

TIGDUDA TAZZAYRIT TAMAGDAYT TAÆERFANT
AÆLIF N ULMUD UNNIG D UNADI USSNAN
TASDAWIT AKLI MUHEND ULHAĞ -TUBIRET-
AGEZDU N TUTLAYT D YIDLES AMAZIÆ



Taseddawit n Tubiret

AKATAY N TAGGARA N LMASTER
DEG TSEKLA TAMAZI`YT
ASENTTEL

Uguren n tsuqilt seg tutlayt taberranit \$er tutlayt taqbaylit

Amedya: “Amyar d yilel”

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Tazwart

Tasekla taqbaylit tella si zman aqdim, telħa-d deg ubrid n timawit akken i d-yennaM. Mammeri tašerma n leqbayel ne\$ tin n yimazi\$en, d tin yebnan \$ef wawal, ula d tasekla taqbaylit tamensayt telħa-d deg ubrid-a n timawit, toud \$er tudert n umdan deg tmetti¹.

Tasekla-a taqburt tebħa \$ef snat n tewsatn, tasrit s lesnaf-is, akked d tmedyazt s lesnaf-is, tuget deg-sent iruħ yedda di tatut ur d-yelħi ara \$er tizi n wassa, drus mađi i d-izegren i leqrun, d akken i d-yenna M. Imarazen Tutlayt tamazi\$t tenoeê, mazal-itt tedder ar tizi n wass-a, \$as akken teēeda-d deg waîas n tagnatin, anda i deg d-yella umnekcem \$er tefriqt ugafa, ayagi yettu\$al \$er waîas n ssebbat d timensayin².

Llan wid yerran lwelha-nseñ yer tsekla-agi taqbaylit, eerden ad tt-jemēen, uran-tt deg yittaftaren yettwarun s ufus, gar-asen ad d-nebder ayen yura Humbert deg yiseggasen n 1723, akked W. Hudgson deg yiseggasen n 1829. Ittaftaren-agi d wid I d-yewwin añas n yiđrisen n tesrit akked tmedyazt, hedren-d yef wañas n yisental yemxallafen akka am tayri akked tegrawla, mebla ma nettu asentel n temtūt.

Añas n wid yuran \$ef tsekla-a taqbaylit, ama d iberraniyen akka am Hanoteau³, L. Rinn⁴, R. Basset⁵ d wiyad. Yal yiwen gar yimura-agi yerra lwelha-ines yer šsenf n yiđrisen i d-yemuger deg unadi-ines. Akken dayen llan yimura izzayriyen i yuran yef tsekla-a taqbaylit akka am M. Mammeri⁶,

¹MAMMERI, M. 1980. *Poèmes Kabyles anciens*. Ed. Maspero, Paris. P. 420. « *La civilisation berbères est bâtie sur le verbe, même si la langue kabyle ils véhiculé par l'oralité, elle est liée à la vie de l'homme dans la société* »

²IMARAZENE, M. «Tamazight: quelle norme et quelle standardisation ». P. 1. «*La langue amazighe a réussi à survivre aux invasions multiples et successives qu'a subi l'Afrique du Nord grâce à certains facteurs traditionnels*»

³HANOTEAU, A. 1867. *Poésies populaires de la Kabylie du Djurdjura*. Imprimerie impériale.

⁴RINN, L. 1887. « Deux chansons kabyles sur l'insurrection de 1871» *Revue Africaine*. 1887. P. 56-71.

⁵BASSET, R.1892. « L'insurrection algérienne de 1871 dans les chansons populaires kabyles», Le Musoens, n° 11, 1892, Paris, PP. 254-433.

⁶MAMMERI, M. Op cit.

Ben Sidira⁷, akked S.A. Boulifa⁸, .Y .Nacib⁹ d wiyaḍ, imura-agi snernan s yidlisen-nsen tsekla taqbaylit.

Akken i d-nenna tasekla taqbaylit d tin i d-yelḥan s ubrid n timawit, ulac deg-s tira, \$ef waya ad naf aṭas n wayen iruḥen seg tallit \$er tayeḅ. Deg wawal-agi yenna-d Iben Khaldoun, i d-yebder M. Mammeri lukan imazi\$en ttarun ayen i d-qqaren tili ad ḥḥaren timkardiyin¹⁰, tasekla-agi n teqbaylit deg wakken i d-tedda s ubrid n timawit tezger-d akk i tsuta, yal yiwet tettak-itt i tayeḅ, tasekla taqbaylit xas akken yella wayen i d-jemεen imura ama d-iberraniyen ne\$ d izzayriyen, uran-tt ḥerzen-tt \$ef tatut, maεna ilaq ad neḥ\$u belli aṭas n wayen i d a\$-iruḥen deg tatut.

Maččḥi ala tasekla taqbaylit i d-yeddan s ubrid-agi n timawit, imi ula d tisekliwin tiberraniyin yesean amkan deg umaḍal, akka am tsekla tamarikanit, tedda-d ula d nettat s ubrid-agi n timawit, tebda-d s tumgist akked tmucuha d tmedyazt, imi amdan amarikani ur yessin ara tira, almi d anekcum n Lurup \$er tmurt-is i tebda tettlal-d tira s wudem n yeḍrisen di tsekla s yisental yemgaraden, akka am tayri n tmurt akked traḍ d-yekkren deg tmurt-nsen, asnulfu amezwaru yettmeslay-d \$ef wayen ara d-yernun deg uba\$ur i Lurup s umata seg tama n tdamsa.

Aṭas n yimura i yerran lwelha-nsen \$er tsekla-a s le\$naf-is, ama d tasrit ne\$ d tamedyazt. Gar imezwura i yuran tasrit ad nader W. Bardford akked Ernest Hemingway d wiyaḍ, ilan dayen wid yuran tamedyazt akka am W. C Williams, akked E. Cummings... Yal yiwen deg wacu tallit i deg d-yura, imi tasekla n Marikan d tin i d-iεiddan \$ef waṭas n talliyin, yal tallit tud \$er umezruy n tmurt. Tira tamezwarut tettawi-d deg umeslay-is \$ef tmurt i d-

⁷ BEN SIDIRA, B. 1887. *Cours de langue kabyle : grammaire et version*. Éd. Adolphe Jourdan, Alger

⁸ BOULIFA, A, S. 1990. *Recueil de poésies kabyles*. Ed. Awal, Paris, Alger.

⁹ NACIB, Y. 1993. *Anthologie de la poésie kabyle*. Ed. Andalouses, Alger.

¹⁰MAMMERI, M. Ibid. P. 417. « *Si les berbères écrivaient, ils auraient remplir les bibliothèques* »

suff\$en deg ulac, tin yellan tedreg \$ef wallen akked tira taseklant, id risen fkan azal i weglam n tmurt i yu\$alen d ayla-n sen.

S yimura-agi tesawed tsekla tamarikanit ad tettef amkan mucaen deg umađal s tutlayt taglizit.

Tasekla taqbaylit mazal-itt deg ubrid n unerni, atas n yimura i d-ilulen d imaynuten \$er wannar-is, defren abrid n tira, ttawin-d amaynut di tsekla, ama s usnulfu n wungalen d tewsatın niden, ne\$ s tsuqilt n wungalen seg tsekliwin tiberraniyin \$er tsekla taqbaylit.

Abrid-agi n tsuqilt d win i d-ikecmen \$er tsekla taqbaylit, yerna-d deg ugbur-is, tettağğa ime\$ri ad yidir di tasekla taberranit s wudem n t\$uri, s yes ad yissin amek tidiren di tmetti-n sen, d wamek ttxemmimen d wamek ttarun. Imi aias n yimura i ifernen allal-agi n tsuqilt, lad\$a ayen yettwarun s tefransist, taglizit d taerabt. Deg wannar-agi atas n wungalen igra\$lanen i d-yettwassuqlen, d ayen ara yeğğen ime\$ri ad yessin ayen yellan d agra\$lan

Mohamed Arab At Kaci d yiwen gar wid i d-ivefren abrid-a n tsuqilt, yesuql-d ungal *The old man and the sea* yettwarun s tutlayt taglizit deg yiseggasen n 1951 deg tmurt n Kuba, s ufus n umarikani Ernest Hemingway. S wungal-a yessawev umaru-agi amarikani ad d-yawi atas n warazen gar-asen araz n Pulitzer deg useggas n 1953, syin akin yewwi araz n Nubel deg tsekla deg useggas 1954, ungal-agi yessawed ad d-yeffe\$ aseggas kan mebed tira-is 1952, *The old man and the sea* d ungal-is i mucaen gar wungalen wiyav I yura, yettwasuql-d \$er wa\$as n tutlayin. Muhamed Arab At Kaci yerrat-id \$er teqbaylit deg useggas n 2013, yefka-as azwel *Am\$ar d yilel*.

Deg t\$uri-nne\$ i wungal-a s snat n tutlayin, taglizit akked teqbaylit, nemmuqr-d maççi d yiwen ne\$ d sin n wuguren deg t\$uri-nne\$ s tutlayt

taqbaylit, ama si tama n wawalen ne\$ si tama n tanfalit n kra n tektiwin, d usiwed n yizen yellan deg ungal ana\$li. Tussa-a\$-d t\$uri z\$ayet, maççi akka am t\$uri s tutlayt ta\$bulant*, aya-gi yerra lwelha-nne\$ ad nnadi \$ef wugur; ma yella deg umawal n tutlayt taqbaylit, ne\$ ahat d amsuqel ur yettbi\$en ara tarrayin n tsuqqilt.

\$ef waya nfren-d ungal-a, iwakken ad as-nexdem tazrawt i tutlayt swayes I d-tella tsuqilt-is, ad ne\$rev ad nwali d acu-ten wuguren-a i d-nettmagar deg tsuqilt \$er tutlayt taqbaylit. Iwakken ad nessiwed yer wanect-a nwala belli ilaq ad nemmeslay yef kra n tmiđranin I d-yellan deg tsuqilt akka am asnulfuwal, arwas d wawalen ire\$alen. Ad na\$red ad nefk tifat ne\$ ahat d tamawt ara yeğğrren amsuqel ad i\$iwed tamu\$li deg tsuqilt-is. S wakka ad tifsus tyuri n wungalen I d-yettwasuqlen seg tutlayt taberranit yer tutlayt taqbaylit. Deg wannar-agi ad naf kra n yimazrayen rran lwelha-nsen yer tmiđranin-agi ad nebder seg-sen: Aziri, B. ixedmen yef *Nèologisme et calque dans les mèdias amazighs*, Imarazene, M: *Manuel de l'enseignement de l'opposition d'etat en berbère*, Chaker, S. *Manuel de Linguistique Berbère*

\$ef wanect-a tazrawt-nney ad tebnu yef useqsi-agi:

D acu i yeooan ta\$uri n wungalen i d-yettwasuqlen seg tutlayt \$er tayed ad tilli z\$ayet?

D amgirred yellan deg snat n tsekliwin. Ne\$ ahat d amgirred yellan gar tutlayin?

D acu-ten wuguren i d-yettmagar umsuqel deg tsuqilt-is \$er tutlayt taqbaylit, ahat d lix\$as n wawalen deg tutlayt, ama si tama n usnulfawal, awalen iretalen, arwas.

Deg tezrawt-agi neqsed amek ara nexdem taşleđt n wegbur I wungal *Amyad d yilel* s kra n tmiđranin I d-newwi seg tesnillest, akka am usnulfawal, awalen iretđalen d urwas. Timiđranin-a d tid I d-yettawin yef wuguren n usenfali s tira.

Tibadutin I d-newwi deg tezrawt-a s tutlayt tafransist iwumi nexdem tasuqqil yer teqbaylit, imi nuggad ad d-neşli deg yiwen n wugur gar wuguren-a I d nsemma, maena nurra-tt-id deg taggara n tferret s tutlayt tafnsist s tira imalen.

Awalen I wummi nexdem tasuqilt seg tutlayt taberranit Şer tutlayt taqbaylit sean azamul (*). Nexdem-asen tafelwit deg taggara n umahil nessegza-ten-id, d akken daşen I d-nefka-d amawal anda I ten-id-neddem d usebter-is.

Nedfer yiwen n umnir* deg tesnarrayt n umahil-agi-nneş, Guide de présentation des citations et des références bibliographiques selon les styles APA6e et IEEE. POLYTECHNIQUE. Montréal-Bibliothèque, 2013.

Deg tezrawt-agi-nneş atas n wuguren I d-nemmuger, gar-asen:

- Uguren n yinumak n kra n wawalen s tutlayt taqbaylit.
- Lixşaş n yedlisen I d-yettmeslayan Şef usental-a: uguren n tsuqilt seg tutlayt taberranit yer tutlayt taqbaylit.

Iwakken ad naweđ yer yiswi-nney deg tezrawt-agi, nebđa ihricen-is yef uşawas yeddan yef yiseqsiyen I d-nebder yakan. Aşawas-a d win yebđan yef krađ n yehricen, yal yiwen yef acu I d-yewwi:

Deg yixef amezwaru ad d-nawi awal Şef snat n tsekliwin: tamarikanit akked teqbaylit, ama si tama n umezruy-nsent amek I d-lulent s anda I lađqent, neş si tama n unarni lađya anarni-is seg tama n tsekla, d acu I d ungalen d imura I mucaşen deg yal talit.

Deg yixef wis sin, newwi-d awal yef kra n tmiḍranin tsnilsiyin i yettwasmarsen deg tsuqilt n wungal-a, ama d asnulfawal, ney arwas d wawalen iretalen. Yal yiwet neereḍ ad as-nefk tabaddut-is ɛla ḥsab n tmuyli n ysnilsiyen. Neereḍ ad nawi amedya i yall yiwet n tmiḍrant. S yes ad nesenhem anamek n tbaddut.

Ma yella deg yixef wis kraḍ, neereḍ amek ara ad nefk assay gar yixef amezwaru d wis sin s useqdec n timiḍranin-agi tsnilsiyin, nesseqdec kra n yimediyaten i d-nekkes deg ungal-agi ama s teqbaylit ney s teglizit.

Deg taggara n umahil-agi ad naf amawal I yerzan asegi n kra n wawalen si tutlayt tafransist yer tmaziyt, ilmend n yisegzawalen tafransist-tamaziyt.

Tazwart

Deg yixef-agi ad d-nmeslay \$ef wungal *Am\$ar d yilel* i d-yessuqel Muḥamed aεrab AIT KACI seg tsekla tamarikanit \$er tsekla taqbaylit, tasuqilt-agi teooa-a\$ ad d-nawi awal \$as ulama s tewzel \$ef snat n tsekliwin-agi, xas ma mgarradent aîas, yiwet tu\$ amkan s waîas deg umaval, tayev akken kan i tebda treffed-d iman-is.

I- Awal \$ef tsekla tamarikanit d tsekla taqbaylit:

I-1- Tasekla tamarikanit¹

I-1-1- Teskla tamarikanit s umata

Tasekla tamarikanit telêa-d s ubrid n timawit akken ad tawev \$er weswir i tesεa ass-agi. Tban-d s wudem n tamedyazt, syen akin nnulfant-d tewsatın tiyav am ungal.

Tira deg tsekla tamarikanit, tban-d i tikkelt tamezwarut \$er yimusnawen n ddin, imi ttarun iwakken ad zerεen tikiwin n ddin gar-asen, uran yef tudert d lerzaq i yufan di tmurt n marikan, seg-s akkin u\$alen ttarun \$ef yisental yellan deg Lurup.

Amnekcām n Lurup \$er tmurt n Marikan yeooa tira ad tetṭef tasga deg lebni n tmagit tadelsant, akken i d-uran deg umezrug n Lwilayat yeddukklen, Marikan tella d timnaḍ in yettwaṭṭfen s\$ur yegliziyeen, deg tama ufella n usammer n lber n Marikan. Tasekla deg tallit-nni, ur temxallaf ara \$ef tin yellan deg Legliz, ula seg tama n yisental iyef i d-tettawi fkan anzi \$er

¹ http://fr.wikipedia.org/wiki/Litt%C3%A9rature_am%C3%A9ricaine

wayen yuran deg yidlisen igliziyen, isental imezwura ttmeslayen-d \$ef wayen ara d-yernun deg uba\$ur i Lurup lad\$a seg tama n tdamsa.

Lqebtan John Smith d amaru amezwaru i d-ibanen s sin n yidlisen, amezwaru d: *A true relation of Virginia* deg useggas n 1608, akked wis sin: *The general historie of Virginia* deg useggas n 1624, wiyad d imazrayen am Daniel Denton, Thomas Ashe, akked John Lawson.

Deg lqern wis 18, tasekla tamarikanit tettawi-d \$ef usentel n leêmala n tmurt, lad\$a at tmurt inaûliyen, asentel-agi i d-islalen wiyav i d-yettawin \$ef wansayen n tmurt, gren-d isurifen imezwura n tsekla tamarikanit, i d-yiwin \$ef tmurt-n sen s tmu\$li-n sen yemxallafen \$ef tin d-iwin yemnekcama irupiyen. Gar-asen ad d-nebder: Benjamin Franklin, Josaph Quincy, akked Samuel Adams.

I-1-2- Anerni n Tsekla tamarikanit, εla êsab n talliyin:

I-1-2-1- Uqbel anekcum n Lurup: (Aspenyuli, Afransawi, Aglizi)²

Tasekla tamarikanit d tin i d-yettawin \$ef tumgist, taqsiqt, tamacahut. Ma d tamedyazt ne\$ isefra deg tuget ttwacnan deg tme\$riwin n yihendiwen, ma yella d tira ur telli ara, xas akka llan wid i d-yeqqaren belli yella later n tira deg temnavt n ugafa n umalu n yiskundinabiyen. Yettu\$al \$er lqern wis 11 uqbel amnekcama n ckristophe colombe \$er din.

Tasekla tella tçud \$er temnavin, yal tamnavt tesεa tasekla yezdin \$er-s, akken i d-qqaren tumgisin d tmucuha yettemxallaf seg udrum \$er wayev, ula d tadeyanit temxallaf, yal adrum swacu yettamen, llan wid yettamnen s yi\$ersiwen, llan wid yettamnen s yim\$an.

² <http://www.let.rug.nl/usa/outlines/literature-1991/the-rise-of-realism-1860-1914/>

Tungist tesεa amkan meqqren \$ef tewsatn tiyav n tsekla, imi aîas n widak yettammen yes. Tamedyazt n tallit-agi tettwacna, tettawi-d \$ef waîas n yisental am: tadeyyanit, azuzen, axeddim, ûûyada akked îrad.

I-1-2-2- Tallit n umnekcem Aglizi 1630- 1690

Deg tallit-a tlul-d tira, amnekcem yegla-tt-id yides, xas ulamma kecmen-d yispanyuliyen d yirumiyen \$er din, macca ur fkin ara azal meqqren I tsekla, iswi-n sen ad êekkm en tamurt, ma d igliziyen kecmen \$er Marikan, fkan azal i tsekla tamarikanit seddan deg-s tikta-n sen.

D acu maççi akk igliziyen rran lwelha-n sen \$er tira, d yiwen n umussu n yergazen n tdeyanit tamasiêit i d-yewwin tira \$er din, uran aîas \$ef wassa\$ i yellan gar-asen d yimawlan n tmurt. Seddan tikta n tdeyyanit-n sen deg tira, widak d-ibanen deg tallit-agi d tilawin d yirgazen n d d d in amasiêi, uran aîas \$ef wassa\$en yellan gar-asen d yimawlan iêeqqaniyen n tmurt n Marikan.

D imdanen i yesεan aswir meqqren deg tmussni d yedles, xas akken ur \$rin ara, ala wid yesεan idrimen i ye\$ran deg yi\$erbazen unnigen, nitni iswi-n sen b\$an ad sner nin tamasiêit deg tmura n umaval ma, d\$a ufan tuff\$a \$er Marikan d tagnit igerzen.

Gar wid i yuran deg tallit-a \$ef tsekla tamarikanit d irgazen n d d in amasihi, akka am d William Bradford (1590-1657), Anne Bradstreet (1612-1729) d wiyav. Imura-agi xas ma mucaεit deg tmurt n Marikan, maca deg Legliz ur ttwasnen ara, imi ayen akken uran ur d-yeffi\$ arabeôra n tmurt-agi.

I-1-2-3-Tallit n uzarug* d umagday* 1776- 1820³.

Timmument n Marikan, tegla-d s tlalit n tsekla tamarikanit yettwarun, anect-a yeooa ad nulfun kra n yimura imarikaniyen i yeb\$an d d-sukksen taseklansen seg tin n Legliz.

Tamurt n Marikan tella ddaw ufus n leêkem Aglizi, dayen yeooan ayref—is ur ye\$ri ara, xas ma llan drus mavi. Fkan azal s wa\$as i tsekla tabrranit i

d-yufraren deg umađ al.

Gar yimyura i d-yufraren ad d-nebder: Benjamin Franklin deg yiseggasen n (1706-1790), Hector St. John de Crèvecoeur (1735-1813), Charles Brockden Brown, Washington Irving akked James Fenimore Cooper.

D achu kan Charles Brockden Brown (1771-1810), Washington Irving (1789-1859), Ames Fenimore Cooper (1789-1851). Fkan-d udem niđ en i tira uran tasrit, sbegen-d udem niđ en n tudert s umata, oon tasekla tamarikanit ad tesεu azal d umkan deg tsekla tagra\$lant.

I-1-2-4- Tallit taôumantikit* 1820-1860⁴

Tallit-agi tebda-d seg timument n Marikan, amnekcama aglizi ye\$li deg ttrad-nni i d-yekkren mgal-is, tamurt teggra-d i warraw-is. Deg tallit-agi tella-d tsekla yettwarun deg tmurt n Marikan. A\$ref-agi tuget seg-sen ur \$rin ara, xas ma nmugr-

³ VanSpanckeren, K. 1994. *Literature Americaine*. Ed. Christopher Little, Paris. P. 22.

⁴ VanSpanckeren, K. Ibid. P. 37.

d imusnawen, maena drus mavi, fkan azal s waïas i tsekla taberranit i d-yufraren deg umaval deg tallit-nni.

Imura imarikaniyen mlalen-d aïas n wuguren lad\$a ayen yerzan asizreg, deg yiseggasen-agi inulfa-d umussu yekkatén \$ef tillin n tilawt, amussu-agi ilul-d di Lalman, syin yu\$ akk timura n lurup, ula d imura u\$alen sekcamen afrayen-nsen deg tira, lad\$a tira n wungalen.

I--1-2-5- Tallit n inevruyen n tiérilawt* « Réalisme» 1860- 1914⁵

D yiwet n tallit i d-yusan deffir n tallit-nni n tesnaktit tarumantikit, tlul-d Tmu\$li tilawayanit. Udem n tmurt yu\$al ibeddel, ula seg tama n tdamsa, tu\$al d nettat akk i d-tamerkantit deg umaç al deg useggas n 1914.

Deg tallit-agi ufraren-d kra n yimyura, lad\$a wid yuran ungalen gar- asen: Stephane Crane, akked Théodore Dreiser, gelmen-d abeddel i d- yeç ran i yimarikaniyen s unnerni deg tdamsa.

I-1-2-6- Seg tallit deffir temsilawt 1920 ar ass-a⁶

Deg yiseggasen n 20, d tallit n wungal amaynut, imura n Marikan îifen deg ccbaḥa n tira, ðefren aḡerbaz n Lurup. William Faulkner, John Dos Passos d Ernest Hemingway ddan deg ubrid-a, stuqqten armuy* n yiwudam, akken skecmen id risen i d-yekkan seg yal tama \$er tira nsen. Mbeεd trav agra\$lan wis sin, ungal yuçal d allal n tenfalit, s yes senfalayen ayen akken yellan d ugur, Norma Mailer d yiwet seg yimura i mucaεen deg tallit-agi.

⁵ VanSpanckeren, K. Op cit . P. 47.

⁶ VanSpanckeren, K. Ibid. P. 60-78.

Deg yiseggasen n 50, taliwayanit tufa adeg deg tira n Valdimir Nabokov. Seg-s akkin ungal amarikani, yessemal aṭas n tewsatn, ayen i wumi neqqar axaluḍ n tewsatn deg tira n wungal, akken ad sdukklen akk taḡulin n wungal d tutlayt.

Deg yiseggasen n 60, ilul-d ayen i wumi neqqar ungal n yimexḍa, yefka azal i yimexḍa. Ma yella d iseggasen n 70 d tilawin i yeddmn tira, mmeslayent-d \$ef wuguren-nsent, ufrarent-d deg umennu\$, Joyce Carole d yiwet gar tlawin I d-yufraren. Syen akin d iseggasen n 80, mazal kan d tasekla n yimexḍa i d-yufraren, s tektiwin n Wasp (White Anglo Saxon Protestant).

Iseggasen-agi, imura rran allay-nsen \$er tira tajvit neḡ tira tatrart, d ayen yeooan tira ad d-ban s wudem amaynut. Ama seg tama n u\$anib, ne\$ seg tama n yisental. Gar wid d- yufraren ad d-nader: Bret Easton.

I-1-2- Amezruy n wungal amarikani s tewzel ⁷

Atas n yimura I d-ilulen deg tsekala tamarikanit, fkan-as azal, lad\$a ungal, ttarun ayen akken I ttidiren di tmetti-nsen. Imura i yettwasnen s waṭas, ad nader seg-asen: John Dos Passos gar wayen yura ad naf: *Three Soldiers* deg useggas 1921, Ernest Hemingway, yura: *The Old Man and the Sea* 1952, akked John Steinbeck yura: *Cup of Gold* 1929. Mazal imura ttarun ungalen, ṭṭfen asafu n tira, Pearl Buck yura deg useggas n 1930 *Vent d'Est*, *Vent d'Ouste*, ma yella d William Faulkner yura *Soldiers Pay* deg useggas n

⁷ http://www.ville-sevres.fr/e_upload/pdf/litt_am_adu.pdf

1926, Horace Mac coy yura *They Shoot Horses, Don't They?* Deg useggas n 1935, yella da\$en Henry Mille, Richard Brautigan, William Burroughs, Herbert Hunche, Jack Kerouac, John Cheever, Norman Mailer, Jerome David Salinger, Wallance Stegner, John Updike d wiyav.

Llan a\$as n yimura, yall yiwen d acu i d-yewwi d asentel deg wungal. Win-d udem ni\$en i tira, s tal\$a n tesrit, sbeyynen-d udem ni\$en n tudert s umru. S imura-agi tasekla n Marikan tesεa adeg deg tsekla tagra\$lant. .

I-2- tasekla taqbaylit

I-2-1- tsekla taqbaylit s umata

➤ Tasekla tamensayt

Tasekla taqbaylit telêa-d s ubrid n timawit d tin itteklen s waîas \$ef cfawat n umdan, d tin yiççuren d aba\$ur seg tama n tewsatın am tmucuha, inzan, lemεun, timseεôaq, tungisin...yal yiwet s wazal-is deg tmetti tamensayt. Akken i d-yenna "DJellaoui: «*Amdan aqbayli am netta am yegduden n dunnit merra, yeseqdac tiwsatin-agi deg tudert-is n yal ass, yisen-t I d-yemmal tikta-is d tmusniwin-is, da\$en yeselmad yettôebbi yisen-t, tikwal ttilint-as-d d annar I turart d usedhu*»⁸.

Leûnaf-agi n tsekla tamensayt sεant tignatin n tmenna, ameday n tmacahut, ad naf leqbayel mrra qqaren-tt-id deg yiv, Henri Basset yenna-d \$ef tewsit-agi: «*di yal taddart tella yiwet n tem\$art I d-asent-isnen I tmucuha,*

⁸ DJELLAOUİ, M. 2007. *Tiwsatin timensayin n tmedyazt taqbaylit*. Ed. HCA .P.5.

swayen tesεa n cfawat yettwaressan, akked d tmussni di cbaêa n yinnan swayes d temmal ayen yesedhacen deg yinevruyen d tagnatin»⁹.

Ula d tawsit n wungal tœedda-d seg timawit, anda tu\$-it d tamacahut \$ezzifen tettruêu seg yimi \$er umeééu\$, imura rnan-as iwudam d usugen se\$zfen-tt, tu\$al tettwassen s yisem n wungal.

Xas akken abrid-agi yegla-d s tatut d ubiddel aseklan, imusnawen n tsekla d yedles amazi\$ aseklan nudan amek ara seêbibren fell-as, êerzen ayen d-yeqqimen, imi aîas i iruêen seg-s, tedda d wid itt-ikesben, yettuneêsaben d timkeôviyin.

Akken i d-yenna Haddadou yef wayen yura Iben Khaldoun deg udlis-is *Amezruy n yimazi\$en: « [...] imazi\$en sean aîas n teêkayin, nezmer ad neççaô akk idlisen n umaval. Timucuha, tumgisin, timεayin, llant aîas, melba ma nettu isefra, lemεun, ttwasnen akken ad ilin d tiwsatin n tsekla timawit i d-yufraren»¹⁰. Akken da\$en i d-ikemmel deg wawal-is \$ef umezruy ad tt-naf tesεa-t deg yal tallit, seg mi i d-tebda uqbel talalit n Sidna εisa almi d tizi n wassa¹¹.*

Ma yella nu\$al \$er wammud n yisefra, d tmuchuha, inzan d lemεun, ad d-naf drus mavi i d-yeddren \$er tizi n wass-a, acku aîas I d-a\$ iruêen deg lebêer n tatut, imi tasekla tamensayt n teqbaylit telêa-d s ubrid n timawit.

⁹ BASSET, H. 1920. *Essai sur la littérature des berbères*. Ed. Carbonnel., Alger. P.102.

¹⁰ Mouhend, A, H.2009. *Introduction a la littérature berbère*. Ed. HCA p. 9.

¹¹ Ibid. p. 14.

Ɛef aya yella-d leqdic n yimusnawen Ɛef tsekla tamensayt, iwakken ad seêbibren Ɛef wayen i d-yegran, uqbel ad yekcem di tatut, ad d-naf aîas n yimura i yuran Ɛef tsekla-agi, ama d tarwa-s, neɣ d iberraniyen.

➤ Tasekla tatrart¹²

Tamu\$li tamezwarut Ɛer tsekla taqbaylit tebda-d deg lawan-nni n umnekcami arumi Ɛer tmurt nne\$, deg lqern wis 19, timu\$liwin-agi irkelli n yiôumiyen.

Deg yiseggasen n 1840 iban-d Belaid At Ali, mi sutren seg-s imrabven irumiyen ad d-yaru s teqbaylit yufa lbenna deg wanect-a, d\$ a yura ama d amezgun am *Afenoal n lqahwa*, *Aeeqqa yessawalen*, yura ula d isefra d wayen niven, ayen yura yeffe\$-d d iêricen deg FDB , deg useggas n 1864 imrabven irumiyen suff\$en-d ayen yura deg udlis iwumi isemman *Les cahiers de Belaid*.

Hanoteau i tikkelt tamezwarut yura-d yiwen n wedlis iwumi isemma *Essai de grammaire kabyle* deg useggas n 1858, adlis-agi yesεa aîas n tewsatini am tmucuha, tu\$ac, tiqsivin...yesexdem-itent d amedya akken ad d-isegzi tajerrumt i d-yexdem deg udlis-agi.

Tazrawt Ɛef tsekla taqbaylit ur teêbis ara kan dagi, yella ula d ababat Jesepe Rivier ijmeε-d yiwen n wammud n teêkayin deg udlis iwumi isemma *Contes populaire de la kabylie du djurdjura* deg useggas n 1882, da\$en deg useggas n 1893 Moulieras ijmeε-d tumgisin d tmucuha n leqbayel deg udlis iwumi isemma *Legendes et contes merveilleux de la kabylie du djurdjura*.

Deg useggas n 1904 Boulifa yura-d yiwen n udlis i deg d-yejmeε ammud n tmedyazt n leqbayel, iwumi isemma *poesie de la kabylie du djurdjura* tuget n tmedyazt i d-yejmeε d tin n Si Mohend Umhend.

¹² AMEZYANE, A. 2008-2009. *Tradition et renouvellement dans la littérature kabyle*. Thèse de doctorat. P.9.

Deg useggas n 1920 Henri Basset isuffe\$d yiwen n wedlis iwumi isemma *Essai sur la litterature des berberes*, adlis-agi d win ibedden tikli n umezruy n tsekla taqbaylit.

Deg tallit-agi tamirant aîas n yimura i d-ibanen gar-asen: Taous Amrouche, Mammeri, Kateb Yacine, d wiyav. Yal yiwen deg-sen s wacu tutlayt i yura, llan wid yuran s tutlayt talatinit, llan da\$en wid yextaren tutlayt taerabt d tefransist¹³. Yal yiwen seg-sen ijmeε-d ayen d-imuger zdat-s.

I-2-2- Talliyin n wungal aqbayli

Ungal aqbayli yelha-d deg waças n talliyin, deg yal tallit yella-d usentel d amaynut. Imi amdan aqbayli yal tikkelt yebya ad yefk udem amaynut I tsekla-is.

➤ Iseggasen n 1960

Deg iseggasen n 1960, llan wid yeb\$an ad tt-lemden taqbaylit, maena ur zmiren ara, imi llan-d wuguren maççi d kra seg udabu azzayri imi ur yeğği ara imdanen ad arun, yegdel ixxamen n usizreg, rnu taqbaylit ur telli ara deg uyerbaz, deg iseggasen-a yella lixşas seg tama n usnulfu, imi imura xas ma yella byan ad snulfun kra n wungalen, maena uguren n tmetti akked d tdamsa ur d as-tefki ara tagnit iwanect-a. S tuffra kan i lemden timsirin deg tseddawit n lezzayer. Taluft ur teêbis ara kan dagi, imi deg uvriss-nni n lmitaq n 1976 tamazi\$t ur d-yelli ara later-is, deg rrif kan i teqqim.

➤ Iseggasen n 1980

Deg iseggasen n 1980 teldi-d tewwurt yef yimura, tennulfa-d tira, lulent-d tewsatn tijdidin am umezgun, ungal, xas akken ungal llan wid I d-

¹³ AMEZYANE, A. Op cit. p. 14

yeqqaren ilul-d deg iseggasen n 1940, d acu kan deg tallit-agi n 1980 yuy amkan. Aṭas n yimura I d-ibanen aka am Rachid Alliche I yran sin n wungalen *Faffa d Asfel*, Said Sadi s wungal *Askuti* d wiyad, tugget deg-sen d inelmaden n Mouloud Mammeri. Deg wawal-agi yenna-d A M. Salhi: « ... *tettwaru syur imdanen i ilemden tamaziyt maena s wudem unṣib, yôan s teerabt d tefransist, ur yesein ara ansayen deg tyuri...* »¹⁴. Inelmaden-agi ff\$en s annar n usnulfu; bdan ttarun ivrisen s teqbaylit s usekkil alatini. Tugget deg-sen tmeslayen-d yef usentel n tmagit.

➤ Iseggasen 1990

Deg Iseggasen-agi, asnulfu deg wannar n tira yettim\$ur, lad\$a deg tira n wungalen, iban-d Emar Mezdad s wungal-is *Iv d wass* deg iseggasen 1990, syin akin ilaêq-d Salem Zinya I yuran *Tafrara* deg useggas n 1995. D wiyad. Tugget n wungalen I d-yeffyen deg tallit-a hedren-d yef tsertit, tamagit akked tayri.

Tawsit-a tettnerni, tenoeô iberdan niven, tlul-d tsuta tamaynut, tettaru ayen akken tettidir ne\$ ayen tettidir tmetti, imi ungal d lemri n tmetti.

➤ Iseggasen n 2000

Deg yiseggasen-agi ffyen-d aṭas n wungalen, gar-asen Zinya Salem s wungal-is *I\$il d wufu* deg useggas n 2002, Taza\$art Brahim s wungal *Salas d nuoa*, aseggas n 2004. Deg useggas n 2006 Uld Amar Taher s wungal *Bururu* rnu deg iseggasen n 2006 Mezdad Amar yerna-d ungal-is wis sin *Ass-nni*. Isental i yef d-meslayen wungalen n tallit-a mgaraden, tella tmagit yella rrebrab akked tayri.

¹⁴ . SALHI, M, A. 2011. *Etude de littérature kabyle*. Ed. ENAG, Alger.P81

➤ **Iseggasen-agi imiranen**

Aṭas n yimura imaynuten i d-yennulfan deg wannar-agi n tsekla, Tazaṣart Brahim yura-d ungal *Innig aneggaru* deg useggas n 2012 sin Ṣur-s Ulamara Amar s wungal *Akin i wedrar* deg useggas n 2011, d wungalen wiyav. Ungalen-a mxallafen deg isental i d-tt-awin, yella usentel n tmagit, rrebrab, tayri, lêif...ladṣa asentel n tmeñut i yellan ur yesei ara azal Ṣer wat zik, maena imura n tura stuqten awal fell-as.

1-2-3-Ungalen d-yettwasuqlen seg tutlayin niven Ṣer teqbaylit

Aṭas n wungalen i d-yettwasuqlen seg tutlayin niven Ṣer teqbaylit, ama si tutlayt n taerabt am: *Nnabi* n Xalil DJebran Xalil, yerra-tt-id Ṣer teqbaylit Farid Abbache deg useggas n 1991. Neṣ si tutlayt tafôansist am: *Le fils de pauvre* n Mouloud Feraoun I yura deg useggas n 1950, yerrat-id Ṣer teqbaylit Musa Ould Taleb deg tezrigin n usqamu unnig n timuzṣa (HCA) deg useggas n 2004, tazwart n yucef Merrahi. *Le petit prince* i yura Antoine De Saint Exupery, yerrat-id Ṣer teqbaylit Mensouri Habib Allah, deg useggas n 2004.

Melba ma nettu tasuqilt i yexdem Mohamed Arab At Kaci i wungal n Albert Camus *L'étranger*, yerrat-id Ṣer teqbaylit deg useggas n 2012, akked wungal i yurra Ernest Heningway deg useggas n1952 s teglizit *The old man and the sea* i d -yerra umarru-agi kan Ṣer teqbaylit deg useggas n 2013.

II-Awal \$ef umaru Ernest Hemingway d wayen yura¹⁵

II-1-Tudert-is

Ernest Hemingway d amaru n tmurt n marika, ilul ass n 21 deg waggur n yulyu deg useggas n 1899, deg Chicago, d mmi-s n umejjay. Baba-s d yemma-s kkren-d seg twaculin yeîfen deg wazal n tmetti, kkren-d deg lêeôma d leqder di temnavt anda zed\$en.

Ernest Hemingway ur yeedil ara d yemma-s imi tugi ad as-tselmed urar \$ef uganabur, deg 1909 baba-s yefka-as tamegêelt tamezwarut n ûyada, tudert-is tezga berra n uxxam, tuff\$a-s \$er teégi terra-t yettêemmil amenîer d tudert berra n ugama.

Deg useggas n 1913 Ernest Hemingway yekcem tasennawit anda i ye\$ra \$ef shekeşteare, dickens, Stevenson. Deg useggas n 1916 ff\$en-d isefra-is imezwura deg tes\$unin n tsekla n u\$arbaz Tabula akked Trapeze. Mi d-yiwi agerdas ur ikemmel ara almud.

Deg îrad agra\$lan amezwaru yekcem deg termi anda yekki deg terbaet usejji n yimejraê. Yettewêuza deg îrav-agi, yeqqim kra n wagguren deg sbiter. Mi d-yeffe\$ yekcem \$er læesker n Telyan.

Ernest Hemingway yezweğ d ukuz n tlawin, gar-asant Hadley Richrdson deg useggas n 1922. Iruê netta yid-s \$er Paris anda yezde\$ kra n yiseggasen. Yexdem d amceggæe i t\$amsa taberranit, dagi i yemlal d kra n yimura atraren n yiseggasen n 1920, yerra lwelha-s \$er tsekla d tira tamaynut, d\$a ungal-is amezwaru isemma –*The sun also rises* deg useggas n 1926.

Mi yebra i Hadley Richerdson deg useggas n 1927, Hemingway yezweğ d Paulin Pfeifferbran mi –yu\$al kan seg lispan anda i yeêver tagrawla ta\$eôfant, yexdem d ane\$mas ayen i t-yiwin yura ungal *For Whom The Bell Toll*.

¹⁵ http://fr.wikipedia.org/wiki/Ernest_Hemingway

Nartha Gillhom d tameţţut-is tis krav i yu\$ deg useggas n 1940, yu\$-tt deffir kan n îrad agra\$lan wis sin, yella deg Normadie akked paris ass n timument n kra n temdinin n Fransa, seg-s akkin yu\$ Mary Diana Welsh iyu\$alen d tameîut-is tis ukkuz.

Deg useggas n 1952, yura ungal *The old man and the sea* s wacu i yiwi agerdas n Nubel di tsekla deg useggas n 1954. D ungal i d-yettwassuqlen \$er tutlayt taqbaylit, i wummi nexdem tazrawt. Deg useggas n 1953, Hemingway yunag \$er tefriqt, yettwa\$ yettef-it waîfan.

Hemingway yesædda kra n yiseggasen deg Florida d Kuba, acu kan deg useggas n 1959 yu\$al \$er Idaho, yedder din almi d anebdu n useggas n 1961, mi d-yeffe\$ seg sbiîer kra n wussan kan d\$a yen\$a iman-is.

II-2-Ayen yura

Ma yella nu\$al-d \$er wayen yura, ad naf Ernest Hemingway yufrar-d deg tallit deffir temsilawt deg iseggasen n 1920, yefka-d aîas i tsekla tamarikanit s tewsatn yemxallafen. Deg tira-ines yesæa yiwen n u\$anib d asehlan, yeûawav-d tiktiwin srid, yessexdam tifyar timectah.

Gar tewsatn i yura ad naf tawsit n wungal, amezwaru i d-yessufe\$ isemma-s: *Torrents of spring* deg useggas 1926, akked *A farewell to arms* deg useggas n 1929, yerna-d ungal wayev isemma-as *The old man and the sea* deg useggas n1952.

Ula d tullisin yura atas seg-sent, gar-asent: *Three new* deg useggas n 1923, *If our dayz* deg useggas n 1925 akked *Snow of kilimandjaro and 10 news* deg useggas 1961.

Ma yella d imagraden sin kan I yura: *The death of the afternoon* deg useggas n1932, akked *The green hils of Africa* deg useggas n 1937.

Ernest Hemingway, xas akken yemmut, maena ayen yura mazal i ttef\$d. Deg useggas n 1964 yeffe\$d wungal-is: *Paris is the feast*, da\$en deg useggas 1970 yeffe\$d: *Island in a disaster*.

Ma yella d tullisin teffe\$d: *The adventures of niche adams*, yura-t Philip young, deg tizrigin Gaimard deg useggas n 1977, *poemse* deg useggas n 1984, akked *Truh in the light of dawn* deg useggas n1999.

Ernest Hemingway yeooa-d later-is di tsekla tamarikanit, aâas n wid yuran fell-as ama s tutlayt Taglizit, akka am: *Ernest Hemingway, A life story* n Caloss Baker deg1969, *Along with youth, Hemingway the early years* n Peter Griffin deg 1985, *he young Hemingway* Michael.S.Reynolds deg useggas n 1986, *Hemingway, The1930.S*, n Michael.S.Reynolds deg 1997, *Pecturing Hemingway, a writer in his time* Fredericke Mirchael Rynolds d Michael.S.Reyolds deg 1999.

Llan wid yuran fell-as s tutlayt tefransist, akka am: Genevieve Hemingway yura *Le style d'Ernest Hemingway, La plume et le masque* deg useggas n 1938, akked A-E-Htchner yura *Papa Hemingway* deg useggas n 1966, ma yella d Carlos Baker yura *Hemingway, Histoire d'un vie* deg useggas n 1971, akken i yella Peter Griffin deg useggas n 1989, A-E-Hotchner *Hemingway et son univers* deg 1990, Phillipe Sollers yura «Aricle biographique dans la guerre de gout» deg 1994, Mariel Hemingway tura «Ernest Hemingway, La vie et ailleurs» 2011.

Ernest Hemingway, gar wayen yura, yella wayen i d-yeff\$en di tilizri, akka am «Scouting on two continent, «Frederick Rusell, Burnham» deg 1958, akked «For whom the bell tolls» deg 1959, «The killers (CBS Ruick Electra Playhouse)» deg 1959, «The fifth column» deg 1960, «the snocus of Kilimandjaro» deg 1960, «the gamber, the nun and the radio» deg iseggasen n 1960, « after the storm (inachevè) » deg 1960.

Ayen i d-yef\$en di ssinima; L'Adieu aux armes «Afarewell to arms», ixdem-it: Franck Borzage, Gary cooper d Helen Hayes deg 1932, d

a\$en yella pour qui sonne le glase «for whom the bell tolls», ixdem-it: Sam wood d Gay cooper, Ingrid Bergman deg 1943, d a\$en : Le port des l'angoisse «to have and have not», ixdem-it: Howard Hawks, d Humphsey Boyart, Launen Becall deg 1944, «Les neiges du kilimandjaro», ixdem-it Henry King d Gregory Peck deg 1952, «Le soleil se lève aussi» ixedm-as Tyrone Power, akked «Anthony Quinn» deg useggas n1990, syin akki yeffe\$d usaru; «In love and war», akked «chirs O'Donnel» deg useggas n 1996, «le vieil home et la mer», d'Alexander Petrove deg useggas n 1999.

III- Awal \$ef umaru Mohamed Arab At KACI d wayen yura

Mohamed Arab At KACI d amaru azzayri, ilul deg tmurt n leqbayel, d win ikecmen s annar n tira s teqbaylit deg useggas n1982, maca ayen yura ur d-yeffi\$ ara, gar wayen akka I yura ad naf ammud n tullisin gar-ament: *Tatabaṭata*, I d-yeff\$en deg useggas n 2012. Akken tella dayen tullist I wumi I semma *Id\$a\$en n tefsut* i d-yeff\$en deg useggas n 2014 deg tezrigin AKMA.

Yella wayen i d- yessuqel seg tutlayin tiberraniyin akka am Tefransist, anda I d-yesuqel ungal n Albert Camus *L'ètranger* \$er teqbaylit deg useggas 2012 isemma-as *Aberrani*, akked d tutlayt Taglizit, anda I d-yesuqel ungal n Ernest Hemingway *The old man and the sea* isemma-as *Am\$ar d yilel* deg useggas 2013.

IV-Agzul u wungal am\$ard yilel

IV-1- S tutlayt tmazi\$t

Yella yiwen n wemyar, yall tikelt ad iruê \$er yilel yettu\$al-d ifasen-is d ilmawen. Yettili yid-s Manolo, iwakken ad as-yesselmed lêirfa n ûyava, deg waken Santiago \$ur-s azal n 84 n wussan ur d-yeîif ula d yiwen n yislem, d\$a din imawlan n uqcic ugin-as ad yeddu yid-s, ula d imduk-al-is ttavûan fell-as. Xas akken werğğin yeğğ-a-t, yettawi-as-d amεic, yettceεil-as-d timest...

Di tafrara n yiwen wass, Santiago icerreg abrid-is almi d talemast n lebêer, yeggul ur d-yu\$al ifasen-is d ilmawen, d\$a ivegger taûennart-is azal n 700 n lmitrat d akessar, ata-ya yiwen n yeslem yeêuel di tûennart, Santiago iêulfa i taéayt n tûennart, din yebda ijebbed-tt s loahd-is, din islem yessenser, Santiago iêulfa i zher-is yemmut, yenna deg yiman-is nekk d am\$ar, imenna lukan yella manolin yid-s.

Kra n teswiεin kan, ata-ya yeslem ye\$al-d, yeêuel di tûennart, d\$a din yebda yiwen n ummenu\$ d ameqqran, gar-as d yeslem, iεetteb maççi d kra, xas akken, maεna yeûûawev ad d-yeîef islem isegni, maçça ur d-as-yezmir ara ad tid-iger \$er daxel n u\$errabu, iccud-it-id \$er yiri-s.

Deg wakken islem-nni yettwawet, uzzlen idamen-is, d\$a tebeent-id iselman maççi d kra, yiwen n uweqqas yeçça-as azal n 40 kilu deg yiwet n themmict. Santiago yeεrev ad ten-yesvew, maca ur d-asen-yezmir ara.

Am\$ar ilaêq-d \$er rrif n yilel, islem isegni ala i\$es-is i d as-d-yeggran iwem\$ar d later. Imdukkal n taddart-is vsan fell-as, am\$ar inejmaε \$er tεecciwt-is, i\$av-it lhal aîas \$ef ayen akken i d-as-yevran deg yilel.

IV-2-S tutlayt taglizit

There is an old fisherman in Cuba called Santiago, who has gone eighty-four days without a catch. He is "thin and gaunt with deep wrinkles in the back of his neck...and his hands had deep-creased scars from handling heavy fish on the cords. But none of these scars were fresh. They were as old as erosions in a fishless desert" (10). Santiago's lack of success, though, does not destroy his spirit, and he has "cheerful and undefeated" eyes (10).

He has a single friend, a boy named Manolin, who helped him during the first forty days of his dryspell. After forty days, though, Manolin's parents decide the old man was unlucky and ordered their son to join another boat. Despite this, the boy helps the old man to bring in his empty boat every day.

After earning money on the other boat, Manolin asks Santiago if he can return to the old man's service. Santiago refuses the boy, telling him to mind his parents and to stay with the successful boat. Santiago tells Manolin that tomorrow he will go out far in the Gulf to fish. Manolin says that he will try to convince his new employer, who is nearly blind, to fish near Santiago the next day. That way, if Santiago catches a big fish, Manolin and his new employer can help Santiago manage it.

Manolin offers to fetch sardines for the old man, an offer which Santiago first refuses and then accepts. Hemingway tells us that "[Santiago]

was too simple to wonder when he had attained humility. But he knew he had attained it and he knew it was not disgraceful and it carried no loss of true pride" (14).

The two gather Santiago's things from his boat and go to the old man's house. His house is a very simple shack with a bed, table, and chair on a dirt floor. There are also religious pictures and a tinted photograph on the wall, relics of his wife. The picture that used to hang on the wall of Santiago's wife had been taken down, since it made him too lonely to look at it.

At the house, the two rehearse a nightly ritual of speaking about fictitious rice and fish and a cast net. They sold the cast net long ago, but they still insist on speaking of it as if it is there. The boy decides to go out to get the sardines for them to eat.

Santiago then pulls out a paper and the two discuss baseball, speaking with great enthusiasm of Joe DiMaggio. Santiago tells Manolin not to fear the Cleveland Indians, but to have faith in the Yankees and trust in DiMaggio. He tells Manolin that eighty-five is a lucky number, and since tomorrow is "the eighty-fifth day" that he will have gone without a catch, maybe they should buy a lottery ticket with that number. Manolin leaves the house and Santiago falls asleep.

V- Tabadut n kra n yifervisen

V-1- Iwudam igejdanen n wungal

- **Santiago**

D awadem agejdan deg ungal am\$ar d yillel, inevruyen n wungal cudden srid \$er-s, ad t-naf yettwaglem-d akken iwata ama seg tama n îbiεa-s, tafekka-s, ad t-naf am\$ar meqquer deg leemeô, d win yesεan tab\$est, inevruyen-is deg wungal sebganen-d tazamulit-is, akka am umennu\$ gar-as d yeslem isegni d amennu\$ gar-as d yiman-is, amennu\$ gar-as d yimawlan n weqcic melba ma nettu amennu\$ gar-as d yillel d amennu\$-is gar tem\$er d teméi.

Invruyen-agi sbegnen-d akter awadem-agi, imi ad tnafe yelha-d deg yal anevdru s wudem igerzen yettwafehmen i t\$uri.

- **Manolin**

D awadem nniven deg wungal-agi, d aqcic meééiyen maçça d win yesεan tissas d teb\$est d win iêemmlen Santiago, ittmuddu-as-d afus n lemεawna d win ig-lemden lêerfa n ûyada \$er-s, \$as akken imawlan-is sttaxrent-id s\$ur Santiago maca netta urooin yeooa-t yezga d amεiwen-is deg yal ta\$awsa.

- **Islem isegni**

D amedakkal n Satiago deg yillel, yezga yettmesli yid-s, tugget n yinevruyen nejbaden s umennu\$ I d-yellan gar-asen, maca deg taggara yemmut yemmeçç.

V-2- Adeg i deg tella teħkayt n wungal

Adeg d aferdis deg ungal, ad t-naf d imkan anda iteddun yinevôuyen n wungal, deg-s i ttemlilin yinevruyen n wungal seddayen taêkayt.

Adeg yella deg tudert n wemdan icud srid \$er tmetti ideg yettidir, Yves Reuter yeffka-d tabadut \$ef uferdis-agi agejdan deg ungal yenna-d belli adeg yettwasexdem deg ungal yezmer ad yesœu assa\$en akked tillawt, akken yesœa tiwuriwin deg uvriss¹⁶.

Adeg yella-d deg tmetti n wemdan, ad t-naf yettbeddil tikli n teêkayt, amaru ad t-id iglem œla œsab anamek ara s imud, ad as-imud i yime\$ri tamu\$li s ways ara t-icud \$er kra n yiwellichen n tudert s umata, \$ef waya ad naf Yves Reuter yenna-d d akken adgen n wungal zemren ad œœun ullis deg tilawt (.....), \$ef waya neglem s telqayt adgen d yissalen iyettwellihen \$er yiferdisen iyeseœa berra n wungal¹⁷.

Deg wungal adeg yezmer ad yili yewseeœ, yezmer ad yevyeq œla œsab allus i yellan deg wungal.

Deg ungal Am\$ar d yillel, ad naf amaru iglem-d adeg n yinevruyen akken iwata ayagi yerna-d cbaœa i wallus n teêkayt seg tama, da\$en seg tama nniven inevruyen msedbaœen akken iwata deg yal akud deg teêkayt. Ad d-nebder adgen I d-yellan deg wungal-agi yiwen yiwen, yal wa s wazal-is:

¹⁶ REUTER, Y. 2005. *Introduction a l'analyse du roman*. Ed. ARMAND COLLIN, Paris. P. 48. «*le lieux de roman peuvent ancrer le rœcit dans le rœel, donne l'impression qu'ils reflœtent* »

¹⁷ REUTER, Y. Ibid. P.48. « *Les lieux du roman peuvent ancrer le rœcit dans le rœel, donner l'impression qu'ils le reflœtent (...) qu renvoient à un savoir culturel repœrable en dehors du roman* »

- **Aæcciw**

D yiwen wadeg aqbuô kulci deg-s d aqdim, d amkan anda iyeggan Santiago, isrusu deg-s dewzan-is n ûsyada, din id-yettemplili d Manolin.

- **Lmersa**

D amkan anda iêbsen yi\$erruba n yiseyyaden, d adeg I deg ttemplilin mi ara d nejmisen seg yillel.

- **Illel**

D netta i d-adeq ameqqran imi deg-s i d-vran tugget n yinevruyen n teêkayt, deg-s i d-yella umennu\$ gar Satiago d yeslem isegni.

V-3- Akud

Akud ula d netta d aferdis agejdan deg ungal, akken teb\$u tili liêala n teêkayt ama \$ezzifet ne\$ mezziyet, tbeddilen yinevruyen n wungal, seg unevru \$er wayev tikwal seg tallit \$er tayeve ɛla êsab inevruyen I d-yellan deg teêkayt.

Deg yiwet n teħkayt nettaf-d atas n leşnaf n wakud, lihala yecban tagi d tin i d-yessegza Yves Reuter mi d-yenna yal taħkayt tesɛa assa\$en gar sin n leşnaf n wakud, akud n umezruy, d wakud n wullis¹⁸

Deg ungal Am\$ar d yillel inevruyen msedfaren akken iwata, ilmen-d n wakud ama deg wass, deg yiv, deg taffrara, deg te\$zi n wussan d wuvan, amaru iglem-iten-id akken ilaq deg te\$zi n teêkayt.

¹⁸ REUTER, Y. Op cit. P. 71. « *Tout récit tisse en effet des relations entre au moins deux séries temporelles : le temps de l'histoire et le temps de sa narration* »

Taggrayt

Tasekla tamarikanit d tsekla taqbaylit, d tid d-yebdan \$ef yiffassen n yirgazen n dдин. Tasekla tamarikanit uran-tt-id yirgazen n dдин amasiêi, ma yell a d tasekla taqbaylit lsas-is yebna-d \$af ifassen n yemrabven irumiyen.

Deg tyuri-nney I tsekla-a tamarikanit nufa belli ungal-is yettwaru s tutlayt taglizit, tin n umnekcem yer tmurt n marikan I yetttfen amkan n tutlaut tayelnawat deg tmurt-nsen.

Ula d ungal azzayri s tutlayt taqbayli d amaynut, \$as kan i d-yekcem \$er s-annar n tsekla ta\$enawt, imi yall tikelt tutlayt taqbaylit ttaoan-tt di rrif, ulac anwa i d-yerran lwelha-ines \$ur-s, almi d iseggasen-a ineggura, itebda treffed iman-is.

Tazwart

Timetti tettnerni tleêêu \$er zdat, ula d tutlayt tedda yid-s, teggar isuraf tettaé \$er zdat, ama deg wannar n tesnillest ne\$ deg wannar n tsekla s lesnaf-is. Tasekla taqbaylit tettnadi yal tikelt amek ara ad tawi amkan-is deg tsekla tazayrit, teffe\$ akin i tmetti-is tewwi-d isental d ijdiden seg tsekliwin tiberraniyin s ttawil n tsuqilt ne\$ n umsasa.

Iwakken ad d-teffe\$ tsuqilt-agi tgerrez, ilaq amsuqel ad yili yessen tutlayt n wuvris anaûli d tutlayt s wayes ara d-isuqel ivrsen iberraniyen, iwakken ad tifsus t\$uri \$ef yime\$ri war ugren.

I-Tabadut n kra n tmivranin tsnilsiyin

I-1-Tabadut n tutlayt

Tutlayt teñef amkan meqqren deg wannar n tesnillest, imi d nettat i d-lsas n taywalt gar yimdanen deg tmetti.

Wid iqeddcen \$ef tutlayt xedmen-d tizrawin fell-as, xas ulama mgaradent tbadutin i d-fkan imi yal yiwen d acu i d-tayult-is d tmuylis-is. Gar wigi ad d-nebder: A. Martinet, F. De Saussur, L.J.Calvet, M.L.Moreaux, yal yiwen d-acu i d tabadut i d-as- yefka. Gar tbadutin-agi ad d-nebder

Andrè Martinet yexdem tazrawt \$ef tmivrant-agi, yefka-d tamu\$li-s i d-yeqqaren tutlayt d allal n taywalt gar yimdanen, ula d tinfaliyin-nsen ttemgaradent εla êsab n tmetti¹.

Di tbadut-agi i d-yefka Andrè Martinet, ad naf yefka azal meqqren i wesnamak n wawal i d-yettilin deg tmeslayt n umdan, awalen-agi

¹ MARTINET, A. 2005. *Éléments de linguistique générale* (4^e éd.). Armand Colin, col. Coursus, Paris, p. 20. « Une langue est un instrument de communication selon lequel l'expérience humaine s'analyse différent (...) eux aussi d'une langue à autre ».

ttemgaraden εla êsab n tantaliyin d tutlayin, \$er Andrè Martinet tulayt s umata d allal n taywalt gar yimdanen akken yeb\$u mgarradent tutlayin.

Ma yella d tabadut n Saussur teqqar-d d akken tutlayt d afaris inmetti n imeslayen d tagrumma n yiferdisen igejdanen isemrasen yemdanen deg tudert nsen, iwakken ad tili taywalt gar-asen².

Ɣer Saussur tutlayt tetteffe\$d seg tmetti, s yes i yettili umsefhem gar yemdanen merra, d nettat i iseddayen timetti s lekmal-is.

Ma yella d L.J.Calvet yenna-d d akken tutlayt d aêric inmetti n umeslay*³, d a\$en yettwali tutlayt d akken d tasudut*⁴tinmettit⁴.

Ɣer Calvet tutlayt tesεa assa\$ ijehden \$er tmetti, imi seg-s i d-tettili, deg-s i tettnerni.

Tabadut n usegzawal n tussna n unales (science humaines) teqqar-d tutlayt tu\$al d tantala ara iselêun leêkem deg tmurt⁵.

Amawal-agi yettwali d akken d tutlayt i d lsas n taywalt deg yal ta\$ult. Tutlayt tebva \$ef wacêal n tentaliyin, d nitenti i d taôekkit n leêkem di tmetti n yal tamurt.

Tutlayt d agraw n wawalen i d-yettu\$alen deg yiwet n tmetti, awalen-agi ttilin deg tkatut n wemdan s timad-is, acku tutlayt ur tezmir ara ad d-tili weêdes deg tmetti êaca ma yella tella-d taywalt gar yemdanen.

² DE SAUSSURE, F. 2002. Cité par Claude HAGEGE. Halte à la mort des langues. Ed. Odile Jacob, Paris. p. 36. «*Un produit social de la faculté de langue et un ansemlle de conventions nécessaires, adoptées par le corps social pour permettre l'exercice de cette faculté chez les individus*».

³CALVET, J, L. 1993. *Que sais-je ? La sociolinguistique*. Ed. PUF, paris. P.03. «*La langue est la partie sociale du langage* »

⁴CALVET, J. Ibid .P.03. «*La langue est une institution sociale* »

⁵ DORTIER, G, f. 2004. *Dictionnaire des Sciences Humaines*, Ed. Sciences humaines, Paris. p. 398. «*Une langue serait un dialecte qui a pris le pouvoire dans un pays*».

Tibadutin n ysnilsiyen-agi ur mgaradent ara s waâas, xas ma yella imusnawen-agi mxallafen deg taɣult akked uxemmem-nsen, nnant-d d akken tutlayt d tawil s wayes i yessawav umdan ad d-yessufe\$ ayen akken yettxemmim, d tarrayt s wayes yefhem wegdud wayev.

I-2-Tabadut n tsuqilt

D akken ad nessiwev tikta n tsekla tagra\$lant \$er tsekla tayeve, lad\$a tasekla-nne\$, yessefk ad nissin tutlayt-is taybulant* d ttawil s wayes ara d-nessiwev izen-is aâeqqani yer tutlayt n yeswi. Aæddi seg uvrîs n tsekla taberranit \$er s avrîs n tsekla taqbaylit maççi dayen isehlen mavi, imi nettmagar-d uguren deg wawalen, acku seg tutlayt \$er tayeve yella umgirred d ameqqran, \$ef ayagi nulfant-d kra n tmivranin deg wannar n tesnillest.

Isnilsiyen rran lwelha nsen \$er tmivranin-agi, fkan-d kra n tbadutin iten-tid-isegzayen, imi yal yiwet tesæa azal-is deg tezrawt tasnilsant n yal avrîs.

Gar tmivranin-agi ad nebder tasuqilt akked umasasa, d sin n tawilat s wayes ttembadalent tmura timusniwin.

Annar n tsekla yettnerni, yettim\$ur seg yal tama, deg wakken tettawi-d seg tsekliwin nnîden, anerni s wudem n tsuqqilt irennu-d aba\$uô i tsekla taqbaylit . Ayen i d-yettwasuqlen seg tutlayin tiberraniyin maççi d kra, xas akken tasuqilt ur teshil ara mavi. Mi i d-nuder tasuqqilt \$er tsekla taqbaylit, ur nezmir ara ad næddi kan aka mebyir ma nebder-d asalas n umezgun aqbayli “Muêya”, ixdem acêal n tsuqilin i yidrisen iberraniyen. Deg wannar n tsekla taqbaylit tasuqilt d tarrayt tagejdant, imi d nettat i d tawwurt s wayes ara nekcem srid \$er tsekla tagra\$lant.

Annar n tsuqilt \$er teqbaylit yesbegn-d kra n yimura d yimaynuten, widak yefkan lwelha-nsen \$er tsuqqilt n tsekla taberranit, lad\$a ayen yuran s

tutlayt tafransist, amedyâ Mouloud Feraoun i yuran ungal iwumi isemma, *le fils de pauvre* i d-yerra umaru Moussa Ould Taleb Şer teqbaylit, isemma-as *mmis n ugellil*. Deg talliyin-agi tineggura sawḍen ad d-suqlen ungalen seg tsekla taglizit, gar- asen ungal *Am ħar d yilel* n Ait Kaci Mohamed Arab, imi ixdem-as tasuqqilt i wungal n umaru i d-ibanen deg tallit deffir temsilawt, amaru-agi mucaε deg tsekla tamarikanit s yedlisen-is igra\$lanen d u\$anib-is asahlan, ungal n Ernest Hemingway iwumi isemma *The Old Man and The Sea*.

Aîas n yinagmayen ixedmen tazrawt Şef tsuqilt, ad nader gar-asen: Mariane Lederer, Georges Mounin, Fedorov, Daniel Gouades. Yal yiwen d-acu id tabadut i d- yefka deg tezrawt-is.

Georges Mounin yenna-d d akken taseqqilt tettnadi amek ara tesseedel gar tikta n uvrîs aḡbulan ḡer tikta n uvrîs n yeswi ⁶.

Tasuqilt Şer Şur-s ad tili teedel d tutlayt taḡbulant iwakken ad d-yawev yizen akken iwata, ur ilaq ara ad yili umgired gar snat tutlayin-agi taḡbulant d tutlayt n yeswi.

Ma yella d tabadunt i d-yefka, Mariane Lederer teqqar-d d belli tasuqilt d d allal s wayes i ara naweḍ Şer tegzi n uvrîs a\$bulan s usemres n tutlayt n yeswi⁷.

Akken i yettaεu Mariane Lederer tasuqilt d allal s wayes i yezmer ime\$ri ad yefhem avris ana\$li mebla ma iruê unamek asnilsan n uvrîs-agi i wumi nexdem tasuqilt.

⁶ GEORGES, M. 1963. *Les problèmes théoriques de la traduction*. Ed. Gollinard, France. P. 43. «*La traduction dit nida, consiste à produire dans langue d'arrivée l'équivalent naturel le plus proche du message de la langue de départ, d'abord quand de la signification puis quand eu style*».

⁷ MARIANE, L. 1994. *La traduction aujourd'hui*. Ed. Hichette-Huire, Paris. p11. «*La traduction est le processus qui consistait à comprendre le texte original, d'èverbaliser sa forme linguistique et d'exprimer dans une autre langue les idées comprises et les sentiments ressentis*».

Deg tbadut n Fedorov, ad tt-naf teqqar-d tasuqilt maççi d tusnant akk, maççi d tasnlsant akk⁸.

Netta yettwali belli tasuqilt maççi d allal usnan, maççi dallal asnilsan, imi tasuqilt annar-is yemgarad .

Tasuqqil d asenfali deg tutlayt swayes ara d-nessuqel, ama deg wayen yeenan anamek, ne\$ a\$anib. Tasuqilt d tin yetteawanen ime\$ri ad yefhem avris akken iwata war uguren di t\$uri .

Tasuqilt-agi n tsekliwin tibrrôaniyin ad teoo tutlayt taqbaylit ad d-terfed iman-is gar tsekliwin nniven, ad d-tesebgen d akken ula d nettat ur txuû ara, tezmer ad d-tawi amaynut lad\$a i tsekla-is.

I-2-1-Tabadut n umsasa*.

£er tama n tsuqqilt ad d-naf ttawil nniven s wayes i nezmer ad nœddi seg tutlayt uù\$er tayevev, seg tmetti \$er tin niven s ubrid n umsasa, imi ttawil-agi ur yesœi ara tilisa seg tama n usexdem n wawalen ne\$ n tikta, amsiqel yesœa tilelli deg usiwsa€ n tekti-is deg uçris-is ara ad yessuqel, d ayen yettaoan takatut n umdan ad tezger akkin i tlisa n uvris anaûli.

Di teqbaylit llan wid yerran lwelha-nsen s telqayt \$er ttawil-agi n umsasa, Muêya d yiwen gar wid i d-yedmen tiktiwin seg yivrisen iberraniyen, yura-d avris s tutlayt taqbaylit, amedya: avris n Pirandello “ La jarre (La giara) ” Muêya ibeddel-as, yefka-as lewûayef n tmetti taqbaylit s tutlayt-is, isemma-as “Taqbaylit”. Fiêel ma nettu Ait Mangelette, isexdem amsasa i ta\$uct n “ne me quitte pas” isemma-as “ur iyi-ttaooa ara”, llan dayen imedyaten niçen.

⁸ GEORGES, M. 1976. *Linguistique et traduction*. Ed. Dessart et mardaga, Paris. P65. «*La traduction n'est qu'une opération ni totalement scientifique ni totalement linguistique*».

Isnilsiyen xedmen tizrawin \$ef tmivrant-agi, aâs n widak d-imudden tibatutin, gar-asen ad d-nebder: Christelle Delpla, Bastin Georges.L, Michel Coevin, Emmanuel Melon, Jean-René Ladmiral.

Deg tazwara ad d-nezwir s tbadut n usnilsan Christelle Delpla i d-yeqqaren d akken Amsasa d abrid ne\$ d tawil wayev n tsuqilt, anda amsuqel yettbeddil deg tilawt timettit tadelsant n uvriss-anni amezwaru s tilawt tayev deg uvriss wis sin⁹ .

Tamu\$li-is teqqar-d d akken d tawil swayes i yezmer umaru ad iæddi \$er tsekla taberranit s ubrid n tsuqilt, d allal swayes i yezmer ad d-isuqel avris anaûli akken yella maçça ad yessekcem deg-s inevruyen d yiêulfan icudden \$er tmetti-s s u\$anib i d-as imud i wevris d-isuqel \$er tutlayt-is.

Ma yella d Bastin Georges, yenna-d Amsasa d ttawil i yeooan amsuqel ad iæddi seg tsekla taberranit \$er tsekla-s ad d-yawi ayen i d-as-yahwan seg uđris a\$bulan, ad ibeddel ayen nniđen akken ad yeddu deg tutlayt n tmetti i deg yettidir uđris amezwaru, ad ibeddel ayen niven akken ad d-yefk tilawt n tmetti i deg yettidir¹⁰ .

Amsasa d yiwen n ttawil n usenfali, ne\$ n ubeddel deg wawalen, maca ilaq anamek n uvriss anaûli ur yettbeddil ara, xas ulama bedlent tikta i yellan yakan deg uvriss amezwru s lqaleb nniven.

Nwala belli tasuqilt d ttawil s wayes ara ad nawi ađris seg tutlay ta\$bulant \$er tutlayt n yeswi mebla ma n beddel-as tikta ne\$ ta\$essa, xas ulamma ad yilli yiwen n weđris d adday wayeđ d unnig.

⁹DELPLANNQUE Cité par Christelle. 2008. Etudiante en Mastère. Interprétation et traduction ISIT. Approche méthodologique de la traduction et de l'interprétation d'un article médicale anglais, Paris. « *l'adaptation est un procédé de traduction par lequel le traducteur remplace la réalité sociale ou culturelle de texte de départ par une réalité corespondante dans le texte d'arrivée* ».

¹⁰ GOERGES, B,L. 1993. *La notion d'adaptation en traduction*. p. 478-473. « *L'adaptation est le processus, creature est nécessaire, d'expreion d'un sens general visant à rétablie, dans un acte de parole interlinguistige donne, l'équilibre communicationnel qui aurait ete rompu s'il y avait sipmlement eu traduction, ou plus sipmlement: l'adaptation est le processus d'expression d'un sens visant aretablir un equilibre communicationnel rompu par la traduction* ».

Ma yella d amsasa d ššenf gar leššnaf n tsuqqilt, yettağğa amsuqel ad yeddem tikta seg uđris ašbulan ad tt-yesemres akken id as-yahwa deg wis sin, imi deg umsasa amsuqel yesεa tilelli, ur icud ara \$er weđris anašli deg usenfali. Deg wanect-a yenna-d Bastin Georges d akken amsasa yesekcam gar tektiwin n snat n tmettiyin yemgarraden, yes ad yeeređ umsuqel ad yefka tillawt n tmetti i deg yettidir s usenfali-is.

Annar n tsuqilt seg tutlayt \$er tayed maççi d ayen isehlen mavi, imi yal tikkelt insuqal ttmagaren-d aîas n wuguren seg tama n tutlayt imi yella lixšaš n wawalen, lad\$a deg tsuqqilt seg tutlayt taberranit \$er tutlayt taqbaylit. £~~~~~ef waya-gi yettwaħettem fell-asen ad sqedcen kra n tmivranin tsnilsiyin am: usnulfawal, awalen ireîñalen d urwas, iwakken ad d-siwven anamek n uvrir amezwaru war tucviwin. Ahat s useqdec-nsent ad awđen \$er yiswi-nsen deg tsuqilt.

Inagmayen rran lwelha-nsen \$er wannar-agi n tsuqilt, xedmen tizrawin ama deg wannar n tsekla, ne\$ deg wannar n tesnnilest, fkan-d tibadutin xas ulamma mxallafent, macca iswi-nsen d yiwen, d asuqel n weđris amezwaru \$er uđris wis sin mebla kra n wuguren.

II-Tabadut n kra n tmivranin n tsuqilt \$er tutlayt taqbaylit

II-1-Tabadut n tmivrant n usnulfawal*

Aæddi seg uvrir n tsekla taberranit \$er uvrir n tsekla taqbaylit maççi d ayen isehlen, imi igellu-d yal tikkelt s wuguren lad\$a lixsas n wawalen, aya-gi yeooa imusnawen ad d-snulfun awalen imaynuten deg wannar n umawal n teqbaylit, iwakken ad tifsus fell-asen tsuqilt .

Aîas n yisnilsiyen ixedmen tazrawt \$ef tmivrant-a, gar asen: Louise Sebastien Mercier, Jean Francois Mortoreux, Jean Francois Sablyrolle,

Guilber Kadima Batumana Adi. Gar tsuqilin i d-fkan ad d-nebder kra seg sent :

Tabadut n Jean-François Sablayrolles i d-yeqqaren asnulfawal d agraw n wallalen n usnulfu amaynut¹¹

Tamu\$li-s teqqar-d belli tamivrant-agi d agraw n i\$aniben s wayes i d- –ttnulfun wawalen imaynuten deg yal tutlayt deg umawal .

Ma yella d asegzawal n Bouchikhi Hmed yenna-d d akken asnulfawal d asenfali d usekcem n wawalen ijdiden deg tutlayt¹².

Tamivrant-agi tettawi-d awalen imaynuten, trennu-d aba\$ur i umawal n tutlayt iwakken ad tennerni lad\$a annar n taqbaylit imi aîas n wawalen i d-yernan \$er umawal n teqbaylit .

Asnulfawal ittaooa tutlayt ad twenneε ad d-tufrar gar tiyav, ad tnaƒ deg waîas n tegnatin ittek-d ama seg susuddem n wawalen ne\$ seg tuddsan sen. Deg teqbaylit asnulfawal ur d-yelli ara kan iwakken ad isnerni deg umawal-is maca ad isenqes seg wawalen ireînaen i d-ikecmen s telqayt \$er umawal n teqbaylit, tawuri n wawalen-agi s umata iwakken ad swesεen annar n tesnillest.

Σla êsab Pière Guiraud (1968) d Louis Guilbert (1975), tamivrant-agi n usnulfawal tebva \$ef ukkué n tsekkiwin:

¹¹ MORTOREUX, J, F. 2006. *La néologie entre langue et discours*. Ed. Armand colin, Paris. P. 190. «*La néologie est un ensemble des processus de formation de néologisme dérivation composition siglaison et emprunt*»

¹² BOUCHIKHI, H. 2009. *Petit Dictionnaire de l'analyse littéraire*. Ed. Afrique orient, MARROC. p.120. «*La néologie c'est la création et introduction dans la langue de nouveaux tères*»

a)-Asnulfawal icudden \$er tal\$a

Asnulfawal icudden \$er tal\$a, d awalen i deg asnamak* ur yelli ara deg tutlayt, yezmer ahat yennulfa-d s ttawil n usudem ne\$ s ttawil n tudssa n wawalen ney s uret\$al-nsen.¹³

Tudssa n wawalen t-ttased seg snat n tal\$iwil tinfulmanin*ne\$ ugar¹⁴.

Imedyaten:

Agad, tugdi d awalen i d-yettwasudmen seg unyag: **agad**

Tafrant, tiferni, afran d ismawen i d-yettwasedmen seg unyag: **fren**

b)-Asnulfawal icudden \$er tseddast*

Awalen-agi imaynuten kkan-d seg tudssa d usuddem n wawalen nniven.

Imedyaten:

Ur d-ttawi ara llan wid yeqqaren **ttawi-d ara**

c)- Asnulfawal icudden \$er unamek

Ttawil-agi n usnulfawal icudden \$er unamek, yettrekkiz \$ef unamek n wawal amaynut, win i yellan yakan yettwasemres s tal\$a niven¹⁵. Ne\$ d win yeqnen srid \$er yinumak n wawalen, isnilsiyen deg wannar-agi nnan-d belli asnulfawal-agi yettôekiz \$ef wumsil n wawal¹⁶.

¹³ AZIRI, B. 2009. *Neologisme et calque dans les media amazaigh*. Ed. HCA. P. 53. «Ce sont les mots dont le signifiant n'est pas attestés dans la langue, ils soit formé par dérivation, composition ou soit empruntés à une langue étrangère».

¹⁴ MORTOREUX, J, F. Op cit. P. 114. «Les dérivées affixaux sont formés avec un mot, et un élément non autonome»

¹⁵ AZIRI, B. Op cit. P. 55. «La néologie de sens consiste dans l'association d'un sens nouveau à une unité lexicale déjà constituée».

¹⁶ AZIRI, B. Ibid. P. 55. «La néologie de sens, consiste dans l'association d'un sens nouveau à une unité lexicale déjà constituée»

Imedyaten:

Aêewwas d isem n wumdan ara ixedmen tigawt n uhewwes, nezmer ad d-nsufe\$ seg-s tigawt-agi iwumi ara nsemi **añewwes**

Amentri d isem n umdan ara ixedmen tigawt n umenter, ad d-nsufe\$ tigawt-agi i yesεan isem iwumi neqqar **amenṭer**

d)- Asnulfawal s ureṭṭal* n wawal

Asnulfawal i d-yekkan seg wawalen iôeñalen, d awalen i yellan yakan deg tutlayin nniven, kecmen-d \$er tutlayt taqbaylit u\$alen d igejdanen deg-s.

Imedyaten:

Camion → Akamyun

Şşalat → Tazallit

Seg tama n teqbaylit, ttawil-agi yella-d seg zik imi ad naf anerni n usnulfawal yebda-d deg useggas n 1980, deg tallit-nni n tefsut taberkant imi ff\$en-d añas n ye\$misen s teqbaylit, da\$en nulfan-d kra n yimawalen ttwarun s kra n tentaliyin n teqbaylit deg yiseggasen n 1970. Da\$en llan kra n yimazrayen qqaren-d belli tamivrant-agi deg wannar n teqbaylit tebda-d deg yiseggasen 1940 d 1954. Mbeed yella-d yiwen n u\$mis n “Bulletin” deg useggas n 1967, d a\$mis n “L’acadimie berber” i d-yeglan yides s wañas n wawalen imaynuten, deg useggas n 1976 Mεemri yura-d yiwen n umawal s teqbaylit d tefôansist i yesεan azal n 151 n wawalen ijdiden

II-2-Tabadut n tmivrant n wawalen ireñalen

Deg yiwet n tmetti ne\$ gar snat n tmettiyin, ad naf imdanen ttemdaxalen, tettili taywalt gar-asen s tutlayt, anect-a igellu-d s wawalen ijdiden deg tmeslayt-nsen n yal ass. Mi ara mlilent snat tutlayin-a, yal yiwet tttmudu ne\$ tettawi-d seg tayevev ama s tarrayt tusridt ne\$ tarusridt.

Liêala-agi terra lwelha n yimusnawen isnilsiyen iwakken ad xedmen tizrawin fell-as, gar-asen yella: Jean Dubois, Louis Deroy, Dabène, yal yiwen isegza-d d acu i d-tamivrant-agi, d wacu i d-rennu i tutlayt teqbaylit, mebla ma nettu liêala n umawal n teqbaylit, imi tamivrant-agi tamaynut tekcem-d s telqayt \$ur-s.

Tabadut n Jean Dubois teqqar-d d akken yella wawal aretjal asnilsan mi ara yili yimesli n tutlayt taybulant yettwasemres deg tutlayt n yeswi¹⁷.

Awalen iretjalen deg tesnillest d abrid s wayes i nezmer ad d-nemger awalen imaynuten seg tutlayt tayev, yisen ara tu\$al tutlayt d tamerkantit imi s useqdec n wawalen-agi, ad u\$alen ad kecmen s telqayt \$er s annar n tutlayt-agi, \$ef aya deg wa\$as n tikkal nettaf-d awalen yettemcabin gar snat n tutlayin yemgaraden.

Ma yella d tabadut n Dabène teqqar-d awal areñal yesegzay-d aseqdec n wawalen imaynuten i yettu\$alen \$er tutlayt tayev yemgaraden \$ef tutlayt tanaûlit¹⁸.

Dabène yettwali belli awalen ireñalen usan-d seg tutlayt tayev yemgaraden \$ef tutlayt tanaûlit, u\$alen d igejdanen deg umawal n yal tutlayt deg umawal.

Deg usegzawl n Bouchikhi Hmed, ibder-d ttawil-agi s tbadut i d-yaqqaren awal areñal d ttawil s wayes ara nessekcm awalen ijdiden \$er tutlayt tayev¹⁹.

¹⁷ DUBOIS, J. et. Al. 2007. *Linguistique et sciences du langage*. Ed. Larousse, Paris. P. 177. « *Il ya emprunt linguistique quand un parler A utilise et finit par intégrer ou une unité ou un trait linguistique qui existant précédemment dans un parler B et que A ne possédait pas l'unité ou le trait emprunté sont eux même appelés source emprunts* »

¹⁸ AGUE MARTINS, M, R. 2007. Les phénomènes d'interférence linguistique dans l'enseignement, apprentissage du français à praria .P.39. « *Un emprunt signifie l'utilisation dans une langue d'un terme qui appartient à une autre langue différent* »

Awalen ireñalen d allal s wayes ara d-nsekcem awalen imaynuten seg tutlayt yer tayed, s wakka ad uyalen d inaşliyen.

Deg tesnilest s umata ad naf tamivrant-agi n wawalen ireñalen tebva Şef krav n tsekkiwin*, akken i d-yenna Einar Haugen²⁰ .

a)-Awal areñal amsidef*

Ttawil-agi n wawalen ireñalen ur tettbeddil ara tal\$a-n sen mi ara nceddi Şer tutlayt tayev²¹.

Imedyaten:

Journal → Jurnal

Cinema → Sinima

b) - Awal areñal abruyan*

Dagi ad naf awalen d-ikecmen Şer tutlayt n yeswi, yeđra-d deg-sen ubiddel d abruyan, mebla ma truḥ tal\$a-n sen tamezwarut irkelli.

Imedyaten:

École → Llakul

الشتاء → Ccetwa

c) - Awal areñal d-igellun s ubidel irkelli deg tal\$a-is tanaûlit

¹⁹ BOUCHIKHI, H. 2009. *Petit dictionnaire de l'analyse littéraire*. Ed. Afrique orient, MARROC. P. 64. « L'emprunt un processus consistant à introduire dans une langue des termes qui appartiennent à une autre langue »

²⁰ CHANSOU, M. 2014. Etude terminologique et linguistique. Erudit@umontreal.P.1.

²¹ IMARAZENE, M .Manuel de l'enseignement de l'opposition d'etat en berber. Ed . HCA .P.40 .«Ce type d'emprunts a gardé sa tructuer telle qu'elle est dans la langue d'origine et n'a subi aucune influence ni changement en passant veres la langue bebère».

Dagi awalen iberraniyen tbeddilen tal\$a-n sen ta\$bulant s talya n
n tutlayt swayes d-tella tsuqilt-is.

Imedyaten:

Carnet → Takarnit

Tracture → atractur

Tamivrant-agi tsnilsant telha, imi tesnernay deg umawal n tutlayin, s wawalen imaynuten i d-ikecmen \$er-s, maca tikwal ur telhi ara imi tetteooa asnulfawal s tutlayt ta\$bulant ad yu\$al \$er deffir, ma yella nufa-d zdat-ne\$ awalen ire\$ttalen, ur a\$-ittêetim ara lêal ad d-nesnulfu awalen imaynuten s tutlayt ta\$bulant.

Liêala yecban tagi nettmagar-itt-id s wa\$as deg umawal n teqbaylit imi tugget n wawalen deg-s d ire\$ttalen, azaô-n sen maççi n teqbaylit.

II-3- Tabadut n tmivrant n urwas*

Ttawil-agi n urwas sexdament s wa\$as deg tagnatin n tsuqilt, yis i d-ttnulfun yimeslayen d tikta timaynutin, deg wannar-agi a\$as n yimusnawen i ixedmen tazrawt \$ef tmi\$rant-agi, gar-asen ad d-nebder: P.Guiraud, Vinay j-p, Danbelnet, M. L. Moreaux, timu\$liwin-n sen mgaradent imi yal yiwet d acu i d-tenna.

Gar yisnilsiyen-agi nefren-d tabadut n Guiraud pière i d-yeqqaren arwas yesufu\$d awalen d tenfaliyin s usemres n tal\$liwin tiberraniyin²².

Arwas yettnadi ad d-yexleq awalen ne\$ tinfaliyin timaynutin maca ad ilint cubant ivrisen inaûliyen, nettaf-iten ttemcabin deg wagar-asen, da\$en yezmer ad d-yeglu yides ama s wawalen ire\$ttalen ne\$ usnulfawal.

²²AZIRI, B. 2005. Les néologismes dans la presse kabyle. L'exemple d'asalu. Mémoire de magister. Tizi ouzou. P. 57. « *Le calque consiste à former des mots ou des expressions en combinant des formes endigène sur un modèle étrangère* »

Ma yella d j. p. Vinay yesegza-d ttawil-agi mi i d-yenna arwas d awal areñal abruyan, tasuqilt isefk ad tili awal s awal \$er tutlayt nniven²³.

\$er \$ur-s tamivrant-agi tes\$a azal meqqren deg tsuqilt, imi isefk tasuqilt ad d-tili awal s awal mebla ma nessenqes deg wawalen.

Tabadut n M.L .Moreaux teqqar-d d akken arwas d amsisi* seg tutlayt \$er taye²⁴.

Netta yettwali belli tamivrant-agi yettili-d deg-s ubeddel n wawalen ne\$ n tikta mi ara n\$eddi seg tutlayt \$er taye²⁴, tasuqilt s ttawil-agi tezmer ad d-tawi amaynut seg tama n wawalen i tutlayt swayes i d-nsuqel avris anaûli.

Ma yella deg usegzawal n Bouchikhi Hmed ad naf tabadut d-yeqqaren arwas d abeddel n wawalen ne\$ n tenfaliyin deg tutlayt s ubrid n tsuqilt tusridt²⁵.

Asegzawal-agi yessegza-d belli arwas d a\$eddi \$er tutlayt nniven s ubrid n tsuqilt ama n wawalen ne\$ s tenfaliyin, maca ilaq yal tikkelt ad neoo anamek n uvriss amezwaru akken yella iwakken ad ti\$er yime\$ri war uguren, imi avris i d-yettwasuqlen ma iruê-as unamek-is amzun ur d-yettwasuqel ara.

Deg t\$uri-nne\$ nufa-d aîas n tezrawin i d-yiqqaren belli arwas yekcem deg wawalen ireñalen.

Guilbert Louis yefka-d krav n tsekkiwin n urwas²⁶

a)- Arwas asnamkan*

²³ AZIRI, B.2009. *Nèologisme et calque dans les médias amazighs*. Ed. HCA. P.72. «Le calque un emprunt partiel, il s'agit de traduire mot à mot le syntème d'une autre langue »

²⁴ MOREAUX, M, L. 1997. *Sociolinguistique, concepts de base*. Ed. MARDAGA. P.64. «Le calque est une construction transposé d'une langue à l'autre »

²⁵ BOUCHIKHI, H. 2009. *Petit dictionnaire de l'analyse littéraire*. Ed .AFRIQUE ORIENT, Maroc. P.35. «Le calque c'est le fait de transposer un mot ou une expression dans une langue par le biais d'une traduction direct»

²⁶ AZIRI, B. Op cit .P.73.

D allal n ubeddel n wawalen seg tutlayt tanaûlit \$er tutlayt i d-yettwasuqlen, anamek n wawal yettbeddil εla ḥsab n tenfaliyin deg tefyar.

Imedyaten

-Il a mangé sa tête → Yeçça aqerru-is

-Marquer un but → Aru iswi

-The sun rose thinly from the sea → Iîj yuli-d seg yilel

b)-Arwas anseddas*

Ad d-nexleq awalen uddisen, ad ilin-t tenfaliyin d tefyar n tutlayt i d-yettwasuqlen am tid n tutlayt tanaûlit.

Imedyaten

-Yella yiwen n wum\$ar yettûeyyid weḥds deg yilel → He was an old man who fished alone in the sea

Nezmer ad naru tafyirt-agi akken nniven:

-Am\$aô i yettûeyyid wehdes deg yilel

-Am\$ar-nni d yiwen rqiçen → The old man was thin

Nezmer ad nbeddel tanfalit-agi s tayev, ad naru:

-Am\$ar-nni ôqiq

b) - Arwas asnal\$an*

Tasekka-agi n urwas txelleq-d awalen d ijdiden, ama s ttawil n usudem ne\$ seg ttawil n tudsa n wawalen nniven, ne\$ ad d-tawi umsil nniven n wawal i yellan yakan deg tutlayt n yeswi.

Imedyaten

Tagzemt → Gzem

Télévision → tilibizyu

Taggrayt

Tamsalt n tsuqilt \$er tutlayt taqbaylit tgellu-d s wuguren ama d lixşaş n wawalen ne\$ n tenfaliyin, nettmagar-iten-id deg yal tasuqilt lad\$a seg tutlayt tunnigt \$er tutulayt taddayt, acku idles n uvrís amezwaru d yedles n uvrís wis sin mgaraden. Anect-a yeğğā amsuqel ad d-yesnulfu awalen imaynuten, da\$en ad yessemres arwas. Ahat d anect-a ara t-yeğğēn ad yaweđ \$er yiswi-is deg tsuqilt.

Tazwart

Tasuqilt \$er teqbaylit maççi dayen isehlen mavi, imi yal tikkelt n-ttmagar-d uguren seg tama n tutlayt. D ayen i yettağğan tasuqilt ad tilli ééayet, ime\$ri yal tikkelt ur yettaf tavfi* deg t\$uri-is.

Deg wungal-a *The old man and the sea* i d-yessuqel Mohamed Arab At Kaci \$er teqbaylit, nufa-d añas n wuguren, i d-yekkan ahat deg umgirred n snat n tutlayin-agi, ama di tmetti, ne\$ deg użayar, acku tutlayt tamarikanit d tunnigt, d tin yesεan amkan deg umaçal, ma yella d tutlayt taqbaylit d taddayt, xas kan i tebda tettef\$-d s annar n tsekla tazzayrit.

Amsuqel Moħamed Arab At Kaci, iwakken ad yaweđ \$er yiswi-is yessexdem kra n tmiđranin tsnilsiyen i d-ssegzan imusnawen, xas ulamma mgarradent ta\$ulin. Ad n-εređ amek ara n-sseqdec anamek n tbadutin-a s imedyaten i d-nerfed deg ungal-agi.

I-Aseqdec n tmivranin* tsnilsiyin deg wungal «Am\$ar d yilel» i d-yettwasuqlen \$er tutlayt taqbaylit

Iwakken ad nssiwev ad n-sufa\$ imedyaten ara ad yessegzin timivranin-a tsnilsiyin, ama d asnulfawal, awalen ireññalen d urwas deg ungal-agi, ilaq ad d-tili tezrawt i yal yiwen deg-sen.

I-1-Asnulfawal*

Akken i d-nenna ur mgaradent ara tbadutin i d-fkan yisnilsiyin \$ef tmivrant-agi tasnilsant, imi anamek-is d yiwen yeqqen srid \$er usnulfu n wawalen imaynuten ara yernun srid \$er umawal n yal tutlayt s umata.

Tabadut n Jean-François Sablayrolles d tin i d-yeqqaren d akken asnulfawal d agraw n wallalen n usnulfu amaynut¹. Tawil-agi d win

¹ MORTOREUX, J, F. 2006. *La néologie entre langue et discours*. Ed. Armand colin, Paris. P. 190. «La néologie est un ensemble des processus de formation de néologisme dérivation composition siglaison et emprunt»

yettεawanen amsuqel akken ad yesseqdec awalen n wuḍris aybulan war uguren deg tsuqqilt-is.

Deg wungal-agi nmuger-d aîas n wawalen d yimaynuten, lan widak d-yeddem umaru Mohamed At Kaci seg yimawalen, yefka-asen azal deg wungal-agi i d-iyessuqel, ad neεrev ad d-nsufe\$ kra seg wid d-yesegza s tutlayt taglizit.

Imedyaten:

- 1)-Keçç aṭas i tṣeyyedḍ ifekrunen deg temnaḍt-nni n yiri n yizan (Mosquito Coast).
- 2)-Iiyankiten (The Yankees) ur zmiren ara ad xeṣren.
- 3)-Nekk i yuggada\$ d izandyiwen n cleviland (Indians of Cleviland).
- 4)-Xas ḥader iman-ik, mulac ugada\$ ad tagadeḍ ula d izugga\$en n Cincinati (Reds of Cincinati).

Amsuqel deg lbal-is ad yessishel ta\$uri, d\$a yal tikel mi ara yaru awal ad yeldi tucrar ad t-id-yessegzi s teglizit, maεna anect-a yezmer ad yilli u\$anib zḗay i t\$uri, d\$a din tasuqilt ad tilli ur mceddent ara tefyar-is.

Iwakken ad yessishel tayuri akter, yura-d igdazalen n kra n wawalen \$as ulama lan yakan deg umawal n teqbaylit.

Imedyaten:

- 1)-Yal ta\$awsa seg-s d taqburt (taqdimt) ḥala allen-is.
- 2)-Ur ttu\$ala\$ ara ad f\$e\$ mebla ma wwi\$-d tissent (lemlaḥ), akked tlimet (taqarest).
- 3)-Mazal-iyi d win yesεan amrig (leslaḥ).

4)-Yerna yufa-d amek isenned iman-is di tireft (taflukt).

Imusnawen deg wannar n tesnillest xedmen tizrawi yef tawil-agi, xas ulama mgarradent tayulin, macca iswi d yiwen. Pière Guiraud (1968) d Louis Guilbert (1975), bđan tamiđrant-agi n usnulfawal εla ḥsab amek ara ad d-tili liḥala n wawal deg tefyirt, šef ukkué n tsekkiwin².

- a)- Asnulfawal icudden šer talša
- b)- Asnulfawal icudden šer tseddast
- c)- Asnulfawal icudden šer unamek
- d)- Asnulfawal s uretđal n wawal

Deg yiwen n umagrad i d-meslan šef tmivrant n usnulfu amaynut, deg tussna tinmettit, F.Riggs (1981) yenna-d belli yella umnekki* asmektan* gar usnulfu n talša d usnulfu n unamek³.

I-1-a-Asnulfawal icudden šer talša d tseddast

Asnamak n wawal ur yilli ara yakan deg tutlayt tašbulant, awalen-agi imaynuten yezmer ad ilin kand ama seg useddem neš seg tudđsa n wawalen niven.

1)- Seg usuddem

Imedyaten

-Tagida (le mat) sb12 → Tagda

-Tayyugin (vagues) sb 80 → Tayuga

2)- Seg tudđsa

² AZIRI, B.2009. *Néologie et calque dans les médias amazighs*. Ed. HCA. P53.

³AZIRI, B. Op cit. P. 58. « Préconise un équilibre quantitatif entre néologismes de forme et néologismes de sens »

Σla êsab n yisnlsiyen, tuddsa n wawalen t-ttased seg snat n tal\$iw in tinfulmanin*ne\$ ugar⁴. S usdukel ama n sin yismawen ne\$ isem d umyag ne\$ ugar.

Imedyaten:

-Taærabin **n** yilel (marsouins) sb41

-Islem anebbac (marlin)sb44

- A\$uri **bu** isegni (raie a aiguillon) sb88

Tuddsa n wawlen-a tella-d: $\left\{ \begin{array}{l} - \text{Isem} + \text{isem} \\ - \text{Isem} + \text{tanza\$t} + \text{isem} \\ - \text{Isem} + \text{bu} + \text{isem} \end{array} \right.$

I-1-c- Asnulfawal icudden \$er unamek

Û šşenf-agi n usnulfawal icudden \$er unamek, yettrekkiz \$ef unamek n wawal amaynut, win i yellan yakan yettwasemres s tal\$a nniven⁵.

Imedyaten:

amextaf (la gaffe) sb23 → tamextaft

-tisaccaffin (les nageoires) sb42 → ccef (d amyag) , tucffa (d isem n tigawt)

⁴ AZIRI, B. Ibid. P. 114. «Les dérivées affixaux sont formés avec un mot, et un élément non autonome»

⁵ AZIRI, B.2009. Néologie et calque dans les médias amazighs. Ed. HCA. P. 55. «La nèologie de sens consiste dans l'association d'un sens nouveau à une unité lexicale déjà constituè».

I-1-d- Asnulfawal icudden \$er wawalen ireñalen

Tuget n wawalen n ttawil-agi, kkand seg tutlayin tiyav, lad\$a tid i d- isuman s waîas tutlayt taqbaylit ama d tafransist ne\$ taërabt, imi tutlayt taqbaylit telêa-d s timawit deg yiseggasen yezrin, \$ef waya tella-d tezirt* \$ef tutlayt taqbaylit .

Imedyaten

- Albakur (albacore) sb33 (d islem)

Abiddel yella-d deg yisekkilen-a: C = K, O = U, E = ∅

- Iyankiten (the yankees) sb14 → timerna n usekkil (i) di tazwara
isekkilen (ees) u\$alen d (iten)

I-2-Awalen ireñalen

Ttawil-agi n wawalen ireñalen d win d-ikecmen s telqayt \$er tutlayin, lad\$a tid yesëan lixûas seg tama n wawalen, am liêala n tutlayt taqbaylit, imi deg yal ta\$uri n-ttmagar-d yal tikkelt awalen d imaynuten usan-d seg tutlayin tiberraniyin, tid yesëan anermis* d tutlayt taqbaylit.

Tamivrant-agi d tin d-yeqqaren belli awal areñal d asexdem n uferdis amawalan* n tutlayt ta\$bulant ara ikecmen ama s tarrayt tasnalëacantù* ne\$ tanseddast \$er tutlayt n yiswi⁶.

⁶ AGUE MARTINUS M, R. 2007. Les phénomènes d'interférences linguistiques dans l'enseignement, apprentissage du français à paris .P.39. «L'emprunt est l'itillation d'un élément lexical d'une langue A inclus de façon morphologique est syntaxique à une langue B».

Deg t\$uri-nne\$ i wungal i d-yettwasuqlen \$er teqbaylit «Aam\$ar d yilel», nufa-d aîas n wawalen d-iberraniyen ussand ama seg tutlayt n taerabt ne\$ seg tefransist, îifen lqaleb n teqbaylit ama deg ususru ne\$ deg unamek.

D akken i d-nenna deg tazwara Einar Haugen yebva awalen ireññalen \$ef krav n tsekkiwin*⁷

a)-Awal areññal amsidef

b)-Awal areññal abruyan

c)-Awal areññal d-igellun s ubiddel irkelli deg tal\$a-s tanaûlit

I-2-a)-awal areññal amsidef

Ttawil-agi n wawalen ireññalen ur tettbeddil ara tal\$a-nsen mi ara æddin \$er tutlayt taye⁸.

Deg t\$uri-nne\$ i wungal-agi nmuger-d kra n yimediyaten s yisen i d-nessegzan liêala-agi deg tutlayt taqbaylit .

Imedyaten:

-Albakur (albacore) sb33

-Ad d-naf asekkil (O) yu\$al d (U) deg teqbaylit, da\$en asekkil (E)
i yellan deg taggara n wawal yettwakkes deg teqbaylit

I-2-b)-Awal areññal abruyan

Imedyaten

⁷ CHANSOU, M. 1984. Calque et créations linguistiques. erudit@umontreal.ca. P. 284

⁸ IMARAZENE, M. *Manuel de l'enseignement de l'opposition d'état en berbère*. Ed. HCA .P.40. «Ce type d'emprunts a gardé sa structure telle qu'elle est dans la langue d'origine et n'a subi aucune influence ni changement en passant ver la langue berbère».

-S akumpa (compa) sb83

- Utun (le thon) sb27

-Tal\$a tanaslit yella-d deg-s cwit ubiddel s tmerna n usekkil (S) deg teqbaylit, da\$en asekkil (P) yedda-d kan akken yella deg tal\$a tamezwarut

-D agi awal (utun) yezmer ad-a\$ iwelleh \$er wawal (uûun) (numèro)

Deg wawal areñal abruyan ad naf d akken aferdis n tal\$a taberranit yeddem aferdis n tutlayt i d-yettwasuqlen yu\$al yettunaêsab seg-s⁹ .

Deg ungal-agi nmuger-d tugget n wawalen ireñalen ibruyanen, isemres-iten umaru deg tsuqilt-is, ama wid i d-yekkan seg tutlayt n taërabt ne\$ seg tefransist, imi taqbaylit akked taêôabt akken i d-kkrent deg yiwet n tmetti tazayrit d tid yettuneêsaben seg yiwet n twacult iwumi qqaren “Chamito-sèmitique”, anect-a yeooa snat n tutlayin-agi yemgaraden ad myekcament.

I-2-c)- Awalen areñalen i d-igellun s ubiddel irkelli deg tal\$a-is tanaûlit.

D awalen i d-yekkan seg tutlayt ta\$bulant, kecmen s wudem alqayan \$er tutlayt n yeswi, bedlen tal\$a ttunaêsaben seg tutlayt-a¹⁰. Awalen-agi d wid d-yekkan ama seg tutlayt n taërabt ne\$ seg tefransist .

⁹ CHANSOU, M. Op cit. P.284 «*l'emprunt partiel se réalise une substitution partiel : un élément de la forme étrangère et adopté, l'autre élément et remplacé pas un élément de la langue emprunteuse*».

Imedyaten

- Agaraw (ocean) sb61

-Agnanaz (dorade) sb67

-Ayalu (la voile) sb23

-Tiglutin (les rames) sb24

Tal\$a n wawalen-agi tbeddel irkelli mi d-u\$alen \$er teqbaylit

I-3-Arwas

¹⁰ IMARAZENE, M. *Manuel de l'enseignement de l'opposition d'état en berbère*. Ed. HCA .P.40. «Ce sont ce aux qui ont subi l'influence du berbère sur le plan phonétique mais qui gardent la morphologie des autres langues»

Arwas d yiwen n ttawil deg tsuqilt, d yiwet n tewsit n wawalen ireñalen, tesuqul-d inumak n wawalen s unkaz* uskilan*¹¹.

Gar wid d-yeseqzan ttawil-agi yella J.p.Vinay, i d-yennan d akken arwas d awal areñal abruyan, tasuqilt isefk ad tili awal s awal \$er tutlayt nniven¹². D tin yebvan \$ef kôad n tsekkiwin yemgaraden, yal yiwet amek i d-ttas deg tefyirt d wamek d-tteffe\$, ama d arwas asnamak, anseddas akked urwas asnal\$an .

Ungal *Am\$ar d yilel*, nufat-id d win yesean ttawil-agi s waías, amaru isexdem-it deg tsuqilt-is iwakken ad yeseqzi avris anaûli \$er teqbaylit war tucviwin . S t\$uri-nne\$ i wungal-agi ad neêôed amek ara d-neseqzi liêla n yal tasekka s imedyaten ara d-nawi.

I-3-a)-Arwas asnamkan*

Christian Nicolas yettwali belli arwas asnamak d ttawil n ubeddel n ulnamek* n tutlayt taybulant \$er tutlayt n yeswi¹³.

Imedyaten:

- Qimen **deg umnar n lqahwa**, waías seg iûeyaden yellan din skeeraren-d cwii \$ef wem\$ar (sb9) → They sat **on the terrace** and many of the fisher man made fun of the old man and he was not angry (sb11)

(Ammar n lqehwa = the terrace)

¹¹ YUCEFI, S. 2009. Mémoire de magister «Les chroniques dans la presse algérienne d'expression française analyse de la créativité lexicale cas de «Raina Raikoum» et «tranche de vie »dans le quotidien d'Oran». P.62.

¹² AZIRI, B.2009. *Néologisme et calque dans les médias amazighs*. Ed. HCA. P.72. «Le calque un emprunt partiel, il s'agit de traduire mot à mot le synthèse d'une autre langue »

¹³ AZIRI, B. Ibid. P. 74. « Le processus de transfert de signification (d'une langue A à une langue B) et aussi, par métonymie, le résultat de ce transfert »

I-3-b)- Arwas anseddas*

D yiwen n ttawil swayes ara d-ilint tefyar d tenfaliyin n tutlayt ta\$bulant cubant \$er tid n tutlayt s wayes d-nsuqel .

Imedyaten

-Am\$ar yeñef aqcic-nni akken **ad as-yesselmed** syada iselman **d\$a seg imiren yu\$al** uqcic iêemel-it (sb8) → the old man had taught the boy to fish **and** the boy loved him (sb10)

-**Ma yella** d iseyyaden-nni wessiren muqlen-d ar \$ur-s **s leênana, ikcem-iten** leêzen (sb9) → **Others** of older fisher man looked at him **and** were sad (sb11)

I-3-c)- Arwas asnal\$an*

Ttawil-agi isufu\$d awalen d imaynuten, ama s usudem ne\$ s tuddsa n wawalen wiyav¹⁴.

-Nnig ubrid, deg uæcciw-is am\$ar mazal-it yeñes (sb108) →

Up the road, in his shack the old man was sleeping again (sb135)

-Am\$ar yella imiren la yettargu izmawen (sb108) → the old man was dreaming about the lion (sb135)

Deg tefyar-agi ur d-yelli ara ubiddel ne\$ asenqes n wawalen, imi tasuqilt tella-d awal s awal

Taggrayt

¹⁴ AZIRI, B. 2009. *Néologie et calque dans les médias amazighs*. Ed.HCA .P.76. « Ce type de calque consiste dans la conception et la formation de mots nouveaux, par dérivation et composition »

Timivranin i d-nebder deg tezrawt nne\$ d tid yellan s waâas deg ungal-
agi, imi d win d-yettwasuqlen \$er teqbaylit, awalen d-yellan deg-s xelven llan
wid n teqbaylit da\$en llan wid d-ikecmen d ibeôôaniyen \$er-s, akken llan wid
yeqqimen kan s tal\$a nsen tanaûlit lad\$a ismawen n yimukan, imi amaru
yeoaten kan d widin s tutlayt taglizit .

Taggrayt tamatut

Deg taggara n tezrawt-nne\$, nessawev ad d-nefk igemmav i d a\$-yellan d iswi deg usentel-agi i d-nefren i tezrawt-nne\$, nexdem taslevt n wegbur i wungal i d-yettwasuqlen \$er teqbaylit, d tasuqilt i d-yesbegnen amgirred yellan gar snat n tutlayin yemgaraden seg tama n uéayar.

Deg t\$uri-nne\$ i sin wungalen-agi ama d amarikani s wuzwel *The old man and the sea* i yura umarau amarikani Ernest Hemingway deg useggas n 1951, ne\$ win d-isuqel \$er teqbaylit umaru Mohamed Arab At Kaci s uzwel *Am\$ar d yilel* i d-yeff\$en deg useggas n 2013, ungal-agi d win i d-yiwin asentel d amaynut i tsekla taqbaylit, xas ulama s ubrid n tsuqilt.

ƙef waya ahat tinfaliyin usant-d d timaynutin, imi anamek n uvriss a\$bulan d win yesεan aba\$ur seg tama n tenfalit, imi asentel-agi \$ur-sen d win yelēan s waîas deg tsekla tamarikanit, ma yella nu\$al-d \$er tsekla taqbaylit ad tnaƒ d win yellan d amaynut deg ungal aqbayli.

Xas akka nedda deg yinedɗ ruyen n wungal-a s tutlayt taqbaylit akken i nedda yidsen deg ungal s tutlayt taglizit, maεna aƒas n wuguren i d-nemlal, d ayen i yeooan a\$anib ad yili ééay i t\$uri, nufa-d aƒas n wawalen i yessexdem d imaynuten, llan wid yessεan isem s teqbaylit yakan maca yefka-d igdazalen-nsen, d akken llan wiyad d ijdiden yesegzaten-id ama s teglizit ne\$ s tefransist, da\$en llan wawalen niven yeooaten kan s teglizit, awalen-agi akk yuraten-id gar snat n taciwin.

Tasuqilt-agi tella-d d tuskilant, \$ef waya amaru yessexdem arwas s waîas, da\$en tuget n usnulfawal i yessexdem yekka-d seg taεrabt, xas ulama yessexdem awalen s tefransist, ula d awalen ireññalen nmuger-itēn-id deg tsuqilt-agi, ad naf yessexdem awalen n taεrabt d tefōansist .

Ɣef waya tban-d t\$uôï ééayet, anect-agi yettu\$al \$er umigired amawalan i yellan gar tutlayt taglizit d tutlayt taqbaylit, d umaru ur yessinen ara tutlayt n tmazi\$t.

Amaru \$ur-s ad yesishel ta\$uri \$ef yime\$ri, mi yesexdem ama d asnulfawal, awalen ireñalen akked urwas deg ungal-agi d-isuqel, maca a\$anib-agi yusa-d ééay i t\$uri s tarrayt-agi, imi tuget n wawalen i yesexdem kkan-d seg tutlayt tafôansist ne\$ taerabt, \$ef waya ad naf d akken anamek anaûli ur d-yiwiv ara akken yella s teglizit .

S tzrawt-agi nenna-d ayen i \$er nessawed seg tama n wuguren i d-yettilin deg tsuqilt \$er teqbaylit, nessaram sya \$er zdat ad ffrun wuguren-agi, iwakken tasuqilt \$er teqbaylit ad tili tgerrez akter.

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Awal s tmaziyt	Anamek-is s tefransist	A\$balu	Asebter
Abruyan	Partiel	BER	256
Anamek	segnification	BER	294
Amagday	Démocratique	MAM	83
Amawalan	Lexical	MAN	224
Amnir	Guide	BER	64
Ameslay	Langage	BER	222
Amsidef	Integral	BEN	133
Anagraw	Systeme	MAN	123
Anales	Humaines	BER	202
Anamek	Sens	MAM	125
Anfulman	autonome	BER	128
Ankaz	transposition	BER	312

Anl̄ac	Morphématique	BEN	237
Arwas	Calque	MAM	101
Asmektan	Contitatif	MAM	118
Asnalyan	Morphologie	NIT	42
Asnamak	Signifiant	MAM	117
Asnamkan	sémantique	BER	291
Asnamuk	Signifié	MAM	117
Asnulfawal	Néologie	BER	243
Awal areñal	Emprunt	MAN	90
Azarug	L'indépendance	MAN	69
Asiley	Formation	BER	191
Inmekki	Équilibre	MAM	91
Tađfi	Plaisir	MAM	113
Tasudut	Institution	MAM	102
Ta\$bulant	Source	MAM	126
Tamzarayt	variante	NAI	129
Tanfulmant	Autonome	BER	128
Tarumantikit	Ronantique	MAN	112
Tarumantikit	Romantique	MAN	112
Taseddast	Syntaxique	MAI	55
Tasekka	Type	MAN	127
Tazirt	Influence	MAM	101
Ticret	Marque	BER	229
Tiérilawt	Réalisme	BER	280
Tiwtilin	Condition	BER	31
Tuddsa	Composition	BER	147
Uskil	Littérale	BER	227

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