

## Tasleđt tazyenmettit n tmedyetz n tfaskiwin, amedya n tfaska n Udrar nFad

### Festivals poetry sociocrotical analysis. Case of Adrar n Fad festival

Nawal MAOUCHI <sup>(1)\*</sup>; Pr.Hassina KHERDOUCI<sup>(2)\*</sup>.

<sup>(1)</sup> Laboratoire des recherches littéraires, linguistique et didactiques Amazighes. DLCA, Université de Bouira, Algérie, n.maouchi@univ-bouira.dz.

<sup>(2)</sup> Université de Tizi Ouzou, Algérie, ckabylia@yahoo.com.

Date de réception: 20/08/2022 - Date d'admission: 18/12/2023 -Date de publication: 31/12/2023

#### Agzul:

Tazyenmettit d tayult n tesleđt n yiđrisen iseklanen, tbedd yef tyuri n tmetti n uđris aseklan. S tyuri-a nezmer ad d-nessukkes akk ticrađ timettiyn i yessemres umeskar ama d tisugnanin ney d tilawayin.

Tsenned tezri tazyenmettit yef wačas n tmiđranin am tmetti n uđris, timetti taybalut,asusyugram d tmiđranin-nniđen.

Deg umagrad-a, nefren isefra n Sadi Kaci, nga-asen tasleđt ilmen n tezyenmettit n Claude Duchet, iswi-nney d asiweđ yer tulmisiin n tmetti n uđris, am wakken i nennuda yef yisusyugramen i yellan deg-sen.

Isefra-a umi nga tesleđt, d tukkist seg tezrigin yemxallafen n tfaska n tmedyazt n udrar n fad i d-yettelin yal aseggas deg Wat Smaeł deg ugezdu n Bgayet.

**Awalen igejdanen:** Tafaska n udrar n fad; tazyenmettit; timetti n uđris; isusyugramen.

---

\* Auteur correspondant.

**Abstract:**

Sociocritical is based on the social study of literary text, and it depends on the range of basic concepts such as text society and reference society.

We have chosen to study the festivals 'poetry in order to extract the characteristics of textual society and sociograms, which are dominant in this poetry, by following Claude Duchet's theory.

The poems that we will study are extracted from various editions of Adrar n Fad's festival

**Keywords:** festival of Adrar n Fad; sociocritical text society; sociograms.

**1. Tazwert :**

Aḍris aseklan yettak-d tugna ɣef tmetti tilawayt ideg d-yettufares axaṭer akken yebyu yili, ameskar yezga yettagem-d seg yiferdisen imettiyeen n tmetti taɣbalut ideg d-yekker, neɣ seg tefrit tamanayt n yimdanen i s-d-yezziin deg tmetti-s n tidet i yellan berra n uḍris. D aya i ɣ-yeḡḡan nefren isefra n Sadi Kaci akken ad sen-nexdem tasleḍt ilmend n tezri tazyenmettit n Claude Duchet, axaṭer taneggarut-a tzerrew tasekla amzun d timant timettit iwakken ad d-temmel belli yal tanfalit taseklant tettuzerrer s cwiṭ neɣ s waṭas s tilawt timetti n tallit ideg d-yettufares uḍris aseklan. Nezmer ihi ad d-nini belli deg umagrad-a neḍfer tarrayt n yimazrayen izyenmettiyeen i izerrwen timitar n tmetti n tidet bac ad ssiwḍen ɣer tegzi n tmetti taḍrisant neɣ tasugnant.

I tegzi talaqayant n wuguren i itezzin deg yisefra n umedyaz i d-nefren wayen i ira ad t-id-yessiweḍ i yimsefliden-is i as-d-isellen neɣ i yimeyriyeen ara iyren isefra-s a, nessumer-d yiwen n ugnu agejdan iyef ara tezzzi tyuri-nney tazyenemt: «**Dacu-tent tmussniwin timettiyeen ara d-nessukkes seg tmedyazt n udrar n fad s tesleḍt n yisefra n Sadi Qasi?**».

Akken ad nessiweḍ ɣer yiswi n unadi-nney, nefren ad d-nessukkes deg tazwara timetti n uḍris akked tulmisin-is, syin akkin ad nessukkes isusyugramen i id-ibanen s waṭas deg yisefra iyef nqeddec.

Maca seld ad nebdu deg tesleđt, nwala iwulem ma newwi-d awal s tewzel yef tfaska n ydrar n fad, akked teđri tazyenmettit, d tmiđranin-is tigejdanin lađya tid i nesemres deg tesleđt n yisefra.

### **Tafaska n udrar n fad :**

Tafaska n udrar n fad, d yiwet n temzizzelt tayelnawt n tmedyazt i d-tettheyyi tdukkla tadelsant n Udrar n fad i yellan deg temnađt n Wat Smaeł, n twilayt n Bgayet. Tafaska-a, tlul-d deg useggas n 2003, deg teđrigt-is tamenzut, tella-d d tajmilt i umusnaw Mouloud Mammeri.

Attekki deg temzizzelt-a yettilid yef sin n yiħricen, amenzu d tuzna n yisefra yuran yer tansa n tfaska n udrar n fad. Ieggalen n yinzurfa ad ten-ktazlen, ad sen-fken tizmilin, s waya ad fernen azal n 80 n yisefra. Imedyazen i d-yufraren gar tmanyin-a, ad eeddin yer uktazal imawi, anda ara d-siwlen isefra-n sen gar yimeħdaren n tfaska akked yieggalen n tesqamut, s waya ad d-ifiren tlata n yimediyazen imezwura.

Llan waṭas n warazen deg tfaska-a, gar-asen ad d-nebder: Araz n yilemzi, araz n tmeđtut, araz n yimezgi, araz n tantala...

### **2. Assisen n umedyaz:**

Ilul deg 1980, deg At Leqser. Yebda tira deg 1988. Yeyra deg tesdawit n Lezzayer ( Faculté centrale d'Alger ), yewwi-d turagt n tsuqilt ( licence de traduction ) deg 2003. Yerna-d Magister deg tsekla tamaziyt seg tesdawit n Mouloud Mammeri n Tizi Ouzou deg useggas 2013. Yura deg *Racine-Izuran* seg 2006-2007. Yessuffey-d ammud n yisefra « Imengar » deg 2008. Yewwi aṭas n warrazen n tedyazt am warraz amezwaru n tmedyazt n udrar n fad deg Wat Smaeł di Bgayet deg 2008. Yesselmad deg yigezduyen n tmaziyt d tefransist deg UMMTO. Adlis-is wis sin d ammud n yisefra « Iđ n Qessam Bu tismin » deg useggas n 2018, yer teđrigin Imru.

### **3. Tazyenmettit n Claud Duchet:**

Tban-d tezyenmettit deg yiseggasen n 1971, deg umagrad i d-yura Claude Duchet umi yefka azwel« *Pour une sociocritique ou variation sur un incipit* ».

Anagmay-a yettwali belli aqedic aseklan d agemmuḍ n tudert timettit ideg yedder umaru, axater ixemmimen n yimyura ttuzerren s yak tidyanin timettiyin ney timazrayen i ddren.. d ayen i yeḡḡan tizri tazyenmettit ad tezrew tasekla ilmend n tmiḍranin i d-yettwekkiden belli imetti d tsekla d sin n yiferdisen i imcubbaken ur nezmir ara ad msebḍun.

Ilmend n Duchet, aḍris aseklan d adda agejdan n tesleḍt tazyenmettit. Tarrayt i iseqdec tbedd yef tesleḍt n daxel n uḍris, akken ad d-yessenteq ayen ur d-yettwhdaren ara, ney am wakken i d-yenna: «*elle interroge l'implicite, les présupposes, le non-dit ou l'impensé, les silences, et formule l'hypothèse de l'inconscient sociale du texte*»<sup>(1)</sup>.

Aya akken ad d-yeffey yer tesleḍt n berra n uḍris, akken ad iẓer tanmezla gar tmetti yellan deg uḍris, d tin yellan berra n uḍris. Tasleḍt tazyenmetti tbedd yef kra n tmiḍranin d tigejdanin am: Tmetti n uḍris, timetti taybalut, isusyugramen...

Deg wayen i d-iteddun ad d-nesbadu kraḍ n tmiḍranin ara nesseqdec deg tesleḍt-nney: «timetti n uḍris, timetti taybalut, asusyugram».

#### 4. Tazyenmettit n Claud Duchet:

Tizri tazyenmettit tezerrew tasekla ney aḍris aseklan s tmiḍranin i d-yeqqaren belli timetti d tsekla d iferdisen yemcubbaken, ur bettun ara. Tzyenmettit tesbadu-d aqeddic aseklan am wakken i t-id-nessegza d agemmuḍ n tudert timettit i s-d-yezzin i unagal ney i useklan s umata.

Tban-d tezyenmettit deg yiseggasen n 1971, ilmend n umagrad i d-yura Claude Duchet umi yefka azwel« *Pour une sociocritique ou variation sur un incipit* ». Ilmend n Duchet, aḍris aseklan d adda agejdan n tesleḍt tazyenmettit. Tarrayt i iseqdec tbedd yef tesleḍt n daxel n uḍris, akken ad d-yessenteq ayen ur d-yettwhdaren ara, ney am wakken i d-yenna: «*elle interroge l'implicite, les présupposes, le non-dit ou l'impensé, les silences, et formule l'hypothèse de*

(1) Claude Duchet, « *Pour une sociocritique ou variations sur un incipit* », dans Littérature N° 01, 1971, P. 14

*l'inconscient sociale du texte*»<sup>(1)</sup>. Aya akken ad d-yeffey yer tesleđt n berra n uđris, akken ad izer tanmezla gar tmetti yellan deg uđris, d tin yellan berra n uđris. Tasleđt tazyenmetti tbedd yef kra n tmiđranin d tigejdanin am: Tmetti n uđris, timetti taybalut, isusyugramen...

Deg wayen i d-iteddu ad d-nesbadu krađ n tmiđranin ara nesseqdec deg tesleđt-nney: «timetti n uđris, timetti taybalut, asusyugram»

#### 4.1. Timetti n uđris

Timetti n uđris (*La société du texte*), d timetti tasugnant i d-ibennu umaru, tettalel deg tesleđt n tumanin timettiyin, d tegzi n wamek i tebna tmetti tađrisant d wassay-is akked tmetti n berra n uđris. Nezmer ad d-nini yef tmetti n uđris belli d amađal asugnan i d-yettaken tigensas yef tmetti n tidet i yellan berra n uđris aseklan. Ama, d tiyessiwin timettiyin, tisertanin, tidamsanin...

Tayessa n timetti n uđris tettbeddil deg uđris yer wayeđ axađer ur tbedd ara yef kra n walugen ney n tyessa i ibanen d ayen i d-yessegza Claude Duchet mi d-yenna:

*«pour une démarche sociocritique, il ne s'agit pas d'appliquer des normes et des étiquettes, mais d'interroger des pratiques romanesques en tant que productrices d'un espace social, que j'ai proposé d'appeler société de roman »*<sup>(2)</sup>

Ihi, timetti n uđris tettuyal yer tallunt timettit tilawt i yellan berra n uđris, tin umi qqaren «timetti taybalut»

#### 4.2. Timetti taybalut:

Timetti tađrisant d tasugnant yas akken tttgensis-d ayen i ttidiren yimdanen deg tmetti tilawayt i yellan deg berra n uđris. Timetti-a tilawayt d aybalu n tektiwin d tugniwin i d-yettales ney i d-yettaru

(1) Claude Duchet, « Pour une sociocritique ou variations sur un incipit », dans Littérature N° 01, 1971, P. 14

(2) Claude DUCHET, « "la fille abandonnée" et "la bête humaine", élément de titrologie romanesque » littérature, 1973. P :448

useklan deg uqeddic-is, yef waya i yefren Claude Duchet ad as-imudd isem n « temtti taybalut » ney s tefransist « société de référence »

Ihi, timetti taybalut, d amaḍal imetti ilaw yellan berra n uḍris, ney d timetti tayemmat ideg d-yettagem uḍris tigensas-is timettiyin i d-yettbanen deg tmetti n uḍris.

### 4.3. Isusyugramen:

Asusyugram, d tamidrant tamaynut deg tezri tazyenmettit, tættel akken i d-tban yerna mazal ur terkid ara tbadut-is am tmiḍranin-niḍen n tayult-a. Claude Duchet yesbadu-tt-id :

*«Le sociogramme est un ensemble flou, instable, conflictuel de représentations partielles en interaction les unes avec les autres, centré autour d'un noyau lui-même conflictuel»<sup>(1)</sup>.*

Ihi, asusyugram d tagruma n yisental d yisteqsiyen imettiyeen id-yettwagelmen deg uqeddic aseklan, i d-yemmalen tigensas i itezzin yef kra n uyermi d iyisi.

### 5. Tiyessiwin timettiyeen n tmetti n uḍris:

Tiyessiwin timettiyeen n tmetti taḍrisant n tmedyezt n Saedi Qasi bnant yef kra n waddayen i d-ibanen ilmend n kra n wazalen akked tsuddsin am twacult, igrawen imettiyeen, tasreḍt...

Deg waya i d-iteddun, ad d-nessukkes tuget n tyessiwin-a timettiyeen d wamek i d-banent deg wamud i d-nefren i tesleḍt.

#### 5.1 Tawacult:

Tawacult deg yisefra i d-nefren ur d-tban ara s wudem usrid, maca llant tecraḍ i tt-id-yemmalen. Rnu yer waya, win ara yeḡren isefra-a, ad d-yessukkes tugniwin i tefka tmetti i tmettut, ayen ara d-nebder ḡas s tewzel kan.

Tayessa n twacult deg tmetti taḍrisant, d tawacult tamensayt i

(1) Claude DUCHET & Patrick MAURUS, «Entretiens de 1995», in Sociocritique.com. p: 33.

ittidiren deg uzedduy( tessemyager gar tlata n tsutwin). Aya d ayen i d-yeglem umedyaz deg usefru «winnat d tinnat», anda i d-ttnejmaen wat uxxam tameddit seld mi kfan lečyal-nsen akken ad ččen imensi. Syin akkin, tamıart n uxxam ad tessemyiger tawacult lađya imečtađ akken ad asen-d-tessiwel tamacahut.

Ayen yerzan tudert n twacult, ađbalu-s amenzu d igran akked tfellađt. Deg teızi n useggas, am tlawin am yirgazen sean leqdic-nsen deg yiger. Asteefu-nsen yettili-d alama tewwet lehwa s leqseđ.

Akken i d-nenna yakan deg tazwara n uzwel-a, amedyaz ur d-yemmeslay ara ađas ıef tyessa n twacult, yefka-d kan azal i tesa, d wamek i tettidir. Dacu kan si tama-nniđen immeslay-d ugar ıef tmııli n tmetti d tugna i tefka i tmeđtut, gar tugniwin-a ad d-nebder:

#### 5.1.1. Tugna n yir lfal:

Tugna-a tettban-d ass-nni yakan n tlalit n teqciat axater tawacult s lekmal tettneyıni mi ara d-seun taqciat. Tetteılay-d tsusmi, ur xeddmıen ara kra n lıerk akken ad d-sfugglen timerniwt n tudert tamaynut ıer twacult. Am wakken i d-yenna Mhenna Mehıfufi: « *ma d taqciat i d-ilulen, ur d-ttilint teıratin, wala ccnawi*»<sup>(1)</sup>. Tugna-a issenfali-tt-id umedyaz deg tseđdart tis tlata n usefru «*ıjenniwen yenıan iman-nsen*» ideg d-yenna:

*«Asmi d-luleı d lđanaza  
Xsint ula d tiftilin  
Ccet! Susem a winna  
Azzlet ffret timkeđlin  
Id-agi tlul-d ssixta»*<sup>(2)</sup>

Deg yıfyar-a, amedyaz yesserwes ass n tlalit n teqciat ıer wass n lđanaza, lađya imi yetteılay-d tđlam ıef uxxam, snusen ula d tafat. Rnu ıer waya, yemla- d tasusmi meqqren i d-yettilin deg twacult, lađya ıer yirgazen i itteččhen mi ara d-seun taqciat. Imi, mi ara slen i yisalli-a,

(1) M.MAHFOUFI, «Chants de femmes en Kabylie», CNRPH, Alger, 2006. P :54

(2) Sadi Kaci, «Ijenniwen i yenıan iman-nsen»,in Adrar n Fad, N° 7, 2009. P:49

ad rren timkehlin s imkan-nsent seld mi d-heyyan iman-nsen ad ssekren tameyra ideg ara wwten lewjeh. Aya, iban-d mi d-yenna« ffret timkehlin», dayen yenbeddal lferh s lehen. Rnu yer waya, ulac anwa d-yettaddren taqcict-nni s yisem-is, maca yal wa amek i tt-yetteneat, deg umedyanney s wawal«ssixta», seg unamek n twayit meqqren.

Gar tmental tigejdanin iyef tettjunzu twacult timeseiwt n teqcict, d akukru yef lherma d nnif. laya yef wayen irzan nnif-is. D ta i tamentilt tagejdant iyef tettukukru tmetti s umata talalit n teqcict. Imi, tilemzit yessefk fell-as ad tesshebiber yef tfekka-s seg tlalit-is alma d ass ideg ara tezweg. Ma ifat tecced tedder tayri d tuzzuft d walbeed berra n ukatar n urcal ama s lebyi-s ney nnig n lebyi-s. Tawacult-is ad yeqli nnif-is, d leqder-is. Deg usatal-a tessegza-d C.L.Dujardin:

*« Une grande importance est accordée à la virginité des jeunes filles dont on dit parfois qu'elles sont comme un œuf dans les mains du père. En effet, une jeune fille devait être vierge jusqu'à son mariage sinon elle menaçait sa famille de déshonneur »<sup>(1)</sup>.*

### 5.1.2. Tugna n tağğalt:

Tamettut, seld tamettant n urgaz-is tettidir deg kra n tmental timettiyin i tt-yettehrasen s waṭas. Ladya ur tesa ara azref ad teg atas n tyawsiwin ladya akken ad teffey s telelli, ney akken ad tels iselsa ijdiden ara d-yemlen tahuski-s. Rnu yer waya, tağğalt deg tmetti n uḍris, tettidir lḥif meqqren, ayen i s-yetthetimen ad texdem yef twacult-is, d tarwa-s, yas akken tettibbi lehḍur n yimdanen i s-yessentaḍen yir tugniwin. Aya, d ayen i tedder tağğalt deg usefru wis rebea, n wammud wis rebea, ideg d-yeglem umedyaz tudert n tağğalt mi ara yemmet urgaz-is, d wamek i tettidir lmerta akken ad tesgem tarwa-s.

Ula d tarwa n tağğalt, ttidiren lehqer di tmetti. Gas ma myuren-d deg tewtilin n lherma d nnif iyef tettwessi tmetti, ula d nutni tettentaḍ-

(1) C.Lacoste-Dujardin, «Dictionnaire de la culture berbère en Kabylie», Edif, Alger, 2000. P :354.



iten yir tugna, i swayes tent-tettwali tmetti s lekmal. Aya d ayen i d-ibanen deg tseddart tis ideg d-yeglem amek i tđerru i mmi-s n tađđalt mi ara d-yawed Ƴer leemert n zzwagđ, d wamek i yetteneetta akken ad d-yaf tawacult ara iqeblen ad as-d-fken yelli-tsen. Ƴas ma yelha, ddnub i ibubn acku baba-s yemmut, teqqim-d ala yemma-s trebba-t, dya tllaqabent s waya, almi s-ssawalen mmi-s n tađđalt, aya yessenfali-t-id umedyaz mi d-yenna:

*«Tettum mi lhiy Ƴef tudrin  
Akken ad zenzey lfeđta  
Ad xedmey Ƴef tlawin  
Asired, aftal, azetta  
Ass-a ula d mmi meskin  
Teezlem-t yuyal d tadsa  
«mmi-s n tađđalt ihin  
Yelli-tney ur s-tlaq ara»<sup>(1)</sup>*

Deg tseddart-a, amedyaz yessegza-d amek tessawed tađđalt ad tqabel lhif-is, akken ad trebbi mmi-s, d ayen i d-ibanen deg udiwenni i d-yellan gar-s d yimdanen n ugraw-is imetti, mi tella tettmehtay-d ayen d-tedder. Dya tenna-asen tettum dakken lliy znuzuƳ lfeđta, xedmey Ƴef tlawin-nniđen ama d aftal n seksu, d asired, neƳ d azetta. Akken yakk, mi d-yemyur mmi-s, ezlent akk yirgazen-nniđen, ugint twaculin as-zewđen yelli-tsen.

## **5.2. Isusyugramen :**

Uggten yisusyugramen deg yisefra i d-nefren, gar-asen ad d-nebder:

### **5.2.1. Asusyugram n tissmin:**

Asusyugram-a yettwasuddes-d ilmend n tegruma n yinawen deg uđris, inawen-a mmalend amħezwer yettilin deg tmetti, i kkatn yemdanen ad ffren, akken ad d-mmlen iman-nsen lhan, zeddigit wulawen-nsen. Tismin-a gar yiēeggalen n tmetti, tewwi-ay Ƴer tesleđt

(1) Sadi Kaci, «Tađđalt-nni», in Adrar n Fad, N° 9, 2011. P:22

n ususyugram-a acku kra n yimdanen am umedyaz deg usefru amenzu n wamud wis xemsa, γas akken ula d netta yettawi arazen gar waṭas n yimedyažen, maca, ttlalant-d deg wul-is tismīn γef wid i t-yezwaren almi tikkwal ittmenni imeḍqan-nsen, ney yettcukku deg tzemmar-nsen tudyizin. Dya yettwali iman-is yif-iten merra.

Yemmal-d dima dakken aγbel-is maci d tamedyazt, ney d tasekla, maca aγbel i t-yeṛḥan d araz, d wawway n umḍiq gar yimezwura, akken ad izux s uẓayer-ines unnig di tmedyezt. Dya yal aseggas yettikki deg temzizzelt n tmedyezt akken ad yaz γer yimeḍqan imezwura. Ayen d-implan aya d taseddart tamenzut n usefru-a:

*«Wwiγ araz wis εecra  
Usmeγ γef wid iyi-yifen  
Ttuγ wid ifeγ merra  
tṭmeε γuri d isaffen  
nniy-asen amek i teḍra  
almi wwḍen tesaε cennfen.»<sup>(1)</sup>*

Deg tseddart-a, amedyaz yeṃla-d ayen i t-yeḡḡan ad yasem, imi yessenfali-d asirem-is meqqren akken ad yawi araz amenzu, s tṭmeε, tṭmeε-a yesserwes-it γer yisaffen akken ad d-yemmel dakken yebya nezzeh ad yawi araz-a. Tismīn meqqren i swayes-s iḥulfa umedyaz γef tesaε-nni n yimedyažen i t-yifen ssawḍent-tt ad yesteqsi amek almi i t-ifen, ney amek almi maci d netta i yellan deg yimeḍqan imenza, almi yettu dakken aṭas-nniḍen i yif ula d netta.

Asirem s umḍiq amezwaru, ur yeqqim ara kan d amenni, imi yuγal d tṭmeε meqqren almi t-yesserwes umedyaz γer llafeε. Dya yenna deg tseddart tis xemsa:

*Wwiγ araz wis sebeε  
Gas ferheγ mazal leḥzen  
Tegguma ad tt-gen llafeε  
N llehf iyi-seglalzen<sup>(1)</sup>*

(1) Sadi Kaci, «Araz n umedyaz», in Adrar n Fad, N° 9, 2011. P:18

Deg ufyir amenzu d wis sin, amedyaz yemla-d amek i iħulfa mi yewwi araz wis sebĕa, ħas akken ilaq ad yefreħ, maca netta d lehzen i iħzen axater mazal ilehhef ad yawi araz amenzu. akken i d-nenna yakan almi yesserwes llehf-is d tħmeĕ-is ħer llafeĕ seg wakken izad. Tismn-nni i yellan demmirent amedyaz akken ad yaz ħer sdat, ħas akken yettu iswi-s d tamedyazt maci d arazen, yuħal-as ħer taggara maci d aħulfu kan s tismn, maca d aħulfu n ddyel, d lkerħ i wid akk i t-yifen, lađya mi yebda yettaħ ħer umđiq amezwaru.Seg yinawen-a, ad nerr tamawt dakken aħulfu-a n tismn seg tama yettdemmir amedyaz akken ad yazħer sdat, ad yesnerni tamedyzt-is, si tama-nniđen yeslalay-d deg-s lkerħ d unuħni ħer yimdyazen-nniđen i t-yifen.

Tismn ur llint ara deg wayen irzan kan amzizel n tmedyezt, maca ula di tayri, anda ara naf ameskar «*Bu tissmin*»yettasem ħef tin akken i iħemmel seg wayen yellan. Ama seg yimawlan-is, ama seg tħawsiwin i tettal, ula seg ubeħri i ikeĕĕmen ħer turin-is yettemyafi ammer d netta i yellan deg umđiq-is.Gar wayen iħef ittasem nefren-d amedya-a n tseddart ideg yessemres aħas n tugniwin:

*Aħal ttasmey si yemma-m  
I kem-yeslemden yal tayri  
Usmey day seg wat uxxam  
I iruħen uyen-am-d lemri  
Usmey ula si Qessam  
La kem-ijemeen s igenni  
Ttasmey a Rebbi ttasmey!  
Qrib kefrey si tismn!* <sup>(2)</sup>

Ameskar deg tseddart-a iħseb-d aħas n wid iħef yettasem, gar-asen yemma-s n teqcict, axater tesselled-as tayri. Yuħal isemmed awal-is dakken ula seg wat n uxxam yettasem lađya imi s-uyen lemri, acku mi tesseĕ lemri, ad tbedded ħer yiman-is, ad ternu ccbaħa ugar, ad d-teeĭeb i wayeđ-nniđen ammer aħat ad as-tt-yawi. Syin isemmed dakken ula

(1) Idem.

(2) Sadi Kaci, «*Bu tissmin*»,in Adrar n Fad, N° 12, 2014. P:26.

seg Qessam yettasem, acku netta izmer ad tt-yawi s igenni, ulama yeffey rruḥ-is, mazal la yettasem fell-as, almi s-uḡalent tismin-a d lehlak, maci d agemmuḍ kan n tayri. Seg wakken yettasem, yuḡal iccetka i Rebbi, yenna deg yifyar ineggura:

*«ttasmey a Rebbi ttasmey,  
qrib kerfeḡ seg tismin»<sup>(1)</sup>*

Afyir-a ugar n yifyar-nniḍen mlan-d amek tuḡal tismin-nni i d-yettelin d azamul n tayri ḡer unemgal-is, acku uḡalent-as d lehlak almi qrib yekref seg wakken yettasem.

Sumata ihi, nezmer ad d-nini dakken asusyugram n tismin yedder deg tenmegla i nessawed ad d-nḡer neḡ ad d-naf deg yakk imedyaten i d-nefka. Ldḡa imi tettuyal d dḡel akked lkerh.

Iyermi n ususyugram-a, d tamidrānt tḡmeḡ, acku banent-d fell-as tḡensas tiḡissiyin, gar-asen imedyaten i d-nefka yakan, acku yal win yussmen d tḡmeḡ i iḡmeḡ ayen akken iḡef yusem. Rnu ḡer waya, ha-t-an deg yiḡisi akked tmidrānt i t-id-yettqabalen(tismin mgal tḡmeḡ )

### 5.2.2. Asusyugram n lḡif:

Deg tmedyezt n Udrar n Fad, asusyugram n lḡif yessedda kra n yinawen imettiyeḡ ḡef timant-a, dḡa d-yesseḡzi addad imetti n kra nyimdanen, i yettuneḡsaben d imeḡraf neḡ d izawaliyeḡ. ḡas akken ttidiren deg tmurt i isean lerbah.

Imdanen deg tmetti ladya agraw n uḡref, xeddmḡen s leqseḡ akken ad idiren, ad d-ḡerrin aḡrum-nes. Aya d ayen i d-yesseḡza ususyugram n lḡifi ḡ-yefkan tagnit ad negzu leḡdicat n yal ass i ixeddmḡen yimdanen-a akken ad ddren, ad ssidren tiwaculin-nḡen. ḡas akken yueḡer lḡal akken ad ssiwḡen ḡer yiswi-nḡen, maca xeddmḡen tazmert-nḡen, neḡ ugar.

Asusyugram n lḡif, iban-d s waḡas deg uwadem n taḡḡalt deg usefru «Taḡḡalt-nni», i ittidiren lmerta. S tugna n taḡḡalt-a, iban-d

(1) Sadi Kaci, «Bu Tissmin», op.cit , 2009. P:49.

waddad n tuġġal akk umi mmuten yirgazen-nsent, ggrant-d ad xedment yef tarwa-nsent akken ad timyur, deg yiwet n tmetti ur nettqil ara lada tamejtu. D acu kan nettat (taġġalt), yas akken terwa lmerta, ulac ayen ur teqdic ara akken ad terebbi arraw-is. Aya iban-d deg tseddart tis rebaa n usefru-a ideg d-tettales taġġalt ccfawat n lhif d leqdic i d-teseedda akken ad tidir seg wakken tedder lhif

*Tettum ađu iyi-iĕawnen  
Asmi d-leqdey azemmur  
Netta yetthuzzu afriwen  
Nekk ttnadiy yef wamur  
Rwiġ kessar d uaswen  
Kif iġij, kif d ageffur<sup>(1)</sup>*

Seg tseddart-a, ad negzu dakken taġġalt-a, texdem aas n yirmad akken ad d-tawi aayrum-is ad tidir, am llqed n uzemmur. Ayen d-yemmalen lhif meqqren i tedder tmettu-a, d afyir wis xemsa, mi d-tenna: «rwiġ akessar d usawen», d tanfalit i yettuseqdacen deg teqbaylit i usenfali n leetab meqqren d lhif qessiĥen. Yerna lhif d leetab-a, tettidir-iten deg teyzi n useggas s lekmal war asteefu ama d ccetwa ney d anebdu, aya iban-d deg ufyir aneggaru ideg d-tenna: kif iġij, kif d ageffur.

Asusyugram aken i t-id-nessegza yakan, d tagruma n tgensas n d-yettbanen ney i itezzin yef kra n uyermi iyisi, ayermi-a yezmer ad d-iban s tyessiwin yemxallafen, id-yebder C.Duchet:

*« une valeur morale (la gloire), une donnée matérielle (l'argent), une notion philosophique (le hasard), un élément du social (le peuple, la femme, l'artiste, le bourgeois), un événement historique (la révolution, la guerre)<sup>(2)</sup>*

(1) Sadi Kaci, «Taġġalt-nni», op.cit , 2011. P:23

(2) Claude DUCHET, Patrick MAURUS, « Entretiens de 1995 », op.cit, p35

Iyermi n ususyugram n lhif deg usagem-nney iban-d deg tmidrant n liser i yettunehsaben d anemgal n timuereft. Ayen i d-igan tanmegla meqqren, d akken tiwaculin xeddment akk ayen yellan fell-asen akken ad d-ssalint seg uswir-nsen adamsan, maca zgant ttidirent lhif, ney xersum ttqadaeent kan ayrum i settent. Maca, ur ttuyalent ara d timesbayurin.

### 6.Taggrayt:

Akken i t-id-yemmal uzwel n umagrad-a, tayult i nedfer akken ad neg tasleđt i tmedyezt n udrar n fad, d tayult n tezyenmettit. Iwakken ad nessiweđ yer yiswi-nney nedfer tazyenmettit n Claude Duchet. Akken ad neg tasleđt-a, nefren-d isefra n Sadi Kaci i swayes yewwi arazen deg tezrigin ideg yettekki.

Deg tazwara n tesleđt, nerra lewhi yer tyessiwin timettiyyin n tmeti tađrisant, nezrew ayen i icudden yer wassayen imettiyyen i iteqqnen ama gar yimdanen ney gar yigrawen n tmetti n uđris-nney. Nerra tamawt dakken tawacult tettunehsab d tayunt timettit i imectuhen yakk deg tmetti n usagem. Tayunt-a, tban-d akken tettemhaz ilmend n umhaz n wakud d talliyin deg usagem, am wakken i t-id-nufa deg tesleđt, tawacult ur d-yelli ara fell-as wařas n uglam akken ad d-iban lebni-s s telqi, maca yella-d fell-as uwehhi ama yef yirmad i txeddem akken ad tidir, ney yef wamek i d-tesseylay lmeħwađ-is n yal ass.

Tayuri tazyenmettit n yisefra i d-nefren, tessaweđ-ay ad d-nessukkes tugna i tefka tmetti i tmeđtut. Acku am wakken i nwala deg tesleđt n tyessiwin timettiyyin n tmetti tađrisant, nufa-d dakken talalit n teqcicet tcuba yer lmut. Leħzen i d-iyellin yef twacult yettuyal yer wařas n tmental, maca timentelt tagejdant xařer nnif d ccerf n twaculin qqnen yer yisey n tmeđtut.

Deg taggara n tesleđt nressa yef unadi d tesleđt n yisusyugramen. Ladya imi tiybula timettiyyin n usagem-ney seant assay akked tğensas d yiferdisen n tmettit n uđris. D iferdisen-a iy-d-yessunyen akken iwata timetti-a. Gef waya i nessaweđ ad d-nessukkes sin n yisusyugramen igejdanen:

**Tiybula :**

- Edmond, c. (2003), *La sociocritique* (L'Harmattan). Paris: L'Harmattan
- Camille, L.-D. (2000). *Dictionnaire de la culture berbère en Kabylie* (Edif). Alger: Edif.
- Claude, D. (1971). Pour une sociocritique ou variation sur un incipit. *Littérature*, (01),14-.
- Claude, D.(1973). Une écriture de la socialité. *Poétique*, (16).
- Claude, D. (1979). *La sociocritique*. (Nathan). Paris: Nathan.
- Georges, L. (1963) *La théorie du roman* (Denoel- Gouthier). Paris. Denoël- Gouthier.
- Mahfoufi,M. (2006). *Chants de femmes de Kabylie* (CNRPH), Alger : CNRPH.
- Sadi.k. (2009) Ijenniwen i yenyan iman-nsen. *Adrar n fad*, (7).
- Sadi.k.(2011). Araz n umedyaz. *Adrar n fad*, (12).
- Sadi.k. (2014). Bu tismín. *Adrar n fad*, (14).