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**Aylif n Ulmud Unnig d Unadi Usnan**  
**Tasdawit Akli Muḥend Ulḥağ Tubiret**  
**Tazzeddayt n Tsekliwin d Tutlayin**  
**Agezdu N Tutlayt d Yidles n Tmaziyt**



**Akatay N Lmaster**

**Tayult : tasekla**

**Asentel**

*Tinfaliyin tiyerfanin d yinzan deg wungal Iḍ d wass n Emer*

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*Azmez n tsalet: 16/06/2016*

# A senmer

*Di tazwara ad nesnimmer*

*Mass : Budiya Abderrezzaq, i d-yellan d  
lmendad n umahil-agi seg mi yebda, armi yekfa.  
- Am wakken ara d-nini tanemmirt  
tameqqrant i wid aɣ-yefkan afus n  
lemɛawna, mebla ma nettu iselmaden n  
ugezdu n tutlayt d yidles n tmaziɣt yal  
yiwen s yisem-is.*

# Abuddu

*Ad buddeɣ axeddim-agi i :  
Yimawlan-iw ezizen fell-i atas atas.  
Yessetma d watmaten-iw  
Xwali d xwalti, emumi d emumati.  
Tmeddakkelt-iw ukkud cerkey  
axeddim-agi Ynima d twacult-is.  
Temdukkal-iw d yimdukkal-iw yal yiwen  
s yisem-is.  
Wid akk i ihurben akken ad tidir tmaziyt  
ar tizi n wass-a.  
Akk i twacult n Maḥmudi anda ma llan*

*Tiziri.*

# Abuddu

*Ad budday axeddim-agi i :*

*Yemma d baba, d watmaten-iw d yessetma*

*D uxḍib-iw d twacult-is*

*Xwali d xwalti, emumi d emumti d*

*warraw-nsen*

*Tamdakelt-iw ukkud cercay axeddim-agi*

*Tiziri akked d twacult-is*

*Timdukal-iw akken ma llant*

*Ynima.*

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**Tazwert tamatut**

## ***Tazwert tamatut***

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Tasekla d agerruj n yal timetti, yal yiwet tesɛa tamuɣli-is, n yiman-is ɣef wayen yellan d tasekla, ayen yettwaḥsab n d i inaw aseklan deg yiwet n tmetti yezmer ur yettwaḥsab ara d tasekla di tayed, akken day ayen yellan d tasekla di tallit-nney, yezmar ur yelli ara d tasekla zik, s wakka nezmar ad d-nini, tasekla teqqen ɣer wakud d tmetti i deg d-tlul, i deg tettidir

Deg wayen yerzan tabadut n tsekla awal tasekla ur yebni ara kan ɣef yiwet n tbadut; d awal i d-ibanen deg tmurt n Lurup i tikelt tamenzut ,tetbeddil tbadut-agi seg tallit ɣer tayed, s unamek nniɛen tesɛa assay neɣ teqqen ɣer tallit i deg d-tban ; deg tazwara qqaren-d ayen akk yettwarun yettwaḥsab d tasekla; akken day awal n tsekla yemmal iɣrisen yebnan ɣef cbaḥa n wawal.

Muḥend Aklli Salḥi deg udlis-is, kra n tsura ɣer tyuri n tsekla,<sup>1</sup> ɣef tsekla d tyuri (2015: 13) yenna-d dakken: «tasekla d inaw ireṣṣan ɣef tfulka n wawal, yezmer ad yili yinaw-agi d timenna i yettwanna.»

Tasekla tamaziɣt am nettat am tsekliwin nniɛen d tasekla tamensayt i d-yelḥan seg timawit ɣer tira, neɣ s unamek nniɛen tella d tasekla timawit tuɣal d tirawit. Tasekla timawit tettunaḥsab d tamensayt s yis i yettidir umdan tayerma-is. tasekla tirawit d tasekla tamaynut neɣ tamirant.

Tasekla tamaziɣt teqqim deg timawit almi d iseggasen n 40 i yebdan ttbanen-d imyura am Belaid at aeli , d netta i d amenzu i yebdan yettaru s tmaziɣt, ayen yura yeffeɣ-d d iḥricen deg udlis iwumi semman imrabɛen irumyen les cahiers de Belaid”.Almi d taggara n iseggasen 60 i tebda tettban-d tsekla tamaziɣt yettwarun akken iwata ; dayen i yerran aṭas n yemnadiyen d yemyura ad xedmen tizrawin-nsen ɣef iɣrisen i d-yetteffayn dya banen-d aṭas n lesnaf neɣ aṭas n tewsatin n tsekla gar-asant(tamedyazt, amezgun, ungal...)

Muḥend Akli Salḥi yemmeslay-d ɣef tewsit, deg usegzawal ameɣyan n tsekla (2015: 66) dya yenna-d: «awal n tewsit yemmal lewṣayef yettaran iɣrisen

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dduklen deg yiwen šşenf , sumata nezmer ad d-nini llan-t krađ n tewsatin: tawsit n tesrit deg-s ( tamacahut, tullist, ungal, amezgun).tawsit n tmedyazt. tawsit n talyiwin tiwezlanin:inzan, timsaereqt...»

Maca xas akka tiwsatin-agi ttwabđant maca ttemyekcamen deg wagarasen. dya ad d-naff tuget n tewsatin-agi iban-d ney fkan-asant isem ger iseggasen n 40 d 70.

Ungal d yiwet n tawsit seg tewsatin n teskla taqbaylit, ttuqtent tezrawin yef tawsit-agi.

Deg unadi-agi nney ad neeređ ad d-nawi awal yef tawsit n wungal aqbayli, d useqdec n tenfaliyin tiyerfanin d yinzan deg tawsit-agi.dya nessaqdec ungal amenzun i yura umaru Emar Mezdad d amedya.

Tinfaliyin tiyerfanin d yinzan d kra n yinnan i d-nettaf ssemrasen-tent imdanen deg tmeslayt-nsen, di tmetti taqbaylit, Dacu-tent tenfaliyin tiyerfanin d yinzan? acu-t wazal n tenfaliyin-agi seg usaqdec-nsent deg ungal n MEZDAD “iđ d wass”? amek i tent-yessekcem deg tira-ines?

Nezmer ad d-nini tinfaliyin tiyerfanin d yinzan d kra n yinnan wezzilen i yessaqdacen yemdanen deg tmeslayt-nsen n yall ass, ladya deg tmetti taqbaylit timawit, Mezdad yessemres innan-agi ahat iwakken ad yernu cbađa i uđris-is aseklan, ney iwakken dayen ad d-yessekcem timawit deg tira-ines, wa ad yessaħbiber yef ugerruj id d-ğğan imezwura-nney.

Deg unadi-agi nney newwi-d awal yef useqdec n tenfaliyin tiyerfanin d yinzan deg wungal Iđ d wass” i yura Emar Mezdad; iswi nney seg waya ad nessiwed ad d-nessebyen azal n tenfaliyin tiyerfanin d yinzan deg tmetti taqbaylit, d yiswi n Emar Mezdad seg usemres-nsent deg tira-is, kken ad nessiwed day ad nessgzi amyedres wa ad t-id-nessebyen deg wayen yura Emar Mezdad.



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### **1-Awal yef umaru:**

#### **1-1-Anwa-t Emar Mezdad:**

Akken it-nufa deg ukatay n mass BOUDIA.A yef contribution à l'analyse textuelle d'un corpus de nouvelles d'expression kabyle(2011-2012: 16): amaru Emar Mezdad, ilul di tmurt n leqbayel di taggara n yiseggasen n 1940, ixdem amecwar-is n tyuri di larebea n at iraten, deg uyarbaz (CEM), Mezdad tettunefka-s tuginit yettemlili d M.Feroun i yellan d anemhal yef uyarbaz.

Syen akkin yewwi-d l BAC di tesnawit n Emiruc di tizi wuzu, ikcem tasedawit n lezzayer anda i yaqqar tujjya, deg tallit-nni yessen Mulud n at Mæemer (1967-11973) yuḡal d anelmad-is yeqqar timsirin n tmaziyt.

Di tesdawit n lezzayer dayen amaru tettunefk-as tuginit imlal-d d waḡas n yergazen n tsekla, tasertit am Kateb Yassin, Saïd saïdi, Ferhat, Muḡya.Deg1992 emar Mezdad, yesselmed timsirin n tmaziyt deg ugezdu n tutlayt d yidles amaziḡ n Bgayet deg wussan imenza mi yelli.Tawuri n Aemar Mezdad ass-a d amejjay di temdint n Bgayet.

#### **1-2-Ayen i yura:**

Amaru Emer Mezdad, d amaru yettuḡal-d yisem-is yal tikelt di tsekla taqbaylit, seg wayen yura ad d-naff:

- Tafunast i gujilen d amud n isefra, teffey-d deg useggas n 1977 d 1993.
- Ungal «Iḡ d Wass» deg useggas n1990 d 2010.
- Ungal «Tagrest d wurḡu»deg useggas n 2000.
- Amud n tullizin i wumi isemma «Tuḡalin»deg useggas n 2003.
- Ungal «Ass-nni»deg useggas n 2006.
- adlisfus n tmaziyt tartar:[www.ayamun.com/adlisfus 1.pdf](http://www.ayamun.com/adlisfus1.pdf).
- Ungal«Tettḡilli-d ur d-tkeččem»deg useggas n 2014.

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-Ungal«yiwen wass deg tefsut»deg useggas n 2014

### **1-3-Awal yef wungal « Iḍ d wass » :**

Ungal “Iḍ d wass” d ungal amenzu I yura Emer Mezdad, akken day yellseg wungalen imenza I yettwarun s tutlayt n tmaziyt,Mezdad yekfa tira n wungal-agi deg useggas n 1983 maca almi d aseggas n 1990 it-id-yessufey yer tezrigt n Asalu-Azar.

Ungal « Iḍ d wass »yebḍa d iḥricen yesḍa azal n 31 n iḥricen,yewwi-d awal deg-s yef wuguren i yef d-tḍedda tmurt n laqbayel, d lḥif I deg dren wat zik, akken day id-yemmeslay yef tmeṭṭut taqbaylit d ṣbar-is.

Azwel-agi “Iḍ d wass”ad t-naff yebḍa yef sin wawalen:

Iḍ yebya ad d-yini seg-s tagrawla n tmurt n lezzayer d tegrawla tayerfant I d-yeglan s tmettant n yergazen I yettennayen yef tlelli n tmurt-nsen .

Ass yeqqesd-d seg-s ass anda nella ass-agi d wacu I ay-yettrajun azekka.

### **1-4-Agzul n wungal:**

Amaru la d-yettales tudert n yal ass n Muḥend Amezyan di taddart,di lluzin,di tizi,d tudert n yemma-as yettruḥun yal ass yer tferka-s.

Yiwen wass seg wussan n tegrest(ass lerbḍa d amerḍil),mi llan tetten ixeddamen n lluzin di lkantin,yekker Muḥend Amezyan yermeg-d fell-asen yef yizerfan-nsen i yemmeččen: tajarnant ur nesḍi azal,tawaksa n sser fell-asen, alallen iqdimen, timental n wahil i xuṣen s waṭas, lbaṭel n yemḍebren-nen...s yin yekcem-id yer tsertit n tmurt, yer yiqerra n udabu, tilelli n umeslay, tameict ḡlayen,yekffa-d s wegrireb n tmurt yer lkaf. icekkamen n teḍbelt sawḍen akk ayen yeḍran di lkantina i yiqerra n lluzin,azekka-nni kan ssawlen-as-d yer teḍbelt ad gen yid-s tasestant, imeddukal-is Lxewni d Taher weṣṣan-t akken ur yesyar ara aqerru-s. ugaden fell-as ugar ma yugad yef yiman-is, mi yewweḍ yer usnaru (lbiru) n Udem n talaxt yef 10:30h ffyen-d imeddukal-is yer

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wučči.Muħend Amezyan iyil imħebren n lluzin akk ad nejmaħen fell-as,fudin ala Udem n talaxt i s-d-fkan i ustaqsi, yejbed-d yimħebber-nni akaram (dussier)n Muħend Amezyan seg wasmi i d-ilul yer wass-nni n larħea di lkantina,yesmekti-as-d akk tiqdimin: asmi yexneq ccef-is, asmi yerħa tamacint, yezga d amezwaru yer yisendaden, tazwara Muħend Amezyan yessusem kan,yeħħef iman-in yuħal yebda-t s rregmat d usiged, yujjaq tiliyri,imedebber-nni yeffeħ s lemyawla,yeħħa-t din, akaram din, ziy ixeddamen ugin ad ċħen alamma serħen-d i umeddakel-nsen, akken yebħu yessaged-iten Udem n talaxt ur rrin aħar, zehren-d fell-as am yizem, Muħend Amezyan di lbiru ifureħ tagnit yeyra akk ayen yellan deg-s, ziy seddan-d ula d tbarna anida isses,tilawin ukud iteddu...yeddem-it-id ddaw teħruħ-is yeffeħ-d, yessuter deg uħessas ad t-inadi akken ur s-d-sbabbayen ara takerħa. ixeddamen ferħen mi d-yuħal yer-sen Mueħnd Amezyan, ċħan, swan, rwan, cnan.

Lxewni ixedem-asen yiwen n yinaw yef tdukli d tegmat akken ad bedden aħas n leħyal di lluzin. mi ffyen tameddit, di lkar, ħawes tameddakelt n muħend amezyan teħħaweħ-as yiwet n tebrat i s-d-yefka udem n talaxt maca yugi ad t-yeldi, mi tekker ad ters, muħend amezyan yessuter-it yer zwaħ.

Di tbarna, ħaher d Lxewni wwten armi qeħen Muħend Amezyan ad yeldi tabrat, ayen yugad Lxewni yufa-t: Muħend Amezyan yettwaħbes seg uxeddim alamma iban-d weħdid, ħaher d Lxewni weħħan-t akken ad yerħ awal-nsen, imi ilaq azekka-nni ŧbaħ ad d-yas amzun ur yeħri kra, ma ulac ad t-suffyen s tidet ugur n Malħa d mmi-s muħend amezyan yeqqimen d ambur ur yezwiħ ara, tugad ad t-id-yeħħ am gma-s di fransa,ad t-id-yeħħ weħd-s. tugad dayen lħebs imi yesserwat aħas di tsertit. mi d- tedda yer temħelt n Belqasem u Belħid,Taħemmut tweħħa-tt as-tezweħ i mmi-s, Malħa teħya ad d-tawi yell-is n werdiya i mmi-s.

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Di taggara, deg uxxam, Muḥend Amezyan yečča imensi, yerwa. Malḥa tiwi-d ssira n zwaḡ i mmi-s, netta yenna-as: azekka ad nzer tura zyiḡ ad ruḥey ad tṭsey, zik ara kkrey.

Taggara teldi ilmend n usugen n yimeyriyen.

AHRIC

AMENZU:timidranin

ungal, tinfaliyin

tiyerfanin

**IXEF I: tamidrānt n  
wungal**

## 1-Tabadut n wungal:

Ungal d yiwet n tewsit seg tewsatın n tsekla tamirant, yesεa azal meqren deg tsekliwin n umađal merra.

Deg tazwara ungal yettwaḥsab d tamacahut timawit, maca uyalen snarnant yemyura rnan-as iwudam d usugen dya yuyal yettwaru.

Akken id yenna REUTER.Y deg udlis-is “ *Introduction à l’analyse d’un roman*” (sb:66): «ungal d adlis yettwarun di tesrit s tefransist, tulmisin-is ur d-banent ara armi d tasekla tatrart<sup>1</sup>».

Di lqern wis 19 tella temhazt deg tutlayt n yedlisen syur yinagmayen d yimyura fkan-as azal yer yimeyri d wayen i d-rnan d amaynut.

Ma di lqern wis 20, bεezqen-d aḥas n yimura di yal tama s yal tutlayt, d nettat id-yeldin tawwurt i yinagalen di tmurt n lezzayer i ttarun s tewsit-a n tsekla s tutlayt taεrabt, tafransist, tamaziyt. Maca ayen yerzan timetti taqbaylit xas ulama uran s tutlayt tafransist ney tamaziyt maca yiwen n yiswi i sean: awal yef tmetti taqbaylit.

Acku d tin yettwasnen aḥas s yidles-is d umezruy-is, tettwasen diyen s tsekla-is

Nufa deg usegzawal n tsekla:«ungal d talya tagejdant di tsekla ,yettara lwelha-s yer teqsiđin yebnan yef ufariy tettwaru syur yiwen umaru s tesridt».

Ungal d ađris yettwarun, iqaeden yesduklen inawen iseklanen, d taqsiđt yebnan yef ufariy yezifet aḥas, yezmer ad d-yawi yef waḥas n yisental.

Ma deg umawal n taεrabt nufa-d:«ungal ney rriwaya d taqsiđt yezifen tettawid yef wayen yellan d afariy».

<sup>1</sup> « Il s’agit d’œuvre écrite, en prose et en français...pourtant ces caractéristiques n’ont émergé que progressivement»

Yeweer ad sbadud ungal imi aṭas n leṣnaf i illan, dacu nezmer ad tid nesbadu ilmend n yisegzawalen i d-yefka MICHEL.R deg udlis “*ungal*” (sb:30) «ungal d taqsiḍt yettwarun s tesridt, deg umawal n *larousse* n lqarn wis 19 yella mgal n wungal aqbur “d ullis n tidet ney n tkerkas”d wungal amiran”d ullis s tesrit n ucali asugan i d-yettnulfun iwakken ad d-yejbed imayri”.

Ma deg usegzawal le Robert : «ungal d asnulfu n usugen s tesrit, yezzif nezzeh, yettak-d iwudam i d-yettbanen d illawen, yettak-aḡ-d tasnimant-nen, abrid-nen, d wayen xedmen...<sup>2</sup>».

Y.REUTER yenna-d belli ungal seg mi id-yenulfa d taḥekayt id-iḥekku yiwen.

Deg ungal tettili teḥkayt anida ad naf amalas yittawi-d yef tmeddurt n yimdanen d kra n yefardisen nniḍen.

Deg tezrawt n Amar Ameziane “*tradition et renouvellement dans la littérature kabyle*” (2008-2009: 68-69) yenna-d ungal iban-d i tikelt tamenzut s yur Belaid At Aeli deg yiseggasen n 1940 seg uḍris iwumi isemma “*lwali n udrar*” almi d iseggasen n 1980 id-bdan tt-banend wungalen nniḍen seg-sen “*Asfel d Faffa*”i yura Racid ELLIC, “*Askuti*” n Saedi.

Ungal aqbayli tṭuqten yisental i yef d-yettawi seg-sen: tamagit, timetti, tasertit, tayri...

### **7-Anawen n wungalen:**

Llan aṭas n wanawen n wungal, dya ad naeṛeḍ ad nebder kra seg-sen s tezwel kan.

<sup>2</sup>.Le roman est « une histoire feinte, écrite en prose, où l’auteur cherche à exciter l’intérêt par la peinture des passions, des mœurs, ou par la singularité des aventures». Le *larousse* du XIX<sup>e</sup> siècle oppose le roman ancien, « un récit vrai ou faux », au roman moderne, « récit en prose d’aventures imaginaires inventées et combinées pour intéresser le lecteur». Pour le *robert*, le roman est « une œuvre d’imagination en prose, assez longue, qui présente et fait vivre dans un milieu des personnages donnés comme réels, nous fait connaître leur psychologie, leur destin, leurs aventures»...



**7-1-Ungal n tesleđt**

Yesebyan-d ney yebna ƣef usebyen n yiħulfan n yiwudam s waƣas yebđa gar tayri d taluyt, lebyi d uwexxer.

Ungal n tesleđt yetteglam-d tasedmert ƣef yinafrayen armaden ,afran n tudert yewser, anezmi,amhettak, iwudam sefhamen-d tiddiyin, imeslayen, timuyliwin n wiyad, xedmen tasleđt i yiman nsen.

**7-2-Ungal n tebratin:**

Iwudam d assay n usekfel,d taflest n yinafrayen nsen,ma yella d tabrat d talemmitz dales usrid anagi,ad isenfali iħulfan,dayen d aƣaraw n waxlaf. Abeddel n tebratin yettefrurux di rray-at.

**7-3-Ungal n tmeddurin:**

Amaru iħekkuđ taqsidt n tudert-is, ungal n tmeddurin ad ibeddel usayes awadem ifuyla i yiwđen ƣer taggara n tillin-is, iħekkuđ taqesidt-is i yimeyri ƣer uwadem amezwaru, rrbey d lexšara,asad yetteeddid ƣef waƣas n yiεewwiqen.

**7-4-Ungal n umezruy:**

Yettidir izri,aeawed n tignawt di tallit tamengarit ney yezrin, iwudam n usugen myegzamen akked yiwudam n umezruy. Tamhazt deg ukatar n lebni s telqayt, imukan igarzen, yettawi-d isental-is seg umezruy, yettara-t s talya n wungal, cbaħa n ugama kemmel dayen asekel n yimenyan isartiye d yiserdasen, tiyessiwin imezdayen, timnaliyin tawsengimt i yettembiwilen deg yiwen n lweqt.

**7-5-Ungal n tillawt:**

Amaru ilawi ibennu taqsidt-is,yeskanayed iwudam-is s tarrayt ad yefk i yimeyri tikti seg tilawt, adeg uxeddim yettuƣal ƣer ddunit tilawt, iwudam seg

tididi i ttawin seg tudert n yal ass. Semman-as akka acku tettawi-d inedruyen-is d yiwudam-is seg tilawt, ayen id hekkun yezmer ad t-yeqbel wallay.

**7-6-Ungal n tdeyyanit:**

Ungal n ucali d asenfar n yimeyri deg taywent temxalaf yef waylas, ixeddem cwal seg ubrar, tasuft n yimukan izuyen tafult.

**7-7-Ungal amsaltu:**

Asexdem n rruḥ usnan akked uxemmem ilawi isekfal-d timenyiwt, d lferḥ n wungal amsaltu mhez tumert aggag aguccel tamagit n uqettal seg temdinin timeqranin timaynutin: ungal n tunzirt yer wungal aberkan.

**7-8-Ungal anafray:**

D ungal anda i dettawin yef teqsiḍin n tayri, tamukrist tebna yef ucali anafray, tabeed yef tsertit, ungal anafray yettuḡal yer wassayen n tmetti i yellan gar wargaz d tmettut, ur tettili ara kan d assay n tayri maca tettiḡzif yer waṡas n talyiwin n wassayen n tmetti gar wargaz d tmettut.

Di taggara nezmer ad d-ninni ungal d tawsit n tsekla tennerna aṡas seg zik yer tura, yal wa amek i t-yesbadu, maca teddun yer yiwen n unamek.

**IXEF II:tinfalliyin  
tiyerfani d yinzan**

Tasekla taqbaylit tædda-d seg timawit yer tira;tettuneḥsab seg tsekliwin timarkantiyin, idrisen n tsekla tamziyt kkan-d seg timawit ney d timenna id-ttwannen, syin akin uyalen kecmen deg ubrid n tirawit, dayen i ten-yerran ttwasnen yer yemdanen, idrisen n tsekla taqbaylit gten, yal yiwen acu-tt tewsit-is, seg-sen wid iwumi neqqar innan wezzilen am tmucuha, timsaeraqt, timeayin, atg.

Tinfaliyin tiyerfanin d yinzan day ttuneḥsaben seg yinnan-agi wezzilen, yal yiwen amek iten-id-yettawi, llan deg myal timetti ney taɣerma n ddunit, dacu kan mgaradenamek i ten-id-ttawin seg tmetti yer tayed, ney seg temnaḥ yer tayed, akken yella deg wawal:”yal yiwen s taqbaylit-is” Deg uḥric-agi ad d-nawi awal yef tinfaliyin tiyerfanin d yinzan, dya ad neered ad d-nawi yef yal yiwet deg-sent, ama yef wayen yerzan tibatutin, tulmisin, ney azal n yal yiwet deg-sent deg tmetti taqbaylit timawit. Tinfaliyin tiyerfanin ur yeṭṭuqet ara wawal fell-aset, ulac aṭas n tezrawin i yettwaxedmen yef wayen yerzan tamidrants-agi, dya nemmuger-d ugur d ameqran deg wayen yerzan tabadut-nsent deg tsekla tamaziyt. Ma dayen yeenan inzan, yeṭṭuqet-d wawal fell-asen, dya nufa-d deg yinadiyen inxedmen dakken aṭas i ixedmen tizrawin yef yinzan; dya llan wid i ten-id-ijemsen seg wanner xedmen-asen tasleḍt(seg timawit yer tira), akken llan day wid i ten-id-yeksen seg idlisen (llan ttwarun) xedmen-asen tasleḍt.

## 1-tinfaliyin tiyerfanin:

Sean-t atas n yinumak amedya qqren-asant deg tesnillest tinfaliyin tukrifin; tinfaliyin-agi d innan ur nettwassen ara mlih, ama deg tezrawin tsnilsanin ney tisekkanin, urd-ttwabedrent ara deg iskasiyen, am waken ulac win d-yerran lwelha-s yer tenfaliyin ama d tukrifin ney d tiyerfanin, seg waya nezmar ad d-nini dakken ulac atas n tezrawin fell-asant.

### 1-1-Tabadut n tenfaliyin tiyerfanin:

Uqbel ad d-nawi awal yef tenfaliyin tiyerfanin, ad d-nefk qbel anamek n tenfalit, akken yella deg umawal ameqran n *ENCYCLOPEDIQUE LAROUSSE* (1983: 4077) : «tanfalit d tigawt d-yessenfalayen kra n tyawsa, ayagi yettili-d ama s wawal, s usyal...»<sup>1</sup> ma d tanfalit tayerfant deg umawal-agi: «d tigawt n usenfali s tutlayt; awal amedwel n tutlayt s timawit ney s tira»<sup>2</sup> seg tbadutin-agi nezmar ad d-nini tinfaliyin tiyerfanin d agraw n wawlen mi ara zdin ttaken-d anamek yesean azal .

Tinfaliyin tiyerfanin d ttawil i yessaqdac umdan akken ad d-yemmeslay yef wayen it-iceyben deg tudert-is, yella umgired deg waya seg temnaḥ yer tayed, ney seg tutlayt yer tayed, tinfaliyin tiyerfani qnen-t yer tutlayt n umdan. Akken d-yenna day BOUDIA Abderrezak (2016: 05) :«tinfaliyin-a skanent-ay-d ayen ilan yigduden-a di tfelsfit d tmusni-nsen»

GROSS ula d netta yemmeslay-d yef tenfaliyin tukrifin (1996: 04) yenna-d : « tinfaliyin tukrifin d amsedfar n wawalen ur nezmir ara ad ten-bdu. anamek n tenfaliyin-agi sumata d ukrif.»<sup>3</sup>

<sup>1</sup> Action d'exprimer qqch, de le communiquer à autrui par la parole, le geste, la physionomie, etc.

<sup>2</sup> Manière de s'exprimer par le langage ; terme ou tour du langage parlé ou écrit.

<sup>3</sup> Les expression figée sont des suites mots qu'on peut pas modifier. Le sens de ces expression est généralement figuré.

Deg tezrawt n YAHYAOUI Mahdi i yexdem yef tenfaliyin tukrifin (2008: 39) yenna-d : «tuget n tbadutin i d-yettawin yef tenfaliyin-agi, qqaren-t-d dakken d agraw n wawalen, yettuneḥsaben d yiwen uferdis.»<sup>4</sup>

FEKETE (2003: 12) ula d netta yemmeslay-d yef tenfaliyin: «tanfalit tukrift d agraw n wawalen i isṣan assay gar-asen; awalen-agi mcudden deg wagarasen s yiwet n talya i d-yettaken yiwen unamek i ten-ijemṣen»<sup>5</sup>

Seg tbadutin-agi, nezmar ad d-nini dakken tinfaliyin tiyerfanin d agraw n wawalen, yesṣan assay, ttaken-d yiwen n unamek, ur nezmir ara ad n-beddel ney ad nekkes yiwen wawal seg tenfalit imi aya ad s-yekkes ney ad as-yessayli anamek-is. Tanfalit tayerfant mači yiwen unamek kan i tezmar ad tesεu, tezmar ad tili tcudd yer unnar i deg d-ttwabder, akken day tezmar ur tesεi ara anamek-nni isehḥan, tesεa assaε yer wanda id-tettwabder, akken day ad d-naff dakken ttemgaradent tenfaliyin tiyerfanin seg tmeslayt yer tayed.

## 2-Inzan:

Akken i d-nenna yakan, aṭas ay-xedmen yakan yef yinzan, llan wid i ten-id-ijemṣen syin uran-ten, dya xedmen tizrawin-nsen yef waya.Inzan mxalafen, yal yiwen amekten-id-yettawi deg temnaṭ-is ney deg tmurt-is. Inzan ttwaḥsaben d tawsit seg tewsatin n tsekla timawit taqbaylit, yal timetti tesεa tawsit-agi, ney s unamek nniḍen ttawin-d inzan.

### 2-1-tabadut n yinzi:

Inzi d awal ney d yiwet n tefyirt tawezlant, yesṣan anamek d uffir, yelḥa-d seg timawit yer tira, ney seg yimi yer tmezẓuyt, tasuta tettawi-t-id i tayed almi

<sup>4</sup>«...la plupart de ces difinitions s'accordant sur le fait q'une sequence est formée de plusieurs mots qui fonctionnent comme une seule unité lexical. »

<sup>5</sup>«L'expression figée est un groupe de plusieurs mots...ces mots sont soudés sous une forme fixe donnent un sens globale»

d-yewweḍ yer tizi n wassa, akken i d-yenna M DJELLAOUI yef yinzan d lemɛun (2007: 35) : «sin leṣnaf-agi n tsekla timawit, d innan iḡ-d-ḡḡan imezwura, ɛemren s tikta yessufuyen yer ṣṣwab, deg-sen almad, awellah d ttrebga »

Inzi d tafyirt, tettas-d s talya wezzilen, tesɛa anamek d uffir, tikwal tettas-d d snat n tefyar, akken day yezmar ad yesɛu anya akken id-yenna M A SALḤI (2012: 19) : «inzi d tawsit n tsekla timawit, talya-ines d tawezlant yezmar ad yili d tafyirt neḡ d kra n tefyar, aṭas n lewṣayef i yecrek yinzi netta d waffir, tikwal yettuḡal waffir d inzi akken dayen yettwasaxdem deg usefru, d acu kan mxalafen di tagnatin n tmenna mi ara yili yal yiwen iman-is»

Yenna-d day M DJELLAOUI (2007 : 34) : « ger tbuda i d-yettawin yef wegbur n yinzan ad d-naff di tazwara awal n F J Abela i d-yennan: «inzan d wid i d-yemmalen tudert n tmurt d wazal-nsent, d nutni i yebnan lɛas amenzu n tmetti, mi akken tella tmusni tleḡḡu s timawit seg ubabat yer mmi-s»

Akken day id yura M DJELLAOUI (2007: 35) yiwet n tbadut i d-yewwi s ḡur Y NACIB(23) anda i d-yesbadu inzi dya yenna-d: «inzi d awal awezlan iweznen, keffun-t tefyar-is s tmaḡrut, tikwal ttasent-d d tusridin...inzi yeḡruri-d seg tirit n tudert, yesɛa lemɛani iyerfanen wessiɛen»

ABDENOUR Abdesselma ula d netta yesbadu-d inzi deg udlis-is (2010: 15) dya yenna-d : «nezmar ad d-nesbadu inzi am waken d tafyirt tejmaɛ-d kra n wawalen mezziyen i d-yesseḡzayen anamek n yiwet n tekti»<sup>6</sup>

Inzi ttawin-t-id wat zik iwaken ad yelmed umdan amek i ilaq ad yidir, neḡ amek i ilaq ad yeddu deg tmeddurt-is n yal ass, Karima BAHA temmeslay-d yef waya deg udlis-si (2005: 05) dya tenna-d: «ttawin-d madden lemtul i wkken ad d-beynen amek ilaq ad as-yelḡu bnaɛem i ddunit-is, lemtul d timsirin n

<sup>6</sup> «On peut définir le proverbe comme étant une phrase expérimentée regroupant le plus petit nombre de mots qui expliquent le sens d'une idée»

ddunnit id-yemmalen ayen iwaqmen d wayen izelgen deg tikli n læbd» Inzan d awal yettcebbiḥen tameslayt laḍya deg tin n teqbaylit, d awal yeṣan amkan meqren deg tmetti taqbaylit a laḍya tamensayt, imi zik ulac tira s tutlayt n tmaziyt, dya ayen yellan akk d timenna i yettwanna

S tyuri d ugmar n yinzan seg myal agdud ney timetti, nezmar ad nissin idles d wansayen n ugdud nni seg anda i ten-id-newwi, akken day ad negzu axemmem-is akked wamek yessenfalay yef tirit-is. Akken id-yebder A BOUDIA deg udlis-is yef yinzan (2016: 05) : «s tyuri d unadi deg yinzan nezmar ad d-nissinidles d wansayenn ugdud ideg ten-id-ttawin, ad negzu axemmem-is akked wamek yessenfalay yef tirit-is » Yenna-d day (2016: 06): «Inzi d allal yes-s i d-yessenfalay umdan tirit d tmussni i yedder teyzi n yiseggasen ney n tsutiwin. Akken I d-yeskan udem n tmetti; yettas-d s talya wezzilen d unamek lqayen» Seg tbadutin-agi nezmar ad d-nin dakken inzan am tewsatin nniḍen n tsekla taqbaylit, ṣan talya, tawuri, akken day ṣan ula d isental i d-ttawin i yef d-ttawin.

Inzi mači d awal i d-yefrurin kan iman-is, ney d assay-nni yellan ger wawalen n yiwet n tefyirt, inzi d awal i d-yefruri seg taqsiḍt, maca taqsiḍt-nni uyalen ttuntt medden dya tfen-d kan awal-nni aneggaru seg-s, yerna inzi ur yesṣi ara bab-is, imi ur d-qqaren akken d-yenna leflani, akken d-yenna M DJELLAOUI deg udlis-is (2007: 38) : «inzi yefruri-d di laṣel-ines si teqsiḍin d tedianin, yezmar ad t-id-yini menwala, ttalsen-t-id medden di teginatin imutlen ayen i d-mmalen inumak d lemṣani sxeznent teqsiḍin-agi »

BENTOLILA F ula d netta seg wid ixedmen yef inzan, deg wayen d-yura deg udlis-is PROVERBES BERBERES BILINGUE FRANCAIS-BERBERE (1993: 07) yejmaε-d deg yiwet n tbadut kra n tulmisin n yinzan dya yenna-d: «inzan ttaken afud ugar i yinaw, ttaḡḡan winyettmeslayan ad iwellaḥ, ad yessenqed war amennuy, aya s useqdec n tirit taqburt. Si tama nniḍen, s talelt n yinzan



nettawed ur nessugut ara awal ur n-tezzi ara deg-s, s yiwet n tenfalit tamezyant netteg agzul i waṭas n lehḍur»

## **2-2-Talya n yinzan:**

Inzan s tutlayt n taqbaylit ttasen-d s krad n talyiwin tugejdanin, akken i d-yenna ABDENNOUR Abdesselem (2010: 15) :

### **2-2-1-Inzi s yiwen waffir:**

Inzi dagi ad yili yebna yef yiwet n tefyirt d tamezyant, ad tili tessɛa ameggay d umyag, nay ad tili tebna yef sin imyagen yef tikelt, yezmar day s talya n yiwen waffir; affir-agi yezmar ad yili ur yesɛa ara amyag.

### **2-2-2-Inzi s sin waffiren:**

Inzi deg talya-agi yezmar ad yili yesɛa anya, akken day yezmar ad yili mebla anya.

### **2-2-3-Inzi s talya tamurant(particulière):**

Inzi deg talya-agi ad yili yesɛa sin waffiren nay ugar, yettas-d am waken d asefru.

### **2-2-4-Taḍermist(les mutations):**

Yiwen yinzi yezmer ad yili s waṭas n talyiwin, maɛna anamek-is ur yettbeddil ara, abeddel-agi yezmer ad yili yef talyan umyag ney yef talya n umeggay, abeddel-agi yezmer ad yili taɛna yakk talya n yinzi, maɛna anamek-n sen d yiwen, seg wakka ad d-nini yella umgired ula deg talya

## **2-3-Tiwuriwin n yinzan :**

Inzi yesɛa azal meqren deg tmetti taqbaylit, ladya deg talliyin timenza ney tiqburi, imi d yiwen ṣṣenf n tsekla timawit, i ikecmen ass-a deg unnar n tira, d

innan iy-d-ğğan imezwura-nney akken d-yenna M. DJELLAOUI (2007:40) : «d netni i d-yettaran tafat yef wayen akk yellan d uffir deg yidles n yimezwura, d laewayed i swayed ttammen »

Ma d Y. NACIB yemmeslay-d yef waya (22) yenna-d : « Asemres n yinzan deg umeslay n yal ass di temnaṭ n leqbayel yesεa azal d ameqran, yess i yettiwzil wawal, s tikta-s i d-tettban tidet » akken day i d-yenna : «dakken asemres-agi ur d-yettili ara kan i ucebbaḥ n yinnan, maca dayen yesεa iswi azamuli deg usnerni n yinumak d lemeani »

Yettili-d usemres n yinzan gar yimdanen ladya yur imezwur-nney, deg iskasiyin, mi ara ttmeslayen sin imdanen ney ugar yef tyawsa, yall yiwen deg-sen yebya ad d-yessebyen belli d awal-is i dessah dagi ad d-yili usaqdec n yinzan deg umeslay-nsen. Akken day i d-yettili useqdec n yinnan-gi ama deg tejmaeyin, di leiwamaε, maεna win yessemrasen inzan mači d menwala ilaq ad yili d bab n wawal, ney akken qqaren d win yessnen taqbaylit akken iwata, akken ur as-yettruḥu wacemma, izen n wid d-yettawin inzan yezmar ad yili d ameddaḥ, d asenqed, d awelleh, ney nṣah, akken i d-yenna M. DJELLAOUI (2007:41) :«win yessemrasen inzan deg yinnan-is, akken iwata,ur yelli d menwala, yessefk ad yili seg wid i d asen-yessnenyesxezniten akken ilaq, yettebdar-iten-id deg umkan iwulmen deg umjadel, yesseqnaε yis-sen wid id as-d-isellen,izen-is yettawed d ubriz, ama d nnṣeh d uwelleh, ney d asenqed d lemdeḥ»

Seg wakka nezmar ad d-nin dakken inzan xas d innan wezzilen, maεna sean anamek d alqayan, deg zman aqdim ttawin-d inzan ama deg taqsiḍin, timucuha, tumgist..., maca ass-a d tifyar kan tiwezlanin s wayes ttfakkan-t i d-yegran ttawin-tent-id, yerna d win sen-yessnen kan i ten-id-yettawin, mači d menwala, akken day inzan ur d-usin ara kan akka, ney ur d-yekka ara seg

wulac, imiyettawin-d sumata yef wayen yettidir umdan deg tmetti-is,ama ihi nezmar ad d-nini dakken inzi yesea assay yer tudet n umdan n yall ass.

## 2-4-Kra n yisental n inzan:

Inzan am netta am tewsatın nniɗen n tsekla taqbaylit tamensayt, yesea isental i yef d-yettawi, imi ula d netta yeqqen yer tudert n umdan sumata.

DJELLAOUI yebɗa isental n yinzan yef krad n yeɗricen akken id-yenna deg udlis-is (2007:42) : «isental-agi xas ugten, nezmer ad ten-nebɗu yef tlata yeɗricen i d-yufraren:

-aɗric amenzu d ayen yeɗnan timetti, d wayen i d-icudden yur-s n yiyeblan d wuguren.

-aɗric wis sin d azalen n tmetti, d wayen akk i d temmal teqbaylit n uqbayli.

-aɗric wis talata d tadeyyanit, d wayen akk i swayed yettamen ugduɗ n teflas d laɛwayed. »

### 1-4-1-Deg uɗric amenzu:

Aɗric-agi yerza timetti d tudert n umdan sumata, seg yisental i nezmar ad d-naff deg uɗric-agi, inzan i d-yettawin yef:

uxeddim d tdamsa,

tameɗɗut taqbaylit

awellah d ttrebga,

assayen ger yimdanen

### 1-4-2-Deg uɗric wis sin:

Yettawi-d yef wazalen n tmetti taqbaylit tamensayt, am nnif, lɗerma, d ttirrugza

**1-4-3-Aħric wis tlata:**

Deg uħric-agi yettawi-d yef wayen yeqnen yer tdeyyanit, imi deg tmetti taqbaylit tamensayt sean tuget n temsal n ddin akk d teflas.

Deg tagara n uħric-agi, nezmar ad d-nini dakken, tinfaliyin tiyerfanin d yinzan, d sin n lesnaf n tsekla taqbaylit timawit tamensayt, i yekcem-n ass-a deg ubrid n tira, d wezyan, innan-agi d sin n lesnaf, ttawin-ten-id yemdanen deg yiwet n tefyirt d tawezlant tessa anamek d uffir, tikwal ttawin-tt-id kan i usewzil n umeslay-n sen, akken day tezmar ad tili i uwellah d ttregya ney ayen akk ara yeslemden amdan deg tudert-is.

AHRIC WIS SIN :  
amyedres d tesledt

**IXEF İ:tamıđrant n  
umyedres**

Deg yixef-agi ad neered ad d-newwi awal yef tmidrant n umyedres, tamıdrant-agi yella-d ney yettuqet-d wawal fell-as seg wasmi d-tban, tuget n yinegmayen id d-ixedmen fell-as inadiyen, dya ad neered ad nemeslay yef uzar n tmidrant-agi d tbadutin is-fkan, leşnaf-is, d wanawen-is atg.

### 1-Azar-is:

Amyedres d tamıdrant yesean amezruy meqquer atas, tban-d deg lqern 21 mi tella yiwet n tegrawla di tayult n tsekla. Di tkatut n Muḥ d Abderrezzaq yaf *amyedres deg ungal ass-nni* (sb:17) meslayen-d fell-as nnan-d:«tagrawla-agi tewwi-d tusna d tamaynut I wumi qqaren “tusna n tsekla”, gar ifardisen-is tella-d tusna n tmetti n tsekla, iswi-is d asefhem n wacu id-yezzi I umaru akked d tesleḥt n tnefsit-is. Teqqim tettezi yef wayen kan yarzan aḍris d waddad anefsi n umaru, ur terra ara lwelha-s yer wuḍris aseklan s timad-is».

banen-d dayen imselyiyen irusiyen i earḍen ad d-fken tulmisin i wuḍris aseklan, ugin ad d- segzin aḍris n tsekla s tmental yerzan timetti ( umezruy, tusna n tmetti...), sbaeden tizri-a, yur-sen aḍris aseklan ad d- yili diman ulac dacu ara tid-i-kecmen. yaf waya yenna-d N.Piegag-Gros 1996 (sb:23) deg *tazwert yer umyedres*: « amyedres ur d yelli ara fell-as usteqsi, acku yettef adeg deg wayen ura-n imselyiyen, am uqqelled n imselyiyen i semrasen deg yeḍrisen –nsen<sup>1</sup>».

Ihi N.Piegag-Gros yebya ad d-yini imselyiyen fkan-as azal akken iwata I wemyedres, segzayen-tid asegi asnilsan, ayen yaenan talya d tyessa.

Amyedres iban-d deg useggas n1967 s yur yiwet n tnamyayt tettwasnen atas d JULIA KRISTEVA, deg tesyent *TEL-QUEL*, di fransa. mbaed tajmeet n *TEL-*

<sup>1</sup> -Qu’il n’est pas encore question d’intertextualité, la place à la confrère à la parodie dans les écrits des formalistes n’est pas sans la préfigure entendue dans un sens très large, la parodie apparaît comme la paradigme de l’imitation et de la transformation des œuvres.

QUEL tesnarna-t ney txeddem-as anammud tefka-d seg-s talya n uđris anakfuđ “illul-d seg wađas n yeđrisen yezrin”.

Maca tamiđrant-agi tettuyal yer uselmad-is M.BAKHTINE deg ugemmir-is yef kra n yidlisen n tsekla, yewahhad deg *tezri-a n tsekla 1965* (sb:50) yef tmiđrant n umyeđres yenna-d:« tikti tettemlili-d akked wawalen i yellan yakan di tmetti, d leđwat ttuyalen di tira, amaru yessudem-itene-id yesggzay-d tikti n wayeđ niđen<sup>2</sup>».

deg uxedim-ines yef tezri n tsekla ladya adlis i wumi isemma tadyist n Dostoivski iwehha-d yer tmiđrant n umyeđres iwumi isemma *Tadiwennit*

Nufa dayen deg tezrawt n magistir n K.FLICI deg usentel taxdem *Amyeđres deg udlis n Lunis Ayt Mangellat* (sb:21) « amyeđres n J.KRISTEVA n 1969 tsened yer ixeddimen n bakhtine; ħur-s ađris ur yettuwal ara kan yer ugraw n tira, maena dayen yer akk anawen<sup>3</sup>».

akken dayen yella A.C.Gignoux deg tezwart n udlis-is *Initiation à l'intertextualité* yenna-d dakken:« Awal-agi yebđa yef sin deg tefransist “inter”anamek-is d tzerrew tikti n wassay yellan gar yeđrisen, akked “texte” si lġiha-s yettak-d kra n wuguren, tabadut-is temxalaf deg unamek amezdi ney di tussna n tmeslayt<sup>4</sup>».

Ihi tamiđrant n umyeđres tuy-d ađar seg yemslıyien i rusiyen deg useggassen 1960.

<sup>2</sup>-Sa pesée ne rencontre que des mots déjà occupés, et tout mot, de son propre contexte, provient d'un autre énoncé déjà marqué par l'interprétation d'autrui.

<sup>3</sup>-la notion d'intertextualité que J.Kristeva a incarnée en 1969 s'est appuyée sur les travaux de M.Bakhtine.pour elle le texte ne se réfère pas seulement à l'ensemble des écrits,mais aussi à la totalité des discours.

<sup>4</sup>-les racines dont il est composé sont aisément identifiables: le préfixe latin,«inter», établit l'idée d'une relation qui se fait entre des textes. Le mot «texte»,de son côté,pose un certain nombre de problèmes, sa définition variant dans la sens commun ou les sciences du langage.



## 2-Tibadutin d tmuyliwin yef umyeđres:

Tamiđrant-agi n umyeđres atas ixedmen fell-as, yal yiwen d acu iqqar, yal yiwen amek I tid-yesbadu.

Amyeđres d amyekcam n yiđrisen iseklanen iqburen ney imaynuten n tmedyazt ney n tesrit akked uđris n tmedyazt anašli, ihi anamek n umyeđres d tira n uđris yef weđris, tamedyazt yef tmedyazt, tamedyazt yef ddin, tamedyazt yef tmedyazt...

Deg *usegzawal amezzyan n tsekla* n M.A.ŞALHI(sb:35)« Amyeđres: d ssenf n wassağ n tđersit, d assağ yezdin sin yiđrisen n tsekla(neğ ugar), yiwen yewwi-d seg wayeđ. Assağ-agi, yefreq s timmad-is d lesnaf. Di tmuyli n Genette, yezmer ad yili wassağ gar sin yiđrisen d awehhi kan: yiwen n uđris ad d-iwehhi yer wayeđ. Akken yezmer ad yili wassağ-agi d tabdert: yiwen n uđris ad d-yebder wayeđ».

Seg tbadut-agi nezmer ad d-ninni amyedres d anekcem n yiđrisen gar-asen, Neğ d assağ yellan gar-asen.

Ma d tabadut id-yettunefken deg *usegzawal n tsekla* (2012: 392) yef umiđran n umyeđres: «yal ađris n tsekla yezmer ad d-yettusefhem d timlilit n yiniyen akked wiyad-enniđen...., amyedres yemmald-d addad anda tella truzi gar yiđrisen n tsekla d uđris-enniđen».

J. Kristeva i yesmersen i tikelt tamezwarut isem n tmiđrant -agi tsenned yef tzrawin d yidlisen n M.Bakhtin, syen yer-s taeređ ad tefk tabadut i temyeđrest neğ aseggzi iwawal i yisemeres M.Bakhtin yef wasağen yellan gar idewenniyeñ deg udlis *Tadiwennit*

deg udlis-nni yakan n N.Piegag-Gros (sb:11) J.Kristeva Tefka-d tamuyli-is tenna-d tamiđrant-a: « d timlilit n yeħricen n yeđrisen yettwarun yakan yis-

sen id –yettefey uđris amaynut ....yer-s maççi darwas d wallus, daskan swudem nniđen i yeđrisen yellan yakan yal ađris amek i t-yezđa bab-is».

deg udlis n a A.C.GIGNOUX (sb:16) « Amyeđres n Julia kristeva yemxalaf yef win n M.Bakhtine deg wađas n tneqqiđin: axeddim n usentel n win yettmeslayan ad yawi iđrisen n tedyezt deg umyeđres...ihi bakhtine iwekked tilin n umaru deg uxeddim. Ma yella d kristeva d yiwet seg ugraw n yezriyen tsened yef tudert d tnefsit n umaru dya tekkat ad tebđtel tikti n usentel n ususu<sup>5</sup>».

Nufa deg tkatit n magistir n flici kahina deg usentel i taxdem *Amyađres deg udlis n Lunis Ayt Mangellat* (sb:22) «J.kristEva tesbadud amyedres am “ tanzarirt n uđarus” yesmeđ ad yađseb “amgired n umyeđfer” n lebni n uđarus usrid am wađas n usmeskel n umseđfer i yewwin i yeđrisen wiyad, ađris aseklan ixeddem am usmeskel d wejmeε n yeđrisen yemgaraden yezrin am izamulen isaxdam umaru<sup>6</sup>».

Deg udlis *Amyeđres* n T.SAMOYULT(sb:09) tenna-d J.Kristeva « yal ađris yebna am aεban n tebdert, yal ađris d ajyer d usmeskel n wuđris wayeđ<sup>7</sup>»

Amyeđres deg yiseggasen 70/80 yettef annar s tehri deg tayult n uzyan n tsekla, akken tettwađsab d allal i usegzi n wuđris aseklan d usefhem-ines.Ad dnebdar seg wid id- yewwin kra n tmuyliwin –nniđen i tmiđrant n umyeđres, neđ wid i yessewesεen tmuyli i wayen id –teđđga J.Kristeva gar-asen R, Barthes, G. Genette M.Riffater.

<sup>5</sup> -J.Kristeva se démarque de celle de M.Bakhtine sur plusieurs points«remettant en cause notamment le rôle du sujet locuteur,et convoquant les textes poétiques dans l’intertextualité... et si Bakhtine insiste sur le présence de l’auteur dans l’œuvre J.Kristeva va au contraire chercher à abolir la notion de sujet de l’énonciation».

<sup>6</sup> -J.Kristeva définit aussi l’intertextualité comme une« intraction textuel» qui permet de considérer «les différentes séquences d’une structure textuelle précise comme autant de transformes de séquences utilisés par l’auteur».

<sup>7</sup> - tout texte se construit comme une mosaïque de citation, tout texte est absorption et transformation d’un autre texte.

R, Barthes yenna-d yef tmiđrant-agi deg udlis-is *le plaisir du texte* 1973 (sb:85) :«yal ađris d aseđres, ttilin deg uđris atas n wudmawen ttwaeqalen, iđrisen ttuđalen yer yidles yizrin ;yal ađris d ccac n tebdarin timaynutin i yettwasnen<sup>8</sup>».

Seg tbadut-agi-is ad d-ninni Barthes yeqqen ađris yer useđres, yettwali ađris d agraw n tebdarin mucaeen.

Ma d G, Genette ur yesemres ara awal n umyeđres isemmay-as netta Tađersit, yurs :«amyeđres d aferdis anadday ma d tađersit d aferdis agejdan».

Dagi G.Genette yesmenyaf tađersit yef umyeđres yerra yefka-d 5 n leşnaf n wassayen i yezmer ad illin gar yiđrisen n tsekla yettwarun:

### 1-Amyeđres :

Akken yella deg usegzawal amezyan n M.A.ŞALHI «D ssenf n wassay n tđersit. D assay yezdin sin yiđrisen n tsekla (ney ugar), yiwen yewwi-d seg wayeđ. Assay-agi, yefreq s timmad-is d lesnaf. Di tmuyli n Genette, Yezmer ad yili wassay gar sin yiđrisen d awehhi kan ;yiwen n uđris ad d-iwehhi yer wayeđ. Akken yezmer ad yili wassay-agi d tabdert : yiwen n uđris ad d-yebder wayeđ».

### 2- Azneđres:

M.A.ŞALHI(sb:43) yenna-d d assay yezdin ađris d wayen akk I d-iteddun yid-s ama di tazwara-s (am uzwel, am tezwart, am tteswira) ama di taggara-s (am usenked awezlan ntmeddurt n umaru, am wawalen yettilin di tyellaft tis 4 n udlis. . Azwel n uđris, yur-s azal, iga am tsarut, yes-s ara yeldi imeyri tiwwura yef unamek n uđris, iga diyen amzun d agzul I unamek n uđris.

<sup>8</sup>-tout texte est un intertexte, d'autres textes sont présents en lui à des niveaux variables, sous des formes plus ou moins reconnaissables : les textes de la culture antérieure et ceux de la culture environnante, tout texte est un tissu nouveau de citation révolues.

**3-Afeḍres:**

Dḥṣenf n wassay n tḍarsit, yesggzat-id G .Genette :yenn-ad : Afleḍres d assay n yiwenniten i yesddukulen aḍris deg wayeḍ amaru ur tid- yebder ara , assay-agi yettili gar uḍris n tsekla d yiḍrisen nniḍen id yettawin fell-as iwenniten-a zemren ad d-ilin d azyan d tasleḍt i wuḍris nniḍen ameskar ur d-yettmeni ara d anwa-t akken yezmer ḍayen ad d-yilli d asefhem n wayen i yellan d tadyant yezrin.

Yessegzat-id ḍayen M.A.ŞALHI (sb:15) yenna-d: «d aḍris I d-yettmeslayen yef uḍris d tsekla yezmer ad yili uḍris-agi d asefhem, d azyan ney d awennit n uḍris n tsekla. Assay yettilin gar uḍris n tsekla d ufeḍres d assay n uzyan»

**4-Afleḍres:**

Akken id yenna M.A.ŞALHI (sb:19) «d ssenf n wassay i zemren ad yili gar sin yiḍrisen n tsekla ney ugar, yiwen seg yiḍrisen (daḍris afellay) ad d-yawi seg wuḍris nniḍen qqaren-as (aḍris adday). Yezmer ad yili uḍris afellay yebna am uḍris adday. Ittusemma dagi: d assay n usuddem I yesdukklen sin yiḍrisen, ayagi yettak anzi yer urwas ameslay».

**5-Awseḍres:**

D ssenf tezri n G.Genette, yef tḍarsit iseggza-id: «Awseḍres d tisukla n tsekla,...d taggayin timuta... dinawen akked tewsatin, i deg sani yer yettuḡal wuḍris ,akken ḍayen yenna-d M.A.ŞALHI(sb:43)«awseḍres ihi d assay id-yetteran aḍris ad yeseu tawsit, ur yezmir ara uḍris n tsekla ad yili d tawsit,ma yella ur yeḍfir ara ilugan n usnulfu n tewsit-nni».

Ihi iwakken ad yili wuḍris d tawsit ,iseffk ad ilin deg-s i bardan n usnulfu aseklan, am tiyunba id yettilin deg uḍris aseklan, d cebaḡa-is rnu yer-s tahuski n tutlayt.

Ma d M.Riffaterre yeqqen amyeḍres d udeḡḡres, yettwali d akken ilaq imayri ad yesɛu tazmilt meqqren di tyuri.

Adlis n *Tasleḡt taseklant* Yenna-d ḡayen M.Riffaterre :«amyeḍres yettuḡal d asemdu n yimeyri, yesbadut am usugen seg yimeyri d assaḡ gar uxeddim d yiweḡ win it-yezwaren neḡ win id-yegran<sup>9</sup>».

ḡur-s amyeḍres ur yesɛi ara tillas.

Seg tbadutin-agi ad d-ninni amaru ma ad iruḡ ad yaru amedyā unḡal yettuḡel ḡer wungalen yeḡra neḡ yesɛa tazrirt ḡur-sen, ḡayen ma ad iruḡ akken ad yefren asentel fuḡef ara yaru ad yuḡal ḡayen ḡer isental iwala neḡ yeḡra.

### 3-Anawen n umyeḍres:

Deg uferdis-a ad d-nawi awal ḡef inawen i ḡef ireḡḡa umiḡran n umyeḍres, ḡas akken neḡra amyeḍres nefka-d fell-as kra n tbadutin i yemgaraden, amedyā Kristiva, barthes, Genette. Ad neɛreḡ ad d-nefk inawen i ḡef yebna umyeḍres.

#### 3-1-Tabdert:

Tabdart danaw seg yinawen n umyeḍres,deg useḡzawal n M.A.Salḡi yesseḡḡzatt-id deg *useḡzawal ameḡyan* (sb:49) : tabdart, tezmer ad tili d tafyirt neḡ d tasedart n yiwen n umaru id-yabder umaru -niḡen, tezmer ḡayen ad tili ḡayla n tmetti s lekmal-is bḡal lemtul d yinzan d tewsatın ,tabdart d timena n uḡris neḡ d tanfalit ara yilin deg uḡris, tettekki deg tyessa n wassaḡen i izemmren ad ilin gar yiḡrisen, win i tt-isxedmen ifreq-itt s ttawilat ama n tmenna neḡ n tira. ḡya nezmer ad nefhem,amaru mi ara yaru aḡris-ines yesekkane-d ḡer yeḡris-ines ama d awalen neḡ d taseddart nniven, neḡ d ayen i yellan d ayla n tmetti,s lḡḡnaf-is ama d aseklan, d adelsan, acku amaru ara

<sup>9</sup> -la perception par le lecteur de rapports entre une œuvre et d'autres, qui l'ont précédée ou suivie.

yesmersen tibdar-a tettarten-id gar taciwin, tin yernan yer-s llan yinawen id-yezwaren tabdart bħal; yenna-as, akka i as-yenna.

### 3-2-Tukerđa:

Anaw n tukarđa yer kra n yimažrayen i yerzan tağult n wužyan n tsekla, yer-sen anaw-agi d udem gar wudmawen n umyeđres, maçça amaru deg uđris-ines yettales-d kra tmitar, sumata amaru yettara lwelha ney ixeddem tawelha n wuđris aseklan i yellan yakan s wudem ubriz ney arubriz, anaw-a n umyeđres yettban-d deg uđris s wudem tikwal ubyin tikwal nniđen arubriz yef waya N.P.Gros yenna-ad deg udlis-nni-ines(sb:35) :« tukarđa n wudlis ihi d asemresn kra n tseddarin mebla ma nessedad isem n wumaru» amgared yellan gar tukerđa d tabdart, tamezwarut yettban-d swudem ubriz, yettban-d deg uđris n tsekla s wudem ubyin.

Ma deg tezrawt n magistir n K.FLICI(sb:35) « Tukarđa d lsas n yal tasekla,ħaca tamenzut,ur yettwesen ara<sup>10</sup>»

Ihi nezmer ad ninni ulac tasekla ur nesei tukarđa.

A.C.Gignoux tenna-d yef temsalt-agi:«tukarđa yesbadut-id am ahines ney d aħwaş n uđris n umaru syur amaru niđen, s ubrid n iretğalen ur yettwasmeh ara seg ifardisen imestanen<sup>11</sup>»

### 3- 3-Awehhi:

D anaw n umyeđres yettili-d deg udlis n tsekla iseggzat -id salhi(sb:43) « awehi dabrid n isexdem umaru akken ad imeen yef uđris ney yef umaru niđen mebla ma ibder-it-id einani»

<sup>10</sup> -Le plagiat est la base de toutes les littératures, excepté de la première, qui d'ailleurs est inconnue.

<sup>11</sup> -Le plagiat se définit d'abord comme le vol ou le pillage de texte d'un écrivain par un autre, par des emprunts non autorisés d'éléments protégés.

N.P.Gros deg udlis-is *Tazwert yer umyeđres*(sb:52) yenna-d :«tabdert n tidet maci d anza n tmusni isahlen ney mucaen, maca awehhi iwatan tikwal d azwil n usemdan<sup>12</sup>»

imeyri yessefk fell-as mi ara yexdem tađuri i wudlis ad yili yesa kra n tikta yef wacu ara ad d-yettmeslay umaru deg uđris-ines, imayri ilaq ad d-yessexdem allay-is i wakken ad d-iđer d acu id-yeqqsed umaru.

### 3-4-Tawelha

Tawelha yer N,P,Gros(sb:48) ur tt-yessemgarad ara yef tebdart yenna-d :«tawelha am tebdart, tawelha d udem ubyin n umyeđres acu kan ađris-nni ad d-yerr imeyri yer wuđris nniđen mebla ma iseddat-s wudem amatu<sup>13</sup>»

Tawelha tettara imeyri yer kra n yiđrisen s usemres n limarat n yiđrisen nniđen amedya, ismawen n yiwudam, imura, izwal, idlisen, tiwsatin, sumata dayen id-yettun d wayen yessemras umaru deg tira-s.

Di tagara nezmer ad nini amyeđres ar assa ur yesa ara yiwet n tbadut iřekden, yal yiwen amek i t-yesbadu maca di taggara seant yiwen unamek, lahun yer yiwet n tikti.

<sup>12</sup> -une citation proprement dite n'est jamais que la preuve d'une érudition facile et commune, mais une belle allusion est quelque fois le sceau d'un génie

<sup>13</sup> -comme la citation, c'est une forme explicite de l'intertextualité, mais elle n'expose pas le texte autre auquel elle renvoie.

**IXEF II: tasleđt n  
wamud**



Deg yixef-agi ad nexdem tasleđt i wamud n tenfaliyin tiyerfanin d yinzan i d-nekkes seg wungal n ID D WASS n Emar MEZDAD, deg-s ad d-nessegzi anamek n tenfalit-nni, d wadeg i deg tt-yessaqdec umaru, amedya tikwal ad d-naff yessemres timsaeraq maena mači s unamek n temsaeraqt, acku ur yettraju ara tiririt fell-as, akken day ad nefk assay n umyeđres d tenfaliyin-agi.

### **1-«Ad yejbed amrar, ad yenhed udrar» (sb84):**

Tanfalit-agi deg tmetti taqbaylit timawit, ttawin-tt-id d timsaeraqt, dya yal tamnađt deg tmurt n laqbayel amek id-ttaken tiririt fell-as, llanwid d-yeqqaren: d adil ney d tameghelt. Mezdad ur yessaqdec ara tanfalit-agi am waken d timsaeraqt, imi ur yettraju ara tiririt fell-as, tanfalit-agi yesqdec-itt am wakken d inzi, dya yebya ad d-yessebyen lihala ney tanefsit n uwadem Muħend Amezyan.

Ma nuyal yer umyeđres nezmar ad d-nini tanfalit-agi d ayla n tmetti, syin itt-id-yewwi umaru, ihi ad tt-nessars deg yinnaw n tebdert i yellan seg yinnawen n umyeđres.

### **2-«Acu d-yewwin caeban di remđan» (sb167):**

Tanfalit-agi seg tenfaliyin mucaen atas deg tmetti taqbaylit, d tanfalit ssaqdacen-tt s tuget mi ara ttmeslayen, qqaren-tt mi ara ttmeslayen yef kra n temsalt, dya ad d-yekcem yiwen ur yifhim ara ney yettmeslay-d yef wayen nniđen dagi ad-d-yenđaq wayeđ ad as-yini: «acu d-yewwin caeban di remđan» ney s tefalit nniđen: «acu tessaxlađeđ caeban di remđan»

### **3-«Acu ik-ixușšen abuearyan d tixutam»(sb 42):**

Tanfalit-agi ger yinzan mucaen atas gar ugdud aqbayli, ney deg tmett itaqbayli ttimawit, llan day wid i yeqqaren ayaeđtar ney aderyal...tella day tenfalit-agi akken nniđen: «acu ik-ixușšen abuearyan d tixutam gar iđuđan»

ttawin-tt-id yef yiwen yessaramen ad yekseb tiyawsiwin t-yugaren ney tid ur yezmir ara ad yaweđ, qqren-tt day s tenfalit nniđen xas mxalafent maena anamek-nsent d yiwwen: «ađar-is degubellaenettaittammaeddellaε»

#### **4-«Akken qqaren deg wawal: yal wa yelha d yiwkilen-is » (sb 43):**

Tanfalit-agi d yiwet seg yinnan wezzilen i yessaqdacen deg tmetti taqbaylit, ttawin-tt-id yef yimdanen yettazzalen kan deffir wayen ten-iceyben, ur ttmuqulen ara yer wiyad acu xedmen nay acu ur xedmen, tanfalit-agi temgarad seg temnađt yer tayed amek tt-id-qqaren, maena anamek-nsent d yiwen ur yettbeddil ara, llan day wid yeqqaren: «yal wa yelha d cceyl-is» ney: « yal wa yelha d lhemm-is»

#### **5-« Akken qqaren, ta d ayrum n igellilen, ta d ayrum inebgawen » (sb 218) :**

Tanfalit-agi seg yinnan i d-ttawin leqbayel deg tmetti-nsen, qqaren-tt-id i yiwen yettaxtirin s wařas gar tyawsiwin, llan day wid tt-id-yeqqar s tenfalit nniđen, maca sean-t yiwen unamek, amedya qqaren: «wa icab, wa iεab» ney «wa izad, wa yenqeř »

#### **6-«Ameslay yettarez bab-is» (sb 195):**

Tanfalit-agi ssaqdacen-tt s tuget deg umeslay, deg tmetti taqbaylit, tanfalit-agi qqaren-tt-id mi ara yili yiwen ilaεeb deg tmeslayt-is, ney ur yemmal ara tidet, tella s wařas n tenfaliyin dacu s talya nniđen amedya qqaren:«awal am tarřařt” ney «argaz d awalmači d asarwal” ney «akeddab ttawđent medden alama d tawwurt-is” , MEZDAD yessemres tanfalit-agi deg uskasi-nni d-yellan gar iwudam: Muđendamezyan d řawes.

**7-«Amzun d lejdud-is i s-yessusfen ar ufus» (sb 199):**

Tanfalit-agi temgarad amek tt-id-ttawin yemdanen deg tmetti taqbaylit, seg temnađt yer tayed, ney seg ugdud yer wayeđ, seg-sent ad d-naff llan wid yeqqaren:”yekkat uheddad afdis ilemmed mmi-s» tella day tayed qqaren: «ttrebga d-rebbađ mmi-k ad d-yuđal alma d irebbi-k», tifaliyin-agi xas mgaradent maca sean-t yiwen unamek, i d-yettawin yef wayen yerzan ttrebga d tmetti n umdan aqbayli sumata.

**8-«Anagar win yewten d win yettewten i yezran tiyita amek tegga» (sb 207):**

Tanfalit-agi seg yinnan mucaen atas deg tmetti taqbaylit, qqaren day: «ala win yewten d win yettewten i yezran tiyita amek tegga», tanfalit-agi qqaren-tt i imdanen mi ara tili kra n taluft gar-asen kan, ur byin ara ad tt-id-beynen, dya as-inininzi-agi.

**9-«Ansi i as-tekkid d asawen» (sb 42/119):**

Tanfalit-agi day seg yinnan mucaen deg tmetti taqbaylit, llan day wid yeqqaren: «ansi i as-tekkid i uqbu d asawen», inni-agi yesea assay yer temnađt i deg t-id-ttawin, qqaren-tt-id imdanen mi ara d-magren uguren deg usegzi n kra n tyawsa i wiyad, dya ad as-d-yefk tanfalit-agi.

**10-«Aqjun ma isseglaf ur t-ttaggad, ma d akksam hader iman-ik » (sb 71):**

Tella day s tanfalit tayed anda qqaren : « aqejjun yesseglafen ur yettkarric ara » qqaren day : « hder yef uqejjun ddem-d aekkaz » ney «ahbib n tegnit wexxar-as qbel ad ak-yexdeε rwel-as » innan-agi yak sean yiwen unamek, ttawin-ten-id yak yimdanen, s tuget yef iedawen, ney imdanen ur needil ara,

dya qqaren-d dakken tugdi tettas-d seg yimdanen ur nettketfir ara ameslay, ugar n wid yettmeslayen, acku wid-nni ayen yellan deg wul-nsen ad t-id-yessufay yiles-nsen.

**11-«Asmi tebda ddunit, nnan-as i uqjun : xtir ad tiliđ d aqjun ney d tameđtut. Yextar; yenna-asen : d awezyi tagi ur tderru, yif-it ma lliy d aydi, tiđdert ad tixfif, wannag tameđtut ahlil.» (sb 15):**

Tanfalit-agi seg yinnan mucaen atas deg tmetti taqbaylit timawit, yettawi-d yef tmeđtut taqbaylit d lhif yettadeddayen fell-as deg tudert-is, yerna ur tesci ara azal deg tmetti-is, tezga tettwaezal tuyal di rrif, armi yewwed ula d aqejjun yesmenyaf ad yeqqim kan d aqejjun s lhiba-s d ccan-is, wala ad yuyal d tameđtut.

**12-«Baba-k, yemma-k, axelxal ddeđ» (sb 213):**

Tanfalit-agi seg yinzan mucaen atas deg tmetti taqbaylit, yella day s tenfalit nniden akken qqaren: «tasekkurt, timellalin», inni-agi qqren-t-id mi ara yili yiwen yessawed yekseb yak ayen yebya ney ayen yessaram, MEZDAD yessaqdec tanfalit-agi deg umkan-is mi d-yemmeslay yefuwadem Tahar, acku yesca yak ayen ssaramen wiyad ad tesen.

**13-«Cebrari am win iyezzan lebšel ur iban yeđsa, ur iban yettru» (sb 45):**

Seg yinnan d-ttawin deg tmetti taqbaylit timawit, deg tenfalit-agi yella usarwes, imi srewsen cebrari yer umdan iyezzan lebšel tikelt ad yettru, tikelt ad ides, cebrari day akken imi ur iban ma d ageffur, ney d itij, yezmar sbađ ad yili d lhal iman-is akken day i yezmar d yili d ageffur.

**14-«Ad ay-yegg rebbi d taruzi uqellal! Awer neyli awer nexnunes»  
(sb 64):**

Tanfaliy-agi seg yinnan d-ttawin deg tmetti taqbaylit, d tanfalit ssaqdacen ladya yimɣaren d temɣarin, qqaren-tt mi ara yili yiwen meqqar deg laemar, yerna ur yesea ara win ara tirefden deg uxxam-is, dya ttawin-d tanfalit-agi, deg-s ad d-naff yella usemres n usarwes, anda yessarwes amɣar ɣer uqellal, acku mi ara yayli ɣer lqaea ad yerrez ulac win ara d-imuqlen ɣur-s.

**15-«Ad neṭṭes ad nergu, ettul hem ad ak-yettu» (sb 209):**

D tanfalit mucaen aṭas deg tmetti taqbayli ttimawit, ttawin-tt-id mi ara yili yewwen yesea tuget n yiɣeblan, neɣ zzin-as-d aṭas n yiɣeblan, dya mi ara yebyu ad ten-yettu qqaren-as-d tanfalit-agi: «ttulhem ad ak-yettu»

**16-«Aεebbuđ nsen yuger tasraft » (sb 30/121):**

Tanfaliy-agi seg yinnan mucaen deg tmetti taqbaylit timawit qqaren-tt-id mi ara yili yiwen umdan meqqar uεebbuđ-is, ihemmel a yečč s waṭas, qqaren day s tanfalit nniḍen:«aεelliđ iseblaε, řremma tessexlaε» tagi ladya mi ara yili yiwwen itett aṭas maena ur d-yettban ara fell-as, neɣ «Aεebbuđ yuger tissirt, fell-as i ttazalen medden»(sb 97).

**17-«Tatta.....tatta.....,yal wa s nnuba-is!» (sb 96):**

D yiwet n tanfalit mucaen aṭas ladya ger imeksawen, mi ara d-yefk umeksa učči i lmal-is, dya ad asen-yini mi ara ruḥen ad ččen tanfalit-agi. MEZDAD yessaqdec tanfalit-agi am waken d awahhi i yebya ad d-iwwahi ɣer wid-nni yeɣran neɣ akken id-yenna netta iqemqumen. Nezmar ad d-nini inni-agi yekcem deg yinaw n uwehhi n umyedres akken day i yezmar ad yili deg yinnaw n tebdert imi dayen d-yewwi seg tmetti.

**18- «Akken d-yegra wawal: tazdemt mačči di lyali, tazdemt deg unebdu, yettheggi unebdu i lyali» (sb 129):**

Tanfalit-agi nettaf-itt s tuget deg tmeslayt n laqbayel, ssaqdacen mi ara yili umdan ur ixeddem ara lecyal-is deg lwaqt ilaqen, tella dayen tenfalit nniđen I yesεan anamek-agi, akken qqaren day: aṭas I yezha di lexrif di csetwa yedda εaryan, tekka-d tenfalit-agi seg ywet n taqṣiṭ yef yiwet n tarbaεt n yimdanen yeffay-n ad zedmen deg yiđ, asmi d-uyalen ččan-ten wuccanen.

**19- «Ameybun d win ur nella taferka» (sb 61):**

Yur laqbayel win ur nesεa ara taferka ney tamurt, xas yesεa ayen nniđen maεna amkan n tmurt iman-is, yur-sen ur yesεa walu, imi zik deg tmurt n laqbayel xedmen s waṭas tamurt ney tafellaḥt, syess i ttidiren deg tmetti-nsen, dayen i ten-yerran ad as-fken azal d ameqra.

**20-«Amzun nelsa taxatemt n mettu, win tt-yelsan kra din ad t-yettu, akken i tt-id-ḥekkun wat zik» (sb96):**

Tanfalit-agi nettaf-itt tettuyal-d s waṭas gar leqbayel mi ara ttmeslayen, ssaqdacen-tt mi ara yettu yiwen tayawsa teđra-as, ladya mi ara as-yexdem ḥedd ayen n diri, yuyal iεawed-as tikelt nniđen, maca netta yettu, dya qqaren-as-d tanfalit-agi, s tuget d timyarin i tt-id-yettawin.

**21- «Akal ur yettnuz ur irehhen» (sb61):**

Tanfalit-agi mucaεet deg tmetti taqbaylit, akal d agerruj ur nfennu, ur nkeffu, yesεa azal meqren deg tmetti taqbaylit, win ara yessenzen tamurt-is ssikident medden s yir tamuyli, qqaren-d imuqranen daken akal dayen iy-d-ğğan lejdud nney, ur ilaq ara ad t-nessenz ney ad t-nerhen.

**22- «Awal ma yelha, yebya-t wul, ma ulac-it ula d tasusmi telha» (sb160) :**

Qqaren day s tenfalit nniđen : «Tasusmi teyleb tamusni», tella dayen tenfalit nniđen «Ziy degmi qqaren d imi i d-yettawin ma» (sb 110), tinfaliyin-agi seg tid ttmeslayen imdanen deg tmetti taqbaylit, d tinfaliyin i yessaqdacen s wařas, qqaren-tt-id mi ara yili yiwen yeřtuqut awal yelha ney dirit, ad as-d-inin tanfalit-agi akken ad yefhem iman-is, ad yeřtef imi-is.

**23- «Axxam-is yeemar, yur-s irden timzin» (sb 27):**

Inni-agi seg yinnan mucasen deg tmetti taqbaylit, ssaqdacen-tt ney qqaren-tt i tin ney i win izewjen yeřa yak ayen ssaramen imdanen nniđen, ama d idrimen ney d ddarya, ney dayen nniđen, dya ttawin-d fell-as tanfalit-agi.

**24-« Asmi ttmeslayen lmal, nnan-as i uyyul:”ay Ayyul, kker ad tedduđ, yella lisae di ljennet! yenna-asen: ma llan warrac ur tedduy ara. fkiy amur-iw dinna» (sb 81):**

Tanfalit-agi seg yinnan d-ttawin deg tmetti taqbaylit, llan day wid id-yeqqaren; ayyul yugi ad iruř ar lřij imi llan dinna warrac, segmi arrac waeren, dya ula d ayyul ur yeqbil ara ad iruř řer ljennet ney řer lřij.

**25- «Yerra-asen i medden luđa d asawen» (sb 25):**

Ttawin-d ney ssaqdacen tanfalit-agi, mi ara yili yiwen umdan yewear, akken i as-ggan ur yeři ara tifat, dya qqaren-d: yerra-asen i medden luđa d asawen.

Deg taggara n yixef-agi, nezmar ad d-nini dakken tuget n tenfalyin ney n yinnan i yessaqdec umaru Emer MEZDAD deg ungal-is Iđ d wass, dayen

d-yewwi seg tmetti taqbaylit timawit, ney d ayla n tmetti, ma nuḡal ḡer umyeđres nezmar ad nessars tinfaliyin-agi deg yinnaw n tebdert, acku seg tmetti i tent-id-yewwi, llan-t day tenfaliyin yessaqdec xas yewwi-tent-id seg tmetti maena kecmen-t deg yinnaw n uwehhi, imi yessaqdec-itent akken ad d-iwahhi ḡer kra n temsal.



**Tagrayt tamatut**

Deg tezrawt-nney yef «Tinfaliyin tiyerfanin d yinzan deg ungal n Iḍ d wass n Aemer MEZDAD» nessawed yer iswi-nney, d tiririt yef tmukrist-nney «Dacu-tent tenfaliyin tiyerfanin d yinzan? acu-t wazal n tenfaliyin-agi seg usaqdec-nsent deg ungal n MEZDAD “Iḍ d wass”? amek i tent-yessekcem deg tira-ines? ».

Amahil-nney yebḍa yef sin yehricen, yal aḥric yebḍa yef sin yixfawen. Deg uḥric amenzu newwi-d awal yef tmiḍrant n wungal, d tenfaliyin tiyerfanin deg yixef amenzu n uḥric-agi, nemmeslay-d yef ungal sumata, ungal aqbayli, aḥar-is, d tbadutin i as-fkan, d wanawen-is.

Deg yixef wis sin nemmeslay yef tenfaliyin tiyerfanin d yinzan, nefka-d tabadut n yal tamiḍrant deg-sent d tulmisin-nsent d wazal n yal yiwet deg tmetti taqbaylit timawit.

Deg uḥric wis sin newwi-d awal yef tmiḍrant n umyedres, d teslet i nexdem i tenfaliyin nni id-nekkes seg wungal-nni. Deg yixef amenzu n uḥric-agi nemmeslay-d yef tmiḍrant n umyedres, aḥar-is, tbadutin i as-fkan kra n yinagmayen d wanawen-is.

Ma deg yixef wis sin nefren-d kra n tenfaliyin seg wammud-nni id-nekkes yakan seg wungal n Iḍ d wass, nexdem-ament taslet i unamek-nsent, neka-d tinfaliyin i ten-id-iqublen s talya nniḍen, akken day id-nenna amek i tent-id-yessekcem umaru deg wungal-is.

Aemer MEZDAD seg yimura yefkan azal meqren i tira taqbaylit, ayen yettaru yewear ad t-yefhem imayri, dya seg wungal Iḍ d wass nmugred tuget n wuguren ladya deg wayen yerzan tira n umyaru imi tira-is d taqburt.

Seg wungal-agi Iḍ d wass, nufa-d dakken MEZDAD d amaru i yettuyalen s tuget yer timawit, yettagmed seg yidrisen d-ḡḡan imezwura.

## *Tagrayt Tamatut*

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Nessawed deg taggara n unadi-nney nefka-d kra n tgemmad seg-sent tibadutin i tenfaliyin tiyerfanin d yinzan; d wazal-nsent deg tmetti taqbaylit timawit, akken day nufa-d amaru Mezdad yessemres innan-agi iwakken ad yessegzi tikti-is akken iwata i yimeyri.

Tinfaliyin tiyerfanin d yinzan rennun-t-d cbaħa d tfulka i uđris aseklan sumata akken day i tent-saqdacen deg tmeslayt i usuwzel n wawal.

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**Amud**

**Tinfaliyin tiyerfanin d yinzan deg ungal Iḍ d wass:**

“Tatta.....tatta.....,yalwa s nnuba-is!”, akken yeqqar umekraz i tyuga-s(sb96)

« Yiwen itessu-t, wayeḍ yeddalit » d tamacahut(sb162)

Acu d-yewwin caɛban di remḍan(sb167)

Acu ik-ixussen abueɣyan d tixutam(sb42)

Ad aḡ-yegg rebbi d taruzi uqellal! Awer neyli awer nexnunes(sb64)

Ad as-qqaren tedderwec(sb52)

Ad awenterray d ilili(sb168)

Ad d-yazen rebbi sber akken i d-yuzen taluft(sb99)

Ad neṭṭes ad nergu, ettu lhem ad ak-yettu(sb209)

Ad ruḡay ad akem-ḡḡay a tasa...(sb115)

Ad yejbed amrar ad yenhed wedrar, akken qqaren(sb84)

Ad yeqqim di teymert alama ifuḡ(sb84)

Ad yexdeε rebbi lmut(sb23)

Aεebbuḍ d tasreft(sb121)

Aεebbuḍ nsen yuger tasraft(sb30)

Aεebbuḍ yuger tissirt, fell-as i ttazalen madden(sb97)

Agdud ur nelgim tira yezzer iman-is di tatut(sb43)

Ayrib d aberrani di tmura n madden(sb101)

Ahat d temyer kan wamma tasselbi werεad. Ffer lecyub ayakal(sb30)



Akal ur yettnuz ur irehhen, akka i tt-id-ğğan(sb61)

Akka ameşmar i d-yufraren, fell-as i tt-tedda tefđist(sb35)

Akka cebrari am win iyezżan leşel ur iban yeđsa ur iban yettru(sb 133)

Akka i d-yeğğa rebbi ddunit(sb20)

Akken d-yegra wawal:”tazdemt maci di lyali, tazdemt deg unebdu, yettheggi unebdu i lyali(sb129)

Akken i tt-id-yeğğa yiwen:”yurwet agdud icennun”(sb54)

Akken is-qqarent sut zik, lqahwa d rriħa n rraħma, win tt-yeřwan yur-s qsada(sb28)

Akken kan tæedda tiř-is(sb37)

Akken qqaren amzun yekkes-as leħjab(sb212)

Akken qqaren deg wawal, yal wa yelha d yewkilen-is(sb43)

Akken qqaren di tmucuha, ar teddunt ar teddunt, abrid d akessar, tiyilt iæeddan mazal tayed la d-ttdilli(sb92)

Akken qqaren, aqlak tessegrarbeđ iman-ik s ufus-ik, ney s uqerru-k(sb207)

Akken qqaren, isuđ-as řikkuk di tmezżuyt-is(sb25)

Akken qqaren, ta d ayrum igellilen, ta d ayrum inebgawen(sb218)

Am win ik-yemlan nnefε-ik, am win ik-yeğğan(sb228)

Am win it-id-ijebden seg tesraft(sb139)

Am win iwumi yekkes leħjeb (sb84)

Am win yeddan yef tgelzimt netta ħafi (sb44)

Amdan d iyer anida is-yehwa i yettara, ma yur-s tissas(sb120)

Ameybun d win ur nella taferka(sb61)

Ameslay yettarez bab-is(sb195)

Amzun d lejdu-d isi s-isusfen deg ufus(sb199)

Amzun yef tmellalin i la iteddu(sb98)

Amzun nelsa taxatemt n mettu, win tt-yelsan kra din ad t-yettu, akken I tt-id-  
ħekkun wat zik(sb96)

Amzun tewqee-asen tmellalt(sb170)

Amzun yeyli-d fell-as igenni(sb219)

Anagar win yewten d win yettewten i yezran(sb207)

Anida teqneḍ i tebrid(sb231)

Anida teqqneḍ i tebrid(sb108)

Ansi as-tekkiḍ d asawen (sb42)

Ansi sent-yekka d asawen(sb119)

Aqejjun ma isseglaḍ ur t-ttaggaḍ, ma d akassam ḥader iman-ik(sb71)

Aqerru-s la yezzad am yir tissirt(sb198)

Aqlakem am yelli-s n sselṭan(sb194)

Argaz yettdeggir azger, yettuḡal-it-id wawal, yettuḡal d amdan(sb96)

Asmi tebda ddunit nnan-as i weqjun :”xtir, ili-k d aqjun ney d tameṭṭut.”  
Yextar. Yenna-asen: d awezyi, tagi ur tḡerru. Yif-it ma ma lliy d aydi, tiḡdert  
ad tixfif , wannag tameṭṭut aḡlil.” (sb15)

Asmi ttmeslayen lmal, nnan-as i uyyul:”ay ayyul, kker ad tedduđ, yella lisae di ljennet! “ yenna-asen:”ma llan warrac ur tedduy ara. fkiy amur-iw dinna (sb81).

Atan yeyli-d wedrar fell-as(sb119)

Aṭas i yellin d akellax(sb13)

Aṭas i wen-d-isewwayen lexrif di tefsut, ttaran ssaḥra d seksu(sb95)

Attan di teyli n ddunit-is (sb49)

Awal yas d azidan ġġit yur-k(sb225)

Awal ma yelha, yebya-t wul, ma ulac-it ula d tasmusi telha(sb160)

Awal-is am win uzemni(sb212)

Awer ay-seknen madden s uḍaḍ (sb30)

Awer d-neddu deg yir awal, awar ay-seknen madden s uḍaḍ(sb217)

Awer tezẓu deg uxxam-iw(sb218)

Axxam-is yeemar, yur-s irden timzin(sb27)

Ay aqadum uxessar(sb150)

Ayen a tuymest(sb29)

Ayen tzerēeḍ ad tmegred(sb43)

Ayen yellan di tasilt yesuli-t-id uyenja(sb95)

Ayen yerna d zzayed(sb141)

Ayen ziden I umezẓuy, imi ilaq ad as-isel(sb55)

Baba-k, yemma-k, axelxal ddeḥ, akken qqaren(sb213)

Ččan fell-ak times(sb170)

ččaw ssaw, akken yella di tmacahut(sb12)

Cebrari am win iyezzan lebšel, ur iban yeđsa, ur iban yettru(sb45)

D iqjan i ihebjen deg-s, mi ara tewwet ad teknu(sb29)

D abarray iteddun yer tyaziť(sb98)

D aberkan am buħmum (sb42)

D at uberkan uqerru(sb62)

D ayen kan is-temla tqerrut-is I ixeddem(sb32)

D ayen yuran kan, ur yezmir yiwen ad t-yemħu(sb86)

D azeggag amzun d ajiħbud(sb55)

D azger n tefsut, ticki ara as-d-isuy țikuk, ad ițțukek(sb103)

D azger n tyerza, aramul mi ara yettwaddez(sb67)

D bab n teqbaylit(sb110)

D busețțaf yef ujeğğig(sb97)

D imeksawen deg wawal kan(sb121)

D lal n wawal amecțuħ(sb217)

D tameict n waqjun(sb194)

D tamețțut d wezgen(sb192)

D timest ddaw walim (sb32)

Dayen ufiy-as-d ixef-is(sb121)

Dayen ur iqebbel leεqel(sb114)

Ddarya d inilban, am lbaṭaṭa, wa ur ireffed wa(sb15)

Ddem daεwessu ad ak-teddem (sb84)

Ddeqs I yeqqim ur ixeddem, ur igeddem(sb32)

Dderz ukamyun, ney acrued n tsekrin, γur-s kifkif(sb92)

Ddunit d abrid kan ulac win yeẓẓan deg-s(sb184)

Degmi id-yeqqim deg wawal ayrum aberkan(sb151)

Degmi ik-qqaren anegar win ur nezmir I wayed(sb52)

Degmi qqaren :”win yemmuten yethenna”(sb99)

Degmi qqaren axxam d win iwumi cudden ifassen(sb230)

Degmi qqaren tasa n waqcic d asfaḥ(sb80)

Degmi qqaren tirga mxalfa(sb102)

Degmi qqaren:”yal ass swayla-s”(sb175)

Dya, am win icetkan I rebbi (sb21)

Ḑsant akken ttrunt akken(sb77)

Ettu lhem ad ak-yettu(sb203)

Ettu lhem ad ak-yettu(sb67)

Gar yiccer d weksun kan i t-id-tesker (sb25)

Yaas berra asemmiḍ yenna-d ma ad n-teṭfeḍ(sb210)

Yaas qqaren anager ṭikuk I d-icebbundi baba-s(sb172)

Yas tewwet-itt ddunuit terra-tt am tsegnit(sb143)

Yef uæbbuḍ I leḥḥun(sb109)

Yef yiwen yidis i tt-tekkat si yelluy n yiṭij alamma yuli wass(sb28)

Yellin medden am yizan(sb201)

yur-i tasa d taderwict(sb113)

Yur-s irden timẓin(sb172)

Ifassen xebḍen, iḍerren dayen(sb169)

Iferraḥ uæssas n lḥara(sb49)

Igezzem-as useywen n ssber(sb138)

Ilaq ad as-teg leqrar(sb183)

Iles-ik yuger iyellen-ik(sb166)

Imi akka I d-tusa, xdem cceyl-ik, si yemma I id-tekka(sb219)

Imi-is yeldi am win iwahmen(sb24)

Iseggasen am waman izerrin yef yedyayen(sb200)

Iwwet ddunit s rrkell(sb25)

Kečč ad tfezẓeḍ deg-s , netta ad ihebbej deg-k(sb82)

Kra negren kra am ibawen yef lluh (sb44)

Kra rnan-t s yur-sen sbabennak-t(sb107)

La nettezzi nrennu am tessirt yezẓaḍen ilem, nezẓaḍ tatut deg wallay-nney(sb83)

La teshurruy trennu am tlaḥsa n tmucuha(sb93)

La ttemæbbarent d usawen(sb143)

La yettru furar (sb27)

Limer iles yessen-as uzger ad t-id-issentaq, agezzar ur t-izellu.imi, iles, awal, d tijegda n tmeddurt(sb111)

Limer neṭqen idurar, asif d igenni, aṭas ara d-ini(sb57)

Limer zd d-afay dinna yemma taɛzizt ur tt-udrey(sb143)

Llan wid yeqqaren:”sider-iyi ass-a, nyi-I azekka”, ney:”sya ar azekka rebbi yella!”(sb112)

Lmal agugem teṣra win is-ixedmen lxir(sb176)

Ma d ageffur fell-as, ma d itij fell-as(sb51)

Ma gnen waman deg yeyṣar, nettat ur tgin ara(sb144)

Ma teeniḍ aæbbuḍ acu ara t-yeččaren, d tasaraft ur nesæa lqæ(sb69)

Ma ur teyna teṣṣar(sb51)

Ma yura deg tenyirt yir lfal, ulac win ara k-t-yekksen(sb31)

Madden meqqar yimi-nsen(sb35)

Mazal-it d neyya(sb141)

Mi ara as-tt-id-yini uqerru-is, ur iṣeqqel yiwen, ur yettagad yiwen(sb34)

Mi teqqen tebniqt, am uzgar yeqnen azaglu. Ad tt-terr I ddel d tæekmin(sb15)

Nečča ayrum asemmaḍ d weyrum aberkan(sb152)

Nettat ur neswa tibṣelt(sb198)

Qqaren d dnub yef tasa ma ur tessaedel gar tarwa-s ,tella tneḥyaft gar-asen

Qqaren izgaren yur-sen deewessu(sb70)

Qqaren yelha win iħesben akraren, iħesseb-iten (sb22)

Qqiment akken, taqerrut yer tqerrut(sb160)

Qqren :”axxam teffay tyerza, amzun d lbaraka I t-yeffyen”(sb198)

Sbecbucent. D tifermacin. Taṭṭucin d tidaemamacin. D tukmicin(sb14)

Sebken imetman deg yimi akken tsebbek zzit di tecbalit(sb92)

Seg tillas yer tillas’sb101)

Seg tizi armi d tizi(sb57)

Segmi id-yekker yerwatent yerna yessarwa-as-tent

Sfezwi cwit, atawayit(sb159)

Si lxema n lluzin s axxam(sb45)

Ssber d tajbirt I tirzi terrez tudert(sb200)

Sser ma yeṭṭef deg umdan werğin ad t-yeğğ(sb110)

Taεebbuṭ ur terwa,taεrurt ur telsa (sb104)

Tafat werεed d-tenqir(sb45)

Taggara ad temlil tasa d wayen turew sb115

Tamḍelt-a, fell-i fell-ak, ur yezmir yiwen ad yessenser. Tameyra win ur neħdir ulac tiyita, ma d tamḍelt ulac smaħ(sb143)

Taqbaylit tegzem deg yimi-s am waman(sb56)

Taqcict tetwel aħas, yerna yers leεqel-is (sb29)

Tarewla temnaε bab-is(sb197)



Tarewla ur temnie bab-is(sb129)

Tasa ur tessager yiwen

Tasa-s tbubb iyisi(sb24)

Taswiēt ur teswa tibṣelt(sb154)

Taùeṭṭut iman-is am temẓett gar iyura(sb199)

Tḍerru yidney am lmal yeḡḡa umeksa, win I s-izemren yečč-it(sb198)

Tduz am wakken maci deg waerur-is i ṭṭarḍiqent(sb146)

Tebzeg tæbbuṭ-is, tuḡal am teylewt(sb19)

Teḍra d madden winna isegririben aẓru seg wedrar ḡer wayeḍ(sb63)

Teḍra yid-s am tuccent ijerḡen(sb26)

Tekkar lḡirra. ḡef madden yak, akka I la qqaren mi akka tefra : aṭas I tesserbaḡ taggara(sb15)

Temẓi ṭḡebbar I temḡer , anebdu iḡebbar I tegrest(sb112)

Temzi txeddem ḡef tewsar(sb232à)

Teqqed-itt ddunit(sb172)

Terna tikli-ines tgerrez(sb172)

Terẓa fell-as æekkaz(sb35)

Tettara abrid d leḡrir(sb86 )

Tewwi-d tasas deg ufus-usn(sb118)

Teẓḍa-aḡ am temẓin teẓḍa tessirt(sb154)

Tger aḡenja ḡer tasilt, yedda-d wacu d-yeddan(sb12)

Ticki ara tawed tfidi s iyas(sb91)

Tidet atas I tessendaf di lyaci(sb96)

Tiyilt tettak-it I tayed (sb38)

Tikli n yiwwas, akken yella deg wawal(sb148)

Tislit am teslemt yef zerrin waman, yid-s tedda tudert (sb49)

Tsett arraw-is am uwayzniw ney yir taqjunt(sb13)

Ttdillin-d ur d-keččmen, akken qqaren(sb57)

Tugared tamyert(sb211)

Tujla n temzi, a lyaci, ulac taluft I tt-yecban (sb15)

Udan yezzifit ur d-yettali ara wass alama tkarhed iman-ik(sb13)

Udem yuḡal d ahejjaju(sb71)

Ujwen-d lhiba s lullu(sb30)

Ula d axunefsiw yeḡḡa-tt-id deg wawal-is, netta is-yennan:”walay mmi di lhid am ljuher di lxiḍ”(sb62)

Ula d tuccent deg umaday , yezga yiwen yufrar-d gar tarwa-s

Ur as-sengugin ara nneyya(sb110)

Ur as-teqqared ara d mmi-s n teqbaylit(sb87)

Ur hemlay gma ur hemlay win ara t-yawden(sb209)

Ur ittebbi ur yettkerric(sb201)

Ur tenna zzant ney ryant(sb143)

Ur tenquqel ara tbiεa-s(sb143)

Ur t-ineq ur t-iεetteq(sb144)

Ussan qessihit yef win iwumi rqiġ lħal(sb75)

Wa ikeččem wa itteffey,am uweŧŧuf deg wemruj(sb188)

Wa ur izeggel wa(sb141)

Wagi d abdaε, i qqaren(sb119)

Werεad I t-teġġa tezmart(sb18)

Werεad id-ldiy imi-w, aqlak teččid-id(sb164)

Wid ur neyra ara qqaren, d lmektub ! ayen yura yura ad iεeddi, ur tella trewla,  
ur tella tufra(sb102)

Widak yettargun tafsut(sb28)

Wigi is-yerran luġa d asawen(sb167)

Win iwumi tt-tekkes tezmert dayen(sb78)

Win tekkat ddunit tettaġġa-as-d ccama(sb77)

Win yebnan yef kra n taluft aġas deg-s ittekkes(sb135)

Win yefyen i ubrid ad teddun fell-a(sb82)

Win yefkan afus yef gma-s, iwwet amesmer deg uεerur—is(sb180)

Win yeylin, teyli tjegdit-is(sb17)

Win yeqqes wezrem yugad asaywen(sb91)

Win yerwan i yiman-is, win yellużen i yiman-is. Ulac xali-k di tessirt(sb113)

Win yettwaqden iceffu(sb75)

Xemmel i iyellen-ik(sb67)

Yal wa amek is-teččur(sb14)

Yeddem-itt am tsekkurt yeddem cbirdu(sb27)

Yedla-d fell-as unezyuf , yečča-as akk timeccacin-is

Yeεmar uxxam-is, γur-s irden timzin(sb36)

Yeffey-it leεqel(sb54)

Yeyli-d fell-aγ buberrak(sb120)

Yeγreq deg umeslay(sb167)

Yekkat fell-as uzeylal(sb21)

Yekkat-it armi t-yerra d tabarda(sb30)

Yekker-d gar yiccer d uksum(sb104)

Yekkes fell-as sser s wawal(sb33)

Yekkes fell-asen lħif(sb82)

Yelha win yekkatén uzzal, ma izemmer-as(sb49)

Yelha win yettħezziben, yelha win yettħebbiren (sb61)

Yemlal wagu d wakal(sb40)

Yenna-tt-id wul-is(sb106)

Yenza wulac(sb75)

Yerna γur-s nneyya(sb173)

Yerra-asen i medden luđa d asawen(sb25)

Yessen anida yekkat(sb56)

Yessen taqbeylit akken ilaq(sb178)

Yettban usigna deg yezri-s(sb172)

Yettmeslay kan, ur yegga algam i yiles-is(sb17)

Yettnefsusi cwiṭ lecteb fell-asant, akka i qqaren zik(sb48)

Yettuyal d ablaḍ(sb22)

Yewɛar wenzel usemmid, inisi yettara-t d awtul, awtul d lebreq(sb37)

Yewɛer leib n ddunit(sb44)

Yewwi cwiṭ uneznez-nni(sb45)

Yewwi-k wasif(sb212)

Yezdi lqedd-is(94)

Yiwen ujelkaḍ iy-yewten(sb110)

Yiwen ur yezra acu ara as-d-tger teswiɛt(sb61)

Yuḡal am win t-id-yewten s ubeqqa(sb202)

Yuḡal d axeclaw

Yuḡal d taqettit

Ziy degmi qqaren d imi i d-yettawin ma(sb110)

Ziy lmut tikwak d leali-tt, tetteffer laɛyub (sb174)

Zik, medden bennun ɣef laman, wa isenned ɣer wa, (sb141)

**Amawal**

Afeḍres : Metatextualité  
Afleḍres : Hypertextualité  
Agraw : Groupe  
Amawal : Dictionnaire  
Amyeḍres : Intertextualité  
Aseḍres : intertexte  
Asegzawal : Dictionnaire  
Awehhi : Allusion  
Azneḍris : Paratextualité  
Inni / innan : énoncé  
Inzi : Proverbe  
Tabadut : Définition  
Tabdert : Citation  
Taḍermist : Mutations  
Tamagit : Identité  
Tamiḍrant : notion  
Tamurant : Particulière  
Tawsit : Genre  
Tigawt : Action  
Tinfaliyin tiyerfanin : Expression populaire  
Tinfaliyin tukrifin : Expression figée  
Tukerḍa : plagiat  
Ukrif : Figuré  
Ungal : Roman

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