

**Tigduda Tazzayrit Tamagdayt Tayerfant
Aylif n Ulmud Unnig d Unadi Ussnan
Tasdawit n Wakli Muḥend Ulḥaḡ Tubiret
Tazzeddayt n Tsekliwin d Tutlayin
Agezdu N Tutlayt d Yidles n Tmaziyt**



**AKATAY N MASTER
Tayult : Tasekla**

ASENTEL

**Ticraḍ n timawit deg wungal *Askuti*
n Saʿid Saʿdi**

Syur :

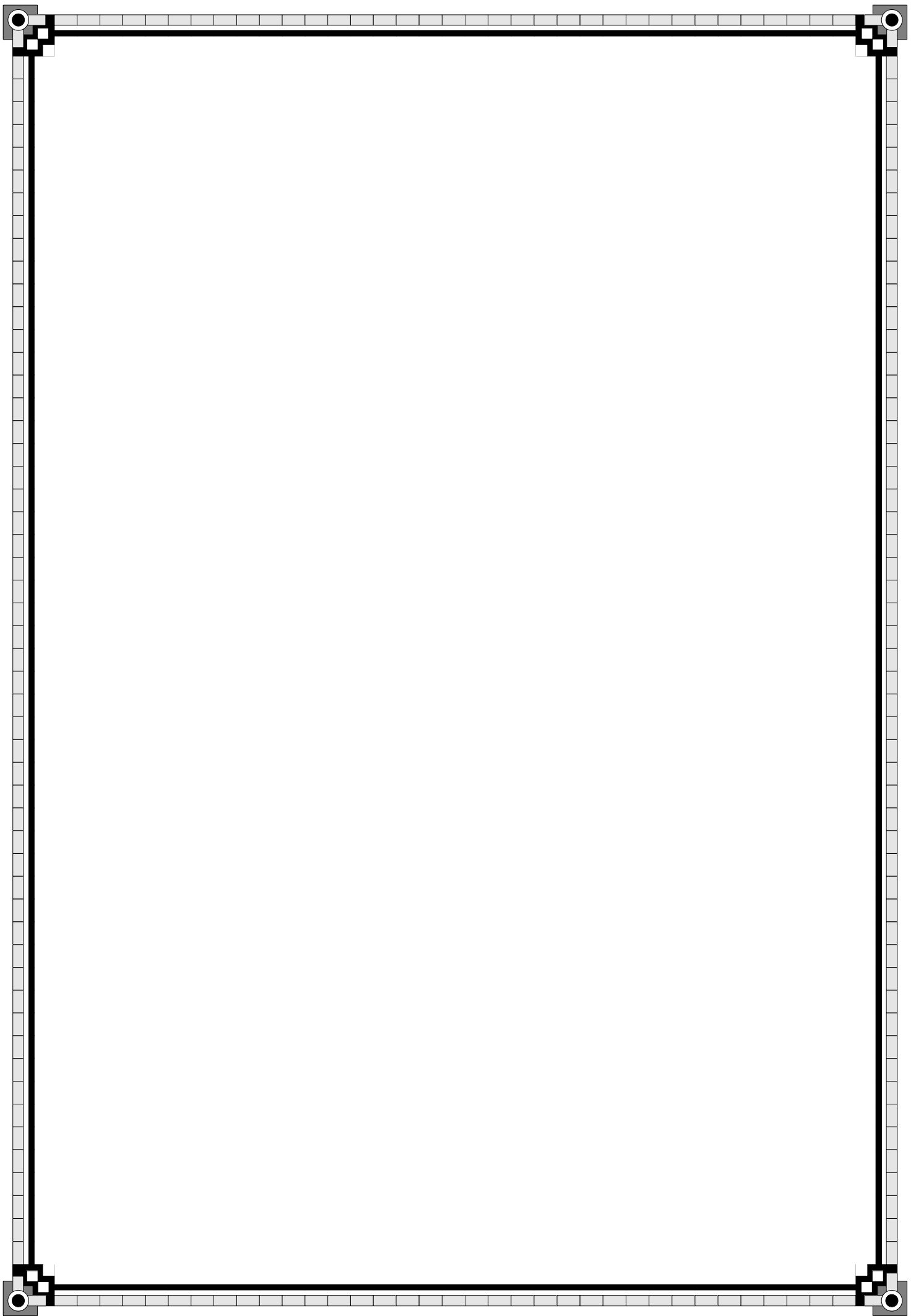
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Aseggas asdawan
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Asnemmer

-Di tazwara ad nesnimmer Illu i d-ay-d-yefkan afud d tebyest akken ad d-nessali amahil-agi.

-Ad as-nini tanemmirt tameqqrant i Massa Meğğadi i d-ay-d-icawnen deg usewjed n umahil-agi.

-Tanemmirt i Mass εΣli i d-ay-d-icawnen s wayen akk i wumi yezmer deg wayen i cudden yer umahil-agi.

- Ad-d-nini tanemmirt tameqqrant i useqamu n usenqed imi qeblen ad t-yren ,wa ad t-sneqden tazrawt-agi.

-Tanemmirt i yal yiwen, i yal yiwet i d-ay-d-yefkan afus n tallalt.

Abuddu

Ad buddey axeddim-agi inu :

-Baba d Yemma, ttmenniḡ-asen teḡzi leḡmer;

- Argaz-iw krimu d twacult-is akken ma llan;

-yessetma i d-yefkan afus tallalt : Wardiya, Saēida, Fayruz.;

-Atmaten-iw :Nadir, Luḡis;

-Tamettut n gma Surya;

-Jeddi d yaya;

- D leḡmum-iw akken ma llan . d tlawin-nsen.

Fawziya

Abuddu

Ad buddey axeddim-agi :

- Imawlaniw ezizen fell-i i hemlay, yessen i tecœel tefilt-iw d usirem-iw, ad asen-yesseyzef Rebbi di laœmer-nsen.

Atmaten-iw :Hakim d Yusef d Muœend d Yacin

-yessetma yellan œer tamaw s wayen iwumi zemrent ; Dalila d Tuta d warraw-nsent d Faniya akk d Wisam

Timdukal-iw: Latifa d Radya akk d yiwen i wumi qqaren Sufyan œer idisan-iw wid akk i hemlen tamaziœt, i yefkan tirwiœin-nsen i wakken ad yidir laœel d tutlayt tamaziœt

Linda

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Tazwert tamatut

Agdud aqbayli ney amaziɣ s umata am netta am yegduden nniɛen yesɛa tasekla-ines i d-yelħan s lǧehd n timawit, s cfawat yettwasxeznen deg wallay n ugduɛd aqbayli , tewwid abrid yezzifen, tasuta tettak-it i tayeɛ akken i d-yenna M. Imarazen deg wawal-is «*Tasekla-agi akken ma tella tettruħu seg yimi yer tmezzuyt d ayagi i d-tt-yeǧǧan tezger idurar d yisaffen, ussan d yiseggasen akken ad taweɛ si lǧil yer wayeɛ* »¹ . Timawit tefka-d udem n tudert n zik s waṭas n tewsat-in is yemxalafen ama d tasrit ; inzan, lemɛun d tmucuħa... ney d tamedyazt ; tin n tyemmat am userqes d uzuzen ney d tin uxeddim d lfuruħ... i yellan d allal ilaqen i wakken ad d-yesenfali umdan yeƣ wayen i t-yerħan d wayen yettidir deg tmeti-ines. almi i d-wweɛ yer tizi n wassa ,s cfawat n uyref.

Tasekla taqbaylit simmal tteadayen wussan simmal tettnarni, teffey-d deg timawit yer tirawit , di tagara n lqern wis19, bɛan ttbanen-d wid i yebyan ad tarun deg ttafttarin, akken ad d-tban tmaziɣt am nettat am tutlayin nniɛen. Tebda s ugmar tuyal yer usnulfu aseklan, anda i d-banent waṭas n tewsat-in timaynutin yecban : ungal, tullist amezgun...

Ungal d tirit tamaynut deg tayult taseklant n tmaziɣt, yennulfa-d syur inaymasen n tmagit ,i refden imru-nsen akken ad arun s tmaziɣt, tawsit-a fkan-as azal d ameqqran acku yeses i yezmer umdan ad yawi yeƣ iħulfan-is d wayen akk i d-as-yezzin deg tudert-is. Ungal d taħkayt yezzifen deg tesrit, yettakk-as-d umaru udem n tilawt, id-yettawin yeƣ waṭas n yisental yemxalafen : Timeti, leewayeɛ, leħkem n udabu, tayri, tamagit...D ayen-nni i yeǧǧan tirit-a ad tennarni. Yettban-d waya deg tbadut n umawal n Larousse: «*ungal d idles n tsekla d taħkayt n tesrit, yezzif, tixutert yesɛa deg tsiwelt n yicaliyen d tazrawt n*

¹ Imarazen,(M.), *Timɛayin n leqbayel*, HCA,Alger , 2006-2007,p. 06.

Tazwert tamatut

*wansayen d t̄t̄bīea-t d tasleqt n wafrayen d yihulfan, d askan n wayen yellan deg tilawt >>*¹.

Dacu kan akken nezra seg zik tutlayt tamaziyt ur tes̄ei ara azal di Lezzayer , ur tekcim-ara s āyerbaz almi d aseggas n 1996, almi d aseggas 2002 i tuyal d tutlayt tayelnawt, yef waya i d-yella lixšaš di tira, yettuyal yer wašas n tmental i cudden yer tudert taqeshant i yettidir ugdud amaziyt. Talalit n tefrast taneglant , ur tebdi ara zik, maca simmal yettnarni, simmal yettay āzar di tsekla, yas akken akud d wadeg i d-yennulfa ur t̄awnen-ara akken i d-tenna G.Pernet: « *Ma yella yiwen ur iwala ara talalit ula n yiwen n wungal deg tmaziyt, ayagi yuyal akk yer wuguren n tmetti, maci yer lexšaš n wid i xedmen deg uhr̄ic-a n tsekla*»². Maca ungal aqbayli yelha deg ubrid n usnarni yeereḍ ad yelhu deg ubrid n usnulfu ibeggen-d azal yes̄ea yedles n tmaziyt i t̄azel tsertit, ad nebder ungal amenzu i yeldin tawwurt i tira s tmaziyt « Lwali n udrar» yettwarun deg yiseggasen n1940 syur B. At āeli, man-d wiyad̄ nniḍen akken ad s̄ḡgūḡgen tibh̄irt n tsekla tamaziyt am R. Sallic s ungal-is “Asfel” deg useggas 1981 d wungal nniḍen *Askuti* n S. Sāedi deg useggas n 1983. Tuyal tmaziyt d annar n uxeddim simmal tettaz yer zdat tettnerni, tenḡer iberdan nniḍen, s t̄lalit n tsuta tamaynut, i yeddand d zzman akken yella, imi byan ad d-sbegnen tamaziyt am nettat am tutlayin nniḍen , tettwayra , tes̄ea idles, d tyarma wessīeen, akken i d -yenna S. CHaker « *Ufan-d imaziyen iman-nsen ttwāezlen yas akken sēan izuran i reššan deg yedles yettwarun...*»³. Ad naf imyura ttarun yef wayen ttidiren ney ayen tettidir tmetti-n̄sen , yef yisental yemxalafen am usentel n tmagit, tayri, lyerba, lh̄if....Fkan rruḥ s tira i wayen yellan deg timawit yas akken āas i ruḡen deg ubrid n tatut am isefra, inzan d lem̄un, d tmucuha...

¹ *Le petit Larousse*, Librairie Larousse, Paris, 1998, P 898.

² Galent-Pernet, (P.), Acte de premier congrées des cultures méditerranéennes difffluence arabo-berbère, SNED. Alger.

³ -CHaker,(S.), *Imaziyen ass-a*, Edition Bouchéne, Alger, 1990 P 49

Tazwert tamatut

Inagmayen rran lwelha-nsen s telqayt yer wayen akk icudden yer uđris, ama d ayen yellan s dixel-is ney ayen yak i-as-d-yezziñ , yuƧal uđris icyeb akk inagmayen d ayen i ten-yeğğan ad snulfun tizri tamynut i wumi fkan isem n umyedres i d-ibanen di tagara n yiseggasen n 60, dayen i d-yemmalen tura yal ađris yesea assay d uđris nniđen ayagi iban-d s uxeddim i d-yusan syur M.Baxtin i wumi yefka isem n’’Dialogisme’’. J.Kristiva dayen ula d nettat texdem tazrawt-is yef tmiđrant-agi n umyedres anda i d-tenna yef uđris « *d amaxluđ n yinnan , yal ađris i keččem deg wayeđ* »¹ .

Aeđdi seg timawit yer tira yezger asurif yer zdat, Ƨas akken tamaziyt ur tekciñ ara s aƧerbaz , imura refden imru uran ungalen s tulmisin-is yemxalafen. Ungal yuy amkan-is deg unnar aseklan n tmaziyt imura ney inagalen imenza furšen tagnit wwin-d yef wayen i ten-iceyben di tallit-nni, fkan afud i usentel d wayen i cudden Ƨur-s, mebla ma rran lwelha yer tutlayt s wacu i tt-id-ssawđen yef waya iban-d uđric n timawit s tuget di tira n wungalen imenza, am wungal *Askuti* n Saeid Saedi, i neddem d ammud i tezrawt-nney.

Afran n usentel

Nefren asentel n tecrađ n timawit deg wungal ‘’Askuti’’ n S. Saedi, yef krađ n temsal;

-D ungal ger imenza i d-yefyen s tutlayt n tmaziyt.

-Daqqes n talyiwin n timawit i d-nufa deg-s.

-Ma nuƧal yer tezrawin yettwaxedmen yef wungal-a ad naf drus mađi aladya deg uđric n timawit, di tseddawit n Tubiret.

¹ J.Kristeva, sémiotiké, recherche sur une Sémanalyse, Ed Seuil, Paris, 1969 p. 145.

Tazwert tamatut

Iswi deg unadi-agi yef timawit deg ungal *Askuti* n Saëid Saëdi yewwi-d atas n wudmawen ney iberdan, ara ad d-nebder s tewzel:

- d awellah n yimeyri n udlis-a yer usexdem n timawit di tira.
- tis snat d asebgén n wazal i tesëa timawit i lebni n tira n yeðrisen iseklanan n wass-a.

Tamukrist

Askuti d ungal ger yimezwura i yettwarun s tmaziyt yewwid deg-s yef waṭas n yisental am tmagit d laḥkem amesbaṭli di tmurt n Lezzayer. Anagal S. Saëdi ger wid i d-igren asurif yer tira yas akken ur yesëi tirit deg tira n wungalen, ur yelli di tayult taseklant, yef waya iban-d usexdem n timawit atas di tira-s, tazrawt nney ad treṣṣi yef ugraw n yisteqsiyen i d-iteddun ; dacu-tent tecraḍ n timawit yessemres deg ungal-agi *Askuit* ? anda i ten-yessexdem? dacu d tawuri-nsent deg tira n ungal-is ?

Turdiwin

Anagal Saëid Saëdi deg ungal-is *Askuti* :

Issexdem atas n timawit di tira-s akken ad yesseḥbiber yef yedles d cfawat n uyref.

Ahat anagal-a ur yessemres ara akk timawit, ireṣṣa ungal-is yef tira. Ahat anagal-a isemres timawit akken ad yessishel tayuri i yimayri wa ad yejbed lwelha-s. Ahat anagal yessexleḍ ger timawit akk d tirawit.

Tarrayt n unadi

Yal anadi usnan yesëa tarrayt ara yeḍfer ibennu-t akken ad yaweḍ yer tririt i wulmen i tmukrist-is, akken ad nessiwed ad ner yef yisteqsiyen-nney neḍfer

Tazwert tamatut

tarrayt n umyedres n Gerard Genette, amyedres d tiqenart ara i cudden ger tira d timawit, teslal-d adiwenni ger tansayit d tmirant, yef waya ad nessexdem tarrayt-agi d tmiḍranin i yessexdem G.Gennete i wakken ad nessiweḍ yer yeswi-nney deg tezrawt-agi.

Tudsa n umahil

Amahil-nney yebḍa yef kraḍ n yixfawen, yal ixef yef wacu i d-yewwi, deg yixef amenzu neereḍ ad nawi awal yef tsekla tamaziyt, d lihala n tlalit n wungal aqbayli d wamek i as-yefka yal anagmay tabadut, ad neereḍ dayen ad as-nexdem agzul i wungal *Askuti*.

Ma deg yixef wis sin ad d-nawi awal yef snat n tmiḍranin, amyedres d timawit, amek i d-lḥan-t d wamek nnernan-t, d wamek i as-d-yefka yal anagmay tabadut.

Ixef aneggaru yebna yef tesleḍt i nexdem i wungal, akken ad nekkes akk limarat n timawit yessemres unagal.

Asenked n umaru Saëid Saëdi

Saëid Saëdi ilul deg ass n 26 yuct deg useggas n 1947 deg uyrib di Tizi Uzzu seg tfamilt tameybunt, iṣac netta d tlata n watmaten-is d tlata n yessetma-s deg Imiziriya, Saëid Saëdi am netta am yizzayriyen , deg tsuta ines iṣac temzi-s d inig n yiseggasen n tegrawla d lferḥ n timunnent, yeyra deg uyerbaz amenzu deg taddart-is, s yin akin ikemmel deg uyerbaz alemmas Lycée Amirouche di Tizi Uzzu, umbeḍ ikemmel leqraya-ines taelayant n tujya deg tseddawit n Lezzayer .

« *Anagal-agi yewweḍ yer uswir aelayan deg wayen yeenan tasertit tayelnawt ,S.Saëid yella d udem n tsuta-ines*»¹ «*S.Saëdi suffyent-id kraḍ n*

¹ -Document du bureau régional de RCD, la biographie de SAËID SAËDI , P01

Tazwert tamatut

wussan seg uyerbaz alemmas “Amirouche”_1966 s yur” Kherroubi” imi yegumma ad yexdem amezgun s tutlayt taerabt, imi yugi ad tili taerabt kan i yettfen amkan »².

Saeid Saedi yekki deg twennist n tmaziyt d usmuynet adelsan azzayri (Amezgun,Rradyu, d temsirin n Mammeri...) ger 1975 d 1977 iseedda-d laeskar deg Sidi Bel-abas , deg useggas-agi kan yexdem tadukli ger-as d FFS s yisem n yimeynasen imaziyen i yellan n Ait Ahmed , yeddem i tikelt tamenzut sebba n tmagit tadelsant n tmaziyt, netta yella damejjay deg sbitar n Tizi Uzzu .

Deg 16 yebrir 1980 yella d sebba n wahbas n leqraya i huzan tamurt n leqbayel s lekmal-is»¹.

Di1982 Saedi Saedi yeğga FFS yetbae tajmaet n yimaynasen n umussu adelsan . Yexdem amsuday i wumi isemma “tafsut” i d-yessisenen syur imedyazen n Paris.

Ass-agi ababat n twacult yerna d aqerru ger iqerra nniđen deg tsertit tayelnawt.

-Ayen yura:

- Ungal Askuti (Tizrigin n Yimediyazen, Paris, 1983).
- Le RCD D Ul Yeldin / RCD a cœur ouvert (Tizrigin Parenthèse Alger 1990) .
- Culture et démocratie (Tizrigin Parenthèse . Alger , 1991) adlis –a yurat deg lħebs n Lħarrac d Lambaš yewwid yef tmuyli n umaru deffir n timunnent.
- L’Algerie , L’heure de vérité 1996 (Edition Flamarion , Paris).

2-Tafsut N°07 Edition Tasddawit n Tizi Uzu , 1983, Sb 37

Tazwert tamatut

- Amirouche : une vie deux morts , un t stament 2010(Imprimerie les Oliviers Tizi –Ouzzou ISBN9789947028797) et chez L’Armathon ,Paris 2010(ISBN9782296124509).

2-Asenked n wammud

Ammud n tezrawt-nney i re ssa yef wungal *Askuti*, d ungal amenzu n Sa id Sa di, yeffey-d deg useggas 1983 yer Tizrigin n Yimediyazen di tmurt n Fransa tahkayt n wungal-agi tewwid yef tedianin yedran imi d amezruy n yiwen usnawi anubi i yes an deg le mer-is 17 n yiseggasen,yuli yer udrar deg 1956 akken ad yexdem lwajeb-is i tmurt-is, umbe d timument yufa-as-d Ssi Sadeq axeddim deg temsulta, di tazwara yu er-as l hal akken ad yay tanumi i tarrayin timsultanin, maca cwi  n lweqt kan, yufa-d ilaq ad yesyar ul-is yer yimdanen, ye  ga i hulfan deg teymert ; acku deg tmsulta n tmurt-nney ayen akk yefyen i lqanun mesmu  yur-sen, ulac win ara ten-i hasben , ma yella ur xdimen ara ayen i as-d-nnan, ad yettwaxdem deg-s. Deg 1980 umbae  tidyanin n 20 deg yebrir ye  ga tamsulta acku ur yezmir ara ad ikemmel deg wayen le mer yekcem wul-is , ur yezmir ad iwali atmaten-is i yettwayedren mi ssutren l heq-nsen anda yekki ula d netta: akaz n tutlayt d yidles-nsen, tamagit-nsen,seg wasmi ye  ga tamsulta, tudert-is tbeddel, tettban-as-d telha, imdanen akk ttqadarent, hesben-t am gma-tsen. Yiwen n was,yemlal-d yiwet n tlemz t taqbaylit d timinig t yer Fransa tusa-d akken ad tekki di tmesbanit dya teqqim deg uxxam n temsulta kra n wussan anda s eddan deg-s lba el. Ad naf tidyanin n wungal-a yesdukkel ger snat n temsal, ger umennuy d tayri, id-yewwi umsawal s telqayt, d ayen ara yellin tawwurt i unadi deg-s. Azewel n u ris-agi ney n wungal-agi, yebna yef yiwen wawal i yes an assay alqayan d usentel n te kayt, anamek n *Askuti* icud yer unazray yekkatn ad tbeddel yef tmurt-is, isuddem-it-id seg usefru n Ayt Mangellat.

Tazwert tamatut

Tazwert

Deg uħric-agi ad neeređ ad nemmeslay yef lašel d tezri n umyedres s telqayt, imi d yiwet n tmiđrant tamaynut deg uzıan aseklan, deg yiseggasen n 60 tuıal tmiđrant-a n umyedres wessiıet deg yiger n uzıan , d yiwet n tyawsa n tezri i yettawđen tikwal ıer temdart n unerzi , acku llant kra n tmiđranin deg-s d timsulsanin.

Agemmađ n tmiđrant n umyedres d win i d-yewwin taseggiwit n waıas n tyawsiwin, i d-yeglan s waıas n yisteqsiyen i yuıeren i tririt , anda ara ad naf N.Piıgay-Gros tbeder-iten-id akken ilaq, deg tezwart n udlis-is “*Introduction a l’intertextualitıe*”¹ md : ad nebder s wanisa i d-bdan-t d wansa i ħbsen-t tlısa n umyedres? D tbadutin yemıalafen i d-yefka yal anagmay. Ma nezmer ad t-neħseb d tumant n umyedres, d tilin n uđris s dixel n uđris nniđen, ad nini akken yella umyedres mi ara yili umcabi ger waıas n yeđrisen, d talya i yezmer ad yettwasebgen uđris d wamek ara ad yettwaeıal.

¹ - Piıgay-Gros, (N.), *Introduction à l’intrtextualitıe*, Nathan/VUEF, Paris , 2002 , p.1.

I/-Laşel n umyedres

Amyedres yettef amkan wessiæn deg leqdic i æddan deg tsekla, d tikti tansayant yettwasnen deg şşenf n usnulfu aseklan. Ihi ma tamidrânt-a tban-d deg yisegasen n 60, laşel-is yettuyal yer yisegasen yezrin , acku tettef izuran-is deg leqdic n yimslayiwen irusiyen, ttmilin yer tlelli n uđris aseklan .

Ihi ad neeređ ad nessebgen laşel n umyedres deg sin wagzen-a igejdanen:

a - Imslayiwen irusiyen d timanit n uđris.

b -Dialogisme d yigetmesla n M.Bakhtine.

1-1 Imeslayiwen irusiyen d timanit n uđris

Tazwara n lqern wis 20 d win yennernan deg tayult n tsekla, imi i d-ban yiwet n tusna tamaynut am tusna n tsekla , dacu kan tusna-agi tettwaylab s ttrebga-t tiyađ, am tasnametti taseklant (sociologie litteraire) i yettaran lwelha-s yer tezrawt n wayen i as-d-yezín i umaru d tusna n umdan (pycologie) i yetthawaten ad tfehment ttaxmam n umaru .

Ttrabga-agi ney tusniwin-a ur fkint ara azal i uđris aseklan, dagi i d-bdan imeslayiwen irusiyen ttaken azal i uđris aseklan ,eardæn amek ara seħbibren fell-as, ad as-gen ilugan.

Imeslayiwen irusiyen d dmen tamlilt meqqren, yuyalen yer tezri yettfeñ aħric n tsekla, ara yuyalen umbaed d asentel agejdan. Afham n uxeddim aseklan ilaq ad yili lebni-ines yurez yer yixeddimen nniđen d wassağ yellan ger yeđrisen. Ihi axeddim aseklan ilaq ad yettwafham s wassağ-nni yellan ger-as akk d yixeddimen nniđen.

Deg tmuyli-agi, imeslayiwen irusiyen snegmin aruzzig n uđris aseklan , ugin ad-t-id-sfehmen s tmental timazrayin d tasnamtiyin. Ađris aseklan yur-sen ur ilaq ara ad yettwasefhem s tmental tizyarayanin maca ilaq ad yili yetturekkez yef yiman-is

Maca tugin n tilin n tmetti s dixel n uḍris, maci damagdez acku imeslayiwen irusiyen æerḍen ad afen amyekcem ger tmetti d tsekla , ayagi iban-d mliḥ deg kra n wayen uran. T. Tyvanov. i ssebggen-it-id akken iwata imi d-yenna: « *Tameddurt timettit d tiglin n umbiddel ger-as d tsekla , uqbel akk aya deg ubani-ines azyaray .*»¹

Deg « *Tezri n tsekla* » , iḍrisen n yimeslayiwen irusiyen jemæen-d ssasnen-d suqlen-d seg T. Todorov, lfayda tetekka yef tisukla am tyawsa tagejdant n tezri n tsekla , dayen i d-yewwin «*amezruy n tsekla , ur yezmiren ara ad yettwassefhem s tigawt n tmental n*” *extra-litteraire*” i yesmentissen allus n tššekkiwin , d tanmegla n turart n wassayan i yesttsegimen ger tššekkiwin i yellan d aqerru n temḥazt n yeḍrissen »².

Asnulfu n yimeslayiwen irusiyen, ugin ad sfehmen aḍris aseklan s tmental tizyarayin , sbegnen-d llan yiferdissen igensayen i zettæn ger tššekkiwin tisekkanin , dayen i yeḡḡan ad banent kra n tewsatn , annect-a yebya ad yini imeslayiwen irusiyin ddmn tikti tadinamikit tagensayt , n talyiwin i yettaḡḡan ad ssebggen anerni aseklan .

Γas akken tadinamikit tagensayt d nettat i ḥekmen tššekkiwin tisekkanin , ayimman n uḍris aseklan damassay , acku ur nezmir ara ad nessugen aḍris aseklan yettwarun s berra n wakud d wadeg, ney di berra n tmetti d umezruy asnaktay. Dimgan- a i d-yessebgganen aruzzigen n uḍris aseklan , ihi aḍris aseklan ur yezmir ara ad yili berra n usatal imeti.

Amenzay n uyiman n uḍris aseklan yetteḡḡa inagmayen ad fken tanekda n yeḍrisen isekkanen. R. Barthes deg umagrad-is yettwaxedmen i tezri n uḍris , anda yeddem tanekda n J. Kristiva , anda i d-tessegza ula d nettat aḍris deg uḥric n tezri n uḍris « *Ad nessenked aḍris am waken dallal*

¹-اشيلي فضييلة الخطاب السردى في رواية الليل و النهار لاعمر مزداد مذكرة لنيل مذكرة الماجستير جامعة مولود معمري .2001.

²-Todorov,(T.), *Théorie de la littérature*, texte des formalistes russe, Seuil (Points), 1965.

“*translinguistique*” i d-yetteawaden aqead n tulayt s tuqna n umeslay n taywalt yettawin yer talyut yesεan ini yemxallafen yellan dazyaray »¹.

L.Piérag- Gros , deg «*Introduction a l'intertextualité*» , yenna-d : «*mazal ulac asteqsi n umyedres , deg umkan ara yessemxawin i umkadan deg tira n imeslayiwin , maci d asaεlem n usewsaε deg lmaεna iwesεen , amkadan iban-d am umedyā n warwas (aεaned) d uεiwed n tşşekiwin* »².

Ma nesleđ asenked-a ad nessiwed yer sεaya n kra n yiferdisen d tewtilin tizrayanin i tezrawt tusnant taruzzigt n uđris aseklan , ihi ađris aseklan yettuneħsab d ilelli deg usatal-ines .

1-2 “Dialogisme” n M. Bakhtine

M. Bakhtine yehseb tişşekiwin (idlisen) tiseklanin aladya ungal d tallunt n yigetmesla , anda i d-usan wařas n wuddisen n tesnillest, i isengeman idelsanen. Tamidrant n umyedres trettel-d tettawi-d deg uxeddim n Bakhtine tikti i d-yeqqaren ney i d-yemmalen tisukla d agemmuđ n tririyin yemxalafen n yiferdisen n tesnilest, deg uđris ladya yettař yer zdat deg «*Tizri n tsekla*» imi «*Tidemi –ines tettemlalay-d kan awalen i yettfen amkan, akk d wawalen , yes3an asatal i ten-yeεnan, i d-yusan deg yini nniden i yettwasnen s usnimek n wiyad*»³

Bakhtine yehseb ungal n *Dostoievskin* am ungal igetmeslan, i d-yemmalen leřwat s tuget, yessefham-d aya deg wawal-is «*Nettwali deg tşşekiwin-is aşşaden-is, deg tayect d tyessa taneřlit, am tid nettař yer wiyad. Awal n waşşad ama yef yiman-is ney yef umađal yeşşlař yemmal-d s umata awal n umaru ...*»⁴

¹-Barth, (R.), art, «*Théorie de texre*», in *Encyclopedia Université*, 1973, P.997.

²-Piérag-Gros, (N.), *Introduction a l'intertextualité*, éd, Dunod, Paris, 1996, P.23.

³-Bakhtine, (M.), *Théorie de la littérature*, éd, Seuil, 1965, p.50.

⁴-Bakhtine, (M.), *la poétique de Dostoievski*, éd, Seuil, 1980, p.33.

Tigetmesla-agi tetteřsa yef wařas n tuyac. Leswat-agi ttuyalen-d s yiwen n wudem yemsawan, ger-as d “*le dialogisme*”, yebya ad d-yini iwudam yettili-d udiwenni ger-asen d umaru, ayen yernan yer tayect n umaru, tuyac nniden i d-ikečmen.

“*Dialogisme*” yer Bakhtine, yeskan-d di yal ađris aseklan ttilin yinnan n yiwudam i yettadamen adiwenni n umaru. Deg řřenf-agi n uđris innaw, d ameskan n wařas n tuyac di lawan-a, d igetmesla i yuyen amkan, d ayen i d-iwekked Bakhtine imi i d-yenna :

Tayda (awellah) n udiwenni, d tumant n yinnawen s umata d iswi amagan n yinnawen yedren . Innaw yettemplili-d d innawen nniden it-icuban deg iberdan yettawin yer usentel-is ur n nezmir ara ad yekcem akken ad mdakalen wa ad nernin...¹

Tikti n yinnaw igetmeslay deg uđris aseklan, iban-d akken iwata deg uxeddim n Todorov i d-isegzan deg mkul innaw , awal yettawi ameslay yer umeslay imi tasekla tettunařsab d tusna n umdan, tettekkiz deg tumast yef kra n udiwenni deg uđris yer uđris.

“*Dialogisme*” d yigetmesla n *Bakhtine* tettban-d mliř deg yiwet n tewsit n tsekla “Ungal” alařsab-ines, deg ungal imi tasrit, amyedres yetban-d s yiwen udem ameqqran. Iqqar-d ungal yettas-d d adiwenni ma d tamedyazt d armuy (*monologique*).

Awellah n yigetmesla yer tayult n tesrit tetteřawen s tira n *Todorov* , i d-yeqqaren :

dialogisme agensay meřsub damha ney yella deg tayulin akk n yinawen , annect-a yettilid deg tesrit aladya deg ungal [...], awelah adiwennan d amyay

¹ - Todorov,(T.), Bakhtine, (M.), *le principe dialogique*,éd,Seuil,1981,p.98.

*yettuyal d tadyant n wanaw dayen d win
yetteawanen timugga s daxel deg tmuđđiwin akk.*¹

Timental i yeđđan Bakhtine ad iwekked yef ungal yeččur d adewenni aktar n tawsatin nniđen tisekkanin, acku yeččur d tiwsatin n yinawen imezwura d yinnan yemxallafen , ma d tamdyazt ɛla ɥsab-is maci d tadiwennit acku « *Tutlayt n umedyaz , d tutlayt n yiman-is , innaw udyiz ur yettawi-ara azyan n wiyad* »²

Ʀer tagara nezmer ad nini tizrawin n Bakhtine yef Dialogisme d tid yesɛan azal meqqren deg tlalit n umyeđres aladya deg uɥric n tezrawin tisekkanin. Inadiyen akk d uxeddim n Bakhtine urzen yer tiktiwin-is tigejdanin yef ‘le dialogisme’ d yigetmesla, deg tayult n ‘interdiscersivité’.

Ma yella uxeddim n yimeslayiwen irusiyen, d win n Bakhtine wehhan yer tmiđrant tagejdant n umyeđres mebla ma fkan-as isem uman, awal-agi n umyeđres ur d-iban ara almi d tagara n yisegasen n 60 deg ugraw ‘*Tel Quel*’³.

Aɥric ameqqran n yinegmayen msefhamen ad inin *J.Cristiva* d nettat i d tamezwarut i d-yeskecmen tamiđrant-a n umyeđres , tebda i tikkelt tamenzut deg umegrad n *J.Cristiva* i yettwaxedmen i M.Bakhtine iwumi tefka azwel « *Bakhtine ,awal , adewenni d wungal* »⁴ i d-yefyen deg yebrir 1967 . Amagrad-agi yettwakemmel deg 1969 deg *tesnamka*, sin akin awal n umyeđres yuyal dawal amatu dagejdan d win yesbedden tizri tamaynut i yedmen izuran n uxedim n Bakhtine.

¹-Ibid, p. 102-103.

²-Bakhtine, (M.), *Esthetique de la création verbale*, éd, Gallemard . Paris, 1984, p . 107_108

³ -Tasyunt « Tel Quel » tettwaxedem-d deg useggas n 1960 di tezrigin n Seuil syur Philippe Sollers s lemɛawna n wid ikkin ar tel que :Michel Foucault, Roland Barthes, Jacques Derrida, Jean-Luis Baudry, Jean-Pierre Faye, Julia Cristeva d wiyad d axedim yef tezri d unarni n wungal.

⁴-kristeva, (J.), *Bakhtine, Awal, adiwenni d ungal*, deg uzyan ; n°239, yebrir 1967, p.438-465.

Tamiḍrant n umyedres n J. Cristiva deg useggas 1969 tsenned yef uxeddim n M.Bakhtine . yur-s aḍris ur yettwehi ara kan yer tegurmma n tira , maca dayen yettnadi deg unamek n wannawen. Amyedres n J.Cristiva yeffey yef tin n M.Bakhtine deg waṭas n tneqqiḍin : « *d anadi yef tmental aladya tamlilt n usentel n umsiwel, d tiyri i yeḍrisen udyizen deg umyedres Ma d Bakhtine yettwekid yef tilin n umaru deg udlis, Cristiva tusa-d mgal, tettnadi ad tebṭel tamiḍrant n usentel n umsiwel*»¹ Tamuyli-ines tbegen-it-id akken iwata deg kra n tbadutin i d-fka deg udlis-is la sémiotikè « qbala n le dialogisme tamiḍrant n uwadem dasentel n tira » tebda tettruḥu akken ad teḡḡ amkan i tayed.

Asentel-agi yettuneḥsab deg tmuyli-s tasezyant, am uḍris ula dayen i wemsifeḍ. Aēla ḥsab- is amyedres d abadu , yesēa drus n yireṭṭalen d wallusen iḍersanen , d limarat kan i wumi wwin ara leḥsab, yuēar i wakken atent-ēezlen . tettekkid-d tamuyli-ines i d-tefka deg udlis-is anda i d-tenna :

*Agellus aglawan (asentel n umsifeḍ) d
agellus aratag (aḍris asatal)ttemseḍfaren
akken ad sbegnen tidet akken iwata : awal (aḍris , damlili n umeslay ney ad nyer ameslay
nniḍen [...] Yal aḍris yettwabna am waken d
tazerbit n yinan , yal aḍris yettsumu-d deg
wayeḍ².*

Julia Cristiva tefka-d tanekda nniḍen i umyedres am waken « *damyekcem aḍersan* » dayen i yeḡḡan ad yettuneḥsab d tira yemxalafen n tyessa taḍersant, tettekkid am akken d aēiwed i usaḍuf n yettwaxedmen i yeḍrisen nniḍen. Aḍris aseklan yettwaxdem am waken d aēiwed n lebni n yeḍrisen nniḍen yemxalafen i yellan yakan ttwafhamen am akken d asaḍuf yettwaxedmen yakan yer umaru.

¹ -Anne claire, (G.), *Initiation à l'intertextualité*, éd, Ellipses, Paris, 2005, p.16.

² -Ibid, p. 145.

tenna-d yef waya” amyekcem adersan “:« *d ambiddel n uđris d amyedres: deg tallunt n uđris ney atas n yinnan yettwadmen i yedrisen nniden amlaqa-agi yemwata ger-asen*».¹

Lmeena-s idrisen akk ttemlaqan ttemyekcemen deg amgar-asen. Tgar tamawt dayen yer wayen yeqqnen yer tikti n “Interaction textuelle” assen mi texdem tazrawt-is yef ungal n *Jehan Saintré* tufa-d, ungal yer umaru-agi d awşaf n yimesli. Iđrisen-is d isugnanen sean imesla ilatiniyen d trebga. Tutlayt talatinit d idlisen nniden kecmen dixel n uđris n wungal, di tmuyli-s ungal :« *ibennu-d adiwenni amazray ney am umexluđ ’’mosaique’’ d idrisen yemxalafen*»²

2- Anerni n tmiđrant n umyedres:

Seld ixedimen imenza n J. Cristiva, tamidrant n umyedres tuyal tennerna aktar deg yiseggasen n 1970 d 1980. Teddem tabyest-ines temeqqrant deg yinnawen i yettwazeynen i yuyalen d allal n teşleđt taseklant. Atas n yinegmayen i d-yefkan afud i unerni n tmiđrant-a.

Ihi ad neeređ ad nemmeslay yef cbađa n uđris i yef d-yewwi R. Barthes d uxedim adersan n G.Genette d wayen yexdem M.Riffaterre, tamidrant n umyedres d tin yennernan s wařas , taneggarut-a d tin yelħan , tettwaseqdec deg wařas n tayulin yemxallafen , aladya deg tsekla timserwest, tadyezt , cbađa d tesnilest, ihi nekkni an reşşi lwelha ney yef tlata inagmayen-agi, ad neeređ ad nessebgen ayen xedmen deg tayult n umyedres:

2-1 Roland Barthes

Seg yiseggasen 1970, Roland Barthes yessexdem deg inadiyen-ines awal n umyedres yedfer tiktiwin n J. Cristiva akk d M. Bakhtine , iwekked-d : «*yal adris ikečcem deg uđris nniden* »³.

¹ - Op, cit. p. 146.

² - Op,cit. p 146, p 120.

³ -Barthes,(R.), *le plaisir du texte*, éd, le Seuil, 1973, p. 85

R. Barthes yessegza-d amyedres ur yezmir ara ad iwexer yef udris, am akken d «afares », asenked-ines yuyal umbeed d lsas n unerni n tmiđrant-a tettef amkan i reşsan deg tsekla , εla ḥsab-is:

*Ađris yettuneḥsab d asnulfu , annect-a ur
d-yeqqar ara tefka-d axeddim, ilaq ad-tili
d tatwilt n wales (narration) d tmusni n
uyanim, maca anezgum, ula deg ifuras-is.
Ađris ixeddem di yal taswiεt di yal lđiha
anda ad neddem, ulama yettwaru , ur
iḥebbes ara deg uxeddim, ayagi d aḥafed
yef ubrid n usnulfu-ines, d tin yettnadin
deg taywalt n tigensas ney n tenfalit,
asentel amsinan ney amsiwsan (collectif)
yezmer ad d-yebnu tutlayt nniden»¹*

Tabadut-agi tettekiz yef umyekcam (interaction) ger udris d yimeyri, imađđayen kelsen « *Imeyri itteki deg unerni d ukala n umyedres, idder dayan tamidrant n tira, acku ađris i ttejmaε-d akk tinfaliyin i d-yekkan seg tira* »²

Barthes yesnera tizri-s n umyedres ireşsa-tt yef cbaha n uqabel d tnefkin yemxalafen tisekkanin deg udlis-is “*Le plaisir du texte*” ireşsa lwelha-s yef tanfa n cbaha, imeyri ad as-iḥus uqbel n uxeddim aseklan. G.Anne Claire yur-s tasekla d tayuri i wumi yefka azal *Barthes*, tettwaxdam i cbaha n uqabel , tettuneḥsab d aferdis agejdan deg tira n Barthes, ad nessiweđ ad naf dayan tanfa-ines i ḥeggez i “*l’anonymat*” n umyedres , ibeggen-d deg udris s umata llan atas

¹-Barthes,(R.), art,⟨théorie du texte⟩, p. 815

² -Piégay Gros, (N.), *Introduction à l’intertextualité*, éd, Dunod, Paris,1996. p. 17

n yedrisen i eeddan mebla ma nessebgen-it-nid, ađris d azeđđa n tenfaliyin, i d-yekkan seg wađas n yimukan n yedles.

G.Anne Claire tessefhem-d sebba n lfayda anda *Barthes* yeqqen yer ‘l’anonyma’ n umyedres deg wawal-is « *Ma Barthes yettwekkid yef ‘L’anonymt’ n umyedres, akken ad ieiwen yef tigin n usezyen amensay, d tina yettnadin deg uđris tidet isahđan n usnimek*»¹

Sumata, amyedres deg usugen n Barthes isseđbeber yef wassayen n tmiđrant n Isas-a i d-yettwabedren s yur Bakhtine d Cristva, maca ttnarnayen s yisugnan imaynuten i wakken amyedres ad yuđal «*D tarrayt tayimant d asentel asnimkan i tmusni d uđussu n yimeyri*»²

2-2 Michaél Riffaterre

Tamđazt n tmiđrant tban-d deg uxeddim n M.Riffaterre i yettnadi-n yef tecrađ tidersanin deg tefyirt ney deg uđris amezyan. Amyedres yur-s yeqqen yer tyuri yaenan kan ađris aseklan , imeyri ad yeeqel ađris aseklan acku yealem s wassay yellan ger tsekkiwin d tiyađ , di tmuđli-agi i d-isbadu M.Riffaterre amyedres « *Amyedres d lefhama wessi-en i d-yekkan yer imeyri s wassay ger tsekkiwin d tiyađ, d tin i d-titaba-en ney d tin i d-tizwaren . Tisekkiwin nniden xedmen-t amyedres di tazwara* »³

Deg sin ixeddimen-agi ‘afares n uđris 1979’ d tasnamka n tmedyazt (1983) M. Riffaterre iwekked-d yef umyedres d irem yettwaxedmen i uqabel d cbaha deg uđris. Amađđay-agi ittwekkid yef tawzut d cfawat n yimeyriyen akken ad nesnekwu amyedres akken iwata, d sin iferdisen-agi i d-ittwekiden tilin-ines.

¹ - Op,cit. p. 26

² -Ibid, p. 27.

³-Riffaterre, (M.), « La Trace de l’intertexte », in La Pensée, N° 215, octobre 1980, p.04

Ma yella amyedres i ttban-d am truzi yef uyawas n ubani-ines deg yedrisen iseklanen, N.piégay-Gros yenna-d yef usentel-agi i yef d-yewwi M.Riffaterre ma amyedres yettwassen akken iwata yer M.Riffaterre , maca ilaq anzar:

Yettarni s umezruy: cfawat, tamusni n yimayriyen , ttwaεawaden tbeddilen εla ḥsab n wakud, d agraw n yiybula i cerken tasuta, ur yettyama ara d win kan akken kulec ad ieeddi am akken aḍris ad yuḡal ulamek ad twayren, neḡ ad as-iruh unamek-nsen assen mi ara yuḡal umyedres ur yeṣfi ara 'opaque' »¹

Amyedres n M.Riffaterre yeqqen yer imeyri d tmusni-ines i yedrisen. Deg tmuyli-agi , ma idrisen-agi iybulanen ur ttwalin ara amyedres ad yuḡal ur yettwafham ara , ahat ad iruh akken ma yella wawal- agi, acku imeyri ur yezmir ara ad yesiwed ad-tid-issebgen. Leqyud-agi deg usugen d tmusni d wayen i d-icudden yer uḍris yettwabder-d akken iwata deg waṭas n wayen yura, inna-d «*Taḍersa ur tettwassen ara, lexsara n umyedres ur tezmir ara ad tawi yer uḡbas n uxeddim n umyedres seba tamectuḡt i sways ileḡḡu uxeddim-ines d assugen deg uḍris »*²

M.Riffaterre yeqbel dayen tikti n umyedres i nwala yer R.Barthes , d tin yeqqnen yer tawzut tadelsant d lebni amsiman .S umata timuyliwin-agi d tbadutin i d-itunefken s yur M.Riffaterre i yeqqnen yer uḍris akk d umyedres, ttwazeynen-t yer imaḡḡayen nniden , ad tteskersen s tmuyli yer wayen akk i d-ṭalab deg tawzut tadelsant. εla ḥsab n N.Piégay-Gros amyedres ar M.Riffaterre

¹ Op. cit, p. 16-17.

² Ibid , p. 06.

« *D asexdem n talya n trenya , maca maci d ayen ara nesugen s tlelli d ayen i laqen ad nexdem d asdag*»¹

2-3 Gérard Genette

G.Genette yewwi-d deg 1982 netta d Palimpsestes aferdis n lebni n tmidrant n umyedres, i ssawed yer kra n tektiwin yef tmidrant-agi i d-yebdan deg yiseggasen i seddan deg tezwert-is i usedres ‘ *Introduction à l’architexte*’.

G.Genette yesbadu-d amyedres s yiwet n tyuri lqayen mi i d-yenna:« *Si lgiha-w , ad sbaduy amyedres s yiwen wassay s umdaxal ger sin ney aktar n yedrisen , lmeɛna-s : d tilin n udris s dixel n udris nniden , s talya i d-yettbanen s lketra, uskil* »²

Amaru iwehha-d yer uxeddim ansayan n yinnan aladya mi ara d yettwabder ger tacciwin , amselyu am akken d arettal ur d nettwabder ara dayen d innan ur nettwafham ara , xusšen deg uskilen d ayen i d-yemmalen tilin n wassay ger-as akk d udris nniden. Maca awal amatu anda *G.Genette* issexdem deg umkan n umyedres taɛersit , irem-agi isbadut-id deg uxeddim-is azrayan am akken ;«*I sedda i uɛersan n udris lmeɛna-s ayen akk i tyeğgan ad yesɛu assay ameskan ney d uffir d yedrisen nniden* »³

Dayen G.Genette i wekkd-d yef usentel n tedyezt d agraw n leɣnaf imatuyen anda i d-yettili udris, dya isdag 5 n tsekkiwin n wassayen n taɛersit ad ten-id-nebder : amyedres, aznedres , afedres, awsedres, afledres.

¹ Ibid, p. 16.

² -Genette, (G.), *Palimpsestes, la littérature au second degré Essais*, Paris, 1982. p. 08.

³ - Anne claire, (G.), *Initiation à l’intertextualité*, éd, Ellipses, Paris p. 42.

- **Amyedres:**

Deg tbadut-is i as-yefka i tmiđrant-agi n umyedres ,G.Genette i sebeggen-d s talya tubrizt deg tin i d-tefka J.Cristiva yer G.Gennet amyedres d assay ađersan ger yeđrisen nniđen , N.Piégay i sebeggen-d akken iwata tikti-s mi i as-yenna: « *Amyedres d assay kan i cerken ger sin n yeđrisen ney aktar: ur tejmiε ara talýiwin n talsira , ulac cfawat ur nettwařhamen ara , ulac assayen n usuddem i izemren ad yeqqen ger sin yeđrisen* »¹

Irem-agi yer G.Genette immal-d assay ijemeen ger sin yeđrisen ttwasfahmen-d s talya i seřhan, tjemmaε innan d umselyu ney s ulemmař.

- **Azneđris**

D yal aferdis i d-iteddun deg udlis bexlaf ađris s timmad-is kra n yiferdisen ttasen-d di tazwara n uđris am uzwel, isem n umaru, isem n umezrag , tazwert.. D assay yezdin ađris d wayen akk i d-iteddun deg-s ama di tagara-s ney tazwara-s, akken i d-isbadu M.A.řalři:

*d assay yezdin ađris d wayen akk i d-iteddun yides ama di tazwara-s (am uzwel, am tezwert, am tteswira) ama di taggara-s (amusenked awezlan n tmeddurt n umaru, am wawalen yettilin di teylaft tis 4 n udlis*².

Assay-agi yer G.Genette ur d-itban ara mliř deg ugraw yettwaxedmen s yur tisekkiwin tiseklanin.

¹Piégay Gros, (N.), *Introduction à l'intertextualité*, éd, Dunod, Paris,1996. p. 13-14

²-řalři,(M.A.), *Kra n tsura i tyuri*, Bgayet 2015, p 43

- **Afedres :**

D şşenf n wassay n tdersit , assay-agi (n usefhem ney n uzyan) yettili ger uđris n tsekla d yeđrisen nniđen i d-yettawin fell-as .Zemren ad ilin yeđrisen-agi d iwenniten di teslađ ney d asefhem.

Yessegzat-id M.A.Şalhi , yenna-d: «d ađris i d-yettmeslayen yef uđris d tsekla yezmer ad yili uđris-agi d asefhem, d azyan ney d awennit n uđris n tsekla. Assay yettilin ger uđris n tsekla d ufedres d assay n uzyan»¹

- **Awseđres:**

D assay i yettaran ađris ad yeseu tawsit, ur yezmir ara uđris ad yili di tawsit ma yella ur yeđfir ara ilugan n usnulfu n tawsit-nni akken i d-yettban deg wawal Piégay-Gros yebder-d : «*D assay yefren yesea uđris netta d taggayt tamatut anda i ttekki*»²

Ula d M.A.Şalhi yesbadut-id yur-s «*awseđres ihi d assay i d-yetteran ađris ad yeseu tawsit, ur yezmir ara uđris n tsekla ad yili d tawsit,ma yella ur yeđfir ara ilugan n usnulfu n tawsit-nni*».³

- **Afleđres**

G.Genette yefka azal d ameqqran i taggayt-agi ixdem-as tazrawt s telqayt yur-s afleđres yettwasbadu « *D assay i jemæen ger sin ney ugar n yeđrisen, yiwen (ađris afellay) ad yawi seg wayeđ ađris adday d assay n usuddem, i yesdukulen sin yeđrisen* »⁴

¹-Ibid , p15

²-Op.cit, p.13

³ Op.cit, p 43

⁴ Ibid, p14.

3-Tasensekka n umyedres

Ihi nessawed ad nwali tamidrants-agi n umyedres d tamesbayurt , yal wa amek i as-yefka tabadut , d tin i jemæen lmaæna wessiæn, ihi ad neered ad nemmeslay s umata yef sin n leşnaf-agi n wassay ađersan : şşenf amenzu ireşşa yef wassayen yezdin sin n yeđrisen am tebdert, amselyu, takerđa, şşenf wis sin , d şşenf ueiwed i yeqqnen ađris yew wayed, amkadan d warwas s talya.

A-Assay yezdin timlilit n sin yeđrisen (coprésence)

D assay yezdin ger sin ney ugar n yeđrisen ihi ad neered ad nebder 3 n talyiwin-agi n wassay i d-yettwaxedmen s yur G.Genette :

A-1 Tabdert

Tettban-d deg uđris s tira am usexdem n tmesfargalin d sin waggazen, akken dayen i yezmer ad d-yili yisem n umaru d yisem n udlis deg i d-yettwakkes, s limarat-agi amaru yessebgen-d belli ayen i d-yessekcem deg uđris-is maci d ayla-ines, Piégay-Gros deg udlis-is «*Tabdert tettban-d s tidet am wakken d talya tađersant , tessebgan-d anekcum n uđris s dixel n uđris nniden*»¹

G.Genette i wekked-d tabdert d aferdis agejdan deg umyedres, isbadut-id «*D assay yezdin sin yeđrisen ney ugar... d tilin n uđris s dixel n uđris nniden*»².

A-2 Amselyu

Ur ttid-yebdir-ara *G.Genette* deg wannawen n wassayen i d-yebder, maca yemmeslay-d fell-as *N.Piégay-Gros* yettwali amselyu am tebdert tettban-d deg uđris, maca ur d-skanay ara ađris i deg i d-yettwaddem. Ar imazrayen n

¹-Op, cit. P.11.

²- Op cit. P.8.

usezyen aseklan, amselyu d talya n umyedres, tetteawan yef unarni uskil, i yemxalafen yer imağğayen , amaru yezmar ad yexdem deg uđris amselyu i uđris nniđen aseklan s lebyi-s ney maci s lebyi-s *A.C.Gignoux* i wekked-d « *Amselyu i ttwasbadu di tazwara am akken d tafugt, ney d tuksa n uđris n umaru seg uđris nniđen , s yiređalen ur n laq ara s yiferdisen i ttwajemεen* »¹ Axemmem yef umselyu yettawi yer unadi yef lašel n tsekla.

A-3 Takerđa

Yettili-d mi ara ad yeddem umaru ađric deg uđris n umaru nniđen ad ttisexdem deg uđris-is, maca ad tyer amzun ines d netta i ttyuran, anect-agi ittuneđsab amzun d tuckerđa.

Takerđa tettuneđsab am wakken d takanit ger-as d yimman-is mi tettwaεqal s řřifat-is yettwafren . N.P.Gros yenna-d deg uđlis-is :« takarđa n uđlis ihi d asemres n kra n tseddarin mebla ma nessedad isem n umaru»²

Ma deg tezrawt n magistir n K.Felici «Tukarđa d lsas n yal tasekla,đaca tamenzut,ur yettwesnen ara»³

A-4 Tawelha

Ur d-tban ara am tebdert tettili s wudem n umεεεen ney awellah yer uđris n ulbaed n yemyura s usemres n tikti ney n yini yettwasnen mebla ma nebder-d bab-is, kra n imağğayen ur d-teksen ara međsub tekerda yur-sen snat n talyiwın-agi d tagnit kan n tenfaliyin d yinnan” *A.C .Gignox*”yenna-d yef

¹ -Op, cit. P.42

² -Op, cit. P 35

³ -Felici, (K.) , *amyedres deg uđlis n Lounis Ayt Mangellat*, mémoire de magister, taseddawit n Tizi OUzzou, 2011. P 35

umağğay *Antoine Compagnon* d akken «*Ur yettmeyiz ara awalen igejdanen deg amgar-asen , yur-s tameshara n tenfaliyin yemxalafen* »¹

B-Assayen n usuddem

Ihi nessawed ad nwali tamiđrant-agi n umyedres d tamesbayurt temxalaf deg tbadutin i as-ttunefken , d win i jemeen lmeena wessiéen, ihi nemmeslay-d sumata yef wassay adersan ad nernu ad nemeslay yef sşenf nniđen n ueiwed i yeqqnen adris yer wayed ;Amkadan, d warwas s talya .

B-1 Amkadan

Ger tbadutin i as-ttwafken deg *usegzawal n tsekla*² «*amkadan d arwas i yettawaden tikiwin n tsekkiwin tineşliyin , di nniya n usnarni n yeđrisen*» maca imedyazen d imkadanen fkan-as tabadut wessiéen.Ilaq ad neşsu dayen amkadan ur tettnadi ara kan deg tayulin n tsekla maca tella deg tirit-nney n yal-as , acku nessexdam adiwenni yellan yakan.

Amkadan yettili mi ara i sawed umaru i uđris n ulbeađ s uyanib-ines , d acukan ad as-yefk anamek nniđen.Talya n umkadan i wumi yefka *G.Genette* azal meqqren deg udlis-ines, tettusema d allus n tebdert akken kan tella s talya-ines, maca win i d-ttidyulsen ad ttisemres deg usatal nniđen , ad tbeddel tegnit n tmenna ad tessu tawuri nniđen.

¹ - Anne claire, (G.), *Initiation à l'intertextualité*, éd, Ellipses, Paris. P 58

² -Joelle Gardes, (T.), et marie Claude, (H.), *dictionnaire de critique littéraires*, d Armand colin, Masson 1996. P 208.

b-2 Arwas s talya

Deg tbadut-is arwas s talya d arwas n uyanib n umaru ney n umedyaz, yeččur d tiwuriwin: cfawat, tadsa arwas-agi yekkat ad yesnerni akken iwata talɣiwin n tutlayt n uđris aseklan.

Ɔer imađđayen arwas s talya am wakken d asnulfu aseklan yella-d yakan:

*D alaymu n uxemmem aktar n tsekkiwt
taseklant...tira deg arwas s talya tettas-
d iman-is, ayen yettwarun yakan yas
akken amaru i sawed ad isnulfu ayen
nniđen s wayen yufa yakan¹*

Arwas s talya d arwas n uyanib akk d tarrayin n tira n wabeađ n yemyura ara ad yales. Ur yelli d amkadan ur yelli d takerđa , yettili akk di tayulin n tsekla akk d tzuri , tessa tawuri n cfawat , anecrađ ney tađsa akk d tejmilt, yer imađđayen arwas s talya d asnulfu aseklan.

Di tagara nezmer ad nini amyedres d yiwet n tmiđrant, anda inagmayen ur ssawđen ara ad as-fken yiwet n tbadut maca tizrawin-n sen ttawint akk yer yiwen ubrid.

¹ - Ibid, p. 68

Tazwert

Deg uħric-agi ad neeređ ad nemmeslay yef lašel d tezri n umyedres s telqayt, imi d yiwet n tmiđrant tamaynut deg uzıan aseklan, deg yiseggasen n 60 tuıal tmiđrant-a n umyedres wessiıet deg yiger n uzıan , d yiwet n tıawsa n tezri i yettawđen tikwal ıer temdart n unerzi , acku llant kra n tmiđranin deg-s d timsulsanin.

Agemmađ n tmiđrant n umyedres d win i d-yewwin taseggiwit n waıas n tıawsiwin, i d-yeglan s waıas n yisteqsiyen i yuıeren i tririt , anda ara ad naf N.Piıgay-Gros tbeder-iten-id akken ilaq, deg tezwart n udlis-is “*Introduction a l’intertextualitıe*”¹ md : ad nebder s wanisa i d-bdan-t d wansa i ħbsen-t tlısa n umyedres? D tbadutin yemıalafen i d-yefka yal anagmay. Ma nezmer ad t-neħseb d tumant n umyedres, d tilin n uđris s dixel n uđris nniđen, ad nini akken yella umyedres mi ara yili umcabi ger waıas n yeđrisen, d talya i yezmer ad yettwasebgen uđris d wamek ara ad yettwaıeqal.

¹ - Piıgay-Gros, (N.), *Introduction à l’intrtextualitıe*, Nathan/VUEF, Paris , 2002 , p.1.

I/-Laşel n umyedres

Amyedres yettef amkan wessiæn deg leqdic i æddan deg tsekla, d tikti tansayant yettwasnen deg şşenf n usnulfu aseklan. Ihi ma tamidrants-a tban-d deg yisegasen n 60, laşel-is yettuyal yer yisegasen yezrin , acku tettef izuran-is deg leqdic n yimslayiwen irusiyen, ttmilin yer tlelli n uđris aseklan .

Ihi ad neeređ ad nessebgen laşel n umyedres deg sin wagzen-a igejdanen:

a - Imslayiwen irusiyen d timanit n uđris.

b -Dialogisme d yigetmesla n M.Bakhtine.

1-1 Imeslayiwen irusiyen d timanit n uđris

Tazwara n lqern wis 20 d win yennernan deg tayult n tsekla, imi i d-ban yiwet n tusna tamaynut am tusna n tsekla , dachu kan tusna-agi tettiwaylab s ttrebga-t tiyađ, am tasnametti taseklant (sociologie litteraire) i yettaran lwelha-s yer tezrawt n wayen i as-d-yezni i umaru d tusna n umdan (pycologie) i yetthawaten ad tfehment ttaxmam n umaru .

Ttrabga-agi ney tusniwin-a ur fkint ara azal i uđris aseklan, dagi i d-bdan imeslayiwen irusiyen ttaken azal i uđris aseklan ,eardæn amek ara sehbibren fell-as, ad as-gen ilugan.

Imeslayiwen irusiyen d dmen tamilit meqqren, yuvalen yer tezri yettfeñ aħric n tsekla, ara yuvalen umbaed d asentel agejdan. Afham n uxeddim aseklan ilaq ad yili lebni-ines yurez yer yixeddimen nniđen d wassağ yellan ger yeđrisen. Ihi axeddim aseklan ilaq ad yettwafham s wassağ-nni yellan ger-as akk d yixeddimen nniđen.

Deg tmuyli-agi, imeslayiwen irusiyen snagmin aruzzig n uđris aseklan , ugin ad-t-id-sfehmen s tmental timazrayin d tasnamtiyin. Ađris aseklan yur-sen ur ilaq ara ad yettwasefhem s tmental tizyarayanin maca ilaq ad yili yetturekkez yef yiman-is

Maca tugin n tilin n tmetti s dixel n uḍris, maci damagdez acku imeslayiwen irusiyen æerden ad afen amyekcem ger tmetti d tsekla , ayagi iban-d mliḥ deg kra n wayen uran. T. Tyvanov. i ssebggen-it-id akken iwata imi d-yenna: « *Tameddurt timettit d tiglin n umbiddel ger-as d tsekla , uqbel akk aya deg ubani-ines azyaray .*»¹

Deg « *Tezri n tsekla* » , iḍrisen n yimeslayiwen irusiyen jemæen-d ssasnen-d suqlen-d seg T. Todorov, lfayda tetekka yef tisukla am tyawsa tagejdant n tezri n tsekla , dayen i d-yewwin «*amezruy n tsekla , ur yezmiren ara ad yettwassefhem s tigawt n tmental n*” *extra-litteraire*” i yesmentissen allus n tššekkiwin , d tanmegla n turart n wassayan i yesttsegimen ger tššekkiwin i yellan d aqerru n temḥazt n yeḍrissen »².

Asnulfu n yimeslayiwen irusiyen, ugin ad sfehmen aḍris aseklan s tmental tizyarayin , sbegnen-d llan yiferdissen igensayen i zettæn ger tššekkiwin tisekkanin , dayen i yeḡḡan ad banent kra n tewsatn , annect-a yebya ad yini imeslayiwen irusiyin ddmn tikti tadinamikit tagensayt , n talyiwin i yettaḡḡan ad ssebggen anerni aseklan .

Γas akken tadinamikit tagensayt d nettat i ḥekmen tššekkiwin tisekkanin , ayimman n uḍris aseklan damassay , acku ur nezmir ara ad nessugen aḍris aseklan yettwarun s berra n wakud d wadeg, ney di berra n tmetti d umezruy asnaktay. Dimgan- a i d-yessebganen aruzzigen n uḍris aseklan , ihi aḍris aseklan ur yezmir ara ad yili berra n usatal imeti.

Amenzay n uyiman n uḍris aseklan yetteḡḡa inagmayen ad fken tanekda n yeḍrisen isekkanen. R. Barthes deg umagrad-is yettwaxedmen i tezri n uḍris , anda yeddem tanekda n J. Kristiva , anda i d-tessegza ula d nettat aḍris deg uḥric n tezri n uḍris « *Ad nessenked aḍris am waken dallal*

¹-اشيلي فضييلة الخطاب السردى في رواية الليل و النهار لاعمر مزداد مذكرة لنيل مذكرة الماجستير جامعة مولود معمري .2001.

²-Todorov,(T.), *Théorie de la littérature*, texte des formalistes russe, Seuil (Points), 1965.

“*translinguistique*” i d-yetteawaden aqead n tulayt s tuqna n umeslay n taywalt yettawin yer talyut yesean ini yemxallafen yellan dazyaray »¹.

L.Piérag- Gros , deg «*Introduction a l'intertextualité*» , yenna-d : «*mazal ulac asteqsi n umyedres , deg umkan ara yessemxawin i umkadan deg tira n imeslayiwin , maci d asaælem n usewsaæ deg lmaena iwesæen , amkadan iban-d am umedyā n warwas (aæaned) d uæiwed n tşşekiwin* »².

Ma nesleđ asenked-a ad nessiwed yer sæaya n kra n yiferdisen d tewtilin tizrayanin i tezrawt tusnant taruzzigt n uđris aseklan , ihi ađris aseklan yettuneħsab d ilelli deg usatal-ines .

1-2 “Dialogisme” n M. Bakhtine

M. Bakhtine yehseb tişşekiwin (idlisen) tiseklanin aladya ungal d tallunt n yigetmesla , anda i d-usan wařas n wuddisen n tesnillest, i isengeman idelsanen. Tamidrant n umyedres trettel-d tettawi-d deg uxeddim n Bakhtine tikti i d-yeqqaren ney i d-yemmalen tisukla d agemmuđ n tririyin yemxalafen n yiferdisen n tesnilest, deg uđris ladya yettař yer zdat deg «*Tizri n tsekla*» imi «*Tidemi –ines tettemlalay-d kan awalen i yettfen amkan, akk d wawalen , yes3an asatal i ten-yeenan, i d-yusan deg yini nniden i yettwasnen s usnimek n wiyad* »³

Bakhtine yehseb ungal n *Dostoievskin* am ungal igetmeslan, i d-yemmalen leřwat s tuget, yessefham-d aya deg wawal-is «*Nettwali deg tşşekiwin-is aşşaden-is, deg tayect d tyessa taneřlit, am tid nettař yer wiyad. Awal n waşşad ama yef yiman-is ney yef umađal yeşşlař yemmal-d s umata awal n umaru ...*»⁴

¹-Barth, (R.), art, «*Théorie de texre* », in *Encyclopedia Université*, 1973, P.997.

²-Piérag-Gros, (N.), *Introduction a l'intertextualité*, éd, Dunod, Paris, 1996, P.23.

³-Bakhtine, (M.), *Théorie de la littérature*, éd, Seuil, 1965, p.50.

⁴-Bakhtine, (M.), *la poétique de Dostoievski*, éd, Seuil, 1980, p.33.

Tigetmesla-agi tetteşa yef waṭas n tuṭac. Leswat-agi ttuyalen-d s yiwen n wudem yemsawan, ger-as d “*le dialogisme*”, yebya ad d-yini iwudam yettili-d udiwenni ger-asen d umaru, ayen yernan yer taṭect n umaru, tuṭac nniden i d-ikečmen.

“*Dialogisme*” yer Bakhtine, yeskan-d di yal aḍris aseklan ttilin yinnan n yiwudam i yettadamen adiwenni n umaru. Deg ššenf-agi n uḍris innaw, d ameskan n waṭas n tuṭac di lawan-a, d igetmesla i yuyen amkan, d ayen i d-iwekked Bakhtine imi i d-yenna :

Tayda (awellah) n udiwenni, d tumant n yinnawen s umata d iswi amagan n yinnawen yedren . Innaw yettemplili-d d innawen nniden it-icuban deg iberdan yettawin yer usentel-is ur n nezmir ara ad yekcem akken ad mdakalen wa ad nernin...¹

Tikti n yinnaw igetmeslay deg uḍris aseklan, iban-d akken iwata deg uxeddim n Todorov i d-isegzan deg mkul innaw , awal yettawi ameslay yer umeslay imi tasekla tettunaḥsab d tusna n umdan, tettekkiz deg tumast yef kra n udiwenni deg uḍris yer uḍris.

“*Dialogisme*” d yigetmesla n Bakhtine tettban-d mliḥ deg yiwet n tewsit n tsekla “Ungal” alaḥsab-ines, deg ungal imi tasrit, amyedres yetban-d s yiwen udem ameqqran. Iqqar-d ungal yettas-d d adiwenni ma d tamedyazt d armuy (*monologique*).

Awellah n yigetmesla yer taṭult n tesrit tetteuawen s tira n Todorov , i d-yeqqaren :

dialogisme agensay meḥsub damha ney yella deg tayulin akk n yinawen , annect-a yettilid deg tesrit aladya deg ungal [...], awelah adiwennan d amyay

¹ - Todorov,(T.), Bakhtine, (M.), *le principe dialogique*,éd,Seuil,1981,p.98.

*yettuyal d tadyant n wanaw dayen d win
yetteawanen timugga s daxel deg tmuđđiwin akk.*¹

Timental i yeđđan Bakhtine ad iwekked yef ungal yeččur d adewenni aktar n tawsatin nniđen tisekkanin, acku yeččur d tiwsatin n yinawen imezwura d yinnan yemxallafen , ma d tamdyazt ɛla ɥsab-is maci d tadiwennit acku « *Tutlayt n umedyaz , d tutlayt n yiman-is , innaw udyiz ur yettawi-ara azyan n wiyad* »²

ƒer tagara nezmer ad nini tizrawin n Bakhtine yef Dialogisme d tid yesɛan azal meqqren deg tlalit n umyeđres aladya deg uđric n tezrawin tisekkanin. Inadiyen akk d uxeddim n Bakhtine urzen yer tiktiwin-is tigejdanin yef ‘le dialogisme’ d yigetmesla, deg tayult n ‘interdiscersivité’.

Ma yella uxeddim n yimeslayiwen irusiyen, d win n Bakhtine wehhan yer tmiđrant tagejdant n umyeđres mebla ma fkan-as isem uman, awal-agi n umyeđres ur d-iban ara almi d tagara n yisegasen n 60 deg ugraw ‘*Tel Quel*’³.

Ađric ameqqran n yinegmayen msefhamen ad inin *J.Cristiva* d nettat i d tamezwarut i d-yeskecmen tamiđrant-a n umyeđres , tebda i tikkelt tamenzut deg umegrad n *J.Cristiva* i yettwaxedmen i M.Bakhtine iwumi tefka azwel « *Bakhtine ,awal , adewenni d wungal* »⁴ i d-yefyen deg yebrir 1967 . Amagrad-agi yettwakemmel deg 1969 deg *tesnamka*, sin akin awal n umyeđres yuyal dawal amatu dagejdan d win yesbedden tizri tamaynut i yedmen izuran n uxedim n Bakhtine.

¹-Ibid, p. 102-103.

²-Bakhtine, (M.), *Esthetique de la création verbale*, éd, Gallemard . Paris, 1984, p . 107_108

³ -Tasyunt « Tel Quel » tettwaxedem-d deg useggas n 1960 di tezrigin n Seuil syur Philippe Sollers s lemɛawna n wid ikkin ar tel que :Michel Foucault, Roland Barthes, Jacques Derrida, Jean-Luis Baudry, Jean-Pierre Faye, Julia Cristeva d wiyad d axedim yef tezri d unarni n wungal.

⁴-kristeva, (J.), *Bakhtine, Awal, adiwenni d ungal*, deg uzyan ; n°239, yebrir 1967, p.438-465.

Tamiđrant n umyedres n J. Cristiva deg useggas 1969 tsenned yef uxeddim n M.Bakhtine . yur-s ađris ur yettwehi ara kan yer tegurmma n tira , maca dayen yettnadi deg unamek n wannawen. Amyedres n J.Cristiva yeffey yef tin n M.Bakhtine deg wařas n tneqqiđin : « *d anadi yef tmental aladya tamlilt n usentel n umsiwel, d tiyri i yeđrisen udyizen deg umyedres Ma d Bakhtine yettwekid yef tilin n umaru deg udlis, Cristiva tusa-d mgal, tettnadi ad tebřel tamiđrant n usentel n umsiwel*»¹ Tamuyli-ines tbegen-it-id akken iwata deg kra n tbadutin i d-fka deg udlis-is la sémiotikè « qbala n le dialogisme tamiđrant n uwadem dasentel n tira » tebda tettruđu akken ad teğğ amkan i tayed.

Asentel-agi yettuneřsab deg tmuyli-s tasezyant, am uđris ula dayen i wemsifeđ. Aēla řsab- is amyedres d abadu , yesēa drus n yireřřalen d wallusen iđersanen , d limarat kan i wumi wwin ara leřsab, yuēar i wakken atent-ēezlen . tettekkid-d tamuyli-ines i d-tefka deg udlis-is anda i d-tenna :

*Agellus aglawan (asentel n umsifeđ) d
agellus aratag (ađris asatal)ttemseđfaren
akken ad sbegnen tidet akken iwata : awal (ađris , damlili n umeslay ney ad nyer ameslay
nniđen [...] Yal ađris yettwabna am waken d
tađerbit n yinan , yal ađris yettsumu-d deg
wayeđ².*

Julia Cristiva tefka-d tanekda nniđen i umyedres am waken « *damyekcem ađersan* » dayen i yeğğan ad yettuneřsab d tira yemxalafen n tyessa tađersant, tettekkid am akken d aēiwed i usađuf n yettwaxedmen i yeđrisen nniđen. Ađris aseklan yettwaxdem am waken d aēiwed n lebni n yeđrisen nniđen yemxalafen i yellan yakan ttwafhamen am akken d asađuf yettwaxedmen yakan yer umaru.

¹ -Anne claire, (G.), *Initiation à l'intertextualité*, éd, Ellipses, Paris, 2005, p.16.

² -Ibid, p. 145.

tenna-d yef waya” amyekcem adersan “:« *d ambiddel n uđris d amyedres: deg tallunt n uđris ney atas n yinnan yettwadmen i yedrisen nniden amlaqa-agi yemwata ger-asen*».¹

Lmeena-s idrisen akk ttemlaqan ttemyekcamen deg amgar-asen. Tgar tamawt dayen yer wayen yeqqnen yer tikti n “Interaction textuelle” assen mi texdem tazrawt-is yef ungal n *Jehan Saintré* tufa-d, ungal yer umaru-agi d awşaf n yimesli. Iđrisen-is d isugnanen sean imesla ilatiniyen d trebga. Tutlayt talatinit d idlisen nniden kecmen dixel n uđris n wungal, di tmuyli-s ungal :« *ibennu-d adiwenni amazray ney am umexluđ ’’mosaique’’ d idrisen yemxalafen*»²

2- Anerni n tmiđrant n umyedres:

Seld ixedimen imenza n J. Cristiva, tamidrant n umyedres tuyal tennerna aktar deg yiseggasen n 1970 d 1980. Teddem tabyest-ines temeqqrant deg yinnawen i yettwazeynen i yuyalen d allal n teşleđt taseklant. Atas n yinegmayen i d-yefkan afud i unerni n tmiđrant-a.

Ihi ad neeređ ad nemmeslay yef cbađa n uđris i yef d-yewwi R. Barthes d uxedim adersan n G.Genette d wayen yexdem M.Riffaterre, tamidrant n umyedres d tin yennernan s wařas , taneggarut-a d tin yelħan , tettwaseqdec deg wařas n tayulin yemxallafen , aladya deg tsekla timserwest, tadyezt , cbađa d tesnilest, ihi nekkni an reşři lwelha ney yef tlata inagmayen-agi, ad neeređ ad nessebgen ayen xedmen deg tayult n umyedres:

2-1 Roland Barthes

Seg yiseggasen 1970, Roland Barthes yessexdem deg inadiyen-ines awal n umyedres yedfer tiktiwin n J. Cristiva akk d M. Bakhtine , iwekked-d : «*yal adris ikečcem deg uđris nniden* »³.

¹ - Op, cit. p. 146.

² - Op,cit. p 146, p 120.

³ -Barthes,(R.), *le plaisir du texte*, éd, le Seuil, 1973, p. 85

R. Barthes yessegza-d amyedres ur yezmir ara ad iwexer yef udris, am akken d «afares », asenked-ines yuyal umbeed d lsas n unerni n tmiđrant-a tettef amkan i reşsan deg tsekla , εla ḥsab-is:

*Ađris yettuneḥsab d asnulfu , annect-a ur
d-yeqqar ara tefka-d axeddim, ilaq ad-tili
d tatwilt n wales (narration) d tmusni n
uynam, maca anezgum, ula deg ifuras-is.
Ađris ixeddem di yal taswiεt di yal lđiha
anda ad neddem, ulama yettwaru , ur
iḥebbes ara deg uxeddim, ayagi d aḥafed
yef ubrid n usnulfu-ines, d tin yettnadin
deg taywalt n tigensas ney n tenfalit,
asentel amsinan ney amsiwsan (collectif)
yezmer ad d-yebnu tutlayt nniden»¹*

Tabadut-agi tettekiz yef umyekcam (interaction) ger udris d yimeyri, imađđayen kelsen « *Imeyri itteki deg unerni d ukala n umyedres, idder dayan tamidrant n tira, acku ađris i ttejmaε-d akk tinfaliyin i d-yekkan seg tira* »²

Barthes yesnera tizri-s n umyedres ireşsa-tt yef cbaha n uqabel d tnefkin yemxalafen tisekkanin deg udlis-is “*Le plaisir du texte*” ireşsa lwelha-s yef tanfa n cbaha, imeyri ad as-iḥus uqbel n uxeddim asekan. G.Anne Claire yur-s tasekla d tayuri i wumi yefka azal *Barthes*, tettwaxdam i cbaha n uqabel , tettuneḥsab d aferdis agejdan deg tira n Barthes, ad nessiweđ ad naf dayan tanfa-ines i ḥeggez i “*l’anonymat*” n umyedres , ibeggen-d deg udris s umata llan atas

¹-Barthes,(R.), art,⟨théorie du texte⟩, p. 815

² -Piégay Gros, (N.), *Introduction à l’intertextualité*, éd, Dunod, Paris,1996. p. 17

n yedrisen i eeddan mebla ma nessebgen-it-nid, ađris d azeđđa n tenfaliyin, i d-yekkan seg wađas n yimukan n yedles.

G.Anne Claire tessefhem-d sebba n lfayda anda *Barthes* yeqqen yer ‘l’anonyma’ n umyedres deg wawal-is « *Ma Barthes yettwekkid yef ‘L’anonymt’ n umyedres, akken ad ieiwen yef tigin n usezyen amensay, d tina yettnadin deg uđris tidet isahđan n usnimek*»¹

Sumata, amyedres deg usugen n Barthes isseđbeber yef wassayen n tmiđrant n Isas-a i d-yettwabedren s yur Bakhtine d Cristva, maca ttnarnayen s yisugnan imaynuten i wakken amyedres ad yuđal «*D tarrayt tayimant d asentel asnimkan i tmusni d uđussu n yimeyri*»²

2-2 Michaél Riffaterre

Tamđazt n tmiđrant tban-d deg uxeddim n M.Riffaterre i yettnadi-n yef tecrađ tidersanin deg tefyirt ney deg uđris amezyan. Amyedres yur-s yeqqen yer tyuri yaenan kan ađris aseklan , imeyri ad yeeqel ađris aseklan acku yealem s wassay yellan ger tsekkiwin d tiyađ , di tmuđli-agi i d-isbadu M.Riffaterre amyedres « *Amyedres d lefhama wessi-en i d-yekkan yer imeyri s wassay ger tsekkiwin d tiyađ, d tin i d-titaba-en ney d tin i d-tizwaren . Tisekkiwin nniden xedmen-t amyedres di tazwara* »³

Deg sin ixeddimen-agi ‘afares n uđris 1979’ d tasnamka n tmedyazt (1983) M. Riffaterre iwekked-d yef umyedres d irem yettwaxedmen i uqabel d cbaha deg uđris. Amađđay-agi ittwekkid yef tawzut d cfawat n yimeyriyen akken ad nesnekwu amyedres akken iwata, d sin iferdisen-agi i d-ittwekiden tilin-ines.

¹ - Op,cit. p. 26

² -Ibid, p. 27.

³-Riffaterre, (M.), « La Trace de l’intertexte », in La Pensée, N° 215, octobre 1980, p.04

Ma yella amyedres i ttban-d am truzi yef uyawas n ubani-ines deg yedrisen iseklanan, N.piégay-Gros yenna-d yef usentel-agi i yef d-yewwi M.Riffaterre ma amyedres yettwassen akken iwata yer M.Riffaterre , maca ilaq anzar:

Yettarni s umezruy: cfawat, tamusni n yimayriyen , ttwaεawaden tbeddilen εla ḥsab n wakud, d agraw n yiybula i cerken tasuta, ur yettyama ara d win kan akken kulec ad ieeddi am akken aḍris ad yuḡal ulamek ad twayren, neḡ ad as-iruh unamek-nsen assen mi ara yuḡal umyedres ur yeṣfi ara 'opaque' »¹

Amyedres n M.Riffaterre yeqqen yer imeyri d tmusni-ines i yedrisen. Deg tmuyli-agi , ma idrisen-agi iybulanen ur ttwalin ara amyedres ad yuḡal ur yettwafham ara , ahat ad iruh akken ma yella wawal- agi, acku imeyri ur yezmir ara ad yesiwed ad-tid-issebgen. Leqyud-agi deg usugen d tmusni d wayen i d-icudden yer uḍris yettwabder-d akken iwata deg waṭas n wayen yura, inna-d «*Taḍersa ur tettwassen ara, lexsara n umyedres ur tezmir ara ad tawi yer uḥbas n uxeddim n umyedres seba tamectuḥt i sways ileḥḥu uxeddim-ines d assugen deg uḍris »*²

M.Riffaterre yeqbel dayen tikti n umyedres i nwala yer R.Barthes , d tin yeqqnen yer tawzut tadelsant d lebni amsiman .S umata timuyliwin-agi d tbadutin i d-itunefken s yur M.Riffaterre i yeqqnen yer uḍris akk d umyedres, ttwazeynen-t yer imaḡḡayen nniden , ad tteskersen s tmuyli yer wayen akk i d-ṭalab deg tawzut tadelsant. εla ḥsab n N.Piégay-Gros amyedres ar M.Riffaterre

¹ Op. cit, p. 16-17.

² Ibid , p. 06.

« *D asexdem n talya n trenya , maca maci d ayen ara nesugen s tlelli d ayen i laqen ad nexdem d asdag*»¹

2-3 Gérard Genette

G.Genette yewwi-d deg 1982 netta d Palimpsestes aferdis n lebni n tmidrant n umyedres, i ssawed yer kra n tektiwin yef tmidrant-agi i d-yebdan deg yiseggasen i seddan deg tezwert-is i usedres ‘ *Introduction à l’architexte*’.

G.Genette yesbadu-d amyedres s yiwet n tyuri lqayen mi i d-yenna:« *Si lgiha-w , ad sbaduy amyedres s yiwen wassay s umdaxal ger sin ney aktar n yedrisen , lmeɛna-s : d tilin n udris s dixel n udris nniden , s talya i d-yettbanen s lketra, uskil* »²

Amaru iwehha-d yer uxeddim ansayan n yinnan aladya mi ara d yettwabder ger tacciwin , amselyu am akken d arettal ur d nettwabder ara dayen d innan ur nettwafham ara , xusšen deg uskilen d ayen i d-yemmalen tilin n wassay ger-as akk d udris nniden. Maca awal amatu anda *G.Genette* issexdem deg umkan n umyedres taɖersit , irem-agi isbadut-id deg uxeddim-is azrayan am akken ;«*I sedda i uɖersan n udris lmeɛna-s ayen akk i tyeğgan ad yesɛu assay ameskan ney d uffir d yedrisen nniden* »³

Dayen G.Genette i wekkd-d yef usentel n tedyezt d agraw n leɣnaf imatuyen anda i d-yettili udris, dya isdag 5 n tsekkiwin n wassayen n tɖersit ad ten-id-nebder : amyedres, aznedres , afedres, awsedres, afledres.

¹ Ibid, p. 16.

² -Genette, (G.), *Palimpsestes, la littérature au second degré Essais*, Paris, 1982. p. 08.

³ - Anne claire, (G.), *Initiation à l’intertextualité*, éd, Ellipses, Paris p. 42.

- **Amyedres:**

Deg tbadut-is i as-yefka i tmiđrant-agi n umyedres ,G.Genette i sebeggen-d s talya tubrizt deg tin i d-tefka J.Cristiva yer G.Gennet amyedres d assay ađersan ger yeđrisen nniđen , N.Piégay i sebeggen-d akken iwata tikti-s mi i as-yenna: « *Amyedres d assay kan i cerken ger sin n yeđrisen ney aktar: ur tejmiε ara talýiwin n talsira , ulac cfawat ur nettwafhamen ara , ulac assayen n usuddem i izemren ad yeqqen ger sin yeđrisen »¹*

Irem-agi yer G.Genette immal-d assay ijemeen ger sin yeđrisen ttwasfahmen-d s talya i seħħan, tjemmaε innan d umselyu ney s ulemmaħ.

- **Azneđris**

D yal aferdis i d-iteddun deg udlis bexlaf ađris s timmad-is kra n yiferdisen ttasen-d di tazwara n uđris am uzwel, isem n umaru, isem n umezrag , tazwert.. D assay yezdin ađris d wayen akk i d-iteddun deg-s ama di tagara-s ney tazwara-s, akken i d-isbadu M.A.Şalħi:

d assay yezdin ađris d wayen akk i d-iteddun yides ama di tazwara-s (am uzwel, am tezwert, am tteswira) ama di taggara-s (amusenked awezlan n tmeddurt n umaru, am wawalen yettilin di teylaft tis 4 n udlis².

Assay-agi yer G.Genette ur d-ittban ara mliħ deg ugraw yettwaxedmen s yur tisekkiwin tiseklanin.

¹Piégay Gros, (N.), *Introduction à l'intertextualité*, éd, Dunod, Paris,1996. p. 13-14

²-Şalħi,(M.A.), *Kra n tsura i tyuri*, Bgayet 2015, p 43

- **Afedres :**

D şşenf n wassay n tdersit , assay-agi (n usefhem ney n uzyan) yettili ger uđris n tsekla d yeđrisen nniđen i d-yettawin fell-as .Zemren ad ilin yeđrisen-agi d iwenniten di teslađ ney d asefhem.

Yessegzat-id M.A.Şalhi , yenna-d: «d ađris i d-yettmeslayen yef uđris d tsekla yezmer ad yili uđris-agi d asefhem, d azyan ney d awennit n uđris n tsekla. Assay yettilin ger uđris n tsekla d ufedres d assay n uzyan»¹

- **Awseđres:**

D assay i yettaran ađris ad yeseu tawsit, ur yezmir ara uđris ad yili di tawsit ma yella ur yeđfir ara ilugan n usnulfu n tawsit-nni akken i d-yettban deg wawal Piégay-Gros yebder-d : «*D assay yefren yesea uđris netta d taggayt tamatut anda i ttekki*»²

Ula d M.A.Şalhi yesbadut-id yur-s «*awseđres ihi d assay i d-yetteran ađris ad yeseu tawsit, ur yezmir ara uđris n tsekla ad yili d tawsit,ma yella ur yeđfir ara ilugan n usnulfu n tawsit-nni*».³

- **Afleđres**

G.Genette yefka azal d ameqqran i taggayt-agi ixdem-as tazrawt s telqayt yur-s afleđres yettwasbadu « *D assay i jemæen ger sin ney ugar n yeđrisen, yiwen (ađris afellay) ad yawi seg wayeđ ađris adday d assay n usuddem, i yesdukulen sin yeđrisen* »⁴

¹-Ibid , p15

²-Op.cit, p.13

³ Op.cit, p 43

⁴ Ibid, p14.

3-Tasensekka n umyedres

Ihi nessawed ad nwali tamidrants-agi n umyedres d tamesbayurt , yal wa amek i as-yefka tabadut , d tin i jemæen lmaæna wessiæn, ihi ad neered ad nemmeslay s umata yef sin n leşnaf-agi n wassay ađersan : şşenf amenzu ireşşa yef wassayen yezdin sin n yeđrisen am tebdert, amselyu, takerđa, şşenf wis sin , d şşenf ueiwed i yeqqnen ađris yef wayeđ, amkadan d warwas s talya.

A-Assay yezdin timlilit n sin yeđrisen (coprésence)

D assay yezdin ger sin ney ugar n yeđrisen ihi ad neered ad nebder 3 n talyiwin-agi n wassay i d-yettwaxedmen s yur G.Genette :

A-1 Tabdert

Tettban-d deg uđris s tira am usexdem n tmesfargalin d sin waggazen, akken dayen i yezmer ad d-yili yisem n umaru d yisem n udlis deg i d-yettwakkes, s limarat-agi amaru yessebgen-d belli ayen i d-yessekcem deg uđris-is maci d ayla-ines, Piégay-Gros deg udlis-is «*Tabdert tettban-d s tidet am wakken d talya tađersant , tessebgan-d anekcum n uđris s daxel n uđris nniden*»¹

G.Genette i wekked-d tabdert d aferdis agejdan deg umyedres, isbadut-id «*D assay yezdin sin yeđrisen ney ugar... d tilin n uđris s daxel n uđris nniden*»².

A-2 Amselyu

Ur ttid-yebdir-ara *G.Genette* deg wannawen n wassayen i d-yebder, maca yemmeslay-d fell-as *N.Piégay-Gros* yettwali amselyu am tebdert tettban-d deg uđris, maca ur d-skanay ara ađris i deg i d-yettwaddem. Ar imazrayen n

¹-Op, cit. P.11.

²- Op cit. P.8.

usezyen aseklan, amselyu d talya n umyedres, tetteawan yef unarni uskil, i yemxalafen yer imağğayen , amaru yezmar ad yexdem deg uđris amselyu i uđris nniđen aseklan s lebyi-s ney maci s lebyi-s *A.C.Gignoux* i wekked-d « *Amselyu i ttwasbadu di tazwara am akken d tafugt, ney d tuksa n uđris n umaru seg uđris nniđen , s yiređalen ur n laq ara s yiferdisen i ttwajemxen* »¹ Axemmem yef umselyu yettawi yer unadi yef lašel n tsekla.

A-3 Takerđa

Yettili-d mi ara ad yeddem umaru ađric deg uđris n umaru nniđen ad ttisexdem deg uđris-is, maca ad tyer amzun ines d netta i ttyuran, anect-agi ittuneđsab amzun d tuckerđa.

Takerđa tettuneđsab am wakken d takanit ger-as d yimman-is mi tettwaeqal s řřifat-is yettwafren . N.P.Gros yenna-d deg uđlis-is :« takarđa n uđlis ihi d asemres n kra n tseddarin mebla ma nessedad isem n umaru»²

Ma deg tezrawt n magistir n K.Felici «Tukarđa d lsas n yal tasekla,đaca tamenzut,ur yettwesnen ara»³

A-4 Tawelha

Ur d-tban ara am tebdert tettili s wudem n umeeđen ney awellah yer uđris n ulbaed n yemyura s usemres n tikti ney n yini yettwasnen mebla ma nebder-d bab-is, kra n imağğayen ur d-teksen ara međsub tekerda yur-sen snat n talyiwın-agi d tagnit kan n tenfaliyin d yinnan” *A.C .Gignox*”yenna-d yef

¹ -Op, cit. P.42

² -Op, cit. P 35

³ -Felici, (K.) , *amyedres deg uđlis n Lounis Ayt Mangellat*, mémoire de magister, taseddawit n Tizi OUzzou, 2011. P 35

umağğay *Antoine Compagnon* d akken «*Ur yettmeyiz ara awalen igejdanen deg amgar-asen , yur-s tameshara n tenfaliyin yemxalafen* »¹

B-Assayen n usuddem

Ihi nessawed ad nwali tamiđrant-agi n umyedres d tamesbayurt temxalaf deg tbadutin i as-ttunefken , d win i jemœen lmeœna wessiœen, ihi nemmeslay-d sumata yef wassay adersan ad nernu ad nemeslay yef sœenf nniœen n uœiwed i yeqqnen adris yer wayed ;Amkadan, d warwas s talya .

B-1 Amkadan

Ger tbadutin i as-ttwafken deg *usegzawal n tsekla*² «*amkadan d arwas i yettœawaden tikiwin n tsekkiwin tineœliyìn , di nniya n usnarni n yeđrisen*» maca imedyazen d imkadanen fkan-as tabadut wessiœen.Ilaq ad nehsu dayen amkadan ur tettnadi ara kan deg tayulin n tsekla maca tella deg tirit-nney n yal-as , acku nessexdam adiwenni yellan yakan.

Amkadan yettili mi ara i œawed umaru i uđris n ulbeađ s uyanib-ines , d acukan ad as-yefk anamek nniœen.Talya n umkadan i wumi yefka *G.Genette* azal meqqren deg udlis-ines, tettusema d allus n tebdert akken kan tella s talya-ines, maca win i d-ttidyulsen ad ttisemres deg usatal nniœen , ad tbeddel tegnit n tmenna ad tessu tawuri nniœen.

¹ - Anne claire, (G.), *Initiation à l'intertextualité*, éd, Ellipses, Paris. P 58

² -Joelle Gardes, (T.), et marie Claude, (H.), *dictionnaire de critique littéraires*, d Armand colin, Masson 1996. P 208.

b-2 Arwas s talya

Deg tbadut-is arwas s talya d arwas n uyanib n umaru ney n umedyaz, yeččur d tiwuriwin: cfawat, tadsa arwas-agi yekkat ad yesnerni akken iwata taljiwin n tutlayt n uđris aseklan.

Ɔer imađđayen arwas s talya am wakken d asnulfu aseklan yella-d yakan:

*D alaymu n uxemmem aktar n tsekkiwt
taseklant...tira deg arwas s talya tettas-
d iman-is, ayen yettwarun yakan yas
akken amaru i sawed ad isnulfu ayen
nniđen s wayen yufa yakan¹*

Arwas s talya d arwas n uyanib akk d tarrayin n tira n wabeađ n yemyura ara ad yales. Ur yelli d amkadan ur yelli d takerđa , yettili akk di tayulin n tsekla akk d tzuri , tessa tawuri n cfawat , anecrađ ney tađsa akk d tejmilt, yer imađđayen arwas s talya d asnulfu aseklan.

Di tagara nezmer ad nini amyedres d yiwet n tmiđrant, anda inagmayen ur ssawđen ara ad as-fken yiwet n tbadut maca tizrawin-n sen ttawint akk yer yiwen ubrid.

¹ - Ibid, p. 68

Tazwert

Tasekla s umata tennulfa-d seg zman aqbur, seg was mi yebda yettxemmim umdan yef talsa d yiman-is, yal agdud ney ayref deg umaḍal yesɛa iyebdan d yiserman i t-izedyen. yef waya ad naf seg zik imdanen ttaɛraḍen ad rren iyebdan-nsen d wayen i ten-iceyben deg yisekla , ayen yeḡḡan inagmayen am Y. Nasib ad yini aya yef tsekla «*Mebla ccek tasekla n uyref d nettat i d allal n taywalt i gerzen i yettaf uyref akken ad yessenfali yef tid i t-yuyen ama d iyebdan ney d ayen i wumi yesra (yehwaḡ)*»¹

Timawit dayen i cudden yer tsekla taqbaylit ,almi d tagara n lqern wis 19,ndan tbanen-d wid i yebyan ad tarun deg ttafttarin, akken ad d-tban tmaziyt am nettat am tutlayin-nniḍen.imi seg yiseggasen n 80 tamaziyt tuy abrid-nniḍen,tenerna di yal annar asertan,ney ayen akk i cudden yer tmeti .

Tasekla tamaziyt d tin i d-yettwabnan s timawit, tewwi-d abrid yezzifen almi d-tewweḍ yer tizi n wassa, s cfawat i d-yeggran deg wallay n yemdanen. Timawit d tulmist tagejdant i d-yeqqnen s annar n usnulfu udyiz di tmeti taqburt, yesses i d-yettlal yal aḍris. Ihi deg uḥric-agi ad neereḍ ad nawi awal yef tbadut n timawit taqbaylit, imataren-is, annawen-is d tewsatim timensayin n tsekla taqbaylit.

¹- Nasib, (Y.) , *Proverbe et dictons Kabyle*, 1990.

1- Tabadut n timawit

Di tmuyli n yinagmayen timawit d nettat i dtawwurt yettawin yer yal timusniwin tiqburin aladya tasekla d leṣnaf-ines, imi am wakken i d-yenna J.Derive:

Iwakken ad nefhem akken iwata tasekla tamensayt, di tefriqt ney anda nniḍen, issefk ad nissin, di tazwara.dacu id timawit. Timawit yesεan lmeεna n yedles i d-yeddān di lḡehd n wawal, timawit d tagnit i deg d-tettunlufu yal tasekla tamensayt¹

Yal anagmay amek yesbadu tamiḍrant-agi n timawit acku yal anagmay yettagem-d tikta-s seg unnar n tmetti d yedles-ines, yef waya ad naf

A. Ameziane deg tezrawt-ines yeffka-d tabadut-is yenna-d:

Timawit s wudem amtawan, d tamiḍrant i deg mcubbaken inumak, yuεer maḍi yef umdan ad as-yaf anamek-ines aḥeqqani .Tikwal tud yer tsekla timawit, tikwal yer laεwayed d wansayen, tikwal nniḍen yer wayen akk i d-tettak tmeti taqburt²

¹-Baumgardt, (U.), et Derive, (J.), *Littératures orale africaines : perspectives théorique et méthodologique*, Kathala, Paris. P 17

²- Améziane, (A.), *Les formes traditionnelles dans le roman kabyle, du genre au procédé*, mémoire De D.E.A, INLCO, 2001-2002. P 29.

Ma nuḡal yer tbadut i d-as-yefka P. Zumthor ad naf icud-it yer wannar n tsekla yenna-d : «*Timawit s lmeɛna-ines wessiɛen , treṣṣa yef cbaḡa n yimman, d usugen alqayan, ixulfen awal usrid n yal ass yezdin ger yemdanen: timawit d yinnawen ansayen i d-yessawḍen leṣnaf n tsekla iqburen*»¹

Di tsekla tamaziyt, timawit ur txulef ara deg inumak-ines ayen yettwasnen di tsekliwin nniḍen, yesses i d-tella tlatit n leṣnaf n tsekla yemgaraden, aladya wid n tmedyazt, tuy amkan wessiɛen di temmnaḍin n yimaziyen, s umata tufrar-d s waṡas yef leṣnaf nniḍen n tsekla tamensayt.

Acu kan timawit yas akken d nettat i dlsas n tsekla yesses i d-gran yeḍrisen deg cfawat n uyref amaziyt, maca ḍefrent leɛyub n tatut . Leɛyub-agi i d-itbanen deg ugbur akk d talya n usefru, am wakken tṡyaben waṡas n yeḍrisen ur d-teddun ara di zman tettun-ten medden , cwit i d-yettawḍen , zegren-d si tsuta yer tayed , llan kra ttawḍen-d mebla isem n win i ten-d-yesnulfan.

Ma nuḡal dayen yer tbadut i as-yefka M.A. Salḡi deg udlis-is ‘’ Asegzawal amezzyan n tsekla’ yenna-d:

Timawit ur telli ara kan d ayen i d-ttawin medden s yimi; ur teqqim ara diyen yer wansay yettɛeddin seg tsuta yer tayed mebla ma sxedmen tira. Issefk ad neḡseb timawit d abrid(ttawil) i sexdamen yimdanen akken ad idiren tayerma , yas akken mxalafent acku yal yiwet deg-sent amek tbennu tidmi.ur ttemyeɛzalent ara. Ass yecban ass-a, ulac di ddunit timeti i deg ur tettili ara

¹-Zumthor, (P.), *Introduction à la poésie orale*, Ed, Du Seuil, Paris, 1983, p. 45-46

*timawit d tama n tira . Dacu kan, llant
tmettiin ugtent deg-sent timawit, llant
tiyaḍ tettuuqet deg-sent tira ¹*

a- Imataren n timawit

Ad naf aṭas n yimataren, yal amatar yer wacu icud, d wanda i t-nettaf, llan imataren i cudden yer tsiwelt, am timlilit n umedyaz d umseflid, d imataren i cudden yer tfekka, aṣawed, tayect d uṣḍru, ara ad nebder di tazwara:

- **Amatar agejdan “Tayect”**

Tayect yeses i yezmer umdan ad yawi yef iḥulfan-is, d wayen i t-iceyben s wawal i yezmer umdan ad yessebgen iman-is yedder, awal d tawil n taywalt ger yemdanen, yesses i yezmer ad yawi yef lkerh d laḥmala, s tayect i d-yelḥaq wawal yer tizi n wass-a.

- **Aṣawed**

D yiwen ger imataren n timawit, i yessexdam umsiwel akken ad ieiwed i kra n tikta tigejdanin, akken ad yecfu umseflid fell-asant, acku mi ara ad yettawad i kra n tenfalit, d ayen i s-yettaken cbaḥa d wanya.

- **Tafekka**

S tmella n tfekka i yezmer umdan ad yexdem ayen i d-as-yehwan, di tmetti taqbaylit mi ara ad yili umdan yettmeslay yessexdam tafekka-ines, amlili n tfekka d tayect yettak-d awal s yesses i d-yettawi umdan yef iḥulfan-is.

- **Asexdem n uwehhi**

Mi ara yettmeslay umdan yessexdam awehhi ama s wudem-is ney s yifassen-is akken ad iglem inedruyen n tḥekkayt-is akken iwata, ad yessiwed izen i yemsefliden.

¹ - Salḥi, (M.A.), *Asegzaal amezzyan n tsekla*, Ed. L’Odyssée. 2012, p. 68-69

- **Aşedru**

Asiwel n wansayen n timawit s umata ama d tamacahut ney d inzan qqnen deg tmetti taqbaylit yer t̄t̄irat d teflest n yimdanen, ƣas mxallafen deg temnaḍt yer tayed, amedya llan wid i d-yeqqaren ƣef win ara d yessiwlent tamacahut deg wass: ad ieūzeg ney ad yedderyel, ney ad t̄t̄eddin fell-as izaylalen ney ad d-yes̄eu ifyulen, m̄nu yer waya ma nmuqel yer liħala n tmeti tamensayt ad d-naf tefka azal i wawal, sēēun tignatin i deg i d-tettnejmae twacult, ttfarasent. Aşedru d amatar agejdan d netta i d-yessebganen ticraḍ tigejdanin n uḍris imawi.

Sumata timseeraq ney timucuha, d yenzan qqnen yer kra n yilugan, ttilin-d kan mi ara ad mlilen ieggalen n twacult, ttnejmaēen-d i wakken ad steefun, dayen mi ara tili kra n tegini i yettwahin yer yenzi.

2-Annawen n timawit

Simmal tettaḍ tmeti n umdan yer zdat, timawit tettnarni tettbeddil udem, seg unarni-agi i d-banen leşnaf-ines yemxallafen llan wid i d-yeqqaren timawit tebna ƣef sin n leşnaf, timawit tamezwarut akk d timawit tanaddayt ma d P.Zumthor yebḍa timawit tagejdant ƣef kraḍ n wannawen :

Timawit taħarfit ney tamenzut

D timawit ur nes̄ei ara assay yer tira, d timawit yecban tin i ƣef d-ddan yegduden iqburen, am ugdud amaziḍ di tallit tamenzut n umezruy.

b- Timawit tamexluḍt

Timawit texelḍ d tira, tettban-d s sin wudmawen di tsekla; llan yeḍrisen yettwarun maca uwḍen s amseflid s timawit. Llan yeḍrisen i d-yeddan di timawit, maca uwḍen yer yimayri s ttawil n tira .

c-Timawit tatrarit ney tatiknulujit

D timawit anda ssexdamen allalen atraren n usiwed d usexzen am : tesfifin, rradyu, tilizri...Deg umedyā idrisen n tmedyazt tamensayt yettwacnan yerna ttwaskelsen .

3-Tansayt timawit

Ma nuyal yer lmeena n wawal ansay imawi d tawil n usiwed n wayen yezrin , d ayen yesean assay yer zman aqbur, am leewayed d wansayen, d wayen nniḍen i cudden yer timawit akken i d-yessegza M.A. Salḥi anamek-ines : « *Ansay yettawi-d yef tmussniwin d wazalen i tettak tsuta i tayed* »¹. Ansay imawi d tawil n usiwed n wayen yeḍran deg umezruy, di dḍin, ney d ayen yeḍran zik si tsuta yer tayed.

Ger yimaziyen tansayit telḥa-d s ubrid n timawit, toud yer wayen i d-yeggran di cfawat n uyref, atas i ruḥen deg ubrid n tatut am yenzan d lemēun, timucuha, tiqsiḍin, tungisin d temseeraq. Tansayit d lemri n ugdud i d-yemmalen amek llan ttidiren yemdanen di yal tayult, di tmedyazt tamensayt d tin uxeddim, lfuruḥ, ney d tamedyazt n tyemmat, ayagi yeggra-d deg cfawat i kerzen leqrun deg wallay n ugdud amaziḥ, yur-sen d ayen yesean azal acku ttwalin ansayen d ayen i d-ḡḡan lejdud, tugget deg-sen tḥfen deg-sen, ur ten-ḡḡin ara ad msun, imi rennun deg wazal n tmetti.

¹ -Ibid. P 36

4-Tiwsatin timensayin n tsekla timawit taqbaylit

Tasekla timawit d tin yellan d tamesbayurt, tuy amkan s tehri deg unnar n usnulfu udyiz aqdim, imi timeti taqbaylit ney tamaziyt s umata am nettat am tmetiyin nniḍen i d-yeddān yef ubrid n timawit , s wawal s wayen yesēa d yinumak d tirekkizt i yef ires lebni n tyerma n umaziḡ, ayen i d-yenna d wayen yessefra yeggra-aḡ-d, yemmal-aḡ-d kra seg wayen yedder ugduḍ amaziḡ, ḡas akken aṡas i ruḡen deg-s, tettuneḡsab am wakken d tasekla tamensayt, ixus wazal-is deg tmeti amzun akken telha kan i-unecraḡ d uqeṡṡar, di tizi n wass-allaḡ kra n yinagmayen i d-yettweṡṡin akken ad naṡ ugar ḡer timawit, akken ad negzu iferdisen-is d yiḡercan-is mebla ma nsenned ḡer tmuyliwin n tira, am akken qqaren timawit maci d tira. Ihi timawit maci d wer tamusni, ney d tusna ur yellin ara deg tmeti, ihi ad neereḍ ad nawi awal yef kra n tewsat-in-agi n timawit d wazal-nsent deg tmeti ama d tasrit am, tmucuha tiyerfanin d tullisin, inzan d lemēun, tiqsiḍin...ney d tamedyazt am isefra, azuzen, aserqes,d usbuḡar...atg

4-1.Tid n tesrit

Tasrit, d yiwet ger tewsat-in n tsekla yesēan azal d ameqqran deg tmeti n umdan aqbayli , akken i d-yenna umaru Bouchikhi «*tasrit d awal i d- yemmalen ayen akk yettwarun ur nelli ara tamedyazt* »¹. Ihi ad nebdar tiwsatin-a yal yiwet s tbadut-is.

1- a.Tamacahut

D abrid n laṡel, d abrid ḡer tmeslayt, win i d-tiḡekkun i ugrud amzun yeṡṡuṡeḍ-as izir n uyefki n yemma-s. D leqrun aya d nettat tlahḡu seg yimi ḡer umezzuy, maca yemxallaf useḡbiber fell-as seg temnaḍt ḡer tayed. Tamacahut d ṡṡenf wis tlata n tesrit rran ḡur-s yimyura d inagmayen lwelha-nsen s wudem alqayan am Props, H.Bassi...Yal yiwen d tamuyli-s i as-yefka, maca tamuyli i

¹ -Bouchikhi, (A.), *Petit dictionnaire de l'analyse litteraire*, 2009. P. 136.

ten-yezdin teqqar-d timucuha tiyerfanin , ttemcabin deg waṭas n tulmisin, deg ugbur ney di talya.

Tamacahut tamaziɣt d tin yesean azal di tmeti tamensayt ,acku d tin i d-isemlalayen iɛgalen n tawcult, tesɛa lmeɛna wessiɛen, yettban-d deg ugbur-nsent s wayen yessexzen deg leknuz ur n ferru, abeɛda timusniwin d tikta akk d laɛwayed d wazalen n tmeti, am wakken i d-yenna Savignc i d-yebder M. DJellaoui deg udlis-ines «*D tidet tamacahut n teqbaylit tessexzen aṭas n yinnan inaṣliyen , imi tecba lmexzen yeččuren d cfawat n uyref ney d tamrayt i deg i d-ttbanen wansayen, d tikta tilqayanin n ugdud akk d tmeti* »¹

Asiwel n tamacahut yesɛa adeg d lawan i d-ttwaḥku, ttalsent-id deffir imensi mi i d-nejmaɛen iɛggalen n twacult, kfan lecyal-nsen, ad zzin i rrif n lkanu, di cɛetwa, tasmusi ad ttay amkan-nni , ḥekun-tt-id i warrac imectah, tikwal rennunt-d twaculin nniden, s umata d lxalat i tt-id-iḥekkun akken i d-tenna L .Dujardin «*Timucuha d tid icudden s umata yer lxalat, imi d nutenti i tent-id-iḥekkun maca yas akken, llan kra n yergazen i tent-id-yeqqaren*».²

Tawuri-ines d tagnit n usirem d usugen teṣṣawed anda itettu umdan ɛeggu n uxeddim d yiyeblan n wass, d trebga d uwellah, imi tayemmat taqbaylit am wakken nezra, tettara azal d ameqqran i trebga n ddarya-s.

Talya-ines d tawezlant, tesɛa aṭas n yinedruyen i yefyen i tilawt, iswi-ines n tagara d izen i wid i d-yesmaḥsisen,tikwal tettfakka s yenzi, tesɛa tafyirt s wacu i tbeddu,” Amacahu ad yelhu ad iyzi am usaru” tayed tettfakka yes tamacahut-iw, lwad lwad ḥkiy-tt-id i warrac n leḡwad” akken i d-yenna M.ASalḥi: «*Tesɛa inaw s wacu i tbeddu, inaw s wacu tkeffu*»³

¹ -DJellaoui,(M.), *Tisatin timensayin n tesrit taqbaylit* ,2007. P 19.

² -Lacoste-dujardin, (C.), *Dictionnaire de la culture berbère en kabylie*, 2004. P. 104.

³ -Salḥi,(M.A.), *Asegzaal amezyan n tsekla*, 2012. P 55-56

1-b.Tumyist

Tumyist tettuyal yer tallit tamenzut imi i d-bda texliqt, tumyist yesnulfa-tt-id umdan di zman aqdim, i wakken ad yeseffhem yesses iman-is akk d wid i t-yecban ayen akken ttwalint wallen-is n tyawsiwin yessewhamen deg ugama , imi akk ayen i as-d-yezziin yeserhab-it, yeslal-d atas n tuttriwin yehwaḡen tiririt yef wayen ur yessawed ara wallay-is di lawan-nni ad-aset-ifek tifat akken i d-yenna mass DJellaoui deg udlis-ines

Tumyist d awal i d-yefrurin seg wawal ‘umyi’ i d-yemmalen ayen ur nban ara. D ššenf yellan yettwasnen yer yegduden n ddunit merra, tettuyal yer talliyin-nni timenza i deg d-tebda texliqt tikli-s»¹ .

D ayagi i t-isawḍen ad yexlaq irebiten i yal tayawsa i t-iserhaben am yitij , lefşul, aḍ...ney timsal yettidir am tayri, tamettant d wayen akk it-yerhan . Ihi tumyist deg lmeɛna-s wessiɛen d tagnit i yettunefken i umdan akken ad yessiweḍ ad yefhem akk ayen i as-d-yezziin.

Ula d agdud amaziɣ yesɛa tumyisin-ines, mazal-iten qiment deg cfawat, mazal drent di tizi n wass-a aladya tid yeqqnen yer tfellaḥt am ‘uḡeggan’, ‘amerḍil, leḡsum arnu yer tigi «tislit n unzar».

1-c.Inzan d lemɛun

D ššenf n tsekla tamensayt, i d-yelhan s ubrid n timawit, d innan i d-ay - d-ḡḡan lejdud nessexdam-iten deg tudert-nney n yal ass .talya-nse d tawezlant yezmer ad ilin d tafyirt ney d kra n tefyar. Atas n lewşayef yecrek yenzi netta d wufir, tikwal yettuɣal wafir d inzi, akken dayen yettwasexdem yinzi deg usefru.

¹ - Ibid. p. 19.

D acu kan mxalLafen di tegnatin n tmenna mi ara yili yal yiwen iman-is. Akken i d-yenna DJellaoui deg udlis-ines

*Leşnaf-a ttemcabin mlih ama seg tama
n talya d ugbur ama seg tama n
twuriwin, aya d ayen yeğğan yuear
usemgired ger-asen. Di tmetti taqbaylit
neseqdac selketra inzan d lemεun
akken ad isiwed umdan izen-ines
akken iwata, wa ad yeğğ later-is deg
umdan ney deg tmeti.¹*

Lemεun akken i d-yenna Buεmara deg usegzawal-ines «D wid i d-yekkan seg tirit n umdan, yeqqar-iten-id i win yesean tamusni. Ttilin-t, mi ara nnayent, hedrent s lemεun »²

Ma d inzan d awal awezlan i weznen yesean atas n lemεani, yeqqen yer tikta n umdan d tfelsafit-ines akken i d-yennna Y. Nasib « Inzi d awal awezlan iweznen. Inzan tfakkan s tmeyrut, maca lmeεna-n sen hrawet, tikwal tettas-d d tusridt, tikwal tettas-d d tuffirt. Ad d-naf inzan frurin-d seg tirit n tudert n umdan »³

Inzan iqbayliyen am nutni am yenzan n umaḍal d awal awezlan yesean lmeεna lqayen.

¹ - Ibid. p. 33

² - Buεmara,(K.), *Issin asegzawal n teqbaylit s teqbaylit*, 2010 , p. 250

³ - Nasib,(Y.), *Proverbe et dictons Kabyle*, 1990 , p. 22-23

1-d.Timseeraq

Timsaeraq sean-t azal meqqren deg umaḍal merra, timsaeraq d lleeba tturaren yergazen, tilawin, ula d imectah acku d tin yessedhawen, dayen yessexdam umdan allay-is akken i d-ttwasbadu deg umawal n'' Larousse « *Timseeraq, d lleeba i yessefk ad naf tiririt yef usteqsi yellan* »¹ .

Agdud amaziɣ ula d netta yefka azal i sşenf-agi n tesrit tamensayt, imi ad naf timseeraq ugent yur-sen akken i d-yenna H.Basset « *Timsaeraq ur mgaradent ara yef leşnaf nniḍen n tsekla timawit imi kif kif amek i d-ttwaxedment, i ttemsawadent akk d wamek i ttwahrazent* »²

Ula d mass Djellaoui deg udlis-ines yefka-d tabadut n temsaeraq yenna-d:

*Timseeraq d yiwet n tawsit nniḍen
si tewsatin n tsekla tamensayt n
teqbaylit, yas cbant inzan d lemɛun di
kra n tulmisin n talya, abaeda tewzel n
tefyar, maca mgaradent fell-asen deg
waṭas n tulmisin nniḍen, tulmisin-a i
tent-yeğğan ad awḍent d tawsit n tsekla
yennekmalen, d tawsit yettwareşşan yef
kra n terkizin n ugbur akk d talya, i tt-
isemgaraden yef tewsatin n nniḍen* ³.

Sşenf-a yesɛa ismawen mgaraden yal wa amek i as-yeqqar ‘’taɣuri, tamsefrut, taqnuɣt, tamesbibit, tameayt, tamcekkalt, tamkersut, tamcellekt...’’. Timseeraq d tid yesɛan aṭas n twuriwin di tmeti taqbaylit, d trebga d uwellah i warrac imectah, deg-sent i yettaf umdan tagnit n usteefu, tessebgan-d çara n

¹ -Larousse, 1995, p.148

² - Basset, (H.), *Essai sur la littérature des berberes*, 2007, p.120

³ -Ibid. p .49 .

umdan d tharci-s, ldint tiwura i usugen d uxemmem, d aseɛddi n lweqt, d tuksa n lxiq, mebla ma nettu d tagnit anda i d-templin iɛggalen n twacult deg tegnatin n lfuruḥ yemxallafen am tmayra, thara...

Timseɛraq seant tarrayt n turart n sent, di tazwara ilaq ad yili wegraw yennekmal win ad ten-tid-yinin ama d argaz ney d tameɛttut ney d arrac imectah, ilaq ad tres tsusmi dya ad yentaq win ad yinin timseɛraq akken i d-yebder DJellaoui deg udlis-is« *Grey aɛeqqa di sqef, win ara d-inettqen ad yesselqef*»¹. Dya ad bdun awal s tefyirt n tazwara ‘’ dacu-tt d acutt’’ ma ufant-id d lahraca ma ur-tt- idufin ara ad tbibben. Isental i yef dettawin-t yef tyawsiwin yemxallafen i d-yezzin i umdan deg tudert-is n yal ass am uxxam, axeddim, tafellaht...

Tulmisin n sşenf-agi n tsekla tamensayt; tewzel n tefyar , cbaḥa d usugen d lmizan n tseɛdarin yesɛan tamayrut i d -ijebden lwelha n yemdanen, d tamsulest teslalay-d inumak uffiren deg ugbur n temseɛraq.

4-2.Tid n tmedyazt

Tamedyazt d sşenf n tsekla tamensayt, tesɛa azal meqqren deg tmeti taqbaylit, d ayen yetthulfu umdan deg tudert-ines n yal ass, d tin i d-yettawi s timawit s wawal iweznen, tawsit-a d tin isenden yer usemres n yifyar tettak azal meqqren i talya. inagmayen i qedcen deg sşenf-a d wid yuran fell-as temxallaf tmuyli-nsen, deg tama n beṭtu-ines llan wid i tt-yebdan yef sin am M.A.Salhi yenna-d « *tamedyazt tesɛa sin n leşnaf ferzen, tin yettwarun , d tin yettwacnan*»²

Llan inagmayen nniḍen i tt-yebdan yef waṭas n leşnaf am DJellaoui deg udlis-ines am uzuzen, aşerqes, tamedyazt n tyemmat...ad neereḍ ad ten-id nebder wa ad nefk tabadut i yal sşenf.

¹ -Ibid. p. 55.

² - Salhi, (M.A.), *Etudes de littérature Kabyle*, 2011 , p. 51.

2-a. Tamedyezt n tyemmat

D ṣṣenf n tmedyezt i d-ttawi tyemmat yef wayen i tt-izedyen n yihulfan s cnawi am uşerqes d uzuzen i warraw-is akken ad tent-seeyu ad gnen ney d asedhu. ad naf deg-s sin n leşnaf:

a-1. Azuzen

D ṣṣenf n tsekla timawit tamensayt, i d -ttawi tyemmat i ltuḥan-is, deg kra n tegnatin mi yettru ad tessedhu ney ad yettes, am wakken i d-yenna P.Zumthor i d-yebder DJellaoui deg udlis-is *Tiwsatin timensayin n tmedyazt taqbaylit « Azuzen d yiwen n ṣṣenf n tmedyazt i d-ttawi tyemmat s tjinatin d ccnawi ḥninen, mi ara tebyu ad tesgen llufan-is»*¹

a-2. Aserqes

D tayemmat i tid-yettawin i llufan-is mi ara tebyu ad d-yaki seg yiḍes, ney ad turara yides. Awal-a d win i d-yekkan seg tutlayt n taerabt, yemmal-d asengez n ltuḥan yer yigenni deg teqbaylit ney aneggez , cḍaḥ. D aṭurrec n llufan d usaki akken ad yeeyu ad igen s shala lawan i d-yelhaq yiḍ akken i d-yenna Dallet « awal aserqes yekka-d seg uzar ‘RQS’, yesεa tlata n yinumak: aneggez, cḍeḥ ney aḥerrek n wammas»²

2-b. Tamedyazt n lweqt n uxeddim

D icewwiqen i d-tawin yemdanen di lawan n uxeddim, yettas-d iman-is s ssut aelayen mebla asexdem n wallalen n uzawan akken i d-yenna K.Buemara deg usegzawal-ines« *yenni, şḥaḥi, cnu s tayect-ik kan, mebla aseqdec n wallal n*

¹- Ibid, p. 13.

²-Dallet, (J.M.), *Dictionnaire Kabyle-Français* , 1982. P 732.

uḏawan»¹. Nettaf ṣṣenf- agi s waṭas deg uḏeṭṭa, asendu anda cennunt tlawin, akk deg twizi d yirgazen i d-tid-yettawin d tlawin.

2-c. Tamedyazt n lfuruḥ

Tettili-d deg tagnatin n lfuruḥ, am tmayra, thara ney s buɛ. D tagnit i d-yessemlalayen laḥbab d yimawlan, d tagnit anda dahhun tettun iyeblan n tudert-nen, am wurar, azenzi n lhenni akk d tbuyarin.

-Urar, d tagnit anda d-ttemlilin laḥbab d yimawlan, tteksen yef wulawen-nen, s cdaḥ d ucewaq d cnawi yemxallafen i d-tawint tlawin s wallalen yemxallafen, am ubendayer d derbuka, maca tura yeyba waya di tallit n tura nulfant-d tawilat nniḍen, akken i d-yenna Buɛmara deg usegzawal-ines« *urar n tmeɣra, n udriz, s yur lxalat, yella seg zik, ma d tura iruḥ ad yenger* »²

-Tibuyarin d ccan n tlawin i d-ttawint s ṣṣut-nsent mebla ma sxedment allalen nniḍen. tibuyarin d awal i d-yekkan seg sbuyer, imi asbuyer d ccan i d-ttawint s umata temɣarin deg tmayra s wawalen n zik.

Azenzi n lhenni d isefra i d-ttawin di lawan n lhenni, yettawi-ten-id i yesɛan tirit di temsalt-a, i rennun cbaḥa d zhu i tmeɣriwin n leqbayel.

2-d. Tamedyazt n umɛɛzber

D ṣṣenf i deg d-yettili umjadel ger sin yimdanen, ama ger imedyazen ney snat n trebbuyaɛ, ney ger temɣart d teslit-is, akk d urgaz d tmeṭṭut, d ambiddel n wawal s tmedyazt, d awal n temɣayrit, tikwal tettimɣur temsalt tesegray-d tuḥsifin.

¹ - Buɛmara, (K.), *Issin asegzawal n teqbaylit s teqbaylit*, 2010p. 82

² Ibid, p. 33.

2-e .Tamedyazt tadiyanit

D šşenf yeşean azal deg tudert n umdan aqbayli, izereen lahna d liman deg wulawen n yimdanen, d udem nniḍen deg usnulfu n tmedyazt taqdimt, tesa aṭas n leşnaf, am udekker yeşean lmeena n usiwel s yisem n Rebbi, d teqsiḍin n ddiin , i d-yeddān deg ddiin, ttilint-d d tiyezfanin , am teqsiḍt n sidna Yusef d tid nniḍen i d-yewwin yef kra n yisental i cudden yer tegrawliwin i d-yellan ger inselmen d lkuffar, mebla ma nettu lmadḥ adiyyani d awal ajentaḍ i d-yekkan seg tutlayt n taṣrabt ‘’elmadḥ’’ d askan n wayen yellan d isey di tudert n umdan, yettawi-d yef lanbiya d ssuḥaba, d lecyax d lawliya.

Deg yixef agi wis sin neered ad nawwi awal yef tewsatin n tsekla timawit taqbaylit i yellan d lśas n tudert n tmeti tamensayt.

Tazwert

Timawit d tin yettfen amkan deg tsekla tamaziyt, acku ayen akk i d-ilaħqen yur-neŷ yusa-d s ubrid n timawit, tasuta tettak-it i tayed almi i d-iwwed yer tizi n wassa. Ayen yellan deg timawi yuđal yettfe amkan deg tirawit, Ʒas akken i eedda zman-is maca mazal ticrađ-is. Ass-a mi ara ad nƷer ungal neŷ tullist neŷ dayen nniđen, ma ulac mađi ad naf inzan neŷ tinfaliyin n tutlayt taqbaylit neŷ d timseeraq. Amaru deg udlis-is iseukkez Ʒef wađas n tecrađ-a, akken ad yebnu ađris-is akken iwata, yeddem-d kra seg timawit acku d tannumi-s neŷ d idles i kerzen leqrun deg cfawat. D ayen yessean azal meqqren mi ara ad naf deg ungalen iqbayliyen limarat-a n timawit aladƷa ungalen imenza i d-yeffeyen. Ihi iswi-nney deg uħric-agi wis krađ ad neeređ ad nexdem tasleđt i wungal *Askuti*, ad nessebgen ticrađ n timawit yellan deg-s, ad nefk amek yessexdem umaru timawit, dacu i t-yeđgan ad tissexdem, imi neƷra adlis-agi nufa-t d tibħirt tezrae deg-s timawit, neeređ ad nređđi axeddim-nney ad nekkes akk ayen icudden Ʒer timawit am isefra, inzan d lemēun ,imarđalen, d wađas n tecrađ nniđen.

1-Talyiwin tansayin n tsekla timawit taqbaylit

Ungal aqbayli d amesbayur seg tama n talyiwin timensayin n tsekla timawit aladya ungalen imenza i d-yeffyen s tutlayt n tmaziyt. Deg aħric-agi ad neeřed ad nessebgen ayen yessemres umaru n yiferdisen n timawit, i d-ibanen deg ungal *Askuti* , ama d imeslayen, innan, ney d inzan d lemėun, ama d isefra ney d allus i yellan s tuget deg timawit taqbaylit.

1-a- Isefra

Isefra d yiwet n tewsit tagejdant ger talyiwin timensayin n tsekla timawit, i d-yewwden s cfawat n uyref, sean azal ama di tallit tansayt ama di tallit-a tamirant acku yesses i yezmer umdan ad yessenfali yef ihulfan-is d wayen i t-iceyben. Deg ungal *Askuti* anagal issemres atas n isefra i xelden ger wid n tansayit d tallit tamirant. Asefru amenzu ara ad nebder d atrar ur d yebdir ara anwa i tid-yennan , ibder-it-id umaru s yimi n Mezyan deg Tegniti-nni imi yella d amsaltu yeħseb iman-is yekki deg lbaťel seėddan yef yimaziyen di tnekkra-ni n yebrir, ula d baba-s iħerrem-it ad iwali udem-is, acku i ttekki yer udabu yer leħkem yerzan ifadden i tmaziyt, Ƴas akken yeħbes ixeddim-is, maca mazal-it yeqqaz deg wul-is , d ayen i t-yeġġan tberna tettak-it i tayed.

-Furwat ad iyi tamnem

-Ur teddut yidi

-Nekk mačči d askuti...’’(sb 52)

Asefru-agi imi i t-neeqel d win yecna Ayt Mangellat , tayect i yesėan azwel n *Askuti*, d tagnit anda i t-id-yebdar Saėid Saėdi deg udlis- is, nezmer ad nini anagal yugemd deg usefru-a akken ad isemmi i wungal-is *Askuti* ihi asefru-a yusa-d s talya n usefru atrar, iswi n umaru yebya ad yessebgen Mezyan ur yesėin tissas yeffey-d mgal atmaten-is, maci d askuti, xarřum ad beėden fell-as ur teddun yid-s.

Ibeder-d asefru nniden i yellan d atrar , anda i d-yeffka isem n win i t-id-yennan “Ayt Mangellat”, deg tagnit-nni, mi i tfen yiwen seg wid i tekkin di tnekra-ni n yimaziyen, umi qqaren Braham, aneggaru-a mi i tt-bahaten deg-s yegguma ad yefk afus deg watmaten-is yas akken ulac d acu gđan deg-s maca yegguma ad yemmeslay. Ihi yef waya i d-yenna asefru-a:

-wur neqbil yella ssif

- Ul ahnin ad yeddez

- Terram iles-iw d lkif

-Afus-iw d aekkawaz. (sb .73)

Iswi-ines deg usefru-agi yebya ad yini yas akken d amsaltu ussan-ni imenza yesserwet lbatel, maca ur yeddi ara deg lebyi-n sen, ala win yellan d menwala ara idfren abrid-n sen, llan kra seg yimsulta xđan ilbatel i sserwaten yimsulta.

Anagal yewwi-d asefru nniden ansay anda i d-yebder isem-is, d Si Muđend Wemđend i yura M.Meamri deg udlis-is “ les isefra, poemes de si Mohand” deg tagnit-ni mi yesla baba-s, Mezyan ad yeddu ger yimsulta yer tmurt ,yer Tizi Uzzu, d ayen i yeđđan baba-s ad yeđleb deg-s ur i teddu ara ma yella yedda-d ger yimsulta ad i herrem seg wudem-is asmi ara yemmet, mi yekcem Mezyan s axxam yeddem-d adlis n M.Meamri yuy tannumi yeqqar deg-s deg yid, dya yeqli-d deg usefru-agi i yellan d aqburt :

- ddunit la tetyawal

- a lfahem n wawal

- atas di madden ay tyur'' (sb43-44)

iswi n umaru mi d-yebder asefru-a, yebya ad isebuggen ashissef-ines yef yiman-is, acku tyur-it ddunit, tessawed-it armi i yesmeđ baba-s dge-s, ul-is yeqber seg wurfan ur yufi amek ara yexdem, ussan ttæddayen s lemyawla netta yufa-d iman-is yekcem deg ttaxmam ameqqran akken i d-yettban deg lmeena n usefru, win tyur ddunit ur as-d-yegri acu ara yexdem ala lmut ara tiselken seg urfan-is.

Asefru nniđen d atrar ur d yebdir ara anwa i t-id-yenna, neeqel-it n Ayt Mangellat, amaru yennat-id mi yella Mezyan i lehđu netta d yemddukal-is ad ruđen ad ččen imensi, yeggi-t ttexmam, yef lbađel i řaren deg tmurt, d wayen akk yexdem mi yella d amsaltu, ur ifaq deg yiman-is yemmekta-d ass imi yewwet yiwen n taddart-is i ssayli-as-d tuymas-is, yuđal ldint-as-d wallen-is yettwali lbađel, tyad-it tmurt-is, řas akken maci ala netta i yellan akka, atas n yemdanen i d-yekkatn deg udabu maca s deffir senden řur-s, dya yef waya i d-yenna asefru-agi yesean ukuz n yefyar, i d-yeddem dayen deg usefru n Ayt Manguellat, maca netta ur d yebdir ara isem-is:

-Tugim lekdeb

-Yakw d lbađel

- Tugim ammus

-Llan yakw degwen meřra''(sb.93)

Iswi n unagal deg usefru-agi yebya ad yessebgen lbađel yettæaddayen deg tmurt řas nwan d ayen yekfa mi i ffyen yirumyen , maca taækkazt n lehqara d lbađel, lexdae mazal-it yeřza tucrar-is deg tmurt umaziy, asefru-agi

Yewwi-d yef wid-nni i as-yeqqaren nexđa i lbaťel d lekdeb, lexdaε, tuckerđa, maca nutni deg-s i zedren, ttarran iman-nsen kkin yer wid i qeddcen yef tmaziyt, maca s deffir řuccen-as iđarren-is, kkatn akken ad teybun.

Tettban-d tedyezt timawit deg ungal “Askuti” imi amaru yessexdem atas n tecrađ n timawit i ttuneřsaben d tabdert ama yella yisem n wid i ten-id-yennan ama ulac, tban-d deg uđris s tira am usexdem n tmesfargalin d sin waggazen, akken dayen i yezmer ad d-yili yisem n umaru d yisem n udlis i d-yettwakkes, tezmer ad tili d tafyirt ney d taseddart n welbeeđ n yimyura, akken dayen tezmer ad tili d ayla n tmeti s lekmal-is am lemtul d yinzan. Amaru deg ungal-is nufa-d d akken ibder-d atas n yisefra n Ait Manneglllet, ibder-d dayen asefru n Si Muřend i yura Mulud Meamri deg udlis-is, akken ad yernu cbařa i uđris-is dayen anagal iban-d d win i yefkan azal i tmedyazt.

1-b-Inzan

D tawsit n tesrit tamensayt yuřen amkan s tahri deg tmetti n umdan, ama d amdan aqbayli ney imdanen n umađal, yal tamnađt s yenzan-is d lemεun-is. D tawsit n tsekla timawit. Talya-nsen d tawezlant , yezmer ad ilin d tafyirt ney d kra ntefyar, inzan dayen mxallafen deg lemεani-nsen yal wa d acu yebya ad yini akken i d-yenna M.A.Salři deg udlis-is” Asegzawal amezzyan n tsekla:

*Aťas n lewřayef i yecrek yinzi
netta d wafir, tikwal yettuyal,
wafir d inzi akken diyen
yettwasexdem yinzi deg usefru.D
acu kan mxalafen di tegnatin n
tmenna mi ara yili yal yiwen iman-
is.¹*

¹ - Salři, (M.A.), *Asegzawal amezzyan n tsekla*, Ed, L’Odyssée, 2012. P.49

Ihi ad neeređ ad nebder kra n yinzan i yessemres umaru deg ungal-is ad nebder inzi amenzu , ur yesei ara tanfalit n tazwara, d inzi aqbur,anda amru yewwit-id deg tegnit , mi yettmeslay umæalem n yimsulta d yiwen umaħbus i wumi qqaren Brahim i yekkatn ad ban tmaziyt am nettat am tutlayin nniđen, mi i hedder yides umsaltu-ni ur as-yefki ara azal i lehđur-is yenna-d inzi-agi:

“ Am win itmeslayen i wezru ” (sb.68)

Iswi-ines deg inzi-agi akken ad yessebgen, azal ur yefki ara Brahim i yimeslayen n umsaltu yeggugem amzun akken d azru i yellan yid-s, acku yezra ayen i d-yettmeslay ulac şşah deg-s, yezra d nutni i yebyan ad hudden tamaziyt.

Ad naf inzi nniđen ur yesei ara tanfalit n tazwara, amaru ibder-it-id di tegnit i deg i d-yella wawal yef tnekra n yimaziyen deg Tizi Uzzu imi i d-ittmeslay “Ccix Abdellah” i wumi ssawalen “Peugeot” yuggad imi i d-yemMEsley zdat n yimsulta netta ur yehsi ara, dya icebbeH-it Mezzyan yer tyaziđ, yetteqliliħ amzun akken teħsel deg-s tmellalt:

“ Am tyaziđ nni umi taereq tmellalt ”. (sb.102)

Ibedr-it-id umaru deg uđris akken ad ifekk tugna yef lxuf n “Peugeot” yuggad amer ad uyalen ħur-s yimsulta ad tawin yer uxxam n yimsulta , dya yarr-t ala i uqlilaħ, yef waya i d-yebder inzi-agi, acku tayaziđt mi tebya ad taru, ad teqliliħ amzun akken delxuf i tugad , ad tnadi anda ara tessers tamellat-is, yef waya, at zik mi zran yiwen iban-d fell-as lxuf ney i tteqliliħ qqaren-as inzi-agi.

Aħas n yinzan i yessexdem umaru deg ungal-is akken ad ifek udem n tilawit d cbaħa i uđris-is, dayen akken ad ifek lmeena lqayen i tefyar-is s waħas n yinzan i d-yefka, ad naf inzi nniđen i d-yenna deg tegnit mi i d-kkat Malħa seg yimsulta d wid yellan mgal tamaziyt, ħur-s d nutni i as-yerzan ifadden i tmaziyt, dya Mezzyan qarħent laħdur-is imi Malħa tekcem ul-is deg tmuyli tamezwarut, ma d nettat teffey-d s ubrid nniđen am zrem n uqelmun akken yexdem yehşel, ma

yerra-as-d s lahdur ad iruđ usirem-is imi Mezyan tekcem ul-is, yendem imi i tt-imuqel ,akken i d-yussa deg inzi-agi:

“Azrem uqelmun”. (sb. 106)

Iswi n umaru deg inzi-agi, yebya ad i ssebgen, maci akken i yenwa i teffey imi i tt-imuqel , acku ur s teđđi acemma s lehđur truđ trugza-s, akken yexdem yehšel,tezzi-d yef uqrruy-is yef waya i d-yenna inzi-agi, i yellan ger yinzan mucaæn seg zik ttawint-id yimdanen mi heslen deg kra n taluft, akken xedmen ewqen, ney mi ara fken laman i kra n umdan, ad asen-d-iffey s kra n taluft nniđen ur nwin deg-s.

Ungal “Askuti” d tibhirt wessiæn n yinzan, mehsib i yal anedruy yefka-d inzi akken ad issiğhed lmeena , ad naf inzi nniđen i d-yeffka deg tegnit mi yewwet Mezyan Malha s lmeena yebya ad as-yini, ala netta i yezran yef wacu i d-isedda, amek i yekcem yery imsulta. Inzi-agi ttawint-id zik mi ara tedru kra n taluft i walbeđ , ala netta ara i husen i wayen i t-yuyen am wakken i d-yettban deg lmeena n yinzi-agi:

“Haca win yewten d win yettewten i yezran”. (sb 112)

Ihi anagal iswi-ines yebya ad isebggen amek yehšel yaeweq; amek ara yexdem, am win i heslen ger sin iyebtan ur yufi amek ara yexdem. Inzi-agi seg yinzan mucaæn di tallit taqburt ttawint-id yef win terza tyita.

Deg ungal n Saaid Saaid yal inzi yemxalaf yef wayeđ, yal inzi s lmaena-s yettak-d azal n wawal yesean lmeena lqayen, yettawi-ten-id s talya ur nesei ara tanfalit n tazwara, ad naf ibder-d inzi nniđen deg tegnit mi i ttfen Malha yimsulta ttbahaten deg-s, i kcem-d yiwen umsaltu d amaynut umren-t akken ad iwwet Malha maca yegguma ad yerfed ifassen-is yur-s, yegguma ad i

εemmed i lbađel, dya d ayen i yeđđan Malđa tettmuqul deg-s twala-t yeđšel am nettat yef waya i d-yenna inzi-agi:

‘‘tettađsa tixsi yemmezlen yef tin yuzan’’ (sb.152)

Iswi n umaru deg inzi-agi yebya ad yessebgen tawayit i cerken Malđa d umsaltu-ni amaynut wa ur yekkat deg wayeđ, yef waya amaru yebya ad yini Malđa tettu lhem-is s umsaltu-ni amezzyan yegguman ad yerfed ifassen-is yur-s. Ma nuyal yer lmeena n yinzi-agi ad naf d win yellan d aqbur ttawint-id at zik mi ara heşlen sin deg yiwet n twayit wa ur yettađsa yef wayeđ akken yella deg lmeena n yinzi , tixsi imezlen ney tin yuzan d yiwet ur mxallafent ara.

Akken dayen ibder-d inzi nniden anda i d-ttewşaf Malđa ‘‘Popeye’’ tin akken i ttyuzan s teyrit d ubađet, tettwali udem-is amzun akken d udem n laxert , mi tezra ula d tuymas aylint-as dya tenna-d inzi-agi:

‘‘Akli berrik i kemmel ticrađ’’. (sb 153)

Tanfalit-agi n yinzi seqdacen-t s tuget deg umeslay mi yella yiwen yecmet ad yernu ad i ttzewiq deg iman-is i rennu tacmat i wudem-is, anagal yebya ad yeff-k tugna yef ‘‘Popeye’’ tecmet mliđ , ayen txeddem yuli-d yef şşifa-s yecmet wudem-is acemma ur as- d-yeggri.

Ihi inzan d awalen id-tawin at zik akken ad lemnden yemdanen lmeena lqayen n wawal wa ad lemnden amek ara selhun tudert-nsen n yal ass, inzan-a yas akken usan-d seg timawit maca tđfen amkan ireşşan deg tirawit rennun lefhama d tirit i umdan akken i d-yettban deg awal n Karima Bađa i d-yennan:

*ttawin-d madden lemtul i wakken
ad beynen amek ilaq ad as-yelđu
bnadem i ddunit-is, lemtul d
timsirin n ddunit i d-yemmalen*

*ayen iweqqmen d wayen izelgen
deg tikli n læbd.*¹

1.E- Innan

Saæid Saædi deg ungal-is i ssexdem innan, anda ad t-id-naf i bder-d tanfalit n tazwara, “akken yeqqar”, “ i as yenna winna”, “akken qqaren at zik,” tigi akk d tinfaliyin mucaæen deg tmetti tamensayt, yella anda amaru ibeder-d anwa i d-yennan ini-ni, ad neff-k amdya deg tegnit-ni, imi i d-yeffey Mezyan netta d baba-s si lqahwa akken ad-tyawi ad yekcem yer tarbeet ara yefyen s adrar, dya yenna-d ini-agi, yefka-d tanfalit n tazwara “akken yeqqar Lḡesnawi”

“Tuyalin ulac” (sb. 22)

Amaru deg ini-agi yebya ad yessebgen ulac tuyalin yer uxeddim deg lqahwa, d ass-is aneggeru, akken i d-yella deg lmeena n tenfalit-nni i d-yenna ccix Lḡesnawi, dya d tagnit anda i d-tid-yebder umaru akken ad as-ifek lmeena akter i uḡris-ines.

Ad naf ini nniḡen i d-yebder umaru deg tegnit, imi i d-yettmeslay Si Rabie yef tmaziyt, yebya ad yini d irumyen i d-yeḡḡan amennuy-agi yer deffir, dya yenna-d Mezyan ini-agi i yesean tanfalit n tazwara “akken i s yenna winna”:

“ A-ntetḡ a-neḡqaqaḡ” (sb. 31)

Amaru yewwid tanfalit-agi , yef wid yellan mgal tamaziyt, akken ad yessijhed awal-is,wa ad yessebgen amek byan ad arren imaziyen awal ur ten-id-yettali ad čcen ad qqimen, ur ttnadin ara yef izerfan-nsen .

¹ -Baḡa,(K.), *Inzan d yefrar*, Edition Baghdadi, 2005. P 05.

Ini nniđen yewwit-id umaru yef Dda Lhewari amek i xeddem i wid i d-yettaťaf mi yella umennuy yef tmaziťt, amur ameqqran d wid yettqelliben udmawen, mi řeslen dya ad rren iman-nsen ur kkin ara yer yimaziyen ad rnun amennuy ula dixel n lřebs , drus deg-sen win ara tafed yetťef deg tissas d trugza dya ibder-d ini-agi , yesean tanfalit n tazwara, yerna yefka-d isem n win i t-id-yennan ”akken i s iqqar Ferřat”:

“ *adebbuz fellay yiwen, yyaw anedduklet
yiwwas a-nefrut wwaygaraney*”
akken i s iqqar Ferřat” (sb. 67)

Iswi-ines deg ini-agi d asiwel yer tdukkli n yimaziyen akken ad mřun lbaťel, acku d yiwet n tyita i ten-yurzen, xarřum ad dduklen deg umgar-asen, ad myaeqalen d atmaten ad zwin leřkem amesbaťli fell-asen.

Ad naf ini nniđen anda amaru isseqdec-it, imi i yettmeslay Brahim d umaellem n yimsulta, yef tutlayt n tmaziťt, acku ula d nettat am tutlayin nniđen ilaq ad tban, maci akken i tt-yarra udabu d ugur, ulamek ad ilin-t snat n tutlayin deg tmurt, yef waya i d-yebder tanfalit-agi i yesean tanfalit n tazwara “*aťas n imusnawen i d-yennan akka*”:

“ *aqcic ur neyri deg iseggwasen
imezwura s tmeslayt ss i t-tetřebbi
yemmas a-d-iffey d anaeyabu n
wallay*” (sb. 71)

Iswi n umaru deg ini-agi, yebya ad yessebgen tutlayt n tyemmat d nettat i d-ittrebbin agrud akken iwata, ilaq yesses ara yelmed deg uyerbaz, ilaq ad tili tmaziťt am nettat am taerabt ad tlemden deg yiyerbazen.

Anagal dayen ibder-d ini nniđen, imi yettmeslay Dda Belqasem d Rabeř yef taluft n yimaziyen, řur-s ilaq s imenyi ara ad řillen tutlayt-nsen , akken i

xedmen i Fransa, maci s wawal kan, yef waya i d-yewwi awal-agi anda i d-yefka tanfalit n tazwara “*ula d Messali ar mazal it iqgar*” di lawan-nni n temharsa:

“anessufey fransa s wawal” (sb.76)

Amaru yebya ad yini s wawal-agi , Fransa maci s wawal i teffey, ihi ilaq ula d tutlayt n tmaziyt ad kkren wid ara ad tid-ihellin s bessif yas akken drus n wid i xedmen fell-as.

Innan d wid yesεan lqima di tmetti taqbaylit , amaru ifuřε tagnit dya yugem-d seg ugerruj-agi n tmetti, akken ad yeff-k lmeεna lqayen i uđris-is, ad naf ini nniđen i d-yebder deg tegnit-ni mi yedda Mezyan deg tkerrust netta d Malħa, nettat ur d as-teđđi acemma s wawal, netta ur yezmir ad as-yerr dya yenna-d ini-agi i yesεan tanfalit n tazwara ” *dayemi i-qqaren*”:

“awer tεecqεđ deg wezru mulac a-t-tbibbed”.(sb.113)

Iswi n umaru, yebya ad yini deg ini-agi atas i as-yewwi i Malħa, maca d ayen tekcem ul-is yas akken, terħat s lehđur-is tesruħ lhiba-s lamaεna ur yezmir ad as-d-yerr akken yella deg lmeεna n yini, ibub lahdur-is acku ihemmel-it.

Ini nniđen yewwit-id umaru deg tegnit-nni mi tella Malħa yer xalti-s, tettes testaεfa deg ubaħet d teyrit n yimsulta yef waya ad naf anagal i bder-d ini-agi anda yessexdem tanfalit n tazwara “ *Dayemi s yenna winna meskin*” dya yenna-d:

*“Teťban-ed lqima n tafat, m’ara k iwet wugur
n tťlam” . (sb. 165)*

Iswi n umaru deg ini-agi yebya ad yessebgen lqima n talwit d laman, acku mi tella Malħa deg uxxam n yimsulta krađ n wussan i teqqim dinna iεedda lbaťel fell-as, d ayenni i tt-yeđđan ad ħuss s laman yer xalti-s.

Ini nniden yennat-id umaru deg tegnit-nni imi id iħekku Mezyan yef “Popeye” dacu id tt-yeđđan ad ttekcem yer yimsulta dya yenna-d ini-agi i yellan mucaen seg zik:

“rđu lexrif di ccetwa”. (sb. 180)

Iswi n umaru yebya ad yessebgen , d lmuħal ad yuyal winna i xedeen Popeye , akken yella deg lmeena n yini-agi, acku lexrif delmuħal ad yeww deg ccetwa .

Ihi amaru s usemres-ines i yinnan, yebya ad yeđđ cbaħa n timawit deg tirawit, i rennu lmeena i wawal-is, akken ad turesxen deg wallay n yimeyri.

1-a-Tinfaliyin tukrifin

Tinfaliyin d tawil i yessaqdac umdan akken ad d-yemmeslay yef wayen it-iceyben deg tudert-is, yella umgired deg waya seg temnađt yer tayed, ney seg tutlayt yer tayed, tinfaliyin qnen-t yer tutlayt n umdan. Llan kra n yimeslayan nesseqdac-iten deg tudert n yal-ass sean lmeena lqayen, llan-t kra n tenfaliyin ur tferzed ara ma yella d inzi ney d tanfalit kan i nessexdam yal-as , d amsedfar n wawalen ur nezmir ara ad ten-bdu akken i d-yenna M. Yahyawwi deg tezrawt i yexdem yef tenfaliyin tukrifin yenna-d : *«tuget n tbadutin i d-yettawin yef tenfaliyin-agi, qqaren-t-d dakken d agraw n wawalen, yettuneħsaben d yiwen uferdis.»*¹. ihi ad neered ad nebder tinfaliyin yessexdem umaru deg ungal-is umedyia seg ungal:

¹- Yahyaioui, (M.), *Essai de typologie syntawique des expressions figgées kabyle(parler de tichy)*, mémiore de magister, agezdu n tutlayt n Tmaziyt, Tseddawitn Bgayet, 2009 p.39

Tanfalit tamenzut ibder-itt-id umaru deg tegnit-ni imi i ruđ Mezyan d baba-s lehđun yer yiwet n tejmaet akken ad as-diban ubrid i Mezyan ma ad yali s adrar ney ad tceggēen yer berra, dya baba-s ileđđu s lađzen yef waya id yenna tanfalit-agi:

“Am win iteddun yer lmut” (sb. 23)

Tanfalit-agi tessebgen-d aššissef d lehđzen ameqqran i d-yulin yef udem n baba-s n Mezyan, iswi n umaru, d assebgen n lhif sēddan at zik ēla ḥsab n tassa-nsen i tewwi Lzzayer timunnent.

Tanfalit nniđen tusa-d deg tegnit, imi i d-yettmslay Ccix Merđuq i Mezyan d Mḥend, iwala-ten ēewqen dacu ara xedmen yenna-d tanfalit-agi:

“Tettahriritem am iyerdayen yeylin s amerdax”.(sb. 25)

Iswi n umaru yebya ad yessebgen, ađiri n Mezyan d Mḥend deg wayen ara xedmen, ēewqen ur d tt-frin ara d řray-nsen, byan ad eiwnen tamurt-nsen ur ufin ara amek.

Tanfalit nniđen tusa-d deg tegnit imi i d-ibder umaru ayen iřaren deglawan-nni n temharsa, imdanen mbeēd timunnent uyalen ttwalin imsulta ula d nutni yef lbaťel i d-ttebnan yef waya i d-yenna:

“Iyli-yay userwal di tejmaet” (sb. 30)

Iswi n umaru yebya ad yessebgen sser ksen yef ugdud aqbayli yirumiyen di lawan-ni n temharsa, acku yer yimaziyen mi ara yettwakkes sser kulec iruđ dayen yesēan azal ameqqran.

Aťas n tenfaliyin i yessexdem unagal akken ad i sebgen lhif ttidiren yimaziyen d uššissef n Mezyan imi i yella d amsaltu, yeffey-d mgal atmaten-is akken i d-ittban deg tenfalit-agi:

- “Akken đerrunt i ferrunt”. (sb 40)

Tanfalit-agi seg tenfaliyi mucaen deg tmetti taqbaylit, seqdacent lawan i ttuqten yiyeblan d wurfan fell-asen, ula deg ungal-agi tusa-d deg lmeena n şşber , anda i tt-isexdem bab n tberna imi yettsebbir Mezryan yebya ad as-ikkas yef wul-is, ahat yiwwen wass ad ban tafat yef yimaziyen ad tefru fel-asen.

Ad naf yiwet n tenfalit i nesseqdac deg tudert- nney n yal ass maci d yiwen unamek i tesea yezmer ad yili d as-aybu n later n kra n tyawsa, ney d amdan , akken i d-yewwi umaru deg ungal-is yef umcawer n lwali-t n Tizi Uzzu yef wid iqedcen yef tmaziyt yenna-d tanfalit-agi:

Ad ruhen am tqettit deg wbişar.(sb. 47)

Iswi n umaru deg tenfalit-agi yebya ad yessebgen amek ara xedmen i wid iqedcen yef tmaziyt, ad ten-id-jemsen wa ad ybun later-nsen,mebla ma yella win iselmen, akken yella deg lmeena n tenfalit, acku taqettit lawan i tewwa deg bazin ur d-tban ara ad tteffer deg lqae n tasilt, yebya dayen ad isebgen lehqara n lehkem amesbatli yebyan ad yebyu later n yimaziyen.

Tanfalit nniđen yewwit-id umaru deg tegnit-ni imi i d-yettmeslay Mezryan yef sebba n lmut n baba-s, yella yuđen, yewwi-d attan-is seg Franşa, dya i kemmel-as lexber yesla yef mmi-s i d-yekkeren mgal atmaten-is,Mezryan yezra baba-s ur iac ara tudert-is akken iwata yef waya i d-yenna tanfalit-agi:

*“Temmar tudert is am terga
nni yuyen azar deg wedr ar
teţtecrurud armi d agraw; meskud
twalin madden aman ttekkes fad
yas i tit”. (sb.55)*

Iswi n umaru yebya ad yessebgen , baba-s amzun ur iεac ara seg wass-nni mi i d-yekker d netta d lmeħna, yerna ikemmel-as mmi-s, ixedeε-it imi yedda d Yimsulta yer Tizi Uzzu.

Tanfalit nniđen yellan mucaεen seg zik ibdert-id umaru mi i d-yettmeslay Dda Belqasem yef ineđruyen-ni yeđran deg tmurt, terwi teswiεt yenna-d tanfalit-agi:

“Fadma a-taeqel argaz-is” (sb.78)

Tanfalit-a seg zik qarent-id s talya temxallaf yef tin i d-yebder umaru “ tarwi tebbarwi, *Fadma ur taεqil argaz-is*” amaru ibeddel-as talya akken ad issebgen terwi mliħ am akken s ustahzi i tt-id-yenna Dda Belqasem.

Tanfalit nniđen yewwit-id imi yettmeslay Faruq d win i t-id-iεerđen yer yimensi yenna-d tanfalit-agi:

“ansa i t-nxad a-teqqres ansi nniđen”(sb.83)

Iswi n umaru yebya ad yessebgen, axeddim yer yimsulta yewwi akk lweqt-nsen ur qđiεen ara iman-nsen.

Leħkem amesbatli i senta tucrar-is ula yef tlawin, ttwawtent, ttwaħesent, ttuεeddan fell-asent, acku ula d nutenti terza-tent tyita byan-t ad tefrari yef tmaziyt ad tili am nettat am tutlayin nniđen ad tesεu izerfan am nettat am taεrabt, ibder-d tanfalit-agi di tegnit-nni mi i d-tekkat Malħa deg Mezyan imi yella d amsaltu, netta qerħent lehđur-is, acku netta yexđa i lbaťel, ula d netta d amaziy dayen yegguma ad yešber i yimeslayan-is yef waya i d-yenna Mezyan tanfalit-agi:

“Tewwed tfidi s iyes”.(sb 107)

Iswi-ines deg Tanfalit-agi yebya ad yessebgen ur d yegri şber, teqrađ-it s lehđur-is yzan deg wul-is, netta yexđa i yimsulta , ula d netta yebya ad tbeddel tegnit yef tmurt.

Anagal ibeder-d ađas n tenfaliyin deg tegnit anda yebya ad yessebgen asentel n tmeđđut deg wungal-is, yebya ad yini argaz ur yezmir ara ad yidir wađdes, dayen tameđđut yur-s telha kan i uxxam, ur ilaq ara ad tili d tin ixedmen deg berra, acku tameđđut ilaq ad tili yer tama n urgaz-is, ad trebbi dderya-s akken i d-yettban deg tenfalit-agi:

*“ Argaz weđdes d ayurru. Ur iđđihnin, ur iđđarew,
ur iđđrebbi, ur iđđidir”. (sb 115)*

Iswi-ines deg tenfalit-agi, yebya ad issebgen tameđđut d tigejdit n uxxam, d nettat i yettrebbin dderya-s, argaz wađdes ur yezmir i kra.

Ađas n tenfaliyin i d-ttawin deg tmetti taqbaylit timawit, imi awal zik d win yesean lmeena lqayen, llant kra n tenfaliyin yettwahin s lbeed yer lmeena-nsent i sađđan akken i d-yebder unagal deg tegnit-ni mi i as-tenna Malha i Mezyan mi as-tesla yettmeslay wađdes, tugad i d-iđarrun si lđiha-s tenna-as tanfalit-agi:

“Tayat-ik a d-tarew izimer”. (sb124)

Tanfalit-agi d tin yesean lmaena n win yessexdamen deg kra yellan mgal timetti, mi ara ad as-tiniđ i walbaed tanfalit-agi lmeena-s tessexdameđ deg wayen ur nelhi, iswi n unagal deg tenfalit-agi yebya ad yessebgen lxuf n Malđa tugad i d-iđarrun si lđiha n Mezyan.

Ma d tanfalit-agi nniden ibder-itt-id imi tezra Malđa Mezyan ur yetteki ara yer yimsulta tenna-d tanfali-agi:

“yli-d ay adrar felli”.(sb 143)

Iswi n umaru deg tenfalit-agi yebya ad yessebgen lfarđ n Malđa imi taalem Mezyan ur ittekki ara deg lbađel ssarwaten yimsulta, taammed akk ayen i yeđran yid-s d wayen ara yeđrun.

1-d -Allus deg ungal “Askuti”

Anagal i sexdem s wađas allus, d yiwen ger tecrađ tigejdanin n timawit, i d-yettbanen deg ungal aqbayli, aladya ungalen imezwura i d-yeffyen, ger-asen *Askuti*, ungal-a carđent deg-s ađas n tecrađ n timawit am allus i nessexdam s wađas deg timawit, maca deg tirawit allus d win yesruđuyen cbađa i uđris.

Allus yesea sin iđercan allus alyawi d unamki, sin iđercan-a yal yiwen deg- sen d acu i d-yemmal, allus alyawi yettili d awalen ney d tinfaliyin i yebnan yef cbađa , anya d taseyrut, ihi allus deg ungal-a d win i d-ijebden lwelha n yimeyri akken ad icfu i wayen yeqqar, ad icfu i yiwudam, ney d aglam i kra n tyawsa ney n liđala i deg yella am akken i d-ittban deg umedy a anda amaru yefka-d tugna yef liđala i deg yella deg teswiť-ni, akken i d-yettban deg tenfalit-agi i d-yebder umaru mi i teqqrađ Malđa s lehđur-is, tekkat-d deg yimsulta d wid inekkren atmaten-n sen, kkat en ccita i lesyad-n sen akken ad seeddin iman-n sen s watmaten-n sen, dya qerđent lehđur-agi tewweđ-as tfidi s iy es, ur yufi as-d-yerr ur yufi ad issuem yef waya i yessexdem tanfalit-agi anda i d-yettban wallus deg-s awalen-is usan-d weznen imi i d-yettuyal wawal”nek” akk d “yettıyid” d ayen i as-yefkan azawan:

- *“D amaybun, yetıyid , yetıyid, yemmeč, d baba; nek ur neggan uđan, nek ifellqen afad-iw, nek yebđan yef ecer meyya, nek i t-imuqulen...”(sb 106)*

Amaru imi yessexdem allus-a n wawalen anda i d-yebder amyag ”yettıyid” akken ad issebgen yes ses, ađas i t-qerđen lehđur n Malđa, qazen deg

wul-is, d ayenni i tyeğġan ad yuƷal Ʒer timawit akken yesses i yezmer ad yessebgen lqerħ-ni yettwaqraħ. Yettuyal-d umeqqim “nekk” ibder-it-id ukuz n yiberdan, akken ad issebgen yesses d netta i yessawđen iman-is Ʒer wayen-ni, yeldi abrid i Malħa mi i tt-imuqel d ayyeni i tt-yeğġan ad tessahzi yesses.

Akken diƷen i bder-d awal nniđen, anda amaru yessexdem dayen ameqqim “nekk” yebya ad yini yesses d nnefxa acku ma nuƷal Ʒer wamek nessexdam awal-agi “nekk” deg tmetti-nney mi yebya yiwen ad yessali deg iman-is ad yettneffix ad i rennu ad yessexdem ameqqim-agi , ula d amaru yessexdem-it i wayen-nni, mi i d-yemmeslay Ʒef Si Lħağ i yebyan ad yekfu leqbayel d “Peugeot” i yarran iman-is d aqqueru Ʒef imaziƷen yettban-d waya deg umedyia i d-iteddun:

- ‘nek...nek, ma ulac iyi nek a-tenger’. (sb 101-102)

Ma deg umedyia-agi nniđen i d-iteddun ad naf anagal i ssexdem amyag “ruħ” akken ad issebgen ashissef-ines, imi yettkel Ʒef Malħa yewwet wul-is Ʒur-s, maca nettat teffey-d s ubrid nniđen, d ayenni i tyeğġan ad yini akka:

- “ ruħ ay arwiħ ruħ”. (sb 106)

Amyag “ruħ” yebya ad issefhem umaru yesses , ul-is yebya ad yetterđaq s nnehda i tt-id-yenna, maci s lmaena-ni n rwaħ, amaru yebya ad yessebgen leħzen-is ameqqran, imi maci d ayen i yerġġa at-id-ini Malħa.

Ma d allus anamki , awalen-is ney tinfaliyin-ines ttuawadent-d d assebgen i kra n uƷawan iweznen ney i kra n tegini, i d-ijebden lwelha n yimayri, am akken i d-ittban deg awal n umaru, mi yella MeƷyan ileħu Ʒer unejmuε netta d baba-s akk d Mħend akken i d-yettban deg umedyia-agi:

- “ Lħu telħud, lħu telħud”. (sb.23)

Deg tefyirt-agi amyag “lħu” yusa-d akken ad i-ssebgen teyzi n ubrid, s uciwed n wawal-agi.

Amedya nniden anda allus yella-d s uciwed n yisem “lekwayeđ” mi yella Mezyan ileħħu deg ubrid, yemlal-d læskar i yettalen lekwayeđ n yimsebriden akken i d-yusa deg umedya-agi i d-nekkes deg ungal:

-«Lekwayeđ lekwayeđ» sb.24

Awalen-a d ismawen i d-yettuawaden s yur iæsekriyen s lemyawla, akken ad d-slalen lxuf deg yimsebriden.

Yella wanda yettili wallus akken ad i ssebgen lfarħ ameqqran am akken i d-yettban deg umedya-agi:

- ‘Hyat hyat’ (sb. 29)

Tafyirt-a d tin i dewwin yemdanen imi tessaweđ Lezzayer yer timunnent, amaru yebya ad d-yesmekti ussan-ni, yas akken s lħif d leetab d yidamen n yergazen i ruħen akken i d-yettban deg wawal n umaru assmi yeffey Mezyan s adrar:

- “ Iædda wayen iæddan deg wmaday”.(sb 29)

Deg tefyirt-agi yettuyal-d umyag “iæddan” akken ad yessebgen lħif d lmiziriya yesædda Mezyan deg umaday assen mi yeffey d amjahed, maca yas s laetab ma d Lezzayer yuyalit-id uzarug-ines.

Amedya nnidden d win i d -yusan s wallus n umyag “beddel” akken ad yessebgen deg-s leħkem amesbađli i řaren deg tmurt, s ubeddel n wudmawen wid i tt-iħekmen, ulac win i xedmen leřlaħ ala win ara yeskewten i yiman-is ma d agdud ulac dacu i t-id-isaħen yas ttwabedlen lħukam-is akken i d-yusa deg umedya-agi.

- “Beddel assa bedel azekka” (sb 101)

Anagal yessexdem tawil-agi n wallus ęas akken ur d nekdir-ara akk allus yellan deg ungal, amaru yessexdem tawil-agi akken ad yesseqwu lmeena n wayen yettaru, i tegnatin yemxalafen, ad as-iffek udem n tilawt.

2- Iferdisen n timawit yeqqnen yer tesnilest

a-Asilay n talyamawal (Morpholexicales)

Amawal d talya n tħekkayt aneglan, d tin i d-isebġanen timlilit ney axlađ ger tensayit nettat d tawilat n tirawit yettban-d way deg yimediyaten i d-yeffka, ad nebder yiwen anda amaru yennat-id imi imcawaren yimsulta ad kecmen yer Tizi Uzzu yennad tanfalit-agi :

“tikelt-agi ? A-tili tikelt nniđen?”(sb.47)

Amaru deg tefyirt-agi issexleđ ger snat n talyiwin timawit d tirawit, yeffka-d awalen-agi akken kan llan deg timawit akken ad yessebġen ur tferru ara alama kfan yimaziyen ad ybun later-nsen.

Tafyirt nniđen anda amaru yewwi-d awal i nessxdam deg timawit yura-t akken kan i yella, yeđđa cbaħa n timawit tettwareşşax deg tira akken i d-yettban deg umedyaga-agi:

“ ussan nni nella ‘‘ipipięuten’’ (sb .76)

Iswi n umaru yebya ad yesmekti ussan n temzi-s yebya ad yeffek tuggna s usexdem n wawal “ipipięuten”.

Iferdisen-agi n talyamawal d iferdisen i d-yettbanen deg tesnilest, fyen i yimeslayan n tnumi inesxdam yal ass.

b-Taseddast deg ungal ‘‘Askuti’’

Lebni n tefyar deg ungal , s umata d tifyer isahlen , tayessa iserhen, yella anda llant kra n tefyar incubbaken (syntaxe complexe), i sxedmiten-t umaru akken ad i sebgen yir lihala i yella, d lehzen ameqqran i llan deg wul-is, d ayen i tyeğğan ad yaru tifyar akken kan i llant deg timawit, dayen yella wanda yura amzun d isefra seān ula d temeyrut mi ara ad t-ayred ad ħussed i kra n uzawan, yettban-d waya deg umedyā-agi:

- ‘beddley taglimt, mačči siwa taglimt, yurad wallay-iw, isfeđ usekkud-iw’. (sb.121)

Tafyirt-agi i bder-it-id umaru yef yiman-is, amek iħus ass mi yeħbes ixeddim-is yer imsulta, i ħulfa i yiman-is amzun akken d abarrani deg tmurt-is, tafentazit yesēa zik truħ-as yas akken, ur as yehwi ara uxeddim-is mi yella d amsaltu. Amedya-agi awalen-is weznen, dayen maci dayen yellan di tilawt, acku amdan ur yettbeddil ara taglimt, dayen ur yettirid ara wallay-is, d asugen-kan , d awalen nessexdam deg timawit i d-yura.

Yettban dayen deg umedyā-agi nniđen, anda amaru yessexdem tumnayt, akken ad i sseqwu lmeēna n tefyar-is, am wakken i d-yusa deg umedyā-agi, anda amaru yebyā ad i-ssebgen lferħ-is, imi yeħbes axeddim-is, amzun akken, i tikkelt tamenzut ara iwali tamurt-is ney imdanen-is, yef wayen-nni i d-yenna tteksay ayummu yef lezzayer akken i t-id-yewwi deg umedyā-agi :

- ‘Amzun tekkesy kra uyummu, kra n wagu yef Lezzayer d yemdanen’. (sb 121-122)

Issexdem taseddast timserraħt anda i d-yettban lebni n tefyar d win i sehlen i serhen tifyar-is d timectaħ akken ad issebgen iħulfan-is wa ad yessishel tayuri i yimeyri, am tutlayt nessexdam yal-ass d timsarreħt, akken i t-id-yewwi deg umedyā-agi:

-“Mezzi mummuc”. (sb107)

Tafyirt-agi d tin nessexdam yal ass, nezmer ad nini amur ameqqran n yimdanen ssexdamen-tt d astehzi i walbaeđ, ula d anagal yewwit-id, s wudem n ustahzi yef yiman-is, imi yekcem deg tayri n Malħa, dya yeđđ-a-t testahzay yes, ur yufi dacu ara as-d-yini.

Amedya nniđen anda amaru yessexdem tumnayt yebya ad yessebgen leħkem amesbađli n udabu, acku ulac dacu xedmen i tmurt, ur rbiħen yemdanen-is ur d ban lyella-n sen d ayen i t-yeđđan ad yini tafyirt-agi :

-“*ur ulin yexxamen ur terbiħ tfellaħt*”.(sb.71)

Iswi n umaru akken ad yessebgen, lħif i tettidir tmurt d lbađel řbren yimdanen.

c-Tifyar yesεan (Suspension)

Amaru issexdem “suspension” akken ad ijbed lwelha n imayri ,akken dayen ad t-iεiwen ad yecfu i wayen yeqqar deg wungal, ad yettwareřřax deg uqerřu-is, ur i tettu ara inedruyen yeyra deg wungal:

-“*Yella a ‘Madam’, is d irra weqcic-nni yeznuzun*”.(sb.118)

Anagal i ssexdem tafyirt-a mi truħ Malħa ad ay ddexan, s ukeεezž i as-d -yerra bab n řhanut-ni . ma deg umedya-agi nniđen i d-iteddun ad naf amaru yessexdem “suspension” akken ad i ssebgen, tasusmi i d-yeđlin yef Da Belqa imi i as-yenna Mħend ur tettili ara leqqraya teħbes, yejbed awal yegguma ad yeffey akken i d-yettban deg umedya-agi:

-“*Mmm...*” (sb.20)

Amaru yessexdem tutlayt n yal ass i as-ittmeslayan yemdanen n temnađt-is, akken ad yeđđ cbađa n timawit tettwareşşax deg tirawit, tifyer-is yuratent akken i d-tt-wasusrunt deg timawit akken i d-yettban deg imedyaten-agi.

- *“Tinna n lħemmam n Dda wakli, d akellax !”.*(sb.23)

- *“Uyalay uyay tannumi”.*(sb. 60)

d-Imerđalen seg taerabt:

Imerđalen, d awalen i d-ittasen seg tutlayin nniđen, acku yella lixşas deg umawal n teqbaylit, i seqdec-iten umaru deg uđris-is acku taerabt tetťef amkan-is deg tmurt, iferđit-id leħkem yef yimaziyen ama deg yiđerbazen ney deg tayulin nniđen yemxallafen aladya awalen n ddiin am akken i d-yebder deg uđris-is imi icebbah imsulta yer ccix n tťariqa yef waya i d-yenna awal-agi:

“ťariqa ”. (Sb 66)

Iswi n umaru deg wawal-agi akken ad yeff-k tugna i qerben akken ad yewşef imsulta, nezmer ad nini dayen tutlayt n taerabt d tazrirt yef tutlayt n umaru.

Awal nniđen n tutlayt n taerabt i d-yebder umaru imi yettmeslay Brahim d umaellem n yimsulta yef tutlayin nniđen n umađal yedduklen deg yiwet n tmurt.

- *“ccerq ”.* (Sb 71)

Iswi n umaru akken ad yessebgen yaş ma tuyal tmaziyt taedel nettat d taerabt deg yizarfan, ulac dacu ara yaşen tamurt d lehna kan ara ad yerssen.

Awal nniđen ibder-it-id umaru mi i d-iħekku yef wass-is deg uxeddim yer yimsulta yenna-d awal-agi:

‘sshur ‘. (sb 61)

yebya ad yessebgen umaru yer tamεict yettidir imi i xeddem yer yimsulta, aladya ayen ttwalin n lbaťel d wayen sserwatan.

Awal nniđen yettuyal-d yal tikkelt deg ungal *Askuti*, yennat-id umaru mi i d-yettmeslay Mezyan yef wat taddart-is assen mi iruħ yur-sen mkul yiwen deg-sen amek tettwalin, d wacu đemεen yur-s wiyad tteksen urrif n lħukuma deg-s yef waya i d-yenna awal-agi:

- ‘Lħukuma’ (sb .56)

Iswi-ines deg awal-agi yebya ad yessebgen, urrif d uħaruq i zedyen ulawen n leqbayel, acku ulac d acu rebħen deg tmurt-n sen siwa lbaťel d leħqara.

Awal nniđen yettuyal-d deg ungal-is, acku inedyen akk n teħkeyt-agi yeddawar yef udabu d læsker yef waya i yessemres awal-agi:

- ‘Læskar.’ (sb. 47)

E- Imerđalen seg Tefransist

Γas akken Fransa teffay maca teğga-d izuran-is deg tmurt n Lezzayer acku maci d aseggas ney d ssin i teqqim, yef waya tuyal d tutlayt tis snat mbeed taerabt, d ayen i yeğğan imyura mazal-iten ssexdamen awalen-agi n tefransist, dayen anagal S.Saedi d win yeγran s tutlayt n tefransist yef waya i d-banen-t tecrađ-agi, ungal *“Askuti”* yeččur d imerđalen-agi n tefransist ad nebder kra n yimediyaten, amedya amenzu ibedr-it-id umaru deg tegnit-nni n yinedryen n yebrir mi i dekkren wid yebyan ad ksen azaglu yef tmaziyt yenna-d awal-agi

“Lğudan “. (sb. 49)

Iswi n umaru deg awal-agi yebya ad yeffek tugna yef lehqara n yimsulta amzun akken d irumyen, deylan wulawen-nsen.

Amedya nniđen anda amaru yeffka-d awal nniđen deg tegnit-ni mi yella umæellem d Brahim ttmeslayan, iweşşef-d lhala-ni n zeaf i yella umsaltu yef waya i d-yenna awal-agi:

“Ibiru.”(sb 70)

Iswi ines mi i d-yebder awal-agi akken ad yessebgen zeaf n umasltu yef Brahim mi yella yettmeslay-d yef tmaziyt.

ałas n yirettalen n tefransist i yessexdem umaru acku tzerer tutlayt tafransist yef tutlayt-is, ayen yernan yer waya, d tutlayt i yeęra yef waya i d-banen-t wałas n tecrađ-agi ad nebder imedyaten nniđen:

“ Ssilul”. (sb .72)

“Ijernanen”. (sb .39)

“Kumisar “(sb. 29)

“ j’aime pas les flics” (sb. 105)

“ Alors ma belle, on vaut pas les flics français ?D’accord, on est quand meme beaux gosses. “(sb. 150)

f-Awalen i qebħen

Issemres umaru awalen-agi akken ad i sebgen amek i terza tyita, dayen ula deg tudert n yal ass llan wawalen nessexdam yessen i d-ittekkes umdan yef wul-is akken i d-yettban deg imedyaten-agi:

-*tamurt n leqwada. Tfuh !(sb 81)*

- *mmis n leħram! (sb. 94)*

- *aqjun.(sb 33)*

- *ttez.(sb.113)*

-...ccah..(sb 103)

Di tagara nufa amaru isemres atas n timawit deg ungal-agi ines, acku timetti taqbaylit d tin i ttwabnan s timawit, yef waya i d-ttbanent limarat-agi n timawit s tuget deg yal ungal aqbayli , deg yal asentel i yef d-ttawin, dayen amaru ur tt-isemres ara kan akka, yebya ad-as-iffek cbaħa i uđris-is acku ayen yellan d ansay i rennu azal i tira, yeslal-d ađris amynut deg tsekla taqbaylit.

Tagrayt tamatut

Anadi n tecraḍ n timawit deg ungal *Askuti* n Saëid Saëdi d asentel i yef nreṣṣa tazrawt-nney. Aæddi si timawit yer tira yegla-d s usemres d tutṭfa deg wayen i yellan di timawit. Tarrayt s wacu nesselḥa anadi-nney di temsalt-a, d tarrayt n umyedres n G.Gennete, yesses i nessawed ad nerr yef yisteqsiyen i d-neffka di tazwara, asteqsi-nney agejdan : Dacu-tent tecraḍ n timawit i yessemres Saëid Saëdi deg ungal-is *Askuti* ? Iwacu i tent-isemres ? dacu n twuri seant deg uḍris-is ? uqbel ad nerr yef usteqsi-agi newwi-d awal di tazwara yef kra n yiferdisen igejdanen i yellan d lsas i wakken ad nebnu amahil-nney, nemmeslay-d yef ubrid id-yewwi wungal aqbayli, d umyedres d timawit d tewsat-ines timensayin . Ungal aqbayli ixled ger timawit d tirawit, aladya ungalen imenza i d-yefyen s tutlayt taqbaylit

Di tesleḍt, nekkes-d ayen akk i cudden yer timawit, yal aḥric nefka-d deg-s tagnit anda i t-id-yenna d yiswi -ines d wacu i t-yeḡḡan ad tent-isemres. Asemres n yiferdisen n timawit di tira n wungal yessebgen-d atas n tagnatin d leṣnaf n timawit am usexdem n waṭas n yinzan akken llan di timawit ulac dacu i beddel deg-sen, issemres dayen isefra aladya wid n Ayt Mangellat dayen i ssexdem innan d tenfaliyin tukrifin, d wallus i d-ibanen s tuget acku dayen yellan di timawit s waṭas, dayen imi amaru ur yessei ara tirit deg sṣenf-agi n tsekla yef waya i d-banent waṭas n tecraḍ n timawit, imi netta d amjay.

Tifin n tecraḍ n timawit deg ungal *Askuti* i beggen-d amaru ur tent-isemres ara kan akka, amzun akken yebya ad yesseḥbiber yef wayen yellan di timawit s tira, ticraḍ-agi seant assay yer cbaḥa n tutlayt d uyanib n umaru, asexdem n tecraḍ-agi yuyal amzun d tawil i lebni n uḍris amaynut deg tsekla . S waya ad naf amaru yessawed tikiwin-is, d inedruyen-nni n uḍris-is akken iwata, s cbaḥa n talyiwin d tecraḍ n timawit.

Di tagara nessaram axeddim-agi , yewwid amaynut anda ara ad sfaydin, wid ara ad -t-yeyren, ad yili d akemmel i yixeddimen nniden.

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Tamaziyt	Tafransist	Asebter
Arwas	Imitation	114 (A.A.n. T) ¹
Asatal	Contexte	33 (A.n.T.T) ²
Asenyannan	Stylistique	121 (A.T.T)
Ameskan	Manifeste	79 (A.T.T)
Azyan	Critique	121 (A.A.T)
Amagan	Naturelle	85 (A.T.T)
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Tasnamka	Sémiotique	116 (A.T.T)
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Tamella	Grâce	63	(A.T.T)
Tazrirt	Influence	69	(A.T.T)
Tarenya	Terrorisme	124	(A.T.T)
Talsira	Récriture	107	(A.T.T)
Taneshara	Modalité	83	(A.T.T)
Tamlilt	Role	112	(A.T.T)
Tagelt	Dépendance	40	(A.T.T)
Talyut	Information	70	(A.T.T)
Tallunt	Espace	54	(A.T.T)
Tisukla	Literarité	79	(A.A.T)
Tayda	Orientation	90	(A.T.T)
Teyred	Totalité	125	(A.T.T)
Uskil	Litteral	76	(A.T.T)
Ukkis	Extrait	57	(A.T.T)
Smentes	Provoquer	102	(A.T.T)