

TAGDUDA TAZZAYRIT TAMAZDAYT TAGERFANT
AFLIF N USELMED UNNIG D UNADI USSNAN
TASDAWIT AKLI MUḤEND ULḤAĠ - TUBIRET
TAZEDDAYT N TSEKLIWIN D TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIFT



AKATAY N MASTER

TAFULT: TASEKLA

ASENTEL

*Tasleḍt tasentalant n wungal
“Tettḍilli-d ur d-tkeččem”*

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Deg tazwara ad nesnemmer :

- ✓ *Massa IDRISI Nabila i d-yezgan i lmendad n leqdic-nney;*
- ✓ *Tanemmirt akk i wid i ay-d-yefkan afus n tallalt ama:*
 - *D iselmaden n ugezduy n tutlayt tamaziyt n tesdawit n Tubiret;*
 - *I tedbelt n ugezdu n tutlayt d yidles n tmaziyt;*
 - *I yinelmaden n ugezdu n tutlayt d yidles amaziyt.*

Abuddu

Ad buddey leqdic-a :

- ✓ *I baba fell-as ad s yeɛfu Rebbi d yemma “BAHA” ad as-yessiɣzef Rebbi di leɛmer-is.*
- ✓ *I watmaten-iw d yessetma.*
- ✓ *I jeddi d Jida ad ten-yerhem Rebbi*
- ✓ *I ɛmumi d ɛmumati.*
- ✓ *I xwali d xwalati.*
- ✓ *I widak ssney yal yiwen s yisem-is .*
- ✓ *I wid i hemlen tamaziɣt seg wul zeddfigen*

Naser UQASI

Agbur

Tazwart tamatut.....	8
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Ixef amezwaru: Awal yef wungal s umata

Tazwert.....	15
1. Ungal agraylan.....	15
1.1. Tabadut n tewsit.....	15
1.2. Talalit d umhaz n wungal agraylan.....	16
1.3. Tabadut n wungal.....	16
2. Ungal aqbayli.....	18
2.1. Awal yef wungal.....	18
2.1.1. Talalit n wungal aqbayli.....	19
2.1.2. Anerni-ines.....	20
2.2. Tulmisin timuta n wungal aqbayli.....	22
2.2.1. Isental.....	22
2.2.2. Tutlayt.....	23
2.2.3. Aglam.....	24
2.2.4. Iwudam.....	25
2.2.5. Adeg.....	25
2.2.6. Akud.....	26
2.2.7. Amyidres.....	26

Ixef wis sin: Asisen n wungal d tezyent tasentalant

Tazwart.....	28
1. Asisen n umaru.....	28
1.1. Tameddurt-is.....	28
1.2. Ayen yura.....	29
2. Assisen n wungal.....	29
2.1. Awal yef ungal « <i>tettḍilli-d ur d-tkeččem</i> ».....	30
2.2. Agzul n wungal.....	30
3. Tazyant tasentalant s umata.....	31
3.1. Tabadut n usentel.....	31
3.1.1. Tabadut n usentel deg usegzawal n uzyan aseklan.....	31
3.1.2. Tabadut n usentel i d-yefka Jean Pierre Richard.....	32
3.1.3. Tibadutin nniḍen n usentel.....	32

3.2.	Awal yef kra n isental.....	32
3.2.1.	Asentel n tugdut.....	32
3.2.2.	Asentel n tmeṭṭut.	34
3.2.3.	Asentel n urebrab.....	38
3.2.4.	Inyimen.....	40

Ixef wis kraḍ: Tasleḍt tasentalant

Tazwart	42	
1. Isental n wungal.....	42	
1.1.1.	Asentel n tugdut deg ungal «Tettḍilli-d ur d-tkččem».....	42
1.1.2.	Tameṭṭut d udem-is deg ungal «Tettḍilli-d ur d-tkeččem».....	47
1.1.3.	Rebrab deg ungal «Tettḍilli-d ur d-tkeččem».....	48
1.1.4.	Inyiman.	49
Taggrayt tamatut	52	
Iybula.....	55	

Tazwart tamatut

Tazwart tamatut

Deg unnar n tsekla taqbaylit ass-a nger tamawt i waṭas n ufares tamedyazt, tullisin, ungal, amezgun ... ternuḍ yur-sen tasuyelt yebdan tettay aḥar, anect-a n ufares i d-yettlalen ur d-yekki seg wulac; d ayen ikaden, yella wayen i t-id-yezwaren, meḥsub i as-igan tiyeryert. Ilmend n Kamel Bouamara¹: «*deg tilawt, seg taggara n tasut tis XIX d tazwara n tasut tis XX, ḥuzant-tt (tamaziyt : tutlayt d tsekla) snat n tumanin² tidelsanin tixatarin, d nutenti i d-yezgan deffir tdermist-is: azgar yer tira d wallalen n teywalt.*»³ Azgar-a yer tira yeslal-d deg tazwara ajerred n tsekla timawt sin teḍfer-d tsekla yuran d asnulfu⁴.

Ihi, aḥeddi n tsekla teqbaylit yer tira, deg tilawt, udlen-t yiserdasen, ideblanen d yimrabḍen irumyen deg tallit n temharsa asmi jerrden aṭas seg tsekla timawt : timucuha, tamedyazt, timeayin... Akka i yella lḥal diyen ula deg tantaliwin-nniḍen n tmaziyt, mačči yas taqbaylit.

Asekkil i seqdacen d asekkil alatini. Aseqdec i seqdacen Yimucay isekkilen n tiffinay d azamulan kan; meḥsub ulac kra n tsekla ney kra n uḍris ilan tixutert i uran yes-sen. Am netta am ugemmay n taḥrabt, ulac idrisen i uran yes-

¹BOUAMARA, (K.), «Où en est actuellement la littérature algérienne d'expression amazighe de Kabylie ?», in *TIMMUZGHA*, n°14, HCA, avril 2007, p8.

² Tumant : phénomène (Mahrazi (M.), *Lexique de didactique et des sciences du langage : Français-Amazigh, Amazigh-Français*, HCA, 2013, sb. 82).

³ « En effet, il a (le berbère : langue et littérature), depuis la fin du XIX^{eme}/début du XX^{eme} siècle, connu deux phénomènes culturels importants, lesquels sont à l'origine de sa mutation : le passage à l'écrit et la médiatisation.»

⁴BOUAMARA, (K.), Op.cit, 2007, p22.

sen iwumi nezmer ass-a ad as-nsemmi *asnulfu s tira*. Deg wayen yerzan tira s usekkil n taerabt, d tamennawt, akken d-yenna Salem Chaker¹; yebder-d ayen jerrden deg unzul n Lmerruk yer Yicelhiyen (tamedyazt d tenfusin tideyyaniyin) d wayen ufan yer Yibaḍiyen deg tallit talemast. Daymi d-nenna ihi *aɛeddi yer tira* s tidet yella-d deg tallit n temharsa tafransist, d win i d-yeglan s waṭas n ujerred d usnulfu.

Allalen n teywalt diyen (rradyu, tilifizyu...), fkan afud i kra n tewsatn i d-yennunten deg tsekla taqbaylit akka am umezgun, tizlit, ternuḍ yur-s asekcem n tewsatn-nni timawiyin am tmacahut, inzan, tamedyazt ...

Gas ma lan azal wallalen n teywalt deg ununet n tsekla taqbaylit, ad neqqim kan tura deg *uzgar yer tira* imi d netta i as-igan tiyeryert i tewsit terza tezrawt-nney: ungal.

Seld ayen jerrden Yirumyen d tasekla timawt, usan-d kra seg wat n tmurt, ula d nutni ḍefren ansay-a, jerrden kra, am Saëid Bulifa, Mulud Fereun, Mulud Meamri, ... Aḡerbaz afransis yella-yasen d amalal deg waya ; d netta i ten-yegḡan zemren-as i wansay n tira s ugemmay alatini uḡur zwaren yiserdasen, ideblanen d Yimrabḍen Irumyen. Fiḡel ma nebder-d d ayen jerrden, mači d wa i d iswi-nney. Nerra kan ad nessiwed yer wamek yella uzrar n usiwed n tutlayt d

¹CHAKER, (S.), «La naissance d'une littérature écrite. Le cas berbère (Kabylie), in *Bultin des Etudes Africaines (Inalco)*, IX (17/18), 1992,P1.

tsekla d wamek yenđer ubrid umray n *uzgar yer tira* i d-yeslulen dya ungal, tawsit i ay-yerzan deg tezrawt-nney.

Ansay-a n ujerred, ɣas ma ddeqs aya, mazal-it yettkemmil ar ass-a s yimahilen ussnanen n ugmar (idlisen, tizrawin n doctorat, magister, master d turagt).

Asnulfu, akken i d-nenna yakan d asurif wis sin i d-yusan deffir n ujerred. Yebda-d dya s udlis n Boulifa *Méthode de langue kabyle*(1913) ideg ara naf idrisen s teqbaylit yef tmetti taqbaylit. Daymi d-yenna Salem Chaker¹, «*Boulifa yezmer ad yettwaḥsab am waken d anasray aqbayli amezwar.*»² Idrisen-a i yura Boulifa ur ttwaḥsaben ara d tasekla d acu kan ldin-d abrid i usnulfu aseklan.

Asnulfu aseklan amezwaru i d-yezgan deg ubrid-a n uzgar yer tira d izmamen n Belaid At Σli i d-sufyen yimrabden irumyen deg *Fichier de Documentation Berbère* (1963), semman-as: *Les cahiers de Belaid ou la Kabylie d'antan*. Deg yizmamen-a ad naf timucuha iwumi d-yules tira, yefka-yasent udem d amaynut deg waṭas n tlufa i d-ikeččmen deg tira taseklant am uqlam, ayanib yessexlāden gar tilawt d usugen³. Yiwen seg yidrisen yura Belaid At Σli deg yizmamen-a d *Lwali n wedrar*.

¹CHAKER, (S.), Op.cit, 1992, P2.

² Boulifa peut être considéré comme le premier prosateur kabyle.

³SALHI, (M.A), «Les écrits de Belaïd At-Ali. Balises pour une histoire littéraire kabyle», in *Les Cahiers de Belaid At-Ali. Regards sur une œuvre pionnière* (AMEZIANE A., dir.), ed. Tira, 2013, p. 21-32.

Llan wid i t-iḥesben d ungal amezwaru s teqbaylit, gar-asen Mohand Akli Salhi d Amar Ameziane i d-tebder Nabila Sadi¹. Fur-sen aḍris-a yewwi-d limarat n wungal. Amzun Belaid At Σli iger tamawt i wanzi yellan gar tmacahut d wungal, yessuk gar-asen asaka.

Amer Ameziane² yebder-d tikti-ya, meḥsub tawsit inagen ungal deg tsekla taqbaylit tamensayt d tamacahut imi d ullis ay tella am nettat am wullisen ideyyaniyen d tenfusin. Mačči d anect-a kan, tamacahut ur as-d-yegri ara wazal-nni i tekseb zik γas ma mazal sawalen-tt. Dγa akken ur imessu ufares aseklan, yessefk ad tetṭef adeg-is kra n tewsit-nniḍen. Tamacahut, kra n yiwet n teswiḥt « *ur tezmir ara ad terfed tamlilt ur nelli d ayla-s.* »³. Tawsit yetṭfen adeg-is teḍḥa-d d ungal s kra n ubeddel deg tewsit tamezwarut. Ayen yernan γer wanzi-ya i tt-yezdin d wungal, tamacahut tefka-yasen tazmert taseklant i yinagalen imezwura n teqbaylit am Racid Σellic, Saëid Saëdi, Σmer Mezdad⁴.

Annar n tsekla taqbaylit iheyya i tlalit n tewsit-a tamaynut : ungal. Talalit-a tella-d s tezmert tasnilsant i d-wwin yinagalen seg wansay n tira s ugemmay alatini d tezmert taseklant i d-kesben seg tmacahut, ternuḍ γur-s tazrirt⁵ n tsekla tafrañsist i ten-yeḡḡan ad fernen tawsit-a, i sen-d-yernan diyen kra n tfukas n

¹ SADI, (N.), «tamsalt n tmagit deg wungal yettwarun s teqbaylit», in *Tamaziyt tura*, Un8-9, HCA, yebrir-γuct 2011, p. 89-106.

² AMEZIANE (A.), *Les formes littéraires traditionnelles dans le roman kabyle : du genre au procédé*, mémoire de DEA (BOUNFOUR A., Dir.), Inalco, Paris, 2002. P58.

³ il ne pouvait, cependant, plus continuer à assumer un rôle qui n'était plus le sien.

⁴ CHEMAKH, (S.), «Les conditions de production de la néo-littérature amazighe. Cas de la littérature kabyle», in *Asinag*, 4-5, 2010, p. 163-168.

⁵ Tazrirt: influence (Amawal, sb. 101).

tira¹. Daymi i d-yenna Amer Ameziane, «*aferdis i izemren ad yessiweḍ ad yessemgired gar wungal s tenfalit tafransist d wungal n teqbaylit d ticreḍt n tutlayt kan.*»². Yessefk da ad d-nebder ayen i nezmer ad t-nernu yer wayen i d-nezwar deg umeslay deg wayen yerzan asatal n tlalit n wungal aqbayli : gar yimentilen yessawḍen imura-ya ad arun ungal:

1- Lebyi yezgan ḡur-sen ad seddun idles aqbayli d ufara³; yuy lḡal d lebyi aqdim seg 1945. ḡas ma yella waya, inagalen-a ur d-sḡersen ara iman-nesen seg yizuran i ten-yezdin d wansay, tḡfen deg wansay, kkatén ad ddun d ufara ; tenna Dahbia Abrous ḡef wanect-a, « *d tazmert-a n tmuyli yer yimal war ma yettwattu wansay i as-yefkan udem d ayla-s i tsekla taqbaylit ass-a.*»⁴

2- Anadi n tmagit tamaziḡt ḡef yezga lḡif deg tmurt-is. Dḡa asentel-a n tmagit yezga deg wungalen n teqbaylit :*asfel* (Racid Sellic, 1981), *Fafa* (1986), *Askuti* (Saëid Saëdi, 1983), *Iḍ d wass* (Σmer Mezdad, 1990), *Tafrara* (Salem Zenia, 1995).

Yessefk fell-aḡ ad ad d-nessiwel ḡef usatal ideg d-ilul wungal aqbayli acku tira tanagalt n Σmer Mezdad tettekki ḡur-s. Nekni, i aḡ-yyerzan deg tezrawt-a d

¹ AMEZIANE (A.), Op.cit,2002, P65.

²le seul élément qui permet de distinguer le roman d'expression française du roman kabyle "proprement dit" est donc le critère de la langue (Ibid, p65).

³ CHAKER, (S.), «La naissance d'une littérature écrite. Le cas berbère (Kabylie), in *Bultin des Etudes Africaines (Inalco)*, IX (17/18), 1992. P5.

⁴ c'est cette capacité de se projeter dans l'avenir sans se déraciner qui fait l'originalité de la littérature kabyle aujourd'hui.

asekfel n yisental igejdanen i yesseqdec Σmer Mezdad deg wungal-is *tettḍilli-d ur d-tkeččem*¹.

Anect-a yebna yef tmukrist-agi:

D acuten isental igejdanen n yesniret Σmer Mezdad deg ungal «*tettḍilli-d ur d-tkeččem*»?

Tazrawt-a, ihi, ad tezzi yef kra n turdiwin:

- Ahat asentel n tugdut d ayen icudden yer tegnit i tettidir tmurt n Lezzayer.
- Yezmer ad d-frurin isental inaddayen deg usentel n tugdut.

Ma d afran usentel n tezrawt-agi yussa-d s wazal n yisental i yesniret Mezdad deg ungal-a deg tmetti Tazzayrit am usentel n Tugdut d usentel Tmagit, asentel n tmettut d usentel n inyimen.

Ayagi yella-d s yiswi n usebgen n yisental i yexdem umaru deg ungal-agi, aladya asentel n Tugdut i yellan d asentel agejdan deg ungal.

Yal asentel yesεa tarrayt ara yedfer unagmay i wakken ad yawedyer tririt n usteqsi agejdan d yiswi n unagmay, deg usentel-nney nedfer tarrayt n tasleḍt tasentalant n wungal n Σmer MEZDAD «*Tettḍilli-d ur d-tkeččem*».

Akken ad nessiwed yer yiswi, tazrawt ad tt-nebdu yef kraḍ n yixfawen: ixef amezwaru yella-d yef ungal sumata, ama d ayen yezdin ungal agraylan (Tabadut n tewsit, talallit d umhaz n wungal), d ungal aqbayli (Talallit d unerni d tulmisin n wungal), ma d ixef wis sin d ayen yezdin yef usissen n umaru d wungal-is i nefren, ma deg yixef wis kraḍ d tasleḍt tasentalant n wungal «*Tettḍilli-d ur d-tkeččem*».

¹ MEZDAD, (Σ.), *tettḍilli-d ur d-tkeččem*, Ayamun, Bgayet , 2014.

Ixef amezwaru

Awal yef wungal.

Tazwert.

Ungal aqbayli am netta am wungal agraylan llhan-d deg yiwen n ubrid seg yal tama ala seg tama n wakud n tlalit i imgaraden, ayagi d ayen ara d-nawi deg ixef-a sumata.

1. Ungal agraylan.

Ungal d tawsit yesɛan tixutert ma yella n semgar-itt yef tewsatinniden. Ilmend n yisegzawalen yettwassnen i d-yefka R.Michel yef usbadu n wungal deg wayen i d-yenna: «Asegzawal n Larousse, yessemgarad gar ungal aqbur (d ullis n tidet ney n tikerkas) d wungal atrar, (d ullis s tesrit n yinedruyen i d-tettwasugnen akken ad rren lwelha n yimeyri). Fer usegzawal Le Robert, ungal «d adlis n usugen s tesrit, yezzif s umata, yeskan-d, yerna yesidir deg yiwen n umaɗal n yiwudam i d-yettusissnen amzun n tilawt, yeskanay-d tiklisent-nen, tawenza-nen d tedianin-nen»¹.

1.1. Tabadut n tawsit.

Tamiɗrant-agi “Tawsit” temmal-d tulmisin yettarran iɗrisen dduklen deg yiwen n ssef. Tulmisin-agi qqnen yer waɗas n yiswiren, iswiren i d-yettbanen aɗas d wid n talya d ugbur d tmenna. Iswiren-agi akk ttekkine deg tɗersa s yin akkin deg usenfar n yiɗrisen d tiwsatin.

Deg yidlisen ibedden yef tmawit, tilin n tewsatinniden n tsekla tɗal akin i tlisa n yiswiren n uɗris. Beɗtu n yiɗrisen iseklanen n tmawit yeqqen diyen yer iferdisen yellan beɗra n uɗris am tagnatin d tyara n tmenna (Melmi d wanda d wamek i yettili) d ŧenf n umennay (Cnawa-t) d ŧenf n unermas (anwat-t ssef n umseflid?)

Iferdisen akk ttaken-d tamiɗrant n useɗru d tadukli n yeɗrisen i d-yettaken tawsit, yettili kan s wassayen n umgired yettilin gar-as d tawsit nniden s umata nezmer ad d-nini belli llant krad n tewsatinniden.

⁽¹⁾ MICHEL, (R.), *Le roman*, 2^{em} Edition, Armand Colin, Paris, 2005, p 19.

- Tawsit n tesrit deg-s tettugqen tsiwelt (Tamacahut, Tullist, ungal, amezgun).
- Tawsit n tmedyazt (Isefra d isenfar-nsen).
- Tawsit n talyiwin tiwezlanin (Inzi, timseeraq).

1.2. Talalit d umhaz n wungal agraylan.

Yennulfa-d wungal i tikkelt tamezwarut di umalu, ur d-iban ara i yiman-is almi d tasut tis 17 yebda yettban-d d annaw yebda anerni deg tasut tis 18, yettawi-d atas yef “ la bourgeoisie” yef tikti ad naf GYORGY LUKAS icudd n wungal s ubani n tburowazit ungal yur-s: «d tanfalit yer lehmum d wuguren d usirem n tburowazit».

Di tazwara n lqern 19 iban-d wungal d tawsit d tagejdant nnulfan-d walalen it isawnen imdanen yeqqaren d yimyura yuran yef anect-a ad nnaf segsen EMILE ZOLA, VICTOR H, BALZAC, di tasut-a tawsit taneglant ur tessei ara udyiz ulmis d tawsit mebla ilugan, ungal deg tasut-a d tawsit yellan d tilellit inaggalen ressan ungalen-nsen yer ssenf n tewsatn n tsekla nniḍen, deg yiseggasen n 1830,1840 i yebda wungal ixeddem amur n tsekla deg lqern wis 19 i deg i d-bannent rebea n tewsatn n wungal :

ungal (picaresque), ungal anafray, idiweniyen, ifalsafiyen, d wungalen iyerfanen.

1.3. Tabadut n wungal.

Deg tazwara ad d-nefk tabadut i d-yeddant deg yimawalen n tutlayt tafransist, larouse, littré, robert, d usegzawal n tsekla amezyan n Salhi s tutlayt taqbaylit,

Deg umawal n larouse yefka-d tabadut-a: «ungal d adlis n tsekla d tahkayt n tesrit, yezzif, tixutert yesea deg tsiwelt n yicaliyen d tazrawet n wansayen d tṭbiḍat d tasleḍt n wafrayen d yihḥulfan d askan n wayen yellan deg tilawt»¹.

¹Le petit larousse, Librairie larousse, Paris, 1998, P 898

Am wakken amawal-a deg tasut tis mraw d tza (19)¹, deg tbadut-a ungal d yiwen n udlis n tsekla yettili-d d taḥkayt, d yiwet n tewsit seg tewsatn n tesrit yettawi n tsekla, yettili-d d taḥkayt, d yiwet n tewsit seg tewsatn n tesrit, yettawi-d yef yicaliyen, yef yiḥulfan d wafrayen yesbyan-d ayen yellan deg tilawt, xedmen amgired gar wungal aqbur d wungal amaynut deg wayen i d-yenna: «ungal aqbur d ullis yezmer ad d-yili d ššeḥ ney d lekdeb, ma yella d ungal amaynut d ullis s tesrit yettwi-d yef usugen, akken ad d-yejbed lwelha n yimeyri»²

Ma d amawal Robert, yesbadu-t-id akka: «ungal d adlis n usugen s tesrit d ayezzfan yemmal-d iwudam, yessidir-iten, tbinen am akken llan deg tilawt yeskan ay-d tanefsit d tudert-n sen d icaliyen-n sen»³

Ma d amawal n tsekla seg tama-s yefka-d tabadut n wungal d uzar-is d wamek i d-yelḥa deg umezruy, d lesnaf-is am wakken yerna-d talya-s d ugbur akken id yeww fell-as : «ungal deg uzar-is d aḍris yettwaru s Trumanit lmeena-is s tutlayt ur nelli ara n tsekla, maca s tutlayt taltinit ur nesei ara yiwet n talya.»⁴

Ma d salḥi deg usegzawal amezzyan n tsekla, yenna-d : «ungal d tawsit n tsekla, d aḍris yezzifen mačči am tulist, tin yer-s tṭuqquten deg-s iwudam yerna tasiwelt-ines tecbek nnig n tin n tullist»⁵

Ad d-nernu kra n tbadutin i d-fkan kra n imura deg yidlisen-n sen, Amedya Reuter (y) i d-yefkan yef tabadut-a : «ungalen d idlisen yettwarun s tesrit (...) di tazwara n tasut tis tnac, anamek n wungal d tutlayt tufdiht, deg lqern wis telṭac amyag ḥekku-d yebya ad d-yinni d tasuqilt seg tlatinit yer tefransist ma d anamek wis sin id yellan di lqern wis rebeṭac d tira s tefransist.»⁶

¹ *Le petit Larousse*, 1998, Op.cit.

² RAIMOND (M.), *le roman*, Ed Armand Colin, Paris 2002, P 19.

³ CHARTIER, (P.), *Introduction aux grands théories du roman*, Ed : Armand colin, P 2.

⁴ ARON, (P.) et al, *le dictionnaire du littérature Quadrige / puf*, 2012.P 680.

⁵ SALḤI, (M.A), *Asegzawal amezyan n tsekla*, l'odyssé sb, 73.

⁶ REUTER (Y.), *introduction à l'analyse de roman* 3^e edition Ed Arman colin, Paris, Juillet, 2011, P 09.

Ula d Raimond (M) ur ixulef ara ayen i d-yefka Reuter, Ma d Chartier yeereḍ ad yesdukel tibatutin i d-yellan deg imawalen, yenna-d : «*ungal d adlis s tesrit, ungal d tawsit ur nesei ara talya ibanen ur d-yeskan ara ḥala ayen yellan d akmam, d amakun d taḥekayt, d ullis*»¹

Ihi, seg tbadutin-a i d-nebder, nezmer ad d-nini ungal d tawsit seg tewsatn n tsekla yettwarun s tesrit, d aḍris d ullis yezzifen yettawi-d deg-s umaru yef usugen ney yef kra n yinedruyen yellan deg tilawt yessaxdam anagrah n yiwudam icebken ad yeḥku taḥkayt nni akken i watan.

2. Ungal aqbayli.

Ma nenna-d ungal, ad d-nini tira, deg tsekla taqbaylit d aneqqel seg timawit yer tira i d-yebdan seg yimsuda imezwura i d-isilley uyerbaz arumi. Tira teḥrez aṭas n tsekla timawit, yerna teslal-d ayen iwumi isemma Chaker tasekla qrib-tatrart (tasekla tatrarit) ladya s tira n Belaid At Σli, d ayen i izemren ad ijerred tasekla taqbaylit deg tegreylanit akked tatrart: «*Idles qrib-atrar, d tsekla qrib-tatrart tamaziyt (taqbaylit) eerden xersum seg 1945, ad rren tamaziyt d allal n usenfali d usnulfu am imussuyen n tedmi n umaḍal atrar d yidles agreylan*»².

2.1. Awal yef wungal.

Ungal ieedda-d seg timawit tuy-it d tamacahut seg yimi yer tmezzuyt maca tamacahut-a siyezfen-tt imura rran-as iwudam d usugen tuyal tettwaru seg tira yer imeyri.

Asnulfu yurez srid yer tira maca ungal amezwaru i d-yennulfan ney i yessen umaḍal yettuyal yer useggas n 125 send talalit n sidna Σissa, wagi d yiwen n wungal i yura (AFFULAY) Appullé de Mador isemma-s «*l'ane d'or*», (les metamorphose), Haddadou M.A yenna-d yef wungal: «*maca ur yuyal ara*

¹ CHARTIER, Op.cité, P 2.

² CHAKER, (S.), «La naissance d'une littérature écrite – le cas berbère (Kabyle)», Tira, p15.

wungal d agraylan imi di tazwara n tasut tis 13 ungal si tallit yer tayed yemgarad deg usnulfu-is akked yesental-is».

Iband-d tikelt tamezwarut di tama tagraylant di tmurt s spanyul akked talyan yufrar-d s waṭas n leṣnaf gar-asen ungal aḥulfan id ibanen deg useggas n 1607 ssef agi yesḥa afrayen n tayri, iḍef-it-id wungal n teḍsa d yefyen seg useggas n 1651-1657 ssef –a yelha ad yerr udem n tilawt s teṣsa d ustehzi, syen akkin ungal yenerna di lqarn wis 18 anda id-yiwwi yef wumdan ad imeyez ad yesnezyem yef liḥala-is d tudert-is, tallit-a d ttin i wumi semman tallit n tafat d usnulfu n leṣnaf niḍen am ungal Epistor i deg i d-ibanen wungalen n haderlos de laclos isemma-as “les liaison dangereuses” deg useggas n 1782.

Ma di tasut tis 19 bēezqen-d leṣnaf n wungal wiyad gar-asen ungal amazray, seg yimyura yettwassnen s waṭas di tama tagraylant ad d-nebder Hugo d Balzac.

Ma yella d tasut tis 20 tella d tagnit i deg bēezqen-d aṭas n yimura di yal tama s yal tutlayt, am J.P Sarter deg useggas 1938.

Talit-a d nettat i d-yeldin tiwwura ula i Tefriqt n ugafa i d-nulfan wungalen di tmurt n Lezzayer i yebdan ttarun s tawsit-a n tsekla s tutlayin niḍen am taerabt, tafransist, tamaziyt, maca ayen yarzan timetti taqbaylit llan wungalen yuran fell-as ama s tutlayt n tefransist ama s tutlayt n teqbaylit acu kan yas ulama mačči s yiwet n tutlayt maca dduklen deg yiwen n yiswi : d awal yef tmetti taqbaylit.

2.1.1. Talalit n wungal aqbayli.

Tasekla taqbaylit timawit tuyal d allal n usenfali gar medden i wakken ad ṣṣiwḍen tikta i byan ad d-inin gar yigrawen i izemren ad d-ilin, yettwaymer s snat n tewsatin i d-yettbanen deg yal tagnit, tamedyazt, timucuha, inzan d lemḥun , ayemmer n tewsatin i d-nebder yettban-d deg tisekiwin s wudem amatu bnan-t yef tmedyazdt s waya ula d tasekla-nney tga asurif deg tewsatin-niḍen.

Tasekla taqbaylit tebda ad d-tefay seg timawit, tuy-itt deg tallit gar (1930-1980) tettwaymer s wudmawen n timawit, mazal ur tessin allal n tira d tin yebnan yef timawit.

Deg tallit tamirant tban-d yiwet n tewsit d tamaynut tet̄tef annar n tira di tsekla taqbaylit, tawsit-a d Ungal, annar n tira n wungal s tutlayt n teqbaylit d win id yuyen azar seg yiseggasen-nni n temharsa tafransist di temrawt n 1940 yef ufus n Bel̄eid at eli, īer̄den ad yaru i tikelt tamezwarut ungal s tutlayt taqbaylit, Sal̄hi yenna-d «*bel̄eid at eli nezmar ad d-ninni d netta i d-anagal amezwaru s tutlayt n teqbaylit*»¹, yura-d ungal i semma-as lwali n wedrar ungal-a yes̄ea t̄taqa n tulmisiin it-yettaran ad d-yuḡal d ungal, Sal̄hi iweked-it-id «*ungal-a yes̄ea teyzi n tsiwelt d unagraw n yiwudam ara t-yerren d ungal*»², lwali n wedrar yes̄ea kra n limarat it yettaran d ungal tawsit-a terna-d adeg i tsekla taqbaylit i waken ad tihid wa ad tenarni.

Amecwar n tira n wungal ur ikemel ara ahat timental-nni n tallit n traḡ, rruu yer-s ulac deg wakud-nni imdanen yettammen s tmaziḡt neḡḡef umenuḡ-ines, ḡas akken imiren llan inagalen iqbayliyen acu kan ttarun s tutlayt n tefransist amedya M.Fereun, M.Meamri, acku ma ara ad nwali d acu id yeddane deg ugbur n wunagalen-a amedya “le fils du pauvre “ ttawin-d yef liḡala n tmurt n lezzayer s umata tamurt n leqbayel ttarun s tutlayt taberranit acu kkan deg wallay-nsen d taqbaylit d yidles-ines.

Ihi akken id-nenna tira tanagalant teḡbes ulac d acu d ungal id yefḡen s wudem unḡib, almi d tallit n 1980 tebaeḡeq-d yiwet n tsuta d tin irefden imru.

2.1.2. Anerni-ines.

Imeyri aqbayli iruḡa aḡal d aseggas almi d 1981, anagal Racid Eellic yura-d ungal d win yet̄t̄fen limarat n wungal deg usebtar amezwaru, isemma-as

¹ SALHI, (M.A), *étude de littérature kabyle*, Enag, Alger, 2011, P85.

² Ibid, p83.

«ASFEL », ahat d netta i yelldin tawwurt ney d win yarzan asalu i tira n wungal s teqbaylit i wakken ad t-id defren.

Deg useggas n 1983 Saëid Saëdi yevfer abrid n tira s wungal «ASKUTI», acku di tallit-nni tawilat ney ixxamen n usizreg ur ttuqten ara tawilat-a tettuyal yer işudaf n tmurt lezzayer ulac d acu id yemmalen yef kra d aşaduf ara yellin i waken anagal aqbayli ad d-isufay ayen yura mebla aybel, yef wuguren n usizreg deg tmurt n lezzayer Salhi (M.A) yenna-d : «*azal ameqran n yidrisen id-yefyen fyen-d di tmurt n franssa, ala ungal n Bendawed “ccna n yibzaz” id-yefyen deg tezrigin Casbah akken i-llan d ayen ungalen id yefyen seg tezrigin am tesyunin n asalu.* »¹

Seg 1990 tira n wungal tenerna fyen-d imura imaynuten ad d-nebder amedya seg inagalen-a: emer mezdad s wungal id d wass id-yura deg useggas n 1990, Salem Zenia s wungal “Tafrara”, Hemza Emer 1994 id-yuran ungal “si tebyant yer tayed” llan d ayen wiyed id-yedfren di tallit-ni : Nekkar, Ahmed Bularyah, Mezyan, Hemdani Belaid s wungal “nekkni akked kem, kem akked nekk” 1998.

Tira n wungal aqbayli ur tehbis ara amecwar-is, tedda yer zdat, di tallit-a yuyal wannar n tira n wungal yettimyur, inerna di temrawt n 2000 nulfan-d imura niven ad d-nebder amedya Brahim Tazayrt, Buneuf Gamal, Ublil Yussef, Tahar weld emara, Yussef eacuri.

Deg tizi n wassa tira n wungal s teqbaylit tettef annar s tehri deg tsekla n teqbaylit, inerna ama seg tama n yisental ama si tama n tutlayt d uyanib ad nwali kra n tulmissin timuta yef wungal aqbayli.

¹SALHI, (M.A), 2011, Op.cit, p84.

2.2. Tulmisin timuta n wungal aqbayli.

2.2.1. Isental.

Ungal s yiles amaziyyətuqten deg-s isental wa ikecem deg wayeđ tikwal imeyri yettaf iman-is zdat n yilel yeččuren d iselman yal yiwen s talya ines d yinit-ines asentel id yettuyalen s tbut deg weđris d tasertit, tasertit tuyal d allal i usuter n tmagit d yidles n tmaziyt.

Tamagit n tmaziyt d yidles-ines tettban-d s wudem usrid deg tira n wungal aqbayli, akka am wungal “ASKUTI” n Saedi, ma d unggal n eellic “TAFRARA” awadem yidir i yellan yettnay yef tmagit n tmaziyt yuval ufa-d iman-is di lħebs n barwagiya, yef uyemmer asentalen di tira n wungal aqbayli Salħi yenna-d : *«Imura-a semrasen ney tmeslayen-d s wařas deg wungalen-n sen yef isental i yecban asuter n tmagit d tutlayt n tmaziyt.»*¹, Amezruy n tferka yezrin am usemres n kra n wadgen i yecban tizirin tknariyin d yizekwan n yiwudam am igelliden aya yebda-d akk di tira-n sen yef umenuy n tmagit amek ara yilli, ilan kra n yimura id yettmeslayen yef umezruy n lezzayer amiran am umezruy n tegrawla d umussu a yelnaw ad d-naf deg ungal n tegrest d wuryu n Mezdad isemres awadem Waeli, Salħi yenna-d : *«yezmer ad d-yili uwadem d tawelha i umayras n Bennay Waeli.»*².

Amezras-a i yeqdcen ukabar n wayref azzayri, tikti-ines i yellan temgarad yef tin n Messali, id yeqqaren tamurt n lezzayer ad tilli d taerabt, amaru Mezdad iwehha-d yer umezruy n lezzayer amiran s wudem n waeli, ma neggar takanit yer wayen akk i yura-n inagalen imezwurra ad d-naf asentel id yettuyalen yal tikelt d tamagit i yettfen yiwen n wadeg ameqran deg ugbur n wungalen n tallit (1980 – 1997).

Deg tizi n wass-a ungal aqbayli ibeddel cwiř seg tama n usentel yas akken yella wanda id-tettudu tmagit lamaena ur yettuqet fell-as wawal nulfan-d

¹ SALHI, (M.A), 2011, Op.cit, p90.

² SALHI, (M.A), 2011, Op.cit, p91.

inagalen imaynuten wwin-d yid-sen isental d imaynuten i-yettuddun di tallit-a tamirant, amedya: KURDAC s wungal-is “ Aæciw n Tmest”, id yettmeslayen yef uzref n tmeṭṭut azal-ines di tmetti tazayrit, anagal Tahar W Amara s usentel-ines deg ungal “Burruru”, imeslay-d yef rebrab d sebbat-ines, asentel n tayri yer Brahim Tazayart “Salas d Lunga”, Salem Arkat “Abrid n Tala.

Asentel deg tallit-a ad d-naf yella d acu ibedlen deg-s ahat abidel-a yesæa timental am tid n ubiddel n tmetti d tsuta tamaynut id-yettenkkaren d wayen i yezdin amdan s umata yer tmetti-ines.

2.2.2. Tutlayt.

Ungal aqbayli ur yegared ara s waṭas yef wungalen deg tallit-a deg umaḍal, yas akken tira-s nezmer ad d-nini d tamaynut, s wudem amatu s tawsit tamaynut id-ibanen deg tsekla taqbaylit, ma naxdem takanit gar wungal aqbayli d wungal afransis ad d-naf wis sin-a aḥal d aseggas id yelḥa umecwar ines yenerna yef waṭas n yiswiren ama seg tama n tyunba ney n yisental d tutlayt, yef tulmisin deg ungal afransis imeslay-d fell-as Reuter: «*asdukkel n tutlayt tafransist yettwasaxdem kkan deg lqern wis XX tajmilt ad ttuyal yer tmuyli tasertant talqayant..... tefka-d arrssi n tyessa n tutlayt d uslugen-ines*»¹.

Tira n wungal yella-d deg-s umgarad seg ungal yer wayeḍ, seg temnaḍt yer tayeḍ armi d lqarn wis XX adabu n tmurt n Franssa yefka-d iwelihen i usdukel n tutlayt tafransist deg yal awir.

Ma ad nuṣal yer wungal aqbayli ad naf liḥala-ines seg tama n tutlayt tecba liḥala n wungal afransis di lqarn wis XII, ur tedukkel ara tutlayt n tmaziyt ahat ula d taqbaylit llan-t aṭas n tamiwin yal yiwet temgarad yef tayeḍ, rnu yer-s inagalen ṭṭaqa deg sen xedmen tayuri-n sen s tefransist, tettili tezirt n tutlayt-a deg wungalen n teqbaylit aya temeslay-d fell-as D.ABRUS tenna-d : «*tayessa n tefyar deg teqbaylit deg ungalen n ealice d saedi tecba tayessa n tutlayt*

¹ REUTER (Y.), 2011, Op.cit, P 07.

*tafransist.»*¹, tamuyli n Abrus yef tutlayt n leqbayel tanagalant tella-d deg-s tezirt-ni n tutlayt tafransist aya yesæa timsal-ines, ttuyalent yer umidren n yimura d wamek i tt-xemimen, tugett deg-sen ttxammimen s tefransist.

Tulmist-a n tutlayt deg wungal aqbayli ad d-naf deg-s d ayen ayen id-yurzen yer-s tamezwarut seg tama n yijenâd ad d-naf awalen kkan-d seg tutlayt n taerabt akked d tefransist, Abrus D tenna-d : «*tilin n yijenâaven deg tira n krađ n wungalen-a tettuyal yer umyekcem gar teqbaylit d tutlayin niđen, am taerabt tafransist, akked kra n wassayen d limarat n uyemmer gar teqbaylit d tutlayt-nniđen.*»² yeslla-d ijenâden gar wid i tt-yesawalen di tmetti ihuza akk imdanen yas ma yella iswiren-nen di leqraya yufrar.

Ayen i yeğğan ad d-iban ujenâd di tutlayt, tutlayt-a d tin i yettwayemren di tmatti s tutlayin niven, ur tesæi ara STATUT am taerabt d trumit, tutlayin-a yur-sent işudaf ara yesahbibren fell-asent, ambiwel-a n STATUT ; i yeğğan taerabt d trumit ad ttfen adeg i tmaziyt di tmetti tazayrit akked uyemmar i yeğğan ungalen n teqbaylit sekcamen i jenâden di tira-nen tikwal truğun snulfun-d awalen imaynuten mkul mi ara yilli lexşas di tutlayt deg tizi n wass-a ttaqa n yimura n wungal seqdacen awalen-a i waken ad siwven timuyliwin yer imeyri, ahat tikwal ula d imeyri yettawæar fell-as ad yefhem d acu d anamek-ines ladya ma ur yessin ara tamaziyt.

2.2.3. Aglam.

Muğend Akli SALHI:«*d aħric deg uđris id yettaken isalen yef uwadem ney umdan, tayawsa adeg d wakud neyyef tigawt yesæa azal d ameqqran di tira n tsekla, isuddus yettcebbih ađris*»³.

Aglam yezga yeqqen yer tsiwelt taggayin-is d tid yugem seg wansayen n tesnukyest, yenna-d: «*deg 1880 aglam yella yettwaħseb d yiwen n uħric gar*

¹ABROUS, (D.), *La production romanesque kabyle: une expérience de passage à l'écrit*, DEA, (dir. CHAKER (S.)), Université de Provence, France, November 1989, 110p, p44.

² ABROUS, (D.), 1989, Op.cit.

³ Ibid, p20.

yihricen n “tsiwelt” yemgarden yef “yinaw” (icudden yef tesnikyest), tamsalt yeqnen yer tfelsafit (.....) ihi assay yellan gar uglam d tsiwelt yella yakkan seg zik maca gar yiseggasen 1880 d 1930 yella-d umhaz deg taggayin n uglam: aglam d asuney.»

2.2.4. Iwudam.

Awadem d aferdis d teslewt n tsiwelt ur nezmir ara ad d-naf ungal war ma llan deg-s iwudam, mi s yiwudam i yecbaḥ wungal yes-s i yezmer yal win ara yayran ungal-nni ad yefhem inedruyen akken mseḍfaren.

Ur yessefk ara ad d-isseeḍel yiwen gar uwadem d wumdan, awadem yettili kkan deg uḍris, tudert-is teqqen yer tin n uvrīs ma yella d amdan yettili di tilawt.

Yves RENTER yenna-d: *«awdem d aferdis agejdan n wungal talliyin-is ttemgaradent yal yiwen yesea tawurri-s.»*¹.

Awdem d aferdis deg tesleḍt n tsiwelt ur yessefk ara ad isseeḍel yiwen gar umdan d uwadem akken id yenna Salḥi : *«Awadem yettili kkan deg uḍris, tudert-is teqqen yer tin n uḍris, tbeddu s wawalen imezwura n taḥkayt, tkeffu s taggara n tyuri n taḥekkayt, akken ad yili uwadem (am netta am umsawal d umsiwel) issefk ad yili uḍris .*

Ma yella d amdan yettidir deg tilawt ur yaḥwaḡ ara aḍris akken ad yili awadem d ayen id ibennu umeyri di leeqel-is lewṣayef id yettilin deg uḍris tawsit –is lewṣayef n tfekka-s cci, tawuri-s tabyest....., mkul awadem s lewṣayef-is.

2.2.5. Adeg.

Muḥend Akli SALḤI: *«adeg d aferdis d tesleḍt n tsiwelt yemmal-d anda i tderru tigawt d netta d ayen id yeskanen deg waṭas n tegnatin, amek i yemmug wemdan yettili-d wannect-a s uglam n wadeg (ismawen d lewṣayef n yimukan)*

¹ REUTER (Y.), 2011, Op.cit, P 07.

anda tderru thekkayt, adeg d aferdis yes-s i tbedd tigawt seg tbadut-a ad negzu tiki n wadeg deg ungal d ayen yurzen atas yer tigawin id iderun deg ullis, ulac tidyanin ma ulac adeg.»¹

2.2.6. Akud.

D lwaqt ideg d-derrun inedruyen yettnernin si tazwara n wungal alama d tagara d wiin id-yessebganen tagnit i deg ttemseḍfarent tedianin d yinedruyen n thekkayt akken i llan deg tsiwelt d wamek i ten-id-yehka unallas akud yella yef sin leḥnaf : akud agensay d wakud anisi, akud deg tesleḍt n tsiwelt yettban-d wazal-is deg ubeddel s wayes tsiwelt akud agensay d wakud anisi.

2.2.7. Amyidres.

Deg wungal aqbayli seg wasmi i d-tebda tira-s seg useggas n 1980 almi d tizi n wass-a ad naf d akken imyura n tewsit-agi ttagmen-d timusniwin d tikta seg wayen yellan di tmetti-nney taqburt d wayen akk yeddren di timawit, abeḍda tasekla n tmaziyt imi telḥa-d s wawal, amaru emar Mezdad ula d netta yesemres aya agi di tira n wungal-is ama d tamacahut d tungist ney d tamedyazdt ayen irennun cbaḥa tameqqrant i wungal-is.

¹SALHI, (M.A), Op.cit, 2012, asb 11.

Ixef wis sin

Asisen n wungal d tezyent tasentalant

Tazwart.

Deg yixef-a ad d-nawi awal yef umaru ama d ayen yezdin tameddurt-is d wayen yura, akken diyen ad d-yili usisen n wungal d tezyent tasentalant s umata, ayagi yussa-d seg-mi texdem deg ixef amezwaru yef wungal s umata ama d ayen yeenan ungal agraylan ney ungal aqbayli, segmi n teddu deg tezrawt-nney nettawed yef yiswi d tririt yer tmukrist.

1. Asisen n umaru.

Yal adlis yesea amaru-is, ulac adlis byir amaru ney amaru byir adlis, deg tsekla taqbaylit ad d-naf tawsit n wungal tuy aħric ameqqran deg tuffya n yidlisen, gar-asen anagal Σmer Mezdad anda iseggasen-a ineggura yessufey-d sin wungalen deg yiwen n useggas «*Yiwen wass deg tefsut*» akked «*Tettḍilli-d ur d-tkeččem*» deg useggas n 2014.

Send ma ad d-nawi yef usisen n wungal «*Tettḍilli-d ur d-tkeččem*» yessefk fell-ay ad d-nawi yef tmeddurt-is.

1.1. Tameddurt-is.

Σmer Mezdad ilul di tmurt n Leqbayel di taggara n useggas 1940 ixdem amecwar-is n tyuri di Larebea n at yiraten, deg uyerbaz (sem) Mezdad tettunefk-as tegnit yettemplili-d Ferεun Mulud i yellan d anemhal n uyerbaz.

Syen akin yewwi-d lbak di tesnawit n Emiruc di Tizi uzdu, ikcem tasdawit n Lezzayer anda i yeḡra tujjya, deg tallit-nni yessen Mulud Mεemmeri (1967-1973) yuḡal d anelmad-is yeqqar timsirin n tmaziyt.

Di tasdawit n Lezzayer dayen amaru tettunefk-as tegnit yemlal-d d waṡas n yergazen n tsekla am: Kateb Y, Saadi S, Ferħat d Muħya deg 1992 Mezdad (A) isyer timsirin n tmaziyt deg ugezdu n tutlayt d yidles amaziḡ di Bgayet deg

wussan imenza mi yeldi tawuri n Emer Mezdad ass-a d amejjay di temdint n Bgayet.¹

1.2. Ayen yura.

Amaru Emer Mezdad, d amaru yettuyl-d yisem-is yal tikelt di tsekla taqbaylit ayen i yura i tikelt tamezwarut.

- Amur n yisefra, Tafunast i gujilen, teffey-d deg useggas 1978 syur G .E.D.
- Ungal «id d wass» deg useggas n 1990 syur tezrigin Asalu/Azar.
- Ungal «Tagrest d wuryu» deg useggas n 2000.
- Amud n tullisin i wumi isemma «Tuyalin» deg useggas n 2003.
- Ungal-nni «Ass-nni» deg useggas n 2006.

Deg useggas n 2014 yerna-d sin wungalen-nni i wumi isemma « Tettidili-d ur d keččem» akked «*Yiwen wass deg tefsut*».

Di tallit tamirant amaru yesea yiwet n tansa « ayamun » i deg d ttefyen imagraden deg-s.

2. Assisen n wungal.

Ungal i yef ara nexdem tazrawt-nney ad d- nefk tabadut-ines s tewzel ur d-nettmeslay ara yef tadra ney amhaz n wungal acku mačči d wa i d iswi-nney.

Michel Raimond yefka-d snat n tbadutin n larousse n tasut tis XIX: «*d ullis n tesrit id-yettawin yef tedyanin tusugnanin i d-yettwasnulfan, yeždan s wudem ara d-ijebden imeyri* »²

¹ BELLAL, (N.), *étude du personnage en tant que catégorie textuelle dans les romans kabule d'Amer Mezdad*, mémoire de maîtrise, Béjaia, p35.

² RIMOND, (M.), 2002, Op.cit, p35.

Tis snat n Robert: «*d asnulfu asugnan s tesrit yezzif yessenkad-d deg kra n wadeg iwudam iwumi yeskar tudert ttbanen-d amzun d ilawen yeskan-ay-d tasnimant*»¹ n yiwudam imal-asen ayen ara xedmen.

2.1. Awal yef ungal «*tettḍilli-d ur d-tkeččem*».

D adlis wis sḍis (06) n Σmer MEZDAD i d-yefyēn deg useggas 2014 deg tizrigin Ayamun Bgayet, yesean 210 n yisebtar, deg-s 31 n yizwal i d-yiwin yef yiwen n uzwel agejdan i wumi isemma «*tettḍilli-d ur d-tkeččem*»d azwel n wungal.

2.2. Agzul n wungal

Deg wungal-a amaru yewwi-d taḥkayt n sin n yemdukkal Mezzyan d Seid segmi i d-bdan abrid, s tkerrust, almi d taddart n utudert, Iyil-uzzal deg utudert yellan d amdakkel n temzi n Seid d Mezzyan, yessawal-asen-d akken ad d-ruḥen yenna-asen : «Azekka, lmut tudert, ilaq ad tt-tawdem taddart » dya truḥ telli yegzem usiwel, cukken kan d yemma-sn utudert i yemmuten, yuy lḥal ḡḡan-tt tuḍen ha-ten-a deg tkerrust, tḥfen abrid, tanila d Iyil-uzzal Mezzyan d Seid, teḍra yid-sen, am wakken qqaren : arfiq deg tegnit n tḥiq.

Deg ubrid ggten yisental iyef d meslayen tuget deg-sen rzan timetti tazayrit ladya taqbaylit: tawennaḍt rrebrab (ta3ecrat taberkant). Tafsut taberkant axeddim, wid ineqqen iman-nnsen, tasertit, tamsalt n tumast tamaziyt udem amensay n teqbaylit: gar tutlayt d ungal n tmetti, wigi d isental yetḥfen tasga deg wungal, llan yisental-nniḍen : cbaḥa n tmetḥut taqbaylit icuba yer la jacord yessuney léonard de vina, targit yurga Docteur Legziri, taqsiḥ n uyyul yer wanu archiméde.

Mi wwḍen yer taddart, nna Megduda i yilen temmut ziy d talalit i d-tlul tikkelt-nniḍen tehder i mmi-s Utudert, yezweḡ tikkelt tis snat, tefreḥ-as dayen kan imi yebra i yelli-s n temdint i as-yekksen taddart-is, imawlan-is imdukkal-is, terna teby ad t-gemmed ula yef tmagit-s d laṣel-is Utudert d awadem agejdan

diyen t̄ffen wuguren i yettidir d tmeṭṭut-is akked d tudert-is, amaru deqs-is deg ungal.

3. Tazyant tasentalant s umata.

Tazyent tasentalant d tarrayt n tesleḍt n tsekla, i yebnan yef tmidrant-agi n usentel, i d-yesnulfa Gaston Bachelard(1884-1962), yer-s netta tayult ntira d annar n usnulfu anda amaru ad d-imud tugna tagejdant n udlis, gar yimusnawen i yettwasnen ad nebder:Jean-Pierre Richard, Poulet et Starobinsky, Rousset et Jean-paul Weber, anaw n tezyent tasentalant d asentel¹.

3.1. Tabadut n usentel.

Deg-s aneṭreḍ d-nawi tibaduyin id fkan kra n yimyr.

3.1.1. Tabadut n usentel deg usegzawal n uzyan aseklan.

*«Deg uzyan aseklan,asentel yemmal-d tiki am tayri, tametṭut tamagit... atg, ara yettwasemrasen deg udlis, i yettwaxedmen s wudemarusridur d-yettban aradeg wassad,d-yettbanen s tidet.Isental yefren,sumatallan s tyessiwin n ssah, diyen mgaraden deg unnar n tesnilest,awalen dtugniwin.Kra seg wawalen-a,zemmren ad d-fken awalen isental.Iferdisen-ammalen-dayen iwumi neqqar uleqqid».*²

¹BOUDIA, (A.), *Contribution à l'analyse textuelle d'un corpus de nouvelle d'expression kabyle*, Mémoire de magistère, université de Béjaia,2011-2012,p39.

² GARDES-TAMINE (J), (M.) CLANDE HUBERT, *CRITICA : dictionnaire de critique littéraire*, Ed. Cérès, 1998, P.P.314-315. « en critique littéraire, le mot (thème) désigne un concept, une idée, comme l'amour, la mort, la création, la nature, etc..., qui va être développée sous différentes forme dans une oeuvre *...+. Les thèmes d'une oeuvre, qui sont souvent sous-jacents ou formulés indirectement, ne s'identifie pas avec son sujet, qui est clairement affirmé. Les thèmes qui son abstraits et généraux, s'incarnent dans des formes concrètes et particulières à travers le matériel linguistique, les mots les images. Certain de ces mots sont récurrents et peuvent constituer des mots-thèmes *...+. Ces éléments constituent ce que l'on appelle des motifs. »

3.1.2. Tabadut n usentel i d-yefka Jean Pierre Richard

Yenna-d J.P.Richard: «Isental imeqranen deg yedlisen, wid iyebnantayssa-syefren, d nitni i ilaqen ad a8-d-begnen tasarut n tudssa, ttwasqardcen s tuget, d wid yettemlilin d tegnit ibanen. Tulsa da, neyanda niden temmal-d amlak».

3.1.3. Tibadutin nniḍen n usentel.

Imyura i d-yefkan tabadut n usentel am Gades Tamin(J) : d Claud Hubert (M) deg wayen i yuran.

Idlisen-nsen: "deg uzyan n tsekla asentelyemmal-d tikti deg uḍris, am tayri, tameṭṭut, agama, atg...

D awal yettenfalis waṭas n talyiwin deg uḍris yettas-d s umata d awal ur yettbanen ara srid akken yella, yerna dayen ur yettban ara am win yettmeslayen fella-s.

Isental ur d-yettbanen ara d wid yellan d imaynuten, ney tbanen-d deg talyiwin tikmamin s wawalen d isnilsiyen d tugniwin kra seg wawalen d wid izemren ad-ay-d-fken iwumi qqaren "Les mots themes" wid ak i d-yettuyalen aṭas n tikwal deg uḍris"

Asentel ihi yesεa azal ameqqran deg uḍris acku yemmal-d akk ayen yellan d amatar deg uḍris yesεan anamek n kra ara deg tudert n umaru, fella-s irsent tiktiwin ara d-yawi umedyaz ney umaru d netta I d-yettaken anamek I uḍris: yef waya I d-tenna fella-s GALAND PERNET (P) deg uḍris-is " asentel yesεa azal unṣib deg tusda tasnamkant n uḍris.

3.2. Awal yef kra n isental.

3.2.1. Asentel n tugdut.

Asentel n tugdut d asentel agejdan deg ungal n Σmer Mezdad «Tettḍilli-d ur d-tkeččem», d asentel n tudert n wassa, anda yal agdud yettnadi ad yidir tugdut d acukan tgellu-d s twiyay aladya ma yella adabu ur yebyi-ara tugdut d ayen-i id-yellan deg Lezzayer, deg wayen d-yewwi Σmer mezdad deg ungal-a.

3.2.1.1. Awal yef tbadut n usentel n tugdut.

Awal-nney amidran n tugdut n yekk-d seg tutlayt tagrigit i yebdan yef sin n inumak:

Anamek amezwaru “Dimas” anamek-ines peoples “agdud” awal wis sin “Kratos” anmek tuissance, s ġunaite s lehkem.

Azar n wawal-a n tugdu, I nufa-d deg tyerma n Yigrigiyen deg tallit n lqern 4 send n tallit n sidna Eisa deg tyerma-agi n Lyunan I yimucaen deg ddunit merra tettwasen s tfelsafit , amedya: seg yemdanen ifelsafiyen yella seg-sen “Aristat” Platon: Suqrat d wiyad.

Deg tyerma-agi-n sen tettwasen dayen teġhed atas amedya: tujjya tamensayt s yemyan deg yehricen deg tejhed.

Seg ufelsafi-agi n Platon, efka-d tamuylis yef wawal-agi n tugdut, amek ara ad idiren madden wa ad tili teydemtgar-asen wa ur itett amur d wezref n wayeđ deg tezri-n sen ney s tamuylis-agi I d-fkan ad tlelli d teydemt di yal amkan deg ddunit merra ur yettili ara trađ ger igduden d ccwal i yettnekkaren deg yal tama. Maca aya-agi yella kan deg wallay n yifelsafiyen imezwura, tikta-n sen yef umidran-a qqiment kan deg tezri n umdan deg tizi n wass-a meddan ney igduden ttwalin kan tikta deg igenni ney n temdint n yifelsafiyen deg zaman-nni yezrin.

Deg tallit n wass-a yal tamurt tesea idabuyen iwumi qqaren areši n tugdut deg yal aħric deg yal amkan deg ddunit, maca ummar ad nettwali belli-k d asegem n medden.

3.2.1.2. Amecwar n usentel n tugdut deg tmurt n Lezzayer.

Tugdut deg tmurt n Lzzayer tewwi-d amecwar yezzifen, tebda-d seg tallit-nni n useggas 1963, mi d-yekker umeyras Ĥucien Ait Aħmed, myal adabu s tesnaref mi yexdem tiyiyert n ugraw n ššumam, ihi yekka-d myal-is yeslul-d akaber n F.FS, deg useggas n 1963 deg tamuylis-agi yettnayyef wmeq ad ters tugdut deg tmurt.

Seg tallit-nni armi id-yewweḍ useggas n 1980, mi d-kkren yisdawiyen” myal aḥbas n mulud at mæmmer deg tseddawit n tizi wezzu, yettwabeddel ayur n temsalt-a” yef uqerru n lwilaya n Seïd Saædi seg wass-nni ilmezyen ffeyen-d yer webrid ssutren tugtut, d ayen I d-yedran deg 20-04-1980. Deg usuter-agi yella deg-s tamsalt n temgit, Tilelli , asuter n unekccum n Tmaziyt yer uyerbaz, wid iqedccen deg umussu MCB “Amussu n umaziḍ” .

Seg uqerru yettwasnen ameynas Saæid Saædi, Ferḥat Imaziyen Imula... seg umussuagi atas n yemdanen yettffen rran-ten yer lḥebs azal n 24 yid-sen. Adabu yegguma ad yerr tiyri i wayen ssutren.

Akken yedda umennuyyef tugdut armi i d-wweḍ tallit n 1988, anida tetterdeq temsanit deg temnaḍt, kkren-d ilmezyen sutren izerfan iruḥen, ihi adbu deg tallit-nni yeldi tawwurt i yikabaren, maca adabu yesskerkes yf madden mi d-ttwaxleqen ikabaren i yesæan tikiwin ineslmen imeṭurfa.

Zdat lihala yettemmilen, alabeeda deg tmurt n leqbayel, i yesæan azal ameqqran yef umemmuy n tugdut, arim i d- yewweḍ useggas n 2001, imṣulta nyan anelmad Germaḥ aMassi Nissa d tadyant id sebba n ubezeq n tedianin timeqqranin I d-yeglan s lmut n wazal n 127 ilmeyen, mbeæed mi d-ffyen yer webrid mayla adabu I yerra fell-asen agdal n teslayt-nsen , timsal duklent-d i yerzan amennuy-agi n tugdut d weṣṣi-insen d tmurt , adabu ur d-gerri ara yer tyeryert n wegraw n leqṣer n bgayet s wuddem unṣib, amennuyyef tugdut yettkemmil armi tizi n wass-a.

3.2.2. Asentel n tmeṭṭut.

Deg-s ad neereḍ ad d-nemeslay yef wazal d umkan n tmeṭṭut taqbaylit deg yirebbi n tmetti-s, syen ad næedi yer umennuy n tmeṭṭut taqbaylit d usentel-ines deg ungal «Tettilli-d ur d-tkeččem».

3.2.2.1. Awal yef tmeṭṭut deg tmetti taqbaylit.

Γef usentel-agi yerzan tameṭṭut deg tmetti-nney iyef imeslay-d fell-as Pière Bourdieu, mi d-yenna: «*Deg tallit-a tamirant argaz ur yeymir ara tameṭṭut*», maḥsub argaz d tmeṭṭut meadalen deg yizerfan, d ayen i d-yibanen deg tizi n was-a ad d-naf tameṭṭut txeddem yef tama n urgaz, tesεa tilelli ara ad tt-yeḡḡen ad teffay akkeni d-as-d-yehwa, ass-a tbeddel fell-as tallit mačči am tina n zik, tameṭṭut tuyal terza kra yellan d asalu, ad t-naf d tacennayt, am Newwara d Malika Dumran, dayen nezmer ad tnaḥ deg leqdicat nniḍen am unnar n tira Linda Kudac, deg unnar n tsertit, ad naf aṭas n tilawin ney tiyemmatin ama deg tmurt-nney nettaf-itent-id deg yal amkan, nezmerad d-nini belli tameṭṭut deg tallit-nney tbeddel liḥala-s ma nexdem amgired yer tin yellan zik.

Tameṭṭut tesεa amkan εlayen di tmetti taqbaylit yef anect-a qqaren: «*Aqqaru n ddunit d tameṭṭut, tameṭṭut yer urgaz am ufus ayfus, amallal-is d azelmaḍ*», Wid yeddmen tameṭṭut d ulac d wid ur nessin ara amek tella tudert: «*Axxam am yid, tafat-is d tameṭṭut*»¹.

Tameṭṭut taqbaylit d nettat id lasas n uxxam ma ulac-itt axxam ihud, ulac ayen εzizen yef uqbayli am tmeṭṭut-is, acekku yezra melba nettat ddunit-is d tilemt, mezzi ney meqquer, yur-sen yiwen ur yettwqam tayawsa war ma icawer at uxxam-is, imi akken nezra, nessen yur-s I yeccud kullec, d tambaḍt-nsent i xedmen, kullec yef ufus-nsen, deg tejmaet akked ssuq d lehdur-nsent i ḍerrun, aqarru n uxxam d tmeṭṭut².

Aswir i tesεa tmeṭṭut yessefrat-id Ait Mangellat mi i-tt-icebba yer yitij id icerreḡen yef lyaci merra.

Iṭij ilaicerreḡen mačči inu n wiyad, ma akken tettwalim irumaniyentiḡiyen d lmalayk idiṣubben seg yigenni ad tessizdeg ulawen s tayri wa ad tessgmu iḥulfan.

¹BOULIFA, (S.), *Tarrayt n tutlayt*, Tidukla tadelsant n tmaziyt, Bgayet, 2004, Aseb174.

²BOULIFA, (S.), 2004, Opcit, asb175.

Tameɛtɛt taqbaylit taɛteb aɛas di tudert-is, meqqart taɛkumt i tɛebba yef tuyat-is seg wasmi id-tlul amkan-is di tmetti yettban-d s wayen tewdem d wayen id-icuden yer lecyal-is zeddigen di yal tama, ama daxel wexxam ama deg berra.

3.2.2.2. Amennuy n tmeɛtɛt taqbaylit.

Tameɛtɛt taqbaylit tetɛef amɛdiq d agejdan di tmetti tazayrit, fell-as i yebna wexxam, mebla nettat ur yezmir ara wemdan ad yidir, ur yezmir ara ad yaweɛ yer lebnyi-s ney yer yiswi-s.

Tameɛtɛt taqbaylit nettat id lɛas, d nettat id ajeggu alemmas n uxxam, akken id-yenna umedyaz ameqran n ccna taqbaylit Sliman Σazem: «*Ataqbaylit a tigejdit a tin yef yebna uxxam*», ihi ma nmuqel yer deffir ad neg tamawt yef wussan i ɛeddan daken tameɛtɛt taqbaylit ur tesɛi ara azref akken it-yesɛa wergaz.

Di tmurt-nney izerfan n tmeɛtɛt ttwarekɛden, byan ad rbun amkan n tmeɛtɛt di tmurt, byan ad mɛhun ula d later-is, yas akken tettwahqer, tesber, tessusem, yas akken yeɛɛur wul-is, aɛas i tɛebba ayilif tezwar leɛqel yer sdat-is; akken yeqqar yenzi: «*Kra n win iɛetben, yettyellit taggara*», Lbaɛel yedran di tmeɛtɛt taqbaylit ad yehɛder, ad yenteq deg wurrif.

Tameɛtɛt taqbaylit asmi I twala yemmeɛ umur-is, rran fell-as ddel, seylin-d fell-as lbaɛel ur iqbil leɛqel, yetterdeq-d wul-is deg wurfan, tekker-d mgal lbaɛel, tuqna s leqyud, tugi asrusu n uqerru, tebya ad yekkes wagu iy-yummen itij yef walle-is, tebya ad ifak fell-as yid, tebya dayan ad ifiren izerfan-nsen-t yer weslali n tdukliwin yettnayen yef yizerfan n tmeɛtɛt¹.

3.2.2.3. Tugna n tmeɛtɛt taqbaylit yer kra n yimyura.

Lan kra n yinagmayen id-yiwwin timuyliwin yemmalen yef tid iɛeddan, d tid n M.Djellawi, anda id-ibeggen tameɛtɛt taqbaylit tesɛa azal d ameqqran labaɛda mi ara tili s wergaz-is, acekku yettharab fell-as, akken aqqaren:

¹ [http://www.imyura.net/timenz,talid,57,article type islam, bessaci,2_8_2014,23:13](http://www.imyura.net/timenz,talid,57,article%20type%20islam,%20bessaci,2_8_2014,23:13)

«*Tameṭṭut d lsas, argaz d ajeggu alemmas*», Tameṭṭut fell-as ters taekumt n uxxam, tesber i lhif, akken I yella deg wawal-is: «*Tameṭṭut d tafat di tṭlam yeḍwan akk imukan anda I tettli*»¹.

Ma d maḥyaf i d-yettelin gar uqcic d teqcict yerra-t yer temsalt n traḍ acku ttagaden yef temsalt n nnif-nsen, d aqcic ara iḥarben fell-as maca ay-agi ur as-yekkis ara i taqcict lēezza yer imawlan-is, acku rran-as amur di triikka.

Ma d tamuḥli id-yefka Bulifa, ur txulef ara tamuḥli n Djellawi, maca netta yerna-d yiwet anda id-ibeggen d akken tameṭṭut ur teḥwaḡ ara ad d-terr asyum mi ara teffey, acku madden snen azal-is, ur yezmir ḥed ad tt-yawwed.

Ma nuḃal-d yer tilawt ad tt-naf tt-wakksen-as aṭas n yizerfan, tebbub aṭas n ddel tesber i lekduḃ n temyart, tessusem i lbaṭel n urgaz, yellal-d deg-s tabyest ur nesēi tamtilt imi d tin iḥurban yef twacult-is yef nnif-is d temsalt-is. Dayen ula d amezruy icedded yef kra n tlawin, d lēezza-nsent di tmetti taqbaylit am Faḍma Nsumer d Dihiya (Kahina), imi d tid iḥrben yef tlelli n tmetti.

Maca ma nemmuqel yer tilawin, ayen id-fkan n tmuyliwin d tidet, acu kan seg yiwet n tama n Hanoteau, Iswi-s yenna-d amek ara ad yayḍel azal n tmeṭṭut deg tmetti-nney s tmuyli-nni n mi yekcem iwakken ad rṣun wa ad fken I zuran yer daxel n ugdud, seg tama nniḍen iserdasen-agi xedmen kra n tezrawin yef tmetti-nney, am ugmer n wammud n yisefra xedmen tayuri talqayant seg tama n unamek iwakken ad afen d acu-ten tamurt n umdan aqbayli deg tallit-nni n traḍ, rnu yer waya llin aṃarbaz, iserdasen ifransisen lemnden dayen tutlayt taqbaylit yer-sen iswi iwakken ad senfalin akked imezday n tmurt n leqbayel, aya yedda-d s wudem-nni i yesēa tikti ad rṣen tudsā n tmurt n leqbayel, am yinsayen ney leḃwayed, ad bḍun tudrin. Ayagi yella-d deg tallit-nni mi yella ibeddi n Faḍma Nsumer mgal amnekcum Afransis.

¹DJELLAOUI, (M.), *tamedyazt tayerfant syur Leqbayel n Djerjer*, Lyiab, 2001, Aseb 7-42.

3.2.3. Asentel n urebrab.

3.2.3.1. Tabadut n wawal n Rebrab.

Awal ney amidran n rebrab yuy-d amaḍal merra, awal-agi mucae s igrawen imselḥen takarit myal win ara ad yilin zdat wallen-nsen.

«Awam agi n rebrab, ur yelli d aḥetem ur yelli d tasekkust i yezdi yer wallay n wumdan, rebrab d tarrayt tessawal yer yiswiyen d tyawsiwin»¹.

Awal-agi n rebrab mačči kan d awal id-yennulfan deg tallit-agi tamirant, yella seg tallit-nni n zik d acu i t-yesmgarden d tawuri-ines. Tirbuyae n rebrab n zik ur seint ara kra n tawilat ara t-yerren am wid n tizi n was-agi.

Amidran n wawal n rebrab deg umawal ameqqran n «La rousse»: «*D awal n rebrab d tigawt tasertant d tkarit n yimdanen n tidersiwin semrasent myal madden ney tisuda n yiduba; tigawin-is d igrawen rebrab yesean atas n wudmawen: [Timenyiwin; lbumbat d ibaxixen, assruyuy s tmest, tutṭfa n yimdanen...²]*.

Sumata d tigi I tawil I ara semrasen irebraben mkul mi ara ad xedmen tixazabiyin-nsen iwakken ad d-awḍen yer yiswi-nsen s tigawin-agi.

Agraw n rebrab yer-s dayen iswiyen nniḍen am wid yezdin yerzan yer ddula-nsen am tiswulla n kra n tmura i yettwaṭṭfen s yiṭil n yimḍebren ur yellin ara ney ur yestehlen ara imkan-nsen ney myal anekcam ara ad t-id-ikecmen yer tmura-nsen, d ayen id-yedran deg tmura n usamar am Pakistan, Afghanistan, Irak, ...».

Tikta n yigrawen-agi d tin I yibedden yef umidran ney awal amezwaru rebrab deg tallit-agi Tamirant yuṭal yezdin yer tsekkust i yerzan ddiin, am «Christianisme, Islam, Judaisme, Boudhisme, Atheisme...».

¹ *Encyclopedie des terrorismes et violence politique*, Charles lavauzelle, 2003, p752.

² *Grand dictionnaire encyclopedique Larousse*, 10 volumes, Lbrenérie Larousse, 1985, Paris, France, p101.

Yuyal d d d allal I igrawen iwakken ad sawḍen yer yiswiyen-nesen wa ad reṣṣin deg tmurt timzrit-nesen.

3.2.3.2. Rebrab deg tmurt n Lezzayer.

Rebrab deg tmurt n Lezzayer yettwassen s wudem unṣib deg tallit-nni 1990, yella d agraw d amezyan yettnarni armi yewweḍ yuy-d imnaren n tmurt n Lezzayer s lekmal-is. S yibaxixen I swayes id-yegla am n Rebrab ameqran i yettwassnen d amezwaru deg tmurt n Lezzayer “Bouyaḍli”.

Anulfu n Rebrab deg tmurt-nney, ney mi id-yekcem yer unnar yebban-d deg useggas n 1992 mi id-yedra uḥbas n tefranin akked “le coup d’état” syen tebda tekrit deg yal amkan deg tmurt-nney. Uqbel tamurt n Lezzayer tettidir deg yir n lihala seg tama n tdamsa, yef waya imeslay-d fell-as M.Habi d B.Stora, nnan-d: «tidyanin id-yedran deg talliyin n 1980, sebbat-is lihala n tdamsa n tmurt: Yuyalen yer yilem d tazdent-agi I yerran agdud ad yeffey yer ubrid»¹

Seg waya agdud Azzayri yebḍa sin iberdan, abrid n tkarit d tmenyiwt d ibaxixen, ibriden nniḍen d amennuy yef tugdut d wayen yezdin yers, deg useggas n 1992 d 1993 rebrab yuy-d akk tamurt n lezzayer sebba-is tameqqrantd aḥbas n tefranin syur udabu iwakken akabar n FIS, d tsekkust n cariea ur itteṭṭef ara adabu deg tallit-nni akken dayen id-yenna H.Muḥen: «Tulya seg tesnareft d akcam yer tesnareft tamaynut»², d tulya seg ukabar awhid yer ukabar awhid nniḍen.

Tazrirt n rebrab deg tmurt-nney isembawelen timetti, tirbuyaḍ n yinselman imturfya yeḍlen-d rehba deg izenqan n tmetti, teyli-d tugdi tikerkas d wayen nniḍen, aḥal d amusnaw inyan, d awaḥal imynasen nniḍen i yettwanyan seg ifassen leyder, amedya kan am inaymasen: Taher Djaout, Rachid Tegzirin, Bousebsi d wiyyaḍ, mkul mi ara ad afen yiwen I yettnayen yef tlelli neqqent

¹HARBI, (M.), et (B.), STORA, *La guerre d’Algerie 1954-2004 la fin de l’amnesie*, ROBERT Laffont, Paris, 2006, P 348.

² Ibid

zellunten deg tikta-n sen ala nutni yesean tikta i gerzen iwakken ad salin tamurt swayen ara ttammen kan nutni; dayen ma nreşsi kan tamuylı lqayen yef temsalt-agi n Rebrab ad nwali belli kan yettwabya wayagi ad yeđru deg tmurt-nney, iwakken imđebren n udabu ad reşsi imukan-n sen, ad d-xelqen ibaxixen wa dayen bđun agdud d ihricen iwakken ur teddukulen ara tikta n yimdanen dayen nutni ur ttafen ara kra d ugur ad magren zdat-n sen.

Wagi id iswi n udabu mi id-yexleq rebrab deg tmurt-nney d cwal ara yilin.

3.2.4. Inyimen.

Inyiman d yiwet n taluft id- yekkan amađal merra. Mačči d yiwet iwumi nesla imdanen neqqen iman-n sen, maca taluft-a tesa deffir-s ahat atas n tmental d ssebbat i yettawin amdan ad yenı iman-is ad yeđbes tuderti leemer-is, mi akken ur yezmir ad d-yaf tıfat i wugur idz yeddes deg yiman-is , akken am : wađan, iyebıan yeqqnen yer tmetti d tid n tsertit.

Ihi deg uferriy ney deg tsekla, nettaf-d kra n yimura ttarun-d yef usentel-agi n yinyiman, maca, ttawin-t-id s uyanib aseklan ttaerađen ad as-d fken tamuylı tuzziyt d tamuylı ahat ara yilin teqqen yer tussna n tneffsit. Akken nessen ađris n tsekla yattawi yid-s ihulfan d wafrayen n wumdan. D ađris ideg nezmer ad tnefhem s usexdem n wađas n tayulin n tussna deg wayen iy-yerzan di tezrawt-nney.

Ixef wis Krad

Tasledt tasentalant

Tazwart

Tasleđt s umata d tamhalt n twenyimt, tbeđtu tilawt yef yiferdisen iwakken ad yissin tamagant-is¹, tasleđt tettemgarad yef akken tella tmagant n tikci, ladya deg wayen yettwarun, imi nekni nesea anadi yef «tasleđt tasentalant n wungal tetteđilli-d ur d-tkeččem» id newwi d amedya.

1. Isental n wungal.

Deg wungal «*Tetteđilli-d ur d-tkeččem*» ad d-naf amaru yesnirret ukuz n yisental deg ungal-a (Asental n tugdut, asental n tmeđtut, asental n urebrab d usental n yinyimen), send yal asental yessefk fell-ay ad d-nawi awal yef yal asental i yesnirret umaru deg wungal-is, akken ad d-nefk tamuylı n umaru yef yal asental n wungal-is.

1.1.1. Asental n tugdut deg ungal «Tetteđilli-d ur d-tkeččem».

Tugdut deg tira n Σmer MEZDAD tetteban-d s wudem ubriz anda i d-yebgen d ilelli yettara mebla tilas, isental i yellan d awezyi ad d-tubedren deg iseggasen n wuyud d ujajih n tmest, yura fell-asen mebla akukru : amennuy yef tugdut yella deg ungal «Tetteđilli-d ur d-tkeččem»

1.1.1.1. Amennuy s tsertit.

Amaru Σmer MEZDAD, yewwi-d awal yef usental-agi n tugdut deg ungal «tetteđilli-d ur d-tkeččem» s wudem n tilawt d wayen i iderrun deg tmurt-nney deg tizi n wass-a.

Asental-agi yettban-d s wudem n netta yef anda i d-yiwwi awal yef tsertit «*Asmi d-kecmen irumiyen dinna I ten-qublen imesdurar ulac seg ansi ur d-ggugin leqbayel.*

⁽¹⁾MAURICE, (A.), *Initiation pratique à la méthodologie des science humaines*, Edition CEC inc, Québec, 1996, P33.

Amennuy n wassan, n wuđan, ilized yemmeđ, idim yemmar, abbu yewweđ s yigenni, Ađas i yemmuten, Mmuten ula d irumiyen, Ryan akk isefsafen yellan din legrun ayen»¹.

Amaru ur d-yisemma ara d acu-t neđ d anwa-t ukabar-a iqedcen ɣef lumur d wamek ara ad ttali tugdut deg tmurt n lezzayer d wamek ara ad ttesi deg yal ađric, leqeddec s tezmert-is aya yettara lwelha ɣer uzbu n umeɣnas myal tayawsa deg tudert-ines d ayen yellan deg tilawt deg unnar n tsertit deg tmurt-nney, akked leđris d wagdal n tzeqqa ɣef yimag dayen iqeddacen ɣef tugut d lezzayer.

Amennuy n tsertit ɣef tugdut deg ungal ađad-ines yekka-t amek ara ad iseyli adabu wa ad iseggem lumur i wegduđ Azzayri merra iwakken ad ikkes fell-asen lxuf id-yeylin ɣef iqerra-n sen, wa ad senfalin id-as-nyahwa i medden.

Yal tikelt akabar-agi i deg yella ixeddem isaragen deg tzeqqa yettili-d usteqsi ɣer madden ttmeslayen ɣef wamek ara ad rzen neđ ad kksen aleggam i ugduđ iwakken ad yaf tilelli-ines deg umeslay deg tudert n yal ass di yal tayawsa di tmurt-is.

Ɣef umennuy-agi s tsertit iwakken ad ttređi tugdut deg tmurt, imagdayen I iqeddcen ttmagaren-d uguren deg leqdic-n sen, amedya: «*d adabu yerra akk tiwura ɣef win yellan d amagday deg tmurt n Lezzayer rnu ɣer-s tugdi id-yeylin ɣef medden s tmezliwt n yemdanen deg yal amkan deg tmurt, aya yuđal d ugur i umagday rnu ɣer-s ađas n medden i iregglen ɣef lecyal-agi yella ugur wamek ad simlileđ medden iwakken ad d-semħessen i tikta n tsertit aya medden iffey-iten leeqel ur d-yeggri laman di lađaci d ayen i d-yenna ɣef tmezliwt»².*

Deg umedya-agi ad naf Mezyan seld mi d-yemmeslay ɣef umdakel-is Seid yenna-d iruđ ɣer tmeqbert ad d-izur izekwan n wid yemmuten, nniqal mačči s lebyi-s d Seid i t-iħettmen.

¹ MEZDAD, (Σ.), *tettđilli-d ur d-tkeččem*, Ayamun, Bgayet, 2014, asb 12.

² Ibid, 07.

«*Idelli yerna nnig lebyi-inu d netta d Seid i yi-izzuyren nzur-d izekwan anida zzlen lehbab, widak iruhen akken d iyedda, uqbel lawan...»*¹.

Awadem deg ungal-a d tayri n tmurt I yenan ad yeđfer abrid n tsertit alabaeda netta ixeddem deg lluzin yewusi-t usehsef yef tmurt-is i yettwagezren seg yal tama, yer-s kan yiwen yiswi ad yekka-t amek ara ad ttlal tugdut d tlelli n umdan deg tmurt-is yas akken taswiēt ur tettead ara aya-agi imi llan uguren i yugaren aya am udabu, yegin ad ibeddel tamuqli-is yef ugdud, tuyi-it yettwaqher mi d-ikkren deg tuber-nni 1988, Deg waya tugdut tella-d gar sin, gar udabu d Rebrab d takriđ id-yuyen tiwura n tmurt ; amek ara ad d-tennayed yef tugdut yuy lhal llan sin icenga d izerman.

Yurez-it yer tama deg umennuy yef tugdut yettnay yef yidles wayen akk i d-yurzen yer ureši n tugdut d wamek ara ad yali laelam-is mebla ma yella beđtu gar yimdanen, labeeda ma yella ur tettili ara tugdut ur tettili ara tudert igerzen i medden i wakken ad qablen azekka-n sen.

1.1.1.2. Amennuy yef yizerfan.

Asentel-agi n tugdut id yewwi Σmer MEZDAD Ddeg ungal-is imeslay-d yef wamek ara ad yili umennuy yef tugdut iwakken ad d-treši deg tmurt-nney deg yal aħris deg amkan deg tudert n umdan.

Deg yal mi ara ad nejmieen iwakken ad xedmen isaragen-n sen deg tzeqqwa deg tmurt n lezzayer, nutni dina suturen ad d-tili tmeđtut deg yisaragen-agi ara xedmen aya iban-d deg ungal deg udiwenni yella gar utudert d legziri (Dda Ferħat) Amalas d agensay, d legziri, yettmeslay-d s wudem wis krađ meħsub analas anemgal yewwi-d yef txellal n tlawin akken i tent-bđan yipsuchalagen n lalman, d utudert is-d-yeccktan yef tmeđtut-is dya yessegza-yas-d tħbiea-s anta texellalt uyur tettekki: «*di lqern-agi yezrin kru n ipsychalage n lalman bđan tilawin, ma ulac mađi yef 3 txellal, taxellalt tamezarut semman-as*

¹ MEZDAD, (Σ.), 2014, Op.cit, asb 12.

*tuzyint yegnen deg tezgi, tis snat tagellit n tizizwa, tis tlata Brunhild mm trađ»¹
Yessefra-yas-d taluft n tmeđtut-is yinna-yes: «yef akka I yi-d-tenniđ, ma d ayen
yella, deg txellalt tis krađ i d-teyliđ»².*

Seg waya yebya ad d-yini belli-k ma ulac tameđtut ney ur tettmed ara azref-ines deg umeslay d tlelli-ines, ula amek ara d-tali tugdut-agi i yer tsawalen, Aya d ayen i yeđran deg tudert-nney n yal ass seg kra i yessuturen tuydut ad nettwali belli-k rran tameđtut yer rrif.

Seg iwudam i yef id-yewwi umaru awal yef tugdut d ayen I yellan deg unnar n tsertit deg tizi n was-a d tidet ma nerra tiđ yer waya, ad d-naf tuget n yikabaren n tsertit ur fkin ara kra yellan d amur i tmeđtut i wakken ad ttekin deg leqdic yef umennuy n tugdut deg tmurt n lezzayer, win yettnayen fell-as isefk ad yamen n umennuy n tmeđtut dixel ikabaren aya-ayi d tallit i d-yenna akka, ilaq ad yili umennuy yef tugdut s wudem atrar, mebla beđtu s uzuf n umdan (Gar wergaz d tmeđtut), ilaq ad d-tekkes tsekkust-nni taqburt yef yemdanen-nni i yettaran tameđtut yer rrif n yal timsal.

1.1.1.3. Tamagit yef tmaziyt.

Deg usentel n tugdut i yef i d-yemmeslay yewwi-d awal yef wayen yerzan akk yer umennuy yef tugdut iwakken ad d-tređđi deg wannar n tmurt n Lezzayer. Amaru deg tama-agi yurez ney icud idrisen-is wa yer wayeđ. Gef waya rzan akk yer tugdut d tlelli n umdan.

Ad d-naf amaru deg udlis-is yessemres ney yessedda-d asemres agi n tmagit deg usebtar wis 34 i deg yekkat ubabat n uqcic ad isemmi isem n yimaziyen (Ney isem n tjaditin imi tameđtut-is teqqar-as ad as-nsemi isem aberrani ney (Aterki).

*Utudert yessers mmi-s akken is-yahwa isemma-yas Mhend
Arezqi am Baba-s, Baba-s isem-is Mhend Arezqi Zegden-as-*

¹ MEZDAD, (Σ.), Opcit , 2014, asb 42-43.

² Ibid, 07.

*t madden qqaren-as Mhend Awdie, imi i t-id yeđđa baba-s
weread ilul di lgira n Lhađ Gilu ben Clayem iwrayen.*

*Azizun mi d-tewweđ tinnu s axxam, akken tesers iman-is:
Nniy-as i baba-s ad yaweđ tyiwant ad yesers mmi fkiy-as-d
tasarut akken ad yeglu yid-s tezmamt n twacult acu inuda-t
ur t-yufa ara wissen anida tuyal.*

*Dnekk i t-yedmen fihel ma yefka lestab i yiman-is zwarey-t
aqcic ssebeđ zik sersey.*

Yak meqqar akken ik nniy ?

*Awah! Abinus-nni mačči d isem Imaziyen yak-d si tterkit
iđerkiyen ttsemmin akka i wanaw-nsen, akken ur ten-tayun
ara madden s tiđ ney akken ad asen-yuyzif leemer, nekkni
nettsemmi Akli, Lekhel, Yal agdud s yismawen-is¹.*

Ad d-naf amedya nniđen i d-yewwi yef lħala n tmaziyt yesseflali-d yiwet n tumant yef leqbayel n was-a tarefles tamutlayt yer tlawin tiqbayliyin yettmeslayan i warraw-nsent s tefransist ney s taerabt: «Akken ara d-arwent kra n umumed ad as-hedren s tefransist, ney tineggura-agi mađi s taerabt»² sebba tameqrant yeđđan kra n teqbayliyin n was-a ur ħerzent ara tutlayt d anekcum yer uyerbaz (Mačč am tid n zik) amezwaru-nney werđin kcimen ijufar n tlawin-nney yer iyerbazen n iwerdanen.

Deg ungal-a n Σmer MEZDAD mi i d-yewwi awal yef usentel-agi n tugdut d usersi-ines deg tmurt n Lezzayer i qedcen yef wamek ara tili tugdut deg tmurt-nney.

Tamuyli tamazwarut d asejtem i iqerra yellan deg tmurt-nney n tugdut d usersi-ines yessefk fell-asen ad d-ilin d amedya i wayen iyef ttnayen ilaq ad

¹ MEZDAD (Σ.), *Op.cit*, 2014, asb 34.

² Ibid, asb 59.

ammen ayen iyef wacu i d-qqaren d ayen i yellan deg tizi n wass-a deg ikabaren n tsertit d iqerray-n sen azal n 20 ney 40 n yiqerray, ulac abeddel yef uqerru deg tikta-n sen.

Tamuyli tis snat d asummel i yerra dayen iwigi yettnayen yef tugdut ur fkin ara azal i leqdic n tsertit i tmeđđut iwakken ad tili ula d netta-t tesa kra n tikta ney ayen i tt-iceyben deg tmurt-is. Ma tilelli n tmeđđut deg izerfan-is d wekcam n tikta-s deg umennuy yef tugdut.

Tamuyli tis krađ i d-yefka umaru tidet ney n userši amek ara d-yili wa ad ibeddel yef leqdic-is akken iwata lhal d wudem n userši n tugdut tin ur nettili ara beđđu gar umdan d wamek ara ttuklalent tikta alabeđa iswi d yiwen.

D asumel n umaru myal adabu Azzayri i yegguman ad yestaeref s tutlayt d yedles amaziy deg tmurt-nney.

1.1.2. Tameđđut d udem-is deg ungal «Tettđilli-d ur d-tkeččem».

Mi tebda tħekkayt n wungal, akken kan bđan-d tikli deg ubrid, iwudam ttmeslayen yef ubeddel n wudem n tmetti Tazzayrit d Leqbayel sumata. Deg ubrid ggten yisental tugget qqnen yer tmetti, yer tsertit, ula tameđđut tuy amur-is deg wayen d-yedran d adiwenni gar-asen. Tameđđut tusa-d amzun akken d azamul i yeddmn ugar anamek yettusemma d anamek n umennuy d wezbu myal tamuyli n tmetti d tin n tsertit i yettuyemren si yal tama, d nettat i yibubben ačal n tlufa d yiyublan yef uzagur-ines.

Adeg n tmeđđut deg wungal-a yettef anamek s wałas, udem n thuski d cbaħa akken it-id-yeglem deg wungal s tenfalit-a;cbaħa n tmeđđut taqbaylit ikenna-tt yer (*La Jaconde*)i yessuney unazur ameqran n ddunit(*Leonardo devinci*), d targit i yurga Mezyan ayen akken yura Docteur Legziri, d taħekkayt n wuyyul i yeysin yer dixel wana Achimin dagi id yewwin ipsychalagen n lalman bđan tilawin: «*Di lqern-agi yezrin, kra n ipsychalagen n lalman bđan tilawin, ma ulac mađi yef 3 n txella, Taxellalt tamezwarut semman-as:*

“Tuzyintyegnen deg tezgi”, tis snat: “Tagellit n tzizwa”, tis tlata: “Bruhild m trad”.

Tamezwarut ad teqqim deg uxxam ad tessikkid iman-is di lemri, ad telhu d zzin-is, ad tettrađu argaz-is melmi ara d-yekcem tameddit ur txeddem ur tgedde, tezga gar timceđ d rrwayeđ.

Tis snat id d wass ad tettazzal ad tettawi ad tettarra anida ulac ccyel ad t-id-tjab ulac tiyimit ulac anida ulac ccyel ad t-id-tjab ulac tiyimit ulac asgunfu fell-as, Tikwal akkas tserseđ trennu deg icetđiden. Aqđib n řřabun i tiremt!

Tis tlata, ddunit-is tezga di trad ilaq-as acengu ma ur yelli ad t-id-tjab, tettnadi tarkriđ: d azduz neđ d adebbuz!

Ihi, ugur deg txellalt tis tlata i d-yliy, is-yenna utudert, yef akka i yi-d-tenniđ, ma d ayen yellan deg txellalt tis tlata i d-teyliđ»¹.

Amaru Σmer Mezdad yefka-d kra n tmuđliwin I yerzan asentel n tmeđđut d aseřsef I yeshisef yef lihala-as am tudert i yettuqten d iyeban, imi yewwi-d awal deg yiwet n tallit i deg tamurt texnunes d idammen, tuyeđ-nin tezdey ulawen, tmeđđut tebbub taekemt zżayet.

Amaru d asummel i yerra i udabu azzayri d netta i d timentelt tamezwarut i yerran tmeđđut deg tmetti-nney yer deffir id as-yeksen amkan-is deg ddunit isiseytem adabu Azzayri i yekksen izerfan d tlelli n tmeđđut, Asentel n tmeđđut deg ungal yettwarez yer wařas n temsal isental am: Rebrab d tugdut, isental-a seān assay d usrid yer usentel n tmeđđut d wamek i tella tudert-is deg tmetti-nney.

1.1.3. Rebrab deg ungal «Tettđilli-d ur d-tkečćem».

Asentel-agi yefka-as azal d ameqqran deg ungal, imi timetti tettway seg rebrab, uyalen Xerben lexyuđ xerben wussan i wegduđ, yewwi-d awal yef isental agi sebbat-is neđ izuran-is akked tezrit-is deg tmetti.

¹ Σmer MEZDAD, *Opcit*, 2014, asb 42-43.

Tamsalt-agi n Rebrab ur tezgil yiwen ulac d acu i imenēen seg tama n tmetti yeyli-d fell-as am ujađ issers igenni yer lqaēa, yerra kullec d aberkan yef tmetti.

Tzrut n Rebrab yef twacult tħuza merra imdanen deg tallit-agi yeyli-d fell-as yiwen n tħlam d ameqran am tugdin n twaculin uyalen yer yixxamen-nsen ur ten-d-iššah wawal deg tallit nni ur ufin ara tilelli-nsen akken ilaq ayagi ibeggen-it-id umaru deg ugbur n wungal, gar irebraben ineqqen deg ugdud d yiserdasen ineqqen irebraben.

«Takriť timmađ iseggasen, la tettezzi nnig-nney am igider yef teqđart izamren» Yeshassef yef wanec-a: *«ma ulac mađi n tlawin I yettrun (Tilawin i sen-yettilin i yirebraben) Wa d gemma-s, wa d weltma-s wa d setti-s, Rnu tilawin n iserdasen yettmattaten d tlawin n wid-ak neqqen irebraben»*¹

Deg tmuyli n umaru yef usentel-agi n Rebrab i yef id yemmeslay fell-as deg lwalha-as tamezwarut terra tnica-s srid yer udabu Azzayri d netta i d-sebba n cwal i yekker deg tmurt n lezzayer ladya mi id-yewwi awal yef wamek I yebđa ney amek i d-yettwaxleq rebrab deg tmurt n lezzayer.

Deg tmuyli nniđen i yebya umaru iwakken ad t-id-iššiweđ i yimayri n wungal liħala i gar tettidir tmurt n leqbayel deg tallit-nni taberkant am timsulťa i ur ixeddem ara axeddim-is deg tmurt n leqbayel deg waya amaru d asummel liħala n tmurt i yettidir deg yir teswiēt myal adabu Azzayri i yeğġan liħala teqqers armi d ayen kan yerra fell-as asummel-ines taqerħant d netta id-yerran yer tmurt n Lezzayer asigna n Talezdit n tlam fell-as i yugin ad yekkes ula deg tizi n was-a.

1.1.4. Inyiman.

Ungal Yettdili-d ur d- yikeččem, yella-d usentel-a n yinyiman, anda id-tella yiwen n tensal n yiwudam mbeēd mi i d-yella udewenni gar Mezyan d

¹MEZDAD, (Σ.), Opcit, Aseb40.

Saedi, analas iħekku-d amek ilemziyen neqqen iman-nsen di tmurt n lezzayer ladya wid ur nessawed ara ad nernin deg tyuri-nsen aya yettban-d deg ungal deg uzgar.

«Imenza-ay unebdu deg lezzulen yiwen ur d yewwi ara le bac, ielleq iman-is ...».

Yella wanida d inaw n uzyan :

Qqaren ula d tayuri, ilmezyen yeğġa-ten usirem allarmi tteelliqen iman-nsen uyalen msakit d ddekkar.

Tzwuri-s d tasensekdant, tessawad-ay-d tamsirt yef yibabaten iħersen arraw-nsen ad yren ney ad d-awin le Bac: «*wid i ay-yessnen nnan-d ilindi makken ur t-id-yewwi ara tikkelt tamezwarut, armi st- kksen medden gar yifassen-is* » . Amalas iban-d amzun yeshssef yef wanect-a amzun yebya ad d-yini mačči akka i ilaq ad ilint temsal limer terbiħ tmurt :«*atan yewwi tamgert i yiri-s yerna d tin n mmi-s yerna ur ukeččem lħebs* »¹.

Deg tmuyli n umaru yef usentel-agi (Inyimen) i yef i d-yemmeslay fell-as dag umaru yemmud-d lwelha yef wanect-a, yebya ad d-ilint temsal anda ara awedden warrac ad nyen iman-nsen ma ur d-iwin ara BAC.

¹MEZDAD, (Σ.), Op.cit, 2014, Aseb 29-30.

Taggrayt tamatut

Taggrayt tamatut

Tazrawt-a i nesker yef wungal n Σmer MEZDAD «*Tettḍilli-d ur d-tkeččem*», Tegla-d ugemmuḍ d amecyerman kan. S teyzi n tezrawt newwet ad d-ner yef kra n yisteqsiyen yerzan isental deg wungal-a sin yisteqsiyen igejdanen:

- D acuten isental igejdanen n yesniret Σmer Mezdad deg ungal «*tettḍilli-d ur d-tkeččem*»?

Akken it-id-nenna deg tazwara n umahil amaru gar wid yef tella tezrirt n tsekla tafransist dya neddem ad yesseqdec tuget n tfukas n isental, Neddem diyen ad iseqdec isenta-gi.

Iwakken ad nessilet turdiwin-a ney ad d-nemlil d wayen i ten-ixulfen nebḍa amahil yef sin yiḥricen: Awal yef ungal d umaru, ma deg uḥric n tesleḍt newwet ad d-nesken amek yesseqdec umaru isental deg ungal-a «*Tettḍilli-d ur d-tkeččem*».

Ungal «*Tettḍilli-d ur d-tkeččem*» i d-yefyen deg useggas 2004, yettmeslay-d yef sin yimdukal Seid d Mezyan iwumi d-yessawel umdakel-ines wis kraḍ Utudert seg taddart-is tafilun akken ad d-awḍen yur-s Γas sebba ur tt-zrin tḥfen-d abrid abrid, Deg ubrid meslayen yef waṭas n tlufa, seg id-skeflen aṭas n wuguren n tmetti taqbaylit ney tazzayrit, Aṭas n tenmegliwin yeddand ilmend n tenmegla n Mezyan yeddand d ufrar d Seidyeyzan deg wansay yeckentḍ deg lašel, deg wungal tettban-d tenmegla gar zik d tura gar wansay d utrar gar temdint d taddart, gar yelli-s n temdint d yelli-s n taddart, yiwet n tama deg tenmegliwin-a tettban-d amzun teşḥirbib yef teqbaylit yef tmagit (Zik, ansay, taddart, yelli-s n taddart) Tayeḍ d imi n yizem d nneger yeggunin taqbaylit (Tura, Atara tamdint yelli-s n temdint).

Deg ungal «*Tettḍilli-d ur d-tkeččem*» aṭas n tlufa i d-yellan, tamazwarut tazrawt am ta nezmer ad d-nini meqret, tesra i wakud aṭas, d ugu ameqqran i ḡ-d-yeḡḡan ur as-nettezzi ara wammud akken iwata, tin yernan ḡur-s amahil deg sin laqen-t ttemlilin aṭas iw-sdukkel n tektiwin d ayen iwumi ur nezmir deg dra usifeḍ d tegnit i aḡ-yerzan, tin iten-iyelben akk iyeblan iwumi nesra, Xussen ladya ayen yerzan isental.

Ilmend n tesleḍt nessaweḍ ad d-nesseflali kra n isental deg wungal-a, deg wayen yerzan alas nufa ggtent tmeskal n tfukas ttwasqedcent deg isental.

Aseqdec n yisental d tafukest gllan s waṭas deg wungal «*Tettḍilli-d ur d-tkeččem*» Yessaweḍ wutug n yisenta deg wungal ḡer 70% nsked tasleḍt i kra deg sen.

Ilmend n tmussni id-ššawḍen nufa isental i d-yeššwḍen tamussni tussnant d isental i d-yettawin ayen yettreššin timetti, mačči d tussna trennu ḡur-s tamusni tasnektant i d-yeskanen tikiwin yezdin imdanen, dacu llant timussniwin ur neššaweḍ ara ad tent-nessesmel ad tent-nessidet imi ulac iyeblan ixuss diyen wakud.

Ger Taggara nezmer ad d-nin yal amaru yezmer ad yili d asentel n tezrawt iman-is deg wungal-a acku ttwasqedcen s wudem umray almi d-yeḍḡa yiwet n tezrawt drus-asen, ney s wawal nniden yessefk ugar n wakud kra da akken ad d-yezzi yiwen i usentel akken iwata, yerna s teqbaylit.

Iybula

Iybula

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