

*TIGDUDA TAZZAYRIT TAMAGDAYT TAIFERFANT  
AFLIF N ULMUD UNNIG D UNADI USSNAN  
TASDAWIT ABD RRAHMAN MIRA N BGAYET  
AGEZDU N TUTLAYT D YIDLES AMAZIF*

*AKATAY N TAGGARA N MASTER*

*ASENTEL*

*Tasleḍt n Tsiwelt i wungal n  
“Bururu, ur teqqim, ur tengir”  
n Tahar Uld Smar*

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## **Asnemmer**

Tanemmirt tameqqrant i Massa ḤAMMUDI Saliḥa i d-yellan yer tama-nney segmi nebda axeddim-agi armi d taggara.

Ad as-nini tanemmirt tameqqrant yef uwessi, awelleh akked wafud i ay-d-tefka, ayen i ay-yessawḍen ad nessali axeddim-agi.

Tanemmirt i wid akk i ay-d-yefkan afus n tallelt akken ad nexdem axeddim-agi, ad t-id-nessiwed yer yifassen n yimeyri.

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d yessetma: Nassima d urgaz-is Mohammed, Akked Lila d urgaz-is Lounes, d Kahina.

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I yinelmaden d tnelmadin n ugezdu n tutlayt d yidles tamaziyt deg tesdawit n Bgayet.

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

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## Tazwert tamatut

Tasekla n tmaziyt, d tamesbayurt deg tmeslayt akked yidles, zik tebna yef timawit yellan d lsas, i tt-yettaken seg tsuta yer tayed, acku akken i d-yenna: M. IMAREZEN: deg wawal-is, « Tasekla-agi akken ma tella, tettruḥu seg yimi yer tmezzuyt, d annect-a itt-yeḡḡan tezger i idurar d yisaffen, ussan d yiseggasen akken ad tawed si lḡil yer wayed » (1).

Dya , yef wannect-a i ay-d-yewwed wayen i d-ḡḡan d wayen i d-nnan imezwura , akken dayen i d-ḡḡan atas n tewsatin n tsekla , ama d tamedyazt , ney d tasrit s tewsatin-is am : Tamacahut ... , d acu kan , tasekla-a timawit ur teqqim ara akken llan inagmayen i d-yennan , ur ilaq ara ad teqqim akken d timawit kan , ilaq ad tettwaru iwakken mačči yal tikkelt ad ten-teḡḡ tasut , ad ten-teḡḡ ula d nettat , acku abrid n timawit ur idum ara , imi atas n tewsatin n tsekla i iruḥen , zrent deg tesraft n tatut , ladya ad naf anagmay-agi “IMAREZENE” dayen yenna-d : « Ma si zik i tettidir tsekla-agi s timawit , ass am wass-a ur ilaq ara ad nettkel yef ubrid-agi, ilaq ad tt-naru ad tt-nesdukkel , iwakken ur tettezzer ara di tesraft n tatut »(2) .

Fef waya i d-tussa tirawit, teḥrez ayen i d-teḡḡa tsekla timawit i lebda, deg tallit n unekcum n urumi yer tmurt n Lezzayer , i d-tban tirawit deg tsekla taqbaylit anda i ibeddel udabu taḡara n useddu n tmurt , maca seg tama nniḍen aḡerbaz n yirumyen i d-slalen imussnawen imezwura i yuran tasekla ,

1) Moussa IMAREZENE, timɛayin n leqbayel, HCA, Alger, 2006-2007. . P, 06.

2) Ibid. .p.06.

taqbaylit s kelsen-itt-id , seg timawit rran-tt-id yer tirawit , amedya : ‘Ben Sdira akked ‘Belaid at Σli’ , anda i as-yenna Salem chaker : « ilaq ad nerġu tallit n urumi akken ad d-ilal usnulfu n tsekla tirawit s tutlayt tamaziyt . »(1)

Dya, yedda wakud tuyal tsekla taqbaylit tettwaru tettwahrez deg yidlisen rnan-d banen-d atas n yinagmayen d yimyura i iqedcen yef tsekla-agi, segmi i tekcem tsekla tamaziyt yer unnar n tira , tuyal wessiεet atas , acku llant s tuget n tewsatn n usiweđ n tektiwin d tmussniwin , gar tewsatn-agi ad d-naf : tullist , amezgun , timucuha d wungal .

Ungal d yiwet n tewsit gar tewsatn i yuyn adeg meqqren deg tsekla taqbaylit yesεa tibadutin, atas n unerni d umgired i d-yellan deg-s seg tlalit-is almi d ass-a , ladya seg tama n yisental imi inagalen ttarun-d yef wayen i d-ttemplen deg tudert-nsen d wayen iceyben timetti-nsen, dya anagal yessazzal imru-is ilmend n tegnit d zman ideg yella.

Ungal d adlis, iyellan deg tira, icudd yer tesrit, yettawi-d ayen yellan deg tilawt akken dayen i d-yettawi ayen yerzan asugen, yettwabna yef teħkayt yezzifen, d annar n umseđfar n yinedruyen d tigawin . Nufa-d atas i d-yemmeslayan yef tewsit-agi n wungal, gar-asen Reuter it-id-yessegzan: « Ungal d lġerrat yettwarun s tesrit” (2). Akken dayen i d-yenna Salhi .M.A. seg tama-ines yef wawal n Reuter Y, anda i d-yenna: “d tawsit n tsekla. Ungal, ur yeεdil ara netta

- 1) Shaker .S. « La naissance d’une L littérature écrite : Le cas du Berbère (kabyle) in Bulletin D’étude Africaine N° 17/18, paris 1992, p8.
- 2) Reuter Y, Introduction à l’analyse de roman, 3 eme Edition, Armand Colin, 2005. p.9. « .....il s’agit d’œuvre écrites en prose.

d tullist. Ungal d ađris Ƴezzifen, mačči am tullist. Tin Ƴer-s, ttuqquten deg yiwudam, yerna, tasiwelt-ines tecbek nnig n tin n tullist.» (1).

Deg tsekla tamaziyt, tawsit-agi n wungal d tawsit tamaynut, tekcem deg wannawen n tesrit, acku iđuran-is ttuƳalen Ƴer yiseggasen n 1940, asmi i d-yura Beleid At Σli, ađris amenzu irefden limarat n wungal aqbayli, iwumi yefka azwel “Lwali n wedrar”

Tira n wungal-a tella-d deg tallit n temharsa, maca asizreg yusa-d deffir n tmettant n ubabat n tsekla-a tatrart (Beleid At Σli) s Ƴur yimrabden irumyen, i d-yefƳen deg yizmamen n Beleid At Σli deg useggas n 1964 .

1) SALHI .M.A, Asegzawal amezyan n tsekla .Ed, L'Odyssee, 2012, p 73 .



## Aħric n tesnarrayt

Amahil-nney, d win yellan Ʒef tewsit n wungal aqbayli , i d-ibanen deg yiseggasen n 1940, n Blɛid At Σli , ungal d win i d-yettawin Ʒef wayen i yettidir umdan di tmetti di tilawt , Ʒas akken ur yelli ara fell-as aƷas n leqdic , maca deg yiseggasen-a ineggura , ungal ijbed lwelha n yimyura d yinagmayen ddan d ubrid n usnulfu, gar yimyura i d-yennulfan, ad d-naf “Mezyan U Muħ i yessersen lsas amezwaru i tewsit-a n wungal n tsekla, deg yiseggasen-a, wiyad Ʒef uran-d akka: am “Σmer Mezdad” “Id d wass”, “Brahim TazaƷart”, maca ayen i aƷ-ijebden Ʒef wungal-agi , d asentel n” Bururu , ur teqqim ur tengir” , i yura “Mulud Ferɛun” s tefransist yerra-t-id “Tahar Uld Σmar” Ʒef tmaziƷt deg useggas n 2006.

Ihi tazrewt-nney d tin yellan Ʒef wungal i yura “Tahar Uld Σmar”, iwumi yefka azwel “Bururu, ur teqqim ur tengir”, nebƷa ad nƷer dacu i d aƷ-d-yesken ama d tamuƷli neƷ d amaynut, yura deg-s 124 n yisebtar, ungal-a, yura-t s yiwen n uƷanib yettaken lebƷi i umdan ad iƷer, yewwi-d deg-s Ʒef temsalt i iħuzan amdan deg yixef-is “Bururu”, dayen akk id-yettmagar umdan deg tudert-is, acku yezmar ad yeħru i yal yiwen deg-nney.

Imi amahil-agi-nney , d win i d-newwi Ʒef tewsit n wungal aqbayli , ma nerra tamuƷli-nney Ʒef tezrawin i d-yettilin fell-as , nufa-d ur ugten ara , kra wwint-id, Ʒef tutlayt iseƷdacen deg wungal , kra Ʒef usentel : am yimagraden n “Dahbia Abrous” i d-yewwin Ʒef wungal n “Racid Σallic” “Asfel”deg useggas n 1981 d “Faffa” deg useggas n 1986, akked “Id d wass”1990 , “Tegrest n urƷu” n “Σmar Mezdad” di 2000.

Timental i aḡ-yeḡḡan imi i nefren asentel-agi, acku ur yelli ara kan akka , neḡ d aεḡab i d aḡ-yeεḡeb, maca afran yeεa assaḡ d yiswan i iceyben anadi .

Azwel-a, yessemlal-d awalen-a “Bururu”, ur teqqim ur tengir”, “Bururu” d aḡersiḡ, d afrux n yiḍ, aḡas n yimdanen i as-isellen, werḡin it-ḡran. Iwid seg yiqbayliyen t-yessnen ugar, ḡran-t, rnan s babben-as bururu.

Tacmat tenteḍ deg-s, am netta am lecyal-is, yetteffey i tallast yetteddu i tallast, d anemgal n labz n tafat. Asentel n tesleḍt n tsiwelt, i wungal n “Bururu”, iwakken ad nessebgen amek i d-tussa tsiwelt n wungal .

Tasekla tamaziyt, tuḡwaḡ ad ternu i temkarḍit-is izwal-nniḍen, s tmuyliwin n yimyura iberraniyen, ma yettunefk wazal i tsuqilt, tasekla ad yernu wannar-ines akken ad yeffurket (yerraeraε, yennarni), ad as-teḍru am uεeqqa n yired, akken i d-yella deg tezlit n “Lunis At Mangellat” “am uεeqqa n yired yettfukti, mkul amkan deg-s yemyi, yefka-d tiyeḍrin aḡas” (1).

Ma tella-d tsuqilt i wungalen yettwassnen deg tsekla tagraḡlant, yettunefk lebyi i umeyri iyar s tmaziyt ayen yellan d agraylan, s yilemziyen i d-yennulfan i d-ineḡḡren abrid n tsuqilt seg tsekliwin tiberraniyin, laḡya ayen yettwarun s tefransit, seg tama ula d imeyriyen n wungalen yettwarun s tmaziyt nnernint tektiwin-nsen .

Tasuqilt yer tmaziyt, d tin yessishilen i umeyri ad iḡer ayen ttxemimen wiyaḍ, d wamek ttarun, iwakken ad yegzu amek tella tsekla, ama d taberranit ney d ayla-nney .

1) AIT MENGUELLAT, Lounis, *Ameddaḡ*, 1986.

Seg leqdic-agi, neḥsa d acu i d azal n tmetti i d-yuḡalen seg tmettiyin tiberraniyin, yer tmetti taqbaylit, d wid ur nezmir ara ad d-uḡalen, neḡ ayen yellan d azal deg tmetti taberranit, ma yella yur-s wazal-nni kan deg tmetti taqbaylit, neḡ yettunefka-as wazal nniḡen.

Iswi-nney deg usentel-agi imi it-nextar, d asneri n tektiwin akked tmussniwin yef tewsit-agi n tsekla, ḡas ulamma cwiḡ, acku nezra aḡas ur ten-ssinen ara, ur slin ara s wammud-agi, nefren asentel n teslḡt n tsiwelt i wungal n Thar Uld Σmer i usentel “Bururu”, iwakken ad d-nessebgen amek i d-tussa tsiwelt deg wungal-a i usentel.

Ma nerra yer wayen yerzan asteḡsi agejdan, yessefk fell-aney ad d-nefk asteḡsi:

-Amek i d-tussa tsiwelt yer “Tahar Uld Σmar” deg wungal “Bururu, ur teqqim ur tengir”? -D acu-t usentel i yef i d-yewwi ?

## Turdiwin

Deg tsuqqilt seg tsekla yer tayed, yal timetti yella d acu tezmer ad teqbel, yella wayen ara teğğ ur tetteqbal-it ara.

D acu kan , angirred yezmer ad yili ula deg tmuqli n umaru s yiwudam, yal amaru d acu n tzamulit ara yefk i yiwudam-is, acku tazamulit tcudd yer wazalen n tmetti, d yidles n yimezday-is.

Amaru, yeεređ ad as-yessels abernus n tmetti ideg yella, akken ad yaz ufares aseklan yer umeγri .

Seg tama n wadgen, yezmer lhal ahat ad tbeddel tzamulit it-yerzan, seg tegnit yer tayed .

Seg tama n tutlayt, yal tutlayt tettidir deg tmetti, akken dayen i tesa yal timetti amawal i tt-yerzan .

Akken dayen ara d-rnun ad d-awin isental imaynuten , seg tmetti yer tayed , seg tsekla yer tayed , acku yezmer ahat ur ten-nesi ara uqbel mi ara d-tawed tsuqilt yer yifassen n umeγri .

Amahil-agi, d win i nebda yef krađ n yixfawen igejdanen.

Deg yixef amezwaru, ad d-nefk tabadut n ungal s umata, ad d-nernu awal yef tlalit-is, ad d-nefk ummuy n wungalen i d-yeffyen s tmaziyt, ad d-nemmeslay yef wungalen i d-yettwasuqlen seg tutlayin nniden yer tmaziyt, ad d-nefk awal yef umaru “Tahar Uld Σmar”ad d-nini d acu i d tulmisin n tira n wungal,.

Deg wayen yerzan ixef wis sin, ad d-nemmeslay yef tsensiwelt, ad as-id-nefk amezruy-is akked tadra n tsensiwelt, d yiferdisen-is, ad d-nemmeslay yef wullis, ad d-nefk tayessa-ines , ad d-nefk tabadut n tsiwelt akked tiremt-ines.

Ma nerra yer yixef wis krađ, deg-s uqbel ma ad nekcem yer tesleđt n dixel, ad

d-nemmeslay yef wayen i d-yezzin i wungal “Bururu, ur teqqim ur tengir”, syin yur-s ad nēddi yer tesleđt i tulmisin tira n wungal, akked tesleđt n yisental, ad d-nemmeslay yef umsawal akked lesnaf-is, akken dayen ara d-nefk iswiren n

tsiwelt, ad d-nemmeslay yef tugzimin n wungal-a”Bururu”ad d-nefk Ummuy n wungalen i d-yeffyen s tmaziyt akked d ugzul.

**Ixef amezwaru**

Ahric n tezri

## Tazwert

Uqbel ma ad d-nebdu awal-nney yef wungal, nebya ad d-nefk kra n wawalen yef tsekla, acku tesεa kra umgirred gar tsekla taqburt d tsekla tamirant, yef waya ad d-naf tsekla timawit d tin yettruhun seg yimi yer tmezzuyt deg lqern wis 19, imi wa yeqqar-itt i wayeḍ, rnu yer wannect-a, ur teqqim ara kan d timawit tuḡal tettwaru tettwaseqdec di tmussni taseklant am : “Bulifa” di lqern wis 20, imi tsekla timawit tuḡal tetteddu s wallalen atraren, yef waya ad d-naf amgirred gar tsekla taqburt akked tsekla tamirant : tsekla taqburt tedder di timawit taḥerfit, ma yella d tsekla tamirant ḡur-s sin wudmawen: d timawit (tamawant/orale) akked tirawit<sup>(1)</sup>.

1) AMEZIANE, (A.), Asseqdec n tsekla taqburt deg wungal “*Iḍ d wass*” n Amer MEZDAD, sur <http://www.tamazgha.fr>, consulté le 18/03/2013 à 10h30.

## Tabadut n wungal s umata

Ass-a, ungal d win mucaεen aṭas.

Ma nebya, ad d-nefk awal yef wayen nniḍen, yessefk ad d-nefk tabadut n wungal, d wamek i as-yefka yal yiwen anamek .

Tabadut n wungal deg wawal n Fransa, “d amezruy yeččuren d aṭas n yinedruyen lhan mačči d kra, akken i nezmer ad d-nini d tudert n wumdan deg ddunit”<sup>(1)</sup>. Acku d ullis yezzifen , yettili s talɣa n tesrit , yessekcam iwudam , selḥuyen inedruyen sedduyen s usugen tikwal di tilawt, akken dayen i d-yenna “Salhi M.A.” yef tewsit-a n wungal: “Ungal d tawsit n tsekla, ungal ur yeεdil ara netta d tullist” . Ungal d aḍris yezzifen , mačči am tullist, tin yer-s tṭuqquten deg-s iwudam , yerna tasiwelt-ines, tecbek nnig n tullist<sup>(2)</sup> . Ma nuḡal yer “Reuter Y”: “Ungal d lḡerrat yettwarunt s tsertit”<sup>(3)</sup> .

Rnu ḡur-s Raimond M. seg tama-s yesbadu-d ungal: « Ungal d adlis d asugen, deg tesrit yezzifen »<sup>(4)</sup>, ungal d yiwen n ssenf i icudden yer tira d tesrit. Akken dayen i d-yesbadu deg udlis, iwumi isemma “Le Roman” yenna-d belli: “Ungal d taqsit yettwarun, bab-is yettwellih amdan mi

1) -P. Chartier : introduction à la grande théorie du roman, Paris, 1901, P 02, dictionnaire de l'académie Française (c'est une histoire fictive de divers aventure extraordinaire ou vrai semblable de la vie des Hommes)

2) M.A. SALHI.Asegzawal amezyan n tsekla, Ed, L'Odyssée Tizi Ouzou, 2012, p73.

3) Y .REUTER. Introduction à l'analysedu roman, Ed, Armond Colin, 3 eme édition, paris, 2005, p. 9 « ...il s'agit d'œuvres écrites en prose »

4) RAIMOND M. Le roman 2eme edition, Armond Colin, paris, 2002. P. 19 « Le roman est un œuvre d'imagination en prose, assez langue.



i selled iħricen n teħkayt d uqlam, di tmeddurt n yimdanen d tnefsit-nsen,  
akked kra n tyawsiwin icudden ħer-sen (1).

D “Taħkayt tettales-d ayen yellan deg wadeg” (2).

Ma yella deg umawal n Larrousse, tusa-d tbadut n wungal akka: “D adlis s tesrit ħezzifen, yettawi-d ayen ur nelli ara di tilawt, yettmeslay-d ħef usnerni akked wayen yeħnan tanefsit n yimdanen yemxalafen” (3).

Ungal di Lheggar lmeena-ines tamacayt, yiwen umedyaz yessexdem-itt s lmeena n umdan i izemren i tutlayt, iyesnen ad yessenfali s tzaamulit(4) . STENDHAL, icebba ungal-a ħer lemri (5) . Ihi, ungal yesħan udem n tilawt am wakken d lemri, lemri n wayen yeħran s tilawt di tmetti. Yettawi-d ħef tmeddurin n yemdanen i iħeddun kra n wayen isħan azal deg tmetti.

Ungal, l isħan udem n tilawt yettas-d d aferriy, d annect-a i issemxalafen taħkayt-is ħef teħkayt n tilawt(6).

“Pierre CHARTIER”, mnu yenna-d deg wawal-is dakken: ungal, d ayen yeħran s wudem n uferriy, yettwaru s tesrit, s lħfenn, ilmend n usedhu n win ara t-yeħren (7).

Ihi, ungal d taħkayt ħezzifen deg tesrit, isugun-d iwudam i d-yetturaren tigawin, anda tikwal tettban-d am wakken d tilawt, ass-a ad nwali d akken tawsit-a taseklant tuyal d tayerfant.

1) RAIMOND M. Le roman, 2 Ed, Armond Colin 2005, paris, p 13-38.

2) Ibid. p (13-38)

3) Dictionnaire Larousse, juillet 2003, France, P 898. (le dictionnaire Larousse est une oeuvre en prose, relativement basé sur une intrigue imaginaire qui départ l'évolution et la psychologie de différentes personnages.

4) M.MAMMERY .poèmes kabyles anciens, Edition laphonic, Awal, la découverte, P 132.

5) M.RAIMAND, le roman, Ed : Armand colin, 2 Ed, Paris, 2002, P 46.

6) P.CHARTIER, Introduction aux grandes théories du roman, Ed : Armand colin, Paris, 2005, P ,57.

7) Idem, P 57.

Akken dayen, i nezmer ad nemmeslay yef tbadut n wungal aqbayli, s tenfalit taqbaylit, anda ara naf timawit, d tin yellan seg yimi yer tmezzuyt, izen yettawed baba-is, aḥeddad n wawal yettmeslay, amseflid yesmuzgut, awal iteddu akken iwata, seg tmetti yer tmetti, seg tsuta yer tsuta, ta tettaḡḡa-tt i tayed, almi i d-tewwed yer tizi n wassa .

Amezruy n wungal, yura s teqbaylit yuy aḡar deg yiseggasen n 1940, assmi i yura « Belaid At Sli » aḡris-ines « Lwali n wedrar », i d-jemāen yimrabden irumyen deg useggas n 1964, (amaru yewwed leefu rebbi uqbel ma ad d-yeffey uḡris-a), deg udlis i wumi yefka isem « Les Cahiers de Belaid on la kabylie d'antan » . Fer Muḡend Akli Salḡi d Smer Amezzyan d saeid Cemmax, d wa i d ungal amezwaru i yuran s teqbaylit, imi aḡris-agi yewwi-d yef limarat n wungal » (1) .

Deg yiseggasen n 1990, d azrar n wungalen i d-yeffyen, mačči d yiwet mačči d snat n temsal i yef i d-wwin yef tmagit, tayri, tallit n temharsa, timetti taqbaylit, ansayen d leewayed, lyerba...atg (2) .

Imi ungalen-agi s umata, cerken-d yiwet n tlalit akked tedyanin yuyen tamurt n leqbayel, Dehbiya Sēbrus teereḡ di tezrewt-ines ad d-teqqen gar-asen. Gas ulama ayen akken yeḡran di tmurt n leqbayel yesεa afus deg tlalit n wungal, nettat tettwali d akken tilawt tugar aya-agi. Ungal yuran s teqbaylit ur i d-ilul ara seg ulac, mi akken id d-ffyen wungalen imezwura, tasekla taqbaylit tella tettidir imiren yiwet n tallit ideg i d-tezger i tqentert yettawin gar timawit d tira.

Deg uzrug-agi, seg tsekla timawit yer tsekla yuran, yuy lḡal ddeqs n yiḡrisen i d-ibanen, amedya win n Boulifa “*La méthode de langue kabyle*”, i d-yeffyen, deg useggas n 1913, wis sin, yesεa iḡrisen i yura « Belaid At Sli », ama d timucuha ama d tullisin, ama d ungal (mi akken id-ffyen yeḡrisen, ur d-banen ara lesnaf-agi akken iwata).

1) Saadi, (N), “L’expression de l’identifié dans le roman Tafrara de Salem Zenia”, mémoire de Magister, 2009, université Tizi Ouzou, P. 153.

2) AMEZIANE, (A.), Les formes littéraires traditionnelles dans le roman kabyle : du genre au procédé, in Actes du colloque ‘La littérature amazighe, oralité & écriture, spécificités & perspectives’, IRCAM, Rabat, 2005.

Rnu yer-s idrisen n wungal wwin-d tikiwin timaynutin, fkan udem nniđen i tsekla taqbaylit, ffyen seg ssenf n tmucuha, yerna wwin-d timsal tijdidin : am temsolt tasnimant n yiwudam. Dacu kan, imeskaren ur syersen ara lxiđ d tsekla taqburt. Yella anda i d-ttuyalent timsal n tensayt deg wungalen, am wungal n “İđ d wass” n “Σmer Mezdad” (1).

Ungal s umata, d ađris yezzifen, yettawi-d yef wayen yellan di tmetti, akken i d-nenna di tazwara, d tawsit tagejdant n tesrit, aya-agi d ayen i d-nufa di tbadutin n Muđend Akli Salđi, deg wawal-is: “Ungal d tawsit n tsekla temxalaf yef tullist tettili-d deg wađas n uglam, iwenniten d yiwudam (2).

Ihi tura, ad d-nernu ad d-nessegzi annect-a, ayen aka i d-nenna yef tenfalit n wungal di tsekla taqbaylit, ad yili s wakka ęla ęsab n tfelwit-a yellan ddaw (1):

Tawsit n ungal	Ungal aqbayli s tenfalit n Tefransist	Ungal aqbayli s tenfalit n teqbaylit
Amaru	D aqbayli	D aqbayli
Adeg	Tamurt n leqbayel	Tamurt n leqbayel
Tutlayt tettwasxedmen	Tafransist	Taqbaylit

Imussnawen n tsekla d yidles, nudan ad seđbibren yef ugerruj-agi, skeflen-d ayen i d-yeggran, wiyad dđan deg tesga n tatut . Ađas n temkerđin i yettumedđlen, ddant d yimawlan-nsen, mmuten, mmutent yid-sen .

Llulen-d yimyura, uran yef wayen i d-ufan, skeflen-d agerruj iyef yuli uyebbar, d mmi-s n tmurt ney d aberrani, yas ma iswan ur myezgen ara, tamaziyt tebda ad tt-id-yuđal wadeg anda ilaq ad tili.

- 1) AMEZIANE, (A.), Asseqdec n tsekla taqburt deg ungal “İđ d wass” n Amer MEZDAD, sur <http://www.tamazgha.fr>, consultę le 18/03/2013 ę 10h30.
- 2) SALHI, (M.A.), Petit dictionnaire de littęrate, Ed l’Odyssęe, Alger, 2012, P 71.
- 3) AMEZIANE, (A.), Les formes littęraires traditionnelles dans le roman kabyle : du genre au procędę, in Actes du colloque ‘La littęrate amazighe, oralitę & ęcriture, spęcificitęs & perspectives’, IRCAM, Rabat, 2005, P 66.

D.Hannoteau, d Dallet neɣ d wiyad, d Chaker d Mammeri d wiyad nniɛen, akken ma llan rran-d tudert i tutlayt, idles d tsekla yellan deg ubrid n nnger.

Tafsut n 1980 teldi tiwwura i wallay rekkmen, ukind, glan-d s lebɣi meqqren i tira n wungalen, imeɣnasen n umussu adelsan, tuget seg-sen d inelmaden n “Mulud Mɛemri”, ffɣen s annar n usnulfu, begsen ad arun iɣrisen s tmaziɣt s usekkil alatini .

Ter tallit-a, ayen yettwarun s tmaziɣt d imexɗa, nezmer dayen ad d-nini drus maɗi .

Deg teginatin n udebbuz, i d-banen kra n yimyura iqbayliyen, d yimeɣnasen n tmagit ur yeyrin ara tamaziɣt, s wudem unsib deg uɣerbaz, akken i d-yenna A.M.SALHI: “.....tettwaru sɣur imdanen i ilemden s tmaziɣt, mačči s wudem unsib , ɣran s teɛrabt d tefransist , ur yesein ara ansay deg tɣuri...”<sup>(1)</sup>.

Refden imru, neɣren abrid i tira . Tamkerɗit tazzayrit, ur tefki ara azal i wayen yettwarun s tmaziɣt, ladya ungalen “Adlismuɣ aseklan azzayri ur d-iseddayen ara iɣrisen iseklalen n teqbaylit d imexɗa kan i d-teddun” <sup>(1)</sup>.

Rnu ɣer wannect-a, wagi d yiwen n wugur gar wuguren i d-nemlal akken ad d-nefk ummuɣ i d-yeffɣen s tmaziɣt .

Deg useggas n 1980, i d-yebda usnulfu n wungal aqbayli, dɣa deffir-s kan ilul-d wungal amezwaru s tmaziɣt i yura “Racid Sallic”, s yisem n “Asfel”<sup>(3)</sup>, deg

1) SALHI Mohand Akli, Etude de littérature kabyle, ENAG Edition, Alger, 2011, p.81.

2) Ibid, p.82.

3) Ungal amezwaru i d-yeffɣen s tmaziɣt tamirant, i yura Rachid Alliche.

useggas n 1981, ɣas akken talalit n wungal aqbayli , tettuyal ɣer “Lwali n wedrar”<sup>(1)</sup>, akken i d-nnan kra n yimnuda deg tsekla tamaziyt.

Akken nezra tira ur teħbis ara dagi kan, amussu adelsan yefka-d kra n yimyura nniɗen, iweħħaten ɣer usnulfu aseklan, dya “Saeid Saedi” yura ungal s tmaziyt, win i wumi yefka isem “Askuti” deg useggas n 1983, yerna yuyal-d “Racid ΣELLIC” deg wungal-is wis sin , iwumi yefka isem “Faffa”deg kraɗ n yiseggasen i d-ileħqen.

Teddun iseggasen, tayri d usnulfu, yerna-d umaru nniɗen ɣer twacult-agi taseklant deg tira n wungal, tezga tettimɣur, tħuza “Σmer MEZDAD” i yuran ungal “Iɗ d wass” 1990, mraw iseggasen mbeed yerna-d win i wumi isemma “Tagrest d urɣu”, ungal-nniɗen, isemma-as “Ass-nni”,d win i yura deg useggas n 2006. Yeldi tiwwura, i tugdut di tuber 1988, aħas n tdukliwin tidelsanin n tmaziyt i d-ilulen, azal ameqqran gar-asant iselmed tamaziyt, akken dayen i d-nulfan imeyriyen imaynuten n tmaziyt .

1) SALHI Mhand Akli, Ibid, p, 83.

## Talalit n wungal s umata

Tasekla tamaziɣt, d tin icudden seg zik ɣer timawit, ɣef waya amdan ur yettɣif ara aṭas n tmussniwin ɣef zman-nni, acku allay-is mačči d win ara yessawden ad ten-yessexdem akken iwata, yettaṭṭaf ayen yerzan tudert-is kan n yal ass, am akken i yenna: “Mulud Mɛemri”: “Mkul tasuta yettextiri seg tgemmi tagraɣlant timawit ayen it-inusben i yetteḥwiǧǧi, yettaǧǧa ayen i yettwali ur yesɛi ara azal i tallit-is” (1) .

Annect-a, yeǧǧa tutlayt tamaziɣt, ad tt-yewwet wallay n cfawat n tɣerfant . Tutlayt tamaziɣt, d tin i yefɣen i timawit, tɛac tisuta ideg tessent yiwet n tira s yisekkilen yemxalafen, am akken i d-yenna “Kamel N At Zerrad”(2) , agafa n tefriqt yessen kra n yisekkilen iwumi iɣab later-nsen, ḥala ayen kan i d-yeqqimen , d acu kan s lalen-d tira s yisekkilen s tiffinay, iwumi iruḥ wazal-is, ula d nettat d ssebba n tutlayt n uberrani, neɣ n unekcum, ɣef waya teqqim-d kan deg kra n temdiqin itt-yettmeslayen (3).

ɤef waya ttawint ayen itent-yerzan ttaǧǧant ayen itent-ibaɛden deg tmussniwin .

S yin, yeereɗ ugraw n yimaziɣen, ad d-yefk talalit tamaynut i yisekkilen n tiffinay, d acu kan tella-d s lexsas, imi timetti ur t-nud ara, ad tt-tesnerni, neɣ ad as-teg azal meqqren iwannect-a, d acu kan imussnawen wwten akken ur tetteblaɛ ara tutlayt tamaziɣt wwten ad tt-snernin.

ɤas ma yella tiffinay teqqim kan d tira tazamulit, d acu kan ttarun-tt s yisekkilen n taerabt d tlatinit.

1) M.MAMMERI. “Culture savate, culture vécue” .Edition tala .Alger, 1991, p ,231.

2) -Akatay master, asenfali n tmagit deg sin n wungalen askuti n Said Sadi d Tafrara n Salem zenya. Sb 13

3) K.N. ZERARD, tajerrumt n tmaziɣt (taqbaylit), tiɣiwin. Edition, ENAG .Alger, p, 33.

Tizrawin n yirumyen, d tid yettwaxedmen s yisekkilen n tlatinit akken ad arun tigemmi n yimaziyen, d tgemmi-n sen tayerfant, iwakken ad tt-issinen, ad tt-seddun yef yiswi-n sen md: gar wid i ixeddm en annect-a ad d-naf « Hannoteau » (1) akked « Henri Basset » (2).

Akken dayen i teereḍ kra terbaet n yimussnawen izzayriyen, i d-yennulfan deg taggara n tsuta tis 19 almi d tazwara n tsuta tis 20, am « Saëid Bulifa » (3), d « Ben sedira » (4), i d-yeffyen seg lakulat n yirumyen, ad arun ayen yellan d timawit, imi i εawden i wayen i yexdem urumi, smersen timussniwin-n sen i lfaɣda n tgemmi n leqbayel, iswi n yimussnawen-a, d aseḥbiber d uḥareb

yef tmaziḡt d yidles-ines, si yelluy d rrwaḥ, ad rren kra yellan deg timawit yer tirawit, akken ad d-snulfun amaynut deg tewsat in deg teqbaylit, imi deg 1913 yexdem « Boulifa » adlis iwumi isemma : «tasnarrayt n uselmed s tutlayt taqbaylit », ideg i d-yewi awal yef waḡas n yisental, imi, yewwi-d ula yef isefra n Si Muḥend i walan yirumyen dayen ur nesεi azal iwakken ad t-id-yebder.

Deg wayen yerzan tira s tmaziḡt yer imaziyen, uran ula s yisekkilen n taεrabt, tutlayt-n sen deg Lmerruk, mazal-iten yer tura ttarun s usekkil n taεrabt laɣa ayen yerzan timsal n tdiyanit, d acu kan isekkilen-a ur qqimen ara akken, imi imussnawen i d-yeffyen seg yiḡerbazen n Fransa, d kra iyebyan

- 1) A-HANNOTEAU, « poésie populaire de la Kabylie du Djurdjura » Edition imprimerie par ordre de l'empereur à l'imprimerie impériale, Paris 1867.
- 2) H. BASSET ? Essai sur la littérature des Berbères Edition anciennes maisons, Bastide, Jourdan, Jule Carbonne, Alger, 1960.
- 3) A.S.BOULIFA, Recueil de poésie Kabyles, Edition Awal, Paris, Alger, 1990.
- 4) B.B.SEDIRA, cours de langue Kabyle, Grammaire et version, librairie Adolphe Jourdan, Alger, 1887.

ad seħbibren ƣef tmaziƣt ama d « Yidir At Σemran » d kra n yisdawiyen am « Salem Chaker » d « Mulud MƐemri », imi tamsalt n tmaziƣt d tin yuƣen aƣar deg yimeḍqan i d-yeslalen lebyi n uħareb fell-as.

Deg tawala (période), n yiseggasen n 40, (1946-1976) , terza yiwen n usnulfu n wammuden n yidlisen i d-yeffƣen sƣur les père blanc , DALLET Jean Marie acku aƣas n yizzayriyen, iyettikin deg tira d tsuqilt-a n yidlisen, rran-ten srid ƣer tutlayt tayemmat, gar wid iyettikkin deg leqdic-a ad d-nebder « BelƐid At Σli » i d-yesnulfan s teqbaylit , acku yebda yettaru s kra yellan s timawit, yerra lwelha-ines ƣer « tmucuha tiƣerfanin » s yin yura adlis iwumi isemma : « Ittaftaren n BelƐid » neƣ « Izmamen n BelƐid » , i as-d-suffƣen « J.M.Degezelle » (1) iwalan annect-nni d asexleḍ gar timawit d tirawit, akken daƣen i d-igar deg waya i d-yesnulfa kra n yisefra-ines seg-sent « Awihin iwumi zzin yitran ».

Aya yella-d, d asurif igan seg timawit ƣer tirawit, yebda yettban-d umaynut deg wayen yerzan tamedyazt, ama deg tesrit neƣ deg tesrit s tmaziƣt .

Amdan aqbayli, yebda yettaki ƣef wayen yerzan tamsalt n tutlayt tamaziƣt bdan snulfuyen-d, ttarun s tutlayt-a, ffƣen i wayen yerzan idles, acku byan ad d-sbegnen dakken tutlayt tutlayt tamaziƣt am nettat am tiyaḍ, tettwayra, acku tessei idles d tƣerma wessiƣen, akken i d-yeqqar « Salem Chaker » : « Ufan-d imaziƣen iman-nsen ttwaƣezlen, ƣas akken sean iƣuran iressan deg yidles yettwarun, imi tuƣal tutlayt-nsen d yidles-nsen n timawit ur tessei ara akked d timawit, daƣen iten-yeġġan ad ƣren dakken tamaziƣt tettwaru , yerna yezmer ad yili yidles amaziƣ yettwaru »(2).

1) J-M.DALLET et DEGEZELLE, Les Cahiers de Bêlaid ou le Kabylie d'antan, Edition, F.D.B.fort National(Alger) 1963).

2) CHAKER.S Imaziƣen, ass-a, Edition Bouchène, Alger, 19901, p.49



Akken dayen i tebda tettban-d yiwet n tewsit, deg yiseggasen n 80 akken i d-yenna M.A. SALHI : « Talalit n wungal aqbayli tettwaḥqer, tettwaæzel »<sup>(1)</sup>.

Ungal aqbayli iæddan tilas n timawit, i yellan icud yer yidles amaziɣ s umata , lada aqbayli akken i d-tenna “Dahbia .A”<sup>(2)</sup> deg wawal-is : “Talalit n wungal aqbayli d win i d-yeddand deg ubrid n timawit yer tirawit, talalit-is ad tuyal almi d tira n “Bulifa” “Belaid At Σli”<sup>(3)</sup>, akken dayen ad d-nernu dakken “talalit n wungal, tekka-d seg timant n umdan yef uḥareb , yef yizerfan-ines”<sup>(4)</sup>, acku zran dakken ungal d allal iwakken ad yessenfali yef wayen it-yerzan .

Deg yidles aqbayli, yura”Racid Σellic”ungal i d-ibanen deg yiseggasen n 80 s uzwel n “Asfel”, i d-yewwin yef inedruyen n 20 yebrir 1980, yebdan yef 13 n yixfawen , yal ixef yef wacu i d-yewwi awal, d acu kan mcaraken deg yiwet n tyawsa, anda i yessemras “nettat” tikkelt yessemras-itt yef tmeṭṭut, tikkelt-nniḍen , yessemras-itt yef tmagit n yimaziɣen.

Akken dayen i d-yessuffey “Saæid Saædi”, deg yiseggasen-a n 1980, s uzwel “Askuti”, yesean anamek s wawal-is “ssusem” ney deg “Skut”.

Imi, yemmeslay-d yef yinedruyen n 20 yebrir 1980, yewwi-d yef yiwen n umsalt deg snat n lḥalat (tayarat), imi yella d amsaltu, d axsim i yal amdan iyessawalen iyettnadin yef tmagit tamaziɣt, ma d tis snat, imi yeḡḡa axeddim-is yuyal am netta am yemdanen nniḍen .

- 1) SALHI. M.A, “Regard sure les conditions d’existence du roman kabyle » .Studi berbère et méditerrané Mixellance offerta in oncore di Luigi serra, studi Magrébin, nouvelle série, volume IV, 2006, 123.
- 2) ABRHUS, Dahbia la production romanesque kabyle : une expérience de passage université de Provence DEA.
- 3) La méthode de langue kabyle de Boulifa 1913 « comprenant des textes en prés écrites directement en kabyle », et les cahiers de Belaid ou le kabyle d’antan « comportant des textes littéraires écrit en kabyle et d’autre puis de la littérature orale mais retravaillés, marquent le début de la littérature écrite kabyle.
- 4) M .SALHI : La nouvelle littérature kabyle et ses rapports à oralité traditionnelle » .op.cit, p, 106.

S yin, ad naf « Faffa » n « Racid Σellic », i d-yeqqaren Fransa d lemħani, yettidir uyrib deg tmurt lberrani d usirem ad yuḡal yer tmurt-is, deg ungal-a ad naf assaḍ, yenya iman-is yer taggara .

Akken dayan, i yella « Σmer Mezdad » « Iḍ d wass », anda i d-yufa wassaḍ iman-is, yettwakreh yer iselwayen-is, acku tikta i yesea mgaradent fell-asen .

Rnu yer waya, ur yefriħ ara s tsertit n tmurt-is, yef wayen yerzan tamaziyt .

Ad naf dayan “Tafrara”n “Salem Zenia”, i d-yettalsen ula d netta i d-yettmeslayan yef yinedruyen n 20 yebrir 1980, d ucarek n yisdawiyen n Tizi Wezzu, iyessenhazzen tamurt n leqbayel deg yiseggasen n 1980 .Taggara, iruħ d asfel wassaḍ yef tmurt-is, felḡal n tikta-ines, d unadeħ yef tmagit-is. (Identité) .

Wid iyeḡḡan ad d-slalen rruħ n umennuy, d usuter n yizerfan, deg wayen icudden tutlayt d yidles amaziyt s tikti-a, s ssut n ugdud . Tasertit n yiseggasen n 1980, tefka afud i tira s tutlayt tamaziyt, ama deg wayen yerzan tasekla, ney tussna d tsuqilt .

Ayen iwumi isemman ungal, d yiwet n tewsit i d-ilulen d tamaynut, deg tsekla tella-d d tin ifkan iffaden i waṡas n yimyura, ad d-awin yef tsekla d tutlayt tamaziyt, d tin akken iyef zgan ttnayen, kkaten yineymasen, iwakken ad ssiwḍen ad yedder di ddunit . Gef waya yuḡal usnulfu s tmaziyt d azaglu deg wudem n kra iyekkatn ad tt-yeḡḍel .

Yuḡal usnulfu n wungal amaziyt, deg lqern n wis 19, almi d tizi n wass-a, yetban-d uḡeddi-ines yer tirawit. Asurif amenzu, d tira n wayen yellan si zik, yetṡafar-it-id usnulfu-a, i yettuneħsaben d yiwet n tewsit tirawit, d tin i ikecmen deg yiwen n usnerni s wazal-is deg tsekla tamaziyt.

## **Ungalen i d-yettwasuqqen seg tutlayin nniden yer tmaziyt**

### **1- Ungalen i d-yettwasuqqen seg tsekla tazayrit yuran s teɛrabt**

- « *Nnbi* » n Khalil DJEBRANE KHALIL, yerra-t-id yer tmaziyt Farid ABBACHE, deg useggas n 1991.
- « *Rrumana* » n Taher Wetta, yerra-t-id yer tmaziyt Wetta BEN DADDA deg useggas n 1998 ;

### **2- Ungalen i d-yettwasuqqen seg tsekla taberranit**

- « *Le petit prince* » i yura Saint AUGUSTAIN, yerra-t-id yer taqbaylit MANSOUR Habib Allah, deg useggas n 2004.
- « *L'étranger* » n Albert CAMUS i yura s tefransist, yerra-t-id yer tmaziyt Mohamed Arab AIT KACI, deg useggas n 2012,
- « *The Old Man and The Sea* » i yura Ernest HEMINGWAY, deg useggas n 1952 s tneglizit, yerra-t-id yer tmaziyt Mohamd Arab AIT KACI, deg tezrigin Tira n Bgayet deg useggas n 2013.

### **Tulmisin n tira n wungal deg wungal “Bururu, ur teqqim, ur tengir”**

Deg wayen yerzan tulmisin, ad d-naf ungal n tmaziyt, ur ixulef ara yef wungalen n tsekliwin nniden, acku am netta am wungalen nniden, sean tulmisin-nsen i asent-id-yezzin:

#### **❖ Aglam:**

S umata, yeskanay-d i umeyri amek iga kra n wudem ney kra n wadeg...atg)

- Yella uglam, d asissen n tyawsiwin akken gğant deg tilawt, akked yiwudam deg wayen yerzan tafekka.

Tidmi akked tnellit.

Aglam yeqqen yer tsiwelt, llan imussnawen i d-yennan d akken, yella wassay gar wullis akked d ugram, d assay amagnu (abstrait). Aglam, yesseḥbas tigawin, iseḥbas tidyanin n wullis, yesεa assay deg umhaz n tsiwelt, deg wayen yeεnan asiγzef n uḍris akked tikti-ines.

Aglam yezga yeqqen yer tsiwelt, taggayin-is d tid i d-yugem seg wansayen n tesnukyest.

### **Tiwsatin n ugram:**

Aglam, yettili s sin n yiberdan:

Aglam aglugal: statique: anegram ur yettḥerrik ara, igellem ayen yettwali mebla ma iḥerrek.

- 1) Aglam s tikti: anegram iteddu yettyimi ara deg yiwen n wadeg, ad d-yeglem ayen yettwali.

### **➤ Taggayin n ugram:**

- 1) Aglam n wadeg: deg unegram yettak-d akk ittwelen i yesεa wadeg-nni, (axxam, taddart...)
- 2) Aglam n wakud: yerza akud n tsemhay, akked d talliyin (anebdu, tagrest, sbeḥ, deg yiḍ....).

D lweqt, ideg i d-ḍerrun yinedruyen yettnernin si tazwara n wungal, alamma d taggara, d win i d-yessebganen tagnit, i deg ttemseḍfarent tedianin d yinedruyen n teḥkayt, akken i llan deg tsiwelt, d wamek i ten-id-yules unallas, akud yella yer sin lesnaf: akud agensay, d wakud aniri. Akud deg tesleḍt n tsiwelt, yettban-d

wazal-is deg ubeddel n tsiwelt, akud agensay d wakud aniri.

Aglam n tfekka: akked yittewlen iḡaranen (tugna) anegram, yettak-d ittwelen n tḡara i d-igellem, ama d imdanen neḡ d iḡersiwen.....

- 3) Aglam n uwadem: qqaren awadem deg ullis, d taḡawsa tagejdant, ur yezmir ara ad yili wullis mebla awadem, udem yella dixel n uḍris n wullis , ulac-it deg tilawt .

Iswiren ideg i d-yettbin uwadem:

Aswir aḍrisan, deg uswir-a yesεa azal deg unamek n uḍris, yeskan-d amek yettili, yezmer dayen ad yesεu azal deg lebni n wullis s umata .

Ihi awadem, d amdan n usugen mačči n tilawt, yezmer ad yesεu assay d tilawt, iwumi nefka tamuḡli taseklant neḡ tungalant .

-Awadem agejdan fell-as i tebna tedyant i ḍerrun .

-Iwudam imazzayen: ttilin yer deffir lameεna sεan dayen nutni azal-nsen, ilaq ad nwali deg uḍris neḡ deg tedyant iwudam imazzayen, dachu n twuri yesεa amek i iga, dachu i ixeddem.

Awadem, d aferdis di tesleḍt n tsiwelt, acku ur nezmir ara ad d-naf ungal melba ma nufa deg-s iwudam, imi s yiwudam i yecbeḡ wungal, yes-s i yezmer umeḡri ad yefhem ineḍruyen akken mseḍfaren deg wungal-nni.

-Amsawal:

D win i d-yessawalen (i d-iḥekkun) taḥkayt deg uḍris n tsiwelt, amsawal yemxallaf yef umaru, acku amsawal d win i d-yettilin kan daxel n uḍris, d taḡect-nni i d-iḥekkun deg uḍris (ama d ungal, ama d tamacahut neḡ d ssefn-nniḍen n uḍris n tsiwelt). Ma d amaru, d amdan, d win yettidiren deg tilawt .

Acku amaru, d netta i d-yessnulfayen taḥkayt, ma d amsawal iḥekku-tt-id, yef waya, ad d-dnaf tlata n lesnaf n yimsawalen: amsawal aniri, amsawal agensay d umsawal awadem.

4) Asugen:

Asugen, d aferdis agejdan n tsekla, i d-yeddan deg wungal, aferdis-a ad t-id-naf d win i tessexdam yal tawsit gar tewsatn-nniḍen, am umezgun, tamedyazt.

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Asugen, d win icudden s waḡas yer tbadut n wungal, tessaweḍ almi terra awal n wungal deg waḡas n tutlayin n umaḍal.

5) Asental:

Asental agejdan, yesεa azal d ameqqran ḡur umaru deg wayen yeḡya ad t-id-yini, neḡ ad t-id yessebgen, d wayen uḡur yeḡya ad ay-yessiweḍ . Ma d isental inaddayen d nutni i yetteawanen amaru ad yesnerni tiktiwin-is.

6) Isental n wungal aqbayli:

Awal « asentel » di tesleđt n tsekla, yemmal-d tikta am tayri, tameđđut, lƳerba d ttrad... Ungal amaziƳ am wungalen n tsekliwin tigreƳlanin, ula d netta yettwabna Ƴef waƳas n yisental i d-yettuƳalen seg umaru Ƴer wayeđ, seg-sen i nezmer ad nebđu ungalen n tmaziƳt d lesnaf.

- 7) Tawuri tazamulant: tawuri-a, tettili mi ara yeffeƳ uglam, i tƳawsa i wadeg neƳ i wadeg neƳ i udem, aneglam yettefeƳ akkin i tillawt, i keččem deg umađal n umeƳri.
- 8) Tawuri n tudsa d useggem: da yettaf ullis tudsa-ines, Ƴes i ibennu iman-is, deg-s dayen i d-senfalayen timuƳliwin n yiwudam, s uglam-a imeƳri Ƴesεa Ƴef tigawin i d-yettasen, neƳ mi ara ad d-ħekkunt tigawin mazal ur đrint ara deg ullis-nni, s uglam-a i d-tettbin tussna i yettak umaru.

## **Tameddurt n Tahar Uld Σmar**

Tahar Uld Σmar, d win ilulen deg useggas n 1961 di Sidi Σissa, yekcem Ƴer uƳerbaz amezwaru di Σin Bessem, deg ulemmas di at Yani , tafsut n tmenyin tettaf-it-id di tesnawit n tubiret , dƳa am netta am teƳiwin-is, yettsuƳ « Adabu ay aħeqqar tamaziƳt obligatoire » d acu kan imir yella ur yegzi ara, d acu i d « adabu » , d acu i d « tamaziƳt » , acku d tiƳri n tƳennant kan .

Ass-mi yella d aselmad n tefransist di lmediya (médea), deg useggas n 1988 di Tubiret i yef yekkes Rebrab sser , seg 1992 d afella.

Di tubiret-nni, yesεa asirem d akken ad yeglu reffu n warrac: s liser.

Yexcawet usirem n yimagdayen, mi tuy i ikabaren imagdayen “ttheddiden awal”, icamaren ttenfufuden am tmes ddaw iyiyden, almi iyuyen tamurt.

Γas akken nezra di tmurt n leqbayel, belli arrac yunzan lakul, d acu kan azekka-nni tekcem tmaziyt s aγerbaz, dya ula d Tahar Uld Σmar “yekcem” s aselmed n tmaziyt.

Ma nerna nsiked yer tallit n wuymis L’hébdó n tmurt, deg useggas n 1999, ad t-naf yettil d kra n yimdukál-is n Bgayet d Tizi Uzzu, ma d tura “Tahar Uld Σmar” dayen yettaxar i lweed n uselmed, yerra azal i tira, yeqqim-as, yestufa-as-id, dya yuyald aneymas di La Dépêche de kabylie.

## **Taggrayt**

S umata, deg yixef-agi amezwaru, d wigi i d iferdisen i d-yeddan, ama yef wungal s umata, akked ayen yerzan Tabadut n wungal s umata, d wayen yeεnan talalit n wungal sumata n nerna ad d-nefk tulmissun n tira n wungal tameddurt n umaru Tahar Uld Σmar.

# **Ixef wis sin**



**Tizri n tsiwelt**

## **Tazwert**

Ihi, deg yixef-agi wis sin, d win ideg ara d-nemmeslay yef tsensiwelt, ad d-nefk amezruy-ines , akked d tadra n tsensiwelt , d yiferdisen-is , ad d-nemmeslay dayen yef wullis akked tyessa-ines, ad d-nefk tabadut n tsiwelt akked tiremt-ines .

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### **Amezruy n Tasensiwelt:**

Deg 1968, i d-yeffey uhric-agi n tsensiwelt, di lawan-nni i d-llant tezrawin i icudden s waṭas yer tyessa n yal asnulfu .

D tazrewt n tyessa n wullis, amek tettili deg tsekla ney deg tmacahut, deg tmedyazt .

Tiwuriwin tisehammadanin ttakent-d azeṭṭa n yinaw n tsiwelt .

Tugzimin d amsedfer n twuriwin tigejdanin: tugzimt tis snat, tbeddu mi

ara tfak tugzimt tamezwarut.

Tban-d tmiḍrant-agi n tsiwelt d tlemmast n lqern wis εecrin (20), ma yella d awal i dyemmalen tazrewt-a, yesnulfa-t-id Tzvitān Todorov deg yiseggasen n 60(1). Dtamiḍrant iwumi yefka Todorov anamek-a: “Tasensiwelt d tussna n wullis” (1).

➤ *Ma nēdda yer tbadut n tsensiwelt ad d-tt-id naf :*

Deg udlis n Reuter. Y iwumi isemma “*L’analyse du récit*”, yemmesla-d s telqayt yef unekmar asensiwan\*, imi di lewhi-s d tussna yeenan imenzayen (principes) igejdanen n wusleḍ agensay deg wullis (2).

Ihi, ma nemmeslay-d yef tasensiwelt, ad d-nini, d tin yettnadin deg uḍris aseklan yef waḥas n yiferdisen n tsiwelt ama d iwudam ama d adeg ney d akud :

taḥkayt, d amseḍfer n yinedruyen yellan daxel n uḍris, ma d ullis d tasiwelt yettwaxedmen yef yinedruyen- nni n taḥkayt s tfaksutin d telyiwin yemxallafen..

D acu kan, nezga nettuyal deg yal anadi yef tsensiwelt s waḥas, yer yinadiyen i yexdem “Genette”, laḍya ayen i d-yewwi deg kraḍ n yidlisen-a : Figure I, II, III gar yiseggasen n (1966,1973).

Dayen i yeldin tawwurt, i tufya n yedlisen nniḍen yef tsensiwelt(«3).

1) SALHI, (M.A), Petit dictionnaire de littérature, Ed L’odyssée, 2012, Tizi-Ouzou, P 60.

2) REUTER, (Y), L’analyse de récit, 2 Edition, Armand Colin, 2005, France, P 09. « *Les principes essentiels del’analyse interne des récits* ».

3) ROBERT F. B., *Introduction à la théorie littéraire*, Ed, Presses de l’université du Québec, Canada, 2012

Γef wannect-a, tasensiwelt, tuyal d tin mucaεen s waḥas, acku tettwaseqdac deg tezrawin, laḍya ayen yerzan tasleḍt n wungal. Acku, tasensiwelt d tin i d-wwin iżuran-is seg yixeddimen n “Saussure” d yirusiyen i ixeddimen yef talya d ugraw asnilsan n Prague, i yellan di Lpari. Deg tmura i yettmeslayen s tutlayt tafransist, akken dayen i terna tira n “Bremond”, “Genette” akked “Todorov” d tin mucaεen aḥas.

Tasensiwelt, tcudd yer yeḍrisen n tsiwelt, d tafaskut i yettakken tagnit i imeyriyen akken ad d-rren lwelha-nsen yer yinedruyen d tigawin i yellan daxel

n teħkayt.

Akken dayen ara d-naf “Louis Hébert” di tezrawt-is, yef tarrayt n teşleđt taseklant yesbadu-tt-id akka: “Tasensiwelt tefka azal i tyessa n teħkayt yettwalsen deg uđris, s tyessa-nni n wullis, s unamek nniđen, s tsiwelt-nni i d-yettakken taħkayt mi ara myekcament snat n tyassiwin-agi war gar-aset, taħkayt tettban-d am uzrar yeččuren d yinedruyen d taggayin, imi gar-asen i d-yettili usiwed n wullis, tasensiwelt tefka azal aladya yer umsawal, tugna i deg i d-ttwales taħkayt i wumsiwal” (1).

Ma nerra yer tmuyli n Gerard Genette, tasensiwelt d adiwweni yef wullis, Imeena-s d ayen i yer teşşawed tezrewt ara yettwaxedmen yef tsiwelt, d wayen i d-yeddand deg-s n talyiwin (2).

D acu kan tasensiwelt, ur tzerrew ara iferdisen i yiman-nsen, tzerrew assay-nni i d-yettbegginen seg yiđrisen-nni yakan, assay-a yeggar ađris deg tsekla n wullis(3).

### ➤ **Tadra n tsensiwelt**

Uqbel talalit n “Sidna Sissa” i d-yesnulfan tizri tamezwarut gar tezriwin deg

) HEBERT, (L.), [http://www.signosemio.com/documents/méthodologie\\_analyse\\_litteraire.pdf](http://www.signosemio.com/documents/méthodologie_analyse_litteraire.pdf), Université du Québec à Rimouski (Canada), 09/02/2013, P 43. « *La narratologie s'intéresse à la structure de l'histoire narrée dans les textes, à la structure du récit, c'est-à-dire de la narration qui est faite de l'histoire, et aux interactions dynamiques entre ces deux structures. L'histoire est entendue comme l'enchaînement logique et chronologique des états et processus (actions). Puisque c'est entre eux que se fait la transmission du récit, la narratologie s'intéresse en particulier au narrateur, l'instance qui raconte l'histoire, au narrataire, l'instance à qui l'histoire est racontée* ».

2) SCHAEFFER, (J.M.), « La narratologie » in nouveau dictionnaire encyclopédique des sciences de la langue, Ed Seuil, 1999, Paris, P 232.

3) ) [Http://: www.narratologie.com](http://www.narratologie.com), consulté le 14/03/2013 à 9h. « *La narratologie c'est un « discours du récit », c'est-à-dire le résultat raisonné d'un travail d'abstraction au cours duquel on aura dégagé* »

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wannar aseklan, d afaylasuf n “Aristote” yer yur-s i d-yecfa umezruy di ddunit, acku yella yekkat ad d-iseffhem d acu i d tasekla, di tazwara, yella bab n tizri yettnadi kan ad yefk iberdan ara yedfer umesnulfuy deg usnulfuy-ines, yef waya-agi timuyliwin tizrayanin timenza yef tizri, d tizriwin timesluganin. Yeqqim şşenf-agi armi d lqern wis 18, syin akkin bdant ad ttulfuyent atas n tezriwin tigelmanin (1). Am tizri-agi n tsensiwelt i yuyalen d tussna wessiēen deg unnar n tezriwin n tsekla.

Tizrawin tiseklanin i d-ibanen yef yifassen n yimselyiyen Irrusiyen, s tmuhul (ambassades) timenza yettwaxedmen yef tussna n tsensiwelt banent-d yef yifassen n yimselyiyen Irrusiyen di lqern wis eecrin(20) d nutni itt-id-yesnulfan s unamek-ines atrar, deg ugraw-agi n yimselyiyen llant tezrawin,

yexdem unagmay Victor Chlovski deg udlis i yura isemma- s“*Tizri n tsekla*” (2) d Boris Eichenbaum. Tazrawt n Vladimir Propp, i d-yessuffey d adlis isemma-s “*Morphologie du conte*” deg useggas n 1928.

Di taggara n yiseggassen n 1960 di tmurt n Fransa tussna-agi tennerna s tuget, s tmentelt n yisskawanen (structuralisme), syin akkin deg 1969 yekker Tzvetan Todorov, yessekcem tamidrant-agi di tjerrumt n *Décaméron*. Deg 1972 yer 1983 yufrar-d Gérard Genette di tezrawin-ines yef tussna n tsensiwelt, yewwet amek ara yessemgired gar tlata n temidranin (*Histoire -Récit- Narration*), iswi-s ad d-yessebgen assay yellan gar-asant.

“Gérard Genette” yesbadu-d timidranin tigejdanin n tsensiwelt yerna yessemres (appliquer) akk tizrawin-ines yef tewsatin n tsekla, ama d timucuha ney d ullisen s uxeddin-agi n tussna n tsensiwelt(3).

- 1) SALHI, (M.A), *Tizriwin n tsekla, timsirin tiseddawanin*, 2012-2013, Bouira, P 01.
- 2) SALHI, (M.A.), Op Cit, P 02.
- 3) GENETTE, (G.), *Frontière du récit* Communication No 8, Ed Seuil, 1981, PP 158-169

### ➤ **Iferdisen n tsensiwelt :**

Deg uhric-agi n tsensiwelt, atas n yinekmar (approche) d tarrayin iyettadin, i wakken ad d-segzin wa ad d-sbeggnen ayen yefren deg wullis am : wakken id d-yenna Reuter.Y:“ tasensiwelt d tasleqt n yiferdisen igensayen i yellan deg ullisen”(1).

Tizri n tsensiwelt i yettwabdan s timad-is yef sin n yihricen: tasensiwelt tasentalant, akked tsensiwelt taskarant.

#### **1) Tasensiwelt tasentalant :**

Tzerrew ayen icudden kan yer teħkayt, ta dayen s timmad-is tebda yef krađ n yihricen ney n leqwaleb:

1-1) Lqaleb asimiyutik asiwlan :

Tasimiyutikt, s umata d tizri tamatut yef inumak n yiđrisen, gar wid iđfren tussna-agi ad d-naf “Saussure, Peirce, Barthes, Greimas, Eco, Rastier...”, yer (C.S.) Peirce yenna-d: “D tussna, tzerrew tallilt n yinumak (signification) yef tayulin n wussnan akked tsekla”(2), am tayult n timettisent ney tiklisent, tafelsuft, tasnilest....atg.

Ihi tasimiyutikt tasiwlan: tzerrew anamek n teħkayt, taneggarut-a d amsetbee n tigawin i xeddmn i yiwudam. Isemyutikiyen, i iđfren abrid-a di tazwara deg tezrawin-nsen, ttwalin d akken amag (awadem) d aglam i wayen ixeddem n tigawin d yinedruyen, maca taggara-agi tettwabeddel tikli, tban-d tmuylı tamaynut i wamag (3) .

Di tmuylı n Greimas ayen akk i izemren ad yefk tawuri, yezmer ad yeseu lmaena d unamek-ines di taħkayt (4).

Ihi, ma yella nuyal yer Greimas yebda azenziy-ines yef setta (06) n yimesgan (amsifađ/ anermas, amgay/ tayawsa, amalal/amnamar), ilmend n wassay yellan gar-asen, rnu ay-agi , yettban-d yef laħsab n unamek-nsen, d akken amalal d unnamar mačči d imesgan d ašađen (les actants), isemma-asen “imeawnen”.

1) REUTER. (Y.), Op Cit, P 09. “*Les principes essentiels de l'analyse interne des récits*”.

2) Le petit Larousse, Edition Entièrement Nouvelle, Paris.1998, P 93. “*Etudes des pratiques signifiantes dans les divers domaines, scientifiques et littéraires*”

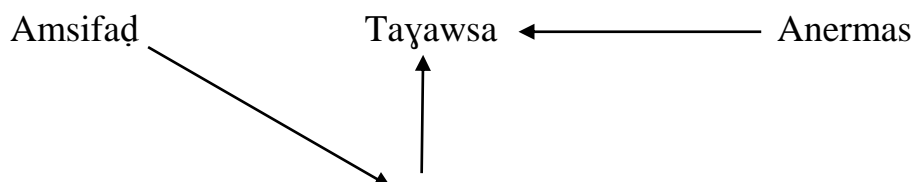
3) COURTES, (J.), Sémiotique narrative et discursive, Hachette Supérieur, 1993, P 18

4) SALHI, (M.A) , Tizriwin n tsekla, timsirin tiseddawanin, 2012-2013, Bouira, P 31.

Yezmer ad iawen amalal, ney ad yili mgal amnamar amgay, ihi seg waya ad d-naf tizri n yimesgan n taħkayt yer Greimas trešša yef tlata, amgay, amsifađ d tayawsa i unermas.

Dagi ad d-nefk azenziy n Greimas:

*Azenziy amesgan (Schéma actantiel )*



S umata, d tawuri n uwadem i d-yettaken anamek-is. Ayen iwumi isemman, isemyutikiyen “Anamek asimyutikit (1).

1-2) Lqaleb n usnazzmul (modele sémiologique) :

Tzerrew yiwen gar yiferdisen n teħkayt.

Md: Iwudem, s tawil n uzamul asnilan iyettuyalen d “azamul” n wullis. Fur Ferdinand Saussure, i d-yennulfa wawal n Tasnazmulit, i wakken ad d-yessegzi tussna n tesnilest, di tallunt tamettit yef laħsab n tussna n yinumak, Fur Ferdinand Saussure, i d-yennulfa wawal n Tasnazmulit, i wakken ad d-yessegzi tussna n tesnilest, di tallunt tamettit\* yef laħsab n tussna n yinumak, rnu yer-s Roland Barthes gar yimnuda di šsenf-agi n tesnazmulit (2).

S umata d tizri n yinumak dayen, tzerrew tikli n uwadem imi yettunaħsab dima d amesnulfuy n lemɛani, deg uħric n tsiwelt tzerrew yiwen gar iferdisen n taħkayt, am iwudam, akud, adeg..., s tawil n uzamul asnilsan i d-yettuyalen d azmul n wullis(3).

1) [Http:// www.narratologie.com](http://www.narratologie.com), consulté le 03/03/2013 à 14h.

2) [Http:// www.Fabula.org](http://www.Fabula.org), consulté le 03/03/2013 à 14h.

3) [Http:// www.narratologie.com](http://www.narratologie.com), 03/03/2013 à 14h

1-3) Lqaleb sémio-pragmatique :

Izerrew awadem “effet de lecture” d wayen i d-yessegray deg wallay n wid t-yeqqaren (1).

Izerrew awadem, d wayen i as-d-yessegray deg wallay n yimeyri .

Akken dayen ara d-naf di lewhi n Vincent Jouve, d akken iwudam zemren ad banen yef tlata n lesnaf yemgaraden di tyuri n umsiwal i wullis: “Awadem yezmer ad yili d tallalt n umyedres, ney d amsezlu (aqeddic/service) n usenfar

ara yexdem umyaru deg ungal-ines, akken dayen i yezmer ad yili, d ineylan n umdan, am wakken i yezmer ad yili di tfakult n uflali n usayes, i d-isserreg umssirew, s umata nezmer ad nessegzen aya s tlata n tyuriwin-agi : asemdu anewrik (l'effet-pretexte)(2).

## 2) Tasensiwelt taskarant (Modal)

Tzerrew s telqeyt assayen gar tsiwelt d teħkayt .

Ihi, leqwaleb-agi s umata akken ma llan, ttaran tussna n tsensiwelt d tamerkantit, s wazal-nsen, yal yiwen deg-sen izerrew yiwet n tama seg tsensiwelt, acku ssihriwen akk iferdisen i d-iteddun deg-s d wayen akk zemren-t tezrawin n yimmuda .

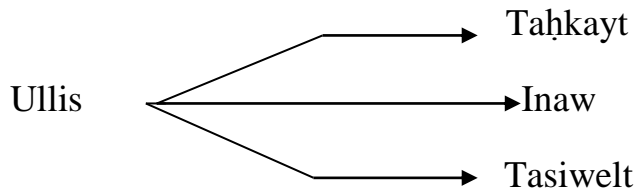
1) Wikipedia, <http://Narratologie>, consulté le 07/03/ 2013 à 18h

2) [Http:// www.narratologie.com](http://www.narratologie.com), consulté le 03/03/2013 à 14h. « Selon Vincent Jouve les personnages peuvent induire trois types différents de lecture: "Un personnage peut se présenter comme un instrument textuel (au service du projet que s'est fixé l'auteur dans un roman particulier), une illusion de personne (suscitant, chez le lecteur, des réactions affectives), ou un prétexte à l'apparition de telle ou telle scène. On nomme respectivement ces trois lectures : l'effetspersonnel, l'effet-personne et l'effet-prétexte».

### ➤ Ullis

Ullis yer Genette G, d aħric seg tsekla, akken i d-yenna: « ullis yeskan-d ineqruyen ney ini asiwlan, d inaw imawi ney tirawt i yeddmen assay n unedru ney d amazrar n yinedruyen » (1). S unamek n wayen i d-yenna ullis d win i d-yemmalen amşedfer n yinedruyen wid yellan deg tilawt ney d asugen, s waya ad naf Genette yebda ullis yef krađ n yeħricen, amenzu ullis yemmal-d taħkayt, wis sin d inaw ma d wis krađ d tasiwelt, nezmer ad t-i d nessebgen s uzenziy-a:





S waya, ad d-iban d akken taḥkayt, d aḥric seg wullis, i d-yettawin talya n yinaw, iyettwarun ney iyettwanan, i d-igellun s wassay gar yinuḍruyen n yiwet n tedyant . Akken i d-yeskan amsedfer n yinedruyen yellan di tillawt ney wid i d yeddand deg usugen, i d-yettawin iswi deg yinaw. Ma d ssef wis kraḍ ullis d tasiwelt, yemmal-d tasiwelt s timad-is, tettawi-d yef tedianin d yinedruyen yemxalafen (2).

- Tayessa n wullis :

**Amaru /imeyri:** Amaru d win i yettarun s timad-is, yettidir di tillawt, yesḡa isem d tmurt anda yetteici.

Imeyri d amdan yetteicin di tillawt di tmetti, yesḡa isem, yetteici berra n uḍris d win yeqqaren idlisen.

**Amsawal /amsiwal**

Amsawal d win id-yettalsen taḥkayt daxel n udlis, maca ur yettidir di tillawt, yettidir di tira.

Amsiwal d win id-yettmeḥsisen deg teḥkayt d win i wumi yettmeslay umsawal deg teḥkayt , ur yettidir ara ḥala deg uḍris.

**Taḥkayt:** Taḥkayt d tadwilt tasugnant id-yeglem umaru deg udlis-is s ugraw nyinedruyen d yiwudam i yettlin deg wakud d wadeg.

- 1) GENETTE G., *Figure III*, Ed, Seuil, Paris, 1972. P.74. « Récit désigne l'énoncé narratif, le discours oral ou écrit qui assume la relation d'un événement ou d'une série d'événement. »
- 2) Ibid. P, 74.

**Tagzemt:**

D aḥric awezlan deg teḥkayt yesḡa iwudam i itgen tigawin, zemrent ad ilint s waṭas deg yiwet n teḥkayt tamatut.

**Tigawt:**

Yal taḥkayt tesḡa tigawin seḡant azal d twuri tameqrant s talyiwin yemgaraden yal tigawt tesḡa assay d tayed cuddent, ta teslalay-d tayed , d assayagi id-yeslalayen takerrist tamatut(1).

### **Takerrist:**

Tebna yef teħkayt s lekmal, deg usegzawal amezyan n Salħi; d amsedfer d usuddes n yinedruyen akk id-yettwaħkan di tneqqist ( ama d ungal ney d tullist ney d amezgun) , teqqen mliħ yer tsiwelt d nuseddes n wakud di teħkayt , zemren inedruyen ad d-ttwaħkun akken msedfaren akken zemren ad d-ttwaħkun akken nniden (2).

### **Iwudam:**

Deg usegzawal amezyan n tsekla n Salħi d aferdis agejdan n tesleđt n tsiwelt am netta am tigawt am tkerrist am wakud am wadeg, itekki deg uđrus, tudert-is teqqen yer tin n udris (3).

### **Tasiwelt :**

Tabadut n tsiwelt : tasiwelt, tettawi-d yef tedianin yeđran deg wungal, cuddent yer wakud akked wadeg.

Tasiwelt, seg tulmisin d yiferdisen igejdanen n tullist, arnu , amsawal d win iyettafar yiwet n tarrayt, i wakken ad yessiwel inedruyen n teħkayt akked tigawin i d-yeddane deg-s, d aħric deg wullis. Am wakken i d-yenna Salħi M.A: « tasiwelt d abrid i yeđfar umsawal akken ad d-yeħku inedruyen n teħkayt.

Yezmer umsawal[...] ad d-yeħku [...] inedruyen akken msedfaren di teħkayt. Yezmer ad isefses tasiwelt ney ad tt-yerr d tazayant... » (4).

- 1) Reuter Y., *Introduction à l'analyse de récit*, Ed Dumod, Paris, 1997, p18
- 2) Salħi M. A., *Asezawal amezyan n tmaziyt*, Ed L'Odyssee, Tizi Wezzu, 20012, pp 54-55
- 3) Ibid. p16.
- 4) SALHI M.A., *Asezawal amezyan n tsekla*, Ed, L'Odyssee, Tizi-ouzzou, 2012, PP.62-63.

Ma nzedda yer “Reuter Y” ad d-naf ula d netta imeslay-d yef tsiwelt: « tasiwelt temmal-d afran n tfukas, i yessedayen tudssa n uferriy deg wullis i t-id-yemmalen. »(1).

Ma yur Raimond (M.) seg tama-s yemmeslay-d yef tsiwelt belli, d ayen akk yettwabnan, yettwalqem-d seg wamud n tedianin s yimeslayen i d-yettlin s uyanib usrid<sup>(2)</sup>.

Jean-Michel Adam yenna deg wawal-is: “Tasiwelt, akken ma tella tleħħu s sin leqwani, amenzu yurrez yer sşenf n uđris am wullis, wis sin yurrez yer unagraw i yesseqeaden ullis-agi, yef wacu ibedd d wamek i d-yettwagenses (reprèsentation)<sup>(3)</sup> .

Akken dayen i d-sbadun tasiwelt\* belli temmal-d tigawt n umesnulfuy n wullis,

anda i yezmer ad yezrew tamuyli n timant n usiwal i d-yewwi seg kra n yimazrayen i d-yesbadun tagnit n usiwel (4).

Γef waya, tasiwelt tettunaħsab am tgeđdit i yef ibed wullis.

Ad d-naf dayen “Genette G” yenna-d deg wawal-is: « Tasiwelt d asekkir asiwlan anfaras s usemyer, d agraw n tegnatin tilawt ney n usugen anda i tesεa adeg. »<sup>(5)</sup>. Akken yubyu yilli yinaw n wullis, d imaw ney s tira, ad t-naf d win i d yettalsen ineđruyen.

- 1) REUTER Y., *L'analyse du Récit*, 2<sup>eme</sup> édition, Armand Colin, 2011. P.40 « la narration désigne les grands choix techniques qui régissent l'organisation de la fiction dans le récit qui l'expose. ».
- 2) RAIMOND, (M.), le roman, Ed Armand Colin, Paris, 2005, P 150.
- 3) [Http:// www. la narrathologie.pdf](http://www.la.narrathologie.pdf), consulté le 31/03/2013 à 10h00.
- 4) [Http:// www.Fabula.org.definition](http://www.Fabula.org.definition), consulté le 14/03/2013 à 9h30. “La « narration » désigne l'acte producteur du récit (et peut donc être étudiée du point de vue de l'énonciation) à la source duquel certains théoriciens identifient une instance Énonciative”.
- 5) GENETTE G., *Figure III*, Ed, Le Seuil, Paris, 1972. P.72. « narration l'acte narratif producteur et, par extension, l'ensemble de la situation réelle ou fictive dans laquelle il prend place. »

### ➤ **Tiremt n tsiwelt :**

Tiremt n tsiwelt, tcudd yer tiremt anda i d-ttwales teħkayt d wassayen-is d tiremt anda tezmer ad teđru teħkayt, yef waya ad d-naf tasiwelt tebđa yef krađ n yiswiren:

- 1) Tasiwelt tegra yef teḥkayt :  
Deg-s anallas iḥekku-d yef wayen i iṣeddan, yezri deg wakud .
- 2) Tasiwelt tedda d teḥkayt :  
Aswir-a d win i ulac s tuget, deg-s netḥussu am akken anallas iḥekku-d deg lawan ideg tḍerru s tidet.
- 3) Tasiwelt tezwar yef teḥkayt :  
Ta dayen, ur telli ara s tuget, imi anallas iḥekku-d ayen ur yeḍrin ara , ad yeḍru yer sdat .  
Aswir-a, yezmer ad yili d tirga .

# Taggrayt

S umata, deg yixef-agi wis sin , d wigi i d iferdisen i d-yeddane , yef nefka-d amezruy tsensiwelt, akked tadra-ines, d yiferdisen-is , nenna-d d acu id ullis akked tyessa-ines , nemmeslay-d dayen yef tsiwelt , nefka-d tabadut n tsiwelt akked tiremt-ines .

# Ixef wis krađ

**Tasleđt i wungal “Bururu, ur teqqim ur ,  
ur tengir” deg wayen yerzan tasiwelt d yisental**

**Tazwert**

Deg wayen yerzan ixef-agi wis krađ d tasleđt i wungal-a n « Tahad Uld Σmar », deg-s ad neeređ ad ten-nesseqdec yef teħkayt, amsawal s umata (lesnaf-is tawuri-is iswiren-is d tmuyliwin, ), d wakud d wadeg, d yiwudam n teħkayt d yisental “*Bururu, urteqqim ur tengir*” ixef-a n tesleđt s timad-is yebđa yef sin n yeħricen amenzu yef wayen yeenan taħkayt (takerrist , azenziy n wullis) , wis sin yerza tasiwelt (iferdisen n tsiwelt).

Γef waya, uqbel ad nebdu tasleđt, ad d-naru ayen i d-yezzin i ungal, deg-s ad d-nemmeslay s umata yef wungal n “*Bururu, ur teqqim ur tengir*”, d wayen i as-id-yezzin, sin yur-s ad næeddi yer tesleđt n dixel , deg-s ad neg tasleđt i tulmisin n tira wungal, akked tesleđt n yisental, ad d-nemmeslay yef umsawal d lesnaf-ines, akken dayen ara d-nefk iswiren n tsiwelt, ad d-nemmeslay yef tugzimin n wungal-a “*Bururu, ur teqqim ur tengir*”, akken dayen ara d-nernu tama-s takerrus i wungal-a s uzenziy-ines, d wummu y n wungalen i d-yeffyen s tmaziyt akked ugzul.

## Awal yef wungal n Thar Uld Σmar

- Azwel: “Bururu, ur teqqim, ur tengir”.
- Ameskar: “Tahar Uld Σmar”.
- Tizrigin: Azur: =N=189 i d-yefyen deg useggas n 2006, iyesean 124 n yisebtar.
- Tawsit n uδris-a: d ungal.
- Tikti tagejdant: Tayri n Muḥ i Dunya, d wayen it-yeḡḡan ad yinig yef tmurt.
- Deg wungal-a, yessemres s tuget tasekla taqbaylit tanfalant.
- Deg tferrawt tamezwarut i wungal, yesea tugna i uγarsiw n bururu, i ibedden deffir n udrar, yetṭalay yer yixxamen iyellan sdat udrar, sufell-a n tugna-nni yura-d yisem n “Bururu, ur teqqim, ur tengir”, akken dayen i yella isem n umaru “Tahar Uld Σmar” imi ara nxezzer d assawen i tugna-nni , ma yer d akessar-ines, si ljiha tayeffust, yella yisem n WUNGAL , ma si tama tazelmaḍt , ad t-id-naf yura akka : EDITION Azur.  
Ma nuyal, yer tferrawt n deffir i wungal, ad d-naf yettwaru yisem n “Tahar Uld Σmar”, akked yisem i yefka i wungal-is “Bururu, ur teqqim, ur tengir” , si tama tazelmaḍt tella tugna d tazgent i uxxam n leqbayel s yedyayen, ma si tama tayeffust, ad d-naf tudert n umaru “Tahar Uld Σmar”, tettwaru s tita d tamezyant yer yidis-is.  
Ma neṭṭal d akessar n tferrawt ad d-naf yettwaru akka:

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Dépôt légal : 189-2006

Ma nekcem yer d axel n wungal, ad naf tazwert-nni yura-tt mass Sellawa Rabḥi akked mass Zahir Meksem, wigi d iselmaden n tmaziγt deg tesdawit n Bgayet.

Ad d-naf d akken amaru, mačči yef tugna-nni n « Bururu » i yef i d-yettmeslay

, ad d-naf d akken yettak anzi yer wayen yebya ad t-id-yini yer-s deg usentel-ines, acku dixel n wungal yettmeslay-d yef yirebraben i ixeddmn lecyal-nsen



deg yiḍ am Bururu, acku ula d Bururu d win i d-yettsseyyiden deg yiḍ ad t-iney umbaed ad t-yečč i tṭlam.

yefka-aḡ-d tugna n uyersi-w-agi, i wakken ad aḡ-d-yessezwar s tikti i yef yezmer ad d-yawi wungal-a , ma nerra dayen tamuḡli-nney ḡer tira n umaru , ad d-naf d akken yesseqdec s tuget tutlayt taqbaylit , d acu kan yerna yessemres kra n wawalen n tefransist akked taerabt , acku irebraben d wid iyesseqdacen s tuget leqran , imi leqran-agi d win i yettwarun s taerabt , yessemres s tuget dayen awalen iretṭalen ama seg tefransist ama seg taerabt , yef waya i d-nufa, d akken irebraben-agi , mačči ḡur-nney kan i llan di tmurt n leqbayel , d wid yellan deg yal tamurt , deg yal tamnaḍt , s kra amkan ney adeg yellan di ddunit frurxen .

## **Tasleḍt n dixel**

Di tazwara, ad d-neereḍ ad d-nbeggen tulmisin i yellan deg ungal-a, acku d tid yessean assay d yisental.

### **1: Tasleḍt n tulmisin n wungal:**

Deg wayen yerzan aḡric-a n tesleḍt n wungal, seg tama n tulmisin ad d-nwali, ma yella yessemres akk tulmisin yerzan ungal aqbayli s umata.

#### **1-1- Adeg:**

Akken i nezra deg yixef wis sin, adeg d yiwet n tulmist tagejdant, i yessean azal meqqren di lebni n teḡkayt n wungal ney n wullis s umata.

Deg wungal n « *Bururu* » ad d-naf tuget n tagnatin ḍrant deg waṭas n yimukan yemxalafen, amyaru “Tahar Uld Σmar” yefka azal d ameqqran i wadeg, anda ḍerrunt tedianin, ad neereḍ ad-ten-id nebder:

#### **1-1-a/ Lasiti:**

D adeg wessiḡen ttidiren deg-s yemdanen.  
“Ass-nni yetṭerdeq kra ddaw n lasiti- nney: temmut yiwet n temḡart akked sin n yiḍan”.Sb (10) .

“At lasiti zzin-d i yidammen am yizan i yiḍan”.Sb (10).

“Nek akken caxey deg yixemmimen, mekti-y-d “Grifa” .Wa, d yiwen d yiwen seg warraw n lasiti”.(30).

“Isem-is Riḍa maca nessawal-as deg lasiti Grifa, almend n tmelsiwt i yettlus” sb (34).

### **1-1-b/ Ḥidra:**

Tiddin n Muḥ akked Dunya yer Ḥidra.

« Ihi s ani akka tettedduḍ, ma ulac uyilif ? »(15)

« Fer Ḥidra ! Acimi ? D abrid-ik?» sb (15).

“Dunya, am papa-s, yemma-s akked at Ḥidra”sb (26)

### **1-1-c/ Lmerruk akked Madrid:**

D timura, anda ttidiren yimezday .

“Seg Lmerruk, kecmeḥ yer Madrid war tansa” sb(28).

### **1-1-d/ Tayerdayt:**

Timlilit n Muḥ d umzabi.

“Nec d tiyuḍa wamaḡ ayrum ḡḡiy-t-in di Tayerdayt!” Sb (29).

### **1-1-e/ Talyan d Palerme:**

D amkan deg tmurt n yirumyen.

« Grifa yedder deg Palerme , deg Talyan »(34).

« Imsulṭa n Talyan stufan-d i yiminigen n Tmazya” sb(32).

“Tameddit-nni, rriy yer tama n Palerme anda caben Yizzayriyen” sb (32) .

“Tbeddel tmuyli-iw. Palerme tif Sonelgaz” sb (51).

### **1-1-f/ Paris:**

Muḥ di lpari , akked umekti-ines yef wayen iɛeddan fell-as.

“Ad tafedḍ daxel n terbeɛ: tansa anda ara terredḍ deg Paris” sb (45).

“Paris tesduqes-iyi-d cwiṭ, tesmekti-yi-d deg wayen yileṭ dayen yeffey tameddurt-iw” sb (46).

### **1-1-g/ Le Salon de thé n premier Mai (Asensu) :**

D amkan anda ttusun yemdanen(amekti n Muḥ i Dunya).

« Smektin-iyi-d deg le Salon de thé n premier Mai akk d tirga i cerkey nek d Dunya » sb (50).

### **1-1-h/ Sseḥra :**

« Teḍra d watmaten-nwen deg Sseḥra, am wakken teḍra d wudayen” sb (53).

### **1-1-i/ Bab Σezzun:**

Tikli n Muḥ akked terbeṭ-is.

“Lḥiy yef uḍar armi d Bab Σezzun ». sb(62).

### **1-1-j/ Buzerriεa:**

Akeččum n Muḥ d terbeṭ-is yer Buzerriεa.

“Mi nekcem Buzerriεa, neḡḡa tawaturt yef yiri n ubrid” sb(64).

- Γef waya yessefk ad nefk i wadeg azal muqqren , d adeg i aṭ-d-yettaken tugna yef wayen i d-nettmeslay

### **1-2-Akud**

Akken i d-nenna yakan deg uḥric iεeddan, akud d aferdis yesεan azal di tesleḍt, amyar u ibder-d deg Tulsan tedianin d wayen yeḍran i Muḥ d Dunya, segmi bdan tadukli-n sen akked umennuy-n sen.

Aṭerḍaq n tgerεet n lgaz:

“Ass-nni yrtṭerḍaq kra ddaw lasiti-nney” sb(10).

Tufya n Muḥ seg uxxam n Dunya:

“Tura ad iyi-tessurfed ad ruḥey” sb(18)

Rwaḥ n Muḥ yer Fransa:

“Azekka ad ruḥey” sb (28).

Tufya n Muḥ seg tberna:

“Yiwen n was , akken kan d-ffyeḡ seg tberna” sb (31).

Asæddi n Muḥ deg lḥebs:

“Ass aneggaru ara sæddiy deg lḥebs” sb (42).

Rwaḥ n Muḥ akked terbaet-is, yer taddart n tṭuyat:

“Azekka tafejrit, bi idni llaḥ, ad nruḥ yer yiwet n taddart teččur d tṭuyat”(79).

Akeččum n Muḥ yer uxjiḍ n lamir amaynut:

“Tameddit-nni, kecmey s axjiḍ n lamir amaynut” sb(90).

- Deg wayen yerzan akud ad t-id-naf d win i ay-yettaḡḡan ad neḍfer yidssen tigawin amek teddunt

### **1-3-Aglam:**

D win, iyef i d-nemmeslay yakan deg yixef iæddan.

#### **1-3-a/ Aglam n tfekka :**

Timlilit n Muḥ akked Lamir.

«Ad as-tiniḍ d yiwet n tewtemt i ten-id-yurwen, udem-is ur d-iban ara amek-it:

aqerru iyum-it ugennur, udem yečča-t učamar. Allen-is d tibubulin, yerna ur rkident ara”sb(76).

-Timlilit n Muḥ d Dunya.

“Acebbub-is berrik am temlel n udfel. Lqedd d win nettwali anagar deg tilibizyu. Allen-is ugarent tizerwelt n yigenni” sb(15).

“Smenyifey ad sisnent wallen-iw zzin, sser d lemleḥ tent-id-iqublen . Werḡin, deg tudert-iw, mlaley-d taṭṭucin am tid n Dunya”sb (16).

“Allen-is d tiberkanin, aḡenjur-is yezleg cwit yeffus. Taksumt-is mellulet”sb(43).

Ma nerra dayen tamuḡli-nney yer uglam, ad t-id-naf d win i ay-d-yetteawanen iwakken ad neg tugna deg wallay-nney

#### ➤ **1-4- Tutlayt**

Deg tyuri-nney i wungal, nufa d akken amaru mi d-yules inedruyen

n wungal, isexdem awalen isehlen, yezmer yal yiwen ad ten-yefhem, akken dayen yewwi-d kra n wawalen s taerabt, tafransist.

-Tameslayt n yilemzi akked Lamir :

“Salamu ealaykum”, “Salamu wa rahmatu llahi taala » sb(44).

“min ddulumat illa nnur” sb(51).

« Al-ḥarbu xidaε, ya waladi » sb(54).

-Tuṭṭfa n yiserdasen i Muḥ.

« Bonjour monsieur, vos papiers, SVP ! » sb (46)

### **7-Iwudam :**

Ungal « *Bururu, ur teqqim urtengir* » yewwi-d akk udmawen n yimdanen i yessneran ungal-a, bḍan yef sin lesnaf, llan iwudam igejdanen, llan isnaniyen .

#### **a/ Iwudam igejdanen :**

**Muḥ:** d asaḍ, d udem agejdan, fell-as i tebna teḥkayt.

**Dunya:** Udem-a dayen d agejdan yer wudem amezwaru, acku d sseba-ines iyef i d-ḍrant akk tigawin-nni, rruu yer wannect-a, d tin yesεan atas n yedrimen.

#### **b/Iwudam isnaniyen :**

**Baya:** d weltma-s n Muḥ, akked yemma-s d baba-s.

**Nabil:** d gma-s n Muḥ.

**Imawlan n Dunya:** wigi i d-yeffyen mgal tayri n Dunya akked Muḥ.

**Tamyart:** d tin imiyukar yukar Muḥ sak-is.

**Imsulṭa:** D wid iyettaṭṭafen imukar d yiqettalen iberdan.

**Riḍa:** d mmi-s εemmi-s n Muḥ.

**Buelam d Murad:** d imdukal n Riḍa.

**Rezqi:** d limam n lasiti.

**Sifeddin:** lasel-is d arumi seg Bruxselle, d acu yetṭeḍ awal n Rebbi yuyal d Sifeddin.

**Nadir:** d lğar n Muḥ deg lasiti.

**Abugaṭu:** d wid i yettḥraben yef lḥeq n umdan.

**Uxt Faṭīma d Nureddin akked Ḥusin, Abu Σmmar:** Ttikin d ugraw n At Rebbi.

**Geēfer akked Ġamel:** d imdukāl n ugraw i ḍefren abrid rebbi.

**Busseēd:** d win d argaz lēali d acu kan yeqqur uqarruy-is.

**Abu Qasem akked al amir, Abu Ixejḍan:** d nutni ay d imḍebbren n ugraw-agi iḍefren abrid Rebbi.

**Dalila:** d tameṭṭut n lamir.

**Goliath:** d ccāf n yiserdasen n Rebbi.

- Iwudam, d wid yessean azal muqqren, acku s yessen kan itteddun tigawin, ma ulac iwudam, ur nezmir ara ad neḍfer tigawin akken llant

## **8-Adiwenni**

Nwala d akken amaru, yessexdem aṭas n udiwenni, ad d-nebder kra deg-s:

-Timlilit tamezwarut i Muḥ akked Dunya:

-“*Nek d Muḥ, iḥqa, i kem, isem-im, a taqcict n lēali ?*”

“*Nek d Dunya*” sb (16).

-“*D keč i lliy ttnadiy !*”

“*Ula d nek*” sb (84) .

-Tameslayt n Muḥ akked Dalila yef yičamaren.

-“*Mačči d tebrek, d tidet ! Assmi iyi-yuyen icamaren i mmutey*”

“*Ala, ur temmuted ara! Mazal yella usirem!*” sb (95) .

-“*Akka, a Muḥemmed: azal n sin n wayyuren . Semḥem-iyi, ad ruḥey ad sfeqdey i junud llah*” “*D acu tenniḍ a Murad*” sb (98) .

- Adiwenni, d win i ay-yettağğan ad negzu anwa i yettmeslayen i wayeḍ

## **2: Tasleḍt n yisental:**

Deg uḥric-a anda ad neereḍ ad d nawi awal yef wayen akk yerzan

isental i d-yeddán deg ungal-a.

## **2-1-Asentel agejdan**

### **a-Tayri**

Deg wungal n «*Bururu, ur teqqim ur tengir*», ad naf asentel n tayri, d win iyettfen adeg d ameqqran yer umaru, d ayen i d-yellan gar sin wudmawen, Muḥ d Dunya . Iyemḥemmalen , almi d assmi msefraḡen yef cci d yedrimen.

### **a-1/ Limarat n tayri deg wungal**

Annect-a yettban-d atas deg wungal, seg tazwara-s ar taggara-s, ad neereḡ ad d-nekkes kra n tseddarin gar yisebtar yemgaraden .

*«Mi nekker ad negzem abrid, ttfey-tt-id seg ufus . Ḥulfay s tfekka-w am wakken yeffey-itt leqel, cukey-tt ula d nettat thulfa s lḥamu” sb (16).*

*“Ulac d acu ara d-iniy i tattucin yeban tattucin-im” sb (19).*

*“Rriy-tt am tmedyazt. Yal ass ara iḡeddin fell-aney d taseddart n usefru. Nestufa-d, ula deg tegrest, i yijeḡḡigen n tefsut . Usmen seg-ney yifraxn le jardin d’essai. Ussan tteeddin am taggara n tmacahut” sb (22).*

## **2-2-Isental isnaniyen:**

D isental yellan yer tama n usentel agejdan, amaru ur d asen-yefki ara azal am usentel agejdan, maca sean assay d usentel agejdan ad d-nebder seg-sen kra:

### **a/Asentel n Irebraben:**

Deg wungal « *Bururu, ur teqqim, ur tengir*» asentel-a yebder-it-id umaru, anda i as-yefka azal muqqren, am usentel agejdan, acku d win yesean assay d usentel agejdan, ad-nebder seg-sen kra:

### **a-1/ Limarat n yirebraben deg wungal :**

-Anadi n Muḥ i Murad:

*“Mi mwawlen at Rebbi, nuday Murad anda ara t-waliy . Ala netta i yufiy d amdan, eqley-t gar tejlibt n yiḡamaren, rriy yur-s” sb(84).*

-Nettaf-it-id anda i t-id-yebder umaru, tikli n Muḥ akked d yemdukal-is, seg uxjiḡ yer wayeḡ.

*“Am nek, Ḡamel yemlal iḡamaren t-yerran yer ttariq lmustaqim . Seg Legliz, ceyyent yer Lpakistan, ad yelmed amek ara yessiweḡ rebrab yer tegdudiwin tinselmin” sb (68) .*

-Takerḡa n At Rebbi i Dalila d tmenyiwt-nsen i yimawlan n Dalila:

*“Goliath ccef n yiserdasen n Rebbi, yeskerker Lħağ Lmexli d tmeṭṭut-is yer tlemmast n ufrag, din yekkes-asen eeryan, yeğğa-ten tteumun deg yidammen-nsen” sb (80) .*

-Ass aneggar ara sēddin deg yixejdan.

*“Ass-nni aneggaru ara nessēddi deg yixejdan, ičamaren teccef-iten-id tidi: nnig yiqerra-nney isēddan yiserdasen. Ula d nek uggadey . Nniy-as dayen, armi d asmi nhegga iman-nney yewweḍ-d læsker” sb(108).*

*“Nelħa azal n wayen i d-nelħa seg yixejdan s asif . Ĥala i bururu ay nsell . Nadya, tebda la tettuyal . Testewtiw: “Nyiyt, nyiyt.....” sb (110).*

*“Mi neffey i tezgi, yerfed Murad afus-is, ad neħbes . D acu eni akka i twalaḍ a Murad”sb (110).*

### **c-Asentel n lyerba:**

Akken nezra, asentel-a d win yellan di yal tama n umaḍal.ula d tamurt n Leqbayel yerzat waya, ladya di tallit n ṭṭrad, aya ikemmel ula di tallit seld ṭṭrad, yettkemmil ar assa akked wussan i d-iteddun. Annect-a yettuyal yer lexsas n temeict d lħif i yessawaḍen imdanen ad inigen yef tamurt-nsen .

### **c-1/ Limarat n lyerba deg wungal:**

D asentel anda i yemsefham Muħ d yiman-is, ad yerwel yer wanda yezmer ad yawi aṭas n yedrimen i waken ad yeedel netta akked baba-s n Dunya, acku i wala tamurt ideg yella mačči d tin ara as-d-yefken ayen yuħwağ g tudert n yal ass akked temeict yelhan.

*“Lħed sbeħ yuy lħal abiyid n Royal Airlines gar yifassen-iw, Iḍ-nni aneggaru ara sēddiy deg uxxam, neṭṭey yer yemma: -Azekka ad ruħey!” sb (28).*

*“Seg Lmerruk kecmey Madrid war tansa yer rrey”sb (28) .*

*“Irwel-d seg tmurt ur as-nefki lextyar . Fur-s xemsan yiseggasen deg Bodreaux” sb (29) .*

*“Tudert-iw deg Palerme tennemḍar gar wabbu d wussu” sb (31) .*

*“D acu i txedmeḍ deg Talyan?” , “d Vatican i d-qessdey: nniy-as ad d-awiy lbaraka n pape...” sb (35).*

### **d- Asentel n tuyalin yer tmurt:**

Asentel n tuyalin yer wadeg anda d-ilul umdan d asirem n tuget, acku tarewla-nsen seg tmurt-nsen, mačči d tin yellan s lebyi-nsen, limer yella wallal i tudert fessusen ur tufid win yebyan ad tt-yeğğ. Asentel-a, yerza aṭas n yimyura n Leqbayel, gar-asen ad d-naf amyaru n Σmar Mezdad .

### **d-1/ Limarat n tuyalin yer tmurt deg wungal:**



D asentel anda i d-yuḡal Muḡ yer lezzayer, anda i yebya ad iḡer imawlan-is s lferḡ, dya dya yeffey yissem-is ficin d akken yuḡal d arebrab, dya ikemmel abrid-is seg tmurt yer tayed, seg uxjıd yer wayed, almi d assmi i d-yerwel fell-  
asen.

“Deg tzeqqa tayect tessawel: “Les voyageurs à destination d’Algér sont pris ...”  
sb (58).

« Newwed. Rsey, xelsey acifur, rniy-as lqahwa-s.” « Uliy yer la passeralle d-  
isuman Meḡafa Baca, stufay-d i umkan ideg sɛedday amu ameqqran deg  
tmeddurt-iw. » sb (60).

« Ččiy Lezzayer s wallen-iw, ziyen jimeytt ! Allay-iw yezzukem, ulac ayen  
yettezin deg-s” sb (60) .

“Yemma amek tella?” sb (61) .

### **3-Amsawal:**

Akken i d-nenna deg yixef iɛddan, amsawal yettban-d s yidmawen  
yemgaraden, yezmer ad d-yalles teḡkayt s yisem-is, amzun d awadem ney d  
anagi, akken dayen yezmer ur d-yettban ara akk later-is, ad yili d anabay ur yesɛi  
ara akk assay d teḡkayt.

### **3-a- Leḡnaf n umsawal**

Deg wayen yeɛnan aḡric ameqqran n teḡkayt, amsawal yefka awal i yiwudam  
akken ad mmeslayen yef yiman-nsen ney gar-asen, iwudam n teḡkayt d ilelliyen,  
llan akken isen-yehwa deg teḡkayt, ur qqinen ara yer umsawal deg teḡkayt.

### **3-a-1 Amsawal aniri**

- Amsawal, ur d-yekki ara d anabay di teḡkayt tawur-is d tasiwelt kan,  
yettales-d kan ayen iḡerrun di teḡkayt. Yella-d amzun di lebeid, yettales-d yef  
yiwudam, yessebgan-d i yimeyri ayen akk yeddawaren di teḡkayt, aya yettban-d  
deg yimediyaten-a.

- Amsawal, yettales-d yef tɛalit, akked wazal-is.

« *Deg zberber, tazalit am tkessawt: d ccyel. Yezmer lḡal ad yili tif-it cwıḡ  
tkessawt . Imeksawen ttemlilen Rebbi mi ara yilin s tufan, i tukksa n lxiq,s  
tjewwaqt. Ulac tamara” sb (99).*

- Tidmi i yesɛan at ičumar, yef wawal n tayri mi ara as-sesslen, d wamek i tt-  
walin leḡmala.

“*Lḡasun, d awal-nni i yefkan tawayit i tmurt . Limmer t-ssinen at Rebbi, tili*

*mačči deg zberber ara Kambin. Tili atnan yef yiri n lebher ttetten s wallen-nsen cbaħa n le coucher du soleil. Atan seg sinima ttrun nutni d Ryan O’neil, deg uħric aneggaru n love story . Neyn dayen, ħman deg wussu nutni d tmarayin-nsen” sb (102) .*

- Aggađ n Nadya s lxuf, yer yixejđan n yičamaren.

*“Ussan imezwura, ideg d-tewweđ Nadya, tessumel ddunit . Lukan d yiwet seg tid-nniđen, tili nyan-tt ačħal aya, netta ur tt-ttmuqqulen ara ula d amuqqel, acku d mmi-s n gma-s n Lamir ayelnaw i tt-yuđen. Mačči am tullas-nniđen: yiwen kan ara i tt-yuđen” sb (107).*

Amsawal aniri, d win yerzan taħkayt, yežra akk ayen iderrun deg-s, ladya deg wayen yeenan liħala n yiwudam.

### **3-a-2 Amsawal agensay:**

Amsawal, yettales-d ineđruyen n taħkayt s yisem-is ney s yisem n terbaet, amzun teena-t taluft, annect-a iban-d deg kra n yimyagen i yessemras deg tsiwelt-ines .

*«Mi yi-d-tban l’etoile palaire, mekti-y-d Dunya d wasmi iyi-d-tenna: « mi ara yexreb felli yiđes, tettfyey s abalkun ad weuy igenni. Imir-nni, ad xtirey win icebħen akk seg yitran, ad as-iniy: wagi d Muħ.Inu” sb (75) .*

*“Ayen walay deg ubrid, ur t-walay ara ula deg les films d’horreur: Lufan eyettmurud deg yidammen n yemma-s, sin n yiqerra cudden seg ucebbub, elulqen yer tneqlet, aydi imecceħ idammen i d-yettengayen seg temgarđt....” sb (88).*

*“Ur zmirey ara ad muqley ugar: rriy-d afwad-iw, yeffey-iyi leeqel, tedduy ur zriy sani. Tezziy, ttendey deg yiwen n umkan armi iyi-d-yelħeq Murad, yettef-iyi-d afus” sb (88) .*

### **3-a-3 Amsawal awadem:**

Wid i d-yettmeslayen deg teħkayt, d iwudam i d-yettalsen taħkayt-nsen, s yisem-nsen . Annect-a, yetban-d deg yimqimen udmawanen, akked yimataren udmawanen i yettuyalen yef yiwudam .

Taħkayt n Muħ, yettmektay-d imi it-yuy lħal di lasiti, yef wasmi i yella netta akked Dunya .

*“Tur-i tansa, nella nettemyazan tibratin uqbel ad mliley Dunya, ifuk uxemmem, rriy yer Riđa” sb (30) .*

*“Tugna-nni, tesmekti-yi-d deg Dunya d yifrax n le jardin d’essai, ačħal-aya i*

*tt-ttuy, Dunya-nni, amekti-ines imir, ur d-yegli s wacemma d amekti kan.” Sb (57).*

Assmekti n yimzzulla i Muḥ yef jeddi-s iyellan yettaden di lasiti:

*“Imzzulla, smektin-iyi-d s jeddi ad t-yrhem Rebbi, yellan yettenkar yal tafejrit uqbel ad yedden ccix, Semmi Rezqi, limam n lasiti, iyellan yeqqar-d, yal tikeltara t-mliley: “keč d aqcic n læali ḥaca txu-ik tzallit.” Sb (37).*

Taḥkayt yef wass aneggaru di lḥebs i Muḥ:

*“Ass aneggaru ara sœddiy deg lḥebs, yeḡli-d fell-i tḡlam . Armi d imir-nni is-ḥulfay d acu-t . Akken kan ara d-yenṭeq yur-i yiwen, ad cebrurqent wallen-iw d imeṭṭawen. Tedra yid-i am teslit mi ara tekker ad teffey seg uxxam-nsen”Sb (42).*

#### **4- Tasiwelt deg wungal:**

Deg wayen yerzan tasiwelt ad d-nefk iswiren-is:

##### **4-1- Iswiren n tsiwelt:**

Taḥkayt, *Bururu*, d taḥkayt n tigawin n yiwudam

igejdanen am Muḥ d Dunya, amsawal yettuḡal yur-sen di yal tikelt, i d-yettales yef tudert-nsen , Akk d yiwudam imazzayen am :Riḍa d Murad d sifeddine d Buēlam, Liman d Abu Ixejdan d Dalila.... . Iswiren n tsiwelt bḍan yef kraḍ: amenzu d taḥkayt i d-yeggra yef tiyaḍ, deg uswir-agi ad neereḍ ad d-nekkes iḥricen ney tiḥkayin timazzayin n wungal, amsawal deg uswir-agi yettak tagnit i yiwudam n teḥkayt ad-meslayen:

##### **4-a- Taḥkayt teggra yef tayad:**

Akken i d-nenna yakan deg yixef iœddan, deg-s anallas iḥekku-d yef wayen i iœddan, yezri deg wakud .

Amsawal, yal tikelt ara d-ilin iwudam ijdiden, s teḥkayin timaynutin, ttalsen-d yef tudert-nsen amedya:

-Taḥkayt tebda s Muḥ, assmi yella iḥemmel Dunya di lasiti, dya terna-d teḥkayt d tamaynut, yef wassmi i iruḥ yer Fransa, acku ur yesœi ara idrimen, dya yeffey seg tmurt i waken ad yexdem, ad d-yejmeœ asurdi.

*« Nuday, nuday amek ara teffey fell-i, iban-iyi-d d yiwen n ubrid, i tegmert n usurdi. Mačči atas n madden ay t-iqebblen: anagar idrimen-is ay yelhan. Grey asurif deg yilefḍan d lambuqat . Uyleyd Muḥ l’homme d’affaires . Tumubil treffed-iyi, tayed tesrus-iyi, Ttezziy anagar deg Saint George, Sofitel ney Lursai” sb(26).*

-Taḥkayt n Muḥ deg Fransa, yef unœettab i yenœettab deg-s.

*“Qqimey deg lfirma, armi fukkent always n tzurin, syin nudey amahil andanniden . Maca, nadi ney qqim ur ay-d-isaḥ ara uyrum deg Fransa. Nuḡal d yir iminigen. Tugi-yay Fafa” Sb (30) .*

-Timlilit n Muḥ akked temyart, imi itt-id-seqqsa-t yef tansa:

*“Yiwen n wass akken kan i d-yeffey seg tberna, tluɛa-yi-d yiwet n temyart : “ A mmi deg leenaya-k anda-t umkan-a?” .Akken kan sliy i wawal-nni amezwaru, mektiy-d: “Ddunt yid-k lmalayek tihnin”. Ččurent-d wallen-iw d imettawen” sb (31).*

-Tuṭṭfa n Muḥ yer lḥebs, acku yukar i temyart sak-is:

*“Ifassen-iw deg tsekraft deffir uerur, ttmuqquley amasay n les carabinieri s ucmumeh . Wiss acimi, lihala ideg lliy imir, ur iyi-d-tban ara d agadir” sb (35).*

- Muḥ d terbaet-is, leḥqen yer uxxam n Sifeddine:

*“Yestebteb Jeefer lameena tawwurt ur d-teldi ara, armi i yessawel Murad:” Wa Sifeddine!” Win i ay-d-yeldin tawwurt d Cyclope s snat n wallen. Goliath, icuba cwiṭ, cwiṭ kan, yer umdan” Sb (71).*

#### **4-b: Taḥkayt tedda d tayed:**

Akken i d-nenna yakan deg yixef iɛeddan, aswir-a d win i ulac s tuget , deg-s netthussu am akken anallas iḥekku-d deg lawan ideg tḍerru s tidet .

-Asgunfu n Muḥ akked Murad deg wuxxam iman-nsen.

*“Azekka-nni sbeḥ yef ttesɛa d uzgen, yufa-yi-d lḥal mazal-iyi deg wussu . Wiyad, tafejrit ay kkren . Mi i d-ukiy, ḥala Murad i walay: yeqqim yef ulemsir, iseffed tamezzyant-is zzit. Mi yi-d-iwala, yecmumeh-iyi-d: ur k-id-sakiy ara, zriy-k teeyid: mazal kan tuyeḍ tanumi d tikli.” Sb (71).*

-Taḥkayt n tebrat n Murad, i as-yura i yemma-s, d unadi-ines yef tyemmatin, acku laemer itt-yessen.

*“Akken i yeffuk Murad tabrat, yekkes layas . Yettu yemma-s, yenya tin it-id-yurwen, iruḥ ad inadi yef tayed, deg Ġemeiyatu al yufran wa al islaḥ. Akken kan yerra asurif yer daxel, yufa-n tiyemmatin” Sb (73) .*

-Tufya n Muḥ aked terbaet-is seg uxxam, deg ṭṭlam and aula d iḍarren-nsen ur ten-ttwalin ara deg tezgi.” Sb (74) .

*“Neffey seg uxxam yef ttmanya . Gef akken d ṭṭlam, nwala anida i nesrus iḍarren-nney . Azgen amezwaru n tikli ur ay-yesseɛya ara acku d takessart. Maca aken kan i negzem abrid n ukerrus d tasawent i ay-yeggunin. Tislit n Lamir ur d-tban ara teɛya. Ad as-tiniḍ din ay d-tekkar, yas akken tettwacekkel, tezra anida ara tessert aḍar-is. Sb(74).*

-Talluyt n Muḥ yer tiyilt, d uṭṭili-ines yer thuski d cbaḥa n tuddar, i d-yellan rrsent yef tyaltin.

*“Nndey ciṭuḥ tama n yixejdan, syin akin uliy yef tiyilt d-iqublen taxxamt-iw, deg tiyilt stufay-d i cbaḥa n tuddar yersen yef tyaltin . Cbaḥa-nni d awal kan, d*

lekdeb. Tidet n tuddar dayen-nniđen, imesdurar msakit am: Dalila, asmi ara mmten ara afen talwit.” Sb (98) .

-Akeččum n Muḥ d yemdukal-is, yer uxxam n Dalila:

“Negzem nnefs armi newweḍ yer s axxam n Dalila, axxam d ajdid, yebna s lajur d siman . Tawwurt n ufrag d uzzal . Nezzi-d i uxxam, nettnadiansi ara nekcem. Tban-ay-d yiwet n tzemmurt tsenned yef lḥid i d-ižzerben lḥara . Yuli Murad, ijelleb yer daxel n umrah, yeldi-ay-d tawwurt seg daxel.” Sb (111).

#### **4-c:Tahkayt tezwart tayed:**

Akken i d-nenna deg yixef ieddand, d akken ur telli ara s tuget, imi anallas iḥekku-d ayen ur yeḍrin ara , ad yeḍru yer sdat .  
Aswir-a, yezmer ad yili d tirga . Md:

-Muḥ akked Ḥusin, ad dukklen yer yiwet n temlilt ara yilin seddaw n ufus n Abu Qasem:

“**Azekka**, bi idni llaḥ, ad d-εddiy yur-k, **ad** neddukel yer yiwet n temlilt ara yilin seddaw n ufus n Abu Qasem” sb (51).

Muḥ yebya ad ižer axxam-nsen, dya yettxemmim amek i yezmer ad ten ižer, acku ficint **ad** tenyen d atirurist .

“**Azekka** tafejrit, bi idni llaḥ, **ad** nelḥu ! Gas akken tameddurt-iw tedda bi idni tibratin n-ttafey n-ttafey ma serssey idarren-iw, ass-nni deg tesraft n Buzerriεa, nniy-as “Mebla Rebbi nchalleh **ard** kkiy ulal d nek !”

“**Azekka ad** zrey imawlan-iw !”

“Ma tebyid **ad** temmed, ruḥ **ad** ten-tezred !” sb (65) .

-Tarewla i yebyan ad rewlen, Muḥ akked Murad d Dalila, yerna byan ad glun s Nadya:

“D acu tenniḍ, a Nadya, **ad** tedduḍ yid-ney ?”

“D lmuḥal **ad** ruḥey, ur nyiy lweḥc !”

“Seu leεgel, yef tudert-im i am d-hedrey.” Sb(108).

#### **Tugzimin, deg wungal n Bururu, ur teqqim, ur tengir:**

Di tyuri-nney i wungal « Bururu, ur teqqim ur tengir », nefka-d tugzimin tigejdanin i d-yeddand deg-s, imi ungal-a n “Tahar Uld Σmar”, yessawed yer mya urebea uεecrin n yisebtar(124), aya-agi yegla-d s unnerni n yinedruyen d wuguren. Rnu yer-s tugzimin-a, nebda-tent d tikiwin i yef yettwabna wungal, yerna newwi-tent-id yef leḥsab n wamek zemrent ad ilint deg tilawt d wamek zemrent ad msedfarent deg teḥkayt.

Ihi llant-d s wakka s kra n yimediyaten anda tebda yal tugzimt d wanda tettefakka :

- **Tugzimt 01:** Timlilit n Muḥ akked Dunya deg premier Mai.

(Ggriy-d nek, teggra-d teqcict d-yewwin yid-s azwu d arexsas . Julya Robert deg Hollywood, nettat deg premier mai . Suyey ur d-ukiyd yiman-iw : Ay d-turwemt a tulawin...dayen, faqey d akken Dunya mačči d tagellidt, mačči d Julya. Dunya, am papa-s, yemma-s akked At Hidra ; d asurdi kan.) sb(14/26).

- **Tugzimt 02:** Anagi n Muḥ yer Fransa, d g i yemmuger degmi i yelheq yer din:

(Id-nni aneggaru ara sseediy deg uxxam, neṭqey yer yemma:

Azekka ad ruḥey....Ayen εacey deg legliz yewwet ieedda ur d-yeḡgi deg-iccama.(28/34)

- **Tugzimt 03:** Akeččum n Muḥ yer lḥebs, akked temlilit-ines d Riḍa mmi-s d yemdukal-is, wasmi ara d-yeffey.

(Ifassen-iw deg tsekraft deffir uerur, ttmuqquley amasay n les carabiniers s ucmumeh...amecwar akka a Riḍa (35/39) .

- **Tugzimt 04:** Akeččum n Muḥ yer terbaet n At Rebbi:

(D acu-tt tudert melba Rebbi? d lfusq, sida ad ken-yenju yenju kafatu lmuslim...ačal-aya ur sliy i zhir n Ddunit, ččiy imsebriden s tmuyli.(39/43).

- **Tugzimt 05:** Aceyyee n Riḍa d yemdukal-is i Muḥ, yer Nureddin d

yemdukal-is, iwakken ad yerr yur-sen, akken dayen ara msefhamen yef wamek ara kemlen abrid n Rebbi.

(Salamu εalaykum,d nek i d Nureddin...annect-a iḡuz deg ccerε:alḥarbu xidaε, ur tettu ara.(45/50).

- **Tugzimt 06:**

Tuyalin n Muḥ yer Lezzayer, d temlilit-ines akkrd wat ičumar, iyef it-ceyyen, dya yessen dina yiwet n teqcict iwumi isemman Dalila, ta d tin yellan d tameṭṭut n Lamir.

« Deg tzeqqa, tayect tessawal « Les voyageurs à destination d'Alger sont priés...Tura, ini-yi-d isem-im ! »

« Dalila, ikeč a win yessnen anda yella Rebbi ? »

« Muḥ ».(56/83)

- **Tugzimt 07:** Amsefham n Muḥ akked d yemdukal-is, amek ara nyen Abu ixejdan akked Lamir, akked leḥmala i d-yellan gar Muḥ d Dalila.

acku akken i nezra, ama deg wungal-agi, ney s kra amkan anda ma llan , at ičumar, mačči kan deg tmurt n leqbayel iyellan, d wid yellan deg yal amkan deg Ddunnit.

(Rujay armi i d-teyli tiṭ-iw, yef deg tin n Abu Ixejdan, ṭruqiy. Mi ters ddunit, nudan icamaren qessam lerzaq s wallen: walan-t yezzel, yexbabeḍ. Am Goliath, ula d netta yewweḍ leεfu...Dalila, tuyal-iyi d ayilif, ugar i as-tṭhebbirey, itt-ḥebbirey i yiman-iw. Sb (87/90) .

- **Tagzemt 08:** Muḥ yuy Dalila, dya nnejmaɛen nutni akked Murad d Nadya, iwakken ad rewlɛn yef šhab ičumar, ula d Mura yuɣal iħemmel Nadya.

*(Uyey-kem, melba ma cawrey-kem...tamacint tetteɗdu am wakken tuħ ad teħbes, ḍalley seg ttaq, walay sin yicamaren ulin tiyilt.(93/123).*

### **Takerrist**

Am wakken itt-id-nebder deg yixef i iɛddan, d acuddu n yinedruyen gar-asen, tikwal yettiffsus ucuddu-a, tikwal yettiweir, ma nerra tamuyli yer yinedruyen i d-yeddɛn deg wungal-a n Tahar Uld Σmar, ad d-naf ugent, yal takerrist tettili-d d ssebba i tlatit n tkerrist nniɛen, mcudent gar-aset, anda imeyri waħd-s, yezmer ad yedbee akk tiqsiɗin n yiwudam yef wakken lħunt.

#### **-Takerrist 01**

Takkeris tamenzut deg ungal-a, tebda-d seg wass-nni i yeskaddeb Muḥ yef Dunya, d akken netta d win iyesean tuget n usurdi, dya am nettat am yimawlan-is, rfan fell-as atas dya mfaragɛn deg wassen ma ɛawden mlalen.

#### **-Takerrist 02:**

Muḥ, yeffey seg tmurt-is yer tmurt n Fransa, acku yebya ad yeɛdel d baba-s n Dunya, ad d-yejmeɛ asurdi s ubrid n lɛali ney n diri, dya i t-id-irujan ħala yir abrid, acku yextar abrid n yičamaren dya yekcem yer lħebbs ačħal d abrid, annect-a merra d ssebba n Dunya i t-yugin.

#### **-Takerrist 03:**

Timlili n Muḥ akked Dalila deg yixejɗan, dya uɣalen mħemmɛalen, syin ixdem-d tarbaɛt Muħakked Dalila, Murad akked Dunya msefhamen, dya rewlɛn yef wat ičumar.

#### **Azenziy imsemmes:**

Seg tugzimin d tkerras i d-nessuffey seg wungal-a, ad neg tidyanin n yinedruyen-ines deg uzenziy-agi:

- **Addad n tazwara:**

Di tegnit n tazwara, amaru yefka-d yiwet n tmuyli yef tudert n Muḥ akked Dunya, i yellan myusanen deg lasiti, akked tayri yellan gar-asen.

- **Addad n urway:**

Lefraq i d-yeɣlin gar Muḥ akked Dunya, imi nettat tefruri-d seg twacult n

irebhen, ma d Muḥ meskin d azawali.

▪ **Taneflit n tedianin:**

Yettban-d, deg ukeččum n Muḥ yer lḥebs, akked temlilit-ines d terbaet n ičumar, d ukemmel-ines d ubrid-nsen .

▪ **Aferḍis n ureqqeε:**

Yettban-d ureqqeε deg temlilit n Muḥ i Murad akked Dalila d Dunya, iyellan deg terbaet n wat ičamaren, acku msefhamen, dya rewlen fell-asen .

▪ **Addad n taggara:**

Yella-d deg temlilit n Muḥ i Dalila, akked tayri-ni i d-ilulen dayen gar-asen, daya myezwajen, ma d Murad akked Dunya, terna-d yur-sen tayri i ten-yezdin mḥemmalen, uyalen akken ma llan s abrid n sswab .

Ma nessegza-t-id s uzenziy-a ad yili s wakka:

<b>Addad</b>				
<b>Addad n tazwara</b>	<b>Addad n urway</b>	<b>Taneflit n tedianin</b>	<b>Aferḍis n ureqqeε</b>	<b>Addad n taggara</b>
Tudert n Muḥ deg uxxam-nsen akked leḥmala-ines i Dalila d usseddi n wussan yelhan.	Bettu i d-yeylin gar Muḥ akked Dalila, sseba-s d asurdi imi ur yesεi ara, acku Dalila d tin i irebhen nezzeh.	Rrwaḥ n Muḥ yer Fransa, akked temlilit-ines d ičumar, d ukeččum yer terbaet-nsen.	timlilit n Muḥ i Murad akked Dalila d Dunya, iyellan deg terbaet n wat ičamaren, acku msefhamen, dya rewlen fell-asen.	Yella-d deg temlilit n Muḥ i Dalila, akked tayri-ni i d-ilulen dayen gar-asen, daya myezwajen, ma d Murad akked Dunya, terna-d yur-sen tayri i ten-yezdin mḥemmalen, uyalen akken ma llan s abrid n sswab.



## Taggrayt

S wakka, iban-ay-d belli ungal n “Tahar Uld Σmar”, iressa yef waṭas n yiferdisen n tsiwelt i yesdukkulen ullis, amzun akken yiwen n uferdis ur yezmir ad yebḍu yef wayeḍ, win yernan yer-s d iferdisen i rennun i tussna n tsensiwelt. Annect-a, d ayen i d-yettbegginen annerni n tira deg ungal aqbayli s wudem amaynut, dya deg-s nesseqdec-iten yef teḥkayt, amsawal s umata (lesnaf-is tawuri-is iswiren-is), d wakud d wadeg, d yiwudam n teḥkayt  
*“Bururu,urteqqim ur tengir”*

Γef waya, uqbel ma nekcem yer tesleḍt n dixel, nezwar nexdem tasleḍt n berra, deg-s nemmeslay-d s umata yef wungal n “Bururu, ur teqqim ur tengir”, d wayen i as-id-yezzin, sin yur-s nēdda yer tesleḍt n dixel , deg-s nga tasleḍt i tulmisiin n tira wungal, akked tesleḍt n yisental, nemmeslay-d yef umsawal d lesnaf-ines, akken dayen i d-nefka iswiren n tsiwelt, syin nemmeslay-d yef tugzimin n wungal-a “Bururu, ur teqqim ur tengir” , nerna nefka-d d acu i d takerrust iyellan deg-s s uzenziy-ines akked wummuy n wungalen i d-yeffyen s tmaziyt d wugzul.

**Taggrayt tamatut**

Tazrawt-agi-nney, newwi-tt-id yef tsiwelt deg ungal « *Bururu, ur teqqim, ur tengir* », d unagal n “Tahar Uld Σmar”, neereḍ newwi-d amek id-yulles umsawal taḥkayt, akked yef wacu itt-id-yebna.

Iwakken ad d-nerr yef useqsi-a, yessefk fell-aḡ ad d-nawi awal s umata yer wayen yeqnen ama yer tsekla akk d wungal, ladya Taqbaylit imi fell-as id-tella tezrawt-nney . Seg tyuri n yedlisen yeenan tayult-a n tsiwelt, akken ad negzu d acu-ten yiferdisen n tsiwelt eḷaḥsab n yimnadiyen iqedcen deg tayult-a n tezri n tsekla .

Tasekla-a timawit, anda yella yiles d wawal i d-as-yefkan rruḥ akken ad d-taweḍ yer tizi n wass-a, telḥa-d deg wachal n tsutiwin, iwakken ad tebnu tayerma tamaynut.

Ungal aqbayli yellan d amaynut n tlallit, yewwi-d yef udem n tmetti taqbaylit, d allal n usuter n yizerfan, d ucetki yef lḥeqq-n sen, d lebyi n tmetti ad d-teffey seg lbatel anda tella. Ungal yella d tawsit n tlellit n yimdanen, d tukksa n kra yellan d azaglu. Ungal aqbayli d win i ikecmen gar timawit d tirawit, d akemmel n tmucuha, imi tasekla taqbaylit tennerna seg tmucuha yer wungalen, anda tamacahut tella : d allal itekksen yef wul, mebla ma yezmer ad iḥulfu s wayen i yetthulfu umdan. Acu kan, ungal d win yerzan azaglu, imi deg-s yettwabeggen-d wayen ibeqqu unaggal ad t-id-yessawed, yuḡal umdan yettidir, yetthulfu s wayen yettidir gma-s.

Mi neyra ungal “Bururu, ur teqqim ur tengir”, nekcem deg tira-s, nedda d yinedruyen-is, neḍfer Muḥ seg tazwara yer taggara, dya s tayri meqqren i nedda akk yid-s uḍris aseklan i yura Tahar Uld Σmar

Akken i nwala deg kraḍ n yiḥricen n tesleḍt i neḍfer, i wakken ad neereḍ ad d-nawi awal yef usentel n yirebraben deg ungal “Bururu, ur teqqim ur tengir”, tamawt tamenzut i nezmer ad d-nbeyyen, asentel n yirebraben, ala win i d-yekkren gar-asen ara yizmiren ad d-yawi awal n tidet fell-asen, imi akken qqaren : « ala aḍar yeddān ḥafi i yeḡran d acu-tt twaqsa n usennan », yef way-a, “Tahar Uld Σmar”, yerna-d amaynut yer unnar n tsekla n teqbaylit, acku deg usentel iyef d-yewwi, s uzwel “Bururu”, yefka-as isem-a, acku ulac win it-iḥemmlen ḡas ula deg yisem-is kan iban d akken d isem n tecmat, imdanen akk yunzant, akka ula yef yirebraben, ihi isem-a Bururu, akken i t-nessen d ayersiw-nni i d-yettsseyyiden ayen ara yečč deg yid, anda yebya ad d-yini d irebraben, yerna-d fell-as awal “ur teqqim ur tengir”, acku irebraben-agi mačči d wid ur nezmir ara ad ten-nwali zzat-nney, akken ḍayen i mačči d angger i ineggren, mazal-iten yer wass-a d wussan, d wid yellan seg zik, mačči kan deg tmurt n leqbayel, seg yal tamnaḍt deg Ddunit llan, d ayen i yueren i ubder deg tmetti, acku irebraben-agi d wid yettawin tirwiḥin n yemdanen mebla rreḥma deg wulawen-n sen, zereen lxuf deg tnefsit n yemdanen, d acu kan tamezduyt-n sen deg tezgi, deg yixejḍan, am Bururu.

Γef waya i d-nufa amaru n “Tahar Uld Σmar” yessemres azwel-agi yef yirebraben, acku akken ixedmen lecyal-nsen, deg yiḍ neqqen, ma deg wass ttefren, xedmen iyawasen ttemsefhamen amek ara kkatn timura ad neqqen iɛdawen Rebbi akken i d-qqaren deg yixejḍan-nsen deg tezgi, rru ssexdamen awal n Rebbi deg wawal-nsen, iwakken ad ssafessen taekemt yef wayen ixedmen, acku yal tikkelt ara kksen aqerruy i yiwen, ad ɛyyḍen Allahu Akbar.

Deg tyuri-nney i wungal-agi, nefhem d akken llan kra n yemdanen s lebyi-nsen i yefyen d irebraben, llan kra s tmara kan, ddan deg leyḷaḍ, acku yella yiwen d timetti ideg yella it-yeḡḡan ad yawi abrid-nsen, wayeḍ ur yezmir ara i twacult-is ad tt-ɛeyyec, wayeḍ d asurdi akked tayri, am Muḥ iyef i d-yewwi umaru-agi Tahar Uld Σmar, acku ula d netta yella iḥemmel yiwet, d tin yesɛan asurdi s tuget, ma d netta ulac, tegguma-t dya yerwel yer tmurt n Fransa anda yemlal d yirebraben-agi, dya yekcem gar-asen acku d wid-ak kan i as-d-yefkan afus n tallelt.

S wannect-a, nessaram tazrawt-a, d allal ara iɛawnen inelmaden, i waken ad gzun ssef n teṣleḍt yecban asentel-a: (isental).

Tahar Uld Σmar yebya ad d-sbegnen, ad d-siwḍen deg usentel n Burur izen yefren, d akken iɛamaren-agi d wid yellan s kra amḍiq di ddunit, ttaḡḡan imdanen ad idiren s tin n lxuf, ama deg tmeddurt ney yef twaculin-nsen acku d wid i yettawin dderya medden s ummenuy d tmezliwt.

## Agzul i wungal n Tahar Uld Σmar

Deg wungal-a n “Tahar Uld Σmar” , “Bururu, ur teqqim ur tengir”, yemmeslay-d yef yiwen n yilemzi , i wumi isemman “Muḥ”, win imi i truḥ temzi-is , yella yettidir deg tlemmast n “la cite” , iḥemmel yiwet n tlemzit nezzeh , d acu kan yesεa ugur meqqren d baba-s n teqcict “Dunya” , acku baba-s yesεa asurdi mačči d kra , dya iguma-as i Muḥ ad as-tt-yefk , acku Muḥ d azawali , yerna yeskaddeb yef tin iḥemmel dya assmi i as-yehka tidet-ines , mseβaden mfaragen iruḥ akk wayen i yella yessaram am tezyiwin-is , acku Muḥ yella d argaz yelhan , dya yuḡal d wayeḍ , yuḡal axemmem-ines ala yef ujemmuε n usurdi , wa ad yeεdel d baba-s n Dunya i iḥemmel , yerra-tt i yir lecyel , i texnanasin kan , tetḥef-it “la polis” temsulṭa yer lḥebs , zrin kra n wayyuren serḥen-as-id , yewwi abrid yer “Lmerruk” sin akin yer “L’espan” , yuḡal-d yer “L’Itali”. Imi i yewweḍ tmurt-is ur yufi ara mmi-s n εemmi-s Riḍa , win imi sawalen “Grifa” , tger-it temsulṭa yer lḥebs acku yella d yemdukal-is imerrukiyen , it-yewwin yer yir iberdan md : Zetla , duxxan , .....

Muḥ εerqen-asiberdan , ur yesεi la lxedma , la asurdi , assmi yeεreḍ ad yaker tamyart , dya tetḥef-it i tikkelt-nniḍen temsulṭa yer lḥebs-nni , yemlal d mmi-s n εemmi-s Riḍa anda yeḍfer abrid n tneslemt , seg L’Itali yer fransa , ass-nni i d-yuḡal yer tmurt-is , ur iruḥ ara srid yer uxxam-nsen , acku imdukal-is sawḍen-as lexbar , d akken ficint temsulṭa, tettnadi fell-as am umjahed, lmektub yessaweḍ-it almi d “les groutes de “Abu IXEJḍAN” i iḥedren i tmenyiwt i yiwet n taddart . Deg tegnit-nni n lxuf, ifures tagnit i wakken ad iney lmir, acku yella yebya ad ijbed iman-is seg terbaet-nni n yirebraben.

D annect-a, it-yeḡḡan ad yerbaḥ laman n yiwen n urebrab “Murad” anda it-yerra d afus-is ayeffus. Aneggaru-a “Murad” d win iqeblen “Dalila” (Dalila uqbel tella d tametḥut n Amir iyenyan akken) Almi d imir i yufa tayri n ddunit-is.

“Muḥ d Dunya, Murad d Dalila”, rewlén yer zberber .

S waya Tahar Uls Σmar, i d-yefka adlis-is melba ma tefra taluft n yirebraben deg tmurt. D ta i d tafyirt taneggarut: Dalley-d seg tṭaq waley sin (n yicamaren) ulin tiyilt.

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Amsiwal	Narrataire	35/ Salhi M A
Aniri	Externe	120/ Salhi M A
Agensay	Interne	119/ Salhi M A
Anabay	Absent	70/Boutelioua H
Azenziy	Schéma	186/ Boutelioua H
Aneḍru	événement	120 /Salhi M A
Aferdis	Elément	91/ Boutelioua H

Tasiwelt	Narration	62/ Salhi M A
Tawsit	type	196/Boutelioua H
Tugna	Figure	70/ Salhi M A
tuddsa	Organisation	145/ Boutelioua H
Tigawt	Action	11/ Boutelioua H
Tifukkas	Téchniques	199/ Boutelioua H
Tizri	Théorie	198/Boutelioua H
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Anekmar	Approche	Buεmara.(2006 : K37)
Ameslugen	Standard	Madyis U' Madi /http://www.tawalt.com
Timuhal	Travaux/ ambassad	Madyis U' Madi /http://www.tawalt.com
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