

*TAGDUDA TAZZAYRIT TAĠERFANT TUGDUDT  
AĠLIF N USELMED UNNIG D UNADI USSNAN  
TASDAWIT AKLI MUĦEND ULĦAĠ - TUBIRET  
TAMAZDAYT N TSEKLIWIN D TUTLAYIN  
AGEZDU N TUTLAYT D YIDLES NYIMAZIGEN*

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# *Akatay n taggara n master (LMD)*

## *DEG TASEKLA TAMAZIIT*

### **Asentel**

*Inzan deg ungal aqbayli*

*Ungal Tagrest, uryu n Σmer Mezdad d amadya*

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- QARU Ħmimi

*S Imendad n Uselmad:*

- GETTAF MuĦammed

*Aseggas Asdawan: 2020/2021*

# *Asnimmer*

*Deg tazwara ad neḥmed Rebbi ad t-necker, nessawed ad nelḥaq*

*Aniyer nebya ad nawed*

*Tanemmirt i yimawlan-ney iettben fell-aney*

*Tanmirt i mass Gettafi d-yellan di lmendad n umahil-a*

*Tanmirt i yeslmaden i nisayren*

*Tanmirt i Σli d Ḥamid*

# *Abuddu*

*Ad buddey leqdic-a:*

*I baba d yemma a ten-yehrez Rebbi.*

*I gemma d yessetma ezizen fell-i : Yaser, Salma, Tasaedit*

*I Hakim d tewacult-is*

*I yeslmaden i yessayren seg uyerbaz amenzu yer tizi n wassa*

*I yimdukal-iw*

*I yiselmaden d yinelmaden i yi-ifkan afus n lemεawna.*

*CIHANJ Nasreddin*

# *Abuddu*

## *Leqdic-a ad t-hduy*

- ✓ *Ibaba d yemma ezizen felli aṭṭas*
- ✓ *I watmaten-iw d yesetma ezizen felli*
- ✓ *I emumat-iw d xwali*
- ✓ *I warraw n emumat-iw d warraw n xwali*
- ✓ *I yemdukal-iw akken ma llan*

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**Tazwert tamatut**

Tasekla d tussna i d-yettawin yef umdan d tudert-is, tettmeslay-d yef yihulfan d wayen yettidir d wayen akk yettmagar deg tudert-is, tasekla s umata d talya anda d-yessenfalay umdan tikiwin-is d yihulfan-is d wayen akk i t-icayben. Yal tasekla tedda-d deg ubrid n timawit uqbel tira wa yettak-itt i wa ney nezmer ad d-nini lğil yettak-itt i lğil nniden akken i d-yenna M.IMARAZEN: «*Tasekla-agi akken ma tella tettruħu, seg yimi yer tmezziyut, d aya-agi i tt-yeğğan tezger idurar d isafen, ussan d yiseggasen akken ad tawed si lğil yer wayed.*»<sup>1</sup>

Tasekla-agi maci ala yiwet ney snat kan i yellan maca llant atas n tsekliwin tella : tsekla tafransit, tasekla tamarikanit, tasekla tarusit...atg. Nezmer ad d-nini tasekla tella deg yal agdud. Seg tsekliwin-agi ad d-naf tasekla taqbaylit. Tasekla taqbaylit d tussna yellan si zman aqdim terza yal tayult. Ma yella nmeslayed yef tsekla taqbaylit ad tt-naf d akken tedda-d deg ubrid n timawit, tasekla-a d tin i d-yettawin ney icudden yer tmetti ney yer tudert n umdan deg tmetti, tasekla-a ad tt-naf tella-d d lemri i d-yettawin yef wansayen d laewayed n umdan deg tmetti. Tasekla taqbaylit ad tt-naf tebda yef sin n yihricen : aħric amezwaru “tasekla tamensayt”, aħric wis in “tasekla tatrat”.

Ma yella nmeslay-d yef tsekla tamensayt ad tt-naf d tin yellan s timawit, seg yimi s amezziy ur turi ara acku di lawan-nni ulac win yettarun yef tsekla, tedda-d s ubrid n timawit. Abrid-agi n timawit yuy azar lqayen di tmetti-nney, aladya deg. Tasekla tamensayt ad tt-naf tebda yef snat n tewsatin, tawsit tamezwarut (tamedyazt tamensayt tabqaylit) ma yella d tawsit tis snat n tesrit (tiwsatin timensayin n tesrit).

Tawsit tis snat seg uħric-agi amezwaru (tasekla tamensayt) d tawsit yaenan tasrit, deg tewsit-agi n tesrit ad tt-naf tesa sin n yinnan, innan yezzifen d yinnan wezzillen: ( innan yezzifen deg-s: tumgist, tiqsiħin, timucuha, ma d innan wezzilen deg-s: inzan d lemoun, d temsaereq. Innan-agi n tesrit sean azal muqren, sena amkan d amuqgran deg tmetti d tudert n umdan aladya deg talliyin-nni yezrin akken i d-yenna M.DJELLAOUI: «*tumgisin, tiqsiħin, timucuha, inzan, lemoun, timsaereq, d tiwsatin n tesrit tamensayt yuyen amkan s tehri di tmetti n wemdan aqbayli di talliyin-nni yezrin*»<sup>2</sup>.

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<sup>1</sup> IMARAZENE Moussa, *Timeayin n Leqbayel*, HCA, Alger, 2006 -2007, p. 06

<sup>2</sup> DJELLAOUI Mohamed, *Tiwsatin timensayin n tesrit taqbaylit*, HCA , 2007,p 05.

Ma yella nuḡal yer uḡric wis sin (tasekla tatrart) ayen nebya ad d-nini s tatrartit dayen ara d ibanen akk d amaynut deg tsekla akken i d-yenna M.A.SALHI: « *tatrartit d ayen i d-yeskanen udem amaynut di tsekla (ama deg usentel ama di talya ama di twuri n yidrisen)*»<sup>3</sup>. Tasekla taqbaylit ur teqqim ara kan deg timawtit, yedda lḡal almi uḡalen ttarun-tt. Tirawit deg tsekla taqbaylit tban-d deg tallit-nni asmi d-tekcem Fransa yer tmurt n lezzayer acku irumiyeen ɛarḡen ad issinen agdud azzayri ad issinen amek yettidir, amek yettxemim, syin akin bdan ttnadin f ugduḡ-agi, amezwaru i yuran yeḡ tsekla taqbaylit d HANUṬU, Seg waya nulfan-d imusnawen d yimyura yettarun yeḡ tsekla taqbaylit seg imezwura ad naf BULIFA d BELSID AT SLI.

Seg waya tuḡal tsekla taqbaylit tettwaru sufyeen-d fella-s idlisen, nulfan-d aṡas n yimyura d yimusnawen iqeddcen yeḡ tsekla-agi iwakken ad ttennenni, seg wanect-a banent-d aṡas n tewsatit timaynutin n tsekla seg-sent “ amezgun, ungal, tullist” akken i d-yenna M.A. SALHI deg wawal-is: “*Ass yecban ass-a, nulfant-d tewsatit ( ungal, tullist, amezgun) ulac-tent di tsekla tamensayt*”<sup>4</sup>.

Seg wayen nwala deg wayen i d-nebder yakan yeḡ tsekla s umata ama d ayen yaenan ( tasekla tamensayt d tasekla tatrart) ad d-naf yella wassay gar-asent ta tcuḡd yer ta skud tella tsekla tamensayt tiwi-d tasekla tatrart, tasekla tamensayt d tsekla tatrart d tayuga, yiwet d tayeffust tayed d tazelmaḡt, myekcament gar-asent acku ur teqqim ara yal yiwet deg tallit-is nezmer ad d-naf tiwsatit n tsekla tamensayt tekcem ney tettidir deg tsekla tatrart, ad naf inzan deg tullist, tamacahut deg wungal, tamedyazt deg wungal, inzan deg wungal...atg.

Ayen i d-yessebgan-en tamuḡli-a ayen i d-nmager deg laqdic-nney yeḡ wungal i yura ΣMER MEZDAD yessean azwel *Tagrest uryu*. Nufa Tamacahut n tileft tettidir dixel n ungal-a deg usebtar 142 yer 144. Ad d-naf dayen yessaxdem inzan dixel n wungal-is yeḡ waya i nebna laqdic-nney, ihi tazrawt-nney tbedd yeḡ temsalt yaenan inzan deg wungal. Iwakken ad d-nessebgen anect-a yessefk fell-aḡ ad d-nwehhi yer yiwet n tayult yessean azal d amuqran deg tayult n uzyan n tsekla. Azyan yennerna s tuḡet anda yella deg-s waṡas n umaynut, seg unerni-a yufrared uzyan amaynut yemgarad s waṡas yeḡ uzyan ansay. Akken i d-yenna SALHI.M.A: « *Azyan-agi yegla-d s tikta timaynutin i tesleḡt n yidrisen n tsekla*»<sup>5</sup>.

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<sup>3</sup> SALHI Muḡend Akli, *Asegzawal amezzyan n tsekla*, lodyssés, 2017, p 62.

<sup>4</sup> Ibid, p 63.

<sup>5</sup> SALHI Muḡend Akli, Op.cit, p 42.

Azyan amaynut ufrarent-d deg-s atas n tewsatın d tezrawın d tmiđranın. Seg tewsatın-a i d-yufraren ad d-naf tazrawt n umyedres, skud yurez yer tezri n wuđris, yettawi-d yef wassay yettilin ger yiđrisen d yiđrisen wiyadı. Seg yiđrisen yesean assay d yiđrisen wiyadı ad naf inzan deg wungal aqbayl,i anect-a nemmuger-t-id deg wungal i nefren *Tagrest,uryu* n ΣMER MEZDAD.

Ihi yef wayen i d-nebder uqbel ad ner lebni n leqdic-nney yef lsas n yistaqsiyen-a:

- Amek isemres inzan?
- Ansi d-yiwi inzan?
- D acu n isental n yizan i isemres?

### **Afran n usentel**

Yal ungal tuqtın deg-s yiđrisen i d-yettneflalin seg tewsatın n tsekla akken yella deg yinzi:  
*“yal awal yesea lmeena-s yal amdan s tnudda-s yal lweqt s nnuba-s yal tiremt s lebenna-s”*

- Nerra lwelha-nney yer yisental yettidiren deg tnedlist nufrar-d yiwet n tikti dakken agraw n yikatayen bnan yef umaru Σmer Mezdad, maca ungal i d-yewwi Σmer Mezdad s uzwel *Tagrest uryu* ur yelli win ixedmen amyedres fella-s anect-a ifka-ay tabyest n unadi yef tewsatın yettidiren deg wungal-a seg tewsatın-a nmugr-d inzan yellan s wudem unşib deg ungal-a i y-yeğĝan ad d-nadi yef usemres n yinzan-a ansi d-kkan? amek i ttwasmarsen? ...atg.
- Σmer MEZDAD d win isemrasen inzan deg wungalen-is seg-sen ungal *Tagrest, uryu*
- Tamsalt tis-nat i y-yeğĝan ad nefren asentel-a d lĝehd n tutlayt d usenfali n Σmer MEZDAD.
- Lexşaş n wungal-a *Tagrest, uryu* deg tnedlist, ur yettnuzu ara s wařas drus i t-yesean d wid i t-isnen.
- Lexşaş n yisalen yef wungal-a.
- Tanmegla n uzwel n wungal tagrest, uryu.

## **Turdiwin**

Yal anadi yessefk ad yesu turdiwin yettemxalafen seg tezraw-t yer tayed d tmuyliwin si tayult yer tayed. Nebna anadi-nney yef kra n turdiwin-a:

- Ahat ΣMER MEZDAD yesnulfa-d inzan syur-s.
- Ahat yessuql-d inzan seg tutlayin nniden
- Ahat yessemres inzan yellan deg tensayit
- Ahat inzan i yessemres ΣMER MEZDAD d iqburen yebya ad ten-id-yebyu
- Timawit ilaq ad tuyal d tirawit iwakken ur tettruhu ara, ahat yef aya i yessemres inzan.
- Ahat mi yessemres inzan deg ungal-is iwakken ad yerr lgeh d tutlayt-is.
- Ahat yewwi-d inzan akken llan deg wudris adday.
- Akken yezmer ad yili yewwi-d inzan ibeddel-asen talya ney anamek.

## **Iswi**

Agdud mebla idles am umdan mebla iles yef waya naered ad d-nadi tiwsatin n tensayit yettumsarsen deg tatrart, seg laqdicat-a nmugred inzan yettuqten deg wungal *Tagrest, uryu*. Gef waya tazrawt-nney naxdem-itt yef yinzan deg wungal aqbayli *Tagrest, uryu* n ΣMER MEZDAD iwakken ad d-nessebgen:

- Amyekcem yettilin ger tewsatn tansayt (timawit) d tatrart (tirawit).
- Tawuri n yinzan deg wungal *Tagrest, uryu*.
- Amek yella usemres n yinzan deg wungal *Tagrest, uryu*.
- Laşel n yinzan deg wungal-a.
- Asneri n tektiwin yettilin deg wungal.
- Azal n yinzan deg wungal.
- Iswi n ΣMER MEZDAD mi yura ungal-a.

## **Tarrayt n unadi**

Gef wayen i d-nebder uqbel ama d turdiwin i d-necrew ney iswan i d-nelqed. Iwakken ad d-nessiwed yur-sen, yessefk fell-ay ad nedfer tarrayt deg ara d-nemger ayen nezree, ara yilin d tiririt yef yistaqsiyen i d-nebder yakan, nedfer tarrayt n umyedres i yettaken lwelha i yedrisen yellan deg udris. Inzi deg wungal d amyedres, d assay yellan deg sin yedrisen ney ugar.

## **Awal yef uyawas**

Iwakken ad d-nerr yef yisteqsiyen i d-nefka yakan yessefk fell-ay ad d-nebnu leqdic-nney yef kraḍ n yixfawen:

Ixef amezwaru: ad d-nawi awal yef umyedres, ad d-nefk kra n tbadutin ara d-yesfahmen ney a d-inint d acu-tt tmiḍrant-agi, ad d-nawi amezruy n umyedres, ad d-nefk tamuḍli-nney yef umyedres amek i ten-ttwali syin akin ad d-nawi kra n tmuḍliwin tiberraniyin n imusnawen yef umyedres yal yiwen a d-nini amek i yettwali tamiḍrant-agi. A d-nawi yef leqdic n G.GENNAT d leṣnaf n teḍrist d yyinnawen-is.

Ixef wis sin: deg ixef-a ad d-nawi awal yef wungal, ad d-nefk tbadutin yef tewsit-a, ad d-nebder amezruy-is d laṣel-is, ad d-nawi tamuḍli-nney d tmuḍliwin tiberraniyin yef tewsit-agi, syin akin ad d-nebder tifert n umahil yef wungal *Tagrest uryu*.

Ixef wis kraḍ: ixef-a ad t-nebdu yef sin n yiḥricen aḥric amezwaru ad d-nawi awal yef yinzan ad d-nebder kra n tbadutin yef tewsit-agi, ad d-nefk iswi d twuriwin ny inzan, ad d-nebder kra n yisental iyef d-ttawin yinzan. Aḥric wis-in ad d-nawi tasleḍt yef yinzan yellan deg wungal *Tagrest, uryu*.

**Ixef amezwaru**

**Amyedres deg tsekla**

Wa yewwi-d seg wayeḍ seg tenfalit-a ad nebdu tazwert-nney deg ixef amezwaru yef yiwet n temsalt i nezmer ad tt-id-naf deg tudert n umdan wa yetteawan wa, anect-a ad t-id-naf yennerna deg tsekla tamaynut yefkan azal i uḍris ama s umyekcum n tewsatn n tsekla gar-ament ama agraw n iḍrisen iseklanen gar-asen.

Tamsalt-a qqaren-as amyedres. Deg ixef-a amezwaru ad naereḍ ad d-nmeslay yef tmiḍrant-a n tsekla tamaynut, ad d-nawi tabadut-is, ad d-nebder amzruy-is, d tmuylwin n yimyura n tsekla i yuran fell-as, d leḥnaf i d-yewwi G.GENETTE.

## 1. Tabadut d laḥel n umyedres

### 1.1. Tabadut n umyedres

Akken i d-nenna deg tazwara deg yixef-a amezwaru ad neereḍ ad d-nmeslay yef umyedres d wayen icudden yer-s maca uqbel ad d-nmeslay yef tmiḍrant-a tezwaw yiwet n tegnit yesaan azal deg umyedres yis ara d-tban tmiḍrant-a, i yellan deg tsekla tamaynut tagnit-a d aḍris. Yettban-d wazal-is deg umyedres mi ara cudden agraw n yiḍrisen iseklanen d yiḍrisen nniḍen yesaan assay gar-asen.

Gef aya ad d-nawi awal yef uḍris iwakken ad d-nessebgen tagnit-a n uḍris, d acu-tt ?

#### 1.1.1. Awal yef uḍris

Aḍris nettwali-t d anejmue n yisekkilen yettnernin yer wawalen yer wamud n tenfaliyin icudden s tesyunin d tenzay yugten d ihulfan yettaken anamek gar-ament.

- Deg usegzawal le *Grand dictionnaire de français*’ nufa : «aḍris d agraw n wawalen yettaken tirawit»<sup>1</sup>.
- Deg usegzawal *Le petit Larousse illustré* 2013: «Agraw n wawalen, d tifyar i d-yettaken aḍris ney adlis»<sup>2</sup>.

<sup>1</sup> *Le Grand dictionnaire de français*, Eclairs de plume, Page 336. «Ensemble des mots qui constituent un écrit»

<sup>2</sup> LAROUSSE, *Le petit Larousse illustré*, volumes 10, Paris, 2013, p1086. «Ensemble des termes, des phrases constituant un écrit, une œuvre»



- Ma nerra yer leqdic i d-yewwi AHMED BOUCHIKHI deg leqdic-is *Petit Dictionnaire de l'analyse litteraire* yesbadu-d aḍris deg wawal-is : «*d agraw n inawen n tesnilest ara yilin deg tesleḍt*»<sup>1</sup>
- SALHI MUḤEND AKLI yefka-d tabadut n uḍris deg wawal-is : «*Di tesnilest, awal-agi, immal-d awalen yedduklen deg usentel, yebna-ten win i ten-d-yennan ney win i ten-d-yuran ilmend n wasssayen n tjerrumt d tmezla tanamkant (logique sémantique), izemren ad ilin gar-asen*»<sup>2</sup>.
- KAMAL BUΣMARA yefka-as tabadut-a : «*isem amalay, agraw n wawalen, n tektiwin, n tseddarin*»<sup>3</sup>.

### 1.1.2. Awal yef umyeḍres

Amyeḍres d yiwet n temsalt yellan deg tarrayin n tsekla tussnant yettnadin yef tezrawt i yettwaxedmen i yiḍrisen yesean assay gar-asen. Tamsalt-a ttmagaren-tt-id atas n tmuyliwin n yimusnawen i d-yefkan ddeqs n tbadutin n tmiḍrant-agi, seg tbadutin i d-yeddin deg yisegzawalen n tsekla ad d-naf :

- Tabadut n umyeḍres yur Nathalie Piegay-Gros : «*Amyeḍres d amussu anda aḍris ad d-yesnulfu aḍris-nniḍen* »<sup>4</sup>.
- Deg usegzawal *Petit dictionnaire de l'analyse* amyeḍres: «*D tilin yellan s wudem ubyin ney s wudem uffir gar yiḍrisen d yiḍrisen wiyad*»<sup>5</sup>.
- Tabadut i d-yettunefken deg usegzawal *Larouse* yef umyeḍres : «*D agraw n yiḍrisen iseklanen d yiḍrisen-nniḍen yesean assay gar-asen si tama n usnulfu d wayen ara yessemres imeyri di tyuri* »<sup>6</sup>.
- Ma nerra yer tutlayt taglizit nufa-d amyeḍres deg usegzawal *The Routledge Dictionary of Literary Term*: «*ameyḍres d isem yettaken tayara i yiḍrisen ( timawit, tasekla, turdiwin ) yesean assay yer yiḍrisen wiyad i εawnen deg lebni-s d unamek-is* »<sup>1</sup>.

<sup>1</sup> BOUCHIKHI Ahmed, *Petit dictionnaire de l'analyse litteraire*, ED: afrique orient, 2009 P153. «L'ensemble des énoncés linguistiques soumis à l'analyse»

<sup>2</sup> SALHI Muḥend Akli, Op.Cit, p 11.

<sup>3</sup> Ibid, p 125.

<sup>4</sup> NATHALIE Piegay-Gros, *introduction à l'intertextualité*, Dunod, Paris, 1996, p16 . « L'intertextualité est donc le mouvement par lequel un texte réécrit un autre texte »

<sup>5</sup> BOUCHIKHI Ahmed, Op.Cit, p159. «C'est la présence explicite ou implicite d'un textes dans un autre».

<sup>6</sup> *Le petit la rousse illustré*, Op.Cit, p589. « Ensemble des relations qu'un texte, notamment. Littéraire, entretient avec un autre ou avec d'autres, tant sur le plan de sa créations (par la citation, le plagiat, l'allusion, le pastiche...) que sur le plan de sa lecture et de sa compréhension, par les rapprochements qu'opère le lecture »

- Deg usegzawal amezyan n tsekla n SALḤI MUḤEND AKLI ad d-naf yemmeslay-d yef temsalt- a deg wawal-is : « *D ṣṣenf n wassay n tḍerist. D assay yezdin sin yiḍrisen n tsekla (ney ugar), yiwen yewwi-d seg wayeḍ. assay-agi yefreq s timmad-is d leṣnaf. Di tmuyli n Genette yezmer ad yili wassay gar sin yiḍrisen d awehhi kan : yiwen n uḍris ad iwehhi yer wayeḍ. akken yezmer ad yili wassay-agi d tabdert : yiwen n uḍris ad d-yebder wayeḍ* » <sup>2</sup>

## 2. Timuyliwin yef umeyḍres

Ma nenna-d aḍris ad d-nerr lwelha-nney yer waṭas n temesal maca ad d-neṛeḍ ad tt-neqqen yer yiwen n wawal yesεan azal icudd yer-s, nezmer ad d-nini aḍris d agraw. Ayen d-nenna anect-a ? Acku aḍris d lebni i d-yennulfan seg ugraw n yisekkilen ara d-yefken tifyar. Mi mlalent aṭas n tefyar ad ay-d-fkent tiseddarin, agraw n tseddarin ad ay-d-awint aḍris.

Ma nemmeslay-d yef tmiḍrant-a, nettwali-tt d amyekcem n ugraw n wawalen ney n tenfaliyin, ney ahat d tiseddarin, d yiḍrisen, d tiktiwin i isemras umaru deg tira-s, ney win yettmeslayen deg umeslay-is s wassay yettilin gar-sen.

Tamiḍrant n umeyḍres ma ncudd-itt yer wawal i yeqnen yer-s ad d-naf awal n umyekcem ney n wassay. Ihi amyeḍres d amyekcem, d assay. Acku mebla sin n wawalen-a ur nezmir ara ad d-nini d ameyḍres, nezmer ad d-nmager agraw n yiḍrisen maca ulac assay gar-asen, tamsalt-a ur tuyal ara d ameyḍres acku ulac amyekcem d wassay ara ijemeen ger yiḍrisen.

- D anekcum, d assay n wacu yer wacu ?

Ma naereḍ ad d-nerr tiririt yef usteqsi-a, ad d-naf agraw n yiḍrisen, tinfaliyin, awalen, tiktiwin ara yesεun assay d waggazen yemcaraken deg uḍris ara d-yagem umaru ney win yettmeslayen i wuḍris, i ten-yeḡḡan ad myekcamen ger-asen. Syin akkin yennulfa-d wuḍris amaynut.

Seg Tmiḍrant-a yessefk fell-aney ad d-nwehhi yer yiwet n temsalt anda yella aṭas n unadi deg tsekla. Tezmer ad tili d tamentilt i d-yellan uqbel acku yal tamsalt tessea ayen yelhan tessea ayen n diri.

<sup>1</sup> THE ROUTLEDGE, *Dictionary of Literary Terms*, Peter child-Roger fowler, Ed: Routledge taylor&francis group, P121. « Intertextuality is the name often given to the manner in which texts of all sorts (oral, visual, literary, virtual) contain references to other texts that have, in some way, contributed to their production and signification »

<sup>2</sup> SALḤI Muḥend Akli, Op.Cit, p33.

- Ayyer id d-nenna anect-a?

Ma nerra tamuyl-nney yer umyekcem d wassayen yettilin ger yidrisen. Tettuyal yer temsalt ara icudden sin n yimyura ney sin yettmeslayen yiwen yugmed seg wayeḍ. Anect-a yettili-d deg-s yiwen n wugur iwumi qqaren tuckerda yettilin deg tsekla (السرققات الادبية) tamsalt-a atas i d-yellan deg-s n unadi yal yiwen amek yettwali deg-s. Deg umawal Elwasit deg tutlayet taerabt (المعجم الوسيط، مجمع اللغة العربية)، nufa tabadut yef anect-a : « *ad d-awiḍ seg awal n wiyad, akken yezmer ad d-awiḍ anamek, ney awal akken i yella ney d kra kan* »<sup>1</sup>.

- Ayen i d-nuder tamsalt-a (*takerda taseklant*) ?

Ad naereḍ ad d-nawi amedya iwakken ad d-nerr tiririt yef temsalt-a, deg unadi-nney yef temsalt-a nmuger-d deg tsyunt lbayan (البيان). Deg useggas n 1955, texser **CAMILLE LAURENS** mmi-s mi d ilul kan, tura ungal s lehzen s lqerḥ yef tadyant-a tsemma-s *Philippe* tejja-d later-is yer imayriyen. Zrin iseggasen tura **MARIE DARRIEUSSECQ** ungal *Tom est mort* thekkud deg-s yef lexsara n tyemmat i mmi-s mi i d-ilul. Gef aya tceṭka **Camille** yef **Marie Darrieussecq** yef tuckerda-s seg wungal i tura. Yennulfa-d umennuy gar-aset<sup>2</sup>.

Seg wayen i d-nenna yakan niweḍ yer yiwen yinzi nessexdam-it deg tudert-nney n yal ass, inzi-a d win yecban tamsalt ieddan mi d neqqar: ‘*Yiwen ibub-itent s tidi, wayeḍ yečča-tent i tili*’.

Nezra belli yal aḍris yetṭafar-it gma-s akken qqaren deg inzi ‘*ulac win izegren asif ur yellaxes*’ maca win ara izegren asif yessefk fell-as ad isebgen dakken mi yezeger asif yellaxes ur iqebbel ara laeql ad d-yini nek zegray asif maca ur lexsey ara. yaf aya yessefk ad iwehhi ansi d-yura? anda yesla? i wumi d-yewwi ?

Acku skud aḍris yesa azal isemras-it umaru deg uḍris-is yef waya ma yewwi-d umaru aḍris yessefk ad d-isebgen bab-is. Anect-a neqqar-it deg tudert-ney ‘*win yedren ad t-id-bedren*’

<sup>1</sup> المعجم الوسيط، مجمع اللغة العربية، الإدارة العامة للمعجمات وإحياء التراث، مكتبة الشروق الدولية، 2005 م، ص427. الأخذ من كلام الغير، وهو أخذ بعض المعنى أو بعض اللفظ سواء كان أخذ اللفظ بأسره والمعنى بأسره”

<sup>2</sup> <https://www.albayan.ae/our-homes/2010-01-31-1.214281>. - Vu le 12/05/2021 18 :29-

Seg taggara n yiseggasen n 1960 mi d-ban tmiḍrant n umyḍres i yuyen azal d ameqqran deg unerni n tsekla d tewsatn n tira. Anect-a yerra lwelha yer wassayen yettilin ger yidrisen seg yidrisen yellan deg yizri yer usmres-nsen yer wamha, yef waya ulac aḍris iman-is, yal aḍris yeqqen yer yidrisen i t-yecban. Anect-a yeqli deg-s umaru war lbyi-is ama yewwi-d tiktiwin seg tmetti ama seg wayen yeyra uqbel ama seg tama n usemres n tenfaliyin i ieejben amaru dayan i t-yeḡḡan ad d-tisemers deg tira-s.

Tamsalt-a tuy lwelha n waṭas n imusnawen deg tsekla i d-ibanen deffir M.BAKHTIN, skud yewwi-d tamsalt d tamaynut deg umezruy n tsekla, anect-a yeḡḡa aṭas n imusnawen ad nadin yef tmiḍrant-a, ad d-awin tizrawin yef anect-a seg imusnawen-a: **JULIA KRISTEVA, RONALD BARTHES, MICHAÏL RIFATERRE, GERARD GENETTE**. Ad Naereḍ ad d nawi tamuqli n yal yiwen yef tmiḍrant-a.

- Amek ttwalin amyedres?
- Gef wacu tebna tmuyli-nsen?
- D acu n umaynut i d-wwin seg leqdic-nsen ?

Maca uqbel ad d nerr tiririt yef isteqsiyen-a yessefk fella-ney ad nebdu s usteqsi yezwaren isteqliyen-a yaenan yal yiwen

- D anwa-t ?

**Tamawt:** Isteqliyen-a enan yal yiwen, ad d-nerr tiririt yef yal yiwen seg imusnawen i d-nebder(JULIA KRISTEVA, RONALD BARTHES, MICHAÏL RIFATERRE, GERARD GENETTE )

### ● **JULIA KRISTIVA**

Ad naereḍ ad d-nawi tamuqli-s yef tmiḍrant-a

- Amek ad t-wali amyedres?
- Gef wacu tebna tmuyli-s?
- D acu n umaynut i d-tewwi seg leqdic-is?

**Tamuyli-is:**

Tamuyli-is yef umeyḍres tban-d i tikkelt tamenzut s wudem unsib deg tmurt n Fransa deg sin imagraden i d-ibanen deg ugraw n yimyura n tesyunt *Tel Quel*, yer leqdic i d-tewwi deg useggas n 1969 yesean azwel (*Séméiotiké, Recherche pour une sémanalyse*). Ma nuḡal yer useggas n 1966 ad d-naf twehha yef tmiḍrant-a deg leqdic i d-tewwi tsemma-as (*Le mot, le dialogue, le roman*) s yen yer useggas n 1967 tesnulfa-d (*le texte clos*).<sup>1</sup>

**JULIA KRISTIVA** tella-d deg ugraw n *Tel Quel*, d tin yellan yesean azal deg ugraw-a, yef waya ad tt-id-naf seg wid yettarun deg umagrad n *Tel Quel*. Seg temsal i terra yer-s **JULIA KRISTIVA** areqqæ n tbadutin n tmiḍranin n tsekla tamaynut. Seg tbadutin-a: tabadut n uḍris twehha yer-s **JULIA KRISTIVA** deg umagrad *Le texte clos* tenna-d yef wanect-a : *d tawil yer tesnilest - Para Linguistique – yettarran aseḡdec n yiles s ucuddu n wawal -la parole- yer lexbarat s wudem usrid s umḡired n wawalen ieddand wawalen imaynuten*.

**JULIA KRISTIVA** tettwali aḍris d agraw n tisuddas ara icudden ger wawal d tutlayt yef usiweḡ n lexbar. Aḍris ḡur-s d «win ara icudden yer tilawt yettwehhiñ iles yer tmezla d tudsa n tjerrumt yettbeddilen si tama nniḡen, aḍris d win icudden yer tmetti yettwasnen s tedianin n umzruy yettcabin asenfel changment sit n tesnilest»<sup>2</sup>

**JULIA KRISTIVA** tmeyyez ger sin iswiren yemgaraden deg uḍris. Iwumi tsemma tumant n uḍris *le phéno-texte* maḡsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez aḍris yettwasnulfan *le géno texte* terza d axel n tutlayet maḡsub tayara n uḍris.

Ger taggara nezmer ad d-nini **JULIA KRISTIVA** terra tajmilt i unerni n tmiḍrant-a n uḍris s usemres n tektiwin iḡahden deg tayult n usezḡen. Yenna-d fell-as Philippe Sollers : « *Seg tnelmadt tilemḡit tuḡriçt, yer tesdawant yettwassnen deg umaḡal, d tameḡḡut iqefzen aḡas i d-mugrey deg ddunit-iw*»<sup>3</sup>

Anect-a iwehha-d yer-s Roland Barthes deg umagrad iwumi isemma *L'étrangère* yura-t yef lḡal n Julia Kristeva deg-s i tt-yecker. Issegded deg tesyunt *La quinzaine littéraires* yenna-

<sup>1</sup> SAMOYAUULT Tiphaine, *L'intertextualité*, Mémoire de la littérature. Edition: Armand colin, P9. «Officiellement, c'est Julia qui compose et introduit le terme d'intertextualité, dans deux articles parus dans la revue *Tel Quel* et repris ensuite dans son ouvrage de 1969, *Séméiotiké, recherches pour une sémanalyse* le premier est de 1996, il est intitulé (*le mot, le dialogue, le roman*) et contient la première occurrence du terme ;le texte clos 1967».

<sup>2</sup> KRISTEVA Julia, *Le texte clos*, In :langages, 3<sup>e</sup> année, n°12, 1968 PP 103-125

<sup>3</sup> SOLLERS Philippe, *Un vrai roman, Mémoires*, Editions Plon, 2007, P 50

d deg wawal-is: «*Inaw n Krestiva yesea azal, d inaw icudden yer tmiḍrant, inaw-a deg-s ara tuyal tmusni d tira, yettuyal uzamul d adiwenni. d acu-t unamek n wanect-a? anamek-is, amenzu, tseqdac, tsesbgan-d deg yiwen n wakud talya, si tama tis snat tettawi-d yef wayen yellan deg tmiḍranin n tsekla s ubeddel n tenfaliyin, si tama tis kraḍ, tesnulfad- azenziy amaynut i usiwed n tussna*»<sup>1</sup>

Di lweqt tuy **Sollers Philippe** d **Roland Barthes** ttawin-d yef leqdic n Julia Krestiva, lawan-nni tura-d amagrad yesean azwel **Tamsalt n lebni n uḍris** deg leqdic **Tamiḍrant n ugraw**. Tewwi-d deg umagrad-a tasleḍt i wungal **Jéhan de saintré**.

D ungal yettuyalen yer lqern iwumi qqaren lqruṣṭawi arumi, deg-s tesbegn-d tamsalt n umyeḍres skud d agraw n yiḍrisen yesean assay gar-asen, s useqdec n izamulen d tenfaliyin i d-yekkan seg yiḍrisen wiyad. Terra Juila Krestiva abeddel n tenfaliyin d wawalen ttbanen-d mi ara cuddent deg uḍris, yezmer ad d-iban d agraw ur ndukkel ara maca tettwehhi yer tayult n yinaw deg talit n tnekra, tettwali tayult n ubeddel n tnfaliyin teshel i usemers n tbadut n umyeḍres s usufey n tayult tadyulijit «**Idéologème**» deg uḍris. Krestiva ur teḥbis ara anda yef wacu nudan imezwura i tt-yezwaren maca terra-d tazrawt i yessufyen aḍris seg tḥllam yer tafat yefkan azal d tazrit i wuḍris deg tsekla.

Ma nmeslay-d yef umeyḍres yur Julia Krestiva yezmer ad d-naf icudd yef snat n temsal tadiwennit **Dialogism** d tagtayect **Polyphonie** n Bakhtin. Anect-a iban-d i tikkelt tamenzut deg umagrad i d-tewwi s uzwel **Awal, Adiwenni, Ungal** (*Bakhtin, Le mot, le dialogue, le roman*) deg useggas n 1966 deg tesyunt **azyan** leqdic-a tawdi-t s telqay deg leqdic i d-tewwi yesean azwel **Séméiotiké, Recherche pour une sémanalyse**. tugmed tilya yef temsalt-a s yur BAKHTIN.

Leqdic-a d akemmel n tezrawin i d-yewwi M.BAKHTIN di tazwara s ubeddel n wawal **dialogisme** yer umyeḍres d anect-a i tt-yeḡḡan ad taxdem lsas i tmiḍrant n umeyḍres, tesbegni-t-id A.NAHLA FISAL deg udlis-is inawen n uḍris yef J.KRISTEVA d tamezwarut i yesmarsen awal n umyeḍres d nettat is-yefkan azal i wuḍris ad yelḥu wa ad yekcem deg tmetti d umzruy. Tenna-d deg wawal-is: «*bela cekk KRISTEVA zwaren-tt yer umeyḍres maca, d nettat i yesnernan*

<sup>1</sup> BARTHES Roland, *L'étrangère La Quinzine littéraire* n°94 du 01-05-1970. « La valeur du discours kristevien, c'est que son discours est homogène à la théorie qu'il énonce (ct cette homogénéité est la théorie même) : en lui la science est écriture, le signe est dialogique, le fondement est destructeur : s'il paraît « difficile » à certains, c'est précisément parce qu'il est écrit. Cela veut dire Quoi ! D'abord qu'il affirme et pratique à la fois la formalisation et son déplacement, la mathématique devenant en somme assez analogue au travail du rêve (d'où beaucoup de criaileries). Ensuite qu'il assume au titre même de la théorie le glissement terminologique des définitions dilcs scientifiques. Enfin qu'il insalle un nouveau type de transmission du savoir »

ameydrès n uđris»<sup>1</sup>. Tenna-d dayen: «KRISTEVA i d-yefkan asarag yesean azwel (Le mot, Le dialogue, Le roman) deg yiseggasen n 1966 tewwi-d tabadut n yinnawen n wuđris d ubeddel n wawal n M.BAKHTIN –Dialogisme-, tessali azgen n lqern iεac-it uzyan s dixel n uđris deg lħebs n tutlayt»<sup>2</sup>

Deg iseggasen n 60 KRISTEVA deg ugraw n imagraden deg tesyunin **Tel quel d Critique** tesbegn-d yef twezıyt n timanut n uđris maħsub ulac ađris iman-is. Tenna-d deg awal-is : «Bettu deg uđris yettak-ay-d tamawt i wuđris wayeđ»<sup>3</sup>.

Ameydrès yer JULIA ur yettusemma ara d arwas ney d allus, tayuri n wuđris tettawi yer unadi yef limarat n yiđrisen iεeddan yettilin gar yiđrisen i d-yessebganen assayen icudden ger yiđrisen. Anect-a iban-d deg wawal-is: «Mačči d arwas ney d allus i d-ameydrès, d awehhi s wudem-nniđen i yedrisen yellan, yal amaru amek yezđa ađris-is»<sup>4</sup>

Tesbadu-d JULIA KRESITVA ameydrès d lğahd n yiđrisen yettbeddilen war lħed. tamsalt-a ur taeni ara afraw n yiđrisen iseklanan d yiđrisen seg tayulin tiyađ maca taena dayen innawen i d-yettasen seg tmetti d imeđqan wiyad.

Amedya n tedwint d awalen, d iđrisen, i yef tessehıbbir fell-asen JULIA KRESITVA d tamsalt i yessaxdam BAKHTIN d tabadut ara d-naf deg leqdic n BAKHTIN yesean azwel **Esthétique de la création verbale**: «Amaru deg leqdic aseklan -ungal-, yesnfalay-d s tutlayt iğahden yesean lyella ara d ibanen ulac am netta, yessenfalay-d s tejmilt n ugraw n wawalen i d-yejmae d wawalen n wiyad»<sup>5</sup>

<sup>1</sup> نهلة فيصل الأحمد، التفاعل النصي – التناصية النظرية والمنهج-، مؤسسة الإمامة الرياض، ط1، 2006م ص 120. " كريستيفا التي تلقي محاضرة بعنوان 'الكلمة والحوار والرواية' في سيمانار بارت (1966م) وتقدم مفهوم التفاعل النصي ، بديلا مقترحا عن مصطلح ميخائيل باختين الحوارية تنهي نصف قرن عاشه النقاد داخل النص وفي سجن اللغة.

<sup>2</sup> نفس المرجع، " لا شك أن كريستيفا مسبوقة إلى نقدها، لكنها هي من بلورت نقد التناصية "

<sup>3</sup> KRISTEVA Julia, *Séméiotiké, Recherche pour une sémanalyse*, Seuil.Paris.1969 page 115, « Croisement dans un texte d'énoncés pris à d'autres textes.»

<sup>4</sup> Ibid, p145. «Tout texte se construit comme une mosaïque de citations, tout texte est absorption et transformation d'un autre texte»

<sup>5</sup> BAKHTINE Michael, *Esthétique de la cration verbale*, Paris, Gallimard,1984, « L'auteur d'une œuvre littéraire crée un produit verbal qui est un tout unique. Illa crée néanmoins à l'aide des énoncés hétérogènes, à l'aide des énoncés d'autrui pour ainsi dire».

## ● Roland barthes

### Tamuyli-is :

Yerra yer yiwet n tmuyli i terra yur-s Julia Krestiva. Yettwali yal aḍris d azeṭṭa n usismel n yidrisen yezrin, yal aḍris icudd yer uḍris n bab-is, yal amaru yettaḡḡa limarat deg wayen yura d wayen i d-yesnulfa ttbanent-d limarat-a mi ara icudd uḍris d wuḍris nniḍen anect-a yettara-t am uzeṭṭa. Yenna-d deg wawal-is: « *yal aḍris d asedres, ttlin deg-s atas n yiwudam yettwæeqlen, idrisen-a ttuyalen yer yidrisen yezrin. yal aḍris d azeṭṭa n tbedrin timaynutin i yettwasnen*».<sup>1</sup>

Ur yezmir ara ad yili yettwabḍa yef wayen akk i yellan deg udlis. Ibegn-d anect-a s tira i d-yettawi seg yimyura wiyad, s leqdic i d-yewwi deg udlis yura yesean azwel  $S/Z^2$  deg-s i yessaxdem. Tamidrart n umeydres seg temacahut i yeyra s yur umaru arumi BALZAK yesean azwel "sarrazin" d tamacahut yesean azal n 20 isebter, deg-s i yexdem tasleḍt i tmacahut yef tifyar, adiwenni, aglam...atg. Ad d-ittawi tikiwin seg uḍris iwakken ad yaru aḍris-is ara yilin d agraw-n yidrisen.

Tamuyli-s terra dayen yer lmut n umaru. Ur yetta-k ara azal i umaru maca azal icudd s imeyri, acku amaru ur d-yettanulfu ara s wudem igerzen, yettawad ayen yuran deg izri. Anect-a iban-d deg umagrad i d-yewwi deg useggas 1968, yewwi-d deg-s yef lmut n umaru **'la mort de l'auteur'** deg leqdic-a imeslay-d yef temsalt n yimeyri d umaru, d akken tira d tanmegla n ssut d tanmegla n lebdi n umecwar, akka i yerra lmut n umaru s tuksa n wassay gar tira d sutt, akka i tebda tira n Barthes iwumi yessawal taḍersa **'Textualité'** d akken d tutlayt i ttmeslayen maci d amaru.<sup>3</sup>

<sup>1</sup> BARTHES Roland :*Le plaisir du texte*, Seuil, France, 1973. P85 . « *Tout texte est un intertexte, d'autres textes sont présents en lui à des niveaux variables, sous des formes plus ou moins reconnaissables*»

<sup>2</sup> <https://www.asjp.cerist.dz/en/article/11498-Sité le 11-5-2021->

<sup>3</sup> عبد الله الغدامي، الخطبة والتفكير، من البنيوية إلى التشرحية نظرية وتطبيق المركز الثقافي العربي، ص72. "طريق رولان بارت الى النص ولذا فانه يكتب مقالة عام 1967 يعلن فيها موت المؤلف وكان هذا عنوان المقالة وفيها ينهقش بارت مفهومات المؤلف و القارئ مؤكدا على ان الكتابة هي في واقعها نقض لكل صوت كما انها نقض لكل نقطة بداية وبدا يدفع بارت المؤلف نحو الموت بان يقطع الصلة بين النص وبين صوت بدايته ومن ذلك تبدا الكتابة التي اصبح بارت يسميها ب النصوية بناء على مبدا ان اللغة هي التي تتكلم وليس المؤلف"



### ● Philippe Sollers

#### Tamuyli-is :

Yella **Philippe Sollers** seg wid yettwassnen s umata deg leqdic n usezyen deg yiseggasen n 60, yezmer yef aya mi yettwali agraw n Tel Quel i yeḗran tafat deg yiseggasen n 60 yessnen tilali d wid ikecmen deg ugraw-a: seg-sen ‘ ‘ Roland Barthes ‘d’ ‘Julia Kristeva’...art. Yella Philippe Sollers seg wid yellan deg ugraw-a yettwalin anerni n tsekla seg tmuyli tamaynut ara iwehhin yer uḗris amaynut yef waya yenna-d : « *Yal aḗris icudd yer waḗas n yiḗrisen wiyad. Iḗrisen-a ttwaḗesben d asiwed n tyuri d abeddel, d anerni, d asemlil.*»<sup>1</sup>

### ● Tzvetan Todorov

#### Tamuyli-is:

Yettwali ameyḗres d aseḗzi, yebna tikti-a yef iḗrisen n M.BAKHTIN

D tezrawt n tdiwennit - **dialogisme** -, yerra lebni n yiḗrisen seg yiḗrisen wiyad yef waya yettilli wassay ger uḗris n tesleḗt d wayen yesean assay yer-s yef aya yenna-d: «*Leqdic aseklan ur yelli ara waḗdes, yettban-d yaxleḗ s leqdic n tsekla yezrin, yal leqdic yesea assay d leqdic n yizri ara yilin yef leḗsab n taliyin n umzruy.*»<sup>2</sup>

### ● Michael Riffater

#### Tamuyli-s

**Michael Riffater** yettwaḗseb seg wid yellan deg tayult n usezyen aseklan. Yerna-d seg tama-s i tmiḗrant n umeyḗres tban-d i tikelt tamezwarut deg leqdic-is yesean azwel ***La trace de l'intertexte***" i d-yefyen deg tesyunt ***La pensée française*** deg tuber deg useggas n 1980.

Ma nwala deg umazray i d-yewwi ad d-naf anerni n tmiḗrant n umeyḗres, yerna lwalha-s yer uḗris d-yettilin deg uswir n tefyar, ad d-naf anect-a ibder-t-id deg udlis-is ***La trace de***

<sup>1</sup> SOLLERS Philippe, *Théorie d'ensemble, textes réunis*, Paris .Seuil, 1971, P75. « Tout texte se situe à la jonction de plusieurs textes dont il est à la fois la relecture, l'accentuation, la condensation, le déplacement et la profondeur »

<sup>2</sup> سعيد سلام، التناس الرواية الجزائرية، عالم الكتب الحديث، الأردن، 2010م، ص119. "إنه من الوهم أن نعتقد بأن العمل الأدبي له وجود مستقل، إنه يظهر مندمجا داخل مجال أدبي ممثلى بالأعمال السابقة، إن كل عمل فني يدخل في علاقة معقدة مع أعمال الماضي التي تكون حسب المراحل التاريخية تراتبيه مختلفة"

*L'intertexte*. Yenna-d yef tmiḍrant-a: «ameyḍres d tizri n umeyri yef wassayen i d-yettilin ger yidlisen n tsekla, d idlisen wiyad»<sup>1</sup>

Yessemlal ameyḍres d wayen akk yettaḡḡan imeyri ad iwali assay yellan ger uḍris yellan zdat-s, d yiḍrisen yezdin uqbel fell-as. Ma d tikelt tis-snat deg unejmuε *Amyeḍres d wungal arumi deg lqern alemmas (Intertextualité et roman en france au moyen âge)* i d-yellan deg useggas n 1981 tella-d tezwart fell-as: *L'intertexte inconnu* issegden, s timsirin n 41 n tesyunt *Littérature* yenna-d deg wawal-is:

«Fef waya ara d-sbaduy amyēḍres : d tamsalt yeenan tayuri n wuḍris d tilḥi-is wayen ara d-yaw, timsal-a zemrent ad cuddent d yiḍrisen yettwasnen, ney d cwiṭ seg yiḍrisen ibaeden yef lebni n uḍris maca tella-d deg uḍris wayeḍ, tella-d uqebl. Timsal-a zemrent ad ilint cuddent d tutlayt yellan deg tmetti ney llant cuddent uqbel s tewsatin n tsekla.»<sup>2</sup>

Iewwel **Michael Riffater** ad d-yawi leqdic yef leḥsab n tesleḍt-a yettilin deg tsekla seg leqdic i d-yewwi yella usnulfu n wuḍris "**production de texte**" i d-yefyen deg useggas n 1979<sup>3</sup>. Deg-s i yerra leṣnaf n tewsatin n umeyḍres "**une typologie**" yenna-d yef aya:

«Aḍris ara nyer yebna yef yiferdisen n unmawal -lexème- d usniy -syntagme- maca ur yettili ara d aseklan haca ma llan yiḍrisen s wacu icudd. Llan di tsekla yef aya yessefk ad neglem aḍris aseklan d ugraw n turdiwin yezrin maci d aglam yer ugraw n wawalen yellan deg tefyirt.»<sup>4</sup>

Tamuyli-s terra yer tmiḍranin n umeyḍres d uḍris ttbanen-d cudden gar-asen ma tella tezmert n yimeyri d wayen yesea seg tikiwin d tmusniwin i yezrin fell-as, d anect-a i t-yeḡḡan ad d-imager assayen yettilin deg yidlisen n tsekla acku adeg n wuḍris ur yettwabna ara ma yella ur ttwasnen ara yiḍrisen-a. Fef waya yenna-d: « *Amyeḍres d agraw n yiḍrisen nezmer ad ncudd*

<sup>1</sup> RIFFATERRE Michael: «La trace de l'intertexte», in: *la poésie*, n°215.Ed:Seuil. Paris. 1980. P6. « L'intertextualité est la perception par le lecteur, de rapports entre une œuvre et d'autres, qui l'ont précédée ou suivie. Ces autres œuvres constituent l'intertexte de la première »

<sup>2</sup> Ibid page 47. « L'intertexte est l'ensemble des textes que l'on peut rapprocher de celui que l'on a sous les yeux, l'ensemble des textes que l'on retrouve dans sa mémoire à la lecture d'un passage donné. L'intertexte est donc un corpus indéfini.»

<sup>3</sup> RIFFATERRE Michael, *Texte du Production*, Seuil, Paris.1979

<sup>4</sup> RIFFATERRE Michael, *L'intertexte inconnu*, p6. «Le phénomène qui oriente la lecture du texte qui en gouverne éventuellement l'interprétation, et qui est le contraire de la lecture linéaire.»

*ger-asen d yidrisen yellan zdat n wallen-nney, agraw n yidrisen-a ad t-naf deg cfawat d tkatut ney zdat n wuḍris i y-d-yettwafkan »<sup>1</sup>*

Isbegn-d dayen anamek si leqdic n yimusnawn yef wuḍris, ur yaeni ara iferdisen n umyedres maca yaena assayen yettilin ger yidrisen yenna-d deg wawal-is: « *Ma yella ameydres ibed yef yiferdisen, ur nahwağ ara ihi tabadut i tmiḍrant-a acku ur tessawed ara yer tayulin n tmusni yettwassnen.* »<sup>2</sup>

Leqdic-is yerra-d deg tmuḥli-s awal Interprétant iwakken ad isebgen assay yellan gar uḍris d uḍris yenna-d deg wawal-is: « *ad reḍlay (j'emprunt)awal areṭṭal (interprétant) s yur charles pierre i tid-yesnulfan. I yellan d assay ger uzamul d yiswi-s [.....]. areṭṭal d tamsalt tis-kraḍ ara yessaqdec umaru seg tama n uzamul i yebna iwakken ad yexdem ameydres.* »<sup>3</sup>

Yefka-d **Michael Riffater** tarrayt-is ara yettwali teqreb yer usentel yenna-d deg wawal-is:

*«si tama-w, tarrayt ara nissin ayen ur d ibanen ara deg umyedres, s ubeddel n ubrid n unadi, deg umkan anda ara neiwed lebni n tfekka yessefk ad d-nsebgen timiḍranin yezrin. Yessefk ad d-nesbadu ilugan yetteawanen timiḍranin yezrin s lewhi n tira ney awalen yellan deg wallay n yimeyri ney win yetthessisen.»<sup>4</sup>*

<sup>1</sup> RIFFATERRE Michael, L'intertexte inconnu, Intertextualité et roman en France, au Moyen Âge. 1981p 47.« L'intertexte est l'ensemble des textes que l'ont peut rapprocher de celui que l'on a sous les yeux, l'ensemble des textes que l'on retrouve dans sa mémoire à la lecture d'un passage donné. L'intertexte est donc un corpus indéfini.»

<sup>2</sup> Op.Cit, p45. « Résulte des rapports entre ces mêmes mots et des systèmes verbaux extérieurs au texte (mais parfois partiellement citées dans ce texte) et qui se trouvent soit à l'état potentiel dans la langue soit déjà actualisés dans la littérature »

<sup>3</sup> RIFFATERRE Michael, «Sémiotique intertextuelle: l'interprétant», Revue d'esthétique n° 1-2, 1979 p.134 « J'emprunte le terme interprétant à Charles s. Peirce qui l'avait créé pour rendre compte de la relation entre un signe et son objet(...)l'interprétant sera un tiers que l'auteur aura utilisé comme équivalent partiel du système de signes qu'il construisait pour redire, pour récrire l'intertexte»

<sup>4</sup> RIFFATERRE Michael, L'intertexte inconnu, Op.Cit, p67.« Ensemble des textes que l'on retrouve dans sa mémoire à la lecture d'un passage donné. »

## ● Gérard Genette

### - Tamuyli-s

Gérard Genette yewwi-d yef tmiḍrant n umeyḍres. Yura atas yef temsalt-a segmi yebda yettaru yef uzḡan seg taggara n yiseggasen n 60 ƣer yiseggasen n 70. Yebda umecwar n unadi-is seg tezrawt yef tneqqist d-yefyɛn deg useggas n 1966 s uzwel *Frontières du récit*. Syin akin ikemmel unadi-is yef tayult-a ƣer wassay yettilin deg wuḍris d tewsatin-is *Introduction à l'archi-texte* deg useggas n 1979 i t-yeḡḡan ad yeffey ƣer unadi deg tmiḍrant n umeyḍres maḥsub yal assay ara yilin ger uḍris d yiḍrisen wiyad neƣ agraw n yiḍrisen. Anect-a, iban-d deg leqdic-is *Palimpsestes* deg useggas n 1982. Deg leqdic-a yewwi-d yef wassay yettilin ger uḍris d yiḍrisen wiyad yefka-d tabadut yef umyedeḍres : «*D tihawt n uḍris deg idrisen wiyad.*»<sup>1</sup>

Ad d-naf iwehha ƣer yiwet n temsalt deg umkan n umyedeḍres yefka-d awal nniḍen yerna ƣer-s leqdic-is. Tamsalt-a isemma-s **taḍersit** i yuɣalen d tamsalt tagejdant yef umyedeḍres deg tizri i d-yesnulfa. Deg tmuyli-is, tamsalt-a n tḍersit, d tizri i d-yessebɣanen timuyliwin d tbadutin d-yellan uqbel, yef aya yenna-d : «*Taḍersit tɛdda akin, ad d-nawi awseḍres d kra n yinawen yesɛan assayen iḍarsanen*»<sup>2</sup> Ad d-naf PIEGAY-GROS imesla-d yef wanect-a anda d-yenna : «*Taḍrist d laḡel n wuḍris aseklan i d-yeflalin si tsekla.*»<sup>3</sup>

### - Lesnaf n Taḍerist G.GENETT

Seg tmuyliwin n G.GENETT yef umyedeḍres yesnulfa-d tagnit ara d-yesbeɣnen tamidrant-agi n umyedeḍres mačči d awal agejdan maca d ḡḡenf seg leḡnaf nniḍen tagnit-a yefka-as isem **Tamḍersa**

Uqbel ad nɛeddi ad d-nmeslay yef leḡnaf n umyedeḍres ad d-nawi awal yef temḍersa

#### 2.1. Tamḍersa

Ƣer G.GENETT tettwasbadu-d, d yiwet n tezri yebnan yef tesleḍt yerzan assayen yesɛa uḍris d yeḍrisen-nniḍen yef aya yenna-d: «*Yal aḍris yesɛa assay d yiḍrisen wiyad ama s wudem*

<sup>1</sup> SAMOYAUULT Tiphaine, *Op.Cit*, p 19.«La présence effective d'un texte dans un autre»

<sup>2</sup> GENETTE Gerard, *Palimpsestes, la littérature au second degré*, Essais. Paris 1982. P 07.« La Transtextualité, ou transcendance textuelle du texte Tout ce qui le met en relation manifeste ou secrète avec d'autres textes»

<sup>3</sup> PIEGAY-GROS Nathalie, *Introduction a l'intertextualité*. Dunod. Paris. 1996. P 23.«Exerce une forme de terrorisme : il n'est plus, en effet, ce qu'on peut percevoir, en toute liberté, mais ce qu'on doit repérer»

*d ufir ney d ubyin* »<sup>1</sup>. Tebḍa yef semmus n wassayen : **amyedres, azendres, afedres, afledres d uwseḍres.**

Ula d Muḥend Akli Salḥi yewwi-d yef temsalt-a deg usegzawal amezzyan n tsekla maca yessaxdem awal n taḍersit yenna-d deg wawal-is:

«*D tamidrant i d-yesnulfa G.Genette akken tamenzut, ad issefhem lesnaf n wassayen izemren ad ilin ger yiḍrisen; tis snat, akken ad isewseḥ tamuḥli yellan yakan yef wassayen ger yiḍrisen. Uqbel-is yella kan wawal amidran (concept) amyedres(intertextualité) i d-tesnulfa J.Kristiva . Tamidrant-agi*” taḍersit “*temmal-d yal ssefn n wassay i yizemren ad yili ger yiḍrisen n tsekla. G.Genette, yebḍa taḍersit yef 05 lesnaf; amyedres-afedres-afledres-awseḍres-azendres*».<sup>2</sup>

Tura dagi newwi-d awal yef temḍersa nesbegn-itt-id d acu-tt d lesnaf i tesḥa tura ad nḥeddi ad d-nawi awal yef yal ṣṣenf seg leṣnaf n temḍersa.

## 2.2. Amyeḍres

Γur G.GENETT amyedres d yiwen n ṣṣenf seg leṣnaf n temḍarsa (amyedres d assay yellan gar sin ney ugar n iḍrisen). Ma d Muḥend Akli Salḥi yefka-as tabadut deg usegzawal-is: «*D ssefn n wassay n tḍerist\*. D assay yezdin sin yiḍrisen n tsekla (ney ugar), yiwen yewwi-d seg wayeḍ. Assay-agi, yefreq s timmad-is d lesnaf. Di tmuyli n Genette yezmer ad yili wassay gar sin yiḍrisen d awehhi kan: yiwen n uḍris ad d-iwehhi yer wayeḍ .akken yezmer ad yili wassay-agi d tabdert: yiwen n uḍris ad d-yebder wayeḍ*».<sup>3</sup>

## 2.3. Azenḍres

Γur G.GENETT azenḍres d yiwen n ṣṣenf seg leṣṣnaf n temḍarsa yessegza-t-id deg wawal-is: «*d assay yellan deg uḍris d uzenḍres d wayen i ten-icudden si tama n uzwel, tazwert, alyu, awal n tazwara, tagrayt, akud, adeg ...atg*»<sup>4</sup>. Ma nuḥal yer Salḥi ad d-naf yefka-s tabadut deg wawal-is: «*D assay yezdin aḍris d wayen akki d-iteddun yid-s ama di tazwara-s (am uzwel,*

<sup>1</sup> GENETTE Gérard, Op.Cit, P08.«Je définis l'intertextualité, pour ma part, de manière sans doute restrictive, par une relation de coprésence entre deux ou plusieurs textes, c'est-à-dire, eidétiquement, et le plus souvent par la présence effective d'un texte dans un autre»

<sup>2</sup> SALḤI Muḥend Akli, Op.Cit, p 48.

<sup>3</sup> Ibid

<sup>4</sup> GENETTE Gérard, Op.Cit, p9.«Toute relation qu'un texte entretient avec son paratexte : titre, sous-titre, intertitres, préface, poste face, avertissement, avant-propos,etc.»

am tezwert , am tteswira) ama di taggara-s(am usenked awezlan n tmeddurt n umaru, am wawalen yettilin di tyellaft tis 4 n udlis)

Ma d azneḍris: «D yal aferḍis i d-iteddun deg udlis bexlaf aḍris s timmad-is. Kra n yiferdisen, ttaşen-d di tazwara n uḍris am uzwel, isem n umaru, isem n umazrag, tazwert, awal n umsuyal...atg. I yettilin di tyellaft tis 4 n udlis. Iferdisen-agi, sean azal acku tteawanen ameyri akken ad yefhem aḍris ara iyer ».

#### 2.4. Afedres

Γur G. GENETT afedres d yiwen n sşenf seg leşnaf n temḍarsa yesbadu-tt-id am wassay n uwennit gar sin n yiḍrisen akken i d-yenna deg wawal-is: «assay n uwennit ad d-tsemliḍ aḍris d wuḍris nniḍen anida ad imeslay mebla aḍuli, mebla lemsasa, ney ad yebder tamuyli, ney ur ismeras ara isemawen».<sup>1</sup>

Ma nuḡal yer Salḡi ad t-naf yefka-s tabadut akken i d-yenna deg wawal-is : « D sşenf n wassay n teḍrist. Assay-agi (n usefhem ney n uzyan) yettili ger uḍris n tsekla d yiḍrisen nniḍen i d-yettawin fell-as. Zemren ad ilin yiḍrisen-agi d iwenniten,d tislaf ney d asefhem».

#### 2.5. Afleḍres

Γur G.GENETT Afleḍres d yiwen n sşenf seg leşnaf n temḍarsa. Anda i d-yenna sşenf-agi yesea azal meqqren, yessaxdam tizrawin meqqran. Yesbadu-d sşenf-agi «yal assay yellan deg uḍris afellay B d uḍris adday A». Ma nuḡal yer SALḡI ad d-naf yefka-s tabadut: « D sşenf n wassay izemren ad yili ger sin (ney ugar) n yiḍrisen; yiwen (aḍris afellay) ad d-yawi seg wayeḍ (aḍris adday). Yezmer ad yili uḍris afellay yebna am uḍris adday. Ittusemma dagi: d assay n usuddem (dérivation) i yesdukklen sin yiḍrisen; ayagi yetta-k anzi yer urwas ameslay»<sup>2</sup>

#### 2.6. Awsedres

N.piegay Cros yenna-d seg 5 n leşşnaf n temḍarsa n G.Genette, awsedres «D assay amadwan amuqran yettwasbadu-d seg wassay yellan deg yettales yer taggayt uyur yettuyel uḍris-nni».

<sup>1</sup> GENETTE Gérard Op.Cit,P11. «la relation de commentaire qui unit un texte à un autre texte dont il parle sans nécessairement le citer (le convoquer), voir, à la limite, sans le nommer (...) c'est par excellence la relation critique»

<sup>2</sup> SALḡI Muḡend Akli, P 16-17

Taggayt-agi yura-tt-id ANNE CLAIRE GIGNOUSX anda i d-yenna deg wawal-is: «*D assay amsukan yellan ger wuḍris d tewsit uyur ittekki, ayanib n tnigawt-is, amzun n yinaw-is*». <sup>1</sup>

Ma d SALHI yenna-d deg wawal-is: «*D assay i yettarran aḍris ad yesɛu tawsit, ur yezmir ara uḍris ad yili di tewsit ma yella ur yeḍfir ara ilugan n usnulfu n tewsit-nni*». <sup>2</sup>

### 3. Annawen n umyeḍres

#### 3.1. Asayen n umyekcem

##### 3.1.1. Takerḍa

Dayen akk ara d-yeddem umaru seg yiḍrisen n imyura-nniḍen ad t-yer d ayla-s. Amzun d netta i t-id-yuran ney yesnulfat-id akken i d-yenna MICHEL SCHNEIDER: «*Win ara yesqedcen takerḍa d win ur nettkil ara yef tezmert-is n usnulfu, maca llan dayen wid i tt-yesseqdacen iwakken ad rren tajmilit i yemyura uqbel-nsen*». <sup>3</sup>

Takerḍa d yiwet n talya seg talɣiwin n umyeḍres tettwasbadu-d s s yisem n diri “Takerḍa” yekka-d seg wawal (aker), ad yaker umaru ney imeyri tiktiwin n yimyura nniḍen ad tent-yer d ayla-s amzun d-netta i tent-id-yuran. Takerḍa-agi ilaq asefken anamek nniḍen, mačči kan anamek agi n diri. Acku takerḍa akken i d-nenna d yiwet seg talɣiwin n umyeḍres tessɛ aṭas n twuriwin-nniḍen, am usemdu yef uḍris d yimeyri akken i d-yenna A.C.GINOUX deg wawal-is: «*Takerḍa tettara imeyri ad d-inadi yef umyeḍres, ad d-inadi yef ayen yefren deg uḍris d wayen yellan akk daxel-is*» <sup>4</sup>. Takerḍa-agi ur tettawi ara kan yer wayen n diri maca tessɛ ayen yelhan acku txeddem aɛiwed n yinnawen s talɣiwin nniḍen mgaradent gar-sent, amyar mi ara ad d-yesseqdec takerḍa-agi yezmer deg uḍris-nni ara yaru ad d-iwehhi yer wuḍris-nniḍen s wudem nniḍen.

<sup>1</sup> GIGNOUX A.C, *Initiation à l'intertextualité*, Ellipses, Paris, 2005. «Une relation structural entre le livre et son code générique, son mode d'énonciation, le type de discours»

<sup>2</sup> SALHI Muḥend Akli, Op.Cit, p 40.

<sup>3</sup> GIGNOUX A.C, Op.cit, p70. «D'autres, au contraire, ont besoin de plagie autrui par manqué de confiance en leur proper faculté de créer; d'autre encore ont besoin de reconnaitre sans cesse leurs dettes ceux qui les ont precedes

<sup>4</sup> Ibid, p72. «Invite ici un lecteur bienveillant a un jeu intertextuel de recherche des citation, disséminées dans le texte»

### 3.1.2. Tabdert

D yiwet n talya seg talyiwin n umyeḍres “Tabdert” yekka-d seg wawal (bder), Annaw-agi n tebdert semrasen-t s wṭṭas, d aseḡdec n umaru deg uḍris anda ara yaru tikiwin n yimyura nniḍen seg yiḍrisen-nniḍen. Maca ad d-yebder deg uḍris ara yaru isem n(umaru/ adlis...atg) anisi i d-yewwi tikiwin-nni iwakken ad d-yessebgen belli mačči d takerḡa i d-yuker tikiwin-nni. Tabdert tettband- deg yiḍrisen mi ara isexdem umaru tikiwin n yimyura nniḍen deg uḍris-is maca s ubder n bab n tektiwin-nni iwakken ad d-yessebgen belli tikiwin-nni mačči ines, n yimyura nniḍen. Tabdert tetta-k azal meqqren i yimeyri acku tettwehhi-t iwakken ad iyer iḍrisen nniḍen ad d-yewwi tikiwin seg-sen. Fer G.Genette(1982: 08) akken i d-yenna deg wawal-is: « *D timlilit n sin ney ugar n yiḍrisen ad d-yili uḍris deg wuḍris nniḍen s talya ad d-ibanen, d useḡdec n tebdert*».<sup>1</sup>

### 3.1.3. Ameeen

D yiwet n talya seg talyiwin n umyeḍres, d tawsit n tsekla ad d-naf imyura ttarun, seḡdacen tinfaliyin s wudem arusrid bla ma yebder-d isem-is iwakken ad yefhem imeyri ney win d-yettmaeein deg tenfaliyin i d-yura umaru swudem uffir ilaq imeyri ad d-yili yesea kra n tektiwin yef acu ad d-yili ad d-yettmeslay umyaru deg wuḍris-is akken i d-yenna A.C.GIGNOUX deg wawal-is: «*imeyri yezmer ad d-iḡer ney ad yeeḡel amyedres deg uḍris. maca imeyri ma yella ur yes3i ara tamusni am umyaru ney ur t-yecrik ara yiwen yedles d umyaru, ur yettaeḡal ara ayen i d-maeeen deg tenfaliyin-is*».<sup>2</sup>

### 3.1.4. Tasyilt

D yiwet n talya seg talyiwin n umyeḍres nettaf-itt s umata am tebdert. Akken i d-yenna PGAYE-GROS: «*tasyilt am tebdert, d talya n umyeḍres ibanen maca ur d-tessebgan ara aḍris-nni uyur yettwehhi, ihi tettban-d d assay n ubeṭṭel ara d-sebgen*». Deg tesyilt amaru ur yiseḡdac ara deg wuḍris-is ayen ara d-yawi seg yiḍrisen nniḍen akken yella maca ad d-yessexdem isemawen (imusnawen, icennayen, imyura...atg), iwakken ad d-isebgen ansi i d-yewwi tikiwin-

<sup>1</sup> GENETTE Gerard, Op.Cit, p77. « ( )une relation de coprésence entre deux ou plusieurs textes ( )par la présence effective d’un texte dans un autre. Sous sa forme la plus explicite et la plus littérale, c’est la pratique traditionnelle de la citation (avecguillemets, avec ou sans référence précise)»

<sup>2</sup> GIGNOUX A.C., Op.Cit, p62. «Il est certain que le lecteur peut aussi reconnaître dans le texte des intertextes qu’il y place lui-même. A l’inverse, un lecteur moins cultivé que l’auteur ou tout simplement appartenant à une autre sphère culturelle, court le risque de ne plus saisir les valeurs de répétition de l’allusion»



is; ad d-iwehhi imeyri yer wuḍris agejdan akken id d-yenna PIGAYE-GROS (1996. P48) : «Tasyilt am tebdert, d talya seg umyeḍres ibanen, ad d-yerr imeyri seg uḍris yer wuḍris nniḍen mebla ma iseddat-id umaru s wudem amatu»<sup>1</sup>. Imeyri iwakken ad d-yesebgen tasyilt yessefk fell-as ad yili yesea tamusni acku tasyilt ur tban ara mlih am takerḍa, ameeeen, tabdert. D imeyri ara ifaqen ad d-ifreq gar-asen maca ilaq ad yili yesea tamusni lqayen.

### 3.2. Assayen usuddem

Akken i d-nebder uqbel syur G.GENETT ameyḍres yettwasbadu-d d yiwet n tezri yebnan yef tesleḍt yerzan assayen yesea wuḍris d yidrisen nniḍen. Maca asemres n umeyḍres yur G.GENETT ur yaeni ara kan assay n umyekcem, yezmer ad yili s usuddem maḥsub arwas uqlib d urwas ameslay, wigi d innawen yuḡen azal s waḡas deg wassay n usudem. Arwas uqlib yaena abeddel, ma d arwas ameslay yebna yef uweiwed n uyanib n wuḍris adday.

#### 3.2.1. Arwas uqlib

Akken i d-yenna M.A.SALHI deg usegzawal-is: « arwas uqlib d allus ama n lqaleb ama n uyanib ama n tefyirt, d acu kan yettwaqlab unamek-ines ( mačči am deg urwas ameslay). Iswi n umaru ara ixedmen arwas uqlib d tiyita d uqejjem ( aekki, asmejger) deg wayen i d-yenna d wamek i t-id-yenna win i yerwes (ieuned)...»<sup>2</sup>

#### 3.2.2. Arwas ameslay

Ḥur SALHI arwas ameslay: « D aeaned ( d asexdem) n lqaleb n wuḍris ney n yiberdan n usnulfu n umaru ney n tewsit yellan yakan. Ssenf-agi n urwas, yemxalaf yef urwas uqlib. Deg uḍris yebnan s urwas ameslay, ur yettnadi ara umeskar ad issenqed bab n uḍris ideg i d-yewwi ama d talya ama d ayanib ney s umata, lqaleb n usnulfu.»<sup>3</sup>

<sup>1</sup> PIGAYE-GROS.N., *Introduction à l'intertextualité*, DUNOD, Paris, 1996, p48.« Comme la citation, c'est une forme explicite de l'intertextualité. Mais elle n'expose pas le texte autre auquel elle renvoie. C'est une relation in absentia qu'elle établit. C'est pourquoi elle est préférée lorsqu' il s'agit simplement de renvoyer le lecteur à un texte, sans le convoquer littéralement»

<sup>2</sup> SALHI Muḡend Akli, Op.Cit, p 36 .

<sup>3</sup> Ibid, P35.

Ter taggara n yixef-a amezwaru, ma nmuqel yer wayen i d-negmer deg unadi d wayen i d-nugem yef tmiḍrant-a, ad d-naf idlisen d yimagraden yettwarun, tettemgarad tmuyli seg yiwen yer wayeḍ yal yiwen amek i d-yuzen inzi-is yal yiwen s tarrayt-is, maca tuget fyen-d yer tbadut n umeyḍres dakken temmal-d assay yellan gar sin n yiḍrisen ney ugar .

- Nemsly-d yef tmiḍrant n umyēḍres i yuyen azal meqqren deg tayult n uzyan n tsekla.
- Newwi-d yef kra n tmuyliwin tiberraniyin yef tmiḍrant-a.
- Nwehha yer tmuyli-nney yef wanect-a.
- Nmesly-d yef tbadutin n umyēḍres ama seg tutlayet tamaziyt, taerabet, tarumit, tanglizit.
- Nefka-d leṣnaf n tḍersit yur G.GENNET.
- Nefka-d annawen n umyēḍres.

**Ixef wis sin**  
**Awal yef ungal**

«*Agdud wre idles, am læbd mebla iles*»<sup>1</sup>. Seg yinzi-a ad nebdu tazwert-nney deg yixef wis sin. Ma nenna-d tiwsatin n tsekla ad d-nmager atas n tewsatın yesëan azal meqqren yal tawsit s wazal-is deg tayult n tsekla ad d-naf seg-sent ungal, tawsit-a tcaë s wațas acku yal amaru yettaru, yettawi-d yef temsal i d-yettmagar deg ddunit-is ama d iyeblan yesseqrahen ney d timsal yessefrahen, anect-a yettmagar-d seg umaru yer wayeđ yal amaru s tmuyli-is.

Deg yixef-a wis sin, ad d-naeređ ad d-nawi awal yef tudert n ΣMER MEZDAD, d wawal yef wungal *Tagrest,uryu* syen ad d-nwehhi yer tifaret n tyuri n wungal-a s umata. Maca uqbel ad d-nemslay yef temsalt yezwaren anect-a. Ad d-nmeslay yef wungal d acu-t ? D wamek i d-yennulfa? D wamek i d-yelha?

## 1. Amezruy n wungal

Ungal d yiwet n tewsit tagejdant seg tewsatın n tsekla yettwasnen s wațas ma yella nmeslay-d yef umezruy-is ad t-naf yella-d seg teglest Ƴur Igrigiyen d İlařiniyen, d ađris yettwarun s Trumanit. Zik ungal İlan ttalsen-t s tutlayt tufđiđt, d tutlayt saxdamen iwakken ad meslayen, akked d taywalt gar-asen uqbel ad awđen yer tira. anda ad d-naf amawal n tsekla yenna-d: «*Azar n wungal yettuyal yer wuđris yettwarun di ruman seg zik n zik, anda saxdamen tutlayt tufđiđt iwakken ad d-xedmen taywalt gar-asen ur sexdamen ara isekkilen İlatiniyen*». <sup>2</sup>Tutlayt tufđiđt tettwasemres i tikelt tamezwarut deg wungal ***Taqsidt n tudert imasihiyen***, maca ur qqimen ara deg tutlayt tufđiđt tuyal tiwi amkan-is deg teqsıđın n usugen seg waya tban-d tewsit tamaynut n tsekla iwumi qaren “Ungal” syin akin ad d-yawi isem n tutlayt ara yessaxdem.<sup>3</sup>

Ungal d tawsit n tsekla yettwassnen atas seg zik ar tura d tawsit yettnernin s tlelli, ilul-d deg İqern alemmas. İlan wid d-iqqaren amezruy n wungal yebda seg İqern wis 12 asmi i d-ivan wullis akked yettwajred wungal am İxeddimen nniđen n tsekla akken i d-inna umawal n tsekla «*Amezruy n wungal yebda seg İqern wis 12 akked İvan-d wullis yessiƳezef tutlayt taruman-it.*»<sup>4</sup>

<sup>1</sup> AIT MENŞUR Remđan, *Amawal n yenzan s teqbaylit. Dictionnaire de proverbes en kabyle*, Achab, 2010, p120.

<sup>2</sup> ARON Paul, *Le dictionnaire du litt raire*, PUF, Paris, 2002, p 680.

<sup>3</sup> <http://vivalalecture.over-blog.com/2018/02/histoire-du-roman-apercu-historique.html> Vu le 7-05-2021

<sup>4</sup> ARON Paul, *Le dictionnaire du litt raire*.ED,PUF,Paris, p681.

Seg lqern wis 12 ungal fkan-as anamek n tufđiħt d wawal arumansi anda bđan xeddmn tasuqilt n wungal seg tlatinit yer tefransist akken i d-yenna **YEVS REUTER**:

«Seg tazwara n lqern wis 12 ungal fkan-as anamek tutlayt tufđiħt akked umyag n trumansit yesean anamek akked tasuqilt seg tlatinit yer tefransist, deg lqern wis 13 bđan ttarun s tefransist deg lqarn wis 15»<sup>1</sup>, (tutlayt tufđiħt, tutlayt tafransist) d tanmegla n tlatinit, tutlayt-agi d tutlayt n imusnawen. Ungal n tesrit ur d-iban ara almi d lqarn wis 14<sup>2</sup>.

Ungal d tawsit tagejdant yettwassnen s wařas tettnermi s tlelli, tettawi-d ařas n talyiwin yemgaraden. D ullis n tesrit, taqsıđt i yura **Chrétien de Troyes (Le cycle de lancelet et de la cour du roi arthur, le tristan)** deg lqern wis 12 d tikli tamezwarut yer tesrit maca s talya yezzifen temgarad yef tullist anda ad d-iħekku tiħkayin (yettnermin yal tikelt ad d-yettawin yef wayen yellan deg tilawt) d tanmegla n tmucuha d tumgisin. Seg asmi d-iban wungal walan imusnawen dakken lařel n tsekla yettefer ur d-yettban ara akked tulmisin d talyiwin n tsekla.<sup>3</sup>

Ungal ad t-naf yella-d seg zik n zik yettuřal lařel-is yer igrigiyen, d irumaniyen seg lawan-nni n teglest. Maca di lwaqt-nni ur sefkin ara isem-agi ungal. Deg lweqt-nni n teglest tiħkayin ttawint-d yef ayen wařsađ n taħkayt ad ieeddi ad d-tħazent ařas n wayen iwaeren d wuguren, ad ieteb ařas iwakken ad d-yaweđ yer taggara n ubrid-is. Seg tallit-agi n teglest ad d-naf “**L’Odyssée, L’Iliade n Homère, L’Énéide de Virgile**” llan d imezwura ney d imarawen n wungal deg tallit-agi n teglest.<sup>4</sup>

Amezruy n wungal yebda seg lqern wis 12 asmi yebda wullis deg tutlayt tarumanit yebđa yef krađ n igrawen Agraw amezwaru **Tanga tagelsant** yettak-d asrus deg wungal, anagbar yellan uqbel deg umezruy ad d-naf ungal n **énas 1160**. Agraw nniđen **Tanga tabriřanit** tennuy d wungalen n umaru n **Chrétien de Troyes** seg-sen **Le cycle de lancelet et de la cour du roi arthur, le tristan**. Agraw wis krađ **Tanga n Fransa** d tin i d-yettawin s umata yef wayen yellan deg tilawt.<sup>5</sup>

Awal-agi **ungal** yekka-d seg tutlayt s wayes yettmeslay ugdud n Fransa, tutlayt-agi qqaren-as (**Lingua romana rustica**), d tanmegla n tutlayt talatinit s wayes llan ttmeslayan yis

<sup>1</sup> REUTER Yves, *introduction a l’analyse roman*, Ed,3ème Armand Colin, Paris, 2001, p7.«Roman signifie langue vulgaire el le verbe romancer a la sens de traduit en français»

<sup>2</sup> <https://www.maxicours.com/se/cours/origines-du-roman/> Vu le 16-05-2021

<sup>3</sup> <http://vivelalecture.over-blog.com/2018/02/histoire-du-roman-apercu-historique.html> Vu le 25-05-2021

<sup>4</sup> [https://www.editions-ellipses.fr/PDF/9782340025714\\_extrait.pdf](https://www.editions-ellipses.fr/PDF/9782340025714_extrait.pdf) Vu le 27-05-2021

<sup>5</sup> ARON Paul, Op.Cit, p681

imdanen n ddin. Tutlayt-agi tarumanit saxdamen-tt iwakken ad arun yis tiqsiḍin n usugen d umerreḥ ayen i ten-yeḡḡan ad sxedmen awal-agi **Ungal** iwakken ad sbegnen yis tawsit n teqsiḍin-agi, aladya ungalen n ayyis i yura **Chrétien de Troyesseg** d wayen yura (**Yavin, le chevalier au lion**).

Ungalen n tallit talemast ttawin-d yef taḥkayin yettilin deg-sent usugen; aṣṣaḍ deg-s ad yili yetturebba, ilaq aṭas n wayen yelhan ad d-yawi mi ara ad d-iæddi akk seg wayen iwaeren, lmeḥnat d wuguren. Ungalen n tallit talemast ččuren d asugen d umerreḥ maca ttawin-d dayen yef tmuyli yer ddunit d ttrebga...atg.<sup>1</sup>

Seg tazwara n lqern wis 17 yeffey-d wungal s yisem ungal “**HEORIQUE**” aṭas i yellan xedmen asezyen i wungal-a. Seg wid yellan d tanmegla yer trumansit, d tamellayt acku byan deg wungal tiqsiḍin yellan deg-s ad ilint qerbent s waṭas yer tilawt aladya ayen yeenan amezruy akken yella deg wungal **La Princesse de Clèves** n **Mme de La Fayette**. Iwakken ur yellin ara, ur d-ttawin ara tamuylly n diri seg wungalen ur nesei lmaena. Seg waya ilul-d wungal n tesrit deg tsekla.<sup>2</sup>

Deg lqern wis 18 fyen-d aṭas n wungalen nernan s waṭas s talɣiwini-nen, maca ayen akk yennernan deg wungalen s waṭas, d iwudam. Deg lqern-agi salin aṭas iwudam, rran awadem d win yesean azal meqqren anda yuṣal uwadem deg wungal d amadan yesean iḥulfan d wayen ibeqqu. Seg waya yuṣal wallus deg wungal s wudem “Nekk” yettuṣal-d yal tikelt iwakken ad d-isebgen azal yesea “**SUBJECTIVITE**” n yiwudam akken i yella deg wungal n **Manon Lescaut** i yura **l’Abbé Prévost (1731)**.<sup>3</sup>

Lqern wis 19 d win yettwasnen aṭas s wungal anda yennerna s waṭas; deg lqern-agi ungal yuṣal d ṣṣenf seg leṣnaf n tewsatini n tsekla yuṣal yettwassen s tuget dayen yennerna s waṭas s talɣiwini-is ad d-naf ungal yuṣal yettban-d s wudem n “ arumansi, asilaw, agaman” ungal yettarra dayen lwelha s waṭas yer tussna n yiman d wassay n tmetti. Ungal deg lqern-agi wis 19 yebḍa yef kraḍ n yiḥricen:<sup>4</sup>

<sup>1</sup> [https://www.editions-ellipses.fr/PDF/9782340025714\\_extrait.pdf](https://www.editions-ellipses.fr/PDF/9782340025714_extrait.pdf) Vu le 23-05-2021

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

Deg tazwara n lqern wis 20 ungal yennerna seg usilaw, agaman, azamulan, yer tesnamga.<sup>1</sup> Deg lqern-agi wis 20 ungal yuḡal yesea azal d amuqqran tban-d deg lqern-agi talalit tamaynut tacaelalt n wungal. Deg lqern-agi tilawt tuḡal tettwakkes acku atas n yimyura uḡalen ttarun deg wungal-nsen yef usugen iwakken ur ttarun ara yef wayen yellan deg tilawt akken i d-yura umaru, **André Breton** deg ungal-is *Nadja*, deg useggas 1928. Llan imyura nniḡen farnen ullis n tesnimantalad yef ayen yillan dixel-is ad naf seg-sen **Marcel Proust** ayen d-yura *À la recherche du temps perdu (1913-1927)* .

Ungalen deg lqern-agi uḡalen dayen ttawin-d yef tegrawla d wayen xedmen imdanen di tudert-nsen d lqima-nsen, seg-sen amaru **Louis-Ferdinand Céline (1932)** i d-yuran deg wungal-is *Voyage au bout de la nuit* .<sup>2</sup>

Deffir n tegrawla tamaḡalitt deg tallit-a, ungal yuḡal yessemras tifaksutin timaynutin. Uḡalen imyura laeben s tnaḡalt n wungal yuḡal yessemras tifaksutin timaynutin. Uḡalen imyura laeben s tnaḡalt n trumansit, akked snaramen tarrayin timaynutin n walles acku akud-agi d akud n wungal amaynut, d win yeetharaben asugen i d-yellan seg lqern wis 19 anda ungal-agi amaynut ad d-yesfeḡ ayen yaenan tuzert n taddist d wayen yaenan tafekka d tesnimant n yiwudam asmi ara yekkes assay yellan ger imdanen. D wungal amaynut imyura xedmen s umata yef talḡa tarumansit iwakken ad ttesnernin, ad d-awin amaynut yer talḡa-is, talḡa-agi n trumansit tuḡal teddem amkan n usugen akken i d-yura umaru **Michel Butor (1957)** deg wungal iwumi yefka isem *La Modification* .<sup>3</sup>

Seg taggara n lqern wis 20 ungal ur yahbis ara seg usnirem n umaynut maca mazal ar tura ungal yettkemmil unarni-is, ttawin-d amaynut deg-s, ttnadin amek ara semlilen ayen yellan deg tilawt d usugen seg yimyura n tallit-a ad d-naf **Doubrovsky (1977)** i yuran ungal yefka-as isem *Fils de Serge*<sup>4</sup>. Seg useggas n 1914 yer was-a ungal yuḡal d tutlayt tagraylant yesea atas n tutlayin n tsekla.<sup>5</sup>

<sup>1</sup> ARON Paul, Op.Cit, p681

<sup>2</sup> [https://www.editions-ellipses.fr/PDF/9782340025714\\_extrait.pdf](https://www.editions-ellipses.fr/PDF/9782340025714_extrait.pdf) Vu le 01-06-2021

<sup>3</sup> Ibid

<sup>4</sup> Ibid

<sup>5</sup> ARON Paul, Op.Cit, p681.

## 2. Talalit n wungal aqbayli

Ungal d yiwet n tewsit tagejdant seg tewsatın n tsekla taqbaylit, tawsit-a n wungal d tin i d-yennulfan i tikelt tamezwarut deg useggas 1940, yura-t umaru **Belaid At Σli** yefka-s isem **Lwali n wedrar**. Amaru-agi d netta i d amezwaru i yuran tasekla s yisekkilen n teqbaylit, maca asmi d-yura umaru **Belaid At Σli** adlis-is **Lwali n wedrar** deg useggas 1940 ur s-yefki ara isem **Ungal** maca d imusnawen asmi xedmen tazrawt d tesleđt i wuđirs-agi **Lwali n wedrar** ufan deg-s tulmisiin n wungal merra dya fkan-as isem-agi ungal maca ur d-iban ara wanect-a almi d iseggasen anda d-banen imyura d imnadiyen am **Σmer Amezyan, Bulifa, Muđend Akli Salhi, Mulud Mæemri...**

Imnadiyen-agi xedmen tazrawt d tesleđt i wuđris **Lwali n wedrar** n umaru **Belaid At Σli** s yin akin ufan deg uđris-nni akk tulmisiin n wungal; yef aya fkan isem-agi ungal i wuđris-nni **Lwali n wedrar** i d-yura **Belaid At Σli**. Tawsit-agi n wungal ur d-ban ara kan di lweqt-nni asmi xedmen yimnadiyen tazrawt i wuđris **Lwali n wedrar** mi s-fkan kan isem ungal, tawsit-agi tebda tettban-d s wađas seg yiseggasen 1980-1981 seg lweqt-nni n tefsut imaziyen i tebda tlatit n wungal aqbayli, seg tallit-agi 1980-1981 ad d-naf **Rachid ALICHE** d netta i d amezwaru i d-yuran ungal yefka-as isem **Asfel** yeffey-d deg yiseggasen n 1981, yerna-d wungal nniden s yisem **Fafa** yura-t deg 1986 yeffey-d deg yiseggasen n 1990<sup>1</sup>. Seg yiseggasen 1980 yer da ad d-naf tawsit-agi n wungal yettnerni seg useggas yer wayeđ yal aseggas ad d-yeffey wungal aqbayli anda ad d-naf atas n yimyura i d- yufraren uran atas n wungalen seg-sen ad d-naf :

- **RACHID ALICHE** yura ungal **ASFEL (1980)** d wungal **Fafa** deg useggas n 1986 yefyed deg useggas n **1990**;
- **SAEID SAEDI** yura ungal **ASKUTI (1983)** deg tenmiregt Imedyazen deg Paris, yessufy-it-id deg lezzayer **1991**;
- **SALEM ZENIA** yura ungal **TAFRARA (1995)** d ungal **Iyil d wfru(2005)**;
- **ΣMER MEZDAD** yura ungal **ID D WASS (1996)** d wungal **TAGREST URYU (2000)**.
- **Hmed Nekkar** yura ungal **Yugar ucerrig tafawet (1999)**;
- **Yusef Ubellilyura** ungal **Arrac n tefsut (2004)**;
- **Said IMRACHE** yura ungal **Tasga n tflam(2000)**;
- **Djamel BOUNAOUF** yura ungal **Timlilit n tyarmiwin (2002)**;

<sup>1</sup> <https://tameddit.com/tasekla/ungal/?fbclid=IwAR32fJfjafaz4gQdFMiStaU48OYJnxWY1iNSGuoWOGzqZ7XHa9aY aLF NapRDg Vu le 03-06-2021>



- Omar DAHMOUNE yura ungal *Bu tqulhatin* (2003);
- Brahim TAZAGART yura ungal *Salas d nuja* (2003) d wungal *Inig aneggaru* 2013;
- Tahar WELD ΣMAR yura ungal *Bururu* (2006);
- Σmer MEZDAD yura ungal *Ass-nni* (2006);
- Linda KUDAC tura ungal *Aæciw n tmes* (2009) d Wungal *Tamacahut taneggarut* (2016).

Ungal yuran s tutlayt Tamaziyt n Ugafa Alemmas, rnan-d atas i tsekla-nney akken ad d-teddu yer zdat. Uran di tallit anda sawnen iberdan. Ur ntettu ara abrid i d-uyen, aladya wid yuran deg yiseggasen-nni n 1980. Yewwi-d fell-ay ad naru, ad nyer, ad nmeslay s tutlayt-nney. Anda nerra ad tt-naf. S ubrid-agi kan i tezmer ad t-idir, ad taz yer zdat. Ass-a, Tamaziyt tesri yal yiwen deg-ney.<sup>1</sup>

### 3. Timuyliwin d tbadutin yef wungal

- Ma nenna-d ungal akken nezra yakan seg *tengalt* azar-is yekka-d seg tantala tatergit √NG nezmer dayen ad d-nini d tawsit tayezzfant anda ugten deg-s yiwudam, agraw n tedianin. tawsit-a skud yezzifet ad tt-id-naf tebda d ihricen anect-a i yeğgan amaru ad d-yewwi yef waṭas n tedianin, ad yessemres deg tewsit-a atas n tewsatin.
- Ungal d asemlil n tewsatin. skud yettara yer usemres-nsent i yellan deg tsekla s umyekcem gar-asent; anda nezmer ad d-naf ungal dixel-ines timucuha ney ayen yeḍran deg tmacahut ney yezmer d awal i d-yewwi seg tmacahut :

**Md:** ungal n ΣMER MEZDAD yesea azwel *Tagrest uryu*, ad d-naf iwehha yer tmacahut maca ur d-yebdir ara tmacahut, ney ayen yeḍran deg tmacahut, maca ibder-d cwiṭ seg waṭas deg wawal-is :

- «Di tmucuha, ttawin-t-d yef tmeyra n 7 wussan d 7 wuḍan, ma di ddunit, d tin n 77 ihebbiren i nettidir»<sup>2</sup>
- «Aqcic-a d win iwumi qqaren deg tmucuha ‘ yewwi-d tawenza n wurey’»<sup>3</sup>
- «Arraw-is, yiwen yiwen, meslayen-as. akken yella di tmacahut»<sup>4</sup>

<sup>1</sup> <https://tameddit.com/tasekla/ungal/?fbclid=IwAR32fJfjz4gQdFMiStaU48OYJnxWY1iNSGuoWOGzqZ7XHa9aYaLF>  
NapRDg Vu le 03-06-2021

<sup>2</sup> MEZDAD Σmer, *Tagrest, Uryu*, talantikit, 2018, P20.

<sup>3</sup> Ibid, P48.

<sup>4</sup> Ibid, p 66.

Akken yezmer umaru ad d-isebyen yef tewsit nniḍen yezmer dayen ur d isebyan ara anect-a, maca imeyri netta ad iḥulfu dakken tella tewsit nniḍen deg wungal. Anect-a yettuḃal yer yimeyri d tmusni-is yef anect-a, s tyuri-s yezmer ad iwehhi yer tewsit nniḍen n tsekla ama d inzan, tamedyazt, amezgun. Ad d-nawi amedya ara d-yesbeynen anect-a

### Md:

Ungal *Aecciw n tmest* i tura LINDA KUDAC. Yella deg-s aḥas n udiwenni d anect-a i yeḡḡan imeyri ad iḥulfu am wakken d amezgun, acku amezgun deg-s aḥas n udiwenni.

- Ungal yef akken i d-nenna uqbel d asemlil n tewsatn anect-a ur d-yemmal ara kan tanqist maca yemmal-d ugar n tewsatn i yugten deg wungal. Ma nenna-d tanqist tayezzfant, ncudd-itt kan yer yiwet n tewsit d ayen yellan deg tilawt, d ayen yettmagar umdan deg tudert-is, s umata ad d-nini ungal imal s waḥas yer tenqist. Acku yezmer umaru ad d-yewwi yef tamsalt ulac-itt deg tilawt tamsalt iceyben allay-is. Maca anect-a yettuḃal yer umaru.

Γef way-a ad d-nini ungal imal yer tenqist s waḥas, ma yella amaru yerra yer tilawt ad t-naf yewwi-d yef tudert-is, yekkat yef yizerfan-is. Amaru ur yettuḥettem ara yef tamsalt-a yezmer ad d-yewwi yef wayen yebya. S wudem yebya, melmi yebya, anda yebya.

- Ungal amek yezmer ad d-yili yettwafham deg tyuri-s yezmer ad d-yili d aewwiq i yimeyri d tmukrist seg tazwara yer taggara. Tettiweir lefhama-s, anect-a nettmagar-it-id nekkni s yinelmaden mi neqqar ungalen ur ngezzu ara alma nules tayuri-s aḥas n tikal ama seg tama n uzamul ney n usenfali s tira n umaru acku amaru mi t-yura yesea izen. Izen-a yettban-d mi ara d-nefk isteqsien-a

- Ayer yura ?
- Iwumi yura ?
- Amek yura ?
- Γef wacu yura ?
- Anda yura ?

Seg wungalen-a yella yiwen n wungal nettwali-t yewear aḥas, seg uzwel n wungal-a alama d taggara. Anect-a yettara lhiba i wungal, yal yiwen amek ara t-yegzu.

**Md:**

Ayen i yura Kateb Yasin *NEDJMA* seg uzwel yebda uæewwiq

- Ayer Nedjma ?
- Ayer yessemres awal Nedjma s tutlayet taærabt maca netta yura s tfransist ?
- D acu-tt Nedjma ?

Ayen i d-nebder yettak tabyest i yimeyri yef unadi yef tririt n yisteqsiyen-a, dayen yal tikelt imeyri mi yeqqar yettmagar-d amaynut deg yal taçuri, tamsalt tettemgarad seg umaru yer wayeç yal yiwen d acu i d izen-is, d wacu yebya ad d-yessiweç.

Ungal yettemgarad seg umaru yer wayeç yef lehsab n :

- Tamuyli-is
- Tudert-is
- Timetti-is
- Tamusni-is

Ayen ad d-isebganen anect-a mi ara d-naf sin yimura uran yef yiwet n temsalt maca yiwen yezmer ad d-yili yella deg tallit-nni ma d wayeç ur yelli ara.

**Md:**

Asentel n lyerba çur Sliman Σazem d Wat Mangellat, yal yiwen amek i d-yewwi fell-as. Maca Sliman Σazem yedder-it s traç n tmurt, wayeç ur t-yeddir ara s traç n tmurt.

Ungal d aferdis n tsekla yettwarun, amaru yecba anemhal yesselha tidyanin yal tikelt s wudem ara d-yeflalin seg-s, aças n yiwudam d waças n tedyanin d tigawin.

Ad naereç ad d-nsemres kra n tbadutin seg tutlayt : Tamaziyt, Tafransist, Taærabt, Taglizit.

- Ma d YVES REUTER yettwali ungal :«*Tutlayt yexusen i d-yettasen s udem iqebhen*»<sup>1</sup>

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<sup>1</sup> REUTER Yves, *introduction a l'analyse roman* », Ed,3<sup>ème</sup> Armand Colin, Jeuillet 2001, Paris P7.«Roman signifie langue vulgaire el le verbe romancer a la sens de traduit en français»

- Deg udlis n PIERRE CHARTIER yesean azwel *'Introduction aux grandes théories du roman'* yefka-d deg-s awal yef ungal dayen iwaha-d yer tbadutin n yimusnawen yef ungal yenna-d: «*Aladya ungal teweer tbadut-is, acku ur yebni ara yef yiwet n tyesa, amzruy-is ur iban ara, azal-is yettnarni aked wakud (...) yef aya ungal d leqdic i d-yettasen s tesrit, d tawsit, ungal d tasugna, ungal d amzruy, ungal d taneqqist.*»<sup>1</sup>
- MICHEL RAIMOND yewwi-d yef wungal deg leqdic i d-yewwi yesean azwel *Le roman* yenna-d : «*Ungal d amezruy, yettwalsen, yuran s wudem n tesrit, amaru yettnadi ad yessemres armasu (passion) d laewayed ney d asemres i d-yettilin seg tudert n umdan* »<sup>2</sup>
- Ad d-naf DIMITRIOS ROZAKIS yewwi-d yef wungal deg leqdic-is: «*Qu'est-ce qu'un roman*». anda i d-yenna: «*Ungal d ttawilat n unadi n tmusni n umdan s tikiwin yettilin deg umaḍal*»<sup>3</sup>
- Deg umawal *Le Robert Plus*: «*D akcum n tutlayet talatinit ara yawḍen yer tutlayet tafransist, taneqqist deg tutlayet-a tettawid yef wayen yellan deg tilawt ney d asuget. D adlis n usuget, yettawid amha yef iwudam i yellan deg tilawt*»<sup>4</sup>
- Nemmuger-d dayen deg umawal *Grand Français* awal yef wungal : «*D tanqist n usugnan yettemgaraden deg tewsatn n wungal, amezruy, tayri, tagrawla....agt, yekka-d seg tutlayt talatinit. Tafransist, taṭelyanit, tasbenyulit, d tutlayin n Rrum*»<sup>5</sup>
- Ma deg umawal *Nouveau dictionnaire des débutants*: «*D isem amalay, ungal d tanqist tayezzfant yessenfalayen amezruy asugnan*»<sup>6</sup>
- Deg tutlayt taerabt ad d-naf: «*Ungal s unamek agraylan d tasrit n unazur*»<sup>1</sup>

<sup>1</sup> CHARTIER Pierre, *Introduction aux grandes théories du roman*, Armand colin, Paris, 2005, P.57. « Le roman est donc particulièrement difficile à cerner. A cela plusieurs raison : il ne connaît pas de règles formelles ; ses origines sont floues et discutées ; son objet a évolué avec le temps (...)Le roman est une œuvre en prose ; le roman est un genre sans forme préétablie le roman ne montre que le concert ; un roman est une fiction ; un roman est une histoire ; un roman est un récit. »

<sup>2</sup> RAIMOND Michel, *Le roman*, 2éme édition, ARMAND COLIN, 2005, p19. «Le roman est une histoire feinte, écrite en prose, ou l'auteur cherche à exciter l'intérêt par la peinture des passions, des mœurs, ou par la singularité des aventures»

<sup>3</sup> ROZAKIS Dimitrio, *Qu'est-ce qu'un roman*, philosophique, Paris, 2009, p10.« Le roman est un des moyens de la recherche rationnelle du bien humain dans la modernité occidentale.»

<sup>4</sup> LE ROBERT PLUS, *Dictionnaire de langue français*.P 848.«Langue issue du latin oral, qui a abouti au français. Récit en cette langue, contant des aventures merveilleuses»

<sup>5</sup> Le GRAND DICTIONNAIRE, Op.Cit, p 306.« Récit imaginaire dont les genres sont variés.Roman d'aventure, roman de science-fiction, roman policier...se dit de langue dérivées du latin.le français,l'italien,l'espagnol sont des langue romanes»

<sup>6</sup> LAROUSSE, *Nouveau dictionnaire des débutants*, Paris, 2005, page 518.«Nom masculin. Un roman est un long récit écrit qui raconte une histoire imaginée»

- Ma deg teglizit nufa deg umawal *Illustrad Dictionary English English* ad d-naf: «Ungal d tanqist tayezzfant: "tomy sawyer" d ungal amenzu yettwarun s talya n tira»<sup>2</sup>
- SALHI MUHEND AKLI yemmeslay-d yef wungal deg usegzawl amezzyan n tsekla yenna-d: « D tawsit n tsekla. Ungal, ur yeedil ara netta d tullist. Ungal d aqris yezzifen, mačči am tullist. D tin yer-s, ttuquten deg-s yiwudam, yerna, tasiwelt-ines, tecbek nnig n tin n tullist.»<sup>3</sup>
- KAMAL BUΣMARA deg usegzawal yesεan azwel *ISSIN* yenna-d: «Ngal/ungal: U/wungal SM+ML, Ssenf deg yidlisen n tsekla yuran, amedya: deg tsekla yuran s tmaziy, llan wungalen, tullizin.....»<sup>4</sup>

#### 4. Tudert n Emer Mezdad

Emer Mezdad d amaru, d amejjay deg teyremt n Bgayet, ar ass-a n wussan, ger imenza i yebdan tira s teqbaylit, s tira-ines yeldi abrid i ygiman n yemyura i yerran tutlayt n Da Lmulud,

Tira timenza n Mass Mezdad am yal win yezdey wađu n tsekla d tamedyazt, i zuzur deg tesyunin n tallit n tufra, asmi akken yueer lmenteq, send akin yessufy-ed ungal amenzu « ID D WASS » deg seggas n 1990, xas ulamma ungal agi snemrent akk fell-as wid i tyeγran maca tasuta-nney tamaynut drus win yessawden ad t-i-yer acku ur yelli ara deg temkerđiyin n wass-a.

Werğin yessers imru, deg ungal-is amenzu, yedfer abrid n tira yesna-y-aγ-d azrar n tsekla yettfeğğigen am wewray, anda yuni tidett n tmeti taqbaylit d tucrar n tesnaraft tazayrit i d yettwayedlen fell-as, tettsummu deg wadif-is ar ass-a n wuss-an, yufa-d awalen i wulmen i tefsut taberkant andakken tiggugemt tuy tara, yessegza-d tilawt n yeqbayliyen d teqbayliyen amyimi d amusnaw n tmeti, tayuri-nes d inig ger tihhercewt n tilawt d telwey n usirem.

Ass-agi ma nemmeslay-ed yef tsekla taqbaylit, d ulaqraq ad d-nader isem n Amar Mezdad, xas d igiman n yemyura i yellan ass-a maca ulac win ur nesteeref ara s wazal d temyer n umejjay n tsekla taqbaylit, tudert n tzemmut a Da Emer Mezdad, taqbaylit weğin ad terwu tasekla-k.

<sup>1</sup> عبد الملك مرتاض، المجلس الوطني للثقافة والفنون والآداب، في نظرية الرواية (بحث في تقنيات السرد) الكويت، 1999، ص 23 ص 24، "الرواية هي النثر الفني بمعناه العالمي"

<sup>2</sup> THE CONCISE, *Dictionary illustrad Dictionary English English*. Dar el rateb, 2011, p 220. «A long written story : (Tom Sawyer) is the first novel to be written on a type-writer»

<sup>3</sup> MUHEND Akli Salhi, *Asegzawal amezzyan n tsekla*, Ed Odyssie, Tizi Ouzou, 2012. p70.

<sup>4</sup> BOUAMARA Kamal, *Asegzawal n teqbaylit s teqbaylit, Issin*, 2007. Sb 181.

## Seg Ayen yura Ĕmer Mezdad

- 1) Tafunast igujilen (Isefra) – 1978
- 2) Iđ d wass (ungal) – 1990
- 3) Tagrest uryu (ungal) – 2000
- 4) Tuyalin (Tuyalin d tullizin nniđen) – 2003
- 5) Ass-nni (ungal) – 2006
- 6) Tettđilli-d, ur d-tkeččem (ungal) – 2014
- 7) Yiwen wass deg tefsut (ungal) – 2015
- 8) Adlisfus n usemres n tmaziyt tatrart (tira tayuri) – 2015
- 9) Tuyalin (d tillizin nniđen) – 2016
- 10) Le retour (et autres nouvelles) – 2017

## 5. Awal yef wungal tagrest uryu

### 5.1 Asegzi n uzwel n wungal

Ungal tagrest uryu d yiwen seg wungalen i yura umaru “**ĔMER MEZDAD**”, ungal tagrest uryu yesea 154 n isehtar d ungal wis 03 iyura umaru-agi ad d-naf zwarent-id sin n wungalen “*iđ d wass, tafunast igujilen*”. Ungal-agi tagrest uryu yessufey-it-id “**ĔMER MEZDAD**” deg useggas n 2000, ma nerra tamuyl-nney yer yisem-agi i as-yefka i wungal-agi “**TAGREST URȲU**” ad d-naf yessaxdem sin yismawen (**TAGREST akked URȲU**) mgaraden gar-asen.

Isem n (**TAGREST**) d akud n usemmid, qajar, igefran d ideflawen...

#### 5.1.1 Ayer Tagrest ? Acu i d-yessebganen tagrest deg ungal-a ?

Amaru deg ungal-a yessebagn-d tidyanin i d-yellan deg uđris llan-t deg tegrest yef waya isemma-as tagrest, deg-s ibder-d lexsas d iewiqen n tesmuđi n yimdanen i yettidiren deg tallit-nni ama si laz ama s yiselsa ama s leqella n usehmu.

Ayen i d-yesbganen anect-a :

- ‘*Aerur ibubb, ul zžay, ađar deg udfel la yessuruf. d tugdi*’<sup>1</sup>

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<sup>1</sup> MEZDAD Ĕmer, P 1.

- ‘Salem yewwi ul-is deg ufus-is. laz di tezgi yerna i udfel d ugris, tagecirt ibubben amdan tugar tawettuft...atg’<sup>1</sup>
- ‘Adfel atas i d-yeylin, atan la ten-yeddel s tduli n tađut, tađut yezdan s ugris (...)Tigrurin gurslent i ugris, ulac ambiwel, ulac afriwes, yerna ađu i d-yettsuđun yezmer ad tent-id-yeqlec seg izuran.’<sup>2</sup>
- ‘Tuy tametut-is cwit kan nnig useggas segmi i d-tedda, yas akken d tislit, acu icetđiden, acu lhala! Iđaren ħafi, ulac asebbad, d ajellab kan i tettlus yef teksumt-is. Yenger lkettan di ssuq, tuget deg medden d ajellab kan n tađut i ttlusun’.<sup>3</sup>

### 5.1.2. D acu-t wuryu ? Acu i d-yessebganen uryu deg ungal-a ?

Ma yella nuyal yer yisem “**URYU**” ad t-id-naf yemmal-d tadyant anda yettili deg-s uđaruq d timest d waldun d lbumbat i d-yettneflalin syur userdas. Yessemres kra n wawalen seg-sen (Les bombardiers b26 / Rruplant / T6 / Napalm)

### 5.1.3. Anamek n tagrest, uryu

Amaru “**EMER MEZDAD**” yefka i wungal-agi isem “**TAGREST URYU**” acku tidyanin-is đrant deg lawan-nni n tegrest, deg udrar yeččuren d adfel, timuccarin s napalm i d-kkatent sentaent timest ula deg udfel. Seg wayen i d-nebder uqbel, ad d-nini tagrest, uryu sin n wawalen-a mgaraden maca ddukklen yef wayen yettidiren deg wungal, skud d tallit n lgira tettuqet deg-s timest d uđaruq yellan deg tallit n tagrest d udfel d usemid, mi d-ylint lbumbat seg yigenni sruyant ula d adfel. Iwaha-d **EMER MEZDAD** yef unamek n uzwel-a deg awal-is: “tendeh tmes ahat 40 iyalen yef anida nexmet. Tagrest, uryu! Yekker uheğğađu annect-ilat(...) ziy d lbumbat n napalm iwumi i d-yebra(...) Nwala adfel mi ireqq(...)Ur zriy ara ad ddrey ar d waliy adfel yerya, ablad yefsi: ihi d tidet, tettef deg-sen tmes amzun di zzit i tented.”<sup>4</sup>

## 5.2. Lebni n ungal

Ungal-agi “**TAGREST URYU**” yebda-t umaru “**EMER MEZDAD**” yef 16 n yixfawen yal ixef yefka-as isem n umdan ad d-naf:

<sup>1</sup> Ibid, p76.

<sup>2</sup> Ibid, p 78-79.

<sup>3</sup> Ibid, p81.

<sup>4</sup> Ibid, 133.

*Ixef 01:* yefka-as isem “SALEM”

*Ixef 02:* yefka-as isem “RABEH”

*Ixef 03:* yefka-as isem “ADLIS N WAELI (1)”

*Ixef 04:* yefka-as isem “MUHEND UELI”

*Ixef 05:* yefka-as isem “SALEM”

*Ixef 06:* yefka-as isem “ADLIS N WAELI (2)”

*Ixef 07:* yefka-as isem “RABEH”

*Ixef 08:* yefka-as isem “SALEM”

*Ixef 09:* yefka-as isem “LWENNAS”

*Ixef 10:* yefka-as isem “ADLIS N WAELI (3)”

*Ixef 11:* yefka-as isem “RABEH”

*Ixef 12:* yefka-as isem “MUHEND UELI”

*Ixef 13:* yefka-as isem<sup>13</sup> “RABEH”

*Ixef 14:* yefka-as isem “ADLIS N WAELI (4)”,

*Ixef 15:* yefka-as isem “MUHEND UELI”,

*Ixef 16:* yefka-as isem “RABEH”.

Ma yella narra lwelha yer yismawen n yixfawen-a ad d-naf amaru “AEMER MEZDAD” deg kra n yixfawen d yiwen n yisem kan i as-yefka **Md:** Ixef 01, 05, 08, d yiwen n yisem kan i asen-yefka, d “SALEM”. Ma d ixfawen wis 02, 07, 11, 13, 16 yefka-asen yiwen n yisem “RABEH”. Ma d ixfawen 03, 06, 10, 14, yefka-asen yiwen yisem “ADLIS N WAELI” maca deg yixfawen-a yesemgired gar-asen yal isem yefka-as uttun “ADLIS N WAELI (1, 2, 3, 4)”. Ma d ixfawen 04, 12, 15, yefka-asen yiwen yisem “MUHEND UELI”. Ma d ixef wis 09 yefka-as isem “LWENNAS”.



Deg ungal-agi ad d-naf amaru yefka isem i yal ixef, ad d-naf isem yettuḡal-d deg yixfawen nniden, maca ala isem “LWENNAS” i yefka i yixef wis 09 ur d-yuḡal ara deg yixfawen-nniden.

### 5.3. Iwudam yellan deg ungal (TAGREST URYU)

- **Salem** : D asaḡ, yella d anelmad yezḡwer, yeḡḡa leqraya yuneg yer Fransa akken ad d-ieiwen baba-s, ad d-rren tafarka-n sen
- **Rabeh** : D ameddakkel n Salem, yeyra luqran deg lḡamee, temmut yemma-s, baba-s iawed zwaḡ, yunag yer Fransa d Salem
- **Waeli** : D ameddakkel n Salem, d ameynas n tmazigt deg tmagit, yettaru s tmaziḡt
- **Muḡend waeli** : D ameddakkel n Salem
- **Lwannas** : D ameddakkel n Salem, d netta i d amecḡuḡ akk deg terbaet n Salem, yeḡḡa leqraya, yuli s adrar akken ad d-yerr ttar n baba-s i nyan yicenga, yuḡal d amaray n Salem
- **Si tareq** : d baba-s n Lwannas d asalmad ur d iban ara deg ungal
- **Dda akli** : D amnir, imugger tarbaet n Salem mi mlalen d yimjuhad, mi ruḡen ad d-awin leslaḡ.
- **Lqayed Muḡend Aberkan** : YetteAwan Fransa mgal atmaten-is, d netta i yenfan ccix n trumit seg taddart
- **Ccix n trumit Abretun** : Yesyara arrac n taddart, yetteawan medden, yettaru-asen tibratin deg 5 n yiseggasen yeseedda yid-sen. D bab n lxir ameqqran.
- **Riḡa** : D ameddakkel n salem
- **Emer n tasaft** : d awadem yekkat yef izrfan n tmaziḡt deg ungal
- **Tbib salaḡ** : d awadem yekkat yef izrfan n tmaziḡt deg ungal
- **Mbarek** : d awadem yekkat yef izrfan n tmaziḡt deg ungal
- **Akli u-leemara** : d argaz ameqqran, d bab n laman
- **Dada biri** : d afellaḡ
- **Qebḡan tardi** : yesrebreb imesdurar
- **Si mezyan** : d tbib n taddart

## 5.4. Isental n ungal-a

Deg ungal-a, ad d-naf **EMER MEZDAD** yessemres isental yefkan azal i wuḍris-is seg-sen

### 5.4.1. Lyerba

Ad d-naf **EMER MEZDAD** yemesslay-d deg wungal-is yef lyerba n baba-s n Salem d lyerba n Salem d Rabeḥ deg tamurt n fransa, yewwi-d dayen yef lyerba d terḥad n ccix n trumit Abretun d lyerba-is deg tamurt n Lezzayer.

### 5.4.2. Zwaḡ

Ad d-naf yewwi-d isental yef zwaḡ yebda-d seg zwaḡ n Salem s lbyi n yemma-s i t-yerran ad d-yejweḡ mi yella mezzi ur yessin ara amek tlaḥu ddunit. Ad d-naf zwaḡ n baba-s n Rabeḥ is-yuḡalan d seba mi yerza yer fransa.

### 5.4.3. Lḥif d laxṣas

Deg ungal-a, ad d-naf yewwi-d deg-s yef laxṣas d lḥif deg temmurt deg tallit n tegrawla yessaryen timura i yelqen tiwwura n lxir d urti, dayen iwaha-d yer tallit tayed tallit n waṭan, terra imdanen i laz, terra ikufiyen d ilmawen, dayen yerra-d tallit n tagrest lexṣas n usaḥmu d lḥif, d lexsas n yiselsa anda id yenna: “*iḍaren ḥafi ulac asebbad.*”<sup>1</sup> Yennad dayen: “*yenger lkettan di ssuq tuget deg medden d ajellab kan n taḍuṭ i ttilusun.*”<sup>2</sup>

### 5.4.4. Tidukkla

Deg ungal-a, yerra **EMER MEZDAD** yer yiwet n temsalt yebna fell-as leqdic tamsalt-a d tin yaenan tidukkla, ad tt-id-naf tella deg uḍris s wudem ubriz seg tazwara almi d ttaggara. Tebna yef Salem d imddukkal-is, tidyanin yeḍran deg uḍris ttemcaraken deg-s yimddukkal almi d taggara n wungal, nwala dayen iwellihen i yettilin ger Salem d yimddukkal-is.

<sup>1</sup> MEZDAD Σmer, Op.Cit, p 81.

<sup>2</sup> Ibid, p81.

#### 5.4.5. Uselmad

**ΣMER MEZDAD** deg ungal-a i yura, yudr-d aselmed, syin ad d-naf iwaha yer wazal-is deg wungal-a, anect-a yimeslay-d deg-s yal ma yudr-d awadem ad d-yadder tudert-is amek tella d leqraya, azal-a yiban-d deg waṭas n yimukan seg-sen mi d yuder cix Abertun mi yayra yettəawan imdanen

#### 5.4.6. Tagrawla

Tagrest, uryu akken id nebder uqbel yewwi-d yef tallit n uryu, i yexdem userdas arumi deg temurt n Lezzayer, i yerran imdanen tzediyiten tmuhqranit, ttemkarfifen di laz d tugdi, ttidiren deg uḥaruq n timest d lbumbat deg ussan n tagrest anda i d-yenna: “ur zriy ara ad ddrey ar d waliy adfel yerya, ablaḍ yefsi(...) ikcem-ay wuryu yerna di tegrest ”<sup>1</sup>

### 5.5. Tikti tamatut n wungal tagrest uryu

Tidyanin n wungal-a ttmeslayent-d yef awadem yellan d asaḍ isem-is Salem d yimddukkal-is, Rabeḥ, d Waəli d Muḥend Uəli, d Lwenas. Yal yiwen amek yettidir yal yiwen yettmagar-d iyblan n ddunit.

Mi tendeh tegrawla teceel timest deg yal adeg. Terra i Salem d yimddukkal-is yer udrar ad d-kren mgal n umyekcem n userdas arumi yef tmurt, am yal imjuhad ttalin ttadren iwaken ad d-sufyen aserdas arumi si temurt. Deg tallit-a Waəli ur d iban amek tekfa fell-as

Mugren-d atas n tedianin anda yekker umennuy ger Salem d yimddukkal-is, d userdas arumi, anda menəen mi yettaceal uryu anda yellint lbumbat mebeid fell-asen, yer taggara umennuy iruḥ Salem d Lwennas d asfel, ma d Muḥned Waəli igzem uḍar-is, ma d Rabeḥ yedder amaken yemut mi i d-yettmektay Salem mi yettḥebbir anda yerra Waəli.

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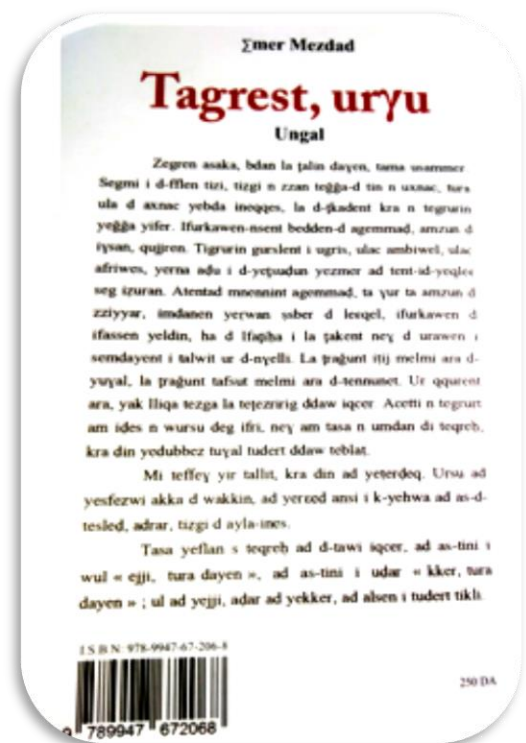
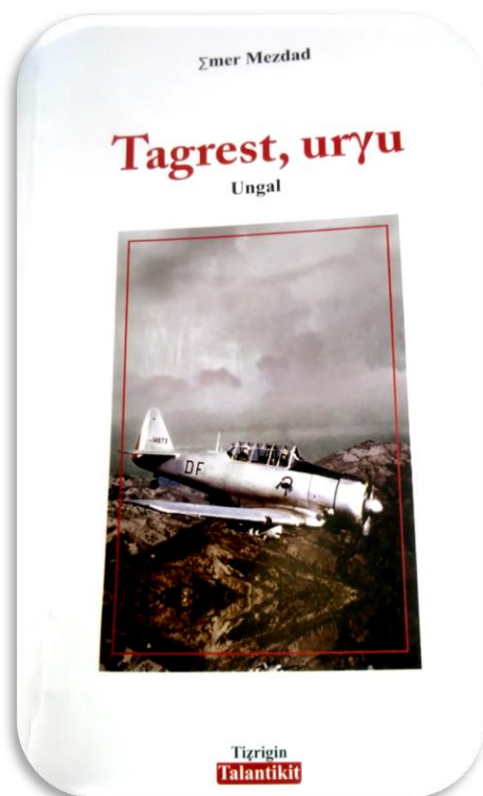
<sup>1</sup> Ibid, p133-134.

## 5.6. Azal n wungal “TAGREST, URÛU”

Ungal “TAGREST URÛU” n “**EMER MEZDAD**” yesœa azal muqren acku umaru deg ungal- yissebgan-d tudert i œacen yimdanen deg tallit-nni asmi tella Fransa deg Lezzayer, akken day yesbegn-d amkan d wazal i yesœa cix n lœameœ, cix n n Tefransist deg taddart, dayen yisbegn-d deg wungal-a azal n nnif d lœarœma d trugza acku d lsas n uœbayli seg zikk, yimeslay-d dayen yef lbaœœel d lmaœna isœeddane yimaynasen n tmaziyt.

Deg tyuri n ungal-a ad d-naf yemmeslay-d yef trugza n yiwudam yekkatene yef yizerfan-nsen, ttœaraben iœdawen n tmurt d lœarœma-nsen.

## 5.7. Tugna n wungal



## 6. Aseyen n wungal ‘ Tagrest, uryu ‘

Deg tyuri-nney i wungal-a nemlal-d lǧehd n tutlayt yur ΣMER MEZDAD yessaxdam awalen iǧahden yettawi-d deg-s aṭas n yiwellichen d waṭas n tifat n wuguren i yettmagar umdan.

Seg iwellichen i d-nmuger :

- ‘ *Acu ineqqen ayrib mačči d anetteb kan ney d lqella n wučči, ney d asemmid igezzmen, i t-ineqqen d timannest* ‘<sup>1</sup>.
- ‘ *Uyalen yimdanen d ilfan, acu kan, ilfan d akal i kerrzen mačči d tudert n watmaten-nsen, akka am kra n yimcumen i y-d-yezzi! Ma tnudaḍ tidet, ilfan ur ḍuren yiwen, ur ttemyenyan ara gar-asen, ulac win ara yesningma-s alamma yekkes-as tudert.* ‘<sup>2</sup>
- ‘*Ur ilaq ara ad tuyaleḍ i medden d awtul, ma ulac ad ččen tibeywit fell-ak, ad tt-ddun fell-ak, ad ak-d-ttagmen azaylal, ad d-teyli fell-ak tewser deg yir lawan !*’

Ma yella nerra lwelha-nney yer wungal-a ad d-naf

### 6.1 Seg tama n tutlayt

- Ad d-naf amaru yessaxdem deg wungal-a tutlayt n yal ass

**Md:**

adfel, akal, taduṭ, aεrur, aḍar...atg

- Ad d-naf amaru yessaxdem awalen iwaεren

**Md:**

tasyit, amerdex, lfuciwat, tikaabinin,...atg

- Seg tyuri-nney i wungal tagrest uryu nufa dakken ΣMER MEZDAD yessaxdem awalen seg tutlayt tafransist

**Md:**

napalm, contoair, les bombardiers B26, T6...atg.

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<sup>1</sup> MEZDAD Σmer, Op.Cit, P38.

<sup>2</sup> Ibid, P56.

Deg tyuri-ney i wungal-a nemmugr-d tutlayt iġahden yettawi-d ΣMER MEZDAD deg tira-is inzan d tinfaliyin yesean azal anect-a iban-d deg waṭas n imedqan ad t-id-naf yenna-d deg wawal-is :

- *'Mi t-twala teqcict-nni, ur teggan, ur tesgan.twet armi i d-tger yid-s tamussni. Tamussni tuyal-as d tannumi. Tannumi terra-yas tudert d tilemt ma ulac waeli;yur-s d tafat, ney d itij i d-yettalin. Tezga yur-s d asirem, tezga di tedwiqt fell-as.'*<sup>1</sup>
- *'Afrux yufgen, ma yuyal yur lqefs ccah deg-s! yas lqefs yebna s wurey tif-it tlelli'*<sup>2</sup>
- *'Zik teddun yef buħmum, tura la teddun yef udfel, zik teddun tebrek tura teddun yef temle'*<sup>3</sup>
- *'Anida yella waeli, ayen n diri ur yettili'*<sup>4</sup>

## 6.2. Seg tama n uyawas

Ungal-a i d-yurra ΣMER MEZDAD *Tagrest,uryu* ad naf amaru-agi yebda ixefawen n wungal-a yef 16 n ixefawen yal ixef isemma-t yef isem n umdan. Maca deg ixefawen-a amaru-agi yessaxdem aeiwed deg yismawen, ad d-naf kra n yixfawen d yiwen n yisem kn i d-yettuyalen deg-sen. Anect-a ur yefki ara tabyest i yimeyri ad d-inadi yef tedianin yellan deg wuḍris, ahat lukan yebda d tidyanin axir.

- Ma yella nefka-d tamuqli-nney yef wungal-a ad t-naf d ungal yugten d iwellihen n yiyublan i yizmer ad imeger umdan deg tudert-is yessexdem tutlayt ixelḍen ger tmaziyt d tutlayt tafransist, yefka-d azal n tidukkla. Maca ad d-nwali yessemres aṭas n wallus d ueiwed n lehḍur anec-ta ur yettak ara tabyest i yimeyri akken ad t-iyar.

Ad d-naf SALHI MUḤEND AKLI yewwid yef ungal-a, deg awal-is: “ *yewwid Deg ungal n emer Mezdad , tagrest uryu, tedda d tteswiwra ideg ara iwali umeyri adrar yewwet fell-as udfel yef terna tezwey. Tteswira-agi, tettwehhi yer wadeg d wakud n teħkayt n ungal-agi akk d tegnatn ideg derrunt tigawin( temlel n udfel temmal-d tagrest), ma d tezwey tettmeḍḍin-d ttrad n tegrawla. Azwel n uḍris, yurs azal, iga am tsarut, yes-s ara yeldi umeyri tiwwura yef unamek n uḍris, iga diyen amzun d agzul i unamek n uḍris.*”<sup>5</sup>

<sup>1</sup> MEZDAD Σmer, Op.Cit, p54.

<sup>2</sup> Ibid, p54.

<sup>3</sup> Ibid, p80.

<sup>4</sup> Op.Cit, P77.

<sup>5</sup> SALHI Muḥend Akli, Op.Cit, p41

Seg wayen i d-nebder uqbel yef tewsit-a n wungal yuyen azal deg tsekla taqbaylit, i d-yettawin yef tudert n wumdan d wayen it yessefrahen. yer tagara n ixef-a, wis-sin, nsawed nmeslay-d yef tewsit n wungal nesfahmed dacut tewsit-agi, d wamek i d-yenulfa, d wamek i d-yelha, nessawed dayen naxdemd tifert n tyuri i wungal tagrest, uryu.

# **Ixef wis krad**

**Tasleđt n yinzan**

**deg *Ungal Tagrest, Uryu***



Seg tyuri d tezriyin naxdem yakan yef umyedres deg ungal *Tagrest, uryu* deg ayen yeean inzan, neşşawed tura ad naxdem tasleđt i wammud n kra n yinzan yellan deg ungal nesleđ, deg ad d-nmeslay yef yal inzi, ama d tabadut, ansi t-id-yewwi umyaru d wamek t-id-yewwi.

## 1. Inzan

### 1.1. Laşel n inzan

Awal-agi inzi yekka-d seg tlatinit «**Proverbium**» Inzan llan seg zik n zik maca deg lawan-nni n taglest ur yelli-ara s yisem-agi «**INZI**». Deg lawan-nni fkan-as isem «**SEBAYT**». Inzi ur yeqqim-ara kan s yisem-agi «**SEBAYT**» maca yennerna almi yuyal s yisem-agi «**INZI**». Akken yella deg umawal n “**BRAHIM BEN TALEB**”:

*«Qqaren imusnawen “lefhama d laeqel si tugdi i d-tekkent” iwakken leibad ad inin tidet, yef ayen jarben, ayen snen...atg mebla ma syezfen awal, mebla ma uran tiktabin yessazzalayan kan awal n lehdur imecťah di teyzi d imuqranen di lmaenat Imesslayen-agi semman-asen “INZAN”. Inzan-aggi ttifriren-d deg tmucuha, tlalend di tlufa icudden bab-is,ttazzalen deg giles ma tili tejret tasa. Aťtas n tmeslayin mi ara seun-t lmaena, tuyalent-ed d inzand imedya i-d ttawin medden deg isefra d tteqsidın, xilla degsent twaksent-ed si temsal tiqdimin igedran d yimdanen yef ieedda uzaquq (lbaťel), tamuħqranit, lhif n ddunit. Kra seg yinzan-agi fazen ar assa mazal la tenidbedren medden. Akken dayen llan yiymisen n tmurt-nney, rran inzan-agi d iswi-nsen.am uymis “ASALU” s umedya-s inna: (aneddu akken nnufa, maćči akken nebya) Yella dayen CCIX MUĤEND s lemėani n wawale-is, qrib yalameslay-is ad yuyal d inzi.Inzan n tmaziyt bđan armi ula d ibarřaniyen seqdacen-ten. Akken ama d aeraben ney rumiyen».<sup>1</sup>*

### 1.2. Tbadut n inzan

Inzan d yiwen n şşenf seg leşnaf n tewsatın timensayin n tesrit taqbaylit, sean aťas n tbadutin acku aťas n yinagmayen d yimusnawen xedmen i şşenf-agi tizrawin yal yiwen yefka-d tamuyli-is d tbadut-ines. akken i d-yenna **MĤAMED DJELLAoui** deg udlis-is *Tiwsatin*

<sup>1</sup> BRAHIM BEN TALEB, Amawal n yinzan s teqbaylit. EL AMEL, p 09

*timensayin n tesrit taqbaylit: «Aṭas n yinagmayen i d-yefkan tibatutin n yinzan d lemoun di tezrawin-nsen, yal yiwen s tmuyli-s...»<sup>1</sup>.*

Deg usegzawal *Le dictionnaire de linguistique et des sciences du langage* Nemmuğ-d tabadut yef inzan i d-yeqqaren: « *D abeddel yettilin deg umeslay yesean assay yer umyag ney ameqqim yellan deg udem wis krađ yettemlilin d yisem. I d-yettasen deg umkan n umyag akken ur yettili ara wallus. Inzi yettawi-d limarat n wakud, n umdan d iwudam am umyag*».<sup>2</sup>

Deg usegzawal *Le dictionnaire du littéraire* :« *D talya tayerfant, i d-yettawin yef tedianin yettwajerben d iwellichen d uđebber n wid yesean tamusni*»<sup>3</sup>

Deg usegzawal *Le grand dictionnaire de français*: « *Isem amalay. D tanfalit wezzilen i d-yessnfalayen tidet, i d-yettaken iwellichen d idabiren n uyref*»<sup>4</sup> Ma deg umawal *Nouveau dictionnaire des débutants*: «*Isem amalay. D tafyirt i d-yennan tidet ney i d-yefkan awellih*»<sup>5</sup>

Ma nuyal yer tutlayet taglizit ad d-naf deg *Illustrad Dictionary English English* yewwi-d yef inzan: «*d tanfalit tamezyant yettwasnen*»<sup>6</sup>

Ma yella nuyal yer tbadut n yinzan ad naf BRAHIM. BEN TALEB yenna-d: «*Inzan ttawin abrid n yidles, tellin tibbura n tmussni, zereen lefhama d leħdaqa i warraw n lejwad, i ten-id-ittağğan i lqum lqeyyama. Inzi w ubyun yili-t, yettuyal n medden arkkel. yef inzan i tebna tmussni, inzi d lemri n tyerma n leğnas, i d-ğğan imezwura-nsen*»<sup>7</sup>.

Ma yella nuyal yer MĤAMED DJELLAOUİ ad t-naf yefka-d deg wudlis-is *Tiwsatin timensayin n tesrit taqbaylit* kra n yinagmayen mgaraden deg tbadutin-nsen yef řenf-agi n yinzan, seg yinagmayen-agi ad d-naf:

<sup>1</sup> DJELLAOUİ Mhamed, Op.Cit, p33.

<sup>2</sup> LAROUSSE, Op.Cit, p21.« un substitut verbal qui joue, relativement aux verbes, le même rôle que le pronom de troisième personne relativement aux noms : il remplace le verbe ou le syntagme verbal pour en éviter la répétition ... le proverbe porte les marques de temps, de nombre et de personne come le verbe »

<sup>3</sup> ARON Paul, Op.Cit, P619.« Le proverbe consiste, en un premier sens en forme populaire brève, qui énonce de façon métaphorique une vérité d'expérience ou un conseil de sagesse.»

<sup>4</sup> Le Grand Dictionnaire de français, Op.Cit, p282. « *n.m. Petite phrase courte exprimant une vérité, donnant un conseil populaire.* »

<sup>5</sup> Nouveau dictionnaire des débutants, Op.Cit, P480.« n.m. un proverbe est une phrase qui dit une vérité ou qui donne un conseil.»

<sup>6</sup> THE CONCISE Student's, Illustrad Dictionary English English. Édition: Dar el rateb, 2011.P 220.«A short very known saying»

<sup>7</sup> BRAHIM BEN TALEB, Op.Cit, p 11

**F.J.ABELA** i d-yennan: «Inzan d wid i d-yemmalen tudert n tmura d wazal-nsent. D nitni i yebnan lsas amenzu n tmetti, mi akken tella tmusni tleħhu s timawit seg ubabat yer mmi-s»<sup>1</sup>.

**J.DEMOUGIN** yenna-d: «Inzi d tidet i d-teslal tirit deg urebbi n tmusni, yezdin tijmmusa di tmetti, yettas-d s yiwet n talya yebnan yef tefyar wezzilen, yesean talqayt deg yinumak d lemeni»<sup>2</sup>.

Yella dayen deg umawal n tutlayt tafñansist, ad d-naf yiwet n tbadut wessiēen, i d-yeqqaren: « Inzi d awal wezzilen i yettwellihen s issey, ney d tirit n yiwen i yuyalen d nnšib n yal yiwen»<sup>3</sup>. Ma yella nuyal yer tbadutin n yinzan n teqbaylit ad naf llan inagmayen fkan-d tbadutin maca ur xulfent ara yef tbadutin i d-fkan imyura di tsekliwin nniđen. Seg inagmayen i d-yefkan tbadut-in yef inzan n leqbayel ad naf:

**H. ELMOUDJAHID:** «Inzi amaziy ur ixulef ara inzan yellan deg yidlisen n yigduden nniđen di ddunit, ama seg tama n tseddarin d taya, ney seg tama n yinumak d twuriwin»<sup>4</sup>.

**Y. NACIB:** «Inzi d awal awezlan iweznen, keffunt tefyar-is s tmeyrut, tkwal ttasent-d d tusridin...Inzi yefruri-d seg tirit n tudert, yesea lemeani iyerfanen wessiēen»<sup>5</sup>.

Yella dayen **HAMOU AMARENE** yefka-d tabadut deg umawal-is yef šsenf-agi n inzan anda d-yenna:

«Inzi d awal i d-yettwannan s nnkuz u yesea azal meqger, d awal igan d lemri i wayen yeđran yagi deg izri. Awac yettara-yay-d tignatin yeđran ačhal aya fell-asent, d timuddirin, m yal mi ara d-temlil d tegnit yunzen ħur-sent. D awal wezzilen di tinawt d tira, yeqqen s tmezla yer tikta, yeskan-d tigzi n wemdan d tfelsafit-is di tmeddurt gar-as d tmetti-yis. Anzi d awal id-yenna yiwen, yuyal yuzzel akk deg ilsawen n wiyad. Tikti itteddem, tseggem, d timeswit, u dtamħazit. Inzi, yeskan-d tikli n wemdan, yeskan-d tansayin-is ney tigad n ugdud s umata, ney tigad n taddart d udrum... atg, am

<sup>1</sup> DJELLAOUÏ Mhamed, Op.Cit, p34.

<sup>2</sup> Ibid, p 34

<sup>3</sup> Ibid, p 34

<sup>4</sup> Ibid, p 34

<sup>5</sup> DJELLAOUÏ Mhamed, Op.Cit, p 35

*akken dayen id-igellu isriren d isallen ney amezruy s umata. U yettlal-d si krađ n yegnan: - Asefru - Tamacahut – Ameslay*<sup>1</sup>.

Ad d-naf deg usegzawal *Petit dictionnaire de l'analyse litteraire* i yaxdem AHMED BOUCHIKHI yewwi-d yef inzi anda i d-yenna deg awal-is: «*Isem amalay. D tanfalit tamezzyant yaenan tidyanin tiheqqaniyin yettwabdern s udem n tifrat n tlufa*»<sup>2</sup>.

Ma deg usegzawal n Kamel Buemara ad d-naf yenna-d: «*D ššenf n tewsit deg tsekla timawt. Inzi deg tuget n waddaden, d tafyirt (n yisem ney n umyag ) ilan tamsirt n tikli deg tmetti, n tuzzma, atg.*»<sup>3</sup> Šalhi Muħend Akli imeslay-d yef inzan yenna-d: «*D tawsit n tsekla timawit. Talya-ines d tawezzlant: Yezmer ad yili yinzi d tafyirt ney d kra n tefyar. MD : yuker,ħedrey ;yeggul, umney.*»<sup>4</sup>

### 1.3. Iswi n inzan

Inzan d yiwet seg tewsatin yesean azal meqqren deg tmetti d tudert n umdan a d-nebder kra seg iswan n yinzan :

- Inzan sefsusen taekumt i umdan
- S yinzan ferrun timsal d wuguren
- Inzan saħbibiren yef tutlayt d wayen d-ğğan imezwura
- Inzi yettas-d d agzul i teqsidt yedran yakkan

Inzan sean iswi d ameqran deg tmetti n yal ass ad naf HAMOU AMARANE ibedr-d iswi i yesea yinzi deg umawal-is yenna-d : « inzi s umata yessebgan-d aswir adelsan n yal timetti, tikta n ugdud, tanellayt-is, tameslayt-is, amezruy-is, ...atg. S yinzi nezmer ad nzer anda yessawed wegdud tamusni-s, ma d ilelli ney ala, ma yesedda yir tmeddurt ney ala...atg. inzi yeskan-d udem n tidet n ugdud deg yal akud adeg yal tayult. Inzan n teqbaylit unzen yer tmeđawt ney yer isuđaf n tmetti. Wa inehhu, wa yettwešši, wa yettrebbi, wa yiwi-d isalli, wa d amezruy ... atg.

<sup>1</sup> AMRANE Hamou, *Ua deg awal inzan n teqbaylit*, HCA, 2012, page 10

<sup>2</sup> BOUCHIKHI Ahmed, *Op.Cit*,p137. « n.m. Formule brève et incisive contenant une morale ou une vérité édifiante que l'on juge bon à rappeler »

<sup>3</sup> BOUAMERa Kamel, *Op.Cit*, p 342.

<sup>4</sup> SALHI Muħend Akli, p46.

Ulaç inzi ur nessikir ara allay n umdan yer uxemmem d uxebbel yef tidet tussnant. u annect-a yuřal yer-s umdan Amaziř yessnen nezzeħ ad yesseqdec tutlayt-is deg yenzan-agi: 1- Yesseqdac allay-is s ubrid amek ara d-yessiweđ izen-is s talya tarusriđt si zik ar ass-a"<sup>1</sup>.

2- «Yesseqdac Tamaziřt-is s usdukkel n wařas n wawalen deg yinzan ; wid izemren ad d-gen amawal s timmad-is.

3-Yeđđuba-d abrid s wayes ara yeħrez tayerma-s seg yal amharas d yal acengu. S krad n yejga-agi i teqqim Tamaziřt tettwaħrez ar ass-a u tquzem leqrun d yir talliyin. Ařas n yefran i d-yessenfalay yinzi di tikta itteddem, ařas n nnkuz i d-igellu : tiħerci, tigzi, řtmeē, adres, tidet, asirem ...atg.

- Tiħerci: Ffer awal ar d-yas wass-is.

- Tidet: Dunnit am teħbult n uřrum, ur tettewwa ara yef yiwen wudem.

- Asirem: Awah yiwen d nek wayeđ am nek, ad nexdem taxxamt i deg wer yelli ccek»<sup>2</sup>.

Ad naf dayen iswi n yinzan i d-yebder **Brahim Ben Taleb** yenna-d : « *Inzan ttbegginen-d i wumdan ayen yelhan d wayen ur nemein, mmalen-as amek ara isellek iman-is ney ad iddu s llqis d laeqel d tidet. Inzan mmalen-d tidet n beřra d tin n dixel n tyawsiwin d lemeani ney d cci yeffer wul. D inzan i yetħaraben yef umdan iwakken ad imnaē si tfextin n ddunit* »<sup>3</sup>.

#### 1.4. Tiwuriwin n inzan

Ma yella nmeslayed yef twuriwin n inzan ad tent-naf seant azal meqqren deg tudert n umdan yef aya tuřal tmetti taqbaylit terra lwelha-is yer řřenf-agi n yinzan akken i d-yenna **MHAMED DJELLAoui**: « *Lwelha terra tmetti taqbaylit yer řřenf-agi n tsekla, tekka-d di lsas-ines seg wayen yesea d azal d twuriwin di tudert n yimdanen, abeēda di talliyin-nni yezrin* »<sup>4</sup>. Seg wazal-agi isean inzan d twuriwin-nsen deg tmetti taqbaylit ad naf ařas i t-id-ibegnen deg tira-nsen seg-sen ad d-naf **Y. NACIB** yenna-d: « *Asemres n yinzan deg umeslay n yal ass di twennađt n leqbayel yesea azal d ameqran, yis i yettiwzi wawal, s tikta-s i d-tettban tidet... Asemres-agi ur dyettili ara kan i ucebbeh n yinnan, lameena dayen yesea iswi azamuli*

<sup>1</sup> HAMOU AMRANE, Op.Cit, p12.

<sup>2</sup> HAMOU AMRANE, Op.Cit, page 13

<sup>3</sup> BRAHIM BEN TALEB, Amawal n yinzan s teqbaylit. EL AMEL, p 11

<sup>4</sup> DJELLAoui Mhamed, Op.cit, p40.

deg usnerni n yinumak d lemɛani. S lǧehd n yinzi i yezmer wemdan ad yessexsi cwal qessiɛen, wa ad yesseyleb tidet yef lekdeb ney lǧeq yef lbaṭel »<sup>1</sup> Seg twuriwin n inzan ad d-naf :

- Asemres n yinzan yettili di tutlayt n yimdanen n yal ass.
- S yinzan yettiziɗ wawal ama di tejmeɛt ney di leswaq ney di twacult..atg.
- Inzan ttasen-d d awalen wezzilen deg talya.
- Inzi n temsal ney n teqsiɗin yeɗran yakan.
- Inzi yettas-d d awal d amezyan maca yesɛa anamek meqqren.

### 1.5. Isental n yinzan

Inzan d wid yesɛan azal icudden yer tudert n umdan maca inzan ur ttwabnan ara kan akka; seɛn isental iyef ttwabnan akken i d-yenna **MHEMED DJELLAOUI**: «*Inzan d lemɛun, am wakken t-idnebder yakan, cudden s lyehd yer tudert n wemdan aqbayli, yef aya i ttuqten isental iyef ttwabnan*»<sup>2</sup>. Inzan mačči ala yiwen ney sin n isental kan i yesɛa, uqten deg-s isental maca isental-agi n yinzan ula d-ttawin ara kan yef yiwet n tyawsa maca ttawin-d yef waṭas n tyawsiwin. Gas akken uqten yisental deg yinzan maca imusnawen farqen-ten d iħricen akken d-yenna **MUḤAMED. DJELLAOUI** : «*Isental-agi yas akken ugqten, nezmer ad ten-nebdu yef tlata n yiħricen i d-yufraren* »<sup>3</sup>. iħricen-agi i d-yebder **MHEMED. DJELLAOUI** :

- Aħric amezwaru : d ayen yaenan timetti, d wayen icudden yer-s n yiyeblan d wuguren.
- Aħric wis-sin : d azalen n tmetti, d wayen akk i d-temmal teqbaylit n weqbayli
- Aħric wis tlata d tadeyyanit, d wayen akk swayes yettamen wegduɗ n teflas d leewayed.

#### 1.5.1. Aħric amezwaru

Isental deg uħric-agi amezwaru enan timetti d tudert n umdan n yall ass, deg uħric-agi ad naf aṭas n isental i yellan deg-s akken i d-yenna **MHEMED. DJELLAOUI**: «*Aħric amezwaru yerzan timetti, ney tudert n wemdan n yal ass, beggnen-tt-id yinzan d lemɛun s wudem alqayan, aṭas n yisental i nezmer ad d-nebder*»<sup>4</sup>.

Isental n uħric-agi amezwaru yebḍaten **MHEMED. DJELLAOUI** yef 4 n yiħricen:

<sup>1</sup> Ibid

<sup>2</sup> DJELLAOUI Mhamed, *Op.cit*, p41

<sup>3</sup> Ibid, p42

<sup>4</sup> Ibid, p 42

- Axeddim d tdamsa
- Tamettut taqbaylit
- Awelleh d ttrebga
- Assayen ger yimdanen

### 1.5.1.1. Axeddim d tdamsa

Timetti taqbaylit terra lwelha-is s wařas yer temsal n lerzaq d lyellat. Argaz yessefk fell-as ad yaxdem iwakken ad d-yawi ameic-is akked ad yissin ad yessexzen lyella n useggas, ma yella urgaz ur nxeddem ara, ur yessin ara ad yessexzen lyella n useggas, begnen-t-id yinzan s yir udem akken llan qqaren imezwura « *Argaz ur nxeddem fk-as taruka ad yellem* ». Qqaren dayen « *Argaz yettyimin yef yiri n lkanun, ad yessery abernus-is ney ad yebri i tmettut-is* »<sup>1</sup>.

### 1.5.1.2. Tamettut taqbaylit

Isental n uřric-agi enan tamettut taqbaylit d wayen akk icudden yer-s n temsal am : zwağ, berru, cbaħa...atg. Tamettut taqbaylit tetwabedr-d s wudem alqayan deg wařas n yinzan, imi timetti taqdimt terra azal d ameqqran i temsal yecban tigi, abeada tamsalt n zwağ iyef qqaren : « *zwağ n yibbas fell-as aħebber n useggas* ». Ney ayen qqaren yef zwağ, abeada wid ur nessawed yer yiswi, am zwağ n leemum i yef d-nnan at zman « *zwağ n leemum am tbaqit n uyum* »<sup>2</sup>.

Llan isental day i d-yettawin yef tyemmat anda d-sebganen inzan-agi azal i tesea tyemmat deg tmetti akken d-nnan deg wawal-n sen : « *win iwumi yemmut baba-s, ha-t deg urebbi n yemma-s, win i wumi temmut yemma-s, ha-t deg ugudu nneđn-as* »<sup>3</sup>.

### 1.5.1.3. Awelleh d ttrebga

Isental n yinzan deg uřric-agi ttawin-d yef ayen yeenan ttrebga d uwelleh deg tmetti n yal ass ney deg tudert n umdan acku timetti tettwabna yef ttrebga d uwelleh akken amdan ad yili d argaz yessefk imawlan ad t-rebbin ad rren lwelha i ugrud segmi ara yili mectuh acku ma meqper ad ifat lħal akken i d-yenna **MHAMED DJELLAoui**: « *...agrud i ilaqen ad yettuleqqem s txellal n lehlu, iwakken ad yemmed d argaz iyef ara yili letkal, yessefk ad yeymu deg yisey, i d-*

<sup>1</sup> DJELLAoui Mhamed, *Op.cit*, p 43

<sup>2</sup> Ibid p 43

<sup>3</sup> Ibid, p 43

yeslalan tnefxa deg ulawen imawlan. yef aya i d-yettili uwelleh yef ttrebga n wegrud seg yimi ara yili mezzi, imi ma meqqr ifat »<sup>1</sup>. Seg wayen i d-nnan imenza yef temsalt-agi : « aqcic am uwri, ma ur yeddiz ur iberren».

Isental n uħric-agi ttawin-d dayen yef leqder d ttaea aladya leqder d ttaea n lwaldin acku lwaldin lxir-nsen muqqr akken yebyu ixedem-asen umdan ur yettara ara lxir-nsen yef yessefk ad iqader, ad yay awal i imawlan-is akken i d-yenna **MHAMED DJELLAOUI** : « akken yebyu yexdem wemdan lxir n lwaldin, igerri-yas-d d sselfa ». Yef aya lejudud zgan ttwessin, qqaren : « Ddeewa lwaldin teweer, tettlaħaq am teršasin, win iwumi ttfkan di lyella, yettacedhi tibaxsisin, win iwumi tt-fkan di dderya, yettcedhi tiqedmucin, win i wumi tt-fkan di sšeha, ħala ma ijebr-it weħnin »<sup>2</sup>.

### 1.5.1.3.1. Assayen ger yimdanen

Isental n yinzan deg uħric-agi ttawin-d yef wassay yellan ger yimdanen anda sebganen lexsas yettilin di ttabeye n yimdnanen, ger tmsal-agi ad d-nebder yir arfiq ney arfiq ur yelli ttkal fell-as, win yettxemimen kn f iman-is d ueebbuđ-is, win yettilin kan deg lferħ di lweqt n cedda ur d-ittban ara...atg. Seg waya ad naf imenza deg yinnan-nsen wweten-d s leqseħ deg yimdanen yecban wigi anda d-beggnen lexsas d leeyub yuyen amkan di ttabeye-nsen. Deg inzi begnen-d yef yir arfiq nann-d « ddiy d yir arfiq, yeğġa-yi deg yir amdiq ». Llan dayen deg uħric-agi ad naf llan isental n yinzan i d-yettawin yef yir lġar win iyetten tiseyilt, yessaxraben assayen n sšfa ger imezday, yetteekkin tudert n umdan...atg. Gef aya ad naf llan yinzan yettwešsin yef ttalsen-d yef yir lġar, akken qqaren: «Yir lġar am yir lexbar, ney yir lġar yif-it wejdar»<sup>3</sup>.

### 1.5.2. Aħric wis sin

Isental n yinzan deg uħric-agi wis sin ad ten-naf ttawin-d yef wazal n tmetti taqbaylit d wayen yetteuzzu umdan aqbayli am temsal n nnif, lħerma, turrugza d laenaya...atg akken d-yenna **MHEMED. DJELLAOUI**: « ...imi ayen akk yetteuzzu wemdan aqbayli, i yerra d lsas n tudert-ines , i d-yeddin s tbut di teqbaylit-is, yettban-d s lberz di sšenf-agi n tsekla, abeeda timsal yecban : nnif d lħerma, ttirugza d leenaya, ney tid yeččuren d izamulen n tgemmi taqdimt,

<sup>1</sup> Ibid, 44

<sup>2</sup> DJELLAOUI Mhamed, *Op.cit*, 44.

<sup>3</sup> Ibid,p 45.



*i d-yemmalen tilelli n wemdan aqbali, d tnefxa-ines am : tmekħelt, abernus, akal.. »<sup>1</sup>. Seg waya ad naf llan aṭas n yinzan yettweššin yef uħraz n nnif akken qqaren « yif nnif aħarif ».*

Llan dayen isental n yinzan i d-yettawin yef tiruggza acku d tamsalt iyef ttuřeššan wazalen n tmetti taqdimt yef aya ad d-naf tiruggza tettwabder-d deg waṭas n yinzan aladya inzan n zman aqdim. Akken d-yenna **MHEMED DJELLAOUI**: «*Tirugza s lemėani-ines ilqayanen d tamsalt nniden iyef ttuřeššan wazalen n tmetti taqdimt, tettwabder-d deg waħal d inzi, abeėda inzan i d-yekkan si zman aqdim, i mazal ttazalen s tewseė di tallit-agi-nney tamirant, ideg qqaren deg umedyա : « Ad neṛreż wala ad neknu »<sup>2</sup>. Akken llan dayen yinzan i d-yessebganen tidet iyef ttwabnan wassayen di tmetti taqdimt, abeėda amennuy yezgan yundi ger iderman d teqbilin. Seg inzan-agi ad nebder “ ur ħemley gma ur ħemley win ara t-yewten ”<sup>3</sup>.*

### 1.5.3. Aħric wis krad

Isental n uħric-agi d wid yerzan tadeyyanit acku aṭas n yinzan i icudden yer temsalt-agi n ddin ttawin-ten-id seg zman aqdim iwakken ad segzin yisen timsal n ddin am: tazalit, řemdan, lħiğ...atg. Akken i d-yenna **MHEMED DJELLAOUI**: «*...ger temsal-agi ad d-nebder di tazwara tiřekkizin iyef yebna lislam am tazallit, řemdan, lħiğ... . Yal tamsalt amek tt-id-wwin imezura deg yinnan-nsen. Deg umedyա qqaren yef tzałlit: (tazałlit d leknuz yemlan, yaş tteemmir ur ttihwan) ”<sup>4</sup>. Llan day isental n yinzan i d-yettawin yef wayen yellan berra n tilawt am: lemluk, lğennet, laxert, timest...atg. Akken qqaren yef lmut: “ Lmut yiwet sebbat aṭas ” qqaren dayen “ lmut d abrid iemřen ”. Ad naf dayen wwin-d yef ccıtan aėdaw n umdan, qqaren: “ ccıtan bu timi tesbey, yella di lğennet, yekkat almi tt-id-yeffey ”<sup>5</sup>.*

<sup>1</sup> Ibid, p 46.

<sup>2</sup> DJELLAOUI Mhamed, *Op.cit* p 46

<sup>3</sup> Ibid, p 47

<sup>4</sup>, Ibid,p 47

<sup>5</sup> Ibid, p 48.

Ad d-naf dayen **HAMOU AMARENE** ibder-d deg umawal-is yef temsalt-agi inzan d yettawin yef ddiin yenna :

*Aṭas deg yenzan n teqbaylit i yeqqnen yer tesređtnney (Ddin), mačči yiwen mačči sin n yenzan id yettmeslayen deg umđiq n ddiin segmi imdanen ur ssinen ara taerabt. Ihi ahendaz aqbayli ixemmem amek ara sen-d-yessegezi ddiin s useqdec n yenzan d isefra d tmucuha. Walit anzi-yagi : (A laxert am uxertum, a taberkant uqadum, amaqwa n win ibeđđun aksum d uryum). Am akken i d-ttaddren dayen timsemrin d teqerrabin i tettwassen tmurt n Leqbayel s umata d tama n Tubiret ladya, am Yemma Xliđa, Sidi Behlul, Sidi Smer Crif...atg <sup>1</sup>.*

## 1.6. Tulmisiin n inzan

Inzan d yiwet n tewsit seg tewsat n tesrit am nettat am tewsat n niđen tesa tulmisiin a d-naeređ ad d-nawi awal yef kra seg tulmisiin-agi tesa tewsit-agi inzan seg tama n talya ney n uyanib ney tugniwin.

### 1.6.1. Talya

Inzan ad ten-naf seān aṭas n talyiwin mgaradent gar-asent, seg talyiwin-agi ad d-naf:

#### 1.6.1.1. Talya n yiwen uḥric

Inzi yezmer ad tili talya-is d tawezlant tezmer ad tesa sin n wawalen ney ugar maca ad tili talya-is d tawezlant.

**Md:**

- Ameyyez uqbel aneggez
- Deg ttiq i d-yettban urfiq
- D ayen i tzaređ ara tmegređ

#### 1.6.1.2. Talya n sin n yihricen

Deg talya n yinzan nezmer ad t-naf d tafyirt tuđdist, ney ad tili d snat n tefyar tiwezzlanin maca ad tili ger-asent tefraytt.

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<sup>1</sup> HAMOU AMRANE, Op.Cit, p 14.

**Md:**

- Awal ma wezzil yefra, ma yuzzif ad d-yarew kra
- Ur ttamen, ur xeddeε
- Ttyibin wudmawen, ttnekkaren-d yismawen
- Mi yella lxir, teshel tawant

**1.6.1.3. Talya n krađ n yiħricen**

Talya n yinzi nezmer ad naf deg-s krađ n tefyar d tiwezlanin yal tafyirt ad tt-naf temfaraq yef tayed s tefrayt.

**Md:**

- Itij n tmeddit, ur yeskawa acettid, ur itekkes asemmid.
- Ass n wađu ttes-as, ass n ubruri ddari-as, ass n wegris kfan-t tkerkas.
- Bedd ad twaliđ, ruħ ad tawiđ, qqim ulac.

**1.6.1.4. Talya n ukuz n yiħricen**

Deg talya n yinzi nezmer ad d-naf yesεa ukuz n yiħricen ney ugar yal tafyirt tebđa yef tayed s tefrayt.

**Md:**

- Asmi ttnadiy ad ħefdey, ttasen-d inaxdaben, asmi ħefdey, kfan irgazen

**1.6.1.5. Abeddel n talya**

Talya n yinzan tikal tettbeddil seg umdan yer wayeđ ney seg temnađt yer tayed ney si lğil yer wayeđ acku inzi yettas-d s timawit yal yiwen amek yezmer ad tisel ney ad t-yefhem

**Md:**

- Tamnađt 01 tezmer ad d-ini inzi: axxam yeččur d isyaren, ulac s way-s nehrey ayyul
- Tamnađt 02 tezmer adini inzi: axxam yeččur d irgazen, ulac anwa ara d-yerren tiqqit
-

**1.6.1.6. Tanmegla**

Deg kra n yinzan nettaf deg-sen awalen tnemgalen gar-asen ney nezmer ad d-nini tella tenmegla deg awalen n yinzan-agi, tanmegla-agi s umata tettili deg inzan yesean sin yiħricen.

**Md:**

- Ur ttiziđ ad ak-ččen, ur ttirzig ad ak-ğğen.

Deg inzi-agi ad d-naf llan sin wawalen nemgalen gar-asen awalen-agi:

Ttiziđ # Ttirzig

- S ufella yecbeħ yerqem, daxel mi d-teldiđ yerka

Deg inzi-agi ad naf 04 n wawalen mgaraden:

Sufella # Daxel

Yecbeħ # yerka

- Bedd ad twaliđ, ruħ ad tawiđ, qqim ulac

Deg inzi-a ad naf 06 n wawalen mgaraden:

Bedd# Qqim

Ruħ# Qqim

Ad tawiđ # ulac

**1.6.1.7. Tamayrut**

Ayen nebya ad d-nini s tmayrut d amcabi n yimesla i d-yettuyalen yer taggara n wawal. Deg inzan nettaf deg-sen tamayrut.

**Md:**

- Yir asyar ur yettleqqim, yir aserdun ur yettdeqqim, yir amdan hder ney qim.

Deg inzi-a ad d-naf deg awalen-a ( yettleqqim, yettdeqqim, hder ney qim) keffun akk s “qqim”. Awal-agi “qqim” nettaf-it deg inzi-agi yettuyal-d deg yal aħric anect-a qqaren-as

tameyrut, tuyalin n umeslay deg yal aħric deg inzi yettak-as cbaħa, lmizan, yettishil usuru-is, yettak-as lmaena.

### **1.6.2. Udem n uyanib**

Udem uyanib ad t-naf yebda yef ukuz n yiħricen (tumnayt, acebbeh, allus n wawalen, asemres n uzamul)

#### **1.6.2.1. Tumnayt**

Ayen nebya ad d-nini s tumnayt d cbaħa n tyawsa s tayed s wudem ilaqen. Nettaf-d inzan anda semrasen deg-sen tumnayt

**Md:**

- Tixsi i d-ttyenyan d idammen-is

#### **1.6.2.2. Acebbeh**

Ayen nebya ad d-nini s ucebbeh d amcabi n tyawsa s wudem n kra n wallalen n ucebbeh. Nettaf-d deg inzan semrasen deg-sen acebbeh ttaken anzi s tayawsa yer tayed

**Md:**

- Am lmal am imawlan.

#### **1.6.2.3. Allus n wawalen**

Ayen nebya ad d-nini s wawal-agi allus n wawalen d awalen yemseďfaren wa zdat wayeď. S umata nettafit-id deg inzan n sin yiħricen.

**Md:**

- Leħbab d leħbab, neyya ulac.
- Atmaten d atmaten, aebbuď yebďaten.
- Nnig ubrid, ddaw ubrid, leqrar-is d abrid.

**1.6.2.4. Asemres n uzamul**

Inzan d wid yebnan yef waṭas n inumak llqayanen acku nezmer ad d-nefk inzi deg-s tayawsa ney isem maca anamek-is dayan nni-ḍen.

**Md:**

- Xelsey ayyul s teḍsa.

**1.7. Asemres n inzan deg tsekla tatrart**

Inzan d yiwen n ṣṣenf seg leṣnaf n tsekla tamensayt n tesrit yettas-d s timawit yella-d seg zman aqdim, ar tura ad d-naf tawsit-a n yinzan seqdacen-tt deg tsekla tatrart aladya wid yettarun yef tewsatim timaynutin n tsekla tatrart ama d ungal ney tullist...atg. Akken i d-yenna ΣMER AMEZZYAN: «Ma neṭṭal yer tezrawin ad d-naf xuṣṣent tezrawin izarwen s telqayt tawsit-a, yenna-d nezmer ad d-nebder snat n tezrawin tamenzut d tin ara d ijem

Seg wayen i d-nebder uqbel yef tewsit-agi n inzan, ad naf azal-is yella deg tmetti s tusda, ma nwala tudert n umdan yal awal yetṭafar-it-d yinzi, acku yettak-d tahuski n tutlayt d laḥdaqa n wawal. Deg wayen yezrin nmeslay-d yef yinzi nesfahmed tabadut, iswi, isental, tulmisin d usemres n inzan s umata.

**Tasleḡt n yinzan  
deg ungal Tagrest, uryu**

Seg tyuri-nney i wungal *Tagrest uryu* n **ΣMER MEZDAD** nemlal-d deg-s atas n yinzan, nebna leqdic-nney yef kra n yinzan. Ihi deg uħric-agi wis sin seg yixef wis krađ ad d-naeređ ad d-naxdem tasleđt i yinzan-a i nefren anda ad d-nsebgen :

- Dacu-t unamek n yinzan-a ?
- Amek i d-yewwi inzan-a ?
- Ansi i ten-id-yewwi ?
- Amek i ten-id-yewwi deg ungal ?

Seg tarrayin i neđfar i tesleđt n yinzan-a d tarrayet n **JULIA KRISTEVA** i wakken ad d-nsebgen :

- Lebni n yinzan.
- Tayara n yinzan.

## **1. Ddu d umeksa ad tekseđ ddu d řaleb ad tayređ. P44**

Tidukkla deg tudert n umdan tesa azal. Tettemgarad seg yimdukkal yer wiyad seg talliyin yer tiyad yef leħsab amek llan yimedukkal, aken yezmer umedakkal ad iwehhi i lxir aken yezmer ad d-iwewhi i ccar. Deg yinzi-a ad d-naf yesfahm-d tamsalt-a maħsub ma yella umedakkal-ik d amksa ad d-tekseđ, ma yella yayra ad d-tayređ, akken yella umeddakel-ik ad d-tiliđ ula d kečč.

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuylı yer Inzi-a ad d-naf **ΣMER MEZDAD** yewwi-d inzi-a seg tsekla tamaziyt, inzi-a yella deg umeslay n yal ass n tmetti.

- Amek i t-id-yewwi deg ungal ?

Deg uħric iwumi isemma adlis n **WAΣLI** deg usebtar 44 ad d-naf **ΣMER MEZDAD** yefka-d atas n yiwellihen, yewwi-d yef sin n yiwudam **AΣLI-ABENNAY** d **MĤEND-UCCEN**. Mi yella **AΣLI-ABENNAY** d aqerru yef taddart yebna-tt yesserbeħ-itt, imdanen ččan, ddarin rebħen. Mi yennejla **AΣLI-ABENNAY** yeğga taddart yuy-itt **MĤEND-UCCEN** igdel-itt yef yimdanen yettidiren deg taddart d asekeewew i d awal-is, imdanen rran-t d ameddakel malen



yur-s. Da i yessaxdem inzi-a anda i d-yenna : « *Ddu d umeksa ad tekseđ ddu d taleb ad teyred* »  
Imdanen cban-d yur-s uyalen skaewiwen am netta, yef aya tuyal tmurt d agudu. Mi yella **AΣLI-  
ABNENNAY** taddart tarbađ mi yennejla yuy-itt **MĤEND-UCCEN** imdanen ttun rbađ

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamiđrant n **JULIA KRISTEVA**, i yebđan yef sin n yiswiren yemgaraden  
seg tama n uđris. Iwumi tsemma tumant n uđris, mađsub terza lebni d wayen yettbanen si berra.  
ma d aswir wis sin tmeyyez ađris yettwasnulfan yerzan d axel n tutlayt mađsub tayara n uđris .  
Ayen yaenan inzi-a iswiren-is llan-d akka:

- **Lebni n uđris**

**ΣMER MEZDAD** inzi-a i d-yewwi yebna yef yiwet n talya yebnan yef tutlayt tushilt n  
yal ass, Yesaan mraw n wawalen : *Ddu /d /umeksa/ ad /tekseđ /ddu/d/ taleb /ad /tayred* .

- **Tayara n uđris**

Ma needda yer unamek n uđris-a, ad d-naf **ΣMER MEZDAD** yewwi-d anamek akken  
yella deg tmetti akken yella deg awllay n yimdanen ur as-ibeddel ara. I d-yettmslayen yef wazal  
n umeddakel deg tmetti yef akken iteddu ad tedduđ. amek yella ad tilid yesea assay deg tudert n  
umdan. amedakkel akken ileđđu ad telđuđ ma yerbađ ad trebđeđ ma yaxser ad txesređ.

## **2. Azger ma ixus-it gma-s, ur ikerrez . P77**

Yal taywsa tuđwađ tayugga-s, ad d-naf deg yinzi-a yewwi-d yef wazal n watmaten aladya  
yer yiyarsiwen mađsub ula d azger ur ikerrez ara ma yella ulac gma-s yid-s. Ma ulac yiwen ad  
iđas wayeđ yis cban-d tayugga. Taekumt n uxeddim tettifsus kan mi llan i sin.

- Ansi i d-yewwi inzi-a?

Ma yella nerra tamuylı yer yinzi-a ad d-naf **ΣMER MEZDAD** yewwi-t-id seg tsekla  
tamaziyt, d inzi yellan deg tmetti i semrasen yimdanen deg tutlayt n yall ass.

- Amek i t-id-yewwi deg ungal ?

Deg uđric iwumi isemma Rabeđ deg usebtar 77, imeslay-d yef **WAZLI** iyaben yeđđan  
imdukkal-is ur hennan ara, seg-sen ameddakel-is Salem, seg mi yebda alluy metwal adrar, ur

ihenna ara acku yettwali anida yella **WAƏLI**, ayen n diri ur yettili, ula gar waccaren n yizem ad d-yas ad k-isellek. Gef waya mi ulac Waəli Salem ur ihenna ara.

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamidrants n **JULIA KRISTEVA**, i yebdan yef sin n yiswiren yemgaraden seg tama n uđris. terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tayara n uđris. Ayen yaənan inzi-a iswiren-is llan-d akka:

Inzi-a i d-yewwi **ƏMER MEZDAD** yebna yef talya n sin n yađricen

- Ađric amezwaru: Azger ma ixus-it gma-s,
- Ađric wis sin : ur ikerrez.

Inzi-a yewwi-t-id **ƏMER MEZDAD** seg tsekla n tutlayt tamaziyt akken i yella, akken i t-semrasen yimdanen deg tmetti, yesəan tutlayt tushilt n yal ass. Yebna yef sđis n wawalen : Azger / ma /ixus-it/ gma-s/ ur /ikerrez

- **Tayara n uđris**

Ma nəedda yer unamek n uđris-a, ad d-naf Əmer Mezdad yewwi-d anamek akken yella deg tmetti, yewwi-d anamek n yinzi-a akken yella deg uđris adday, akken uyen yimdanen tanumi n unamek n yinzi-a ur s-ibeddel ara.

### **3. Ulac win yufan rrbeđ yugi-t. P08**

Rrbeđ d ayen yettnadi umdan deg ddunit-is, yef waya yal amdan mi ara yaf rrbeđ zdat-s ad t-ifaes ur t-yettađđa ara ad iruđ seg ifassen-is, yal amdan ixeddem ayen iwumi yezmer i wakken ad yerbađ deg tudert-is, azal n rrbeđ ad şulfun wid yettidiren deg lmađna ttmagaren iyeblan n ddunit ttnadin yef rrbeđ. Ayen yebya ad d-yini yinzi-a skud rrbeđ yesəa azal deg tudert d lmuđal win ara d-yafen zdat-s rrbeđ ad t-yagi.

- Ansi i d-yewwi inzi-a ?

Ma nwala ađris adday n yinzi-a, ad t-naf d win yellan deg tsekla tamaziyt, d inzi-i yellan deg tudert n yal ass.

- Amek i t-id-yewwi deg ungal?

Deg uḥric iwumi isema **SALEM** deg usebtar 08. Imslay-d **ΣMER MEZDAD** yef wazal n win yesēan tabyest d win iḥulfan i tuggdi , d win yuggaden yef uqerru-s netta iēemmed, yas ezizet tudert yella wayen i tt-yugaren, yas eziz umeslay d unecreḥ yella wayen i ten-yugaren. yef aya yettwaḥettem ad yeḡḡ Salem imawlan-is tesawl-d tegrwla ilaq ad yerr yur-s ad yeḡḡ tiyimit d unecraḥ n twacult nnig lkanun. I t-yarran ad d-yerr tablaḥt i wul i wid ezizen fell-as acku yella wayen yezwaren.

- Iswiren n **JULIA KRISTEVA**

Ma yella neḍfar tamidrant n **JULIA KRISTEVA** i yebḍan ameyḍres yef sin n yiswiren yemgaraden seg tama n uḍris. lebni d wayen yettbanen si berra. Ma d aswir wis sin terza agensay n tutlayt maḥsub taḡara n uḍris. Ayen yaenan inzi-a iswiren-is llan-d akka:

Ma nwala lebni n yinzi-a yebna yef yiwet n talya d tawezzlant yesēan tutlayt d tushilt n yal ass. Yebḍa yef semmus n wawalen: Ulac / win / yufan / rrebḥ /yugi-t.

Anamek n yinzi-a ur ibeddel ara yeqqim akken yella, akken t-qqaren deg tmetti anamek-is akken i yella deg tsekla, akken i yella deg wallay n yimdanen yebna yef yiwen n unamek ur ibeddel ara .

#### **4. Ddkir yugar lfeṭṭa. P10**

Azal n tyawsa tettban-d deg twuri-is, yef aya nezmer ad d-nmager snat n temsal mgaradent deg cbaḥa maca yettban-d wazal-is deg twuri i d-ttemuddu yal yiwet. Ddkir d lfeṭṭa akken nezra d sḥenf seg leḥnaf n wuzzal, dayen lfeṭṭa ylayet yef ddkir maca azal ur yebni ara yef tikti-a, azal yettban-d deg tewsit i y-d-ttak yal yiwet.

- Ansi i d-yewwi inzi-a ?

Ma nwala aḍris adday n yinzi-a ad t-id-naf d yiwen ur yettwabeddel ara acku inzi-a seg zik qqaren-t, d win yellan deg tsekla tamaziyt.

- Amek i t-id-yewwi deg ungal ?

Deg uḥric iwumi isemma **SALEM** deg usbtar 10. Imeslay-d **ΣMER MEZDAD** yef tudert n **SALEM** amek yettidir deg lawan n tegrwla, anect-a i t-yeḡḡan ad d-yeffey seg uxxam

ad yeġġ tamejtu-is d sin warrac, yas d netta i yellan d lwali, tiyri-s yeyran s amaday tugar tinna i t-yettwehjin s axxam yef aya icebbah tamejtu-is am lfejta ma d tagrawla am ddkir yas tecbah lfejta maca ajebbad n ddkir i tegrawla yayleb, yezwar tamejtu-is.

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamidrant n **JULIA KRISTEVA** i yebdan yef sin n yiswiren yemgaraden seg tama n uđris. Iwumi tsemma tumant n uđris, maħsub terza lebni d wayen yettbanen si berra, ma d aswir wis sin tmeyyez ađris yettwasnulfan, terza d axel n tutlayt maħsub tayara n uđris. Ayen yaenan inzi-a iswiren-is llan-d akka:

Ma nwala lebni n yinzi-a, yebnan yef tutlayt n yal ass d tutlayt tushilt. yebna yef yiwet n talya d tawezlant yebdan yef krađ n wawalen : Ddkir / yugar / lfejta

Anamek n yinzi-a ur ibeddel ara, yeqqim kan akken yella, akken t-qqaren deg tmetti anamek-is d yiwen. Tawuri n tyawsa tugar ney tezwar tayawsa.

## **5. Tarwa tettara izem d ikerri. P10**

Izem d ayersiw, d azamul yettwellichen yer lġahd d truggza, ttaken yis lemtel deg tmetti syin yer din ad d-nmager tanmegla n wawal-a ad d-naf ikerri, d awal yettwellichen yer tugdi d lxuf. Ayen yebya ad d-yini yinzi-a win yesan lġahd d truggza mi ara ad d-imager timsal ad yergigi, ad yuyal yer deffir am ikerri.

- Ansi i d-yewwi inzi-a ?

Inzi-a yesnulfa-t-id **EMER MEZDAD** yef laħsab n tseddart i d-yewwi yef tebyest d truggza ilaqen deg tegrawla.

- Amek i t-id-yewwi deg ungal ?

Deg uħric iwumi isemma **SALEM** deg usbtar 10. Yewwi-d yef lxuf i d-ttak tegrawla skud atas n yimdukkal-is ad d-heggin iman-nsen, ad tfen ttiad d yimsebblen, di taggara ttuyalen yer deffir, mačči d tugdi ney d lqella n umumi, acu tarwa tettara izem d ikerri wid yeffyen ad qqimen aggur ney sin deg umaday atas deg-sen i d-yettuyalen s ixxamen-nsen.

- Iswiren n **JULIA KRISTEVA**

Ma yella neḍfar tamiḍrant n **JULIA KRISTEVA**, i yebḍan yef sin n yiswiren yemgaraden seg tama n uḍris. Iwumi tsemma tumant n uḍris, maḥsub terza lebni d wayen yettbanen si berra. ma d aswir wis sin tmeyyez aḍris yettwasnulfan, terza agensay n tutlayt maḥsub tayara n uḍris. Ayen yaenan inzi-a iswiren-is llan-d akka :

Ma nwala lebni n yinzi-a ad t-naf yebna yef tutlayt d tushilt n yal ass, yesea yiwet n talya d tawezlant yebḍa yef semmus n wawalen : Tarwa/ tettara/ izem/ d/ ikerri.

Anamek n yinzi-a i d-yesnulfa yerr i lḡehd n usenfali deg tseddart yas d izem tarwa tettara-t d ikerri, anamek icudd yer lhiba yesea izem tettuyal d ikerri .

## **6. Ma ur tettud lhem, ma ad k-yettu P39**

Lhem d laḥzen d yiyeblan i d-yettmagar umdan deg tudert-is, deg talliyin-a yettaeraḍ umdan amek ara yettu lehmum i d-yettmagar, ayen yebya ad t-id-yini inzi-a: ur tettettud lhem alma yettuk

- Ansi i t-id-yewwi ?

Inzi-a yewwi-t-id seg uḍris adday i d-yeqqaren: “Ttu lhem, ad ak-yettu”

- Amek i t-id-yewwi deg ungal?

Deg uḥric iwumi isemma **RABEḤ** deg usbtar 39, yewwi-d yef tferka n lejdud i yarhen bab-as mi tuli ḥlaba tuyal-as d aḥaruq yal ma t-id-imekti acku imesdurar ameybun d win ur nesɛi ara tardast n wakal.

- Iswiren n **JULIA KRISTEVA**

Ma yella neḍfar tamiḍrant n **JULIA KRISTEVA**, i yebḍan yef sin n yiswiren yemgaraden seg tama n uḍris iwumi tsemma tumant n uḍris, maḥsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez aḍris yettwasnulfan, terza agensay n tutlayt maḥsub tayara n uḍris. Ayen yaenan inzi-a iswiren-is llan-d akka:

Ma nwala lebni n yinzi-a yseea yiwet n talya yebnan yef sin n yiħricen

- Aħric Amezwaru: Ma ur tettud lhem.

Yebna yef ukuz n wawalen: Ma/ur/tettud/lhem.

- Aħric wis sin: ma ad ak-yettu.

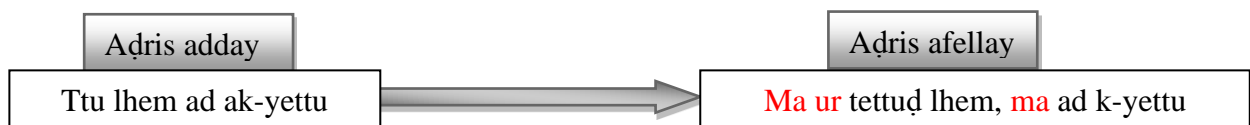
Yebna yef krađ n wawalen: ma/ad/ k-yettu.

Σmr Mezdad ibeddel deg usemres n yinzi-a yerna-as aferdis n tibawit ( **ur** ) yefti dayen yer urmir maca ađris adday yefti yer yizri. Aken i d-yenna: Ma ur tettud lhem, ma ad k-yettu. ibeddel-as talya. Ur tettud ara lhem alma yettuk, ma nwala anamek n uđris adday ad d-yeqqar:

- «*Ttu lhem ad k-yettu* »

Netta iqelbit yef uđris adday, yefka-t-id s talya tayed

Deg yinzi-agi ad d-naf **ΣMER MEZDAD** ur t-id-yewwi ara akken yella deg uđris adday maca ibeddel-as ama d ayen yaenan talya d unamek, nebder-d yakan talya n yinzi-agi deg uswir n **JULIA KRISTEVA** ayen yaenan lebni n uđris afellay, ma yella nuyal yer unamek n yinzi-a ad naf **ΣMER MEZDAD** asmi i d-yerna aferdis n tibawt (Ur) i yinzi-a ibeddel-as akk anamek yef akken yella deg uđris adday nezmer ad d-nini dayen yaxdem tanmegla i yinzi-a yef akken yella deg uđris adday. Ad d-naf yerna-d awalen ulac-iten deg uđris adday (wid yuran s uzeggay)



## 7. Bu yiles medden akk ines. P121

Iles d aferdis seg yiferdisen n tfekka n umdan seg-s i yettmeslay, d azamul yekkatn yis i laħdaqa n wawal, s yiles i yezmer umdan ad d-yerbeħ akk imdanen s laħdaqa n wawal yer lġiħa-s akken yezmer ad ten-yaxser. S yiles ad tbedduđ rbaħ ney ad tbedduđ lexsara. Ayen yebya ad t-id-yini yinzi-a: win yesean iless zid deg awal yessen ad d-yahder yettqadar medden s laħdur, medden ad t-ħemlen ad t-qadren ad ilin akk yides.

- Ansi i d-yewwi inzi-a ?

Ma nuda ad d-nwali aḍris adday n yinzi-a. ad t-id-naf yella deg tmetti, d inzi i semrasen yimdanen yal ass, ur yettwabeddel ara. Gef aya nezmer ad d-nini **ΣMER MEZDAD** yewwi-d inzi-a seg umeslay n tmetti n yal ass.

- Amek i tid-yewwi deg ungal ?

Deg uḥric n **MUḤEND U-ΣLI** deg usebtar 121. Yemeslay-d yef lqebṭan Tardi i d-yesseylin tuggdi meqqren yef tudrin, anda yedda igezzem ifadden i medden skud yettmeslay taqbaylit yif aṭas n medden s tmeslayt-is yef aya bu yiles medden yak ines.

- Iswiren n **JULIA KRISTEVA**

Ma yella neḍfar tamidrānt n **JULIA KRISTEVA**, i yebḍan yef sin n yiswiren yemgaraden seg tama n uḍris, iwumi tsemma tumant n uḍris, maḥsub terza lebni d wayen yetbanen si berra; ma d aswir wis sin tmeyyez aḍris yettwasnulfan, terza agensay n tutlayt maḥsub tayara n uḍris. Ayen yaenan inzi-a iswiren-is llan-d akka :

Lebni n yinzi-a-a iban-d s tutlayt d tushilt d tutlayt n yal ass, mebla asemres n wawalen iqburen d wawalen ijentaḍen, ma si tama n talya yebna yef talya d tawezzlant n yiwen n uḥric s semmus n wawalen: Bu/ yiles/ medden/ yak ines/.

Ma nuḃal s aḍris adday ad d-naf yebna ḍayen yef semmus n wawalen-a.

Amaru **ΣMER MEZDAD** asmi i d-yewwi inzi-a yewwi-t-id akken yella deg uḍris adday, ur ibeddel deg-s iqih aladya ayen yaenan anamek ilqeq-t-id akken yella unamek-is i yefkan azal i leḥdaqa n wawal i umdan deg tmetti.

## **8. Lqebṭan n la SAS ilaq ad yettwakkes, ma ulac ad ay-yekkes. P121**

Deg inzi-a ad d-naf **ΣMER MEZDAD** yefka-d awellah ilaqen ad yilin yef lqebṭan n la SAS, ilaq ad yettwakes yef yifadden i yegzem i medden d rrehba i yerra i tudrin yessefk ad ixelles yef wayen yaxdem.

- Ansi i d-yewwi inzi-a?

Ma yella nerra tamuđli yer yinzi-a ad d-naf **ΣMER MEZDAD** d netta i d-yesnulfan inzi-a yef laħsab n tseddart i d-yewwi yef tebyest d truggza ilaqen deg trađ.

- Amek i tid-yewwi deg ungal ?

Deg uħric **MUĤEND U-ΣLI** deg usebtar 121, iwehha **ΣMER MEZDAD** yer uwadem lqebtan Tardi i yellan d amaynut deg ungal. Awadem-a yeseyli-d tuggdi meqqren yef tudrin, kra n taddart yekka igezzem ifadden i medden, yef waya ilaq ad d-yettwakkes ma ulac ad ay-yekkes.

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamidrant n **JULIA KRISTEVA** i yebđan yef sin n yiswiren yemgaraden seg tama n uđris, iwumi tsemma tumant n uđris, maħsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez ađris yettwasnulfan, terza agensay n tutlayt maħsub tayara n uđris. Ayen yaenan inzi-a iswiren-is llan-d akka:

**ΣMER MEZDAD** asmi i d-yesnulfa inzi-a yesnulfa-t-id s tutlayt n yal ass d tushilt tettwafhem, ama dayen yaenan talya ad d-naf amaru-agi yesnulfa-d inzi-a s talya n sin yiħricen:

- Aħric amezwaru: Lqebtan n la SAS ilaq ad yettwakes.
- Aħric wi-sin: ma ulac ad ay-yekkes.

Inzi-a ad t-naf yesea mraw d yiwen n wawalen: Lqebtan /n/ la SAS/ilaq /ad /yettwakes/, ma/ ulac/ ad /ay-yekkes.

Ma needda yer unamek n uđris-a, ad d-naf **ΣMER MEZDAD** yesnulfa-d inzi yef wayen yettidir uđris iwehha yer wassay ilaqen ad yilin d tifat i uwadem lqebtan n la SAS.

## **9. Ettu lhem ad k-yettu laz fad megren-ten P69**

Inzi-a icudd yer wayen i d-nana uqbel, maca deg yinzi-a yerna-d amaynut, yebya ad d-yini yinzi-a: ttu lehmum d yiyeblan ad k-ttun, maca laz d fad mager-iten

- Ansi i d-yewwi inzi-a ?



Ma nwala aḍris adday n yinzi-a ad t-id-naf: ttu lhem, ad k-yettu. Deg yinzi-a **ΣMER MEZDAD** yesnulfa-d deg-s yerna-as-d kraḍ n wawalen.

- Amek i t-id-yewwi deg ungal ?

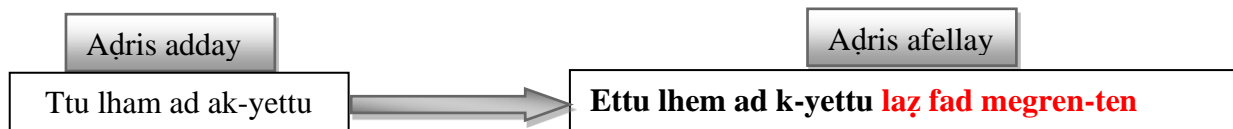
Deg uḥric **MUḤEND U-ΣLI** deg usebtar 69, yewwi-d yef tedianin amek ttidiren yimdanen anda yemmut usirem, si temuḥqranit, d lexsas, d laz. Yefka-d iwellihen seg-sen inzi-a yettaken tabyest i umager n yiḡebnan n ddunit.

- Iswiren n **JULIA KRISTEVA**

Ma yella neḍfar tamidrart n **JULIA KRISTEVA**, i yebḍan yef sin n yiswiren yemgaraden seg tama n uḍris terza lebni d wayen yettbanen si berra; ma d aswir wis sin terza agensay n tutlayt maḥsub tayara n uḍris. Ayen yaenan inzi-a iswiren-is llan-d akka :

Ma nwala lebni n yinzi-a ad d-naf Σmer Mezdad yewwi-d inzi-a s talya nniden yemgaraden yef talya n uḍris adday, yezza-d kraḍ n wawalen. Inzi-a ad t-naf yesea yiwet n talya d tawezlant tebḍa yef tam n wawalen: Ttu/ lhem/ad/ k-yettu /laz/ fad /megren-ten.

Ma yella nuḡal yer unamek n yinzi-a ad d-naf **ΣMER MEZDAD** yewwi-d inzi-a s unamek d amaynut yettidir akken i ḍarrunt tedianin deg uḍris. Yudred inzi akken i yella deg uḍris adday yerna-as kraḍ n wawalen ulac-iten deg uḍris adday:



## **10. Iruḥ wul ad d-yekkes lxiq, yufa leḥbab d imuḍan. P101**

Akken i d-yenna Ben Xaldun amdan d miss n tmetti-s yef aya yettara umdan yer yimdukal-is d leḥbab-is akken ad d-yekkes lxiq d yiḡebnan i d-yettmagar, ayen yebḡa ad d-yini yinzi-a icudd yer waya iruḥ ul yeḥḥuren d lxiq d yiḡebnan yer leḥbab akken ad yekkes lxiq d lahmum yufa-ten deg yir tallit yef tallit-is.

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuḡli yer yinzi-a ad d-naf **ΣMER MEZDAD** yewwi-d inzi-a seg tmetti d tudert n yal ass n umdan.

- Amek i -tid-yewwi deg ungal ?

Deg uḥric i wumi isemma Lwennas deg usebtar101, ibder-d laḥzen i d-yeḡḡa **WAΣLI** i **LWENNAS** i t-yeḡḡan ad iæddi ḡer yimdukkal-is iwakken ad d-yekkes ḡef ul-is yufa imdukkal-is deg yir liḥala d aḡbel kan i as-d-rennun yeḡli-d fell-asen igenni.

- Iswiren n **JULIA KRISTEVA**

Ma yella neḡfar tamidrānt n **JULIA KRISTEVA** i yebḡan ḡef sin n yiswiren yemgaraden seg tama n uḡris, iwumi tsemma tumant n uḡris, maḥsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez aḡris yettwasnulfan, terza agensay n tutlayt maḥsub tayara n uḡris. Ayen yaenan inzi-a iswiren-is llan-d akka:

**ΣMER MEZDAD** yewwi-d inzi-a akken yella deg uḡris adday d tutlayt n yal ass i semrasen imdanen deg tmetti. Inzi-a talya-s tebna ḡef sin n yiḥricen

- Aḥric amezwaru: Iruḥ wul ad d-yekkes lxiq.
- Aḥric wi-sin: yufa leḥbab d imuḡan.

Yebna ḡef tza n wawalen : Iruḥ / wul / ad / d-yekkes / lxiq/ , yufa / leḥbab/ d /imuḡan.

Ma neeedda ḡer unamek n uḡris-a, ad d-naf **ΣMER MEZDAD** yewwi-d yiwen n unamek yellan deg tudert, anamek-a ur ibeddel ara, yewwi-t-id akken yella deg uḡris adday.

## **11.Win yenyan amdan, yenya talsa akken tella! P90**

Tudert n umdan akken tebna ḡef lxir ad tt-id-naf tebna ḡef ccer d lbaṭel, mi ara d-yugar ccer lxir, anect-a ara yessawḡden amdan ḡer yir rray anda ad d-yeḡli deg tmenḡiwt, inzi-a yesbegn-d anect-a d akken win yenyan yiwen n umdan amzun yenya akk imdanen.

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuḡli ḡer yinzi-a ad d-naf **ΣMER MEZDAD** isuḡled inzi-a seg tutlayt taerabt seg wawal n rebbi yenna-d deg tsuret: -32- سورة المائدة الآية

"مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ (32)"

- Amek i t-id-yewwi deg ungal ?

Deg uḥric-a iwumi isemma Salem deg usebtar 90. Imeslay-d yef umecwar n Salem mi iwala kra la d-yettader yef udfel isenned yur-s ur yaɛqil d anwa, d **AKLI U-LEEMARA** d amyar maḡi yettəawan Salem d yimdukkal-is. Gef aya **SALEM** ur yejbid ara zznad aken i d-yebder diri win igezzmen ustu n tudert.

- Iswiren n **JULIA KRISTEVA**

Ma yella neḡfar tamidrant n **JULIA KRISTEVA** i yebḡan yef sin n yiswiren yemgaraden seg tama n uḡris, iwumi tsemma tumant n uḡris, maḡsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin terza agensay n tutlayt maḡsub tayara n uḡris. Ayen yaenan inzi-a iswiren-is llan-d akka:

**ΣMER MEZDAD** yessuql-d inzi-a seg tutlayt taɛrabt seg wawal n rebbi, yebnan yef talya n sin yiḡricen

- Aḡric amezwaru: Win yenyan amdan.
- Aḡric wi sin: yenya talsa akken tella.

Yewwi-t-id seg tutlayt taɛrabt ibeddel lebni-s mi i d-yessuqel seg taɛrabt yer tmaziyt. Yessemres deg tsuqilt n yinzi-a tutlayt n yal ass, d tutlayt semrasen yimdanen deg tudert-nsen, yebna yef tam n wawalen : Win / yenyan / amdan / , yenya / talsa / akken / tella.

Ma neɛedda yer unamek n yinzi-a, d d-naf **ΣEMR MEZDAD** yewwi-d anamek akken yella deg tutlayt taɛrabt.

## **12.Win yeqqes uzrem, yuggad aseyywen. P16**

Deg tudert n umdan yettmagar talliyin anda yettaf iɛewwiqen d yiyeblan n tudert. Inzi-a yewwi-d yef uzrem, d akken win yeqqes uzrem yezedyi-t lxuf. Izrem d azamul yef lmaḡnat d yiyeblan, iwehha-d yef wayen yedder umdan deg tudert-is d wayen ijarreb s lemḡayen qessiḡen.

- Ansi i d-yewwi inzi-a ?

Inzi-a, **ΣMER MEZDAD** yewwi-t-id seg uḡris adday acku inzi-a d win teqqar tmetti seg zman aqdim. Ma yella nerra tamuyli yer yinzi-a ad d-naf yettcabi yer wawal n nbi fell-as slat w slam anda i d-yenna :

المؤمن لا يلدغ من الجحر مرتين "

- Amek i tid-yewwi deg ungal?

Deg uḥric iwumi isemma **SALEM** deg usebtar 16, yewwi-d yef ccix arumi mi i d-yusa yer taddart, imdanen ḥesbaen-t am netta am userdas arumi yef aya fkan-as lebeid atas n medden i t-iyunzan, dagi i yessemres inzi-a.

- Iswiren n **JULIA KRISTEVA**

Ma yella neḍfar tamidrart n **JULIA KRISTEVA**, i yebdan yef sin n yiswiren yemgaraden seg tama n uḍris, iwumi tsemma tumant n uḍris, maḥsub terza lebni d wayen yettbanen si berra. ma d aswir wis sin tmeyyez aḍris yettwasnulfan, terza agensay n tutlayt maḥsub tayara n uḍris. Ayen yaenan inzi-a, iswiren-is llan-d akka :

ΣMER MEZDAD isuqel-d inzi-a seg tutlayt taerabt, inzi-a yebna yef talya n sin yihricen

- Aḥric amezwaru: Win yeqqes uzrem,
- Aḥric wi-sin: yuggad aseḡwen.

Inzi-a yewwi-t-id seg tsekla tamaziyt, inzi-a ad t-id-naf deg umeslay n tmetti d tutlayt n yal ass, d tutlayt semrasen yimdanen deg tudert-nseḥ, yebna yef semmus n wawalen: Win /yeqqes /uzrem, yuggad / aseḡwen.

Ma neɛdda yer unamek n uḍris-a, ad d-naf **ΣMER MEZDAD** yewwi-d anamek akken yella deg tsekla tamaziyt, anamek ur ibeddel ara.

### **13.Azger yaεqel gma-s, winna akked yettmehḥen. P38**

Tidukkla d tafat n tudert, inzi-a yewwi-d yef tilin n tdukli yettilin gar sin n yimdukkal yettidiren deg yiwet n tallit deg yiwet n lmaḥna skud d lmaḥna ttemyaεqalen watmaten.

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuḡli yer yinzi-a a d-naf **ΣMER MEZDAD** yewwi-d aḥric amezwaru seg tmetti, yewwi-d **SLIMAN ΕAZEM** inzi-a deg tezlit-is, ma d aḥric wis sin ibeddel-it yesnulfa-t-id s yur-s.

- Amek i t-id-yewwi deg ungal?

Deg uħric iwumi isemma **RABEĤ** deg usebtar 38. Ad d-naf imeslay-d yef tdukkli n **SALEM** d **RABEĤ** ttemwanasen amzun d atmaten, icebh-it yer uzger yufa gma-s d tiswiĕin n lħif i ten-yesdukklen.

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamidrant n **JULIA KRISTEVA**, i yebđan yef sin n yiswiren yemgaraden seg tama n uđris iwumi tsemma tumant n uđris, maħsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez ađris yettwasnulfan, terza agensay n tutlayt maħsub tayara n uđris. Ayen yaenan inzi-a iswiren-is llan-d akka :

**ΣMER MEZDAD** inzi-a i d-yewwi yebna yef talya n sin yiħricen

- Aħric amezwaru: Azger yaεqel gma-s,
- Aħric wis sin: winna akked yettmehħen.”

Inzi-a, aħric amezwaru yewwi-t-id **ΣMER MEZDAD** seg tmetti akken i yella ma d ayen yaenan aħric wis sin ad d-naf yesnulfa-t-id s ħur-s. Acku deg unadi-nney nmuger-d inzi-a yebna s talya-a :

- Azger yaεqel gma-s, akken i tt-dukulen.

Yebna yef sđis n wawalen: Azger /yaεqel /gma-s, /winna /akked /yettmehħen.

Ma neεedda yer unamek n yinzi-a, ad d-naf

- Aħric amezwaru anamek-is yewwi-t-id akken yella deg tsekla tamaziyt, akken yella deg tmetti, azger yaεqel gma-s maħsub mlalen tayugga d atmaten.
- Aħric wis sin : ibeddel-as anamek, winna akked yettmehħen maħsub ttilin kan deg lmahna d wid i d-yeħlin deg yiwet n lmahna.

## **14.Kra yella, kra yerna-t syur-s. P112**

Tillin n tyawsa akken tezmer ad tili akken tezmer ur tettili ara , akken tzemer ad ternu akken tezmer ur d-rennu ara. Deg inzi-a yebya ad d-yini kra n wawalen llan kra yerna-ten s yur-s deg ungal-a yewi-t-id yef win irennun lahdur .

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuylı yer yinzi-a ad d-naf **ΣMER MEZDAD** yewwi-t-id seg tsekla tamaziyt d inzi yellan deg tmetti maca yewwi-t-id s wudem wayeđ yesnulfa-d awal nniden yerna-as yessefti-t yer umqim netta, yerna-as awal “syur-s”.

- Amek i d-yewwi inzi deg ungal?

Deg uħric Rabeħ deg usebtar 112, yewwi-d yef mmis n Wakli U-leemara i yeffeyn s amaday, anect-a i yeđđan yemma-s ad as-taru tabrat. Win i s-yuran tabrat yettaru kan awal yessen yura-t, wayeđ ad t-id-yesnulfu syur-s yef aya i d-yewwi inzi-a.

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamidrınt n **JULIA KRISTEVA** i yebdan yef sin n yiswiren yemgaraden seg tama n uđris, iwumi tsemma tumant n uđris, maħsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez ađris yettwasnulfan, terza agensay n tutlayt maħsub tayara n uđris. Ayen yaenan inzi-a iswiren-is llan-d akka :

**ΣMER MEZDAD** inzi-a i d-yewwi yebna yef talya n sin yiħricen

- Aħric amezwaru: Kra yella
- Aħric wi sin: kra yerna-t syur-s.

Inzi-a yewwi-t-id **ΣMER MEZDAD** seg tmetti akken i yella, maca ad d-naf yerna deg-s syur-s. Acku deg unadi-nney nmugr-d inzi-a yebna s talya-a: kra yella kra yerna.

Yebna yef semmus n wawalen : Kra /yella,/ kra/ yerna-t/ syur-s.

- **Tayara n uḍris**

Ma neɛedda ɣer unamek n uḍris-a, ad d-naf **ΣMER MEZDAD** yewwi-d anamek akken yella deg tmetti maca yeerna-d deg-s ɣer taggara. Anamek n yinzi-a yezmer ad ibeddel ɣef laḥsab n usemres-is deg uḍris, yezmer ad yili ɣef tkerkas akken iwehha ɣur-s deg usebtar 119 akken yezmer ad t-isemres ɣef lxir d seaya n tyawsa.

**15.Amdan tikkwal am udrar, ansi s-tekkid d asawen. P15**

Akken tettili tkettart, akken i tettili tsawent, d azamul i d-yettaken ɣef iɛewwiqen d yiɣeban yezmer ad d-imager umdan deg tudert-is. Deg yinzi-a ad d-naf **ΣMER MEZDAD** yesbegn-d lewɛara n umdan yecban tata ɣef aya ansi s terriḡ ulac tifat, d aɛewwiq i d-yettmager.

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuɣli ɣer yinzi-a ad d-naf **ΣMER MEZDAD** yewwi-t-id seg tmetti maca ibeddel deg yinzi-a yerna-as-d syur-s.

- Amek i d-yewwi inzi deg ungal?

Deg uḥric n Salem deg usebtar 15 imeslay-d ɣef uḡeggal n **SALEM** iruḥen idammen-is d asfel ɣef ufus umeslay i d-yennan ad yeffeɣ urumi uyalen ddan yid-sen la neqqen deg atmaten-n sen ɣef aya amdan yugar tata mačči yiwen wudem i yesɛa, ɣef waya i d-yewwi inzi-a.

- Iswiren n **JULIA KRISTEVA**

Ma yella neḡfar tamidrant n **JULIA KRISTEVA**, i yebdan ɣef sin n yiswiren yemgaraden seg tama n uḍris, iwumi tsema tumant n uḍris, maḥsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez aḍris yettwasnulfan, terza agensay n tutlayt maḥsub tayara n uḍris. Ayen yaenan inzi-a iswiren-is llan-d akka :

**ΣMER MEZDAD** inzi-a i d-yewwi yebna ɣef talya n sin yiḥricen

- Aḥric amezwaru: Amdan tikkwal am udrar

- Aḥric wis sin: ansi s-tekkid d asawen.

Inzi-a yewwi-t-id **ΣMER MEZDAD** seg tmetti akken yella, maca ad d-naf yerna deg-s syur-s. Deg unadi-nney nmuger-d inzi-a yebna s talya-a :

- ‘‘ Larebea Nat Yiraten, ansi i as-d- tekkid d asawen ! ‘‘
- ‘‘Ansi i tekkid i Uqbu d asawen’’

Inzi yessemres **ΣMER MEZDAD** yebna yef tezza n wawalen: Amdan/ tikkwal/ am /udrar/, ansi/ s-tekkid/ d/ asawen.

- **Tayara n uđris**

Ma nœdda yer unamek n uđris-a, ad d-naf **ΣMER MEZDAD** yewwi-d anamek d amaynut dakken icebbeh amdan yer udrar, ansi terriđ yur-s ad d-magređ iœewwiqen, yecban tata yesean atas n wudmawen ttembaddalen am tata.

## **16.Ĥanun zanun, nnig ukanun. P61**

Mi ara yili lkanun ad d-yili unejmuœ fell-as. Inzi-a isebgen-d aya maḥsub ttezzin ttdewwiren kan tama n usaḥmu

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuylı yer yinzi-a ad d-naf **ΣMER MEZDAD** yewwi-t-id seg tmetti maca isenqes deg inzi-a.

- Amek i t-id-yewwi deg ungal?

Deg uḥric iwumi isemma Salem deg usebtar 61, imeslay-d **ΣMER MEZDAD** yef tudert n **MUĤEND U-ΣLI** yebder-d gma-s i yezgan deg uxxam irebbaœ ifassen-is, ur ixeddem ur igeddem yef aya ḥanun zanun, nnig ukanun

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamiđrant n **JULIA KRISTEVA**, i yebđan yef sin n yiswiren yemgaraden seg tama n uđris, iwumi temma tumant n uđris, maḥsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez ađris yettwasnulfan, terza agensay n tutlayt maḥsub tayara n uđris. Ayen yaenan inzi-a iswiren-is llan-d akka:

Σmer Mezdad inzi-a i d-yewwi yebna yef talya n sin yiḥricen

- Aḥric amezwaru: Ḥanun zanun



- Aħric wi sin: nnig ukanun.

Inzi-a yewwi-t-id **ΣMER MEZDAD** seg tmetti maca ad d-naf yessenqes deg-s. Deg unadi-nney nmuger-d inzi-a yebna s talya-a:

- H̄anun, zanun, am wemcic nnig ukanun

Inzi yessemres **ΣMER MEZDAD** yebna yef ukuz n wawalen :  
H̄anun/ zanun /nnig /ukanun

- Tayara n uđris

Ma n̄edda yer unamek n uđris-a, ad d-naf **ΣMER MEZDAD** yewwi-d anamek d amaynut dakken yettezzi yeddawar deg yiwen n umkan

## **17.Ulac win yeddān akken yebya, akken kan yufa. P61**

Tudert n umdan tebna yef yiswi yettnernin seg tikkelt yer tayed, yessaram ad d-yaf ayen yebya. Deg yinzi-a yesfahm-d: ulac amdan yellan akken yebya ad yili, maca akken yufa ad yili.

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuyl̄i yer yinzi-a ad d-naf **ΣMER MEZDAD** yewwi-t-id seg tsekla tamaziyt, d inzi yellan deg tmetti maca ibeddel deg-s aṭas.

- Amek i d-yewwi inzi-a deg ungal ?

Deg uħric n **SALEM** deg usebtar 61, imeslay-d yef gma-s n **MUĤEND U-ΣLI** yezgan deg uxxam yerbae ifassen-is, ur ixeddem ur igeddem, anect-a i yeġġan yemma-s tettak-as iwellihen seg-sen inzi-a.

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamidrant n **JULIA KRISTEVA**, i yebdan yef sin n yiswiren yemgaraden seg tama n uđris, iwumi temma tumant n uđris, maħsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez ađris yettwasnulfan, terza agensay n tutlayt maħsub tayara n uđris. Ayen yaenan inzi-a iswiren-is llan-d akka:

Inzi-a i d-yewwi **ΣMER MEZDAD** yebna yef talya n sin yiħricen

- Aħric amezwaru: Win yeddan akken yebya,
- Aħric wi-sin: akken kan yufa.

Inzi-a yewwi-t-id **ΣMER MEZDAD** seg tsekla tamaziyt d inzi yellan seg tmetti maca ad d-naf ibeddel deg-s. Deg unadi-nney nmuger-d inzi-a yebna s talya-a:

- Win yettruzun asalu itedu akken yufa mačči akken yebya.

Inzi yessemres **ΣMER MEZDAD** yebna yef tam n wawalen: Ulac /Win /yeddan/ akken/ yebya/ akken/ kan /yufa.

Ad d-naf yerna-as awal “ulac” yeqlab imukan n yimyagen s talya tayed.

- Tayara n uđris

Ma neddada yer unamek n uđris-a, ad d-naf **ΣEMR MEZDAD** yewwi-d yiwen n unamek dakken ur -tid-yewwi ara akken yella

## **18. Leđruħ qqazen ħellun yir awal iga amdun. P70**

Deg tudert amdan yettmager-t-id uybel d yišewwiqen. Deg yinzi-a ad d-naf yas leđruħ i d-yettmager umdan wašren qqazen maca ħellun, ayen i yesseqraħen amdan d awal skud yetthaz ul yegga amdun d taekumt n lahmum

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuylı yer yinzi-a ad d-naf **ΣMER MEZDAD** yewwi-t-id seg tmetti maca s wudem-nniđen, ibeddel deg yinzi-a.

- Amek i d-yewwi inzi-a deg ungal ?

Deg uħric yesean azwel **Adlis n Wašli** deg usebtar 70, imeslay-d yef yiyeblan n yimdanen yettidiren deg At Ufella izedy-iten lxuf d laxsas, ur hennan ara, yef aya i d-yewwi inzi-a.

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamiđrant n **JULIA KRISTEVA**, i yebđan yef sin n yiswiren yemgaraden seg tama n uđris, iwumi temma tumant n uđris, maħsub terza lebni d wayen

yettbanen si berra. Ma d aswir wis sin tmeyyez aḍris yettwasnulfan, terza agensay n tutlayt maḥsub tayara n uḍris. Ayen yaenan inzi-a iswiren-is llan-d akka :

Inzi-a i d-yewwi **ΣMER MEZDAD** yebna yef yiwet n talya s tutlayt d tushilt n yal ass, yebna yef tam n wawalen: Leḡruḥ/qqazen/ ḥellun/ yir/ awal/ iga/ amdun.

Inzi-a yewwi-t-id Σmer Mezdad seg tmetti akken yella maca ad d-naf yerra deg-s syur-s. Deg unadi-nney nmuger-d inzi-a yebna s talya-a :

- “ Leḡruḥ qqazen ḥellun, yir lehdur qqazen rennun.”

Inzi i yessemres **ΣMER MEZDAD** yebna yef yiwet n talya deg uḍris adday mgaraden kan deg wawalen

- Tayara n uḍris

Ma neddada yer unamek n yinzi-a, ad d-naf **ΣMER MEZDAD** yewwi-d anamek d amaynut dakken leḡruḥ i yetthazen amdan ḥellun maca awal yegga amdun, maḥsub awal yessahlak amdan icebh-it yer umkan anda tnejmaeḥ waman, awal yettak awal ama yuḡal d agraw n yiḡebban ara iḡazen amdan akter n leḡruḥ. Deg uḍris adday ad d-naf awal yeqqaz irennu.

## **19. Am ibawen yef luḡ. P116**

Inzi-a yemmal-d tayawsa yettarran akka d wakin yettbeddilen adeg, inzi-a icebh-iten yer yibawen yettilin yef lluḡ yal taeqqayt anda i tettara, ur dukklent ara

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuḡli yer yinzi-a ad d-naf **ΣMER MEZDAD** yewwi-t-id seg tmetti i yellan deg tutlayt n yal ass.

- Amek i t-id-yewwi deg ungal?

Deg uḡric iwumi isemma **RABEḤ** deg usebtar 116, imeslay-d yef **SALEM** d yimdukkal-is mi laḡqen s adrar mzarwaeḥen yal yiwen anda yerra, cban ibawen yef lluḡ

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamidrants n **JULIA KRISTEVA**, i yebđan yef sin n yiswiren yemgaraden seg tama n uđris, iwumi tsemma tumant n uđris, maħsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez ađris yettwasnulfan, terza agensay n tutlayt maħsub tayara n uđris. Ayen yaenan inzi-a iswiren-is llan-d akka:

**ΣMER MEZDAD**, inzi-a i d-yewwi yebna yef yiwet n talya yesean ukuz n wawalen:  
Am /ibawen/yef /lluħ

Inzi-a yewwi-t-id Σmer Mezdad seg tmetti akken yella, yesean tutlayt tushilt n yall ass

- Tayara n uđris

Ma nsedda yer unamek n yinzi-a, ad d-naf **ΣMER MEZDAD** yewwi-d anamek akken yella deg tmetti, deg inzi-a yewwi-d anamek akken yella deg uđris adday ur s-ibeddel ara.

## **20. Ma d aybel i sen-d-yewwi, yewwi-yasen-t-id s tmara. Ma d tillas i sen-d-yugem, yugem-itent-id s tmara! P 101**

Iyebblan n umdan akken i t-ťafaren seg tallit yer tayed, inzi-a imeslay-d yef yiyeblan i d-yewwi umdan ttasen-d mebla lebyi ttilin s tmara ma tillas i d-yugem yugem-it-id mebla leqsed tusa-d mebla tamara

- Ansi i d-yewwi inzi-a ?

Ma yella nerra tamuyli yer yinzi-a ad d-naf **ΣMER MEZDAD** d netta i d-yesnulfan inzi-a yef laħsab taseddart i d-yewwi yef tebyest d truggza ilaqen deg tegrawla.

- Amek i tid-yewwi deg ungal ?

Deg uħric n **LWENNAS** deg usebtar 101, iwehha-d Σmer Mezdad yer laħzen i d-yeđđa Waeli d yimdukkal-is, yeyli-d fell-asen igenni yerran Lwennas ad d-iħas akken d netta i d sebba mi ur d-iban ara Waeli

- Iswiren n **JULIA KRISTEVA**

Ma yella neđfar tamidrants n **JULIA KRISTEVA**, i yebđan yef sin n yiswiren yemgaraden seg tama n uđris, iwumi tsemma tumant n uđris, mađsub terza lebni d wayen yettbanen si berra. Ma d aswir wis sin tmeyyez ađris yettwasnuľfan, terza agensay n tutlayt mađsub tayara n uđris. Ayen yaenan inzi-a iswiren-is llan-d akka :

**ΣMER MEZDAD** asmi d-yesnuľfa inzi-a yesnuľfa-t-id s tutlayt n yal ass d tushilt tettwafham, ayen yaenan talya ad d-naf amaru-agi yesnuľfa-d inzi-a s talya tameqqrant yebđan yef ukuz n yihricen:

- Ađric amezwaru: Ma d aybel i sen-d-yewwi.
- Ađric wi sin: yewwi-asen-t-id s tmara.
- Ađric wis krađ: Ma d tillas i sen-d-yugem
- Ađric wis ukkuz: yugem-itent-id s tmara

Inzi-a ad t-naf yesea mraw d yiwen n wawalen: Lqebťan /n/ la SAS/ilaq /ad /yettwakes/, ma/ ulac/ ad /ay-yekkes.

Ma neeđda yer unamek n uđris-a, ad d-naf **ΣMER MEZDAD** yesnuľfa-d inzi-a yef wayen yettidir uđris, iwehha yer wayen ihulfa Lwennas yaxdem mi ur d-iban ara Waeli d akken lyelťa tekka-d s tmara.

Yer tagara n yixef-a wis krađ nessawed nesbegned d acuten yinzan, nesbegned lašel-nsen akked ansi idekkan, nbedred deg yixef-a tiwuriwin akked kra n yisental n yinzan, anda d nebder dayen tulmisin n tewsit-agi, syin aki naered naxdem tasleđt i kra yinzan yellan deg ungal tagrest uryu anda yal inzi nannad dacu akked ansi i tidyewwi, netbee tarrayt n Julia Kresteva iwakken ad d-nesebgen tayara d lebni n inzan-agi.

Inzan i d-yessuqel seg tutlayt tayeđ	Inzan i d-yewwi seg tmetti	Inzan ibeddel	Inzan i d-yesnulfa
Win yenyan amdan, yenya talsa akken tella	Iruđ wul ad d-yekkes lxiq, yufa leđbab d imuđan	Đanun zanun, nnig ukanun	Tettara izem d ikerri
	Ddkir yugar lfeđa Ddu d umeksa ad tekseđ ddu d taleb ad tayređ	Win yeddan akken yebya, akken kan yufa	Lqebtan n la SAS ilaq ad yettwakes, ma ulac ad ay-yekkes
		Amdan tikkwal am udrar, ansi s-tekkiđ d asawen.	
	Azger ma ixus-it gma-s, ur ikerrez	Kra yella, kra yerna-t syur-s	Ma d aybel i sen-d-yewwi, yewwi-yasen-t-id s tmara. Ma d tillas i sen-d-yugem, yugem-itent-id s tmara!
		Azger yaeqel gma-s, winna akked yettmehhen	
		Ma ur tettud lhem, ma ad k-yettu	
	Ulac win yufan rrebeđ yugi-t	Ettu lhem ad k-yettu laz fad megren-ten	
	Bu yiles medden yak ines		
Win yeqqes uzrem, yuggad aseyywen	Leđruđ qqazen heđllun yir awal iga amdun.		

**Taggrayt tamatut**

Ter taggara ad d-nini tazrawt-nney newwi-tt-id yef umyedres n yinzan deg ungal *Tagrest, uryu* anda deg tezwert n uxeddin-agi nney newwi-d awal yef tsekla s umata nesfahm-d d acu-tt tsekla syin akin nmeslay-d yef tsekla taqbaylid, newwi-d awal yef yal tawsit. Axeddin-agi nney nebda-t yef kraḍ n yixfawen, deg ixef amezwaru newwi-d awal yef umyedres nesfahm-d d acu-t nefka-d kra n tbadutin i d-yessebganen d acu-tt tmidrant-agi syin akin newwi-d yef umezruy n umyedres, amek d ilul amek d-yelha, amek d-yeww isem-agi amyedres, d anwa i s-yefkan isem-agi, d anwa i t-id-isnulfan d amezwaru. Deg uxeddin-aggi nney nebder-d dayen kra n tmuyliwin yef umyedres. Nebder-d kra n imusnawen yal yiwen amek terra tmuyli-s yef umyedres u yal yiwen acu n umaynut i d-yewwi yer umyedres-agi. Wagi s umata dayen i d-newwi deg ixef amezwaru d wayen d-nsegza deg-s.

Deg ixef wis sin nmeslay-d yef wungal d umezruy-is syin akin newwi-d awal yef umaru ΣMER MEZDAD, nmeslay-d yef ungal *Tagrest, uryu*. Ihi deg yixef wis sin nmeslay-d yef ungal, nesfahm-d d acu-tt tewsit-agi, nefka-d kra n tbadutin mgaradent yal yiwet amek i d-sbadu ungal. Syin akin nmeslay-d yef umezruy n wungal s umata nebder-d lašel-is, amek d-ilul wungal, amek i d-yelha, d acu n umaynut i d-yettilin deg-s seg tallit yer tayed d anwi yuran akk fell-as, syin akin newwi-d amezruy yef wungal aqbayli nebder-d amek d-ilul, amek d-ilha, d anwa yuran akk ungal aqbayli. Akken d-nebder dayen kra n tmuyliwin yef ungal, nebder-d kra n yimusnewen yal yiwen s tmuyli-s amek yettwali ungal. Deg yixef wis sin nexdem tifert n tyuri i wungal *Tagrest uryu* n ΣMER MEZDAD anda d-nebder deg-s tudert n umaru ΣMER MEZDAD melmi ilul, d acu yura, isental yef wacu i d-yettawi...atg. Newwi-d awal yef wungal *Tagrest, uryu* nebder-d aḥal isebtar i yesea, acehal n yisemawen, nmeslay-d yef yisem-agi tagrest, uryu. Nebder-d iwudam yellan dixel n wungal *Tagrest, uryu* yal awadem nefka-d tawuri-is, syin akin naered naxdem agzul i wungal-a. Ter taggara n yixef-agi nefka-d asezyen yef wungal-a.

Deg yixef wis kraḍ newwi-d awal yef yinzan, amezruy n yinzan, nmeslay-d yef kra n isental-is syin akin needda naxdem tasleḍt n umyedres i kra n yinzan yellan deg ungal *Tagrest, uryu*. Deg ixef-a newwi-d amezruy n tewsit-a, nebder-d deg-s lašel-is ansi i d-kkan, amek d-lulen, syin akin newwi-d awal yef yinzan nsegza-d d acu-ten nefka-d kra n tbadutin mgaradent yal yiwet amek i d-segza inzan-agi, nebder-d dayen kra n isental iyef d-ttawin yinzan-agi ama ayen yaenan timetti, amdan...atg. Asmi nsuli deg ixef-agi ayen akk i d-nebder yef yinzan ama d tibadutin, amezruy, isental...atg, needda yer tesleḍt n umyedres. Deg tesleḍt-agi naxdem tasleḍt i



kra n yinzan i yellan deg wungal *Tagrest uryu*. Deg tesleđt-agi n umyedres nebgen-d yal inzi d acu i d lmaena-s, ansi i d-yewi inzi-agi, d netta i d-isnulfan inzi-agi ney yewwi-t-id yer wiyad, ma ibeddel-as talya ney yeđđ-a-t akken.

Ter taggara seg wayen naxdem deg yixfawen amezwaru, wiss sin d wis krađ, d tesleđt i naxdem deg yixef wis krađ yef kra n yinzan yellan deg wungal *Tagrest, uryu*. Nelheq nerra-d yef yisteqsiyen i d-nefka d turdiwin i d-negga yakan deg tezwert.

**Iybula**

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### **Ammud**

61. MEZDAD Σmer, *Tagrest Uryu*, talantikit, 2018.

# Amawal

<b>Uḡṡun</b>	<b>Awal s tmaziyt</b>	<b>Azal-is s tefransist</b>
01	Aḡris adday	Hypotexte
02	Afeḡres	Metatextualité
03	Afleḡres	Hypertextualité
04	Afleḡres	Hypertextualité
05	Amussu	Mouvement
06	Amyeḡres	Intertextualité
07	Arwas	Imitation
08	Arwas ameslay	Pastiche
09	Arwas uqlib	Parodie
10	Awseḡres	Architextualité
11	Azyan	Critique
12	Azḡres	Paratextualité
13	Azḡneḡres	Paratextualité
14	Issegded	Publlier
15	Iwenniten	Commentaire
16	Tabdert	Citation
17	Taḡersa	Textualité
18	Tayara	Qualité
19	Taggazt	Bourse
20	Tamentilet	Cause
21	Tamezla	Logique
22	Tasyilt	Réfférence
23	Tazrit	Influence
24	Tihawt	Présence
25	Tilya	Information

26	Tissudas	Composition
27	Tuddsa	Organisation
28	Tukerda	Plagiat
29	Unazur	Artistique



**Ammud**

1. A taxxamt-iw yeryan, meqqar ad seħmuy **P82**
2. Abruri lehwa, ay imjuhad a tarwa! **P76**
3. Ad yeffey kan s wawal. Ma yegguma ad yeffey s wuzzal. **P49**
4. Adfel yelħa-yas, anzar yedduri-yas. **P64**
5. Afrux yufgen mi yerwa urar ad d-yennejmae. **P112**
6. Afus tebyiđ ad t-tyezzed ma ur as-tezmiređ suden-it. P 106
7. Agerbuz yuđal d azeqqur, tagella anagar assen i tt-fžen. **P14**
8. Akal adrar tanumi yal asurif s tidi. **P40**
9. Akken i k teččur ad temmteđ. **P14**
10. Allen mazal ad walint iles mazal ad yeggugem. **P136**
11. Am ibawen yef luħ. **P116**
12. Am iyunam uzeta. **P116**
13. Amdan yef uεebbuđ i iteddu. **P111**
14. Amdan tikkwal am udrar, ansibi s-tekkiđ d asawen. **P15**
15. Ameşmar i d-yufraren d netta i tent-yettayen. **P93**
16. Anida ik-yehwa aweđ, leqrar-inek d azekka, ad k-id-tfent tmedlin, ad tuyaleđ deg i terkiđ. **P35**
17. Ansi i s-d-tekkiđ d asawen. **P110**
18. Arumi i d-yettmirin ađrad i d-iyellin. **P105**
19. Asyar m yezleg dayen. **P61**
20. Awal akka wayeđ akkin, ur wwin, ur rrin. **P113**
21. Axxam yeČČur d isyaren ulac s wacu ara nenher ayyul. **P112**
22. Aydi yeseglafen atas, tugett armi ur yezmir ad ikerrec! **P129**
23. Ayefki ur yettames. **P112**
24. Ayen yezzren di tasilt ad t-id yesaliuyenja. **P62**
25. Azal-is nnig-nney i d- yettlal lebyi-nney yezga imal. **P137**
26. Azger ma ixus-it gma-s, ur ikerrez. **P76**
27. Azger yaεqel gma-s, winna akked yettmehħen. **P38**
28. Azru n tmeddit d yiwet di tjegda n ddunit. **P132**
29. Bu yiles medden yak ines. **P121**

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30. Ccib n leeqel urɛad i d-yenqir yur-s. **P47**
31. D isaffen imeɗawen d iħemmalen idammen. **P107**
32. D isey tura am akken yesley. **P142**
33. Ddkir yugar lfeɗa. **P10**
34. Ddu d umeksa ad teksed ddu d ɗaleb ad tayred. **P44**
35. Ettu lhem ad k-yettu laz fad megren-ten **P69**
36. Fell-ak ur tettɗakka tuħsift, skud tellid yef ddunit. **P35**
37. Hanun zanun, nnig ukanun. **P61**
38. Ĥrured, mured, assa ulac acured. **P129**
39. Ibeddel ssuq teldi rreħba iyerrez ɗbel tebda tmeɣra. **P 107**
40. Iyebɓan kfan, acu, ġġan-as-d ameħmar n ġeħħa deg allay. **P64**
41. Igenni ur nerɛid ur d-yettak aman! **P120**
42. Imɣaren assa llan, azekka ulac-iten. **P19**
43. Imɣaren i tent-yesmɣaren. **P12**
44. Insi, win ur t-nessin, ad iyil d takurt isennanen seg akken ikebbel iman-is. **P129** mtl
45. Iruħ wul ad d-yekkes lxiq, yufa leħbab d imuɗan. **P101**
46. Kkaten ayyul, ddarayen tabarda. **P22**
47. Kra yella, kra yerna-t syur-s. **P112**
48. La zzant la ryant. **P97**
49. Laz deg ikufan fad di tliwa. **P73**
50. Lbatel yekkan fell-asen, rran-aɣ-t i nekkni d ttar! **P128**
51. Lbaz ma yerrez-as yifer ifukk uclawa deg igenni. **P71**
52. Leġruħ qqazen ħellun yir awal iga amdun. **P70**
53. Lferħ yettufaras. **P19**
54. Lhem ur d-nugim kkes-d deewessu ur neddim. **P104**
55. Llan wid yeddin d yir abrid, malen tama ucengu, snuzuyen deg atmaten-nsen, yas ceren idammen, yiwen ddi, yiwen n tmeslayt. **P11**
56. Lmut, am tqendurt telsid, telha i leeyub, tetteħser! **P130**
57. Lqebɗan n la SAS ilaq ad yettwakes, ma ulac ad aɣ-yekkes. **P121**
58. Ma d aybel i sen-d-yewwi, yewwi-yasen-t-id s tmara. Ma d tillas i sen-d-yugem, yugem-itent-id s tmara! **P101**

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59. Ma gnen waman deg iyzran, nekk ur giney. **P34**
60. Ma ur tettud lhem, ma ad k-yettu. **P38**
61. MaČČi am win yegnen deg ussu am win yegnen yef uzdu **P95**
62. Mačči amuccen yerwan adil yegguma ad d-yeffey iger. **P106**
63. Mara yeqli uzger tteggten fell-as ijenwiyen. **P18**
64. Medden ttaťafen awal deg ucebbub! **P114**
65. Melmi ara kfunt tlufa ad nesired timira. **P137**
66. Mer yettuwal lxir, yili ad yuwal i uzger! **P123**
67. Nebges nexnunes. **P131**
68. Nenza am ulli di ssuq. **P104**
69. Seksu yezwar tazalit. **P 96**
70. Tagrawla anida i k-d-tenna ad tazzled. **P97**
71. Tal tayawsa deg umdiq-is yal amdan s wawal-is. **P106**
72. Taylalt ma tekcem tagrurt, yak iger yebda-t waťan. **P11**
73. Tefla nniya, terrez leenaya! **P125**
74. Tettara izem d ikerri. **P10**
75. Tikkelt-a, teffey tifeyt. **P09**
76. Times yuyen ccfut a wid yeddren ad texsi. **P107**
77. Timucarín ulamma deg id ttwalint. **P57**
78. Tirga mxalfa ziy llant ziy yal wa s tidett-is. **P135**
79. Tissirt yeeyan ur tezmir ad teffer anehhet. **P112**
80. řef-iyi-n, ayemma, ad n yliy. **P17**
81. Uccen tetef tqellest, yettarra iman-is d azeqqur amzun yemmut. **P129**
82. Ucen, yiwen ubrid kan i tzerri fell-as. **P12**
83. Ul ur nessin tebrek, in-as ulac tillas di tafat! **P112**
84. Ulac tagrest ur d-teđfir tefsut, ulac laz ur d-teđfir tawant, ulac lqerř ur d-yedřirl lferř. **P79**
85. Ulac tifidi ur nejji tiyersi icudden ar tefsi. **P106**
86. Ulac tirect ur nbubb akerfa, ulac aruz ur tekcim tweekka. **P94**
87. Ulac win yufan rrebeř yugi-t. **P08**
88. Wa yuder wa yuli. **P116**
89. Wet-as ad tekker!

- 90.** Win izerræen tafat yeggul deg-s winna i d-iberrun i tebrek. **P56**
- 91.** Win izeræen kra ad t-yemger, win ikerzen ad yeserwet. **P30**
- 92.** Win yeddän akken yebya, akken kan yufa. **P61**
- 93.** Win yenyan amdan, yenya talsa akken tella! **P90**
- 94.** Win yeqqes uzrem, yuggad asewwen. **P16**
- 95.** Wis sin ad d-yawi wis 3. **P40**
- 96.** Yak adfel, yas ifessi, urġin yerya. **P112**
- 97.** Yettruz yizem, itett wuccen! **P130**
- 98.** Yif-it win twumi ggran wussan win iwumi zwaren. **P40**
- 99.** Yiwen ufus ur yeserbaḥ, yiwen uḍar ur yesawaḍ. **P76**
- 100.** Yiwen wass i tkeḥḥel tyaziṭ, yeddem-it ufalku!

**Timerna**

## 1. BARTHES Roland

Ilul deg 12 unbir 1915 deg tmurt n Fransa deg cerburg yemmut deg 26 myres 1980 deg Paris.

Sémiologie arumi yaxdem tizrawin n usenqed deg tsekla. d anemhal n tyuri deg uyerbaz (des hautes) yef tussna n tmetti. Seg leqdic-is:

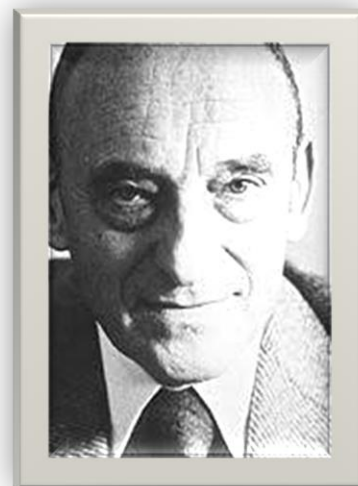
- Mythologie (1957).
- D’impire des signes (1970).
- Le plaisir du texte (1973).
- Fragment d’un discours amoureux (1977).<sup>1</sup>



## 2. GENETTE Gérard

Ilul deg useggas n 1930. D aselmad, d amyar, d awellih n tsekla tarumit deg *Sorbonne* d tidukla n uyarbaz '*normale supérieure*'. D anemhal n uselmed deg uyerbaz *l'école des hautes études en sciences sociales* dayen d anemhal n teknelisit *Poétique* deg tezrigin *Seuil*.

Gérard Genette yaxdem deg tayult n uzayan aseklan, leqdic-is yerna-d anerni n tussna *tasensiwelt*, yewwi-d tamidrart yuyalen d tagraylant yef twuri d tira n tneqqist. Syen yer din yexdem yef umyedres yuyalen ass-a seg yiybula n unadi n tsekla.



### *Seg leqdic-is*

- ✓ GENETTE, G., (1966), *Figures I*, Paris, Seuil.
- ✓ GENETTE, G., (1969), *Figures II*, Paris, Seuil.
- ✓ GENETTE, G., (1972), *Figures III*, Paris, Seuil.
- ✓ GENETTE, G., (1979), *Introduction à l'architexte*, Paris, Seuil.
- ✓ GENETTE, G., (1982), *Palimpsestes. La littérature au second degré*, Paris, Seuil.

<sup>1</sup> <https://www.franceculture.fr/personne-roland-barthes.html> -Sité le 11-5-2021-

- ✓ GENETTE, G., (1983), *Nouveau discours du récit*, Paris, Seuil.
- ✓ GENETTE, G., (1984), *Mimologiques. Voyage en Cratylie*, Paris, Seuil.
- ✓ GENETTE, G., (1987), *Seuils*, Paris, Seuil.
- ✓ GENETTE, G., (1991), *Fiction et diction*, Paris, Seuil.
- ✓ GENETTE, G., (1994), *L'oeuvre de l'art*, Paris, Seuil.
- ✓ GENETTE, G., (1999), *Figures IV*, Paris, Seuil.
- ✓ GENETTE, G., (2002), *Figures V*, Paris, Seuil.
- ✓ GENETTE, G., (2004), *Métalepse. De la figure à la fiction*, Paris, Seuil.<sup>1</sup>

### 3. KRISTIVA Julia

Tlul deg useggas 1941 deg tmurt i wumi qqaren Belyarya, terza yer tmurt n Fransa s taggazt deg yiseggasen n 1960, tebda tussna-is s tesnilest yer psychanalyse yur Jacques Lacan, tuyal d taselmadt n tesniremt deg tesdawit n Paris VII , d taselmadt dayen deg tesdawiyn tiberraniyin <sup>2</sup>



### 4. RIFFATERRE Michael

Michel rafatyr ilul deg 20-11-1924 yemmut deg 27-05-2006 deg tmurt n Marikan. D asniles arumi yerza yer tmurt n Marikan, yer tesdawit Klumbi, yewwi-d duktura deg 1915. Yesyer deg ugzdu n trubrit deg tesdawit n Klumbi. Yefka atas n tezrawin deg ugar n tesdawiyn aladya n Marikan n Legliz n Fransa. Ugar n leqdic yettaru s tutlayt taglizit d kra yettwasuqlen yer tefransist; seg wayen yura ad d-nebder:



- Littérature et réalité
- Essais de stylistique
- Structurelles La production de texte <sup>3</sup>

<sup>1</sup> <http://www.signosemio.com/genette/index.asp>-Sité Le 18-5-2021-

<sup>2</sup> <https://www.franceculture.fr/personne-julia-kristeva.html>. Sité Le 11-5-2021

<sup>3</sup> <https://www.babelio.com/auteur/Michael-Riffaterre/184654> -Sité Le 12-5-2021-



## 5. SOLLERS Philippe

D amaru, psychanalyste, sémiologue arumi deg 1957, isufey-d «Le Défi », d ađris-is amezwaru deg tseyunt ilahun yef " Jean Cayrol " deg tezrigt « Seuil », yella seg wid ibedden yef temsal n tesyunt «Tel Quel». Syen yer din yuçal d anemhal fell-as. Yezweğ d Julia Kristeva deg 1941<sup>1</sup>.



## 6. TODOROV Tzvetan

Ilul deg tmurt n Balyarya d win iqedcen yef uzyan aseklan, sémiologue, deg umzruy n tenfaliyin n tefransist yettuyalen yer lašel n tmurt n Belyarya. Yaxdem deg CNRS seg yiseggasen n 1968, d anemhal yef unadi. Deg yiseggasen n 1983 d 1987, ibed yef ugezdu n unadi yef tzuri d tutlayt.<sup>2</sup>



<sup>1</sup> <https://www.babelio.com/auteur/Philippe-Sollers/4106> -sité le 23-5-2021-

<sup>2</sup> <https://www.babelio.com/auteur/Tzvetan-Todorov/257> -sité le 23-5-2021-

