

TAGDUDA TAZZAYRIT TAMAGDAYT TAVERFANT
Aylif n Uselmed Unnig d Unadi Ussnan
Tasdawit AKLI MUḤEND ULḤAĠ – TUBIRET
Tamezdayt n Tsekliwin d Tutlayin
Agezdu n Tutlayt d Yidles n Tmaziyt



Akatay n taggara n Master (LMD)
Tayult: Tasekla

Asentel

**Tasleḡt n yimebdi n wungal Tagrest Uryu n Ḥmer
Mezdad.**

S yur yinelmaden:

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MEĠĠADI Jeġġiga

Aseggas Asdawan
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Asnemmer

*Deg tazwara ad nesnemmer massa MEĞĞADI i d-yellan di lmendad segmi nebda almi nekfa
amahil-nney, ama s yiwellichen-is yufraren, ama s yibeddi-ines yid-ney.*

*Tanemmirt tameqqrant i yiselmaden n ugezdu n tutlayt d yidles n tmaziyt n tesdawit Akli
Muḥend Ulḥağ n Tubiret yef wussisen ixedmen deg uselmed.*

Tanemmirt i yal yiwen, yal yiwet i ay-yesbeysen.

Abuddu

Ad buddey amahil-a seg wul:

I yimawlan-iw ezizen, Baba d yemma d yissetma d gma yellan yer tama-w segmi bdiy leqraya.

I Massa Meğğadi i ibedden yef leqdic-agi si tazwara almi d taggara

I Brahim i ixedmen yid-i tazrawt-agi.

I wid akk iyi-ħemmlen, iyi-ssaramen ayen leali.

I yiselmaden d yinelmaden n tesga n tutlayt d yidles n tmaziyt

I win yefkan idammen-is akken ad telħu tutlayt n tamaziyt.

S yur: Eebdellawi Kenza

Abuddu

Ad buddey amahil-a:

I yimawlan-iw ezizen, s teyzi n leemer-nsen.

I gma d yissetma d twaculin-nsent.

I twacult-iw akken ma llan

I massa Meğğadi i d-ibedden yer tama-nney si tazwara almi d taggara n useggas.

I yimeddukal-iw iyi-ttaken afud deg tudert-iw, yal yiwen s yisem-is.

I Kenza i ixedmen yid-i tazrawt-a.

I yiselmaden n tmaziyt.

*I mass BUDIYA Eebderrezzaq i ay-d-yefkan afus n talelt, d massa LAFER Lařifa iyi-sbeysen
ařas segmi lliy d anelmad di tesdawit n Mulud Mæemri n Tizi-Uzzu.*

D tajmilt i yimeynasen d tmařnasin, d terwiřin n wid yefkan tudert-nsen d asfel yef tmaziyt.

S řur: Seædun Brahim

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Tazwert tamatut

Tazwert tamatut

Tasekla taqbaylit, tlul-d deg yirebbi n timawit. Imi seg zik, timetti taqbaylit tesselyuy tamussni-is, imenzayen, d umezruy-is s ubrid n tmucuha, isefra, inzan ... yettwannan s yimi. Timawit tesɛa azal meqqren deg yidles aqbayli, imi leqbayel seg zik fkan azal i wawal, akken i as-yenna ccix Muḥend U Lḥusin: “*Imi taqbaylit tettawal, rray deg-s yettlal, ihi egt-as nnuba i wawal*”.

Akken almi d tallit n temhersa i tebda tsekla tamaziyt tettay abrid n tira. Di tallit-a i bdan ttbanen-d yimura yettarun s teqbalyit am: Ssaeid Bulifa, Beɛid At-Əli, Mezyan u Muḥ ... Imrabḍen irumyen sbeysen atas Beɛid At-Əli akken ad yaru s teqbaylit.

Aɛeddi-a seg timawit yer tira, yegla-d s tlalit n kra n tewsatin tisekkanin timaynutin yer tsekla taqbaylit, gar-asent ungal. Ungal aqbayli mačči kan d tawsit n tsekla, maca d ttawil i d-yeskanen asuter d umennuy yef tmagit d tutlayt n tmaziyt, d wayen tettidir tmetti di tallit-nni. Tira n wungal d allal n yimenyi d usuter n tutlayt tamaziyt.

Gar yimyura imenza i ineḡḡren abrid n tira n wungal aqbayli, ad naf Əmer Mezdad. Əmer Mezdad ɣas ma yelmed tasnajya, maca yeḍfer abrid n tira s tutlayt tamaziyt (taqbaylit). Seg useggas n 1990 yer useggas n 2023, yessuffey-d azal n 11 n yidlisen gar wungalen, tullisin d yisefra. Ungal-is amezwaru i d-yessuffey *iḍ d wass* deg useggas n 1990, sakini ɛawed-as asuffey deg 2010. Sakini yessuffey-d ungal *tagrest uryu*, deg useggas n 2000. D ungal iwumi ara neg tasleḍt deg tezrawt-nney.

Əmer Mezdad, ijebbed imeyra s tira-is yufraren, isental-is i d-yettawin yef tlufa n tudert n yal ass d usemres n tutlayt timserreḥt i yezmer ad yegzu yimeyri s sshala.

Afran n usentel

Imebdi d aferdis agejdan iyef yebna wungal. D tawwurt n tedianin ara d-yawi. Aferdis-a icuba amnar i ijebbden imeyri yer tyuri-is. D acu kan ɣas yesɛa azal ulac tizrawin i yettwaxedmen fell-as laɣya deg wungal aqbayli, anagar tazrawt yettwaxedmen deg useggas n 2023 - 2024 “*Tasleḍt n beddu n wungal BURURU, Ur teqqim, Ur tengir n Tahar Uld Əmer*”.

Nefren ad nexdem tazrawt-nney yef yimebdi n wungal *Tagrest uryu* i d-yessizreg Əmer Mezdad deg useggas n 2000 yer tezrigin ayamun, gar wungalen imezwura n tsekla taqbaylit.

Iswi

Iswi-nney deg tezrawt-agi, ad d-nbeyyen amek yebna yimebdi deg wungal aqbayli, azal-is d yiferdisen-is d wamek i ten-yebḍa.

Tamukrist

Imebdi d aferdis agejdan deg tira n wungal, yesea azal meqqren deg ujbadi n yimeyri yer tyuri n wungal d tulya n umaḍal n ufariy. Si lqern wis 19, imebdi simmal yettnerni ney yettbeddil, ur yettḥif ara kan deg wudem-is amensay, yef waya ad neereḍ, deg tezrawt-nney, ad nadi yef twuriwin d talya i yesea yimebdi-a? Amek yuddes yimebdi deg wungal *Tagrest uryu*?

Turdiwin

Tazrawt-nney nebna-tt yef kra n turdiwin uyer nezmer ad naweḍ:

- Emer Mezdad, ahat, yessemres imebdi ara yegren imeyri srid deg umaḍal n ufariy.
- Tiwuriwin i yessemres Emer Mezdad deg yimebdi n wungal *tagrest uryu* d: tawuri n yisental d uheyyi n yimeyri iwakken ad yegzu taḥkayt.
- Talya n yimebdi d wanawen i yessemres deg yimebdi n wungal –is yezmer ad tili d talya tayezzfant.

Tarrayt n unadi

Iwakken ad naweḍ ad d-nerr yef tmukrist-nney, nessebbed amahil-nney yef tsiwelt d tesleḍt taseklant ilmend n Gérard Genette. Snat n tarrayin i ay-icawnen i wakken ad negzu ugar iferdisen s wacu yuddes yimebdi n wungal. Am wakken i netbeɛ tarrayt n Andréa Del Lungo i ixedmen s waṭas yef yimebdi n wungal. Nessexdem tarrayin d tmḍiranin i smersen i wakken ad naweḍ yer taggara n tesleḍt-nney.

Deg tikli n umahil-nney, ad naf tasuqilt n yal tamukkist, i d-neddem seg yiḍrisen yettwarun s tutlayin tiberraniyin deg wadda n yisebtar.

Tuddsa n umahil

I wakken ad nessaweḍ yer yiswi-nney, ad d-nerr yef yisteqsiyen, nebḍa amahil-a yef sin n yixfawen:

Ixef amezwaru yef wungal aqbayli d wawal yef yimebdi: Deg-s ad d- nawi awal yef tbadutin i fkan yinagmayen i wungal. Am wakken ad d-nemmeslay yef umezruy n wungal

aqbayli d tulmisin-is am “tsiwelt,iwudam, adeg, akud”. Ad d-nawi awal dayen yef umaru, d tudert-is, ayen yura, d wawal yef wungal *tagrest uryu* d ugzul-is.

Nuwi-d dayen awal yef yimebdi s umata d tabadutin i as-yettunefken ama deg usegzawall ama s yur kra n yinagmayen. Syin ad d-nemmeslay yef wanawen, tiwuriwin, talyiwin d temlilt i yesɛa.

Ma deg yixef wis sin: ad neg tasleḍt i yimebdi n wungal *tagrest uryu* i d-yeffyen deg useggas n 2000.

Ixef – I –:

**Ungal aqbayli d
wawal yef yimebdi**

Tazwert

Ungal d amexluḍ gar tilawt d usugen; inedruyen ad ilin di tilawt maca nrennu-asen ciṭ n usugen i usnerni n wullis. “Maupassant” yessebgen-d, deg udlis-is “Le Roman”, belli anallas ibennu ungal-is s tikti tilawayt sakini ad as-yernu asugen iwakken ad yegzu yimeyri ugar ayen i d-yura.

Si tama, ungal yettak-d tugna swayes yetteawan imeyri ad yegzu tikta, azalen d lixsas yellan di tmetti. Nezmer ad d-nini, ungal d lemri n tmetti ideg i d-yeffey, imi nettaf deg-s ayen tettidir tmetti-a, d tsummelt n lixsas.

Si tama nniḍen, ungal yettak-aḡ-d tinagiyyin yef umezruy acku yettmeslay-d yef tudert n yal ass n umdan, am wakken tikwal yettmeslay yef wayen ara d-yedrun yer sdat deg usugen i yettilin tikwal deg-s.

Di taggara, ad naf ungal yesɛa assay ama d tilawt ama d tmetti d umezruy-is.

Deg yixef-a, ad d-nawi awal yef wungal aqabyli, tabadut-is d umezruy-is. Am wakken ad d-nemmeslay yer tmeddurt n Ɛmer Mezdad d ugzul n wungal *tagrest uryu*. Dayen ad nesbadu imebdi, anawen-is, talyiwin-is d twuriwin i yesɛa.

I.1. Tabadut n wungal ɛlaḥsab yisegzawalen

Deg usegzawal issin, yesbadu-d kamal Buɛmara ungal akka: *Ungal d aḍris yezzifen mlih, mačči am tmacahut*.¹

Ma yella d Muḥend Akli Salḥi, yettwali ungal d tawsit yemgaraden d tullist ama deg teyzi, iwudam, timukrisin, tigawin...atg: “...*Ungal d tawsit n tsekla, ur yeɛdil ara netta d tullist. Ungal d aḍris yezzifyen, mačči am tullist. Tin yer-s, ttuqquten deg-s yiwudam, yerna, tasiwelt-ines tecbek nnig tin n tullist...*”²

¹ Kamal Bouamara, *Issin wis sin*, l’Odyssée, 2017. p 50.

² Muḥend Akli Salḥi, *Asegzawal amezzyan n tsekla*, l’Odyssée, 2012, sb 73.

I.2. Tabadut n wungal elahsab n yinagmayen

Yves Reuter yettwali ungal d tawsit tamullist tayezzfant, yesean tamukrist, iwudam, akud d wadeg ibanen. Yef waya i d-yenna: “ *Ungal d tahkayt tasugnant tayezzfant, s umata d tasrit tesea tamukrist, iwudam, akud d wadeg, yesean atas n yinumak.* ”³

Si tama-s, Hmed Bucixi iwala tama tasnalmudant, tadelant n wungal, ladiya deg uselmed. D allal n usiley udmawan aggagan: “ *Ungal d tawsit taseklant, yesean adeg n usenfali n tkerrust talsant d usiley n tidmi tuziyint.* ”⁴

Lhabib Munsî, anagmay azzayri, yettwali ungal yessenfalay-d tazyint n tilin, imi tessebgan-d abeddel yellan deg tmetti tazayrit yef teyzi n talliyin :

“ *Ungal azzayri mačči d ađris ummid maca d asestan ameylal, d asenfali n yiman ujriħ, d tgensest n tilin deg tmetti yettbeddilen* ”⁵

I.3. Amezruy n wungal aqbayli

Tban-d tawsit-a deg tsekla taqbaylit, s wudem unsib, deg yiseggasen n 1981, anda i d-yeffey wungal amezwaru *asfel* i yura Racid Ellic. Maca, tizrawin yettwaxedmen deg unnar-a n tsekla, ufan-d ađris amezwaru yettwarun s teqbaylit, i yesean talya n wungal, d lwali n udrar i yura Belaid At-Elî deg useggas n 1946. Ađris iwala tafat deg useggas , n 1963 yer tesyunt F.D.B. Ayen i d-yenna Muħend Akli Salħi deg udlis-is “*Etudes de littérature kabyle*”.

I.4. Tulmisin n wungal

Atas n tulmisin i yesea wungal, ayen ara t-yeğgen ad yemgarad yef tewsatin tisekkanin nniden, ha-tent-a: Awadem, akud, adeg, tasiwelt, amsawal d usmessi

³ Yves Reuter, *le roman*, Hachette éducation, collection “carré classiques”, Paris, 1998; p. 5. “ *Le roman est un récit fictionnel long, généralement écrit en prose comportant une intrigue, des personnages, un cadre spatio-temporel, et porteur de significations multiples.* ”

⁴ Ahmed Bouchikhi, *Didactique du texte narratif: le roman*, Opu. Alger, 2005, p. 28. “ *Le roman, en tant que genre littéraire, constitue un espace d'expression de la complexité humaine et un moyen de formation de la pensée critique.* ”

⁵ الحبيب مونسي، أسئلة الرواية الجزائرية، دار القصة، الجزائر، 2004، ص. 44. “ *الرواية الجزائرية ليست نصا منسجما بل هي سؤال دائم، هي كتابة الذات الجريحة و تمثيل لقلق الوجود في مجتمع متحول* ”

I.4.1. Awadem

Awadem yesa azal meqqren deg wungal, fell-as i tebna teḥkayt, yef waya yenna-d Muḥend akli Salhi : “Awadem d aferdis agejdan di tesleḍt n tsiwelt, am tigawt, am tkerrist, am wakud, am wadeg”⁶. Deg wungal ad naf sin lesnaf n yiwudam: Igejdanen d yinaddayen. Igejdanen d wid iyef yebna uḍris aseklan, ttilin si tazwara alma d taggara n wungal, igellem-iten-d umaru yettawi-d isallen fell-asen (amek gan, amek ttidiren, axemmen-nsen,...). Ma d iwudam inaddayen, nezmer ad ten-naf deg yiwen n uḥric kan mačči yef teyzi n wungal. Ikemmel-d yef waya Yves Reuter: “ Iwudam seān azal meqqren deg tuddsa n teḥkayt. Sebganen-d tigawt, dayen sdukkulen tigawin, ttaken-asent anamek.”⁷ yef waya: “ Yal taḥkayt d taḥkayt n yiwudam”⁸

I.4.2. Akud

D aferdis agejdan deg wullis, ur nezmir ara ad d-nales kra bla ma nefka-d melmi i yeḍra. Nezmer ur d-neqqar ara adeg maca yuwi-d fell-aneḡ ad d-nebder akud akken i d-yenna Gerrard Genette :

“ Yezmer ad d-nales taḥkayt bla ma nebder-d adeg ideḡ teḍra yas yebēed yef wanda i tt-id-nules, maca d awezyi ur d-neqqar ara melmi teḍra.”⁹ Yezmer umaru ad yessezwar neḡ ad yessegri akud n yinedruyen akken i as-yehwa mačči eḥḥsab n melmi i ḍran.

I.4.3. Adeg

Yas nezmer ur d-nettadder ara adeg n tedianin, maca azal-is meqquer acku yessebgan-itent-id ma ḍran di tilawt neḡ d asugen kan. Rnu yer waya yessishil tigzi n teḥkayt. Yenna-d yef waya Gérard Genette. : “ D aferdis n uḡbur, yekcem deg teḥkayt, ur yesēi ara adeg deg tesleḍt tayessant n wullis.”¹⁰

⁶ Mohand Akli Salhi, op.cit, p. 40

⁷ Yves Reuter, *l'introduction a l'analyse du roman*, Armand Colin, Paris, 2005, p. 44. “ les personnage ont un role essentiel dans l'organisation des histoires, il détermment les actions , les relient, et leur donnent du sens.”

⁸ Ibid, p. 44. “ toute histoire est histoire des personnages.”

⁹ Gerard Genette, *Discours du recit “ figure III”*, Seuil, Paris, 1972,

¹⁰ Jean Vincent. *Poétique du roman*, Armand Colin, Paris, 2010, p. 157. “L'analyse de l'espace, en revanche exclue de la narratologie classique. selon Genette, l'espace est un élément de contenu, c'est-à-dire de l'histoire:il n'a pas de place dans une étude de la forme, c'est-à-dire le récit.”

I.4.4. Tasiwelt

D tarrayt i yettāfar unallas akken ad d-yales inedruyen iyef tebna teḥkayt; d asiweḍ n yinedruyen, aglam n yiwudam, asenked n wakud d wadeg ... I yimeyri s uyanib-is. Yenna-d Muḥend Akli Salḥi:

“D abrid i iḍeffar umsawal akken ad d-yehku inedruyen n teḥkayt. Yezmer umsawal (nettāt di tilawt d tamsalt yeqqnen yer lebyi n umaru imi ay-agi d tamsalt n ufran n uyanib) ad d-yehku (ad d-isawal) inedruyen akken mseḍfaren di teḥkayt. Yezmer dayen ad d-yessizwer inedruyen yef wiyaḍ. Yezmer ad yessifses tasiwelt ney ad tt-yerr d tazayant. Ad tifsus tsiwelt mi ara ttemḍefaren yinedruyen wa deffir wayeḍ ur yelli d acu i ten-id-iḥbesen. Ma uac aṭas n uqlam ulac aṭas n yiwenniten, d waṭas n yidiwenniyeṅ gar yiwudam, ad tili tsiwelt fessuset. Ad tazay tsiwelt ma yella umsawal iglem-d aṭas (ama d iwudam, ama da deg, ama dayen nniḍen), yerna yessenṭaq-d aṭas n yiwudam n teḥkayt, yerna yettak-d iwenniten (ama ines ama n wiyaḍ). Meḥsub, taggara n wawal: d aglam d yiwenniten d yidiwenniyeṅ ur nettaḡḡa ara inedruyen ad mseḍfaren wa deffir wayeḍ; d nutni i ten-iferqen akken tiyziḥ teḥkayt yerna ad tazay tsiwelt-ines.”¹¹

Tasiwelt d tigawt n talsa n teḥkayt, tettili deg yakk idelsan d tyermiwin, s talyiwin yemgaradenam : idrisen iseklanen, iṣamasanen d waṭas n taṣulin am tẓuri, “bande dessinée”, amezgun, ssinema...atg

Zidane Amine yenna-d yef waya: “Tasiwelt d tigawt tagejdant n wullis i d-yessebganen amek ara tettwaless teḥkayt, akala-a n tsiwelt iseḥḥu anamek mi ara neg amgired gar teḥkayt, yellan d agbur n tsiwelt (inedruyen, iḥulfan,...), d wullis yettuneḥsaben d agmuḍ d afaris n tsiwelt akked teḥkayt d tsiwelt, amek i d-ttwalsen yinedruyen.”¹²

Ma yella d Yves Reuter yenna-d yef tsiwelt : “Tasiwelt tessebgan-d tufrint n tfukkas, yesselḥawen tudḍsa n ufariy yer daxel n wullis.”¹³

¹¹ Muḥend Akli Salḥi, op.cit, pp.62-63.

¹² Amine Zidane, *Etude narratologique de Le fleuve détourné de Rachid Mimouni*, mémoire de Master, Djamilia Boutaghane-DjaouiI (dir), Université Mohamed Seddik Ben Yahia-Jijel, 2016, p46, OPI. “La narration est le geste fondateur du récit qui décide de la façon dont l’histoire est racontée, le processus de la narration prend tout son sens lorsque on met en lumière la différence entre l’histoire, qui est le contenu de la narration (faits, états, ou sentiments) et le récit qui est considéré comme le résultat et le produit de la narration et de l’histoire et la narration elle-même qui est la manière dont les faits sont racontés, ou plus précisément qui constitue l’ensemble des procédés et des techniques de la mise en récit comme la focalisation par ses différents types, la distance (le mode narratif) ... etc.”

¹³ Yves Reuter, op. cit. , p.40 “La narration désigne les grands choix techniques et régissent l’organisation de la fiction dans le récit.”

Si tama nniḍen , Gérard Genette yenna-d: “ *Tasiwelt d tigawt tasiwlant tanfarast akked tegnit tilawayt ney tafariyt ideg tella.* ”¹⁴

“*Awal asentel yemmal-d takti iyef id yewwi uḍris am (tayri, inig, ttar, tamettant....atg), yettban-d usentel n uḍris ama deg uṭṭa n wawalen ama deg unamek.*”¹⁵

I.4.5. Amsawal/ Amsiwal

Amsawal yemgarad d umsiwal, imi amsawal d win i d-iḥekkun ma yella d amsiwal d win iwumi iḥekku.

Amsawal d awadem asugnan yettilin deg umaḍal n ufariy berra n udlis. Yezmer ad yemgared d umaru am wakken yezmer ad yili d awadem n teḥkayt. D netta i yessuddusen ineqruyen n teḥkayt yemsedfaren akken ad yegzu yimeyri. Amsawal d “ *amdan yellan d aybalu n wullis.*”¹⁶

Amsawal yettili d tiremt talemast gar umeskar d teḥkayt, yef waya i d-yenna G. Genette: “ [...] *Yef uqerruy n yal ullis awadem asiwlan ney agensas yer daxel [...]*”

Ma yella d W. Schmid yefka-d azal n umsawal d umsiwel s tuyalin yer umeskar amadwan: “ *Ameskar amadwan d amesnulfu n umaḍal ungalan, ideg d-yettban umsawal asugnan d yimeyri asugnan. D amsawal asugnan i yessawaḍen taywalt daxel n umaḍal ullisan i yimeyri asugnan.* ”¹⁷

Si tama nniḍen yenna-d Yves Reuter: “*Amsawal d win i d-yettalsen taḥkayt daxel n udlis, maca.*”¹⁸

Muḥend Akli Salḥi, yettwali belli amsawal d win i d-iḥekkun taḥkayt ur yeḍdil ara netta d umaru; amaru yettidir di tilawt yesnulfuy-d taḥkayt, ma d amsawal d asugnan iḥekku-itt-id kan: “ *Amaru, yesnulfuy-d taḥkayt, ma d amsawal iḥekku-tt-id.*”¹⁹ Dya yebḍa amsawal yef kraḍet n leṣnaf:

¹⁴ Gérard Genette, op.cit. p. 72 “La narration est l’acte narratif producteur et, par extension, l’ensemble de la situation réelle ou fictive dans laquelle il prend place.”

¹⁵ Yves Reuter, *Analyse du récit*, Armand Colin, Paris, 2005, P. 40

¹⁶ Jean-Pierre De Beaumarchais et al, *dictionnaire des littératures de langue française*, Bordas, p. 1721 « la Personne qui est la source d’un récit ».

¹⁷ Jean Linvelt, *Essai de typologie narrative “ le point de vue ”*, Paris, librairie José Corti, 1989, p. 22. “ *c’est l’auteur abstrait qui a créé l’univers romanesque auquel appartiennent le narrateur fictif, et le lecteur fictif, et a son tour, c’est le narrateur fictif qui communique le monde narré au lecteur fictif.*”

¹⁸ Yves Reuter, op.cit., P 30. « *Le narrateur est celui qui semble raconter l’histoire à l’intérieur du livre.* »

¹⁹ Muḥend Akli Salḥi, op.cit. p.32.

I.4.5.1. Amsawal agensay

Amsawal agensay ad t-naf yettekki deg teḥkayt, yettili d awadem daxeḥ-is, yettak-d axemmem-is, iḥulfan-is d tmuyliwin-is, am netta am yiwudam nniḍen. Akken i d-yenna Salḥi M. A.: “*D amsawal i d-iḥekkun taḥkayt ideg ittekki netta s timmad-i: d awadem gar yiwudam nniḍen. Yessen ayen i ssnen akk yiwudam nniḍen mačči am umsawal aniri. Ssenf-agi n umsawal iiga amzun d anagi n teḥkayt.*”²⁰

I.4.5.2. Amsawal aniri

Amsawal aniri ur yettekki ara deg teḥkayt, yettili berra i wullis, yettales-d kan ayen iwala ney yesla., yeḥra ayen ur ḥrin ara yiwudam nniḍen.

Yesbadu-t-id Salḥi M. A. Akka: “*D amsawal i d-iḥekkun taḥkayt ideg ur yelli ara d awadem .Ssenf-agi n umsawal iḥra akk ayen yellan di teḥkayt; ayen yessen d wayen yeḥra yugar ayen ssnen d wayen ḥran yiwudam ittekin di teḥkayt i d-iḥekku.*”²¹

I.4.5.3. Amsawal awadem

Amsawal awadem yella daxeḥ n teḥkayt, yeḥra kullec, ayen ttxemmimen yiwudam nniḍen, izri-nsen, imal-nsen.

Tabadut i as-yefka Salḥi M. A. D ta: “*Ittusemma umsawal d amsawal awadem mi ara tili teḥkayt i d-iḥekku d taḥkayt-is (d ayen yeḥran yid-s)lmeena-s dagi, awadem i d-isawalen taḥkayt-ines. Mi ara yettwasexdem ssenf-agi n umsawal, yettili aṭas usexdem n yimyagen deg udem amenzu (amatar udemawan “y” akken yettili aṭas umqim ilelli “ nekk”.*”²²

Ma d amsiwal, ney win iwumi iḥekku taḥkayt umsawal, yenna-d fell-as Salḥi M. A.: “*D win iwumi i d-tettwaḥka teḥkayt. Yemxalaf yef umeyri. Ameyri d win yeqqaren, d amdan yettidiren deg tilawt; ma yella d amsiwal (am umsawal) deg uḍris kan i yettili.*”²³

I.4.6. Asmessi

Asmessi d tamuyli n umaru deg lebni n wullis-is. Amsawal aniri , amsawal agensay, amsawal awadem, mgaraden akken temgarad tmuyli-nsen d ubrid i tṭafaren deg wullis, yef waya i yemgarad usmessi. Gerard genette yesmenyef awal “ asmessi”yef “tamuyli” acku tamuyli terza ayen i d-yettbanen s ufella, meḥsub ayen yellan d amadwan, maca “asmessi” lqay ugar,

²⁰ Muḥend Akli Salḥi, op cit, p.32.

²¹ Ibid.

²² Ibid.

²³ Ibidem. p.35

yettħaz iħulfan d wayen uyur yettxemmim umeskar. Yef waya i d-yenna: “*Iwakken ad nessinef i wawal n tmuyli, yerzan ayen yellan d aẓrawi, smenyifey awal lqayen ugar n usmessi, yemtawan d tenfalit n Brook d Warren.*”²⁴ Yebḍa-t yef kraḍet:

I.4.6.1. Asmessi ilem

Deg usmessi ilem, amsawal yeẓra akk ayen yerzan iwudam, axemmem-nsen, iħulfan-nsen, izri-nsen d wayen akk xeddmn, meħsub yeẓra akk tigawin. Deg-s yessezwar ney yessegray inedruyen akken i yebya.

I.4.6.2. Asmessi aniri

Deg ssenf-a, amsawal ur yessin kra yef yiwudam, igellem-d ayen yettwali d wayen yesla si berra. Yezga deg berra n wullis bla ma yeẓra iħulfan d uxemmem n yiwudam.

I.4.5.6.3. Asmessi agensay

Amsawal yefka azal i yiwen n uwadem, ur yeẓri ara ala ayen yeẓra uwadem-a, d wayen yettħulfu d wayen yettxemmim.

I.5. Ullis

D aḍris ideg amaru yettales-d (iħekku, yettawi-d) ayen yeḍran ney ayen yellan d asugnan. Yessemlili-d atas n tigawin yerzan kra n tedyant teḍra ney d tasugnant, iderrun deg wakud. Ullis yerza akk ayen i d-ttalsen yimdanen. Gas ulama yella wayen yellan d asugnan akka am ungal, tamacahut, tullist ; yettili dayen wayen yellan d tilawt akka am tadyant yeḍran, tudert n umaru.²⁵

Yenna-d fell-as Salħi Muħend Akli: “*Taneqqist d sşenf n uḍris yebnan yef tsiwelt n yinedruyen i d-yettakken taħkayt. S umata, tettli tneqqist d aḍris n tesrit, yerna tebḍa yef waṭas n wanawen. Gar wanawen-agi, yella wungal, tella tullist, yella umezgun ; wigi d annawen atraren n tneqqist di teqbaylit. Tamacahut, tameayt d tedyant d anawen imensayen n tneqqist di teqbaylit.*”²⁶

²⁴Gérard Genette Op.cit., p. 206. “Pour éviter ce que le terme de vision, de champ, et point de vue ont de trop spécifiquement visuel, je reprendrai ici le terme un plus abstrait de focalisation, qui répond d’ailleurs à l’expression de Brook et Warren : (focus of narration).”

²⁵ Zahir Meksem, *Tisekkiwin n yiḍrisen*, Asqamu unnig n timmuzya, 2010, p. 42.

²⁶ Muħend Akli Salħi, *Kra n tsura i tyuri n tsekla*, Asuneḍ wis 2 (Tayuri n tneqqist d usefru), Ed Tira, Alger 2015, P. 11.

I.5.1. Azenziy n wullis

Tayessa n wullis d beṭṭu n uḍris d addaden i usishel n tigzi-s. Ddeqs n yinagmayen i yerran lwelha-nsen yer waya, gar-asen Greimas yebḍan aḍris yef semmus n waddaden:

I.5.1.1. Addad n talwit

Dagi tettil tegnit terked, ttwabdaren-d, tikwal ttwaglamen-d yiwudam yettidiren di talwit, d wadeg d wakud anda tedra teḥkayt. Di tegnit-a ur bdin ara inedruyen.

I.5.1.2. Aferdis n urway

D aferdis ara yesluyen tagnit n tazwara, s wawal nniḍen d takerrist ney ugur ara d-mlilen yiwudam.

I.5.1.3. Tigawin

Tigawin ney inedruyen ara d-yeḍrun i unadi n tifrat n wugur i d-yellan.

I.5.1.4. Tifrat n ugur

Deg-s ad kfunnt tigawin. Deg-s ad yili uferdis-nniḍen d amaynut ara d-yefken tagnit-nniḍen n talwit, dya ad yefru wugur.

I.5.1.5. Addad n taggara

Deg tegnit-a, iferru wugur, ama s wayen yelhan ney wayen n diri, ḥebbsent tigawin, tettuyal terked.

I.6. Tameddurt n Ḕmer Mezdad

Ilul Ḕmer mezzad deg taggara n yiseggasen n 1940, deg tmurt n Leqbayel. Yeyra deg uyerbaz amenzu d uyerbaz alemmas deg larebe Nat-Yiraten, sakin ikemmel di tesnawit Ḕmiruc deg Tizi-Uzzu, anda i d-yuwi agerdas n Bakaluriya “BAC”. S yin yekcem yer tesdawit n Lezzayer tamanayt, yelmed deg ugezdu n tujjya. Di tesdwait-a i as-tettunefk tegnit ad yissin Mulud Mæmri, ad yelmed yur-s timsirin n tmaziyt (1967 – 1973). Ay-agi ara t-yeḡḡen ad iḥemmel ugar tamaziyt (taqbaylit).

Yekcem yer unnar n tsekla deg useggas n 1978, mi d-yessuffey ammud n yisefra “ tafunast n yigujilen” yer tezrigin G.E.B. Deg wammud-a, yejmeε-d azal n twinest (100) n yisefra yura deg taggara n yiseggasen n 1960 ar tazwara n yiseggasen n 1970. Gar useggas n

1979 d 1983 yura ungal-is amezwaru“ iɗ d wass” maca ur d-yeffiy ara almi d aseggas n 1990 yer tezrigin asalu, imi di tallit-nni llan wuguren n usizreg. Yura dayen ungal-is wis sin “tagrest uryu” i d-yessizreg deg useggas 2000 yer tezrigin-is ayamun. Deg useggas n 2003, yessuffey-d ammu d tullisin “ tɣalin”, yesɛan sɗis n tullisin, yiwet seg-sent yessuqel-itt yer tefransist. Yuɣal almi d tawist-nni n wungal, yessuffey-d deg useggas n 2006 ungal-is wis kraɗ “ ass-nni” yer tezrigin-is. Ungal aneggaru i d-yessuffey d “Ssaɛid uZellemcir” deg useggasn 2023.

Ɛmer Mezdad ur yeqqim ara kan deg unnar n tujjya d tira, maca yessebbedd yiwen usmel internet, d tasyunt “ayamun”, ideg d-yezzuzur imagraden d tsuqilin i ixeddem yef tsekla tamaziɣt s umata, d tala n tmussni iseg tseɣ tsekla taqbaylit.

I.7. Ayen yura Ɛmer Mezdad

- Tafunast igujilen (Isefra) – 1978
- Iɗ d wass (ungal) – 1990
- Tagrest uryu (ungal) – 2000
- Tuɣalin (Tuɣalin d tullizin nniɗen) – 2003
- Ass-nni (ungal) – 2006
- Tettɗilli-d, ur d-tkeččem (ungal) – 2014
- Yiwen wass deg tefsut (ungal) – 2015
- Adlisfus n usemres n tmaziɣt tatrart (tira tayuri) – 2015
- Tuɣalin (d tillizin nniɗen) – 2016
- Le retour (et autres nouvelles) – 2017
- Ungal “Saɛuc uZellemcir” – 2023

I.8. Asenked n wungal

Tagrest Uryu d ungal yura Ɛmer Mezdad, yessuffey-it-id aseggas n 2000. Iɛawed-as-d asizreg deg useggas n 2018 yer tezrigin talantikit. Ungal yesɛa 151 n yisebtar, yettwabɗa yef 16 n yihricen.

I.9. Agzul n wungal tagrest uryu

Salem d yimeddukal-is tɛfen abrid metwal asammer akken ad d-awin leslaɥ. D Salem i ccef n ugraw imi d netta akk i ten-yugaren deg leɛmer. Akken kan i d-yekcem seg Fransa srid yer udrar, d tamurt i d-yessawlen, ula d tawacult-is ur tt-yezri. Tizi tettak-iten i tizi, ɛeddan i udrar, kecmen luɗat. Abrid ɣɣay ayendin, adfel yekkat, tuggdi simmal tettɣad, uggaden amer ad

ten-id-iwali ucengu, ney ad ttwasenzen. Anager Salem, wiyaḍ akk d icawraren, ur nnumen ara timsal yecban tagi, uggaden ad yili d inig aneggaru. Agraw n yimeddukal uyalen-d seg tliša n tmurt n Lezzayer, wwin-d yid-sen leslaḥ, deg wass n ccetwa “amerḍil”. Adfel yekkat, tteebga n tikkelt-a tzad, d leslaḥ i ṣebban. Deg yiḍ teddun deg wass sgunfuyun, uggaden ad ten-id-twali tiṭ tamcumt. Mi d-uwḍen yer tmurt n leqbayel, Salem yettraju imeddukal-is nniḍen akken ad ssawḍen leslaḥ anda ilaq. Leḥqen-d akk ḥaca Weeli. Salem yettqelleq, acku netta d Weeli amzun d tayuga, aṭas i ten-icerken, rnu yettkel fell-as aṭas. Weeli xas di tallit yecban ta, tamsalt n tmaziṭt urḡin teffiy allay-is, tezga deg yimi-s. Kemmlen abrid taddart tettak-iten i tayed, almi wwḍen yer taddrat n Salem, nsan din yiwen n yiḍ deg, sakın kemmlen abrid. Tikkelt-a faqen-asen, teddun timucarin tezzin nnig yiqerra-n sen, limmer mačči d isekla d usigna i ten-yettesren, tili ad ten-nyen deg dqiqa. Salem, Rabeḥ d lwennas zwaren akken ad sṣerqen abrid i tmucarin, ma d imsebblen ruḥen metwal tiṣgi akken ad ffren ur d-iyelli ara leslaḥ deg ufus n ucengu. Ylin-d fell-asen yiserdasen n Fransa, ass-nni i yeṣli Salem deg unnar n yisey. “Tagrest” mačči kan d tasmuḍi n yidurar, maca d teqseḥ d tasmuḍi n tegnatın yeḡḡan Salem ad iruḥ ad d-yeḡḡ deffir-s sin warrac d tmeṭṭut tilemḥit s tadsit. Mi d-yuṣal salem seg yinig, ur iruḥ ara ula yer uxxam-is ad iḥer wid yeḡḡe aḥal-aya, maca yerra srid yer udrar akken ad inaḍeḥ d yimeddukal-is ad suffyen acengu afransis seg tmurt n Lezzayer. “Uryu” d izri yesṣedda salem deg Fransa, deg lminat. Acengu yella d tamentilt akken ad yeḥbes Salem almud-is, ad yimyrur uqbel lawan akken ad yexdem yef twacult-is i wumi iruḥ akk wayen sean mi ten-seryen.

I.10. Tabadut n yimebdi

Tilisa n umahil n tẓuri, ney ladya n umahil aseklan, sebganent-d ansi i yebda d wanda yettfaka uḍris aseklan (ungal), dayen i wumi neqqar imebdi “*l’incipit*” d keffu “*l’excipit*”. D snat n tilisa tigejdanin i yef tebna talya n uḍris aseklan wungal.

Imebdi d tazwara n uḍris aseklan (Ungal, asefru, taceqquft n umezgun...). D tifyar timezwura, ney ahat d isebtar imenza n uḍris aseklan, yettili-d i usekcem d ujbād n yimeyri deg uḍris-a aseklan, asidef n yiwudam, akud, d wadeg, ayen ara yefken udem ilaway i uḍris.

Deg unadi-nney yef yisallen yerzan imebdi n wungal, nufa-d deg ukatay n Magistère i yexdem Loucif Badreddine, “*l’incipit et l’excipit dans la modification de michel Butor*”²⁷: Yer Aragon, tafyirt tessebgan-d ansi i d-yebda “*yer kra n tyawsa ara yilin d ungal.*”²⁸ Ma yer Charles Grivel “*Ungal d asnerni n beddu-is*”²⁹.

Awal-a n yimebdi yekka-d seg tlatinit seg umyag incipere: *bdu* (commencer), awalen imezwura n umahil n tẓuri ney amahil aseklan.

I.10.1. Tabadut n yimebdi ilmend n Muḥend Akli Salḥi

Yer Muḥend Akli Salḥi, imebdi yezmer ad yili d awalen imezwura, d tifyar, d taseddart ney tikwal d ixef amenzu n udlis : “*D awalen imezwura i yettilin deg uḍris, zemren ad ilin d awalen yedduklen d tifyar akken zemren ad ilin d taseddart ney d ixef amenzu n udlis (ama d ungal, ama d tullist, ama d aḍris nniḍen n tsekla.)*”³⁰

I.10.2. Kra n tbadutin n yinagmayen

Yal anagmay acu n tbadut, ney n tmuyli i yesɛa yef yimebdi deg wungal.

I.10.2.1. Tabadut n yimebdi ilmend n Andrea Del Lungo

Ilmend n Andrea Del Lungo, anagmay n tsekla d tsiwelt, imebdi d tazwara n uḍris aseklan, yesɛa tamliit tameqqrant deg ureṣṣi n lɛas n tyuri. Deg-s i d-yettili usidef n wakud, adeg n tedianin n uḍris d yiwudam. D tagnit ara yeḡḡen imeyri ad yekcem deg umaḍal n usugen, as-tefk isallen imezwura, d yiferdisen n tedyant ara d-yettalsen. Yenna-d yef waya: “*Am*

²⁷ Badreddine Loucif, “*L’incipit et l’excipit dans la modification de michel Butor, les lieux d’une stratégie textuelle*”, Khedraoui Said (dir), université Ferhat Abbas – Sétif, 2010.

²⁸ Louis Aragon, *Je n’ai jamais appris à écrire, ou les incipits*, Genève, Skira, 1969, p. 41.

²⁹ Charles Grivel, *Production de l’intérêt romanesque*, La Haye-paris, Mouton, 1973, p. 91.

³⁰ Muḥend Akli Salḥi, op.cit. sb. 46.

*unekcum yer ufariy, d amnar n unekcum yer umaḍal anaglan*³¹, yerna-d yef waya: “*Imebdi d adeg astratiji (asudsan), anda i d-yettili umtawi n tyuri akked tulya n umaḍal n ufariy, anda dayen yettili usuddes n temlilit tamezwarut gar yimeyri d uneqqis.*”³²

I.10.2.2. Tabadut n yimebdi ilmend n Gérard Genette

Gérard Genette : Anagmay-a yettwali, deg tulya n wungal, imeyri ur yettwali ara kan asentel iman-is, maca tessebgan-as-d tarrayt s wayes ara d-yettwahku. Si tazwara ara yebdu yimeyri ad d-yessugen ayen izemren ad d-yeḍru yer sdat. Yef waya i d-yenna: “*Beddu ur d-yemmal ara kan ayen ara d-nini, maca ula amek ara t-id-nini.*”³³

I.10.2.3. Tabadut n yimebdi ilmend n Philippe Hamon

Philippe Hamon si tama-s yettwali: Beddu mačči kan d ḥekku n yinedruyen maca d allal i yettwehhin i yimeyri amek ara iyer. Amedya, ma yella ibeddu wungal s uqlam s ustehzi, ad nyer adlis s ufella kan, ma ibeddu s uqlam alqayan, ad nyer ungal s telqeyt. “*Imebdi, d tagnit i uheggi n yimeyri i wakken ad yekcem deg umaḍal n wullis amaynut, s uqader n yilugan-is (beddu).*”³⁴

I.10.2.4. Tabadut n yimebdi ilmend n Jean Raymond

Jean Raymond : Yettwali imebdi d adeg anda i ay-d-yeskan umaru kra n yisallen , i ilaq yef yal imeyri ad ten-izer. Isallen-a ad as-fken tikti tamatut yef wacu i d-yettmeslay wungal ara iyer, am ; anaw n wudlis, anaw n wungal, asentel, adeg, akud, iwudam lada igejdanen seg-sen, rnu yer waya tarrayt n tsiwelt akk d tutlayt i yessemres umaru deg tira n beddu n wungal-is . D ayen i yeḡḡan anagmay-a ad d-yesseḡzu imebdi: “*D anekcum yer yiwen n wannar ney n umaḍal asnilsan amaynut*”³⁵.

³¹ Andrea Del Lungo, *Au commencement du récit. Transitions, transgressions*, dir. Christine Pérès, Carnières-Morlanwelz (Belgique), Lansman Editeur, 2005, p. 10. “Comme ouverture de la fiction, seuil d’entrée dans l’univers romanesque.”

³² Andrea Del Lungo, *L’incipit romanesque. Du seuil au monde*, Seuil, Paris, coll. « poétique », 2003, p. 13. « L’incipit est un lieu stratégique du texte, où s’établit le pacte de lecture, où s’ouvre l’univers de la fiction, et où s’organise la première rencontre entre le lecteur et le récit »

³³ Gérard Genette, op.cit, p.11. “Le début ne détermine pas seulement ce qui sera dit, mais aussi comment cela sera dit.”

³⁴ Philippe Hamon, du descriptif, Hachette, 1991, p. 13. “L’incipit est un moment préparatoire, où l’on projette le lecteur dans un univers narratif nouveau, qu’il est invité à accepter selon des règles particulières.”

³⁵ Jean Raymond , « Les commencement romanesque », Editions Klincksieck, Paris, 1971, p. 129. Est toujours une entrée dans un espace linguistique nouveau...”

Seg tmuyliwin n yinagmayen-a ad naf belli imebdi mačči kan d amnar i unekcum yer umaḍal n ufariy , maca d llsas n wullis yettwellihiñ imeyri di tyuri-is.

I.11. Anawen n yimebdi:

Deg unadi-nney, nufa-d sin n yinagmayen i d-yemmeslayen yef wanawen n yimebdi n wungal; Mathieu Roduit d Ġawdat Hucyar.

I.11.1. Ilmend n Mathieu RODUIT

Elaḥsab Mathieu RODUIT imebdi yebḍa yef ukkuḥ n wanawen gar-asen: imebdi urkid, imebdi s unerni, imebdi ambiwlan, imebdi s uḥbas.³⁶

I.11.1.1. Imebdi urkid

Imebdi urkid, yettili-d s waṭas deg wungalen ilawayanen , amedya, d ayen i d-yettaken aṭas n yisallen. Yettmeslay-d s telqayt tameqqrant yef wadeg, iwudam, yettak-d dayen awal yef tmuyli tamazrayt, tasertant d tdamsant . Aṭas n tyawsiwin i iḥebbsen tigawt yerna yesrusu imeyri deg yiwen n lḥal n uraḡu.

I.11.1.2. Imebdi s unerni (Afaray) "Progressif"

Elaḥsab n unagmay-a, deg yimebdi s unerni, simmal tleḥḥu tigawt, isallen yettraḡu yimeyri ad ten-iḥzer, ttasen-d wa deffir wa.

I.11.1.3. Imebdi ambiwlan "Dynamique"

Imebdi ambiwlan yessekcem imeyri deg teḥkayt i yebdan yakan, war ma yessefhem-d liḥala n yiwudam, n wadeg d wakud n tigawt, amek tella uqbel. Ibeddu srid s tigawt. Yettwasemras deg šṣenf n tmedyazt, yettwaseqdac s umata deg wungalen n lqern wis 20.

I.11.1.4. Imebdi s uḥbas "Suspensif"

Yettak-d drus n yisallen, tikwal ulac akk isallen, yerna yettnadi ad yessewham imeyri akken ad t-yeḡḡ ad yebyu ad iḥzer ugar. D asnerni n lebyi n tyuri. Ad iseereq abrid i yimeyri.

³⁶ chrome-extension://efaidnbmnnnibpcajpcgplefindmkaj/https://mrfrancais.weebly.com/uploads/1/9/9/8/19984595/incipit.pdf

I.11.2. Anawen n yimebdi ilmend n Ğawdat Hucyar

Ğawdat Hucyar, yebda imebdi yef tam n wanawen³⁷: imebdi – tugna, imebdi n uwadem awħid, imebdi asestan, imebdi amuggi, imebdi agelman, imebdi adeyzan, imebdi s ustehzi, imebdi n uwehhi.

I.11.2.1. Imebdi – tugna

Imebdi- tugna d tugna tamezwarut ara d-yefk yef uwadem agejdan, amzun d tazwara n usaru ijebbden. Akken ad yessaweđ iħulfan, d yinedruyen n uđris yer yimeyri.

I.11.2.2. Imebdi n uwadem awħid

Ma yella yef yimebdi n uwadem awħid, yenna-d belli ađris ibeddu s uwadem agejdan, yesεan azal deg wullis, yessekcem imeyri deg teħkayt segmi ara iyer tifyar timezwura.

I.11.2.3. Imebdi asestan “Question- raising opening”

Imebdi asestan yettara imeyri ad d-iger atas n yisestanen deg wallay-is ; d anwi-ten yiwudam-a? Ayyer iderru waya? ... D ayen ara t-yeğğen ad inadi yer tririyin s ukemmel n tyuri s ustumen.

I.11.2.4. Imebdi amuggi (Dramatique)

Yettwali umaru-a ur yenfiε ad tebduđ ungal s tmuggit (drama) , i wakken ad d–yejbed yis-s imeyri acku mazal ur yessin kra la yef tedianin n teħkayt, la yef yiwudam.

I.11.2.5. Imebdi agelman

Amaru deg wanaw-a ibeyyen-d belli llan kra n yinagmayen ttwalin ur ilaq ara ad yili uqlam n yidgan ney yiwudam ur nesεi ara tamlilt deg uđris ney di teħkayt, ur ten-yettaf ara yimeyri yer sdat.

³⁷جودت هوشيار، سحر الاستدلالي الروائي الجاذب، جريدة التأخي، بغداد، العدد 7166، بتاريخ 2016/7/21.

I.11.2.6. Imebdi udyiz

Yessemras deg-s umeskar tutlayt lqayen , yessakayen ihulfan n yimeyri, ayen ara t-yeğgen ad yekcem, ad ihulfu s tedianin n uđris seg tazwara.

I.11.2.7. Imebdi s ustehzi

Mi ara yebdu yimebdi n wungal s uciwed n yimebdi n wungal nniden i ustehzi yis-s.

I.11.2.8. Imebdi s uwehhi

Imebdi yettak-d lewhi yer wayen ara yeđrun yer sdat di teħkayt. Meħsub d ayen ara yeğgen imeyri ad izer yef wacu ara yemmeslay uđris si tazwara–s.

I.12. Tiwuriwin n yimebdi

Temgarad tmuyli n yinagmayen yef twurinin i yesəa yimebdi.

I.12.1. Əlaħsab Mathieu RODUIT, imebdi yesəa mennaw n twuriwin

- Tawuri tamezwrut i d-yesəa yimebdi d awehhi i wayen i d-yeqqimen seg uđris: Yemmal-d tawsit n wungal (ungal s tebratin, ungal n tilawt ..) Akked yifranen n wullis (tamuyli , amawal, Asekles n tutlayt ...) N umeskar.
- Imebdi ilaq ad yesseqreb imeyri s usewhem, ilaq ad t-yeğğ ad iseqsi atas n yiseqsiyen deg wallay-is ilaq Ur yettizmir ara ad izer amek i tleħhu teħkayt , ney ad as-yefk izen srid i umeyri, ney lefhama-is i amzun d timseereqt d usekcem -is di tazwara deg uđris.
- Yexleq-d amađal n usugen yefka-d isallen yef yiwudam, adeg, akud. Iferdisen yettwasdukklen deg wullis ttawin-d ad d-rren i yisteqsiyen yemgaraden : anda? Melmi? Anwa? D-acu? Amek? I wacu?
- Imebdi yettağğa imeyri ad yekcem yer tyuri s yiwet n tedyant yesəan azal meqren ney mezziyen , anect-a ara d-yesbedden tafat yef kra n yiħricen nniden.

I.12.2. Tiwuriwin n yimebdi ilmend n Yasin El Nasir

Ma yella yer Yasin El Nasir, yefka-d snat n twuriwin: Ajbad n yimeyri, aheyyi-is d uħerrek n yiħulfan-is:

- Ajbad n yimeyri:

Deg tazwara yezmer ur ikeččem ara yimeyri akken iwata seg uḍris, yef waya i yessemras umaru imebdi igerrzen s ufran n wawalen d tenfaliyin isehlen i tigzi akken ad t-id-yejbed.

- Aheyyi n yimeyri d uḥerrek n yiḥulfan-is:

Imebdi ur d-yettli ara kan i ujbād n yimeyri, maca yettak-d tiki ara t-iɛawnen akken ad yegzu aḍris, ad as-yeḡgeb. Yef waya ilaq ufran n wawalen d tenfaliyin lqayen, i isehlen i tigzi akken ad yessawed yimebdi yer yiswi-is, s ujbād d usekcem n yimeyri deg uḍris³⁸.

I.12.3. Tiwuriwin n yimebdi ilmend n Andrea Del Lungo

Andrea Del Lungo si tama-s, yefka-d ukkuḥ n twuriwin i yemzer yimebdi, aferdis asudsan, ad ten-yesɛu: Tawuri n usengel, tawuri n usentel, tawuri n yisallen, tawuri n tmuggit.³⁹

- **Tawuri n usengel**

Tawuri-a tettɛawan imeyri akken ad yesɛu tiki tamatut yef uḍris, yerna ad –as-tishil tyuri-is. Deg-s yettak-d umaru aṭas n yisallen yerzan anaw (ungal amuggi, ungal ilaway, ...) afran n tsiwelt, ula d asentel yettban-d. Iferdisen-a zemren ad sersen lḥir deg wallay n yimeyri ad yesɛu lebɣi ad ikemmel tayuri. Andre Del Lungo yebḍa-tt yef kraḍet : Asengel usrid, Asengel arusrid d usengel uffir.

- **Asengel usrid**

Aḍris ibeddu srid s yisallen yerzan ; Anaw n udlis, ayanib yessemres umaru , yisentel ney asentel i yef ara d-yawi deg-s d tmitar ara d-yesbegnen anwa n wungal (ilaway, amuggi, ...).

- **Asengel arusrid**

Dagi amaru yettuyal yer yidrisen nniden yettawi-d kra seg-sen ney ad yili d akemmel n uḍris yebdan yakan. Am wakken yezmer ad d-yawi awadem seg umyi. Yettli deg-s uwehhi kan , ulac ayen ara d-ibanen srid.

- **Asengel uffir**

Tawuri n usengel uffir temgarad d usengel usrid d urusrid, imi dagi ulac acu n yisalli i d-yettbanen. Maca amaru yettwehhi yer n yiferdisen ara yeḡḡen imeyri ad yegzu acu ara i yer.

- **Tawuri n usentel**

³⁸ياسين النصير، الاستهلال فن البدايات في النص الادبي، دار نينوى، 2009، ص 22-26.

³⁹ Andrea Del Lungo, *op cit*, pp 151 - 153

Isentel iyef ara d-yawi wungal, ad d-banen si tazwara, ad ġġen yimeyri ad ixemmem yef wayen ara d-yedrun yer sdat, ney ad yeered ad yegzu isental-a.

- **Tawuri n yisallen**

Amaru, ad d-yawi isallen yerzan iwudam, adeg ideg drant tedyanin, akud-nsent, d ayen ara yeġġen imeyri ad yegzu taħkayt yerna ad yesu lebyi ad ikemmel tayuri.

- **Tawuri n tmuggit**

Amaru ad iger imeyri srid deg tigawin, meħsub imebdi ad yebdu s tigawt, mebla ma tella-d tezwert, akken ad t-yejbed yer teħkayt. Tawuri-a nettaf-itt deg yimebdi iwumi qqaren “in medias res”.

I.13. Tamlilt n yimebdi

Akken ad yegzu yimeyri ungal, yuwi-d yef umaru ad d-yefk isallen iwatan deg beddu n wungal-is akken ad as-yessishel tigzi. Ayen ara yefken tamlilt meqqren i beddu deg wungal. Andrea del Lungo yebda-tent akka⁴⁰:

- **Assisen n yimeyri s wanaw n wungal**

Beddu n uḍris ilaq ad yesu ticraḍ ara ieawnen imeyri i wakken ad yegzu anaw n wungal (ma yella d arumunsi, ilaway, amazray,)

- **Asebggen n uyanib n umaru**

Ilaq ad yili beddu icudd yer umaru ad yemgired yef yiyaniben n beddu n yimyura nniḍen. Yis-s ad d-yejbed lwelha n yimeyri, ad as-yefk lebyi i ukemmel n tyuri n wungal.

- **Asekcem n yimeyri deg tedyanin n teħkayt**

Ad t-iħettec ad iẓer ayen ara d-yedru yer sdat.

Ula d Eebdelmalek Achabun yefka-d tamlilt n beddu n wungal, yebda-tt akka:

- **Beddu n uḍris**

Imebdi mačči kan d beddu n uḍris maca yeslalay-d assay gar uḍris d yimeyri. Yessufuy-d imeyri seg tudert-is n yal ass yer umaḍal n tira d ufariy. Imi deg tazwara, imeyri ur ikeččem

⁴⁰ Andréa Del Lungo, op cit, p.48.

ara akken iwata deg teḥkayt, ayen ara t-yeḡḡen ur yettaf ara iman-is, maca mi yeyra tifyar ney asebtar amezwaru ad yekkes ukukru , ad yekcem deg wungal.

- **Ajbad n yimeyri**

Tazwara n wungal i izemren ad tejbed imeyri akken ad ikemmel tayuri , ma yella tebna yef lsas isehḥan, yessemres awalen lqayen ara iḥazen ama d allay-is, iḥulfan-is, ney d asugen-is.

- **Asekcem n uḍris deg ufariy**

Deg tazwara yessekcem umaru kra n n yiferdisen (adeg, akud , iwudam , kra n yinedruyen) ur d-yessebganen ara i yimeyri ayen yella d tilawt ney d afariy, alma yuz deg tyuri ara yefreq gar-asen. Ad yeqqim akken gar tilawt d ufaris alma yesɛa takti tamatut n wungal.

- **Aḥerrek n teḥkayt**

Deg tazwara ad tili tegnit terked sakn ad tebdu tettemcebbal (tettembiwil) s usekcem n yiferdisen-a:

Adeg: ad d-yefk adeg ney anda ara ḍrunt tedyanin n wungal.

Akud: melmi i d-tedra teḥkayt .

Asenked n yiwudam: s uqlam-nsen ama d tafekka, tṭbiɛa ney amek ttidiren.

I.14. Talyiwin n yimebdi

Imebdi d aferdis yesɛan assay akked yiferdisen nniḍen n wungal, ur yezmir ara ad yili d ilelli. Tesɛa azal deg tigzi n usentel amatu. Eebdelmak Acehbun yebḍa-t yef snat n talyiwin: Talya tawezzlant d telya tayezzfant.

- **Talya tawezzlant**

Imebdi yezmer ad yili d tafyirt ney d awal s wayes ara nekcem deg wungal. Akken i d-yenna André Gardies: *“Imebdi aheyyi n unekcum deg uneqqis, tikwal yiwet n tefyirt i usekcem deg uferriy.”*⁴¹

- **Talya tayezzfant**

Ungal yemgarad d tmacahut, imi imebdi deg tmacahut yezmer ad yili d tafyirt tamezzyant maca deg wungal yezmer ad yiṣzif alma yelḥeq d taseddart ney ugar acku yettili usekcem n yiferdisen imecṭaḥ am: iwudam, inedruyen inaddayen.

⁴¹ André Gardies, *Le récit filmique*. Armand Colin, Paris, 1993. “L’incipit est une mise en scène du récit. Il suffit parfois d’une phrase pour mettre en branle le monde fictif.”

I.15. Assay gar yimebdi d uzidris

Imebdi mačči kan d anekcum deg wullis maca d aferdis agejdan seg uzidris am: azwel, abuddu, asenked...

- **Assay gar yimebdi d uzwel**

Imebdi d amnar amezwaru n wullis deffir uzwel. Nezmer ad d-naf atas n yimebdiyen yesca allus ney awehhi yer uzwel. Akken i d-yenna Muḥend Akli Salḥi: “*Tikwal, ttuyalen wawalen n tazwara, d azwel n uḍris, abeēda deg yiḍrisen n tsekla timawit.*”⁴²

Ma yella azwel yezmer ad d-yefk tikti n wayen ara yilin yer sadt di teḥkayt i yimeyri, imebdi d aferdis ara t-yegren s tidet (telqeyt) deg uneqqis asmi ara yebdu tayuri.

- **Imebdi d asezwer n unekcum yer uneqqis**

Imebdi yessekcum imeyri si tilawt yer uferriy i d-yeslalay wungal.

Andréa Del Lungo , yenna-d imebdi d uzwel d iferdisen s wacu ara nejbed imeyri. Azwel yesca snat n twuriwin; ajbad n lwelha n yimeyri d uheyyi-is i unekcum deg umaḍal amullis. Ma yella d imebdi d amnar n tyuri, s yis ara yekcem yimeyri deg uneqqis. Deg-s ad d-iban ma yella ad ikemmel tayuri ad as-yeḡgeb ney ad yeḥbes.

Azwel am udellel yettilin deg umnar n tḥuna, ijebbed akken ad yekcem umdan yer-s. Ma d imebdi d asurif amezwaru ara aḡ-yeḡḡen ad nkemmel tikli (tayuri) ney ad neḥbes.⁴³

I.16. Abeyyen n tlisa n yimebdi

Yal anagmay amek iwala imebdi, llan wid yeqqaren d awal ney d tafyirt, wiyaḍ qqaren yezmer ad yemmed d taseddart ney tikwal d ixef.

Ula d abeyyen n tlisa-s yuwæer, yemgarad gar unagamay d wayeḍ, ansi ibeddu d wanda ikeffu? Amek i nezmer ad t-id-nessuffey? Andrea Del Lungo, yenna-d belli abeyyen n tlisa n yimebdi mačči d tamsalt i isehlen ma yella nuḡal yer tbadut i as-yettunefken deg yisegzawalen, meḥsub d awal ney d tafyirt tamezwarut: “*Abeyyen n tlisa n yimebdi deg uḍris, d ugur n teẓri ameqqran. ma neḍfer tabadut i as-yettunefken deg yisegzawalen, d awalen imezwura, n tsekka*

⁴² Muḥend Akli Salḥi, op.cit. sb. 46.

⁴³ عبد الملك اشهبون، البداية والنهاية في الرواية العربية، رؤية. ص 28-29.

taseklant.”⁴⁴. Yef waya i d-yessumer ad neg tilisa n yimebdi ilmend n tayunt tamezwarut n uḍris : “ *Cukkey ilaq ad nerr deg leḥsab tayunt tamezwarut n uḍris, ideg tezmer ad temgarad teyzi; ihi asebdad swayes nezmer ad d-nbeyyen tilisa, yezmer ad yili ilmend n keffu ney unegzum alyawi (formel) ney n usentel deg tayunt-a.*”⁴⁵ Yefka-aḡ-d kra n yisebdaden swayes nezmer ad neg tilisa n yimebdi:

- Taggara n yixef ney tseddart d useqdec n tallunt ney liseḡ gar-as d tseddarin i d-yettafaren.
- Agezzum ney aḡeddi yer wanaw n yinaw nniḍen deg tsiwelt.
- Tuffya seg wullis yer uḡlam, ney seg uḡlam yer wullis.
- Aḡeddi seg wullis yer udiwenni, ney seg udiwenni yer wullis.
- Abeddel n tayect tasiwlan.
- Abeddel u usmessi.
- Taggara n udiwenni.
- Abeddel n wakud ney n wadeg n teḡkayt.

Tagrayt

Di taggara n yixef-agi, nessawed nemmeslay-d s umata yef wungal aqbayli, nebder-d kra n tbadutin n wungal i d-fkan kra n yinagmayen, d tulmissin n wungal , nerna nuwi-d dayen awal yef umaru Emer Mezdad d usissen n wungal-is *tagrest uryu* , d usegzal-is.

Nessawed dayen nebder-d ansi yebda yimebdi n wungal “Tagrest uryu” d wanida yekfa. Nessuffey-d anaw n yimebdi, tiwuriwin i yesḡa, talya i yessemres umaru deg yimebdi-is, tamliit-is , akken dayen i d-nemmeslay yef wassay i yellan gar-as d uzwel.

⁴⁴ Andréa Del Lungo, op cit., p38. “Un problème théorique fondamental restant à résoudre concerne la détermination, dans le texte, des frontières du début, Si l’on se réfère à l’acception commune qu’attestent les dictionnaires, le mot incipit désigne en général la première phrase, voire les premiers mots, d’une œuvre littéraire.”

⁴⁵ Idem. “Je crois qu’il est nécessaire de prendre en considération une première unité du texte, dont l’ampleur peut être très variable ; un critère possible de découpage est, par conséquent, la recherche d’un effet de clôture ou d’une fracture, soit formelle soit thématique, isolant cette première unité”

Ixef – II –:
Tasleḍt n yimebdi n
wungal *tagrest uryu*
n Emer Mezdad

Tazwert

Deg yixef-a ad d-nbeyyen tilisa n yimebdi n wungal tagrest uryu, sakin ad t-nesled.

II.1. Abeyyen n tliša n yimedi deg wungal tagrest uryu n Ɛmer Mezdad

Temgarad tmuyli n yinagmayen yef yimebdi, nnan-d belli yezmer ad yili d awal, tafyirt, taseddart ney yezmer ad yemmed d ixef. Yef waya i neeređ ad d-nbeyyen imebdi yessemres Ɛmer Mezdad deg wungal tagrest uryu. Nessaweđ nukex imebdi deg wungal-a ilmend n unekcum usrid yer ufariy.

“Segmi i d-kecmen akal n At-Yeğğar, adfel yenna-d ma n-tettfed. Niqal d asxiclew kan, tura ha-ta-n amzun d ibidiyen i d-iyellin, simal ttalin adrar, simal yeddal wakal, d tineccarin n tađuť i d-yettarew. Iđarren terza-d fell-asen tazżayt, d aldun kan i zuyuren : Ha-ten-ad sin yisurifen yer sdat, asurifyedda di rrayaē. Mer mačči d eeggu ɛyan, akal ibezgen yerna-yas udfel ard ggalen ar d ađar i ttakren yer deffir, wiss ma d tuggdi ney d ulawen i d-yennan kra.

Win yezwaren i d ameqqran-nsen, amecwar gar-as d wid i d-yeddān yid-s. D netta i asen-yezwaren. Ha-ten-ad wa deffir wa, gan azrar am tweđfin di tsawent, acu kan tiweđfin d tiberkanin yerna ttawint ttarrant tagella deg yimawen, nutni simal simal ttimlulen yiwen ubrid i ttawin, d uzzal i bubben mačči d uffal ney d tagella.

Aerur ibubb, ul zżay, ađar deg udfel la yessuruf. D tuggdi.

Abyas mačči d win iwumi ħman yidammen, ayen i d-yusan ad t-iqazem fiħel ma tergagi tayma, ayesmar yeqqur, agecrir ibedd, ayen i d-yusan yebna fell-as. Yas yettruz ur ikennu. Amdan yebnan s ddkir mačči S teksumt, mačči d amdan. mmi-s n urgaz d tmeđtut d tasa d idammen !

Abyas, d win tdel tuggdi s yifer-is usbik, azayan, terra tillas sdat wallen, tagecrirt tulwa, ayesmar la yettinig iman- is, tasa tebya ad d-teffey dayen. Yas yezra ayen i t-iruğan ahat d ilili, ahat d inig aneggaru winna ur d-ngellu s tuyalin, acu, yezga yessuruf, yezga iteddu, akken i as-tehwa teffey.

Abyas d win iħulfan i tuggdi tugar tiyemdin mačči yekna-as. Abyas d win yuggaden yef uqerru-s netta iēemmed, yas ɛzizet tudert yella wayen i tt-yugaren, yas ɛzizit umeslay d unecreħ yella wayen i ten-yugaren. Ayen ɛni yella win yufan tizeť yegguma-tt ? Ayen ɛni yella win yugin ad yili akken i as-yehwa, ad yawi abrid s talwit ? Yak ulac win yufan rrbeħ yugi-t, anagar ibki

Ixef – II –:Tasleđt n yimebdi deg wungal tagrest uryu n Ėmer Mezdad.

sdat lğefna n sesku ! Ėni yella win yerwan tarwa d imawlan, imi akka ha-t-an la yettegririb di tzegwa, deg umur ad yeqqim yid-sen nnig ukanun ad yessizen, cwiť d , cwiť d asefled.

Netta tura wid ezizen amzun yerra tablať fell-asen, nutni dayen ahat uysen-t, dayen rran-t di tesga n tasa anida ur -yesmundul.

Yeğđa-ten akken yer deffir, yas ur uklalen, ass-a yurew-asen-d lihana, azekka ahat ara sen-d-yernu d imeťťawen.

Yeźra idur-iten, ulac win ara sen-d-yekken deg yimi n tewwurt, ulac win ara sen-yessasen tagella mi ara llažen.

Deg wussan n tegrest akka am ass-a, anwa ara sen-d-izedmen ? Tusa-d nnig yiyl-is, yella wayen i ten-yugaren. Ula d tasa iwumi-tt ma d ddel kan ara d-tagem?

Ha-t-an ass-a gar yidurar d yizuyar, gar tudert d tmettant yas ađar iteddu, ul ineddu, ur yeźra melmi ara sen-tbedd tikli, ad yegzem umrar wuyur tcudd tudert yellan. Netta iemmed; yas akka yer berra amzun tdus tasa, sya yer da tezga tessebraq-d, tettergigi-d, teqqar-as-d: «A kečč iyi-ixedmen akka ! Amek armi iyi-tegred deg tegnit am ta, nekk yessaramen lehhu tura bđiy d wayen urwey, i ttquddurey rennuy, cedhay tađsa d umeslay ? >

Ansi i as-d-tekka, netta yekka-as ansi nniđen ; amæbber yezga gar-asen, Salem mačči tengugi nniya-s.

Tura dayen ġğan azayar, d tiwririn i la ttalin ; mraw i d-igan tarbaet, d azrar n warraw n tmeťťut i la inebbcen di tsawent. Tuget deg-sen knan si teekemt yeggten. Ddurt, ur yekkis yiwen wass, anagar d tikli, metwal asammer i d-uyalen. Muggren at-tlisa, ad d-awin amur-nsen n leslah. Skud yufrar usigna deg yigenni, deg uzal gganen, deg yiđ teddun. Nutni di lqaεa, timucarin deg yigenni. Assa, ayemyum i d-yeylin idel tamurt, yeffer-iten yef yir tiť ara ten-id-iwalin. La teddun ddaw leenaya-s. Inig n ubrid-a mačči d win n menwala.

D Salem i d ccif-nsen, netta ha-t-an ur ibubb ara ayen zźayen, imi tuget deg-sen s waťas i ten-yugar di leemer. D yiwen uqcic d asađli i as-yennan : « A Si Salem, assa ggulley ur teddimeđ amur-ik, gar-aney ara t-nefreq, nekkni taswiε-a mezziyit ! » Ney ahat ifaq-as i Salem yuźam !

Yerna taekemt n ubrid-a, azal-is meqquer :d timkehyal d uldun i d-wwin yid-sen, daymi tikli-nsen xmat-xmat, tiť n umdan amer d lebyi mačči ad d-ters fell-asen. Ama d ađbib ama d acengu, amer ufan ulac win ara ten-id-iwalin. Taguni yal wa s nnuba-s; teffren yef yinezday n

Ixef – II –: Tasleḍt n yimebdi deg wungal *tagrest uryu* n Ḥmer Mezdad.

yidurar; tuydaḥ tikkelt-a ḡran tenza, ha-ten-ad la ttharaben yef yiqerra-n sen d tyawsa i d-wwin yid-sen.

« *Tikkelt-a, teffey tiffeyt? !>»* »

II.2. Asenked n usayes n tazwara

Deg yimebdi-a , yules-d unallas amek i d-tuwi tarbaet n Salem abrid seg wakal n At-Yeḡḡer, ḡeddan i uzayar, bdan ttalin tiwrrin wa deffir wa, akken ad mlilen at-tlisa ad d-awin amur-n sen n leslah . Tuget deg-sen ḡyan si teḡkemt i bubben d ubrid yezzifen. Ula d tuggdi tezdey ulawen-sen, yef waya i teddun deg yid , ddaw uyemyum i ten-yedlen yef tiḥ n yimezday, acku yiwen ur ilaq ad ten-iwali ama d aḥbib ama d acengu, amzun teddun ddaw leenaya-s. Maca tikkelt-a ttwazenzen.

II.3. Isallen i d-yefka umsawal deg yimebdi

Deg yimebdi n wungal *tagrest uryu*, amsawal iger imeyri srid deg umaḍal ilaway, acku idgan i d-yebder d usentel i yef d-yuwi, llan di tilwat ulac deg-sen asugen. Yefka-d akud d yidgan ideg tedra teḥkayt, yerna-d ibeyyen-d awadem agejdan i yef tebna. Isallen-a sekcamen imeyri srid deg teḥkayt, rennun-as lebyi i tyuri n wayen ara d-yasen yer sdat.

II.4. Aglam n yiwudam d lihala-n sen

Iwudam yellan deg yimebdi-a d wi: Salem d yimeddukal-is.

- **Salem:**

Awadem-a d amdan yeqwan yesḡan tabyest. Maca yas yesḡa tebyest, yesḡa tasa, yuggad yef uqerru-is d twacult-is. Ay-agi yettban-d deg tenfaliyin-a:

“ *Yas yettruz ur ikennu...*” Sb.7. Yebya ad d-yini, ad iḡemmed i truḡi wala kennu sdat tuggdi.

“ *Abyas d win tdel tuggdi s yifer-is usbik, aḡayan, terra tillas sdat wallen, tagecirt tulwa, ayesmar la yettinig iman-is, tasa tebya ad d-teffey dayen.*” Sb. 7-8. Thḡrek-d tasa-s si tuggdi, almi tebya ad-teffey, tefrawes.

“ *Abyas d win yuggaden yef uqerru-is...*” Sb. 8. Yuggad i t-yettayen n wayen n diri.

Ixef – II –:Tasleḍt n yimebdi deg wungal tagrest uryu n Ḥmer Mezdad.

“ *Abyas d win ihulfan i tuggdi tugar tiyemdin mačči yekna-s.*” Sb. 8. Yaṣ ulamma yuggad mliḥ mac yettkemmil abrid-is yerra tuggdi deg yidis.

Yaṣ ma yella Salem yuggad yef yiman-is, yeḥra ayen i t-yettrajun dayen iweeren, maca tabyest-is tugar kullec. d ayen ara d-naf di tenfaliyin-a:

“ *...Ayen i d-yusan yebna fell-as.*” Sb. 7. Iḥemmed i wayen yebyun yedru.

“ *Yaṣ yettruz ur ikennu.*” Sb. 7. Yeḡbel ad ireḥ wala ad yeknu i wuguren.

“ *Yaṣ yeḥra ayen i t-yurḡan ahat d ilili, ahat d inig aneggaru, winna ur d-ngellu s tuyalin, acu, yeḥra yessuruf, yeḥra iteddu, akken i as-tehwa teffey.*” Sb. 8. Yeḥra d terzeg d tmettant i t-yettrajun maca yettkemmili tikli-s yer sdat.

“ *Abyas d win yuggaden yef uqerru-is nettat iḥemmed, yaṣ ezizet tudert yella wayen i tt-yugaren, yaṣ ezizit umeslay d unecraḥ yella wayen i ten-yugaren.*” Sb. 8.

Salem yellan deg tlemmast n lmeḥna, ur yettu ara tawacult-is, yettxemmim fell-as, tergagi-d fell-as tasa-s. Ayen i d-yemmalen ay-agi deg uḍris, d tifyar-a:

“ *Yeḡḡa-ten akken yur deffir, yaṣ ur uklalen, ass-a yurew-asen-d lihana, azekka ahat ara sen-d-yernu d imeṭṭawen.*” Sb. 8. Tawacult-is temcebbal seg lebeed n Salem fell-asen

“ *Yeḥra iḍur-iten, ulac win ara sen-d-yekken deg yimi n tewwurt, ulac win ara sen-yessasen tagella mi ara llaḥen.*

Deg wussan n tegrest akka am ass-a, anwa ara sen-d-izedmen? Tusa-d nnig yiyli-is, yella wayen i ten-yugaren.” Sb.8. Tanaflit-a tessebgan-d dayen belli Salem yezwar tamurt yef twacult, tayri n tmurt tugar kra yellan di tudert.

Ayen d-yessebganen argagi n tasa-s yef twacult-is ad t-naf mi as-d-temmeslay tenna-as-d : “ *A kečč iyi-xedmen akka ! Amek armi iyi-tegreḍ deg tagnit am ta, nekk yessaramen lehhu tura bḍiḃ d wayen urwey, la ttquddurey rennuḃ, cedhay taḍsa d umeslay?*” Sb. 8-9.

Tarbaḥt n Salem

D tuget deg-sen mezziyit maḍi, d Salem i d ameqqran gar-asen, d netta d ccef-nsen, dya d netta i asen-yezwaren deg umecwar-nsen, nutni tebeen-t s deffir wa deffir wa, gan azrar. Ay-agi iban-d deg tenfaliyin-a:

“ *... Imi tuget deg-sen s waṭas i ten-yugan di leḥmer.*” Sb. 9. “ *win yezwaren i d ameqqran-nsen...*” Sb. 7. Ssebgan-d temyer s Salem d temzi n yilmezyen-nni nniḍen.

Ixef – II –:Tasleđt n yimebdi deg wungal tagrest uryu n Ėmer Mezdad.

“ *D Salem i d ccif-nsen...*” Sb. 9. di tenfalit-a i d-iban Salem d i ccif.

“ *D netta i asen-yezwaren. Ha-ten-ad wa deffir wa gan azrar am tweđfin di tsawent...*”
Sb. 7. Dagi iban-d belli d Salem i yezwaren.

Tarbaet-a tettkemmil tikli ęas ulamma ęeggu yenfel-d fell-asen. Ęyan seg uęebbi n leslaę d uldun d tikli deg ubrid yessawnen. Iban-d waya deg tenfalyin-a:

“ *Iđarren terza-d fell-asen tazęayt, d aldun kan i zzuyuren...*” Sb. 7.

“ *limmer mačči d ęeggyu i ęyan, akal ibezgen yerna-asen udfel, ard ggalen ar d ađar i ttakren yer deffir,...*” Sb. 7.

“ *... D uzzal i budden mačči d uffal ney d tagella.(...) Aerur ibubb...*” Sb. 7. Imeęna-s ęyan seg wayen refden.

“ *Tuget deg-sen knan si teękemt yeggten.*” Sb. 9. Dagi iban-d belli taękemt bubben zęayet mačči d kra.

“ *Yerna taękemt n ubrid-a, azal-is meqquer, d timkeęyal, d uldun i d-uwin yid-sen, daymi tikli-nsen xmat-xmat,...*” Sb. 9. Tazęayt n teękemt-a tzad, acku izad ula d azal-is, mačči d tagella, d leslaę.

Ęeggu yettzad, tuggdi tettneri deg wulawen n terbaet-a, mmalent-id tenfaliyin i yessemres unallas deg uđris-is. Gar tefyar i d-yiwehhan yer tuggdi ad d-nebder:

“ *...Ul zęay (...) D tuggdi.*” Sb. 7.

“ *... Deg uzal gganen, deg yid teddun.*” “ *Ass-a aęemyum i d-yeyli idel tamurt, yeffer-iten yer yir tię ara ten-id-iwalin. La teddun ddaw leęnaya-s.*” Sb. 9. Dagi ad negzu belli uggaden amer ad ten-id-iwali ucengu, dya ttarasen tagnit teddun deg yid mi yella tılam, ney deg wass ideg yella uęemyum akken ad dergen ęef wallen. mačči kan ęef ucengu i ffren, maca ula d aębib uggaden ad ten-id-iwali axaęer yezmer ad ten-yessenz. “ *Ama d aębib ama d acengu, limmer ufan ulac win ara ten-id-iwalin.*” Sb. 9.

Ula d taguni s nnuba, acku tzad lxuf fell-asen. Yella-d waya di tefyirt-a: “ *Taguni yal wa s nnuba-s; teffren ęef yinezday n yidurar...*” Sb. 9.

Di tazwara uggaden kan ęef terwięin-nsen, maca seg d-uęalen seg usammer terna-d tuggdi ęef leslaę d uldun i d-uwin yid-sen: “ *...Ha-ten-ad la ttęaraben ęef yiqerra-nsen d tyawsa i d-uwin yid-sen.*” Sb. 9.

II.5. Adeg d wakud

II.5.1. Adeg

Akken i nenna yakan deg yixef n tezri, adeg d aferdis agejdan deg tsiwelt, azal-is meqquer deg lebni n teḥkayt n wungal. Dayen i yeḡḡan amsawal yettawi-d taḥkayt-is deg kra n yimukan, ideg ttidiren yiwudam. Ad d-nebder kra n yidgan i d-yebder umsawal deg yimebdi n wungal « *Tagrest uryu* »:

- **At-yeḡḡer:**

D adeg amezwaru, deg tmurt n Leqbayel, uyur leḥqen Salem d yimeddukal-is, akken wwḍen yebda-d udfel yeddal akal. “*Segmi i d-kecmen akal n At-Yeḡḡer, adfel yenna-d ma n-tettfed.*” sb. 7

- **Adrar:**

D adeg yellan nnig At-yeḡḡer, iberdan deg-s weeren d tasawent rnu idel-iten udfel, ayen i yeḡḡan tarbaet n Salem ad teddu s tazḡayt. “*Simmal ttalin adrar, simmal yeddal wakal.*”

- **Gar yidurar d yizuyar:**

Deg wadeg-a, i tebda tasa n Salem tettlum-t, imi yella deg tegnit n ḍḍiq, gar tudert d tmettant. “*Ha-t-an ass-a gar yidurar d yizuyar, gar tudert d tmettant; yas aḍar iteddu, ul ineddu...*” sb 8.

“*Yas akka yur berra amzun tdus tasa, sya yer da tezga tessebraq-d, tettergigi-d...*” sb. 8.

- **Azayar:**

Adeg-a eeddan-d fell-as mi d-ffyen seg udrar n At-Yeḡḡer teddun metwal asammer. “*Tura dayen ḡḡan azayar*” Sb. 9.

- **Tiwririn:**

Mi d-ffyen seg uzayar, bdan ttalin tiwririn, d abrid metwal asammer. “*... D tiwririn i la ttalin...*”

- **Asammer:**

D amkan anda temlal terbaet n Salem d yimeddukal-s akked at-tliṣa, akken ad d-awin leslaḥ. “*...Metwal asammer i d-uyalen. muggren-d at-tliṣa, ad d-awin amur-nsen n leslaḥ.*” sb. 9.

II.5.2. Akud

Ula d akud yesĖa azal meqqren deg teħkayt n wungal. D aferdis i yettağğan yimeyri ad yegzu ugar taħkayt, ad izer melmi i teđra ayen ara t-yegren srid deg tedianin n teħkayt. Ad neered ad d-nessuffey melmi đrant tedianin deg yimebdi-a.

Deg wussan n tegrest: Tidyanin yellan deg yimebdi-a đrant deg tegrest, d ayen i d-sebganent kra n tmitar am: “*Deg wussan n tegrest akka am wass-a,...*” Sb. 8.

yella wanda i d-yessebgen tagrest s wawal “*adfel*” i d-nufa deg yisebtar-agi:

“*Adfel yenna-d ma n-tetťfed.*” Sb. 7.

“*Akal ibezgen yerna-as udfel.*” Sb. 7.

“*Ađar deg udfel la yessuruf.*” Sb. 7.

Azal: Deg tallit-a n wass, Salem d yimeddukul-is gganen s nnuba, akken ur ten-id-yettaf ara ucengu.

“*Deg uzal gganen...*” Sb. 9.

“*Taguni yal wa s nnuba-a...*” Sb.9.

Iđ: Deg yiđ Salem d terbaĖt-is, teddun imi dergen yef wallen.

“*Deg yiđ teddun.*” Sb. 9.

II.6. Amsawal deg yimebdi

Amsawal, akken i d-nufa tabadut-is deg yixef n teđri, d win i d-yessawalen (iħekkun) taħkayt, yezmer ad yili d awadem am wakken yezmer ad yili berra n teħkayt. Deg yimebdi-a:

Amsawal d aniri: Imi ur yelli ara d awadem deg uđris, yettales-d seg berra, ayen iwala d wayen yezra. yezra ula d iħulfan n yiwudam d wayen ttmeslayen d yiman-nsen. Nezmer ad d-nefk kra n tmitar i d-yessebganen ay-agi:

- **Imataren udmawanen:**

Tuget n yimyagen ftin ukkud d wudem wis krađ ama d asuf ama d asget. Md: “*Kecmen – ttalin – zuyuren - Ėyan – ggalen – ttakren – ttimlulen – ttawin – bubben -ğğan – knan- ttalin – igan –inebbcen – knan – uyalen – muggren – teddun – wwin – teffren –ttħaraben- ...*”: deg yimyagen-a d “n” i d amatar udmawen yettuyal yer umqim “Nutni ” meħsub Salem d terbaĖt-is.

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Am wakken llan yimyagen yeftin ukkud umqim udmawan “netta” i d-yessebgan umatar udmawan (y/i): “*Yebna – ikennu – yeḥra – yekna – yezga – iteddu – iḥemmed – yeḡḡa – yurew-idur - ibubb – yugar – ifaq ...*”

- **Imqimen ulṭiyen (iwsilen):**

Llan mennaw n yimqimen ulṭiyen i yettuḡalen yer wudem wis kraḍ, ad d-nefk amedya: -asen (*terza-d fell-asen, / ...*), -as (*yerna-as udfel.../ gan-as / yid-s /...*), -nsen (*ameqqran-nsen*) -sen (*deg-sen*), -iten (*yeffer-iten*), as-(*i as-yennan*), -nsen(*tikli-nsen*), ten-(*i ten-yugaren*).

- **Imqimen udmawanen ilellyen:**

Ur d-nufi ara aṭas n yimqimen udmawanen ilellyen anagar sin: Netta (*Netta ha-t-an ur ibubb ara.../ d netta i asen-yezwaren*), nutni (*nutni di lqaḗa, timucarin deg yigenni.*)

II.7. Asmessi (tamuyli tasiwlanṭ)

Deg uḍris aseklan yezmer umsawal ad yessemres kraḍ n leṣnaf n usmessi iwakken ad yales taḥkayt-is (asmessi ilem, asmessi aniri, asmessi agensay). Deg yimebdi n wungal “tagrest uryu” n Ḥmer Mezdad, nufa-d amsawal yessemres asmessi ilem akken ad d-yefk akk isallen yerzan iwudam, imi netta yeḥra akk ayen ḡran, ayen ttxemimen d wayen i tṥulfun, yettales-i-id i yimeyri akken ad yegzu akk ayen yeddawaren deg yimebdi.

- **Asmessi ilem:**

Am wakken i d-nenna deg yixef n teḡri, amsawal deg usmessi ilem yessen ugar n wayen ssnen yiwudam, yeḥra akk ayen iderrun yid-sen, amek ttxemimen d wayen tṥulfun. Nufa-d kra n yimediyaten yellan d ticraḍ n usmessi ilem deg yimebdi-a, ad d-nebder:

“...ul ḡḡay ...” Sb . 7. Dagi amsawal yenna-d ayen i tṥulfa terbaet.

“ *Abyas mačči d win iwumi ḥman idammen ayen i d-yusan ad t-iqazem fiḥel tergagi teyma, ayesmar yeqqur, agecrir ibedd, ayen i d-yusan yebna fell-as. Ḥas yettruz ur ikennu.*” Sb. 7 Di tenfalit-a yessebgen-d tabḡest yesḗa Salem, yettqazam timsal iweḗren yettara tuggdi deg yidis.

“*Abyas d win tdel tuggdi s yifer-is usbik, aḡayen, terra tillas sdat wallen, tagecirt tulwa, ayesmar la yettnig iman-is, tasa tebya ad teffey dayen.*” Sb. 8. “ *Abyas d win iḥulfan i tuggdi...*” Sb. 8. “ *Abyas s win yuggaden yef uqerru-is netta iḥemmed...*” Sb. 8. Tifyar-a mmalent-d tuggdi ikecmen s ul n Salem.

“*Yeḡḡa-ten akken yer deffir, yas ur uklalen, ass-a yurew-asen-d lihana...*” Sb. 8. “*Yezra iḍur-iten, ulac win ara asen-yekken deg yimi n tewwurt, ulac win ara asen-yessasen tagella mi ara llažen.*” Sb. 8. Deg tefyar-a yessenfali-d umsawal axemmem n Salem yef twacult-is, yas ma yella yebæed fell-asen yettidir tignatin qessiḥen.

“*Yas aḍar iteddu, ul ineddu...*” Sb. 8.

“*Netta iæmmed; yas akka yer berra amzun tduz tasa, sya yer da tezga tessebraraq-d, tettergigi-d teqqar-as-d : “A kečč iyi-xedmen akka ! Amek armi iyi-tegreḍ deg tegin am ta, nekk yessaramen lehhu tura bḍiy d wayen urwey, la ttquddurey rennuḡ, cedhay taḍsa d umeslay?”* Sb. 8-9. Amsawal yezra ula d argagi n tasa n Salem.

“*... Salem mačči tengugi nniya-s.*” Sb. 9.

“*Ney ahat ifaq-as i Salem yuḡam!*” Sb. 9.

“*... Mer ufan ulac win ara ten-id-iwalin.*” Sb. 9.

Am wakken ḍayen ifaq umsawal s tuggdi n Salem d yimeddukal-is, iban waya mi d-yenna: “*Skud yufrar usigna deg yigenni, deg uzal gganen deg yiḍ teddun.*” Meḥsub uggaden ad ten-id-walin deg wass mi tella tafat.

“*La teddun ddaw leenaya-s. inig n ubrid-a mačči d win n menwala.*” Ula deg tefyirt-a, yettban-d umihi yellan deg ubrid ayen ara ten-yeḡḡen ad aggaden.

“*...Daymi tikli-n sen xmat-xlat, tiṭ n umdan limer d lebyi mačči ad ters fell-asen. Ama d aḥbib ama d acengu, limer ufan ulac win ara ten-id-iwalin. taguni yal wa s nnuba-s; teffren yef yimezday n yidurar; tuyḍaṭ tikkelt-a ḡran tenza, ha-ten-ad la ttḥraben yef yiqerra-n sen d tyawsa i d-uwin yid-sen.*” Di tefyar-a ḍayen tban-d tuggdi n yimeddukal n Salem.

Rnu yer waya, amsawal yezra ula sani i teddun, acu ara d-awin yid-sen, ayen ara yeḡḡen tamuyli ney asmessi ad yili d ilem.

II.8. Anya deg yimebdi

Deg yimebdi-a, amsawal yebda-d srid s tigawin yemsedfaren ta deffir ta, maca yeggar-d sya yer da aglam n yiwudam (aglam n yiḥulfan d liḥala-n sen). Di tazwara, yebda-d taḥkayt-is mi d-tekcem terbaet n Salem yer wakal n At-Yeḡḡer, sakin yeḥbes tigawt, iger-d aglam liḥala n teginawt mi d-yenna deg tseddart tamezwarut, asebtar wis 7 : “*Segmi i d-kecmen akal n At-Yeḡḡer, adfel yenna-d ma ad n-tettfed. Niqal d asxiclew kan, tura ha-t-an amzun d ibidiyen i d-iyellin, simmal ttalin adrar, simmal yeddal wakal, d tineccarin n taḍut i d-yettarew.*” yerna-d : “*Akal ibezgen yerna-s udfel...*”.

Lihala-a n tegnwat ara yilin d sebba n ɛeggu n terbaet-a. dayen ara d-ibanen deg tefyar-a: “*Iḍarren terza-d fell-asen tazayt, d aldun kan i zuḡuren: Ha-ten-ad sin n yisurifen yer sdat, asurifyedda di rrayee. limmer mačči d ɛeggyu i ɛyan, akal ibezgen yerna-asen udfel, ard ggalen ar d aḍar i ttakren yer deffir,...*” Sb. 7. Sakin ikemmel-d yenna-d amek msedfaren deg ubrid, icuba-ten yer tweḍfin mi ttalin di tsawent, wa deffir wa: “*Win yezwaren i d ameqqran-nsen, amecwar gar-as d wid i d-yeddān yid-s. D netta i asen-yezwaren. Ha-ten-ad wa deffir wa, gan azrar am tweḍfin di tsawent,...*” Sb. 7.

Tigawt mazal-itt teḥbes, acku amsawal yeglem-d tabyest n Salem di tseddart tis ukkuḡ , asebtar wis ɣa (7): “*...ayen i d-yusan ad t-iqazem fiḥel ma tergagi teyma, ayesmar yeqqur, agecrir ibedd, ayen i d-yusan yebna fell-as. Ȳas yettruz ur ikennu.*” D tabyest-a ara t-yeḡḡen ad yeḡleb tuggdi, ur as-ikennu ara. “*Abyas d win iḥulfan i tuggdi tugar tiyemdin mačči yekna-as. Abyas d win yuggaden yefuqerru-is netta iɛemmed,...*” Sb. 8. Ȳas akken tuggdi tella, yeḡleb-itt s tebyest, tasa-s tergagi-d yef twacult-is i yeḡḡa weḥd-s di teginatin n tegrest qessiḥen. Anect-a iban-d deg usebtar wis tam (8), ad d-nefk kra n tenfaliyin i d-ibeyynen ay-agi: “*Yeḡḡa-ten akken yer deffir ur uklalen,...*”, “*Deg wussan n tegrest akka am wass-a, anwa ara asen-d-izedmen?*”.

Mi yekfa unallas aglam n lihala n Salem, yuḡal-d yer tigawin. Tarbaet-nni teedda i uzḡar, bdan ttalin tiwiririn almi mlalen d at tlisa, uwin-d leslaḥ, uḡalen-d. “*Tura dayen ḡḡan azayar, d tiwiririn i ttalin;...*”, “*Muggren at-tlisa, ad d-awin amur-nsen n leslaḥ...*” Sb. 9.

Nwala deg yimebdi-a, amsawal iḥebbes tigawin, yeggar-d aglam n lihala n yiwudam, ay-agi ara iḥebbsen anya n uḍris.

II.9. Tutlayt d thuski-is

Ḑmer Mezdad, deg tira-s s umata yessemras tutlayt isehlen, ijebbden imeyri. yesmenyif ad yessemres awalen iqubren, wala tasnulfawalt. Ma deg wayen yerzan ilugan n tira, Ḑmer Mezdad yettaru s yilugan i iga netta s timmad-is.

Deg yimebdi n wungal-is “Tagrest uryu” ad naf yessemres ddeqs n tenfaliyin i d-yemmalen takanit d tumanyt ayen ara yeḡḡen ad iḥaz iḥulfan n yimeyri, ad t-yessekcem deg teḥkayt-is. Ad d-nefk kra n tenfaliyin i d-yemmalen takanit:

- “Ha-t-an amzun d ibidiyen i d-iyellin...” Sb. 7. Deg tefyirt-a, icuba adfel i d-yekkatēn yer yibidiyen.
- “Gan azrar am tweḍfin” Sb. 7. Icuba tikli n terbaet n Salem yer tikli n tweḍfin yettemsedfaren ta deffir ta.

Ixef – II –:Tasleđt n yimebdi deg wungal tagrest uryu n Ėmer Mezdad.

- “ Wid ezizen amzun yerra tablađt fell-asen” Sb. 8. Di tenfalit-a yebya ad d-yini qrib yettu wid ezizen fell-as am wayen iyef ara terređ tablađ ad yeffe.

Ad neeređ ad d-nernu kra n tenfaliyin i d-yemmalen tasmiddant:

- “ Iđarren terza-d fell-asen tazẓayt” Sb. 7. Dagi amaru yefka-d lewsayef n wayen yellan d amadwan akken ad d-yessebgen æeggu n tarbaet-nni.
- “ D ađar i ttakren yer deffir” Sb.7. Tukeřa tettili deg wayen yesen azal, maca dagi yebya ad d-yin amzun ttuyalen yer deffir.
- “ Simmal yeddal wakal, d tineccarin n tađut i d-yettarew.” Sb. 7. Adfel ur yettarew ara, d tawtemt kan i izemren ad tarew. yebya ad yini adfel i d-yekkatn amzun d tineccarin n tađut.
- “ D ulawen i d-yennan kra.” Sb. 7. Ulawen ur heddren ara, d amdan kan i iheddren. Yessebgan-d ihulfan d umeslay i d-yettilin gar umdan d yiman-is.
- “Tbedd tikli”. D amdan i ibedden mačči d tikli, ay-agi yessebgan-d tamettant, ad teħbes tudert.

II.10. Anaw n yimebdi n wungal tagrest uryu

Deg uħric n teẓri nufa-d aťas n wanawen i yesa yimebdi, ilmend n kra n yinagmayen: Andrea Del Lungo, Mathieu Roduit, Ğawdat Hucyar.

- **Anaw n yimebdi n wungal Tagrest uryu ilmend n Ğawdat Hucyar**

Ğawdat Hucyar yefka-d tẓa n wanawen n yimebdi i yezmer ad yessemres umaru deg wungal-is: Imebdi-tugna, Imebdi n uwadem awhid, imebdi s usesten, imebdi amuggi, imebdi agelman, imebdi s tedyezt, imebdi s ustehzi d yimebdi s uħbas.

S tyuri i nexmed i yimebdi n wungal “Tagrest uryu”, nufa-d anaw i yessemres Ėmer Mezdad, d imebdi-tugna. Acku yefka-d tugna tamezwarut yef uwadem agejdan “Salem”. Ibeyyen-ay-d tabyest i yesa Salem, i t-yettağğan ad yeyleb tuggdi i as-ikeččmen ul, ur as-ikennu ara. Ad d-nefk kra n tenfaliyin i d-yemlan anect-a: “ ...Ayen i d-yusan ad t-iqazem fiħel ma tergagi teyma, ayesmar yeqqur, agecrir ibedd, ayen i d-yusan yebna fell-as. Yas yettruz ur ikennu.” Sb. 7. “ Yas yeẓra ayen i t-iruğan ahat d ilili, ahat d inig aneggaru winna ur d-ngellu s tuyalin, acu, yezga yessuruf, yezga iteddu, akken i as-teħwa teffey.”, “ Abyas d win ihulfan i tuggdi tugar tiyemdin mačči yekna-as. Abyas d win yuggaden yef uqerru-is netta iemmed...” Sb. 8. Win ara yeyren imebdi-a, ad t-yeğğ umsawal ad ihulfu s tebyest n Salem, ad as-yefk tugna tamezwarut yef uwadem-a.

- **Anaw n yimebdi deg wungal *tagrest uryu* ilmend n Mathieu Roduit**

Mathieu Roduit, si tama-s, yefka-d ukkuḥ n wanawen n yimebdi, i yezmer ad yessemres umaru deg tira n yimebdi n wungal-is: Imebdi urkid, imebdi s unerni, imebdi ambiwlan, imebdi s uḥbas.

Deg wungal *tagrest uryu* yessemres Emer Mezdad imebdi ambiwlan, acku yebda-t srid s tigawt: “*Segmi i d-kecmen akal n At-Yeḡḡer*” Sb. 7. Ur nezri ara amek llan yiwudam uqbel ad d-awḍen yer wakal n At-Yeḡḡer, ur nezri ansi i d-kkan. Amaru iger imeyri srid deg teḥkayt.

II.11. Tawuri n yimebdi n wungal *tagrest uryu*

Temgarad tmuyli n yinagmayen yef twuriwin n yimebdi, yal yiwen aḥal i as-yefka. tiwuriwin i d-nufa ɛlaḥsab sin n inagmayen-a: Yasin El Nasir, Andrea Del Lungo.

- **Tawuri n yimebdi n wungal *tagrest uryu* ilmend n Yasin El Nasir:**

Yasin El Nasir yefka-d snat n twuriwin n yimebdi: Ajbad n yimeyri, aheyyi n yimeyri d uḥherrek n yihulfan-is.

Mi neyra imebdi n wungal *tagrest uryu* nufa-d Emer Mezdad yura-t akken ad iheyyi imeyri iwakken ad yegzu taḥkayt, s yisallen i d-yefka si tazwara am: akud (melmi teḍra teḥkayt: deg wussan n tegrest), adeg (anda ḍrant tigawin: seg wakal n At-Yeḡḡer, ɛddan azayar almi wwḍen yer tewririn.), iwudam (Anwa i ixedmen tigawwin: Salem d terbaet-is). Rnu yer waya yessawḍ ad yeḡḡ imeyri ad iḥulfu s tedianin n teḥkayt.

- **Tawuri n yimebdi n wungal *tagrest uryu* ilmend n Andrea Del Lungo:**

Andrea Del Lungo, deg udlis-is *imebdi anaglan* “L’incipit romanesque”, yefka-d ukkuḥ n twuriwin n yimebdi: tawuri n usengel, tawuri n usentel, tawuri n yisallen, tawuri n tmuggit.

Deg yimebdi n wungal *tagrest uryu* n Emer Mezdad, Nufa-d amaru-a yessemres tawuri n yisallen; Mi neyra imebdi-a nufa-d amaru yefka-d isallen am: wadeg (Akal n At-yeḡḡer – azayar – tiwririn), akud (tagrest), iwudam (Salem d terbaet-is.). Isallen-a ad ḡḡen yimeyri ad yegzu asentel iyef ara d-yawi umaru yer sdat.

Tagrayt

Deg taggara n yixef-agi, nessawḍ nesleḍ iferdisen n tsiwelt deg wungal “Tagrest uryu” am wakken nbeyyen-d tilisa n yimebdi , anaw-is, tawuri d talya-is

Tagrayt tamatut

Deg umahil-agi-nney, nexdem tasleḍt i yimebdi n wungal *tagrest uryu* n Emer Mezdad, deg-s nennuda amek yuddes yimebdi deg wungal-a d wacu n twuriwin i yesɛa.

Iwakken ad nseddu amahil-nney, neḍfer tarrayt d tmiḍranin i d-yessumer Andrea Del Lungo d Gérard Genette i ixedmen atas deg taɣlut n tsiwelt, anda yella wawal nezzeh yef yimebdi n wungal.

Mi d-nbeyyen di tazwara, tilisa n yimebdi n wungal *tagrest uryu*, i d-nufa s talɣa tayezzfant. Sakin nexdem-as tasleḍt anda i d-nufa merra iferdisen iyef yebna am (Iwudam d liḥala-nsen, akud melmi teḍra, adeg ideg ḍrant tigawin, amsawal, asmessi d thuski n tutlayt i yessemres iwakken ad yebdu yis-s ungal-is.).

Salem d terbaet-is d iwudam s wacu yebna Emer Mezdad imebdi-is. Yesken-aɣ-d liḥala n tnefsit-nsen s telqeyt bla ma yeglem-aɣ-d tafekka-nsen, laɣya awadem agejdan: “ *ha-t-an ass-a gar idurar d izuyar, gar tudert d tmettant. Yaṣ aḍar iteddu, ul ineddu, ur yeẓra melmi ara sen-tbedd tikli, ad yegzem umrar uyur tcudd tudert yellan.*” Yaṣ yeẓra tettabaɛ-iten tmettant, maca Salem werḡin yuḡal yer deffir. “ *netta iɛemmed , yaṣ akka yur berra amzun tduz tasa, sya yur da tezga tessebraq-d, tettergigi-d.*” Bla ma yettu umaru ad –yeglem amaḍal i asen-d-yezzin i Salem d terbaet-is i yeɛyan si tikli deg tagnatin qessiḥen, imi abrid yuwɛer yerna-d udfel “ *limmer mačči d ɛeggu i ɛyan, akal ibezgen yerna-asen udfel, ard ggalen ar d aḍar i ttakren yer deffir,...*” Sb. 7. ɛeggu yedduklen d tuggdi amer ad ten-iẓer ucengu: “ *Ama d aḥbib ama d acengu, limmer ufan ulac win ara ten-id-iwalin.*” Sb. 9. Ay-agi iban-d belli Emer Mezdad yebda srid s tigawt dayen ara d-yesbeyyen-d anekcum srid yer ufariɣ, dayen ur nugit ara deg yimebdiyen n wungalen nniḍen. Dayen ara d-yesbegnen amaru, yebda ungal-is s tmuggit “drame”: a “ *Segmi i d-kecmen akal n At-Yeḡḡer.*” ssenf n yimebdi iwumi ssawalen imebdi in medias res (ambiwlan)

S wanaw n yimebdi-a, yessawed ad d-yejbed imeyri ad yekcem srid deg teḥkayt.

Deg taggara, Emer Mezdad, yefren ad yebdu ungal-is s talɣa tamaynut n yimebdi, yettusmersen deg wungal n lqern wis 20. Yebeed yef tagnit n tazwara i nettaf deg yidrisen n tsiwelt imensayen.

S yigemmaḍ-a iyer nuwed, nessawed nerra-d yef turdiwin i d-nefka di tazwara:

Emer Mezdad yessemres imebdi ara yegren imeyri srid deg umaḍal n ufariɣ.

Tiwuriwin i yessemres Emer Mezdad deg yimebdi n wungal *tagrest uryu* d: tawuri n yisental d uheyyi n yimeyri iwakken ad yegzu taḥkayt.

Talɣa n yimebdi d wanawen i yessemres deg yimebdi n wungal -is d talɣa tayezzfant.

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Amawal

Amawal

Awal s tmaziyt	Awal s tefransist	Amawal/asegzawal
Afaray	Progressif	Habib Llah Mansuri, amawal n tmaziyt tatrart, sb 101.
Afaris	Produit	Idem, sb.100.
Amuggi	Dramatique	Idem, sb. 45.
Anfaras	Producteur	Idem, sb. 100.
Asengel	Codification	Anas n Madyis Umehdi.
Asmessi	Focalisation	Asnas “Amawal”
Asudsan	Stratégique	Habib Llah Mensuri, amawal n tmaziyt tatrart, sb. 120.
Imebdi	Incipit	Muḥend Akli Salḥi, Asegzawal amezzyan n tsekla, sb 114.
Imenzayen	Principes	Habib llah Mansuri, amawal n tmaziyt tatrart, sb 99
Tamlilt	Role	Idem, sb. 112.
Tasnajya	Médecine	Idem, sb. 80.
Tasummelt	Dénonciation	Idem, sb. 40.
Udyiz	Poétique	Idem sb.