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Tasdawit N Akli Muḥend Ulḥağ N Tubiret

Agezdu N Tutlayt D Yidles N Tmaziyt



Akatay n taggara n Master

TASEKLA TAMAZIYT

Asentel :

Tasiwelt deg wungal “Aẓar n tagut” n

Salem ZENYA

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Asnemmer

Ad nsemmer di tazwara Rebbi

i ay-d-yefkan afud

akken ad nessali amahil-agi.

Ad nernu ad nesnemmer

Massa Furali Yasmina

i d-yellan di lmendad n umahil-agi-nney

Tanemmirt i yiselmaden-nney yal yiwen s yisem-is.

Tanemmirt i yimawlan-nntey i yellan yer tama-nntey

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I wid akk i yiɛawnen deg uxeddim-agi, ladya

iselmaden n ugezdu n tutlayt n tmaziyt

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I kra n win ixedmen seg wul yef tmaziyt.

I kra n win i yisnen.

LINDA

Ayawas

Tazwert tamatut	10
-----------------------	----

Aḥric amezwaru : Tizri n tsiwelt

Tazwart.....	16
1- Amezruy n tsensiwelt.....	16
1-1- Ungal.....	18
1-2- Ullis.....	20
1-3- taḥkayt.....	20
1-3-1- Tigawin	21
1-3-2- Tagzemt.....	22
1-3-2- Takerrist.....	23
2-Tabadut n tsiwelt.....	23
2-1- Tirekkizin n tsiwelt:	24
2-1-1- Amsawal.....	24
2-1-1-1- Leṣṣnaf n umsawal: Amsawal iniri.....	25
Amsawal agensay.....	25
Amsawal awadem	26
2-1-1-2- Tamuyli tasiwlan	26
2-1-1-3- Tawuri n umsawal.....	28
2-1-2- Amsiwal	28
2-1-3- Assay ger umsawal d umsiwal.....	29
Tagrayt.....	29

Aħric wis sin : Tasleđt n tsiwelt deg wungal “Aẓar n tagut”.

Tazwart.....	32
1- Awal yef umaru.....	32
1-1- Agzul.....	34
2- Taħkayt.....	36
2-1-Tigawin.....	36
2-1-1- Assayen yezdin tigawin di taħkayt n wungal “Aẓar n tagut”	38
2-2- Tgzemt.....	40
2-3- Takerrist	44
3- Tasiwelt.....	45
3-1-Imsawalen yellan deg wungal “Aẓar n tagut”	46
3-2-Taşleđt n leşşnaf n yimsawalen yellan deg wungal	46
3-3- Amek i d-banen yimsawalen deg wungal.....	51
3-4-Tamuyli tasiwlant deg wungal.....	52
3-5- Tawuri n umsawal deg wungal.....	54
3-6- Amsiwel deg ungal.....	55
3-7- Assay gar umsawal d umsiwel deg wungal.....	55
Tagrayt.....	57
Tagrayt tamatut.....	59
Amawal	62
Tiybula.....	65

Tazwert tamatut

Tasekla taqbaylit telha-d aḥal n taliyin s wallal n timawit i-tt-yeḡḡan ad tidir armi d tallit tamirant, mi d-yeldi lqern wis 19 tiwwura-is, tebda tasekla-a ad tettidir tallit-nniḍen, tallit n tira .

Tasekla-a d tin yennernan akked unekcum afransis deg yiseggasen n 1830, acku timura-ya seant iḡil i temhersa afant-d allal n ujerred i tegzi n wamek leḥun lecyal n tmettiyin-a. Dya ajerred yella-d syur yiserdasen (les militaires) ney wid ixeddmn deg tedbelt (les administrateurs) n tmura-a. D wa i d abrid amezwaru n ujerred n tsekla timawit taqbaylit .

Ajerred n tsekla timawit yettuḡal ḡer uḡric wis sin n lqern wis 19, d tin iga aserdas arumi Anutu A. deg useggas n 1867 (poésie populaire de la kabylie de Djurdjura), d Mulira U. deg useggas n 1893 yessuffeḡd-d adlis (legends et conte de la grande kabylie) .

Deg useggas n 1897, 16 n yiseggasen i ieddin ḡef tnekra n 1871, Louis Rin ijerred sin n yeḡrisen n tmedyazt i d-yettmeslayen ḡef tnekra-ya, di la revue africaine. Deg tesḡunt-a yakan, deg useggas n 1899, arumi-a ijerred ammud n tezlatin yecna Smaeil Azikiw .

Si Amar Ousaid Boulifa, deg useggas n 1904, yessufeḡd-d adlis-ines : Poésies kabyle, éd Jourdan, Alger .

Alami d aseggas n 1919, ulac d acu i yettwajerden . Deg useggas-a aserdas alalmani Leo Frobinus yerza-d ḡer tmurt n leqbayel deg yiwet n tegmert n kra n tmucuha, maca ur nezri ara anida tent-id-yegmer ney wid i as-tent-yemlan, rnu ḡer waya netta ur yessin ara tutlayt n teqbaylit . Maca, timucuha-ya d tid i d-yessasezreg s talmant, adlis-a isemma-yas “conte kabyle” .

Deg useggas n 1920, Henri Basset yessazreg-d tazrawt-ines n doctorat : Essai sur la littérature des berbères, thèse principale, J-Carbonel, Alger, 1920.

Deg useggas n 1939, Jean Elmouhoub Amrouche, yessuffeɣ-d adlis-ines : Chants berbère de kabylie, Monomotapa, Tunis. Deg udlis-a ad naf ammud n yiḍrisen n tmedyazt i as-d-tenna yemm-as Faḍma Amrouche .

Seld ttrad n umaḍal wis sin, tallit-a tettwassen s leqdicat i gan yimrabden irumiye (les père blancs) . Deg useggas n 1940, Belaid At Sli ibeddel abrid n tsekla taqbaylit tirawit s tezzart-nni n tmucuha, tullisin d yisefra (amexluḍ) i d-yeffeɣen deg iseggasen n 1963 di F.D.B (Fichier de documentation berbère) , s yisem n (les cahiers de Belaïd ou la kabylie d’Antan). Qaren-as ababat n tsekla taqbaylit, d netta i d-yeslalen afares irawi aqbayli, d tira-ines i yeldin abrid i waṭas n tewsatin (tamedyazt yettwarun, tullist, amezgun, ungal), aneggaru-a d tawsit tartar di tsekla taqbaylit. Ungal d adlis icudden yer tesrit, yettawi-d ayen yellan di tillawt neɣ asugen, yettwabna yeḥ taḥkayt yezzifen, d umseḍfer n yinedruyen d tiggawin. Ihi ullis yura Belaid At Sli lwali n udrar icuba tawsit n wungal deg waṭas n tewsatin, yeḥ waya i d-yenna Salhi M. A. : “ungal-a yesa teɣzi n tsiwelt, d ungal, d anagrah n yiwudam, ara t-yerren d ungal”. Di tallit n ttrad llan yinagalen, acu kan ttarun s tutlayt tafransist, amedya Feruun M. d Meemmri M., acu kan ma ara nwali d acu id-yeddin deg ugbur n wungalen-a amedya “le fils d pauvre” ttawin-d yeḥ liḥala n tmurt n lezzayer sumata tamurt n leqbayel.

Almi d tallit n 80 i d-iban wungal s wudem unsib. Deg 1981, anagal Racid Sellic yura-d ungal “Asfel” . Deg useggas 1983 Saedi S. yura ungal “Askuti” .

Seg 1990, tira n wungal tennerna, banen-d atas yimyura imaynuten ad d-nebder kra seg-sen :

- Mezdad S. S wungal “Id d was” id-yura deg useggas n 1990.
- Zenya S. s wungal “Tafrara”.
- Smer H. yura “Si tedyant yer tayed” deg useggas n 1994.
- Hemdani B. yura “nekk akked kemm, kemm akked nekk” deg 1998.

- Nekkar A. yura “yugar acerrig tafawet” deg 1999.

Tira n wungal aqbayli tedda yer sdat, innerna deg useggas n 2000 d asawen , gar yimyura i d-inulfan : Tazaɣart B., Buneuf Ğ., Butliwa H., Weld Emer T., Sacuri Y.,....

Iseggasen-a ineggura, atas n wungalen id d-yefferen gar-asen “Salas d Nuja” deg 2004 n Brahim Tazaɣart, arnu yer-s ungal “Inig aneggaru” i d-yessuffey deg 2012, yerna-d dayen Zenya S. ungal-is aneggaru “Aɣar n Tagut” i d-yefferen deg 2016 di tezrigin “Tira” n Bgayet, dya d win i d-nfren akken ad-as nexdem tazrawt, ungal-a yesɛa azal n 156 n yisebtaren, yebda yef mraw d sin n yixfawen :

- Ixef amenzu yebda seg usebter (11...22).
- Ixef wis sin yebda seg usebter (23...39).
- Ixef wis kraɣ yebda seg usebter (41...63).
- Ixef wis ukuz yebda seg usebter (65...71).
- Ixef wis smus yebda seg usebter (73...83).
- Ixef wis sɛis yebda seg usebter (85...95).
- Ixef wis sa yebda seg usebter (97...110).
- Ixef wis tam yebda seg usebter (111...122).
- Ixef wis tɛa yebda seg usebter (123...133).
- Ixef wis mraw yebda seg usebter (135...143).
- Ixef wis mraw d yiwen yebda seg usebter (145...154).
- Ixef wis mraw d sin yebda seg usebter (155...156).

Ungal-a tettwaxed,-as tezwert syur M.A.Salhi, yeffey-d yakan s tutlayt takatalant. Ma d tasuqqilt-is yer tutlayt tasbenyulit, ha-tt-an deg ubrid¹ .

Tazrawt yettwaxdmen yef umaru-a Zenya S., tella-d syur Salhi M. S. i d-yefkan kra n uzɣan yef tira-is tungalant, yenna-d deg wawal-is :

¹ Zenya. S., *Aɣar n tagut*, édition tira, Bgayet, 2016, p.10.

Tira tamengalit n Salem, tesεa azal mačči d kra ; deg-s akk lewsayef n wungal, yerna tuyal diyen d adeg amaynut i tenfalit n tewsatın n tsekla tamensayt. Gas akken ungal d tawsit tamaynut, i d-yernan deg ugraw aseklan n teqbaylit.....Tin yers, d tira yeqqnen yer tilawt. Yefka Salem azal meqqren i tmetti-ines (ama deg wayen yelhan ama deg wayen ur nelhi deg wansayen d tudert n tmetti-agi). Iwudam deg wungalen-is, ttwawesfen-d akken issefk lħal.....Mi ara iyer yiwen ungalen n Zenya , ur yetyimi ara d asemmađ, am win ur iclig deg wayen yeqqar ,ad as teđru amzun akken yessutur-as-d umsawal ad yeddu d yiwudam yellan akken diyen ad iyunzu iwudam ur nelhi Tihkayin n wungalen-ines gant am uzeđta n yisalan i yettwabnan d isental(ama d asentel n tmagit ama d asentel n tetrarit, ama d asentel n umennuy, atg). Isental-agi d ayen i tettidir tmetti n tmurt n Lezzayer ačħal n yiseggassen ayagi¹.

Tizrawin yettwaxedmen i wungal agreylan, tella-d syur atas n yinagmayen iberraniyen gar-asen Genette G. , ma d ayen yeenan tizrawin n wungal aqbayli ttuyalen s tuget yer tmusniwin n lıerb, ladya yer tsensiwelt i yerran lwelh-as s teyzi yer wullis d yiswiren-is ilqayanen di tira ladya ayen i yerzan tasiwelt i yettunaħsaben d yiwwet n tulmist i yef ibedd wungal, yef waya tazrawt ara nexdem terza tasiwelt deg wungal “Aħar n tagut”, maca ur nezmir ara ad nezrew tasiwelt melba ma nēdda-d seg tsensiwelt . Ihi asteqsi agejdan , Amek tebna tsiwelt deg wungal « Aħar n tagut » n Salem ZENYA?

¹ Salhi. M A , *kra n tsura i tyuri n tsekla I- yef tsekla tyuri*, éditions tira , ighil Ouazoug, Bejaia,2015 , p.76-81.

Tamukrist-a i d-nmud akken ad d-nessiwed yer tririt fell-as, yessefk ad d-nbed yef kra n turdiwin:

- Ad nawi yef wamek uddsen iferdisen n tsiwelt deg wungal “Aẓar n tagut”.
- Ad tili dayen tugza n yimsawalen ara ad d-yeddun deg-s.
- Amsawal ara d-yeddun deg wungal-a d aniri.

Iswi-nney, ad nessebgen amek i d tusa tsiwelt deg wungal “Aẓar n tagut” d yimsawalen d yimsiwlen i d-yeddun deg-s.

Tarrayt i nedfer deg unadi-nney usnan (*tasiwelt deg wungal “Aẓar n tagut” n Salem Zenya*) d tasledt tasiwlant, nsenned tasledt-a yef kra n yiferdisen i d-iwwin imazrayen ibarraniyen gar-asen Genette G. d wiyad.

Ihi iwakken ad nawed ad nerr yef tmukrist-nney s tarrayt-a, nebda amahil nney yef sin n yihricen :

Ahric amezwaru, tizri n tsiwelt, ad d-nawi deg-s awal yef tussna n tsiwelt, maca ur nezmir ara ad neddi yer tussn-a, melba ma nerra kra n tmuyli yer tizri n tsensiwelt imi tasiwelt d yiwen n uferdis seg-s.

Ihi di tazwara ad d-nemmeslay yef tsensiwelt d tmedranin-is tigejdanin : Ungal, ullis, tahkayt , syin ad d-nuḡal yer tsiwelt d wayen icudden yer-s (amsawal, leṣṣnaf n yimsawalen, tamuyli tasiwlant, tawuri n umsawal, amsiwel d wassay gar umsawal d umsiwel) .

Ahric wis sin, tasledt n tsiwelt deg wungal “Aẓar n tagut”, ad d-tili ilmend n tezri n Genette G. d yimazrayen nniḍen, deg-s ad d-nerr tamawt s telqayt yer wamek i yessuddes umaru Zenya S. tahkayt-is yer daxel n wungal “Aẓar n tagut”, syin akin ad nexdem tasledt n yiferdisen n tsiwelt deg-s.

Aḥric amezwaru :

Tizri n tsiwelt

Tazwert:

Tizrawin yettwaxedmen yef wungal ttuqten-t, imi d adlis n ullis, i yellan d yiwen n yinaw id-ijebden lwelha n waṭas tezrawin gar-asent tasiwelt, maca ur nezmir ara ad ttexdem, ma ur nēdda ara seg tsensiwelt d tmeḍranin-is, imi tasiwelt d aferdis seg-s, dya d anecta ara d d-nawi deg uḥric-a amenzu ad neḥred ad d-nawi awal yef umezruy n tsensiwelt, d tmeḍranin-is, ungal, d wullis, rnu yur-s tabadut n taḥkayt. S yin ad d-nmeslay yef tsiwelt d tirkizin-is-is tigejdanen.

1- Amezruy n tsensiwelt:

Tasensiwelt tettnadi ad tezrew amxilef n wassaḡen, yellan ger taḥkayt akked wullis : taḥkayt d amsedfer n yinedruyen yellan dixel n uḍris, ma d ullis d tawsit yettwadmen yef yinedruyen-nni n teḥkayt s tfaksutin d talyiwin yemxalafen. Tasensiwelt d tussna n tsiwelt ; d tazrewt yef yiferdisen i d-yettaken aḍris n tsiwelt am tsiwelt s timad-is; am umsawal d tewsat-in-is. Tban-d tmiḍrant-a n tsensiwelt di tlemmast n lqern Wis æcrin. Awal i d-yeskanayen tazrawt-a yesnulfat-t-id Todorov T. deg yiseggasen n 60¹. Di lawan anda llant tezrawin d tid icudden yer wayen akk id yesnulfun deg wannar aseklan.

Seg yimazrayen ixedmen yef tusna-a, yella Genette G. i d yefkan tabadut n tsensiwelt, d wayen akk yeqqnen yur-s, laḡa ayen id yewwi di figure III (1972), fkan-as isem n n ubabat n tsensiwelt, d netta i yeldin tawwurt i usuffey n yidlisen nniḍen”².

Deg wayen i d-yenna Genette G. yef tsensiwelt , *d tazrawt n uḍris asiwlan s tuyalin yer talsa n tḥkayt, yessemgired ger tmeḍranin : taḥkayt, ullis, tasiwelt, yefka-d kraḍ n yinumek i wawal n teḥkayt di tsiwelt, amezwaru d inaw imawi ney irawi deg tullsa n unedruy ney agraw n yinedruyen, ma deg unamek wis sin i yefka i teḥkayt, d agraw n yinedruyen, d ilawen ney d isugnan, id d-yettaken*

¹ Salhi. M. A. , *Asegzawal amezyan n tsekla, Petit dictionnaire de littérature*, Ed L’odyssée, 2012, Tizi-Ouzou, p. 60.

² Genette. G., *Figure III*, col, Poétique, Ed L’odyssée, éd. Seuil, 1972, p. 71-73.

asentel i inaw, deg wassayen yemgaraden (tamezla, amsedfer, d umyllel), deg unamek wis kraḍ, d anedruy, acu maci d anedruy nni kan id yettwalsen, yella yiwen n uwadem id yettalsen kra, ay agi d tigawt n tullsa¹.

Tef waya Genette G. yssawed ad yesbadu timeḍranin n tsensiwelt, yerna yexdem tasledt i kra n tmucuha d tulisin .

Seg wayen id d-yenna Reuter Y. deg udlis-is “L’analyse du récit”, isegza-d d acu i d anekmar asensiwan, d *tussna yeenan imenzayen igejdanen n usled agentsay deg wullis²* . Deg tekti-a, ney si tbadut-a ad ay-d-iban ur ixulef ara rray yef Genette G. imi ula yur-s asentel agejdan deg tussna-a n tsensiwlant d ullis “d tasledt n uḍris” i yettaken azal i teyessa d lebni n teḥkayt .

Dayen seg yimazrayen i inudan fell-as imenza, imseliyen irusiyen “Victor chkovski”d “ Boris Eichenbaum” seg-s akin iban-d Propp V.1928. D anagmay i d-yufraren s tezrawin i yexdem yef tmucuha n Rus (Morphologie de cont), yessawed yessalley-d tamacahut yef 31 n twuriwin tigejdanin. S yin akkin yerna-d A.J.Greimas s uzenziy amesgan deg 1966. Rnan-d imir deffir-s.Bremond C 1973 d Barthe R. gar 1966 d 1982³ .

Ma yella di tezrewt yexdem Hebert L. yef tsensiwelt, seg wid i ttid-yesbadun : “*D tussna i yefkan azal i tyessa yettwalsen deg uḍris, s tyessa n wullis. Tettban-d teḥkayt am uzrar n tigawin d yinedruyen, yes-sen i d-tettili tsiwelt n wullis. Tasiwelt tettak azal s waṭas i umsawal win i d-iḥekkun taḥkayt, anda taḥkayt tettwales i umsiwel, win i wumi tettwaḥka taḥkayt*”⁴.

¹جيرار جينات خطاب الحكاية بحث في المنهج ، ترجمة محمد معتصم عبد الجليل الازدي عمر حلي ، الطبعة الثانية المجلس الاعلي للثقافة، 1997، ص 37

² Reuter. Y., *Introduction a l’analyse du roman*, Armand colin, 2eme Ed, Paris, 2006, P. 29. « le roman se fondé sur l’écrit, prose..... ».

³ <http://rudar.ruc.dk/bistream/1800/14992/Narratologie.pdf>. P. 01.consulté 15/06/2017 A 11h.

⁴ Hebert, L., <http://www.signosemio.com/documents/methodologie-analyse-litteraire.pdf>, Université du Québec à Rimouski(Canada). Consulté le 09/04/2017 à 13: 15, P. 43. « La narratologie s’intéresse à la structure de l’histoire narrée 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 wayen iccudden yer tsensiwelt , yella : ungal, ullis, taḥkayt...

1-1- Ungal

Ma nuḃal yer wayen i d yellan di tsekla yettwarun ad d-naf ungal d yiwwet n tewsit gar tewsatn i yef tebna. Aneggaru-a dayen yeḡnan taqsiṭ, taḥkayt d tamacahut, i yellan deg timawit, i yef i d- yeḡra ubeddel deg wadeg,iwudam d usugen. Tawsit-a akken i d-yenna Salḥi M.A deg wayen i d-yesuqqel seg yimaḡrayen ibeṛṛaniyen¹: « *ungal d tawsit n tsekla. Ungal ur yeḡdil ara netta d tullist. Ungal d aḡris yezzifen, mačči am tullist, tin yer-s ttuqquten deg-s iwudam, yerna tasiwelt-ines, tecbek nnig n tin tullist* »¹. Seg tbadut-a, yezmer yimeyri ad yegzu belli tasiwelt deg wungal temxallaf yef tullist, ama di teyzi, ama deg tuget n yiwudam, aya d ayen i yettarran tsiwelt temcubek.

Ma yella d Raimond M. seg tama-s yesbadu-d ungal : “ungal d aḡris n tesrit, yezzifen, am uḡris alatini”² , yella dayen Reuter Y. ur ixulefen ara s waṭas Raimand M. imi yur-s: *Ungal d ayen icudden yer tira s tesrit...*³

Γef waya, msefhamen yinegmayen d akken ungal, d tawsit n tesrit, yufrar-d s kra n tulumisin yef tiyaḡ ama di teyzi, d usuget n yiwudam, ama si tam n yisental iḡef i d-yettawi. Tuget deg-sen ttuḡalen-d yef takti I d-yemmalen belli ungal d tidyanin d yineḡruyen i yettidir umdan di tudert-is.Γef waya i d-yenna Reuter Y.: “*Tawsit-a n wungal d talya taseklant yelḡan di tmetti*”⁴.

1-2- Ullis

Sumata tasekla tesḡa aṭas n tewsatn “Taqsiṭ, tamacahut, tumgist, tamedyazt, amezgun, ungal...” tuget deg-sent ttasent-d s wudem n wullis. Aṭas n yinagmayen i d-yewwin yef usbadu-ines, gar-asen Genette G. i d yennan⁵ :

¹ Salḥi. M, A., *Asegzawal amezyan n tsekla, petit dictionnaire de littérature*, Ed, L’Odyssée, Tizi Ouzou, 2012. P. 60.

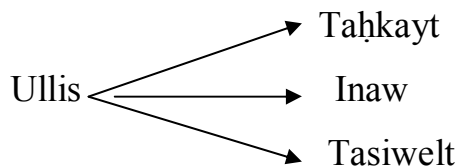
² Raimond. M., *Le roman*, 2éme édition, Armand Colin, Paris, 2002, P.17. « *Le roman c’est un texte en langue vulgaire qui est la traduction ou l’arrangement du texte latin* ».

³ Reuter. Y., *Introduction a l’analyse du roman* , Op. Cit, P. 29. «*Le roman se fonde sur l’écrit, prose...* »

⁴ Reuter. Y., ibid, p. 45. « *Tout récit est composé d’une multitude d’actions* ».

⁵ Genette. G.,*Figure III*, Op. Cit, p.71. « *Récit désigne l’énoncé narratif, le discours oral ou écrit qui assume la relation d’un événement ou d’une série d’événement.* »

« ullis yessebgan-d ini asiwlan ney inedruyen, inaw-a ad yili d imawi ney d irawi, i yedmen assay n unedru ney d amazrar n yinedruyen »¹¹, anamek n wayen i d-yenna ullis d win i d-yemmalen amşedfer n yinedruyen wid yellan deg tilawt ney d asugen, s waya ad naf Genette yebda ullis yef krađ n yehricen, amenzu ullis yemmal-d taħkayt, wis sin d inaw ma d wis krađ d tasiwelt, nezmer ad t-i d nessebgens uzenziy-a :



Seg waya tban-d d belli taħkayt d aħric seg wullis, i d-yettawin talya n yinaw, yettwarun ney yettwanan, i d-igellun assay ger yinuđruyen n yiwet n tedyant. Akken i d-yesebgen inedruyen yellan di tillawt ney wid i d yeddan deg usugen, i d-yettawin iswi deg yinaw. Ma d şşenf wis krađ ullis d tasiwelt, yemmal-d tasiwelt s timad-is, tettawi-d yef yinedruyen yemxalafen².

Deg wayen id yerna Vincent J., yef uđris aseklan, deg wawal-is yef wullis deg wungal yenna-d: “*tafekka n yal ungal d ullis*”³. Seg tbadut-a nezmer ad negzu belli ullis d aħric yezzifen seg ungal .

Ma nsuk tamuylı yer wayen id d-nnan yimazrayen-a, deg usbadu-n sen, ad negzu belli yezmer wullis ad yeseu yiwen n unedruy, mačči d ugur ma ur tuqqten ara inedruyen. Ullis sumata, yesea atas n tewsatın n tsekla: taneqqist, tumgıst...Ullis, d ayen i jebden imeyriyen. D ayen i t-yerran ad yufrar yef tewsatın-nniđen.

¹Genette. G., *Figure III*, Op. Cit, p.71. « *Récit désigne l'énoncé narratif, le discours oral ou écrit qui assume la relation d'un événement ou d'une série d'événement.* »

²Genette. G., *Figure III*, Op. Cit, p.74.

³Vincent. J., *Poétique du roman*, Armande Colin. Paris, 2010, P.25.

Deg id yenna Reuter Y. “*Ullis d win yebnan yef ugraw n tigawin*”¹, seg waya ad naf belli, tigawin d yinedruyen d wigi id iferdisen id yettuḡalen deg yal asbadut id yellan yef ullis.

1-2-1- Tayessa n wullis

Tyessa n wullis tebna yef semmus n yiferdisen d allal n usegzi n uḡris.

a) Addad n tazwara

Yeskan-d iwudam i yettidiren deg talwit, aglam n waṣaḡ d yiwudam, d wadeg d wakud, d ttwuri-nsen, deg waddad-agi ad yili mazal ur d-banen ara yinedruyen.

b) Tagnit tamerwayt

D tadyant anda iwudam ara d-yasen, ad rwin tagnit n talwit .

C) Azrar n tigawin

D anadi ney d tigawin ara yexdem awadem agejdan, akken ad d-yerr talwit .

d) Aferdis n tifat

D lawan anda ara d-iban ma yewweḡ lebyi-s wudem agejdan ney ala.

E)- Tagnit n tagara

Udem agejdan ad d-yerr talwit iyaben ney ad yili deg lihala tamaynut²

1-3- Taḥkayt

Aḥric agejdan deg wullis d taḥkayt, tettawid yef tigawin d yinedruyen aya-agi yettban-d yer Reuter Y. mi i d-yenna: «*Taḥkayt d agraw n yinedruyen, yesefk ad tili tayawsa ney win ara yerwin inedruyen-a, ad ten yesseddu s talya n uzrar n tigawin*»³.

¹ Reuter. Y., *Introduction a l'analyse du roman*, Armand Colin, 2 eme Ed, Paris. 2005 ,p. 45. « *Tout récit est composé d'une multitude d'actions* ».

² Ibid, p.21 .

³ Reuter. Y., *Introduction a l'analyse du roman*, Op. Cit, p. 47.

Taḥkayt tettawi-d yef wayen yellan di tilawt, yef id yenna Raimond M.: “*Taḥkayt tettalse-d ayen yellan deg wadeg*”¹, yerna yesbadu-d Raimond M. “*Taḥkayt am tuddsa n yinaw deg yizri*”, am akken id-tedda dayen deg usegzawal afransis “Larousse” yef taḥkayt: «*d agraw n yinedruyen d tigawin i iedd*»². Taḥkayt d ayen i d-yeddin s timawit ney s tira, tettawi-d inedruyen, tigawin i yellan deg tilawt, akken i yezmer ad tili d asugen.

Deg wayen id yewwi dayen Hebert L.: *Taḥkayt, deg uḍris asekan d tmuyli n tsensiwelt, d tikli n tigawin s tmezla d usnimran* (Imaena-s ad teddun-t ilmend n ugbur n uḍris)³.

Ma nsuk tamuyli yer wayen akk id d-nnan yimazrayen, ad naf belli taḥkayt d amsedfer-nni n tigawin d yinedruyen i d d-yettawi umsawal; deg-s i d-tettban awaḍ yer wullis. Taḥkayt yer Reuter Y. tebda yef kraḍ n yihricen “tigawin, takerrist, tagzemt”⁴.

1-3-1-Tigawin

Taḥkayt tebna yef ugraw n tigawin, tuddsa id yettakken tayessa i teḥkayt, yezdin-ten wassay yebdan yef kraḍ n wanawen igejdanen :

-Assayen n tmezla: Tigawt (A) ad d tili d sebba n tlalit n tigawt (B).

-Assayen s umsedfer: Ad tili tigawt (A) syin akin deffir-s kan ad d-ternu tigawt (B).

¹ Raimond M., *Le roman*, Op Cit, p.20. « le récit raconte se qui a eu lieu. ».

² Larouss- Bordas., *Dictionnaire de français*. France. 1997. P. 206.

³ Hebert . L., <http://www.signosemio.com/documents/methodologie-analyse-litteraire.pdf>, Université du Québec à Rimouski (Canada). Consulté le 07/06/2017 à 14: 10 . P. 25. «*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)*».

⁴ WWW.signsemio.co/gentte/narratologie.asp, consulté le 10/06/2017 a 12h .

-Assayen n umyellel: tezmer ad tili tigawt (A) tesɛa azal yef tigawt (B), akken tezmer dayen ur yettili ara kra n umseɗfar ney kra n usuddes gar-asent .

1-3-2- Tagzemt

Tagzemt d aħric deg teħkayt, icudden yer umseɗfer n tedianin d yinedruyen deg wullis s tmezla. D ayen akk i nezmer ad nekkes seg umseɗfer n tigawin ta sdat ta, yerna yal taggara n tugzimt tleddi-d tazwara n tin i d-iteddun.

Am wakken i d-yenna Reuter: “ *Deg wayen yerzan tasnarrayt, taɣleɗt tseɛu uguren, tezmer ad tili s lmendad n sin yiswiren, deg tama iferdisen ugten ttwabnan-d yef tilawt am tigawin, seg tama nniɗen d iferdisen icudden yer yiwudam ney d iħricen n uzenziy imsemmes. Gef waya tagzimt d tifrati wuguren-agi*”¹.

Gef waya tagzemt tettili s sin yiswiren, ur telli meziyyet ur telli yezzifet, yessegza-d Reuter deg wawal-is d akken ugtent tarrayin s wacu nezmer ad nekkes tigzemin seg yal ullis, yal aħris yesɛa tarrayt i d-as-ilaqen. Ma nezzi-d yer tarrayt ara ad nessaxdem i leqdic-nney ad tt-id-naf d tin i d-yessegza Reuter, imi i d-yenna: “*Tegzimt tettili-d asmi ara ad d-nekkes tayunt n wakud, adeg, tigawin ney iwudam, ilaq seg tama-nney ad d-nefren ayen ilaqen ilmend n weɗris i nezrrew*”².

Ma deg tudɗsa n tugzimt, ad naf Bremond C. yeɛreɗ amek ara ad yaf tarrayt s wayes uddsent tugzimin deg teħkayt, yerra-t si lġiha-s yer tikli n wullis s umata, aya yella-d s usddukel n tektiwin-is yer wayen yexdem V.Propp d waṭas n yingmayen nniɗen, d tayunt taddayt n wullis d tawuri yettwassemersen i

¹ Reuter. Y., *l'analyse de récit*, Op Cit , p. 27. « D'un point de vue méthodologique, l'analyse demeure cependant tiraillée entre d'une part des unités multiples 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 » .

² Idem, p. 27. « Il y a 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 ».

tiggawin d yinedruyen, dduklent d tugzimin d ayemmi i dttakent ullis. Yerna asdukkel n waṭas n tugzimin mezziyen ttakent-d tugzimin tuddsayanin¹.

S umata llant aṭas n tarrayin i tudssa n tegzimin, maca yal aḍris yesea tarrayt-is, rnu yer-s aḍris-nni ara ad nefren i teşleḍt d netta ara aḡ-dyemlen d acu n tarrayt iwatan.

1-3-3- Takerrist

D takerrist tenbna yef teḥkayt s lekmal , deg usegzawal amezyan n Salḥi ; d amsedfer d usuddes n yinedruyen akk id-yettwaḥkan deg teḥkayt (ama d ungal ney d tullist ney d amezgun) , teqqen mliḥ yer tsiwelt d useddes n wakud di teḥkayt , zemren inedruyen ad d-ttwaḥkun akken msedfaren akken zemren ad d-ttwaḥkun akken nniḍen² . Deg wayen id yenna Hebert L.: “*Takerrist d tiddest n tmezla i yesdukulen amgired n waddaden d tiggawin n teḥkayt*”³.

Si tbadutin-a i nezmer ad negzu belli takerrist sumata teqqen yer tsuddest n taḥkayt.

Seg yinadiyen i xedmen dayen yef waya yella Greimas J. A., d Larivaille deg “Azenziy imsemmes” i d-yettakken tiririt yef yal takerrist war ugur, d win i yesean azal meqqren deg unadi yef tudssa n tkerrist di taḥkayt, deg-s takerrist ad tt-naf tebna yef waddad n tazwara, syin akin ad iban uferdis n urway (deg-s yettili-d ubeddel yef taḥkayt, ad yeglu s cwal), ad d-ternu tnefalit n tedianin d uferdis n ureqqeε , yes-s ara awḍen yer waddad n taggara.

2-Tabadut n tsiwelt

Tasiwelt tettunaḥsab d tageḡdit i yef ibed wullis. Genette G. deg wayen id-yenna : « *Tasiwelt d asekkir asiwlan anfaras s usemyer, d agraw n tagnatin*

¹ Achour. C. & Bekkat., A., *Clefs pour la lecture des récits*, Edition du tTell, Blida, 2002, p. 43.

² Salḥi. M. A., *Asegzawal amezyan n tsekla*, *Petit dictionnaire de littérature*, Op. Cit. p. 54.

³ Hebert L. , Op Cit, p. 25. « *L'intrigue est le fil logique qui unit les différents états et actions de l'histoire* ».

tilawt ney n usugen anda i tesɛa adeg. »¹. akken yubɣu yilli yinaw n wullis, d imaw ney d irawi, ad t-naf d win i d yettalsen inɛɖruyen. Ma yella deg usegzawal n Larousse yedda-d wawal yef tsiwelt d akken d taħkayt, d aneskin yettwarun, i d-yewwin inɛɖruyen².

Ula d Reuter Y. imeslay-d yef tsiwelt: « *tasiwelt temmal-d afran n tfukas i yessedayen tuddsa n uferriy deg wullis i t-id-yemmalen.* »³.

Nezmer ad nernu yef waya ayen id-yenna Salhi M.A. : “*tasiwelt d abrid i yedfer umsawal akken ad d-yehku inɛɖruyen n tehkayt. Yezmer umsawal[...] ad d-yehku [...] inɛɖruyen akken msɛɖfaren di taħkayt. Yezmer ad isefsas tasiwelt ney ad tt-yerr d tazayant...*”⁴.

2-1-Tirekkizin n tsiwelt

Tasiwelt d aħric n tsensiwelt, tebna yef kra n trekkizin :

2-1-1- Amsawal

Amasawal d aferdis id-yettbanen deg wullis, d win iyef d yiwwi Salhi M. A. deg usegzawal amezyan n tsekla: “*amsawal d win id-yessawalen taħkayt deg uɖris n tsiwelt, amsawal yemxallaf yef umaru, amsawal yettili kan deg uɖris ur yelli ara di tillawt amgired yellan gar-s d umaru ama yesnulfu-d taħakayt di tillawt amsawal yessawal-itt-id deg uɖris kan*”⁵.

Akken i d-yenna Reuter Y. : “*Amsawal d win I d-iħekkun taħkayt dixel n udlis, maca yella d awal kan deg lkayed*”⁶.

¹ Gennette. G., *Figure III*, Ed, Le Seuil, Paris, 1972, p.72. « narration l’acte narratif producteur et, par extension, l’ensemble de la situation réelle ou fictive dans laquelle il prend place. ».

² Petit Larousse illustré., *Dictionnaire encyclopédique pour tous*, Librairie Larousse, Paris, 1975, p.685.

³ Reuter Y., *L’analyse du Récit*, 2^{eme} édition, Armand Colin, 2011, p.40 « la narration désigne les grands choix techniques qui régissent l’organisation de la fiction dans le récit qui l’expose. ».

⁴ Salhi. M.A., *Asegzawal amezyan n tsekla*, Op Cit, p.32 .

⁵ Ibid.

⁶ Reuter. Y., *Introduction à l’analyse de roman*, 3^{ème} édition, Armand Colin, 2009, 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. »..

2-1-1-1- Leṣṣnaf n umsawal

Am akken nezra yakan, amsawal d bab n taḥkayt, d netta i yesselhuyen inedruyen daxel n taḥkayt. Yezmer ad yili d awadem deg-s, akken i yezmer ur yettili ara d awadem. Imeṣna-s amsawal yebḍa d leṣṣnaf. Gef waya ad d-naf Genette G. yefka-d sin n leṣṣaf, yiwen d aniri wayed d agensay .

2-1-1-1-1- Amsawal aniri

Genette G. yefka-as isem (narrateur extradiégitique), d amsawal i yellan berra n taḥkayt¹, yettales-d taḥkayt anda ur yelli ara d awadem macca yettwali akk ayen yellan deg taḥkayt, yezmer ad iẓer ayen ur zẓrin ara yiwudam nniden. Yerna-d yef waya Salḥi M. A. : « *D amsawal i d-iḥekkun taḥkayt i deg ur yelli ara d awadem. Ṣṣenf-agi n umsawal iẓer akk ayen yellan deg taḥkayt; ayen yessen d wayen yezra yugar ayen ssnen d wayen zran yiwudam ittekkin di taḥkayt i d-iḥekku [...]. Mi ara yili ṣṣenf-agi n umsawal yettili atas usexdem n wudem wis tlata n wasuf, amatar udmawan 'y' ney't' deg yimyagen (ney udem wis tlata n usget, amatar udmawan 'n' d 'nt'). Akken diyen i iṭṭuqquten yimeqqimen ilelliyen : netta, nettat, nutni, nutenti* ». ²

2-1-1-1-2- Amsawal agensay

Wagi d ṣṣenf wis sin d amsawal agensay, yefka-as Genette G. isem (narrateur intradiégétique), d amsawal i yettilin daxel n taḥkayt ³, yettili daxel n taḥkayt, deg wayen i d-yenna Salḥi M.A. : « *D amsawal i d-iḥekkun taḥkayt i deg ittekki netta s timmad-is: d awadem ger yiwudam nniden yessen ayen i ssnen akk iwudam nniden, mačči am umsawal aniri, ssenf-agi n umsawal, iga amzun d anagi n taḥkayt i d-iḥekku* ». ⁴

¹ Gentte. G., *Figure III*, Op Cit , Ed, P.265.

² Salḥi. M.A., *Asegzawal amezyan n tsekla*, Ed, L'Odyssée, 2012. P.33.

³ بردوس ندية، السرد في النثر القبائلي، دراسة مقارنة بين السرد و الحكاية الشعبية و مؤلفات بلعيد اث علي و الرواية القبائلية، مذكرة لنيل شهادة الماجستير، فرع اداب امازيغي، جامعة مولود معمري، تيزي وزو، 2000 - 2001، ص21.

⁴ Salḥi. M.A., *Asegzawal amezyan n tsekla*, Op.cit. P.32.

Ad d-naf di ṣṣenf-a wis sin llant tsekkiwin nniḍen gar-asent ad nebder amsawal awadem

2-1-1-1-3- Amsawal awadem

Ṣṣenf agi n umsawal d win i d-yettalsen taḥkayt-is, yettawi-d yef wayen i d-as-yedran, yet-as-d s wudem usrid, akken i d-yenna Salhi M. A. deg wawal-is: « Ittusemma umsawal d amsawal awadem mi ara tili teḥkayt i d-iḥekku d taḥkayt-is (d ayen yedran yid-s). Lmeena-s d agi, d awadem i d-isawalen taḥkayt-ines. Mi ara yettwasexdem ssenf-agi n umsawal yettili-d s waṭas usexdem n yimyagen deg udem amenzu(amatar udmawan‘y’), akken id-yettali dayen s waṭas umeqqim ilelli ‘nekk’.¹ Yezmer ad yili umaru d amsawal ma yella iḥekku-d taḥkayt n tudert-is.

2-1-1-2-Tamuyli tasiwllant

Deg uḥric-agi ad naf tmuyli teena amsawal, deg wayen akk iderrun deg teḥkayt , amsawal yezmer ad iwali yer zdat inedruyen uqbel ad d-ḍrun, akken diyen ad teedel tamuyli-is yef inedruyen id-ḍerrun, akken yezmer dayen ad yili ur yesṣi ara ula d yiwet n tmuyli ney tikti yef yinedruyen n teḥkayt.

Ma nyal yer Genette G. i s-yiseman asmessi², id yellan d tazrawt n tmuyli n umsawal yef teḥkayt, iwudam d yinedruyen akked tarrayt ara yefren umsawal akken ad d-yales taḥkayt i umsiwal³. Genette G. yebḍa asmessi yef kraḍ n leṣnaf ; asmessi ilem, asmessi n dixel, asmessi aniri⁴ :

- Asmessi ilem

Ad d-naf amsawal yessen kter n uwadem yellan deg teḥkayt , ṣṣenf-agi i yettwasnen s tuget ladiya deg ungal aklasiki ; amsawal > awadem .

- Asmessi n dixel

¹ Salhi. M.A., *Asegzawal amezyan n tsekla*, Op.cit. p. 32.

² Genette G. , *Figure III*, Op cit, p. 206 .

³ بردوس ندية، السرد في النثر القبائلي ، دراسة مقارنة بين السرد و الحكاية الشعبية و مؤلفات بلعيد اث علي و الرواية القبائلية ، مذكرة لنيل شهادة الماجستير ، فرع اداب امازيغي ، جامعة مولود معمري، تيزي وزو ، 2000 - 2001 ص

⁴ Genette G. , *Figure III*, Op cit, p. 206-207.

Amsawal yessen ayen i snen iwudam nniḍen. yezmer ur tettbeddil ara ad yili d yiwen n uwadem ney tettbeddil aṭas n yiwudam; amsawal = awadem .

- **Asmessi si berra (aniri)**

Amsawal ur yessin ara aṭas isallen yef uwadem ihulfan-is ,tikta-s...ad tili tmusni n umsawal qel n tmusni yessen uwadem amsawal ur yezmir ara ad iẓer d acu yetthussu ney d acu yettxemmim uwadem acku amsawal ur yezmir ara ad yaweḍ yer tiktiwin -is n uwadem,yef waya yeglem-d kan ayen yellan deg berra ; amsawal < awadem .

Deg udlis n Bernard Valette yessegza-d timuyliwin-agi ɛla ḥsab n yimnadiyen-agi ; Gérard Genette, Jean Pouillon, Tzvetan Todorov

Genette Gérard	Tzvetan Todorov	Pouillon Jean	Asegzi
Tamuyli tilemt (Focalisation (0))	Amsiwal>Awadem	Tamuyli si deffir	Amsawal yezra ugar n yiwudam
Tamuyli tagensayt (Focalisation Interne	Amsawal =awadem	Tamuyli teɛdel (Vision avec)	Amsawal ur yezri ara ala ayen ẓran yiwdam
Tamuyli tanirit Focalisation Externe	Amsawal<Awadem	Tamuyli s berra	Amsawal yettales-d berra n teḥkayt , ur yezri ara ala ayen ẓran yiwdam

2-1-3- Tawuri n umsawal

Genette.G., yebḍa-ten yef semmus n twuriwin¹.

- tawuri tsiwlan : Amsawal yettales-d kan taḥkayt, amsawal iban-d ney ulac-it isefk fell-as ad ibab tamlilt-ines.
- Tawuri n uselkem (tasegzayt): Amsawal yessegzay-d inaw n uḍris , yelha-d deg tudsa tasugnant n uḍris, ixeddem yef tudsa n yinaw-ines,
- Tawuri n taywalt : D taywalt yellan gar umsawal d umsiwal.
- Tawuri n yinigi : Yemmal-d assay yellan gar umsawal d teḥkayt id-yettales, amzun yettqennie. taḥkayt fell-as i tella.
- Tawuri n tesnektayt(idéologique) : Yessenqad timetti talsa , akken diyen yessakay-d imeyri , yettak-as tikti tamatut yef tudert n umdan d ddunit s umata.

2-1-2- Amsiwel

Deg wayen i d-yenna Genette G. yef umsiwal, yur-s sumata awadem-a iwumi yefka isem n umsiwal, yesḥa tawuri deg wullis, am umsawal, amsiwal d aferdis deg tagnit tasiwlan². Genette G. iṣennef amsiwal yef sin n leṣṣnaf, amenzu amsiwel d aniri (ad yili berra n taḥkayt). Ṣṣenf wis sin asmi ara yili umsiwel d agensay (daxel n taḥkayt) .³

Yella dayen Salḥi M.A. id-yewwin yef umsiwel, mi i d-yenna: « *D win iwumi i d-tettwaḥka teḥkayt. Yemxalaf 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*, Op Cit, P.261-263.

² Ibid, p. 265.

³ Ibid, p. 265-266.

⁴ Salḥi. M.A., *Asegzawal amezyan n tsekla*, Op Cit, P.35.

2-1-3- Assay gar umsawal d umsiwel

Deg wayen id d-nenna, yef tsiwelt s umata tebna yef sin n yiwudam-a igejdanen (amsawal d umsiwel). Amsawal d netta ara d-yettalsen taḥkayt, ma d amsiwal d winna iwumi i tettwales, . Ay-agi d ayen iyef d-yewwi awal umazray Reuter Y. “*Amsawal d umsiwel zemren ad d-fren akken dayen i izemren ad d-banen deg uḍris. Amsawal yebna yef ugraw n yizamulen it-idyessebganen d amsawal deg uḍris. Ma d amsiwal yebna yef ugraw n yizamulen is-yettaken udem n win iwumi yettwales weḍris*”¹, seg waya ad negzu belli amsawal d umsiwel zemren ad banen akken wemren urd ttbanenara, llan izamulen id ten-id yessebganen.

Deg wayen nwala, d akken tasiwelt tebna yef umsawal, macca ur ilaq ara ad nettu d akken ma ulac amsiwal, tasiwelt ur d-tettban ara akken ilaq. Ihi s waya ay-d-iban d akken amsiwal itekki ula d netta di lebni n tsiwelt, imi amsawal ur d-yettales ara taḥkayt i yiman-is, yef waya ad nini dakken ger umsawal d umsiwal yella wasay ara d-yebnun tasiwelt.

Amsawal →Taḥkayt← Amsiwa

Tagrayt

S umata deg yixef-agi amenzu, newwi-d kra n tbadutin i kra n tmiḍranin. Yerna yella-d wawal yef wungal, dayen nemmeslay-d yef wullis d taḥkayt akken dayen i d-nefka tabadut n tsiwelt d wayen i yeqqnen yur-s ama d tisekkiwin-is (amsawal, amsiwal), ney leṣṣnaf n umsawal (aniri, agensay d uwadem)

¹ Reuter Y., Op. Cit, p. 37. «Narrateur et narrataire peuvent être explicites ou implicites, ils sont, en tout cas, consubstantiels au texte. Le narrateur est constitué par l'ensemble des signes qui construisent la figure de celui qui raconte dans le texte. Le narrataire est constitué par l'ensemble des signes qui construisent la figure de celui qui l'on raconte dans le texte».

Ay-agi d ayen ara d-nwali deg yixef i d-iteddun, ideg ad d-nwali amek i yessuddes unagal Zinya S. iferdisen n tsiwelt deg taḥkayt i d-yewwi deg wungal-is “Aẓar n tagut”.

Aḥric wis sin :

Tasleḍt n tsiwelt deg wungal

“Azar n tagut”

Tazwert :

Deg yixef-a wis krađ ad neered ad d-nawi awal yef umaru, d ugzul n wungal « Ażar tagut » , seg-s akin ad nexdem tesledt deg ungal n Salem Zenya, d wamek yebna umsawal ineđruyen d tigawin deg walus-ines yer daxel n teħkayt, ad nrru ad nwali amek yessuddes Salem Zenya iferdisen n tsiwelt di teħkayt id yewwi deg wungal-ines « *Ażar n tagut* ».

1-Awal yef umaru :

Zinya Salem d amedyaz, d anaggal n tutlayt n tmaziyt.ilul 26 cutember 1962 di tyiwant n Friħa di TiziWezzu.

Tawacult n Ziniya qqaren-as “ Iwezniĕen”, ađar-is d taddart n “Izarazen”deg Iflisen.Tusa-d deg ugni n Friħa .

Salem yeyra di taddart anda i d-iul, syin akin yekcem yer tesnawit n warracAzazga, ifuk tayuri-is deg tesnawit assen n yunyul1980, maca ur d-yewwi ara agerdas n “bac”.

Di yebrir 1980 itteki di tmesbaniyin n tefsut imaziyen i yekkren di temnađt-is. Ikemmel leqraya n tyamsa deg uyerbaz Ecole universale : Liège, Belgique anda i d-yewwi agerdas di tyamsa,di taggara n useggas n 1980 . Syin ikcem yer læşker di 1984 almi d taggara n 1986.

Ger 1990 d 1995, Zinya ixedem d aneymas deg uymis de pays/tamurt i d-iteffyen yal ddurt,d netta i iffernen, i yesseytayen tuget n yimagraden i yettwarun s tmaziyt deg yisebtar n uymis-a¹.

yuyal d anemhal Ger 1998 d 2003, n tesyunt *Izuran* i d-yettefyenyal

Aggur, Zinya yewwi-d agerdas n yisseý s yurtidduklan tmazya i yellan di Fransa,yefwayen i yexdemdegusnerni d usbeddi n tseklatamaziytdeguseggas n 2005.

¹CHEMAKH . S., « Salem ZENIA »,In : *Hommes et femmes de Kabylie, Dictionnaire bibliographique de la kabylie*, éditions ina-yas, Paris, 2001, p.203.

Ayen yura

Anaggal-agi yexdem atas n yedlisen akked kra n yimagraden n

yeymisen i d-yessuey deg uymis Tamurt. Gar idlisen-is ad d-naf :

ayen yerzan amud n temdyazt :

- Tirga n yidir, d ammud n yisfra n taqbaylit i d yessuqel yer tutlayt tafransist, id yefyen deg uxxam n usezregl'Harmattan, deg useggas n 1993.
- Tifeswin 'Printemps', d ammud n temdyazt i d-yessuqel yertutlayt tafransist, id yefyendeguxxam n usezregl'Harmattan, deg useggas n 2004.
- taħawact n 12 n yisfra, i yura s tmaziyt, id yefyen deg uxxam n usezreg Pen Catalan deg barcelone, deg useggas 2007.

Itij aderyal, d ammud n yisfra n taqbaylit i d-yessuqel yer tutlayt tafransist, id yefyendeguxxam n usezreg Accent, deg useggas 2007.

Ma yella seg tama n tmucuha, yessufy-d yiwen n udlis iwumi isemma : Yella zik-nni, d ammud n tmucuha, id yefyen deg uxxam n usezreg Odyssée deg tizi wezzu deg useggas n 2008.

Ma nuyal yer wungal yessufy-d kraḍ kan n wungalen armi d tizi n wassa :

- Ungal amenzu, d ungal n Tafraraid yefyen deg uxxam usezregl'Harmattan deg Paris, deg useggas n 1995. Sin akin yennulfa-d, degtmurt n lezzayer, deg uxxam n usezreg Tira di bğayet, deg useggas n 2013.
- Ungal wis sin, Iyil d wefru, id yefyen n usezregl'Harmattan deg Paris , deg useggas n 2003.
- Ma yella d ungal wiskraḍ, d ungal amaynut i wumi isemma Azar n tagut, id yefyen deg uxxam n usezreg Tira di begayet, deg useggas n 2016.

2-Agzul

Ungal “Ażar n tagut” yura Zenya S., yebda yef mraw d sin n yixfawen, d win i d-yewwin yef :

Ass amenzu n timunent, asmi fyen yizzayriyen yer iberdan, s yisuyan d uslewlew n tlawin, delhan di lferħ-nsen, ma d wiyađ delhan deg wayen nniđen, ulin yer lehkem n tmurt s tin n tħerci, am Bu-yirew d terbaet-is, Bu-keffus d muħ Sarġan.....atg, uyalen d iqerray yef taddart n at tiyilt , wigi d wid yellan d iedawen n tudert (s lbaťel d tmenyin), yettasmen dayen yef laħmala n wiyađ.

Bu-yirew d Bu-keffus, kkren xedmen anejmuē di taddart, hedddren am akken d nuteni i yxedmen tagrawla, at taddart žran s wayen yellan, maca rran-tt yer dixel, llan wid ur nessusem ara yef waya, am Butbut, dya d tagi id sebba n tmenyiwt-is .

Bu-yirew, d isem s wacu is-sawalen s tufra, ma d isem-is nesseħ « Si Muħend », d win yellan akken kan yekcem yer tagrawla, irewle-d seg-s, acu kan yesēa zher, imi tecleqfit tyita yef tewwurt n wudem tesderyl-as tiť. D win izewġen d snat n tlawin, tis snat yerna-tt-id yef temyer-is, d win iħesben tilawin-is amzun d tixeddamin, imi ulac kra n wassay n laħmala ney leqder i ten-yezdin, ttidiren amzun d iberraniyen .

Seg yibaťliyen n taddart n at tiyilt, yella dayen Mesqwer-qaqaħ, isem agi d alaheb n yilmezeyen n taddart , isem-is nesseħ « Laman », yesēa taħanut di taddart, d win yettsewiqen s laž n yimeyban, gar txidas-is, d tukksiwin n esser ama yef tlawin n taddart, ama yef Mm-llida ixusen di lēeqł-is, yettara iman-is d ccix n taddart, yerna yebya ad yebnu ljaameē.

Bu-yirew d win yenyan argaz n Mm-izzlan, d nettat id yekkren yid-s, llan d imeiqren, maca tella-d gar-asen tayri meqqren, snig n tmettant-is, taxamt-is tuyal am lemquam, tezra s lesrar n wat taddart akken llan, yerna yezdi-tt kra n wassay d Bu-yirew, tettawi-as tilawin yer yiwwen n utemmu di taddart isem-is birquc.

Lili d yelli-s n Bu-yirew, d tin izaden di şifa, ħemlen-tt yilmezyen n taddart Uħdim d Merjuju, maca nettat uli-s tefka-t i Merjuju,

Deg iseddaren id tettili timlilit n yilmezyen n taddart Uħdim d Merjuju , d Cawrar, anda id d tawin inzizen s wacu id d tekksen yef ulawen-nsen, dya dina id d-tella tuddma n Merjuju, akken ad tenyen, imi slan s laħmala-s netta d Lili. At taddart sussmen am akken ur tessid d acu id d-yedran, anagar yemma-s, d Lili iħerqen fell-as.

Lili tenya iman-is, tdegger iman-is deg wannu, ur tesbir ara yef lmut n Merjuju .

Muħ-sarġan d Bu-keffus uyalen am yifisen deg iħzer umalu, nyan ilmezyen n tegraġġa, axaħer ifaqa-asen Bu-keffus i leħmala-nsen, d temliliyin-nsen. Rnan nyan Butbut, d Uzwiħ asmi iruħ asen-yawwi imensi n tlalit n yell-is Faruġa, yufa timenyiwt n Butbut.

Ter imensi n timunent i yemlal Bu-yirew d Mm-izzlan, yefka-as tiead akken as-tawi tamettut yer birquc, maca tiħ-is ass-nni yef Mm-izzlan, asmi ur d-as d iwwi ara tamettut yenna-as assa d kem a Mm-izzlan, iruħ ad yekkes fell-as esser, ur tteġġit ara, dya d nettat id d-yellan d sebba n lmut-is.

Rran-as tendelt i Bu-yirew , ħesben-t amzun d argaz læali, d win yemmuten yef tmurt-is, ma d Bu-keffus ibeddel tamurt, iruħ yer Tunes. Mm-izzlan teqqim tettidir nettat d řiħa n wergaz-is .

Tasledt nney d tin i nsenned yer wayen id d-newwi, deg uħric n tezri n yimazrayen Genette G. d Salħi M. A. d Reuter Y.. Deg sin n yiħricen-a :

2- taḥkayt

Yessefk di tawzara, akken ad negzu taḥkayt, ad d-nekkes ayen akk iccudden yer tyessa n wullis d tmiḍranin-is, ad nessuffey amek bnant deg-s tigawin, s tmezla, amseḍfer d umyellel. tigezmin i d-yessebganen tikli n yinedruyen di teḥkayt d tuddsa n tmukerrisin di teḥkayt n wungal .

2-1- Tigawin

Deg uḥric-a yessefk ad n̄yer s telqayt ungal « *aẓar n tagut* » akken ad nessiweḍ ad nefhem taḥkayt amek tuddes deg-s, di tazwara ad nekkes ayen akk yeqnen yer wul n wullis, d wamek bnant deg-s tigawin, d wassay yellan gar-asent ilmend n tmezla d umseḍfer, d umyellel, syin akin ad nessuffey tigezmin id-yessebganen tikli n yinedruyen di teḥkayt, ma d tuddsa n tkerras ad d-negzu lebni n tmeḍranin tigejdanin di teḥkayt n wungal .

Tigawt 01

Lferḥ n yizzayriyen yef timunent id iwwin , d Bu-yirew akked Bu-keffus i yebyan ad ḥekkmen taddart n at tiyilt ,

Tigawt 02

Anejmue i yexdem Bu-yirew d Bu-kefus, erran iman-n̄sen d iqerray n taddart, byan ad t̄t̄fen tamurt s tin drae .

Tigawt 03

Beṭbuṭ d yiwen seg wat taddart ur nessusem ara, yef lbaṭel n Bu-yirew akked Bu-keffus .

Tigawt 04

Deg unejmmue n Bu-yirew anda id d-tenteq yiwwet n tmeṭṭut seg at taddart, akken ad tsbūyer, yessusmi-tt Bu-keffus .

Tigawt 05

Urar xedmen-t tlawin n at taddart, yef timument.

Tigawt 06

Asdukkel n lferḥ n timument, akked lfarḥ n tlalit n Faruğa, i yerran yer Ṭawes d Uzwiḡ.

Tigawt 07

Timlilit n Bu-yirew d wat taddert, yer imensi n tlalit n Faruğa, anda yella muḥend-amkiraw iwahmen deg wid yellan din, iḡil tenya-ten fransa .

Tigawt08

Ger imensi n Faruğa i yemlal dayen Bu-yirew akked Mm-izzlan iwumi yenya argaz-is, d wassay id yellan gar-asen .

Tigawt 09

Timlilit n yilmezyen (Uḡdim , Cawrar, d Merjuju) deg yiseddaren n taddart, d yinzizen i ttawin din.

Tigawt 10

Tuddma n Merjuju seg iseddaren, syur ibatliyen (Bu-yirew d terbaet-is), d tmenyiwt-is, axaṭer yellan yemḥemmal, netta d Lili yelli-s n Bu-yirew.

Tigawt 11

Yemma-s n Merjuju, iḡerqen fell-as.

Tigawt 12

Asmekti n yemma-s n Merjuju s temzi-is.

Tigawt 13

Lili yenyan iman-is, ur teşbir yef lmut n merjuju .

Tigawt 14

Bu-keffus d Muḥ-sarġan yuḡalen am yifisen deg iḡzer umalu, nyan sin n yilmezzen n tegraġa yef sebba n leḥmala-n sen.

Tigawt 15

Timenḡiwt n Butbut deg iḡzer umalu.

Tigawt 16

Timenḡiwt nniḡen deg iḡzer umalu, n Uzwiḡ id yussan s leḡlaḡ, mi sen-id d-yewwi imensi n tlalit n yelli-s, imi id d-yufa timenḡiwt n Butbut .

Tigawt 17

Lmut taberkant n Bu-yirew, sebba-s d Mm-izzlan, asmi yekkes fell-as esser .

Tigawt 18

Timḡelt i yerran i Bu-yirew, iban-d d argaz leali, ussan-d kra n yemrabeḡen akken ad ḡallen fell-as .

II-1-1- Assayen i yezdin tigawin di teḡkayt n wungal « *ażar n tagut* »

Deg uferdis-a ad d-nsegzi assayen i yezdin tigawin dixel n teḡkayt s (tmezla, d umseḡfer, d umyellel) .

Tigawt (01) d tigawt (02) d tigawt (03), d tigawt (04), d tigawt (04), yezdi-tent wassay n tmezla, imi ilukan ur d yelli ara ass n timunent, ur ixeddem ara Bu-

yirew d Bu-kefus anejmuε, yerna Butbut ur d yettak ara erray-is yef unejmuε-a, tameţţut-nni n taddart ur d neţteq ara akken ad sbuyer, ur d yettili dayen urar n tlawin.

Tigawt (05) d tigawt (06) , yezdi-tent wassay n usedfer, imi urar xedmen-t tlawin, mačči d netta id sebba n usdukkel n lferħ n timunent d lferħ n tlalit n Faruğa.

Tigawt (06) d tigawt (07) , d tigawt (08) , yezdi-tent wassay n tmezla, imi ilukan ur d-telli ara tlalit n faruğa, ur d yettili ara imensi-ines, d temlalit n Bu-yirew akked Mm-izzlan d wat taddart.

Tigawt (09) d tigawt (10) d tigawt (11) , d tigawt (12) d tigawt (13), yezdi-tent wassay n tmezla, imi ilukan ur d-telli ara timlilit n yilmezzen deg yiseddaren, ur d-tettili ara tuddma n Merjuju, d uħraq n yemma-s, d uktayen-is, dayen Lili ur tneq ara iman-is.

Tigawin (13), (14), (15), yezdi-tent wassay n umsedfer, imi maci d timenyiwt n Lili i yiman-is maci d sebba n tuyalin n Bu-keffus d Muħ sarġan am ifisen deg iyzer umalu.

Tigawin (15), (16), yezdi-tent wassay n tmezla, imi ilukan ur iwala ara uzwiγ lmut n Butbut, ur tneqqen ara.

Tigawt (16) tekkfa mi i d-tebda tigawt (17), anda id tella tulla tmenyiwt n uzwiγ, syin akin tella-d lmut n Bu-yirew, tigawin-a yezsi-tent wassay n tmezla.

Nezmer ad nessegzi assayen yezdin tigawin i d-nebder, s uzenziy-a :

(T1 - T2- T3-T4-T5)

(T5 – T6)

(T6 – T7- T8)

(T8 – T9)

(T9– T10- T11-T12-T13)

(T13– T14)

(T14- T15- T16)

(T16– T17)

(T17– T18)

Seg tigawin-a (18) i d-nekkes di taħkayt n wungal, ad d-naf assayen i ten-t-yezdin d assay n tmezla d umseḍfer, imi tasiwelt-ines i tigawin yella-d wassay i ten-tyezdin, myuqqqanent, ulac kra n urway gar-asent.

2-2-Tagzemt:

Deg wungal “*ażar n tagut*” nessawed ad tenyer, nerna nessufey-d atas n tegzemin tigejdanin, yas akken ungal-a n Salem Ziniya ur yelli d win yezzifen yessæa azal n 156 n yisebtar, yebda-ten umaruyef 12 n yuxfawen imctaḥ, aya-agi yegla-d s unerni n yinedruyen d wuguren.

Tef wakka ad d-nebder kra yimediyaten, anda tebda yal tugzimt d wanda tettefakka:

Tagzemt01:

Lferḥ n yizzayriyen yef timunent, d usdukel n lefarḥ-nniḍen s telalit n taqcict yer Uzwiḡ d Ṭawes.

“Deginuraryekkerwurur, argaz tameṭṭut yellin-d yerccdeḥ, yiwenyiwen.... ilemziyen yellan dinna, ur şbiren, ssazlen-d ad walin” (“*Ażar n tagut*” Sb 11-39).

Tagzemt 02:

Yemma-s n Mm-llada tenya tamyart-is, imi is-tenya mmi-is, terna ula d yell-is Mm-llada imi ur s tettayaraawal, ternaterfed s tadist.

“Mm-llada wwin-tt yer tala-ubarey, ɣas ini skerkrent-tt, imi tuksan yemma-as ad tay awal i uydi ur t-ttay I yemma-s....Rran-as akak s temyawla, kra weddan igenni; kra ffyen si teqerrabt d ifessasen; am win i d-yekksenawlesdegidis-is.”(“*Ażar n tagut*”Sb 41-46).

Tagzemt 03:

Tudert n Bu-yirrew d tuyalin-is d aqarru n taddert.

“Yak sizik-is timetti n Bu-yirrew azref-ines yebded yef yiyl.....Tessarwa-t teffay teğğ-it yefser. Yal ass yessutur-ad-tt-id i Mm-izlan” (“*Ażar n tagut*”Sb51-56).

Tagzemt 04:

Azal n Mm-izzlan deg taddart, d talsa n lmut n wergaz-is.

“Mm-izlan, tedra am tyemmat n taddart, tthemmel-iten hemmlent ttaggaden-tt Mm-izlan assen tedda terra-as akal, tesikikid deg-s amzun ides i yettes”(“*Ażar n tagut*”Sb57-60).

Tagzemt 05:

Tamuhaqranit n Mesker-qaqaḥ i telawin n taddart, d ussewaq-is s laẓ n medden.

“Tur meskwer-qaqaḥ mxalafen yemdanen ula di tmettant: amerkanti tellint tewwura n igenwan fell-as ad yezger s tehri , ma d azawali meskin d amurḍus....Γas lḡameε n taddart yezga d ilem asirem-ines meqqar ad d yas wass ad ttnadin medden abrid ger yinselmen akken ad kecmen yerlḡameε.”(“*Ażar n tagut*”Sb60-71).

Tagzemt 06:

Tulsa n taḥkayt n yiseddaren d yilemziyen n taddart.

“iseddaren dinna i rekkdent azemmur. Yall tazemmurt ddaw-as lberaka d teḥdunin i deg ttgellen aman.....ur idur yiwen maca yettu tagrawla-nsen teḥwağ kan irgazen, ur taḥwağ yir tullas”(“*Aẓar n tagut*”Sb73-77).

Tagzemt 07:

Yemma-s n Merjuju iherqen yef mmi-s, d tulsa-is i kra n wayen id-tesɛda deg temzi n Merjuju.

“Merjuju, ttunu amzun ur yekki taddart-nniMa tellid a Rēbbi s tidet ger-d afus-ik zzu-ten akken tezsa tasa-aw”(“*Aẓar n tagut*”Sb77-83).

Tagzemt 08:

Timlilit n yilemziyen deg iseddaren awakken ad ksen yef ulaw-nsen s yizlan d yinzizen.

“Tirkeft-nni, mi zzin i ukanun, smendayen deg irrij.....ur ymiren ad mlilen, ur yelli i izemmren ad ten-yessemlil yer yiwen n ugemmad”(“*Aẓar n tagut*”Sb85-89).

Tagzemt 09:

Uḥdim seg wassmi iwala Lili ur yessin ides, maca nettat ur terri azal, imi ul-is tefkat i Merjuju.

“Uḥdim seg wassmi iwala Lili ur yessin ides, Lili ger tullas-nni yeddren, yal tama di tfekk-s tettergigi deg-s tudert.....A sidi Rēbbi suref-iyi deg leenaya-k.”(“*Aẓar n tagut*”Sb92-95).

Tagzemt 10:

Imawlan n Mm-izlan d wat taddart-is ussan-d ad d-tawin maca nettat tedda almi id d-uyal yer tiyilt.

“Ussan-d yer-s widak iwumi tsemma imawlan ayen din d yikkelt.....imi suffuyent tirga i walud n wallayen, eġġ-iten a Mm-izlan argunt”(“*Ażar n tagut*”Sb97-100).

Tagzemt 11:

Assen n timument d imensi i xedmen yef telalit n yelli-is n uzwiḡ.

“Uzwiḡ, lferḥ i deg yella, yezmer ad sen-yesmir s uqecwal.....yerwi uyebbar d yidim, yerwi seksu d uhlalas.”(“*Ażar n tagut*”Sb101-107).

Tagzemt 12:

Bu-keffus d Muḥ-serġan i yuḡalen am yifisen deg iḡzer umalu, nyan sin ilemziyen n tagruġġa mbla sebba d Buṭbuṭ.

“Bu-keffus d Muḥ-serġan tezzin am yifisen deg iḡzer umalu yf tisirt i sen-d-iger Bu-yirrew....wi byun yemmet”(“*Ażar n tagut*”Sb111-122).

Tagzemt 13:

Tuksa n sser n Bu-yirrew i Mm-izlan.

“Assa Mm-izlan aṭas i tecna taɣya. Yerna tayzct-is ikerd-tt ccna....Γer din i terra Mm-izlan”(“*Ażar n tagut*”Sb123-128).

Tagzemt 14:

Lmut n uzwiḡ id d-yusan s laylaḍ d unḍal-is yer tama n buṭbuṭ deg yifri.

“Uzwiḡ yeččur aḍellaɛ, deg-s lmetred n sksu iḡum s yeftaten n uksum.....d tinna i s-iḡeggem Bu-yirrew tugdi-t i t-yessaden ḡr idurar”(“*Ażar n tagut*”Sb129-133).

Tagzemt 15:

Muħ- serġan d Muħ-landucin nyan yiwen n ilemzi arnu nudan almi seryen taddart n taddart n tgeruġġa, times tiweḍ almi d ixxamen.

“ Deg umaday, argaz d win yerran lmat yef yiri-is netta yellan niqal di terkeft n Muħ-landucin..... kkret tečča-ay tmes kkret ay at taddert times tekcem ixxamen” (“*Ażar n tagut*”Sb183-143).

Tagzemt 16:

Timḍelt n Bu-yirrew , rran-t amzun am win yemmuten yef tmurt-is .

“yemmut yef tmurt-is i nnan assen-nni n tendelt, yemdukkal-is i d-yussan si yal tama..... tura d nana Mm-izlan tawenza-nni skemcen yir ussan tekkat-itt s tdakemt ufus, tetṭentun amzun d tislit” (“*Ażar n tagut*”Sb145-156).

2-3- Takerrist :

Seg wayen akk i d-nwala deg yixef amezwaru yef tkerrist, ad d-naf belli tudssa n tkerrist tebna yef ucuddu n yinrḍruyen gar-asen.

Ihi iwakken ad naweḍ yer tudssa n tkerrist, ilaq ad d-nsuk tamuylı yer wamek id-tusa tullsa n yinedruyen deg taħkayt n wungal « aḥar n tagut » ad nuyal yer wayen i d-yewwi Grimas J.A. d Larivaille « azenziy imsemmes » :

- Addad n tazwara :

Tazwara, tella-d s wass n timunent, d lferħ n yizdayriyin, Bu-keffus d Bu-yirrew ixedmen anejmue di taddart, rran iman-nsen d iqerray n taddart, d usdukel n lferħ n timunent akked talalit n taqciot n ccuq « Faruġa » yer Uzwiḡ d Ṭawes .

- Addad n urway :

Tidyanin id yella-n ass n timunent , d uqbel, s tmenyiwin, d tmuħqranit n yemdanen I wiyaḍ, gar-asen Bu-yirew d terbaet-is ixedmen aḥal d tamgart deg wat taddart(nyan ilemziyen n tegraġġa d Buṭbuṭ d Merjuju).

D yemma-as n Mm-llida yenyan tamýart-is d Mm-llida, acku tamýart-is tenya-as mmi-is, ma d Mm-llida d tin ixusen di læeql-is terna terfed s tadett....

- Tanfalit n tedianin :

Timenýiwt n Merjuju i yeğğan Lili ad tenney ima-is, imi ur tezmir ad tidir mebla-s .

- Aferdis n ureqqeε :

Yettban-d ureqqae deg teggnit anda yemmut Bu-yirrew, tars-d lahna yef wat taddart hebsen-t tmenyiwin.

D uħdim i yegren tiyri i wat taddart akken ad jemeen iyesan n tarwa-n sen seg iyzer umalu.

- Addad n taggara :

Addad n taggara deg ungal-a yella-d s lmut n Bu-yirrew, maca imduk-al-is rran-t amzun d win yemmuten yef tmurt-is, d Mm-izlan yettidiren tudert taherkant akked rriħa n urgaz-is .

3- Tasiwelt :

Ad naεreħ ad nexdem tasledt i yiferdisen n tsiwelt iyef yebna wungal “Ażar n tagut” deg-s ad d-nwali aselħu n umsawal i yinedruyen d wamek yuddes walus-ines yer dixel n taħkayt. Ad nezwar s wanaw n umsawal i yesseqdec umyaru di tsiwelt, s yin ad d-nzař d acu n leşşnaf n yimsawalen s wacu tebna tsiwelt deg wungal, d wamek id d-banen. Akken dayen ad d-nwali tamuyli tasiwlant . Si tama-nniħen ad d-nessebgen tawuri n umsawal di taħkayt, akken ad neħddi yer umsiwel imi ula d netta yettuneħsab d tařkizt tagejdant iyefi tebna tsiwelt d wassay i t-yezdin d umsawal.

3-1- Imsawalen deg wungal ‘Ażar n tagut’

Tehkayt n wungal ‘Ażar n tagut’, tebna yef yiwen n umsawal, iban-d kra seg yimsawalen nniden maca ur tuqqten ara, amsawal deg tazwara yebda seg usebtar wis 11, anda i d-ihekku yef lihala taberkant n yizzayriyen, id yebdan seg wass amenzu n timument , gar nniya n kra, s lferhn-n sen s timument, d txidas n wiyađ i s-xraben tudert n yemdanen, amedya ; Bu-yirew d yimduka-is Bu-keffus, d muh-sarġan i yebyan ad ttfen tamurt s tin n drae, uyalen d iqerray n taddart n at tiyilt , s tmenyiwin d lbaţel ara xedmen, yella ubaţli nniden iwumi semman ilmezyen n at tiyilt Meskwer-qaqaĥ, yettsewiqqen s laz n yimeyban, d weyref i wehmen deg waya-agi , wid ixedmen tagrawla ur d-banen ara, ma d wid id rrewlen seg-s, am Bu-yirew yella akken kan yekcem yefyed , lumaena yesea zher , imi tecleqfi-t tyita yef twwurt n wudem , tesderyl-as tiţ, llan atas id d-yefyen mgal n lbaţel aki-n sen i d yellan d sebba n lmut-n sen, gar-asen Buţbuţ, d merjuju, llan diyen wid yemmuten s tmuhqranit-n sen am uzwiţ asmi id-asen-yewwi imensi n tlalit n yell-is faruġa , d urgaz n Mm-izzlan yenya Bu-yirew akken ad-as yawi taferk n tmurt-is . d wid yemmuten yef sebba n lbaţel n yemdanen, d tmetti, gar-asen tella Mm-llida id yekkren txus di læql-is, leeben yis-s ilmezeyen n taddart, d Meskwer-qaqaĥ, id ttileeben s ddin d nnif, d yemma-s n Tawes, d ilmezyen n tegraġġa , d Lili yelli-s n Bu-yirew yenyan iman-is acku ur tezmir ad tesber yef lmut n win tthemmel merjuju .

Ter taggara yehka-d umsawal yef lmut n Bu-yirew, d Mm-izzlan i yellan d sebba, asmi iruĥ ad yekkes fell-as esser, d tendelt is-erran, am akken yemmut yef tmurt-is, yerna yehka-d yef idan iberkanen ideg tettidir Mm-izzlan nettat d riĥa n wergaz-is.

3-2- Tasledt n leşşnaf n yimsawalen yellan deg wungal

Leşşnaf n yimsawalen yellan deg wungal “Ażar n Tagut” di tizrawt-nney, ad nuyal yer id d-yenna Salĥi M. S. deg yisebtar(37-38) deg uħric n tezri, ihi nezmer ad d-nini, anaw n umsawal deg wungal-a d aniri, deg-s amsawal

yettales-d taħkayt i deg ur yelli ara d awadem, maca yezra akk ayen i as-d-yezzin ama d ayen yeenan tigawin ney inedruyen ney iwudam, yettban-d tikwal s wudem wis krađ asuf “netta”, ad d-nebder kra n yimediyaten seg wungal:

‘Bu-keffus yefka tamezzuyt-is.Imdanen ttmeslayen. Iwala gar-asen Mm-izlan yerra-ad allen-is amzun ur tt-yessin .’ (*Ażar n tagut* . Sb 15)

“Bu-yirrew iyawel yerfed ameslay, isakked yeffus zelmed ma yella ahat win ara s-yekksen awal deg imi. Yettkel awal yebbi-t i medden d tirni.” (*Ażar n tagut* . Sb 16)

“Mm-izlan, tteqen gar medden, ama gar yergazen, ama gar tlawin. D nettat i d talemast n kra n temlilini d-iđerrun .” (*Ażar n tagut* . Sb 56-57)

Akken i d-yettban umsawal s umatar udmawan “y”, ney “t”, ara d-nebder deg kra n yimediyaten:

“Uzwiy ula netta yečča baba-s akken kan i d-yemmed. Yecfa-d cfawat n temzi imi i t-ddmen deg ucetđid ur yegzi taluft .” (*Ażar n tagut* . Sb 33)

“Mm-izzlan , d nettat i d tamezwarut s axxam n uzwiy, tefreħ i tayect-is tesliliw, terna-d tazwayt n cdeħ zdan temnifrit yettun cedda-nni n yinzkmiren mi tettwali irbi-s ijebbbed izir amenzu deg yedmaren-is.” (*Ażar n tagut* . Sb 29) .

“Tawes ad tt-tesikkid ur tegzi ul n yemma-s hban wurfan . Nettat yettwalin tudert d urar, ur tegzi amek I yezmer amdan ad iyuc tudert, am yemma-s .” (*Ażar n tagut* . Sb 32) .

Ad d-naf amsawal aniri yettban-d dayen s wudem wis krađ asget “nutni” ney “nutenti”, d imataren udmawan ‘n’ d ‘nt’, ad d-nebder kra n yimediyaten yef waya:

“Nutni, zzhu-n sen mi itezzi yef yiman-is, ireggwel, yettawi timzziraz mzelmed myeffus. Tawwurt tamezwarut i t-id-yemmuggren teldi ad yekcem, yedderbez s agwens yeqqim” (*Aẓar n tagut* . Sb 26) .

“Iseddaren, dina I rekkdent tilawin awemmur. Yal tazemmurt ddaw-as lberka d teħdunin i deg ttgellen waman di tegrest melmi řwant tissit n imuraj .” (*Aẓar n tagut* . Sb 73) .

“Iseddaren ass-a ttun-ten madden, win yiyilen ad isel anza yeẓra.....Iẓra ggugmen. Ğas imdanen tettun, iẓra-nni yedsel fell-asen amezruy .” (*Aẓar n tagut* . Sb 74) .

Nezmer ad nini dayen anaw-a n umsawal aniri, iban-d s telqayt deg wungal, imi yettales-d taħkayt i deg ur yelli ara d awadem, maca yeẓra akk ayen i as-d-yezzin ama d ayen yeenan tigawin ney ineđruyen ney iwudam , ay-agi ad iban deg yimediyaten ara d-nebder :

“Tagrawla-nni irennun afud, yessebririħen tiwwura, yezzuzufen calwaw yef allen, yessigillen tikli, uysen-tt. Si tazwara i ẓran rekben yef yilef . “(*Aẓar n tagut* . Sb 17) .

“Talalit n Farruġa, ẓas d Ameqqran i ssarmen, terna tessefsa ulawen. Tegla-d s twenza, tinna yeskawen imeṭṭawen, i d-igellun s usirem... .” (*Aẓar n tagut* . Sb 28) .

“Tadyant meqqret, taddart akk tesla. Meskwer-qaqqh yettgalla s yixef ines anagar lxir gar-asen. Ur yelli I yellan d imdanen kan I tent-issemyaren. Taluft tewwed s Amaḍay. Meskwer-qaqqah rzan-d fell-as, fkan-as tamezzuyt.....”

(*Ażar n tagut* . Sb 67) .

Amsawal aniri d win yessnen ugar n tmussni n yiwudam, imi yeżra ayen i yefren deg wulawen-nsen (ayen tthulfun), ad d-nebder kra n yimediyaten seg wungal:

‘Merjuju tezwar-d yer wul-is . Iteddu itezzem deg iman-is : lliy rekdey deg uxxam.....Ur sbiren fell-i Iseddaren. Yerna win yeḍsan ad a ten-iru.....Nniy-asen annect-nni n teḍsa d yir falsu.’(Sb 76).

‘Deg ixf-is tezzin kan imeslayen-nni i d-yenna deg Inurar . Wissen ma yessewqem ney ayen yenna yeddem-it waḍu.’(Sb 50).

‘Tuli-yi-d am tmes di tæbbuṭ-iw, tedda deg iżuran-iw merra, tewwed s ixf-iw tesderyel-iyi. Tetti-d iman-is tinegnit teskukuy, nekk briy i iman-iw s ibeddi yef tæbbuṭ-is , teqber .’(Sb 43).

Ger tama n yiḥulfan ad d-naf amsawal aniri, yeżra ula dayen i yeddawaren deg wallay n yiwudam, d wayen akk ttxemmimen; ad d-nebder kra n yimediyaten seg wungal:

‘Mmesker-qaqqah, deg Iseddaren i yettargu ad sebnun lḡameε . Taḥanut ma yerna-as lḡameε yer tama ur yelli win i t-yifen, yerbeḥ rebbi yerna dunnit.’ (Sb 70) .

‘Iwumi imetṭi tura, lemmer i d-ttarran imetṭen.....Tiyita deg iman-is kan. Lemmer ahat I s-tunif anida yella ass-a ad yegzu ger wallen-is? Maca yegguma wul-is.’ (Sb 81) .

‘I hrawet dunnit I y-yebbuben I deyqen wulawen-nney yessenfal yiwen wafra. Ul-is yewwed yer Lili. (Sb 91) .

Tamawt:

Ma nuḃal yer tbadut n wanaw n umsawal d aniri, d tin i yemnadan yef umsawal deg wungal “Aẓar n tagut”, ẓas ulama iban-d gar tigawin, cwit seg wanawen nniden n imsawalen, wagi d agensay, yettban-d tikwal s wudem amezwaru asuf “Nekk”, d usget “Nekkni”, ad d-nebder kra n yimediyaten seg wungal:

‘Anef kan ! nekka-d tegrağğā, taddart n Bu-keffus,...Nekka-d ddeqs n iyerman, tuddar d texliğın, mmugren-aẓ-d s teḃsa sersen-aẓ-d seksu s tament d tmellalin....Di tegrağğā rejmen-aẓ-d .’ (Sb 108) .

Yella dayen kra seg umsawal awadem, maca ur yettuqet ara, ad nebder imdiyaten yellan deg wungal “Aẓar n tagut” :

‘Tebreq tit-ıw fell-as fsin yeẓsan-ıw. Ddiẓ-d s iḃbbalen,ẓẓmey lebşel s allen n teziwin-ıw.....’(Aẓar n tagut, Sb42).

‘Nekkini kra beddeẓ yef uzagur-is ixef-ıw ttenxuxulent deg-s, tjedder-iyi , tjeggeğ-iyi temzi-w, terna-yi tiqejqujin.....’(Aẓar n tagut, Sb 43).

“D ẓir nekkni.....D ẓir imdanen i nella i yettemēenfar Wuḃdim d yiman-is .” (Sb 76) .

‘Nekkini, taēbbuḃ-a inu ikemcen d arrac I terfed, lemmer yeddir wayen urwey ass-a deg uxxam-ıw adrum.....’ (Sb 94) .

‘Anda sersay ixef-ıw tṡsey, netta ẓer yidis-ıw, ul-is yekkat-iyi-d ẓer tuyat. Ula d imensiwen-inu, yettili, yettay amur-is. .’(Aẓar n tagut, Sb97).

‘ Melmi ruẓ aṡas tṡhulfuy i iḃuḃan-is iḃercawen yef imuyag-ıw, iseffaḃ-iyi imetṡawen am tallit-nni i deg yedder....’(Aẓar n tagut , Sb98).

‘ Nniẓ-ak, teḃra yid-nney am winna yegren deg illel yessusef-it-id . Niqal nban, iban-aẓ ubrid .’ (Sb 148) .

3-3-Amek i d-banen yimsawalen deg wungal

Ma nuyal yer imedyaten i d-nmud yef wanawen n umsawal, ad d-nwali ma mwalamen ney mxallafen gar wungal d tsiwelt.

Ungal ‘Ażar n tagut ’i yebna yef mraw d sin n yixfawen, ad naered ad nuyal yur-sen akken ad nżar amek i tebna tsiwelt deg-sen:

- Ixef amezwaru: amsawal d aniri yebda alus-ines yef wass amenzu n timunent, d lferħ n yizzayriyen ...(11-22).

- Ixef wis sin: amsawal d aniri yettkemmil alus-is, iħekku-d yef tmecredt - ixedmen wat taddart yef timunent, d usdukkel n lferħ akked tlalit n faruğa yer uwziy d Tawes.....(Sb 23-39).

- Ixef wis kraq: amsawal d aniri yettkemmil alus-is yef Mm-llda, maca iban-d kra seg umsawal awadem, asmi i d-ħekku yemma-s n Mm-llda yef tmenyiwt i texdem mi tenya tamyart-is (43)... (sb. 41-46), syin akin yuğal-d umsawal armi d timecredt, iħekku-d yef tudert n Bu-yirew, d timenyiwt n wergaz n Mm-izzlan.... (sb. 41-63).

- Ixef wis ukuz: amsawal d aniri yettkemmil alus-is yef Mm-llda d txidas n Meskwer-qaqaħi, ilaeben yis-s... (sb. 65-71).

- Ixef wis smus: amsawal d aniri yettales-d yef iseddaren, anda mlalen yilmezzen n taddart, d tudma n Merjuju, iban-d kra deg umsawal awadem asmi ihedder wuħdim d yiman-is (76) (sb 73-83).

- Ixef wis sdis : amsawal d aniri yules-d timlilit n yilmezzen n taddart deg Iseddaren (Merjuju, uħdim, d ucewrar), anda id ttawin izlan, d Lili yenyan iman-is.....(sb 85-95).

- Ixef wis sa : amsawal a aniri yules-d yef Mm-izzlan mi id d-ussan imawlan-is ad tawin, yella-d kra seg umsawal awadem asmi i d-ħekku Mm-izzlan yef iħulfan-is mi ara tru atas yef wergaz-is (98) . (sb 97-100). Syin akin yuğal-d umsawal aniri armi d tamayra yexdem Uzwiy yef tlalit n Faruğa, d uħerkiw id d-iwwin s tiyrit armi yemmut, iban-d umsawal agesay asmi id yettales abau-yrew

ayen id-as yeḍran asmi iruḥ yer taddart n Bu-keffus tegrağğa(sb 108)....(sb 100-110)

- Ixef wis tam : amsawal d aniri yules-d yef Bu-keffus d Muḥ-sarğan yuḡalen am ifisen deg iḡzer umalu, nyan ilmezyen n tegrağğa, d Buṭbuṭ (111-122)..

- Ixef wis tza : amsawal d aniri yules-d yef wassay yellan gar Mm-izzlan d Bu-yirew, d tmenyiwt n Uzwiḡ, d Bu-keffus yekksen esser yef Mm-izzlan (123-133).

- Ixef wis mraw : amsawal d aniri yules-d yef Mm-izzlan d tifiṇ-is belli d Bu-yirew I yenyan argaw-is, d tmenyiwin d txidas ara ixeddem Muḥ-sarğan d Bu-keffus....(135-143).

- Ixef wis mraw d yiwen : amsawal d aniri yules-d yef tendelt n Bu-yirew, d teḥkayt n malḥa, iban-d dayen kra seg umsawal awadem asmi i hedder Muḥ-ameqqran netta d Si-lbacir (148)(145-154).

- Ixef wis mraw d sin : amsawal yules-d yef Mm-izzlan d tudert-is nettat d riḥa n wergaz-is . (155-156).

Ilmend n taḥkayt, ad d-naf amsawal d yiwen. Amsawal iḥekku-d inedruyen n wass amenzu n timument,yettales-d tiḥkayin n wiyaḍ, netta berra i yella.

Ihi, imsawalen yef wakken i d-nwala deg wungal d tsiwelt ur mgaraden ara .

3-4-Tamuyli tasiwiant deg wungal

Seg wayen i d-nwala deg yixef amezwaru, tamuyli tasiwiant teena anwa i yettwalin inedruyen n taḥkayt yer dixel n wungal. Tamuyli-a tettili-d ilmend n wanaw n umsawal i dyettalsen inedruyen n taḥkayt.

Tef waya, amsawal i yellan deg wungal “Ażar n tagut” d aniri, yebda seg usebtar (11-156), imi iḥekku-d taḥkayt i deg ur yelli ara d awadem.

Amsawal-a ɣas ma ur yekki ara d awadem di taḥkayt, maca yezra ayen i iderrun d yiwudam (ayen ttxemmimen, ayen ttḥulfun), yezra ula d ayen i yeffren deg wulawen-nsen. yef waya, ilmend n tbadutin i d-nebder deg uḥric n tezri (sb39.), ad d-naf tamuyli tasiwiant tusa-d s talya n “tilemt” ney asmessi ilem, anda amsawal yezra kter n wayen i zran iwudam.

Tamuyli n umsawal tella-d si deffir tettban-d, s useqqdec-ines i wudem wis krad “netta, nettat, nutni, nutenti”, imedyaten i d-yessebganen aya seg wungal:

“Acu n lemziyya ? Am akken tenna temyart-nni iwmi yennser wudi ameryan yer ukanun’ruh fkiy-k i wat laxert’ . Netta yedder ttrad nniđen, zwi ney ad k-zwin.”(Ażar n tagut. Sb.47).

“Nettat ad s-tettnadi timseeraq, ad s-tettawi tiqulhatin, tezzuhnun, maca simmal yettimyur simmal yeggar tamawt i tkerkas n yemma-s“ (Ażar n tagut. Sb.34).

“Ssuturent tudrt i tzebbujt, yak ula d nettat tettak-d tudert, yak d zzit-ines i yessadren, i yessidiren, tisutwin, i yesjuġġugen tigelmatin, i idehhinen i tayri . “(Ażar n tagut. Sb.27).

Ad nernu kra n yimedyaten nniđen i d-yessebganen “tmuyli si deffir”, d tamuyli n umsawal war tilisa yef yiwudam ama d aglam-nsen, ayen ttxemmimen, ney ayen ttħulfun:

“Temmekti-d dayn, amzun idelli-nni kan, imi terfed yemma-s tafrut yer terga , tuza-d tayma n tixsi, i d-yettwađegren yer dinna i wuccanen, ad kksent yes-s laz d ccuq n uksum ur ččint si tmecret n wanzar yezrin . “ (Ażar n tagut. Sb. 31).

“Seg wasmi tecel i tuyal d tameţţut, ula akken tikwal tettarra iman-is di tama, tama n wadda, amzun deg ubrid i tt-yufa Uzwiğ yegla-d yes-s. “ (Ażar n tagut. Sb. 33).

“Mm-izzlan, teđra yid-s am tyemmat n taddart, tħemmel-iten, ħemlen-tt. Ttagaden-tt, ttukrun-tt, imi tessan tibađniyin-nsen akken llan. “ (Ażar n tagut. Sb. 57).

Iban-d gar tigawin kra seg umsawal agensay d uwadem, yef waya i d-tusa tmuyli tasiwlan s talya n “tmuyli akked ney teđdel” akked “tmuyli s berra”. Acku ilmend n tbadutin i d-nwala deg uħric n tezri, talya-a tettas-d s wudem amezwaru “nekk”,d“nekkni”, d netta i d-yettmeslayan yef yinedruyen i yellan di taħkayt. ay-agi yettban-d deg yimedyaten-a i d-nekkes seg wungal:

“Nekkini d tmara kan.....Wama yur-i ur telli tmentilt yuklalen ad yeyli fell-as umdan ! “(Ażar n tagut. Sb. 139).

“Nniy-asen ġġet tiqenert nettaf-itt ula d nekkni deg ideflawen, zeglen awal-iw uyen awal n Bu-idarren.....“ (Ażar n tagut. Sb. 153).

‘Anef kan ! nekka-d tegraġġa, taddart n Bu-keffus,....Nekka-d ddeqs n iyerma, tuddar d texliġin, mmugren-aḡ-d s teḡsa sersen-aḡ-d seksu s tament d tmellalin....Di tegraġġa rejmen-aḡ-d.’ (Sb 108) .

Imi amsawal d tmuyli tasiwlant yef wakken i d-nwala d sin n yiferdisen i yettemseḡfařen, neeḡeḡ amek ad ten-id-nessegzi aktar s uzenziḡ-a i d-ijemeen anaw n umsawal d tmuyli tasiwlant i wungal “Ażar n tagut”:

Anaw n umsawal	Tamuyli tasiwlant
Amsawal aniri	Tamuyli si deffir
Amsawal agensay	Tamuyli akked
Amsawal awadem	Tamuyli si berra

3-5-Tawuri n umsawal deg wungal

Akken i yettemxallaf umsawal di tsiwelt, i yettemxallaf ula di twuri, yef wayen i d-nebder yef umsawal deg wungal “Ażar n tagut” d yiwen (d aniri) d kra seg ugensay , deg wayen i yerzan tawuri ad neeḡeḡ ad d-nessegzi tawuri nsen:

Ad neeḡeḡ ad d-nessebgen tiwuriwin i yettuyalen yef umsawal aniri yer daxel n wungal :

Tawuri tasiwlant: Ad d-naf amsawal yettalles-d taḡkayt, yerna ixeddem yef tuddsa n yinaw-ines d wayen akk i d-qqaren yiwudam. Ad nebder kra n yimediyaten seg wungal:

“....Kra neḡqen-d yer-s s leqder d tugdi d wannuz :

- Yya aḡ-d yer-ney a Si-Muḡend..... !
- Da i tellam !

I sen-yenna s ukeḡḡeḡ, allen-is yef Butbut yessadren tid-is .

- Aha kan qqimet, ad a s-d-awiḡ lmetred iman-is Si- Muḡend ad yeḡḡ.

I sen-yenna Uzwiḡ.

Bu-yirrew yebra i iman-is yef snat n tsumtiwin i s-d-sersen i lmendad, yeččur tesga iman-is. Yessedfer-as-d :

- Uuuuuuk ! Ay ul-iw.....“(Ażar n tagut. Sb. 48).

Tawuri n tesnektayt : amasawal issenqa-d di tmetti , akken dayen yessakay-d imeyri, yettaka-as tikti tamatut yef tudert n umdan d dunit sumata, ad d-nekkes kra n yimediyaten seg wungal « Ażar n tagut » :

‘I yezzifed ay id, tiferyin yeččan times ugarent tezwey n yilezeq-nni,.....uyalen yer tæbbuđin i ten-isufen yer wakal-a n yemziwen’(sb 17).

‘Fransa tessenger tarwa-nneywasif n yimdanen’(sb 19).

3-6-Amsiwel deg wungal

Amsiwel yef wayen i d-nbder deg uħric n tezri, ur yelli ara qel n ccan yef umsawal di taħkayt. Amsiwel s wazel-is d netta iwumi i d-yettales. Yezmer ad yemxallaf umsiwel seg tegnit yer tayed di taħkayt, akken i yezmer ur d yettban ara, ay-agi yer wayen i d-yettalles umsawal .

Amsawal, deg tsiwelt-ines yer daxel n wungal, ur d-yessbgen ara iman-is, ur d-yessbgen ara iwumi i yettalles. Yeqqim kan deg wallus-ines yef iwudam.

3-7-Assay gar umsawal d umsiwel deg wungal

Ihi ma nuyal yer wayen i d-nebder deg yixef amzewaru yef wassay i yezdin amsawal d umsiwel di taħkayt, ad negzu belli ur nezmir ara ad nmeyyez amsawal yef umsiwel, imi myuqqanen deg tigawt n tsiwelt n yal taħkayt.

Ma nerra yer taħkayt n wungal “Ażar n tagut”; ad d-naf amsawal ur d-yessebgen ara assay i t-yezdin gar-as d umsiwel, yef wakken i d-nebder ur d-yessebgen ara i wumi i yettalles, ur d-yessebgen assay gar-as d umsiwel.

Maca yella anda I d-iban kra n wassay, ur yettuget ara, mi I d-yedda kra seg yimsawalen (agensay d uwadem) iban-d belli yezd-iten wassay n teħkayt d tullsa n kra n cfawat .



Tagrayt

Aħric wis krađ anda nexdem tasledt n wungal “Azar n tagut”, nebđa-t yef sin, di tazwara newwi-id yef tesledt n taħkayt, tin yer-s nerna-d tasledt n tsiwelt, iban-ay-d belli ungal n Zenya S. ireşşa yef waţas n yiferdisen n tsiwelt.

Tagrayt tamatut

Tazrawt-a newwi-tt-id yef tesleđt n tsiwelt deg wungal “Ażar n tagut” i d-yura Zenya S. deg useggas 2016. Ungal-a yesĕa 156 n yisebtar, yebđa yef mraw d sin n yixfawen, yal ixef d acu n taĥkayti d-yeddan deg-s, d wamek i d-tella tsiwelt n taĥkayt-is.

Yeşşawed Zenya S., ad isseqdec iferđisen yerzan ullis, d tizri n tsiwelt, tira n wungal « Ażar n tagut », tussa-d am tin seqedacen yimyura n wungalen nniden, d iqbayliyen ney d igraylaniyen. Tamawt i d-nnega si tyuri nney i wunngal-a, tulla n teĥkayt-is tecbek, d tin iseĕraqen i yimaŕriyen tigzi-n sen gar wayen yellan deg yimal, d wayen iĕeddan, mačči d ayen isahlen. Ungal-a d win yesĕan talya n wungal aqbayli amaynut.

Ayen uyur neşşawed, deg tezrewt-agi-nney, d ayen i d-sebggenen tesleđt i nexdem i wungal-a amaynut, d tasleđt i nebđa yef sin: Teĥkayt yef wamek tezmer ad tili deg tilawt, d tsiwelt yef wamek id d-yules umsawal, s ussexdem n yiferđisen yurzan yer tezri n tsiwelt.

Tesleđt n teĥkayt, tban-aŕ-d di tuddsa n wullis, nebda s tukssa n tigawin yellan deg ungal d wassay i-ten-yezdin, naşşawed ad d-nessufay 18 n tigawin, ma d assay i yellan gar-asen d assay n tmezla d umseđfer. Syin akin nuŕal yer tugzimin yellan deg ungal yef laĥsab n wamek yebna umsawal tiktiwin d yinedruyen-ines. Neşşawed ad d-nessufey azal n mraw d sđis 16 n tugzimin, yal tugzimt yesbeggan-itt-id umsawal s kra n yisebtar, seg wasmi i d tebda armi i d tekfa.

Nerna-d tukksa n tkerras, s tedianin d yinedruyen yettcuddun takerrist di tayed, yal ma ara yefru wugur yettban-d wayed, d ayeni iyeğĕan, ungal-a ad aŕ-d-iban d akken yettwabna yef ukuz (04) n tkerras, yemcudden gar-asent.

Ma d taşledt n tsiwelt deg wayen yeenan amsawal d aniri, iban-d s telqayt s usexdem n yimataren udmawanen netta, nutenni....atg, d ayen i d-isebganen tamuylı tasiwıant, d tilemt, d twuriwin iyef tebna tsiwelt (tella tasiwıant d tesnaktayt), Maca deg wayen yeenan imsawalen llan-d wiyad ur nuget ara (agensay d uwadem), assay i d-yellan gar-asen d tihkayin (ney tigawin), d tullsa n kra n cfawat . Ma d amsiwel ur d-iban ara deg umsawal iniri, deg yimsawalen nniiden banen-d yimsiwlen .

Wigi s umata, i d igemmađ uyur tessawed di tezrewt-nney, yef ungal “Azar n tagut” n Zenya S. ama ayen yeenan iferdisen n unadi deg unnar n tira tanagalt, ama d ayen yerzan timuylıwin n umsawal d tigzi n twuriwini iyef tbennu yal tasiwelt deg ungal. Zemren ad ilin leqdicat wiyyad yef wungalen yettwarun s tmaziyt seg yal tama, ayen yerzan agbur, talya, isental..., imi tizrawin-a d tid ara ieiwnen deg usnerni n tewsit n wungal.

Nessaram, tazrawt-a d allal ara iawnen inelmaden i waken ad gzun şşenf n teşledt yeccban asentel-a (tasiwelt).

Amawal

Awal s tmaziyt	Anamek-is s tefrensist	Asebter /amaru
Agensay	Interne	119/ Salhi M. A
Aferdis	Elément	91/ Boutelioua H.
ameyri	lecture	119 / Salhi M. A
Amezruy n tsekla	Histoire littéraire	119/ Salhi M. A
Amsawal	Narrateur	32/ Salhi M A
Amsawal agensay	Narrateur intra diégétique	32/Salhi M A
Amsawal aniri	Narrateur extra diégétique	35/ Salhi M A
Amsawal – awadem	Narrateur homo diégétique	34/ Salhi M A
Amsiwal	Narrataire	35/ Salhi M A
Anabay	Absent	70/Boutelioua H
Aneḍru	Evénement	120 /Salhi M A
Anekmar	Approche	http://www.tawalt.com/
Anekmar asensiwan	Approche narratologique	http://www.tawalt.com/
Aniri	Externe	32/ Salhi M A
Asentel	Thème	120/Salhi M A
Asemyer	Extension	93/ Boutelioua H

assay	relation	120/Salhi M A
Asuddes	Action d'organiser	120/Salhi M A
Asugen	Action d'imaginer	120/Salhi M A
Azayer	Statut	184/ Boutelioua H
Tifukkas	Techniques	199/ Boutelioua H
Tagnit n taggara	Situation finale	122/ Salhi M A
Tagnnit n tazwara	Situation initiale	122/ Salhi M A
Tahkayt	Histoire	77/Salhi M A
Tasiwelt	Narration	62/ Salhi M A
Tigawt	Action	11/ Boutelioua H
Tirawt	Ecrit	82/ Boutelioua H
Tizri	Théorie	99/ Boutelioua H
Tuddsa	Organisation	145/ Boutelioua H
Tugna	Figure	70/ Salhi M A
Ungal	Roman	73/ Salhi M A

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