

Tazwert tamatut .....	09
<b>Ixef amezwaru :Aérayan</b>	
<b>I-Tabadut n umyevres.....</b>	<b>17</b>
<b>II-Aéar-is.....</b>	<b>17</b>
<b>III-Timu\$liwin \$ef umyevres.....</b>	<b>19</b>
III-1-Tamu\$li n Kristiva, (J).....	19
III-2-Tamu\$li n Barthes, (R).....	19
III-3-Tamu\$li n Genette, (G).....	20
III-4-Tamu\$li n Riffater, (M).....	21
III-5-Tamu\$li n Compagnon, (A).....	22
<b>IV-Anawen n umyevres.....</b>	<b>23</b>
<b>IV-1-Assa\$en n tilin.....</b>	<b>23</b>
IV-1-a)Tabdart.....	23
IV-1-b)Tukarva.....	23
IV-1-c)Awehhi.....	23
IV-1-d)Tawelha.....	24
<b>IV-2-Asa\$en n usuddem.....</b>	<b>24</b>
IV-2-a)Arwas uqlib .....	24
IV-2-b)Arwas amesli.....	24
<b>IV-Le\$şnaf n tversit n (G,Genette).....</b>	<b>25</b>
IV-1-a)Aénevres .....	25
IV-1-b)Afevres.....	25
IV-1-c)Awsevres.....	25
IV-1-d)Aflevres.....	26
<b>Ixef wis sin : Awal \$ef wungal aqbayli</b>	
<b>I-Ungal.....</b>	<b>28</b>
<b>II-Tabadut n wungal.....</b>	<b>29</b>

<b>III-Unga</b>	<b>29</b>
<b>I Amazi\$</b> .....	
III-1-Talalit n wungal aqbayli.....	30
III-2-Anerni-ines.....	31
III-3-Tulmisin timuta n wungal aqbayli.....	32
III-3-a-Tutlayt.....	32
III-4-b-Isental.....	33
III-5-c-Assa\$-is d timawit.....	34
III-6-d-Uguren-is.....	35
<b>IV-Awal \$ef umaru</b> .....	<b>35</b>
IV-1-Ayen i yura.....	36
V-A-Asisen n wungal.....	<b>36</b>
V-1-A-Ayen yellan d tazrawt fell-as.....	37
<b>IXEF WIS KRAV : Amyevred deg wungal « Ass- nni »</b>	
<b>I-Amyevres akked d timawit</b> .....	<b>40</b>
<b>II-Amyevres d yevrisen-nniven</b> .....	<b>46</b>
<b>III-Anawen-nniven n umyevres</b> .....	<b>49</b>
<b>IV-Tasekla d tmetti</b> .....	<b>54</b>
<b>Tagrayt tamatut</b> .....	<b>60</b>
<b>Ti\$bula</b> .....	<b>64</b>
<b>Amawal</b> .....	<b>67</b>

**Tazwert tamatut**

**Tazwert tamatut .**

Tasekla n tmazi\$ tu\$ abrid \$ezzifen deg usnulfu s wudem n tira, \$as akken deg timawit tesëa tirit, anda tekcem tasga ulac lkanun ur yettili d inigi \$ef tmucuha sawalent tim\$arin tiqbayliyin uvan n reud d ctawi qessiëen s usemmiv n wugris d yideflawen.

Inzan d lemëun zgan \$ef yixef n yilsawen mi iruê ad d-yeffe\$ wawal ad d-iccev yinzi ad d-yezwir d\$ ad d-tefru temsalt ad yiwzil wawal ax\$im ad ya\$ rrif di tejmaet, tidet ad d-teflali.

Akken kan id-tefëf abrid n tira. £as ma llan seg zik wid yuran lad\$ di tsekla acu kan uran s tutlayin nniven s tfiniqit ne\$ s tid n yimekcamen-nniven.

Asnulfu yezga yedder seg zik ar tizi n wass-a s tutlayt taberranit ne\$ s tutlayin tiwerdaniyin, atas n yimura i yesëan azal di tsekla ttwa\$ben i tsekliwin tibarraniyin, \$as akken d iêulfan d wafrayen n wugdud aqbayli ne\$ amazi\$ s wudem amatu i ssawven i yime\$riyen, ad d-nebder seg-sen, Mulud At Mëemmar, Mulud, Ferëun.

Tira ur teqqim ara deg ueddi si timawit \$er tirawit kan, terna-d i tsekla tamazi\$ ne\$ taqbaylit s wudem amatu, amaynut id-yellan di tira taseklant yettban-d s tewsatinniven am umezgun, tullist, yalla-d usnulfu s wudmawen nniven am tserwest, dtsuqilt.

Tawsit n wungal di tsekla taqbaylit (tamazi\$). Tllul-d akken kan tensa tmest id-teooa tefsut imazi\$en, di tallit-nni id-iban Rachid, Alliche s wungal «*Asfel*» i yeddmenn limarat n wungal i tikelt tamezwarut. £ef waya Salêi (M,A) yenna-d :«Nezmer ad d-nini talalit n wungal aqbayli, ilul-d deg iseggasen n 1940, d Belëid At Σli i yuran ungal «*lwali n wudrar*» acku yesëa tulmisin i tyettaran d ungal am tu\$zi n wullis, amvan u yiwudam»[Salhi, (M,A). 2011 :83].

Seg wungal «*Asfel*» id-yef\$en deg useggas n 1981 rran-d deffir-s wungalen nniven akka am «*Askuti*» n Saëid Saëdi, «*Iv d Wass*» n Σmer Mezdad, ungalen-agi tezzin akk \$ef tmagit d wuguren i deg tettidir tmetti taqbaylit seg tmunent \$er tefsut imazi\$en, \$er wayen s wacu id-tegla uguren macci d yiwen , yal amaru amek id-imesla fell-asen, \$as tamu\$li n tmetti tuget-nsen d yiwet. Seg tallit n 1980 \$er tizi n wass-a nulfan-d atas n yimura n tewsit-a ad d-nebder seg Brahim Taza\$art, Salem Nekkar, Linda Kurdac, Buneuf oamel, ...

Tasekla n tmazi\$ am nettat am tsekliwin n umaval merra, tettidir s wayen id-illulen deg tsekliwin tiberraniyin.

Ayen id-ikeccmen seg tsekla \$er tayev qqaren-as deg teéri n tsekla amyevres keccmen-d ivrisen d imaynuten \$er tsekla taqbaylit d wid ur yettwasnen ara di tgemmi taseklant n tmazi\$ aya yettu\$al \$er tezirt n imura i yexeddmen ta\$uri i yevrisen n tegra\$lanit s le\$naf-nsen tu\$al tsekla-nne\$ tettagem-d seg tegra\$lanit d ayen id yettbanen di tmedyazt n Ait Menguellat yettagem-d seg yivrisen n tfelsafit am wid n Aristot, Michiavel, Khalil Djebran, amyevres ur d- yela ara kan di tmedyazt yettili-d da\$en di tewsatn nni ven am wungal ass-a di tsekla taqbaylit yettili-d deg-s umyevres imura n tewsit-a semer-asen deg tira-n sen ayen akken ur nelli ara d ayla-n sen nettaf-d tibdar d twelhiwin tigra\$laniyin seg idelsan nniven. Rnu tin \$er-s, ttilin-d wassa\$en n umyevres akked d timawit i \$ef tressa tutlayt n teqbaylit nettmagar-d tiwsatin timensayin am tid yecban inzan d lemoun, tungisin, timucuha ad tent-semrasen imura n tsekla tqbaylit i umeélu n tira seg-sent id-xeddmen talali i yevrisen imaynuten.

Ungal di tizi n wass-a deg yivrisen-is nettemlili-d assa\$en i yellan gar yivrisen, i yellan yakan ama di timawit ne\$ ttwarun.

Asentel-nne\$ ad yili \$ef wungal i yura unagal \$mer Mezdad, ungal i wumi i semma «*Ass-nni*» id-yef\$en deg useggas n 2006 di teérigt n «*Ayamun*».

Di tkatut ara nexdem neerev ad nessukes ayen i yizemren ad yilin d udmawen n umyevres deg wungal «*Ass-nni*»

Amyevres yettili-d di yal tasekla deg umaval, amivran-a icud srid \$er ime\$ri d tezmilt-ines. Send mi ara ixdem ta\$uri i wudlis yellan yakan isefk fell-as ad yesou, tazmilt, tadelsant, tazmilt tasnilsant ara tyeeoen ad işiwev ne\$ ad iéar anda llan wassa\$en gar yivrisen deg wudlis i wumi ara yexdem ta\$uri.

Mi ara n \$er ungal «*Ass-nni*» nezmer ad néer anawen ne\$ udmawen n umyevres, ara yilin deg ugensay n wungal d unamek-n sen. Nezmer ad d-naf amyevres deg tserwest, tasuqilt, akken yezmer d a\$en ad yilli di tewsatn n tsekla amedya, tamezgunt, tullist, deg-sent nettaf-d assa\$en gar yivrisen i yezdin tiwsatin-a ama d amcabi di t\$essa s wudem amatu, assa\$ n usuddem ne\$ dayen, assa\$en i yezdin gar sin ne\$ ugar n yivrisen amedya: asentel, tikti.

Tasekla tamazišt terza amesnulfu s timad-is ahat isefk fell-as ad ixdem assa\$ gar yivrisen deg wayen yettaru, assa\$a yezmer ad yili akked d wayen i yellan di tmetti-is amedya : am tgemmi taseklant, tigemmi tusnant d wayen yerzan akk amdan d tmetti-ines d uxemmen-ines akken d a\$en ahat ad d-yili d wayen i yef\$en i tmetti-ines.

Assa\$en-a id-nebder d wid i yizemren ad yilin di tsekla, d assa\$en ara ad yeooen ime\$ri ad yefhem wa ad isegzi dacu i yellan di tsekla-nni, s umyevres i yezmren d a\$en ad yefhem kra n yidlelsan nniven. Assa\$ n umyevres yezmer ad isemlil i\$erfan ne\$ timetti-yin wa ad yefhem ayla n wayev, ungal d iminig i izemren ad ya\$ atas n tmura.

### **Tamukrist.**

Leqdic-nne\$ ad yili \$ef wungal n Σmer Mezdad «*Ass-nni*» anda ara neerev ad d-ner \$ef yistaqsiyen-agi :

-Dacu-ten wassa\$en n umyevres i yizemren ad ilin deg wungal «*Ass-nni*» ? d wamek i d-asen-yefka umaru udem ?.

Seg tmukrist-a tezmer ad-a\$-tsiwev ad d-nekkes ma llan wassa\$en n tmivrant n umyevres deg wungal-a.

Tezrawt-agi ad tili di ta\$ult n tusna d unadi asdawan, i yeddand deg teéri n tsekla. Nefren ad neqdec \$ef wungal «*Ass-nni*», n Σmer Mezdad, imi \$ur-s adeg meqqren ass-a deg tsekla tamazišt alabaeda tasekla taqbaylit.

Asentel-nne\$ id-yellan \$ef umyevres, neb\$a ad d-nebbeyen assa\$en-is deg wungal «*Ass-nni*», d unamek id-asen yefka umaru udem deg wungal, syen akkin ad d-nebbeyen ma llan le\$naf-is deg wungal, ne\$ ma yella umaru isekkcem-d deg ivrisen-is ayen yellan d ivrisen nniven macci n tsekla taqbaylit.

### **Turdiwin .**

Seg umahil-agi, nevmeε, ad nawev ad d- nekkes udmawen n umyevres ne\$ anawen ara yilin deg wungal «*Ass-nni*», udmawen-a ttu\$alen \$er umaru i wacu i ten-id-isedda deg wungal, deg yal udem isea deffir-s anamek yefren, ne\$ ayen i yeb\$a ad-a\$t id-issiwev. Seg yiwet n tama d asefhem ne\$ d tamu\$li-s \$ef kra d asentel ara yilin deg wungal.

Amyevres ne\$ udmawen-is deg wungal am tebdert, d twelha d wanawen-nniven ad ttwasmarsen i wakken ad ilin d agzul i kra n tmu\$li n unagal. Seg tama nniven nevmeε ad néer ansi id-yettagem umaru tikta i wakken ad yebnu ivrisen-is, tigmin-agi ahat d tin yerzan \$er tgemmi n tmetti taqbaylit ne\$ d tigmin seg yidelsan nniven.

### **Tasnarayt.**

Akken ad nawev \$er turdiwin id-yettunefken amahil-nne\$ ad yebvu \$ef krav n yixfawen.

Ixef amezwaru ad d-nawi awal \$ef umivran n umyevres d usbadu n kra n tmu\$liwin i yerzan \$er-s d tid ara neêwio deg umahil-nne\$ deg wuêric n teslevt, am uéar-is (tallalit) d unerni-ines. d tmu\$liwin ara yilin mgaradent seyen akkin ad neerev ad nefk anawen i \$ef treşsa tmivrant-a.

Deg yixef wis sin ad d-nawi awal \$ef wungal aqbayli (amazi\$ sumata), akked d wayen id-icudden \$er-s am tulmisin d tallilt-ines syen akkin ad needdi \$er usisen n wamud n ungal «Ass-nni», n Σmer Mezdad, dwayen i yellan d igemmir i yettwaxedmen \$ef tira-s.

Ixef wis krav ad nekcem \$er teslevt n wungal anda ara ad d-nekkes ayen akk i yellan d udmawen n umyevres, ne\$ anawen-is ara d-nemager deg wungal di tagara-s ad tenfak s kra n yiferdisen i yeqnen \$er wuvris d tmetti, aya da\$en yeseε assa\$ d usentel-nne\$ (amyevres).

### **Tiéri i nefren.**

Akken ad nawev \$er yiswan n umahil newhhad nseqdec snat n teériwin.

Tiéri n umyevres : Ad nekkes akk ayen i yellan dudem d wanaw n umyevres i yizemren ad yilin deg wungal. Syes ad d- nesbadu timivranin d tmu\$liwin i yerzan amyevres amedya : Nefren kra n yidlisen n teéri :

- Genette, (G), udem wis krad.

-Piegag-Gros, (N).

-Asegzawal n tmivranin n tsekla Salhi, (M,A) .

- Barthes, (R).

-Antoine Compagnon.

-Amahil- nne\$ d win ara ad ikeccmen deg udru a\$essan d win ara-\$-yawin \$er usukkes n wudmawen ne\$ anawen n umyevres ara ad yilin deg ungal Ass-nni di teslvt ara naxdem terza ta\$essa i \$ef ireşsa umaru ivrisen-is.

### **Anda id-yettili u myevres.**

Amivran n umyevres, yerza yal tawsit di tsekla ama dtin yettwarun ne\$ dtin i yettidiren deg timawit nettemlili-d kra n wassa\$ n umyevres i -yezdin tiwsatin- a id-nebder amedya: ungal, tamedyazt, tamezgunt...

Aya di tsekla-nne\$ yettban-d di tmedyazt yettwacnan, am lwnis .Ait .Menguellet di tezlit (Ayam\$ar. 2005) i yellan d ungal ; yura xalil oebran deg useggas n 1923 s teglizit, anda anaéur yefka-s udem, nniven, ccna, iserwes-d kra n tmu\$liwin tifelsafiyin, yerratent-id \$er teqbaylit, am akken d netta it-yuran i tikelt tamezwarut.

Tamivrant-a tettli-d deg tawsit nniven n tsekla tettban-d deg ungal.Di tira tagra\$lant s teqbaylit yella-d usuqqel seg tira tagra\$lant yu\$al \$er teqbaylit, amedya ungal n umaru amarikan Hernest, (H,G) « *Le viel home et la mer* », id-yettwasuqlen s\$ur Muhand Aerab at Qaci \$er teqbaylit i semma-s am\$ar d yilel (2013), udem n uvris yettban-d deg useddem i yellan gar uvris n Hernest, (H,G) \$er uvris afellay n Muhand Aerab at Qaci.

Udmawen n umyevres di tsekla taqbaylit ttlin-d d a\$en di tawsit n amezgun, aya-agi ad tid-naf di tceqquft id- yessuqel Muêand.Uyaêya \$er teqbaylit (1982) i yura «*Luigi tirandella : La giria*»i semm-as tacbaylit .Deg tagara amyevres yettili-d di yal tawsit si tawsatin n tsekla i yezmer ad tid-naf deg useqel deg userwes, i yerzan yal tawsit.

### **Amyevres di tsekla tamazi\$t (Tizrawin).**

#### **Di lmaruk.**

Tizrawin yettwaxedmen di tsekla n tmazi\$t \$ef umyevres gar inmuda ara d nebder di tmurt n lmaruk, Bounfour, (A) yerra lwelha-s \$er wanda i yezmer ad d-yili umyevres deg wa\$as n tezrawin, deg udlis-is i wumi isemm-a « *le nœud de la langue* », alad\$a deg ixef iwumi yefka azwel « *Question de poetique berbere* ».



Deg ixef-a Bounfour, (A) yerra tamu\$li-s \$ef krav n yiferdisen « timawit, tira, adegvrís », i yerzan tasekla n tmazi\$t, ire\$ša \$ef twuriwin n umyevres i izemren ad ilint gar snat tmucuha tamezwarut d tamacahut n timawit s tenfalit n tcelhit, tis snat tamacahut yettwarun s taerabt taseklant.ye\$šawev \$er wassa\$en d tulmisiin i yellan gar sin yevrisen-a, amedya assa\$en n useddem, d uflevres (hypertextualite).

Mi ixdem tazrawt-is \$ef wassa\$en yemgaraden n udegvrís gar sin n yivrisen id-nebder lad\$a iwudam d tigawin d yinawen-nesen, ameskar yenna-d«amyevres ur yezdi\$ ara deg unamek n yinan, macca da\$en tsedde\$ deg unamek s timad-is» [Bonfour, (A).1993 :92.].

Di tagara ameskar deg tezraw-a ibeyyne-d yenna-d \$ef uvrís ama d imawi ne\$ d irawi d umgired i ten-yedvan, d wayen i-ten-yesduklen gar-asen d assa\$en n umyevres id-yettilin di yal tikelt gar-asen ma d ayen i ten-yebvan d tiwtilin n usevru i yemgarden \$ef sin n yivrisen (imawi-irawi).

Deg uxeddim-nniven i \$ef yeerev yexdem,\$ef umagrad id-yef\$en d F.D.B azwel-ines « *Les voyageurs dans la poesie chleu* », yeerev ad i beyyen amek id-yettili u beddel n t\$essa n yiwen ufir n tmedyazet seg udlis \$er wayev anda id-ye\$šwev \$er yiwet n tmukrist amek i nezmer ad neseggzi kra n yifyar i yellan d imcurak \$er yisefra imagraden deg yiwen ne\$ ugar n yimediyazen deg tagara n tezrawt i yesemres \$ef umagrad-a, ye\$šawev, \$er yiwen ugemmuw, d win i-deg ttilin limarat n umyevres i nezmer ad ten-nwali, ibeyyent-id s t\$essa-nni u yefyar i yettezzin ne\$ yettæeddin seg usefru \$er wayev, seg umedyaz \$er wayev di tegnit am tin yecban ta ttilin-d wassa\$en n umyevres gar yifyar ne\$ isefra tteddun seg temmnawt \$er tayev, yettilid kra n t\$awsiwin i ten-yezdin ama seg tama n t\$essa, ne\$ ayen ara ad yilin, deg ugbur.

### **Di lezzayez.**

Deg tallit-a tamirant, banen-d kra n yimnuda i ixedmen tezrawin \$ef tsekla n tmazi\$t, alad\$a di tmurt n lezzayer, gar tezrawin ne\$ igmiren i ttwasmarsen s wudem ubyin \$ef umivran n umyevres, gar-asen Djellaoui, (M) i xedmen yiwet n tezawet \$ef tmedyazt n lunis ait Mengullete s wuzwel: « *image poétique dans oeuvre de lounis ait mengullet, du patrimoine à l'innovation* ».

Di tezrawt-is ur isemres ara amivran n umyevres, macca deg ugbur n teslewt-ines \$ef tmedyazet n umedyaz,tesea rruḥ i yettu\$alen \$er waías n temsal i yerzan annar n

umyevres ; d wassa\$en-ines deg uêric amezwaru d wis sin, Djellaoui, (M) iressa \$ef ussufe\$ n tugniwin n ugerruj i yellan di tmedyazt-is deg i swi dabiyyen n kra te\$bula tijentavin i yettu\$alen \$er ugerruj n tmetti \$ef waya, yenna-d «Ait mengullet i semres di tidet ti\$bula i yettu\$alen \$er ugarruj amitan i deg yefka-s i tmedyazet-is anamek alqayan am tugniwin tizamulin...»[Djellaoui, (M). 2003:21].Syen akkin i beyyn-d tilin n wuvris imawi deg tmedyazt n umedyaz bhal tumgist, inzan d lemeun...dayen ara ad i beyyne-n assa\$en n umyevres i yesdukulen gar yivrisen yizrin d wid n tura.

Seg tama-anniven Farida Ait Ferroukhe teerev ad sukses assa\$en i yellan gar yinzan d yivrisen n tmedyazet deg umagrad i wumi tsemm-a: «*proverbalisation*» *du ver, un fait d'intertextualité berbère* ».

Deg teslevt-ines, tsenned \$ef wammud n Ccik Muhend d Si Muhand u Mhand, deg iswi-s ad ttawev \$er tesmagit n yinzi n teqbaylit d usenzi<sup>1</sup> n tmedyazt, seg tama-a tewwev \$er ugemmuw d win i-deg imedyazen semrasen inzan di tmedyazt-nsen ne\$ asedyez n yinzi i wakken ad selqin anamek-ines,tugett deg-sen ttu\$alen \$er tumant n usedyez n yinzi deg-s yettili-d wassa\$ n umyevres, ttu\$alen-d yinan i yettwasnen yakan n yinzi.

Ayen i yerzan \$ef unadi n umyevres di tsekla n tmazi\$t, tban-d tezrawt n Magistere ayad salim i-\$ef id-yemesla \$ef wallus n tira d wumbiwel n uvris imawi \$er wensay n tira, anda asentel-a yewwi-d fell-as awal Salêi, (M,A) yakkan deg usarag id-yellan di temdint n lyon. Ma d Ayad, (S) yewwi-d deg tezrawt-is deg usentel id-as-isemma «*d'intertextualité dans la littérature berbère le cas de «Nekkni d Wiyiv* » de Bouamara, (K) tazrawt-is tressa \$ef snat n tullisin «*taqsit n Eziz d Ezizu*».

Ixef wayev iressa tazrawt-is \$ef temseérit n usnulfu gar snat n tullisin i yettwaslen s\$ur Bouamara, (K) yerra lwelha-s \$er tulmisiin n usnulfu di tira-nsent, tasledt \$er tumant n umyevres d wallus n tira di tira n umaru, anda id-ttbanen wassa\$en n umyevres deg snat n tullisin-a swudem ubriz lad\$a, anawen-ines am tabdert, d twelha, d uwehhi.

---

<sup>1</sup> ASENZI : proverbalisation.

**Ixef Amezwaru**

**Aérayan**

Deg yixef -a ad d- nawi awal \$af umivran n umyevres . ad nefk amek id -yelêa deg umezruy, iéuran-is sani i- \$er ttu\$alen. Ad d-nefk tabadut-is d timu\$lwin n imaérayen n tsekla am: Barthes, (R) Compagnon, (A). Riffaterre, (M). Genette, (G). Kristiva, (J) .Syen akkin ad d-nebder anawen, i \$ef yettwabna umyevres

### **I-Tabadut n umyevres.**

Tabadut id-yettunefken deg usegzawal n tsekla \$ef umivran n umyevres: «yal avris n tsekla yezmer ad d-yettusefhem d timlilit n yinawen akked wiyav-*nniven*... amyevres yemmald-d addad anda tella truzi gar yivrisen n tsekla d uvr*is-*nniven**»[Aron, (P); Denis-Saint, ( J); et Viola, (A). 2012:392].

Ihi, amyevres yettili-d deg uvr*is n tsekla* anda akken i tettili temlilit gar yinawen, timlilit-agi n yinaw tezmer ad d-teban deg i d iwweniyen n ungal d wid n yiwudam deg uvr*is aseklan*, amedya, ungal, taceqquft umazgun; s wudem amatu anamek n umyevres seg tbadut id-nenna, d timlilit n yini i yelan deg uvr*is d yini*; yettwasnen ne\$ d win yettu\$alen \$er wayla n medden deg tmetti yettwasen.

kra yimaéragen n tsekla meslan-d \$ef tmivrant n umyevres.yal yiwen akken yettwali.

### **II-Aéar-is.**

Di lqarn wis 21 tella-d yiwet n tegr*awla* di ta\$ult n tsekla, tagrawla-agi tewwi-d tusna d tamaynut i wumi qqaren *tusna n tsekla*, gar iferdisen-is tella-d *tusna n tmetti n tsekla*, iswi-is d-asefhem n wacu id-yezzin i umaru akkd d teslevt n tnefsit-ines.

Tusna n tmetti n tsekla teqqim kan tettezzi \$ef wayen kan yerzan avris d waddad anefsi n umaru, ur tara ara lwelha \$er wuvris aseklan s timad-is. seg aya banen-d imsel\$iyen irusiyen i iearven ad d-fken tulmisiin i wuvris aseklan, ugin ad d- segzin avris n tsekla s tmental yerzan timetti am; umezruy-is, tusna n tmetti.

Sbaeden imsel\$iyen irusiyen tamu\$li- a, imi \$er-sen avris aseklan ad yili d iman, ulac d acu ara t-id-ikecmen maca llan kra yiferdisen i isennin avris deg ugenssay-ines, i yeslalayen kra n tewsat*n d imusuyen i irennun i tsekla \$af waya yenna-d* Piegag-Gros, (N):« amyevres ur d yelli ara fell-as ustaqsi, acku teñef adeg deg wayen ura-n imsel\$iyen, am uqqelled n imsel\$iyen i semrasen deg yivrisen-nsen .» [Piegag-Gros, (N).1996 : 23].

Ihi, \$er Piegag-Gros, (N) yella-d uwehhi \$er umyevres deg-wayen ttarun imsel\$iyen, \$er-sen avris ad d-yilli d ilelli ne\$ d iman seggzayent-id mebla tiéra i yecba-n tin n tmetti tamezrayt « n tnefsit » \$er-sen aseggzi ad d-yili \$ef t\$essa d kra n tal\$iwini i-\$ef i-ttwabnant tefyar sumata aseggzi n wuvris aseklan yurrez \$er ta\$ult n tesnilest.

£af waya Bakhtin, (M) (1956), d yiwen seg imsel\$iyen irusiyen, yewahhad deg teéri-is \$er, tmivrant n umyvres yenna-d: « tiki tettemlili-d akked wawalen i yellan yakan di tmetti, d le\$wat ttu\$alen di tira, amaru yessudmiten-id yesggzay-d tiki n wayev niven»[Bakhtin, (M).1956 :50].Aya iban-d deg ugemmir-is \$ef kra n yidlisen n tsekla i-\$ef yexdem amedya ungal yettili deg-s wadeg d wakud, rnu \$er-s ti\$unaba. syen yesegza-d avris aseklan d wayen akk id-yezdin \$er-s ama d idles, limarat-ines, iferdisen d tudsas tasnilsant n wawalen d ti\$unba i yettilin deg yal avris n tsekla rnu \$er-s tigawin n yiwudam d idiweniwen-nsen yettilin d inawen i yettu\$alen \$er yimeslayen yellan ama di tmetti n \$er umdan s umata, d allus n tfyar d wawalen i yettwasnen u\$alen \$er tira keccmen deg uvriss aseklan.

Seg tmu\$li-a nezmer ad d-nini d netta i d amezwaru id-yewahhan \$er umivran n umyevres

Di tagara, Bakhtin, (M) deg uxedim-ines \$ef teéri n tsekla lad\$a adlis i wumi isemma tadyist n Dostoiovski iwehha-d \$er tmivrant n umyevres iwumi isemma «*tadiwennit*»<sup>1</sup>.Ihi tamivrant n umyevres tu\$d aéar seg yemsl\$iyen i rusiyen deg useggasse n 1960.

Idiwenniyen id-yettilin deg ungalen deg yal avris, gar yiwudam ttilin-t kra n tulmisiin i yettu\$alen \$er kra n iniyen n wiyav ne\$ udmawen-nsen i yettilin akked iniyen n umaru.Tamsalt n yidiwenniyen id Yefkan talalit i tmivrant n umyvres i yettfeh ahric ameqqran ass-a deg ta\$ult n teéri n tsekla.

---

<sup>1</sup> Tadiwennit = dialogisme.

### III-Timu\$liwin \$ef umyvres.

#### III-1-Tamu\$li n kristiva, (J).

Send ad d-nawi awal \$ef tmu\$liwin n umyevres, yessefk ad d-nini kan tezrawin n yimsel\$iyen irusiyen deg iseggasen n 1960 lad\$a d tizrawin n Bakhtin, (M) id-yefkan ne\$ i wehha-d \$er-s ur d as- yefki ara isem-a axeddim-nni n tezrawin-ines fkan-d afud i tlatit n tmivrant-agi. .

Kristiva, (J) i yesmersen i tikelt tamezwarut isem n tmivrant-agi tsended \$ef tzrawin d yidlisen n Bakhtin, (M) syen \$er-s taerev ad tfek tabadut i umyevres ne\$ aseggzi iwawal i yisemeres , Bakhtin, (M) \$ef wassa\$en yellan gar idewenniyeen.

Tefka-d tamu\$li-is tenna-d tamivrant-a: «d timlilit n yêricen n yevrisen yettwarun yakan yis-sen id -yettefe\$ uvriss amaynut ....\$er-s maççi d arwas d wallus, d askan swudem nniven i yvrissen yellan yakan yal avris amek i t-yeéva bab-is.».[Piegag-Gros, (N).op .cit :11].

Seg tmu\$li-a ad d-neseggzi iwacu id-tenna aya, yettusemma d asdukkel n wawalen ara d-yefken ta\$essa i uvriss n umaru.yezmer ad t-id-yaru davris i deg ara yesaxdem imeslayen yellan yakan macca ad asen-yefk ta\$essa tamaynut ne\$ ad asen yefk udem niven st\$essa d lebni amaynut, macca ur yettusemma ara d arwas ne\$ d allus.

Keccmen-d imeslayen d tefyar n yivrisen i yettwasnen yakan ne\$ ttwarun, ttemyekkcamen imeslayen -nniven alama slalen-d avris ne\$ ad suffu\$en avris amaynut nezmer ad-dnini avris d azeña n yivrisen, ihi ulac avris ilul-d iman-is yella deffir-s d acu id-tid yeslalen yu\$al d avris amaynut ama d tifyar ne\$ d ayen nniven, terra tiririt i yemesl\$iyen irusiyen id-yeqqaren avris n tsekla d ilelli ttagin ad d-seggzin avris id-yef\$en n tsekla s wassa\$en nniden amedya tusna n tmetti, amezruy....atg.nutni qqaren-d avris n tsekla ur yesei ara assa\$en akked d ta\$ulin id-nebdar.

#### III-2-Tamu\$li n Barthes, (R) .

Seg tezrawt n Kristiva, (J) syen akkin tamivrant n umyevres yu\$al-d fell –as wawal gar wid id-yefkan tamu\$li fell-as Barthes(®)-yenan: «yal avris d asevres, ttilin deg uvriss añas n wudmawen ttawaeqlen, ivrisen ttu\$alen \$er yidles yizrin: yal avris d aéetta n tebdarin timaynutin i yettwasnen».[Barthes, (®).1973: 85].

Barthes, (®) \$er-s tamivrant n umyevres am uétta id-yettilin deg uvriss aseklan yal avris yurez \$er uvriss nniven i yezrin amaru yettarun ne\$ \$er win i d- yessnulfun akken yeb\$u yili llant limarat i yettu\$alen \$er wayla n medden akked tgemmi taseklant

deg tmetti, d yidles i d- yezzin i tmetti d wumdan s yiman –is .Avris n tsekla deg tmu\$li-is ur yezmir ara ad d- yili yettwabda \$ef wayen akk i yellan d idles am tebdar i yettu\$alen di yal tikelt \$er wayen i yettwasnen di tmetti am iwudam d tewsatin n tsekla yettili-d wassa\$ gar umaru d wayen id-yettagem seg tmetti-ines.

Syen akkin tu\$al tmu\$li n Barthes, (R) tewsae, d tin i yescan assa\$ akke d termest n yime\$ri d yiwet n tmu\$li i yerzan \$er umaru ne\$ amesnulfu i wakken ad d-yerr lwelha n unermas \$er wayen yettwarun ama d adlis ne\$ d ayen nniven. Amaru yese\$fk fell-as ad yissin kra n t\$awsiwin i yerzan tignatin n usnulfu amedya, ad d-yissin amek ara ad ttili tensiwelt akken i wata rruu tin \$er-s d asemres alqayan n yi\$unab n tira, tinfaliyin id yettilin ama deg ungal ne\$ tullist...atg aya yettawi-d ccbaha i wuvris, iswi-ines, amaru ad d-yeerev amek ara d yerr lwelha n yim\$ri \$er wudlis id-yeslul.

£ef waya .Piegag-Gros, (N): yenna-d: «iswi agejdan i yellan gar ti\$unba d unermas \$er barthes, (tamu\$li-is) d assa\$ n tigawt amek ad ttili gar wuvris akked ime\$ri».[Piegag-Gros, (N).op.cit: 17].

Tahuski d yiwen n ufrdis agejdan yettilin deg uvris n tsekla, amseflid d netta ara yeéren aswir ines, d netta da\$en ara ad d-yafen tanekwa n wayen akk id -yeddán deg uvris (adlis) s wudem amatu imseflid d netta ara iearven ad d-yesufe\$ ayen yettwarun deg uvris iwakken ad tyefhem.

Amyevres \$er Barthes yettak anzi \$er tmu\$li n Kristiva, (J) i \$ef i d-nemeslay yakan, ulac aías n umgired gar-asen acku yerna-d yiwet n tmu\$li d tin yerzan ime\$ri ara tyerren ad d-iwali ayen yellan akk d udmawen n umyevres s tmusniwin-ines ama tidelsanin ne\$ tutlayt i yesea yakan, di tmu\$li n Barthes ime\$ri yesfk ad d-yeseu rruê n useggzi d t\$uri.

### III-3-Tamu\$li n Genette, (G).

Tella tmu\$li- nniven i yerzan tamivrant n umyevres, tamu\$li-a dtin id-yewwiGenette, (G) deg useggas n (1982) deg udlis « *Palimpsest* »

Deg udlis agi-ines, deg udem wis krav ur-as yefki ara isem i tmivrant -a akken id-as seman imusnawen send-is, \$er -s awal n umyevres ur illi ara d aferdis agrjdan deg teéri-ines, di tmu\$li -is netta amyevres d aferdis anadday, di teéri id- yesnulfa isemma-as tavorsit.

Amivran n tversit deg tmu\$li-is, tussa-d ad tsewsae timu\$liwin d tbadutin i yellan yakkan \$ef tmivrant n umyevres.Tamu\$li i yefka Genette, (G) i umyevres yenna-d

amyevres, d tilin n wassa\$ gar sin yivrisen ne\$ ugar, yettban-d s wudem ubyin deg uvriss «aseklan» [Genette, (G).1982:08].Ɛef waya ihi :amaru mi ara ad d-yaru adlis n tsekla, yesemras kra n talitin timensayin amedya; awehhi ,tabbdart, tawelha.Amaru yezmer ad d-iwehhi \$ef kra n temsal mebla ma yennaten-id s yini maççi swudem ubriz ne\$ ubyin ima\$ri ara d-yaffen ayen yeb\$sa umaru a tid-yini di tedyant ne\$ tifyar id-yeddand deg udlis n tsekla.

Deg tmu\$li n Genette, (G) ur yesemres ara awal amyevres isemma-as taversit.Tamivrant-a tessa anamek- ines akken i tt-id yenna: «Taversit ihi tezgar ne\$ tædda akkin,d tilin n wuvris deg wayev. Ad negg awsevres akked kra n yinawen i yesaan assa\$en ivarsanen» [Genette, (G).op.cit.07]. Seg tmu\$li-agi nezmer ad nefhem taversit d iswi agejdan, tussa-d i wakken ad ternu asewessee i tmu\$liwin yezrin \$ef wassa\$en gar yivrisen, d a\$en issefhem-d leşnaf n wassa\$en i yezmer ad ilLin gar yivrisen n tsekla yettwarun.Ɛef waya Piegag-Gros, (N), yenna-d \$ef taversit n Gente, (G): « taversit d laşel n wuvris n tsekla ansi id- yefruri»[Piegag-Gros, (N).op.cit:42]. taversit deg tmu\$li-is tussad ad tesihrew tamivran t n umyevres yabva-tt \$ef semmus n leşnaf, tamu\$li-is tressa \$ef lassel n wuvris ansi id-yefruri sani i \$er ttu\$alen iéuran-is.

### III-4-Tamu\$li n Riffaterre, (M) (adeg vris)<sup>1</sup> .

Anerni n umivran n umyvres yettban-d deg ugemmir n umaéray n Riffaterre, (M) tamu\$li-is tressa \$ef later n adeg vris id- yettlin deg uswir n tefyar.

Yeffka-d tamu\$li-s \$ef umyevres yenna-d: «amyevres d timezriwt n Uma\$ri n wassa\$en id-yettlin ger yivlisen n tsekla d wiyav niven, d wid yizrin ne\$ d wid ara ad d-yevfren, idlisen-agi nniven bennun-d i umezwaru (idlisen)» [Riffaterre, (M).1980:04]. Riffaterre, (M) yeqqen amyevres d udeg vris, \$er termest sumata \$er ima\$ri, \$er-s i llaq ad yaêşu wa ad yisin ivrisen n tebdart, deg tmu\$li-a. Ivrisen n tebdart ma ur ttwasnen ara s\$ur i me\$ri, adeg vris ur tettban ara.

Acku ime\$ri ur yessawav ara ad tyeeqel anda lla-n later ne\$ limarat n w adeg vris \$er-s ime\$ri yesfk fell-as ad iéer mliê anda id yettili, di tmu\$li n Riffater, (M) imivranen-a n umyvres d udeg vris ttwarzen \$er tezmert n uma\$ri deg waías n tamiwin, isefk fell-as ad iéer wa ad yisin amezruy d wudlis-nni i wumi ara yexdem ta\$uri.

Amyevres di tmu\$li-is d ayen ur neweir ara \$ef ime\$ri, ma d adeg vris, iwakken ad d-yaf later-is ime\$ri deg uvriss isefk fell-as ad yeseu tazmilt meqqren di t\$uri d uswir

<sup>1</sup> Adeqdris : intertexte



unnig di tmusni n yidles d umezruy n tmetti i \$er yettu\$al udlis-nni ara ad i\$er, yerna-d \$ef waya «mi ara ad iruê later n udeg vris, ime\$ri, deg uvrís d ayen ur tyettaooa ara ad i kemmel ta\$uri-ines,ma yella Yewwev \$er-s yettu\$al-d wafud ime\$ri» [Riffaterre, (M).op.cit:06].

Tamu\$li-a tressa \$ef termest s wudem amatu, terza \$er ime\$ri, yesfk fell-as ad yeseu tazmilt tunnigt d cfawat, ara tyeeoen ad ibeyyen anda llant limarat n Udeg vris.Amyevres deg tmu\$li n umaéray da\$en turez \$er ume\$ri, acu kan isefk ad yeseu tazmilt tadelsant d tseklant i yerzan imdanen, maca tikwal amyevres yettbeddil seg tallit \$er tayevev aya yeqqen \$er sin n yiswiren n yinawen n ime\$ri amensay, d ime\$ri atrar.

Ime\$ri atrar yettemlili-d kra n wuguren i wakken ad yessiww \$er teslevt n uvrís d wamek ara ad iéer limarat anda yella umyevres, aken di yal tikelt yettili-d usnulfu d umaynut.Ma d ima\$ri amsadri yettaf-d deg uvrís n tsekla,ayen i yellan d assa\$ deg-s akked wayev (avris-nniven), rnu tin \$er-s yeséa ccfawat d tmusni n yidlisen nniven ara tyeeoen ad iéer anda llan-t limarat n umyvres. Amyevres yettbeddil seg tallit \$er tayevev, aya yettban-d deg tezmilin yemgaraden seg ime\$ri \$er wayev.

### III-5-Tamu\$li n Compagnon, (A).

Seg tama n umaéray n tsekla Compagnon, (A) immud-d yiwet n tmu\$li \$ef umyvres lad\$á mi id - yemsla \$ef wanawen n tebdert, isegza-d amivran n umyevres am wallus n yiwen uferdis n yinaw deg inaw-nniven, macca «tabdert d lqaleb n tira taseklant, allus n tira yettili-d, mi akken ad ttin iferdisen i yellan ttwabdan gar-asen, ad d-u\$alen myekmalen wa deffir wayev akken i tt myevfaren...Allus n tira d talalit n wuvris amaynut mi akken i yettwaxdem fell-as tuqna n taruzi n yiferdisen i yettwabvan yakan» [Compagnon, (A).1979:32].

Seg tmu\$li-a ad nefhen anaw n tebdert, yeséa anamek, d win i ikeccmen d yinawen deg wallus n tira, amaru isemres kra n yiferdisen i yellan ur dduklen ara ttu\$alen \$ar tira keccmen deg-s tbanen-d swudem d amaynut d t\$essa tamaynut-nniven.

Tamu\$li n umaéray.tressa nezzeh \$ef tebdert d wallus n tira, \$er-s anaw n tebdert d allus n tira, d ayen i yellan yakkan d ayla n tmetti ne\$ n yiwen umaru, amaru yettarat-id \$er tira taseklant, yeslalay-d i yi-is amaynut, i yeséan amaynut, i yeséan udem-nniden.

#### IV-Anawen n umyevres.

Deg uferdis-a ad d-nawi awal \$ef inawen i \$ef irşsa umivran n umyevres, \$as akken neéra amyevres nefka-d fell-as kra n tmu\$liwin i yemgaraden, amedya tmu\$li n Kristiva, barthes, Genette. Ad neerev ad d-nefk inawen i \$ef yebna umyevres.

#### IV-1-Assa\$en n tilin.

##### IV-1-a-Tabdart.

Tabdart d anaw seg yinawen n umyevres,deg usegzawal n Salêi, (M,A) iseggzat-id :« tabdart, tezmer ad tili d tafyirt ne\$ d taseddart n yiwen n umaru id-yebder umaru - niđen, tezmer da\$en ad ttili dayla n tmetti s lekmal-is bêal lemtul d yinzan d tewsatın » (Salêi, (M,A).2012:49).Tabdart d timena n uvrıs ne\$ d tanfalit ara yilin deg uvrıs, tettekki deg t\$essan wassa\$en i izemmren ad ilin gar yivrisen, Salêi, (M,A)yena-d: «tabdart win i tt-isxedmen ifreq-itt s ttawilat ama n tmena ne\$ tira »(Salêi, (M,A).Ibid) seg useggzi-a nezmer ad nefhem,amaru mi ara yaru avrıs-ines yesekkane-d \$er wuvrıs-ines ama d awalen ne\$ taseddart nniven, ne\$ d ayen i yellan d ayla n tmetti,s lşşnaf-is ama d aseklan, dadelsan, acku amaru ara yesmersen tibdar-a tettarten-id gar taciwin, tin yernan \$er-s llan yinawen id-yezwaren tabdart bêal; yenna-as akka i as-yenna.

##### IV-1-b-Tukarva

Anaw n tukarva (Plagiat) \$er kra n yimaérayen i yerzan ta\$ult n wué\$an n tsekla, \$er-sen anaw-agi d udem gar wudmawen n umyevres, maçça amaru deg uvrıs-ines yettales-d kra tmitar, sumata amaru yettara lwelha ne\$ ixeddem tawelha n wuvrıs aseklan i yellan yakan s wudem ubriz ne\$ arubriz,anaw-a n umyevres yettban-d deg uvrıs s wudem tikwal ubyın tekwal nniven arubriz \$ef waya: Piegag-Gro, (N) yenna-ad:« tukarva n wudlis ihi ,d asemres n kra n tseddarın mebla ma nessedad isem n wumaru»[Piegag-Gros, (N).op,cit:35]. Amgared yellan gar tukarva (plagiat) d tabdart, tamezwarut yettban-d swudem ubriz, yettban-d deg uvrıs n tsekla s wudem ubyın.

##### IV-1-c-Awehhi.

D anaw n umyevres yettili-d deg udlis n tsekla iseggzat –id salhi « awehhi d abrid n isexdem umaru akken ad imeeen \$ef uvrıs, ne\$ \$ef umaru niven mebla ma ibder-it-id einani» (Salhi, (M,A).op.cit:43), awehhi da\$en \$er P. Gros, (N) yenna-d: [ime\$ri i wakken ad d-iéer anda illa uwehhi deg uvrıs illaq ad yili yessen] (genie) [Piegag-Gros, (N).op,cit:52]. Seg snat tmu\$liwin id-nabder nezmer ad d -nekkas kra n tikta, tikti

tmezwarut imešri yessefk fell-as mi ara yexdem tašuri i wudlis ad yili yesea kra n tikta šef wacu ara ad d-yettmeslay umaru deg uvrīs-ines ;ad yili yesea ccfawat deg uqerru-is iwakken ad d-iéer sani i šer id-iwehha umaru deg tēkkayt n wudlis, neš akken amaru ur yettwabdar ara danwa s wudem ibanen, da-agi d imašri ara yessxedmen allaš-is i wakken ad d-iéer d acu id-yeqqsed.

#### **IV-1-d-Tawalha.**

Tawelha šer Piegag-Gros, (N) ur tt-yessemgarad ara šef tebdart yenna-d «tawelha am tebdart, tawelha d udem ubyin n umyevres acu kan avris-nni ad d-yer imešri šer wuvris nniven mebla ma iseddāt-id s wudem amatu»[Piegag-Gros, (N).op,cit:48].

Tawelha tettara imešri šer kra n yivrisen s usemres n limarat n yivrisen nniven amedya, ismawen n yiwudam, imura, izwal, idlisen, tewsatīn, sumata dayen id-yettun d wayen yessemras umaru deg tira-s.

#### **IV-2-Assašen n usuddem .**

##### **IV-2-a-Arwas uqlib.**

Arwas uqlib d warwas ameslay, deg tmušli n Genette, (G) d inawen ur yettušalen ara s waías šer umyevres, inawen-a i yesea-n assašen n usuddem keccmen-t deg sseñf n uflevres, ressan šef wassašen n usuddem.

Arwas uqlib am wakken it-id-yessegza, Salhi, (M,A) yenna-d: «arwas uqlib d allus, ama n lqaleb ama n ušanib ama n tefyirt, d acu kan yettwaqlab unamek-ines, iswi n umaru ara ixedmen arwas uqlib d tiyita d uqejjem (aækki, asmejger)» (Salhi, (M,A).op,cit:38). Assaš-a n uflevres tikwal yettili-id deg yivrisen, lamaena imašri ur-as-yettfaq ara alama yessen avris amezwaru, amek i tella tšessa-is, ušanib-ines i wakken ad ifaq anda id-yefruri uvrīs-nni ara d išer.

##### **IV-2-b-Arwas amesli.**

Anaw-a d asemres n lqaleb n uvrīs, Salhi, (M,A) isaggzat-id « arwas ameslay d abrid n usnulfuy n umaru neš tewsit yella-n yakan....sseñf-a yemxalaf šef urwas uqlib...deg uvrīs s werwas ameslay ur yeetnadi ara umaru ad issenqed bab n uvrīs» (Salhi, (M,A).op.cit:37).

Anaw-a wis sin yettwaêšab d lqaleb usnulfu ayen it yessemgaraden šef warwas uqlib d allus n lqaleb d ašanib bab-is d asmejger i yexeddem ma d arwas amesla bab-is

yewwit-id d abrid n usnulfu ur yettnadi ara \$ef usenqed n uvrir i deg id- yewwi ama d tal\$a ama d a\$anib.

Ad d-neseqzi leşşnaf n tvarsit id-yellan s tmu\$li n Genette.

#### **IV-Leşşnaf n tvarsit n Genette,( G).**

##### **IV-1-a-Aznevres.**

Di tmu\$li n Genette, (G): «d yal avris ara yes<sup>□</sup>in assa\$ akked aznevris, assa\$a yettili-d swudem ubriz, d ayen akken i yella-n d iniri i wuvris ayen yecban tugniwin, azwel, tazwert, asentel awezlan n tmedurt n umaru...atg». [Genette, (G).op.cit:09].

Ad d-neseqzi tamu\$li-a,di tmu\$li-is, d yal assa\$en ara yezdin avris d wayen id-I teddun yid-s, deg tizi n wass-a aznevres yu\$al d asentel n yall ass \$er wid isexademen aé\$an n tsekla,seg iferdisen n uznevres ime\$ri yettaerav ad ifhem ayen i yellan deg ugbur n wudlis, nezmer ad d-nini iferdisen n uznevres d tasarut ara yeooen i me\$ri ad yefhem dacu id- yewwi umaru dixel n wudlis am tedyanin d yisental.

##### **IV-1-b-Afevres.**

D şşenf n wassa\$ n tvarsit, yesggzat-id Genette, (G) yenn-ad: «Aflevres d assa\$ n yiwenniten i yesddukulen avris deg wayev: i deg amaru ur tid- yebder ara » [Genette G,ibid]. Assa\$-agi yettili gar uvrir n tsekla d yivrisen niven id yettawin fell-as iwenniten-a zemren ad d-ilin d aé\$an d taslevt i wuvris nniven ameskar ur d-yettmeni ara d anwa-t akken yezmer da\$en ad d-yilli d asefhem n wayen i yellan d tadyant yezrin.

##### **IV-1-c-Awsevres.**

D sşenf teéri n Genette, (G) \$ef tvarsit isegza-id «Awsevres d tisukla n tsekla,...d taggayin timuta... dinawen akked tewsatin, i deg sani \$er yettu\$al wuvris » [Genette, (G), ibib],awsevres ihi d assa\$ id- yetteran avris ad yesœu tawsit, ur yezmir ara uvrir n tsekla ad yili d tawsit,ma yella ur yesœi ara tulmisin n tira taseklant d ilugan-ines,iwakken ad yili wuvris ne\$ d tawsit, iseffk ad ilin deg-s i bardan n usnulfu aseklan, am ti\$unba id yettilin deg uvrir aseklan, d cebaêa is rnu \$er-s tahuski n tutlayt.

**IV-1-d-Aflevres.<sup>2</sup>**

Assa\$ ne\$ ssenf n tversit wis semmus, iwumi yefka Genette, (G) azal deg teéri ines, \$er-s ssenf-a n tversit isebdat-id :«Ayen akken i yellan dassa\$ i yesddukkulen avris (B), (afellay), akked wuvris yezrin (A) (adday), i-deg id-yettwasaxdem »[Genette, (G). op.cit:13]. Seg tmu\$li a n Genette, (G) ad neerev ad tt-id neseggzi: aflevres d ssenf n wassa\$ i zemren ad yili gar sin yivrisen n tsekla ne\$ ugar, yiwen seg yivrisen davris afellay ad d-yawi seg wuvris nniven qqaren-as avris adday dana\$li, avris affelay ad yese ta\$eessa am tin n wuvris adday, gar sin n yivrisen-a ad d-yili wassa\$ n usuddem.

£er tagara akken nwala nemmesla-d \$ef umyevres d tmu\$liwin i yemgaraden fell-as send-is nefka-d aéaz-is i yu\$alen \$er imsel\$iyen i rusiyen.

**Ixef wis sin**

**Awal \$ef wungal aqbayli**

Deg ixef-a ad d-nawi awal \$ef wungal yettwarun s tutlayt n teqbaylit, ad d-nefk amek id-tella tlalit-ines d wayen akk i yezemren ad icud \$er-s am: unerni d tulmisin-is timuta .

### **I-Ungal.**

Ungal iædda-d seg timawi tu\$-it d tamacahut seg yimi \$er tmezzu\$ maca tamacahut-a si\$ezfen-tt imura rrrnan-as iwudam d usugen tu\$al tettwaru, seg tira \$er ime\$ri.

Asnulfu-is yurez srid \$er tira, maca ungal amezwaru id-yennulfan ne\$ i yessen umaval, yettu\$al \$er useggas n 125 send talalit n sidna eisa, wagi d yiwen n wungal i yura (afullay) Apullé de Mador isemma-s «*l'ane d'or*» ne\$ «*les metamorphoses*» Haddadou, (M,A) yenna-d \$ef ungal-agi : «maca ur yu\$al ara wungal d agra\$lan imi di tazwara n lqarn wis 13, ungal si tallit \$er tayev yemgarad deg usnulfu-is akked yesental-is» [Haddadou, (M,A).2009:16).

Iban-d i tikelt tamezwarut di tama tagra\$lant di tmurt n spanya akked litalie: yufrar-d s waîas n leşnaf gar-asen: ungal aêulfan id-ibanen deg useggas n 1607, şşenf-a gi yesea afrayen n tayri, ivefr-it-id wungal n tevsu d-yef\$en seg useggas n 1651-1657 şşenf-a yelha ad yerr udem n tilawt s tevsu d ustehzi.

Syen akin ungal yenerna di lqarn Wis 18 anda id-yiwwi \$ef wumdan ad imeyyez, ad yesnezgem \$ef lihal-is d tudert-is. Tallit-a d tin iwumi semma-nTallit n tafat deg-s yerra-d ungal tafrara deg tira d usnulfu n leşnaf- nniven, am ungal *Epistor*; i deg id-iban wungalen n hoderlos de laclos isemma-as .«*les liaisons Dangereuses* »deg useggas n 1782.

Ma di tallit n lqarn wis 19, bœezqen-d leşnaf n wungal wiyav, gar-asen ungal amazray, seg yemyura yettwasnen s waţas di tama tagralant ad d-nebder *Hugo d Balzac*.

Ma yella d tallit n lqarn Wis 20, tella d tegini i deg bœezqen-d aţas n yimura di yal tama s yal tutlayt, am *J.P.Sarter deg useggas* 1938:

Tallit-a d netta id-yeldin twwura ula i tefriqt ugafa id-nulfan yinagalen di tmurt n lezzayer i yebdan ttarun s tawsit-a n tsekla s tutlayin am taerabt, tafransist, tamazi\$ macca ayen yerzan timetti taqbaylit llan inagalen yuran fell-as ama stutlayt n tefransist ama stutlayt n teqbaylit acu kan \$as ulama maççi s yiwet n tutlayt macca dduklen deg yiwen n yiswi: dawal \$ef tmetti taqbaylit.

## II-Tabadut nwungal.

Ad naf awal «ungal» yettwabder-d deg waṭas n yisegzawalen seg-sen, ad d-nebder tabadut id-yettunfken deg ussegzawal n tsekla: «ungal d adlis n tesrit \$ezzifen yettawi-d \$ef w ayen ur nella ara di tilawt yettmeslay-d \$ef unerni akked d wayen yeenan tanefsit n yimdanen yemxalafen.» [Larousse.1989: 335].Ihi tawsit nwungal d adlis n tesrit I yesean te\$zi n tḥekkayt, anagal yettawi-d \$ef kra n yisental I deg yettidir wumdan di tmetti. Ma d tabadut id-yettunefken deg usegzawal n tsekla «...ungal d asugen n tsiwelt, yesea te\$zi meqqren \$ef umezgun akked d tullist \$as yella deg-sen useggen». [Aron, (P);Saint-Jacques,(D);etViola,(A).op,cit:680].Ungal d asugen n tsiwelt.

Ayen i yezdin snat n tbadutin-a, ungal d asugen d ayen ur nelli di tilawt n wumdan, ma d wayen i tent-yibvan ungal yemgarad \$ef tewsatinniven n tsekla, am:tullist, tamezgunt.

Ayen yeqqnen \$er usbadu n tewsit-a llant tmu\$liwin n yimaérayen n tsekla, Chartier, (P) yenna-d:«ungal d adlis n usugen n tesrit \$ezzif, anagal iseqdac iwudam i yettu\$alen \$er tilawet, i waken ad nesiwev ad nefhem tanefsit-nsen.»[Chartier, (P).1990:09].Ungal d tasrit I yesean te\$zi n tsiwelt, ma d tamu\$li n Reuter,Y«ungal d tawsit n tesrit d tin yerzan \$er tira»[Reuter, (Y).1991:09].Ungal deg tmu\$li-s yurez-it \$er tira, ayen i yezdin snat n tmu\$liwin-a, awal tesrit, ayen i tent-yebvan d tira d unagraw n yiwudam,ur yezmir ara ad d-yili wungal melba tira.

## III-Ungal Amazi\$.

Ungalen yettwarun s tamazi\$t sumata,lad\$a di tmurt n lmaruk, \$ef akken id-yenna: Lakhsassi, (A): «tira n wungal s tenfalit n tmazi\$t i ban-d kan di tazwara n lqarn wis 21...awal n wungal yezga ittusemres ar tizi n wass-a».

Ma nu\$al \$er tira tanagalant n tmazi\$t (taqbaylit), ad d-naf texdem amecwar meqqren, tezwar tira tanagalant n tmurt n lmaruk, ahat aya llan-t deffir-s kra tmental amedya n tsertit, tasnamka...atg). Id-yafkan talalit i wungal s teqbaylit.

Gar wungalen imenza id-yef\$en \$er wennar n tsekla di lmaruk ad d-nebder kra seg-sen, ungal: *«Ticri x tama n tasarut»* i yura Bouzaggou, (M).2001. Ungal n «*tawargit dimik*»n Akunad, (M). Id-yef\$en 2002.

Ma nerra lwelha-nne\$ \$er tira n wungal s tmazi\$t deg tmura i tecrek tmaz\$a ur d-nettaf ara kra d ungal yettwarun, aya yettu\$al \$er waṭas n sseba-t gar-asant liêala n tsertit



n tmura-a d wuguren i-deg tidiren seg yal tama, rnu tin \$er-s, ur yella ara kra damenu\$ \$ef yedles d tutlayt n tmazi\$, ahat d timental-a , i yeooan ulac n wungal s tutlayt n tmazi\$ di tmura n tmaz\$a.

### III-1-Talalit n wungal aqbayli.

Tasekla taqbaylit timawit tu\$al d allal usenfali gar medden i waken ad \$siwven tikta i b\$an ad d-inin gar yigrawen i yezemren ad d-yilin, tettwa\$mer s snat n tewsatn id-yettbanen deg yal tagnit, tamedyazt, timucuha., inzand lem\$un. A\$emmer n tewsatn-a id-nebder, yettban-d deg tisekiwin s wudem amatu bnan-t \$ef tmedyazt s waya ula d tasekla-nne\$ tegga asurif deg tewsatn nniven .

Tasekla taqbaylit, tebda ad d-tefa\$ seg timawit, tu\$-itt deg tallit gar, (1930 -1980) tettwa\$mer s wudmawen n timawit mazal ur tessin allal n tira d tin yebnan \$ef timawit.

Deg tallit-agi tamirant tban-d yiwet n tewsit d tamaynut tet\$ef annar n tira di tsekla taqbaylit, tewsit-a d ungal.

Annar n tira n wungal s tutlayt n teqbaylit d win id-yu\$en a\$er seg yiseggasen-nni n temharsa tafansist di temrawt n 1940, \$ef ufus n Beleid at \$li, i\$erven ad yaru i tikelt tamezwarut ungal s tutlayt taqbaylit. Sal\$ei yenna-d:«beleid at \$li nezmer ad d-nini d netta i danagal amezwaru s tutlayt n teqbaylit»[Salhi, (M,A).op.cit:85] .Beleid at \$li deg iseggasen-nni imenza yura-d ungal i semma-as” lwali nwudrar”ungal-a yesea t\$taqa n tulmisin it-yettaran ad d-yu\$al d ungal, Sal\$ei iwekdit-id :«ungal-a yesea te\$zi n tsiwelt,d unagraw n yiwudam, ara t-yerren d ungal...»[Salhi, (M,A).op.cit:83]. *lwali n wudrar* yesea kra n limarat it-yettaran d ungal tawsit-a terna-d adeg i tsekla taqbaylit i waken ad tteghid ad tterni.

Amecwar n tira n wugal ur ikkemel ara ahat timental-nni n tallit n trav, rnu \$er-s ulac deg wakud-nni imdanen yettamnen s tmazi\$ ne\$ \$ef umennu\$-ines.

\$as akken imiren llan inagalen iqbayliyen, acu kan ttarun s tutlayt n tefransist, amedya, Fereun, (M), Mammeri, (M). Acku ma ara nwali d acu id-yeddand deg ugbur n wunagalen-a amedya «*le fils du pauvre*» ttawin-d \$ef li\$ala n tmurt n lezzayer sumata tamurt n leqbayel, ttarun s tutlayt taberranit acku deg walla\$-nsen d taqbaylit d yidles-ines.

Ihi akken id-nenna tira tanagalant te\$bes ulac d acu d ungal id-yef\$en s wudem unsib, armi d tallit n 1980 tbaeazeq-d yiwet n tsuta d tin irefden imru.

**III-2-Anerni-ines.**

Ime\$ri aqbayli iruoá açal d aseggas, armi d 1981,anagal Rachid Sellic yura-d ungal d win i yettffen limarat n wungal deg usebtar amezwaru, isemma-s « *Asfel*», ahat d netta i yeldin tawwurt ne\$ d win yaréan asalu i tira n wungal s teqbaylit i wakken ad t-id vefren wiyav.

Deg useggas n 1983 Saaid, S yevfred abrid n tira s wungal «*Askuti*». Acku di tallit-*nni* tawilat ne\$ ixamen n usizreg ur ttuqten ara , tawilat-a tettus\$al \$er i\$uvaf n tmurt lezzayer ulac d acu id-yemmalen \$ef kra d a\$aduf ara yellin i waken anagal aqbayli ad d-isufe\$ ayen yura melba a\$bel. £eÊwuguren n usiéreg, deg tmurt n lezzayer Salhi, (M,A) yenna-d: «Azal ameqran n yivrisen id-yef\$en f\$en-d di tmurt n franssa, ala ungal n boudaoued ccna n yibéaé id-yef\$en deg teériginn casbah, akken i-llan d a\$en ungalen id-yef\$en seg tezrigin am tes\$unin n asalu.» [Salhi, (M,A).op.cit:84.].

Seg 1990 ,tira n wungal tnerna.F\$en-d imura imaynuten ad d-nebder amedya seg inagalen-a: \$mer mezdad s wungal *Iv d was* id-yura deg useggas n 1990, Salem, ziniya s wungal «*Tafrara*» .,Hemza \$mer1994 id-yuran ungal “*Si tedyant \$er Tayev*” lla-n d a\$en wiyev id- yevfren di tallit-*nni*: Nekkar Aêmed.Boularyah Meéyan, Hemdani BelÉid swungal (*Nekkni akked Kem, Kem akkd Nekk, 1998*).

Tira n wungal aqbayli ur tehbis ara amecwar-is tedda \$er sdat di tallit-a yu\$al wunnar n tira n wungal yettim\$ur , inerna, di temrawt n 2000, nulfan-d imura nniven ad d-nebder amedya, Brahim Taza\$art, Buneuf Djamel, hamid boutliwa, Ublil Yucef Taar Weld \$mer, Yucef \$acuri.

Tella tira n wungal s wallal n tsuqilt, yella-d wayen id-yettwasuqlen seg tsekla tagra\$lant \$er tutlayt n teqbaylit amedya, Håbibllah M, id- isuqled ungal «*le petit prince*» \$er teqbaylit rrru \$er-s ungal khalil djebran «*le prophete*» i suqlit-id Farid \$ebbuç deg useggas n 2004.

Deg tizi n wass-a tira n wungal s teqbaylit tettef annar s tehri deg tsekla n teqbaylit, inerna ama seg tama n yisental ama si tama n tutlayt d u\$anib, ad nwali kra n tulmisiin timuta \$ef wungal aqbayli .

### III-3-Tulmisin timuta n wungal aqbayli.

#### III-3-a-Tutlayt.

Ungal aqbayli ur imgared ara s waṭas \$ef wungalen deg tallit n wass-a deg umawal, \$as akken tira-s nezmer ad d-nini d tamaynut .S wudem amatu d tawsit tamaynut id-ibanen deg tsekla taqbaylit . Ma nexdem takanit, gar wungal aqbayli d wungal afransis, ad d-naf wis sin-a aḥal d aseggas id-yelḥa deg umecwar-ines, yenerna \$ef waṭas n yiswiren, ama seg tama n t\$unba ne\$ n yisental d tutlayt, \$ef tulmisin deg ungal afransis, imeslay-d fell-as Reuter, (Y): «asdukkel n tutlayt tafransist yettwasaxdem kan deg lqarn wis xx tajmilt ad ttu\$al \$er tmu\$li tasertant talqayant...tefka-d aressi n ta\$essa n tutlayt d uslugen-ines»[Reuter, (Y).op.cit:07]. Tira n wungal yella-d deg-s umgarad seg ungal \$er wayev, seg temnavt \$er tayevev armi d lqarn wis XX adadu n tmurt n fransa yefka-d iwilihen i usdukel n tutlayt tafransist deg yal aswir.

Ma nu\$al-d \$er wungal aqbayli ad naf liḥala-ines seg tama n tutlayt teccbu liḥala n wungal afransis di lqarn wis XII, ur teddukel ara tutlayt n tmazi\$. Ahat ula d taqbaylit llan-t aṭas n tamiwin yal yiwet temgarad \$ef tayevev, rnu \$er-s inagalen tṭaqa deg sen xedmen ta\$uri-n sen s tefransist, tettili tezirt n tutlayt-a deg wungalen n teqbaylit, aya tmeslay-d fell-as Abrous? (D) tenna-d: «Ta\$essa n tefyar deg teqbaylit deg ungalen n Alliche, (R) Said, Saadi, tecba ta\$essa n tutlayt tafransist»[Abrous, (D).1989:44]. Tamu\$li n Abrous \$ef tutlayt tanagalant n leqbayel, tella-d deg-s tazirt-nni n tutlayr tafransist, aya yesea timsal-ines, ttu\$alent \$er usmivren n yimura d wamek i tt-xemmimen,tugett deg-sen ttxammimen s tefransist.

Tulmist-a n tutlayt deg wungal aqbayli, ad d-naf deg-s d a\$en ayen id-yurzen \$er-s, tamezwarut seg tama n yijentav ad d-naf awalen-a kkan-d seg tutlayt n taerabt akked d tefransist, Abrous, (D) tenna-d: «tilin n yijentaven deg tira n krav n wungalen-a, tettu\$al \$er umyekcem gar teqbaylit akked d tutlayin nniven, am taerabet, tafransist...akked kra n wassa\$en d limarat n u\$emmer gar teqbaylit d tutlayt-nniven» [Abrous, (D). Ibid] yesllal-d ijentṭaven gar wid i tt-yesawalen di tmetti, iḥuza akk imdanen \$as ma yella yiswiren-n sen di leqraya yufrar.

Ayen i yeooan ad d- iban ujentṭad di tutlayt n teqbaylit, tutlayt-a d tin i yettwa\$emren di tmetti seg tutlayin-nniven. Ur tessei ara (statut) am taerabt d trumit,tutlayin-a \$ur-sent iṣuvaf ara yeshbibren fell-asent ambiwel-a n (statut), i yeooan taerabt d tefransist ad tṭfent adeg i tmazi\$ (taqbaylit) di tmetti.Timentelt n war ta\$demt

gar tutlayin di tmetti tazayrit akked u\$emmer i yeooan i nagalen n teqbaylit sekcamen i jenttav di tira-nsen, tikwal truḥun snulfan-d awalen i maynuten, mkul mi ara yili laxsas di tutlayt, deg tiéri n wass-a ttaqa n yimura n wungal seqdacen awalen-a iwaken ad d-šiwven timu\$liwin-nsen \$er ime\$ri. Ahat tikwal ula d ime\$ri yettawear fell-as ad d-yefhem d acu d anamek-ines lad\$a ma ur yessin ara tamazi\$.

### III-4-isental.

Ungal s yiles amazi\$ ttuqten deg-s i sental ,wa i kcem deg wayev, tikwal ime\$ri yettaf iman-is sdat n yilel yeççuren d iselman. Yal wa stal\$a-s d yinit-ines. Asentel id-yettu\$alen s tbut deg wuvris, d tasertit. Tasertit tu\$al d allal i usuter \$ef tmagit d yidles n tmazi\$.

Tamagit n tmazi\$ d yidles-ines tettban-d s wudem usrid deg tira n wungal aqbayli, akka am wungal «Askuti» i yura Said Saadi .Ma d ungal n Alliche , (R) «Tafrara» awadem yidir i yella-n yettna\$ \$ef tmagit n tmazi\$, yu\$al yufa-d iman-is di lḥebs n lbarwagiya, \$ef u\$emmer asentalan di tira n wungal aqbayli, Salhi, (M,A) yenna-d: «Imura-a semrasen ne\$ tmeslayen-d s wta\$ deg wungalen-nsen \$ef isental i yecban asuter n tmagit d tutlayt n tmazi\$» [Salhi, (M,A).op.cit :90] .Amezruy n tferka yezrin am usemres n kra n wadgen i yecba-n tizirin tikanariyin d yizkwan n yiwudam am igelliden «Mass-nsen, Yugurten...», aya yedda-d akk di tira -nsen seqdacen-tent iwakken ad d-sbeynen tikta-nsen \$ef umenu\$ n tmagit amek ara yili, lla-n kra n yimura id-yttmeslayen \$ef umezruy n lezzayer amiran am umezruy n tegrawla d umussu a\$elnaw, ad d-naf deg ungal n Tegrest d wur\$u n Σmer mezdad i semres awadem waeli, .Salhi(M,A) yenna-d: «yezmer ad d-yili uwadem d tawelha i uma\$ras n Bennai Wali» [.Salhi, (M,A).op.cit:91].

Ame\$ras-a i yeqdcen deg ukabar n u\$ref azzayri<sup>1</sup> , tekti-ines i yellan temgarad \$ef tin n Messali, id yeqqaren tamurt n lezzayer ad ttili taerabt d tineslemt, amaru Σmer Mezdad iwehha-d \$er umezruy n lezzayer amiran s wudem n waeli. Ma negger takanit \$er wayen akk i ura-n inagalen imezwura ad d-naf asentel id-yettu\$alen di yal tikelt d tmagit i yettffen yiwen n wadeg ameqran deg ugbur n wungalen n tallit (1980-1997).

Deg tizi n wass-a ungal aqbayli ibeddel cwiṭ seg tama n usentel , \$as akken yella wanda id-tettedu tmagit lamaena ur yettuqet ara fell-as wawal,nulfan-d inagalen imaynuten wwin-d yid-sen isental d imaynuten, i-yetteddun di tallit-a tamirant ,amedya kan L.Kurdache, s wungal-is «Aeciw n Tmest» id-yettmeslayen \$ef wuzref n tmaṭtutd

wazal-ines di tmetti tazayrit, anagal Taher.W.Amar, s usentel-ines deg ungal «*Bururu*»: imeslay-d \$ef rebrab d ssebat-ines, asentel n tayri \$er Brahim Taéa\$art «*Salas d Lunoa*», Salem Arkat «*Abrid n Tala*».

Asentel deg tallit-a ad d- naf yella d acu ibedlen deg-s, ahat abidel-a yesæa timental am tid n ubiddel n tmetti d tsuta tamaynut id-yettnekkaren, d wayen i yezdin amdan sumata \$er tmetti-ines.

### III-5-Assa\$-is d timawit.

Ivrisen n tsekla taqbaylit yettwarun, yella wayen i-ten yezdin \$er timawit. Timawit-a fell-as ireşşan-t akk tewsatın n tsekla, amedya tamedyazt s leşşnaf-is, timucuha, inzan d lemæun, timsaeraq melba ma nettu ivrisen i-deg yella usnulfu Haddadou, (M,A) imeslaye-d \$ef yivrisen n beleid at eli id ssuf\$en imrabven irumiyeen deg useggas n 1963 «*Les cahiers de belaid ou la kabylie d antan*»: yenna-d: «beleid at Eli isnulfa-d a\$anib n tira igerzen,dwin i yimgarden s waţtas \$ef u\$anib-nni amensay» [Haddadou, (M,A).2009:14]. Seg tama n tsiwelt ne\$ seg tama n u\$anib d win yemgarden \$ef u\$anib-nni imawi.

Ass-a ungal s tira teqbaylit \$as akken yella-d deg usnulfu seg tama n yi\$unab, akked unagraw n yiwudam; maççi, yella anda anagal di tira n wungal-is yettu\$al \$er wayen i yellan di tmetti d agaruj-ines amedya kan tigemmi taseklant id-yettagem ungal seg-s Salhi isegza-d assa\$gar timawit d tira yenna-d: «imeskar i fernen i tira tanagalant ttu\$alen \$er timawit tamensayt i waken ad resin ivrisen-nsen» [Salhi, (M,A).op.cit:80].

Seg tmu\$li-a ad d-nini amaru, send mi ara yaru, yesemres di tira-s tikelt ayen yellan d imawi di tmetti, amedya, inzan d lemæun, timsaeraq tiwsatin-agi n tsekla d tid id-yeddán deg umezruy n tmetti taqbaylit d tgemmi-ines \$ef waya, Ameziane, (A) yerna-d:[udmawen n tansayit deg wungal; Mezdad, (A), Zinia, (S) d Buneuf, (D) semrasen timawit i umeélu n tira »[ Ameziane, (A).2000:108.] udmawen n tansayit deg tira n wungalen id-nebder, ttbanen-d deg kra n yiswiren tid yarzan ti\$unba id-yettilin

Deg ugbur-ines amedya: allus n umaru i kra n tefyar, rnu \$er-s tewzelt n teggzimin n tsiwelt, assa\$a i yellan gar timawit, d assa\$ n tezrirt i yezdin anagal d timawit, nettaf-d ttaqa n wungalen ur deffi\$en ara s t\$essa i-\$ef tresşa tsekla tmawit, \$as akken llan wid yettaæraden ad d-snulfun kra n yi\$unab ara yilin mgaraden \$ef wid i yellan yakan di tansayit.

Timawit tamensayt deg tallit n wass-a ur terzi ara kan tira n wungal, ad d-naf d a\$en tazriert-ines deg kra n tewsatn n tsekla taqbaylit yettwarun, am n tullist, Amezgun, yettedu-d deg unagraw n tsiwelt kra n tulmisin i yettu\$alen \$er wansay n timawit d wayen i tekseb d ageruj yefren. Imeskaren n tsekla taqbaylit yettwarun ttagmen-d seg timawit, acu kan atas n ubiddel id-yettlin mi ara aru-n ivrisen-nen, ttbanent-d deg tegnatn yecba-n asevr, d win ara yili-n yemgarad \$ef win i yallan di timawit ,amedya asefru ne\$ tammacuhut yura-n temgarad \$ef tin yellan di timawit tesa tulmisin n usevr-ines.

### III-6-Uguren-is.

Tiwtlin n usezrg n wungal aqbayli deg tallit-a tamirant, amaru n tewsit-a yettmagar-d kra n yi\$ublan i yettu\$alen \$er wa\$as n tmental deffir-s. Ad d-nebder kra seg-sen \$er wayen yerzan asizreg sumata di tmurt n lezzayer, d wacu-ten igemmav-nen deg wannar n tsekla Chaker, (S) yenna-d: «ulac imsizrigen imsadriyen (*Specialistes*), deg tmura n tmaz\$a, tin \$er-s ulac merra ivrisen n yi\$uvaf i yerzan asizreg» [Chaker, (S).2000:08].

Tamu\$li-a id-yefka, Shaker, (S) \$ef usiéreg n yivrisen, ad nefhem deg unnar-agi ameskar yettmagar-d atas n yi\$ublan d wuguren mekkul mi ara yaru adlis-ines, tamezwarut ulac imsizrigen i yesean turegt deg u\$ric-a n ussizreg n tsekla taqbaylit ne\$ n tmazi\$ sumata.

A\$bel wis sin id-yettmagar umeskar , d win i yerzan a\$avuf ara yesahbibren \$ef udlis ad d-yettwasizreg, rru \$er-s d a\$en izerfan n umaru di tallit-a ulac d acu n u\$aduf seg tsuduyin n tmurt n lezzayer id-yemmalen \$ef useh\$iber \$ef imeskaren d yidlisen-nen .Deg unnar n usizreg n wungal s tutlayt n teqbaylit ad d-naf tugett deg-sen ff\$en-d deg yixxamen n usizreg ama di berra n tmurt n lezzayer, ne\$ ttef\$en-d seddaw ufus n yima\$nasen yekkatn \$ef yidles d tutlayt n tmazi\$.

### IV-Awal \$ef umaru.

Amaru \$mer Mezdad, ilul di tmurt n leqbayel di taggara n yiseggasen n 1940, ixdem amecwar-is n t\$uri di larebea nat iraten, deg u\$arbaz (CEM), Mezdad tettunefka-s tugnut yettemplili-d Feraoun, (M) illan d anemhal \$ef u\$erbaz.

Syen akin yewwi-d lbak di tesnawit n \$miruc di tizi wuzu, ikcem tasedawit n lezzayer anda i yaqqar tujjya, deg tallit-nni yessen Mulud nat M\$emer (1967-1973) yu\$al d anelmad-is yeqqar timsirin n tmazi\$.

Di tesdawit n lezzayer da\$en amaru tettunefka-s tugnit imlal-d d wa\$as n yergazen n tsekla, tasertit am Kateb, (Y), Saadi, (S), Ferha d Mohya .Deg1992 Mezdad, (A) is\$er timsirin n tmazi\$t deg ugezdu n tutlayt d yidles amazi\$ di Bgayet, deg wussan imenza mi yeldi.Tawuri n Emer Mezdad ass-a d amejjay di temdint n Bgayet.[ Bellal, (N).op.cit:35].

#### IV-1-Ayen i yura.

Amaru Emer Mezdad, d amaru yettu\$al-d yisem-is yal tikelt di tsekla taqbaylit, ayen i yura i tikelt tamezwarut.

- Amud isefraTafunast i gujilen, tef\$e-d deg useggas n 1978 s\$ur G.E.B.

-Ungal «*Iv d Wass*» deg useggas n1990 s\$ur tezrigtn Asalu/Aè ar.

-Ungal «*Tagrest d wur\$u*» deg useggas n 2000.

-Amud n tullisin i wumi isemma «*Tu\$alin*» deg useggas n 2003.

-Ungal nniven «*Ass-nni*»deg useggas n 2006.

-Deg useggas n 2014 yerna-d ungal-nniven i wumi isemma «*Tettvilli-d ur d-tkeccem*».

Di tallit tamirant amaru yes\$ea yiwet n tansa «*Ayamun*» i deg ttef\$en-d imagraden deg-s.

#### V-Asisen n wungal« Ass-nni».

Ungal «Ass-nni» ihekku-d \$ef sin yiwudam igejdanen Mu\$end Ameéyan d \$awes, d wid yettagin a\$emmer s ways tre\$ša tmetti taqbaylit, a\$emmer ne\$ tugin-a amaru iglem-itt-id s uwadem n tem\$art Mal\$ha. Akken myezwajen qqimen azal n 10 n yiseggasen ur sein ara ddarya, \$as yella-d waya macca gar Meéyan d \$awes tezdi gar-asen tayri talqayant, tam\$art Mal\$ha ur te\$bir-ara i waya acku nettat tettamen s tikiwin-nni tiqburin id-yeddin deg umezruy n tmetti taqbaylit.

Syen akken \$awes tu\$al terfed s tadist, tugett n yinvruyen id-yevran gar iwudam deg wungal deg wakud d tallit n yiv deg tazwara n umarvil, i deg \$awes yabdat-id lebr\$aq deg u\$abuv-is tesbar akken armi d \$šba\$ ur teb\$ši ara ad d-teskar argaz-is acku tidiren yir tallit i deg id-ye\$li rebrab \$ef tmurt, mi d \$šba\$ yewwi-tt \$ef u\$aksi \$er \$šbiter i waken as-yekkes \$tar, akken l\$an-t tedianin d yinevruyen \$er zdat, acu kan tugett n yiwudam id-yettu\$alen di yal a\$ric deg ungal Mu\$end Ameéyan, \$awes Mal\$ha, Lxewni i qedcen deg ukabar n tsertit d ama\$nas, d amagday.

Seg yiwudam-a d yinvruyen-ines, ad nwali Σmer Mezdad, iglem-d timetti taqbaylit amek tella d wamek i ibeddel fell-as lħal armi d tizi n wass-a, iglem-d tudsa-ines akked d yimdanen-is deg umezruy-ines d wamek tu\$al.

Lxewni di tagar-as yen\$a-t u rebrab qebbav lerwaħ ne\$ Revwan, deg ungal ddant-d tmental i tyerra-n ad yu\$al d arebrab, gar-ament, asmi i tetfffen i jadarmiyen mi tekkar di 5/10/1988. Adeg deg wungal ass-nni di tugett n teħkayin yella-d gar taddert d temdint i deg ixedem meéyan d řawes d lxewni deg yiwen lluzin anda id vran di\$en ařas n yinevruyen.

Isental i nezmer ad d-nesukkes seg ungal-a a\$bel am usentel n tmettut d wamek id-yeglem a\$bel gar tem\$art d teslit-is d u\$isi gar tsutiwin, asentel n tsertit azal id-as yettunefken s\$ur udabu rru \$er-s timsal nnivn i icuden \$er-s izerfan-is d wamek id-yella wuzbu-ines deg ungal. Asenel nniven d rebrab yettu\$al \$er uwadem n Revwan rru \$er-s tugdi is-dyezzen i tmurt n lezzayer.

Ta\$uri n wungal ass-nni d tin ur neshil, acku d akemmel \$ef wayen i yura yakan«*Iv d Wass*» iwudam llan wid ur naddi ara deg-s qimen kan di ccawat am Salem d řemut i yella ttwabdren-d deg tegrest d wur\$u d iv d wass.

## V-2-Ayen yellan d tazrawt fell-as.

Igemiren i yettwaxedmen \$ef ddema n wayen yura Σmer.Mezdad ama d ungal ne\$ d ayen-nniven, ad nebder takatut n D.E.A n Ameéyan, (A) i wumi isemm-a «*Les formes traditionnelles dans le roman kabyle*»,i deg yeslev tumant n umyevres deg tesrit n tmedyazt taqbaylit, rru \$er-s da\$en yeslev inumak n wunawen imensayen deg ungal «*iv d wass*» i deg Ameziane, (A) yenna-d :«řaqa n yimura n wungal aqbayli semrasen timawit i umezlu n tira...» [Ameziane, (A). 2002:108].

Ad nefhem seg tmu\$li-a n Ameziane, (A) amaru Σmer Mezdad yettu\$al \$er wayen i yellann d imawi di tmetti, tiwsatin n tsekla tamensayt i waken ad iressi fell-as ivrisen-is, tigmi n umaru ayen yellan dagerruj irenna-d ti\$bula akked ccbaħa i wungal.Ayen id-yettbanen di tallit-a řaqa n wungalen n teqbaylit tbanen-t-d s wudmawen n tmensayt. Ayen i yettwaxedmen da\$en d tazrawt \$ef wayen i yura Σmer Mezdad, d tazrawt n Bellal, (N) s usentel «*Etude de personages en tant que categorie textuelle dans les romans d Amer Mezdad* » 2002.

Tazrawt-is treřsa \$ef teslevt n yiwudam i yellan di krav n wungalen i yura Σmer Mezd Mezdad yefka-d tamukrist i \$ef ibna tazrawt-is gar istaqsiyen yella-d ustaqsi:



«amek anagal isemres i usnerti n yiwudam di 3 n wungalen d wamek tella twiri-ines» [Bellal, (N). 2012:23]. Di tagara n usenfar yerra-d \$ef kra n yistaqsiyen i yerzan taslewt u yiwudam .

Deg wayen-nniven i yettwaxedmen \$ef wayen yura Σmer Mezdad, macci d tazrawt, aya ayen id-if\$en fell-as d amagrad.Berdous, (N) texdem-d taferkit n t\$uri i wungal «Ass-nni» yef\$ed deg u\$mis«*la dépêche de kabylie*» tmeslay-d fell-as d wacu id-yeddani deg ugbur-ines tenna-d «ur nezmir ara ad nefhem ass-nni melba ma ur nexdem ta\$uri i sin wungalen id-yef\$en send-is» [Berdous, (N).2006.N<sup>o</sup>:1262], seg tmu\$li-a ad nefhem tira n Σmer Mezdad turez teéva am uéetta yal ungal yurez \$er wayev, ungal ara d yessufe\$ d aheggi n usenfar i wayev.

Ad d-nernu amedyana n tezrawt i yellan \$ef ddema n Σmer Mezdad, d tin n Farida Achli, texdem-itt s tutlayt taerabt s usentel.

Neffka-d s tewzelt ayen i yettwasmarsen d tezrawt \$ef umaru Σmer mezdad, ahat llant da\$en wid ara ad ivfren, seg tama-a ne\$ ahat llan kra n yimagraden id-yef\$en fell-as, ur ne\$awev ara \$er-sen.

Di tagara newwi-d awal s umata \$ef w ungal aqbali, d wayen akk id-icudden \$er-s : am tlatit amek id-illul, anerni-is seg tallit n 1980 armi d tizi n wass-a.

**Ixef wis Krav**

**Amyevres deg ungal Ass-nni**

Teslevt n yixef-a, ad tili d assufe\$ n wassa\$en n umyevres ara yillin deg ungal « Ass-nni», d usukkes n wanawen is id-neseqza yakan deg yixef n teéri.yal assa\$ ara ad d-yilin ad nebder i wacu tistemres umaru.

### **I-Amyevres akked d timawit.**

#### **-Tabdert.**

#### **- Inzi.**

Amyevres deg ungal «ass-nni» n Σmer Mezdad yugem-d seg tgemmi tseklant n timawit n tmetti taqbaylit, aya yettban-d s usemres n yinzi deg yivrisen-ines.

Inzi d tawsit seg tewsatn n tsekla timawit,gar tmu\$liwin id-as yetunefken s\$ur inagmayen, tamu\$li n Haddadou, (M,A) yenna-d: «inzi d yiwet n tenfalit n tesrit, tettu\$al, \$er tirit n tsutiwin yezrin» .[Haddadou, (M,A).op.cit.44].Inzi sexdamen-t madden iwakken ad segzin-iyi-s tamu\$li-nsen amdan iqqar-it-id d agzul i tikti i yellan deg walla\$-is .Tala-s tecba \$er tin n usefru. Assa\$ n umyevres i yellan d tewsit-a n tsekla ad nebder sin n yimediyaten ara ad iwekden assa\$a.

«-Yettak řebbi irden i yir tu\$mas-» (Ass-nni:128).

Anamek n yinzi-a deg wungal, yewwit-id \$ef ixeddamen n lluzin, ur yefkin ara azal i wayla n uwanek, deg usmivren-nsen rra-n kul cci \$er «baylek». Macca deg tmu\$li-s isumel kra n wumdan i yettamnen s tikti-a n baylek,d medden ur ttaħbibiren ara fell-as seg id-ttawin tajarnant-nsen, swayes ara qablen ddunit.Tisummelt deg wungal tettban-d s yiwudam n lxewni d Muħend Ameéyan, d wid i yekkatn \$ef yizerfan n ixeddamen n lluzin, rru tin \$er-s iwudam-a d ima\$nasen n tsertit, nehun ixeddamen \$er wamek ara tili tsuddut i gerrzen deg lluzin d useħbiber fell-as amzun d ayla n yal yiwen seg-sen,tamsalt-a n wayla n baylek nettmagar-itt-id yal ass \$er yemdanen di tmetti ne\$, tu\$al mucaε-t, ayen yellan d ayla n uwanek imdanen ur as-ttaken ara azal akken iwata am wayla-nsen, seg yinzi-a id-nebder yakan, Σmer Mezdad ixeddem-d iyi-s agzul i yiwet n temsalt i ireṣṣa-n deg walla\$en n madden di tallit-a tamirant...Ad nebder inzi-nniven:

«-Anagar win yewten d win yettewten i yeéran» (Ass-nni: 103).

Tameṭṭut taqbaylit iwummi yemmut wergaz-is tettmagar-d deg tudert yal ass, i\$ublan id-as-d yizin tayemmat tettban-d deg ungal s wadem n Malha d warraw-is akked d teslit-is.Tam\$art Malħa tettidir yir wuss-an seg yal tama, tamezwarut tislit-ines řawes

açal d aseggas ur terfid ara s tadist,rrnu tin \$er-s mmi-s i yunagen \$er l\$erba azal n 20 n yiseggasen ur d-yu\$al \$er twacult-is, ayen d a\$en ixerben leeqel-is d yir taswiet id-ye\$lin \$ef tmurt, tallit n rebrab i yeserhaben imdanen. Ass i deg d yu\$al mmi-s taheer seg l\$erba twala-t ikecm lferh \$er wul-is, tevša tu\$al tbedel cwiṭ liḥala-s yu\$al yeqqar-as taheer i gma-s Muḥend Amaéyan, attan tem\$art ur ttyu\$ wacemma, nettat teslaya-s tenna-d deg wul-is inzi-a.

Anamek n yinzi-a amaru, yeb\$ā ad-a-\$-d isiwev amek tettidir tyemmat deg yiwet n tallit yezrin \$ef tmetti-ine\$ tudert-is berrikt, igelme-d liḥala n tmeṭṭut d wamek i tettna\$ myal ddunit, iglem-d lbaed ne\$ lfiraq gar tyemmat d mmi-s d wacu i yellan d ffir deg wul-ines .Tiwtilin n tudert n yal ass ur neqqeiden ara i yeooa-n tameṭṭut sumata ad ttbib i\$yblan n tudert-is, ahat tiwtilin-a réan-t srid \$er tsertit d tdamsa n tmurt.Amyevres akked d timawit lad\$ā inzan-a id- nebder, isemres-iten umaru iwakken ad-\$-d yefk tafelwit amek i yettili usmivren-is,d tfelsafit-is \$ef kra n temsal i iccuden \$er ddunit. Sin imedyaten-a id-nefkka udem id-as n yefka d aglam \$ef liêala n tyemmat d wuguren id-tettemplili di tudert-is d i\$ublan-is.

#### **-Tamacahut.**

Tabadut n tewsit n tmacahut deg usegzawal n tsekla «tamacahutt tesaε krav n tulmisin tettawi-d \$ef yinevruyen isugnanen, tawuri-s d asedhu tsenfalay-d \$ef wansay imawi d yinevruyen akk yellan deg umezruy».[Aron, (P);Saint-Jacques, (D);et Viola,(A).op,cit:145].Yal timetti tesaε timucuha i \$ef tettwabna, ama d timawit, ne\$ d tirawit.

Later n tmacahutt id-yeddān deg ungal «Ass-nni» d tamacahutt-nni, n « teryel d um\$ar n ti\$elt tedda-d deg ungal deg usebter» «150-152».

Tamacahutt-a tella-d gar wum\$ar d teryel, am\$ar d netta i d amezwaru id- yewven \$er ti\$lt n taddert send ad ttwizde\$, ti\$ilt tu\$-itt d tiégi mi id- yewwev netta d yizem i \$ef id- yerkeb, zrin wussany yiwen wass taryel tussa-d \$er-s,s wudem n tmeṭṭut tzad deg zzin tenna-s am\$ar lldi-yi tawwurt, yelldi-as tawwurt tekcem. Deg yiv-nni teççna imensi n useggas, yenteq yenna-as qbel ak-ma\$ā\$ ad d-n\$er lfatiêa ur s tenni- acmma, tuggad as-tsel ad tid- yu\$al wudem-is aêeqqani (Teryel). Mi id-teggureε am\$ar yebahba yesla i leswat n yi\$arsiwen yet\$il kan-d seg berra, amecwar kan yu\$al ifaq amzun d asemsir id-as-d yefka yiwen, imesla deg wul-is:amek tura cbaḥa am tagi, deg yiv iman-is gar lewêuc deg teégi teçça aewin n useggas ur terwa, tugi awal n Rebbi, teryel tetṭef-itt

telwawaṭ tluṣa-s-d awal-is ibeddel, tenna-s awid zzit ad dahneṣ amzur-iw , akken tergagi amṣar ifaq belli maṣṣi d tametṭut d teryel tettbeddil udem.yewwas-d zzit teddahen amzur-is netta yeddem-d isreṣ-itt , teryel-nni tettazal treq teddaeu-as teqqar-as akken iyi teserṣev ad ttreṣ ddarya m ddarya-k. (Ass-nni: 150-152).

Tamacahut-a n teryel d wumṣar n tiṣilt, tella-d deg unsay imawi n tsekla taqbaylit.Ad nger tamawt gar tmacahut i yesemres umaru d tin n timawit ulac gar-asant abiddel, ama di tṣessa neṣ deg inevruyen.

-Adeg n tmacahut yella-d deg yiwet n tiṣilt, ama di timawit, neṣ tin id-yeddand deg wungal.

-Akud yella-d deg yiv .

Tamacahut-a id-yeddand deg wungal tettwales-d akken tella tṣessa-s deg timawit, yella-d deg-s cwit n ubiddel aya yettuṣal ṣer tsiwelt seg temnavt ṣer tayevev.Inevruyen d yiwudam ulac abiddel deg snat yid-sent.

Assa-ṣ n umyevres akked tmacahutt-a, amaru yurez-it ṣer ubiddel id-yevran i tmetti-nneṣ seg yal tama, d ubiddel-ines seg tama n tudsa, tamitant.

Amaru i semres awadem n teryel d tiliéri i waken ad is-fukel yiwet n temsalt i icudden ṣer ubiddel n kra n wansayen i-deig ttidiren yimdanen ṣer yakan awadem n teryel deg ungal ur teṣṣawev ara ad ttaxlu axxam n wumṣar, acku tiliéri teṣṣawev tbeddel ansayen n taddart, tewwi-d yid-s kra n tikta d tṣawsiwin i yellanmacci d ayla n tmetti-neṣ tbeddel-as udem.

Ayen i yerzen ṣer waya yettban-d di tseddart-a«...Tiliéri, ayen, wumi ur tezmir teryel, nettat tekker-as yerna teṣṣawev: seg wasmi tebna taddart wi cfan aya, armi d tineggura aya i texla tiṣilt-nni n tejmaet» (Ass-nni: 152).

Taseddart-a tbeugn-d abiddel n tmetti, taqbaylit ladṣa tazayrit sumata; amaru yewwi-d ṣef usentel s usemres n tmacahutt, iwakken ad iglem dacu-tt tezzirt n tiliéri di tmetti, ayen iwumi ur tezmir teryel ad texdem,tiliéri teggla-d s xellu n tudrin, awadem n teryel d tiliéri asemgired i isemres Σmer Mezdad, iswi n tmuṣli-s d aglam n tudert n yimdanen d wacu i ibedlen.

Ad nessukes assaṣ n umyevres akked d timawit assaṣ-a yella-d akked d tewsit n tumgist.

**-Tumgist.**

Awal n tumgist d tawsit seg tawsit n tsekla, tawsit-a tella-d deg yal timetti deg umawal terza akk i\$arfan, tabatut-ines deg usegzawal n tsekla yesbadu-d tawsit-agi n tsekla «tumgist d taḥekkayt tetta-k anzi \$er tmacahut, taḥkayt-a tsefham-d ayen akken ur yellin ara yettwafhem deg walla\$en n medden» [Aron, (P); Saint-Jaques, (D); et Viala, (A).op.cit .p.503]. Tumgist ixelqit-id wumdan iwakken ad-yer tiririt \$ef kra n tumanin i icudden \$er u agama, akken da\$en isemras-itt iwakken ad isefhem-iy-is ayen akken ur yellin yettwafham. Tilin n tawsit n tumgist i yesemres umaru deg ungal, tumgist-nni:

«Ddunit terres \$ef yiccew n wuzgger» (*Ass-nni*: 174).

Tumgist-a d tin i yettwasnen \$er medden merra di tmetti taqbaylit seg tallit yezrin, segzayen-d iyi-s tamurt mi ara tenmbiwel, deg zzman-nni alla\$ n wumdan ur i\$šawwev ara ad yefhem inevreyen-agi d tumanin i yerzan ddunit.

Assa\$ n umyevres akked d tawsit-a deg ungal \$mer Mezdad, iglem-d ambiwel id-yevran di tmurt n lezzayer di temrawt tabarkant.Tugdi d yir wussan id-tettmagar yal tama n tmurt, alad\$a seg tama n tsertit, ur \$awven ara ad seggmen timsal di tmetti, ta\$li-d tugdi , ye\$li-d rrebrab yal wa yettagad \$ef yixf-is ur yezri ansi ad tekk tyita. Anamek id-as yefka umaru i tawsit-a yurez-it srid \$er liḥala udabu azzayri hcicen ur yer\$ši ara \$ef lsas ioehhden.

Tumnayt-a i yesemres unagal akked d tumgist n «*Ddunit tebna \$ef yiccew n wuzger*» ,ikenna-tt \$er liḥala n ubeddel id-yevran deg tmetti tazayrit deg tallit-nni yezrin, d yinevruyen id-yevran yakkan amedya ibaxixen, d tmezliwt...atg..Aya \$mer Mezdad, ibeggnit-id deg ungal s yiwudam n Lxawni, d \$umar, d Muḥend Ameéyan, yellan d ina\$masen i yettna\$en \$ef tugdut, uffan-d iman-nsen ttna\$en myal snat tamiwin adabu d rebreb id-ye\$lin \$ef tmurt. Uffan-d tetti fell-asen ddunit si mkul ti\$mart yella-d uccerig meqqren deg tmurt.Assa\$ n umyevres akked d tumgist-a amaru ierev ad d-yefk tamu\$l-s \$ef yinvruyen i yezrin \$ef lezzayer, s tenfalit wezzilen d unamek alqayan i tes\$a tumgist-agi.

Ad nebder amdya-nniven n wassa\$ n umyevres akked d tawsit n tumgist,assa\$a-iban-d deg usebtar (*Ass-nni*:36).

«...yerna ass-a d amenzu di furar, aqlak tu\$alev \$er tidak n tme\$riwin. Furar, irvel-as yiwén wass i yennayer, iwakken, yennayer-nni ad d-yerr îtar deg yiwet n tem\$aret it-iregmen» (Ass-nni : 37).

Tungist-a d tin i yettwasnen deg wensay imawi n tmetti taqbaylit, anamek n tungist n umarvil deg wensay amazi\$, iccud \$er leêsab n wussan i yellan deg useggas deg leqrun-nni yezrin. Amdan ur işawev ara ad isegzi kra n tumatin i yeqnen \$er ugama, melmi i yettbeddil usigna d waddad-ines.

Seg wungal amaru i semres tungist n tem\$art d yennayer. Iglem-d lêir n Muêend Ameéyan, mi id-yewwev lawan n rrebbu n tmeîtut-is Tawes. Assa\$ n tungist d wuvris n wungal yurez srid \$er wufrán n umaru \$er wakud .

Σmer Mezdad deg wungal-a, tugett n yinevruyen vran-d lad\$a wid yeqqnen \$er Tawes d Muêend Ameéyan, llan-d di tallit n tazwara n umervil, yesemras-it-n i wakken ad ibnu ivrisen-si deg wungal. Rrnu tin \$er-s cbaêa i tira n wungal, Σmer Mezdad, yettara-\$ \$er tidemmi s-yes id-yettagem.

Anamek n tungist-a, amaru iglem-d d acu-t u\$bel d testaser id-tettmagar tmeîtut i wumi id-yeêver rebbu akked tallit lad\$a di tegrest deg anda i yettili usemiv. Assa\$a n umyevres amaru iglem-d lêir n wargaz n Tawes mi id-yiwwev lawan n rebbu n tmeîtut-is aya yella-d \$er madden di tilawet n tmetti ne\$ .

### **-Timseeraqt.**

Assa\$ n umyevres akked d timawit deg wunga l«Ass-nni», iban-d da\$en s tewsit n temseeraqt. Seg t\$uri talqayant i nexdem i wungal neşawev nekked-d seg ungal-a yiwet n temsaeraqt .Timseeraqt d tafyirt id-yettasen s tal\$a n usefru, iyessa-n anamek d ufir. Amedya n tewsit-a deg wungal yella-d deg useftar (Ass-nni:73).

«...yemmekti-d taddart, yemmekti-d lluzin...yemmekti-d iswi igan aqermud. yettivil-d ur d-ikeccem.yemmekti-d asirem simal simal yetkunşur...»(Ass-nni:73). Anamek n temsaeraqt di timawit, ne\$ tiririt \$ef fell-as d iéawen n wudles id-seqqfen axxam aqbayli.

Anamek-ines deg ungal, amaru iglem-d lihala n Muêend Ameéyan i \$ef id-\$lint fell-as atas n tlufa, taluft n wuxxam, taluft n lluzin i-deg yella d aeggal seg wid yettna\$en \$ef izarfan n ixeddamen. Aya yevra-d mi akken iruḥ ad iéer xales seg lzzayer

ur tyeṣṣawev ara lḥal, yensa deg yiwen usensu ur neggerez ara, deg yiv-nni ur yetis ara akken i wata lḥal. Deg uɣlam id-yexdem Σmer Mezdad \$ef Mezyan, mi akken ur tid-yusi ara yives yettduqqus, yeggla-d s tenfalit-a n temṣaeraqt «yettvilli-d ur d-ikeccem».

Anamek ne\$ udem-ines deg wungal, nezmer ad -d nini d aɣlam \$ef liḥala n umdan; mi ara ad d-\$lint fell-as tlufa, d i\$ublan n tudert. Aɣlam deg wungal, d win id-yettilin di tilawt di tmetti am beṭṭu gar yimeddukal, gar imawlan, akked twacult ayen id-as-yevran i Muḥend Ameéyan deg wungal, d ayen id-iverrun di tilawt. Macca amaru iglem-ti-id s u\$anib n tira taseklant.

Seg limarat n umyevres deg wungal tella-d d tezlit n Sliman Σazem.

### .-Tizlit

Amyevres deg wungal, yedda-d akked tmedyazet, lamaena, d tamedyazet yettwacnan, di t\$uri talqayant i nexdem i wungal, nemmugar-d yiwen usefru ne\$ ccwiî kan seg-s, asefru-a yettu\$al \$er umedyaz, Sliman Σazem.

Limara ar ad i wekkden aya, d asebtar (91) «...Amedyaz yeooa-t-id deg wawal-is d tidet ddunit teddewwir am taêbult n we\$rum» (Ass-nni : 91)

Amedyaz Sliman Σazem deg ussefru-is yeqqar :

« Uya-k a bnadem ccfu

Mekkul lêaja ur tettdum

Ddunit akka i tettdu

*teddewwir am teêbult n wa\$rum» (Azem, (S).(1956).*

Seg tseddart id-nebder d asefru-a n umedyaz Sliman Σazem, ad d-naf yella-d wassa\$ n umyevres gar-asen, acu kan ayen i ten yesemgarden, d tawsit, yiwet d tamedyazet, tayev d tamedyazt.

Tabdert-a n usefru deg wungal, Σmer Mezddad, iglem-a\$d liêala n yiminig deg wungal d Taher mmi-s n Malêa, i iruêen \$er tmurt n Fransa yeqqim azal n 20 n yiseggasen di l\$arba, Ieedda dacu ieeddan fell-as di tmurt taberrannit. Armi yiwen wass tewwet-d tugna n tmurt deg targit-is. Syen yu\$al-d iéur-d tawacult-is d tmurt-is. Anamek ne\$ ayen i yeb\$a ad-a\$-tid yessiwev, akken yeb\$u yili tinigt ad-yas wass ara ad d-



tu\$alev \$er wakal ik-id yessekren, \$as tuddert temgarad di snat n tmura, lamaena tamurt tanašlit i \$er ara ad ddu\$alev.

Akken id-as tevra i uwadem n Taher deg wungal, ahat llan-t sebba-t i t-yerran ad yinig,amedya: am tdamsa n tmurt, d wayen i icudden \$er tsertit-is.

Amaru seg usefru-a, ifka-\$-d tugna n yiminig d wacu d iêulfan-is \$er tmurt-is \$er twacult-is, ayen i cudden \$er liêala yellan di tilawt, añas n yimdanen i wumi tevra akka.

## II-Amyeves d yevrisen-nniven.

Si t\$uri talqayant i nexdem iwungal «Ass-nni», tettban-d limarat n umyevres akked yivrisen-nniven keccmen di temdanit tagra\$lant. Assa\$a d limarat-is ad yu\$al \$er wanaw n tebdert, i yellan d assa\$ i zemren ad yili akked yivrisen-nni.

### - Tabdert.

Tabdart tban-d deg wungal ass-nni, s wudem n yinzi i yelan yefa\$ i wansay n timawit, d yidles amazi\$ sumata, assa\$ n umyevres d uvrin-nniven i yura unagal i ban-d deg usebtar (123) ad tid-nebbyen s tenfalit-a.

«... *Ulac amaynut ddaw yiġij...*» (Ass-nni: 123) .Inzi-a yettwakes-d seg udlis i yettu\$alen \$er yidles asebri, llan wid id-yeqqaren d sidna Sliman id-tid-yennan i tikelt tamenzut.

Asemres n yinzi-a \$er unagal, i waken ad d-isiwev izen i kra n temsal i yettidir umdan, alabaeda amdan azzayri, yewwit-id deg uvrin-is s udiwenni i yellan gar Si Muġend Waeli, i yellan d am\$ar d ama\$ras i yesean tirit d tkatut \$ef wayen akk id-yevran di tmetti-ne\$, seg tallit-nni n temhersa \$er tallit tamirant, akked Muġend Ameéyan d win yellan d ama\$nes \$ef tugdut, i yettnadin ad d-ifhem kra n temsal d tid yerzan ama tasertit, ne\$ timetti.

Anamek id-as yefka umaru i yinzi-a, d aglam \$ef wayen id-yevran d wayen ara d-yevrun di tmetti, iglem-d liġala n wumdan i yettidiren di tugdi d tin i yellan di yal timetti seg leqrun imenzwura rru, \$er-s anamek-nniven d win i ikeccmen deg usmivren afelsafi i yesean añas n tmu\$liwin. Ayen i yedder wumdan di talliyin timenza yettidir-it wumdan di tallit-a ulac d acu id-yellan d amaynut \$ef wumdan.Deg wungal anagal, iglem-d tab\$est n uma\$nas d wamek i yettna\$ myal ugur, awadem n si Muġend Waeli yefka-s

umaru tugna am win yesean tirit d tenézt di tudert, inehhu Muḥend Ameéyan \$er ubrid n \$wab.

Seg tabdert-a id nebder, amaru yeb\$ad-a\$-d-iwehhi \$er usiwev n tmusni d tirit i yesea umdan di tudert-is, i waken ur nettecev ara di yal tikelt mi ara ad yili u\$bel.

Assa\$a n umyevres d yivrisen-nniven id-yellan deg ungal, iban-d tella fell-as tezirt d win ixedmen ta\$uri i yedlisen imgaraden igra\$lanen amedya d inzi-a id nebder d win yettu\$alen \$er yedles d ddin iebbriyen.Seg limarat-nniven i deg id-yella umyevres d yevrisen- nniven deg wungal d taq\$it iwumi yefkka udem n tmacahut .

### **-Taq\$it.**

### **-Avris afellay.**

Amyevres akked yivrisen-nniven deg wungal amaru isemres yiwet n teq\$it,(i yellan d avris adday tu\$al d avris afellay) i wumi yefka udem-nniven, yerra-tt d tamacahut, isemm-as «*Aqerru n wure\$*».Tamacahut-a ur tilli ara deg wunsay n timawit. t\$ekku-d \$ef yiwen ugellid, i yellan yuven (timmas) deg wudem-is, yettneslax ifer \$ef ugdud-is. Akken eddan wussan imdanen slan akk s ugellid yuven deg uqerru-is mi id-yeffe\$ lexbar, agellid-nni yenna-asen illaq ay d awi-m akk imejjayen ifazen di tmurt-agi \$ekkma\$ iwakken ad \$lu\$. Agellid wwin-as yal amejjay akken ad ya\$lu, ur ssawven ara,iwass yiwen i leméi d amejjay ikcem-d \$er tmurt i yaêkem ugellid-nni, yenna-s :ay agellid ad ak-sa\$lu\$, ihi ddwak, ak-nbeddel aqerruk s uqerru n wure\$,acku kecc tzemrev ad tkesbed yal ta\$awsa melba ljahd yu\$al ugellid yeqbel yewwi-t t\$meé n \$ellu, aqcic-nni wwin-as-d ddheb isefsi-t deg tmest i\$nee-d aqerru ixedma-s tanzarin inna-s knu-d aqerru-k, yeddem-d ajenwi isafeg-as aqerru teqqim-d loessa-s melba rru\$. (Ass-nni: 57-60).

### **-Avris adday.**

Taq\$it-a iwumi yeffka umaru udem n tmacahut deg ungal. Assa\$ n umyevres i yellan, yella-d srid \$er teq\$it n Sidna Brahim akked ugellid Nemrud (Avris adday) i yettffen tamurt i wumi qqaren «Babel».Agellid Nemrud tu\$-it yejhel ur yumin ara s ddin n sidna brahim .Inuvruyen id-yevran gar nemrud d sidna Brahim vran-d di tmurt «Babel» ass-a tussad di tmurt n Siraq mi akken yejhel inna i ugdud-is d nekk i d rebbi-nwen iwaken ur ttammen ara s ddin Brahim,syen akin tella-d temlilit gar-asen iwakken ad-tid-yer \$er ubrid n \$wab tagara n ugellid-a yeblat-id rebbi s wa\$an d tizit tekkecm-as

deg uqgeru-is, ikkes-d d acu ur yexdim akken ad tteffe\$ seg uqerru-s wwin-as-d yal amejjay, armi yiwen wass, iceggaε-s rebbi yiwen n lmelk s wudem n wumdan akken ad-tid-dawi, yenna-s kec d agellid tessiv akk ajadar-a akked triikka tzemrev ad tbedlev aqerru-k s win n urre\$, ikes-as aqerru isers-as di loessa-s aqerru n ure\$. [Ibn Katir.2003:113 -115].

Aumyevres id-yellan gar tmacahut n wugal d tqešit-a id-nebder, amaru isemres deg-s iwudam id yefren s timad-is: Lxewnu, Σumer, si Muħend waeli, ttbanen-d di tseddart-a:

*«...\$er si muħend waeli adabu-a yekat amek-\$ileqem aqarru n wura\$ ula d netta ccwi ggten yergazen am lxewni, d Eumer d wid-nniven» (Ass-nni: 60).*

Seg unamek n tseddart, ad nefhem tamu\$li n umaru \$er temsalt n tsertit di tmurt-nne\$. Amer ulac ima\$nasen i yekkatn \$ef izerfan d ubiddel n liħala n tmurt, adabu ad yer agdud s lekmal-is melba rruħ ad ine\$ deg-s rruħ n usirem, anamek n tmacahut d wayen id-yeddann deg-s am idiwenniyen ne\$ inevruyen, d aglam n teb\$est i yesεa uma\$nas amagday i waken ad iibeddel kra n temsal i icudden \$er tsertit deg tmetti. Rnu tin \$er-s Σmer Mezdad isumel adabu i\$elqen akk tiwwura \$ef ugdud azzayri.

Taqšit i yettwarun s wudem n tmacahut deg wungal yella-d gar-asent wassa\$ n umyevres ti\$essiwin-nsent ur mgaradent-ara swatas deg isnat-yid-sent keffunt s yiwet n tagara amaru isemres-itt i waken ad d-iglem liħala n tsertit d uxemmem n yemdanen, ad nger tamawt, uqbel ad naf taqšit n sidna brahim nexdem tastalt \$ef tmacahut n uqerru n wure\$ deg unsay imawi n tsekla taqbatlit ur-tid- nemlal ara .

Ayen i yezdin taqšit d tmacahut i yura umaru« Aqerru n wure\$», ma dayen i ten-yebvan d inuvruyen i yemgaraden d wakkud , deg wungal yebdatt-id:«yella zik-nni yiwen n ugellid».Σmer Mezdad yebna tamacahut-is \$ef teqšit id-yevran gar sidna Brahim d ugellid Nemrud, ikkes kra n tigawin d yinudruyen i yellan deg teqšit ma tmacahut n uqerru n wure\$ ixelqas-d iwudam-nniven,yettef kan anuvruy-nni id- yevran di tagara i ugellid Nemrud. Ibeddel ssbat n watan n ugellid yellan d tizit ibeddli-it swatan id-yeddann di tmacahut « Timas d uneslax n wuglim n uqerru n ugellid.».

Nezmer ad d-nini tamacahut n Uqerru n Wure\$ tekka-d seg teqšit n Sidna Brahim.Amaru yessudem-d tamacahut-a seg teqšit i yellan di lašsil d «Avris Adday.».

### III-Anawen-*nniven* n umyevresi.

#### -Arwas uqlib.

Anaw n werwas uqlib deg wungal n Σmer Mezdad, yettban-d deg tenfaliyin n timawit yecban inzan d lemεun. Amaru yefka, i tenfaliyin-a, ta\$essa tamaynut i yemgaraden \$ef tin i yellan di timawit. Iswi n unagal seg werwas-a uqlib, ad yefk anamek amaynut i kra tedyanin, ne\$ n yisental id-yeddan deg ungal «*Ass-nni*». Ad nebder sin n yimediyaten id-yewwi umaru s wudem n warwas uqlib aya yettban-d s wudem ubriz deg yinzan i yesemres.

Seg yinzan ara d-nebder:inzan:

«*Ma tettuv lhem netta i ceffu*» (Ass-nni: 133).

«*U\$ala\$ d tal\$emt, kra zereε\$ ad t-ddze\$*» (Ass-nni: 160).

Seg sin yimediyaten-a id-nessukes seg wungal «*Ass-nni*», ad nu\$al \$er t\$essa ne\$ tal\$a tana\$lit di timawit ad-tid-naf s tel\$a-a:

«*Ma tettuv lhem ak-yettu.*»

«*Nu\$al am wel\$um kra nekrez ad tnerkev*».

Anamek n yinzi amezwaru di timawit, yemgarad \$ef win id-yeddan deg wungal, ibeddel tal\$a akked unamek, di timawit qqaren «*ma tettuv lhem ak-yettu*» i waken amdan sumata ad yeddu deg wubrid n liser d talwit ara tyawwin \$er wayen i yellan deg tudert-is anda ur d-yettemplili ara a\$bel, wa ad yettu ayen iεeddan n diri fell-as.

Deg ungal amaru yefka-s anamek d tel\$a-*nniven* «*Ma tettuv lhem netta icefu*» yewwit-id, d anamek \$ef liħala n tmetti tazayrit i yettidiren deg tekriř seg yal tama amedya, rebrab id-ye\$lin isegla-d s tugdi \$ef yimdanen merra, yettban-d waya-agi s yiwudam; lxewni, Σumer, Muħend Ameéyan. Llan d ima\$nasen \$ef tugdut d uriři-ines ayen id-ttmagaren deg yal ass, ttna\$en myal snat n tamiwin adabu akked rebrab, ur yeoo in ara ima\$nasen akked wid yellan ttna\$en \$er tama-nsen gedlen-asen akk imkan d t\$umar. Timsal-a id-yeddan deg ungal (Ass-nni) seant assa\$ d usrid \$er wayen i taddar tmetti tazayrit deg tallit-*nni* n temrawt tabarkant.

Anamek id-as yefka unagal deg ungal, yemgarad \$ef win yellan deg wansay n timawit, seg tama n tal\$a, amaru isemres inzi-a «*U\$ala\$ d tal\$emt kra zereε\$ ad t-ddza\$*» yettu\$al \$er warwas uqlib i yellan d assa\$ gar wassa\$en n umyevres.

Anagal yewwit-id \$ef udeveni id-yevran gar sin n yiwudam: Malħa, d Nna Fati udem id-as yefka umaru i uwadem n Nna Fati d udem i yekkatn \$er wayen n diri ,imeslayen-is alla \$ef ccer, tettara amdan ara yeqqimen yid-s ad yu\$al ula d netta am nettat. Macca Malħa ur tħemmel ara ayen id-as-d qqar tu\$al tewtast-id d inzi, ayen id-yellan gar-acent d tismin akked Iba\$u, Nna Faṭi teb\$a ad ttebv u axxam n Malħa gar-s d mmi-is d teslit-si.

Asemres n yinzan id-nefren, Σmer Mezdad, yeffka-asen tal\$a d unamek-nniven i yemgarden \$ef win yellan d ana\$li. Di timawit iwakken ad yesegzi tamu\$li-s \$ef yinavruyen id-yevran deg ungal d wassa\$-nsen id-yellan akked d tilawit i deg tettidir tmetti-nne\$.

S usemres n werwas uqlib deg ungal amaru yerna kra n thuski i u\$anib n tira-s, rruu tin \$er-s i waken ad a\$d -i\$iwew izen i izemren ara yilin d ufir. Inzan i yettu\$alen \$er warwas uqlib id-nebder yakan, d imedyaten id-nefren seg wa\$as n yimediyaten i yesemres unagal deg ungal. Ad nebder amedya kan melba ma nebder-d udem ne\$ anamek id-as yefka umaru : inzi

«Ad yu\$al uqelmun d asawen» (Ass-nni: 176).

Ma nu\$al \$er wamek it-qqaren deg ansay imawi, qqaren-d «Yu\$al uqelmun s ivaren»

Seg waya ad ne\$rev ad nebder anaw n umyevres-nniven id-yeddann deg ungal. Aferdis-a iwumi ara nexdem taslevt d aferdis n uwehhi iyellan gar wanawen n tmivrant n umyevres

### **-Tawelha.**

Seg wanaw n warwas uqlib, ad nēddi \$er wanaw n umyevres-nniven Tawelha. Tettban-d s wudem ubriz deg ungal (Ass-nni) .Assa\$a n umyevres nesegzat-id yakan deg isehtar n weħric amezwaru.

S t\$ara tamatut, tawelha tsebbyan-d assa\$ d uwehhi \$er yivrisen melba ma yennaten-d umaru, ur d-tsebbyan ara aħric yellan yakan. Amacca tettara ima\$ri \$er yivrisen-nniven s kra limarat tiversonin, amedya ismawen n yiwudam, imura, izwal, idlisen....

Deg ungal «Ass-nni» ad d-naf amaru deg yivrisen id-yeddann deg-s, isemres kra n yiwudam i yellan deg umezruy n tmetti tazayrit.

Gar yiwudam-a, yedda-d yisem n (Lhadj Messali)<sup>1</sup>, amaru iwelhe-d \$er yisem-a deg udiwenni i yellan gar uwadem n Malħa d Nna Faṭi, d lħadj, (M) i yellan deffir tmettant n wergaz-is Salem deg tallit-nni n trav, aya yettban-d deg tseddart-a ara ad nebder .

«*Baba-s n Malħa...yussa-d mi i tebda lgira zi\$ d inig anagaru yettef abrid \$er wakel yak llan wid yeddán d urumi, Dameşşali is-d yeqqvan lajel...»* (Ass-nni: 115).

Seg unamek n tseddar, anagal yerra-\$ \$er kra n inevruyen i yerzan tagrawla-nni n 1954. Igelma-\$-d yiwet n tugna asmi id-yella umenu\$ gar ima\$rasen n umusu n taslulit A\$elnaw<sup>2</sup> d ima\$nasen n Umusu A\$elnaw Azzayri<sup>3</sup>, isegla-d s tmen\$iwet n waṭas n yima\$rasen, aya \$er-s kra n tmental, am tid yecba-n tasertit d tesnamka, gar snat n tamiwin-a. Timen\$iwet n uwadem n Salem s ufus n imesaliyen deg ungal, tefka-d yiwet n tilawt tamazrayt \$er tegrawla-nni (1954/1962).

Anaw n twelha id-nessukes seg uvrís-a , amaru iwelha-\$-d \$er temharsa tafransist di tmurt n lezzayer, s wanaw-a n umyevres ad-a\$-yeoo ad nexdem ta\$uri i umezruy d wamek id-vrant tedianin d temsal.

Syen akin ad d-nesukkes amedya-nniven n wanaw-a n umyevres, amedya deg usebtar 119 deg ungal, amaru iwelha-\$-d \$er sin n yiwudam. Jugurtha, anda amaru yewwi-d yiwet n tedyant s wudem n lxewni i yellan d ama\$nes \$ef izerfan d tugdut d ureşş-ines di tmetti, anda yiwen wass, ama\$nas-a ye\$ra u yesla s yisalen id-yef\$en deg u\$mis «*Pari-Match*», aselway n tegduda n tmurt n fransa Geskar D'estain<sup>4</sup> isemm-a i uqejjun-is Jugurĥa<sup>5</sup>

Tamsalt-a tettban-d deg ungal di tseddart-a:

«*Yiwen ubrid yuffa-d di "Paris Match" zi\$ aselway n fransa isemima-s i uqejjun-is jugurta d\$á lxewni, netta yeggul ar-d-yerr ttar...illaq d aselway n tmurt -nne\$ ara isemmin akka i uqejjun-is jiskar...akken ad slen leonas ma akka nettwakellex...»* (Ass-nni: 119).

Seg tseddart-a anagal iwelha-\$-d \$er temsalt i yerzan \$er umezruy n tmetti-nne\$, d wacu id-yevran yid-s. Ahat tamsalt-a terza timsal n tsertit d wamek i tebna. Ayen i yeb\$á

<sup>1</sup> lħadj .M :(1898-1974) :Ameqqran n umusu A\$elnaw

<sup>2</sup>A.L.N :

<sup>3</sup>M.N.A :

<sup>4</sup>Geskar D'estain :Aselway wis krav n tigduda tafransist

<sup>5</sup>Jugurta :Agellid n tmaz\$á

umaru ad-a\$-iweleh \$er-s seg tedyant-a yessefk ad ttili tririt s \$ur iqerra, i yettdbiren \$ef tmurt myal reggmat-amacca aya yurez \$er nnif d lherma n wugdud.

S uwadem n lxewni, amaru seg yiwet n tama d asummel i yessumel awenek n tmurt n lazzayer, ur d-yeffrin ara kra n tririt \$ef tedyant-a i yerzan amezruy n tmurt n tferka, win yellan di tallit-nni d aselway d « Boumediene ».

Seg tama-nniven amaru seg uvriss-a i iccuden \$er umezruy, ad d-ismekti ccfawat wegdu, acku atas i tettun timsal yecbba-n ta-gi, d tid yerzan takatut tanbazi n wagdu amazi\$ sumata.

Ayen-nniven i nezmer ad nefhem seg uvriss-a, ad-a\$ yerr \$er tira n umezruy, d win ara ad d-iqimen d tkatut i yal tasuta, ad yettwaru di lka\$ev, i waken ad tres\$si deg walla\$-is. Awadem n lxewni deg thekayt, yewwit-id u maru d afukel i waken ad d-imeslay \$ef temsalt i yesean azal meqqren, lad\$a d tin yurzen \$er umezruy, yewwi-d fell-as udem-nniven i yemgarden \$ef tira n umezruy, yettwabvan \$ef yinevruyen d wamek id-ddan, maci tira tanagalant d tin yesean asugen i waken ad a\$d-yessiwev kra n tikta d twelha. Iban-d di yal tikelt amaru yettwelih-d \$er kra n yiwudam i yettwasnen s\$ur yimdanen ad nebder kra seg-sen, Ccix Mohend Ulhoucine, Nnbi Mohemmed. Nefren sin imedyaten id-nebder yakan i waken ad d-n-bbeyen anaw n umyevres tawha deg ungal “ «Ass-nni». Syen akin ad nrev ad nesukkes ayen id-yewwi ungal seg yevrisen-nniven.

#### **- Awehhi.**

Anaw-a n umyevres nesegzat-id yakan deg i sebtar yezrin deg ixef amezwaru, awehhi yettili-d deg uvriss n tsekla, amaru yezmer ad iwehhi i uvriss-nniven melba ma ibedrit-id, ne\$ ad iwehhi i kra n tedianin id-yeddani deg umezruy akken yezmer d a\$en ad iwehhi i umaru-nniven melba ma yenna-d isem-is einani.

Awehhi sumata, d tugna id-yettilin deg uvriss, tikwal amaru yettwehi-d i kra n temsal ne\$ n tedianin melba ma yennatent-id s wudem ubyin, deg tegnit am ta, ima\$ri yesefk fell-as ad iear d acu n wassa\$en i yellan deg uvriss-nni yeqqar d wayen ur d-yenni ara umaru s wudem ubyin.

Deg ungal (Ass-nni), ad nessufe\$ kra n limarat i yettu\$alen \$er wanaw-a, seg usebtar (143) kra yioerdan ahat ad ilin d awehhi id-iwehha umaru, i kra n temsal i deg tedder tmetti-nne\$ di tallit-nni 1990.

Amedya: «*Nni\$-ak:llan kra deg-ne\$ i laq ad haeben \$ef iqerra-nsen...Ihi akka s ifasen ilmawen ara tqezmev timest, Aha-k a lxewni yerna \$ile\$ kec nniya-inek maççi d tinna yesegririben...»* (Ass-nni: 115.).

Seg tseddart-a id-nekkes seg ungal a\$d iban anagal iwehha-d \$er wuguren id-temlilin ima\$nasen i yettna\$en \$ef tugdut, amedya amenu\$-nsen myal adabu d rebrab. seg aya, yefka-d yiwet n tugna n uma\$nas amagday n tidet, i yesëan tab\$est akked trugza seg-s i yettqabal yal a\$bel i yettemlili, tin \$er-s amagday n tallit-nni yettidir deg limartat d testaser seg mkul tama.

Tab\$est n uma\$nas amagday tettban-d deg ungal s iwudam n lxewni, Σumer, Muhend Ameéyan.Amaru isemres iwudam-a, i wakken ad a\$-dimud yiwet n tugna \$ef lihala i yettidir uma\$nas yekkatën \$ef izarfan n umdan d tlelli. Rnu \$er-s tugna id-a\$d d yefka \$ef teb\$est-ines d wamek yettna\$ myal snat tamiwin, adabu d rebreb d ayen ara tyeeoen ad yuggad \$ef yiman-is ur iéri ansi ara s d-tekk tyita.

Σmer Mezdad iwehha-d \$er tallit-nni tabakant, i deg tella tugdi d tman\$iwet n yima\$nasen, i yumnen \$ef uressi n tugdut di tmurt n lezzayer d wacu id yevran yid-sen, tqabalen takrit tezzi-d \$ef iqerra-nsen seg yal tama, ayen id-iwehha unagal deg tseddart-agi, yevra-d tidet di tmetti-nne\$ atas n yina\$masen imagdayen i yettwan\$an amedya.Taher Djaout, Bousebssi, Smail Ifseḥ, d wiyav-nniven d ine\$masen n tsertit.

Ad nebder d a\$en amedya-nniven i yettu\$alen \$er wanaw n umyevres (Awehhi), ad nefk amedya i-\$er id-iwehha umaru deg ungal, gar isehtar i deg yella wanaw-a d asehtar (179).Amaru i wehha-d \$er yiwet n temsalt i tettidir tmetti-nne\$ seg tallit-nni n zik tamsalt n teflest, aya yettban-d deg tseddart-a ara ad nebder.

«*...Tamurt-nne\$ teççur d nnyya wa d asbayei wa d amgun ad igen di teebbuḥ n yemma-s d iseggasen ... ur irekku ara yiwen wass ad d-yendekwal ad d-ilal...tamurt teççur d wid yebbuhlen...»* (Ass-nni: 179)

Anagal deg tseddart –a iwehha-d \$er temsalt n teflest n yimdanen n tmetti-nne\$, i yettamnen s kra n tikta tiqburin, d tid id-yesegzen kra n temsal i yerzan ama d amdan ne\$ d agraw di tmetti; s yiwet n t\$ara ur irešan ara \$ef tilawt, d liman n yimdanen deg tallit-nni,ahat aya yesëa timental-ines, amedya ulac kra n unerni n tmusni (tusna) \$er umdan, yettwarešša s kra n tikta id-yeddän deg unsay-ines ur yezmir ara ad s- yefk anamek-nniven i kra n tumatin i yettwali sdat-s.



Anamek n tseddart-a, ahat d ayen id-yevran di tmetti taqbaylit yezrin, macca anagal iwehha-d, ne\$ tamu\$li-s teb\$a ad d-teli d aé\$an i kra n teflest ara ttamen medden di tmetti-nne\$, rruu \$er-s anagal yeb\$a ad tbedel kra n tmu\$liwin \$ef tudert di tmetti-nne\$. Ad ttubidlen-t s wudem n tusna i yeddán \$er sdat, aé\$an n umaru i temsalt n teflest d ayen id yeddán deg umezruy.

Deg wungal, macca daya i yellan d awehhi, ad d-naf deg kra yehricen d isehtar, amaru yee\$en timetti taqbaylit tazayrit sumata, amedya yettban-d s yiwudam n Malêa d řawes, d amæzber i yezga-n gar-asent d amennu\$ gar tem\$art d teslit-is açal d aseggas ur terfid s tadist, tam\$art teqqar-as d æwessu n sselah id-ye\$lin \$ef uxxam-iw.

Seg idewenniyeen id-yettilin deg wungal gar iwudam-a id-nebder, amaru iglem-d lihala n tmeřřut taqbaylit di tilawt d wamek i tettidir, d wacu s ways i tettamen tafelsafit-ines \$er kra n temsal, amedya nebedrit-id, řawes ur nerfid ur s tadist, tameřřut ur teřřawed ara ad ttefhem d acut wugur s teqbaylit, ttmuddunt-d aseggzi i yef\$en i leeqel n wumdan. Σmer Mezdad, yeb\$a ad yeré kra n leqyud id yezzin i tmetti-nne\$ s wudem n tusna d tira.

#### IV-Tasekla d Tmetti.

##### **-Tugna n tmetti taqbaylit deg wungal.**

Assa\$ id-yellan gar wayen id-yeddán deg yivrisen n wungal Ass-nni d tmetti taqbaylit yettban-d s wudem ubriz

£ef wassa\$ gar wungal d tmetti imeslay-d fell-as Reuter, (Y) yenna-d: «yella-d deg leqrun yezrin abiddel seg iéuran, abiddel n tudsa n tmetti, iřuza-tt deg yal aswir am tdamsa, idles, taserti» [Reuter, (Y). 2011:13].

Assa\$a id-yellan deg wungal Σmer Mezdad, yefka-d tugna n tmetti taqbaylit d wamek tettidir tallit mbaed timunent ar tallit tamirantI ifka-d kra n tugniwin d wamek id-yella deg-s ubiddel-a, tamezwarut iglem-d lihala n tmurt seg tama tudsa n tmetti nettemplili-d deg wungal tinfaliyin ne\$ awalen yettu\$alen \$er tudsa-a amedya timlilitdeg «wunar n ccir» (.133), tajmaet, taddart rruu \$er-s tawacult taqbaylit d wamek tettidir ass-ines tettban-d s yiwudam řawes, Malřa, Muřhend Ameéyan.

Tugna-nniven anagal iglem-d lihala n tsertit di tmurt n lezzayer d wayen I yicudden \$er-s amdya, idles d usuter n tutlayt tamazi\$. Iglem-d abiddel id -yevran di

tmurt-nne\$, yewwi-d fell-as aglam s uwadem n Redwan wamek rebrab ibeddel udem i tmurt.

Di tugna icudden \$er tmetti taqbaylit amaru iglem-d i\$isi id-yella-n gar tsutiwin yettban-d s yiwudam n Malħa d tam\$art, řawe d teslit-is, d umgarad gar-asant yiwet tansayit tayeve d tartart.

Tugna n tmurt n leqbayel ne\$ n lezzayer deg ungal, iglemit-id deg yiwen n wakud imeslay-d fell-as s t\$uri talqayant n tmetti d umezruy-ines.

### **-Tamagit d tgemmi deg «Ass-nni».**

Tamagit di tbadut id-as yettunefken deg usegzawal ameqqran: «tamagit d assa\$ id-yettilin gar yimdanen terzaten di kra n t\$awsiwin i yellan ur mxallafent ara gar-asant am yidles, tutlayt taflest...» [Larousse. 2009 :221]. Tamagit d ayen icerken amdan d wiyav di kra n t\$awsiwin. Yal amdan di ddunit \$er-s tamagit anda i \$er yettu\$al d we\$ref d tmurt tamagit tettban-d deg anda yella wassa\$ icudden gar yimdanen , yal amdan \$er-s azref akken ad inna\$ \$ef tmagit-is, deg wungal ad neered amek id-tedda tmagit deg-s.

Deg wungal tamsalt n tmagit d tgemmi tettban-d deg yivrisen-is tamagit d umennu\$ \$ef izerfan n umdan tettban-d s yiwudam n lxewni d Σumer, d wid yellan iqedcen deg yiwen ukabar n tsertit, kkatn amek ara ad ttali tugdut di tmurt n lezzayer, ula d tamazi\$t tetřef annar meqqren deg wahilen-ines aserti. Aya ad tid-naf deg tseddart-a «...wagi xeddmn medden maççi d tamazi\$t.asmi ara t-id nawi ilaq ad s-d-naf amek ara t-nexddem» (Ass-nni: 137).

Seg tseddart-a nezmer ad nini Σmer Mezdad yesea tazirt-a tettban-d s tmu\$li n tesertit d wamek i tetteddu di tmurt n lezzayer, acku netta tu\$-it d ama\$nas yettna\$ \$ef d tutlayt n tmazi\$t.Asentel n tmagit deg wungal yewwit-id umaru d usentel n tugdut d umenu\$ fell-as, ur yettuřet ara fell-as wawal di tikelt-a. Tamagit ur tetřif ara annar meqqren akken id-tu\$ deg wungal-is yezrin, macca deg wungal nettmagar-d limarat-ines.

Assa\$ n wayen yellan deg wungal “Ass-nni” akked tmetti-ne\$ nettemplil-d kra t\$awsiwin i yettu\$alen \$er tmetti, tamsalt-a d tin n tgemmi, amaru yebna ivrisen-is \$ef kra n t\$awsiwin i yellan di tmetti taqbaylit, yettagem-d seg-s ayen akk i yettu\$alen \$er tgemmi. Ad nebder amedyā am t\$awsiwin n tfellařt (tayuga n yizgaren, tagelzimet) d a\$en \$er wayen yeqqnen \$er wuxxam aqbayli (adaynin, tasga..). Rnu \$er-s amek id-

iglem taddart n leqbayel d wayen id-icudden \$er-s amedyia (tajmaet n taddart, iger usamar, tala). Mebla ma nettu iwudam i yesemres d wid id- yeddan deg umezruy n tmaz\$a am Yugurten ,iwudam icuden \$er yedles adeyyani am nnbi Muhemed ,ccix muhend ulhusin ,iwudam yescan assa\$ d tsertit am: Messali, Gandi , Giskar. Aya akk d udmawen i yettu\$alen \$er tgemmi ,amaru isemres-iten iwakken ad iressi ivrisen-is d unamek-nniven ara as-niffek.

Σmer Mezdad seg tama-a n tgemmi, isemres-itt iwakeen ad iressi avris-is yettara-\$ gar tmetti-nni tamensayt amek i teddar seg tama-nniven yettwehhi-d amek ara ad ttili tmetti sya \$er sdat, amedyia ad tteddu deg wubrid n tmusni yettwehhi-d \$er kra n tikta ilaq ad ttwiksen-t deg wungal-a. Nezmer ad nwali lemri id-yexdem umaru \$ef tmetti yerra-\$ \$er umezruy-ines ixdem-d udem-nniven i lemri-a d win i \$ef ara ad ttsenned iwakken ad ttnarni.

-Amecwar n waras\$afes n umaru deg« Ass-nni».

Amaru deg wungal «Ass-nni», yerra-\$ \$er kra n temsal i yerzan imdanen deg tmetti taqbaylit, amedyia, taflest, d kra tumgisiin i ized\$en deg wala\$en n wumdan. Di yal tikelt yettruéu kra n tikta tiqburin I \$ef iressa uxemmem aqbayli sumata, ayen yeqnen \$er waya, amaru yettruéu-tent s wubrid n tusna. A\$as n yimediyaten id-yeddan deg wungal ara d-iwekkden timsal-a. Yettban-d s yiwudam untiyen, am Mal\$ha, Na Fa\$ti, d tim\$arin i yettamnen s kra tikta i yellan taqburin, rnu \$er-s lexsas n tmusn ayen id-yesbyinen tafles deg wungal, ad nebder kan amedyia seg imedyaten id-yeddan deg-s. «*Taqbaylit teweer i win ur tt-nessin, ma d win i tt-yessnen s umeslay s trebanit is-d-teqqar: bru i ta tawwiv tayev, tin yettarwen*» (Ass-nni: 07).

Seg tzeddar-a amaru, ibeyyen-d taflest n tem\$arin ur yessawven ara ad d-segzint kra n tlufa deg tmetti-nne\$ ar tizi n tura, macca amaru ad d-naf deg isehtar-nniven yettruéu-tent ,yettak-d tamu\$li-s \$ef waya mkul mi ara ad yili u\$bel gar iwudam a lad\$a gar \$awes d Mal\$ha d umæezber n yal ass, di tegnit iyecban ta. Σmer Mezdad \$er-s tazrirt, isemres kra n wawalen n tusna alabaæda wid n tujjya, *Echographie (Anti- biotiques)*.

Seg yiwet n tama amaru isummel kra teflest i yellan d taqburt, seg tama-nniven i glem-d asmivren n tem\$arin tiqbayliyìn d tin yettamnen s tumgisiin. Nezmer ad nessukes tugna amek ara tili tmetti-nne\$ ar sdat d tin ara ad ivefren abrid n tusna ixedma\$d tafelwit amek ara ad tteddu tmetti-nne\$ fell-as.

Ayen i yettu\$alen \$er umecwar ne\$ n waras\$afes<sup>1</sup> n umaru deg wungal yettban-d s wudem n \$awes, iyellan seg tilawin i yettamnens s tatrarit, deg wungal yefka-s udem n tme\$ttut tartart, txeddem deg lluzin d tin yesean aswir di t\$uri tekka-t \$ef izarfan n uxeddam.

Sumata \$mer Mezdad i glem-d timetti tamensayt, ixedem a\$san n wayen yella ur nellhi deg-s deg tmu\$li-s, yefka-d kra n tmi\$liwin I \$ef ara tebnu tmetti-nne\$, ad tevfer deg-s abrid n tmusni d tusna,di yal tikelt amaru yettales-d kra n tugniwin n tmetti tamensayt ixeddem-d tafelwit amek i tella deg iseggasen-nni yezrin,yettaerav ad yesse\$rrers kra n leqyud id yezzin i umdan di tmetti, ne\$ wid yerzan tafisset-ines d kra n tikta i\$ef iressa uxemmem-nsen ar ass-a, mazal amdan di tmetti- ne\$ yettamen s kra n tikta ur yeddin ara di tallit-a tmirant, amaru yekka-t amek ad ibeddel aya s wudem n tusna id ibanen di tira tanagalant-is.

#### V-Tutlayt.

Tutalyt n tira tanagalant n wugal aqbayli deg tizi n wass-a, teqqen \$er kra n temsal id-as-d yezin \$er twennat-is. S umata tawennat-a tesea kra n tulmisin amedya idles, d umyyekcem n tutlayin am taerabt, tafransist, tin \$er-s tutlayt n teqbaylit mazal-itt tettidir deg wensay n timawit \$ef waya, Salêi, (M,A) yenna-d: «tira n yevrisen n wungal ttwarun deg yiwen usatal ametti-asnilsan yettwakersen, iwumi id-zzint ugar n krav n tutlay»[Salêi, (M,A). op.cit:85].Tamu\$li-agi tsegza-d tudert n tira n wungal aqbayli deg usatal i iyekarsen ,d win yerzan \$er wa\$as n ta\$ulin amdya tasertit tasnilsant n tmurt n lezzayer, tadamsa, ta\$amsa...atg.£er wayen yeqqnen \$er s addad n tira n tewsit-a ad neerev ad d-nawi awal \$ef tira i yisemres unagal deg wungal Ass-nni.

\$mer Mezdad, isemres tutlayt taqbaylit timserreêt, d tutlayt u yal ass i seqdacen imdanen.

Aswir n tutlayt taqbaylit deg wungal-a yella-d d unnig isen taqbaylit akken iwata. Ur d-nettmagar ara deg yevrisen-is ayen i wumi qqaren arwas asnilsan, ibnna tifyar \$ef lqaleb a\$essan n tutlayt n teqbaylit, \$as akken netta d win yesnen nezeh tutlayin alad\$a, tafransist.

Lebni n tutlayt taqbaylit deg «Ass-nni» iressa-t \$ef t\$essa-s.Acu Kan tikwal i semras awalen ijent\$aden id-itekken seg tutlayin-nniven am, taerabt, tafransist, ad nebder

<sup>1</sup> Warasg\$afes : demestyfication

kra seg wungal amedya: Abalṭu, Lakul, Amutur, Şşifa. Awalen d wid ikeccmen deg tŞessa tasnilsant n tutlayt taqbaylit i yelsan lqaleb n tesnilest taqbaylit d awalen ttwasmuzŞen.

Akken llan daŞen wawalen ur nelsi ara lqaleb asnilsan n tutlayt n tmaziŞt, d awalen ur yekcimen ara deg asæeddi seg waddad ilelli Şer waddad amaruz, talŞa-nsen ur tbeddel ara teqqim d tin-a n tutlayt taŞbalut (tawelha).Ad nessukes kra n yimediyaten: Anti-biothiques.Alzheimer.

Swudem amatu, tutlayt n wungal «Ass-nni» d tin isehlen mavi i imeŞri iwakken ad tteyefhem, tikta-s cudden-t srid Şer uŞanib n tira-s isefrura-d ayen i yellan deg wallaŞ-is s tutlayt fessusentettwafham s Şur imeŞri melba ma yexdem ljahd.

**Tagrayt Tamatut**

**Tagrayt tamatut.**

Taslevt n wungal n umaru Σmer Mezdad «Ass-nni» macci dtin isehlen, acku ivrisen-is am uéetta wa icud \$er wayev.Σmer Mezdad yefka azal i tgemmi tadelsant n temnavt anda id-yekker di teméi-s i sedda-d kra n wazalen si tmetti taqbaylit anda id-tid-yeglem.

Ma dayen yeqnen \$er tezrawt -nne\$ d usentel n umeyevres deg wungal i yura Σmer Mezdad, nemlal-d kra n wuguren, am lexšsas n yedlisen n teéri, d wguren n usuqel:nemlal-d kra n wawalen i ur neshil ara i usuqel.Xas yella waya, neššawev \$er kra n yigemmav ahat d wid ara yilin d tirirt \$ef tmukrist id-nefka deg tezwert n umahil.

Deg yixef amezwaru nesbadut-id s kra n tmu\$liwin i \$ef irešša umivran n umyevres, am tmu\$li n Kristiva, (J) d nettat i yesmarsen i tikelt tamezwarut awal amyevres, id yusan mbaed mi tezrew ayen id-yeooa Bakhtine, (M) tefka-d tamu\$li-s \$ef umyevres ttilin n yeêricen n yevrisen yettwarun yakan yis-sen id yettefe\$ uvrís amaynut \$er-s macci d arwas d walus daskan swudem nniven i yevrisen yellan yakan yal avris amek it-yeéva bab-is, avris yeskan-d iwuvris nniven.

Syen \$er-s nefka-d anerni n tmu\$liwin i yerzan amivran, am tid yeccban Genette, (G) d teéri n tversit Barthes, (R), Riffaterre, (R) , nezmer ad d-nini sean yiwet n tmu\$li, Riffaterre, (M) yewwi-d tamu\$li-s \$ef wadeg vris, ayen i tenyezdin i cudden amyevres \$er termest ne\$ ime\$ri yesefk fell-as ad yeseu taz milt i wakken ad işiwev ad iéer anda id-yettili deg wuvris, deg tagara n wuħric neerev nefka-d anawen i \$ef yettwabna umyevres .

Deg yixef wis sin neerev newwi-d awal \$ef wungal yettwarun s tutlayt n teqbaylit, d wayen id-i cudden \$er-s, nemesla-d \$ef tlalit d unerni-is, seg tallit-nni 1940 \$er tin n wass-a.

Nerra lwelha-nne\$ \$er tulmisiin nefka-d swudem amatu d acu d asentel i yi\$mren tawsit-a dtamagit tettef annar s tehri, Ma d tallit n 1990 alama d tin n tura imura n tewsit-a u\$alen ttawin-d \$ef yisental-nniven akken da\$en nemesla-d \$ef wassa\$ id-yettilin gar-s dtimawit newwev nena-d tuget tameqqrant n wungalen n taqbaylit yesea assa\$ dameqqran d timawit i deg imura ttagmen-d seg tgemmi taseklant bennu-d ivrisen-nsen, nettmagar-d deg ugbur-nsen kra n tewsatín n tsekla, tin \$er-s tettili-d tezrirt n ungal \$er wayen yerzan ansay imawi, aya tettban-d deg tsiwelt.

Deg yixef wis krav, neerev nekkex-d akk assa\$en n umyevres i yezemren ad ilin deg wungal «Ass-nni».

Neşşawed nessufe\$d assa\$en n umyevres i yellan akked tgemmi taseklant, anda id-nekkex tiwsatin n tsekla i \$ef tebna tsekla taqbaylit: tamacahut, timsaeraqt, tumgist, inzan. Amaru \$mer, Mezdad isexdem-iten deg tira-is ifka-aset udem ne\$ anamek. D aglam, igelm-d iyi-sent timetti taqbaylit d tmurt n lezzayer d wamek i tettidir, d ubedel id-yevran deg-s seg tallit n 1990 armi diseggasen imezwura n 2000, yewwi-d fell-aset awal \$ef isental i yecban rebrab d tmeñut, ula d tasertit tesa adeg meqqren deg wungal-is.

Di krav n yisental amaru icud-iten wa \$er wayev yal yiwen deg-sen yesea assa\$ d wayev, asentel n rebrab yeqqen \$er win n tsertit.

Tasertit d a\$en \$er-s assa\$ d usrid d usentel n tmeñut. Swassa\$ n umyevres akked timawit d wanawen-is id-nemmager deg yivrisen n wungal ass-nni am uwehhi d twelha nunag yid-sen, igelma-\$ d timetti taqbaylit d tmetti tazayrit s wudem amatu, amek i tedder deg yiwet n tallit armi d tizi n wass-a, tikwal yettmeslay-d \$ef wazalen-is d wacu i tekseb tikwal isummul kra n tikta ur yeddin ara di tallit n wass-a.

Assa\$ n umyevres deg ungal Ass-nni ur d-yili ara kan akked tgemmi taseklant timawit, macca nuffa-d later ne\$ limarat n yivrisen i yef\$en i tgemmi nne\$, d ivrisen i yettu\$alen \$er yidles aebri am tebdert-nni « ulac amaynut ddaw yiñij » d tamacahut n uqerru n wure\$ id-yeddin deg wungal tesa assa\$ d teqsit n Sidna Brahim. Nefka-d anda id-yella wassa\$ n umyevres, amedya: ta\$essa, d unamek id-as yefka rnu \$er-s d wamek id- ddan inevruyen.

\$ef waya nezmer ad d-nini amaru \$mer Mezdad d win yesean tazirt \$er yidelsan nniven yettagem-d seg-sen yesuddumiten-id iskecmiten-id \$er tira tanagalant s tutlayt n teqbaylit anamek id-aset yefka, yurez \$er ubedel n tmurt n lezzayer d liêa n tsertit d wayen id-icudden \$er-s :am tedianin i tedder tmurt di tallit n 1990, anda rebreb yerra ussan n yimdanen berrikit, wa ur ieqqel wayev, tetti ddunit \$ef tmurt d wayen id-as d yezzin seg mkul tama.

Swassa\$en n umyevres d wanawen-ines deg wungal, \$mer Mezdad ixedma\$d lemri i yesean sin n wudmawen amezwaru amek i tella tmetti-nne\$ deg iseggasen-nni yezrin, udem nniven amek ara teddu deg ubrid n tatarit d tusna.



Di tezrawt i nexdem \$ef usentel n umyevres deg wungal (Ass-nni), nesaram ad yili leqdic-nniven \$ef wungalen i yura yakan: ma llan wassa\$en n umyevres deg-sen.

**Ti\$bula**

**-Ti\$bula.**

- Bakhtine, (M). (1965) :Theorie de la littérature. Ed, Seuil.France.
- Bathes, (R). (1973) :Le plaisir du texte. Ed, Seuil.France.
- Bounfour, (A).(1993) : Le nœud de la langue.Ed, Edisud, Paris.
- Copagnon, (A).(1979) : La seconde main ou le travail de la citation. Ed, Seuil.France.
- Chartier, (P). (1901) : introduction aux theories de roman. Ed, Bordas. Paris.
- Djelloui, (M).(2003) : l'image poétique dans l'œuvre de Lounis Ait Menguellet du patrimoine à l'innovation.Ed, pages bleus, Bouira.
- Genette, (G).(1982) :Palimpsetes, la littérature au second degré .Ed, *Essais*. paris.
- Haddadou, (M, A),(2009) :Introduction à la littérature berbère.H.C.A.
- Piegay-Gros, (N). (1996) :Introduction a l'intertextualite . Ed, Dunod. Paris.
- Reuter, (Y),(1991). Introduction à l'analyse du roman.Ed , Bordas.Paris.
- Riffaterre, (M). (1980) : «*La trace de l'intertexte*» in la Pensée, N<sup>0</sup> 215,Seuil, Paris.
- Salhi, (M ,A). (2011) :Etude de littérature kabyle.Ed, Enag.Alger.
- ibn Katir :Sahih qaṣaṣ El Anbia.Ed,ddar Raḥid lil kitab Wa Elquran El karim .El Jazair.

**-Ikatayen.**

- Abrous, (D).(1989) :la production romanesque kabyle, une experience de passage à l'écrit.Memoire de DEA.Université de provance .France.
- Ameziane,( A).(2002) : les formes litteraires traditionnelle dans le procédé roman kabyle :Du genre au procédé de.Memoire de D.E.A,INALCO.France.
- Ayad, (S). (2009) :l'intertextualité dans la littérature berbère, le cas de« Nekkni d wiyid» de kamel Bouamara.Mémoire de majistère.Bejaia.

-Bellal, (N).(2012) :Etude du personnage en tant que catégorie textuelle dans les romans kabyle d'Amer *Mezdad*.Mémoire de majistère.Bejaia.

-Flici, (K).(2011) :L'intertextualité dans l'œuvre de Lounis Ait Menguellet.Mémoire de majistère.Tizi-Ouzou.

### **-Imawalen d isegzawalen.**

-Mammeri, (M).(2008) :Amawal n tmazi\$ tatrart /Lexique de berbère moderne.Ed,CNRPAH.Alger.

-Dictionnaire du littéraire.(2012) : Sous la direction de[ Aron,(P) ;Saint-jacques,(D) ;et Viala ;(A). Ed ,Puf.France.

-Grand dictionnaire encyclopédique Larousse : 10 volumes.(1985). Ed, Larousse.Paris.

-Chemim, (M).(2007) :lexique français-tamazit français.Ed, L'odysee .Tizi-ouzu.

-Salhi, (M,A). (2012) : Asegzawal amezzyan n tsekla: petit dictionnaire de littérature .L'odysee, Tizi-ouzu.

### **-Tirusna n Anternat**

-<http://fr-wikipedia>. IRCAM. Etudes littéraires.Consulté le 11.04.2014 .à 15h21m.

### **-Amagrad**

-Berdous, (N) ; Oueld Amer (T) .(2006) :*un roman à lire à relécher*, Dépêche de kabylie,N 1262.Ed,Simpral.Alger.

### **-Audio**

-Azem, (S). (1956). Ed: Patee Marconi. France.

**Amawal**

**- Amawal.**

-Adeg vris :inter texte.

-Asenzi :proverbalisation.

-Tumant :phenomene.

-Tadiwennit :dialogisme.

-Tamrawt :decenie.

-Waras\$afes :Demystification.