

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



Akatay n taggara n Lmaster (LMD)

DEG TASEKLA TAMAZIIT

Asentel

*Tasuntit deg ungal 'Tiziri' n Aoudia Zohra (tasleḍt
tasnimmant timsezyent)*

S γur tnelmadin:

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S lmendad n Mass:

- AMAROUCHE Mezhora

Aseggas Asdawan: 2020/2021

Asnimmer

*Seg wul zediggen ara senmmery massa AMAROUCHE i d-ay-yellan deg
lmendad umahil-a nney segmi i yebda almi yekfa.*

*I wid i qedcen s umata yef tutlayt n tmaziyt tanmiret tameqrant i yiselmaden
n ugezdu d yidles Amaziy n Tubiret, seg-sen i d-nugem timusniwin d tizemmar
akken ad nesiwed yer uswir-a.*

I tlawinak i d-yeğgan ismawen-nsent deg umezruy.

I tid i nudehenyeflelli d uzref-nsent.

I tid ibeddan mgal iewiqen n tmetti tawtemt.

I yimawlan-ntey i d-ay d yefkan afud igerzen.

Abuddu

*Deg tazwara n wawal, s tayri ara budeyleqdic-iw i yiziyer n teħnint-iw;
Jidafell-as reh̄ma d ljennet.*

*⌘ Ad t-buddeγ i yimawlan-iw ezizzen fell-i, yemma d baba ttemmeniy-
asen teγzi n tudert d tummert d talwit i lebda.*

*⌘ I watmaten-iw: Radhia, Messaoud, tmenniy ad awḍennnig n wayen
akka iweḍeγ.*

⌘ I temdukal-iw d yemdukal-iw yal wa s yisem-is d wazal-is,

⌘ S umata i wid i yellan γer tama-iw, ama s tigawt, neγ s wawal.

Safiya

Abuddu

- ❖ *Deg tazwara ad buddeɣ wa as-iniy tanmirt tamuqrant i yimawlan-iw d watmaten-iw, limer mačči d nutni ur tawdeɣ ara ɣer da.*
- ❖ *Tanmirt i tselmadt iqeblen tella yidi deg ukatay agi Massa: **Amaruc.***
- ❖ *Tanmirt tamuqrant i temdakult-iw i bedden yidi ɣer tagara: Safia Azzğuz.*
- ❖ *Tanmirt i kra n winiyi-d yefkanafud d tebyest ɣas ulama s wawal kan, ama d timdukul-iw, ama d Massinissa Mhs.*
- ❖ *Tanmirt-nwen tamuqrant.*

Kenza

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Tazwert tamatut

Tazwert tamatut

Yal amdan deg tudert yessenfalay-d ihulfan-is, ur yezmir ara ad asen-yexdem tilas wa ad asen-yerr takmam d ugagem n yimi n tmetti, asenfal-a yemgarad seg umdan yer wayeḍ, yella win id yesenfalayen d uzawan d ccna, yella win yefkan lebyi i yimru ad yessenfali s telqayt ayen yellan deg ul-is.

S umata ad negzu tasekla d tazuri, aya ula d Jean Peaul Sartar akka i tella tmuyli-ines: «*Tasekla d tazuri am nettat am takkut (estétique), ney l musiqa, ney tizuriwin-nniḍen*»¹.

Imi yal win ara yrefden imru-is yettak-as lebyi ad d-yawwi yef kra isental d tedyanin id yejebden lwelha-is deg tmetti i deg yettidir, aya ur yezmir ara ad yaru fell-as bla ma yessbegn-d tugna-is tawarkant aya yettas-d bla lebyi-is, ihi tasekla d annar wessiæn d tazuri, d cbaḥa n wawal, senffalayen-d tudert n ugdud deg tallit-nni. Tasekla temgarad seg ugdud yer wayeḍ eḷa ḥessab n tudert d lewayed d yidles-is yef waya ur d-nezmir ara ad nesbadu tasekla i yettbedilen s ubeddel n umdan d tmetti, maca nezmer ad d-nini tasekla d tamagit n yal timetti i yedren deg tallit-ni.

Tasekla taqbaylit tedder deg snat talliyin tigejdanin d wamek id d-wweḍ yer tizi n wassa, tamenzut d tamensayt; d tin yuyen amḍiq deg tsekla-nney imi d tin i yellan deg timawit, telḥu seg yimi yer umezzuy d wigi id allalen i yellan deg lawan-nni, am wakken id d-yenna Mussa Imarazen: «*Tasekla-agi akken ma tella tetruḥu seg yimi yer tmezzuyt d aya i tt-yeḡḡan tezger idurar d yisafen, ussan d yiseggasen akken ad tawed si lḡil yer wayeḍ*»².

Abrid-agi i tenḡḡer yella-d s tewsatin yemxalafen gar tesrit d tmedyazt, tasekla d tin id yebanen yef yir n lkanun mi d-ttawi temyart timucuha, tettebi yes-sent igurdan, d tin id yenulfan deffir uzeṭṭa s icewiqen d yisefra d yettawin yef ihulfan d wuguren id tettmagarent deg uxxam qbel berra, tallit-a d tamesbayurt imi tuget n yimdanen d imesnulfuyen acku ddren deg-s, ddren s yidles-nsen, maca atas n yidrisen iseklanen i iruḥen, yettwattun acku ur ttwajerden ara, mḥan ddan d yimawlan-nsen aya yewwi-d fell-

¹ SARTAR (J.P.), *Qu'est-ce que la littérature*, Gallimard, France, 1984, p54.

² IMARAZEN (M.), *Timeayin n Leqbayel*, HCA, Alger, 2007, p20.

as mass Djellaoui Mouhamed imi id yemmeslay γef wayen id d-yenna IBN KHELDOUN: «*Llamer yettwansax wayen akk i d-ğğan imaziyen d tasekla d timusniwin tiyerfanin talli ahad ad ččaren-tt teketabin ad arnun ihdamen*»¹.

Ula d Muħen Akli Salħi deg udlis-is kra n tsura i tyuri n tsekla «*γef tsekla d tyuri*», yefka azal i tallit-a γef waya yessbadut-id : «*Tasekla d inaw i reşşan γef tfulka n wawal yezmer ad d-yili yinaw-a d tira i yura, yezmer ad yili d timenna i yettwanna*»².

Ma nuyal γer şenf-a n tsekla timawit i yellan seg lqern wis 19, ma d tasekla tatrart deg yiseggasen n 40 maca ur ilaq ara ad nēddi ad nmeslay γer temirant ma ur d-nenni ara beli timawit γas akken llan yidrisen yemħan macca yella wayen yettwajerden MD: ayen i jerred Hanoteau, d Lmulud At mēemmar deg yidlisen-is: «*Poeme Kabyle ancien*», «*Les isefra de Si Muhend u Mhend*»,... d wiyad.

Akken mgaraden-t tewsatn deg tsekla timawit i mgaradent ula deg tatrarit MD: Tullist, amezgun , Tamedyazt, ungalen...

Aneggaru-a d yiwet n tewsit i yettffen adeg wessiēen deg tsekla taqbaylit, tabadut id as-yefka Salħi.M.A: «*D tawsit n tsekla, ungal ur yeēdil ara netta d tullist, ungal d adris yezzfifen macci am tullist, in γer-s ttuqquten deg-s iwudam yerna tasiwelt-ines tecbek nnig n tin n tullist*»³.

Tira n wungal d in i yettnarnayen seg useggas γer tayed, yal mi ara yerfed umaru imru-is ad yaered ad yexleq kra n umaynut ama deg sental, ama deg wayen nniēen, tira-a akken id d-nenna deg azwara d tin id yebddan deg tmurt-nney deg iseggasen n 40, imi yura BLEID AT ΣLI, deg itaftaren-is, id as-d-suffyen deg useggas n 1964 «*Les pères blanc*», ungal i wumi ffkan inazrawen isem n «*Lwali n Wudrar*» syin akkin almi d iseggasen n 80 i d-đefren yimyura wiyad abrid-is deg tira tungalant, seg-sen: Racid Σellic, yura «*Asfel*» deg useggas n 1981, yerna-d Saēid Saēdi «*Askuti*», ula d tilawin nejjren-t abrid-nsent deg tira n wungal d tira n yeđrisen iseklanen s umata akken yebyu

¹ Djellaoui (M.), *Saēid Ucemmut, Amedyaz seg At Meddur1899-1990*, El-AMEI, Algérie, 2008, p.15.

² SALħI (M.A.), *Kra n tsura i tyuri n tsekla: 1 γef tsekla d tyuri, tira*, Alger, 2015, p.12.

³ SALħI (M.A.), *Asegzawal amezzyan n tsekla*, L'odysee, l'Algérie, 2017, p.70.

mxalafen-tt tewsatn-nsent, seg telawin-agi ad nebder Tawes Σamruc, Fađma At Menşur Σamruc, Tasaedit Yasin, maca tigi nejjren-t abrid n tira s tutlayt tabaranit: Tafransist.

Imi tazrewt-nney d tin yeqnen yer ungal aqbayli i yettwarun s ufus n tmeţţut (ungalen untiyen) , amaynut-a yella-d deg useggas n 2009, imi terra Linda Kudac lwelha-is yer waya tura-d ungal amenzu i wumi terra azwel «*Aεecciw n Tmes*», d wa id yenjren abrid i wiyad ad tid defren lahsab n wawal n Saaid Cemmax deg tezwert i yexdem i wungal i yef ara nesbed tazrewt-nney: «*Aqley deg tazwara n lqern wis 21, mi ara nessiked yer deffir ad d-naf ungal amaziγ yedda s isurifen muqqren, acku ttefyen-d deg yiwen useggas azal n wayen id yettefyen deg 20 n yiseggasen n tagara n lqern 20*»¹.

Ad negzu seg waya ula d tira tungalant tuntit tenerna akken i yenernna ungal s umata. Ttawin-d s umata yef wuguren id tettmagar tmeţţut deg tudert-is, d wayen i tebya ad tidir, acku timetti-nney terra azal i wawtem tekkes-it i tellawin, tefka azref i wergaz ad t-yer ddaw n uđar-is ad telhu ilmend n lebyi-is netta.

Γef waya id yenulfa yiwen n umussu i yekkatn yef uzref n tmeţţut deg tmetti tawemt, ammusu-a yettwasen s yisem n «*Tsuntit*», d awal uddis, (tusna + tunit) terza izerfan n tmeţţut. Aneggaru-a yebda d inakmaren yemxalafen acku amussu-a yeccud yer tsertit d tefelsafit maca abrid yiwen amennuy yiwen, d taruzi itabuten yerzan timetti sebken-t fell-as tilas almi teneqmad yef tmeţţut ad t-teffey tudert.

Ihi tazrewt-nney teena yiwen n wungal unti yettwarun deg useggas n 2021, d amaynut ula d tamarut d tin yuyen abrid-a s wazal i muqqren i d-as terra i tira Aoudia Zohra tefka-as azwel «*Tiziri*», nukni seg wid iħemlen ad nexdem azyan i kra n yal adris asekla ara yilin gar ifasen-nney seg yal tama, ama d ayen yeenan isental, ney ayanib, ney kra nniđen.

Deg leqdic-a nefren ad t-nesbed yef yiwet n tesleđt i wumi qqaren «*Tasnimant timsezyent*» imi d tugna tawarkan n tmarut id aγ-yejbeden deg ungal-a, anda ara d-naeređ ad nessebgen assay yellan gar tmarut d uđris-is iwakken ad nekkes iwudam n tsuntit deg ungal-a, imi asentel i d-tewwi tmarut yef lmaħna, d wuguren id d-mmuger

¹ AOUDIA (Z.), *Tiziri*, ACHAB, 2021, p.09.

tmeṭṭut deg tudert-is d yiæewwiqen ad t-yeḡḡen ur tettawed ara yer wayen tessaram, d wazal n tmeṭṭut id as-iruheen deg tmetti.

Tarrayt i neḍfer deg umahil-a d tin id yessnulfa CHARLES Mauron, neereḍ ad ten-ḍefr akken i watta, iwakken ad d-naf tiririt i yisetaqsiyen-nney.

Leqdic-a id nessewjed d win i yebḍan yer sin yerhricen , ahric amenzu tasnarayt akked Tezri:

- Tassnarayt: ad newwi awal deg-s yer ufran n usentel d tmukrist-nni id yewwin akk yer isetaqsiyen inaddayen i yettezin deg walaq-nney d usetaqsi agejdan i yer ara nessbed tazrewt-nney, asisen n umaru ad naereḍ ad nexdem agzul amezzyan i wayen i yer d-yewwi umaru dixel n wungal-is .
- Tizri: ad t-nebdu yer sin n yixfawen: ixef amenzu ad d-nawwi awal yer tsunit s umata, tabadut-is yer inagmayen d yimyura, d umezruy n uzyan asunti, d wawal yer sin n inakmaran igejdanen yeeenan asent i yer d-yewwi wungal-nney. Ixef wis ad nebder deg-s tibaduin id d-fkan inagmayen yer uwadem yer uwadem yal wa ad d-nebgen tamuyli-ines d wawal yer tesled ara neḍfer «*Tasnimant timsezyent*» ihericen, d yeswiyen-is. Syin ad d-nuḡal yer tezri n wakud d wadeg deg ungal d tsenisemt, d tesnezwelt.

Deg uhric wis sin, ad nesled deg-s iwudam n tsuntit i yer d-yewwi wungal-ayebda ula d neta yer sin yixfawen:

- Ixef amenzu: ad yili yer lihala n tenfsit n yiwudam igejdanen, d inadayen s tewzel ama d irgazen ama d tilawin iwakken ad nessiwed ad nebgen tugna tawarkan-t n tmarutt.

Ma d ixef wis sin: ad yili d tasledt yer wakud d wadeg i tessemres tmarut, syin akkin ad nesled ismawen n yiwudam d twuriwin n uzwel i tefka i wungal-is, ula d ayagi ad yessebgen tawarkant n tmarutt.

Aḥric amezwaru: Akatar Azrayan

Ixef amezwaru: Tasnarrayt d Tezri

1. Tasnarrayt

Tassnarrayt, d nettat id ixef agejdan ad yeldin abrid iwakken ad nekfu tazrewt nney s wudem yelhan, ihi nezmer ad nini d nettat i d tasarut a yeldin tiwwura n tezrewt-nney, ad nemmslay deg-s yef tmental i γ-yeğğan nefren asentel-a, d yeswi n tezrewt, d wegzul yef ungal-a amaynut i d-nefren d usetaqsi agejdan i yef ara nesbed leqdic-nney, turdiwin d usisen n umaru.

1.1. Afran n usentel

Tasekla, d annar wessiēen atas, d cbaħa d tazuri n wawal id yejbbiden imeyri yer yeḍrisen iseklanen, akken i nezra yakan mugent atas n tewsatın deg unnar n tsekla, tiwsatin timensayin d tatarin mgaradent, ihi nukni deg leqdic-nney nefren, ney nezmer ad nini lwelha-nney nerra-t yer tsekla tatrart srid yer tewsit tamaynut yer wungal, imi nukni seg wid i d tejjeb-d tewsit-a, nezga deg umecwar-nney deg tseddawit nxeddem azyan i wungalen d wayen i cuddeen yer umaru.

Nettak-d tamuyli-nney, dayen nssenqa-d ula d tira n umaru d yisental i yef d yewwi d wayen id yezzin i wungal s umata.

Tamentil-t tis snat acku ulac tizrawin i yettwaxdmen yef ungal-a n Zuhra Awdiya, yettwaru deg 2020, ahat d nukni id imenza.

Tamentil-t tis kraḍ : nebya ad nnar tajmilt i tmettut taqbaylit ladya tin yettarun, nebya ad d-nesken azal n tmettut deg tmetti-nney.

1.2. Asteqsi n tazwara

Deg yiseggasen yezrin llan-t-d tezrawin icuddeen yer use, ntel-agi-nney (tasuntit) ttwaxedment yas leqdic yef ungal ney tarrayin ur llint ara ar yiwet mgaradent yef waya ula d isteqsıyen mgaraden kul wa dachu-t usteqsi i yef yella lwelh-is .

Ihi am nekni am wiyad yessefk fella-nney ad d-nefk asteqsi agejdan ney win n tazwara i yef ara ibedd umahil-nney d yesteqsıyen inaddayen ara d-yefrurin seg usteqsi agejdan ad ay-awin yer tririt isahħan deg taggara n tezrewt-nney.

Ihi asteqsi-nney imi d tameṭṭut i yuran ungal-a n Tiziri yef wacu d wamek i tettney tmeṭṭut deg tudert-is deg ungal-a unti n tmarut zuhra awdiya amek i nezmer ad nwli ayagi s tesleḍt tasnimannt timsezyent?

1.3. Isetaqsiyen inadayen

- D acu d assay yellan gar uwadem agejdan «*Tiziri*» d tmarut Aoudia Zouhra?
- Ahat d ayen id t-muger kra n tmeṭṭut id as-yettilin i tmarut?
- Ma neḍfer tasleḍt tasnimmanet timsezyent i wungal-a ma ad naweḍ anezar tulmisiin n tira tuntit deg tsekla taqbaylit?
- Ma neḍfer abrid n tselḍt tasnimmanet timsezyent, ma naweḍ ad nekes iwudam n tsuntit deg ungal-a?

1.4. Asisen n umaru

Aoudia Zuhra, d tamiwliwt n taddart n «*Texliġet At eettu*», tlul deg iferħunen deg yiseggasen n 80, tesea agerdas Master n tsenilest «*tasniremt n tsnulfawalt*» id-tewwi seg tseddawit Mulud Mæemmri, d taselmadt n tmaziyt deg tsennawit n eeban Remḍan n Tizi Uzzu, tura-d sin yiḍrisen «*Jidda ħemmu*», «*Abrid yer lherba*»... ffyen-d deg tesyunt Aselmad n wetṭun wis 7 i d-yeffyen deg yebrir 2020.

1.5. Agzul n ungal

Ungal-a i d tura Aoudia Zouhra, i wumi tefka azwel «*Tiziri*» id yefyen deg useggas n 2020 yer tezrigin «*ACHAB*», tazwert syur Mass Saëid Cemmax. Tewwi-d awal deg-s yef tudert n Tiziri d wayen id mugger n lemħan deg tudert-is seg asmi tella deg tæebuḍ n yemma-s almi d ass i deg dufrar nnig n tiwuyā id tyebbla Rebbi.

Tewwi-d awal yef umenuy n Tziri mgal wid id as-yellan zdat n lferħ-is ama d argaz ney d tameṭṭut. Ayagi izmer ad yeḍru i yal tameṭṭut deg tmetti Tazzayrit ney Taqbaylit, ula d amaḍal irkuli.

Ihi yef waya ad nini ungal-a imeslay-d yef uguren id magar tmeṭṭut deg tudert-is ama yer yimawlan-is ney yer urgaz. Tikwal ad naf aedaw n tmeṭṭut, d tameṭṭut am nettat

Ungal-a yebɗa ɣef semmus (05) n yiħricen yal aħric icud ɣer gmma-s i tkemmil-it, maca i tmeslay-d ɣef kra n talli seg tudert n uwadem agejdan ‘Tiziri’ i yellan deg yal aħric.

Ungal-a d win isean 104 isebtaren, llan yeħricen i yebdan s yisefra, llan kra ad naf ɣer daxxel-nsen isefra.

1.6. Tamukrist

Deg tazwara n wawal ad nebder kra ɣef tsekla imi tettunħsab d lemri n tudert acku s-yes i nezmer ad nakez axemmem n yal agdud, si aman nniɗen tasekla d cebaħa n wawal d tazuri.

D annar i deg tettunefk teginit umyaru ad iħulfu s thuski n tɗuri. Akken id nenna di tazwara tɗud ɣer tmetti i deg yettidir umaru.

Ɔef waya ad negzem deg array wa ad nini tasekla temxalaf akken mxalafen yegduden. Ma nuɣal ɣer tekla nney (tasekla tamaziyt) tneġġer-d abrid seg timawit deg allit n temharsa ɣer tirawit d wamek diweɗ ɣer tizi n wassa.

Ma nuɣal ɣer wawal n tsekla d umaru, ad nini ula d amaru d anazur, d win iqedcen deg unnar n tɗuri, anda ula d imeyri i yettħulfu s tɗuri, d anazur imi yexdem azyan i wayen yeqqar d aɗris aseklan.

Imeyri yezga yettara lweh-is, yetbadi ɣef later n umaru deg uɗris-nni d uħulfu-yis d tnefsit-is imi yal amaru yessusruyed i wudam-is ahat akken ad yinni ayen ur yesei ara tabyest ad tid-yini deg tilawt.

Ma nuɣal ɣer wungal ad naf nezmer ad yebɗu ɣef sin iħricen, ungalen i yettwarun s ufus n yergazen d wungalen i yetwarun s ufus n tlawin (untiyen), id yefrarin ɣas melmi kan.

Aṭas n wungalen id yewwin ɣef isental icuden ɣer tmetti ma nuɣal ɣer ungal-a i tura Aoudia Zohra, d amedya ad naf aya deg-s.

Zohra Aoudia, d tamarut, d tamicliw n taddart n Taxliġt, At Ħettu, tettunħsab gar tangalatin tiqbayliyen, tura unagl iwumi tefka azwel ‘Tiziri’, yefyed deg useggas n 2021, deg tezrigin «*Achab*», yura-as Mass Saėid Cemmax tazwert.

- Tura snat n tulisin deg yebrir 2020, id yefyen sufus n tesyunt Aselmad uttun wis7, Jida Hemmu, Abrid yer lherba ma nuyal yer wungal n Tiziri.

Ad nebdu awal ad nini, tamarut tufa tagnit tesetqed awadem agejdan ara d-yalsen tudert-is war tilisa, tekkes agugam n yimi n tmetti, ad alles tugett n taliwin id sedda deg tudert-is s telqayt.

Tamarut tewwid yef waṭas n isental i yerzan uguren i d tmmagar tmeṭtut deg tmetti. Tarna-d amaynut i wungal aqbayli imi terzza azaglu, tmeslay-d yef tedyant n tuksa n lherma yef tlawin deg yimukan uxxedim tefka azref i twademt-is at id tales s telqayt war akukru.

Aoudia Zouhra, azwel i tefka i ungal-a yef yisem n ywademt-is tagejdant. D ayen ara yeqqimen d asteqsi i kra n win ara yeṣgren ungal-a unti amaynut. Ihi D acu id assay i yellan gar uzwel d tmarutt?

Si ama n yismawen, i wudam n wungal-a twasemma s yismawen n tilawt asteqsi i yerzan tama yagik id assay i yellan gar nefsit n yiwudam akked d yismawen-a nsen? imi amarutt tefka-asen ula d nitni azref ad meslayen s tlelli?

Akka ula d tamsalt n wakud d wadeg deg ungal-a s uzwel-is, d ayen ara tyeġġan ula d tagi d asteqsi. Deg tyuri nney i wungal-a meafed yal tikelt d acu id tamsalt i ygejbden i wakken ansbed fell-as anadi-nney. Acku tamarut tessawed tefkayed aħulfu, ahat yezmer ad yili wassay ijahden garas d ungal-a i tura i wakken ad nessiweđ ad naf d acu id assay n tmarut d wungal-is, d wacu-ten iwudam n tsuntit deg ungal-a. ilaqq-ay tarrayt unadi ara neđfer yef waya neđfer tasleđt tasnimant (psyco-critique) timsezyent i yef ara yebnu leqdic-nney.

Ihi CHARLES Mauron, d win id yesnulfan taseldt-a, deg udlis-is (Des Métaphores obsédent aux mythes personnels). «*Tasnimant timsezyent*» txeddem yef uđris d wawalen n yiđrisen¹.

Γef leħsab-a tibadutin id as-yettunefken i wungal ad naf nezmer ad nsemmres tarayt-a i nefren am nettat am ungalen wiyad. Ungal d win yettfen amkan amuqran deg sekla, acku yufrar-d yef tewsatın tiyad n tsekla tatrart.

Ungal, d tawsit yezzifen yettawi-d yef isental yemxalafen, yesea ugar n yiwudam d ugar n wadeg d wakud. Salħi.M.A, yenna-d : «*D tawsit n tsekla. Ungal, ur yeđdil ara netta d tullistt, ungal d adris yezzifen mačči am tullist. Tin yer-s ttuqquten deg-s iwudam, yerna, tasiwelt-ines, tecbek nnig n tin n tullist*»².

Γer tagara n wawal imi ungal aqbayli am netta am ungalen n yegduden nniden, asetaqsi:

- D acuten iwudam nettuntit i yellan deg ungal-agi?
- Amek i tessawed tngalt tessenfali-d ihulfan-is deg ungal-a?

¹ MAURON (CH.), *Des Métaphores obsédent aux mythes personnels*. CRERES, 1963, p.10 : «La psychocritique travaille sur le texte et sur les mots des textes».

² Salħi (M.A.), *Asezawal n tsekla amezyan*, Op.cit, p70.

2. Tizri

Deg yixef-a amenzu ara nebdu tazrewt nney ad naæreḍ ad nawwi awal yef wayen i yef tettṅay tmeṭṭut deg tmetti tawtemt deg umaḍal imerra, deg tezwara ad naæreḍ ad negmar tibatuyin i yas-yettunefkan i wawal-a ‘Tasuntit’, d tmeṅliwin inagmayen imxalafen fell-as, syin ad nawi yef umezruy azyan asuni d ubdar n taliyin i yef id iædda.

Taggara ad neḥbes yer sin inakmaren n isuntiyen ad nemsly fell-asen s tewzel imi d wiggi i yerzan tazrewt-nney.

2.1. Tasuntit

2.1.1. Tabadut n tsuntit

D agraw n tektiwin icuden yer tsertit d tfelsafit d temelit i yezdi yiwen: asebgan d usbed d usiwel yer umsawi ametti d yizerfan, d tdemsa gar unti d uwtem (tilawin d yergazen) , ula d asertan.

Γef waya iswi n tsuntit n tuksa n nmegla yellan gar urgaz d tmeṭṭut deg tayulin yemgaraden . awal-a ur yetṭif ara anamek-is almi d taggara n tasuta XIX, maca tikiwin n tlelli n tmeṭṭut dbant-d seg tsuta tis 18 llan wid i tteyaran ula yer tsuta tis 17.

Γef leḥsab n wawal n Anne-Marie d’Aust (1001:04) : «*Isem-a n tsuntit twulem i yal tazwert id-yekkatn deg uwtem (isegzen)*»¹.

Tasleḍt-a anegzu seg wawal n Marie belli tekkat ad tekkes ddel d temḥaqranit yef tmeṭṭut akked usexdem i tt-sexdamen s waṭtas.

2.1.2. Amezruy n tsuntit

Tamsalt-a n tsuntit d tin i yef yella waṭas n wawal, d waṭas n tmeṅliwin i yemxalafen aladya yef tbadut-is, seba tagejdant i umxalef-a d tanmegla-yagi yettuṅal yar umahil i d-yusan seg waṭas n tnura (agdud amarikani d l’euorope tayribt) imahil-a cuden yer tsertit dayen llan wiyaḍ icuden yer tfelsafit syin tefrari-d ugar n iberdan i suntiyen amedya.

¹ D’Aoust (A.M.), *Les approches féministes des relations internationales*, 2001, p04: «L’application ‘Féministe’ convient pour tout étude ou entreprise de théorisation qui se veut critique du masculinise».

2.1.2.1. Tasuntit talibiralit, tasuntit tamarkist

Tasuntit seg wasmi i tebda almi d 1920 tedam abrid n turda anmetit maca deg isuggasen n 1970 yer wassa tenerna almi tewed d tizri tanmetit tud ula yer yidles

Deg tazwara i beda-d leqdic-a yef yizerfan n tmaṭṭut d tameḥqranit n tmetti i tmeṭṭut .deg useggas n 1978 iban-d mliḥ leqdic-a imi anda duklant kra n tlawin timyura deg yiwet n tikli (tameskant) deg Ottawa Québec deg tmurt n Canada. Timlilit-a theggat-id yiwet n tnelmad tasdawan ‘Patricia Smart’¹, leqdic-a i beggen-d amek id-iban umeslay yef tmeṭṭut deg Québec, d win i yenarnan s ufus n talelt n ugraw n tlawin i yexdem tizrawin-nsent s tutlayt n teglizit deg tesdawiyyin n tmurt n Canada. Maca tizri-a nsent tssened yer wayen yettwaxdmen s tutlayt n tefransist, id-wwint kra n tlawin gar-asen ‘hélène cixous, catherine Clément, Béatrice Didier... yenrna tesfaydi-d deg wayen id-wwin yer yiyennazruyen am: ‘ShoShan Felman’ ‘Teresode de lauretis’ ‘Alice Jardinre’

“Timlilit-a n yidelsan n tmura yemgaraden, yesnera azyan n wunti id-wwint tlawin n Québec, s umesaxled yellan gar tutlayin akked tsekkiwin tiyenawin”².

Tasuntit tebda yef kraḍ n talliyin: Tamenzut tella-d seg 1850/1792 almi d 1920, tis snat si 1960 almi d 1980, tis kraḍ si 1980 yer da. «*Mkul ma ara tud yer kra umahil ad yenulfu lixsas deg yizerfan n tlawin d wayen tetteximim tmetti yef waya*»³.

Umahil-a nezmer ad n-ssemi s yisem umusu, s umusu-a i sawden neqden awtem, dya sebbat i waken ad ddun d tlawin, ad naḍḥen yef yizerfan tmeṭṭut imxalaf, tbeddilent seg unakmar yer wayed ilmend n wemyaru yer wayed.

Ad nawi awal yef sin n yinagmayen ney inakmaren igejdanen amenzu d ‘Tasuntit talibiralit’: d yiwe gar tezriyyin tisuntiyin tigejdanin tenerna deg isegasen n 50 d 60, tugem-d tiybula-ines seg tira n kra n yimyura id yufraren deg tsuta tis 17d 18 d 19.

¹ SMART (P.), *Est critique littéraire et professeurs émirite a l’université corleton, à (ottawa, Canada)*. Elle a écrite plusieurs essais sur la littérature féminine du Québec .

² DUPE (L.), *La critique au Féminin, in la recherche littéraire objects et méthode, collection théorie et littérature*, ouvrage collectif S/D de Claude Duchet et Stéphane Vachon, éditeur Montréal Rv, Paris, p.379-380.

³ Tukist seg PDF, فيمينيزم, Narjes Rodker, traduit par Hiba Dafir, p48.

Tilawin am Olympe de Gouge sbanent-d tallalit-nsen s asuter n yizerfan n tlawin s yisem n leewayed tafelsafit talibiralit, tasuntit-a tugi ikti id-yeqqaren tameṭṭut temgarad ɣef urgaz leħsab n Anne-Marie: «*Tisled n tsuta talibiraliyen xedment tagruma n leqdicat yelhan id-yettmeslayan ɣef tmeṭṭut dakken teqqwa, tesa azal, tesa tilelli, ansawi deg yizerfan, ɣer timeyzent akked usenqed*»¹.

Amenuy-is agejdan, «*ad siwden ad meamalen yidsent aken teneamalen d yergazen*»².

Leqdic n tsuntit talibiralit ur yehbis ara kan da, maca yiweḍ armi d yesutur ad ilin izrfen n tmeṭṭut am wid n urgaz, ula deg unnar n tsertit, amedya ad tesu amkan deg dabu ney ahat ad tawweḍ ula ɣer umkan uselway!

- **Cwit seg wayen i ɣer tesaweḍ tsuntit talibiralit**

Anekcum n tlawin d ufran-nsen deg tefrannin am netta am urgaz anekcum ɣer yiyerbazen sawdent iwint-d lħeq-a, nuḍħen ula ɣef wayen i ħwajent am ixxamen urebi n igerdrn (...) i tlawin ixxedmen d imuras i ten yellan s tadist aderbu (.....)

Iwudam d yemyura i d-yeflalin deg tasuntit talibiralit³:

Mary Astell

Mary wollstonecraft

John Stewart Mill

Harriet Taylor .

¹D'AUST (A.M.), Op.cit, p05: «Les analyses féministes libérales forment un ensemble de travaux assez cohérents, avec des thématiques rapprochés qui évoquent la femme forte, bourgeoisée et nationale et qui renvoient au libre choix à l'égalité de droit à la rationalité et au contrôle».

² Ibid, p06, «La revendications principale est d'être traitées comme les hommes».

³ فيمينيزم, Narjes Rodker, traduit par Hiba Dafir, p96-98

2.1.2.2. Tasuntit tamarkist

D tarryt tuntit, amahil-is i tenaḍaḥ yef wazal n tmeṭṭut, tefka-yas azal i tmeṭṭut.

Tluled tarrayt-a deg usegas n 1970-1980, tasuntit emxalaf deg tmuyliwin yef tmezwarut (talibiralit) i yettwalin tanmeqlit gar uwkim d unti yekka-d seg lmil asudan tettmeslay-d tsuntit-a yef limarat i d-ğğa tmetti imi d nettat i yefkan azal i wargaz ugar n tmeṭṭut, ama d rray uydebbar deg ixxamen ama deg uxeddim, anect-a yella-d seg zman aqdim ma nuḡal yer leewayed d wansayen d yedles i yef d yettureba umdan anwali beli tikta resant deg wallay n urgaz, syin εument deg tmetti.

Tenna-d Anne-Marie D'Aoust: «*Fas ulama azgen n umaḍal d tilawin, maca tilawin tfent kan 10% deg n umaḍal, ur tessei ara ala 1% deg wayla. Lxedmen-sent azal n 2 yeħricen deg 3 (2/3) n uxeddim umaḍal ur yettwaxelsen ara, ulama d tikwin id ixeddem deg uħric n tfelaħt amaḍlan*»¹.

Iwakken ad taweḍ tmeṭṭut iswi-yis, ad tesseu azal d wezref am uwtem ama deg uyerbaz ney deg yimukan uxeddim.

S umata iħricen akk icuden yer tmetti d tudert ilaq ad yili ubeddel ama deg tama n yidles d leewayed, d uxxemm n umdan acku d wigi id seba n temħeqranit n tlawin deg umaḍal imerra.

Deg taggara n uħric-a, nessaweḍ ad nesgzu amennuy n tlawin d wazal i yesεa, negza-d s telqayt amek id yelħa umanuy-a d wacu i yef sawḍent ad at-id-ħalint.

Agzul amezyan, ihi nezmer ad d-nini amennuy n tlawin ilad yef izerfan-nsent d wazal-is deg tmetti d usemsawi gar-as d urgaz, gar waṭas n yeħricen sawḍent ad ħelint amkan deg tefranin wa ad defkent rray-nsent deg temsal icuden yer tsertit d udabu, ħelant-d imukan-nsent deg yerbazen d umsawi gar-as d urgaz deg yimukan n lxedma.

¹D'AUST (A.M.) Op.cit, p.10; «Ansi quelles forment la moitié de la populations mondiale, les femmes reçoivent seulement 10% des revenus mondiaux et ne possèdent que 1% de la propriété globale [...] leur travail correspond également aux deux tiers mondial non rémunérée, alors que les femmes sont responsables de la culture de 50% de la productions agricole mondiale».

Ixef wis sin

Tansimmant timsezyent d yihricen igejdanen
i yef yebna wungal

1. Awal yef tesnimmant

Tasnimmant timsezyent, tlul-d s ufus n **Charles Mauron**, ikemmel yef tezri id yewwi unagmay **Freud** deg wannar n tsenimmant.

Deg useggas n 1938, yessawed ad yexdem tazrewt yef yidrisen n **Mallarmé** id yettawin yef wamek tella tudert-is d wuguren id yemmuger, d wawal yef temzi-ines anda id ttetban tumnayt (obsédents).

Deg useggas n 1954, tufrrar-d tesld-a i yefkan azal, telha-d deg idrisen iseklanan; «*Tasnimmant timsezyent txeddem yef yidrisen d wawalen-is*»¹.

Charles Mauron d aferansis ilul deg Saint-Rény de provence deg useggas n 1899. Yemmut s laksida* deg useggas n 1966. Yelmed degtmurt n Marseille di 1921.

Yuyal d amarag* n chimie, yexdem deg wannar n tsuqilt anda id yessuqel atas n yidlisen, deg wakken yehrec deg tutlayt n Teglizit, yettmal si tazwara yer thuski. Gar yidlisen d yessuqel: «*Les sept piliers de la sagesse de T.E. Lawrence orlando de virginia woolf, des textes de D.H.Lawrence, K.Mansfield, Forster ou Fry*».

Amaru-agi, yecud yer yimyura Anglo-Saxons, yedukkel yer yiwudam, deg yiseggasen uqbel trađ agraylan wis sin.

Ihi d win iqedcen yef umezruy n tsekla anda i yewwed ad yexdem ula d asezyen n tsekla Tafransist. Deg useggas n 1938, yerra lewlh-is yer yidrisen i yura Mallarmé, s yes id yeslal tizri i yef yessbed leqdic-is, yeslal-d tarayt n tusna s yes i nezmer ad nexdem tazrewt i yedrisen iseklanan “Tasnimmant timsezyent”.

¹ MAURON (R.), *Les metaphores obsédents au Mythe personnel*, CRERES, France, 1963, p09. «la psychocritique travaille sur les textes et sur les mots des textes».

1.1. Iswiyen n tesnimmant timsezyent

Tazrewt-a terza tugna n umaru, dayen teena ula d tugna-is tawarkant* «yer tezrewt-is thebbes yer tugna n umaru maca yer uħric n tugna-is akked twarkant-i»¹.

Nezmer ad nini tasleđt-a, ad negzu, ad nakez ugar n wayen yellan deg uđris aseklan, ad nawweđ ad nefhem deg yiđrisen ayen yellan yeffer ur d iban ara seg tugna tawarkant n umaru ara d yilin d aybalu².

Tizri id yessnulfa Charles Mauron, tettnadi yef wayen i yeqnen tikta id yettasen war lebyi, tettnadi yef ucudu ger tekta id ibennu umaru mebla lebyi-s³.

1.2. Iħricen i yef tebna tsenimmant timsezyent

Tasleđt-a i zerwen iđrisen iseklanan yebđa-tt Charles Mauron, yef ukkuž n yihricen imi yal aħric y-tekemil gemma-s tarayt-a d tin yettewanen imeyri ad yešettaq iđrisen iseklanan yellan gar ifasen-is:

1.2.1. Asemneni* n waťas n yiđrisen

Yal amdan zerint fell-as kra n temsal, dayen yettwali dacu i yeđarun i yemdanen daya it yeğğan ad yettaru yef kra n yisental deg yeđrisen-is iseklanan.

Ma neđal s telqayt yef wayen yura akk umaru tikal nettaf-d allus n kra n yisental deg wačal n yedlisen aladya imenza, ayagi maci d ayen ur nesei ara azal, maca tikkal d akemmel n tedianin id nettaf deg yeđrisen id yrennu yef waya nezmer ad nini yella użetťa d wassay i ġahden ger yeđrisen i yura yiwen n umaru dayen id yessebganen tugna

¹ MAURON (R.), Op.cit, p12: «l'objet de son étude se limite non seulement au second groupe de variable-la personnalité de l'écrivain mais une partie de ce groupe : la personnalité inconsciente».

² Ibid, p13: «Disons donc que la psychocritique prétend à croire que notre intelligence des œuvres littéraires simplement découvrant dans la personnalité inconsciente de l'écrivain serait la source».

³ Ibid, «La psychocritique et d'abord cette technique, elle recherche les associations d'idées involontaires sous les structures voulues de texte».

tawarkant n umaru*. Laħsab n Charles Mauron: «Asemneni n wařas n yeđrisen seg-s ara negzu assay yellan ger yeđrisen ur d neban ara uqbel»¹.

1.2.2. Tumnayt obsédants

Yal amaru yesea ayanib-is deg tira yemxalaf yef yemyura wiyad aladya yef wacu yebya ad yaru, tikal ijobbed-it yimru, yettaru-d ugar n wayen i yebya.

Ayagi acku kecmen-d ihulfan-is, eezmen ad inin ayen byan, ayagi neqqar-as tawarkant n umaru-nni. «Tebya ad beggen deg yal uxeddim n yal amaru, tulmisin n (moi profond)»²

1.2.3. Umyi udmawan

D tugna id ibennu umaru deg yeđrisen-is iseklanen s wudem awarkan anda id yettban unerni n tugna n umaru : «umyi* udmawan, d asenfali n tugna tawarkant akked unerni-is»³.

1.2.4. Tudert n umaru

Aħric-a, yerza tugna n umaru deg yedlisen i yura, terza ula d tugna n uwadem agejdan ara d yeslal umaru deg uđris-is aseklan, ad yedder teyzi-is.

Teccud ula yer wadeg d wakud, yer tmetti s umata, ayagi yessbegn-it-id umaru s wudem awerkan, yettağğayay ad nawweđ ad negzu tugna tamuffirt n umaru ara d naf ger yijjariden n uđris, aya ay-yawwi ad nesbgen assay igahden, i yellan gar yeđrisen n umaru d tudert-is tilawt, ama si tama n yiwudam, akud, ney ula d adeg akked d tmeti s umata yef leħsab n wawal n Charles Mauron: «Igemmad i yer niwwed seg tezrewt n udlis akked userwes yer tmeddurt n umaru»⁴.

¹ MAURON (R.), Op.cit, «La superposition des textes permet d'y découvrir des relations inaperçues au paravant et s'il s'interroge à leur propos».

² Ibid.

³ Ibid, p.39: «me mythe personnel et ses avatars sont interprétés comme expressions de la personnalité inconsciente et de son évolution».

⁴ Ibid: «Les résultats ainsi acquis par l'étude de l'oeuvre sont contrôlés par comparaison avec la vie de l'écrivain».

2. Iwudam deg ungal

2.1. Tibadutin s ħur inagmayen d yimyura

Awal awadem yeban-d deg Franca deg lqern wis XV, yefruwid seg tlatinit ‘persona’ i yesean anamek n unnafar i yettusun umtag, yef usayes syin yuħal yennerna wawal-a yuħal d awadem n tferkett, id yettbanen deg usnulfu aseklan am wid i nettaf deg ullis s umata, yezmer dayen ad yefk anamek n uwadem illaw i yetturaren tawuri-is deg tħekkayt am wid umezgun.

Awadem d amdan n tferket d umaru i t-id-yessnulfayen akken ad yesselħu tigawin n tħekkayt-is yef waya ad naf **Salħi.M.A** yessuql-d tabadut yef yiwudam: «*D aferdis agejdan di tesledt n tsiwelt am netta am tigawt am wakud am wadeg ur yessefk ara ad isaedel yiwen ħar uwadem akked d umdan, awadem yettili-d kan deg uħris, tudert-is teqqen ħer tin n uħris*»¹.

ħer **Alain Robbe.G**, yefka-d tabadut n uwadem anda aħas i tid yessbanen imi d aħric seg uħris maca ilaq ad yeseu tamagit i d-yessebġanen dacu-tt akked d acu-t akked d twuri-is yef waya ilaq ad yeseu isem n twacult-is imawlan-is. D tulmisin akked tiggawin n uwadem i yettaġġan imeħri neħ ad iħac awadem-nni².

Deg lewhi n **Yve Reuter**: «*Di tazwara, awadem yettban-d s keffu n temlilt-is. Iluġan-is d tulsu, d iwudam-nni kan id-yettuħalen deg uħris ħer wayeħ imi d nutni id yessebġanen udem n tilawt deg tmetti aken iwata. Tudert-nsen deg uħris tban sani ara taweħ. Iwudam ttidiren deg uħris mebla tilelli, imi yrthuħegga tazwara wayen ara sseħin, aħas n tmuħliwin i yelan fell-aseħ, kra d tid n tmetti i yettara ara di tħerf amdan yef uħraw-is akked tmurt-is tiyaħ d tugħimin id yettħettimen amek ara yili usenulfu, amek ara*

¹ SALħI (M.A.), *Aseħzawal Ameħzyan n tseħla*, Op.cit, p.38.

² GRILLET (R.), *Pour une nouveau roman, les editions de miniu*, France, 2012, p31: «Un personnage tout le monde sait ce que le mot signifie. Ce ne pas un il quelconque, amonyme et translucide, simple sujet sujet de l’action exprimé par le verbe, un personnage doit avoir un nom propre double si poussible: nom de famille et prénom, il doit avoir des parents, une héréħite».

yettwasen yer yimsebriden, ayen yssedrayen amdan d tiririt-is yer yilugan d wansayen n yidles»¹.

2.2. Tasnisemt

Tasnisemt, d tizri i izerwen ismawen deg wannar n tsekla, tzerrew ismawen n yiwudam id d-ibennu deg uđris-is aseklan ama llan deg tilawt ama d netta i ten-id-yesnulfan.

Tzrew ula d ismawen n yimukan aladya deg wařas ismawen n yidgan akked yiwudam. Tabadut id as-defkan yesnilsen, tasnisemt d asdukel n sin wawalen (tusna+ isem). Leřsab-a ihi d tafurkect deg temawalt (tusna n wawal) tzerrew ismawen imazlayen ama d ismawen n yemdanen ney d wayen icudden ħur-sen.

J.Dubois: «*d aħric deg tesnawalt, tzerrew tadra n yismawen imazlayen. tazrewt-a tebđa yef tesmident i yerzan ismawen n yimdanen akked d tesmidegt yerzan ismawen n yidgan*»².

Si tama tabadut id yefka **Reuter Yves** i tesnisemt yenna-d : «*Tizri ney d tazrewt yef yinumak n yismawen deg uđris aseklan*»³.

Beřtu n yismawen-a ur d-usin ara bla iswi, anda i d-yettili uzeřta gar yinumak deg ungal, yef waya nettaf-d yer wařas n yimyura ttaken isemawen n yiwudam ilmend n twuri d tnefsit-nsen yal awadem iseā tulmisiin i t-yessemgaraden yef wiyad, ismawen-a ur ttwařraqen ara war iswi, llan-d akken ad zđden imesnumak n wungalen.

¹ REUTER (Y.), *Introductions à l'analyse du roman*, Armond Colin, Paris, 2011, p.148.

² DUBOIS (J.), *Dictionnaire de linguistique et des sciences du langage*, Larousse, Paris 1999, p.334.

³ REUTER (Y.), Op.cit, p149: « L'onomastique est l'étude de la signification des noms dans un textes, ceux-ci ne sont pas distribués au hasard et contribuent à tisser les réseaux sémantiques des romans ».

Laħsab n **Reuter.Y** llant snat n twuriwin i yisem tamezwarut yerra-tt yer umađal, yemmal-d asemm n yiwudam id-yettilin deg tmetti akked tenmegla id i tbennu «*Tamezwarut tettwali-d yef umađal tettuyal yer usemmi ametti akked tenegliwin*»¹.

Yettak ula d ismawen n wadeg maci kan i wudam-is ilmend n yinumak d wamek i t-tesaxdam tmetti d texmam-is. Ahat akken ad yaweđ ad yer lwelha-nney yer wadeg i yettidir udmawan ilaw. Ma d tawuri tis snat n yisem ad naf amaru yettak ismawen n yiwudam ney adeg ilmend n uqlam i asen-ixeddem, ayen yerzan tafeka-nsen , d wayen yerzan ula d axemmem-nsen tama n tnefsit : «*Tawuri tis snat n yisem, terra lwelha-s tesbaduyed awadem si tama n ttexmam-is ney taffeka-yis*»².

Ma nuyal yer wawal n **Reuter.Y** deg udlis-is «*Introduction à l'analyse du Roman*»: «*Iwudam yesegzawiten-id yisem, yesurusu-ten deg tmetti akked unagraw n tenmegliwin n wungal, yettawid atas i sallen, yettwhi-d yer isegbaren*»³.

Anefhem beli isem i ttak tagnit i yiwudam ad dren daxel n tmetti n tengliwin i d-ibennu umaru deg ungal-is, yettak azref ad dren deg tilawt yas ur llin ara s tidet.

Anagmay **Grimaud Michel**, yefka-d ula d netta tabadut, yesegza-d ula netta amek i yettwali tasnisemt, lħsab-is «*D tugrint tudyiqet ,d taqburt yettu-tt zman*»⁴.

Dayen: «*D tugrint teħwaj ad eeddi seg uqlam d usismel yer tezrawin, xarsum ad yili ueiwed n lebni n wassa yer uqlam n tezri*»⁵. Tusna n umdan (tusnamdan) tefka azal i

¹ REUTER (Y.), Op.cit, p.149 : «Les premières réfère au monde, elle renvoie aux modes des nomination sociale et aux oppositions qu'ils concrétisent».

² Ibid: «Une seconde fonction du nom: définir le personnage moralement au physiquement».

³ Ibid, p150, «Ainsi le nom désigne les personnages, les inscrit dans l'univers social et le système des oppositions du Roman. Condense des informations et symbolise les acteurs».

⁴ Grimand (M.), «L'onomastique, Champs, Méthodes et perspective», in : *Nouvelle revue d'anosmatique*, N°15-16,1990, pp5-23, p05: «L'onomastique est une discipline étroit, vieillie ou dépassée».

⁵ Ibid, p5-23: «L'onomastique est une discipline qui a besoin de passer des descriptions et des taxinomies aux théories, ou qui, du moins a besoin de rééquilibrer, le rapport ente descriptions et théorie».

yisem acku d tayult i yecuden yer tmeddurt n yal amdan daxel n metti, tzrew akk ayen i yerzan tudert-is»¹.

Laħsab n **Grimaud** ula d tizri taseklant texedem azeyan i wayen iyerzan, icuden yer yiwudam d wadeg anda ara ad d-bgen anamek-nsen s wudem azamulan»².

Deg unadi nney yef unnar-agi n tesnisemt deg tsekla tamaziyt nufa-d ula deg ungal aqbayli yesea azal, nemlal-d deg unadi nney yiwen n leqdic i taxdem Saedi Nabila terra lwelh-as yer yismawen n yiwudam deg ungal n Tafrara n Salem Zinya.

Muħend.A.S, seg wid iearĉen ad skecmen annar-a yer wungal aqbayli, yewid awal yef waya deg udlis-is '*Littérature Kabyle*', imeslay-d yef yismawen n yiwudam, semrasen yemyura iqbayliyen deg yedlisen nsen iseklanan, ama d isemawen n zman aqdim ansayen, ama d isemawen itraren id yenulfan deg yisugasen-a, aladya deg yiwudam igejdanen. Ifeka-d imedyaten yef kra n yismawen i yellan deg tatrarit maca azar nsen d amaziγ, yef waya yennad: «*Ungalen iqbayliyen s umata senarnayen tudyizt n tmagit i d-yettbanen deg tenfaliyin n yiwudam akked d wadeg*»³.

3. Akud d wadeg deg ungal

Ungal yebda d iħricen, llan iħricen igejdanen d inadayen, ihi yesfk yef umaru ad yar lwelha-is yer iħricen-a aladya igejdanen s telqayt. Ma nuyal yer temsalt n wadeg d wakud deg tira n uħris aseklan, yef waya tizri n tsekla terra lwelha-is yer waya.

Ungal d aħris ayezfān i yettaġġan amaru ad yebdar atas n tedianin yemcuden yal ta s wadeg d wakud-is yemxalafen yef tayed. Ibedred ayagi tikal s wudem ussrid, ikal s wudem azamulan, d asyal kan i yettayil yer ħursen (d awehhi).

¹ GRIMAND (M.), Op.cit, pp 05-23, p07: «L'anthropologie s'intéresse au nom propre et de façon plus générale, aux formes de la nomination dans les sociétés non industrialisées, dites 'exotiques'».

²Ibid, pp.5-23 ; p07, « il s'agit de découvrir le sens caché du nom d'un lieu ou d'un personnage».

³ SALHI (M.A), *Littérature Kabyle contexte poétique et enseignement*, Ed, Achab, Algérie, 2016, p.87: «Les romans kabyles dans leurs globalité développent une poétique de l'identitaire qui trouve l'une de ses expressions dans la mise en exergue des personnages et des espaces».

Imi nefren tazrewt nney yef wungal. Ihi deg uħric-a ad nemsly yef wakud d wadeg s tewzel.

3.1. Akud

Deg tazwara, ilaq aneħsu beli akud deg ungal yettnarni war tilas, yettnarni s tigawin yettemseđfaren, yettban wazal-is deg yal tazrewt a yettwaxedmen i wungal, yemmal-d melmi i teđra tigawt.

Yettili-d uglam n wakud deg ungal s wađas maca wid yellan zik - ansayen), acku wid n tura nulfaned imyura i bedlen ađas deg ungal; ur semrasen ara aglam d wađas, maca deg ungal-a tamarut tgelmed akud, dayen llan wanda ur deglim ara, teđđa imeyri ad inadi assay i yellan gar tedianin d wakud u d-as-yehwan.

Ilmend n **Muħend Akli Salħi**, akud: «*D aferdis di tesleđt n tsiwelt, yettban-d wazal-is deg ubeddel s wayes i d-gellun yinedruyen n thekayt, llan sin n lešnaf n wakud di tesleđt n tsiwelt, akud agensay d wakud aniri*»¹.

3.1.1. Akud agensay

Yettili-d deg uđris. Yesea ula d wagi sin n lešnaf:

3.1.1.1. Akud ufariy (n thekayt)

D amseđfer n inedruyen akken i tent-id-yulles umsiwel i tent-id-yenna **Genette.G**: «*Ullis yezmer ad yawweđ, ad yettef alma ass ney tudert s lekmal-is ney ula d ađas n tsutiwin d akud ufriy n thekayt*»².

«*D lawan i d-tettak tigawt akken ad teđru*»³; Laħsab n **Rezzog (S) d Achour (C)** deg udlis «*Introduction a la lectur litteraire*».

¹ SALħI (M.A), *Asegzawal amezzyan n tsekla*, Op.cit, p.21.

² GENETTE (G.), *Figure 3*, Seuil, Paris, p.77: «Le temps de l'histoire, un r c t peut  voquer une journ e. C'est le temps fictif de l'histoire».

³ ACHOUR (C.) et REZZOG (S.), *Introduction a la lecture litt raire*, O.P.S, Alger, 2005, p216 : «Le temps de l'histoire est la dur e de d roulemnt de l'histoire».

3.1.1.2. Akud n tsiwelt

Akud n tsiwelt, ney udlis yezmer ad yettef kra n yijeriden ney n yisebtaren¹.

Ter ACHOUR (C.) d REZZOG (S.) akud n tsiwelt: «*tasiwelt tettbeddil asenfali n wakud acku amsawal yettextiri amek i msedfarent tedianin*»².

Yal taddyant deg ullis tebna yef wassay i yellan gar wakud n tħekayt d wakud n wullis. Akud yezmer ad yili d ilaw, yezmer ad yili d asugnan deg wakud n tħekayt d wakud n tsiwelt, ayagi yewwi-d fell-as **Reuter Yves**, imi yebda ula d netta akud yef sin n lešnaf gar win n tħekayt d win n wullis, yessagzad assay i yellan gar sin lešnaf-agi deg ukkuz n yehricen, lawan n tsiwelt, tazerzert, asnagar akked tanbađt, yal aħric i segzat-is s telqayt³.

3.1.2. Akud aniri

Šsenf-a yettuyal yer tallit i deg yedder umaru , d tallit i deg ddren imeyriyen d aniri, yesea lweqt i deg yura umaru adlis-is akked d lweqt i deg yeqqar yimeyri (ur yeqqin ara yer dixel n uđris). Ma nerra tamuylı nney yer tesleđt n wakud aniri, yettak-d yef teginatin i deg yettwaru uđris, d lewaqt n tyuri n uđris, snat n teginatin-a sishilent i weđris i wakken ad nešleđ akud aniri ilaq ad nessemgired gar wakud n umaru d wakud n yimeyri zemren ad eadlen (ma yella amaru d yimeyri ddren deg yiwet n tallit) akken zemren ad mxalafen.

Ter **Tomachovescki**: «*Tasiwelt tettbeddil atas deg usenfali n wakud, acku amsawal i ferren amek ara msedfarent*»⁴.

¹ GENETTE.G, Op.cit, p77, «c'est le temps mis à raconter ce temps mesure en ligne, page, volume».

² Ibid, p216, «La narration bouleverse l'expression de temps en choisissant un ordre d'évocation des événements».

³ REUTER (Y.), Op.cit, p 71, «Tout recit tisse en effet des relations entre au moins deux série temporelles: le temps de l'histoire et le temps de sa narration. A partir de ce constat, il est possible d'interroger leurs rapports sur quatre points essentielles: le moment de la narration la vitesse de la narration, la fréquence et l'ordre».

⁴ TOMACHOVESCKI, cité par CHRISTIANE (A) et REZZOUG (S), *Introduction à la lecture littéraire*, O.P.O, 2005, Alger, 2001, p201.

Ter **Muħend Akli Salħi**: «*Şşenf-agi n wakud ittwellih-d yer tallit i deg yedder umaru d yimeyriyen-ines. D aniri acku ur yeqqin ara yer uđris, yeena lweqt i deg id-yura umaru adlis-ines akk d lweqt ideg yeqqar umeyri*»¹.

3.2. Adeg

Deg wungal yesæa wadeg azal d ameqqran. Tamuyli n Muħend Akli Salħi yer wadeg, d aferdis di tesleđt n tsiwelt, d adeg i d-immalen anda tđerru tigawt d netta diyen i d-isekanen deg wařas n tegnatin amek iga uwadem, ittili-d wannect-agi s uqlam n wadeg (ismawen d lewřayef n yimukan) anda tđerru tħekayt².

Akken dayen id yenna **Yves Reuter**: «*Adeg d aferdis agejdan id yettbanen s wařas deg ungal. Ezmer ad t-ban s sin wudmawen: tamenzut deg wassayen tesa, tis snatdi twuriwin-ines dixel n uđris*»³.

Yal ađris aseklan yettak deg-s umaru i wadeg azal d uqlam d aya i yeđđan imeyri ad icud tayuri-is yer tilawt, ula d tidyanin id iderrun deg uđris tecudutant yer tilawt, laħsab yef wacu id yettmeslay udlis-nni aladya mi ara d-yawwi umaru yef kra yerzan tameslayt ney tamagit ney ula d tudert-is.

Deg tallit-a amirant, ad naf kra n yimyura teksan aglam n wadeg, yetsayil kan ħur-s d asyal s wudem azamulan, ayagi yewwi-d fell-as **Reuter** awal: «*Kra n yedriksen n wullis ssemrasen adeg i yiswiyen-nniđen: s tuksa n uqlam ney s usemres n wadeg azamuli*»⁴.

Yal isem n wadeg deg tmetti yesæa azal, akka ula deg uđris aseklan, yal isem ara yefk umaru i wadeg deg ungal-is yesæa assay yer tudert-is ney yer yiwudam-is.

¹ MUĤEND (A.S.), *Asegzawal amezzyan n tsekla*, L'odssyée, 2017, p.24-32.

² Ibid, p.09.

³ REUTER (Y.), *Introduction a l'analyse du roman*, Armand Colin, Paris, 2001, p.48, «L'espace mis en scène par le roman peut s'appréhender selon deux grandes entrées : ses relations avec l'espace 'réel' et ses fonctions a l'intérieur de texte»

⁴ Ibid, p48, «Certain récits utilisent l'espace a d'autres fins : par l'absence de description ou la rédaction à des lieux symboliques».

Adeg i yettaken i yiwudam tamagit-nsen yetcudut imeyri yer tilawt, aya imeslay-d fell-as Muħend Akli Salħi deg udlis-is, yefka-d amedya yef Ğemar Mezdad: «*yal awadem, yettnadi ad yettef adeg i icuden yer tmagit-is i yettmani*»¹.

Aglam deg tira tansayt n wungal i tuneƙk-s waƙas n wazal maca deg tsekla tatrart amaru ur d-yettak ara aƙas n uglam n wakud ney n wadeg tikal ur tid yetsemi ara, yef waya yettexlaqed adiwenni gar yimeyriyen akked uħris yettarez gar wadeg d tedianin d yisentalid yetilin deg uħris aseklan «*Aħris aseklan, ibennu-d, (adeg asdiwenni) i yettaġġan imeyri ad yessekcem iman-is deg tqeħidt, lmeena-is aħris aseklan ur yezmir ara ad d-yebdu iman-is yef yinaw ametti, yezmer ad yesu tawuri daxel-is*»².

Tabadut ufariy sƙur **Muħend Akli Salħi** : «*D azal n yini ittuneħsaben amzun akken immal-d ayen yeħran s tidet di tilawt iferdisen izetteħ aħris n tsekla (abeeda iħrisen n tsiwelt) am yiwudam n wadeg am wakud ttaran-t-as inedyen n thekayt amezun akken ħran d tidet di tilawt, abeeda ma iħawed unermas ad yeg assay gar wayen yellan di thekkayt d wayen yellan di tilawt ideg yettidir. Yemxalaf ufariy i tikarkas ttarant ayen ur nelli yella ney ayen yellan ur yelli ara. Tikerkas , qellbent udem i tilawt. Ma yella d afferiy yettili kan deg usnulfu n thekayt: amsenulfu n thekayt ur yettnadi ara ad yeskideb. Isewi-ines, d asnulfu akk d lebni n uħris ara ieeġban i win ara t-yeyren ney win ara as-yeslen. Tikwal ttakken isem ‘ afferiy’ i kra tewsatın n tsekla am ungal,akked Tullist (abeeda deg unadi yettwaxedmen s tutlayt n teglizit)*»³.

4. Tasnezwelt deg ungal

Yal aferdis i d-iteddun deg udlis sean azal, ula d wid i d-yettasen bexlaf aħris, ayen i d-yettasen deg tazwara neqar-as Azneħris (paratexe), am isem n umaru, isem n

¹ SALHI (M.A.), *Littérature Kabyle contexte poétique et enseignement*, Op.cit, p100: «Chaque type de personnage cherche a occuper l'espace qui rentre en osmose avec l'identité, qu'il souhaite».

² ANGENOT (M.), BESSIERE, FOKKEMA (D.) et KUSHNER (D.), p.122: «Le texte littéraire crée un espace dialogique permettant au lecture de s'insérer dans l'histoire à travers lui, c'est-à-dire a la fois que littéraire n'est en aucun cas isolable du discours social, et qu'il a ou du moins peut avoir une fonction propre au sein de celui-ci».

³ SALHI (M.A.), *Asezawal Amezzyan n tsekla*, Op.cit, p.13.

umazrag, tazwart, awal n umsuyal ula d tawelaft-nni a yili sufella s wazal-is, bla ma nettu azwel.

Imi Azneđris-a d neta i yejebden lwelha imeyri iwakken ad yefren tayuri n kra n uđris yef iđrisen iseklanen wiyad, dayen sean azal meqqren acku s yesen i yettawed imeyri ad yegzu anamek ney isental i yef d yettawi uđris-nni, ayagi ngemrit-id yur ugemmay aqbayli **MuħendAkli Salħi** deg udlis-is asegzawal Amezzyan n tsekla: «*D yal aferdis i d-iteddun deg udlis bexlaf ađris s timmad-is, kra n yiferdisen ttasen-d di tazwara n uđris,... kra nniđen di taggara-s..... iferdisen-agi sean azal acku tteawanen ameyri akken ad yefhem ađris ara iyer*»¹. Imi yal aferdis s wazal-is, nukni nefren deg tezrawt-nney ad nawi awal yef uzwel imi d aferdis agejdan maci kan deg Azneđris maca deg udlis s timad-is, imi lhaja yak tamenzut i yer ayer imeyri lwelha-yis d azwel, mi ara yebed gar rehba n yedlisen, yef waya ad nini yal adlis yur-s azwel d wagi id yetbganen tamagit n uđris-nni, d acut uħric i yer icud ayagi s umata?.

Maca ma nuyal yer kra n yedlisen i yesen izewlan s talya tarusridt, ad nini maci yal tikelt azwel icud yer wayen i yellan dixel n udlis-nni yellan gar ifasen nney. Ihi azwel i bennut-id umaru akken ad yejbed lwelha imeyri yer uđris-is aseklan.

Yella-d leqdic yef uħric-a n tesnezwelt yer wařas n yemyura d yemnadiyen imi d aħric agejdan s wazal-is, gar iferdisen n wungal, ihi anaered ad nawi yal tamuylid-as-fkan yimnadiyen-a.

Deg tazwara ad nebder **Hoek d Claude Duchet** amek i t-id yesbadu: «*d aħric ur nezmir ara ad d-nefreq yef ungal, yella-d iwakken ad t-id nsemmi*»². Yerna-d kra deg wawal-is imi id yenna dayen: «*Azwel, akken id nenna, yetwahhi-d yer tagruma n yedrisen i t-id-iđefren*»³. Gef waya anegzu belli yettunħsab d tamagit n uđris aseklan ney n ungal imi tazrewt-nney tella-d yef ungal.

¹ SALħI (M.A.), *Asegzawal Amezzyan n tsekla*, Op.cit, p42.

² DUCHET (C.), *Sociocritique*, Fermond Nathan, France, 1979, p.90 : «Il est partie inegrants du roman tout en servant à la nommer».

³ Ibid: «Le titre, nous l'avons dit, désigne l'ensemble du texte qui le suite».

Ihi azwel d aħric seg udlis ur nezmir ara ad t-nekkes, d netta i d-as yefkan azal i d ijebden imeyri yer ħur-s aneserwes aya yer umdan ur yezmiren ara ad yedder deg ddunit war tamagit, war isem.

Si tama nniċen aneċdi yer **Claud Duchet**, ula d netta yemmeslay-d s telqayt yef uzwel yesbadut-is : «Azwel, d aħric i yellan deg uđris amatu, d netta i t-yesseklasen adlis yef yiwen ubrid yella-d si tazwara alma d taggara n wullis, d netta i t-yesselħayen i yesseqeden tayuri»¹.

Anefhem seg waya, d azwel i yettaġan ađris ad yetwaskles deg wallay imeyri, ihi yesea assay iġehden gar-as d uđris segmi ara yebdu alma yekfa, yettwalih imeyri yal tikelt deg tyuri-is, akken ad yefhem izen i yeddami dixel-is, akka ulad d **Antoine Compagnon** yettwali, ħas azwel yebna yef kra n wawalen kan maca d tawwurt n udlis: «Azwel, yeaħwiġ-it uđris, yemaled adlis, ma nezmer ad d-nini yemmal-d agbur n udlis. Azwel d tawwurt n udlis»². Gef waya ula d wa yerra-as azal ameqqran am netta am imnadiyen d yemyura wiyad.

4.1. Tiwuriwin n uzwel

Aħas imazrayen i yerran lwelha-nsen yer tezrewt n twuriwin n uzwel d wazal-is gar-asen Leo Hoek, Henri Mittirand d Claude Duchet, amenzu-ya yebdan azwel yef 04 n yeħricen:

- **Tawuri tamenzut:** d tawuri usemmid (Appellative) usezwel n yeđrisen iseklanen i wakken adt-nesbadu dayen a ten-semxalaf yef wiyad (yemmal-d tamagit n uđris-nni yer wacu icud).

¹ DUCHET (C.), «La fille abandonnée et la bête humaine éléments de titrologie romanesque», in : *Littérature*, N°12, 1973, littérature, Décembre 1973, p 49-73: p.52: «Le titre est un élément du texte global qu'il anticipe et mémorise à la fois, présent au début et au cours de l'écrit qu'il inaugure il fonctionne comme embrayeur et modulateur de lecture».

² Paquin (N.), *Sémiotique interdisciplinaire: «Le titre des œuvres : un 'titulus' polyvalent* (PDF) (10/02/2017) : <https://core.ac.uk/download/PDF/59277015.pdf>, p07, «Le titre veut pour le livre, il représente le livre, ou plutôt son contenu au sens très matériel du mot» (1979 :251). «Le titre est la porte d'entrée du livre».

- **Tawuri tis snat:** (Référentielle) d azwel deg uħric-a, twadme-d seg ugbur i llan daxel n uħris-nni aseklan ama s talya tusridt amedya ma isezwel umaru ungal-is yer uwadem agejdan ney kra n wadeg i d yettwabdaren, ma d talya tarusridt ma yiwid azwel i wungal-is s kra n yinzi ismersit daxel-nni. S umata azwel i ttuƷal yer tiybula n uħris-nni.
- **Tawuri tis krađ:** (Conative) amaru yettak azal i wayen ad yerren lwelha n yimeƷri yer udlis-nni, ad yawwi azwel ara d yesakin kra deg lbal imeƷri at yejjen ad yefren adlis-nni Ʒas tikal ula ma ur icud ara yer wayen i yef d yemeslay umaru daxel n uħris-is aseklan.
- **Tawuri tis 04:** (Métalinguistique): Azwel yemmal-d i yimeƷri assay yellan gar udlis d uzwel, yetewan imeƷri amek ara yakez acu ilan d agbur n uħris i yellan gar ifasen-is (montre la faon de lire le texte c'est-a-dire comme in référence et un guide de lecture). Sima ula d G.Genette, yexdem yer tewsiwin n uzwel i yemxalafen, yebđatent yef : Fonction de désignation, Descriptive, Connotative, Séductrice. Llan ugar inazrayen id yewwin yef twuri n uzwel, Claude Duchet deg umagrad-is «*La fille abandonnée*» akked «*La bete humaine*» élément de titrologie romanesque, llan 03 n twuriwin laħsab-is netta:

- Tawuri: réfférentielle

- Tawuri: conative

- Tawuri: poétique

Yuđer akken anawed ad nekes ak tiwuriwin n uzwel aladya imi yal tikelt nettaf assay i yellan gar uzwel d ugbur n uħris aseklan yeğhed arenu ur yetwafham ara.

Hinri Mittrand, ula d netta seg tama-yis yerra lwelh-as yer temsalt-a n uzwel anda i yebna tasledt-is yer wayen i yettwali d wayen i d-yegmer yer yemyura id bedrey deg azwara, yemslayed yef izri n wungal d twuriwin n uzwel deg ungal (parle d'un theorie du roman):

- Tawuri tamsiwlt → azwel yemmal-d tikti i yer icud uđris.
- Tawuri tanđt n uzwel akked d twuri (inicitative)→ tawuri-a terza assay i yellan gar udlis akked d yimeyri, deg twuri-a imeyri mi ara yettef adlis ad iwali azwel ad as-s- asen isetaqsiyen d ayen ara t- yeğgen yesea lebyi ad iyer adlis-nni, akken ad d-yaf tiririt yef isetaqsiyen-is.
- Tawuri tasnektayt → azwel deg uħric-a yettedem tawuri tasnaktayt anda amaru iferen azwel i lmend n wayen texemimen imeyriyen iwakken ad telhu tesenzutt.
- Amyeđres n yizewlan → azwel icud yer uđris-is dayen icud yer izewlen n yiwen n umaru, n yiwet n tewsit, talallit, ayen id ibenun awadem amatu.

Ahric wis sin: Tasledt

Ixef amezwaru: Tasleđt n yiđulfan n yiwudam

1. Tulumisin tasnimant n twademt taššadť

- **Tiziri:**

Ungal-a tamarut d tazıarayıt, acku tessentaq-d deg umkan-is aħal d awadem tefka-as tilelli akken ad yessenfali war akukru aladıya tawadem tagejdant s yisem n ‘Tiziri’, tefka-as udem n teqcıct i yewwten ad tawed lebyi-is ıer taggara ad tessiweđ ad terbaħ deg ukayad n l’BAC, ad tekcem taseddawıt ıas eđdan 10 n yiseggasen n wuguren ıef wayen tessarem. Maca ıer taggara tiweđ.

Tawadem-a tmesslay-d deg umkan n tmarut, tmesslay-d ula deg umkan n yal tameđtut deg tmetti, d wayen i tesadedda ama yessefrah, ama yesseqrah.

Tamarut ur tsemres ara kra n tlaya tarusridt akken ad tefk tilelli i Tiziri ad alles s telqayıt amek i yella umkan n tameđtut deg tmetti-nney, ur tessexdem ara ađtan n tiselbi wala ayen nniđen, maca terra i uwadem-a ššifa n tebyest d uħareb mgal timetti tawtemt yerran azref i urgaz ad yerr tameđtut ddaw n uđar-is.

- **Iħricen i ıef tebna tudert n Tiziri deg ungal-a:**

Tudert n Tizir tebna ıef 05 n talliyin, ttwabđan-tt d iħricen deg ungal-a, yal talli tetkemmil tayed ama deg ineđruyen ama d ayen yeenan akud d wadeg.

- **Tallalit-iw:**

Tamarut deg uħric-a , tewweđ teđđa tawademt tašadť ad tili deg umkan n yal tameđtut i yettidiren uguren ney temzi d tlallit yecban tagi, tessugen-d ass n tlallit-is s wudem isewħacen, tessawed ad neħulfu s wuguren-is, d ljerħ-is, seg yimeslayen i tessemres tmarut.

Tettales-d, tesseħisif ıef lemħan i ibeddun tameđtut deg yal tallit si dunnit-is, ula d tin i yellan s tadist:

«mi uwđen fell-i qrib seba wayyuren deg tebbuť n yemma, tegrareb mi tuħ a d-tejmae ddabex i gma. Ass-nni, deg tegrest, ageffur yekkat s leđaheř, asif yettfeyyiđ d iħemmula, asemmiđ igezzem iyess. Mi tšubb ıer yeızer, tsers ađar-is ıef yiwen ublađ truħ ad efk

asurif akken ad tezger yer wayeđ, tecceđ! Tettef deg ufurek, ula d winna yedda-d deg ufus-i. Tegrareb yerrat-id umaday, tuywas mi uywasey”¹.

Luffan yetthulfu s wayen id as-yezzin ula deg tæbbuđ n yemma-s:

«bdant-iyi-d deg tæbbuđ n yemma; ut iyi-tefki ara ead akud a d-awdey yer lqaea. Tekkat-iyi-n s ijenwiyen qeđđi\$æen, tejreh-iyi, tsagged-iyi, tsasmeđ-iyi deg tæbbuđ-nni yehman»².

Tanefsit n twademt teccur d leħzen deg tallit-a, ula mi d-mugger tmeđđut i t-yuggin acku tlul-d d tameđđut am nettat:

«ad yeg Rebbi ur teddir ara, anfe-as ad ad temmet ur tt-nebyi ara! Awi-d kan ad temnae»³.

«neeya deg teqcicin. Ad yekkes Rebbi izi yer-is, ma temmut axir, ula d lmut d tussra»⁴.

Tawademt tsugen-agi leħmala n tyemmat yaas akken timetti i tiddiren-tt ur farħen ara s tlallit n teqciet am tin wuqcic tenna-d :

« ... tessuden-iyi deg tfettust-iw, tebda tezuzen-iyi s yicewiqen-nni-ines ħeninen. Mi tettciriw tefka, izer-is yesriddim d imetđawen ”⁵.

Leħmal ur d-mugger ara ula s yidi-s n baba-s, yeğġa-d aħulfu qarihen deg ul-is maca yer taggara yeħulfa s nedama:

«Ruħ tura kečč-ini ini-as i Rebbi ayeħar!»⁶.

«acheħal aya saramey ayyur n Yunyu ad ferħey , yessegra-yid s yimeđđi»⁷.

¹ AOUDIA (Z.), *Tiziri*, ACHAB, 2021, p.15.

² Ibid, p.15.

³ Ibid, p.16.

⁴ Ibid.

⁵ Ibid, p.17.

⁶ Ibid, p.18.

⁷ Ibid.

Anegzu seg aya, d timetti-nney i yefkan azref i yuhulfan n diri akken ad d-ğğen later –nsen deg tnefsit n umdan ad d-ggrin d cwami ue nemeħħu deg ul.

- **Tikulxa n Temzi:**

Aħric-a yewwi-d yef temzi n Tiziri, d yihulfan imaynuen i yerzan yer wul-is asmi tesca 17 n yiseggasen deg teyzi n tudert-is tebder-it-id:

«*Aseggas aneggaru deg uyerbaz alemmas, ula d nek tnuda-d felli tayri , d nuba-iw*»¹.

Tawadem-t tulles-d d acu i teswa tdukli gar snat n temdukkal , d lexdae ad yekken seg win ezizen fell-ak yezmer ad yili d ayen ara d-yeqqimen d sebba n wuguren wiyad deg tudert n umdan:

«*zziy assen-nni i nehrey tudert-iw dasawen seqqay-tt s ijenwiyen sdegdeg truħ d isyaxen*»².

Tamarut tezwar tefka-d kra ijbeda-nney nerra lwelha-nney yer wayen d tules twademt tagejdant, nufa-d d tamettut i d-sebba n lejruħ n tmettut tayed, d nettat i yefkan afud i wergaz ad yeefes tamettut tayed am nettat:

«*Takkey laman ħekkuḡ akk lesrar-iw s tehri , s teyzi ħessbey akk tullas am nekkini*»³.

- **Zerεay laman, nessiy i yizerman:**

Tawademt tebda-d tulssa i wayen d-fka s talya tarusridt deg uħric ieeddan, s talya usefru , tules-d lexdae id as-d-yekkan seg lejiha n **Werida** tarfiqt-is. Deg tazwara tewwi-d d acu tesswa tedukli d wamek i tella temuḡli-ines s yin tessugra-d s wawal tenna-d :

«*akka i lliy twaliy Werida, ziy yeldey deg leħsab-iw, imi d nek s ufus-iw i d-đummey lhem d leğruħ yer tudert-iw. D nek s timmad-iw i d-iħewcen tirgin yewwan, yeryan yer*

¹ AOUDIA (Z.), Op.cit, p21

² Ibid, p24

³ Ibid.

yirebbi-iw, seryen taksiwt-iw, seddan ula d aglimt-iw, tecweđ tcebteđti, teyli-d d ayen teslex»¹.

Ugur-is d **Werida** ixelqed uguren wiyyađ am lexdae id as-d- yekkan yer win i tħemmel d laman i d-as-tettak yal tikelt, aya ur d-yexliq ara arkad deg tudert-is, ijreh-it anect-a i tt-yeđđan twexxer yer leqraya-is ur terbiħ ara deg ukayad n BAC:

«Asmi d-ffyen yigemmađ n BAC , ur d-yeddi ara yisem-iw. Zeri y uqbel ur t-id-tawiy ara. Nedama d imetteawen ur iyi-nefiēen ara, imi ulac d acu i zerezey akken ad t-id-megrey. Asmi bediy zereey, teđda-d tileft teqlee zzerb yerna tečča lyela».

Tamarut tewwi-d awal yef urgaz i yefkan azref i yiman-is ad yettħekkem deg tudert n tmettut:

«ihi asmi i yesla ur d-uwi y ara akayad yessawel-iyi-d yer wuxxam mi s-refdey yenna-k : ‘Azul, beyiy ad m-d-iniy ur tekfi ara ddunit yas ur d-tewwiđ ara l bac, ay awal-iw ruy xedem ayen nniđen am ššeneā nek aql-i nniy-am-id , lukan ad as-teeiwdeđ ad jebdey iman-iw fell-am. Yerna akka axir, lukan ad tkecmeđ yer tesedawit, ad nyey iman-iw. Ur iyi-d-qqar awal tura, xemmeme kem d array-im, wal ya nekk , ya l bac, qqim deg lehna’. Yessenta-yi iyunam deg idarren, yegzem asiwel»².

- **Lkalitus:**

Deg uħric-a temeslay-d yef unekcum n twademt yer uyerbaz i yellan deg Lkalitus, ad t-lmed deg-s deg tallit-a tawademt tedda di lebyi i wayen ur nelli ara d lebyi-ines, tnuda ad t-lmed ayen ur nelli d ayen i tessaram:

«uwtey ger wafriwen-iw srafgey, ddiy deg lebyi i wayen ur nelli d lebyi-iw, nehwwalay, nnejley yer wakal ur yebyi ad yeefes uđar-iw, d lmuħal yettmeslay tameslayt-iw».³

Tebra i yihulfan-is, tedda lebyi i wul-is, acku tebya tayri-is ad taweđ yer wayen ara i ddumen, tules-d tudert-is deg temnađt am Lkalitus ur nelli, tecba ula deg lbus-nsen yef

¹ AOUDIA (Z.), Op.cit, p29.

² Ibid , p.37.

³ Ibid, p.38.

tmetti i deg tella tettidir, aya ixelqed deg-s tugdi imi ur tetaqbil ara tmetti-nni i yer truħ tenna-d:

«zriy seg Tizi Uzzu id tusiđ. Nemgarad aħas fell-awen, imi kunwi s leqbayel ur tettamnem ara, d ikufriwen, teuřam abrid n Rebbi, ur tebanem d ikriyanen ney d inselmen, ney d udayen! Ur teđđifem deg yiwet, teđra-awen am bu tżuri, ula d dđin ur t-teseim, tettberizem kan am iyersiwen. Steyfir Llah! Ula d cwal mi ara yili deg tmurt-nney, yerga syur-wen i d-ibeddu. Mačči d liħala llebsa-agi i d-telřiđ. Lukan kan i d-tusiđ eeryan, ad iban ubrid-is; ur tessethađ, ur tenneħcamed! Ula d remđan ayyur n řtaea d rreħma; Imumnin ttfarařen-t akken ad qerbben yer sidi Rebbi,, Kemm, tusiđ-d s ddunit yecban tagi, ad as-tiniđ yer Fransa ara tinigeđ. Ihi řas ldi imezzay-im, d tikkelt tamezwarut taneggarut ara d-taseđ s llebsa am ta, ruħ ffeř syagi ur kem-ttwalint ara wallen-iw! Azekka hebbey ad telseđ lhijab am kemm am tullas ilemmden dagi, ney atan d lmuħal mazal ad tezziđ tamazzayt deg uxxam-a. Assalamu ealaykum!»¹.

«mi tedduř yer uxxam, seliy akka i leeyubat umeslay yellan, ur iyi-ğğin: (Leqbayel Kufar) (Leqbayel d ikefriyen), (Seřri ruħak, Seřri ruħak, seřri ruħaaaaaak) (řřer iman-im, řřer iman-im, řřer iman-iiiiim) (Frřtart^gae rrğal) (Tseččed remđan akk i yergazen), (fuh ya lfayħa) (Tfuh a afuħant) (Durk nqaerek), (Tura ara kksey sser fell-am),»².

Deg uħric-a nħulfa s tebyest n wademt tassađt imi ur teħbis ara asirem-is maca tkemmel tayuri deg uyerbaz-nni tessawed txelqed assayen ilhan d yimdanen i yeddren deg temnađt-nni wigad yellan teqadaren tamettut.

- **Neggul, nuftrar-d nnig tiwuyā:**

Tallit-a d tallit id muger twademt tagejdant Tiziri, aħal ihulfan i yeğğan cama deg ul-is, tejreb-d tiwuyā ktar n tmenzza thulfa s uħaruq mi tesla luxbar n lmut n yemma-s id as-yellan d tameiwant deg tudert, d tin id as-yefkan aħulfu amenzu n tayri tequbel-it s lferħ řas akken tedder deg tmetti, yettqabalen tallalit n teqcict s laħzen ma d tallalit n uqcic s lferħ.

¹ AOUDIA (Z.), Op.cit, p.40.

² Ibid, p.41

«kkatey xebđey deg leqea xebcay iman-iw, qelēayed akk acbub-iw serħay-as i ugerjum-iw suyeγ nney a yemma ggujley!»¹.

Tamarut tefka azref i twademt-is tulsay-d tugna n tuksa n sser d lħerma deg yimukan n uxeddim, ney s wudem n tayri, s yihulfan qqariħen id d-senfali ayagi:

«cciy yer daxel akken teħma. Ma yella niy-d, ad tt-yeqwu wawal fell-i. Ad iyi-yenker, netta d argaz ulac ammus fell-as. Yeqeed umkan-is, yesea atas n tmusniwin, iban kan ad t-ššren»².

Neħulfa i Tiziri imi akken id as-truy tayri i tessarem i lebda senfali-d aya s udem qerih.

«ħussey i yiman-iw d ulac. Serħey-as i tilifun tettef-iyi tergagit, tezzi yesi dunit allen-iw serħen-t-d i tiregwa-nsent. Fyeγ-d am win iruħen ad yakker, ur zeriγ anda eefsen idaren-iw. herrey ad awđey yer texxamt ad kssey iziyer-iw»³.

Maca yer tagara tbeddel tudert-is imi tuγal teawed i ukayad n Lbac, tewwit-id senfali-d aya s lferħ d imeslayen leqqayen id yettaran asirem i win i yezedren deg temda n layas, ttaran-d tabγest i win iwumi yekfa lğehd deg ttenašfa.

«ttnegiz-aγ yer yigenni! Sawley akk i at uxxam d tirni. Yekfa lħif fell-i, uwiγ-d lbac! Akken ma llan, ttrun, ferħen yid-i. Txušš kan yemma taēzizt sdat-i, meēna zeriγ tefraħ yes-i. Uwwđey yer lebyi n wul-iw arriy-d tumert d tađsa yer uxxam-nney»⁴.

2. Tulmisin n tasnimmant n uwadem agejdan

Awadem agejdan deg ungal-a i yellan gar ifasen-nney, d aħbib n twademt taššađt i yekcmen yer tudert-is seg imi tesa 17 n yiseggasen.

Awadem-a tefka-as tmarut azref ad yenteq deg umkan n tmetti i yellan mgal tameđtut dayen d wigad ur yebyin ara ad as-arren azal deg tmetti. Imeslay-d ula deg

¹ AOUDIA (Z.), Op.cit, p.89.

² Ibid, p.70.

³ Ibid, p.83.

⁴ Ibid, p.98.

umkan n urgaz ur nerri lwelha-is ƣer wayen tebya tmeđđut ilaq kan ad t-dder ddaw leenaya-is, yettefer zeffir n lehmalala d tissemin «ur hewağey ara ad t-xedmed, kra tebyid ad am-t-id-yawi ufus-iw. Zemrey-am; d nek ara kem-yayen; kem ad tettfeđ axxam, ad trebbid dderya-nney, nek , ad ttfey berıra»¹.

Tiziri, tefka-as i ħulfan izedganen ƣas akken-nni yal tikelt yettmagar-it s wudem n ddiri, yessemras tiħerci d lexdae yenna-as:

«ttu-yi a Tiziri, tezrid ,xas cebħeđ; teseiđticenfirin, idmaren d wammas yelhan, trezzneđ, d taşebrit... nekk d Wezzzzzznaara aƣey. Tezrid ulac anwa i kem-iħemmlen deg ddunit, medden akk ke^ehen-kem. Ula d imawlan-im eyan deg-m. D awezƣi a d-tafeđ win ara kem-i\$hemmlen deg tudert-im. Yehwa-am kan. Ini-d, ini-d, anwa leeli ideg tzedƣeđ akken? Lħeqqa ahhhh! Mmektay-d, wisxemsa. Ay awal-iwaweđ ƣer din, ddem-d ttabla saƣ-itt ƣer ttaq, ali sufella-s tdeqqređ-d iman-im syin. Meena ƣur-m iwumi teqqaređ d nekk i m-id-yennan. Azzel, yiwel»².

Tamarut ƣer tagara n ungal tesenteq-d tawadem taşşadť acimi ur d bedir ara isem n urgaz i d-as-yerran ala cwal d wurfan deg tudert-is, timental aťas maca tbeder-d tagi:

*«Isem-is rƣag deg yimi.
Yecba qeđran d ilili
Kerħey baba-s i t-ixelqen
Yemmas-s i t-id-yurwen
Allalt i t-yennden
Zzit ss i t-dehnen
Fƣyey seg lğennet ma yella
Ferħey deg tmes ma yerya
Kerħey-t armi kerħey iman-iw
Kerħeyt, kkawen ifadden-iw
Kerħeyt tura kullec yekfa, dayen.»³*

¹ AOUDIA (Z.), Op.cit, p.50.

² Ibid, p.83.

³ Ibid, p.100.

Neħulfa s uħulfu n leħzen mi d-senfali twademt timental-a acku tesemres awalen yesεan anamek leqayen .

3. Tasleđt n tesnimant n yiwudam inadayen

Deg tγuri nney i wungal-a nufa-d aħal n leħnaf n yiwudam, awadem agensay amedya, tawademt tašađt d uħebib-is, awadem azγaray amedya: Wezna, texdem tigawt, amesawel awadman.

Kra n yiwudam ur newwiđ ara anegzu aħulfu-nsen acku aħulfu ittuyal dimma yer twaddemt tašađt, acku tettales-d ayen i t-iqquerħen d wayen i tt-yesefraħen nettat ur tefki ara azal i yihulfan n tmetti, maca tefka azref i wayen i tetteħulfu nettat ama yer tama n tmetti.

- **Argaz n wetmas n Tiziri:**

Awadem-a ur d-as-tefki ara tmarut isem, acku yal amdan deg tmetti ittħarab yef twacult-is akken yella deg lemtel “*ur ħemley gema, ur ħemley win it yekkatēn*”.

Deg tmetti-nney icuden yer tesređt d leewayed, yal tametħut tettidir daw laenaya n urgaz.

Deg ungal-a, Tiziri mi truħ yer Lkatitus, tedder yer wergaz n wetma-s asmi d-mlal ugur yer tneħhalt-is d netta id as-d-yerran ttar, yerra tanemħalt yer umkan-is.

«[...] *ađewwal-nney yerra-as : “ Wezzen imeslayen-im, ur d-tusi ara yer da akken ad texdem tasertit ney ad tezzu deg-s tikta-m, yal yiwen yawen ney yelsa ayen I s-yahwan. D tagi I iwumi neqqar tilelli n umdan.Tikkelt nniden ad kem-siwđey yer uqejjir n jjuj xas eas iman-im*»¹.

Deg wayen i d-isenfali akka anegzu zεaf n urgaz-a imi tanemħalt-agi txeddem ara ixeddim-is akken iwata imi tebγa ad tekcem iman-is deg wayen ur tt-yeenin ara.

Anegzu amdan-a I tħulfu s tlelli n yal amdan iteddu akken iwata.

¹ AOUDIA (Z.), Op.cit, p42.

- **Massa Ebada:**

Awadem-a d win id ibanen yiwet n tikelt , ur yexdim ara atas n tigawin, ur yeddir ara yer taggara n wungal.

Awadem-a yeddem tamlilit d-yesebganen azal n uselmad deg tmetti-nney, lađya aselmad I xeddmn axeddim-is yer tama n yinelmaden-is akken iwata.

«Ayelli ur ttagad, nekk d taselmadt-im massa Ebada. Asl-i ad illiy I lmendad-im am yemma-aù,ulac d acu ara kem-yeyen ney ara kem-ixašen. S wakud ad tɣaled ad tennamed, ur ttara iqih yer lxatar-im: ayen zzayen fell-am, fessus fell-I, eddi qim tura deg umkan-im»¹.

Anegzu s uħulfu udiremi d-as terra i Tiziri deg lawan I teħwağ ad teħulfu s yes.

- **Yemma-s n wezna:**

Awadem-a yeddem tamtilt id-as-tefka tmetti, yesbegan-d tamuɣli s widem usrid.

«yemma-s n Wezna, tusa-d azal n xemsa tikkal seg mi y=temmut yer uxxam, tettsebbir deg-ntey: yif-itt rebbi seumt swab; yehwağ-ikent baba-tkent aqli ħur-kent ur ttagademt!»².

Deg wayen id tenna akka anegzu aħulfu d usebber tettsebbir Tiziri d yemma-s yef lmut n yemma-t-sent maca yer taggara ad iban lexdae deg waya:

«Yiwet n tikkelt, tettweşši baba s tufra-ntey akken ad zzweğ»³.

- **Yemma-s n Tiziri:**

Awadem-a yessenfali-d ihulfan n tyemmatt I tesa yer lğiha n warraw-is, leħmala id as-tefka I yelli-s d tin yesean azal meqqren acku seg-s id tefruri d tasa-is, ħur-s I yer terra lwelha-is ama tefreħ ney teħzen yef waya I d-nmuger deg tħuri-nney tugett ihulfan-is gar uşisef d tugdi d leħzen d uweşši.

¹ AOUDIA (Z.), Op.cit, p.44.

² Ibid, p.90.

³ Ibid.

«suref-iyi a yelli ezizen fkiy deg-m afus ur kem-ħudrey ara, ġġiy-kem tettaxbibideđ deg tæbuđt-iw»¹.

Deg waginwala-d ašhisefyefliħala n Tiziri.

- **Snat n temyarin:**

Tiwudem-a ur d-as tefkariatmaruttisemackuisebgan-d tamuylı n tmettiyertlalit n teqcıct deg tmettitaqbaylit n zikimitqabalen-t s ušhisef d leħzenalzun d ugur id yernanyertwacult.

«Ad yeg rebbi ur teddir ara, anef-as ad temmet ur tt-nebyi ara! Awi-d kan ad temne yelli».

Tayed: «neeya deg teqcicin ad yekkes rebbi iziyer-is, ma temmut axir, ula d lmut d tuşşra»².

- **Bab n tħanut:**

Seg uwadem-agitamarutttefka-d amedyalæali n madden I yettidiren yid-nney, d wid mazal yetthulfun s madden ama d lfarħney d lqarħ, ħasiban-d kantikelt deg ungal acku yeġġa-d tamuylı læli ħef temlilt d-as-ittunefen.

«a yellibxiritelliđ ?yellawacuizemrey ad am- t-xedmey?»³.

- **Tanemhalt n uyerbaz:**

Tawademt-a tamlilt I tunefken ney tuget n ihulfan-is d azyuħer d ewaf, imi tawademt-agi deg madden I deg iřeşsa ney yezza udabu tikta-is, deg tazwara mi tekcem twademt tagejdant ħer uyerbaz-nni I tikelt tamenzwarut tamawt I s-texdem ħef lensa-is syin akin tædda tekkat-as ħef leqbayel, dayen teħya ad tezree tikta-is deg-s:

¹ AOUDIA (Z.), Op.cit, p.17.

² Ibid, p.16.

³ Ibid, p.83.

«Zriy seg Tizi Uzzu d-tusiđ nemgarad atas fell-awen, kenwi s leqbayel ur tettamnem ara, d ikafriwen teusem abrid n rebbi ur tbanem d ikriyanen nney d inselmen ney d udayen»¹.

«mačči d liħala llebsa-agi id telšid lukan kan I d-tusiđ eeryan ad iban ubrid-is, ur tessethađ ur tneħcamed ula d remđan ayyur n ttaea d rrzħma , d mmnin tfařařen-t akken ad qerben yer rebbi.... Ihi yas ldi imezzay-im d tikkelt ttamezwarut taneggarut ara telšed llebsa-agi, azekka ħabay ad telšed lhijab am kem am tullas i lemden dagi»².

- **Mass Buhrawa:**

Tamlilit is I tuneŕken syur tamarut, d ayen yellan deg tmetti, d amedya n uxeddám ur n-xeddem lxedma-is, tefka-d amedya yef wayen iderrun deg lbiruwat n lxeda, d wiga-d I teksen sser yef tmeđđut

«icebħent tceñfirin-im, iban lewwayit taglimt-im, byiy ad carey allen-iw aqemmuc-iw akk d ifassen-iw yis-m»³.

- **Sin yergazen:**

Ur sen-tefki ara tmarut isem acku deg ubrid kan I t-id-mugger, tamlilit i ituneŕken d wid id yussan mgal tameđđut ur ħabben ara ad twalin tilellit twalim tameđđut amkan-is d axxam ma teffey ilaq ad terr lhijab ur d yettban deg-s.

«mi tedduy yer uxxam, sliy akka I laeyubat umeslay yellan, ur iyi-ğgin: Leqbayelkufar “leqbayel d ikafriwen“», «settriruħek, settriruħek, settriruħaaaak “šřeriman-im, šřeriman-imšřeriman-iim», «feđđartigaerrğal” tseččed remđanakk i yergazen”, «Tfuhyalŕayħa “Tfuh a tafuhant”», «durk ngaerek “Tura arakkseysser fell-am”,...»⁴.

- **Baba-s n Tiziri :**

Awadem-agi ur as-tefki ara tmarut isem, yeddem tamlilit n baba-s n twademt tagejdant, ttuget n ihulfan-is d laħzen d ndama, deg tazwara yella mgal tameđđut ney d win

¹. AOUDIA (Z.), Op.cit, p40.

². ibid ,p40

³ibid ,p68

⁴ibid ,p41

yekkaten tameđtut 7as akken deg tmurt n tlelli I deg yettidir d tamurt n lħeq I yefkan izerfan i tmeđtut, acku aneta yiwi kan texmam n tmetti-nney.

Deg tazwara yehzen a7as yettraju aqcic 7er taggara ten7at nedama imi iwala axemem-is d tuksa n u7us-is s 7ur rebbi. “ a7al aya ssaramen 7er wayyur n yunyu ad ferħey , iseggra-iyi-s imet7i”¹, «ahh ! baba rebbisuref-iyi, kkse-d ifassen-iw deg-k...»².

- **Nusayba:**

Tamlilt is yettunefken syur tmarut, d amedya n tmeđtut yettwaqnen ur nes7i ni tilelli ni rray, imi teac deg tmetti anda tameđtut ur tes7i izerfan ur tes7i tilelli, ihi tuget n ihulfan-is d ashissef 7ef tudert I t-tidir mi ur tes7i azref ula ad tesnuffes, ula d rray-is ur tezmir ad t-id ffek.

«gma iħer77 iman-is armi rri7 nniqab. Ma drus I 77iy n tyitiwin s ukeri 7er uqgeru»³.

- **Yamina:**

D amedya n tmeđtut twwaħeqren ur tes7i lħaq ad t-debbar ula deg tudert-is, d tin yettidiren deg tmetti anda yez7a ddin d udabu tikta-is, ihi tuget n ihulfan-is d tugdi n yimawlan-is d usħisef 7ef tudert-is.

«Lemmer ma77i d lwuf imawlan-iw, ur yekki aerur-iw...»⁴.

- **Wrida:**

Tamarut d tin yefkantamlilt i twademt-agiakkenadtili d taħbibt n twademt tagejdant, trebħi-tt-id s usħisef d lemyidatneynezmer ad d nini d tejbed-it-id s iyeblan-is.

Tamarut deg uwadem-agitefka-d amedyaneyayenyella-n deg tmetti-ney, ackutawademt-agi deg tazwarataxedemakkamekara d arbaħTiziriyertaggaratxedε-it, taxdeelman-nnii-as tefka, anect-agimaci d amaynut fell-aneyacku d ayen in ttidiryall-as. deg tmetti-ney.

¹ AOUDIA (Z.), Op.cit, p.18.

² Ibid, p.18.

³ Ibid, p.47- 48.

⁴ Ibid, p.47.

«deg wass-nni, Werida tbeddel fell-I tuyal tessebgan-iyi-d udem-is aħeqqani win akken temđel ddaw win iyi d-tawi»¹, «akkailliyyttwaliyywridaziyyelđey deg laħsab-iw, imi d nekk s ufus-iw id dummeylhemm d leđruħyertudert-is»².

«D nekk stimmad-iw i d-ħawcen tirgin yewwan, yeryan yer irebbi-iw. Dseyen akk taksiwet-iw sedan ula d taglimt-iw; tecweđ tcebteđti, teyli-d dayen teslex»³.

• **Akal:**

Awadem-a, uryelliara d amdan, maca d tayawsa, tefka-as tamliit I t-id-yesneťqen. Ad negzu seg wayen I d-senfali s yiles-is.

Aħšisefyer Tiziriimi yaltikelttuyelli-d deg yiyeban i as-yellanmgallebyi-s.

«Yuywaswakal deg lqaεa: ⁴
D acuitetťrađuđ, rwel.
D tasa-w, urkem-nkiřey.
Izerman, ggullen a kem-ččen.
Tyad-iyiarmi d-neťqay.
Aťas yid-sen, kemmweđd-m.
S uybel-im ay gganey,
Zriymliħadnťerrey.
Lukan deg tmedlin a kem-id-dlen.
Ššifa-m, tinnai d-nawley,
Deg ifassen-iw ay kem-zznuzney
D awezyideg-m ad nezzhey:
Ibeεεac, mi arajebbden.
Amkan-inem ger yetran.
Ayyur d tiziri I d-yedwan,
Ad am-ilin d imħaddan.
Berkauriyi-d-ssikidara,

¹ AOUDIA (Z.), Op.cit, p.33.

² Ibid, p.29.

³ Ibid.

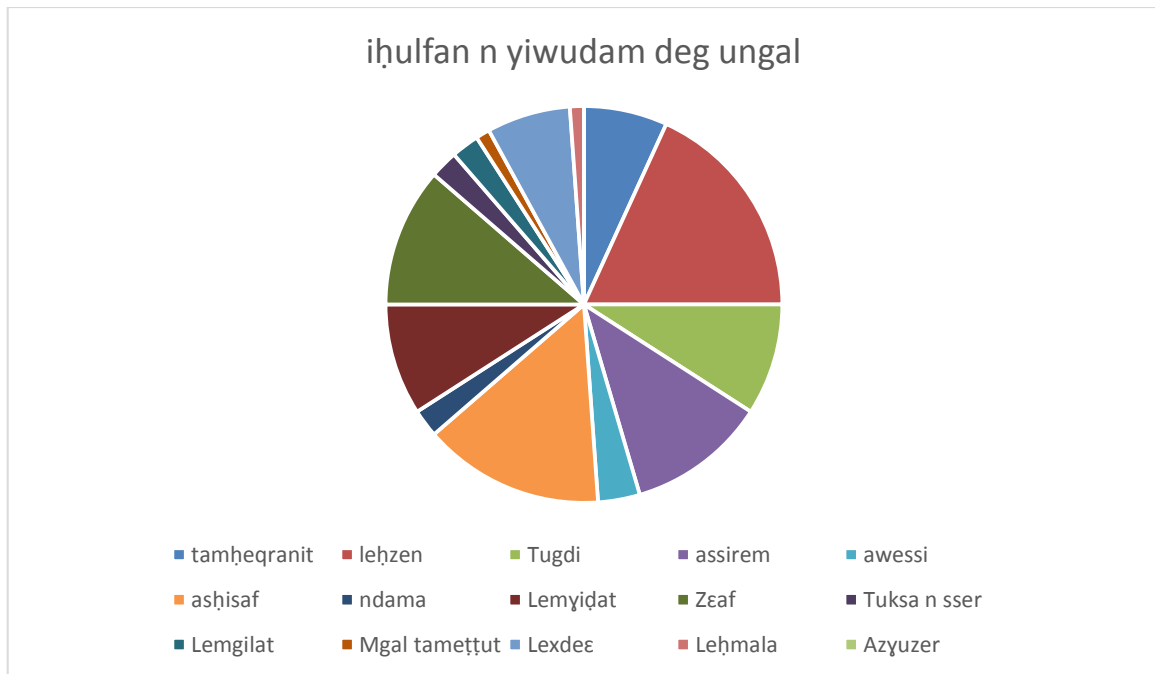
⁴ Ibid, p.76.

Srifeg, azzel, ġiwel
 Ssaramay-am, lbazimreqqem,
 Tisekrin deg yaltama,
 Tiwiztin ad am-tent-εellqen,
 Ad am-zzin s dderyaišelhen.
 S sser d liser a kem-řuccen,
 Iťij-im, dayenuryettyabara».

4. Tasleđt tasmektant i kra n yiwudam

| Awadem Aħulfu | Laħzen | Lferħ | Tugdi | Asirem | Zεaf | Aweřši | Ařhişef | Ndama |
|-----------------------|--------|-------|-------|--------|------|--------|---------|-------|
| Tiziri | 52% | 15% | 10% | 8% | 3% | 2% | 5% | 3% |
| Aħbib-is | 8% | 20% | | | 16% | | | |
| Argaz n ultmas | 8% | 20% | | | 100% | | | |
| Yemas | 25% | | 25% | | | 25% | 25% | |
| Bab n teħanutt | | | | | | | | |
| Akal | 25% | | | 25% | | 25% | | |
| Massa εbada | | | | 100% | | | | |
| Yema-s n wezna | 67% | | | | | | | |
| Tanemhalt | | | 33% | | 33% | | | |
| Mass buhrawa | | | 33% | | | | | |
| Snattemyarın | | | | | | | | |
| Yamina | | | 33% | 33% | | | 33% | |
| Nusayba | | | | | | | 100% | |
| Baba-s n tiziri | 67% | | | | | | | 33% |
| Wrida | 11% | | | | | | 44% | |
| Sin irgazendegkalitus | | | | | | | | |
| Igemmađ | 16% | 3% | 8% | 10% | 10% | 3% | 13% | 2% |

| Awadm Aħulfu | Karuh | Lemyıđat | Azyuzar | Lemgilat | Tuksa n sser | Lexdee | Acedhi | Laħmala | Mgaltameđtut | Temħeqrmit |
|--------------------------|-------|----------|---------|----------|--------------|--------|--------|---------|--------------|------------|
| Tiziri | 2% | | | | | | | | | |
| Aħbib-is | | | | | | 28% | 4% | 8% | 16% | |
| Argaz n ultmas | | | | | | | | | | |
| Yemma-s | | | | | | | | | | |
| Bab n tħanutt | | 100% | | | | | | | | |
| Akal | | 25% | | | | | | | | |
| Massa ebada | | | | | | | | | | |
| Yemma-s n wezna | | | | | | 33% | | | | |
| Tanemhalt | | | 33% | | | | | | | |
| Mass buhrawa | | | | 33% | 33% | | | | | |
| Snat n temyrin | | | | | | | | | | 100% |
| Yamina | | | | | | | | | | |
| Nusayba | | | | | | | | | | |
| Baba-s n tiziri | | | | | | | | | | |
| Wrida | | | | | | 33% | | | | |
| Sin irgazendegkalitus | | | 100% | | | | | | | |
| Igemmađ | 0% | 8% | 8% | 2% | 2% | 6% | 0% | 1% | 1% | 6% |



Taggrayt

Deg yixef-a newwi-d awal yef tulmisin n tismimmanin n yiwudam, ama d awadem assađ, ama d awadem agejdan. Ma yella seg tama n yiwudam inaddayen neeređ ad nezrew ihulfan-nsen deg teyzi n wungal-a. Llan yiwudam izyarayen d yigensayen akked umsawel amadwan.

Deg ungal-a nufa-d 50 n yiwudam, maca nekkeni nessaweđ ad nezrew 16 seg-sen.

Igemmađ i yer nessaweđ

Nufa-d aħulfu i yuyen aħric ameqran deg ungal-a d laħzen imi d-nufa 16%. Acedhi d lkerh ur d-nufi ara seg-sen. Tamħeqranit 06%. Lferħ 03%. Tugdi 08%. Asirem 10 %. Lemyıđat 08 %. Zeaf 10 %. Mgal tameđtut 01 %. Lexdae 06 %. Azyuzar 08 %. Leħmala 01%. Lemgilat 02%. Tuksa n sser 02 %. Ndama 02 %. Ashisef 13 %. Aweşsi 03 %.

Ixef wis sin:

**Tasleḡt n yiferdisen n yigejdanen i yef yebna
wungal-a**

Tazwert

Deg tyuri-nney i wungal-a n Zouhra Aoudia, i wumi tefka azwel n «*Tiziri*», nerra lwelha-nney yer yisemawen n yiwudam imi tamarut d tin yeddān di lebyi i yimru-is, isenfali-d s tlelli.

Annar n tsekla i wakken ad yegmu ur ilaq ara yef umaru n tidet ad yexdem tilisa i wayen yettaru, akken ad yaweđ ad yessekfel tilufa yefren deg tmetti wa ad yeddu akken i tettdu tmetti i deg yettidir akken ad d-ijbed imeyri yer udlis-is. D ayagi id nemugar deg ungal-a i yellan gar ifassen-nney.

Deg tselđt-a n yismawen n yiwudam ad d-naeređ ad nessegzu amek ur d-llin ara kanakan maca almi i yella kra n umuffir deffir-sen, s umata tuget n yiwudam ismawen-n sen dān deg tmetti d tallit i ddren.

1. Tasleđt n yisemawen n yiwudam

1.1. Tasleđt n uwadem agejdan

- **Tiziri** → d isem i tefren tmarut i twademt tagejdant, dayen d azwel. Isem-agi, tadra-is d tin d yekkan seg wazar amaziγ anamek-is d tafat i d yettak waggur di tllam.

Ma nemuqel s telqayt yer unamek n yisem-agi, ad naf tamarut ur tefki ara isem agi menwala, acku tawademt tagejdant tesēddad deg temzi-ines lhif maca yer taggara tiweđ lebyi n wul-is, tefrari-d ger tiziwin-ines.

Deg yiwet n tdewennit di tedwilt n Radyu n Tizi-Uzzu, terra-d yef usetaqsi-agi “ Ayγer tferneđ isem-agi n Tziri, ama d azwel, ama d isem i twademt tagejdant?”, tesfahme-d beli d tajmilt i terra i tidukla tadelsant n taddart-is id as-yellan di lmendad nezzah

1.2. Tasleđt n yismawen n yiwudam inaddayen

- **Werida** → d isem i tefka tmarut, i tmedakult n Tiziri, d isem mucaen deg tmetti taqbaylit, ula d Tazzayrit s umata. Isem-agi yella deg wungalen ansayen, ttaken-ten i yilmezyen acku widak ttafken i yemyaren ttilin d widak yellan deg tmetti tansayt. Anamek n yisem-agi d ajentađ, yekka-d seg tutlayt taerabt, anamek-is d tazeđđigt, tawademt-a ur tuklal ara anamek n yisem-a, acku tamlilt-is deg ungal-a d tanmegla i yesea yisem-is. Am wakken dayen ad d-naf tawademt-agi teddar akk deg teyzi n wungal.
- **Ġamal** → d isem id yekkan seg tutlayt taerabt, mucae deg tmetti Tazzayrit, anamek-is yekka-d seg wawal taħuski, tamlilt-is, tella-d kan deg yiwet n tallit, ur yeddir ara teyzi n wungal. Yella-d d amedakul n twademt Werida.
- **Wezna** → d isem i tefka tmarut i twademt i yellan d ugur gar twademt tagejdant d amdakul-is. Isem-agi yella-d seg zik mazal-it ar tura deg tmetti taqbaylit.
- **Lyas** → d isem d yekkan seg tutlayt taerabt, tadra-ines yekka-d seg yismawen n tešređt, anamek-is yekka-d seg layas. D isem yeddan mliħ deg tmetti taqbaylit, mazal-it ar tizi n wassa.
- **Ĥuriya** → d isem yekkad seg tutlayt taerabt, anamek-is d tilelli, tamlilt-is id as-fkan d tadarwict, tezzar ayen d ileħun, txeddem asirem i yemdanen i rezzun ħur-s. Yettueawed-d yisem-agi deg yiwen yixef n wungal i yemxalafen yef umenzu , ur yelli ara d yiwen uwadem , tamlilt n uneggaru-agi d taselmadt deg uyerbaz n ‘Kalittus’.
- **Massa Ebada** → d isem n twacult n tselmadt n twademt tagejdant i tufa deg uyerbaz n Kallitus, d taerabt.
- **Yamina** → d i sem id yekkan seg taerabt, d win mucaen s waħas di tmura n waeraben

Aħric wis sin: Tasleđt

Ixef wis sin : Tasleđt n yiferdisen n yigejdanen i yef yebna wungal-a

- **Nusayba** → ula d netta d isem amazɣlay, id yekkan seg tutlayt n taerabt, ur yettwasen ara di tmetti taqbaylit.
- **Zulixa** → d isem unti, tadra-ines yettuɣal ɣer tedianit, yettwasen ɣer tmetti taqbaylit d acu kan ur mucaε ara.
- **Nadiya** → d isem amazɣlay, unti, yusa-d seg tutlayt taerabt.
- **Beleid** → d isem amalay, yella-d deg tmetti taqbaylit, d ansay tuget n wungalen id zuzuren deg tsuta agi tineggura, ismawen am wigi ttuɣalen ɣer yimdanen muqqren deg laεmer.
- **Zahiya** → d isem amazɣlay, tadra-is d taerabt, anamek-is, cebaħa, deg yiseggasen agi ineggura yuɣal ur mucaε ara .
- **Mass buhrawa** → d isem n twacult n yiwen n uwadem yellan d axeddam deg tesnawit anda texeddem twademt tagejdant.
- **Nna Farida** → d isem yekka-d seg tutlayt taerabt, anamek-is (unique) .
- **Nna Dahbiya** → d isem yelħan deg tmetti taqbaylit s waħas dacu kan yekka-d si taerabt, anamek uray , d azamul n seaya.
- **Mass Tuber** → d isem n twacult n unemhal n tesnawit anda tella Tiziri d taxeddamt deg-s .
- **Tunsiya** → d isem yellan deg tmetti taqbaylit, yettunefk i yimdanen i muqqren deg laεmar, arnu yessebgan-d tudert n twademt-agi deg taddart.
- **Lbacir** → d isem amazɣlay mucaε deg tmetti taqbaylit, maca tadra-is d taerabt , anamek-is d asefillel i wayen yelħan, tamlilt id as-yettunefken i uwadem agi tedda d unamek n yisem-is acku d netta i yesfaqen Tiziri asmi it yexdaε umdakul-is.
- **Nna Newwara** → d isem amazɣlay, yekka-d deg taerabt, anamek-is d nnur, yekka-d seg tafat

- **Maitre Saedi** → d isem n twacult n ubugađtu, i yer txeddem twademt tagejdant.

2. Akud d wadeg deg ungal

2.1. Akud

Akud d aferdis seg tesleđt n tsiwelt, yemmal-d lwaqet i teđra deg-s tedyant d tigawin yemseđfaren. Tamarut deg ungal-a yellan gar ifasen-nney teđfer talya tungalant tansayt, tgelmed kra n wakud i yellan, tikkal yella wanda id yettas s talya tazamulit imi taeređ ad awwi kra n umaynut i udlis-is aseklan.

Ungal n Tiziri, ibeđa yef 05 n yiħricen, negza belli deg teyuri-nney yal aħric yettmeslay-d yef tallit yemxalafen deg tudert n twademt tagejdant, maca meseđfarent akka ula d akud yal tadyant i yef d yewwi deg uħric iccud yer kra n wakud id yettwabedren ney id yettwagelmen.

- **Aħric amenzu n wungal: ‘ Tallalit-iw’**

(ssebaea wayyuren deg tæbbuđt n yemma)¹ → tuget n yinedruyen deg tallit-a i yef d tules tmarut cuden yer wakud i d glem s telqayt

- **Aħric wis sin n wungal: ‘ tikulxa n Temzi’**

(tacemmuet-inu tis 17)² → deg uħric-agi tamarut tebda ad talles tudert n twademt tagejdant si 17 n yiseggasen.

Aħas n wakud id glem tmarut deg uħric-a, MD: (Aseggas aneggaru deg uyerbaz alemmas, tlata n yiseggasen d uzgen, aseggas aħurbiz 2003).

Tidyanin mcudent yernu meseđfarent gar wakud yer wayeđ.

¹ AOUDIA (Z.), Op.cit, p.15.

² Ibid, p.20.

• **Aḥric wis kraḍ deg ungal: ‘ Zerεay laman, nsiy izerman’¹**

Akud deg uḥric-a, ur d yettwabdar ara deg tazwara am sin n yiḥricen iεeddan, maca d akemel i yekemel yef wakud i yellan deg uḥric uqbel wa acku d tadyant-nni i wumi tkemmilen .

• **Aḥric wis 04 deg ungal: ‘ Kalitus’**

Ula deg uḥric-a , ur d yettwaglem ara , yusa-d s talya tazamulit, d imeyri ara t-icuden yer tedianin iεeddan deg tudert n uwadem agejdan, ney kra n tedyant deg tilawt imi tamarut tetmeslay-d yef kra n tallit i deg mucae Rebrab deg tmurt n Lezzayer, d wacu i yexdem, aya yejjayay s nukni s imeyriyen ad nexdem assay gar wakud n tedyant-a deg ungal d tedyant i yellan deg tilawt

«mi tedduy yer uxxam, sliy i laeyubat n umeslay yellan ue yeḡḡin: leqbayel Kufar, Leqbayel d ikefriyen»².

«deg deqiqa yezdem-d yiwen fell-i yettef-iyi deg lexnaq, yenna : (Eidariya, zidi xarḡi hakdak neddebhek ya leqbayliya ya lxxamḡa)»³.

• **Aḥric aneggaru n wungal: (neggul: nufrrar-d nnig twuḡa)**

Akud deg uḥric-a yussa-d s talya tazamulit, maca tgelmit-id:

«deg ubrid n tuḡalin...»⁴.

Tulsed tmarut tidyanin yettkemilen deg tudert n twadem tagejdant.

Aḥric-a d win yezzifen gar wiyad , akud yussa-d s talya tamzamulit, maca imcud , yella umseḍfer n tigawin deg-s.

¹ AOUDIA (Z.), Op.cit, p.29.

² Ibid, p.41.

³ Ibid.

⁴ Ibid, p.53.

2.2. Adeg

- **Axxam:**

Axxam d adeg i d-tekker twademt tizri, deg-s id sɛedda ama d lħif ama d ayen leali deg-s i tesɛa cfawat aṭas imi yal tiymert deg uxxam-nni ismektay-it-id s kra teac-it-id dina.

- **Taddart-is Bu Mesɛud:**

D taddart i deg dekker twademt tagejdant, t-ttunħsab yer tyiwant n imsuħal (Tizi-Uzzu).

- **Ayerbaz Alemmas:**

Ayerbaz d amkan n tyuri anda nlemmed aṭas n tyawsiwin, ama d trebga ama d leqraya, adeg agi d win yesean azal muqren yer twademt-agi d tin yefkan azal muqren i leqraya acku bessif it tajjan imawlan-is ad tuyal ad tkemmel leqraya-ines.

Aṭas n ineđruyen is yeđran deg umecwar-is ayurbiz, amur amuqran seg ineđruyen agi diriten deg adeg agi bdan t-banend aṭas n yiwudam, ama asmi i teqqar ama asmi tekcem taxeddamt.

- **Iyzer:**

D adeg ideg teyli yemma-s n Tiziri mi tella s tadist-is.

- **Lyerba/ Fransa:**

D adeg anda tinigen aṭas n yirgazen deg lwaqet-nni, s yiswi n unadi n umɛic, Fransa d adeg anda yettidir baba-s n Tiziri.

- **Tasnawit:**

D adeg anda tkemmilen inelmaden leqraya-nsen mi ara sɛeddin akayad n B.E.M.

Aħric wis sin: Tasleđt

Ixef wis sin : Tasleđt n yiferdisen n yigejdanen i yef yebna wungal-a

Deg adeg agi i tebda tudert n Tziri t-tbeddil deg iseggasen-nni tnuda-d fell-as tayri d waṭas n inedruyen id iḍefren tayri-agi.

- **Tizi n leğemæa:**

D adeg anda i d-tezga tsenawit, anda telmed twademt tagejdant

- **Imsuħal:**

D tayiwant anda i t-unahṣab d taddart n Tiziri, Bu Meseud d tayiwant anda i dekker d wanda i telmed.

Tawadem-agi deg yal tagnit tessebgan-d lkerh-is i tyiwant agi am wakken id talles ala cfawat d wayen n diri i t-sædda.

- **Azaduy i hudden:**

Adeg-agi , nney lbaṭima-agi thud asmi kkatn iğadarmiyen deg tefsut-nni taberkant.

Deg wadeg-agi tezha kra n dqayeḡ d uħbib-is, akken id talles twademt agi usyeĕjib ara lħal imi tyewwi yer din, deg tagara tendem imi ayen yeḍran dina ur tedmi ara fell-as.

- **Kalitus:**

D adeg i d-yezgan deg Lezzayer tamannaḡ, yer dagi i truħ Tiziri iwakken ad taħfeḡ ṣṣeneæ nniḍen imi ur dewwi ara akayd n BAC.

D adeg i yer tunag nnig wull-is imi aħres ney lxetyar i t-yessextar uħbib-is ger-as d uĕiwed n l BAC.

- **Berraqi, Lħerrac, Sidi Mussa, Larebæa d Wad Summam:**

D tiywanin id yezzin i Lkakitus d tin id yezgan akk deg Lezzayer tamannaḡt.

- **Ayerbaz n Lfateħ Birxadem:**

D adeg anda i tekcem Tiziri ad telmed ayen yeenan aselħu n uselkim, d wid i t-ixedmen ma yella yexşer. Din i tesædda twademt agi azal n sin iseggasen d uzgen deg uyerbaz agi , temlal-d texmam wayeđ d laæawayed tiyađ yemxalafen s wařas yef tmetti taqbaylit

- **Tizi Uzzu:**

D tamnađt seg temnađin n Leqbayel d Lwilaya tis 15 n Lezzayer, anda tkemmel twademt leqraya-ines taelayant.

- **Tala:**

D adeg yesean azal amuqqran di temnađt n Leqbayel.

- **A sibir (Cyber-Café) :**

D adeg anda ttilin ařas n iselkimen ileħħun s l'internet deg adeg agi ixeddem lğar-is, d netta i dyewwin kra n lexbar yef uħbib n Tziri, deg adeg-agi i t-yexdae.

- **Azekka:**

D adeg anda i trezzu twademt agi yal taşebħit imi deg uzekka-nni i tezzel yemma-s taħbiť n wul-is, ur teşbir ara fell-as tettruħ yer din tħekku-as tettwanas-yis.

- **lBiru:**

D adeg n lxedma, ařas n lBiruwat iseg d ædda Tiziri yella wanda i twala maci d amđiq-is yella anda tufa iman-is acu kan yer tagara fyen-as-d s wayen ur tedmi, yella anda i d-æac ney tunna tiyawsiwin maci akk deg adeg-nsent.

- **Bumerdas:**

D adeg i d-bder twademt-agi d acu kan maci ařas imi d argaz n tğaret-is Tuns a i yxedme dinna.

- **Micli:**

D adeg anda i d-yezga lBiru, anda txedem Tiziri azal n useggas yer ubugađu “ Maitre Seadi” .

- **Baştus:**

D adeg ney d azaduy anda i ganen-t teqcicin i tkemmilen leqraya-nsent taelayant.

Adeg agi d win i tekcem Tiziri s tmusni deg-s i twala ayen ur twala meqbel, ur yewwiđ ara useggas i teqqim din s yiswi ad t-af lxedma deg Tizi-Uzzu.

- **Lqahwa tibħirt taziđant:**

D adeg anda i t-templili Tiziri d uħbib-is yal tameddit, d win id yuzgan qrib s azaduy n tullas, d adeg ideg tesædda Tizir ala cfawat leali.

- **Ilell Uzeffun:**

D adeg i t-sædda Tiziri amuli-ines d tmuffirt i d-ihegga uħbib-is anda id sædda lwaqt igerzen, d tin i tikelt taneggarut ad tezer aħbib-is.

- **Taksifun:**

D adeg anda ssawalen medden. D adeg i yer terza Tiziri akken ad t-setaqsi yef uħbib-is d acu kan d yir tiririt i tufa ħur-s.

- **Larebε n At Yiraten:**

D adeg anda i tezdey tselmadt i εussen Tiziri deg ukayad n l BAC, d tin it yesefarħen ass-nni mi drran yef ukayad-agi.

- **Ĥesnawa:**

D adeg anda tkemmilen inelmaden leqraya-nsen taelayant. D adeg i yer tekcem Tiziri s lferħ d amuqqrان ur tumin ara tiweđ ħur-s, d adeg anda teggul ad telmed seg ul-is, anda ara εewweđ iseggasen akk iæddan.

3. Tasleđt n uzwel n wungal (Tiziri)

Tasekla taqbaylit d lemri n tmetti-nney imi teskan-d agdud-nni amek yettidir aya i yettağğan amaru ad yaru yef kra n yisental, ayagi yemxalaf seg umaru yer wayeđ akken mxalafen imeyriyen, yal wa d acu i tid-yettjebiden MD: yella win id yettjebid umaru d texmam-is, llan wid it id ijebed wezwel, d isental i yef d yewwi umaru deg udlis-is .

Ʀef waya ad negzu belli d imeyri id yettaken tuget n yisetaqsiyen yef udlis-nni deg yal tama. Ma neđal s telqayt yef temsalt-a n uzwel ad d-naf belli yal adlis s uzwel-is i d-as-yettaken tamagit.

Deg tsekla s umata atas n yeđrisen iseklanen id yettefyen yal-wa s tewsit-is gar tewsat-in-a nefren leqdic-nney ad yili yef ungal. Ihi ula d tasekla taqbaylit tefyened ungalen yal wa s wezwel-is imxalafen yef wayeđ. Ma nemslayed yef tmarut n ungal-a i yellan gar ifasen-nney Zohra Aoudia, deg wayen tura yakan, deg uđris i mu-tefka azwel n ‘Jida Hemmu’, ad naf azwel-a icud usentel ur yelli ara s talya tazamulit imi d ađris agelman, tgelmed awadem agejdan.

Akka ula deg ungal-a d yiwen n ubrid imi i d-as-tefka isem n uwadem agejdan i d ay-yulsen tudert-is s telqayt, azwel-a i d-ijebden imeyri akken ad iyer ungal-a alma yekfa, dayen i d yeğ ğan ad yerr yef yisetaqsiyen i yezemren ad eeddin deg wallay-i. **MD:** d anta-tt Tiziri?. D acu i yef d-yewwi ungal-a?.

Aya ara y-yawwin ad nef tiririt i usetaqsi id yeqqaren d acu-t wassay yellan gar uzwel d uđris.

3.1. Tiwuriwin n Uzweł:

- **Tawuri tamsemmit: (Appellative):**

Deg twurri-a azwel, yessegzay-d tiki i yer icud uđris d tmagit n uđris-nni, sani yer tcud ay-a iwakken ad yesemxalef gar-as d yeđrisen iseklanen wiyad id yettmeslayen yef yisental iceban ungal-a.

- **Tawuri taybulant (Référentielle):**

Deg twuri-a tis snat azwel yettuƳal Ƴer kra i yellan daxel n udlis-nni.

D wagi id nemuger deg ungal-a, imi yeddem isem n twadem tagejdant:

«Tiziri akka i yettsema yemma»¹.

Dayen yettuƳal Ƴer kra icud Ƴur-s d uxemmem-is deg yiwet n tediwenit deg Radyu n Tizi-Uzzu, tewwi-d awal Ƴef tmental n uzwel-a.

- **Tawuri (Conative) :**

Deg twuri-a azwel ad yejbed lwelha n imeƳri s usetaƳsi: Acimi d wa i tefren macci d azwel wayeđ? Ihi massa Zohra Aoudia, tefren azwel-a n Tiziri, akken ad tejbbed imeƳri iwakken ad iƳer akk ungal-is acku ad yas usetaƳsi Ƴer wallay-is, d anta-tt Tiziri-agi? .

Deg teƳuri-is ad negzu izen yellan deffir uđris-a.

- **Tawwuri (Métalinguistique):**

Azwel deg twuri-a yemmal-d assay i yellan gar-as d uđris-a, yetteawan imeƳri ad yegzu agbur n uđris-a.

Aya iban-d deg ungal i Ƴer nexdem tazrewt imi tamarut tettales-d tudert n uwadem agejdan, tebđad adlis-is Ƴef 05 n yiħricen, yal aħric yettawi-d Ƴef kra n tallit deg tudert-is.

¹ AOUDIA (Z.), Op.cit, p.20.

Taggrayt tamatut

Taggrayt tamatut

Asentel-nney yerza tasuntit deg ungal n Aoudia Zohra, iwumi terra azwel «Tiziri». Nedfer tasleḍt tasnimmant timsezγent s tarryt n Charles Mauron, nessawed γer taggara ad nerr tiririt i tmukrist-nney.

Nessebgen-d assay i yellan gar wungal d tmukrist iwakken ad negzu iwudam n tsuntit. Naered ad d-nezrew iwudam ama d tawademt tassaḍt, ama d yiwudam igejdanen. Nerra lwelha-nney ula γer yiwudam inaddayen. Nessawed ad nezrew ihulfan-nsen, ihulfan-nsen γer tmetti.

Nessawed nezrew 16 n yiwudam s umata igemmaḍ iγer newwed ulin seg tama n laḥzen acku ungal-a yettawi-d γef wuguren i d-tmagar tmeṭṭut deg tudert-is, Tiziri d amedya.

Nufa-d ula d ashisef yuli acku tessenfalay-d laḥzen-is s ushisef d llum i tettara γer tmetti i yal tikelt.

Seg tama nniḍen, γas tametṭut trttwahqar maca tesa assirem, ahat yiwen n wass ad t-beddel fell-as.

Γer taggara n wungal tettmeslay-d s yisem n tmeṭṭut i inuḍhen γef lebyi-is, tewwed ayen nnessarem. Seg teqcict yettwaheqren yesruhen tudert-is, acku yebya wergaz ad tili ddaw n uḍar-is. Yella-d mgal immal-is d lferḥ-is srid γer tmeṭṭut tilellit i ineḡren abrid-is deg tmusni imi tewwed tewwi-d akayad n lbac, ar as-yeldin tiwwura wessieen deg unnar-agi.

Neered ad neḍil γer tugna tawarkant n tmarut i yettwafren gar yijerriḍen s tesleḍt i nexdem ama i wezwel d yismawen yettwafken i yiwudam i d-ssugen.

S umata negza ayen i d-yellan deg wungal-a iccud srid γer tmetti deg tettidir tmarut (timetti taqbaylit, tazzayrit s umata) acku tcud γer tesreḍt d laewayed).

Tiybula

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