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Tazzeddayt n Tsekliwin d Tutlayin

Agezdu n Tutlayt d Yidles n Tmaziyt



Akatay n Master

Tayult : Tasekla

Asentel

**Tasleḡt n tsiwelt deg
wungal “Askuti” n S. SAËDI**

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Azemz n tsalalt: 07 /06 /2016

Asnemmer

- *Tanemmirt tameqqrant i massa Furali i d-yellan yer tama-ntey si tazwara armi d taggara n umahil-a.*
- *Tanemmirt i wid akk i ay-d-yefkan afus n tallelt akken ad d-nessiweḍ amahil-a yer yifassen n yimeyri, ama d aselmad ama d anelmad.*

Abuddu

Ad buddey leqdic-a:

- *I yimawlan-iw ezizen felli atas ad ten-yehrez Rabbi.*
- *I tmeddakelt-iw yellan yer yidis-iw deg yixeddim-a Dehbia.*
- *I yaya d jeddi ad yessiyzef Rabbi di leamur-nsen.*
- *I watmaten-iw i hemlay atas: Eisa d Ednan.*
- *I yessetma d yirgazen-nsent: Kahina, Katiya, Muniya.*
- *I yimazuzen-nney: aya d Aksil.*
- *I wid akk i hemley d wid iyi-hemlen, ladya timedduk-al-iw tiezizin yal ta s yisem-is.*
- *I wid akk i ay-d-yefkan afus n lemeawna di leqdic-a.*
- *I yinelmaden d tnelmadin n Ugezdu n Tutlayt d Yidles n Tmaziyt.*
- *Abuddu ameqqran iwid yefkan tirwihiin-nsen akken ad tidir tmaziyt akked d wid i mazal ar ass-a ttnayen fell-as seg wul.*

Abuddu

Amahil-a d win arabuddey :

- *I baba d yemma ezizen fell-i.*
- *I tmeddakelt-iw yellan yer yidis-iw deg yixeddim-a Zina.*
- *I yessetma Kahnucha iwumi ssaramey tudert yelhan.*
- *I karima d wergaz-is, d warraw-is Rayan d Yanis.*
- *I watmaten-iw: Wahib d Aħcen.*
- *I tmeddukakal-iw iyellan yidi seg wasmi nebda amecwar n leqraya ladya karima iyi-εawnen atas.*
- *I wid akk i ħemley d wid iyi-ħemlen.*
- *I kra n win teena temsalt n tutlayt n tmaziyt.*

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lazwart tamatu

Tazwart tamatut

Tasekla n tmaziyt tuy abrid n unerni si tallit yer tayed; aya yettban-d ama deg wayen yerzan azayar-is, ama d ayen yerzan aselmed-is. Tewweḍ-d yer tizi n wass-a s sin n yiberdan-a: amezwaru d abrid n timawit i ay-d-yessawḍen ayen i d-nnan d wayen i d-ğğan yimezwura, wayeḍ d abrid n tirawit i d-ibanen mi i d-tekker tsuta i irefden imru akken ad sefden leeyub n timawit, ad herzen tasekla-a lebda, ad tt-id-kksen si tesraft n tatut d tlam ideg tella.

Annar n tsekla tirawit taqbaylit yuy abrid s tehri seg mi i d-telddi Fransa tawwurt n yiyebazen-is. D ayen i d-yewwin amaynut i tsekla taqbaylit, deg wayen i d-yebder S. CHAKER yef waya: iwulem ihi ad nerḡu tallit n urumi, tazrirt n yiyebazen akked tsekla tafransist akken ad d-ilal usnulfu n tsekla tirawit s tutlayt tamaziyt¹.

Seg yimenza i d-yeffyen seg yiyebazen-a, ad d-nebder A. S. BOULIFA. D asnalsay, maca yefka azal i ufaras n wayen yellan d imawi, aya d ayen i d-yettbanen deg udlis-is “Recueil de poésie kabyle” 1904, yerna-d “Une méthode de langue kabyle” 1913 mebla idlisen-nniḍen². S yinadiyen-is d wayen i yura nezmer ad ten-neḥseb seg yimenza ineğğren abrid i ubeddel d usnurni n tsekla taqbaylit. Deg unnar-a kan n yidles, ladya win i yeqqnen yer tira d tyuri ad d-nebder kra n yimyura i iḍeffren abrid-a n BOULIFA, yaḥ ulama ur ssawḍen ara ad d-arun s tutlayt taqbaylit, maca uran s tefransist ayen yellan di tsekla taqbaylit, seg-sen: J. AMROUCHE (les chants berbères de kabylie) 1939, M. FERAOUN (les poèmes de Si Mohand) 1960, T. AMROUCHE (le grain magique) 1966, M. MAMMERI (les isefra de si Mohand ou M’hand) 1966, (les poèmes kabyles anciens)1980³. D tidet uran s tutlayt n ucengu (tutlayt tafransist) maca iswi-nsen d aslali n kra di tsekla taqbaylit, akken ad siwḍen izen-nsen i umaḍal yef temsal d liḥala i tettidir tmetti di tallit-nni.

Aṭas n wid i d-yennan, akken i t-id-yewwi CHAKER: *tella tira n tmaziyt taqburt d tidet, maca ulac ansay aseklan yettwarun*⁴. Belaïd Ait Ali deg yiseggasen n 40 d amenzu i d-ibedden tikti-a, mi i-yenğğar abrid i tsekla taqbaylit tirawit s tmazrart-nni n tmucuha, d tullisin, d yisefra (amexluḍ) i d-yeffyen deg useggas n 1963 di Fichiers de documentation berbère s yisem (*les cahiers de Belaïd ou la Kabylie d’Antan*). Qqaren-as d ababat n tsekla

¹CHAKER, S., «La naissance d’une littérature écrite : le cas berbère», in Bulletin des Etudes Africaines, N°17/18, Ed, Inalco, Paris, 1992. P. 01. «Il faut donc attendre la période coloniale est la très forte influence de l’école et de la culture française pour naître une véritable production littéraire écrite en langue berbère».

²DANIELA, M., *De l’art de la narration tamazight (berbère), 200 cent ans d’étude: état des lieux et perspective*, Ed, Peeters, Paris-Louvain-Dudley, 2006, P. 38.

³المنصوري حبيب الله، الأمازيغ وقصبتهم في بلاد المغرب، دار النشر القصبة، الجزائر، 2000، ص. 32.

⁴CHAKER, S., Op. Cit, P. 01.

taqbaylit, imi d netta i d-yeslalen afaras irawi aqbayli, s tira-ines i yessawed yeldi annar i waṭas n tewsatim timaynutin (tamedyazt yettwarun, tullist, amezgun, ungal). Aneggaru-a d tawsit tatrart di tsekla taqbaylit, aṣar-is yettuṣal yer yiseggasen n 40 s wayen i yura Belaïd Ait Ali “Lwali n udrar” i d-yeddane deg udlis (*les cahiers de Belaïd ou la kabylie d’antan*).

Ɛeddane waṭas n yiseggasen seg wasmi i d-yeffey “lwali n wedrar”, annar n wungal yettwarun s taqbaylit yeqqim d asuki ulac win i d-yernan fell-as, sseba n waya ad d-iban deg wayen i d-tenna tnamayt-a P. G. PERNET: ma yella ass-a ur d-iban ara wungal yettwarun s taqbaylit anect-a sseba-s d uguren n tmetti akked tdamsa mačči d lixṣas n usnulfu aseklan¹. Ay-agi d ayen i yellan d tidet imi ayen i d-ilulen si tsekla taqbaylit, d ayen i d-turew lmeḥna d leḥris, ladya seld timument, anda isudaf n tmendawt ttawin-d yef taerabt d tutlayt tayelnawt tunṣibt n Lezzayer, abder n tmaziyt akk ulac-it. Akaber yebda iḥerres tilufa yef tmaziyt, yebda seg wayen i yerzan aṣerbaz 1962, mi ḥebesen timsirin n tmaziyt n M. MAMMERI di tseddawit n Lezzayer.

Deg yiseggasen n 70 izad leḥris ula d tidwilin-nni n umaṭaf s taqbaylit tteeradene asent-sneqqsen deg wakud s yiswi n tukksa-nsent². Gar yiseggasen n 70 d 80 aṭas i yeḍran tugdi, tissas, leḥbus, ccna, abuniyw, tteṣsir... ay-agi akk akken ad ffren tidet ur yettwaffaren. Ihi ass-a ur d-yeqqim i lekdeb acku lekdeb d taswiṭ kan i yettallas... Dayen ssawden-tt yer lḥedd-is almi yeffey rrebg i yiles deg useggas n 1980 (Tafsut Imaziyen)³. Agdud yuki, yessutur ad tili taqbaylit d tama n taerabt (d tunṣibt), acku ma teqqim akken tella, ur tesṣei ara kra n lḡehd melba tira, imi s tira i tezmer ad tesṣeu azal ney azayer. Yef wayen i d-yebder J.GOODY : tira trennu azal meqqren i udabu, imi ulac idles yettwarun mebla adabu⁴.

Ineḍruyen-agi n 80 d wid i d-yeslalen tawsit tamaynut i tsekla taqbaylit “Ungal”. Deg-s inagalen ssazlen imru-nsen s tira taqbaylit yef uṣar-nsen, laṣwayed-nsen, tasekla-nsen... Imi ungal yeqqen yer wayen i tettidir tmetti.

Ungal amenzu i yettwarun s taqbaylit di tallit-a n 80 yella-d syur R. ALICHE s uzwel “Asfel” i d-yeffeyen deg useggas n 1981, yettuneḥsab d talalit n tewsit tatrart taqbaylit, tazuri-ines tban-d s cbaḥa n tutlayt d uyanib azamuli i yessexdem di tira-s. yaṣ ulama asentel-is agejdan d tamagit. Ɛeddane ukkuṣ n yiseggasen (1986) yerna-d wungal wis sin, isemma-as

¹GALLAND, G. P., *Acte du Iere congrès des cultures méditerranéennes d’influences Arabo-berbère*, Ed, SNED. 1973. P. 329.

² المنصور يحيى الله ، مرجع سابق، ص ص. 43. 44.

³Cité par MAMMERI, M., In SADI, S., *Askuti*, Ed, Imedyazen, Paris, 1983, P.P. 16. 17.

⁴ABROUS, D., *La production romanesque kabyle : une expérience de passage à l’écrit*, DEA, Université de Provence, Novembre 1989. P. 21.

”Faffa” i d-yettawin yef yinig n yiwen n yilemzi yer tmurt n Fransa d wamek i d-tella taggara-s¹.

Ungal wis sin i d-yeffyen s teqbaylit “Askuti” i yura S. SAADI deg useggas n 1983, deg-s yewwi-d awal yef yinedruyen i iceyben tamurt send d seld timument, ladya yef yinedruyen n1980.

Asentel n tmagit d asentel i yellan d assay gar krađ n wungalen-a imenza, imi yef wakken i d-nebder, talalit n wungal s teqbaylit tettuyal yer wayen akk i as-d-yezziin di tmetti.

Seg useggas n 1990 d asawen, atas n yinagalen i yesnernan tawsit-a tungalant gar-asen ad d-nebder (A. MEZDAD, B. TAZAGHART, T. OULD AMAR...) ur qqimen ara kan deg usentel n tmagit, maca wwin-d yef wayen akk i yerzan timetti d wayen tettidir (lhif, rrebrab, tayri...)

Ma nezzi tamuyli yer tezrawin i d-yellan yef tewsit-a n wungal, ad d-naf inagmayen d yimnuda ttuyalen s tuget yer wungalen imenza yettwarun s teqbaylit, imi yef wakken i d-tebder D. ABROUS belli atas n wid i yettuyalen yer tewsit tungalant akken ad sbegnen aeeddi n tsekla si timawit yer tira². Gar yinadiyen imenza i d-ibanenyef tewsit-aad d-nebder win n D. ABROUS (1989, 1992), leqdic-is yerza krađ n wungalen imenza (Asfel d Faffa n R. ALICHE), (Askuti n S. SAADI). A. AMEZIAN yewwi-d deg tezrewt-ines yef talyiwin tiseklanin timensayin deg wungal aqbayli “Id d wass” n A. MEZDAD³; N. BERDOUS tuyal deg yinadiyen n tezrawt-is n lmajistir yer wungal amezwaru aqbayli “Lwali n wedrar” n Belaid Ait Ali.

Tira tungalant taqbaylit akken i d-tban di taggara n lqern wis 20 ur temmid ara, imi ulac kra n tesqamut ara iyebden yef tulmisiin-is. Yef waya, imnuda yef tewsit-a tungalant ttuyalen s tuget yer tussniwin n lyerb ladya yer “tsensiwelt” i d-yewwin abrid n unerni seg lqern wis 20 d asawen; d tussna n uđris, terra lwelha-s s teyzi yer wullis d yiswiren-is ilqayanen di tira, ladya ayen i yerzan alus(tasiwelt) i yettunehsaben d tulmist tagejdant seg tulmisiin i d-yessebganen ungal yef tewsatin-nniđen, yef wakken itt-id-yebder G. GENETTE d abrid i yedffer umsawal akken ad d-yales inedruyen n tahkayt. Gef waya tazrawt ara nexdem ad d-tili yef tsiwelt. Asteqsi-ntey agejdan yebna yef wamek i d-tebna tsiwelt deg wungal “Askuti” n S. SAADI?

¹ ABROUS, D., *La production romanesque kabyle: une expérience de passage à l'écrit*, Op. Cit, P. P. 31. 32.

²Ibid. P. 25.

³DANIELA, M., Op. Cit, P. 152.

Imi tawsit-a tugalant ur tebni ara yef kra n tezri ney n tussna i iwejden s teqbaylit, ay-agi i y-yeğgan ad nsuk tamuylı yer yinadiyen d tezriwin n yimazrayen iberraniyen yef tsiwelt; amedya seg-sen d Y. REUTER, ad neçed ad nuçal yer tezri-ines akken ad nzar tira n SAADI n wungal-is “Askuti” ma tebna yef kra seg yiferdisen i d-yewwi ney ala?

Akken ad d-nessiwed yer tririt yef tmukrist i d-nefka, yessefk ad d-nbed yef kra n turdiwin:

-Tasiwelt deg wungal “Askuti” temcubbak, tebna yef sin n yimsawalen, yewwi-tt-id unagal yef waças n yilsawen.

-Anagal SAADI, yuddes iferdisen n tsiwelt deg wungal-is ilmend n wayen i d-yebder Y. REUTER di tezri-ines.

Iswi n unadi-a, d asebgen n wamek tuddes tsiwelt deg wungal “Askuti” i yura unagal SAADI. Imi tulumist-a n tsiwelt maççi d tin iyef nudan yinagmayen iqbayliyen, yas ulama tettunehsab d tulumist tagejdant n wungal. Ay-agi yerra-ay ad nsuk tamuylı yer tezrawin n yiberraniyen, ladya tin Y. REUTER yef tsiwelt. Iswi-ntey seg waya ad nzar amyarı SAADI di tuddsa-ines i tsiwelt deg wungal “Askuti” ma temnada d wayen i d-yewwi REUTER di tezri-ines.

Ammud i yef ad d-nawi tazrawt-a; d yiwen n wungal i yura S. SAADI, yeffey-d d ihricen deg tesyunt “Tafsut” uqbel ad d-yettwizreg deg useggas n 1983 yer “Imedyazen” di Paris. Ad t-naf yesea 184 n yisebter, azwel-is “Askuti”, d win i yef i d-yewwi awal A. MEZDAD uqbel tazwart i d-yellan s yur M. MAMMERI. Asentel i yef i d-yewwi, d inedruyen i yeqqnen yer tilawt, d tigawin i yedder yiwen n yilemzi asnawi send timument (1956), d wamek i yuçal d amsaltu seld timument almi d iseggasen n 1980...¹ Ungal-a yebda yef smus n yixfawen:

- Ixef amenzu yebda seg usebter (19...36).
- Ixef wis sin yebda seg usebter (37...52).
- Ixef wis kraç yebda seg usebter (53...84).
- Ixef wis ukuz yebda seg usebter (85...133).
- Ixef wis smus yebda seg usebter (135...184).

Tarrayt ara neçfer akken ad nessiwed yer tesledt n tsiwelt deg wungal “Askuti”, d tizri n Y. REUTER s yidlisen-is igejdanen “Introduction à l’analyse du roman”, “L’analyse de

¹HACHI, S., In SADI, S., *Askuti*, Ed, Imedyazen, Paris, 1983, P. 08.

récit”, deg-sen yessebgen-d lebni n tukciwin-ines i yettuɣalen yal tikkelt yer wayen i d-wwin yimaɣrayen imenza i yesnennan tussna tasensiwlant gar-asen (G. GENETTE, TODOROV...)

Ihi, Yewwi-d ad nessuddes tazrawt-a yef kra n yixfawen i icudden yer tesnarrayt akken ad d-nefk tiririt yef tmukrist n unadi-a:

Ixef amezwaru n tezri, uqbel ad d-nawi deg-syef tbadutin n tsiwelt d wayen iyef tbedd d taɣkizt (amsawal, udmawen igejdanen n umsawal, anaw n umsawal, tamuyli tasiwlant, tawuri n umsawal, amsiwel, assay gar umsawal d umsiwel) ad neereɗ ad d-nawi awal yef tussna tasensiwlant d kra n tmiɗranin uyur teqqen (Ungal, ullis, taɣkayt), ɣas ulama asentel-nney agejdan deg tezrawt-a d tasiwelt, maca ad neereɗ amek ad tt-i d-nesseddu d aferdis dixel n tsensiwel imi ur nezmir ara ad naweɗ ɣur-s melba ma nezzi tamuyli yer tussna tasensiwlan sumata, yef waya i as-nerra i yixef-a amezwaru azwel “tasensiwelt d kra n yiferdisen-is”.

Ixef wis sin, ad d-yili d tasleɗt yef wungal “Askuti” ilmend n tezri n Y. REUTER , deg-s ad d-nerr tamawt s telqayt yer yiferdisen n tsiwelt swayes yesuddes umaru S. SAADI taɣkayt-is yer dixel n wungal “Askuti”, ay-agi d ayen ara d-yilin deg uɣric wis sin n yixef-agi, imi ad nwali qbel deg uɣric amezwaru amek bnan yinedruyen di taɣkaytn wungal “Askuti”. S uɣric-a n taɣkaytara nekcem yer tesleɗt n tsiwelt.

Ahric amezwaru:

Lasensiwelt d kra n yiferdisen-is

Tazwart

Ungal, d tawsit uyur rran yimazrayen lwelha-nsen s tuget; yufrar-d yef tewsatinniden ladya deg wayen i yerzan tasiwelt i yettunehsaben d aferdis agejdan di tussna n tsensiwelt. Uqbel ad d-nawi awal yef tulumist-a n tsiwelt d yiferdisen-is, ad nsuk tamuyli yer tezri tasensiwlant, imi tulumist-a n tsiwelt tettunehsab d aferdis seg yiferdisen-is igejdanen, ad neered ad d-nawi awal yef tbadut-is d kra n tmidranin-ines.

I-Tabadut n tsensiwelt

Tussna n tsensiwelt, d tazrewt yef yiferdisen i d-yettakken adris n tsiwelt, am tsiwelt s timmad-is, am umsawal d tewsatinn-is. Tban-d tmidrant-a n tsensiwelt di tlemmast n lqern wis ecrin. Awal i d-yemmalen tazrewt-a, yesnulfat-id T. TODOROV deg yiseggasen n 60¹. D yiwen seg wid i yerran azal meqqren i tussna-a, yessemres awal “*Narratologie*” deg “*Grammaire du décameron*” akken ad yessebgen tazrewt tawurant n wullis. Ma nsuk tamuyli yer umezruy n tussna-a ad d-naf atas n yimazrayen i inudan fell-as, imenza seg-sen d imseliyen irusiyen “*Victor chklowski, Boris Eichenbaum*” s yin akkin iban-d V. PROPP 1928, d anagmay i d-yufraren s tezrawin i yexdem yef tmucuha n Rrus (*Morphologie de conte*); yessawed yessalley-d tamacahut yef 31 n twuriwin tigejdanin. S yin akkin yerna-d A. J. GREIMAS deg 1966 (*Azenziy amesgan*). Rnan-d imir deffir-s C. BREMOND 1973 d R. BARTHES gar 1966 d 1982².

G. GENETTE ula d netta yesbadu-d atas n wawalen igejdanen i yeqqnen yer tsensiwelt ladya deg udlis-ines Figure III, (1972), d netta ahat I wumi ad semmin ababat n tsensiwelt. Yelddi-d tawwurt i usuffey n yidlisen-nniden yef tussna-a n tsensiwelt.

Ma nerra yer tbadutin i as-yettunefken i tsensiwelt, ad d-naf L. HEBERT, seg wid i tt-id-yesbadun akka: *D tussna i yefkan azal i tyessa n tehkayt d tsiwelt-ines deg udris. Tahkayt tettban-d am uzrar n tigawin d yinedruyen, yes-sen i d-yettili usiwel n wullis. Tasiwelt tettak azal s watas i umsawal win i d-ihekkun tahkayt, d lihala ideg tettwales tahkayt i umsiwel, win i wumi tettwahka tahkayt-nni*³.

¹SALHI, M, A., *Asegzawal amezyan n tsekla, petit dictionnaire de littérature*, Ed, L’Odyssee, Tizi Ouzou, 2012. P. 60.

²<http://rudar.ruc.dk/bistream/1800/14992/Narratologie.pdf>. P. 01.

³HEBERT, L., <http://www.signosemio.com/documents/methodologie-analyse-litteraire.pdf>, Université du Québec à Rimouski (Canada). Consulté le 09/02/2016 à 16: 12, P .43. « La narratologie s’intéresse à la structure de l’histoire narrée dans les textes, à la structure du récit, c’est-à-dire de la narration qui est faite de l’histoire, et aux interactions dynamiques entre ces deux structures. L’histoire est entendue comme l’enchaînement logique et chronologique des états et processus (actions).

Deg wayen i d-yeddán deg usegzawal “Larousse” yef tsensiwelt; d tazrawt n talya n tsiwelt deg yidrisen i yettwarun¹. Ay-agi d ayen i d-yesebnganen azal n tsiwelt dixel n tussna-a tasensiwlant.

Tasensiwelt, d tazrawt i uđris asiwlan s tmuyli tagejdant yef talsa n tađkayt, yef tbadut n tussna-a G. GENETTE yeeređ amek ara yessemgired gar krađ n tmiđranin, “*Tađkayt, Ullis, Tasiwelt*”. Tađkayt, d amseđfer n yinedruyen i yellan d axel n uđris. Ullis, d tasiwelt i d- yellan yef yinedruyen-nni n tađkayt. Tasiwelt, d tigawt n talsa².

Ihi, nezemer ad d-nini, G. GENETTE yessaweđ yesbadu-d timiđranin tigejdanin n tsensiwelt yerna yexdem fell-asant tasleđt yef tewsatin n tsekla “Timucuha d wullisen”. Ma si tama n Y. REUTER, deg uđlis-ines iwumi i isema “L’analyse du Récit” yewwi-d awal yef tsensiwelt; si lwelha-s d tussna yeenan imenzayen igejdanen n uslađ agensay n wullis³. Deg tekti-a, ney si tbadut-a ad ay-d-iban ur ixulef ara rray yef G. GENETTE imi ula yur-s asentel agejdan deg tussna-a n tsensiwlant d ullis “d tasleđt n uđris” i yettaken azal i teyessa d lebni n teđkayt⁴.

1-Timiđranin tigejdanin n tsensiwelt

Tasensiwelt, d yiwen n wannar ussan alqayan ideg i d-yettili unadi yef usuddes n kra n tmiđranin tigejdanin i yerzan ađris aseklan ama d ungal, ullis, tađkayt...

1-1-Ungal

Ungal, d yiwet n tewsit i d-yufraren di tsekla yettwarun, d sşenf iwumi rran yimyura atas n tbadutin gar wayen i d-yesuqqel M. A. SALHI yef tewsit-a yer yimazrayen iberraniyen: «*Ungal d tawsit n tsekla. Ungal ur yeedil ara netta d tullist. Ungal d ađris yezzifen, mačči am tullist, tin yer-s ttuqten deg-s yiwudam, yerna tasiwelt-ines tecbek nnig n tin n tullist*»⁵. Seg tbadut-a, yezmer yimeyri ad yegzu belli tasiwelt deg wungal temxallaf yef tullist, ama di teyzi, ama deg usuget n yiwudam, aya d ayen i s-d-irennun amcubbek i tsiwelt.

Puisque c’est entre eux que se fait la transmission du récit, la narratologie s’intéresse particulièrement au narrateur, l’instance qui raconte l’histoire, au narrataire, l’instance à qui l’histoire est racontée».

¹LAROUSSE-Bordas., *Dictionnaire de français*, France, 1997. P. 282.

²GENETTE, G., *Figure III*. Paris. Ed, seuil, 1972. P. P. 71.73.

³REUTER, Y., *L’analyse du récit*, 2^{ème} Ed, Armand colin. France. 2005. P. 09.

⁴GENETTE, G., Op cit, 1972, P.P. 158. 169.

⁵SALHI, M. A., Op. Cit. P. 73.

Ma si tama n M. RAIMAND, yefka-d snat n tbadutin, yiwet n Larousse di tasut tis XIX: “*d ullis n tesrit i d-yettawin yef tedianin tisugnanin i d-yettwasnulfan, i yezdan s wudem ara d-ijebden imeyri*” tis snat n ROBERT: “*d asnulfu asugnan s tesrit, yezzif, yessenkad-d deg kra n wadeg iwudam iwumi yettak tudert, tbanen-d amzun d ilawen, yesskaney-d tasnimant n yiwudam, imal-nsen, ayen ara xedmen.*”¹ Seg tbadut-a d tiyaḍ ad d-negzu belli tasrit, d yiwen n uferdis i yef ur mxallafen ara yimazrayen fell-as deg usbadu-nsen i tewsit tungalant, yef waya ad d-naf ayen i d-yebder REUTER ur ixulef ara s waṭas M. RAIMAND ney tbadutin tiyaḍ imi yur-s: *Ungal d ayen i yettwarun s tesrit...*².

Ma nerra lwelha-nney yer tewsit-a n wungal s tuyalin yer talliyin tiqburin, ad d-naf atas n yimyura i yemsefhamen yef tbadut n wawal “Ungal”, d anamek n udlis yettwarun s tutlayt n ugdud, mačči s tlatinit³. Ay-agi yessegzay-d belli tawsit-a ur tuyal ara kan yer tira talatinit. Si tbadut-a d tiyaḍ i nezmer ad d-nini, ungal s tmuyli tamatut d adlis n tesrit, i yemxallafen yef tewsatinniden seg uskan-ines asugnan i taḥkayt iwumi zzin yiwudam, di tlemmast n yinedruyen yeqqnen yer tudert tanmettit s wudem ilaway. Ass am wass-a tewwed tetṭef adeg n tewsit i mucaen yer ugdud⁴.

Ihi, ungal yef akken i msefhamen yinegmeyen, d tawsit n tesrit, yufrar-d s kra n tulmisin yef tiyaḍ ama di teyzi ama si tam n yisental iyef i d-yettawi. Tuget deg-sen ttuyalen-d yef takti I d-yemmalen belli ungal d tidyanin d yinedruyen i yettidir umdan di tudert-is. Deg waya i d-yenna Y. REUTER: *Tawsit-a n wungal d talya taseklant yelḥan di tmetti*⁵.

1-2-Ullis

Tasekla s wudem amatu tegber atas n tewsatinnin “Tamacahut, tungist, tamedyazt, amezgun, ungal...” tuget deg-sent ttasent-d s wudem n wullis. Atas n yinagmayen i d-yewwin yef usbadu-ines, gar-asen R. BARTHES: *S talyiwin ur nettfaka, ullis yettili di yal akud, di yal adeg, di yal timetti .Ullis yebda yakan seg umezruy n talsa*»⁶.

¹RAIMOND, M., *Le roman*, 2^{ème} Ed, Armand colin, Paris, 2005. P. 19.

²REUTER, Y., *Introduction a l'analyse du roman*, Armand colin, 2^{ème} Ed, Paris, 2006, P. 29. « Il s'agit œuvres écrites en prose... »

³ERIC BORDAS, C., Id al, *L'analyse littéraire*, Ed, Armand Colin, France. 2011. P. 187.

⁴BELLAL, N., *Etude du personnage, en tant que categorie textuelle, dans les romans kabyles d'Amar Mezdad*, mémoire de magistère, 2011, 2012. P. 30.

⁵REUTER, Y., Op. Cit, P. 13. « Le roman est aujourd'hui la forme littéraire dominante ».

⁶BARTHES, R., *Introduction à l'analyse structurale des récits*. Ed Seuil, 1977, P. 08. « Sous ces formes, presque infinies, le récit est présent dans tout les temps, dans tous les lieux, dans toutes les sociétés, le récit commence avec l'histoire même de l'humanité ».

Aḍris aseklan yettili di yal tawsit seg tewsatın yettwarun. J. VINCENT, deg wawal-is yef wullis deg wungal yenna-d: “ullis d tafekka n yal ungal”¹. Ma nerza yer wazal i as-rran yimnuda d yimazrayen i wullis ad ten-naf ur mxallafen ara s waṭas, G. GENETTE d yiwen gar-asen imi yeḥseb ullis d aḥric deg tsekla, ɣur-s ullis yeskan-d ini asiwlan d yinaw imawi, ney irawi i ibubben assay n unedruy ney tamazrart n yinedruyen. Ullis d amsedfer n tigawin n tilawt ney n usugen...². Ay-agi yettak-ay kra n takti belli mačči d tawtilt ad ilin yinedruyen deg wullis qqnen yer tilawt, imi yezmer ad d-asen s wudem n usugen. Tuget d tenmezla d snat n tulmisin n wullis, i nezmer ad d-nesbadu d tasiwelt n tigawin yemsedfaren”³. Ma si tama n J. M. ADAM: *Ullis, d tagensest (ma ulac akk) n yiwen n unedruy*”⁴. Aya d ayen i d-yeddān ula deg usegzawal n tefrasnsist Larousse: *Ullis, d tasiwelt n unedruy*⁵. Seg tbadutin-a i nezmer ad negzu belli yezmer wullis ad yeseu yiwen n unedruy, mačči d tawtilt ad ilin ugar n yinedruyen. Ullis s wudem amatu, d win i izedyen aṭas n wanawen n tsekla: taneqqist, tumgist...Ullis, ad d-naf deg-s taɣara ney tidet, i ibennun i yettrebbin imsefliden ney imeyriyen. Mačči alma d taggara i d-yettili waya, maca di tikli n uḍris. D ayen i t-yerran ad d-yufrar yef tewsatın-nniḍen⁶.

Nger tamawt belli tigawin d yinedruyen d iferdisen i d-yettilin yer tama n yal tabadut i as-yettunefken i wullis, yef waya i d-yenna Y. REUTER: yal ullis yebna yef unagraw n tigawin⁷.

Sumata, yettuneḥsab wullis d assay imawi ney irawi n tigawin ama n sṣaḥ ama n usugen⁸. D win i yebnan yef tsuddest, aya d ayen i d-yettbanen deg tyessa i as-rran kra n yinagmayen.

-1-2-1-Tayessa n wullis

Tasuddest ney tayessa n wullis d annar n unadi n waṭas n yinagmayen, imi yettuneḥsab d aferdis agejdan di tsensiwelt, gar wid i d-ibanen yef waya ad d-nebder A. J. GREIMAS d LARIVAILLE, ɣur-sen yal ullis yebna yef “uzenziy imsemmes” i yebḍan yef smus n waddaden igejdanen di yal ullis, yef wamek i ten-i d-yebder Y. REUTER:

¹VINCENT, Y., Op. Cit. P. 25.

²GENETTE G., Op. Cit. P. 71.

³ERIC BORDAS, C., Op. Cit. P. 187.

⁴ADAM, J. M., *Le récit*, Paris, 1984. P. 10. « Le récit est la représentation d' (au moins) un événement ».

⁵LAROUSSE., Op. Cit. P. 355.

⁶HADDADOU, M. A., *Introduction à la littérature berbère, suivi d'une Introduction à la littérature kabyle*, Haut commissariat a l'Amazighité. 2009. P. 147.

⁷REUTER, Y., Op. Cit. P. 45. « Tout récit est composé d'une multitude d'actions ».

⁸<http://www.Larousse.fr/dictionnaire/Français/récit>. Consulté le 09/02/2016 à 20:15. «Récit, généralement consédéré comme une relation orale ou écrite (de fait vrais ou imaginaire).

-Addad n tazwara: D addad n talwit, anda mazal ur d-bdint ara tedianin, yal tayawsa deg umkan-is.

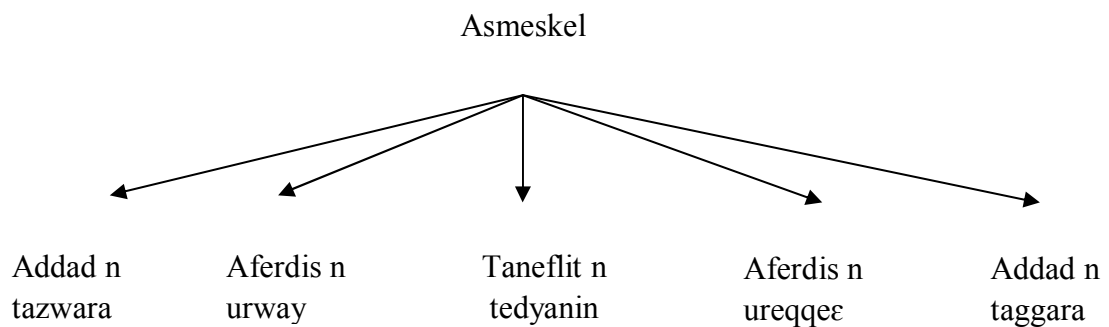
-Aferdis n urway: D aferdis ideg yettili ubeddel di tikli n wullis, s usexreb n waddad-nni n tazwara.

-Taneflit n tedianin: Deg-s tettli-d tkerrist i yettbeddilen tikli n wullis.

-Aferdis n ureqqeε: Deg-s i d-yettili uerađ n tifrat i yiyeblan d wuguren yellan deg wullis.

-Addad n taggara: D tuyalin yer waddad n tazwara, anda terked lihala.

Iħricen-a i d-nebder d wid i yessishilen abrid i tririt yef yal takerrist s shala, yes-sen i nessawađ yer usuddes n yal ullis, deg-s takerrist ad tt-naf tebna seg waddad n tazwara alma d addad n taggara tebna yef uferdis n urway “deg-s yettban-d ubeddel yef taħkayt, yettili-d deg-s cwal”, ad d-ternu tneflit n tedianin d uferdis n ureqqeε, yes-s ara wđen yinedruyen d tigawin yer taggara. Sumata nezmer ad d-nessegzi iferdisen-agi s uzenziy-a ilmend n Y. REUTER¹:



1-3-Taħkayt

Taħkayt d aferdis agejdan iyef bnan yimazrayen tussna n tsensiwelt, aya yettban-d deg wazal i-as-arran yinagmayen d yimyura i uferdis-a, ad d-nebder amedya d ayen i d-yewwi J. VINCENT: *taħkayt d ul n wungal, taħkayt d amsedfar-nni n yinedruyen i d-yeqqaren assađen*². Tabadut-a d tin ur yemxallafen ara yef wayen i d-yewwi L, HEBERT imi yur-s taħkayt deg uđris aseklan d tmuyli tasensiwlant d amsedfer n tigawin s tmezla d umsedfer, leħħunt ilmend n tikli n ugbur, yes-sen i d-yettili usiwed yer wullis³.

¹REUTER, Y., Op. Cit. P. 47.

²VINCENT, J., *Poétique du roman*, Armande Colin. Paris, 2010, P. 58.

³HEBERT, L., Op. Cit, P. 24. Consulté le 06/03/2016 à 14 :05h.

Y. REUTER ur yemgarad ara di tbadut-is yef yimazrayen i ieddadan maca yerna-d fell-
asen kra imi i d-yenna: «*Taḥkayt d agraw n yinedruyen, iwulem ad tili tyawsa ney win ara
yerwin inedruyen-a, ad ten yesselhu s talya n tmazrart n tigawin*»¹.

Yef wazal i as-yettunefken i taḥkayt, tettunehsab d aḥric seg wullis, teskan-d amaḍal i
yesseqdec umaru deg uḍris, am wakud, adeg, iwudam...². Deg wayen i d-yeddadan deg usegzawal
afransis “Larousse” yef taḥkayt: «*d agraw n yinedruyen d tigawin i ieddadan*»³. Ma yer L.
HEBERT: *Taḥkayt, deg uḍris aseklan akk d tmuyli n tsensiwelt, d tikli n tigawin s tmezla d
umsedfar (Imaena-s ad teddun-t ilmend n ugbur n uḍris)*⁴.

Nezmer ad d-nini s umata, taḥkayt tettuyal yer umsedfer-nni n tigawin d yinedruyen i d-
yettawi umsawal; deg-s i d-tettban tgensest i d-yessebganen ullis. Taḥkayt ilmend n Y. REUTER
tebda yef kraḍ n yihricen “*tigawin, takerrist, tagzemt*”⁵.

1-3-1-Tigawin

Yal taḥkayt tebna yef ugraw n tigawin, tuddsa n tigawin-a d tid i yettmuddun tayessa i
taḥkayt, assayen i yezdin inedruyen-a yezmer ad ilin yef kraḍ n wanawen igejdanen:

-**Assayen n tmezla:** Ad tebdu tigawt (A) d nettat ara yilin d sebba n tlalit n tigawt (B).

-**Assayen s umsedfer:** Ad tebdu tigawt (A) syin akin ad d-ternu deffir-s tigawt (B).

-**Assayen n umyellel:** yezmer ad tili tigawt (A) tesæa azal yef tigawt (B), akken dayen i
yezmer ur yettili ara kra n umsedfar ney kra n tsuddest gar-asant⁶.

Ihi, akken i d-ssebganen wanawen n wassayen-a tuddsa n taḥkayt, i d-ssegzayen dayen
lebni n tigawin di tsuddest n tegzemt.

1-3-2-Tagzemt

Tettunehsab tegzemt d aḥric deg taḥkayt, d ayen i yeqqnen yer umsedfer n tedianin d
yinedruyen deg wullis. Am wakken i d-yebder Y. REUTER: “*Seg tama n tesnerrayt, tasleḍt tseeuu
uguren. Si tama nniḍen, tayunt tebna yef tilawt n tigawin. Si tama-nniḍen, tayunt i yerzan ayen i*

¹REUTER, Y., Op. Cit. P. 47.

²[Http://signosemio.com/Genette/narratologie.asp](http://signosemio.com/Genette/narratologie.asp). Consulté le 09/02/2016 à 11 :00h.

³LAROUSSE- Bordas., *Dictionnaire de français*. France. 1997. P. 206.

⁴HEBERT, L., Op. Cit. P. 25. «L'histoire, dans un texte littéraire et dans la perspective de la narratologie, est l'enchaînement logique et chronologique des actions et états thématiques (c'est-à-dire véhiculés par le contenu du texte)».

⁵ <http://www.segnosemio.com/genette/narratologie.asp>.consulté le 06/03/2016 à 13 :15h.

⁶REUTER, Y., *L'analyse du récit*, Armand Colin, 2^{ème} Ed, Paris. 2005, P. 21.

yellan d amadwan, sumata d ayen i d-yettbanen deg uzenziy imsemes”. Yef waya awal-agi n tegzemt yezmer d tiririt tagejdant yef wayen i yerzan tayunt n tesleđt.¹ REUTER deg wawal-is yef tkerrist yebder-d belli gten wanawen n tugzimin, maca yal ađris yesea tarrayt-is, rnu yer-s ađris ara d-nefren i tesleđt d netta ara ay-d-yemlen d acu n tarrayt i as-iwulmen. REUTER yef waya yebder-d sin n wanawen igejdane n tugzimin:

Anaw amenzu, ur yettwasemras ara s wađas, tettuneđsab deg-s tegzemt d yiwet n tayunt tađersant i d-yessebgan uzenziy imsemes. Deg-s yettili-d usemzi ney tukksa n kra n yinedruyen. Am wakken i d-yettban deg umedy-a «Tagerfa d ubaray», deg-s tagnit n tazwara teqqen gar snat n tugzimin: Tamezwarut, anda tagerfa tebya ad teseu aguglu, mi i t-id-tewwi tebya ad tečč iman-is. (ur nezri ara amek i t-id-tewwi, ney swansa i d-yekka, ay-agi yessebgan-d tukksa n kra n yinedruyen). Tis snat, turez abaray, mi yelluz, yesrah aguglu, i qerreb yer tgerfa. Tagerfa sufella n n useklu, tettef aguglu deg yimi-s... (dagi yewwi-d inedruyen s telqayt). Deg umedy-agi, tagzemt tamezwarut nezmer ad d-nini ulac-itt, maca yer dixel yettuneđsab d tayunt tađersant i yebnan yef snat n tugzimin i yettensedfaren².

Anaw wis sin: yefruri-d seg ugzam-nni i ssemrasen yef umezgun aqbur, deg-s tagzemt tessebgan-d tikli n tađkayt, nezmer ad tt-id-nekkes seg tayunt n wakud ney n wadeg, tigawin, iwudam. Ilaq si tama-nney, ad d-nefren ayen i ilaqen ilmend n uđris i nzerew³.

1-3-3-Takerrist

Anadi yef tkerrist d win uyr rran yinagmayen tamuylis s telqayt, imi tettuneđsab d aferdis agejdan n tađkayt. V. PROPP, deg udlis-is “Morphologie du conte” (1928), yettuneđsab gar yimenza i ierđen ad d-fken udem i talya n tkerrist deg wullis. Seg yinadiyen-is yef tmucuha n Rrus yessawed yessufey-d 31 n twuriwin i yemgaraden, tid iyef tebna tkerrist di yal tađkayt.

Seg wayen i d-yessuqqel M. A. SALHI yer yimazrayen n lıerb yef tkerrist: d amsedfer d usuddes n yinedruyen akken i d-ttwađkan (ama d ungal, ama d tullist, ama d amezgun). Takerrist teqqen mliđ yer tsiwelt d usuddes n wakud deg tađkayt: «zemren yinedruyen ad d-ttwađkun akken msedfaren, zemren ad-ttwađkun akken-nniđen»⁴. Ayen i d-yewwi REUTER yef tkerrist d ayen ur nxulef ara tibadutin n yimazrayen wiyad, imi yr-s takerrist, d lııđ n tmezla i yesddukulen

¹REUTER Y., Op. Cit. P. 22.

²Ibid, P. 27.

³Ibid, P. 28.

⁴SALHI, M, A., Op. Cit. P. 54.

inedruyen d tigawin n taḥkayt¹. Si tbadutin-a i nezmer ad negzu belli takerrist sumata teqqen yer tsuddest n taḥkayt.

Yer tama-nniḍen ad d-naf kra n yimnuda am J. A. GREIMAS, ladya L'ARIVAILLE, ssawḍen yer yiwen n uzenziy “Azenziy imsemmes” i d-yettakken tiririt yef yal takerrist s shala, d win i yesēan azal meqqren deg unadi yef tudssa n tkerrist di taḥkayt, deg-s takerrist ad tt-naf tebna seg waddad n tazwara alma d addad n taggara ney n tifat yef uferdis n urway “deg-s yettban-d ubeddel yef taḥkayt, yettili-d deg-s cwal”, ad d-ternu tneflit n tedianin d uferdis n ureqqee ney n uqead, yes-s ara awḍen yinedruyen d tigawin yer taggara.

1-4-Tabadut n tsiwelt

Aferdis-a n tsiwelt yettef adeg agejdan di tussna n tsensiwelt, aya d ayen i d-yettbanen s tuget deg yinadiyen n yimazrayen i d-yellan fell-as, gar-asen ad d-nebder G. GENETTE, deg wayen i d-yewwi yef tsiwelt, teqqen yer yinaw asiwlan, d lsa n tesleḍt n yal aḍris deg wullis².

Tasiwelt, d tigawt-nni n yinan n umesnulfu n wullis s umyezwer n wayen i yellan d ilaway ney n usugen³. Deg wayen i d-yebder Y. REUTER yef tsiwelt, tessebgan-d tufrint n tfukkas i yesselḥawen tudssa n taḥkayt d usugen d axel n wullis⁴.

M. A. SALHI seg wayen i d-yejmeḍ d tasuqqilt yer yimazrayen ibarḥaniyen yef tsiwelt: *d abrid i ideffer umsawal akken ad d-yehku inedruyen n taḥkayt. Yezmer umsawal (netta di tilawt d tamsalt yeqqnen yer lebyi n umaru imi ay-agi d tamsalt n ufran n uyanib) ad d-yehku (ad d-isawal) inedruyen akken msedfaren di taḥkayt, yezmer diyen ad yessizwer inedruyen yef wiyad. Yezmer ad yessifses tasiwelt ney ad tt-yerr d tazayant. Ad tifsus tsiwelt mi ara ttemsedfaren yinedruyen wa deffir wayeḍ ur yelli d acu i ten-id-ḥebbsen. Ma ulac atas n uglam, ulac atas n yiwenniten, d watas n yidiwenniyeen gar yiwudam, ad tili tsiwelt fessuset.*

Ad tazay tsiwelt ma yella umsawal igellam-d atas (ama d iwudam, ama d adeg, ama d ayen-nniḍen), yerna yessentaq-d atas n yiwudam n taḥkayt, yerna yettak-d iwenniten (ama ines ama n wiyad). Meḥsub, taggara n wawal: d aglam d yiwenniten d yidiwenniyeen ur

¹REUTER, Y., Op. Cit, P. 22.

²GENETTE, G., *Figure III*. Ed, Seuil, Paris, 1972. P. P. 71.72.

³ERIC, BORDAS, C., Op. Cit, 2011, P.115.

⁴REUTER, Y., Op. Cit. P. 40.

nettağga ara inedruyen ad msedfaren wa deffir wayeđ; d nutni i ten-iferqen akken ad tiyzif taħkayt yerna ad tazḥay tsiwelt-ines¹.

Ihi, tasiwelt s unamek-ines wessieen teena talsa n unedruiy ney n waḥas n yinedruyen i yezmer ad ten-id-yessnulfu umsawal ama d inedruyen n tilawt ney n usugen. Ilmend n tbadutin uḡur ssawḁen yimazrayen, nezmer ad d-nini, tasiwelt d annar n ḥekku d talsa n umsawal i yiwen n unedruiy ney ugar n yinedruyen ama d wid n tilawt ney d wid i yeqqnen yer usugen.

1-4-1-Tiḥkizin n tsiwelt

Tasiwelt d tigawt n walus i yebnan yeḥ sin n yiwudam, i yettuneḥsaben s wazal-nsen d tiḥkizin tigejdanin i yal tasiwelt, yes-sen i lehḥun yinedruyen yellan dixel n taħkayt (amsawal d umsiwel)

1-4-1-1-Amsawal

Amsawal, yettuneḥsab d awadem agejdan iyef tebna tsiwelt imi d netta i d-yessawalen, ney i d-iḥekku taħkayt deg uḁris asiwlan. Y. REUTER deg wawal-is yeḥ umsawal yenna-d: *«d win i d-yettalsen taħkayt yer dixel n udlis, yettban-d kan deg tenfaliyin n uḁris, deg-s amaru yettaf kra n tlelli ad yesseqdec amsawal i as-yehwan d tameṭṭut ney d argaz...»²*

Amsawal seg wayen i d-yessuqel M. A. SALHI d awadem amezwaru i d-yettbanen deg wullis. Amsawal d win i d-yessawalen (i d-iḥekku) taħkayt (deg uḁris n tsiwelt); yemxallaf yeḥ umaru. Amaru, d amdan yettidiren deg tilawt, ma d amsawal yettili kan deg uḁris. D tayect-nni i d-iḥekku deg uḁris (ama d ungal, ama d tullist, ama d tamacahut ney d ṣṣenf-nniḁen n uḁris n tsiwelt). Amaru, yesnulfuy-d taħkayt, ma d amsawal iḥekku-tt-id...³ REUTER yerna-d yeḥ usbadu n umsawal belli yebna yeḥ snat n talyiwin tigejdanin.

1-4-1-1-1-Udmawen igejdanen n umsawal (yer Y. REUTER)

1-4-1-1-1-1-Amsawal aniri

¹SALHI, M., A., Op.Cit .P. P. 62. 63.

²REUTER, Y., Op. Cit, P. 36. «Le narrateur est celui qui semble raconter l'histoire à l'intérieur du livre mais n'existe qu'en mot dans le texte. Il constitue, en quelque sort, un énonciateur interne. Cette distinction fonde en grande partie la liberté de l'écrivain. Elle permet de comprendre qu'un même auteur puisse écrire un roman en choisissant un narrateur homme ou femme...».

³SALHI, M., A., Op. Cit. P. 32.

Y. REUTER yefka-as isem n “*narrateur hétérodiégétique*”, deg-s amsawal yettales-d taḥkayt i deg ur yelli ara d awadem, maca yeḥra akk ayen i as-d-yezzin ama d ayen yeenan tigawin ney inedruyen ney iwudam... Yef unamek-agi kan ad d-naf G. GENETTE isemma-as (*le narrateur extradiegitique*), deg-s amsawal yettili berra n taḥkayt. M. A. SALHI deg wayen i d-yessuqel yef umsawal aniri: « *d amsawal i d-iḥekkun taḥkayt ideg ur yelli ara d awadem. Şşenf-a n umsawal iḥer akk ayen yellan deg taḥkayt; ayen yessen d wayen yeḥra yugar ayen ssnen d wayen ḥran yiwudam yettekin deg taḥkayt i d-iḥekku. Mi ara yili şşenf-a n umsawal, yettili aḥas usexdem n wudem wis kraḍ asuf (amatar udmawan «y» ney «t» deg yimyagen ney dayen udem wis kraḍ n usget, amatar udmawan «n» d «nt»), akken dayen i ḥtuquten yimqimen ilellyen: netta (t), nutni (t), tin yernan yer-s amsawal yettban-d d netta i d akerwa (patron) n taḥkayt, yas akken ulac-it deg taḥkayt, lmeena-s d netta i d-yekkan nnig n yiferdisen n taḥkayt*»¹.

2-4-1-1-1-2-Amsawal agensay

Y. REUTER, yefka-as isem “*narrateur homodiégitique*”. Deg-s amsawal yettekki dixel n taḥkayt yettban-d deg-s d awadem. Dayen iwumi isemma G. GENETTE “*narrateur intradiégitique*”². M. A. SALHI deg wayen i d-yessuqel yef umsawal agensay: «*d amsawal i d-iḥekkun taḥkayt ideg netta s timmad-is yettekki d awadem gar yiwudam-nniḍen. Yessen ayen i ssnen akk yiwudam-nniḍen, mačči am umsawal aniri. Yerna ma yella umsawal itekki deg tigawt yezmer ad yeseu aḥas n wudmawen: Amsawal d asaḍ n taḥkayt s wudem amenzu “Nekk”, amsawal d inigi, d awadem asnay (secondaire), s wudem n usget “Nekkni”, yezmer ad d-iban dayen s wudem wis kraḍ “netta”, yettmeslay-d yef yiman-is lmeena-s s wudem-agi, yettban-d d netta i d ameskar n wayen i d-iḥekku*»³.

1-4-1-2-Anawen n umsawal (yer Y.REUTER)

Si snat n talýiwin tigejdanin n umsawal uyur yessawed Y. REUTER, seg-sent i d-yessefruri anawen n umsawal, i yebḍa yef smus n leşnaf⁴:

1-4-1-2-1- Amsawal aniri

¹SALHI, M., A., Op. Cit. P. 33.

²REUTER, Y., Op. Cit, 2005. P. 66.

³SALHI, M., A., Op. Cit, P. 32.

⁴REUTER, Y., Op. Cit. P. P. 49. 54.

Amsawal-a ad yili yeḥra akk ayen yesean assay yer taḥkayt-is ad yili (omniscient). Lmaena-s am wakken d netta id Rebbi n taḥkayt-is, yeḥra ugar n wayen i ḥran yiwudam, ula d ayen i ttḥulfun d wayen i ttxemimen. Ayen i yessen umsawal yef yiwudam d ayen iwumi ur nezmir ara ad as-neg tilisa, yessen amek ara yesselḥu ama d inedruyen n taḥkayt-is ama d adeg ney d akud, mebla aybel i izar ula d ayen izemren ad yeḥru yer zdat. Anaw-a n umsawal yettwassen di tallit taqburt yettwasexdem s waṭas deg wungalen ifransisen.

1-4-1-2-2-Amsawal aniri-awadem

Deg wanaw-a tamussni n umsawal ad d-tili teqqen yer tin n yiwudam, yezmar kan ad d-yini ayen i d-nnan d wayen ḥran yiwudam. Lmaena-s, ur yeḥri ara ayen i yeddawaren deg wallay-nsen, akken dayen ur yettizmir ara ad ibeddel akud ney adeg imi ur yeḥri la ayen i sseedan yiwudam yer deffir wala ayen ara sen-yeḥrun yer zdat.

1-4-1-2-3-Amsawal aniri-arawsan

Ṣsenf-a ur n umsawal ur yettuqet ara, deg-s amsawal yettili kan d inigi i yinedruyen yellan deg taḥkayt yettwali-d ayen iderrun si lebeed, yeḥra qel n wayen i ḥran yiwudam, yef waya ayen ara d-yini, ur yesei ara kra n usfukel fell-as, ur yezmir ara ad izar ayen i ttḥulfun yiwudam, akken dayen ur yezmir ara ad yekcem yer wayen i iderrun deg wallay-nsen.

1-4-1-2-4-Amsawal agensay

Amsawal deg wanaw-a iḥekku-d ayen i yedder di tilawt d wayen yeḥran yid-s, yeqqar-d ayen yellan d wayen yeḥran, ayen i d-iḥekku ad yili yeḥri. Iḥekku-d akk ayen i yeḥran yid-s seg wasmi i yella d amecṭuḥ (xems snin, eecṭ snin...) d wayen yedder yer zdat, rnu yef waya yemmal-d timussniwin-is yef yimdanen i d-yemmuger di tudert-is, yerna yettak-d deg wallus-ines kra n usegzi ney n usezyen i tudert-is.

1-4-1-2-5-Amsawal agensay-awadem

Anaw-a n umsawal yemxallaf yef win i d-nebder deffir-s, imi amsawal deg-s iḥekku-d ayen i d as-yeḥran di tallit-nni kan i deg yeḥra unedruy, deg wallus-is yessemras akud n wurmir ama deg wayen i d-yeqqar ney ayen i iwala, tamuḥli-is ad tili tesa tilas ur temxallaf ara yef tin n yiwudam i iḥedren ney i iwalan tigawt-nni. Ṣsenf-a n umsawal ad tnaḥ yemmal-d ayen yettḥulfu d wayen yeqqnen yer tnefsit-is.

1-4-1-3-Tamuyli tasiwlan*

Aferdis-a n “tmuyli tasiwlan” yesa azal meqren deg wayen i yerzan tasleđt n wullis imi yes-s i yessawad yimeyri ad iwali taħkayt s tmuyli n win i tt-id-yewwin, akken dayen i yetteawan deg usegzi n lebni asiwlan. Atas n yismawen i as-rran yimazrayen (point de vue, vision, aspect du récit, perspective) ma d G. GENETTE (1972) yessemres awal (focalisation).

Y. REUTER, gar wid i d-yewwin awal yef tmuyli tasiwlan yenna-d: «*Ma yella talya n umsawal tettban-d mi ara d-nerr yef usteqsi-a: “Anwa i d-iħekkun deg wungal?”*, tamuyli tasiwlan ney (tasmessit) d tiririt yef usteqsi-a: “Anwa i yettwalin deg wungal?»¹. Yef waya tamuyli tasiwlan yer REUTER temmal-d tasmekta n tmussni, d tayult i yettağğan ad tfehmed ayen i yellan berra ney dixel n taħkayt². Ayen i d-yebder REUTER yef J. LINTVEL: “Tamuyli tasiwlan, tettuyal yer wayen yessen umsawal yef umađal-nni iyef d-yettales deg wungal³”

Y. REUTER di lebni n tmuyli tasiwlan, yuyal yer wayen i d-yewwi J. POUILLON deg udlis-is (Temps et Roman, 1946), akked T. TODOROV (les catégories du récit littéraire) akken yessawed yer usufey n krađ n wanawen igejdanen i tmuyli tasiwlan:

1-4-1-3-1- Tamuyli si deffir*

Y. REUTER yebder-d yef wanaw-a n tmuyli si deffir belli amsawal yezra ktar n wayen i zran yiwudam. G. GENETTE isemma-as (tasmessit tilemt), talya-a nettaf-itt s tuget deg wungalen n talliyin tiqburin⁴. Tettwasexdem deg tsiwelt n teħkayin n at zik am taħkayt n *Alf Layal wa Layla*. Amsawal yettban-d d agejdan deg wungal, yezra akk ayen i iderrun deg-s, yettmeslay-d s yiles n yiwudam, d netta i yesselħawen inedruyen d tigawin akken i yebya, yef wayen i d-yebder G. GENETTE yef tmuyli si deffir, amsawal deg-s yecba arebbit yezra akk ayen i iderrun d yiwudam, d wamek ttxemmimen, yer TODOROV sşenf-a n umsawal yezra

Tamuyli tasiwlan* Perspective narrative.

Tamuyli si deffir* Vision par derrière.

¹REUTER, Y., *Introduction a l'analyse du roman*, 2ème édition, armand colin, 2006, P. 68. «Si les formes du narrateur répondent à la question “Qui racont dans le roman ?”, les perspective narratives répondent a la quistion : “Qui perçoit dans le roman ?”».

²Ibid, P. 69.

³Ibid, P. 69.

⁴REUTER, Y., *L'analyse du récit*, Op. Cit, 2005, P. 48.

ugar yef yiwudam (amsawal > awadem) d ayen iwumi i isemma POUILLON (tamuyli si deffir)¹.

1-4-1-3-2- tamuyli akked*

Amsawal deg wanaw-agi yef wakken i d-yebder REUTER ad yili yessen ayen ssnen yiwudam. G. GENETTE isemma-as (tasmessit tagensayt), deg-s amsawal yeqqar-d kan ayen i yessen uwadem². Dagi amsawal yessexdam atas n yiwudam yerna yetteeraḍ ad d-yeglem lihala-n sen akken ma llan. Anaw-a yettas-d yer dixel n uḍris s talya n wudem amezwaru.

Yer G. GENETTE tamuyli akked ney ayen iwumi i isemma netta tasmessit tagensayt, deg-s amsawal ihekku-d ayen i yessen d wayen i yetthussu d wayen i yettwali, TODOROV yessegza-d belli tamusni n umsawal ad tili deg-s am tin n yiwudam d yiwet (amsawal = awadem) ay-agi d ayen iwumi i isemma POUILLON (tamuyli akked)³. Deg wayen i d-yewwi J. VINCENT yef wanaw-a, deg-s amsawal ihekku-d taḥkayt s tmuyli n yiwudam, ttilit-d tmussniwin-n sen d tid n umsawal d yiwet⁴”.

1-4-1-3-3-Tamuyli si berra*

Y. REUTER, deg wayen i d-yebder yef “tmuyli si barra” ney ayen i wumi i isema G. GENETTE (tasmessit tanirit) deg-s amsawal ur iseeu ara isallen yef yiwudam, amek ttxemmimen, wala amek ttḥulfun. Timussniwin-is qlilit⁵. G. GENETTE yebder-d yef wanaw-a belli tamuyli n umsawal tettili-d d tanirit, igellem-d inedruyen si berra, deg-s ur izemmer ara ad izer ayen ttxemmimen yiwudam, yef waya i d-yebder TODOROV belli tamusni n umsawal qel yef tin n yiwudam (amsawal < awadem) d ayen iwumi i isemma POUILLON (tamuyli si berra)⁶. VINCENT deg wawal-is yef wayen i yerzan tamuyli si berra yebder-d deg-s belli amsawal ur yezmir ara ad izar amek ttxemmimen yiwudam, acku tamuyli-ines terza kan aglam n yinedruyen si lebed⁷. Yef waya anaw-a yettas-d yer dixel n uḍris s wudem wis kraḍ “netta”, imi amsawal ur yetteki ara di taḥkayt, maca yettili berra. Anaw-a ur mucae

tamuyli akked* Vision avec.

Tamuyli si berra* Vision de dehors.

¹GENETTE, G., *Figure III*, Ed le Seuil. Paris, 1972, P.206.

²REUTER, Y., Op. Cit, P. 48.

³GENETTE, G., Op. Cit, P. 206.

⁴VINCENT, Y., *Poétique du roman*, Ed Armand Colin, Paris, 2010, P. 40.

⁵REUTER, Y., Op. Cit, 2005, P 48.

⁶GENETTE, G., Op. Cit, P. 206.

⁷VINCENT, Y., Op. Cit, P. 40.

ara s waṭas, nettaf-it deg tira n wungalen imarikaniyen ney di tira n wungal amsaltu d kra n wungalen imaynuten ifransisen¹.

Kraḍ n tmuyliwin-a uḡur yessaweḍ REUTER s tuyalin yer wayen i d-wwin yimazrayen imenza (TODOROV, POUILLON), nezmer ad tent-id-nessegzel akka:

Amsawal > Awadem → Tamuyli si deffir

Amsawal < Awadem → Tamuyli akked

Amsawal = Awadem → Tamuyli si berra

1-4-1-4-Tiwuriwin n umsawal

Amsawal deg talsa-ines i yinedruyen d tigawin n taḥkayt-is tbanent-d fell-as kra n twuriwin i as-irennun azal d ccan. Yeḥ waya ad d-naf Y. REUTER yerra lwelha-s yer twuriwin-a, gar wayen i d-yebder²:

1-4-1-4-1-Tawuri tasiwiant

D tawuri tagejdant, yes-s i tleḥḥu tsiwelt; deg-s amsawal ad d-yettmekti ney ad d-yettalles. D netta i yesselḥawen taḥkayt, ixeddem yeḥ tuddsas n yinaw-ines, aya d ayen i d-yettbanen ula di lebni n wayen i d-qqaren yiwudam.

1-4-1-4-2-Tawuri n taywalt

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

1-4-1-4-3 -Tawuri “métnarrative”

Tawuri-a tettban-d yeḥ umsawal i d-yettakken azyan i uḍris, ney i tsuddest n taḥkayt.

1-4-1-4-4-Tawuri “testimonial”

Amsawal yettbeggin-d tidet n taḥkayt i d-yettales, ama deg tsiwelt-is i yinedruyen ney di tmuyliwin-ines. Deg twuri-a amsawal yessebgan-d s tuget afrayen i t-id-yessekkren, rnu yeḥ waya yettak-d azaref-is ama yeḥ tigawin ama yeḥ yiwudam. Ay-agi yeslalay-d assay gar-as d taḥkayt-is.

¹REUTER, Y., Op. Cit, P. 48.

²REUTER, Y., *Introduction a l'analyse du roman*, Op. Cit, P. P. 64. 56.

1-4-1-4-5-Tawuri tamsegzayt

Amsawal yessawaḍ-as-d i umsiwel inedruyen s uzaref, akken ad yessiweḍ ad yefhem taḥkayt ugar.

1-4-1-4-6-Tawuri tasnaktayt

Deg-s inaw yettili-d d amadwan, amsawal yessemras azaref i umaḍal, timetti, leibad...Ay-agi yettak-as talya n tyara.

1-4-1-5-Amsiwel

Tigawt n tsiwelt yer tama n uwadem amenzu i d-nebder (amsawal) yettili-d d tadukkli n uwadem wis sin (amsiwel) i yettuneḥsaben ula d netta d taḥkizt tagejdant iyef tebna tsiwelt. Aya yettban-d seg tbadut i as-rran yimazrayen, gar-asen Y. REUTER seg wayen i d-yebder fell-as¹: «*Amsiwel d win iwumi yettmeslay umsawal deg taḥkayt*». Seg wayen i d-yessuqqel M. A. SALHI yef umsiwel: «*Amsiwel d win iwumi i d-tettwaḥka taḥkayt, yemxallaf yef yimeyri. Imeyri d win yeqqaren, d amdan yettidiren deg tilawt, ma d amsiwel am umsawal deg uḍris kan i yettili...*»². Seg wazal i as-yerra G. GENETTE i umsiwel yebder-d fell-as belli yesea tawuri deg wullis, am umsawal. Amsiwel d aferdis agejdan deg teginit n tsiwelt³. Seg tbadut-a i nezmer ad d-negzu belli yella wassay gar sin n yiwudam-a (amsawal d umsiwel).

2-4-4-Assay gar umsawal d umsiwel

Nezmer ad d-nini, tasiwelt s umata tebna yef sin n yiwudam-a igejdanen (amsawal d umsiwel). Amsawal s wazal-is d netta ara d-yettalsen taḥkayt, ma d amsiwel d winna iwumi i tettwales, am wakken i d-yenna H. HAMADANI deg wawal-is: *Imi tasiwelt fell-as i tresṣa taḥkayt lsas-is, yessefk ad yili win ara d-yeḥkun (amsawal) d win iwumi ara d-tettwaḥku (amsiwel)*⁴. Lmeena-s ur nezmir ara ad nmeyyez amsawal yef umsiwel, d yiwudam i yellan deg yiwen n uswir, imi ur yezmir ara ad yili umsawal yettales-d kan i yiman-is mebla amsiwel deg taḥkayt; yettuneḥsab s wazal-is d taḥkizt tagejdant deg unnar n tsiwelt⁵. Ay-agi d ayen i

¹REUTER, Y., Op. Cit, P. 37. «Le narrataire est constitué par l'ensemble des signes qui construisent la figure de celui à qui l'on raconte dans le texte».

²SALHI, M, A., Op. Cit, P35.

³GENETTE, G., *Figure III*, Ed le Seuil, Paris, 1972, P. 265.

⁴ الحميداني حميد، بنية النص السرد في منظور النقد الأدبي، المركز الثقافي العربي، 2، بيروت، دار البيضاء، 1993، ص. 45.
⁵ بردوس نادية، السرد في النثر القصصي القبائلي، دراسة مقارنة بين السرد في الحكاية الشعبية الشفوية و مؤلفات بلعيد أث علي والرواية القبائلية، مذكرة لنيل شهادة الماجستير، فرع أدب أمازيغي، جامعة مولود معمري، تيزي وزو، 2000-2001، ص. 22.

yef d-yewwi awal umazray Y. REUTER¹: “Amsawal d umsiwel zemren ad dergen akken dayen i izemren ad d-banen deg uḍris. Amsawal yebna yef ugraw n yizamulen it-id-yessebganen d amsawal n uḍris. Ma d amsiwele yebna yef ugraw n yizamulen is-yettaken udem n win iwumi yettwales weḍris”.

Amsawal → **Taḥkayt** → **Amsiwele**

Assay-a i yellan gar umsawal d umsiwele ad ay-yessiweḍ ad d-nessebgen amgired yellan gar umyaru d umsawal, imi amaru d amdan i yettidiren di tilawt, ma d amsawal yettili kan deg uḍris (ama d ungal, ama d tullist ney d ṣṣenf-nniḍen n uḍris n tsiwelt)². Amaru yessnulfuy-d taḥkayt, ma d amsawal iḥekku-tt-id. Amgired-agi i yellan gar umsawal d umaru yerza ula d amsiwele d yimeyri, imi amsiwele d win iwumi i d-tettwaḥka taḥkayt, am umsawal deg uḍris kan i yettili. Ma d imeyri d win i yeqqaren, d amdan i yettidiren di tilawt³. Ay-agi d ayen ad d-nessebgen s uzenziy-a:



Taggrayt

Seg wayen akk i d-nebder yettban-ay-d s tbtut tuget n yiferdisen iyef tebna tsiwelt, iferdisen-a d wid iyef tebna yal taḥkayt. Ay-agi d ayen ara d-ibanen deg yixef i d-iteddun, ideg ad d-nwali amek i yessuddes ungal S. SAADI iferdisen n tsiwelt deg taḥkayt i d-yewwi deg wungal-ines “Askuti”.

¹REUTER, Y., Op. Cit, P. 37. «Narrateur et narrataire peuvent être explicites ou implicites, ils sont, en tout cas, consubstantiels au texte. Le narrateur est constitué par l'ensemble des signes qui construisent la figure de celui qui raconte dans le texte. Le narrataire est constitué par l'ensemble des signes qui construisent la figure de celui qui l'on raconte dans le texte».

²SALHI, M., A., Op. Cit, P. 39.

³Ibid, P. 29.

Ixef wis sin:
Lasledt n wungal

Tazwart

Tasiwelt yef wakken i d-nebder deg yixef amezwaru, d tulumist ney d abrid i iđeffeɣ umsawal akken ad d-yahku inedruyen n taḥkayt, yezmer ad d-iḥekku inedruyen d tigawin akken msedfaren, yezmer diyen ad yessezwir inedruyen yef wiyad. Yef waya taḥkayt tuyal yer wamek ara tt-i d-yales umsawal.

Deg yixef-a wis sin, uqbel ad d-nawi yefi wamek i yessuddes unagal SAADI iferdisen n tsiwelt di taḥkayt i d-yewwi deg wungal-is “Askuti”, ad naeṛed ad d-nwali qbel amek i yebna umsawal inedruyen d tigawin deg walus-ines yer daxel n taḥkayt.

Yewwi-d ad d-nessuddes ixef-agi wis sin, yef sin n yiḥricen akken ad d-nwali amek i ttwabnan yiferdisen i d-nebder, ama d taḥkayt, ama d tasiwelt. Aḥric amezwaru, ad d-nawi deg-s yef taḥkayt d wamek tuddes yer daxel n wungal, si tama n (tigawin, takerrist, tagzemt). Ma yella d aḥric wis sin, yerza tasiwelt d yiferdisen-is, ad naeṛed ad t-nebdu yef sin n yiḥricen akken ad d-nessebgen anawen n umsawal. Beṭtu-a d win ara d-naf deg kra n yiferdisen-niḍen i yetṭafaren amsawal.

Akken ad nessiweđ yer tesleđt n yiferdisen i d-nebder, ad nsenned yef tezri n umazray Y. REUTER.

I-Aḥric n taḥkayt

Yewwi-d fell-ay ad nyer s telqayt ungal “Askuti” akken ad nessiweđ ad negzu taḥkayt amek i tuddes deg-s. S waya ara naeṛed di tazwara ad d-nekkes ayen akk i yeqqnen yer wul n wullis (taḥkayt).

Di tazwara ad d-nwali amek bnant deg-s tigawin, s tmezla, s umsedfer ney s umyellel. Syin akkin ad d-nessufey tigezmin i d-yessebgenen tikli n yinedruyen di taḥkayt. Ma d tuddsa n tkerras yess ad d-negzu lebni n tmiḍranin tigejdanin di taḥkayt n wungal.

1-Tigawin

Taḥkayt, tebna yef ugraw n tigawin i d-yessebgenen taḥessa n yal taḥkayt. Assayen i yezdin tigawin-a d amgired yellan gar (tmezla, amsedfer, amyellel), ilmend n taḥkayt.

Akken ad nessiweđ ad d-nessebgen d acu n wassay i yezdin tigawin deg wungal “Askuti”; yessef-k ad d-nessufey qbel tigawin i yellan deg-s:

Tigawt 01

Mezyan d asnawi di Lezzayer, lihala i yerwin di tallit-nni (1956) d ayen i t-yeğġan ad yaħbes tayuri, akken ad yeffey netta d umeddakel-is Mħend, ad jahden di tegrawla n tmurt-nsen.

Tigawt 02

Mħend yemmut deg At Yeğġar deg useggas n 1958, ma d Mezyan yeggra-d yettmentar di 1962. Yerna ur yeedil ara netta akk d ccef-is di læskař, d aya i t-yeğġan ad d-yeffey seg-sen.

Tigawt 03

Mezyan yuřal d amsaltu di 1962.

Tigawt 04

Laħris n tegnit deg useggas n 1980, d wamek i ttemcawaren yimeelmen yef leqbayel, netta awal ur t-id-yuli.

Tigawt 05

Amæellem yefka-d anađ akken ad kecmen yer tmurt n Tizi Wezzu, yerna yesselzem tikli n Mezyan.

Tigawt 06

Baba-s n Mezyan yuli-d yer temdint, akken ad yeshiřrem yef Mezyan tanđelt-is ma yedda-d d læskař yer tmurt.

Tigawt 07

Mezyan yedda yer tmurt n Tizi Wezzu, maca seg yixeřşaren-nni i iwala iřub-d s uqarru-is yer Lezzayer (yerwel-d).

Tigawt 08

Baba-s n Mezyan yemmut seg wurfan deg unebdu-nni i d-itebeen tafsut n yimaziyen, yerna Mezyan ur yeħđir ara.

Tigawt 09

Mezyan yeshšisif yef wayen i d-yeseedda mi yella d amsaltu d yar tamuyli i d-ttdeggiren medden yur-s, ladya at taddart-is.

Tigawt 10

Mezyan yettmekti-d amek i d-yewwi taxbizt-is s lbaṭel d lefsed, yendem yef wayen yesserwet deg tmurt.

Tigawt 11

Amagar n Mezyan i Rabaḥ di tberna n Dda Belqasem i irekkmen seg mi i zedmen yemsulta yef mmi-s s yiqjan yer wussu di tseddawit (inedruyen n 1980).

Tigawt 12

Insulta tṭafaren Mezyan, seld timlilit-is netta d Rabaḥ deg tberna n Dda Belqasem.

Tigawt 13

Rwaḥ n Mezyan d Rabaḥ d tadukli n Faruq yer wexxam n weslif-is, akken ad ččen imensi dinna imi terna teqcict yur-sen.

Tigawt 14

Timlilit n Mezyan netta d yimeddukal-is i “Si Lḥaḡ”, d tin i d-yellan d sebba n uyiwel-nsen s tufya s-yina.

Tigawt 15

Llaz n Mezyan, d win i ten-yerran ad rekben aṭaksi ad kemmlen tikli yer usečču n Dda Reżqi deg yid.

Tigawt 16

Timlilit n Mezyan d ccix Abd Llah (Peugeot), d zzux-is s tukkin-is d Leqbayel mi teḥma akken tnifit (tafsut Imaziyen).

Tigawt 17

Faruq d Rabađ ffyen-d seg usečču, ma d Peugeot iyađ-it lhal imi ur as-yenni ara Mezyan belli Faruq d amsaltu yerna d aerab.

Tigawt 18

Peugeot irekkem, ma d Mezyan yettdeggir kan tamuylis yer teđdayin yellan d tama-s, yiwet deg-sent tekcem ul-is, am wakken ađas aya seg wasmi i tt-yessen.

Tigawt 19

Peugeot, ihella-as-d i Mezyan tuffya netta d tubiđt-nni i as d-iaeđben (Malđa). yedda yid-s yer lezzayer.

Tigawt 20

Malđa deg ubrid, teffey yer tđanut akken ad d-tay Malboro, Mezyan yedfer-itt deffir yessuter-as ad teddu yid-s yer wexxam-is akken ad tnes yid-s.

Tigawt 21

Malđa teqbel ad teddu yid-s, imsulta-nni i yetteassan Mezyan đefrenten-id armi d tawwurt n uxxam .

Tigawt 22

Mezyan d Malđa kecmen yer wexxam, ttemyehkawen timeddurin-nsen.

Tigawt 23

Lđir i irekben Malđa mi i d-tuki tasebđit, tufa-d iman-is tettes yer tama n Mezyan.

Tigawt 24

Tuffya n Malđa sbađ zik s lemyawla seg wexxam n Mezyan, akken ad teqdeđ tameddakkelt-is ad teđdar timlilit n yinelmaden di lbuđta tameqqrant.

Tigawt 25

Imsulta i yettafařen Mezyan, tđfen Malđa mi i d-teffey seg uxxam n Mezyan, gren-tt yer tkarrust, wwin-tt yer wexxam n yimsulta.

Tigawt 26

Tarrayt i deřren yimsulta yef Malħa akken ad tt-id-syeđlen di laħdur, (afettec, aħras s yisteqsiyen).

Tigawt 27

Tasusmi n Malħa, d ayen i yeđđan imsulta ad tt-gren deg yiwen n uderbuz, akken ad tt-sqirren s tarrayin-nniđen.

Tigawt 28

Tiyitiwin d ttaeřir i d-teseedda Malħa deg uderbuz-nni, lađya yef ufus n Popeye. D tririt-ines yer lħebs kra n lweqt kan.

Tigawt 29

Faruq d Mezyan ttnadin armi i yufan Malħa, ssmeneen-tt-id seg yifassen n yimsulta.

Tigawt 30

Tiwwin n Mezyan d Faruq i Malħa yer wexxam n Xalt-is, i d-yezgan gar Ben Eeknun di Tqesrayin.

Tigawt 31

Lxelša terkeb xalt-is n Malħa seg-mi i tt-twala di liħala-nni, maca tgar-as irebbi, ur teffki ara deg-s afus.

Tigawt 32

Lahlak izad yef Malħa, Xalt-is teeweđ amek ad texdem, armi i as-d-tewwi Jeđđiga amejjay i as-d-tuđal terwiħt.

Tigawt 33

Tujjya n umejjay i Malħa, d uweřši-is akken ur t-tettu ara, ad teħku, ad tesyer gma-s s wayen i as-yedran.

Tigawt 34

Timlilit n Mezyan d Malħa i tikkelt-nniđen deg uxxam n xalti-s n Malħa.

Tigawt 35

Tuɣalin n Faruq i tikkelt-nniđen ad izuř Malħa, d zeaf i t-irekkben mi i s-tenna Malħa belli nettat tugi tatut, ad d-teħku i yineymasen iberřaniyen d acu i as-xeddmn di tmurt-is.

-Assayen i yezdin tigawin di taħkayt n wungal “Askuti”: Deg uferdis-a ad nbed yef křađ n yimenzayen i d-yebder REUTER akken ad nessiwed ad d-nessegzi assayen i yezdin tigawin i yellan dixel n taħkayt (tamezla, amsedfer, amyellel).

Tigawt (01) d tigawt (02), yezdi-tent wassay n tmezla, imi alukan ur d yelli ara urway n tegnit di 1956, ur yetteħbas ara Meřyan tayuri akken ad yeffey s adrar, yerna Meřyan ur yettemxallaf ara netta d ccef-is deg læskar akken ad d-yeffey seg-sen.

Tigawt (02) tekkfa, akken tebda tigawt (03), imi Meřyan yeffey-d si læskar mačči d ayagi id ssebba imi yuřal d amsaltu. Assay i yezdin snat n tigawin-a d assay n umsedfer.

Tigawt (3-4-5-6-7-8-9-10) myuqqanen-t s wassay n tmezla, imi yal tigawt d ssebba n tlalit n tayed.

Tigawt (10) tekkfa mi i d-yeffey Meřyan seg yimsulta, yemmekta-d akk ayen i yesserwet mi i yella d yiwen seg-sen. Timlilit-is netta d Rabeħ tella-d ambaed, mi i iruħ yer tberna n Dda Belqasem (d tigawt 11). Lmaena-s d assay n umsedfer i yezdin snat n tigawin-a.

Tigawt (11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28) d tid i yemyuqqanen s wassay n tmezla, imi yal tigawt teqqen yer weltmas.

Tigawt (28) tekkfa, anda i d-arran Malħa yer lħebs ad testefu cwit si tyita. Ma d tigawt (29) tebda seg unadi n Meřyan d Faruq yef umkan n Malħa armi i tt-ufan. Mačči d tigawt (28) i yellan d ssebba n tlalit n (29), yef waya, assay i yezdin snat n tigawin-a d assay n umsedfer.

Tigawt (29-30-31-32-33) myuqqanen-t, talalit n tigawt tettili-d s tinna i yellan uqbel-is, yef waya, assay i yezdin tigawin-a d assay n tmezla.

Tigawt (33) tekkfa s tujjya n řbib i Malħa. S yin akin tebda tigawt (34) anda i d-tella temlilit n Meřyan d Malħa. Assay i yezdin snat n tigawin-a d assay n umsedfer.

Tigawt (34) ur telli ara d ssebba n tlalit n tigawt (35), imi Faruq iruħ-d kan ad yessefqed yef Malħa amek i tella. Seg-mi i s-temla belli ad d-temmeslay i yineymasen yef wayen i iřaren yid-s, yezeef. (d tigawt-a i d taneggarut di taħkayt n wungal-a).

Assayen n tigawin i d-nebder, nezmer ad ten-nessegzi s uzenziy-a:

(T1-T2)

(T3- T4- T5- T6- T7- T8- T9- T10)

(T11- T12 -T13 -T14 -T15 -T16 -T17 -T18- T19 -T20- T21 -T22 -T23 -T24- T25 -T27-T28)

(T29 -T30 -T31 -T32 -T33)

(T34)

(T35)

Seg umđan-a n tigawin (35) i d-nekkes di taḥkayt n wungal, ad d-naf assayen i ten-t-yezdin d assayen n umseđfer d tmezla, deg-s amsawal ur d-yessebgen ara assay n umyellel, imi tasiwelt-ines i tigawin tesa assay i ten-tyezdin, ulac kra n urway gar-ament nezmer ad d-nini myuqqanent.

2-Tagzemt

Si tyuri-nntey i wungal «Askuti», nessawed ad d-nessufey atas n tgezmin tigejdanin i nebda d tiktiwin, ilmend n tigawin d yinedruyen i yellan di taḥkayt. Tayunt i nedfar d tin n tigawin, imiyefi wakken i d-yenna REUTER, yal yiwen ad yedfer tayunt i iwulmen yef tezrawt ara yexdem.

Yef waya, tuddsa n tgezmin di taḥkayt n wungal «Askuti» nezmer ad d-nini bdant yef 16 n tgezmin tigejdanin.

Tagzemt 01

Tudert n Mezyan d wamek i tbeddel teginit fell-as akken yeffey ad ijahed yef tmurt netta d Mhend.

[Lliy felli sbaetac n yiseggasen ussan-nni. Yuy-iyi lhal di Lezzayer...Mhend akk d nekkini, ad d-nas yer tmurt; yer lwilaya tis-tlata (Mhend ad tyerhem yemmut di 1958 deg At yeğgar, asenni ylin di sbaetac yidsen, netta gar-asen. Ma d nekk, rruḥ n uydri griy-d ttmenđaray di 1962.] (Askuti. Sb.19. 28).

Tagzemt 02

Mezyan ur yaɛdil ara d ccef-is di læskaṛ, dayen i t-yeḡḡan ad d-yeffey seg-sen, akken ad yuḡal d amsaltu.

[Cwiṭ n ssebba tella, ur d-usiy ara akken yelha nekk d ccef-nney...Dya nniy-as wellah ma tɛawed-as: ffyey-d si læskaṛ, nneḡdarey akken kra n wussan, “Si” Hsen At Sadeq yufayi-d amkan d amsaltu di lezzayer. Qeblay ur zriy amek.]. (Askuti. Sb. 30-35)

Tagzemt 03

Lḥir i irekkben Mezyan seg-mi ttemcawaren yimeelmen 1980 yeḡ Tizi-wezzu, laḡya seg-mi i d-ffkan anaḡ ad tt-kecmen.

[Tameddit nemlal-d akken nella s yimeqranen n yimsulta ad as-neqqim i taluft. Yebda-d umæellem awal: tessnem-ten akk, d ccyel-nwen, teḡram Fraṅsa deffi-sen. Taswiet terwi, ilaq ad d-tuḡal lahna... Lbaṭel deg-s i nessexdam ass-a. Ayen iyefi ttsuḡun yelmezyen-agi yerḡayi ula d nekk...Ilukan ad iyi cegḡen yer tmurt, amek?] (Askuti. Sb. 37-51).

Tagzemt 04

Atixer n Mezyan si temsulta, d lmut n baba-s.

[Ass n εecrin yebrir deg uxeṣṣar-nni i yeḡran ṣubbey-d s uqerruy-iw yer lezzayer...Ass-agi ttaxraḡ-d seg-sen. Baba yemmut anebdu-nni i d-itebeēn n tefsut Imaziyen akken i s-qqaren. Syen d afella ufan t-id s tnac n wussan seg-mi i d-ffyen warrac si Beḡwagiyya. Tamḡelt-is ur s ḡdirey, di tagi meqqar ddiy-as di lebyi, tecfam iḡeḡrem-iyi seg-s.] (Askuti. Sb. 51-52).

Tagzemt 05

Mezyan yuḡal di cfawat yer wayen akk yesserwet mi yella d amsaltu, d wamek i d-yewwi taxbizt-is.

[Cfiy ass amezwaru asmi iyi d-nnan ad tewteḡ yiwen n urgaz d amjahed akken ad d-yemmeslay, uḡiy ggumay ad refdey afus-iw fell-as, yessawel-iyi-d umæellam yenna-yid: “Yur-k as t-iniḡ slferḡ i nxeddem lefsed-agi, ur yelli win ara yessxesḡen gma-s melba ma teḡreḡ tasa-s...Hataya wamek nxeddem; ur nelli ara d yir medden, d acu; argaz i yellan d menwala, ma yekcem-d yur-ney ḡaca tikli ara yeddu deg uḡref-nney.]. (Askuti. Sb. 58-73).

Tagzemt 06

Lihala i deg i d-yeggra Dda Belqasem seg-mi i mekknen yef mmi-s s yiqjan yer wussu deg yid di tseddawit (inedruyen n 1980).

[Dda Belqasem bu tberna yehma. Seg wasmi i t-reffden si lqahwa-s, yettayzag. Di tmurt yekker uxeşşar, yiwen seg warraw-is yerwel yer tmurt la yettlawah: id kamel d arejrej. Yuli yer taddart ussan-nni i deg texsi cwit...Yernu netta armi yettwaqqes s tagi n mmi-s i d-yeqqalaleh. Wannag dya tezrid di leqhawi i ferrunt tlufa am tigi.] (Askuti. Sb. 74-80).

Tagzemt 07

Ađfar n yimsulta i Mezyan seg-mi i d-yeffey seg-sen, d tdukliwin i t-yezdin d Faruq d Rabeđ, taneggarut-a d rwađ-n sen yer usečču n Dda Rezqi.

[Yettef-it seg yiyil, yezi-d yess, isekken-as sin-nni yellan ttafaren-ay-d, yuy lhal gezmen-d abrid, kkan-d deffir, acku nedda ad nali yer kra n tezniqt akken, ad neffey i ubrid i deg nella. Sin n warrac-nni kukran cwit...Nekcem yer usečču. Yedher-ay-d Dda Rezqi amellem ger xemsa ney setta medden.] (Askuti. Sb. 81-94).

Tagzemt 08

Timlilit n Mezyan d ccix Ebdella "Peugeot".

[Ccix ebdella, ur t-i d-aeqiley ara di tazwara, yella yezi yay-d s waerur. D lađna. D asif s wawal, seg wasmi i tesney haca tihila. Yewwet akk yessen-t...Anda yehdar ala tixeşşarin! Alaťif. Lliy ur t-hemmeley ara, dya terna-d tagi, yesluy-d ađdun-iw] (Askuti. Sb. 95.103).

Tagzemt 09

Timlilit n Mezyan d tayribt-nni (Malha) d tin-a i d-iherken ul-is.

[Taqcict-nni i yettkeyyifen tettadša. "Tessen taqbaylit". Iskakkeđ-d wul-iw, icebbayi-d Rebbi ssney-tt yakan...Ma yella yer lezzayer i tetteđdumt byiy ad kecmeý ula d nekk. Ulac uyilif ad dduy yidkent.] (Askuti. Sb. 99-104).

Tagzemt 10

Peugeot ihella-as-d i Mezyan tikli d Malha yer Lezzayer.

[Ala a taqcict semmeḥ-iyi ula ma ur kem-ssiney ara mačči d lḥeq fell-am. Ay-agi ur t-qebbley ara...Rewley d tazza, tebeey-tent yer tkerrust-nnsent. Ḥulfay i yizuran-iw fsin yiwen yiwen.

Tagzemt 11

Malḥa teffey-d yer ṭhanut ad tay Malboro, Mezyan yeđfer-itt yerra-tt s axxam-is.

[Cwiṭ akka newweđ-d yer tlemmast n temdint. Nekcem-d abrid “Che Guevara”; nezzi-d yer “Ebban Reṃḍan”, nbedd yer ṭhanut n ddexxan, tleddi deg yid. Ters-d Malḥa, tebeey-tt-id [...] Kcem tura am d-iniy kullec a Malḥa, ma tebyid ad d-teffkeđ tamezzuyt. Nekk am d-ldiy ul-iw.] (Askuti. Sb. 117-126).

Tagzemt 12

Tameddurt n Malḥa yef wayen akken i s-teḥka i Mezyan deg yid. D wayen i d-yehka umsawal wis sin fell-asen.

[Yal tikkelt i deg ara s-yeddukel lferḥ yer yiwen n umdiq ad d-temmekti asmi tella mezziyet, iseggasen-nni ineggura i tesedda di tmurt, uqbel ad inigen yer Fransa...Nettat i d-yusan si Fransa s uqerruy-is asmi tesla kkren-d medden, mačči yefi uebbuđ, bedden-d yergazen d tlawin zdat n ddree d udebbuz.] (Askuti. Sb. 126-129).

Tagzemt 13

Tuṭṭfa n yimsulta i Malḥa taṣebḥit, mi i d-teffey seg uxxam n Mezyan.

[Temdel tawwurt, tuder-d titrejtin snat snat, lḥeq ara teswu lqahwa, ad taweđ teswiet-nni i deg terra tammugint d temdakelt-is...Gren-tt gar-asen, skecmen-tt yer tkerrust, qelēen lehḥun] (Askuti. Sb. 133-138).

Tagzemt 14

Tiwwin n Malḥa yer uderbuz-nni, anda i sēddan fell-as lbaṭel lađya yef ufus n Popeye.

[Ṣub ma ad-tṣubbeđ, armi ssawḍen yer yiwen n uderbuz: ṭṭlam, rriḥ; werḡin i d-tekcim yer dinna ubeḥri. Tekkuffer...Tserreḥ i ufus-is xemsa ney seta iberdan, idammen ur-wwin la abrid la sin. Tuyal tesreē. Sakin-tt-id ibeqqayen] (Askuti. Sb. 145-158).

Tagzemt 15

Asemnee n Faruq d Mezyan i Malħa, d tiwwin-ines yer uxxam n Xalt-is.

[Temmuqel-it. D winna i n-yeddān yer “la Madrague” d Mezyan, d Faruq tger-as irebbi, tetterdaq d imetti...D Malħa, lđin a Xalti ur tt-agad] (Askuti. Sb. 159-162).

Tagzemt 16

Timlilit n Mezyan d Malħa i tikkelt-nniden.

[Tafat tuy, tewwet i tt-id s allen amzun d imeħuden, tefra amzun s idudan-is, twala-d Mezyan nnig uqerruy-is... D Malħa i s-yerran: welleh ar d tidet-iw, usant-d kra n tnelmadin, mlalent-d win i yettarun deg yijernanen iberřaniyen, la qqarent aten-id-awint ad iyizren, yernu ad d-mmeslayey] (Askuti. Sb. 175-184).

Amezay iyefi nbedd akken nessawed yer umdan-a n tgezmin i d-nekkes si taħkayt n wungal “Askuti” (16), d anaw wis sin i d-yebder REUTER (Ixef n tezri sb.22), yes i nessawed ad d-negzu amek msedfaren yinedruyen d tedianin deg taħkayt n wungal “Askuti”.

3-Takerrist

Ilmend n wayen i d-nebder deg yixef amezwaru yef tkerrist, d acuddu-nni n yinedruyen ger-asen, i d-yessebganen tudsa n taħkayt.

Akken ad nessiwed ad nzar amek i yuddsen yinedruyen deg taħkayt n wungal “Askuti”; ad nedfer ayen i d-yewwi J. A. GREIMAS d LARIVAILLE “azenzij imsemmes”, imi yettuneħsab d azenzij i d-yettaken tiririt yef yal takerrist.

Ihi, s waddaden-a i yegber uzenzij imsemmes ara nessiwed ad negzu tudsa n yinedruyen di taħkayt n wungal “askuti”:

-Addad n tazwara: Di tegnit n tazwara, Mezyan yella di lemar-is sbaetac n yiseggasen (19 magu 1956), yella di Lezzayer, yeqqar deg uyerbaz alemmas n Ben Eknun; baba-s ixeddem di lqahwa n Fraku Amalti, netta din i yeggan yer baba-s din kan i asen-yessekra umellem taxxamt.

Imi lahna ur d-tris ara yef tmurt deg yiseggasen-nni, Mezyan yeħbes-d tayuri, akken ad yeffey d umeddakel-is Mħend yer umadey, kkin-d læskař i yefyen s adrar akken ad awin lħeq-nsen 1962 (azarug).

-**Addad n urway:** Lbaṭel i deg sserwaten yimsulta deg uyref ladya deg useggas 1980 (tiyita, leḥbus, abuniyw...). Annecten-nni akk Mezyan yella gar-asen yessusem, izeqqef wul-is; imi mačči d tiririt i ulac, maca... Amciweṛ n yemēlmen-is yef leqbayel d wanaḍ i asen-d fkan ad kecmen tamurt n Tizi-Wezzu, d win i d-yewwin s trewla n Mezyan seg-sen.

-**Taneḥlit n tedianin:** Atixer n Mezyan seg yimsulta, d win i t-yerran ad d-yemmekti akk ayen i yesserwet d lbaṭel, yerra-tt i umentar di yal amkan, d tadukli n yimedduk-al-is (Faruq d Rabeḥ).

-**Aferdis n ureqqee:** Yettban-d ureqqee n tegnit, seg-mi i iwala Mezyan tayribt-nni i yewwin ul-is (Malḥa), d tin i as-d-yewwin tatut i yiseggasen i iṛuḥen di tudert-is; uyalent tirga-s akk yef Malḥa yur-s i yufa iman-is, ladya seg-mi i tt-yerra s axxam-is nsan d lwaḥid.

-**Addad n taggara:** Addad n taggara, ur d-yelli ara di taḥkayt n wungal-a, imi yuḡal-d uferdis n urway, i d-yettbanen deg tiwwin n yimsulta i Malḥa yer lḥebs taṣebḥit mi i d-teffey seg uxxam n Mezyan, din i ṣeeddan fell-as tiberkanin, s tyita d teṣiṛ ladya yef ufus n Popeye. Akken d ayen i d-yuḡal uferdis n ureqqee mi i tt-id-yessemnee Faruq d Mezyan wwin-tt-id yer uxxam n Xalt-is. Ma d addan n taggara, d win ur d-yellin ara, imi taḥkayt tekfa s udiwenni gar Malḥa d Faruq yef tuḡalin n Malḥa yer Fraṅsa, i d-yettbanen di tefyar-a i d-nekkes seg udiwenni-nse:

-“I warraw-im, tmezyeḍ-asen kra. Wellah ur txedmedḍ tagi ma mazal ad ten-tezreḍ. Aqli nniy-am”.

-I ttef-d Mezyan izzuyer-it.

-Kker fell-as keččini, ney seḥren-k?

Akken d imi wwḍen yer tewwurt issegra-as-d:

-Yurem anda tettyurruḍ iman-im. Azekka ad uyaley am-d-awiy rrekba-m.”(Askuti. Sb. 184).

Tafyirt-a taneggarut, tefka-ay kra n tlelli i nekkni s yimeyriyen akken ad nkemmel indruyen n taḥkayt, anda yezmer ad d-nessugen belli Malḥa tuy awal i Faruq d Mezyan, tuḡal yer Fraṅsa yer warraw-is... Akken dayen i nezmer ad d-nessugen belli Malḥa teqqim di tmurt, tettef deg wawal-is, tugi tatut, tugi smaḥ; teḥka-d akk lbaṭel i srewten yimsulta n tmurt-is deg-s.

Azenziy-a d win ara d-yesbegnen tudssa n waddaden i d-nebder:

Addad						
Addad n tazwara	Addad n urway	Taneffit n tedianin	Addad n ureqqee	Addad n urway	Addad n ureqqee	Addad n taggara
Tudert n Mezyan di lezzayer, d tuffya-ines d yemddukal-is s adrar.	Lbađel d lefsed i deg yesserwat Mezyan gar yemsulta, mačči d ayen iwumi yezmer ad yessusem. Yef waya i d-yerwel-seg-sen.	Atixer n Mezyan seg yimsulta, d win i t-yerran ad d-yemmekti akk ayen i yesserwet d lbađel. yerra-tt i umentar di yal amkan, d tadukkli n yemddukal-is (Faruq d Rabeđ).	Timlilit n Mezyan d Malđa, d yihulfan n tayri i t-iceyben. Beddlen-t tirga n Mezyan. ifaq i tizeđ n ddunit.	Tuđđfa n yimsulta i Malđa yer lħebs, d lbađel i seeddan fell-as dina.	Asemnee n Faruq d Mezyan i Malđa, d tiwwin-ines yer uxxam n Xalt-is.	Amyaru ur yessemres ara addad n taggara deg wungal-is. Yeffka kra n tlelli i yimeyri ad yessugen taggara-s.

II-Aħric n tsiwelt

Deg uħric-a ad naeřed ad neg tasleđt i yiferdisen n tsiwelt iyefi yebna wungal “Askuti” deg-s ad d-nwali aselħu n umsawal i yinedruyen d wamek yuddes walus-ines yer dixel n taħkayt.

Di tazwara yessefk ad d-nwali amsawal i yesseqdec umyaru di tsiwelt, s yin ad d-nzar amsawal s wacu anaw iyess i d-iban, akken dayen ad d-nwali tamuylı tasiwıant (amek i d-yettwali umsawal inedruyen n taħkayt). Si tama-nniđen ad d-nessebgen tawuri n umsawal di taħkayt, akken ad needdi yer umsiwel imi ula d netta yettuneħsab d tařkizt tagejdant iyefi tebna tsiwelt d wassay i t-yezdin d umsawal.

1-Imsawalen deg wungal “Askuti”

Taḥkayt n wungal “Askuti” nebđa-tt yef sin n yihricen akken ad d-nessebgen imsawalen i yellan deg-s.

Aḥric amezwaru yebda seg usebtar (19-127) deg-s taḥkayt tebna yef umsawal amezwaru (Mezyan) anda i d-iḥekku yef yiman-is d yinedruyen i yeddar seg 19 magu 1956 mi i yesəa sbaətaç n yiseggasen di leəmar-is, imiren yuy-it lḥal yeqqar deg uyerbaz alemmas n Ben Eeknun, yeğğa leqraya-as akken ad yeffey d tezyiwin-is yer udrar akken ad awin azarug i tmurt-nsen. Yehka-d amek teđra d yimdukkal-is d wamek tezzi fell-as ddunit seld timunnent (1962) almi i yuḡal d amsaltu. Inedruyen n tefsut imaziyen (80) d wid i t-yerran ad d-yarwel di temsulta; lađya seg-mi i t-ceggeen yer Tizi Wezzu, imi amsawal-a amezwaru yessebgen-d tamagit-ines ney tukkin-ines yer tmetti taqbaylit. Tufya-ines si temsulta tbeddel aṭas n tyawsiwin di tudert-is, ama d tamuḡli-ines yer ddunit, ama d tamuḡli n yimdanen yur-s, lađya seg-mi i iwala tayribt-nni i ikecmen ul-is (Malḥa).

Aḥric-a amezwaru yekfa deg usebtar (127), anda Mezyan iḥekku-d yef Malḥa d wamek tesədda tudert-is. D awalen-a i d-yessegra umsawal amezwaru (Mezyan), akken ad ikemmel awal umsawal wis sin deg tseddart i d-yernan deffir-s:

“lqerḥ yeqqim-as-d, yef akken i d-tecfa ikerri yettyid-itt mi ara tezlun, d nettat i t-ikessen. Aneyni diyen yef baba-s yeččan aqerruy-is di lyerba. tṭfen deg-s iseggasen anda akken ur ilaq ara: meqqret akken ad tefhem lehmum, mezziyet i ssber as-t-awi. Deg wussan-nni i s-tenteđ tnummiyefi kra n teswiəin, anda tettemlili terzeg nettat d tizeṭ, tebrek akk d temlel, imetṭi d teđsa. Yiwet deg-sent d tin n wass-a.”(Askuti. Sb. 127-128).

Aḥric wis sin yebda deg usebtar (128), deg-s ibeddel umsawal, yessusem umsawal amezwaru (Mezyan) akken ad ikemmel alus umsawal wis sin, aya d ayen i d-ibanen s yimqimen iwšilen, imiyefi wayen i yesseggra awal umsawal amezwaru (Mezyan) iḥekku-d yef Malḥa d wayen i as-d-teḥka deg-yid yef tudert-is deg tseddart-a:

“Imi i d-teldi allen-is abrid amezwaru tella tšebḥit akken i tefrari. Nniqal texlae, mazal i yerkid wallay-is, ur d-yewwi ara i yiman-is anda tella. Axxam ur t-tessin, argaz d tama-s. Acu-t wa? Anda akka tella ?!! iḥqa tetteffey-d cwiṭ cwiṭ si tnafa am tiyilt mi ara d-tifrir fell-as tagut...Imir-nni i tebda tetthussu i ššura-s tekcem-it lehna, ma d kra-nniđen la d-ikerređ ddaw n tebbuct-is, iskuṭṭuf-d ul-is. Atan yuḡal-d... d lferḥ ney d lqerḥ... turga lḥenni n leid, turga idammen ikerri, id kamel d aneqleb. Acuyer i s-teḥka ddunit-is?” (Askuti. Sb. 128).

Tafyirt-a taneggarut tessebgen-d s telqayt abeddel n umsawal, imi imqimen iwšilen i yesseqdec umsawal wis sin deg walus-ines ttuñalen yef umsawal amezwau Mezyan akked Malħa.

Deg uħric-a, amsawal yewwi-d awal yef yinedruyen ur yeddir ara, iħekku-d taħkayt n wiyad, yessuget awal yef Malħa d wayen i tedder seg-mi i d-teffey sbaħ seg uxxam n Mezyan, amek itt-ttfen yimsulta, amek i tt-wwin yer lħebs d wayen akk i tedder dinna (isteqsiyen, ttaešir, tiyita...) akken ad tt-zren d acu i txeddem, imi cukken-tt tettekki yer widak-nni i d yekkren zdat udebbuz d ddree, wid-nni i yettsuyun “ad nerrez wala ad neknu” (tafsut imaziyen), yeħka-d amek i tt-ieawen Faruq d Mezyan akken tessenser-d si lħebs.

Aħric-a wis sin, amsawal ikemmel awal-is almi d taggara, almi d asebtar (184).

Abeddel n umsawal i d-yellan deg ungal-a d ayen ara d-nessebgen s yimediyaten, arnu yef waya ad d-nzar anaw n yal amsawal.

2-Anawen n umsawal deg wungal

2-1-Amsawal amezwaru

Ilmend n tbadutin i nwala deg yixef amezwaru, yef wanawen n umsawal (yer Reuter), nezmer ad d-nini, anaw n umsawal deg uħric amezwaru n wungal d agensay, yettban-d tikwal s wudem amezwaru asuf “Nekk”, ad d-nebder kra n yimediyaten seg wungal:

“Ur zriy ara amek, armi d-ufiy iman-iw d Kumisař d amsaltu. As-tiniđ isehħer-iyi. Nekk yeggullen niqal ur eellqey taxbize-iw yer wanda i yella drae.” (Askuti. Sb. 29).

“Nekk ur neggan uđan, nekk i ifellqen afwad-iw, nekk i yebđan yef eecř meyya, nekk i yettmuqqulen am izimer n temyart, seg-mi rsent fell-as wallen-iw, usiy-as-d d win i i-tessen idammen-is, d azrem n uqelmun, d axabit.” (Askuti. Sb. 106).

“Ayen ttsuyun yelmezyen-agi yerħayi ula d nekk...Ilukan ad iyi ceggeen yer tmurt amek?...” (Askuti. Sb. 51).

Akken i d-yettban umsawal s umatar udmawan “y”, ney amqim awšil “-iw”, ara d-nebder deg kra n yimediyaten:

“19 magu 1956: lliy fell-i sbaetac n yiseggasen ussan-nni. Yuy-iyi lħal di Lezzayer deg uyerbaz alemmas n Ben Eeknun.” (Askuti. Sb. 19).

“Kkrey-d, qqimey, ttfey aqarruy-iw. Ur zriy amek armi i d-ufiy afus-iw ddaw n teyrut-iw, yettef tamezyant, jebdey tt-id ssersey-tt yef tewwurt uqerruy-iw...” (Askuti. Sb. 44).

“Ffyey-d, lhuy s axxam kerhey iman-iw, heqrey iman-iw” (Askuti. Sb. 50).

Ad d-naf amsawal agensay yettban-d s umqim awşil “-nney” ney s umatar udmawan “n...” mi ad d-yettalles s wudem amezwaru n usget “Nekkni” mi ad yili d tadukkli n yemdokkal-is ney n yimsulta uyur ixeddem, ney mi ad d-yessebgan tamagit-ines d tukkin-ines yer tmetti taqbaylit, ad d-nebder kra n yimedyaten yef waya:

“Di cyel-agi-nney yal dqıqa s wazal-is. Mi ik id-terra tewwurt yer daxel, lehnana-nni dayen eđđ-itt di barra.” (Askuti. Sb. 59).

“Mi i d-nentaq, ney i nebyu nini-t-id tamurt-agi-nsen ad tezzelzel, ad tergagi, ad tceqqeq. Mi y d-tessla aka nella, ad tebyu ad truđ d iceqqfan. Akkagi cwiđ cwiđ armi skecmen ccek di terwiđin-nney, tilin-agi i nella, tudert-agi nedder, ndur tamurt, albeđ n wussan ma neqqim akka nella ad tegrireb. Ndur-itt s tmeslayt-nney, s tudert-nney. Iwakken ad d-ters lehna fell-as, ilaq ad temđu lgerra-nney.” (Askuti. Sb. 48).

Anaw-a n umsawal agensay, iban-d s telqayt deg uđric-a amezwaru, imi yewwi-d alus n wayen yeddar, d yinedruyen i ieddann fell-as (zrin), ay-agi ad iban deg yimedyaten ara d-nebder:

“19 magu 1956: Lliy fellı sbaetac n yiseggasen ussan-nni, Yuy-iyi lhal di Lezzayer deg uyerbaz alemmas n Ben Eeknun, tura isem-is Lmeqrani.” (Askuti. Sb. 19).

“Thi, hkiy-awen-d amek neffey d imjuhad nekk d Mhend; amek tezzi ddunit di 1962 asmi i d-kecmen watmaten-nney yeffren di Merruk d Tunes; amek uyalay d amsaltu...” (Askuti. Sb. 28).

“Ass-agi ttaxrey-d seg-sen. Baba yemmut anebdu-nni i d-itebeen tafsut Imaziyen akken i asqqaren. Syen d afella ufan-t-id s tnac n wussan seg-mi i d-ffyen warrac si Berwagiyya. Tamđelt-is ur s hdirey, di tagi meqqar ddiy-as lebyi, tecfam iherrem-iyi seg-s” (Askuti. Sb. 52).

Amsawal d netta i d-yettalsen s yiles n yiwudam-nniđen aya yettban-d s kra n yimyagen i yesseqdac deg walus-ines (yenna-as, yenteq-d, yerra-as, yenna-ak...) arnu yef waya, yettak-d timussniwin-is yef yimdanen i d-yemmuger di tudert-is, aya yettban-d deg yimedyaten-a:

“Imi kecmey ufiy yid-s Rabeḥ d amsaltu di Lebyar: d aqcic leali, netta si Sidi-εic; nuɣ tannumi nettemlili yak yer dinna timeddiyin.” (Askuti. Sb. 75.).

“D Faruq i d-yussan deffir-ney, ula d netta d amsaltu di Lbeyar. Ixeddem akk-d Rabaḥ. Myussanen atas, d bnadem yelhan. Ačal d abrid i nerzef yer imawlan-is di Tessala. Tama n Beleebbas. Nettasdad dinna, yella waṭas n usekkur ɣur-sen. Netta dayen i teddu d Rabaḥ yer Sidi-εic, Kkaten ilef. D imeddukal imeqqranen. Yenna-as i Rabaḥ s taεrabt:...” (Askuti. Sb. 81).

“Ccxix εebḍella, ur t-id-aeqileɣ ara di tazwara, yella yezzi-ay-d s waεrur. D laḍna. D asif s wawal, deg wasmi i t-ssney ḥaca tiḥila. Yewwet akk yessent: tiḥuna, Fransa awi terreḍ, ɣas iyriben yessenger-iten. Mi yewwed yer din, yal wa d acu ara s d-yessers: “Ixuṣ-ik llajuṛ? Yeshel. Uzzal? Aqli da!...Amkan i gma-k? Kkes aybel!...Mi ten-i d-iḥuc akk, ad yettbeddil idrimen s meyya, neɣ meyya uxemsin ɣef meyya. Di sin n yiseggasen yessekcem-d setta tkeɣyas. Seg yimir-nni i s-tt-ṭṭfen ansi i iεedda: “Peugeot, Peugeot”. Izzenz-itent, yebna ukullec...Anda yella lqebṭan yessen-it, anda tella kra n tayet yettεef-d deg-s. Ma ixelleṣ-ak lqahwa yiwen n wass yečča-k “Fuks”...” (Askuti. Sb. 96).

Amsawal deg uḥric-a ur yeqqim ara kan deg walus-ines i wayen i yeddar, maca yettak-d kra n uzɣan neɣ n usegzi i tmeddurt-is. Aya yettban-d deg yimeddyaten-a:

“ D tidet tameddurt-nney mačči am tin n medden: ulac aybel n wexxam, ulac aybel n lbaṭel (deg-s i nessexdam, d tafellaḥt-nney), ulac aybel n rrekba n utṛuli (ansi ttšubbun medden i nettali). Ma tella kra n sselea i d-irsen yer temdint, ḥaca tisigert-nney i yettawḍen ayref. Amek ara k-ḥesben medden seg-sen yili kra ur ken-yesdukkel, kra ur d-yekki gar-awen siwa aeekkaz-nni tetṭfed s-nnig iqerra-nsen.” (Askuti. Sb. 57).

“Sin neɣ tlata wagguren uqbel mi ṭṭfen yiwen ɣur-neɣ as d-ssayliy tuɣmas-is, tura ttwaliɣ lbaṭel, tyad-iyi tmurt, yečča-yid wurrif n usefsed. Nekk aeekkaz n ddula. Diyen mačči ala nekk, ad tafed yiwen imir-nni i yessers tilufa ma tella kra n tkeṛrust n zzyada neɣ n ssiman i umeddakel-is akken as-ieiwed, mi tkecmed ɣur-s ak-d-yettru: “tamurt n tayet, tamurt imakaren...” Anwi nutni? D wiyid. Amgar ur yettwali ara iman-is yeεwej. Aqlay-deg-s...” (Askuti. Sb. 92).

-Tamawt: (ma nerza yer tbadut n wanaw n umsawal amezwaru d agensay, d tin i yemnadan ɣef umsawal amezwaru deg wungal “Askuti”, ɣas ulama iban-d cwit seg wanaw wis sin –amsawal agensay awadem, imi amsawal amezwaru (Mezyan) yella-d d awadem yer

daxel n taḥkayt, maca ma nuḡal yer tbadut n umazray REUTER yef wanaw-a wis sin (ixef amezwaru. Sb. 25). Ad d-naf belli ur temnada ara yef umsawal-a amezwaru).

2-2-Amsawal wis sin

Aḥric wis sin yebda seg usebtar (128-184), deg-s yessusem umsawal-nni amezwaru (Mezyan), akken ad ikemmel awal umsawal wis sin.

Abeddel-a n umsawal yettban-d deg usebtar (128), anda yella yer deffir d Mezyan i d-yettalsen, mi tensa yur-s Malḡa, d wayen is-d-teḥka yef tudert-is. Amsawal wis sin ikemmel awal n umsawal amezwaru, aya yettban-d s umqim awṣil “-is” i yettuḡalen yef umsawal amezwaru, tafyirt-a d tin i d-yessbegnen abeddel n umsawal:

“turḡa lḡenni n leid, turḡa idammen ikerri, id kamel d aneqleb. Acuyer is-teḥka ddunit-is?” (Askuti.sb. 128).

Ilmend n tbadutin i d-nwala deg ixef amezwaru yef wanawen n umsawal, ad d-naf amsawal deg uḥric-a wis sin n taḥkayt d aniri, netta yella barra, iḡekku-d taḥkayt n wiyad ladya yef Malḡa; Aya yettban-d deg usexdem-ines i wudem wis krađ asuf “netta, nettat” ara d-nebder deg yimediyaten-a:

“terna-d nettat tagi n Mezyan, dya tesmed taekemt, tekreh iman-is. Nettat i ijegghen ddunit-is tagi n 1980, nettat yeggullen ar d-tessufey tawenza-nni deg ur tettidir ara lebda.” (Askuti. Sb. 141).

“Syin d afella inuda Mezyan yef Faruq, yeḡka-as. Netta diyen sin n wussan imenza yettazzal i wađu” (Askuti. Sb. 160).

“Jeḡḡiga la teqqar d taṭbibet, tezdey di tyerma n teḡdayin n Ben eaknun. D nettat i s-igan afus i Malḡa yer tnelmadin.” (Askuti. Sb. 162).

“Ya akken mezziyet, aḡal d abrid ad tent-yazen bab-as nettat d yemma-as ad awint tabrat ney lamina nniden iyefi yettagad netta imi d argaz” (Askuti. Sb. 141).

Amsawal yettban-d d aniri s yimqimen iwṣilen i yettuqten deg walus-ines, i yettuḡalen yer yiwudam iyefi d-yettalles, ay-agi ad d-iban deg kra n yimediyaten-a:

“Terfed-d iman-is, tsenned s iyil-is di tsumta, tsers aqerruy-is deg ufus-is, temmuqel-it. Yettes, d ides n ugrud. “Mazal-it mezzi, ur as-tettaked ara rebein. yea sser”. Yer yemma-s i

d-yerra, i s-yenna imi i s-iħekku nnuba-as. “Ad tafed mačči akka ussan-agi...Muqel kan tamart-is, ƣas xiđ yes.” (Askuti. Sb. 128).

“Yenya-tt uzagur-is di tyimit ƣef ukersiw n wuzzal. Ammas-is diyen yekker di sin imukan.” (Askuti. Sb. 135).

“Gren-tt gar-asen, skecmen-tt ƣer tkerrust, qelēen.” (Askuti. Sb. 138).

Akken i d-yettban umsawal d aniri s yimataren udmawanen n wasuf (y_, t_) neƣ n usget (n_, nt_), fell-asen ad d-nebder kra n yimediyaten:

“Wwđen ƣer wexxam ameqran n Temsulta n Lezzayer, rsen, ssulin-tt ƣer leali wis-tlata.” (Askuti. sb. 138).

“Tfaq-as d urfan i yebya as-yessekcem. Teyra kra n tektabin di Fransa ƣef yimaynasen d wamek ilaq ad xedmen mi ara ttwađfen, tecfa ƣef yiwet seg-sent tgerrez, teffey-d ƣer umazrag Maspero isem-is “ayen akk ilaq ad yissin ugrawlan ƣef lehbus.” (Askuti. Sb. 140).

“Tessegra-d yessent tebħirt yellan deffir n uxxam. Tinna tyad-itt acku yella deg-s lbir, yernu teqreb-itt, tesxuntuc dinna, ha d tibħirt, ha d tabađat, ha d tideggert n lleft, tetħami-d yessent. Akken yebyu yili, tiħdayin nnernant, kkrent, tura d tilawin ƣef yiman-nsent.” (Askuti. Sb. 162).

Tamussni n umsawal aniri teyleb tin n yiwudam, imi yezra ayen i yefren deg wulawen-nsen (ayen ttħulfun), ad d-nebder kra n yimediyaten seg wungal:

“Tekcem-itt tergagayt. Tħus i tgecrar-is la tterđiqent, tessemlal-itent akken ur as-yettfaq ara winna i tt-ieussen. Tigdin, urfan ƣef yiman-is, eeggu la tt-yettsami...” (Askuti. Sb. 140).

“Targagayt tekkes-as, ula d asemmiđ dayen ur as-tħus ara. Tewear-as kan nnesma-nni urađu mi teqqaz deg-s.” (Askuti. Sb. 149).

“Taksumt-is akk tjebbed. Anda akken i s d-kerđen imesmaren ammas-is la yettiywis. Ma d allay-is yerked.” (Askuti. Sb. 164-165).

ƴer tama n yiħulfan ad d-naf amsawal aniri, yezra ula dayen i yeddawaren deg wallay n yiwudam, d wayen akk ttømmimen; ad d-nebder kra n yimediyaten seg wungal:

“Tura tebda tettsebbir iman-is, teħša ƣef akken truħ taluft, timlilit n lbušta tameqqrant texđatt. Tameddakelt-is ad tili tessufey aberrah fell-as. Ad tagad ad tt-id-ikemmel Mezya ula d

natta, ma syur-s i d-tekka tyita. Yebda yeqqaz deg-s ccek. “Ah iħqa” lemmer ad yili d netta i-tt-id-yezzenzen. Mačči di tlata yidsen i nkecmen yer Dda Rezqi idelli-nni!!!” (Askuti. Sb. 140). “Teqqar-as deg wul-is: “d annect-agi ttrağun. Byan ad iyi-ffey leeqel uqbel ad bdun asteqsi. D acu i zemren ad d-tfen felli? Ulac.” (Askuti. Sb. 142).

Tamawt: Amsawal wis sin yef wamek i d-iban deg wungal d aniri, ay-agi yefka-as kra n tulmisiin ara t-yessemgirden yef wanawen-nniđen ur d-ibanen ara (aniri arawsan d uniri awadem). (Aħric n tezri sb.25)

3-Amek i d-banen yimsawalen deg wungal

Ilmend n yimediyaten i d-nmud yef wanawen n umsawal, ad d-nessuk tamuyli ma mnadan ney mxallafen gar wungal d tsiwelt.

3-1-Imsawalen deg wungal

Anagal S. SAADI yebna ungal-is yef smus n yixfawen, ad naeređ ad nuyal yur-sen akken ad nzar amek i tebna tsiwelt deg-sen:

Ixef amezwaru: amsawal amezwaru yebda alus-ines seg-mi i yesea di leemař-is sbaetac n yiseggasen d asawen...(sb. 19-37).

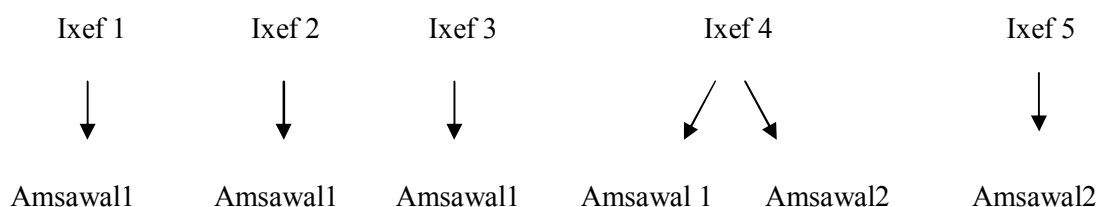
Ixef wis sin: amsawal amezwaru yettkemmil alus-is, yewweđ-d yer yinedruyen n 1980. (Sb 38-53).

Ixef wis křađ: amsawal amezwaru yettkemmil alus-is yef wayen i yedder seld inedruyen n 1980. (sb. 53-82).

Ixef wis ukuz: amsawal amezwaru yettkemmil alus-is yef tdukkli-ines d yimeddukal-is, d wamek i yessen Malħa... (sb. 85-128). Seg usebtar 128 iban-d umsawal wis sin i ikemmel yef wawal n umsawal amezwaru srid. (sb. 128-132).

Ixef wis smus: amsawal wis sin yettkemmil alus yef umsawal amezwaru (Mezyan) d Malħa amek i teđra yid-s. (sb. 135-184).

Ihi, lebni n yimsawalen deg wungal yella-d ilmend n uzenziy-a:



Ilmend n taḥkayt, ad d-naf amsawal yebda yef sin n yiḥercan:

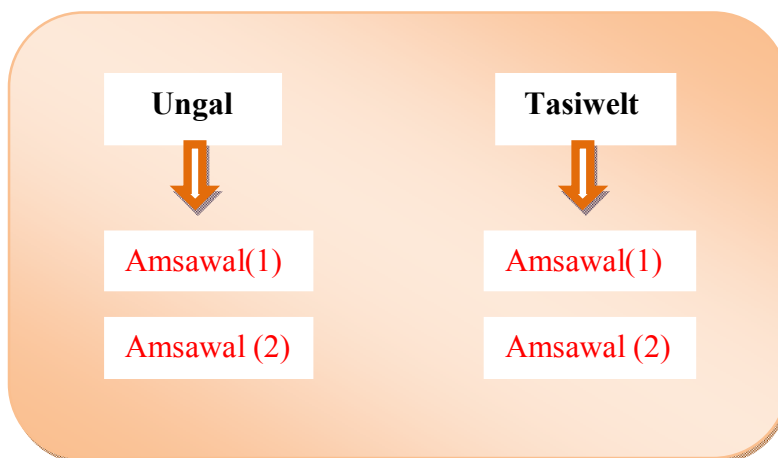
Amsawal amezwaru d Mezyan, anda i d-iḥekku yef yiman-is d yinedruyen i yesedda di tudert-is.

Amsawal wis sin, yettkemmil alus i yebda umsawal amezwaru, maca iḥekku-d taḥkayt n wiyad, netta berra i yella.

Ay-agi ad t-id-nessegzi deg uzenziy-a:



Ihi, imsawalen yef wakken i d-nwala deg wungal d tsiwelt ur mgaraden ara, ay-agi ad d-iban deg uzenziy-a:



4-Tamuyli tasiwlant deg wungal

Seg wayen i d-nwala deg yixef amezwaru, tamuyli tasiwlant terza anwa i yettwalin inedruyen n taḥkayt yer dixel n wungal. Tamuyli-a tettili-d ilmend n wanaw n umsawal i d-yettalsen inedruyen n taḥkayt.

Yef waya, yewwi-d ad nebdu aferdis-a n tmuyli tasiwlant yef sin n yiḥricen, ilmend n yimsawalen i yellan deg wungal “Askuti”.

4-1-Tamuyli tasiwlanť n umsawal amezwaru

Aħric-a amezwaru yebda seg usebtar (19-128), deg-s amsawal d agensay, Ƴef waya i d-tusa tmuyli tasiwlanť s talya n “tmuyli akked”. Acku ilmend n tbadutin i d-nwala deg uħric n tezri, talya-a tettas-d s wudem amezwaru “nekk”, d netta i d-yettmeslayen Ƴef yinedruyen i yellan di taħkayt.

Amsawal deg uħric-a yettalles-d Ƴef yiman-is d wayen i yeddar d inedruyen. D netta i d-awadem i yettwalin inedruyen, yettban-d s usexdem-ines i wudem amezwaru “nekk”, ay-agi yettban-d deg yimediyaten-a i d-nekkes seg wungal:

“Nekk s yiman-iw walay liħala am yiđelli-nni am wussan-nni. D aƳref i yeččan tiyita, deg-s ara tetterđaq yer zdat; walay taswiť ad tibrik aťas.” (Askuti. Sb. 30).

“Nekk d tidet kan, ur iyi d-cqin ara, zriƳ ur as-ssexšaren ara, yerna ussan-agi deg terwi, triħ am akken ula d wid yessefsaden yekcem-iten lweswas.” (Askuti. Sb. 117).

Di talya-a n “tmuyli akked” amsawal yessen kan ayen i ssnen yiwudam-nniđen, ur yezri ara ktar-nsen. (Amsawal = awadem). Ad d-nebder kra n yimediyaten seg wungal:

“Atan yeqlē, tama yeqwan-ines. Ur zriƳ ara maca ad ggalley ar yesla rewley-d si Tizi-Wezzu, wanag ur d yeqqar ara akka.” (Askuti. Sb. 96).

“Tameťtut werġin i tt-ssney, ur zriƳ ansi-tt, d acu txeddem necdeƳ-tt-id s axxam amzun d tameyra...” (Askuti. Sb. 120).

“Anda zriƳ acu n twayit i tt-izedyen, d acu i yellan deg wul-is, ansi i d-tekka, sani tetteddu...ulac! Acemma ur d-iban fell-as.” (Askuti. Sb. 113).

Ad d-naf deg “tamuyli akked” amsawal yesseqdac udamwen-nniđen mi ara d-yettalles, ad d-nebder kra n yimediyaten Ƴef waya seg wungal:

“Yesla ula d netta, yenna-yi-d: “Acu ara yexdem mmi-k,” NniƳ-as ur zriƳ ara. Nekk ugadeƳ-t, netta yugad-aƳ.” (Askuti. Sb. 21).

“Kečč d amsaltu, Ƴur-sen tameict-ik teđmen, leqdeř-ik yiwen ur tt-yettruz. Kečč si lġiha n ddraē, amek ara k-skecmen gar-asen, amek ara lđin ulawen-nsen, kečč i yellan d aberřani n wulawen.” (Askuti. Sb. 57).

“Nekkni yur-ney akka i d-abrid. Deg wakken nettmeslay kan gar-aney, nettemyeznuzu lhenni, uyalen-ay iyeblan n lyaci d qedran.” (Askuti. Sb. 69).

Tamawt: Amsawal amezwaru ur d-banent ara fell-as tmuyliwin-nniđen (tamuyli si berra d tmuyli si deffir) imi ilmend n tbadutin i d-nebder deg uhric n tezri ad dnaf d tulmisin n tmuyli akked i yernan yef umsawal amezwaru. (Ahric n tezri. Sb. 26).

4-2-Tamuyli tasiwlant n umsawal wis sin

Ahric-a wis sin yebda seg usebtar (128-184). Deg-s amsawal d aniri, imi ihekku-d tahkayt i deg ur yelli ara d awadem.

Amsawal-a wis sin yas ma ur yekki ara d awadem di tahkayt, maca yezra ayen i iderrun d yiwudam (ayen ttxemmimen, ayen tthulfun), yezra ula d ayen i yeffren deg wulawen-nsen. Yef waya, ilmend n tbadutin i d-nebder deg uhric n tezri (sb.26-27), ad d-naf tamuyli tasiwlant tusa-d s talya n “tmuyli si deffir” anda (Amsawal > Awadem).

Ayen i d-yessebganen tamuyli n umsawal tella-d si deffir, d aseqqdec-ines i wudem wis krađ “netta, nettat, nutni, nutenti”, gar yimediyaten i d-yessebganen aya seg wungal:

“Mi temmuqleđ d acu i deg yessexdam: ad tafed d yer tameict, mi i t-wala iman-is as-tini d iheckulen; yili d acu ara yessemliken abrid-is nettat d yiwen n umexluq am wa.”(Askuti. Sb. 129).

“Nettat i d-yusan si Fransa s uqerruy-is asmi tesla kkren-d medden, mačči yef ueebbuđ, bedden-d yirgazen d tlawin zdat n ddrae d udebbuz.” (Askuti. Sb. 129).

“Yuyal-itt-id leeqel, d netta i tessetha, d netta i as-igan leqder, ilaq ad tessers sser yef yiman-is.” (Askuti. Sb. 175).

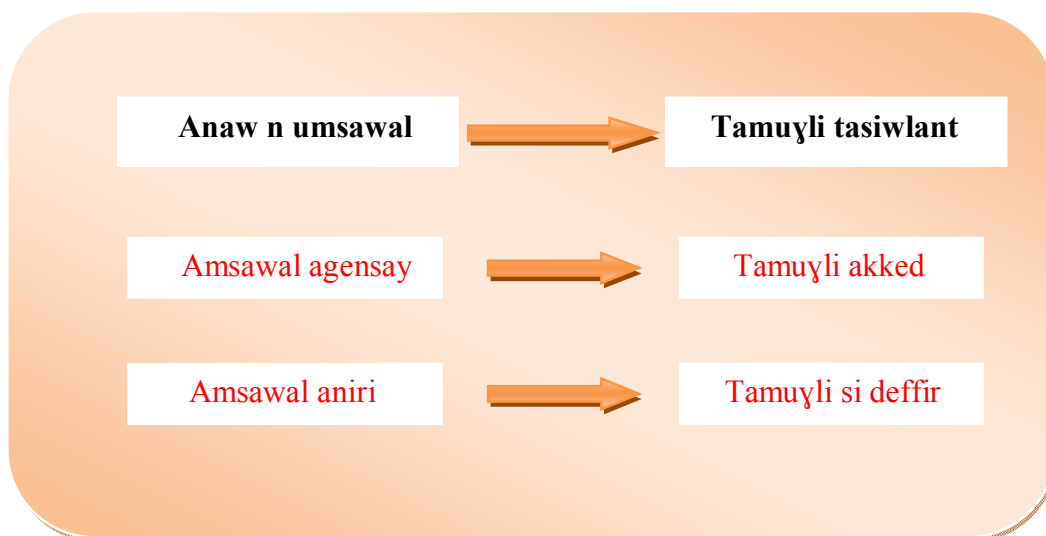
Ad d-nebder kra n yimediyaten seg wungal yef “tmuyli si deffir” i d-yessebganen tamuyli n umsawal war tilisa yef yiwudam ama d aglam-nsen, ayen ttxemmimen, ayen tthulfun:

“Xenqen-tt imetřawen, ma tebra i yiman-is akka ur tent-tettařaf ara ařas. Yas thulfa i yiman-is tettezzer trennu, teydes armi tennul lqae, winna itt-id-iqublen ur tebyi ara ad tt-id-iwali mi tettru.” (Askuti. Sb. 141-142).

“Teqqar-as deg wul-is: “d anect-agi i ttrağun. Byan ad iyi-ffey leeqel uqbel ad bdun asteqsi. D acu i zemren ad ttfen fell-i? Ulac. Ma yella kra tusa-d yer xalti-s, d aya. Yernu wissen dya ma d Mezyan i tt-id-yessawđen yer da.” (Askuti. Sb. 142).

“Mezyan yebra i tuyat-is, yeqqim yef tama n wadda n wussu, ameslay ulac.” (Askuti. Sb. 183).

Imi amsawal d tmuyli tasiwlanť yef wakken i d-nwala d sin n yiferdisen i yettemseđfaren, neeređ amek ad ten-id-nessegzi aktar s uzenziy-a i d-ijemeen anaw n umsawal d tmuyli tasiwlanť i wungal “Askuti”:



5-Tawuri n umsawal deg wungal

Akken i yettemxallaf umsawal di tsiwelt, i yettemxallaf ula di twuri, yef wayen i d-nebder yef umsawal deg wungal “Askuti” yebđa yef sin n yiħricen, deg wayen i yerzan tawuri ad neeređ ad d-nessegzi tawuri n yal yiwen seg-sen. Yef waya yewwi-d ad nebđu aferdis-a yef sin n yehricen:

5-1-Tawuri n umsawal amezwaru

Deg uħric-a ad neeređ ad d-nessebgen tiwuriwin i yettuyalen yef umsawal amezwaru yer dixel n wungal.

-Tawuri tasiwlanť: Ilmend n wayen i d-nebder yef twuri-a deg yixef amezwaru, ad d-naf amsawal yettalles-d taħkayt, yerna ixeddem yef tudsa n yinaw-ines d lebni n wayen i d-qqaren yiwudam. Ad nebder kra n yimediyaten seg wungal:

“Ma d nekk, rruḥ n uydi, griy-d ttmeḍarey di 1962 armi i d-mlaley d gma-s n Si Ḥsen, acku tura yuḡal d “Si”. Nniy-as:

-Amek i yella gma-k?

Yenna-d:

-Ma tebyiđ ad tezređ azekka a-k-awiy s axxam.” (Askuti. Sb. 28).

“Yenna-as Rabeḥ s taerabt:

-I kečč d ašeggad ney d asekkur?

-Acu? i s-d-yenna Faruq” (Askuti. Sb. 81).

-Tawuri n taywalt: Amsawal di twuri-a yessebgan-d assay gar-as d win iwumi yettmeslay (amsiwel), ay-agi yettban-d deg kra n yimediyaten seg wungal:

“Akken yebyu yili, di 1962 nessaweđ armi i d-newwi azarug-nney. Ahat kra deg-wen ad ilin cfan-d i “ḥyat, ḥyat” nni i yekkren ussan-nni.” (Askuti.sb. 29).

“tikkelt-nniđen a wen d-ḥkuy ixexšaren xedmey deg-wen.” (Askuti. Sb. 29).

“Amnet-iyi ma nniy-awen armi d asmi i d-ffyeḡ seg-sen i faḡay ur neac ara gar watmaten-nney...” (Askuti. Sb. 58).

-Tawuri “testimoniale”: Amsawal di twuri-a yessebgan-d afrayen-is i d-yessebganen tidet n taḥkayt-is, ay-agi yettban-d deg kra n yimediyaten seg wungal:

“Seg-mi rrsent wallen-iw yeḡ wudem-is la tberreq tæbbut-iw, la tkerres tayect-iw amzun akken werḡin i d-sseyliy taqcict.” (Askuti. Sb. 113).

“Mačči d aterras-nni i yellan d amsaltu i d-yeggran dgi : beddley taglimt, mačči siwa taglimt, yurad wallay, yesfeđ usekkud-iw. Am win i yekksen calwaw yeḡ tmeddurt-is.” (Askuti. Sb. 121).

“Zziy yeḡ Peugeot, muqley-t, byiy as-neggzey yeḡ terwiḡt. Winna ttwaliy d aedaw n tmurt, d yiwen seg wid yeččan tazmert-nney ar wadif, yettban-iyi-d tura d rruḥ-iw. Semmḡey-as iserrufa-ines, tukeḡda-ines.” (Askuti. Sb. 109).

Di twuri-a ad d-naf amsawal yettak-d azaref yef tigawin d yiwudam, i d-yeslawayen assay gar-as d taḥkayt; ad d-nebder kra n yimediyaten yef waya seg wungal:

“D tidet ayen i d-yeqqar akken Belqasem yef leeskar. Atan yiwen n ubazin d ayen kan: kra n win tezdey cceḥna atan iεuss.” (Askuti. Sb. 80).

“Yenṭaq-d Ḥsen At Sadeq d uccen uqcic-nni...” (Askuti. Sb. 27).

-Tawuri tasegzayt: Deg-s amsawal yessegzay-d inedruyen s uzaref, akken ad yessiweđ amsiwel ad yegzu taḥkayt, ad d-nebder kra n yimediyaten yef waya seg wungal:

“Zemrey ad ggalley ma yewweđ waggur seg-mi i d-nekcem seg umaday mi bdan yemdanen ttwalin ur d-ngellu ara s kra n lxir i tmurt ma teqqim-d yur-ney kan. Yerna nella nniqal yuli ccan-nney yer uyref. Maca mačči d kra i nesserwet, mačči d kra ara yeqbel laeqel. Anekcum s ixxamen di tudrin, taruzi n tewwura di temdinin, atg...Dya lyaci walan ula d nekkni d leeskar n mečč imdanen. Yef ueebbuđ i tt-nebna.” (Askuti. Sb. 30).

“Yer d axel-iw fkiy-as lḥeq, tnejbadey am tađuť. D tidet tšar-ay am yiḥerkiyen, d nekkni i izeggiren yer wid-nney akken ad nirid si lašel-nney yer yicikkuren-nney. Anda tella kra n taḥkayt ad tafed nufar-d am zzit.” (Askuti. Sb. 107).

-Tawuri tasnaktayt: Tawuri-a tettuyal yef umsawal i yessemrasen azaref i umađal i as-d yezzin i tmetti, leibad...ay-agi yettak-as talya n tyara. Ad d-nefk kra n yimediyaten seg wungal yef twuri-a:

“Yef wannect-agi i byan at taddart ad bnuy azeḳka-s, i byan ad rrey axxam. Yur-sen akken ara nemsamaḥ nekk yid-s. Yef wannecta iyi d-tmeslayen lell-as, s nniyya-nsen; mačči d alaḳeb iyi d-ttlaqaben.” (Askuti. Sb. 56).

“D tidet tameddurt-nney mačči am tin n medden : ulac aybel n wexxam, ulac aybel n lbaťel (deg-s i nessexdam, d tafellaḥt-nney), ulac aybel n rrekba n utṛuli (ansi ttšubbun medden i nettali). Ma tella kra n sselea i d-yersen yer temdint, ḥaca tisigert-nney i yettawđen ayref. Amek ara k-ḥesben medden seg-sen yili kra ur ken-yessdukel, kra ur d-ikki gar-awen siwa aεkkaz-nni tettfed nnig n yiqerṛa-nsen.” (Askuti. Sb. 57).

“Annect-agi d lekteb, argaz weḥdes d ayurru. Ur yettiḥnin, ur yettarew, ur yettrebbi, ur yettidir. Win i yebyan ad yessyer aqerruy-is akka am nekk, ḥaca tirzaganin ara t-id-išaḥen, ḥaca isennanen n ddunit iwumi ara yecfu.” (Askuti. Sb. 115-116).

Tamawt: S tuyalin yer uħric n tezri (sb.28-29) ad d-naf belli tiwuriwin n umsawal banent-d akk yef umsawal amezwaru deg wungal; ala tawuri “métanarative”; imi amsawal ur d-yefki ara kra n uzıyan yef talya ney yef tsuddest n taħkayt ii d-yewwi.

5-2-Tawuri n umsawal wis sin

Deg uħric-a ad neeređ ad d-nessebgen tiwuriwin i yettuyalen yef umsawal wis sin yer dixel n wungal.

-Tawuri tasiwıant: Ad d-naf amsawal wis sin yettalles-d taħkayt, yerna ixeddem yef tuddsa n yinaw-ines d wayen akk i d-qqaren yiwudam. Ad nebder kra n yimedıyaten seg wungal:

“Tenteq-d Nna Lđuher:

-Ad tezređ i ieeddan fell-as, ur tt-twalađ ara mi i d-tekcem. Ur as tesliđ ara, ula d ides-is zedyen-as-t.

Yegzem-as-d awal

-Zriy a tamıyart... Kkiy-d gar ifassen-nsen, yerna wissen ma dayen.” (Askuti. Sb. 170).

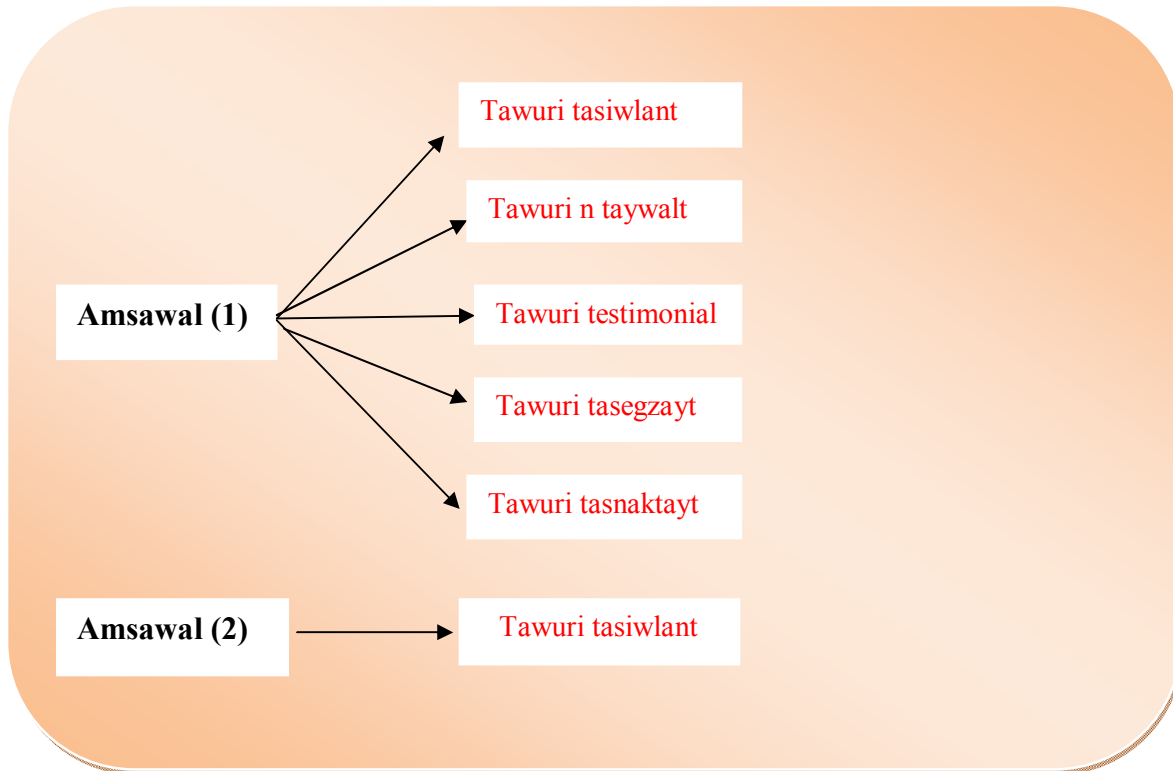
“-I tura ad ayi d-inim yef wacu iyi d-tewwim yer da, ney yekfa fell-awen ccıyel...

Igzem-as-d awal uqbel ad tekfu:

-Ccet...Ad debbrey fell-am? Dagi mmeslay kan mi ara kem yesseqsi walebæeđ.” (Askuti. sb. 139).

Tamawt: (Amsawal wis sin, ur d-banent ara twuriwin-nııden fell-as, imi yeqqim kan deg walus yef yiwudam n taħkayt, ur d-yessebgen ara assay i yesæa d taħkayt).

Deg uzenziy-a ad d-banent twuriwin n umsawal amezwaru, d umsawal wis sin, i d-yellan yer dixel n wungal:



6-Amsiwel deg wungal

Amsiwel yef wayen i d-nebder deg uħric n tezri, ur yelli ara qel n ccan yef umsawal di taħkayt. Amsiwel s wazal-is d netta iwumi i d-yettales umsawal. Yezmer ad yemxallaf umsiwel deg tegnit yer tayed di taħkayt, akken i yezmer ur d yettban ara, ay-agi yuƧal yer wayen i d-yettalles umsawal.

Amsawal amezwaru, deg tsiwelt-ines yer daxel n wungal “Askuti” ur d-yessebgen ara swaswa iwumi i yettalles (amsiwel), mačči i yiwen n umsiwel iwumi i yettmeslay, imi udem i yesseqdec mi ara iđeggar awal i umsiwel d udem amezwaru n usget “kunwi” i d-yettbanen s kra n yimqimen iwšilen. Ad d-nebder yef waya kra n yimediyaten seg wungal:

“Tikkelt-nniđen awen-d aħkuy ixettaren i xedmey deg-wen.” (Askuti. Sb. 29).

“Thi, ħkiy-awen-d amek neffey d imjuhad nekk d Mħend, amek tezzi ddunit di 1962 asmi i d-kecmen watmaten-nney yeffren di Meřruk d Tunes; amek uƧaley d amsaltu...” (Askuti. Sb. 29).

“Wannag nniy-awen-d: iedda wayen i ieddand deg umaday, melba ma fezzay-d awal; d ayen iřaren d medden irkelli i iřaren yidi.” (Askuti. Sb. 29).

“Nniy-awen-d amek iyi teħres tegnit armi ħđray i twayit n 20 yebrir.” (Askuti. Sb. 53).

Amsawal wis sin, di tsiwelt-ines yer dixel n wungal, ur d-yessebgen ara iman-is, ur d-yessebgen ara iwumi i yettalles. yeqqim kan deg walus-ines yef yiwudam.

7-Assay gar umsawal d umsiwel deg wungal

Ilmend n wayen i d-nebder deg yixef amezwaru yef wassay i yezdin amsawal d umsiwel di taḥkayt, ad negzu belli ur nezmir ara ad nmeyyez amsawal yef umsiwel, imi myuqqanen deg tigawt n tsiwelt n yal taḥkayt.

Ma nerra yer taḥkayt n wungal “Askuti”; ad d-naf amsawal yessebgan-d assay i t-yezdin gar-as d umsiwel, am wakken llan-t kra n cfawat i ten-icerken. Ad d-nebder amedya yef waya seg wungal:

“Akken yebyu yili, di 1962 nessawed armi i d-newwi azarug-nney. Ahat kra deg-wen ad ilin cfan-d i “ḥyat, ḥyat” nni yekkren ussan-nni.” (Askuti. Sb. 29).

“Ass-agi ttaxrey-d seg-sen. Baba yemmut anebdu-nni i d-itebeen tafsut Imaziyen akken i asqqaren. Syen d afella ufan-t-id s tnac n wussan seg-mi i d-ffyen warrac si Berwagiyya. Tamdelt-is ur s ḥdirey, di tagi meqqar ddiy-as lebyi, tecfam iherrem-iyi seg-s” (Askuti. Sb. 52).

Amsawal iḥekku-d i yimsiwlen ayen i yexdem deg-sen, ay-agi yessebgan-d belli assay i yellan gar-as d umsiwel, ur yeqqim ara kan deg walus, maca yerza ula d tigawin-nni i yexdem di tudert-is yer deffir. Ad-d nebder amedya yef waya seg wungal:

“Tikkelt-nniḍen awen-d aḥkuy ixettaren i xedmey deg-wen.” (Askuti. Sb. 29).

Amsawal mi i d-yettales i yimsiwlen, am wakken yebya asen-d-yessebgen ndama-s i wayen i yexdem deg-sen, yebya ad d-yekkes kra n teekemt yef wul-is, ney ahat ad yessfed kra seg leḥḥur-nni i yesserwet deg-sen. Ad d-nebder amedya i d-yessebganen-aya seg wungal:

“Nniy-awen-d amek i yi-teḥres tegnit armi ḥḍray i twayit n 20 yebrir, cwit d lweqt, atas d taekemt i byiy ad kksey yef wul-iw, d aymi i d-ḡawley deg wawal. Am win yebyan ad yerr ayen deg yettwallas...Iwerrayi-d Rebbi, seg-mi i wen-d aḥkiy kra di leḥḥur-nni deg ttekkij, uraden yeysan-iw.” (Askuti. Sb. 53).

“Tamezwarut ur nyiy yiwen! Tis-snat ḥkiy-d ayen i yellan (amur ameqqran), ldiy tiwwura n wul-iw i medden. Ma yella kra n twayit iwumi ḥḍrey, nnig n yiḡil-iw : d taxbizi i iḥekmen fell-ay akken. (Askuti. Sb. 54).

Tamawt: Ayen i d-nebder yef wassay i yezdin amsawal d umsiwel, d ayen i yerzan kan amsawal amezwaru di taḥkayt, imi amsawal wis sin yef wakken i d-nebder ur d-yessebgen ara i wanwa i yettalles, ur d-yessebgen assay gar-as d umsiwel.

Seg wayen i d-nwala deg yixef amezwaru yef umsawal, yemgarad yef umyaru, akken dayen i yemgarad umsiwel yef yimeyri:

Amyaru, yettidir di tilawt, d netta i d-yessnulfuyen taḥkayt, d netta i tt-yettarun. Deg wungal “Askuti” ad d-naf amyaru SAADI, yessebgen-d iman-is di tefyirt-a:

“Mi kfiy tira, ḥulfay i yiman-iw fessusey. Amzun uyey-d lehna i terwiht. Ssuffyey-d leḡnun.” (Askuti. Sb. 53).

Amsawal yef wayen i d-nebder, d netta i d-yettalsen taḥkayt, yettili kan deg uđris; ay-agi yettban-d deg kra n yimyagen i yessexdem; ad d-nebder kra n yimediyaten seg wungal:

“Wannag nniy-awen-d: ieedda wayen i ieeddan deg umaday, melba ma fezzay-d awal; d ayen iṣaren d medden irkelli i iṣaren yidi.” (Askuti. Sb. 29).

“Tedduy-awen deg umeslay, ataya yewweđ-d useggas n 1980...” (Askuti. Sb. 37).

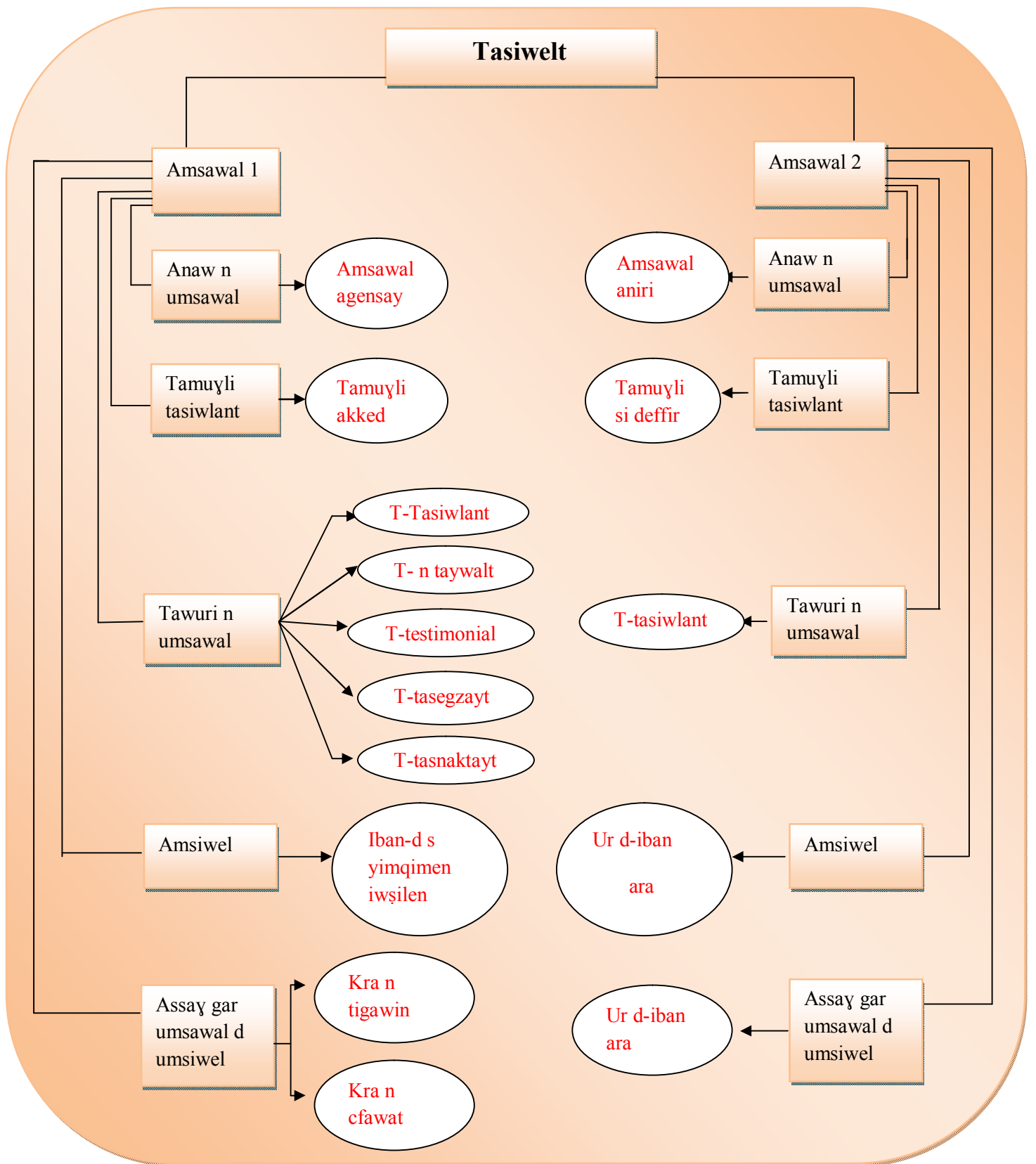
Amsiweł, d win iwumi yettalles umsawal, yettili kan deg uđris, ad d-nebder amedya seg wungal:

“Thi, ḥkiy-awen-d amek neffey d imjuhad nekk d Mḡend...” (Askuti. Sb. 29).

“Nniy-awen-d amek iyi teḡres tegnit armi ḥeđray i twayit n 20 yebrir.” (Askuti. Sb. 53).

Imeyri, d win ara yeyren ayen i d-yura umaru, d amdan i yettidiren di tilawt. Deg wungal-a, amaru SAADI ur d-yessbgen ara iwumi swaswa i yura. Maca yef wawal i d-yewwi Amar Mezdad uqbel tazwert: “I wid yebyan ad mḡun tamaziyt qqaren-as mačči d tameslayt, d asqewqew n nnig lkanun, a sen-nini: yret “ASKUTI”. Ay-agi yessebgan-d belli yella anwa i d-qesden aktar s tira n wungal-a.

Ma nebya ad d-nefk kra n tmuylı tamatut ney kra n ugzul i uḡric-agi n tsiwelt d yiferdisen-is iyefı neqdec deg yixef n tesleđt, azenziy-a ad ay-d yili d amnir i waya:



Taggrayt

Ilmend n tesleđt i nexdem deg yixef-a wis sin yef (taḥkayt d tsiwelt) iban-ay-d belli ungal n S. SAADI ireṣṣa yef waṭas n yiferdisen n tsiwel i yesdukklen ullis amzun d yiwen n uferdis ur yezmiren ad yebdu. Aseqdec n umaru i tuget n yiferdisen n tsensiwel yessebgan-d timusniwin-is, d yinadiyen-is i ussnerni n tira taqbaylit tungalant.

Taggrayt tamatu!

Taggrayt tamatut

Di taggara n tezrawt-a, nessawed yer kra n yigemmaḍ i ay-d-yellan d iswi seg-mi i d-neffren asentel-a. Iswi n tezrewt-ntey yef wakken i d-nebder di tazwara, ad nessiwed ad d-nessebgen amek i d-telha tsiwelt deg wungal i yura S. SAADI “Askuti”. Imi tasiwelt mačči d tin i yef nudan yinagmayen iqbayliyen, arnu yef waya tettuneḥsab d tulumist tagejdant n wungal. Ay-agi yerra-ay ad nessuk tamuylī yer tezrawin n yiberraniyen, ladya tin Y. REUTER, akken ad nzar amyarū S. SAADI deg tuddsa n wungal-is “Askuti” ma yesseqdec kra seg wayen i d-yewwi ney xaṭi, d anadi yef yiswi-a i ay-yarran ad nsenned tasleḍt-ntey i wungal-a “Askuti” yef tezri n umazray Y. REUTER.

Asiwed yer tririt yef usteqsi n unadi-a i d-nefka di tazwara, d agemmaḍ i ay-d-teffka tesleḍt n teḥkayt d tsiwelt deg wungal “Askuti” i nebḍa yef sin n yihricen:

Aḥric n taḥkayt : yess nessawed ad nzar iferdisen i yef tebna teḥkayt n wungal “Askuti” amek i yuddsen ama d tigawin, tigezmin, tikerras.

Tigawin: seg tesleḍt i nga yef tigawin i yellan deg wungal “Askuti”, nessawed nekkes-d (35) n tigawin tigejdanin i yef tebna teḥkayt, tigawin-a yef wamek i d-yebder REUTER nezmer ad tent-naf myuqqanen-t s wassayen (tamezla, n umseḍfar, n umyellel). Assayen i yezdin tigawin deg taḥkayt n wungal «Askuti» tikkelt d win n tmezla tikkelt d win n umseḍfer, ma d win n umyellel d win ur yesseqdec ara umsawal di tsiwelt n tigawin di teḥkayt-is, imi tigawin myuqqanent gar-asent.

Tagzemt: tukksa-ntey i tugzimin i yef yebna wungal “Askuti” tebna yef umenzay i d-yebder REUTER, i d-yellan ilmend n lebni n umsawal i yinedruyen d tigawin n teḥkayt, seg-s i nessawed ad d-nessuffey azal n (16) n tugzimin, yal yiwet nessebgen-d s wansa i tebda d wanda i tekkfa.

Takerrist: yef wakken nwala, tessebgan-d tikli n yinedruyen yer daxel n uḍris, ay-agi d ayen i d-nejmeε yef wungal “Askuti” deg “uzenziy imsemmes” i yebḍan yef smus n waddaden i d-yessebganen tikli n yinedruyen di teḥkayt. Tagnit n tazwara deg-s yulles-d umsawal amezwaru (Mezyan) amek i yella di Lezzayer d wamek i yeffey d yimeddukal-is s adrar akken ad jahden, ma di tagnit n urway Mezyan yeeya di tsusmi yef lbatel d lefsed i deg yesserwat seg-mi i yuḡal d amsaltun, d ayen i t-yerran ad d-yerwel seg-sen di 1980. Mezyan seg-mi i d-yetaxer i yimsulta yerra-tt ala i usḥissef d umentar d yimeddukal-is (Rabeḥ d

Faruq). Syin akin yerna-d uferdis n ureqqee deg-s tella-d temlilit n Mezyan d Malha, d tin i as-d-yewwin tatut i wayen i yesseedda, yufa iman-is yur-s, yekcem di lebhar n tayri-is. Addad n taggara d win ur d-ibanen ara ilmend n uzenziy imsemmes imi amyar uyuul di tsiwelt almi d addad n urway anda i ttfen Malha yer lhebs, d lbatel i seeddar fell-as dinn-a. S yin akin yuul-d dayan waddad n ureqqee, anda i d-yessemnee Faruq d Mezyan Malha si lhebs, wwin-tt-id yer uxxam n Xalt-is.

(Addad n taggara d aferdis i yef ur yebni ara fell-as unagal SAADI ungal-is, imi yegga kra n tlelli i yimeyri, akken ad d-yessugen amek ara kemlen yinedruyen n tehkayt).

Seg wayen i icudden yer uhric-a n tehkayt, nezmer ad d-nini belli amaru S. SAADI deg wungal-ines "Askuti" ur yeyfil ara yef yiferdisen i d-yebder Y. REUTER yef lebni n tehkayt.

Tasleqt-a n tehkayt tessawed-ay ad negzu inedruyen d tigawin yer dixel n tahkayt; ay-agi dayan i ay-yerran ad d-nwali anwa i d-yulsen inedruyen (Amsawal), anwa i iwalan inedruyen (Tamuqli tasiwlan), tawuri n winn-a i ten-i d-yulsen, i wanwa i wumi i d-ttwalsen (Amsiwel), d wassay i yellan gar win i ten i d-yulsen d win iwumi i d-ttwalsen (Amsawel/ Amsiwel). Ay-agi sumata d ayen i yef nexdem tasleqt deg uhric n tsiwelt.

Ahric n tsiwelt

Di tazwara, akken ad d-nessebgen amsawal d wanaw n umsawal deg wungal "Askuti" nebda-ten yef sin n yihricen. Deg uhric amezwaru amsawal d agensay, anda d Mezyan i d-yettalsen inedruyen i seeddar fell-as, ay-agi nessebgen-it-id s watas n yimediyaten di tesleqt. Ma deg uhric wis sin, iban-d umsawal-nniden s talya tanirit imi ur d-yessebgen ara iman-is, ihekku-d tahkayt n wiyad, i deg ur itekki ara netta.

Abeddel-a n umsawal seg uhric amezwaru yer uhric wis sin d ayen i d-nufa ama deg wungal, ama di tsiwelt, ur d-yelli ara kra n umgired ger-asen, aya dayan i d-nessebgen s kra n yizenziyen deg yixef n tesleqt (sb. 52).

Yer tama n umsawal nerna-d aferdis n tamuqli tasiwlan: aferdis-a yerza anwa i yettwalin inedruyen n tehkayt, yef waya ad tt-naf teqqen yer wanaw n umsawal i nebda deg wungal-a yef sin n yihricen, yef waya ula d tamuqli tasiwlan tella-d yef sin n yihricen, anda amsawal amezwaru d agensay yessebgen-d belli tamuqli-is i yinedruyen tella-d s talya n "tamuqli akked" i d-nessebgen s kra n yimediyaten deg yixef n tesleqt. Ma d amsawal wis sin

yesebgen-d iman-is s talya n tmuyli si deffir. Aya-agi d ayen i d-nessebgen s uzenziy deg yixef n tesleđt (Sb. 55).

Akken ad nessiwed ad d-nessebbgen aferdis n twuriwin n umsawal deg wungal “Askuti” nebđat dayen yef sin n yihricen, imi tawuri tetťafar anaw n umsawal. Amsawal amezwaru deg wungal “Askuti” tban-d fell-as twuri tasiwlan, taywalt, testimonial, tasegzayt, tasnaktayt, ala tawuri “mėtanarrative” ur d-ibanen ara imi amsawal ur igi ara kra n uzyan i lebni n uđris ney i teħkayt mi i d-yettalles. Ma d amsawal wis sin tban-d kan fell-as twuri tasiwlan, imi yeqqim kan deg walus-ines i teħkayt n wiyad. Ay-agi iban-d s uzenziy deg yixef n tesleđt (Sb. 59).

Deg wayen i yerzan aferdis n umsiwel, nufa-d belli win iwumi tettwales teħkayt yetťafar winn-a i tt-id-yettalsen (amsawal), yef waya i nebđa ula d amsiwel yef sin n yihricen; amsiwel amzwaru, ur d-iban ara anwa-t, yesebgen-it-id umsawal belli d asget s yimataren udmawanen d yimqimen iwşilen i yesseqdec. Ma d amsiwel wis sin ur d-iban ara, imi amsawal wis sin ur d-yesebgen ara i wumi i yettales.

Assay i yezdin amsawal d umsiwel iban-d kan yef umsawal amezwaru, ma d amsawal wis sin ur d-yesebgen ni iwumi i yettalles, wala assay i t-yezdin d umsiwel. (Ixef n tesleđt. sb. 60.61).

Tasleđt-ntey yef wakken i d-nebder di tazwara nsenned-itt yef wayen i d-yewwi umazray Y. REUTER. Deg-s nwala-d belli tuget n yiferdisen i d-yebder nufaten yer dixel n tira n SAADI i wungal-is “Askuti”; ama d ayen i yerzan tudđsa n wullis, ama d ayen i yerzan tizri tasiwlan. Ay-agi yesebgan-d aswir aelayan n tmussni n umyaru-a, yas ulama ma nuyal yer tallit i deg i d-yettwazrag wungal-is 1983, d tallit i deg ur d-yelli ara kra n usewjed i tewsit-a tungalant s teqbaylit, maca anagal SAADI iban-ađ-d yer dixel n tira-as ur yeqqim ara d mmi-s n tegnit, iban-d unadi-ines, banent-d tmussniwin-is ur asen-t igi ara tilas, ay-agi iban-ađ-d ladya seg-mi i nwala agemmuđ uyur nessawed, yef waya nezmer ad d-nini, tira n S. SAADI i wungal “Askuti” tettuneħsab d anerni i d-yewwi ama i tewsit-a tungalant iman-is, ama i tsekla taqbaylit tirawit sumata.

Dahbia Abrous, s yinadiyen-is ilqayanen yef krađ n wungalen imenza i d-yefyen s teqbaylit, tessebgen-d s tuget azal n tira n SAADI deg unerni n tsekla taqbaylit tirawit, ay-agi d ayen uyur tessawed s tesleđt i tga fell-as, ladya tasleđt n yinaw d tesleđt n tutlayt. taneggarut-a yewwi-d fell-as awal A. MEZDAD deg wawal-is: “Ad nessuk tamuylı yef tmaziyt n SAADI. Bab n wungal d bab uyanim iserreħ-as amzun d iles. Tameslayt mačči d

tina ssawalen “icekkaren” ney iceqqaren-nni n Radyu. Netta tameslayt-is “yal awal deg-s asegnas, yal tamuylis deg-s agerruj¹”.

Awal yuget yef wungal-a “ASKUTI” imi atas n umaynut i d-yewwi i tsekla taqbaylit ama si tama n talya, ayanib, tutlayt...Seg yigemađ uyur nessawed nezmer ad d-nini ula si tama n tsiwelt.

¹Cite par MEZDAD, A., In SADI, S., *Askuti*. Ed, Imedyazen, Paris, 1983, P. 13.

Amawal

Amawal

Imawalen d yisegzawalen i nessemres deg umahil-ntey mačči d yiwen, maca imawalen n M, MAMMERI d wid uɣur nuɣal s waṭas, ay-agi d ayen i d-yettbanen di tfelwit-a; akken dayen ad d-naf asegzawal amezyan n tsekla n M, A, SALHI d win i d-yettuyalen yall tikkelt yer daxel n tfelwit-a imi yella-ay-d d amnir deg umahil n unadi n tezrawt-a ladya deg tsuqqilt n wawalen i yerzan tizri.

Awal n tmaziyt	Anamek-is s tefrensist	Amaru/ Asebter
Amsawal	Narrateur	(SALHI, M, A, 2012, P. 32).
Amsiwel	Narrataire	(SALHI, M, A, 2012, P. 35).
Aniri	Externe	(SALHI, M, A, 2012, P. 120).
Agensay	Interne	(SALHI, M, A, 2012, P. 119).
Aneḍru	Événement	(SALHI, M, A, 2012, P. 120).
Aferdis	Element	(HADDADOU, M, A, 2014, P. 845).
Amazrar	Series	(MAMMERI, M, 1990, P. 130).
Azayar	Statut	(MAMMERI, M, 1990, P. 132).
Azenziy	Schéma	(MAMMERI, M, 1990, P. 124).
Anaw	Type	(BERKAI, A, 2007, P. 314).
Azyan	Critique	(SALHI, M, A, 2012, P. 44).
Amsawal agensay	Narrateur intradiégitique	(SALHI, M, A, 2012, P. 32).
Awadem	Personnage	(SALHI, M, A, 2012, P. 40).
Assay	Relation	(SALHI, M, A, 2012, P.120).
Afariy	Fiction	(SALHI, M, A, 2012, P. 16).

Azaref	Jugement	(HADDADOU, M, A, 2014, P. 893).
Asegzi	Explication	(MAMMERI, M, 1990, (P. 99).
Afaras	Production	(SALHI, M, A, 2012, P. 43).
Arawsan	Neutre	(MAMMERI, M, 1990, (P. 113).
Amayri	Lectur	(SALHI, M, A, 2012, P. 29).
Amaru	Ecrivain	(SALHI, M, A, 2012, P. 28).
Amyezwar	Ordre	(MAMMERI, M, 1990, (P. 116).
Amyellel	Hiérarchie	(MAAMERI, M, 1990, P. 98).
Ales	Narrer	(MAMMERI, M, 1990 P. 19).
Iweri	Arbitraire	(SALHI, M, A, 2012, P. 29).
Inaw	Discours	(SALHI, M, A, 2012, P. 100).
Tamezla	logique	(MAMMER, M, 1990, P. 104).
Tasiwelt	Narration	(SALHI, M, A, 2012, P. 62).
Tuddsa	Organisation	(MAMMER, M, 1990, (P. 116).
Tigawt	Action	(MAMMERI, M, 1990, P. 72).
Tifukkas	Téchniques	(BOUTELIOUA, H, 2010, P. 199).
Tizri	Théorie	(MAMMERI, M, 1990, P. 64).

Tahkayt	Histoire	(SALHI, M, A, 2012, P. 62).
Tagnit n tazwara	Situation finale	(SALHI, M, A, 2012, P. 115).
Tagnit n taggara	Situation initiale	(SALHI, M, A, 2012, P. 199).
Tasmessit	Focalisation	(BOUMALEK, 2009, P. 34).
Tilemt	Zéro	(BERKAI, A, 2007, P. 322).
Taywalt	Communication	(MAMMER, M, 1990, P. 83).
Tilawt	Réalité	(SALHI, M, A, 2012, P. 123).
Tayunt	Unité	(SALHI, M, A, 2012, P. 123).
Tasensiwelt	Narratologie	(SALHI, M, A, 2012, P. 122).
Tasiwet	Narration	(SALHI, M, A, 2012, P. 122).
Tagensest	Représentation	(MAAMERI, M, 1990, (P.122).
Takerrist	Intrigue	(SALHI, M, A, 2012, P. 54).
Tawuri	fonction	(MAMMERI, M, 1990, P. 62)
Tasmekta	Contité	(MAAMERI, M, 2008, P. 118).
Ungal	Roman	(SALHI, M, A, 2012, P. 73).

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L'imerna

Agzul n wungal Askuti:

Askuti d ungal amezwaru i yura S. SAADI, yebda yef smus n yixfawen i yettemseɛfaren; nekkenti deg ugzul-a ara nexdem fell-as, nebda-t yef sin n yixfawen ilmend n yimsawalen i d-yellan yer daxel n wungal.

Amsawal amezwaru d Mezyan, yebda alus yef tudert-is seg 19 magu 1956, mi i yesɛa 17 n yiseggasen, yella d asnawi di Ben ɛknun. Di tallit-nni teħres tegnit yef yizzayriyen i yeffyen ad d-arren lħeq-nsen; yall wa ixeddem ayen i wumi yezmer. Yef waya i yeffey netta d Mħend d imjuhad.

Seg-mi i d-wwin azarug 1962, wissen armi i d-yufa iman-is d amsaltu. Yella ixeddem di Mestyānem, yuyal deg useggas n 1980 rrant-id yer Lezzayer. Deg useggas-nni i tekker di tmurt n Leqbayel imi ugin i M. Mammeri ad d-yemmeslay yef yisefra iqdiman n tmaziyt di Tizi-wezzu. Amɛellem yeffka-asen-d anaɗ ad kecmen tamurt n Tizi-wezzu. Baba-s yessħerrem ma yedda-d yid-sen ula d tanħelt-is ur tt-iħeħtar ara.

Mezyan yedda-d yid-sen. maca yerwel-asen din-a di Tizi-wezzu imi ula d netta tezdey-it twekka-nni yef tmaziyt, d watmaten-is imaziyen. Seg-mi i d-yeffey seg-sen ifaq i tizeħ n ddunit. Yemmekta-d akk ayen i yesserwet d lbaħel deg uyref, d wamek i d-yewwi taxbizt-is s udebbuz. Yuyal yemmuger-d imddukal-is (Faruq d Rabeh) yas ulama taɛessast werħin i texħi seg-mi i send-yerwel, maca yessɛedda-d tignatin leali d yimeddukal-is, taneggarut-a ruħen yer useħħu n Dda rezqi, din-a i d-yemmuger (Malħa) d yiwet n teyribt i yewwin ul-is si tmuyli tamezwarut. Yewwet armi i tt-yewwi yid-s s axxam-is; akken i d-seeddan id d lwaħid.

Amsawal wis sin yebda alus yef Malħa mi i d-tekker taħebħit tufa-d iman-is yer tama n Mezyan. Tuyal tyawel s tufya ad teqdaɛ timeddukal-is ad teħdar timlilit n yinelmaden yer lbuħta tameqrant. imi i d-teffey ddan fell-as yemsulta-nni i yetteassan Mezyan, wwin-tt yer lħeb-s, din i tesɛedda ussan iberkanen, ladya yef ufus n Popeye. Akken i d-tesɛedda řeba wussan, armi i tt-id-yessemnee Faruq d Mezyan, wwin-tt-id s axxam n Xalt-is.

Agzul i tga D. Abrous yef wungal “Askuti” n S. SAADI, di tezrawt-ines n DEA “*La production romanesque kabyle : une expérience de passage à l’écrit*”, d win ara ieiwnen imeyri n tutlayin-nniden ad gzun xersum tikti yef wayen iyef d-yewwi wungal-a.

Askuti (Le boy-scout) de Said SAADI paru aux Edition Imedyazen en 1983.

Le titre s’inspire d’une chanson d’Ait-Manguellet : “askuti”. Il s’agit d’un roman historique réaliste qui démente avec beaucoup de finesse toute la subtilité des mécanismes de répression en Algérie ; ses deux points d’anorage sont Alger et la Kabylie. Dans ce roman, L’Histoire subit une espèce de mise en perspective : en toile de fond immédiate, pour analyser les mécanismes de la répression, figure le mouvement de revendication culturelle du printemps 1980, en arrière-plan se profile de manière très nette l’histoire contemporaine de L’Algérie, notamment la période allant de 1954 à 1962.

Ici, comme dans ASFEL, L’ Histoire constitue une interlocutrice privilégiée mais, loin d’ en retourner les entrailles sens dessus dessous come le fait Aliche, Saadi soumet cette dernière à un « interrogation » plus méthodique dans lequel rien n’ est laissé au hasard : référence au courant berbéro-nationaliste, à la crise berbériste qui a traversé la PPA-MTLD à la fin des années 1940, évocation de l’ allégeance du FLN-ALN à Gamel Abd-el-Nasser et à L’orient, de la répression du berbère sous Boumédiène, etc. C’est à l’intérieure de cette mise en perspective de l’Histoire que s’élabore la trame romanesque de ASKUTI ; il s’agit, ici aussi, d’un itinéraire de déchirement.

Le héros, kabyle, ancien combattant et commissaire de police est déchiré entre son appartenance culturelle, ses conviction et les impératifs de sa fonction. Ce déchirement atteint son paroxysme et mène à la tentative de suicide pendant le printemps 1980, alors qu’est confiée au héros la tâche d’organiser la répression en Kabylie : écartèlement, rupture symbolique d’avec le père ; l’inconfort de l’entre-deux aboutit à une démission salvatrice ; le héros renonce à ses fonction et la rencontre fugitive avec une femme -Malha- va commencer à le réconcilier avec lui-même. Mais c’est cette jeune femme émigrée, venue de Paris pour participer au mouvement de 1980, qui sera arrêtée par les services de police et soumise à la torture ; et c’est essentiellement à travers son expérience que l’auteure démonte les mécanismes de la répression et loin d’en donner une vision manichéenne, il restitue ces mécanismes dans toute leur complexité.

Dans ASKUTI, l'intrigue romanesque, sans être linéaire, est assez classique. Le processus narratif se déroule autour d'événements concrets, et la langue-quoique épurée et enrichie de néologismes-demeure assez proche du langage parlé. De ces trois romans, ASKUTI est sans doute le plus accessible à un public de berbérophones «non initiés»¹.

¹ ABROUS, D., *La production romanesque kabyle : une expérience de passage à l'écrit*, DEA, Université de Provence, Novembre 1989. P. P. 36-38.