

TASDAWIT N ΣABD RREĤMAN MIRA BGAYET
TAMEZDAYT N TUTLAYT D TSEKLIWIN
AGEZDU N TUTLAYT D YIDLES AMAZIT

MASTER 2 LMD

AKTAY N TAGGARA N MASTER

Tasleđt n tsiwelt deg wungal "TAFRARA" n Salem ZINYA

Tayult: tasekla

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Abuddu :

Ad buddey amahil-a :

- *I yimawlan-iw ezizen felli, baba d yemma, ttmenniy-asen lehna d teyzi laɛmer.*
- *I watmaten-iw d yissetma: Yasin, Nurdin, Lila, Mina.*
- *I temdukal-iw: Silya, Katya, Salma, Nisrin, Sara, Mira d tiyaɗ yal yiwet s yisem-is.*
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- *I yinelmaden d yiselmaden n ugezdu n tutlayt d yidles n tmaziyt.*
- *I kra n win i yisnen.*
- *I leḥbabiw anda ma llan.*

Asenmer

- *Di tazwara ad hemday REBBI i yi-d-yefkan tazmert d tebyest akken ad xedmey amahil-a.*
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TAZWART TAMATUT

Abrid n leqdic-agi yeena tasiwelt deg ungal tafrara i yellan deg tayult n tsekla, ad yili yef teħkayt, d innan ullis ara ay-yawin srid yer tezrawt taħrisant deg ullis aseklan.

Tazrawt-agi n tsiwelt, tella-d i wakken ad tezrew amek amsawal i d-yettales s talya-s taħkayt i yettağğan win ara tt-yeÿren ad tt-yegzu akken iwata.

Tazrawt n tsiwelt tresša yef yiwet n tikti, yal taħkayt tettnadi ad d-teslal tiktiwin i yesēan anamek i win ara tt-yeÿren.

Nefren tazrawt n tsiwelt deg wungal "tafrara" i yettwarun s tutlayt n tmaziÿt, d ungal amezwaru yeffey-d i tikelt tamezwarut deg useggas n 1995 deg tezrigin n L'Harmattan, yettilin deg tmurt n Fransa.

Tasiwelt d ttawil s wayes ara nzer amek amsawal i d-yettales s tayara-is taħkayt, d wamek i yessawađ win ara yeÿren teħkayt-a ad tt-yegzu akken iwata, mebla imeÿri taħkayt tettiÿimi kan d tabrat yemmuten deg udlis.

Tulmisin i d-yessebganen ungal yef tewsatın nniden, yef wakken i tt-id-yebder G.GENETTE, d abrid iđeffeř umsawal akken ad yales inedruyen n teħkayt. Gef waya tazrawt ara xedmeÿ ad d-tili yef tulumist-a n tsiwelt. Asteqsi n tezrawt-iw yella-d yef wamek i d-tebna tsiwelt deg wungal "tafrara" n Salem ZINYA? Imi tulumist-a ur tebni ara yef kra n tezri neÿ n tussna iwejden s teqbaylit, ay-agi d tamentelt i ay-yarren tamuÿli yer yemnadiyen d tezrawin n yimazrayen ibarraniyen, seg-sen Y.REUTER d G.GENETTE D T.TODOROV...tedduđ, ad uÿaley yer tezri-nsen akken ad zray ZINYA ma yebna ungal-is yef kra seg yiferdisen i d-yewwin neÿ ala.

Ilmend n waya turda-inuy tebna yef tsiwelt deg wungal "tafrara ", tezmer ad tili tebna yef yiwen n umsawal ney ahat yewwi-tt-id yef waṭas n yilsawen. Tamuyli n umsawal yer tigawin d tid i deg yettka ney allus-ines yebna-t yef waṭas n tmuyliwin . Amaru Zinya yuddes iferdisen n tsiwelt deg wungal-is ilmend n wayen i d-yebder. Y.REUTER d G.GENETTE di tezri-nsen.

Iswi n leqdic-iw ad xedmey tasleḍt n tsiwelt i wungal tafrara iwakken ad zray ma yella amsawal Salem ZINYA yessaweḍ ad yerr iferdissen n tsiwelt deg wungal-ines d wamek i d-mseḍfarent tedianin akk d ineḍruyen n teḥkayt.

Tarrayt ara ḍefray akken ad ssawḍey yer tesleḍt n tsiwelt deg wungal "tafrara ", d tizri n Y.REUTER seg yidlisen-is:“Introduction à l’analyse de roman ”, d “ L’analyse des récits” . Tasiwelt temmal-d afran n tfukas i yessedayen tudssa n uferriy deg wullis i t-id-yemmalen.⁽¹⁾ Deg udlis n G.GENETTE Figure III. Tasiwelt d inaw asiwlan, d anfaras n usemyer, d agraw tegnatin n tilawt ney n usugen anda i tesa adeg.⁽²⁾

(1) REUTER.Y : L’analyse de récit, Ed Armond Colin, Paris 2002. P40. « La narration désigne les grands technique qui régissent l’organisation de la fiction dans le récit qui l’expose.»

(2) GENETTE.G : Figure III, Ed du Seuil. Paris. P72. « Narration l’acte narrative producteur et, par extension, L’ensemble de la situation réelle ou fictive dans laquelle il prend place.»

Amahil-iw bđiy-t yef sin yixfawen:

Ixef amezwaru, d aħric n tezri deg-s ad awiy awal yef tbadut n tsensiwelt, d tbadut n kra n yiferdisen-is am wullis syin akin ad zziy yer tbadut n tsiwelt d wayen i yef tbedd am umsawal, amsiwal, udmawen, timuyliwin...

Ixef wis sin, a aħric n tesledt deg-s ad d-tili teşledt n tsiwelt deg wungal "Tafrara" , d aseqdec n yiferdisen n tsiwelt yef teħkayt n wungal, d wamek i yextar unagal ad d-yalles taħkayt-is.

KEE AMEZIWARU

*Asegzi n kra n tmidranin icudden yer
tsiwelt*

Tazwart:

Deg tazwara iwakken ad sbegney timuḍliwin d tikta yettwarun yef timiḍranin-agi n tizri ferney-d diyen s waṭas idlisen n yinagmayen iqburen i d-yewwin yef ṣṣenf-agi n tsekla am:

Gerard Genette, Reuter Yves, Adam Jean Michel, ...tedduḍ. Akken ma llan ssawḍen ad ssazergen di tira-n sen kra n tizriwin yef tussna n tsensiwelt d yiferdisen-ines.

Deg yixef-agi ad d-fkey tbadutin i d-fkan inagmayen yef tsensiwelt d kra n tmiḍranin yesean assay yur-s am ungal, ullis, taḡessa n wullis, leṣnaf n umsawal, amsiwel, iswiren n tsiwelt, timuḍliwin, adeg, akud, iwudam, aglam.

1.Tasensiwelt:

Tasensiwelt, ma rriy yer tbadutin i as-yettunefken, ufiy-d L.HEBERT , seg wid i tt-id-yesbadun: « D tussna i yefkan azal i tyessa n teḥkayt d tsiwelt-ines. Taḥkayt tettban-d am uzrar n tigawin d yinedruyen, yessen i d-yettili umsiwel n wullis.

Tasiwelt tettak azal s waṭas i umsawal (win i d-iḥekkon taḥkayt), d liḥala i deg tettwaless teḥkayt i umsiwal win i wumi tettwaḥka teḥkayt-nni.»⁽¹⁾

(1) HEBERT. L. <http://WWW.Signosemio.com> / documents / méthodologie-analyse à la littérature.pdf. Université du Québec à Rimouski (canada) 09/02/2013. P 43. « La narratologie s'intéresse à la structure de l'histoire narée dans les textes, à la structure du récit, c'est-à-dire de la narration qui est faite de l'histoire et aux interactions dynamiques entre ces deux structures l'histoire est entendue comme l'enchaînement logique et chronologique des états et processus (actions).

Deg udlis n Reuter (Y) iwumi isemma “*L’analyse du récit*”, yemmesla-d s telqayt yef unekmar asensiwan, imi di lewhi-s d tussna yennan imenzayen igejdanen n usleḍ agensay deg wullis.⁽¹⁾

2.Timiḍranin tigejdanin n tsensiwelt:

2.1.Ungal:

D yiwen n ṣṣenf i yeqqnen yer tira d tesrit. Fey wakken i d-yenna Y.REUTER :«Ungal d ayen i yettwarun s tesrit...»⁽²⁾ Ma d M. RAIMOND, yenna-d yef tewsit-a :«Ungal d taḥkayt, d asugen i yettwarun tesrit anda amaru yettajbad-d lwelha n yimeyri s ugram n yiḥulfan d laewayed d yinedruyen.»⁽³⁾

Deg usegzawal Larousse :«Ungal d adlis asugnan n tesrit deg-s tamuylitettuyal yer tsiwelt n yinedruyen, yer tezrawt n laewayed d tesleḍt n yiḥulfan d wafrayen.»⁽⁴⁾

(1) REUTER, (Y), *L’analyse de récit*, 2eme Edition, Armand Colin, 2005, France, P 09. « *Les principes essentiels de l’analyse interne des récits*

(2)REUTER. (Y) : Introduction à l’analyse de roman, Armand Colin 2eme ed. Paris.2006. P29. « Il s’agit œuvre, écrites en prose...»

(3)RAIMOND (M), *le roman*, 2eme ed, Armnd Colin. Paris.2002. P19.« Le roman, est une histoire feinte, écrit en prose ou l auteur cherche exciter l’interet par la peinture des passions des mœurs, ou par la singularité des aventures.»

(4)Larousse. op.cit. P376.

Ungal d aḍris aseklan i igebren yer dixel ugraw n yinedruyen tuget deg-sen qqnen yer tilawt. D win i ibedden yef tsuddest, deg unamek-agi i d-tusa tbadut di Encyclopedia universalis: «Ungal d inaw yettkemmilen. Ungal d talya taseklant tebna yef tilawt s timmad-is tettwasuddes deg-s, anaggal ixeddem yef tsuddest-is.»⁽¹⁾

2.2.Ullis :

Ullis d aḍric seg tsekla, akken i d-yennaGENETE (G): «ullis yeskan-d inedruyen ney ini asiwlan, d inaw inawi ney tirawt i yedmen assay n unedru ney d amazrar n yinedruyen»⁽²⁾

Ullis d aḍris i deg amaru yettals-d taḥkayt ney tadyant, deg-s ad d-naf atas n yimagnayen i d-yewwin yef usbadu-ines, R. BARTHES d yiwen ger-asen yenna-d: « S talyiwin-ines ur nettfaka, ullis yettili di yal akud, di yal adeg, di yal timetti. Ullis yebda yakkan seg umezruy n talsa.»⁽³⁾

(1)Encyclopedia universalis : «Une œuvre romanesque est un discours suivi. En fait, un roman est une forme littéraire consteruite à partir d'une réalité elle même structurée. Ou du moins que le romancier perçoit comme organisée.»

(2)G.GENETTE: FIGURE III, Ed, du Seuil, Paris, 1972. P71. «Recit désigne l'ènoncé narrative, le discours oral ou écrit qui assume la relation d'un événement ou d'une série d'événement.»

(3)R.BARTHES : Introduction à l'analyse des récit, Ed Seuil 1977.P08 « Sous les formes, presque infinies, le récit est présent dans tout les temps, dans tout les liex, dans tout les sociétés, le récit commence avec l'histoire même de l'humanité.»

Seg tama n J.M.ADAM :« Ullis, d tagensest (ma ulac akk) n yiwen n unedruy .»⁽¹⁾ seg unamek-a ad ssegziy d akken yezmer wullis ad yesɛu yiwen n unedruy,

Ullis s wudem amatu, d win i izedyen atas n wanawen n tsekla, taneqqist, tungist. Ullis, ad d-naf deg-s tayara ney tidet ibennun, i yettrebbin imsefliden. Mačči alma d tagara i d-yetili waya, di tikli n uḍris. Dayen i t-yerran ad yufrar yef tewsatin nniden.⁽²⁾

Akken i d-yebder dayen Y.REUTER: «Yal ullis yebna yef unagraw n tigawin.»⁽³⁾

S umata yettuneḥsab wullis d assay imawi ney irawi n tigawin ama tilawt ama n usugen.»⁽⁴⁾ d win i yebnan yef tsuddest, aya d ayen i d-yettbanen deg tyessa i as-ran kra n yinagmayen.

(1)ADAM. J.M. Le récit. Paris. 1984. P10 «Le récit est la representation d’(au moins) un événement.»

(2)HADDADOU.M.A. Introduction à la littérature berbère, suivi d’une introduction à la littérature kabyle. Haut commissariat à l’Amazighité.2009.P147.

(3)REUTER. Y.OP.CIT. P.45 « Tout Récit est composé d’une multitude d’action.»

(4)<http://www.Larousse.fr/dictionnaire/français/Récit>. « Récit, généralement considéré comme une relation oral ou écrite (de fait vrais ou imaginaire.)

2.2.1. Tayessa n wullis:

Tayessa n wullis tebna yef semmus n yiferdisen igejdanen akken i d-yella deg wawal n Reuter ; Tayessa n wullis d allal i waken ad nessegzi aḍris i nebya ad d-nesleḍ, seg yimnuda inudan yef tyessa n wullis ad d-naf ; Adam, Greimas, i d-yessufyen azenziy i wumi i semman : "Azenziy n tsiwelt " yellan d tayessa i kra n yiferdisen igejdanen . Adam J. M. akked Todorov rran akk tayessa n wullis deg semmus n yiferdisen igejdanen .⁽¹⁾

a) Addad n tazwara:

D addad n talwit mazal ur bdint ara tedianin yettil -d usisen n yiwudam akud , adeg n wullis s umata .

b) Aferdis n urway:

D timentelt ney d aferdis i yesluḡayen addad n tazwara.yellan deg wullis.

c) Taneflit n tedianin:

D tagnit anda yuget ccwal n uḡerrek n yiwudam , ayen ad yeslalen takerrist ara ibedlen tikli n wullis , d azrar n tigawin yettmesḍfaren deg taḡkayt .

(1)REUTER. Y : "L'analyse de Récit " Ed, Armand Colin, 2005. France. P47

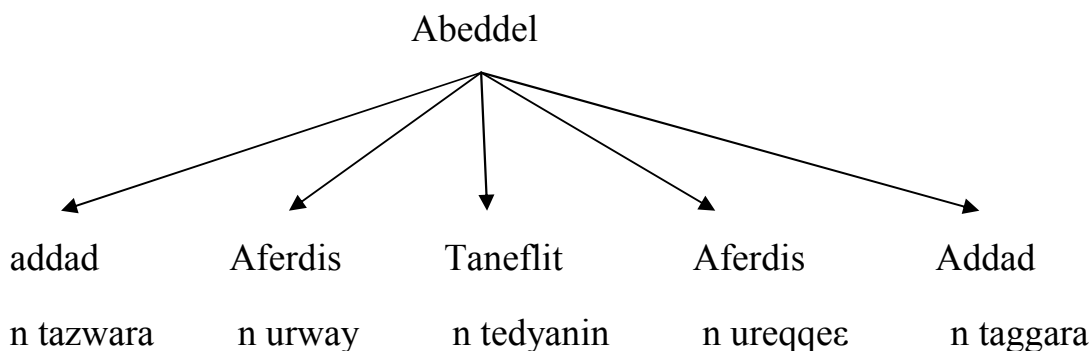
d) Aferdis n ureqqeε:

D timentel ney d aferdis yettaeraḍen ad d-yaf tifat i yiyeblan d wuguren.

e) Addad n taggara:

Udem agejdan ad d-yerr talwit iyaben ney ad yili deg liḥala tamaynut.

Iḥricen-a i d-bedrey d wid i yessishilen abrid i tririt yef yal takerrist s shala, d ayen iṣṣawaḍen yer usuddes n yal ullis, deg-s takerrist ad tt-naf tebna seg waddad n tazwara almi d addad n taggara yef uferdis n urway “deg-s yettban-d ubedel yef teḥkayt, yettli-d deg-s cwal” ad ternu tneflit n tedianin d uferdis n ureqqeε, yis-s ara yawḍen inedruyen d tigawin yer taggara. S umata zemrey ad ssegziy iferdisen-agi s uzenziy-a εla ḥsab n Y.REUTER:⁽¹⁾



(1)REUTER.Y. OP.Cit P.47

2.3. Taḥkayt :

Taḥkayt d aḥric seg wullis, yeskan-d tawennaṭ ney amaḍal anda yettwaseqdec uḍris, am akud, adeg, aya yettban-d deg usatel n uḍris aseklan ney deg wakud deg i t-neqqar tettawi-d yef tigawin d yinedruyen akken i d-yesbadu REUTER.Y « Taḥkayt amzun d abeddel seg waddad yer waddad-nniḍen.»⁽¹⁾

Γer L.HEBERT : «Taḥkayt, deg uḍris aseklan akk d tamuyli tasensiwlant, d tadyant i d-yeggaren tadyant-nniḍen s tmezla d usnimer n tigawin, meḥsub tigawin-agi teddunt, leḥhunt s ya yer da dixel n teḥkayt.»⁽²⁾

Taḥkayt d ayen yellan s wawal n tira ney ahat d tin i d-yeddan s timawit akken i d-tedda deg usegzawal n Larousse : «Taḥkayt d taqṣiṭ yettwarun ney yettwanan s kra n unedru.»⁽³⁾, Taḥkayt temgarad ayen yellan di tilawt, akken i tt-id-yessegza RAIMOND.M :« Taḥkayt tettales-d ayen yellan deg wadeg.»⁽⁴⁾

zemrey ad inniy s umata, taḥkayt tettuyal yer umseḍfer-nni n tigawin d yinedruyen i d-yettawi umsawal, deg-s i d-tettban tgensest i d-yessebganen ullis. Taḥkayt ela ḥsab n Y. REUTER. Tebḍa yef kraḍ n yiḥricen “ Tigawin, takerrist, tugzimt”.⁽⁵⁾

(1)REUTER.Y: L'analyse de roman, 3ème Editions, Armand Colin. Paris2005. P41.

(2)HEBERT.L. OP.Cit. P25. «L'histoire dans un texte littéraire et dans la perspective de la narratologie, est l'enchaînement logique et chronologique des actions et états thématiques (c'est-à-dire véhiculés par le contenu du texte.)»

(3)La petit Larousse illustré. Dictionnaire encyclopédique pour toute librairie Larousse. Paris. 1975. P866. «le récit est une relation écrite ou oral d'un fait.»

(4)RAIMOND.M, le roman 2ème éditions, Armand colin, Paris 2002.P20. « Le récit raconte se qui a eu lieu.»

(5)REUTER.Y. L'analyse de récit, Armand Colin 2ème édition. Paris.2005. P21.

2.3.1. Tigawin:

Yal taḥkayt tebna yef tigawt seant azal d twuri tameqqrant s talywin yemgaraden, yal tigawt tesɛa assay d tayed cudent, ta teslalay-d tayed.⁽¹⁾

Ihi, akken i d-sbegnen wanawen n wassayen-a tudssa n teḥkayt, issegzayen dayen lebni n tigawin di lebni n tugzimt.

2.3.2. Tugzimt:

D aḥric deg teḥkayt, d ayen icudden yer umseḍfer n tedianin d yinedruyen deg wullis s tmezla. D ayen akk i nezmer ad nekkes seg umseḍfer n tigawin ta sdat ta, yerna yal taggara n tugzimt tettili d tazwara n tin i d-iteddun am akken i d-yenna REUTER: « Deg wayen yerzan tasnarrayt, tasleḍt tesɛa uguren, tezmer ad tili s lmendad n sin iswiren deg tama iferdisen, yegten ttwabnan-d yef tilawt am tigawin seg tama-nniḍen d iferdisen imadwamen imsdukalanen ney d iḥricen n uzenziy imsemmes. Gef waya tugzimt d tifat i wuguren-agi.»⁽²⁾

(1) REUTER.Y. Introduction à l'analyse de roman, Ed Dumod Paris 1997. P18.

(2) REUTER.Y.op.cit. P26. « D'un point du vue méthodologique, l'analyse demeure cependant tiraillée entre d'une part des unités multiple et en grande partie calquées sur le réel, les actions et, d'autre part, des unités très abstraites et globalisantes, les étapes du schéma quinaire. Dans ce cadre, la notion de séquence peut constituer une réponse intéressante en tant qu'unité d'analyse intermédiaire.»

Ad d-naf dayen REUTER yenna-d : « tugzimt tettili-d yal mi ara d-nekkes tayunt n wakud, adeg, tigawin ney iwudam, ilaq seg tama-nney ad d-nefren ayen ilaqen ilmend n uḍris i nezrew.»⁽¹⁾

2.3.3.Takerrist:

D agraw n yinedruyen yeddsen deg wakud , akken i d-mseḍfarent deg teḥkayt, d ayen yeqqnen yer ugraw n tsiwelt, akken i d-yenna SALHI :« D amsedfer n yinedruyen akken i d-ttwaḥkan di tneqqist (ama d ungal, ama d tullist ama d amezgun).

Takerrist teqqen mlih yer tsiwelt d usuddes n wakud di teḥkayt : zemren inedruyen ad d-ttwaḥkun akken mseḍfaren ; zemren ad d-ttwaḥkun akken nniḍen ».⁽²⁾

Ma yalla yer REUTER.Y:« Takerrist d lxiḍ n tmezla i yesdukulen inedruyen d tigawin n teḥkayt.»⁽³⁾

(1)REUTER.Y, op , cit P27. «Il ya séquence dès que l'on peut isoler une unité de temps, de lieu, d'action ou de personnage il s'agit alors de sélectionner le critère le plus opératoire en fonction du texte considéré.»

(2) SALHI.M.A : Asegzawal amezzyan n tsekla, Editions L'Odysée. Tizi Wezzu.P54

(3)REUTER.Y. OP. Cit. P22.

2.3.4.Iwudam:

D aferdis agejdan deg tsiwelt am iferdisen nniḍen n tsiwelt, ilaq ad d-nsemgired gar umdan d uwadem imi akken i d-yenna SALḤI:« D aferdis agejdan di tesleḍt n tsiwelt am netta, am tigawin, am tkerrist, am wakud, am wakud, wadeg. Ur issefk ara ad isseedel yiwen gar uwadem akk d umdan. Awadem, ittili kan deg uḍris. Tudert-is, teqqen yer tin n uḍris; tbeddu s wawalen imezwura n teḥkayt, tkeffu s taggara n tyuri n teḥkayt: akken ad yili awadem (am netta am umsawal d umsiwal) , issefk ad yili uḍris. Ma yella d amdan, yettidir di tilawt, ur yeḥwaḡ ara aḍris akken ad yili».⁽¹⁾

Ilmend n REUTER awadem d netta i d lsaas i yef yebna wullis, imi amaru ur yezmir ara ad isugen melba awadem.

Awadem yettuneḥsab d aḥric agejdan deg yidlis n yinagalen, yesa tamlilt d wazal meqqren deg tudsa n teḥkayt, yerna fell-as i tebna teḥkayt. Taḥkayt s umata d taḥkayt n yiwudam.⁽²⁾

(1)SALḤI (M.A): Asegzawal amezzyan. P40

(2)Reuter (Y): Opcit P28

Awadem d aferdis di tesleḍt n tsiwelt, ur nezmir ara ad d-naf ungal war ma llan deg-s iwudam , imi s yiwudam i yeqwem wungal, yes-s i yezmer yal win ara yeyren ungal-nni ad yefhem ineḍruyen akken msedfaren.

2.3.4.1. Tulmisin n yiwudam:

Iwudam d allal yessexdam umaru akken ad yejbed imeyri, ad d-yefk i yal yiwen seg-sen kra n tulmisin ilmend n wacu ixedmen d wamek i d-ttbanen deg wullis.

Philip HAMON (1972) isummer-d atas n tulmisin:

1) Asmerked amgirdan: (La qualification différentielle)

Turez yer wayen i d-yemmalen awadem-nni iwakken ad t-yissin imeyri yal tikkelt aya s tmagant d tesmekta n ṣṣifa s wacu i d-yettban, am uglam n tṭbica, tafekka, tanefsit, timetti n yal awadem.⁽¹⁾

(1)HAMON (PH) : Pour un statut sémiologique du personnage, in Poétique de Récit, Ed, Seuil.Paris. 1977. P154

2) Amgired n twuri: (La fonction différentielle)

Turez yer wayen ixeddem uwadem-nni deg teḥkayt.

3) Amgired deg beṭṭu: (La distribution différentielle)

Turez yer wayen yesea yal awadem, d acu n umkan i t-id-yebder umsawal. Fef wakken i d-yebder Philip HAMON: «Beṭṭu, yettuḃal s amḍan n uban n uwadem deg wullis akked wadeg i deg d-yettban».⁽¹⁾

4) Tafulma yemgaraden: (L'autonomie différentielle)

Teqqen yer tilin n umdan d wayen akk ixeddem, d wayen akk i t-ittaḡḡan ad yemgarad yef wiyad.⁽²⁾

5) La pré-désignation convontionnelle:

Teqqen yer lḥala d txiddas n wayen ixeddem uwadem deg teḥkayt.

6) Awennit aflalay: (Le commentaire explicite)

D taywalt i d-yettlin gar yiwudam s wallal n udiwenni. Yettban-d uwadem deg wungal s waṭas n tagnatin, ad d-iban s tilin-is, ney seg tama n tigawin, ney seg tama n udiwenni i yellan ger yiwudam.

(1)HAMON (PH) : Pour un statut sémiologique du personnage, in Poétique de Récit, Ed, Seuil.Paris. 1977. P155

(2)Ibid.P.155

3.Tasiwelt:

Tasiwelt tettwaḥsab am tgejdit i yef ibed wungal. G.Genette yenna-d deg wawal-is: «Tasiwelt d asekkir asiwlan anfaras n usem yer, d agraw n tegnatin tilawt ney n usugen anda i tesa adeg.»⁽¹⁾

Tasiwelt temmal-d Tulsa n yinedruyen yellan deg teḥkayt akken i d-uffiy deg wawal n BAKER Amin yenna-d:« tasiwelt temmal-d Tulsa n unedru ney atas n yinedruyen i yellan deg teḥkayt.»⁽²⁾

Am wakken i d-yenna Salhi M.A: « tasiwelt d abrid i yedfar umsawal akken ad d-yehku inedruyen n teḥkayt. Yezmer umsawal [...] ad d-yehku [...] inedruyen akken msedfaren di taḥkayt. Yezmer ad isefses tasiwelt ney ad tt-yerr d tazayant... »⁽³⁾

Ula d Reuter Y imeslay-d yef tsiwelt: « tasiwelt temmal-d afran n tfukas i yessedayen tudssa n uferriy deg wullis i t-id-yemmalen. »⁽⁴⁾

(1)GENETTE (G) : 1972 , Figure III, Ed. Du Seuil, Paris. P.72. « Narration l'acte narrative producteur et, par extension, l'ensemble de la situation réelle ou fictive dans laquelle il prend place.»

(2)امين بكر "السرد مقامات الهمن" دراسة ادبية الهيئة المصرية العامة للكتاب. النشر 1998ص34.33

(3)SALHI (M.A): Asegzawal amezzyan.P.62.63

(4)Reuter (Y): "l'analyse du récit"P.40. « La narration désigne les grands choix technique qui régissent l'organisation de la fiction dans le récit qui l'expose.»

Tasiwelt deg wullis tettas-d s kraḍ n talyiwin yemxallafen, am wakken nezra imataren di tutlayin akken ma llant ttwabḍant yef kraḍ:

3.1.Tasetwelt n tsiwelt:

Tasetwelt d amud n yiferdisen i yessexdam umsawal i wakken ad d-yales wa ad d-yeglem inedruyen n teḥkayt-is wa ad ten-iseddu akken iwata deg taḥkayt-is . Iwaken amsawal ad d-iseddu tasiwelt -is isemmres kraḍ n tsetwal ad d-nebder kra seg-sent :

3.1.1.Talya n tsiwelt:

Amenzu d amatar “Nekk” win i d-yettmeslayen, wis sin d amatar “Kečč” win i wumi nettmeslay, aneggaru d amatar n lɣayeb “netta” win i yef nettmeslay.

3.1.2.Amsawal:

Amsawal d aferdis agejdan i d-yettbanen deg wullis, d win i d-iḥekkun taḥkayt deg uḍris n tsiwelt akken i d-yenna REUTER Y :« Amsawal d win i d-iḥekkun taḥkayt dixel n uḍris, yettban-d kan deg tenfaliyin-nni n uḍris, deg –s amaru yettaf kra n tlelli ad yesseqdec amsawal i as-yehwan d argaz ney d tameṭṭut...»⁽¹⁾

(1)REUTER (Y): Introduction à l'analyse de roman, 3éme Edition, armand colin, P.30. «Le narrateur est celui qui semble raconter l'histoire à l'intérieur du livre mais n'existe qu'en mots dans le texte»

Ma yella d Salḥi (M.A) yenna-d: «D win i d-issawalen (i d-iḥekkun) taḥkayt (deg uḍris n tsiwelt). Amsawal, yemxallaf yef umaru, d amdan yettidiren di tilawt,ma d amsawal yettili kan deg uḍris. D tayect-nni i d-iḥekkun deg uḍris...»⁽¹⁾

Ma deg usegzawal n Larousse yedda-d d akken amsawal d win i d-yettalsen.⁽²⁾

3.1.2.1.Lesnaf n umsawal:

Akken i d-nenna yakan, amsawal d bab n taḥkayt, d netta i yesselḥuyen inedruyen dixel n taḥkayt. Fer Genette amsawal yebḍa yef sin n leṣnaf aniri akked ugensay :

3.1.2.1.1. Amsawal agensay-Awadem:

Deg ṣṣenf-agi n umsawal ad d-naf amsawel d netta i d -iḥekkun taḥkayt -is s timmad-is yerna ad- yili d awadem deg teḥkayt , awadem -nni ad yili yessen ayen snen i wudam nniḍen n taḥkayt , akken id- yenna Salḥi :« D amsawal i d-iḥekkun taḥkayt i deg ittekki netta s timmad-is d awadem ger yiwudam nniḍen. Yessen ayen i ssnen akk iwudam nniḍen ».⁽³⁾

(1)SALḤI (M.A): asegzawal amezyan, Ed l'odyssée.P.32

(2)PETIT Larousse illustré, Dictionnaire encyclopédique pour tous, librairie Larousse, Paris, 1975. P.684. « Celui celle qui raconte.»

(3) SALḤI (M.A): asegzawal amezyan, Ed l'odyssée.P.32

yenna-d dayen Salḥi yef umsawal awadem :« Ittusemma umsawal d amsawal-awadem mi ara tili teḥkayt i d-iḥekku d taḥkayt-is (d ayen yeḍran yid-s). Lmeena-s dagi d awadem i d-isawalen taḥkayt-ines. Mi ara yettwasexdem ssenf-agi n umsawal, yettili atas usexdem n yimyagen deg udem amenzu (Amater udmawan "y") akken yettili umqim ilelli "Nekk".⁽¹⁾

3.1.2.1.2. Amsawal aniri:

Deg ssenf-agi n umsawal ad d-naf amsawal yella berra n teḥkayt yeḍra akk ayen yellan deg teḥkayt yeḍra ugar n wayen ḍran yiwudam yellan deg teḥkayt. Mi ara yili ṣṣenf-a n umsawal, yettili atas ussexdem n wudem wis tlata asuf.

Am waken i d-yenna SALḤI deg wawal-is yef umsiwal:« D amsawal i d-iḥekku taḥkayt i deg ur yelli ara d awadem. Ssenf-agi n umsawal iḍer akk ayen yellan di teḥkayt; ayen yessen d wayen yeḍra yuger ayen ssen d wayen ḍran yiwudam ittekin di teḥkayt i d-iḥekku» .⁽²⁾

(1) SALḤI (M.A): Asegzawal amezzyan n tsekla, Ed l'odysée. Tizi Wezzu.2012.P32.34

(2) SALḤI (M.A): Asegzawal amezzyan n tsekla, Ed l'odysée. Tizi Wezzu.2012.P32.34

3.1.3.Amsiwal:

S unamek n wayen i d-yenna GENETTE G yef umsiwal, yer-s sumata awadem-a iwumi yefka isem n umsiwal, yesæa tawuri deg wullis. Am umsawal, amsiwal d aferdis deg tegnit tasiwlan.⁽¹⁾

REUTER. Y. si tama-s yefka-d tabadut-nniḍen yenna-d: « Amsiwal d win i wumi yettmeslay umsawal.»⁽²⁾

Fur GENETTE G llan sin n leṣṣnaf n umsiwal, amenzu amsiwal d aniri (ad yili berra n teḥkayt). Ṣṣenf wis sin asmi ara yili umsiwal d agensay (daxel n teḥkayt).⁽³⁾

Am waken dayen i d-yenna SALḤI (M.A): « D win iwumi i d-tettwaḥka teḥkayt. Yemxallaf yef imeyri. Ameyri d win yeqqaren, d amdan yettidiren di tilawt; ma yella d amsiwal (am umsawal) deg uḍris kan i yettili.»⁽⁴⁾

(1) GENETTE (G): Figure III, Ed du Seuil, Paris,1972. P265

(2)REYTER.Y: introduction à l'analyse de roman 2ème Edition, armand Colin. Paris,2006. P.30. « Le narratair : celui auquel le narrateur s'adresse...»

(3)GENETTE (G): figures III, Ed seuil,Paris, 1972. P265.266

(4)SALḤI (M.A) : asegzawal amezzyan, Ed l'odysee.Tizi Wezzu.2012.P35

3.1.4. Iswiren n tsiwelt:

GENETTE (G) issemgired gar sin yiswiren n tsiwelt; aswir amezwaru d aniri, aswir wis sin d agensay i wumi isemma; (extradiégétique intradiégétique), yerna yefka-d assay yellan ger umsawal d teḥkayt i d-yettales, tezmer ad tili d taḥkayt-is i d-yettales ney d taḥkayt n wayeḍ i d-yettales isemma-as GENETTE; (homodiégétique hétérodiégétique).⁽¹⁾

3.1.4.1. Aswir amezwaru:

Deg uswir-agi amezwaru amsawal ad yili d aniri. Amsawal ad d-yales seg berra akk inedruyen wa ad d-yeglem lihala n yiwudem, adeg, akud anda ad tedru teḥkayt, ad tili yiwet n teḥkayt, yiwen umsawal

3.1.4.2. Aswir wis sin:

Deg uswir-agi amsawal daxel n teḥkayt d awadem. Amsawal ad d-yefk tagnit i yiwudam n teḥkayt akken ad d-alsen iman-nsen, taḥkayt-nsen ney taḥkayt n wayeḍ.

(1)GENETTE (G) : Figures III. Ed Seuil. Paris ,1972.P.256.

Akken i d-yella deg wawal n G.Genette llant 4 n tsekkiwin n umsawal ilmend n wassay yellan gar umsawal d teḥkayt i d-yettales:⁽¹⁾

1- Ma yella amsawal berra n teḥkayt, yettales-d taḥkayt-is netta isemma-as Genette amsawal aniri awadem (extradiégétique homodiégétique).

2- Ma yella amsawal berra n teḥkayt yettales-d taḥkayt n wayeḍ yerna ur yelli ara d awadem isemma-as Genette (extradiégétique hétérodiégétique).

3- Amsawal daxel n teḥkayt, wa d-yales taḥkayt n wayeḍ ad yili kan d ccahed isemma-as Genette (intradiégétique hétérodiégétique).

4- amsawal daxel n teḥkayt, d agensay yettales-d taḥkayt-is netta isemma-as Genette amsawal awadem (intradiégétique homodiégétique).

(1)G.Genette, Figure III, Ed, Seuil. Paris 1972. P255.256

-Extradiégétique homodiégétique : narrateur au premier degré qui raconte sa propre histoire.

-Extradiégétique hétérodiégétique : narrateur au premier degré qui raconte une histoire d'où il absent.

-Intradiégétique hétérodiégétique : narratrice au second degré qui raconte des histoires d'où elle est généralement absente.

-Intradiégétique homodiégétique : narrateur au second degré qui raconte sa propre histoire.

3.1.5. Tamuyli tasiwlan :

Aferdis n “tmuyli tasiwlan ” yesɛa azal meqqren deg wayen yerzan tasleḍt n wullis imi yis-s i yessawed yimeyri ad iwali taḥkayt s tmuyli n win i tt id-yewwin, akken dayen i yetteawan deg usegzi n lebni asiwlan. Aṭas n yismawen i as-fkan yimazrayen (point du vue, vision, aspect du récit) ma yella d G. Genette isemma-as awal (Focalisation).⁽¹⁾

3.1.5.1. Leṣnaf n tmuyliwin :

GENETTE yebɗa asemssi yef kraḍ n leṣnaf, tamuyli tilemt, tamuyli n tagensayt, tamuyli tanirit.⁽²⁾

3.1.5.1.1. Tamuyli tilemt:

Amsawal yessen ugar n uwadem yellan deg teḥkayt, amsawal > awadem.⁽³⁾

3.1.5.1.2. Tamuyli tagensayt:

Amsawal yessen ayen i snen iwudam nniḍen. Tazmer ad tili ad tili ur tettbeddil ara yiwen uwadem ney tettbeddil aṭas n yiwudam, amsawal=awadem.⁽⁴⁾

(1) GENETTE.G. Figure III, Ed, Seuil. Paris,1972.P206

(2)GENETTE(G): Figures III, Ed seuil, Paris,1972.P206.207. Focalisation zéro, Focalisation interne, Focalisation externe.

(3)G.GENETTE : figur III, Ed Seuil, Paris, 1972. P206. Focalisation zéro : Narrateur > personnage (ou le narrateur en sait plus que le personnage).

(4) G.GENETTE. P.206. Focalisation interne : Narrateur = personnage (le narrateur ne dit que ce que sait tel persannage).

3.1.5.1.3. Tamuyli tanirit:

Amsawal ur yessin ara atas isallen yef uwadem ihulfan-is, tikta-s... ad tili tmusni n umsawal sdaw tmusni yessen uwadem amsawal ur yezmir ara ad izer d acu yetthussu ney d acu yettxemmim uwadem, amsawal ur yezmir ara ad yawweḍ yer tektiwin n uwadem,amsawal <awadem⁽¹⁾

- Bernard valette deg udlis-is yessegza-d timuyliwin-agi elahsab n yimnuda-agi:

G.GENETTE, Jean POUILLON, Tzvetan TODOROV.

G.GENETTE	Tzv TODOROV	J.POUILLON	Asegzi
Tamuyli tilemt (Focalisation (0))	Amsawal >Awadem	Tamuyli s deffir	Amsawal yezra ugar n yiwudam
Tamuyli tagensayt (Focalisation interne)	Amsawal=Awadem	Tamuyli taedel	Amsawal ur yezri ara hala ayen zran iwudam
Tamuyli tanirit (Focalisation externe)	Amsawal< Awadem	Tamuyli s berra	Amsawal yettals-d berra n teḥkayt ur yezri ara hala ayen zran iwudem

(1)G.GENETTE. P.206. Focalisation externe : Narrateur < personnage (le narrateur en dit moins que n'en sait le personnage).

3.1.6.Adeg:

Adeg daferdis agejdan anda i d-ḍerrunt tedianin, d tuddsa n wadeg yellan deg ugama yerna yettili-d yef laḥsab n tilin numdan, amsawal yezmer ad d-yemmeslay yef tallunt i deg yettidir, xas ma yella di Fransa ad yaru yef imukan ines, tezmer ad tili tallunt diyen d ayen i d-ixelleq wallay n umsawal mačči d ayen yellan deg ugama.⁽¹⁾

Di lewhi n SALHI (M.A) adeg d aferdis di tesleḍt n tsiwelt. D netta diyen i d-iskanen, deg waṭas n tagnatin, amek iga uwadem. Ittili-d wanect-agi s uqlam n wadeg (ismawen d lewsayef n yimukan) anda tḍerru teḥkayt.⁽²⁾

Adeg deg udlis mačči alamma d adeg yellan kan di tilawt, maca d win yellan deg umaḍal rnu-as win i d-yesnulfa umaru.⁽³⁾

3.1.6.1.Tiwsatin n wadeg:

Ullis yebḍa yef ukkuz n leṣnaf: Araklan (d win n uḍris), anamkan akked wadeg yettuyalen d ttawil n tullsa akken i d-yella deg wawal n Lḥamadani; Adeg yettban-d s ukkuz n wudmawen, adeg araklan (d adeg i d-yetlalen deg ḥekkun ney allus, adeg anda udmawen, xedmen tigawin-nsen, adeg n uḍris yerza adeg n tira, idlisen adeg anamkan d tugna i d-yetlalen deg tutlayt n unallas d wayen i d-ttaḡḡan inumak.

(1) Tasleḍt n tsiwelt deg wungal «innig aneggaru» n Brahim TAZAFART.2012/ 2013

(2) SALHI (M.A): Asegzawal amezzyan. Ed, l'odysee.Tizi Wezzu,2012.P11

(3) ACHOUR Christian et REZZOUG Simon, Convergence critique, Introduction à la lecture littéraire.O.P.U. Sb.208

Adeg nniḍen yemmal-d tarrayt s wayes yezmer umaru ad d-yesselḥu ullis s udmawen am waken deg tecquft n umezgun.⁽¹⁾

3.1.7.Akud :

D aferdis di tesleḍt n tsiwelt. Yettban-d wazal-is deg ubeddel swayes i d-gellun yinedruyen n teḥkayt. Llan sin lesnaf n wakud di tesleḍtn tsiwelt: akud agensay d wakud aniri.⁽²⁾

3.1.7.1.Akud aniri:

Ssenf-agi n wakud, ittwellih-d yer tallit i deg yedder umaru dyimeyriyen-ines. D aniri acku ur yeqqin ara yer uḍris, yeena lweqt i deg i d-yura umaru, adlis-ines akk d lweqt i deg yeqqar umeyri.⁽³⁾

3.1.7.2.Akud agensay:

D akud yettilin kan deg uḍris n tsekla, d aferdis deg tesleḍt n tsiwelt, yettbin-d wazal-is deg ubeddel s wayes i d-gellun inedruyen n teḥkayt. Deg-s sin lesnaf: akud n teḥkayt d wakud n tsiwelt.⁽⁴⁾

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(1) د.حميد الحمداني بنية النص السردي في منظور النقد الادبي المركز الثقافي العربي \ 2000ص12

(2) SALHI (M.A): Asegzawal amezzyan. Ed, l'Odysée. P23

(3) Tasleḍt n tsiwelt deg wungal «inig aneggaru» n Brahim TAZAFART. 2012/2013

(4) Tazrawt n taggara n turagt, tifukas n tsiwelt deg wungal tagrest uyru n Amer Mezdad.2008/2009

3.1.7.2.1. Akud n teḥkayt:

D amsedfer n yinedruyen seg mi ara tebdu teḥkayt alammi tekfa. Akud-a yerza lawan n tidet akken i tezmer ad tili deg tilawt. Akken nniden “ d lawan i tettyima tigawt akken ad tedru”.⁽¹⁾

3.1.7.2.2. Akud n tsiwelt:

Akud- a yemmal-d tagnit i deg ttemsedfarent tedianin d yinedruyen n teḥkayt akken i llant deg tsiwelt d wamek i ten-id-yules umsawal, yezmer ad d-yeffey i wakud yef waken i yella deg tilawt akken i d-yella deg wawal n ACHOUR d REZZOUG. Tasiwelt tettbeddil asenfali n wakud, amsawal iferren amek ara msedfarent tedianin n teḥkayt.⁽²⁾

3.1.7.2.3. Amsedfer n wakud:

Yerza tidyanin d wamek i msedfarent deg teḥkayt , d wamek i tent-id-yewwi unallas deg tsiwelt-ines. “ d assay gar umsetbae n tedianin deg teḥkayt d wamek i tent-id-yehka deg tsiwelt.”⁽³⁾

(1)ACHOUR, (c) et REZZOUG,(s), Op.Cit, «le temps de la relation est la durée du déroulement de l’action...».P.216

(2) Ibid : 216

(3)REUTER, Yves, Op. cit.2005 P62 « L’ordre désigne le rapport entre la succession des événements dans la fiction et l’ordre dans lequel l’histoire est racontée dans la narration».

3.1.7.2.4. Tirurda n tsiwelt :

Deg sşenf-agi amsawal isedday akud akken i as-yehwa, tikwal ad as-izegged tikwal ad as-isenqes s uqlam d udiwenni... , akken i d-yella deg wawal n REUTER. Tirurda d assay gar teyzi n teḥkayt (i yettwaḥsaben s yiseggasen, s wagguren, ussan, swayee) akked teyzi n tsiwelt (tettbin-d s isebter, tiseddarin, ijerriden).⁽¹⁾

3.1.7.2.5.Amsizwer:

D amsizwer n wakud, d amsetbee n yinedruyen deg teḥkayt d usizwer n yinedruyen amek i d-ttwalsen deg teḥkayt.

REUTER yabḍa-t yef sin n yiswiren: ⁽²⁾

a)Tamuyli yer zdat :

Tasiwelt tasezwert amsawal deg-s yettak-d inedruyen mazal ur ḍrin ara (inedruyen uqbel ad ḍrun).

3

1

2

Tasiwelt tasizwert *

(1)Tazrawt n taggara n turagt. Tifukas n tsiwelt deg wungal Tagrest uyru n Amer MEZDAD.2008 /2009

(2)REUTER, Yves, Op. cit.2005 P63.

b) Tamuyli yer deffir:

Yessawal-d umsawal s tuyalin yer wayen yezrin.

_____ 1 _____ 2 _____ 3 _____

_____ 3 _____ 2 _____ 1 _____

Tasiwelt n tuylin*

3.1.8. Aglam:

Aglam d ayen i d-yettaken isallen d limarat yef yiwudam, tayawsa, adeg d ayen yettaken cebaḥa i weḍris n teḥkayt, akken i d-yenna SALḤI (M.A): « D aḍris ney d aḥric deg uḍris i d-yettakken isallen yef uwadem, yef tyawsa, yef wadeg, yef wakud. Aglam, yesεa azal d ameqran di tira n tsekla acku isuddus aḍris, yerna ittcebbih-it». ⁽¹⁾

3.1.8.1. Tiwsatin n uglam:

Akken i d-yella deg wawal n REVAZ d ADAM .J.M Aglam yezmer ad yili s sin iberdan, aglam n wadeg d aglugal, aglam n tikli. ⁽²⁾

(1) SALḤI (M.A): Asegzawal amezzyan. P20

(2) ADAM (J.M) & REVAZ (F), L'analyse des récits, Ed. Du Seuil. 1996. P 37.38

a) Aglam s tikli:

Deg tewsit-agi aneglam mi ara d-yeglem ad yili iteddu ur yettyimi ara deg yiwen umkan, ad yeglem tiyawsiwin yettwali netta itteddu.

b) Aglam aglugal:

Deg tewsit-agi anemgal ur yettharrik ara, ad yeglem tiyawsiwin d yidgan yettwali war ma iherrek seg umkan-is.

Tagrayt:

S umata deg yixef-agi amenzu, ssawḍey ad bedrey kra n tbadutin n kra n tmiḍranin. Yella-d wawal yey tsensiwelt, dayen meslayey-d yef wullis d taḥkayt, akked tabadut n tsiwelt d wayen i yeqqnen yur-s ama d tisekkiwin-is (amsawal, amsiwal), ney leṣṣnaf n umsawal (aniri, agensay d uwadem), iswiren n tsiwelt, asmessi d leṣṣnaf-is.

ixef wis sin

Tasledt n tsiwelt deg wungal

TAFRARA

Tazwart :

Deg yixef-agi wis sin, uqbel ad meslayay yef wamek yessudes Salem ZINYA iferdisen n tsiwelt di teħkayt i d-yewwi deg wungal-is "Tafrara" ad waliy qbel amek i yebna umsawal inedruyen d tigawin deg wallus-ines yer daxel n teħkayt.

Yewwi-d ad ssudsey ixef-agi wis sin yef sin yiħricen akken ad waliy amek i bnan iferdisen i d-bedrey ama d ayen yerzan taħkayt, ama d tasiwelt. Aħric amezwaru, ad awiy deg-s taħkayt d d wamek teddes yer daxel n wungal, si tama n (tigawin, tikkerist, tagzamt).

Aħric wis sin, yerza tasiwelt d yiferdisen icudden yur-s am (amsawal, laşnaf-is, timuyliwin...)

1. Aħric n teħkayt:

Taħkayt n wungal tafrara d taħkayt yebnan yef yinedruyen i d-yellan yef tutlayt n tmaziyt d tin wumi semman tafsut imaziyen, tella-d s tufya n yilmezeyen yer yiberdan, ugin ddel n udabu iħekmen tamurt s lmenker d lbaṭṭel, Gef waya ad eerdewy ad zerwey ullis n teħkayt "tafrara".

1.1. Tigawt:

Taħkayt tebna yef ugraw n tigawin i d-yessebganen tayessa n yal taħkayt. Iwakken ad ssawdey ad ssufyey tigawin n wungal "Tafrara" yessefk ad bedrey tigawin n wungal-a:

Tigawt 1:

Yidir yeffey netta d yimduk-al-is akken ad ruħen s ayařbaz, mi yewweđ Yidir yeħbek wul-is imi yesla i yeskilen n tmaziyt. *Sb 21,27.*

Tigawt 2:

Anharwal n Tizi Wezzu, fyen madden, ččuren iberdan, d ayen i yeglan s yilmezyen yer lħebs. *Sb46,47.*

Tigawt 3:

Timlilit n Yidir akk d Selğiyya di tala. *Sb58.*

Tigawt 4:

Anekcum n Yidir akk d imduk-al-is s annar n tsartit. *Sb61.*

Tigawt 5:

Yidir d yemduk-al-is ruħen yer Lagar, dinna i d-yečča tiyrit n tbehdila s yur yiwet n teqcict. *Sb79.*

Tigawt 6:

Tirza n Yidir yer Dda Ĥemmu. *Sb82.*

Tigawt 7:

Arwaħ n Jeğğiga d temduk-al-is yer ccix ĥmed d ayen i d-yeglan s tugi i rekben Jeğğiga seg wayen i tesla. *Sb103*

Tigawt 8:

Asunded n yinelmaden yef yizerfan-nsen, yef tlelli d yidles, d ayen i yessiwden

Yidir d yemduk-al-is yer lħebs n Tizi Wezzu, d lbael fell-as. *Sb108.109*

Tigawt 9:

Lferḥ n Yidir imi i d-rrzan Ƴur-s imawlan-is Ƴer lḥebs,d umennuy n yidir d uessas n lḥebs, imi Yidir ixelṣit akken iwatan,Tiyita qessiḥen tessawed-it Ƴer sbitar n lḥebs.*Sb121,122,125*

Tigawt 10:

Tuffya n Yidir si lḥebs deg ubrid-is s axxam imlal-d amdakel-is Meqqran.
Sb136,142

Tigawt 11:

Talallit n tayri gar Yidir d Selḡiyya.*Sb146*

Tigawt 12:

Meqqran d tarbaet n warrac d teqcicin n uyarbaz rzan-d Ƴer Yidir iwakken ad t-zren,d ustarḥeb n Jeḡḡiga s lferḥ i yinebgawen i d-yerzan Ƴer mmi-s.*Sb149*

Tigawt 13:

Lferḥ n Lwennas s tuffya n mmi-s si lḥebs, d umennuy-is akked unemhal n lluzin, mi I s-yegguma ad as-yefk ttesriḥ akken ad iwalli mmi-s.*Sb155*

Tigawt 14:

Yidir rfan fell-as imawlan-is imi yexter ad Ƴay yiwet meqret fell-as, yerna d taḡḡalt.*Sb168*

Tigawt 15:

Asḩeddi n yinelmaden i ukayad n lbak i d-yeglan s lferḩ i tedder Jeḡḡiga mi tesla mmi-s yewwi-d lbak.*Sb174,175*

Tigawt 16:

Yidir ddan-as imawlan-is di lebyi yuy tin yebya, ḡas akken imawlan-is ur byin ara aya.*Sb177*

Tigawt 17:

Anekcum n Yidir yer tesdawit n Lezzayer, dinna i d-yekker umennuy i d-yeglan s unekcum n Yidir yer lḩebs i tikelt tis snat.*Sb183,186*

Tigawt 18:

Lbatel d tmeḩqraniti iḩeddan ḡef Yidir di lḩebs, aya yegla-d s lmut-is.*Sb201,202*

Tigawt 19:

Talallit n usirem yemmut yidir ilul-d wayeḩ.*Sb208*

1.2. Tugzimt:

Ilmend n tigawin d yinedruyen i yellan di teḩkayt ssawḩey ad ksey atas n tugzimin I yellan deg wungal "Tafrara" ufiy-d:

- **Tugzimt1:** laḩwayed d wansayen deg tmetti imaziyen, abeḩda "Agwni " ḩeqqren tameḩḩut, ur teḩei ara azref am urgaz.

"Ma d tullas, ugin-asant ad Ƴrent. Yiwet Ƴezzif ubrid, tayeđ am akken ur ttekki trugza win yefkan yelli-s ad tƳer. Sut Yilmaten Ƴrant akk, d ayemmi ur sliken di tselqab n At Ugwni..." **Sb 12.**

- **Tugzimt 2:** Lwennas yunag Ƴer Lezzayer iwakken ad yexdem, ad yesfed lhif i twacult-is, yeđđga-d tamettut-is Jeđđiga deg uxxam akked mmi-s Yidir.

"Yidir, yeđđgat baba-s d argaz deg uxxam. Ulamma ur yewwiđ ula d ilemzi, ur yessawed ad iqabel iƳeblan n uxxam. Netta yunag Ƴer Lezzayer d axeddam, akken qqaren : "Anda yella uyrum-ik aweđ-it ". Adrar-is ur yezmir ad s-d-yefk ayrum, akken i t-yebƳa netta. Yettas-d tikelt i waggur neƳ i sin mađi. Issefqad-d fell-asen,yettawi-asen-d tagella. " **Sb15,16.**

- **Tugzimt 3:**Leetab d utmeħħen n yinelmaden n "Ugwni" Ƴal ass imi ulac allalen ad ten-yessiwđen Ƴer uƳerbaz Yidir akk d yimdukal-is, yettuħettem fell-asen ad ruħen alamma d "Ilmaten", dayan iceƳben Yidir imi yettxemmim Ƴal ass amek ara iruħ Ƴer uƳerbaz.

"Yidir yegganen Ƴef tkanna , yeħman deg wussu-s, yuki. Yettxemmim amek ara iruħ Ƴer uƳerbaz, Ƴef uđar, imi ulac ttawil niđen. Leħħun azal n εecrin n imecwaren deg wass gar waggad d tuƳalin." **Uttun 19.**

- **Tugzimt 4:** Ahil n uselmed deg Lezzayer i ixdem maħƳaf rran tutlayt n tmaziƳt deg tterf, Ƴas akken anelmad yewwi-d ad yeħfed qbel tutlayt-is i yettiħwađ Ƴal ass. Aselmed deg Lezzayer igga azal i wselmed n taerabt.

"Ass-a, ad nƳer kra deg tmedyazt taqdimt n tmetti n Qureyc uqbel ad d- ilal Nnbi Muħammed..."

Twalađ a Yidir, Ƴal ass d isefra-nsen i neqqar ! NaƳya di ddin Rebbi n tmedyazt-a, d asgan i Ƴ-sganayen. Ur yelli d acu i wmi i Ƴ-nefēen...Hmm ! lmedyazen. Seg mi ara d-kkren ad ttcekkiren deg igelliden d igeldunen-nsen, akken ad d-ččaren ifasen-nsen.

Urđin ƳriƳ Ƴef umedyaz-nsen ufiƳ-t d agrawliw neƳ yesmendag i tnekra. Muqel kan wiyad ! Ulac amedyaz ur d-neđđi amezruy aččuran deffir-s, Ƴef tnekriwin i d-yessas..., mmuten Ƴef tlelli." Sb 22,23.

- **Tugzimt 5:** Yewwi-d awal dayen Ƴef tira n tmaziƳt Ƴef yimi n yiwen seg yiwudam-is (Meqqran).

"Anfet i tutlayin n madden, uƳalt-d Ƴer ta nney...Ma tesnem-tt ! Tezram ta nney tettwaru,nezmer ad tt-naru, neƳ ala ? Akken s uftay amzun s acu l d-yufa." Sb26.

- **Tugzimt 6:**Talalit n yiskilen n tfinay ssemyin-d deg wulawen asirem.

"Yidir akken i s-yesl yeħbek wul-is, iccarew uksum-is. Teddun netta yessusem kan ur d-yerni awal. Isugun amek gan isekilen-a. Ma s tidet llan, ihi am netta am yemdanen niđen, tutlayt-is am tiyad; agdud-is am yigduden n umađal.Yeqqim deg yiwen n lfarħ urđin i t-yeddir." Sb 27.

- **Tugzimt 7:**Timlilit n Yidir d Selđeyya i tikelt tamezwarut.

"Ul-is yekkat amzun ad yendeq, Ƴef ayen yettwali d wayen i t-id-yuƳalen di tmuyli yefka, ur yebni fell-as. Yidir, yemħejwar, iħulfa i idamen uƳen-d udem-is, yettizwiƳ. Mi yemmay ad d-iger awal ad s-yeeraq neƳ ad s-ibded, dƳa yesqewqiw kan. Selđeyya, ad i-tessuffey i laeqel-iw." Sb35.

- **Tugzimt 8:** Leħkem amesbađli i d-yellan Ƴef leqbayel, s Ƴur aselway Bumedyan, d ayen yeđđan lmmut-is d tameƳra Ƴer leqbayel.

"Akken teslam,ass-a, yewweđ laefu n Rebbi gmat-nney, babat-nney aselway n tmurt-nney Hewwari Bumedyen ...Tura yessefk fell-aƳ ad nebded ddqiqa n tsusmi...Akken i d-ters tsusmi, nqenqen kra d tađsa, deffir mađi." Sb40.

- **Tugzimt 9:**H.Bumedyen yewweđ ula d lherma n yimdanen.

"Ur yelli win iyađ bu ifassen isemmađen, yennumen tużma, ineggđen ; itebbin ixfawen yef tfekkiwin; i d-issalayan allen n imesla ; itekksen tilawin gar iyallen n yirgazen-nsent; igezzmen idarren yeggaren iman-nsen di yir tilisa; igezzmen imezzuyen n wid isellen ayen ur iħemmel ad t-slen; isseryayen ixfawen yewwin daewessu, imi ssnen ad ssefrun,imi ferrun tilufa; isseylay-d tuymas ; igezzem ilsawen i tent-yettħawalen; igezzem iduđan yeskanayen i medden lbađel anda idarru..."Sb 40,41.

- **Tugzimt 10:** Asegdel n usarag n "yisefra iqdimen n leqbayel" i Lmulud At Mæemmer, yegla-d s unhewwel n Tizi Wezzu.Timeskanin nadhen-t lħebs yeččur d ilmezyen.Yidir, tadyant-a ur t-tezgil.

"Yidir yefrawes mi s-d-ssawđen amendar tenherwal di Tizi Wezzu, Yebehba. Sgedlen asarag: "Isefra iqdimen n yezwawen", I Lmulud At Mæemmer, imir fyen inelmaden s ibardan ttsuyun : " Xađi taerabt useyđel ", "Tamaziyt d taerabt n Lezzayer di llakul "; "Tilellyin timagdayin...atg..."Sb46.

- **Tugzimt 11:** Iselwayen ezzen tamaziyt, d ayen yeğğan agdud azzayri yeqđee layas, abeeda aqbayli kkren xedmen timeskanin di yal amkan yef wayen i ten-yerħan imi adabu simal yettawi d tsertit yellan d ameıwan n uwanek n ukabar n FLN.

"Dda ħemmu , imi d amenzu s Akabar n Ugdud Azzayri (PPA) yerna ihegga tagrawla n 54, yewwi-d abrid n imenyi si temz-is.Ar tura, wid ilan deg ukabar n FLN ney deg udabu, d icenga-s. Urğın yessusem ney iyum tixnanasin ttnawalen ney tid nnawlen di tegrawla n 54. Gur Dda Ĥemmu, kra yeđđfen ikwersiyen ass-a d iħerkiyen idelli. Netta d awezyi ad yekcem di tmendayt-nsen. Akken tefra, yekker biħwas, rzan tiwwura, kecmen ixxamen,zedmen yef kra teğğa Fransa..." Sb81,82.

- **Tugzimt 12:** Yidir iħemmel Dda ħemmu, amazil n taddart, imi awal-is yezga yef tsartit, yef tegrawla.

"A Yidir! Yerna tesneđ-iyi..., asmi fyey s amaday ffyey akken ad mmtey. Ta d tamezwarut. Tis snat, ur uminey ad yi-d-xelfen wussan...D rrebeħ ead i yi-d-iwatan. Tura imi ddrey, ayen nriy d lfayda. Asmi ffyey, rriy-d kan ger wallen-iw lfrensiwen. Nniy-asen, yessefk ad ffyen di tmurt- nney..., rran d ayla-nsen..., akken yarwa-nney ad tedder d tilellit, di liser." **Sb84.**

- **Tugzimt 13:** Asenfali n wayen yaenan laewayed d wansayen s ddi abaeda tilawin ħemlent ad d-zzurent lemqamat d idarwicen iwakken ad d-sufyent ayen yellan deg wulawen-nsent.

"Tilawin ħemmlent zeyyara n iderwicen, ugar n yirgazen. Ttarran-asant-id taflest. Uguren ttqazament ur ten-ssinen nutni. Nutenti, tin kan yeħulfan i wussan zżayit fell-as, ama di eeggu, ama deg uyibi n lehna, ad tẓiwel ad d-tzur aderwic ney tadarwict. D nutni kan i tent-id-iferrun. Yerna tuggdi n lħeckulen tezday-itent." **Sb98.**

- **Tugzimt 14:** Tiẓrit d lbaṭel i yečča Yidir d yimdukal-is. Wwin-ten yer lħebs n Berwagiyya.

"Ussan-is ineggura afen-d Yidir, di lħebs n Tizi-Wezzu. Mmyen yemsulta s yiqjan-nsen ,di temdint ,am di tburga yetteyduyen. Win tẓfen gren-t s akamyun mi t-ččuren yewwi abrid n lħebs." **Sb109.**

- **Tugzimt 15:** Σecri wussan zrin, imawlan n Yidir rzan-d yur-s yer lħebs, maca ittewwet sdat-sen, imi yugi ad asen-yemeslay s taerabt. Dya yenęer, ikcem yer sbitar n lħebs.

*"Σecrin wussan i deg yettwaħbes, ur yeżri ur t-żrin imawlan-is...Aecessas yellan d tama n Yidir, kra heddren awal ur t-yezgi. Yuggad ney yusem, yuz yer Yidir, yennul-it deg tayet. Inna-as s taerabt: Imawlan-iw ur ssinen taerabt ! Aħbel deg-k!
Yidir irkem. Zdat imawlan-is ,yekkes fell-as leqder, yewwet-it imi d tamaziyt i d tutlayt-is. Yekker-d yur-s ur yettwali abrid. Yeżdem fell-as, yewwet-it s uqarruy yer tsebbuę iqebrit, yeqli...Yiwet n tię tebzeg, tezzegzew, tettru. Tayeđ yenteđ-it wazzug. Issaked yer sqef yaf-d iman-is zięen di sbitar n lħebs i yeżzel."*Sb**122,123,125.**

- **Tugzimt 16:** Tufya n Yidir si lħebs n Barwagiyya, at taddart, inelmaden rzan-d akk yur-s, amzun d tameyra: Yidir yuęal-d si tmettant.

*"Ibed imuęel yer deffir, ur yumin d netta i d-yeffyęen deg użekka yečban winna ..."*Sb**136.**
*"Deg izeņęan n Ugwni, Meqqrان yezwir zdat tarbaet n warrac d tarracin, rzan-d yer Yidir ad t-żren... Afen axxam yeččur d tilawin, hennant-d. Akken i tent-id-walant susment. Ttmesmuqquľent, imi d-ddant teħdayin yid-sen..."*Sb **149,150.**

- **Tugzimt 17:** Lwennas d Jeğęiga byan ad as-ssulin i mmi-tsen Yidir, maca ad yeęeeddi qbel akayad n lbak.

*"Ahat ay argaz tura d lawan ad neg aqarruy i memmit-nneę, skud akka tella deg-neę tezmart. Yerna ħaray ad isebeded taxxamt ad ferħen irebbawen-nneę...Anef-as tura ad ard ieeddi ukayad, tiniđ-as ...S ya ar ass-n, rray aseędi ad t-id-yefk Rebbi!"*Sb**161.**

- **Tugzimt 18:** Yidir yewwi-d lbak, maca imdukal-is ur t-id-wwin ara. Jeđđiga yeđli-d fell-as usigna, imi d Σelđiyya i yefren mmi-s, acku teđđel, yerna meqret, maena Yidir yettef deg wawal-is, yuđ Σelđiyya.

"Ass-n i deg i sen-d-rran, tuđ-it deg udrar. D Jeđđiga i isentden rradu yer tmezzyt-is, tesmuzguđ, almi kan i d-yedda mmi-s gar wiyiđ..."**Sb175.**

"Gas akken yefrađ Yidir maca ur s-yettummen imi zeglen yimdukal-is ..." **Sb176.**

"Rekden yef ulawen-n sen, ččuren-as tawwurt i Megduda...Tura a Nna Megduda... i s-yenna Lewnas ,fiđhel ma ntezzi ntenneđ, nekkni nusa-d yer yelli-m, atan yebya-tt mmi. Tura ma yella ad ay-tt-tefkem, ciwer-d ilewsan-im, tameyra ad temmug deg unebdu a..."**Sb177.**

- **Tugzimt 19:** Anekcum n Yidir yer tesdawit n Bab zzwara, yeđfer annar n tsartit. Ayen i t-yessiwden netta d umdakel-is Mezyan yer lħebs. ttewten, ieedda fell-as lbatel. Ayen iten-yeđđan ad t-nyen.

"Bab zzwara, i s-d-ttawin deg umeslay, tuđal d axxam-is. Yemlal yal ssifa dinna...Maca akken yebyu yili, iyebdan d usirem n tmetti ufraren-d di tesdawit; netta yemlal-iten, yennul-iten, dinna, man-as-d di tmusni. Agraw amenzu aneggaru, dya, wuđur yekcem, d agraw yettawin tamaziyt deg ul."**Sb183.**

"Glin deg-s, tiyita ur tettrus yef tayed,almi i t-rran am ucelliq. Yellummut." **Sb195.**

"Iqriben bdan ttaznen yer leħbab, ad d-asen ad ħedren tanđelt, Yidir n At Σli-U-Yusef, yewweđ afus n bab-is, yewweđ s anda ara naweđ." **Sb201.**

- **Tugzimt 20:** Yemmut Yidir, yekker-d Yidir, ilul-d di tafrara, d mmi-s. Asirem yuđal-d yer tesga.

"Yiwen wass di tafrara, tnekki, bdan-tt-id yenzekmiren...Akken i d-yuđal Lewnas, yekcem, muggrent-tt-id tijiđin, ilul-d." **Sb 208.**

1.3. Takerrist:

S usemres n snat n tkerrisin i d-ssufyey seg wungal "tafrara", ad xedmey tidyanin d yinedruyen n teḥkayt deg sin izenziyen n tsiwelt. Yal azenziy yebna yef yiferdisen igejdanen.

Azenziy amezwaru yeqqen yer tkerrist n tmaziyt:

✓ Aferdis n urway:

Taḥkayt tebda s tegnit icebken, d asuter n yizerfan d tutlayt i yettwaksen i wegduḍ amaziy, d adabu i yugin ad d-ifek ttesriḥ i tutlayt n tmaziyt ad tili d tunṣibt am nettat am tutlayin-nniḍen, ayen akk i tent-yugaren d adabu i yerran agduḍ aqbali deg rrif, d ayen i ten-yeḡḡan agduḍ ffeyen yer iberdan akken ad ḍelben izerfan-nsen.

✓ Taneflit n tedyanin:

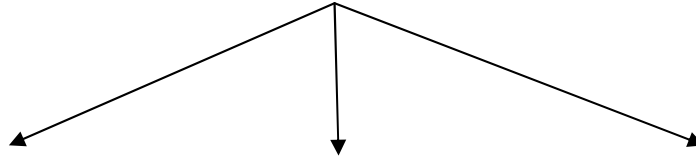
Tanekra n yilmezzen, teddun yer sdat iwakken ad delben izerfan-nsen (tutlayt, d yidles, d tuksa n ddel fell-asen) d ayen i ten-yewwin yer lḥabs.

✓ Addad n taggara:

Taḥkayt tfuk s ussufey n yilmezzen i yella di lḥabs. Dyen tegla-d s yir tagnit, lmut n Yidir, maena ilul-d usirem wayeḍ d talalit n mmi-s Yidir.

Ad segziy semmus-agi n yiferdisen deg uzenziy-agi:

Abeddel



Aferdis n urway	Taneflit n tedianin	Addad n taggara
Adabu i ixedmen lmenkar, yeɛzel ayref aqbayli yerrat deg rrif d ayen yeḡḡan ilmezyen kkren ad sutren izerfan-n sen, aya yegla-d s unekcum-n sen yer lḥebs.	Asuter n yilmezyen i tutlayt-n sen d yidles amaziy agdud merra yeffey yer ubrid xedmen timeskanin, yal ass d asunded ɛyan di tutlayt n waeraben byan ad yren tutlayt-n sen, aya yegla-d s unekcum-n sen yer lḥebs.	Tufya n yilmezyen si lḥebs. Lmut n Yidir yegla-d s usirem n tlatit n mmi-s Yidir.

Azenziy n tsiwelt (A)

Azenziy wis sin icudd yer tkarrist n tmetti:

✓ **Afreerdis n urway:**

Timetti taqbaylit i d-yellan mgal zwaḡ n Yidir si Σelḡiyya, yaas akken tella tayri gar-asen.

✓ **Taneflit n tedianin:**

Yidir yebya ad yaḡ Σelḡiyya, maca laɛwayed d wansayen xulfen ayen yebya

ad t-yexdem, imi Σelḡiyya tugar-it di laemer, rru yur-s d taḡḡalt, ula d imawlan-is ur byin ara ayagi.

✓ **Addad n taggara:**

Yidir yewweḏ lebyi-s s uqbal n yimawlan-is akken ad yay Σelḡiyya i d-yeglan s lferḥ d ameqqran.

Iferdisen-agi ad bannen deg uzenziy-a:

Abeddel

Aferdis n urway	Taneḡlit n tedianin	Addad n taggara
Timetti taqbaylit i d-yekren mgal zwaḡ n Yidir d Σelḡiyya, ḡas akken tezditen tayri.	Yidir yebya ad yay Σelḡiyya, maena laewayed d wansayen ur qbilen ara aya, imi Σelḡiyya meqqret fell-as, yerna d taḡḡalt.	Imawlan n Yidir qeblen ayen yebya mmi-tsen, ddan-as di lebyi, yuy Σelḡiyya.

Azenziy (B)

1.4.Iwudam:

Iwudam sean tawuri di tudsā n teħkayin. Skanayen-d tigawin, teqqnen gar-asent, ttaken-asent anamek. Akken nniden, yal taħkayt d taħkayt n yiwudam.

Deg wungal Tafrara llan atas n yiwudam, yal yiwen s twuri-ines, yal yiwen yesban-d tamuylis yef temsalt n tmaziyt, llan dayen wiyad usan-d mgal leqdic-agi-nsen.

➤ Iwudam igejdanen ad naf:

- **Yidir:**

Yidir n At Σli u Yusef d asađ n wungal. Yezdey di taddart n At Ugni, d aqcic n ccuq, ala netta i tessider yemma-s. Yidir yekcem s ayarbaz n Yilmaten (tasnawit). Din i yesla belli tutlayt-is tettwaru s yiskilen n tfinay, yefraħ atas, maca yerfa imi yemma-s ur tent-tessin.

"Yefraħ imi d-yennulfa uzar-is yedder." **Sb27.**

Yidir terħa-t temsalt n tmaziyt, yettafer akk ayen iderrun deg temdint n Tizi Wezzu, ladya ayen idarrun di tesdawit (asegdel n usarag n Lmulud At MΣEMMER d tmesbaniyin i ikkren).

Dya yekcem s annar n tsartit d yimenyi n tesnukta, ayen i t-yeğgan ad yesnerni tamusni-s d tussna n umezruy s tyuri n yidlisen n tegrawliwin.

"Kra n udlis i d-yuddren tagrawla yekka ger ifassen-is,..." **Sb 98.**

Yidir ittekka deg tmesbaniyin n tefsut imaziyen, yettwaṭṭef yer lħebs n Tizi Wezzu imir-n rrant yer lħebs n Berwagiyya, yeqqim din ugar n εcrin wussan.

Asmi i d-rzan yur-s imawlan-is yer lħebs, ittewwet acku imeslay-asen s teqbaylit, yentar yewweđ yer sbitar.

"yenna deg wul-is: "win ara yettwaħebsen ney ara yemmten yef tlelli, d argaz"."

Sb116.

Yidir yewwi-d akayad n lba, yuy Σelgiyya, tin iħemmel. Yekcem yer tesdawit n Lezzayer "Bab Zzwar", ittekka yer ugraw yettawin tamaziyt deg wul.

Yufa-d iman-is di lħebs, di sbiřar I tikkelt nniđen, maca tikkelt-a tegla s rruħ-is, yemmut di lbařel yenqer di tafrara.

- **Jeđđiga:**

D yemma-s n Yidir, ala netta i tessider, tugad fell-as, terfa imi yekcem deg yimenyi ur as-yezmir.

Tenna-yas:“ Nniy-ak a mmi, enu leqraya-k tesusmeđ...llan wid izemren ad azzen, wid izemren i yiman-nsen.” **Sb.31**

- **Lwennas:**

D baba-s n Yidir, yunag yer Lezzayer iwakken ad yexdem di lluzin. Maca tteassan-t din, ur yezri yef wacu.

"Kra n wanda yella uzaw fkan-as yiwen ad t-ieas. " **Sb.70**

Lwennas yella mgal n wayen ixeddem mmi-s acku yugad fell-as.

"Ulac tamacahut ur s-d-yewwi akken, ad yexđu i wayen ixeddem, ad yelħu d leqraya-s kan ad yeqqim." **Sb.81**

- **Nna Megduda:**

D tamyart, d tayemmat n taddart, tezger akkin i settin n yiseggasen, turew tmanya n tullas, ssulint akk. Teseedda lħif di temzi-s, tečča argaz-is, terna imyaren-is, terna imyaren-is. Tettidir d yelli-s řelđiyya i iđđlen, tugi ad tili ddaw iđarren n yilewsan-is. Tefka řelđiyya tamazuřt-is i Yidir.

"Tedder ahat sin wussan di tmeddurt-is, đđan deg-s limara : ass n tsullya-s d wass-n i deg i d-iger Rebbi afus di yelli-s, issers-itt deg i Rebbi n bab-is." **Sb.178**

- **řelđiyya:**

D taelđet, tecbaħ ařas , teččur d sser, tekker-d di lħif, tefka-tt yemma-s Megduda melba lebyi-s yer tmentaç iseggasen, tagara teđđel, teđđa taqcict deg uxxam n urgaz-is.

řelđiyya řhemmel Yidir, iħemli-tt, řas akken teđđel, řas akken tugar-it. Lmektub yessemlal-iten, zewđen. Maca řelđiyya řawed teđđel, tasea-d aqcic tga-yas Yidir.

"Iædda wi iæddan, allen uyalent zzint s awdiε ara d-ilalen..." **Sb.208**

- **Dda Hemmu:**

D amzil n At Ugni, yettawi-d ayrum-is s usemsed n tqubac d tfaryin. Hemlent akk yilmezyen n taddart imi awal-is yezga yef tsertit.

Dda Hemmu d amenzu s akabar n Ugduđ Azzayri (PPA), ihegga i tegrawla n 54. Asmi tefra di 62, yerra wid ihekmen d icenga-s, imi i ten-yezra tetten tidiwin n yimeyban.

Dda Hemmu yeččur axxam n warraw-is, yesea snat n tlawin, ur t-yecqi lhal ma ttucewwlen ney hennan.

Gas akken Dda Hemmu ihemmel Yidir, maca yella mgal imenyi-s, acku yugad ad yessiweđ imir-n ad as-teđru am wakken i as-teđra i netta, ad d-iher i wuccanen.

- **Lhađ Arezqi:**

D lamin n taddart, d ameynas deg ukabar, yuy-it udabu netta yuy akk taddart. Lhađ Arezqi, d amerkanti, yuy tlata n tlawin, yebya ula d Selđiyya, maca tugi-t. yezgadeg yimawen n At Ugni wa i ttcekkir-it, wa yekkat deg-s.

"Ihmez afus-is, am twejjiđ n uqelwac, talqimt ur tt-yettak wul-is, i uzawali ma yessuter-as-tt." **Sb.95**

Ger Yidir lhađ Arezqi yeznuz aytma-s. Ger Lhađ Arezqi Yidir yeffey i ubrid. "Mentif anya, winna meqqar iban ubrid-is..." **Sb.117**

"Hader iman-ik, ma yef ad truheđ am tqetđit deg ubisar." **Sb.86**

➤ Iwudam inaddayen ad naf:

- **Akli:**

Semman-as Akli iwakken ad teat-it tmettant, d awezlan, d aberkan n teglimt. Yidir iyucc-it, ur as-yettawi acku d amedyal, yettasem, iheqquer-it asmi mečtuđ. Dda Hemmu ihemmlit imi yettqazam Lhađ Arezqi.

- **Meqqran:**

D ameddakel n Yidir, ihemmlit am gma-s, akken kan i ddukulen, akken i ywaren deg uyerbaz. Maca Meqqran ur d-yewwi ara akayad n lbak.

Yenđer ula d netta abrid n yimenyi ęef tlell, ęef yizerfan. D netta i as-d-yewwin i Yidir isekkilen n tfinay.

"Tef deewessu nebbub tugi ad ę-tedleq, ęef tlelli nettafer nugi ad tt-nelhaq."

Sb.143

• **Azwaw:**

D amdakkel n yidir, yessen-it di lęebs n Berwagiyya, yettwaębes acku yenya amsaltu. Fkan-as lxedma, yettawi tagella i yimeębas, yettawi-asen ula d lkif.

Ięhemmel Yidir, ireggem-as yal tayawsa ma yessuter-as-tt, ad as-tt-id-yawi.

Azwaw isedda fell-as lbaęel, imi yettnadi ęef tlelli, yebya ad d-yessufey tamurt-is si lęebs deg wayen i deg tella.

"Akken ad tt-id nesuffey si lęebs, yessefk tagrawla; ad azzlen idammen, ad nerz tiwwura..." **Sb.128**

• **Ccaf:**

D ccaf n yimsulta, ęur-s i tewweđ taluft n yimenyi ger yixwanęiyen d yimaziyen.

Ikreę imaziyen, ięeqriten. "Kunwi, s Imaziyen-a, akka ara teddrem ddaw uzaglu n yisem-a-nwen." **Sb.195**

Ęef waya i yečča Yidir tiyri s ęur-s, ęer taggara yuęal yendem, yugad imi as-yenna Yidir: "ulac aęraben di tmurt-a, d Imaziyen akk i nella." **Sb.200**

Yemmekti-d belli netta yekker-d di Lezzayer, ur iban d acu-t.

• **Ifyulen :**

D imsulta, yessexdam-iten ccaf, yiwen deg-sen yesęa tuyat d tihrawanin, udem d imibrik, aęerruy d imreyyec, wayeđ d imirqiq. Ur sein ula d abziz n rreęma deg ulawen-nsen.

D nutni i issawęden Yidir ęer tmettant. "Akka tura ad d-temmeslayeđ...ad d-tiniđ ayen ur tezriđ, bla Rebbi-k...a yemmat yemmak!" **Sb.197**

- **Dda Σmer:**

Yella d imineg, yuđal-d deg useggas n 77 yer tmurt, yesa takerrust, yeldi tađanut di taddert n At Ugni, yettawi-asen-d ssmid si Tizi Wezzu.

"Ad yernu ad yessawađ yal ass anwa, ass d amuđin, ass timnifrit, yer sbitar."

Sb.17

- **Ccix:**

D aselmad, deg uđarbaz n yilmaten, d amasri, aekkaz yezga deg ufus-is. Inelmaden-is ttsusumen, ttaggaden-t.

"Ass-a, ad d-nyer kra di tmedyazt taqdimt n imedyazen, n tmetti n Qureyc uqbel ad d-ilal Nnbi Muđammed..." **Sb.22**

- **Anemhal n uđarbaz:**

D anemhal n uđarbaz n Yilmaten, inelmaden-is ur asen-yezmir, dya asmi ssundedden yef tgella i asen-ttaken, sbedden-as awal di tgerjunt.

Anemhal isekka inelmaden-is deg unezgum-is yef uselway n tmurt Hewwari Bumedyen, mi yewweđ laefu Rebbi, maca nutni ur cqin.

"Ahat ad yeyli lbatel, ahat ad d-tbin tidet, ad d-tefk tilawt n tmeddurt, d tin n tmurt." **Sb.40**

- **Ccix Hmed:**

D amejjay, amuđin iwumi ara yeslef, ad yekker, yerna yettnawal awal. Di yal tamsalt yecqan tilawin di tgella.

Ccix Hmed yezdey azayar di leezib, yas yebeed, tilawin ttzurunt-d akk yur-s. Jeđđiga tzur-d s yin-a yef mmi-s, yenna-as-d: *"Tas yeqqur ujeđđig, tettyima zerriša, ad d-yekker ujeđđig niđen, d axalaf."* **Sb.103**

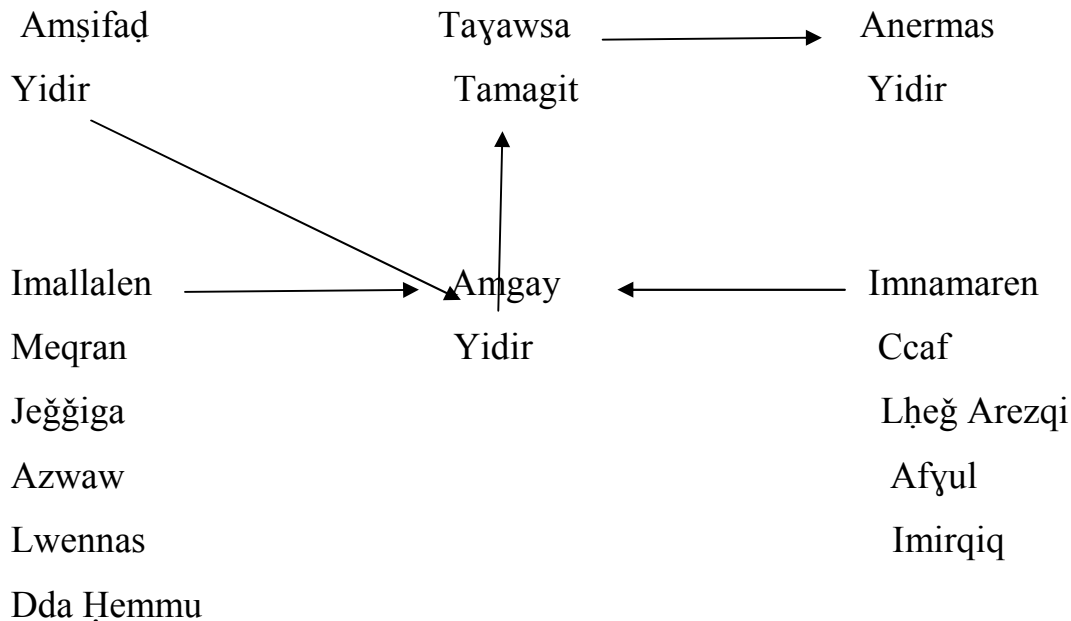
- **Nuja:**

D tameđtut n Lhađ Arezqi, tđemmel Aemer, tezzuyur argaz-is akken i as-yehwa.

- **Imirqiq:**

Awadem-agi am netta am uwadem-nni afyul yebder-it-id deg uđric aneggaru, yewwi-d fell-as seg tama n tfakka-s, yef akken i d-yenna: « yedda-d yid-s wayeđ, d amaynut, kra n bu tzuymaz, akken d imirqiq». **Sb196**

Azenziy amesgan i d-yessebganen tigawin n yimigan:



Deg uzenziy amsegnan-agi:

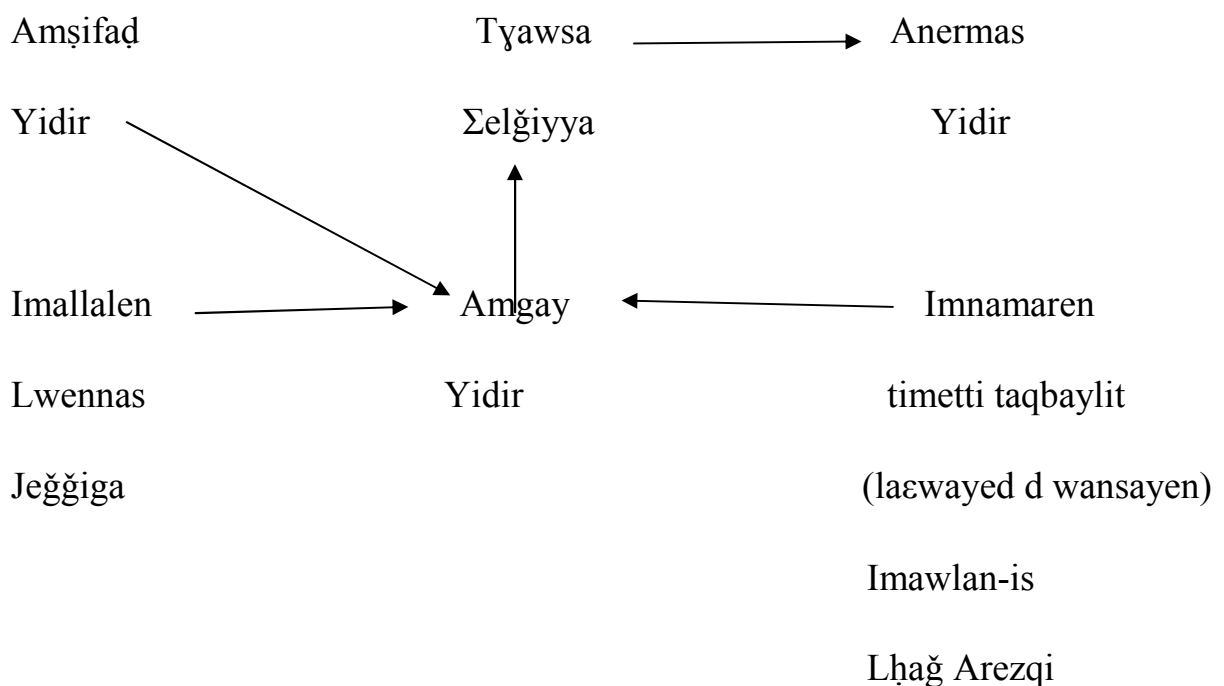
Amşifađ: d Yidir, d yiwen yilemzi yettnadi yef umezruy-is, d tutlayt d yidles amaziy.

Tayawsa: taywsa iyef yettnadi Yidir, d tamagit, tayawsa-agi terza akk agdud-is, ur tessei ara kan netta s timad-is.

Amalal: deg unadi n Yidir yef tyawsa-a, llan kra n yiwudam i t-yetteawanen, am umdakel-is Meqran, baba-s Lwennas, yemma-s Jeđđiga, amzil n taddart Dda Hemmu, amdakel-is i d-yemmuger di lhebs Azwaw.

Amnamar: am akken llan yimmal illan imnamaren, wid ur nebyi ara ad yawweḍ Yidir yer tyawsa-nni i yef yettnadi, imnamaren xedmen yer udabu, yella Ccaf, Afyul, d yiwen d imirqiq, wigi d imṣulṭa i yewwin Yidir yer lḥebs, Lḥaḡ Arezqi, d lamin n taddart, ur nebyi ara i Yidir akken ad yewwet yef yizerfan n yimdanen ladya imaziyen.

Ma d ayen yerzan tigawt tis snat, terza zwaḡ n Yidir d Selḡiyya, i wumi ara nexdem azenziy amesgan:



Deg uzenziy-agi:

Amṣifaḍ: d Yidir, netta yebya ad yay Selḡiyya, imi tella yakkan tayri gar-asen.

Tayawsa: tayawsa i yef yettnadi umşifađ d tameţţut, d Şelđiyya, d yiwet n tlemzıt yettidiren d yemma-s.

Anermas: anermas deg uzenziy-a, d Yidir, d netta i yettnadin yef tyawsa-nni, iwakken ad tili d ayla-s.

Imalallen: iwudam i t-yetteawanen iwakken ad yawweđ lebyi-s, llan imawlan-is, xas akken deg tazwara llan mgal-is, acku taqcict-nni yebya tugar-it di laemer, yarnu d tađđalt, maca uyalen qeblen, xedmen-as tameyra.

Imnamaren: iwudam yellan mgal Yidir, nufa-d timetti taqbaylit tban-d s wansayen n leqbayel yef temsalt zwađ, imi ur ilaq ara yiwen ad yay taqcict i t-yugaren di laemer, rnu yur-s d tađđalt, ula d imawlan-is ur byin ara mmi-tsen ad yay Şelđiyya ssebat n wanect-a , am akken yella Lhađ Arezqi d amnamar, acku ula d netta yebya ad tt-yay, ad tt-yarnu d takna, maena Şelđiyya tugi-t

Amgay: amgay deg uzenziy-a d Yidir, am akken d netta i d amşifađ, i d Anermas, acku d netta i yettnadin yef tyawsa-nni, akken ad tili-ines.

2.Aħric n tsiwelt:

2.1.Tasetwelt n tsiwelt:

Deg tesleđt yerzan aħric n tsiwelt ad eerđey ad selđey iferdisen igejdanen i d-yeddán deg yixef amezwaru yef tezri n tsiwelt deg wungal "Tafrara". Amsawal amek isedduy inedruyen, d acu-tent tsetwal d yiferdisen i yef yettkel deg wallus-ines, ama d ayen yerzan talya i yessexdem umaru di tsiwelt s yin ad eeddiy yer leşnaf n umsawal (agensay, aniri, awadem), dayen ayen yerzan iswiren n tsiwelt, akud n tsiwelt, asmessi....atg

2.1.1.Talya n tsiwelt:

Ufiy-d amaru Salem ZINYA deg ungal-is issemres s tuget talya n win i yef nettmeslay, yettban-d deg uđris, umeqqim ilelli netta, nettat ney amater udmawan yellan deg umyag (y) ney (t). Ad bedrey kra n yimediyaten i d-yeddán deg yidrisen n wungal-agi :

Md1:

Amsawal yules-d yef Yidir:« Yidir yegganen yef tkanna, yeħman deg wussu-s, yuki. Yettxemmim amek ara iruħ yer uyerbaz, yef uđar...Yesla i usgerweħ yer tzeqqa-nni nniđen, anda teggan yemma-s. Yeħsa d nettat i d-yekken ad tessaki...Dya yettnejbad, yettmerza...». **Sb19**

« Yeffey-d yeereq-as ubrid, ierqaswanda ara yerr. Ileħhu, yeqqar kan deg ul-is: "amek tura, ad s-iniy?». **Sb35**

« Yeffey Yidir iger-d nnehta, acku yuggad bab-as. Yegmen yef aħas, yettraġu ad t-yennay ney ad s-yegzem yal asirem ». **Sb172**

Md2:

Amsawal yewwi-d dayen yef Selġiyya: «Tekmumes zdat-s. Netta iħekku, nettat tettani-t. Ğas yuser aksum, twala d sser i d-yerna wudem-is ahuskan.

Tesikkid deg-s; tesikkid allen-is timeqqranin, tettnadi-tent s tid-is, am win yellan di tallast yettnadi yef tafat...» **Sb50**

Yules-d yef lwennas: « Beqqu yebya ad yessucef...yezzi yer teerust iwala abernus n mmi-s yettwaælleq dya yemmekti-t-id, yerfa. Yeqqel-it-id wurr-nni i t-id-yulin mi d-yewweđ, yufa-d Jeġġiga d medden i tt-yettwanasen...» **Sb69**

« Yebbaqew nnuba-s. Ibedd-as umeslay, yeldi imi-s, yesikkid-itt allen-is qqurent...». **Sb17**

« Lwennas yekcemyer texxamt-is am win yef i d-teyli ssimra, ugar. Yeqqim yef yiri n umetraḥ, yessers udm-is gar ifassen-is, iru, iru,iru...yuyal isuy s kra yellan di tezmert-is». *Sb204*

2.1.2.Amsawal:

Deg uḥric-agi ad d-εerḍey ad d-ssufyey leṣnaf n umsawal i yellan deg ungal "tafrara ". Seg tyuri i xedmey i wungal-a ufiy-d amaru yefka azal d ameqqran i umsawal d ayen i d-yeskanen assay yellan ger umsawal d teḥkayt i d-iḥekkun, ufiy-d ṣsenf n umsawal i d-ibanen s tuget d amsawal aniri.

2.1.2.1.Amsawal aniri:

Amaru Salem ZINYA ireṣṣa taḥkayt-is yef umsawal aniri yellan berra n teḥkayt akken ad d-yemmel wa d-yales inedruyen d tedianin yeḍran i yiwudam yellan dag teḥkayt. Imedyaten i d-ufiy deg ungal-agi anda amsawal yella berra n teḥkayt, yules-d yef laewayed d wansayen deg tmetti taqbaylit, abaeda "Agni" ḥeqren tametṭut, ur tessei ara azref am urgaz: «Ma d tullas, ugin-asant ad yrent. Yiwet yezzif ubrid, tayed am akken ur ttekki trugza win yefkan yelli-s ad tyer. Sut Yilmaten yrant akk, d ayemmi ur sliken di tselqab n At Ugwni...» **Sb 12.**

Amsawal aniri yules-d liḥala n ubaba-t n twacult deg tmurt n leqbayel: «Yidir, yeḡḡat baba-s d argaz deg uxxam. Ulamma ur yewwid ula d ilemzi, ur yessawed ad iqabel iyeblan n uxxam. Netta yunag yer Lezzayer d axeddam, akken qqaren : “Anda yella uyrum-ik awed-it ”. Adrar-is ur yezmir ad s-d-yefk ayrum, akken i t-yebya netta. Yettas-d tikelt i waggur ney i sin maḍi. Issefqad-d fell- asen,yettawi-asen-d tagella.» *Sb15,16.*

Amsawal dayen yules-d yef liḥala n useeteb d utmeḥḥen n yinelmaden n "Ugni" leḥḥun azal n εecrin imecwaren deg wass akken ad awḍen yer uyerbaz , imi ulac allalen ad ten-yeṣṣiwḍen.

«Yidir yegganen yef tkanna , yehman deg wussu-s, yuki. Yettxemmim amek ara iruḥ yer uyarbaz, yef uḍar, imi ulac ttawil niḍen. Lehḥun azal n εecrin n imecwaren deg wass gar waggad d tuyalin.» **Sb19.**

Amsawal yules-d yef lbaṭṭel iεeddan yef Yidir d yimdukal-is wwin-ten yer lḥebs n Berwagiyya: «Ussan-is ineggura afen-d Yidir, di lḥebs n Tizi-Wezzu.Mmyen yemsulta s yiqjan-nsen ,di temdint ,am di tburga yetteyduyen. Win ṭṭfen gren-t s akamyun mi t-ččuren yewwi abrid n lḥebs.»**Sb109.**

2.1.3. Iswiren n tsiwelt:

Tasiwelt i d-yewwi Salem ZINYA d tazayant yettuqet umsawal deg-s,Tikwal amsawal yettili-d berra n teḥkayt, tikwal nniḍen daxel n teḥkayt d aya i d-yettaken sin n yiswiren n tsiwelt deg wungal n tafrara.

2.1.3.1.Aswir amezwaru:

Deg uswir-agi ad d-naf amsawal berra n teḥkayt yettales-d taḥkayt n yiwudam. Fey aya ad εerḍey ad kessey iḥricen n wungal anda tasiwelt tella deg uswir amezwaru n wungal tafara:

Md1:

Amsawal yettales-d yef snat n tudder amek i tt-idirent, taddart n Ugni d Yilmaten: «Agni yeεreq deg wedrar, ala nettat i yetturfin weḥdes. Yettaki-d s walluy n yittij yeggan s uyelluy-is. Mi tufrar, imeksawen ad kkren ad ssufyen lmal-nsen, ixeddamen ad heggin iman-nsen, ad ssakin tarwa-nsen yer llakul...»

Sb.11

« At Yilmaten yur-sen tazayart, dayemmi i ten-farnen d ssuq. Mi zzin yemsewwqen n At Ugni s ixxammen, tuffya-nsen ar d-tezzi ddurt. Ussan-nsen di lexlawi ney di tyessawt ...» **Sb.12**

Md2:

Amsawal yules-d dayen yef unelmud d akken inelmaden byan ad yren tutlayt-nsen d yidles-nsen, eyan di tutlayt n waeraben: «Anfet i tutlayin n medden , uyalet-d yer ta nney...Ma tessnem-tt ! Tezram ta nney tettwaru, nezmer ad tt-naru, ney ala? ...» **Sb26**

Md3:

Yules-d dayen yef unharwal n Tizi Wezzu:« Yidir yefrawes mi s d-ssawden anemder tenharwal di Tizi Wezzu. Yebbehba. Ffyen-d madden, ččuren iberdan ...» **Sb46**

Md4:

Amsawal yuls-d yef tlawin amek xedment anzar:« d nnuba n tlawin ad gent tameyra n unzar. Tiħdayin n taddart merra ffyent-d. Wwint yid-sent adelles, rnant-d ajenja, sunyent fell-as udem s iselwan; qqnent-as timeħremt; sselsent-as taqendurt am taelget, d tislit n unzar, Rebbi n waman...» **Sb56**

Md5:

Yules-d dayen yef yizerfan n yiqbayliyen i sen-yettwaksen s yur udabu amesbaħli. D ayen yeğgan ayref ad ikker ad inadi yef uzref-ines: « Tewweđ tfidi s iyēs...Iyerfan ukin s izerfan-nsen ttwamedlen, s yimawen-nsen ttukumen. Tezdel fell-asen tuggdi ugar n eecrin iseggasen. Afen-d iman-nsen am tmacinin, yiwen kan i ten-ineħren, aggađ iban sani ur iban melmi? Ssnen ayrum ssnen iyri. Ussan i deg tekwmmer fell-asen, di Tizi n liser ttæbbin-asen.» **Sb60.61**

Md6:

Amsawal yules-d yef Dda Hemmu: « Dda Hemmu d amsil n At Ugni. Asmi kerrzen s tyugiwin, yer-s netta d baba-s, i ttafen yal afecku sseqdacen ifellahen. Ma d tura, yetthelli-d ayrum-is di kra n tqubac d usemsed n tferyin...» **Sb81**

Md7:

Yules-d dayen yef tnekra ixedmen inelmaden d ayen i yessiwđen Yidir yer lħebs: «Tanekra ineddħen tuger tid iæddan, tessenguga Lezzayer s timmad-is .Ussan-is ineggura afen-d Yidir di lħebs n Tizi Wezzu...» **Sb109**

Md8:

Amsawal yules-d yef tufya n Yidir si lħebs: « Yeffey-d akken yekcem. Deg uzal i s-d-heggan icetħiden i sen-yefka ass-n i deg i t-urzen. Sersen-as-ten yef iyallen.» **Sb 136**

2.1.3.2.Aswir wis sin: (Tadyant i d-yeggaren tayed)

Ad ærđey ad ksey deg uswir-agi iħricen n wungal anda tella tsiwelt deg uswir wis sin, amsawal ad yili d awadem, ad yili dixel n teħkayt, seg wayen i d-uffiy deg wungal-a ad bedrey:

Amsawal deg tazwara yebda-d deg usiwel n yinedruyen yerzan tameddurt n Yidir: « Tameddurt n Yidir yiwet-is. Zerrin wussan, am akken yebded wakud, d ilmawen. Ur yelli d acu I d-yettnulfun s teyzi n wass, ur telli tedyant I ten-yessemlilen...» **Sb24**

S yen akkin amsawal yuđal yekcem deg teħkayt tayed yules-d yef yirgazen n tmurt : « Azgen ameqqran di tmurt, d ifellahen, si zik yur-sen akal, ssnen

tagnewt, ssnen akal-nsen, zemren-as, izmer-asen. Almi d asmi tewwet deg-sen teħbubt n tawra zziraæeyya i tennul tmurt lqaea, i tuun madden akal i ten-yettu. Teqqim-asen-d imir trewla.» **Sb25**

Amsawal deg tazwara yella d aniri yules-d yef unadi n yilmezyen yef tutlayt-nsen: « yal amezyan yessefk ad yissin meqqar kra di tmeddurt-is tazfit. Ayen i sen yettwagedlen deg uxxam, ur teqqaren deg uyarbaz, lemmden-t di lexla ney di tmedwa...» **Sb26**

S yen akkin amsawal yuƷal d awadem, yettales-d yef wid ikkaten yef tetlayt-nsen: « Anfet i tutlayt n madden uyalet-d yer ta nney. Ma tessnem-tt! Ta nney tettwaru nezmer ad tt-naru, ney ala? Ğur-i isekkilen n tmaziyt... qqaren-asen tiffinay, tameddit ad wen-ten-id-awiƷ, ad ten-twalim.» **Sb26.27** Amsawal yules-d yef tilin n Yidir yer udrar : «Akken yehma uzal yuli s adrar dinna i yesgunfuy mi yerfa. Tafekka-s ad tifsus. Ccna n yigdađ yessefsuy-it...» **Sb33**

S yen akkin amsawal yules-d yef temlilit n Yidir d Selđiyya I tikelt tamezwarut: « Yidir imuqel-itt ibeded, issekcem allen-is di tid-is, ddment tamuƷli-s seg wakken meqqrit yerna d tiberkanin...Aya akk isedda ger wallen n Yidir, yekcem allay-is di tallit usmermec n tiđ , ul-is yekkat amzun ad yendeq , yef ayen yettwali d wayen i t-id-yuƷalen di tmuƷli yefka, ur yebni fell-as, yettizwiƷ.» **Sb 34.35**

Amsawal yules-d dayen yef tnekra:« Tanekra yezrin ur tensi. Ma tella tennul kan inelmaden, tettenfufud almi i d-tečča ifewdan n ugdud merra. TuƷal tmurt n yizwawen d tizzit di tgerjunt n udabu.» **Sb60**

S yen akin amsawal d aniri yettales-d yef Yidir yettef abrid s amaday :« Yal tameddit yettawi abrid s amadeƷ yellan nnig uyarbaz-nsen, ifassen di lđiban, am win yettragun. Yettaf iman-is gar idurna n tidegt d tbucicin. Ccna n yegdađ yesrusuy deg-s tukwmirin. Iteddu yettargu. S tirga-nni i yessaram.» **Sb 62**

Amsawal yules-d yef tuyalin n yinelmaden yer uyerbaz : « uyalen-d s ayarbaz zzayen fell-asen, acku zran kra din d tikerkas. Tamurt tekecm-itt tnulya n udabu, tettrađ d ir-itt.» **Sb108**

S yen akkin amsawal yules-d yef unekcum n Yidir yer lħebs:« Ussan-is ineggura afen-d Yidir di lħebs n Tizi Wezzu. Mmyen yemşulta, s yiqjan-nsen di temdint , am di tburga yetteyđuyen. Wwin tħfen gren-t s akamyun, mi t-yeččur yawi abrid n lħebs.» **Sb109**

2.1.4.Tamuyli:

Amsawal yezmer ad issexdem krađ n leşnaf n usmessi i wakken ad d-yalles taħkayt-is, deg wungal tafrara ufiy-d amsawal issemres asmessi ilem iwakken ad yefk akk isallen yerzan iwudam:

2.1.4.1.Tamuyli tilemt:

Deg wungal tafrara ufiy-d amsawal yella d anri ayen i d-yettaken asmessi ilem yewwit-id s tbut yekcem deg wallay n yiwudam yellan deg teħkayt, amek ttxemmimen, amek i tt-hulfun, d acu-t wugur-nsen, anecet-a yettban-d s wařas, s usemres n umqim ilelli "netta", "nettat".

Amsawal yules-d yef Yidir mi ittxemmim amek ara iruħ yer uyarbaz : « Akken kan tufrar . Yidir yegganen yef tkanna yeħman deg wussu-s, yuki, yettxemmim amek ara iruħ yer uyerbaz, yef uđar, imi ulac ttawil niđen. Leħhun azal n ecrin n imecwaren deg wass ger waggad d tuyalin.» **Sb19**

s yen akkin yules-d yef tmeddurt n Yidir:« Tameddurt n Yidir yiwet-is. Zerrin wussan, am akken yebded wakud, d ilmawen, ur yelli d acu i d-yettnulfun s teyzi n wass ur telli tedyant i ten-yessemlilen...» **Sb24**

Amsawal yules-d dayen yef wayen yuyen Jeđđiga imi iyab mmi-s :« Jeđđiga temmar. Ur tt-terfid lqaea, ur tewwiđ igenni; ur teggan...» **Sb48**

Yules-d dayen yef wayen yettxemmim Yidir:« Selđiyya,akken ara yessers ixef-is yef tsumta ney tikwal yef yiyl-is, ad t-id-tawed amzun d tama-s kan dya i tella . Ttganint-d tugniwin deg uqaruy-is ta deffir ta. Ula deg ides-is irennu tirga yef tiyiđ imi s-zzint snat n tayriwin : tayri n tmeđtut d tin n tmaziyt.» **Sb61.62**

Amsawal yules-d yef wayen i tt-xemmim Lwennas:« Yessers amyag-is deg ufus, yessikid tiyuzad mi kessent. Aktayen isenni deg-sen yiwen yiwen , asaru n tmeddurt-is innser-d deg-s, d ayezfan. Allen-iysqqurent yef yebladen yessa ufrag ur yezri d acu i t-yuyen.» **Sb73**

Yules-d dayen yef Jeđđiga:« Abrid n tuyalin d asusam. yas akken timeddukalis, ta tgezzem ameslay i tayed si ttaqa n tejririn. Nettat, amzun tuy-itt-id ger-as d yiman-is d asdiwen. Asdiwen agensi , winna lqayen, yettwafaren yettafen kan takkat-is deg wul.» **Sb104**

Amsawal yules-d yef Lhađ Arezqi:« Yettu iman-is , yesnezgim yef lyaci i t-id-yessikiden ddaw rrdem. Iqqar deg wul-is :“Nhan deg-i, ttasmen acku, ifey-ten...; usmen deg wayen seiđ ...”. Ad yeqqel ad s-yini:“Uuh xađi! Ahat imi ddukuley d tarbaet-nni n ukaber...Cukkey d anect-a ...Hmm! Xezzer tura ar yeyyal ihi. Ur hsin akka i gerrzen imi i ten-dukuley, ur hsin lemmer mađđi d akaber ad ctiqey ayrum ad t-rwuy, akken i tectaquen nutni, wumawn n laz.» **Sb111**

2.1.5.Adeg:

Akken i d-hedray deg uđric n tezri adeg d yiwen uferdis agejdan deg tsiwelt yesea azal d ameqqran deg lebni n teđkayt n wungal. Deg wungal tafrara ufiy-d amaru yefka azal i wadeg anda đrant tedianin, tuget n tedianin n teđkayt đrant deg wađas n tudder, ad bedrey kra n yimediyaten i d-yellan deg yidrisen n wungal "tafrara":

✓ **Snat n tudder n leqbayel:**

• **Agni:**

D taddart tetđurfet weđdes deg udrar n ğerğer, meqqret, tezga-d ger sin iyezran. Agni yur-s tizeywa ttwabnant yef yiwen n llem, yur-s agama ney isekla i as-irennun di cebađa.

Zedyen deg-s sin iderma d imezyanen: yiwen yettef tama ufella, wayeđ d tama n wadda.

Agni yur-s tala s ddaw taddart, yur-s izuđar, lexlawi yeččuren d tiεeciwin d igerbiyen.

• **Ilmaten:**

D taddert, meqqret ula d nettat, i d-yezgan ddaw udrar. Fur-s tazayart, ssuq, ayerbaz i d-tađđa Fransa. Ayerbaz-a yran deg-s warrac n Yilmaten d wid n ugni. Inelmaden xedmen asunded yef tgella i asen-ttaken, anemhal yella mgal-nsen.

Byan dayen asunded iwakken ur seedayen ara akayad n lbak, maca imsulđa heggan-d iman-nsen ad εassen d imezwura, ayen i ten-yeđđan ad seeddin mebla lebyaw-nsen.

Nnig uđarbaz yella umaday , din i isgunfuy Yidir d yimdukal-is. Fer din iregglen yal tikkelt mi ara ten-đefren yemsulđa.

- **Tamdint n Tizi Wezzu:**

Tamdint n Tizi Wezzu, tentęđ ddaw Balwa. Ddaw-as netta, d azayar n Ihesnawen. Tamdint-a tufa-d iman-is d tamaneyt n Yizwawen, nettat d Bgayet. Ad naf deg-s tasdawit n yięhesnawen, lęebs i ęer rran Yidir d yimdukal-is i tikkelt tamenzut.

Di temdint n Tizi Wezzu i d-đrant tmesbaniyin, ffyen medden ččuren iberdan, tikkelt tenherwel, tikkelt nniđen ters.

- **Lezzayer:**

Lezzayer tamaneyt tecbaę nezzeh, ikcem-itt Yidir mi d-yewwi akayad n lbak, yeyęar di tasdawit n Bab Zzwar.

Lwennas, baba-s n Yidir yunag ęer din, ixeddem din di lluzin, di Lezzayer tamaneyt. Di Lezzayer llan leębus aęas: lęebs n Berwagiyya, tazult, lherrac... Lęebs n Berwagiyya, meqęer, yessewęac, amzun taqerrabt.

Yidir d yimdukal-is ttwaęebsen din, sęeddan fell-asen lbaęel mačči d kra.

- **Tamurt:**

Yelha-d yis: tikwal taddart n Ugni, tikwal nniđen yelha-d yis adeg anda ttidiren laqbayel sumata "*Tamurt tgerrez ters am zzit.*" **Sb.153**

- **Berwaęiyya:**

Asmi tęfen Yidir di tmeskanin ixedmen di Tizi Wezzu, rran-t ęer lęebs n berwaęiyya anida i yesęedda ussan berriken.

2.1.6.Akud:

Akud d aferdis agejdan deg tesleđt n tsiwelt yebđa yef sin lešnaf, akud aniri yurez yer wakud n umaru, yella berra n teħkayt, akud agensay yella daxel n teħkayt. Ad eerđey ad sufyağ sin-agi n lešnaf n wakud deg wungal"tafrara"

2.1.6.1.Akud aniri:

Akud aniri yerza ayen yellan berra n wullis yemmal-d akud n umaru (tallit-is), tignatin d lweqt i deg i d-yura umaru ungal-is d wakud n yimeyri d tallit anda neyra ungal-agi ufiy-d Salem ZINYA yewwi-d yef temsalt n tmaziyt. Adlis-a yefy-d i tikelt tamezwarut deg tezrigin n L'Harmattan deg seggas n 1995, i tikelt tis snat yer tezrigin n tira deg seggas n 2010.Ma yella d akud n yimeyri d tallit-agi i deg neyra ungal-agi, akud aniri yetteawan akken ad negzu timsal i yef i d-yewwi deg wungal-agi.

2.1.6.2.Akud agensay:

Yemmal-d akud yellan daxel n wullis am wakud n teħkayt akked wakud n tsiwelt. Amaru yefka azal d ameqqran i wakud n teħkayt melmi i d-đrant tedianin imi isseqdec kra n wawalen i d-yemmalen akud-a am zik, ass, asmi, ass-nni...Seg wayen i d-uffiy deg yinedruyen n wungal ad bedrey imedyaten-agi:

Md1:

«Ayen akk yellan di tudert tatrart ney di temdinin , At Ugwni ur t-ssinen akken iwata. Ddren am at zik...» *Sb11*

Md2:

«Si zik n zik i yiwet-nsen. Lemmer ad d-yenteq umkan-nni ad yini cfiy-d i
tsutwin urarent fell-i, qqiment fell-i...» *Sb14*

Md3:

«Ass-a, ad d-nyer kra di tmedyazt taqdimt n imedyazen n tmetti n Qureyc uqbel
ad d-illal Nnbi Muḥemmed...» *Sb22*

Md4:

«Ussan zerrin yef madden, ttun ayen nnan; tettun ansi i d-kkan; anda teddun;
ayen i ten-yerḥan d wayen i ten-iceyben.» *Sb45*

Md5:

« Ayen iyum, yemḍel, wakal n leqrun, ttun-t wussan, ass-a idegger-d akal, iger-d
imyi, izuḡḡeg, yefsa, di tefsut Umaziḡ.» *Sb60*

Md6:

« Wid yellan ass-a di lḥebs , akken tezmeḍ tegnit fell-asen ass-a , ara yezmeḍ
leeqel-nsen asmi ara d-ilin gar-aney.» *Sb86*

Md7:

«Ass-n amenzu n unekcum-nsen smedrarin-ten am ulli, llsen-ten. Kra ttwalint
wallen-nsen d ayen teḡḡa Fransa, ula d iessasen, llan wid yeddren, cfan-d i
imeḥbas n tlelli.» *Sb118*

Md8:

Zik i yuki Yidir, ahat di tafrara. Kra yekka yiđ itetti idisan . Ikker-d yeggerđudes.» *Sb156*

Md9:

Mi sen-yenna: Ixwanđiyen lehđhun s tferyin...ass-nni n imenyi glan-d yis-sent,ad zzin ixfawen-nsen ad wwten s umayeg.» *Sb193*

Md10:

« Yiwen wass di tafrara, tnekki, bdan-tt-id yenzikmiren.» *Sb208*

Tagrayt:

Deg tagara n uđric-agi ssawđey ad begney amek i d-tella tsiwelt deg wungal n Salem ZINYA ilmend n yiferdisen i yessemres, yal aferdis fkiy-d fell-as imedyaten i d-ksey seg wungal tafrara, ufiy-d amsawal yesseqdec talya n win i yef nettmeslay deg tsiwelt-is, am akken s watas umsawal aniri .Dayen amaru issemres asmessi d ayen yefkan tuddsa i wullis, ufiy-d amru isedda tasiwelt-is deg wungal-is.

TAGRAYT TAMATUT

Tazrawt-iw wwiḡ-tt-id yef tsiwelt deg wungal "tafrara" n unagal Salem ZINYA, ssawḍey deg-s ad begney amek i d-yules umsawal taḥkayt yef wacu i tt-yebna ?

Iwakken ad rrey yef usteqsi-a bḍiy tazrawt-iw yef sin yixfawen:

Ixef amenzu wwiḡ-d deg-s awal yef kra n tmiḍranin icudden yer tsensiwelt, am umsawal, amsiwal, asmessi, iswiren n tsiwelt, akud, adeg d yiwudam, umebeed ɛerḍey ad xedmey tasleḍt n tsiwelt i wungal tafrara .

Ma yella d **ixef wis sin** d tasleḍt n tsiwelt bḍy-tt yef sin n yiḥricen: aḥric n teḥkayt d uḥric n tsiwelt.

Deg wayen yerzan aḥric n teḥkayt ssawḍey ad zray iferdisen i yef tebna teḥkayt n wungal "Tafrara" d wamek i yuddsen am, tigawin d tugzimin, tikerras. Ma yella deg wayen yerzan iwudam ufay-d d akken amsawal izerrew iwudam s sin wudmawen, seg tama n yiman am ismawen n yiwudam, aglan n tfekka, d tḥbayee, seg tama-nniḍen d udem n yiggan i deg ssawḍey ad ssufyey tiwuriwin n yiwudam s sin n yizenzay:

Amenzu: d azenziy amesgan i d-yessebganen tamsalt n tmaziyt.

Wis sin: d azenziy amesgan yerzan zwaḡ n Yidir d Σelḡiyya.

Ma deg uḥric wis sin, ssufyey-d tasiwelt d yiferdis-is d kra n ttawilat yerzan tasiwelt anda amsawal yessemres talya n win i yef nettmeslay, tikwal Salem ZINYA yettili-d s usenteq n yiwudam.

Ma d amsawal yella-d d aniri d netta i d-iḥekkun tidyanin n yiwudam i yellan deg teḥkayt imi yal tikelt yettaeraḍ ad d-yessebgen tidet n yinedruyen i d-yettales. Amsiwal deg wungal-agi yella-d d aniri d imeyri.

Ma d ayen yerzan iswiren n tsiwelt ufiy-d amsawal yessemres sin iswiren, yas akken d aswir amenzu i yettuqten imi d amsawal aniri i d-yettalsen inedruyen i yeḍran i yiwudam yal tikelt, ma yella deg uswir wis sin yettili-d mi i d-yettales umsawal tadyant-is netta ney tadyant n yiwudam, ma d ayen yeenan tamuyltasiwlan ufiy-d, d tamuyltilemt i yettuqten imi amsawal yella berra n teḥkayt, yezra ayen iḍarun d yiwudam, yef tudert-nsen, yezra uger n wayen zran yiwudam.

Deg wayen yerzan adeg ufiy-d amaru yessemres adeg yellan deg tilawt, iwekken ad d-ibeggen tidet i yellan deg tilawt. ZINYA deg wungal-agi issemres akud aniri s tuget d win n umaru, sṣawḍey ad begney d akken akud n teḥkayt yedda d win n tsiwelt, yella-d umseḍfer gar-asent. Anect-a iban-d s waṭas deg wungal-agi n tafrara.

Deg tagara ssaramey ad tili tezrawt-iw d allal n ukemmel i tezrawin ara d-yilin s ya yer sdat.

AMAWAL

AMAWAL

Awalen s tmaziyt	Anamek-is s tefransist	Amaru
Amsawal	Narrateur	SALHI. M.A
Amsawal agensay	Narrateur intradiégetique	SALHI. M.A
Amsawal aniri	Narrateur extradiégetique	SALHI. M.A
Amsawal awadem	Narrateur homodiégetique	SALHI. M.A
Aglam	description	SALHI. M.A
Azenziy	schéma	BOUTLOUA.H
Amsiwal	narrataire	SALHI. M.A
Tigawt	action	BOUTLOUA.H
Taḥkayt	Histoire	SALHI. M.A
Iwudam	personnages	SALHI. M.A
Tagensest	représentation	CHEMIN.M
Aniri	Interne	SALHI. M.A
Agensay	Externe	SALHI. M.A
Tasensiwelt	narratologie	SALHI. M.A
Tasiwelt	narration	SALHI. M.A

AMAWAL

Tasugna	fiction	BRAHIM.B.T
Aglugal	stagnation	BRAHIM.B.T
Inaw	discours	BRAHIM.B.T
Takerrist	intrigue	SALHI. M.A
Tizri	théorie	BRAHIM.B.T
Ullis	récit	BRAHIM.B.T
Tamezla	logique	NACER.K
Tuddsa	organisation	BOUOLOUA.H
Tilawt	réalité	SALHI. M.A
Anaw	type	BERKAI
Tayunt	Unité	SALHI. M.A
Tagnit n tazwara	Situation initiale	SALHI. M.A
Tagnit n taggara	Situation finale	SALHI. M.A
Iweri	arbitraire	NACER.K
Aferdis	élément	BOUOLOUA.H
Afaras	production	SALHI. M.A

AMAWAL

Akud	temps	Salhi M.A
Adeg	Espace	Salhi M.A
Ungal	Roman	Salhi M.A
Anamek	Sens	CCIX-IW.B.B.T
Assay	relation	Salhi M.A
Amallal	Adjubant	Salhi M.A
Amgay	Sujet	Salhi M.A
Amnamar	Opposant	Salhi M.A
Tirawt	ecrit	BOUTLOUA.H
Amsifaḍ	destinateur	Salhi M.A
Amaru	ecrivain	Salhi M.A
Anermas	destinataire	Salhi M.A
Anfaras	Producteur	CCIX-IW.B.B.T
Ixef	chapitre	CCIX-IW.B.B.T
Agejdan	Central	CCIX-IW.B.B.T
Iswi	Objectif	Salhi M.A
Talya	forme	Salhi M.A

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