

Tagduda Tazzayrit Tamagdayt Tayerfant

Aylif n Uselmed Unnig d Unadi Ussnan

Tasdawit Akli Muḥend Ulḥağ n Tubiret

Tamezdayt n Tsekliwin d Tutlayin

Agezdu n Tutlayt d Yidles Amaziɣ



Akatay n Master

Asentel

Alas d unasir deg wungal n Σmer Mezdad
“Tettḍilli-d ur d-tkeččem”

Syur yinelmaden

- **BOUDJEMA Mustapha**
- **HAFFAD Achour**

S Imendad n uselmad

BOUDIA Abderrezak

Aseggas asdawan : 2014/2015

Asnemmer

Tanemmirt i Mass Boudia Abderezzak i γ -yellan Imendad deg tezrawt-a almi d
asmi tuli ; tanemmirt i kra n win i γ -d-yefkan afus n tallalt, ladya ieggalen
ibedden γ ef uxxam n yidles “Matoub Lounès”n Rafur i γ -d-igerrzen tagnit,
nettemlili akken ad nesmed amahil ; tanemmirt i Semruc Sliman, anemhal n
u γ erbaz amenzu Merlot 3 n Tezmalt.

Abuddu

Ad buddey amahil-a :

- **I yimawlan ;**
- **I twacult d tirni ;**
- **I yimdukal akken llan ;**
- **I yiselmaden d yinelmaden n ugezdu n tutlayt d yidles n tmaziyt n tedawit n tubiret ;**
- **I Emer Mezdad d kra n win yettarun s tmaziyt ;**
- **I kra n win i s-igan azal i tmaziyt.**

Ad buddey amahil-a

- **I baba d yemma ;**
- **I gma d yessetma ;**
- **I yaya Fazya ;**
- **I yimdukak akken llan ;**
- **I yiselmaden d yinelmaden n ugezdu n tutlayt d yidles n tmaziyt n
tesdawit n Tubiret;**
- **I Emer Mezdad d kra n win yettarun s tmaziyt ;**
- **I kra n win yettnadin deg unnar n tmaziyt s tidet.**

Aɣawas

TAZWART TAMATUT.....	7-13
AḤRIC N TEZRI.....	16-33
IXEF I : Timiɗranin n walas.....	16-26
IXEF II : Timiɗranin n unasir.....	28-33
AḤRIC N TESLEDT.....	36-80
IXEF III : Alas deg wungal <i>tettɗilli-d ur d-tkeččem</i>	36-56
IXEF IV : Anasir deg wungal <i>tettɗilli-d ur d-tkeččem</i>	58-80
TAGGRAYT TAMATUT.....	82-85
AMAWAL.....	87
IGBULA.....	89-92
AGBUR.....	9-96

Tazwart tamatut

Deg unnar n tsekla taqbaylit ass-a nger tamawt i waṭas n ufares : tamedyazt, tullisin, ungal, amezgun ... ternuḍ ɣur-sen tasuyelt yebdan tettay azar. Anect-a n ufares i d-yettlalen ur d-yekki seg wulac ; d ayen ikaden, yella wayen i t-id-yezwaren, meḥsub i as-igan tiyerɣert. Ilmend n Kamel Bouamara (2007 : 08), «*deg tilawt, seg taggara n tasut tis XIX d tazwara n tasut tis XX, ḥuzant-tt (tamaziyt : tutlayt d tsekla) snat n tumanin¹ tidelsanin tixatarin, d nutenti i d-yezgan deffir tɣermist-is² : azgar ɣer tira d wallalen n teywalt.*»³. Azgar-a ɣer tira yeslul-d deg tazwara ajerred n tsekla timawt sin teɣfer-d tsekla yuran d asnulfu (Idem : 22). Ihi, aɛeddi n teqbaylit ɣer tira, deg tilawt, udlen-t yiserdasen, ideblanen d yimrabḍen irumyen deg tallit n temharsa asmi jerrden aṭas seg tsekla timawt : timucuha, tamedyezt, timeayin... Akka i yella lḥal diyen ula deg tantaliwin-nniḍen n tmaziyt, mači ɣas taqbaylit. Asekkil i seqdacen d asekkil alatini. Aseqdec i seqdacen Yimucaɣ isekkilen n tiffinay d azamulan kan ; meḥsub ulac kra n tsekla neɣ kra n uḍris ilan tixutert i uran yes-sen. Am netta am ugemmay n taɛrabt, ulac iḍrisen i uran yes-sen iwumi nezmer ass-a ad as-nsemmi *asnulfu s tira*. Deg wayen yerzan tira s usekkil n taɛrabt, d tamennawt, akken d-yenna Salem Chaker (1992 : 01) ; yebder-d ayen jerrden deg unḥul n Lmerruk ɣer Yicelḥiyen (tamedyazt d tenfusin⁴ tideyyaniyin) d wayen ufan ɣer Yibaḍiyen deg tallit talemast. Daymi d-nenna ihi *aɛeddi ɣer tira s tidet yella-d* deg tallit n temharsa tafransist, d win i d-yeglan s waṭas n ujerred d usnulfu.

¹ Tumant : phénomène (Mahrazi M., sb. 82)

² Taɣermist : mutation (A.T.T. (Amawal n Tmaziyt Tatrert), sb. 107)

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

⁴ Tanfust : légende (Mahrazi M., sb. 65)

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

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

Ar deqqal ayen jerrden Yirumyen d tasekla timawt, usan-d kra seg wat tmurt, ula d nutni ɗefren ansay-a, jerrden kra, am Boulifa, Feraoun, Mammeri, Ben Sedira, ... Aɣerbaz afransis yella-yasen d amalal deg waya ; d netta i ten-yeğğan zemren-as i wansay n tira s ugemmay alatini uɣur zwaren yiserdasen, ideblanen d yimrabɗen irumyen. Fiɣel ma nebder-d da ayen jerrden, mači d wa i d iswi-nney. Nra kan ad nessiweɗ ɣer wamek yella uzrar n usiweɗ n tutlayt d tsekla d wamek yenğer ubrid umray⁵ n *uzgar ɣer tira* i d-yeslulen dya ungal, tawsit i aɣ-yerzan deg tezrawt-nney.

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

Asnulfu, akken i t-id-nenna yakan d asurif wis sin i d-yusan deffir ujerred. Yebda-d dya s udlis n Boulifa *Méthode de langue kabyle* (1913) ideg ara naf idrisen s teqbaylit ɣef tmetti taqbaylit. Daymi d-yenna Salem Chaker (1992 :02), «*Boulifa yezmer ad t-yehseb yiwen d netta i d anasray⁶ aqbayli amezwaru.*»⁷.

Idrisen-a i yura Boulifa ur ttwaɣsaben ara d tasekla d acu kan lɗin-d abrid i usnulfu aseklan.

Asnulfu aseklan amezwaru i d-yezgan deg ubrid-a n uzgar ɣer tira d izmamen n Belɗid At Eli i d-sufyen yimrabɗen irumyen deg *Fichier de*

⁵ Umray : complexe (Mahrazi M., sb. 30)

⁶ Anasray : prosateur (Amawal, sb117)

⁷ Boulifa peut être considéré comme le premier prosateur kabyle.

Documentation Berbère (1963), semman-as : *Les cahiers de Belaid ou la Kabylie d'antan*. Deg yizmamen-a ad naf timucuha iwumi d-yules tira, yefkayasant udem d amaynut deg waṭas n tlufa i d-ikeččmen deg tira taseklant am uqlam, ayanib yessexlađen gar tilawt d usugen (Mohand Akli Salhi, 2013 : 25). Yiwen seg yiḍrisen yura Belaid At Σli deg yizmamen-a d *Lwali n wedrar*. Llan wid i t-iḥesben d ungal amezwaru s teqbaylit, gar-asen Mohand Akli Salhi d Amar Ameziane i d-tebder Nabila Sadi (2011 : 89). Fur-sen aḍris-a yewwi-d limarat n wungal. Amzun Belaid At Σli iger tamawt i wanzi yellan gar tmacahut d wungal, yessuk gar-asen asaka. Amer Ameziane (2002 : 58) yebder-d tikti-ya, meḥsub tawsit inagen ungal deg tsekla taqbaylit tamensayt d tmacahut imi d ullis ay tella am nettat am wullisen ideyyaniyen d tenfusin. Mači d anect-a kan, tmacahut ur as-d-yeggri ara wazal-nni i tekseb zik γas ma mazal sawalen-tt. Dya akken ur imessu ufares aseklan, yessefk ad teṭṭef adeg-is kra n tawsit-nniđen. Tmacahut, kra n yiwet n teswiḥt « *ur tezmir ara ad terfed tamlilt ur nelli d ayla-s.* »⁸ (Ibidem). Tawsit yetṭfen adeg-is teḍḥa-d d ungal s kra n ubeddel deg tawsit tamezwarut. Ayen yernan γer wanzi-ya i tt-yezdin d wungal, tmacahut tefka-yasen tazmert taseklant i yinagalen imezwura n teqbaylit am Racid Σellic, Saëid Saëdi, Σmer Mezdad (Said Chemakh, 2010 : 116).

Annar n tsekla taqbaylit iheyya i tlalit n tawsit-a tamaynut : ungal. Talalit-a tella-d s tezmert tasnilsant i d-wwin yinagalen seg wansay n tira s ugemmay alatini d tezmert taseklant i d-kesben seg tmacahut, ternuḍ γur-s tazirt⁹ n tsekla tafransist i ten-yeḡḡan ad fernen tawsit-a, i sen-d-yernan diyen kra n tfukas n tira (Amer Ameziane, 2002 : 65). Daymi i d-yenna Amer Ameziane (Idem : 66), «*aferdis i izemren ad yessiweḍ ad yessemgired gar wungal s tenfalit tafransist d wungal n teqbaylit d ticreḍt n tutlayt kan.*»¹⁰. Yessefk da ad d-nebder ayen i

⁸ il ne pouvait, cependant, plus continuer à assumer un rôle qui n'était plus le sien.

⁹ Tazirt : influence (Amawal, sb. 101)

¹⁰ le seul élément qui permet de distinguer le roman d'expression française du roman kabyle "proprement dit" est donc le critère de la langue

nezmer ad t-nernu yer wayen i d-nezwar deg umeslay deg wayen yerzan asatal n tlalit n wungal aqbayli : gar yimentilen¹¹ yessawden imura-ya ad arun ungal :

1- Lebyi yezgan yur-sen ad seddun idles aqbayli d ufara (Salem Chaker, 1992 : 05) ; yuy lhal d lebyi aqdim seg 1945. Gas ma yella waya, inagalen-a ur d-syersen ara iman-nesen seg yizuran i ten-yezdin d wansay, ttfen deg wansay, kkatn ad ddun d ufara ; tenna Dahnia Abrous yef wanect-a (2004 : 4073), « *d tazmert-a n tmuyli yer yimal war ma yettwattu wansay i as-yefkan udem d ayla-s i tsekla taqbaylit ass-a.*»¹²

2- Anadi n tmagit tamaziyt yef yezga lhif deg tmurt-is. Dya asentel-a n tmagit yezga deg wungalen n teqbaylit : *asfel* (Racid Sellic, 1981), *Fafa* (idem, 1986), *Askuti* (Saëid Saëdi, 1983), *Id d wass* (Σmer Mezdad, 1990), *Tafrara* (Salem Zenia, 1990).

Yessefk fell-ay ad ad d-nessiwel yef usatal ideg d-ilul wungal aqbayli acku tira tanagalt n Σmer Mezdad tettekki yur-s. Nekni, i ay-yehman deg tezrawt-a d kra n tfukas n tira taseklant i yesseqdec Σmer Mezdad deg wungal-is *tettḍilli-d ur d-tkeččem*. Tifukas-a iyef ara d-nawi awal rzant alas¹³ d usemres n unasir¹⁴. Ma yewwi-d yella wi d-yemmeslayen yef walas deg tira tanagalt n Σmer Mezdad d wungalen-nniḍen n teqbaylit yerna yella wayen yezdin alas deg tsekla taqbaylit (timawt) d tsekliwin-nniḍen, anasir, ilmend n wayen nezra, ur ugiten ara wid i syedlan. Ad d-nebder da tazrawt n magister n Boudia Abderrezak i d-yemmeslayen yef unasir deg snat n tullisin n Σmer Mezdad.¹⁵

Ulac ccek, tifukas n walas d usemres n unasir, kkan-d, akken i t-id-nebder ya, seg tezrirt n tsekla tafransist yef umaru-ya d wiyid.

¹¹ Amentel (imentilen) : motivation (Berkai A., sb. 238)

¹² c'est cette capacité de se projeter dans l'avenir sans se déraciner qui fait l'originalité de la littérature kabyle aujourd'hui.

¹³ Alas : narration (Mansouri H. A., sb. 85)

¹⁴ Anasir : digression (d asumer n Benkhemou Mustapha, ass n 2/04/2015, seg umyag nser, nessekles-it-id.)

¹⁵ Boudia Abderrezak, *Contribution à l'analyse textuelle d'un corpus de nouvelles d'expression kabyle* (Bouamara Kamal, dir.), université de Béjaia, 2011-2012.

Tazrawt-a, ihi, ad tezzi yef kra n tfukas n walas deg wungal *tettḍilli-d ur d-tkeččem* n Σmer Mezdad d wamek yessemres deg-s anasir. Ilmend n wanect-a, ad d-nessebde kra n yisteqsiyen ara γ-yeldin iberdan n unadi :

1- D acu-tent tfukas n walas i yesseqdec umaru? Amek i tent-yesseqdec?

2- Amek yesseqdec amalas : tiwuriwin-is, tasekka-s ilmend n uswir n walas d wudem i yesseqdec?

3- Anda i yessemres Σmer Mezdad anasir deg wungal-is? D acu-tent tulmisin n unasir i yessemres : twuriwin d tsekkiwin ilmend n tmusni i d-yessawaḍ d yinaw i yesseqdec? Amek yesseqdec amalas deg yinasiren?

4- Ma yella sawḍen yinasiren ad sduklen tidmi n umaru deg wungal, amek?

5- D acu i as-yerna unasir i tira tanagalt deg *tettḍilli-d ur d-tkeččem*?

Ma d ayen yerzan turdiwin , yezmer ad yili waya :

1- Alas ad t-naf d amerkanti deg wayen yerzan tifukas ;

2- Ad naf amalas yesseqdec-it s waṭas n wudmawen ara d-yesseknen tidmi n umaru ;

3- Ad naf dayen ggtent twuriwin n umalas am twuri tamullist¹⁶, tawuri tameywalt...

4- Ad t-naf yesseqdec anasir s waṭas. Yal anasir s tawuri-s d tsekka-s. Rnu γur-s, tagruma n yinasiren ad tesdukel tidmi n umaru, mači wa ijebbed wa ikerref, zgan qqnen yer usentel agejdan.

¹⁶ Amullis : narratif (Mansouri H. A , sb. 85)

Akken ad nessiwed yer yiswi, tazrawt ad tt-nebdu yef sin yihricen : ahric n tezri ideg ara d-nawi awal yef tnaktiwin¹⁷ iwimi nesra ; ahric-a ad yebdu yef sin yixfawen, amezwaru ad nellem deg-s awal yef walas d wayen d-yezdin gur-s, wis sin ad d-nemmeslay deg-s yef unasir d wayen i t-yeznan.

Ahric wis sin ad t-nerr i tesledt. Ula d netta ad t-nebdu yef sin yixfawen : amezwaru ad d-yessekfel iferdisen-a n walas deg wungal n Σmer Mezdad, wis sin ad d-yawi yef wayen akk yeznan anasir deg wungal-a. Deg uhric-a ara d-flalin yigemmaḍ n tesledt ama d asidet n turdiwin ama d ayen i tent-ixulfen.

¹⁷ Tanakta (tinaktiwin) : notion (Berkai A., sb. 248)

Ahric n tezri

Ixef amezwaru : *Timidranin n walas*

Tazwart

Akken i d-nebder yakan deg tezwart tamatut, amahil nebda-t yef sin yihricen : tizri d tesleđt. Deg uħric-a n tezri, ad neeređ ad d-nelqeđ kra n tnaktiwin n tsekla yerzan tasnalsa. Tinaktiwin-a, war ccek ad ilint cuddent yer walas d unasir i yellan d asentel n tezrawt-nney. Afran n tnaktiwin-a ara d-nesbadu deg uħric n tezri ad aġ-yissiweđ ad nesker asnas deg uħric n tesleđt akken ad d-nerr yef yisteqsiyen i d-nebder deg tezwart tamatut s umeqqet d unadi deg wungal “*tettđilli-d ur d-tkečċm*”.

Aħric n tezri, yebda yef sin yixfawen : alas d unasir. Deg yixef-a yerzan alas, nra ad d-nefk tibatuyin n kra n tnaktiwin i nwala laqent d tiyeryert i tesleđt n wungal *tettđilli-d ur d-tkečċem* n Σmer Mezdad. Akken ad nessiweđ ad d-nerr yef yisteqsiyen i d-nefka deg tezwart tamatut, yecban : amesġara amullis, tawuri n umalas, tanaga¹⁸ tamullist, tayect tamullist, akud n walas, tamuġli¹⁹ n umalas, tasnalsa²⁰, ullis, taħkayt, alas, ungal, iwudam, amalas d umalus²¹.

I-1- Tasnalsa

Tasnalsa meslayen-d fell-as aġas n yimezrayen²² gar-asen Christian Angelet d Jean Herman (1995 : 168) i d-yennan : “*d tayult i ixeddmen tasleđt i yiferdisen n wullis*”²³. Ma d Muhand Akli Salhi (2012 : 60-61) yesbadu-tt-id yenna-d : “*tasensiwelt (nekni nefren tasnalsa) d tussna n tsiwelt (alas). Tasensiwelt d tazrewt yef yiferdisen i d-yettaken ađris n tsiwelt am tsiwelt s timmad-is, am umsawal (amalas) d tewsatin-ines, am tkerrist d wakud, atg. Tban-d tmiđrant-agi n tsensiwelt deg tlemmast n lqern wis 20. Ma yella d awal i d-immalen tazrewt-a, yesnulfa-t-id Tzvitán Todorov deg yiseggasen n 60.*”.

¹⁸ Tanaga nesseqdec-it s unamek n *instance* (>anagi, kra n wayen yesεan azal deg wullis : amalas, akud, adeg, ...)

¹⁹ Nesseqdec da *tamuġli* s unamek n *focalisation*.

²⁰ Tasnalsa : narratologie (Mansouri H. A. sb. 85)

²¹ Amalus : narrataire (Mansouri H. A. sb. 85)

²² amezray : théoricien (Amawal, sb. 128)

²³ Narratologie : discipline qui analyse les composantes et les mécanismes du récit.

I-2- Ullis, taḥkayt d walas

Imi amahil-nney ad d-yawi γef wungal, win ara d-nesbadu deqqal, d tfukas n walas i yesseqdec umaru deg-s, nessukk tiḥ γef tesnalsa anda d-nefka snat n tbaduyin, am wakken nwala ilaq ad d-nessegzi kra n tmiḍranin icudden γer tesnalsa, tid i nettaf deg yal ungal s umata : ullis, taḥkayt d walas. Christian Angelet akked Jean Herman (1995 : 168), meslayen-d γef krادت n tmiḍranin-a, fkan-aγ-d isalen swayes nezmer ad tent-negzu. Deg leḥsab-nsen, ttwalin yal ullis yesea kra ara d-yawi, neγ tayawsa ara d-yales, d ayen iwumi semman taḥkayt. Taḥkayt-a s timmad-is ilaq ad tt-nesēddi s walas. Ilmend n waya, γur-sen, ullis yeddes s teḥkayt d walas. Ihi, ad naf γef wakken d-meslayen yakan, ullis d inaw imaw neγ yuran i d-yessissinen taḥkayt, ma d alas d tigawt n ufares n wullis.

Seg tama-nniḍen ad naf Gilles Bonnet (2015 : 115), yemmeslay-d γef tmiḍranin-a yenna-d : “*alas d tigawt tamennayt²⁴ i d-yettfarasen ullis n tillawt neγ n usugen²⁵*”, yerna-d γer waya : “*taḥkayt tettban-d d ayen yellan d axel n wullis, anda netta s timmad-is d agemmuḍ n walas.*”²⁶. Deg usebter-a kan yebder-d Gérard Genette yettwalin timiḍranin-a s tmuyli-ya :

- taḥkayt d tagruma n tedianin ;
- ullis d aḍris amullis i ijemēen tidyanin-a ;
- alas d timenna n wullis.

I-3- Ungal

Imi d ungal iyef ara nesker tazrawt-nney, ad d-nefk tabadut-ines s tewzel. Ur d-nettmeslay ara da γef tadra neγ amhaz n wungal acku mačči d wa I d iswi-nney.

²⁴ Amennay (tamennayt) : énonciatif (Mahrazi M. sb. 44)

²⁵ La narration est l'acte énonciatif producteur d'un récit d'ordre factuel ou fictionnel

²⁶ L'histoire apparaît donc comme le contenu du récit, qui est lui-même le résultat tangible de la narration

Michel Raimond (2015 : 30), yefka-d snat n tbaduyin, yiwet n *Larousse* n tasut tis XIX : “ *d ullis n tesrit i d-yettawin yef tedianin tisugnanin i d-yettwasnulfan yezdan s wudem ara d-ijebden imeyri.*”²⁷ ; tis snat n Robert : “*d asnulfu asugnan s tesrit, yezzif, yessenkad-d deg kra n wadeg iwudam iwumi yeskar tudert, tbanen-d amzun d ilawen, yeskan-ay-d tasnimant*²⁸ *n yiwudam, imal-nsen, ayen ara xedmen.*”²⁹.

I-4- Amalas, amalus

Amalas d umalus d sin yiferdisen yettilin deg uḍris kan, d isugnanen am tedianin dya n wullis, ulac-iten deg tilawt ideg yella umaru (ney imeyri). Sin yiferdisen-a, d izmulen n tutlayt i ten-id yessebganen. Zemren ad ilin banen ney dergen (Yves Reuter, 2000 : 36-37).

Christiane Achour d Amina Bekkat (2000 : 61/65) fkan-d tabadut n umalas d umalus, γur-sent amalas d win i d-yessawalen asugen, d alemmas gar tehkayt d umalus, yezga yella acku ulac ullis war amalas. Ma d amalus yehseb-it amzun d amselsiwel³⁰ n daxel n uḍris i d-yettwaxelqen s usugen, azayer-is yeqqen yer umalas.

I-5- Iwudam

Σlaḥsab n Gilles Bonnet (2015 : 161) : “*awadem aseklan d askan asugnan n umdan*”³¹. Yezmer ad yili deg wungal, tullist, tamedyezt ney amezgun ; γur-s tamlilt tameqqrant deg wazal i s-yettak yimeyri i uḍris (ibidem).

²⁷ Récit en prose d’aventures imaginaires inventées et combinées pour intéresser le lecteur.

²⁸ Tasnimant : psychologie (Mahrazi M. sb. 89)

²⁹ Le roman est une œuvre d’imagination en prose, assez longue, qui présente et fait vivre dans un milieu des personnages donnés comme réels, nous fait connaître leur psychologie, leur destin, leurs aventures.

³⁰ Amselsiwel : interlocuteur (Mahrazi M., sb. 60)

³¹ Le personnage littéraire est la représentation fictive d’une personne.

Dya yessumer-d (idem, 2015 : 162) yiwen usismel n yiwudam. Ilmend n umhaz/arkad n uwadem ad naf :

- 1- awadem urkid : ur yettbeddil ara deg teyzi n uđris ;
- 2- awadem amhazan : yettemhaz deg teyzi n uđris.

Ilmend n tfesna wumray n uwadem ad naf :

- 1- awadem aherfi : ur d-yemmeslay ara fell-as atas umaru, ur t-id-yeglim ara s telqey ;
- 2- awadem umray : yefka-yas azal, yeglem-it-id s telqey, yefka-yas atas n wudmawen.

Ilmend n tikkin deg tigawin :

- 1- Awadem agejdan : yetteki deg tigawin, d netta i rzant yerna yettban-d s wařas.
- 2- Awadem asnawi : ur yetteki ara deg tigawin tigejdanin, yettban-d tikkwal kan.

I-6- Askar³² amullis

Ma nessaked yer yimusnawen n tsekla d yimezrayen ad ten-naf ttmeslayen-d yef sin lesnaf n yiskaren imullisen : arwas³³ d walas³⁴. Deg tazwara yessefk ad nawali sin yiskaren-a amek i d-meslayen fell-asen d wamek ten-id-segzan sin yimezrayen : Aristote d Platon. Dya ad ten-naf qqnen askar amullis yer waggug n umalas yef wullis ; Platon deg *Genres poétiques*, yettwali ur yezmir ad yili urwas ma yella win d-yettmeslayen yettban-d deg wullis, am wakken d ayen ur nezmir ad d-yefk udem n tilawt i wullis. Dya ġur-s arwas yettili asmi amedyaz yesfed iman-is deg wullis, akken ad t-yesseqreb yer tilawt

³² Askar : mode (Berkai A. 235)

³³ Arwas : imitation (Salhi M. A. 114), da nesseqdec-it s unamek n *mimesis*.

³⁴ Da kan i t-nesseqdec s unamek n *diégésis*

akken iwata (Yves Stalloni, 1997 : 50). Ma d ayen yerzan “alas”, Platon yettwali ma yella umedyaz yettmeslay-d s yisem-is deg wullis ideg ur yelli udiwenni ad d-naf iman-nney deg walas. Seg tama-nniden Aristote ur iwala ara kra n wazal ara tesɛu tenmegla-ya n Platon, dya ɣur-s kra n ufares n tsekla i d-yeskanen tigawin, icudd war ccek ɣer urwas (Ibidem).

Tella tmuyli tamaynut n Gérard Genette i d-bedrent Lucie Guillemette d Cynthia Lévesque (2006 : 2) : yettwali yal ullis yesɛa amalas, ur nezmir ara ad nesɛu ullis ma yella amalas ulac-it. Tin ɣur-s, Genette yettwali ullis akken yebɣu yili, d alas. Yettwales-d s yiswi n usiwed, ɣas ulamma cwiɥ, ɣer urwas, ayen ara yeğgen taɥkayt teqreb ɣer tilawt. Yerna-d dayen : ullis ur yezmir ara ad d-yefk tilawt akken ilaq imi netta d tigawt tasugnant n umeslay i d-yettekken seg tnaga tamullist.

I-7- Tawuri n umalas

Send ad d-nemmeslay ɣef twuri n umalas, ad d-nezwir seg wamek i ttwalin yimazrayen igliziyen d yifransisen ullis d umalas. Ilmend n waya ad naf Christian Angelet d Jean Herman (1995 : 169), bedren-d tikti n yinaɣrayen Lubbock d Banfield i yettwalin belli tella tsekla neɣ ssenf n wullis anda tidyanin ur tent-id-ttalsen ara maca skanen-tent-id kan, da ad naf, deg leɥsab n wi, taɥkayt tettales-d s yiman-is. Seg tama-s, tasnalsa tafransist, s tmuyli n Gérard Genette i d-bedren Christian angelet d Jean Herman (1995 : 170), d awezɣi ad yili wullis war amalas. Nnan-d sin-a (1995 : 170) : “*Ulamma yella wullis yebnan s yidiwenniyeɣ gar yiwudam war aseɣdec n tefyar yecban (yenna-yas), ilaq ad neɥsu tella tmenna tunniɣt i ɣ-d-yessawaɣen idiwenniyeɣ-a. Amalas yettuɣal am win i d-ibeddren. War netta, ullis ur aɣ-d-yettawed ara. D netta i d alemmas gar-aɣ d umaɣdal i yessen nekni ur t-nessin ara*”³⁵.

³⁵ Même dans le cas d'un récit intégralement constitué de dialogues entre personnages et sans formules attributives (de type dit-il), il faut admettre l'existence d'une énonciation supérieure qui rapporte ces

Akken i d-nemmeslay sufella, ulac ullis ur nesei amalas imi amalas ħur-s tiwuriwin deg wullis. Christian Angelet d Jean Herman (1995 : 173) sawden-d smus n twuriwin i d-yessumer Gérard Genette, bedrent-t-id ula d Lucie Guillemette akked Cynthia Lévesque (2006 : 3) :

- 1- tawuri tamullist : d tawuri taddayt deg wullis ; yella umalas ney ulac-it deg uđris, d netta i yettaddamen tamlilt n walas.
- 2- Tawuri timsuddest : amalas yesseqdac tawuri-ya asmi ara d-iwennet tudssa d usiwel n uđris, anida d-yeggar iman-is deg teħkayt.
- 3- Tawuri n teywalt : amalas yettmeslay srid d umalus ; win ara yeyren ađris akken ad ized yid-s assay ney ad t-yesseghed.
- 4- Tawuri n uwekked : amalas yessebgan-d tidet n teħkayt-is, yettwekkid-d tafesna n umeqqet n walas, ameqqet-a icudd yer tedianin d yiġbula n yisalen-is. Tawuri-ya tettban-d dayen asmi ara d-yessenfalay umalas iħulfan-is yef teħkayt.
- 5- Tawuri tasnektant : amalas igezzem taħkayt akken ad d-iger kra n tefyirt talmudant ney tamusni tamatut yerzan ullis i d-yettawi.

I-8- Tanaga tamullist

Deg uzwel-a, ad d-nessegzi d acu i d tanaga tamullist, d wacu iferdisen swayes teddes. Mi ara d-nemmeslay yef tnaga tamullist, ilaq ad d-nawi awal yef wayen icudden ħur-s ; tayect tamullist, akud n walas d *tmuyli n umalas*. S usegzi n tmiđranin-a ad nakez assay gar umalas d teħkayt deg wullis.

I-8-1- Tayect tamullist

I-8-1-a- Assay n umalas d wullis

dialogues. Le narrateur se réduit alors à une instance « citante ». Il n'en demeure pas moins que, sans lui, le récit ne nous parviendrait pas. Il est la médiation nécessaire d'un univers qu'il connaît et que nous ignorons.

Tayect tamullist tucdd yer umalas d wamek i d-yettban deg wullis ; yezmer umalas ad d-yeğğ lğerra deg wullis i d-yettales, akken yezmer dayen ad yeddem kra n uzayer usdis s wudem i yefren ad d-yales taḥkayt (Lucie Guillemette d Cynthia Lévesque, 2006 : 4). Gef waya Gérard Genette (1972 : 252) yenna-d : “*ad nefrez ihi snat n tewsat n wullis : yiwet d tin anda amalas d ibaw deg teḥkayt i d-yettales (...). Wayeḍ d win anda amalas yettban-d d awadem deg teḥkayt i d-yettales (...). Ad semmiy i tewsit tamezwarut, d ayen ibanen, amlas anemgal³⁶, ma d tis snat amalas awadem³⁷.*”³⁸

Deg tewsit-a n umalas awadem, Gérard Genette (1972 : 253) yettwali llant snat n tmeskal³⁹, yiwet anda amalas d asaḍ, tayeḍ anda amalas yeddem tamlilt n win yettmuqulen akked win yella d inigi. Dya deg tmeskelt ideg yella umalas d asaḍ isemma-yas amalas *asaḍ*⁴⁰.

I-8-1-b- Aswir amullis

Iswiren imullisen ttbanen-d deg wullisen yemyekcamen wa deg wa, ullis wis sin deg umezwaru. Alas n wullis amezwaru yettili deg uswir aniri⁴¹, ma yella d tidyanin n teḥkayt-nni yakan ha-tent-a deg uswir agensay⁴². Ma yella awadem yettekin deg teḥkayt yettales-d ullis-nniḍen, tigawt n walas-is ad tili dayen deg uswir agensay. Ma d tidyanin yellan deg walas wis sin zgant-d deg uswir n walas unnig⁴³ (Lucie Guillemette d Cynthia Lévesque, 2006 : 5).

I-8-2- Akud n walas

³⁶ Nesseqdec *anemgal* s unamek *hétérodiégétique*.

³⁷ Amalas awadem : narrateur homodiégétique (Salhi M. A. sb. 120)

³⁸ On distinguera donc ici deux types de récit : l’un à narrateur absent dans l’histoire qu’il raconte (...), l’autre à narrateur présent comme personnage dans l’histoire qu’il raconte (...). Je nomme le premier type, pour des raisons évidentes, *hétérodiégétique*, et le second *homodiégétique*.

³⁹ Timeskelt (timeskal) : variété (Mahrazi M. 110)

⁴⁰ Nesseqdec-it s unamek n *autodiégétique*.

⁴¹ Aniri : extradiégétique (Salhi M. A. 120)

⁴² Agensay : intradiégétique (Salhi M. A. 120)

⁴³ Nesseqdec *alas unnig* s unamek n *métadiégétique*.

Deg wayen yerzan akud n walas, ad naf Gérard Genette (1972 : 228) yettwali ɣas amalas mi ara d-yettales taḥkayt yezmer ur d-yessebgan ara adeg anda tedra. Maca yettaf-d iman-is ilaq ad tt-id-yessebgen deg wakud ilmend n tigawt tamullist. Rnant-d Lucie Guillemette akked Cynthia Lévesque (2006 : 4) : “*amalas yettaṭṭaf addud deg wakud ilmend n teḥkayt i d-yettales*”⁴⁴.

Gérard Genette (1972 : 229), yessumer-d ukuz n lesnaf n walas ilmend n wakud n walas :

- 1- Alas imseggri⁴⁵ : d addud i yettaṭṭaf umalas s waṭas, yettales-d tidyanin yezrin ;
- 2- Alas imsezwer⁴⁶ : amalas yettales-d ayen ara yeḍrun deg yimal ;
- 3- Alas n yimir : amalas yettales-d taḥkayt deg yimir ideg tḍerru ;
- 4- Alas amsidef⁴⁷ : d yiwet n tsekka tuddist n walas yezdin gar walas imseggri d walas n yimir.

I-8-3- Tamuyli n umalas

Aferdis-a i yettekin ɣer tayect tamullist d win umi isemma Gérard Genette “*focalisation narrative*”⁴⁸ dya d tamsalt n yisali i nettak i yimeyri d wassay-is d umalas d uwadem (1972 : 206). Amezray-a yessumer-d krad n tsekkiwin n tmuyli :

- 1- Tamuyli tilemt : amalas yeḥra ugar n uwadem, yezmer ad iḥer ula d ayen yettxemmim d wayen ara yexdem ;

⁴⁴ Le narrateur est toujours dans une position temporelle par rapport à l’histoire qu’il raconte.

⁴⁵ *Imseggri* nesseqdec-it s unamek n *ultérieur*.

⁴⁶ *Imsezwer* nesseqdec-it s unamek *antérieur*.

⁴⁷ *amsidef* nesseqdec-it s unamek n *intécalé*

⁴⁸ Llan wiyad semman-as *perspective narrative*

- 2- Tamuyli tagensayt : amalas yezra ayen yezra uwadem ; amalas yesyerbil akk isallen ara d-yettunefken i yimeyri. Deg tsekka-ya, amalas ur yezri ara ayen yettxemmim uwadem ;
- 3- Tamuyli tanirit : tamusni n umalas ddaw n tin n uwadem, yettatar kan ayen ara yeḍrun seg berra war ma yezra ayen yettxemmim uwadem d wayen ara yeḍrun.

Taggrayt

Deg yixef-a, akken i d-nawala, nsukk-d tiḥ yef kra tnaktiwin i nwala laqent deg tesleḍt n walas deg wungal *tettḍilli-d ur d-tkeččem*, ḡas llan kra n yiferdisen d imalalen kan, ur d-nettmeslay ara fell-asen deg tesleḍt.

Ixef wis sin : *Timiḍranin n unasir*

Tazwart

Imi d aferdis ara nesleđ deg wungal *tettdilli-d ur d-tkeččem*, deg yixef-a ad d-nemmeslay yef wayen yerzan anasir. Ad d-nemmeslay yef tnakti-ya n unasir deg tsekla : amek i tt-ttwalin kra seg wid i d-yemmeslayan fell-as, amek i tt-id-sbadun? Ad d-nawi awal diyen yef usismel i s-fkan.

II-1- Tabadut n unasir

Tabadut tamezwarut ara d-nefk n Ariane Bayle (1994 : 124) i d-yemmeslayan yef udlis n Randa Sabry⁴⁹ : yur-s : « *anasir d tallunt*⁵⁰ *tadrisant i d-yebdan yef teħkayt*⁵¹ *akken ad d-temmeslay yef tyawsa-nniđen* »⁵². Tabadut-nniđen fkant-tt-id Montalbetti (Ch.) d Piégay-Gros (N.) i d-bedrent Viviane Asselin d Geneviève Dufour (2010 : 2) ; ad naf deg-s « *anasir d tikli deg tira si yettarra yiwen deg tama, kra n lweqt kan, asentel-is akken ad d-yemmeslay drus ney atas yef usentel-nniđen.* »⁵³. Fer snat tbaduyin-a nezmer ad d-nernu kra n tecrađ-nniđen n unasir yerzan iwudam d tkerrist⁵⁴. Gef wayen yerzan iwudam Lorento Núñez (2009 :56) teqqar-d : « *anasir d tagzemt ideg ur d-yettban la awadem agejdan la kra n uwadem-nniđen yesεan azal.* »⁵⁵. Ma d takerrist tenna-d Aude Déruelle i d-bedrent Viviane Asselin d Geneviève Dufour (2010 : 4) : « *anasir deg wungal ileddi tallunt-nniđen d wakud-nniđen ur neqqin ara yer walas n tkerrist.* »⁵⁶.

Ihi, nezmer ad d-nini anasir d tagzemt deg uđris n wungal i d-yettmeslayan yef tyawsa-nniđen ur nerzi takerrist n wungal, ideg ur d-keččmen yiwudam n teħkayt.

⁴⁹ Randa Sabry, *Stratégies discursives. Digression, transition, suspens*, Paris, Edition de l'Ecole des hautes études en sciences sociales, 1992.

⁵⁰ Tallunt : espace (A. T. T., sb. 92)

⁵¹ taħkayt : histoire (Salhi M. A., sb. 121)

⁵² La digression est un espace textuel qui se désolidarise de l'histoire pour parler d'autre chose.

⁵³ La digression (est définie) comme un procédé qui « consiste à laisser provisoirement de côté son propos pour traiter brièvement ou longuement, d'un autre sujet. ».

⁵⁴ Takerrist : intrigue (Salhi M. A., sb. 114)

⁵⁵ Une digression serait un passage où ni la figure principale, ni un autre personnage pertinent n'apparaissent.

⁵⁶ La digression ouvre un autre espace-temps du roman, qui n'obéit pas à l'exigence de la narration de l'intrigue

II-2- Assay n unasir d wullis

S tidet, akken i d-nenna deg tbadut, anasir ur yerzi ara takerrist yerna ur d-keččmen ara deg-s yiwudam n teħkayt, maca yesdukel-it d wullis wassay n unamek ideg d-tettban tedmi n umaru. Γef wanect-a teqqar-d Chantal Connochie-Bourgne (2005 : 3) : « *aseqdec n unasir yessawađ atas n yimura ad sğehden assayen yesdukulen ađris s lekmal-is, ɣas nyil yettawi-d anemgal n waya.* »⁵⁷. Ihi, ɣas yettban-d uđris n unasir amzun yeffey i tkerrist n wungal, yezđa yid-s anamek, d targa yetturugen ɣer yiwet n temda nettat d wullis ideg tella. Marie-Geneviève Grossel (2005 : 15) tweeked-d anect-a mi d-tenna : « *anasir i d-yettlalen mi ara yekfu uđris ney deg tlemmast n wullis (...) ur tufiđ d acu-t nnig n ukemmel n yiwen unadi-nni kan.* »⁵⁸.

Γer taggara, anasir mačči kan akka i t-yesseqđac umaru ; almi s-yuqem assay d wullis deg unamek. Sidy Diop (2003 : 58) yessawađ ɣer waya deg tezrawt-is, dya yenna-d : « *anasir amullis tura simmal ħettben-t d attweg aseklan s timmad-is, d aferdis deg tyessa tamatut ukud yezđa assay yeččuren d anamek.* »⁵⁹.

II-3- Tazrirt n unasir ɣef wullis

Anasir i d-ikeččmen deg wullis, iban lħal, izett yid-s assayen n unamek, yesea fell-as tazrirt diyen. Deg ugni umalas⁶⁰, asuget n yinasiren, yettak-as tagnit ad yezrireg, ad yeffeffer deffir uzetta amullis umray. Asuget n yiberdan n walas yettawi-d atas n yiswiren n walas yettefren amalas anda yesseb ad t-taeqleđ (Viviane Asselin d Geneviève Dufour, 2010 : 12).

⁵⁷ L'usage de la digression permet paradoxalement à nombre d'auteurs de renforcer la cohésion de l'ensemble.

⁵⁸ La digression qui surgit quand le texte s'achève ou qui éclate au milieu du récit (...) n'est que la poursuite d'une seule et même recherche.

⁵⁹ La digression narrative est aujourd'hui, de plus en plus, considérée comme un fait littéraire à part entière, l'élément particulier d'une structure globale avec laquelle il entretient une relation riche en signification.

⁶⁰ Amalas : narrateur (Mansouri H. A., sb. 85)

Deg ugni n usugen, anasir yettdeggir tilisa-s alamma d ulamek (Ibidem).
Ixelleq-d asugen irennu-d tanga d tamaynut.

II-4- Anasir d tasudest n yinaw

Aṭas n wid i s-yefkan yir udem i unasir. Llan wid i s-isemman *tira yesserfayen, d asuget n umeslay, d amnekcam, d aleddem ur nemɛin yerna deg unamek yekkaw* (Ariane Bayle, 1994 : 123-124). Randa Sabry i d-tebder Catherine Sensal (2010 : 288) tessewzel-d tamuɣli-ya taqdimt yef unasir : « *anasir yettband d akellex* (n yimeɣri neɣ n win d-isellen) *yef tezga tuzzma : win iwexxren* (yef usentel agejdan) *iɛemmed ad ikellex amseflid.* »⁶¹.

D acu, tamuɣli tamaynut tewt amek ara tesleḍ anasir s tmesɣara⁶². Dɣa tefka-yas udem-nniḍen, udem yelha. Ariane Bayle (1994 : 123-124) tenna-d : « *R. Sabry tessumer-d ad neḥseb anasir deg tesleḍt d tasudest n yinaw.* »⁶³, terna-d : anasir « *yezmer ad yili d amatar n tira iweqmen nezzeh.* »⁶⁴. D tagnit anida i d-yessawaḍ umaru kra n tmusniwin, tesɛa kra n twuriwin, d acu kan amalas yesseqḍac kra n tsudas iwakken ad yesseqbel anasir i yimeɣriyen imi d-yettban amzun yeffeɣ i wullis⁶⁵ yerna ttemlilin-t-id deg tyuri ur bnin fell-as (Marie Parmentier, 2005 : 4).

II-5- Tiwuriwin n unasir

Aude Déruelle i d-tebder Marie Parmentier (2005 : 1) tesseflali-d snat n twuriwin tigejdanin i yesɛa unasir :

1- Tawuri timsegzit : anasir yessegzay-d ullis, yettekki deg tuddsa-s ;

⁶¹ La digression apparaît inséparable d'une manipulation coupable : s'écarter, c'est vouloir tromper l'auditeur.

⁶² Tamesɣara : objectivité (A. T. T., sb. 110)

⁶³ R. Sabry propose ...d'analyser la digression en termes de stratégie discursive.

⁶⁴ La digression pourrait être « l'indice d'une écriture profondément maîtrisée. ».

⁶⁵ Ullis : récit (Mansouri H. A., sb. 106)

- 2- Tawuri tasensekdant⁶⁶ : anasir yeskan-d tamuylı n umaru yer wayen yura, amek yedma ad yili d wayen akk ara yessiweđ yes-s i yimeyri.

D acu kan, Chantal Connochie-Bourgne (2005 : 3) mi d-temmeslay yef wanect-a, tesken-d tiwuriwin-a uyalent yer kra n yimura amzun d asanzi⁶⁷ n unasir ; ayen? D asanzi, imi zun kukran ad asen-d-iban i yimeyriyen d awexxer yef usentel agejdan mebla lmeena. Nettat tesseflali-d kuẓt twuriwin : tukksa yef wul, aselmed, tamsirt, asmedren⁶⁸ aseklan. Tiwuriwin-a, zemrent ad d-kecment akk deg twuri tis snat i d-tefka Aude Déruelle : tawuri tasensekdant.

II-6- Tisekkiwin n unasir

Aṭas n yisefran⁶⁹ i nezmer ad neddem akken ad nebđu inasiren d tisekkiwin, garsen : asentel iyef d-ttmeslayen, inaw i yesseqdec deg-sen umaru (ullis, awennit, asegi, aglam, ...), ... d acu kan, Aude Déruelle i d-tebder Marie Parmentier (2005 : 2) temmeslay-d yef tsekkiwin n yinasiren ilmend n tmusni i d-sawađen, imi yal anasir yettawi yid-s tamusni, ney ma nezmer ad d-nini akka, yettawi yid-s izen. Llant krادت tsekkiwin ilmend n tmusni i d-sawađen yinasiren:

- 1- Anasir i d-yessawađen tamusni tussnant, tamesyarant ;
- 2- Anasir i d-yessawađen tamusni yettsersiren yef yimi n medden, yesseqdac deg-s umaru tanfalit “*qqaren-d*” akken ara d-yesken ayen sawalen yimdanen deg tmetti, maca mačči d ussan, ugtent deg-s tzermuylwin⁷⁰.
- 3- Anasir deg d-tettban tesneka n umaru-amalas.

⁶⁶ Tasensekdant : esthétique (Mansouri H. A., sb. 54)

⁶⁷ sanzi : justifier (Mansouri H. A., sb. 74)

⁶⁸ Asmedren : réflexion (Salhi M. A., sb. 120)

⁶⁹ Asefren : Critère (Mahrazi M., sb. 34)

⁷⁰ Tazermuylı : préjugé (Mahrazi M., sb. 86.)

Randa Sabry i d-yebder Boudia Abderrezak (2011-2012 : 78) tebda anasir yef mraw yiwen tsekkiwin, gar-ament yufa-d krادت yesseqdec-itent Σmer Mezdad deg tullisin-is (tid iwumi yexdem tasleḍt : *Tuḥlin, Inebgi n yid-nni*) :

- Ullis-nniḍen i d-yudfen deg wullis amezwaru ;
- Anasir agelman d win yettgen azyan ;
- Inaw ara d-iger umalas.

Iwata usismel am wa imi ur yeqqin ara yer tmusni i d-yettawi unasir. Asismel-a yebded yef tsekka n yinaw i yefren umaru.

Taggrayt

Gas ugent tmuyliwin yer tnakti-ya n unasir, nekni ad d-nezg yer yidis n wid i t-yettwalin d tasudest n yinaw. Imi atas i t-yesseqdacen, iban ur yeffir, anasir tura yeḍḥa-d yesḥa azal. Ur as-d-tewwi ad yeqqen umdan fell-as tiḥ. Ad nessiked ḡur-s, ad nwali d acu i s-yerna i tira taseklant.

Ad nwali, ihi, amek i d-yettban deg *tettḍilli-d ur d-tkeččem*, d acu i d azal-is, tiwuriwin-is, tisekkiwin-is. Tiwuriwin banent, deg-sent i yezdey yiswi n umaru. Zemrent ad ilint d yiwen gar yimentilen i t-yettawin ḡur-s ; llan wiyiḍ, tebder-itent-id Chantal Connochie-Bourgne (2005 : 3) :

- Lebyi izedyen amalas (ney amaru-amalas) ad d-yesken iman-is, tikiwin-is, tasnakta-s, ...;
- Urar aseklan ;
- Tira tamaynut yemgaraden yef wansay (yiwen usentel kan, ulac azrireg) ;
- Snat n tangiwin deg yiwen uḍris, yiwet d asentel agejdan tayed d asentel agejdan s yinasiren-is.

Ahric n tesledt

Ixef wis krad :

Alas deg wungal tetti-dilli-d ur d-tkeččem

Tazwart

Nemmeslay-d yakan deg tezwart n yixef n tezri anda d-nefka tikti yef wacu ara d-nawi awal deg wayen yerzan tinaktiwin i nwala laqent i tesleđt yerna cuddentyer tesnalsa. D acu kan ad d-nger tamawt, tinaktiwin iwumi ara neg asnas deg yixef n tesleđ ad ay-siwden yer tririt yef yisteqsiyen i d-nessumer deg tezwart tamatut. Am wakken dayen yella wayen i nwala ulayqer ad t-id-nger deg tesleđt imi, mači ur yerzi ara amahil-nney, maca nedma-t d tiyeryert ara γ-yallen deg tegzi d tesleđt ara nexdem.

Deg yixef-a ad nesker tasleđt i kra n yiferdisen n walas deg wungal *tettḍilli-d ur d-tkeččem* n Σmer Mezdad. Tasleđt n walas ad d-tawi yef :

- Yiwudam : tasmilt n yal awadem ;
- Aseqdec n umalas : tiwuriwin-is, tasekka-s ilmend n uswir amullis d wassa-is d teḥkayt, tamuylis n umalas ;
- Akud n walas.

Maca send anect-a, ilaq ad d-nefk agzul n wungal-a i terza tesleđt.

III-1- Agzul n wungal

Deg wungal-a, amaru yewwi-d taḥkayt n sin yimdukal, Mezyan d Seid, segmi d-bdan abrid, s tkerrust, seg Lezzayer tamanayt almi d taddart n Utudert, Iyil-Uzzal deg Tmurt n Leqbayel. Utudert yellan d amdakel n temzi n Seid d Mezyan, yessawel-asen-d akken ad d-ruḥen, yenna-yasen “azekka, lmut tudert, ilaq ad d-tawdem taddart”, dya truḥ tnelly, yegzem usiwel, *aportable* yeggugem. Da i tenyekcem lḥir, ur zrin ssebba n usiwel. Cukken kan d yemma-s n Utudert i yemmuten, yuy lḥal ḡḡan-tt tuḍen. Ha-ten-a, deg tkerrust, tḥfen abrid, tanilla Iyil-Uzzal. Mezyan d Seid, teḍra yid-sen, am wakken qqaren : arfiq deg tegnit n tḥiq.

Deg ubrid ggten yisental iyef meslayen, tuget deg-sen rzan timetti tazayrit ladya taqbaylit : tawennaḍt, rrebrab (taṣcret taberkant), tafsut taberkant, axeddim, wid ineqqen iman-nsen, tasertit, tamsalt n tumast tamaziyt, udem amensay, adelsan n teqbaylit : gar tutlayt d ungal n tmetti. Wi, d isental yettḥfen tasga deg wungal ; llan yisental-nniḍen : cbaḥa n tmetḥtut taqbaylit icuba yer *La Joconde* yessuneḡ *Léonard de Vinci*, targit yurga Mezya, ayen yura Docteur Legziri, taqsiḥ n uyyul yeḡlin yer wanu, Archimède, ...

Mi wwḍen yer taddart, Nna Megduda i ḡilen temmut, ziy d talalit i d-tlul tikkelt-nniḍen imi teḥder i mmi-s, Utudert, yezweḡ tikkelt tis snat. Tefreḥ-as d ayen kan imi yebra i yelli-s n temdint i s-yekksen taddart-is, imawlan-is, imduk-al-is, terna tebya ad t-tgemmeḍ ula yeḥf tmagit-is d lasel-is. Utudert d awadem agejdan diyen, daymi ḥḥfen wuguren i yettidir d tmetḥtut-is akked tudert-is amur deqs-is deg wungal.

III-2- Tasleḍt n walas

III-2-1- Iwudam

III-2-1-1- Asegzi n yiwudam

- Seid d Mezyan : d imduk-al seg temzi ; akken i ruḥen seg Lezzayer tamanayt yer taddart n Yiyil n Wuzzal mi sen-d-yessawel Utudert. Mezyan d aselmad n tusnakt deg tesdawit.
- Utudert : d amdakel n Mezyan d Seid ; aḥas i yedder deg Lezzayer tamanayt syin yuḡal-d yer taddart-is.

- Docteur Legziri (Dda Ferhat) : amusniman (*psychologue*), d amdakel n Utudert d Mezryan d Seid, γur-s i iruḥ Utudert mi yemgarad d tmeṭṭut-is ladaγa γef usemmi n mmi-tsen amenzu : Abinus neγ Muḥend Arezqi.
- Tametṭut n Utudert, aḍeggal-is d tḍeggalt-is.
- Tilas : iruḥ d asfel deg tefsut taberkant, tefla-t tersast n yiğadarmiyen deg udrar ufud d wammas, teğğa-t iḥab.
- Tarbaet n umezgun : Lḥağ Mu, amdakel n Lḥağ Mu (amrabeḍ), yelli-s unehhar n lkar, krad teḥdayin-nniḍen, taselmadt n tesnawit n Lezzayer tamanayt.
- Sliman : d amejjay, d amcelleḥ.
- Tajujet n teγdemt.
- Ccix Berrabaḥ : ccix i d-ifettun deg rradyu.
- Tamseflidin i d-yessawlen i ccix Berrabaḥ d mmi-s n yiwet deg-sent.
- Lqayed Lgaher : d lqayed γer Yirumyen.
- Mmi-s n gma-s n Lqayed Lgaher.
- Anehhar n tmacint.
- Axeddam n Lqayed Lgaher.
- Afellaḥ d tmeṭṭut-is (taqsiṭ n uyyul yeγlin γer wanu).
- Uberriq : mmi-s n umdakel n Utudert : baba-s n Uberriq d gma-s n Utudert s tuṭṭda.
- Iεeggalen n tejmaet n taddart : wid yennejmaeēn γef lqanun n taddart akked tebzert.
- Nna Megduda : yemma-s n Utudert.

- Ferruġa : tin iwumi yemmut urgaz, 17 iseggasen aya, deg wussan-nni n tberkant, dya d ta i isehhren Mezryan s zzin-is, yeqsed ad tt-yay.
- Yelli-s n Ferruġa : tewwi-d akayad n Lbak.
- Bu yicubay : aselmad n tfelsaft zik deg tesnawit, glan-t-id deg tkerrust deg ubrid-n sen yer taddart.
- Tamejjet n Sliman amcelleħ.
- Aqcic i d-yerran *apurtable* i s-iruhen i Sliman.
- Tamejjet-nni yurga Mezryan.

III-2-1-2- Asismel n yiwudam

Deg uzwel-a ad d-nefk tikti yef yiwudam, ad neereħ ad ten-nessismel deg tfelwit ilmend n tenmegliwin-a : Amhazan/urkid ; aħerfi/umray ; agejdan/asnawi.

Tinmegliwin	Tismilin	Iwudam
Amhazan/urkid	Awadem amhazan	Seid, Mezryan, Utudert, Dr legziri (Dda Ferħat).
	Awadem urkid	Nna Megduda, Bu-Icubay, tamejjet tamezwarut n Utudert, Nna Megduda.
Aħerfi/umray	Awadem aħerfi	Sliman, tamejjet yurga Mezryan, Aqcic i d-yerran <i>apurtable</i> i s-iruhen i Sliman, Tamejjet n Sliman amcelleħ, Yelli-s n Ferruġa, Ferruġa, Ieggalen n tejmaet n taddart, Uberriq, Afellaħ d tmejjet-is, axeddam n lqayed Lgaher,

		anehhar n tmacint, Sliman, Iɖulan n Utudert.
	Awadem umray	Seid, Mezyan, Utudert, Dr Legziri, Nna Megduda, Lqayed Lgaher, Filas, Tameɛtut n Utudert.
Agejdan/asnawi	Awadem agejdan	Seid, Mezyan, Utudert, Dr Legziri, Bu yicubay, Tameɛtut n Utudert.
	Awadem asnawi	tameɛtut yurga Mezyan, Aqcic i d-yerran <i>apurtable</i> i s-iruhen i Sliman, Tameɛtut n Sliman amcelleɥ, Tarbaet n umezgun, iɖulan n Utudert, Filas, Yelli-s n Feruuɣa, Imsefliden n Rradyu, Ccix Berrabeɥ, Tajujet, Sliman, Abugaɥu, Ferruɣa, Lqayed Lgaher, Nna Megduda, Ieggalen n tejmaet n taddart, anehhar n tmacint, Mmi-s n gma-s n Lqayed Lgaher, Uberriq, Afellaɥ d tmeɛtut-is, axeddam n lqayed Lgaher.

III-2-2- Amalas

III-2-2-1- Tiwuriwin n umalas

Seg smus n twuriwin i d-nebder deg tezri, nufa krad :

- 1- Tawuri tamullist : tawuri-ya tella meɥsub akk deg wungal imi d nettat i d tawuri taddayt deg wullis ; haten kra n yimediyaten :

Amedya 1

Deg umedya-ya ad naf amalas awadem, Mezyan, seld mi d-yemmeslay yef umdakel-is Seid, yenna-d iruh yer tmeqbert ad d-izur izekwan n wid yemmuten, nniqal mači s lebyi-s i t-iħettmen :

“İdelli, yerna nnig lebyi-inu, d netta, d Seid dayen i yi-izzuyren, nzur-d izekwan anida zżlen lehbab, widak iruħen akken d iyedda, uqbel lawan...” (sb. 07).

Amedya 2

Amalas yewwi-d awala yef Utudert d tudert-is tmerzagut yedder d tmeħħut-is tamezwarut :

“Taggara n ddurt, ilaq ad yeżzu deg uxxam : ad itezzi, ad irennu, yettarra ifeżz uzgżr icudden deg udaynin! Nettat tezga yer imawlan-ines : teyzi n ddurt, tameddit ilaq ad d-tekk syin, mulac ur tettli bxir...” (sb. 24).

2- Tawuri timsuddest : tawuri n umalas d awennet n tuddsa d walas n uħris.

Tawuri-ya nufa-tt deg kra tegnatin deg wungal ; haten yimediyaten :

Amedya 1

Deg umedya-ya, amalas iger-d iman-is akken ad yeg tazwart i *teyri n Ccix-Berrabeħ* :

“Tiyri n Ccix-Berrabeħ tebda-d asfeynen deg lemwaği n Rradyu Tamurt, ass n lğemea 12 tuber 2012, metwal 10 n tseħit...” (sb. 20)

Amedya 2

Amalas iger-d iman-is akken ad aħ-d-yales ayen ijerred Utudert :

“Atan wayen yejreḍ Utudert yef ass-nni. Nules-as tira s wadda, nbeddel-as cwiṭ ayanib...” (sb. 37)

Amedya 3

Deg umedya-ya, amalas iger-d iman-is akken ad yales timlilit n Dr Legziri d terbaet n umezgun :

“Ikemmel wayen yura Dr Legziri yef asmi yemlal yid-sen...” (sb. 69)

3- Tawuri tasnektant : nufa-tt anda d-yettawi timusniwin tisnektanin yezdin imdanen deg tmetti. Ad d-nefk tafelwit n kra n yimediyaten

Amedya	Asebter	Tamusni
Aserwes gar la Joconde d tmeṭṭut taqbaylit	110-120	Tamusni yellan da, d tikti yezdin atas n medden <i>cbaḥa n tmeṭṭut taqbaylit tufrar.</i>
Lqayed Lgaher	103-109	Tamusni i d-yessaweḍ yef Leqbayel n zik ur neṛri ara : wehmen deg tmacint, ttammen s lberhan n umdan.
Ayyul yeylin yer wanu	121-123	Da yewwi-d yef tekti yezdin atas n medden <i>amdan d anekkar n lxir.</i>

Twuriwin-nniḍen : tawuri n uwekked d tin n teywalt, ilmend n wayen nwala, ur ttwasqedcent ara.

III-2-2-2- Amalas ilmend n wassay-is d teḥkayt

Ilmend n wassay n umalas d teħkayt, akken i d-nenna deg teẓri, llant snat n tewsatin :

1- Amalas d awadem deg teħkayt i d-yettales (amalas awadem) ;

2- Amalas d ibaw deg teħkayt i d-yettales (amalas anemgal).

Snat n tewsatin-a yesseqdec-itent umaru deg *tettḍilli-d ur d-tkeččem*, maca deg tewsit tamezwarut, yiwet n tmeskelt kan i yefren : anda amalas i d-yettalsen taħkayt d asaḍ mači d inigi kan.

1- Amalas awadem

Aṭas n tukkisin anida ara naf tawsit-a, gar-asent :

Amedya 1

Ayen yejred Utudert ɣef yiwen wass i d-yesēdda anida mazal yettidir uguren netta d tmeṭṭut-nni-ines ukud ur yettemseham : “*Tiley truh, fiḥel lembat. Rǧiy armi d-yeqli yid, luɣay-as. Ass-nni eyiy ; zzrey di naddam, naddam uzeqqur, ɣas ad iyi-ddmen ur d-ukiy...*” (sb. 37).

Da amalas yettmeslay-d s wudem amezwaru, d ayen i t-d-yeskanen d awadem deg teħkayt i d-yettales. D asaḍ imi d netta i rzant tedianin n teħkayt.

Amedya 2

Amedya wis sin d taħkayt n umyar yufa Utudert yer Dr Legziri. Amyar-a yessawel-d yiwen uḥric deg tudert-is, yesseqdec udem amezwaru yerna yewwi-d tidyanin i t-yeznan, d netta i d asaḍ deg-sent : “*segmi d-kkrey nekk d axeddim di lmersa, ttæbbiy ticekkarin n ssiman werǧin i steɣfay yiwwas. (...) Tinna uyey, tečča, teswa, aṭas n medden i tif (...) Twalaḍ anda tezzegzew tiṭ-iw? D mmi-s i yi-yewten s tummezt...*” (sb. 41).

Amedya 3

Amedya-ya d taḥkayt n Dr Legziri anida amalas yettmeslay-d s wudem amezwaru akken i t-d-skanen yimataren udmawanen d yimqimen. Ihi malas d awadem, d Dr Legziri, yewwi-d γef temlilit-is d terbaet n umezgun : “*mi yi d-luyan tikkelt tamezwarut mačči sliy-asen. Lliy zzrey di tnafa tugar ameyrud. Kkaten-d di tewwurt, ḥulfay am akken d kra i yekkatn deg uqerru-w...*” (sb. 62).

2- Amalas anemgal

Tuget dya n yihricen n wungal d tawsit-a i yellan. Amalas yettmeslay-d ladiya s wudem wis krad, d ibaw deg teḥkayt i d-yettales, ad d-nefk kra n yimediyaten γef waya :

Amedya 1

Deg umedyaya-ya, amalas yewwi-d γef Seid d Mezyan mi llan deg ubrid γer Yiyil-Uzzal : “*Atan yetṭef tazayert, amutur la yeshuru, abrid d tazitma ur nettfaka, tettazzal deffi agemmaḍ. (...) Seid, γer yidis-ines, yebra i uqerru-s, ahat azgen n tsaset abrid ur t-id-yessufey...*” (sb. 8).

Amedya 2

Amedya wis sin d taḥkayt n Brünhild, amalas d anemgal, d ibaw deg teḥkayt-a, yesseqdec udem wis krad : “*...ulac ilemzi ur teyḍil, ma yennuy yid-s. teggul argaz ur t-id-tsaḥ, ma ur tt-yerna, ama di tmussni n wawal, ama di tmussni n trad...*” (sb. 59).

Amedya 3

Amalas n teħkayt n lqayed Lgaher d anemgal : “*winna yellan d lqayed, seg at ubernus azeggay, widak iwumi gan ccan yimnekcem. Yebya ad yessali di lberhan-is, ad t-ttaggaden imesdurar, ma drus...*” (sb. 103)

Amedya 4

Amalas i d-yulsen targit i yurga Mezryan d anemgal : “*Agudrun ur d buħmum, tura yuyal d taduħ mellulen, igerzan, ur d tikli, amzun ttecruruden fell-as, ħas ur tt-nnulen (...)* Atan yeffeħ-d læebd seg yimi n taddart, tanila ħur-sen. Aha°, mačči d amalay. D acrured i tettecrurud tagi i d-iteddun ħur-sen...” (sb. 110-111).

Amedya 5

Amedya aneggaru deg tewsit-a d taqsit n uyyul yeħlin ħer wanu : “*yiwen wass, ayyul d awessur yeħli ħer wanu. Yebda meskin asreereε, ansi i k-yeħwa ad as-d-tesled. Bab-is, afellaħ-nni, yewqeε acu ara yexde (...)* Mi slan s wahruħu yekkren, uzzlen-d iħiranen-is akken ad as-dfken afus...” (sb. 121).

III-2-2-3- Amalas ilmend n uswir amullis

Ilmend n uswir amullis, akken i d-nenna deg teħri, llant snat n tewsatın n umalas :

- 1- Amalas aniri : d win i d-yettalsen ullis amezwaru ;
- 2- Amalas agensay : d win i d-yettalsen ullis i d-ikecmen deg wullis amezwaru.

I snat n tewsatın llant deg wungal *tettħilli-d ur d-tkeččem*. Ullis aniri deg wungal-a d win n Mezryan d Seid mi d-tteddun ħer umdakel-nsen Utudert ternuħ ħur-s tudert n Utudert d temlilit n yimdukal-a deg taddart Iyil-Uzzal. Amalas aniri d win i d-yettalsen ullis-a amezwaru. Ma d amalag agensay yettban-d deg

waṭas n tegnatin imi ungal-a ggten deg-s wullisen i d-yudfen deg wullis amezwaru. Ad d-nefk imedyaten ɣef yal tawsit :

1- Amalas aniri

Deg wullis amezwaru ad naf :

Amedya 1

“Takerrust tettezzi trennu gar tɣaltin, tebda tnehhet, tasawent amgadir. Nsan ifensa-ines, makken i d-yennunet yiṭij. Mezyan inehher. Seid ur yerra iles gar tuymas seg akken i t-iqquj s teymert, yessaki-t-id. La yettmeslay. Mezyan ur yeqqin ara tiṭ-is kra yekka yid, Seid ur t-yumin ara, yuggad ad as-yettes ɣef tzayert...” (sb. 11) ;

Amedya 2

“Utudert d amdakel-nsen, segmi qqaren, zgan akken ttemzukraren. Atenad ɣur-s i la teddun, ad t-afen di taddart-is, wissen acu yebya ɣur-sen, neɣ maḍi acu yeḍran yid-s....” (sb. 17) ;

Amedya 3

“Tura Seid yebda ameslay. Ayen i s-yekksen deg ucebbub yuɣal-as deg yiles, yugar bugaṭu, ulac d acu izeggel. D annuy i yettani timsal, ulac acu i s-yettensaren...” ; (sb. 89) ;

Amedya 4

“Iwehha ɣur-s Utudert. Mezyan d seid werɣin i t-walan, mer i t-walan ad cfun fell-as. Sliman, teɣzi tehri, agerbuz annect-ilat...” (sb. 178).

2- Amalas agensay

Da, twata tfelwit ideg ara d-nefk kra n wullisen igensayen ideg amalas d agensay. Ulayyer yal tikkelt ad d-nekkes amedya deg uđris :

Ullis agensay	Isebtar
Ullis n yimsewweq n Ssuq-Lħedd	12-16
Ullis n ummyar yufa Utudert yer tťbib	41-42
Ullis n Brünhild	59-60
Ullis n tmeťtut yeğġan argaz-is d warraw-is	90-94
Ullis n lqayed Lgaher	103-109
Ullis n uyyul yeýlin yer wanu	121-123
Ullis n baba-s n Dr Legziri	158-162
Ullis n Archimede	187-188

III-2-3- Akud n walas

Deg wungal tetteđilli-d ur d-tkeččem, a d naf krad n tewsatin n walas ilmend n wakud n walas : alas n yimir, alas imseggri d walas amsidef. Alas imsezwer ilmend n wayen nwala ur yettwaseqdec ara.

Ad d-nefk kra n yimediyaten yef tewsatin yettwasqedcen :

1- Alas n yimir

Yegget useqdec n tewsit-a ladya anda d-yettales umalas yef Mezyan d Seid d temlilit-nsen d Utudert d yimdukal-nniđen deg Iyil-Uzzal :

Amedya 1

“Tura Seid yebda ameslay. Ayen i s-yekksen deg ucebbub yuyal-as deg yiles, yugar bugaṭu, ulac d acu izeggel. D annuy i yettani timsal, ulac acu i s-yettensaren...” (sb. 89).

Amedya 2

“Taddart n Yiyil-Uzzal tura tettkad-d aemmaḍ tbubb-itt tewrirt, am uzagur ibubben nmmara...” (sb. 98).

Amedya 3

“Assa, zzdeč, cwiṭ akka, yezmer ad d-iserreḥ i yizla-is. Tlul-d rriḥa, tinna imeryan mi tekka deg-sen tmes. Izri yesseḥelleq i uzayar d idurar uṣur isenned. Tanhert inehher Mezyan tesuzun, tiṭ amzun temmundel.” (sb. 110).

Amedya 4

“Kecmen s abraḥ, afen dinna irgazen qqimen, ahat di 10 yid-sen. Amezwaru ideg tebreq tiṭ-nsen, d Dr Legziri. Atan yettkerric deg waccaren-is, dagi ulac astilu. Yesluymec-asen-d s ufus ayeffus. Mi sellmen yef wid yellan dinna, rran qbala yur-s. Qqimen yer tama-s, rran-t-id d alemmas.” (sb. 178).

2- Alas imseggri

Tawsit-a diyen tella s waṭas ladya anda d-yettales tudert n Utudert d tmeṭṭut-is.
Ad d-nawi kra n yimediyaten yef wanect-a:

Amedya 1

“Utudert, 44 n yiseggasen, temzi-ines akk iwt-itt d ambur (...) Utudert 11 n yiseggasen zrin segmi i s-tenna tinna i s-ikecmen deg wul : ‘gguley ur rniy ad qqimey da’ (...) Yal wa ayen inuda ad t-yaf : ur tt-id-yettif ara. Nettat truḥ,

*afrayen n Utudert rrzen deg yifer! Izemm imuyag fell-as. Iseffed anecfu, izennu-
d ; izerree tatut tegguma ad tay...”* (sb. 22-23)

Amedya 2

*“Zik zik yennul Lezzayer. Utudert yeldi tawwurt n uxxam-is ; i t-id-
yemuggren d tasusmi. Iger tiyri i tinna, ur as-d-yuyal wawal (...) Aggur-nni i d-
iteddun, yuyal-d yer taddart, yufa amyar n baba-s yenter. Ur yerna atas yeddem
inig-is aneggaru,...”* (sb. 31).

3- Alas amsidef

Alas amsidef yesdukulen gar walas n yimir d walas imseggri ulac-it s waṭas, d
amennaw :

Amedya

Deg umedyaya-ya ara d-iḍfren, ayen yuran s tira yusren d alas n yimir,
yeglem-d umalas akud n tura mi d-yebder ssaēa yerna yesseqdec urmir ussid s
tzelya la i d-yeskanen akud n tura. Ma d tira zuren d alas imseggri, yettales-d
ayen yezwaren tikli n Mezyan d Seid, yettban-d wanect-a s useqdec n idelli-nni.

*“D ass n lḡemēa, yef 10 n tsebhit, Mezyan d Seid la sefliden i radyu,
takerrust tettezzi trennu gar tyaltin, nenna-d la tnehhet, abrid yessawen d ayen
kan. D Mezyan i yettfen tazayert Zik i d-kkren, ad awḍen alamma d Iyil-Uzzal,
taddart n Utudert, ameddakel-nsen. **Iluya-yasen-d di tilifun idelli-nni, yerna-
yasen-d SMS : ‘ilaq ad d-tawḍem alamma d taddart, lmut ney tudert!’.** Mi
wten ad as-layin, tiyri ur tēdda ara, ad tafed ulac tinelli dinna, ney yessens
tilifun-ines!”* (sb. 28)

III-2-4- Tamuyli

Krad n tsekkiwin n tamuylı n umalas llan deg wungal. Tamuylı tilemt anida amalas yezra ugar n uwadem tegget. Tamuylı tgensayt d tamennawt. Ma d tamuylı tanirit nessawed yer yiwen n umedyā.

1- Tamuylı tilemt :

Tettban-d s teyzi n wungal, ladya deg wayen ttxemmimen yiwudam :

Amedya 1

Utudert yettmeslay deg wul-is, mehsub amalas yezra ayen yettxemmim uwadem-a :

“Yeqqar deg wul-is : “Ma ur zwirey ara, akka ara tedru yid-i! Am umexluq-a ara d-ggriy”.” (sb. 42).

Amedya 2

Amalas yessawed yezra ayen yettmeslay Utudert deg wul-is yef Dda Ferhat :

“Dda-Ferhat, awal ur d-iteffey seg icenfiren alamma idewwer-it nezzeh deg imi. Yal awal s wazal-is. Ur yettmeslay di rraye! Ayen akk yellan yeqqar-it, ur irennu, ur itekkes! Tura la yi-d-yeqqar ahat tyelded” (sb. 44)

Amedya 3

Ayen yettxemmim Uberriq yef Mezyan d Seid mi t-serfan :

*“imexlaq-agi ur iy-eghiben ara ! anwa i sen yennan akka i tllaqaben zik Dda-Utudert : ttun akk medden awal-a, anagar kra n tlawin i t-ibeddren : ttasment deg-s, yif irgazen-nsent, yif arraw-nsent ! Tura ad slen i uqjun-
iw !”*(sb. 154).

2- Tamuyli tagensayt :

D ayen yezra uwadem i yezra umalas. Nessufey-d sin n yimediyaten yef wanect-a :

Amedya 1

Iluya-d Utudert i Mezryan d Seid anda i sen-yenna ad d-ruhen yer taddart. Asmi yegzem usiwel ur zrin d acu i d sebba n ugzan n usiwel wala ssebba n usiwel. Ula d amalas ur yezri ara :

“Iluya-yasen di tilifun idelli-nni, yerna-yasen-d SMS : “ilaq ad d-tawdem alamma d taddart, lmut ney tudert!”. Mi wten ad as-layin, tiyri ur tzedda ara, ad tafeq ulac tinelli dinna, ney yessens tilifun-ines” (sb. 28)

Amedya 2

Deg targit n Mezryan tettban-d diyen tmuyli tagensayt anda amalas d uwadem yiwet n tmusni-nsen :

“Atan yeffey-d laebd seg imi n taddart, tanila yur-sen. Aha°, mačči d amalay. D acrued i tettecrurud, tagi i d-iteddun yur-sen. Ur zmiren ad inin ma atas ney drus n iseggasen fell-as...” (sb. 111)

3- Tamuyli tanirit :

Deg tsekka-ya awadem yezra ugar n umalas ; amedya uyur nessawed yella asmi i s-yessawel Seid tahkayt n Dr Legziri mi yella mezzi netta d baba-s. Seid ur as-yenni ara anwa-t uqcic-nni wala ayen ufan deg ukufi yellan deg uxxam aqdim. Amalas yettban-d ur yezri ara ayen yezra Seid, almi d taggara i t-id-yenna uwadem : “

- *Anwa wa ?Ahat mađi d Utudert! (Mezyan)*
- *Aha°! Mara nuyal sya, ad iyi-txellseđ tabyirt d yiwet n tpizzat lwali, ad ak-iniy anwa.” (sb. 162).*

Taggrayt

Ilmend n tesleđt-a, iban-d walas s tidet d anesbayur, yesseqdec meħsub akk tifukas.

Llant krad n twuriwin n walas ttwasqedcent : tawuri tamullist, tawuri timsuddest d twuri tasnektant.

Ad naf, deg wayen yerzan aswir amullis, tiwsatin n umalas llant i snat : amalas aniri d ugensay. Tiwsatin n umalas ilmend n wassay-is d teħkayt, llant i snat : amalas awadem d umalas anemgal ; anagar yiwet n tmeskelt n umalas awadem anida amalas yella deg teħkayt i d-yettales maca d inigi kan mači d asađ.

Akud n walas, nufa deg-s krad n tewsatın : alas n yimir, alas imseggri d walas amsidef. Snat tewsatın timezwura llant s waņas, tis krad d tamennawt. Tamezwarut tegget anda i d-yettales umalas ęef Seid d Mezyan deg ubrid-nsen ęer taddart n Utudert, ma d tis snat tella ladya mi d-yessawal tudert n Utudert.

Timuyliwin n umalas nufa-tent akk : tamuylı tilemt tegget, tagensayt d tamennawt ma d tanirit nessukkes-d yiwen n umedyա.

Ixef wis kuz :

Anasir deg wungal tetti-dilli-d ur d-tkeččem

Tazwart

Deg yixef-a, ad d-neddem kra n yinasiren yellan deg wungal *tettdilli-d ur d-tkeččem*, ad asen-nesker tasleđ. Deg tesleđt-a, ad d-nemmeslay ɣef usatal deg d-yedda unasir, asentel ɣef d-yewwi, tawuri-s, tasekka-s ilmend n tmusni i d-yessaweđ d yinaw i yesseqdec umalas, ternuđ ɣur-s addud n umalas i t-id-yessawđen.

Iferdisen-a mači akka i ten-id-nenna da ara mseđfaren deg tesleđt, yal anasir d wakken tebna tesleđt-is. Siyin, yal mi nesra i umedyā seg wungal iwakken ad nezzuzef asulles, ad t-id-nesskkes, ad t-naru s tira tamezlagut, ad t-nerr gar tucrar.

Uqbel tasleđt, ad d-nefk tafelwit n yinasiren i d-nekkes deg wungal. Deg-s ad naf uṭṭun n unasir, asebtar-is d usentel iyef d-yewwi nessewzel-it-id deg tefyirt. Nekkes-d 30 n yinasiren, nesleđ 20 kan.

IV-1- Tafelwit n yinasiren

Uṭṭun	Asebtar	Asentel
1	9	Mister Pickwik d waṭṭan-is.
2	12-16	Taḥkayt n yimsewweq n Ssuq-Lḥed.
3	16	Amgired gar zik d tura deg ttawilat n usiweđ.

4	20-21	Tiyri n Ccix Berrabeḥ deg rradyu (01).
5	24-25	Inaw n baba-s n Utudert yef ubeddel n lœqliya n yimdanen.
6	29-30	Arrac ineqqen iman-nsen mi ara xesren <i>le bac</i> .
7	32	Lewsaya n baba-s n Utudert.
8	40	Takriḍt gar at tmurt : irebraben, iserdasen, agdud.
9	41-42	Amyar i d-yemmeslayen yef tmeṭṭut-is d warraw-is.
10	42-43	Tixellal n tlawin εlaḥsab n <i>yipsychologen</i> n Lalman.
11	45-46	Lḥala n tmaziyt.
12	52-53	Aḡadarmi yesmendgen times deg tefsut taberkant.
13	53	Amek yettejreḥ Filas deg tefsut.
14	55-56	Taddart yeccektan yef zzhir n tuddna.
15	59-60	Taḥkayt n Brünhild.
16	62-66	Dr Legziri d terbaet n umezgun (01).
17	69-73	Dr Legziri d terbaet n umezgun (02)
18	86	Anda yessawaḍ Ibaṭel.
19	85-88	Dr Legziri d terbaet n umezgun (03)

20	90-94	Tameṭṭut ibedden argaz-is s wayed, teḡḡa-t, teḡḡa arraw-is.
21	96-97	Tiyri n Ccix Berrabeḥ (02).
22	98	Amkan ideg d-sekfalen zik Leqbayel uzzal .
23	98-99	Times yettenkaren deg teẓgi.
24	103-109	Taḥkayt n lqayed Lgaher d Leqbayel.
25	110-116	Targit n Mezyan
26	121-123	Taḥkayt n uyyul yeḡlin yer wanu.
27	126	Taḥkayt n teslit yeẓẓgen aḥuli.
28	155-156	Setti-s n Seid, amek tella zik.
29	158-162	Taḥkayt n win yeḡḡan taddart-is d yimawlan-is.
30	187-188	Tudert n Archimede d wayen i d-yeḡḡa i talsa.

IV-2- Tasleḡt n yinasiren

Anasir 1 (sb. 9)

Anasir-a yedda-d deg udiwenni yellan gar Seid d Mezyan mi ttmeslayen
 yeḡ yides : Mezyan yeqqar-as ur ilaq ara ad tetṭsed ; Seid yeqqar-as mačči d ides
 ay ṭṭsey, d aqundel (naddam) yerna d aṭṭan i d ssebba.

Amalas deg unasir-a d agensay d awadem, d Seid. Yewwi-d yef *Mister Pickwick*, awadem i d-yeddan deg wungal n *Charles Dickens*⁷¹ d waṭṭan-is : « *Ih, d aṭṭan yuḍen winna, Mister Pickwick s timmad-is. Deg ugerbuz iga am nek, udem d imdewwer am teqrist n temtunt, aglim aleggay yezga isetṭel, anṣad tettcedhi-t tamart, akerciw annect-ilat, yettcuffu wul, azgen ayeffus, ur izemmer i tsawent...»* (sb. 9).

Deg unasir-a, amalas yesseqdec aglam (anasir agelman) akken ad ay-d-yessiweḍ kra n tektiwin yef uwadem-a n wungal n *Charles Dickens*. Tamusni am ta ur d-tekki ara seg wulac ; d ayen yeyra umaru i d-yessaweḍ s yimi n umalas agensay i yefren. D aya (d wayen-nniḍen, ad t-nwali yer sdat) i d-yeskanen anect yebbey umaru deg tsekla d yidles n tmura-ya n Umalu. Rnu yer usmeḍren-a aseklan, timusniwin i d-yeddan deg unasir-a yef waṭṭan-a n *uqundel* : « *Wagi mačči d iḍes, wagi d aqundel i s-qqaren! Nekkni s izuranen-agi, tugaray tassemt, agerjum ur yessufuy azwu akken ilaq. Dya, mi nesses iman-nney, ad neqqundel. S tefransist qqaren-as “syndrome” n Mister Pickwick* » (sb. 8-9).
Nezmer ad d-nini yessaweḍ-ay-d unasir-a tamusni tussnant.

Tawuri n unasir-a ihi d tasensekdant, d aselmed. D aselmed aseklan yef umaru yettwassnen deg umaḍal (*Charles Dickens*) d uwadem yellan deg wungal-is amezwaru ; d aselmed ussan diyen yef waṭṭan i d-nebder ya. Dya, anasir-a yur-s tawuri tasensekdant.

⁷¹ Charles Dickens (1812-1870) d amaru aglizi, yura aṭas n wungalen. Amezwaru d win iwumi isemma *Les aventures de M. Pickwick*.

Anasir 2 (sb. 12-16)

Anasir-a diyen yedda-d deg udiwenni yellan gar sin yiwudam igejdanen, Mezyan d Seid. Amalas d agensay diyen, d Seid. Yewwi-d awal yef nniya n Leqbayel n zik iyaben ass-a. Deg yiwet n tama yehassef yef wanect-a, deg tama-nniden, amalas-a yerra-t umaru d allal s yettarra azal i wansay. D anasir amullis i d-yewwin yef win akken isewwqen Ssuq-Lhed deg tlemmast n Yirjen deg At Yiraten, yewwi yid-s aserdun-is. Anasir-a yezga-d deg tenmegla yellan gar sin yiwudam-a igejdanen : Seid yekkat ad as-yerr azal i tmetti n zik, yessalay deg ccan n wansay. Fur-s, ur tezmir ara tmetti ad teddu d ufara ma ur tezri ara ansa i d-tekka ; yeqqar : « *afara ma ulac lsas, ad imil, lsas-ines d anecfu.* » (sb. 7). Mezyan yettwali-t “*iekkel wallay-is*”, yeqqar-as yef zik : « *Eğğ akin leqrun iberkanen. Ilaq ad neddu d ufara.* » (sb. 7).

Deg wungal *tettḍilli-d ur d-tkeččem*, tanmegla-ya gar zik d tura⁷², gar wansay d ufara, tezga tettuyal-d. Deg tilawt, ula deg tmeddurt n Leqbayel yella uskasi yecban wa. Ihi, nezmer ad d-nini, ungal-a d lemri n tmetti taqbaylit deg wanect-a.

Seid, amalas, yules-d taḥkayt n yimsewweq-a : mi yewweḍ yer ssuq, yeqqen aserdun-is, iruḥ ad d-yeqdu tiyawsiwin-is. Mi d-yuyal yaf-d wwin-as aseḡwen s yeqqen aserdun-ni-ines, ikel yettru. Netta, mačči d aseḡwen i t-iyaden, d win akken i t-yewwin amek ara iqabel bab-is. Wid-nni i s-d-yezzin iyad-iten bab

⁷² Naceredine AIT OUALI, yemmeslay-d yef kra deg tenmegliwin-a.

userdun uqbel ad zren d acu i s-yedran, yenna-yas yiwen : « *Ma yella win i k-iheqren, iseedda fell-ak lbaṭel, aqel-ay da.* » (sb. 14), yenna wayeḍ : « *Ma d ayen yellan d lheq, anida i ak-yehwa ad tt-nessiweḍ.* » (sb. 14). Da i d-yettban usali deg wazal n tmetti n zik : imdanen ttemɛawanan yef lheq yaṣ yessawen ubrid-is. Asmi zran bab n userdun mači d aseɣwen i t-iyaden, d win i t-yewwin amek ara iqabel baba-is, uyalen ula d nutni iyad-iten. Amalas ihi, yewt ad d-yesken azal n tmetti taqbaylit s snat n tyawsiwin : imdanen ttemyiḍin deg way gar-asen, ttemɛawanan yef lheq, ternuḍ yer snat-a *lxuf n Rebbi* yezgan deg wulawen n medden : « *amek ara iqabel Bab-is!* » (sb. 15).

Ma nemmeslay-d yef twuri n unasir-a, ad d-nini d anasir imsegzi yettekin deg tudsa n wullis. S tenmegla-ya i d-yessers umaru deg waṭas n yimukan deg wungal, yiwen yiswi i yeqsed : aseflali n wazal n wansay. Daymi d-nenna anasir-a ila tawuri timsegzit.

Ilmend n tmusni, anasir-a yessaweḍ-d ayen ilehḥun seg yimi yer umezzuy, mači d ayen iressan deg umezruy, mači d ussan.

Deg tlemmast n unasir-a, nezmer ad d-nini yeḥlelli-d unasir-nniḍen anda d-yeglem umalas Ssuq-a : « *Ssuq-Lhed zik mechur atas (...). Yezza akk d asefsaf, ggten deg-s waman.* » (sb. 12) ; yewwi-d diyen yef ttrad yedran deg Ssuq-Lhed gar Leqbayel d Yirumyen deg tallit n temharsa : « *Asmi d-kecmen Irumyen dinna i ten-qublen imesdurar. Ulac seg ansi ur d-ggugin Leqbayel. Amennuy 3 wussan, 3 wuḍan, ilizeq yemmeḡ, idim yemmar, abbu yewweḍ s igenni. Atas i*

yemmuten. Mmuten ula d Irumyen. Ryan akk isefsafen yellan din leqrun ayen. »
(sb. 12).

Anasir-a d anesbayur s yinawen-is. Yella deg-s uglam, yella deg-s wullis akken i d-iban deg tseddart i d-yezwaren. Yella deg-s uwennit yettgen azyan i udabu azzayri yettffen tamurt mi tefra : yesserwes gar Yirumyen igan azal i wid i sen-yemmuten din s “Læersa” i sen-sbedden d tanaga fell-asen, d udabu azzayri yebnan “lberj n waman” deg wadeg-nni. Da, tettban-d tesnehta n umaru (akken i d-tettban anda-nniḍen diyen) yellan mgal adabu “*izerreen tatut*”, yetteffer amezruy ladya melmi d ayen yerzan Tamurt n leqbayel (ayen yerzan tamaziyt diyen).

Tawuri n unasir-a, iban lhal, d timsegzit n wullis imi d-tewwi yef udabu ikeblen Tamurt n Leqbayel, ur as-yerri ara azal. Irennu yer taluft-nni n tutlayt d tmagit s umata. Ihi d iswi-nni kan amezwaru i t-yerzan.

Anasir 3 (sb. 16)

Anasir-a diyen yedda-d deg udiwenni-nni gar Seid d Mezyan, maca tikkelt-a amalas yas d agensay mači d Seid, d Mezyan. Deg-s yesserwes gar zik d tura deg wayen yerzan amesni⁷³ (ttawilat n usiwed). Yefka-d leeyub n zik deg wanect-a : ssfer yef “uyyul” i win t-ikesben ead, ma ulac yef uḍar mači ; atas n wussan d tikli ; “*ur ttawḍen ara alamma qqersen warkasen-nsen*” (sb. 16) ; “*terḍiqen iḍarren-nsen d idammen*” (sb. 16) ; ternuḍ yur-s lxuf izedyen imdanen

⁷³ Amesni : transport (Amawa, sb. 128)

s teyzi n ubrid. Ma tura, yeqqar umalas “*ad truḥeḍ ssbeḥ ad d-tuḡaleḍ tameddit, ma yehwa-yak*” (sb. 16).

Anasir-a, deg-s inaw n uzḡan n *zik*, yettawi-d ḡef usentel-nni n tenmegla *zik/tura* yezgan tettuyal-d deg wungal. Tanmegla-ya tettban-d s tilla yezgan diyen gar sin yiwudam igejdanen *Seid/Meḡyan*. Γas ma yettban-d amzun d ameslay kan, taluft-a teskan-d tasnekta yesduklen aḡas n medden deg tmetti.

Γef twuri, yella deg wanect-a useḡzi, tella tuḍḍa, ulamma d uffiren. Deg *zik* tella tekti n *wansay*, n tuḡḡfa deg tmagit d tutlayt. Deg *tura* tella tekti n *tetrarit* s yir udem i s-fkan kra n medden deg tmetti ass-a d uwadem n Σmer Mezdad (Meḡyan) : meḡsub, aḡunzu n *zik* d abrid ḡer *nnger n tutlayt* d tatut n tmagit. D wa, dḡa, i d asentel n wungal.

Anasir 4 (sb. 20-21)

Anasir-a d *tiyri n Ccix-Berrabeḥ* deg rradyu i sayen Seid d Meḡyan deg tkerrust. Yedda-d iman-is deg wungal, yerra-yas umaru azwel iman-is, isemma-yas “*tiyri n Ccix-Berrabeḥ*”. D adiwenni gar Ccix-Berrabeḥ, i d-wwin ḡer rradyu, d yiwet n tmeḡḡut i d-yessawlen ḡef mmi-s *ḡuza tiḡ* akken tedma. Testeqsa-t amek ara s-tekkes tiḡ. Nettat tettwali d tameḡḡut-nni akken i t-iwalan i d ssebba n lehlak-is. Deg leḡmer-is 6 iseggasen ; teqqar : “*mara d-yeḡli yid, zgant ḡurrucent wallen-is, ur yeggan ara. Makka iruḥ fell-as yides, yessebzag ussu-ines, dayan ur aḡ-yettaḡ ara awal, am nek am baba-s. Segmi t-twala kan tinna!*” (sb. 20). Ccix, yerra-yas-d ḡef usteḡsi, yefka-yas-d tifat : yefka-yas-d

“snat n tewwura akken ad yejji mmi-s”, yenna-yas : “*tamezwarut d ta : ad terğud tamexluqt-nni alamma tuy luđu, syin ad teddmeđ aman-nni n luđu-ines, ad ten-id-tawiđ alamma d mmi-m, ad as-tesselfeđ yes-sen, udem-is, taqerrut-is, ifadden-is...*”. Tis snat : “*ad teğğeđ mmi-m-nni ard igen, mi yeqqundel, cwiđ ad t-id-yas yiđes, ad as-tesbecbceđ yer tmezẓuyt-ines tasuret, tinna n qelhu-ullahu ney tin i m-yehwan. Lhant akk!*”.

Amalas deg unasir-a d agensay imi d-yezga deg uswir wis sin n walas. Nezmer ad d-nini yef tmusni i d-yessaweđ d tasnektant. (ur nessaweđ ara ad nessidet isalen i d-yefka da umalas, ugur n wakud d yiybula.)

Anasir-a d inaw i d-iger umalas. Ila tawuri tasensekdant, i tukksa yef wul.

Anasir 5 (sb. 24-25)

Anasir-a yedda-d deg udiwenni yellan gar Utudert d baba-s. Amalas d agensay, d baba-s n Utudert. Yettmeslay-d umalas yef tlelli n tlawin i d-yezzin s iri n yirgazen : “*byan ad kksen arruz i tsednan, tura ufan-d axelxal yezzi i tirest-nsen, atenad bubben tabard iwumi ur zmiren, rnan tetten deg-s, am yir zzayla.*” (sb. 25). Amzun yettezzem mmi-s i sen-tekkas tin yuy, tazayrit : “*a ddunit deg i d-neggra! Zik awareb yef tlawin, tura d irgazen i yettwaraben*” (sb. 24). Segmi tt-yuy dya, ur d-yettas yer taddart alamma s kra, yerna kra-nni mači d kra : tagnit n udiwenni-ya dya, d ɛemti-s n Utudert i yemmuten.

Inaw da d azyan, iger-d deg wadis-is tasnekta i d-yesseflalayan yiwen umedyana n tilla gar tsutwin *amɣar/ilemzi*. Tutlayt deg unasir-a mači am wanda-nniđen, tettexdem mlih, ugent deg-s yinzan : “*yiwen wass i tkehḥel tyaziṭ, yeddem-itt ufalku*” ; “*ifis ur imugg i rrekba*” ; “*azger ma yeḥli, ad ggten fell-as ijenwiyen*” ; ... Ahat akken ad d-yesseflali amgired gar umɣar d yilemzi ula deg tutlayt. Tamusni yellan deg unasir-a d tasnektant imi d-tefka tamuḥli n waṭas n medden yer wazal n tmeṭṭut i tesɛa zik i ilaq ad tesɛu tura.

Imeslayan-a n baba-s n Utudert rran-d Utudert yer Leɛqel-is, daymi d-yenna umalas : “*Utudert, kra din i d-yeqqar umɣar, teddem-it tmezzuḥt, ikles-it wallay. Abrid-a, baba-s yebbi-t anida ilaq. : kra yedderyel, ussan-a yebda yettfaq d yiman-is.*”. Deg tilawt, anasir-a d imsegzi, yezga-d deg ubrid-nni i d-yeskanen tilla gar *wansay d tetrarit, gar teqbaylit d nnger* i tt-yuggunin. Azamul n tetrarit d *nnger* yettraḡun taqbaylit, d tamdint (ney yelli-s n temdint, tameṭṭut n Utudert), ma d azamul n *wansay d teqbaylit d taddart*.

Ansir 6 (29-30)

Anasir-a yedda-d deg udiwenni gar Mezyan d Seid, amalas d agensay, d awadem, tikkelt d Mezyan, tikkelt d Seid. Ttalsen-d yef warrac ineqqen iman-nsen ma ur d-wwin ara *le bac*.

Yella wanida i d-yettales : “*Imenza-ya unebdu, deg Iɛezzulen, yiwen uqcic ur d-yewwi ara le bac, iɛelleq iman-is...*” (sb. 29). Yella wanida d inaw n uzyan : “*qqaren ula d tayuri tesderwic, tura tneqq mači di tmurt-nney.*” (sb. 30),

“ilmezyen yeğġa-ten usirem, allarmi ttelliqen iman-nsen. Uyalen msakit d ddekkar.” (sb. 30).

Tawuri-s d tasensekdant, tessawaḍ-ay-d tamsirt yef yibabaten iħerssen arraw-nsen ad yren ney ad d-awin *le bac* : *“wid i t-yessnen, nnan-d ilindi, makken ur t-id-yewwi ara tikkelt tamezwarur, armi s-t-kksen medden gar yifassen-is”* (sb. 30). Amalas iban-d amzun yeṣħassef yef wanect-a ; amzun yebya ad d-yini mačči akka i ilaq ad ilint temsal limer terbiħ tmurt : *“atan yewwi tamgerṭ i yiri-s, yerna d tin n mmi-s, yerna ur ikeččem lħebs.”* (sb. 30).

Anasir 7 (sb. 32)

Anasir-a d lewsaya n baba-s n Utudert i Utudert deg udiwenni yellan gar-asen. Amalas ihi d agensay. Yettmeslay-d yef wamek i ilaq ad iqabel yiwen ddunit : *ad yekkes lhem seg* uẓar ma ulac ar temyer ad as-yendem i wayen yezrin fell-as ; yeḍher lħal, nndama tettas-d d taneggarut asmi ara ifat kullec. Iwessa diyen baba-s mmi-s yef tgecrirt (tazmert) ad tt-iħader imi d nettat i *d raselmal*.

Tawuri n unasir-a d tasensekdant, d tamsirt n *leqraya n ddunit* akken qqaren. Yal mi ara d-yefk umalas kra n temsirt yessedfer-as-d awal iweznen, icebħen : *“sfezwi yef yiman-ik mulac ad k-alint telkin.”* ; *“ulac taluft ur nferru”*;...

Deg unasir-a tella tmusni inagen ayen ttmeslayen wid ijerrben ddunit, d tamusni i ttemsawaḍen yimdanen deg way gar-asen deg tmetti.

Anasir 8 (sb. 40)

Anasir-a yedda-d deg wayen yejred Utudert yef yiwen wass i d-yesɛedda. Azwel i s-yefka dya umaru i uḥric-a : *“Atan wayen yejred Utudert”*. D ayen yufa deg uymis i d-yuy ass-nni. Amalas d agensay ; γas ma d ayen yejred Utudert, mači d Utudert i d amalas. D amalas-nniḍen i d-yetteawaden i wayen yura Utudert : *“atan wayen yejred Utudert yef wass-nni. Nules-as tira swadda, nbeddel-as cwiṭ ayanib”*. Yettmeslay-d s wudem wis krad yef tekriṭ deg Tmurt (gar irebraben ineqqen deg ugdud d yiserdasen ineqqen irebraben) : *“takriṭ, timmaḍ iseggasen, la tettezzi nnig-ney am igider yef teqḍart izamaren”*, yeṣḥassef yef wanect-a : *“ma ulac maḍi 260 n tlawin i yettrun (tilawin i sen-yettilin i yirebraben), wa d yemma-s, wa d ultma-s, wa d setti-s. Rnu tilawin n iserdasen yettmattaten d tlawin n widak neqqen irebraben!”*.

Tawuri n unasir-a d timsegzit, tedda deg ubrid n unamek i d-yuy wullis : akken i d-tettdilli tmaziṭt ur d-tkeččem i d-tettdilli talwit ur d-tkeččem. Meḥsub d tuzzma tarusridt n udabu ihanen tamurt, ur nessawed ad yezzuzef fell-as lhem.

Da, amaru d inaw n Utudert i d-iger s tayect n umalas-nniḍen. Yesseqdec deg-s umalas azyan. Anasir-a d inigi yef lḥala n tmurt d tekriṭ yezrin yef ugdud.

Anasir 9 (sb. 41-42)

Anasir-a d inaw i d-iger umaru. Amalas d agensay yettmeslay-d s wudem amezwaru, d amalas awadem, d amyar i d-iruheṅ yer Dr Legziri (yufa-d Utudert

din, ala netta yid-s ay llan). Yewwi-d umalas-a yef yiwen uḥric deg tudert-is : yef uxeddim-is asmi yella d ilemzi (d axeddam deg lmersa), yef tmeṭṭut-is iwumi yexdem lxir, nettat tettarra-yas ccer : “*tinna uwey tečča, teswa, telsa, atas n medden i tif. Tineggura-ya, makka yliy, tesserkac-d fell-i arraw-is i s-d-rebbay s lhif ulhifan!*” (sb. 41)

Tawuri n unasir-a d tasensekdant, d aselmed, d asiweḍ n temsal iderrun deg tmetti.

Anasir 10 (sb. 42-43)

Anasir-a yedda-d deg udiwenni yellan gar Utudert d Dr Legziri (Dda Ferḥat). Amalas d agensay, d Dr Legziri, yettmeslay-d s wudem wis krad meḥsub amalas *anemgal*. Yewwi-d yef *txellal* n tlawin akken i tent-bḍan *yipsycholagen* n Lalman. D Utudert i s-d-yeccektan yef tmeṭṭut-is dya yessegza-yas-d ṭṭbiḗa-s, anta taxellalt uḡur tettekki : “*di lqern-agi yezrin, kra n ipsychologen n Lalman bḍan tilawin, ma ulac maḍi, yef 3 txellal. Taxellalt tamezwarut semman-as ‘tuzyint yegnen deg tezgi’, tis snat ‘tagellitt n tzizwa’, tis 3 ‘Brünhild mm ṭrad’*”. Yessefra-yas-d taluft n tmeṭṭut-is yenna-yas : “*yef akka i yi-d-tenniḍ, ma d ayen yellan, deg txellalt tis 3 i d-teyliḍ.*”

Tawuri n unsir d tasensekdant, tessawaḍ-d tamusni tussnant.

Anasir 11 (sb. 45-46)

Am win i t-yezwaren, anasir-a yedda-d deg udiwenni gar Dr Legziri d Utudert. Anasir-a yewwi-d yef lħala n tmaziyt. Yesseflali-d yiwet n tumant yer Leqbayel n wass-a : tareflest tamutlayt⁷⁴ yer tlawin tiqbayliyin yettmeslayen i warraw-nsent s tefransist ney s taerabt : “*akken ara d-arwent kra n umumad, ad as-heddrent s tefransist, ney, tineggura-ya, mađi s taerabt.*”. Ssebba tameqqrant yeğgan kra n teqbayliyin n wass-a ur ħerrzent ara tutlayt d akeččum yer uyerbaz (mači am tid n zik) : “*amezruy-nney werğin kcimen ijufar n tlawin-nney yer iyerbazen iwerdanen...*” (sb. 46).

Tawuri n unasir-a d timsegzit, yekki deg uybel amezwaru aneggaru n wungal : tudert/nnger n tmaziyt. S tmuyli n tesnilesmettit, nezmer ad d-nini yewwi-d unasir-a tamusni tussnant yerzan tumant n treflest tamutlayt yellan yer kra n tlawin tiqbayliyin.

Anasir 12 (sb. 52-53)

Anasir-a iger-it-id umalas mi d-yebder *İilas*, yiwen yilemzi yettewten deg *tefsut tamcumt* (akken i s-isemma), d awadem deg wungal-a. Amalas d agensay, yettmeslay-d s wudem wis krad, d amalas anemgal. D anasir amullis ideg d-yewwi umalas taħkayt n yiwen uğadarmi *ibeccen yef lewsayef* n yiwen uqcic, yuy lħal ussan-nni kan i t-nyan, dya yerna yesmendeg times : “*aqcic-nni i nyan isem-is Kamel. Ažekka werēad yessid, idammen-is deg akal werēad kkawen,*

⁷⁴ Tareflest (tamutlayt) : insécurité (linguistique) (Mahrazi M. Sb. 59)

winna ibeccen dinna yef lewsayef-is, ur yuggad Rebbi, ur yuggad læebd-is...”

(sb. 52). D taḥkayt i d-uran aṭas n yiymisen.

Anasir-a ila tawuri timsegzit, yetteki deg tuddsa n wullis acku yedla-yas i yiwet n taluft ibedden asayel i tmurt, d taluft i d-yesseflalin ugur n uqmaḍ n tlelli : *tafsut taberkat*. Tidyanin n tallit-a, glant-d s kra n wayen yelhan i tmetti, xersum i Tmurt n Leqbayel d tmaziyt : tukksa n temḥeqranit d usekcem n tmaziyt yer tmendewt. Γas ma d tayelnawt, *tettḍilli-d ur d-tkeččem*, akken i t-id yeqqar umalas (*ney imalasen*) deg wungal. Akken i d-nenna, γas ma tewwi-d kra tefsut-a, aṭas i mazal, daymi nezmer ad t-nernu yer wuguren iyef d-yessawel wungal.

Anasir, yessawed-d yiwen umedyā n uqmaḍ (d uqhar) n umdan deg *tefsut* (deg tmurt diyen). D tamusni tasnektant, d tikti yezdin aṭas n medden deg tmetti.

Anasir 13 (sb. 53)

Anasir-a yessawed-d inaw n Γilas i d-yemmeslayen yef wamek yettejreh asmi ttnayen d yiğadarmiyen deg tefsut yenna : “*nekni nekkat s yiblaḍen, nutni s rrsas d lbumbat imettawen...*” almi d-yenna : “*ḥulfay i udrar n tmes yetterdeq deg ugerbuz...*”. Amalas ihi d agensay, d awadem yettmeslay-d s wudem amezwaru, yettales-d ayen i s-yedran i netta (Γilas).

Anasir-a, am win i t-yezwaren d amedyā-nniḍen yef yiseflan n tefsut deg tmurt.

S wakka, tawuri-s ihi d timsegzit, teskan-d amek xellsen yimdanen tilelli.

D anasir amullis ; yesseqdec diyen deg-s azyan ladya i wayen yesserwet udabu deg tallit-nni : “*ass am ass-a, winna (ağadarmi-nni) mazal-it s llebsa tadalt, ur ieedda ara sdat teydemt. Ar tura, ahat ineqq anida-nniiden.*”. Tamusni yellan deg-s d tasnektant, d addud n waṭas n yizzayriyen ass-a.

Anasir 14 (sb. 55-56)

Anasir-a yewwi-d yef yiwet n taluft yella fell-as umeslay atas deg tmetti : taluft n useqdec n usawaḍ deg tuddna. Wi, d imezday n *Teqrart* (yiwet n temdint anda terza terbaet umezgun ad turar tamezgunt-is) i yeccektan yef zzahir n tuddna : “*sɛɛzgen medden, dduqusen-d ilufanen d imuḍan, tuget dya winna n tafrara. Armi tuyal Teqrart am win izedyen deg umehraz...*”. (sb. 55) D acu asmi d-usan yimaswaḍen n tneylaft akken ad tebbten yef wanect-a, steqsan imezday deg leqhawi d yiberdan “*ulac win i d-yennan aḥ*” (sb. 56). Amalas d agensay, yules-d taḥkayt deg tayed, d *amalas anemgal* imi d-yemmeslay s wudem wis krad.

Tawuri n unasir-a d timsegzit, yessekfel-d yiwet gar wuguren n tmetti : deg tama, askasi (yettuyalen tikkwal d tilla) gar yimdanen yef kra tlufa i d-yetnunnuten deg tmetti, yuḡal tbanent-d amzun mačči d ayla-s, d timnekcamin, ur ttekkint ara s idles-is akka am tuddna s usawaḍ (d waṭas n tlufa yerzan ladya ddin) ; deg tama-nniiden udem n tugdut ur nelli n tidet, d akellax kan, medden

ħqaħqa ttetkin i udabu ħef wayen i ten-iđurren (s tebratin), asmi ara d-yawed sseħ ad d-tafed imdanen berken, uyalen ħer deffir, uggaden ħef yiman-nsen, ttarran iman-nsen amzun mačči d nutni i yeccektan. Deg tazwara n unasir-a ad naf : “*asmi nniqal teldi tmessi, ħilen medden ad tbeddel tnila...*”, meħsub asmi textar tmurt abrid n tugdut (deffir tedyanin n 1988), ħer taggara, ziy, tugdut-nni *tettđilli-d ur d-tkeččem*.

D anasir amullis, yessawađ-ađ-d tamusni tasnektant anida ara naf tamuđli n yiwet n tama deg uskasi-ya (ney deg tilla-ya) yeyleb wayeđnin. Akken yebyu yili, anasir-a yessawađ-d yiwen gar yiyeblan i tettidir tmetti.

Anasir 15 (59-60)

Anasir-a d ayen yufa Utudert deg *uzetđa n Internet ħef Brünhild* iħef as-d-yemmeslay Dr Legziri. Amalas d agensay, d anemgal, d ibaw deg teħkayt. Yules-d taħkayt n *Bünhild*, yelli-s n ugellid. Yeglem-itt-id : “*deg wakud alemmas teffrent amzur-nsent tullas, anagar nettat. tađđucin d tadalin, imezran ttcercuren ħef tuyat, d iyezran n wurey amsari. Zzin am win ulac-it...*”. (sb. 59) yewwi-d ħef wayen i as-yeđran d yilmezyen ; nettat icebħen, yekkatén uzzal tgemmen ur tettay yiwen alamma yugar-itt deg umennuy. Kra n yilemzi ara d-yasen ad t-tagar ad t-ternu ar gma-s, almi d-yewweđ *Siegfried* i d-yusan seg tgelda-nniđen, yugar-itt dya tefka-yas ul-is. Asmi t-tuy, yeđħa-d ziy yebya ad as-ikellex, ad tt-yawi d asefk i mmi-s n ugellid-ines netta i tt-yebyan ačal aya. Mi

s-tfaq, tenya-t. Seg yimir-nni ur tuyal ad d-ters fell-as talwit ; argaz i tt-iqerrben yemmut.

D anasir amullis i γ-d-yessawḍen yiwen seg yiḍrisen n tsekla *taskundinabit*. Tawuri-s d tasensekdant i tukksa γef wul.

Anasir 16 (sb. 90-94)

Ssebba n unasir-a d adiwenni n Mezyan d Seid γef umgired gar tsuta-nse d tsuta n yimir ideg llan. Taḥkayt yellan deg unasir-a d Utudert i s-tt-id-yennan i Seid yerna yefka-yas-tt-id deg ufaylu PDF. Gas igemmen Seid ad as-tt-id-yales i Mezyan, mači d Seid i d amalas. Amaru yefren ad yili umalas d wayeḍ. Yettband waya deg tefyirt : “*atan wayen yellan deg uḍris : ...*”. Amalas ihi d agensay, d anemgal, yettmeslay-d s wudem wis krad.

Anasir-a yewwi-d γef yiwet n tmeṭṭut i tt-id-yessekren deg urgaz-is ad tenyaw i yer teftist nettat d 3 warraw-is. Argaz-is iyil ammar tebya ad kksen γef wulawen-nse, ad d-sgunfun yiwen wass. Ziγ nettat teqsed ad temlil d yiwen urgaz-nniḍen (mmi-s xali-s n berra), yuy lḥal myeḥmalen yerna uyen tanumi ttemlilin. tmeṭṭut, mi tewweḍ yer teftist, tsemmeḥ deg warraw-is d urgaz-is, tedda d wayeḍ. Asmi d-tekfel temsalt, slan akk medden, msebran ; nettat tuy winna, tesca yid-s dderya, netta yejmeε arraw-is.

Anasir-a amullis ila tawuri tasensekdant. Yewwi-yay-d yiwen n umdya yef texnanasin iderrun deg tmetti. Aṭas n teḥkayin yecban ta i d-iteddun deg yiymisen ass-a ; kra da iderru deg tmetti-nney. Anasir-a d tamsirt yef *tikli i d-tewwi tmetti*.

Anasir 17 (sb. 103-109)

Deg unasir-a ad naf taḥkayt n lqayed Lgaher. Lqayed-a yebya ad yessali deg ccan-is yer Leqbayel, ad t-ttaggaden ; yemsefham d unehhar n tmacint (ney *talafsa n wuzzal* akken i s-semman Leqbayel eḷaḥsab n ulmalas), mi ara ibedd yef yiseḍra, ad yeldi icuḍaḍ n ubernus-is, ad yesbedd tamacint, dya Leqbayel ad amnen s lberhan-is.

Taḥkayt-a, yules-itt-id Utudert i Mezyan d Seid, maca amalas d wayeḍ. Yettban-d kan waya mi s-yenna Seid i Mezyan : “ *tecfiḍ yef tinna i γ-d-yewwi Utudert? Tinna n winna yesbedden tamacint s icuḍaḍ-is.*”. (sb. 102) Amalas ihi d agensay, d anemgal.

Ssebba n unasir ihi d ayen i s-yenna akka Seid i Mezyan mi llan deg udrar, ttmuqulen-d yer uzayar, walid-d abrid n tmacint yeḍfer asif almi d azegza.

Tawuri n unasir-a d tasensekdant, i tukksa yef wul. D anasir amullis ideg ara naf aṭas n yisalen, maca xussen ttawilat (akud d wallalen) akken ad tennessidet. Gar-asen taḥkayt-a n lqayed Lgaher s timmad-is. D acu, ma ulac

nezmer ad d-nini d tamusni yettazzalen γef yimi n medden imi deg temnađt n Soumam sawalen-d taħkayt-a γef yiwen n Lqayed n deg Yicellađen qqaren-as Ben Eli Crif. Deg udiwenni gar Seid d Mezyan yenna Seid i Mezyan : “*Nniqal, γiley d akellex, yuyal ufiγ d ayen yeđran, tedda-d temsalt deg yiwen uymis di lawan-nni*”. (sb. 102) Da, ur nessawed ara ad d-naf ma yella kra n uymis deg tallit n Fransa i d-yemmeslayen γef wanect-a.

Ad naf diyen isalen n umezruy i d-yemmeslayen γef waeraben d Yimaziyen izedyen Tigzirt n Malte : “*zik tizirt n Malte, d Imaziyen d Waeraben i tt-yesteemren : d leqrun i qqimen tgellden dinna, armi d asmi i ten-id-qeccēen imawlan si tegzirt-nsen.*” (sb. 104). Ma d ayen yerzan isali i d-yessawed γef treğmat n Yirumyen deg tallit-nni ad naf : “*treğmat-nsen d Imalṭiyen. Ccif n treğmat-nsen isem-is Traponi, nyan-t Leqbayel deg ssuq n Lexmis di Bgayet...*”. Ur nessawed ara ad nessidet aya, maca amalas yesseggra-d amzun s ccek : “*akken i qqaren, ma d tidet*”.

Anasir 18 (sb. 121-123)

Anasir-a d ullis i d-yewwi Bu-Icubay i Seid d Mezyan γef uyyul yeγlin γer wanu. D acu amalas d wayeđ ; yettban-d waya deg tefyirt : “*d tameayt-a i sen-yewwi Bu-Icubay*”. Amalas d agensay, d anemgal.

Taħkayt-a tessawal-a γef umdan anekkar n leħsan. Isemma-yas-d umalas i umdan am wa deg udiwenni yellan gar yiwudam uqbel taħkayt-a “*ayyul bu sin*”

idarren” : *“iyyal iteddun yef sin idarren, nutni, tura uyen akk imukan, atenad ula di tecwawt n ddewla, d nutni i yetgellden yef tmurt, degmi akka i γ-yewwi wasif”*.

Mi yeyli uyyul yer wanu, yebda asreereε, bab-is, mi tdebber tmeṭṭut-is fell-as, isemmeh deg-s. Ayyul wesser, anu yekkaw, dya igemmen ad ten-yerbu. Mi d-slan medden i usreereε, ruḥen-d d iwaziwen n lxir, ad d-salin ayyul seg wanu, yerra-ten bab n uyyul d yir iwaziwen, ttawin-d akal tdeggiren-t yer wanu. Nutni surugen akal, ayyul iteddez-it s yidarren-is, armi d-yeffey seg yimi n wanu.

Anasir-a yehya-d adris imaw yellan yettazzal yef yimi n medden. Ila tawuri tasensekdant, d tamsirt yef yir ṭṭbayee i sean yimdanen.

Ansir 19 (sb. 158-162)

Ansir-a d ayen i s-d-yules Utuder i Seid yef yiwen urgaz yeḡḡan taddart, yezdey deg tmanayt. Seid yebya ad as-t-id-yales diyen i Mezyan. Maca amalas mači d Utudert, mači d Mezyan ; amaru yefren tayect-nniḍen, d amalas agensay, anemgal, yettmeslay-d s wudem wis krad, mači d awadem deg teḥkayt tamezwarut.

Argaz-a iruḥen yer tmanayt, yeḡḡa imawlan-is, tuli-d yef wul-is taddart. Almi d asmi mmuten ymawlan-is, neṭlen, i d-yusa. Amdan-a yezdey-it lkerh ameqqran i taddart. Dya, akka i s-teḍra mi yekcem yer uxxam aqdim i s-d-yeḡḡa baba-s : *“winna tura yexreb uẓar gar wallen-is, tawenza-s tekres, icenfiren-is udren, ahat iyil d kra n lberj ara d-yaf d lwert!”* (sb. 159). Ula deg yiman-is

yenna : “*ma d nek ara d-yuyalen yer da!*”. Deg wul-is, ulac kra n wazal mađi i wayen i s-yeğğa baba-s almi s-yenna : “*seg assa sufey awal. Axxam d wayen yellan deg-s, atan i lbiε!*”.

Anasir-a ila tawuri timsegzit, yekki deg tudds a n wullis amezwaru.

Yeskan-d yiwet gar tenmegliwin n wungal : tamdint/taddart.

D anasir amullis i d-yewwin yef tesneka i d-yesseflalayan ansay. Taddart d uxxam aqdim d azamul n unsay ; iger-iten-id umalas deg teħkayt n urgaz iyuccen anda d-yekker, yeğğa imawlan-is armi mmuten ur t-zrin. Da, amalas am wakken yebya ad as-d-yerr i yimeyri ul-is d aleqqaq, ad iħemmel ayen akk icudden yer wid-is d *timmad-is*.

Yella yinaw agelman diyen deg unasir-a : “*...ur yessers ar tiyimit-ines yef tdekkant tuli takka. La tetrağu bab-is. Attan, tama lmedwed, tqubel akanun, amzun idelli i ffyen at uxxam, ur tuyes ad d-uɣlen...*” (sb. 158-159).

Anasir 20 (sb. 187-188)

Anasir-a d ayen i sen-d-yewwi Mezyan i Seid d Dda Ferħat yef tudert n *Archimede*. Amals d awadem deg teħkayt tamezwarut, d Mezyan ; d amalas agensay, anemgal imi d ibaw deg teħkayt i d-yettales. Anasir yewwi-d yef tudert n *Archimede*, anda ilul, amek yemmut d wacu i d-yeğğa i talsa.

Nezmer ad d-nini, anasir-a amullis yessawed-d tamusni tamezrayt yef umassan-a n Rroman. Tettban-d tenmegla *ansay/afara* deg sin iwudam

igejdanen Seid d Mezyan ; ula d anasir-a d wa i d iswi-s : d aseflali n tenmegla-
ya. Asmi i s-yerra tajmilt i wayen yexdem archimede, dya Mezyan yessegra-d
“*ma d nekni netthummu kan.*”. Gef wanect-a ara d-nini tawuri n unasir-a d
timsegzit, yessenfalay-d yiwen gar wuguren iwumi yedla wungal : assay gar
unsay d ufara.

Taggrayt

Deg tesleđt-a n yinasiren, tamawt tamezwarut i yezmer yiwen ad tt-iger, dakken inasiren deg wungal *tettđilli-d ur d-tkeččem* ttfen amur deqs-is. Ma nemmeslay-d s tutlayt n usiden, atug⁷⁵ n yinasiren i d-nekkes kan (war ma nessekka-d inasiren imecťuhen ideg ara naf aglam, azyan, awennet... akka am sb. 186, deg udiwenni, řef *tussna*) deg wungal s umđan n yisebtar i ttfen, mačči s tseđdi, ad yaweđ $\pm 40\%$. S wakka ihi, nezmer ad d-nini aseqdec n unasir řer Σmer Mezdad d tafukest tagejdant. Ula deg tullisin yura tella tfukest-a ; yemmeslay-d řef waya Boudia Abderezzak (2011/2012 : 77-83).

⁷⁵ Atug : taux (Mahrazi M. sb. 104)

Taggrayt tamatut

Tazrawt-a i nesker yef wungal n Σmer Mezdad *tettḍilli-d ur d-tkeččem*, tegla-d s ugemmuḍ d amecyerman kan. S teyzi n tezrawt, newt ad d-ner yef kra n yisteqsiyen yerzan alas d unasir deg wungal-a. Sin yisteqsiyen d igejdanen :

1- Amek yesseqdec umaru alas deg wungal ? D acu-tent tfukas n walas i yefren ?

2- Amek i yesseqdec inasiren? D acu-tent tulmisin-nsen : tiwuriwin d tsekkiwin ilmend n yinaw d tmusni i d-sawaḍen?

Akken i t-id-nenna deg tazwara n umahil, amaru gar wid yef tella tezrirt n tsekla tafrañsist. Dya, nedma ad yesseqdec tuget n tfukas n walas. Nedma diyen ad yesseqdec anasir imi d tafukest s yettwassen, yesseqdec-it ula deg tullisin-is akken i t-id-nenna ya.

Iwakken ad nessidet turdiwin-a ney ad d-nemlil d wayen i tent-ixulfen, nebḍa amahil yef sin yihricen : tizri d tesleḍt. Deg tezri newt ad d-nemmeslay yef kra n wayen iwumi nesra ad yur-s nsenned deg tesleḍt. Nebḍa-t yef sin yixfawen, nelqeḍ-d ayen uḡur nessaweḍ yef tnaktiwin yerzan amahil : alas d wayen icudden yur-s, anasir. Deg uḡric n tesleḍt, newt ad d-nesken amek yesseqdec umaru n *tettḍilli-d ur d-tkeččem* alas d unasir. Am gma-s i t-yezwaren nebḍa-t diyen uḡric-a yef sin yixfawen : alas, anasir.

Ammud i nesleḍ, ungal n Σmer Mezdad *Tettḍilli-d ur d-tkeččem* i d-yessufey deg useggas n 2014, yettmeslay-d yef sin yimdukal *Seid d Mezyan* iwumi d-yessawel

umdakel-nsen wis krad *Utudert* seg taddart s tilifun akken ad d-awden γur-s. Γas ssebba ur tt-zrin, ttfen-d abrid. Deg ubrid, meslayen γef waṭas n tlufa si d-skeflen aṭas n wuguren n tmetti taqbaylit ney tazgayrit, aṭas n tenmegliwin yeddand ilmend n tenmegla n Mezyan yeddand ufara d Seid yeẓẓan deg wansay, yeckentēd deg lasel. Deg wungal tettban-d tenmegla gar zik d tura, gar wansay d ufara, gar temdint d taddart, gar yelli-s n temdint d yelli-s n taddart. Yiwet n tama deg tenmegliwin-a tettban-d amzun teshirbib γef teqbaylit, γef tmagit (zik, ansay, taddart, yelli-s n taddart), tayed d imi n yizem, d nnger yeggunin taqbaylit (tura, afara, tamdint, yelli-s n temdint).

Deg *Tettḍilli-d ur d-tkeččem*, aṭas n tlufa i d-yettḍillin ur d-keččment.

Tamezwarut d tamaziyt : γas tekcem aγerbaz tasdawit mazal-itt ar ass-a ur tufi iman-is. Tis snat d tilelli : adabu yeqmeḍ-itt, ulac tilelli n tutlayt, ulac tilelli i tebyu tili. Tezga tuzzma γef udabu.

Igemmaḍ n tezrawt d imecyermanen, aṭas ahat i ixussen, acimi? Tamezwarut, tazrawt am ta nezmer ad d-nini meqqret, tesra i wakud aṭas. Taluft-a n wakud d ugur ameqqran i γ-yeğğan ur as-nettezzi ara i wammud akken iwata. Tin yernan γur-s, amahil deg sin laqent-t temliliyin aṭas i usdukel n tektiwin ; d ayen iwumi ur nezmir deg dra usifeḍ d tegnit i γ-yerzan. Tin i tent-iyelben akk, iybula iwumi nesra, uqan ney ulac-iten maḍi laḍya ayen yerzan anasir.

Ilmend n tesleḍt, nessaweḍ ad d-nesseflali kra n tulmisin n walas d unasir deg wungal n Σmer Mezdad *Tettḍilli-d ur d-tkeččem*. Deg wayen yerzan alas, nufa

ggtent tmeskal n tfukas deg wungal. Ttwasqedcent akk tewsatın n umalas :
ilmend n uswir amullis, amalas agensay d umalas aniri ; ilmend n wassay-is d
tehkayt, amalas anemgal d umalas asađ. Yiwet n tmeskelt n umalas awadem, ur
tt-nufi ara : amalas yellan d inigi deg tehkayt. Akud n walas, nufa deg-s kratd n
tewsatın : alas n yimir anda amalas yettales-d taħkayt deg yimir ideg tđerru ; alas
imseggri anida amalas yettales-d taħkayt yeđran deg yizri, send tigawt n walas ;
alas amsidef yesdukulen gar snat n tewsatın-a. Alas n yimir ad t-naf anda d-
yessawal yef Seid d Mezyan deg ubrid-nsen yer Taddart d wasmi mlalen d
yimdukul-nsen, Utudert, Dr Legziri. Alas imseggri yella asmi d-yettales umalas
tudert n Utudert d tmeđtut-is akked temlilit n Dr Legziri d terbaet n umezgun.
Snat n tewsatın-a llant s wađas deg wungal. Ma d alas amsidef d amennaw.

Deg wayen yerzan tiwuriwin n umalas nufa Kradt seg smus iyef d-nemmeslay
deg tezri : tawuri tamullist, timsuddest d tesnektant. Tawuri tamullist tegget yef
tiyađ. Ma d tawuri n uwekked d tin n teywalt, ur tent-nufi ara. Timuyliwin n
umalas yesseqdec-itent akk : tamuylı tilemt, tagensayt, tanirit. Tamuylı tilemt
tella s wađas, tagensayt d tmennawt, tanirit anagar deg yiwen n umedyia i tt-nufa.

Aseqdec n unasir d tafukest yellan s wađas deg wungal *Tettđilli-d ur d-tkečcem.*

Yessawed watug n yinasiren deg wungal yer $\pm 40\%$. Nessukes-d 30 n yinasiren,
nesker tasleđt i 20 deg-sen. Ađas n tsekkiwin n yinasiren i yesseqdec umaru.

Ilmend n yinaw n unasir, nufa

1- Anasir amullis s wađas : llan 13 n yinasiren imullisen seg wid nesleđ ;

2- Anasir agelman, yettgen azyan ;

3- Anasir yellan d inaw n umalas ney d inaw n wayed.

Ilmend n tmusni i d-sawaden nufa anasir i d-yessawaden tamusni tussnant, anasir i d-yettawin ayen yettsersiren deg yimi n medden, mači d tussna, ternuđ ɣur-s tamusni tasnektant i d-yeskanen tiktiwin yezdin imdanen. D acu llant tmusniwin ur nessawed ara ad tent-nessesmel, ad tent-nessidet imi ulac iybula, ixuss diyen wakud.

Yiwen uħric n yinasiren ila tawuri timsegzit, yetteki deg tudsa d usegzi n wullis amezwaru. Meħsub, inasiren-a rzan asentel agejdan n wungal : tamagit d tlelli s wudmawen-is d tirni. Deg wungal, anasir imsegzi yella s wařas, yezda assay n unamek d wullis agejdan ; yessawed ad d-yesseflali, ad yesdukel tidmi n umaru : yal anasir imsegzi ad t-naf yezda assay d yiwet gar tenmegliwin-nni yef yebna wungal, tid i d-yettaken ticci n usentel agejdan.

Aħric-nniđen n yinasiren ila tawuri tasensekdant ; ha d asmedren aseklan, ha d aselmed ha d tukksa yef wul.

Ter taggara, nezmer ad d-nini, yal amur deg sin-a iyef d-temmeslay tezrawt-a (alas, anasir), yezmer ad yili d asentel n tezrawt iman-is deg wungal-a, acku ttwasqedcen s wudem umray almi d-yedħa yiwet n tezrawt drus-asen, ney s wawal-nniđen, yessefk ugar n wakud. Kra da, akken ad d-yezzi yiwen i usentel akken iwata, yerna s telqey.

Amawal

Awal s tmaziyt	Agdazal s tefransist	Aybalu
Agensay	Intradiégétique	(Salhi M. A. 2012 : 120)
Alas	Narration	(Mansouri H. A., 2004 : 85)
Amalas	Narrateur	(Mansouri H. A., 2004 : 85)
Amalas awadem	Narrateur homodiégétique	(Salhi M. A., 2012 : 120)
Amalus	Narrataire	(Mansouri H. A., 2004 : 85)
Amennay	Enonciatif	(Mahrazi M., 2013 : 44)
Amentel	Motivation	(Berkai A., 2002 : 238)
Amezray	Théoricien	(Amawal, 1990 : 128)
Amullis	Narratif	(Mansouri H. A., 2004 : 85)
Anasray	Prosateur	(Amawal, 1990 : 117)
Aniri	Extradiégétique	(Salhi M. A. 2012 : 120)
Arwas	Imitation	(Salhi M. A. 2012 : 114)
Asefren	Critère	(Mahrazi M., 2013 : 34)

Askar	Mode	(Berkai A., 2002 : 235)
Asmedren	Réflexion	(Salhi M. A., 2012 : 120)
Sanzi	Justifier	(Mansouri H. A., 2004 : 74)
Tađermist	Mutation	(Amawal, 1990 : 107)
Tađkayt	Histoire	(Salhi M. A., 2012 : 121)
Takerrist	Intrigue	(Salhi M. A., 2012 : 114)
Tallunt	Espace	(Amawal, 1990 : 92)
Tamesyara	Objectivité	(Amawal, 1990 : 110)
Tanakta	Notion	(Berkai A., 2002 : 248)
Tanfust	Légende	(Mahrazi M., 2013 : 65)
Tasensekdant	Esthétique	(Mansouri H. A., 2004 : 54)
Tasnalsa	Narratologie	(Mansouri H. A., 2004 : 85)
Tazermuyli	Préjugé	(Mahrazi M., 2013 : 86)
Tazirt	Influence	(Amawal, 1990 : 101)
Timeskelt	Variété	(Mahrazi M., 2013 : 110)
Tumant	Phénomène	(Mahrazi M., 2013 : 82)

Ullis	Récit	(Mansouri H. A., 2004 : 106)
Umray	Complexe	(Mahrazi M., 2013 : 30)

Iybula

Idlisen d yimagraden

- ABROUS Dahbia, « Kabylie : littérature », in *Encyclopédie berbère*, n°XXVI, Edissud, Aix-en-Provence, 2004, p. 4071-4074.
- ACHOUR Christiane et BEKKAT Amina, *Clefs pour la lecture des récits : convergences critiques II*, Edition du Tell, Blida, 2002.
- AIT OUALI Nacereddine, *Le dernier roman de Amar Mezdad : tettḍilli-d ur d-tkeččem*, <http://www.ayamun.com>
- AMEZIANE Amar, *Les formes littéraires traditionnelles dans le roman kabyle : du genre au procédé*, mémoire de DEA (BOUNFOUR A., Dir.), Inalco, Paris, 2002.
- ANGELET Christian et HERMAN Jan, « Narratologie », in *Méthodes du texte : Introduction aux études littéraires*, DELCROIX Maurice et HALLYN Fernand (Dir.), Duculot, Bruxelles, 1995.
- ASSELIN Viviane et Geneviève DUFOUR, « Quand le sujet se dérobe. La digression dans *Etrange façon de vivre* d'Enrique Vila-Matas », in *temps zéro*, n°3 [En ligne]. URL : <http://tempszero.contemporain.info>
- BAYLE Ariane, « Randa Sabry, Stratégies discursives. Digression, transition, suspens. », in *Mots*, n°39, juin 1994, p. 123-124.
<http://www.persee.fr>

- BONNET Gilles, « La narration » in *L'analyse littéraire*, Armand Colin, Paris, 2015, p. 115-125.
- BONNET Gilles, « Le personnage » in *L'analyse littéraire*, Armand Colin, Paris, 2015, p. 161-171.
- BOUAMARA Kamel, « Où en est actuellement la littérature algérienne d'expression amazighe de Kabylie ? », in *TIMMUZGHA*, n°14, HCA, avril 2007, p. 5-31.
- CHAKER Salem, « La naissance d'une littérature écrite. Le cas berbère (Kabylie), in *Bultin des Etudes Africaines (Inalco)*, IX (17/18), 1992.
- CHEMAKH Said, « Les conditions de production de la néo-littérature amazighe. Cas de la littérature kabyle », in *Asinag*, 4-5, 2010, p. 163-168.
- CONNOCHIE-BOURGNE Chantal, « Avant-propos », in *La digression dans la littérature et l'art du Moyen Âge* [en ligne]. Aix-en-Provence : Presse universitaire de Provence, 2005, <http://books.openedition.org>
- DIOP Sidy, « La digression homérique : une épopée seconde dans l'Iliade », in *Dialogue d'histoire ancienne*, vol. 29, n°2, 2003, p. 57-70.
<http://www.persee.fr>
- GENETTE Gérard, *Figures III*, Seuil, Paris, 1972.

- GROSSEL Marie-Geneviève, « La digression comme espace de liberté : les “queues” dans *les Miracles Notre Dame de Gautier* de Coinci », in *La digression dans la littérature et l’art du Moyen Âge* [en ligne]. Aix-en-Provence : Presse universitaire de Provence, 2005,
<http://books.openedition.org>
- GUILLEMETTE Lucie et LEVESQUE Cynthia, « La narratologie », Louis HEBERT (Dir), *Signo* [En ligne] , Rimouski (Québec),2006,
<http://www.signosemio.com>
- HADDADOU Mohand Akli, *Introduction à la littérature berbère suivi d’une introduction à la littérature kabyle*, HCA, 2001.
- MEZDAD Σmer, *Teđilli-d, ur d-tkeččem*, ayamun, 2014.
- RAIMOND Michel, *Le roman*, Armand Colin, Paris, 2015.
- NÚÑEZ Loreto, « Digression romanesque chez Achille Tatius. Voix enchâssées comme masque de l’auteur-narrateur », in *CentoPagine III*, 2009, p. 56-65. <http://www2.units.it>
- PARMENTIER Marie, « La digression sans détours », in *Acta fabula*, vol. 6, n°1, 2005, URL : <http://www.fabula.org>
- REUTER Yves, *Introduction à l’analyse du roman*, Nathan, Paris, 2000.

- SADI Nabila, « tamsalt n tmagit deg wungal yettwarun s teqbaylit », in *Tamaziyt tura, Uⁿ8-9*, HCA, yebrir-γuct 2011, p. 89-106.
- SALHI Mohand Akli, « Les écrits de Belaïd At-Ali. Balises pour une histoire littéraire kabyle », in *Les Cahiers de Belaid At-Ali. Regards sur une œuvre pionnière (AMEZIANE A., dir.)*, ed. Tira, 2013, p. 21-32.
- SENSAL Catherine, «La digression : *in qua re Sallustius excelluit ?* », in *Dialogue d'histoire ancienne supplément 4.1 S4.1*, 2010, p. 285-295.
<http://www.cairn.info>
- STALLONI Yves, *Les genres littéraires*, Dunod, Paris, 1997.

Ikatayen

- BOUDIA Abderrezak, *Contribution à l'analyse textuelle d'un corpus de nouvelles d'expression kabyle*, Mémoire de magister (BOUAMARA Kamel, dir.), Université de Béjaia, 2011-2012.

Iybula n umawal i nesseqdec

- *Amawal n tmaziyt tatrert (Lexique du berbère moderne) Tamaziyt-Tafransist, Tafransist-Tamaziyt*, Ed. Association culturelle Tamaziyt, 3^{eme} Edition, Bgayet, 1990.

- BERKAI Abdelaziz, *Essai d'élaboration d'une terminologie de la linguistique*, Mémoire de magister Chaker Salem (dir.), Université de Béjaia, 2002.
- MAHRAZI Mohand, *Lexique de didactique et des sciences du langage : Français-Amazigh, Amazigh-Français*, HCA, 2013.
- MANSOURI Habib Allah, *Amawal n tmaziyt tartar Français-Tamaziyt* (Edition corrigée et augmentée pour le compte du HCA), HCA, 2004.
- SALHI Mohand Akli, *Asegzawal amezzyan n tsekla (Petit dictionnaire de littérature)*, Ed. L'ODYSSÉE, 2012.

Agbur

Agbur

Asnemmer

Abuddu

Ayawas

Tazwart tamatut.....7

Aḥric n tezri

Ixef amezwaru : *Timiḍranin n walas*

Tazwart.....16

I-1- Tasnalsa.....16

I-2- Ullis, taḥkayt d walas.....17

I-3- Ungal.....18

I-4- Amalas, amalus.....19

I-5- Iwudam.....19

I-6- Askar amullis.....20

I-7- Tawuri n umalas.....21

I-8- Tanaga tamullist.....23

I-8-1- Tayect tamullist.....23

I-8-1-a- Assay n umalas d wullis.....	23
I-8-1-b- Aswir amullis.....	24
I-8-2- Akud n walas.....	24
I-8-3- Tamuyli n umalas.....	25
Taggrayt.....	26

Ixef wis sin : *timiḍranin n unasir*

Tazwart.....	28
II-1- Tabadut n unasir.....	28
II-2- Assay n unasir d wullis.....	29
II-3- Tazrirt n unasir yef wullis.....	30
II-4- Anasir d tasudest n yinaw.....	30
II-5- Tiwuriwin n unasir.....	31
II-6- Tisekkiwin n unasir.....	32
Taggrayt.....	33

Aḥric n tesleḍt

Ixef wis krad : *Alas deg wungal tettḍilli-d ur d-tkeččem*

Tazwart.....	36
--------------	----

III-1- Agzul n wungal.....	36
III-2- Tasleđt n walas.....	38
III-2-1- Iwudam.....	38
III-2-1-1- Asegzi n yiwudam.....	38
III-2-1-2- Asismel n yiwudam.....	39
III-2-2- Amalas.....	41
III-2-2-1- Tiwuriwin n umalas.....	41
III-2-2-2- Amalas ilmend n wassay-is d teħkayt.....	44
III-2-2-3- Amalas ilmend n uswir amullis.....	47
III-2-3- Akud n walas.....	49
III-2-4- Tamuyli.....	52
Taggrayt.....	55
 Ixef wis kuz : <i>Anasir deg wungal tettđilli-d ur d-tkeččem</i>	
Tazwart.....	58
IV-1- Tafelwit n yinasiren.....	58
IV-2- Tasleđt n yinasiren.....	60
Taggrayt.....	80

Taggrayt tamatut.....	82
Amawal.....	87
Iybula.....	89
Agbur.....	94