

**Tigduda Tazzayrit Tamagdayt Tayerfant
Aylif n Ulmud Unnig d Unadi Usnan
Tasdawit n Wakli Muḥend Ulḥağ Tubiret
Tazzeddayt n Tsekliwin d Tutlayin
Agezdu n Tutlayt d Yidles n Tmaziyt**



**Akatay n Master
Tayult: Tasekla
Asentel**

**Tasiwelt deg ungal unti “TIZIRI” n Z.
εawdiya**

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Asnemmer

Di tazwara ad nesnemmer Rebbi iy-d-yefkan afud d tebyest akken ad d-nessali amahil-nney.

Tanemmirt tameqqrant i Massa Hamoumi zina. i yellan yer tama ntey segmi i nebda axeddim armi d taggara.bla ma nettu anemhal n ukatay Mass Tabuc.

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

Abuddu

I wid-d-yellan yer tama-w εawnen-iyi ama s tigawt ney s wawal.

I yimawlan-iw εezizen yeylin yekren fell-i seg mi bdiy amecwar-iw.

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I yesetma i yellan yer tama-w ilebda: Lařifa, asiya.

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linda

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Fazwert tamatut

Tazwert tamatut

Tasekla tamaziyt yettuḡal lsas-is yer waḥal n leqrun-aya yer deffir, maca ur as tettunefk ara tegnit ad d-tban ney ad d-tufrar, imi maci kra i iṣaren deg tmura n tmazya, seg ucengu yer wayeḍ, yal yiwen seg-sen yeereḍ ad yessay ansayen d tsekla-s deg tmurt war nelli d tamurt-nsen. Ay-agi sumata izerer yef yidles d tsekla tamaziyt d tubanin-ines.

Ma nemmuqel yer tmiḍrant n tsekla, ad tt-naf d tanesbayurt deg wugar n tamiwin, ma nebderd tamedyazt d amedya ad tt-naf tedder d tudert n yal-ass n tmetti taqbaylit, ay-agi d ayen i d-yessegza M. Ğellawi yef wazal n wawal, d lmizan-is, i rran yimdanen deg tmetti tamensayt d aḡerbaz n tudert, imi aḡerbaz n tyuri ur asen-yettunefk ara. Ama d argaz ama d tamettut, ama d aqcic ama d taqcict, ama d amyār ama d tamyart, yal yiwen yesea tarrayt iyes-s ara yemmeslay, imi awal yesea aḡayar, yesea azal, maci kkar kan ad d-tinid kra i wayeḍ. Iskaren n uskasi d tarrayt n ugza, d timazzagin n uyref-nni, d nutni kan i asen-yettefhamen akken d-yenna Y. Nasib: «*Mebla ccek d tasekla n uyref, d nettat i d-allal n taywalt i igerzen i yettef uyref, akken ad d-yessenfali yef tid it-yuyen ama d iyeblan ney d ayen yeḡwaḡ...*»¹

Timawit s leḡyub-is tesruḡ ugar n yigerrujen seg tsekla taqbaylit, imi cfawat akken tebyu tili teḡḡhed, tettxdae bab-is, du leqrar ala tira i d-dwa n tatut. Ugar n yigerrujen i tesruḡ tatut, deg wayen d-yebder Ibn Xaldun yef tinesbuyert n tsekla tamaziyt: «*limer jerden yimaziyen ayen akk ḡekkun seg tmucuha, tiqsidin, inzan lemoun d temsraq tili cčuren d idlisen*».²

Ama d tasrit ama d tamedyazt, d annawen n tsekla iyes-s tedder tmetti taqbaylit tamensayt, terra-ten d tigejda n tudert: «*Tasekla taqbylit taqburt, s umata tesea aḥal d asentel, yal yiwen icudd yer wayeḍ xerṣum ula d timawit, acku tasekla-a akken ma tella, tettruḡu seg yimi yer tmezzuyt d ayagi i tt-iḡḡan tezger idurar d issafen, ussan d iseggasen akken ad taweḍ si lḡil yer wayeḍ*».³

Tira deg tsekla taqbaylit zwaren yer-s yimsetemren, d nutni i ierden ad gzun tasekla, akken ad izmiren ad d-kecmen yes-s yer tmetti, imi akken qqaren, tasekla d lemri n tmetti.

¹DJELLAOUI. (M), Tiwesatin n tesrit taqbaylit, HCA, Alger, 2007.

²IBEN khaldoun. In. (M.A) Hadadou, *Introduction à la littérature berbère*, HCA, Tizi-ouzou, P.09. «Les berbères racontent tellement d'histoire qu'on pourrait en remplir des livres, entières, contes, légendes, mythes (...) proverbes, devinettes».

³IMARAZEN. (M)., *Timeayin n leqbayel*, HCA, Tizi ouzou, 2007. P 06.

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Am wakken id-tenna Abrous (D), yef tasekla taqbaylit tamensaytd akken: «*tewwi-d yef tudert tinemttit n lawan-nni d tewsatn sseqdacen imiren gar-ament; Tamedyazt,tamacahut, icewwiqen id-ttawin di tallit uxeddim n tfellaht-nsen,am wakken ttfen di tumgizin, Ayen tessexdam diyen tmetti taqbaylit tamensayt wayed s lemoun, at zik temsfhamen gar-asen s lmetul,yeččuren d anamek lqayen*».⁴

Tasekla yettwarun, d tin id ibanen seg wasmi id-kecmen irumiyin tamurt imaziyen, ladin iyerbazen, sselmaden i ugdud tutlayt tafransist, ankcum-a yefka-as amdiq s tehri i teskla tirawit, ay-agi dayeni d-yewwin amaynut i tsekla taqbylit.

Seg wayen id-yenna S. Ckaker yef waya: «*Iwulem ihi ad nerğu tallit n urumi, tazrzt n yiyebazen akked tsekla tafransist akken add-ilal usnulfu n tasekla tirawit s tutalyt tamaziyt*».⁵Mac, nutni iswi-nsen lemmden taqbaylit akken ad gzun tikli n temtti n tmurt n leqbayel d tudds-ines.

Gar yimyura imzwura i yebdan tira s tutlayt tafransist yef tmetti taqbaylit, ad d-naf A. Bulifa, A., J. Ğemruc, M. Feroun, T. Ğemruc, M. Mġemri...yas ulama ur ssaweden ara ad d-arun s tmaziyt, maca uran s tefransist ayen yellan akk deg teskla taqbaylit, iswi-nsen d asnerni d uslali n tsekla taqbaylit,akken ad ssiweden izen i umađal yeftmetti-nsendwayen ttidiren,d tutlayt-nsen, anceta ad yili usebgen-ines s wayen ttarun akk d wayen id-s nnulfayen.

Gar yimyura imenza i yuran s teqbaylit, d Beleid At Ğli deg yiseggasen n 40, s udlis-is«*Les cahier de beleid* » yura isefra, timucuha, tullisin, amezgun d wungal. Aneggaru-a seg tewsatn i d-yessebganen tatrarit n tsekliwin.

Ungal deg tsekla taqbaylit, deg talliyin-ines timenza ilul-d akken ad d-yessenfali yef tagnatin i tettidir tmetti, ladya yef yizefran i asen-yettwakksen, tamagit d tutlayt. Ungal aqbayli yella-d d asfukel iğehden yef tilin n tsekla taqbaylit s wugar n wannawen-is. Imi tulmisin-is ssebganent-d asnulfu, dya tasekla taqbaylit teffey-d seg talliyin-nni n ujerred yer tira tungalant deg yiseggasen n 80, s tira n *ASFEL* n Racid Ğellic d *ASKUTI* n Saaid Saedi. *Tafrara* n Salem Ziniya...

⁴ ABROUS. (D) ., «*La kabylie : littérature* », in 26 I Judâisme- kabyle, Aix-en . PROVANCE, Edisud « volumes », n°26, mis [en ligne] lr 01/02/2011, URL : [http // encyclopedieberber- revues.org / 1434](http://encyclopedieberber-revues.org/).

⁵ CHAKER. (S), « *la naissance d'une littérature écrite : Le cas beréber* », in bulletin des etudes,Africaines, N°17/ 18 , Inalc, paris, 1992 ,P. 01. « Il faux danc attendre la periode coloniale est la très forte influence de l'école et de la culture française pour naisse une véritable production litteraire écrite en langue berber ».

Tazwert tamatut

Tameɛtɛtut d wazal-is deg tmetti, sbegnen-tt-id yinaggalen d yimyura s wugar n usenfali d wugar n wullisen d teħkayin. Imi tameɛtɛtut ur as-tettunefk ara tegnit ad d-temmeslay yef wayen itt-iceyben, d wayen tetthulfu.

Tameɛtɛtut deg tmetti taqbaylit yaas ma yeela ccana-is, uqadar imi d tayemmat, d awetmat, d tawellit, maca izerfan tesa ur tteeddin ara yef wansayen d leewayed i iga urgaz deg tmetti, imi tameɛtɛtut iwulem dima ad tili ddaw n uɗar n wargaz, ad yili d baba-s d wayetma-s, syin akkin d argaz-is d yilewsan-is ; ay-agi sumta iga-as tilisa akken ur d-tettufrar ara sdat n wargaz yaas ulama deg kra n tikkal tif-it deg rray ney deg kra n tzuri.

Gar tlawin i yerzan asalu i tliisa i tga tmetti, ad d-naf Faɗma Eemruc d yelli-s Tawes, taneggarut-a d tanaggalt tazayrit tamenzut ara yissin umezruy, terza asalu ama i unnar n tira, ama i unnar n ccana; dya ma nemmesla-yd yef ccana ad d-nebder kra n yismawen, seg tid i d-yeffyen mgal iluggan n tmetti, xedment deg radyu tis snat, ufrarent-d s sšut-nsent hlawen: Crifa, Lgida tameqqrant, Lgida tameɛtuħt, Hnifa... maci s shala i ikecment deg ubrid n tyamsa d ccana, imi gğant tudrin, defrent ameic-nsent s tzuri n ccana.

Tameɛtɛtut akken ad tekcem kra n yennaren i yettwagedlen fell-as, teemmed yef kulci. Si ccana (tasekla yettwacnan), yer tsekla yettwarun, akken ad d-nebder dayen tameɛtɛtut tamenzut i yerzan asalu i tira tungalant taqbaylit.

Linda KUDAC deg useggas n 2009, tbeddel tikli i tira tungalant tamalayt, akken ad d-tessebgen talalit n tsekla tungalant tuntit s wungal-is *Aecciwnntmes*. Deg-s i tessemres awadem agejdan, ney awadem amsawal d tameɛtɛtut, akken ad d-tessenfali yef wayen akk i huzan tameɛtɛtut taqbaylit d lemħayen, d yiyeblan.

L. Kudac terza asalu, tiyiɗ defrent abrid-is: Jeğgiga Anaris, Nawal Maœuci, Dihya Lwiz, Kaysa Xalifi, Racida Ben Sidhum, Zuhra Laya, Zuhra Eawdiya. Taneggarut-a s wungal-s d taneggarut i d-yeszrgen ungal s uzwel TIZIRI, d win i nefren ad yili d ammud n unadi-nney.

Afran usentel:

Nefren annar n tewsit tungalant tuntit, imi ulac kra n unadi i d-yellan fell-as. Tuget n yinadiyen d-nwala llan-d yef tira tamalayt, ladya ungalen n Emar mezdad, d wid n Salem Ziniya... dya si tama-ntey nerza annar ur yettuqten ara deg unnar azrawan.

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Ayen i yerzan tizri, nefren Tasensiwelt, akken ad nesleđ talya n tsiwelt seg wugar n tamiwin. D yiwet seg tarrayin i iyessishilen tayuri talqayant i uđris aseklan, ladya si tama n tyessa; imi tessawađ-ay s yimeyriyen ad negzu ttawilat d talyiwin i yessemres unaggal i usiweđ n wullis-is

Nefren ungal *Tiziri* i tura zuhra Ğawdiya, imi yejbed-ay-d seg tyuri-nney tamenzut, ladya isental iyef d-yewwi. Terra tameđtut d awadem agejdan s yisem n Tziri, tessemres-itt akken ad d-tawi yef tudert-a tartart ideg d-teggra tmeđtut: tameđtut yeđran, tameđtut yeffyen, tameđtut yettidiren tayri-s d yiđulfan-is...Maca yella wayen iyer terra lwelha-s tñaggalt Z. Ğawdiya, mbiyir tinaggalin tiyiđ, imi terza iđabuten yef tudert n tmeđtut mbeed tiwuya (situation post-traumatique) tewwi-d yef tkellax d uteeddi n urgaz yef tmeđtut...

Assisen n wammud:

Ungal *TIZIR* seg wungalen n tsekla taqbaylit i-d yefyen deg Dujember aseggas n 2021, di Tizi-Wezu, yer tuđriđin Achab, yesea 104 isbtar, s tezwert i as-igauselmad asdawan n tmaziyt: Mass Saaid Cemmax. Yebđa yef xemsa n yixfawen:

- ❖ Ixef amenzu: Talalit-iw (sb 15-19)
- ❖ Ixef wis sin: Tikelluxa n temzi (sb 20-28)
- ❖ Ixef wis krađ: Zereay laman neziy izerman (sb 29-37)
- ❖ Ixef wis ukuz: Kalitus (sb 38-52)
- ❖ Ixef wis smmus: Neggul nufarar-d nig twuya (sb 53-100)

Awal yef tudert n umaru Zuhra Ğawdiya

D taselmadt n tmaziyt deg tesnawit n Ğebban Remđan deg Tizi wezzu, d tamiqliwt n taddart n Texliđt At Ğettu, tlul deg iferđunen, tesa ađerdas n master deg tesnilest *tasniremttesnulfawalti* d-tewwi seg tesddawit n Mulud at Meemmer. Tura-d sin yiđrisen: amenzu d win n *JidaĦemmu*, wis sin: *Abridyerleyerbai* d-yeffyen deg tesyunt Aselmad deg wuđtun wis 07 i d-yeffyen deg yebrir 2020.

Agzul n wungal: *TIZIRI*

Tiziri, d yiwet n teqciť i d-ilulen deg Micli, teseedda ddeqs n tlufa di tudert-is, teneetab mi tella deg taeđuđt n yemma-s, mi i tessaweđ sebaa wayyuren, tegrareb yemma-s mi truđ ad-tejmeē ddabex n uđar i igma-s, seg wass-nni Tiziri bessif i tetťef tudert imi ur tekmmil-ara

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isegmi, ur tt-yettawed ara nnefs akken ilaq. Akken kan tessawed Tziri tettef rruḥ almi d ass n talalit-is. Tlul-d d taqcict, taffeka-s texser, d tazegzawt; kra n wakud kan tḥuss s rreḥma mi tt-terfed yiwet n temyart n lbaraka, terfed-itt yer yigenni, tedeā yer sidi Rebbi, tsuy-d, tetteyya-d.

Talalit n Tziri, ur d-telli ara d tagnit n lferḥ, imi d taqcict i d-yernan yef waṭas n teqcicin, jida-s akk d tid yellan deg uxxam ur tebyint ara, ula d baba-s yellan deg Fṛansa ur yefriḥ ara yes-s, acku mačči d aqcic i yessarem, yeqqim din yugi ad d-yas ad-tt-iḥar almi eeddaan aḥal n wussan. Mi tid-hdan leḡnun-is, yettef-d abrid-is yer tmurt s lḥir akken ad yissin yelli-s.

Tiziri tessawed 17 n yisseggasen, tewwed akken ad teseeddi akayaḍ n l bak, telheq d tilemzīt tegma tfekka-s akken ilaq, yewzen-itt Rebbi deg Imizan, yefka-as cbaḥa d zzin I iyewhemen akk madden, d argaz ney d tamtṭut, aṭas itt-imennan d leḥlal-is, ma d nettat asirem-ines, ad tyer akken azekka ad tili tamedtṭut i izemren i yiiman-is. Xas teḥrec mliḥ deg leqraya, maca bessif itt-ttaḡḡan wat uxxam ad tkemmel tayuri-s, acku nutni walan belli taqcict temmug kan i leqdic n uxxam.

Tayri n tiziri terwi yef zik lḥal, acku tella tessan yiwen asmi teseedda lbuyam, tayri-nsen tettali am temtunt, leḥmala n temzi, tin zeddigen yeččuren d nnif d lḥerma, ula d yemma-s n uqcic-nni yes-s tesgalla, tejmeē tawlaft n tiziri deg yiciwi-s, win temlal ad as tini d tagi ara yay mmi, tayri n tiziri, terra-as d afud, telḥa di leqraya-as, teeḡeb-as tudert-is.

Tiziri d Wṛida d timdukkal akken i qqarent deg tesnawit, akken ttdukulent, ttembadalent lehmum d lsrar, tḥekku-as tiziri akk ayen yellan deg tuder-is, imi teḥseb-itt am weltma-s. Ziy ass-nni i tenher tudert-is, imi leyder i d-yekkan yur Wṛida, tiziri ur tebni fell-as teyder-itt asmi i tekcem gar-as d win tḥemmel, tebeit almi i-tt- yaxdae. Tismin-is di Tziri, ssawdent-tt almi itt-tcemmet gar tezyiwin-is di tesnawit.

Lexdee n Wṛida, yesserzeg-as tudert i Tziri, yeḡli-d fell-as waṭtan, tuḡal tyuc ula d leqraya-nni i yellan d asirem-is. Gmi texsar l BAK ikemmel akk wayen i as-d-yeggran, teqqim tettexmim tfra-tt d yiman-is ad tebdel iḍes tmmug ar tmanayt lkalitus, akken ad-tyer tasenselkimt di tezyi n sin yisseggasen d uzgen. Tiziri tesraffeg ar tmurt ur nelli d tamurt-is tedda deg lebyi ur nelli d lebyi-s, imi teḥsa s umgired yellan gar taddart-is d wanda iyer tetteddu, temgrad tmeslayt, d ttexmam. Ula d iselsa, imi din tilawin akk s ujellab d uejar,

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anagar nettat. D ayenni i as d-yewwin ugar n yiyeblan, amenzu d asbehdel n tnemhalt n wamams, mi teggul fell-as ad tells lhijab. Tiziri tewhem amek isawden yimdanen ad hetmen tiktiwin-nsen yef wiyad s yiyil s yisem n ddn. Acu tegza s telqayt beli akka i tebna tmurt, aeraben ulac d acu ur xdimen ara akken ad sefden lgerra n uqbayli deg wakal amaziy.

Tiziri ass amenzu ideg d-teffey seg wammas, yal yiwen acu id-d-yeğga d awal, yiwen yeçdem fella-as ixenq-i-tt yerra-as yir lehður s ufella, truḥ s axxam tewwi yid-s aybel amek ara texdem iw aybel-a.

Tiziri, xas tettwakkes-as tlelli i teğga deg tmurt, maca ur tekni ara sdat n texmam ineslem, tugi ad tells ajellab, imi teḥsa ur yelli deg umezruy-is, ur yelli d taqbaylit-is, mi d-tenna: ma d nekk, ufiy-as-d tifat i wayen rran yeedawen n tudert d ugar.

Tiziri, tuyal tennum Lkalitus, din i texdem timeddukul: (Yamina, Nusayba, Zulixa) akken iqqarent, akken ddukulent, akken iḥekkunt yef wayen i ten-iceyben, ladya war lebyi-nsent mi gant lhijab. Ta d tawacult-is itt-iḥersen, ta d atmaten-is.

Tiziri, tekna sdat n lebyi n wul-is tuyal yer win tḥemmel, teawed akk i lebni i wayen hudden widak ur nebyi. Uqbel ad d-teffey seg tneyrit, temesfhem yid-s akken ad gen tamyera tameçtuḥt. Tewweç kan yer taddart-is tebda aheyyi, maca fyent-as tirga mxalfa, imi win akken tḥemmel tḥfent iğadarmiyen wwin-t ad d-yeseddi læsker. Ziy ayyur kan gmi tewwin, serḥen-as-d, Tiziri war teelim, almi i as-d-yewweç lexbar yer yiwet n tğarett-is, yerna tesselem-itt belli atan yettexdae-itt d yelli-s n eemmi-s Wezna. Tuy tiyita iyef ur tebni i tikkelt tis-snat. Maca yemma-s tella yer yidid-id, texdem-as tabyest ad truḥ ad texdem, ad tizmir i yiman-is.

Tikelt tamenzut, tetḥef axeddim di tyiwant n imsuḥal deg uyerbaz alemmas anda akken i teyra, ur teetḥel ara s xeddim din, imi kra n wanda tekcem ad texdem, ḥesden-tt, ladya tixeddamin, amzun akken d tukksa i truḥ asen-tekkes akan-nsent. Teawed axeddim s lemæawna n Mass Eemhari, yerra-tt yer tesnawit, akken ad tettaru yef uneskim. Yeğgeb-as ixeddim yer udamsan mass Buhrawa, akked d snat n tmeddukul-is imeqqren di lemar: Nanna-as Farida d nana-as Dahbiya; mlant-as akk amek leḥḥun lecyal; terked tegnit yef Tziri, imi tufa iman-is, maca mass Buhrawa yesxef-it zzin n Tziri, yerna d tizya n yelli-s, yeğga-tt almi ffyent txeddamin tiyid, yenna-as belli yella ixeddim iwulem ad texdem. Akken tebda tettaru yef uselkim yebda iheddar yid-s ala ayen ieddin tilisa, cwit kan tḥus i ufus-is yers-is

Tazwert tamatut

igar-it gar tgecrar-is, tekker s lemyawla tebbhdel-it, terna-as kra lehdur qerrihen, yerna ziy anemhal yezra akk ticeylatin-a, maca ttemyuşşaren akk mgar-asen.

Tiziri, tuyal tedder tamæict n tlawin n uxxam, leqdic, lexla... almi d yiwet n tikkelt tesmuzget i yiwellihen n tğaret-is, is-yeqqaren deg yal tikkelt, iwulem ad tnadid axeddim, tuy-as rray, tebda axeddim yer yiwen ubugaţ azal n sin n yiseggasen, tethenna, tufa iman-is, yeğgeb-as unnar n uxeddim dayen kan, maca iban-d i tikkelt-nniđen winna akken tthemmel, yessenkella akk ayen i tesla tziri, yeđleb seg-s ad bdun akk tudert tamaynut, yerna yewæed-itt as d-iğabi axeddim ma tedda yid-s yer Tizi-wezzu.

Tiziri tuy awal n win tthemmel, yufa-a-d anda ara teggan, deg tnezduyt tasdawant n Bastus, yemla-as akk iberdan, yetteffey yid-s timeddiyin, almi d yiwet n tufya yer Tegzirt, yessebgen-as-d udem-is aheqqani, yemla-as belli d awezyi ad tt-yağ, imi dayen yeddem dir ray ad uxeţteb Wezna. Tiziri weræad uminen imezzay-is iwayen tesla, yerna-as-d lexbar n tmettant n yemma-as; ddukklent-as-d tlufa, yebda layas yessay deg-s, qrib tenyi ula d iman-is, imi wid akk tthemmel deg tudert-is gğan-tt. Kra kan n tallit tečçur ul-is d asirem, teawed akk timuylwin, teggul ad teğğ ayen itt-yeğğan. Teawed-as i lbak, tewwi-id, teckcem yer tesdawit, anda id-teffey d tabugaţut yef tlufa d yizerfan n tmettut anda ma tella.

Tamukrist:

Akken ad nessiwed ad nezrew ungal-a *TIZIRI*, yessefk ad d-nmud kra n tmukrist iyef ad ay-yilin d iswi n unadi, asteqsi-nney yeqqen yer unnar n tseddast n tsiwelt, deg-s ad d-nerr yef useqsi-a:

Amek i tebna tsiwelt deg wungal *TIZIRI* n Z. Eawdiya?

Yer tama n useqsi-a agejdan, nerna-d kra n yiseqsiyen inaddayen:

- ❖ Amek d-yusa lebni n wullis deg wungal *TIZIRI* n Z. Eawdiya?
- ❖ Dacu-ten yiferdisen i yekkin deg usiwed n tsiwelt, d wamek bnan deg wungal *TIZIRI*?
- ❖ Anwa i yeddmen tigawt n tsiwelt yer dixel n wungal *TIZIRI*?
- ❖ Dacu-ten wannawen n yimsawalen i tessemres ttaggalt i usiwed n wullis-is?

Turdiwin:

- ❖ Ahat ungal *TIZIRI* yebna yef tigawin i yemsedfaren, ney yemcubbaken.
- ❖ Amer ahat iferdisen i ikecmen deg tsiwelt ad qqnen yer wadeg d wakud d yiwudam, lebni-nsen yer daxel n wungal ahat yeqqen yer umaḍal ilaway ney asugnan, ay-agi d afran n unaggal.
- ❖ Amer ahat d awadem yellan daxel n wullis i d-yessawalen tihekayin d yinedḥuyen.
- ❖ Ahat atas n yimsawalen i d-ibanen deg wungal *TIZIRI*, ney iban-d akk s umsawal asuf.

Iswi:

Iswi n umahil-a d taseḍt n wungal *TIZIRI* n Z. Eawdiya ilmend n tezri tasiwlan, imi d ungal amaynut, mazal ur mmugen ara fell-as leqdicat.

Neḃya si tama-nney ad nesnerni leqdicat usnanen, laḍya yef kra n yifarasen i yecban annar n wungal unti aqbayli.

Iswi-nney mi nefren tizri tasiwlan, imi kecmen deg-s wugar n yiferdisen n tseddast, yes-s nezmer ad nessiwed yer tyuri, ney yer taseḍt talqayant n lebni n wullis, imi tasiwelt d rruḥ n yal aferdis deg wullis: imsawalen, iwudam, adeg, akud.

Tarrayt n unadi:

Akken ad nessiwed yer tudsa n unadi-nney, nga tayuri n wugar n tikkal i ugbur i yellan gar yifassen-nney: Ungal *TIZIRI* n Z. Eawdiya.

Nejmee-d ugar n yidlisen yef tezri n unadi-nney: Tasensiwelt/ taseḍt n tsiwelt/ taseḍt n yinaw deg wullis/ lebni n teḥkayt/ tudsa n wullis:

REUTER (Y), *L'analyse du récit*, Armand Colin, Paris, 2005.

REUTER (Y), *Introduction à l'analyse du roman*, Armand Colin, Paris, 2009.

GERARD (G), *Figures III*, Seuil, Paris, 1972.

PIERRE (CH), *Introduction aux grandes théories du roman*, Armand Colin, Paris, 2006.

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Ilmend n tyuriwin-nney, nefren tizri n Y. Reuter ad nsenned fell-as tasleđt n wungal n wungal *TIZIRI*, imi negza-tt s telqayt, ladya seld imedyaten d-yewwi deg tesleđt-ines. Yessuget tazrewt-is yef wugar n yiferdisen i ay-yellan d iswi n unadi-nney.

Uguren i d-nemmuger:

Nemmuger-d kra n wuguren aladya, lixšaš n yidlisin i yeqqnen yer unnar n unadi-nney, maca nufa-d Massa Ĥamumi yer tama-nney, imi d annar-is n tezrawt n duktura, tmud-ay-d ugar n yidlisin.

Ugur-nniđen d-nemmuger d win n tsuqqilt si tefransist yer tmaziyt, imi ttuqten yimawalen i yeqqnen yer uħric azrayan.

Yaš ulama, nemmuger-d lixšaš, maca nessawed yer yiswan nebya, akken qqaren ulac ayen d-yettasen s leshala, leqdic yef tsekla tamaziyt sumata d amennuy s lixšaš n wallalen d tawilat, maca nessawad deg yal tikkelt ad neg leqdicat-nney usnanen.

Tuddsa umahil

Neeređ ad nebnu amahil n unadi-nney s tarrayt fessusen yef yimeyri, nebđa-t yef sin n yihricen igejdanen:

Aħric amenzu: d aħric azrayan, d tazwert yer tesleđt n wungal unti aqbayli. Akken ad yessiweđ yimeyri ad yegzu tazrewt-nney, yessefk deg yixef amenzu, ad yissin annar n unadi-nney: d awal yef wungalen untiyen s teqbaylit. Deg yixef wis sin nessegza-d tizri tasensiwlant ara neđfer deg tesleđt-nney, akken dayen d nessegza tuddsa n wullis. Ma deg yixef wis tlalta newwi-d deg-s yef tsiwelt d yiferdisen akk i yeqqnen yer-s: Amsawal/ adeg/ akud/ iwudam.

Aħric wis sin: d Aħric n tesleđt tasiwlant deg wungal *TIZIRI*, deg-s nesleđ akk iferdisen n tuddsa n wullis, d tuddsa n tsiwelt ilmend n wayen d-nessegza deg uħric azrayan (Tizri n Y. Reuter)

Igemmad iyer ara nessiweđ, d wid ara d-nessissen sumata deg teggrayt tamatut, deg-s ad nessiweđ ad d-nerr srid yef turdiwin d yiseqsiyen i ay-yellan d tamukrist deg tazwara n unadi-nney.

Aḅric I aẓrayan : Tazwert yer tasleḍt tasiwlaṇt n wungal
TIZIRI n Z.ĒAWDIYA

Ixef.I.1. Tabadut n kra n tmiđranin n wungal aqbayli

Ungal, d yiwet seg tewsatın titrarın i yettunħsaben d azamul n unerni n yal tasekla. Deg ixef amenzu n unadi-nney, nerra lwelha yer usbadu n tewsit-a ilmend n kra n tmuylıwin n yimažrayen igejdanen i nudan deg unnar-a; d tawwurt iyes-s ara neldi tamuylı yer wungal aqbayli sumata, d wungal unti s tmuylı tamazzagt.

I.1.1.Tabadut n wungal:

Ungal, d yiwen seg wannawen n yiđrisen yezzifen i kesben kra n tulmisin i yemgraden yef tewsatın tisklanin tiyađ; d asugen i d-ttagmen yimeskaren seg tilawt, akken ad t-id-ssiweden s tarrayt n usugen, ggaren deg-s ugar n yiferdisen: iwudam, adeg, akud, inedruyen d umesđfar-nsen... Gar imažrayen i yerran lwelha-nsen yer usbadu n wungal ad d-naf Y.Reuter: « *Ungal d adlis yettwarun deg tsarist s tefransist tulmisin-is ur d-banant ara alami d tasekla tartar* »⁶.

Yejmee-d umazray P.charterdeg udlis-ines Introduction aux grands theories de roman, ugar n tbadutin i yerzan tawsit n wungal ilmend n yisegzawalen imeqqrannen deg umađal:

Deg usegzawalen n **l'encyclopédiefuretière**: « *Ungalen d idlisen infusen id-yettawin yef teqsıđın n tayri d tid n umnay*».

Yer **l'Académiefrançaise**: « *Ungalen d ullisen n tedyanin, d tinfusin id-yettawin yef tayri d tagrawala*»

Am **littré**: «*Ungal d taqsıđt tasugnant, tettwaru s tesrit, anda amaru yettnadi ad as-yexdem azal s tesklut n wafrayen, amasayen ney tasuft n yindruyen*».

Deg usegzawal n **Robert**: « *Ungal d tazuri n usegen s tesrit s umata yezzif, iehuyyu-d s yiwudam-is id-yettunfken inedruyen d tedyanin, am wakken d tilawt, si tama nniđen yettağğay ad nissin tanfsit-nsen, d lmektub-nsen, d wamek ttebbilen-ıman-nsen* ».

⁶REUTER. (Y)., *Introduction à l'analyse du roman*, 2ème Armand Colin, Paris, 2006. p 09 « *IL s'agit d'œuvre écrites en prose et en français (pour ce qui nous concerne. Pourtant ces caractéristique n'ont émergé que progressivement* »

Deg usegzawal n **larousse**:« Ungal d tazuri n usugen id-yettwabnan s yur wullis s tesrit s umata yezzif, azal-is yettban-d deg talsa n tedianin, tazrawt n leewayed d wansayen yer-s azal diyen yeenan tulmisin n tesleđt n wafrayen.»⁷

Tawsit-a akken id yenna M.A.salhi deg wawal-is: « Ungal d tawsit n teskla, ungal ur yewdil ara netta d tullist, Ungal d ađris yezzifen, mačči am tullist tin yer-s ttuqten deg-s yiwudam, yerra tasiwelt-ines tecbek nnig n tin n tullist»⁸

Ihi, seg tbadutin i d-mudden yimazrayen d wayen d wayen i d-yerna fell-asen M.A. Salhi d asegi, nezmer ad d-nin yef wungal d ađris yezzifen, i d-yettasen s tesrit ; yettawi-d yef wayen akk i yeqqnen yer tmetti, d wayen akk i as-d-yezzin i umdan ama d aħulfu, ama d anedruy (leewayed, anesayen, amezruy, tasertit...) dya seg tedianin tigejdanin i d-yeslalen ungal deg tasekla taqbaylit ad d-naf asentel n tmagit d wayen i yerzan tasertit, ay-agi d ayen ara d-nwali deg uzwel ara d yernun (amezruy n wungal aqbayli).

I.1.2.Amezruy n wungal aqbayli

Send ad nekcem deg wawal yef wungal aqbayli, ad nessuk kra n tmuyli yer wungal agreylan, imi seg-s i d-banen tulmisin n wungal uqbal ad d-yawed yer tasekla-nney.

Ungal agraylan, yennulfa-d yef ufus n umaziy, i gan azal d ccan i tsekla, Afulay ney apulée d isem yettwarun deg umezruy n tsekla tagraylant s usnulfu-ines i tewsit tungalant s uzwel *l'aned'or*, i yettuyalen alma d iseggasen n 125 send talalit n Sidna Eisa.

Yuq, wungal abrid n unerni, seg tallit yer tayed, ama si tama n yisental, ama si tama n ugbur d tarrayt n usenfali; di l'espagne akk d l'italie yufrar-s wačas wungal aħulfan, id-ibanen deg useggas n 1607. Şşenf-agi yebna yef wafrayen n tayri, am wungal fleuve n Honoré d'Urfé, syin akkin yerna-d wungal n tađsa i d-yeffyen deg useggas n (1651-1657), şşenf-agi yers yef wudem n tilawt s tađsa d usetehzi, syin akkin ungal yennerna di lqern wis 18,

⁷ PIERRE. (CR)., *Introduction aux grandes théoties du roman*, Armand Colin, Paris. 2006. P.P1.2. *Les dictionnaires et les encyclopédies s'en tiennent à des gén éralités Selon Furetière : « livres fabuleux qui contiennent les Histoires d'amou et de chevaleries»*. Pour l'Académie. « *Récits d'aventures fabuleuses d'amour et de guerre*». Écrit le littré « *Histoire feinte, écrite en prose, ou l'auteur cherche à exciter l'intérêt par la peinture des passions, des mœurs ou par la singulatité des aventures*»
Quant au Robert :« *Œuvre d'imagination en prose, assez longue, qui présenté et fait vivre dans un milieu des personnage donnés comme réels, nous fait connaître leur psychologie, leur destin, leurs aventures*». Et le larousse :« *Œuvre d'imagination constituée par un récit en prose d'une certaine longueur, dont l'intérêt est dans la narration d'aventures, l'étude de mœurs ou de caractères, l'analyse de sentiments ou passions*» .

⁸ SALHI. (M.A)., *Petite dictionnaire de littérature .L'odyssée.Tizi ouzou.2012. P.73.*

yettawi-d wařas yef *la bourgeoisie* anda dayen i d-yessefk yef umdan ad imeyyez liħala-as d tudert-is, tallit-agi semman-as tallit n tafat.

Ma di lqern wis 19 nnulfan-d leřnaf nniđen n wungal ger-asen ungal amazray seg imyura i yimucaæn deg tama tagrayelant ad d-nebder seg-sen: Balzac, victor Hugo, Imil zola.

Di laqern wis 20 banen-d ařas n yimyura imaynuten deg yal tama deg umađal s tutlayin yemgraden am J.Paul Sarter deg useggas n 1938. Tallit-a d nettat id-yeldin tawwurt ula i tfriqet akken ad d-frurin deg-s wugar n yimyura d yinaggalen s tutayin yemgraden: tafřansist, taerabt, tamaziyt. Maca ayen yerzan timetti taqbaylit llan yinagalen yuran fella-as, ama s tutlayt n tefransist ama s tutlayt n taqbaylit acu kan mačči d yiwen n iswi:d awal yef temetti taqbaylit .⁹

Ad d-nuyal deg wawal yer umezruy n wungal aqbayli ad d-naf timetti taqbaylit d tin yettwasenen ařas s yidles-is d umezruy-is, tettwasen diyen s teskla-s, ma yella tasekla tamensayit taqbaylit d tin i yellan d timawit kan, yerna anagar tamadyazt, timucuha, inzan d temseeraq, maca yewweđ wass i deg tekcem deg tira. D yiwen ubrid ietlen ugar yef tasekla tamaziyt sumata, ma nemmuqqel yer ugerruj imawi i yettawiyimi yer tmezzuyt.

Tira ur teqqim ara kan deg ujerred d useħbiber n wayen i d-teğġa cfawa, maca tezger akin yer wayen akken iyer zegrent tsekliwin-nniđen, yer tatararit, ay-agi iban-d s ubani n kra n tewsatın timaynutin am tullist, amezgun, ungal; aneggaru-a iban-d s wudem unřib deg useggas n 1981.

Ařar ney lařel n wungal aqbayli ilmend n yinadiyen, yettuyal yer useggas n 1940, asmi i yura Beleid At Eli *lwali n wedrar* i d-ssufeyen yimerabden iřumiyen deg useggas n 1946, maca ungal amezwaru aqbayli i d-yeffyen s talya n wungal s wudem unřib d *asfeli* yura R. Eellic, yeffey-d deg useggas n 1981.

Deg useggas n 1983, yerna-d ungal nniđen isemma-as *Fafa*, deg useggas-nni kan, Saaid Saedi, yessuffey-d ula d netta ungal-is iwumi isemma *Askuti*. Seg wass-n uyalen yal aseggas ttefyen-d yidlisen-nniđen s tmaziyt, ama d ungalen, ama d tullisin,ama d ammuden n tmedyazt ney d ayen-nniđen..., yuyal udlis amaziyt yettef amediq-is gar yidlisen yuran s tutlayin-nniđen; ama deg tnedlisin, deg temkarđyin,ney deg temziknin, ula deg tfaska tagraylant n udlis azzayri(SILA), yewwi-d amdiq-is, acku yettnuzu akken i ilaq-imi řtuqten yimeyriyen, d

⁹ KADAS. (P).et GALAIS.(E) .,Précis de la littérature par siecle, par genre, ORGANIBAC, Magnard,P,P 162-163.

ayen i yefkan afud i wid i yettarun s tmaziyt,akken ad arun, yerna ad d-sneeten tiktiwin-nsen deg yidlisen, d acu kan tajmilt tamqqrant diyen ad tuyal i tezrigin i d-yessuffyen idlisen-a. ¹⁰

Asfel, yessetbee-d *Askuti* yer tama-s, akken ad yili d ungal wis tlata deg unnar aseklan, yeffey-d deg useggas n 1983 akken ad d-yawi yef wugar n yindruyen i yeqqnen yer umezruy n tmurt leqbayel d wayen isaren deg-s. Yerna-d nnig-s Racid Eellic s wungal-is wis sin *Fafa* 1986, ibedd yef wugar n yisental, ladya ansayen n tmetti taqbaylit, d taekemt i tbub yef lgal n tlelli n wass-a, tamttut taqbaylit war tt-tezgil teekemt-a s tmuyli hrawen.

Emer Mezdad s tira-ines tungalant yerna-d amaynut i uđris aseklan, ama si tama n yisental, ama si tama n uyanib d tseddast, ay-agi yettban-d deg tuget n yinadiyen i d-yellan yef tira-ines. Tafrara dayen d yiwen seg yizwal i yeffka Salem Zenia i wungalen-is i d-yeffyen deg useggas n 1995. Syin rnan-d wungalen wiyad i yecban Aħmed Nekkar s wungal *Yugar ucerrig tafawet*.¹¹

Seg yiseggasen n 2000 armi d aseggas n 2010, ffyen-d azal n 15 n wungalen: *Tagresturyu* 2000, *Ass-nni* 2006 n Emer Mezdad, *Taseganđlam* 2000 n Saeid Lemarac, *Iyildwerfu* 2002 n Salem Zenia. *Timlilt n tyermiwin* 2002 n Ğamel Beneuf. *Salas d nunja* 2003 n Brahim Tazayert. *Bu tqulhatin* 2003 n Eumer Daħman. *Arrac n tefsut*, 2004 n Yucef Ubellil. *Si tadyant yer tayed* 2004 n Emer Uħemza. *Yirtimlilt* 2004 n Ĥamid Butliwa.

Seg iseeggasen n 2010 d asawen, tennulfa-d tsut tamynut n yilmeziyen id-ikecmen s annar n tira tungalant, dya fkan-as udem atrar, imi ğĝan isental-nni iqburen icuden yer tmetti taqbaylit n zik, wwin-d isental imaynuten; tayri d umennuy, tayri d umđiq-is deg tmetti, tudert n tmettut taqbaylit, inig, revrav...tgr. Ger yinaggalen d wungalen i d-ibanen deg talliyin-a :

Asdawen 2014 n Mhenni Xalifi. *Akken i asent yehwa i tullas* 2015 n Karim Xerbuc. *Madrus* 2015 n Murad Irenaten. *Asebbay* 2017 n Ĥusin LUNI. *Tirga n wul* 2018 n Sid Eli Lahadir. *Ussanntayri* 2018 n Dawed Maxus. *Avrid n tefsut* 2018 n Muħend Macwer. *Yezger*

¹⁰YAHIOUI. (L). *Ungal n taqbaylit-seg ucurred yar tikli*. La dépêche de la kabylie. (2012) Consulté le 15/02/2021. [en ligne]. https://www.depechedekabylie.com/ddk-tamazight/116799-seg-ucurred-er-tikli/?fbclid=IwAR3x_wLzIODIsZba3U-MRPacOTwaTbuVfW0e5aLnQ6BIBUjW88DD_sXfaCs

¹¹YAHIOUI. (L)., *Taqbaylit iles d yidles*, tazrigit tis2 tennerna. Tizi ouzou.2021.P.P 87. 88.

asekka 2019 n Lyes Belėidi. *Nnatni*2019 n Ğamel Laseb. *Aġġġig n ugudu* 2020 n Ĕli Belhut.

I.1.3.Awal yef wungal unti aqbayli

Ungal deg tsekla taqbaylit yelħa-d yef ufus amalay aħal d iseggasen, yaş ulama asentel n tmeđtut yezga yufrar-d deg tira-nseñ; yal yiwen ggacu n wazal i as-yerra, yal yiwen ggacu n tmuyli i as-imudd. Maca akken yebyu yili lħal ur yeėdil ara wasmi ad yessenfali wergaz (amaru) yef wayen tettidir temđtut, d wasmi ara d-tessenfali tmeđtut yef wayen tettidir tmeđtut, Ihi, akka i d-yewwi wakud ad d-ban tewsit tungalant tuntit s teqbaylit i tikkelt tamezut yef ufus n tñaggalt Linda Kudac, akken ad d-tessenfali ugar n yiħulfan d yinđruyen i tedder tmeđtut taqbaylit, deg wungal-ines *Aeecciw n tmes*, yeffey-d deg useggas n 2009; yes-s i terza asalu, akken ad tt-id-đefrent ugar n tñaggalin.

Jeġġiga anaris, tessuffey-d ungal-is s uzwel *Tifawtin*, deg useggas n 2016, syin akin terna-d Linda kudac ungal-is wis sin *Tamacahut taneggarut*, i yes-s tessawed tewwi araz n Asiya Ğebbar. Akken dayen i d-tessufey tseddawant Nawal Maėuci ungal s uzwel Ggugmen yinzizen deg wayir n bgayet. Terna-d Dihya Lwiz s ungal-is amenzu s yisem *Ger igenni dtmurt*, tin yer-s Kaysa Khalifi s uzwel n *Iħulfan* 2017.

Simal tettenarni tewsit-a tamynut, simal id-ttbinent-d tñaggalin timaynutin. Deg useggas n 2018, teban-d Racida Ben Sidhum s wungal *Lħif d usirem*, yiwen useggas kan umbaed terna-d ungal *Icenga n talsa*. *Inig* d ungal id-yeffyen deg useggas n 2018 yef ufus n Samira Ĥusin Ben Abdelmalk. Deg useggas n 2019 d asawen aħas n tlawin id-ikcemen deg tayult n tira tungalant ad-d gar-ament: Cabħa Ben Gana, s uzwel *Amsebrid*. Dalila Qeddac, s uzwel *Aeiwen Twati Zulixa Ĥakima*, s uzwel *Tidet deg targit*. Naėima Beneėzzuz *Tudert n tmara*.

Deg useggas n 2020, izad umđan n usezreg n tewsit-a tungalant, deg-s i d-tban Zuhra Laya ungal-is *Tameddit n wass*. Linda Hantur s yisem n Wezna Dwala *Iseflan n tudert*. Zuhra Ĕawdiya s wungal-ines *Tiziri*, aneggaru-a dya, d win i nefren ad yili d ammud n teslđt n unadi-nney, ara d-yilin si tama tsiwelt d tfukkas-ines.¹²

¹²YAHIOUI. (L)., Op.Cit. p.p.87.88.

I.1.4.Awal yef kra wungalen unťiyen:

1. Lynda kouddac: *Aecciw n tmes, Tamacahut tanggarut.*

Aecciw n tmes d Ungal amezwaru i tura temetťut taqbaylit s teqbaylit, yes-s i terza asalu, Linda kudac i tira n tewsit tungalant deg useggas n 2009, deg usezreg tasekla, yewwi-d yef ugar n lemħani i tedder tmetťut taqbaylit deg tudert-is, ama d lhif ama d llaz, ama di iyblan n tudert.

Tamacahut taneggarut d ungal wis sin i tura tñaggalt Linda kudac, yeffey-d yer tuzrigin Routnahcom, deg useggas n 2016, anda i d-tewwi fell-as araz n Assiya Ğebbar. Ungal-a d taħkayť i d-yewwin yef tudert n tmedyazť, tamarut, tamusnawť Cabħa Nat Banen, iban-d yer daxel n wullis, d nettat i yuran ungal *Tamacahut taneggarut* deg-s tewwi-d akk yef lemħani i tesedda seg wasmi i d-tlul almi da ass mi teggugem sdat n tudert war tt-nenřif.

2. Jeġġiga anaris:*Tifawťin*

Ungal-a d win i d-yeffyen deg useggas n 2016 tuzrigin Anep, yewwi-d yef lmektub i ijerden yef yal tawenza. Yiwen n wungal kan i d-tessufey, awal fell-as ur d yetťuqt-ara, maca yettuneħsab gar wid i yeččuren d inzan.

3. Nawal Mauci:*Gugmen yinzizen*

Yeffey-d deg useggas n 2017, yer tezrigit 2016-2017, ungal-a asentel-is agejdan tayri zeddigen ger salas d Dasin, ad naf day isental nniden am tudert deg tmezduyť tasdawant, d wamek ttidiren yisdawanen, isental mykcamen wa deg wa tadyant tessefruruy-d tayed, ad d-naf dayen tiwi-d yef azalen n tmetťi

4. Dihya lwiz:*Gar yigenni d tmurt*

Ungal-a yeffey-d deg useggas n 2017, yer tuzrigin Tira di bġayet, yewwi-d yef yiwet n tamyert n tegrawala deg taddart n yiyil umsed i wumi qqaren fađma ibelēiden, d tajemilt i tmetťut-agi id-yefkan aťas i tegrawala tsebbel tarwiħť-is tarwa-s yef tlelli n tmurt deg useggas 1959. D tametťut tamezwarut ara teđqqar fransa si tmesrifegť yer lqaea, imi tugi ad tenteq, ney ad tezenz atmaten-is. Maca azal ur s yuyal ara, yettu-tt umezruy di tikli-is.

5. **Kaysa khalifi:***Iħulfan*

Ungal-a yeffey-d wungal iħulfan deg useggas n 2017, yer tezrigin Achab, iħuza s tuget isental i yezdin tiwaculin, d lmektub ijerden yef yal amdan, awadem agejdan d yelda, teħsel gar snat n twaculin, deg yal yiwet yella win tħemmel ayendin, Mennad deg tmezwarut, Mbarek deg tis snat, tanaggalt tban-d tettwaħuza seg yiwen wudem n temsirit (racisme) i tettwali deg dunnit-a, am wakken dayen tiwwi-d awal yef wařas n tlufa nniđen ; am wansayen, d tussna, d tmussni ney anecraħ.

6. **Rachida ben sidhoum:***Lħif d usirem, Icenga n talsa*

Lħif d usirem d ungal amezwaru n tñaggalt Racida bensidhum, yeffey-d yer tuzrigin Tamagit deg Tizi-Wezzu, aseggas n 2018. Akken ad d-ternu wayeđ fell-as deg useggas n 2020 s uzwel *Icenga* n talsa, deg-s terra tajmilt i tid yenneetamen, d tin yettwanyan deg yiseggasen n 90 deg tmurt n lezzayer, tamurt yugin tilelli i wallay d tmusni, a ladya yef tmeđđut. Iban-d s tuget wazal i terra temyarut-a i tmeđđut, anda i d-tessebgen timuylwin-is yef tmetti war as-ngi azal i as-iwulmen.

Iwudam igejdadanen deg ullis, d yugurten d Ĥayat, llan ttidiren tudert n liser alami i d-kecmen gar-asen yicenga yesluyen tudert-nsen, seld mi yettwanya yelli-tsen s ufus n rrevrav. Awadem nniđen agejdan d yiwet n tlemzıt tilellit i yesnjla revrav deg taddart, maca yezri wakud tuyal-d aken ad d terr ttar seg yicenga n talsa.

7. **Samira Ĥusin Ben Ĕebdlmalek:***Inig*

Ungal-a d win id-yeffyen deg useggas 2018, yer tuzrigin Al amel yewwi-d yef wamak ttinigen yimdanen deg talliyin tineggura, imi tudert deg tmurt-nsen ur asen d-teggri ara, smenyafen inig, wala iyimi deg tmurt-nsen.

8. **Cabħa ben Gana:***Amesbrid*

Ungal-a d win id-yeffyen deg useggas n 2019 yer tuzrigin imru, tewwi-d deg-s yef kra n taħkayin i tettidir tmetti taqbaylit. Iesntal-is qqnen ger tmetti tamensayt, d tmetti tartat, d ayen d-tewwi d amedya yef twacult n Muħend Arezqi d gma-s emer. Tarwa-nsen d wayen ddren d tagensest n wayen tettidir tsut n lawan-a: tayri, tampusni, tayuri deg tesdawit, zwağ n tayri...

9. Twati Zulixa Ĥakima: *Tidet deg targit*

Yeffey-d ungal-a deg useggas n 2019, yella-d s tenfalit yemgaraden yef wungalen wiyad, aya-agi yettbin-d deg tmuyli tafelsafit i tefka tñaggalt i usegzi n wassayen i yezdin imedanen deg tudert, syin akin tewwi-d yef taħkyat n Tidet. Ugar n tigawin i d-yellan deg-s kecment deg umađal n uferriy.

10. NaĖima benĖezzuz: *Tudert n tmara*

Ungal-a ula d netta d win id-yeffyen deg useggas n 2019, yer tuzrigin n Boussekine, d win i d-yewwin sumata yef lhif i d-tesĖedday tmuťtut tagujilt, d tmuyli n tmetti yer-s. Ferruga d awedem agejdan, i yeddren ugar n yiyilifen seg wasmi mmuten yimawlan-is alami i terna yer-sen.

11. Zuhra laya: *Tameddit n wass*

Yeffey-d deg useggas n 2020, yer tuzrigin imru. Deg-s tewwi-d tñaggalt yef kra n teħkayin i tesĖdda tmetti taqbaylit, leyrba, jjiħ, llaz, lhif, aladya ayen tesĖdda *Franca* deg wat tmurt.

12. Linda Hantur, wazna dwala *Iseflan n tudert*

Ungal-a dwin id-yeffyen deg useggas n 2020, yer tuzrigin Rouhnaħ. Asentel agejdan i d-yewwi wungal-a yef taqsıđt n Raju i yeġġa urgaz-is Kennu deg taddart i wessa-t akken ad tesbedd axxam-is akked dderya-as, Syin akkin tewwi-d awal sumata yef tmeħqqranit d meħyaf i d-yettilin syur tmetti mgal tameťtut.

D wamek tetteťmuql tmetti taqbaylit tamťtut, d wamek id-iyelli leħzen mi ara-d tlal taqcict.

Deg taggara n n yixef-a nessiweđ, kra tibdutin n wungal i d-fkan ingamyen d yisnazrayen imađalen, negza azal i tesa tewsit-a tungalant deg wannar aseklan. Imi yettuneħsab d tawsit tartar deg tasekla tamaziyt, dya si tama-nney nessuk tamuylı yer wungal aqbayli s wudem uzzig ungal unti.

S tmuyli tamatut nessaweđ yer kra n wungalen i tura tmeťtut taqbaylit, nebder-itend; maca llan wid iyer nessaweđ ara.

Ixef. I.2. Tifukkas n tudssa n wullis:

Tizri tagejdant i yerran lwelha-ines yer tesleđt n wullis d yiferdisen-is, ad d-naf tizri tasensiwłant, ugar n yimazrayen d yimnuda i d-yemmeslayen fell-as deg unnar azrayan.

Deg yixef-a; ad neeredad d-nessegzi tigejda n tezri tasensiwłant, amezruy-is, d tmuylwin n yimazrayen, syin akin ad nekcem deg yiferdisen n tudssa n wullis: lebni n teħkayt d tudssa n tsiwelt.

I.2.1. Tasensiwelt:

Seg yimusnawen iberraniyen i yettwassnen deg tezri-a, wid i yerran lwelha-nsen yer tesleđt n wullis, ad d-nebder R. Barthes d T. Todorov aneggaru-a yerra tamuylis s telqayt yer usbadu n tezri tasensiwłant. Akken dayen i d-ban G. Genette s teslađ-ines yef yinaw n wullis i yessawaden yer tezrawt n wugar n yiferdisen wiyid.

Deg wayen d-yewwi Y. Reuter d asenfali yef tsensiwelt: «*d tussna yeenan imenzayen igejdanen n wesleđ agensay deg wullis*»¹³.

Tasensiwelt yer M.A.Salhi: «*d tussna n tsiwelt, d tazrawt yef yiferdisen i d-yettaken adris n tsiwelt s timmad-is, am umsawal d tawsatin-is am tkerrist d wakud...atg. Ma yella d awal i d-immalen tazrawt-a, yesnulfa-t-id T. Todorov, deg yiseggasen n 60.*»¹⁴

L. Hebert yessegza-d tamidrant-a dya yenna-d deg wawal-is: «*Tasensiwelt tefka azal i tyessa n teħkayt yettwalsen deg uđris, s tyessa n wullis, lmeena-s tsiwelt d taħkayt itt-d yettakken mi ara mya-kcament snat n tyessiwin-a war gar-asent. Taħkayt tettban-d am uzrar yeččuren d yinedruyen d tigawin yett-mseđfarem. Imi gar-asen i d-yettili usiwed n wullis, tasensiwelt tettak azal s wařas iw-msawal, win id-yettalsen taħkayt iw-msawal, win i wumi tettiwaħka teħkayt*»¹⁵

¹³REUTER. (Y.), *L'analyse du récit*, Armand colin, France, 2005, p. 09« *Deux principes fondamentaux à l'analyse narratologique : l'accent porté sur le texte*».

¹⁴SALHI.(M.A.), Op.Cit.p 58.

¹⁵HEBERT. (L.), <http://www.Signosemio.com/documents/méthodologie-analyse-litteraire.pdf>, Université du Québec à Rimouski (Canada), . Consulté 16/05/2021 à 10h P43. «*La narratologie s'intéresse à la structure de l'histoire narrée dans les textes, à la structure du récit, c'est-à-dire de la narration qui est faite de l'histoire, et aux interactions dynamiques entre ces deux structures. L'histoire est entendue comme l'enchaînement logique et chronologique des états et processus (actions). Puisque c'est entre eux que se fait la transmission du récit, la narratologie s'intéresse en particulier au narrateur, l'instance qui raconte l'histoire, au narrataire, l'instance à qui l'histoire est racontée* ».

I.2.1.1.Timidranin tigejdanin n tesnsiwelt

G.Genette yessawed yessemgared gar krađ n tmidranin tigejdanin n tsensiwelt «taħkayt; ullis, tasiwelt »taħkayt d amsedfer n yinedruyen i yellan daxeln wullis.Ullis d inaw asiwlan i d-yellan yefyinedruyen n taħkayt. Tasiwelt d tigawt n tullsas yiman-is.

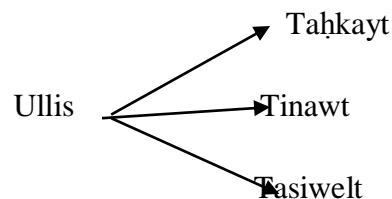
I.2.1.1.1.Ullis:

D ađris ideg i d-yesnulfuy umaru, deg-s yessawal-d inedruyen i yeqqnen yer tilawt ney yer usugen.

Ad d-nebder kra n tbadutin i fkan ymazrayen i wullis:

YerY.Reuter: « *Yal ullis yebna yef unagraw n tigawin* ». ¹⁶

Yer G. Genette: «*ullis yessebgan-d ini asiwlan ney inedruyen, inaw-a ad yili d imawi ney d irawi, i yedmen assay n unedru ney d amazrar n yinedruyen*» anamek nwayen i d-yenna, ullis d win i d-yemmalen amsedfer n yinedruyen wid yellan deg tilawt ney d asugen, s waya ad d-naf G. Genette yebda ullis yef krađ n yihricen,amenzu ullis yemmal-d taħkayt, wis sin d inaw ma d wis krađ d tasiwelt, nezmer ad t-id nessebgen s uzenziy-a. ¹⁷



sawya ad d-iban d akken taħkayt d aħric sed wullis i d-yettawin talya n yinaw i yettawarun ney iyettwanan; i d-igellun s wassay gar i yinedruyen n yiwet n tedyant. Akken id-yeskan amsedfer n yinedruyen yellan di tilawt ney wid i d-yeddand deg usugen i d-yettawin iswi deg yinaw. Ma d sşenf wis krađ ullis d tsiwelt, yemmal-d tasiwelt s timad-is, tettawi-d yef tedianin d yinedruyen yemxallafen.

¹⁶REUTER. (Y)., Op.Cit. P, 45. « *Tout Récit est composé d'une multitude d'action.* »

¹⁷GENETTE. (G)., *FigureIII*.p.71. « *Récit désigne l'énoncé narratif, le discours oral ou écrit qui assume la relation d'un événement ou d'une série d'événement.* »

Seg wayen d-yesseḡza useḡmad dukṭur M.Zahir yef wullis: «Ullis yerza akk ayen i d-ttalsen yimdanen. Yas ulama yella wayen yellan d asugnan akka am wungal, tamacahut, tullist; yettili dayen wayen yellan d tilawt, akka am tedyant yeḡran, tudert n umaru... »¹⁸

Ma di tmuyli n M.A Hadadou: «Ullis, d aḡris aseklan yellan zik yettawi-d yef umezruy n talsa i d-yeddān s ubrid n timawit yer tira»¹⁹.

Ihi, sumata ullis d aḡris i d-ijemēen akk ayen i yezmer ad d-yales umdan (amaru) yef wayen i ceḡben allay-is, ama d ayen i yeqqen yer tilawt, ama d ayen i yefyen i tilawt.

I.2.1.1.1. Tayessa n wullis:

D annar n unadi n waṭas n yinagmayen akken i t-id snekwan yimnuda n tsekla, d tayessa n lsaas i yef yettwabna wullis, yes-s i nezmer ad nessemgired tawsit n wullis tewsatīn yef tewsatīn nniden, yettuneḡseb d leḡdic agejdan akken ad nissin aḡris-nni ara nesleḡ; ad d-naf aṭas n yimnuda id-tt-yesbadun gar-asen:

Y. Reuter si tama-s yenna-d tayessa n wullis tebna yef semmus (05) n yiferdisen igejdanen, ilmend n yinagmayen i inudan yef tyessa n wullis ad d-naf, Adam Greimas, ladya Larivaille i d-yessufyen azenziy i wummi i semman: «azenziy n tsiwelt» i yebḡan yef semmus n yiferdisen igejdanen²⁰ ;

❖ Addad n tazwara:

D addad n talwit, mazal ur beddunt ara deg-s tedianin, yettilideḡ-s usissen n yiwudam, akud, adeg n wullis s umata.

❖ Aferdis n urway:

D aferdis ara d yesluyen addad n tazwara ad d-yesker tigawin deg ullis wa ad ibeddel tikli-s, akken dayen ara bdunt tigawin n taḡkayt.

❖ Azrar n tigawin:

D tagnit anda yeqqwa ccwal n tikli n yiwudam, deg-s tettili-d tkerrist iyettbedilen tikli n wullis.

¹⁸ ZAHIR. (M.), *Tisekkiwin n yiḡrisen*, Tagmert d testent, 2010, P 42.

¹⁹ HADDADOU. (M.A)., «Introduction à la littérature berbère», les oliviers. Tizi-Ouzou.2007 p 147.

²⁰ REUTER. (Y).,Op.Cit. P 23.« Certains chercheurs_ notamment Adam, Greimas surtout larivaille_ ont donc tenté de rendre compte de toute intrigue en un modèle plus abstrait et plus simple. Le modèle, le plus connu et le plus répandu, est celui du schéma canonique du récit ou schéma quinaire (en raison de ses cinq grandes «étapes».

❖ Aferdis n ureqqe:

D aferdis anda ara d-naf tıfat i yıyebłan d wuguren yellan deg wullis, akken dayen ad d-yekkes ccwal i yellan di tazwra

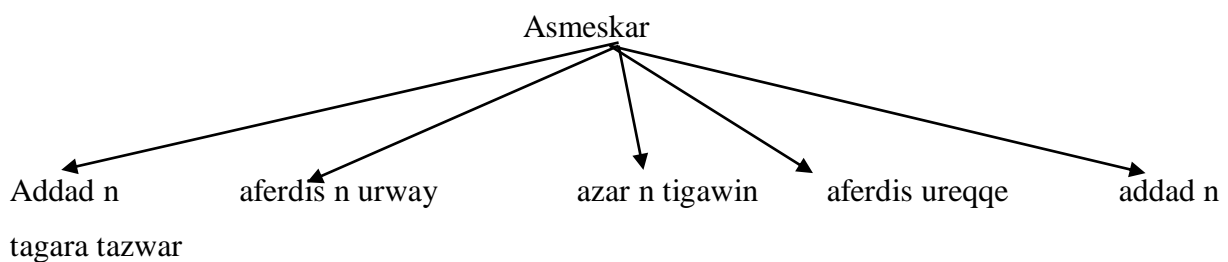
❖ Addad n taggara:

D aferdis n tıfat n tedianin, d tuyalin yer waddad n tazwara, anda i tella lahna d talwit.

S umata d iħericen-a id-nebder ara yessiweđen yiwen ad d-yawi ney ad yales kra n tedianin, d addaden-a ara yeđfer. Ad yebdu seg tazwara alamma d taggara n wullis, tayessa n wullis tettili d tagnit akken ad tıfsus tegzi-s akk d tira-s.

Sumatanezmeradd-nesegzi addaden-agi s uzenziy n tsiwelt ilmend n wayen id-yenna

Y.Reuter:



Ullis deg tuđdsa-ines, yettwabđa yeđ yiwen n uferdis agejdan d yiswiren-ines, yeđ wannect-a ad naf tuđdsa n wullis tebna yeđ tuđdsa n teħkayt d yiswiren-ines akk d tsiwelt.

I.2.1.1.1.2. Tuđdsa n wullis

I.2.1.1.2. Taħkayt:

D aħric deg wullis, tettawi-d yeđ tigawin d yineđruyen yellan deg uđris, am wakken i d-yenna Y. Reuter «*Taħkayt amzun d abeddel seg waddad yer wayeđ*»²¹

Seg tabdut n Y. Reuter ad negzu d akken taħkayt yer dixel, tesea tayessa iyeđ tbedd, tigawin, d yineđruyen iyeđ yebna wullis, tagzemt, d acuddu d umseđfer n tedianin d yineđruyen

²¹REUTER. (Y) ., *Introduction à l'analyse du roman*, 3ème, Armand colin, Paris. 2005 .P.41. « *Le récit se définirait ainsi comme transformation d'un état en un autre état*».

deg wullis. Takkerist, d lxiđ n tmezla yesdukklen ineđruyen d tigawin n teħkayt. S umata d anecta i d-yeskanen tuđsa n wullis.

Taħkayt ilmend n tmuyliT. Todorov: « *Taħkayt d azrar n yinđruyen d tigawin yettales-iten-d umdan*»²²

Ma d L. Hebert yefka-as tabadut talqayant: « *Taħkayt, deg uđris aseklan akked tmuyli tasensiwłant, d tadyant i d yeggaren tadeyant nniđen s tmezla d usnimer n tigawin, maħsub tigawin-a teddunt, leħħunt s ya yer da sdaxel n tahkay*»²³

I.2.1.1.2.1.Tigawt

D aħric seg teħkayt, yebna yef yineđruyen d tigawin, am wakken id-yenna Y.Reuter deg wawal-is fell-as: «*Yal ullis yebna yef ugraw n tigawin*».²⁴

Tigawin i iđerrun ama gar yiwudam, ney gar uwadem d yiman-is, ttilint mi ara tekres kra n taluft ney mi ara yili kra n wugur.

Seg tabadutin-a i d-fkan innadiyen yef tigawin ad negzu d akken ađris ullisan yebna yef tigawin d tedianin d yineđruyen yettmsedfare.

I.2.1.1.2.2.Tagzemt

D aħric, d axel n teħkayt, tawuri-is d acuddu d umesđfar n tedianin d yinđruyen dixel n wuđris ullisan.

Gar wid i d-yewwin awal yef tegzemt, ad d-naf Y.Reuter: « *Tagzemt tettili-d yal mi ara d-nekkes tayunt n wakud, adeg, tigawin ney n yiwudam, yewwi-d ad d nefren ayen iwulmen ilmend n yef tigawin n wuđris i nezerrew*».²⁵

Akken dayen i d-yenna: « *Deg wayen yerzan tasnarrayt, taselđt tseėeu uguren, tezmer ad tili s lmendan n tayunin yemxallafen, s sin n yeħricen, ameqqran deg-sen yet-wa-bna yef tilawt, d tigawin, ma d aħric nniđen d tadyunin timadwanin tezmer timesduklanin, ney*

²² GENETTE. (G)., www.Signosemio.com/genette/narratologie.asp, consulté le 11/05/2021 à 22h.

²³ HERBERT. (L)., http://www.signosemio.com/documents/méthodologie_analyse-littéraire.pdf. Université du Québec à Rimouski (Canada) Consulté 28/05/2021 à 14h. P 25« *L'histoire, dans un texte littéraire et dans la perspective de la narratologie, est l'enchaînement logique des actions et états thématisés*».

²⁴ REUTER.(Y), Op.Cit.P.20« *Tout histoire est composée d'états d actions.*»

²⁵REUTER. (Y.)., Op.Cit .2007.P28.«*Il y a séquence dès que l'on peut isoler une unité de temps, de lieu, d'action ou de personnage .Il s'agit alors de sélectionner le critère le plus opératoire en fonction du texte considéré*».

*diħricen n uzenziy imsemmes, yef waya tamiđrant n tugzimť deg taħkayť tezmer ad tili d tıfraf i wuguren-ayi».*²⁶

I.2.1.1.2.3. Takerrist:

Takerrist d aferdis iyef ibedd yal ullis, ay-agi d ayen d-yesfukel Y.Reuter: « *Yal ullis yesea takerrist, imi seg iferdisen igejdanen iyer iucudd wullis, imi seg iferdisen igejdanen iyezr icudd wullis, am akken diyen d tagni anda d-yettili ubeddel deg tedianin s umata».*V.PROPP. *d yiwen seg yimezwura inudan yef tesleđť n tmucuha, deg udlis-is Morphologie du conte, deg useggas n 1928.Yeeređ ad yesleđť takerrist deg tmucuha n rrus, yessaweđ yessalley-itt yef 31 n twuriwin yemgraden.*²⁷

Yer M.A. Salhi: «*Takerrist d amesđfer d useddes n yinđruyen akken i d-ttwaħkan deg taħkayť (ama d ungal, ama d tullist, ama d amezgun).*

Taħkayť teqqen mliħ yer tsiwelt d ussudes n wakud deg taħkayť, zemren yinđruyen ad d-ttwaħkun akken mesđfaren zemren ad d-ttwaħkun akken nniđen”²⁸

Ilmend n wayen d-nwala d tıbadutin tigejdanin n kra n yiferdisen i yeqqnen yer lebni n wullis d teħkayť, ldint-ay-d tamuylı akken ad nesleđť yes-sen igerrujen n tira i d-yennulfan deg tsekla taqbaylit n wass-a. Ladya ungal unti, i nerra d annar n unadi-nney.

Ixef I.3. Tasiwelt

Ixef-a ad yili, d annar azrayan ideg ara d-nebder iferdisen akk i yeqqnen yer tegnit tasiwlanť: Amsawal, annawen n umsawal, amsiwel, d wassay yellan gar umsawal d umsiwel, d tuwuriwin n umsawal, d tmuyliwin n tsiwelt. Akken dayen ara d-nebder iferdisen i yesselħayen tasiwelt: Adeg, akud, iwudam.

²⁶ REUTER. (Y.), Op.Cit. P 27. « *D'un point de vue méthodologique, l'analyse demeurer cependant tiraillée entre d'un part des unités multiples et en grand partie calquées sur le réel, les actions at d'autre part, des unités très abstraites et globalisantes, les étapes du schéma quinaire. Dans ce cadre, la notion de séquence peut constituer une réponse intéressante en tant qu'unité d'analyse intermédiaire»*

²⁷ REUTER.(Y.), Op.Cit, p 21.« *La question de l'intrigue Les théoriciens du récit se sont très tôt préoccupés de ce problème. La narratologie soviétique vladmir propp a été l'un des premiers, dans Morphologie du conte (1928), à tenter de formaliser l'intrigue des récits en l'occurrence des contes merveilleux russes ».*

²⁸ SALHI. (M.A.), Op,Cit.P 52.

I.3.1.Tabadut n tsiwelt:

Aferdis-a n tsiwelt yettef adeg agejdan deg tussna n tsensiwelt, tettuneħasb d annar n tulla d ħekku n yiwen ney ugar n yinedruyen, ay-agi d ayen i d- begnen deg tuget n yinadiyen i d-yemmeslayen fell-as, gar-asen ad d-nebder anadi n Y.Reuter Deg wayen i d-yewwi yef tsiwelt: «...teskan-d tufrinin tigejdanin n tfukkas i yesseddayen tuddsa n teħkayt deg wullis i t-id-yemmalen »²⁹.

Deg wayen negza deg tikti nY.Reuter tasiwelt yur-s ilugan ilaq ad ten-yedfer umeskar deg lebni n teħkayt, akken ad d-yesseqreb tamuqli n yimeyri yer yinedruyen; d netta ara ifernen tarrayt d tfukkas ara yessemres deg lebni n wullis-is.

Deg yinadiyenG.Genette yef tsiwelt, isenned timuqliwin-is yer yimazrayen wiyid it-yezwaren, maca yenna-d tasiwelt: «...d assekir asiwłan anfaras s usemyer n wugraw n tagnatin n tilawt ney n usugen deg i tesa amkan »³⁰

M.A.Salhi seg wayen i d-yejmae d tasuqilt yer yimazrayen iberraniyen, yer-s tasiwelt: « d abrid i deffer umsawal akken ad-yehku inedruyen n taħekayt. Yezmer umsawal netta di tilawt d tamsalt yeqqnen yer lbeyi n umaru imi ay-agi d tamsalt n ufran n uyanib) ad d-yehku (ad d-isawal) inderuyen akken msedfaren di taħekayt, yezmer diyen ad yessifses tasiwelt ney ad tt-yer d tazayant. Ad tifsus tsiwelt mi ara ttemsdfaren yindruyen wa deffir wayed ur yelli d acu i ten-id-hebbsen, ma ulac atas n uglam, ulac atas n yiwenniye, d waatas n yidiwenniten. Gar yiwudam ad tili tsiwelt fessuset. Ad tazay tsiwelt ma umsawal igellam-d atas (ama d iwudam, ama d adeg, ama d ayen nniden) yerna yessznteq-d atas n yiwudam n taħekayt, yerna yettak-d iwenniten (ama ines ama n wiyad). Maħsub, taggara n wawal: d aglam n

Yiwenniten d yidiwenniye ur nettağga inedruyen ad msdfaren wa deffir wayed; d nutni i ten-iferqen ad tiyzif taħekayt yerna ad tezzay tsiwelt-ines»³¹

²⁹ REUTER. (Y)., Op.Cit. p. 40. « De la fiction dans le rėsit qui l'expose» La narration dėsigne les grands choix techniques qui rėgissent l'organisation

³⁰GENETTE. (G)., Op.Cit, P.72. « Narration l'acte narratif producteur et par extension, l'ensemble dela situation rėelle ou fictive dans laquelle il prend place.»

³¹ SALHI. (M.A)., Op. Cit, P 62-63.

Kra n tezrawin tigejdanin i yeđđan tasiwelt d tarķizť n unadi, ad d-nebder tazrewť n majistir n N. Berdus. Tewwi-d awal yef ubeddel n tuddsá n tsiwelt deg wungal Lwali n udrar n Beleid At Eli tenna-d belli tasiwelt: « *D tarrayť i d-yefren umaru i lebni n yinđruyen n taħekayť-is, ma d timuyliwin yemgraden nelha yis-sent tayara s wayes yettwali umsawal amađal, d yinđruyen-is, d tarrayť s wayes ara d-issiwed inđruyen n tħekayť-nni i imeyri*»³²

Lħamadani, gar yimnuda igejdanen i inudan yef umezruy n tsiwelt, ibedd yef yal tizri d umazray-ines, akken ad d-yessebgen lsať-ť, yebder-d yef tsiwelt belli d tarrayť s wayes twales tħekayť, d tezriren-ť yesean assay yer umsawal d umsiwel, ammur nniden yaena taqsiđť s timmad-ť d wayen d-tewwi.³³

Ilmend n tabdut-in i d-fkan yinagmayen yef uferdis n tsiwelt, nezmer ad nini d akken, tasiwelt d tarrayť yesean ilugan, iferrern-ťen umaru i lebni n yinđruyen n tħekayť-ť, akken ad-d-yesseqrab tamuylť n yimyri yer yinedruyen n tħekayť.

I.3.2.Tirķizin n tsiwelt

Tbedd tsiwelt yef kra n terķizin i yettilin d lsať n yal tasleđť yef yinaw asugnan i yetťafar umeskar, ney anaggal i usiwed n uđris-ť aseklan.

I.3.2.1.Amsawal :

Amsawal, yettuneħsab d awadem agejdan iyef tebna tsiwelt, imi netta i d-yettmeslayen, ney i d-ħekku taħkayť deg uđris n tsiwelt, yer Y. Reuter: «*Amsawal, d win i d-yettalsen taħkayť yer dixel n udlis*»³⁴

Ilmend n tabdut i d-yefka M.A.Salhi yef umsawal: « *d win i d-yessawalen (i d-iħekku) taħekayť deg uđris n tsiwelt, yemxallaf yef umaru.Amaru,d amdan yettidiren di tilawť, ma d amsawal yettili kan deg uđris (ama d ungal, ama deg tullist ney d ššenf nniden n uđris n tsiwelt.Amaru,yesnulfuy-d taħkayť, ma d amsawal iħku-tť-id.*»³⁵

Ihi, seg tbadutin iy-d fkan yimnadiyen-a yef umsawal, negza d akken amsawal d aferdis agejdan iyef tbedd tħekayť, d netta i-tť-id-yessawalen inedruyen, d awadem n uđris kan, imi ue

³²بردوس نادية , السرد في النثر القبالي. مقارنة بين السرد والحكاية الشعبية و مؤلفات بلعيد اث علي و الرواية القبالية. مذكرة لنيل شهادة الماجستير , فرع ادب امازيغي , جامعة مولود معمري تيزي وزو 2001- 2000 ص 06 .

³³حميد الحمداني ,بنية النص السردى في منظور النقد الادبى ,ط المركز الثقافى العربى للنشر , 2000,ص 45.

³⁴REUTER. (Y)., Op.Cit. P. 36. «*Le narrateur est celui qui semble raconter l'histoire à l'interieure du livre*».

³⁵SALHI. (M.A) ., Op. Cit .P. 32.

yezmir ara ad yeffey i uđris, akken i yezmer ad d-yas d asugnan, i yezmer dayen ad yili d ilaway.

I.3.2.1.1. Annawen n umsawal yer Reuter. Y

Tettemgirid tsiwelt seg tegnit yer tayed, akken dayen i tbeddilen yisental i yef d-ttawin. Anwa i d-yessawalen inedruyen, mmalen-d annaw n umsawal, i yebđan yef:

Llan krađ n wannawen n yimsawalen: amsawal agensay, amsawal aniri, amsawal-awadem.

I.3.2.1.1. Amsawal agensay:

Amsawal-a yettili dixel n taħkayť yettban-d deg-s d awadem, netta i d-ħekkun taħkayť i deg yetteki netta s timad-is, d ayen iwumi i isemma Y. Reuter.: «*narrateur homodiégitique*». Ma yer G. Genette «*narrateur intradiégitique*».

Ma d M.A.Salhi yef wamek id-yesbdu řsenf-a n umsawal yenna-d: «*d amsawal id-ħekkun taħkayť i deg i tekki netta s timad-is d awadem gar yiwudam nniđen yessen ayen issnen akk iwudam nniđen, mačči am umsawal aniri. Yerna ma yella umsawal i tekki deg tigawť yezmer ad yeseu aťas n wudmawen: Amsawal d asađ n taħkayť s wudem amenzu «Nekk», amsawal dinigi, d awademasnay (secondaire). S wudem n usget « Nekkni», yezmer ad iban dayen s wudem wis krađ «netta», yettmeslay-d yef yiman- is. lmeena-s s wudem-agi-yettban-d d netta i d ameskar n wayen i d-ħekku».³⁶*

Seg tabdut-a ad negzu belli amsawal agensay, d amsawal awadem, am netta am iwudam nniđen, aken dayen d amsawal i deg yettiki netta s timađ-is deg taħkayť, yesea ticrađ i t-id-yessebaganen, am netta am uniri.

I.3.2.1.1.2. Amsawal- awadem

D win i d-yettalsen taħkayť-is; yettawi-d yef wayen i as-yedran, yettas-d s wudem usrid, akken i d-yenna M.A.Salhi: « *Amsawal d awdem mi ara tili teħkayť i d-ħekku d taħkayť-is(d ayen yedran yid-s), lmeena-s dagi d awadem i d-isawalen taħkayť-ines mi ara*

³⁶ SALHI. (M.A)., Op. Cit, p 34.

*yettwaxedem řřenf-agi n umsawal, yettili atas usexdem n yimyagen deg udem amenzu amatar udmawan «y» akken yettili atas umqim ilelli «Nekk».*³⁷

Seg tabdut-a id-yefka M.A.Salhi negza belli amsawal awadem d amsawal i d-iħekkun taħkayť-is s wudem usrid. Mi ara yili řřenf-a yer daxel n teħkayť yettwaęqal s yimqqimen d yimataren udmawanen i yessexdam: imyagen, d umaatar udmawan «y», d umqim ilelli «Nekk».

I.3.2.1.1.3.Amsawal-aniri

Amsawal, i d-iħkkun taħkayť ideg ur yelli ara d awadem, řřenf-a n umsawal izar akk ayen yellan deg teħkayť, yessen ktar n wayen snen yiwudam yellan deg teħkayť, řřenf-a n umsawal yesęa ayen i-t-id-yessbganen; amatar udmawan «Y» d «T», s wudem wis krađ asuf, akken dayen yettban-d s yimqimen ilellyen; « Netta », « Nettat », « Nutni». Anecta yettban-d s telqayť deg tbadutin i d-fkan yinagmayen gar-sent:

Ad d-naf Y.Reuter yefka-as isem «*Narrateur hétérodiégétique*», deg-s amsawal yettales-d taħkayť ideg ur yelli ara d wadem, maca yeżra akk ayen i as-d-yezzin ama d ayen yeęnan tigawin ney ineđruyen ney iwudam, deg urnamek-agi kan ad d-naf G.Genette isemma-as (*le narrateur extradiegitique*) deg-s amsawal yettili berra n taħkayť.³⁸

Ma yer M.A.Salhi deg wayen i d yessuqel yur imazrayin iberraniyen yef umsawal aniri: «*D amsawalid-iħekkun taħkayť ideg ur yelli ara d awadem.Řřenf-a n umsawal izer akk ayen yellan deg taħkayť; ayen yessen dwayen yeżra yugar ayen snen d wayen žran yiwudam yettikiñ deg taħkayť id-iħekku, mi ara yili řřenf-a n umsawal,yettili atas usexdem n wudem wis krađ asuf (amatar udmawan “y”ney “t” deg yimyagen ney dayen udem wis krađ n usget,amatar udmwan “n”d nt”,akken dayen i řtuqten yimqimen ilellyiyen: netta(t),nutni(t),tin yernan-yer-s amswal yettban-d d netta id akerw (patron)n taħkayť,yas akken ulac-it deg taħkayť,lmeena-s d netta i d-yekkan nnig n yiferđisen n taħekyat».*³⁹

³⁷ SALHI. (M.A.), Ibid. p.34

³⁸ بردوس نادية, السرد في النثر القبائلي, دراسة مقارنة بين السرد و الحكاية الشعبية, و مؤلفات بلعيد اث علي, و الرواية القبائلية مذكرة لنيل شهادة الماجستير, فرع ادب امازيغي جامعة مولود معمري, تيزي وزو, 2001-2000, ص21

³⁹ SALHI. (.M.A.), Op.Cit. p.33

I.3.2.2. Tamuyli tasiwlanť

Aferdis-a yesea azal meqqren deg wayen i yerzan tasleđt n wullis, imi yes-s i yessawad imeyri ad iwali taħkayť s tmuylis n win i tt-id-yewwin, akken dayen yeena azal n tmuylis n umsawal, deg wayen akk iderrun deg taħekayť. Tesea atas n yismawen, yal amazray amek is-yefka isem (poit de vu, vision, aspect du rėcit, perspective narrative) ma yella d G.Genetteisemma-as (focalisation).

Seg widak id-yewwin awal yef tmuylis tasiwlanť ad d-naf Y.Reuter yenna-d: «*ma yella talyiwin n umsawal ttarra-d yef usteqsi « Anwa i d-iħekkun deg wungal?»*, tmuyliswin tisiwlanin ttaran-t-d yef usteqsi: «*Danwa yettwalin deg wungal?»*»⁴⁰.

Yef waya tmuylis tasiwlanť yer Y.Reuter « *temmal-d tasemkta n tmussni, d tayult yettağğan ad ffehmed ayen i yellan berra ney dixel n taħekayť*».⁴¹

Y.Reuter deg lebni n tmuylis tasiwlanť iwakken ad yesgzi tmuyliswin-a yuyal yer wayen id-wwin yimendyin-agi; Gerard Genette, Tzvitán Todrov, Jean Pouillo. Akken ad yessiwed yer usufey n krađ n wannawen igejdanen n tmuylis tasiwlanť:

I.3.2.2.1. Tamuyli si deffir

Y.Reuter. yebder-d yef wannaw-a n tmuylis si deffir belli amsawal yezra kter n wayen zran yiwudam, Y.Reuter yenna-d: « *G. Genette, isemma-as (tasemssit tilemt), deg-s amsawal yezra akk ayen iderrun d yiwudam, d wamek ttexmmimen .deg-s amsawal yezra kter n wayen zran yiwudam. Amsawal d annaw yettwasmersen s waťas deg wungalen iqbuřen* »⁴². Deg wayen i d-yenna G. Genette yef tmuylis-a, amsawal deg-s yecba ařebbit yezra akk ayen iderrun d yiwudam, d wamek ttexmmimen.

Seg tabdutin ad nefhem d akken amsawal yezra akk ayen i iderrun deg taħkayť-is, yettmeslay-d s yiles n yiwudam, netta i yesslħayen inedruyen d tigawin akken i yebya.

⁴⁰ REUTER. (Y)., Op.Cit.P.68 . « *Si la forme du narrateur rėpond à la question « Qui raconte dans le roman ? » les perspective repandent à la question : « Qui perçoit dans le roman ».*

⁴¹ REUTER. (Y)., Op.Cit .P.69. «*Une perspective qui peut varier, selon un centre d'orientation qui dėtérmine ce qu'il perçoit, les information donnėes ...etc*»

⁴² REUTER. (Y).Op.Cit.P .48.« *c'est le cas le plus frėquent dans le roman classique*» .

I.3.2.2.2. Tamuyli akked

Deg tmuyli-a amsawal iħekku-d taħkayt ideg yekki d awadem, yettidir gar yiwudam Y.Reuter yef wakken i d- yebder yef wannaw-a d akken amsawal ad yili yessen ayen ssnen yiwudam.

G.Genette isemma-as (*tasmessit tagensayt*) *deg-s amsawal iħekku-d ayen i yessen d wayen i yetthussu d wayen yettwali. Amsawal yeqqar-d akk ayen yetwali uwadem* »⁴³, dagi amsawal yessexdam aħas n yiwudam yerna yetterađ ad d-yeglem liħala-nsen. Deg i d-yewwi J.Vincent yef wannaw-a «...*deg-s amsawal iħekku-d taħekayt s tmuyli n yiwudam, ttilint,-d tmussniwin-nsen d tid n umswal d yiwet* ».⁴⁴

I.3.2.2.3. Tamuyli si berra

Y.Reuter deg udlis-ines *l'analyse du récit* yenna-d belli G.Genette, isem-as (*tasmessit tanirit*) yenna-d deg-s tamuyli n umsawal tettili-d d tanirit, igellem-d inedruyen si berra, deg-s ur izemmer ara ad izar ayen ttxemmimen d wayen i tthulfun yiwudam »⁴⁵

T. Todorov seg wid i igan tazrewt n tmuyli, ilmend n tmusniwin n umsawal d yiwudam i as d-yezzi, yenna-d tamusni n umsawal tettili qel yef tin n yiwudam (amsawal < awadem) d ayen iwumi isemma J. Pouillon (tamuyli si berra) ».⁴⁶

Ihi, annaw-a n tmuyli, ney n tesmessit yettas-d yer dixel n uđris s wudem wis krađ « Netta », imi amsawal ur yetteki ara di teħkayt, maca yettili di berra

⁴³ REUTER. (Y)., Ibid .P. 48.« *La vision avec passe par un personnage (focalisation interne fixe selon Genette) ou plusieurs personnages (focalisation interne variable) dans ce cas, on ne peut normalement savoir que ce que sait le personnage focalisateur* ».

⁴⁴ VINCETNT. (J)., *Poétique du roman*. 3ème Armand Colin. Paris .2010,p 40.

⁴⁵ REUTER. (Y)., Ibid, p. 48 « *La vision du dehors(ou focalisation externe pour Genette), est celle dans laquelle le lecteur a l'impression d'un résit « objectif», d'un univers filtré par aucune conscience ; la vision, les pensées et les sentiments des personnages lui sont inconnus* » .

⁴⁶ GENETTE. (G)., Op.Cit. P.206 « *Jean Pouillon et Tzvitán Todorov, la «vision» ou l'«aspect». Cette rééducation admis, le consensus s'établit sans grande difficulté...Todorov symbolise par la formule Narrateur > personnage (que Pouillon nomme « vision du dehors».*

I.3.2.2.4. Tiwuriwin n Umsawal

Tawuri n umsawal daxel n wuđris aseklan, ur terzi ara kan tasiwelt n teħkayt, maca terfed ugar n twuriwin i tt-yettmeyyizen Y. Reuter yerra lwelha-as ugar yer tyasiwin-a, gar wayen d-yebder:

a) Tawuri tasiwłant

D tawuri tagejdant yes-s i tleħhu tsiwelt; deg-s amsawal ad-d-yettmekti ney ad-d-yettales, d netta i yesselħayen taħkayt, ixeddem yef tuđsa n wannaw, aya d ayen i d-yettbanen ula deg lebni n wayen i d-qqaren.

b) Tawuri n taywalt

Amsawal s wayen akk ara d-yalles, iswi-ines agejdan ad yebnu assay gar-as d winna i wumi i d-yettales (Amsiwel)

c) Tawuri métanarrative:

Tawuri-a tettban-d yef umsawal i d-yettaken azyan i uđris, ney i tsuddest n teħkayt.

d) Tawuri testimonial:

Amsawal yettbeggin-d tidet n teħkayt id-yettales, ama deg tsiwelt, ney d ineđruyen, tawuri-a tettban-d s waťas deg usenfali n umsawal yef wafrayen-ines, dayen i d-irennun assay gar teħkayt d umsawal.

e) Tawuri tasegzayt:

Amaswal yessegzay-d inaw n uđris, yelha-d deg tuđsa tasugnant n uđris, ixeddem yef tuđsa n yinnaw-ines, akken diyen yessaweđ-as i umsiwel ineđruyen s uzref, akken ad yessiweđ ad yefham taħekayt ugar.

f) Tawuri tasnaktayt:

Amsawal tikwal igezzem taħkayt-ines, i wakken ad d-yessefhem kra n temsal s tmusniwin-is d tektiwin-is yeeanan ullis-is.

I.3.2.4. Amsiwel

Amsiwel ula d netta yettuneħsab d aferđis agejdan i yef tebna tsiwelt, aya yettban-d seg tbadutin yemgaraden i as-mudden yimazrayen, gar-asen Y.Reuter i d-yennan fell-as: «*Amsiwel d win iwumi yettmeslay umswal*». ⁴⁷

Tabdaut nniđen i-as yefka, yenna-d: «*Amsiwel yettili kan ala deg uđris, ad t-nefhem seg wawalen-is ney s wayen i t-id-yemmalen deg uđris-agi “Amsiwel d netta i yellan deg uđris, isell ney yeqqar tadyant, wagi yebna seg ugraw n yimataren (kečč d kunwi) i d yettaken talya, id-yettbanen iwumi tettwaħka tedyant*» ⁴⁸

Seg wazal i as-yerra G.Genette i umsiwel yebder-d fell-as belli yesea tawuri deg wullis, am umsawal: «*Amsiwel d aferđis agejdan deg tagnit n tsiwelt*» ⁴⁹

Ma d M.A. Salhi yessegza-d tawuri n umsiwel deg uđris aseklan akka: «*Amsiwel d win iwumi i dtettwaħka taħkayt, yemxallaf yef yimeyri. Imeyri d win yeqqaren. d amdan yettidirendeg tilawt, ma d amsiwel am umsawal deg uđris kan i yettili*» ⁵⁰

I.3.2.4. Assay gar umsawal d umsiwel

Tasiwelt sumata d tin yebnan yef sin n yiwudam igejdanen, Amsawal d umsiwel. Amsawal d win i d-yettalsen taħkayt, ma yella d amsiwel d win i wumi tettwales taħkayt, Imeena-s ur nezmir ara ad nemyez gar-asen, am wakken i d-yenna Y.Reuter deg wawal-is «*Amsawal d umsiwel d udmawen igejdanen yellan deg taħkayt, ur tzmired ara ad tekkseđ yiwen deg-sen*» ⁵¹.

Ihi, amaswal ur yettili ara melba amsiwel, ney amsiwel melba amsawal deg taħkayt, maca ttemgaradent tagnatin-is, anda yezmer ad d-iban d aflalay, yeshel yef yimeyri ad t-

⁴⁷ REUTER. (Y.), Op.Cit.p.30. «*Le narrataire celui auquel le narrateur s'adresse.*»

⁴⁸REUTER. (Y.), Op.Cit .p .125. «*Le narrateur est fondamentalement constitué l'ensemble des signes linguistique (Le « tu »et le « vous » par exemple) qui donnent une forme plus ou moins apparents à celui qui reçoit l'histoire*».

⁴⁹GENETTE. (G.), Op.Cit.p .265. «*Le narrataire est un des éléments de la situation narrative*».

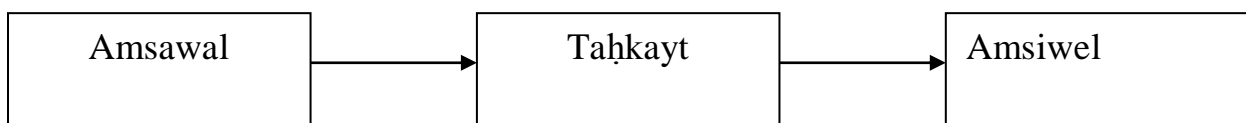
⁵⁰SALHI. (M.A.), Op.Cit . 2012 .P.33.

⁵¹ REUTER.(Y.), Op.Cit.p ,37 «*Narrateur et narrataire peuvent etre explicites ou implicites, ils sont, en to cas, consubstantials au texte le narrateur et constitué par l'ensemble des signes qui construisent la figure de celui qui raconte dane le texte, le narrataire et constitue par l'ensemble de signes qui construisent la figure de celui qui l'on raconte das le texte*»

yeeqel d anwat, d wanda yettili d uđrig, ad nettnadi, ur nettaf ara anwa i d amsiwel, acku ur d-iwehha ara yer umsawal, d nekkni s yimeyriyen ara yegren tamawť, ilmend n tyuri talqayant d yiswi n yizen-nni i yebya ad d-yessiweđ umsawal.

H. Ĥamdani deg wawal-is yef umsiwel, iwehha-d yer wazal-is deg kra n tbadutin: «*imi tasiwelt fell-as i treṣṣa taħkayť lsas-is, yessefk ad yili win ara d-yehkun (amsawal) d win imumi ara d-tettwaħka (amsiwel)*». ⁵²

Ihi azenziy-a ad d yili d aseġzi n wayen id nebder:



Assay i yellan gar umswal d umsiwel ay-yessiweđ ad d-nessebgen amgired yellan gar umyaru d umsawal, imi amsawal d awadem agejdan i yessexdam umyaru akken ad yesselħu inedyuyen d tiggawin yellan deg teħkayť-is, aya yaena ula d amsiwel imi ur yesei ara assay yer yimeyri, imi imeyri d win ara yeyren ayen i d-yura amyaru, ma d amsiwel yella kan deg taħkayť.

Gar yiferdisen igejdanen i itekkin deg tikli n tinedryuyen d tsiwelt yer dixel n uđris aseklan, ad d-naf: Adeg, akud d yiwudam.

I.3.2.5. Adeg:

Adeg, d aferdis agejdan deg tsiwelt n yinedryuyen, yessebgan-d anda i d- đerrunt tedianin, yef waya ad d-naf aťasn yimaẓrayen i d-yemmeslayen yef tmiđrant-a n wadeg ad d-naf Y.Reuter deg tsuqqilt n wayen d-yenna Bouchouka d Bobhira; (2012-2013P.56)yefka-d tabadut yef wadeg : « *Tallumť d aferdis agejdan i d-yettbanen s waťas deg unġal , tezmer ad tban s sin n wudmawen,tamenzut deg wassayen tesa akked d tilawť,tis snat di twuriwin-ines dixel n uđris* ». ⁵³

⁵²حميد الحمداني, 'بنية السردی', بيروت, الدار البيضاء, 1993, ص.45

⁵³ Zer BOUBHIRA. (H)., BOUCHOUKA. (M)., « Tasleđt n tsiwelt deg wungal Inig Aneggaru n BRAHIM TAZAŶERT” Taseddawit n tubireť mēmoire de Master2. 2012-2013. P.56.

Ma d tabadut d-nekkes deg usegzawal amezzyan n tmaziťt yef wadeg: «*D aferđis deg tasleđt n tsiwelt, d adeg id-immalen anda teđerru tigawť, d netta dayen id-iskanen, deg waťas n tegnatin, amek iga uwadem, ittili-d wannect-agi s uglam n wadeg (ismawen d lewřayef n yimukan) anda teđrru teħkayť* »⁵⁴

Ilmend n tbadutin-a d-nejmee sumata, ssegzant-d azal i yesea wadeg deg tesleđt tasiwlanť n yal ullis, imi yes-s i yessawađ yimeyri ad yegzu, anda đrant tigawin d-yettwalsen. Ay-agi ur yemgarad ara ula yef wakud.

I.3.2.6. Akud:

D aferdis agejdan deg tesleđt n tsiwelt, yettban-d wazal-is deg ubeddel s wayes i d-gellun yinedruyen n teħkayť, llan sin n leřnaf n wakud di tsiwelt: akud agensay d wakkud aniri.

Tibadutin n wakud, ttemgirident seg umařray yer wayeđ, maca qqarren-d akk s wazal iyesea deg lebni n tsiwelt. G.Genette yefka-d tabdut yef sin wakuden Akud n taħkyat (le tempe de raconte) akk d wakud n tielt (le temps de raconťant) d win yerzan akud n tmenna; d ijerdan isebťar yenna-d: «*Ad-sumrey, bla ma sfehmay-d uyer fernay aseqdec n tmiđranin, ad semmiy taħkayť umnik ney agbur amullis (ulamma agbur-nni yezmer ad d-iban s wudem ixussen ujjid ney deg tedyant) ullis d unamek, d inaw, ney ađrimad-is* »⁵⁵

Y. Reuter deg wayen i d-yenna-d yef wakud: «*Imeskanen n wakud zemren ad skecmen ađris di tilawť, ma yella ttebeyinen-d akud ney tidyanin n umezruy i nesea řur-ney đrant s tidet* »⁵⁶ay-agi yessebgan-d belli tasleđť-ines yeqqen-itt yer tilawť ney yer uferriy n wakud deg wullis.

Akud akken id-yenna M.A. Salhi: «*Akken iđerrunt tigawin deg wadeg iđerrut deg wakud, Di tilawť, inedruyen đerrun wa deffir wayeđ, mi ara ten-id-yeħku umsawal, yezmer ad ten-id yeħku akken đran .Yezmer ad yessizwer kra yef wiyad* »⁵⁷. Tabadut-a tessebgen-d belli

⁵⁴ SALHI.(M .A)., Op.Cit, L'odyssée,2012.P 21.

⁵⁵GENETTE.(G)., *Discours du rėcit in figure III*. 1982. P.145 « *le propose sans insister sur le raisons d'ailleurs ėvidentes du choix des termes de nommer histoire le signifiė ou contenu narratif (mėme si ce contenu se trouve ętre l'occurrence, d'une faible intensitė dramatique ou teneur ėvėnementielle), rėcit proprement dit le signifiant, ėnoncė, discours ou texte narratif lui-mėme* ».

⁵⁶REUTER. (Y)., Op.Cit. P 57« *Les indications temporelles peuvent « ancrer» le texte dans le rėel lorsqu' elles sont prėcises et correspondent ą nos divisions, ą notre calendrier ou ą des ėvėnements historique attestės* » .

⁵⁷SALHI. (M.A)., *kra n tsura i tyuri n teskla, ařřunneđ wis sin tayuri n tenqist d usefru, Tira,Lezzayer,2014 ,p 15.*

azal n wakud ur yemgarad ara yef win n wadeg. Yerna tarrayin iyēs-s d-yettili ttemgirident ilmend n usemres n unaggal ney n umaru.

I.3.2.6.1. Amsedfer n wakud:

Akken ad nessiweđ yer tezrewť n wakud deg ufares aseklan, nezmer ad t-nesleđ yef sin n wannawen:

a) Akud n tsiwelt:

D amsedfer n yinedruyen akken i ten-id-yehka umsawal. Tasiwelt tettebdil aťas deg usenfali n wakud, acku anallas iferren amek ara msedfarent tedianin.

b) Akud n teħkayť:

D amsedfer n yindruyen segmi ara tebdu teħkayť alami tekfa, akken i tesbadun kra n imazrayen Achour.C. , d Amina B: «*Akud n teħkayť d akud anida I đrrun-t tigawin, ara d-yeglun s ubeddel n tegnatin n tsiwelt, anida iwudam d nutni ara yetťfen tamlilt-nsen n tsiwelt.* »⁵⁸

I.3.2.6.2. Annawen n wakud

Deg tesleđť n tsiwelt llan sin n leřnaf:

I.3.2.6.2.1. Akud agensay:

D tagnit anda iderrunt tuget n tedianin, d akud yellan dixel n uđris d aferđis agejdan deg tesleđť n tsiwelt.yenna-d: M.A Salhi deg wawal-is: « *Akud yettilin kan deg uđris n tsekla deg-s sin n leřnaf;akud n taħekayť d wakud n tsiwelt.Zemren ad eadlen sin leřnaf-a n wakud ,akken diyen zemren ad mxallafen ,ad eadlen ma yella inedruyen yehka-ten-id umsawal akken msedfaren deg wakud,ad mxallafen wakud n tsiwelt netta d wakud n teħekayť; ma yella amswal ur d-yehki ara inedruyen akken msedfaren deg wakud*».⁵⁹

⁵⁸ACHOUR. (C.) ., et AMINA. (B). Convergence critique II. Clefs pour la lecture des rćcits.DU TELL. Blida-Algćrie. 2002. P,58»

⁵⁹ SALHI. (M.A.), Ibid, 2012 .P 21.

I.3.2.6.2.2. Akud aniri:

Akud, d win yesean azal meqqren deg wungal, imi d udem n tilawt akken i d- yeskanay akud i deg đrant tedianin i d-yeddán deg teħkayt n wungal-nni. Şşenf-a n wakud aniri,yettak-d iwelłihen yer tallit-nni ideg yedder umaru d yimyrıyen-ines.Akud aniri, yaena lwaqt i deg id-yura umaru adlis-ines akk d lwaqt i deg yeqqar imeyri Y. Reuter yenna-d: «*Imeskanen n wakud i nesea yur-ney đrant deg-s tedianin s tidet deg umezruy*». ⁶⁰

Akken iy-tessawađ tzazrat n wadeg akken ad nzar anda đrant tigawin d-yettwasawlen, i ay-tessawađ tesleđt n wakud yer tririt yef useqsi, melmi đrant tigawin d-yettwasawlen? Ayen i yezdin sin n yiferdisen-a d iwudam, ara ay-yessiwđen ad nzar anwa i yesselħawen, ney anwa i yekkin deg tikli n yinedruyen n wullis.

I.3.2.7. Iwudam:

D aferdis agejdan di tasleđt n tsiwelt am netta am wadeg d wakud. Awadem d lsa n lebni n tsiwelt, ur izmer ara umaru ad yaru taħekayt mebla iwudam, acku d nutni i ixedmen tigawin, iseddayen inedruyen di teħkayt, tikkwal d nutni i yettuyalen d imsawalen.

Y. Reuter deg wayen d-yewwi d awal yef iwudam: «*Iwudam seán tamlilt meqqren deg lebni n teħkayin, skanayen-d tigawin, tcuddun gar-asent rnan ttaken-asent anamek.S wudem nniđen, yal taħkayt d taħkaytn yiwudam d timmad-nsen*». ⁶¹

M. A. Salhi yessegza-d iwudam akka:«*d aferdis agejdan deg tesleđt n tsiwelt am netta am tigawt am tkerrist,am wakud, am wadeg ur yessefk ara ad isseedel yiwen gar uwadem akk d umdan*». ⁶²

Tagrayt

Tasleđt n yiferdisen d-nebder sumata, tessawađ amnadi yer tesleđt talqayant n yal ađris aseklan. Nekkni si tama-nney nefren-d ungal TIZIRI n Z. Əawdiya deg ufares ungalan unti aqbayli ad yili d ammud n tezrewt-nney, deg uħric i d-iteddun.

⁶⁰ REUTER. (Y)., Op, Cit.P.56.

⁶¹REUTER. (Y)., Op. Cit.P.28 «*Les personnages ont un rôle essentiel dans l'organisation des histoires, ils permettent les actions, les assument, les subissent, les relient entre elles et leur donnent sens*»

⁶² SALHI. (M.A)., Op. Cit. P. 38.

Ahric II : Tasleđt tasiwlanť n wungal

TIZIRI n Z. SAWDIYA

Aħric II : Tasleđt tasiwlanť n wungal *TIZIRI* n Z. ĔAWDIYA

Tasiwelt yef wakken i d-nebder deg uħric azrayan, tessebgan-d tifukkas tigejdanin i yesseddayen asuddes n teħkayť.yef waya ihi, taħkayť tuyal yer wamek ara tt-id-yales umsawal.

Deg uħric-a n tesleđť, ad neeređ ad d-nwali qbel amek i yebna umsawal ineđruyen d tigawin deg tsiwelt-ines yer daxel n taħkayť, syin akkin, ad d-nawi yef wamek i tessuddes tangalat, Zuhra Ĕawdiya iferdisen n tsiwelt di teħkayť i d-tewwi deg ungal-is *TIZIRI*

Ilmend yixef wis sin d wis krađ i d-nwala deg tezri, yessefk fell-ay ad nuyal yer lebni n teħkayť si tama n tigawin d tgezmin d tkerras, akken ad nezger asurif yer tesleđť tasiwlanť, i yettuneħsaben d lxiđ i yezdin akk ineđruyen n teħkayť.

II.1.Tuddsa n teħkayť deg wungal *TIZIRI* n Z. Ĕawdiya

Iwakken ad d-negzu aħric-a n teħkayť d lebni-ines, ad d-neređ ad d-nekkes ayen iccuden yer tyessa n wullis: tizimin izemren akk ad ilint deg wungal s teyzi n yinedruyen, d tigawin-ines, tugzimť d amsedfar n tedianin ta deffir ta, yal taggara n tegzemť teleđdi-d tazwert i tin i d-teddun, tezmer ad tili yezzifet, syin akkin ad neeđdi yer tukksa n tekerrist, ad nessemres azenziy ismemmes ay-yessiwđen yer tuđdsa n wullis.

II.1.1. Tigawin deg wungal *TIZIRI* n Z.ĔAWDIYA

Nefren ad d-nekkes tigawin tigejdanin iyef ibedd wungal, seg tazwara almi d taggara; d tazwert i tyuri-nney talqayant i wullis:

❖ Tigawť 01

Tudert n Tziri mi i tesa 17 n yisggasen, d tanelmadť deg tesnawit.

❖ Tigawť 02

Tayri i d mugar Tiziri maca tesen yiwen asmi taqqar deg uyarbaz alemmas.

❖ Tigawť 03

Tamusni d tdukli n Tziri akked d Wrida.

❖ Tigawť 04

Tiziri tettwayder send n win teħemmel d temdakult-is Wrida.

❖ **Tigawť 05**

Aťan id-yeđlin yeť Tiziri s ssebbat n wayen id-s-yeđran.

❖ **Tigawť 06**

Tiziri teksar akayad n l bak.

❖ **Tigawť 07**

Tuđalin n Tiziri yer win i tħemmel.

❖ **Tigawť 08**

Rwaħ n Tziri yer Lezzayer tamanayť, yer Lkalitus akken ad telmed anskim.

❖ **Tigawť 09**

Timetti i d-tmuger Tziri deg Lkalitus. D tin warđin d-templal di tmeddurt-is.

❖ **Tigawť 10**

Tuđalin n Tziri seg Lkalitus.

❖ **Tigawť 11**

Tiziri tettheđđi i lexđubegga-ines.

❖ **Tigawť 12**

Rwaħ n win tħemmel Tziri yer læskar.

❖ **Tigawť 13**

Tiziri yexdee-itt win i tħemmel i tikelt tis snat akked d Wezna, yelli-s eemmi-s n Tziri.

❖ **Tigawť 14**

Tiziri truħ ad d-tebdu axxedim deg uyerbaz alemmas.

❖ **Tigawť 15**

Tiziri ibeddel-as unemhal amđiq uxxeddim yer temkarđit.

❖ **Tigawť 16**

Abeddel n Tziri i umđiq n uxeddim i tikelt nniđen yer wanda iħesben idrimen n tmeċċit.

❖ **Tigawť 17**

Tiziri teħbes axeddim deg uyerbaz alemmas.

❖ **Tigawť 18**

Tiziri tufa axeddim deg tsenawit, s ufus uselmad n waddal, anda ad-d-tt-aru yef uselkim

❖ **Tigawť 19**

Taediya i d-s-yedran i Tziri syur mass Buhrawa win isetkelfen s uşurdi n tesnawit.

❖ **Tigawť 20**

Tiziri teħbes axxedim-is seg tesnawit.

❖ **Tigawť 21**

Tiyimit n Tziri deg uxxam, d uqabel-is i lecyal war nettfakka.

❖ **Tigawť 22**

Tiziri tebda axeddim deg taydemť yer Ubugaťu.

❖ **Tigawť 23**

Tignatin i tessedda Tziri yer ubugťu.

❖ **Tigawť 24**

Tiziri teqbel ad tuyal yer win tħemmel i tikkelt nniđen.

❖ **Tigawť 25**

Tiziri ibeddel-as axxedim win tħemmel yer temdint n Tizi Wezzu.

❖ **Tigawť 26**

Tiziri tura tabrat i ubugťu, teeggan-as ad teħbes axeddim.

❖ **Tigawť 27**

Tiziri truh ad tgen anda gganent tullas yettkemmilen leqraya taelayant.

❖ **Tigawť 28**

Tufya n tziri yer lebħer nettat d win tħemmel akk d Lyať d tmeťtut-is.

❖ **Tigawť 29**

Lefreq n Tiziri akk d win tħemmel.

❖ **Tigawť 30**

Tamettan n yemma-s n Tziri

❖ **Tigawť 31**

Zwağ n umeddakel n Tziri, d Wezna yelli-s n Ɣemmi-s.

❖ **Tigawť 32**

Tiziri taezem ad tkemmel assirem-ines yeqqimen deg tlemmast, truh ad d-tjerrd iman-is akken ad d-teawed lbak.

❖ **Tigawť 33**

Tiziri tewwi-d lbak.

Tigawť 34

Tiziri tekcem yer tesdawit.

Seg tuksa-nney i umđan (34) n tigawin yellan wassay deg ungal *TIZIRI* n Z.ƔAWDIYA. Yessef-k fell-aney ad d-nessufey i ten-yezdin, ilmend n krađ n wassayen i d-yebder umezray REUTER (Tamezla, ameşđfer, amyellel).

Tigawin-a (01-02-03-04-05-06) yezdi-tent wassay n tmezla, imi lukan ur telli ara yir tdukli d leyder n tayri, tili tiziri ur tettaden, ur textter Lbak.

Tigawin-a (07-08) yezdi-tent wassay n tmezla, imi lukan luka ur tuyal ara tiziri yer win tħemmel tili ur tettruħu ara yer lkalitus.

Aħric II : Tasleđt tasiwlanť n wungal *TIZIRI* n Z. ĔAWDIYA

Tigawin-a (09-10-11-12-13) Tuyalin n tziri seg lkalitus, mačči d sebba n tmetti i d-tmmuger dinna, mačči d sebba n uheggi i lexđubegga-ines, d lqraya i tekfa. Tigawin-a yezdi-tent wassay n umesđfer.

(14-15-16-17-18-19-20-21) Tigawin-a yezdi-tent wassay n tmezla, imi yal tigawť tetti- d d sebba i talalit n tigawť tayed.

(22-23-24-25-26-27-28) Tigawin-a, mmyuqument s wassay n tmezla, imi ta teqqen yer tin yellan deffir-is.

(29-30-31-32) Tigawť-a yezdi-tent wassay n umesđfer, imi yal tigawť tlul-d iman-is.

Seg umđan n (34) n tigawin id-nessufey seg taħkayť n wungal *TIZIRI* n Z.ĔAWDIYA, ad d-naf assayen i tent-yezdin d assayen n tmezla d umsađfer, assay n umyellel, imi tasiwelt-is tmeccunbak, tigawin-is sean-t assaq i ten-yezdin.

II.1.2. Tigezmin iyef yuddes wungal *TIZIRI* n Z. Ĕawdiya

Ilmend n wayen i d-nebder deg uħric n tezri, tagzemť d ayen icudden yer umsađfer n tedyanin d yindruyen, yal taggara n tugzimť tleđdi tazwara i tugzimť i d-iteddun. Seg tyuri-nntey i wungal *Tiziri*, nessawed ad d-nessufey 10 n tgezmin tigejdanin, aya ad t-id-nebyyen s usegzi d yimediyaten ara d-nekkes seg wungal:

❖ Tagzemť 01

Deg tegzemť-a tamenzut, tigawin zdint yef yiwen n usentel: d tudert n Tziri asmi i tesea 17 n yiseggsen akk d lexdee n tayri, d yir tdukli i tedder. D annecta i tt-yeđđan ad tađen, wa ad texser l bac.

« ...deg wass-nni Wrida tbeddel, fell-i tuyal tessebgen-d i yi-d udem-ines aħeqqani...» (Sb, 32).

«...a tiziri ttef iman-im, a kem-issewhem wayen ara tesleđ! yenn-yi d teeeđeb-as-id iceyyee-yi yer-s akken ad mmeslayen, ad as-iniy ad teffey yid-s...» (Sb: 33).

«...asmi d-ffyen yigmađ n lbak, ur d-yeddi ara yisem-iw...» (Sb: 37).

❖ Tagzemt 02

Tudert yemgaraden yef tmetti taqbaylit, i tedder Tziri di lkalitus: mi truħ Tziri akken ad texdem aneskim-is deg Lkalitus, temmuger-itt-id tudert yemxallafen yef tin ideg tella. Tutlayt maci d tutlayt-is, iselsa maci d iselsa-ines, ixemimen maci am ixemimen-ines, anda i d-tmuger uguren imeqranen.

«... senndey yef lħiđ....daxel heddrey kan d yiman-iw qqary-as: « anta-tt temda-agi i deg yerqey?...» (Sb, 39).

...tenna-yas tmemhalt: « zriy seg Tizi-Uzzu i d-tusiđ, nemgarad atas fell-awen, imi kunwi s leqbayel, ur tettamnem ara d ikafriwen, eteřam abrid n rebbi...ula awal mi ara yili deg tmurt-nney yezga s yur-wen i d-beddu» (Sb, 40).

« ...yezđem-d yiwen fell-i....yenna:« Ĕidariya, zidi xerđi hakak neddebħek ya leqbayliya lxamđa» (Sb, 41)

« Sed wass-nni, uylay ttlusuy ayen yeřsren ifassen-iw d wayen iyummen ammas-iw.»(Sb,43)

❖ Tagzemt 03

Tuyalin n tiziri seg lkalitus, d uheggi-ines i lexđubegga: deg tallit-nni ideg d-tuyal Tziri seg Lkalitus, ul-is yezha, imi yessedmee-itt winna akken tħemmel ad t-ixetħeb, maca ssawlen-as-d yer læskar, nettat tenwa d tidet yella waya, maca iban-d lekdeb d txidas akken kan ad ikellex fell-as.

«...deg tegnit yer tayed tekcem-d rriħa n wuzzu s anzaren-iw, ħulfay yul-d nnur yef wudem-iw, dayan leħqey-d anda akken yella lařel-iw». (Sb, 54)

«...A Tiziri atan tħfeniyi iđadermiyen deg ubrid, tura ad iyi-awin akken ad seđdiy læskar... » (Sb, 54)

«...iđelli, ameddakel-im ibedd sdat usibir n wargaz-iw....ibed azal n ećra n ddqayeq, syin ameddakkel-im netta d Wezna, kecmen yer Usibir tħfen din tasga yer uselkim...». (Sb, 56)

❖ Tagzemt 04

Inezgumen i d-temmuger Tziri deg uxeddim-ines deg uyerbaz alemmas, zzin n tziri i d-yufraren, yerra-tt ad tedder iyeblan ama si tama n yixeddamen, ama si tama n txeddamin, ula d yiwet ur as tefki udem, ney as tefk tabyest i yixeddim, imi ttwalint-tt d tamaynut, tusa-d asen-tekkes amkan-nsent.

«... ur rriy ara nnig n ddurt uxeddim dinna...anemhal, iceyyee-iyi yer temkarđit...» (Sb, 64)

«...tugi ad iyi-tesselmed, amek i leħhun lecyal-is, mi mmyey yer tferkit d yimru, ad terfed afus umeğged, mi yi-tezwi ifassen-iw ad tini kullec interdit...» (Sb, 64)

«...ufiy-am-d amkan yelhan ad txedmed d taeeyyalt n ttrebga gar ieeyalen-inna..., ħussey s yiwen n lgaz yecyel ...» (Sb, 65)

❖ Tagzemt 05

Uguren d temmuger Tziri deg yixeddim, ur zgilen ara win n uteeddi yef lħerma-s: akken tebda Tziri tettaf iman-is deg yixeddim, d kra akken d tmeddukul i tt-iyelben tirit, yebda mass Buhrawa yeggar-itt-id gar wallen-is, am waken d netta i d ccac-is, yesea azref ad yawi yer-s akk ayen i s-yehwan.

«...uyalay bdiy axeddim deg tesnawit...nekk akk d snat n tlawin nniden d timeqranin: « nnana Farida d nanna Dahbiya... » (Sb, 66)

« ...yeqqim-d yer yidis-iw; netta, yef ukersiw, nekk, yef wayeđ, yebda yeqqar-d ayen yellan deg tewreqtin, nekk, tiđudac-iw sterđiqent yef unasiw (talwiħt uselkim). Aken azal n uzgen n ssaea. Deg tegnit yer tayeđ atan iedes-d, nniy-as s trumit: « a k-yessiweđ rebbi yer lebyi-k!...»

-Lukan ad twaliđ acu i ttmenniy akka tura! (Sb, 68)

« Mi eeddan setta wayyuren, bdiy tħussuy i yiman-iw am wakken aer imawalan-iw illiy »... (Sb, 67)

«... Yumyen ur uyalay s axeddim. Qesday a d-tħixxerey. Dyen limer tafey ur selley i sħut n wargaz...» (Sb, 69)

« Mi eeddan setta wayyuren, bdiy tħussuy i yiman-iw am wakken aer imawalan-iw illiy...» (Sb, 67)

«...uɣaleɣ ɣer lbiru n unemhal...yestufa akken, ilaq, yelseq deg-i am llesqa...yetterdaq d taɣsa s usethzi yerra-yi-d: « ihi akka i s-tenniđ, tesnsređ deg-i mazal ur twalađ ara adcu umi zemrey ad am-t-xedmay...» (Sb, 71)

❖ Tagzemt 06

Atixer n Tziri seg yixeddim, d liħala i tettidir deg uxxam: Tiziri ɣas ma teɣra, tewwi-d agerdas maca yir imdanen, d yir ttrebga řzan-as ifadden. Tuɣal-d s axxam am nettat am tulawin war neɣri.

«...uɣaleɣ ddrey tameict n tlawin ur neɣri, ur netteffey, tid umi tuɣal tadimt, jerrbay amek ttruħent seg řlam ɣer wayeđ...» (Sb, 72)

«...Wrida, yessetma-s d yelli-s n eemmi-s, wezna, segmi zrant uɣalay-d ɣer imsuħal ur iyi-ğgint ad ismiđey, ggullent feelent, ggarent-d ala ayen ur nelli...» (Sb, 74)

❖ Tagzemt 07

Tallit n yixeddim n Tziri ɣer ubuġaťu: xedment-as-d tlawin i Tziri tabɣest ad texdem, imi nutenti ur asen-tettunefk ara tegnit ad ɣrent, yerna lecɣal n uxxam ggunin ɣef yal tameťťut, ɣef waya itt-qeneent ad truħ ad tnadi ɣef yixeddim.

«...Tizziwin-im mazal ur d-fkunt ara leqraya deg tesdawit, kemm aeni tebyiđ ad tidiređ tudert nedder nekk d yemma-m! Tamara ur kem-terri; llan warraw n tfamilt; nfeđ-it akkin ɣef tudert-im, ffey deg imsuħal, tzmređ ad tafed axeddim yelhan deg Micli...» (Sb, 75)

«...aql-i deg teɣdemt, ayyur i d mazal akken ad yemmed useggas i deg bdiɣ axeddim ɣer ubuġaťu...» (Sb, 76)

«...zgiɣ ceɣley, ledħay kan rennuɣ deg wuguren seħn mmedden, ferħey amayen din mi ara nessiweđ yiwen ɣer lebyi-s, dayan ijedben aťas ɣer uxeddim...» (Sb,77).

❖ Tagzemt tis 08

Tiħiltin i yessemres umeddakel n Tziri, akken ad tt-id-yestixer seg yixeddim ɣer ubuġaťu, akken ad tt-yawi ɣer temdint n Tizi-Wezzu: yettuqquet uglam deg tegzemt-a, akken ad d-tessiweđ Tziri, ayen tettidir, d wayen ttidirent teqġicin tiseddawanin deg tneduɣt tasdawant.

«... Imawalan-iw d ccyel-iw, d nekk ara immeslayen yid-sen. Ad am-id-afey axeddim deg tmdint n Tizi-uzzu akken ad iyi-tqerbed...» (Sb, 78)

«... Tikelt tamezwarut ara ruħay anda gganent tullas yettkemmilen leqraya taelayant id amezu i seeedday din, ur iyi-d-yeęib ara lħal, imi ur nnumey ara lmiziriya nni i ufiy...» (Sb, 79)

« Kra n wussan kan, walay ayen iyef ur bniy seg wakken teččur Bastus, akken a da-wint cwit n imensi tameddit mi ara d-ffiyent seg tesdawit, ilaq ad ccinint azal n snat n sswayee, yerna acu nlmakla acu n liħala...» (Sb, 79- 80)

«...Ihi, yal tameddit mi yekfa uxeddim, yesteqsay-d fell-i; ad d-yas, ad iyi-d-yessufey, yemlayi imedqan d iberdan, imi nekk ur ssiney ara tamdint n Tizi-Uzzu... » (Sb, 81)

❖ **Tagzemt 09**

Tigujelt d lexdee ddukklen-d yef uqerru n Tziri:yusa-d wayen akken iyef ur tebni Tziri, tamettant n yemma-s iyef ur tebni, yerna-d lexdee n winna kken tumen aħal d iseggasen, imdanen akk qqaren-as gęi-t maca nettat tedfař tayri n wul-is, almi tt-tesderyel.

«...ttu-yi a Tiziri! teziřd xas tcebħed, teseid ticenfirin idmaren d wammas yelhan...nekk d Wezna ara ayeę...» (Sb, 87)

«... Akken kan id-yers wawal-agi deg umezzuq suyeę s kra seię d řřut deg tgerjunt-iw: « Aaaaa! Yemma! Yemma, aaaa, aaaa, aaa yemma anda tellid! » (Sb, 88)

«...Azekka ara d ruħen uxxam n yelli Wezna akken ad yren fell-as lfatiħa.....sin akken i tt-tefikid? Dina kan deg Tizi Wezzu...nutni n taddart n tanelt acu kan zedyen din azal n setta n iseggasen-aya...» (Sb, 93)

❖ **Tagzemt tis 10**

Alali n tikta timaynutin deg wallay n Tziri, am ueiwed-ines i l Bak Akken ad tizmir i yiman-is, war ma teħwaę ħedd: yelqen-d akk yiberdan yef tudert n Tziri, maca tabyest d tirga d usirem war tt-ffiyen, yef waya i teddem deg rray ad tuyal yer tyuri, imi teħsa belli ala abrid n tmusni ara idumen.

«...azal n ecrin wussan kan sersen-d deg lantirnet i win yebyan ad ijered iman-is akken ad ieiwed i lbak s lebeid...» (Sb, 96)

«...Yeşşuni-d tilifun d taselmadť-nni n Larbea n at-yiraten iyi-d-isawlen, kulci mebruk a yelli, tewwid-d lbak, yuuuu yuuu yuuu... » (Sb, 98)

«...Mi ruħay yer tesdawit ad jerrday iman-iw, beddey nnig ĥesnawa, ssakdey tagnit ľali deg-s ugiy ad amney ilĥeq-d wass-nni!...» (Sb, 98)

Seld tukksa-nney i tgezmin tigejdanin iyef tebna teħkayť deg wungal *TIZIRI*, nessawed ad d-nini belli tigezmin ilmend n tigawin i d-yettwaswlen, msedťarent. Imi di yal tikkelt ad truħ ad tekkfu tedyant i yerzan awadem agejdan Tiziri, ad tt-id-teđfar srid tigawť-nniđen ara d-yernu fl-as, d tifat ney d acbak n yinedruyen.

II.1.3. Tikerras deg wungal *TIZIRI* n Z. Ĕawdiya.

Akken ad nessiwed yer tudsa d tikli n yinedruyen deg wungal *TIZIRI*, neđfar ad nessemres talya n uzenziy imsemmes, d yiwet n tarrayť i yessiwhilen taħuri talqayant i yinedruyen, d tikli-nsen yer dixel n teħkayť. Deg wungal «Tiziri» inedruyen i d-yeddán deg-s nufa-d yal taggara n tekkrist tettili-d d sebba i tlalit n tkerrist nniđen.

Yal anaggal, ggacu n talya i yessemras i usiwed n wullis-is, abeddel-a yettawi-d tinesbuyert i unnar aseklan, dya nekkenti ad nerr welha-ntey yer lebni n tkerras deg teħkayť n wungal *TIZIRI* akken ad d-nessebgen amsedťfar n yinedruyen deg-s.

Tigawin i d-nekkes, d tgezmin iyer nessawed, fkant-ať-d kra n talqayit, akken ad negzu lebni amatu n wungal, d tawwurt i ať-d-yessisehlen abrid yer tkerras iyef yebna wullis sumata, yal addad deg uzenziy imsemmes yessegzay-d takerrist:

❖ Addad n tazwara

Tazwara n wullis, tella-d yef liħala itettidir Tiziri segmi i tella deg teebbut n yemma-s, talalit-is d wamek i tt-qublen wat wexxam s yir tamuylı d yir imeslayen, imi ur tt-byin ara. Rjan-tť d aqic ara d-yernun yef waťas n taqicicn.

❖ Aferdis n urway

Iyeban d waray deg tudert n Tziri, bđan-d s yir tadukkli I tekseb twademt Tiziri seg wussan n tesnawit: Wřida tgar-d fella-as ayen ur nelli terra-t tacemmat, dayen I tt-yeđđan ad tađen, wa d-texsar l Bak, ideg tella tezwer ugar deg leqraya. Tin yer-s ugur n tayri, imi win tħemmel ur tt-yebyı ara ad tgar nnig n l Bak.

❖ **Taneflit n tigawin**

Tiziri tewwet deg wafriwen-is, truħyer tmurt n Lkalitus, akken ad tyer di l centre, tedda deg lebyi ur nelli d lebyi-s. din i tedder ugar n yinedruyen i as-yeqqimen d ccama deg wallay-is. Ƴas ulama tuyal-d Tziri yer taddart-is akken ad tettwaxetteb, maxa fyent-as tirga mxalfa, imi tettamen akk ayen as d-yini umeddakel-is.

Ƴas Tiziri, teggid agerdas, tettef axeddim n simira, maca zzin-is yewwi-as-d tismín si tama n tħessadin, yerna-as-d iyeblan n yirgazen, imi ttnadin akk ad awin yer-s kra.

Yir liħala i tedder Tziri, terra-tt ad tesmuzgut ala i řray n umeddakel-is ama yewqem ama xaťi, tedder s lebyi n win tħemmel, almi d ass ideg tt-yeġġa gar iberdan, yuy yelli-s n Ɣemmi-s Wezna, yerna ayen akk iyelben aya, d lemut n yemma-s iyef ur tebni.

❖ **Aferdis n ureqqa**

Tiziri tga tabyest i yiman-is s ufus-is, tendem imi teġġa tayuri-s; teggul ad teġġ ayen i tt-yeġġan, akken ad tmagger tudert-is s wudem nniđen, yef waya I teddem deg řray ad teiwed i l Bak, wa d-teđfar abrid n tmusni.

❖ **Addad n taggara**

Tiziri tewwi-d lbak, tekcem yer tesdawit, anda i d-teffey d tabugatut akken ad tħudd yef tlawin yenħafen.

Deg tfelwit-a, ad neeređ ad d-nessewzel azenziy imsemmes yef teħkayt n wungal *TIZIRI*:

II.1.3.1. Addaden iyef ibedd wungal *TIZIRI*

Addaden						
Addad n tazwara	Aferdis n urway	Taneflit n tedianin	Addad n ureqqa Ɣ	Aferdis n warway	Aferdis n ureqqa Ɣ	Addad n taggara
tegnit n talwit tebda s	Leyqder n tayri d yir	Tiziri tewwet	Tuyalin n Tiziri	Tiziri tettwayde	Tiziri teawed-	Tiziri tufrar-d

Aħric II : Tasleđt tasiwlanť n wungal *TIZIRI* n Z. ƔAWDIYA

tulsa n liħala tettidir Tiziri deg tæbbut n yemma-s. Talalit-is d wamek-itt- qublen at wexxam syir tamuyli d yir imeslayen, imi d taqcict id-yenan yef wařas n teqcicin	tadukli id- yekkan syur tameddake ltn Tziri, srezgen-as tudert-is. Tiziri yeyli-d fell-as wařan dayen i tt- yeđđan ad tesaser lbak.	deg wafriwen- is tesreffeg ar tmurt n Kalitus ur nelli d tamurt-is.	yer wargaz i tħemm el d uheyyi n laxdub gga	r i tikkelt nniden yef ufus n win i tħemmel mi id-tt- yexdeε d yelli-s εemmi-s Wezna. temmttant n yemma- s n Tziri iyef ur tebni.	as i lbak	akk nnig inegzume n i d temmuger đ Tewwi-d lbak, tekcem yer tseddawit.
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Deg tfelwitu-a, nessaweđ nekkes-d akk tidyanin d yinedruyen iđeđdanen iyef tebna teħkayť n wungal *TIZIRI*, nufa-d d akken llan 07 n waddaden deg ungal-a.

Addad n tazwara: ur d-yelli ara d talwit akken nuý tannumi deg wullisen wiyiđ, imi talalit n Tziri, d yir lexbar i tedder twacult-is, mi tettraju aqcic ara irefden isem n twacult.

Addad wis sin; d win n urway, yettban-d deg yiyeblan d lemħayen n tudert i d-iqublen Tiziri yef wudem n tudert-is. Tikli n tedianin; bdant gmi truħ Tziri yer Lkalitus ad tyar dinna. yas ulama ařas n yiεewwiqen i d-temmuger deg tudert-is, maca yewweđ-d uferdis n ureqqeε, deg-s nenwa zwađ n Tziri d tifat neý d taggara n yiyeblan. Yuýal-d uferdis n urway akken ad d-yeglu s tmettant n yemma-s, d lexdeε n umeddakel-is.

Yuýal-d i tikkelt tis snat uferdis n ureqqeε, deg-s teddem Tziri rray, ad tizmir i yiman-is, wa d-tuýal yer leqraya-s anda akken itt-yeđđa, akken ad teiwed i ukayad n l Bak. Tagrayť, neý addad n taggara yebda-d mi i d-tewwi Tiziri l Bak, tekcem yer teseddawit, teffey-d d tabuđatť i wakken ad d-tawwi izerfan n tlawin yenħafen deg tudert-nsent.

Aħric II : Tasleđt tasiwlanť n wungal *TIZIRI* n Z. ĔAWDIYA

İlmend n lebni n tigawin deg wullis n wungal *TIZIRI*, n gar tamawť i umseđfar n tigawin d tgezmin d tkerras, tefka-asent tñaggalt Z. Ĕawdiya udem n tilawť, yeshel fell-aney ney yef yimeyriyen sumata ad nekcem deg usugen n wayen yellan yer ugbur n wungal. D taħkayť n tudert n Tziri d yiyeblan d-temmuger seg wasmi i d-tlul, almi d asmi i d-tewwi l Bac, teđfar abrid n tmusni d yizerfan n umdan, ladya wid n tmeťťut.

Tifukkas i tssemres tñaggalt Z. Ĕawdiya i usiweđ n wullis-ines, ttemgirident seg teginť yer tayed, ilmend n ubeddel n yiferdisen isiwlannen: iwudam, adeg, akud.

Tayect tasiwlanť, tessebgan-d yef tehri n wullis amsawal, i d-yessawalen ineđruyen d tigawin. D aferdis agejdan iyef ara ibedd uħric i d-iteddun n tesleđt tasiwlanť.

II.2.Tuddsa n tsiwelt deg wungal *TIZIRI* n Z. Ĕawdiya

Deg ixef-a ad neeređ ad nexdem tasleđť i yiferdisen n tsiwelt iyef yebna wungal *TIZIRI*, deg-s ad d-nwali aselħu n umsawal i yineđruyen d wamek d-tella tikli-nsen deg wullis. D tagnit ideg ara d-nerr yef kra n yiseqsiyen: Anwa i d-yessawalen ineđruyen? Acu n wannaw n umsawal i tessemres tñaggalt? Swansa i d-yettwali umsawal ineđruyen i d-yessawal? Dacutent twuriwin i d-ibanen yef umsawal yer daxel n uđris?

yuddes walus-ines yer daxel n taħkayť. Ad nezer d anwa i d amsawal yesseqdec umaru di tsiwelt, syin ad d-nzer dacu n lesnaf n yimsawalen, swacu anaw i diban, si tama nniđen ad d-newali tamuyli tasiwelt, aken dayen ad d-nessebggen tawuri n umsawal di taħkayť.

Mi d-nerra yef yisteqsiyen-a sumta, ad neeređ ad nerr lwelha-nney yer yiferdisen-nniđen iyess d-tella tsiwelt: anda d melmi i d-đrant tigawin i d-yettwasawlen? Anwa i yellan deffirnsent d awadem?

II.2.1.Amsawal deg wungal *TIZIRI* n Z. Ĕawdiya

Yal anaggal amek i yettak udem i umsawal ara d-yessiwđen ađris-is. D awadem asugnan i yessemras, akken ad d-yessiweđ ayen yettxemmim, ney ayen tettidir tmetti, ney... Akken i yezmer ad yessemres yiwen n umsawal, i yezmer ad yessemres ugar, akken i yezmer ad yebnu ađris-is yef yiwen n wannaw n umsawal, i yezmer d yiwen kan n umsawal maca ad yettbeddil annaw deg yal tikkelt.

Aħric II : Tasleđt tasiwlanť n wungal *TIZIRI* n Z. ĘAWDIYA

Tanaggalt Z. Ęawdiya, tebna ungal-is *TIZIRI* yef yiwen n uwadem agejdan, sd netta i terra d amsawal n wugal n yinedruyen, nezmer ad d-nini segmi yebda wungal almi d taggara-ines. Ay-agi d ayen ara d-nessegzi s telqayť d yimediyaten.

❖ **Aħric amenzu: *Talalit-iw*** (Sb: 15- 19)

Tiziri tewwi-d amek i tenneetab deg teēebbut n yemma-s, akken dayen d-tewwi yef wamek i ttqublen wat wexxam asmi i d-tlul.

❖ **Deg uħric wis sin: *Tikullxa n temzi***(Sb: 20- 28)

Tiziri, tessawel-d yef yiseggasen-is d-tesēedda deg tesnawit, tewwi-d yef wugar n yinedruyen i d-yellan d sebba yerwin tudert-is. Gar lexdee n tmeddukal-is, d tayri yesluyen ussan-is.

❖ **Aħric wid krađ: *Zereey laman, nsiy izerman***(Sb: 29- 37)

Tiziri tessawel-d lexdee d-yekkan syur tameddakelt-is Wřida, dayen iyef ur tebni, rnu win lexdee n win tħemmel; ddukklen-as-d, dayen itt-yeđđan ad texsar l Bak yas akken tezwar deg leqraya.

❖ **Aħric wis ukuz: *Kalitus***(Sb: 38- 52)

Tiziri, gmi texsar l Bak, truħ yer lkalitus akken ad tettu cwit ayen tedder, wa d-telmed aneskim, din i d-teddar ugar n yinedruyen i as-ibedden timuyliwin yer tudert. Twala liycac n waeraben i leqbayel, d wamek yettuħetteb lħijab yef tmeddukal-is uyur teqqar...

❖ **Aħric wis smus: *Neggul ; nufrar-d nnig twuya*** (Sb: 53- 100)

Tiziri, deg aħric-a d nettat i d-yessawalen yef wasmi i d-tuyal seg lkalitus d uheyyi i tettheggi i tmeyra-s, d leyder i tteyyder win tħemmel i tikkelt nniden, akken ad yay Wezna. Terna-d tmettan n yemma-s. Syen tggul ad d-ufrar nig n wayen i tesēedda, teawed-as i l bak tiwwi-t-id, tekcem yer tesdawit, anda id-teffey d tbugatut akken ad tħudd yef tlawin yenħafen.

II.2.1. Annawen n umsawal deg wungal *TIZIRI*

Ilmend n tesleđt i nga yef wungal *TIZIRI*, iban-ay-d s tehri usemres n Z. Ęawdiya i sin n wannawen n umsawal: Agensay d uniri.

	<p>(Sb, 51)</p> <p>Md 04: «...nekkni sinelmaden n fures tagnit nennejmae d igrawen... » (sb, 22)</p>
<p>Akud d yimataren udmawanen i tessemres temsawalt, ssegzayen-d aeeddi n talliyin deg tudert-is (talalit-is, iseggasen-is n temzi, mi tessawed 17 n yiseggasen, mi texsar bac...</p>	<p>Md 01 :«... aseggas yettef afus i gmas, armi leħqay d tilmezit, ilaq ad sudey tacemmuet-nni tis 17, acu kan ur skidibay ara fell-awen, werġin d cfiy sudey-tt ilmend umulli-inu...» (sb,20)</p> <p>Md 02: «...iædda wayyuren, d nekkenti nerra-tt kan i leqraya d unadi deg temkarđit yef tmussni deg yedlisen d tesyunin...» (sb, 26)</p> <p>Md 03: «...yumayen ur uyalay saxeddim, qedeý ad-tixxeray dayen, lemmer ttafay ur sellay i şşut n wargaz. ...» (sb, 69)</p>
<p>Tiziri yella wanda i terfed awalen n yiwudam d wayen i d-qqaren yef yimi-s nettat. Ay-agi iban-d susemres-ines i yimyagen-a: yenna-as, yenteq-d, yerra-as, yenna-k...</p> <p>Yella wanda i d-tessissin Tziri iwudam i as d-yezzin akken ad tfekk tamuyli fell-asen.</p>	<p>Md 01: «...Tella dayen Nusayba d Zulixa, yal yiwet deg-sent tesa lemwaġi i tetteebbi, tekkaw deg-sent tidi.Ėyant, jerħent rnant tasusmi...» (Sb, 45).</p> <p>Md 02: «...Taselmadt-iw isem-is Cihı Hırya, 55 iseggasen deg tudert-is, cihi d isem n twacult imawlan-is, tefruri-d seg temnať n ştif. Teyra tatiknuluġit deg tesdawit n buzerria. Akken kan tekfa tayuri tedda d tislit yer lherrac...» (Sb, 51).</p> <p>Md 03: «...Terra-as-id yamina: « Twald! Meħsub tura atan d cwit n tayect ara m-id-iqereen yef lġennt?</p>

	<p>Ney d aqndur ara yerren lħerma ma telsid-t ney ala!» (Sb, 47).</p> <p>Md 04: «Tegzem-as-d ameslay Nusayba, tenna: « Suref-iyi kan, kksey-am awal s tamment. Byiy a d-rnuy yer wayen i d-tennid. AM nekk gma iħerres iman-is armi rriy nniqab.» (Sb,47)</p>
<p>Iziri yer tama n tsiwelt-ines i yinedruyen, d tgensest-ines i yiwudam i as d-yezzin, trennu-d deg yal tikkelt tamuyl-ines yer tyawsiwin, ladya ayen itt-yessedhacen seg tudert.</p>	<p>Md 1: «kra n wussan kan walay ayen iyef ur bniy seg wakken tečur Bastus akken a d-awint cwit n imensi tameddit mi ara d-fyent seg tesdawit ilaq ad ccinitazal n snat n sswayae yerna acu n lmakla acu liħala...» (sb,79)</p> <p>Md 02: «...D iħkayen! Ruħ tura kečč fhem-itt ddunit-a. D tagi i d timetti taqbaylit; ma d aqcic i d-ilulen, ad ŧherqen lqaea s lbarud, yeemer waxxam, d argaz. Aħlil! Ma d taqciat ad snegren ddunit s imetħawen. D lear! Ur zrin ara lear-nni d nutni i d ssebba-ines armi d-ilul...» (Sb, 19).</p> <p>Md 03:«...yur-sen, tamedħut, ur tesei azref i tmusni: Telha kan i leqdic n uxxam d uebbi, ma d zzewağ yeffey-itt rray yef tudert-is. D nutni i yezran iwumi ara tt-mudden...» (Sb,45).</p>

Ungal TIZIRI yebna yef yiwen n umsawal agejdan, d Tiziri i d tawademt-tamsawalt i d-yessawalen taħkayť n tudert-is, banen-d kra n yimediyaten d imxetħa (ur ttuqten ara) s wannaw n umsawal aniri, anda tamsawalt Tiziri tessawal-d inedruyen ideg ur tekki ara d tawademt. Ay-agi dayan ara d-nessegzi deg tfelwit-a:

<p>Annaw n umsawal</p> <p>Amsawal aniri</p>	<p>Imedyaten seg wungal</p>
<p>Tban-d Tziri s wudem aniri, mi d-tessawal tiḥkayin n yiwudam wiyiḍ, ideg ur tekki ara d awadem, deg-s tessemras udem wis kraḍ asuf « netta » « nettat » yezmer dayen ad yili d asget « nutni » yettban-d sumeqim awšil i yettuyalen yer yiwudam i yef yettales.</p> <p>Ad d-naf ššenf-a n umsawal aniri, iban-d dayen mi truḥ , tiziri yer lkalitus, anda i d-sentaq iwudam ur telli ara d awadem, aya agi yettban-d deg yimediyaten ara ad nebder;</p>	<p>Md 01: «...Tesers aḍar-is yiwen ublaḍ truḥ aken ad tefk asurif akken ad tzger yer wayed, tecceḍ tegrereb ...»(Sb,15)</p> <p>Md 02: «...netta udem-is yuḡal d azewway, allen-isffiyent-d...»(sb,28)</p> <p>Md 03 : « ...nutenti ssikdent-d deg-i rennent... »(sb, 39)</p> <p>Md 04: «...nettat d tawacult-is deg tyiwant imsuhal imi argaz-is dina kan i ixeddem...» (sb, 56)</p> <p>Sb5: «...lexlas imyban. Ur k-akeffun ara ula deg rekba! Ttawin-d akud s lyaci! Ad astiniḍ tamurt-nney ur tesēi ara ašurdi. netta dya gezren-tt ččan-tt gar-asenseddqen-tt...» (Sb,63)</p> <p>Md 01 « Thuz aqerru-s yamina tenna: « buh fell-am a yelli ziy mazal-ikem d nniya, ihi teeēgeb-ikem lihala-agi ideg telliḍ? Ad tesēddiḍ akk tudert-im akka ddaw uqiḍun...»(Sb,48)</p> <p>Md 02 Tetṭerdeq d taḍsa Zulixa, tenna:</p>

	« d tidet, ayen akka i d-tennamt mačči d lekteb, acu aṭas n tid i t-yerran s nniya-nsent bla ma yella win i tent-iħttmen acku umenen...» (Sb,48)
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Ihi, ilmend n snat n tfelwin i ieeddan, ideg nesleđ annawen n umsawal deg wungal *TIZIRI*, iban-ay-d s wudem ubriz timseylebt n wannaw n umsawal agensay yef uniri, imi Tiziri d tawademt tagejdant iyef ibedd wullis, inedruyen akk i d-tessawel qqnen yer tudert-is s lqerb ney s lbeed.

Tefren tnaggalt amsawal agensay, ad yili d annaw iyef ara ibedd uđris-is aseklan, yerna tefren awadem unti, ay-agi yerna-as-d ugar n lgehd, imi d-tessawed yef yimi n Tziri tidyanin i tettidir tmeṭṭut n wass-a deg tudert-a tatrart.

Tayect tasiwlanġ, tessegzay-d anwa i d-yessawalen yer dixel n wullis, maca tamuylġ tasiwlanġ tettarra-d yef wanwa i yettwalin inedruyen i d-yettwasawlen. D asteqsi agejdan iyer ad nerr lwelha-nney deg uferdis ad d-yernun.

II.2.3. Tamuylġ tasiwlanġ deg wungal: *TIZIRI* n *Z. Ħawdiya*

Tamuylġ tasiwlanġ, tettbeddil ilmend n tegnit ideg d-yessawal umsawal, d teymert ideg d-yettmuqqul yer yinedruyen. Ilmend n wayen d-nebder deg uħric n tezri tezmer ad d-tban tmuyli tasiwlanġ yef krađ n wannawen. Dya nekkni d ayen ara nesleđ s telqayt yef wungal *TIZIRI*.

Ilmend n wannaw n umsawal i d-yufraren deg wungal d amsawal agensay, ay-agi yessegzay-d tikkin n temsawalt Tiziri deg tigawin i d-yettwasawlen, akken dayen i d-yessegzay lqerb n temsalt yer yinedruyen i tettwali sdat-s, deg tegnit-a d tameylġ akked iyes-s ara d-tban Tziri.

Tamsawalt deg wungal *TIZIRI*, tessawal-d taħkayt-is nettat, d inedruyen i tezra i twala, ay-agi yettban-d s telqayt deg yimediyaten-a:

«...*ma d nekk, ufiy-as-id tifrart i wayen rren yeedawen n tudert d ugur...*» (sb:43)

«...*tudden leica, nekk mazal ttrağuy asiwel-is...*» (Sb, 58)

«... Azal n řeba wayyuren, nekk saffayey ger waqdim ieeddan d wajdid i d-yennulfan...»
(Sb, 63)

Di talya tamuylı akked amsawal yessen kana yen i ssnen yiwudam-nniđen ur yezri ara ktar-nsen, aya-agi yettban-d deg yimeđayaten ara ad d-nebder;

«...Amek! eni yus-d, yerna ur iyi-d-yenni ara? (Sb, 56)

«... Mi d-tuřal ibeddel wudem-is eerđay ad fehmeř acu yellan...» (Sb, 78)

«... Tidet akka ayen i d-tenniđ? » (Sb, 98)

Ad d-naf deg « tamuylı-akked » amswal yesseđdac udmawen-nniđen mi ara d-yettales, imdyaten-a ara ad d-nebder d aseřzi i wayen i d nenna;

«... Kečč, ur tuklaled ara yelli-s n tfamilt...» (Sb, 36)

«... Tetřef-iyi yemma deg iffasen-iw, řhennec-iyi řer řur-s tenna: « Ccafuea-am! Ccafuea-am! Ur ttaggad! ur ttaggad! aqli aqli řur-m! »

-Nney a yemma đ acu i walay! » (Sb, 60)

«... Nekkni nuřal neřřel tifekkiwin-nney i yiřij akken ad tbeddel tiřmi teglimt-nney...» (Sb, 82)

Akken dayen ad d-naf tamuylı tasiwlanť tus-d s talya tamuylı si deffir, ad d-naf ttebanen-d s imeqqimen ilellyen n wudem wis krađ (netta, nettat, nutni). Imedyaten i d-iteddun d aseřzi i wanenct-a:

«...tettekkes akal řef wudem-iw, tjebbed, **nutni** jebban...» (sb, 60)

«...**netta**, yettazal-d deffir-i, řur-wat i tt-yettayen! řur-wat i tt-yettayen!... » (sb, 88)

«...Qqimeř řer leqaea, terna-d **nettat** řer yidis-iw » (sb, 30)

Iban-d wannaw n tamuylı si deffir deg kra n yimediyaten seg wungal, mi tettwali Tziri ayen xeddmen yiwudam, tetteřlam-d tagnit-nni, yerna trennu-d isallen fell-as, akken ad tesseřreb tugna-nni tettwali. Ay-agi yettban-d deg yimediyaten-a:

«...d yiwet n tmeřřut yezga mectuř wawl-is, řnin tettektili, twezzen akk deg lecyal-is, ireřřa mliř uxeřřur-ines, tessaffay ternnu deg wayen akk ara d-řerzun řer imzřay-is, tcuba lehwa

yessen akal yeqquren, mi ara Ɣ-tselmad tikta-s, yerra mliħ fell-as leqder tettēebbi Ɣef tuyat...»
(Sb, 44)

«...tella dayen Nusayba d Zulixa, Ɣal yiwet deg-sent tesa lemwađi i tettēebbi. Tekkaw deg-sent tidi Ɣyant, jerħent rnant tasusmi...» (sb, 45)

«...attan twweđ-d, truħ srid Ɣer ukersi-s teqqim; ula d Ɣlxir ur iyi-t-id-teni. Tsers ifassen-is Ɣef ttabla, iđuđan-is kecmen wa deg wa tekka-yi-d asezzur d asemmađ, ħussey tettban tesa lhiba yerna tuƔer d aeskriw...» (Sb, 40)

Ihi, sumata deg uferdis n tamuƔli tasiwalanť nufa-d tamuƔli akked d tamuƔli si berra maca, tamuƔli si berra ur d-ban ara, ilmend n n tulmisin i d-nebder n tamuƔli akked d netta i d-Ɣefraren deg wullis. deg wullis.

II.4.Tiwuriwin n umsawal deg wungal: TIZIRI

Akken i yettemxallaf wanaw n umsawal di tsiwelt, i tettemxallef ula datwuri-ines. Ɣef wayen i d-nedber Ɣef umsawal deg ungal « *Tiziri* » i d-yusan (d agensay), d kra seg uniri, deg wayen i yerzan tawuri ad neeređ ad d-nessegzi tawuri-nsen yettbeddilen deg Ɣal tikkelt.

Ad neeređ ad d-nessebgen tiwuriwin i yettuƔalen Ɣef umsawal agensay Ɣer daxel n wungal.

❖ Tawuri tasiwlanť:

Ad d-naf tamsawalt tettales-d taħkayt-is, yerna tqeddec Ɣef tudsa n yinaw i d-qqaren yiwudam; ad nebder kra n yimediyaten:

«...tettēf-iyi yemma deg yifassen-iw, tħennec-iyi Ɣer Ɣur-s tenna: «ccafuƔa-m, ccafuƔa-m ur ttagad, ur ttagad! aql-i Ɣur-m! »

« Nney a yemma dacu i waya! »

« Dayen, dayen ax-n aman ad tesweđ, ur d-ħekku ara targit deg yid...»(sb, 62)

«...seyrey taqerruyt-iw, rriy-as-id: « kfan lahdur, ur d-yeggri umeslay gar-aney »

Akken i yebda yettali řřut-is nniy, iruħen umdakkal-is Lyaş yenna-yi-d: « *deg laenaya-m a Tiziri, Ɣya hder yid-s, efk-iyi udem i nekkni* » (sb, 36)

❖ **Tawuri n taywalt:**

Tiziri tessebgen-d assayen itt-yezdin d win iwumi tettmeslay, ay-agi yettban-d deg kra n yimediyaten seg wungal:

Md 01

Tenteq-d yur-i: « A Tiziri a uletma, mačči d tirza i d rziy yer yurem maena d argaz-iw i-id-iceyyeen. Yella d acu ilaq am-t-id-inniy».

-D lxir kan a lxir kan a zahia!

- d lxir tafed a uletma! Ini-iy-d, mazal-ikem d umeddakkel-im? sliy iruħ yer læsker...»(Sb,56).

Md 02

-Azul a Tiziri!

-Azul! Amek tellid?

-Amek lliy! ur lliy ara ! Dacu-t umenduh-agi i tessekred fell-i? tebdid dayen lhmum-im!...» (Sb, 58).

Md 03

Mi d-yerfed ineq-d cciťan-nni yefren ačal ay-a. Yennqlab yef tiklet ur zriy d acu i d sebba.

-Allu, allu, azul!

-D acu i tebyid ?

- teqlqay fell-ak, ayen akka ur d-tbaneđ ara?...»(Sb,83).

Md 04

Yeşşuni-d tilifun, d taselmadt-nni n Larebea-n-at-yiraten i yi-d-isawlen.

-kulchi mebruk a yelli, tuwid-d lbak. Yuuuu, yuuu, yuuu.

-D tidet akka i d-tennid?

-Xas amen. Yedda yisem-im...» (Sb, 98)

❖ **Tawuri «testimoniale»:**

Tiziri tban-d fell-as twuri-a deg kra n yimediyaten, anda i d-temmal ayen tettħulfu, d wayen tetteħmim:

«...mačči d tikkelt ney d snat i uwtey udem-iw yer lemri, ad yliy ad teddubbez tfekka-w, tettuyal d tasemmaġ am win yemmutenbad selxasen deg-i s waman ad renun akken a d-akiy... »(sb, 35)

«...suyey s kra seiġ d tazmert deg tayect-iw, yliy yef tgecrar, twwet tjenwit deg tēebbut-iw. Ttergigin ifassen-iw. Kkawey » (sb, 55)

« ...feclay, ggugmey, ddqedqen akka wussan-iw; żżayit, ugin ad ddun. ħezney, ur d-ufiy ddwa i leħzen-iw, yeggra-d kan ššber d arfiq-iw...» (Sb, 55)

Di twuri-a ad d-naf amsawal yettak-d azaref yef tigawin d yiwudam, i d-yeslalyen assay gar-as d taħkayt, ayagi ad d-iban s kra n yimediyaten seg wungal:

Tetteħdaġ d tađsa Zulixa, tenna: « d tidet, ayen akka i d-tennant mačči lekdeb, acu kan ađas n tid i t-yerran s nniyya-nsent bla ma yella win i tent-iħettmen...» (sb, 48)

«... Tkemmel Nusayba awal, tenna: « kra n tin ara t-yerren, yur-sen d yelli-s n tfamilt » (sb,48)

❖ **Tawuri tasegzayt:**

Deg twuri-a tamsawalt tessegzay-d inedruyen s uzaref, akken ad yessiweđ amsiwel ad yegzu taħkayt, ayagi yettban-d deg yimediyaten-a:

«...tadukli teħwaġ akken ad tegmu ad tennerni d llamba d llamba i ceelen ššbeħ tameddit, tcuba tili, tezga tettabaē-ay deg deg lferħ ney deg lqerħ, tbeēdeđ ney tqerbeđ, d yiwen umdan ik-icuban tzemređ ad tzerēdeđ deg-s imyi deg yal tasemhuyt ad yemyi, ad yettimyur, ad yettnerenni...» (sb, 29)

«...Ađas ineqqen iman-nsen. Sumata, taluft-a, tettili-d s zzyada meqqren yer inubiyen. Nezmer a d-nini s wakud tmettaten cwiť cwiť seg daxel melba ma yella win i sen-ifaqen. Imi deg lawan-a, amdan, eerqen-as iberdan ara yetbee, yur-sen timsal, weerit d ayen kan...» (Sb, 61).

«...Aseggas-nni i d-yeffey umsawal ufus. Mačči aġas i t-yesean; tuget n wid i t-issexdamen, d ixeddmen ney d wid iyeġ izad uşurđi. Deg twacult ad tafed yiwen kan imi ęlay mliġ lawan-nni ama d aemmer-ines, ama d ayen nniġen. » (Sb, 37)

Tiziri tessegza-d deg kra n tenfalit tamentelt itt-yeęęan ur d-tettebdar ara isem n win tħemmel:

«... Aġas i uwint tsewham, acku ur d-bdirey ara isem-is, timental mačči d yiwet ger-asent a d-bedrey tigi;

Isem-is rżag deg yimi,

Yecba qeđran d ilili...» (Sb, 100)

❖ **Tawuri tasnaktayt:**

Ilmend n wayen i d-nenna deg uħric n teżri, tawuri-a tettban-d mi ara yili umsawal yessebgan-d timuęliwin-is, d tikta-ines yeġ wayen i d-yessawal d aneđruy. Deg ungal TIZIRI n Z.ĦAWDIYA, nufa d akken yeddad uferdis-a, ayen i d-yessbegganen anecta d imedyaten-a:

«...D tagi i d timetti taqbaylit; ma d aqcic i d-ilulen, ad şerqen lqae s lbarud, yeemer uxxam, d argaz. Aħlil! Ma d aqcic ad snegren ddunit d imtawen. D lear! Ur zrin ara lear-nni d nutni i d ssebba-ines almi d-ilul, ęur-sen taqcict azekka, ad tessimes nnif-nsen ad tessexnunes abernus-nsen...» (Sb,19).

Tamsawalt Tiziri dg umedy-a, tebder-d tamuęli-s yeġ tmetti taqbaylit i ixeddmen amgired gar uqcic d teqcict. Am wakken tikta n tnaęgalt tessebgen-iten-t-id s yimi n temsawalt Tiziri. Tessegza-d s leqsaġ tanmegla-ines i tikli n tmetti taqbaylit.

«...Fehmey ayyer tuget n yergazen ttagin i tlawin ad xedment. Zran acu i iđerrun dixel n lbiruwat! Ahat ula d nutni, tuget deg-sen, akka i ttęerrin yessi-s n madden beřra. Aġal n tin yeęęan axeddim yeġ ddemma n wannect-a, ssuęyen-tent deg yiman-nsent, eefsen akk yeġ tudert-nsent, yerna qeđtan deg tnefsit-nsent. Beddlen ula d şşut-nsent! Deg teymert kan i ttęimant, ttalsent-d ayen ur nelli. Wad eisi, taxxamt-nsent, dayen theyya. Ger imeħbal ara ilint, ad asent-kemmlen ayen i sent-ęęan lewħuc tsager tmetti. » (Sb, 69)

Tamsawalt deg umedy-a, temla-d tamuęli-is yeġ yirgazen d wamek ttħemmimen, s tirit i tedder nettat s timmad-is; imi ęer-s argaz deg wayen ixeddmen ideę yettcukku.

Aħric II : Tasleđt tasiwlanť n wungal *TIZIRI* n Z. ĔAWDIYA

«...Gziy dayen akken ilaq aswir n lqum yecban winna. D aberqi n lġamus ur ngi agram n leqder i tmeđđut wala yiman-is. D agdud ur nezri sani i tessaweđ ddunit ma tefra ney ala, ma teemer ney texla, seān kan yiwen texmam am iyersiwen: zzwagħ, uċċi, tarrawt. D lqum ur nqebbel abeddel, yezga yettef deg tikta yeġġa zman...» (Sb, 41)

Tiziri deg wayen i tedder deg Lkalitus, twala ayen werġin tezri, imi timeddukul ideg teqqar ttwaħejbent melba lebyi-nsent, yettwakkes-asent uzref n tlelli-nsent, yef waya i tcebba temsawalt wid iasen-t-igan akka (argaz) yer yiwersiwen, imi yer-sen tametđut ad tili ddaw uđar-nsen kan, yerna tiwuriwin-is deg tmetti seant tilas: nwal, tarrawt, ttrebga d leqdic.

Ilmend n wannawen n twuri i izemren ad d-banen yef umsawal, nezmer ad d-nini seld tasleđt-nney belli, tiwuriwin akk banent-d yef temsawalt Tiziri yef teyzi n wullis, acu kan tufrar-d twuri tasiwlanť d twuri n taywalt, banen-d waťas n yidiwenniten. d twuri mētanarrative anda yettuqet wazyān yef tayzi n wađris ullis.

II.2.5.Amsiwel deg wungal *TIZIRI* n Z. Ĕawdiya

Amsiwel ur yemgarad ara deg wazal yef umsawal, deg tigawt tasiwlanť. d awadem iwumi id-yettales umsawal, yezmer ad d-iban yer daxel n teħkayt, akken dayen i yezmer ur d-yettban ara, ay-agi yettuyal yer tegnit-nni n tsiwelt.

Deg wungal *TIZIRI*, yella wanda i d-iban umsiwel d aflalay, ayen i d-yesbganen annecta d imedyaten ara d nebder;

D idiwenniyen i yezdin amsawal d yiwudam, idiwenniten-a d yiwet seg tegnatin tigejdanin ideg d-yettban umsiwel imedyaten-a i d-nebder d asegzi i wayen akka i d-nniy.

Md:«...Ruħay ġur-s nniy-as « suref-iyi, azul a Wrida! acu akka i kem-yuyn?»

-« ayyer ur d-tusid ara ad teyređ yid-ney?

-tenna-k, řřut yenya leħzen : « *ur řwiyy ara taguni, aqlih eyiy dayen kan* » (sb, 26)

Amsiwel deg umedyā-a d wrida imu-mi i tettmeslay *TIZIRI*.

«...-Atan yeřřuni-d tilifun d netta id-isawlen, refdey-as nniy : « allu, allu..... »

Yegguma ad d-yentaq, yezgen, usiwel, yuyal ieawed-d »

«...-Ĥeslen-iyi imeslayen deg tgerjunt ugin ad d-alin yetti yiles-iw, a Tiziri atan tťfen-iyi iġadrmiyen deg ubrid! tura ad iyi-awin akken ad seeddiy leeskar, tezriđ ur rnuĥey ara mekkan iyi-d-ceyyeen.» (Sb, 54)

Deg umedy-a-agi iban-d umsiwel, amsiwel-a d win tħemmel *TIZIRI*. Anda tiziri ad tettemmeslay-i-t netta ad s-d yettara-as-d, syin akkin netta yuđal d amsawal, nettat tuđal d amsiwel.

«...-D lxir kan a Zahiya

-D lxir tafed-t a uletma!...»(Sb,56)

Deg umedy-a-agi, day ad-naf amsawal d tiziri, amsiwel d zahia.

Dayen yella wanda, Amsawal yessebeggan-d imu-mi i d-yettales yettaban-d deg wudem wis sin asuf «kečč», «kem» i yessemres umaru deg wungal-a, annect-a yettban-deg imedyaten ara d nebder;

«...Kečč, ur tuklalađ ara yelli-s n tfamilt...» (Sb, 36)

«...Yeffey-ik leeqel! Acu ara yawin yer baštus, nekk ur nesei lbak...» (Sb, 78)

Deg yimedy-a-ten-a ad d-naf amsawal yettemslay amsiwel s wudem usrid, ayen i d-yessebganen annect-a d assemres n wudem wis (kečč)

«...I kem a wrida, amek i tqebleđ annect-a i yiman-im? »

Deg umedy-a, amsawal yessebgan-d imu-mi i yettemslay s wudem usrid.

Deg ungal *TIZIRI*, yella dayen wanda ur d-iban ara umsiwel yedreg, annect-a negza-t si tyuri nney talqayant i wungal *TIZIRI*, imi amsawal ihekku-d taħkayť n tudert-is.

II.2.6.Assay gar amsawal d umsiwel deg wungal: *TIZIRI*

Ilmend n wayen i d-nebder ya-kan deg yixef amezwaru, yef wassay i yellan gar amsawal d d umsiwel deg teħkayť, imi ur nezmir ad nemeyyez amsawal yef umsiwel.

Deg teħkayť n wungal *TIZIRI*, ad d-naf amsawal yessbgan-d assay yellan gar-as d umsiwel, anda i d-iban s wudem usrid, yeshel angzu anwa i d-amsiwel imedyaten-a ad ilin d assebgen i wenneť-a :

«...Neťqey-d: « I yemma-m! », terra-ti-d : « yemma msekint d tafellaħť, txeddem yiwet n tebħirt ass tefka-d lyella, ass ulac. Terna lqella imawlan, mmuten deg lgirra-nni ula d lexlař urtesei fell-asen. Tegzem tasa-w, tenya-yi, imetťi-s inġer targa deg řřura-w, ħulfay s leetab-is, imir nniy-as: « seg wassa-agi aqlay mačči kan d timeddukal meena d tiyessematın. Ayen iwumi zemrey aql-i da, alukan d awal.» (Sb, 23)

Ilmend n umedy-a-agi, negza-d d akken amsawal d *Tiziri*, ma d amsiwel d Wrida, imi yal tikkelt tettebdar-d isem-is deg tsiwelt. Syin akkin tuyal *TIZIRI* d amsiwel, acku tetteħsis i Wrida.

Ad d-naf deg ungal *TIZIRI*, ibeddel wumsiwel asayes i d-yeđran mi truħ *TIZIRI* yerlkalitus, din temmuger-d kra n temddukal-is, banent-d s wudem n umsiwel deg wugar n tikkal deg uđris. Imedyaten-a d asegi iwennect-a:

«...Tezwar-d Nusayba tenna-k: « Twalamť i wayen d-ssufyen ussan-agi, yeffey-iten leeqel, ugin ad ġġen imedanen ad eicen tudert-nsen akken i tt-byan, yerna ačal n tin yerran lħiġab ussan-agi kan teba ney ur tebyi, lebeid ula d tigerdatın timectah kemnen-tent » (Sb, 47).

«... Terra-as-id Yamina: « Twalađ! Maħsub tura atan d cwit n tayect ara m-id-iqereen yef lġennet? Ney d aqnedur ara yerren lħeram ma telsid-t ney ala! Nekk win iyi-yecban lemmer mačči d lxuf imawlan-iw, ur yekki aerur-iw...»(Sb, 47).

«...Teťterdeq d tađsa Zulixa, tenna: « D tidet, ayen akka i d-tennamť mačči d lekreb, acu kan aťas n tid i t-yerran s nniya-nsent bla ma yella win i tent-iħettmen acku umnent: akka am nekk ur yelli anwa yellan deffir-i; s lebyi-w seg tfednan armi d aqerruy i rriy aġelbab...» (Sb, 48).

Ad d-naf dayen, ibeddel umsawal, imi d yemma-s n tziri i yetťfen tawuri n umsiwel, acku i nettat iwumi tessawal Ayen řşaren yid-s.

«...Neqqim-d akken yer tťabla; tau r thediř i tayed. Armi nekfa, testeqsay-yi-d acu i urgay. Bdiy ttalsey-as-id akk ayen i walay deg tnafa, tger-d nnehta, tenna: « D leemer-im ara yiyzifen...». (Sb, 62).

Ilmend n yimedyaten-agi i d-nwala, i-ban-d belli tamesawalt deg yal tikelt tessebegan-d amsiwel, aya-agi yetteeawan imeyri i wakken ad yegzu liħala n tsiwelt amek tga.

Deg ungal *TIZIRI* n Z.ƐAWDIYA ad d-naf dayen yella wanda ur d-tessebgen ara swasawa imu-mi yetettenslay, imedyaten ad-ilin d asegi i wannect-a:

«... Fkiy-as ddħis d aqwayen, Ssufyey-d akk lebyi-w, rniy tazmert-iw, ħeřřmey iđes yef yiman-iw. Rriy leğzen-iw d wurfan-iw yer leqraya, akken ad fkey Isas iřeħħan i tudert-iw. Ttnadiy rennuy deg yedlisen-iw. Ceeley taftilt n tmussni...» (Sb, 96).

«...ziy ur tezriđ d acu i ay-ffren wussan. kra yellan yettuead6d deg ddunit, ala win yemmuten rreħma n rebbi meqqret, wessiĕet.» (Sb, 99)

Ilmend n imedyaten-a, seg tyuri nney taleqyant i wungal-a, negza-d d akken tettmeslay i tlawin tiqbayliyen, tebya ad d-s-tessiweđ izen belli, ala lqerya ara ten-tinfĕen, i wakken ad zemren-t i yiman-nesnt, teħka-d ayen i d-s-yedran, akken aneddem tamsirt seg taħkayť n tudert-is.

Akken d-nenna yakan, tasiwelt ur teqqin ara kan yer wanwa i d-yessawalen inedruyen (amsawal) ney yer swansa i ttmuqulen yer yinedruyen (tamuyli tasiwlanť) maca teqqen dayen yer yiferdisen wiyiđ i tt-yesselħawen, am wadeg, akud, d yiwudam.

II.2.7. Tasleđť n wadeg wungal: *TIZIRI n Z. Ĕawdiya*

Adeg d yiwen uferdis agejdan i yesĕan azal meqqren di lebni n teħkayť, d tudsa n tsiwelt; yef wanect-a ad d-naf amsawal yettawi-d taħkayť-is deg kra n wadeg, yezmer ad yili yeqqen yer tilawť, akken dayen i yezmer ad yeqqen s afarriy. Ad neeređ ad nesleđ adeg deg wungal *TIZIRI* ilmend n wayen d-tessawel *Tziri* s timmad-is yef tudert-is:

❖ Ayerbaz alemmas

D adeg anda teyera tiziri, d wanda ttetťef axeddim i tikkelt tamezwarut.

Md: «...Aseggas aneggaru deg uyerbaz alemmas, ula d nekk tnuda-d felli tayri...» (Sb, 21)

Md2

«...Tikkelt tamenzut, tayiwant n imsuħal, ceyyĕen-iyi yer uyerbaz alemmas anda akken yriy zik...» (Sb, 63).

❖ Tasnawit

D adeg anda tkemmel tiziri leqraya-as akken ad tesĕeddi akayađ n lbak, dayen d adeg anda tufa axeddim i tikelt tis snat.

Md 01

«...Ḥeddān imuras unebdu d lawan n tuḡalin ḡer uḡerbaz, nekk, ad kecmaḡ ḡer tesnawit ...» (Sb, 21).

Md 02

«...Uḡalay bdiḡ axeddim deg tesnawit » (Sb, 66).

Md 03

«...Mlaleḡ-d argaz-im la m-yeqqar: tameddit-agi ḡef tlata ad iyi-d-tafed sdat n tesnawit...» (Sb, 27).

Md04

«...Ihi, zrezhen-d idarren-iw ḡer tesnawit mi leḡḡuḡ yessemlal- iyi-d ubrid yid-s...» (Sb, 29).

❖ **Kalitus**

D adeg id-yusan di Lezzayer tamanayṯ deg-s i yella uḡerbaz n lfateḡ n Bixadem, anda i truḡ tiziri ḡer-s akken ad tlemed aselkim.

Md 01

«...Kalitus d tamnaṯ ger temnaḡin n lezzayer tamaneyṯ, tettabaḡ tayiwant n berraḡi...» (Sb, 38)

Md 02

«...Ayen akk id-sedday deg kalitus, yeqqim d ccawat...»(Sb, 52)

Md 03

«...Nekk ruḡay-d seg kalitus netta refden-t...»(Sb, 55).

❖ **Taydemt**

D adeg i deg texeddem tiziri ḡer ubuḡaṯu, anda id-tekseb tirit is-yefkan tikti akken ad d-teffey ula d nettat d tabuḡaṯut.

Md 1

«... Aql-i deg teydemť, ayyur id-mazal akken ad yemmed useggas ideg bdiy axeddim yer ubugaťu»(Sb, 76).

❖ **Tizi Wezzu**

D ayir n tmurt n lezzayer, d adeg iyer tebeddel Tiziri adeg uxeddim.

Md 01

«...Ad am-id-afay axeddim deg temdint n tizi wuzzu...» (Sb, 78).

Md 02

«...Yemla-iyi imeđqan d iberdan, imi nekk ur ssiney ara tamdint n tizi-wezzu...» (Sb, 81).

❖ **Bastuř**

D adeg anda gganent tullas yettkemmilen leqraya taelayant, deg Tizi-wezzu.

Md 01

«...Kra n wussan kan, walay ayen i yef ur bniy; seg wakken teččur Bastus...» (Sb, 79)

Md 02

«...Adewwal-nney; d imdebber n tnezduyť n teđdayin n Bastus...» (Sb, 78)

❖ **Azeffun**

D amkan yesea labher yusa-d di tamedint n tizi wezzu, ttruřen yer-s yemdanen akken adksen lexiq.

Md 01

«...Azekka-nni, nruđ deg řebea yid-ney yer yilell uzeffun, mi nelheq yer din nesbedd aqıđun, nessa ibeřnaq yef rrmel. » (Sb, 82).

Ilmend n yimediyaten i d-nebder, akud i tessemres tnađgalt i usiweđ n uđris-is, ney win tessemres Tziri di tsiwelt n teđkayť n tudert-is, yeqqen yer tilawť, ay-agi yettban-d deg wayiren d-tebder: Lezzayer d Tizi-Wezzu, d kra n yimukan i yeqqnen yer-sent di snat. Yerna

tessemres taseddawit, d tnezduyť tasdawant n Bašťus... ay-agi sumata yessegzay-d tudert tartart n tmetti taqbaylit.

Nezmer ad d-nini belli adeg i yetwasmeresen deg wullis *TIZIRI*, yeshel ad t-negzu, imi d imukan i yettwassnen ugar; ay-agi yetteawan imeyri ugar, deg useqreb n tigawin yer wallay-is.

Azal i yesēa wadeg deg tsiwelt, ur yemgarad ara yef wazal n wakud, imi ula d netta yessegza-d melmi đrant tigawin d-yettwalsen.

II.2.8. Tasleđt n wakud deg wungal *TIZIRI* n Z. Ĕawdiya

Akud, d aferdis agejdan deg tesleđt n tsiwelt. Amsawal ur yezmir ara ad d-yales taħkayť melba akud ideg teđra, yettbeddil ilmend n wayen akken d-yessawal umsawal, ney ilmend n teħkayť d tigawin. Ma d akud ideg yura umyaru, winna yettuneħsab d aniri, imi berra n uđris i yella.

a) Akud aniri:

Akud aniri, d akud i yerzan tallit i deg yura umaru ungal-ines, d tin i deg yeqqar imeyri, d akud i yellan berra i wullis.

Ungal n Zuhra Ĕawdiya *TIZIRI*, yewwi-d yef taħekayť n tudert n Tiziri, ungal-a yeffey-d deg useggas n n 2021, yer tuźrigin Achab, Tizi wezzu. Wagi dayen i yerzan akud n usuffey n uđris. Ma d ayen i yerzan akud n tyuri, yettemgarad, ilmend n tnezzut, d tallit ideg ara t-iyer yimeyri.

a. Akud agensay

Akud agensay d akud yettilin kan s dixel n wullis, am wakud n teħkayť, akked wakud n tsiwelt, akud-a yemmal-d lawan ideg đrant tedianin i d-yewwi unaggal. Anecta, ad t-id-nessegzi s telqayť d yimediyaten ara d-nessufey seg wungal *TIZIRI*.

Md 01

«...Mi uwđen fell-i qrib sebea wayyuren deg teebbut n yemma, tegrareb mi truħ a d-tejmae ddabax i gma-s» (Sb, 15).

Md 02

«...Ass n talalit-iw, itij icreq cwiṭ cwiṭ yef yexxamen n taddart, amzun yessakay-iten-id yiwen s yiwen akken ad asen-yini ṣbaḥelxir,...»(Sb,16)

Md 03

«...Kra n wakud kan, ḥussay i kra n rreḥma terfed-iyi ger ifassen-is, tsemma, tenteq tenna; mazal deg-s rruḥ...» (Sb, 17)

Md 04

«...Akken azal n sin wussan, yemma; tettes ur tuki! Nekk deg dduḥ yal-ass ttegent-iyi leqten yeččuren d zit uzemmur...» (Sb 17).

Md 05

«...Ihi, yal tasebḥit mi d-tekker ad as-terzu i teqrruyt-iw ma yella temlal tufa yal ass iyess-nni ileḥḥu-d deg yal lḡiha armi dayen yemlal-d...» (Sb, 17)

Md 06

«...Aseggas yettatṭaf afus i gma-s, armi leḥqay d tilmzīt, ilaq ad-suḍay tacemmaet-inu tis 17...» (Sb, 20).

Md 07

«...Aseggas aneggaru deg uyerbaz alemmas, ula d nekk tnuda-d fell-i tayri» (.Sb, 21).

Md 08:

«...Seg wass-n nuḃal nekk d wrida am sin iḍuḍan ufuṣ, ajenwi ur aḃ-ibettu ara ...»(Sb, 24)

MD 09

«...Ieedda wayyur, d nekkenti nerra-tt kan i leqraya d unadi deg temkarḍit yef tmussni deg yidlisen d tsyunin...». (Sb, 26).

Md 10

«...tameddit-agi yef tlata ad iyi-tafed sdat n tesnawit...»(Sb, 27).

Md 11

«... Ass n ssebt, d tuyalin, ufiy-t yettraḡu-yi sdat n twwurt n tesnawit... » (Sb, 30)

Md 12

«...Deg wass-nni, wrida tebeddel fell-i, tuyal tessebgan-iyi-d udem-ines aḡeqqani...» (Sb, 33)

Md 13

«...Ussan-nni, akka, Ɣerḡay ad beddey ad zdiy lqedd-iw. Yuwed felli ad xedmey nnif uyanim...» (Sb, 33).

Md 14:

«...Rniy azal n wayyur kan d uzgen, uyalƔy ttebtalƔy aḡas, ur ttruḡuy ara yer leqraya...»(Sb, 34).

Md 15:

«...Sin wayyuren i d-yeqqimen i ukayaḡ, Ɣerḡay ad cuddey ggus, ad uyalay am wakken liy zik-nni...»(Sb, 35).

Md 16

«...D yunyu, yewweḡ-d wass-nni i ttraḡuy, win akken i yef bniy asirem-inu deg tazwara n useggas...» (Sb, 36)

Md 17

«...Aseggas-nni i d-yeffey-d umsawal ufus, mačči aḡas i t-yesƔan tuget n wid i t-yessexddamen d ixeddamen ney d wid i yef izad uṡurḡi ...» (Sb, 37).

Md 18

«...kkrey-d sbaḡ zik s lḡir, ssardey udem-iw swiy afenḡal n lqahwa i ubehri deg uṡiras ...»(Sb, 38).

Md 19

«...Deg ddeqıqa, yezđem-d yiwen fell-i,yeťteť-iyi deg lexnaq, yenna “eidariya, zidi xerđi hakdak neddebħek ya leqbayliya lexiamađa...» (Sb, 41)

Md 20

«...Yumyen ur kkirey, tensa-s fell-i tawla d tasemmat...» (Sb, 42)

Md 21

«...Yal tikkelt, yef lewhi n tťhur, mi ara d-neffey deg tseććit, nħemmel ad neqqim deg yiwet n tebhirt...» (Sb, 46)

Md 22

«...Fesrent-iyi-d akk tikta-nsent, tid akken iyef medlent aćhal d lesnin...»(Sb, 49)

Md 23

«...Tuyal tezdi tayri-nney kteť n wakken tella zik...» (Sb, 49).

Md 24

«...D meyles, ur d-yeqqim ara kteť n wayen ieeddan, tta wayyuren kan i d-mazal akken zziy...» (Sb, 50)

Md 25

«...Ussan ttazalen rennun, uqbel ad neffey deg nemsefham deg tneyrit akken ad nbeq tameyra tamectuħť i tselmadt-ntey...»(Sb: 51).

Md 26

«...Yef leđwahi n tllata d uzgen, tewi-yi yemma akked uletma ad iyi-d-sneetent icetťiden n wusu i yi-d heyyant...» (Sb, 54).

Md 27

«...Ruħ truħeđ; armi d yiwen wass, iceyyee-iyi-d Belaid, mmi-s n taddart-iw, tameťťut-is Zahia yer uxxam...» (Sb: 56).

Md 28

«...tuddan leica, nekk mazal tṯraḡuy asiwel-is, kkesey taglimt i wul-iw seg uḡezzeb...» (Sb, 58)

Md 29

«...Azal n ṛbea wayyuren, nekk saffayey ḡer uqdim ieeddan d ujdid i d-yennulfan...»(Sb, 63).

Md 30

«...Urḡiy akken azal n eecrin n ddqayaeq, atan yuyal-d...»(Sb, 65).

Md 31

«...Ihi, yiwen wass, yef tlata n tmeddit, tagnawt texṣer, agau yeḡli-d ḡer lqaea, ur tezmireḡ ad tferḡeḡ anwa yellan sdat-k...» (Sb 67)

Md 32

«...Yumyen ur uyaley s axeddim, qesḡey a d-tṯixxrey, dayan lemmer ttafey ur selley i ṣṣut n wargaz...»(Sb, 69)

Md 33

«... Iḡ amenzu i sēdday din, ur iyi-d-yeēḡib ara lḡal, imi ur nnumey ara lmizirya-nni i ufiy...»(Sb: 79)

Md 34

«...Deg yiḡ, nettat, tetteawad tayuri i temsirin, ma d nekk, qqarey ungal n Beleid at eli...»(Sb, 86)

Md 35

«...Yef sebaa n ṣṣbeḡ, akken tsewjed iman-is ad tefey, tuweḡ-itt-id tebrat ḡer tilifun-is...»(Sb, 87)

Md 36

«...Azal n ĩcrin wussan kan, sersen-d deg lantirent i win yebyan ad ijerred iman-is akken ad ĩeiwed i lbak s lebeid...» (Sb, 96)

İlmend n yimediyaten i d-nebder, tban-d talqayit n wakud deg wullis, tanaggalt ur teyfil ara yef teyzi n teħkayť yef ubder n yal ass, yal ddqiqa, yal aseggas i ĩseddan deg tudert n uwadem agejdan *Tiziri*, dya ay-agi yerna-as talqayit i yinedruyen d tsiwelt akken ad d-tban s wudem n umseđfar akudan, i yettaken i yimeyri ugar n yisallen d talqayin.

D iwudam i yesselħawen taħkayť, yer-sen i qqnen akk yiferdisen n tsiwelt, yef waya ara ten-naf sean azal d ameqqran deg tesleđť n tegnit tasiwlanť.

II.2.9.Tasleđť n iwudam n wungal: *TIZIRI* n Z. Ĕawdiya

Iwudam i d lsa n teħkayť, imi d nutni i yesseddayen tigawin, akken i zemren ad agten, i zemren ad ilin drus, maca deg tewsit tungalt, sumata ttagten, ilmend n teyzi n uđris ullisan, d umcubbak n yinedruyen d-yettilin deg-s.

Deg ungal *TIZIRI*, yella wayen i d-ijebden tamuylin-nney yer yiwudam, am waken fessusit i usugen, ney qerben yer-ney, imi tannaggalt tefka-asen lewšayef i iqerben yer tudert-nney n yal ass. Deg yal tikkelt tetteglam-iten-id, akken dayen d-temmal isallen fell-asen.

A. Iwudam igejdanen deg wungal *TIZIRI*

Iwudam deg wungal *TIZIRI* sumata qqnen yer uwadem agejdan *Tiziri*, imi d nettat d-yessawalen taħkayť n tudert-is, yer-s ara ncudd iwudaam ara d-nekkes seg wungal:

❖ Tiziri:

D awadem agejdan iyef tebna taħkayť, maca tettef amkan d asnani dixel n wungal, imi tettales-d tudert-is.

D taħkayť-is d wayen i d-tmuger deg tudert-is, i terra d asentel n wullis, yef waya, ara tteħseb d awadem agejdan iyef zzin akk yinedruyen n wungal.

❖ Win i tħemmel:

D awadem, ur s tefki ara isem, acku di tmuylis ur yuklal ara ad d-tebder isem-is deg wayen akk i as-iga (yessexreb-as tudert-is), yella yef teyzi n wungal, seg-mi yebda almi yekkfa.

B. Iwudam inaddayen

❖ Wřida:

D tameddakelt n tiziri tesseni-tt asmi teqqar deg tesnawit, nettat id sebba n lefrať n tiziri akk d win tħemmel, dayen s sebba-s i texser akayađ n lbak.

❖ Wezna:

D yelli-s eemmi-s n tiziri, s yes-s i tibeddel win tħemmel yezweđ yid-s.

❖ Massa eabba:

D taselmadť n tiziri, nettat id-tamzwarut is-yefkan udem leali, mi truť yer lkalitus ad tlemed askim.

❖ Timeddukal n tiziri: Yamina, Zulixa, Nusayba

D timeddukal n tiziri, id-tmuger di lkalitus, tettmebaddal-yid-sent lehmum, tikitiwin, tettak-asent tamezuťt i wayen iten-t icyben. D tameddakkelt n tiziri, taťera yid-s seg uťerbaz amenzu armi d tasnawit, nettat i-yettilin yer tama-s di lwaťat isaeeben yef tiziri.

❖ Nadiya

D ultmas n win tħemmel tiziri, tezweđ yer taddart n tanalt, dachu kan tezday nettat d twacult-is deg tyiwant imsuťal.

❖ Ĥurya

D taxeddamť deg uťerbaz alemmas, axeddim-is d ayen yerzan lħsab n yidrimen n tseťċit.

❖ **Ciħi Ĥuriya**

D taselmadť n tiziri, mi tella teqqar di lkalitus, d tin id yefrur-in seg temnať n sťif, tayera deg tesdawit n Buzerriĕa, teselmad tatknulujit d tin ĥemmelen akk inelmaden.

❖ **Mass Buhrawa**

D adamsan, d win isetkelfen s uşurdi n tesnawit, d netta i yetteĕddan yef tiziri, s sebba-is i teĕĕa axeddim.

❖ **Mass Ĕemari**

D aselmad n waddal yeslmed tiziri, asmi i tella teqqar deg uyerbaz alemmas, d netta is-yefkan afus lemeawna akken ad teťtef axeddim deg tesnawit.

❖ **Nanna-as Dahbiya d Nanna-as Farida**

D snat n tlawin ixeddemen yer lbiru n udmasan Mass Buhrawa, tťfent ayen yerzan tiwreťtin n lħsab uşurdi, Nutenti id-as-yemmalen amek leħhun lecyel uxeddim.

❖ **Tunsiya**

D taĕaret n Tiziri tezga d lmendad-is nettat id-s-yefkan afud d iwellihen akken ad tqabel tudert s wudem yelhan, tefka-as tikti akken ad t-nadi axeddim yer ubuĕaťu.

❖ **Belĕid**

D argaz n zahia, tameddaklet n tiziri, netta i d-yessiweĕen lxeber i tiziri asmi i d-yusa umeddakel-is seg leesker ur tezri ara.

❖ **Lyes**

D anelmad yeqqaren d tiziri deg tsenawit, yetteuz-tt am wetma-s. d win yeggaren leenaya gar-as d win tħemmel.

Ilmend n yiwudam i d-nebder, i tessemres tanggalt i usiweĕ n uđris-is, *Tiziri*d tsiwelt n taħkayť-is, iwudam d wid yeqqnen yer tilawť. Deg ungal *Tiziri*. Tanaggalt Z.Ĕawdiya, tessewđ tebna ungal-is yef yiwudam igejdanen d yiwudam innaddayen. Iwudam igejdanen deg ungal-a d *Tiziri* d win i tħemmel, llan seg tazwara alami d taggara, d nutni id-asaden, d ul n wungal, tigawin akk cuden-t yur-sen.

Aḥric II : Tasleḍt tasiwlanṭ n wungal *TIZIRI* n Z. ḤAWDIYA

Iwudam innaddayen; d iwudam i tsemres Z.ḤAWDIYA deg ungal-is *Tiziri*,d nuteni i yellan d sebba mi ḍran kra n yinḍruyen; deg ungal-a ad d-naf llan wid idbder s waṭas,tefka-as azal, tegglem-i-t-id, tefka-d issalen fellas-as, dayen llan yiwudam nniḍen ur tettuyal-ara s waṭas deg ungal, teggar-iten-d kan mi ara ten-tḥwiḡ, acku yal awadem yesea tamliṭ-is, i wekken ad-tebnu ineḍruyen deg ungal-is, llan wid id-yusan s wudem yelhan llan wid wudem n diri.

Tagrrayt

Nessawed deg taggara n uħric-a n tesleđt, ad d-nerr yef wugar n yiseqsiyen i ay-yellan deg tazwara d tamukrist, d turdiwin. Tban-ay-d s telqayt tuđsa n teħkayt d yinedyen mi nga tasleđt n tigawin d tgezmin d tkerras yef wungal *TIZIRI*, akken dayen i nessawed yer tfukkas tisiwlanin i tessesmres tñaggalt Z. Ĕawdiya akken ad d-tessiweđ adris-is aseklan.

Igemmad iyer nessawed sumata, d wid ara d-nessissen deg teggrayt tamatut.

Taggrayt tamatut

Taggrayt tamatut

Tazrawt-a tewwed-d yer taggara-s, yessef-k fell-aneɣ ad d-nbeggen ayen iyer nessawed d igemmaɗ.

Iswi n tezrawt-a yef wakken i d-nebder deg tazwara, ibedd yef tudssa n tsiwelt deg wungal *TIZIRI* i tura Zuhra Ɛawdiya, akk d wayen i tessemres i wakken ad talles inedruyen n wungal-is.

Imi annar azrayan yef wullis d lebni-ines maci d annar i yettuqqtan deg tsekla tamaziɣt, nesseyzef awal s kra n tsuqqilin n yimazrayen iberraniyen, akken ad nessiweɗ ad negzu kra n yiferdisen, send ad needdi yer uslaɗ-nsen yef wungal i nefren i tesleɗt.

Akken ad d-nerr yef usetqsi n unadi i d-nefka deg tazwara n tezrewt-a, nebna tiktiwin-neɣ s uyas i d-yeglan s uɣric n tezri, d uɣric n tesleɗt.

Aɣric azrayan: deg-s newwi-d yef tlata n yiferdisen igejdanen, amenzu seg-s newwi-d yef unnar n unadi-nneɣ, i d-yellan yef wungal unti aqbayli, syin nerna kra yiferdisen iyef wuddes wullis s wudem amatu, akken ad nessegri s tbadutin n yiferdisen i tekkin deg tegnit tasiwlan.

Seg tasleɗt i nga yef tigawin i yellan deg ungal *TIZIRI*, nessawed nessufey-d (34) n tigawin tigejdanin i yef tebna taɣkayt.

Seg tukksa-nneɣ i tgezmin deg wungal *TIZIRI*, llan-t-d ilmend n lebni n umsawal i tigawin n teɣkayt, yef waya-agi nessawed nekkes-d (10) n tgezmin, anda yal yiwet nesken-d seg wansi i tebda d wanda i tekfa.

Takkerist, d tin i d-yeskanayen tikli n yinedruyen dixel n wungal, dayen d-nessebegen s «uzenziɣ imsemmes» i yebɗan yef sɗis n waddaden. Deg tagnit n tazwara; tanaggalt tettales-d lihala i tedder Tiziri seg mi i tella deg tebbudɗ n yemma-s. Talalit-is d wamek i-tt-qublen wat wexxam s yir tamuɣli d yir imeslayen, imi ur byan-tt d aqcic. Ma d aferdis n warway, yebda seg leyder n tayri, d yir tadukkli i d-yekkan s yur tameddakkelt-is Wrida. Ma deg tneflit n tigawin, Tiziri teereɗ ad d-terfed iman-is, tesrafeg yer tmurt n lkalitus, iwakken ad tbeddel udem nniɗen i tudert-is, anda i truɣ ad tlemmed aslkim azal n sin n yiseggasen d uzegen. Syin akkin yella-d uferdis ureqqaeɛ, anda i tuɣal tiziri yer win i tthemmel d uheggi i lexɗubegga-ines. Addad n taggara d winur d ibanen ara ilmend uzenziɣ imsemmes, imi tanaggalt tuɣal

Taggrayt tamatut

almi d addad n urway Tiziri tettwayḍer i tikkelt nniḍen yef ufus n win i tḥemmel. Syin akkin yuyal-d dayan waddad ureqqee, mi terfed tiziri dir ray-is akken ad teḥawed i ukayaḍ n lbak. Ma d addad n taggara tiziri tewwi-d lbak, tekcem yer tesdawit anda i d-teffey d tabugaṭut akken ad d-tawwi izerfan n tlawin yenḥafen.

Ihi deg wayen icudden yer uḥric-a n taḥkayt, nufa-d d akken tanaggalt Zuhra Ḥawdiya deg ungal-is *TIZIRI* ur teffiy ara iwayen d-nwala, d wayen i d-sbadun yimazrayen imeqqranen n tezri tasiwlan.

Deg wayen i yerzan tuḍsa n tsiwelt deg wungal *TIZIRI*, nufat yebna yef yiwen n uwadem amsawal, i d-yellan s talya tegensayt. Imi tamsawalt *Tiziri* yef teyzi n wullis tessawal-d akk ineḍruyen n tudert-is, d wayen tessedda.

Tamuyli tasiwlan; teqqen yer annaw n umsawal, i d-nwala d agensay awadem s tuget, imi tamuyli teqqen yer wannaw n umsawal iyef yebna wungal, Tamsawalt tagensayt, teḍfar-itt tmuyli akked yef teyzi n wullis, acku Tiziri tedder ineḍruyen d-tessawal d tawademt gar wid akk i as-d-yezzi.

Yer tama n tmuyli tasiwlan, nerna-d aferdis n tuwuriwin n umsawal deg wungal, imitawuri tetṭafar annaw n umsawal. Banent-d akk twuriwin n umsawal yef uwadem, amsawal Tiziri yer dixel n wungal (tawuri tasiwlan, n taywalt, testimoniale, tasegzayt, tasnsktayt) ma tawuri métanarrative, ur d ban ara imi amsawal ur d-yefki ara azyan i uḍris d tsuḍdest n taḥkayt. Tiwuriwin i d-yufraren s waṭas deg ungal *TIZIRI* d tawuri tasiwlan, imi tessawal-d taḥkayt n tudert-is, tayiwalt, tettban-d deg yidiwenniten yellan dixel n wullis, tawuri tasnsktayt, tettban-d s waṭas imi amsawal yal tikelt mi ara ad yettales ixeddem azyan i taḥkayt i d yessawal. deg ungal-a nufa-d azyan yṭtuqet yef tmetti, annect-a d ayen i d-nebder mi nexddem tasleḍt i twuriwin.

Deg wayen yeenan aferdis n umsiwel, nufa-d belli win iwumi i tettwalet teḥkayt yetṭafar winn-a i tt-id-yettalsen. Deg wungal *TIZIRI*, umsiwel iban-d deg tuget n tikkal d aflalay, imi tetbder-it-id temsawalt deg yidiwenniyin i-tt-yezeddin d yiwudam. Maca , yella wanda ur d yessbegen ara imu i d-yettales, imi nekkeni seg tyuri-nney talqayant i wungal-a nefhem-d belli tebya ad d-tini imiyriyen, aladya, tilawin tiqbayliyen imu-mi thedder, teḥku-d ayen i d-s-yedran, amzun d tamsirt , Ay-agi nessegzat-id s telqayt s yimediyaten. Akken dayan d-nessegza assayen i yezdin amsawal d umsiwel deg yiwen n uferdis iman-is.

Taggrayt tamatut

Mi nga tasleđt i yiferdisen n tegnit tasiwlan, nerna-d kra nniđen i yesselhawen tasiwelt, am wadeg, anda i t-nufa deg wungal yeqqen yer tilawt, d imukan i yettwassnen ugar. Akud, yella-d s telqayt, s swayee d dqayeq, d wussan d yiseggasen. Iwudam tessegza-ten-id temsawalt s telqayt, ama s ugram ama s usegzi n wayen i asen-d-yezzin, nessawed nebđa-ten yef yiwudam igejdanen, d yiwudam inaddayen.

Nessawed nerra-d yef wugar n turdiwin i d-nefka deg tazwara n tezrawt-nney. D tasleđt i ay-ieawnen ad negzu tudssa n wungal sumata, akken dayen i d-nerna timusniwin ama si tama n unnar n unadi-nney yef wungal unti aqbayli, ama si tama n tsuddest, d yiferdisen n tsiwelt iyef yebna wullis n wungal *TIZIRI* n *Z.* Eawdiya.

Nufa-d ungal *TIZIRI*, fessus i tyuri, fessus i tesleđt, deg-s tessemres ttaggalt amseđfar n tigawin, imi tasiwelt n tudert n Tziri tella-d ilmend n talliyin n leemar-is; iferdisen n tsiwelt dayen llan-d akk s tarrayt i iquerben ugar yer tilawt, ama d adeg ama d akud ama d iwudam.

Anadi-nney nessawed yer taggara-s si tama n tsiwelt d yiferdisen-is, nessaram ad yesfaydi deg-s yal imeyri, wa d-yili d tawwurt i nenđer liteslađ-nniđen si tama n uyanib, tasnukyest, isental... akken dayen nessaram tikli n tezrawin yef wungal unti aqbayli yer sdat, imi atan deg ubrid n unerni.

Amawal

Amawal

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