

Adeg yettunefken i tmeṭṭut deg tira tangalant n Salem Zenia

مكانة المرأة في رواية سالم زينيا

The status of women in Salem Zenia's novel

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Agzul

Tameṭṭut tesa adeg meqqren deg tsekla tamaziyt ladya tin yuran, ttunefkant-as temlilin s wazal-nsent ladya deg wungal. Seg tmeṭṭut yellan ddaw leenaya n urgaz yer tmeṭṭut tameynast i yettnayen yef yizerfan-is s tebyest d yisey, d ayen i d-ibanen deg tira tangalant n Salem ZENIA.

Salem ZENIAdeg wungal « Iyil d wefru », yefka i tmeṭṭut adeg n uwadem yufraren, yerra-tt d tin yettnayen yef tlelliyin d yizerfan n tmeṭṭut yer yidis n urgaz yefkan iman-is d asfel i umennuy. Titem yellan deg tesdawit tettnay mgal igan n watmaten inselmen, tedda akken deg umennuy-a ulamma mi tessali alumd-is asdawan, tezga tettnadaḥ yer tama n Uzwaw deg yizenqan n Lezzayer tamaneyt, tettay iberdan d yixxamen tawwurt tawwurt akken ad d-tesaki tilawin. S tebyest-is i d-tsukkes tamaddakkelt-is Tamekyust gar yifassen n uyella n yiremmayen Euqba, yerna terwel tsiwed isalli i yiserdasen.

Salem ZENIA isemyer azal n tmeṭṭut, yefka-as timlilin meqqren, seg tyemmat isehbibiren yer uxxam-is, yer tin yettḥfen deg therma n urgaz-is, yer tmeṭṭut tameynast yettnayen yef yizerfan-is, ayen i ay-yeḡḡan ad nyer ungalen-is, akken ad neg fell-asen tizrawin.

Awalen ufraren: Tameṭṭut; tira tangalant; Salem ZENIA, Iyil d wefru.

ملخص

المراة لها مكانة مرموقة في الأدب الأمازيغي خاصة المكتوب منه، فقد منحت لها ادوار هامة خاصة في الرواية، من امرأة خاضعة للعادات والتقاليد الى امرأة مناضلة حاملة شعارات سياسية تدافع عنها بكل شجاعة، وقد تجلى ذلك في الكتابة الروائية لسالم زينيا.

سالم زينيا أسند دور البطل لامراة مناضلة على الحريات وحقوق المراة الى جانب الرجل الذي ضحى هو أيضا جل وقته في النضال على حساب حياته، طيطام تلك البنت التي كرسست حياتها الجامعية في النضال ضد التطرف الإسلامي وواصلت ما بدأت به بعد تخرجها مع أزواج الذي أحبته. شجاعته جعلت منها الشخصية الأساسية في رواية القوة والسكين « l'Yil d wefru »، حيث تمكنت من تحرير صديقتها من قائد الإرهابيين بعد قتله والاستنجاد بقوات الأمن .

سالم زينيا جعل من المراة شخصية عظيمة حيث تقلدت أدوارا مهمة، من أم مربية، محافظة على شرفها، الى امرأة مطيعة لزوجها، إلى امرأة مناضلة على حقوقها... الشيء الذي أعطى لها الاحترام من خلال قراءتنا لرواياته.

الكلمات المفتاحية: المراة؛ الكتابة الروائية؛ سالم زينيا؛ القوة والسكين.

Abstract

The women have a prominent place in Amazigh literature, especially the written ones. They have been given important roles, especially in the novel, from a woman subject to customs and traditions to a militant woman carrying political slogans that she defends with courage, and this was evident in the novel writing of Salem Zenia.

Salem Zenia entrusted the role of the hero to a woman fighting for freedoms and women's rights alongside the man who also sacrificed most of his time in the struggle at the expense of his life. The story of that girl who devoted her university life to the struggle against Islamic extremism and continued what she started after graduating with Azwaw, whom she loved. Her courage made her the main character in the novel The Force and the Knife, where she was able to free her friend from the leader of the terrorists after killing him and seek help from the security forces.

Salem Zenia made the woman a great personality, as she assumed important roles, from a nanny mother, preserving her honor, to a woman obedient to her husband, to a woman fighting for her rights... which gave her respect through our reading of his novels.

Key words: Women; Novel writing; Salem Zenia; Iyil d wefru.

Awalen ufraren

Tameṭṭut; tira tangalant; Salem ZENI Tafrara; Iyil d wefru.

Tazwert

Tameṭṭut deg tmetti taqbaylit yettunefk-as wazal meqqren, d nettat i yellan s idis n urgaz deg useddu n temsal n uxxam, akken neqqar «*Argaz d asalas, tameṭṭut d ajgu alemmas*», tseḥbibir yef uxaam-as, d tin i ḥerrzen «*Tamṭṭut iḥerrzen, tif tayuga ikerrzen* », terra lwelha-s yer waṭas n tlufa iceyben timetti, tetṭef deg lḥerma-s d nnif-is akken i d-tenna Newwara : «*Tecnam yakk yef zzin-iw, Tecnam yer lḥerma i kesbey* », yis-s i tsiy tafat deg uxxam akken winna akken i wumi temmut tmeṭṭut, mi d-yekcem s axxam yaf-it d asemmaḍ dya yenna-as : «*A tafat a tameṭṭut, a tṭlam a nekkini* », d waṭas n yinzan n yinnan yerzan wigi i icudden yer temṭṭut d wazal i as-yettunefken deg uxam ney deg tmetti deg zik.

Tameṭṭut-nni yellan d tigejdit n uxxam, yezgan d taessast yef tḥerma n tmetti, ass-a tetṭef deg nnif-is yerna tekcem tayulin yemgaraden s wacu i d-tban am nettat am urgaz, dya deg tira tangalant ney ula deg temdyezt iban-d wadeg-is d leqder armi as-tettunefk temlilt tagejdant deg kra n yigan n tira ladia tangalant.

Deg wungal aqbayli tezga s idis n urgaz, tikkwal d nettat i awadem agejdan, ula d tilufa d nettat i tent-iferrun ladia mi ara tephres tagnit deg wungal aqbayli akka am wayen yellan deg wungal «*Iyil d wefru* » n Salem Zenia. Titem tamwanest n uwadem agejdan, tezga s idis n Uzaw deg umennuy-is mgal tilufa yettemplili deg tudert n yal ass.

Deg umagrad-agi, ad d-nawi awal yef wadeg n tmeṭṭut deg sin n wungalen n Salem Zenia «*Tafrara* » akked «*Iyil d wefru* ». Xas ma sin

n wungalen-a ttwuran deg snat n talliyin yemgaraden, tamettut tettef tasga meqqren, tedda yakk d yinedruyen n wullis seg tazwara alamma d taggara. Ula d inedruyen ney tigawin drant deg sin wadgen yemgaraden, anda i d-iban umennuy n tmettut s wudem unsib, tettay d tudert n yal ass, yerna tekkat yef yizerfan-is, xas ma teqqim deg tsusmi deg wungal amezwaru « Tafrara », tuyal einani degwungal « Iyil d wefru ». tekker yef yiman-is tezwi ijifer-is d yibeddi n lqedd, tugi tamheqranit, yerna amaru yefka-as tilelli deg yigan-is, yerra-tt d awadem s wazal-is. Dya deg umagrad-agi ad neyreḍ ad d-nawi awal yef wazal i as-yettunefken ney adeg-is deg tira n Salem ZENIA, s wacu ara naweḍ yed yisteqsiyen yerzan :

- Acu n temlilt i yettunefken i tmettut deg tira tangalant n Salem ZENIA?

- Acu n wassay yellan gar wadeg d wakud deg temlilt n tmettut deg wungal n Salem ZENIA ?

Awadem deg wungal

Uqbel ad d-nawi awal yef wadeg i yettunefken i tmettut deg wungal n Salem ZENIA, yiwi-d fell-aḡ ad ad d-nini belli tamettut-a uqbel kulci d awadem, yef waya ara d-nemmesli yef uwadem deg wungal.

Awadem d aferdis agejdan deg wungal, d amdan n lkayeḍ akken i d-nnan yinagmayen n tsekla, d netta i iselḥayen inedruyen deg teḥkayt, Yves REUTER yer yiwudam yenna-s: “Iwudam yur-sen tamlit tagejdant deg tudssa n teḥkayin. Sbeyyinen-d inedruyen, seddayen-ten, ttarzen-ten akken i asen-ttaken anamek. Yal taḥkayt d taḥkayt n yiwudam. yef waya tasleḍt-nsen d tagejdant, ayen yiwin inagmayen d gen fell-asen tizrawin”⁽¹⁾. Awadem d tanekda d wumdan ilaway deg udris aseklan, s yinedruyen d yigan-is i netthulfu yella deg tilawt. Awadem mačči d amdan, yezga yedder kan deg teyzi n wullis, mi yekfa wullis ad ifak, ad d-yeggri kan deg wallay n umeyri.

(1) REUTER, Yves, *Introduction à l'analyse du roman*, 2^o éd, Araman collin, Paris, 2006, P. 51 « Les personnages ont un rôle essentiel dans l'organisation des histoires. Ils déterminent les actions, les subissent, les relient et leur donnent un sens. »

Awadem yetturar tamlit deg uḍris aseklan, iteṭṭef aṭas n twuriwin, Gerard VIGNER yenna-d yef waya: “Tanakti n uwadem d yiwen seg wanzaten imezwura s wacu aḍris yettak-d anamek n tikci n kra n yimataren umyigen, yettsugunen tudert, s wacu ara namen s tillin n wudem ilelli am waken yella s tidet amdan yeddren”⁽¹⁾

ACHOUR Christiane tenna-d: “Yewæer fell-ay ad nsugen ullis melba iwudam”⁽²⁾. Ayen i d-yesbeyyinen azal n uwudem deg wullis s umata ney n wungal, yef waya yettuḥettem fell-ay ad d-nawi awal yef uwadem, imi d netta i d lsas n wullis, yis-s i yella uḍris n tsiwelt.

Propp, yur-s awadem mačči d amdan ilan tanefsit maca d imigi yesæan tawuri deg wullis i igellun s tigawt. Yezmer ad yili d taṣawsa. “Awadem d lsas n tesrit yelhan”⁽³⁾. Ma d yer Roland Barthes ur yezmir ad yili wullis melba awadem: “Nezmer ad d-nini ur yelli ula d yiwen n wullis deg umamelba awadem”⁽⁴⁾

Yettak-as umaru isem, tikkwal ula d isem n twacult, imawlan, taddart uyur yettuyal, ayen icudden yer tṭbiea-s d tfeikka-s, akken ad t-yessaz yer tilawt.

Tameṭṭut seg « Tafrara » yer « Iyil d wefru »

Tameṭṭut teṭṭef adeg ameqqran deg tira n Salem ZENIA. Yiwi-d awal yef tmeṭṭut yuwlen (izewḡen), d tin yeḡḡlen, d tin yebran. Tin yeyran d tin ur neyri, yal ta acu n tegnit anda i d-tettwabder.

(1) VIGNER, Gérard, *Pour un statut sémiotique du personnage, in poétique du récit*, Ed. Seuil, Paris, 1977, P.177. « *La notion de personnage est assurément une des meilleures preuves de l'efficacité du texte comme producteur de sens puisqu'il parvient, à partir de dessémination d'un certain nombre de signes verbaux, à donner l'illusion d'une vie, à faire croire à l'existence d'une personne donnée d'autonomie comme s'il s'agit réellement d'être vivant* »

(2) ACHOUR, Christiane, *Clefs pour la lecture des récits, convergences critiques II*, Editions du Tell, Blida, 2002, P. 45. « *On peut difficilement imaginer un récit sans personnages* »

(3) HAMON, Philippe, *Pour un statut sémiotique du personnage, in poétique du récit*, Ed ; Le Seuil, Pris, 1977, P.117. « *Les personnage est la base de la bonne prose* »

(4) BARTHES, Roland, *Introduction à l'analyse structurale du récit, in poétique du récit*, Ed. Le Seuil, Paris, 1977, P.07. « *On peut dire qu'il n'existe pas un seul récit au monde sans personnage* »

Tezga d tamwanest n uwadem agejdan, s tuffra deg « Tafrara », einani deg « İyil deg wefru ». Eelğeyya tezga deg uxemmam n Yidir armi d asmi i tt-yuy, ma d Tıtem tezga yer yidis n Uzaw imi deg temdint i tettidir, yerna d tin yeyran.

Tameṭṭut, d tin isehbibren yef uxxam-is, xas ma d tağğalt i tella tetṭef deg nnif-is, ur tefki tagnit i yimennan, tsekker-d tarwa-s s leetab n yiyil-is, akka am Megduda. Ula d yemma-s n Yidir terfed axxam-is teskker-d mmi-s, ulamma argaz-is yezga berra n uxxam, d axeddam deg Lezzayer tamaneyt.

Tilemzıt ur tli azref ad tefren imal-is « D tilemzıt, ad teqqim d tukrift, tegguni tawwurt, anwa ara as-yenher zzher-is [...] ad tili d taqeddact, d taewwajt n yimyaren » Sb 72. Tameṭṭut tieiqqert ur tesei azal deg tmetti, ma d tin yurwen ad yali ccan-is ladya tin i d-yesean iwetman. Ma d tameṭṭut ara d-yeseun aqcic ad yali leqder-is “Yerra yer tinna i d-yerban aqcic, yezzel gar tgelliwin. D acu ara yečč yiyid deg tefsut. Ad teyrem meqqar ayen akken teqqim deg laz deg tlaliyin n yessi-s” sb47, wagi mi d-ilul Muḥammed.

Tameṭṭut yettwakkes-as uzref, ur tezmir ad tagi lbatel i d-yersen fell-as, deg « İyil d wefru », Muḥammed yefka ultma-s i uyella n yinselman ad tt-yay. Mecṭuḥet ur tessiwed tizga n yiwil, tettwaddem seg uxxam. Yemma-s n Tmekyust ur tezmir ula d nettat ad ten-teḥbes, ur t-ttuquder. Timetti anda tameṭṭut tettwqadar, yettunefk-as wawal deg uxxam tikkwal ula deg tejmaet, deg wungal-a tettudemmer, yiwen ur yesli i tiywas-ines.

Tıtem d tameynast yef yizerfan n tmeṭṭut, tezga temmal i tlawin izerfan-nsent, armi uyalent ssuturent ayla am nitenti am yirgazen. Amaru deg « İyil d wefru », yefka azal i umennuy n Tıtem yef yizerfan n tmeṭṭut, tettwatṭef yer tezgi, ur teğgi tameddakkelt-is Tamekyust ad texnunes, terra fell-as, tenya Euqba s usafu n tness, ula d inaragen-is ttawin-tt-id deg wawal mi tettwatṭef akken, ibeddi bedden yer tama-s, acu kan awal yedda fell-as « Tıtem tettḥawal-itent. Yezga yeldi yimi-s, yerna tettawed-iten... Nniqal tekker tessesfray tilawin-nney tettkellix-itent, qaḥqa teskan-asant izerfan-nsent » sb 197. Ula deg tayri tebya ad

tt-tidir akken tra, ad tili d tilellit deg ufran n win ukkud ad teddu « Anda riq ad rrey, win byiḡ yid-s ad ffeyḡ ! » sb 217, wagi d awal n Ṭiṭem i Uzwaw, ṭhemmel-it, tayri-s tekkes-as tegdi, tseyres cced i yiṭabuten n tmetti.

Tameṭṭut tennuy yef yizerfan-is, yerna tbedd mgal iremmayen, ur tebyi i tmurt ad d-teyli gar yifassen n wat iččummar. Amennuy n tmeṭṭut mgal usenfar s wacu i d-yegla umussu n watmaten inselmen, isedda-t-id umaru s tugna n Ṭiṭem, ula d irgazen bbehban « Yerna tettawed-iten » sb 197, isemres amqim awṣil « iten » deg wadeg n yiremmayen.

Tikkwal tban-d axir n urgaz, ur tekni i ṭḡqranit n yiremmayen, akka am snat-nni n tlawin i yeqqimen iman-nsent deg leezib iyef rewlen yakk yimezday.

Tameṭṭut, ur teqqim ara deg tsega, tettraḡu ad tt-wehhin ney ad tt-seddun, d nettat iyef isenned uwadem agejdan, Eelḡeyya teslal-d tabyest i Yisir, d nettat i t-icudden yer taddart ansi yettagem azalen i d-yerfed sef yemma-s ukkud yettidir, ledya baba-s yezga d iminig deg tmaneyt. Ula d Ṭiṭem tettunefk-as tamlit tagejdant deg tira n ZENIA, tezga yer yidis n Uzwaw deg wazal ameqqran n yinedruyen, d nettat i d-isukksen Tamekyust gar yifassen n uremmay Eṡuqba, d nettat i t-yenyen, terwel-d seg tezgi, ayagi yegla s tmenyiwt n yiremmayen gar-asen, ula d Muḡammed yenya iman-is.

Tameṭṭut deg taddart

Tameṭṭut deg taddart deg tudert tamensayt, tella tettidir ddaw leenaya n urgaz, ur tezmir ad tili d imdebbert n uxxam, tikkwal ula yef yiman-is ladya deg zzwaḡ akken i d-yenna Eli Ideflawen deg tezlit “Tilezit”: “ Leṡwayed-nney d lḡerma

ad am neg leqrar a yelli

Rzent wallen-is deg leḡya

Tettizwiḡ yedka yimi

imi as-nnan ha-t-aya,

ssuq nefra-t idelli
Nekkni nextar d ccetla
Adrum mechuren deg tizi”

Dagi- ad iban wayen iyef seh̄bibren yimdanen deg tallit-nni, anda taqcict ur tezmir ad txalef ansayen akken tet̄tef deg l̄herma yerna ur tetruz ara awal n yimawlan-is, d nutni ara as-ifernen argaz i tudert-is, ulamma mi as-d-mmeslan yef zzwaḡ-is, ur tt-id-yuli wawal, udem-is yettizwiy seg useth̄i i tset̄ha. Ula mi tezweġ ad tet̄tef tasga zun d taberranit akken i d-tenna Newwara:

"Yiwen n was ddiy d tislit
nniy ad izid̄ um̄eic
D̄hiy-d d taberranit
leemer ur yi-d-isah̄ ūhric
Tettmektayem-d tasaedit
 ala deg lweqt n leqdic”

Deg tira tangalant n Salem Zenia, yerra lwelha-s yer waya, anda l̄herma tuy tasga tameqqrant, tameṭṭut tezga tesh̄bibir yef nnif-is, akken seh̄bibiren fell-as wat taddart, tedda d wansayen n lejudud.

Xas ma yella deg taddart i đran yinedruyen deg wungal “Tafrara”, tameṭṭut yellan d urar deg ufus n urraz, d ayla n bab n udrim, L̄haġ Arezqi yuy ukkuz n tlawin, yerna isuter ula n Eelġeyya ad tt-yernu d takna, lad̄ya imi yesea tadrimt, xas akken yuger-itt s waṭas deg leemer. Tettwagdel ula seg uyerbaz ; yer Wat Ugni d leib taqcict ad tay abrid n uyerbaz.

D Eelġeyya i d-yettarran Yidir yer taddart, tumen s tayri-s, xas ma tebra yerna tugar-it deg leemer, tedda armi tt-yuy, ur tesli I yinnan n wat taddart I yettwalin iwil-a d awezyi d lear, nettat terrez aṭabu,

Yemma-d Megduda, d taġġalt, d yemma-d tullas, teġġel mezziyet, tsekker-d yessi-s deg lhif d wuguren, acu kan tet̄tef deg nnif-is armi tuy

leqder gar yirgazen. Dagi, amaru yesbeyyen-d adeg n tmeṭṭut deg useḥbiber yef lḥerma n uxxam-is d win n taddart anda tettidir, ur tettak akud ad mmeslin fell-as ney ad tt-id-beden deg wayen n diri, am nettat am tlawin n taddart merra, ula d Jeḡḡiga yemma-s n Yidir, awadem agejdan deg “Tafrara”, i d-yeḡḡa urgaz-is Lwennas weḥd-s deg uxxam, imi netta yella ixeddem deg lezzayer tamaneyt, terfed axxam-is, tsekker-s mmi-s, tedda-tt fell-as armi yeyra, yiwi-d lbak, yerna tezga trennu-as deg tebyest ladya yef umennuy yef tmagit, ladya mi d-yezga gar yifassen-is ugemmay tininay.

Tameṭṭut deg taddart xas ur teyri ara, teyra tilufa n tudert, terfed timussniwin meqqren, yis-sent i tedder lḥerma i yebded uxxam, d ayen i d-ibanen deg tira n Zenia ladya deg wungal “Tafrara”.

Tamdint d annar n umennuy n tmeṭṭut yer Salem ZENIA

Tameṭṭut yezgan d aecessas n uxxam, i isehbibiren yef lḥerma d nnif n taddart, i irefden tawacult-is deg “tafrara”, tuyal d tameynast deg “Iyil d wefru”, anda inedruyen-is ḍran deg yiberdan n tmaneyt.

Ṭiṭem d tameddakkelt n Uzwaw, d tagujilt, d yelli-s n Malḥa. Ters deg leeqel, tekker-d seg temzi d Uzwaw, akken i tturaren, teyra deg tesdawit, tekker-d d tagujilt, ur tesei baba-s, d yemma-s i tt-id-isekkren, seg temzi-s nettat d Uzwaw, akken i d-neḡren abrid deg uzniq n uyrem anda llan ttidiren. Tennuy deg tesdawit akken terfed amennuy mi tessuli almud yer yiberdan n tmaneyt, tezga tessakay tilawin akken ad sutrent izerfan-nsent, d tamḥaddit yef lḥerma n tmeṭṭut, ur teḡḡi yiwen ad tt-yerkeḍ ney ad tt-isames am nettat am tlawin merra, amennuy-is seg uxxam s axsam, seg tezniqt yer tezniqt, akken tebded yer yidis n Uzwaw mi yettnay yef tmagit d tlelliyin s usefru. Amennuy-is tetṭef deg-s, xas ma temlal uguren syur yinaragen-is, yezgan ttmeslin fell-as akka am wayen i d-yeddann deg bd 97« Ṭiṭem teskan i tlawin-nney izerfan-nsent ».

D taqciqt ilan tabyest dya mi tettwaṭṭef akked Tmekyust, iwin-tt yer tezgi, tsenta asafu n tmess deg uqerru n Euqba, ayella n yiremmayen,

tenya-t, yerna terwel-d i yiremmayen, tessiwed asalli i yimsulṭa, tesken-
asen anda llan yiremmayen.

Ayen iyef yettnay Uzaw, ibeddi-nni-ines mgal iremmayen, ayen
yakk i yekka deg yiberdan n tmaneyt, taggara d Ṭitem i yenyan aqerru
n wat yiččummar Euqba, akken i tella d tamentilt s wacu i msekfan
yiremmayen gar-asen, armi ur d-yeggri yiwen, ula d Muḥammed-nni,
gma-s n Tmekyuct i yefkan ultma-s d tunṭict i uyella-ines, yeḍfer ayyul
i t-yiwin srid yer useklu anda ielleq iman-is.

Amaru deg sin n wungalen i yura, ama d “Tafrara” ney d “Iyil d
wefru”, yefka azal meqqren i tmeṭṭut, ladya deg “Iyil d wefru” anda
teṭṭef tamlilt n uwadem agejdan yer tama n Uzaw, seg tmeṭṭut
tasusamt, iteddun ddaw leenaya n taddart d urgaz, yef tmeṭṭut tameynast
i ibedden mgal ansayen d temḥeqranit n uragaz ladya deg tallit-nni n
rrebrab.

Udem nniḍen n tmeṭṭut deg wungal “Iyil d wefru”

Xas ma tella Ṭitem d tlawin nniḍen akka am Malḥa, Tamekyust d
tiyaḍ yakk ilan assay d tama tamagdayt (Azaw d Ṭitem), yella udem
nniḍen s wacu I d-tban tmeṭṭut deg tira n Salem Zenia yerzan tilawin
ilan assay d udabu ney d Jiniral Anezmar d yimeddukkal-is.

D tilawin i wumi yettunefk wazal d tid yeddren deg tenfelwit, i
isexsaren, i yerwan lefcuc d tudert yelhan. Dagi, yebya ad d-yesbeyen
amgired yellan gar tlawin n uyref d tid n udabu ney n yimdebbren.

Deg wungal “Iyil d wefru”, yesbeyen-d adeg i yettunefken i
tmeṭṭut n yiwen seg yimdebbren imeqqranen n tmurt, Jiniral Anezmar
“Xira” i d-yekkren deg usensu n Merrakec, yessen yakk imdebbren
yellan dinna, mi tefra tegrawla tuyal d yiwet seg tlawin yeččan tadrimt
n tmurt, tyellet ayen iyef nnyen u ttnayent tlawin nniḍen deg wannar
akka am Ṭitem.

D tmeṭṭut n Jiniral Anezmar, tella tettidir deg yisensuyen n
Merrakec, yessen-itt Uḥemmu, ameddakkel amerruki n Jiniral
« yemmekti-d ṣṣifa-nni, yettwali-tt deg yisensuyen n Merrakec, yer

tidak yessalayen ijenṭaden s sin idirhamen »sb 17, d tmeṭṭut ifernen yir tikli deg temzi-s, tsenz tafekka-s s wulac, deg Merruk i tt-yessen Jiniral Anezmar, yuy-it, tuyal d yemma-s n warraw-is yettidiren deg tmurt n Legliz, dya dinna i ywaren. Yal aseggas trezzu yer Legliz yer warraw-is, ula d udem-is tseggem-it tekkes-as ticraḍ, tuyal zun d tilemzit.

D tmeṭṭut ur yettzallan ara, teqbel ad tt-yeḡḡ urgaz-is ur yeggan ara yid-s imi netta d mazḍalu, akken kan ad tidir tudert n tfelwit d umerreh seg tmurt yer tayed « Kečč d amzallu, nekk xḍiy, yak tugid-iyi ! Tettuḍ ass-nni ideg i yi-d-tsuffyed seg texxamt ? » sb 222, akka i tenna Xira i urgaz-is, asmi akken yebda yettxerrif.

Tameṭṭut yefkan azal i urgaz-is, yetṭfen deg lḥerma-s, i wumi yettunefk wadeg n tnifit i isehbibren yef wansayen ulamma d tameynast i tella, tagi i yettidiren deg yiyrem n yimdebbren, tesminyef iman-is yef wayen yakk ara tt-icudden yer tmeṭṭut tazgayrit ladya taqbaylit yettwassnen s usehbiber yef twacult-is d wallagen-is.

Taggrayt

Akken nebyu nemmesla-d yef wadeg n tmeṭṭut deg tmetti ur nsalay awal, d ayen yerran Salem ZENIA ad as-yefk tamilit s wazal-is deg tira-s tangalant, ama deg wungal “Tafrara” ney deg wungal “Iyil d wefru”, d tmeṭṭut i yennuyen yef yizerfan-is yerna tsehbiiber yef lḥerma-s, d tanifit i d-isekkren arraw-is s wazalen n tmetti, ama d Megduda, ney d Jeḡḡiga, ney d Malḥa. tmeṭṭut yerzan tigi i d-yettwadedren deg wungalen-a tuqqtent deg tmetti anda ḍran yinedruyen n sin n sungalen-a.

Amaru icudd amennuy n tmeṭṭut yer wakud d wadeg, acku deg wungal-is amezwaru “Tafraraé, inedruyen anda tekka tmeṭṭut ḍran deg taddart “Agni”, deg tallit-nni n tefsut Imaziyen, aseggas n 1980, ma deg wungal wis sin “Iyil d wefru”, inedruyen anda tekka tmeṭṭut ḍran deg yiberdan d yizenqan n Lezzayer tamaneyt, iseggasen n rrebrab (1990).

Tameṭṭut-nni yellan d tasmusamt, yennuyen yef tudert-is deg tazwara mgal zzwag yef takniwin, tsehbiiber yef tayri-s d nnif-is, ayagi iban-d s uwadem Eelḡeyya yugin Lḥaḡ Arezqi i iseutren afus-is ad tt-yernu d

tameṭṭut tis ukkuzet, ayen ila d tadrimt ur isuzzel ileddayen ama n Eelḡeyya ney n yemma-s Megduda, xas akken d tigellilt, tsekker-d yessi-s deg lḥers d lexsas, ayagi yefka i tmeṭṭut azal imi mačči d tin arazenzen s udrim, d tin ara yettukellxen. Tametṭut-a tasusamt, teffey s annar n umennuy, tguḥer argaz deg unadeḥ yef yizerfan d telliyin mgal win iran ad as-yerr asagel yef yimi, leḡar deg wudem, Tīṭem s tebyest i tmugger iremmayen tseṭtel-asen timira, terra-ten megar-asen, ula d ayella-nsen d nettat i t-yenyan, armi nezmer ad d-nini d nettat i awadem agejdan deg wungal “Iyil d wefru.

Salem ZENIA s wadeg i yefka i tmeṭṭut deg tira-s tangalant, iban d win i yefkan azal i tmeṭṭut, d tayemmat, d tayellit, ladya d amdan yettnayen akken ad yidir deg talwit d liser, d tameynast yettnayen akken ad idiren wiyad deg lezz d lḥerma. Atekki-ines yer tama n tmeṭṭut iban d deg tikta-s d tamlilt i as-yefka deg sin n wungalen-a. ibeddi-ines yer tama n wid yenḥafen d wid yettuḥeqren d yiwet seg tmitar n talsanit.

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Amud

- Ungal “Tafrara” deg useggas n 1995, deg tezrigin “L’Harmattan”, deg Paris. D ungal yuran yakk s tmaziyt
- Ungal “Iyil de wefru”, deg useggas n 2003, deg tezrigin L’Harmattan, deg Paris, d ungal yuran yakk s tmaziyt.