

**TAGDUDA TAZZAYRIT TAMAGDAYT TAƳERFANT
AƳLIF N ULMUD UNNIG D UNADI USSNAN
TASDAWIT N WAKLI MUḥEND ULḥAĠ - TUBIRET
TAZEDDAYT N TSEKLIWIN D TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIIT**



AKATAY N TAGGARA N MASTER DEG TSEKLA TAMAZIIT

ASENTEL

***Taddeyanit deg tmedyazt n
Muḥend Saʿid Amikec
(Tasleḍt tasentalant)***

S Ƴur t nelmadt:

- MESEUDI LINDA

S lmendad n Mass:

- BELLAL NURDIN

Asqamu n yimeskayaden :

- LEUFI ΣMER, d aselmad deg Tsedawit n Tubiret(d aselway).
- IDRISI NABILA,d taselmadt deg tsedawit n tubiret(d tamsekyadt).
- BELLAL NURDIN, d aselmad deg tsedawit n tubiret(d amesnalay).

Abuddu

- ❖ ***Amahil-a d win ara buday :***
- ❖ ***I baba d yemma ezizen .***
- ❖ ***I jida ad yessiyzef Rabbi di laɛmer-is.***
- ❖ ***I watmaten-iw d yesetma yal yiwɛn s
yisem-is.***
- ❖ ***I temdukal-iw yal yiwɛt s yisem-is.***
- ❖ ***I yimaziɣen d wid iɣemlen tamaziɣt seg
wul yeşfan.***

Asemmmer:

***Tanmirt tameqqrant i mass BELLAL NOURDINE, i
yellan d Imendad n tezrawt-iw seg tazwara almi
d taggara.***

***Tanmirt i yiselmaden-iw akken ma llan, yal yiwen
s yisem-is.***

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Tazwert

tamatut

Tasekla taqbaylit d tin i d-igmren ammud aseklan d alqayan, ama d ayen yerzan tasrit s tewsat-in-is yemgaraden:timucuha, tiqsiḍin...atg, neɣ tamedyazt s tewsat-in-is d leṣnaf-is, imi tella d amallal n tmetti rran-as azal d ameqqran, maca ttwalin-tt d tagnit i usufey n yiḥulfan yurzen ɣer tudert-nsen n yal ass, tugta n yisental-is dayen i d-yeslalen deg-s aṭas n tewsat-in yemxalafen, abeɛda tamedyazt n tesreḍt i yellan d azamul n tmusni d uwelleh ɣer ubrid yelhan.

Taneggarrut-a tufrar-d s lmendad n waṭas n yimedyaZen i d-yeḡḡan aḥric ameqqran seg tmedyazt-nsen s wudem n timawit d cfayat, “Muḥend Saʿid Amlikec”d yiwen seg yimedyaZen-a, imi amedyaz-a isental i ɣef id-yewwi deg yinnawen n tmedyazt-is ugten, rnu ɣer waya”tasreḍt”d tin i yreṣṣan deg yal asentel, ɣef waya ahat mazal ur nezri amek id-tt-ban tesreḍt deg tmedyazt-is, ayagi d ayen i ɣef naʿreḍ ad nebnu laqdic-nney deg tezrawt-agi.

Imaziyen seg zik d wid ur nessei ara tiremt i tira n tutlayt-nsen, ɣas ulama kesben agemmay n tfinay i yellan d asurif agejdan deg usenulfu n tsekla tamaziyt, maca taneggarrut-a teqqim ur tettwaru ara, acku amnekcām yeffyen wayeḍ ad d-yuḡal deg umkan-is, d ayen yeḡḡan tira-nsen ad d-teqqim war azal, am wakken id-yenna MAMMERI.M(1989;15):”amezruy-nney yebda teltalaf n yiseggasen aya mebla ma yeḥseb bnadem leqrun n uzermezruy.;di teltalaf n yiseggasen-agi uran medden(lbeṛṛani wala, imaziyen)s tefniqt s tlatinit, s tegrigit, s taʿrabt, s tefransist, yiwen ur yuri s tmaziyt almi teqqim tutlayt-nney tḍaʿ”.

imi azref n tira d win ur nettwanefk ara i yimaziyen d ayen yeḡḡan tasekla-nsen ad tedder s timawit, Tasekla timawit d tasekla tamenzut deg tmetti taqbaylit tezger-d asurif yezzifen seg tansayit, anda i yettunefk wazal i

wawal yellan d allal n taywalt, Izen yettili s yes-s d usrid gar umsiwel d yimsefliden, maca timetti imiren ahat ur teseqdec ara allalen n ussidrer d uħraz am"tira" akken ad teseħbiber yef wayen tekseb d tiwsatin n tsekla am tmucuha, timsaeraq, inzan...atg, a ladya tamedyazt timawit i d-yufraren s tewsat-in, d yisental-is yemgaraden.

Tamedyazt timawit d tawsit n tsekla yedren s timawit tettawi-d yef tudert n umdan deg tmetti, d ayen id-tt-yeğğan ad d-tufrar s waṭas n tewsat-in, am tmedyazt n tyemmat, tamedyazt n tegrawla, tamedyazt taddeyanit...atg.

Imi tamsalt n timawit d tin yedren s cfawat n wallay i yellan d allal n uħraz n tmedyazt, maca cfawat n uyref aṭas i tezgel, yedda d zman n tatut, akken i tedder tsekla taqbaylit tamensayt s timawit almi tebda tettwajerred s Imendad n yiserdasen iṛumyen am:

"Adolphe Hanoteax"deg 1867 ijemeed isefra yura-ten deg udlis-is"poésies populaires de la kabylies de djujura".

Deg 1897"Louis Rin"ijerred sin n yeḍrisen n tmedyazt id-yettmeslayen yef tnekra n 1871.

Deg 1904"Si Amar Saïd Boulifa"yessuffey-d adlis-is"poésies kabyles".

Deg 1939"Jean Almouhoub Amrouche"yessufey-d adlis-is"chants Bérbère de kabylie".

Seld trad wis sin d tallit yettwasnen s laqdicat n"yemṛabden iṛumyen"suffyen-d di FDB anda i jerden iḍrisen n tsekla timawit.

Llan d ayen yinaşliyen ijerrden tasekla-a deg:1960”Mouloud Faraoun”,yessufey-d adlis-is” les Poèmes de Si Muḥend u Mḥend”.

1980”Mammeri.M.”yessufey-d adlis-is,”poèmes kabyles anciens”...atg,deg useggas-a i yeqwa ujerred n tsekla timawit.

S Imendad n tezrawin-a ttwagemren-d waṭas n yisefra seg yimi n yimsulṭa d temsulṭa iḥerzen kra seg tmedyazt n yimezwura, yettwabnan ṭef waṭas n yisental, am lṭerba, tayri, ṭrad, yir tudert, d tmedyazt taddeyanit ara yilin d asentel n laqdic-a.

Tizrawin d l yinadiyen yettwaxdmen ṭef tmedyazt taddeyanit ugtent, ama syur yinelmaden d yiselmaden n tesga d yidles amaziṭ, neṭ ṭur yimyura am”Jaque Berque”,”Nacib Yussef”,”Djellaoui Mouhmed”...atg, yal yiwend acu id-isefra i d-yegmer ṭef tmedyazt taddeyanit s leṣnaf-is yemgaraden ama d adekker, lemdeḥ addeyani, tiqsiḍin n dḍin, tamedyazt taṣufit, d wamek turez tmedyazt-a ṭer tmetti taqbaylit, d wazal id-as yettunefken s ṭur yimedyaZen yettwasnen s tewsit-a am:”Si Muḥ Umḥend, Ccix Muḥend Ulḥusin...atg, ayagi d ayen i neḃa ad nṣer ṭef Muḥend Saʿid Amlikec, maca ula d tamedyazt-is iban-d deg-s usentel-a n tesreḍt, maca ulac win yerran tamawt-is ṭer wayagi.

lhi timental n ufran n usentel-a, nebna-tent ṭef waya:ad naʿreḍ ad-nawi awal ṭef yiwen n ṣṣenf n tmedyazt-a i yellan d tin n tesreḍt, akken ad negzu amek tella tddeyanit deg tmedyazt n Muḥend Saʿid Amlikec, imi ṭas akken aṭas i d-yewwi deg yinawen n tmedyazt-is, maca ur yettwasen ara, rnu ṭer waya tizrawin d laqdicat yettwaxdmen fell-as ur tuḡtent ara gar wid yuran fell-as:

“ADOLPHE Hanoteau”i d-igmren n yisefra deg udlis-ines”Poesies populaires de la Kabylie de djurjura”, 1867.

“BELLIL Y d Djamal Arezqi deg udliis-nen”Muḥend Saëid Amlikec n At Sidi Eli uændellah(1812-.1877)Poète et Résistant.

“MMAMERI Mouloud”deg udlis-ines”Poèmes kabyles anciens”,Maspero, 1980. tazrawt n taggara n turagt n(Gasmi.M.,Mellal.S)”tamedyazt d umezruy deg yisefra yettunefken i Muḥend Saëid Amlikec, 1812-1878 tasedawit n Bgayt 2009-2010.

Iswi n tezrawt-a; d aglam n tmedyazt taddeyanit d wamek temgarad yef tewsatn-nniḍen n tmedyazt, d ussisen n tmedyazt n Muḥend Saëid Amlikec, amek id-ttban tesreḍt deg yisefra-is, d tesleḍt tasentalant i yisefra yesëan assay yer tesreḍt,imi amedyaz-a, yesëa azal d ameqqran abeëda deg læerc-is n At Mlikec,yef waya tuttra n unadi ad tili d ta:

Amek id-ttban tesreḍt deg tmedyazt n Muḥend Saëid Amlikec?

Seg tmuyli-nney tamatut yer wammud n yisefra n Muḥend Saëid Amlikec, nwala d akken tasreḍt tban-d deg waṭas n yisental n tmedyazt-is, am(ṭrad,ney wayen yurzen yer tudert-nen n yal ass), yezmer lḥal i wakken ad ten-id yesmekti s lḡhada, ney s lbarakan wid i yettruḥun yer uxxam n Rebbi, am wakken i d-yumer Rebbi deg wawal-is, taneggarut-a d tin id-yettbanen s wudem usrid, am wakken i d-ttban deg unamek n usefru, astaqsi-agi d ayen i d-ay yeḡḡanad naëreḍ ad naweḍ yer yiswi-nney, aya ad yili s tarrayt n unadi iwulmen akken ad naweḍ yer yigemmad yelhan yef waya aḡawas n uxeddim yettwabna yef tarrayt-a:

Deg tazwara naereḍ ad nesisen kra n yisefra deg yiwet n tezrawt, d yedlisen id-nebder yakan.

Ixef amenzu:d aḥric n tezri deg-s ad naereḍ ad nesbadu amedyaz-a, ad nesisen tamenadṭ-is, awal s tewzel yef yemrabḍen, ad nawi awal yef tmedyazt taqbaylit tamensayt, tiwsatin-is, s yin akkin ad naereḍ ad nawi awal s telqayt yef tewsit n tmedyazt taddeyanit, leṣnaf-is, tulmissin-is, awal yef tmedyazt tatrart,uqbel ad nēdi yer uḥric n tesreḍt ad naereḍ ad nesbadu timiḍranin tigejdanin n tesleḍt tasentalant, asentel, limarat n usentel, assay yellan gar usentel d limarat-is(amwalan,anamkan).

Ixef wis sin:d aḥric n tesleḍt, deg-s ad neereḍ ad nexdem tasleḍt tasentalant i kra n yisefra, akken ad naweḍ yer tririt n usteqsi-nney, ad nawi awal yef uẓayer n Muḥend Saēid Amlikec.

D teggrayt yer tggara n laqdic.

Deg uḥric n tjeṇṭaḍ deg-s yella, ,d udlismuy, d wammud n yisefra, d umawal.

lxef

n

tezri

1.Aẓar n twacult n Muḥend Saïd Amlikec:

Tanekra n twacult n Muḥend Saïd Amlikec ur txulef ara tanekra n twaculin-nniḍen, imi yal yiwen yesɛa iẓuran i deg i d-yefruri,"amedyaz-a d win id-yekren deg twacult n yimrabḍen llan wid id-yeqqaren d akken usan-d deg unẓul, ddren deg Bujlil deg "Bgayet"s yin akken uyaln-d ẓer wat Mlikec, qqarn-asen At Sidi Eli Uɛebdella ẓef yisem n jedit-sen amezwaru "ɛebdellah",yesɛa kraḍ n warraw-is,"Muḥend Uɛebdella","Eli Uɛebdella","Smaïil Uɛebdella","BELLIL.Y,AREZKI.D,(2012;38).

Muḥend Uɛebdella d jeddi-s n Muḥend Saïd Amlikec, yeḡḡa-d kraḍ n warraw-is"Muḥend Arezqi""Maḥfuḍ""Mesɛud", aneggaru-a d ababat b Muḥend Saïd Amlikec, yezweḡ yuy yell-is n Sidi Eli Uɛebdella imu qqaren "Edada"deg tazwara mi byan ad-as zewḡen yid-s yegguma acku ysetḥa ur yebyi ara ad yezweḡ yid-s, maca ẓer taggara yettwaqnaɛ yuy-itt, yerna ẓur-sen uqcic imu qqaren "Muḥend Saïd".

1.1.tudert-is:

Muḥend Saïd Amlikec ilul deg useggas n 1812, yemmut deg 1878, amedyaz-a n At Sidi Eli Uɛebdella, di taddart n yiɛegacen, d Ccix n yimediyazen n lwaqt-is, ur d-yetteffey ara yiwen ẓur-s d amedyaz alma yesɛeda lemtiḥan, sdat-s yeqqar-as"win ad tt-yesfrun ẓer meyya ad as sindey deg yimi n yimediyazen", d win imu qqaren Muḥend Saïd"addeyaɛ", imi d win yettaken ddaɛwat n lẓir i

wid ixedmen Ixir d tid n ccer i wid id-yewwin abrid n ccer.

D amdan ilemden awal n Rebbi, yebda yessefraw asseb yesɛa deg laɛmer-is 18 n yiseggasen, yedfer abrid i yas-d-yeğğā jeddi-s Sidi Eli Uɛebdella, yesɛa anagar yiwen gma-s iwumi qqaren “Lḥanafi”, yezweğ yesɛa ala yiwet n taqcict imu qqaren “Xliğā”, isemma-as yer yisem n jidda-s, tezweğ yer Wat Sidi ɛebd Raḥman Budawed deg taddart n teslent i yellan deg tyiwant n yeyrem, tesɛa-d aqcic iwumi qqaren “Eli Budawed”. BELLIL.Y, AREZKI.D. (2012;41).

“Amedyaz-a d aselmad d ayeṇ d agellid n yimediyazen gar yinelmaden-is “Lḥağ Rabah”” (MAMMERI.M. (1980;417), d amedyaz n tewrirt Mussa Wɛmer deg “Tizi Wezzu”, d netta i d-as yefkan agerdas imi yessawed ad yessefru taqṣiḍt almi d 170 n yifyar, wid i lemden yur-s ur d-asen yettak ara igardasen alma sɛedan ikayaḍen, akken ad iẓer amek isefrawen, mi id-yehḍer lawan ad d-awin yimediyazen Ifatiḥa uqbel ad bdun awal qqaren-as akken i-yas yenna Si Muḥend Saɛid Amlikec.

Am wakken i d-qqaren d akken amedyaz-a yettfey berra n lɛerc-is, yettyimi azal n sin yer kṛaḍ n wayyuren, yettruḥu yer Bgayet, Tunes...atg, yettawi-d tamedyazt deg ubrid-is tikwal s taɛrabdt neɣ s taqbaylit, lan-t tagnatin i deg yessemras ccena d ubendayar akken ad yessixfef fell-as, neɣ yef wid i d-yeddān yid-s teɣzi n ubrid, imi deg wakkud-nni ur llin ara tawilat n ussiwed gar tmura.

Rnu yer waya amedyaz-a d win yettnadin yef yimediyazen n tallit-is, imi d win yedren deg yiwet n tallit d “Ccix Muḥend Ulḥusin” “Si Muḥend Umḥend”.

tamedyazt-is d tin id-yettawin yef waṭas n yisental am :zwaḡ,ṭrad,timunent,d usentel n tesreḡt,imi d win yeyran awal n Rebbi,d amrabeḡ, yef waya deg tuget n yisefra-is, ama d wid id-yewwi yef ṭrad ney yef lḥeḡḡaḡ, ney yef wayen yurzen yer tlufa-nniḡen n tudert,yesekcam deg-sen tasreḡt i d-yettbanen s wudem usrid, ney ahat d tin i nezmer ad negzu seg unamek.

1.2.Assisen n temnaḡt:

Taddart n At Mlikec d yiwet gar tudrin n tmurt n laqbayel d tin yetṭafaren tayiwant n tezmalt, assen i tettwabḡa tyiwant-a tuyaḡ d lɛerc iwumi qqaren lɛerc n At Mlikec, aneggaru-a d win yettwabna-n yef 15 tudrin deg-s ad naf gar-asent:iɛeggacen, Idamuten, Lemsella, Tabuda, iyil n leqrar, Agentur, Tineswin At Waɛmar, Taḥemamt, Ibejjiwen, Tala n Tiḡilt, At Fḡila, Tayalaḡt, Agni Gurwaḡ, Amerɛi, Agentur.

1.3.tilisa n lɛerc n At Mlikec:

Seg ugafa;tayiwant n Yiferḡunen d Yilulen, d ugezdu n Tizi Wezzu.

Seg umalu:Aybalu d Ccerfa yettekin yer tubiret.

Seg unḡul:tayiwant n Tezmalt.

Seg usama:tayiwant n Yiyrem i yettekin yer Bgayet.

1.4.tuddar n yimṛabḡen i yella-n deg lɛerc n At Mlikec:

Lerc n At Mlikec ur txulef ara tuddar-nniɖen n laqbayel ad naf deg-s llan yim,"imrabɖen deg lerc-a llan s tuget deg tuddar-a:Lemsella, lyil n Laqrar, d yiɛggacen"(tazrawt n tagara n turagt n GASMI.MELLAL(2009;13,14).

Am wakken yella deg lerc-a lemɣam n "Sidi Lmufaq"i yellan deg taddart n yiɛggacen,i d-yezgan yer tama n ugafa yesɛa azal d ameqqran yer yimezday n lerc-a,ney wid id-yettasen deg tuddar-nniɖen n laqbayel am:yigawawen,At ɛebbas, Aqbu...atg, ney deg tmura n Waɛraben am:Tbessa...ttasen-d ama s yiswi n ɣiyara, ney mi ara ilint ttebyitat, ney deg laɛwacar, akken ad awin lbaɣaka d daɛwat n lxir.

2.tawuri n yimrabɖen deg tmetti taqbaylit:

Aɣar n wawal"Amɣabeɣ"yekka-d seg tutlayt n taɛrabt"Al Muɣabeɣ"ney s tefransist"Almoravide".

Imrabɖen banen-d deg tmurt n laqbayel ilmend n unekcum n tesreɣt n lislam,banen-d s waɣas deg tmetti taqbaylit deg tazwara n lqarn wis XIX, am walkken id-tenna YACINE.T.(1990;60):"tawuri n yimrabɖen d tin i d-ibanen akken iwata deg tazwara n lqarn wis XIX deg tmetti tazayrit s umata d tmetti taqbaylit deg lɣuɣus"⁽¹⁾

⁽¹⁾„au début de siècle XIX, la fonction maraboutique est une réalité, bien ancrée dans la société algérienne en général et en kabyle en particulier”

Imrabden zik sean tawuri n uselmed d usegzi n tesredt, ama deg leiwamaeney deg tememriyin, ttwasnen s tira deg tmetti taqbaylit i yeddren s timawit am wakken i d-yenna MAMMERI.M.(2009;37)deg udlis n AOMAR.Ait Aider:"d imrabden i yuran , i yesuqlen isefra d teqşidin taqbaylit s talya n taerabt"⁽²⁾.

Timetti tettwali-ten d wid yettaken dwa i yimuḍan, imi timetti taqbaylit seg zik d wid yettwaḥazen s kra n waṭṭanen, am yiḥeckulen,lejnun, tiṭ...atg, ttafen laenaya yer yimrabden akken ad ten-sejgin, mazal ar ass-a wid yettruḥun yur-sen akken ad asen arun tiherztin(lehrúz), ttwalin-ten d wid ara ten isehbibren yef wayen n diri.

ttunaḥsaben d sut n tissas d lbaraka am wakken i d-yenna MMAMERI.M.(1889;32):"lbaraka n yimrabden d tin yesewhamen, ttunaḥsaben d adeg n usirem d tigdi:ttrajun deg-sen ayen ttrajun deg yillu, acku amrabeḍ mači am yemdanen-nniḍen:imi d win i qerben yer wayen id-ay ixušen, yer iḡebblan d wayen i n ttmeni, d aḡen yer temzi-nney d wayen id-ay inefeen"⁽³⁾

⁽²⁾"ce sont donc des marabouts qui écrivaient,ils transcrivaient des poèmes et des contes avec des caractères arabes"

⁽³⁾"la baraka du marabout est un pouvoir surnaturel, il opère de miracles et,pour cela, il est le lieux à la fois de tous les espoirs et de tout les craintes:on attend(ou on redoute)de lui presque autant que de dieu, par ce que, quoique marabout, il n'en est pas moins hommes:il est le plus proche de nos misères et de nos vouex,il est aussi de nos petiteses et nos intérêts"

Imrabden d wid i d-yeqqaren tidett, d ihedaden n wawal:imi d wid yeyran leqran d wawal n Rebbi, fehmen amek tedunt tlufa n tudert, am wakken i ten-tt-walin d wid i yettrebin sean assay meqqren d tmetti i deg tidiren am wakken id-yenna BOULIFA.S.(1830;186)"tawuri n yimrabden:trebga d tidet_tadukli ger imrabden d wat taddart"⁽⁴⁾.

Am wakken d ayen i sean ilugan n tudert xulfen wid n yemdanen-nniđen amedya tamsalt n"zwağ"imi tamtut tamrabeđt ur tezmir ara ad tezweg d uqbayli, ma yella d argaz amrabeđ yesa azref ad yezweg d tteqbaylit am wakken id-yenna MMAMERI.M.(1889;34)"seg yilugan işehan zewğen kan gar-asen(ayagi yebya ad yini d akken tameut tamrabeđt tezmer kan ad ttezweg d umrabeđ, ma yella d irgazen zemren ad zewğen d ttawin tiqbayliyin"⁽⁵⁾.

3.tamedyazt taqbaylit tamensayt:

Tasekla taqbaylit d tasekla yedren s timawit,tcud yer tudert n umdan n yal ass imi s yes-s i d-iban yedles aqbayli am wakken i d-tenna CAMIL,Lacost,Dujardin(2005;217):"tasekla taqbaylit timawit d aħric yesan azal d ameqqran deg yidles aqbayli"⁽⁶⁾.

⁽⁴⁾"le rôle du maraboutisme:éducation et émancipation,alliance entre le marabouts et la thadarth"

⁽⁵⁾ "en bonne règles ils ne se marient qu'entre eux(ceci volant dire qu'une femme maraboute ne peut épouser qu'un marabouts,et les hommes, eux , peuvent prendre les femmes parmi les kabyles"

Tasekla-agi d taqburt, anda tella deg-s timawit d aḥric amenzu s yes-s i yesefraw yimi yef yal taluft, maca d awal i yellan yezdi gar yemdanen s yes-s i yettawed yizen, i d-tturugen yihulfan i yeskrafen ilugan n tudert am, lhif,trad, timheqranit...atg, amdan yessawaḍ talyut i wayed seg yimi yer tmezuyt, d allay i yellan d allal n uḥraz, s yes-s i d-yettwajbar waḥric meqqren deg tsekla taqbaylit tamensayt, taneggarut-a tezger-d i yiseggasen d wuguren n tatut almi i d-tewed yer tallit tamirant, am wakken i d-yenna IMARAZEN.M.(2006;06):"tasekla-agi akken tella tettruḥu seg yimi yer tmezuyt, d aya i d-ttyeḡḡan tezger i yidurar d yisafen, ussan d yiseggasen akken ad tawed si lḡil yer wayed".

Tasekla taqbaylit d tamesbayurt seg tama n tmedyazt d yidles, temyar n wannar-is dayen yeldin abrid i usenulfu n waṭas n tewsat in am:tullist, ungal, timucuha, inzan d lemoun, abeada tamedyazt yettḥfen tasega wessiḥen , taneggarut-a tettwasen s timawit, d tin yeggten ugar n tiyaḍ acku isental-is d wid i d-yettawin yef tilawt n tudert n umdan, tella d afus n tallelt, sixfifen yes-s tilufa n tmedurt, ttemagaren yes-s yal lferḥ ad yerzun fell-asen, yettawi-tt-id umeqqran neḡ amecṭuḥ, d argaz neḡ d tameṭṭut awid kan ad sefrun, tamedyazt-a d tin yettwabḍan yef sin n leṣnaf:

3.1.tamedyazt n umaru:anda amaru yettwasen s timawit seg tasut yer tayed

⁽⁶⁾"la littérature orale kabyle et une partie très importante de la culture kabyles proprement dite"

Amedya:SI Muḥand Umḥand, Si Lbacir Amellaḥ, Muḥend Saëid Amlikec...

3.2.tamedyazt n war isem:d tin i d-yeqqimen ar ass-a bab-is ur yettwasen ara, maca zik ur yelli ara tawil n tira d tawilat-nniḍen n uḥraz:askles, ara ad yessiwḍen isem adeg d wakud d wayen i d-nnan yimedyaZen, imi tamdyazt taqbaylit tamensayt d ti yedren s timawit, aṭas n laeyub i d-tt-iḥuzan, yella wayen tezgél cfawat yedda d zman n tataut, am wakken i d-yesbadu ayagi BOUNFOUR Abdellah(1999;30)yenna-d:"ad nsemi dagi tamedyazt tamensayt d asenulfu udyiz yedren s timawit"⁽⁷⁾.

4.talliyin i yef id-tæda tmedyazt taqbaylit tamensayt:

Tamedyazt taqbaylit tamensayt tæda-d s kṛaḍ n talliyin anda isental-is ttilin yezzif-it sɛan assay d umezruy d liḥala n tudert, gar yemyura i d-yewwin awal yef talliyin-a ad naf MAMMERI.M.(1991:19),yewwi-d awal yef talliyin n umhaz n tmedyazt taqbaylit, d akken talliyin-a tbeddilen deg yal tagnit imi cuden-t yer yinedruyen n tmetti taqbaylit yenna-d:"amhaz n tmedyazt taqbaylit seg taggara n tasut tis 18 temmal-d s wudem amekdi ayen yurzen yer tmetti"⁽⁸⁾.

4.1.tallit tamenzut:uqbel anekcum aṛumi:

⁽⁷⁾"on appel,ici,la poésie traditionnel la production poétique sous régime de l'oralité"

⁽⁸⁾"l'évolutions de la poésie kabyle depuis la fin du 18 sciecle traduit très fidèlement celle de la societé kabyle""

“deg tallit-a fransa tekcem akk timura n lezzayer ala tamurt n leqbayel i yeqqimen”MAMMERI.M.(1989;49), deg wakkud-a imedyazen senfalayen yef wayen i ten-iceyben, am umennuy gar teqbilin d yiderma, am wakken yettili wawal yef tesreḍt d teqşidin n ddin d udekker s tugett ttawin-d yef wuguren n tmetti, gar yimedyazen i d-yufraren deg tallit-nni i yella YUCEF Uqasi.

4.2.tallit tis snat:d tin n unekcum aṛumi:

Leqbayel deg tallit-a d wid i d-yeffyen mgal acengu aṛumi, ḍrant waṭas n tnekriwin am tnekra n 1871 imi taneggarut-a d tin icuden ifassen-nsen, maca ur d asen tyum ara imi-nsen imi aṭas n yimedyazen i d-yekren sakind agdud s yisefra, isefra i d-tt-awin urzen yer tṛad d temḥeqranit n ucengu, gar yimedyazen n tallit-a i d-yufraren:Ccix Muḥend Ulḥusin, Si Muḥend Umḥend, Muḥend Saʿid Amlikec...atg.

4.3.tallit tis kṛaḍ d tallit send timunent:

Anda tamedyazt yettwaḥbsen s wugur n timawit ney tin terra tsertit d tṛad yer deffir tebda tettnerni, imedyazen bdan deg tira n tmedyazt-nsen, d tallit yefkan azref i tlalit n waṭas n yisental n tmedyazt:tayri, lyerba, timunent, zwaḡ...atg.MAMMERI.M.(75-76).

yas akken tira d nettat i yejebren timawit i yellan yef yixef n tatut, maca ula d

taneggarut-a tesɛa azal acku d nettat i d-tanga tamenzut i yef tbed tsekla taqbaylit, s Imendad-is i d-wɛdent tewsatin n tmedyazt yemgaraden.

5.tiwsatin n tmedyazt taqbaylit:

Yal asefru id-yewɛden ney i d-yettwagmren yesɛa assay yer tikli n yal ass n tmetti taqbaylit, abeɛda ayen yettidir umdan, yef waya imgaraden yisental n yal tawsit deg tewsatin n tsekla, am wakken id-yenna deg tezwart n udlis-is tiwsatin timensayin n tmedyazt taqbaylit DJELLAOUI.M.(2007;5):"d tiwsatin n tmedyazt tamensayt i d-yettbegginen s ttbut ayen yedder umdan aqbayli n yiyeblan d lfuruh".

Tawsit d tawil id-yemmalen addad n tudert n yemdanen, tabadut n yal tawsit tettili s tuyalin yer usentel d tmuyli yer unamek-is amatu, imi tinggura-agi d tt-id yettemgaraden seg temnaɗt yer tayed d ayen i yeğğan kra n yisental-is ur d-tt-banen ara, am wakken i d-tenna GALLAND.P.(1998;74):"yal mi ara naɛreɗ ad nesken tiwsatin n tsekla yellan nettmagar-d uguren akken ad nini dacu-tent ar ass-a"⁽⁹⁾.

Tiwsatin n tmedyazt ugtent yal tawsit tesɛa isental d tulmissin yemxalafen, gar tewsatin n tmedyazt i d-yufraren ad naf:

⁽⁹⁾"les quelques essais qu'on vient de tenter pour cerner des types d'œuvres illustre bien la difficulté de définir actuellement un genre littéraire"

5.1.tamedyazt n tyemmat:

D tamedyazt yerzan iħulfan n tmeṭṭut, d wassay-is yer ugdud-is amecṭuħ, imi tayemmat d azamul n ttrebga, d tin yefkan azal d ameqqran i lecyalat-is, deg tagnatin-a i tettaf abrid i usufey n wayen yettwanedlen deg wul-is s tmedyazt i d-ttawi yef yiman-is, ney yef wayen tessaram i mmi-s, deg tagnit-a n usedwel n llufan ad naf tamedyazt tettwabḍa yef snat tewsatin:

1.Azuzen:

d ššenf n tmedyazt i d-ttawi tyemmat mi ara tebyu ad tesgen llufan-is, yettili s ccnawi ħninen mebla aḍawan, am wakken id-tt-id-yesbadu PAUL.Z(1983;91):”azuzen d tawsit n tmedyazt n tesggiwit yellan deg umaḍal i t-cennu tyemmat”⁽¹⁰⁾,am wakken yemgarad wawal n uzuzen seg temnaḍt yer tayed llan wid i d-yeqqaren:ashuli, asberber, ahuzu, adewweh, maca anamek d yiwen d asgan n llufan.

2.Aserqes:

D tagnit i yettilin mi ara ad yekker llufan seg tguni, tayemmat ad teṭṭef mmi-s gar yifassen-is ad tesedhu ad tessarqas akken ad yeṭurec J.M.DALLET yefka-as kra n yismawen:astutuh, asjelleb, aceteddu.

5.2.tamedyazt n wakkud n uxeddim:

⁽¹⁰⁾ “la berceuse, c’est un type poétique, d’extinction univirselle, chanté par la mère”

d tawsit nniḍen n tmedyazt d ttin i d-ttawin yergazen s wudem n ucewwiq deg tidma deg lawan i deg ferrun lecyalat-nsen, ama deg uxxam, deg lawan n uẓeṭṭa, asendu, ttṛebga...atg, ney berra n uxxam am lawan n tmegra, aneggaru-agi d win i d-ttawin d ufrid ney d ugraw am:twizi n ldeḍ n uzemmur, yettili s šṣut elayen, iswi-ines d asixfef n taẓayt n lecyalat i d-asen yezzin am wakken id-yenna DJELLAOUÏ.M.(2007;41):"icewwiqen-a llsas-nsen d tamedyazt d wawal yessean lemṣani, yekkaten ad d-yeslal tabṣest d lḡehd iffaden deg unnar n uxeddim".

5.3.Tamedyazt n lfuruḥ:

D tawsit taqburt d tin i d-ttawint tlawin deg teginatin n lferḥ tettwabḍa yef kraḍ n yeḥricen, urar, tibuyarin, azenzi n lḡenni.

1-Urar:

Yettili deg lawan n lferḥ am:zwaḡ, deg-s ttilint tayratin, aẓawan, abendayer, tamedyazt...atg, am wakken i d-yenna DJELLAOUÏ.M.(2007;54)"urar d yiwen n wawal id-yemmalen inumak n unecreḥ d tuksa n lxiq, i yettwaqnen yer lleyru".

2-Tibuyarin:

Tawsit-a ttawint-tt-id tlawin, s umata timyarinyesean tirit, yettili deg-s šṣut bla allalen-nniḍen, ttilin-t deg lawan n tuqna n lḡenni, ferru n yirden, leftil...atg.

3-Azenzi n lḥenni:

D win yemxalafen yef wurar d ttbuyarin, imi tawsit-a tawin-tt-id yimediyazen yessean tirit deg usefru, ur sexdamen ara deg-s allaen n ccna, am wakken yettili deg-s umæezbar gar yimediyazen, tamediyazt-a d taqburt tettili deg tagnatin n lferḥ am “zwağ”am wakken id-yenna HAMRI DJAMAL,(2006;5):”tamediyazt n uzuzen n lḥenni, d ansay s wazal-is di tmettiney, yettef amdiq deg yiwen wass, i ttrağun yemdanen s ccuq, wagi d ass n zzwağ, mi ara yezweğ yiwen deg tallit-nni, ass n lḥenni n yisli ad awin amediyaz ara ad icebḥen tagnit, ad yebdu azenzi n lḥenni ad yili wayeḍ ara s-d yettaran ššut seg tama-nniḍen, nitniakken ad ttnayen s yisefra alamma yeyli yiwen deg-sen”isental i yef d-ttawin ccuden s umata yer tagnatin n tudert.

5.4.Amæezber:

D tawsit n tmediyazt taqburt tettili gar sin yimediyazen, gar teslit d temyart, gar snat n trebayaε n yimediyazen, yettili s yiswi n uqeşar, tikwal yettuyal d imenyi gar wid ur yemsefhamen ara, yal tama tekkat amek ara ad ifrir yef tayeḍ tawsit-a tettili s tugett gar tlawin imi ttawint-tt-id s wudem ubriz am wakken id-yenna MAHFOUFI.M.(2006;149):”amæezber d ccna n umjadel i yellan gar teslatin d temyarin”⁽¹¹⁾

⁽¹¹⁾”la joute chanté opposant les brus et les belles mères”

5.5.Tamedyazt n wafrayen:

d tamedyazt i d-yessugunen afrayen n tayri, şşenf-agi n tmedyaztd win imu qqaren izlan.

1-Izli:

d ccna i d-ttawint tlawin deg tagnatin n wurar neɣ deg tala,am wakken i d-tenna TASSADIT.Y.(1990;52):"izli d tamedyazt i d-yettawi yiwen fell-as s tagnit tantarast"⁽¹²⁾,taneggarut-a d tin i d-ttawint tlawin waḥdsent anda ulac argazen,anegaru-a d win i d-yettasen fessus maca yettawi-d yef yiḥulfan n tayri yeşfan, rnu yer waya talɣa n tmedyazt-a wazzilet tesɛa 04 neɣ 06 n yefyar.

5.4.tamedyazt n tegrawla:

D tamedyazt i d-yettawin yef tilawt n tmurt deg lawan n temharsa, imi acengu aɣumi d win i yxedmen lbaţel deg tmurt, dayen i yeğğan agdud ad yeffey mgal acengu, s wayen imu yezmer, imedyazen ufan tamedyazt d allal n usaki, d tagnit i usufey n yiḥulfan icuden yer tlelli d lḥerma d yizerfan id-asen yettwaksen, am wakken yella umennuy gar teqbilin imi timetti taqbaylit seg zik tettwabɗa d tiqbilin d yiderma d ayen i ueğğan amcaḥen d yimenyi ad yili gar-asent, seg tama nniɗen llant tagnatin anda i teksent ceḥani dukulent taqbilin ayagi mi ara ad yekcem lbarani yer tmurt, dayen i d-yessenkarayen tadukli yef

⁽¹²⁾"l'izli est d'abord la poésie de l'individu"

nnif d lherma, imi yal taqbilt tesɛa imedyazen-is, ineggura-a tikwal d nitni i ynedden yer yimenyi, am wakken ttilint tikwal d izamulenn ferru n temsal, am wakken i d-yenna DJELLAOU.M(2007;115):"deg unnar-agi i d-tettban teqbilt yesɛan irgazen n lettkal, amedyaz-a d yiwen seg-sen, yezmer ad yecɛel taftilt n umennuy, am wakken yezmer ad yessexsi ajajih yedran".

6-taddeyanit deg tmedyazt taqbaylit tamensayt:

Tameddyazt n tesreɗt d yiwet n tewsit taqburt, d udem-nniɗen deg unnar n usenulfu n tmedyazt tetɛef adeg wessiɛen deg tudert n umdan aqbayli, isefra n tmedyazt-a d wid yesɛan assay meqqar yer tesreɗt, ttilin d asmekti yef wawal n Rebbi, s yiswi n uwelleh neɣ n usaki yef tidet yettrajun yal amdan am lmut, lawart, taɣalit,...atg, am wakken i d-yenna HADDADOU.M.A,(2012;168)"ccnawi n ddin ttilin deg laɛwayed am wakken ttilint deg tmettant, ɛan isefra d iyezfanen asentel yettwaks-d yef tesreɗt:lxuf n lmut, zzhu n ddunit, lhisab n uɣeka, d lewɣayat n nnbi"⁽¹³⁾, ttawin-d d aɣen tamedyazt-a s wudem-nniɗen, deg tegnatin n lferh am:laɛwacar, deg remɗan d leɣwamaɛ...atg.

Ayen yeɣɣan ɣɣenf n tmedyazt-a ad d-ffey seg yimi n yal amdan, maca lislam d win iɣuzan tanefsit n yemdanen ama d wid yeyran neɣ wid ur neɣri ara d ayen i ten yeɣɣan ad d-awin awal yef teqɣiɗin n ddin d wayen i d-yuzen yillu i

⁽¹³⁾ "les chants religieux accompagnent les fêtes religieuses mais aussi les décès, il s'agit de longs poèmes dont le thème est emprunté à la religion:craint de mort, vanité, épreuve de tombeau, intercession de prphète"

Leibad-is, ttawin-ten-id s talya n usefru ama deg zzawiyat ney deg tlemmast n twacult am wakken i d-yenna NACIB.Y.(2009;29): "imesdurar n geger s umata wid ur yeyrin ara, snen atas n yisefra yemgaraden, iwumi sslen deg twinest n twacult deg tlemmast n tmetti"⁽¹⁴⁾.

Ddin d win yuyen yal tama deg tmetti taqbaylit, yettwanefk-as wazal abeɛda s yur lecyax d lawliyat ttunaḥsaben d iwɣilen gar umdan d uxellaq, am wakken id-yenna DJELLAOUÏ.M.(2007;95): "lecyax, ssadat, lawliyat d ṣṣalḥin, d wid s wayed tettamen tmetti s waṭas, d itni i d-iwɣilen gar umdan d uxellaq", deg tawsit-a amedyaz d win id-yugmen deg tesreḍt amaynut i usefru aqbayli ama d agbur d yisental, ney seg tama n talya d lebni.

Deg uḥric n yisefra i d-yettwagmren uffan dakken tawsit n tmedyazt-a tettwabḍa yef ukuz n leṣnaf:

6.1.Adekker:

d awal i d-yekkan seg tutlayt n taɛrabt(al dīkr), d ṣṣenf agejdan n tmedyazt taddeyanit, d win i d-ttawin yergazen s tuget yef tidma, ttawint-id d agraw ney s wudem ufrid, tamedyazt-a tɛud yer tesreḍt, tesɛa isefra d imezyanen, deg-s ccna ttawin-ten-id deg tagnatin yemgaraden am wakken i d-tent-id yebder

⁽¹⁴⁾ "les montagnards du djujura et particulièrement les illettrés, connaissaient tous, et connaissent encor, à des degrés divers et en quantité variable, des poèmes entendus dans le sercle familial ou dans l'entourage sociale"

MAḤFOUFI.M:yettili udekker udekker deg tagnatin am:Imut, ney deg uxxam n lmerḥum, leḡwamaε, deg uxxam n Rebbi, deg lemqamat, deg wakud n ujdab yesεan tawuri n udawi...atg.

“deg tagnatin n udekker yettuqut s waṭas uweḥed s Rebbi, axaṭer Rebbi yiwen ur yesεi ara acrik nnig-s d netta id-ixelqen ddunit d laxert, yezmer i wayen ur yezmir yiwen”deg tezrawt n TERJEMANE.ZOUGARI(2010;42).

Yettili udekker deg uxxam n lmeḡget akken ad fken tabyest i twacult n lmerḥum am wakken i d-yemeslay yef waya BASSET.H.(1920;190):“imediyazen ttawin-d d aḡen ameslay n ddin, mačči akken ad ilin yer win yemmuten: d šbber i ttaken i twacult-is”⁽¹⁵⁾.

Iswi n ššenf-agi n tmedyazt, d tagnit i deg i ṭalaben laεnaya d ccafuεa rraḥma d usmekti yef lqeqdra n Rebbi am wakken i d-yenna MAMMERI.M.:izen n udekker di llsas-ines d asmekti n yemdanen yef tidet n liman yešfan.

6.2.tiqššidın n ddin:

d ššenf wis sin deg tmedyazt taddeyanit yesεan talya yezzifen seg 100 yer 500 n yifyar, isental-is ttawin-d yef tedianin n umezruy n yinselman, ttuḡalen yer tallit n lanbiya d ššalḥin, akken ad ssulḡen tiqššidın yeḍran ama d tegrawliwin gar yenselman dyimyeṭsen ney ineqruyen yessewhamen, am teqššid n sidna

⁽¹⁵⁾“ces oraisons funébre peuvent être faites aussi par des poètes;mais alors, ce n'est plus en présence du mort:ce sont des consolations adressées a sa famille”

ɛisa, sidna yucef...atg, rnu ɣer waya wid i d-yettawin tamedyazt-a mačči d menwala, maca d wid yesɛan tamusni neɣ wid itent ilemden yakan, ttawin-tent-id s wudem n tmedyazt akked d tesrit akken ad ssiwɗen izen n ttɛrebga d tmusni d ussebggen n lqeqdra n yillu d tebyest n lanbiya d ayen i yeğğan timetti taqbaylit ad ttefk azal i tewsit-a am wakken id-yenna NACIB.Y.(2006;04):"azal n tidukla d ššfa n tnefsit n lanbiya,...tiqšidn yettwacnan neɣ id-yettwaḥkan_isefra iyezfanen ɣef Yussef d Mussa_ttbegginen-d tamuɣli taseklant išeḥan deg yidles n tmetti taqbaylit"⁽¹⁶⁾.

Imedyazen deg tewsit-a ttawin-d ɣef tesiɗin n tesreɗt, rnu-as kra n tlufa n usugen ur nezmir ara ad ilint deg tilawt, am wakken i d-ttawin ɣef umezruy n ttrad am teqšidit n 71, d yisefra i cuden ɣer tegrawla yesɛan tawsit n teqšidit amedya isefra n Muḥend Saɛid Amlikec, am wakken i d-yenna BELLIL.Y,AREZKI.D,(2012;59.60):"Muḥend Saɛid Amlikec yewwi-d asefru ɣezzifen yesɛan 158 d afyir yettwabna ɣef snat n tuntiqin a/b, yettwabda s wawalen n tesreɗt, s sebba n tezirt n yidles ašufi di zawiya"⁽¹⁷⁾.md asefru n trad 1847 anekcum n Marican Biju ɣer Wad Saḥel.

⁽¹⁶⁾"importance de la piété et de la pureté interieure que symbolise le prophète, enfin deux"histoire chantées ou récitées_longs poèmes sur Joseph(youcef)et Moise(Moussa)_représentent un type littéraire fréquent dans la culture populaire kabyle".

⁽¹⁷⁾"Mohand Saïd composa un long poème de 158 vers à deux assonances a/b ouvert par une formule religieuse, à cause de son influence par la culture soufie des zaouia".

6.3.tamedyazt taşufit:

D awal i d-yekkan seg taerabt(taşşawuf), d ttawsit i d-yufraren s wudem ubriz deg tsekla n taerabt, tban-d s waţas deg lqern wis kraq d wis ukuz,  as llan yimediyazen iqbayliyen yettwasnen s ş enf-agi n tmedyazt taddeyanit, maca drus ma i i d-yew den deg wayen isefran, imi leib n tatut ur yezgil ara timawit yegla s wa as n wayen i d-ilulen deg wannar n tsekla abe da tawsit n tmedyazt, gar yimediyazen i ufiye  i yettwasnen s tawsit-a Ccix Mu end Ul usin..atg.

Imedyazen i ufiye  d wid yes an tarrayt ixulfen  ef wid yurez lliman  er uxellaq, imi amedyaz a  ufi d win i yesse haden assay-is  er ddin s wudem ufrid am wakken i d-yenna DJELLAOUI.M.(2007;104):"i ufiye  s an tarrayt-nsen tufridt, deg wassay yellan gar-asen d ugellid i ten-id-ixelqen, ttitudun tarwi t-nsen d asfel ilmend n liman i ten-yessalaye  d tisedarin d yiswiren, iwakken ad le qen lebyi n uxellaq".

6.4.lemde  addeyani:

d ş enf n tmedyazt taddeyanit, lemde d awal ajent d i d-yekkan seg tutlayt n taerabt(almedh)anamek-is: d abdar n ccan n yemdanen s ussebggen n yiberdan d t bayee yel an i s an, ş enf-agi n tmedyazt b ant yimediyazen  ef sin n le naf:

1.lemde  n lanbiya d ş ahaba:

Asentel-a d win imu rran lewhi wa as n yimediyazen deg-s salaye  deg wazal

n lanbiya d šalḥin ttcekkiren tabḡest d tṭbayæ ikesben, s yes i sseḡhaden lliman deg ulawen-nsen, yef waya tamedyazt-agi tban-d s waṭas deg tmetti taqbaylit tamensayt, imi isefra i d-yettwagmren yettban-d deg-sen lemdeḥ am wakken d tugniwin, imi awalen n nnbi d yisem n Rebbi ttalsen-d deg yal tafyirt ney deg yal taseddart.

2.lemdeḥ n lecyax d lawliyat:

d asentel-nniḍen ixulfen tamsalt n lemdeḥ n lanbiya d šṣaḥaba, d šṣenf-nniḍen n tmedyazt yuyen amkan deg unnar n usnulfu n tmedyazt taddeyanit, imi timetti taqbaylit seg zik d tin yettamnen s lemḡamat d lecyax d lawliyat, rran-asen azal meqqar ttwaln-ten d sut laṣnaya d lbaraka am wakken i d-yenna DJELLAOUI.M.(2007;108):”imi lecyax d lawliyat lakk d wid iteddun yef ufus-nsen sṣan azal meqqar di tmetti taqbaylit tamensayt, iimdanen ttwaln-ten deg uswir aṣlayan, xulfen laṣbad n menwala s lberhan lakk d lqṣdra i d-asen-yettwaznen seg yigenwan”, yef waya imedyazen rran azal i lemdeḥ n lecyax d lawliyat ḡas tikwal imedyazen-a ssawaḍen tiktiwin i yzemren ad fyent i tilawt, d akkan Ccix yezmer ad isehlu imuḍan ney ad iwali ayen ara yilin yer yimal.

Seg yisental d tewsatin yemgaraden i teṣṣa tmedyazt taqbaylit tamensayt, ayagi dayen i d-yesslalen tulmissin yegten, gar-asent ad nebder:

7.tulmissin n tmedyazt n teṣreḡt:

Ayen yettwabnan deg tsekla taqbaylit tamensayt yella lṣas-is d timawit i

yettunaḥsaben d tawil agejdan s yes-s i ttemsefhamen, i sawaḍen tikta, d ayen i yeḡḡan tamedyazt timawit ad teqqen yer wakkud d wadeg i deg yettili umdan, tamedyazt tamensayt tella d asugen n yiḥulfan n yemdanen, anda tella deg-s timawit d ticreḍt tageḡdant am wakken i d-tettak i uḍris kra tulmissin id-tt-yessemgiriden yef win yuran ney win ikecmen deg wallalen n taywalt.

-tamedyazt n tesreḍt d ttin yemgaraden yef tewsatin-nniḍen n tmedyazt, maca tulmissin-is d tt-id i d-yettbanen seg tmuyli tamezwarut yer usefru.

-asefru addeyani ttbanen-d deg-s wawalen n tesreḍt i d-yettalsen di yal taseddart ney deg yal afyir, tulmissin-agi ttbanent-d s wudem ubriz deg wayen yura DJELLAOU.M(2007;110).

-tamedyazt taddeyanit tettwabna yef waṭas n wawalen ijenṭaḍen i as-yekkan si tutlayt n taerabt.

-tugget n yisefra n ddin, tejber-iten-id cfawa n uyref, wid i ten-id yesnulfan ur ttwasnen ara, ddan yismawen-nsen deg umezyab n tatut.

-talɣa d ugbur n tmedyazt taddeyanit ttewaḥuzen s laɣyub n timawit, abeɛda isefra yezzifen am teqṣiḍin anda yellin wawalen, ttbedilen yefyar d yinumak.

-asugen asefran yettruḥu zzerb n tillawt, yeslal-d tikta yessewhamen ur yettawi lmizan n uskud ney n wallay, am yinedruyen di teqsiḍt, ney tigayawin di lemdeḥ yef lecyax d lawliyat.

8.awal yef tesleđt tasentalant:Uqbel ad needdi yer uħric n tesleđt ad naered ad d-nawi awal yef tesleđt tasentalant imi aħas n yinagmayen i d-yemeslayen yef řsenf-a n tesleđt gar-asen:GARDE.T.J,TODOROV.Z,MAURICE DELCROIX d FERNAND HALLYNE,ANDRÉ PICARD...atg,imi aħas n leřnaf n tesleđt i yellan, tella tesleđt n talya:gar wid i d-yemeslayen fella-s:BARTHE,G.GENETTE...atg,tasleđt taseklant...atg,nekkni tasleđt i nefren d"tasentalant"tibadutin fell-as tuqtent gar tid i d-nefren fell-as:

8.1.tasleđt tasentalant:"d tasleđt n yiwen ney ugar n yegburen n uđris, akken byun ilin d isental imeqqranen am(tayri, tileli, tamettant...atg.)ney isental ur nessi ara azal(agirřru, tagida,...), isental igejdanen d wid mezziyen(...d tesleđt n yiwudam(s umata iwudam igejdanen)"⁽¹⁾.(amagrad n HÉBERT Louis),"tasleđt n yedrisen iseklanan",2004,Tasleđt tasentalant d tin yettwabđan yef sin am wakken iten-id yebder(deg umagrad-is ANDRÉ Picard sb23.24).

1.tasleđt taggayant:"tettban-d, am tyessa taklasikit n tesleđt n ugbur, yettwabna s lmendad n ugraw imu qqaren agraw n tesleđt taggayant, i yeseytayen ađris, dayen i yetteksen allusen isentalanen id-yettwaεawaden, tettejmaε ađris akken ad-tt-εedi yer uqεad n yisental"(BARDIN,1989,2009)⁽²⁾.

⁽¹⁾"l'analyse thématique, au sens large, et l'analyse d'un ou plusieurs contenus du texte,de quelque ordre qu'il soient:de grand thèmes(amour,liberté,mort,ect)ou ou thème le plus prosaïque(cigarette,table,voire genre grammaticaux,temps verbaux(..);de thème principale au plus mineure,de l'atat au processus(...et l'analyse des persennages(plus exactement des acteurs".

⁽²⁾"l'analyse catégorielle est vue comme la forme classique de l'analyse de contenue elle est réalisée a partir d'une grille,dite grille d'analyse catégorielle,qui de balayer le texte et de repérer les répétitions fréquentielles thématique"

2.tasleđt uqewem:tettwasuql-d seg tmarikanit s''tesleđt n wayen yesεan azal''akken ad qisen anerni n yimesli, yef lmendad n tyawsiwin ney n yisental id-yesenfalayen''⁽³⁾.BARDIN,(1989,2009).

9.Anamek n tmiđranin tigejdanin n tesleđt tasentalant:

Idrisen n tsekla akken ma llan ama d widn(tmedyazt,tasrit)wid n timawit ney wid yettwarun ttwabna-n yef''usentel''i d-yemmalen yef wacu id-yettmeslay uđris-nni, imi asentel deg tmedyazt yesεa azal d ameqqran maca s yes-s i nezmer ad negzu iħulfan n win ysefrawen.

9.1.tabadut n usentel:

Tibadutin yef usentel ugtent ama deg yisegzawalen ney idlisen,d yimagraden...atg,BOUNFOUR.A, d yiwen seg yimyura i d-yewwin awal yef usentel d limarat-is yenna-d d akken''asentel yeslalay-d ilqiden ney yettban-d yes-sen,alqid d tayunt tamezyant i d-yufraren akk,timinegt tettwelih yer usentel, mebla yes-s tettili d awal kan yeqqen yer tyawsa ney yer tmiđrant''BOUNFOUR.A.(1999;48)⁽⁴⁾.

⁽³⁾''l'analyse de l'évaluation,littéralement traduite de l'américain par l'analyse d'assertion évaluative pour bute de mesurer les attitudes du locuteur a l'égard d'objets au sujet desquels il exprime''.

⁽⁴⁾''un thème engendre des motifs ou se manifeste à travers eux-le motif est la plus petit unité supérieure,l'est(...)évoque ou présuppose le thème sans lequel il n'est qu'un non référent à un objet ou à concept.

Asentel yemmal-d tikiwin yemgaraden, maca asentel yezmzer ad iban:

-deg wawalen yettwasmersen deg uḍris(ad yili d usrid).

-deg unamek(ad yili d arusrid).

Am wakken id-tenna GARDES-TAMIN.(1998;314-315)"asentel yemmal-d tiki am tayri, tamettan, aslali, agama...atg, ara yettwasemrasen s wudmawen yemxalafen deg tẓekka(...)isental n tẓekka-a d uffiren, d arusriden, ur yeqqin ara yer umeskar, id-yettbanen s tidet, isental yellan d imadwanen, d imaynuten keččmen deg talyiwin timaḥlayin, awalen-a ma yella ttuḡalen-d s waṭas deg tẓekka, zemren ad ilin d awalen isental, ma yella ugten deg tẓekka(...)iferdisen-a mmalen-d ayen imu qqaren limarat n usental"⁽⁵⁾.

Am wakken d ayen itt-id-yesbadu MAURICE DELCROIX d FERNAND HALLYN(1995;96)"asentel d aferdis anamkan i d-yettalsen deg uḍris ney deg ugraw n yeḍrisen"⁽⁶⁾.

⁽⁵⁾"le mots(thème)désigne un concept, une idée, comme l'amour, la mort,la création, la nature,ect...qui va être développée sous différentes formes dans une oeuvre(...)les thèmes d'une oeuvre,qui sont souvent sous-jacent ou formulés indirectement,nes'identifie pas avec sont sujet, qui est clairement affirmé,les thèmes qui sont abstraits et généraux,s'incarnent dans des formes concrètes et particulières à travers la matériel linguistique,...,certain de ces mots sont récurrents et peuvent constituer des mots thèmes,s'ils sont parmi les plus fréquents de l'oeuvre(...)ces éléments constituent ce que l'on appelle des thèmes,motifs".

⁽⁶⁾"le thème est un élément sémantique qui se répète a travers un texte ou un ensemble de textes"

9.2.limarat n usentel:

Inagmayen i d-yewwin awal yef limarat n usentel(motif)deg wahilen-nsen ugten yal yiwen amek i d-yesenfali, s yifakulen yemgaraden, yef waya, yef waya naered ad nefk kra seg tmuyliwin-nsen yettwabnan yef waya:

Limarat n usentel:d tid yesean azal deg uħric n tesleđt tasentalant, maca limarat n usentel-agi ttilit-d s unadi yef yeħricen imecħaħ isehlen i ufham,s yin akkin yer yeħricen yuħren i usegzi akken ad yettwakes unamek, am wakken id-yenna TOMACHOVSKI(limara n usentel tssebggan-d iħricen n unamek id-yettban-n deg teyzi n uħris, ney deg wayen yerzan tasekla(asentel n lmut),limarat d usentel ttasen-d d iħricen i yettemħafaren, d wamek id-ten-id qqaren”TODOROV.Z.(1972;283-284)⁽⁷⁾.

Am wakken d aħen i ttunaħsabent limarat n usentel d iħricen mezziyen mađi, id-yettwasulħen deg uħris ney deg tefyar n yal aħris, am wakken i d-yenna yef waya TOMACHOVSKI deg wawal-is yenna-d”yal tafyirt tesħa limarat-is, lmeħna-s d aħric amectuħ mađi n tyawsa tasentalant”(TODOROV.Z.1972;281)⁽⁸⁾.

⁽⁷⁾”le motif thème, cette dernière notion désigne une catégorie sémantique qui peut être présenté tout au longue du texte, ou même dans l’ensemble de la littérature(le thème de la mort),motifs de thème distinguent avant tous par leur degré d’abstraction et partant, leur puissance de dénotation”

⁽⁸⁾”chaque proposition possède son propre motif”c’est-a-dire ce qui est la”plus petite particule du matériau thématique”

Llan d aḡen wahilen n J.P.RICHARD anda i d-yessebggen anerni n tarrayt tasentalant d tesleḍt n tmeslayt n umaru.deg tyuri tameḡyant,ma nebda deg “tesleḍt n tagnatin tidarsanin akken ad naweḍ yer tyessiwin tisentalanin”.

J.P.RICHARD yebya ad yessebggen tulsiwin, am uferreq n tayyunin n tummet(lemḡani) id-yemmalen talḡa taḡessantdeg uḍris, n lebyi neḡ n tekti ur nettbeddil ara”JEROM.R.(1997;55)⁽⁹⁾.

9.3.Assay yellan gar usentel d limarat-is:

9.3.1.Amwalan:d win id-yettbanen s wudem (usrid), dwin id-yekkan seg wawal”awal”, dayen yettilin s timawit neḡ dayen yettwarun am wakken i d-yettwabder deg usegzawal n LAROUSSE BORDAS(1967;277)⁽¹⁰⁾.

Awal d lḡes neḡ d agraw n leḡwat neḡ n tefyar i d-yeslalayen tayunt tufridt, i yzemrenad tetwaseqdec deg waḡas n tunḡiqin n tmeslayt”,neḡ d agraw n wawalen yerzan yiwet n taḡult am(tayri,trad,zwaḡ...atg).yesḡan yiwen n unamek, tikti n uḍris deg-s tettban-d seg wawalen yesḡan assay yer tekti tamatut.

⁽⁹⁾”les travaux les plus récent de J.P.RICHARD attestent l’évolution de la démarche thématique vers l’analyse minutieuse des traites du langage de l’écrivain.ainsi,dans micro lecteur, c’est en partant”de l’analyse des faits textuelle pour rejoindre les structure thématique”,(...)J.P.RICHARD tent de repérer ...,les répétitions comme les disséminations d’élément des sens qui relèvent la forme structurent, au niveau du texte,d’un désir ou d’une obsession”.

⁽¹⁰⁾”mot groupe de son ou de lettre formant une unité autonome, susceptible d’être utilisés dans les divers énoncés d’une langue”

9.3.1. Anamkan

Awal-agi yettwasudem-d seg wawal"anamek", yemmal-d lmeɛna n uḍris s lekmal-is, anamek-agi d win i nezmer ad negzu deg tikti n uḍris ney deg usentel-is, aneggaru-a yettili s tyuri n usefru ney n uḍris akken ad nessiweḍ ad negzu yef wacu i d-yettmeslay akken ad nekkas limarat n yal asentel ama d(tayri, tṛad,tasreḍt...atg) i yellan s wudem arusrid.

lxef

n

tesledt

Tasleḍt tasentalant n yisefra:deg uḥric-a ad naæreḍ ad nexdem tasleḍt tasentalant i kra azal n mraw d sin(11), deg-s ad ne ssuley asentel, limarat n usentel, d wassay yellan gar limarat-a d usentel n tesreḍt.

Asefru 01 wis(yan):

Asentel n usefru:Muḥend Saëid Amlikec deg usefru-a yemdeḥ jeddi-s Sidi Eli Uæebḍella, ibeggn-d, d akken argaz-a d amdan yesean azal d wawal.

Limarat n usentel:deg usefru-a ad d-nekkes kra n wawalen igejdanen id-yessebggan-d"tasreḍt deg usefru-a am:wawal n Sidi d win imu qqaren s waṭas i yemrabḍen yesean azal, llan d ayen wawalen i d-yessebgganen lemdeḥ:bab n yisem mechur, d leinser werḡin iqqur, deg lḥuḍna i d-yettferfir.

Assay yellan gar limarat-agi d usentel n tesreḍt:d anamkan: maca amedyaz yessbeggn-d azal n Sidi Eli Uæebḍella imi netta i yetṭfen zzawiya i yellan deg læerc n At Mlikec deg-s yeslmaḍ ayen yurzen yer dḍin, d ayen i d-t-yeḡḡan ad yili mechur, ayagi dayen negza s wudem arusrid.

Asefru wis 02(sin):

Asentel n usefru:d amdeḥ n jeddi-s Sidi Eli Uæebḍella.

Limarat n usentel:A Sidi,A lbay fi teddunt lemḥal, i d-ak-fkan d At Rebbi, alarmi k-rekbent leḥwal.

Assay yellan gar limarat-agi d usentel n tesreḍt:d anamkan, maca Negza d akken lænaya i yekseb Sidi Eli Uæebḍella d Rebbi i d-as-tt-yefkan alammi yuyal yesea azal, seg tama nniḍen yenna-d awal n "leḥwal"i d-yettbegginen kra n

lewšayef i yesēa umrabeđ am(tuba, sber...atg).

Asefru wis 03 (kṛađ):

Asentel n usefru:deg usefru-a Muḥend Saēid Amlikec, yessbeggn-d iḥulfan n leḥzen yef lmut n jeddi-s Sidi Eli Uēebđella, maca yesēa azal d ameqqran yur-s, acku d netta i d-as-d yeğğān abrid-nni i yeđfer, am wakken id-yewwi asefru-a s wudem n udekker yef lmut-is, d ucekker n lewšayef-is.

Limarat n usentel:deg usefru-a ad naf kra n wawalen igejdanen sebgganen-d asentel n “lmut” am:ḥzen a yul, iḃab leqteb n cceṛraḥ, ufiyt deg tegnit yeđreh, lekfen d amellal, tamdelt tefseḥ, yer wanda ur d-nettuyal, am wakken dayen i sēan wawalen-a assay yer usentel n tesređt, maca awalen-a(llekfen d amellal, tamdelt...atg)sebgganen-d laēwayed i saxdamen yinselmen i win yemmuten, yerna ibeggn-d deg ufyir aneggaru yiwen n ubrid i yellan d azref n yemdanen akken ma llan d”lmut”, d adeg n lebda.

Assay yellan gar limarat-a d usentel n tesređt:d amwalan maca negza deg usefru-a asentel n tesređt s wudem”usrid”.

Asefru wis 04 (ukuḃ):

Asentel n usefru:yewwit-id yef lḥeğğāğ mi i d-uyalen deg uxxam Rebbi, imi yettqabal-iten s yisefra d wawal ziđen, am wakken yestaqsay yef win ur d-yuyalen ara imi ahat d turuḥin i yuḥ, ney yemmut deg uxxam n Rebbi.

Limarat n usentel: limarat id-yessbgganen asentel n usefru: lēeslama ay At Lḥeğğāğ, win ezizen anda d-teğğām, Ḥarafa, asif n nil.

Assay yellan gar limarat-a d usentel n tesređt: d amwalan imi deg wawalen-nni

i d-yettwabdren”lḥeḡḡaḡ, ɛarafa, asif n nil” urzen yer wayen xedmen yinselmen, limarat n tesreḍt deg usefru-a negza-tent s wudem usrid.

Asefru wis 05(smmus):

Asentel n usefru: amedyaz-a yemdeḥ Ccix Aḥeddad maca ddren deg yiwet n tallit, iwala tabyest i yesɛa d wassay-is yer ddin.

Limarat n usentel: deg useru-a llant limarat i d-yessebgganen asentel n usefru am : d tṭayaɛ, isem-is mucaɛ, dakara ma fi lḡuda.

Assay yellan gar limarat-a d usentel n tesreḍt: d anamkan, imi awalen-agi:lḡuda, tṭayee, isem-is mucaɛ, qqaren-ten-id i win yurzen yer ddin.

Asefru wis 06 (sḍis):

Asentel n usefru: asefru-a Muḥend Saɛid Amlikec yewwit-id yef yiman-is(yemdeḥ iman-is), anda id-yessebggen dakken netta d win yeyran leqran d taɛrabt seg wassen yella d ameḡyan, am wakken i d-qqaren d akken amedyaz-a d win i d-iḥuḡḡen aḥal n tikwal.

Limarat n usentel: deg usefru-a ad naf kra n wawalen id-yessebgganen limarat n usentel i d-nebder yakan am: Sidi Saɛid d aneɛmar, seg lɛilm ala yeqqar, leqran zik i ten-iheḡḡa, izga d ddin d aneḍḍar, lḥiḡḡa.

Assay yellan gar limarat-a d usentel n tesreḍt: d amwalan, maca issbeggn-d +6assay-is d ddin s wudem usrid.

Asefru wis 07(sa):

Asentel n usefru: d amdeḥ n Sidi ɛebdelkrim deg sin n yefyar imezwura, deg

Ukkuz n yefyar ineggura, yendeh s lawliyat, d Wat Rebbi akken ad-ten εasen.

Limarat n usentel:kra n limarat id-yessebggan-d asentel i yef i d-yewwi asefru:
A Ixetyar, Ay itbir, iεus-ik jeddi-k, Sidi Imufeq wer k-iğğa, At Rebbi...atg.

Assay yellan gar limarat-a d usentel n tesreḍt:d anamkan: imi irgazen i d-
yebder d wid iḍefren ddin akken iwata.

Asefru wis 08(ṭam):

Asentel n usefru: iban-d deg usefru-a d akken Muḥend Saεid Amlikec, indeḥ s
Rebbi d ssadat, yerra-asen azal d ameqqran imi d sut Ibaraka d Iberhan, ttrajun
deg-sen ayen i d-ten inefεen.

Limarat n usentel: llant deg usefru-a limarat id-yessebgganen asentel i yef
yettwabna usefru am:llah llah ya rğal lexfiya, ya ahl ttuqa wa ddin, ya ssyadi.

Assay yellan gar limarat-a d usentel n tesreḍt:d amwalan macca llan wawalen
id-yessebggnen tasreḍt s wudem usrid.

Asefru wis 09(ṭza):

Asentel n usefru:deg usefru-a amedyaz yeḍleb laεnaya yer yiwen n Ccix abaḍni
imu qqaren Belεebbas Ucrif.

Limarat n usentel:ad ttrey jeddi, Belεebbas Ucrif, mechur yise-is.

Assay yellan gar limarat-agi d usentel n tesreḍt:d anamkan, maca Belεebbas
Ucrif d yiwen n Ccix yesεan assay yer ddin n lislam, anamek n tesreḍt deg
usefru-a negza-t s wudem usrid.

Asefru wis 10(mraw):

Asentel n usefru:deg usefru-a Muḥend Saïd Amlikec igelm-d Ibaṭel i texdem fransan anda i yeḍleb deg Rebbi d ssadat d wid yesëan Ibaraka akken ad-ten i d-ssufyen deg lmeḥna i deg llan, iban-d d aḡen wudem n uwešši, d ussebggen n taggara n wid yemmuten yef tmurt-nsen, am wakken i d-yebda asefru-is s umdeḡ n nnbi.

Limarat n usentel:deg usefru-a llan kra n wawalen i d-ibeggnen assay meqqren i yesëa umedyaz-a yer ddin(lislam)deg-sen: ššlat yef-k a nnbi ay ucbiḡ, ttesbiḡ, lmiḡrab, ay ul-iw ilik d unših, teyliḡ a ccbab, d lmesk ay yettriḡ, ahat di lgğennet yettmerriḡ, a Sidi Eli siwel ay ucbiḡ, A Rebbi efk-aneḡ ttesriḡ, ad ttrey rğal afriḡ, settin ḡzab, ad neḍleb rrğal ġerğer, selk-aneḡ seg lweḡla.

assay yellan gar limarat-a d usentel n tesređt: d amwalan, maca awalen n tesređt deg-s banen-d s wudem usrid, ayagi iban-d deg wawalen i yettwasmersen deg usefru.

Asefru wis 11(mraw yan):

Asentel n usefru:asefru-a s umata yettmeslay-d yef ‘Wat Bu Wadu”d tebyest i sëan maca qublen acengu, fkan azal i lğihad d nnif d tirugza, yessbeggn-d tiwuya n ttrad, ibder-d”Muḥend At Lqaw”mi yemmut yer tmurt, yenna-d d akken d lgğennet i d-adeğ-is, am wakken i d-yebda asefru s umdeḡ n nnbi, yendeḡ yer Rebbi s ddaëwat akken ad yenşer agdud aqbayli, anida yendeḡ s Eli d ssuḡaba akken ad-ten eiwnen i wakken ad awḡen yer timunent, seg tama nniden yettcemit acengu aṛumi akken ad yefk tabyest i ugdud-is.

Limarat n usentel: ayen id-nekkes deg usefru-a d limarat:sslat yef-k a nnbi ay

ucbiḥ, lēed n ttesbiḥ, lmiḥrab, lḡennet, ay agellid nnaḍer, deḡeeyk s saḥaba, d
Ḥli yedben imeyḥrab, A Mḥa leqaw melliḥ, d aḥerbi, afransis-nni akeddab.

Assay yellan gar limarat-a d usentel n tesređt: d amwalan maca awalen n
tesređt banen-d s wudem usrid.

2-Amek id-ttban tesređt deg tmedyazt n Muḥend Saēid Amlikec:

Seg tesleđt tasentalant i nexdem i yisefra n Muḥend Saēid Amlikec, ibanay-
d d akken "tasređt" d tin i d-yellan deg waṭas n yisental, maca amedyaz-a d
amrabeđ yerna yeyra awal n Rebbi, dayen i yeḡḡan tasređt ad tili deg tuget n
yisefra-is, rnu ḡer waya igelm-d tarḡeg n wussan i yedder netta d yimezday n
lēerc-is deg tallit-nni d lbaṭel, zzur, timḥeqranit...atg, imi acengu yeqwa seg yal
tama, ama seg yiserdasen ney leslaḥ, imezday n lēerc n At Mlikec ur sēin ara
allalen s wacu ara qablen, ḡef waya i d-yekker Muḥend Saēid Amlikec s
tmedyazt i yessaweđ ad-ten yesdukel, yessutur deg-sen ad sēun tabyest akken
ur ttaken ara afus ḡef tmurt-nsen, yeqqar-asen akken i d-yenna Rebbi deg
wawal-is"win ara yemten d amḡahed ḡef tmurt-is ad yekcem ḡer
lḡennet""yessawal ḡer uzbu s yisem n ddin", am wakken i d-yebder aḥal n
tikwal"lmut"deg yinawen n tmedyazt-is"labuda lmut ad tili"yesmektay-iten-id s
yes-s imi d tin yuran ḡef yal amdan.

Seg tama-nniḍen ideeu ḡer Rebbi d nnbi d ṡṡelaḥ, ney ssadat d lawliyat,
yettwali-ten d wid yesēan lqeḍra akken ad-ten smenēen seg ufus n ucengu
arumi.

S tmedyazt n tesređt d aḡen yessawađ ad yejmaē lḥeḡḡaḡ akken ad ddun s
axxam n Rebbi, imi d netta id-ten yettawin, yesēa azal d ameqqran gar-asen imi

yes-sen abrid n Rebbi, yerna d amrabeḍ.

S tmedyazt n tesreḍt, yessawaḍ ad yefru timsal ama i yimezday n læerc-is, ney wid n tmura-nniḍen imi d baba n rray d wawal, d ayen i yeḡḡan medden ttqadaren, ttcawarent yef yal taluft.

3-aḍayer n Muḥend Saʿid Amlikec:

Imedyazen deg tmetti taqbaylit tamensayt d wid yesʿan azal d ameqqran d nitni i yrefden iyeblan n tmetti, imi yal taqbilt ney yal taddart tesʿa imedyazen-is i yellan d imallalen fell-asen, am Yusef Uqasi n At Jennad, Ccix Muḥend Ulḥusin n Taqa, d Muḥend Saʿid Amlikec n Yiʿeggacen...atg.

Tawuri n yimedyazen-a temxalaf yef twuri n yemdanen n menwala, imi tuget deg-sen d wid yeyran awal n Rebbi, snen amek teddunt temsal n tudert, d ssut wawal d rray d ayen i d-ten yeḡḡan ad d-ilin d aqqueru yef lærac-nsen, alammi uyalen d sut lbaraka tṭalaben-ten i ferru n tila d yiʿewwiqen i yettilin gar teqbilin ney way gar-asen, ayagi d ayen i d-ibanen deg tyuri-nney i yisefra n Muḥend Saʿid Amlikec i d-aḡ yeḡḡan ad naʿreḍ ad nʒer d acu i d-aḍayer-is deg tallit-nni i deg yedder:

3.1.Amrabeḍ:

Muḥend Saʿid Amlikec yefruri-d seg twacult n yimrabḍen, yeyra leqran deg zzawiya yef ufus n jedd-is Sidi ʿEli Uʿebḍella seg wassen yesʿa di leʿmer-is 18 n yiseggasen, ayagi yettban-d deg usefru i d-yewwi yef yiman-is:

Sidi Saʿid d aneʿmar

Fi kunt ddar lla xliḡa

Seg ləilm ala yeqqar

Leqran zik i ten-iḥeḡḡa

Izga-d din d aneḍḍar

Netta d wis sebɛa lḥiḡa

Am wakken yesɛa azal, muqadar imi tirubɗa-is d turza i yurez yer ddin, d ayen id-t-yeḡḡan ad yesɛu adeg d ameqqran yer yimezday n lɛerc-is, ney yer wid n tmura-nniḍen, rnu yer waya yella d aselmad, d win yettwelihen yer ubrid n ṣwab s yisem n wayen i d-yeddān deg leqran, akken i d-nnan d ayen amedyaz-a i teddu d lḥeḡḡaḡ s axxam n Rabbi iḥuḡḡ-d aṭas n tikwal, yesɛa tawuri ur nemxalaf ara yef tin n yemrabḍen-nniḍen, am wakken i d-yenna NACIB.Y.(2012;25):"imrabḍen ttbegginen-d, aselmed d useḥbiber yef wazal n tekti d ddin"⁽¹²⁾

3.2. d amusnaw:

Imi amedyaz-a d amrabed yerna yeyra awal n Rabbi s taɛrabt, yef waya aṭas n tmusniwin i d-yerfed am wakken i d-qqaren wid ixedmen tizrawin yef

Umedyaz-a d akken ur yeqqim ara kan deg lɛerc-is, yeffey inuda yef yimusnawen d yimedyaZen n tallit-nni am Ccix Muḥend Ulḥusin, Si Muḥ Umḥend, iɛeda s waṭas n tmura am: Bgayet, d Tunes yettwasen s "Tseddawit n Zituna" anda i ttnejmaɛen yimusnawen d yimedyaZen n lawan-nni s yiswi n

⁽¹²⁾"les marabouts représente, enseignent et protègent les valeurs morales et religieuses"

unadi yef umaynut deg yal adeg am wakken i d-yenna(MAMMERI.M.1980.47):"imusnawen akken ad lemden ney ad leqmen tamusni ttruhun seg læerc yer wayeḍ, seg ssuq yer wayeḍ akken ad lemden way gar-asen"⁽¹³⁾.

Tamusni i yesɛa Muḥend Saïd Amlikec ney tin id d-yerfed yur yimusnawen-nniḍen, d ayen i yesaxdem i unṣeḥ d uwelleḥ n yemdanen d ayen id-ibanen deg yiwen n usefru i d-yenna(ma neqqim akka ur nerbiḥ):

Rnu tṭaleb mi yettcerriḥ

Ul-is d unṣiḥ

Mi yerba zdat-s lektab

Ay ul-iw ili-k d unṣiḥ

D ṣṣlat, yef-k a zzin letyab

Irwala sixfef lemdiḥ

Ruḥ-as d unṣiḥ

Am-min iheḡḡan lektab.

⁽¹³⁾"(imusnawen)vont de tribu, en tribu, de marché en marché, quétant la tamusnie, ainsi qu'il disent eux-mêmes apprenant les autres".

3.3.d bab n wawal d rray:

Am wakken i d-yenna: BELLIL.Y,AREZKI.D(2012;67):"Muḥend Saʿid yella d win i beddun awal, d bab n wawal, d ayeṇ d netta i d-tt-iferrun, d bab n rray"⁽¹⁴⁾, maca awal yur-s d win i weznen, yella d azamul deg læerc-is ney deg berra n læerc-is, deg lawan-nni win yekren ad yendeh s yisem-is am wakken i d-yenna yef yiman-is:"messus lemdeḥ n win ur as-yennin akken s-yeqqar Muḥend Saʿid Amlikec", rnu yer waya yesemras ddin s waṭas deg yinawen-is, d ayeṇ yeḡḡan awal-is ad yesɛu azal, ad yili d aḥeddad n wawal.

3.4.d win i ferrun tilufa:

D amedyaz i yettmeslayen s yisem n læerc-is, yessdukul agdud yef yiwen d win ur nḥemel ara lbaṭel, yef waya At Mlikec rrant d aqerru fell-asen, ttnejmaʿen deg yiwen wadeg deg læerc n At Mlikec imu qqaren"tasefsaft", i yellan deg tama n yiʿeggacen akken ad meslayen yef tlufa i d-ten iceyben, ama d imenyi gar yemdanen, timsal n nnif, ney ttmeslayen yef taluft n ttrad, am wakken deg-s yeselmad leqran d tmedyazt, Am wakken i d-qqaren d akken amedyaz-a ur tceybent ara kan tlufa n læerc-is, maca ɛarḍent tikwal yemdanen seg tmura-nniḍen akken ad-asen yefru tilufa yettwasnen deg tetti taqbaylit am yimenyi gar laerac, tudrin, imdanen, ttar yettilin gar twaculin...atg.

Llan wid i d-yeqqaren amedyaz-a, mi yesla s taluft yeḍran yettruḥu waḥdes akken ad-tt-yefru, mebla ma nedhen s yes-s, ad naf gar tlufa i yefra, tin n Ccix Muḥend Ulḥusin, assen i yeffey yer berra n læerc-is i yellan di Taqa n At Yahya,

⁽¹⁴⁾"Mouhend Saïd celui qui possédait la parole, d bab n wawal, et par conséquent, il est celui qui décide aussi bab n rray".

iḍul ur dyuyal-ara, assen i d-yuyal yufa-d tameṭṭut-is yef usfaylu, iruḥ yer tṭelba n tememert-is, yenna-asen:d acu d leiqab n tmeṭṭut i d-iḍalen deg tṭaq?nnan-as: d tibrat, mi akken yesla Muḥend Saëid Amlikec s tedyant-a, iruḥ yer Ccix Muḥend Ulḥusine, yenna-as sliḡ tebyiḍ ad ttebruḍ i tmeṭṭut-ik, yerra-as-d Ccix Muḥend: d tidet a Ccix.

Maca tameṭṭut i d-iṭalen deg tṭaq

Lemgaz-is d tṭlaq

yas ad d-teḡḡ llufan d aleqqaq

s yin akken yerra-as-d Muḥend Saëid Amlikec:

tameṭṭut d-iṭṭalen seg tṭaq

d lxiq ay txaq

ney d aḍu n laḥbab ay tectaq

ur-k ad tebḍuḍ d uxellaq

ad teḡḡ mmi-s d aleqqaq.

Mi yesla Ccix Muḥend Ulḥusin i wayen id-as-d-yenna Muḥend Saëid Amlikec, dya ur yebri ara i tmeṭṭut-is, s yin akkin yedea-as s lxir, ayagi dayen id-yettwabdren deg udlis-is n(BELLIL.Y,DJAMAL.A)d tezrawt n(GASMI.M,MELLAL.S)

3.5.d afus n talelt deg wakud n unekcum aṛumi yer læerc n At Mlikec :Assen i d-yekcem ucengu aṛumi yer Wat Mlikec s yiserdasen, d leslaḥ xedmen deg-sen tiwuya d timeqqranin, ššeryen, nyan, yettwakes i umdan kra yesa d izerfan

D ixxamen ney tiferkiwin...atg, agdud deg wakud-nni yella am wakkend anekruf imu ttwarzen yifassen, ur yesɛi ara s wacu ara imager anekcum amesbaṭli.

Muḥend Saʿid Amlikec yedder d yemdanen n læerc-is tignatin-nni qessiḥen”anda deg tmedyazt-is ad naf tilufa timazrayin id- yeglem ama tiwuya yexdem Lmarical”Biju” deg Lwad Saḥel deg Mayu aseggas n 1847 ney nfaq n 1856, imenɣiyen i yeḍran deg lawan-nni, yeglem-iten-id Muḥend Saʿid Amlikec am yimedyažen-nniḍen, i yedren ussan irḡaganen d lbaṭel i yexdem urumi” s tmedyazt-is yeɛreḍ ad yesker imdanen akken ad akin i lbaṭel i yexdem urumi, yefka-asen tiktiwin n lḡihad d ssber, tabɣest d daɛwat n lxir akken ad awḍen ɣer timument, am wakken i d-yenna deg yiwen n uḥric deg usefru-is (ɣef trad n 1847 anekcum n Marican Biju ɣer Wad Saḥel):

Ya Rebbi ɣur-k ay nettɭud

ɣur-k ay neḍmaɛ lfayda

deɛɛeyk ayt rrkue d sḡud

d rasul Muḥemada

d arumi siweḍ-as leḥdud

ad fell-aɣ tekkseḍ lada.

taggrayt

tazrawt-nney tewweḍ yer taggara-s, lebyi-nney seg tazwara yettwabna yef yiwen usteqsi agejdan, deg-s neḃya ad nẓer"amek id-ttban tesreḍt deg tmedyazt n Muḥend Saʿid Amlikec", uqbel ad banen yigemmad i yellan d iswi n usentel-nney, nessawed nerna-d tiktiwin timaynutin deg unadi-nney deg uḥric-a aseklan yef tewsit n tmedyazt n tesreḍt d leṣnaf-is, am wakken i d-ay tettunefk tegnit akken ad nekcem s telqayt yer tudert n umedyaz-a, rnu yer waya nessawed negza anamek n yisefra-is, d uzayer-is yer yimezday n lɛerc-is...atg.

Deg tazwara n umahil-a nsemres ammud n yisefra yerzan asentel n tesreḍt, ayagi d ayen nwala deg kraḍ n yedlisen win n MAMMERI.M,poèmes kabyles anciens,ADOLPHE.H,poésies populaire de lakabylie de djurjura,BELLIL.Y,AREZK.

D."Muḥand Saʿid Amlikec, n At Sidi Eli Ueḍella", dayen yiwet n tezrawt n taggara n turagt n "MELLAL.S,GASMI.M,tamedyazt d umezruy i yettunekken i Muḥend Saʿid Amlikec.1812-1878, ayagi d ayen id-nebder deg tezwert n tezrawt-nney.

Deg uḥric amezwaru d winyerzan aḥric n teẓri, deg-s nessawed nmeslay-d yef tmedyazt taqbaylit tamensayt d tewsatin-is s umata, newwi-d awal s telqayt yef tmedyazt taddeyanit d leṣnaf-is, tulmissin-is.

Deg uḥric aneggaru, d aḥric n tesleḍt, deg-s i d-ay d banent tririyyin yer usteqsi-nney, imi newweḍ yer yiswi-nney, neẓra amek i d-ttban tesreḍt deg tmedyazt n Muḥend Saʿid Amlikec, ayagi iban-d s tesleḍt tasentalant i nexdem i kra n yisefra-is, deg-sen nessuley-d asentel, limarat n usentel, d wassay yellan

gar llimarat-nni d usentel n tesreḍt, ma yella d amwalan ney d anamkan, yer taggara nessawed neẓra azayer n umedyaz-a.

Seg tama n yigemmaḍ igejdanen nufa d akken, deg yisefra n umedyaz-a "tasreḍt"ur telli ara kan d aḥric deg tmedyazt-is, asentel-a yella-d, maca amedyaz-a d win yesɛan assay d ameqqran yer ddin, yerna d amrabeḍ yeyra awal n Rabbi, d ayen yeḡḡan tasreḍt ad ttili deg tuget n yinnawen n tmedyazt-is, s umata ayen yurzen yer tudert-nsen deg tallit-nni, abeɛda isefra i d-yewwi yef ttrad.

yef waya i nwala d akken deffir n tmedyazt n Muḥend Saɛid Amlikec llan yiswan id-yettbanen s wudem n uwelleh, d ferru n tlufa, d usaki n yemdanen akken ad qarɛen acengu, seg tama-nniḍen iban-d dakken s yisefra i yettak daɛwat n lxir, am wakken indeh s Rabbi d ssadat d lawliyat.

yef waya ad nini, tawsit n tmedyazt taddeyanit deffir-s aṭas n yiswan, s yes-s i yezmer umdan ad yegzu aṭas n tektiwin ad d-tiwelhen yer ubrid n tidet d lewqam, am wakken d ayen iban dakken llan yisefra ur d-ttban ara deg-sen tesreḍt s wudem usrid, d ayen ara negzu deg urnamek, ilmend n waya zemrent ad ilint tezrawin-nniḍen ara ad iḍefren abrid-a, am wakken nettraju ad yili laqdic-nniḍen yef umedyaz-a, akken ad yili yisem-is gar yimedyaZen imeqqranen n tansayit, imi am wakken i d-neẓra deg tezrawt-nney tamedyazt-is d tamesbayurt ama seg tama n yisental ney deg yinumak.

yer taggara yas akken niwweḍ yer yiswi-nney, maca ayagi ur yelli ara s leshal acku llan kra n wuguren i d-nemlal gar-asen ad nebder:

ugur amenzu: d tagmert n yisefra, imi asentel n tezrawt-nney d winyettwabdlén deg tegnit taneggarut dayen i d-aɣ yeğğan ur neffiɣ ara yer unnar akkenad negmer ayen ilaqen yef usentel-a seg yimi n yimsulɣa, yef waya id-nekkes seg yedlisen akked d yiwet n tezrawt i yettwaxdmen yef umedyaz-a.

Ugur wis sin: d ayen yerzan idlisen imi ɣas akken aṭas n yedlisen i yettwarun yef tewsit n tmedyazt taddeyanit, maca ur nessawed ara ad nedlu akk fell-asen.

Ugur wis kraḍ:d lixšaš n tezrawin yettwaxdmen yef umedyaz-a, maca drus maḍi n yinadiyen i yellan fell-as.

Uguren-a i d-nemugar deg ubrid n unadi mačči d wid i d-aɣ yeğğan ad nuɣal yer deffir deg laqdic-a, maena d ayen i d-aɣ yefkan afud d tallelt akken ad neḍfer abrid i d-nebda s tikli, naered neda cwiṭ i wuguren-a almi i nwed yer yiswi-nney.

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Ammud

n

yisefra

Asefru wis(yan):

yef Sidi Eli Uəebɖella

A Sidi Eli Uəebɖellah

A bab n yisem mechur

Yak yelli-s tečča d tteam

Issuffey-it-id ar sshur

Aseqqif-ines d leħmmam

D leinser werġin iqgur

Yehzen ma yerfed acewwiq

Yerna ihuz abendir

Ad izhu wul-is ma elal

Deg lħuɖna i d-yettferfir

(BELLIL.Y,AREZKI.D,2012;70).

Asefru wis sin:

yef jeddi-s Sidi Eli Uəebɖella:

A Sidi Eli Uəebɖella

A Lbay fi teddunt lemħal

Id-ak yefkan d At Rebbi

Alarmi k-rekkbent leḥwal

A Sidi ḥader iman-ik

At Rebbi ttbeddilen awal

(BELLIL.Y,AREZKI.D,2012sb;31).

Asefru wis 03:

yef lmut n jeddi-s Sidi Eli Uæbdella:

ḥzen ay ul ur ttneçraḥ

mi kkawen ifadden am uffal

iṣab leqṭeb n ceṛṛaḥ

lexbar inuda yuṣal

ufiy-t deg tegnit yeḍreḥ

cudden-as lekfen d amellal

wennæen-as g lerwayaḥ

s lmesk iwzenn s werḍel

rran fell-as tamdelt tefseḥ

ar wanda ur d-nettuṣal

(BELLIL.Y,AREZKI.D,2012,sb;71).

Asefru wis 04:

yef lḥeḡḡaḡ

læslama ay At Lḥeḡḡaḡ

tiεumam tizegzawin

win εzizen anda t-teḡḡam

anid t-teḡḡam s rrḥil

teḡḡam-t-in g εarafa

ney at-yečč wasif n nil

(BELLIL.Y,AREZKI.D,2012,sb;80).

Asefru wis 05:

Aḥeddad d tṭayae

Isem-is mucae

D akara ma fi lḡuda

Sken-as taqdimt ad tt-yetbee

Sken-as tajdṭ ad yewqee

Lašel-is d lḥeddada

(BELLIL.Y,AREZKI.D.2012,sb;75).

Asefru wis 06:

yef yiman-is:

Sidi Saëid d aneëmar

Fi"kund" ddar lla xliğa

seg lëilem ala yeqqar

leqran zik i ten-iheğğa

izga-d din d aneddar

netta d wis sebëa lhiğğa (GASMI.M,MELLAL.S,2010,sb;41)

Asefru wis 07:

yef Sidi Eebdelkrim

Sidi Eabdelkrim a lxetyar

Ay itbir af dderğa

lëus-ik jeddi-k amyar

Sidi Lmufeq wer k-iğğa

At Rebbi ilzem-iten nnif

D taħanut wer tettgağğa (MELLAL(s)GASMI(M)2010sb;109).

Asefru wis 08:

Llah llah

Llah llah ya reğal lexfiya

Mulana ɛalem bikum

Ya ahl ttuqa wa ddin

Llah yenfaɛ-na bikum

Llah llah ya ssyadi

yitu-ni wa ana nennadi

ida ɗaq lhal biyya

nendeh mula beyɗadi.

(BELLIL.Y,DJAMAL.A,2012;79).

Asefru wis 09:

Ad ttey jeddi

Belɛebbas ucrif

Izedyen asif

D Amlikec mechur yisem-is

(BELLIL.Y,AREZKI.D,sb;78).

Asefru wis 10:

Ma neqqim akka ur nerbiḥ:

şşlat yef-k a nnbi ay ucbiḥ

S læed n ttesbiḥ

S læed n şşef g lmiḥrab

şşlat n ttrab deg uzerziḥ

mi yettmerriḥ

din tegsart ittemcafali

s læed uyelmi yettiḥ

iksa deg cciḥ

s læed izerzer di zab

rnu ṭṭaleb mi yettcerriḥ

ul-is d unṣiḥ

mi yerba zdat-s lektab

ay ul-iw ili-k d unṣiḥ

d sslat yef-k a zzin letyab

irwala sixfif lemdiḥ

rnu-as d unṣiḥ

am-min iheğğan lektab

taqsiḍt imiren ad ttimliḥ

ad iyli w'innumen jjdab

leelam i d-icud wuqbiḥ

fransis-nni akeddab

yeena-d Amlikec s ẓẓdiḥ

ay-d-yewwi seg-k ay aεrab

di tablazt ay d-ittintḥ

iyil meskin d ara ntab

d Amlikec ay yakkaten aqriḥ

d nitni i geddben ameseab

mami-s n tegnawt umliḥ

temnee-ay si lbab yer lbab

tamdit iffey ttebriḥ

teyyam azekka ad nyab

rzan lqum n ɣuṭṭiḥ

iyil uzrem f umulab

axxi wenεen-as leqdiḥ

ass n lexmis ibda rrḥab

ibda lbarud ittintṭiḥ

rṣas la iqellebd aqlab

ass-nni win ur nejriḥ

d awannuy ḡas ad iṣab

ay amney d-ifyen d umliḥ

amalah teyliḍ a ccbab

amzun d lmesk ay yettriḥ

d taziba n lfeṭṭa u ssxab

ahhat di lḡennet ittmeriḥ

ad fell-as izzef lectab

neqqel deg yifeg-ik isriḥ

a ṭṭir ma ad tzerbeḍ d azrab

Sidi Eli siwel ay ucbiḥ

Nekwni yid-s nemmiysab

A Rebbi efk-aney ttesriḥ

Ad d-izzi useggas ad nšab

Ma neqqim akka ur nerbiḥ

εud ddunit tnneqlab

d mmi-s n tgawawat umliḥ

d illulen ay leklab

rwan igudar acriḥ

cciea tewweḍ yer zab

ad ttrey rrǧal afriḥ

ad rnuy settin ḥzab

d kra iqqaren ttesbiḥ

ad tnaεreḍ a ben xetṭab

byiy i iṛumi ad iṭiḥ

ad fell-as sudden leklab

laεlam azeggway n ccruḥ

winna i d-cud ufransis

γef d-tedda lyazya n læsker

Marican d sserşur-is

Tasebhit mazal tecriq

Ibda la ineddeh ṭṭbel-is

Bu tqubet texder

Ikker fungu g leezib-is

Madi ijuneb iwexxer

W ara i ḥudden yef warraw-is

Sidi Imufeq zzin lebcer

Amalah irya læerc-is

Timrabdin sut ḷḡuher

Myal ta ihudd uxxam-is

yas leḥfa mi tent-inḡer

kul yiwet idub uksum-is

la rewwlent gar lemxaleq

leḥjab ibeddel amkan-is

ad neḍleb rṛḡal ḡerḡer

d kra iḡran di wedris

selk-aneḡ seg lweḡla

ur nelli ara d aḡbar-is.

(MAMMERI.M.,1980,sb;416).

Asefru wis 11:

Ma nemmut akka ur nerbiḡ:

Sslat ḡef-k a nnbi ucbiḡ

S lædd n ttesbiḡ

S lædd uḡelmi yettsiḡ

S lædd n yizerzer g zab

Ay iles-iw ili-k d unṡiḡ

ṡṡlat ḡef-k a zzin letyab

irwala ur ssixfif lemdiḡ

rnu-as d s nṡiḡ

am-min iheḡḡan lektab

d lḡessa imir-nni ad timliḡ

a d-yeyli w innumen ajdab

laɛlam i d-icudd wuqbiḥ

afransis-nni akeddab

yeena a Bu Wadu s zzdiḥ

ay d-iwwi deg-k ay aɛrab

alma n taduɛt la d-yestɛlfiḥ

iḡil meskin day-nṭab

a Bu Waddu mi d-ittintɛḥ

temnaɛar si lbab ḡer lbab

tameddit iffey ttebriḥ

teyyam azekka ad-nṡab

rzan lqum n suṭṭiḥ

iḡuliyen imejdab

ḡkan wenneɛ-as lekdiḥ

ass n ttlata yebda ṭrad

ibda lbarud ittintɛḥ

d rrsas la yqelleb d aqlab

ass-nni win ur nejriḥ

d aæzzun yaṣ ad iṣab

d Mḥa lqaw mliḥ

mi k-ufiy teyliḍ a ccbab

tasa-w fell-as tejreḥ

mi iruḥ ibges ajellab

yebda yakk la k-ittintḥ

d aḥerbi iččur weqrab

lğennet a deg-s yettmeriḥ

ad fell-as yuzuf leetab

neqqel deg gifeg-ik isriḥ

ttir izerben d azrab

Sidi Eli siwel ay Ucbiḥ

Bu ttmaq a zzin rrkab

Teğgiḍ-ay netteqliliḥ

Nekwni yid-s nemyeysab

Ad ttrey rrğal afriḥ

Ad rnuḡ settinḥzab

D kra i qqaren ssabiḥ

M ad ttneεreḡ a ben xeṭṭab

D afransis nebya ad iṭiḥ

Ad fella-aḡ ḥudden leklab

Tadyant a ḡ-yexdem wufḡiḥ

Aqel-aḡ deg giggawas ncab

Ya Rebbi fk-aḡ-d ttesriḥ

Ad yezzi useggwas ad nsab

Ma nemmut akka ur nerbiḥ

εud ddunit tenneqlab

d a Buwaddu a yekkaten aqriḥ

d netta a geddeben Bni mzab

d mmi-s n tejmaεt mellih

d At lemæellem ay d lkwellab

sserwan i yigudar acriḥ

cciea tewweḍ yer zzab

gan"kabbut" am rriḥ

lektṭer-it-id am tṭrab

s tṭembur ibda rrdiḥ

s lmedfee la d-yesserhab

fkan-as medden legdiḥ

ziḡ ad netta d aherrab

ay agellid nnader

a lyani saḥib lwehhab

deεεeyk s ssaḥaba At nnser

d Eli yeddben imeyḍab

taruḍ rruḥ imḥerrer

la nek la kra da n leḥbab

(MAMMERI.M,sb;416-423)

Amawal

Awal s tmaziyt	Anamek-is s tefransist	Imawalen i deg id-ttwaksen
Alqid	motif	H.B(dictionnaire trilingue Français-Tamazight-Arabe)sb;487.
Ažayer	Statut	H.B(dictionnaire trilingue Français-Tamazight-Arabe)sb;193.
Antaras	individu	H.B(dictionnaire trilingue Français-Tamazight-Arabe)sb;119.
Agerdas	Diplôme	H.B(dictionnaire trilingue Français-Tamazight-Arabe)sb;83.
Afaris	Produit	H.B.(dictionnaire trilingue Français-Tamazight-Arabe)sb;167.
Anekruf	Détenu	(Amawal n tmazight tatrart)sb;23.
Ažyan	Critique	(Amawal n tmazight tatrart)sb;30.
Asfaylu	fenêtre	(Amawal n tmaziyt tatrart)sb;28.
Ireṭalen	Les emprunts	(Amawal n tmaziyt tatrart)sb;90.
Igemmaḍ	Résultats	(Amawal n tmaziyt tatrart)sb;122.
Tayunt	Unité	BERKAI(A)lexique de la linguistique.F.A.T.sb;313.
Tawinest	Cercle	(Amawal n tmaziyt tatrart)sb;76.
Tazrirt	Influence	(Amawal n tmaziyt tatrart)sb;101.
Taggayt	Catégorie	(Amawal n tmaziyt tatrart)sb;51.