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Tagrawla n Lezzayer deg tezlit taqbaylit (1954- 1962) : gar lemɛahda d tkatut tamazdayt

The Algerian revolution in Kabyle songs (1954- 1962): Between commitment and collective memory

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Agzul:

Tizlit taqbaylit tezga d allal n usenfali yef tudert tanmettit d tsertit d yidles. Icennayen cnan yef kra n wayen tthulfun ney i ieddann yef tmurt n Lezzayer, ama yelha ney dir-it, ur ggin asentel, d tayri, d inig, d lhif, d izerfan, d tamagit, d amezruy. Tagrawla n Lezzayer mgal amnekcama afransis (1954- 1962) yettunefk-as uhric meqqren deg tezlatin akken ad d-sakin ayref yer umennuy seg tama, seg tama nniɛden ad siwɛden takatut tamazdayt i tsutiwin nniɛden, s useqdec n yizamulen d tumnayin s wacu ara kkren yimɛanen ad nnayen mgal acengu. Ayagi, yeḡḡa icennayen ad syeflen imdebbren ifransisen yerna ad yaweɛ yizen mebla ma lalen uguren d umekcam. Aybel-a dmen-t yicennayen iqbayliyen yef yiri-nse, sebblen iman-nse, hulfan s wayen tthulfun yimeyban d wid yakk yenhafen yef tmurt-a. Cna taqbaylit ama deg tallit n tegrawla ney deffir-s, tezga tettawi-d yeg wayen akken i yedran deg wannar n umennuy, akken i rran tajmilt i wid i yefkan idamen-nse d asfel yef tmurt-a, d idrisen ara yeddun deg yisebtaren n umezruy n Lezzayer.

Deg umagrad-agi, nefren kra seg yiɛrisen yettwacnan s taqbaylit ; afran n usentel-agi, yella-d imi tizlit d yiwen n wallal s wacu yettæddi yizen s amseflid, rnu yer-s ad d-nesbeyyen azal i yefka ucennay aqbayli i umezruy n Lezzayer. Llan yinagmayen i ixedmen deg tezlit taqbaylit, i d-ibedren isental icudden yer tegrawla n lezzayer akka am Djellaoui Mohamed deg udlis-is «Tatewwur ccier lqabayli : bayna tteqlid wa lhadata» (Asfari n tmedyazt taqbaylit : gar tensayit d tetrarit), yebɛa amud n yisefra d tezlatin i iseqdec i tesleɛt tasentalant. Yebɛa amud-is yef tallit uqbel tagrawla n 1954- 1962, talit n tegrawla d tallit send timmument n Lezzayer. Iwehha yer wamek i d-yiwi umedyaz yal asentel, akken i d-yesbeyyen azal i yettunefken i umezruy n Lezzayer. Amahil -agi n Djellaoui ur yelli ara iman-is, nezmer ad d-nernu ayen yura Mhenna Mahfoufi deg udlis « Chants et poèmes de la Kabylie dans la lutte de libération, Algérie 1954- 1962 », d adlis ideg isegrew tizlatin n yicennayen yerzan Salimane Azem, Farid Ali ... Yiwi-tent-id s taqbaylit d tefransist, iga-asent tasleɛt tasentalant.

Dagi, ad d-nawi awal yer tezlatin yettwacnan yef tegrawla n Lezzayer, yal ta s usentel iyef d-tiwi, d amagrad ara d-yernun yer yimahilen i yettwaxedmen yef usentel-agi. Nefren ad nebɛu amud d isental. Ad d-nesbeyyen ayen akken ahat d-ibanen ney i yellan d uffir, ad neeɛɛd ad t-nsegzi. Yerna ad d-nebder kra seg tezlatin i d-yiwin yef lihala n yigrawliwen, xas ma ur llin seg wid yerzan tagrawla n 1954- 1962, acu kan nwehha akken d yiwet n tnefsit ideg ttidiren.

Akken ad d-nerr yef tmukrist, nefren aglam asentalan n wammud n tezlatin, d tarrayt s wacu ad d-nsuffey isental i d-yufraren, iznan i d-ibanen ney yellan d uffiren, akked udmawen inmettuyen d yidelsanen i d-ttawin yiɛrisen-a yettwacnan.

Ammud, nsegrew-it-id seg youtube d kra n yidlisen akka am udlis n Djellaoui Mohamed «Tatewwur ccier lqabayli : bayna tteqlid wa lhadata» (Asfari n tmedyazt taqbaylit : gar tensayit d tetrarit). (Deg ugzul ulac imedyaten)

Deg yigemmad uyur niweɛ, tizlatin-a bɛant d isental, almend n ddeqs n teginatin. Azal ameqqran seg-sent, iwint-d yef tnefsit n yigrawliwen d wat uxxam-nse. D tizlatin i yeskecmen imɛanen-agi s innuyen yef yisey d liser, tin yernan yer-s tarwa-nse ad tidir deg talwit.

Awalen ufraren: Lezzayer, Tamurt n Leqbayel, Tagrawla n Lezzayer, Tizlit taqbaylit yef tegrawla.

Abstract

Kabyle music has always been a means of social, political, and cultural expression as it plays a central role during the Algerian Revolution (1954-1962) by flaming resistance and preserving collective memory. Accordingly, Kabyle artists cleverly used symbols and metaphors to encode messages about the struggle against French colonial rule, allowing them to bypass the strict censorship imposed by colonial authorities.

These songs covered a variety of themes, including the glorification of martyrs, the sacrifices of the Algerian people, the calls for national unity, and resistance in the face of oppression. Moreover, they recounted major revolutionary events as they have served a living testimony to the hardships endured and the aspirations for independence.

Despite the efforts to suppress Kabyle songs, they have continued to exacerbate the national consciousness and remained today as a symbol of resistance and an everlasting legacy of the liberation movements.

Kabyle songs dating from the days of the Revolutionary War period and even from the Post-War era have been incorporating the theme of the Algerian Revolution into their lyrics to describe the battlefields. Throughout these songs, all the tribute was paid to those who have sacrificed their lives to liberate the country and offer the future generations independence and peace.

This article analyzes a selection of Kabyle songs composed during the Algerian War of Independence (1954–1962). We focus on these songs due to their powerful role in spreading revolutionary ideals and the deep significance they held for Kabyle artists in commemorating the struggle.

Several scholars have explored this theme. Djellaoui, in his work *Evolution of Kabyle Poetry: Between Tradition and Modernity*, categorizes his study into three key phases: the pre-war era, the war itself, and the post-independence period. Similarly, Mhenna Mahfoufi, in *Kabyle Songs and Poems in the Liberation Struggle, Algeria: 1954- 1962*, provides bilingual transcriptions (French and Kabyle) of these songs alongside a detailed thematic analysis.

In this article, I have selected a few lyrics that have been sung by numerous singers, I will divide them according to the themes they address as well as presenting a personal initiative to explain them. Accordingly, I will also cite a few songs that describe the psychological state of the fighters during the war, even if they have not been addressing the subject of the Revolutionary War (1954-1962), such as "Rǧu-yi" (Wait for me in English) by Lounis Ait Menguellet and "Kenza" by Matoub Lounes.

In order to answer our research question, we opt for a thematic analysis of the songs' corpus. A qualitative method that enables to study the recurring implicit or explicit messages of the themes, along with the social and cultural representations emanated through the lyrics of the songs.

We collected, for our work, a corpus of about ten songs from YouTube and from the book by Djellaoui Mohamed "Tatewwur chi'r el kabaili: bayna el tekliid wa el hadata" (*Evolution of Kabyle Poetry: Between Tradition and Modernity*). We listened to those songs and transcribed them into Tamazight.

This corpus consists of lyrics sung by Kabyle artists such as Ait Menguellet (Rǧu-yi (Wait for me), amjahed (the fighter)), Matoub Lounes (Afalku n uzru n leyrib (The Falcon of Aghrib Stone), Kenza), Taleb Rabeh (Sliɣ-d i ukertuc, (I heard the bullets) ma tecfam ay igudar (Do you remember Eagles, yekker-d umjahed (The Fighter Stands up), Slimane Azem (ffey ay ajrad tamurt-iw (Go Away Grasshoppers), yeḍher-d waggur (The Moon Appears), Farid Ali (A yemma ezizen ur ttu (Dearest Mother, Don't Cry).

These songs are categorized according to the themes and the different situations they depict. Most of the songs deal with the psychological state of the fighters as well as their family members. They also point the glory of those heroes who, first, fought for their honour and dignity, then for their children to be able to avail from their sacrifices.

Keywords: Algeria, Kabylia, Algerian Revolution, Kabyle Revolutionary song

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Tazwert:

Agdud amaziɣ seg zik netta d umennuy mgal imnekcamen, akken ad yidir deg tlelli, ɣef waya llan wid i d-yennan belli isem « amaziɣ », d amdan ilelli, d amdan i yettnayen d tudert akken ad yili deg talwit d liser. Tayerma-s tesɛa adeg gar tɣermiwin n umaɗal. Yal mi ara d-yekcem uberrani tamurt-a, ad t-imagger s yiɣil. Amennuy yezga d umaziɣ, yegguni-t, ayen i yeɣḡan imaziɣen ad ilin d igrawliwen. Igelliden-n sen ttekkine deg kra n tnekkra neɣ n ttraɗ i yellan, ama d Masensen, neɣ d Yugerten, d wiyaɗ, bedden sdat ucengu, herren-d tamurt d watmaten-n sen.

Imaziɣen, yal wa amek i yekka deg yimennuyen, wa s yiɣil, wa s wawal. Imdanen n tsekla uran, imedyazen sefran ɣef tegrawliwin, akken ad sakin imsebblen rnu ɣer-s ad sbeynen tazmert n watmaten-n sen deg wannar n ttraɗ, win yemmuten gar-asen yeggra-d yisem-is deg umezruy.

Tizlit taqbaylit, d yiwet seg tezlatin n tentaliyin n tmaziɣt iwumi yettunefk wamur i tegrawliwin, ladiya tagrawla-agi taneggarut i yellan mgal acengu afransis, Agdud aqbayli ifures tallit-a i cna ɣef tegrawla akken i d-yedda deg tebdert-agi : « *Tagnit-agi qerrihen n umezruy, yessiwel-d fell-as ugdud aqbayli s waɣas n iɣdrisen udyizen, s yimi neɣ s uɣawan deg cna* », (MAHFOUFI, 2022 T 1: 9). Ihi nezmer ad d-nini acennay yurar tamlilt meqqaren deg usiwed n yizen, iseqdac tizlit mačči kan i usedhu n yimsefliden, isemras-itt ula i uselmed, asaki, awelleh, d usiwed n yizen akken i d-yenna Ali Ideflawen deg tezlit « ḡget-iyi abrid ad ɛeddiɣ » :

Ayen yakk i tugadem
 ha-t-aya deg uqerruy-iw
 Seiɣ kra igezzem
 ha-t-a deg yixef n yiles-iw
 Mačči d nekkā ara tḥebsem
 ruḥet ad tettḥem lehɗur-iw
 (sadataman, 2007)

Seg wasmi i d-tlul radyu n Lezzayer deg yiseggasen n 1940, ccna taqbaylit imi yettunefk-as cwiɥ n wakud deg wahil, tizlit yettunefk-as ula d nettat akud. Tizlit, i tessakay izzayriyen akken ad kkren ad zwine ɣef yiman-n sen aɣebbar d ššda i ten-yulin ačal n yiseggasen-aya. Siwlen ɣer tnekkra s tuffra akken imdebbren isertanen d yiserdasen iberraniyen ur ten-gezzun ara. Llan tmeslayen s yiles n yikabaren n tsertit n tallit-nni : « *Iɣdrisen n tmedyazt i d-yennulfan deg tallit-agi, tsiwed-d annawen d tikta n ukabar n uyref azzayri* », (BENBRAHIM, 1982 : 114), d iɣdrisen isertanen s wacu yumen ukabar-agi. Tlul-d tmedyazt i isawalen ɣer tnekkra d usaki n uyref ɣef tmagit-is, akken i d-yenna Salem Chaker : « *seg yiseggasen n 1940, tamedyazt taqbaylit, yeɗra-d fell-as ubeddel, ladiya s tlalit n usefru ayelnaw yeddane d umussu ayelnaw azzayri* » (CHAKER, 1989 : 20).

Tizilit d allal n tenfalit tanmettit, tsenfalay ɣef tudert ttidiren yimdanen deg tmetti-n sen, d wuguren ttemlilin yal ass, ula d tasertit ur tt-zgilen ladiya aɣris yettwacnan s teqbaylit.

Tagrawla n 1954- 1962, tella-d deg tallit n lḥers, anda izzayriyen sɛeddan ussan d iberkane, refden tameɣhelt ad maggren yiwen seg yiɣallen imeqqaranen deg umaɗal, d ayen i yerran tizlit taqbaylit imir-nni, i-d tamrayt ɣef wamek llan ttidiren. D tizlatin i d-isiwden yiwen n uḥric seg umezruy n tmurt, ur yezmir yiwen ad yekkes seg tkatut tamazdayt¹ n uyref azzayri s umata.

Deg umagrad-agi, ad d-nsebeyyen tamlilt² n tezlit taqbaylit deg umennuy mgal tamḥeqranit. D allal i yekkan deg usaki n uyref akken ad yekker ɣef yiman-is, ad idegger ɣef yiri-s azaglu i t-yeggugin ačal d iseggasen. Neɣya ad nɣer amek i d-siwden icennayen tiwayiyin i sɛeddan yimdanen deg tallit-nni, deg cna n kra yicennayen i yeddren deg tallit-nni, neɣ ula d wid n deffir timmunent.

¹Takatut tamazdayt: mémoire collective

²Tamlilt: rôle

Neđmeε ad d-nsekfel kra seg umezruy n tmurt-a, akken ad nerr tajmilt i wid yefkan iman-nsen d asfel i wakken ad idiren warraw-nsen deg talwit d liser.

Tizlit taqbaylit tettef amđiq meqqren deg yal tallit n umezruy n tmurt n Lezzayer, tsiwed izen, tsenfala yet yihulfan n umdan, tedda akked umezruy n tmurt, d nettat i d tamrayt n tmurt. Isental iyef d-tiwi ddan d yihulfan n uzzayri ama lhan ney ur lhin. Tagrawla n Lezzayer mgal acengu afransis, d yiwet seg talliyin i d-yugraren deg umezruy agraylan, yecna fell-as ucennay aqbayli s ddeqs n yisental, yefka azal i kra n wayen ihulfa ugrawliw d lihala ideg d-yeğğa at uxxam-is.

Deg tezrawt-a , ad neg tasleđt tasentalant. Nefren kra n yisteqsiyen yerzan yef wacu ara d-nerr:

- Acu n yisental iyef d-iwin yicennayen deg yiđrisen yettwacanan yef tegrawla n Lezzayer 1962- 1954 ?

- Amek i d-sefran yef yal asentel i icudden yer tegrawla n 1954- 1962 ?

Akken ad naweđ s igammađ n tezrawt-agi, nefren aglam tasentalat. Nefren ad nsismel tizlatin i d-negmer deg YouTube, ney seg udlis n (llaq ad yettwaru s yiwet n tira)«Taťewwur ccier lqabayli : bayna tteqlid wa lhadata» (Asfari n tmedyazt taqbaylit : gar tensayit d tetrarit). D tarrrayt s wacu ara nebđu tizlatin almend n yisental iyef d-ttawint, iznan i sawađen i yimsefliden, mebla ma nettu udmawen inmettiyen d yidelsanen. D tazrewt ara yilin yef wammud n wazal n mraw n yiđrisen yettwacanan. Gar tezlatin i d-nebder : At Mengellet (Rġu-yi, amjahed), Matub Lwennas (Afalku n uzru n leyrib, kenza), Taleb Rabeđ (Sliy-d i ukertuc, ma tecfam ay igudar, yekker-d umjahed), Sluman Eazem (ffey ay ajrad tamurt-iw, ulul-d waggur), Farid Eli (A yemma ezizen ur ttru)

1- Asatal amazray n tmurt n Lezzayer deg tallit 1954- 1962

Tamurt n Lezzayer uqbel tanekkra n uyref mgal acengu afransis deg umenzu n wunber 1954, tella ddaw uzaglu n umnekcama i ișelđen yef uyref yal udmawen n theqranit. Azzayri ula deg tnefsit-is yettway akken i d-yenna yiwen seg yimura iberraniyen i ibedden d yizzayriyen : « *Win yellan ddaw uzaglu n imnekcama, mačči kan yettwarked, d amdan yettwayen deg tnefsit-is* »(FANON, 2002 : 48). Izzayriyen, hšan belli ayen i d-ikecmen s yiyl ad yeffey s yiyl, yef waya i ddukklen deg ukabar n FLN, setredqen taldunt tamezwarut ass n umenzu n wunber 1954, dya amennuy ur yehbis armi d asmi teffey tmurt yer timmunt deg useggas n 1962.

Lhers d tebrek ddren yimdanen deg tallit-nni, yefka tagnit i yicennayen ad senfalin yef yihulfan d yir tudert i yettidir uyref, refden tamsalt-a yef yiri-nsen, siwđen izen i win ara asen-yeslen, sakin irgazen d tlawin, ula d ilemziyen ur zgilen tagnit-a, ffyen s adrar d tzegwa, yal wa s wacu i temlilt i yettukellef, ggulen ur keccmen s ixamen-nsen alamma iwđen lebyi-nsen.

D ataqrilt i ihuzan imdanen, sluyen lihala n tudert deg twaculin, wid yemmuten ġğan ulawen jerhen. Eli Ideflawen deg yiwet n tezlit yenna-d deg tezlit « Lbaz »:

Amek ara as-nini i yemma-s ?

yiwen d awđid ay tesεa

Amek ara nmagger tallas

yeğġlen ur seint dderya

Lbaz yeqqed-it uhlalas

yef lgal-is aql-ay neεya

(sadataman, 2007)

D tagi i d lihala n twaculin imir-nni, ulac axxam ur thuzi ddeewessu, laz d leera zgan deg yal tasga . Ulac win ur nenťir seg ujağġih n tmest i yettenfufuden deg yal tiymert n tmurt, ladya deg tmurt n Leqbayel.

2- Isental n tɛgrawla iyef d-tiwi tezlit taqbaylit

2-1- Lfiraq n ugrawliw d wat uxxam

Tagrawla, tekkes yef yimdanen leqder d liser, teddem-asen ayla-n sen. Izzayriyen, ḡḡan tamurt, ddren deg yiylif n beṭṭu yef tmurt d uxxam anda i d-kkren, akken i d-yusa deg tebdert-agi: « *Ṭṭraḍ tqelleε-ay seg wayla-nney, tdegger-ay deg yiberdan n yinig* » (DIB, 1962: 47)

Tizlit taqbaylit, tsiweḍ-d izen n win yellan yettnay deg wannar i yeḡḡan at uxxam deg yir iḥulfan, akken i d-tesbeyyen tabyest d liḥala n ugrawliw d liḥala-s. Acennay, isemres kra n tezlatin i yettaken cwiṭ n ussirem i wid uyur ad yaweḍ yizen ladya tayemmat i yezgan tetteḥririt yef mmi-s, mmis-nni i ijerḥen tassa-s, ala imetṭi i tufa d amwanes, akka am tezlit “ A yemma ezizen ur ttru”, yecna Farid Eli :

A yemma ezizen ur ttru
ma d ttar ad am-t-id-rrey
S lεezza ḥder rnu
d aḡundi aql-i εussey
deg udrar tṭharabey
(Djellaoui, 2010: 417)

Dagi, acennay isuter i yemma-s ssber, ur tettru yef mmi-s, winna akken akken i yeffyen ad d-yerr talwit. Takfarines seg tama-s deg tezlit i wumi isemma « tameṭṭut n umjahed » yenna-d :

Ttxil-m a zzwag n leḥlal
ma mmutey ḥader arraw-iw
Tafejrit heggi-yi aεwin
Kmes-iyi-t-id deg umendil
tarbaεt-iw ad teεeddi ad truḥ
timlilit-nney yer bubhir
(Takfarinas, 2016)

Agrawkiw, tarwa-s i yiwi d ayilif, iweṣṣa fell-asen tameṭṭut-is, isiwel-as-d wayan (lwajeb), imeddukkal-is i wumi iga ttiead la tettraḡḡun. Tuffya-n sen tafejrit uqbel ad yali wass, amecwar ara ten-yawin s amennuy, dya dagi yezga yetṭhellil tameṭṭut-is, yenna-as : « *Txil-m* », deg leεnaya-m, d ayen i d-yesbeyyinen tayri-s n tarwa-s, ma yemmut ad ten-yeḡḡ deg yiri n yemma-tsen, yenna-as : « *Ma mmutey ḥader tarwa-iw* » ; yeḥsa ahat tegguni-t tmettant. Netta abrid-is iban, abrid i yefren yettawi yer timmunent ney yer tmettant

Ṭaleb Rabeḥ deg tezlit «Yekker-d umjahed», yecna yef ugrawliw yeffyen yer umennuy yeḡḡa mmi-s amecṭuḥ deg uxxam, yenna-d :

Yekker umjahed ad iruḥ
yeḡḡa-d mmi-s deg dduḥ yettru
Ad k-ḡḡey a mmi d amecṭuḥ
yef ttarix ad ak-d-ḡḡey asefru
(Djellaoui, 2010: 418)

Mmi-s-nni yellan deg dduh, ad t-yeğğ, d lwağeb i as-d-isawlen, ad yennay yef tmurt, ad yaru isem-is deg umezruy, ad d-yeqqim deg cfawat n mmi-s.

2-2- Aglam n tegrala deg ccna taqbaylit

Amennuy yellan deg udrar n Ġerğer, yeğğa imedyazen d yicennayen ad sefrun fell-as akken i d-yenna unagmay, m d-yiwi awal yef temnađt-a: « *Tamedyazt taqbaylit, tcudd seg zik yer tedianin timeqqaranin i tedder temnađt-a, tagrawla n 1954 d yiwet i d-yufraren, i isakin taqriht n yimedyazen* » (Djellaoui, 2010 : 157)

Acengu afransis, isemres allalen imeqqranen deg ttrad, ayagi mačči d ayen i isagden izzayriyen, lebği-n sen d waddud-n sen mgal tildunin i d-yettasen seg yal tama. Tabyest n yimjuhad tiweđ-ay-d deg kra n tezlatin gelmen-d deg-sent inedruyen deg wannar n umennuy ladya aldun-nni i d-iyellin seg yal tama, Lunis At Mengellet yenna-d deg tezlit “Ġli d Weeli” :

Tekker tmest ussan uđan

rraş d abruri

Sערqen i yiťij amkan

anida iyelli

(NoùadeC, 2012)

Dagi, yeglem tirşaşin i d-iyellin am ubruri, d tildunin i d-yettasen seg yal tama, uęent yal adeg: « *Ma lhif d wuguren yuy yakk tamiwin n tmurt n Lezzayer, tamurt n Leqbayel tedder ugar, tamnađt-agi tettway ugar armi ulac tardast n wakal anda ur yeyli umeýras* » (Djellaoui, 2010: 159). Igenni, iýumm s tersasin i yettmaran, d ayen i t-yeğğan ad d-yini yeereq ula wanda iyelli yiťij. D rraş i ttmagğaren yigarawliwen s yidmaren-n sen. D ayen i d-iwekked Yidir deg tezlit « Ýur-i yiwen n umeddakkel » :

Tusa-d terşast deg yigenni

ur zriy yer-is yer-s

Tuza-t deg yidmaren

yeyli gar yiblađen

tasa-w tebđa fell-as

(Taddart tv, 2017)

Deg tezlit-a, yiwi-d awal yef umeddakkel-is i tuza tersast, yeyli sdat-s, ur yezmir ad yexdem kra, ladya imi mačči d ayen ara imagger ney iyef ad yerr, imi tettas-d seg yal tama, fell-as i tejrēh tasa-s.

Ma d Matub Lwennas deg tezlit-nni « Afalku n uzru n Leyrib », yenna-d :

Rreplan la tettezzi

am yisyi nnig-i

tesraħ s wakka yellan

S lbarud ad d-tsisti

amzun d abruri

ad mmtey medden ur zran

(Matoub Lounes, 2020)

Deg tezlit-a, acennay yeglem-d trad yezgan gar ucengu d ugrawliw azzayri. Agrawliw azzayri deg lqaea, acengu nnig-s, s rreplan i tezzin nnig uqerruy-is. Iserwes rreplan s isyi yeggunin kra yellan

deg lqaɛa. Yerna ucennay-agi, deg tezlit-agi, yeglem tirɛasin i d-iyellin am ubruri imi aɛas i d-yettmaran seg yigenni. Tirɛasin i iyellin fell-asen am ubruri, yecna-d dayen Lunis At Mengellet deg tezlit « Amjahed » anda i d-yenna :

Sliy i rrɛas yetterdeq
yekker uyebbar deg tyaltin
Tamyart tbedd yef ttaq
yef mmi-s mi ara as-t-id-awin
(Djellaoui, 2010: 445)

Deg tezlit-agi kan, tayemmat, tezga tettehririt yef mmi-s, tettraɣu kan acu n lexbar ara tt-id-yawɛen, akken i d-yebder rreplan i iseqdec ucengu deg umennuy-is:

Sliy la tzehher rreplan
iceqqeq udrar yetti
Tamyart tettnadi yef umkan
yef mmi-s anida yeyli
(Djellaoui, 2010: 445)

Igrawliwen, tezga tmettant tegguni-ten, yerna wissen anda ara ylin ; igenni d rreplanat, tamurt d licarat, ur zrin ansi ara d-tekk teldunt ara ten-yenɛen, ma d tiyemmatin-nsen ttraɣunt kan acu n yisallen ara ten-id-yawɛen, akken i d-yenna Matub deg tezlit-a « Afalku n uzru n Leyrib »

Annay a yemma ad mmtey
yerna ur kem-zerrey
ass-a isawel-d lajel-iw
Seg gar wallen-im mi ttixrey
yilleɣ ad d-uyaleɣ
am nekkini am watmaten-iw
(Matoub Lounes, 2020)

Dagi, agrawliw tyad-it yemma-s i yeɣɣa d yimett, ahat d tamettant ara t-yawin, ad tt-yeɣɣ ar lebda.

2-3- Tabyest n ugrawliw deg tezlit taqbaylit

Tamedyazt, ama tin yettwacnan ney tin ur nettwacna, tezga tsekkan cwal ney tsexsay tilufa, akken i d-yenna Djellaoui: « *Tamedyazt n tradat d yimennuyen tezga tella seg wasmi yebda cwal gar yiderman d yiyerfan, ad d-teggri s tillin-nsen, imedyazen ttekkine deg wayagi, sendaɛen timest akken i tt-sexsayen* » (2010 : 157) . Tizlit taqbaylit d yiwen n yidis i llan d allal s wacu i kkren yizzayriyen laɣya iqbayliyen s amennuy. Idamen yuzzlen, ur sganen ara imdanen, rennun-asen afud d tebyest akken i d-yenna umaru-a : « *Idamen n yimeyrasen d aɛeqqa ara d-yemyin deg wul n yal azzayri* » (KATEB, 1996 : 112). Acennay aqbayli deg tezlit-is, yecna-d yef tebyest d yibeddi s tezmert d lebyi meqqren n umjahed azzayri, mgal aɛdaw afransis i iqubel s tmegħelt d wallalen n umennuy mezziyen. Imugger allalen n traɣ imeqqranen i isemres ucengu s tebyest. Gar tezlitan i d-yellan yef waya, Farid Ali deg tezlit « *A yemma ezizen ur ttru* », yenna-d :

Ur as-qqar mmi yenter
ur hellek deg wul-inem
i usemmiɛ aql-aɣ neɣber
wala afransis bu lhem

Ma nedder lġennet ad tt-nzer
ma nesteched llah yerhem
(Djellaoui, 417)

Dagi, yeqbel ad yettway, ad yenfer, yerna ad yesber i usemmid d lħif, wala ad yedder ddaw uzaglu n ufransis. Yefka-d snat n tewtilin, tamezwarut d tin ara t-isawden yer tudert tilellit d liser mi d-yenna : « *ma nedder lġennet ad tt-nzer* », tawtilt tis snat d tinna akken anda i isers iman-is gar yimeyrasen ara yeqlin d asfel yef tmurt-a, d rreħma n Rebbi ara t-id-iħaħen. Yerna isuter i yemma-s ad tehder s lēezz imi mmi-s d agrawliw yettnayen yef yizerfan-is, d anebyas, d argaz bu tissas.

Slimane Azem deg tezlit « Ffey ay ajrad tamurt-iw », icebba acengu yer ujrada, ansi i iħedda ad iserwet kulci, ayen din ad t-yesfed, ad t-isenger, yef waya i isuter seg umekcam ad yeffey seg tmurt-a, ad tt-yeġġ i warraw-is :

Ffey ay ajrad tamurt-a
lxir i d-tufid zik yemħa
Ma d lqadi i ak-isenzen
awi-d leeqed ma iħeħħa

(Djellaoui, 2010: 419)

Seg tezlit-agi, isuter i uedaw ad yeffey, imi s kra n lxir i d-yufa, yesfed-it. Tamurt-a, tesħa imawlan, ur yelli d bab-is, ulac leeqed ney lkayed i tt-yerran d ayla-s.

Takafarines, deg tama-s, isuter i uedaw ad yefhem iman-is, ad yeffey seg tmurt-a, ad tt-yeġġ i tarwa-s, izzayriyen d inebyasen, ggullen ad nnayen alamma qlin deg wannar :

Ini-as ini-as

i uedaw fhem iman-ik
degger legrad-ik
nekkni ur ay-tezmired ara

(Takfarinas, 2016)

Deg tseddart-agi, acennay yemmesla d uedaw, isuter ias ad yejbed iman-is, ad yeffey seg wannar n umennuy, tazmert n yizzayriyen terna icenga ifransisen. Xas ma meqqr deg legrad, sdat n yizzayriyen d ulac. Imjuhad ur zmiren ara ad uqlen yer deffir, tamurt-nsen ur ttasmaħen deg-s.

2-4- Assirem deg twayit

Ulamma izzayriyen llan ttidiren ddaw leenaya n umekcam, tamettant tegguni-ten, laz d leħra d tiremt-nsen. Acannay deg tezlatin-is, yezga itezzu assiren deg wulawen n yimdanen, byan ad ffyen yer talwit d timmunent. Yef wayagi, Farid Ali, deg tezlit « A yemma ezizen ur ttru », yenna-d :

Deg udrar la tħarabey
am wass-a ar d-uyaley
Xas freħ zhu s lxater-im
Deg lħara ad kem-id-afey
ad qqimey s idisan-im
D ttarix ad am-t-mmley
yef wayen ffyen watmaten-iw
yef wayen mmuten warraw-iw
(Djellaoui, 2010 : 417)

Dagi, yettmesli i yemma-s i yeġġa tettxemmim fell-as, ur tezri acu n yiyrer i t-ijemħen, ur teħsi ma yedder ney yemmaut, iwekked ad yuql s axxam (iseqdec « ar ») , ad as-yales i yedran yid-sen netta

d yigrawilen, d irgazen iyef ad yaru umezruy n tmurt. Deg taggara, yemmesla i tmurt n Lezzayer, d tyemmatin merra i yefkan arraw-nsent d asfel, akken ad suffyen acengu seg tmurt-a.

Ma d Slimane Azem yenna-d deg tezlit « Ffey ay ajrad tamurt-iw » :

Ay ajrad fhem iman-ik
tissined d acu teswid
Yas heggi deg yiferrawen-ik
ad tuyaled ansi d-tekkid
Ma ulac ddnuh i yiri-k
ad txellseɛ ayen teččid
(Djellaoui, 2010 : 419)

Deg tezlit-agi, acennay yemmesla d ufransis i d-ikecmen yer tmurt s yiyl, isuter-as ad yeffey. Ayen yebyu yekki-t ad yuwal ansi d-yekka, yerna ad ixelles s kra n wayen yečča. Icebba amekcam icebba s ajrad, ansi i iedda, ayen din isenger-it, aɛdaw i yeglan s ueeqqa d uclin, ad –yass wass ad d-yeğğ kulci deffir-s. Dagi, yezza assirem deg yimsefliden-is, d ayen s wacu ad yernu tazmert d tebyest n yizzayriyen, ad sebren yef wayen akka i asen-yettwaselden.

2-5- Taggara n tegrawla

Tizlit taqbaylit, tefka aħric i timmunent, annay³ azzayri yesɛan waggur d yitri, yettwabder-d deg tezlit taqbaylit. Slimane Azem, deg tezlit «Yeḍher-d waggur», i d-yiwi yef timmunent, d annay azzayri ara yefrefren :

Yeḍher-d waggur
yetbeɛ-t-it-id yitri
Ifeğğeg yettnur
yefka-d tiziri
Yeḍwi timura d lebħur
idurar d lešari
(Djellaoui, 2010: 418)

Degi, yiwi-d awal yef wannay azzayri i icebħen s waggur d yitri. Ddmen-t yizzayriyen, sfuglen yis-s timmunent seg useggas n 1962, tamurt teggra-d i tarwa-s, d annay n tmurt ara yejgugglen deg yal tamnaɛt n Lezzayer. S tafat-nni i d-ibanen deffir talast (tṭlam) i yedder uzzayri ačħal n yiseggasen « yefka-d tiziri » ; tiziri tettban-d deg yid, ad d-yesbeyyen azekka n tarwa n tmurt. Yerna yenna-d :

Ačħal yesɛedda lmeħna
yettymmu-t usigna
ixeddem deg-s lmenker
Yefhem d acu d lmaɛna
yetttef-as cceħna
yehsed yugad ad t-nzer
(Djellaoui, 2010 : 179)

Dagi, yenna-d belli annay-agi yella yeffer, ur yesɛi adeg deg tmurt-a, yugi acengu ad t-yeğğ ad d-iban, iyumm-it am waggur iyumm usigna.

³Annay: drapeau

Tamurt, teggra-d s arraw-is akken i d-yenna Ait Menguellet seg tezlit « rǧu-yi » :

Nehzen mi nenyā
nefreh mi d-neggra
ad as-nekkes nnuba seg cwal
Kul wa ad yuṭal s axxam-is
akken ad yesfed leǧraḥ-is
(Chaker Mouelhi, 2020)

Dagi, yiwi-d awal yef widak yellan deg tǧegwa d yidurar, ttnaḍaḥen, aṭas n yiqerriḥen ay uyen. Tekkfa tegrawla, xas kecmen deg temenṣiwt ur byin, d ayan i ten-yerran ad nnayen. Lferḥ-nsen mi d-ggran, mi ifukk tṭraḍ, yal wa ad yekcem s axxam-is.

Deg tezlit nniḍen « Amjahed », Ait Menguellet yebder-d aggur d yitri :

Nerra-ak aggur tezzleḍ deg-s
nerna-ak itri tnetleḍ deg-s
newwet-ak afus mi temmuted
(Djellaoui, 2010: 445)

Imeyrasen yer-sen azal meqqr, uyen leqder yer yizzayriyen, yef waya win ara imedlen, ad yettel deg wannay azzayri, d azamul n uyelluy-is yef tmurt, yerna ayen akken iyef yemmut d azamul n tissas, tabyest d liser, yuklal leqder meqqren.

2-6- Tagrawla tegla-d s uqraḥ d tegdi

Ula tagrawla anda ur yellin yimdanen d iseflan, tseylay-d tegdi deg tmetti. Imsebblen ttaken tirwiḥin-nsen d tuntict i wakken kan ad idiren wiyaḍ deg talwit d liser, akken i d-yenna Matoub deg tezlit « KENZA » :

D iseflan ylin
yef Lezzayer n uzekka
(mazalagh, 2009)

Ait Menguellet deg tezlit « Amjahed », yebda s :

Zriy yelli-s n udrar
leεqel-iw iḥar
ufiy-tt-in tegguni azru
Am tid iεemmren tudrar
ur tettunebdar
tetṭef mmi-s seg ufus tettru
Argaz-is yemmut yezzer
yer rrṣaṣ yezwar
nnekwa-s yeddem-itt waḍu
(Djellaoui, 2010: 445)

Dagi, yesbeyyen-d lihala n tlemzīt i yeǧǧa urgaz-is, yeylin deg wannar n umennuy. Tagi, d yiwet gar waṭas am nettat, ḡǧlent, yerna arraw-nsent ggujlen, ula d medden ttun-tt « ur tettunebdar », ulac

win ara tt-id-yemmektin, tezga teħšel, tewqee ur tezri amek ara tmagger azekka, argaz-is, yemmut, ula d isem-is iyab « nnekwa-s yeddem-itt waɗu », ttun-t akken ttun wiyaɗ merra.

Deg tezlit “Rǧu-yi”, yeglem-d leħzen i d-yeylin yef taddart d uxxam n umeɣras:

Leeca wiss d acu yeɗran
s umeġġed taddart teqlee
Lyaci ffyen-d s izenqan
tiziri tbedd yef yizra
Deg tafat-nni i d-ɛeddan
ayen akken i d-ɛebban
yufrar-d nniy yiqerra
(Chaker Mouelhi, 2020)

Dagi, yiwi-d awal yef umeɣras yemmuten, i muggren wat taddart s umeġġed. Yerna-d :

Yensa lkanun deg uxxam
timest d iyed irkelli
Tamɣart teawez deg tɛlam
yef mmi-s ansi ad d-yeflali
Azen-as-d ssber a leɛlam
mi as-t-id-wwin d akuli
(Chaker Mouelhi, 2020)

Deg tseddart-agi, yeglem-d leħzen d tɛlam i d-yeylin yef uxxam, tamɣart i yezgan tettraġu mmi-s ad as-d-yuɣal, yiweɗ-d d amettan.

Ma d Takfarines deg tezlit « Tameɛtut n umjahed », yecna-d yef yiwen n udiwenni yellan gar taġġalt d mmi-s agujil. D aqcic yezgan yesteqsay yef baba-s yemmuten deg tegrawla :

Tameɛtut n umjahed
teiwed iciddi i lfuɗa
Yettef-itt mmi-s seg yijifer
a yemma anida-t baba
Baba-k yeffey d amjahed
ad ak-d-iħelli lħuriya
(Takfarinas, 2016)

Teshassef yemma-s, tenna-d :

A tamurt-iw anda-t lħeqq-iw
tewwiɗ aɛziz n wul-iw
I yi-iyaden d arraw-iw
ur sein ħedd yer tama
Ur sein wayeɗ nniden
i wumi la qqaren a baba
Leħnana-nni i nnuman
ad asen-d-teqqim d ccama
(Takfarinas, 2016)

Tagrawla, tegla s waɗas n terwiħin, iragzen i d-yeġġan igujilen, ħwaġen leħnana, ur tt-ufin. Tarwa i yettuɣaden, ur ufin ula d yiwen s idis-nsen. Xas ma lħif n tiggujelt teɗfer-iten, ayen i xedmen yibabaten-nsen ad d-yeggri d later. Uklalen ad sbedden lqedd-nsen, ffyen yef yisey d lħerma. Mačči kan d tarwa i yenterren, ula d tilawin i yeġġlen nħafent, ur seint ħedd d llawi, i asent-id-yeggran ala ssber, akken i d-yenna Takfarines deg tezlit-agi :

Lila acuyer tetteggid
lħenni ur t-tesbiy ara

Tettraġu mmi-s ad yemmed
ad as-teħku amek tedra
Freħ a mmi s wallen-ik rfed
baba-k yemmut yef turrugza
(Takfarinas, 2016)

Dagi, temettut terfed leħzen yef yiri-s, ma zhant tlawin, nettat tesber yef mmi-s i igujjen, ur tetteqqen lħenni am tiyađ (lħenni d azamul n lferħ), ur t-nteqqen ara i leħzen. Aqcic-nni ara d-yekkren deg yiyeblan, ad yimjur ad yesfed imetti, i baba-s yemmut yef turrugza.

Tagrawla, teġġa-d tuġġal d yigujlen, isem n yibabaten yemmuten deg tegrawla ad d-yeggri ar lebda, ad yettwaru deg yisebtaren n umezruy. Ayen i xedmen yigrawliwen ad d-yeggri d cciea i warraw-nsen akken i d-yenna Taleb Rabah deg tezlit “Yekker umjahed”:

Ha-t-a usefru d lamana
ffer-it deg usenduq n sser
Tarix-iw yekdeb dinna
efk-it i mmi-m ad t-iyer
Lakin mačči d lemtina
eġġ-it alamma meqquer
(Djellaoui, 2010: 444)

Akka i d-yedda deg tseddart-agi, awalen i d-yeġġa ugrawliw, ad defren mmi-s alamma meqquer; yebya ad d-yini isem n umjahed ad d-yeggri deg umezruy, la d-yettwabdar seg tsuta yer tayed.

Ma d Eli Ideflawen deg tezlit “Ma tecfam”, yenna-d:

Ačhal yejlin d ameybun
i wakken ad ddren wiyad
Ačhal d agujil yettrun
d tuġġal yernan abrid
I yedran i la iderrun
i ieddin i irennun
Cfut ay ayetma cfut
cfut yur-wat wi itettun
(NomadeC, 2012)

Dagi, yesmekta-d imdanen yef wayen i ieddin, d wid i yefkan tirwiħin-nsen akken ad ddren wiyad, ġġan-d igujlen d tuġġal. Isuter-asen akken ad cfun, ur ilaq ara ad ten-ttun.

2-7- Tajmilt i yuwalen n yigrawliwen deg tezlit taqbaylit

Icennayen n tsuta i yeddren deg tallit n tegrawla, ney tin i d-yernan deffir-s, rran tajmilt meqqren i wid iruħen d iseflan yef tmurt-a, i yefkan idamen-nsen akken ad d-teggri talwit d tlelli. Gar tezlitan-agi Moh Saïd Ubelaid deg tezlit « Abeħri », yenna-d:

Ay abeħri siweđ sslam
i warrac yakk n tmurt-iw
Idurar n Leqbayel
dinna ay ylin watmaten-iw
(Moh Said Oubelaid, 2023)

S tezlita, yebya ad yerr tajmilt i tudrin yakk n Leqbayel imi d-fkant irgazen i isebbilen iman-nsen akken ad d-sukksen tamurt n Lezzayer gar yifassen n umnekcem afransis, isemres atmaten-is, imi netta yedder tallit-a, yerna llan wid ukkud yedder, i yessen, ylin deg wannar n umennuy. Yebder-d atas n tudrar seg tmurt n Leqbayel, yebya ad d-yesbeyyen belli tamnađt-agi yakk tekka deg

tegrawla, yal taddart s yimjuhad-is d yimeyrasen, mmuten akken kan ad idiren wiyaɗ deg timmunent.

Matoub Lounes deg tezlit «A tidet», yerra tajmilt i Abane Ramdane i yemmuten berra n tmurt anda i d-yenna :

A tidet wi kem-iɛebban
 yef ɛebban Remɗan
 i ineɛlen berra n tmurt-is
 D krim i as-d-isawlen
 yer Yiɛezzuzen
 ur zrin lwaldin-is
 S yinezwi i t-xenqen
 ur as-cudden allen
 ad zren medden
 acu n ssebba n lmut-is
 (Nuvanagh, 2019)

Deg tezlit-a, yules-d amek i yemmut Abane Ramdane, i yettwaneɛlen berra n tmurt. Abane akken i nezra d yiwen gar waɣaden n tegrawla, akken i yella gar yimɛebben n ugraw n Soummam n 20 yuct 1956. Tamettant-is, teggra-d d taqennuɣt, Matoub deg tezlit-a, yerra-as tajmilt seg tama, seg tama nniɛen yeshissef yef wamek i yemmut, yebya ad yekkes ayummu yef wayen akken yeffren deg umezruy n Lezzayer.

Ma d Taleb Rabah deg tezlit « Sliy i ukertuc », yebder-d ɛmiruc:

Țtsey sliy i ukertuc
 steqsayey d acu-t wa
 Nnan-iyi-d d ɛmiruc
 d yimjuhad s lqewwa
 (Djellaoui, 2010: 442)

Dagi, yebder-d ɛmiruc, ayella n yigrawliwen deg temnaɗt n Leqbayel, i yettwassnen s lhiba-s d tebyest i yesea, yella d aqerru yef waɣas n yimjuhad « d yimjuhad s lqewwa », yeɛni s waɣas. Akken i yerra tajmilt i watmaten icawiyen deg tezlit-agi, mi d-yebder adrar n « Lewris », anda i d-yenna :

Ad cekrey adrar n Lewris
 d adrar ideg d-tebda tewra
 Ad d-nemmekti tarix-is
 ad t-id-neɣḡ i yineggura
 D lwaḡeb ad d-nebder isem-is
 deg wul yeḡḡa-d limara
 (Djellaoui, 2010: 442)

Adrar n Lewris, isem-is yensex deg yisbtaren n umezruy, imi deg-s i tetterdeq teldunt tamazwarut n tegrawla n wunder 1954, d ayen i d-yenna ucennay-agi. D lwaḡeb fell-ay ad t-id-nesmekti i tarwamney. Deg taggara n tezlit-agi, yiwi-d awal yef udrar n Ġerġer, adrar i d-yefkan ɛmiruc, ameddakkel n Si Lḥewwas i yekkan seg udrar n Lewris. Icudd ɛmiruc yer Si Lḥewwas, akken i yurez Ġerġer yer Lewris :

Ihi mi d-nebda si rrif
 ad d-nernu Ġerġer aelayan
 Yefkan irgazen at nnif
 sebblen yakk idamen-nsen
 Qeblen laz, ɛeryan d lḥif

bac ad d-tehyu tmurt-nsen

(Djellaoui, 2010: 442)

Deg tseddart-agi, isedda-d ula d Ġerġer, ladya imi tizlit-a tiwi-d yer Ġmiruc i d-yekkren deg temnaġt-agi. Yerra tajmilt i wid i isebblen tirwiġin-nsen akken ad suffyen tamurt yer timmunent d tlelli, qebblen kulci, laz, leera d lħif..

2-8- Tagrawla n Lezzayer deg ccfawat n ucennay aqbayli

Ulamma tfukk tegrawla, teffey tmurt yer timmunent akken i llan ttraġun yigrawliwen, ccna taqbaylit tezga tesmekta-d ayref yef kra n yiqerrihen i sēddan yizzayriyen deg tallit-nni n tegrawla 1954- 1962. Rabah Taleb deg tezlit « Ma tecfam ay igudar », yenna-d :

Ma tecfam ay igudar

fell-awen iēddda lexrif

Nadit ssaħel adrar

sellmet-iyi-d yef wat nnif

Win yeddren ad d-yerr ttar

iēddda yef tuġġal lħif

(Djellaoui, 2010: 443)

Deg tezlit-agi, yemmesla i yimesdurar, yesmekta-ten yef wayen i iēddan fell-asen. Acu kan netta, iseqdec idurar, akken ad d-yini aṭas n uldun i ten-yeflan, d yidamen i ten-yesswan. D nitni i d inigan yef lħif i sēddant tuġġal, ur hennant deg tallit n tegrawla, ur thennant deffir tegrawla imi d-ggrant iman-nsent, irgazen-nsent ruħen d iseflan akken ad iririden wiyaġ deg tlelli d talwit.

Akken i d-yesbeyyen acu n ssebba yerran ixxamen ad ylin, tuddar ad negrent:

Ya leēlam a bu yitri

ay azegzaw d umellal

Fell-ak i xlant leħwari

fell-ak i d-ggrant tuġġal

Win yemmuten d aħurri

fell-as ad d-yeggri wawal

(Djellaoui, 2010: 443)

Dagi, yesmekta-d imadanen yef tmentilt n tnekkra n uyref azzayri mgal arumi. Yef leēlam ara yefrefren deg tmurt i negrent tuddar, ġġlent tlawin, d asmekti ara d-yeggri ar lebda, ladya d tagrawla i d-yeġġan aħal d agujil.

Ma d Ġli Ideflawen yenna-d deg tezlit « Ma tecfam » :

Ma tecfam ay ayetma

idurar mi uywasen

Asmi nekker yer thedra

semman-aneṡ imessasen

Yef wudem n Lezzayer n uzekka

mi nekcem yer leħbus ħersen

(sadataman, 2007)

Dagi, yesmekta-d izzayriyen, yeddren tallit-nni n tegrawla, yef wussan berriken i sēddan, ladya deg leħbas. Ayagi yakk, akken ad ffyen yer timmunent: « yef wudem n Lezzayer n uzekka », yeēna-d Lezzayer n deffir tegrawla, akken i d-yenna :

Ma tecfam ay imeddukkal

idurar mi stewħacen

Asmi nekker yer cwal

sawalen-aneṡ ay uccanen

Yef wudem n Lezzayer i nuṡal

la ntett aṡrum s yidamen

(sadataman, 2007)

Deg tezlit-a, yesmekta-d imdanen yef wasmi akken i kkren yer tegrawla, aɛdaw isers-iten d uccanen, d imcumen. Acengu afransis, isemma i yimjuhad « Les fellaga », imi isenyes seg wazal-nen, yehseb-iten d iremmayen (rrebrab), kkren yer cwal.

Taggrayt

Fransa, tædda seg tmurt n Lezzayer, teğğa-d cwami d waṭas n yifeddixen, tuğğla, tigujejt, laɣ d leɛra. Tudert, ur teħbis ara kan da, yeffey uyref yer tafat, timmunent tegla-d s wayen yelhan i ugdud merra. Acu kan, uqbel waya, izzayriyen nuḍħen, nnuyen s wayen i zemren akken ad kksen yef yiman-nen taħeqranit d lbaṭel i yeşleḍ fell-asen umekcam afransis. Tanekkra, ur d-tusi ara kan akka, yella wayen i d-isakin ulawen d wallayen n yizzayriyen, ama d iragzen n tsertit, ama d ineymasen ama d wiyeḍ.

Ayref, ur yeyri ara, yerna ur yuki ara s tsertit akken iwata. Amezgun d tezlit, sekkren-d ugdud, laɣa tizlit imi imdanen yenħafen, yenṭerren, ħwağen ad ttun iyeblan s uɣawan d tayect ħlawen, ufan awalen i ten-yesduqqsen, i isawalen yer tnekkra mgal acengu.

Tizlit taqbaylit, tesɛa azal meqqren deg usaki n uyref deg tallit-nni n tegrawla n Lezzayer. Tsiweḍ izen n uzbu d ussirem i yigrawliwen merra, yerna tezɣa deg wulawen-nen azal n umennuy mgal amekcam akken ad idiren deg tlelli d talwit. S ddeqs yiwzilen, icennayen iwḍen ad afen win ara d-yerren i tiyri-nen, laɣa widak deg tallit-nni n tegrawla am Farid Ali d Slimane Azem, imi nitni llan gar wid yenṭerren s yiṭunab n tħeqranit i isemres umekcam, rnan deg tebyest d lebyi meqqren i yimjuhad akken ad bedden sdat wudem n uɛdaw, dya ama « ffey ay ajraḍ tamurt-iw » ney « a yemma ezizen ur ttu », twacnant mi tendeh tegrawla.

Ass-agi, tizlatin-agi, ggrant-d d inigi yef tallit-a taberkant i iɛddan yef tmurt n Lezzayer i ikecmen s tehri deg umezruy n tmurt, yerna ad ternu yer wayen yimennuyen yakk i iɛddan yef temnaḍt-agi n umaḍal seg tallit n Yinumidiyen tagi n umekcam afransis.

Tizlit taqbaylit am wanawen nniḍen n tsekla, tefka azal meqqren i umezruy n Lezzayer, xas amennuy iɛdda, ccwami n uqraħ ggran-d ttenfufuden deg wulawen n yimdanen, kecmen deg tkatut tamzdayt n uyref azzayri, laɣa win yettasmen yef uylan-is⁴. Ayen akka iyef cnan yicennayen iqbayliyen ad d-yeggri d ammekti i tsutiwin i d-iteddun, s wacu ara ddmnen tamurt-nen deg wulawen-nen, ad nnayen fell-as, yerna ad seħbibren yef tlelli i asen-d-ħellan yimawlan-nen n yiṭil d tebyest.

Ayen yeḍran deg tmurt n Lezzayer, sefran fell-as yicennayen iqbayliyen deg kra n yidrisen, yal wa acu n usentel iyef d-yiwi, smektan-d ineḍruyen n yimennuyen yeḍran laɣa deg tmurt n Leqbayel, akken i rran tajmilt i yimeyras, ttwabedren-d kra gar-asen akka am Emiruc akked Abane Ramdane.

Tizlit taqbaylit, tefka azal meqqren ama i umezruy n Lezzayer s umata, ama i win Tmazaya s umata. Icennayen iqbayliyen cnan yef yigelliden-nni n zik i yennuyen mgal yimekcam imezwura yerzan Ruman Ibizetiyyen d wiyad, d ayen i d-yesbeyyinen belli amezruy n Lezzayer ur yebdi ara kan deg 1954, d akemmel i yettmkemmil. Icennayen s tayect-nen, kkan deg tira n umezruy n tmurt-a, ad t-lemdent tsutiwin i d-iteddun, yis-s ad seun tikti yef wayen iɛddan yef yimarawen-nen. D tizlatin i ilaq ad tent-lemden deg yiṭerbazen n Lezzayer, yerna ad asent-fken ammur deg wahilen n tilifizyun n tmurt teyzi n useggas mačči kan tagnatin n umezruy.

⁴Aylan: nation

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