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Agezdu n Tutlayt d Yidles n Tmaziyt



Akatay n Master

Tayult: Tasekla

Asentel

**Tasleḍt tasnazmulit n yiwudam deg
wungal *Tettdilli-d, ur d-tkeččem* n
Σmer MEZDAD**

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Asnemmer

Di tazwara ad as-iniy tanemmirt war tilas i massa FURALI Yasmina,

i d-yellan i lmendad n tezrawt-agi si tazwara almi d taggara.

Tanemmirt d tameqqrant i yimawlan-iw imi d nutni iyi-fkan afud.

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Tanemmirt i yiselmaden-nney yal yiwen s yisem-is.

I yinelmaden n ugezdu n tutlayt d yidles n tmaziyt.

Abuddu

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I watmaten-iw: Yahya, Bilal.

I weltma: Tiziri.

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I yiselmaden d yinelmaden n ugezdu n tutlayt d yedles n tmaziyt n

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lazwart tamatul

Tazwart tamatut

Di lqern wis 19, mi d-kecmen yirumyen yer tmurt n Lezzayer, ufan-d agdud aqbayli yesea tabyest d tisas. Dya yarra-ten lhal ad issinen tutlayt akken ad asen-afen abrid wa ad fahmen amek i tleħħu tmetti-agi. Dya din i d-tlul tikti, yebda-d ubrid n wezgar n teqbaylit yer tira. Asmi ijerden yisardasen d yimrabden irumyen tasekla timawit am: tmucuha, inzan d tmedyazt gar-asen A. MOULIERAS, HANOUTEAU. Aneggaru-agi yejmeε-d tamedyazt isemma-as «les poésies populaire de la kabylie de jurjura di1867»¹. Yejmeε-d deg-s azal n 621 n yisefra. Syin usan-d kra seg wat tmurt, ula d nutni defren abrid-agi n irumyen kemlen deg ujmaε n tsekla-agi timawit am: Boulifa mi yura adlis isemma-as (Méthode de la langue kabyle) di 1913, deg-s ad d-naf idrisen s teqbaylit ttawin-d yef tmetti taqbaylit; daymi ara naf S. CHAKER deg umagrad-is (la naissance d'une littérature écrite) yenna-d : «*Boulifa yezmer yiwen ad t-yahseb d netta i d amaru amenzu n tesrit taqbaylit*»². Gas ulama idrisen-agi ur ttwaħsaben ara d tasekla maca d nutni i d-yeldin tawwurt i usnulfu aseklan. Syin yerna-d Belaid Ait Ali i yettwaħsaben d amesnulfu amenzu, ney ahat d ababat n tsekla tamirant n leqbayel s yedrisen i yura deg yiseggasen n 1940, maca ur d-ffiyen ara almi d 1963 yer yimrabden irumyen J. M. DALLET d J. L. DEGAZELLE di F. D. B (ficher de documentation berbère), fyen-d s yisem n tezmamin n Belaid Ait Ali ney la (kabylie d'antan). Yiwen seg yidrisen-agi i yura Belaid Ait Ali d aħris n *lwali n wedrar* llan seg yinagmayen wid i t-iħesben d ungal amenzu s tutlayt n teqbaylit.

Deg yiseggasen n rebεin d asawen yeqqim wennar n wungal d ilem ulac d acu i d-snulfan deg-s, almi d iseggasen n tmanyin i tebda tebħirt n tsekla-a tamirant teğģuğug, anda tawsit n wungal, tban-d d tamaynut deg tsekla-agi n teqbaylit tamirant, tawsit-agi tlul-d deg tagnit n lħars, tugdi, d umennuy yef tutlayt imi di tallit-agi tella tettwagdel. Adlis amenzu i d-yefyen yettwaru-d fell-as yisem n wungal d win i yura R. ALLICHE aseggas n 1981, isemma-as *Asfel*. Syin d asawen aħas n yimyura i d-iħefren ALLICHE am: S. SADI, A. MEZDAD, S. ZENIA. Simmal imyura, ney inagalen rennun-d ayagi igellu-d s unerni deg wuħun n wungalen i d-yettefyen yal aseggas.

Ungal, d yiwet n tewsit n tsekla i d-yettasen s tesrit am wakken i d-yenna M. RAIMAND: «*D ullis n tesrit i d-yettawin yef tedianin i d- yettwasnulfun, yeħdan s wudem*

¹ABROUS, D., «*kabylie : littérature*». in 26 judaisme. Kabylie, xix-en provence, Edisude volume, n °26), 2004 [en ligne], mise en ligne le 1 jui 2011, consulté le 27 novembre 2015. URL: <http://encyclopedie.berbere.revues.org/1434>.

²CHAKER, S., «la naissance d'une littérature écrite, le cas berbère (kabylie)», in *bultin des Etudes Africanes* (inalco). IX(1781), 1992, P. 2.

ara d-ijebden ameyri ». ³Ungal di yal tasekla d tanfalit yef tmetti, yef umezruy d wayen akk ttiddiren yimdanen n tmetti-nni ama yelha ney dirit. D tawsit i d-yettawin yef yinedruyen n taḥkayt, anagal yessemras kra n yiferdisen i d-yessugun am wakken dayen yessaxdam wid n tilawt. Anagal i wakken ad d-yessefhem ney ad d-yessiweḍ agbur n wungal-is, yettak azal d ameqqran i yiwudam imi yes-sen i yesselḥaw inedruyen n taḥkayt-is, yettak-asen rruḥ, am wakken dayen yemmal-d anda i ttidiren, anta tallit ideg ḍran yinedruyen-nni, tikwal anagal yettak-d azemz ilaway i yinedruyen-agi, yettak-d dayen ismawen n wadeg anda ḍran yinedruyen-nni n taḥkayt-is, tikwal dayen iseddaw-d ismawen n yiwudam i ikecmen deg umezru yellan d ssaḥ di tilawt, yef wannect-a ameyri mi ara iyer ungal ad iḥulfu am wakken d taḥkayt-nni teḍra s tidet zdat wallen-is. Annect-a yedda-d akk di tfukas n tsiwelt i izemren ad d-ilin deg yal ungal; maca anagal yezmer ad yestūqqet ney ad yessenqes deg-sent.

Ma nuḡal yer tallit n wungal aqbayli ad tt-naf tccud yer waṭas n tedianin i d-yeḍran di tmurt, ad t-naf illul-d deg teginit n lḥars, tugdi, laḥbus....di lawan-nni yal wa d acu n ubrid i yedfer akken ad d-yessebgen lḡid-is, llan wid yefyen s ibardan, llan dayen wid yextaren ad ssizlen imru-nsen akken ad d-sbegen azal n tnaṣlit, tutlayt d yidles-nsen, akken dayen senqaden timetti-nsen, ttawin-d yef rrebrab, tayri d wayen-nniḍen. Dḡa yiwen gar wid yextaren ad d-senfalin yef lḡid-nsen s yimru d A. MEZDAD; d amaru s tutlayt n teqbaylit, ass-a yassawed ad yaru azal n smus n wungalen «iḍ d wass»1990 , «tagrest uryu» 2000 «ass-nni» di 2006 «tettḍilli-d, ur d- tkeččem» di 2014 «yiwen was deg tefsut» 2014.

Ma nuḡal yer wungalen i yura A. MEZDAD ad d-naf llant tezrawin i yettwaxedmen fell-asen gar-asent tezrawt i yexdem Amar Amezian yef talyiwin tisekkanin timensayin deg ungal aqbayli iḍ d wass n A. MEZDAD.⁴ Dayen tella tezrawt i yexdem Bellal Nouredinne⁵ yef yiwudam. Netta yexdem-itt yef kraḍ n wungalen-nni imenza «iḍ d wass, tagrest uryu, ass-nni». Tizrawin-agi akk iyettwaxedmen seant iswi n usebgen n tulmisin n tira tungalant s yisefranen ibaraniyen imi ulac akka tizri ney tarrayt iyiman-is i yerzan tira tungalant n teqbaylit. Dḡa yal yiwen d acu n tarrayt i yetbee akken ad d-yawed yer yiswi-s. Ula d nekkni seg tama-nney ad d-nkemmeg deg ubrid-agi ad as-neg tasleḍt n yiwudam deg ungal “*tettḍilli-d ur d-tkeččem*”, n A. MEZDAD.

³RAIMAND, M., *le roman*, Armand colin, Paris, 2005, P. 19.

« Le récit en prose d'aventures imaginaires inventées et combinées pour intéresserez lecteur. »

⁴MEROLLA, D., *De l'art de la narration*, tamazight (berbère), 200 ans d'études: état des lieux et perspectives, Edition, PEETERS, Paris-Louvain, 2006, P. 152.

⁵ BELLAL, N., Etudedu personnage, en tant que catégorie textuel dans les romans kabyle d' Amer Medad, mémoire de magistère, université : A.MIRA, de Bejaia, 2011-2012 P. P. 01. 165.

Ma nezzi tamuylı yer tezrawin i yettwaxedmen yef wungal aqbayli, ad d-naf tizrawin timenza tid i texdem Dahbia Abrous (1998 1992) rzant krađ n wungalen imenza n teqbaylit Asfel d faffa n R. ALLICHE (1981 1986) d askuti n S. SADI (1983).⁶

Ihi tazrawt-a ad d-tawi yef yiwen n waħric i yettekin deg tudds n wungal. Wagi d aferdis n yiwudam, deg ungal i yura A. MEZDAD. Akken ad neg tazrawt, yessefk ad yili wammud gar yifasen-nney dya nefren ad d-tili yef ungal i yura umaru-a “*tettdilli-d, ur d-tkeččem*” i d-yefyen yer tużrigin ayamun deg useggas n 2014. Yesea azal n 210 n yisebtar.

Deg wannar-agi n tesleđt n yiwudam atas n yinagmayen i d-yemmeslayen yef uferdis-agi n yiwudam gar-asen: Y. ROUTER deg udlis-is (introduction à l’analyse du roman). VINCENT J, deg udlis-is (poétique du roman) d wiyad. Ma seg yimazrayen i d-yessumren tarrayin ara yettwasmarsen yef yiwudam, ad d-nebder tarrayt n V. PROPP i yexdem yef (morphologie du conte) maca tarrayt-agi tettwasemres kan yef tmucuha. Syin ad d-naf imazrayen-nniđen i yecban A. J. GREIMAS, R. BARTHES, BREMOND, Ph. HAMON... yal wa d acu n tarrayt i d-yessumer; maca nekni nefren ad neđfer tarrayt n Ph. HAMON imi nettwali-tt d nettat iwulmen i wungal-agi i yura A. MEZDAD am wakken dayen nettwali-tt tesddukel gar tarrayt-nni n GREIMAS d PROPP imi wigi xedmen kan yef twuri n yiwudam. Ney s wudem-nniđen, řessan axeddim-nsen yef temlilt tamasgant n yiwudam; maca deg tarrayt-a n Ph. HAMON ur taħbis ara kan awadem deg wayen kan i ixeddem ney di twuri-is kan, maca teedda yer yiman-is: ur d-yeqqar ara kan d acu i d tawuri n uwadem deg taħkayt, maca yeqqar-d ula d isemawen n yiwudam d uqlam-nsen si yal tama, ama si tama n tfekka, lebsa, tanefsit: yesdukel gar weswir n twuri n yiwudam (faire) d uswir n yiman-nsen (être).

Tamukrist

Awadem d aferdis agejdan deg lebni n wullis ama d tamacahut, tullist ney ungal. Awadem mačči d amdan n tillawt maca d amdan n tferket yesnulfa-t-id umaru akken ad yesselħu afariy-is deg wullis; deg waya ad d-naf M. A. SALHI yessuql-d tabadut n uwadem yenna-d: «D aferdis agejdan di tesleđt n tsiwelt, am netta am tigawt, am tkerrist, am wakud...»⁷.

Imi awadem d aferdis agejdan deg lebni n wullis, nebya ad d-nzer d acu-tent tfukas i yessemres unagal A. MEZDAD iwakken ad d-yessebgen tulumist n uwadem d wazal-is deg

⁶MORELLA, D., Op. Cit, P. 152.

⁷SALHI, M, A., *Asegzawal amezyan n tsekla*, Ed L’Oddysee, Tizi-Ouzou, 2012, P. 40.

uḍris? Ma yella mwatant tufukas-a deg wayen akken i d-ibanen deg teẓriwin tiberraniyin, laḍya tizri n Ph. HAMON?

Turdiwin

Ilmend n yisteqsiyen i cudden yer tmukrist nezmer ad nessawed yer turdiwin-a:

-Amaru-a yezmer ad tnaɣ yessemres kra n tfukas am: uɣlam; ismawen n yiwudam d wamek i ttidiren yal ass.

-Anagal A. MEZDAD ahat yessemres tikukas i yellan deg tarrayt i d-yessumer Ph. HAMON deg ussudes n uferdis n yiwudam deg lebni n wungal-is.

Tasnarrayt

Iwaken ad d-ner yef tmukrist n tezrawt-a, nebḍa-tt yef sin n yixfawen. Ixef amenzu ad d-yili yef teẓri, ma d wis sin ad d-yili yef tesleḍt n wungal.

Deg uḥric n teẓri, ad d-nebdu ad d-nefk tabadut n tesnazmult d umgired yellan gar-as d teẓrizmult, am wakken dayen ad d-nini d acu i d tasnazmult taseklant. Syin ad d-nefk tabadut n uwadem d wamek it-id-sbadun yinagmayen. Syin ad neɛddi yer tarrayt i d-yessumer Ph. HAMON yef tesleḍt n yiwudam. Tasleḍt agi ad d-tili almend n tlata n yeswiren: Aswir amenzu ad yili yef yiman n uwadem deg-s ad yili yef yismawen n yiwudam d uɣlam-nsen. Deg uswir wis sin ad yili yef twuri n yiwudam: tamliɣl tasentalant, d temliɣl tamasgant. Ma deg uswir wis tlata, ad yili almend n wazal amyellel n yiwudam. Syin ad d-nefk azenziy n tesleḍt tasnazmult n yiwudam ilmend n Ph. HAMON.

Ma deg uḥric n tesleḍt ad nezwir deg yiman n yiwudam ad d-nessufey ismawen i sen-yettwanefken i yiwudam i d-yeddane deg wungal-agi akked d uɣlam-nsen ama si tama n tfekka, n tnefsit, lebsa d lemer. Syin ad d-nefk tamliɣl n yiwudam ama d tamliɣl tasentalant, ama d tamliɣl tamasgant. Taneggarut-a ad d-tili ilmend n tarrayt n GREIMASr, imi deg tarrayt n Ph. HAMON yuḡal-d deg uswir-a n temliɣl tamasgant yer wayen i yexdem GREIMAS yef yiwudam. Syin ad d-nefk anwa i d awadem asaḍ ilmend n sḍis n tulmisin i d-yssumer Ph. HAMON akken ad iban anwa i d awadem asaḍ deg wungal.

Di taggara n tezrawt-a d taggrayt n wayen i d-nebder yakan d wayen i yer nessawed, rnu yer-s amawal d yeybula.

Nexter ad d-neg tazrawt-a yef tesleđt n yiwudam, imi amsawal yettak azal d ameqqran i yiwudam, imi s yes-sen i yesselhaw afariy-is. Akken dayen ttwaḥsaben d aferdis agejdan deg tudssa n taḥkayt d lebni n wungal am wakken i d-yenna Y. REUTER: «*iwudam sean azal d ameqqran deg tudssa n taḥkayt. Sebganen-d tigawin, dayen sdukulen tigawin, ttaken-asant anamek. Yernna taḥkayt akken ma tella d taḥkayt n yiwudam*»⁸

Timental i d-aḡ-yeḡḡan ad nefren asentel-a ur d-llint ara kan aka, maca afran-a yesea asay d yiswan i cceḡben anadi usnan, amnadi akken ad yili deg ubrid-agi ilaq ad isikked ad yeg tasleđt iwakken ad d-yekkes ayen yeffren d wayen yemcubaken, imi tasekla taqbaylit ulac akka tizri yellan ilmend-is, d ayen i d-aḡ-yeḡḡan ad neđfer tarrayin d tezriwin n yimazrayen ibberaniyen akken ad d-nefhem anamek d tyesa n taḥkayt n yal ungal ara d-yefyen d amaynut.

Tef waya tamentilt tamenzut i d-aḡ yewin a d-neg tazrawt-a, d ungalen i d-ikečmen ass-a yer wennar n tira, dya d tagnit akken ad d-nwali d acu-tent tulmisiin i tesea tira-a tungalant taqbaylit. Ma inagalen-a đefren tulmisiin n tira tagraylanit neḡ wwin-d deg yeydlesnsen amensay. Tamentilt tis snat, ungal-agi i nefren akken ad neg fell-as tasleđt n yiwudam tuy yakan gan-as tasleđt n tsiwelt deg usegga n 2014-2015*, maca deg tezrawt-a nebya ad as-neg tin n yiwudam akken ad d-nesmed, ad as-nkemel tasleđt i wungal-a akken ad tḥaz yal tama, yal aferdis i yellan deg-s.

Ma nuḡal yer yiswan n tezrawt-a, d asebgan n wamek i tebna tira tungalant di tallit-agi tamirant, nebya ad d-nzer d acu-tent tfukas i yessemres umaru deg ussudes n yiwudam iwakken ad d-yebnu ungal-is. Am wakken dayen nebya ad d-nwali ma yella umaru-a yessemres tifukas n tira taberranit i d-yellan deg tarrayt i d-yessumer umazray Ph. HAMON.

*BOUJEMAA, M., & HEFAD, A., *Alas d unasir deg ungal tittđilli-d, ur d-ikeččem, n Emer Mezdad*, akatayn master, taseddawit n Tubiret, 2014-2015.

⁸REUTER, Y., *Introduction à l'analyse du roman*, 2eme Edition, Armand colin, France, 2005, P. 51. «Les personnages ont un rôle essentiel dans l'organisation des histoires. Ils déterminent les actions, les subissent, les relient et leur donnent du sens»

Ixef amezwaru:
Tashazmult n yiwudam

Tazwart

Tasleđt n yiwudam, tecyeb ačal n yimazrayen. Ineggura-a, snulfan-d atas n tezriwin tisekkanin, akken ad selden ney ad-as-gen tazrawt i yiwudam i yettuneħsaben d aferdis agejdan deg wullis. Ma ulac-iten nutni ur tettili ara tkerrist.

Iwakken ad d-afen azal n yiwudam deg ungal (ullis). Atas n yimazrayen i d-yessumren tizriwin tisekkanin yal wa s tarrayt-is yal wa s tbadut-is i d-yessumer i uwadem. Gar tezriwin-agi i d-ssumren yimazrayen ad nebder tizri tasensiwlit d tizrizmult tasiwlan i yerran lwelha-nsent yer ufardis-agi; maca ma nemmeslay-d fell-as issefk ad d-nemmeslay yef uxeddim n yimselȳiyen d isekkawiyen i yefkan tabadut tawurant i uwadem ħesbsen-t am wakken d aferdis n unagraw asiwlan. Amazray V. PROPP deg uxeddim-is yef (morphologie du conte) yessawed yessuffey-d 31n twuriwin n yiwudam ur yettbeddilen ara di yal tamacahut. Ireħšan yef 07 n tigawin (tawuri) deg-sen yessuffey-d inawen-agi n tigawin aka: asađ, asađ imkerkes, allal, tagellidit, imkellef, amukci d uħeqqar; maca tarrayt-a ur as-twulem ara i wungal¹. Syin A. J. GREIMAS yewwi-d seg uxeddim n V. PROPP maca netta yessuffey-d sđis n yimesgan. Ineggura-a qqnen d tiyuga, yal yiwet temgarad yef tayed: amsifađ, anernas/ amgay, taħawsa/ amallal, amnamer.² Tarrayt-agi n Greimas, mačči kan i tmucuha i wumi twulem; maca ula i wungalen d wullisen s umata.

Maca trarrayt n GREIMAS, tettwasezyen si tama n amazray R. BARTHES imi netta yettwali tarrayt-a ur d-tettak ara akk timusniwin yellan yef uwadem, yettwalli-tt taħbes kan yer tigawt d twuri n uwadem deg uđris. R. BARTHES yettwali imazrayen-a imenza, eezlen tama n yiman n yiwudam: eezlen tamagit-nsen. Gef waya netta yessumer-d tikti ara yesduklen gar temlilt n yiwudam d yiman-nsen³. Deg waya ad d-naf tizri-nsen i yerran lwelha-s yer sin n yeħricen-a (tawuri d yiman) d tizri tasnazmult. Tagi yesnulfat-id F. D. SAUSSURE Iswi-is d tazrawt n uwadem am wakken d azmul deg uđris. Azmul-a d netta i ĳ-d-yettakken tiktiwin d unamek yef usentel n taħkayt ney yef yiswi n taħkayt n wungal.

Amazray i d-yessumren tarrayt i yesduklen gar twuri n yiwudam d yiman-nsen d Ph. HAMON Yessumer-d tarrayt tasnazmulit i izerwen iman n yiwudam si tama n: yisem, agisem d uglam-nsen. Dayen si tama n twuri: tamlilt tasentalan d temlilt tamagant . Syin yerna-d aħric n wazal amyellel n yiwudam d tulmisin i d-yessebganen anwa i d asađ deg taħkayt n wungal.

¹SALHI, M. A., *kra n tsura i tyuri n tsekla, 2.tayuri n tneqqist d tsekla*, Ed, tira, Bgayet, 2015, P. 26.

²Ibid, P. 28.

³SADI, N., *L'expression de l'identité dans le roman Tafrara de Salem Zenia*, mémoire de magister, littérature amazigh : université de Mouloud Mammeri, Tizi-ouzou, 2011, P. 79.

Deg yixef-a n tezri ad naereḍ ad d-nemmeslay yef tarrayt-a n Ph. HAMON Ad d-nefk d acu-ten yisefranen iyef tbed tarrayt-is: di tazwara ad d-nefk d acu i d-yenna yef yiwudam s tmuyli-is netta, dayen ad nebder amek i d-yewwi awal yef yiman n yiwudam. Syin ad nwali d acu i d tamlilt tasentalant d temlilt tamasgant d wamek i tent-id-yessegzi netta. Rnu yer waya d acu n tulmisin i s-yettak i uwadem akken ad yili d netta i d aṣṣad deg taḥkayt. Syin ad d-nessegri s uzenziy n tesnazmult n yiwudam i d-yesgezlen akk tarrayt-a n Ph. HAMON maca uqbel aya, ad d-nefk qbel tabadut n tesnazmult d umgired yellan gar-as d teẓrizmult, syin ad d-nefk tabadut n yiwudam ilmend n wamek iten-id-sbadun yinagmayen d yimazrayen.

1-Amezruy n tesnazmult

Awal n tesnazmult yettwasbadu-d deg unekmer amenzu, am wakken d tizri ney d tussna n uzmul. Tasnazmult ney (sémiologie) s tefransist d awal uddis gar (sémio/logie) yer yegrigiyen (séméion) yesṣa anamek n “uzmul” ma d (logia) yesṣa anamek n “tezri”. Awal-a yettuḡal alamma d tallit n teglest yer yegrigiyen, anda tuy semrasen-tt am wakken d tayult n tujya (discipline medical) deg-s suqqulen-d aṭanen yemxalafen ilmend n limarat-nsen. Ma deg tayult n tfelsafit, tamukrist n uzmul tban-d di lyarb n Urrupa d Marican ugafa. John Locke (1632-1704) d netta i d amenzu i yesmarsen awal n teẓrizmult s unamek n tmusni n uzmul, ilmend n wazal i yesṣa deg usefhem n wassay n umdan d umaḍal.¹

1-1-Tasnazmult

Tasnazmult, d tamidrānt i d-yettwasbadun am wakken d tizri ney d tussna n uzmul. Aneggaru-a d tamidrānt tagejdant deg teẓri-a. D nettat i ḡ-d-yettakken tikti ney tugna deg walley yef kra n tyawsa, d tayunt n useddi n tikti. J. C. DOMENJOZ yenna-d: «*Azmul yessebgan-d tilin n tyawsa almen-d n tayed*»². Deg waya ad d-nefhem belli limarat n tyawsa-nni I tt-id-yessebganen d acu-tt. Amedya: asigna d azmul n lahma, dduxan d d azmul n leafya...Maca F. D. SAUSSURE, mačči d anamek-agi i as-yefka i uzmul ḡur-s netta d asemlii gar wummsil d wunmik. Ummsil d ayen akken i yellan gar wallen-ney. Ma d unmik d ayen ara d-yasen srid yer wallay. Anamek n waya: awal amci, I yettwarrun yef tfarket, win yesnnen talqbaylit mi ara t-id-iyer ad d-tas yer wallay-is tugna n uyersiw d amecṭuḡ yesṣa clayem, cṣar-is d alegyan, taṭucin ttmeccuruqent.

Imi tasnazmult d tussna n uzmul, ad tt-naf semrasen-tt deg waṭas n tayulin. Di tazwara tban-d di tayult n tujya qqaren-as. Tasnazmult-a n tujya tettuyal alamma d tallit n yegrigiyen. Deg-

¹DOMENJOZ, J. C., *l'approche sémiologique*, Ecole des arts décoratifs, septembre 1998, P. 2.

²Ibid, P. P. 9. 10. « Le signe indique l'existence d'une chose ou représente autre chose. »

s zaren d acu-t waṭan ilmend n limarat-is¹; ad tt-naf dayen teena tussna n umdan (tusnametti, tadamsa,...); tella dayen tussna n taywalt am yesyalen, tugniwin,...). Ay-agi mačči d iswi n tezrawt-a maca d tasnazmult taseklant, imi txeddem tazrawt yef wayen yellan d asnulfu aseklan, asnulfu n unamek am: umezgun, tazuri,...Tasnazmult d tizri wessieen ; ay-agi yessegzel-it-id F. D. SAUSSURE deg wawal-is imi i d-yenna: «*d tussna i izarwen izmulen dixel n tmetti*»² awal-agi yettuṭal yer yirumyen-it yessemrasen deg tayult n tussna n wemdan d tmetti.

1-2 Amgired yellan gar tesnazmult d tezrizmult

Di lqarn wis 19 i d-yebda yettnerni uxemmem yef unagraw n uzmul. Anerni-a yusa-d s snat n tezriwin: tasnazmult d tezrizmult, taneggarut-a d awal i d-yessumer umarikani Ch. S. PIERCE, ma d tasnazmult d awal i d-yessumer F. D. SAUSSURE. Wagi yahseb tutlayt am wakken d azmul i nezmer ad nesarwes yer yizmulen-nniḍen am wid yecban tira, agemmay, d yesyalen. F. D. SAUSSURE yenna-d deg udlis-is (cours de la linguistique générale):«*Tutlayt d anagraw n yizmulen i d-yessenfalayen tikti, nezmer ad tt-nesserwes, yer tira, yer ugemmay n yiεeggunen, yer leewayed, yer lefeayel yelhan, yer yizmulen n yiserdasen, atg. D nettat i sen-yettakken azal i yinagrawen-a*»³. Ilmend n tbadut-a, ad nefhem belli tella tezri i yerran lwelha-s yer yizmulen-agi. Netta yessumer-d awal n tesnazmult, d tizri i ixeddmn tazrawt i yizmulen dixel n tmetti.

F. D. SAUSSURE ilmend n waya yenna-d:«*Nezmer ihi ad nesulfu tussna i izarwen izmulen yellan dixel n tmetti,[...]Nessema-as tasnazmult[...] ad ay-d-tmel d acu i d izmulen ara tegber, anwa aṣaḍuf ara tt-iselḥun, imi mazal ur telli ara d tizri, ur nezmir ara ad d-nini amek ara tili, maca tesa azref ad tili, amkan-is iban-d di tazwara. Tasnilest d aḥric deg tussna-agi tamatut, isudaḍaf i d-yesnulfan tasnazmult zemren ad ttwasmersen yef tesnilest [...].*»⁴

Tabadut-a i d-yefka F. D. SAUSSURE teḡḡa P. GIURAUD ad d-yini tasnazmult tzerrew izmulen yellan d inmettiyen mačči d wid n tesnilest: «*tasnazmult d tazrawt n yinagrawen n yizmulen ur d isnilsanen*»⁵. Deg yiwet n tallit amaricani Ch. S. PIERCE ula d netta yesnulfa-d tizri n uzmul maca s yisem n tizrizmult. Taneggarut-a am wakken d isem-nniḍen n tmezla. Netta yettaeraḍ ad d-yaf isem-nniḍen i tezrizmult imi d yiwet n tussna yellan s wazal-is maca yessefk ad

¹DOMENJOZ, J. C., Op. Cit, P. 01.

²GUIRAUD, P., *la sémiologie*, que sais-je „3eme Ed, presses universitaire de France, 1977, P. 5.

³Ibid, P. 5. «La langue est un système de signes exprimant des idées, et par là comparable à l'écriture, à l'alphabet des sourd-muet, aux rites symboliques, aux formes de politesse, aux signaux militaire, etc. Elle est seulement le plus important de ces systèmes.»

⁴Ibid, P. 5. «On peut donc concevoir une science qui étudié la vie des signe au sien de la vie social, [...] Nous la nommerons sémiologie [...] Elle nous apprendrait en quoi consistent les signe, quelles lois les régissent. Puisque elle a droit a l'existence, sa place est déterminé d'avance. La linguistique n'est qu'une partie de cette science générale les lois que découvrir la sémiologie seront applicable à la linguistique [...]».

⁵Ibid, P. 5. «La sémiologie comme l'étude des systèmes de signe non linguistique».

yili usiked mlih yer tulmisiin n yizmulen akken i d-tewwi tezmert, yerna yewwi-d ad neg azref yef wamek i ilaq ad ilint tulmisiin n yizumal-a i tessexdam tegzi tusnant¹.

Ilmend n snat n tbadutin-a, nufa-d F. D. SAUSSURE, yettwali azmul yesæa tamezri tanmettit, d tazrawt i yizmulen yellan zdat n wallen. Ma d Ch. S. PIERCE, yerra lwelha-s yer tmezla n uzmul, d wamek i ilaq ad yili ilmend n tmezla Ayagi iwekked-d fell-as P. GUIRAUD yenna-d: *«Saussure yerra lwelha-s yer twuri tanmettit n uzmul, Pierce yef twuri tanmezlit. Maca i snat mcuddent dayen awal tasnazmult d tezrizmult ad tent-naf ass-a d yiwet n tezri, irumyen (européennes) semrasen awal n tesnazmult ma d yimarikaniyen d tizrizmult»*². Ihi nezmer ad d-nini belli tasnazmult d tezrizmult d yiwet n tezri i yemxallafen kan deg yisem. I snat yid-sent xeddment tazrawt i uzmul.

1-3 Tasnazmult di tmuyli n R. BARTHES

F. D. SAUSSURE yahseb tasnilest am wakken d aħric deg tesnazmult. Taneggarut-a txeddem tazrawt i yizmulen yellan deg tmetti am laewayed, isyalen n yiëggunen atg. Maca R. BARTHES yella mgal-is imi netta yettwali, d tasnazmult i yellan d aħric deg tesnilest ad t-naf yenna-d: *«Tasnilest mačči d aħric deg tussna amatu n uzmul, d tasnazmult i yellan d aħric di tesnilest: Aħric-agi i yettarran mlih lwelha-s yer tayunt tummsilt n yinaw»*³

R. BARTHES yettwali tasnazmult am wakken d tussna tamatut n unagraw n taywalt, llan dayen yinagmayen-nniđen am wid yecban G. MOUNIN, E. BYSSENS d T. J. PRRIETO xeddmen ula d nutni leqdicat-nsen yef tesnazmult n taywalt i d-yettwasbadun am wakken d aferdis i d-yettakken tikti ilmen-d n unagraw imsisu am ungel n ubrid.

Ur nezmir ara ad d-nefk anaw ney tabadut n tezri-a tasnazmult d tezrizmult swaswa yerna yuear ad d-nefk tayult i tzerrew ney assay-is yer tesnilest imi yal yiwen d acu n tbadut i d-yefka kra ħesben tayult n tesnazmult tzerrew izmulen maca mačči d izmulen yellan di tmetti am (laewayed, isyalen n yiëggunen...) ma d wiyad qqaren-d ayen i d-yeseëddayen tikti i xeddmen taywalt i tzerrew tesnazmult taseklant am tẓuri d tsekla ...Deg waya ad nebder ayen i d-yenna P.

¹GUIRAUD, P., Op, Cit, P. 6. «La logique dans son sens général est, je crois l'avoir montré, seulement un autre mot pour la sémiotique, une doctrine quasi nécessaire ou formelle, j'ai en vue que nous observons les caractères de tels signes commes nous le pouvons et à partir de belles observation, par un processus que je ne refuse pas d'appeler Abstraction, nous sommes amenés à des jugements éminemment nécessaires, relatifs à ce que doivent être les caractères des signes utilisés par l'intelligence scientifique».

²Ibid, P. 6. «Saussure met l'accent sur la fonction sociale du signe, Peirce sur sa fonction logique. Mais les deux aspects sont en corrélation et les mots sémiologie et sémiotique recouvrent aujourd'hui une même discipline, les européens utilisant le premier de ces termes et les anglo-saxons le second».

³MOUNIN, G., *introduction a la sémiologie*, Ed, minuit, Paris, 1970, P. 12. « La linguistique n'est pas une partie même privilégiée de la science générale désignées, c'est la sémiologie qui est une partie de la linguistique : très précisément cette partie qui prendrait en charge les grandes unités signifiantes du discours».

GIURAUD: «... yiwen ur yeqbil tayult n tussna-neɣ, kra ḥesben tazrawt i yinagrawen n taywalt s yizmulen ur d isnilsanen. Wiyad, am Saussure, yessewsee tamiɣrant n uzmul d ungel am wakken d talyiwin n taywalt tanmettit am laɛwayed, tifuglin, d lefɛayel yelhan atg. Wiyad, yer taggara, ḥesben tazuri d tsekla d askar n taywalt i reṣṣan yef usexdem n unagraw n uzmul, i d-isbedden ula d nutni tizri n uzmul»¹.

1-4Tasnazmult taseklant

Am wakken i d-nenna yakan, tasnazmult d tizri wessieen, imi yal yiwen yessumer-d tayult i tzerrew tesnazmult, ilmend n tmuyli n yal Amazray. Ad neqqim deg wawal i d-yenna P. GIURAUD: llan wid i iḥesben tazuri d tsekla am wakken d askar n taywalt i ireṣṣan yef unagraw n uzmul. Ihi tasnazmult, terra lwelha-s yer wayen yellan d asnulfu aseklan, am: ungalen, tullizin, amezgun, d wayen akk yellan d tawsit n tsekla, d asnulfu yesean anamek neɣ d tazuri. Iswi n tesnazmult taseklant d asebgan n unamek daxxel n ugbur

Tizri-agi n tesnazmult taseklant, tewwi-d aḥar yer uxeddim n yimselyiyen n Rrus. Imi nutni xedmen-as taṣleḥt tayessawit i wayen i d-yenulfan d aseklan, deg yiseggasen n 20. Ay-agi d ayen iyef i d-iwekked fell-as P. GIURAUD imi i d-yenna: «tizri-agi n tesnazmult tewwi-d aḥar yer uxeddim n yimselyiyen n rrus, deg useggas n 20 ḥesben azyan aseklan am wakken d tazrawt tayesawit i wegbur»². Syin tuyal tennerna am wakken i d-ikemmel deg wawal-is: «tasnazmult taseklant ass-agi tennerna s yimasihiyen igniziyen d littératurewissenschaft. D usezyen amaynut arumi, atg. »³.

2-Tabadut n uwadem

Awal n uwadem *personnage* iban-d di fransa di lqarn wis XV, yefruri-d di tlatinit *persona* i yesean anamek n unnafar i yettlusu umsaɣ yef usayes. Syin yuḥal yennerna wawal-a yuḥal d awadem n tferket, i d-yettbanen deg usnulfu aseklan am wid i nettaf deg ullis s umata. Yezmer dayen ad d-yefk anamek n uwadem ilawi i yetturaren tawuri-is deg taḥkayt am wid n umezgun.⁴

¹GUIRAUD, P., Op. Cit, P. 7. «...En fait personne n'est d'accord sur le domaine même de notre science. Certain, les plus prudent, n'envisagent qu'une étude des systèmes de communication par signaux non linguistique. D'autre, avec Saussure, étendent la notion du signe et du code à des formes de communication sociales telles que les rites, cérémonies, formules de politesses, etc. D'autre, enfin, considèrent que les arts et la littérature sont des modes de communication reposant sur l'emploi des systèmes de signes, qui relèvent eux aussi d'une théorie générale du signe».

²Ibid, P. 82. «Cette approche sémiologique a sa source dans les travaux des formalistes russes qui, dès les années 20, conçoivent la critique littéraire comme une étude de la structure des contenus».

³Ibid, P. 83. «Cette sémiologie de la littérature est aujourd'hui en plein développement avec le New Criticism anglo-saxon, la littératurewissenschaft germanique, la Nouvelle Critique française, etc».

⁴<http://www.al-grénoble-fr/lettres-hg-lp/fill/.../Parcours de personnages. Pdf>.

Γef waya uqbel ad d-nefk tabadut n uwadem, yessefk ad d-neg asemgired yellan gar umdan d uwadem. Amadan: d bna dem, d læbd i yettidiren deg tillawt yeħwağ imdanen-nniđen akken ad yidir yid-sen. Awadem : d amdan n tferket, d amaru I t-id-yesnulfan akken ad yesselħu tigawin n taħkayt-is, yeħ waya ad d-naf M. S. SALHI yessuqqel-d tabadut yeħ yiwudam aka: «*D aferdis agejdan di tesleđt n tsiwelt, am netta am tigawt, am tkerrist, am wakud ur yessefk ara ad isaedel yiwen gar uwadem d umdan, yettili kan deg uđris:tudert-is teqqen yer tin n uđris: tbeddu s wawalen imezwura n taħkayt tkeffu s taggara n tyuri n taħkayt:akken ad yili uwadem (am netta am umsawal d umsiwel). Yessefk ad yili uđris. Ma yella d amdan yettir di tillawt, ur yaħwağ ara ađris akken ad yili*»¹ am wakken dayen ad d-naf J. MILLY yemwata akked d M. S. SALHI ula d netta yewwi-d awal, yeħ umgired i yellan gar umdan d uwadem yenna-d: «*Awadem d amdan n ufariy, i wumi ttunefkent kra n tulmisin n umdan yellan deg tillawt am yisem, aglam n tfekka (...), maca yella umgired gar-asen, awadem yella deg ufariy, xas akken ttemcabin, imi awadem nettaf-it deg ungal.Ma d amdan ihedder, yettxemim, yetthulfu, macca awadem yettili kan deg lkayed d yidrisen*»²

Am wakken dayen ad d-naf Y. REUTER yenna-d awadem yesea azal d meqqren deg tuddsa n taħkayt d uselħu n yinedruyen d tigawin: «*Iwudam sean azal d ameqqran deg tuddsa n taħkayt. Sebganen-d tigawt, dayen sdukulen tigawin, ttakken-asent anamek, yerna taħkayt akken ma tella d taħkayt n yiwudam*»³. Imi iwudam sean azal deg tuddsa n taħkayt, lmaena-s ullac ullis ur yegbiren ara deg-s iwudam. D nutni i d lsas n wullis. Ur yezmir yiwen ad d-yessugen ullis mebla iwudam. TOMACHEVSKI, ula d netta ur yemgared ara deg tikti yeħ yinagmayen-agi imenza i d-nebder usawen; imi di tmuylis-is netta, yettwali iwudam yessemras-iten umeskar am wakken d allal i d-ijebden lwelha n umeyri d wafrayen-nsen; yeħ waya ad t-naf yenna-d: «*Iwudam ttawin-d ayen i wumi neqqar tignatin tidisanin [...].Jebden-d afrayen d lwelha n yimayriyen, ssefraħen kra n yimayriyen, akken i seħzanen wiyad, akken i llan wid i yessagaden. Rnu yettili-d uđfer n win yellan d ašad deg taħkayt*»⁴.

Maca llan yinagmayen-nniđen ur yettwalin ara aka awadem am wakken d aferdis agejdan deg wullis i yesselħawen kan tigawin deg taħkayt. Maca d aferdis agejdan deg uđris i d-yettakken tikti d unamek yeħ kra n usentel. Gar yimazrayen i yettwalin awadem s tmuylis-a, ad nebder Ph,

¹SALHI, M. A., *asegzawal amezyan n tsekla*, Ed, L'odyssée, Tizi-Ouzou, 2012, P. 40.

²MILLY, J., *Poétique des textes*, 2eme Edition, Armand Colin, Paris, 2010, P. 157.

³REUTER, Y., *introduction à l'analyse du roman*, 2eme Edition, Armand colin, Paris, 2005, P. 51. «Les personnages ont un rôle essentiel dans l'organisation des histoires, ils déterminent les actions, les relient, et leur donnent du sens»

⁴TOMACHEVSKI, In CHRISIAN, A., & REZZOU, S., *Introduction à la lecture du littéraire*, Ed, O.P.O, Alger, 2005, P. P. 200. 201. «Les personnages portent habituellement une teinte émotionnelle [...] attire les sympathies de la lecture pour certains d'entre eux et sa répulsion pour certains autres entraîne inmanquablement sa participation émotionnelle aux événements exposés et son intérêt pour le sont du héros».

HAMON i iħesben awadem am wakken d tamidrant n tesnazmult dya yenna-d: «*Imi awadem d tamidrant tasnazmulit, awadem yezmer deg unekmer amenzu, ad d-yettwasbadu am wakken d alyac yettwagsusrun, alyac i d-yettakken ummsil aruylil (deg kra n tecređt) d unmik aruylil d«anamek» ney «d azal» n uwadem*».¹ Ilmend n wawal n umazray-a awadem yettuneħsab am wakken d azmul d axel n uđris, yettak-d anamek d wazal n uwadem. Awadem d azmul i d-yettakken anamek deg uđris: d tayunt n unamek yezmer ad yettwaglem am wakken dayen yezmen ad yettwasleđ.

3- Ph. HAMON d tesnazmult n yiwudam

Ma nezzi tamuyli yer tbadutin i yettunefken i wungal, ad d-nebder tabadut i d-yefka M. RAIMAND i wungal. Di tmuyli-is netta, ungal am wakken d ađris s tutlayt n yal-as dya yenna-d: «*ungal d ađris s tutlayt n yal-ass, i d-yettwasuqqlen deg uđris alatini*»². Dayen ad naf V. JOUVE yedda-d deg wawal M. RAIMAND yenna-d ula d netta: «*ungal di tazwara d tutlayt, d agraw n talyiwin*»³. Ilmend n tbadut-a, ungal d tumant n tesnilest, ireħšan yef unagraw n uzmul asnilsani. Awadem d aferdis agejdan deg wungal. Di tmuyli n Ph. HAMON awadem d azmul daxel n wullis ilmend n tmudemt n uzmul asnilsani, tizri-a i yettwalin awadem s tmuyli-a d tasnazmult. Tebya ad as-tefk i uwadem tizri i iwatan, yemgaraden yef tiyađ, ladya tizrizmult tasiwlan (sémiotique narrative) i ixedmen kan tasleđt iyiwudam ilmend n twuri-nsen yef waya ad nebder ayen i d-yenna V. JOUVE: «*taneggarut-a, yas ulama d taneggarut i d-tusa tmidrant n «tamilit tasentalant» maca tga-as tilisa i tesleđt n uwadem ilmend n twuri-is*»⁴ Am wakken dayen tasnazmult tessumer-d tasleđt n yiman n uwadem, ney s wawal-nniđen tasleđt n tmagit-is. Dya V. JOUVE ikemmel-d deg wawal-is yenna-d «*..., Ma yella uwadem d «amsag», yesea dayen isem d uđlam, lmaena-s d «iman*»»⁵. Imi awadem d azmul deg uđris Ph. HAMON yebđa iwudam yef krađ n taggayin:

A- iwudam imselyuyen: D iwudam yellan deg umezruy ney wid i d-yeddan deg tumgisin.

B- Iwudam adgizen iwudam i d-yeskanayen tilin n umaru, ney n umayri ney assay yellan garasen, d yiwudam (port-parole).

¹HAMON, Ph., *introduction à l'analyse des récits*, pour un statut sémiologique du personnage, Ed, seuil, Paris, 1977, P. P. 124. 125. «En tant que concept sémiologique, le personnage peu, en une première approche. Se définir comme une sorte de morphème doublement articulé, morphème manifeste par un signifiant discontinu (un certain nombre de marque, renvoyant à un signifie discontinu (le « sens » au la « valeur » du personnage».

²RAIMAND, M., *Le roman*, 2eme Edition, Armand colin, Paris, 2002, P. 17. «Le roman c'est un texte en langue Valgaire qui est la traduction au l'arrangement du texte latin».

³VINCENT, J., *poétique du roman*, 3eme Edition, Armand colin, Paris, 2010, P. 123. «Si le roman est d'abord un fait de langage, un ensemble de forme».

⁴Ibid, P. 82. «Cette dernière malgré la proposition tardive du concept de «rôle thématique» limite en effet le personnage a son «faire»».

⁵ Ibid, P. 82. «...si le personnages est bel et bien un «acteur», il a aussi un nom et un portrait c'est un «être»».

C- Iwudam alsawalen: d nutni i s-yettakken tillawt i wullis. D iwudam i d-yettbanen s sin n wudmawen. Llan yiwudam n tidet yesean assay d tillawt, wiyad d wid i d-yesnulfa wallay n umaru.

Ph. HAMON yessumer-d tamudemt n teşleđt n yiwudam deg wungal. Ilmend-is teşleđt n yiwudam ur tettili ara alama nreşsa-tt yef krađ n yifardisen d igejdanen ad t-naf yenna-d: «*nezmer ad d-nekkes tlata n yehricen n teşleđt i d-iteddun: tigawt (tamlilt), iman (isem, agisem d ugram) d usettef-nsen (azayer d wazal)*»¹

Imi tarrayt-a n Ph. HAMON yebda-tt yef tlata n yeswiren ad d-needdi ad d-nsegzi amek i d-yessefhem yal aswir deg tarrayt-is.

3-1- Deg uswir n yiman

Aswir-agi, yettwabna yef tlata n yahricen, isem, agisem, d ugram n yiwudam. Tlata-a fell-asen ara d-yili unadi yef tmusniwin iten-yarzan.

3-1-1 Isem

Isem d tayawsa is-yettakken tillawt i uwadem. D netta i d-yessebganen awadem yesea azal d twuri s wazal-is. Di tazwara isem yettak-as tudert i uwadem am tin n tillawt, am wakken dayen yessebgan-d tamagit-is. Seld azwel, tayawsa tamezwarut iyer yettmuqul yimeyri deg udlis d ismawen. Isem n yimukan, isem n yiwudam. Aneggaru-a d netta i d-yessebganen timant n uwadem yef wayeđ deg ugraw, am wakken dayen yessebgan-d tamagit-is i netta s timmad-is. R. BARTHES yura-d deg tezrawt-is yef yisem yerna-d: «*isem d azmul, mađci d amatar ummsil aherfi, ur nesei ara anamek*». ² Deg waya ad d-negzu isem yesea azal d ameqqran, yesea anamek, imi yezmer ad d-nefhem deg-s kra n yizen «*deg wungal ney di yal adlis aseklan asemmi n yiwudam d igi (d'otanomancie), lmeena-s d tazuri n ukacef yef wamek tga tyara n yiman-nni*»³. Imayri mi ara yyer adlis ullis, ad yefhem deg usemmi n yiwudam, timant ney tayara n uwadem-nni amek i-iga. Isem n uwadem yezmer ad d-yettwabder s umqim ilelli deg uđris am (netta, nettat...) am wakken dayen ad yettwaru s isekkil ameqqran. Isem n uwadem yettak-d tikti yef uzar-is, laşel-is yettuyal alama d imawlan-is am wakken i d-yenna H. MIQUEL: «*isem, di*

¹VINCENT, J., Op. Cit, P. 84. «On peut donc retenir les trios champs d'analyse suivant : le faire (rôle et fonction), l'être (nom, dénomination et portrait), l'importance hiérarchique (statu et valeur)».

²CHRISTIAN, A., & BEKKAT, A., *clefs pour la lecture du récit*, Ed, du tell, Algérie, 2002, P. 80. «Le nom propre est un signe, et non, bien entendu, un simple indice désignerait, sous signifier».

³Ibid, P. 81. «Dans un roman aux tout œuvre littéraire, la nomination du personnage est un acte d'otanomancie, c'est-a-dire, l'art de prédire, à travers le nom, la qualité de l'être».

tazwara ad yili d isem: Muhamed, Eli, Brahim, maca ad d-yessetbee s tecređt ney isali yef yimawlan (baba-s n ...) ad d-yernu win n (lkayeđ (filiation), mmi-s n ...)»¹

3-1-2 Agisem

Nezmer dayen ad neg tasleđt i uwadem ilmend n ugisem. Agisem n yiwudam deg tsekla tamirant d asteqsi i d-yettuyalen yal tikkelt. Ađas n tezrawin d tseldin i d-yettawin yef wassay yellan gar wextiri n unagraw asnisman d tmentilt. Tasnisemt d tazrawt i yinumak n yismawen dixel n uđris². Awadem yezmer ad as-yettwanefk yisem dixel n uđris ahat ilmend n řřifa-s: aglam n řbia-s ney n tfekka-s.

3-1-3 Aglam

Aglam, d ađric deg uđris i d-yettakken isalen yef tyawsa, yef wadeg³. Aglam, yesa azal d ameqqran di tira n tsekla acku issuddus ađris yettcebbih-it⁴. Imi yes yezmer umayri ad yessugen tujan n uwadem. Deg wullis, deg wungal ađas n yiferdisen i izemren ad d-kkin deg uglam n uwadem. Am imeslayen-is d isyalen, d wayen yebya ad d-yexdem. Ayagi yebya ad yini aglam n uwadem iressa yef ukuz n yiferdisen yemxallafen: (tafekka, llebsa, tnefsit d laemer) deg waya ad d-naf V. JOUVE yenna-a: «Aglam, am wakken nezra, yettwabna-d s tmarna n yizmulen, yebruzeen, di tayzi n wullis, aglam n uwadem, yettili-d s ukuz n yiferdisen: tafekka, lebsa, tanefsit d laemer»⁵. Seg ukuz n yiferdisen-a i d-yebder unagmay-a, yezmer yimayri ad d-yefhem akken iwata awadem, dayen yezmer ad yessefruri, ad d-yessuqel tađkayt, am wakken dayen ad yefhem assay yellan gar-as d uwadem-nniđen.

a)- Tafekka

Aglam n uwadem ibeddu di tazwara di tfekka-s taneggarut-a tezmer ad d-tili s wudem i cebhen amedya: yecbeđ di řřifa, amzur-is d aberkan, yesa sser, yezzif.... Akken dayen yezmer ad yili s wudem i cemten amedya: d ucmit di řřifa, acebbub-is d adles, ulac sser, d awezlan...

¹CHRISTIAN, A., & BEKKAT, A., Op. Cit, P. 81. «Un nom, c'est d'abord les noms : Muhammad, Ali, Ibrahim, mais précédé d'une indication de paternité (Abu : père de...) et suivez de celle de la filiation (Ibn : fil de...)».

²BELLAL N., *Etude du personnage, en tant que catégorie textuel, dans les romans kabyle d'Amer Mezdad*, mémoire de magistère, université: A. MIRA, de Bejaia, 2011-2012, P. 54.

³SALHI, M, A., Op. Cit, P. 20.

⁴Ibid, P. 21.

⁵VINCENT, J., Op. Cit, P. 85. «Le portrait, on la vu, est constitué par l'addition des signes, épars qui, tout au langage du récit caractérisent le personnage, on retrandra quatre domaines, privilégies : le corps, l'habit, lapsychologie et la biographie».

b) – Lebsa

Aglam n lebsa, yettak-d isali yef lašel d uzar anmetti d yidles n uwadem dayen yessebgan-d yer wanida i yettili, ney ahah ula d taddart-is ad tt-teeqleđ amedaya: taqendurt n leqbayel n iwađiyen temgarad yef tin n leqsar. V. JOUVE yerfed-d amedya yer yiwudam i yessemres E. Zola deg wungalen-is yenna-d yebđaten yef sin n leşnaf, nezmer ad nessemgired gar imarkantiyen d ixeddamen wid yettlusun takaskiđ d ixeddamen, ma d wid i yettlusun acapun, d imarkantiyen.¹

c) – Tanefsit

Tanefsit teqqen ney tcud yer yal awadem d tudert-is n daxel, ney s wudem-nniđen d assay i yellan akken gar uwadem d lebyi, tamusni d tezmert d wayen ilaq ad yexdem, is-d-yettakken tudert-is n daxel. Ayagi d ayen i d-ixedmen assay gar yimeyri d uwadem deg wungal. Assay-a yezmer ad yili, d win n tayri ney d win n temheqranit, lmaena-s: imayri yezmer ad ihemmel awadem ilmend n twuri-ines daxel n uđris-nni am wakken dayen yezmer ad d-islal imayri ađulfu n temheqranit ney n taycact.²

d) – Laemer

Laemer n uwadem, yessebgan-d ayen yezrin deg tudert n uwadem yettak-d tikti yef uzar-is, lašel-is, am wakken dayen i d-yettak isallen yef wayen yescedda ama d ayen ziden ney d ayen rzagen di tudert-is. Ayagi yettađđga amayri ad yefhem ney ad d-yekkes tiktiwin yef lhala n tnefsit n yiwadem-nni, am wakken dayen yezmer yimayri ad yektazel amek i tga tikli n uwadem-a yef wiyad.

Awadem d amdan asugnan i d-yesnulfa umaru, yettili amzun d amdan n tillawt, nezmer ad as-neg tamagit (leemer, azar-is anmetti, tawacul-is, amezruy-is d ttrebga-s atg. Dayen nezmer ad d-nessuney tafekka-s akked d tnefsit, ilmend n wayen i d-yettak umaru di teyzi n uđris, yezmer ad ten-id-yefk s talya tusridt ney s talya tarusridt. Gef waya, ad d-naf M. A. SALHI yessuqel-d awal yef uglam-a usrid d uglam arusrid i d-yettak umaru i uwadem yenna-d: *«Deg tsekla, imyura semrasen sin n yibardan iwakken ad d-gelmen (ad d-weşşfen) awadem: aglam usrid d uglam arusrid yettili uglam d usrid mi ara ilin yisallen (abeeda yef uwaden) yettak-iten-id umsawal qbala mebla tuzya deg wawal. Ad yefhem umayri, mi ara yeqqar lewşayef n win yettwagelmen mebla ugur ameqqran, imi isalen ad-yettwanefken fell-as llan-d ilmend n useneet n uwadem i yimayri(yettwaweşşef-d uwadem akken ad t-yissin yimeyri, ad izer wit-ilan d wamek yemmug). Ma*

¹VINCENT, J., Op. Cit, P. 85.

²Ibid, P. 85.

yella d aglam arusrid, yettili deg yifardisen-nniḍen n uḍris n tsiwelt ney deg uqlam n wadeg akked tigawin: d aḥam ara yefhem win lewṣayef n uwadem s lewṣayef n wadeg anda yettili ney s wayen ixeddem»¹

Iferdisen-a n uqlam i yemxallafen akka (tafekka, lebsa, tanefsit d laemer) yezmar ur ten-nettaf ara yer yiwen n umgay dduklen i reba. Imi anagal yezmer ad d-yeglem awadem s yiwen kan n uferdis, amedya: yiwen ad tafed yeglem-it-id si tama n tnefsit-is, wayed ad tafed yegelm-d tafeka-s..., am wakken i yezmer ad ten-naf yer wayed yesddukel-iten.

Aqlam yesea atas n twuriwin deg wullis. Gef waya ad d-nebder tasuqqilt n M. S. SALHI yef twuri n uqlam dya yenna-d: «*tiwuriwin n uqlam, bḍant (ma drus) yef xemsa tamezwarut: aqlam, yettakk-as ccbaha i uḍris (d tawuri n ucebbeh). Tis snat: iferreḡ iferdisen n tsiwelt gar-asen (d tawuri n uzel). Tis tlata: mi ara yestuet umaru aqlam deg uḍris isewxar taggara n uḍris-agi (d tawuri n useyzeḡ). Tis reba: ittekki uqlam deg lebni n uḍris (d tawuri n usuddes). Ma d taneggarut, d tawuri tasektant; aqlam d yiwen n ubrid i yesea umaru akken ad d-yawi yef tikta-ines d tesnekta i isarem ad tent-id-yefk umayri.»²*

3-2 Tawuri n yiwudam

Deg uswir-a n temlilin n yiwudam ad d-yili unadi yef tmusniwin i yerzan tamlilt tasentalant d temlilt tamagant n yiwudam.

3-2-1 Tamlilt tasentalant

Tamlilt tasentalan, tettak-d asentel yef tigawin n uwadem deg wullis. Ilmend n uqlam isen-yettwanefken i yiwudam: tettak-d anamek. V. JOUVE yef waya yenna-d: «*tamlilt tasentalant, am yisem-is i tettwasen, tetteki di lebni asentalan n wullis. Tessebgan-d amsag ilmend n uqlam-is lmaena-s tettak-d «anamek.»*»³ Am wakken dayen tettak-d isalen ney tikiwin yef tnefsit n yiwudam, ney isalen yef uswir-nen anmetti. Dya V. JOUVE ikemmel-d deg wawal-is yenna-d: «*tamlilt tasentalant tettuyal yer leṣnaf n tnefsit (tameṭṭut ur yahrizen ara, abeleed, amaxuf, atg.) Ney anmetti (d amerkanti, d akli, d aselmad, atg.) d agbur iy-yettaḡḡan ad d-nakez awadem»*⁴.

¹SALHI, M. A., Op. Cit, P. 40.

²Ibid, P. 21.

³VINCENT, J., Op. Cit, P. 78. «Le rôle thématique, comme son nom l'indique particip de composante thématique de la grammaire de récit. Il désigne l'acteur envisagé du point de vue figuratif, c'est-à-dire comme porteur d'un sens».

⁴Ibid, P. 8. «Le rôle thématique renvoie ainsi à des catégories psychologiques (la femme infidèle, l'hypocrite, le lâche, ect.) Ou sociales (le banquier, l'ouvrier, l'instituteur, ect.) qui oermettent d'identifier le personnage sur le plan du contenu».

Tamlilt tasentalant, tettili-d s tuget deg uđris imi amaru yetteglam-d, yettak-d atas n yisalen yef yiwudam si yal tama am: tanefsit, aswir anmetti, tawacult, laemer, tbića n uwadem.... D tigi i d-yettawin asentel yef temlilt tasentalant n uwadem dya Ph. HAMON isemma-as tagellast n usmenyef ilmend n waya ad d-nebder ayen i d-yenna V. JOUVE: «timlilin tisentalanin zemrent ad agtent: teawanent deg ufham n wungal d nutenti i yettekin di tayulin n tigawt deg tkerrist. Tayulin-a n tigawin, yeqqar-asent Ph. HAMON «tagellast n usmenyef», [...] »¹. Imi annaren-agi n uglam ugten deg ungal, ad-atent-naf sebganet-d anamek d wazal n uwadem aktar deg ungal; maca win ara izerreren mliħ yef uwadem, d win ara d-yefken asentel yef temlilt n uwadem d tigawt-is deg tkkerist. Tannegarrut-a simmal ttnarnin wannaren-a n uglam i d-yettak umaru i yiwudam-is, simmal tettegnerni ula d nettat, yerna yettiyzif wungal.

Ayen i yessemgaraden deg temlilt tasentalant yef temlilt tamasgant, imi taneggarut-a tettekkid-d taguri deg wullis. Ma d tamlilt tasentalant tesselħaw anamek d wazalen deg wullis, ilmend n waya V. JOUVE yenna-d: «*ma tamlilt tamasgant tettekkid taguri n wullis, tamlilt tasentalant tettak-as anamek d wazalen*»². Maca yella-d umkemmell gar sin n leşnaf-agi n temlilin. Ilmend n GRIEMAS amsag am wakken d amkan anda ttemlilint snat n temlilin-agi. Fer yiwen n uwadem ad t-naf yesća tamlilt tamasgant deg wahil asiwlan, am wakken dayen ad t-naf yegber limarat ney udmawen i d-yessebganen anamek ney azal-is deg wullis.

3-2-2 Tamlilt tamasgant

Uqbel ad d-nawi awal yef uswir-agi n temlilt tamasgant i d-yessumer Ph. HAMON di tarrayt-is ad nini belli Amazray-a yuƷal-d almi d axeddim n amazray Greimas yef yiwudam d tigawin-nsen deg uđris; maca deg tezrawt-a nessewseć nerna-d tikiwin aktar yef wayen i d-yewwi Ph. HAMON deg tarrayt-is imi naħwağ-iten deg yixef n teşleđt ara d-yilin d wis sin.

Aglam n yiwudam, yesća azal d ameqqran deg usegzi n uwadem, d unamek-is. Maca akken ad d-naf anamek d wazal n uwadem deg uđris ilaq ad nesdukkel gar yiman n uwadem (aglam-is) d temlilt-is (tigawt-is). Taneggarut-a ur nezmir ara ad d-nemmeslay fell-as ma ur d-nemmeslay ara yef uxeddim n yimselyayen d yessekkawiyen, wigi fkan-as tabadut tawurant i uwadem imi ħesben-t d aferdis i yettikin di tsiwelt yiwen seg yimselyayen n rrus am Tomachevski yenna-d deg

¹VINCENT, J., Op. Cit. P. 79. «Les rôles thématique peuvent être nombreux : seuls sont pertinents pour la compréhension du roman ceux qui participent des domaines d'action privilégiés par l'intrigue. Ces domaines d'action, appeés par Ph. Hamon «axes préférentiels»

²Ibid, P. 78. «Si le rôle actanciel assure le fonctionnement du récit, le rôle thématique lui permet de véhiculer du sens et des valeurs».

yiwen umagrad i wumi isemma «thématique»: «asaḍ mačči kan n tunqist»¹ ma d axeddim n yisekkawiyen, am R. BARHTES, Greimas wigi gar wid ireşşan tasleḍt-nsen yef temlilt tamasgan n yiwudam. Yessumer-d yiwet n tarrayt i yettwasnen s waṭas d tazrewt i yerzan iwudam d twuri-nsen. Yeşşawed yefka-d sḍis n yimesgan. Fur-s mačči kan i tmacahut i yef ara ttwasmersen, maca ula yef yal aḍris ullis. Imesgan-agi: i d-yessufey akka, yal yiwen d acu i d tawuri-s deg wullis netta isemma-as azenziy n yimigan. Di tazwara ad d-nzer d acu i d amsag

Amsag: D tamidrart i d-isekcem Greimas di teşleḍt n tunqist. Amsag yemmal-d tawuri n yimigwan (acteur) di taḥkayt, d ayen ixedmen yimigwan ney d ayen i as-xedmen. Tamlilt-agi teqqen yer şşenf n tigawt n umigaw yal şşenf yettak-d amsag. Di tmuyli n Greimas d ayen akk ixedmen tamlilt; yezmer ad d-yili d amdan, d ayersiw. (aqjun, d itbir, d inisi, atg) ney d taṭawsa (d tizgi, d aḍdu, d asif). Yezmer ad yili d ayen i d-yesnulfa wallay n umadan (awayzen, tteryel, amyār azemni, talafsa mm-sebea iqerray, atg) ney d affray d aḥulfu am tayri, tismen d lkerh). Amsag ayen akk i d-yesnarnayen tanneqqist d unamek n taḥkayt (s tigawin n yiwudam) Di tesleḍt-ines, Greimas yekkes-d (06) n leşnaf n yimesgan: amsifaḍ, anermas, taṭawsa, amgay, d umallal.²

Tayessa tamasgant: D lqaleb ayessawi i d-yewwi Greimas, akken ad d-yessefhem tigawin n yiwudam d wamek llant tneqqisin. Azenziy-agi amesgan yebna yef sḍis n yimesgan. Yal sin d tayuga. Yal amsag di tyuga yemgarad d wayeḍ ilmend n twuri-ines di taḥkayt: amsifaḍ/anarmas, amsag/taṭawsa, amallal /amnamer. Bnan yimesgan-agi d azenziy ilmend n wassayen yellan gar-asen.³ Y. REUTER yerna-d ameslay yef tarrayt-a n Greimas yenna-d: Greimas yebḍa imesgan-is yef tlata n tgellas. Amgay d tyawsa rsen yef tgellas n beqqu (vouloir). Amallal d umnamer rsen yef tgellast n tezmert (pouvoir). D aewweq ney d aeiwen n umgay akken ad yessiweḍ yer wayen yebya. Amsifeḍ d unermas rsen yef tgellas n tmussni (savoir) d nutni ara d-yesfaydin s tyawsa ara d-yawi umgay.⁴

Amsifaḍ: Deg uzenziy amesgan (n yimesgan) n Greimas amsifeḍ d amsag isuturen i umgay ad as-d-yawi ayen (taṭawsa) ara yeksen lixşas ideg yella unermas di tazwara n taḥkayt.⁵

Anermas: Deg uzenziy amesgan (n yimesgan) n Greimas, anemas d amsag iwumi d-ttawin taṭawsa akken ad yettwakes fell-as lixşas (lixşas-agi, yettban-d di tazwara n tmacahut). Yezmer

¹<http://www.aL-grénoble-fr /lettres-hg-Lp/fille/.../parcour de personnages. Pdf. «Le héro n'est pas nécessaire a la fable»>

²SALHI, M, A., Op. Cit, P. P. 30. 31.

³Ibid, P. 43.

⁴ROUTER, Y., *introduction à l'analyse du roman*, 2eme Edition, Armand colin, Paris, 2006, P. 51.

⁵SALHI, M, A., Op. Cit, P. 35.

ad yili unermas, d netta i d amsifaḍ s timmad-is (d netta ara yesutren taḡawsa i yiman-is) akken yezmer ad yili d wayeḍ (d amigaw-nniḍen).¹

Amgay: D aferdis deg uzenziy (n yimesgan) n Greimas. D amsag i yefren umsifaḍ akken ad d-yawi ayen (taḡawsa) ixuṣen i unermas (lixsas-agi yettili di tazwara n tmacahut) ma yella yeṣṣawed umgay ad ieeddi i wuguren (tigawin n umnamer ney imnumer) i d-imuger mi yettnadi taḡawsa atan d netta ara yuḡalen d aṣaḍ n taḥkayt².

Taḡawsa: D aferdis deg uzenziy n Greimas, taḡawsa d ayen i yessefk ad d-yawi umgay i umsifaḍ, yef wawal-agi n tyawsa i tebna taḥkayt n tmacahut³ ma yella deg ungal tezmer ad tili tyawas d ayen nniḍen, ḡas akken mačči d tina akken ilaq ad tid-yawi i umsifaḍ lameena kif kif d anadi yef wayen yebya uwadem, am unadi yef tmagit, tilelli,...

Amnamer: Deg uzenziy amesgan (n yimesgan) n Greimas amnamar d amsag i d-izeggen d ugar i win yettnadin (amgay) yef tyawsa. Yezmer ad yili uwadem-agi d netta yebya ad yessiweḍ ad d-yawi taḡawsa s ways yeḍmee ad iyellet (adrim, leḥkem, zwaḡ, atg). Yezmer dayen ad yili umnemmar d aekkuk kan deg ubrid n umgay aṣaḍ mi ara yekkat ad d-yawi taḡawsa (Imaena-s, ur yeclie umnamer di tyawsa); akken yezmer ad yili d ayen ur nesei rruḥ (tizgi, asif, adrar, atg)⁴.

Amallal: Deg uzenziy amesgan (n yimigwan) n Greimas amallal d amsag yetteawanen amgay (ney amgay-aṣaḍ) deg unadi n kra (taḡawsa yetteawan-it ama s yisalen i as-itmuḍdu i waṣaḍ ama s uweṣṣi. Amallal yezmer ad yili d ayen yesean rruḥ (amdan, aḡersi) ney d ayen ur nesei rruḥ (asigna, ablaḍ, tiziri, asirem, atg.)⁵

Ayagi d ayen i d-yettwasgezlen deg tfelwit-agi:

¹SALHI, M, A., Op. Cit, P. 35.

²Ibid, P. 29.

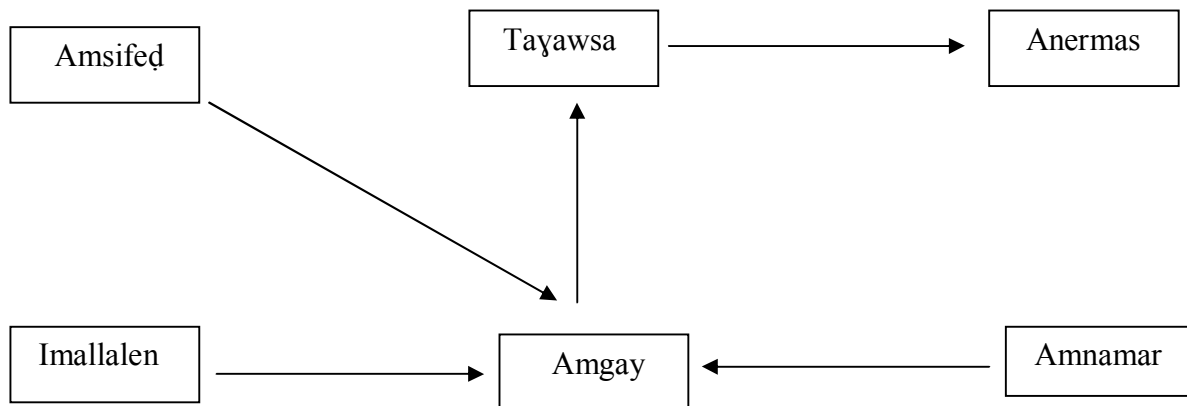
³Ibid, P. 30.

⁴Ibid, P. 57.

⁵Ibid, P. 28.

Tagellas	Amsag	Awennet	Tikli
Lebyi	Amgay Tayawsa	Iswi n tigawt	Beqqu
Tazmert	Amallal Amnamer	D aeiwen n tigawt D aeweq n tigawt	Attekki
Tamusni	Amsifaḍ Anermas	Win ad yesfaydin	Taywalt

Azenziy amesgan: Azenziy-agi yesea setta (06) n yimesgan, yal sin d tayuga: amsifaḍ/anermas, amgay/tayawsa, amallal/amnamer.



Tef wawal n umgay d umsag ad d-nebder ayen i yef i d-yewwi awal M. S. SALHI yenna-d: « *Imesgan-agi, ttwellihen yer tiggawin n yimigan (acteur) i yellan di tneqqist. Yezmer yiwen yimigi ad ittekki di sin n yimesgan, acku ixeddem snat n tigawin mxalafent. Amedaya: yezmer ad yili d netta i d amsifaḍ d netta i d anermas. Akken yezmer ad yili d amgay (-aşḍ) yerna d amsifaḍ (ney d anermas). Zemren diyen atas n yimigan ad ttekin deg yiwen umsag. »*²

4- Deg uswir n wazal amyellel n yiwudam

Aswir wis tlata n tesleḍt tasnazmulit yettak-aḡ-d tagnit akken ad neg asemgired gar yiwudam d wamek isettfen deg ungal. Ilmend n weswir-agi ad d-nzer anwa i d awadem agejdan d uwadem

¹CHRISTIEN, A., & BEKKAT, A., Op. Cit, P. 48.

²SALHI, M, A., *Kra n tsura i tyuri n tsekla*, Op. Cit, P. 28.

anadday deg wungal am wakken dayen i nezmer ad d-nzer aniwa i d aṣaḍ n taḥkayt n ungal imi d netta i d aferdis agejdan i tyuri n wullis.

Ilmend n Ph. HAMON awadem aṣaḍ, sebganen-t-id sḍis n tulmisiin i d-nettekes di tayzi n uḍris; tulmisiin-a d tigi: (amgired di ṣṣifat, amgired di twuri, amgired deg beṭṭu, tafulmanit yemgaraden, askan amesisi d uwennet aflalay n umsawal. Ilmend n waya V. JOUVE yenna-d: «aṣaḍ yettban-d s uzrar n tulmisiin yemxallafen. Amgired di ṣṣifat, amgired degbeṭṭu, d umgared di twuri»¹. Maca Ph. HAMON yerna-d snat n tulmisiin-nniḍen i d-yessebganen awadem-aṣaḍ. Askani amesisi d uwennet aflalay n umsawal.

- 1- Amgired di ṣṣifat: tettak-d tagnit akken ad d-nzer aglam is-yettwaneḥken i uwadem, ma yettwagelmed s waṭas yef yiwudam-nniḍen ney ala. Nezmer dayen ad nezgi (qualifier) s uqlam n ṭbia-s, lebsa-s...
- 2- Amgired deg beṭṭu: tesa tasetratigit n beṭṭu n yiwudam yal wa anda it-id-yebder umaru: deg tazwara n wungal ney di taggara ... Yal wa deg wanta tagnit it-id-yebder umaru.
- 3- Tafulmanit yemmgaraden: yessebgan-aḡ-d assaḡ n uwadem yef yiwudam-nniḍen, ma awadem ielleq yer wiyiḍ ney yezmer ad yili iman-is deg taḥkayt.²
- 4- Amgared di twuri: nezmer ad d-nessemgired gar yiwudam s tigawt; s twuri-is deg taḥkayt. Anwa awadem i xedmen aṭas n tigawin. Win yellan d amgaḡ d win i yettwaḥsaben d aṣaḍ.
- 5- Askani amesisi: nettaf-it deg wungal. Ttken-d aglam n liḥala n uwadem ilmend n uḍris i yettwazerwen.
- 6- Awennet aflalay n umsawal: yessemras-it umaru, akken ad yessebgen awadem aṣaḍ mebla timsulest deg ungal, ad naf amaru yessemres kra n tenfaliyin i d-yessebganen abeaḍ n yimesgan d aṣaḍ amedya ad yini aṣaḍ-ney.³

5- Azenziy n yiwudam n teṣleṭt tasnazmulit ilmend n Ph. HAMON

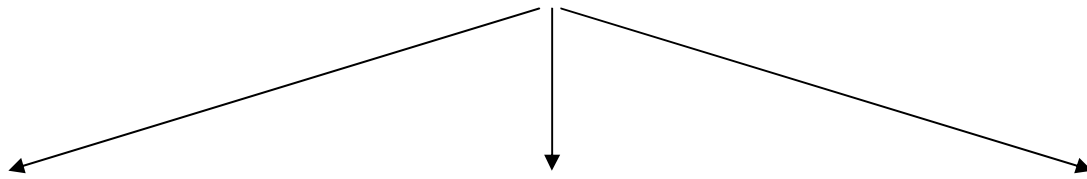
Akken yiwen ad yeḍfer tasleṭt tasnazmulit n yiwudam Ph. HAMON yessumer-d yiwen n uzenziy i d-yesgezlen akk tarrayt-is.

¹VINCENT, J., OP. Cit, P. 87.

²REUTER, Y., *l'analyse du récit*, 2eme Edition, Armand Colin, 2005, P. 29.

³Ibid, P. 30.

Iwudam



Iman

- Isem
- Agisem
- Aglam
 - Tafekka
 - Lebsa
 - Tanefsit
 - Laemer

Tamlilt n yiwudam

- Tamlilt tasentalant
- Tamlilt tamasgant

Azal amyellel n yiwudam

- amgared di şşifat
- amgared deg beţtu
- Tafulmanit yemgaraden
- Amgared di twuri
- Askan amesisi
- Awennet aflalay n umsawal¹

Taggrayt

Tasnazmult d yiwet n tezri id-ibanen di lqarn wis 19, tızri-a tettara ad d-tmmel azal alqayan n uwadem. Aneggaru-a atas n yimazrayen i iqedcen fell-as gar-asen BARTHES, PROPP, GREIMAS, REUTER d wiyad tibadutin id-wwin deg waţas mlalent yer yiwen n usegzi, belli awadem d yiwen n uferdis agejdan ibed fell-as lebni n wullis, awadem d win yemgaraden yef umdan yettidiren deg tillawt, maca yettaerađ unagal ad t-id-yesseqreb yer tilawt s usemres n waţas n tfukas am yismawen, aglam, d tigawin-nsen.

¹VINCENT, J., Op. Cit, P. 90.

Ixef wis sin:

tasledt tasnazmulit n yiwudam deg wungal

Tazwart

Ur nezmir ara ad d-nessugen ullis mebla iwudam ara yesselhun inedruyen n teħkayt n wungal. Anagal, yessemras-iten akken ad issishelen tayuri n wungal. Iwudam sean azal d ameqqran imi mačči kan d inedruyen n taħkayt i selħawen; maca sean ula d assey yer yimayriyen; imi jebden-d ihulfan-nsen, zemren ad sferħen kra n yimeyriyen am wakken dayen zemren ad sheznen wiyad. Deg waya ad nebder awal i d-yenna Tomachevski: «iwudam ttawin-d ayen iwummi neqqar tignatin tidisanin [...] jebden-d afrayen n yimayriyen sefraħen kra n yimayriyen, akken i seħzanen wiyad, akken llan wid i yessagaden, rruu yettili-d uđfar n win yellan d ašađ deg taħkayt»¹

Mi ara nyer ullis atas n tyawsiwin ara d-nemmager yef yiwudam. Tayawsa tamenzut ara d-ijebden lwelha-nney, d ismawen n yiwudan. Syin ad d-yernu uglam-nsen. Fer tama n wigi, nezmer ad d-nernu tamliit-nsen, ama d tamliit tasentalant ney d tamagant. Dayen, nezmer ad nefren awadem ašađ yef yiwudam yellan d igejdanen d wid yellan d inaddayen deg uđris.

Amaru A. MEZDAD, deg wungal *Tettđilli-d, ur d-tkeččem*, yerra azal d ameqqran i yiwudam deg lebni-is. Iwudam-a sean tawuri tagejdant s dixel n wullis imi d nutni i yesselħawen inedruyen n taħkayt i yellan deg-s. Deg yixef-agi n tesleđt, ad d-nmmel amek isen-isemma umaru i yiwudam-is d wamek iten-id- yeglem? D acu i d tamliit n yal awadem deg uđris? Dayen ad d-nmmel anwa i d ašađ deg wungal-a?

Maca send ad d-nebdu tasleđt, ad nezwir deg ugzul n wungal-a i terza tesleđt.

1-Agzul n wungal

Awadem agejdan yettfen amkan d alqayan deg wungal-agi, d Utudert. Yuy yelli-s n temdint, tamettut-a ur tessin d acu i d taqbaylit, lašel ney nnif, am nettat am yimawlan-is. Tamettut-a tekes-as imeddukkal-is i Utudert, terna-as taddart-is d yimawlan-is yerna tebya ad as-tegmeđ ula d tamagit-is, ladya seg mi i tugi ad ttsemmi immi-s yer yisem n umyar-is Muħend-Arezqi, nettat tebya ad as-tsemmi Abinus, d isem n iħurkiyen dya d tin i d sseba tamerqqrant iyef msebran.

Taħkayt n wungal-a tettawi-d yef sin n yimeddukal Seid d Mezyan mi ruħen deg tkerrust yer taddart n Utudert yer Yiyil Uzal, tebda-d mi isen-d-yessawel Utudert i yemddukal-is yenna-

¹TOMACHEVSKI, In CHRISTIAN, A., & BEKKAT, A., *Clefs pour la lecture des récit*, Ed du tell, Alger, 2002, P. 45.

asen: azekka, lmut tudert, ilaq ad d-tawdem taddert! din kan truḥ tneli, yegzem usiwel. Dya nutni tḥfen brid-nšen qbala yer taddart n Yiyil Uzal. Deg ubrid-nšen, di tkerrust messlayen-d yef waṭas n yisental, gar-asen timetti taqbaylit amek tella zik amek tuyal ass-a. Akken dayen mmeslayen-d yef yisental iyettfen tasga n wungal am rrebrab, tafsut taberkant, tasertit, wid ineqqen iman-nšen, akken dayen wwin-d yef cbaḥa n tmetḥut taqbaylit icuba yer la Jocond i d-yeglam Leonardo de vinci, targit i yurga Mezyan, taqṣit n uyyul yeḡlin yer wanu, archimed, d wayen yura Dr Legziri yef tarbeet n umezgun.

Deg ubrid-nšen, ḥaren yef wacu isen-d-yessawel Utudert akken ad awḍen yer taddart n Yiyil Uzal. Deg wallay-nšen yexleq-d tiwahmi, nwan ahat d tagermumt-nni n yemma-s i yemmuten. Maca mi iwwḍen yer din ufan Nna-Megduda mačči d lmut i temmut maca ziy d tallalit i d-tlul tikelt-nniḍen imi i taḥḍer i lfarḥ n mmi-s Utudert imi i yezweḡ tikelt-nniḍen, yuy yelli-s n tmurt.

2-Asenked n yiwudam:

Amaru A. MEZDAD, yesnulfa-d azal n kraḍ n tmerwin n yiwudam deg lebni n wungal-is, deg-s yefka-asen rruḥ, tamagit, ismawen d tfekka amzun d imdanen n tillawt. Imeyri mi ara yyer ungal-a ad iḥulfu yes-sen am wakken d wid i yettidiren di tillawt, imi timsal iyef i d-tewwi taḥkayt n wungal-a d tid yellan s tidet di tmetti taqbaylit: am temsalt n tutlayt i yettwagedlen di tmurt-is, tamsalt n teqbaylit d turrugza... Timsal-agi akk dren-tent yiwudam-agi, am wakken iten-tedren yilmezyen ney imdanen tmurt n leybayel. Ismawen i sen-yefka umaru i yiwudam-is d wid ttsemmin leqbayel am: Seid, Mezyan, Ferruḡa, Megduda... Ayagi d ayen i d-aḡ-yeḡḡan ad d-nini iwudam i yessemres umaru-a d leqbayel.

Deg ungal-a, iwudam i d-yettuyalen s waṭas d wigi: Mezyan d Seid, Utudert, Dr Legziri (Dda Ferḥat).

3- Deg uswir n yiman

Amaru mi ara d-yesnulfu awadem, di tazwara yettak-as tamagit, isem d twacult iyer yettidir. Am wakken dayen yettak-as tugna ilmend n usunay s wayen I t-id-igellem. Yal awadem s tbia-s i t-yessemgaraden yef yiwudam-nniḍen, ilmend n wassay yellan akken gar-asen d taḥkayt: ayagi yeslalay-d assay gar-asen d imayriyen. Ameyri-agi mi ara yyer ungal yezmer wallay-is ad d-yeddem tugna n uwadem-nni ilmend n lewṣayef i d-asen-yefka umaru i

yiwudam-is. Ihi deg uswir-a, am wakken nezra d anađi yef yismawen n yiwudam i yellan deg ungal, d uqlam-nsen.

3-1 Ismawen n yiwudam

Mezyan d Seid: d imeddakal akken kan iddukulen segmi llan d imezyanen; akken iruhen yer taddart n Yiyil Uzal, taddart n Utudert; ruhen mi isen-d-yessawel. Mezyan d aselmad n tusnakt deg tseddawit, Ur yezwiđ ara, ma d Seid yesea ddarya.

Utudert: D ameddakel n Mezyan d Seid akken kan iyan, atas i yedder di Lezzayer tamaneyt, tewwi-t tmeđđut-is, syin yuyal-d yer taddart-is.

Dda Ferhat (Dr Legziri): D ameddakel n Utudert d Mezyan d Seid, d amusniman, (psychologue), Utudert mi yennuy d tmeđđut-is yur-s i iruđ yemmeslay-as-d yef wannawen n tlawin.

Tameđđut n Utudert: D yelli-s n temdint, d taxeddamt, ur tessin d acu i d taqbaylit, ur tessin d acu i d lqima n urgaz-is, sebba taneggarut iyef msefraqen d tin n ussemi n mmi-tsen amenzu: Abinus ney Muđend-Arezqi.

Iđulan n Utudert: Ddan akk d yelli-tsen, fkan-as lhaq. Ladya baba-s n tmeđđut n Utudert (ađeggal-is), ur yessin d acu i d turrugza.

Filas: D yiwen n yilemzi, iwumi teđđa leib taršast n uđadarmi deg tefsut n tmanyin. Tefla-t tarsast deg wammas, teđđa-t iab iteddu s teewzin.

Ccix Berrabeđ: D Ccix i d-iftun, yettak-d tifat i yimsefliden di Radyu;

Tamseflidt i d-yessawlen i Ccix Berrabeđ yef mmi-s ur yegganen ara.

Tamseflidt-nniđen i d-yessawlen i Ccix yef temsalt n umennuy-is d tmeđđut n gma-s nettat ur tezwiđ ara.

Tarbeet n umezgun: Lhađ-Mu, ameddakel n Lhađ-Mu; Amrabeđ, anehhar lkar d yellis, d teqcicin-nniđen, taselmadt n tesnawit di Lezzayer tamaneyt

Sliman: D argaz amezwaru n xalt-is n Utudert.

Tajujet n taydemt: d tin ihekmen s berru gar Utudert d tmeđđut-is.

Lqayed Lgaher: Isem-is Syir, ixeddem d Lqayed yer yirumyen.

Nnafee: D mmi-s n gma-s n Lqayed Lgaher.

Anehhar n tmacint: D amalṭi d aṭemeε d netta i yenyan Nnafee s tmacint.

Sliman: Axeddam n Lqayed Lgaher.

Afellaḥ d tmettuḥ-is: (Taqsiṭ n uyyul yeḥlin syer wanu).

Uberriq: D aqciε amezyan, d mmi-s n gma-s n Utudert s tutṭda.

Iεgalen n tejmaεit n taddart: Wid yennejmaεen yef lqanun n taddart akked d tebzert yef aḥal ara ttxelisen.

Nna-Megduda: D tamyart, d yemma-s n Utudert.

Muḥend-Arezqi; Baba-s n Utudert, D netta i weṣṣan-mmi-s, yemmut, uqbel ad ieiwed mmi-s zwaḡ.

Ferruḡa: D taḡḡalt, tin i wumi yemmut urgaz-is, nyant at iḥumer. Tecbaḥ di ṣṣifa, qrib itt-yuy Utudert.

Yelli-s n Ferruḡa: D tilemzit, tewwi-d akayad n lbac.

Bu-Icubay: D argaz-nni i d-wwin akken deg ubrid Seid d Mezyan. Yella d aselmad n tfelsafit deg tesnawit, yuḡal yeḡḡa aselmed yuḡal d afelaḥ.

Tamettut n Sliman amejay amcelleḥ.

Aqciε i yufan aportable n Dda Farḥat, yerra-as-tid.

Tamettut-nni iyurga Mezyan.

3-2Anamek n yismawen i yettwanefken i yiwudam

Ilmend n kra n tegnatin i d-yellan deg wullis, tikwal nettaf anamek n yiwudam iban-d deg kra n tenfaiyin n umaru tikwal xaṭi. Dagi nettaeraḍ ad asen-d-nefk inumak amek I ten-negza deg tilawt.

Mazyan: D isem n leqbayel, ttsemint ahat i win yellan d amezyan gar watmaten-is.

Seid: yesεa anamek n seed, d lahna, ahat imi yesεa tawacult ulac d acu it-iceglen.

Utudert: Yekka-d deg wawal tudert, isem-agi d amaynut deg tmetti taqbaylit ur yelli ara di tmetti tamensayt. Ttsemmin isem-agi wid ur yessidiren ara dderya: «*mačči anager wa i turew. Ačas is-tečča tmeqbert! ur tetřif ara armi d ayen tuyes, tedda di leemer [...], dya tessader-it! Semman-as Utudert, mmi-s n tudert, degmi i tt-iħemel, tudert!*» (Sb. 131)

Dda Ferħat: Yekka-d deg umyag freħ, yesəa anamek n lferħ, ttsemin isem-agi iwegrud ara d-ilalen akken ad d-yawwi lferħ d lahna itwacult-is.

Filas: D isem n leqbaylit, d amaynut. Ayłas, d isem n uýarsiw yer leqbayel yesəan azamul n tebyest d lqewa.

Muħend-Arezqi: D isem n leqbayli yesəan anamek n seaya ney tinesbuyert.

Barrabeħ: D awal ney d isem i d-yekkan di taerabt. Yesəa anamek n rrebeħ ney seaya, (Rabbeħ ney Barrabeħ).

Sliman: D isem i d-yusan di taerabt tineslemt, yettwanefk-as yisem-agi ahat mi yella d asehlan.

Syir (Lqayed Lgaher): D isem n taerabt, anamek-is mečtuħ ney deg umyag imzi s teqbaylit d asemzi n lqima n umdan-nni netta, yerra iman-is Lgaher. Isem-agi d akkenni (sur nom) «*win yellan d Lqayed, seg at ubernus azeggay, widak iwumi gan ccan yemnekcem. Yebya ad yesali di lbarhan-is ad tettagaden imesdurar, ma drus. Asmi i d-illul, isemma-yas baba-s Syir. Iemma i iyiman-is Lgaher*». (Sb. 103)

Nnafee: D isem i yesəan anamek n lešlah ney n nnfee, isem-is akka ahat mi yessenfae deg-s eemmi-s imi yettay-as awal: «*Yettqadar nezzeh eemmi-s, anida i s-yahwa ad t-yenher*» (Sb. 107) am wakkendayen yewret ayen i d-yeğğa gma-s i mmi-s Nnafee «*Lqayed Lgaher yessuli lbarhan-is, yerna yewret ayla n mmi-s n gmma-s*». (Sb. 108)

Megduda: Isem n Megduda, yusa-d deg wawal n tamegdudt anamek-is d tamečtuħt. D isem ittsemmin zik leqbayel di tmetti tamensayt.

Ferruğa: D isem n leqbayel yella si zik yur-sen. Isem-agi yekka-d yer yisem n mmis n tsekkurt (aferruğ), aneggaru-agi yer leqbayel d azamul n cbaħa d thuski. Akken ad d-yessebgen cbaħa-s, yesserwes-itt yer La Jocond i d-yeglem Leonardo de vinci: «*La Jocond, la Jocund, aneelbu n La Jocond szat zzin am wa, i s-yenna Ferħat. D taferruğt!*» (Sb. 183)

Bu Icubay: D akkenni (sur nom) isemma-as akka almend n tamart d ucekkuḥ i yeğğa ur ten-iseṭel ara: «*Icubay ččan udem-is,*». (Sb. 118)

Uberriq: D akkeni (sur nom) ahat semman-as akka imi taṭṭucin-is ttberriqent d tadalin: «*Izri adal iberreq am win n uzrem-qasi*» (Sb. 175)

3-3 Aglam n yiwudam

Aglam n yiwudam am wakken i d-nenna deg yixef n tezri yezmer ad t-id-yefk umaru s wudem usrid, ney dayen ad yili s wudem arusrid: d tigzi ara t-id-negzu deg yinnan n umaru, aneggaru-agi mačči kan d tafekka n uwadem iyezmer ad yeglem; maca yezmer ad d-yessuney ula d lebsa-s d leemer-is. Ihi iswi n waḥric-a d anadi yef wamek i d-yeglem umaru yal awadem i yessemres deg tudsa n wungal-is.

Aglam n uwadem “Seid”

D awadem agejdan deg ungal, yezweğ zik d ababat i tlata n teqiccin. D ameddakel n Utudert d Mezyan.

Tafekka-s: Yebda yettimyur di leemer, yerna yuḡal d aferḡas: «*Acebbub, simmal simmal, yettimlul, anzaden ttiqlilen, aceqlal yenncew, anager aglim,*» (Sb. 07) akken dayen i d-yenna fell-as d azuran tugar-it tasemt: «*Nekkni s izuranen-agi, tugar-ay tasemt, agerjum ur yessufuy azwu akken ilaq.*» (Sb. 08)

Tanefsit-is: D argaz i yesēan tawacult, yesēa tametṭut d tlata n yes-is mačči d amdan n yiman-is, yesēa imeddukal. Mačči d win yeddān d ufara, yezga yessḥissif yef tudert n zik di tmetti-nni n zik «*Afara, ma ulac lsas, ad imil, lsas-ines d anecfu!*» (Sb. 07)

«*Akka kan i d- yettales, iekkel wallay-is d ayen.*» (Sb. 08)

Laemer-is: D amdan i d-yesēeddān tudert-is gar yemddukal-is yeyra yid-sen yedder taswiēt-nni n tefsut tamanyin. Tura meqqar di leemer

Lebsa-s: Ulac d acu i d-yenna umaru yef wayen yelsa uwadem-a.

Aglam n uwadem “Mezyan”

D awadem agejdan deg ungal, d ambur, ur yezwiğ ara, d ameddakel n Seid d Utudert.

Tafekka-s: Mezyan d alemmas n yergazen, d amujjix d areqqaq am wakken dayen xfif «*Mezyan yekkaw, yejjex akk, udem-is yeyza deg tuget n ddemmar. [...] ma d tasawent am gadir, d aseblee i tt-yesseblae. Xfif, yerrna ur icab ara nezzeh, mazal yexleđ uberkan d umellal*». (Sb. 167)

Tanefsit-is: D argaz ur yezwiğ ara, d amdan yellan d aggag d aselmad deg tseđdawit, d win yeddand d ufara: «*Eğğ, akin leqrun iberkanen. Ilaq ad neddu d ufara!*» (Sb. 07) Mezyan yedder tallit-nni n tefsut taberkant, tallit n rrebrab, Mezyan ur yesei ara tbiēa, yezgga yečča-t ddemar «*udem-is yayza seg tuget n ddemmar, acu n tbiēa, acu n lhala*»,» (Sb. 167)

Laēmer-is: Yesēa azal n 40 n yisseggasen di laēmer-is, imi d yiwet n tsuta netta d umeddakel-is Utudert: «*Utudert d amdakel-nsen, segmi qqaren, zgan akken ttemzukuraren*.» (Sb. 17), temzi-s yesēdda-tt-id gar yemeddukalis n leqraya, tura yesyaray di tseđdawit, yeqqim akken d ambur: ur yezwiğ ara.

Lebsa-s: Ulac d acu i d-yenna umaru yef wayen yelsa uwadem-a.

Aglam n uwadem” Utudert”

D awadem agejdan deg ungal, nezmer ad ninni d netta i d ašad, d amdan yeγran yesnen d acu i d taqbaylit yerna d win yesnen azal n tutlay-is, d tnašlit.

Tafekka-s: Ulac d acu i d-yebder umaru yef tfekka n uwadem-a.

Tanefsit-is: Utudert yedder d awħid, ur yesei ni gma-s ni weltma-s, win i d-yekkren d awħid yettili ahcic: «*Utudert d awħid, win yellan iman-is hcic ašas*»,» (Sb. 193). Tuder-is yesēdda-tt-id d ambur, seg temzi is-taēkes iēac-d tallit-nni taberkant n tugdi d imenyi: «*Tasuta-nsen, akken ma llan, ulac win ihennan; day netta, xerben-as lexyuđ*»,» (Sb. 17) Utudert, arzen-as wafriwen; segmi yezweğ irruħ yeğğa taddart-is, yedder di cwal ur yufi iman-is tametťut i d-yewwi ur as-tefki lahna: «*Segmi itt-id-yewwi, terra-as luđa d asawen*»,» (Sb. 23) Ğas akken tcnf-as-tent, maca netta yesber, yenna ahat ad d-yass was ad tuγal yer laēqel-is imi netta iħemel-itt: «*Utudert, tuy yettwarez, yeyli-d fell-as uzaylal: win tcudd tayri, yettmundul wallay*»,» (Sb. 23) Akken i yedder Utudert di cwal almi d assen i yebra i tinna i yuy, imir it-id-uγal talwit: «*Wellah ar amzun assa i d-luley. Ad ass-alsey i ddunit swadda*»,» (Sb. 83) D win yesēan tabyest, imi yeđleb treğman deg taydemt yerna d win n teqbaylit. Ğas ulama ulac-it deg ušaduf «*Ayen akka i d-tenna lustada, ur fhimey ara kulec. Ilaq ad iyi-d-tetřeğmem*»,» (Sb. 79) Utudert d amdan iyellan d aggag, yeγra, yettaru, d win i xedmen yef tutlay-is yettaru tadlist

maca di tazwara yufa-d ugur n tsertit syin yufa-d ugur-nniđen d lafeā-nni n tmeđtut-is: «*Tadlist-nni yettaru wicfan-aya? Ad as-isekki meqqar “tettđilli-d...*

wayeđ yegzem-as, ikemmel:

... Ur d-tkeččem!”» (Sb. 207)

Laēmer-is: Utudert yeseēda-d temzi-s gar yemddukal-is, Mezyan d Seid akken iyan, mi kfan leqraya, yufa-d axeddim di tmaneyt; maca ur yezwiğ ara almi meqqar di lemer: «*Utudert, 44iseggasen, temzi-ines akk iwet-it d ambur.*» (Sb. 22)

Lebsa-s: Amaru ur d-yebdir kra yef wayen yelsa uwadem-a, ahat imi yefka azal i tama n tnefsit-is aktar n wayen nniđen.

Aglam n uwadem “Dr Legziri”

Awadem agejdan deg wungal, ula d netta d ameddakel n Mezyan d Seid d Utudert. D netta i meqqren fell-asen, d netta isen-itteksen lxuf mi llan di tseddawit, yettwessi-ten. D amejay n tnefsit: d amusniman.

Tafekka-s: Dda Farhat, d awezlan, d acaemam, allen-is d tiberkanin «*Allen-is zundiđdit, Dda Farhat, di lqed, ahat 3 iyallen d uzgen. D azubay, acebbub imal yer temlel. Tamart mazal deg-s tezway, assen ur tt-iesđđel ara. Ulaç tıbib mebla nnwader!*» (Sb. 42)

Tanefsit-is: D amdan yayran, d aggag, ula d netta yedder tallit-nni n tefsut taberkant, d win iħemmlen tutlayt-is. D amejay amusniman. Wid yeseān aybel ney ugur di tudert-is yur-s i d-ttasen, yerna d win yettmeslayen s waṭas, maca zay deg wawal ur yettmeslay ara di rrayee, ur d-yeqqar ara kra alama imeyyez-it: «*“Dda-Farhat, awal ur d-yeteffey ara seg icenfiren alamma idewwer-it nezzeh deg imi. Yal awal s wazal-is. ur yettmeslay di rrayee!”*» (Sb. 44) Dda Ferhat, mi ara yezēef ney yaēya, yettban-d fell-as «*Ma yeēya, ney yerfa, iđudan-is tturaren s ustillu, ney yettkerric-iten.*» (Sb. 42)

Laēmer-is: D amdan i d-yettwareban di temdint, yezweğ yeseā tawacult. Yeseā di laēmer-is azal n smus n tmerwin iseggasen, d amdan yayran ixeddem d amejay (amusniman): «*Laēmer, nezmer ad d-nini d argaz alemmas; Utudert yezra Dda -Farhat iēdda 50 iseggasen.*» (Sb. 42)

Lebsa-s: Yelsa aserwal atricu, d ubalṭu: «*Imir kan, cuddey aserwal, skecmey deg-s atriku, qefley abalṭu.*» (Sb. 62)

Aglam n uwadem” Ğilas”

D awadem asnawi deg ungal, d ilemzi i yettwaæegben deg tefsut-nni taberkant.

Tafeka-s: Ğilas, iteddu yef tæewzin, teegbit tarşast deg tayma-s «*Ğas taqquerut temnee, tayma terrez, adrar ufud-ines yebđa d iceqfan.*» (Sb. 52)

Tanefsit-is: Ilemzi i mu ttwagezmen ifaden, akken kan d amezyan. Ayagi d ayen i d-yeslalen deg-s leqbaħa, imi yella d imsetħi: «*Zik yella d amsetħi d ayen kan, tura yeqlabh nezzeh, ameslay anagar yef ammas d akessar.*» (Sb. 53) Ğilas, yeččur wul-is d ccer d laħqed yef wid ixedmen yer udabu, yettara-d tter s wayen i wumi yezmer, xas ma s ubrid n diri: «*Yal yiwen akken yezmer ad işegged, nek akka kan i zemrey ad d-rrey ttar!*» (Sb. 54) .

Laæmer-is: Ğilas, d ilemzi gar yelmezyen tmurt n Leqbayel, d yiwen i yeddren tallit n tugdi, d imetħawen d lmut, d win yeddren taswiet taberkant deg laæmer-is yettwaæegeb uread yesmid krađ n tmarwin n yiseggasen di laæmer-is: «*30 iseggasen ur zemmen fell-as, yettekka yef tæekkazt takanadit, yessħuđul. Teqrem ađar-is tarsast. Tafsut tamcumt.*» (Sb. 52)

Lebsa-s: Ulac d acu i d-yebder umaru yef wayen yelsa Ğilas.

Aglam n uwadem “tameħħut n Utudert”:

D awadem agejdan deg ungal, d yelli-s n temdint, ur tessin d acu i d nnif ney laşel, mačči d tin iħarzen axxam-is.

Tafekka-s: Tecbaħ di şşifa, tesa zzin d amqenin, taħħucin-is d tadalin: «*Din berqent taħħucin tadalin, tidek n zzin yesehbalen.*» (Sb. 81. 82)

Tanefsit-is: D yellis n temdint, tettebbba-d deg twacult ur nessin d acu i d nnif, ney laşel wala turrugza, mačči am tid n wedrar. Tayra yerna d taxeddamt. D tin ixedmen lebyi-s ur teclie deg wargaz-is: «*Nettat tezga yer imawlan-ines: teyzi n ddurt, tameddit ilaq ad d-tekk syin, mulac ur tettili ara bxir.*» (Sb. 24) ur tessin d acu d tanaşlit, lađya mi yemmut umyar-is, nettat tesa-d aqcic, tugi ad as-tsemmi yer yisem n umyar-is Muħend-Arezqi, maca tebıya Abinus, isem n iħurkiyen. Tewæer d ayen kan, yarna ur tettqadar ara ula d yiwen «*Mi wten di tewwurt, d nettat i d-yeffyen, am llafea! Tesuli ccached ayeffus d asawen tqubbel-iten-id s imeslayen-a: «kunwi ,ahat ur teseim ara axxam, ma d Utudert s uxam-is!*». (Sb. 50) Mačči d tin yesnen leslaħ-is, tedleb axxam sdat n tjujet n taydemt, maca teğġa mmi-s mebla baba-s: «*Ğef isem-iw i yers, d axxam-iw nek, mačči-ines.*» (Sb. 81)

Lebsa-s: Ur d-yebdir umaru kra yef wayen telsa tmeđđut n Utudert.

Aglam n uwadem “ađeggal n Utudert”

D awadem asnawi deg ungal, d argaz ur yessinen d acu i d turrugaza, ur yessin taqbaylit.

Tafekka-s: Ur d-yebdir umaru kra yef tfekka n uwadem-a.

Taneftsit-is: D argaz ur yessinen, ara lešlah n yelli-s yessexreb-as axxam-is i yellis. Deg umđiq ad as-tyeqeed mi is-icetka Utudert i udeggal-is yef yelli-s, netta yefka-as lhaq i yelli-s yerna i euyer-it. Yekkes sser fell-as: «*D yellis n lašel, mačči ur adrum ur tagmat, akka am kra!*». (Sb. 39) *Ur yeclie ara ma tebra yelli-s, ladya mi-is-yenna «dir ma fik!*». (Sb. 39)

Laemer-is d Lebsa-s: Dayen ulac d acu i d-yebder yef laemer-s wala yef lebsa-s.

Aglam n uwdem “Muđend-Arezqi”

D awadem annaday deg ungal, d amyer i teđđa tezmert. Yesea tirit di ddunit.

Tafekka-s: Amaru ur d-yeglim ara tafekka n uwadem-a.

Taneftsit-is: D amyar i yesean tirit di ddunit, yugad yef mmi-s ad tečč aqgeru-s tmeđđut-is yettwessi-t ad yesfezwi yef yiman-is uqbel ad ifat lhal: «*Win ara d-yejlin yef lafea, lehna ad terwel fell-as. Ulac ass deg ussan n Rebbi ideg ur as-tmudd amur-is di ssem, acu, tiqi, tiqit kan! Ma ur as-yekkir zik, uqbel ad d-icuf ueeddis, llafea ad as-tay tagerjunt, ur tettali ur tettader, alamma yekuffer.*». (Sb. 25)

Laemer-is d Lebsa-s: Ulac d acu i d-yebder umaru yef leemer n uwadem-a wala yef lebsa-s.

Aglam n uwadem “Nna-Megduda”

D awadem anadday deg wungal, d yemma-s n Utudet d tamyard. Teđđa-tt tezmert, tedder almi tađer i lfarh n mmi-s awhid.

Tafekka-s: Amaru ur d-yeglim ara tafekka n Nna-Megduda.

Taneftsit-is: D tamyard i yettidiren deg taddart, nettat d umyar-is, ur tesei ara darya ala Utudart i tessader. Di tazwara, tesea ayilif imi mmi-s yebra i tmeđđut-is: «*Ur i-yuy wara, ur i-yezgil wara! Utudert yebra-yas i tmeđđut-nni, tcuree-it, yerna yeđđa-as axxam-nni i yezdey!*». (Sb.

125) Nna-Megduda, am waken i d-tlul tikelt-nniđen imi iławed mmi-s zwađ: «*Imi neđder i wassa, ma tebya ad d-tas lmut, mređba. Ayen ara ddrey sya d afella, d zzayed!*». (Sb. 176)

Laęmer-is: D tamıart, tameqqrant i yeseeddann ussan-is yer umıar-is di taddart. Tura meqqart mliđ, teđđa-tt tezmert.

Lebsa-s: Lebsa n temıarin di tmeyra tettiriq, taęendurt n leqbayel, lfuda d tmehremt: «*Nna-Megduda tebren-d yur-sen, tađendit, taęendurt, timeddasin, lfuda, taęekkazt, kra telsa yettiriq, ula d asedsu-ines d amaynut,*». (Sb. 206)

Aglam n uwadem “Bu Icubay”

D awadem agejdan deg ungal, d amdan yellan d aggag yella d aselmad n tfelsafit di tesnawit.

Tafekka-s: Awadem-agi ur yettsettil ara tamart d ucebub-is, yeđđa-ten anect-ilaten: «*D bu icubay, d agguren ur izur lmus tamart-is, ahat mađi acebbub yečur d imezday, la leyun deg-s;*». (Sb. 120)

Tanefsit-is: D amdan yayran yellan d aggag, yella ysıer di tesnawit maca yuđal yeđđa aselmed, yuđal d afellađ: «*Zik, lliy seyarey afelsef di leyccé. Segmi akken itt-ęarben, rewlay-d yer taddart.*» (Sb. 120) D amdan yettidiren iman-is di taddart, ixedmen kan s ifasen-is , yesea lmal d tiyuzađ. Arraw-is yeđđa-ten di temdint akked d tmeđut-is: «*aql-i iman-iw kan di taddart, am nettat, am arraw-is, ulac win i yi-d-iđfren.*» (Sb. 127)

Bu Icubay yettmeslay ađas, ur yettcuđu deg-s: «*Amdan-a ur d ameđađ umeslay.* ». (Sb. 118) Yella ixeddem d aselmad di tesnawit deg temdint. Syin yuđal yer taddart, yettidir iman-is, yeseedda lıif deg temdint «*Tamdint tebri-yi akken iberrı uyref azemmur: zzit win-t, i d-yeggran kan d amegruc.*». (Sb. 128)

Lebsa-s: Isebađen-is ur zeddig-it ara yerna ttrađen d isemamen: «*imeddasen-ines am uguglu yegga lawan.*». (Sb. 118)

Aglam n uwadem “Farruđa”

D awadem anadday deg ungal. D tameđut d tađđalt yemmut urgaz-is, tesa yelli-s.

Tafekka-s: tecebađ mliđ di tfulki: «*D taferruđt!*». (Sb. 183)

Tanefsit-is: D tameđtut i d-yetturebban deg taddart n tmurt n leqbayel. D tin yesean nnif d lašel, d timsethit: «*Kra i sen-d-tesmer Farruđa, mačči terfed-d allen-is.*». (Sb. 183) Farruđa taeser-tt ddunit, trebba-d yelli-s iman-is mebla argaz-is, teđđel kan akken d tameđtuht: «*Nyan-t at ičumer 17 iseggasen-aya, kra n wagguren kan yef udriz i teđđel.*». (Sb. 203)

Laemer-is: D tameđtut yayran, teseedda lhif di tudert-is «*Testađer mačči d kra, tlaq-as laħna.*». (Sb. 203) Teđđel mezziyet di laemer, tesa yellis tura azal n 17 n yeseeggasen di laemer-is nettat mazal tewwid 40 n yiseggasen: «*Aseggas-nni ideg i teđđel, akken kan tezgl 20. Ass am assa, werad teffil i 40.*». (Sb. 203)

Lebsa-s: Ur d-yebdir ara umaru ayen telsa Ferruđa.

Aglam n uwadem “Sliman”

D awadem annaday deg ungal, d ameddakkel n Dr Legziri, akken iyan, wagi d amejay imcellaħ.

Tafekka-s: Sliman, d argaz i d-yewwin iman-is, yeqwa ur icab ara, d afermac ur yesi uglan, tayect-is d tazurant: «*Sliman, teyzi, tahri, agerbuz annect-ilat, aqeru-s yezleg cwit, amzun tuyat ur d as-zmirent. Ifasen d wudem tebda tettali-ten tduli n temyer. [...] udem-is yedbey, izri-s yemundel. [...] acebub-is yewzen amzun d win ilimzi, mi d-yeffey yer uħeffaf. [...] Tihnakin d tizeggayin, ad as-tiniđ, icuf-itent ccrab ney waħan. Tuymas arkant.*». (Sb. 187)

Tanefsit-is: Sliman d argaz yellan d aggag, yeyra, d amejay imcelleħ yeseedda lhif deg tudert-is «*Yemlal timerzuga, yeffez-itent. Ulac tawayit ur needda fell-as.*». (Sb. 187) Sliman d amuđin n swħan n diri, aħal n tikkal i d-yuħal si lmut, d wa is-id-yessaħlin tuymas-is yerna yessegla-as acebbub-is: «*Tineggura-ya, yettef aħan dir-it, wissen amek i d-yeffey seg-s.*». (Sb. 190)

Laemer-is: Sliman d argaz alemmas, azal n 50 n yiseggasen di laemer-is imi d tizya n Dr Legziri, yayra, yezweđ snat n tikal, tura yettef-it waħan n diri, netta d amejay imcelleħ.

Lebsa-s: Ur d-yebdir ara umaru ayen yelsa sliman.

Aglam n uwadam “Uberriq”

D aqic amectuħ, d awadam asnawi deg ungal d mmi-s n umeddakkel n Utudret.

Tafekka-s: Aqcic-agi d win i d-irebba wedrar, d azwu azedgan i yesnufus, yef waya i d-yekkar lahnak-is d izegayen «*kaden-d lahnak-is d izeggayen, [...] Acu anyir-is si tura i yebda ikemmec*». (Sb. 149) Tađtuin d tadalin «*izri adal deg iberreq am win n uzrem-qasi*» (Sb. 175)

Tanefsit-is: Uberriq, daqcic, i d-yettwarbbban gar imawlan-is, yettmeslay mliđ, ur yesgguguh ara am arrac yettwarekđen, imi ur as-rzan ara timmad deg uxxam ney di berra: «*Awal iserđ ur as yettcuhđu ara*». (Sb. 150) Ueberriq zik it-bdan iyebdan, imi yettxemim amek ara yer ulac ttawilat ilaqen ad yaweđ yer uyerbaz. Deg umur ad yurar yer warrac, netta yettđebbir yef uyerbaz ara i dereen imi ulac atas n warrac d tizya-as, ala di tlata yid-sen. «*Iyebdan n tmurt ur zgilen ula d arrac. Ueberriq seg tura itteffeđ deg-sen.* ». (Sb. 150) Ueberriq, yahrec yerna yettay awal. Ayen-is-denna setti-s yesen-it. Dayen yessen ula d ayen i yeđran deg umezruy n tmurt-is. Xas ulama ur d-yecfi ara. «*Nek ur as-d-cfiy ara. Acu kra yeđran yenna-iyi-t Dda-Filas.*». (Sb. 165)

Laemer-is: Ueberriq, d aqcic mazal-it d aleqqaq maca lwaqt i tyerran d awessur, tesyer-it ddunit kan akken d amezyan: «*D acawrar mađi, imeslayan d wid n uwessur.*». (Sb. 150)

Lebsa-s: Amaru ur d-yebdir ara ayen yelsa uwadem-a.

Aglam n uwadem “Lđhađ-Mu”

D argaz ameqqran, d awadem annaday deg ungal. D win yellan yef uqarru n tarbeet n umezgun.

Tafekka-s: Lđhađ-Mu yeđđa ačamar almi yuđal anec-ilat: «*tamart d icubay ččan udem-is.*». (Sb. 62) Lđhađ-Mu, yesqewqiw ciđuh, ittebdad-as umeslay: «*Gas iles n lđhađ-Mu amzun tekkat-it tderrit,*». (Sb. 65)

Tanefsit-is: Lđhađ-Mu, d netta i yellan yef uqerru n tarbaet n umezgun, d win yesean tabyest d tisas, ur yettagad ara ula d yiwen: «*Mačči yergagi učamar-is, am waken d izan i sdat walenis*» (Sb. 85) Lđhađ-Mu d azahwani, iđhemmel anecrađ «*yebda icennu tinna n “Uh err-as tili!”*». (Sb. 63) Gas ugin-asen ad uraren amezgun maca ur yerfi, ur yuyis, mazal yuđal yer cenna di lkar, mazal yebya ad yuđal ddurt-nniđen yer temdint-nniđen.

Laemer-is d lebsa-s: Ulac d acu i d-yebder umaru yef uwadem-a la si tama n laemer wala si tama n wayen yelsa. Ahat imi d awadem asnawi deg ungal.

Aglam n uwadem “Amrabeđ”

D yiwen n uwadem anadday deg wungal, d ameddakel n Lħađ-Mu, yetteki di tarbaet n umezgun.

Tafekka-s: Amrabeđ d argaz d awezlan di lqed, aqarru-s d amecđuħ: «*deg ugarbuz, ulac deg-s: awezlan, aqarru-s d amecđuħ mađi. [...] udem-is ur tyezdiy unzađ, aglim-is leggay, [...]. Tayect d tarqaqt am tin n ucawrar,*» (Sb. 65)

Tanefsit-is: Iyađ-it lħal imi ur ten-neđđin ara ad uraren amezgun, qrib yettru: «*netta, meskin, cwiť ad as-d-aylin imeťtawen. Ikad atas ayen i s-iruhen.*» (Sb. 69)

Laemer-is: D ilemzi ar tura ur yeseedda ara lhif deg tudert-is: «*weread i t-kerzen wussan. Ticci n temzi, ar tura, tezga fell-as.*» (Sb. 65)

Lebsa-s: Ulac d acu i d-yebder umaru yef lebsa n uwadem-a.

Aglam n uwadem “Lqayed lgaħer”

D awadem anadday deg wungal, d Lqayed yer irrumyen.

Tafekka-s: Tamart, tayma s lħenni.

Tanefsit-is: Lqayed Lgaħer, d win akken ixedmen d Lqayed yer irumyen, yessimyer iman-is yef imayban d yifelahun, iqahr-iten yarna yettekes-asen azgen deg wayen isarwatan. Netta isem-is Syir maca iawed isem iyiman-is yuđal Lgaħer i qahren imayban: «*Lqayed Lgaħer iqehhren imeyban, ulac win iwumi ur itekkes xersum azgen deg ayen i d-yeserwat.*» (Sb. 103) Lqayed Lgaħer, d aťemmae, d axeddae, yaxdae amalti-nni ixedmen d anehhar n tmacint, yef wayen imsefħam ad as-tid-yefk. Lqayed d azahwani d win isessen crab, yettbee zhu n ddunit, yaxdee mmi-s n gma-s, d netta i d seba-s mi yemmut, Syin yewret akk ayla-s «*Lqayed Lgaħer yesuli lbarhan-is, yerna yewret ayla n mmi-s n gma-s.*» (Sb. 108)

Laemer-is: Ulac kra n limarat i d-yessebganen laemer n uwadem-a.

Lebsa-s: Yelsa tabani yef uqarru-s, aqendur amellal yarna win ixedmen d Lqayed yer irumyen d abernus azegay i yettllusu: «*Winna yellan d lqayed, seg At ubernus azeggay,*» (Sb. 103)

Aglam n uwadem “Sliman (axeddam n Lqayed)”

D awadem asnawi deg ungal, d axeddam yer Lqayed Lgaher, d akli.

Tafekka-s: D aberkan, d akli, d ayezfan d bu icenfiren: *«ad d-yeffey yiwen wakli, am widak n tmucuha: d aberkan am buħmum, nnig 4 iyallen di lqed, yiwen ucenfir itessu-t wayeđ yeddalit, ifadden anect-ilaten»*. (Sb. 106)

Taneftis-is: D axeddam, ur yesei awal sdat n sidi-is, ayen is-yenna ad as-yinni aneam *«aneam, sidi!»*. (Sb. 106)

Laemer-is d lebsa-s: Amaru ulac ayen i d-yenna la yef lemer wala yef lebsa n uwadem-a.

Aglam n uwadem “Amalŕi”

D yiwen n uwadem asnawi deg ungal, yemsewwaq d Lqayed Lgaher akken ad yarfed tamcint, Lqayed ad yeqim seddaw-as iwakken ad yessiħhed lbarħan-is.

Tafekka-s: Amaru ur d-yeglim ara tafekka n uwadem-a. Imi ahat d awadem asnawi deg wunagal.

Tanef-is: D awdem ur yettyunfu ara axeddim, d aħemmae, yumen Lqayed yef wayen i msewaqen, maca yettwaxdee yerfa d ayen kan: *«Keĉ i yi-ixedeen, ad tnedmed!»*. (Sb. 107)

Lemer-is d lebsa-s: Amaru ulac ayen i d-yenna la yef lemer wala yef lebsa n uwadem-a.

Aglam n uwadem “Si Nnafee”

D awadem asnawi deg wungal. D mmi-s n gma-s n Lqayed, yettay awal i eemmi-s yerna d bu nniya.

Tafekka-s: Amaru ur d-yeglim ara tafekka n uwadem-a.

Taneftis-is: Nnafee, d ilemzi, ur yesei ara baba-s, yemmut, netta yegra-d yer ufus n eemmi-s. Yettay awal. Yerna yettqadar-it mliħ, akken is-yenna ad yaxdem. Yettwaxdae s laman. Yexdem akken is-yenna eemmi-s dya yemmut iruħ d asfel n laman n Lqayed, tenya-t tmacint *«Nnafee iruħ akken d ayeddu, jemeen-id yemnayan, aftat, aftat.»* (Sb. 108)

Laemer-is: D ilemzi, iyemmuten kan akken d amecħuħ weread ieac tuder-is.

Lebsa-s: Ulac d acu i d-yenna yef lebsa n uwadem-a.

Aglam n uwadem “Dda-Muħend”

D awadem annaday deg ungal, d netta i d-yettaken nubba i umeslay deg tejmaet.

Tafekka-s: Dda-Muħend, d awezlan di lqed d imirqıq «*winna i wumi qqaren akk Dda-Muħend, d icinqed, d awezlan,*». (Sb. 136)

Tanefsit-is, laemer-s d lebsa-s: Amaru ulac d acu i d-yebder yef tnefsit-is wala yef laemer-is wala yef lebsa-s. Ahat imi d awadem asnawi deg ungal yedda-d kan deg yiwet n tseddart deg ungal.

Aglam n uwadem “yelli-s n Ferruđa”

D awadem asnawi deg ungal. D tilemzit i d-yekkren d tagujilt yemmut baba-s werɛad i d-llul, ħarmen-tt deg-s at iħumer.

Tafekka-s: Ur d-yeglim ara umaru tafekka n uwadem-a.

Tanefsit-is: D taqciqt yayran, d yemma-s it-id-irebban d tin ur yessinen ara laħnana n baba-s, tekker-d d tağujilt «*yelli-s d tawdiet.*». (Sb. 203)

Laemer-is: Di laemer mazal-itt d tameçtuħt akken kan i d-tekker yer ddunit, tudert-is tsedda-tt yer yemma-s, tura ad tesɛu azal n 17 n yiseggasen di laemer-is: «*Tura, yelli-s meqqert, aseggas-a i tsedda le bac,*». (Sb. 203)

Lebsa-s: Ulac d acu i-yenna umaru yef wayen telsa yelli-s n Ferruđa.

Aglam n uwadem “tamseflidt i d-yessawlen yer Radyu (yef mmi-s)”

D awadem asnawi deg ungal, d tameçtuħt i yesmaħsin i Radyu, tesawel-d yef uybel i tesɛa.

Tafekka-s: Amaru ur d-yeglim ara tafekka n uwadem-a.

Tanefsit-is: D nniya tettamen ayen akk i d-yettwaftun, tesɛa anezgum yef mmi-s ur yegganen ara yerna yettebcic ussu: «*A Ccix, akken id-tenniđ ad rrey.*». (Sb. 21)

Laemer-is: D tameçtuħt izewğen tesɛa mmi-s.

Lebsa-s: Ur d-yebdir ara ayen yelsa uwadem-a.

Aglam n uwadem “tamseflidt tis snat, ur yezwiğen ara”

D awadem asnawi deg wungal, d tamseflidt n Radyu, tessawel-as-d i Ccix Barrabeğ yef uybel-is.

Tafekka-s: Amaru ur d-yeglim ara tafekka n uwadem-a.

Tanefsit-is: D tametüt i yeqrağ lğal yef tmetüt n gma-s texeddem-as lbağel, nettat meqqert di laemer ur tezwiğ ara, imi teqim tarfed imawlan-is. Tettwali iman-is ur tesei ara zğer imi ur tesei ara axxam-is: «*Mer yur-i zğher, aql-iyi deg uxxam-iw!*». (Sb. 96)

Laemer-is: D tametüt n wexxam, i yeseeddann laemer-is yer imawlan-is, terfed-iten almi muten, tura tegra-d yer gma-s d tmetüt-is ur tezwiğ ara, tesea azal n 47 n yiseggasen di laemer-is: «*47 n yiseggas, a Ccix. Xedmey lxir i baba d yamma, wigi tura, kra din ttun-t.*». (Sb. 96)

Lebsa-s: Ur d-yenni ara d acu i telsa temseflidt-agi, imi ulac-itt ağas deg wungal, tedda-d deg yiwen n usebtar.

Aglam n uwadem “amexluq-enni i d-ikecmen yer Dr Legziri”

D awdem anadday deg ungal, yemeslay-as-d i Utudert yef tudert-is n lmağna i yettidir deg uxxam-is yer tmetüt-is.

Tafekka-s: Amaru ur d-yeglim ara tafekka n uwadem-a, imi d awadem asnawi deg wungal.

Tanefsit-is: D argaz yerfa yef mmi-s I t-yewten, tametüt-is ur tesei ara tassa fell-as, ur yufi ara iman-is deg uxxam-is, ur d as-yuğal ara laetab i yeeteb yef warraw-is d tmetüt-is.

«*Tineggura-ya, makka yliy, teserkac-d fell-i arraw-is i s-d-rebbay s lğif ulğifan! Uğalen fell-i d idan!*». (Sb. 41)

Laemer-is: D amyar ameqqran, yesea azal n 70 n yiseggasen di laemer-is. Segm i d-yekker yer ddunit netta d axeddam yesea arraw n warraw-is, tura yewwi-d lantrit: «*Segmi d-kkrey nekk d axeddam di lmersa, tteebbiy ticekkarin n siman, werğin i stasefay yiwwas.*». (Sb. 41)

Lebsa-s: Ur d-yebdir ara umaru ayen yelsa uwadem-a.

Aglam n uwadem “tameđđut i yurga Mezyan”

D awadem asnawi deg ungal, d tameđđut i d-yeddán di targit i yurga Mezyan.

Tafekka-s: Tiqejirin-is d tireqaqin «*tettkad-d teweržit d tarqaqt*,». (Sb. 111. 112) tecbeđ di sşifa: «*D taferruđt!*». (Sb. 112)

Tanefsit-is d laemer-is: Ulac d acu i d-yenna umaru ni yef tnefsit n uwadem-a ni yef laemeris.

Lebsa-s: Telsa taqendurt n zik, timeđremt, timeddasin: «*Telsa-d taqendurt, seg tidak n zik, tewweđ taglult, tekkad-d tweržit d tareqaqt, timeddasin-is amzun s uzwu i gant; yef uqarru, tađendit, izenzaren n tafukt la nebbcen deg-s*». (Sb. 111. 112)

Ilmend n tesleđt n uglam n yiwudam, nufa-d ddeqs gar-asen ur d-yesfaydin ara s uglam n tfekka-n sen am: Utudert, adeggal-is, baba-s n Utudert, Nna-Megduda, Amalđi, Si Nnafae, yelli-is n Farruđa, Timseflidin n Radyu. Ma d wiyad, sfaydin-d yes maca mačči s wudem alqayan. Ma d ayen yerzan tanefsit-n sen, nessawed nekkes-d tanefsit n yal awadem. Mađsub yal awadem yesfaydi-d yes. Ma nuyal yer lebsa n yiwudam-a, ad d-naf amur ameqqran deg-sen ur d-yenni ara umaru ayen illsan. Iwudam i yessemres umaru deg lebni n wungal-is, sean ayen i yezdin gar-asen, Imi d leqbayel akken ma llan. S usemres n yiwudam-agi, amaru yessawed ad yessebgen uguren i yellan di tmetti tabaylit am: tlelli, tamaziyt, tasertit, win iđefren afara d win yetfen di tjaddit, amxalef deg uxemem gar wid yettidiren deg tmurt, d wid yettidiren di temdint...

Ma nuyal yer laemer n yiwudam, nufa-d amaru Amer Mezdad, yefka-d laemer n yimyanen sean 70 n yiseggasen am Nna-Megduda, amaxluq i d-yusan yer Dr Legziri. Ma d irgazen gar 40 d 50 n yiseggasen am Dr Legziri, Utudert, Mezyan, Seid, Farruđa. Dayen yefka-d laemer n yilmezyen am Gilas yesea 30 n yiseggasen. Akken dayen nufa-d tilawin i yessemres umaru llant tid yayran xedment, am: tameđđut n Utudert. Llant dayen tid ur nxeddem ttiyimint deg uxxam: am temseflidin n rradyu, Nna-Megduda. Mađsub tuget n yiwudam i yessemres umaru deg wungal-is d wid yayran, yellan d aggagen.

4- Tawuri n yiwudam

Deg uswir-agi, ad naered ad nawi awal yef temlilt tasentalant d temlilt tamasgant n yal awadem i d-yeddán deg wungal-agi.

4-1 Tamlilt tasentalant

Nebder-d yakan, awal deg yixef n tezri yef temlilt tasentalant, belli tettak-d asentel yef temlilt d wazal n uwadem deg wungal. Aṭas n limarat i yettilin deg ungal i izemren ad d-sbegnen tamlilt tasentalant n uwadem. Tamlilt-a tezmer ad d-tettwakes deg uqlam, deg yinnan ney deg wayen i ixedmen yiwudam, tettban-d mi ara dduklen yiferdisen-a: (tazmert, lebyi, tamusni). Ilmend n limarat-a ad neered ad nefk tamlilt tasentalant n yal awadem deg uđris.

Tamlilt tasentalant n uwadem “Utudert”

Awadem Utudert yessen d acu i ixeddem, xas akken tasertit n tmurt tegdel tameslayt n teqbaylit maca netta yebya ad as-yerr azal s tira n tedlist s tutlayt-a: «*Tadlist-nni yettaru wicfan-aya?*» (Sb. 207) Yezra d acu i ixeddem imi icetka i udegal-is yef yelli-s: «*A Dda-Leflani, attan terwi temduct. Yelli-k, yugar-tt yiles-isur tzer acu teqqar!*» (Sb. 39)

Yebya ad as-yebru i tmeṭṭut-is, imi ur as-teejib ara tudert i yettidir-yid-s. Yessen d acu i ixeddem, imi yeđleb treğman di taydemt: «*Ilaq ad iyi-d-tetreğmem*» (Sb. 79)

Yesəa tazmert imi yessawəđ yebra-as itmeṭṭut-is. Yebya ad ɥəđren yemeddukkal-is tamayra-s, dya yessen amek i d-yexleq deg-sen tiwahmi imi ur sen-d-isefhem ara ayyer isen-d-yessawel: «*Azekka, lmut tudert, ilaq ad d-tawđem taddart!*» (Sb. 07)

Tamlilt tasentalant n yiwudam “Seid d Mezyan”

Da nessemal-d gar sin-a n yiwudam imi nwala curken deg yiwet n temlilt. Sin-a n yiwudam yessawel-asen-d Utudert maca ur zrin ara ayyer i sen-d-yessawel akken ad ruḥen yur-s yer taddert n Yiyil Uzal imi truḥ tnelly, ur ttazmaren ara ad msawalen gar-asen; yegzem usiwel. D ayen i d-yemmal yini i d-yddan deg wawal n Seid «*Mi s-iniy acu sseba, ur iyi-d-yerra ara, ha yegzem ney ha d tinelli i ulac dihin yur-s.*» (Sb. 07)

Maca byan ad awđen yur-s, ad zren d acu i d sseba n usiwel. Ugaden ma yella d kra i yeđran yid-s diri-t: «*Ur nezra ma s lembat ney nndeh. Aql-ay la nteddu am wid yettqazamen izem. Nkukra acu i y-yetrağun dinna.*» (Sb. 07)

Sean tazmert imi ssawđen ruḥen yer taddart n Utudert, mi iwđen ufan d tamayra-is: «*Nniqal din ara ylin, mi slan i teyratin. Ziy d tameyra!*» (Sb. 175)

Tamlilt tasentalant n uwadem “Dr Legziri”

Yessen d acu i ixeddem imi i welleh Utudert akken ad yaru s tutlayt n teqbaylit.

Yebya ad tt-nernni tutlayt-a dya ad t-naf yettaru ayen yesean assay yur-s: «*Ad ak-iniy, a Utudert, ahat ad s-tiniđ d akellek, rezzu-nni i n-rziy yur-wen, sersey-t d ađris, deg kra isebtaren.*» (Sb. 47)

Yesea tazmert imi yefka-as timucuha i d-yegmer jeddi-s, tid yettwarun s ufus akken ad tent-id-iseddu deg tedlis i yettaru: «*Isura-nni n twiztin, d amud n lekwayeđ uran s ufus, deg-s iđrisen d tmucuha i d-yelqeđ jeddi-s. Yefka-yas-ten i Utudert.*» (Sb. 207)

Tamlilt tasentalant n uwadem “Muđend-Arezqi”

Yežra d acu iyedran d mmi-s, yežra-t ur yethenna ara di tudert-is. Yebya ad yedder mmi-s di talwit yef waya is-d-yemmeslay yef tudert n ddel d acu i d-ttawi i bab-is: «*Aql-ak ur tethennađ ara, a Utudert! Sfezwi yef yiman-ik, mulac ad k-alint.*» (Sb. 32)

Yesea tazmert imi yessaweđ yeldi-d allen n mmi-s, yessaki-t-id deg uzaylal it-yuyen: «*Abrid-a, baba-s yebbi-t anida ilaq: kra yedderyel, ussan-a yebda yettfay d yiman-is.*» (Sb. 26)

Tamlilt tasentalant n uwadem “Tameđtut n Utudert”

Tebya ad as-t-semmi i mmi-s isem n iđurkiyen maca ur tezmir ara imi yezwar-itt Utudert isemma-as isem n leqbayel Muđend-Arezqi, isemma-as yer yisem n baba-s: «*Utudert, yessers mmi-s akken i s-yehwa. Iemma-yas Muđend-Arezqi, am baba-s.*» (Sb. 34)

Tesea tazmert imi imawlan-is llan yid-s, fkan-as lhaq yef wayen txeddem: «*Wgi d axxam n baba-m, qim daalamma yusa-d ad kem-yawi, imir ad msefhamey yid-s, ad as-mley 12 tineggura.*» (Sb. 35)

Ur tessin ara d acu i txeddem imi teđđa argaz-is truđ yer imawlan-is yerna teđđa mmi-s d agujil ur yemmut baba-s.

Tamlilt tasentalant n uwadem “Ađeggal n Utudert”

Ur yessin ara d acu i ixeddem imi yeqbeḥ adeggal-is (Utudert) «*D yelli-s n lašel, mačči ur adrum ur tagmatt, akka am kra! Ma ur tefriheđ ara, wet aqerru-k yer lhiđ!*» (Sb. 39) yerna ur yessin ara lešlah n yelli-s imi itt-yeğğa tebra.

Tamlilt tasentalant n uwadem “Uberriq”

Yessen d acu i ixeddem imi iruḥ yeğğa Seid d Mezyan deg ubrid: «*Dagi ara ken-ğğey, tura ad d-asen wid ara wen-izemren!*» (Sb. 154). Yeḥka-as i Dda-s Utudert yef wayen i as-d-nnan.

Yebya ad asen-yawi tarbaet ara ten-yewten maca ur yzemir ara imi yugi-as Utudert: «*Ini-yid kan ih, ad d-jemeey tarbaet, imir ad walin acu ara walin! Ad ten-nurar s yeblađen, ad nedemme!*» (Sb. 165).

Tamlilt tasentalant n uwadem “Amyar i d-ikecmen yer Dr Legzira”

Ur yezri ara d acu i yeđran d Utudert. Maca yessaweđ yezmer ad tid-yesduqes deg użaylal it-yuyen imi is-d-yaḥka yef wugur i yettidir d tmeṭṭut-is: «*“Ma ur zwirey ara, akka ara teđru yid-i! Am umexluq-a ara d-ggriy!”*» (Sb. 42)

Llan yiwudam-nniđen ur yesein ara kra n temlilt tasentalant deg uđris, imi ddan-d kan deg kra n yisebtar. Ur llin ara di tazwara almi d taggara n wungal. Ur xdimen ara kra n temlilt deg-s. Iwudam-a d wid ara d-nebder tura: Filas, Farruğa, Lqayed Lgaher, sliman d axeddam n Lqayed Lgaher, Amalṭi, Nnafee, Dda-muḥend, Amrabeđ, Lḥağ-Mu, yelli-s n Ferruğa, timseflidin n Radyu, Tameṭṭut i yurga Mezyan, Sliman, Nna-Megduda, Bu Icubay.

4-2 Tamlilt tamasgant

Send ad d-nebdu ameslay yef temlilt tamasgant n yiwuam, ad d-nesmekti belli tuyalin yer tarrayt n Grimas ur telli ara s lebyi-nney maca d Ph. HAMON i yuyalen deg tarrayt-is yer tin n Grimas akken ad d-issebgen tamlilt n yiwudam deg uđris.

Tasleđt n temlilt tamasgant n yiwudam, nettekkes-it-id deg tarrayt i d-yessumer Greimas. Yessufey-d deg-s sđis n yimesgan, yal yiwen d acu d tamlilt-is deg ullis. Di tazwara ad yili umgay ara d-innadin yef tyawsa-nni i d-yessuter umşifađ. Akken ad-yesfaydi s-yes unermas. Amgay deg unadi-is yef tyawsa yettmagar-d deg ubrid-is imallalen it-yetteawanen

akken ad yaweđ lebyi-s, am wakken dayen yettmagar-d innamaren it-yetteewiqen akken ur yettaweđ yer wayen yebya.

Tasleđt n temililt tamasgant n yiwudam tettağga-ay ad nzer d acu i d tamlilt n yal awadem deg uđris. Deg ungal “*Tettdilli-d, ur d-tkečcem*”, nezmer ad nekkes krađ n yizenziyen n yimigan. Amenzu i rešša yef berru n tmeđtut n Utudert, wis sin yef tira n tedlist n tamziyt i yettaru Utudert, wis krađ yef tmayra n Utudert.

Azenziy n yimesgan amenzu

Am wakken nwala yakan deg yixef n teđri, azenziy amesgan yebna yef sđis (06) n yimesgan. Yal sin d tayuga. Yal amsag di tyuga yemgarad d wayeđ ilmend n twuri-ines di tađkayt: amsifađ/anarmas, amsag/tyawwsa, amallal/amnamer. Bnan yimesgan-agi d azenziy ilmend n wassayen yellan gar-asen. Azenziy amesgan amenzu, yerza Utudert. Deg-s d netta i d amgay d netta i d amsifađ n yiman-is imi d netta ara d-inadin yef tlelli-is ad tt-id-yerr yer tmeđtut-is: ad inadi yef tyawwsa n berru.

Amgay: d Utudert

Di tazwara Utudert, yella yettidir yer imawlan-is di taddart, alami d asen i yezweğ i yuđal yenceggal. Tameđtut-is tessuli-as aman d asawen. Tekkes-as taddart-is, tawacult-is, d yemddukal-is. Tebya ad-as ternnu ula d tamagit-is, imi ur tettsemi ara isem n leqbayel i mmi-s. Dya Utudert, ur as-taejib temeict am ta: «*A Massa, tameddurt am ta, ur as-zmirey! Ansi i s-kkiy d asawen.*». (Sb. 74) yella yešber. Maca nettat simmal d zyada, syin Utudert yuđal iccetka i yiđulan-is, maca ulac d acu i d-yewwi d amaynut yufa ađeggal-is am yelli-s. Syin id-yeddem tikti-nni n berru akken ad yerr tilelli-is: «*Asmi ara berriy deg-s, ad uyalay am zik, ad afey iman-iw.*». (Sb. 31) Syin yuđal icureε-itt zdat n taydemt.

Amsifađ: d Utudert

Deg uzenziy-a amesgan amenzu d Utudert i d amsifađ n yiman-is imi d netta i yebyan berru seg tmeđtut-is imi yaeya di řrad yal-ass: «*Tameđtut-a, akken eecqay zik deg-s armi ġđiy ula d imawlan-iw, i tt-kuzey tura. Dayen teffey ul-iw. Eyiđ di řrad yezgan. Teskuz-iyi tudert, terra-yi-tt d taberkant.*». (Sb. 80)

Tyawsa: d berru n Utudert seg tmeđtut-is

Tayawsa ixef yettnadi umgay deg uzenziy-a asiwlan amenzu, d berru, Utudert yettnadi ad d-yerr tillelli-s imi seg wasmi i yezweğ ur yufi iman-is: «*Ma deg ul-is iteffeż irennu: "yir međtu, axir beđtu!"*». (Sb. 68)

Imallalen: D Seid, Mezyan, Muğend-Arezqi, Amexluq i d-yusan yer Dr Legziri, Tajujet n taydemt, Trejman

Imallalen, d wid iawnen amgay akken ad yaweđ yer lebyi-s deg ungal-agi "*tetđilli-d, ur d-tkečcem*" ad naf imeddukal n Utudert Seid d Mezyan, llan yid-s deg taydemt imi weşşant yef yimeslayen ara d-yinni mulac ad as-d-sbib ayen ur yaxdim qqaren-as: «*Qarree iles-ik, akken ilaq, mulac ad ak-tesbibb ayen iwumi ur tezmiređ! Cudd imi-ik, a Utudert, yal awal yezmer ad ak-d-yeglu s kra!*» (Sb. 74. 75)

Muğend-Arezqi (baba-s n Utudert), d netta i d-yeldin allen n mmi-s imi iweşsa-t ad yesfezwi yef yiman-is, ur yettidir ara tudert n ddel. Yiwet n tmeddit mi qqimen jmie amyar yebda yettmeslay: «*Aql-ak ur tethennađ ara, a Utudert! Sfezwi yef yiman-ik, mulac ad k-alin-t telkin. Win ur tent-nezwi, ad ihan! Yerna tilkin, tineggura-ya, ur d tid n ucebbub, ass am assa d ul n umdan i ennunt, tawint bab-nsent yer usyax, anida neggin lehmum.*» (Sb. 32) Utudert yesmağsis-as kan, netta yettkemmil deg wawal-is «*Ma teğğid lahmum ad k-allin, kra yellan ad ak-t-rren d aberkan, ad ak-keblen, ad ak-skuzen ddunit.*». (Sb. 32) seg imeslayen-a n umyar-agi i yuğal Utudert ifaq d yiman-is, yuğal ldin-t wallen-is «*Utudert, kra din i d-yeqqar umyar teddem-it tmezuýt, yskels-itt wallay. Abrid-a, baba-s yebbi-t anida ilaq: kra yedderyel, ussan-a yebda yettfaq d yiman-is.*». (Sb. 26) Ula d amexluq-nni i d-ikecmen yer Dr Legziri, yağka-as-d yef wamek is-txeddem tmeđtut-is, tessædda fell-s lbaţel, yessaki-d Utudert: «*Yekker yeqqar deg ul-is: "Ma ur zwirey ara, akka ara teđru yid-i! Am umaxluq-a ara d-ggriy!"*». (Sb. 96)

Mi yella Utudert zdat n tujjet n taydemt, tefka-as treğman yaş ulama ulac-it deg uşadıf, yernna tefka-as lğaq i Utudert: «*Tebren yer llusi yellan deffir-s, tesluymec-as, dya winna kra i d-tenna tbugatut yesterğem-it-id i Utudert, s teqbaylit.*». (Sb. 80) Tajujet tessaweđ Utudert yer lmaryub-is, tegzem zwağ-nsen «*Tamettut ara yeğğen ussu n urgaz-is nnig useggas, yebra-yas ccere. [...] Jjwağ-nwen seg assa yegsem.*». (Sb. 82)

Imnamaren: d iđulan-is, tabugađu-tt, tameđđut-is, tameslayt n taerabt ur ifahem ara

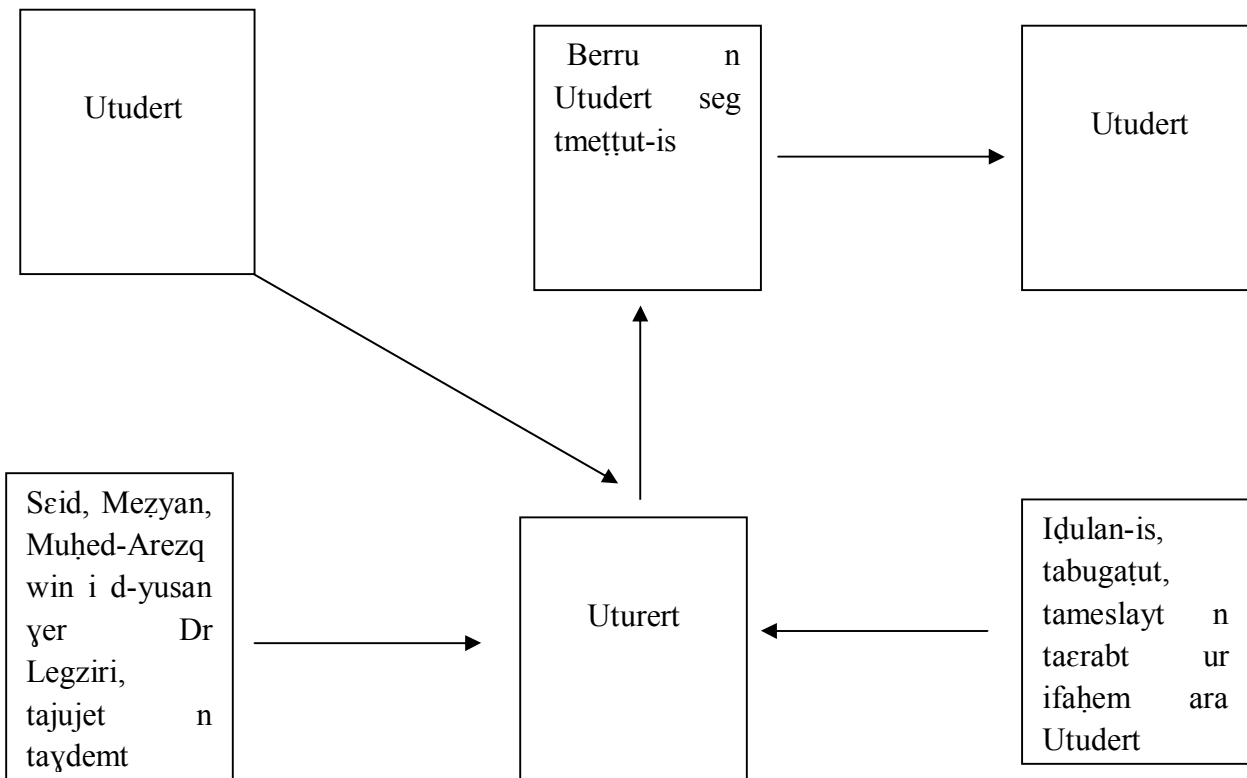
Utudert, yemmuger-d uguren it-iæewqen akken ad yaweđ yer wayen yebya. Di tazwara d iđulan-is i yefkan lhaq i yelli-tsen, fkan-as afud akken ad tt-kemmel deg ubrid i d-tewwi: «*wagi d axxam n baba-m, qim da alamma yusa-d ad kem-yawi, imir ad msefhamey yid-s, ad as-mley 12 tineggura. Yiwen umuħuc, yuy yelli-s n wid i t-yifen! Anida yella umerrku tura yessemyi-d acciwen, yesea azal.*». (Sb. 35)

Dayen mi yewweđ yer taydemt, yufa-d tameđđut-is ur tebyi ara ad tebru: «*Nekkini, ħemmlay argaz-iw. Byiy ad yaemer uxşam-iw.* ». (Sb. 82) am wakken dayen yemmuger-d tabugađut-nni i yebyan ad teyreġ Utudert, imi nettat tettmeslayt s taerabt taqurant, netta tin ur tt-ifehem ara: «*I t-iđuren d tameslayt ur ifahhem: s taerabt taqurant i la t-id-tekka-t tinna.*». (Sb. 78)

Anermas: d Utudert

Anermas, d win ara d-yesfaydin s tyawsa-nni ara d-yawi umeggay, deg uzenziy-a asiwlan amenzu d Utudert i d anermas, imi d netta i yuġalen yer talwit-nni i yettidir akken zik uqbel ad yezweġ: «*Wellah ar amzun assa i d-luley. Ad as-alsay i ddunit swada.*». (Sb. 83)

Ihi, ad nesaweđ ad d-nessegzel ayen yerzan ahil asiwlan amenzu s uzenziy-a



Azenziy amesgan wis sin

Ma deg uzenziy amesgan wis sin, d arwaḥ n Mezyan d Seid yer taddart n Yiyil Uzal, di tazwara ur d-ban ara d acu-tt tyawsa, maca yer taggara tban-d d tamayra i d tayawsa i yef nudan yemgayen Mezyan d Seid.

Amsifađ: d Utudert

Amsifađ, d netta id-itt-begginen tigawt. Deg uzenziy-a amesgan wis sin Utudert d netta i d amsifađ, yessawel-d iyemdukal-is akken ad ruḥen yur-s, yer taddart-is Iyil Uzal maca ur asen-yenni ara iwacu ar d-ruḥen «*Rniy Utudert yeyra-iyi-d di tilifun: « Azekka, lmut tudert, ilaq ad d-tawdem taddart! »*». (Sb. 07)

Anermas: d Utudert

Anermas deg uzenziy-a n yimesgan wis sin d Utudert. D netta i d-yesfaydin imi i d-ussan yameddukal-is ḥeđren tamayra-s.

Amgay: d Seid d Mezyan

Mi d-yessawel Utudert i yemeddukal-is ad ruḥen yur-s, ur asen-d-yenni ara ayyer ney d acu d sebba iyef ara rruḥen. Mezyan d Seid yuḥal-asen d anezgum gren-d deg wallay-nsen d kra i yuyen Utudert, ur yessefraḥ ara. Dya tḥfen abrid-nsen, deg tkerrust srid yer taddart n Yiyil Uzal, ad walın d acu i yeđran d umeddakel-nsen «*Berney tasarrut, amutur yesggehgeh, syin yezher. Newwi abrid usammer, metwal Tamurt. Ur nezra ma s lembat ney nndeh.*». (Sb. 07)

Tayawsa: d tameyra

Tayawsa iyef irruḥ Seid d Mezyan yer taddart n Yiyil Uzal d tamayra n Utudert, maca ur d-ban ara almi d taggara n taḥkayt, deg teyzi n taḥkayt ur d-ban ara tyawsa-agi imi gren-d deg wallay-nsen d yemma-s n Utudert i yemmuten, almi d asmi iwđen yer taddart n Utudert izran yef wacu icqan «*Nniqal din ara ylin, mi slan i teyratin. Ziy d tamayra!*». (Sb. 175)

Imallalen: d takkerrust, uberriq

Ayen i iṣawnen Seid d Mezyan akken ad awđen yer tyawsa-nsen d takkerrust iten-yessawđen almi d taddart n Utudert. Akked d Uberriq i yeddán yid-sen yemla-asen-d aberid akken ad awđen yer uxxam n umddakel-nsen: «*Awerdan, ur ikeččem ara taddart iman-is, ilaq*

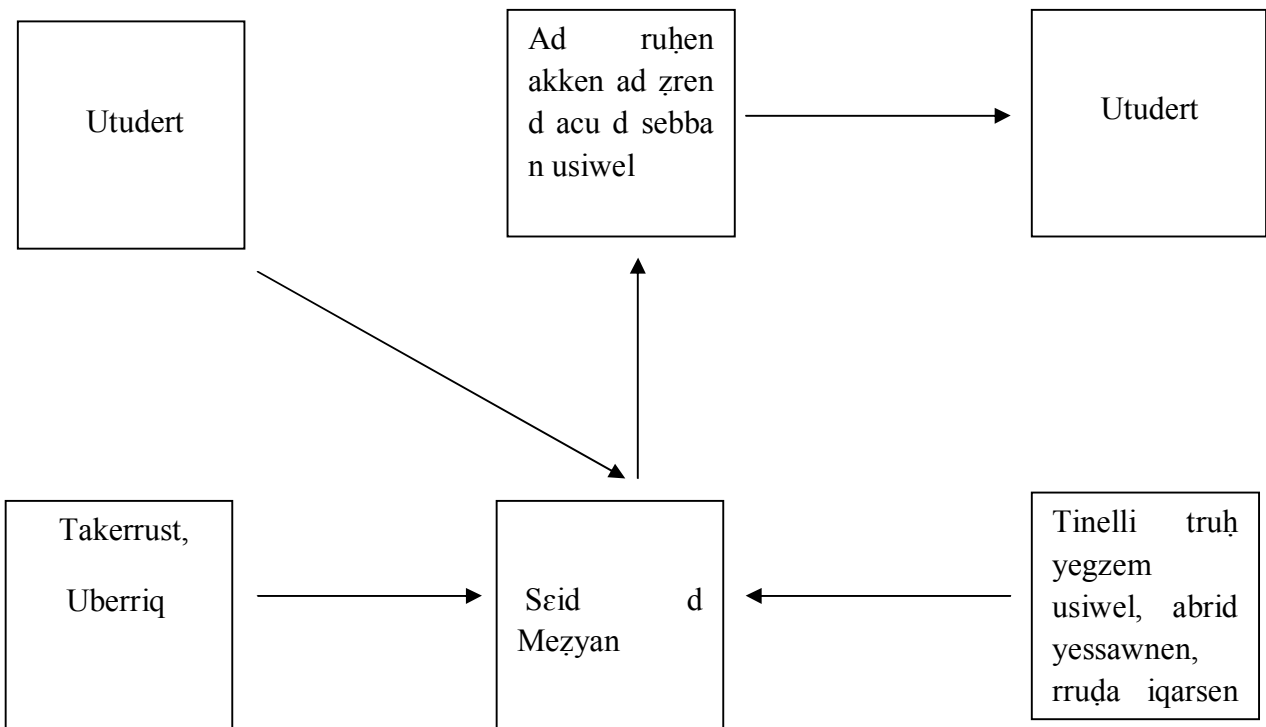
win ara yeddun yid-s. iceggeε-iyi-d Dda-Utudert, ad dduy yid-wen alamma d axxam-is». (Sb. 149)

Imnamaren: d tinelli imi yegzem usiwel, abrid yessawen, arruḍa i iqarṣen d Uberriq

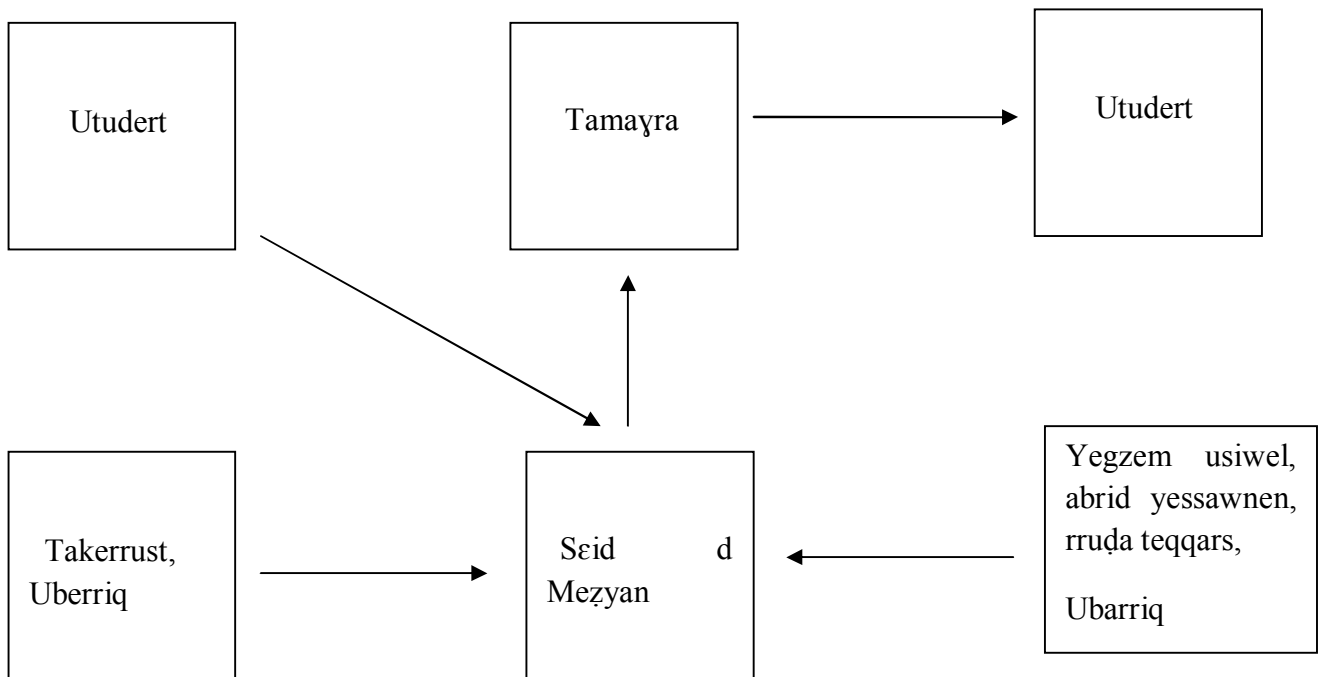
Seid d Mezyan, ufan-d di tazwara ugur n tnelly imi truḥ, ur ten-teḡḡi ara ad zren d acu d ssebba iyef isen-yessawel Utudert, qqimen akken deg uyilif: «*Mi s-nniy acu ssebba, ur iyi-d- yerra ara, ha d tinelli i ulac d ihin yur-s*». (Sb. 07). Ugur-nniḍen, d iberdan-nni yessawnen, tanhert-nsen s yiwet yiwet ma ulac ad grirben «*Abrid yezzi nezzeḥ, yerna yessawen armi d ulamek, simal simal yettidyiq, mer ad teffey cwit ruḍa i ugudrun, zemren ad tt-id-awin deg ugafa, ad ruḥen d akessar ad ten-id-kksen yemsexsiyen aftat, aftat*». (Sb. 99) Yerna-asen-d wugur n rruḍa i sen-iqarṣen di tlemast n ubrid. Taḥbes tkerrust yef tikli, taḥtel-iten, ur ttawḍen ara zik yer taddart n Utudert: «*D ruḍa i yeqqersen, a yiwen useggun. D aya kan i y-d-yeggran assa!*». (Sb. 100) D ayen Uberriq yuḡal-asen d ugur, imi iten-yeḡḡa, deg tlemmast n ubrid, yerfa fell-asen ladya imi iluqben dada-s Utudert «*Aqcic-nni, din din yezqef deg-s wawal. Yekmez aqerru-s*”Imexlaq-agi ur iyi-eḡiben ara!». (Sb. 154)

Ihi, Ilmend n waya ad nessawed ad d-nessegzel ayen i d-nenna yakan s sin n yizenziyen: Yiwen ad as-nsemmi azenziy (A) deg-s imeggayen Seid d Mezyan ur tefri deg wallay-nsen yef sebba n usiwel n Utudert imi nwan d yemma-s n Utudert i yemmuten, Dya tayawsa-nsen ad awḍen yer taddart n Utudert (Yiyil Uzal) akken ad waln d acu d sebba n usiwel i sen-d-isawel. Ma d azenziy (B) tefra deg wallay n yimeggayen belli tayawsa d tameyra.

Azenziy n yimigan amenzu (A): almend n wayen i teddun deg wallay n Utudert, ayen yebya ad t-yini d wayen zemren ad t-xemmen yimeddukal-is.



Azenziy n yimesgan wis sin (B): almeḍ n wayen xemmen yimeddukkal n Utudert.



Azenziy n yimigan wis kraḍ

Ma deg uzenziy wis krađ ad yili yef tira n tedlist s tutlayt n teqbaylit. Tira n tedlist-a d tayawsa i yef yettnađah umgay Utudert.

Amsifađ: d Dr Legziri

Amsifađ d win ara d yeslalen tigawt, deg uzenziy-a amesgan wis krađ d Dr Legziri i d amsifađ, d netta i d-yeslalen tigawt, imi d netta i iwellhen Utudert akken ad yaru: «*D Dda Farhat i t-iwelhen zik, saramen ad d-suffyen tadlist,*». (Sb. 175) Dr Legziri d win yettarun, ayen i yesean assay yer tmaziyt.

Anermas: d timetti taqbaylit

Anermas d win ara d-yesfaydin s tyawsa-nni ara d-yawi umgay. Deg uzenziy amesgan wis krađ d timetti taqbaylit d tmeslayt n tmaziyt ara yennernin, imi tettwagdel di tmurt-is, atas n yimdanen i yemmuten fell-as, maca tutlayt-a anda tufeg i ters, akken I s-yenna Utudert i Dr Legziri: «*tettđilli-d, ur d-tkeččem. Ddeqs aya, tkemmec.*». (Sb. 45)

Amgay: d Utudert

Utudert, iħemmel tameslayt-is, ixeddem fell-as mi yella d aseddawan, ixeddem amezgun netta d yimeddukal-is, d win iħedren i tallit-nni taberkant, ulac d acu ur xdimen akken kan ad ssalin tutlayt «*Nekkni, ayen iwumi nezmer nexdem-it, ulac řbel ur newwit!*». (Sb. 45) Utudert, atas n yiseggasen i yeqqim akken ad d-yessuffey tadlist: «*Tadlist-nni yettaru wicfan aya?*». (Sb. 207)

Tayawsa: d tadlist s teqbaylit

Tayawsa iyef yettnadi ačhal aya Utudert, d tadlist imi Dr Legziri yefka-as-d, amud n tmucuha ttwarunt s ufus, yelqeđ-itent-id yer jeddi-s. D Utudert ara ten-id-yesufyen d tadlist «*Isura-nni n twiztin, d amud n lekwayeđ uran s ufus, deg-s iđrisen d tmucuha i d-yelqeđ jeddi-s.*». (Sb. 207)

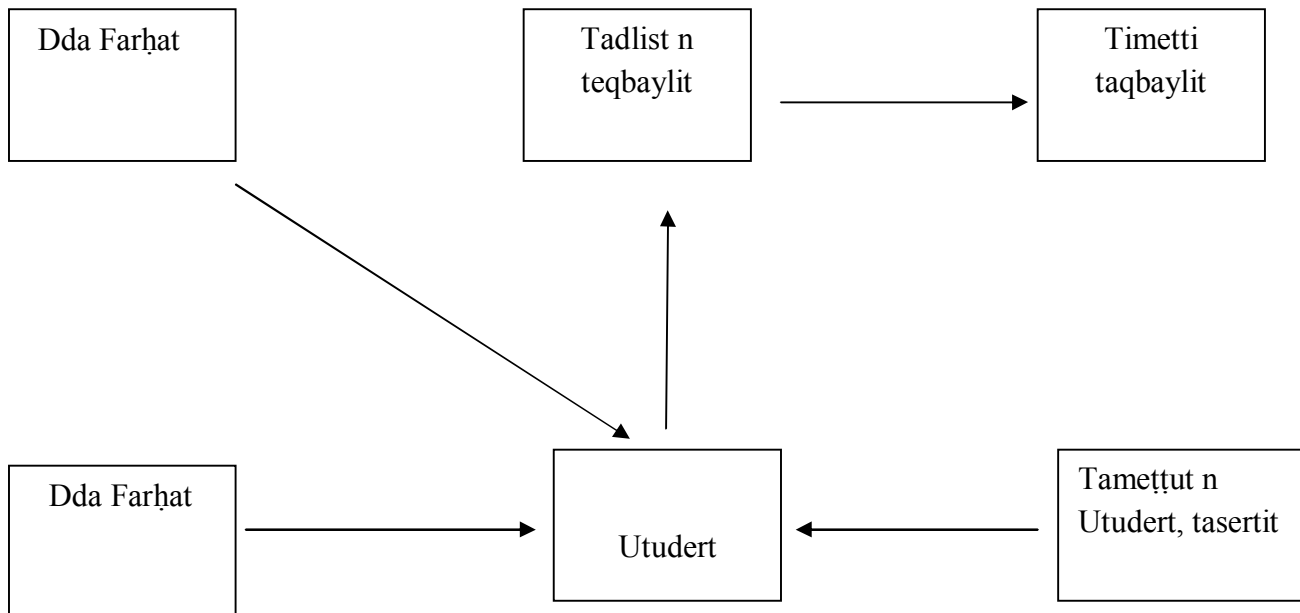
Imnamaren: d tamettut n Utudert d udabu

Utudert yemuger-d ayen it-iæđlen akken ad yaweđ yer usirem-is di tazwara, tasertit n tmurt tegdel akk tameslayt n teqbaylit anda yiwen ur yezmir ad d-yemeslay yes-s, tixar ead ad d-yeffey usnulfu aseklan s tutlayt-a. Am wakken dayen yemmuger-d ugur n tmettut-is, imi tegzem-as afud. Deg ubdil ad inedhi deg tira n tedlist-is yennedha d řrad d ccree yid-s: «*Zik d tasertit, yuyal yemlal d llafæa-nni, tegzem-as iffaden*» (Sb. 175)

Imallalen: d Dda Farħat

Win i iɛawnen Utudert deg tira n tedlist-is d Dda Ferħat imi di tazwara d netta I s-yefkan afud mi yella yeqqar di tseddawit, syin yerna-as am mud n tmucuha i yettwarun s ufus yelqeq-itent-id jeddi-s, yefka-as-ten akken ad d-ddunt deg tedlist-agi i yettaru Utudert: «Yefka-yas-ten i Utudert. Dayen yessemlal-iten, igerrez-iten, ad d-ddun di tedlist.». (Sb. 207)

Ihi, ad nessaweq ad d-nessegzel ayen i d-nenna yakan s uzenziy-a



Negra tamawt yef twuri n yiwudam, nufa-d wid yellan di temlilt tasentalant i d-yuyalen di temlilt tamasgant. Ma d wid i ulac di temlilt tasentalant ulac-itent ula di temlilt tamasgant.

5- Azal amyellel n yiwudam

Aswir wis krađ deg tesleđt tasnazmulit, d asettef n yiwudam d wazal-nsen deg ungal (l'importance herarcique) deg-s ad negzu anwa i d ařađ n taħkayt nezmer ad negzu anwa i d awadem agejdan d uwadem anadday. Almend n sđis n tulmisin-agi, amgired di řřifat, amgired di twuri, amgired deg beřřu, tafulmanit yemgaraden d uwennet aflaylay n umsawal, akked d uskan amsisi.

Awadem “Utudert”

Nezmer ad t-naħseb d netta i d aħsađ n wungal “*tettđilli-d, ur d-tkeččem*” imi takerrist n wungal tettwabna-d fell-as. Amaru yemmeslay-d s telqayt yef tudert n “Utudert” imi yella deg tazwara almi d taggara n wungal. Azal n sđis n tmerwin n yisebtar deg-sen yemmeslay-d umaru yef tudert-is ula d aħric deg wungal s yisem-is (Utudert). Utudert yesfaydi-d s tulumist n umgired di twuri imi, am wakken i d-nenna yakan, d netta i d aħsađ n wungal-agi n A. MEZDAD imi tuget n tigawin-agi qnent akk yur-s, d netta i d amsag-amgay, deg sin n yizenziyen imesganen i nexdem yakan: d netta i d-yessawlen i yemeddukalis akken ad ruħen yur-s, ad ħeđren tamayra. D netta i yettnađaħen akken ad d-yaru tadlist s tmaziyt (teqbaylit), am waken dayen d netta i yewten almi i d-yerra tilelli-ines yer tmeđtut-is is-tent-icenfen. Ayen i t-yeđđan ad yemgarad yef yiwudam-nniđen imi ungal yekfa s lferħ d tmayra-is.

Awadem “Seid”

Seid, nezmer ad t-neħseb d awadem agejdan deg ungal; yesfaydi-d di umgared di řřifat imi amaru yeglem-it-id s tfekka yemgaraden yef yiwudam-nniđen d azuran almi ur yezmir ara ad yelħu, am waken dayen yesfaydi-d s tulumist n umgired deg beđtu imi yettban-d s waťas deg ungal azal n smus n tmerwin n yisebtar i deg i d-yettwabdar, yella ula d aħric deg ungal s yisem-is (Seid) yella di tazwara n wungal almi d taggara-is, di teyzi n wungal yettband s udiwenni i d-yellan gar-as d Mezyan yef temsal i yellan di tmetti taqbaylit gar wass-a d zik. Ma d tigawin i yaxdem Seid yella d amallal n Utudert, ur yexdim ara aťas n tigawin deg ungal-a. Ayen it-yeđđan ad yemgired yef yiwudam-nniđen d ameslay-is yef tmetti-nni n zik d tutťfa-nni-ines deg tjadit.

Awadem “Mezyan”

Mezyan, d awadem agejdan deg ungal imi yesfaydid s umgired di řřifat, amaru yenna-d: Mezyan d imirqiq yejjex yerna xfif. Ma yella d amgired deg beđtu ad t-naf yettband s waťas deg ungal. Azal n smus n tmerwin n yisebtar ideg i d-yedda uwadem-a, yella seg tazwara almi d taggara n wungal, yefka-as umaru ula d ixef deg wungal-is isemma-as (Mezyan). Deg teyzi n wungal awadem-agi yettband s udiwenni yellan gar-as d uwadem Seid s tuget. Ma d tigawin i ixeddem Mezyan ur ugtent ara imi netta yella d amallal n umgay, yella yef yidis n umeddakel-is Utudert. Ma seg tama n tulumist n tfulmanit yemgaraden, Mezyan yesfaydi-d deg-s di taggara n wungal. Imi yufa-d tameđtut ara yay, mbeed mi yeseedda tuderis d ambur.

Awadem “Dr Legziri”

Dr Legziri d awadem agejdan deg ungal, “*tettđilli-d, ur d-tkeččem*” imi yetwaḥsab d amsifađ deg yiwen n uzenziy n yimigan, d amallal imi is-yefka timucuha i d-yelqeđ jeddi-s i Utudert akken ad ten-yaru deg tedlist-is. Am wakken dayen tigawin-is deg uđris ur ugten-t ara s waṭas. Yella yetteawan Utudert mi yesea ugur di tudert-is, d netta it-id-yettarran yer laeqel-is. Dr Legziri yesfaydi-d s tulumist n umgired di ṣṣifat imi Dr Farḥat d awezlan di lqed ačamer-is d azeggay maca ur d-yettwaglem ara s waṭas. Ma d tulumist n umgired deg beṭtu ad t-naf yedda-d deg wazal n mraw smus n yisebtar, yella di tlemast n wungal d kra n yisebtar di taggara n wungal. Awadem-agi iban-d s udiwenni yellan gar-as d yiwudam-nniđen ladya Utudert, Seid d Mezryan.

Awadem “Bu Icubey”

Awadem-agi d agejdan deg ungal yesfaydi-d s tulumist n umgired di ṣṣifat imi netta yeglem-it-id umaru yesea ačamer d cebub anect-ilaten. Yeglem-it-id yemsex yerna yettfuḥu d tidi. Awadem-a iban-d di tlemmast n wungal, almi d taggara-s iban-d deg wazal n mraw n yisebtar. Ma d tulumist n umgired di twuri, Bu Icubay ur yexdim ara tigawin s waṭas deg uđris, yella d amsaeef n Mezryan d Seid d netta iten-isuēfen yer taddart n Yiyil Uzal yedda yid-sen di tkarrust. Ulac ayen it-yeğgan ad yemgarad yef yiwudam-nniđen imi ur d-yesfaydi ara s tulumist n tfulmanit yemgaraden.

Awadem “Tilas

D awadem anadday deg wungal imi iban-d cwiṭ kan deg yiwen ney di sin n yisebtar, awadem-agi ur d-yesfaydi ara s tulumist deg beṭtu, dayen ur yexdim ara kra n tigawt deg wungal. Maca yesfaydi-d s tulumist n umgired di ṣṣifat imi awadem-a yemgarad yef yiwudam-nniđen imi netta d aeiban teēgeb-it tarṣast n ugadarmi di tefsut n tmanyin.

Awadem “tameṭṭut n Utudert”

D awadem agejdan deg ungal, “*tettđilli-d, ur d-tkeččem*” n A. MEZDAD imi d nettat id-yellan d ugur i d-yufa Utudert, d nettat is-yeksen tawacult-is tarna-as imdukal-is, tebya ad as-tqmeđ tamagit-is. Dayen tban-d deg wazal n tmanyia n yisebtar tban-d kan di tazwara n wungal, s udiwenni yellan gar-as d wergaz-is ney d ameslay i d-yettmeslay fell-as umaru.

Awadem “Adeggal n Utudert”

D awadem anadday deg wungal, ur d-yesfaydi ara s tulumist n umgired di şşifat am waken dayen ur yexdim ara atas n tigawin deg uđris, yella kan mgal amgay (Utudert) imi ur yessin ara leşlah n yelli-s yeğga-tt tebra. Ma d tulumist n umgired deg bettu, awadem-a iban-d deg yiwen n usebtar di tazwara n wungal; syin d asawen ulac-it. iban-d kan deg udiwenni-nni yellan akken gar-as d Utudert.

Awadem “Muħend-Arezqi”

D awadem anadday deg wungal, iban-d di tazwara n wungal deg wazal n krađ n yisebtar deg-sen d aweşşi i yettweşşi mmi-s akken ad yidir tudert tazedgant, iban-d d amallal deg yiwen n uzenziy amesgan imi d netta i d-yeldin allen n Utudert akken ur yettidir ara di dell.

Awadem “Nna-Megduda”

D awadem anadday deg wungal, tban-d deg tazwara n wungal, deg wazal n sin n yisebtar tban-d dayen deg taggara n wungal deg wazal n krađ n yisebtar ur tesei ara tawuri tameqqrant deg ungal tban-d s udiwenni yellan gar-as d mmi-s akked d umeslay gar-as d yemdukal n mmi-s.

Awadem “Farruđa”

D awadem anadday deg wungal, ur d-tban ara almi d taggara n wungal, deg yiwen ney di sin n yisebtar. Ur tesfaydi ara s tulumist n umgired di twuri maca tesfaydi-d swin n umgired di şşifat, imi d tin izeynen di şşifa, tecbeħ mliħ almi ssawđen yiwudam-nniđen ad d-inin fell-as: D taferruđt. Ur d-ban ara deg uđris s udiwenni gar-as d yiwudam, maca d amaru d yiwudan i d-yemmeslayen fell.

Awadem “Sliman”

D awadem anadday deg ungal, iban-d deg taggara n wungal deg wazal n ukuz n yisebtar. Yesfaydi-d s tulumist n umgired di şşifat, imi atan yessefruri-as-d akk tuymas-is yerna yettwakkes-as ucebub, d win n lbiε i yettllusu ma d tulumist n umgired di twuri ur d yesfaydi ara s-yes imi ur yexdim ara atas n tigawin deg wungal, iruħ kan yeħder tamayra n Utudert. Yella-d udiwenni gar-as Dr Legziri akked d Utudert d yimeddukalis.

Awadem “Uberriq”

D awadem anadday deg uđris, iban-d deg wazal n krađ n yisebtar yerna di taggara n wungal. Amaru yeglem-it-id d bu lahnak izeggayen, yerna yettmeslay mebla kukru. Iban-d s udiwenni gar-as d Mezyan, Seid, Utudert. Ayen i t-yeđđan ad yemgired yef yiwudam-nniđen, netta akken kan d amecđuđ yefed anezgum d uylilif yef wamek ad iyer.

Awadem “Lhađ-Mu”

D awadem anadday deg ungal iban-d deg tlemmast n wungal s wazal n ukuz n yisebtar, syin d asawen ur d-iban. Yesfaydi-d s tulmist n umgired di řřifat imi netta d bu ućamer, yeđđa aćamer-is almi yewweđ anec-ilat. Ma d tigawin-is deg uđris ur ugiten-ara. Yella kan d aqerru yef tarbaet n umezgun.

Awadem “Amrabeđ”

D awadem anadday deg wungal, iban-d deg yiwen n usebtar di tlemmast n wungal, syin d asawen ur d-iban ara.

Awadem “Lqayed Lgaher”

D awadem anadday deg wungal, iban-d s wazal n smus n yisebtar, yesfaydi-d s tulmist n umgired di řřifat, imi amaru yeglem-it-id d axeddae, d aheqqar. Iheqqar imeyban imi deg ungal ur d-yurar ara kra n twuri meqqren. Yewwi-t-id umaru akken ad-yessebgen amdan yettweřřin wiyad yer ubrid n leali maca netta yesserwat deg-sent.

Awadem “Sliman axeddam n Lqayed Lgaher”

Awadem anadday deg wungal, iban-d deg yiwet n tseddart n usebtar iban-d kan s umeslay d Lqayed, netta d akli d aberkan am buhmum, d aya it-yeđđan ad yemgirad yef yiwudam-nniđen.

Awadem “Amalđi”

D awadem anadday deg wungal, iban-d deg yiwen n usebtar ur d-yesfaydi ara s tulmist n umgired di řřifat, ney s tfulmanit yemgaraden. Tigawin-is deg uđris ur ugitent ara yexdem yiwet n tigawt mi yemsewraq d Lqayed akken ad yessali tamacint akken netta ad yessali di lbarhan-is, yerna ad inay mmi-s n gma-s.

Awadem “Si Nnafæ”

D awadem anadday deg wungal, iban-d deg yiwen n usebtar di tlemast n wungal. Syin d asawen ur d-iban ara. Ur d-yesfaydi la s tulumist n umgired di twuri, wala s tulumist n umgired di şşifat.

Awadem “Dda-Muħend”

D awadem anadday deg wungal, iban-d deg yiwen n usebtar deg tlemmast n wungal. Deg-s amaru yeglem-it-id d amecţuħ di lqed, d icinqeb. Ma d tulumisin-nniđen ur d yesfaydi ara yes-sent.

Awadem “Yelli-s n Ferruħa

D awadem anadday deg wungal, tettwabder-d di taggara n wungal, ur d-wwi ara kra n udiwenni gar yiwudam, dayen ur texdim kra n tigawt deg uđris, am wakken dayen ur d-ttwaglem ara mađi.

Awadem “Tamseflidt n Radyu tamezwarut”

D awadem anadday deg wungal, tban-d kan di tazwara n wungal, deg yiwen n usebtar. Ur-d ttwaglem, ur taxdim ara kra n tigawt deg uđris. Tban-d s udiwenni gar-as d Ccix Barrabeħ.

Awadem “Tamseflidt tis snat”

D awadem anadday deg wungal, tban-d deg yiwen n usebtar di tazwara n wungal, tban-d suđiwenni yellan gar-as d Ccix Barrabeħ, ur d-ttwaglem ara, ur texdim ara kra n tigawt deg wungal.

Awadem “Argaz i d-yussan yer Dr Legziri”

Awadem anadday deg wungal, iban-d kan deg tazwara n wungal deg yiwen n usebtar. Yella-d udiwenni gar-as d Utudert deg texxamt n uraħu yer Dr Legziri. Ur d-yesfaydi ara s tulumist n umgired di şşifat am wakken dayen ur yexdim ara tigawin deg uđris, maca yella d ameiwen n Utudert, ula d netta yeldi-as-d allen-is i Utudert yef temæict n ddel.

Awadem “Tameđđut i yurđa Mezyan”

D awadem anadday deg uđris, tban-d s udiwenni yellan gar-as d Mezyan, tban-kan deg tlemmast n wungal deg sin n yisebtar. Syin d asawen ur d-iban ara. Deg uđris ur texdim tigawt, ur d-yesfaydi s tulmist n umgired di řřifat.

Awadem “Cix Berrabeđ”

D awadem anadday deg wungal, iban-d di sin n yisebtar deg wungal, ur d-yesfaydi ara s tulmist n umgired di řřifat. Iban-d s udiwenni yellan gar-as d temseflidin n Radyu, imi netta i d-ifetun yef temsal itent-iceyben.

Almend n tesleđt n uswir wis krađ; azal amyellel n yiwudam n tesleđt tasnazmulit i d-yessumer Ph. HAMON, neřřaweđ negza-d anwa i d awadem ařađ d yiwudam igejdanen, d yiwudam inaddayen deg wungal, almend n waya ad ten-id-nefk deg tfelwit-agi i d-iteddun:

Iwudam	řřenf n yiwudam
Utudert	Awadem ařađ
Seid, Mezyan, Tameđđut n Utudert, Dr legziri	Iwudam igejdanen
Bu-Icubađ, Iđulan n Utudert, Filas, Nna Megduda, Muđend-Arezqi, Lqayed Lgaher, Sliman, tameđđut n Sliman amcelleđ, aqcic yerran aportable i Dr farđat, Tarbeet n umezgun, Uberriq, Tajujet n taydemt, tabugattut , lussi, Farruđa, yelli-s n Farruđa, Timseflidin n Radyu, Ccix Berrabeđ, Afellađ d tmeđđut-is, axeddam n lqayed Lgaher, Mmi-s n gma-s n Lqayed Lgaher, Ięegalen n tejmeet n taddart, amalđi anehhar n tmacint, Tameđđut i yurga mezyan	Iwudam inaddayen

Taggrayt

Newwi-d deg yixef-a, tasleđt n yiwudam almend n tezri n PH. HAMON. Deg-s nexdem ad d-nemmel akk tifukas iyezdin tuddsa n yal awadem deg wungal “*tettđilli-d, ur d-ikeččem*” n A. MEZDAD nessaweđ nezra-d umaru-a yessemres ddeqs n tfukkas i d-yessebganen azal n uwadem deg uđris. Ilmend n tesleđt-a, iban-ađ-d umaru s tidet yessuddes akken iwata aferdis n yiwudam deg lebni n wungal-is si yal aswir. Deg uswir n yiman, nufa-d amaru yefka-asen ismawen i yiwudam-is, dayen yefka-ađ-d tugna-nsen almend n uglam i d-asen-yefka i yiwudam-is yal wa d acu n tama i d-yeglem deg-s. Yiwen yeglem-d tafekka-s wayeđ d tbiæa-s wayeđ d tanefsit-is wayeđ d llebsa-s. Ma deg uswir n twuri, nufa-d belli awadem yesæan tamlilt tasentalant yesæa ula d tamlilt tamasgant, ma d win ur yesæin ara tamlilt tasentalant ur yesæi ara ula d tamlilt tamasgant; imi ad ten-naf dđan-d kan deg ungal. Akken dayen iban-ađ-d anwa i d ašad n wungal-a. Anect-a d ayen i d-yettbegginen anerni n tira deg ungal aqbayli s wudem amaynut.

laggrayt tamatut

Taggrayt tamatut

Tasleđt n yiwudam deg wungal *Tettdilli-d, ur d-tkeččem* n umaru A. MEZDAD, d asentel i d-ağ-yewwin ad nadi wa ad d-nagem ammud n tmusniwin yerzan tasekla taqbaylit d tsekla tagraylanit, aladya deg usdukkel gar-asent deg wařas n tamiwin d unnerni i wannar n tsekla s umata.

Seg yigemmađ imezwura i nezmer ad ten-id-nebder di taggara n tezrawt tasnazmult i wungal-a, deg-s d tirit i usteqsi i d-nefka di tazwara n unadi imi nebya ad d-nzer d acu-tent tfukas i yessemres umaru akken ad yessudes aferdis n yiwudam deg lebni n wungal-is, dayen ma yella mwatant tufukas-a deg wayen akken i d-ibanen deg tezriwin tiberraniyin. Ilmend n waya nreřsa axeddim-a yef tezri tasnazmulit d tarrayt i d-yessumer Ph. HAMON i tesleđt n yiwudam deg wullis.

Di tesleđt, nessawed nezra-d amaru yesnerna tasiwelt n wungal-is; anda yefka azal d ameqqran i yiwudam deg lebni n wullis-is. Yessemres ddeqs n tfukas i d-yessebganen azal-is akken iwata. Ph. HAMON, deg tarrayt i d-yessumer yařseb awadem am wakken d azmul deg uđris, ihi nezmer ad d-nini amaru A. MEZDAD ula d netta yessemres iwudam-is am wakken d izmulen isnilsanen; d alyacen ilmawen i yettačaren di taggara n tařkayt.

Iwakken ad d-yejbed lwelha n umeyri, amaru yefren-d tifukas i yecban aglam, ismawen d tigawin n yiwudam. Tifukas-agi i yettağğan imeyri ad iħulfu s yiwudam am wid yettidiren di tillawt. Dya deg tesleđt-a nessawed nekked-d yef yiman n yiwudam d tigawinnsen syin nerna nekked-d ařad n tařkayt n wungal-a.

Seg tama n “yiman” nessawed nekked-d ismawen n yiwudam i d-yeddand deg wungal. Imi isem d isali amezwaru i yeenan awadem. D netta i t-yessemgaraden yef wiyad imi yal awadem s yisem-is. Amaru yessemres azal n krađ tmerwin n yiwudam deg lebni n wungal-is, yal wa s yisem-is yal wa s wazal-is deg uđris. Tuget n yismawen i d-yettuyalen deg wungal “*tettdilli-d, ur d-tkeččem*” kkan-d seg tutlayt n teqbaylit (md: Seid, Mezyan, Ferħat). Ilan yismawen i yessemres umaru llan si zik di tmetti taqbaylit (md: Ferruğga, Muħend-Arezqi, Megduda). Am wakken dayen llan wiyad d ismawen imaynuten di tmetti-a ulac-iten zik (md: Utudert, Filas). Amaru mi yessexdem ismawen-agi yuyen ařar di tmaziyt, iswi-is d ccan ara yeg i tutlayt-a. Maca, yer tama n yiwudam yesen isem, llan wiyad war isem (md: amexluq i d-yussan yer Dr Legziri, timseflidin n Radyu, tamedtut n Utudert, adeggal n Utudert) dayen

amaru yessemres agisem n kra n yiwudam-nniċen (md: Bu Icubay, Uberriq, Lqayed, Lgaher). Imi s isem nezmer ad d-nekkes ini ney anamek deg uċris.

Ma yella nuċal yer uċlam n yiwudam, ad naf amaru yessemres-it si yal tama, tafekka, tbiċa, tanefsit, d laemer. Si tama n tfekka llan yiwudam i d-yettwagelmen (md: Seid, Mezyan Bu Icubay, Dr Legziri, Sliman, Lħaġ-Mu) maca ur d-ttwagelmen ara s telqayt. Iwudam i d-yeglem llan wid i wumi yefka udem icebħen (md: Ferruġa, tameċċut i yurga Mezyan), dayen llan yiwudam i d-yeglem s wudem iccenten (md: Lqayed Lgaher, axeddam n Lqayed) ayagi d ayen yeġġan imeyri ad ten-yikrih. Llan yiwudam-nniċen ur d-yeglim ara akk tafekka-nsen (md: Utudert, Si Nnafae, yelli-s n Ferruġa, baba-s n Utudert). Ma si tama n tnefsit nufa-d yal awadem yesfaydi-d yes. Ayagi nekkes-it-id deg yinnan-nsen. Ma si tama n Leemer n yiwudam nufa-d amaru A. MEZDAD yessemres iwudam yellan d irgazen, tilawin imyaren, timyarin, ilmezzen, arrac, kra yefka-d laemer-nsen srid. Maca llan wiyad d limarat i d-yettak i d-yessebganen aċhal di laemer-nsen, amedya: imyaren d temyarin yefka-assen leemer azal n 70 n yiseggasen (md: Nna-Megduda, amexluq i d-ikecmen yer Dr Legziri). Ma d irgazen d tlawin yefka-d laemer-nsen gar rebċin ar xemsin n yiseggasen (md: Ferruġa, Utudert, Seid, Mezyan). Ma d ilmezzen yefka-d leemer-nsen ad yili tlatin n yiseggasen (md: Filas). Ma nger tamawt i yiwudam i yessemres umaru ad ten-naf akken ma llan d leqbayel, kra ttidiren di taddart kra-nniċen ttidiren di temdint. Dayen nufa-d iwudam I yessemres umaru d wid yellan d aggagen.

Iman n yiwudam d tigawin-nsen eedlen. Ayagi d ayen ara nwali tura. Imi tamlilt tasentalant n yiwudam nettekkes-itt-d deg waċas n limarat i yettilin deg wungal am : uċlam, innan ney ayen i ixedmen yiwudam. Ilmend n waya nessawed nekkes-d tamlilt tasentalant n yiwudam-a : Utudert, Seid, Mezyan, Muħend-Arezqi, Dr Legziri, Amexluq i d-ikecmen yer Dr Legziri, tameċċut n Utudert, iċulan-is. Ma d iwudam-nniċen ur ŋein ara tamlilt tasentalant imi ddan-d kan deg wungal. Yal awadem yesean tamlilt tasentalant ad t-naf yegber tamlilt tamagant, imi tamlilt tasentalant tettak-d tiki yef tigawt n uwadem deg uċris.

Ma d tawuri tamagant n yiwudam ad naf tuget n tiggawin i d-yedran deg wungal “*Tettċilli-d, ur d-tkeċċem*” d Utudert iten-ixedmen. Seg tama, d netta i yekkatn akken ad d-yerr tilelli-s yer tmeċċut-is. Seg tama-nniċen d netta i d-yessawlen i yemddukal-is akken ad ruħen yer taddart ad ħedren tamayra-s, seg tama tayed d netta i yettnadahaen akken ad d-yaru tadlist s tutlayt n teqbaylit. Tiggawin-agi akken ma llant nessemmlal-itent deg kraċ n yizenziyen yimesgan. Amenzu yebna yef berru, wis sin nebda-t yef sin n yizenziyen: yiwenn nsemma-as

azenziy (A) wayeḍ nsemma-as azenziy (B) imi di tazwara ur d-tban ara tyawsa d acu-tt dya tayawsa-nsen ad awḍen yer taddart n Utudert akken ad walın d acu i t-yuyen syin yer taggara tban-d belli d tameyra i d tayawsa i yef icqan Seid d Mezyan. Wis tlata yebna yef tira n tedlist. Deg sin n yizenziyen imesganen d Utudert i d amgay, ma deg yiwen nniden d Seid d Mezyan i d imeggayen. Deg uzenziy n yimigan amenzu d Utudert i d amgay d netta i anermas, dayen d netta i d amsifaḍ, imnamaren d tamettut-is d yidulan-is, wid i yellan yid-s d imeddukal-is, Tajujet n taydemt. Azenziy n yimigan wis sin amgay d Seid d Mezyan, ma d amsifaḍ d Utudert, tayawsa i ttnadin ad awḍen yur-s d tameyra n Utudert, iæwwiqen i d-mugren, d abrid i yessawnen d tnnelli i iruḥen ur zrin d acu d sseba n uncad. Ma d imeawanen d takerrust i ten yessawḍen yer taddart n Yiyill Uzal. Ma d azenziy wis karaḍ, Dr Legziri d netta i d amsifaḍ d netta i d amallal, amgay d Utudert yettnaḍaḥ akken ad yaru tadlist s tmaziyt, Utudert yemmuger-d ugur n udabu d tmettut-is it-ieḍlen akken ad yaweḍ lebyi-s. Ma d anermas d timetti akked d tutlay n teqbaylit ara d yesfaydin s tyawsa-a.

Ma deg uswir n tesleḍt n wazal amyellel n yiwudam, nezra-d anwi i d iwudam igejdanen d yiwudam inaddayen deg taḥkayt n wungal-a. Iwudam igejdanen d (Dr Legziri, Seid, Mezyan, tamettut n Utudert, Bu Icubay), ma d wiyad d iwudan inaddayen. Am akken dayen nezra-d Utudert d netta i d aṣaḍ n taḥkayt imi d netta i d-yesfaydin akk s tulmisiin-nni i d-yessebganen wadem d asaḍ.

Nessaweḍ nemmel-d amek i yessuddes umaru A. MEZDAD lebni d usttef n yiwudam dixel n wulli-s. nufa-d ihi, anagal-a yessudes akken iwata aferdis n yiwudam almind n wayen i ay-d-tefka tezri n Ph. HAMON, war ma yeyra tizri. Ilaq ad d-nesmekti, ahat, dagi belli tizri s umata ur ay-temmal ara amek ad naru ungal, maca ay-d-tenḡer abrid ad nessaweḍ amek yebna unagal ullis-is! Yerna, anagal A; MEZDAD, amek i t-nwala di tesleḍt, yessemres akk tifukas i yellan deg tmudemt n tesleḍt i d-yessumer Ph. HAMON. Ayagi mačči ala nekkni kan i yessawḍen yur-s; maca ula N. BELLAL deg tezrawt i yexdem yef tesleḍt n yiwudam deg kraḍ n wungalen imenza n umaru-a dya ad t-naf deg tezrawt-is yenna-d: «*Ter taggara nezmer ad d-nini belli tamudemt n Phillippe (H) maḥsub tettwasemres akk yef yiwudam n tlata n wungalen*»¹. Ilmend n waya nezmer ad nini amaru-a yebna-d ungal-is s tulmisiin i yesea wungal n tsekliwin tiberraniyen. Anect-a d ayen i d-yessebganen aswir aelayan n tmussni n umaru-a deg tayult n tira tungalant, dayen d ayen I s- irennun azal i tewsit n wungal I yiman-is d wazal i tsekla taqbaylit tirawit s umata.

¹BELLAL, N., Op. Cit, P. 130.

Amawal

Amawal

Awal s teqbaylit	Awal s tefransist	Aybalu
Amsag	Actant	(Salhi M, A., 2012 :120)
Amgay	Sujet	(Salhi M, A., 2012 :119)
Amallal	Adjuvant	(Salhi M, A., 2012 :119)
Anafar	masque	(Idres A., 2003 : 466)
Amnamar	Opposant	(Salhi M, A., 2012 :120)
Amyellel	Hiérarchie	(Mammeri M., 1990 :98)
Anermas	Destinataire	(Salhi M.A., 2012 :120)
Aneggjal	Romancier	(Haddadou M, A., 2014 :960)
Aneglan	Romanesque	(Haddadou M, A., 2014 :960)
Anekmar	Approche	(Berkay A., 2002 :28)
Amsawal	Narrateur	(Salhi M, A., 2012 :120)
Aşad	Héro	(Salhi M, A., 2012 :120)
Aferriy	fiction	(Salhi M, A., 2012 :16)
Azmul	Signe	(Berkay A., 2002 :293)
Azenziy amesgan	Schémas actantiel	(Salhi M, A., 2012 :43)
Asentlan	Thématique	(Berkay A., 2002 :308)
Amezray	Théoricien	(Haddadou M, A., 2014 :978)
Alyac	Morphème	(Berkay A., 2002 :237)
Aruylil	Discontinu	(Berkay A., 2002 :169)
Asnisman	Onomastique	(Berkay A., 2002 :250)
Aggag	Intellectuel	(Kemel N., 2012 :167)
Agellus	Axe	(Mansouri H, A., 2004 :19)

Asedger	Distribution	(Berkay A., 2002 :170)
Anagraw	Système	(Kemel N., 2012 :286)
Amsisan	Convention	(Berkay A., 2002 :153)
Angel	Code	(Berkay A., 2002 :143)
Afern	Critère	(Haddadou M, A., 2014 :825)
Aflaylay	Explicite	(Idres A., 2003 : 312)
Ameyri	Lecteur	(Salhi M, A., 2012 :119)
Aglam	Description	(Salhi M, A., 2012 :119)
Amsifaç	Destinateur	(Salhi M, A., 2012 :120)
Awadem	Personnage	(Salhi M, A., 2012 :121)
Azayez	scène	(Mansouri H, A., 2004 :114)
Tafulmanit	autonomie	(Berkay A., 2002 :128)
Tasnazmult	Sémiologie	(Berkay A., 2002 :292)
Tizrizmult	sémiotique	(Berkay A., 2002 :292)
Tamlilt	Rôle	(Kemel N., 2012 :267)
Tasentalant	Thématique	(Berkay A., 2002 :308)
Tasnilest	Linguistique	(Berkay A., 2002 :226)
Tanefsit	Psychologie	(Haddadou M, A., 2014 :945)
Tamezla	Logique	(Kemel N., 2012 :180)
Takerrist	Intrigue	(Salhi M, A.2012 :122)
Tayawsa	Objet	(Salhi M, A.2012 :122)
Ummsil	Signifiant	(Berkay A., 2002 :293)
Unmik	Signifier	(Berkay A., 2002 :294)
Ungal	Roman	(Salhi M, A.2012 :123)

Tamawt :

Yelha ad neg tamawt yef yimawalen-a inessexdem deg tezrawt-a. Ihi, ilmend n unadi n tmiḍranin yerzan tizri tasnazmulit ad d-naf yiwen n umawal i d-yettaran ugar yef unadi usnan d win n SALHI M. A, imi nettuyal yer-s s waṭas ama deg tezrawt-a ama deg tezrawin-nniḍen.

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Timerna

Timerna :

Amagrad

Tettḍilli-d, ur d-tkeččem

Ungal n Dda Emer Mezdad, tizrigin ayamun, 2014, syur Mohand AIT-IGHIL

Tikerrist n wungal, "Tettḍilli-d, ur d tkeččem", tefti s teyzi n 210 n yisebtar. Tebda s tilifun –allal amiran-swaya i d-isawel Utudert i sin n yimdukalis Mezryan akked Seid, akken yenced-iten-d ad rzun yur-s seg Lezzayer tamaneyt ar Tmurt (taddart). Dacu-tt sebba n uncad-a? ur tban. At temdint ad ttqaranen gar tedlegt (décor)n temdint d tin n Tmurt. Tadyant tella-d d ubrid yer taddart. Gas akken ,taddart teldi-d tiwwura-ines i leadat n temdint, ama d tin yelhan "Tussna n Archimed, takerrust, tilifun...; ama d tid n diri: tiderəatin d tilmawin , ticekkarin n plastic yef yisekla..."

Akken dayen i ttaɣent azal, deg udiwenni, tilufa i d-yezzin i tudert s umata. Tid yecban amennuy s tektiwin gar yilemzi d win i t-yugaren di leəmer. Yefka-d amedya n umennuy s tektiwin d useqdec n tzuri. Akka, amangal (romancier) yerra-d tajmilt i wid yettqenniēen, i d-issakayen deg lyaci, deg tegnit iħersen, fiħel tiyiti. Timlilit yugin ad d-tili gar umdan yettḥfen deg leadat tiqburin, win yugin ad asent-yeburu; d umdan imalen yeddand deg ubrid amiran (moderne), yesha agla-s yettu ansa i d-yuy azar. Tadukli yezḥan gar 3 n yemdukala, tebna s letkal, yeffey usteqsi gar-asen, win i d-yennan kra, wiyid ad nedhen. Aya yesken-it-id Dda Emer deg wayen yura, anda Mezryan ad s-yini i Seid "wissen acu yebya (Utudert)?" Wayeḍ ad as-d-yerr: "Ini-d acu t-yuyen, mačči acu yebya!" Ata amek i tḥfen abridnsen, susmen. Dda Emer, deg yimediyaten i d-yura yef umeddakel d win itezzen, mačči d win iteffren". Mezryan d Seid ttemceqlalen, maca zdin am yidudan n ufus, «akken i yemsed yiles-ik i leggayit ». Wayeḍ ad as-d yerr: « aya baba, ur yettnus deg_k wawal! » Kra i tetteddu tkerrust, tayant tettay abrid. Tira tettfukti kra tikelt i d-tezra tiḥ ayen i s-d-yezzin, kra tikelt i d-ilul usteqsi deg wallay, kara tikelt i d-mlalen yiwen ney yiwet. Amangal yerra dehn i wayen i d-yettmagar yal yiwen. Gar yisental (sujets) i d-yeftin deg wungal, yella unejmuəur d-nqetḥu. Yefka-d amedya yef temyagert n yemdanen. Ad tmeslayen. Ad fiħel ma yesfayda yiwen. Ugar akin, tikwal tettaqqal d tiririn n ttar d userxes gar lyaci. Akka awal n tidet, i d-ijemeen lyaci, ur yettaf amur-is.

Mi qrib ad awḍen Tamurt, ata slan i tḥel. Din bdan asteqsi yef sebba n uncad. Ahat d yemma-s n Utudert... Din i bdan usteqsi yef leadat: "Ahat da, s tḥel i suffuyen lmeyyet"

Deg "tettḍilli-d, ur d-tkeččem", uɣent tedianin amur. Am tin yeḍran d Lgaher. Yeddem-d umangal taluft n useħbes n tmacint, s yisem n lqayed, yesbur-as s lecyal i s-yerna. Kra-nni n usqecmeə yellan gar lyaci iger-it-id Dda Emer Mezdad deg ungal-is. Yes-s i d-tenfufed taluft n Umalti aḥemmaə yenwa

adigen kan akka d teqbaylit; yer taggara, tarzuff i s-d-yefka Lgaher : d snat n tettarusin. Akken ,dya, i d-yura yef tluff n uyyul yeɣlin s anu. Kra yettarra lyaci akal i wanu akken ad meɣlen ayyul, ur ttakin armi t-walan yuli-d. Yerra-d dayen taluff n useywen amectuɥ yetwakren deg Ssuq-Lhed. Yal wa amek isefra yef cyel. Mi d- iban win yukren, yedleb smaɥ deg bab n useywen, isefhem-d acuyer yewwi aseyywen. Yefka-yas-d amud n tazart I bab n useywen amectuɥ; deffir cedda tettafar-d talwit.

Tasekka (ayanib) n wungal, imal yer uwesef n yimeɣqan s terdast (Ssuq-Lhed, taddart Iyil-Uzzal ...), n lihala (itij yebda-d tisuqas...) n yemdanen s tneqqit (d aberkan am buɥmum,... yiwen ucenfir itessut wayed yeddal-it). Yella dayen udiwenni. Ma d ayen yeenan tiwinas; amangal isexdem tiwinas wezzilit, fiɥel ma yesha ma yella-d leslaɥ, isexdem tiwinas meqperit.

Deg wungal “tettɗilli-d, ur d tkeččem” ur ggent tugniwin(images). Kra-nni wunuyen yerna-d fell-asen uyanib umangal. Imetel-d temyer s ccib d unsal wanzaɣen “acebbub, simal-simal, yettimlul, anzaɣen ttiqlilen”, mi yebya ad d-yawi awal yef yiwen tzad fell-as lufa, yura “tugar-ay tasemt agerjum ur isuffuy azwu akken ilaq”tamacint” “Talafsa n wuzzal”, temyer ntettarusin:”sludduyent, smermuyent, islawen d tazitmiwin”; ma yef win ur nettxemmim ara: “ad geɣ aleggam i wallay”. Akken dayen i isedded yef lmeena n wayen yebya ad d-yader wawal: “wayi mačči d nadam wayi d aqundel i s-qqaren”; gar win iheznen yura-d “yiwen ad yetthuzzu tasa-s”, ma yef win yezhan, yura-d “ad yetthuzzu tuyat”. Iwesef-d lxilaf yellan gar yemdanen xeddmn yir lecyal, nehun d lyaci yer udrid: “d bu tabanni, aqendur d amellal... selli-uyenni, iɥemmel adriz, tiqit, zzhu n dunit seg leeɣil n win n laxert”. Akken ur yesha ad yefk amur i tmedyazt. Isefra-d yef lewsayef n Uqbayli: “ad awen-d-ɥkuɣ,a madden /Aqbayli rray-is yeedem/Ƴer zdat ur ixemmim” Ur nesehh ara awal i d-isejleq seg tatut, yebdan ttiyiben deg wawal neseqdac yal ass. Kra seg wawalen-a yefka-d anamek-nsen deg sin yisebtar i d-yerna yer taggara n wungal. Leadat yezgan deg temnaɣin, yura-d yef teqcict n temdint i yeddand tislit yer taddart. Ifassen ur xeddmn kra. Mi s-tenna temyart-is”kker ad tesleɥ iman-is “, terra yer udaynin ad tezzeg tayat. Tawayit mi tekcem adaynin, ur tessin ad texdem lfiraq gar uɥuli d tayat. Akken i d-yerna awal yef umgirred yellan gar yimezday n temdint d yimezday n taddart.Yiwen, yesa leadat-is yedda d tektiwin timiranin (moderns); wayed yettef deg tijaddiwin. Lihala-ya n umgired, Dda Emer, yerra-tt-id deg lxilaf yezgan gar Utudert d tmettut-is. Utudert ira ad s-yefk isem n baba-s, hah kan mi yensa. Nettat tneggez yer yigenni “nek, mmi ad s-fkey isem modern. Widak iteddun tura”Ur yesli ad d- yerr azal i leadat tiqburin,yef tid i d-yernan. Zik “lemqadra n yimezday n taddart, win i d-yewwiɣen yettwarfed”. Ad setreɥben yes-k, tettwassneɣ ney ala. Tura, lqanun n taddart ibeddel. Mi tewdeɣ imi n taddart:”ur ikeččem awardan taddart, alama zran madden anwa-t” yura dayen yef leadat yemxalafen gar yegduden. Imesdurar-nney, mi zeggren akin i lebɥer, ma yensa yettwamɗal deg wakal-

ines:”zik,win yebyu kkan-t ad d-uyalen... anida i lulen, i rekkun”. Ma nekni Imeyyet irekku ddaw wakal, llan wiyid “d aseknaf i ten-seknafen mi ara mten”.

Ixef Archimed, Dda Emer yessay amdiq i yidis n tussna. Ibeyyen-d lxilaf yezgan gar tamusni d tussna (connaissance’’sagesse’’ /science)

Amagrad isexdem tasekka aglam. Yefka-d tekmele n ubrid s lmitrat. Iħedded-d amtiq anda yezga Ssuq-ħhed,s umdiq yuy deg tlemmast n tyiwant, d yisem n tyiwant d udewwar(daira). Ur yeshi ad d-yernu awal yef teħdayin izedyen tudrin, tid ara d-ittemplili yiwən anagar deg “targit”.

Ula d tidwilin n radyu, yella-d umur-nsen. Mezyan d Seid seqredcen awal yef yiwet n tuttra i d-tefka yiwet n tmeṭṭut i ccix, anda i s-tenna “mmi-s yettbeccic deg wusu”. Llan akka kra yinan isedṣayen Meyan ad yini i yilemzi n taddart:”S leṣqel a Uberiq! Anwa akka i k-d-iḍefren? _D kunwi!” Dda Emer isexdem awal Tamurt mi yebya ad d-yader taddart. Acuyer? Acku win ara yilin deg temdint, win ara yilin berra itmurt, mi yebya ad d- yuḡal taddart-is,ur yeqqar ara ad ruħeytaddart. Da amangal,yebya ad yefk azal i tmeslayt taqburt.

“Tettḍili-d,ur d-tkeččem” d ungal ideg ttemplilint, ttemqerdacent tektiwin. Yuli-d s yixfawen beztuħit . D aya i d-igan yeshel i tyuri. Alama d taggara n tluft, ara d-tbin tluft n “lqest n twiztin”iyef d-cqan Mezyan d Seid. Acu d tiwiztin-a ? “D ammud n lekwayeḍ yuran s ufus, deg-s iḍrisen i d-yelqeḍ jeddis”. Sya ara yaḡ azwel, ara yekfu wungal.

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Amagrad-a yettwakkes-d seg tansa-a:

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[http://www.ayamun. Com/telechargement.htm](http://www.ayamun.Com/telechargement.htm)

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