferdisen n temsislit, iferdisen n talɣa (ticraɗ tigejdanin d walɣacen isuddimen), am wakken daɣen ara d-nsekkel uguren n tesnamka akked ufran n tarrayt n usnerni n umawal (tissudma d tudssa). ɢer taggara, ad d-nesken aswir n tɣessa n tutlayt i iħuza ugar usmeskel.

Awal tisura: tasniremt, alyac, irem, azar, adda n tissudma.

ملخص

في هذا العمل، سندرس المصطلحات المقترحة في مجال اللغويات. سنظهر عدم تجانسها من خلال تحديد الاختلافات على مستويات مختلفة من البنية اللغوية. سيركز النقاش على ثلاثة معاجم: المعجم الذي اقترحه أساتذة قسم تماريغت في بجاية، ومعجم بركاي، ومعجم المهراسي. سنضع عينة من المصطلحات المأخوذة من معجم بركاي ونقارنها بالمعجم التي اقترحتها الأساتذة ومعجم المهراسي. سنحاول إجراء تحليل نقدي من خلال تحديد نقاط الاختلاف. وتشمل هذه الفروق الصوتية الدقيقة، والمتغيرات الصرفية (التصرف والاشتقاق)، بالإضافة إلى الاختلافات الدلالية واختيار عملية الإنشاء (الاشتقاق والتركيب). نختتم بتحديد مستوى البنية اللغوية الأكثر تأثراً بهذا التباين

الكلمات المفتاحية: المصطلحات، الصرف، المعجم، الجذر، الأساس الاشتقاقي

Yers ass n: 01/05/2025 -- Yettwaqbel ass n: 05/06/2025 -- Yeffey-d ass n: 30/06/2025

Résumé

Dans ce travail, nous examinerons les terminologies proposées dans le domaine de la linguistique. Nous montrerons le non homogénéité de ces dernières en repérant les divergences dans les différents niveaux de la structure linguistique. La discussion portera sur trois lexiques : celui proposé par les enseignants du département de tamaziɣt de Béjaia, le lexique de berkai et celui de Mahrazi. Nous établirons un échantillon de termes relevé du lexique de Berkai, nous le comparons à celui proposé par les enseignants et celui d Mahrazi. Nous tenterons une analyse critique en relevant les points de divergence. Il s'agit de nuances phonétiques, de variantes morphologiques (flexion et morphèmes dérivationnels) ainsi les écarts sémantiques et le choix du procédé de création (dérivation et composition). Nous concluons par l'identification du niveau de la structure de la langue le plus affecté par cette hétérogénéité.

Mots-clés : terminologie, morphème, lexème, racine, base de dérivation.

Abstract

In this work, we will examine the terminologies proposed in the field of linguistics. We will demonstrate their inhomogeneity by identifying divergences at different levels of linguistic structure. The discussion will focus on three lexicons: the one proposed by teachers in the Tamaziɣt department of Béjaia, the Berkai lexicon, and the Mahrazi lexicon. We will establish a sample of terms taken from the Berkai lexicon and compare it to the one proposed by teachers and the Mahrazi lexicon. We will attempt a critical analysis by identifying points of divergence. These include phonetic nuances, morphological variants (inflection and derivational morphemes), as well as semantic differences and the choice of the creation process (derivation and composition). We conclude by identifying the level of language structure most affected by this heterogeneity.

Keywords: terminology, morpheme, lexeme, root, derivational basis.

Iswi-nney deg umagrad-a d asissen n wudmawan n umgired i yellan deg kra n yimawalen n tesnilest imi irman i d-sumren yimeskaren-nsen ur mwatan ara, aya yettban deg yiswiren n tyessa n tutlayt merra. Dya asmeskel deg yirman n yimawalen-a, isaear asemres-nsen deg uselmed s tmaziyt (Ameur, 2012). Aniwi ara yettusmersen? Amek ara yili ufran-nsen?

Uqbel ad yili wawal yef wuguren n tesniremt deg tesnilest, ad d-nsukk titt, s tewzel, yef tirmit-nney deg tayult-a n tesnilest.

Amecwar i d-newwi deg tesdawit d win n 24 n yiseggasen, yettuyal yer useggas 2001 s yisem-nney d inelmaden. Asmuzey yebda, yakan, deg umur ameqqran n yilmuden imi aselmed-nsen yella-d s tmaziyt ney s snat tutlayin, drus mađi i d-yellan s tefransist (sociologie, systèmes grammaticaux, psychopédagogie, atg.). Dya ula d tazrawt n taggara n turagt i nga, tella-d s tmaziyt, deg tayult n tesnilest, s lmendad n Dahbia ABROUS.

Syin yer-s, tirmit-nney deg uselmed tebda deg 2008. Gar yilmuden i nselmed, amur ameqqran yella-d yef tesnilest, ama d wid i d-yellan yef usmagnu: Anagraw n yisem, anagraw n umyag, tamsislit, taseddast akked tira; ama d wid i d-yellan yef usmeskel: asmeskel amutlay, asmeskel amsislan, asmeskel asnalqan, tantaliwin timaziyin (tazrawt timserwest) akked tsastant deg unnar. Aselmed n yilmuden-a yella-d, amur ameqqran deg-s, s tutlayt n tmaziyt. Tikwal, tetterra-ay tmara ad d-nmeslay s tefransist, ama deg temsirt i usegzi n kra n tmiđranin imi anelmad ad tent-yaf deg yidlisen yuran s tefransist, ihi ad yissin d acu-tent;

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ama deg yimahilen imwelhen, imi idrisen imalalen i d-yewwin yef ugbur amur ameqqran llan-d s tefransist (Ameur Meftaha, Miloud Taifi, Kamal Nait-Zerrad, Ahmed Boukous, atg.)

Uguren i d-nettmagar deg uselmed n yilmuden-a, ur mgaraden ara s waṭas yef taṭulin-iden yecban tasekla, tayerma akked tesnalmudt, imi deg yiseggasen-a ineggura, llant-d tesnirmin deg tesnilest (Agraw n yiselmaden n tesga n tmaziṭt n Bgayet, Berkai, Mehrazi, atg.). Ayen ara d-yefken talalit i wuguren n usemres n tesnirmin-a: ad naf, seg tama, aṭas n yirman i yiwet n tmiḍrant, seg tama-nniḍen, llant tmiḍrannin ur nli isem, wid i d-isumren irman-nni, yal yiwen ixeddem deg teymert-ines, ulac amwata gar-asen (Ameur, 2012: 41).

- Deg tilawt n usmuzey, imawalen i d-yellan seg 2000 yer da, fran aṭas n wuguren deg unnar n tesnilest, imi semmden lixsas-nni yellan deg tjerrumt n tmaziṭt (1976) akked umawal n tmaziṭt tartart (1990) i d-yellan syur Mammeri.

- Deg tesnirmin yellan ass-a, Ilaq afran n yirman gar wiyad imi iḥuza-ten usmeskel, ayen ara isaeren asemres-nsen (Guerchouh, 2016: 01). Anwa irem ara yettusmersen? Amek ara d-yili ufran-ines? Imi aṭas n yisefran i ilaq ad yesɛu (Tahuski, talɣa, aṣar, tilin n yirem deg kra n tantala akked tseddi deg unamek n yirem).

1. Ammud

Ammud i yef ara yili wawal deg umagrad-a, d umuṭ n yirman i d-nekkas seg teybula tigejdanin d-yellan yef tesnilest: Amawal n tmaziṭt tatrart (1990/2008), amawal n tesnilest n Berkai (2007),

asenfar igan yiselmaden n tesga n tmaziɣt deg tesdawit n Bgayet (CNEPRU, 2005/2009) syur Bouamara d wiyad akked umawal n Mahrazi (2013). Ammud yellan d tigejdit d win n Berkai (azal n 1600 n yirman) i deg d-isassen umeskar tadra n yirem-nni (tantala tayemmat) akked wallalen n usileɣ (alɣacen), syin yer-s nezra isumar n wammuden-nniɣen ama d win n yiselmaden n tesga ama d win n Mahrazi, ma yella usumer neɣ ala ? Ma yella, yemwata neɣ yemgarad ? Ma yemgarad, deg wanwa aswir utlayan?

Deg usissen n yirman-a, ad d-nefk irman yettusmersen deg yimawalen neɣ tisnirmin i d-nebder deg ufella, syin yer-s ad tili tesleɣt ilmend n tɣessa n tutlayt i iħuz umgired (tamsislit, talɣa, anamek akked uẓar).

2. Asissen n tayunin akked wudmawan n umgired

2.1. Amgired deg uswir n temsislit

Deg uswir-a, ad d-nsissen irman yemgaraden ama deg tezrawt n teɣra (Guerrab, 2014:51) ama deg tezrawt n tergalin (Laceb, 2007:33)

2.1.1. Tazrawt n teɣra: ad d-nsissen deg yimediyaten ara d-iɣfren, timlellit, timerna neɣ aɣelluy n teɣri.

- *Aseɣtay* « **equatif** » (Berkai, 2007: 190) < *a---*ay: alɣac anisem, *sugdu*: égaliser < *s-*: alɣac n usway, *ugdu*: être égal → *asugtay* < *sugdu* < *ugdu* mačči *agdu*, tiɣra tiččuranin lant azal asnimeslan, yal yiwet tettawi-d anamek (CNEPRU: 307).

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- *Sufay* (Berkai, 2007: 190), *sufay*. d asimyeg n ufay → *sufey* (CNEPRU: 343). Irem *sufay* ila talɣa wurmir ussid : *sufey*+a: alyac wurmir ussid yecban *sekcem*: *sekcem*, *sufey*: *sufay*);
- *Ameryan* « **fricative** » (Berkai, 2007: 191) → *amrayan* <*amray*, -an: alyac n urbib (CNEPRU: 349). Tiɣri taččurant adeg-is deg wawal yerked mačči am teɣri tilemt ur nli azal amsislan (tettbeddil adeg), ur tezmir ad teɣli deg tlemmast n wawal :*amray* “friction” ≠ *amrey*/*amery* i ɣef ara nernu alyac n urbib adfir (-an);
- *Anamel* « **indicateur** » (Berkai, 2007 : 209) [*an-* : alyac n urbib, -*amel*: indiquer (Tq: 258, Kb: *meɫ*: 497, Ch: *smel*: 157)] → *anmal* : *indicateur* (CNEPRU: 381) ;
- *Irawlan* « **graphique** » (Berkai, 2007 : 197) [*irawl-* < *tirawalt* : graphie, -an : alyac n urbib. Sg:*irawlanen* → *irawalan*<*irawal-* < *tirawalt* : graphie, -an, alyac n urbib (CNEPRU: 356). D uɣur n temsiselt; tiɣri taččurant ur tezmir ad teɣli deg tlemmast n wawal ;

Aṭas n yirman i d-yemmalen asmeskel n temlellit n teɣri, gar-
asen: *away*, *attwancuc*, *isirew* akked *aremsukk* (Berkai)/ *iwey*,
attwancec, *asirew* akked *aramsukk* (CNEPRU);

2.1.2. Tussda ur nli azal deg tjerrumt: deg umawal n Berkai, ad naf, deg waṭas n yirman, asemres n tussda n tnumi, ur telli d tanefrut d ayen ara d-mlen yirman-a:

- *Unnim* « **habituel** » (Berkai, 2007: 199) [*u-i-* : alyac n urbib, -*nnem*, *nnam*, *num* → *unim* (CNEPRU: 360). Ur terri tmara i tussda n « n »; ur tli azal;

- *Assway* « **actitif** » (Berkai, 2007: 187) [*<ay*] → *asway* (CNEPRU: 335);
- *Imstileqq* « **hypocoristique** » (Berkai, 2007: 203) [*im-*: alyac n urbib, *-stileqq* → *imsileq* (CNEPRU: 368), tussda ur tli tixutert deg tjerrumt;
- *Ammasles* « **médiodorsal** » (Berkai, 2007: 230) [*mmas-*, *-les* < *iles* → *amasles*: *amas* < *a(m)mas*, *-iles*: (CNEPRU : 430), ur terri tmara i tussda n « m»;
- *Anamel* « **indicateur** » (Berkai, 2007 : 209) → *anemmal* (Mahrazi, 2013 :59), d tussda n tnumi, ur tli azal ;
- *Tagrumma* « **ensemble** » (Berkai, 2007 : 179) → *tagruma*, Sg. tigrumiwin (Mahrazi, 2013 :44), d tussda n tnumi, ur tli azal ;

2.1.3. Tuttya, aḍran akked temsertit (Aissou, 2007:40) akked (Boudjellal, 2015:120)

Deg uswir-a n temsislit tuddsant, drus maḍi n yirman n wammud i iḥuza usmeskel-a, d ayen i d-mmalen yimedyaten-a:

- *Amwati* (Berkai, 2007: 105) → *amtawa* (CNEPRU, 2005:54), imi yella yakan deg umawal n Mammeri akked Boudris, s talya *amtawa* (Mammeri, 1990 :66).
- *Tildeṭ* « **luelle** » (Berkai, 2007: 228) (B.S: 202) [*<tildeṭ*. → *tildedt* (CNEPRU: 426), d asedree n tufayt (ḍ+d=ḍ+d) akked temsertit tamyayt (ḍ+t=t).

2.2. Amgired deg uswir n talya

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Asmeskel i iḥuza uswir-a, yerza ama d ticraḍ tigejdanin ama d ticraḍ n usuddem (Chaker, 1991:125)

2.2.1. Ticraḍ tigejdanin

Deg waṭas n yirman i d-yemmalen tussniwin, deg umawal n Berkai, llant-d s talya n umalay ma deg umawal igan yiselmaden n tesga s talya n wunti, am wakken i d-yella umyekcem deg tewsit deg yirman ur nelli d tussniwin, d ayen i d-mlan yimedyaten-a:

- **Awalen imatuyen:** *Tamullest*, (unti) (Boudris) → *amsulles* (amalay) (CNEPRU); *asefti* akked *asensel* (amalay) (Berkai) → *taseftit* akked *tasenselt* (unti) (CNEPRU); *amsasi* (amalay) (Berkai) → *tamsasit* (Mahrazi);
- **Awalen n tussniwin:** « hyponymie » *attwawi* (Berkai, 2007: 203) [*a-*: alɣac anisem, *-ttw-*: alɣac n uttway, *-awi* → *tattwawit* < t—t: ticreḍt n wunti, *-attwawi* (CNEPRU: 368). Irem-a ur d-yettwabder deg umawal n Mahrazi (2013);

2.2.2. Alɣacen isuddimen

Deg yirman yerzan ammud, asmeskel inul alɣac asuddim, amyekcem gar walɣacen am wakken i d-iban deg usileɣ n yirem s timmad-is (d amilan deg umawal, d uddus neɣ d uddis deg wayeḍ, d ayen ara d-nsissen da.

a) Amgired deg ufran n walɣac: *amefrag* (am—a-) (Berkai) → *anefrag* (an—a-) (CNEPRU) i yisem n umeskar; *uttil* (u—i- (CNEPRU) → *attalan* (---an) (Berkai) i urbib (Rabehi, 1994:47). Am wakken i d-tettili tmerna n walɣac ur d-nettawi anamek neɣ amgired ɣef talɣa war alɣac (alɣac i d-yernan d zzyada), Md:

- *Agsusru* (eg+asusru), d isem n tigawt (Berkai) → *asusru*, d isem n tigawt (CNEPRU) ;
- *Agsusrayan* (eg+asusru+an (arbib) d asuddim uddis (Berkai) → *asusrayan* d asuddim aherfi (CNEPRU);
- *Aganculwiɣ* « **labiovélarisation** » (Berkai, 2007 : 221) [a- : alyac anisem, -g- : -*anculwiɣ* < *anculwiyan*] → *asenculwey* (d isem n tigawt n usuddim asway) <a- : alyac anisem, -*senculwey* : s- : alyac n usway, - *anculwiɣ* < *anculwiyan* (CNEPRU : 415) ;
- *Anjerrum* « **grammème** » (Berkai, 2007: 197) [a- : alyac anisem, -n- : tameseiwt, -*jerrum*<*tajerrumt*], d asuddim ajerruman→ *Ajermuc*, asemzi, d asuddim anfan (CNEPRU: 357) → *ajrum*, d isem amilan, d aherfi (Mahrazi, 2013 :55);

Tikwal, afran n walyac ur d-yettawi yiwen n unamek, yettnal ula d tahuski n yirem:

- Azwir *zger* ≠ *gar*. azgerkud: (*a*)*zger*+*akud* (Berkai, Boudris akked Mahrazi) → *tagrallit*: *gar/ger*+*tallit* (CNEPRU);
- Azwir “ag”+ isem n tigawt “argal”= *agargal* (Berkai) → *asergel*: “as-” d alyac n yisem n wallal + amyag *rgel*(CNEPRU);
- Azwir *yir/ir* “**mauvais**” ≠*nnig* “**hyper**”: *iraytay* « **hypercorrection** » (Berkai, 2007: 203) [*ir-*, *yir*, -*aytay*→ *irytay* (Mahrazi, 2013:338), D amgired n temsislit (ayelluy n

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teyri) → *nigaytay* < *nnig*, -*aytay* (CNEPRU: 367). D ugar n usiley, “hyper-” ur d-yemmal **mauvais**;

- Azwir “an-” ≠ “azgen-”: *anafir* « **hémistique** » (Berkai, 2007: 199) [*a-* : alyac anisem, -*n-* (timesiwt), -*afir* < *tafir* → *Azgnafir ney azgenfir* (CNEPRU: 361). D ugar n usiley, ulac alyac « an- » i d-yemmalen *azgen*. Irem-a ur d-yeddi deg umawal n Mahrazi (2013)

Deg kra n yirman, ula deg ufran n walȳac n yiwet n taggayt, yettili-d umgired gar yimeskar n tesnirmin-a, d amedya alyac n urbib, asebded-ines s tmerna n uzwir (an-) neȳ s tmerna n udfir (-an), d ayen ara d-seknen yimediyaten-a:

- *Anemsasi* « **harmonique** » (Berkai, 2007: 199) [*an-* : alyac n urbib, -*msasi* > *amsasi*]: *inemsasan* → *anemsas* (Mahrazi, 2013: 56) → *amsasan* [*amsasi*, -*an*: alyac n urbib] (CNEPRU: 361);
- *Aramzal* « **explétif** » (Berkai, 2007 : 184) [*ar-* : azwir n unemgal, -*am-* : alyac n urbib, < *aza* < *eȳ*] A.A: *uramzal*, Sg. *iramzalen* → *arzalan* < *ar*: alyac n unemgal, -*azal*, -*an*: alyac n urbib (CNEPRU: 329), *aramzal* d anemgal *aramzal*: ayen ur nli azal;

b) Tarrayt n usiley n umawal: deg yirman i d-yettwasumren, ad naf kraȳ n tarrayin: talȳa taȳerfit, talȳa n wuddus akked talȳa n wuddis, d ayen ara d-mlen yimediyaten ara d-iȳefren:

- *Amawal n yilyiten* « **glossaire** » (Berkai, 2007: 194) [*amawal* < *awal*, n : (timesiwt), *yilyiten* < *ilyi* < *alyeȳ*], d uddus

→ *awalyet* : awal + (al)yet (CNEPRU : 354), d uddis → *Tamawalt* (Mahrazi, 2013 :287) d aherfi (azal n wunti), d asemzi n « amawal »;

- *Aniyef* « **final** » (Berkai, 2007: 189) [*a-* : alyac anisem, *-n-* : de (timesiwt), *-iyef*], Sg: *iniyfan* → *n taggara* (CNEPRU: 340). Deg talya ur zmiren ad ddaklen sin n walyacen “a+n-” akken ad d-mlen arbib, yerna deg unamek, irem-a yemmal-d “**extrimité**”;
- *Udmuselli* « **audiogramme** » (Berkai, 2007: 127) [*< udem, - (n) uselli <aselli, tiselli*]. Sg: *udmisellan* → *Udem n uselli* (CNEPRU: 100), ur terri tmara i umečči n tayunin. Irman-a yezrin ur d-ddin deg umawal n Mahrazi (2013). ;
- *Agtalya* « **formalisation** » (Berkai, 2007: 190) [*a-* : alyac anisem, *-g, -talya*]. A.A: *ugtalya*, Sg: *igtalyan* → *asmuley* < *a* : alyac anisem, *-smuley* < *-sm* : alyac n uttway n usway, *-aley* (CNEPRU: 345) → *tiyit n talya*, d uddus mačči d asuddim (Mahrazi, 2013:121);

Ad naf dayen amgired deg yiwet seg tayunin n usuddes, d amedya “*amzel-*” akked “*ayef-*” deg umawal n Berkai → “*azel-*”/ “*af-*” deg umawal n yiselmaden n tesga n tmaziyt n Bgayet (CNEPRU) deg yirman-a:

- *Amezluntiq* « **hétérosyllabique** » (Berkai, 2007: 200) [*amzel-* < *tamezla, -untiq* < *tuntiq* → *azluntiq* < *azel* < *zli, -tuntiq* (CNEPRU: 363). Irem-a ur d-yettwabder deg umawal n Mahrazi (2013);

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- *Amezluṣar* « **hétéronyme** » (Berkai, 2007: 200) [*amezl-* < *tamezla*, -uṣar < *aṣar* → *aṣlaṣar* < *aṣel* < *ṣli*, -aṣar (CNEPRU: 363). Irem-a ur d-yettwabder deg umawal n Mahrazi (2013);
- *Amezladeg* « **hétéroorgane** » (Berkai, 2007: 200) [*amezla-* < *tamezla*, -deg < *adeg* : < *ideg* → *aṣladeg* < *aṣel* < *ṣli*, -adeg (CNEPRU: 363). Irem-a ur d-yeddi deg umawal n Mahrazi (2013);
- *Ayfinaw* « **Métadiscours** » (Berkai, 2007: 231) [*a-* : alyac anisem, -yef-, -inaw → *ayefnaw*, afnaw < *af-*, -inaw (CNEPRU: 434). Irem-a ur d-yettwabder deg umawal n Mahrazi (2013)
- *Ayefimeslay* « **Métalangage** » (Berkai, 2007: 232), (Mahrazi, 2013:222) [*a-* : alyac anisem, -yef-, -meslay < *ameslay* → *afimeslay* < *af-*, -(a)meslay (CNEPRU : 434);
- *Tayfutlayt* « **Métalangue** » (Berkai, 2007: 232), (Mahrazi, 2013:222) [*a-* : alyac anisem, -yef-, *utlayt* < *tutlayt* → *adefrawal*, *tafutlayt* < *af-*, -*tutlayt* (CNEPRU : 435);
- *Ayfutlayan* « **Métalinguistique** » (Berkai, 2007: 232) [*ayfutlay-* < *tafutlayt*, -an: alyac n urbib] → *afutlayan* < *tafutlayt*, -an: alyac n urbib (CNEPRU: 435) → *ayfutlay* (Mahrazi, 2013:223), d amgired n talya (asuddim arbib yur Berkai/d aherfi yur Mahrazi).

c) **Adda n usiley**: deg usnerni n tayunin yellan yakan i usumer n yirem, yemgarad ugmuḍ gar yimeskaren n tesnirmin i yef d-tella tesleḍt (aḥerfi/asuddim/uddus/uddis):

- *Tazegzilt* « **abbreviation** » (Berkai, 2007: 102) [*t-zegzil-t. t---t: ticreḍt n wunti + zegzil<sewzel* (asway)] → *tawzilt* (aḥerfi)(CNEPRU, 2005 :50). Irem-a ur d-yettwabder deg umawal n Mahrazi (2013);
- *Anuskan* (Berkai, 2007 : 160) [*an*-(alyac n urbib)+ *-uskan* < *askan* (isem n tigawt) → *ameskanay*: am—a-(alyac n yisem n umeskar)+*sken* (amyag aḥerfi) (CNEPRU, 209);
- *Aguskin* « **indexation** » (Berkai, 2007: 209) [*a-* : alyac anisem, *-g-*, *-uskin*] → *tusekna* [*t-*: ticreḍt n wunti, *-a-a* : alyac anisem, *-uskin*] (CNEPRU: 381), ur terri tmara i usnulfu n ulyac amaynut « ag-»;
- *Taginawt* « **énonciation** » (Berkai, 2007 : 179) [*t-inawt* <*tinawt*: énoncé, ag- (azwir) <*-a-* : alyac anisem, *-g-*] → *tasinewt*<*t-t*: ticreḍt n wunti, *-sinew*(CNEPRU: 299) → timenniwt (Mahrazi, 2013:204);
- *Agtalya* « **formalisation** » (Berkai, 2007 : 190) [*a-* : alyac anisem, *-g* : produire, faire, réaliser (P.B), *-talya*] → *asmuley* <*a* : alyac anisem, *-smuley* <*-sm* : alyac n uttway n usway, *-aley*(CNEPRU: 345) → d asuddim; tiyit n talya → d uddus (Mahrazi, 2013:221);

Deg yimawalen n tesnilest i yef d-nsuk tiṭ, ur smersen yiwet n tarrayt n usuddes akked usuddem i usnerni n tayunin yellan yakan

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i usebbed n yirman. Ad naf deg umawal i d-isumer Berkai, timerna n uzwir « yef » ilan anamek n “**méta**” i yirem yellan yakan; ma deg usenfar ilan yiselmaden n tesga n tmaziqt n tesdawit n Bgayet, asebbet n yirman yerzan iger-a yella-d s tmerna n uzwir “*af* neq *afel* (<*fel* >*anfel*), d ayen ara d-mlen yimediyaten-a:

Asumer n Berkai	Asileq n yirem	Asumer CNEPRU	Asileq n yirem	Agdazal-is
<i>ayfinaw</i>	<i>ayef+inaw</i>	<i>Afnaw</i>	<i>af+inaw</i>	Métadiscours
<i>ayefimeslay</i>	<i>ayef+ameslay</i>	<i>afimeslay</i>	<i>af+ameslay</i>	Métalangage
<i>tayfutlayt</i>	<i>ayef tutlayt</i>	<i>tafutlayt</i>	<i>af+tutlayt</i>	Métalangu
<i>Anfelmesli</i>	<i>anfel+imesli</i>	<i>Afelmesli</i>	<i>afel+imesli</i>	métaplasme
<i>anfelnamek</i>	<i>Anfel+aname k</i>	<i>afelnamek</i>	<i>afel+anamek</i>	Métasémie
<i>Aneflisem</i>	<i>anfel+isem</i>	<i>Aflisem</i>	<i>afel+isem</i>	Métonymie

- Kamel Bouamara deg umawal n tesnukyest (2007 :45), isumer-d *tayḍisemt* i yirem **métonymie** (*tayed+isem*);
- Belaid Boudris deg umawal n usegmi, isemres irem *adeḥfawal* (ḍfer+awal) s unamek n **métalangu**

Ad naf deg usebbed n yirman i yef d-tella tesleḍt, asbibb i tayunin n umawal yezdi wuddis deg kra n yirman ugar n wiyad, am wakken i yella, seg tama-nniḍen, umečči deg tayunin n wuddis ugar n tiyad d ayen ara d-mlen:

- **Zeddi n ugar n sant tayunin:** *Amegdazal* (Berkai, 2007:181) [am+gdu+azal (kraḍ n tayunin: tayunt n tjerrumt (am-) + tayunt n umawal (isem) + tayunt n umawal (isem)

<agdazal→ imegdazal (Mahrazi, 2013:46), D amgired n temsislit (timlellit n teŷri:a/i) akked tecređt n usget: d agensan ƴur Mahrazi, d uffiy ƴur Berkai) → agdazal (snat tayunin n umawal:ugdu+azal) (CNEPRU: 308);

- **Tayara n wuddis (amečči deg tayunin) :ismamyag « gérondif »** (Berkai, 2007 : 194) [*<isem, -amyag<eg*, Sg: ismimiyagen → *asemyag<a-*: alƴac anisem, (*i*)sem: nom, (*am*)yag: verbe (CNEPRU: 353)→ *amettagu*,d isem asuddim (isem n umeskar: am---a-) mačči d isem uddis (Mahrazi, 2013:54);
- **Amefƴ-iles/afƴutlay « extralinguistique »** (Berkai, 2007: 185) [*am-*: alƴac n urbib, -efƴ- < ffēƴ, -iles → *afƴutlay<a-*: alƴac anisem,- (*f*)fēƴ, -tutlayt(CNEPRU: 333) → *amefƴutlay* (Mahrazi, 2013:142). Amgired deg umawal (utlay/iles) akked talƴa (alƴac n tjerrumt: a-/am-+tayunt n umawal)+ asileƴ n usget (asget n tayunt 1^{ut} n wuddis *amefƴ-iles*:amefƴ→imefƴen ƴur berkai/asget n wawal am wakken d yiwet n tayunt (asget uffiy).
- **Amefƴ-iyes/afƴiyes « extranucléaire »** (Berkai, 2007: 185) [*am-*: alƴac n urbib, efƴ- < ffēƴ, -iyes < iyes → *afƴiyes<a-*: alƴac anisem,-(*f*)fēƴ, -iyess (CNEPRU: 333). Irem-a ur d-yettwabder deg umawal n Mahrazi (2013);

Am wakken i d-yella umyekcem gar walƴacen n talƴiwin tisuddimin: arbib akked yisem n wallal, isem n tigawt akked yisem akmam (agmuđ n tigawt);

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- *Akarif* « **figement** » (Berkai, 2007: 189) [< akarif (isem n tigawt) <kref]. A.A: *ukarif*, sg : *ikarifen* → *akraf* [a--a : alyac n yisem n tigawt, - *kref* (CNEPRU: 340), d ugur n walȳac n yisem n tigawt : amyag bu kraḍ n tergalin C₁C₂C₃, asebded n yisem n tigawt-ines yettili-d s walȳac : aC₁C₂aC₃. Md : *lmed/kcem*→ *almad/akcam* ;
- *Amaley* « **formant** » [*am-* : alyac n urbib, -*aley*, Sg: *imalȳen* → *asaley* [<s- : alyac n yisem n wallal, -*aley* (CNEPRU: 345). Irem-a ur d-yeddi deg umawal b mahrazi;
- *Amyeḍfer* « **enchaînement** » (Berkai, 2007 : 177) [a- : alyac anisem, -my- : alyac n umyaȳ, -ḍfer]. A.A: *umyeḍfer*, Sg: *imyeḍfaren* → *amsedfer* <a- : alyac anisem, -m- : alyac n umyaȳ, *sedfer* <s- : alyac n uswaȳ, -ḍfer (CNEPRU: 294). Irem-a ur d-yeddi deg umawal b mahrazi;
- *Asulu* « **identification** » (Berkai, 2007 : 205) [< *sulu* <alu <ulu, Sg : *isuluyen*→ *tasmagit*, *akaz*, *akazan* (arbib) <akaz, -an : alyac n urbib, *tasmagit* : d isem n tigawt n umyag smagg<*mmagg* (CNEPRU: 369) → *tukkza*, d isem n tigawt (Mahrazi, 2013:138);
- *Amawal n yilyiten* « **glossaire** » (Berkai, 2007 : 194) [*amawal*, *tamawalt*] <awal, *yilyiten* (+Sg+ A.A) <*ilyi* <alyet, Sg: *imawalen n yilyiten*, d uddus → *awalyet*. awal + (al)ȳet, d uddis (CNEPRU: 354).

3. Amgired deg uswir n umawal

Deg yirman ara d-idefren ad naf amgired gar yimawalen i d-nebder i usawen mačči kan deg wadda n usiley (azar) maca inul ula d tarrayt n usebbed, tikwal ur ten-yezdi ula d anamek, d ayen ara d-mlen yimedyaten-a :

- *Agemmerkid* « **épithétisation** » (Berkai, 2007: 180) [*a-* : alɣac anisem, -g-, -*immerkid* <*ammerkid*]. A.A: *ugemmerkid*. → *tasiyert* < a: alɣac anisem, *siyer*. < s-: alɣac n usway, *tayara* (CNEPRU: 306). Irem-a ur d-yeddi deg umawal n Mahrazi ;
- *Aggir* « **enchâssement** » (Berkai, 2007 : 178) [<*aggir* < *ger*], Sg: *iggiren*. → *asger* < a-: alɣac anisem, -*sger* d asuddim asway (CNEPRU: 294) → *amyedres* (Mahrazi, 2013:45);
- *Agizen* « **émission** » (Berkai, 2007: 177) [*a-* : alɣac anisem, -g-, -*izen*], Sg: *igizan* → *tasgilt* (Mws: 51, CNEPRU: 290). Deg yirman-a, mačči kan deg wadda i mgaraden, *agizen* yebbed yef yisem *izen* s tmerna n walɣac “ag-” ma *d tasgilt* yebbed yef umyag *sgel* s tmerna n tecređt n wunti “t-t” → *tuzzna* (Mahrazi, 2013:306);
- *Ammerkid* « **épithète** » (Berkai, 2007: 180) [*am-*, -*merkid* <*ammerkid*, Sg: *immerkiden*. → *asayar* < a-a-a-: alɣac anisem, -*siyer* (CNEPRU: 305). Gef umgired-nni n umawal, imi isemgared-itén uẓar, yella dayen wugur n unamek, imi *rked* ur d-yemmal tayara → *anemlaway* (Mahrazi, 2013:332);
- *Amginaw* « **énonciateur** » (Berkai, 2007 : 178) [*amg-* (prefixe) : isem n umeskar <*am-* : alɣac n urbib, -g-, -inaw <

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- tinawt], Sg: *imginawen* → *amyini* (Mahrazi, 2013:332) i sin seg uḥar *ny* → *amsinew* < *am-*: alyac n yisem n umeskar, -*sinew*, seg uḥar *nw* (CNEPRU: 298)
- *Aqqiran* « **énonciatif** » (Berkai, 2007 : 178), Sg: *iqqiranen* → *asinaw* [*a-a-*: alyac n urbib, -*sinew*] (CNEPRU: 298);
 - *Araseddas* « **enallage** » (Berkai, 2007: 177) [*ar-*: azwir n unemgal, -*aseddas* < *taseddast*, Sg: *iriseddasen* → *tuyalt* < *t-t*: ticreḍt n wunti, -*uḡal* (deg) (CNEPRU:293). Irem-a ur d-yeddi deg umawal n Mahrazi ;
 - Argal « **fermeture** » ; Urgil « **fermé** » (Berkai, 2007: 188) [*<rgel*]. Sg: *urgilen*. → *asekker*; *amsekker* (CNEPRU: 338)] ; anamek n *rgel*: *gdel abrid* neḡ *akeččum* « boucher », mačči *sekker* neḡ *zmem*;
 - *Asized* « **euphémisme** » (Berkai, 2007 : 182) [*<asized* < *iḡid*, *iḡad*], Sg: *isiḡden* → *tasilhut* < *t—t*. ticreḍt n wunti, *a-*: alyac anisem, -*selhu*, *tafeltest* < *sfeltes* (CNEPRU: 318). Ur terri tmara i usnulfu, imi yella yirem i d-yerran anamek-a;
 - *Asufey* « **exclusion** » ; *Amsufey* « **exclusif** » (Berkai, 2007: 183) [*<am-*: alyac anisem, -*ssufey*], Sg: *imsufyen* → *aštixer* (isem n tigawt)/*aštixran* < *a*. alyac anisem, *sštixer*, -*an*. alyac n urbib (CNEPRU: 327). Irem-a r d-yeddi deg umawal n Mahrazi ;
 - *Ismuddir* « **épiciène** » (Berkai, 2007: 180) [*isem-*, -*muddir* < *amuddir*] Sg: *ismuddiren*. → *azdisem* < *a-*: alyac anisem, -*zd*, *isem* (CNEPRU: 304) ;

- *Ittwag* « **faits** » (Berkai, 2007: 187) [*ittwag* (Sg.) <*attweg* (Sf.): *a-* : alyac anisem, *-ttw-* : alyac n uttway, *-eg*] → *amsir*, *askir* < *sker* (CNEPRU: 336). A.A : *uskir*, Sg : *iskiren*. *Ittwag* deg talya-ines d amyag, mačci d isem [*i-* : amatar udmawan, ud 3, Sf. Ml., *ttw-* : alyac n uttway, *-eg* : xdem;
- *Tabzimt* « **étiquette** » (Berkai, 2007 : 182), Sg: *tibzimin*. → *tazlut* <*asezlu* < *azezlu* : (CNEPRU: 316). Irem-a ur d-yettwabder deg umawal n mahrazi ;
- *Tagrumma* « **ensemble** » (Berkai, 2007 : 179) (L.M : 42, Mws : 52, L.I : 4) [< *gmer* > tagmert] Sg : *tigrumma* → *tayana* : ensemble (<*tayana* : d agraw n wanuyen d yisekla <*qqen* (CNEPRU: 300) ;
- *Tawlellut* « **faisceau** », *Tadla*, Sg : *tadliwin/tidla* → *tafugt*:d tafat i d-ittekken seg kra n teflit (CNEPRU: 336) → *taffa* (Mahrazi, 2013:135);
- *Tilhiyri* « **euphonie** » (Berkai, 2007 : 183) [*tilhi* <*lhu*, -*iȳri*<*tiȳri*, *tayruyit*, *taȳuri* < yer] → *tifselt*: *t—t*: ticređt n wunti, *-if*, - *sell* (CNEPRU: 319) → *talhuselt* (Mahrazi, 2013:59), amgired yella deg tayunt tis snat akked yirem i d-isumer Berkai;
- *Tilyit* « **hiatus** » (Berkai, 2007 : 200) [*t-t* : ticređt n wunti s wazal n uferdis seg ugraw, *-ilyi-*]. Sg: *tilyatin* → *tanza* [< *tanza*: ilem yellan gar tuymas (CNEPRU: 363). Yella yakan wawal, ur terri tmara i usnulfu ;
- *Tuzzla* « **gémination** » ; *Uzzil* « **géminé** » (Berkai, 2007 : 193) [< *tuzzla* d isem n tigawt <*zzel*] → *taslegt*<*t—t*: ticređt n wunti, *a-*: alyac anisem, *-sleg*, *Uslig* (CNEPRU: 350). Sg :

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- tislag*. D ugur n unamek, irem *tuzzla* ila anamek « **extention** » → *adfas* (Mahrazi, 2013:59) d isem n tigawt n umyag d̄fes, ila anamek n « **plier** »;
- *Usfid* « **evanescent** » (Berkai, 2007 : 183) [u-i- : alyac n urbib, -*sfeḍ*] → *attwakkas.a-*: alyac anisem, -*ttwa*: alyac n uttway, -*kkes* (CNEPRU: 322), *usfid* yemmal-d « **effacé** », d *kkes* i iwulmen ugar. Irem-a ur d-yeddi deg umawal n Mahrazi ;
 - *Tizlit* « **intonation** » (Berkai, 2007 : 216) [*t-t*: ticreḍt n wunti s wazal n usemzi, -*izli-*, aḷar *z*l] → *tanyect* <*t—t*: ticreḍt n wunti, -*a* : alyac anisem, -*n*, -(*ta*) *yect*, aḷar *yc* (CNEPRU : 402) → all̄ya, aḷar *L̄y* (Mahrazi, 2013 : 339)
 - *Aguskin* « **indexation** » (Berkai, 2007 : 209) [aḷar : *skn*] → *asimel* (Mahrazi, 2013:59) [aḷar : *sm*l],
 - *Akarif* « **figement** » (Berkai, 2007: 189) [aḷar *krf*] → arasil [aḷar *rs*l] (Mahrazi, 2013:245)

4. Amgired deg uswir n tesnamka: Llan kra n wawalen ur ttwafhamen ara, ur ttuyalen ara yef unamek n wawal-nni. Md: *Accent circonflexe*: ayef < ixef (Berkai) ur yettuḷal ara yer unamek-nni n tefransist. Yerna yiwen d uddus wayeḍ d aherfi. Win i d-yettwasumren deg CNEPRU, d *afeskil n usawen* i d-yerran anamek-nni n tefransist. Gar wuguren n tesnamka i d-nufa gar yimawalen i terza tesleḍt, ad d-nebder:

- *Abadu* « **jointure, joncture** » (Berkai, 2007: 219) [< *abadu* < *bedd, bded* → *tasemyigert* (isem), *semyiger* (amyag); *myiger* (amyag) (CNEPRU: 410), ur terri tmara i usnulfu ney abeddel n wayen yuzzlen, yerna *abadu* ila anamek n wayen ilan asegi ney *tbadut* « **défini** » mačči d asemlil. Irem-a, ur d-yeddi deg umawal n Mahrazi.
- *Udil* « **entravé** » (Berkai, 2007: 179) [*u-i* : alyac n urbib, -*del*] → *amuhas* < *a*— *a*—: alyac n urbib, -*muhes* yellan deg tmaheyt (CNEPRU: 302). D ugur n tesnamka, udil ila anamek n « **couvert** » wala « **entravé** ». Irem-a ur d-yeddi deg umawal n Mahrazi ;
- *Aleqqaq* « **faible** » (Berkai, 2007 : 187) [<*aleqqaq* < *ilqiq*], Sg: *ileqqaqen* → *amanun* (CNEPRU: 335), irman-a i sin, ur d-wwin ara anamek usdid n « **faible** » : *aleqqad* anamek-is *areṭban* ney *alegyan*, d anemgal n *uḥercaw* ney *aezzul*, *amanun* ila anamek n win ur nefrik « **stagiaire** », ahat yif-it yirem *uhzil* ;
- *Akaz* « **Intuition** » (Berkai, 2007 : 216) → *tanka* (isem) <*anka, ankan* (arbib) <*tanka, ankaw* (arbib) <*tanka* + aw : seg umernu *anka, nku* (amyag, *senku*, *tazrenka* (isem) < azr - : imes + *tanka, azrenkaw* (isem <*tazrenka* + aw : seg timenka < im - : alyac anisem + *tanka*, *amenka* (isem/arbib) < am - : alyac anisem + *tanka* : (CNEPRU : 404) ;
- *Araleffey* « **implosion** »; *arulfiy* « **implosif** » (Berkai, 2007: 207) [*ar* : azwir n unemgal, -*aleffey*]. Sg : *iraleffyen* →

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tarafexsīt : *ar-* : azwir n unemgal, *-tafexsīt*, *arafexsay* (a—a-) (CNEPRU: 377) ;

- *Attwasel* « **intelligibilité** » (Berkai, 2007: 212) [*a-* : alyac anisem, *-ttwa-* : alyac n uttway, *-sel*]. Sg : *ittwusal* → *attwasel*, *tanayti* (isem) <*a-*: alyac anisem, *-n-*, *-tayti*, *anaytan* (arbib) <*tanayti* + *-an*: alyac n urbib ; *naytan* (amernu) <(a)*naytan*: (CNEPRU : 393). D *ugur n unamek*, *attwasel* yemmal-d « **intelligibilité vocal** » ;
- *Ayninaw* « **lexie** » (Berkai, 2007 : 225) [*ayen-* <(t)*ayun(t)*, *a-* : alyac anisem, *-yun-*, *-inaw*] Sg. *iyininawen* → *anwal* <*a-* : alyac anisem, *-n*, *-(ama)wal* (CNEPRU: 421), *ayninaw* yemmal-d : *ayn-*: mono- ; *ayn-inaw*: mono-discours ;
- *Imettwasegzi* « **interprétable** » (Berkai, 2007 : 214) [*im-* : alyac n urbib, *-ttwa-* : alyac n uttway, *-segzi* < *zegzi*] Sg : *imettwasegzan* → *attwasegzay.a*: alyac anisem+ *twasegzay*: être interprétable. D *ugur n unamek*, *twasegzi*: être interprété (CNEPRU : 400) ;
- *Anfalan* « **émotif** » (Berkai, 2007 : 177) [*anfal-* <*tanfālīt* <*tanfālīt* → *aḥulfan* <*taḥulfut* <*aḥulfu* <*a-* : alyac n yisem n tigawt, *-ḥulfu*, *-an*: alyac n urbib (CNEPRU:291) irman-a mačči kan deg umawal i mgaraden imi iezel-iten uẓar maca ula d anamek, *anfalan* ur d-yemmal « émotif », yemmal-d “expressif”, d irem *aḥulfan* ilan anamek n “émotif”. Irem-a ur d-yeddi deg umawal n Mahrazi ;
- *Aramzal* « **explétif** » (Berkai, 2007 : 184) [*ar-* : azwir n unemgal, *-am-* : alyac n urbib, <*aza* < *ezl*] A.A: *uramzal*, Sg.

iramzalen → *arzalan* <ar: alyac n unemgal, -azal, -an: alyac n urbib (CNEPRU: 329), d ugur n unamek, *amza!*: valeureux /*aramza!*: lâche, poltron, ur d-yemmal « **explétif** »;

- *Asettef* « **entassement** » (Berkai, 2007 : 179) [*a-* : alyac anisem, -*settef*, *stef*] Sg.: *isettfen*. → *tussda* (CNEPRU: 300). *Asettef* d asrusu n tyawsiwin yal yiwet deg umkan-is ilaqen, anemgal n *tussda* ney *æerram* ;

Ilmend n wumuy n yirman i d-negmer seg umawal n Berkai, nga tasleḍt i wazal n 264 n yirman i yemgaraden yef sin n yimawalen-nniḍen: ama d win i d-sumren yiselmaden n tesga n tmaziyt n Bgayet ama d win n Mahrazi. Asmeskel inul iswiren n tyessa n tutlayt merra, maca s wattug yemgaraden. Amgired meqquer deg uswir n umawal akked tesnamka imi anamek i d-wwin yirman i d-isumer Berkai tikwal yezleg; tikwal, yemgarad ula d adda n usiley-nsen imi lan sin n yizuran yemgaraden. Syin yer-s ad d-yedfer umgired deg talya: afran tewsit deg usiley n wawal, afran n walayac asuddim (adfir “-an” ney azwir “an-” deg urbib), alyac n yisem n tigawt, isem n umeskar, isem n wallal ney akkyaa adda n tisuddma (amyag ney isem, aherfi ney asuddim). Fer taggara, ad d-yedfer umgired n temsiselt (tamlellit, ayelluy n teyi akked tmerna n teyri deg ufeggag, tamsertit, tuttya akked uḍran).

I usmuzey n uselmed, tilawt n tesnirmin yellan ur sishilent ara taekumt yef uselmad deg yiswiren merra:

- Deg tesdawit imi yal aselmad anta tasniremt isemras; s umata ur d-yettakk ara tisenfal yellan i yirem-nni, d tiherci n unelmad ara tent-id-yeskeflen;

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- Deg tesnawit, ayerbaz alemmas akked umezwaru, wid i d-isebdaden iwfulsen mačči yiwen-nsen, tismirmin mgaraden seg uswir yer wayed.

Ihi i usmuzey n uselmed s wudem usdid, isefk ad tili tesniremt timezdit, ara isemlilen iswiren n uselmed merra, ara yesğehden amahil n yimeskaren n tesniremt deg tsudutin, mačči yal yiwen deg teymert-is, s tarrayt-is i yiman-is.

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ADṘIS AFUKLAN N TMAZIṬ DEG YIZEDḠWAN INMETTIYEN (FACEBOOK)

Samira AMARI

Tasdawit Abderrahmane Mira, Bgayet

samira.amari@univ-bejaia.dz

Agzul

Amdan tura, islul-d tignatin timaynutin n tira akka am -sms, Tchat, Courriel, Facebook... - ayen i yeḡḡan udem n tira ibeddel. Asteqsi-nney d wa : amek i d-yettbin uḍris n tmaziṭ deg wayen yettwarun tura s wallalen-a n taywalt laḍya deg Facebook ? Yella-d deg-s ubeddel ? A yadra fkan-d wallalen-a (Facebook) tiwsatin timaynutin ?

Akken ad d-nerr yef yiseqsiyen-a, ad d-negmer kra n yidṛisen iyezzfanen i yettwarun s tutlayt n tmaziṭ deg Facebook rnu ad asen-neg tasleṭt akken ad d-nesken tudḍsa-nsen d yiferḍisen n tutlayt i yettwasqedcen deg-sen. Iswi-nney s leqdic-a ad nḍer ma yella allalen-a s wayes i nettaru tura sean tazriṛt yef yinaw. Ma yella wayen i d-wwin d amaynut, akken ad nxemmem ar sdat amek i nezmer ad ten-nesyer i yinelmaden.

Awalen-iwura : inaw afuklan – izedḡwan inmettiyen – facebook - tudḍsa n yidṛisen – allalen n tutlayt

المخلص

ابتكر البشر وسائل جديدة للكتابة، كالرسائل النصية القصيرة، والدرشة، والبريد الإلكتروني، وفيسبوك، وغيرها، مما غيّر وجه الكتابة. سؤالنا هو: كيف يظهر النص الأمازيغي فيما يُكتب اليوم عبر هذه الوسائل، وخاصة فيسبوك؟ هل تطور؟ هل ساهمت هذه الأدوات (فيسبوك) في ظهور أنواع أدبية جديدة؟

للإجابة على هذه الأسئلة، سنجمع بعضًا من أطول النصوص المكتوبة بالأمازيغية على فيسبوك، ونحللها للكشف عن تنظيمها والعناصر اللغوية المستخدمة. هدفنا هو معرفة ما إذا كانت الأدوات التي نستخدمها اليوم تؤثر على الخطاب. إذا كان ما تقدمه جديدًا، فيمكننا التفكير في كيفية شرحه للطلاب.

الكلمات المفتاحية: الخطاب الأدبي - وسائل التواصل الاجتماعي - فيسبوك - تنظيم النص - الأدوات اللغوية

Résumé

L'homme a inventé de nouveaux moyens d'écriture, tels que le SMS, Tchat, Courriel, Facebook, etc., qui ont transformé le visage de l'écriture. Notre question est la suivante : comment le texte en tamazight apparaît-il dans ce qui est écrit aujourd'hui via ces moyens de communication, notamment sur Facebook ? A-t-il évolué ? Ces outils (Facebook) ont-ils donné naissance à de nouveaux genres ?

Pour répondre à ces questions, nous collecterons quelques-uns des plus longs textes écrits en tamazight sur Facebook et les analyserons afin de montrer leur organisation et les éléments langagiers qui y sont utilisés. Notre objectif est de voir si les outils que nous utilisons aujourd'hui ont un impact sur le discours. Si ce qu'ils apportent est nouveau, nous pourrions réfléchir à la manière de l'expliquer aux élèves.

Mots-clés : discours littéraire, réseaux sociaux, Facebook, organisation du texte, outils langagiers

Abstract

Humans have invented new means of writing, such as SMS, chat, email, Facebook, etc., which have transformed the face of writing. Our question is: how does Tamazight text appear in what is written today via these means of communication, particularly on Facebook? Has it evolved? Have these tools (Facebook) given rise to new genres?

To answer these questions, we will collect some of the longest texts written in Tamazight on Facebook and analyze them to reveal their organization and the linguistic elements used. Our goal is to see if the tools we use today have an impact on discourse. If what they bring is new, we can consider how to explain it to students.

Keywords: literary discourse, social media, Facebook, text organization, language tools

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Amdan n tura, ugar n yimdanen n tsutwin yezrin, yesra i tira s waṭas, ɣas akken allalen n taywalt sruḥen seg tama kra n tewsatın n tira -tabrat d amedaya i ifazen deg waya- marca seg tamanniḍen, slulen-d tignatin timaynutin n tira akka am -sms, Tchat, Courriel, Facebook, atg. - ayen i yeḡḡan udem n tira ibeddel. Dya tura isalen truḥen s lemyawla, tikta ttalent-d din, ttnernin din, ttawḍent akk imedqan n umaḍal gar dqiqa d tayed. Tuget n wid i terza taluft-a d ilmezyen. Win yesēan tiktı ney tamuylı yeḑ kra n temsalt, ad yeereḑ ad d-yejbed ar tama-s wiyiḑ, ad ten-izerrer akken ad seun yiwet n tmuylı. Aseyzen d allal i isexdam akken ad asen-ibeddel rray. Aya yerza meḥsub akk tayulin, tasertit, tasreṭ, tanezzut, agama, tamerit...rtg. Ssexdamen ayen din d ifukal imi akukru-nni i d-yettılın mi ara yettmeslay umdan sdat n wayed ulac-it, (ulac adeg n taywalt).

Asteqsi-nney d wa : amek i d-yettbin uḍris afuklan n tmaziyt deg wayen yettwarun tura s wallalen-a n taywalt ladya deg Facebook? Yella-d deg-s ubeddel, ma nserwes-it d wayen yellan ya ? A yadra fkan-d wallalen-a (Facebook) tiwsatin timaynutin n yimesfukel ?

Akken ad d-nerr yeḑ yiseqsiyen-a, ad d-negmer kra n yiḍrisen imfukal iyezfanen i yettwarun s tutlayt n tmaziyt deg Facebook rnu ad asen-neg tasleḑt akken ad d-nesken tudḍsa-nsen d yiferḍisen n tutlayt i yettwasqedcen deg-sen. Iswi-nney s leqdic-a ad nzer ma yella allalen-a s wayes i nettaru tura seān tazrirt yeḑ yinaw. Ma yella wayen i d-wwin d amaynut, akken ad nxemmem ar sdat amek i nezmer ad ten-nesyer i yinelmaden.

1. Tamaziyt deg wallalen n taywalt akked yizedwan inmettiyen

Tamaziḡt tekcem ḡer wallalen n taywalt laḍya ḡer yizeḍwan inmettiyen am nettat am tutlayin-nniḍen n umaḍal. Attan deg tilizri, radyu, tilifun (sms), internet (WhatsApp, tic toc, Facebook). Dya ḡef uneggaru-ya ara d-yili umeslay deg umagrad-a.

Tura deg Facebook, imsiwal n tmaziḡt segzayen, sendahen, gelmen, sfukulen, ttwellihen, atg. Tignatin i deg tennum tutlayt-a tettili, beddlent. Abeddel-a ur d-yelli ara war kra n tezrirt ḡef tutlayt s timmad-is. Ayen ur neffir deg tallit-a i deg nettidir, dakken inaw yugten deg wallalen-a itiknulujiiyen d inaw yekkaten amek ad d-yejbed imeyri, amek ara as-ibeddel tanila i uxemmem-is. D tamsalt-a i d-ijebden tamuyl-nney. Nra ad nqerreb ḡer-s s udem ussan, ad nzer ma yella iḍrisen-a i deg yuget usexdem n yifukal deg Facebook mgaraden neḡ xaṡi ḡef yinaw imesfukel yellan yakan deg tutlayt n tmaziḡt ama deg timawit neḡ deg tira.

2. Inaw afuklan

Amsiwel ara isxedmen inaw afuklan yesa iswi ama d aflalay¹ neḡ d udrig², iswi-ya ad yeereḍ ad yaweḍ ḡer-s s usexdem n yifukal. Inaw-a yettili s timawit neḡ s tira, d adellel deg radyu neḡ deg tilizri, d tagejdit deg uymis neḡ deg udlis, atg. Asfukel yezmer ad yili deg myal tayult, d tamadwant neḡ d takmam, deg yal tagnit i s-d-yezzin i umdan deg tudert-is n yal ass.

Dya tura izeḍwan inmettiyen d tagnit tamaynut anda imdanen zemren ad d-fken rray-nsen mebla akukru d leḡya imi aṡas n

¹ Aflalay : explicite (Rapport global, 2009).

² Udrig : implicite (Rapport global, 2009).

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temsalsal yecban tasertit, tasreḍt, ansayen, atg. yuḍer yef umdan ad imeslay fell-asent deg tagnatin n menwala.

Iḍrisen d tugniwin i d-negmer seg Facebook rzan aṭas n tayulin : tasertit, agama, timetti, tafellaḥt atg., llan yiḍrisen iyezzfanen, llan imezzyanen. Iḍrisen i d-nextar da d wid i deg ulac tasarit (asexleḍ) gar tutlayin, ttwarun anagar s tmaziyt, imi gar yiswan n leqdic-a ad d-nesken iferdisen n tesnilest i yettwasxedmen deg-sen. Deg tfelwit i d-itteḍdun ad d-nefk izwal n yiḍrisen-a d ugraw ansa i d-ttwakksen.

Tafelwit 1 : Ammud n yiḍrisen

Iḍrisen	Agraw deg uzeṭṭa n facebook
Leeṣwayed-nney ruḥen	Tilawin timaziyin
Ayyer ilaq ad lsent tlawin taqendurt n Leqbayel	Tilawin timaziyin
Later i d-tessegray tiyita n tlawin sdat n warraw-nsent	Tiqbayliyin n Ġerġer
Mascarade deg la cascade de Kefrida	Agama deg Ssaḥel
Tineslemt n lejdud-nney tejla	Imaziyen Anda Ma Llan
Arum s tmaziyt	100% Kabyle Amazigh Berbère
Uṣlet ar wawal	Iqbayliyen Iḥuriyen
Leqrar-is d tafellaḥt a Yiqbayliyen	Iqbayliyen Iḥuriyen

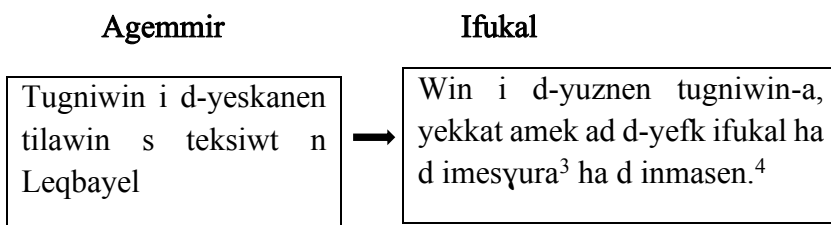
D acu i d rray-nwen ɣef lhijab am wa	J'aime ma Kabylie
Wi dur nḥemmel tezdeg, kerhen Bgayet	Les supporters du M. O. Bejaia
Ayɣer ilmeɣyen akk n Lezzayer byan ad zegren la méditerranée	Nous Immigrés de France NIF
Voti a Yakli	Arraw n tlelli

3. Tasleḍt n yiḍrisen

3.1. Tuddsa n yiḍrisen

Tasleḍt i nga i yiḍrisen i d-negmer seg Facebook tsawed-ay ad d-nsukkes 3 n tyessiwin :

- **Tayessa tamezwarut:** deg-s ala yiwen ugemmir i d-yettbinen ama deg tugna, tabdert, asaru mezziyen, atg. yettafar-iten-d uzwel. Sin akkin amaru ad d-yefk ifukal-is akken ad yesɛu tazriɣt ɣef umselyu. Ad d-nefk amedya deg wayen i d-itteddun.



³ Imesɣura : objectifs (Rapport global, 2009).

⁴ Anemas : subjectif (Rapport global, 2009).

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- **Tayessa tis snat** : deg-s agemmir akked umgelgemmir. D acu da tugna, tabdert ney tabidyut ur d-mmalent ara tamuṭli ney tikti iyef isehbibir umaru maca skanent-d lexsas ney leyḷaḍ n tmuyliwin-nniḍen, meḥsub d agemmir-nni i yekkat ad iseyli.

AGEMMIR

Ifukal da kkaten amek ad zerren s useyzen. Win i d-yuznen tugniwin, yekkat ad d-yefk ifukal d imesyura mgal wayen i d-yeddan deg tugniwin



AMGELGEMMIR

Tugniwin i d-yeskanen tulawin yettwatan. Azwel-nsent : Later i d-tessegray tiyita n tlawin sdat n warraw-nsent.

- **Tayessa tis 3** : D askasi, da amaru deg Facebook yettakk-d asteqsi i wid yettafaren agraw akken ad iẓer leryuy-nsen yef kra n temsalt. Deg yiskasiyen yecban wi, i d-ttbinent tektiwin yemgaraden gar yiεeggalen n ugraw, yal yiwen yetteeraḍ ad d-yefk ifukal, ad iseyzen tiktiwin n wiyiḍ. Tamawt i d-nger da, ifukal imesyura qlil-iten. Aya yezmer ad yili imi iεeggalen sean tilelli ad d-inin ayen i sen-iεejben war akukru imi ur myussanen ara yerna tagnit-nni n taywalt d tuffirt.

Askasi

Asteqsi : D acu i
d rray-nwen yef
lhijab am wa ?



Tiririɣin :
(agemmir/amgelgemmir). Da
ifukal mgaraden ilmend n leryuy n
yal yiwen. Lan wid yellan mgal,
llan wid xaṭi.

3.2. Allalen n tutlayt

Ma d ayen yerzan allalen n tutlayt nsawed ad d-nekkes ayen i
sexdamen yimsiwal s waṭas akka am tenfaliyin n uqenneɛ,
imataren udmawanen, talɣiwin n umyag akked yisuraz. Deg
tfelwit i d-itteḍḍun ad d-nesken aya.

**Tafelwit 1 : Allalen n tutlayt i yettusqedcen sɣur yimsiwal deg
facebook**

Tanfaliyin n uqenneɛ	Imataren udmawanen	Talɣiwin n umyag	Isuraz
- Inzan. - Ifyar n yisefra akked tezlatin. - Tibdar n yimyura.	- Netta/nettat. - Nutni. - Kečč/kem. - Nekni /nkenti.	- Izri. - Ad + urmir. - Amaɣun. - Anaɗ.	- Akka. Am wakken. - Anect-a. - Zeɛma. - Mačči. Ilzem. - Wlukan. Sya d asawen. - Asmi. Ma

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- Aserwes. -Tanfaliyin n tesreḍt. - Tifyar seg leqran.			yella. Segmi. Deqqal.
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Tawsit tafuklant deg tmaziṭt tella s waṭas deg timawit, deg tegnatin n yal ass ney deg yisaragen d tedwilin n radyu d tilizri. Tura tekcem ula deg yizedwan inmettiyen.

« *Anekcum-a yegla-d s tilin n usfukel deg waṭas n tegnatin n umbadel utlayan, amedya izedwan inmettiyen, yef yiwen usentel zemren ad ilin waṭas n leryuy yemgaraden, yal yiwen yetteeraḍ ad d-yesken tamuṭli-s ama s useyzen ney s uqennee.* » (AMARI, 2019: 30).

Anect-a yemmal-d dakken tutlayt tettemhaz ilmend n umhaz anmetti. Daymi deg uselmed/almad n tmaziṭt ilaq ad nsexdem tiwsatin i d-yettwakksen seg usatal anmetti-nsent rnu qerbent yer twennaḍt tidlesmettit n unelmad akken :

1. Ad yizmir ad iseggem tizemmar-is tutlayanin i yesɛa yakan, rnu ad tent-isexdem deg tegnatin sut wuguren yemgaraden.
2. Ad yuṭal d afulman deg ulmad-is ama deg tneyrit ney berra i tneyrit.

Aya yettuɣal dayen ɣer uselmad. Isefk fell-as ad yextir iḍrisen, tugniwin, tibidyutin, iskasiyen i iwulmen aswir-nsen rnu ddan-d s tutlayt tamaziɣt.

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ASELMED N TSENSUQQILT S TMAZIṬT: ANESKIN ṬEF KRA N TEZRA

Salim AYAD

Tasdawit n Abderrahmane Mira, Bgayet

salim.ayad@univ-bejaia.dz

Agzul

Deg umahil-a ad d-nsukk tiṭṭ yef teẓra n tsensuqqilt akked yinawen i d-yellan yef tsuqqilt s umata. ad d-nesken deg-s amek bḍant teẓra-ya ilmend n talliyin, n yimussuyen akked yimenzayen yef tebded yal yiwet deg-sent. Ameslay ad yili daḥen yef tarrayin terrayin i tsemras yal yiwet deg teẓra-ya, ayen i tent-izdin d wayen i tent-isemgarden ama deg tesnarrayt ama deg tmuḥliwin. Aya neddem-it-id seg udlis *Théories et pratiques de la traduction littéraire* n OSEKI-DEPRE Inès 1999, d adlis deg tmeskart tga tasemlilt i teẓra n tsensuqqilt yettwassnen nezzeh. Ihi, nekni d adlis-nni yakan i umi nga tasemlilt, s yin akkin nerra-d tsemililt-nni yer tmaziṭt. Tikti n usuḥel n udlis-a tḥul-d deg tazwara imi sriḥ allal s wayes ara slemdey tasensuḥelt s tmaziṭt. Syin akin nra leqdic-a ad yeldi tawwurt i taḥult d tamaynut deg tmaziṭt imi, akken walay, ulac akka kra n tirmit yettwassnen deg taḥult n tasensuḥelt s tmaziṭt. Yezmer ahat ad yuḥal d allal sya yer zdat i wid teḥna temsalt n uselmed d usuḥel s tmaziṭt.

Awalen-tisura: tasuqqilt, tasensuqqilt, aselmed s tmaziṭt, tiẓriyin tisluganin, tiẓriyin tiglamanin

ملخص

في هذا العمل، سنتناول نظريات الترجمة وتعريفاتها بشكل عام. سنوضح كيفية تقسيم هذه النظريات وفقًا للفترات والحركات والمبادئ التي تركز عليها كل منها. كما سيركز النقاش على مناهج كل نظرية، وما تشترك فيه وما يميزها من حيث المنهجية والرؤى. هذا مأخوذ من كتاب "نظريات وممارسات الترجمة الأدبية" لأوسكي دييري إيناس (1999)، حيث تُلخص فيه المؤلفات نظريات الترجمة المعروفة. إذن، نحن الكتاب الذي ترجمناه بالفعل، ثم ترجمناه إلى الأمازيغية. جاءت فكرة ترجمة هذا الكتاب لأنني كنت بحاجة إلى أداة لتدريس الترجمة إلى الأمازيغية. علاوة على ذلك، نأمل

أن يفتح هذا العمل آفاقًا جديدة في مجال الترجمة إلى الأمازيغية، لأنه، في رأيي، لا توجد تجربة معروفة في هذا المجال. قد يصبح هذا العمل أداة في المستقبل للمهتمين بتدريس الترجمة إلى الأمازيغية.

الكلمات المفتاحية: الترجمة، علم الترجمة، التدريس باللغة الأمازيغية، النظريات القانونية، النظريات الوصفية

Résumé

Dans ce travail, nous examinerons les théories de la traduction et leurs définitions en général. Nous montrerons comment ces théories se répartissent selon les époques, les mouvements et les principes sur lesquels elles s'appuient. La discussion portera également sur les méthodes utilisées par chacune de ces théories, leurs points de divergences et de convergences, tant sur le plan méthodologique que sur celui des points de vue. Cette synthèse est tirée de l'ouvrage *Théories et pratiques de la traduction littéraire* d'OSEKI-DEPRE Inès (1999), dans lequel l'auteure fait une synthèse des théories les plus connues de la traduction. Nous avons donc traduit le livre que nous avons déjà synthétisé en tamazight. L'idée de traduire cet ouvrage est née du besoin de doter le domaine amazigh d'un outil pour enseigner la traduction en tamazight. De plus, nous espérons que cet ouvrage ouvrira la voie à un nouveau domaine de la traduction en tamazight, car, à mon avis, il n'existe aucune expérience connue dans ce domaine. Il pourrait devenir un outil pour ceux qui s'intéressent à l'enseignement et à la traduction en tamazight.

Mots-clés : traduction, traductologie, enseignement en tamazight, théories prescriptives, théories descriptives.

Abstract

In this work we will look at the theories of translation and the definitions of translation in general. In it we will show how these theories are divided according to the periods, movements and principles on which each of them stands. The discussion will also focus on the methods used by each of these theories and what they have in common and what distinguishes them both in terms of methodology and in terms of views. This is taken from the book *Theories and Practices of Literary Translation* by OSEKI-DEPRE Inès 1999, in which the author makes a summary of the well-known theories of translation. So, we are the book that we already translated, and then we

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translated the translation into Tamazight. The idea of translating this book came about because I needed a tool to teach translation in Tamazight. Furthermore, we hope that this work will open the door to a new field in Tamazight because, as I see it, there is no known experience in the field of translation into Tamazight. It may become a tool in the future for those involved in teaching and translation in Tamazight.

Keywords: translation, translation studies, teaching in Tamazight, descriptive theories, prescriptive theories.

Iswi-nney deg umagrad-a d asissen n tirmitt-nney deg uselmed n tsensuqqilt s tmaziyt deg tesga n Tutlayt d Yidles n Tmaziyt n Bgayet. Ad newt ad d-nesken amek i d-yella usmuzey n ulmud-a ilmend n wayen nselmed d wamek nga akken ad d-nerr yer tmaziyt agbur-ines. Aya ad d-yili s uskan n kra n temsirin i d-yuwin yef tsuqqilt/tasensuqqilt, tibatutin-ines, tayulin-ines akked temhezt n tarrayin-ines

Snat n tmental d tigejdanin i ay-yeḡḡan newt ad d-nerr yer tmaziyt agbur n ulmud-a: tamentelt tamenzut segmi temhaz tmaziyt deg yal aḥric n tudert, ama d azayer-ines ama d aselmed-ines, nettwali isefk ad asen-nefk i unelmad allalen, ama d tasniremt ama d imekta, s wayes ara yezmer ad iqabel tilawt n tmaziyt akka tella assa ama deg uselmed-ines ama deg tayulin-iden ama taywalt ney d tagmi. Timentelt tis snat, yas akken teqqen yer tmenzut, simmal yettnerni uselmed s tmaziyt simmal uguren ttalalen-d (ney ahat tibanen-d ugar) ula d tifart-nsen dayen sran i win ara igren afus deg usenfar yecban wa.

Nezra atas n yimahilen i d-yellan yef usmuzey n tezrawin akked yilmuden ama deg tesnilest ama deg tsekla am wayen iga Bouamara (2007), Berkai (2009), Salhi (2012). Syin yer-s, llant-d tezrawin s timmad-nsent i yuran s tmaziyt: Djellaoui (2007a, 2007b)), Salhi (2015a, 2015b), maca ulac ayen d-yuwin yef tsensuqqilt. Nezra dayen akken atas n tezrawin i d-yuwin yef tayult-a am tin n Bala (2002), Ouali (2006), Moulai (2012), Bouamara d Rabehi (2020) snernant ayen din tagmi deg tayult-a. Ihi nekni nra ad d-nger afus n tallelt akken ad nesnerni ugar aselmed s tmaziyt maca ayen yef ara d-nmeslay da ad d-yawi kan yef tbadut n tsuqqilt d uskasi i d-yellan fell-as, maca ameslay ad t-id-nawi kan s tefses, imi nettwali ma nmeslay-d deg telqi ilaq amahil d ameqqran yesran amahil-nniđen.

Ihi, akken ad nsiwed ad d-nmeslay yef tsuqqilt/tasensuqqilt neddem-d timiḍranin tigejdanin n tayult-a seg udlis *Théories et pratiques de la traduction littéraire* n OSEKI-DEPRE Inès 1999. Adlis-a yura s tefransist, tga deg-s tmeskart tasemlilt i tezra n tsensuqqilt yettwassnen s waṭas, yebḍa yef sin n yimuren: amur amenzu d azrayan, yuwi-d yef kraḍ n yimussuyen n tsuqqilt: tizriyin tiluganin, tizriyin tiglamanin akked tezra tinammalin. Deg umur-a tefka-d tadra n yal yiwet deg-sent, tayult-nsent akked tliša-nsent. Amur wis sin, tefka-d deg-s kra n tarrayin d kra n yimediyaten n tsuqqilt yef tutlayin n Lurup, ama yef tefransist ama yef tpurtugit, atg.

Tikti n usuṭel n udlis-a tlul-d deg tazwara imi nesra allal s wayes ara nselmed tasensuqqilt s tmaziyt syin yer-s nra amahil-a ad yeldi tawwurt i tayult d tamaynut deg tmaziyt imi, akken

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nwala, ulac akka kra n tirmit yettwassnen deg taṭult n tsensuqqilt s tmaziṭ, nsaram, sya d afella, ad yuṭal d allal i wid terza temsalt n uselmed d usuṭel s tmaziṭ. Ihi, akken ad d-neddem ayen iwulmen deg udlis-a, nga deg tazwara tasemlilt i uḥric n teṭri s tefransist s yin akin nerra-d taḥawact-nni yer tmaziṭ. Ma d amur wis sin anda i d-tuwi yef usemres n tsuqqilt, deg-s banen-d wuguren s tidet imi, seg yiwet n tama, ulamek ara d-nsuṭel ayen yakk yellan din, seg tama-nniḍen tsemres tutlayin (tapurtugit) ur tsawed yur-sent tmussni-nney. Gas akken yella wayen neḡḡa d wayen neẓgel, uḡur-a newt ad t-nekkes s ubrid-a: anda nwala laqen imedyaten neddem-iten-d seg tezrawin yemmugen yakan yef taṭult-a deg tmaziṭ, d abeddel kan ay nbeddel imedyaten, imi tasuqqilt tamaziṭ/tafransist teqreb yer taṭult-nney irna fell-as i d-llant tezrawin.

Ma d amawal ay nsemres neddem-it-id seg yisegzawalen yellan yakan seg taṭulin uyur i d-tcudd tsensuqqilt am tesnilest d tsekla. Yella dayen wanida i d-nsumer amawal deg teginatin deg ur d-nufi ara ayen iwejden ney ayen iwulmen.

1. Kra n yimenzayen: tasensekka n tsuqqilt

Tasuqqilt d amahil yezdin kra yellan d aḥric n tudert akked kra yerzan tidmi n umdan, temmal-d snat n tyawsiwin, tamenzut terza amahil n tsuqqilt: tigawt n usuṭel yakan, ma d tis snat d agmuḍ n tigawt n usuṭel: adris i d-ittwasuṭlen seg tutlayt-nniḍen. Tasuqqilt d amahil i d-izgan gar sin n yiberdan: amsuṭel yezga gar snat n tutlayin, sin n yidelsan akked sant n talliyin. Tasuṭelt tella-d seg zik n zik, imi llan yiḍrisen i ilan azal n 3000 n yiseggasen gar Yifereunen d yiwet n tyerma qqaren-as s

tefransist (“*les Hitites*”). Tasuqqilt temgared yef usifrer acku ta tettili d tusridt: yiwen ad ittmeslay wayed ad d-ittsuqul deg yiwet n tegnit, irna ta d timawit. Ma d tasuqqilt tebded yef uḍris yuran day deg-s atas n wuguren imi mačči d asuḡel kan seg tutlayt yer tayed ladya deg tsekla.

Da isefk ad nsemgired gar snat n tsekkiwin tigejdanin n tsuqqilt: Tasuqqilt tussnant akked tsuqqilt taseklant. Deg tsuqqilt tussnant amsuḡel yuwi-d fell-as ad yissin akken iwata snat n tutlayin akked tussna lqayen deg taḡult-nni. Tikkwal tasuqqilt teslalay-d taḡulin n tussna ur nelli yakan deg tutlayt yer d-tella tsuqqilt. Ma d tasuqqilt taseklant tla ilugan-is akked tarrayin-is (fell-as ara d-nmeslay s telqi deg umagrad-a), ula d ta nezmer ad nsemgired deg-s tasuqqilt n tesrit akked tsuqqilt n tmedyazt.

Ilmend n waya nezmer ad negzu akken tasuqqilt tebdā d taḡulin, yal taḡult s tarrayin-is akked wuguren-is. S wakka nezmer ad nsebded tasensekka n tsuqqilt:

- 1) Tasuqqilt tussnant/ tasuqqilt taseklant
- 2) Tasuqqilt n tesrit/ tasuqqilt n tmedyazt
- 3) Tasuqqilt s tira/ tasuqqilt s timawit.

Deg tallit deg nella akka, tasuqqilt tuḡal yef tikkelt d amahil akked taḡult n tezrawt. Assa tuḡal d taḡult n tussna i yiman-is qqaren-as Tasensuqqilt. Awal-a yemmal-d tazrawt n tsuqqilt akked tezra i d-ittmeslayen fell-as.

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2. Tizra n tsensuqqilt

Tizra tisluganin, ulac deg-sent uguren imeqqranen: tisluganin d imeskaren i tent-isnennan, tiglamanin seant taɣawsa n tezrawt (seant tasnarrayt, irna ttwassismlent amek yeshal ad izer yal yiwen yef wacu i d-ttawint). Uguren llan ugar deg uqlam akked usismel n tezriyin tinammalin.

Deg tmuyli n tezra tisluganin ilaq ad d-nsuɣel s lekyasa ilmend n tutlayt n tsuqqilt akked yimeyri-nes, ma ulac ilaq ad d-nsuɣel awal s wawal. Deg tezra tiglamanin tasuqqilt d agmuɗ n tayunt n yisudaf utlayanen, ihuskanen, akked isnaktanen i isefk ad d-neglem s wudem amesɣaran (tasnilest) neɣ s wudem animan ilmend n tbadut ay tefka yal yiwet i tsuqqilt. Tizra n tsekka tamezwarut zgant-d deg uzrakud (amezruy), tid n tis snat zgant deg imirakud (imira). ugur ameqqran yella deg tezra tinammalin acku rzant asismel akked tezrawt n wahilen n usuɣel i d-sbedden yimsuɣlen s timmad-nsen i ittnadin ula d nutni ad d-afen tabadut i iwulmen i tayult-a. Tizra-a nezmer ad sent-nsiwel timahilanin skud tasuqqilt d leqdic war tilas neɣ dya d tazuri, lhasun yella umyekcem gar-asent, tilisa-nsent ur rkident ara.

2.1. Tizra tisluganin

Tizriyin-a beddent yef tamawin n umeskar-amsuɣel i d-isegzayen mi ara isuɣul ayen akken mi ayen i ixeddem. Tasuqqilt-a tesmenyif tafulki n umeslay, tekkat ad d-terr aɣris ilmend n wansayen d yidles n tutlayt n tsuqqilt.

2.1.1. Tasut tis XVI, taleslalit deg Lurup

2.1.2. Etienne Dollet, d yiwet n umsuyel, yettuneḥsab d amussnaw amezwaru deg tayult n tsuqqilt, yura adlis *ilugan n tsuqqilt iwulmen*. Deg-s isebded-d kra n yilugan n usuyel:

- 1) Tamussni akken iwata n unamek d usentel yef i d-yuwi uḍris i nra ad d-nsuyel;
- 2) Tamussni akken iwata ama d tutlayt n tamenzut (tutlayt n uḡbalu) ama d tutlayt tis snat (tutlayt n tsuqqilt);
- 3) Ur ilaq ara ad d-nsuyel aḍris awal s wawal;
- 4) Ur ilaq ara ad nsemres s waṭas awalen imaynuten, ilaq ad nseqdec tutlayt timserreḥt n yal ass;
- 5) Ilaq ad d-naf deg uḍris n tsuqqilt ayanib ifulkin, fessus.

Gar tarrayin-nniḍen i yellan deg tallit-a n taleslalit, llan yilugan n tsuqqilt n tmedyezt n Joachim Du Bellay. Akken ad imeslay yiwen yef tezri n tsuqqilt n Du Bellay, isefk ad d-imeslay yef timedyezt-is, tasuqqilt yur-s tetṭef amḍiq wis sin. Fur-s netta tasuqqilt d allal s wayes ara yissin tamedyezt n yimezwura. Hata wamek i isebded timedyezt-is:

- 1) Arwas n yimezwura: ayen yellan d aqbur (tamedyezt n Yigriken) ad t-nerr d amaynu s ucebbeh n wayen i icemten d usegzi n wayen yuʼeren i tigzi;
- 2) Du Bellay yettwali tutlayin mgaradent. Deg tsuqqilt, ilaq ad d-nesnulfu tutlayt d tamaynut. Tasuqqilt tebbed yef urwas, yal tutlayt tla ayen i tt-isemgiriden yef tiyaḍ.
- 3) Tasuqqilt tla assay akked tutlayt i ilaq ad d-nesnulfu.

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Ma d Lemaistre, isebded-d, netta, mraw (10) n yisudaf n tsuqqilt:

- 1) Taɣawsa tamezwarut yer wanda i ilaq ad nerr lwelha deg tsuqqilt (netta yettmeslay yef tsuqqilt seg tlatinit yer tefransist), ilaq ad d-nerr yer tutlayt-nney ayen yellan deg tlatinit awal s wawal blama nettu kra;
- 2) Ilaq ad d-nerr ayen akk ifulkin s tfulki, tugna s tugna, ad nerwes ayanib n umeskar anect nezmer;
- 3) Ilaq ad nsemgired gar tfulki n tmedyezt akked tin tesrit;
- 4) Ur ilaq ara deg tsuqqilt ad nexdem tiseddarin timeqqranin, ney ad nekkas kra war timentelt;
- 5) Ilaq ad neğğ assayen yellan gar yiferdisen n yiwet n tseddart;
- 6) Ur ilaq ara ad nger deg tsuqqilt ayen ur nemɛin, ney ayen ur nezri acuyer i t-id-negra;
- 7) Ur ilaq ara ad nebdu yiwet n tseddart ney yiwet n tefyirt s yiwen umeslay;
- 8) Ur ilaq ara ad d-nger deg tsuqqilt ayen ara ibeddlen anamek n tsuqqilt, ayen ara yesxesren tigzi n tsuqqilt;
- 9) Ilaq ad nsuddes aqris d tifyar yuznen;
- 10) Ilaq ad negzem tiseddarin timeqqranin d tifyar.

3.1.2. Tasut tis XVIII: Amsasa

Deg tallit-a, imsuylen d amsasa ay ttgen. Iswi-nsen d asiweɗ i yimeyriyen idrisen umi beddlen agbur (anamek). Gar yimsuylen yettwassnen deg tallit-a tella Mssa Dacier. Tga atas n

tsuqqilin am (“*Illlade*”) d (“*Odyssée*”) n Homère. Tmeslay-d yef sin n wuguren deg tsuqqilt:

- 1) Uguren n tutlayt s timmad-is;
- 2) Uguren n wazalen inmettiyen n tallit-nni.

Tettwali uguren-a, seg yiwet n tama, d awezɣi ad isiweɗ yiwen ad d-isuɣel tafulki, Imizan, d thuski n tmedyezt n Homère, seg tama-nniɗen, Massa Dacier tettwali tafransist (deg tallit-nni) uread tsaweɛd akken ad tqabel tutlayt am tegrikt.

3.1.3. Tallit tamirant : tasut tis XX

Deg tallit-a, Antoine Berman, imeslay-d yef tuccɗiwin i yeswayayen tasuqqilt, seg-sent isuffey-d kra n yiwelliɛen.

- 1) Tamɣeznazrit: amsuɣel yettaru-d aɗris ilmend n tikti yesɛa yef tuddsa n yinaw. Abeddel yettili yef tyessa n tefyar (d lebni s wadda i tyessa n tefyar), aya yettili-d s tukksa n tullsa. Amsuɣel irennu-d isumar imassayen d yimaɣunen am wakken i d-yeggar dayen imyagen ur nelli yakan deg tefyar n uɗris n tazwara. Maca abeddel ameqqran i d-ittilin d win yetthazen asigez. Tamɣeznazrit d tayuga akked umadwan anida i d-yettili ubeddel n yimyagen s yismawen, ad naf amyag deg uɗris amezwaru, deg uɗris wis sin yettuɣal d isem;
- 2) Asifrer: abeddel yetthaz anamek n uɗris. D aseɣzi n unamek n wayen ur nettwafham deg uɗris amezwaru;
- 3) Aseyzef: d agmuɗ n useɣzi. Aɗris n tsuqqilt yettuɣal d ayezzfan yef uɗris n tazwara.

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- 4) Asfiz: d asnulfu n tefyar ifazen deg tfulki yef tefyar n uḍris amezwaru. Asnulfu-a yerza ayanib. D aseqedec n tutlayt ifazen, tutlayt tamerkantit;
- 5) Asenyes: asenyes yezmer ad yili d aṣaran, abeddel ad iḥaz udem azamulen n wawal, isenyas ula d azal n unamek-is. Asenyes, yezmer ad iḥaz dayen tagetnamka: ad yili wawal yesṣa aṭas n yinumak, deg tsuqqilt ad d-nerr inumak-nni yemgaraden yer yiwen n wawal;
- 6) Asemkifkif: d asddukel n uḍris n tsuqqilt deg yal aswir: amawal, taseddast, tajerrumt, azetta n uḍris amezwaru;

Antoine Berman yesmenyif tasuqqilt yef tṣuri, ma d *Umberto* Eco, seg tama-s netta, yesmenyif taṣuri yef tsuqqilt. Yettwali tasuqqilt d ugur yerzan tutlayt n tsuqqilt. D nettat i ilaqen ad d-taf tifat i wuguren n tesnamka d tesnukyist ay yellan deg uḍris aybalu.

4. Tizriyin tiglamanin

Tizriyin tiglamanin n tsuqqilt mačči d ilugan i d-sebdadent, iswi-nsent d aglam n umahiln tsuqqilt. D tamawin ay xeddment i tsuqilin yemmugen yakan.

4.1. Tadra-nsent

Gar wid i d-izwaren i tezri-a yella Saint Augustin i d-ismren yiwet n tarrayt i ibedden yef yittewlen n wawal d twuri-ines tasugnant. Netta yettwali awal deg-s sin n wudmawen: anamek d yimesli. Tizri-ya tlul-d s wudem unsib deg tasut tis 16 syur Mezeriac (1581) anida i d-yeglem amek i iga Amyot

tasuqqilt deg udlis: *inaw yef tsuqqilt*. Isuffey-d tucçdiwin i yexdem deg tsuqqilt-is.

4.2. Tasuqqilt akked umeslay

Deg tasut tis 20 s temhezt n tussniwin talsanin ladya tasnilest, Jean-René Ladmialr yenna-d tasensuqqilt tufa-d iman-is tekcem deg ubrid n tesnilest akked tsensegmit. Imi nezmer ad d-neglem tisuqqilin ladya seg tutlayt tamenzut yer tutlayt tis snat, nezmer ad nselmed tasuqqilt amzun tezger-d seg tutlayt yer teyed. Tazrawt tatrart tamenzut i d-illan yef tsuqqilt d tin i iga Wibur Marshall Urban (1939), d yiwen uhendazi n tutlayt, d netta i d-imeslayen i tikkelt tamezwarut yef tezmert n tutlayt akken ad tsuqel ney xati. Tazmert-a tcudd yer temgirda yellan gar tutlayin (uguren utlayanen) akked tid i icudden yer yidles (uguren n idelsanen).

4.2.1. Tasyanba timserwest

Deg udlis n Vinay akked Darbelnet *Stylistique comparée du français et de l'anglais 1958* tlul-d tarrayt tamenzut n tsuqqilt i ibedden yef yimenzayen n tussna, d tarrayt timserwest. Nutni meslayen-d yef tayunt n tsuqqilt, ay ttwalin d agraw n tefyar anda tasuqqilt tettili s lğemla, acku tifyar ddsent d tayunin n unamek. Amahil-nsen d aglam n yisuḍaf n tsuqqilt, iswi-nsen d aselmed n tutlayin akked tsuqqilt, sawḍen suffyen-d sa (07) n yisuḍaf igejdanen:

- 1) Aretṭal: mi ara yili wawal deg tutlayt aybalu ur yesi anamek ney awal i t-id-immalen deg tsuqqilt. Md : Ouali (2006 :42): *ttmektayey-t-id mi illa d anelmad*

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deg Ibak (« je le revoyais du temps qu'il n'était encore qu'un brillant élève au **Baccalauréat** ») ;

- 2) Arwas: ad d-nerṭel seg tutlayt tajentaḍt tafyirt u ad tt-id-nsuṭel akken tella yakan deg tutlayt-nni, ama deg wayen yerzan taseddast ney tanfalit. Tutlayt n tsuqqilt ad teffer tafyirt tamaynut. Md : Ouali (deg sb. 43): *ur tezriḍ ara a Mennac tanumi d leada tis snat* (« Ignorestu Menach que l'habitude est une seconde nature ? ») ;
- 3) Tasuqqilt tawlawalt: ur d-ittili ara ubeddel deg urnamek ney deg tenfalit. Md : Ouali (deg sb. 43): *am umeksa deg tlemmast n tjellibt* (“comme un berger au milieu du troupeau”) ;
- 4) Ankaz : d abeddel n yiwen uḥric n yinaw s wayeḍ, melba ma nbeddel anamek n yizen. Md : Ouali (deg sb. 43) : *Nekni s At n Teessast, ur ay-ixuss wara, nezra ma ttruzun fad, ur neqqen ara laḥ* (« Nous de Taassast, à qui rien ne manquait, savions très bien que s'ils buvaient à leur soif, ils ne mangeaient à leur faim ») ;
- 5) Timsenfelt: tettili ma yella tasuqqilt awal s wawal ur d-tsaweḍ ara izen akken iwata deg tutlayt n tsuqqilt. Md : Moulai (2012 :80) : *Deg yiwet n teswiwt yezmer ad yeldi Rebbi tiwwura* (« En peu d'heure, Dieu labeur »)
- 6) Agdazal: zemren sin n yiḍrisen ad d-segzin yiwet n temsalt s useqdec n tenfaliyin yemgaraden. Md : Ouali (deg sb. 44): *deg tsæet-a tṭsen waman d yisyaren* (= “ A cette heure-ci tout le monde dormait”)

- 7) Amsasa: yettili ma yella anamek n yizen n uḍris n tazwara ur yesei ara anamek i t-id-immalen deg uḍris wis sin. Md : (deg sb. 44) : *Akken i iwala Mennac, Meddur yebren uẓar gar wallen-is* (« En voyant Menach, Meddour ne put réprimer un mouvement de contrariété »).

4.2.2. Tamuyli n Jean-René Ladmiral

Yura yiwen udlis isamma-*yas Traduire: théorèmes pour la traduction*, yella gar yimezwura i yesmersen awal tasensuqqilt akken ad tt-id-isken d tayult tussnant i yeffyen i tsekla akked tesnilest, am wakken dayen i isemres awalen : aḍris aybalu (aḍris amenzu), aḍris anican (aḍris wis sin). Ladmiral isumer-d tasnazamult n unamek uffir n wawalen, netta yesmenyif anamek asimyutiki n unamek uffir n wawal, yettwali-t ur iqqin ara yer yiwen wawal maca yer ugraw n wawalen yef wakka i isefk ad nger aḍris deg usatal akken ad nsiwed ad t-id-nsuḡel akken iwata.

4.2.3. Tizri n ugetnagraw

Tizri-ya tettakk azal i umahil n umdan deg yal tayult, tefka azal d ameqqran i tsuqqilt acku tettwali-tt d allal n umyadef gar yidelsan akked tmettiye. Azal n tezri-ya deg tsuqqilt teskan-d azal n tsekla i d-ittwasuḡlen deg ugetnagraw aseklan. Anect-a nezmer ad t-negzu deg semmus n yixfawen:

- 1) Iḍrisen i d-ittwasuḡlen ilaq ad seun assaḡ s sin n yiberdan: win n wamek i d-ttwafernen yiḍrisen syur tsekla i tt-id-isuḡlen akked win n wamek ilaq ad ilint tarrayin timaynutin;

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- 2) Tasekla i d-ittwasuylen tuy amdıq d agejdan deg ugetnagraw aseklan, s wakka ad tsiweḍ ula d nettat ad tessijhed agetnagaw-nni;
- 3) Tasekla i d-ittwasuylen yezmer ur tseεeu ara azal d ameqqran deg ugetnagraw ma yella ur tsaweḍ ara ad d-ternu amaynut ilan azal ugar n wayen yellan yakan;
- 4) Amsuyl yezmer ad yeqqim yeqreb ugar yer uḍris n tazwara blama yeffey seg ugetnagraw n tsekla uyur i d-isuyl;
- 5) Amcabi gar tsuqqilt d ureṭṭal n wawalen-nniḍen s umata.

4.3. Amyadef

Tikti n umyadef deg tsuqqilt temmal-d tasuqqilt s sin yiberdan: yiwēn yettawı kan, ma wayeḍ yettawı ittarra. Anamek-is, ma llant snat n tsekliwin, yezmer d yiwet kan ara d-yawin syur tayeḍ am wakken i zemrent i snat-nsent ad d-awint ta syur tayeḍ. Amyadef ila iluagen-is, d ayen i nezmer ad d-nesken da:

- 1) Tisekliwin ur zmirent ara ad idirent war amyadef;
- 2) Amyadef s umata yettili seg yiwet n tama;
- 3) Amyadef aseklan ur icudd ara yur umyadef deg tayulin-nniḍen.

Amyadef zemrent ad t-id-slalalent atas n tmental deg nezmer ad d-nebder ti:

- 1) Tasarit tgellu-d s umyekcem ma ulac ugur ara as-d-izgen;
- 2) Tasekla aybalu tettwafren-d acku d tamesbayurt;
- 3) Tasekla aybalu tettwafren-d acku tla tazmert;

- 4) Amyadef yettili-d mi ara yili kra n unagraw yesra i wayen ur nelli yakan.

Maca amyadef ila isudaf s wayes itteddu, d isudaf i nezmer ad d-nsegzel da:

- 1) Amyadef yezmer ad yay yiwen kan n uhric n tsekla, s yin akkin ad yay iħricen-nniḍen;
- 2) Iḍrisen i d-ittwasuylen zemren ur seεεun ara tawuri ay lan yakan deg tsekla aybalu;
- 3) Iḍrisen i d-ittwasuylen ttuyalen sehlen, sean ilugan-nsen.

5. Tasuqqilt n tsekla

Bla cekk tasuqqilt n tsekla d tin yakk i ittfen talemast deg tayult n tsuqqilt. S wazal ay tla deg usnerni n tsekla akked taywalt gar yinagrawen iseklanen, timuylwiw i d-yuwin fell-as gtent macci d kra. Nekni deg tegnit-a ad d-nsukk tiṭṭ yef snat n tezra n Meschonic akked tin Etkind.

5.1. Timedyezt n tsuqqilt: Henri Meschonic

Γur Meschonic tasuqqilt n tmedyezt tlaq yerna ad tili deg tizri n wazal d urnamek n yidrisen. Acku tasuqqilt d leqdic agrutlayan, rnu yur-s ilaq ad tt-neħseb am usnulfu s tira. Γef waya i yefka Meschonic azal d ameqqran i wudem amedyazan d wudem inmetti n tsuqqilt.

5.2. Tasensekka n tsuqqilt n ufyir: Efim Etkind

Segmi d-iglem tisuqqilin i d-yellan yef tmedyazt, Etkind, isumer-d ad d-nsuyl tamedyazt s wudem ara yeğğen agbur-is ad

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yeddakel akked talya-ines. Ameskar-a isawed ad isemgired gar sdis n tsekkiwin n tsuqqilt n tmedyezt:

- 1) Tasuqqilt-isali: tettakk-d i yimeyri tikti tagejdant n uḍris amezwaru.
- 2) Tasuqqilt-tasifreft: tesddukul gar tesleḍt akked tefyar.
- 3) Tasuqqilt-awehhi: tasuqqilt-a tsexdam asugen n yimeyri, tettaḡḡa-t ad d-yaf anamek i yiman-is.
- 4) Tasuqqilt-asaz: mi ara yeḥsu umsuyel ur isawaḍ ara ad isuyel akken iwata, yettqerrib kan anamek i ixeddem i uḍris amezwaru.
- 5) Tasuqqilt-alesnulfu: d asnulfu s wadda, tettaḡḡa kan tayessa.
- 6) Tasuqqilt-arwas: amsuyel yettaeraḍ ad d-isnulfu aḍris am uḍris amezwaru.

Awal i d-nuwi da, mačči d agla-nney, akken i d-nenna yakan, d tasuqqilt ay neered ad neg i wayen i d-tuwi Oseki-Depre Inès deg udlis-is. Awal-a ihi, d tamuylī tamatut yef tsensuqqilt, d yiwet n tayult yeččuren d uguren maca yeldi-aḡ-d titṭ yef tixutert-is, tarrayin ay tsemras, akked wassayen-is akked tussniwin i as-d-yezzin am tsekla d tesnilest. S wakka nsawed ad d-nezzi i wayen yellan deg tizriyin n tsensuqqilt, imussuyen-is, akked temhezt-is deg umezruy. Aya ur d-yelli ara bla uguren acku nemlal-d kra n tsekraf, ama d tid n usuyel ama d tid yerzan tasniremt, d anect-a ahat ara d-yeldin tiwwura i yimahilen yecban wa, d imahilen deg ara yili useggem d usnemi ama n wayen nga da ama n wayen gan wiyaḍ.

Awal i d-nuwi deg uneskin-a nra-t ad yili d tamuyli tamatut yef tmiḍrant n tsensuqqilt d uselmed n tmiḍranin i icudden yer-s am tsuqqilt. Ayen i d-nenna yef tbadut n tsensuqqilt d tmuyliwin i d-yuwin fell-as iswi-s d asmuzeɣ n yinaw d-yuwin fell-as ilmend n wayen nesra deg uselmed. Akken i d-nezwar yakan deg umeslay deg tezwart, iswi-nney agejdan d aselmed d usnerni n tayult n tsensuqqilt s tmaziyt i yaɣ-yecqan. Acku, nettwali isefk fell-aneɣ ad asen-nefk i yinelmaden allalen d tarrayin ara srin mi ara ffyen yer unnar. Aya ur d-yelli ara war uguren: llan wid yeqqnen yer yer ugbur ay d-nerra yakan yer tmaziyt, iwæer akken ad tt-igzem yiwen deg rray d acu ay ilaq ad d-neddem d wacu ay nezmer ad nerr deg tterf. Syin akin llan wuguren n umawal, d uguren ay nwet ad nsenyes, neereḍ ad d nsemres irman yettwassnen. Akken yella dayen uɣur n tsuyelt, yef waya nwet ad d-nsuyel tikta u ad asent-nales asenfali akken ad ishilent i yinelmaden.

Akken ibɣu yili lḥal, aṭas n umahil i d-yeggran akken ad nsiweḍ ad d-nerr ayen akk yerzan tayult-a yer tmaziyt. Deg yimahilen i d-itteddun isefk ad d-naf tifrat i wugur n tesniremt n tayult-a. Sya d afella isefk ad nēeddi yer tsuqqilt tuzzigt, d tasuqqilt ara yuwten ad terr igburen i d-yuwin yef tagmi deg unnar n tezrawin n tsuqqilt s umata, ama d tisamiyin neɣ d tarrayin acku nettwali, yaas tella tesniremt, maca aya drus ma yella ur nsaweḍ ara ad d-nerr yer tmaziyt kra din yellan d timiḍrant ara yilin d tadeqqalt, d allal i usnerni n tagmi deg tayult n tmaziyt

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ASELMED N YILMUDEN N UMEZRUY S TMAZIYT

Ali BENCHIKHE

Tasdawit n Abderrahmane Mira, Bgayet

ali.benchikhe@univ-bejaia.dz

Agzul

Amagrad-a ad d-yawi awal yef usissen n tirmitt-iw deg uselmed n yilmuden n umezruy s tutlayt n tmaziyt deg tesga n tmaziyt. Iswi-ines d abeggen n kra n tarrayin i nwal wulment i uselmed s tmaziyt akken ad d-sfaydin seg-sent akk iselmeden i yebyan ad seyren s tmaziyt. S wakka amagrad-a inejred abrid yerza asalu deg tayult-a n uselmed s tmaziyt, ad as-yefk asurif yer sdat. Fkiy-d deg-s tarrayin i smersey deg uselmed n yilmuden n umezruy s tmaziyt, ama d timeyra (timsirin) ney d iwellihen, sissney-d imawalen i sexdamey d wamek i sexdamey awalen d yirman imaynuten.

Awalen isura : Tamaziyt, aselmed, irman, amezruy

المخلص

يتطرق هذا المقال إلى عرض تجربتي في تدريس مقاييس التاريخ بالأمازيغية في قسم الأمازيغية هدفه توضيح بعض الطرق التي نراها ملائمة للتدريس بالأمازيغية لكي يستفيد كل الأساتذة اللذين إلى عرض بعض المناهج التي وجدناها مفيدة في التدريس بالأمازيغية، ليستفيد منها جميع الأساتذة الراغبين في التدريس بها. وهكذا فإن هذ المقال شق الطريق في مجال التدريس بالأمازيغية ويقدم له خطوة إلى الأمام في هذا المجال.

عرضت فيه المناهج التي استخدمتها في تدريس مقاييس التاريخ، سواء كانت دروساً أو أعمال توجيهية، وعرضت فيه القواميس التي أستخدمها، وكيف استعمل المفردات والمصطلحات الجديدة.

الكلمات المفتاحية : الأمازيغية، التدريس، المصطلحات، التاريخ

Résumé

Cet article présente mon expérience dans l'enseignement des modules d'histoire en tamazight au département amazigh. Il vise à clarifier certaines méthodes que nous jugeons appropriées pour l'enseignement en tamazight, afin

que tous les enseignants souhaitant enseigner en tamazight puissent en bénéficier. Cet article ouvre ainsi la voie à l'enseignement en tamazight et constitue une avancée dans ce domaine. J'ai présenté les méthodes que j'utilise pour enseigner les modules d'histoire, tant en cours qu'en travaux dirigés, ainsi que les dictionnaires et la manière dont j'utilise le lexique et la néologie.

Mots-clés : Tamazight, l'enseignement, terminologie, histoire

Abstract

This article presents my experience teaching history modules in Tamazight in the Amazigh department. It aims to clarify certain methods we consider appropriate for teaching in Tamazight, so that all teachers wishing to teach in Tamazight can benefit from them. This article thus paves the way for teaching in Tamazight and represents a step forward in this field. I have presented the methods I use to teach history modules, both in lectures and in tutorials, as well as dictionaries and how I use lexis and neologisms.

Keywords: Tamazight, teaching, terminology, history

Di tazwara ilaq ad d-nesmekti belli tutlayt n tmaziyt ur tuyal ara s shala d tutlayt tayelnawt d tunsibt, maca tenɛettab atas akked yimeynasen n tmaziyt d tmetti tamaziyt s umata. Tusa-d s umennuy d wuguren d tezyent d lehbus, yebda-d umennuy s dixel n Yitri n Tefriqt n Ugafa (ENA) syin yer-s deg Ukabar n Uyref Azzayri (PPA) akked Umussu n Talekt n Tlelliyn Timagdayin (MTLD). Ikemmel umennuy seld timunent almi d-tewwed tefsut n 80 akked tefsut taberkant.

Aselmed s tutlayt tamaziyt d taluft i yef d-yella u mazal yettili-d wawal d uskasi di yal tikkelt d tegnit.

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Deg umagrad-a ad d-meslayey yef tirit-iw deg uselmed n yilmuden n umezruy, seg-sen ad d-nebder:

Azermezruy d teglest n Tefriqt n Ugafa, Tamazya di tallit talem mast, amezruy amiran n Lezzayer akked umezruy asertan d udelsan.

Ad d-meslayey yef tirit-iw deg uselmed s tmaziyt n yimihal n uwelleh akked timeyra (timsirin), ur ntettu dayen tizrawin i xedmen yinelmaden n turagt send ad d-iban unhil n LMD akked tezrawin n yinelmaden n Master.

Ad d-fkey tarrayin i sqedcey deg usmuze y n yilmuden-a d kra wuguren i d-ttmagarey d tifat d yisumar ara yesisehlen aselmed s tmaziyt.

Amek i d-yella uselmed n yilmuden n umezruy?

D acu i d wuguren i d-nettmagar? D acu i d isumar d tifat?

1. Tarrayin n usmuze y

Seg yilmuden n umezruy i slemdey ad d-bedrey:

- Azermezruy d teglest n Tefriqt (Tferka) n Ugafa;
- Lmeyreb (Tamazya) di tallit talem mast;
- Amezruy amiran n Lezzayer.

Ilmuden-a akk slemdey-ten s tmaziyt ama d timeyra (timsirin) ney d imihal n uwelleh.

Nettwellih inelmaden deg tiram-a deg yineskinen d leqdicat-nniḍen i d-ttheffin, i d-sefhamen s tutlayt n tmaziyt. Anda i tella tuccḍa ad tt-nseyti ama d ayen yerzan agbur n umezruy ney d ayen yerzan tuccḍiwin n tutlayt md : tasniremt, nesteqsay yef yisegzawalen i sexdamen. S tarrayt-a inelmaden sfaydin-d aṭas n tyawsiiwin:

- tamussni n tutlayt, s yirman n umezruy i nsexdam akked tenfaliyin i nsemras, rnu yer-s ayen yerzan tamussni n umezruy, s wakka anelmad ad yissin tutlayt d yidles n tmaziyt.
- Seg tarrayin i sxedmey amawal n tmaziyt tatrart (Tmaziyt Tafransist, Tafransist Tamaziyt n Mouloud MAMMERI. Tuget n yirman i yef ttnadiy ufiy-ten deg-s.
- Amawal i yura Budris.
- Dictionnaire kabyle-Français, i yura Jean-Marie Dallet.

Deg yiseggasen-a ineggura sxedmey asegzawal i yura Habib Allah Mansouri s uzwel tasniremt n umezruy. Ma yella ur ufiy ara irman i yef ttnadiy s tmaziyt, semrasey Irman i iqerben yer unamek-nsen, di leḍil ad afey irem i iwulmen. Tikwal ttakkey-asen-d tanfalit s yes-s ara ten-id-sfehmeh awal ney irem i bɣiy. Di tagnatin-nniḍen sekfaley-d awalen iqburen n teqbaylit, i yebdan ttruhun, Md: Amnay zik yella di teqbaylit, di tasut tis 19, Ttadren-t-id imedyazen seg-sen Yusef Uqasi d wiyad, acku

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imiren llan ttradat, ma d tura ur t-ttehwigın ara acku ur t-sexdamen ara di tmetti.

- Yella dayen wawal "aterras" yesca sin n yinumak :
“amdan” akked “aserdas” i ittnayen war aserdun.
Yella wanda ad smersey awal, mi d-yezzi useggas-nniḍen, ad sxedmey awal-nniḍen i t-yifen.
 - Deg tarrayin-nniḍen i sqedced, ttwellihey inelmaden mi ara ad arun irem amaynut ur yettwassen ara, ad arun sdat-s anamek-is s teqbaylit ney s tefransist gar tacciwin, ad ten-ttarun aken-nni yal tikkelt mi ara d-yuṭal yirem-nni, alamma lemnden-t s liser.
- Md: - Tasudest (tastratijit)
 - Tanezzut (tjara)
 - Asatey (lḥers)
- Ma yella di tutlayt n taerabt sexdamen awalen i d-yekkan seg tefransist beddlen-as kan talya, nezmer ad ula d nekni ad ten-nsexdem di tmaziyt, war ma nettu aknawen-is s tmaziyt, Md: Tastratijit (Tasudest).
 - Ur sexdamey ara atas n wawalen d yirman imaynuten di temsirin ney deg yimuhal n uwelleh wa deffir wa, anagar ma ilaq, acku ad yiweir i unelmad akken ad yefhem anamek n tefyirt ney n tseddast

2. Tizrawin

Deg wayen yerzan tizrawin n Master lliq-d s lmendad n waṭas n tezrawin n turagt akked tezrawin n Master, ur

ttafey ara uguren n tutlayt. Tikwal ma yella inelmaden xsedmen irman ur nsehha ara ttwellihey-ten yer yirman i iwulmen, ttwellihey-ten yer yisegzawalen ara hwigen.

Arettal

Awalen n urettal ur ten-tekkes ara, acku d ayen kecmen di tutlayt, ilaq ad lehhun d wawalen-nniđen n teqbaylit akked wawalen imaynuten s wakka ad nesɛu amawal d anesbayur, yal tikkelt d acu d awal ney irem ara nseqdec.

Akk tutlayin rettlent-d seg tutlayin-nniđen, md : tafransist, llan deg-s wawalen n tagnizit, md “Bon week-end”.

Tutlayt taterkit teččur d awalen n taerabt md : tarih, reis, amana, ağıl, felsefa, tiğara, tacakur, merhaba ... mačči d ləib ma nsexdem arettal, awi-d kan ad yekcem wawal-nni di tyessa n tmaziyt

3. Isumar

Ma yella aselmad ur d-yufi ara irem s tmaziyt, yezmer ad t-yeğğ akken yella s tefransist, di laɛdil ad d-yaf irem-nni s tmaziyt, maca ilaq ad t-id-isegzi s tmaziyt akken ad t-fehmen yinelmaden.

- Awifan yal aselmad ad yesmuzey ilmuden-is, kra kra, s tarrayt-a :

-yiwen useggas ad asen yefk agzul s tmaziyt, aseggas-nniđen ad asen-d yefk tamsirt akk s tmaziyt, xas xussen yirman i nettehwīgi, yezmer ad ten-yeğğ akken i llan, ad ten-id isegzi s tutlayt-nney seg laɛdil ad d-naf irman n

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tmaziṭt, s wakka izen ad yaweḍ yer yinelmaden, imiren timsirin ad ilint weḡdent s tmaziṭt ad nernu kan irman n tmaziṭt yer yidis n yirman n tefransist neṭ n tutlayt-nniḍen, ilaq ad nexdem tasuqqilt i unamek mačči d awalen ara neṭṭafar.

S wakka ilaq ad nsexdam awalen imaynuten kra kra, ladya yer yinelmaden n useggas lu, acku yezmer ad yiweir i unelmad ad yefhem tamsirt, md: amuḍin ara yeččen tiεeqqacin n zyada, ad t-ḍurrent aṭas.

Ilaq ad d-nheggi timsirin s tmuyli yer uswir ara nselmed, acku temgarad tutlayt ara nsemres seg uswir yer wayeḍ

Ilaq ad nzer belli llan yirman n umezruy ur asen-tlaq ara srid tsuqqilt md: Ixarḡiyen, ad t-naru akken yella ad t-id-nsegzi s tmaziṭt gar tacciwin (Uffiyen)

Md: Lmeyreb Alemmas ur as-nxeddem ara tasuqqilt i yisem “Lmeyreb” akken ad t-nerr “Amalu Alemmas”, acku d irem amazray, d isem n tmurt n Lezzayer di tallit talemmast.

- Ilaq ad nerr mlih lwelha-nney ma nsuqqel kra n yirman i sxedmen imezrayen ifransisen, md: “La conquête musulmane”, ur as-nxeddem ara srid tasuqqilt “tiwṭi” neṭ “aslak” acku d anekcum, ad t-nsuqqel « Anekcum ineslem »

Di tsuqqilt ilaq ad d-nerr di lbal-nney yer usatal d yimaylayen (taswiεt) amazray n uḍris i nebya ad as-nexdem tasuqqilt.

- Yal aseggas ad nettqeεeid, ad nettseggim timsirin d yirman-nney, izen ad yaweđ akken iwata, inelmaden ur ttafen ara aṭas n wuguren di tira n tezrawin-nsen n Master ney n dukṭura, tamaziyt ad tǧuǧǧeg ugar.

Seg wayen i d-nebser nezmer ad d-nini belli akken i ibeddel uṣayer n tmaziyt deg uwanek azzayri d tmetti, yewwi-d fell-aneṣ s yimnadiyen d yiselmaden deg tesga n tmaziyt ad neddu ula d nekni yer sdat, ad nseqdec tutlayt n tmaziyt akken ad nidir s tmaziyt, rnu yer-s tutlayt-a ad temhaz ad tǧuǧǧeg.

Ma yella nkemmel aselmed s tefransist atan ad nelhu srid yer usenger n tmaziyt, ulac deg umaḍal merra win i iselmaden tutlayt s tutlayt-nniḍen, tafransist s tefransist, tagnizit s tagnizit, talalmanit s tlalmanit...

Ur ilaq ara yal ass ad as-neqqar tamaziyt ur tezmir ara, d nekni i ilaqen ad tt-nerfed, axxam d imawlan-is i t-isalayen. Ilaq yal aselmad ad yerr tamaziyt d lhem-is, terza-t temsalt srid, ilaq ad yesεu lebyi i usnerni d usǧuǧǧeg n tutlayt-nney.

S wakka yewwi-d yef yal aselmad ad yebdu asmuzey n yilmuden i ixeddem, xas ad yili lexsas maca kra kra, alamma yufa-d iman-is nexdem asurif meqqren deg uselmed s tmaziyt.

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ASELMED N TUMZABT : AGBUR D TARRAYT

Brahim HAMEK

Tasdawit n Abderrahmane Mira, Bgayet

brahim.hamek@univ-bejaia.dz

Agzul

Amagrad-u yerza asmuzey n uselmed di tesga n tmaziyt n Bgayet mani aya d-siwley f termit-ik° deg useezem n tumzabt. Aseezem n tumzabt d wen i illan aseggas fayed senn n turagt n tutlayt d yidles n tmaziyt di tesdawiyn mani llant Tsegwin (Yigezda) n Tutlayt d Yidles n Tmaziyt, mani aseggas amezwar, di yeyleb n lħalat, am di tesdawit n Bgayet, eezmen ya tantala tacawit. Aseezem-u n tumzabt izun yef senn yihricen, wen n temsirin d wen n yixeddimen imwellhen.

Awalen-isura : asmuzey, aselmed, tumzabt, agbur, tarrayt

ملخص

يناقش هذا المقال تجربتي مع التدريس أمازيغية في قسم الأمازيغية في بجاية، من حيث علاقتها بتعليم المزابية. يُعد تدريس المزابية جزءًا من برنامج السنة الثانية من برنامج اللغة والثقافة الأمازيغية بقسم اللغة والثقافة الأمازيغية. عادةً، يكون الطلاب قد تعلموا اللهجة الشاوية بحلول السنة الأولى. ينقسم هذا التدريس إلى قسمين: قسم محاضرات وقسم دروس خصوصية.

الكلمات المفتاحية: الأمازيغية، التدريس، المزابية، المحتوى، المنهج

Résumé

Cet article porte sur mon expérience d'amazighisation de l'enseignement au sein du département de tamazight de Bejaia en ce qui concerne l'apprentissage du mozabite. L'enseignement du mozabite concerne la deuxième année licence de langue et culture amazighes au sein des départements de langue et culture amazighes. Généralement en première année les étudiants ont déjà appris le

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dialecte chaoui. Cet enseignement se subdivise en deux parties, une partie concerne les cours et l'autre les travaux dirigés.

Mots-Clés : amazighisation, enseignement, mozabite, contenu, méthode

Abstract

This article discusses my experience with the Amazighization of teaching within the Tamazight Department of Bejaia, as it relates to the learning of Mozabite. Mozabite teaching is part of the second-year undergraduate program in Amazigh Language and Culture within the Department of Amazigh Language and Culture. Generally, by the first year, students have already learned the Chaoui dialect. This teaching is divided into two parts: one part consists of lectures and the other consists of tutorials.

Key Words: Amazighization, teaching, Mozabite, content, method

Amagrad-u yerza asmuzey n uselmed di tesga n tmaziyt n Bgayet mani aya d-siwley f termit-ik° deg useezem n tumẓabt. Aseezem n tumẓabt d wen illan aseggas fayed senn n turagt n tutlayt d yidles n tmaziyt di tesdawiyn mani llant Tsegwin (Yigezda) n Tutlayt d Yidles n Tmaziyt, mani aseggas amezwar, di yeyleb n lḥalat, am di tesdawit n Bgayet, eezmen ya tantala tacawit. Aseezem-u n tumẓabt izun yef senn yehricen, wen n temsirin d wen n yixeddimen imwellhen. Imaṛu, seezamen dey tumẓabt di cra n yiṣerbazen n lwilayet n Tẓerdayt.

Tizzar, tticcey-d awal f umezruy d tmetti n At Mẓab, sinni ad atfey y useezem n tumẓabt mani ẓuney ahil f ukkẓet n tuntiwin :

- Tunt tamezwarut : timsislit-tasenmeslit n tumẓabt;
- Tunt fayed sennet: talṣaseddast n tumẓabt;
- Tunt fayed careḍt: Iḍrisen s tumẓabt d tsuylet-n sen yel teqbaylit;

- Tunt fayed ukkzet: Inzan s tumẓabt d usefhem-nsen s teqbaylit. Dani, ad ucceṛ berč cra si batta i yettilin di useẓzem n tumẓabt.

1. Awal f umezruy d tmetti n Yimẓabiyen

At Mẓab ɛemren agafa n tniri n Lezzayer. Si tuđa tgelda n Yiruştumiyeṛ, ɣelben-ten Yifaṭimiyeṛ, rewlen si Tihert (Tiyaret) ɣel aw n temnaḍt-u di lqern fayed mraw mani ɣan Alɣan n At Mẓab. Sexdamen tineslemt tibatit f wam-u llan deṛ Yibaḍiyeṛ i d-usen si Ġerba (Tunes), si Ġbel ɛemmur, atg.

Tamurt-u n At Mẓab uccen-as isem «Aɣlan», tebɛed s 600 km f Lezzayer tamanayt. Aɛraḇen qqaren-as «Cebket Mẓab».

Ɛer-s leḥdadet:

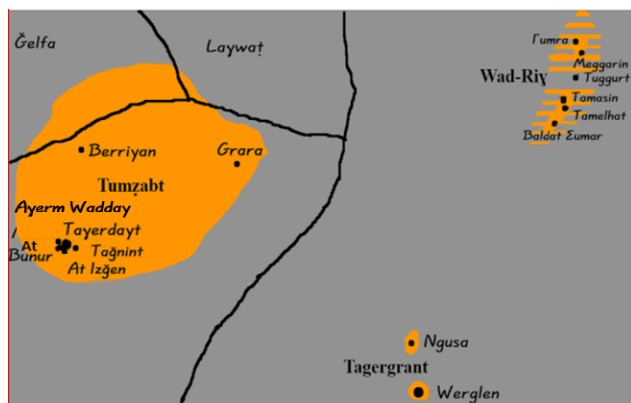
- dḍehret d lwilayet n Laywat;
- dḍehret-tacerqit d lwilayet n Ġelfa;
- tacerqit d lwilayet n Werġlen;
- aqebli d lwilayet n Mnica;
- aɣerbi d lwilayet n Lbayḍ.



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Aylan-u llan sa yiṭerman: semmes llan Iyzer n Mṣab, aw n wemčan yer-s 20 km di tṭul f 2 km di leerd. Taḡnint (Leaṭef) bnan-t aseggas 1012. At Bunur (Bunura) bnan-t aseggas 1046. Tayerdajt bnan-tt aseggas 1053. At Izḡen (Bni Izgen) bnan-t aseggas 1321. Ayerm-Wadday (Milika) bnan-t aseggas 1349. Llan dey senn yiṭerman-iḍḍnin: Grara (100 km dḍehret-tacerqit n Tṭerdajt) bnan-tt aseggas 1630. Berriyan (45 km dḍehret n Tṭerdajt) bnan-t aseggas 1690.

D Tayerdajt i d iyrem ameqqran n At Mṣab, d ammas n lwilayet n Tṭerdajt, sen ad d-tedfer lemdinet n At Izḡen i llan d ul n tdamsa n At Mṣab.



At Mṣab ttwassnen uḡar s lebni-n sen i utfen di tgemmi tadelsant tagraylant n UNESCO ak d tyawsiwin i sexdamen aseswa n batta neklen, dey tafellaḥt . Yeṭleb n At Mṣab xeddmn ttigaret mani aya ten-naf di temdinin timeqqranin n Lezzayer.

At Mzab sawalen tumzabt, d luwet tamaziyt, zeddiy tedder al wass-u, lakin yeyleb si-sen ssnen taɣrabt, d luwet tazennatit mani aya naf dey lehğat n Wad-Riɣ d tgergrant.

Llan balak 1 000 000 i isawalen tumzabt.

Sinni ad natef y useezem n tumzabt

2. Tunt tamezwart: timsislit-tasenmeslit n tumzabt

Tizzar, aseezem ad yili di batta i llan di temsilit d tsenmeslit n tumzabt bac anelmad ad yengem ad isiwel dey ad iqader lmentaq-nes manč i yella, dey ad yessen tulmisin-nes d lxilafat i llan ġar-as d teqbaylit.

D amedya :

- Agemmay n tumzabt, am wenni n teqbaylit, lac yer-s imeslicen-iɣiɣnin:

a, ε, b, c, č, d, ɖ, e, f, g, h, ɣ, i, j, ġ, k, l, m, n, o, p, v, q, r, ɾ, s, š, t, ɥ, u, v, w, x, y, z, ž.

- **Cra n tulmisin timsislanin n tumzabt.**

– [k] cra n yiwalen n tumzabt yedwel d [c, č].

[k] deg kra n wawalen n temzabit yuɣal d [c, č].

Tumzabt	Taqbaylit
cem	kem [kem]
acal	akal [akal]
acanif	akanif [akanif]

– [g] cra n yiwalen n tumzabt yedwel d [ğ, j].

[g] deg kra n wawalen n temzabit yuɣal d [ğ, j].

Tumzabt	Taqbaylit
eğ	eg [eg]
bzeğ	bzeg [bzeg]

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ağem

agem [*agem*]

– Tumẓabt d tameslayt taggayt, yer-s berk imesla aggayen [b, d, g, k, t], lac yer-s imesla izenzayen [b, d, g, k, t] mani taqbaylit yer-s imeslayu aggayen tiččal d izenzayen.

Tumẓabt

ibidi [ibidi]

Ad iṛuḥ [adiṛuḥ].

D azeeluk [D azeeluk.]

Taqbaylit

ibidi [*ibidi*]

Ad iṛuḥ [*adiṛuḥ*].

D ameqqran [*D ameqqran.*]

...

3. Tunt fayed sennet: talyaseddast n tumẓabt

Ad ilmed talya n acc awal n tumẓabt/ taqbaylit: isem, amqim, arbib, amyag, tanzeyt, tasyunt, amernu d tzelyiwin-tiḍidentin.

Deḡ ad yessen tišči n tefyirt taddayt, taḥerfit d tuddist d manč aya yeḡ tuttra d udiwenni s tumẓabt d usedwel-nes yel teqbaylit.

Amedya

Isem d awal i nettsemmi i cra i d-qqaren bunadem (arğaz, imekreḍ, Maziḡ), aḡersiw (ufrič, afunas), taḡawsa (taklut, takmamt), amčan (Bgayet, Tayerdayt), tikti (talwit, lhuriya).

Isegtan n tumẓabt d inni n teqbaylit mxalafen berk di yiwalen ibeddan s tergalt, deḡ di yiwalen n teqbaylit ul yer-sen asget, mani tumẓabt yer-s asget s «id». Isegtan n yireṭṭalen si taḡarabt, inni n nettawmzey di tumẓabt, tilin s «id» neḡ s yisegtan n taḡarabt; taqbaylit, d isegtan n taḡarabt i tsexdam.

Asileɣ n umaruz n tumẓabt d wenni n teqbaylit d iggen, yella lxilaf berk tiččal di cra n yiwalen ibeddan s «irɣ---» si ɣer-sen ujar n sennet teɣra, mani tumẓabt ɣer-sen amaruz tiččal s «yi---» di teqbaylit wel ttbeddlen siwa di cra n yiwalen :

ilindi (azedɣat) → *yilindi*

iɖelli (asennat) → *yidelli*

Amqim d awal i degglen amčan n yisem.

Mennaw n yemqinen n tumẓabt, [k] n teqbaylit neɣ n tmaziɣt yedwel d [c, č]: «*nek*» yucc-d «nec, neč», «*keč*» yucc-d «ceč», «*kem*» yucc-d «cem»... Deɣ, tiččal [t] ideggel d [h]: «*nettāt*» yedwel tumẓabt «nettaha».

D awal i d-qqaren manč iɣa neɣ mani yella yisem i ɣel yeqqen.

Arbib ameskan d awal i d-qqaren mani yella yisem.

	Batta i llan dani.	Batta i llan dinnat.	Batta i llan dinni ɣer-č neɣ abdar.
Irbiben imeskanen iwšilen n tumẓabt	-u	-innat	-nni

Imataren udmawanen n wurmir

UDEM	tumẓabt	Udem	Taqbaylit
u. 1 ^r sf. ml./nt.	-----ɣ	u. 1 ^{re} sf. ml./nt.	-----ɣ
u. f. 2 sf. ml. nt.	t-----d i/y-----	u. w. 2 sf. ml. nt.	t-----d/t/t i/y-----
u. f. 3 sf. ml./ nt.	t-----	u. w. 3 sf. ml./ nt.	t-----

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u. 1 ^r sg. ml./ nt.	n-----	<i>u. 1^u sg. ml./ nt.</i>	<i>n-----</i>
u. f. 2 sg. ml.	t-----m	<i>u. wf. 2 sg. ml.</i>	<i>t-----m</i>
nt.	t-----mt/met	<i>nt.</i>	<i>t-----mt</i>
u. f. 3 sg. ml.	-----n	<i>u. w. 3 sg. ml.</i>	<i>-----n</i>
nt.	-----nt/ net	<i>nt.</i>	<i>-----nt</i>

Asway: leylabiyet irenna «s/ ss/ zz/ čč» i wemyag aherfi.

Tumzabt

inez → sinez

ččer → seččer

čref → sečref

dum → sdum

Taqbaylit

anez → sinez

nker/kker → senker/sekker

kref → sekref

dum → sdum

Talya n wemyag tebna f ufeggag i wuni nmin imataren udmawanen mmiy n umayun. Afeggag yengem ad yili d aherfi (md. ali) mmiy d asuddim mani yella wesway (md. sili), wemyay (md. msili) d wettway (md. ttusili)... dani yer-sen askim d uzar «l». Yella dey yisem anemyag (allay, asili, amsili). Amyag yengem ad yefti imizri, urmir, anađ mmiy d amayun.

Amyag tumzabt yer-s semmes yifeggagen amayer tiččal yemxalaf ufeggag n wussid ilaw d yibaw, amma di teqbaylit yer-s ukkez yifeggagen amayer afeggag n wussid ilaw d yibaw lac lxilaf ġar-asen.

Amyag aherfi	Afegga g n wurmir	Afeggag n yimizri	Afeggag n yimizri ibaw	Afegga g n wussid	Afegga g n wussid ibaw
if	if	if	if	ttif	ttif
<i>if</i>	<i>if</i>	<i>if</i>	<i>if</i>	<i>ttif</i>	

ili	ili	lli/a ⁵	lli	ttili	ttili
<i>ili</i>	<i>ili</i>	<i>lli/a</i>	<i>lli</i>	<i>ttili</i>	
ini	ini	nni/a	nni	qqar	qqir
<i>ini</i>	<i>ini</i>	<i>nni/a</i>	<i>nni</i>	<i>qqar</i>	
as	as	usi/u ⁶	usi	ttas	ttis
<i>as-d</i>	<i>as-d</i>	<i>usi/a-d</i>	<i>usi</i>	<i>ttas-d</i>	

...

4. Tunt fayed caređt: Iđrisen s tumzabt d tsuyelt-nsen yel teqbaylit

Ad ilin cra n yiwelliheñ f tsuyelt ġar tantaliwin timaziñin bac, anđa, anelmad ad yengem ad igđe si tantala yel tiđidet, dani si tumzabt yel teqbaylit ney si teqbaylit yel tumzabt.

Ixeddimen iwellhen : Tamsisliť-tasenmesliť n tumzabt

Aezam n weđris: cra n yinelmaden ad d-ezmen ađris; aselmad, acc tiččelt, ad iseyti si yeerek unelmad, ad sen-d-yetticc lmentaq ilezmen.

– Asefhem n weđris: tizzar d inelmaden aya ad bdan ad d-sfehmen ađris, aselmad ad iseytay.

– Aezam n weđris s usefhem: Anelmad ad iezem acc tiččelt cra yellan ġar senn yisenqađ, ad s-id-yucc tasuyelt-nes yel teqbaylit.

– Ad d-ttsen tulumisin timsislanin n tumzabt i llan di weđris, d manč mxalafent did tantala taqbaylit.

⁵ lli : uđem amezwar asuf d fayed senn asuf d wesget, wiđiđen : lla.

lli : uđem amezwar d wis sin asuf d wesget, wiyađ : lla.

⁶ usu : uđem fayed caređ amalay d wunti d umezwar asget, wiđiđnin : usi.

usu : uđem wis krađ amalay d wunti d umezwaru asget, wiyađ : usi.

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Tasnalʿa

- Aezam n weḍris: cra n yinelmaden ad d-æezmen aḍris; aselmad, acc tiččelt, ad iseyti si yeerek unelmad, ad sen-d-yetticc lmentaq ilezmen.
- Asefhem n weḍris: tizzar d inelmaden aya yenten ad d-sfehmen aḍris, aselmad ad iseytay.
- Aezam n weḍris s usefhem: Anelmad ad iezem acc tiččelt cra yellan ġar senn yisenqaḍ, ad s-id-yucc tasuyelt-nes s teqbaylit.
- Ad d-ttsen yinelmaden ismawen ney imqimen ney irbiben ney imyagen, ney cra šsenf n tzelya, sen ad sen-ġen tasleḍt d manč i ttbeddlen si talya ʿel tiḍiḍentin, deḡ si yella lxilaf d teqbaylit, sen ad ten-d-uccen di tefyar.

Taseddast

- Ad yessen manč tešč tefyirt taddayt d tḥerfit d tuddist n tumzabt (tilawt, tibawt, abhat).
- Tasuyelt n weḍris ʿel teqbaylit s tira: Anelmad ad d-yucc tasuyelt i weḍris s tmeslayt i yessen di tneyrit ney ad tt-id-yeğ si taddart s tira.
 - Aezam n weḍris s usefhem: Anelmad ad iezem acc tiččelt cra yellan ġar senn yisenqaḍ, ad s-id-yucc tasuyelt-nes ʿel teqbaylit. Tizzar, ad s-seytin yinelmaden batta yeerek, sen d aselmad aya s-iseytin batta wel siwḍen.
 - Ad d-ttsen yinelmaden tifyar taddayin ney tiḥerfiyin d tuddisin, sen ad asent-ġen tasleḍt d manč i ttbeddlen si talya ʿel tiḍiḍentin, deḡ batta yella lxilaf d teqbaylit ney lac, ad uccen tifyar-tiḍiḍentin f manč i yella lqaleb.

Adiwenni: ad yessen unelmad ad yeğ asesten-tiririt s tumzabt/taqbaylit.

Tasuyelt n weḍris yel teqbaylit s tira: Anelmad ad d-yucc tasuyelt i weḍris s teqbaylit di tneyrit ney ad tt-id-yeğ di taddart-s s tira.

– Aezam n weḍris s usefhem: Anelmad ad iezem acc tiččelt cra yellan ġar senn yisenqaḍ, ad s-id-yucc tasuyelt-nes yel teqbaylit.

Tizzar, ad s-seytin yinelmaden batta yeerek, sen d aselmad aya s-seytin batta wel siwḍen.

– Asedwel n weḍris s talya n udiwenni (asesten-tiririt) s tira: ad t-ğen acc senn yinelmaden sen ad t-id-eezmen.

– Acc senn yinelmaden ney uğar ad alsen i udiwenni s timawit.

– Acc anelmad ad d-yaru adiwenni-nni s tumzabt d teqbaylit.

5. Tunt fayed ukkzet: Inzan s tumzabt d usefhem-nsen s teqbaylit
Anelmad ad d-ikelleb inzan, tinfusin, tamedyazt ney aḥewwef (ccna)... s tumzabt ad ten-d-isefhem taneyrit, ney ad yeğ afares f cra n usentel aya d-iezem taneyrit. Ad d-yucc tasuyelt-nsen s teqbaylit mani yenğem ad isexdem asegzawal tumzabt-taqbaylit ney cra n usegzawal-wiḍiden.

Azwel: Alem d tzezzart

Iggen wass alem iquerreb yel tzezzart bac ad yecc tifrays, lakin igget tlefsa telwa ammas-s. Ihab, iwexxer si-s. Tazeggart tessent belli yegged si-s, tenna-yas: «Mimi treggled, thabed ?» Iwajeht alem: «Wel tteggdey s tadrwin-nem, ggdey s teymas n tlefsa i llan ammas-nem, lukan wel ggidey ad yiteswaqqes, ad mğey di cared imawen.»

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Asusru:

- alem [aɫɛm], tazeggart [tazegg°art], yegged [yegg°ed], treggled [tregg°led], wel tteggdey [wel ttegg°dey], ggdey [gg°dey], wel ggidey [wel gg°idey].

b, d, g, k, t: ttuntāqen d aggayen [b, d, g, k, t].

ad m-ğey [amğey].

iggen wass [igwas]

Aḍris amezwaru (1^u): tasuyelt yer teqbaylit

Azwel: Alyem d tzeggart

Yiwen wass alyem iquerreb yer tzeggart akken ad yečč ifriwen-is, dacu yiwet tlaḥsa tezzi di tlemmast-is. Yexleč, iwexxer fell-as. Tazeggart teẓra dakken yugad-itt, tenna-yas: «Acimi i trewleč, tugadeč ?» Yerra-yas welyem: «Ur ttagadey isennanen-im, ugadey tuymas n tlaḥsa i yellan deg tlemmast-im, amer ur ugadey ara ad yi-teqqes ad kem-gey (sekrey/ ealley) di kračt themmijin.»

Cra n tulmisin n tumzabt si weḍris:

- tumzabt d tantala taggayt, yer-s imesla aggayen [b, d, g, k, t], lac yer-s imesla izenzayen [b, d, g, k, t]. Gač aw n iwalen i lan imesla-yu ttwantāqen (ttwasusrun) d aggayen [bac, wel gg°idey, iggen, lakin, tifrāy ...];

- taqbaylit, tacawit, tarifit d tmaziyt n Waṭlas Alemmas yer-sen imesla aggayen d yizenzayen. Tumzabt, tacełḥit d tmaheyt lac yer-sen imesla-yu izenzayen;

- iggen < *iyen/yiwen* (tussda n «y» sen yedwel d «gg»);

- alem [aɛɛm] < *alɣem* (ittutɛta «ɣ», «l» yedwel d uffay «l»);
- ɣel < *ɣer* («r» yedwel d «l»);
- tazeggart [tazegg°art], yegged [yegg°ed], treggled [tregg°led], wel tteggdeɣ [wel ttegg°deɣ], ggdeɣ [gg°deɣ], wel ggideɣ [wel gg°ideɣ]; - tumzabt ɣer-s berk senn wanyiyen [g°, k°] mani taqbaylit ɣer-s mennaw n wanyiyen [b°, b°, g°, g°, k°, k°, q°, x°, ɣ°, p°]. Di yeɣleb n tantaliwin llan wanyiyen [g°] d [k°];
- ecc > *ečč*. Di tumzabt «cc» yettqima d «cc», amma di teqbaylit si aɣa yessed «c» ideggel d «čč»;
- treggled, thabed: imataren udmawen n tumzabt am inni n taqbaylit siwa di wudem fayed senn mani taqbaylit ɣer-s mennaw n talɣiwin, t/t---d/t/t/t, tumzabt ɣer-s igget talɣa, t---d;

Tumzabt	Taqbaylit	Tamawt
[tregg°led]	[treggled] [tregglet] [tregglet] [tregglet]	t---d: di teqbaylit d talɣa-yu i ttusexdamen yeɣleb, sen ad d-tas talɣa «t---t», sen talɣa «t—t», talɣa «t—t» bessi a tet-isexdamen.
[thabed]	[thabed] [thabet] [thabet] [thabet]	

- wel tteggdeɣ: tumzabt lac ɣer-s tunt fayed senn n tibawt, mani taqbaylit ɣer-s mennaw n talɣiwin: *ur ttagadeɣ ara, ur ttagadeɣ ani, ur ttagadeɣ ula*. Taqbaylit (tameslayt tasahlit) ɣer-s talɣa «*atḥa*»: *atḥa ttagadeɣ*,

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- tadriwin-nem, ammas-nem: imqimen iwşilen n wayla, di teqbaylit irennu «i», di tazwara deg wasufen, mani ul yelli d anaşli.

Tumẓabt	Taqbaylit	Tamawt
ammas-ik ^o /nu	<i>ammas-iw/inu</i>	nu > <i>inu</i> nek (c < k) > <i>inek</i> nem > <i>inem</i> nes > <i>ines</i>
ammas-c/nec	<i>ammas-ik/inek</i>	
ammas-m/nem	<i>ammas-im/inem</i>	
ammas-s/nes	<i>ammas-is/ines</i>	
ammas-nney	<i>ammas-nney</i>	
ammas-nney	<i>ammas-nntey</i>	
ammas-nwem	<i>ammas-nwen</i>	
ammas-ncemt	<i>ammas-nwent/ nkent</i>	
ammas-nsen	<i>ammas-nsen</i>	
ammas-nsent	<i>ammas-nsent</i>	

- cared < *kraḍ*, ecc < *ekc*: di tumẓabt di mennaw n yiwalen «k» ideggel d «c, č». Deɣ di teqbaylit tiččal «k» ideggel «c, č»: *ečč* < *ekc*, *ticcirt* < *tiskert*, *icc* < *iccew* < *iskew*, *iccer* < *isker*,
 - ad m-ğey < *ad kem-gey*: tiččal di tumẓabt «g» ideggel d «ğ, j».

Asesten-tiririt (s timawit)

F batta d-ihekka weḍris-u?

Aḍris-u ihekka-d f ulem yexs ad yecc tazeggart lakin tella tlefsa telwa ammas-nes f wam-u yegged iwexxer yef-s...

Asepsi-tiririt

Tef wacu i d-isawal weḍris-a?

Aḍris-a iḥekku-d yef welyem yebya ad yečč tazeggart d acu tella tlaḥsa telwa deg tlemmast-is yef waya yugad iwexxer fell-as...

Azwel: Amzenzu (Ttajer) d yined (ššanee)

Ttmeslayen-d yef yiwen wemzenzu d yiwen yined (ššanee) llan d lḡiran. Mmi-s n wemzenzu, yiwen wass, yeyli yer wasif, yezder deg waman. Yezra-t yined, yuzzel yer-s, isellek-it-id.

Azekka-nni, axxam n yined-nni tenter deg-s tmes. Wid i izedyen axxam-nni rewlen. Yelli-s n yined-nni ttun-tt deg yiwet texxamt. Iwala-tt wemzenzu, yewwi-tt-id, syen, yenna-yas i baba-s: «Idelli, keč tesmenēd-d mmi, ass-a, nek smenēy-d yelli-k.»

Adiwenni s tumzabt

A- F batta i d-ḥekkan ?

T- Ḥekkan-d f yiggen ttajer d yiggen ššanee.

A- Batta ttuyen ?

T- Ttuyen d lḡiran.

A- Mani yuḍa memmi-s n ttajer ?

T- Memmi-s n ttajer yuḍa lwad.

A- Melmi i yuḍa ?

T- Yuḍa iggen wass.

A- Batta i s-šaren ?

T- Yeyreq aman.

A- Manayu i t-iregben ?

T- D ššanee i t-iregben.

A- Manč i yezwa yer-s ?

T- Iyer yer-s./ Yezwa yer-s s tɣarit.

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A- Isemnee-t ney uhu ?

T- Ih, isemnee-t.

A- Melmi i tehrek taddart n ṣṣanee-nni ?

T- Taddard n ṣṣanee-nni tehrek l wacca.

A- Man-ten ininni i rewlen ?

T- D ininni i æmren taddart-nni i rewlen.

A- Manayu i ttan ?

T- D yelli-s n ṣṣanee-nni i ttan.

A- Mani i tt-ttan ?

T- Ttan-tt igget tzeqqa.

A- Man-t wenni i tt-iregben ?

T- D ttajer i tt-iregben.

A- Batta iḡa ttajer ?

T- Ttajer yewwi-d yelli-s n ṣṣanee.

A- Menbeəd batta i yenna i baba-s ?

T- Yenna-yas i baba-s : «Asennat, cečči tesmenæd memmi-k°, ass-u necci smenæy yelli-č.»

Adiwenni s teqbaylit

A- Gef wacu i d-isawal weḍris-a ?

T- Isawal-d weḍris-a yef yiwen ttajer d yiwen ṣṣanee.

A- D acu i llan ?

T- Llan d lḡiran.

A- Anda i yeyli mmi-s n ttajer ?

T- Mmi-s n ttajer yeyli yer wasif.

A- Melmi i yeyli ?

T- Yeyli yiwen wass.

A- D acu i s-yedran ?

T- Yezder deg waman.

A- Anwa i t-iwalan ?

T- D şşanee i t-iwalan.

A- Amek i iruḥ yur-s ?

T- Yuzzel yur-s./ Iruḥ yur-s s tazza.

A- Islek-it-id ney ala ?

T- Ih, islek-it-id.

A- Melmi i yerya wexxam n şşanee-nni ?

T- Axxam n şşanee-nni yerya azekka-nni.

A- Anwi wid i irewlem ?

T- D widak i izedyen deg wexxam-nni i irewlen.

A- Anta i ttun ?

T- D yelli-s n şşanee-nni i ttun.

A- Anda i tt-ttun ?

T- Ttun-tt deg yiwet texxamt.

A- Anwa win i tt-iwalan ?

T- D ttajer i tt-iwalan.

A- D acu i yexdem ttajer ?

T- Ttajer yewwi-d yelli-s n şşanee.

A- Syen d asawen d acu i yenna i baba-s ?

T- Yenna-yas i baba-s : «Idelli, kečči tesmeneeḍ-d mmi, ass-a nekki smeney-d yelli-k.»

Azwel: Aydi d terzest d uşeyyad

Iggen weydi yettuḡ yettşeyyed meā bab-s. Yettuḡ ibedd f yigget terzest mani tnas. Yenna-yas s lyec: «Wal tḡerrec, tellid meḡbusa.» Tebda tetterjiji, tenna-yas s lfejjet: «Lukan ad yitettfed batta aya tḡed siḡ-i ?» Yenna-yas: «Ad m-nyeḡ.» Tenna-

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yas tiržest: «Batta rewley ?» Yenna-yas: «Bab-ik° ad m-iney, lac ccekk.» Tenna-yas tiržest: «Batta aya ġey, ad mmtey, batta amuni, semmeḡ-iyi lukan ad rewley.» Si tenna awal-u, terwel. Yergeb-tt aseyyad, yettef di-s, iferrey. Si yexs ad yewwet tiržest, yewwet aydi-s, yenq-it.

Antu d Imeena-s: Wasi i eawnen iman-s, Yucc (Yakuc) ad t-iewen.

Asestan: Manayu i ttuyen yettseyyed meā babs ?

Tiririt: D iggen weydi i ttuyen yettseyyed meā bab-s.

Asestan: F manayu i yettuy ibedd ?

Tiririt: Yettuy ibedd f yigget teržest.

Asestan: Mani tettuy ?

Tiririt: Tettuy mani tnas.

Asestan: Batta i s-yenna ?

Tiririt: Yenna-yas: «Wal therrec, tellid meḡbusa.»

Asestan: Manč i s-tenna ?

Tiririt: Tennayas s lfejjet.

Asestan: Lukan ad yitettfed batta aya ad tged siġi ?

Tiririt: Lukan ad m-ṭṭfey ad m-nqey.

Asestan: Yenna-yas: «ad mnqey.», neq uhu ?

Tiririt: Ih, yenna-yas: «ad mnqey.»

Asestan: I batta rewley, batta aya ad šaren ?

Tiririt: Batta trewled ad m-iney bab-ik°.

Asestan: Batta s-tenna tiržest ?

Tiririt: Tenna-yas tiržest : «Batta aya ġey, ad mmtey, batta amuni, semmeḡ-iyi lukan ad rewley.»

Asestan: Si tenna awal-u, terwel ney uhu?

Tiririt: Ih, si tenna awalu, terwel.

Asestan: Melmi i tt-yergeb uşeyyad ?

Tiririt: Yergebtt aseyyad si terwel.

Asestan: Batta iğa uşeyyad si tt-yergeb ?

Tiririt: Si tt-yergeb yettef di-s iferrey.

Asestan: Manayu i yewwet aşeyyad ?

Tiririt: Aşeyyad yewwet aydi.

Asestan: Batta i şaren i widi ?

Tiririt: Aydi yemmut, yenç-it bab-s.

Asestan: Mimi i temnee tirzest ?

Tiririt: Tirzest temnee amayer terwel.

Azwel: Ttajer d şşanee

Heĳkan Ƴef yiggen ttajer d yiggen şşanee ttuƳen d lĳiran. Memmis n ttajer, iggen wass, yuĳa lwad, yeyreq aman. Yergebt şşanee, iƳar Ƴers, isemneet.

L wacca, taddart n şşaneenni teħrek. Ininni i æmren taddartnni rewlen. Yellis n şşaneenni ttantt igget tzeqqa. Yergebt ttajer, yiwittd, menbeed, yennayas i babas: «Asennaĳ, cečči tesmeneed memmik°, assu necci smenæƳ yellič.»

Adiwenni s tumzabt

A- F batta i d-ħekkan ?

T- Heĳkan-d f yiggen ttajer d yiggen şşanee.

A- Batta ttuƳen ? T- TtuƳen d lĳiran.

A- Mani yuĳa memmi-s n ttajer ?

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- T- Memmi-s n ttajer yuḍa lwad.
 A- Melmi i yuḍa ? T- Yuḍa iggen wass.
 A- Batta i s-ṣaren ? T- Yeyreq aman.
 A- Manayu i t-iregben ? T- D ṣṣaneε i t-iregben.
 A- Manč i yezwa yer-s ? T- Iyer yer-s./ Yezwa yer-s s tyarit.
 A- Isemneε-t ney uhu ? T- Ih, isemneε-t.
 A- Melmi i tehrek taddart n ṣṣaneε-nni ?
 T- Taddard n ṣṣaneε-nni tehrek l wacca.
 A- Man-ten ininni i rewlen ?
 T- D ininni i εemren taddart-nni i rewlen.
 A- Manayu i ttan ? T- D yelli-s n ṣṣaneε-nni i ttan.
 A- Mani i tt-ttan ? T- Ttan-tt igget tzeqqa.
 A- Man-t wenni i tt-iregben ? T- D ttajer i tt-iregben.
 A- Batta iḡa ttajer ? T- Ttajer yewwi-d yelli-s n ṣṣaneε.
 A- Menbeεd batta i yenna i baba-s ?
 T- Yenna-yas i baba-s : «Asennat, cečči tesmenεed memmik°, assu necci smenεey yellič.»

Aslaymu yef tenfalit yuran d timawit : anelmad ad d-ikelleb inzan, tinfusin, tamedyazt ney aḥewwef... s tumzabt mmiy ad d-yeg cra n ufares.

Lac igget tefrit wel tetyehhezhez aḍu.
 Ḥebb aydi s yimis al teqdud sslaḥ sis.
 Wuni ḥefren tirest i yewwas, ad yehwa dis.
 Ḥret, ḥret ay aba, batta wel tusi deḡč, ad tas deḡney.
 Ḥesbi an leεduč, teḡdi an yewwač.
 Wuni ketren imeddučal, ad yeqqim mebla umeddačel.
 Ul n uḥemmaq imis, d yimi n leaqel uls.

Asmađ (semmađ) islemmad tuckerda n teryin.

Iles aweđdi ad yetted twart.

Imi qqsen wel ttitfen izan.

Manč i tzerced aya ad tmejred.

Kull aydi d anebbah imi tewwurt-s.

Wuni yaben, tyab tunt-s.

Srem tayrit tebzeğ; mi teqqur, ad rrzen isennanen.

Melmi yeys hedde, abrid yeqreb; wasi wel iyis hedde, ula yeqreb yebced.

Tmusni tetsella s senn.

Wasi yeşşu tamemt ad yelleğ iğudans.

Wuni nnan war d ayyul ad tişerrem.

Ğir lebyel i nekkern llesls.

Wuni tufid yennu f weyyul-s, ini-as mebruk yis.

...

Di umagrad-u sawley-d manč tteğğey aseezem n tumzabt di tesdawit n Bgayet mani i d-ucceğ tarrayt i sexdameğ i useezem n yinelmaden n useggas fayed sen n turagt. Ineezamen d innini yessnen taqbaylit lakin eezzen tumzabt i tiččelt tamezwart.

Aseezem yettili s tumzabt d userwes n batta yellan s tumzabt d teqbaylit bac ineezamen ad fehmen ujar, değ ad regben batta yellan d lxilaf jar teqbaylit d tumzabt. Aserwes yettili-d di gae yihricen.

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Dani ur d-ucceṭ gaε batta seεzameṭ lakin ucceṭ berč cra n tneqđin di batta i yellan di useεsem n tumzabt di wahil n useggas fayed sen n turagt n tutlayt d yidles n tmaziṭt (zer : HAMEK Brahim, 2023, *Aselmed n tantaliwin tamzabit-taqbaylit*, HCA, Alger) .

Aneεzam lazem si lğihet-nes ad iεzem iđrisen-iđiđnin s tumzabt bac ad tili yer-s lmeεrifet ujar amayar di tneyrit netteğğ cra yiđrisen berč, lac lweqt yeyleb.

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TAYNANTALA D TEGRANTALA D USELMED S TMAZIIT

Saliha IGGUI

Tasdawit n Abderrahmane Mira, Bgayet

saliha.iggui@univ-bejaia.dz

Agzul

Yenna-d Camps deg wawal-is : « Deg umaḍal n tmaziḡt, assa, tira d tudert [...] Amennuḡ ɣef tmaziḡt ur isei la azal la lmeena ma yella ur nezmir ara ad naru s tmaziḡt ».

Tira s tmaziḡt iḍfer-itt usenfali s tmaziḡt n kra yellan d tussna. Aya yuḥwaḡ akk ttawilat i tla tutlayt n tmaziḡt i usnerni n umawal, ama d aretṭal ama d awalnut ama d irem uzzig neḡ d awal awessar, atg.

Gar yiberdan-a merra, ahat leqdic ɣef usmeskel amutlay, ama deg uswir n teynantala ama deg win n tegrantala, s wazal-is, imi d win i izemren ad isnerni amawal n tmaziḡt, deg tegnit-a, anda i d-yewwi ad nselmed tamaziḡt s tmaziḡt.

Awalen isura: taynantala, tagrantala, asmuzeḡ, aselmed, amawal

ملخص

صرح كامبس في خطابه: "في عالم الأمازيغية اليوم، الكتابة هي الحياة [...] لا قيمة ولا معنى للنضال من أجل الأمازيغية إن لم نستطع الكتابة بها".

تقترن الكتابة بالأمازيغية بشرح كل ما هو علمي بها. وهذا يتطلب تسخير جميع الوسائل المتاحة للغة الأمازيغية لتطوير مفرداتها، سواء كانت ترجمة أو كلمة جديدة أو كلمة قصيرة أو طويلة، إلخ.

ومن بين جميع هذه الوسائل، لعلّ العمل على التنوع اللغوي، داخل اللهجات وبينها، هو الأثمن، إذ إنه ما يسمح بتطوير مفردات الأمازيغية، في هذا السياق الذي يتطلب تعليم الأمازيغية بالأمازيغية.

الكلمات المفتاحية: علم المعاجم، القواميس، المعاجم، التصنيف حسب الترتيب الجذري، المجال المعجمي

Résumé

Camps a déclaré dans son discours : « Dans le monde de Tamazight, aujourd'hui, l'écriture est la vie [...] La lutte pour Tamazight n'a aucune valeur ni aucun sens si nous ne pouvons pas écrire en Tamazight. »

L'écriture en Tamazight s'accompagne de l'explication en Tamazight de tout ce qui relève de la science. Cela nécessite tous les moyens dont dispose la langue tamazight pour développer son vocabulaire, qu'il s'agisse d'une traduction, d'un nouveau mot, d'un mot court ou long, etc.

Parmi tous ces moyens, le travail sur la variation linguistique, tant au niveau intradialectal qu'interdialectal, est précieux, car c'est lui qui permet de développer le vocabulaire de Tamazight, dans ce contexte où il est nécessaire d'enseigner Tamazight en Tamazight.

Mots-clés : dialecte, grammaire, contexte, enseignement, dictionnaire

Abstract

Camps stated in his speech: "In the world of Tamazight today, writing is life [...] The struggle for Tamazight has no value or meaning if we cannot write in Tamazight".

Writing in Tamazight is accompanied by explaining everything scientific in Tamazight. This requires all the means at the disposal of the Tamazight language to develop its vocabulary, whether it be a translation, a new word, a short or long word, etc.

Among all these means, work on linguistic variation, both intradialectally and interdialectally, is perhaps most valuable, as it is what allows for the development of Tamazight vocabulary, in this context where it is necessary to teach Tamazight in Tamazight.

Keywords: dialect, grammar, context, teaching, dictionary

Deg wayen yerzan aselmed n tmaziɣt, aselmad isemras kra n ttawilat yecban aretṭal, tasuqqilt, iwalnuten deg waṭas n teginatin, ladya deg usegzi n temsirin anda deg tuget n teswiɛin isenfalay s tmaziɣt, timussniwin i yesɛa s tutlayin tijentaḍin.

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Rnu yer waya, deg unnar n uselmed n tmaziṭt, llant teginatin anda aselmad yettuṭal yer yisegzawalen n tsenfal n tmaziṭt yemxalafen deg unadi n yirem iwulmen.

Deg tekti-nney tuṭalin yer tsenfal n tmaziṭt yemxalafen ama deg uswir n taynantala ama deg win n tegrantala, ahat d ayeṇ ara yesnernin amawal n tmaziṭt, amawal-a i neḥwaḡ ass-a s lḡehd akken ad nqabel lixsas i deg tella tmaziṭt. Ihi iswi-nney d asemres n usmeskel-a deg usnerti n umawal n tutlayt n tmaziṭt.

Di tazwara ad d- nuṭal yeḥ kra n tnaktiwin icudden yer tesnantala d usmeskel amutlay; syin akin ad d-nefk kra n yimediyaten yeḥ wamek i nezmer ad nfares asmeskel-a n tutlayt n tmaziṭt. Asmeskel-a ad t-nwali d agerruj i seg ara d-nagem, mačči d tawayit ara nwet ad nsemsawi.

Tasentala d aḥric seg tesnilest, d tussna i d-ilethan s uḡlam d userwes n yinagrawen intalayanen n yiwet n tutlyat deg tallunt d usebeyyen n tilisa-nsent. Tettwahseḥ dayen “ tsentala ” d awal yettuseqdec i uḡlam n yiwet n tmeslayt i yiman-is war ma nserwes-itt d tmeslayin yellan tama-s neṭ tid i d-yekkan seg yiwet n twacult.

Ma yella nebya ad d-nmeslay yeḥ umezruy n tlalit n tsentala, ilaq ad nuṭal yer wasmi yebda umdan iserwas gar wamek yettmeslay netta d wamek ttmeslayen wiyad.

Deg wayen yeenan tasentala n tmaziṭt, tizrawin timezwura llant-d s lmendad n R. Basset. Leqdic amezwaru i yettusemman s unamek ussan d tasentala n tmaziṭt, yettuṭal yer taggara n tsuta

tis XIX s tezrawin tisdawanin i yexdem deg useggas n 1883. Tizrawin-is timezwura isuffeɣ-itent-id d imagraden « *Note de lexicographie berbère* », deg taɣunt *Le Journalle Asiatique* anda ad t-naf yal tikkelt ad d-imeslay ɣef yiwet n tantala.

Tizrawin-is ttawint ɣer tdukli n tantaliwin n tefriqt n ugafa ddaw n yiwet n tutlayt d tin n tmaziɣt. Deg useggas n 1887, yura-d: *Tamziɣt tebɗa ɣef waɗas n tantaliwin, seg temdunin n tniri n Siwa deg tliša n Maser armi d Sinigal (Zennag), seg Yilel Agrakal (Rrif, Bgayet, At Mnaser) armi d akin i Tumbuktu (Awlemmiden). Yiwet seg-sent tejla deg tallit n tura “le gouanche”, i yufan Ispenyulen tettwaseqdec deg tegzirin Tikanariyin asmi i tt-kecmen.*⁷

Igmaɗ uɣur yewweɗ R. Basset, yes-sen ttwassnant aɗas n tantaliwin akked tmeslayin n tmaziɣt n tefriqt n ugafa, yenɣer abrid i tezrawin i d-iɗefren.

Syin akin, A. Basset isewsee tasentala n teqbaylit, D amezwaru i yesxedmen tikerɗiwin tutlayanin i tezrawin n trakalt tutlayant deg leqdic-is « *Geographie linguistique de la Kabylie* », i d-yeffyen deg useggas n 1929 ɣef usmeskel amawalan deg teqbaylit.

⁷ « *Le berbère est divisé en plusieurs dialectes parlés depuis l'oasis de shoah sur les frontières égyptiennes. Jusqu'au Sénégal (Zénaghe) et depuis la Méditerranée (Rifain, Bougie, Beni-Menacer) jusqu'au-delà de Tombouctou (Aouelimiden). Un d'entre eux s'est éteint dans les temps modernes, le Guanche, que les Espagnols trouvèrent en usage dans les Canaries au moment de la conquête* ». (BASSET A., 1887 : 282).

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Tamuyli n A. Basset yef tantaliwin n tmaziyt ur temgarad ara yef tin n R. Basset, ad d-negzu anect-a seg wayen i d-yenna (A. Basset) : « *Lsas icerken tajerrumt n tantaliwin n tmaziyt, ilmend n wayen nettawli, yettban-d d yiwen seg tterf armi d tterf, ur nezmir ara ad d-nini llant atas n tutlayin, maca d yiwet kan.* »⁸

Ṣlaḥsab n A. Basset, ulac iskat i aṭ-d-yesbanayen tilisa n yiwet n tmeslayt (ur rkident ara deg trakalt. *Yal tumant (phénomène) s umkan-is, tettili s yiman-is, s tewsee-is [...] annar antalan n kra n tentala ur nezmir ara ad t-negzu*⁹.

S tezrawin n umassan-a tettwassen tmaziyt ugar n wakken tella uqbel, isissen-itt-id deg wayen yerzan tayessa-s d trakalt-is deg tefriqt n ugafa, yerra tmaziyt d tagraylant.

1. Asismel n tantaliwin n tmaziyt

Seg wakken tamaziyt frurint-d seg-s atas n tantaliwin ur nerkid ara deg trakalt, kra n yimussnilsen eerḍen ad tent-id-sisemlen.

Iskat i yettwaddmen akken ad semgirden gar tantaliwin n tmaziyt mgaraden, llan wid yellan d imutlayanen, llan wi yellan d irmutlayanen.

⁸ « *Le fonds commun grammatical, pour nous en tenir à cet aspect essentiel, est si prédominant et si souvent absolument identique de bout en bout du domaine, qu'il n'y a jamais lieu de parler de plusieurs, mais d'une langue seulement* ». (BASSET A. 1959/ 39).

⁹ « *Les critères de variation linguistique ne se superposent pas [...], chaque phénomène a son aire, portant sa vie propre, son expansion personnelle [...] l'aire d'un dialecte est quelque chose de fugitif* ». (BASSET A. 1959).

Seg taggara n tsuta tis XIX, mi bdan imussnilsen sqerdicen ɣef usentel n usismel n tantaliwin d tmeslayin n tmaziɣt, ar tura, mazal ur iban ara usismel akken ilaq, acku ulac aṭas n tezrawin ma yella nekkas adlis n WILLMS deg useggas n 1980, nezmer ad d-nini ulac amahil yemmugen ɣef ddemma n wanect-a, ayen yellan, d imagraden yettwarun akka d wakka i d-yeffɣen deg tesɣunin neɣ ttwarun deg yidlisen n tesnilest n tmaziɣt s umata.

1.2. Asismel ilmend n yiskat n umezruy

Asismel-a yeqqen ɣer tmetti d umezruy n Yimaziɣen, yeqqen ɣer tsekla taɛrabt n tallit talem mast, anida i semgirden gar sin yigrawen: Izennatiyen akked yisenhaɣiye. Ibn Khaldoun yebḍa Imaziɣen ɣef kraḍ n yigrawen: Masmuda, Isenhaɣiye, d Yizennatiyen. Imassanen ass-a ttuɣalen ɣer usismel-a deg tezrawin-nsen.

1.2.1. Asismel n R. BASSET

D amenzu i iɛerḍen ad d-yefk asismel i tmeslayin n tmaziɣt deg udlis i wumi isemma: “*Manuel de langue kabyle*” deg useggas n 1887, anida i yeddem aswir n tesnilest akken ad yeg asismel-ines, isaweḍ ad isemgired gar kraḍ n yigrawen:

-Tantaliwin iɣehden, i deg ara naf tatergit n ugafa, taqbaylit (tazwawit akken i as-isema netta), tacełḥit, taɣdamsit, tasiwit, atg.

-Tantaliwin iḍeɛfen i yezdin tatergit n Awlemmiden, tazennagit, tantala n Guanche.

Ɛer taggara d tantaliwin tilemmasin, i deg tella trift, tzennatit, tacawit, atg.

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1.2.2. Asismel n M. A. HADDADOU

Isasmel timeslayin n tmaziyt ilmend n wamek i llant deg trakalt. Imi mazal ur nesēi ara iskat isnilsanen iḡehden yef wacu i nezmer ad nettkel deg usismel, yefka-d asumer-a: *Deg uraḡu n yiskat igerrzen i usismel n tentaliwin n tmaziyt ad d-nsumer aḥraz n usismel yebnan yef trakalt, imi ur yelli ara d aramek (arbitraire) am wiyad. Maca ur nettyimi ara deg beṭṭu-nni aqbur isemgirden kan gar tamaziyt n ugafa d tin n unzu*¹⁰

1.2.3. Asismel n K. NAIT-ZERRAD

Yenna-d “*Neered ad d-nger deg leḥsab amur ameqqran n tmeslayin n tmaziyt*”¹¹. Isekat-is rzan yakk iswiren n tutlayt: tasniselt, tasnalṡaseddast d umawal. Maca yettwali “*ilaq usekcem n yiskat irutlayen deg taluṭṭ-a n usismel, ilaq dayen userwes gar waṭas n tmeslayin s usekcem n trakalt i wakken ad nawed yer yigmaḍ igerrzen*”

Ihi, nettwali ulac amsefhem gar yimussnilsen yef usismel antalan n tmaziyt, ama d wid yeddmn iskat utlayanen ney wid ifernen iskat irutlayanen (tarkalt d tesnilestmettit), yal wa yeḍfer tarrayt i iwala twulem.

2. Tasentala n teqbaylit

¹⁰ « *En attendant des critères de classification plus rigoureuse des dialectes berbères, nous proposons de garder la classification géographique qui, somme toute, n'est pas plus arbitraire que les autres. On dépassera cependant, le clivage traditionnel en deux zones, berbère nord / touareg [...]*». (HADDADOU M. A., 2007 : 16).

¹¹ « *On a tenté de prendre en considération le plus grand nombre de parlers possibles, en englobant tout le domaine berbère*». (NAIT-ZARRAD K., 2004 : 86)

Seld tizrawin n A. Basset, ulac atas n tezrawin i d-yemmugen, ad d-nebder Kh. MADOUÏ (1995) i ixedmen tazrawt s yisem “*Contribution à la géographie linguistique de la petite kabylie*”, d K. NAIT-ZERRAD (2004) yebdan taqbaylit ilmend n trakalt s yisefran imutlayen yef 04 yihricen (*blocs*)

2.1.Kra n yittewlen n teqbaylit deg umawal

Taqbaylit, am tentaliwin n tmaziyt, ihuz-itt uzerrer n tutlayin n yiwerfan i d-ikecmen yer tefriqt n ugafa, ladya taerabt (taklasikit d tyerfant) d tefransist.

Dya ad naf atas n yirettalen n taerabt i d-ikecmen yer teqbaylit ladya tayunin n umawal yerzan ddin (ttmana, laenaya...), tadbelt ney tasertit, tanzut (sselea, raslmal...).

-Irettalen i d-yekkan seg tefransist rzan tudert tatrart: ttumubil, lisans, akamyun, lmakyaj ...).

-Taqbaylit tehrez kra n tayunin tiqburin i inegren deg tuget n tantaliwin, amedya, amyag aru.

- Tayunin i d-ikecmen yer teqbaylit ur ttyamant ara akken llant, maca tettbeddil temsiselt-nsent (Faïma / Façma), tasnalya-nsent (Saïda /Taseedit), d unamek-nsent (ğamaa -tajmaet).

3. Asmeskel amutlay

Asmeskel amutlay ihuz yal tutlayt seg tutlayin n umaçal acku yal tutlayt deg-s tantaliwin d tmeslayin yella gar-asent usmeskel. Asmeskel-a yekka-d seg ubeddel i d-iderrun yef tutlayt. Llant tmental tsnilsanin, llant tmental ffyent i tesnilest. Tmental

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yeqqnen yer tesnilest, d abeddel i d-iderrun deg kra n uswir n tyessa n tutlayt yecban tamsisliṭ, tasnalṽa d umawal. Ma d ayen yeenan timental yeffyen i tesnilest d abeddel yerzan timetti d usemres n tutlayt, imi ti gellunt-d s ubeddel deg tutlayt. Dṽa ulac tutlayt i yezdin merra ulac deg-s asmeskel. Asmeskel amutlay yettili-d ilmend n kuṽ n tmental :

-asmeskel azgerkudan: ilmend n wakud tutlayt tettbeddil seg tallit yer tayeḍ, acku ttnulfunt-d tyawsiwin d tatarin ney d timaynutin dṽa yettnerni umawal-is, tikwal truḥunt tyawsiwin, ineqqes umawal-ines.

-asmeskel arakalan: asmeskel ilmend n trakalt tettbeddil deg-s tutlayt deg temnaḍt yer tayeḍ.

-Asmeskel anmetti: imi tettemgirid tutlayt gar yimsiwal-ines ilmend n tuzuft, ilmend n leemer akked uswir n tyuri.

-asmeskel ilmend n tegnit n taywalt d usatal imi tutlayt n umsiwel tettbeddil elahṣab n usentel n yinaw d tegnit i deg yettmeslay.

Asmeskel amutlay yal tutlayt, nenna-d d abeddel i d-iderrun deg yal aswir seg yiswiren n tyessa-ines.

Nezmer s umata ad neg agzul-a akken ad d-nsegzi asmeskel-a amutlay:

-asmeskel amsislan: d asmeskel i d-igellun s ubeddel n yimesla ney deg ususu-nen.

-asmeskel asnalṽan: abeddel yettili deg talṽa n wawalen, asiley n wawalen s tmerna n kra n walṽacen ama deg usuddem ama deg usuddes.

-asmeskel amawalan: d ayen yerzan amawal n tutlayt d unamek n wawalen. S umata d netta i d-igellun s umur ameqqran n usmeskel deg yal tutlayt.

-asmeskel aseddasan: icudd yer tseddast n tutlayt d wassayen yettilin gar wawalen deg tefyirt.

3.1.Asmeskel amawalan :

- Da, amgared yezmer ad yili deg wawalen akk ; meħsub ad mgaraden akk yizuran n wawalen-nni yezdi unamek ; d Amedya: **ales** (tatergit) / **argaz** (taqbaylit) « homme » ; = izuran mgaraden akk.

- Yezmer umgarad ad iħaz kan amur ney aferdis deg wawal ;

Amedya : **nker** (tatergit), aħar-is : **NKR** / **kker** (taqbaylit), aħar-is : **KR** « se lever » = yiwen n uħar maca di teqbaylit teyli tergalt n uħar ‘‘N’’.

-Yezmer dayen umgarad ad d-iban s **umyutti n tergalin n uħar** :

Amedya : **ekf** (tatergit) / **efk** (taqbaylit, tacełhit) « donner » ;

-Amgared, yezmer ad iħaz **anamek n wawalen** : Yiwen n wawal ad t-naf yesəa (ila) inumak mgaraden si tmeslayt (ney tentala) yer tayed.

Amedya 1 : **tamyart** : « vieille femme » (di taqbaylit), « Femme» (di tcelhit).

Amedya 2 : **afrux** : « oiseau » (di taqbaylit) ; « Garcon », enfant» (di tcelhit).

3.2.Asmeskel amutlay deg tmaziyt (gar tantaliyin timaziyin ney tagrantala)

Chacal : abeggi (tatergit), uccen (taqbaylit)

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Homme : ales (tatergit), argaz (taqbaylit)

Vouloir : iri (tatergit), byu (taqbaylit), xes (tacawit)

Berger : amḍan (tatergit), ameksa (taqbaylit), aničči (tarifit), anilti (tacawit), aherrag (tumḥabt)

Maison ; tigemmi (taceḥit), axxam (taqbaylit), agben (siwa)

Kra n talɣiwin n wawalen-a deg kra n tantaliwin d tmeslayin n tmaziyt

-Deg tmeslayt talibit **tameṭṭut** « femme »; **aydi** « chien »; **tiddart** « maison » ;

-Deg tcawit, **hameṭṭut** « femme » ; **aydi** « chien » ; **axxam** « maison » ;

-Deg tcawit, **hameṭṭut** « femme » ; **aydi et aḡerzūl** « chien »; **haddart** « maison »

-Deg tcawit **tameṭṭut** « femme » ; **aydi** (chien) ; **axxam** « maison » ;

-Deg tcawit **ameṭṭut** « femme »; **aḡerzūl** « chien » ; **axxam** « maison »;

-Tumant-nniḍen d tin n usmeskel anamkan

« Maison », nesəa **taddart** (di zouara d Djebel-Nefousa-Libye, deg Mzab et Ouaregla) ; **haddart** et **axxam** (s tcawit) ; « village », tella **taddart** (kabyle) ; **aḡewwar** (chaoui) ;

-Di tmeslayin n Lmerruk, awal **tiyremt** anamek-is « une maison fortifiée », ma d atɣa n umalay **iyrem** temmal-d «village fortifié».

3.3.Aserwes gar tantaliwin d userwes daxel n yiwet n tantala (Tagrantala/taynantala)

-Irem « **dent** », yesəa inumak d talɣiwin yemxalafen.

Tarifit : Tiymest, Sg. Tiymas ;

Tamaziyt : Tiymest, Sg. Tiymas ;

Tachelhit : Sg. Tuxsin ;

Zuara : Taymest, Asin Sg. Tiymas, asinen ;

Tacawit : Tiymest, Sg. Tiymas ;

Taqbaylit : Tayennust Sg. Tiynnusin ; Tuymest Sg. Tuymas ;

Tiymest Sg. Tiymas ;

-Deg wayen yerzan irem « oiseau », neṣea inumak mxalafen
akken temxalaf talya n usget :

Tarifit : **Ajdid**, Sg. **Ijdaɖ** ;

Tamaziyt n lmerruk : **Ajdid**, Sg. **Ijdaɖ** ;

Tachelhit n Lmerruk : **Agdid** Sg. **Igdaɖ** ;

Zwara n Libya : **Azerzur** ;

Tacawit n Tbatent : **Afrux**, Sg. **Ifrax** ;

Tamzabit : agdid / ajdid

-Taqbaylit: deg kra n tmeslayin

Amizour, El-Kseur et Bejaia : **Aytiɖ**, Sg. **Iytiɖ** :

Bordj-Mira, Darguina, Souk El-Tenine : **Agtiɖ**, Sg. **Igtiɖ** ;

Kherrata : **Agtiɖ** Sg. **Igtiɖ** / **Aweil**, Sg. **Iweal** ;

Bouandas-Beni-Ourthilane-Draa-Kbila-Setif : **Agtiɖ**, Sg. **Igtiɖ** ;

Tizi-Ghennif-Drae-El-Mizan : **Ajeqqiw**, Sg. **Ijeqqiwen** ;

Ihi asmeskel amutlay yella gar tmeslayin n yiwet n tantala, yella
dayen gar tantaliwin n yiwet n tutlayt. Asmeskel-a yerza yal tayult
seg tayulin n tudert.

Yella usmeskel gar tmeslayin n tantala taqbaylit, yella dayen gar
tantaliwin akk n tmaziyt.

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S tarrayt n uqlam d userwes gar tmeslayin n yiwet n tantala, deg umedya timeslayin n tantala taqbaylit; akked tantaliwin n tutlayt n tmaziyt, nezmer ad nesnerni amawal n tutlayt-a, akken nezmer ad d-nsekfel ney ad neḥrez awalen iqburen i iruḥen ad jlun.

4. Asmeskel amutlay deg tmaziyt (gar tantaliyin timaziyin ney tagrantala)

Tameslayt/ Tantala Awalen	taterg it)	tacelḥit	Tama ziyt	tarifit	taqba ylit	tacaw it	tumza bt
« Homme »	ales	argaz	aryaz	aryaz	argaz	argaz	arḡaz
« Un »	iyān	yan	tun	yij	yiwen	yiḡ	iggen
« Vouloir »	iri	iri	iri	xes	Ḅyu	xes	
« donner »	efk	efk	ecf	ewc	efk	uc	Wala
« rester »	qqim	ggawer	qqim	qqim	qqim	qqim	jwa
«entre» (prép.)	gir	/	inger	jer	gar	jar	/

Tamaziyt, deg tillay n umezruy, yezmer tella d yiwet n tutlayt. Temyer n ṭjumma n Tmazya akked tmental n umezruy, glant-d s bettu n tutlayt-a d tantaliwin. Ula d tantaliwin-a s yiman-nsent ḅdant d timeslayin. Timnaḍin anda ttmeslayen tamaziyt mbac̣adent, aya yegla-d s umgired n tantaliwin-a ama deg lmenṭaq, deg tseddast ney deg umawal. Gas akka yella umgired, yella dayen wayen yezdin tantaliwin-a. Tutlayt tettidir, awalen tṭnulfun-d, jellun, wiyaḍ ttbeddilen inumak-nsen. Tamaziyt, ruḥen-as aṭas n wawalen, imi si zik tuwi-d abrid n timawit. Assa, nezmer ad d-nini belli tekcem di tallit n tira, tebda la tettay amkan gar tutlayin, tudef s aṣerbaz, la tettawi abrid yer uslugen d usuken,

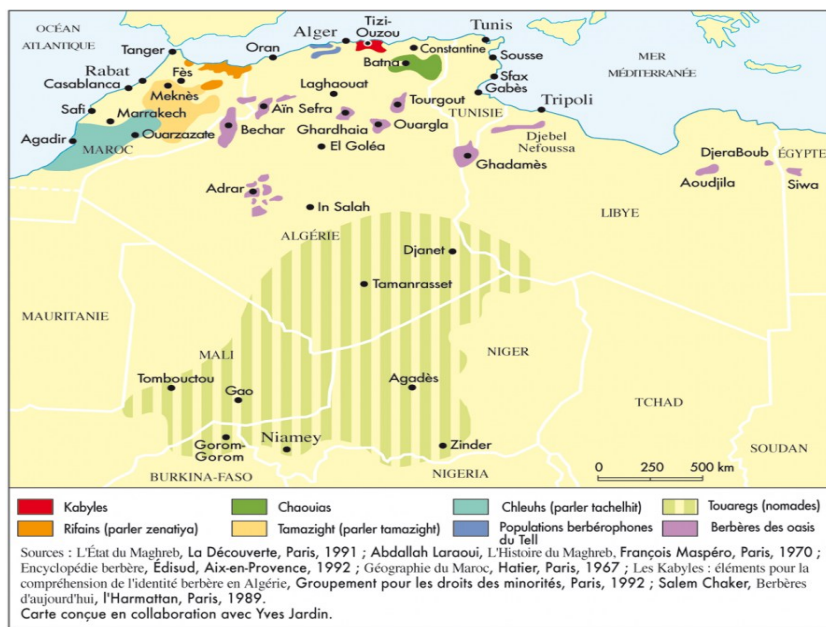
dacu kan s userwes gar tmeslayin d tantaliwin yezmer ad yeddu uslugen-a, imi ulac tantala i izemren ad tawed yer unnar n uslugen i yiman-is, isefk ad d-tawi syur tiyađ. Aglam d userwes n tmeslayin d tantaliwin ad isnerni tutlayt n tmaziyt, ad d-ifk afus n tallelt i wayen ixussen aselmed n tmaziyt ama deg uswir n taynantala ney n tegrantala.

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Igrawen imeqqranen imazyawalen n Tefriqt n Ugafa :



Asissen n tesyunt

Assax d tasyunt tussnant tagraylant n usarem n tezrawin timaziyin n tmezdayt n tsekliwin d tutlayin n tesdawit Eebderrehman Mira n Bgayet. Tasyunt-a nra-tt ad tili d adeg n temlilit n tezrawin n yimnadiyen d yiselmaden i iqeddcen deg tayult n tmaziyt (tasnilest, tasnalmudt, tasekla d tyerma). Nra-tt day ad tili d adeg n temlilit n tezrawin yuran s tmaziyt.

Tasyunt **Assax**, i d-isuffuyen sin n wuṭṭunen i useggas, yiwen deg yunyu wayed deg dujember, teldi tiwwura-s i yal amnadi i ilan iswi n usnerni n unadi ussnan s tmaziyt. Tiwwura-s ldint day i yineqqisen n tyuri, tisuyilin n yimagraden ussnanen, asiskel n tewsat in timensayin n tsekla d kra n wayen yakk i izemren ad isnerni tutlayt.

Tasyunt-a, i illan s lmendad n tseqqamut tussnant tagraylant, tres yef yisefranen ussnanen. Deg tesyunt **Assax** ad d-tteffiyent anagar tezrawin tussnanin ara yesnERNIN tagmi deg tmaziyt deg yal tayult. Isefk ad ilint d timaynutin urzent srid yer wagum n yal uṭṭun. Deg yal uṭṭun yezmer ad yili yiwen ney sin n yimagraden ara yeffyen i wagum.