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Aylif n Uselmed Unnig D Unadi Ussnan
Tasdawit Abderrahmane Mira n Bgayet



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

Tazrawt n Master

Tayult : Tsekla

***Tasuntit deg wungal “Tamacahut taneggarut”
n Lynda KUDAC***

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ABUDDU

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- *Seg wul zeddigen yeşfan ara snemrey Massa OULEBSIR Fadila i ay-d-yellan i lmenddad n umahil-a, segmi yebda almi yekfa, twelleh-ay yer waṭas n tmussniwin.*
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- *Iwid i iqedcen yef tmaziyt, şawden tutlayt-nney yer uswir ideg tella ass-a.*
- *Tanemmir i wid ara yesneqden Tazrawt-a: Mass CHIKHI Mekrane akked Mass AKLI kassi.*

Fariza

Tazwart

tamatut

Tazwart tamatut

Tasekla n tmaziyt, tettneri seg tasut yer tayed, almi i d-tewweḍ yer tizi n wassa-a. Annar-a n tsekla d win wessiēen, imi d tin i ikesben aṭas n tewsatini ; tamedyazt, tamacahut, amezgun, tullist, ungal,...

Ungal d yiwet n tewsit ger tewsatini i yettffen adeg wessiēen deg tsekla taqbaylit. Tawsit-a n wungal yal yiwen amek id tid yesbadu, d tin yettnernin deg tasut yer tayed almi i d-tewweḍ yer tizi n wassa-a, yal tasut d acu i d-tettawi d amaynut i tewsit-agi, ladya deg tama n yisental, inagalen ttawin-d yef tmetti, d wayen yerzan tudert-nsen, yenna-d L. GOLDMAN « Talya tanagalt teskan-d ayen i ḍerrun deg tudert n yall ass n wemdan deg tmetti »¹, akk d yisental-nniḍen am tmurt, l'yerba, timetti, am wakken ara naf kra d wid i d-yewwin awal yef tmeṭṭut, iwumi ur tefki ara tmetti taqbaylit azal-is, maca yal amaru amek itt-yettwali ney amek i d-tella tmuḥli-is fell-as.

Tawsit n wungal, d tin yuyen izuran-is deg yiseggasen n 1940, yef ufus n Beléid At Eli, iwumi yefka azwel « Lwali n wedrar », i d-yeffyen deg FDB, maca asizreg-is d win i d-yellan deg useggas n 1964 s yur i mraḍen irumyen. Ungal amenzu i d-yeffyen s wudem unssib s tutlayt n teqbaylit, dwin yura Racid Œllic i wumi yefka azwel « Asfel » deg useggas n 1981, s yen akkin aṭas n wid i tid-iḍefren.

Tazrewt-nney d tin yerzan tasekla n tlawin, ad naf deg useggas n 2009 tennulfa-d yiwet n tnagalt tamezwarut i d-yewwin yef yinaw n tmeṭṭut ta d Lynda KUDAC d tameṭṭut taqbaylit tamezwarut i yuran ungal s tmaziyt, ineḡren abrid i temyura-nniḍen, s wungal-is amezwaru « aecciw n tmes », tebya ad tini d akken ungal yezmer ad yili d asunti, tessbgen-d d akken ula d tmeṭṭut tesēa azref ad terfed imru am nettat am urgaz, akken ad d-tini tiyri-s, ad d-sukkes lḥeqq-is, d yizerfan-is s yiman-is, ahat tebya a d-ay-tini d akken ala tmeṭṭut i izemren ad d-tawi awal n tidet yef yiman-is, am wakken i d-tenna « akken yebyu urgaz yewwi-d yef tmeṭṭut [...] ur

¹ L. GOLDMAN, pour une sociologie du roman, paris, Gallimard, 1995. Cité in: <http://www.Sitemagister.com/grouptext4.htm> « La forme romanesque est la transposition sur le plan littéraire de la vie quotidienne dans la société ». Consulté le 25-5-2017.

Tazwart tamatut

cukkey ara yezmer ad yazzel wawal yef yiles-is am wakken ara yazzel yef win n tmeṭṭut, imi ulac win izemren ad yessefru lqerḥ n tallest am nettat s timmad-is »².

Ihi tazrawt-nney terza ungal aneggaru i tura tñagalt-a Lynda KUDAC s uzwel « Tamacahut taneggarut », ad neered, ad as-neg tasleḍt tasuntit iwakken ad d-nesken amek yella umennuy n tmeṭṭut deg tira n tlawin, deg tsekla n tmaziyt.

Tasnarrayt ara neḍfer deg tezrawt-nney, d azyan atsunt, i wakken anessiweḍ ad d-nesken tasuntit deg wungal-a “Tamacahut taneggarut” n Lynda KUDAC. Ma yella d ayen yerzan tizri ara neḍfer deg tesleḍt-a d tasuntit.

Amahil-nney nebḍat yef sin n yiḥricen, aḥric amezwaru d win i nebḍa yef sin yixfiwen: Ixef amezwaru d win n tesnarrayt, deg-s ad d-nemmeslay yef tmental n ufran n usentel, iswi-nney, kra n tizrawin i iyemmugen yef wungal « aεcciw n tmes » n Lynda KUDAC, asteqsi agejdan akked turdiwin, asissen n umaru akked usagem, di tagara ad neg agzul n wungal.

Ixef wis sin d win n tezri i nebḍa s timmad-is yef sin yiferdisen: aferdis amezwaru Tasekla taqbaylit n tlawin d wungal, deg-s ad d-nawwi awal yef tsekla taqbaylit seg timawi almi d tira, tasekla n tlawin akked d umezruy aseklan n tlawin deg umaḍal, syen akin ad d-nemmeslay yef tmeṭṭut d tsekla taqbaylit (tiwsatin n tmedyazt n tlawin, timeskarin yettwasnen: Llala Xliḡa tukrift, Mmesaεd Ḥimmi, tid n rradyu), syin akin ad d-nawwi awal yef wazal n tmeṭṭut deg tmetti taqbaylit, di tagara ad d-nemmeslay ulama s tewzel yef tlalit n wungal aqbayli. Aferdis wis sin d tasuntit, deg-s ad d-nemmeslay yef tbadut n tsuntit akked umezruy n wezyan asunti, di tagara ad d-nawi awal yef sin n yinekmaren i tesseqdac i yerzan tazrewt-nney.

Aḥric wis sin d win n tesleḍt deg-s aneered ad d-nkkes isental, ney ayen i yef tettennay tmeṭṭut taqbaylit.

² Lynda KUDAC di Radyu tis snat, tadwilt « seg timawit yer tira », Yebrir 2012. Nesla-yas: 05-03-2017.

Tazwart

Tasnarrayt d tasarut n yal tazrawt, syes i nezmer ad nebnu amahil-nney, ad d-nemmeslay deg-s yef tmental i d-ay-yeğgan ad nefren asentel n tezrawt-a, d yiswi-nney, akked kra n tezrawin yemmugen yef wungal « aεcciw n tmes » n Lynda KUDAC, akked usteqsi agejdan iyef ara tbed tezrawt-nney, turdiwin akked usissen n umaru d usagem.

I.1.Afran n usentel:

Neffren asentel-a « Tasuntit deg wungal “tamacahut taneggarut” n Linda KUDAC ». Ilmend n waṭas n tmental: imi ungal-a d win i d-yeffyen deg useggas n 2016, ur εad d-tellint tezrawin fell-as, ahat d nekkni i d imezwura yer tezrawt-ines. Nebya ad d-nesken d acu tezmer tmeṭṭut taqbaylit ad d-tesken s tira, yakan ayen i icudden yer tudert-is. Imi nekkni neffren ad d-nesken aya s wudem n uzyan asunti, iwakken aya ad ay-yawi ad d-nesken acu tettaru tmeṭṭut.

Tira n tlawin s tmaziyt εzizet, ulac aṭas n temyura, tid nessen d tanagalt-a Lynda KUDAC akked Dihya LWIZ. Aya, yefka-yay afud ugar iwakken ad neg tazrawt yef tira n Lynda KUDAC, yef tira n tmeṭṭut.

I-2-Iswi-nney:

Iswi-nney d askan n umennuy n tmeṭṭut, deg wungal yuran s ufus n tmeṭṭut taqbaylit s tmaziyt, nebya ad nzer yef wacu tettnay tmeṭṭut deg tsekla taqbaylit, am wakken i nebya anwali d acu id amaynut i d-terna i tsekla taqbaylit.

I.3.Tizrawin yemmugen :

Tizrawin yemmugen yef wungal n Linda KUDAC « aεcciw n tmes »,ad tent-naf d tid i d-yewwin yef tmeṭṭut ad nebder kra deg-sent:

-Tazrawt n tagara n ulmud s yur Wahid LAMARI akked Amal BOUZAIIDI iwumi fkan azwel « Asentel n tmeṭṭut deg ungal aεcciw n tmes» (tasleḍt tasentalant), 2012,Tasdawit n Tubiret . Deg tezrawt-a wwin-d yef yisental yemxallaf i iyerzan tameṭṭut ama deg tudert-is ney deg tmetti-s, d urgaz-is ney d temyart-is, lhif, tigujejt,

zwağ n bessif...imi tugett n yisental-a d wid i tettidir tmeṭṭut taqbaylit. Deg tagara n tezrawt-nsen inagmayen ssawḍen nnan-d dakken« asentel-a n tmeṭṭut, ala tameṭṭut i izemren ad tawi awal n tidet fell-as», am wakken ssawḍen nnan-d dakken « tanagalt terna-d amaynut yer unnar n tsekla taqbaylit, mačči kan imi seg tlawin timezwura iyuran ungal, maca deg usentel i yef i d-tewwi ».

-Tazrawt n Master KOUK Lyakout s wezwel « Tazrawt tasmettizyant, n wungal n Linda KUDAC aεcciw n tmes », 2016, Tasdawit n Bgayet. Deg tezrawt-a tanagmayt tewwi-d awal yef tmeṭṭut ama yef wazal-is deg tmetti taqbaylit tamensayt akked tmetti tatrart, akked uzayer-is, am wakken i d-tewwi yef wayen i tettidir ama d lhif, leḥqara, tallalit n teqcict akked yisental-nniḍen, di tagara tessawḍ tenna-d dakken « tameṭṭut ur tseɛi ara azayer deg tmetti taqbaylit tamensayt, imi tignatin i tettidir diritent, am wakken ur tessawḍ ara ad tdafee yef yiman-is ».

-Tazrawt n Master n Radia DJERROUD s wezwel « Tasleḍt tasentalant i wungal n Lynda koudache “Aεcciw n tmes “», 2016, Tasdawit n Bgayet. Deg tazwara temmslay-d yef tsekla taqbaylit d wungal, syen akkin temmslay-d yef tazyant tasentalant, d tmuyliwin n kra n yinagmayen, yef usentel d tikli-nsen. Deg tagara tenna-d d akken « tanagalt, yal tamsalt i d-tules, tseɛa assay d tmetti. Teereḍ s tidet ad d-tessiweḍ izen i yimeyri. Tessawḍ ad d-teglem timetti taqbaylit s texnanasin iderrun deg-s ».

I.4.Aseqsi agejdan:

Am tezrawin akk nniḍen, yessefk fell-ay ad-nefk asteqsi agejdan yef ara ybed umahil-nney. Asentel-a-nney d win ara ay-yawin yer kra n yisteqsiyen, acku ma yella nger tamawt yef usentel-a n tmeṭṭut ad naf atas n wid i xedmen tizrawin fell-as deg wungalen yemxallafen, maca yal yiwen amek i d-yewwi fell-as ney i d-tella tmuyli-is, maca deg tezrawt-a-nney anagal d tameṭṭut, yef waya nebya ad-nwali yef wacu, d wamek tettnay tmeṭṭut deg wungal-a unti n Lynda KUDAC?

I.5. Turdiwin:

-Linda KUDAC imi d tameṭṭut, ahat inawen-is ad ilin yef tmeṭṭut.

-Ahat nettat tebya ad d-tesken amek tettidir tmeṭṭut deg tmetti taqbaylit, ad yili waṭas n tagnatin ur as-neeḡib ara.

-Imi dakemmel i wungal « aæcciw n tmes », ahat ula d ungal-a yeskan-d yal tagnit i tedder ney mazal tettidir tmeṭṭut taqbaylit, nettat s tira tesæa i swi, d abeddel n yir tignatin-a.

I.6. Asissen n tmarut:

Linda KUDAC n At Bumehdi (At Wasif) d tameṭṭut taqbaylit tamenzut i yuran ṣṣenf-a n tsekla s tutlayt-is tayemmat, ayen tetteṣṣemim s teqbaylit turat-id s teqbaylit. Linda KUDAC uqbel ad tuyal d tanagalt, tella d tamedyazt, imi tura kraḍ (3) n wammuden n yisefra, sin wammuden s tefransist : « *Comme une forêt de mots dits* », 2001, tizṛigin Le petit pave, di Fransa. Wis sin « *L'aube vierge* », 2003, di Lezzayer. Yiwen n wamud s teqbaylit « *Lliy uqbel ad iliy* », 2005, di Lezzayer. Mačči daya kan imi Linda KUDAC tura tullist i wumi tsemma « *Anagi n tudert* », yewwin sin warrazen : arraz amenzu s tmaziyt d warraz n usebyes s tsuqilt-is yer tefransist di temsizzelt n *Forum Femme Méditerranée* di *Marseille* deg useggas n 2006, arraz-a ahat d win yefkan tabyest ney afud i Linda KUDAC i wakken ad taru ungal-is amenzu deg useggas n 2009, i wumi tsemma « *aæcciw n tmes* », Tizṛigin Tasekla, s yin akin terna-d ungal wis sin iwumi tefka azwel « *Tamacahut taneggarut* », i d-yeffyen deg useggas-a yezrin 2016, Tizṛigin ROUTNAHCOM, d win iyef tewwi arraz n Assia DJEBBAR, deg useggas-nni yakan ideg i d-yeffey.

I.7. Asissen n usagem:

Ma yella nebda-d ameslay-nney s usteqsi i s-yettunefken i tnaḡalt Linda KUDAC: « *Acuyer azwel-a “ tamacahut taneggarut ?* », Tenna-d « *ksayt-id dazwel deg uwadem-a Cabḡa, axaṭar d tajmilt ara s yuyalen, imi d tamusnawt ara*

yettwiseqlen di ddunit, yerna tura ungal “ Tamacahut taneggarut ”, imi ayen i as-d-yedran akk yika di tmucuha, tcebbeh-it yer tmacahut »¹.

Tamacahut taneggarut d ungal yettwarun yef ufus n tmeṭṭut taqbaylit, d ungal wis sin i tura Lynda KUDAC, i d-yefyen deg useggas n 2016, Tizrigin ROUTNAHCOM, d win iyef tewwi arraz n Assia DJEBBAR deg useggas-ni yakan ideg i d-yeffey. Ungal-a d win yebdan yef 19 n yihricen, yal aḥric tebda-t s yinzi, s yin akkin ad tfek azwel i weḥric-nni, ungal-a d win yesean 316 n yisebtar.

Ungal-a d akemmel i wungal « aεecciw n tmes », am wakken i d-tenna Linda KUDAC imi id as-d-yusa usteqsi: « *gar wungal “aεecciw n tmes” d “ Tmachut taneggarut” ma yella kra n ucuddu ney d akemmel kan?* », tenna-d: « *d akemmel axaṭar d ungal i dfer-d gma-s, ma deg ungal-a εerḍey ad smeyrey timsal, εerḍey ad bedley iwudam, amedya: deg “uεecciw n tmes” tameṭṭut tettwaḥqer, maca deg wungal “Tamacahut taneggarut” yas akken tettwaḥqer maca di tagara tuyal d tamusnawt taqbaylit i wumi tett-usuqel tmedyazt-is »².*

I.8. Agzul n wungal:

Ungal-a d tajmilt i as-terra tnaḡalt i tmusnawt tameqqrant, Tucbiḥt, akken i seqqaren yimezwura Massa Cabḡa Nat Bannen, s yisem-is aḡeqqani. Di tazwara tettwassen deg taddart-is akked kra n tudrin s yisefra d yicewwiqen i d-tettawi yef lḡif i tessedda di tmeddurt-is. Syin akkin, tuyal tettwassen s wammud-ines n yisefra i tura s tmaziyt iwumi i tsemma “ Akkin i tiselbi “, yettuseylen yer tutlayin-nniḡen, i d-iḡellan aṭas n warrazen imeqqranen n tmedyazt deg tmura-nney d tmura n lberḡani, am wakken i tura ula d ayen-nniḡen.

Talalit n Cabḡa, d tin i tmuger yemma-s Xelluḡa s dεawi n ccer, “ *yemma tettnekki, tdeεu ad iyi-tefres s tferrast*”, Nna Zaezi, lqabla n taddart, tewhem deg-s, tessuter deg-s ad texzu ccitan, ad tetṭef di Sidi Rebbi, ad tneffes. Cabḡa tesḡerjil acemma, imi i d-as-teḡnuceḡ i lqabla-nni, tuy tiyita deg wmmas-is teḡḡa-as lεib, Xelluḡa tsemma-as yer temyart-is Čawri i as-yessarwan lemrar, d ayen id tt-yeḡḡan

¹ Tadwilt tasaeet n isallen, Linda KUDAC invite. Dzair news.Nwalat:: 25- 02-2017.

² Lynda KUDAC, Ibidem.

tekreh yelli-s Cabħa, deg wassmi i tt-id-tesea tekreh-itt, amer tettmenyaf ur tt-tettwali ara; ma yella d yelli-s tamazuzt Tawes d tin i tħemmel s waṭas, tetteuzzut, tettebuddut, tettaṭ-as awal, ayen i tebya ad tid-yawed; Xelluġa d tin ixedmen miħyaf gar snat yessi-s.

Assmi i d-yewwed lweqt akken ad kecment yer uyerbaz, tger yelli-s Tawes s lferħ, ma yella d Čawri (Cabħa), tger-itt akken kan ad teas Tawes, ad-as-tuṭal s lmendad, ma yella yewwet-itt ney iħqer-itt ħed. Maca tirga ffyent-as mxalfa, imi Tawes ur teqfiz ara deg uyerbaz, yeqqur uqaruy-is, dya teawed-as i useggas, ma yella d Cabħa, d tin i qefzen s waṭas, d nettat id tamezwarut deg tneyrit, d uyerbaz n taddart d tudrin nniċen, deg wakken i teqfez ad as-jelben taneyrit, dya sawlen-as i yemma-s Xelluġa deg uyerbaz akken ad as-inin yef Cabħa, ma yella d tawes d tin iawden i useggas, "dinna ur dtentiq ara, maca mi tewwed yer uxxam tecel times deg yeqraben-nsent, tesseedel-itent di snat tenna-aset " *i snat yid-kent, seg uzekka ulac tuṭalin yer uyerbaz* ". Cabħa ulama testaxer-itt-id yemma-s maca tebya ad telmed. Zrin kra n yiseggasen, Cabħa temlal d temdakelt-is n uyerbaz Dawiya id iruħen yer lemqam, dya msefhament akken ad as-d-tettawi temdakelt-is Dawiya idlisen d tezmamin yer lemqam-nni, akken ad tkemmel almad deg uxxam. Maca Cabħa d tin tefka yemma-s Xelluġa ad tezweġ s bessif, mbyir cwar-is i Lærbi Bu mendayer, tamyart-is Nna Rbiħa tħemmel-itt, maca ur tetteṭel ara aṭas tuṭal-d saxxam-nsen; s yin akkin teawed tefka-tt yemma-s i tikkelt tis snat s bessif i wemyar, iwumi qqaren Lħaġ Saeid Nat Rriħa, i yernan yef xemsa takniwin, i yettasmen fell-as, ala Nna Sekkura i tiħemlen, tettwalitt am yelli-s, am wakken mačči d takna-s, tettidir xir n wexxam-nsen, imi Lħaġ Saeid Nat Rriħa d win yesean aṭa, meena s eaya-nni d tin ur ndum ara, tezzi fell-asen ddunit; amdakel-is n temzi iwumi qqaren Akli, d win i d-yerran ttar-is, yekkes-as akk ayen yesea, acku Lħaġ Saeid Nnat Rriħa d win ixedeen laman d tegmat-nni yellan gar-asen, imi yetteedda yef yelli-s tawħiħt, dya yekker tħad gar snat n twaculin, axxam n Lħaġ d win yexlan, Cabħa d tin i d-yuṭalen s axxam-nsen i tikkelt tis snat, yerna s tadist, maca ur tezri ara almami id as-d-tenna temdakelt n yemma-s Nna Hlima, Cabħa d tin iferħen s waṭas imi i as-tesla i lexber-a, meena yemma-s ur tebyi ara " *aħreq tħajira u tħajira-m! Ĥaħ seg wasmi i kem-seiy i d ccum! D ayagi i ixuħšen, dderya s yur yiwet n tbehlult i kem-yecban!* ".

Assmi i d-terba Cabħa, tefreħ yuƷal-it-id lğehd, tettu akk aqraħ-nni, maca Xelluğa d temdakelt-is Nna Ħlima msefhament, nyant taqrurt-nni, ma yella d Cabħa nnant-as d akken tlul-d temmut, dya Cabħa deg wassen-nni i tesleb, gren-tt yer wexxam n yimeslab. Cabħa tuƷal d tin yessefrayen, txeddem isefra zaden s waƷas.

Ʒeddan kra n yiseggasen, teffey-d Cabħa deg sbiƷarb n yimeslab tuƷal-d yer uxxam, maca deg wakken i tesleb, taddart tettak-it i tayeđ, tettawi-asen-d isefra. Cabħa tuƷal d tin musnawen, ħemlen-tt akk medden, uƷalen semman-as tucbiħt. Yiwen n wass temlal d yidir Nat talsa, d amyar, d amusnaw ameqqran. Cabħa ulama tuƷal d tameƷtut, meqqret, maca mazal-itt tebya ad telmed tira i wakken a taru, Yidir d win itt-islemden, tuƷal d tamussnawt tameqqran s tira-s, ama d isefra, ney d ayen nniđen, tura ungal i wumi tsemma “tamacahut taneggarut”, deg-s tules-d akk tudert-is, tcebba tudert-is yer tmacahut.

Ixef amezwaru

tasnarrayt

Aḥric amezwaru
Tasnarray d tezri

Tazwart

Deg uħric-a, ad neeřed ad d-nawi awal yef wamek id d-tewwi amecwar-is tsekla taqbaylit, syin akkin ad d-nemmeslay yef tsekla n tlawin, amezruy aseklan n tlawin deg umađal, am wakken ara d d-nemmeslay yef tmeřřut d tsekla taqbaylit, syin akkin ad d-nemmeslay yef wazal n tmeřřut deg tmetti taqbaylit, yer tagaraad d-nawi awal ulamma s tewzel yef tlalit n wungal aqbayli,

I.2.Tasekla tqbaylit

Tasekla taqbaylit, tædda-d yef talliyin yemgaraden : timawit, ajerred, allalen n taywalt, tira. Yer wass-a mazal tisekkiwin-a llant deg tmetti. D tamerkantit, imi d tin i jemæen ařas n tewsatın i d-yettawin yef tmetti, d yemdanen am wakken id yenna OUGOUNG-KEZZAI (1983:19): « tasekla tettawi-d yef tmetti d leewayed-is, tettawi-d diyen yef yemdanen, sumata teskanay-d udem n tmetti, ama s leewayed-is ama s yiħulfan-is ney s tsekkiwin-is »¹.

Tasekla taqbaylit tedder tallit yezzifen deg timawit, imi amur ameqran di tewsatın-is d tid iy-d-yewđen s timawit am wakken i d-yenna SALHI.M.A : « issefk ad neħseb timawit dabrid ney d ttawil i ssexdamen yimdanen akken ad idiren tayerman-sen »², tiwsatın n tsekla taqbaylit d tid yettruħun seg yimi yer tmezřřuyt, tasuta tettakitent i tayed akken i d-yenna GUEDJIBA Abedenacer (2014:263): « Tasekla timawit, ugtent deg-s talyiwin yemgaraden n yidles ayerfan, d agraw n wayen akk i d-nan, sumata s wudem icebħen, d tin yettwaħerzen seg tsuta yer tayed s umeslay, d tin yeddsen, i ijemæen ařas n yiferdisen yettwasemman: tiwsatın n tsekla gar-asant timucuha, inzan, timsaeraq, tamedyazt,...»³.

¹ OUGOUAG-KEZZAI «La reflexion sur la littérature orale», In:El Insane N°01, Ed CRAPE, 1983, sb 19.« D'après cette littérature, une image du groupe ou de la société qui la produite, avec sa représentation du monde, ses normes, ses sentiments, ses aspirations et est idéaux ».

² SALHI.M.A: « Asegzawal n tsekla amezřřtan », Ed, L'odyssée, Tizi-ouzou, 2012, sb 68.

³ GUEDJIBA Abedenacer: « Les principaux genres littéraires amazighs comparaison interdialectale. Kabyle/Chaoui, université Abbas laghrour Khenchla, In Acte du 3ème Colloque international sur La Problematique des Genres Littéraires Amazighes. Définitions, Denominations et Classifications. Organisé les 04 et 05 Novembre 2014, Sous la direction du professeur Mohamed DJELLAOUI. « La littérature orale est l'une des formes multiples de la culture populaire.Ell est l'ensemble de tout ce qui a été dit, généralement, de façon esthétique, conservé et transmis verbalement, à travers des génération. Elle est compodée d'une multitude

Maca tiwsatin-a atas n wayen i iruhen ney i ibeddlen ur d-wwident ara akken i llant am wakken i d-yenna M'hammed DJELLAOUÏ : «Timawit d tin i d-yeslalen ney i d-yewwin atas n tneqqidin tuzdirin*deg webrid-a n tsekla, acku yettili-d ubeddel yef yiḍrisen imezwura, am waken i ttruhunt tikkwal deg cfawat n yemdanen»⁴.

Timawit d tin i ay-d-ilehḡen s ujerred d wallalen n taywalt, am wakken id-yenna SALHI.M.A (2004:13): « aeeddi n tsekla taqbaylit seg timawit yer tira yusa-d s snat n tiyura* yemgaraden, ajerred n timawit, d tlalit n tewsatim timaynutin »⁵.

Ajerred yebda-d deg wehric wis sin n tasut tis 19, d tiwsatin n tsekla timawit i yuyalen ttwasnent s wallal n tira. Iḍrisen imezwura i yettwajerden d wid i d-yellan s ufus n yiserdasen irumyen am Adolphe Hanotaux i yuran « *Poésies populaires de kabylie de Djurdjura* » deg useggas n 1867. August Mouliéras yura adlis iwumi isemma « *Légendes et contes de la Grande Kabylie* » deg useggas n 1893, d wiyad.

Ma yella d tsekla s wallalen n taywalt, d tin i d-yennulfan deg tazwara n tasut tis 20, deg-s nnulfant-d snat n tewsatim timaynutin: tizlit d umezgun n rradu.

Seg 1940 d asawen, tennulfa-d tsekla yuran, d Belaid At Eli i inejren abrid i ufaris aseklan, i yuran kra n yiḍrisen i d-yeffyen deg FDB s yisem: « *Les cahiers de Belaid ou la kabylie d'antan* », deg-s llant atas n tewsatim: ungal, tullizt, amezgun⁶... Deg tira n Belaid At Aeli atas n wid id-iḍfren deffir-s, wi d wid yefkan afud i usnulfu n tsekla yuran s teqbaylit gar-asen: Mouhand Ou Yidir Ait Amrane 1945, Hamane Abdellah 1950, Rachid Alliche 1981, Said Saadi 1983,...

d'élément qu' on nomme, communément, les genres littéraires: le conte, le proverbe, le dicton, la poésie, la chanson...».

⁴ M'HEMMEDE Djellaoui: « poésie kabyle d'antan », 2004, sb 10. « Cette tradition orale a engendré beaucoup de points négatifs dans le domaine de la production littéraire, notamment par le fait que les textes originaux subissent de multiples modifications jusqu' à parfois disparition complète de la mémoire collective ».

⁵ SALHI .M.A:« La nouvelle littérature kabyle et ses rapports à l'oralité traditionnelle»,in, La littérature amazighe, 2004, sb 103. «Lepassage de la littérature kabyle de l'oralité traditionnelle à l'écriture se réalise de deux manières différentes: la délocalisation des textes oraux et l'émergence de nouveaux genres littéraires ».

⁶ Mouhand Akli HADDADOU: « Introduction à la littérature berbère », Haut commissariat à l'Amazighité, 2009, sb 13.

I.2.1.Tasekla n tlawin

Deg tsekla sumata, tella tsekla n yergazen, tella tin n tlawin. Maca nekni d tin n tlawin i ay-yerzan.

Tasekla urant d yinadiyen i ixedment ttfen amkan deg umezruy n tsekla, tenna-d Vanessa GÉMIS, Barbara HAVERCROFT (2001:284): «*Awal “ tasekla unti” yemmal-d akk ayen urant tlawin »*⁷, tilawin timyura d tid yernan azal i tsekla, am wakken i d-rnant deg wawal-nsent Vanessa GÉMIS akked Barbara HAVERCROFT (2001:284) i d-yennan: « *Anadi yef tlawin timyura i izerwen asnerni deg wakud n uxeddim n tsekla n tlawin, d termest* akk d tmusni n wayen urant iban-d ahat kan akka deg umezruy aseklan n tlawin*»⁸.

I.2.1.1.Amezruy aseklan n tlawin deg umaḍal

Tenna-d Vanessa GÉMIS, Barbara HAVERCROFT (2001:284): « Aḥal tilawin ur zmirent ara ad lemdent Talaṭinit* d Tfilusufit, anagar tasuref »⁹.

Deg tallit-nni n teglest, tameṭṭut tamenzut i yuran aḍris Alayik*, tura s tlaṭinit yiwen wahil n tteṛbga i mmi-s. Deg tasut id-itebeen, “ *Hrosuita* ” tejmeε-d aḍris amezwaru n umezgun unti yettwarun s tlaṭinit . Kraḍ n tsutin mbaed, “Tibratin” n “ *Héloise* ” d tira tamenzut n tmeṭṭut i yettwasnen s tutlayt Tafransist. “*Marie de France*” tella d tamezwarut i yesmersen tazuri taseklant*.

Deg tasut tis 16, tilawin n taggayt tanmettit taelayant, yur-sent tawuri d tameqrant am temyura akked temeelmin n imeskaren.

Deg tasut tis 17, talalit n rreḥbat* yesnera deg tikkin n tlawin, dya yesnefli asuter n wemsawi, akken ad eedlent tlawin d yergazen deg unnar-a.

⁷ Vanessa GÉMIS, Barbara HAVERCROFT (2001:284) « L’expression « littérature féminine » désigne l’ensemble des œuvres écrites par des femmes», in, Le dictionnaire du littéraire, version 2012, éd puf, sous la direction de Paul Aron, Alain Viala/ Denis Saint-Jacques.

⁸ Idem (2001:284): « La recherche sur les femmes écrivains, qui étudie l’évolution dans le temps des pratiques littéraires des femmes, de la réception de leurs écrits et de leur reconnaissance relève, peut-être provisoirement, d’une«histoire littéraire des femmes »

⁹ Idem (2001:284),« Longtemps, les femmes n’ont pas eu accès –sauf exception- à l’apprentissage du latin et de la philosophie ».

Deg tasut tis 19, anerni n tlawin yeqqaren idlisen yefka afud i temyura akken ad arunt ugar.

Deg tasut tis 20, “ *Judith Gautier* “ d tameɛttut tamenzut i ikecmen yer tkadimit Goncourt (1911).

Seg mi yekfa ttraɛd umaɛal wis sin “Simone de Beauvoir “ tura atas n imedduramen*, dya deg udlis “uzuf wiss sin “ 1949, tuzrar* yef tsekla tuntit, s yin akkin banent-d kra n tlawin nniɛden am Asia Djebbar ney André Chedid.

Deg useggas n 1974, talallit n tezriɛgin n tlawin tefka afud i usennerni n umussu n tlawin Tiradikaliyin.

Amezruy n tlawin di tsekla yewwi-d abrid yeččuren d uguren. Dya, llant kra n tlawin yerran ismawen-nsent d irgazen akken ad-ssufyent ayen urant.

Yer tagara, anadi yef tlawin yettarun ilaq ad yili yef tewtilt* n tmussni d usetteeref n tlawin-a¹⁰.

I.2.2.Tameɛttut d tsekla taqbaylit

Tilawin d tid yettfen amkan deg tsekla, acku d tid iherzen amur ameqqran deg-s, imi ad tent-naf d tid i d-yettawin tiwsatin yemgaraden n tsekla, inzan, timucuha, tamedyazt... Tiwsatin-a d tid i d-yemmalen ayen tetthulfu ney ayen tedder tmeɛttut, ama deg tudert-is ney deg tmetti-s, d lferh ney d lqerh. Gar tewsatin n tsekla i d-ttawint tlawin ad d-nebder:

a.Tamacahut

D yiwet n tewsit gar tewsatin n tsekla timawit taqburt, i d-ttawin ama d irgazen ney d tilawin, deg giɛd rrif n lkanun. Tamacahut tesɛa tawuri n usegmi (n ttrebga).

b.Tmedyazt n tlawin

Tamedyaz n tlawin d tin yesɛan azal deg tmetti, acku tiwsatin-is d tid i d-yettawin yef yisental yemgaraden, imi deg-s kan i d-qqarent ihulfan-nsent d wayen i

¹⁰ Vanessa GÉMIS, Barbara HAVERCROFT, Ibidem, sb 284-287.

tent-yuyen, am wakken i d-yenna Saëid CCEMAX (2009: 9): « *ayen tettwali d wayen imi tetthulfu, tenna-ten kan di tmucuha, di tezlatin, d isefra n umennuy* »¹¹. Gar tewsatin n tmedyazt i d-ttawint tlawin ad nebder:

-Urar: d win i d-yettlin gar tlawin di teswiein n lferh, ama dayen yerzan zwaj, tthara, mi ara d-ilal lufan, deg-s zemrent ad inint ayen byant acku d tilawin kan i yellan.

-Tibuyarin: d tawsit i d-ttawint tlawin ney temyarin yesean tarmidt, deg tmeyriwin, deg tuqna n lhenni.

-Azuzen: d ccna id-ttawint tlawin i lufan amecuh lawan n yides i wakken ad as-d-ires yides s shala.

-Aserqes: d ccna i d-ttawint tlawin mi ara dekkren warraw-nsent deg yides, tturarent yidsen, acku dayen yerzan ttrebga.

-Ahiha: d ccnawi id-ttawint tlawin gar-asant yef tayri.

-Acewwiq: Sumata d tamedyazt n uxeddin, ttawint-tt-id tlawin deg uzetta, izid,...

-Acekker: d ccna i d-ttawint tlawin di tmeyriwin, tcekkirent-d tislit, isli, imawlan-nsen.

-Izli: ttawint-tt-id tlawin yef yihulfan-nsent, d wayen ttidirent, asentel agejdan d tayri.

-Amæzber: d tamedyazt yettwacnan, d unuy s wawal gar teslit d temyart-is ney gar wergaz d tmettut, am wakken i tt-id-ttawint mi ara leqdent azemmur¹².

I.2.3. Timeskarin yettwasnen

Deg tsekla taqbaylit taqburt, ad naf atas n tmeskarin ur nettwassen ara, acku ruhent di tatut, gar tid yettwasnen deg tallit-a n timawit ad-nebder :

¹¹ Said CHEMAKHE: tazwart n wungal « aecciw n tmes », 2009. Sb 9.

¹² Amar AMEZIANE: « Tradition et renouvellement dans la littérature kabyle », 2008-2009, Thèse de doctorat.sb 52.

a.Lalla xliğa tukrift

Lalla Xliğa tukrift n taddart n Yimceddalen, d tamedyazt taqburt atas n yisefra i texdem, maca ruhen di tatut ala abruy amecṭuḥ i d-yegran yenna-d Saëid Ccemax (2009:10): « Ẓas akken llan yismawen n tlawin icudden yer tmedyazt i d-yettwabedren yakan am Nna Xluğa Tukrift ney Aëeddada n lefsih, maca acu i-yeqqimen seg yisefransent? »¹³, Lalla xliğa tukrift ulac wid i d-yemmeslayan fell-as ala MOULOUD Mæemri deg wedlis-ines: «poème kabyle anciens», 1980.

b.Mmesaëd Himmi(1892-1979)

Mesaëd Himmi n taddart n Ugentur læarc n At Mlikec, d taḍebbalt, tewwi-d abrid-a seg wass mi tella tamezyant (15 nyiseggasen di læmer-is), d tin ixeddmen timeyriwin am tlatit n weqcic, asensi...Messaëd Himmi ulac wid yuran fell-as, ney wid ixedmen tizrawin fell-as ala OULEBSIR Fadila i ixedmen tazrawt-is n Magister fell-as ¹⁴ «La poésie feminine en kabylie: Le cas de Messaad Himi (1892-1979), une poétesse chanteuse de la region d' Ait Mlikeche », 2009-2010, Taseddawit n Bgayet.

c.Tid n rradyu:

Ulama timetti taqbaylit d tin ihermen tilawin akken ad sufyent ssut-nsent, maca llant kra n tlawin i yewten swayen seant di tzemmar-nsent akken ad arzent leqyud, ulama weërit wuguren i d-ttmagarent, maca ad tent-naf kecmnt abrid n ccna, akken ad suffyent tiyri-nsent, d wayen tthulfunt.

-Tilawin timezwura i yecnan

Tameṭṭut tamezwarut i d-yeslalen “*le trio feminine* “ d Lla Yamina, i d-ilulen deg useggas n 1906 , lašel-is n Yiyil Eli tamnaḍt n Uqbu, Lla Yamina tin i d-yekren d tagujilt rebbant-id xwali-s deg Lezzayer.

Ḥassina KHERDOUCI deg udlis-ines « *La chanteuse kabyle, voix, texte itinéraire* » tenna-d dakken tettunefk-as tegnit anda i temlal d Lla Yamina deg Radyu

¹³ Said CHEMAKHE, idem, sb 10.

¹⁴ Fadila OULEBSIR:Tazrewt n Magister, 2009-2010.

tis snat, tenna-yas Lla yamina: « mi lliy yer xwali di lezzayer, ttefyey ttqellibey yef lxedma, dya iger-d Rebbi Mme Lafarge tella txeddem yur-s yiwet qqaren-as Yasmin, tenna-as « Ma yella tzemred ad ay-d-awid tilawin, atan nebya ad d-nwenneε lexyud-agi ma yella ad d-yeffey ssut...Tenna-as “ llant” . Xalti Hlima (Lla wnisa) tussa-d yur-i tenna-yi-d, tazwara neggumma dya tenna-d Wnisa ur tagademt ur kent iẓer yiwen inemt-d kan “ ih “ iwakken ad d-yeffey ssut. Nruḥ yef ttnac n yiḍ n siyya, dya d Lla Wnisa i yefkan tayect-is d tamezwarut »¹⁵.

Ihi s wakka i d-illul “*le trio feminine* “ anda tezdi deg-s Lla Wnisa, Lla Yamina, Lla Zina, « semman-as tarbaet n Lla Wnisa, acku d nettat i imeqqren gar-asant »¹⁶. Tarbaet-a d tin ixeddmen s tufra d tugdi ttcewiqent « *tikkelt di ddurt, ass n sebt d wass n lhed deg id, annect-a idum azal n εecra (10) n yiseggasen* »¹⁷,

Ticennayin-a ttawint-d icewwiqen n teqbaylit n zik ama yef lẓerba, ddunit ney ayen akk yerzan tudert.

Amatṭaf n Radyu n teqbaylit d win ireṣṣan s ccna-ya n tudrin, acku iswi n yimḍebren n Radyu deg tazwara d timesliwt n ssut, udem n ccna d win i ibedden, imi Radyu n teqbaylit tuyal d tin ireṣṣan, swakka tarbaet-a tuyal d tin yennarnan, acku terna-d yur-s Madame Lafarge iwumi qqaren Lla Tasaedit, iwakken ad sent-id-tefk afud.

Asmi id-yerna “ *TRACKET* “ akk d “ *JUNIOR* “ ccna-nsent dwin yebdan yettwennie, yettseggim, wi d irumyen xeddmen aẓawan, εawnen tarbaet-a i yecnan yef lhif, tigujelt, tuḡla,...Am wakken i cnant yef sebbat itent-yeḡḡan iwakken ad cnunt, ney akken ad kecment yer umatṭaf.

¹⁵ Hassina KHERDOUCI « La chanteuse kabyle voix, texte, itinéraire », ED Akili, 2001, Tizi-ouzou, sb 31.« Quand j'étais à Alger chez mon oncle maternel, je sortais à la recherche d'un travail de femme de ménage. Par hasaed, je ne sais comment, il y eut Mme Lafarge chez qui travaillait une certaine Yasmine. Elle a demandé à cette derrière si elle ne connaissait pas des femme qui pourraient venir donner leur voix. Elle répondit par l'affirmative. Khalti Hlima est venue chez moi et m'a tenu informée de la demande. Au départ, j'avais peur. Lla ounassa me rassura en me disant que personne ne saurait ni nous verrait. Nous fini mes par accepter. Nous partimes à minuit. C'est Lla Ounassa qui donna la prei`re sa voix au micro...».

¹⁶ Idem, sb 32,« ...fut baptisé “group Lla Ounassa” car c'est la plus âgée »

¹⁷Ibid, sb 32, «...une fois par semaine, les samedi et dimanche dans la nuit. Ee cella dura une dizaine d'années ».

Tarbaet-a d tin yettbeddilen seg tallit yer tayed, imi yal tikkelt llant tid i dirennun, am wakken llant tid yettruḥun.

-Tarbaet n lxalat

Ilmend n ufus n lemɛawna i asent-fkan yinazuren imeqqranen am Mustafa SKENDRANI, Ccix Nurdin d Madame Lafarge “ *Le trio feminine* “ yuḡal yettiwsie, ibeddel isem, uḡalen semman-as “ Tarbaet n lxalat “, tarbaet-a d tin yennernan, acku yal yiwet deg tcennayin-nni tewwi-d tayed, ama di twacult-is, ney d taḡaret-is. Gar tid i d-ikecmen yer terbaet-a ad d-nebder Lḡida Tameqqrant, Ġamila, Crifa, Ḥnifa,...

Ticennayin-a d tid i icennun yef yisental itent-iḥuzan ama yef lhif, tigujelt, inebran-nsent, i deg ttidirent deg tmetti-nsent. Tarbaet-a d tin yettenqasen yef sebbat yemgaraden, s ssebba n zwaḡ, ney imi ccna-ya yessebeed-itent yef tudert-nsent n yall ass, dya ad d-naf Mme Lafarge tessekcem-d tirmad-nniḍen, am uzeṭṭa, lexyaḍa, iwakken ur tṭhussunt ara tcennayin-a beedent yef tudert-nsent n yall ass, ney ttwaezlent yef tmetti-nsent.

Ticennayin-a uyalent d tid ixeddmen ayen iwumi neqqar urar, d tmeyriwin deg tudrin, mi ara yebdu wurar tcekkirent imawlan ney bab n tmeyra, am wakken tṣellit yef Nnbi mi ara yekfu wurar, s wanect-a id-rennunt tlawin nniḍen yer terbaet-nsent.

Tizlit taqbaylit d tin yettaken asurif yer zdat seg tallit yer tayed, tettbeddil udem anda ara naf ufrarent-d tcennayin yef tiyaḍ, annect-a yella-d s umɛiwen gar-asent akked yinazuren i d-ikecmen yer Radyu am; Bahiya farah, Ccrifa, ḥnifa...¹⁸.

Ihi i wakken ur d yettili ara ugezzum gar tsutiwin n ccna n teqbaylit akk d yicennayen, skecmen-d arrac akken ad d-silyen agraw n warrac imezyanen, anda ara sen-slemden ccna d tzuri nniḍen.

-Nnuba n warrac imezyanen

Mme Lafarge d tin i wumi id as-d-tusa tekti n uslali n yiwet n tedwilt iwumi i semman “Nnuba n warrac imezyanen”, iswi-s d asiley n yiwen n wegraw ara

¹⁸ Hassina KHERDOUCI, Ibidem, sb 34.

yesduklen, ney ara yessemmlilen gar warrac d teqciin, akken ad asent-tesnam tudert n ugraw, tawilt-a d tin i d-ijemeen arrac d teqciin, Selmaden-asen ccdeh, amezgun,...

Tilawin tiqbayliyin, yas akken d tid i d-yemlalen uguren weeren, maca sbanent-d ccna n teqbaylit, gant-as amdiq gar ccnawi n umaḍal, ksent akukru i tid yugaden annar-a n ccna.

Tameṭṭut taqbaylit, maci ala di ccna ideg d-tenna ihulfan-is, d wayen tettidir deg tmetti-s, ney ideg d-thella amkan-is, imi ad tt-naf tger iman-is deg yiwen n wennar anida ala irgazen i yellan deg-s uqbel. Annar-a d tasekla yuran.

Yenna-d HADJ-SAID Abdenour (2010:11) : « atas i yuran yef yidles-nney, d isefra ney d ayen nniḍen. Iwakken ad tid-suksen si temda n tatut akken ur nettuyal ara d igujilen n yedles. Gar wid dya yuran, tella yiwet n tmeṭṭut: Taous AMROUCHE, tesdukel gar ccna, timucuha, akked tira n wungalen »¹⁹.

Deg wayen yerzan timawit, Taous AMROUCHE tessuffey-d yiwen udlis deg useggas n 1966 anda d-ḥawec kra n tmucuha iwumi teffka azwel « *Le grain imaginaire* ».

Ma nezzi-d yer ccna akked yisefra, Taous AMROUCHE tessawed ad d-tessukkes si tatut atas n yisefra akked ccnawi iqdimen i tecna s tayect-is. Ccnawi-a telqed-iten-id deg 1936, tecna-ten i tikkelt tamezwarut deg useggas n 1937 di Paris, syin yer-s di Fas deg useggas n 1939. Tessuffey-d iḍbsiyen s ways tewwi araz i wumi qqaren “*Grand Prix du Disque*”²⁰.

Tawes EEMRUC tura rebea n wungalen, tlata imezwura: « *Jacinthe noire* » deg useggas n 1947, « *Rues des tambouris* » 1969 akked « *Solitude ma mere* » deg useggas n 1995, tesdukel-iten s yiwen yisem: « *Moisson d'exil* », ffyen-d d la trilogie, ungal wis rebea tsemma-as « *L'amant imaginaire* »²¹.

¹⁹ HADJ-SAID Abdenour: « Tamaziyt tura », tasyunt s tmaziyt n useqqamu unnig n Timizya, 2010 sb 11.

²⁰ Idem, sb 11.

²¹ Idem, sb 11.

Faɣma AT MENSUR-ƐEMRUC d tameɣtut tamenzut i yuran adlis iwumi tsemma « *Histoire de ma vie* » deg seggas n 1946 di Rades i d-yefyen deg useggas n 1968.

Deg wayen yeqqnen yer ujerred, Tassaedit YASIN tura « Poésie berbère et identite » id yefyen deg useggas n 1987, adlis wis sin d win iwumi tsemma « *Lizli ou L'amour chanté* » 1988, adlis wis kraɗ d win iwumi teqqar « *Ait mengellet chante* » deg useggas n 1989, « *Jean AMROUCHE l'éternel exil* » i d-yefyen deg useggas n 2003,....

Tigi gar tlawin tiqbayliy in timenza i yneğren abrid i ufaris* aseklan s tutlayt tabarranit.

Maca deg useggas n 2009, tennulfa-d tmeɣtut taqbaylit tamenzut i yuran ungal amezwaru s tutlayt-is tayemmat, ta d Lynda KUDAC, iwumi tsemma “æecciw n tmes”, annect-a yesɛa azal meqqren, acku tessebgen-d dakken ula d tameɣtut tezmer ad taru tawsit-a n tsekla. Nekni tazrawt-nney ad tili yef wungal-is wis sin iwumi tsemma: « tamacahut taneggarut » i d-yeffyen deg useggas n 2016.

I.2.4. Azal n tmeɣtut deg tmetti taqbaylit

Deg tmetti taqbaylit ad naf tameɣtut d nettat id lɛas n uxxam, am wakken qqaren at zik deg wawal-nɛen : « tameɣtut d lɛas, argaz d ajgu alemmas » , maca ulama neqqar akka, ad naf timetti taqbaylit d tin ur nefki ara azal i tmeɣtut, ama gar watmaten-is ney sumata gar iɛggalen n twacult, am wakken i d-yenna *HANOTEAU* (deg wedlis n M'hammed DJELLAOUI) (2004:14) : « *adyar* ayarim*, d tɣyara* n tmeɣtut deg tmetti taqbaylit d netta akk id igellil* »²², dayen i d-yessebganen d akken timetti ur as-tefki ara azal, am wakken i d-nnan diyen *A.HANOTEAU* akked *A.LETOURNEUX* nnan-d : « *di tudert n leqbayel, argaz deg umkan amenzu ma yella d tameɣtut d tin yetfen amkan mezziyen, ula d timeyriwin xeddmen-tett kan i tlallit n yigerdan imalayen* »²³, am wakken ara naf diyen *L.C.DUJARDIN* (1991:57) deg

²² M'hammed DJELLAOUI: «Poésie Kabyle d'antan », (Retranscription, commentaires et lecture critique de l'ouvrage de Hanoteau-1867), Tamedyazt Taqdimt n Leqbayel (1867), 2004, sb 14. « La position civile et morale de la femme dans la société kabyle est des plus misérables »

²³ A.HANOTEAU-A.LETOURNEUX: « La kabylie et les coutumes kabyles» Tome 2, sb 209.

udlis-ines « Des Mère contre les femmes » tenna-d d akken azal-is ur yeswi ara, imi seg tlalit-is ur ferhen ara yis « *tallalit n tmeṭṭut di lezzayer tettas-d s tsusmi* »²⁴, timuyliwin-a tineggura d tid id-fkan, ney d tid id-yusan syur inagmayen iberraniyen, maca ayen akka id-nnan dayen yellan deg tilawt ney dayen yellan deg tmetti taqbaylit tamensayt, imi d tin yessemgaraden gar weqcic d teqcic, maca ad naf ula d tameṭṭut d tin yefkan afus deg yiman-is, ney d nettat i iḥeqren iman-is s yiman-is, acku mi ara ternu teqcic yur-s ad tnaɣ ur tefriḥ ara, acku tameṭṭut tezra dacu ara ttyayen ma yella d tiqcicin kan i d-tettarew, imi am wakken i nezra deg tmetti-ney tameṭṭut ur nesēi ara aqcic ttwalint s yir tamuylī, ney d tin i ḥeqren ur settaken ara azal d leqder ama deg uxxam-is ney deg tmetti-s. Arnū yer waya llan kra ttawden yer yinebran . M’hammed DJELLAOUİ (2004:25) d win id yefkan tamuylī nniḍen imi i d-yenna: « *mi ara nmuqel tamsukt* talqayant n tmetti taqbaylit tansayt a nwali ayyer i smenyifen arrac. Di lweqt-nni: tagrawla, imennuyen, ihi ilaq ad ilin atas n yirgazen [...] yef waya iten-smenyifen, acku d netta ara yuyalen ad yesseḥbibir yef yisey n twacult n taddart akked læerc* »²⁵.

Maca ad naf tameṭṭut taqbaylit mačči mi ara tili d taqrurt kan i tettwaḥqar ney ur tesēi ara azal, imi ula mi ara tuyal d tilemzīt, dya imir i tettuyal d taēkkemt zḥayen yef at wexxam, imawlan tḥiren melmi ara tezweḡ acku ttagaden yef nnif d lḥerman-sen am wakken id tenna C.L.DUJARDIN (1991:58): « *nnif d leqder n twacult i ccud yer-s* »²⁶, arnū yer waya ad tnaɣ ur tesēi ara ula d awal, imi ula di zzwaḡ-is ur tesēi ara aray ney lḥeq di lxetyar n wergaz-is, yenna-d Hanoteau(deg udlis n M’hammed DJELLAOUİ) (2004:15) : « *ababat d netta ara icaxxen iwumi ara tt-yefk mebla ma icawer-it, ma ulac ababat d gma-s ney d lemmum-is ney d lwali-ines, ma ulac akk wigi d tayemmat ara icaxxen* »²⁷. Ula mi ara tezweḡ mazal ur tetthennay ara, maca aɛdaw-

²⁴C.L.Dujardin, « des mères contre les femmes », éd Bouchene Algeria, 1991, sb 57.

²⁵ M’hammed DJELLAOUİ, Idem, sb 25.« Mais en observant la structure profonde de la société kabyle traditionnelle, on découvre aisément les raisons de la préférence du mâle. A cette époque, les guerres et les conflit[...]explique également ce sentiment de préférence[...] car c’est à lui qui revient le devoir de défendre l’honneur de la famille, du village et de la tribu».

²⁶ Idem, sb 58.

²⁷ Idem p 15, « Le père dispose à son gré de sa fille, sans lui demander son consentement, sans jamais la consulter sur le choix du mari. A défaut du père, ce sont les frères, les oncles, même le tuteur, qui disposent de la fille ; en l’absence de tout parent mâle, c’est la mère qui exerce les droits paternels ».

is amenzu mačči d argaz-is ney d alews-is am wakken id tenna *L.C.DUJARDIN* (1991:58): « *d tamyart-is akked tnuđt d telwest* »²⁸.

Ihi yef waya ad naf tamețțut maci ala azal ur tesei ara deg twacult, imi ula d awal ur tesei ara, d ayen i d-yessebganen d akken timetti taqbaylit d tin i d-as-yefkan azal mezziyen.

Arnu yer waya tamețțut d tin ihermen ula deg lwert, ulac amsawi deg uwrat gar tlawin d yergazen, tamețțut isahitt-id kan wamur wis tlata, tikwal ula d winna ur as-tettaken ara, acku deg tmetti taqbaylit d leib ney d lear atewret tmețțut, yenna-d *M'hammed DJELAOUI* (2004:26) « *d tidet tazetat**, *deg tmetti taqbaylit d tin ihermen tamețțut di lwert* »²⁹.

Ulama yella wannect-a zik-nni, maca ass-a d tamuyl nniđen, acku ma yella nuyal yer umezruy, ad naf agdud d win yellan ddaw ufus-is am tgellilt Dihiya d Tinhinan, ihi tamețțut tessebgen-d iman-is d akken tezmer i wayen i wumi yezmer wergaz. Ihi tamețțut yebda yettbeddil uzayer-ines, tesnarna tizemmar-is, imi ass-a ad tnaf deg yal tayult, tanmettit, tamusni, tasertant, ...Amedya n tira ad naf Lynda KUDAC, i yerzan yir leqyud s tira-s .

3.Ungal

Dwin yetțfen amkan meqqren deg tsekla, acku yufrar-d yef tewsatinnniđen n tsekla. Ungal d tawsit n tsekla yezzif, yettawi-d yef yisental yemgaraden, ama dayen yellan deg tmetti ney d ayen yettidir wemdan, deg-s anaf atas n tedianin id yettawi umaru. SALHI. M.A yenna-d:« D tawsit n tsekla. Ungal, ur yeedil ara netta d tullist. Ungal d adris yezzifen, mačči am tullist. Tin yer-s, ttuquten deg-s yiwudam, arnu yer wannect-a ad naf deg-s tasiwelt d tin icebken nnig n tin n tullist»³⁰ .

²⁸ Idem, sb 58.

²⁹Idem p 26, « le fait que le droit coutumier ait privé la femme de son héritage dans la société kabyle ».

³⁰ SALHI.M.A« Asegzawal n tsekla amezzyan », Ed, L'odyssée, Tizi-ouzou, 2012, sb 73.

3.1. Talalit n wungal aqbayli

Ma yella nemmeslay-d yef tewsit-a n wungal, ad tnaɣ d tin i d-yennulfan deg useggas n 1940, yef uɣus n Beléid AT ELI i yuran « lwali n wedrar », i yerzan asalu s tira-s, d amenzu i yuran tasekla s yiskilen n teqbaylit, akken ad yehrez tutlayt d yidles amaziɣ. Maca tawsit-a almi d iseggasen n 1980 i d-tban swudem unṣib, anda id d-yessufey Rachid ALICHE ungal-is amezwaru iwumi isemma “Asfel”, i d-yefyɛn deg useggas n 1981, di Fransa, di teẓriɣin n *Fédérop*, zrin semmus (5) n yiseggasen yerna-d ungal nniɛen iwumi isemma “Faffa”, id yessufey deg useggas n 1990.

Deg useggas n 1983, Said SADI yessufey-d ungal-is “ Askuti “, di tenmiregt* Imedyazen deg *paris*, syin akin iɛawed yeffey-d deg lezzayer deg useggas n 1991 deg Salu, deg teẓriɣt n ukabar-is* asertan*, deg teẓriɣt-a yakan i deg i d-yessufey Amar MEZDAD ungal-is amezwaru iwumi i yefka azwel “ Iɣ d wass “, deg useggas n 1990, yerna-d ungal wis sin iwumi isemma “ Tagrest uryu “, deg useggas n 2000. Salem ZENIA yessufey-d sin yidlisen “ Tafrara “ akked “ Iyil d wfɣu “, amenzu deg useggas n 1995 wis sin deg useggas n 2002, sufyentt-tt-id snat n teẓriɣin L’Harmattan akked Awal. Deg useggas n 1990, ffyɛn-d kraɣ n wungalen-nniɛen amenzu d ungal n Amar UHEMZA iwumi isemma “ Si tedyant yer tayed “, i d-yefyɛn deg useggas n 1994, deg teẓriɣt Berbér, wis sin d ungal n Ahmed NEKKAR iwumi yeffka azwel “ yugar ucerrig tafawet “, deg useggas n 1999, deg teẓriɣt Yuba wis sin, ungal wis kraɣ d win i d-yessufey Laifa AIT BOUDAOUZ iwumi yefka azwel “ Ccna n yebzaz “, i d-yefyɛn deg useggas n 1999, deg teẓriɣt Casba. Mezyiane BOULARIAH yessufey-d ungal iwumi isemma “ Akal “, deg useggas n 1996, Beléid ḤAMDANI i semma-as “ Nek akk d kem, kem akk d nek” deg useggas n 1998.

Deg yiseggasen n 2000 yer da, nulfan-d ney llan-d aṭas n wungalen i yettɣfen adeg deg temkarɣit akked tendlist*, gar-asen Said IMRACHE i yuran ungal iwumi isemma “ Tasga n tɣlam “, deg useggas 2000, à compte d’auteur, Djamel BOUNAOUF yura-d “ Timlilit n tyarmiwin “ i d-yeffyɛn deg useggas n 2002, deg teẓriɣin L’Harmattan, tazeddayt*; Tira; tutlayt, tasekla d tyermiwin* imaziɣen, selmendad n Kamel NAIT ZERRAD. Syin akin yerna-d Omar DAHMOUNE i yuran “ Bu tqulhatin

“ deg useggas n 2003,deg HCA³¹. Brahim TAZAŶART yura ungal iwumi isemma “Salas d nuja” deg useggas n 2003,(s.é), Bgayet, akked “ Inig aneggaru “, i d-yeffyen deg useggas n 2013, deg tezriqt Tira, Bgayet. Uld ɛmar Tahar yura ungal iwumi isemma “Bururu”, deg useggas n 2006,deg tezriqt Azur, Bgayet. Ɛmer Mezdad isemma-yas “ Ass-nni “, deg useggas n2006,(s.é),(S.I.), “ Teṭṭili-d ur d-keččem “, “ Yiwen wass di tefsut “, 2015, Ayamun, (s.I.). Linda Kudac tura ungal iwumi tsemma “Aɛceiw n tmes “, deg useggas n 2009, Tizriqin Tasekla, ungal-is wis sin “Tamacahut taneggarut “,2016, Tizriqin *RCOMOUTNAH*.

Tawsit-a n wungal d tin yettnernin seg tasut yer tayed, imi ad naf imyura d wid yettarun, yef wayen ttidiren ney yef wayen tettidir tmetti-nsen, ama d lhif, tayri, am wakken i lan kra i yuran yef wayen tettidir tmeṭṭut taqbaylit i yellan ur tesɛi ara azayar deg tmetti. Maca asentel-a n tmeṭṭut, ad tnaɣ yal yiwen amek i d-yewwi fell-as, ney amek i d-tella tmuyli-is, iwaken ad ay-d-siwɗen azal-is, d wamek tettidir deg tmetti-s, maca ur d-ssawɗen ara izen-nsen akken iwata.

Taggrayt

Deg wayen akk akka i d-nebder, nessawɗ ad negzu d akken, ula d tmeṭṭut d tin i d-as-yernan azal i tsekla, mačči ala irgazen, imi atas n wayen id d-tekkes deg tatut s wallal n tira, tewwet ula d nettat amek ara tessiwɗ idles-nney iyal agdud, ulamma timetti-nney d tin ur as-nefki ara azal.

Tessawɗ tekkes-d amkan-is deg yal tasekka, d tewsit, tjerred, tesnulfa-d, tessawɗ teṭtef ula d nettat amkan am urgaz.

³¹ SALHI. M. A: «La nouvelle littérature kabyle et ses rapports à l’oralité traditionnelle », in, La littérature amazighe « ORALITÉ ET ÉCRITURE SPÉCIFICITÉS ET PERSPECTIVES », Actes du colloque international, Sous la direction de Aziz KICH, Rabat 2004, sb 108-109.

Tazwart

Deg yixef-a ad neereḍ ad d-nawi ameslay yef wayen tettnay tmeṭṭut, di tazwara ad d-mnefk tabadut n tsuntit, awal yef umezruy n wezyan asunti, syin akkin ad d-nemmeslay yef unekmar asunti deg-s ad d-nawi awal yef snat n teskiwin gar yinekmaren-is.

II.1.Tabadut n tsuntit

Tasuntit* d agraw n tektiwin tisertiyin, tifelsafiyin, tinmettiyin, i yezdi yiwen yiswi: asebgan, d usebdeḍ d usiwed yer wemsawi asertan, adamsa, adelsan, anmetti gar tlawin d yirgazen .

Yef waya iswi n tsuntit , d tuksa n tenmegla yellan gar urgaz d tmeṭṭut deg tayulin yemgaraden.

Ma yella awal «Tasuntit» ur yetṭif ara anamek-is almi d tagara n tasut XIX, tikiwin n tlelli n tmeṭṭut bdant-d deg tasut tis 18.

Anne-Marie D'Aoust (2001:04) tenna-d: « *isem-a «tasuntit» twulem i yal tazrawt i d-yekkatn deg yirgazen* »¹, tasleḍt n tsuntit tettnadi yef wamek ara tekkes ddel yef tmeṭṭut, akked usexdem i tt-sexdamen s waṭṭas².

II.2.Amezruy n wezyan asunti

Ameslay mgal tameṭṭut d yiwet n tikti tamaynut, tban-d deg Québec, deg tmurt n *Canada*, anda ddukent kra n tlawin timyura deg yiwet n tmeskant* deg useggas n 1978 di *Ottawa*. Timlilit-a theggat-id yiwet n tnelmadt tasdawant iwumi qqaren « *Patricia Smart* ». Leqdic-a i beggen-d amek id-iban umeslay yef tmeṭṭut deg *Quebec*, d win yennarnan s lemeawna n kra n tlawin yettnadin deg tutlayt tagnizit deg tseddawiyin n tmurt n *Canada* . Maca, tizri-a-nsent tsenned deg uḥric amenzu yer tezriyin n tutlayt tafransist, id-wwint kra n tlawin, deg *Sudu**« *Simoine de Beauvoir*

¹ Anne-Marine D'Aoust «Les approches féministes des Relations Internationales »,2001, sb 04.« l'appellation «féministe» convient pour toute étude ou entreprise de théorisation qui se veut critique du masculinisme».

² Peterson (2001:36 - 45), cité par Anne-MarineD'Aoust, in, <http://politique.uqam.ca/upload/Files/maistris/notes-de-cours/PoP-811-10-approche-Feminist.pdf>, sb 4.

», gar-asant: *Hélène Cixous, Catherine Clément, Béatrice Didier...* Yerna tesfaydi-d deg wayen id-wwin yer yiyennazriyen* imarikaniyen am: *Shoshan Felman, Teresade de Lauretis, Alice Jardine.*

Timlilit n yidelsan n tmura yemgaraden, yesnera azyan n wunti id-wwint tlawin n *Québec*, s wemxaleđ yellan gar tutlayin akked tsekliwin tiyel nawin*³.

II.3.Anekmar asunti

Semman-as akka, mačči imi d amennuy n tlawin yef yizerfan-nsent, ney yef wazal-nsent, maca tettnay ula yef wayen yerzan timetti ⁴.

II.4.Inekmaren i tesseqdac

Amek i neqqden awtem, akk d sebbat igejdanen iten-yeğğan ad ddun d tmeṭṭut, yettbeddil seg nekmar yer wayeđ, ilmend n wemyaru yer wayeđ. Nekkni ad d-nemmeslay yef sin inekmaren i yerzan tazrewt-nney:

II.4.1.Tasuntit talibiralit

Tettuneḥsab d yiwet gar talyiwin timezwura n tezriyin* tisuntiyin, d tin yennernan deg yiseggasen n 1950-1960, tettekkes-d ney tettaagem-d iybula-s* deg tira n kra n yimyura id-yufraren deg tasut tis 17, 18 d 19. Uqbel amussu n tefranin n tlawin, tilawin am *Olympe de Gouge (1745-1793)*, *Mary Wollstonecraft (1759-1797)* akk d *Harriet Taylor Mill (1807-1858)*, sbanent-d tallit-nsent s usuter n yizerfan n tlawin s yisem n leewayeđ tafelsafit talibiralit*.

Tasuntit talibiralit tugi tikti i d-yeqqaren d akken temgarad yef wergaz ama deg uxeddim, deg uxemmem, deg wazal, deg yizerfan, deg tlelli... Tenna-d *Anne-Marie D'Aoust (2001: 05)*: « *tislađ n tsunta tilibiraliyin xedment tagruma n leqdicat yelhan, i d-yettmeslayen yef tmeṭṭut d akken teqqwa,tesea azal tesa tilelli, amsawi deg*

³ Louise Dupré « La critique au féminin », In la recherche littéraire, objets et méthode, collection théorée et littérature, ouvrage collectif S/D de Claude Duchet et Stéphane Vachon, XXZ éditeur Motréale et puv, paris, sb 379-380.

⁴ True (2001: 237), idem, sb 04.

yizerfan, yer timeyzent akked usenqed* »⁵. yer tsuntit talibiralit amsawi yetteeday-d qbel s tukksa n yiæewwiqen i ihermen tilawin akken ur seæunt ara izerfan, akked yimukan n lehkem am yergazen⁶.

Amennuy-nsent diyen yeddawar yef wemsawi n yizerfan, deg wayen yerzan almad (akeccum yer yiherbazen), d unekcum yer tdamsa.

Tasuntit talibiralit tessefhem-d iwacu i ulac atas n tlawin deg tsertit s snat n sebbat:

-Tamenzut: d lxedma, bðan lxedma n yirgazen akked tin n tlawin, yal yiwen yesæ axeddim-is it-yerzan, annect-a yekka-d deg tmetti akk d ttrebga.

-Tis snat: d işuðaf i d-ixedmen tilisa i tlelli* d yizerfan n tlawin deg yiswiren yemgaraden. Aymar n yirgazen yef tlawin walant dagi am lmil n asudan. Yenna-d *Ticekner* (2001: 13): « *Tid yettnayen yef yizerfan n tlawin tilibiraliyin nwant d akken awanek *akk d wezref qnen yer tyessa n uktu* arawsan* iwakken ad taz tmentilt* n tlawin akk d unekcum yer wemeadal n wezref gar tlawin d yirgazen* »⁷.

Amennuy-is agejdan am wakken id-tenna *Anne-Marie D'Aoust* (2001: 06):« *ad meamalen yidsent am wakken i temeamalen d yirgazen* »⁸.

Maca tisuntiyin nniden, ttnayent yef ustehzi n uwanek, deg tlelli n tdamsa*, akked leada tusnant*, akken ad fken azal i tudert akked wayen tuhwağ⁹. Byant ad sbegnent lqima n tmeţţut, zdat n wid i d-yeqqaren d akken argaz d aeqqli, yesæ azal meqquer, d wa id iswi-nsent amezwaru¹⁰.

⁵ Anne-Marie D' Aoust (2001: 05)«Les analyses féministes libérales forment un ensemble de travaux assez cohérents, avec des thématiques rapprochées qui évoquent la femme forte, bourgeoise et rationnelle et qui renvoient au libre choix, à l'égalité de droit, à la rationalité et au contrôle»
». [Http://politique.Uqam.ca/uoload/Files/maistris/notes-de-cours/PoP-8111-10-approche-feminist.pdf](http://politique.Uqam.ca/uoload/Files/maistris/notes-de-cours/PoP-8111-10-approche-feminist.pdf).

⁶ Tichner (2001: 12) cité par Anne-Marie D'Aoust « », 2001, p 5.

⁷ Idem, p 6.« Les féministes libérales croient que l'Etat et le droit correspondent aux structures idéales «neutres» pour assurer l'avancement de la cause des femmes et l'accès a une égalité de droit»

⁸ Idem, p 06. «La revendication principale est d'être traitées comme les hommes».

⁹ Idem, p 06. «Alors que d'autres féministes vont faire valoir les indéquations de l'Etat, du libéralisme économique ou encore de la tradition scientifique pour rendre compte de la vie et des besoins des femmes », 2001 , p 06.

¹⁰Idem, p 04.

Ayen iyer wđent deg wayen yerzan tugdut*, akked d yiswan-nsent igejdanen am wezref deg tefranin, d unekcum-nsent yer tesyent*, annect-a wđent yur-s s umennuy-nsent s yisem n wemsawi¹¹.

Ulama tasuntit talibiralit tessawed yer kra n yeswan-is, maca llan wid ibeeden ney wid iwumi ur tewwid ara am wemsawi deg tcehrit, aseyli n tadist, allal s wacu ur refdent ara s tadist, annect-a ula di tmura n tugdut États-Unis akked Canada¹².

Ihi ad naf tasuntit talibiralit tebya ad d-sebgen d akken tamettut am urgaz, tebya ad ilin izerfan n wergaz id wid n tmettut. Tettwali d akken amgired-a yellan gar-as d urgaz, yekka-d seg lmil asudan.

II.4.2. Tasuntit tangazrit / tamarksit /tanmettilant

D tarrayt tuntit, tettekki-d yef wazal n tmettut, d tin i s-yefkan azal i tmettut, tarrayt-a tlul-d deg useggas n 1970-1980. Tasuntit tangazrit d nettat i ten-tid-ijemeen akk (tamarksit- tanmettilant).

Tasuntit tangazrit: temxallaf d tsuntit talibiralit i yettwalin d akken tanmeqlit gar wergaz d tmettut yekka-d seg lmil asudan*. Tasuntit tangazrit tettmeslay-d yef lexnaq* id-yekkan deg tmetti, i yettwalin d akken d argaz i yesean azal, i yesean rray d udebber ama deg uxxam ney deg tmetti, annect-a dayen yellan si zik, ama deg yidles, deg leewayed,...Annect-a yemxallaf seg wemyaru yer wayed, yal yiwen amek it-yettwali¹³.

Maca tisuntiyin tingazriyin byant ad segzint ugar, aymar* n yergazen yef tlawin deg wařas n temsal am uxeddin-nsent (ad xedment ayen byan nutni), ad tennaf řekmen-tent ula deg tfekka-nsent akked tmusni-nsent (ma yella ad yrent nay xati).

Yer tsuntit tangazrit asadur* n uxnaq n tlawin d asenqed* n yergazen yef ufaris n umahil-nsent, *Hennessy, R. d C.Ingraham* (1997:1-2) nnan-d: « *amahil* n tlawin, aybalu-s amenzu d ajmae n yedrimen (řaselmal),deg yeřricen-a taessast n yigerdan d uceřči-nsen, adawi n yimuđan d yimyaren, tettak-d yiwen seg yiybula igejdanen n*

¹¹ Idem, p 06.

¹² Idem, p 7.

¹³ Idem, p 9.

umahil ameyraq, ideg t-ttekki tmeṭṭut aḥal-aya deg tdamsa »¹⁴. Tikti-ya, argaz ur yebyi ara ad yessexdem tameṭṭut mlih, maca yebya ad isebgen d akken yella wemgired gar-asen. Ma yella kan tefkiḍ tiṭ yer waddaden, ad tafeḍ belli drus n tlawin i yellan deg tayulin yemxallafen anda yebyu yili deg maḍal akk¹⁵.*

Tenna-d Anne-Marine D'Aoust (2001: 10): « yas akken azgen deg tumast n umaḍal d tilawin, tilawin taṭṭafent-d kan 10% deg tcehriyin n umaḍal, ur tessei ara ala 1% deg wayla (seaya- cci) [...]. Axeddim-nsent azal n 2/3 n uxeddim amaḍlan ur yettwaxellaṣ ara, ulama d tilawin i d-ixedmen 50% deg ufares* n tfellaḥt amaḍlan »¹⁶.*

Abeddel deg yiwen n wennar* ama deg yidles, tadamsa, ney deg yiwankanen*..., ur yezmir ara ad yekkes tamḥeqranit ney lexnaq yef tmeṭṭut, acku ilaq ad yili ubeddel deg-sen akk, i wakken ad taweḍ tmeṭṭut yer wayen tebya, ad tesseu azal d wezref am urgaz ama deg uyerbaz, lxedma, tadamsa, akked d yeḥricen nniden.

Taggrayt

Seg wayen akk i d-nebder yettban-ay-d s tbut ayen iyef tettney tmeṭṭut. Deg tagara n yixef-agi, nezmer ad d-nini belli tasuntit d tin yettnayen yef wemsawi gar wergaz d tmeṭṭut deg yeḥricen yemgaraden, teqqar-d dakken d lḥeq n wergaz i dwin n tmeṭṭut, imi tebya ad yili wemsawi deg yizerfan gar-asen, yef waya ad naf gar yiswanis igejdanen i yef tettennay d asehbiber yef ubayur n tlawin deg tmetti, asennerni d usewsee n yizerfan-nsent, am wakken i tt-nayent yef tlelli-nsent, d wezref deg tefranin, d yixeddim, d unekcum yer uyarbaz.

¹⁴ Hennessy, R. et C, Ingraham (dir), (1997:1 et 2), cité par Anne-Marie D'Aoust. In, <https://politique.Uplod/Files/maistris/notes-de-cours/POP-8111-10-approche-feminist.Pdf>. Consulté 22-4-2017.« le travail des femmes continue d'être une source primaire d'accumulation du capital. Nourrir les enfants et prendre soin d'eux, soigner les malades et les personnes âgées et fournir l'un des principes sources de travail salarié bon marché constitue depuis longtemps la contribution des femmes à l'accumulation globale ».

¹⁵ Idem, p 10.

¹⁶ Anne-Marie D'Aoust (2001:10) « Ainsi, bien qu'elles forment la moitié de la population mondiale, les femmes reçoivent seulement 10% des revenus mondiaux et ne possèdent que 1% de la propriété globale [...] Leur travail correspond également au deux tiers du travail mondial non rémunéré, alors que les femmes sont responsables de la culture de 50% de la production agricole mondiale ».

Ixef wis sin

Tizri

Ahric wis sin

Tasledt

Tazwart

Deg uḥric-a wis sin ad neered ad d-nesken tinfaliyin, awalen, tigawin, sumata ayen akk i d-yemmalen amennuy n tmeṭṭut, d wamek i d-tewwi fell-asen tnaḡalt Lynda KUDAC deg wungal-is « Tamacahut taneggarut », tarrayt ara nesseqdec iwakken ad d-nesken aya d tazrawt tanmettit, tasentalant i tikkisin d-nsumer deg wungal-a.

1. Talalit n teqcict

Lynda KUDAC temmeslay-d deg wungal-is « Tamacahut taneggarut », yef wamek i d-tettili tlalit n teqcict deg tmetti taqbaylit, ad naf tanagalt d tin yettnayen yef temsalt-a, imi am wakken i d-nemmeslay deg uḥric amezwaru, timetti-nney d tin yessemgaraden gar weqcic d teqcict. Talalit n teqcict d tin iwumi ur ttaken ara azal, deg wungal-a talalit n Čawri d tin i tmuger yemma-s Xelluḡa s lekruheya, ur tt-tebyi wara, acku mi tella tettinit, tettinit yef temyart-is Cabḡa, i syessarwan lemrar deg tudert-is. Xelluḡa tekreh yelli-s Cabḡa i wumi i tsemma yer temyart-is, tmuger talalit n yelli-s s dɛawi n ccer d tiquceet, annect-a yeskan-d d akken ula d tameṭṭut teḡqer tameṭṭut. Ayen i d-yemmalen aya deg wungal-a, imi i d-teqqar Xelluḡa « *Hahbuh, ḥiribuh, terna yur-i teqruct n deewessu! Ala yir lfal d ccer ara d-tawi yer uxxam-iw! Ay agejdur s ufus, d acu i as-xedmey i Rebbi yeḡda-iyi-d yis-s?* »¹. Ma yella dayen i d-yessebganen tinitin n Xelluḡa yef temyart-is, imi i d-tenna « *Tilawin akk ttinitent deg wagguren imenza yef wučči, tiziḡanin d tmerzuga, yef uzegzaw d uquran, yef wid yesean ššifa d wid icemten, wid yelhan d wid n dir. Nekkini, seg wasmi lliy mezziyey, uqbel ad zewḡey, uqbel ad refdey tadist-agi i ttinitey yef ya n baba yuyalen bessif d tamyart-iw, awer tt-yerḡem, ad yessers Rebbi iysan-is di tmes, texdem deg-i ayen ur yexdim yiwen. Limer ad d-tuyal d lḡegget, ad tt-smureḡsey, ad tt-ččey, ad swey idammen-is, yerna ur ttuzumey ara fell-as takeffart* »². Ayen i d-yessebganen d akken tsemma-yas yer temyart-is, imi i d-as-tenna Xelluḡa i Nna Zaezi lemḡibla n taddart: « *D awezyi ad tt-ttuy, ur temmut ara, ha-tt-an di texxamt-agi, sriḡ rriḡa-s tuḡbirt, tewwi-*

¹ Sb 26.

² Sb 26-27.

tt-id yid-s teqniht-agi, taqerṛuct n deewessu. Ad as-semmiy Čawri yef yisem n lġahennama n temyart-iw yečcan abbay-iw, kellfey-as lġiha n Rebbi »³.

2.Zwaġ n bessif

D ayen ara d yilin s bessif melba lebyi; tameṭṭut tettidir yir tudert imi ur tesei wara azref ad tefren abrid n tudert-is, ney argaz d waniwa ara tidir, d imawlan-is ara s-yextiren dwumi ara tecrek tudert-is. Deg wungal-a tanagalt temmeslay-d yef tegnit-a n zwaġ n bessif, iswi-s akken ad tuyal teqciat ad tesu azref di lxetyar n win ara yuvalen d argaz-is, slebyi-s mačči s bessif, tanagalt tewwi-d atas yef tegnit-a. Annect-ai d ayen yeḍran d Xelluġa izewġen melba lebyi-s imi i d-tenna: «... *ya n baba yuvalen bessif d tamyart-iw...*»⁴, am wakken ara naf Cabħa yelli-s n Xelluġa temmeslay-d yef zwaġ-nni n bessif i d-yellan gar baba-s d yemma-s, acku yal yiwen iħemmel win-nniḍen « *baba akked yemma yas msugin, yal yiwen imal wul-is yer lġiha-nniḍen, yemma tħemmel Lħusin, baba yebya Taseedit, lameena ur zmiren ara ad xalfen leewayed n zik, mzawaġen s uħettem d tmara, ddren deg ukrah, ccwal d yimenyi* »⁵, tamsalt-a n zwaġ n bessif ney mebla cwar, d tin i iħuzan aṭa awadem agejda n wungal-a, iwumi qqaren Cabħa. Tameṭṭut am wakken tettaġad timetti, yakan tayemmat, dya annect-a yessawed-itt ula d nettat ad tħerrem yelli-s deg yizerfan-is, deg wungal-a Xelluġa d tin iħetmen yef yelli-s Cabħa yal tikkelt zwaġ n bessif d tmara. Cabħa d tin i izewġen mertayen s bessif, tanagalt am wakken tebya ad d-tesken amek azref n tmeṭṭut yettwakkes-as syur tameṭṭut-nniḍen, tettwali d akken annect-a ur ilaq ara ad yili, tebya lukan amennyu ad yili syur tameṭṭut, talalt syur tayeḍ, akken ad tili talwit deg tudert-is. Zwaġ amezwaru n Cabħa d win i d-yellan akked Leerbi Bu mendayer mebla ccwar-is, imi i d-as-tenna yemma-s: « *Leerbi Bu mendayer yessuter-ikem-id ad kem-yay, qebley* »⁶, « *ur terġi ara akk d acu ara as-d-iniy, tenfeḍ tawwurt, teffey. Ĥulfay i yiwet n tkurt zḡayef, tberren deg uebbuḍ-iw, tuli-d gar yidmaren-iw almi i tressa di tyersi-w. Kemcey iman-iw, ttruy, almi nebcey aqraġ-iw [...]* Di tuqqna n tiṭ i d-yewwed wass n

³ Sb 27.

⁴ Sb 27.

⁵ Sb 35.

⁶ Sb 114.

lġemea.Ššbah zik iyi-d-tesker yemma s ueggeđ d rregmat akken ad dduy d tislit »⁷, ma yella d zwaġ-is wis sin, d win i d-yellan akked umyar iwumi qqaren Lħaġ Saeid Nnat Rriđa, i tefka yemma-s s bessif, yerna terna yef xemsa n takniwin, ayen i d-yemmalen aya deg wungal-a imi i d-as-tenna yemma-s Xelluġa: « Kemm ! Sel acu ara am-id-iniy, azekka ad tedduđ d tislit!. Segmi ur fhimey acemma, rriy-as s tayect tettwagzem: D ti...s...li...t!? [...] ih, kemm a Ćawri, tuymest ad kem-teħwwes, ncallah! A Taezzugt, nniy-d azekka ad tzawġeđ, yerna ur ħwaġey ad eiwdey i wawal ney ad tesseyređ aqerruy-im, ma ulac azekka ad zzalen fell-am w at taddart! Tfehmed a yir rrasa, a tamcumt n temcumin? »⁸, « Ad tayed argaz-agi, tebyid ney ur tebyid, ma ulac ad jelbey yef yizerman-im, ad gluý s leemer-im! ... »⁹, imi i d-as-tenna Ĥlima tamdakelt n Xelluġa: « Yewweđ-d lmektub-im, ass-agi ad tedduđ yer taddart n Yiyil n usennan, lmeena-s ad tbeddeđ ssqef, ad tuyaleđ d tameđtut n urgaz yemxallafen yef Leerbi Bu mendayer, yerna yerka umazir-is, ur yezri ara d acu yesea »¹⁰, ayen i d-yemmalen d akken tefka-tt yemma-s iwemyar s bessif, imi i d-tenna Cabħa: « Azekka-nni ššbeh, allem n lefjer, dduqsey-d si tnafa terwi. Akken i d-zziy deg wusu, ufiy-d yezzel yer tama-w umyar d tizya n Jeddi. S tmuyli-w d uqemmuc-iw yeggugmen i yefhem mi i t-steqsay: _ Anwa keċċi !? Yecmumeh-iyi-d s cceħa, yerra-yid: _ Anney eerqey-am ? Nekk d argaz-im, Lħaġ Saeid Nnat Rriđa[...] rriy-tt i yizri-iw yef wayen yedran yid-i. Isteqsiyen keblen, tteħdiqiren, yef tikkelt i d-mċuċċaren yer uqerruy-iw bu tlufa: “ Amek almi iyi-tefka yemma i umyar yecban wagi !? [...] Inekk, amek almi ur faqey ara mi fkiy ššura-w i tizya n jeddi !? I umyar-agi iwumi ħemmun wamanis, ur yettsetħi ara, yedmeē di tizya n tefdent-is !? Ayen ara d-yedru yid-i akk wannect-agi !? »¹¹, Cabħa d tin yernan yef xemsa takniwin imi i d-tenna: « A taqsiť yedran yid-i ! Ziyemma, yemma tefka-iyi i umyar bu xemsa n tlawin ! »¹².

Deg tmetti-nney n zik, ulac taqciť i yettextirin win ikkud ara cerkent, tudertnsent, am wakken i d-nebder yakan, maca deg wungal-a ad naf Malħa yelli-s n Xelluġa i tħettem yemma-s ad tezweġ s bessif, dya terwel d win tebya nettat, tanagalt deg

⁷ Sb 114.

⁸ Sb 129.

⁹ Sb 130.

¹⁰ Sb 133-134.

¹¹ Sb 143-144.

¹² Sb 147.

tegnit-a tettnay yef wezref n teqcict, i wakken ad tesɛu lħeq deg lxetyar n win ukkud ara tkemmel tudert-is, tebya ad tessiwed tiyri-s imawlan akken ad fkken aray i yessin-sen, d izen i tmetti iwakken ad yili uzref-a i tmeđtut deg wayen yerzan tagnit-a, ayen i d-yemmalen dakken Malħa terwel d win tħemmel, imi i d-tenna Cabħa: «...*Malika iwumi iyab lħess-is seg wasmi terwel seg uxxam ass n lħenni-is nettat d umeeɛcuq-is Xaled i tesseħrem yemma, segmi i ay-yettili, tebya ad tt-tefk i unexđab d aberrani i tt-id-yusan s ufus* »¹³.

3. Tamyart d teslit

Tanagalt Linda KUDAC deg wungal-is « Tamacahut taneggarut », d tin i d-yewwin yef tegnit-a n temyart d teslit sin wudmawen. Deg tazwara tefka-d udem-is n tidet, dayen yellan deg tilawt, anda tamyart d teslit ur ttemsefhament ara, tamyart d tin iħeqren tislit-is, tessarwa-yas lemrar, imi am wakken nwala deg tmetti-nney warġin temsefham temyart d teslit, zgant ttemkerracent deg wagar-asent. Deg wungal-a Xelluġa d tin iyef tesɛdda temyart-is Cabħa Nat Bannen lbaťel, ayen i d-yemmalen aya deg wungal-a «... *Jeddi yuy lġahennama n yelli-s n ɛemmi-s, Cabħa Nat Bannen i tt-laqaben s Ćawri, i d-yerran iman-is d leħrir sdat-s. Tesɛdda Xelluġa tageswaħt di ttiťuct n tsegnit, tesserzeg-as tudert-is. Terna tɛellem-itt, terra-as tabaqit deg uxxam i mmi-s Rezqi i d-tewwi yer urgaz-is amezwaru, akken ad tt-tewɛu, ad tt-teqqed akken i teqqed yaya Smina iwumi tesečč taweqqit, tenya-tt, segmi i tt-tenkeħ, tettasem si zzin-is, leeqel-is d zzwaġ-is* »¹⁴. Ma yella d tagnit tis snat, ad naf Lynda KUDAC d tin yebyan a d-as-tefk udem-nniđen i wassay-nni yellan gar temyart d teslit-is, temmeslay-d yef temyart i iħemlen tislit-is, imi tessawal i tdukli, i tayri, gar tlawin, tebya a d-ttesiwed tiyri-s, d yizen-is i tlawin, akken ad tekkes teɛdawit yellan gar-asent. Ađris-a akk n Lynda KUDAC, d ameslay yef tmeđtut, tudert-is, izerfan-is,...deg wungal-a Cabħa d tin i tħemmel temyart-is Nna Rbiħa, imi i d-as-tenna: « *Alxir a Cabħa ! Ass-agi sewwey-am-d lmatteb, ečč a yelli, s tezmert-im [...] Cqarrey-kem ad d-tciħwid učči, ad tessedħiđ ur d-teqqared ara* »¹⁵, maca leħmala-agi n Nna Rbiħa d tin n leđil kan, imi tħemmel-itt akken kan ad tawed yer lebyi-s, a d-as-tesɛu dderya, akken ur

¹³ Sb 36.

¹⁴ Sb 35.

¹⁵ Sb 118.

yettmattat ara yisem n twacult-is, tenna-d Cabḥa: « *Nna Rbiḥa ṭhemmel-iyi aḥmal n leēḡil n temyart i teslit-is, yettraḡun ad yeseu mmis dderya akken ur yettmattat ara d amengur, ad terfed aqerruy-is gar yiedawen-is tezra yugar ccah tawayit* »¹⁶, imi i d-as-tenna temyart-is: « *Annay tura kemmini wwiy-kem-id ad telfeḡ am tfunast ? Alxir-iw! A sseēd-iw! Dayagi kan iyi-d-yegran! Deg uxxam n yimawlan-im tectaḡeḡ ayrum aqquran, dagi n tmara ur iyi-nerri, kksey-am cyad, dya kemmini tufiḡ-tt d lmahna. Akk tislatin tijdidin i d-yeddān yid-m, s deffir-m, refdent iēbbaḡ, kemm tēeqreḡ yef yiwen wass, aha tura yer zzher ukḥis, ḡemēey deg-m, nniy-as mezziyēḡ, ad iyi-d-terreḡ tili...!* »¹⁷, Nna Rbiḥa, ulamma tenna-as akk annect-a maca deg tilawt mačči akka itella, imi mačči deg ufus-is imi i d-as-tenna ayenni, ula d Cabḥa ur tumin ara ad tsel annect-nni deg yimi-s, acku d tamyart leali, ayen i d-yeskanayen d akken telha imi i teḡleb smaḥ di Cabḥa « *Ssusmey, ṭṭfey imeslayen-iw d yimeṭṭawen-iw, ttmuquley kan deg-s amek i tbeddel, tecēel, texsi, weḥd-s, tkemmel-iyi-d: ...Twehmed deg-i a Cabḥa? Suref-iyi imi i kem-ččiḡ, tteggidey fella-m, suref-iyi imi kem-ḥerseḡ s yisteḡsiyen, tiririt-nsen tekka di tafat n yitij. Zriy belli Leerbi d aḥaḡiw, ur yesei ara ddunit, d lmuḥal ad yay tameṭṭut ney ad yeseu dderya. Zriy akk annect-agi, lameēna ēddi, ḡemēey deg ubeḥri n uwezyi* »¹⁸.

4. Aḥqar n tmeṭṭut i tmeṭṭut

Deg tmetti-nney, asentel-a dwin yugten s waṭas, imi tin i iweēēan tayeḡ ad tt-teḥqer. Deg wungal-a ad naf inaw-a n leḥqara d win yugten s waṭas, ladya tamḥeqranit n tyemmat i yelli-s, tanagalt d tin yefkan sin wudmawen i tyemmat, udem yelhan, ḥninen, yesseḥbibiren yef dderya-s, ur txeddem ara miḥyaf gar tarwa-s, d udem n tidet i iyeseant tyemmatin sumata, ma yella d udem wis sin, d win n diri, anda tayemmat txeddem miḥyaf ney amḡired gar warraw-is. Tanagalt tessawal i tlawin akken ad yekkes wannect-a gar-asent, akken ad xedment abrid i iweqmen i tudert-nsent, akken ad aḡent yer sdat. Xelluḡa d tin ixedmen lemgirda gar snat yessi-s, Ṭawes akked tmeḡbunt Cabḥa iyerwan agesar d usawen, imi Ṭawes d tin ṭhemmel s waṭas, ma yella d Cabḥa amer tettaf ur tt-tettwali ara akk. Ayen i d-yemmalen d akken Čawri d tin

¹⁶ Sb 118.

¹⁷ Sb 119.

¹⁸ Sb 119.

teħqer, imi i d-tenna Cabħa: « *Leemer ur d-cfiy i yiman-iw tella yer tama-w, tħewwa-yi yer-s, tesdur-iyi s wul-is, tefka-yi ad ttd̄ey seg uyefki n yidmaren-is, tezzuzen-iyi deg yirrebi-s, tceċen iman-is fell-i, tbudd-iyi talqimt irebħen ney cwit̄ n ucmumeh̄ d ubruy n wawal ziden. Leħnana akk i yi-tekkes, tessureg-itt melba cceħa i weltma Tawes i d-bubbey, tezga yer tama-s, terya fell-as, tessaez-itt, tetteċdu-as di lebyi, ħas nniġ n lebyi-s* »¹⁹, « *temzi-inu s̄edday-tt di ccwal d rriya. Zzay fell-i, ad d-iniy belli yemma ur iyi-tħemmel ara, lameena d tidet, ur iyi-teħsib ara d yelli-s, tettwali-iyi d taedawt-is, teħseb-iyi s ddaw n zzayla, tezga tħeqqer-iyi tekkat-iyi, tessusuf-iyi, tettlaqab-iyi, tetyunzu-yi. Mi ara iyi-tettef gar yifassen-is, ur iyi-tettserrih̄ ara alamma tenya-yi, tewwi-yi leemer-iw, terra-yi d tazegzawt am nnila [...] Uread yettyar yiqcer n tyita ieeddan, ad d-yali yiqcer yewwa, yettextex, ad d-yennulfu lgerħ d ajdid yetterdiqen d rreħel aberkan yesluyen akk tudert-iw* »²⁰, imi i d-as-tenna yemma-s: « *Awer tawdeđ a Ćawri, a cmata icemten! Awer teskeđ imyi am kemm am tezyiwin-im! A tuzligt n yiđarren, awer kem-id-yaf wass anda ara trefdeđ s̄sut-im fell-i! Tiqqit̄ ad kem-teqdu! Nn̄ey-kem d asfel yef uqerruy-iw, a taeggunt! Seg wasmi i kem-seiy i d ccum deg uxxam, ur rbiħey fell-am! Ad kem-iquc Rebbi, ncallah!* »²¹, « *Amarzeg n weltma-m! tħemmel-it yemma-m, akken i as-yehwa ad as-texdem, yerna ur trefu ara fell-as, ħas ad taker tacriħt si tuggi. Maċċi am kemmini, ħaħnih fella-m, teqqersed-d seg yigenni!* »²², imi i d-tenna diyen Cabħa: « *Grey tamawt i kra n yimawlan banen ttmsefhamen gar-asen, ħerqen yef warraw-nsen, ħemlen-ten, ħerzen-ten, teddun-asen di lebyi. Tayemmat tbubb yelli-s yef uerur-is, ababat yerfed mmi-s gar yifassen-is, [...] Amarzeg-nsen! Maċċi am nekkini, ala nekk i yellan di taddart-nney ur d-clieen ara seg-s yimawlan-is, yemma ur iyi-tħemmel ara, baba, ula d yiwen n wass ur d-yesteqsa fell-i ma ddrey, ma sselqafey ney mmutey* »²³. Tignatin-a n tmuhqranit temmeslay-d fell-as atas tnaġalt deg wungal-a²⁴. Ayeen i d-yemmalen leħmala n tyemmat Xelluġa i yelli-s Tawes, imi i d-as-tenna: « *Ayyi, lluzey, byiy ad ċċey! Tenna-d Cabħa: _ Akken i as-tesla yemma, tserreħ i llaffeā-nni taweħcit m sebaa n wudmawen, s lweeran-is,*

¹⁹ Sb 36.

²⁰Sb 41.

²¹ Sb 42-43.

²² Sb 44.

²³ Sb 64.

²⁴ Sb 64-65-66-67-70-71-77-80.

tiyitwin-is, tisuusaf-is, anexzur-is, tubbya-s d ulaqeb-is, tessureg-iten-id felli d tirgin i neddhen d ccwami i yi-zgezwen, i yi-isfuħen am yir lġifa, tezger yer tyemmat yesəan yiwen n wudem, izad, yettquddur d lehmal. Thewwa yelli-s taəzizt yer yidmaren-is, tessuden-itt, teslufu-as i tqerṛuct-is. S ššut ħnin i as-tenna: _Telluz Tuṭtu-inu, tamazuzt-iw, ccuq-iw? Tura ad d-xebbley seksu, ad nečč nekk d tbaħan-iw, Tebbaħ yelli...»²⁵, imi i d-tenna Cabħa: « Deg ubrid yer ssuq ttfey adellaə d ilem, tabaəey-tent kan s deffir. Yemma tessekcam afus-is yer yiciwi-s yeddufsen si tqaqatin d tleqqaqin [...] Tessawađ kan i yelli-s d yiman-is, segdayent di lerbah am sselbahat amzun akken ur lliy ara »²⁶, « Ur ttagad a tabaħant-iw Tuṭtu, azekka ad zrey ccix-im, ad as-əegney ur yetteawad ara ad kem-yewwet. Yesru-kem umcum? Ad as-d-yefk Rebbi lfeəl-is, tiyita ad t-tewwet, ad t-tezleg, ad teglu s tedfert-is, ncallah! Ur ttru ara a taəzizt-iw. Yas! Ur qebley ara win ara yewwten ney win ara yesnuynin Tuṭtu-inu, mummu n tiṭ-iw. Hbes tura imeṭṭi a tamcict-iw, teskecmeđ afus-im deg yiciwi-w. Ger-itent yer yimi-m, zidit, rrrnu, zriy ad kem-əəġbent »²⁷. Deg wungal-a atas n tenfatiyin i d-yessebganen tagnit-a²⁸.

Deg wungal-a, ad naf d iyersiwen i yeħninen yef Xelluġa, yemma-s n Cabħa, imi iyersiwen-a d wid yefkan iwellihen i Cabħa akken ad tettkel yef yima-is, akken ur tettraġu ara win ara s yefken taleqqimt iwakken ad tekkes laż, ayen i d-yemmalen aya, ad naf afrux n sibus yenna-as: « “Wali-ti-d, yas mectuħay, ttekley yef yiman-iw, sei y læec deg ugama! Yerna, ttaddamey-d lqut weħdi, ur ttrayuy ara win ara yi-d-yessasen ayen ara grey yer yimi-w. Xdem am nekkini, tettekled yef yiman-im! »²⁹, am wakken ara naf ula d tawekka d tin i tt-iwelhen, ney ahat d tin i yebyan ad t-id-tesfaq ney ad-as-tefk tabyest, imi i d-as-tenna: « “Wali-d tawekka iyi-yecban, yas ur wwıdey ara annect n tdadect-im tamectuħt, maca ur ttekley yef yiwen, ssisiney-d lqut s yiman-iw! Acu i kem-yetṭfen ad txedmeđ am nekkini? Ur tettu ara, agama yewsee lxir-is!” »³⁰.

²⁵ Sb 43.

²⁶ Sb 65.

²⁷ Sb 81.

²⁸ Sb 65-68-70-71.

²⁹ Sb 66 .

³⁰ Sb 67.

5. Anekcum n teqcict yer uyerbaz

zik, ur ttağğan ara taqcict ad truħ yer uyerbaz akken ad telmed, maca timetti-nney n tura ad tt-naf d tin yefkan tilelli i teqcict akken ad telmed, ad ternu tamussni. Tanagalt tettnay akken ad telmed tmmeṭṭut, tebya ad d-tini dakken ula d tamṭṭut tesεa azref deg tmusni d usnerni n wallay-is. Ungal-a d win i d-yettmeslayen yef uselmed deg tallit-a tamirant. Xelluğa d tin yegren yelli-s εzizen fell-as Ṭawes akken ad telmed, ma yella d Cabħa tger-itt akken kan a d-as-tuyal tawalit (lmendad) i weltma-s Ṭawes, maca deg tagara Xelluğa d tin i d-iħebsen yessi-s deg uyerbaz, imi ffyent-as tirga mxalfa, acku yelli-s Ṭawes d tin ur neħric ara, dya tegla ula s Cabħa iqefzen s waṭas, ayen i d-yemmalen d akken kecmnt yer uyerbaz, imi i d-tenna Cabħa: « *Ass n unekcum-inu sayerbaz yeqqed allay-iw, d awezyi ad yenneslax ney ad yeqcer seg wayla i d-ṭherr ccfawa-inu, imi deg-s yella wayen yessefraħen d wayen yesseqraħen* »³¹, imi i d-as-tenna Xelluğa i yelli-s Ṭawes « *Dayen a yelli, tura ara testafud, newweđ-d yer uyerbaz* »³², ma yella d ayen i d-yessebganen d akken Xelluğa tger Cabħa yer uyerbaz akken kan a d-as-tuyal s lmendad i Ṭawes, imi i d-as-tenna yemma-s: « *A Ćawri, skecmey-kem yer uyerbaz akken ad teassed Ṭawes, ad d-tneħleđ fell-as ma yella yewwet-itt ney yehqer-itt walbeəd. Cqarrey-kem ad testehziđ deg-s! Ad d-teccekti fell-am, ad sekfey idammen-im! Tfehmed ney ala?* »³³, ayen i d-yemmalen d akken Cabħa d tin iqefzen s waṭas deg uyerbaz, imi i d as-d-yenna uselmad-is i yemma-s: « *Annay ur tezriđ ara belli Cabħa d leğeb, tezwer almi i as-izad lħal, d nettat i d tamezwarut yur-i* »³⁴, imi i d as-d-yenna yimdebber n uyerbaz: « *Ad yerħem Rebbi taεebbuṭ i kem-id-yesεan! D kemmi i d tamezwarut di tneyrit-inem deg uyerbaz-nney d yiyerbazen n tuddar nniđen. Iselmaden-im gan-am tamawt ṭherceđ aṭas, tεeddađ i wid yeqqaren yid-m d wid i kem-yugaren. Yef wannect-agi i nxemmem ad am-njelleb taneyrit qabel di lehna* »³⁵, ma yella d ayen i d-yemmalen d akken Xelluğa d tin i tent-id-yestaxren deg uyerbaz, am tin iħercen am tin ur neħric ara, imi i d-tenna Cabħa: «... *Asmi i d-tussa yemma ad tzer imdebber n uyerbaz i icegeen yer-s akken ad*

³¹ Sb 77.

³² Sb 61.

³³ Sb 77.

³⁴ Sb 82.

³⁵ Sb 85.

tt-ixebber belli nwan netta d yiselmaden ad iyi-jelben taneyrit tis xemsa yer tis setta [...] deg umur n Ʀawes i d-işekkren tawwurt n uyerbaz, ad teiwed i useggas. Imiren yemma tessusem, ulac d acu i as-tenna, akken i newwed yer uxxam, tecceel times deg yiqraben-ntey, tesseedel-ay nekk d Ʀawes s yiwen n wawal: “ Seg uzekka, i snat yid-kent, ulac tuyalin yer uyerbaz! »³⁶.

Deg wungal-a tameđtut d tin yettnayen iman-is iwakken ad tessiwed yer yiswan-is. Cabħa, ulama teşaxer-itt-id yemma-s deg uyerbaz, maca ad tt-naf d tin yettnayen akken ad telmed, ur teqđie ara layas d usirem, ulama d tin i d-imugren uguren d yieewwiqen deg ubrid-is, maca ur tefcil ara tkemmel amecwar-is, imi deg tagara ad tt-naf d tin i yuyalen d tamussnawt tameqqrant, i yettwasnen, ħemlen-tt akk medden. Tanagalt d tin yebyan ad d-tessiwed izen i tlawin, akken ad kemlent imecwaren-nsent, akken ad awđent yer yiswan-nsent, ad ađent yer sdat, ulama llan wuguren i d-ttmagarent deg ubrid-nsent, ayen i d-yemmalen d akken Cabħa ulama tessēħbes-itt-id yemma-s deg uyerbaz, maca tettkemmil almad d unadi yef tmusni, imi i d-as-tenna i temdakelt-is n uyerbaz: « *ctaqey-kem, ctaqey ayerbaz [...] Awin yeqqnen allen-is dqiqa ad d-yef iman-is deg uyerbaz* »³⁷, imi i d-as-tenna temdakelt-is Đawiya: « *Ad am-d-ttawiy idlisen d tezmamin [...] yer lemqam n Ccix Sliman Bu tekkazt [...] Ayen akk ara am-d-yawi Baba, ad am tyeffer s ddaw n rredla, s ufella n usenduq n Ccix Sliman Bu tekkazt, si lđiha n uqerruy-is. Đemney-kem, ulac win ara ten-yafen, imi ulac win izemren ad iqelleb s ddaw n rredla, ad yaggad ad yawi daewessu* »³⁸, imi i truħ ad d-tawi ayen i as-d-teğġa temdakelt-is Đawiya « *nuday rredla-nni tazegzawt si lđiha n uqerruy n usenduq n Ccix Sliman Bu tekkazt, teđher-iyi s ddaw-as tcekkart d taberkant [...] Mmyey yef tcekkart-nni, wwiyy-tt-id yid-i yer deffir n lemqam. Akken i tt-lliy, yeffey-iyi leşqel, ewqey d acu ara waliy, ara ddmeş, ara şrey* »³⁹, « *Aħulfu-nni n lferħ si i ħulfay mi i ufiş tacekkart-nni i irefden tawaract n tmusni [...] akken ad kemley leqraya iyef cewđey* »⁴⁰, Cabħa ula d asmi i tuşal d tameđtut tameqrant, mazal-itt tebya ad telmed, ad tissin tira akken ad taru, imi i d-tenna « *Awi iyi-d-yerran zemrey*

³⁶ Sb 88.

³⁷ Sb 94.

³⁸ Sb 107.

³⁹ Sb 126-127.

⁴⁰ Sb 128.

ad uyaley yer uyerbaz akken ad issiney ad yrey, ad aruy [...] Yenna-as Dda Smaeil: “ _Tezriđ a yelli, yas amdan yettfat-it yiman-is, maca tamusni ur tettfat ara, awi-d kan win ara tt-yefrun d rray-is “ [...] Inteq-d Yidir Nat Talsa: “ _Lebyi akk i d sseh, teseiđ-t eđđ-it fell-i! [...] S lferħ izziy yer Yidir, seqsay-t: _ Melmi ara bduy almad yer-k? »⁴¹, « thar melmi ara yali wass akken ad zrey Yidir, ad lemdey yer uselmad-inu ajdid »⁴², « Tura ad nebdu s tiffinay, d tira, taqburt n lejdud-nney imaziyen, syin ad nuyal yer tira, tajdiđt n tmaziyt s yisekkilen n tlatinit »⁴³. Cabħa s tebyest-is, d umennuy-is, tuyal d tamusnawt tameqqrant i yernana azal i tsekla am wakken i d-tenna Massa Kahina Tilelli: «...S lferħ ameqqran ara d-awiy asarag yef yiwet gar tid yernan azal i tsekla-nney tamaziyt. Ulamma yiwet yecban tamedyazt, tacennayt, tamarut, tamussnawt-nney tameqrant, Nna Cabħa Nat Bannen s yisem-is aħeqqani, d yisem Ccabħa i as-tefka temdakelt-is, Tazeđđigt Nat Uwali... »⁴⁴.

6. Azal n tmeđtut

Deg tmetti-nney, ad naf ur as-fkan ara azal i tmeđtut, am wakken i d-as-fkan azal i wergaz, ur tsei ara amkan ney ray ney awal deg tmetti. Lynada KUDAC d yiwet gar tlawin yettnayen akken ad tekseb ney ad tesu tmeđtut azal, am nettat am urgaz, ama deg tmetti ney deg tayulin yemgaraden. Deg wungal-a tanagalt tewwid awal yef tegnitt-a, imi i d-tefka rray-is yiwet n tmeđtut, yef yiwet n temsalt i ten-iceyben, maca yiwen wergaz d win ur s-ngi ara azal, ayen i d-yemmalen aya deg wungal-a « *Tnteq-d yiwet n tmeđtut m twenza n tafat, imi i d-as-tenna i yiwen: _ Yenser-ak-d wawal annect ilat, imdanen s temmaet i ttnadin yef tafat, kečč tebyiđ ad ay-tawiđ yer tlam! Annay tettud d acu ixelšen wid i ay-yezwaren akken ad yesseqeed yiđij iman-is? Dya yenna-as-d: _ A tinnat, ur ssekcem ara iman-im di timkecmin! Xđant-kem temsal n yirgazen! Terra-as-d: Yah! Yexđa-iyi cyel? D tagi iwumi qqaren tidderyelt yekkan di tidderyelt! Yenna-as-d wergaz-nni: _ Hđer ney qqim, leđdur-im ur sein ara tamezzuyt ara ten-isekfen! ... »⁴⁵. Deg wungal-a mačči ala irgazen ur nefki ara azal i tmeđtut, ney i wawal-is, maca ad naf ula d tmeđtut d tin ur as-nefki ara azal, imi*

⁴¹ Sb 274-275.

⁴² Sb 275.

⁴³ Sb 276.

⁴⁴ Sb 295.

⁴⁵ Sb 56.

Xelluđa d tin ur nefkin ara azal i yelli-s Cabħa, akken ad temmeslay yef yiman-is, ney ad d-tefk aray-is, ayen i d-yemmalen annect-a imi i d-tenna Cabħa: « *awal ur yezmir ad iyi-d-yali!?* »⁴⁶, imi i d-as-tenna yemma-s Xelluđa: « *Tıf imi-m dinna! Yiwet n teyyult i kem-yecban, tessan ad d-tini daselmad i tt-yewten. Anwa i am-d-yennan aħal ssaea akken ad ad-d-tiniđ s uqemmuc-im uzlig, ha-tt-an d lweħda! Mi am-sliy ney mi kem-walay ad d-meuqquy. Tıxer gar wallen-iw, ur kem-ttwaliy ara, ma ulac tura ara d-ferdey yis-m taqaet!* »⁴⁷, « *Susem, zzem aqemmuc-im dinna a ccmata i cemten! Ur ħwağey ara ad sley i yixerrien-im* »⁴⁸, imi i d-tenna Cabħa: « *ur seiy ara lħeqq ad meslayey deg uxxam yef wulac, yef yigemmad yelhan d warazen i d-ttawiy, ney ad d-bedrey tiyawsiwin i tteħwiğiy i uselmed* »⁴⁹.

Deg tmetti-nney, ala irgazen i yettruħun yer ssuq, ma yelle d tamrttut d leib ney d lear ad truħ, acku ma yela truħ yer ssuq am wakken tekkes leqder d lħerma yef yirgazen, tanagalt d tin i d-yewwin awal yef yinaw-a, imi tebya ad teseu azref tmettut am urgaz, tebya ad yili wemsawi gar urgaz d tmettut deg yihricen yemgaraden. Deg wungal-a Xelluđa d tin i ruħen yer ssuq n yirgazen, ayen i d-yeskanayen d akken ala irgazen i yettruħun yer ssuq imi i d-tenna Cabħa: « *Mi newwed yer ssuq walay ayen di ġin-iw ur twalay, mkul lxir yrtnuz, ala lmut i ulac. Sewqen deg-s yergazen s ttaqa, tumezt n temyarın cabent* »⁵⁰, « *Kra n yimsewqen ttsawamen, ttayen. Ma d wiyad ttfen idellaen d ilmawen, cetkayen yef walluy n leswam d leyla, tteawaden i yimeslayen: “Mačči d yiwet! Ylayet temeict! Ur neqđie ara! Mačči d liħala tagi! “. Kra sqerdicen awal yef wařas n temsal ur tent-fhimey ara. Ma d wiyad ggaren izeđwan di ssuq, ttektilin di tyemmar-is, tteawaden tamuylı i yemma yekksen lħerma fell-asen, tezger melba akukru tilisa n ssuq n yirgazen d yibabaten-nsen* »⁵¹, imi i d-as-tenna Xelluđa i yelli-s Cabħa: « *Cceef, a taegurt n teejgurin, anay mazal-ikem di teelğet? Ad kem-yerfee Rebbi! Rriba ad kem-tawi, ncallah! Tcemteđ-iyi sdat n medden! Yerna, anda? Di ssuq n yirgazen! D ayagi i ixussen! ...* »⁵². Deg tenfaliyin-a, Lynda KUDAC d tin

⁴⁶ Sb 36.

⁴⁷ Sb 80.

⁴⁸ Sb 84.

⁴⁹ Sb 88.

⁵⁰ Sb 68.

⁵¹ Sb 69.

⁵² Sb 70.

yettnayen akken ad-teseu tamettut azref ad tekcem yer ssuq akked yimukan nniđen am nettat am wergaz.

7.Lwert n tmettut

Deg tmetti-nney, tamettut d tin ur nesei ara lħeq ney azref di lwert, deg uxxam n yimawlan-is, ama d idrimen ney d tigemmi (akal, axxam, ...). Lynda KUDAC, d tin i yebyan ad ay-d-tesken amennuy-is deg wayen yerzan lwert n teqcict, ama tella deg uxxam-nsen ney deg uxxam n wergaz-is, i wakken ad teseu lħeq deg lwert n baba-s, am nettat am wayetma-s, d lħeq n weqcic i d lħeq n teqcict, tebya ad yili wemsawi di lwert. Deg wungal-a ababt d win iedlen gar warraw-is, ama d tiqcicin ney d arrac, assmi i yebda lwert-is. Maca arraw-is d wid i d-yefyen mgal baba-tsen, ur byin ara imi i asent-yefka i teqcicin lħeq-nsent yerna yesseedel-iten, ama d tid i zewgen ney d tid yellan deg uxxam n baba-tsent, ayen i d-yemmalen aya deg wungal-a imi i d-tenna Dawiya tamdakelt n Cabħa: « ...Segmi ur yebni ara Jeddi yef tyita yecban tinna, yekker yessenz aqenar n tferkiwin, tihuna d yixxamen i yekseb. Idrimen-nni akk i d-yejmeε, yefreq-iten yef eεcra n yihricen meadalen, ur mxallafen ara lukan s duru. Yesnejmaε-d arraw-is di tesa yid-sen, rebea n tullas s yixxamen-nsent, xalti Wezna, mazal ur d-yewwid ara lmektub-is, d tlata n warrac zewgen, ma d wis rebea iellem-itt kan, mazal ur d-teddi ara. Yal yiwen, yefka-as amur-is s afus-is, ma yella d amur wis eεcra, yebda-t yef sin n yihricen : aħric amezwaru d amectuh, yeğga-t i yiman-is, ad yemmager yis-s ussan i as-d-yeggran, ma d aħric wis sin d ameqqran, yefreq-it yef yigellilen,...»⁵³, ma yella d ayen i d-yemmalen d akken arrac ur byin ara imi i tenyessedel d teqcicin, tenna-d Dawiya: « Lameena, arrac akken i walan belli amur-nsen yeedel d umur n tullas, ur asen-yehwi ara, zeefen. Dda Qada, xali ameqqran, yenteq yer Jeddi : “A Baba, ad ak-yesseyzef Rebbi di lemer-ik! Yelha mi ay-tferqed trika-inek uqbel ad temted, ad ak-yeefu Rebbi yef rray-agi yelhan. Maca, yella wayen i ay-iceṭnen, ur t-neqbil ara nekkni s warrac, ilaq ad ak-t-id-nini. Tezriđ ama d ddin, lqanun n tmurt d lqanun n taddart, ur ttaken ara lħeqq i teqcict akken ad tewret annect ara yewret urgaz, tettsah-itt-id kan tis tlata ney s ddaw. Nekkni s warrac yef wayen i nettwali txulfeđ leryuy-agi, teseedleđ-ay nekkeni d tullas izewgen, d tin ara izewgen

⁵³ Sb 95.

yiwen wass, lmeena-s d iberraniyen ara k-werten, iḍulan-ik ad tt-ččen tseqqa melba ma eettben, ma yeḡḡa-asen-tt-id baba-tsen ney jeddi-tsen »⁵⁴, imi i d-as-yenna mmi-s nniḍen: « Ala, d awezyi, tagi ur tt-iqebbel ara leeqel! Amek tullas ad awint annect ara ddmn warrac? Ihi, limmer ad tuyal yer tin n ssaḥ, tullas ur ttaddament ara ula d abruy, zewḡent, ad tent-ihnni Rebbi deg yixxamen-nsent, seant irgazen ara ixedmen fell-asant »⁵⁵, ayen i d-yessebganen d akken baba-tsen dwin ur yessemgarden ara gar warraw-is, imi i d-yenna: « Ma yella tuyal yer leqwanen-agi i d-tbedred, i tlata yid-sen ad iyi-fken lḥeqq, imi s lebyi-w i ddmey rray-agi, yerna ur ḍurrey ulu d yiwen seg-wen, ir xdimey ara rriya gar-awen, yur-i ayen yettallas uqcic i tettallas teqcict, teffey axxam ney uread »⁵⁶, « Si zik i tt-gezmey d rray-iw, amur n tullas ad yeedel d umur n warrac, euhdey yemma, ad tt-yerḥem Rebbi, i ay-d-yessekkren s lhif segmi atmaten-is sekfen akk rreḗq n baba-tsen, ḡḡan-as-d tiqeclalin seg ubeḥri akiwan. Tura, win ur yeēḡib ara lḥal seg-wen, ad isemmeh deg wayla-ines, ad t-ferqey yef wid yectaḡen ad sriḥen ula d tibṣelt yerkan »⁵⁷.

8. Tamyart

Timetti-nney n zik,d tin ur nefki ara azal i tmeṭṭut, ama deg uxxam ney berra, ad tt-naf ur tesēi ara ni awal ni aray, maca deg wungal-a, ad naf tamyart d tin yesēan awal, yettrayen deg uxxam, d tin yettcawar wergaz-is, ad tt-naf mačči ala deg uxxam i deg yettēeddi wawal-is, maca ula deg berra, deg tejmaēt tferru timsal n taddart maca s tufra, tanagalt temmeslay-d yef tēgnitt-a, imi tebya ad tini d akken d tameṭṭut i delsas n wexxam am wakken qqaren zik-nni di lemtel “ axxam meblła tameṭṭut, am lebḥer meblła lḥu “, tanagalt tettnay akken ad d-sbin azal i tesēa tmeṭṭut, i wid ur nessin ara azal-is, ayen id yeskanayen aya, imi id as-d-ṥekkku i Cabḥa temdakelt-is Ḍaweya yef jidda-s, tenna-as: « tella tsehḥa, trehḥa, awal d awal-is, rray d rray-is »⁵⁸, imi i d-tenna Cabḥa: « Nna Sekkura, d nettat i d lsas n uxxam, limmer ad texḍu i rray d uḍebber, ad trab twacult n Lḥaḡ, ad tuyal d ulac yessenququl ubeḥri ilem. Tezmer-

⁵⁴ Sb 95.

⁵⁵ Sb 96.

⁵⁶ Sb 95.

⁵⁷ Sb 96.

⁵⁸ Sb 95.

asent irkelli i temsal, ladya tin n cyel »⁵⁹, ma yella d ayen i d-yemmalen d akken d tin yettcawar wergaz-is, arnu yer-s tferru timsal deg tejmaet « Mi ara d-teđru tedyant ur as-d-ufin ara ixef-is, ad yedleb Lħađ cwit n lweqt, ad tt-yessiz yer Lđemea i d i-teddun. Mi i d-yewweđ yer uxxam, ad yexdem am yimddukal-is, ad iciweř s tuffra Nna Sekkura ara d-iđebren fell-as řray iwulmen. Asmi ara d-yawed wass-nni n unejmeε, ad yettmeslay yef tifrat-nni i as-d-tefka tmettut-is amzun ines »⁶⁰, ayen i d-yemmalen d akken d nettat i yettrayen deg uxxam, imi i d-tenna Cabħa: « Nna Sekkura terzen, tesεa taqbaylit d yidmaren, nettqadar-itt irkelli seg umecħuħ alamma d ameqran. Tezga tcudd yer tesfifin-is ameqqun n tsura i tetteř s tnelli, tettbellie yis-sent atas n tewwura, gar-asent tin n ufrag d texxamt n řray »⁶¹.

9. Tanuđt

Sumata tinuđin d tid ur neđdil ara, ala taedawit d tismen i yellan gar-asent, tanagalt d tin i d-yewwin yef tegnit-a, yef wassay yellan gar tnuđin, d tin id-yefkan udem n tidett i yellan gar-asent, maca iswi-s ney amennuy-is ad tekkes taedawit-nni akk d tismen-nni d leħsed-nni i yellan gar-asent. Deg wungal-a ad naf assay yellan gar-asent d win n teedawit d tismen, ladya gar Nna Rbiħa tamıart n Cabħa akk d tnuđin-is, yef dderya, tin yesεan aqcic d tin ur nesεi ara, ayen id-yemmalen aya, imi i d-as-tenna Nna Rbiħa i teslit-is Cabħa « *tanuđt-iw Tasaedit yerna ħur-s ueqcic, ha-tt-an ters-as i weslilew i nneqma-inu!* »⁶², « *tislit n tnuđ-iw inna tamcumt, asmi i ttettinit seg uclax, tceggae arrac imecħaħ, ad as-d-kksen zıřruc s ufella n ssqef!* »⁶³, « *twalađ, ur seię ara zzhar, tinuđin-iw akken ma llant seant arraw n warraw-nsent* »⁶⁴, « *tinuđin-iw i xemsa yid-sent seant arrac d tırrac, taneggarut deg-sent turew ktar n tlata n warrac, da nutenti, s uctuter id-keffunt awal sdat-i, teddunt-iyi d inneqma imi seię kan tullas i d-yembabben ta s deffir n ta* »⁶⁵.

⁵⁹ Sb 155.

⁶⁰ Sb 157-158.

⁶¹ Sb 158.

⁶² Sb 118.

⁶³ Sb 118.

⁶⁴ Sb 119.

⁶⁵ Sb 119-120.

10. Takna

Deg tmetti taqbaylit s umata, takna ur d-temmezg ara d takna-s, zgant d tiedawin. Imi ulac tameđtut ara iqeblen akken ad yernu urgaz-is tameđtut nniđen fell-as, maca ad naf deg wungal-a «tamacahut taneggarut» Linda KUDAC d tin i d-as-yefkan udem nniđen yef win yellan deg tilawt. Cbaħa akked Nna Sekkura d takniwin, maca am wakken d tayetmatin ney am yemma-s d yelli-s, imi Nna Sekkura d tin iħemlen Cabħa, ur tt-teħsib ara akk d takna-s, ayen id-yeskanayen annect-a deg wungal-a, imi i d-tenna Cabħa « *ala tameđtut-nni tameqrant yersen yef lxatar-iw, id-yebran i uslilew d aźayan, d uħzin. Tenna-yi: taxxamt tasaedit a yelli-s n lašel! Aha tura ur ttru ara, sfed imetđawen-im!* »⁶⁶, « *segmi i iyadađ Nna Sekkura s leeqel kan iyi-d-tenbec s yiwen usteqsi d amecđuħ. S tufya n leeqel i as-d-smarey akk tudert-iw [...]. Nna Sekkura tewhem deg wayen tesla, gezmey tasa-s, teđđa allen-is i d- yebran i yimeđtawen, tesfed-iyi icercuren i d-iħemlen seg wallen-iw. S leħnana iyi-tsebbber: _aha tura a yelli, ur ttru ara, ayen yeđran yeđra, wagi dayen jerdent lmalayek yef unyir n umdan uqbel ad d-ilal* »⁶⁷, imi id-as-tenna dayen Nna sekkura « *...euhdey-kem, euhdey rebbi, ar d-iliy am yemma-m, ulac d acu ara kem-ixassen, ulac d acu ara kem-yayen dagi! Aha, kker a yelli ad tbedleđ usu-m d leħwayeđ-im, simal ara m-d-awiy lqahwa s teyrifin ħmant d ukanaf i idehnen s zzit d tament, ad kem-id-yuyal řruħ!* »⁶⁸, « *Nna Sekkura yefka-tt-id Rebbi yef wul-iw, ad as-tiniđ jelbey-as-d si tiť-is themmel-iyi amzun d yelli-s. Tetťef deg wawal-is, tesseħbibir fell-i. Aħal n yiberdan i d-tekker fell-i, iyi-tesukkes* »⁶⁹, Nna Sekkura ula mi tehlek Cabħa tuyal-as selmendam, imi i d-as-tenna i urgaz-is « *A lħađ, muqel anwa ara tceggēed seg warrac ad d-yawi Sliman amejjay i Cabħa, ha-tt-an ssura-s terya, ƣas sseww fell-as ayrum!* »⁷⁰, imi i d-tenna dayen Cabħa « *Tlata n wussan iyi-tetťef tawla taqecqact deg wusu, limer mačči d Nna Sekkura i ibedden yur-i s ddwawi n leqbayel, tilli eddan yiđarren-iw* »⁷¹, « *uƣey-as awal i Nna Sekkura iyi-*

⁶⁶ Sb 114.

⁶⁷ Sb 148.

⁶⁸ Sb 148.

⁶⁹ Sb 159.

⁷⁰ Sb 160.

⁷¹ Sb 160.

iggulen ad lsey taqendurt tajdiđt iwakken ad qabley leewacer s lfal yelhan»⁷², tinfaliyin id yessebganen asentel-a⁷³.

11.Lqabla

D tin yettqabalen tametđut mi ara d-terbu, zik-nni deg tmetti taqbaylit, ney ula d timettiwin-nniđen, ulac ttawilat ney sbitarat s tuget, ney ƣas llan kra maca ulac ttawil amek ara truđ tmetđut akken ad d-terbu.ƣef waya ad naf leqbayel d wid yettdawin s teħcicin, tilawin rebbunt-d deg yixxamen, d timƣarin yessnen i tent-yettqabalen, tanagalt d tin i d-yemeslayen ƣef lqibla, tebya ad-tessken d akken tametđut taqbaylit d tin yesean adeg ney azal deg tmetti, maca timetti-nney d tin ur sengi ara azal. Deg wungal-a llant snat n lqiblat, « *Nna Zaēzi, lqibla n taddart*»⁷⁴, d tin i iqublen Xelluđa « *ƣas tewhem deg-s, tetteawad-as tamuyli maca tessuter deg-s, ad texzu cciđan, ad tettef di sidi Rebbi[...]*Akken iyi-tegzem *Nna Zaēzi timiđ, teddem-iyi-d gar yifassen-is tenna-as i yemma: llah ibarek, d tamerbuđt teqcict-agi yernan ƣur-m, nchallah ad as-teqqneđ sseed! Ax, ttef-itt-in!*»⁷⁵, tella dayen Nna Ħlima, i iqublen Cabħa « *kker, aqli-kem teħmiđ, teseiđ tawla! Akka i d-ibeddu unehluk*»⁷⁶.

12.Iħeckulen

D wid iyef ttammen kra n yimdanen, ama deg tmetti n zik, ney d tin n tura, ladya tilawin, mi ara tesēu taēdawit d tayed, ney mi ara tettasem yiwet ƣef tayed, am wakken i llant tid i ixedmen iħeckulen akken kan ad seħbibrent ƣef yixxamen-nsent, deg wungal-a « tamacahut taneggarut» tanagalt d tin i d-yemmeslayen fell-asen, tebya ad tesken d akken tametđut d tin yettnayen ƣef uxxam-is ney ƣef warraw-is, ulama s yiħeckulen akken kan a tent-ħrez « *Annay m tyemmusin tettu d acu texdem deg-i d warraw-iw, wekkley-as Rebbi, zgiy tafey ikururen sdat n uxxam-iw akken ad yekker ccwal deg-s, ad burent yessi, d acu kan ula d nek ur as-cuħey ara, anda tt-wēiy...!* »⁷⁷, imi i d-tenna Nna Sekkura ƣef takniwin-is «*...tin yufan tawetđuft, inzed, adyay, aleqqaf,*

⁷² Sb 161

⁷³ Sb 161-163-164-173-174.

⁷⁴ Sb 25.

⁷⁵ Sb 25-28.

⁷⁶ Sb 185.

⁷⁷ Sb 35.

tabarurt n uxerfi [...] ad tcuk anta i as-ixedmen ikaruren, ad tekker ad tzur s tuffra, ad d-terr ttar-is, ney ad tettgalla s leeyad belli ad tefk lweeda akken ad tetterdeq deg uqerruy n tin iten-yessersen»⁷⁸.

13-Tukksa n leqder (lħerma) yef teqcict:

Timetti taqbaylit d tin yeqqnen nnif yer teqcict, imi ma yella tessames nnif-is, am wakken tenya tawacult-is ad ten-tħeccem, ad tekkes leqder d lħiba-nsen, ad tawi tacmat i taddart, ula ma mačči s ufus-is i d-tewwi annect-a. Tanagalt d tin i d-yemmeslayen yef yinaw-a n leqder, ney ateeddi yef teqcict yerna ur tt-id-yettali ara wawal ad tessusem, yef waya tanagalt tebya ad tessufey tiyri-s, am wakken i tettnay akken ad tessiwed teqcict ad d-tini ayen i tt-yuyen, ney ayen yeđran yides mebla lxuf d ukukru, imi annect-a d azref-is ney d lħeq-is iwakken ad tessħbiber yef terwiħt-is. Deg wungal-a lħađ Saeid At Rriđa d win yeteeddan ney d win yesxesren atas n teqcicin, ad tnať yegla ula s yelli-s n umdakel-is, Dda Akli deg tebrat-is yenna-yas «...anda ara tezzmed iman-ik yef tberkanin i txedmed seg wasmi i bdan ad ak-d-meqqin cclayem imezwura. Ačal d tabueendet i tellid, ačal d adrim n leħram i tkesbed yef yieruren n wid i txedmed...»⁷⁹, imi i d-as-yenna diyen: « giy deg-k laman, ħesbey-k am gma. Ula mi ara sbeedey, zgiy ssamney-k yef twacult-iw, lameena keččini txedmed-iyi, ad k-yexdee Rebbi! Ur tessined ara azal i tesa tegmat, yefka-ak wul-ik, yerna deg uxxam-iw, tesxesred yelli tawħid, taezizt-iw Msawda yenyān iman-is mi i yebda ad d-yetteennic uebbud fell-as. Akken wwden rebein n wussan yef lmut-is, netqen-d yidamen-is, tufa yemma-s tabrat i tura tekmes-itt gar leħwayeđ n tissulya-s. Deg-s, s yimeťtawen d layas id-tebder tacmat-ik, i ay-twadee.»⁸⁰, am wakken i d-tenna dayen Cabħa « Akken i d-yeffey lexbar belli ttwakrent kra n teħdayin si taddart, yerna teeddān fell-asent, Nna Sekkura tugad fell-i, tenna-iyi: A Cabħa, newwed-d yer teswiet testewħac, cukkey d lawan ad tuyaled yer uxxam-nwen, meqqar dinna ad tesderged iman-im »⁸¹, imi i yebya Lħusin ad yetteddi yef Cabħa, maca Cabħa d tin i seħbabren yef terwiħt-is « Zriy tettnadid anda i tettwamdel yelli-m Cabħa. Kkes ayilif i wul-im, d

⁷⁸ Sb 159.

⁷⁹ Sb 170.

⁸⁰ Sb 170.

⁸¹ Sb 173.

nekk ara am tt-id-yafen. Dacu kan, ilaq ad txedmeđ ayen ara am-id-iniy, yerna ad yeqqim d sser gar-aney, ur t-qqar i hedd!. Tezriđ anda-t uzekka n yelli Cabħa? Dda Lħusin ihres-d yiwet n teđsa ur tseı ara akk sser [...] Yesseqreb-d udem-is ixesren yer wudem-iw yekkawen. Allen-is uyalent d tizeggayin bezgent, tteqlilihent, ččant-iyi s usenqed. Ifassen-is tteħriđiwen, ttfarasent di şşura-w, s uzmađ n yifassen-iw, wwđen alamma d iyallen-iw, seg usami n yiyallen-iw, jelben yer tuyat-iw [...], seg usluffu n uerur-iw, ččan-tt-id di temgerđt-iw.[...] kksey-as-d ifassen-is, dya uzzley yer tewwurt. Itbeı-iyi-d, yettef-iyi-d seg ufus-iw, iherr-iyi yer lhıđ [...] ssentay accaren-iw deg wudem-is, gezrey-as-t-id, rniy sfıy-as-d tiđ-is. Nniy-as: ha-tt-an d acu izemrey ad t-xedmey »⁸².

14.Yir tameđtut

D tin ur nettatıf ara deg nnif-is d leqder-is, d lħerma n wexxam-is d wergaz-is, d tin ara yekksen leqder yef wergaz-is, ad texdeı s yirgazen-nniđen. Deg wungal-a tanagalt d tin yettnayen akken ad yekkes wannect-a deg tmetti-nney, tebya ad tessiwed tiyri-s i tlawin akken ur d-yettili ara waya, akken ad rrent ađar, yef waya ad tt-naf tewwi-d ameslay yef tegnit-a, imi Xelluđa d tin ur nettiđ ara di lħerma-s, akked nnif-is, tuyal ttawin-tt d imi deg taddart. Imi tennuy d tğaret-is Nna Keltuma, teuyer-itt yef yir brid i d-tewwi, imi i d-as-tenna: « *S tilin-im, s lberd-im, a yir tameđtut, a tin yessekcamen irgazen! Ruħ ad twalıđ d acu i heddren fell-am medden! Yefna, Tamaıfunt i kem-yecban, ad d-teqqen iman-is yer tzedgant i yi-yecban, i yettfen di nnif-is! Limmer nekk d kemmini, ur d-teffyey ara yer berra, ur reffdey ara akk aqerruy-iw!* »⁸³, imi i d-tenna diyen yelli-s Cabħa: « *Qwan yirgazen i d-ikeččmen deg yid yer uxxam-nney. Kra seg-sen, ttaeqaley aštebteb d şşut-nsen, am Dda Smaeil, bab n lqahwa n Belidu, Dda Eacur, bab Lħanut n lebħer, Dda Rabeħ, bab n lmal d tsita, aselmad-nney Lħafıđ d Dda Lħusin d wiyad. Mi ara d-yas Dda Lħusin, yekkat-d yef tewwurt berdayen, yetteebbi-d yid-s ala yemma-s n lerbaħ gar wučči, isefkan d yidrimen*»⁸⁴, ula d yrlli-s Tawes d tin i đefren yir brid am yemma-s imi i d-as-tenna Xelluđa « *A yelli, xzu ccıtan, abrid-agi id-tewwiđ diri-t! Ruħ ad txedmeđ axxam am*

⁸² sb 193-194.

⁸³ Sb 132.

⁸⁴ Sb 195.

kemm am tezyiwin-im! »⁸⁵, imi id as-tenna diyen « *Di leenaya-m, yef wudem-iw, ma ur texđid i ubrid-agi n leħram id-tewwid, yeweer, ur as-tezmiređ ara, ad am-tent-yesserwu! Mazal-ikem d nniya, ur tessineđ ara amek itetteddu ddunit, yerna, lehđur n medden weerit!* »⁸⁶, terra-as-d yelli-s Tawes tenna-yas: « *yah! almi d ass-agi i tezriđ d yir abrid i d-wwiy? wellah ar iyi-d-tessedseđ. Asmi i kem-tyur ddunit, tekksed sser yef twacult-im d medden, terriđ axxam-agi d axxam ameqqran, d axxam n kcem, ffey, asmi i trefdeđ aebbuđ si ccmata-inna n Lħusin i yugin ad d-iqperi belli nekk d yelli-s, ut txemmeđ ara belli ur ilaq ara, diri-t, d leib, d tukksa n sser, ur thezzbeđ i leqder duqedder!* »⁸⁷, imi i d-as-tenna diyen: « *Ifut lħal, ulac dacu i tzemređ ad t-tbedleđ, ayen i tezzid yetterdeq akken i t-tesweđ! Tekksed sser yef yiman-im d wid akk i am-d-yezzin. Terwid axxam-agi, teawdeđ-as, arraw-im imenza, tessuliđ-asen asawen almi nnejlan, yiwen ur yezri anda ddan d wamek teđra yid-sen, Cabħa, teqdeđ-tt anda ur temmal, tesyedleđ-d fell-as tissebi ur nettdawi, ma d taqcict-im n leħram Tuđtu, taezizt-im n ccuq, teđđid-tt ad texdem ayen i as-yehwan, yerna teshedrđ-tt di tiggad-im, almi i d-tessufyed yiwet am kemm. Ğğan-t-id yimezwura: “ Am yemma-s, am yelli-s!”*. *Rwu rray-im tura!* »⁸⁸, ayen i d-yemmalen d akken heddren fell-as medden, imi i d-tenna Cabħa: « *Axxam-ntey yuyal yef yiles n medden, nesrent-as akk tlisa n lħerma d tid n nnif iweddān, yesselqafen zik-nni deg-s. Simal la ttnernin deg-s yiyisan zelgen d iħercawen, d yixejđan d iberkanen, bbren. Leđwaq-is d tewwura-s zgan bħarħen, id d wass, argaz yeffyen, ad d-yekccem wayeđ, tacmat tessawal i weltma-s, arway yettleqqim gma-s [...] imi tacmat d taluft i d-yedran yid-ntey ad tt-nesfeđ yer ubasuris. Medden i ay-yessnen gguman ad brun i wawal fell-antey. Kra iyad-iten lħal, yewwi-ten nnif, seg wul-nsen i eerđen ad hdun Tawes s abrid iseħħan [...] byan ad skecmen iman-nsen, maca mi d-mmektan belli d yemma i yezwaren tessexser iman-is yer-sen, ad nedmen, ad rren taqejjirt yer deffir* »⁸⁹.

⁸⁵ Sb 244.

⁸⁶ Sb 244.

⁸⁷ Sb 245.

⁸⁸ Sb 245.

⁸⁹ Sb 246.

15. Tameđtut tettaġa deg lħeq-is:

Tameđtut d tin yettġġan deg lħeq-is, ulama mačči d nettat idelmen, ad tnaġ dima tettawi tama n wadda, yerna ur tt-id-yettali ara wawal. Deg wungal-a tanagalt d tin i d-yewwin awal yef tegnitt-a, tebya ad ttessiweđ tiyri-s i tlawin, akken ur ttaġġant ara deg lħeqq-nsent, i wakken ad d-yekkes ddel d lbađel i iderrun yid-sent. Ayen i d-yessebganen aya deg wungal-a, imi i d-tger Xelluġa lekter, yef yelli-s Cabħa d akken d nettat iyukren aksum, tenna-d Cabħa: « *Segmi yerwi leeqel-iw si lekdeb i d-tger fell-i, tuggdi i tessemjer d tiyitwin iteđbee fell-i, snejgafey, sserwatey deg yimeslayen, tikkelt ad as-qqarey kan ceefey, tikkelt ad as-ggalley ma d nekkini i yukren aksum su tuggi, tikkelt ad tt-tħellilley, ad tħalabay seg-s smaħ amzun akenni d nekk i t-yukren* »⁹⁰, « *Yas yeqreħ-iyi rkel amezwaru, ur d-nħiqey ara, rkel wis-sin yessasmeđ-iyi, yessergagi-iyi sħura-w. Uqbel ad iyi-d-yaweđ rkel wis-tlata, serħey i cwit n waman n tasa, uread i ten-kfiy, gezmey-ten, jelbay-d deg wusu s tufya n leeqel, rriy-as: _ Alxir, aqli kkrey-d. Tekres anyir-is, tægged-d fell-i: _ Alxir-inem, eġġ-it yur-m, Čawri tuzligt, a yir sbuħ! Ĥaħ kra n tqucciwt, lmut ad kem-tawi! Dfer-ay-d s deffir, tetťfed aqemmuc-im uewij!* »⁹¹, ayen i d-yessebganen d akken tameđtut, tettarra kan yer sdaxel, ur d-teqqar ara ayen i srewten deg-s, imi i d-tenna Cabħa: « *Tazuliyt tcuba-iyi, tuy-itent am nekki! Am nekkini, i tesseblae s nnig wul-is atas n warwayen! Am nekkini, i tergel segmi teqber si terzeg n wammus! Am nekkini, i texnunes deg uzuliy yettraħen! Am nekkini, i tettarra yer sdaxel, tettsusum kan! Am nekkini, limmer tettaf ad d-teggufa, ad d-tetťerdeq, ad d-tekfu akk tasa-s, ad tekkes tamaggart n wammus i tt-yewten! Am nekkini, ur tesei ara ifadden, ur tesei ara tuyat! Am nekkini, i tt-teġġa i wiyad, ad xedmen deg-s rray-nsen, ma byan ad tt-sregglen, ad tt-sqebren, ad tt-yazen, ad tt-serħen ney ad tt-snegren* »⁹².

Maca ad naf Lyna KUDAC, tefka-d udemm nniđen i tmeđtut, tin ur nettaġġa ara deg lħeqq-is, ur nessusum ara, tin i yennuyen yef wezref-is, am uzref deg uxeddim, ulamma tufa-d iewwiqen deg ubrid-is, ney win yellan mgal annect-a, maca ad tnaġ ur tsusem ara, imi tebya ad tt-kemmel axeddim-is. Lynda KUDAC d wa id iswi-is deg

⁹⁰ Sb 43.

⁹¹ Sb 64-65.

⁹² Sb 136.

tegnitt-a. Deg wungal-a Zehra d tin yebya gma-s Beleid ad tt-d-yesseḥbes deg uxeddin, ad teqqim deg uxxam ur tett-ffey ara, maca nettet ur s tessusem ara, tugi ad d-yedru wannect-a, ayen i d-yessebganen aya deg wungal-a, imi i d-as-tenna Zehra i yemma-s s yimeṭṭi: « *A yemma, ass-agi Beleid yusa-d ad iyi-iḡer di lxedma! [...] Yeggul deg-i ad ḥebsey lxedma, ad qqimey deg uxxam, ur teffyey ara!* »⁹³, yemma-s d tin yellan yer yidis-is, imi i d-as-tenna: « *Acu-t uxessar-agi!? Ansi i ay-d-yekka umcum-agi!? Ur ttaggad a yelli, akken kan i am-d-yenna* »⁹⁴, ma yella d ayen i d-yemmalen d akken Zehra tugi ad d-teḥbes deg lxedma, imi i d-tenna yemma-s: « *Nekk d warraw-iw segmi i nuggad yef Zehra, mačči d yiwet n tikkelt i neḍleb seg-s ad teḥbes lxedma di leḍil, sima ara d-iban yixef-is. Tettaḡi, tezga tettak-ay-d yiwet n tririt: “ D lmuḥal ad qebley ṛray-agi! Almi i tent-cerwey d timeryanin i yriy, ad d-yass yiwen am Beleid ad iyi-yekkes tufya. Lmut deg ufus n Rebbi i tella mačči deg ufus n leḥbd-is. Ala lxedma-inu ara kemmley, ayen yebyun yedru-d! “. Zehra tesyer aqerruy-is, tettkemmil lxedma-s, ...* »⁹⁵.

16. Inebran:

Am wakken i nezra, deg tmetti-nney n zik, d argaz i iberrun i tmeṭṭut. Ma yella d tameṭṭut d tin ur nesēi ara azref deg wannect-a, imi amer ad d-tessuter inebran, imawlan-is ad ttezlun deffir n wemgarḍ, ad tberrin deg-s, imi d leib ad d-yeffey deg yimi n tmeṭṭut wawal-a n yinebran. Maca Lynda KUDAC deg wungal-is, d tin i ay-d-yewwin amaynut, deg wayen yerzan tagnitt-a, d tameṭṭut i yebran i urgaz-is, imi d win i ḍefren yir iberdan (tissit, tilawin,...), tanagalt tebya ad d-sebgen d akken ula d tameṭṭut tesa azref am urgaz, akken ad as-tebru, am wakken i tebya ad tteṣsiwed tiyri-s i tlawin, akken ur ssusument ara iyir tameict d ddel, i ttidirent d yirgazen-nsent. Deg wungal-a Jeḡḡiga d tin i isebren atas i urgaz-is, imi d win i ḍefren yir iberdan, ur d yelha ara d wexxam-is, tenna-d Jeḡḡiga: « *Akken kan qeflen tmanya n yiseggasen yef zzwaḡ-nney, bdan-d wuguren gar-aney, zgiy ttmerzay yid-s, imi ur as-d-tuqie ara akk lmeena seg uxxam-is. Yezga di berṛa, ma yella mačči d ccyel d aḥewwes, ma yella*

⁹³ Sb 222.

⁹⁴ Sb 222.

⁹⁵ Sb 223.

mačči d aħewwes d tilawin d tisit, tiwal yesdukkul-itent yef tikkelt »⁹⁶, dya tegzem-itt dir ray, tessuter-as inebran, tenna-d: « Yiwen n yid, ulint-iyi yer uqerruy-iw, qqimey nekk d leeql-iw, steqsayey iman-iw: “ Nekk yentərren, ar melmi ara tkelixxey i yiman-iw d warraw-iw? Ar melmi ara xedmey lmizan i lehđur n medden? ”, ssuliy lehšab-iw, kkrey-d ššbeħ, đelbey si Emiruc ad mmeslayey yid-s. Akken i as-d-bedrey berru, yewhem, ur yebni ara, tegguma ad tekcem yer wallay-is tekti n berru i d-yekkan seg-i. Segmi yugi, ireggel, yesmeeraq, yewweđ almi i yi-issebdeđ tilawin d yirgazen imeqqrannen n twaculin-nney akken ad sseđħiy seg-sen, ad beddley řray-iw. Sseyrey aqerruy-iw, tebeey-t almi i nemsebra »⁹⁷.

17. Tira n tmeđđut

Zik tameđđut d leib ad d-sken iman-is deg tmetti. Imi ad tnať ur tesei ara azref ad d-terfed imru, akken ataru ama yef tmeddurt-is d yiħulfan-is, ney yef wuguren n tmetti, ulamma llant tid yettarun maca qlilit swaťas, ad tent-naf deg tugdi n yimawlan d tmetti, tteawadent ula d ismawen-nsent, akken ur tent-eeqlen ara. Deg wungal-a tanagalt d tin i d-as-yefkan udem nniden i tmeđđut, imi tessaram tilawin akk yettarun ad xedment akka, temmeslay-d yef tmeđđut yuyalen d tamussnawt tameqqrant s tira-s, ulamma d tin i d-imugren aťas n wuguren, maca ur terriť ara, tkemmel amecwar-is, tebya ad d-sebgen belli tezmer ad taweđ yer lmeryub-is, d wayen iyer tessaram, tanagalt deg tegnitt-a, tettinnay ney tettak tabyest i usnulfu n tira n tlawin, akken ad arunt ayen seant d wayen sment, tebya ad asent-tekkes uguren n lehya n tugdi akken ad inint ayen i tent-iqerħen, d temsal i tent-icetđnen, mebla lehya d ukukru. Ayen i d-yemmalen annect-a, deg wungal-a, awadem Cabħa ulamma aťas n wayen i teseedda deg tudert-is, deg wass n tlalit-is almi meqqret, maca s tebyest d lebyi-s deg tagara tewweđ ugar n wayen i tessaram, tuyal d tamussnawt tameqqrant i d-yernan aťas i tseka, imi i d-yenna yimđebber n tdukli tadelsant “Takemmict n wakal “: « *Di tazwara, tettwassen di taddart-nney d kra n tuddar i ay-d-iqerben s yisefra d yicewwiqen i d-tettawi yef lhif i teseedda di tmeddurt-is, d tin n yimdanen i d-*

⁹⁶ Sb 221.

⁹⁷ Sb 221.

temmuger deg ubrid-is »⁹⁸, tenna-d Massa Kahina Tilelli: « ilmend n wayen i d-nnan yiselmaden n tsekla tamaziyt, tira n Nna Cabḥa Nat Bannen d ṣṣenf amaynut i tsekla tamaziyt. D nettat i d tameṡṡut tamezwarut yuran ungal s tmaziyt yef tmeddurt-is, yerna tesεa tabyest, teḥka-d tudert-is akken i tt-tedder, melba cced n tugdi, tuffra d leḥya »⁹⁹.

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Deg tagara n uḥric-a n tesleḡt, nessebgen-d ayen iyef tettṅay tṅagalt-a deg wungal-is. Tanagalt tessawed-ay-d akk tignatin tettidir tmeṡṡut taqbaylit, imi yal tagnit i d-tules tesεa assay d tmetti, tidet n wayen tettidir deg tmetti tamensayt, akked wamek tebya ad tidir, imi ad tṅaf d tin yellan mgal kra n tṅnatin am zwaḡ n bessif, tinuḍin, tukksa n leqder yef yeqcict,...Maca tesken-d deg kra n tṅnatin amek ilaq ad tidir am temyart d teslit-is, takniwin, ama d ayen yerzan lwert,...ihi annect-a akk d amennuy, iwakken ad tili talwit deg tudert-is, ad tesεu izerfan-is am nettat am tlawin-nniḍen n umaḡal.

⁹⁸ Sb 11.

⁹⁹ Sb 303.

Tagrayt

tamatut

Tagrayt tamatut

Tagrayt tamatut

Tazrawt-nney d tin i d-yellan yef tsuntit deg wungal “Tamacahut taneggarut “ n Lynda KUDAC, 2016.

Iswi-nney, deg tezrawt-a nebya ad nzer yef wacu tettnay tmeṭṭut deg tsekla taqbaylit, yef waya i nextar tanagalt Lynda KUDAC, acku d yiwet gar tlawin yettnayen yef yizerfan n tmeṭṭut.

Uungal-a n Lynda KUDAC iban-ay-d d akken d asunti, imi ayen yellan akk deg-s d ayen yerzan tameṭṭut, tuget n yiwudam n wungal-a d tilawin, awadem agejdan, tigawin, tignatin qqnen yer tameṭṭut. Deg tesleḍt i nga i wungal-a, tban-ay-d tririt i usteqsi i d-nefka deg tazwara n tezrawt, tanagalt tefka azal d ameqqran i tmeṭṭut acku isental-is akk d wid i d-yellan yef tmeṭṭut, tewwi-d yef wayen akk i tettidir, d wayen mazal tettidir tmeṭṭut taqbaylit, am wakken id tewwi yef wamek ilaq ad tidir, yef waya ad naf aḍris-a akk n Lynda KUDAC d ameslay yef tmeṭṭut, tudert-is, izerfan-is.

Tameṭṭut zik ur tezmir ara ad tessuter izerfan-is, maca tura tella tsekla, s yes i tezmer ad tt-tessiweḍ tiyri-s akken ad d-tekkes lḥeqq-is, ad d-tessis izerfan-is. Lynda KUDAC d tin i d-yewwin amaynut i tseka-nney, imi d tameṭṭut taqbaylit tamenzut id d-yewwin tidet i tettidir tmeṭṭut taqbaylit tamensayt, d tin yettnayen akken ad yekkes lbaṭel yeḍran yid-s ama d temyart-is, ney d urgaz-is, am wakken i d-tewwi awal yef tmuhqranit n tmeṭṭut i tmeṭṭut, zwaḡ n bessif, acku d tin yebyan ad tessiweḍ tiyri-is i tlawin iwakken ad yekkes lehqed, d tismen yellan gar-ament, imi annect-a ur ilaq ara ad yili. Gef waya ad tnaḥ tessawal i tdukli, tayri, gar tlawin, am wakken i d-tewwi awal yef tukksa n sser d leqder yef teqcict, imi am wakken nwala ma yettwakkes leqdar yef tmeṭṭut tettwaḥqar, ttarran llum akk yellan fell-as, mačči am wergaz ayen yexdem yerra fell-as. Tanagalt-a tettinnay, akken ad yekkes wannect-a deg tmetti-nney, akken ad tuyal ula d tameṭṭut ad tessu azal d leqder am nettat am urgaz, ad yili wemsawi gar-asen. Tewwi-d awal yef zwaḡ n bessif i yuggten zik-nni, acku di lawan-nni taqcict ur tessei ara azref di lxetyar n wergaz-is, dya ad naf tameṭṭut d tin yettidiren yir tudert, yef waya tanagalt-a tettinnay yef wezref n tmeṭṭut deg ufran n webrid n tudert-is, ney argaz d wumi ara tidir, am waken i d-tewwi awal yef tmeṭṭut ur nesēi ara azal deg tmetti,

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iheckulen, yir tameṭṭut, tameṭṭut tettağa deg lḥeq-is, s umata tanagalt-a d tin yettnayen yef yizerfan akk n tmeṭṭut, akken ad tuyal tesa azref am nettat am urgaz deg tayulin yemxallafen.

Ad naf deg wungal-a, tanagalt d tin i d-yewwin ayen yelhan deg kara n tagnatin am temyart d teslit, takna, inebran, tira n tmeṭṭut, lwert, taqcict ixedmen, ihi am wakken i nwala tamyart d teslit tezga teḍawit gar-asent, am wakken diyen ara naf takna warğin ṭhemmel takna-s, imi zgant ttemyekrahent ttemyasament, assay yellan gar-asent d assay n teḍawit, imi ulac tameṭṭut ara iqeblen ad d-yernu urgaz-is fell-as tameṭṭut-nniḍen, am wakken i d-tewwi amaynut deg wayen yerzan tagnitt-a n yinebran, imi am wakken i d-nebder yakan, deg tmetti-nney n zik d argaz kan i izemren ad yebru i tmeṭṭu-is, maca tanagalt-a tefka-d tamuyli-nniḍen i tagnit-a, imi deg tmetti-nney n tura tameṭṭut d tin yesean azref ula d nettat akken ad tebru i urgaz-is, tewwi-d diyen amayut deg wayen yerza tira n tmeṭṭut, imi am wakken nezra zik, ur asent-yettunefk ara wezref-agi, maca nnuyant armi i t-id-ḥeṛṛent, arzant asalu i yir leqyud, d wuguren i d-mugrent deg ubrid-nsent, acku di lweqt-nni iwakken ad terfed yiwet imru iwakken ad taru timsal n leḥya, d wuguren n tmetti ilaq ad tesa tabyest. Tanagalt-a tebya ad tessiweḍ tiyri-s i tlawin akken ad arunt, iwakken tira-nsent ad tay amkan deg tsekla tamaziyt, am wakken i d-temmeslay yef tagnit-a n lwert, ad naf deg wungal-is ababt d win yeseedlen arraw-is di lwert, d lḥeq n weqcic i dwin n teqcict, imi timetti-nney d tin ixedmen amgired gar weqcic d teqcict deg wayen yerzan tagnitt-a, yef waya tanagalt tettnay akken ad yili wemsawi gar-asen.

Lynda KUDAC, deg wungal-is teskan-d snat n tugniwin ttingalin: Tidett n wamek tettidir tmeṭṭut taqbaylit, d wamek ilaq ad tidir. Ihi yef waya nezmer ad neḥseb ungal-a “Tamacagut taneggarut” n Lynda KUDAC, d tiyri ney d amennuy n tmeṭṭut, i yeeyan deg ddel, d ttmuḥqranit, d lbaṭel yettḍeddin fell-as, akken ad tbeddel azayer-is, ad tuyal d tin yesean azref, d wawal, d wazal, ama deg tmetti, ama deg yeḥricen ney deg tayulin yemxallafen am nettat am urgaz.

Deg tagara nezmer ad d-nini d akken Lynda KUDAC gar tlawin timezwura, yerzan asalu deg tira n wungalen s teqbaylit, deg wayen yerzan asentel-a n temṭṭut, d umennuy yef yizerfan-is, nezmer ad d-nini d akken asentel-a n tmeṭṭut d win i yef

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treşsa swaças tnagalt-a, seg tama-nniđen terna-d aças i tira d tsekla taqbaylit ladya ungal unti.

Deg tagara, nessaram amahil-nney ad yeg afud i wid i d-iteddu, akken ad kemlen deg ubrid-a i d-nebda, imi ungal-a zemren ad gen fell-as aças n tezrawin, ama yef usugen, iwudam, tasekla n tlawin,...

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Amawal

Amawal

Awal s teqbaylit	Awal s tmaziyt	Amawal
Arawsan	Neutre	Application Amawal (Madyis U' Madi)
Aymar	Domination	Application Amawal (Madyis U' Madi)
Asadur	Fondation	Application Amawal (Madyis U' Madi)
Addaden	Statistiques	Application Amawal (Madyis U' Madi)
Annar	Sphère	Application Amawal (Madyis U' Madi)
Alayik	Laic	Application Amawal (Madyis U' Madi)
Amusu	Movement	Application Amawal (Madyis U' Madi)
Awanek	État	Application Amawal (Madyis U' Madi)
Ayarim	Civile	Application Amawal (Madyis U' Madi)
Imedduramen	Autobiographique	Application Amawal (Madyis U' Madi)
Iwanaken	Étatique	Application Amawal (Madyis U' Madi)
Lmil asudan	Déséquilibre institutionnel	Application Amawal (Madyis U' Madi)
Lexnaq	Oppression	Application Amawal (Madyis U' Madi)
Rrehba	Salon	Application Amawal (Madyis U' Madi)

Tazeddayt	Collection	Application Amawal (Madyis U' Madi)
Tangazrit	Matèrialiste	Application Amawal (Madyis U' Madi)
Tamaṛksit	Marxiste	Application Amawal (Madyis U' Madi)
Tanmettilant	Socialiste	Syurney
Termest	Reception	Application Amawal (Madyis U' Madi)
Taggayt tanmettit	Arittocrats	Application Amawal (Madyis U' Madi)
Timeelmin n yimeskaren	Patroness d'auteur	Application Amawal (Madyis U' Madi)
Tuzrar	Influence	Application Amawal (Madyis U' Madi)
Tawtilt	Condition	Application Amawal (Madyis U' Madi)
Tuzdirin	Négatif	Application Amawal (Madyis U' Madi)
Tasuntit	Féminisme	Application Amawal (Madyis U' Madi)
Tezriyin	Théorisation	Application Amawal (Madyis U' Madi)
Timeyzent	Rationalité	Application Amawal (Madyis U' Madi)
Tizriyin	Théorisation	Application Amawal (Madyis U' Madi)
Tamšukt	Structure	Application Amawal Madyis U' Madi)
Tiyura-Tayara	Manières	Application Amawal (Madyis U' Madi)

Tasetat	Droit coutumier	Application Amawal (Madyis U' Madi)
Uktu	Idiale	Application Amawal (Madyis U' Madi)
Uzuf	Sexe	Application Amawal (Madyis U' Madi)
Wakag	Reconnaissance	Application Amawal (Madyis U' Madi)