

TagdudaTazzayritTamagdayTayerfant
Aylif n UselmedUnnig D UnadiUssnan
Tasdawit Abderrahmane Mira n Bgayet



Tamazdeyt n Tsekliwin d tutlayin
Tasga n Tutlayt d Yidles n Tmaziyt

Tazrawt n master

Tayult

n tsekla

Tazrewt n uglam deg wungal « Tafrara »

n

Salem Zenia

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Deg tezrawt-a ad nesnemmer:

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Seg wul yeşfan ad nesnemmer :

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Abuddu

Tazwert tamatut..... 8

I. Ahric amenzu: tasnarrayt

Tazwert.....	12
1. Awal yef umaru “Salem Zenia”.....	12
2. Awal yef wungal “Tafrara”.....	13
3. Timental n ufran n wungal.....	14
4. Timental n ufran n usentel.....	14
5. Tizrawin i d-yellan yef wungal aqbayli.....	15
6. Aseqsi agejdan.....	16
7. Turdiwin.....	17
8. Iswi n umahil.....	17
9. Tarrayt n tesleqt.....	18

II. Ahric wis sin: Tizri

Tazwert.....	20
1. Tasekla d wungal.....	21
1. 1. Tasekla Taqbaylit.....	21
1.1.1. Tasekla timawit.....	21
1.1.2. Tasekla yuran.....	23
1.2. Ungal.....	25
1.2.1 Tibadutin n wungal.....	25
1.2.2 Tadra n wungal s umata.....	27
1.2.3 Awal yef wungal aqbayli.....	28

1.2.4 Ungalen yuran s teqbaylit.....	29
2. Tizri n ugram deg wungal.....	31
1. Tibadutin n tsiwelt.....	31
2. Tibadutin n ugram.....	32
3. Tiwsatin n ugram.....	33
4. Taggayin n ugram.....	34
5. Tiwuriwin n ugram.....	34
5.1 Ilmend n REUTER (Y):.....	35
5.2 Ilmend n SALHI (M.A).....	36
6. Tuddsa d temhal n ugram.....	36
6.1. Tuddsa n ugram.....	37
6.2. Timhal n ugram.....	37
7. Tallunt.....	39
8. Iwudan:.....	40
8.1. Tibadutin.....	40
8.2. Azenziy amesgan.....	42
9. Tumast d tulisan-is tigejdanin.....	44
9.1. Tibadutin.....	44
9.2. Tulmisin	45
Tagrayt.....	47
III. Aħric n tesleđt: Tasleđt n wungal “Tafrara”	
-Ixef amenzu : tasleđt n ugram n yiwudam	
Tazwert.....	50
1. Aglam n tfekka n yiwudam.....	50
2. Aglam anellay n yiwudam.....	55
3. Aglam n tigawin d yinedruyen.....	60
-Ixef wis sin : tasleđt n tallunt d wakud	
Tazwert.....	67
1. Aglam n tallunt.....	67

2. Aglam n wakud.....	74
Tagrayt.....	77
• Tagrayt Tamatut.....	79
• Iybula.....	82
• Tijençad.....	86

**Tazwert
tamatut**

Tazwert tamatut:

Tutlayt akken tebyu tili temhez, maca ulac tin ur d-nædda seg timawit, ulac tin ur nesæi amezruy, amezruy n tutlayt d ayref-ines, acku d netta i d ssebba n temhezt n tutlayt-is. Akken i d-yenna S.CHAKER(2006;20), Leqbayel llan sœan tasekla timawit teqwa yerna temxalaf am: tamedyazt, timucuha, umyi, timseœraq, lemtul...atg, yeœni s wawal-is ŷas akken ur tt-œsiben ara wiyiœ rran-tt deg rrif yerna drus i yellan fell-as maca wid-is gan-as azal. Akken dayen i d-tenna D.ABROUS: <<Tasekla taqbaylit taqburt d tasekla timawit, turez yer tudert n tmetti, tebœa ŷef waœas n tsekkiwin>>¹, ihi ula d ayen i d-ttawin zik yeqqen yer tmetti.

Tira deg tmetti taqbaylit d tira i ttarun s yisekkilen n taœrabt deg tallit talemast, aya yella-d send tasehrest n tefriqt.

Œas akken tutlayt taqbaylit tekcem deg wachal n tsuta d timawit, maca ur tebri ara i yiman-is, acku tettkanzi i tutlayin nniœen i d-iœeddin seg timawit. Tekcem deg tira s lmendad n yiserdasen irumiyeen d yiœerbazen i d-idin deg tmurt n leqbayel, i yefkan afud i warraw-is ad d-gren iman-nœen, am S.BOULIFA gar yimezwura i yuran ŷef tmaziœt, akked BEN SEDIRA...atg, reœœan tiwsatin n timawit s tira am isefra n Si Muœend.

Tasekla-ya n tmaziœt, ŷas akken tekcem deg tira segmi i d-tædda seg timawit, maca d tira tawezlant am tmedyazt, inzan, d tmucuha, ŷas akken aya yeœœa azal meqqr deg tsekla-nney; acku d ayen i ay-d-œœan leœdud-nney, abruy-agi cwiœ kan yekcem deg tatut, lemmer maœœi d ajerred i d-yessakin kra n win yegnen, ad kren iwakken ad gemren ayen yeœyan ad iyib. Maca aya drus i tsekla n ugdud yellan deg rrif seg zik, ilaq ad yili kra n umaynut am tira tungalant i d-yellan d tayeœfant.

¹ ABROUS.D :-2004, In Encyclopédie Berbère N°26 « La littérature Kabyle ancienne était une littérature essentiellement orale ; intimement liée à la vie sociale, elle se ramifiait en plusieurs genres ».P4048.

Akka bdan-tt ttufraren-tt-d tewsatin timaynutin i d-yettwawerten seg tutlayin nniden am tefransist d taerabt deg-sent ad naf tullist, ungal.

Ungal d tawsit tamaynut deg tsekla n tmaziyt, yennulfa-d di tallit n 80 deg tefsut n Yimaziyen, acku di tallit-a yal yiwen d acu i d-abrid i yedfer iwakken ad yennay yef tutlayt-is d tmagit-is, wa yeffey yer ubrid , wayed yeddem amru, d lawan n ufsay n leqyud.

Ihi, akka ilaq ad nger asurif yer zdat akken yexdem BELCID AT ΣLI deg yiseggas n 40, akked wiyid i t-idefren, imi isental yef i d-ttawin mxalafen, yal yiwen yettawi-d ayen i t-iqerhen d wayen yettwali deg tilawt. S umata ttawin-d yef tallit n 80, taluft n tmaziyt d tumast, rnu yur-s isental n tayri, lhif, amgired adelsan gar tmettiyin...atg.

Anagal deg wungal-is yeskany-d udem aheqqani n tmetti-is, yef waya i d-yenna A.AMEZIAN(2008:sb22): ungal d lemri n tmetti, n wayen nettidir di tilawt. Iwakken ad yessefhem umaru tikta-is yesseħbas ullis s uqlam n kra n yiwudam, d wanda ttidiren, d lawan melmi dran inedruyen-agi. Gas akken ayen i d-yettawi deg wungal-is yella umur n tilawt, akked umur n usugen, s waya i d-ittbeyin iħricen ixussen deg tmetti-is.

Tarrayt n umahil:

Nebda tazrawt-nney yef kraḍ n yehricen:

-Aḥric amenzu tasnarrayt:

Deg-s ara d nessisen tudert n umaru akked leqdic-at-is, akked usissen n wungal-is, d ubeyyen n umahil-nney (aseqsi agejdan, turdiwin, iswi, yer taggara d tarrayt ara neḍfer deg tesleḍt).

-Aḥric wis sin tizri:

Aḥric-a nebda-t yef sin yizelen d imeqranen, deg-sen ara d nesken tasekla taqbaylit, akked wengal, syin ad nemmeslay yef ugram d wayen icudden yur-s deg taggara d awal yef tumast, acku ncudd-at yer usentel n ugram.

-Aḥric wis kraḍ tasleḍt n wungal “Tafrara”:

D tasleḍt n uferdis n ugram deg wungal “Tafrara” i yura Salem Zenia aḥric-a d win ara nebdu yef sin yexfawen deg-sen arad nesken amek i d-iglem iwudam, syin tallunt d wakud, i ubeyyen n tumast taqbaylit.

Ahric Amenzu :
Iferdisen n
Tesnarrayt

Tazwert

Deg uħric-a amenzu ad neered ad d-nemmeslay yef unagal «Salem Zenia » tudert-is d uswir-is n tyuri d wayen akk yura deg umecwar-is n tira, akked usissen n wungal-is « Tafrara ». Dayen newwi-d yef tmental i y-yeğġan ad nefren asentel-a deg wungal-a, aseqsi agejdan, turdiwin, akked yiswi i yerzan amahil-a nney. Fer taggara ad d-nemmeslay yef tarrayt ara neđfer deg tesledt.

1. Awal yef umaru « Salem Zenia » :

Salem zenia ilul ass n 26 deg Ctember 1962 deg yiymer n Friħa(Tizi-Wezzu). Yella d aneymas d amyaru azzayri, yeyra deg uyerbaz n taddart-is, syin yur-s deg tesnawit n Szazga d iwetman kan i yeywaren din , sin akin yeyra tayamsa seg lbaedan deg uyerbaz ameyradan n (Liège, Belgique).

Yexdem d aneymas, ĥawla i d-yessufey, imi deg useggas n 1998 yeslul-d aymis (Racines/Izuran), imir-a yettidir deg Barsaluna, anda yettkemil tira-s. Yettef agerdas n yisey n tidukkla tamazya deg Lpari deg useggas n 2005.

Salem Zenia yura s tenfalit taqbaylit, seg wayen d-isazreg ad naf :

- ❖ Tirga n yidir, tamedyazt, LPari 1993.
- ❖ Tafrara, ungal, LPari 1995.
- ❖ Iyil d wefru, ungal, LPari 2003.
- ❖ Tifeswin, tamedyazt, LPari 2004.
- ❖ Yella zik-nni, timucuha, Tizi-Wezzu 2008.
- ❖ Itij aderyal, tamedyazt, Barsaluna 2008.

2. Awal yef wungal « Tafrara » :

Ungal “Tafrara” yura-t “Salem ZENIA” s tenfalit taqbaylit, yeffey-d tikelt tamezwarut deg useggas n 1995 yer tezrigin L’HARMATTAN deg Lpari, ssufyen-tt-id tezrigin n TIRA deg Bgayet i tikelt tis snat aseggas n 2010.

Ungal-a d win yettwarun deg yiwen n udlis deg-s 208 n yisebtar d 18 n yixfawen, azwel i as-yefka umaru i wungal-a yesεa assay akked wayen yura sdaxel(yef wayen i d-yettawi), yewwi-d yef usentel n tmagit n leqbayel akked tayri n yiwen yilemzi, deg-s ttuqten iwudam d tallunt yerna amaru yefka-asen azal meqquer s wayes id yewwi yef tmagit.

Deg wungal-a, win i d-iħekkun mačči d awadem, maca yezra akk ayen yellan sdaxel n teħkayt ugar n yiwudam n teħkayt-nni, ihi ssenf-a d amsawal aniri.

Amaru deg wungel-a yesseqdec awal n yimediyazen:

✓ <<A Nnbi lhacem, taqbaylit teswa akter>>.

Yesseqdec umyi:

✓ <<Tislit n wenzar>>.

Yesseqdec kra n yinzan:

✓ <<Win yeččan amur-is yessader i wallen-is>>.

✓ <<Lefdux jerħen ħellun, lehdur qqazen rennun>>.

✓ <<Menyif tayaziṭ n tmurt-iw tasekkurt n tmura>>.

✓ <<Aksum yerkan i t-ineblen d imawlan>>.

✓ <<Ixxamen n medden weeren ma ur nyin ad sdeefen>>.

✓ <<Anda yella uyrum-ik, awed-it>>.

✓ <<Yečča lmal, yfreħ bab-is>>.

✓ <<Yir asyar ur tettleqqim.>>

Yir serdun ur tettleddim.

Yir amdan hder ney qqim>>.

3. Timental n ufran n wungal:

Asagem yef ara d tili tezrawt-nney d ungal i yura Salem ZENIA s uzwel “Tafrara” i d-yeffyen deg useggas n 1995. Ungal-a yettmeslay-d yef tlelli n tutlayt n tmaziyt akked tayri n yiwen yilemzi. Yebda yef (18) n yiħricen, yal aħric yesa tikti-s maca qqnent tekta ta tettekmmil i ta.

Gas akken aħris d ullis, maca amaru yesseqdec tasekka n ugram s waṭas ama deg wayen yeenan iwudam, ney d tallut. Gas akken anagal yesseqdec akk tulmisin n wungal am (teħkayt, tasiwelt...atg), maca deg-sent nefren aferdis n ugram acku ulac ungal anda ur nettaf agram, yeqqen yer tsiwelt, yessemhaz taħkayt, yerna yetcebbih aħris.D aya i ay-iwellhen ad neddem asagem-a acku asentel-nney d agram deg ungal.

Yerna, ungal-a d win yuran s tira taqbaylit deg tsekla taqbaylit, acku tazrawt-nney nebya ad tili yef tsekla taqbaylit yuran.

4. Timental n ufran n usentel:

D tayuri n wungal n Salem Zenia “Tafrara” i ay-yefkan tamuqli yer ugram, acku yesseqdec agram s waṭas ama deg wayen yeenan iwudam ney tallunt. D annect-a ay-d-yeslulen tawennaft iwakken ad nexdem fell-as tazrawt deg wayen yeenan aferdis n ugram.

Afran usentel mačči d ayen isehlen, acku yas akken ad tafed llan wid iqedcen yef wuglam ladya deg wungal, am tezrawt i yexdem IDRISI.D d FETISSI.Y deg 2010 yef tsiwelt d ugram deg wungal “Aεecciw n tmes” n Lynda kudac , akked tezrawt n MEQBEL.H deg 2016 yef ugram deg ungal “Tiyersi” n

Ayt İyil Muħend, maca ulac win iqedcen yef wuglam deg ungal-a, yef waya i neddem ad nezrew talya n ugram deg tmidrant(iwudam , tallunt); ilmend ad d-nzer amek yessawed umyaru i yimeyri izen iwakken ad t-yegzu.

Segmi i d-nekcem deg wunnar n tsekla n tmaziyt, nufa-d llant tezrawin yef tsiwelt d ugram tezzin kan fell-as. Tikelt-a tagnit temxallaf nexda-yas i tsiwelt nruh srid yer uferdis n ugram s timmad-is, i ubeyyen n tumast taqbaylit iwakken ad as-næell tasleđt.

Gas akken llan wid i ay-yezwaren xedmen tizrawin-nsen deg tsekla, maca d leqdicat yef tsekla timawit am(tezrawin yellan yef tmedyazt n zik; agmar n tmucuha;timseeraq...atg), ma deg wayen yeenan tasekla yuran qlil-it. Gar-asen nufa-d kra n tezrawin tisdawanin ama n turagt ney nnig n turagt.

Ihi, ilmend n wayen xedmen yimezwura deg yiseggasen yezrin, seg tama-nney nebya ad nesnerni kra n tezrawin yerzan tayult n tsekla yuran, iwakken ad nkemmel lixsas yellan yerna ad nessemhez tayult-a akter.

5.Tizrawin i d-yellan yef wuglam deg ungal aqbayli:

Deg uħric-a ad neered ad nesken kra n tezrawin yettwaxedmen yef wungalen yuran s teqbaylit, ney d inadiyen nniden, d win ixedmen yef wungal Tafrara.

Asmi i d-yufrar wungal deg unnar aseklan aqbayli yuran yegla-d s yinadiyen d tezrawin, ama d tid n turagt ney tid nnig turagt. Gar tezrawin-a d yinadiyen yettwaxedmen yef ungal aqbayli, ad nebder kra deg-sen:

RABDI.K d RABHI.N: texte descriptif, 2005. Tin ixdem IDRISI.J d FETISSI.Y:tasiwelt d ugram deg wungal “Aæcciw n tmes” n L.KUDAC,2010. D tin texdem MEQBEL.H: agram deg ungal “Tiyersi” n At İTIL MUħEND, 2016. Tella tin MEŞLAWI.N:tasleđt n tulmisin d yisental n wungal “Lwerd n tayri” n

IGLI N TLELLI, 2015. Rnu tin BUBĤIRA.H d BUCUCA.M:tasleđt n tsiwelt deg ungal “Inig aneggaru” n TAZAFART.B, 2013.

Ma d tin n nnig turagt ad naf tin RABDI.K: Enseigner tamazight grace au types des textes “le cas d’une séquence descriptive” , 2009. D tin SADI.N: “L’expression de l’identité dans le roman “Tafrara” de SALEM ZENIA, 2011.

Rnu yer tezrawin-a ad naf amagrad i tga ABROUS.D¹ yef kuž n wungalen “Asfel” d “Faffa” n ALLIC.R, akked “Iđ d wass” d “Tegrest uryu” n MEZDAD.Σ. Rnu yur-s adlis i yura MEKSEM.Z “Tisekkiwin n yidrisen, Agmar d tesleđt”.

Ma nuyal yer wungal n Salem Zenia “Tafrara” ad naf ulac win izerwen aferđis n uglam, yas akken tella SADI.N i xedmen tazrawt-is yef tenfalit n tumast deg ungal-a, maca tsedda-d aferdis n uglam d aħric deg tezrawt-is, tefka-d kra n wudmawen n uglam iwakken ad tesbeyyen tumast, ma d nekkni nusa-d ad nezrew aferdis n uglam s timad-is, deg-s ad nekkes kra n wudmawen n tumast, ncud kan asentel-nney yer tumast, d aleqqem ara nleqqem. Madam tumast yebek wennar-is mačči d ayen ara d-yekfun deg yiwet n tezrawt.

6. Aseqsi agejdan:

Ma nerra tamuyl-nney yer tezrawin yettwaxedmen yef wungal aqbayli ad naf d tid yerzan isuđaf n tira, tasleđt n yiwudam ney n tsiwelt, tasleđt n yisental ney tulmisin n wungal, s umata ad naf rzant tasleđt sdaxel n wungal.

D tayuri tamezwarut i wungal “Tafrara” i yay-ijebden s aglam, acku yella s wařas , ulac anagal ur nesseqđac aglam deg ungal-is. D ayen iy-yeğđan ad nawi awal yef wungal n Salem ZENIA “Tafrara”.

¹ ABROUS (D):-2006, « Eclatement et enracinement dans la production romanesque Kabyle », in étude littéraire Africain « Littérature berbère », N=21, Paris, P.29-39.

Ihi aseqsi-nney agejdan d wa:

➤ **Amek i d-yella ugram, akked twuriwin-is deg ubeyyen d uressi n tumast tamaziyt deg wungal n Salem ZENIA “Tafrara”?**

7. Turdiwin:

Ilmend n useqsi-ya agejdan frurint-d turdiwin-a iwulmen tazrawt-nney, rzant aferdis n ugram deg wungal n Salem ZENIA:

➤ **Ahat iswan n useqdec n ugram deg ungal-a llan-d s wudem n usemgired adelsan, d ubeyyen n tumast taqbaylit.**

➤ **Nnig n uselħu n wallus, ahat anegram yebya ad ibeyyen tumast taqbaylit s ugram n yiwudam d tallunt.**

➤ **Ahat yesseqdec agram deg wungal-a iwakken ad d-yesken tugna n tmetti taqbaylit, ansayen-is, azalen yef i tbedd.**

8. Iswi n umahil:

Iswi-nney deg umahil-a d asnerni n tezrawin d tmussniwin deg tayult n tsekla yuran, imi iy-ijbed wungal n “Tafrara” i yura Salem ZENIA s tira d tenfalit taqbaylit, ad as-nell tasleđt deg wayen yerzan aferdis n ugram, iwakken ad yettwagzu wungal-a ma yeyra yiwen tazrawt-a ad yegzu yef wacu i d-iħekku, ad nessefruri tinfaliyin tukrifin i yesseqdec umaru ladya deg tugzimin anda yella ugram, i wakken ad nefhem d acu yebya ad yessiweđ.

Iswi-nney agejdan deg umahil-a d tasleđt n ugram, amek i d-yella deg uđris, maca yes-s nebya ad nwali amek yettwasseqdec i ubeyyen n tumast tamaziyt, yeeni ad nzer tawuri n useqdec n ugram deg wungal, s ubeyyen n wamek igellem iwakken ad yessiweđ izen i yimeyri.

9. Tarrayt n tesleđt

Deg tezrawt-a ad neg tasleđt i uɣlam deg wungal n Salem ZENIA “Tafrara”. Ğas akken tella tezrawt yef wungal-a², maca tarrayt temxallaf, acku nettat tewwi-d yef tumast tseda-d aferdis n uɣlam iwakken ad tesbeyyen tumast tekkes-d kra n wayen i d-iglem, maca nekkni newwi-d yef uɣlam i wakken ad t-id-nessegzi newwid awal yef tumast , nekkes-d akk ayen yellan d aɣlam iwakken ad nessegzi kra n wayen yellan d tumast, acku asentel-nney agejdan yella-d yef wuɣlam.

Aɣlam yedda deg leħħu n wallus yesseħbas tasiwelt akken i tt-yessemhaz. Aɣlam d leħħu n wallus seān assay d amagnu ilmend n wayen i d-nnan kra n yimassanen am (G.Mangeneau), maca nekkni ad nzer aɣlam seg tama n tumast taqbaylit mačči d leħħu n uɣlam deg wullis. Maca iwakken ad tt-id-nesbeyyen yessekf fell-ay ad nzer amek tella tyessa n uɣlam d wamek yettwasseqdec deg uđris.

Di tazwara ad nerr lwelha-nney yer tyessa n uɣlam amek yettwasuddes deg uđris ullis, ad t-id-nesbeyyen s usufey n taggayin d usismel-nnsent akked tewsat-in yemgaraden syin akin ad nekfu s wamek tella twuri-yis. Annect-a ad d-yili s usufey n teginatin n uɣlam yellan deg wungal “Tafrara”.

Syin akin ad nwali d acu i d-iglem umaru, d wacu izen i yebya ad yessiweđ s uɣlam-is akked win iwumi yessawal, aya ad yili s usegzi n wayen akk i d-iglem deg uđris-is.

Ʀer taggara ad nessiweđ ad nbeyyen iswan n umaru, acku mačči kan i ccbaħa n wullis, yettili-d i yiswan nniđen am uɣlam i uressi n tumast imi d wa i d ul n tesleđt-nney.

² SADI, (N) :-2011, « L’expression de l’identité dans le roman Tafrara de Salem Zenia » Mémoire de Magister.

Ahric wis sin :

Tizri

Tazwert n uħric n tezri:

Aħric-a n tezri nebda-t yef sin yexfawen, deg-sen ara d-nawi awal yef tsekla taqbaylit d wengal, akked uqlam d wayen i yas-d-yezzin.

Awal-nney ad yili yef tsekla taqbaylit akked lesnaf-is d wayen yef i d-tædda. Akken i d-nefka kra n tbadutin yemxalafen n ungal s umata akked tadra-is, newwi-d dayen awal yef wungal aqbayli akked temhezt-is, d wayen akk yuran seg tewsit-a s teqbaylit.

Syin yer-s ad nawi akk timiđranin i cudden yer uqlam, acku tasleđt ara neg ad tili yef uferdis n uqlam. Gas akken nenna-d deg tazwara nexda-yas i tsiwelt, maca tura nebya ad nawi kra n tbadutin fell-as, acku d aferđis icudden mliħ d uqlam. Syin yer-s ad nesken aglam d wamek i d-wwin fell-as kra n yimeskaren, akken dayen i d-newwi s telqi yef wamek i yebna uqlam deg uđris, akked twuri-is. Nsedda-d dayen kra n tbadutin yecban tallunt, d yiwudam madam d iferdisen yettwagelmen s wařas, akked uzenziy amesgan n GREIMAS, imi deg-s ad nefhem amek i d-iglem tigawin n yiwudam. Fer taggara newwi-d awal yef tumast akked tulmisin-is tigejdanin, imi nurez asentel n tezrawt-nney yur-s.

1. Tasekla d wungal:

Tazwert:

Dayi ad nawi awal yef tsekla taqbaylit, akked wungal s umata imi d tawsit gar tewsat n tsekla, ad d-nemmeslay yef tadra n wungal s umata akked wungal aqbayli, d wid yuran tawsit-a s tenfalit d tira taqbaylit.

1.1 Awal yef tsekla taqbaylit:

Tasekla taqbaylit d tin yebdan yef sin n lesnaf, seg zik tella d timawit d ayen yettruhen seg yimi yer tmezzuqt, d ccawat n umdan ayen akk yettwassen yeqqim deg wallay kan. Maca ur teqqim ara akken, temhez, ssebbet n temhezt-is d imawlan-is d wid yerzan asalu eddan yer tira s wallallen n usexzen, yuḡal kullec yettwassen deg yedlisen.

1.1.1 Tasekla timawit:

Amezruy yella deg yal timetti, ibennu yef yisudaf i d-yesedday deg yal tasut, ulac timetti ur nessi amezruy ney tasekla, acku d tasekla i d-yeskanen leewayed d wansayen yettidir umdan deg tilawt. Madam ungal i nefren d win yettwarun s teqbaylit, ihi yekcem deg tsekla-is. Gef wakka i yessefk fell-aney ad d-nemmesley yef tsekla taqbaylit. Uqbel ad neddi yer tsekla taqbaylit yuran ad d-nawi awal yef tsekla timawit, acku tasekla taqbaylit tella seg zik d timawit am nettat am tsekliwin tiberḡaniyin acku rrant lmil yer timawit.

Timawit d ayen yetteddayen srid gar yemdanen seg yimi yer tmezzuqt mebla ma tettwaru. D acu amdan yettedday-d seg yiwen n weḡric deg ddunt-is itettu ayen yessen, yef wannect-a i tlaq tira i uḡraz n tgemmi.

Tamaziyt tella d timawit mačči d tira ad nini yenna-d mačči yura-d. Deg tazwara ur tessi ula d acemma i yeenan asnulfu deg tsekla yuran, ugur mačči deg leqbayel ur sein ara tasekla, maca ur ssinen ara ad arun s tutlayt-nnsen.

Tas akken tasekla n tmaziyt tella d timawit, maca segmi tebda tira gemren-d aṭas n tewsatn iwakken ad ḥerzen ayen yellan deg timawit, yerna ur yettruḥu ara deg tatut, yef wakka llan kra n yimyura am M.AT MΣEMMER i yuran tamedyazt n CCIX MUḤEND i yellan d timawit, iwakken ad tt-id-yehyu i tsuta id iteddun deg udlis “Yenna-yas Ccix Muḥend”di 1989.

Ihi timawit d tira cuddent mliḥ ta teṭṭef deg ta, imi timawit iwakken ad tidir ilaq ad tettwaru, akken ula d tira ilaq ad truḥ seg yimi akken i d-yenna A.AMEZYAN(2008:36): <<Abrid imaw akked ubrid yuran yella deg weḍris aseklan amiran s wudem n ibanen. Nettwali snat n lḥalat. Deg yiwet n lḡiha aḍris aseklan yettwaru mi i d-iḥedda seg tayect. Ma d tayed, aḍris imaw irḍel-d isudaf n tira>>¹.

Tasekla taqbaylit segmi tella d timawit tuyal temhez, tḥedda-d seg snat n lḥalat, uqbel tella s tira syin akin tuyal tettwaxezzan s wallalen n taywelt am (le disque magnétique, la radio, les cassettes audio et vidéo, la TV, etc.). Tḥerrez ayen yellan d timawit ama d tamedyazt, d timucuha, ney d ccna. Akken i d-yenna K.BUΣMARA(2007:13) <<...Talya n tsekla taqbaylit d tin yebnan s tsekla timawit akked tsekla yuran. Maca tasekla timawit tella-d seg yiwet n tama d tasekla yettwaseklen seg tama-nniḍen d tasekla yettwaxezzen>>².

Tasekla yettwaxezzen tessawaḍ seg timawit s wallalen n taywelt yeḥni s tmesliwt d tmezriwt, ma yella d tasekla yettwaseklen tessawaḍ s tira yeḥni s tyuri n yedlisen iwakken ad issinen ayen yellan zik.

¹ A.AMEZYAN :-2008 « Tradition et renouvellement dans la littérature Kabyle », L'ARMATTAN, Paris. <<Le régime oral et le régime écrit coexistent dans le texte littéraire contemporain de façon évident. On y observe deux mouvements. D'un côté, les textes littéraires écrits sont traversés par la voix ; de l'autre les textes oraux empruntent les procédés de l'écrit>>.P.36.

² K.BOUAMARA : «Où en est actuellement la littérature algérienne d'expression amazighe de Kabylie ». TIMUZGHA N°14-HCA/Avril 2007. << ...la configuration littéraire kabyle est constituée de la littérature orale et de la littérature écrite littérature orale a donné lieu, d'un côté, à une littérature (orale) transcrite et de l'autre, à une littérature (orale) médiatisée>>.P.13

1.1.2. Tasekla yuran:

Gas akken leqbayel ddren deg timawit deg waṭas n talliyin, maca ilmend n yimusnawen iberṛaniyen i d-yewwin yef tutlayt d yidles n leqbayel akked kra n yimyura n tmurt n leqbayel xersum wid i d-yeffyen seg uyerbaz arumi uyalen ttarun-tt.

Tura aqlay newweḍ ad d-nawi awal yef tsekla taqbaylit yuran. Asmi i tebda, d win i tt-id-yesnulfan, d wamek i tettemhaz deg tmetti taqbaylit.

Tasekla yuran d tasekla i d-yesnulfa umaru, yettaru-tt, allalen n usider d tira, tesεa aṭas n tewsatın gar-asent ad naf: tamedyazt, tullist, amezgun, ungal...atg.

Seg 1830 almi d 1910/1920 i bdan ttarun tsekla s teqbaylit. Amezwaru d A.HANOUTAUX i d-ijemεen isefra n tmurt n leqbayel deg 1867 yura-ten s taεrabt acku yeyra-tt, yerra-ten s tlaṭinit imi i d-yesnulfa agemmay-a (gh=ϕ, kh=x...atg.) , akken yessuqel-iten yer tefransist. Yella L.FROBINUS 1914/1919 i d-ijemεen timucuha n tmurt n leqbayel yura-ten-tt s telmanit, maca MEQRAN FEṬṬA terra-ten-id yer tefransist.

Ugur i tesε tira n tmaziyt deg tazwara nezmer ad ten-cud yer temharsa tafransist ma yella seld tufya n Fransa ugur yettuṭal yer udabu azayri i yugin ad tt-seyren deg uyerbaz almi d aseggas n 1995/1996. Akken i d-tenna D.ABROUS, dakken Fransa deg useggas 1871 teldi iberdan n yinig i Leqbayel, imi llan seg zik sεan tamusni n tnezzuyt d tmura n beṛra, maca uyalen truḥen iwakken ad nadin axeddim akken llan wid yettawin ula d tiwaculin-nnsen. Inig-agi akked iyerbazen tεell-iten d ssebba iwakken ad ttun uḍles-nnsen. D aya i yeḡḡan idurar n leqbayel d ilmawen, annect-a ur yezmir ad yeḥrez tutlayt-nnsen, maca llan wid yeffyen s yiswi n tira d unadi deg tmura n beṛra. Dayen d tuffya-agi seg tmurt i yeḡḡan adabu azayri ur yeqniε ara s Leqbayel, acku asmi teffey Fransa anagar Iεraben i yufa s tuget. D acu Fransa tefka-asen listaε deg tmurt-is iwakken ad d-

beynnen ayen yeɛnan Tasnilest, Tasekla, akked wayen-nniɛen, ad nadin yerna ad ɛellen tizrawin iwakken ad issinen ad arun s Teqbaylit¹.

Akken i d-yenna A.BUNFUR, Leqbayel ttwasnen s tutlayt timawit, tettwassen tira ɣur-sen seg zik, maca s yisekkilen n Taɛrabt. Tira d allal n uħraz n yiɖrisen i d-ttawin seg timawit². Tasekla Taqbaylit ney Tamaziɣt s umata tedder deg timawit aħas d tsuta. Akken i d-yenna S.CHAKER:<< Almi taslekt n yirumiyen yebdan leqbayel ttarun s tlaħinit s lmendad n yiserdasen, imciyyeen n tsertit akked imusnilsen>>³.

S lmendad n uyerbaz arumi i d-ffɣen kra n imusnawen i yegran asurif seg timawit ɣer tira gar-asen ad naf S.BULIFA d netta i d-amezwaru id yeffɣen seg uyerbaz arumi, ijemɛ-d isefra n Si Muħend Umħend. Akken i d-yenna A.AMEZYAN(2008:20): <<..,Deg taggara n tasut ti 19 i d-skecmen iyerbazen irumiyen imenza ɣer tmurt n Leqbayel sskecmen-d amaynut: Tazdelt n tira>>⁴. Awal Tasekla-Tamaynut yessufey-itt-id S.CHAKER iwakken ad yesbadu tasekla i yebdan tettemhaz deg useggas n 1940, ladya s tira n Belɛid At Σli, tennulfa-d iwakken ad tessufey taqbaylit ɣer tira d usnulfu.

Γas akken llan wid inudan ɣef tsekla Taqbaylit, maca ad naf d imusnawen ibeħħaniyen, annect-a yettuɣal ɣer wugur n tira maħči d tasekla i ulac, madam llan wid i yuran ɣef tmetti Taqbaylit maca s tenfalit tafransist ad naf gar-asen M.FERΣUN, M.MΣEMMARI, K.YASIN, T.AMRUC...atg.

Maca segmi tebda tira s tenfalit taqbaylit, amezwaru d BELEID AT ΣLI i yerħan asalu n tira. S waya i tebda tettemhaz tsekla taqbaylit imi i d-ttbanen yimyura yettarun fell-as, ttufraren-d wa deffir wayeɖ. Ass-a idlisen ɣur

¹ D.ABROUS : Encyclopédie berbère, EDISUD. N° 26. P.4048.

² A.BOUNFOUR :-2006, « » in étude littéraire Africain « Littérature berbère », N°=21.Paris. P.

³ S.CHAKER, cité par S.CHEMMAKH :-2010, «Les conditions de production de la néo-littérature amazighe, cas de la littérature Kabyle ».ASINAG. << ...ce n'est qu'après la conquête Française que le Kabyle fut transcrit en caractères latins par les militaires, les missionnaires religieux et puis par les linguistes>>.P.164.

⁴ A.AMEZYANE, op, cite <<...Dès la fin du 19 EME siècle, des premières écoles françaises en Kabylie introduit une nouveauté importante : l'adoption de l'écrit>>.P.20.

Leqbayel llan s waṭas, yerna s tewsatın yemxalafen yal yiwen yef wacu i yettaru ney i d-yettawi, simal xeddemen-as azal d leqder simal tettemhaz akter. Ladya deg useggas n 1960, llan wid yuran deg seggasen n 1970/1980, maca wid yuran s tuget ad naf deg seggas n 1990 d 2000 ar sdat, xersum segmi seān tilelli deg tira, acku uqbel llan ugin-asen ad arun s tmaziyt.

Seg tewsatın i d-yeffyen ad naf ungal, ungal di tsekla n tmaziyt yennulfa-d deg yiseggasen n 80 anida bdan yimyura n tmaziyt ttarran lwelha-nnsen yer tira, tallit-a teččur d inedruyen am tefsut imaziyen, deg tazwara llan ur zmiren ad arun ney ad snulfun anagar ccna. Tawsit-a n ungal d tatrart deg tsekla n tmaziyt, deg-s i d-ttawin yef yinedruyen n tallit-nni, s umata ttawin-d yef taluft n 80, yef tumast d yidles n tmaziyt, llan wid i d-yettawin yef yisental yeānan iħulfan n umdan am tayri.

1.2. Ungal:

1.2.1. Tıbadutin n wungal:

Imi tasleđt ara neg terza tawsit n wungal, yessefk fella-y ad nzer d acu-tent tulmisin-is tıgejdanin, melmi i d-ilul d wamek i yemhez. Gef way-a ad neeređ ad d-nsuk tiť yef kra n tıbadutin n yimeskren yemgaraden i wakken ad nwali d acu yessemgiriden ungal d tewsatın-nniđen.

- **REUTER(Y) seg tama-s yettwali ungal <<D idlisen yettwarun s tesrit, s tefransist. Dayen iēdda-d seg tutlayt tamassant, tutlayt talaťinit, d tutlayt tanafsast(tufđiħt). Anamek n ungal deg tasut tis 12 d tutlayt tufđiħt, ma deg tasut tis 13 d tasuqilt seg tlaťinit yer tefransist, ma deg tasut tis 14 d tira s tefransist>>. ¹**

¹ REUTER(Y) :-2006 <Introduction à l'analyse du roman>, E, Armand Colin, <<Il s'agit d'œuvre écrites ; en prose et en français(...) Il a encore fallu passer de la langue savante, la langue latine, aux langues vulgaire. Ainsi, au

Ma nmuqel seg tama n LUIS.P.R ad naf yefka-d snat n tbadutin:

- **Seg tama yettwali <<Ungal yesæa lweqt, yeldi, yeeni wessie, am ddunit, kra yellan yezmer ad yedru. Anagal yettarra iman-is ur yezri ara amek ad tefru tkerrist>>. ¹**
- **Dayen yenna-d dakken <<Ungal d tasrit tayezzfant. Ayen yellan deg-s d asugen, yettales-d taneqqist deg-s ara sæun yiwudam amkan>>. ²**

Ad naf dayen llan kra n yimawalen i d-yewwi yef wungal seg-sen yella umawal n tefransist seg tama-s yefka-d tabadut:

- **<<Ungal d ullis yezzif yettili d tasrit, i d-yeggaren iwudam n usugen, ttwarehnen deg tedianin tisugnatin, tikwal ttlin deg tilawt. Yuwal ass-a d tawsit n tsekla i yesseqdac uyref s tuget>>. ³**

Ula d M.A.SALHI yefka-d tabadut i wungal yenna-d:

- **<<Ungal d tawsit n tsekla.Ur yeædil ara netta d tullist. Ungal d aḍris yezzif, mačči am tullist. Tin yer-s, tṭuqquten deg-s yiwudam, yerna, tasiwelt-ines, tecbek nnig n tin n tullist>>. ⁴**

Ilmend n tbadutin-a i d-nebder, nufa-d belli ungal isedda-d yef waṭas n tsutwin yerna yettemhaz, dayen nwala dakken ungal yettili d tasrit, yettawi-d taḥkayt, d ayezzfan, rnu yer-s tṭuqquten deg-s yiwudam d yidgan akked yinedruyen d aya i yessemgiriden tawsit n wungal d tewsatinniden.

début du 12 EME siècle, roman signifie<langue vulgaire> et le verbe romancera le sens de<traduire du latin en français> au 13 EME siècle et d'<écrire en français>.>>.P.9 .

¹ LUIS (P.-R.) :-1992<Le roman et la nouvelle>, HACHATTE, France, <<Le roman offre une durée ouvert. Comme dans la vie, tout peut arriver. Le romancier fait comme s'il ne savait pas lui-même comment l'intrigue se terminera>>.P.6.

² Pierre (L.-R.), Idem, <<On définit ordinairement le roman comme une œuvre en prose d'une certaine longueur. Due a l'imagination, et racontant une histoire dans laquelle prennent place des personnages>>.P.22.

³ Site internet, Espace Français.Com, 25 Juin 2012, <<Le roman est un long récit en prose, qui met en scène des personnages de fiction, engagés dans des aventures imaginaires, parfois présentées comme réelles. C'est aujourd'hui le genre littéraire le plus populaire>>.

⁴ SALHI (M.-A.): -2012, Asegzawal Amezzyan n tsekla, P.73.

1.2.2. Tadra wungal s umata¹:

Imi tasleđt ara neg terza tawsit n wungal, ihi ilaq ad nawi awal yef ungal s umata, amezruy-is akked wamek yemhez seg tallit yer tayed , d wamek ttbeddilen yisental yef acu i d-ttawin.

Ma nuyal yer teglest sseqdacen awal taneqqist deg tsekla tagrigit akked tlaṭinit, iwumi semman ass-a ungal i d-yettawin yef tudert n umdan xersum asentel n tayri. MD: Ilan sin yedlisen deg tallit-nni:Le Satiricon, de pétrone(1ere siècle après J-C.), et les Métamorphoses, d'Apulée(2eme siècle après J-C.).

Ma nēdda yer tallit tlemmast ad naf ttwalin ungal am tutlayt tanafsast, maca deg tasut tis 12 i yebda yettemhaz s tmetti d yemdanen-is d yiḥulfan i ttidiren. Ungal yeqqim ttarun-t d afyir almi d tazwara n tasut tis 13, d acu kan tasrit telha i ḥekku n yinedruyen d wayen yeenan amdan.

Ma deg tallit n tlatit, ad naf “Francois Rabelais” i yellan d amussnaw d amaru afransis, i yesēan tiktiwin enant adabu i d-yesmektayen amaḍal d yiwudam.

Deg tallit tansayt “Boileau” s tzuri-is tudyizt deg 1674 yettwali ungal d amassan afessas, d tilelli i yesēa a t- yeḡḡan ad yufrar yef tewsatinniden i t- yezwaren.

Deg tasut tis 18 alama d tasut tis 19 ungal yemhez mliḥ, deg tallit-a ttwalin ungal seg tama d taneqqist n wayen ssugunen, seg tama-nniden ttwalin dakken d adiwenni gar umnagal akked yimeyri

Deg tasut tis 19 i d-banen wungalen imerkantiyen, d tallit tansayt i d-yettawin fell-asen (Robinson Crusoé, n Daniel Defoe). Dtallit n wungal amerkanṭi anda ttwalin asaḍ yettaf tifat ney ad yenḡeḥ ilmend n lqima i yesēa deg uḍris.

¹ PIERRE (L.-R.), Op. cite, P.18-21.

1.2.3. Awal yef ungal aqbayli:

Newwi-d awal yef wungal s umata, ihi tura ad neereḍ ad d-nawi awal yef wungal aqbayli, imi ungal yef tella tezrawt-nney d ungal yettwarun s tira d tenfalit taqbaylit, ad d-nsuk tiḥ yef umezruy-is d temhezt-is, akked isental yef i d-yettawi.

Gas akken yella wayen yura Belaid At Σli deg useggas n 40 i d-ssufyen (FDB) deg 1963 suzwel (Les cahiers de Belaid ou la Kabylie d'antan), d acu mačči d ungal, d ammud n waṭas n tewsat in isefra, timucuha, d wayen-nniḍen. Anagar yiwen uḍris d ayezfan umi yefka azwel “Lwali n udrar” umi llan wid as-yefkan ass-a isem n wungal gar-asen A.AMEZYAN deg 2005 (timsirin n tsekla taqbaylit 2016 K.Bouamara).

Maca ungal amezwaru yettwarun s teqbaylit d “Asfel” n R.ΣELLIC deg useggas n 1981, yas akken llan wid i yennan d “Lwali n udrar”. Syin akin idfer-it-id S.SAEDI s ungal-is “Askuti” deg 1983, rnu yur-s ungal wis sin n R.ΣELLIC “Fafa” deg 1986, almi d aseggas n 1990 i yura Σ.MEZDAD ungal-is “Iḍ d wass”.

Maca tawsit-a n ungal ur teqqim ara akken, temhez akter xersum deg yiseggasen n 2000 tteffayen-d wa deffir wa, d acu kul yiwen s uzewl-is s yisental yemxalafen kul yiwen yef i d-yettawi, wa yettmeslay yef ihulfan-is, wayeḍ yef wuguren id-tt-magaren deg tmetti, acku yal amaru yettaru yef wayen yeenan tallit deg yettidir.

Ad naf di tazwara anagar irgazen i yettarun tawsit-a n ungal deg tmetti taqbaylit deg-sen Σ.MEZDAD “Tgrest uryu” 2000, S.ZENIYA “Iyil d wefru” deg 2004, B.TAZAFART “Salas d nuḡa” deg 2004, ad naf tufrar-d yiwet n tmṭṭut taqbaylit i yuran i tikelt tamezwarut ungal s teqbaylit LINDA KUDAC “Aεecciw n tmes” deg 2009, terna-d wayeḍ deg 2016 s uzewl “Tamacahut taneggarut”.

Ungal d tawsit gar tewsatın n tsekla yuran, d ssef amaynut deg tmurt n leqbayel, aṭas n yimyura i yerran lwelha-nnsen yer tira n tewsit-a imi tesɛa azal meqger ladya tallit-a tamirant. Tayessa n wungal aqbayli tebna am tin wungalen n tutlayin-nniḍen, deg-s akk tulmisin yeenan ungal. Akken i d-yenna A.AMEZYAN (2008;22):<<Ungal d lemri n ubeddel yellan deg tmetti taqbaylit n wass-a, isseqdac tiwsatin n timawit>>.¹

Meḥsub immungal merra sseqdacen tiwsatin n timawit deg wayen ttarun, iwakken ad d-yessefhem lḥaḡa ney ad tt-id-ibeyyen s wudem yesfan, akken i d-yenna BOYER: <<Mi ara yili wudem n tewsit sdaxel n uḍris, isruḥay lqima-is n tewsit iwakken ad yuḡal d tafukest n tira ney d askir>>.²

Ihi ungal d lemri n wayen ttidiren deg tmetti yettawi-d yef yisental yeenan timetti taqbaylit s umata, asuter d umennuy yef tumast, taruzi d uftutes d beṭṭu n tmetti, ney iḥulfan yeenan amdan i yiman-is am usentel n tayri.

1.2.4. Ungalen yuran s teqbaylit:

Uqbel nemmeslay-d yef wungal aqbayli ayen yeenan amezruy-is, d yisental yef i d-ttawin, akked temhezt-is. Tura ad neereḍ ad nebder kra n wungalen yettwarun s teqbaylit, s umata isental-nnsen ttawin-d yef yidles n tmetti taqbaylit akked yiḥulfan i d-yettmagar umdan deg tudert-is n yal ass.

Racid Sellic: Asfel: 1981.

Saeid Saedi: Askuti: 1983.

Racid Sellic: Faffa: 1986.

Σmer Mezdad: Iḍ d wass: 1990.

Salem Zenia: Tafrara: 1995.

¹ A.AMEZYANe, Op. Cite, <<Le roman, miroir grossissant des motation de la société Kabyle aujourd'hui, exploite remarquablement les ressources des formes orales traditionnelles>>P.22.

² BOYER, cité, par A.AMEZYAN<<Lorsqu'un genre figure à l'intérieur d'une œuvre, il perd sa valeur de genre pour devenir une technique d'écriture ou un procédé>>.P.66.

- Ḥmed Nekkar: Yugar ucerrig tafawet: 1999.**
- Ait Budawud: Cna n yebzaz: 1999.**
- Imarac Saëid: Tasga n tṭlam: 2000.**
- Salem Zenia: Iyil d wefru: 2003.**
- Ulansi Yazid: D dida: 2003.**
- Brahim Tazayart: Salas d nuja: 2003.**
- Ubli Yusef: Arrac n tefsut: 2004.**
- Igli n Tlelli: Lwerd n tayri: 2004.**
- Taher Uld Σmer: Bururu: 2006.**
- Ait Iyil Muḥend: Tiyersi: 2008.**
- Σmer Mezdad: Ass-nni: 2008.**
- Σmer Ulaεmara: Agellid n Tmes: 2008.**
- Linda Kudac: Aεecciw n Tmes: 2008.**
- Yusef Acuri: Ijeḡḡigen n Ccwal: 2009.**
- Σmer Ulaεmara: Taggara n Yigurten: 2009.**
- Muḥend Ḥarkat: Abrid n Tala: 2009.**
- Σmer Ulaεmara: Ass-a d Wussan: 2010.**
- Σmer Ulaεmara: Akkin i Wudrar: 2011.**
- Ḥmed Nekkar: Ger Zzebra d Yefdisen: 2012.**
- Linda Kudac: Tamacahut Taneggarut: 2016.**

2. Tizri n uqlam deg wungal:

Tazwert:

Da-yi ad naeređ ad nawi awal yef tbadutin n tsiwelt akked weqlam, deg-s ad nzer d acu i d-assay yellan gar-asen. Ad nawi dayen yef wayen yurzen yer weqlam am tewsatın , taggayin, tiwuriwin, akked tuđsa d temhal-is. Akken dayen ad nawi kra n tbadutin yef yiwudam i yellan d tigejdit n yal ungal, akked tallunt imi d iferdisen yettwagelmen s tuget. Fer taggara n yixf-a ad nawi awal s tyawla yef wayen yeenan tumast akked tulmisin-is tigejdanin, acku tasleđt n uqlam ad tili ilmend n wassay-is d tumast.

1. Tasiwelt:

Tasiwelt d nettat i bennun ullis, tesa assay akked uqlam yessemhaz-itt, akken dayen i tt-yesseħbas. Ihi nezmer ad negzu d acu d tasiwelt ilmend n tbadutin as-fkan kra n yimeskaren:

➤ REUTER(Y) yenna-d:<<Tasiwelt teskanay-d tiferni tameqrant n tfukas i yettqeėiden tuđsa n usugen deg wullis i d-yettunefken>>.¹

Swawal-is yebya ad yini dakken tasiwelt d nettat i bennun ullis.

➤ Ma d LUIS(P.-R.) yettwali dakken tasiwelt: <<D ayen s wacu i d-ttalsen taħkayt, tesbed ullis s timad-is>>.²

Deg tmuyli n umeskar-a tasiwelt d tafukest sseqdacen itulsa n teħkayt.

➤ SALĤI(M.-A.) seg tama-s yesbadu d tasiwelt yenna-d:<<D abrid i yeđfer umsawal akken ad d-yeħku ineđruyen n teħkayt. Yezmer umsawal ad d-yeħku ineđruyen akken msedfaren di teħkayt, yezmer diyen ad isizwer

¹ REUTER(Y) :-2007, L'analyse du Récit, « La narration désigne les grands choix techniques qui régissent l'organisation de la fiction dans les récit qui l'expose ».ED.ARMAND COLIN .P.40.

² LUIS (P-R) OP.CIT : « Elle est l'acte par lequel on raconte l'histoire, elle constitue le récit proprement dite. ».P.8.

inedruyen yef wiyad. Yezmer ad isifses tasiwelt ney ad tt-yerr d tazayant. Ad tifsus tsiwelt mi ara ttemseɗfaren yinedruyen wa deffir wayeɗ ur yelli d acu i ten-id-iħebbsen. Ma ulac aħas n uɗlam, ulac aħas n yiwenniten d waħas n yidiwenniyeŋ gar yiwudam, ad tili tsiwelt fessust. Ad tezzay tsiwelt ma yella umsawal ittwessif-d aħas, yerna isentaq-d aħas iwudam n teħkayt, yerna ittak-d iwenniten. Meħsub, taggara n wawal: d aglam d yiwenniten d yidiwenniyeŋ ur nettaġġa ara inedruyen ad mseɗfaren wa deffir wayeɗ d nitni i ten-iferqen akken ad tiyzif teħkayt yerna ad tezay tsiwelt-ines>>.¹

2. Tibaɗutin n uɗlam:

Aħric n uɗlam d lɣas deg tira n tsekla i usegzi n tedianin, iwakken ad nessegzi tira n umaru amek i yesseɗdac tasnukyest deg uɗris-is, amek igellem tiyawsiwin iwudam ney idgan. Ma nuyal yer cbaħa n uɗlam yettuwal d awadem s timad-is, acku yes-s i d-yejɗuday imeyri.

Rnu yer-s aglam d aħric deg wullis yeqqen yer tsiwelt ilmend n kra n yimussnawen (D.MANGUENEAU) id yennan assay gar wullis d uɗlam d assay amagnu. Aglam isseħbas tigawin n wullis yesa assay deg umħaz n tsiwelt deg useyzef n uɗris akked tikli-ines.

Iħi akka ad nefk kra n tɗadutin n uɗlam ilmend n kra n yimeskaren:

- Ilmend n P.FONTANIER<<Aglam yesseɗrab-d tiyawsiwin yer wallen, yerna iwakken ad nissin ayen yeenan tayawsa-nni s ifutas>>.²
- Ma yella d LUIS(P.R) yettwali d akken<<Aglam yeskanay-d i yimeyri ama d tayawsa ney d awadem. Aglam yella mgal allus>>.³

¹ SALHI (M-A) OP.CIT.P.62-63.

² FONTANIE (P) Cité par ADAM (J-M) et ANDRE (P) :-1989, le texte descriptif, ED : Nathan, « consiste à exposer un objet aux yeux, et à le faire connaître par le détail de toutes les circonstances les plus intéressantes ».P.76.

³ LUIS (P-R) OP.CIT : « La description permet au lecteur de se représenter le cadre, les objets, les personnages Elle s'oppose en principe à la narration ».P.8.

➤ Aglam yeqqen yer tsiwelt, yehrez taggayin i d-yewret seg wansayen n tesnukyest akken i d-yenna F.REVAZ:<<Di 1880, aglam yettwaħsab d aħric seg yehricen n tsiwelt. Tasiwelt temgarad yef wawal “inaw” (yeqqen yer tesnukyest) yer tmestalt(yeqqen yer tfelsafit). Fer tallit-a ad nefrez dayen aħas n taggayin n uglam i d-yettwawerten seg wansayen n tesnukyest am uglam n(wadeg, akud, tafekka,...atg)>>. ¹

➤ Ilmend n SALHI(M-A):<<Aglam d aħris ney d aħric deg uħris i d-yettakken isallen yef uwadem(ney yef umdan), yef tyawsa, yef wadeg, yef wakud ney yef tigawt. Aglam, yesεa azal d ameqqran di tira n tsekla acku isuddus aħris yerna ittcebbih-it>>. ²

Ilmend n tbadutin-agi ad negzu d akken aglam d asissen n tyawsiwin akken llan deg tilawt, akked yiwudam deg wayen yeεnan tafekka, tidmi, akked tnellit; d tilawt ney d asugen, yerna aglam yesε azal d ameqqran.

3. Tiwsatin n uglam:

Ilmend J.M.ADAM akked REVAZ ³, aglam yettli-d s sin n yiberdan:

- 3.1. Aglam aglugal: aneglam ma yeħfer abrid-a deg uglam-is, ad yili yeqqim deg yiwen n umkan ur yettħerrik ara.
- 3.2. Aglam s tikli: da-yi aneglam yettbeddil amkan, igellem s tikli, yettwali tiyawsiwin igellem.

¹ REVAZ (F) Cité par RABDI (K) :-2009. M. Magistère, « Enseigner tamazight, grâce aux types de textes » « Le cas d’une séquence descriptive », Université de Bejaia : << En 1880, la description est toujours considérée comme une des composantes de « la narration ». Cette dernière étant opposée au terme discours (réservé à la rhétorique), à la dissertation (réservée à la philosophie) et à la lettre. A cette époque, on distingue encore de nombreuses catégories de description héritées de la tradition rhétorique (topographie, chronographie, portrait, caractère, et c.)>> .P.30.

² SALHI (M-A) OP.CIT.P.20.

³ ADAM (J-M) et REVAZ (F) :-1996 L’analyse des récits. ED.DU SEUIL. P.34-37.

4. Taggayin n uqlam:

Asismel n taggayin n uqlam llant ilmend n wansayen n tesnukeyst, ilmend n usismel i yexdem J.M.ADAM yefka-d P.FONTANIER¹ d amedya yessufey-d sa n taggayin n uqlam:

a) Aglam n wadeg: deg taggayt-a ad naf aneglam yettak-d akk ittwelen i yesæa wadeg-nni, MD: adrar, taddart, axxam, azrug, lbiru, lħebs...atg.

b) Aglam n wakud: deg taggayt-a aglam yerza akud n yinedruyen, tisemhay, ussan, talliyin...atg.

c) Aglam n tfekka akked yittewlen iyaranen: deg taggayt-a ad naf aneglam yettak-d ittwelen iyaranen n tyawsa ama d amdan d adeg, ney d kra nniden, deg yiswi n tugna d tfekka...atg.

d) Aglam anellay: deg taggayt-a d aglam n ttbiæa d uxemmem akked læeqliya n yiwudam telha ney d iri-tt.

e) Tarudemt: deg taggayt-a FONTANIER yettwali d akken mlalent snat n taggayin (aglam n yittewlen iyaranen akked uqlam n yittewlen inelliya).

f) Tafelwit: taggayt-a qqaren-as aglam amuddir, terza tigawin inedruyen akken i terza tayara ney tinellit n yiwudam ama d ilaw ney d asugnan.

5. Tiwuriwin n uqlam:

Seld mi d nesbadu aglam d wamek llant tewsat-in akked usismel n taggayin-in, tura ad neereḍ ad nesken kra n twuriwin yerzan aglam deg ungal, s tmuyli n kra n yimeskaren.

¹ ADAM (J-M) et ANDRE (P) :-1989, Le texte descriptif. ED. NATHAN. P. 75-76.

5.1. Ilmend n REUTER.(Y)¹:

aglam d taggayt yesεan aṭas n twuriwin deg ungal. Gar-asant yesken-d kuz, maca ilaq ad nzer belli mačči anagar tid i d-yebder i yellan, yal aglam yezmer ad yesεu ugar.

5.1.a. Tawuri n umami:

Deg twuri-a yeqqar-d yezmer ad yili wayen i d-igellem deg tilawt ney xaṭi: yeskanay-d tallunt-akud, iwudam akked tyawsiwin amzun d tilawt, d tidet... yerna tawuri-a d tagejdant deg uḍris aglaman.

5.1.b. Tawuri n uḥaki:

Tawuri-a temhez deg tasut tis 19, aglam yuḡal yelha deg uḍris, d adeg anda tettli tmussni; yeeni deg-s aneglam yettak-d ayen akken yessen, yebya ad yini ihi a t-id-yeglem, aya yettnejmiε deg yikamaren (dossiers) akked yinadiyen n yimnugal.

5.1.c. Tawuri n wallus:

Tesεa assay ney tamlilt deg temhezt n teḥkayt tettak-d talyut i reṣṣan yef tallunt d iwudam, dayen tettak-d imataren n tegnewt, tedda deg temhezt n tsiwelt akken dayen i tt-sseḥbas, tsuddus imataren i tkerrist i d-iteddun.

5.1.d. Tawuri tahuskant:

Myal aglam yeskanay-d lḥala n umyaru, amek ara yebdu yettcebbih deg uglam-is, tikwal yettbeddil kra n yeḥricen n uglam s kra n tugniwin n usugen yesεan assay akked tilawt, anda ur yettak ara azal i tugniwin yellan deg tilawt am “clichés” akked “cartes postales”.

¹ REUTER (Y) :-2006. OP.CIT.P.113-114.

5.2. Ilmend n SALHI (M-A)¹:

yefka-d tamuyl-yis yef twuriwin n uqlam, yenna-d d akken bdant yef xemsa Ilmend

- a. Tawuri n ucebbeh: Aglam, ittak-d cbaḥa i uḍris.
- b. Tawuri n uezal: Iferreq iferdisen n tsiwelt gar-asen.
- c. Tawuri n useyzeḥ: Mi ara yeṣtuqqet umaru aglam deg uḍris-is isewxar taggara n uḍris-agi.
- d. Tawuri n usuddes: Ittekki uqlam deg lebni n uḍris.
- e. Tawuri tasnektant: Aglam d yiwen n ubrid i yesḥa umaru akken ad d-yawi yef tikta-ines d tesnektat i isarem ad tent-id-yefk i yimeyri.

Tef twuri-a taneggarut i d-yefka SALHI iyef ibedd umahil-nney, acku iswi-nney yella-d yef unadi n yiswan n umaru i usseqdec n uqlam deg uḍris-is i ubeyyen n tumast taqbaylit, acku yef waya id yella useqsi-nney agejdan. Ihi s twuri-a ad nessufey tikta d tesnektat n umaru i yebya ad yessiweḍ i yimeyri.

6. Tuḍḍa d temhal n uqlam:

Send ad naweḍ ar da nezra amek i d-tettli twuri n uqlam deg uḍris, tura nebya ad nwali amek i yebna uqlam deg uḍris, seg wacu ibeddu uneglam d wayen yettaḡḡa yer taggara d wamek i t-yesselḥaw. Aya ad t-nwali deg tuḍḍa n uqlam akked temhal-is.

¹ SALHI (M-A) :-2012.OP.CIT.P.21.

6.1. Tuddsa n uɣlam:

Iferdisen n uɣlam skunayen-d iswi n tɣunsest i d-yettbanen yef wudem n uɣris. Aneglam igellem tiyawsiwin akken mseɣfarent d wakken myezwarent deg wakud. Da aneglam ad t-naf yeskunay-d annect-a s kra n yimataren n tallunt; ad igellem kra seg sdat yer deffir, seg usawen yer ukessar, seg yeffus yer uzelmaɗ.

Nezmer ad nessedfer s uzinziy-a i d-yefka Z.MEKSEM¹:

- (Akka_Akkin),
(Usawen_Akessar, Akessar_Usawen),
(Zelmeɗ_Yeffus, Yeffus_Zelmeɗ).

6.2. Timhal n uɣlam:

Akken i d-yenna PH.HAMON²: Myal aɣlam d tamhezt n usentel i d-yettwagelmen i izemren ad d-ibin s uzwel. Dayen mi neqqar Asentel-Azwel, i izemren ad yili s sin n yiberdan; yezmer ad yessishel tigzi n usentel di tazwara dayen mi neqqar tiyin, ney yezmer ad iwexxer tigzi-ya ar taggara d ayen mi neqqar aseɣri.

Myal aɣlam yesɛa aɣas n temhal. Timhal n usettwel llant iwakken ad ssekneɣt ayen yeɣnan (talya, ini,...) n wayen yettwagelmen, ney d iħricen. Si tama-nniɣen tella tin i d-yettbeyyinen addad n tyawsa ama deg tallunt ney deg wakud d temsertit akked tyawsiwin-nniɣen, d ayen mi neqqar agassay.

Deg umahil i yexdem J-M-ADAM³ deg 1990, yettwali aɣlam ibedd yef tuddsa i d-yettbanen deg temhal-a (tiyin, asettwel, agassay, aledem n usentel). D timhal-a i yettakken talya i uɣris n uɣlam.

¹ MEKSEM (Z) :-2010 ,Tisekkiwin n yidrisen,Agmar d tesledt,ED.HCA,P.91.

² HAMON (PH), cité par REUTER(Y) :-2006, Op. Cite, P.108-109.

³MEKSEM (Z), Op.cit.P.87-90.

6.2.a. Tiyin:

D tin iwumi isemma ADAM Asentel-Azwel, yeeni d asnekwu n tyawsa iyef d-yella ugram, yes-s i d-yessissin umaru asentel amatu n ugram, yerna d aferdis agejdan iseg ara yay ugram. Ad d-ibin usentel n ugram deg tazwara n uδris d ayen mi nsemma tiyin, ney asentel-a ad d-ibin ar taggara n uδris d ayen mi nsemma asegru.

6.2.b. Asettwel:

Send asnekwu n usentel-azwel, ad naf amaru igellem iferdisen ney iħricen n tyawsa i yerzan aglam yiwen yiwen, ad yebdu tayawsa i d-yeglem d iħricen, ad yefk ittewlen n yal yiwen deg-sen.

6.2.c. Aleddem n usentel:

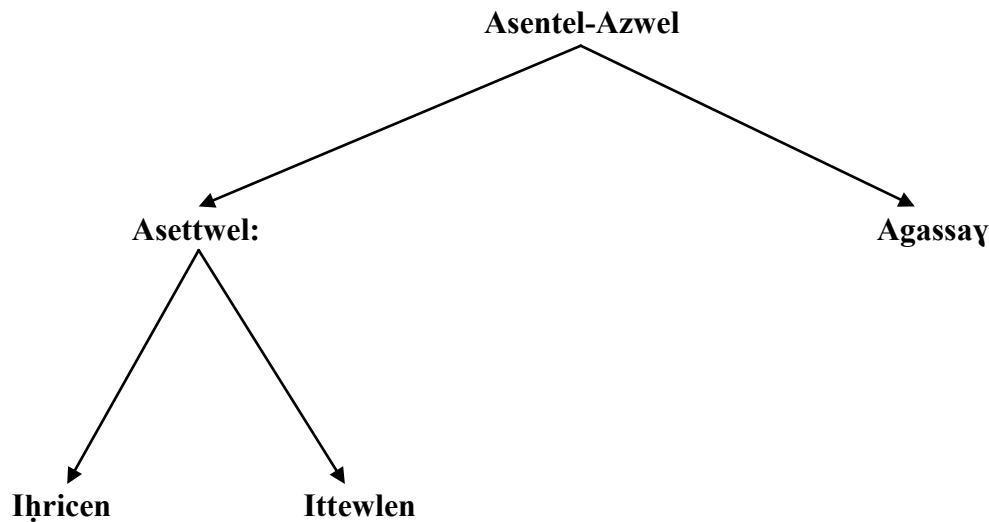
Aleddem n usentel d aseyzef n ugram ney d aglam deg ugram. Annect-a yettili mi ara d-yuyal umaru yer kra n uferdis n usentel-azwel ad as-yeg dayen aglam.

6.2.d. Agassay:

Deg ugram yella wanda i d-ngellem tayawsa ilmend n wadeg ney ilmend n wakud ideg tella. Maca tikwal nessemras aserwes ney tanyumnayt akken ad d-nesken tiyawsiwin iyer tettkanzi.

S umata deg wayen yerzan tuddsa, aδris n ugram ibeddu s usissen n wudem amatu syin yettuwal-d yer yiferdisen yiwen yiwen. Yezmer dayen ad yebdu seg yiferdisen, syin ad yefk tugna tamatut ney ad yeğğ imeyri ad d-yesbed i yiman-is udem amatu n tyawsa-nni.

Nezmer ad nessegzi annect-a s uzenziy-a i d-yefka Z.MEKSEM:



7. Tallunt:

Amaru deg tira-s yesseqdac tallunt, ladya deg tewsit n wengal yesseqdac-itt s waṭas d aglam i tt-id-igellem. Gas akken igellem-d tallunt-nni amek tga, maca ad naf iswi-is mačči kan d acebbeḥ n uḍris ney d asbeyyen n umkan anda tḍerru tigawt, maca d awelleh i kra nniḍen. Ihi ilmend n tbadutin i d-fkan kra n yimeskaren ad nefhem ugar.

- REUTER (Y) seg tama-s yefka-d tabadut i tallunt d akken:<<Tallunt d aferdis agejdan deg ungal yezmer ad d-ibin ilmend n sin n wudmawen: assayen yesḥa netta d tilawt akked twuriwin-ines daxel n uḍris>>¹.
- Ula d SALḤI(M.A) yefka-d tabadut n tallunt d akken:<<D aferdis di tesleḍt n tsiwelt. D adeg i d-immalen anda tḍerru tigawt. D netta diyen i

¹ REUTER (Y) :-2006, Op. Cit, « L'espace mis en scène par le roman peut s'appréhender selon deux grandes entrées : ses relation avec l'espace « réel » et ses fonction a l'intérieur du texte. » P.55.

d-iskanen, deg waṭas n tegnatin, amek i iga uwadem. Ittili-d wannect-agi s uqlam n wadeg (isemawen d lewsayef n yimukan) anda tḍerru teḥkayt>>¹.

Seg tbadutin-a ad nefhem d akken tallunt d afedis agejdan deg uḍris, yezmer ad yili n tilawt ney d asugnan yettbeyyin-d anda ḍran-tt tigawin n teḥkayt, yerna aya yettili-d s weqlam n uferdis-a.

8. Iwudam:

Deg teḥkayt ulac amaru ur nesseqdac iwudam, stuqquten iwudam deg uḍris ayezfan am wungal. Meḥsub awadem d aferdis agejdan deg wullis , d tigejdit talemast n uḍris, ur yezmir ara ad yili mebla yes. Maca udem deg wullis-nni yella kan d asugen mačči n tilawt. Ad nwali annect-a deg tbadutin i d-fkan kra n yimeskaren deg yedlisen-nsen.

8.1.Tibadutin n yiwudam:

➤ Ilmend n tmuyli n R.BARTHES: <<..., Amsawal d uwadem d imdanen deg lkayḍ kan>>².

Yebya ad yini ur llin ara deg tilawt d iferdisen isseqdacin kan umaru deg sugen-is, yes-sen ara yesbedd taḥkayt-is.

➤ Ismawen n yiwudam dima sɛan assay d usentel n uḍris, ttakken-d tamuylin-niden. Akken i d-yenna LUIS(P.R): <<Iwudam n ungal sɛan tamlilt deg usugen. S umata iwudam sɛan isem swayes zemren ad fken amatar yef wudem-nnsen>>³.

➤ SALHI(M.A) yefka-d tabadut i yiwudam: <<D aferdis di tesleḍt n tsiwelt am netta, am tigawt, am tkerrist, am wakud, am wadeg. Ur issefk ara ad

¹ SALHI (M-A), Op. Cit, P. 11.

² BARTHES (R), KAYSER (W), BOOTH (W-C), HAMAN (PH) :-1997, poétique du récit. ED.ESSAIS, «..., narrateur et personnages sont essentiellement des « êtres de papier ». » P.40.

³ LUIS (P-R), Op.cit., « Les personnages de romans sont avant tout des rôles assumés au sein de la fiction. Le personnage a en général un nom, qui peut donner une indication sur son caractère. » P.74.

isseedel yiwen gar uwadem akked umdan. Awadem ittili kan deg uđris. Tudert-is, teqqen yer tin n uđris, tbeddu s wawalen imezwura n teħkayt, tkeffu s taggara n tyuri n teħkayt: akken ad yili uwadem (am netta am umsawal d umsiwal), issefk ad yili uđris. Ma yella d amdan, yettidir di tilawt, ur yeħwađ ara ađris akken ad yili>>¹.

Deg tbadut-a yesken-d belli yessefk ad yili uwadem deg uđris , acku yesa tixutert d tameqqrant, yerna-d lemgirda yellan gar-as d umdan, yiwen amkan-is d ađris ma d wis sin fiħel ađris iwakken ad yidir.

Ilmend n wayen i d-yenna SALHI(M.A), amaru di tsekla issemras sin n yiberdan iwakken ad yeglem awadem.

Aglam usrid:

Ittili mi ara ilin isallen yettak-iten-id umsawal qbala mebla tuzzya deg wawal. Ad yefhem imeyri, mi ara yeqqar, lewsayef n win yettwawesfen mebla ugur, imi isallen i as-d-ittunefken fell-as llan-d ilmend n usenæet n uwadem i imeyri, iwakken ad t-yissin imeyri, ad izer n wi-t-ilan d wamek immug.

Aglam arusrid:

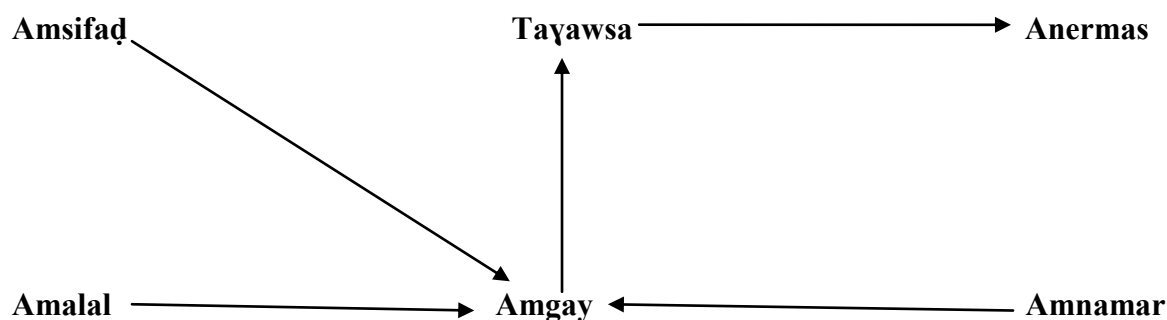
Ittili deg yiferdisen niđen n uđris n tsiwelt ney deg uglam n wadeg akked tigawin n uwadem: d afham ara yefhem win ara yeqqaren lewsayef n uwadem s lewsayef n wadeg anda yettili ney s wayen ixeddem.

¹ SALHI (M-A), Op.cit. . P.40.

8.2. Azenziy amsagan:

Madam iwudam d iferdisen i d-yettwagelmen ihi ad nbeyyen tawuri-nnsen deg wungal, yerna iglem-d tigawin i đerrun deg uđris yes-sen. Akka yessefk fell-ađ ad nessedfer s uzenziy amesgan i d-yewwi GREIMAS, acku s tigawin n yiwudam nezmer ad nesken tumast n tmetti taqbaylit. Deg-s dayen nezmer ad nefhem azamul i yesea yal isem i yettunefken i uwadem deg uđris.

D lqaleb ayessay i d-yewwi GREIMAS¹ akken ad d-yessefhem tigawin n yiwudam d wamek bnant tneqqisin. Azenziy-agi, yebna yef 06 n yimesgan . Yal sin d tayuga. Yal amsag yemgarad d wayeđ ilmend n twuri-ines di teħkayt: Amsifađ/Anermas, Amgay/Tayawsa, Amalal/Amnamar. Bnan yimesgan-agi d azenziy ilmend n wassayen yellan gar-asen.



Tura nebya ad nesbadu yal aferdis deg uzenziy-a i d-yewwi GREIMAS, ilmend n tbadutin i d-yefka SALHI(M.A):

a) Amsifađ²:

Deg uzeziy amesgan n GREIMAS, amsifađ d amseg issuturen i umgay ad as-yawi ayen ara yekksen lexsas ideg yella unermas.

¹ SALHI (M-A), Op.Cit, P.43.

² Idem, P.35.

b) Anermas¹:

Deg uzenziy amesgan n GREIMAS, anermas d amsag iwumi d-ttawin taɣawsa akken ad yettwakkes fell-as lexsas. Yezmer ad yili unermas d netta i d amsifaɗ s timad-is, akken yezmer ad yili d wayeɗ.

c) Amalal²:

Deg uzenziy amesgan n GREIMAS, amalal d amsag yettɛawanen amgay deg unadi n kra. Yettɛawan-it ama s yisalen i as-ittmuddu i wasaɗ ama uweɣɣi. Amalal yezmer ad yili d ayen yesɛan ɣruħ ney d ayen ur nesɛi ɣruħ.

d) Amnamar³:

Deg uzenziy amesgan n GREIMAS, amnamar d amsag i d-izeggen ugur i win yettnadin ɣef tɣawsa. Yezmer ad yili uwadem-agi ula d netta yebya ad yessiweɗ ad d-yawi taɣawsa s wayes idmeɛ ad iyellet. Yezmer diyen ad yili umnamar d aɛkkur kan deg ubrid n umgay-asaɗ mi ara yekkat ad d-yawi taɣawsa; akken yezmer ad yili d ayen ur nesɛi ɣruħ.

e) Amgay⁴:

D aferdis deg uzenziy amesgan n GREIMAS, d amsag i yefren umsifaɗ akken ad d-yawi ayen ixussen i unermas. Ma yella isaweɗ umgay ad iɛeddi i wuguren i d-imugger mi yettnadi taɣawsa atan d netta ara yuɣalen d asaɗ n teħkayt.

f) Taɣawsa⁵:

D aferdis deg uzenziy amesgan n GREIMAS, taɣawsa d ayen issefk ad d-yawi umgay i umsifaɗ. Gef waway-agi n tɣawsa i tebna teħkayt n tmacahut.

¹ SALHI(M.A) Op. Cit, P.35-36.

² Idem, P.28.

³ Idem, P.30.

⁴ Idem, P.29.

⁵ Idem, P.57.

9. Tumast d tulmisiin-is tigejdanin:

Imi asentel n ugram deg wungal tafrara neqqen-it yer win n tumast, ihi ur nezmir ara ad ngerrez lecyal war ma newwi-d yef tumast. Deg uḥric-a ad neereḍ ad nwali d acu i d tumast ilmend n tbadutin i as-fkan kra n yimeskaren d yimawalen, d tulmisiin-is tigejdanin.

Nezra belli tella tumast n umdan, tumast tamezdayt, akked tumast tinmettit, aya it-id-yesbeyyinen d agraw n yemdanen yettidiren deg yiwet n tmetti, ihi yessefk fell-aḡ ad nemmeslay ciṭuḡ yef tmiḍranin-a d acu d awal d awezlan.

9.1. Tbadutin:

- Asegzawal n tefransist “Le Robert” deg useggas 2006-2017 yesbadu-tt-id s umata akka: <<D lḡaḡa i d-ittbeyyinen amdan s timad-is, tettuyal kan yef umdan-nni neḡ yef ugraw n yemdanen, d asseqdec n waṭas n leḡwayeḡ i d yettuyalen fell-as>>¹.
- Neḡ<<D tagrumma n tektiwin n yizerfan d lexdayem i yettaken i yiwen tugna n umdan (azemz d wadeg n tlatit, isem, tanekwa, tanalamt...atg)>>².
- Ilmend n ABOU.S(1932;sb.32):<<Iwakken ad naf tumast n yiwet n tmetti ilaq ad nissin amgired yellan gar-as d tmettiyin yellan i yidis-is: tafriert tamazdayt n yiwen n lasel, yiwen umezruy, tafriert yettwabnan s kra n tektiwin am tutlayt, yiwet n cceṭla neḡ n tesreḍt, dayen icerkin yiwen n wadeg akked yiwen uzenziḡ adelsan>>³.

¹ Cite internet Softissimo. In. 2006-2007 : « Désignation exacte d'un individu, fait d'être considéré comme étant la même chose, ce qui fait la particularité d'un individu ou d'un groupe, application d'un ensemble mathématique sur soi-meme. »

² Idem, « Ensemble des données de fait et de droit qui permettent d'individualiser quelqu'un (date et lieu de naissance, nom, prénom, filiation, etc. »

³ ABOU (S), cité par, OULEBSIR (K) : « L'identité d'une entité sociale peut s'appréhender à travers ce qui la distingue par rapport à d'autres entité environnantes : une conscience collective d'une origine commune, une histoire commune, une conscience fondée sur des données objectives tel que la langue, la race où une religion commune, mais aussi un territoire où des traits culturels commun. » P.32.

Deg tmetti yella wayen aḡ-ijemeen, d ansayen i d-newret s ḡur lejdud-nney, acku yiwen mi ara d-ilal ulac i yessen ihi ad yejmeε yiwet yiwet alama yessen iman-is. Tura llufan nettrebbi-t s yiwen ubrid i ḡ-trebbba yemmat-ney, neḡ amek nettwali wid yettidiren sdat-ney, neḡ d ayen nettnezzih deg usaru n (TV), rnu ḡur-s wid yeḡḡaren tiktubin yettawi-d kra n yiwelihen.

Ihi, imdanen n yiwet n tmetti yella wayen i ten-icerken, d adeg anda ttidiren i ten-yeḡḡan ad tturebban s yiwen n uxemmem, akked tutlayt i ttmeslayen, rnu ḡur-s amezruy ḡef i d-εeddan. Ma yeffey yiwen seg temnaḡt anda i d-yekker ad iḡus i lxilaf yellan seg tmetti ḡer tayed, acku yal yiwet s leεwayed-is.

Amdan iwakken ad d-ifiḡ i yiman-is neḡ ad yissin iman-is, ilaq ad iwali timettiyin-nniḡen, akken qqaren “lemri-yiw d wiyiḡ” neḡ deg wawal-a: <<ad nekcem deg tmussni n wiyiḡ, nezmer ad nissin aħric deg wayen aḡ-iεanan nekkni>>¹. Akka i tella ddunit wa yettawi-d s ḡur wa iwakken ad yikmil, ulac win ikemlen seg ccaw.

9.2. Tulmisin n tumast:

Da-yi ad d-nemmeslay ḡef kra n yijerriden n yidles i d-yesbeyyinen tumast, gar-asant ad naf:

Tutlayt:

D nettat i d-aferdis agejdan i yessemgaraden gar yegduden, d ameslay i yesseḡdac ugraw n yemdanen n yiwet n tmetti mebla ma sseḡdacen-tt wiyid, s wa-ya ara naεqel lasel n yiwen.

¹ Cite Internet, Annoncer la couleur, penser les migrations autrement : vivre ensemble autrement-dossier pédagogique :-2005, « En entrant ainsi en contact avec l'autre pour mieux le connaître, c'est aussi une part de soi-même que l'on peut découvrir. » P.07.

Ansayen:

D agraw n leħwayeğ i yella ttafaren leğdud-nney seg zik ttammen yes-s, ihi ula d tisuta i d-yusan umbaəd ttfen deg-sent. MD: deg tmurt n leqbayel ad naf sfukulen s yennayer, ney xeddmen tameyra n unzar...atg.

Adeg:

D tallunt anda yettidir ugraw n yemdanen n yiwet n tmetti, annect-a yettak-as ssifa n tmetti i t-iħuzan. MD: tamurt n leqbayel tezga deg udrar, akka adrar ad yettkanzi yer yemdanen yettidiren deg-s, ula d nutni ttkanzin yur-s, am lğehd, leeli, ccbaħa...atg.

Isem:

Yal timetti tesəa ismawen tesseqdac-iten weħd-s, ma nesla i yisem n yiwen ad nzer n wit ilan. MD: Muħemeđ nezra belli d isem n waəraben. Ma yella d Meqqran, Selğiyya, Akli...atg nezra belli d ismawen n leqbayel.

Tasekla:

Aya dayen yeskanay-d tasekla n wegduđ, deg wayen uran ama d idlisen, ney d inadiyen nniden ama d ayen yeənan tasnilest ney amezruy.

Amezruy:

Ulaç timetti ur nesəi amezruy, yal agduđ yesbeyyin-it-id umezruy yef i d-iədda, ama yeəna tamurt s lekmal ney timetti-nni s timad-is. MD:tamurt n leqbayel tesəa amezruy i tt-yeənan ama d taluft n 80 ney d amek llan imaziyen seg zik, akken dayen i tesəa amezruy n tegrawla n 54.

Aya akk yettbeyyin-d idles n yiwet n tmetti d wayen i tt-yessemgaraden yef tiyid.

Tagrayt n uḥric n tezri:

Deg taggara n uḥric-a, nefka-d kra n yisalen yeɛnan tasekla taqbaylit, nesbeyyen-d d akken ungal d tawsit n tesrit yettili usugen deg teḥkayt-is, newwi-d yef wungal s umata d tadra-is akken dayen i d-nesken amek yella wungal aqbayli. Dayen deg leqdic-a newwi-d awal yef tsiwelt nesken-d amek teqqen yer ugram, akken dayen i d-newwi yef tallunt d yiwudam acku yes-sen i d-igellem ineḍruyen d tedianin imi d iferdisen yef ibedd ugram deg uḍris. Akken dayen i d-newwi awal s teyzi yef ugram d wayen i yas-d-yezzin.

D aya ay-yeḡḡan ad nbeyyen annect-a deg uḥric n tesleḍt, imi i d-neddem akk tignatin anda yella ugram deg wungal “Tafrara” i yura Salem Zenia as-neg tasleḍt iwakken ad nefhem amek i d-yewwi yef tumast taqbaylit s ugram n kra n yiferdisen.

Ahric wis krad
Tasledt n wungal
Tafrara

**Ixef amenzu
tasledt n ugram n
yiwudam**

Tazwert:

Akken i d-nenna deg uđric azrayan d akken aglam ila azal n sa(07) n taggayin deg uđris, twassisemlent ilmend n wansayen n tesnukyest akken i d-nnan kra n yimeskaren.

Amyaru deg wungal-is issemres taggayin-a deg wađas n tegnatin, iwakken ad yesissen kra n yiwudam i yellan deg wungal-a, acku ula d yiwudam issemres-iten d azamul i ubeyyen n tumast n tmetti taqbaylit d umgired akked tiyid.

Deg yixf-a nebya ad nesken tafekka, d tnellit, akked tigawin n yiwudam, yes-sen ara d nbeyyen amek i d-yewwi yef wudem n tumast.

1. Aglam n tfekka n yiwudam:**A. Aglam n yiwudam n leqbayel:**

Timetti taqbaylit d tin yebđan yef krađ n taggayin, seg zik akka i ttwassnen, llan yimrabđen d taggayt tamenzut ufraren yef wiyid, llan leqbayel d taggayt tis snat, akken dayen i tella taggayt taneggarut umi qqaren aklan d ixeddamen n wiyid¹. Iwakken ad nzer aya, nfern-d kra n yiwudam yettwagelmen deg wungal.

a. Imrabđen:

Timetti taqbaylit d tin yesean tasređt, acku yal timetti tesea ddiyana annect-a yesbeyyin-d tumast n tmetti. Ihi deg tmetti taqbaylit sean imrabđen, d taggayt tamenzut ttwalin iman-nsen ulac win illan nnig-sen, d nutni i yessnen akk ayen yellan. Gef waya i d-iglem umyaru Ccix Hmed: <<Ccix Hmed, d awfayan, am yilef; d imizwiq n wudem, d alammađ. Ma d ired ara d-yeylin yef tewjiyin-is, ad d-neffgen deg-sent idammen, seg wakken yerfed nnig wayla-s. Yettef tasga, yeqqim yef tsumtiwin; itekka yef tayed, d tahrawant, teddem akk aerur-is. Ttesbih ielleq yef yiri, wayeđ yetturar yes-s deg ufus yer wayeđ, am bacayat-nni n zik.>> (sb101- 102)

¹ D timsirin n ulmud semiologie deg useggas n 2014 S yur Mass ADJAOU.D.R.

Amyaru s uqlam-a ira ad issenēet tugna taḥeqqanit n yimrađen, d wazal i sēan deg tmetti taqbaylit.

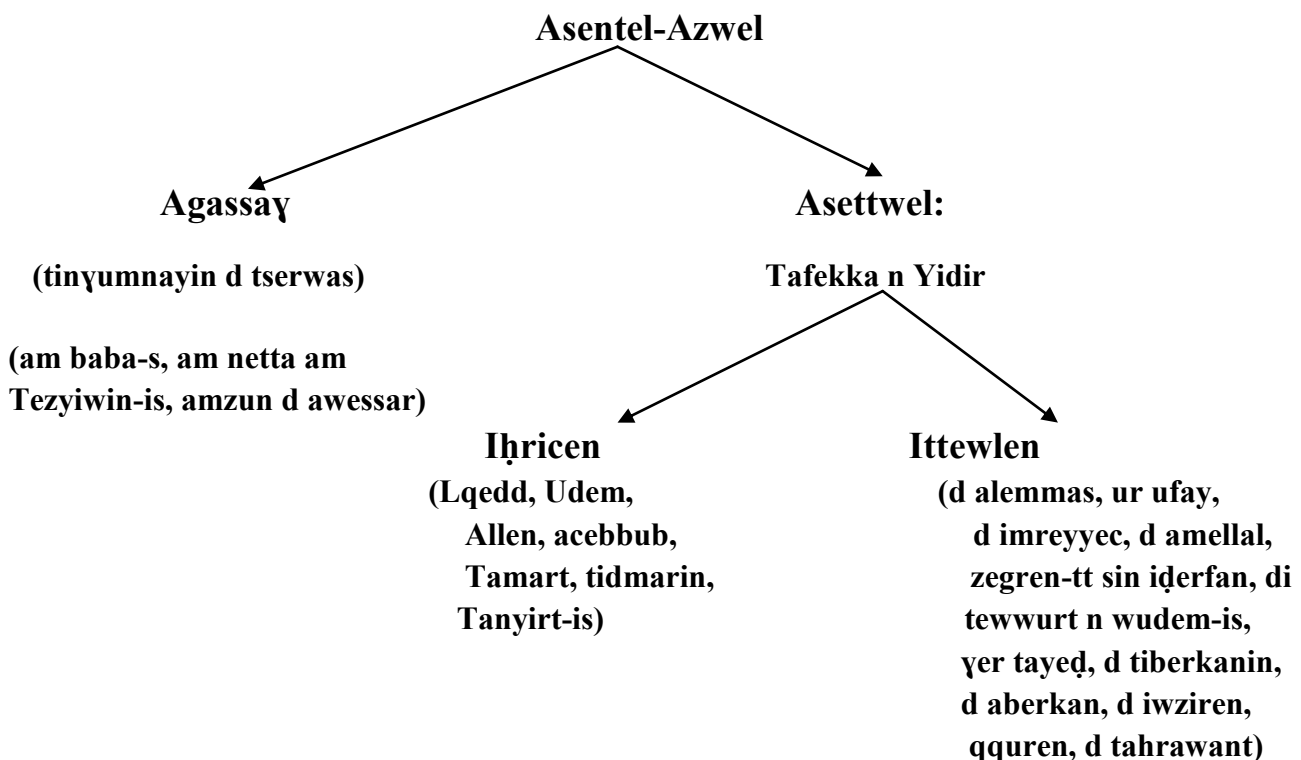
b. Leqbayel:

1) Igejdanen:

•Aqlam n Yidir: deg tmetti taqbaylit mi ara tesēu twacult yiwen n uqci qqaren-as Yidir iwakken ad yidir, ur sen-yettmettat ara. Gef waya as-yefka umaru isem n Yidir i uwadem agejdan imi d awḥid n yimawlan-is, iwakken ad yessken umyaru aya iglem-d Yidir:

<<Yidir, akken kan yekcem tanuba, lqedd d alemmas, ur ufay, akken am baba-s, ur yesqiđ mađi. Am netta am tezyiwin-is kan...Udem-is d imreyyec d amellal, allen d tiberkanin, akken ula d acebbub-is. Tebda tettali-t tamart, temyi-as-d d iwziren, anžad da, anžad da. Tanyirt-is d tahrawant, zegren-tt sin iderfan di tewwurt n wudem yer tayed; ttemplen mi yerfa, ttarran-t amzun d awessar>>(sb 20).

Deg uqlam-a, nufa amyaru yedfer tudsa n temhal n uqlam, at-id-nesbeyyen deg uzenziy i d-yefka MEKSEM.Z¹ nbedrit-id yakkan deg uḥric azrayan:



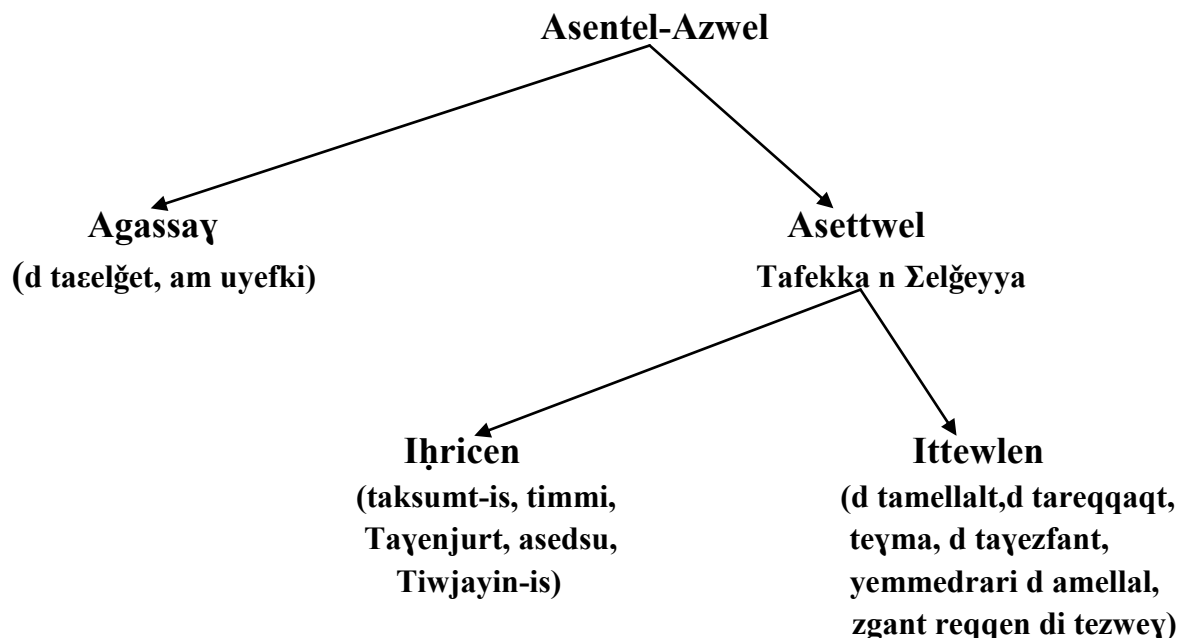
¹ MEKSEM (Z), Op, Cite.P.91.

Amaru deg uglam-is i Yidir ira ad issenēet tugna n uqcie deg tmetti taqbaylit, yefka-yas tugna yelhan ama d tafekka, ney d ṭṭbiēa, yerra-t yer baba-s akken qqaren deg wawal “Am baba-s, am mmi-s”.

• **Aglam n Σelğeyya:**

<<Σelğeyya, d lal n εecrin d aseggas. D isem-is i d awal-is, d taēelğet. Taksumt-is d tamellalt am uyefki. Timmi d tareqqaqt teyma; tayenjurt d tayeẓfant; asedsu yemmedrari d amellal yerna-yas di sser. Fas tekker-d di lhif, tiwjayin-is zgant reqqent di tezwey.>> (sb 34)

Akken nezmer ad nessegzi aglam-a s uzenziy-a:



Amyaru deg uglam-is i Σelğeyya yekkat ad ibeyyen tugna n teqcict deg tmetti taqbaylit. Yerna ẓas kken tekker-d deg lhif, maca udem-is mazal ibed iberreq.

2) **Isemmadanen:**

• **Aglam n Nna Megduda:**

tamyart ẓur leqbayel tesēa azal d ameqqran, akken yella deg wawal “axxam mebla tamyart, am tewwurt mebla tasekkart”. Ay-a ibeyyen-it-id umyaru deg uglam-is i Nna Megduda: <<Mi tettefeẓ, ixef n tyenjurt-is yettnal tačamart-is;

taglimt-is teqqur, slid allen-is ttakent-d telqeq, am tid n tlemžit, d tiwannayin. Lqedd n Megduda, am win n temyarın meřra, d aguřman d uđđim. Udem ızan-t wussan n lhif. Lhif temmuger seg irebbi n yemma-s. Kra n tzerzurin-nni n ucečuy i s-d-yeqqimen, deg umzur-is, yuyalen am tewđuft, tetthizzi-ten yer deffir s tmeřremt.>> (sb 52 53)

Amaru deg uglam-a, ira ad ibeyyen tugna taheqqanit n temyart n leqbayel, mi ara tt-yeğğ zman, amek tettuyal seg lhif i tesadedda deg temzi-yis segmi tella d tirbit. Tehdem d taqurant, d taguřmant, udem-is yekfa akken ula d acebbub-is seg twiya tečča deg tudert-is, d tayi i d tamyart yur leqbaye.

c. Aklan:

deg tmetti taqbaylit tella taggayt d taneggarut n yemdanen, d wid sseqdacen wiyid qqaren-asen iklan. Amaru iwakken ad ibeyyen ay-a iglem-d Akli: <<*Iteddu s yiwet n zzedwa am uherbebbu. Natta dya d awezlan, d aberkan n teglimt, yesseqdeh yitij, d ayen i d ssber. Asmi ilul semman-as akli, akken ur yettmettat s tif. Amzun d bu twenza n wurey.>> (sb90)*

Amaru deg uglam-is i wakli ira ad ibeyyen udem aheqqani n taggayt-a, d akken ččuren d dđyel; tikerkas, yerna ur sean lqedd ur rnan ssifa.

Rnu nezmer ad nebder amedya-nniđen mi i d-iglem umaru axeddam n Lhağ Arezqi, Emer: <<*Aemer mezzi, yur-s azal n tmenřac d aseggas. D ahuskan.>> (sb 112)*

Amaru deg uglam-is i Emer ira ad ibeyyen d akken taggayt-a sseqdacen-ten deg tmetti taqbaylit, yef aya asen-qqaren iklan.

B. Aglam n kra n yiwudam n waeraben:

Amaru deg uđris ur d-yeglim ara Aeraben s wařas, yerna llan ur sen yefki ara isem, nezmer ad neddem kra n wudmawen iwakken ad nesken ayen ira umyaru s uglam-is i Waeraben:

- **Aselmad n Yidir:** <<Ccix-nsen, d imibrik d awfayan, aleesis irfed-it-id s tyeggař, igirru deg imi iqaccew, d amasři>>. (sb 22)
- **Yiwen seg yimsulta:** <<Yiwen n uerab, udem-is d azegzaw; yelsa d amagnu s tekrabař. Wayeđ-nni dayen, talaba yiwet-is; ddaw teyruř-is, tettban-d tmezzyant, taelleq yer tayet-is.>> (sb 110)
- **Aeessas:** <<Yaf aeessas niđen dinna, clayem qqacwen d iberkanen am iselwan>>. (sb 121)

Amaru s uglam-is, i waeraben ira ad ibeyyen amgired yellan gar tmettiyin, akked wid yettun lasel-is, yeseken-d d akken Aeraben ufraren yef Leqbayel deg tallit-nni, ssebba d adabu i yebyan ad yemřu lğerra n Yimaziyen seg tmurt.

➤ **Aglam n ufyul:**

Ilan yemdanen deg tmetti ttağğan lasel d leewayed-nsen, řtafaren idles n wiyiđ acku ttwalin-t yemhez, ayen yellan d agla-nsen tettun-t imeřřu¹. Aya ibeyyen-it-id umaru s uglam-is i yiwen n Waerab umi yefka ccbiha n ufyul: <<Zdat Yidir, yebded yiwen, d afyul, yufrar nnig medden; tuyat d tihrawanin, udem d imibrik; aqerruy d imqerrec; ačamar annect yedleq yef yedmaren-is; clayem ttwaseřřlen; yewwet ccama di tlemmast n twenza, nnig wallen yerra d tizegzawin s tazžult. Yetteř aqeccuđ. Yelsa aqendur d amellal, d uzmiđ di tmegreř, akken i t-ttlusen Isaėudiyen, d aquđiđ, yuyal-as yef tgecrar; ddaw-as, yettban-d userwal bu ubruē d awezlan. S ufella n uqendur, yelsa lbista.>> (SB 184-185)

¹ D ayen nettidir deg tilawt, hawla n yemdanen i yettmeslayan yef taggayt-a n yiwudam.

Akken dayen i nezmer ad nessefhem aglam-a deg tfelwit:

Afyul		
Tafekka n ufyul		Tinyumnayin d tserwas
Iħricen	Ittewlen	
Lqedd Tuyat Udem Aqerruy Acamar	Yufrar nnig medden D tihrawanin D aberkan D imqerrec Annect yeđleq yef yedmaren	D afyul
Clayem Tawenza Nnig wallen Aqendur	Ttwasettlen Tewwet ccama Tizegzawin s tazult D amellal d uzmiđ, di temgerť d aquidiđ	Am Isaėudiyen
Aserwal S ufella n uqendur	Bu ubruė d awezlan Yelsa lbista	

Amaru deg uđlam-is i ufyul, yekkat-d deg yemdanen yettađđan idles-nsen nekkren lasel-nsen, am ufyul i yelsan llebsa taberřanit, maca llan wid ur nebyi ara, acku ay-a yesruħay azayer n tmetti taqbaylit, akked leewayed-is.

Ter taggara nufa amaru yesseqdec taggayt n tfekka d yittewlen iyaranen s wařas, akken dayen i yeđfer tudsa n uđlam deg uđris. Iwakken ad ibeyyen taggayin yellan deg tmetti taqbaylit wa nnig wa, akked umgired d tmettiyin-nniđen s uđlam-is i kra n waeraben.

2. Aglam anellay n yiwudam:

Taggayt-a akken i d-nenna deg uħric azrayan d aglam n řtbiėa d tedmi n yiwudam.

Deg wungal “Tafrara” nufa amaru yesseqdec taggayt-a deg wařas n tegnatin deg-sent i d-yesken tidmi d uxemmem n yiwudam amek llan deg tmetti taqbaylit, nekkni neddem-d kra deg-sent:

2.1. Taluft n t̄tar:

✓ Aglam n yizwawen:

deg tmetti taqbaylit, taluft n t̄tar tella seg zik deg umezruy n leqbayel. Ma yenya yiwen ad t-teny twacult n win yemmuten, wa ad iney wa alama negren, iwakken ur tkemmilen ara lmut ad æddin yef użekka sebæa n tikal akken ur yettuyal ara t̄tar¹. Amaru ibeyyen-d taluft n t̄tar deg uglam-is i tedmi d t̄tbiea n yezwawen: <<*Izwawen, akken byun ilin d inafraŷen ney d uḥḍimen, tella yiwet ur ten-tezdiy: d asaruf. Azwaw ad yili akk am yemdanen n yal tamurt, ney n yal agdud, di tyawsa am ta ixulf-iten. Azwaw ur yelli usaruf deg wul-is, ur yessin d acu-t. Iceffu ula yef ubziz n dir. Yezmer ad t-yettu kra n iseggasen maca, ad yeqqim deg wul-is alama cudden-as taye-smart... Ur yessuruf. Azwaw, ulac i yettaggad am awal*>>. (sb 13-14)

Amaru s uglam-a ira ad ibeyyen d akken izwawen ulac i weeren yer-sen am awal ulac asaruf, ur tferru gar-asen alama rran t̄tar, akka i d ufan imzewura deg tmetti-n sen.

✓ Aglam n Lwennas:

akken dayen i d-iglem t̄tbiea d uxemmem n Lwennas yes-s ira ad ibeyyen amek gan yezwawen, mi ara yettæddi yiwen fell-asen s wawal reffun yettbeddil wudem-n sen: <<*Icenfiren n Lwennas ttergigin mi yesla i imeslayen-nni. Ma yili wawal yeqqes-it ireffu. Am wid-is, fellun-ten wawalen mačči d kra. Ikres lbunyat-is, i qerrec tuymas...Imeslayen teffyen-d am lewḡuh. Izuran n yiri-s tterriqen-d ddaw teglimt-is, yuyalen d tazeggayt, am yiyunam.*>> (SB 155-156)

¹ -D tiki s yur Mass BOUAMARA.K deg temsirin n ulmud tasekla n tmaziyt deg useggas 2015.

2.2. Aħraz n tegmat d tuđđfa n sser:

d iħricen seg tumast, ackud tulmisin llant deg tmetti taqbaylit. Ay-a ibeyyen-it-id umaru deg uglam-is i Dda Ĥemmu, akked Nna Megduda:

➤ Aglam n Dda Ĥemmu:

Deg tmetti taqbaylit, sɛan tin tegmat ma fkan awal, ad tđfen deg-s yerna ttemɛawanen ugar-asen, yiwen ur yettağđđa gma-s deg teswiɛt n ddiq. Ma d tin sser ulac win iħerrzen lbađna-s am uqbayli, acku yal taluft ad yawi fell-as, ala taluft n tmeđđut ney d uguren zdaxel n wexxam ur tent-yessufuy ara, kra d leħya kra d tuđđfa n sser. Yeqqar ayen yellan deg wagens anef-as deg wagens, yeeni ur yessufuy ara lbađna n uxxam-is ar wezniq¹. Aya ibeyyen-it-id umaru s uglam-is i Da Ĥemmu: <<*Dda Ĥemmu, yuy snat n tlawin. Taneggarut d tağđđalt, d tameđđut n yiwen, d amdakkel-is, yemmut deg umaday, ur d-yeğđđi tarwa. Asmi tefra, yerra-tt...Tilawin-is, arraw-nsent, yezga imenyi yef uqerruy-is. Lħala rqiqt. Netta ur t-cqin, yezga yezmumeg, almi yillen medden yedderwec. Acku nnayen tannumi ttwalin wid i d-yuyalen seg umaday laeqel acemma kan...D awezyi ad d-yader, akken i d-ttadren wiyid tilufa n twaculin-nen. Netta, ameslay-is ma ineđaq-d, yef tsertit. Seg walluy ar ayelluy, d tasertit. Gef aya i s-sbubben aqejjem: “Da Ĥemmu lpulitik”. Netta yeqqar tilufa n wagens, anef-asant deg wagens. Akka diy i tella. Azwaw, ad k-d-yader kra yesla, ar wid iciwi ney n uxxam d awezyi.>> (SB 83)*

Da, Dda Ĥemmu yettbin-d am wakken d azamul n læqliya n zik, s wazalen yellan deg tmetti. Amaru iruħ am wakken yeshissif mi ibeddel lweqt, annect-a akk iruħ, yuyal-d wayen-nniđen.

¹ D tiyawsiwin i ay-slemden lwaldin-nney, llant deg tudert n yal ass.

➤ Aglam n Nna Megduda:

tameđtut deg tmetti taqbaylit d azamul n uxxam, akka i d nufa seg zik tameđtut deg wexxam, argaz deg wezniq akka i tella ula deg uzenziq n uxxam aqbayli. Taqcict teđtafar yemma-s deg wexxam, aqcic yetturar deg wezniq. Ihi d tin yetthafaden yef nnif-is, tettidir akken tella tmetti-is, acku tettagad awal n medden¹. Aya ibeyyen-it-id umaru deg uglam-is i Nna Megdud: <<Megduda, yas akken tedder annect-a, ur telli, ur tuyal d tadeyyanit akken xeddmen imelluza n tgella ney n tussna. Ulamma d tazallit i yessazayen yur tayri n Rebbi yef tawant, nettat texđa i tzallit, i kra ihazen inselmen yef wiyid. Slid remđan, ahat tettuzam-it ney wissen. Rebbi, ahat tettwali-t ney tettmeslay-it s tađituct tefla iman-is yer yur-s. Tettwali-t s tmuyli-s mačči s tmuyli i s-yefka lislam ney i s-fkan wiyid. I wudem n medden, teħrez nnif-is, teħrez lærđ-is, d aya i deg tettwalas zdat tmetti-s. Ayen niđen gar-as d bab-is. Megduda tessan Rebbi, Rebbi yessen Megduda. D awezyi ad yessekcem iman-is yiwen di tmeddurt-is tuzligt, nnig nnif d teqbaylit ulac.>> (SB 53-54)

Da, Nna Megduda am wakken d azamul n læqliyya d uxemmem n temyarin, d wamek ttidirent deg tmetti taqbaylit, amaru ira ad ibeyyen d akken d tanifit ayen yellan n tmetti-is ur tezmir ara ad tettæddi leħdud-is, ma d ayen yellan gar-as d Rebbi ulac win d igren iman-is.

2.3. Aħraz n tgemmi:

Timetti taqbaylit yella wayen i tt-id-isbeyyinen, tesæa tigemmi-is weħd-s, akken i d-yenna Iben Xaldun:<<Imaziyen ttwassnen s Imakla n sseksu, d llebsa n ubernus, d useđtel n ucekkuħ>>². Aya at-nwali deg uglam n kra n yiwudam i d-neddem seg uđris:

¹ Deg temsirin n ulmud anthropologie(azenziq n uxxam n Leqbayel) deg useggas n 2012.

² Histoire des Berbères. P.?

✓ **Aglam n Lwennas:**

Irgazen n leqbayel azgen yeqqim deg taddart, azgen yeffey di lʿerba. Amaru iwakken ad ibeyyen aya iglem-d Lwennas: <<Lwennas, ayenjur yerḥa, clayem qaccwen, bernen yer yixfawen, tamart n kra n wussan tečča-t; aseḍsu d uwzin, amzun d afus i t-yebnan -yer yer-s i yrra Yidir aseḍsu- aksum-is d aras, d ungil.>> (sb 69)

Akken i nezmer ad nesken aya deg tfelwit:

Lwennas		
Tafekka n Lwennas		Tinyumnayin, tiserwas
Iḥricen	Ittewlen	
Clayem	Qaccwen, bernen yer yexfawen	Ayenjur yerḥa
Tamart Aseḍsu	N kra wussan tečča-t D uwzin	
Aksum	D araz d ungil	Amzun d afus i t-yebnan -yer yer-s i yerra Yidir aseḍsus-

Deg uglam-a amaru yekkat-d deg yiwudam yettağğan tamart, belli d lʿerba i ten-yerran akken, wamma lejdud-n sen d wid i tt-itekksen.

Akken dayen i d-yewwi yef llebsa-n sen, imi ttwassnen seg zik s llebsa n ubernus amellal, ihi yeqqim d tigemmi n tmurt n leqbayel, maca ass-a bedlen-as llun d ssifa, akken i d-yedda wawal deg tezlit n Maætub.L:<<A yabernus mellul bedelen-ak llun, yuḡal ass-a d aqahwi>>. Iwakken ad ibeyyen umaru aya iglem-d Muḥend akked Yimʿaren:

✓ **Aglam n Muħend:** <<*Muħend, abernus yezga yef yiri-s, ama d azyal ama d tagrest. Abernus yellan mellul yettibrik seg ilefđan d ccwami n ccrab, almi ibeddel řřifa. Tamart tečča-t, acebbub yumes, yettmintađ*>> (sb 77)

Da, yebya ad d-yefk tugna n uyrub, wama amaziq ur isemmeh ara yef ubernus, d wayen as-d-ğğan lejdud-is

✓ **Aglam n Yemyaren:** <<*Imyaren d tirni s iqenduren d iqahwiyen ttawin ammus d tcucay tizeggayin. Slid yiwen ney sin gar-asen i d-yufraren s iqenduren d imellalen d izedganen, widak d lħeğğagħ. Wama wiyiđ yiwet-nsen, yiwet n lħala. Rqiqet akk fell-asen. Yerna tettban-d yef udmawen-nsen yesseqdeħ yitij*>>. (sb 14)

Da, amaru yekkat yeshissif yef ubernus yexnunsen, yettwattun bedlen-t s wayeđ, anamek-is ğğan timetti taqbaylit, d wayen yesaen lqima deg-s, aya yettwali-t d iri-t i tmetti yezmer ad iruħ wayen tesaa.

Deg taggayt-a n uglam n tťbiε d uxemmem n yiwudam, ibeyyen-d amek txemmimen Leqbayel, d wamek mgarden yef wiyiđ, aya nufa-t deg uglam n tnellit nkra n yiwudam.

3. Aglam n tigawin d yinedruyen:

D taggayt gar taggayin n uglam ilmend n usismel i yexdem P.FONTANIE¹, i d nebder y akkan deg uħric azrayan d akken d aglam amuddir, d asissen n yinedruyen d tigawin n yiwudam, seg waya ara nefhem kra yeddan d uħric n tumast, yef waya i d-nessufey kra n teginatin ideg ara neeqel tikta n umaru:

¹ FONTANIE (P), Op, Cite.P76

a. Aglam n kra n tegnatin deg tudert n yal ass:

1) Aglam n tayri:

Udem n tayri deg tmetti taqbaylit d tuffirt seg zik, s tugdi d leqder, akked nnif d lherma i tħerrez teqcict taqbaylit Ƴas akken tekcem deg tayri¹. Aya at-id-sbeynent tegnatin-a i d-nekkes seg wungal:

➤ Deg tegnit-a ibeyyen-d amek i yesmuqqul uqcic i teqcict s tikurđa n wallen, iwakken ad izer tahuski-s, s tufra Ƴef medden: <<*Yidir, yemmuqel-itt, ibded. Issekcem allen-is di tid-is, dment tamuƳli-s seg wakken meqqrıt, yerna d tiberkanin. Tawenza-s, ttuƳalen-d Ƴef-s wafaten n yiƳij; amzun, teƳtef-it tmehremt Ƴer deffir, yeđđa abrid i temgerť-is ad d-teflali, d tacebħant, yettel fell-as uzrar i s-tefka yemma-s tedda d tislit. Ccil i yiƳij yesseryayen, yessibriken.*>> (SB 34-35)

➤ Deg tegnit-a iglem-d amek i tđerru i weqcic d teqcict seg tmuƳli n lbeadan alama mlalen: <<*Yeqqim Ƴef tsumta i s-d-tessers Œelđeyya, nettat ttekka Ƴef teerust, ttmesmuqalen s takerđa, s tsusmi. Ticemmaein tsay yemma-s rnant-d tafat yekksen ayummu Ƴef udem-is, tafat i tt-yerran d timizwiyt. Tahuski-s d tinna ittađđan ul yehma, bab-is yetteħririt, ur d-yettaf i t-yuyen alamma mlalen. Imi i tt-yejjem kan neƳ d tadawsa i tedwes, tahusk-is tessemlellit.*>> (sb 147)

➤ Deg tegnit-a i d-yewwi Ƴef wudem n tayri deg tmetti taqbaylit d akken d tuffirt, acku akka i tturebban seg zik: <<*Tayri d tuffirt di tmetti am ta. Ma yella tban-d ad d-tesbin ccinat-nsen, imi ttwalin tayri d ccina zdat nnif d tırrugza.*>> (sb 26)

¹ D timsirin n ulmud anthropologie d eg useggas n 2012.

Amaru ma yewwet-d deg waya, yebya ad ibeyyen tugna n tayri deg tmetti taqbaylit n zik ilmend n tallit-nni, ahat yebya ad yini d akken tayri zik s tuṭṭfa n sser mačči am tura, ney am tmura n berra, ira ad ibeyyen belli ibeddel lweqt.

➤ Deg tmetti taqbaylit d tameṭṭut i d-ifernen i mmi-s tislit, as-d-tawi yelli-s n tfamilt, twalem-it akken i tt-yebya wul, mebla ugur. Aya ibeyyen-it-id umaru deg uglam-is i waddad n Lwennas d Jeğgiga mi yebya Yidir ad yaḡ Selḡeyya:

<<Jeğgiga, tebbaqew. Idammen teffyen udem-is am tin yemmezlen. Tettkaw tfekka-s, temcumt, s tkli n wallen. Tečča-tt mkemda tessusem.>> (sb 168)

<<Lwennas, yebbaqew nnuba-s. Ibedd-as umeslay, yeldi imi-s, yessikkid-itt allen-is qqurent.>> (sb170)

Amaru ira ad ibeyyen belli ibeddel lweqt, tayri deg tmetti-nney tuyal mačči d tuffirt, d argaz i yettextaren lebyi-s yaas akken ur byin ara lwaldin-is, ibeyyen-d lxuf-nsen yeḡ mmi-t-sen mi ara ixalef leewayed n tmetti-is.

➤ Tameyra deg tmurt n leqbayel xeddemen-att s leyana, d lmakla n sseksu d uksum, ad ærden akk leḡbab d lḡiran, deg-s ad zhun lwaldin-is d lferḡ ameqqran, maca amaru iglem-d tameyra n Yidir ur temmug ara akken yeqewem: *<<Tameyra thegga s ucennef d usmeckukel. Ddem wa, sers wa, am tmeyra n wağğal, wwet kan sellek. Ula d At taddart amek akken. Nncida drus, lḡala rqiqet, s nnif kan. Tameyra tin yessarem netta, ahat igeldunen ur t-muggen.>> (SB 188)*

Amaru ira ad ibeyyen amek i tga tmeyra n win ixulfen leewayed n tmetti-is, ladya rray n lwaldin-is, acku ad t-rren d imi deg taddart-is.

2) Aglam n lḡebs:

- Lḡebs deg tmurt n Lezzayer d tamuḡeqranit i yellan deg-s , ladya deg tallit n 80 di tefsut n yimaziyen, medden ttidiren di lxuf. Ssexdamen ddree, ladya ma ufan-t d Aqbayli, acku kerhen Leqbayel byan ad kksen lḡerra-nen

seg tmurt. Akked lxuf n tesēdda tyemmat di tallit-nni¹. Aya ibeyyen-it-id umaru deg uglam-is i waddad n Jeđđiga asmi ttfen Yidir yer lħebs, akked uglam n tegnit n lmut n Yidir:

<<Jeđđiga, yules wudem-is, am tin yettismiđen, yexreb seg yimeřřawen; timeřremt tensor-as, amzur yeyli yef tuyat.>> (sb 113)

<<Afyl-nni yeddem-d tizikert, yeqqen ifassen n Yidir di sin; yurez-iten akken ur yezmir ad yessenser, yerna yesdukkel-as-ten s idarren. Yeqqen-it akken teqqnen ikerri i tmezla.>> (sb 197)

S uglam-a ira umaru ad ibeyyen leāsir yef i d-tēdda tmurt n leqbayel, d leħqer tesēdda seg tama n udabu Azzayri, yef lğal n umennuy yef tumast d tutlayt n tmetti-is, akked lxuf sēddan mezzi meqqr, iwakken ad ibeyyen tugna taħeqqanit n yimsulta di lħebs, d leħqer ssexdamen deg yemdanen yesseqdec deg uglam-is “l’animalisation”, kkatn imeħbas am wakken mačči d imdanen.

3) Aglam n tegnit n lmut:

▪ Llan wid ur nessin lasel-nsen, rran iman-nsen yer tama n udabu, akked tyimit yef ukersi d ccyafa, leāmer nudan yef użar ansa i d-kkan. Aya ibeyyen-it-id umaru deg uglam-is iccaf asmi yemmut Yidir: *<<Ccaf, udem-is ican, yuggad, wissen d acu yuggad, netta yennayen tannumi igezzer s war tuggdi. I tikkelt tamenzut, ahat, tenged-iten tuggdi...Ahat imi mezzi? Yewwet yakan imezyanen...Ahat imi di lbařel... Wissen?>> (sb 199)*

Amaru s uglam-is yewwet-d deg wid yettun iman-nsen, imi i d-iglem ccaf belli yugad s tmettant n Yidir, mačči d leħnana maca yella wawal yeqqes-it-id Yidir yes-s uqbel ad yemmet, yenna-as anwa i d-lasel-ik. S waya amaru ira ad ibeyyen belli Lezzayer d Imaziyen meřřa i tt-izedyen.

¹ D tikta s yur BOUAMARA.K yef tallit n 80 deg temsirin n ulmud n tsekla n tmaziřt 2015.

▪ Deg tmetti taqbaylit ula di taluft n lmut txulef timettiyin-nniđen, yettili umeğğed d tiyta n ugejdur. Iwakken ad ibeyyen umaru ay-a iglem-d addad n Jeğğiga d Σelğeyya asmi yemmut Yidir: <<Σelğeyya Akken di s-tenna yamma-s, tenneqlab lħara s umeğğed d yimeđti. Tiywas-is tcellihent deg wulawen n kra i sent-yeslan. Win ur ncařrew, iru-ten-id. Teyli-d rrehba yef Ugwni...Jeğğiga si tegraraft yer tayed. Keččment-d yer-s ad tt-sebbrent. Tettleywi, am nettat am teslit-is yellan s tadist, seg iyallen n ta yer ta. Teqqar: Ziy a Nna Megduda teslamt...Ur di yi-tennimt! Tettales-as, tekkat agejdur, txebbec deg iman-is. Ma d Σelğeyya, nettat, tellummet.>> (sb 202)

S uglam-a ira umaru ad ibeyyen tugna n lmut deg tmetti taqbaylit, d wamek i as-tđerru i tmeđtut mi ara d tsel i lmut, yal yiwet d acu ara d temmekti ad terfeđ aħiħa d umeğğed.

▪ Ula d tanđelt yur leqbayel temxalaf d tmettiyin-nniđen, acku deg tmurt n leqbayel ur teddunt ara tlawin yer tqerrabt ass n tenđelt alami d ass wis tlata irgazen ur teddun ara akka i tella seg zik¹. Aya ibeyyen-it-id umaru s uglam-is i wasmi wwin tafekka n Yidir ar tqerrabt: <<Mi d yewweđ lawan ad t-awin, azniq yeččur d irgazen afrag d tilawin, wid yeqqimen, kkren, bedden. Wid ara t-id-isuffyen kecmen, gan abrid gar tlawin yettmeğğiden, ta temmekti-d uzzu n tasa-s, ta s tidet-is, glan s tderkwent...Maca tilawin ur teddunt yer tqerrabt, d irgazen i ineđtlen. Akka i d asađuf, nutenti ur keččment taqerrabt alamma d ass wis tlata. Ass-n, ad glunt s tgella d uqbuc ad t-zzunt yef użekka; ass-n irgazen ur teddun.>> (sb 205-206)

¹ D ayen ađ-d-ttawin lwaldin-nney deg umeslay, yerna nettidir-it deg tmetti-nney.

S ugram-a ibeyyen-d umaru kra n leewayed t̄tafaren-tent leqbayel ass n ten̄elt, da iban-d umgired gar tmeṭṭut d urgaz deg tmetti taqbaylit, akked umgired d tmettiyin-nniđen.

Ter taggara nufa amaru isseqdec taggayt-a s waṭas, yes-s i d-ibeyyen kra n leewayed t̄tafaren-tent deg tmetti taqbaylit, d wayen i d-isbeyyinen tumast-is, akked umgired yellan d tmettiyin-nniđen.

Deg taggara n yixef-a, nufa d kken ula d agram n yiwudam yes̄ea azal meqquer, deg ubeyyen n wayen ira umaru ad yessiweđ, iban-aṯ-d umgired i yellan gar tmetti taqbaylit d tmettiyin-nniđen, dayen nbeyyen-d kra n leewayed d wansayen i đeffren seg zik. Ihi, tura ad n̄eddi ad nwali agram seg tama n tallunt d wakud, akked wazal i s̄an i ubeyyen n tumast taqbaylit.

Ixef wis sin
Tasleḡt n tallunt d
wakud

Tazwert:

Deg yixef-a ad neered ad nzer ma yella yesseqdec umaru taggayt n tallunt d wakud, d wanwa iswi i wuyur yebya ad yaweđ, d wamek i tent-isseqdec i ubeyyen n tumast taqbaylit, ay-a dayen ad t-id-tesbeyyen tudsa n ugram.

Iwakken ad nzer ay-a, nekkes-d seg wungal kra n tegnatin ideg i d-iglem kra n tallunt d wakud.

1.Agram n tallunt:

Da-yi ara d nzer amek i d-iglem umaru kra n tallunt i d-yesskanen timetti taqbaylit, akked tallunt i d-yeskanen ayen-nniđen. Deg-s ara nzer amek i d-ibeyyen tumast taqbaylit akked umgired d tmettiyin-nniđen.

A. Agram n tallunt i d-yesskanen timetti taqbaylit:**a. Agram n Yidurar:**

Adrar d yiwen ger yizumal i d-yettbeyyinen tumast n tmetti taqbaylit, acku tezga-d deg wedrar. Amaru iwakken ad ibeyyen aya deg wungal, isseqdec “La personification” deg ugram-is i wedrar n Ğerđer: <<Ğerđer yezga-d di tlemmast n sin imeđlan, di tlemmast n sin igenwan.Akkin, d anzul, allen ur d-ttuyalent; akka-d, ula d ul yengeđ. Ğerđer, i d-yecfan i umezruy, nufa-d yura fell-as umezruy i ineggura, yebded amzun d ayırab gar sin yegduden, gar sin idelsan i d-ssemlalen wussan d umezruy yer yiwen wakal>>. (SB 07)

<<Idurar, uyalen d iberkanen si lhif yekkan fell-asen, si tækmin refden; ddren yal imenyi, quzmen yal times. Fas akken yekka wannect-a fell-asen, urđin i ten-teđđi temlel d cebađa. Imi cebađa-n sen d imezday-n sen. Cebđen imi i d-zegren leqrun ssadren izıuran, meblen-ten ur rkin, ur nnegzan, ur ttwagezmen>>. (SB 10)

Amaru ira ad ibeyyen belli tallunt teskanay-d tugna n umdan yettidiren deg-s, akken i d-nenna deg uđric azrayan belli tallunt d tumist i d-ittbeyyinen tumast, yettkanzi ħur-s yesbeyyin-d tumast n umdan, akken dayen i yesseqdec umaru idurar yettkanzi-ten ħer yemdanen, d akken d azamul n lğehd, leđli, d urkad.

b. Aglam n tudert tansayt:

Seg tama-nniđen amaru yesseqdec tanmegla deg uglam n tallunt iwakken ad iglem addad n tmetti, yefka-d axxam d azamul n tmetti s lekmal-is, d akken timetti terwi akken yerwi uxxam sdaxel-is. Aya ibeyyen-it-id s uglam-is i wexxam n Dda ħemmu akked uzekka n Yidir:

- Axxam n Dda ħemmu iglem-it-id yumes yerwi akken terwi tmetti acku ma nuyal ħer umezruy amiran, d tallit deg d-yeffey ungal, ad naf ugur n tumast(tazyent)deg uyref tettban-d deg tđbiša n yiwudam n wengalen: *<<Axxam n Dda ħemmu, nnig tewwurt tewwet tšemmirt, annect, deg uyřab. Šdid yuli yal adyay, yuli yal tayawsa yersen dinna. Di teymert yers ugemmun n lefhem. Di tlemmast n tyeryert, ters tawent yef uqerrum n teslent, zdat-s d lkanun, yegren di tekwat n wuzzal, yeččuren d irrij i d-yeggaren tiħejjejuyin n tmes isewwayen kra n imenqaren d tgelzimin>>* (sb 82).

- Ma yella deg uglam n uzekka n Yidir amaru yefka-as ssifa zeddigen, yes-s i d-ibeyyen d akken amdan deg tmetti am ta ur yettaf lehna-s alama yemmut: *<<Azekka n Yidir , d azedgan am uxxam amaynut. Rekden-as tumlilt. Timedlin rsent ħer tama. Iferrawen n tidegt ssan, akken ad ters fell-asen tfekka ur tettames. Rnan meslen-d takurt i usummet-is. Ayanim s wayes i d-qqasen amettan sersen-t di tlemmast n uzekka>>* (sb205).

Ihi s uġlam-a nufa amaru yefka-d ssifa taḥeqqanit n tmetti taqbaylit, d wamek yettidir umdan daxel-is.

c. Aġlam n yixxamen n (Yidir, Lḥaġ Arezqi, Ccix Ḥmed):

• **Axxam n Yidir:**

Iġelm-it-id d akken yefrey ulac aṭas n medden deg-s yeshel i nnger, aḍu amezwaru i d-iēddan iferrey-it: <<*Axxam n Yidir, d ayla-s, i yiman-is. Ala netta i d-yurew Lwennas. Yidir, yeġġa-t baba-s d argaz deg uxxam, ulamma ur yewwiđ ula d ilemzi, ur yessaweđ ad iqabel iyeblan n uxxam. Netta yunag yer lezzayer d axeddam*>> (sb15-16).

• **Axxam n Lḥaġ Arezqi:**

Iġelm-it-id d akken yeččur yesēa ḥawla n tlawin akked dderya ur iferrey ara uxxam-is, wa yeffey wa yekcem, rnu yesēa ixeddamen yettxellis fell-asen acku yesēa adrim: <<*Ixeddamen-is ttilin deg uzayar, di leezib. Ma d amezyan deg-sen, Emer, yeggan di taddart, yur-s, yesseqdac-it. Yefka-as taxxamt deffir lḥara...Tilawin, tiwaculin, n Lḥaġ Arezqi, zzint-as-d s tmuyli ibaten*>> (sb112-113).

• **Axxam n Ccix Ḥmed:**

Iġelm-it-id d akken yeččur d imdanen ur iferrey ara, tesrews-it Jeġġiga d uxxam-is iferyen tyil ixxamen n medden am nettat meṛra: <<*Axxam n Cci Ḥmed, tafragt teččur d imdanen, wa yeqqim wa yettawi yettara. Jeġġiga, tettawi kan lewhi s wallen, tbat. Almi d ass-n i t-kcem axxam n Ccix. Tesikkid am tin ur nessin ixxamen yesdurin snat ney ugar n twaculin; tiyill am nettat, imi tezdey*>>

weđd-s am teryel. Kra twala din, wa d amemmit, ta d tayellit, ta d tameđđut n Ccix...Kra din d ayla-s>> (sb101).

S ugram-a, amaru yekkat-d deg yexxamen yekcem nnger, ira ad ibeyyen d aken leqbayel ur emiren ara, acku wa teđđef-it lyerba, wa d lħebs wayeđ yemmut ay-a yella-d di tallit n 80 asmi ttnadin yef tlelli, ayrum ur terwin ara, ixxamen d ilmawen.

d. Iswi n ugram n yixxamen:

Dayen amaru yesseqdec agram n wadeg, anda ttidiren yemdanen iwakken ad ibeyyen amek ttidiren, d akken mazalin deg tudert tansayt. Iwakken ad nesken aya neddem snat n tegnatin anda i d-yeglem Agwni akked tħanut n Dda Σmer:

- **Agwni:** Amaru yebya ad ibeyyen d akken At Ugwni qqimen amek llan zik, ur mhizen ara am tuddar iten-id-iqublen, almi llan wid ur ten yessin. Da yeskanay-d addad n temnađt seld tifrat n tegrawla: <<Agwni, yeereq deg wedrar, ala netta iyeđđturfin weđd-s. Yettaki-d s walluy n yiđij yeggan s uyelluy...Ayen akk yellan di tudert tatrart ney di temdinin, At Ugwni ur t-ssinen akken iwata. Ddren am at zik. Akken i ten-id-tufa tegrawla n 54, i ten-teđđa tifrat di 62...Agwni, ur t-ssinen medden. Zran kan tella taddart d tamecđuħt. Wid i ten-yessnen d imexđa, wissen ahat d iyawen ney d iđulan. Slid nitni ssnen tamurt-nesen, ssnen iman-nesen, ansi i d-uyalent tlixa n wakal d wansi i d-uyalent tid n wawal>> (sb11-12).

- **Taħanut n Dda Σmer:**

Ma deg ugram-a, yesken-d akken tumes tħanut i yumes umdan-is, da yesseqdec dayen “La personnification” mi yefka ssifa d urway n tħanut i bab-is: <<Taħanut n Dda Σmer, am netta tezga tumes, ulin-tt imbuxen ney ižeđwan n tissist.

Tiyeryert d tumlilt, tekker s zzit n lkuža; ula d icettiđen-is dđan umsen. Yerna tđlam, imi ulac trisiti. Amzun ur d-yelđiq yer-suzarug>> (sb17).

S uglam-a, amaru iban-d yeshissif yef tudert n zik, yekkat ad yesken tudert tansayt seld tifat n tegrawla, ira ad yessiweđ belli ula d tagrawla tewwet deg tmetti-ya yef aya ur temhiz ara.

e. Ađraz n tgemmi:

Fur leqbayel am di tmettiyin nniđen merđa yella wayen i tt-id isbeyyin, tesea tigemmi tđerz-it seg zik, am yexxamen ney d wayen-nniđen. Aya ibeyyen-it-id umaru deg uglam-is i wexxam n Yidir: << *Ter yidis ufella d adekkan, fell-as rsen ikufan, d iđutađen, yeččuren d kra n imuden n tazart. Ter teymert, gar ikufan d uyrab, yers leqseđ yeččuren d zzit uzemmur...Ddaw ikufan-nni, deg idekknen, ttwabeđnen icettiđen niđen d kra n iyawsiwen. Ter n tyeyert d taerust, ddaw-as d amedwed. Nnig teerust d takanna, ddaw-as dya d addaynin. Ter tama n tewwurt, yer yidis ufellan tyeryert, snat n tekwatan deg uyrab yers deg-sent uyrum n temtunt>> (sb16-17).*

Akken i nezmer ad nessegzi aglam-a deg uzenziy id-yefka Z.MEKSEM i tudđsa n uglam, akken id nenna ya kan deg ueđric azrayan:

(Usawen, D adekkan, fell-as rsen ikufan —→ Ukessar ttwabeđnen icettiđen d kra n iyawsiwen).

(Ukessar, d taerust, ddaw-s d amedwed —→ Usawen snat n tekwatan deg uyrab; Usawen, d takanna —→ Ukessar, d addaynin).

S uqlam-a, ira umaru ad ibeyyen tigemmi n tmurt n leqbayel, d akken ula d tigemmi d amur deg tumast n tmetti, Yeshissif yef yexxamen n zik d akken ruḥen yuḡal-d lebni d amaynut, Truḡ tyessa n uxxam aqdim.

B. Aglam n tallunt i d-isbeyyinen ayen-nniḍen:

a. Iswi n uqlam n lḥebs:

Da, lḥebs am wakken d azamul n tukksa n tlelli, deg-s id-ibeyyen leḥsir d temḥeqranit i ṣeddayen. Amaru iwakken ay-d-issegzi aya, ibeyyen-it-id s uqlam-is i kra n tallunt deg lḥebs am Ukuwar, d texxamt n yinerza:

Amaru da, nufa-t igellem s tikli iwakken ad iglem tagnit n ukuwar: <<Leḥḥun, Agnir yettak-iten i wayeḍ. Aḥessas zdat-s kan. Almi i ten-id-temmuger tewwurt, yeldi-tt. Yekcem Yidir, winna yuḡal...>> (sb121).

Deg tegnit-a, igelm-d umaru amek i tga tzeqqa di lḥebs, Yal yiwen yettyima weḥd-s, ur ttemlilen ara imeḥbas d yinerza: <<...Tazeqqa d tayeḥfant, yebḍa-tt uyrab di tlemmast. Azgen n wadda d lebni, win n ufella d ilezwan. Akkin d inerza, akka-d d imeḥbas>> (sb121).

Akken i nezmer ad nessegzi aya s uzenziy id nebder ya kan:

(Akka , d imeḥbas → Akkin, d inerza).

(Aḥessar, Azgen n wadda d lebni → Iwsawen, win ufella d ilezwan).

b. Tazyent n yiḡerbazen:

Deg uqlam, ḍayen nufa amaru yesseqdec abrid wis sin n tewsatn n uqlam, yekkat ad ibeyyen lḥif ṣeddan warrac deg tallit tamirant truḥen seg ugnir ar wayeḍ iwakken ad lemnden. Aya i beyyen-it-id umaru s uqlam-is i uḡerbaz: <<Leḥḥun sikkiden yer zdat, almi walan aḡerbaz d amellal, aḡerbaz-nsen>> (sb21).

c. Tagnit n rekku:

Ula deg tegnit-a n rekku, yekkat umaru ad ibeyyen lhif sæddan leqbayel deg tmurt-nsen seg tama n lehkem Azzayri, d akken anda ruhen ad afen tagnit yerkan. Aya ibeyyen-it-id umaru deg uglam-is i usensu anda yettili Lwennas di Lezzayer, akked texxamt n tseddawit anda yettili Yidir di Bab-Zzuwar:

- **Asensu:** <<Seg wasmi yekcem tamdint n lezzayer, ala netta yezdey deg usensu irekkun fell-asen deg wass yer wayeđ>> (sb 152).

S uglam-a, ira ad ibeyyen lihala n usensu di tmurt n lezzayer deg tallit-nni.

- <<*Taxxamt n tseddawit, dya tecba tiyid, ulac tayawsa yettfenamkan-is. Lehjud ttwaxebcen amzun tekka fell-asen terkeft n yidan. Win wukud yettfeft taxxamt, Mezyan, n Yeyzer Ameqqran, yessenteđ kra n tugniwin n tlawin tiseryanin, nnig yemterhen-nsen; seffaden deg-sent allen-nsen mi d-mmektin ney yeyli-asen-d uqlal. Kra n tezmamin rsent yer tama n umanyiufun d kra n tkaşidin mxerwaent yef tţbla*>> (sb185-186);

S uglam-a, ira ad yessken lihala n yinelmaden deg tallit-nni, d lhif i sæddan di texxamin n tseddawit iwakken ad kemlen aswir unnig n tyuri.

Ira ad ibeyyen d akken leqbayel d ilelliyen deg wayen yeenan tallunt-nsen, ttidiren akken asen-yehwa, ma nuyal yer tallunt-nniđen ad naf leqbayel ttidiren deg ddel d temheqranit yeeni tukksa n tlelli.

2. Aglam n wakud:

Deg taggayt-a akken id-nenna deg uħric n tezri d aglam n wussan d talliyin akked tsemhay.

Deg ungal “Tafrara” ad naf amaru yesseqdec-itent i ubeyyen n kra n tagnatin iyef id-tædda tmetti taqbaylit. Acku ula d amezruy iyef id-tædda tmetti yettbeyyin-d tumast-is. Aya ad t-nzer deg kra n tagnatin id-nekkes am:

2-1. Aglam n talliyin:

a) Aglam n tlatit n Yidir:

S ugram-a, ira umaru ad ibeyyen amek ferrħen deg tmetti taqbaylit mi ara d-ilul weqcic, acku yettæemmir axxam n baba-s. Maca taqcict ad tezweğ ad ttruħ seg wexxam. <<Yemmekti-d sbuε n Yidir, asmi i –ilul. Qqimen iyuzad... Yemmzel ikerri bu wacciwen ubrinen. Ala ayen yerba deg-s asmi yella d irbi. Seg wasmi i t-tejywer l yerba, ur t-yeŗwi, ur yeŗwi imawlan-is>> (SB 73).

b) Aglam n tallit n 80:

Amaru iwakken ad iglem lħala n leqbayel deg tallit n 80 “Tefsut n yimaziyen” d leyben sæddan: <<Tallit setħafet, udmawen kersen, ixfawen udren, ur yelli win yezmumgen ney win yennecraħen. Zzuyuren deg-sen wussan am wid iteddun yer yefri ney ittheggin tħrad>> (sb75).

S ugram-a, ira umaru ad ibeyyen d akken tamurt n leqbayel d tin yesεan amezruy, tesεa inedruyen i tt-yeεnan weħd-s, am tallit n 80 d anedruy agejdan deg umezruy amiran n tmurt n leqbayel.

Amaru iwakken ad yessken tugna n yimaziyen yefka-d aglam-a: <<Imaziyen, ar ass-a, yas ur s-igir tamawt, imenyi yeqqim-as-d d ansay, d tukkest n lejdud-is

iyellin tasuta zdat tayed yef tlelli. Ayen iyum, yemđel, wakal n leqrun, ttun-t wussan, ass-a idegger-d akal; iger-d imyi, izuđđeg, yefsa, di tefsut umaziy.>> (sb 60).

Amaru ibeyyen-d belli Imaziyen ttnayen yef tlelli-n sen akken llan lejdud-n sen, ula d nutni refden-t, akken yella deg wawal: “Yekkat uđeddad ađdis; irfed-it mmi-s”.

c) Aglam n tallit n 54-62:

Amaru iglem-d aneđruy-a iwakken ad ibeyyen belli timetti taqbaylit d tin yesaan amezruy, ladya deg later i d-teđđa tegrawla deg uyref ney deg temnađin. Gef waya i d-iglem umaru addad deg tella temnađt n Ugwni: <<...*At Ugwni ur t-ssinen akken iwata. Ddren am at zik. Akken i ten-id-tufa tegrawla n 54, i ten-teđđa tifat di 62... >>*(sb 11).

Ihi s uqlam-a, ad nefhem d akken ula d amezruy yettbeyyin-d tumast n tmetti.

2-2. Aglam n tsemhay:

Amaru iwakken ad iglem asemmiđ n tegrest, ibeyyen-d tugna n leqbayel deg tsemhuyt-nni d akken ur as-zmiren. Aya ibeyyen-it-id s uqlam-is i tegrest: <<*Di tegrest, asemmiđ yettcellif udmawen amzun yettak iđentinen; anda rrant wallen ad sent-id tban tmurt s uđđad n udfel..D tasemhuyt iwumi ur nezmir>>* (sb08).

Amaru iwakken ad ibeyyen amek i yasen-tđerru i medden deg uzyal, yesseqdec “L’animalisation” icebbeh imdanen yer iyuzad, iglem-it-id akka: <<*Deg uzyal, allen ad tent-yali calwaw ad ređđint yef tyaltin sselqafen, cađen, am iyuzad. Aman ulac, ilefđan uyen, ađđan yesrus iman-is...D tasemhuyt iwumi ur nezmir>>* (sb 08).

Amaru deg uglam-is i tsemhay ira ad ibeyyen d akken timetti taqbaylit mazal ur temhiz ara ttidiren deg yexxamen d iqduma, ayen i d-yusan ur as-zmiren, acemma ur ten-yewwid, annet-a yettbeyyin-d tallit tamirant, aya at-id-isbeyyinen d tallit deg yettwaru wungal-a, ad naf mazal lihala n tmetti deg leesir i d-teḡḡa Fransa.

Tagrayt n tesleđt:

Deg uđric-a nufa amyarū yedda d tuđđsa n temhel n uđlam akken i d-nebder deg uđric ađrayan, ula d tiwsatin-is iseqdec-intent deg snat ama d aglam aglugal neđ s tikli, akken dayen i yedđfer aglam n taggayin akken twasissemlent, iwakken ad ibeyyen kra n tekta, ama d aglam n yiwudam deg wayen yeenan tafekka, tanellit akked tigawin, neđ deg wayen yeenan tallunt d wakud, ihi yer taggara negza d akken tawuri n uđlam deg wungal-a terza abeyyen n tmetti taqbaylit tamirant, akken i d-nenna yakkan d tawuri tasnektant iwakken ad yawi yef tekta d tesneкта-ines i yimeđri, s waya akk negza d akken amaru yura ungal-is deg tallit tamirant, tallit anda teđđur tmetti taqbaylit d inedruyen.

Tagrayt
tamatut

Tagrayt tamatut:

Deg umahil-a i nga yef ugram deg ungal “Tafrara” neffey-d s kra n tektiwin d tririyin i yerzan aseqsi i d-nebder yakan deg tazwara, deg tayult n tsekla ideg yella usnulfu ur imgarad ara d tayulin-nniḍen, aya yella-d s usufey n wudmawen n ugram s yin d asegi n wayen ira umaru ad yessiweḍ.

Nufa d akken ungal deg tsekla taqbaylit, d tawsit tamaynut tædda-d yef waṭas n talliyin degmi yettemhaz yettnerni, d win i d-yettawin yef yisental yeenan timetti taqbaylit d tudert n umdan n yal ass, acku d win igman deg lḥers iædda-d yef waṭas n tezyan d tlufa.

Deg unadi-nney seg tazwara n tezrawt ur ggtent ara tezrawin yettwaxedmen yef wungal yuran s teqbaylit, akked ttawilat n tezri, maca yer taggara nessawed yer kra n yiswan yerzan asemres n tsekka n ugram deg ungal s umata , akked unamek-is deg ungal “Tafrara”.

Anagal “Salem zenia” deg ungal-is “Tafrara” ira ad isken tidet n tmetti taqbaylit, yef waya i yeddem tasekka n ugram d ttawil s wayes ara d isenæet udem aḥeqqani n tmetti taqbaylit, ama deg wayen yelhan ney d wayen diri, aya yella-d s ugram-is i tfekka n yiwudam akked tidmi-nsen, tallunt akud, d yinedruyen, yes-sen i d-iwerra ama d ansayen n tmetti taqbaylit azalen yef i tbedd, ama d amgired adelsan, ney d udem n tayri deg tmetti-a.

Gas akken aglam yusa-d s wudem n ucebbeh akked usemhez n tsiwelt, maca nufa amaru ila iswan-nniḍen, deg tekta-is d abeyyen d uressi n tumast tamaziyt i yimeyri, aya iban-aḡ-d deg uḥric n tesleḍt n uferdis n ugram deg wungal “Tafrara”.

Ma nuyal yer yiferdisen-nniḍen ad naf anagal “Salem Zenia” deg tira-is tungalant, yesseqdec tulmisin-nniḍen yeffyen i tulmist n ugram, ama d ayen yerzan tasleḍt n yiwudam, tasiwelt, ney aseqdec n tenfaliyin n timawit...atg.

Ilmend n waya, zemrent ad ilint tezrawin d yinadiyen yer zdat deg wungal-a, ara d-yawin yef wayen mazal ur yettwazrew ara, am tenyumnayt yesseqdec umaru deg ungal-a, aseqdec n tewsatın n timawit, ney tazrawt yef yiwudam n wungal-a, aya ad yili i usnerni n tezrawin deg tayult n tsekla yuran.

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IyBula

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Tijentad

Tijentađ

1. Amawal :

Deg tezrawt-nney nessemres sa n yimawalen, dayi nefka-d i yal awal anamek-
is s tefransist akked isem n umawal ansi i ten-id-nekkes:

1. (A). BENYUNES: ABS
2. (H). BUTLIWA: HB
3. (A). BERKAI: AB
4. (B). BUDRIS: BB
5. (M.A). SALĦI: MAS
6. MADGIS U'MADI: MU
7. (MA). SALĦI. TLLA

Tamaziyt	Tafransist	Amawal
Afares	Production	MU
Afelleq	Eclatement	MU
Aglam	Description	MAS, P.20
Agassay	Mise en relation	D asumer
Aglugal	Statique	AB, p.147
Akud	Temps	MAS, p.23
Aleddem	Thématisation	D asumer
Amagram	Rural	HB, P.183
Amalal	Adjuvant	MAS, P.28
Amaru	écrivain	MAS, P.28
Amazray	Historique	TLLA, P.19
Ameylal	Permanent	HB, P.157
Ameyradan	Universelle	HB, P.206

Tijentađ

Amgay	Sujet	MAS, P.29
Amiran	Contemporain	HB, P.63
Amnamar	Opposant	MAS, P.30
Amsifađ	Destinateur	MAS, P.35
Anafsas	Vulgaire	HB, P.212
Anermas	Destinataire	MAS, P.35
Asegri	Affectation	D asumer
Asensu	Hôtel	HB, P.113
Asettwel	Encrage	D asumer
Askir	Procédé	MU
Azenziy asimyuđiki	Schéma actantiel	MAS, P.121
Azyan	Critique	MAS, P.121
Idles	Culture	MU
Iger	Champ	HB, P.13
Ini	Couleur	ABS, P.92
Tafirt	Conscience	MU
Tafukas	Technique	MU
Taggayt	Catégorie	HB, P.47
Taglest	Antiquité	HB, P.23
Takurt	Sphères	HB, P.193
Takerrist	Intrigue	MAS, P.122

Tijentaḍ

Tallunt	Espace	BB, P.54
Talya	Configuration	HB, P.60
Tamazdayt	Collective	MU
Tamhelt	Opération	BB, P.83
Tneqqist	Récit	MAS, P.122
Tanalamt	Filiation	MU
Tayawsa	Objet	MAS, P.53
Taslekt	Conquête	HB, P.61
Tasiwelt	Narration	MAS, P.122
Tasmiddant	Personnification	MAS, P.122
Tasnektayt	Idéologique	MAS, P.122
Tawsit	Genre	MAS, P.66
Tazdelt	Adoption	HB, P.13
Tazyent	Crise	HB, P.64
Tiferni	Choix	MU
Tigensest	Représentation	BB, P.100
Tigemmi	Patrimoine	MU
Tisreḍt	Religion	MU
Tiyin	Encrage	D asumer
Tuddimt	Prise	HB, P.167
Tusnamdant	Anthropologique	MU
Udmawen	Figures	MU
Ungal	Roman	MAS, P.73

2. Agzul n wungal “Tafrara”:

Ungal-a yettawi-d yef yiwen yilemzi qqaren-as Yidir d asaḍ n teḥkayt. Di tazwara yella yettnadi, yettnay yef yizerfan n tutlayt-is, laḍya segmi yessen agemmay n tfinay as-d-yewwi Meqran. Maca di tama nniden aybel-is amennuy-is yella-d yef tayri n yiwet n taḡḡalt. Imawlan n yidir, Lwennas d Jeḡḡiga llan mgal snat n tlufa-ya, deg tmezwarut ugaden fell-as seg tama n udabu, ma d tis snat ugaden fell-as seg yimi n medden, mi yebyan ad yay taḡḡalt.

Anagal di tazwara yella yettawi-d yef snat n tudrar: At wegwni d At yelmaten amek bḍant, akked cbaḥa-nnsent d umezruy-nnsent, syin yewwi-d yef tudert n At wegwni amek ttidiren deg leyben d tillas d wamek i ten-tugar taddart n yilmaten acku temhez. Yemmeslay-d yef leṣtab n Yidir d yemdukkal-is mi ara ruḥen ar uyrbaz akked uselmad-nnsen amaṣri i d- yettawi tilufa n umezruy n waeraben. Akka Yidir tekcem-it taluft n tutlayt-is d unadi yef tmagit n leqbayel, anwi d iżuran-nnsen d acu i d-amezruy i sḥan acku ur t-id-bedren ara deg uyrbaz ala ansayen n waeraben, amzun nutni gman mebla iżuran.

Maca taluft n tutlayt d umennuy , terna deg uqerruy n Yidir segmi is-d-yewwi Meqqran tawriqt ideg ttwarun Yisekkilen n tfinay, segmi iwala isekkilen-a ur yertaḥ, netta d axemmem, amek ttwaxedmen, iwacu ttwattun?. Seg wassen-nni netta yettnadi, yettsubbu yer Tizi-Wezzu iwakken ad yawi isallen imaynuten, yebda itteffey seg wexxam llan wussan ittæṣṣel iwakken ad d-yekcem. Taluft-a tceggel imawlan n Yidir, Jeḡḡiga yezgan deg uxxam tettehemmim tesmuybun yef mmi-s mi ara d yuḡal s axxam, d Lwennas i tečča lyerba deg lezzayer yezga ula d netta ikecm-it uybel n mmi-s, d acu i d-yedran yid-s.

Almi d yiwen wass yekker umennuy deg Tizi-Wezzu, deg-s yedda Yidir wwint yer lḥabs n (Berwagiyya) ideg yesḥedda kra din d leḥqer deg ufus n

Tijentaḍ

waɛraben. Yemm-as s lxuf i tt-ikecmen truḥ teɛna Lḥaḡ Arezqi iwakken ad t-id-yessufey acku yesɛa kra n tmussni, maca netta yexḍa i tlufa am tid yekcem umcum n Yidir, ɣas akken yessetha yuḡal yedda yid-sen yer lḥebs iwakken ad walin Yidir, yerna ad zren ma yella yezmer ad iffey ney ala, isferḥ-iten Lḥaḡ Arezqi d akken Yidir yezmer ad yeffey, maca i tikelt tamezwarut d taneggart ara yekcem deg tlufa am tiyi, yenna-as xḍu-k a mmi mačči d kecc ara d-yawin azref, aḥal yemmuten ɛlaḡal n taluft-a n tmaziyt.

Akken Yidir yuḡal s aɣerbaz maca zɣayet, tikelt-a Lwennas d Jeḡḡiga tekcem-asen taluft n zwaḡ n Yidir iwakken ad t-yekcem lhemm n wexxam ad yeḡḡ kra seg tlufa-yi. Asmi i yas-tenna yemm-as tufa-t tella tin izedyen ul-is, mi tesseqsa tufa d Σelḡiyya taḡḡalt, yelli-s n Nna Megduda. Tewhem tḥar amek ara tefru, d wamek ara tettwalin At wegwni mi ara tt-yay. Ugin-as imawlan-is, netta din kan acku ayen i t-yerḥan d zzin-is ur t-yeeni wayen- nniḍen, imawlan-is llan mgal lebyi-s, maca netta yefka-d yiwen n rray yenna-yas i baba-as ma yella neḡḥey deg ukayad ad aɣey Σelḡiyya. Akka Yidir yesɛdda akayad rran-as-d yenḡeḥ, ddan-as imawlan-is di lebyi-s, wwin-as-d Σelḡiyya ɣas akken At wegwni llan mgal zwaḡ-a, heddren fell-as seg yimi yer wayeḍ, d acu netta ur t-yeeni ara rray-nsen yewweḍ kan lebyi-s akked rrḍa n lwalidi-is.

Seddane wussan; Lwennas yuḡal yer lezzayer, ma d Yidir yuḡal yer leqraya deg tseddawit n Lezzayer, yella deg yiwet n texxamt netta d yiwen uzaw deg Bab-Zzwar, yiwen wass yekker umennuy gar sin yegrawen n yinelmaden , gren iman-nen iwakken ad snefrun gar-asen, almi i d-yufa iman-is i tikelt tis snat deg lḥebs gar yifassen n yimsulta, tikelt-a ulac tifat, ulac tuffya, wwten deg-s almi as-qeḍɛen tudert-is, teffey-d tneffut-is di tafrara, maca uqbel ad yemmet yeḡḡa-d kra n lehdur deg umezzuy n ccaw imi it-itḥeffiz iwakken ad inadi anwa i d-lasel-is bac ad yefhem ɣef wacu i yettnadi Yidir, seg wassen ccaw ɛerqent deg uqerruy-is qqimen-as lehdur-nni deg yimezzuyen-is, yugi ad yefhem ayɣer as-d-yenna akka.

Tijentaɗ

Lexber n Yidir yewweɗ s Agwni, taddart meɗra tesla, leyben d tillas kecmen s axxam n Lwennas, Jeɗɗiga, Σelɗiyya, kra n win i t-iɗemlen ɗeznen fell-as yeɗɗa-d lweɗc deg taddart. Almi d yiwen n wass di tafrara, wwɗen-as-d kra n luɗaε(inzikmir) i Σelɗiyya imi i d-ilul llufan d amaynut deg uxxam, yekker Lwennas yenna-yas tuɗal-d tafat s axxam yuɗal-d usirem s axxam, semman-as Yidir iwakken ad yidir.