

TIGDUDA TAZZAYRIT TAMAGDAYT TAĠERFANT
AĠLIF N USELMED UNNIG D UNADI USSNAN
TASDAWIT AKLI MUĦEND ULĦAĠ -TUBIRET-
TAZZEDDAYT N TSEKLIWIN D TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIĠT



Akayat n Master

Tayult : Tasekla

Asentel

Timenna deg wungal n MEZDAD Σmer
“Tettḍilli-d ur d-tkeččem”

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**Aseggas asdawan:
2016 -2017**

Asnimmer

Deg tezwara ad nesnimmer:

-Mass Bellal Nurdin i ay-d-yellan deg lmendad yef uxeddin-a seg mi yebda armi yekfa.

-Am wakken ara d-nini tanmmirt akk i wid i ay-d-yefkan afus n lemɛawna , aladya iselmaden n ugezdu n tutlayt d yedles n tmaziyit.

Abuddu

*Ad buddey axeddim-a :
-I wid akk i sney d wid
iyi -d-yefkan afus n
lemeawna d twacult-iw
akken ma tella.*

Hakima

Abuddu

Ad budday axeddim-a:

-I baba d nanna i wumi ssaramey teyzi n leɛmer, iyi-d-yefkan afud seg tazwara armi d tagara.

-Ad t-buddey i yestma, Taninna, Lilya, Aya, i gma ezizen Masinisa, i Jeddi d twacult-iw i merra.

-I temdukalt-iw i yellan yidi seg tazwara: Hakima.

-Ad t-buddey i temdukalt-iw n rruḥ: Sabrina, Salima, Meryem, Faṭima.

-I wid akk ḥemlay atas.

salwa

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Tasekla taqbaylit am kra n tsekliwin deg umaḍal ,telḥa-d d leqrun s wallal n timawit . Ttawil-a yella-d d awḥid , aseḥbiber d usidrer n tsekla-ya ; yella-d yakan s cfawat d wallus , yef waya ad d-naf amur ameqqran deg-s iruḥ deg tatut , maca tasekla-a ur teqqim ara kan deg timawit , yella-d deg tezwara ujerred-is syin yerna-d deg-s usnulfu .

Aæddi yer tira deg tsekla taqbaylit yeslul-d deg tezwara ajerred n tasekla timawit , kra seg yeḍrisen-a n timawit ttuyalen yer tallit n temḥarsa . Imenza i ijerden tasekla-ya d iserdasen n læsker n Fransa . Ssebba n ujerred-a ur d-yelli ara i useḥbiber ney i usidrer n tsekla-ya maca yella-d i wakken ad ssiwden ad gzun tikli n tmetti taqbaylit i wakken ad izmiren ad tḥfen tamurt-is , imi tasekla n yal timetti tettunaḥsab d lemri-is .Gar yiserdasen-a ad d-naf : HANOTEAU A. gar yimenza i d-igemren aṭas seg tsekla-a deg udlis-is iwumi isema « *tasekla tayerfant n leqbayel n Jerjer* » 1867.

Ajerred i d-yellan s yur yiserdasen n temḥarsa yegla-d s beddu n kra n inaṣliyen n tmurt n leqbayel seg-sen wid i d-iffyen seg uyerbaz arumi , ajerred n tsekla timawit , gar-asen ad d- nebder Ben Sdira , Si A.S. Boulifa “*tamedyazt taqbaylit*” 1904, J.Mouhub Amrouche “*izlan imaziyen n leqbayen*” 1939 , M.Mæemri “*isefra iqbayliyen iqburen*” 1980 , M.Ferεun “*isefra n si Muḥend*” 1960 .

Ajerred n tsekla timawit yuget seg yiseggasen n 80 yer da , aladya s yur yineymasen d yisdawanen ,s usnulfu n waṭas n yedlisen yeeṇan anect-a, d tezrawin n yesdawanen deg unnar-a.

Tira n tsekla timawit tegla-d dayen s usnulfu deg tsekla taqbaylit . Deg yiseggasen n 40 asnulfu-a yettuṭal yer yeḍrisen n BELSID AT ΣLI (*izmamen n Beleid*)1963 ara d- naf d idrisen i wumi yefka udem amaynut,anda i d-yewwi tiwsatin timaynutin am wungal, amezgun, tullist...atg .

Gar yeḍrisen yellan deg udlis n BELSID AT Σli « lwali n udrar », yedmen azwel n wungal amezwaru deg tsekla taqbaylit s yur kra n yemnadiyin am : AMEZYAN ,A., SALHI,M.,A.,...atg, yef waya i d-yenna SALHI.M.A : « *ad d-nini Bleid at eli d netta i d anagal amezwaru s teqbaylit* » yer yemnadiyen –a aḍris-a yewwi-d tulumisin n wungal.

Seg yiseggasen n 1940 armi d 1980, ur d-yelli ara usnulfu nniḍen deg tewsit-a, almi d aseggas n 81 i d-iban wungal n ΣELLIC,R « Asfel » s wudem unṣib, syin yer da yella-d usnulfu s tuget deg tewsit-a s yur waṭas n yinagmayen nniḍen am SEEDIS « Askuti » deg 1983,MEZDAD,Σ. « Iḍ d was » deg 1990, ZINYA,S. « Tafrara » deg 1995, AHMED,N. « Yugar ucerrig tafawet » deg 1999...atg , MEZDAD,Σ., gar yemyura ixedmen s tuget tawsit-a, ad t-naf d amaru n wungalen meḥsub d netta i yesεan amḍan ameqqran n wungalen gar imura nniḍen n leqbayel.

Gar wungalen n yiseggasen-a ineggura (2010-2017) ad d-naf ungal n MEZDAD,A. "tettḍilli-d ur d-tkeččem" i d-yeffyen deg useggasen n 2014 , i nefren akken ad nessexdem tamidrant n tmenna fell-as deg yiswi n ubeggen n wannawen n tmenna i yessexdamen .MEZDAD,Σ. deg-s d wamek i yebna tasiwelt-is ?

Iswi n uxeddim

Deg yiseggasen-a ineggura ugent tezrawin deg waya yerza tasekla taqbaylit , ama d tansayt ama d tattrarit , tarrarit-a deg wayen yerza tawsit n wungal ad d-naf tuget n yenadiyen xedmen yef tizrawin-nsen yef wungalen imenza yettwarun s teqbaylit .

Γef waya i nerra lwalha nney yer wungal amaynut n MEZDAD,. i d-yeffyen deg useggas n 2014.

Iswi-nney deg uxeddim-a d beṭtu n uḍris n wungal “Tettdilli-d ur d-tkeččem” yef yezmulen isnilsanen, iwakken ad nessiwed s tezrawt tasimyutikit ad nzer ney ad nezrew annawen n tmenna yessexdam MEZDAD d wammek i yebna aḍris-is seg tama n tmenna d tsiwelt ? .

Tamukrist

Tazrawt ney taṣleḍt n tmenna deg wungal teḥwaḡ tiseddi d lebyi acku aya yettli-d s tuyalin yer yezmulen isnilsanen i yessexdam unagal deg lebni n wungal-is. yef waya ad d-naf VALETTE,B., yenna-d: “ *tazrawt n wannawen-a n tmenna deg wungal, teḥwaḡ lebyi d tseddi, acku anect-a yettuyal yer yizmulen deg waṭas n tikwal, d izmulen isnilsanen*”. Rnu yef waya ad d-naf kra n wannawen-is am; tunmasit, zemren ad d-asen s wudem uffir ney ur d-tettban ara .yef waya ara d-naf C.KEBRAT-ORECCHIONI tenna-d deg waya : «tumnasit tezmer ad d-tas s wudem i d-yettbanen d talɣiwin tunmasiyin i d-yettbanen , ney s wudem ur d-yettbanen ara talɣiwin tunmasiyin i d-yettbanen d tiniriyin »¹.

Ɣef waya ad neereḍ deg unadi-a ad nuḡal yer yizmulen i yessexdem MEZDAD,Σ deg lebni n wungal-is "tettdili-d ur d-tkeččem " iwakken ad nessiwed ad nzer dacu-ten wannawen n tmenna i yessemres d wacu-ten wassayen i yesεa akked lebni n tsiwelt n wungal-is ?

Turdiwin

Akken ad nessiwed yer tezrawt n tmenna deg ungal "Tettdilli-d ur d-tkeččem", yessefk fell-aney deg unadi-a ad nreṣṣi tamuḡli yef yizmulen isnilsanen yellan deg wungal .

¹ C.KEBRAT-ORECCHIONI , *l'énonciation , «la subjectivité langagure peut s'enoncer sur le mode l'implicite (formules subjectives qui tentent de se faire passer pour objectives)»*,Ed armand colin , 1999, p 167.

Γef waya ma nuḡal ḡer wayen i nwala mi neḡra i tikkelt tamezwarut ungal nger tamawat d akken MEZDAD.Σ , yessexdam meḡsub akk imḡimen deg ungal-is , ḡef waya yessefk fell-aney ad d- nwekked neḡ ad d- nessummer turdiwin-a .

- Amsawal n wungal tettiḡilli-d ur d-tkeččem , yezmer ad yili d aḡḡaray acku yettmeslay-d s wudem wis kraḡ s waḡas deg-s.
- Mi d-ttmeslayan yiwudam amsawal ahat d ufir yezmer ad t-naf yeffer deffir n yiwudam.
- MEZDAD,Σ., yezmer ad yili yessexdem akk anawen n tmenna deg ungal-is yessexdem aglam , adiwenni , imḡimen n udmawanen: (amezwaru , wis sin d wis kraḡ) .
- Amaru ahat ur d-igir ara iman-is deg teḡkayt , acku yefka awal i yiwudam.

Tasnarrayt

Deg tezrawt-a nerra lwelha nneḡ ḡer wungal n MEZDAD Σ. “tettiḡilli-d ur d t-keččem”, ḡef waya axeddim nneḡ d win ara nebḡu ḡef kraḡ n yeḡricen:

- Aḡric amezwaru d win ara d-yawin ḡef kra n yiferdisen am wungal aḡbayli s umata (tabadut, amezruy-ines, isental-is...).
- Aḡric wis sin d win ara d-yawin ḡef yiferdisen d tmiḡranin tigejdanin n usentel inefren neḡ timenna (ullis, inaw) .
- Ma deg uḡric aneggaru d aḡric n tesleḡt, ad neereḡ deg-s ad nessexdem tiḡriwin d yiferdisen n tmenna ḡef wungal n MEZDAD “ tettiḡilli-d ur d-tkeččem ”.

Tazrawt-a nneḡ d tin ara d-yilin treḡḡa ḡef kra n yedlisen igejdanen i d-yewwin ḡef usentel nneḡ, neḡ yesḡan assaḡ yid-s, gar wid yellan d igejdanen yella udlis “*l’énonciation*” n C.KERBRAT?ORECCHIONI , “*éléments d’analyse du discours*” n GEORGES-ELIA,S., d “*le Roman*” n VALETTE.B,d GENETTE,G. ḡef tsensiwelt.

1. Awal yef umaru d umahil-ines

Deg uħric-a awal-nney ad d-yili yef umaru MEZDAD,Σ., d umahil-ines, akken dayen ara d d-yili usissen n wungal-ines, “tettḍilli-d ur d-tkeččem”, iyef ara d-tili tezrawt nney.

1.1. Awal yef umaru

MEZDAD,Σ., ilul deg tmurt n leqbayel, deg useggas n 1940, yeyra deg uyerbaz amenzu deg Larebea n At Yiraten, ikemmel amecwar-is n tyuri armi i d-yewwi *l BAC* deg Tsennawit n Σmiruc deg Tizi-wezzu, syin yekcem yer tseddawit n Lezzayer anda yesea sin yigerdasen (tasekla, tujjya).

MEZDAD,Σ., mi yella d anelmad deg tseddawit, tettunefk-as tegnit yemlal netta d yergazen n tsekla am; MΣEMRI,M., KATEB,Y., SAΣDI.S., MUHYA, tin yer-s yeyra tujjya maca yessen MΣEMRI, yuḡal d anelmad-is yeqqar timsirin n tmaziyt, am wakken dayen MEZDAD, yettuneħsab gar yimura imenza s tenfalit n teqbaylit deffir ΣELLIC,R., SEΣDI,S., yerna gar wid yefkan afud i tsekla n tmaziyt s tira-ines.

Amaru-a yettaru s tutlayt tushilt, yettwafhamen, awalen yesseqdac sehlen i tegzi, yerna yesseqdac awalen iqburen d watraren, ma d ayen yerzan tira-is ad t-naf yettaru s tira tameemrit, idlisen yura yettara lwelha-ines deg-sen yer teqbaylit d temsal yettidir umdan s umata.

MEZDAD,Σ., yesyer dayen timsirin n tmaziyt deg ugezdu n tutlayt d yedles amaziḡ deg Bgayet , ma d tura ixeddem d amejjay deg Bgayet.

1.2. Ayen yura

MEZDAD,Σ., gar yimura i d-yefkan aħas i tmaziyt s tira-is n wungalen, ass-a yur-s (05) n wungalen, d wammud n tullisin d yisefra.

-Amud n yisefra (Tafunast igujilen) i d-yeffyēn deg useggas n 1978.

- Ungal (Id d wass) deg useggas n 1990.
- Ungal (Tagrest uryu) i d-yeffyen deg useggas n 2000.
- Amud n tullisin (Tuylin) deg useggas n 2003.
- Ungal (Ass-nni) i d -yeffyen deg useggas n 2006.
- Ungal (Tettḍilli-d ur d-tkeččem) deg useggas n 2014.
- Ungal (Yiwen wass deg tefsut) deg useggas n 2014.

Am wakken yesəa yiwet n tansa (Ayamun) i deg d -tteffyen imagraden deg-s.

2. Awal yef wungal “Tettḍilli-d ur d-tkeččem”

Ungal “*Tettḍilli-d ur d-tkeččem*”, d ungal yura MEZDAD ,Σ.,yeffey-d deg useggas n 2014,deg tezrigin ayamun deg Bgayet, d adlis yesəan 210 n yisbtar, deg usebtar amezwaru yura-d azwel am wakken tella deg-s yiwet n tugna n sin wudmawen, ma deg usebtar wis kraḍ yura-d amud-ines n wayen yura, ma yer tagara n udlis-a deg usebtar (208) ad d-naf agbur, asebtar wis (209) yella-d deg-s umawal n wawalen ur nettwafham ara.

Deg wungal-a ad t-naf dayen yebḍa yef 33 n yezwal yal yiwen deg-sen yewwi-d yef temsalt, acu kan mcudden gar-asen.

3. Agzul

Deg wungal-a amaru yewwi-d awal yef kraḍ n yemdukak, myussanen mi llan deg Tseddawit, sēddan-d akken tallit n tefsut taberkant.

Taḥkayt n wungal-a tebda s sin n yemdukak, Meḥyan d Seid, mi i asen-d-yessawel umdakkal-n sen nniden wagi d Utudert, yessuter-asen ad ruḥen yer taddart-is lmut tudert ad d-ilin din , dya Seid d Meḥyan tḥfen abrid seg Lezzayer tamanayt yer tmurt n leqbayel yer taddart n Yiḥil n wuzzal, maca deg wallay-n sen fehmen d akken d tagermumt-nni n yemma-s n Utudert i yemmuten imi tella tuḍen yakan, yerna mi i asen-d-yessawel ur asen-yessefhem ara ayyer i ten-id-yenced acku yegzem usiwel.

Deg tkerrust tanilla yer taddart n Iyil n wuzzal, wwin-d awal yef waṭas n yisental, am rrebrab (taēcret taberkant), tafsut taberkant, imdanen ineqqen iman-n sen, tamsalt n tmaziyt, timetti taqbaylit, am wakken dayen i d-wwin awal yef ccbaḥa n tmeḥtut taqbaylit icuban “la Jacond”, deg ubrid-n sen dayen llan smeḥsisen i tedwilt n Ccix Berrabeḥ i d-yettafen tifat i yiḥebban n yemdanen.

Utudert d awhid n yimawlan-is, yemma-s tsemma-as mmi-s n tudert, imi aṭas i as-yečča wakal, Utudert ixeddem deg tmanayt, maca werḡin yettu imawlan-is, sya yer da yettas-d yer-sen, seg temzi-s iḥemmel taddart-is, maca yezweḡ d yelli-s n temdint tesserwa-as akessar d usawen, seg mi yezweḡ yid-s ur yufi ass amellal anagar iḥebban i d-yettmaggar yid-s, lemer msefhamen, tin iten-iḥelben yak mi yerna yur-s uqcic tebya ad as-tsemmi Abinus d isem n Turk, netta yebya isem n baba-s Muḥend Arezqi maca tegguma.tekkes-as imawlan-is, taddart-ines, d yemdukkal-is, tessawed armi tebya ad as-tekkes ula d tamagit-is, imenyan sawden-ten yer berru, yas akken yewwi tilelli-yines maca iruḥ-as mmi-s.

Utudert yettaru yessaram ad d-yessuffey tadlist yef tudert-is, netta yuran adris yef yiwet n tmeṭṭut ibedden argaz-is s wayeḍ, tedda yid-s, ahat ad t-id-yessufey d asaru.

Mezyan d Seïd tebda tettban-asen-d taddart n Utudert, i d-yezgan gar yidurar, deg ubrid-n sen qrib ḥuzan yiwen n umsebrid, d aya i d-yessuffyen Mezyan seg targit-is mi yella yettargu taqcict-nni i yugaren agur deg cebaḥa. ḥebesen yer urgaz-nni Bu Icubay, yedda yid-sen yerna d lḡar n Utudert, yesseqsa-ten anda teddun, dya yufa dakken teddun yer temḍelt n Nna Megduda, syin yenna-asen dakken ur yesli ara s lmut-is.

Mi wwḍen yer yimi n taddart ḥebesen takerrust ad kemlen abrid yef uḍar akked d Bu Icubay, mi wwḍen wehmen imi ur d tettban ara d tamḍelt, acku slan i tḥel d lyiḍa, Bu Icubay yeḡḡa-ten kan din ilaq ad d-yawi win ara ten-yawin yer dixel, acku deg leewayed-n sen ulac aberrani ara ikecmen taddart weḥd-s, ssawlen i Utudert nnan-as dakken wwḍen ,dya iceggeḥ-asen Uberriq yewwi-ten, mi wwḍen ,temugger-iten-id Nna Megduda i nwan akken temmut, ziyen d talalit i d-tlul tikkelt nniden imi teḥder i mmi-s yezweḡ tikkelt tis snat ,tewwi-as-d tin yebya lxater-is, yelli-s n taddart-is.

Qqimen deg tzeqqa anda ufan Dr Legziri d sliman amdakel-is, ttmeslayen yef tedlist n Utudert, yettaru aḥal aya mazal ur d-teffiy ara, nnan-as semmi-as “Tettḍilli-d ur d-tkeččem”.

Tasekla taqbaylit tebna yef snat n tewsatn d tigejdanin, tamedyazt akked tesridt, taneggarut-a frurin-d deg-s leşnaf nniḍen yecban, tamacahut, tumgist, tullist, ungal ... atg, tineggura-ya i d d-nebder yakan ttasent-d s talya n wullis.

1. Awal yef wullis

ullis d aḥric seg tsekla, d aḍris aseklan yettales-it-id umaru, taḥkayt-is yezmer ad tili d tillawit ney d tasugnant, ad tesɛu adeg d wakud, ideg tezzin ineḍruyen. Gar yinagmayen it-id-yesbadun yella BARTHE.R i d-yennan : « *s talyiwin ur nettfakka, ullis yettili di yal akud, di yal adeg, di yal timetti, ullis yebda yakan seg umezruy n talsa* »¹. Ullis d talya yellan deg tsekla timawit ney tirawit, yes-s inezmer ad d-nessebgen tiggawin d tugniwin n teḥkayt.

Ad d-naf ula d GENETTE.G, gar wid i d-yesbadun ullis yenna-d : « *ullis yeskan-d ineḍruyen ney ini asiwlan, d inaw imawi ney d irawi, i yedmen asay n unedru ney d amazrar n yineḍruyen* »². Am wakken ad d-naf yebḍa ullis yef kraḍ n yeḥricen, amenzu d win i d-yettmeslayen deg teḥkayt, wis sin d inaw, wis kraḍ d tasiwelt, ma nerra lwelha yer tbadutin-a i as-yettunefken i wullis ad d-naf aferdis n tiggawin d ineḍruyen yella deg yal tabadut, yef waya i d-yenna REUTER ,Y., : « yal ullis yebna yef unagraw n tigawin » s waya i nezmer ad d-nini ullis d tarrayt tagejdant yis-s nezmer ad d-nessebgen tigawin d ineḍruyen n teḥkayt i yesɛan tayessa-s.

1.1. Tayessa n wullis

Tayessa ney lebni n wullis seg yiferdisen igejdanen deg tsiwelt, ad d-naf aṭas n yinagmayen i yerran lwelha-nsen yer wannar-a ad d-nebder gar-asen

¹ R. BARTHE , *introduction a l'analyse structural des récit* , Ed Seuil , 1997, p08. « *sous ces formes, presque infinies le récit est pr* »sent dans tout les temps, dans tous les lieux, dans toutes les societes, les récit commence avec l'histoire meme de l'humanite »

² G.GENETTE, figure III ,Ed paris , 1972 , p71 , «*Recit désigne l'noncé narratif, le discours oral ou écrit qui assume la relation d'un événement ou d'une serie d'évenement* ».

A.GREIMAS, LAVARAILLE, yur-sen ullis yebna yef uzenziy imsemmes, bđant yef semmus n waddaden igejdanen, REUTER.Y, ibeder-d aya :

1.1.1. Addad n tazwara : addad-agi yettuneḥsab d addad n telwit, meḥsub tidyanin yettezzin deg-s mazal ur bdint ara, yettili-d deg-s kan usissen n wakud d wadeg, iwudam s wudem amatu.

1.1.2. Aferdis n werway : d aferdis ara yesluyen addad n telwit ney addad n tezwarra, yes-s i d-yettili ubeddel deg tikli n wullis, akken ad d-bdunt tiggawin n teḥkayt .

1.1.3. Taneflit n tedianin : d tagnit necwal, deg-s i d-tettban tkerrist ara ybedlen tikli n wullis.

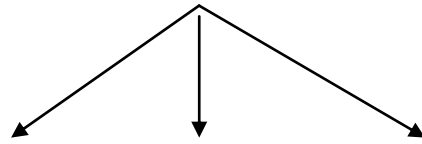
1.1.4. Aferdis n ureqqeε: aferdis-a deg-s i d-yettili ueraḍ n tifat, deg-s ad rren talast i yiyebnan d wuguren yellan.

1.1.5. Addad n tagara: d tuyalin yer waddad-nni n tazwara ney addad n telwit, anda terked lihala.

Iḥricen-a i d-nebder yakan , d iferdisen igejdanen deg yal ullis, yis-sen i d-yettili usuddes-ines, am wakken i d-yettili yis-sen ubrid yer tririt yef yal takerrist, s waya nezmer ad d-nessegzi ayen akken i d-nebder s uzenziy-a ilmend n REUTER.Y. ¹

¹Ibid , p24.

Aseywel



Addad n	Aferdis n	Taneplit n	Aferdis n	Addad n
tazwara	werway	tedyanin	ureqqæ	tagara

1.2. Taḥkayt

Taḥkayt yef tmuyli n yimazrayen tettuneḥsab d aferdis agejdan deg tussna n tsensiwelt, d aḥric agejdan seg wullis, d ul n uḍris aseklan imi yes-s i d-yettili umseḍfer n tigawin, ma nezzi yer tbadut i d-yefka HEBERT,L., yenna-d: “*taḥkayt deg uḍris aseklan akk d tmuyli n tsensiwelt, d tikli n tigawin s tmezla d umseḍfer, lmeena-s ad teddunt ilmend n ugbur n uḍris*”¹, ihi yef waya nezmer ad d-nini s umata, taḥkayt d aḥric seg wullis, teskan-d amaḍal yesseqdac umaru deg uḍris, am wakud ², adeg, iwudam, taḥkayt d amseḍfer-nni n tiggawin d ineḍruyen i d-yettawi umsawal deg uḍris-ines.

Ger REUTER.Y. taḥkayt tebḍa yef kraḍ n yeḥricen, yefka-d ,tigawin, takerrist, tagzemt³.

1.3. Tigawin

Ullis yebna yef teḥkayt, taḥkayt tebna yef ugraw n tigawin i as-yettaken tayessa, ad d-naf REUTER.Y. yefka-d amek i d-yettili usuddes n tigawin deg teḥkayt, yessufy-d kraḍ n wassayen d igejdanen.

¹ HERBERT,L., [http /www.sigmosio.com./documents methodologie,analyse litteraire.pdf](http://www.sigmosio.com/documents_methodologie_analyse_litteraire.pdf), univirsité du québec a Rémouski(Canada),consulté le 09-04-2017, 10 :50h p 25 : « *l’histoire dans texte littéraire et dans la perspective de la narratologie, est l’enchainement l’ogique et chronologique des actions et etats thématisee(c’est-a-dire véhiculés par le contenu du texte)* »

² [http/signosenio.com / Genette / narratologie .osp](http://signosenio.com/Genette/narratologie.jsp) . consulte .05-03-2017 à 14 :25.

³ Y.REUTER, op cit.p 21.

1.3.1. Assayen n tmezla: da tigawt (A) d sebba ney d agemmad n tigawt (B).

1.3.2. Assayen n umseḍfer: da tigawt (A) d nettat ara d yezwiren syin akin ad teḍfer tigawt (B).

1.3.3. Assayen n umyellel: tigawt (A) yezmer ad tili ur tesɛi ara azal yef tigawt (B), akken dayen yezmer ur yettili ara kra n umseḍfer ney n usuddes gar-asent.

Ihi nezmer ad d-nini assayen-a ttilin-d iwakken ad jemeen tigawin deg tmukrist tamatut.

1.4. Takerrist

Takerrist d aferdis agejdan n teḥkayt, d tagnit i deg i d-yettili ubeddel n yinedruyen deg ullis, ney deg umseḍfer-nni n tigawin, SALḤI.M.A yer-s: *«takerrist d amseḍfer d usuddes n yinedruyen, akken i d-ttwahkan (ama d ungal, ama d tullist, ama d amezgun, takerrist teqqen mlih yer tsiwelt d usuddes n wakud deg teḥkayt, zemren inedruyen ad d-ttwahkan akken nniḍen»*¹.

Takerrist akken i d-nebder yakan d aḥric agejdan deg teḥkayt, d annar iyer rran inagmayen lwelha-n sen s telqayt, ad d-naf V.PROPP. imi d netta i yellan gar wid iqedcen yef talya n tkerrist deg wullis, deg wudlis-ines “Morphologie du conte” 1928, seg wayen i d-yewwi yef tmucuha n Russ, yefka-d 31 n twuriwin i yef tebna tkerrist di teḥkayt, am wakken ara ad d-naf deg ubrid-a n unad iyef wayen yeean takerrist J.A.GREIMAS, d LARIVAILLE, i d-ixedmen azenziy imsemmes, yes-s i d-tettili tririt yef yal takerrist, am wakken ara ad d-naf ayen id d-yewwi REUTER.Y, yef tkerrist ur yemgarad ara yef yinagmayen nniḍen, imi yur-s takerrist d lxiḍ n tmezla i yesdukkulen inedruyen d tigawin n teḥkayt².

Seg waya i nezmer ad d-nini akken takerrist d aferdis agejdan deg teḥkayt, yes-s i d-tettili tuddsa-ines.

¹ SALḤI.M.A ,op cit, p 54.

² Y.RETEUR, op.cit , p 22.

1.5. Tagzemt

Tagzemt d tayunt tagejdant deg wullis, teqqen yer umseḍfer n tedianin, d tayunt yemgaraden yellan di tillawt, am wakken i d-yenna REUTER.Y: *«seg tama n tsenarrayt tasleḍt tseεεu uguren, si tama nniden tayunt tebna yef tilawt n tigawin, si tama nniden tayunt i yerzan ayen i yellan d amadwan, s umata d ayen i d-yettbanen deg uzenziy imsemes»¹*,

Am wakken i d-yenna dayen llan waṭas n wanawen n tugzimin, maca llan sin wanawen d igejdanen; anaw amenzu ur tessemrasen ara s waṭas, tagzemt deg-s tettili d yiwet n tayyunt taḍersant i d-yessebgan uzenziy imsemmes, am wakken dayen i tettili tuksa n kra n yinedruyen, ma d anaw wis sin yekka-d seg ugzam-nni i ssemrasen yef umezgun aqbur, deg-s tagzemt tessebgan-d tikli n teḥkayt, nezmer ad tt-id-nekkes seg tayunt n wakud, ney n wadeg, tigawin n yiwudam, ilaq si tama-nney ad d-nefren ayen ilaqen ilmend n uḍris i nzerrew².

2. Awal yef wungal aqbayli

Tasekla taqbaylit tuy-d abrid n timawit s ccawat n weyref-is, almi i d-iban ubrid nniden, wa d abrid n tira yellan d allal amiran, yes-s i d-yettili uḥraz d useḥbiber yef kra yellan d imawi, deg ubrid-a n tira banent-d tewsatim timaynutin, am tullist, amezgun, ungal...atg, aneggaru-ya ,d tawsit, tamirant deg tsekla taqbaylit yes-s i tger asurif yer sdat, imi ungal d allal s wacu i d-yessenfalay umaru ayen akken yettḥulfu, d wayen ttḥulfun wiyad, ungal yettawid yef yal asentel i icudden yer tudert n tmetti, s waya i d-banen yimura yuyal wannar n tira deg tsekla taqbaylit yettihriw.

Azar n wawal ungal yekka-d seg (N.G.L), meḥsub tangalt i sexdamen Itergiyen yesεan anamek azamuli ney d taneflit i yesεan anamek uffir

¹Ibid ,p 27.

² Ibid , p 28.

(expression symbolique). Awal ungal yennulfa-d deg yiseggasen n 70, snulfa-d awal-a i wayen i wumi neqqar s tefransist(roman).

Awal ungal aqbayli icud srid yer tira, imi d tawsit tamaynut i d-yennulfan deg yiseggasen-a ineggura, ungal d taḥkayt ney d aḍris yezzifen, amaru deg-s yessemras iwɣdam i yxedmen tigawin, yef waya i d-yenna SALHI.M.A: «ungal d aḍris yezzifen mačči am tullist, tin yer-s ttuqten deg-s iwudam»¹, yerna-d deg wawal-is RAIMOND,M., yenna: “ ungal d aḍris n usugen deg tesrit yezzifen”, ungal tawsit tamaynut i ykecmen yer tsekla tamirant n tmaziyt, d tawsit n tesrit, d taḥkayt i d-yettawi umaru yezmer ad tili teḍra yakan ney tezmer ad teḍru yer sdat.semman ungal aqbayli i uḍris yesean tulmisiin i yesea wungal agraylan, tawsit-a tamaynut tebdad seg talli-nni n temhersa tafransist,asmi yura BELSID AT ΣLI deg yiseggasen n 1940 aḍris-ines "lwali n udrar" ,aḍis-a yeddem isem n wugal imi yes8 tulmisiin n wungal agraylan, ungal-a yeffey-d yef ufus n yemrabden iṛumiyen, wi d :DALLET, DEGEZELLE, di tezrigin FDB, deg useggas n 1963, BELSID AT ΣLI yettuneḥsab d ababat n wungal aqbayli s tenfalit taqbaylit, imi d netta i d-yesnulfan ney i d-yewwin amaynut i tsekla taqbaylit.

Seg tallit-a n 40 almi d iseggasen n 80 ur d-yelli ara umaynut di tawsit-a n wungal, maca deg useggas n 81 iban-d ΣELLIC.R., s wugal-ines "Asfel" i yellan yettuneḥsab d netta i d ungal amenzu aqbayli uqbel tizrawin xedmen mi ufan d BELSID AT ΣLI i d anagal amenzu n teqbaylit, AMEZYAN,Σ, gar wid i d-iwekden aya ad at-naf yenna-d: «*talalit n wungal aqbayli ad t-naf yettuɣal yer yiseggasen n 1940, iban-d i tikkelt tamezwarut yer BELSID AT ΣLI, s uḍris yura “lwali n udrar” syin ur d-ffiyen ara wungalen armi d iseggasen n 1980, asmi i d-yeffey wungal “Asfel” d “Faffa” n ΣELLIC.R., “Askuti” n SAΣID,S.»*²

¹SALHI.M.A,op cit , p 73.

² AMEZIAN,Σ. *les fermes littéraire traditionnelle dans le roman kabyle , du genre au procédé mémoire du DEA (BOUNFOURA ,DIR) , Ed inalco , paris , p 68.*

Seg talli-a n 81 d asawen; annar n tira n wungalen yebda yettwessie, yettef adeg meqqren, maca deg talli-a imura ttmagaren-d atas n wuguren deg wayen yerzan asizreg; imi di tallit-nni lihal n tmurt ur tessefraḥ ara, ama seg tama n lihala n tmetti, ney seg tama n tsertit n tmurt, tin yer-s imura ur ufin ara tilelli deg tira, am wakken ulac ixxamen n tenzut, yerna amaru d netta ara d-yessufyen adlis-ines i yiman-is, yerna imeyriyen ur ugiten ara, yef waya i d-yenna I.M.GALLOND.PERNET, deg wawal-is yenna: «*Ma yella ass-a ulac ungal s tutlayt n teqbaylit, annect-a ad tili ssebba-s d uguren n tmetti akked tdamsa mačči d lexsas n usnulfu aseklan*»¹, ihi seg wungal n ΣELLIC.R., "Asfel" i ldint tewwura i tira, bdan ttbanen-d imua nniḍen ladya seg 1990 d asawen, gar-asen ad d-nebder; MEZDAD,Σ., s wungal-is "Iḍ d wass", ZINYA,S., "Tafrara", i d-yeffyen deg 1995, NEKKAR,H., "Yugar ucerrig tafawet" di 1999.

Abrid n tira n wungalen yennerna s waṣ seg yiseggasen n 2000, imi tawsit-a d tin i d-yufraren, banen-d inagalen nniḍen am; TAZAFART,B.,UBELLIL,Y., WELD ΣMARA,T...atg, seg yiseggasen n 2010 d asawen uṭṭun n wungalen yuy abrid n unerni ula d ixxamen n usizreg seg tamanssen uyalen banen-d, ma nezzi yer imura ad d-naf imura imynuten am ULEΣMARA,Σ.,KUDAC,L,...atg, anerni-a aseklan ur yeqqim ara kan deg wannar n tira , imi ad d-naf ula d tasuqqilt ur teffiy ara annar-a, imi banen-d wungalen i d-yettwasuqlen seg tutlayin tiberraniyin yer tmaziyt am wungal n ERNEST HEMINGIOY “amyar d yillel”, yerrat-id yer tmaziyt M.,A.,AT QASI, deg useggas n 2013, ar ass-a ungal aqbayli mazal-it deg ubrid n unerni, ama seg tama n yisental, ayanib, tutlayt...atg, ma nezzi yer isental i yef i d-yettili wawal s tuget deg wungalen n teqbaylit, ad d-naf asentel n usuter n tmagit i d-yufraren gar yisental nniden, yettuyal-d yal tikkell,yef waya i d-yenna SALHI,M.A.: «*Imura-a ssemrasen ney ttmeslayen-d s waṣas deg wungalen-nsen yef isental yecban*

¹GALLAND,P. *la littérature et la société , act de congie des culture méditerranée d'influences berbère , Ed SNED,1973, p 329.*

asuter n tmagit d tutlayt n tmaziyt»¹, gar wungalen ideg yettuqet usentel-a n usuter n tmagit, llan wungalen yura ΣELLIC,R., (Asfel d Faffa), dayen (Askuti) n SEΣDI, S., (Tafrara) n ZINYA,S., (Arrac n tefsut) yura UBELLI.Y., am wakken ad d-naf dayen deg wungalen asentel n usenqed aserti yes-s ttnadin imura ad bedlen kra n yisedaf yessekrafen amdan, am tlelli n umeslay maca isental i yef i d-ttawin tagara-a meħsub d ayan icudden akk yer tudert n wumdan n yal ass, am temsalt n tayri, ma nger tamawt asentel-a yettban-d deg yal ungal, amur ameqran n wungalen sean aħric i d-yettawin yef tayri, acu kan llan wungalen i d-yettawin yef usentel-a seg tazwara armi d tagara, am win yura IGELLI TELELLI, (lwerd n tayri), asentel n rrebrab ula d netta ur yeffiy ara annar n tira, asentel-a iban-d deg n 2000 i d-yettawin yef liħala n tmurt deg tallit taberkant, d wigi d isental imuta i yef i d-yettawin wungalen n tmaziyt, laked d temsal n tmetti s umata.

Ma nezzi-d yer temsalt n tutlayt ad d-naf inagalen tutlayt s wacu ttarun ur tedukkel ara, meħsub ssemrasen awalen ijentden yas maci s tuget, maca ttilin, aya-agi yettuyal ahat imi taqbaylit mgaradent tamiwin-ines, ney d amyekcem yellan gar teqbaylit d tutlayin nniħden, imi aħas n inagalen n teqbaylit ad aten-naf xedmen tizrawin-nsen yak s tefransist, ihi yef waya i d-tettili tezrirt n tutlayt-a, d aya i yeħħan ΣEBRUS,D., ad tini: « *tilin nyijentaħden deg tira n kra n wungalen-a, tettuyal yer umyekcem gar teqbaylit akked d tutlayin nniħden, am taerabt, tafransist...akked kra n wassayen d limarat n uyemmer gar teqbaylit d tutlayin nniħden»²*

Ʀef waya nezmer ad d-nini ungal aqbayli, yewwi-d yef waħas n yisental icuyben timetti taqbaylit, aya ur yelli ara d ayen yemgaraden yef wungalen n tsekliwin nniħden, ama d ayen yerzan isental ney tutlayt.

¹ SALHI,M.A. op cit p35

² ABROUS,D *la production romonasque kabyle ; une expérience de passage à l'écrit, DUA(dir.CHAKER,S.)université de provence, France, Nouvember 1989,p20*

1. Tabadut n tesnezmult

F,de Saussur ; d ababat n tesnilest tayessant yezrew tutlayt , iwala-tt d aferdis anmetti n tmeslayt, syin yessawed yer yiwet n tekti d akken tasnilest ur telli ara d anagraw n taywalt awhid i yellan ,dya yesnulfa-d tasnazmult i yellan d tusna tamatut i izerwen akk inagrawen n taywalt d yezmulen isnilsanen d wid ur nelli ara d isnilsanen ,yef waya i d-yenna : « *tasnazmult d anagraw n yezmulen i d-yessenfalayen tikta ,tettcabi yer tira* »¹.

Seg waya nezmer ad-nini d akken tira d yiwen n uferdis iwumi nezmer ad as-nexdem tazrawt tasnazmult acku elahsab n tbadut n Saussure tessim-d tikti, Saussure yefka-d tabadut n tesnazmult deffir n tezrawt-is i yexdem yef yezmulen dixel n tudert tanmettit, yer yur-s : « yal tayawsa tezmer ad tili d azmul ,acku seg wasmi i nuyal d imdanen inmettiyen ,nessawed ad nefk anamek i tudert i ay-d-yezzin ,d adelsan ney d amagan » .

Seg waya nezmer ad nini d akken amdan zzin-as-d yezmulen i as-d-ixedmen assay akked tmetti ideg yettidir ,yef waya ur ilaq ara usexled gar tesnazmult n Lurub (n F.Saussure) d tsimyutikit tamarikanit (CH.S.Peirce) ,yas akken sin n wawalen-a kkan-d seg yiwen n uzar agrigi (semion) yerna ttaran lwelha-nzen i sin yer yezmulen ,maca timidranin-a ur ten-zerwen ara s yiwen n wudem .

Tasimyutikit n umarikani CH.S.Peirce tettnadi yef tagant n uzmul am : yiferdisen-is ,tulmisin-is...atg

Ma yella d tasnezmult n F.Saussur tettmuqul amek i d-yusa uzmul am :twuri-is deg unagraw n taywalt ...atg

¹ F,de Saussur , cours de lingistique general, Ed sueil , Paris, p33.

Tizri n tsimyutikit d annar wessiɛen ur tezmir ara ad tettwifhem mebla ma nezra d acu-t uzmul ,yef waya ara neɛreɗ ad d-nerr yef usteqsi-a :d acu i d azmul ?

1.1.Tabadut n uzmul

Am wakken i d-nenna yakan azmul ur yettili ara d azmul alma yessenfali-d tikti yef waya ad t-naf d aferdis deg yigi n taywalt n tmeslayt n umdan F.Saussur yesbadu-t-id akka : « *d aemmaɗ n usdukkel n sin n yiferdisen ,yettwassemmann umsil d wunmik* »¹

Deg tebdert-a n F.Saussur yessegza-d d akken azmul d tayunt ,yettwassilyen s sin n yiferdisen yemgaraden :umsil d wunmik (tamiɗrant).

Seg tama nniɗen ad naf CH.S.Peirce yettwali d akken : « tusna n yezmulen tzerrew assay gar kraɗ n wawalen "Azmul", " tayawsa yettuɣalen yer uzmul" akk " d wayen i d-yettfaras uzmul " ».

Seg waya ad negzu d akken tizri n Peirce yef uzmul txeddem assay gar kraɗ n tmiɗranin yesean assay gar-asent :azmul,tayawsa akked unamek-is .

1.2.Tabadut n uzmul asnilsan

Azmul asnilsan yer André Martinet yettwasuddes s wunmik (tamiɗrant) d unamek akked wumsil, yef waya i d-yenna : « *ini am "iqreḥ-iyi uqerruy-iw" ney aḥric seg yini-a yesean anamek am "iqreḥ-iyi "ney" iqreḥ" isem-is azmul asnilsan ,yal azmul asnilsan yesea unmik i yellan d anamek-is ney d azal-is (...)*akked d wumsil s wayes i d -yettban uzmul »².

¹ F,de Saussur , op.cit , p 05 , « *le résultat de la combinaison de deux éléments appelés respectueusement signifiant et signifié*».

² Andrés Martinet , Element de linguistique général, Ed Armand colin , Paris , 2005 , p 15-16 , « *un énoncé comme "j'ai mal a la tete " ou une pertie d'un tel énoncé qui fait un sens , comme " j'ai mal " ou "mal" , s'appelle un signie linguistique . tout signe linguistique comporte un signifie qui est son ou se valeur [...] et un signifiant grâce à quoi le signe se manifeste* ».

Sin n yiferdisen-a yemgaraden ulac d acu iten-yeqqnen (d iwerri) maḥsub ulac assay gar-asen assay : umsil yellan d talya n tayect n uzmul akked wunmik yellan d anamek-is ,ulac assay usrid gar talya ,tayect akked unamek ,d ayen i d-yessegzayen ismawen yemgaraden i d-yemmalen yiwet n tyawsa deg yidelsan yemgaraden ;deg yedles amaziɣ neqqar-d “tilelli,“ deg yedles afransis “liberté“,deg yedles aglizi “freedom“ ...atg, d acu kan sebganen-d yiwet n tekti.

1.2. Tasnezmulit taseklant

Tayult d wannar n tsimyutikit d ayen ara d-naf wessie nezzah, yef waya deg tezrawt nney ad nexdem talast yer tsimyutikit taseklant kan, i yxedmen tazrawt i usnulfu aseklan neɣ ayen yerzan asnulfu-nsen, isental-nsen, timenna-nsen...atg.

Iswi n tsimyutikit d asuffey n yiferdisen isnilsanen isnimkanen i ybennun aḍris aseklan, neɣ yef usedyez aseklan i yellan d igi n umeslay, ameslay d anagraɣ n yezmulen yef waya ad d-naf tasimyutikit tettra lwelha-yis yer tyessa i ybennun aḍris, ihi aḍris aseklan d azrar n tigawin ixedmen yiwudam i d-yettwalsen s wudmawen yemgaraden i nezmer ad t-nzrew s yezmulen isnilsanen am (imqimen udmawanen), meḥsub d aferdis iyer nerra lwelha nney deg tezrawt-a , acku imqimen udmawanen, akud, adeg, d talyiwin tisilsanin nniḍen ttuneḥsabent d izmulen, yef waya yessefk ad nerr lwelha nney yer yiferdisen yesselḥawen azmul aseklan, JAKOBSON,R., yenna-d : “aṭas n yiferdisen n usedyez ur d-ttekken ara kra seg tusna n umeslay, maca seg tezri n yezmulen, neɣ tasimyutikit”¹.

¹ R.,JAKOBSON,linguistique et poétique,paris , seuil, 1937,p210 « *De nombreux traits poétiques relèvent non seulement de la science du langage, mais de l'ensemble de la th* »orie des signes, autrement dit de la sémiotique »

2. Awal yef tezri n tmenna

2.1. Tizri n Benveniste

Tamiḍrant n tmenna tebda tettwassen s tuffya n udlis n Benvenist "problème de linguistique générale", anda i d -yesebgen tilin n wayen yessiliyen timenna, tabadut i yettwasmersen s tuget d tin n Benveniste :« *timenna d asexdem n tutlayt syur yiwen n umdan*»¹, yur-s timenna d allal n ufares n yinaw, Benveniste yerna-d yer tbadut-a tizri tamatut n yimmeskanen isnilsane s imqimen udmawanen imyagen n ccek... ney ayen i d-yesebganen tilin n umazzan deg yini-is.

Timenna tettara lwelha-is yer twuri n umazzan deg yini-is s yimataren yettuyalen yur-s,yef waya ad naf isem deg tmenna d aferdis agejdan deg tezri n tmenna, asexdem n umqim "Nekk" yesebgan-d tunemasit deg umeslay, ma d asemres n wudem wis kraḍ"netta" yesebead amazzan yef yini-is, tilin n umqim "nek" deg yini yehwağ anermas yellan d "kečč". Benveniste yexdem tanmegla gar umqim wudmawen "nekk" , "kečč" akked d "netta" ney win i wumi isemma «war udem» tikti-a n tenmegla tusa-as-d seg yimusnawen n tjarrumt taerabt yef waya id-yenna: « nezmer ad nebdu seg tbadutin i d-fkan yimussnawen n tjerrumt taerabt,yer yur-sen, udem amezwaru d al mutakalimu« win i d-yettmeslayen»² wis sin al muxatabu « i win i wumi nettmeslay» maca wis kraḍ d al-ya ibu,« d win ur nelli ara.», Imqimen udmawanen d aḥric deg wayen i wumi qqaren s tefransist, akked wakkud d wadeg i wummi qqaren dayen, Akked d "les modalisations" am yemyagen n čček n tmuyli timant...

Tilin ney tibawt n yiferdisen-a n tunemasit deg yini dayen yeğgan Benveniste ad yessumer sin n wannawen yemgaraden n tmenna :Inaw d wullis.

¹ BENVENISTE, problèmes de linguistique general,Ed Gallimand, Paris,1974, p 80. «*l'énonciation est cette mise en fonctionnement de la langue par un acte individuel d'utilisation* » .

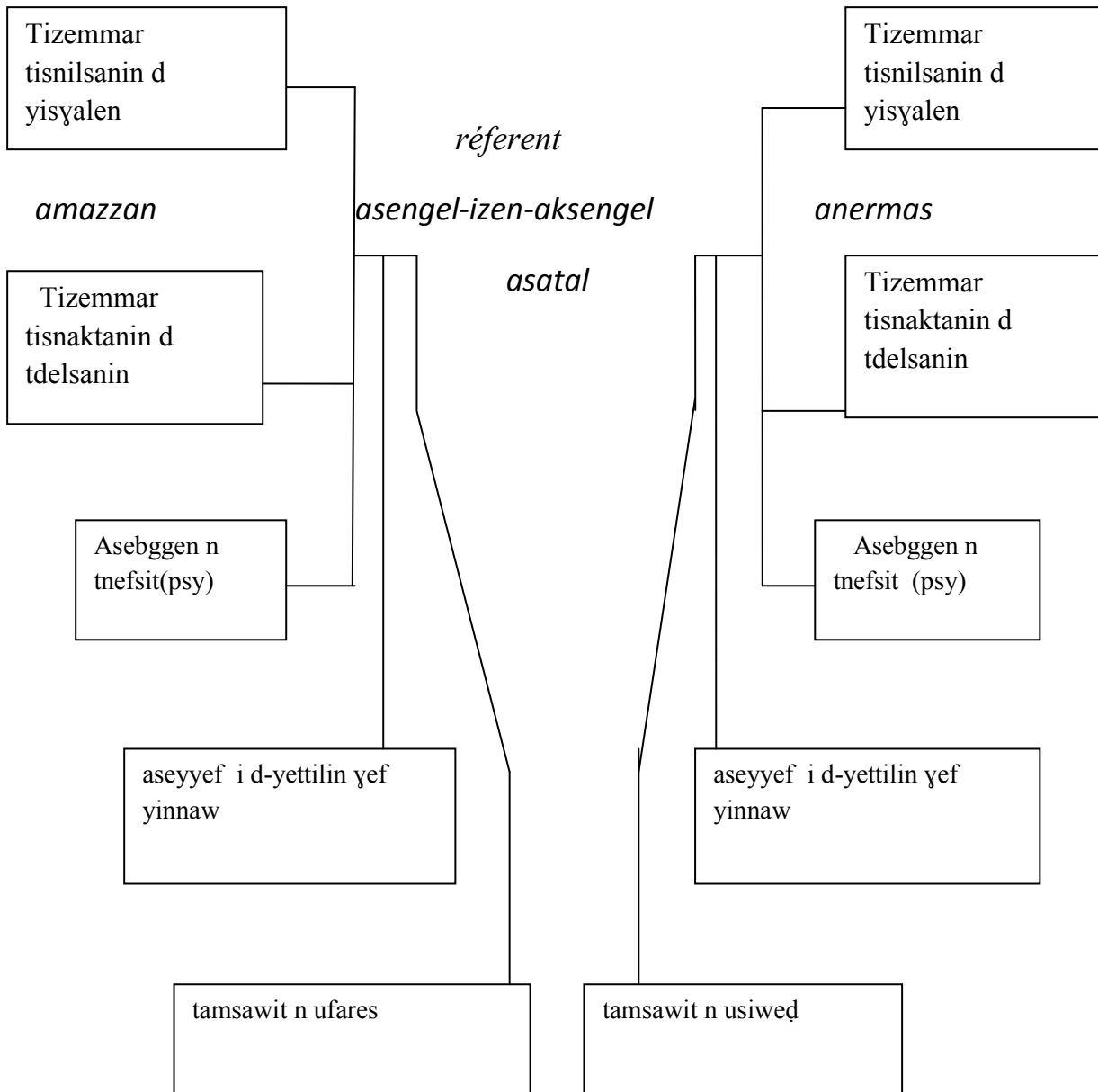
²Ibid, p 227

Timenna akked tunemasit deg umeslay i yef yexdem Benvenist tella-d d lsas n waṭas n yixeddmen n usewsaε n timḍrant-a, i d-iḍfren deffir-s am tezri n KERBRAT-ORECCHIONI ,C.,

2.2. Tizri n KERBRAT-ORECCHIONI ,C.

KERBRAT-ORECCHIONI,C ., tewwi-d awal yef tmenna s usemres n uzenziy n taywalt n R.Jakobson, yer yur-s azenziy-a d aferdis agejdan deg yal taṣledt n taywalt tasnilsant, temmeslay-d yef sḍis n yiferdisen n taywalt....atg, i wumi d-terna aferdis n " l'encodage " d " le décodage" d kra n yiferdisen nniḍen.

KERBRAT-ORECCHIONI,C., teawed-as asilley i uzenziy n Jakobson s wudem-a :



Seg uzenziy n Jakobson iwumi tawed asilley, akked d tbadut n Benveniste d Docrot d Anscombe ,ORECCHIONI tessawed ad tessumer tabadut-a :«*yef waya ad ini d akken timenna, d agraw n yiferdisen i d- yettbanen dixel n kra n yigi n taywalt, d agraw n yiferdisen n uzenziy i d-nexdem yakan*»¹.

Tamusnawt n tesnilest ORECCHIONI terna-d iferdisen nniden i tmidrant n tmenna dayan i tt-yeğgan ad tesu uguren(complexe)

¹KERBRAT-ORECCHIONI .C ,op.cit , p 22.

Deg tbadutin n Benveniste, Docrot d Anscombe, wwin-d ney mmeslayen-d kan yef wudem i d-yettameslayen mebla ma rran lwalha-n sen yer yiferdisen ibennun timenna, d anect-a i yeğğan ORECCHIONI ad tessemgired gar tmenna tawesεant d tmenna tuđyiqt

2.2.1. Timenna tawesεant

Ger ORECCHIONI, timenna tawesεant tzerrew assay gar yini d yiferdisen ibennun timenna yef waya i tt-d-glem : « Deg tmuyli tawesεant, iswi n tesnilest n tmenna d aglam n wassayen yettwazdan gar yini d yiferdisen yemgaraden ibennun timenna»¹, yef waya ad naf timenna tawesεant tettara lwelha-s yer yiferdisen n taywalt yellan deg yinnan am umazzan d unermas, tagnit n tmenna (Akud adeg, asiweđ n yizen....atg).

2.2.2. Timenna tuđyiqt

Tilin n wařas n yiferdisen ibennun timenna yeğğa tayult n tmenna ad tiweir i wakken ad as-xedmen yemnadiyen talast, yef waya i εerđen ad zerwen tamidřrant-a s wudem uđyiq ney ad zerwen deg-s tunemasit.

Gef waya ORECCHIONI tgelm-d timenna tuđyiqt akka :« *deg tmuyli tuđyiqt, tasnilest n tmenna tettara lwelha-s yer yiwen kan n uferdis ibennun timenna, d amazzan amaru[....] Deg tmuyli-a tuđyiqt, igi n tmenna d limarat tisnilsanin n tilin n umazan dixel n yini-is, dayen i d-yessebganen tilin ney ayen i wumi isemma Benveniste « tamsayranit deg umeslay» Nettara lwalha nney kan yer tayunin tunmasiyin »*².

¹ Ibid , p 34 , « conçue extensivement , la linguistique de l'énonciation a pour but de decrier les relation qui se tissent entre l'énoncé et les different elements consitutifs du cadre énonciatif ».

² ibid, p35-36 , « conçue restrictivement , la linguistique de l'énonciation ne s'intéresse qu'à l'un des parameters constitutifs du CE : le locuteur-scripteur [...]. Dans cette perspective restreinte , nous considérerons comme faits énonciatifs les trace linguistiques de la locuteur au sein de son énoncé , les lieux d'inscription et les modalités d'exisrence de ce qu'avec Benveniste nous appellerons la subjectivité » .

Tasnilasant ORECCHIONI deg tmuyli tuḍyiqt terra lwalha-is yer umezzan, d wayen i d-yettbegginen tilin-is deg yinaw-ines i yellan d iswi n tamuyli-a.

Seg wayen i nwala yef tmiḍrant n tmenna yas akken llant atas n tbadutin d yisemawen isnilsannen, msefhamen d akken timenna d armud n umeslay ideg yettefran umazzan amek ara ad-tas tilin-is deg yinaw-ines s ufran n tayunin tsnilsanin, tayunin-a zmrent ad sbegnent tunemasit deg umeslay am wakken zemrent ad ttefrent.

2.2.3. Timenna deg wullis

Ixeddimen n G-Genette (1972-1983) usan-d d akemmel i yinadiyen n yilalmaniyeen d yegliziyeen llan-d d agemmad-nsew am wakken i d-glan dayen s usnulfu deg tezri n tsensiwelt.

Tasleḍt tagensayt, am yal tasleḍt tasimiyutikit, seant snat n tulmisin : Seg tama tettara lwalha-is yer wullis am wallal asnilsan yebḍa yef wayen yellan berra n usnulfu d usiweḍ-is, seg tama nniḍen tettnadi ad beggen tayessa-ines yettilin deg yal ullis.

G.Genette yeslul-d tizri n tsensiwelt i wakken ad-ibeggen agraw n tfaksutin tisiwlanin yettwasmersen deg wullis, yer yur-s yal aḍris yesea limart n tsiwelt, tizri-a tegla-d s unerni n tezri taseklant akked tesleḍt n yinnaw.

Tamiḍrant n tayect tasiwlanit deg tsensiwelt, d tamiḍrant i yef ttezzint, waṭas n tmiḍranin tisiwlanin nniḍen am tmenna.

Timenna akked tayect tasiwlanit d snat n tmiḍranin yettemyekcamen ,yef waya ad ten-naf qnent i snat yer tenmegla i yexdem Benveniste gar wullis d yinnaw i izerwen tilin ney tibawt n umsawal deg wullis yef waya id-yenna G.Genette : *«Llan sin n wannawen n wullis : yiwen seg-sen amsawal ur yelli ara deg teḥkayt i d-yettales[...] wayeḍ amsawal deg-s yella d awadem deg teḥkayt i*

*d-yettalles[...], ad as-semmiy i wannaw amezwaru[...] azyaray, wis sin d agensay».*¹

Anect-a dayen i wumi isemma BENVENSITE tunmasit deg umeslay yef waya i d-yenna G.GENETTE : « *nezra d akken tasnilest tættel iwakken ad tzer anamek n wayen iwumi isemma Benveniste tunmasit deg umeslay,maḥsub d aæddi seg tesleḍt n yini yer tesleḍt n wassayen gar yini akked tagnatin n ufares-ines d ayen iwumi neqqar ass-a timenna-is* »²,d timenna iwumi xeddmn tazrawt s tesleḍt n talyiwin n tjerrumt am yimqimen udmawanen, imeskanen...atg.

Sin n wannawen (innan d wullis) zemren ad ilin ttwasmarsen i sin deg yiwen n wullis yef wayen i d-yenna G.GENETTE :« *yezmer wannawen-a ad beddelen deg yiwen n ufares aseklan* »³.

3. Annawen n tmenna

3.1.Ullis / Inaw

BENVENISTE, yessemgared gar sin n yinagrawen i d-yettbanen s sin n wudmawen n tmenna ullis d yinaw, yef waya i d-yenna: “ *sin n yinagrawen-a, suffuyen-d sin n wannawen n tmenna yemgaraden, ullis d yinaw* ”⁴

Timenna n wullis ad t-naf d anaw n tmenna i d-yettbanen s usemres n talya n wudem wis krad, “netta”, d ayen i wumi i semma BENVENISTE (war udem), anect-a yettban-d s tibawt n talyiwin tisnilsanin n tunmasit deg yini, anect-a ibeggen-it-id GEORGE-ELLIA,S.: “*yef waya ad d-nini ullis d annaw n tmenna i*

¹ G.GENETTE,op cit, p252, « *On distingue donc ici deux types de récite :l'un à narrateur absent de l'histoire qu'il raconte(...) l'autre à narrateure présent comme personnage dans l'hstoire qu'il raconte(...).Je nomme le premier type, pour des raisons évidentes, hétérodiégétique, et le second homodiégétique* »

² Ibid ,p226, « *On sait que la linguistique a mis quelque temps à entreprendre de rendre compte de ce que Benveniste a nommé la subjectivité dans le langage, c'est-a-dire de passer de l'analyse des énoncés a celle des rapports entre ces énoncés et leur instance productrice ce que l'on nomme aujourd'hui leur énonciation* »

³ Ibid, p227, « *Mais il va de soi que cette instance ne demeure pas nécessairement identique et invariable au cours d'une meme œuvre narrative* »

⁴ BENVENISTE,op cit, p238, « *ces deux systemes manifestent deux plans dénonciation différents, que nous distinguerons comme celui de l'hstoire et celui du discours* »

*ieezlen talyiwin tisnilsanin tunmasit, annaw-a yesdukkul imesla yemgaraden n yiwudam deg yiwet n tayect*¹, annaw-a yeena ullis n yinedruyen ieeddan ney d asissen n yinedruyen yedran deg kra n tallit ieeddan, am wakken i t-id-ibeggen GEORGE-ELLIA,S., deg udlis-is *Elément d'analyse du discours: «anaw-a yeena s tuget ullis n yinedruyen ieeddan ney d asissen n yinedruyen yedran deg wakud melba ma yella win i d-ihekkun daxel n wullis»*², ihi yer GEORGE-ELLIS,S., ullis (*récit, histoire*) d Tulsa n yinedruyen i d-yellan yakan s wudem wis kraḍ, ma dayen yeenan timezra n yemyagen n wannaw-a ad ten-naf ftin yer yezri.

Ma d ayen yerzan inaw ad t-naf d annaw n tmenna, d anagraw i yessexdam talyiwin tudmawanin “nekk” akked “kečč” s tuget, d “nettat” tikwal, meḥsub amazzan d unermas llan deg uḍris, am wakken i t-id-ibeggen GEORGE-ELLIA,S.: « *anaw n tmenna n yinaw yessemras deg tezwara talyiwin tudmawanin (nekk d kečč), akked tikwal udem wis kraḍ*», gar tulmisin n yinnaw ad nef deg-s tilin n sin ney ugar n yimazzanen.

Inaw ur d -yettban ara kan s talyiwin tudmawanin, imi yezmer ad d-iban dayen s wayen iwumi isemma BENVENISTE, yellan d imqimen udmawanen, imeskanen, ayen i d-yessebganen akud d wadeg, ismawen n timarawt, akked d waddaden yellan d imyagen n tmuyli timant, ccek, ixemmimen...

Sin n wannawen-a (inaw, ullis) ttemyekcamen, yezmer ad ilin isin deg yiwen n uḍris, nezmer ad d-naf inaw daxel n wullis ney ullis daxel n yinaw aladya deg tewsit n wungal, asemgired gar sin n wannawen-a mi ara myekcamen deg yiwen n uḍris ur yeshil ara, yef waya ad d-naf GEORGE-ELLIS,S., yenna-d: “*asdukkel n sin wannawen-a n tmenna i d-yessufey BENVUNISTE tteken-d aḍris ixelden, yeweer usemgired gar wullis d yinaw, aladya deg tyuri tamezwarut*”, yer umazray VALETTE,B. ad d-naf deg umagrad-is “Essai de typologie de l'énoncé

¹ S.GEORGES-ELIA , « éléments d'analyse du discours », Ed armand colin, 2007,p32

² Ibid, p41 «*ce second plan concerne principalement "le récit des événements passés", à savoir "la présentation des faits survenus à un certain moment du temps , sans aucune intervention du locuteur du récit* »

romanesque”,i yexdem yef tesleđt n wungal, yerna-d yer tama n wannawen n Benveniste (ullis d yinaw), aglam d yimesla n yiwudam.

3.2. Aglam

Aglam d asissen n umdan, tayawsa, adeg, akud, ney tigawin, d yiwet gar talyiwin i d-yessebganen tunmasit deg umeslay ,ma yella deg wayen yerzan ullis s wudem amatu, d wungal s wudem amazlay ad t-naf d iħricen yettilin gar tegezmin tisiwlanin i d-yettakken isalen yef umdan , tayawsa ney adeg , akud ney tigawit. Aglam deg wullis d ađris i nettaf yebna ney yuddes akken iwata, yettruħu seg umatu yer amazlay, seg usawen d akessar, ney seg uyeffus yer uzelmađ...atg, am wakken dayen ad t-naf d ađris ideg ugten yerbiben, imeskanen,d wařas n tugniwin uyanib, am userwes, tumnayt...atg.

Aglam yesea azal d ameqqran deg usnulfu aseklan , anect-a yettuyal yer tuwuriwin i yesea am useđel n tsiwelt aya-gi yezmer ad yili d abayur am wakken yezmer ad yili d ugur, acku yezmer ad yili d asteefu i yimeyri seg teħkayt, am wakken dayen yezmer ad yeglu s eeggu-is deg urađu n ukemmel n teħkayt, aglam deg wullis yesea azal nniden acku yettak-d ugar n yisalen yef wayen i d-yezziin i teħkayt, d ayen i d-yesseqraben ungal yer tilawt, gar twuriwin-is nniden tigejdanin ad d-naf deg wařas n tikwal yessebgan-d tamseyranit n yiwen gar yiwudam n teħkayt, acku yezmer ad yili ilmend n tmuyli n yiwudam, aya-gi ibeggen-it-id SALHI M.A. deg usegzawal-is n tsekla : « agalam yesea azal d ameqran di tira n tsekla acku isuddus ađris , yerna ittcebbiħ-it , tiwuriwin n uglam bđant (ma drus) yef xemmsa , tamenzut : aglam , yettakk-as cebaħa i uđris (d tawuri n ucebbaħ) tis snat :iferreq iferdisen n tsiwelt gar-asen (d tawuri n uezal) , tis tlata : mi ara yestuuqet umaru aglam deg uđris isewxar taggara n uđris-a (d tawuri n useyřaf) , tis rebaa : ittekki uglam deg lebni n uđris (d tawuri n useddes). ma d taneggarut , d tawuri

tasnektant :aglam n ubrid i yesɛa umaru akken ad d-yawi yef tikta-ines d tsesnekta i isarem ad tent-id-yefka i umeyri ».¹

Deg tesleɛt n tmenna ad naf asemgired gar wullis d ugram ur yeshil ara anecta ibeggen-it-id ARON P. deg usegzawal-is n tsekla : «*aglam(aladya aglam n tigawin) ur yeshil ara usemgired-is yef wullis [...] am wakken i d-yenna Genette G. 1966 , d tilas gar uɛris n ugram d uɛris ullis ur d-tettban ara akken iwata , yas akken yella wayen i ten-yessemgaraden*

Agram d ayen i d-yemmalen d ayen tilin n win i d-igelmen deg yini-is yef waya i d-yenna Aron : «*aglam [...] yesɛa ayen i d-yemmalen tilin n win i d-igelmen* »².

3.3. Imesla n yiwudam

Imesla n yiwudam zemren ad d-asen s talyiwin yemgaraden deg wullis yer REUTER,Y. iwakken ad nizmir ad nɛer amek i d-usan yimesla n yiwudam ilaq di tazwara ad nɛer dacu-t umgired yellan gar temsawiyin tisiwlanin (*tamsawit n usiwel/ tamsawit n usebggen*), deg temsawit n usiwel ad d-naf amsawl yettban-d, ur yetteffer ara tilin-is, imeyri yezra dakken taɛkayt tettwasiwel-d s yur yiwen ney ugar n yemsawalen. Deg temsawit n usebggen allus n teɛkayt ur d-yettban ara, yettili-d am wakken iderru sdat wallen am umezgun.

Deg temsawit n usebggen imesla n yiwudam deg waɛas n tikwal ur d-ttasen ara yef yiles n umsawal, maca ttasen-d yef yiles n yiwudam, amaru yettawi-ten-id akken i llan, yezmer ad ilin s talya n monologue ney s talya n udiwenni s uyanib usrid, anect-a ibeggen-it-d REUTER,Y., yettwali d akken deg temsawit n usebggen imesla n yiwudam deg waɛas n tikwal ur d-ttasen ara yef yiles n umsawal,ttasen-d am wakken ttwannan-d srid s yur yiwudam, yettawiten-id umaru akken i llan, yezmer s talya n monologue ney s talya n udiwenni, s usugt n uyanib usrid

¹ M.A.SALHI,op.cit, p20

² P.ARON et al, Dictionnaire de la litterature « *ladescription (...)porte toujours la marque de la subjectivité du descripteur* »iEDpuf ,2012,p180.

Ma nuɣal yer temsawit n ussiwel ad naf imesla n yiwudam keččmen deg wullis n umsawal,ttasen-d s talya tasiwlan, ney s i d-yettilin s uyanib usrid, ney s uyanib arusrid, i yettilin s usegzal n yinaw ayezfan melba ma yewwi-d agbur d talya akken llan.

3.4.1. Adiwenni

Adiwenni d asissen usrid n yimesla n yiwudam,d ađris anda ttmeslayen sin ney ugar n yiwudam ɣef waya i t-id-yesbadu SALHI,M.A.,deg usegzawal-is yenna-d: “ d ađris i deg yettili umeslay gar sin ney ugar n yiwudam, yezmer udiwenni ad yili d ađric deg yiwen n uđris am wungal ney tullist”.¹

Deg talya tasiwlan ad t-naf yettban-d deg waɣas n tikwal s limarat typographique, anect-a ibeggen-it-id VALETTE,B., yenna-d: “deg wungal, adiwenni yettban-d deg waɣas n tikwal am tewsit i keččemen deg uđris i d-yettbanen s limarat typographique”², lebni n udiwenni yettili-d s kra n tewtilin ,am usexdem n tmesfergalin, yer kra n yimazrayen am VALETTE,B. d REUTER,Y., d GEORGES-ELLIA,S., llan krađ n yiyaniben i as-yezmer umaru ad d-yawi imesla n yiwudam, yal yiwen seg-sen yesɛa acu it-yessemgaren ɣef wiyad, am uyanib, ayen yerzan tajrrumt...atg.

3.4.1.1. Ayanib usrid

Ayanib usrid ney inaw usrid, d tiwin n yimeslayen n kra n umazan akken i ten-id-yenna ney i ten-id-yura,melba ma yella-d deg-s ubeddel, yer GEORGE-ELIAS,S.; asemres n uyanib-a yezmer ad d-yili i tangit ney i uwekked d akken imesla-nni n wayeđ, innaw usrid yesseh̄bibir ɣef yiferdisen n tmenna yellan deg yini n win i ten-id-yennan i tikkelt tamezwarut am: yemqimen udmawanen, akud d wadeg...atg, ma di tira ad d-naf ayanib-a yettban-d akken iwata, ad d-naf

¹ M.A.SALHI, op,cit,p12

² B.VALETTE, le Roman, Initiation aux m éthodes et aux techniques modernes d'analyse littéraire,Ed Nathan Université, paris,1993 p42 « Dans le romans, le dialogue apparait le plus souvent comme un genre intercalaire, isole par des marques typographiques »

yebda yef yimeslayen n win iten-id-yura s sin waggazen, timesfergalin d tezditi, yal mi ara ibeddel win i d-yettmeslayen, imesla-a qnen yer umeslay n win i ten-id-yuran s kra n yimataren isnilsanen, am yemgan n tazwara, d imyagen i as-d-izeggiren i yimeslayen-nni, amatar-a yezmer ad yili d arawsan, am “ yenna-d,yessegza-d, yerra-d” am wakken yezmer win i d-yuran ney i d-yennan imeslayen n wayeḍ ad d-yefk tamuyli-is, am “iæggeḍ-d, izæef-d”, am wakken dayen ad naf imyagen transifs aya ibeggen-it-id VALETTE,B,: *“aynib usrid yehwağ imyagen n tazwara yettwaftin yer tmezra n wullis(...)ilaq ad ilin transitifs”*¹.

3.4.1.2. Ayanib arusrid

Aynib arusrid d tiwin n yimeslayen n yiwudam s ueiwed n usilley n yimeslayen n kra n umazzan d usekcem-nsen deg wullis, am wakken i d-yenna GEOR GE-ELLIA,S.: *“inaw arusrid ur d-yettawi ara talya meḥsub(awal s wawal) am wakken dayen ad d-naf ayanib-a ur yeshil ara akken ad d-iban deg yinaw n win i d-yewwin imeslayen”*², yur-s deg wanaw-a yezmer ad yili usemres n tsuqilt ney ubeddel deg yimeslayen, am wakken dayen i d-yenna d akken asemres n uyanib-a yesea kra n wuguren yef usenfali i d-yettin deg yini amezwaru, aladya yef (*la pragmatique*) am (awham).

Deg uyanib-a imataren n wakud d wadeg, yettak-iten-d umsawal ilmend n wakud d wadeg i deg i yella netta,(azekka, idelli...), ma yella d ayen yerzan imqimen udmawanen deg uyanib-a ur ttuyalen ara yef bab n yimeslayen, maca yettbeddil-iten umsawal am: (nekk yettuyal d netta, nekni yettuyal d nutni).

¹ B.VALETTE, op.cit. P 43 « *le style directe necessite des verbes introducteurs, qui se fondent les temps du récit(...) il doivent etre transitifs* » .

² S.GEORGES-ELIA ,op,cit, p59.

3.4.1.3. Ayanib arusrîd ilelli

D asekcem n yimesla n yiwudam deg wullis syur umsawal melba asexdem n “dakken” ney “ma”, n uyanib, yef waya ur yeshil ara ad iban deg yinnan n wullis, ney n umsawal, aya-gi ibeggen-it-id VALETTE,B.: “ayanib arusrîd ilelli d tsiwelt ur d-yettban ara umgired s waṭas gar-asen”¹.

Ayanib-a qqaren-as dayen inaw asiwlan, anagar s unamek i d-yettli usemgired gar wullis d yinaw, acku ulac asexdem n yemqimen udmawanen ney imataren i d-yessebganen ayla n yimeslayan.

Iyaniben-a (usrîd, arusrîd, arusrîd ilelli), llan di tira n tsekla taqbaylit, maca ulac tazrawt ney tizri yef wanect-a, yef waya tiybula i nessexdem deg tezrawt-nney deg wayen yerzan aya-gi d tiberṛaniyin ney llant-d yef tutlayin nniḍen, deg tezrawt-nney nebder-d akk ayen yerzan iyaniben-a anagar aferdis n wakud, acku tutlayt n tmaziyt d tutlayt i teddun s tmezra ney ilmen-d n tigawin, ma yella tekfa ney ur tekfi ara. yef waya ad neereḍ ad nezrew iyaniben-a seg tama n umsawal, ma yella d agensay, ney d aẓẓaray, acku deg tesleḍt n yeḍrisen iseklanen ad d-naf timiḍranin n tmenna zerwent talyiwin tutlayanin akked tfaksutin yettwasmersen deg-sen, ma dayen yerzan tazrawt n tewsit n wungal ad d-naf timiḍranin-a zerwent tifaksutin tisekkanin n wungal yeeṇan tasiwelt, acku iferdisen n tmenna d yiferdisen n tsensiwelt ttemyekcamen yerna ttemyekmalen.

Tagrayt

Nezra-d deg uḥric-a d acu i d timenna, d timiḍranin i ccudden yer yur-s, yas akken ahat maci d wudem alqayan, maca neereḍ ad d-nawi yef iferdisen igejdanen yellan deg-s, tamuḥli i nessemres deg uḥric-a d tamuḥli n yinaḡmayen iberraniyen.

¹ B.VALETTE, op, cit, p43 « *le style indirect libre se confond avec la narration* »

Agemmuđ iyer nessweđ deg yixef-a yeqqar-d d akken timenna taseklant s wudem amatu,d tmenna deg wullis s wudem amazlay tcud yer tsensiwelt meħsub snat n tmiđranin ttemyekcament, anect-a d ayen ara ad d-nessebgen deg uħric wis krađ s tesleđt n tmenna deg wungal n MEZDZD,Σ., “Tettđilli-d ur d-tkeččem”.

Deg yixef-a ad neeređ ad nexdem tasleđt n tmenna i wungal yura MEZDAD,Σ., “Tettđilli-d ur d-tkeččem”.

Am wakken i d-nenna yakan nezmer ad nexdem tasleđt n tmenna s sin n wudmawen, s wudem wessiēen, s tezrawt n yiferdisen ibennun timenna (amazzan, anermas, akud, adeg...), am wakken nezmer dayen ad tt-nezrew s wudem uđyiq ney s tezrawt n yiwen n uferdis kan yellan d amsawal (tilin-is ney tibawt-is deg ungal), tazrawt-nney d tin ara yilin trešša yef tmuyli tis snat, ney yef wudem uđyiq i as-nezmer ad t-id-nbeggen s tesleđt n wannawen n tmenna yessemres MEZDAD,Σ., deg ungal-is.

1. Innaw

Am wakken i d-nenna yakan deg uđric wis sin, innaw d annaw i d-yettbanen s usemres n talyiwi tudmawanin (Nekk, Kečč), d annaw i d-yettbanen s tilin n talyiwin tisnilsanin n tunmasit.

Gar wayen i d-yessebganen asemres n MEZDAD,Σ., deg wungal-is “Tettđilli-d ur d-tekeččem” i wannaw-a ad nebder kra n yimediyaten:

❖ Md₁

“ D iseggasen aya segmi i t-ssney, tikwal yeđarra-iyi-d awal tikkwal yeđgugum(...)itekkes-asen cwiđ n tugdi, degmi nnig n 20 iseggasen aya tten-as-tđ d lemziyya qqimen d leđbab” sb 07-10.

Deg tseddarin-a amsawal d agensay, acku yettales-d tađkayt i deg yella , anect-a yettban-d s:

- **S umatar udmawan** “y” akked “ n” deg yemyagen-a am:

“sney, qqarey, walay ,nzur, neffey, nbedd, uyaley...atg”.

- **umqim udmawan** “nekk” i d-nufa deg tefyar-a:

“..... Iga am nekk....”

“... Nekk taswieit-a ur ħwađey ara nwađer...”

- **Asemres n yemqimen n wayla** « inu, nney » am wakken i d-iban deg tefyar-a :

“.....lebyi-inu....”

“.....iman-nney....”

- **Imyagen n tunmasit**; am wid n yiđulfan, ad d-naf :

“... nekkukra, țergigiđ, ħemlay...atg ”

- **Imerna n wadeg**:

“...dinna, dihin ”

- **Imerna n wakud**:

“... tura, idelli, azekka ”

❖ Md₂

“ Filey truđ, fiđel lembat. Rđiy ami d-yeyli yiđ, luđay-as.Tegguma ad d-terr.....aqcic terkeb-it tawla, yef akken i iyi-d-tenna, dya nsan dinna. Mi d-kecmey s axxam, luđay-as, D ulma-s i iyi-d-yerran, (...) ussan-nni i d-tezna tuččđ, sya yer da, mi ț-id-yenna uqerru-s, ad tazzel yer mamma-s.....ad taf meqqar anida ara teddari” sb37-38

Deg tseddart-a amsawal d agensay awadem, acku yettalles-d tađkayt ideg yella netta d assađ, gar wayen i d-yessebganen anect-a:

Limarat n tunmasit deg tseddart-a:

- **Imqimen udmawanen** “nek, keččini” i d-yettbanen deg tenfaliyin

“...nek sensey...”

“...nek nniđ...”

“...i keččini iregmen ultma...”.

- **Amatar udmawan** “y” i d-yettbanen deg tenfaliyin-a:

“ Rđiđ, řilley, senseđ, rriđ, ukiđ....atg ”.

- **Imqimen n wayla**, ttbanen-d s yemqimen iwřilen “inu, iw, ik”

“...nek rriđ iman-iw...”

“...senseđ aportabl-inu...”

“...ařan řiđi-ik...”.

- **Imyagen n tunmasit** am; wid n yiđulfan:

“ eyiđ, rekkmey, řulfay....atg ”

- **Imerna n wadeg**; ad d-naf :

“ da , sya, dinna ”

- **Imerna n wakud**; ad d-naf :

“ tura, imiren, azekka, ddurt ”

- **Ismawen n timarawt** :

“ gma, ultma, yemma ”.

❖ Md₃

“ Mi yi-d-luđan tikkelt tamezwarut, mačči sliđ-asen. Lliđ zzrey di tnafa tugar ameyrud.....; ibed lkar sdat lqahwa, ařas i yebyan ad swen kra. (...). Dđa yekcem deg awal, yesqewqiw ciřuř, yeřbeddad-as umeslay.....Anagar tissirt umutur i d-ineqqren tasusmi ” sb 62-66

Deg umedy-a amsawal d awadem deg teřkayt i d-yettales, gar wayen i d-yessebganen tunmasit-a:

- **Imqimen udmawanen**, “ nek, kečč, nekkni ” i d-yettbanen deg tenfaliyin-a:

“ ...am nek akk...”

“...d kečč i d-yekren d aneggaru...”

“...d nekni i d-ineggura...”.

- **Imataren udmawanen** “ř” d “n”, i d-yettbanen deg yemyagen:

“ Lliy, zzrey, mektay, lsiy...”

“ nerrez, nufa, nezmer...”

- **Imqimen n wayla** ad d-naf; “nney”

“...iman-nney...”

- **Imyagen n tunmasit:** am yemyagen n yiđulfan :

“ ħulfay, uggay ”

- **Imyagen n ccek:**

“...uggay ur yerwa ara ides..”

“...yilley ad naf taqeffat...”.

❖ Md₄

“ Nurđa cwiđ. At terbaet, Lħađ-Mu, amrabeđ d imddukal-nsen atnad la sbebcucen gar-asen, am akken uyen tannumi.....Cwiđ kan yuli-d Urabeđ, sliy-as”. P 69

Deg tseddart-a ad d-naf tunmasit n umsawal tettban-d s:

- **Imataren udmawanen** “n”d “y”, aya yettban-d deg yemyagen:

“ nurđa, sliy...”

- **Imqimen imeskanen:**

“ atan ”.

❖ Md₅

“ Tagara uzizwu, nuđal-d yer lkar, yal wa yeena amđiq-is: d lawan n tuyalin.....Uđalen nudan anwa i d amasay n terbaet”. sb85.

Tilin n umsawal deg tseddart-a yettban-d deg :

- **Umqim udmawan** “ nekk”

- **Imataren udmawanen** “ y ” d “ n ”, i d-yettbanen deg yemyagen-a :

“ nuyal, ttefey, uggadey, neffay ”.

- **Amyag i d-yessenfalayen ihulfan:**
“ uggadey ”.
- **Amqim awşil n umyag “ ay ”, deg umyag:**
“ sbedden-ay ”.
- **Amqim awşil n wayla “ iw ”, deg yisem:**
“ aeabbud-iw ”.

2. Ullis

Am wakken i d-nenna yakan deg uđric wis sin, ullis d anaw n tmenna i d-yettbanen s usemres n talya n wudem wis krađ “ Netta” ney war udem, annaw-a yettban-d s tibawt n talyiwin tisnilsanin n tunmasit.

MEZDAD,Σ., yessemres annawen-a deg wungal-is “Tettdilli-d ur d-tkeččem”, yef waya aneeređ ad d-nefk imedyaten yef wayen yerzan annawen-a.

❖ Md₁

“Takerrust teťezzi trennu gar tyaltin, tebda tnehhet, tasawent amgadir.....mara d-yeťawi amek tella tmessi-nney zik-nni, amek i d-teggar tura,(...) ihi, winna yeqqen aserdun-is s useyewen, yeđđga-t dinna di laman.....aserdun ur yembawel, ma d aseyywen swayes yurez ulac-it. Yeqummec, yeťtef amayeg-is” sb 11-13

Ayen i d-yesseb ganen anect-a:

- **Imataren udmawanen** yettuyalen yer wudem “Netta” d “ Nettat”.
 - “ t ” deg yemyagen : “ teťezzi,trennu, tebda, tnehhet, ”.
 - “ y ” deg yemyagen : “ yessaki, yettmeslay, yeqqen, yeđđga, yuggad, yembawel ”.
- **Imqimen n wayla;** “ines, as, is ”, aya at-naf deg tefyar:

“...ifassen-ines”

“...fell-as”

“...amayeg-is”.

❖ Md₂

“ Ddeqs i teqqim Brühild yer imawlan-is.....Mi tfukk ddurt,ad yaweđ taddart, ad yens dinna sin wuđan, ameslay d yemma-s yeđarra-t-id yer leeđel-is ” sb 67

Deg tseddart-a ayen i d-yessebğanen tibawt n umsawal ad d-naf :

- **Amqim udmawan** “Netta”.
- **Imataren udmawanen** yettuyalen yer wudem “Netta” d “Nettat”
 - “ t ” deg yemyagen; “ teqqim, tekker, tefka, teellaq, tejleq.....atg ”
 - “ y ” deg yemyagen; “ yerra, yuki, yufa, yeddem, yesserqes, yurar.....atg ”
- **Imqimen n wayla yettuyalen yer wudem wis krađ** am: “is” i d-yettbanen deg tefyar-a:

“ ...imawlan-is..”

“...allen-is...”

“...yemma-s...”

“...mmi-s...”.

❖ Md₃

“ Asmi d-yekcem Urumi, ur yerđa ara ađas ad temlil Tmurt d Lezzaye.Ad yiwzil umecwar ama i leesker, ama i yemsukal ney ikulunen.....Ula d tazenzunt-nsen gezzmen-đ am nekkni. Akken i qqaren, ma tideđ”. sb 103-104

Amsawal deg tseddart-a yettalles-d ađric seg umezruy, yeđ wasmi i d-yekcem urumi, yeđ waya ad d-naf amsawal ur yelli ara deg teđkayt; ayen i d-yessebğanen anect-a :

- **Amqim udmawan** “Nutni” deg tefyirt :
“...tuy nutni ur ay-fehmen ara...”
- **Imataren udmawanen** “ y” d “ n”
« y » deg yemyagen, « yerğa, yeqqaz, yeqqar, yeŷza, yebya »
« -n » deg yemyagen, « lluzen, nnejlan, ttyunfun, yestæmren, qqimen »
- **Imqimen n wayla yettuyalen yer wudem wis krađ:** « nsen » « is », deg tefyar :
“...treğmat-nsen...”
“...tigzirt-nsen...”
“...lberhan-is...”
“...iman-is...”
“...isem-is...”.

❖ Md₄

“ Yiwen wass, ayyul d awessur yeyli yer wanu. Yebda meskin asreereε.....ayyul amcum,amek ara Ƨ-id-yesuffey.Mačči d ayen isehlen,(...), Mi slan s wahruđu yekkren, uzzlen-d iğiranen-is.....Tura kan i yesuffey tarwiħit.(...) Widak, akken llan dinna, ulac win yewten ad t-id-yerr yer leeql-is.....D tideđ, bu sin idarren inekker lxir, ur yesæa tassa” sb 121-123.

Deg umedy-a amsawal yettalles-d yiwet n teqsıđt n wansay n timawit yef waya ad t-naf ulac-it deg teħkayt i d-yettalles, gar wayen i d-yessebganen tibawt-is:

- **Imyagen yeftin yer wudem wis krađ** “ Netta ” d “ Nutni ” i d-yettbanen s:
- **yimqimen udmawanen** “ y” d “ n” deg yemyagen :

“ Y ”:; “ yeyli, yewqeε, yexdem, yessuffey, yezga...atg”

“ N ”:; “ slan, uzzlen, uran, walan...atg”.

- **Imqimen iwşilen n yisem yettuýalen yer wudem wis krađ** “ is” d “ nsen”, i d-yettbanen deg yismawen-a:

“ bab-is, tamettut-is, iğiranen-is, dduzan-nsen...atg ”.

- **Imqimen iwşilen n tenzayt yettuýalen yer wudem wis krađ** “ asen ” “ as ” d “s”, ttbanen-d deg tenzay-a :

“fell-asen, deg-s, seg-s, fell-as, yur-sen”.

❖ Md₅

“ Mi wwđen yer unnar, imi n taddart, tebda tkerrust, dinna ifukk ubrid ugudrun.....Tira s ssbiya tamellalt, ur zmirent ad ę-zeglent wallen” sb 129

Deg tseddart-agi ayen i d-yessebganen amsawal ulac-it deg teħkayt i d-yettales d :

- **Imyagen yeftin yer wudem wis krađ** “ Netta” i d-yettbanen s yimataren “ y” d “ n” deg yimediyaten-a:

“ ad yebnu, yenta, rnan, tbedd ”

- **Imqimen iwşilen n yisem yettuýalen yer wudem wis krađ :**

“ tagecirt-ines, iqerra-nsent ”

- **Imqimen iwşilen n tenzayt :**

“ gar-asent ”

3. Aglam

Newwi-d awal yakan yef uqlam deg yixef wis sin, nenna-d aglam d asissen n umdan, tayawsa, adeg, akud, ney tigawin.

Deg wungal-a “ Tettđilli-d ur d-tkeččem” amaru yessemres aglam, ad neeređ ad d-nefk kra n yimediyaten anda i d-yettban.

❖ Md₁

“ Abrid yesley s tumlilt, tura yesuffey yer unnar.Akkin, yuđal d imi n taddart.....Tislit n unzar, simal simal, tesimjur deg izebgan n tiymi”. sb 110-111

Deg umedy-a-agi amaru iglem-d yiwet n taddart, ayen i d-yessebganen anect-a :

- **Irbiben** : “ tawerdant ”

- **Aserwes** :

« ...bnan akken bennun imenza nney... » .

« ...amzun d tayerma tawerdant.... »

« ...taddart am ta »

- **Tumnayt** :

«...yuđal d imi n taddart... »

❖ **Md₂**

“ Atan yeffey-d læbd seg imi n taddart, tanila jur-sen. Ah°, mačči d amalay.D acrued i teęecrud.....tayect d tamectuđt, Tafruxt-a ur teęcuđđu ur tesugut ” p111-112

Di tseddart-a amaru iglem-d amdan “ la jacond”, ayen i d-yessebganen anect-a:

- **Irbiben**:

“ d tareqqaqt, d tamectuđt ”

- **Aserwes**:

“...timeddasin-ines amzun s wuzwu igant...”

“...tayect d tamectuđt, tafruxt-a ur teęcuđđu ur tessugut...”

- **Tumnayt**:

“ atan yeffey-d umdan deg yimi n taddart”

❖ **Md₃**

“Sliman, teyzi, tehri, agerbuz annect-ilat, aqerru-s yezleg cwiđ.....Tuymas rrkant, ahat yečča-tent dexxan ” p178

Deg tseddart-a amaru iglem-d amdan wagi d Sliman, aya yettban-d deg usemres-is i :

- **Irbiben:**

“ tizeggayin, yedbey, annect-ilat, mellulen, yezleg, yemmundel, rkant.... ”

- **Aserwes:**

“...aqeeruy-is yezleg cwiđ, amzun tuyat ur as zmirent...”

“...iseggasen iteđen deg-s win-d dinna amecwar, amzun d ursu...”

“...acebbub-is amzun d win ilemzi...”

- **Tumnayt :**

“...ifassen d wudem tebda teđali-ten tduli n temyer...”

“...iseggasen i teđen deg-s wwin-d dinna amecwar...”

“...yemlal timerzuga, yeffeđ-itent...”

❖ **Md₄**

“ Taddart n Yiyil-Uzzal tura teđkad-d agemmađ tbubbi-iđ tewrirt, am uzagur ibubben nmmara.....Tizgi n zzan, mi tfukk tin n tiggi, tewweđ armi d dinna.kra yellan zegzaw tura yuđal berrik si tmes yeggen, anebdu-ya: ulac tamnađ imenēen , ar teggaleđ ar d afus i s-imekknen.” ! sb 98

Deg umedy-a amaru iglem-d taddart n Yiyil-Uzal, ayen i d-yessebganen anect-a:

Irbiben:

“ zeggay, zegzaw, berrik, rgilen”

Aserwes:

“... tællaq gar sin idurar, gar timđerđert d Ukfadu, amzun cwiđ ad d-tegrireb...”

Tumnayt:

“...agemmađ tbubbi-it tewrirt...”

“...azagur ibubben nmmara...”.

❖ Md₅

“ Aya akk, tura zrin 23 iseggasen, asmi qrib ad fakken tayuri. Tura, igelman kemcen, zzan, yzan.....Tura yas abrid yennxer, tamurt twexxer, akken ma llan, allay yemsed, anida qqnen i bran. Akken llan zik i qqimen ! Ad as-tiniđ d nutni i yesegđayen akkud, ur d neđa !” sb144.

Ayen i d-yessebganen aglam deg umedy-aagi :

Irbiben:

“ kemcen, zzan, yzan, knant, icamlalen, , yemsed ”

Tumnayt:

“ Tamurt twexxer ”

“ Allay yemsed ”

“ Timendeffirt wicfan aya seg mi bđan yid-s ”

4-Adiwenni

Adiwenni d asissen usrid n imesla n yiwudam, d ađris anda ttmeslayen sin ney ugar n yiwudam.

Deg wungal-a “ Tettđilli-d ur d-tkeččem”, ad d-naf amaru yessemres adiwenni s tuget, yefka tagnit i yiwudam ad d-messlayen, gar-asen:

❖ Md₁

- Ihi akken ur neđnay, ddem-d kan di tekwađ-nni tasaruđ USB ččurey-đ-id llina s tuyac n Lwennas, Anagar neđa i đ-yeđeqqdan.

- Yeđeqqed-ay-đ, degmi i y-qqden deg-s.

- Tasuta-nney, d neđa i s-yemmalen abrid.

- Ssnen anida kkatn.Ihi tuyac-agi i d-tewwiđ, d tidak n tukkerđa, ney d lbiε i d-tuyed iđesiyen-is.

-.....

-.....

- Dduqsey-d, ccwi kan d nek i yettfen tazayert, mer d keč i inehhren, ad đ-id-tawiđ ukessar deg asif. Ur đafen ara medden acu ara medlen deg-ney!sb18-19

Adiwenni-a yella-d gar yiwudam :Seid d Mezyan deg tkerrust mi đtfen abrid yer taddart n yiyil uzzal

Ayen i d-yessebganen anect-a, d tizdit yal mi ara ibeddel umazan.

❖ Md₂

Winna:-...win ixedmen lxir ad t-yaf .

Tinna:- A Ccix, aqcic-iw fell-as 6 iseggasen. Ussan-a ieeddan i yekcem yer leqraya.

- Ad am-t-yehrez Rebbi, a ultma.

- Tanemmirt, a Ccix....

-

- Ihi, a ultma ad ay-iweffeq Rebbi s wawal yemmalen iberdan....Allo? sb20-21

Adiwenni-a yella-d gar Ccix Berrabeđ d yiwet n tmeđđut i as-d-yeyran deg tilifun ayagi yella-d deg tedwilt n rradyu "Tamurt" ass n lđemea 12 deg tuber 2012 ,metwal 10 n tsebđi.

Adiwenni-a yella yettmehssis-as Mezyan akked Seid deg tkerrust mi llan tteddun yer taddart n Iyil Uzzal

Ayen i d-yessebganen anect-a, d tizdit, d sin waggazen " :"

❖ Md₃

- I kečč dayen, ay ameddakel, d tikkelt tamezwarut i d-teddiđ yid-sen?
- Awah! Yal lđemea, d nek i ten-yeđawin.
- Ihi ,acu i d-tenniđ di terbaet-a?
- Ađas i yeqqaren d ibayuten,ur zran acu xedmen. D tamussni ur ten-ssinen ara, wigi yesfuđđuyen nek s timmad-iw, simal řissiney-ten, simal eegđben-iyi.
-
-
- Qqaren akken ma llan. Mačči d ardađ i đemmlen, mačči d acđah kan i ceđđhen, a mmi-s n tmurt.....Eyya ad tesweđ ayen i k-yeđwan, d nek ara ixellsen. Sb 64.

Deg umedy-a adewenni yella-d gar sin n yiwudam: Dr Legziri d Lđađ-Mu, deg lkar, di tlemmast umecwar gar Tubiret d Yemceddalen, deg waggur n Mayu.

Ayen i d-yessebganen limarat n udiwenni d tizdit dayen.

❖ **Md₄**

- Nek ħulfay i iman-iw amzun uɣaley d acawrar, i d-yenna Mezyan.
- Nek nek ħulfay i yiman-iw xfifey, deyen ulac acu i yi-qerħen, amzun ɣef taduť i lehħuy! i s-yerra Seid.
- Ansi i d-teffey taddart-a ?
- Dagi, amzun ur zrin leqrun.
-
-
- Ad ggaley, taddart-a, ur ř-yerkiđ uwerdan! Sb111

Adiwenni-a yella-d gar yiwudam : Seid akked Mezyan deg targit i yella yettargu Mezyan anda akud d wadeg ideg llan d isugnan .

Deg umedy-a limarat udewenni ttbanent-d deg tezditi i d-yettuyalen yal tikkelt.

❖ **Md₅**

- A Uberriq, wwđen-d sin-nni iterrasen ?
- Wwđen-d ! Acu dir-iten !
- Amek akka dir-iten ?
- Kksen sser !
-
-
- Rđu ard uyalen inebgawen, imi ma yehwa-yak ad d-nerr řar ! sb164

Adiwenni-a yella-d gar Uberriq d Utudert deg uxxam-is yellan deg taddart n Iyil Uzzal ,ameslay gar sin n yiwudam-a yella-d mi i d-yewwed Seid d Mezyan ɣer taddart n Utudert Iyil Uzzal

Ula deg umedy-a limarat n udewenni d asemres n tezditi.

4. Ayanib usrid

Ayanib usrid d tiwin n yimesla n yiwudam, akken i ten-id-yenna melba ma yella-d deg-s ubeddel, ad d-nawi kra n yimediyaten seg wungal “ Tettđilli-d ur d-tkeččem”

❖ Md₁

Qqarey-as: “Eğğ akin leqrun iberkanen, ilaq ad neddu d ufara” sb 07

Ayen i d-yessebghanen ayanib-a usrid:

- **Amyag n tazwara** “qqarey-as”
- **Sin waggazen (:)** akked d **snat n tmesfergalin (“ ”)**
- **Amatar udmawan** “ N” deg umyag “ ad neddu”.

❖ Md₂

Tenna-yi-d : “ Asxerxer-inek eyiy deg-s, tlezm-i tkeffart ma ur truđed ar yer řbib, ar iman-iw ara gganey !” sb 09

Yettban-d uyanib-a usrid s:

- **Amyag n tazwara** “ tenna-iyi-d”.
- **Sin waggazen (:)** d **snat n tmesfergalin (“ ”)**
- **Amqim udmawan** “ y” deg yemyagen

“ eyiy, gganey ”

- **Amqim awřil n wayla**, i d-yettbanen deg tefalit
“ iman-iw ”

❖ Md₃

Sdat-i i s-yenna: “ Seid, řur-s syndrome n Mister pickwick, ilaq-as ddwa, rnu yas rrajim” sb 09

Deg umedy-a limarat n uyanib usrid ttbanent-d deg:

- **Amyag n tazwara** “ yenna”
- **Sin waggazen** (:)
- **Snat n tmesfergalin** (“ ”).

❖ **Md₄**

As-teqqar: “ Abinus, ađan řiđi-k ! Abinus ad yimđur, ad irezzef yer řiđi-s !” sb 37

Ayen i d-yessebganen-aya ur yemgarad ara řef wayen i d-nebder yakan, imi ula deg umedy-a ad d-naf:

- **Amyag n tazwara** “ teqqar ”
- **Sin waggazen** (:) d **snat n tmesfergalin** (“ ”)

❖ **Md₅**

Am tinna i iyi-d-yennan : “axxam-agi d yla-inu, ad as-bedđlay tasarut !” sb 40

Deg umedy-a ayen i d-yessebganen ayanib usrid d:

- **Amyag n tazwara** “ yennan”
- **Sin waggazen** (:) d **snat n tmesfergalin** (“ ”)
- **Amqim awřil n wayla**
“ ayla-inu ”
- **Amatar udmawan** “ ř” deg umyag
“ bedđley”

Deg uđic-agi iban-ađ-d d akken MEZDAD,Σ. Yessemres annawen igejdanen n tmenna: inaw d wullis, yerna řer řur-sen ađlam d yimesla n yiwudam, anda yessemres ayanib usrid.

Deg tezrawt-a nney nwalad deg uħric amezwaru, s umata timiħranin tigejdanin yeqqnen yer wungal ; seg tama n umezruy-is d wamek i d-yelħa wungal aqbayli. Syin nefka-d deg uħric wis sin timiħranin icudden yer usentel n tezrawt-nney “ timenna ” deg wungl n MEZDAD,Σ “tettħili-d ur d-tkeččem”.

Yessefk fell-ay deg tagara-ya ad d-nefk kra n yigemmad ney tiririyin i tmukrist-nney: d acu-ten wannawen n tmenna i yessemres MEZDAD,Σ., deg wungal-is “ Tettħilli-d ur d-tkeččem ” ?

Seg turdiwin i d-nefka yakan llant deg-sent tid i ay-d-ibanen ŧħħant deg uħric n tesledt , gar wayen iyer nessawed, nufa d akken MEZDAD,Σ., deg wungal-is yessemres annawen igejdanen n tmenna i sin; (ullis / inaw), seg tama-ya nger tamawt d akken, yal tikkelt yettbeddil anaw d tfaksutin n tsiwelt, acku ungal-is yebħa d iħricen, yal aħric deg-s yesħa annaw-ines d tfaksutin n tsiwelt-ines.

Deg yal tikkelt yettbeddil umsawal d wamek i d-yusa, deg kra n yeħricen, yettas-d d aniri, deg kra nniħen d agensay,am wakken dayen i d-yella deg kra n yeħricen d awadem,deg wungal-a nufa dayen amaru yessemres deg kra n yeħricen ullis d axel n yinaw, meħsub nufa inaw, deg-s amsawal yettawi-d yef yinedruyen ney inaw dixel n wullis, meħsub deg wullis amsawal yettak awal i yiwudam.

Deg wungal “ Tettħilli-d ur d-tkeččem” ad d-naf inaw d anaw yellan s waħas deg-s, acku seg tama n yimesla n yiwudam ad t-naf yessemres adiwenni d uyanib usrid, imi nger tamawt d akken MEZDAD,Σ., yefka tilelli n umeslay i yiwudam n wungal-is,yef waya i d-nenna dakken amaru yessemres s tuget inaw ,imi adiwenni d uyanib usrid deg-sen limarat n tunmasit anect-a ad t-naf aħat d ayen i as-yernan deg cbaħa d uqrab-is yer tilawt, am wakken dayen ad t-naf yessemres aglam deg wungal-is, MEZDAD,Σ., iglem-d imdanen, tiyawsiwin, tiggawin...atg, yef waya ad d-nini d akken amaru yessemres annaw nniħen deg

wungal-is i d-yesbgganen tunmasit acku aglam yella-d deg-s kra seg tunmasit acku win i d-igelmen yettak-d rray-is yef tyawsiwin.

Amaru deg wungal-a ad t-naf yessemres akk anawen n tmenna anagar ayanib arusrid d uyanib arusrid ilelli ,deg waya nezmer ad d-nini dakken yefren ad yefk ameslay i yiwudam melba ma iger-d iman-is .Anect-a gar tmental i ay-yeğgan ad d-nini dakken annaw yugten deg wungal n MEZDAD,Σ, “tettḍili-d ur d-tkečcem” d inaw.

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Amawal

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Addad	Etat	MΣEMRI,M.1999, sb 66
Amyellel	Hiérarchie	MΣEMRI,M.1999, sb 98
Amsawal	Narrateur	SALHI,M.A. 2012, sb 32
Agensay	Intern	SALHI,M.A. 2012,sb119
Amsawal agensay	Narrateur intradiegitique	SALHI,M.A. 2012,sb32
Awadem	Personage	SALHI,M.A.2012,sb 40
Arawsan	Neuter	MΣEMRI,M.1990,sb113
Azmul	Signe	BERKAY,A.2002,sb293
Inaw	Discours	SALHI,M.A.2012,sb100
Iwerri	Arbitraire	SALHI,M.A.2012,sb29
Ini	Énoncer	BUTLIWA,H.2005,sb94
Igi	Acte	MΣEMRI,M.1990,sb129
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Umsil	Signifiant	BERKAY,A.2002,sb293
Unmik	Signifier	BERKAY,A.2002,sb294
Ullis	Récit	BUTLIWA,H.2005,sb175