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TASDAWIT AKLI MUḤEND ULḤAĠ -TUBIRET-

AGEZDU N TUTLAYT D YIDLES AMAZIƲ



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ASENTEL

Ticrađ n timawit deg tullisin n teqbaylit

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Ayawas

Ayawas

Tazwert tamatut 9

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Tazwert tamatut

Seg tezwara n talsa, amdan yettnadi ad yeg assay gar-as d wayen i as-d-yezzin. Mebæed mi yesseqdec awehhi i wakken ad yemsefham d wid i t-yecban, yewwed yeslal-d awal i useshel n taywalt.

Awal yer wawal, s uḥulfa yer wayed, s useḥbiber n termit yer uletma-s, tlul-d ayen iwumi qqaren s wudem unṣib, akka tura, “Tayerma”. Gar wallalen i yef tebna tɣarma, ad naf tasekla, ama d tasekla timawit ney tasekla tirawit. Akka, dya, i d-ttbanen yiyerfan deg umaḍal. Ula d aɣref amaziɣ yedda deg unfali n talsa, ɣur-s tasekla timawit d tsekla tirawit xas ulamma taneggarut-a, tusa-d s leḍil meqqren nezzeh imi wid i yef i d-tewwi ad tt-seddun, seqqadacen tutlayin timnekcamin.

Gar tsekla tamaziɣt, tella tsekla taqbaylit. Tira n tsekla taqbaylit d tira i d- ibdan deg leqrun kan ineggura. Imenza yessawḍen uran-d iḍrisen iseklanan s teqbaylit d Bulifa ,Cid Qawi d Ben Sdira ,syin ɣur-s iban-d Belæd At Eli i d-yuran deg yisseggasen n 40 iḍrisen iseklanan, i d-suffyen imrabḍen irumyen deg useggas n 1962-1963 dayen iwumi semman “*Tizmamain n Belæd At Eli*”, d netta i yettuneḥsaben d amenzu i yuran iḍrisen iseklanan s taqbaylit ,imi deg tezmamin-a ad naf tewsatin n teskla yecban :ungal ,tullist ,isefra ,amezgun... am akken yettunaḥsab d amezwaru deg yinagalen s ungal “Iwali n udrar” Rnu yef wamud n yisefra, n yinzan d tmucuha i d-jemeen Mulud Feræun d Mulud Mæemmeri s umata, tella-d tsuta-nniḍen n yimruya imezwura : “*Asfel*”n Racid Ellic 1981 ; “*Askuti*” n Saæid Saædi deg 1983 d “*id d wass*” n Emer Mezdad deg 1990.

D tasuta-a n yimyura-ya i yessawḍen ad d-reḍlen tiwsatin timaynutin yer teskla n teqbaylit seg tmura tibraniyin, ladiya tid n umalu. Akka am tewsatin yecban ungal ,tullist d umazgun.... Yes-sent i yennerna uḥric n tsekla tirawit teqbaylit . Akka, dya, wid yuran deg yisseggasen-nni n 1990, akka am umaru Mezdad Emer xas ma yella yakan yura isefra “*Tafunast n*

igujilen” deg 1978 i yeqqimen ar tura yettaru gar wayen-nniḍen yura “*tagrest uryu*” 2000, “*ass-nni*” 2006 ,anegaru “*yiwen wass deg tefsut*” 2015. Amaru-ya yeqwa ḡur-s ufares aseklan imi mazal-it yettaru. Ʋef wanect-a i nefren ad neg anadi Ʒef tullisin-is i d-yewwi deg “*Tuḡalin*” i d-yessazreg deg 2003 Ʒer yiman-is “*Ayamun*”

Ɛmer Mezdad gar wid i yerran azal i tasekla timawit akked tsekla tirawit taqbaylit. Amaru-a, yeḡra s tutlayt-nniḍen yeḡean ansayen d ingalen n tmetti-nniḍen. Maca igmer-d aṡas seg timawit, yerna iseḡdac-itt s udem-nniden deg yifarisen-is yuran.

Imura i d-yettaḡmen seg tewsatim timansayin (inzan ,timucuha ,tunḡist...) akken ad bnun idrisen nsen imaynuten, leḡdic-a, dayen iwumi isemma M-Akli Salḡi “*Anaqel n yidrisen imawiyen*”¹ i yebḡa Ʒef semmus n yinawen (anaḡal udlif ,asenalsi ,tiḡunba ,awsayan d unaqel awesḡarsan) .

Anadi deg uḡric-agi n tsekla n teḡbaylit dayen ixussen aṡas, ula d idlisen yuran fell-as drus maḡi. Anadi-nney yusa-d akken ad nkemmel s telḡayt amahil i d-nebda deg useḡḡas amezwaru n Master, waḡi si tama. Si tama-nniḍen, Akka i as-nenna i wacuḡer ur d-lehhu ara deg umahil-a i wakken ad nesnerni s wudem usnan aḡric-agi n tsekla taqbaylit? Am wakken, diḡ, nra ad nissin s telḡayt tameslayt d yidles i deg i d-nekker.

Nebya seg unadi-a ad nessiwed ad nwali amek i yesseḡdac Ɛmer Mezdad tasekla timawit deg tira-s ; ama d timucuha , inzan ,tunḡist...atḡ. Aya deg yiswiren yemxalafen ama deg uswir : awsayn ,tiḡunba ,udlif ...

Nebya ad nḡer, dayen, amek id-yettilli useḡdec n teskla timawit Ʒer yimura n tallit-a, akken ad d- neffey s kra n yiwellihen ara as-xedmen wid ara yesḡdcen tasekla timawit deg tira-nsen sya d afella ,rnu Ʒer wanect-a,

¹-Salḡi-M-A., *La nouvelle littérature kabyle et ses rapports à l'oralité traditionnelle*, sb 103-105,in . La Littérature Amazighe : oralité et écriture, spécificités et perspectives, Actes du colloque international, Rabat 2004. Am wakken nezmer ad t-naf deg udlis-is ,*Etude de la littérature kabyle* ,Ed ENAG ,2011

nebya ad d-nekkes ticrađ timawit i yellan akk deg wamud-a u ad asent-nexdem asismel i wanaw-nsent .

yef waya i nra ad d-nerr yef usteqsi-ya agejdan n tezrawt-a : Amek i d-ttbanent tecrađ timawit deg wamud tullisin ‘‘Tuyalin’’ n Emer Mezdad d wamek i d-yettili useqdec-nsent yer umaru-ya? D asteqsi ahat ad ay-yeğğ ad negzu dayen, seg tama-nniđen assay i yettilin gar timawit akked tirawit deg tullisin n teqbaylit s umata, d tin n Emer Mezdad.

Akken i d-nebder deg tezwara, tasekla n teqbaylit idul ubrid-is s timawit. Maca tirawit tegla-d s usnulfu n tewsatın timaynutin . Ađas n yimyura iqbayliyen i yerran lwelha –nsen yer tira n teswatin-a . Imura-a. Ttnaqalen seg timawit i ufares-nsen aseklan amaynut, ttagmen-d seg tewsatın timensayin : am yinzan , timuchuha d tumgisin... Maca llan yimyura i d-yettnaqalen tiwsatin-a yer tira s usiley d ueawed –nsent, ur ttyimint ara akken llant deg lašel-nsent .

Gar wid yesseqdacen timawit deg tira-s ad naf Emer Mezdad: yesseqdac ayen yellan d timawit ,d inzan , d timucuha d iwudam-is akked tumgisin ...

Yef waya, tenna-d D.Éebrus :“ *yesseqdac Emer Mezdad, deg tira-s, ayen yellan akked tazamulit tamensayt n tmurt n tmazyá. Wissen kan amek i d-tuy azar seg tsekla taqburt*”¹ . Anadi-nney, yewwi-d, dya, yef temsal-a. deg tira n Emer Mezdad, gtent tugniwin, aya yella-d, ahat, i cbađa n tira.

Tutlayt akken ur tettangar ara ,ilaq yef bab-is ad yesehbiber fell-as , ur yestehzay ara deg-s ,imi deg umađal yal aseggas ačal n tutlayt I neggren mebla lehsab elahsab UNISCO² deg rabul-is. Tamaziyt,tedder d leqrun deg

¹-Éebrus,D.,Taseleđt i ungal « ass-nni » id yeffyen deg 2006.tezmerem ad tafem deg www.ayamun.com uđđun wis 40 /yulyu 2009.Am akken yella deg uymis n la dépêche de kabylie ,uđđun wis 1810.(walađ-t di yebrir 2015).

² -hnp //www.Unisco.org(walađ-t yebrir 2015).

timawit. Xas akken aṭas n tyarmiwin n yimenkcamen i d-iaeddan yef tmurt n tmazya, xas yella-d unaeruḍ n usedreg n tgemmi d lašel n tmurt n tmazya maca ur d-yelli ara usenger-is imi mazal-itt ar tura. D ayen i ay-d-yewḍen yer tizi n wass-a d tbut. Xas akken teqqim aṭas seg yimi yer umezzuy meena tella-d tira-s: tira n tmucuha, n yinzan, n temeyin akked tmedyazt...atg. Deg unnar-agi, dya, ara naf Emer Mezdad. Amyaru-a, iḍul deg tira-as: yebda seg useggas n 1978 ar tura mazal-it yettaru. Aya, yella-d, ahat s lyeḍ-is, i useḥbiber yef tgemmi. Dayen ara nwali deg unadi-ya.

Akken ad naweḍ yer yiwsa n umahil-a ,neḍfer tasennarayt i yebnan yef kra n yidlisen d imagraden n tezri

Am wakken, dayen, near yer usseqdec n tezri n “umyedres”. Maca mačči d asexdem –is yef wamud ,neddem-d kan kra seg wanawen-is i d – yezgan i umahil-a .

Amahil nebḍa-t yef sin n yiḥricen igejdanen :aḥric n tezri deg-s yella-d wawal yef kra n tmiḍranin tigejdanin yeenan asentel am wakken id-yella wawal, dayen, yef wamud d umaru. Ma d aḥric wis sin yewwi-d yef tesleḍt n wammud-a.

Ahric amezwaru

Ixef amenzu: iferdisen n tezri

Deg yixef-agi amenzu ad d- nawi kra n tbadutin i yas –fekkan yinagmayen i tullist,ama dayen nufa deg imawalen ney deg yidlisen ,nerna-d dayen kra n tmiḍranin icudden yer usentel nney (*ticraḍ n timawit deg tullist taqbaylit*) am timawit , dayen yal amahil yetteddu s kra tmiḍranin n tezri, ihi deg tezrawt-agi nerra ad d- nesbadu iferdisen ara neḥwiğ deg tesledt am : Amyeḍres d Unaqel d yinawen nsen.

1. Timawit

Yal anagmay ara inadin deg teskliwin deg umaḍal ,ilaq ad inadi yef yiberdan i yef i d-tedda teskla ,ur yezmir ara ad yezgel tamiḍrant “*timawit*” ,maca dagi yal yiwen amek yettwali ,d acu n tbadut is-yefka yal yiwen ,ad neereḍ ad nefk kra seg-sent.

Deg tazwara tamiḍrant “*timawit*” d tin iwaæren i usegzi ,imi d tin icudden yer tmiḍranin nniḍen yecban ,tasekla timawit d unsay imawi Amezzyan yenna-d“*yueer ad yegzu yiwen tamiḍrant “timawit” ,imi d tin icebken ,d tamiḍrant yesean atas n yinumak yef yiwen ubrid ,tikkelt “tasekla timawit” ,tikkelt tayed d “ansay imawi”.*”¹

Ma d Maurice Houis yefeka-d tabadut i timawit id nekkes seg udlis n J-louis Calvet « *Ansay imawi* », yenna-d: “*timawit d tagnit n usiwel i yettwaxdamen s tririt n wayen i d-neqqar ,ney s usenfali n wawal i yinaḍruyen i nettwali-t di tudert n yal ass*”²

Yal anagmay amek yettwali “*timawit*” , J.Drive deg umagrad-is “*Timawit d tanḍt n tyerma*”. I d-yeddand deg udlis yura netta akked Ursula

¹Ameziane,A.,*tradition et renouvellement dans la littérature kabyle* (Etude) , « L’oralité est une notion très complexe, difficile à cerner de prime abord, car elle renvoie à plusieurs signifiés à la fois. Elle est assimilée tantôt à la « littérature orale », tantôt à la « tradition orale ». Ed Tira, 2014 sb 27.

² Calvet, j-l.,*la tradition orale*,PUF,1980 ,sb 6.(yettwabdaer-d deg ukatay n lmster Bueqlin Takfarinas « tasekla timawit tamensayt ger unsay n timawit d le folklor » taseddawit n Tubiret ,2012 /2013.

Baumgardt « *Littératures orales africaines, Perspectives théoriques et Méthodologies* » yer tezrigin Karathla ,Paris deg 2008.Yettwali timawit s wudem nniḍen yef waya yefka tabadut –a :

« *Timawit d tanfalit n tyerma ,d udem n usnulfu adelsan , n ugdud , d allal agejdan n taywelt deg tmetti* »¹

Gar yinagmayen iqbayliyen i yas-yefkan tabudut i tmiḍrant-a d SALḤi M-Akli yenna-d “*timawit ur telli ara kan d ayen i d-ttawin medden s yimi ;ur teqqin ara kan diyen yer wansayen yettæeddin seg tsuta yer tayed mebla ma sxedmen tira.Issefk ad neḥseb timawit d abrid (ttawil) isexdemem yimdanen akken ad idiren tayerma-nsen*”².

Amek id-nezra yal anagmay amek yettwali tamiḍrant” timawit” ,yal yiwen amek i tt-yesbaden.

Ula d anawen-is yal yiwen amek iten-yebḍa ,ad d-naf Walter J.Ong³ yebḍa-tt yef sin n wanawen : *timawit tamezwarut d timawit tussint (seconde)*

Timawit tamezwarut : ad tt-naf tedda d wakkud ,tekcem deg wallalen itiknulujiyen am lantirnat ,d tin yettwaḥerzen s wallalen-a.

Timawit tussint : d tin yettilin kan deg tkatut n læbd ,d cfawat n yimdanen, dagi anamek-is timawit tamenzut d tin ara yeqqim ilebda , ma d tussint d tin ara inegren, ad truḥ ,imi ayen ara yemmet win yecfan yewwi yides akk ayen yekseb d timawit.

¹Baumgardt,U , Derive, J.,Littératures orales africaines,perspectives théorique et méthodologiques ,ed karathla,Paris ,2008 , sb 17-33.

² Salḥi,M-A.,Asegzawal amezzyan n tsekla ,ed l’odysee,2012 sb 68.

³ Op.cit

Ma Paul .Zumthor,¹ibđā timawit yef tlata n lesnaf :

1-*Timawit tamsarit* : d tagnit ideg ulac assay gar tira d tmawit .

2-*Timawit ixelden d tira*: d tagnit ideg tleħħu tmawit yas tella deg-s tira (d timawit I ittuqqten di tegnit-a)

3-*Timawit Tatiknulujit* : deg-s sexdmen allalen itiknulujiyen (tasfift ,ađebsi ,iwnes-ussid ,rradyu ,tilibizyu , atg).

1.1. Assay n timawit d tira

Awal yef timawit , ur yezmir ara kan ad ieddi ,mebla ma yegla-d s tira ,imi snat n tanađin-a ur zmirent ara ad myiffekent afus gar-ament , ta tettekmmil i tayed d ayen yettwali ula d Salhi “*Timawit d tira d sin n yiberdan s wayes tettili tyerma ,yas akken mxalafent aceku yal yiwet deg-sent amek tbennu tidmi, ur ttemyezalant ara ...*”²

Ma J- Louis Calvet yenna-d : “ *d timawit d tin ur nettidir ara akked tirawit ,maca ad d-naf aya ur isehħa ara ,imi ansay n timawit ur yelli ara mgal udmawen n tira*”³

Akken i d-nenna yakan timawit d tira d tid yettidiren akken ,maca d tid yemgarden deg yal timetti ,dya deg imezday n tefriqt n ugafa ad d-naf timawit iseqdacen ugar , maca snen tira yef waya yenna-d Racid Bellil “*imezday n tefriqt ugafa d wid yesseqdacen s tuget timawit ,ideg nella nekkni , maca dayen ur d-neqqar ara ulac tira ,imi yakan amur ameqqran n tmurt n tmazya d tin yettekin ,i d-yezzin i yilel agrakal i yessnen anagraw*

¹ Op.cit, sb 69.

² Salhi ,M-A.,*op. cit* ,sb 69.

³ Calvet,j-L.*op .cit*, (ibder-it-d Bueqlin Takfarinas deg ukatay n Lmaster 2012/213) « (...) de croire que l’oralité exclut la scripturalité. Au contraire, on verra que souvent la tradition orale dans le domaine linguistique n’exclut nullement un certain univers pictural » ed PUF, sb 6.

n tira am ugemmay alatini ,dagi nezmer ad d-nini tella tira, d tin i yellan si tallit n teglest ,maca yemgarad usemres-is seg tmurt yer tayed”¹

2. Ansay n timawit

“*Ansay n timawit, snulfan-t-id wid yesean aswir deg inagalen n Lurup deg iseggasen imezwura n lqern wis 19, d tanmegla yellan ger uzawan ayerfan d uzawan usnan*”², akka i d-yenna deg udlis-is Louis-Jeaun Calvet.

-Oswald Ducrot akked Jean-Marie Schaeffer nnan-d belli ansay n timawit “*D tiggawin n usiwed imawi n yidles, n tmusniwin, n tmassna , n tdeyyanit ney tumgisin, mačči kan d ansayen iseklanen* »³

3. Tasekla timawit

Tasekla timawit d aħric seg wansayen n tmetti i issenfaliyen s wawal ney s tmenna ,yef waya Camille-Lacoste-Dujardin tenna : “*Tasekla timawit d tanfaliyin ur nettwaru ara , i d-isnulfa umdan ney uyref ,ittwaşeggmen ama deg talya ney deg isental ,ttwaxdment akken ad tent-id-alsen ger-asen*”⁴ .

Krađ n tmiđranin , timawit , tasekla timawit d unsay n timawit d tid yemccudden gar-ament , timawit yef akken itt-yehşeb unagmay J.Derive d tanađt n tyerma i nebder deg tezwara ,ad nefhem timawit mačči kan d adiwenni n yal ass ,teedda i uswir-a ,d allal s wayes teteddu ,tessugul tmusni d tidmi ,ma d ansya n timawit d ayen yeenan asemres ,ma d tasekla timawit d asenulfu n tikta d yiđrisen.

¹ Bellil,R., « *oral-Ecrit dans la culture Berbere speculation sur des va-et-vient* » ,in *Awal* (cahier d’etudes berbères),1990 ,sb 161.

² Calvet,J-L.,*op cit*,1984 ,sb 5.

³ Ibid,sb 95.

⁴ Camille-lacoste, D., « *littérature orale et histoire* », in *Littérature*, acte de table ronde, juin 1979, Opu ,Alger ,1982 ,sb 81

4. Tullist

Ad nwali d acu-tent tbadutin as-fekan inagmayen ama dayen yellan deg isegzawalen ney yidlisen i tawsit-a :

Asegzawal agraylan n wawalen iseklanen i d- yuder emer Amezyan,
« D ullis n tesrit ,d asugen , d awezzlan ,yemgarad yef tmacahut ,aceku mgaraden ttawilat s wayes i ten-id- nessawal : ttawalit/allalen n tmacahut qqnen yer wansayen ,u tebna d iḥricen .Ma d tullist tebna yef yiwen n lxiḍ n usiwel u deg-s drus n yiwudam ,tesea taggara yettwaheggan”¹

Ger inagmayen iqbayliyen is-yefkan tabadut i tullist d M-A Salhi deg usegzawal amezzyan n teskla ,yenna-d :

*“D tawsit n tsekla, talⵏa-ines d tawezzlant. Tullist temxallaf ⵏef tmacahut, acku ayen iⵏef d-tettawi yeqqen ⵏer tudert n yal ass; mačči am tmacahut, ittuqget
 umakun d wayen ur nezmir ad yili deg tillawt. Rnu ⵏer wannect-a, tullist d tawsit yettilin s tira; ma yella d tamacahut d tawsit n timawit. Temxallaf diⵏen tullist ⵏef wungal: tullist d aⵏris wezzilen mačči am uⵏris n wungal. Di tullist ur yettili ara waⵏas n uglam d yiwenniten d yiwudam ,s umata deg ungal i ittili wayagi .S umata ,ur yettili ara yiwet n tullist iman-is deg udlis ,tettetdu-d deg wamud”²*

5. Amyedres

¹-Ameziane,A.,*tradition et renouvellement dans la littérature kabyle*,thèse de doctrat , « Récit de fiction en prose, de longueur réduite, différent du conte car le matériel narratif de la nouvelle n’est emprunté à aucune tradition et différent du roman car la nouvelle est conçue pour une lecture non fractionnée. Cette dernière contrainte a d’importantes conséquences esthétiques : traditionnellement, la nouvelle n’a qu’un fil narratif et présente un nombre réduit de personnages. Elle est souvent construite en vue d’une fin bien préparée » INALCO,2008 sb 135

² Salhi,M-A,*op cit* ,2012,sb 71.

Ur nesuggut ara awal fell-as , imi mačči d iswi n unadi ney , yef aya ad d- nawi fell-as awal s tewzel , cit n umezruy-is ,d wamek id-yenulfa ,syn ad nwali amek yezmer ad yilli umyeḍres d aferdis n ugfaris (productivité) , s useqdec n kra seg wannawen n umayeḍres, ideg ara d-naf win yebnan yef sin wanawen ,yella yinnaw yebnan yef *wassay n temlilt n sin yeḍrisen* ad d-naf deg-s *tabdert* (citation), *Aybalu* (référence) ,ma d anaw wis sin yebna yef *wassay n usuddem* ad d-naf deg-s *amkdan* (la parodie) d *urwas s talya* (pastiche).

Tamiḍrant-a tesexdem-itt i tikkelt tamnzut J.Kristeva¹ ,tesfehem-d yis-s awal i yesmeras M.Bakhtin imi d-yettmeslay yef wassay yellan ger yinnawen deg uḍris (*le dialogisme*).

Ger inagmayen i d- yefkan tabadut i tmiḍrant-agi ,nextar tabadut n G.Gennet “*Ger yiḍrisen ttilin wassayen , yettussema deg uḍris ,llan yiḍrisen wiyad ,yella wayen i d-yessekcem umaru ,yella wayen ur d-yeskin ara ,akked wayen yefren ur d-iban ara tikwal yessekcem-d iḍrisen nniḍen url lin ara d ayla-s ,yettara-t ger temsfargalin yeqqar-d ansi i t-id yewwi, akked yisem n umaru ,tikwal yettawi-d umaru iḍrisen mačči ines yettara-ten amzun d ayla-s ur d-yeskanay ara ansi i t-id yekkes, tikwal yettawi-d aḍris mačči d ayla-s yettara-t akken nniḍen am wakken d awelleh ara iwelleh yur-s* »²

¹ -kristiva,J-,Bakhtine,M.le mot ,le dialogue et le roman,in critique ,n 239 ,avril 1967,(tuder-it-d Flici,k,mémoire de magister « l'intertextualité dans l'œuvre de Lounis ait Menguellat »université de Tizi-Wezzu,2011,sb 21)

² Gennet,G,Palimpsestes « de ma part, je définis l'intertextualité par une relation de coprésence entre deux ou plusieurs textes ,c'est-à-dire , *eiditiquement et le plus souvent, par la présence effective d'un texte dans un autre, sous sa forme la plus explicite et la plus littérale* » (tuder-it-d op,cit ,sb 169)

Timlilit n yidrisen tettli-d ma ara ifaq imeyri yella wassay ger sin n yidrisen, (ger uqdim akked umaynut-nni), ar Riffater d assay -agi i d llsas n umyḍeres .

Tamiḍrant n umyḍres d tin yeqqnen yer ameyḍris (intertexte) , dayen yettwali seg tyuri taseklant ixef tebna tisukla n udlis. Riffater « *Amyeḍres d ayen yettexemim imeyri , d assay ger udlis d wayeḍ , idlisen –agi d wid ameyḍris n umezwaru , ma ara ad d-imekti assayen yellan d netta i d llsas n tisukla n udlis* »¹

5.1. Assay yezdin timlilit n sin n yeḍrisen (coprésence)

Nenna-d deg tazwara ameyḍres yesea sin wanawen , yal annaw yebḍa ,ad d-naf deg timlilit n sin yeḍrisen :

-*Tabdert (citation)*²: deg-s ad tegzuḍ aḍris mačči d ayla n win i t-yuran ,ad teḥleḍ s useqdec-is n temsefagalin d sin waggazen ,am akken yezmer ad yilli yisem n umaru ,n udlis ideg i d-yettwakkes ,s wanct-a yettebegin-d umaru aḍris mačči yines ,tabdert yeddur-itt-d G-Genette deg wassayen .

-*Aybalu (référence)*³: anaw n wassay -a ur ad tt-id-yebdir ara G-Genette deg wannawen yexdem i wassayen n temlilit n sin yeḍrsien ,ibder-tt-id unagmay N.Piéga-Gros i yettwalin aybalu am *tebdert (citation)* ,tettban-d deg uḍris , maca ur d-teskanay ara aḍris ideg yettwakkes.

¹ *ibid*, « L'intertextualité est la perception, par le lecteur, de rapports entre une oeuvre et d'autres qui l'ont précédées ou suivies. Ces autres oeuvres constituent l'intertexte de la première. La perception de ces rapports est donc une des composantes fondamentales de la littérature d'une oeuvre »

² Flici,K.,l'inetrtextualité dans l'oeuvre de Lounis Ait Menguellet,mémoire de Migister ,université de tizi-Wezzu,2011,sb 168.

³ *ibid*

-*Awehhi*¹: d assay ger sin n yiḍrisen ,izemren ad yilli s uwehhi kan ,yettli-d s ubrid n umeḍḍen yer uḍris , asefru s usemres ney ini yettwasnen , mebla ma nebder-d isem-is .

6. Anaqel

Anaqel d tamidrant ,yeseqdec unagmay SALHI M-Akli deg imagraden-is . Win yexdem deg 2004 s uzwel “*Tullist taseklant taqbaylit d wassay-is yer timawit tamensayt*” deg-s yefka-d tabadut n anaqel d semmus n wannawen-is (anaqel udlif ,asnalsi ,tiyunba ,awsayan d anaqel awseḍris).

Deg 2011, iɛawed-as-d asizreg deg udlis “*Etudes de Littérature kabyle*” s uzwel « *Tullist d yeḍrisen imawiyen yettwanqlen* » .

Tabadut i yas-yefka i anaqel :

“ *D anaqel n yiḍrisen seg timawit yer wudem n tira. Aḥressi d ucali gar tulmisin tigejdanin, n umḍiq amenzu n timawit-a. deg-i aseḍru aseklan yeqqen ladya yer tayect d wansayen i izmren ad –ddun ar tama-s, ma d aressi d tira (graphie) ger tulmisin n umḍiq wis sin*”²

¹ *ibid*

²- Salhi, M.A., *La nouvelle littérature kabyle et ses rapports à l'oralité traditionnelle*, La Littérature Amazighe : oralité et écriture, spécificités et perspectives, Actes du colloque international, Rabat 2004 « le déplacement des textes du lieu de l'oralité dont la rigidité formelle et la variation sont les caractéristiques les plus importantes, et dont les performances littéraires sont conditionnées essentiellement par la voix et l'éventuelle rites qui les accompagnes, à un autre lieu caractérisé par la graphie et la fixité ». , sb 103

6.1. Anaqel udlif

D aseskel n yiḍrisen (timucuha, tiqṣiḍin, isefra, inzan, timesaeraq) i d-yekkan seg unagraw n timawit ney s tayect, awehhi (geste) d wansayen , d yiferdisen imḥettemen , wazal n inumak nsen meqqr.”¹

6.2. Anaqel tiyunba

Yeena iḍrisen i d-yettwagmen si timawit, maca ttuɛawden ma akken ttwanqlen yer tira . Deg lihala am tagi abeddel mačči d menwala , imi iḍrisen yetteḥaziten ubeddel aḍrasan lqayen , tikwal yettawḍ ad iḥaz tiyesiwin d twuriwin n yiḍrisen”²

6.3. Anaqel awsayan

“Deg wanaw-a, yettili-d usesley n talyiwin timansayin yer tewsatin tisekkanin timaynutin i d-reḍlen yer yidlsan nniḍen,ladya seg yidles n tmura n umalu , am tullist d wungal”³

6.4. Anaqel awseḍris

“D asenulfu n yiḍrisen imaynuten , maca iḍrisen-a ad ten-yebnu bab-is yef lqaleb aqbur”⁴

¹ -*Ibid*, « la délocalisation graphique : il s’agit de la transcription des textes (contes, légendes, poèmes, proverbes, devinettes) issue du système de l’oralité ou la voix, le geste et le rite sont les éléments contraignants et hautement significatifs ».sb 103

² -*Ibid*, « la délocalisation stylistique : elle concerne les textes repris de l’oralité mais retravaillés à (ou par) l’écrit. Il ne s’agit pas ici d’une simple transcription dans la mesure où les textes subissent des transformations textuelles, parfois, très importantes, qui peuvent atteindre même, leurs structures et leurs fonctions » sb 104

³ Salhi, M-A,op,cit « La délocalisation générique qui étend la transformation des formes traditionnelles vers des genres littéraires écrits tels la nouvelle et le roman. »

⁴ -*Ibid* , » La délocalisation architextuelle qui consiste à produire de nouveaux textes coulés dans des moules traditionnels. »

6.5. Anaqel asnalsi

“D tasuqilt n yidrisen n yeḍrisen yellan di tmawit ,deg teskla n teqbaylit s umata seqdacen tafrensist”¹

Gar imagraden i nesseqdec ,win yexdem ANDAM Lhassane deg 2014 i d-nebder yakan di tazwara ,deg-s yewwi-d awal yef wassay yellan ger tewsatim timansayin d tewsatim timaynutin deg teskla tamaziyt , deg umgrad –a yeggem-d s waṭas seg umagrad n M-A Salhi yexdem yef Unaqel.

Anagmay Amaruki yewwi-d aṭas seg umagrad yexdem M-A Salhi deg 2004 s uzwel *“Tasekla taqbaylit tamaynut d wassay-is yer timawit tamensayt”*.

Deg sin n yimagraden-a, win-d yef yimyura i d-yettaḡmen seg timawit , akken ad d-arun iḍrisen iseklanan imaynuten, ttawin-d s ubrid n unaqel ara yilin ma ara d uyalen yer tira ,d awsayan , asnalsi ,udlif ,tiyūnba ,d usewḍris.

Ma ara d-awin imyura tiwsatin n timawit , tikkelt tt-beddilen-aset , tikkelt tayed ur d-yettili ara ubeddel fell-aset.

Abeddel-a d win i d-yettilin deg telya , umawal ney deg tseddast, dayen am akken yezmer ad tebdel akk tewsit-nni deg tirawit ad tawi isem nniḍen d tyessa nniḍen.

Imura-a , seqdacen timawit d tiybula akken ad renun cbaḡa i yidrisen iseklanan ,rennu yer wancet-a akken yettwali Andam Lhassane ,imura-a seqdacen ayen yellan d timawit d tensayit akken ad as-seḥbibren yef tgemmi d yidles n tmurt- nsen ,yerna dayen i seqdacen s lebyi-nsen .

¹ -*Ibid*, « La délocalisation linguistique concerne la traduction de ces textes ,généralement la langue française constitue pour le cas de la littérature kabyle. »

Deg yixef-a amenzu n uḥric n tezri , newwi-d awal yef kra n yiferdisen n tezri ,imi ulac anadi usenan ur nessened ara yef iferdisen n tezri ,yef waya I nera ad d-nesegzi ayen i nwal iwulem anadi-a ama dayen I d-nufa deg yidlisen ,isegezawalen d tmuḥliwin n yinagmayen .

Ixef wis sin

Asissen n wamud d umaru

Deg yixef –agi wis sin ad d-nawi awal yef tullist s umata ,syin yef tullist taqbaylit amek i d -tnulfa,d anwa ammuden imenza i d-yeffyen,syin ad nesisen ammud i nextar ad nesleḍ d umaru-is (Amer Mezdad) d wayen yura yer taggara n yixef ad d-nwali agzul n tullisin .

1. Amezruy n Tullist

Awal “nouvelle” d win i d win seg tutlayt taṭelyanit “*novella*”¹deg lqern wis 14.Tullist “*nouvelle*” temgarad yef “novel” yellan deg tutlayt taglizit yesean anamek “roman” ungal ,imi “nouvelle” deg tutlayt taglizit qqaren-as “*short story*”. Tullist d aḍris ullis ,taqsit i d-ttalsen ,ihi d aḍris n tsiwelt.

Uqbel ad nekcem deg umeslay yef umezruy d unerni n tullist taqbalit yewwi-d lḥal ad nemeslay yef usemmi n “*nouvelle*” Tullist / tullizt,aya d ayen i d-nettaf yer imyura iqbayliyen deg usemmi n “*la nouvelle*”

1.1. Asemmi tullist/tullizt²

Awal “tullizt” yella-d i tikkelt tamenzut deg umawal n Lmulud At Mæemmer “amawal n tmaziyt tatrat” i d-yessuffey deg useggas n 1974(yella-d usezreg-is deg 1990 d 2008) ,tulizt d awal i d-yekkan seg umyag “Ilez”

D amyg i d-yewwi umaru emer Mezdad s timad-is yer yemyaren ger 1970-1975.

Win yellzen d win ijerben , yesæa tirit , am akken dayen yesæa anamek nniḍen deg tama-agi n idurar n ḡerḡer “win I d-yellzen seg kra,d win i d-yeyyan syin).Ula d ccix Muḥend Ulḥussin yesqdec amyg deg yiwen usefru i

¹ -Rey,P-L.,*le roman et la nouvelle*,Hatier ,2001,p 84.

² Boudia,A.,*contrubution a l’analyse textuelle d’un corpus de nouvelles d’expression kabyle* ,mémoire de magister ,université Abd Mira-Béjaia 2011 , p 30.

d-yura Lmudud At Mæemmer deg udlis “yenna-as ccix Muḥend”i d-yeffyen deg useggas n 1989,sb 107.¹

Ma d awal “tullist” d win i d-yekkan seg wawal”ullis” “alles”,d asemezzi n wawal “ullis” yuḡal “tullist” .

yella dayen unamek nniḍen « *tullist* » , d awal i d-yekkan seg « *ullis* » ,i yesæan anamek « *récit* » yer Iterggiyen .²

Imenadiyen nniḍen gar –asen Andam Lhassane ,tullist=tallest ,ar yur-s awal tullist d win i d-yekkan ,i seqdacen deg teydamessit n tmurt n Libya.³

1.2. Awal yef tullist taqbaylit

Tullist d tawsit i d-reḍlen imura seg tmura n umalu yer teskla n teqbaylit, mi nenda deg umezruy n tullist s teqbaylit ,nufa-d amenzu i d-yesnulfan deg tewsit- agi d Beléid At eli, aya d ayen i d-mallent tezrawin yettwaxdmen yef yidrisen iseklanen i d-yeḡḡa deg udlis-is yettwasenen “*les cahiers de Bélaïd au la kabylie d’autan*” i yura deg yiseggasen n 40,is-d-suffyen imerabḍen irumyen deg yiseggasen n 60.

Agerruj aseklan i d-yeḡḡa Beléid At eli ur d-lint ara fell-as tezrawin tesdawanin armi d iseggasen n 2000 ar da

¹ -Laxert tbaḥ,

*Ula yess neggez Bu rrbeḥ
I nett im ara yefrez Bu rrjeḥ
i nett im ara yexrez
Win iwEan kra n ssmah
Ter ccer ulayyer yehmez
Ad iḍḥu ddhen-is yertaḥ,
Ul-is yellez
Bu lxir ma yenṭer ssbeḥ.....*

² Ameziane, A., *les formes littéraires traditionnelles dans le roman kabyle : Du genre au procédé*, mémoire de DEA, INALCO, PARIS, 2002, sb 43.

³ Andam, L., « les genres littéraires Amazighes : Interaction entre oralité et écriture » Acte de colloque international sur le problème de genre, université de Bouira ,4-5 novembre 2014.

Seg yesdawiyeen inudan deg yiḍrisen n Belaid At eli yella : Racid Tituc ,Emer Amezyan ,Nadya Bardus d Muḥend seidi Saaida ,d acu yal yiwen d agemuḍ u yer yewweḍ deg unadi-s ma neṭṭef tezrawt Lmagistir n Muḥend Seidi Saaida i texdem deg 2011,s uzwel “ *ullis tfunast n igujilen n Belaid at Eli:seg tmacahut yer tullist*”deg-s texdem taserwest ger 3 n wudmawen n tmacahut “*tafunast n igujilen*” tamezwarut d tin yellan deg timawit ,i d-tejmeɛ deg learc n At Mengellat ma d tis snat d tin yeseskel August Moulieras ma d tis kraḍ d tin yura Belaid At eli , yer taggara tsawed “*tafunast n igujilen*” yura Belaid At eli d tullist .

“*Allus n tira n tmacahut “tafunast n igujilen”,yeslal-d ullis(récit) nniḍen ,i yuyalen d tullist, ihi Belaid At eli ibeddel-as udem-is awesay yellan d tamacahut*”¹.Belaid At eli mačči d aseskel kan i yexdem i yiḍrisen i d-yewwi seg timawit am tamacahut-agi, yella-d usenulfu ,d ubeddel dayen itt-yerran d tullist.

Tizrawin tisedawiyin begnen-t Belaid At eli i d amenzu i yuran tullisin s teqbaylit ,ar ass-a , “*Idrisen :Jeddi,Afenḡal n lqahwa ttunaḥsaben d tullisin*”²

Uqbel ad zren isedawiyen ayen yura Belaid At eli d tullisin ,uran-d wiyiḍ deg tewsit-a d aḍris n Muḥend Bilek³ i d-yewwin yides isem “tullizi” s unamek “nouvelle-de science fiction” azwel as-yefka “*ablad yiwen*”, i d-yessuffey deg tesyunt *Tisuraf* uṭṭun wis 7 deg useggas n 1981,deg tallit-a xas yella wid yettarun ,d tid i d-suffuyen deg tesyunin d yeymisen. Armi d Aseggas n 1988 id -yennulfa wamud n tullisin , d win i d-yura Mezyan U Muḥ (deg-s isefra) s uzwel “*targit n umedyaz*” .

¹ -Mouhend- S,S.,le récit tafunast n igujilen de Belaid ait Ali :du conte à la nouvelle,mémoire de magister ,université de tizi-ouzou ,2011,sb 145.

² Chemakh,S.,le roman et la nouvelle littéraire.Esquisse de deux genres de la néo-littérature amazighe(cas kabyle), » Acte du 3^{eme} colloque ineternational « la problématique des genres littéraires amazighes :Définition , dénomination et classification »le 4-5 novembre 2014 , université de Bouira .

³ -*ibid*

Deg yiseggasen n 90 yer da atas n yimyura i d-yettarun ,ney i yuran yakan sezergen-d amuden nsen n tullisin gar -asen ad nebder:

-Kamel Bouaamra i d-yuran amud “*nekkni d wiyid*” deg useggas n 1998 yer H.C.A.

- Ait Ighil Mouhend i d -yuran atas n wamuden gar-asen “*Allen n tayri*” deg 1999 I d-yessuffey yer Talantikit deg-s 7 d tullist, “*Aṭlantā*” deg 2001 deg-s 6 n tullisin.

-Brahim Tazaghart I d yuran amud s uzwel “*lḡarat*” deg-s 12 n tullisin ,I d-yesazreg deg 2003.

-Amer Mezada I d yuran “*tuyalin,tullizin nniden*” deg 2003 ar yiman-is “*Ayamun*”(iyef ara nexdem tezrawt)deg-s 7 n tullisin.

Wigi d imanza rennu yur-sen Mourad Zimu ,M-Arab Ait Qassi,d djamel Arezki ...

Imura ur qqimen ara kan deg tira n tullisin ,imi llan wis yerran lewlha nsen yer tsuqqilt n tullisin yettwasenen deg tsekliwin nniden Amedya :-« *Tchekov s teqbaylit* » i d-yessuyel Muḥend ayt Iyil yer teqbaylit ,d tullisin n umaru Arussi « *Anton Pavlovitch* » i d-yeffyen deg 2003 yer tezrigin Talantikit.

-Ḥmed Ḥammum i d-yesuylen tullisin n umaru afrensis Maupassant yer teqbaylit i wumi yefka azwel « *Amenṭeri* » deg 2009 yer tezrigin Talantikit.

Tira n tullist s teqbaylit tnera ,ama s usenulfu ney s tsuqlit,imi imyura iqbayliyen , d tawsit i yufan akken ad d-meslayen s tlelli deg yisental yemgaraden ,s yis-s i sawden ad d –arun ayen ttwalin ,ttḥulfun ,d iyeblan i d-ttmagaren deg tudert nsen n yall ass « *Ungal d tullist d amerah ideg tezmred ad tafed isental yecban :tayri ,tasertit , tamagit,inig d wayen akk*

*yettwagdlen deg tmetti ttwarun-d s tlelli n umeslay ,s tewzzel d tiwsatin i yesean tulumist tagejdant :d tilawit».*¹

Ihi, inallasen d tamrayt n tmetti-nsen,deg-s i d-ttagmen ayen ttarun d wayen arran ad t-id-inin ,deg tullist i yettaf tilelli n umeslay yef wayen i t-yeceyben.

Ma nuyal-d s tewzel yer tulumisin tigejdanin n tullusit taqbaylit ad tent-nebder s tewzel kan imi mačči d wagi i d iswi n tezrawt nney ,maca ur nezmir ara ad tent-neğ ,akken i d-uran inagmayen ur mgardent ara akked d tid n tmacahut d wungal ger tulumisin-agi add-naf:

Iwudam d ugram mačči s waṭas ,dayen i d-yenna ula Salḥi M-Akli : “*Di tullist ,ur ittili ara aṭas n ugram d yiwudam d yiwenniten s umata deg wungal i yettilin waya-agi*”²

2. Asisen n Wammud “tuyalin” d umeskar-is:

2.1 Awal yef Emer Mezdad d wayen yura:

Emer Mezdad d amyru s tutlayt n teqbaylit , d win ilulen yer taggara n yiseggasen n 40,di tmurt n Leqbayel ,deg læerc n At Yiraten ,deg-s i yelmed alemmud amenzu anda yella umaru ameqqran Mulud Ferεun d anemhal deg uyerbaz-is. Syin d abrid yer tesnawit n Emiruc di Tizi-Wezzu deg-s i d-yewwi BAC .

Yewi-d le BAC ,yextar ad yelmed Tujsa deg tesdawit n Lezzayer ,dya dagi i yessen amaru ,Amusnaw Lmulud At Mæemmer , Mezdad yella seg

¹-Andam,L., « *les genres littéraires Amazighes :Interaction entre oralité et écriture* », Acte du 3^{eme} colloque international « la problématique des genres littéraires amazighes :Définition , dénomination et classification »le 4-5 novembre 2014 , université de Bouira sb ,4. « Le roman et la nouvelle amazighes sont les lieux où l’amour, par exemple, la politique, la religion, l’identité, l’émigration, les tabous sont traités avec une grande marge de liberté. Bref, ce sont des genres dont la caractéristique principale est le réalisme »

² Salḥi,M-A.,*Asegza amezzyan n teskla* ,ed l’odysee,2012 sb 71.

inelmaden yeyaren timesirin yer Lmulud Mæemmeri i d-xeddem deg tesdawit n Lezzayer gar (1967-1973) ,tagnit is-yesfekan i Mezdad akken ad yehmmel ugar tatalayt d yidles n teqbaylit.

Deg tallit i d-yenulfa ugraw-nni i wumi qqaren “*le cercle de Ben Aknoun*” ideg yella Mezdad, Saedi, Eellic , Muħya d wiyid d nutni i d-ineğren abrid n timuynest , unadaħ d umennuy yef tutlayt d yidles n teqbaylit .Timuynes- nsen i ten-yessawden ad d-arun deg tewsatn yemxalafen (ungal, amezgun ,tisiqulin...) xas ma yella yal yiwen d acu yedfer deg ulemud-is asedawan , wa yedfer tusnakt , tujya...maca ifiqi d lehmalala i teqbaylit gan-d lesas i umecwar i d-tedda teqbaylit deg umennuy.

Emer Mezdad d amejjay ,maca tayri-s i teqbaylit-is terrat d amaru ,yezgan yedder deg tendlest taqbaylit , ayen uyef i d-yufrar Mezdad imi netta seg wasmi yebda tira ,ur yehbis ara assuffey n ufares aseklan . yettaru isefra d d idrisen n tesrit , Ger wayen yura:

Iđrisen imenza yura d isefra i d-yessuffey deg tesyunt *Tisuraf* i yellan *B.E.B* deg tesdawit n Pris 8, isefra-s d wid yecna *Menad* ,d terbaet *Tagrawla* “*yemma tedda ħafi*”

Deg useggas n 1971-1973 d win yettekkane deg ugmar n umawal s lmendad n Mulud Mæemmri, is-yefkan ad d-inadi awalen s yeskilen n “A” d “B”.¹

Deg 1973-1974 yettef aħric n tezmert deg tesyunt « Taflilt » deg-s yettaru-d idrisen yef tezmert s teqbaylit.²

Yessuyel-d adris “ la poudre de l’intelligence”, deg 1975 yessuyel-d ar tama n Saed Saedi tamezgunt n Kateb yacine « la guerre de 2000

¹ Ayamun uṭṭun wis 59 n cutember 2012.(walay-t di meyrès 2015)

² *ibid*

ans »,deg useggas n 1976 yebda assuyel n tmezgunt n Albert Camus « *Calligula* ». ¹

Deg 1978 yessuffey-d amud amenzu yisefra i wumi yefka azwel “*tafunast n igujilen*” tezwert is-yexdem Muḥya iwumi isemma “tarbget” id-yessazreg yer GEB di Paris 8.

Syin yussa-d ungal-is amenzu “*id d wass*”,tizrigin Asalu/Azar ,1990.

-Ungal “*tagrest uryu*” yer yiman-is “*ayamun*” deg 2000.

-Amud n tullisin “*Tuyalin,tullizin nniḍen*”, ayamun.2003 ara yilin d amud n unadi-w.

-ungal “*ass-nni*” ,ayamun ,2006.

Emer Mezdad d amaru awhid i yuran kraḍ n wungalen meseḍfaren wa deffir wa (une trilogie) “*id d wass ,tagrest uryu, ass-nni*”.

-Ungal “*tettḍili-d ur d-tekcem*”,ayamun ,2014.

-Ungal anegaru “*yiwen wass deg tefsut*” ,ayamun ,2015.

Imi taqbaylit teḥwaj ad teddu d wakud d wayen id-yettnulfun deg ttawilat atraren ,Emer Mezdad d win yefkan azal i wanct-a i lfayda ,d iseddu n tebaylit deg ttawilat-a atraren dayen yexdem imi seg 2000 yesnulfa-d tasyunt CyberRevue Littéraire deg lantirnat “*Ayamun cyber Revue*” deg-s ad naf :imagraden ,tullisin, idlisen PDF ...ayen akk yeenan tasekla n teqbaylit ney n tmaziyt s umata , akka tura tewweḍ yer uṭṭun wis 75.

¹ibid

2.2. Asissen n wamud “Tuyalin”

“Tuyalin ,tullizin nniḍen” d amud n tullisin deg-s 6 n tullisin ,i d-
yessufey deg useggas n 2003 yer yiman-is (ayamun).Amud-agi d win
yewwin azwel n tullist tamezwarut “*tuyalin*”,6 n tullisin ttwarunt s teqbaylit
, ma d tis 7 d tin yessuyel yer tefrensist is- seytan Ebrus d Caker.

Tullisin-a izewlen-nsent llan-d s tudds-a-agi:

- “*Tuyalin*” deg-s 22 d asebtar.
- “*Timlilit*” deg-s 12 d asebtar.
- “*inebegi n yid-nni*” deg-s 20 n yisebtar.
- “*Am iziwec deg waddad*” deg-s 14 n yisebtaren.
- “*yerra-tt i yiaman-is*” deg-s 27 n yisebtar.
- “*D tagerfa ,i ay-tt-igan*” deg-s 19 n yisebtaren.

Tasuqilt n taneggarut-a “*Eux le corbeau et nous*” deg-s 16 d asebtar.

2.3. Agzul n yal tullist

2.3.1. Tuyalin

Tuyalin ,d tuyalin anegaru i Dda Rezqi awudem agjedan n tuulist-a,d
tuyalin yer tmurt-is anda ilul ,dayen d inig anegaru yer yemma-s d
temettut-is i t-yettraḡun ,is-d-yessawalen deg targit ,ur tengḡi ara akk.

Tuyalin d amecwar yedder Dda Rezqi i d-yeldi allen -is ,yufa-d iman-
is deg ssbiṭer ,yebda la id -yettales i tudert-is ,d sebbat it-yeḡḡan ad d-
yezzi yer wakal anda ilul ,i yeḡḡa deg yiseggasen n 40 asmi it-tewwi
Fransa ad yennay yef tmurt ur nelli d tamurt-is mgal adabu Anazi.

Deg tmurt n Lalman ara yeg axxam ,yezweğ d telmant , syin yuçal-d yer Fransa , ddren akken azal n 4 n yiseggasen , syin tmmut ,teğğat-id weħdes dayen ur yessarem ara , yugi ad iruħ ad yidir yer warraw-is ,yesmenyaf ad iruħ s axxam n yemyaren .

Armi d yiwen wass yuraga , iwala yemma-s d temtūt-is xedment tamyra deg uxxam anda ilul ,syin yegza , belli ad yettef abrid-is yer tmurt anda is-teyli timiṭ ,ney d ibeac is-d-yessawlen ,yehlek wwin-t yer ssbiṭer , deg-s is-d-yules i umejay-is , d netta i d anlas deg tullist-a.

2.3.2. « Timlilit »

Tullist deg-s yewwi-d asentel n tudert ttidiren yelmezyen, yettuħun ad xedmen deg tenzruft (warglan). Anlas deg umeddakkel-is Caeban yettef-iten yiḍ deg ubrid , rnu yer tnekra n yijdi ur ten -yeği ara ad kemlen abrid- nsen ,ad arran ad gnen deg usensu ar d yali wass ,din i snen sin n yilmezyen i d-yussan si tmurt akken ad xedmen deg ucunṭi ,ad d-ħellin talqimt ,d wid iwumi yemmut gmat-sen ,yettwaxneq s tmes I yeğğa akken tedduxu ,u yeyleq akk taxxamt ulac anis i d-teedda lhawa , d ilemzi ,yussa-d ad yexdem ,ad yejmee idrimen akken ad d-yawi tametūt yexḍeb ,mesakit znuzzun tirwiħin- nsen akken ad d-ħellin iqcer n uyrum , imi ilaq ad ffyen seg taddart akken ad d-afen cit n uxeddim , akka timura nniḍen ttakent lerbayeħ ma d tin n tin nney anagar lhemm id-tettarew.

2.3.3. « Inebegi n yiḍ-nni »

D taħkayt n yiwen n urgaz i d-yussan ad yescedi yiwen n yiḍ ,deg yiwen uxxam anda yečča , duwant deg tallit n ṭrad n timument n 1954-1962.

Tequbel-it tağğalt d mmi-s n mmi-s , yensa ,teserss-it yef uqerru-is seg wakken testarheb yis-s ,deg yiḍ awal ur t-d -yuli . Tanzayt argaz-nni

yettueqal belli yella d ameddakkel n umennuy d baba-s n uqcic -nni, yemfaraq mi tefra lgirra , yal yiwen yeḍfer abrid-is ,yezri cit n lweqt yufa-t ,yeεqel deg uymis argaz-nni ad yerzan yer-sen yella d aneylaf , yemmut ,uqbel ad yemmet yuḡal-d yer wanda akken yecrek tagella d lmeḥ d umeddakel-is ,yestḥa s wayen yexdem ,yeḡḡa ameddakkel-is yemmut deg lhif d zzelt ma d netta yextar akurssi d leḥkem.

2.3.4. « Am iziwec deg waddad »

Deg tullist-a, awudem agejdan d Lmulud awaḍi , d imeddukkal akked unalas ,akken I d-kkren ,maca yussa-d lweqt yal yiwen d acu yeḍfer. Lmulud yeqqim akken ur yegi ara axxam , yemma-s tedda-tt fell-as ad yeg axxam am tizyiwini-is ,asmi iḥemmel ,yeggmen ad yezweḡ ,yerra yer tmeṭṭut izewḡen , netta d tin i yebya wul-is ,ad yesenz ayen yesεa ,xas ad d-yeglu s nger n wayen yesεa ,ad yeglu ula s wayen is-d-yeḡḡa bab-as , ad tt-yarḡu arma tebra-d akken ad tt-yay .

2.3.5. « yerra-tt i yiman-is »

Deg tullist-a , yettales-d yef yiwen iwumi qqaren-as Bu-Maxluf ,ihegga-d tisulya n mmi-s yellan di tmurt n yinig , mmi-s d win ur neqbil ara tisulya-a ,ur as-yenni ara armi i d-qqimen sin waguren i tmeḡra ,telḥeq-d tmeḡra isli mazal-it di lyerba , reḡḡan-t ula d ass-nni n tmeḡra ulac , iwakken ur d -yettker ara ccwal gar snat n twaculin ,ad uyalent d awal di taddart ,yekker Bu-Maxluf yuy taqcict- nni is- d-yewwi i mmi-s , « yerra-tt i yiman-is » ,yesεa- d yides atas n dderya ,yerna ass am wass-a tigmimi-s ur tettbeddil ara afus , ur yemmut armi iwellef.

2.3.6. « D tagarfa i ay-tt-igan »

Deg tullist -a , Ḥmer Mezdad yesseqdec sin n yiwudam , analas d netta akked Dda Rezqi , yewwi-d adiwenni gar-asen yef yiwen n usteqsi : Ayen leqbayel qqimen d ineggura ger yigduden n ddunit? yef waya yella-d umgired deg tikiwin- nsen , yal yiwen d acu n tfukal i d-yefka , akken ad ieeddi wawal-is , Dda Rezqi ireṣṣa tifukal-is yef tumgist n tgerfa i yebdan akken ur ilaq ara , imi ayen yelhan tefkan-t i tmura nniḍen segmi ddan-t deg ubrid n tneflit , ma d leqbayel mi isen -tefka ayen ddiri qqimen d ineggura ger yigduden , ma d (amsawal) yerra anect-a yer wayen nniḍen , yeereḍ as-yesefhem i Dda Rezqi mačči d tagerfa iy-tt-igan , maca d leqbayel ur nexdem ara akken ad refden tamurt- nsen , d amennuy ger snat n tsutwin.

Deg yixef-a , newwi-d awal yef tullist , nwal-d amek i d-yella usemmi n tullist/tullizt , syin nezzi s amezruy n tullist d tin teqbaylit , d kra seg wamuden imenza d imaynuten , syin nesassen-d amud n unadi nney d umaru-s , yer taggra nexdem i yal tullist agzul-is.

Ahric wis sin: Tasledt

Deg uḥric-a n tesleḥt , ad nesleḥt ilmend n wayen i d-nebder deg uḥric amezwaru (aḥric n tezri) ,deg-s ad nzer limarat n timawit deg tullisin yellan deg wamud “tuyalin” ,ad d-nwali amek i d-yettagmen Emer Mezdad seg yidles d tgemmi-a , deg uḥric-a ad d-nzer d acu-tent tewsatn yellan deg timawit id-yettbanen deg yidrisen-is imaynuten , deg-s ad nwali asseqdec-is i teswatin-a.

Tizrawin yettwaxdmen yef ufares aseklan n Emer Mezdad beggent-d d amaru yettuyalen s waṭas yer tmawit akken ad yebnu idrisen-is ,ad nebder Amer Ameziane : “ *Mezdad d ameskar yettwayran aṭas acku tira-s yas ulama d tamaynut tuy-d aṣar si teskla taqburt. Yesseqdac xilla n leṣnaf n tsekla taqdimt ama d tamacahutt, ama d lemtul ama d ayen nniden*”¹

Ula deg wamud-a i nefren, yesseqdec tiwsatin n timawit, timucuha d iwudam- nsent, inzan d tumgisin ...

I. Ticraḥ n teskla timawit deg tullisin “Tuyalin”: tasleḥt tamyidarsant

1.Assay yezdin timlilit n sin yeḍrisen deg tullisin« Tuyalin »

Nebder-d yakan deg uḥric n tezri, assay yezdin timlilit n sin yeḍrisen, d wanawen tesεa tmiḍrant “amyedres”: Aybalu, tabdert, awehhi...

s yes-sen ara nessiwed ad d-nekkes ticraḥ n timawit yesseqdec Emer Mezdad.

¹ Ameziane,A.,aseqdec n tsekla taqburt deg ungal « id d wass” n emer Mezdad ,in syber Revue Ayamun Numéro 52 juillet 2011.disponible sur www.ayamun.com.

1.1 Aybalu

Aybalu nezmer ad t-neḥseb dayen id-yettawi umaru seg uḍris-nniḍen ,dayen id-yettbanen ,maca ur d-yeskan ara aḍris ansi i d-yettwakkes. Ihi Emer Mezdad yessexdam iybula dayen ara d-nwali deg yimediyaten-a :

1.1.1 Iwudam n tmucuha

Yewwi-d iwudam yellan deg tmucuha yellan deg timawit am :wayzen , ttaryel , amyar azemni ,tiwkilin , talafsa ,...ula d wid yellan deg tneqqist (fable) am wuccen .

Ma nga tasleḍt akken ilaq iwudam-a yesseqdac umsekar –a ,ad d-nesmekti d acu i d tawuri-s deg tmucuha n zik ,ma ara d-nebder “*tteryel*” , “*awayezniw*” deg tmucuha n zik , d sin n yiwudam i tetten ayen ufan sadt-nsen ,ula s umdan yezmer ad glun yes-s dayen I d-yenna A.Basset mi i d-yeglem tteryel “*tteryel d udem yellan deg umakun ,d tin yesεan tulmist n usedrem d d wučči n wayen id-tufa sdat-is*”¹ ,yal tamacahut d tamezduyt n sin iwudam-a deg umkan yestwḥacen d win dayen ibeēden.

Amedya : yura-d deg sb wis 17, tullist tamenzut « tuyaḥin » :

« *yemmekti-d timucuha n wasmi yella d amezyan ,wissen axxam-a ma d awayezniw ,ney d tteryel i t-izdyen .Ma d win yesblaεen arrac ney d tin i ten –yeggaren di tkufit alamma jjin , ad awin taksumt ,imir ad tent-tečč d ilqaqen »*

Deg –s ad negzu amaru ,yesseqdec iwudam n tmacahut taqbaylit d aybalu (référence) dayen i d- ibanen deg uswir n teḥkayt (histoire) ,Emer

¹ Ameziane,A.,*les formes littéraire traditionnelles dans le roman kabyle : du genre aux procédés*, Mémoire de D.E.A, INALCO, 2002, Paris.sb ,97-98.

Mezdad mi i d-yudder sin iwudam-a , yebya ad yeglem ugar axxam- nni i yufan akken , imi yakan yestewḥac , tis snat d ttrad ur zran ara d acu ara afen ar daxel n uxxam -nni ,yef waya yuḡal ḡur sin n yiwudam-a , rennu yer wanect-a ahat deg iger-d deg ddhen-is, win ara yeyran tullist-a ,ilaq fell-as ad yuḡal yer tmucuha n teqbaylit akken ad yegzu ugar d acu d sin iwudam-a.

Deg umdya -nniden sb :73 seg tullist “yerra-tt i yiman-is” “ ad k-id-yekkes ger iyasmaren *iwayezniwen* ma zemmen fell-ak”. Da ameskkar yebya ad d-yessebggen azalen n tddukkli , d anwa i d ameddakkel n tidet .

Dayen id –yenna deg uswir n yinaw ,d tikta-s yef yir atmaten , am wakkan llan imeddukkal ugaren atmaten s tegmat yellan gar -asen

-Deg tullist tis snat « inebgi n yiḍ-nni » ,sb 41.

Yuḡal deg tullist-a yer uwudem i yellan d asugen deg tmucuha n teqbaylit “tiwkilin”

“*times deg ukanun la tettiriq ,la tettweccim iyerban s tili-s ,tetturar yisen ,amzun ambiwel yefka-asen tudert ,ney maḍi ttwazdyen :tarbaet n tewkilin tul-ten la gezzrent deg-sen ...*”.

Yekfa-asent tudert ,yuḡal yer tewkilin i yellan deg tmucuha i yettwasnen seant tizemmar ad xedment ayen ad asent-yehwan ,dayen ur yezmir ad iwali umadan , ney ad t-imassi s ufus-is , d asugen kan .

-Sb 77: “*Mi kecmen deg uebbuḍ n lbabur amzun kecmen deg uebbuḍ n tlafsa yesggurṭiyen arrac ...*”

Emer Mezdad yesseqdec “*talafsa*” , yuḡal yer uwudam-a yellan deg tmucuha d teqsidin n zik ,d ayen yellan d asugen , yes-s i sexlaen arrac , akken ad ugaden ,yuḡal ḡur-s akken ad yeglem ugar lbabur-nni , yra ad d-

yini amek imeqquer iwessef-it yer tlafsa i yettwasnen deg tmetti taqbaylit tamensayt , talafsa d tin yettidiren anda llan waman , sumata tettili deg tliwa ,deg tmucuha ilaq aşad ad yenney talafsa akken ad idiren deg telwit ,yerna ad telli lyella ,am wakken dayen i yas-qqaren “*talafsa m sebea iqerra*”.

Dayen gar yiwudam n tmucuha yeseqdec d aybalu “amyar *azemni*” dayen I d-yebder deg sb 89 “*nenna-d amdan –a ur d menwala d Amusnaw n d azemni, yessen amek teddunt temsal ...*”.

1.1.2 Iwudam igejedanen iyef tenbna tmetti taqbaylit tamensayt

amedya sb: 89 seg tullist “yerra-tt i yiman-is” “*Amusnaw*”.

Amusnaw deg tmetti taqbaylit tamensayt, d win yescan azal meqquer ,imi d netta i yerun ccwal yettilin ama ger iderman ,tiqbilin ula ger leercac . D ayeen i d-yettilin s tmusni nsen, tamassna, dayen ula s isefra nsen. Emer Mezdad yuçal, yeseqdec –it d aybalu, imi iwala newweḍ ar tallit anda ulac Amusnaw, zik fell-asen ad tebb-d tmetti .

Ula d Lmulud At Mæemmer i d-yebder Amezyan, “*mi yexdem tasleqt i usseddes n tmetti taqbaylit tamensayt, yesemgared-d taggayin n yimusnawen.*

Imusnawen ffrun ccwal yettillin gar teqbilin d leercac ney gar yimezday,d wid yesserussun tilla s tmassna nsen d tmussni nsen d isefra dayen”¹ .

Deg yizen-a amaru yenna-t-id deg uswir n yinaw , yuçal yer yiwudam “azemni” imi deg tmucuha n teqbaylit ,azemni d win yessennen ,yesca tirmitt d tmussni , d amdan yeccurffen deg yal tamsalt , deg tmucuha “ d

¹ Amezyan ,op ,cit ,sb 43.

azemni ara as-d-yeffken lxiđ n tifat i wasađ (héro) yettnadin yef wayen yebya , tuget n tmucuha ,d *azemni* i yas-d-yettakken tifat akken ad temmed twuri-s .

1.1.3. Iyersiwen n tneqqisin

Gar ticrađ n timawit i d- yeddem dayen umaru-ya, d iyersiwen n tneqqisin yellan deg tmetti taqbaylit tamensayit , dayen ara d-nwali deg umedy-a

Sb 107 seg tullist “D tagerfa ay-tt-igan”: *“twalađ ay uccen ,tuyal tgersa s adref,kečč tuyaleđ -d yer webrid”*. Yessexdem ayersiww , “uccen”d aybalu i yellan deg tneqqisin n zik , ma ara d-ddren kan awal uccen yal yiwen yettruđu srid yer thila d therci. Yesseqdec-it d ayebalu akken ad d- yebggen therci n uwudam ,dya icuba-t yur-s .

Ibder-it-id dayen deg Sb:63 deg tullist “Am iziwec deg waddad”.

“akka i d Lmulud Awađi ,anida i tt-iger tuy ,anda isewweq ad yessis “I teddu yid-s lmelk”asmi id-illul tessečča-s yemma-s taqejjirt n wuccen ,lhasun akka i yeqqar”.

1.1.4. Iwudam n tmedyazt taqbaylit

-Am wakken dayen yesseqdec aybalu n yimediyazen n teskla taqbaylit ,xas mčči d timawit ,d tin ixelđen d tira .

-sb. 118 seg tullist “D tagerfa ay-tt-igan” “ Ad as-yeefu rebbi i “*SLIMAN*””.yeseqdec isem n umedyaz- acennay n taqbaylit d aybalu usrid ,imi srid yudder-d isem –is ,yerna yewwi-d ayen id-yenna yef ddunit “*ddunit-a am tehbult n weyrum ,teddewir*” imi Sliman Eazem seg imedyazen yessfran yef ddunit s wařas , dag-s dayen yebya ad d -yesbggen azal n Sliman Eazem d as alas ger isulas n tmedyazt d tezlit taqbaylit.

1.1.5. Seg tumgisin

Tumgist s tfrensist “mythe” d awal I d-yekkan seg tegrigit “*muthos*” deg tlemmast n lqern wis V uqbel tallalit .n ssidn Eissa.

“Tumgist d lsas n wullis deg umezruy n umdan , tumgist tuy-d aẓar berra n umezruy ,anda lasšel irebbiten , imdanen d umaḍal ttnadin ad seun yal yiwen amkan-is”¹

Emer Mezdad d win yugmen seg tumgisin yellan deg tmurt n leqbayel, dya tullist tis (6) i d-yeddane deg wamud-a “tuyalin” ,s uzwel “*d tagrefa I ay-tt-igan*”

D tumgist taqburt id-yegmer Forbenius deg yiseggasen n 20, s uzwel “le message divin et l’offrande ou peuple”. I d –yessuyel Muqran Fetta yer tefrensist 1995.²

Ameskar yesseqdec tumgist-a d ayevalu ,tagerfa d ayersiw yellan deg usugen n leqbayel ,azalen i tesea “*tgerfa*” deg yidrisen imensayen.

Ula deg wawal yeggra-d “*lamana isebyen tagerfa*”, ad nefhem seg wanzi-ya ,ar ass-a tagerfa d azamul deg yeldes n teqbaylit .neqqar dayen “tagerfa mm tlufa” rran-tt-id sebba imi ulac taflest gar yiyefan.

Agzul-is (D ayen i d-negmer seg timawit)³

Deg tumgist-a ,yella-d leylaḍ deg ufaq ,imi Rebbi yessekel yiwet n teqcict akken ad tefreq i qerban irupiyen aæraben d leqbayel , ilaq ad temmud sin n yiqerban n yidrimen i leqbayel ,yiwen n telkin i waæraben , wayeḍ i irupiyen.

¹ Hhttp/www.larousse .fr /encyclopedie /divers /mythe.(walaḡ-t ,yebrir 2015.)

² Ameẓyan ,A.,tradition et renouvellement dans la littérature kabyle (etude),ed Tira ,2014 ,pp 112-113.

³ Dayen i ay d-tulles temslyut :Arib Dahbiya ,yesean 60 n yiseggasen seg tama n At Wagnun)

Taqci-t- nni ur tessawed ara ad texdem , ney ad tefreq akken i yasd-yenna Rebbi, tefreq aqrab-nni n telkin i leqbayel , win n yidrimen d wayed n telkin i waeraben , ma d irupiyen tfekka-yasen win n yidrimen ,iwakken ad ttiaaqeb , imessex-itt , yerra-tt d tagerfa.

Ameskar yerra yer tungist –a yeseqdec-itt d ayebalu akken ad yeseqzi inebddalen n tmetti taqbaylit, dayan ad-yessebgen kra n leeyub i yellan yer leqbayel , dayan id-ibanen deg udiwenni ger Dda Muḥ d yilemzi (anas).

Am akken dayan yeseqdec tungisin nniḍen yellan deg tmurt n leqbayel , dayan i d –nufa dixel n tullist “d tagerfa ay-tt-igan” Sb:121.

“D aya kan I k-inniy !Kra yedran di dduni t ,nnan fell-as imezwura ,yas ur ttarun ara ,gḡan-t-id deg wawal .Sikked akken nggelwan t tmura :tuget deg-sent ur tent-yeffiy ara ttrad ,dduni t s-sya a r da ad tergagi ,tyiled akka kan?...Yak yef wakken i d-nnan wat zik ,ddunit ,yak yef yiccew n uzger i tbedd , degmi ur tressa ara akken ilaq , cwiṭ kan akka ad d-ylint tlufa ...ta l tikkell t ara yesfezw i wezger , ad ggtent fell-ay”

Emer Mezdad yuḡal yer tungist-a ,yura-tt-d ar tura akken ad d-yesebngen mliḥ ayen tettidir talsa seg lggarat , ama d axel n yiwet n tmurt , ney ger tmura nniḍen ,yessawed-d tugna n uḡal n yimira

1.1.6. Seg tmedyazt

Emer Mezdad deg wamud-a ,yuḡal yesseqdec isefra .

Amedya deg sb :59 seg tullist “inebgi n yiḍ-nni” Deg tseddart-a yakan yezwar-d “akken yenna ccix-iw amezuz” dagi dayan i d-tenna jidda-s n uqcic , d yemma-s n umeddakkel n yinebgi –nni

La ttnayen madden yef tmurt,

Ur yezri yan wi-tt-ilan,

Nekkni I nettalas d lqut,

Netta Bab-is deg igenwan,

I nekkni tegguni lmut,

Leqrar-nney d izekwan.

Tullist d tawsit n tesrit ,amaru yeger-d tamedayzt yer daxel n tullist , yeger-d timawit s tmedyazt-a ,isenned-itt yer ccix i yescan azayer deg tmetti taqbaylit , imi mačči d menwla.Awal n “ccix “ deg tmetti taqbaylit yesca tawuri n uselmed d usedwel,maca yella dayen uzayer nniden am win yekseb ccix Muhend , yettunaḥsaben d Amusnaw , dayen ger wid iyef tenba tidmi taqbaylit.

1.2 Awehhi

d assay ger sin n yidrisen ,ad yilli s uwehhi kan yer uḍris ,asefru deg-s ad yesmres ,mebla ma yenna-d isemm-is ney ansi i d-yewwi.

Deg wammud-a, amaru yeseqdec awehhi deg , sb 88 seg tullist “yerra-tt i yiman-is” mi d-yenna “*I wezrem i d-rebbay s iri-w*”.Dagi amaru iwehha-d kan yer tmacahut yellan deg tmetti taqbaylit “argaz d uzrem”

Agezul-is :I teddu yiwen uragaz deg ubrid ,armi iwala azrem yerza-t wegris ,iyaḍ-it ,yewwi-t-id yides .Akken kan tcedda tallit ,azrem yehma ,tuḡal-t-id terwiḥit , yerra as-yexdem ayen n ddiri i uragz .Dya yenna akked yiman-is : *A yezrem i d-rebbay s iri-w* .yennay-t uqbel ad yeqqes.

Emer Mezdad, d awehhi kan id-iwehha yer tmacahut wafir –a: *A yezrem i d-rebbay s iri-w* .Aseqdec n waya deg yidrisen imaynuten deg-s ata-n yessbed-d innaw-is akken ilaq ,yesjehdd-it am wakken dayen win ara yeyren ,ad inadi deg tmucuha ansi i d-yefruri wafir-a.

Emer Mezdad , d amyaru i yettuyalen yer yiferdisen yellan deg timawit ,s yis-sen ibennu idrisen –is ,yessexdam iwudam n tmacahut ,n tneqqist ,teqsidin n ddin xas ma yuyal kan ,ney iwehha-d kan yer-sen “yesqedac iwudam n tmacahut”

Akken i d-nwala, ticrad n timawit d tid i d-ibanen deg tullisin –a, xas mačči akken llan-t di timawit ad tent-yeğğa.

2. Aseqdec n yinzan deg tullisin « tuyalin »

Akken t- id-nnan yimenadiyen yef tira n Emer Mezdad , yesseqdac s atas tiwsatin yellan deg timawit ,deg wammud-a , nufa-d aya ,maca yal tikkelt amek ara yeseqdec tawsit –nni,tikkelt as-ibeddel ,tikkelt nniden ad tt- yeğ akken tella ,dagi i d-yemeslay SALHI . M-Akli yef tmidrant n unaqel ‘*la délocalisation*’.

Ger tewsatn timansayin id –ibanen deg wamud « tuyalin » :Inzan.

Uqbel ad nzer amek i d-yuggem Mezdad, id-yesnulfa d wamek yeseqdec inzan deg wamud-a, ad nawi awal s tewzel yef tawsit-a.

“Anzi d awal i d-yettwannan s nnkuz u yesea azal meqqren, d awal igan d lemri I wayen yedran deg yizri.

D awal wezzilen di tinawt d tira ,yeqqen s tmezla yer tikta ,yeskan-d tigin n umdan d tfelsafit-is deg tmeddurt”¹

Am wakken yettwali unagmay Y.Nacib inzan ,” *D tawsit yettwasenen mlih deg timawit .D tawsit i yettilin s tmawit , dayen yettilin yer yemdanen yeddane deg leemer .Leqbayel wid yeseqdacen inzan mačči kan i uccebbeḥ n yinan ,imi s yinzi tezmreḍ ad tefruḍ ccwal, ad tesersed tilla”² .*

¹ -Hamou,A.,*ula de wawal...inzan n teqbaylit* ,HCA,2012 ,sb 10.

² Nacib,Y.,*proverbes et dicton kabyle*,sb 19.

Inzan d wid i teddun deg yinaw d umeslay n yal ass , imedyazen seqadacen s waṭas inzan deg yisefra nsen ,ger imedyazen d acennayen , d tura ad-naf Lunis Ayt Mengellat ,iban-d akken iwata usemres-is I tewsit-a tamensayt deg yisfra-s dayen di ccna-s.Ula d imyura iqbayliyen yettarun deg tewsatin tiseklanin timaynutin am wubgal d tullist , seqadacen s waṭas deg tira nsen inzan .

Emer Mezdad ger imyura yeseqadacen s tuget inzan deg tira-s ,dayen ara d-nzer deg wammud-a “ tuyalin”.

2.1.Axiwed s talya n tezwert

Da yesseqdec inzan , yezwer-d s kra n talyiwin n tezwert

.Imedyaten:

-Akken, yenna winna n zzman: “ yuqa uyrum aḥidan , alamma megrey tiḥfert”.(sb 73) seg tullist “Am iziwec deg waddad”

-yak imezwura qqaren :ssber d aḥbib n rebbi.(sb 73). Seg tullist “Am iziwec deg waddad”

Maca yella wanda yerra talya-ya yer taggara deg sb :57 seg tullist “Inebgi n yiḍ-nni” *“Eney -it , ad trebḥeḍ” akken qqaren.*

Am akken dayen yeseqdac inzan yellan deg timawit , ur asen-ibeddel ara ama deg ugbur- nsen ney deg umawal- nsen yewwiten-d akken llan di timawit .Imedyaten:

-Sb: 19 seg tullist “Tuyalin” *“Ula d uzal ad yehfu “.*

-Sb: 43 seg tullist “Inebgi n yiḍ-nni” *“Ayen txedmeḍ ad tafed ,ayen tzerēd ad tmegred”*

-Sb: 58 seg tullist “inebgi n yiḍ-nni” *“Yeqqel uqelmun yer idaren”.*

-Sb: 66 seg tullist “inebgi n yiḍ-ni” “*D imyaren i tent-yessemyaren*”.

-----“*Effer leṣyub ay akal*”.

-Sb: 73 seg tullist “Am iẓiwec deg waddad” “*Ssber d aḥbib n Rebbi*”.

-----“*Win iḥecqen deg weẓru ad t-yettebibi*”.

-Sb: 78 seg tullist “yerra-tt i iman-is” “*Neknni netteḥebbir rebbi yetteḍebbir*” .

-Sb: 84 seg tullist “yerra-tt I yiman-is” “*Adfel lḥu-as ,lehwa ddari-as*”

-Sb: 84 seg tullist “yerra-tt i yiman-is” “*Eddu d umeksa ad tekseḍ ,eddu d ṭṭaleb ad teyreḍ*”.

-Sb: 96 seg tullist “yerra-tt I yiman-is” “*Azger ma yeyli ggten fell-as ijenwiyen*”

-Sb: 105 seg tullist “d taerfa ay-tt-igan” “*Ulac xali-k i tessirt*”

- Mi i d-yewwi Emer Mezdad inzan s talɣiwin n tezwert ,yesebegan-d d win yetteffen ,ur yebra ara i timawit d tensayit . Aseqdec n yinzan s talɣiwin n tezwert s̄an azal ,yissen-t i d-yefka tifukkal-is ,dayen i d-yesebeganen yessen taqbaylit . Si tama nniḍen ma nuḡal yer *unaqel* iḡef i d-yewi ameslay SALHI M-Akli ,dagi Emer Mezdad d win yesqdecen *Anaqel udlif* ,maḥsub yexdem akarif (fixation) s tira mebaḗd mi llan deg timawit ,dayen i d-yesebeganen assay yellan ger timawit d tirawit .

Amedya ma nuder-d kra seg yinzan i d-yewwi umyaru akken llan deg timawit, “*yeqqel uqlemun yer idaren*” dagi tella-d tira n yinzi ,ulac abeddel deg-s ,akken yella di timawit i yeqqim deg tirawit.

2.2.Aḥiwed n usseywel n yinzan deg tullisin “ tuyalin

Deg-s , ad nzer amek yeseqdec umaru-a inzan i d-yewwi seg timawit ,inzan i d-yuggem seg timawit yexdem –asen usseywel (transformation) , yella dayen anda yettili-d kan ubeddel s tama n umawal d tseddast , ad d-nzer imedyaten i d-nekkes deg wammud-a.

-Sb: 10.seg tullist “Tuyalin” “*Anida yezdem i d-tesqucḍed*”

Deg timawit yella: “*Anda i d-zedmey i d-squcḍey*”

Emer Mezdad ma akka is -ibeddel i wanzi tebeddel ula d tawuri-s , dagi yebya ad d-yesbggen akken yebyu yilli yesḥa tirit , yugar-it Dda Rezqi ,yeffa-as ugar n wazal i wudam “Dda rezqi”.

-Sb: 26 seg tullist “Tuyalin”. “*Yecfa-d i lebḥar asmi yerya*”

Yella deg timawit : “*yecfa-d i lebḥar ,asmi yexdem d ibawen*”

Deg sin yinzan –a, anamek ur ibeddel ara , yiwen n unamek i sḥan ama deg timawit , ama deg tirawit.Maca yella-d kan ubeddel deg uḥric wis sin n yinzi yeseqdec umeskar , dayen yerra d acali n tutlayt n teqbaylit.

Tawuri-s deg uḍris b umaru , yebya ad yeglem axxam-nni ,ugar , ad t-d-yesebggen d aqdim mlih.

Dayen dagi am akken ahat yebya ad d-yesebggen taqbaylit d tamesbayert deg umawal , dayen I d-nufa ula deg umdya-a sb:89 seg tullist “yarra-tt i yiman-is”

“ur yenqir uyeddid ,ur nyilen waman”,dagi anda nniɗen qaren “ur yeqris” netta yesseqdec “ur yenqir”,ahat yebya ad d-yessebgen acali n teqbaylit.

Sb : 34 seg tullist “Timlilit”. “Tifidi i sen-ikecmen iyēs dayen ur tetteffey”

Deg timawit yella: “Tewweɗ tfidi s iyēs”.

Sb :43 seg tullist “Timlilit”. “Yal wa ayen iga ad yemlil yides ,ama d ayen yelhan , ama dayen n diri”

Deg timawit yella : “Yal yiwen ad yemlil d lfeɛl-is ”.

Dagi amsekar yexdem asseywel (transformation) i yinzan i d – yewwi seg timawit (deg imedyaten 34 ,4) ,tawuri-s d aglam , yerra ad yessiweɗ ugar tamuɣli-s .

Deg umedyā Sb wis 50 seg tullist “inebgi n yiɗ-nni”

“kra din yettfukku ,aεebbuɗ ulac d acu ara t-yaččaren ,d anekkar ur iceffu ara , d tasraft iwumi ur d-iban wulqae ,kra i s-tesmareɗ ur t-yettaččar ,anagal akal”

Deg umedyā-a ,amyaru yewwi-d seg timawit sin n yinzan ,yesseqdec-iten syin yeffey-d s unamek:

Inzi (1): “kulec ad yekfu ,ala rebbi ara d-yeqqimen”.

Inzi (2): “Aεebbuɗ ala akal ara t-yeččaren”.

Dagi amyaru yuɣal yer timawit yewwi-d sin n yinzan yesseqdec-iten ,yessawɗ yer unamek amaynut ,ahat yebya ad yessebgen kra n yimdanen i yellan deg tmetti , d wid ilehun yef iεebbaɗ-nsen ,am akken

ahat yerra ad d-yernu tikiwin-is yef yiḍrisen yellan yakan yef wanawen n umdan, am wayen yecenna Sliman Ėazem d Lunes Maṭub.

Deg yimediyaten-a nezmer ad nẓer tamuɣli n yinagmayen yef usnulfu deg teskla yettwarun.

Ursula Baumgardt ,tewwi-d awal yef tmiḍrant “asnulfu”deg umagrad-is “acali ,asugel d usnulfu” ,deg umagrad-a ,llan inagmayen yerran asnulfu d igi n yiman ,dagi imi tamuɣli n yinagmayen terra kan yer umaru s timad-is.

Yedda unadi yef tmiḍranit “asnulfu”,ufan-d belli amaru ma ara ad d-yesnulfu aḍris-is yella wanda i d-yettawi , d aeiwed n tikta yellan yakan ,d ayen i d-yettawi deg tmetti d yidles -is dayen tettwali Baumgardt ¹

Yedda unadi aseklan , nulfant-d tezriwin yeran azal i wayen yellan deg udlis am « umyedres » i yettwalin ulac aḍris i d-ynulfan i yiman-is , yesea assay yer wiyid ,s wancet-a i d- tella-d tmiḍrant « asenulfu » , maca ayen i d-yewwi yakan dayen yekseb deg tmetti-s , ama d idlis ney d tutlayt .

Ar taggara n inadiyen i d-yellan yef tmiḍrant n usnulfu, imenadiyen uffan-d belli ulac iḍrisen iseklanan ur d –nusi ara seg umeskar-is, dayen ameskar yettawi-d seg wayen yellan deg tmetti-s d yidles-is yef waya tenna-d Baumgardt ²“Ar taggara , tikiwin n yinadiyen i d-yellan yef tmiḍrant n usenulfu ,xdemen agmassay ger-asen”

¹ Baumgardt ,U.,littératures orales africaines ,perspectives théorique et méthodologiques ,Ed karthala ,2008 sb 89. « les créateurs individuel qui sont prétendument la source unique de leurs texte, sont eux-meme influencés à leur insu par un arrière plan culturels... »

² *Ibid* , « ces réflexions relativisent la notion de création en tant que acte individuel ,intentionnel ,innovateur... » sb 9

Ma nuyal yer wayen ixdem Emer Mezdad deg imedyaten-a id nefka , nezmer ad t-neḥseb d asnulfu , maca n wayen yellan yakan ,imi netta yettawi-d seg timawit d ayen yellan yer wat zik .

Ma nuyal yer tmuyli n unagmay SALHI M-Akli deg tmiḍrant « unaqel n tiyunba » ma ara d-yawi umaru idrisen seg timawit yer tirawit ,yesseywal-iten ,armi yezmer ad yenal taḡessa d twuri n uḍris- nni i d- yewi akken ,Emer Mezdad yesseywel inzan ,llan wid uwmi ibeddel , taḡessa Amd sb : 50 seg tullist “inebgi n yid-nni”

“kra din yettfukku ,aēbbuḍ ulac d acu ara t-yaččaren ,d anekkar ur iceffu ara , d tasraft iwumi ur d-iban wulqaε ,kra i s-tesmared ur t-yettaččar ,anagal akal”

Yewwi-d inzan seg timawit , yessuḥffey-d taseddart yesεan anamek, ihi dayen i d-yesnulfa s yiman-is ,maca dayen yellan yakan deg tmetti.

2.3.Asnulfu n yinzan deg wamud « tuyalin »

Deg wamud-a amru yessnulfa-d inzan ,dayen ara d nzer deg yimediyaten-a:Sb : 25. Seg tullist « Tuyalin » *“Tuffya yessuffuy , inig yessawaḍ »*

Sb :31 seg tullist “Timlilit”. *“ Ul ma yeqqur ,izri yenjla fell-as imeṭṭi”*

Sb :35. Seg tullist “Timlilit” *“-Afus ma yeggzem-as uḍad ,d awezyi ad yuyal am zik”*

-“tiṭ yemmaren dayen ur tettwali”

Anzi aqbayli d win ucerken kra n tulmisiin tmedyazt , dayen i d-yenna ula Amezyan “*inzan n teqabyalit d wid i d-yerɗlen kra n tulmisiin yellan deg usefru ,ladya ayen yeenan takatit ...*”¹

Nezmer ad-d negzu amaru ,Emer Mezdad yakan d amedyaz ,mi d-yesenulfuy inzan , yessen d acu d anya d wallus d tmeyrut.

II . Ticraɗ n unsay n timawit deg tullisin “Tuyalin”

1. Aseqdec n leewayed (rite)

Emer Mezdad , yeseqdec leewayed d aybalu i yellan deg tmetti taqbaylit amedya :

1.1.Asfel

*Asfel /iseflawen ney iseflan*².Asfel d yiwen seg leewayed n tmurt n leqbayel, ad ak -inin asfel =ilaq ad azlen yidamen.

Segmi asfel-a yezmer ad yili d itbir ,d iyid ,d izimer , as-tent-nnden ,as tezzin i umuɗin-nni ney i umkan-nni yulwan ,imiren as-tezlun.³

Lɛada-a ar leqbayel d tin yessebeaden ayen n ddiri fell-asen.Ula deg wawal yegra-d⁴: -ad *Ak-zziy d asfel* .

-Leflantegga ,limmer d asfel-iw , ur tt-ttyey ara.

Emer Mezdad yerra yer useqdec n leada-a , dayen id –nufa deg imedyaten-a : 1-Sb :38 seg tullist “Timlilit”.

¹ Ameziane ,A.,*les formes littéraires traditionnelles dans le roman kabyle :Du genre au procédé*,DEA,INALCO,sb 30.

² Dallet ,j-M.,*Dictionnaire kabyle-Français :parler des At Mangellat ,volume 2,p 204.*

³ ibid

⁴ Ibid.

“Ma d wid yennumen d tudert ucanți ,nutni duzen.Uyen tannumi ,aqcic-a ur d amenzu i yemmuten akka ,tal tagrest tettawi argaz **d asfel-is** .Mi t-teddem ,mi tezri tegnit tamenzut yal yiwen deg –sen yeqqar deg wul-is :Cwi kan mačči d nekk ...”

Deg umedy-a ,amaru yewwi-d asfel yesemres-it ,yerra-d amzun akken tagrest ,yal ma ara d-tezzi tegrest ad tawi axeddam .

2-Amdya: Sb: 77 seg tullist “yerra-tt i yiman-is”

“Ma d Ba-Mexluf n At –U. ur yeddi ara yid-sen .Nniqal yran-as-d am netta am tezzyiwin-is , yewweđ ad yels d asekriw.Imawlan-is ad hennin yis-s i Fransa , ad t-tawi **d asfel** .”

Dagi amaru yewwi-d asfel am akken yella , maḥsub ad as-teffken i tmurt n fransa , ad yemmet fell-as , ad ruḥen idammen –is yerna mačči d tamurt-is

2. Aseqdec n wansayen

2.1. Urar

Emer Mezdad deg tullisin yewwi-d ula seg wayen yellan deg wansayen , akken nezra deg tmurt n Leqbayel yal tamyra ama n tisulya ney n ṭhara ...tettili-d s wurar i xeddmment tlawin , urar yettilin d tagnit i tukksa n lxiq i tullas, ad ksent yef wulawen -nsent , imi ur ttuqtent ara tagnatin am urar.yesenfali-d tumert ,tettawi anamek deg tmetti .Urar yettili-d s ccna s ubendayer d tṭbel d ccdeḥ ,dya yenna-d Amezyan : “Urar d awal yettuyalen yer-s , d tawsit , dayen yer tfugla ,d isefra i ccnunut tlawin deg tmayriwin n tisulya ...yetteddu ccdeḥ d unya n ubendayer ,isental –is d wid n lfuruḥ...”¹

Dayen uyur yuḡal umaru deg Sb:23 seg tullist “Tuḡalin”

¹ Amezyan ,A.,tradition et renouvellement dans la littérature kabyle (etude),ed Tira ,2014 ,sb 48.

“Yemma-s tefreḥ ,atta-n teemer tameyra ,tettawi akka d wakkin , axxam yeččur d inebgawen , la tettzuxxu zdat-sen .Abendayer , tḥbel d lyiḍa ,teḥma zzedwa :tameṭṭut –is yaas tesbur ibidi n teslit ,yemma –s s umendil awray ,atent-ad la ceṭṭhent , la reffdent aḍar la srusunt aḍar”

Deg umedy-a amyar uyuḍal yer wansayen yewwi-d seg-sen ,dagi yeglem-d tameyra n zik deg urar .S uqlam-a yessawed -d tugna n wurar yellan zik di tmetti taqbaylit , win ur nessin ara urar amek id-yettili ,ad yawed yizen.

Maca dayen Emer Mezdad yuḍal yeseqdec ney iglem-d uran n at zik , ahat yerra ad-yesebeggen inebddalen i d-yellan deg tmetti taqbaylit ., d ngren n wansayen i yellan s wazal- nsen di tensayit , am akken yerra dayen ahat ad-yessebgen ayen yuḍalen deg wadeg n warar deg tallit-a tamirant s ttawilat imaynuten i yessawden yebban iqeburen i yellan s wazal- nsen.

3.Aseqdec n lḥirfat n ufus “izamulen”

3.1.Azeṭṭa

Seg lḥiraft tiqburin i mazal ar ass-a, yellan deg tmurt n leqbayel ,ulac axxam deg tmurt n leqbayel ur negir ara azeṭṭa ,imi yis-s ad tekksen asemmiḍ n yennayer d umerḍil , ney iwakken ad sasin ayrum nsen iwid i ten –ixedmen i lbiε, yella d abrid s wayes ad tesnera tmurt n leqbayel tadamsa-s.Ayen garent tlawin d aelaw (aceṭṭid , aedil) , abernus d ubidi...

Deg umedy n Emer Mezdad Sb : 22 seg tullist “Tuḡalin”.

“... Yaas akken tawwurt tugi ad teldi, izri-s yessikid yer yidda n uxxam, kra din yef tiṭ-is, anekcum ulac .Yemma-s tekkes-d ibidi seg uzeṭṭa, tesbur-as-t i tmeṭṭut-is, Talmant s ibidi ”

Amaru yuḡal yer useqdec n wayen yellan lh̄irfat n zik d wayen yellan deg-s, maḥsub inawen zẓẓten zik, dagi yudder-d “ibidi”/ibiditen/tibiditin¹ i yebyan ad-yini talaba n taduṭ, tiberbyas timecṭaḥ, ney tijellabin n taduṭ

Deg tazwara asqdec-a d asbgen n tlabiwin yellan zik , imi tura ur zẓẓten ara ibidiyen ,ur tent-ttlusun ara , ur d-yeggri ara , imi ayen id –yeqqimen d azetṭa n ubernus d yeelawen.

Am akken deg umedyā –a yuḡal yer wansay n uyumu n teslit deg tefyirt-a “tesbur-as-t i tmeṭṭut-is, Talmant s ibidi!” Dagi amaru ahat yesēa iswi, yettwali inebdalen yellan deg tmetti taqbaylit, d wayen i d-ttawin leqbayel mačči d ayla nsen , ttaḡḡan win- nsen dayen i yebyā ad yemmel seg wanct-a “ tesbur-as-t i tmeṭṭut –is ,Talmant s ibidi! Am akken ahat, zik tislit deg tmurt n leqbayel tetddu s ubernus , tura s wayen nniḍen i yellan d idles n telmant-nni.

Emer Mezdad deg targit-nni i d-yesnulfa ,deg sb:22 seg tullsit “Tuyalin”

“ Tesbur-as-t i tmeṭṭut-is , Talmant s ubidi” yesseqdec azetṭa d azamul n tgemmi taqbaylit ,maca deg tefyirt “Talmant tuyal s ibidi” deg sb :22 ,(ayen ur d- yenna ara taqbaylit s ubidi) sin n yidelsan mgaraden ,yesēa iswi deg tisulya d teberraniyin dagi zwaḡ akked tberraniyin , ad d- yawi idles ,amebeddel n yidelsan deg umaḍal ,ad d-illint teqentayar tidelsanin ger yigduden.

Deg-s yebyā ad d-yessebgen tigerylent n tgemmi taqbaylit d ayen yessaram yenna-d : “aṭas I tt-imenna akken asmi tella yef ddunit”sb:22.

¹ Dallet, J-M., Dictionnaire kabyle-français : parler des At Mangellat, Algérie, volume 1 ,p 9.
-ibidi :ibiditen :vetement de laine (tissage du pays) , burnus . rnnu-t kra llyam ad yeffey uheggam ad t-tekksem ibidi ad t-lḥum eeryan .tibiditin :petit burnous , petite blouse ,djellaba en laine.

3.2.Lfeṭṭa

Emer Mezdad yuṭal aṭas yer yizamulen yellan deg tgemmi d yidles aqabayli, d ayen i d-yellan deg tseddart –nni I d-yesnulfa “ d targit” azamul uṭur yuṭal d lfeṭṭa n tmurt n leqbayel s wayes tt-ccbiḥent teqbayliyin iman-snent , am akken dayen d lḥirfa s wayes i d-sasayen aṭrum –nsen ,I mazal ar ass-a n wussan d azamul n yal aqbayli d teqabyilit.

Sb:21 seg tullist “Tuṭalin”

“Axelxal deg uḍar ,azrar n lfeṭṭa deg umegred” d azamul i ternu tmeṭṭut taqbaylit, yerna yissebgen-d anda tent-tetra teqabyilit.

3.3.Talaba n tmeṭṭut taqbaylit

Emer Medzad deg targit i d-yessenulfa ur yezgil ara aṭas n izamulen i tesēa tgemmi taqbaylit , deg tfeyar –a seg tullist “Tuṭalin” sb 21

“...Ma d yemma-s ar-iḍ-a d tilemṣit ,amzur d ayezzfan ddaw theddit ,telsa taqqenddurt tawrayt ,lfuḍa n zzit”

Ihi, tira n Emer Mezda yef akken d-tenna D.Ḕbrus “yeseqdac Emer Mezdad, deg tira-s, ayen yellan akk d tazamulit tamensayt n tmurt n tmazya. Wissen Kan amek i d-tuy azar seg tsekla taqburt”¹dagi amaru yessawed ad yawed yer tnefsit n uwudam yesseqdec.

4. Aseqdec n wayen yellan d tigemmi

Emer Mezdad yettuṭal yettawi-d ula d ayen yeenan tigemmi n tmurt n leqbayel ger wayen i d-yebder

¹ -op ,cit deg tezwart.

4.1. Ikufan

Ikufan i yeεan azal deg uxxam n yal aqbayli n zik ,akufi d win deg ttaran ayen ara ččen deg wussan n udfel d tegrest yettuđulun ,deg-s ara rren awren , irden ... akken qqaren win yeεan ikufan-is ččuren ur yettaggad ara tagrest, imi zik-nni win yettef laz d usemmeđ ad yeglu s tyuga-s d ifeggagen-is.

Ihi deg Sb: 46 seg tullist “inebgi n yiđ -nni”.

“Zik d sin ikufan i yas-igan amzun d tawwurt, sdarayen –tt yef wallen, gar-asen i ntekk yer tkana .Asmi yefra ttrad newwi timunnent ,ikufan nettef-asen azduz ,ur ay -yaden , nherres-iten uyalen d akal, tadekkant-sen atta-n teqqim hezluđi ,deg umur-nsen ,taggara-a nesses snat tebettiyin n wuzzal :tamuli n tatrarit !Mačči d azmiken i nella .Sikdet-ay-d a leđnas , aqlay nedda d ufara. Ikufan ur seylin iseggasen n ddel ,ikufan widak iherzzen tawant ,widak yessefraken laz , ur ddiren aseggas deffir timunnent”

Emer Mezdad yuđal yer ikufan yellan d azamul n tawant d timanit n tdamsa n tmurt n leqbayel.

Ikufan ad ččaren, ilaq ad d-tili tyerza n yigran, d umger-is d ujemaε-is deg ikufan.Am akken yerra yer wazal n taleyt, imi d-yenna “*tadekkant-sen atta-n teqqim hezluđi ,deg umur-nsen ,taggara-a nesses snat tebettiyin n wuzzal*”. Amaru yebya ad d-yessebgen azal n taleyt ,imi d tigemmi yeεan azal-is ,imi ula d netta d armud i xedment tlawin i seqqdacent u snuzunt dayen.

Yesseqdec ikufan i yeεan tawuri s wazal-is deg tmetti taqbaylit, yerna xas akken deg tallit n ttrad yerna ttwađerzen deg imukan-nsen , d nutni i yessfraken laz , maca akken iεedda ttrad ulac d acu i d-yegran deg-sen , uyalent tebettiyin n wuzzal deg wadeg-nsen , aya ahat yebya

abeddel i d-yellan deg tmetti taqbaylit ,akken ad d-ibeggen aya yeserwes ikufan yer tebettiyin n wuzal .

.Dayen deg yizen -a *Ikufan ur seylin iseggasen n ddel ,ikufan widak iherzzen tawant ,widak yessefraken laz , ur ddiren aseggas deffir timunnent.*yuyal-d yer twuriwin n ukufan zik , syin am azum akken isentqqiten-id ,mi d yenna: “ *ur ddiren aseggas deffir timunnent*”

4.2. Tuyalin yer yiferdisen n uxxam n leqbayel amensay

Emer Mezdad deg wammud-a , yesseqdec atas n tikwal , ayen s wayes yessuddes uxxam n leqbayel n zik.Gar imdyaten :

Sb :46 seg tullist “inebgi n yiḍ-nni”

“Tiyeryert –is ,tessa s wakal yeddzen ,tama ufella d takanna , din i gganey tikkwal :deg unebdu semmḍet , di tegrest teḥma ,am wakken anezwu –is i teddu di nmmara i win izedyen tamurt”

Amaru iglem-d ugar taxxamt n walim ,yesnee-t-d iferdisen yellan deg uxxam aqbayli .

Ula deg tseddart-a sb:47 deg yiwet n tullist. *“Takanna s wesyer i tuli ,tasga n zdat ters yef tjegda ,tasga nniḍen tressa deg tecraft.”*

Ikemmel aglam n yiferdisen yellan deg uxxam aqbayli n zik , nezmer ad d-nini ahat yebya ad d-yessebgen azalen yesea yal aferdis deg uxxam n leqabyel , ahat iswi-s d asehbiber yef tgemmi tekseb tmurt n leqbayel.

5. Aseqdec teqsiḍin n Ddin

Emer Mezdad yesseqdec tiqsiḍin n ddin , yexdem aybalu srid yur-s, deg sb: 111 seg tullist “D tagerfa ay-tt-igan” , *“Lḥasun ,ur iberren taxatemt*

n Sidna- Sliman...”dagi yesseqdec Sliman yesεan taxatemt i iferu timsal yeserwes awudem-is yer Ssidna Sliman.

Taggrayt tamatut

Taggrayt tamatut

Deg tezrawt-nney i nga, nennuda deg-s ticrađ n timawit deg tullisin n taqbaylit, nefren anadi deg wamud n tullisin « Tuyalin » n umaru Emer Mezdad. Aya yeğga-yay nuda yef kra n yiferdisen n tezri . Segmi nefren newwi-d tibatutin yeenan aħric n timawit seg tama, s tayeđ d win n tirawit , dayen i d-nebder deg uħric amezwaru ,i nebđa yef sin n yixfawen .

Deg uħric amezwaru nga-d asbadu n tmiđranin ilaqen i unadi-a, d wamek i yasent-fkan yinagmayen tibatutin , deg-sent yettban-d yal yiwen s tmuyli-s .

Nwala-d amek ttwalin yinagmayen tamiđrant “timawit” i yellan d aferdis agejdan deg unadi-a , am akken i d-yenna unagmay A.Ameziane yal ma ara ad d-yelli wawal yef timawit yettili-d usexleđ-is akked snat n tmiđranin : tasekla timawit d unsay n timawit.

Akken ad d nekes ticrađ n timawit, nufa yessefk asegi n tmiđrant n umejdres d wanaw-is , nerna nsegza-d acu n tbadut i iwulmen i lebyi-nney tin yellan d allal i tuksa n ticrađ deg wamud-a , dayen d -nega deg yixef amenzu seg uħric n tezri.

Uqbel aħric n tesleđt n wamud-a i nexdem asissen n wamud d Umaru -is, am wakken id-newwi awal yef tewsit n tullist deg teskla taqbaylit d wayen i d-nufa yef umezruy -is ,syin newwi-d kra n wamuden imenza d imeskaren-nsen , d kra dayen seg imura n tallit-a d wamuden-nsen , d kra dayen seg tulmisin n tullist .

Seg usissen n wamud “Tuyalin” nerna-d nefka-d igezulen i yal tullist .

Ma deg uħric wis sin n unadi-a newwi-d deg-s tasleđt n wamud “Tuyalin”. Deg unadi-nney nessawed yer kra n yigmađ-a :

-Amaru d win yesseqdacen tiwesatin yellan deg timawit d tiybula ,yettuyal yer tewsatina mačči s lekmal-nsent, am tmucuha akken i d-nwala deg tesleđt , yettawi-d kan iwudam-nsent, s umata yesseqdac-itent ugar i uqlam .

-Tiybula u ğur yuğal Emer Mezdad d tid yesēan azal d twuri d uzayer deg tmetti taqbaylit am : Umusnaw , amadyaz d ccix...

- Nufa-d amaru d win yesseqdac aṭas tawsit n yinzan deg tullisin-a ,maca asseqdec yettili-d s kra n telyiwin ,yella anda nufa amaru yewwi-d akken inzan seg timawit , yexdem-asen kan akarif , neğ d ayen iwumi isemma M-A Salhi « anaqel udlif » yerna yessebgan-d belli yewwi-ten-d seg timawit s talya n tezwert md: am : « akken qqaren at zik »,llan dayen yinzan i d-yessywel , ibeddel-asen deg umawal neğ deg talya .llan dayen yinzan i d-yessnulfa ,amaru d win ad ağ-d -ibanen yessen takatit n yisefra imi yakan llan yiħricen i d-yerđel yinzi ğer usefru am wanya d tmeyrut, am akken yessemres sin n yinzan ,akken ad yessuffey yiwen n unamek ,dagi ad negzu amaru d amesnulfu xas akken yewwi-d seg timawit.

-Amaru d win yuğalen ğer kra seg yizamulen n tgemmi d yidles n teqbaylit , asseqdec -is i « uzeṭṭa » , « Lfeṭṭa » , «Ikufan » ...yra seg useqdec-a ad isehbiber ğef tgemmi tekseb teqbaylit ,rnu ğer wancet-a yra ad tt-yessiweđ ğer tegraylanit ,d umebaddel adelsan ğar yigduđen.

-Amaru yesseqdec tawsit n tumgist yellan deg tmetti tamensayt i mazal ar tura ,maca aseqdec-is ur yeqqim ara akken i tella deg timawit , yexdem ayen iwumi isemma M-A Salhi “Anaqel awsayan” imi tawsit mi tuğal d tirawit « tullist » , ibeddel-as akk tewsit-is yellan d tumgist.

Ĵer taggara n unadi-aya ,ahat llant temsal nezgel , ur tent-d-nebdir ara ,yerna yal anadi yetteddu s ilugan-is ,yerna nessaram ğer sdat ad d-ilint tezrawin ara iwalin s wudem nniđen ticrađ-a n timawit deg ufares n Emer

Mezdat. Am akken dayen yezmer ad d-yili unadi yef yiwet n tewsit
tamensayt yesseqdac am yinzan.

Amawal

Tamaziyt	Tafransist
Aferdis	Elément
Agbur	contenu
Aglam	déscription
Allal	moyen
Amyedres	Intertextualité
Akenni, aserwes	Comparaison
Anagmay	chercheur
Amatu	Général
Ansay	tradition
Aybalu	source
Asisen	présentation
Assa\$	Relation
Amagrad	Article
Anaqel	délocalisation
Awsayan	générique
Asseywel	transformation
Akarif	fixation
Awehhi	Allusion
azamul	symbole
anazbay	résistant
asugen	imagination
anagmay	chercheur
ingalen	codes
udyiz	poétique
udlif	graphique

Izen	message
innaw	discours
inawen	types
Idles	culture
Tirawit	Ecrire
tigemmi	patrimoine
tansayit	traditionnelle
Tal\$a	Forme
tazamulit	symbolique
Tayerma	civilisation
Tasyunt	Revue
Tamvawit /acali	Variation
Taflest	confiance
Tamagit	identité
Tanmegla	Opposition
Ta\$ersit	transtextualité
Tawuri	Fonction
Taywalt	Communication
Tayunt	Unité
Ta\$ult	Domaine
Tazrawt	Etude
Ticraq/limarat	Marques
Tafugla	cérémonie
Timental	Causes
Timawit	oralité
Tamassna	sagasse
Tumert	jois

Tulmisin	Caractéristique
Tumgist	mythe
Tullist	nouvelle

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