

**Tasdawit Abed Arrehman Mira n Bgayet
Tamazdeyt n Tsekliwin d Tutlayin n Tmaziyt
Agezdu n Tutlayt d Yidles Amaziyt**

AKATAY N TAGGARA N TUREGT

ASENTEL

Tasleđt n tsiwelt deg ungal «Agellil akk d ineffuten
yelhan» n SLIMANE ZAMOUCHE

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S lmendad n:

Mass: BALLA(S)

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Abuddu

Ad hduy amahil-a :

I yimawlan-iw ezizen fell-i: Yemma d baba.

I yessetma : Malika, Yousra d Sirina.

I gma Salim.

I tfamilt-iw akken ma llan.

I lejdud-iw ezizen fell-i atas ladya jeddi HAMED.

I laemum-iw akken ma llan d warraw-nsen.

I xxwali d warraw-nsen.

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Sonia, Biea.**

I kra n win ssney anda ma yella.

**Ad kfuy awal-iw s wacrik n dunnit-iw Oulhadj d
yimawlan-is.**

Asnemmer

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Sadek i d-yellan di lmendad n tezrawt-a

Seg tazwara armi d taggara.

Tanemmirt tameqqrant i yiselmaden-iw yal yiwen s

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Deg tallit n wass-a, llant atas n tewsatın n tsekla ger-aset : isefra, tullizin, amezgun akked wungal. Anda yal yiwet seg tewsatın-a tesea azal-is d wemđiq-is deg tmetti d wesnerti n tmusni.

Seg tewsatın-a ferney-d tawsit n wungal, d wayen yettaru umeskar ama yef tudert-is, ney ayen tettidir tmetti-s.

Tazrewt-a d tin ara yilin yef tesleđt n tsiwelt deg wungal n Slimane ZAMOUCHE «Agellil akk d ineffuten yelhan». .

Sliman ZAMOUCHE ilul-d deg At Wartiran, tamnađt n Stif, deg seggas n 1971. Sliman yelmed di temzi-s deg uyerbaz alemmas n taddart-is, syin akun yekcem yer tesnawit Sliman Amirat, anda i d-yewwi lbak, syin akin yuđal yekcem yer tesdawit Ferhat Abbas n Stif anda i d-yewwi agerdas n tsenselkimt.

Slimane ZAMOUCHE yettaru s tmaziyt yef wayen yeđran d wayen iderrun deg yidles, amezruy d wemdan amaziyt di tmazya. Di tmeddurt-is n yall-as Slimane d axeddam deg tyiwant n At Wartilan, d amedyaz imi yessuffey-d sin n wammuden n yisefra i wumi isemma: Uđan n tegrest. HCA/2003, Inagen. HCA/2004. Yura diyen ungal i wumi isemma; Agellil akk d ineffuten yelhan (Le pauvre et les bons esprits). Aeggaru-aya yeffey-d deg suggas n 2007 ungal-a, d win yef wacu ara tili tazrawt-a-inu, yesea 165 n yisebter.

a) Iswi

Iswi n umahil-a, d tasleđt n wungal ilmend n tsiwelt yellan deg-s, ad yili d ayen d asissen i wungal-a n Slimane ZAMOUCHE; imi d amaynut mazal ur

mmugen ara fell-as kra n leqdicat. Rnu yer waya tazrawt-a, d tin ara yilin d aybalu nniden ideg ara yaf yiwen ayen yerzan tasiwelt d taḥkayt akk d yehricen-nsent, imi aya ur yugit ara. Ad yili d amedya i lemgarda yellan gar n yimeskaren d wungalen-nsen, imi ungalen ney idrisen, ur mgarade ara kan deg usentel mgaraden ula deg talɣ. Ad zrey lebni asiwlan, akk d yiferdisen n tsiwelt deg ungal-a n Slimane ZAMOUCHE. Aneggaru d abeggen n wamek i d-yella uselḥu n yinedruyen, ney n tedianin akked lebni-nsent dixel n wungal-a.

Awal-iw deg leqdic-a d win ara yilin yef useqdec n yiferdisen n tsiwelt d taḥkayt d wayen yeqqnen yer-sent (akud, adeg, iwudam...) deg wungal « Agellil akk d ineffuten yelhan».

Ma d ayen yerzan asentel-a deg ungal n teqbaylit, ad d-naf llan wid i d-yewwin yef lhif d llaz, yef tudert n ugellil deg tmetti-s. Byiɣ ad zrey amek i d-yewwi tasiwelt-is? D acut webrid i yeḍfer akken ad d-yales taḥkayt-a? D wamek gant tedianin dixel n wungal-a? (amsedfer d senni-nsent) .

Akken ad d-gey leqdic-a, yriɣ kra n yidlisen n tesnarrayt ara yilin d abrid yer yiswi-inu, ama s tutlayt n tefransist, ama s tin n teqbaylit ney n taerabt am:

-SALHI (M, A) Petit dictionnaire de littérature. Édition l'odyssée 2012.

-REUTER (Y), Introduction a l'analyse d'un roman, 2Ed, Armand

Colin parais 2006.

-GERARD (G). Figures III, aux Édition du seuil, paris 1972.

-BARTHE (R), Introduction a l'analyse structurale des récits, in «poétique du récit».

-PHILLYP (A), pour nu statue personnage du récit.

-ACHOURE (C), &REZZOUG(S), convergence critique, Introduction a la lecture littéraire onpu 1995.

Akken ad d-rrey yef useqsi-agi, ferqey tazrawt-a-inu yef sin n yexfawen:

Ixef amenzu: ad d-yili yef tsiwelt, i yellan d aħric deg tsensiwelt, yef tmiđranin tigejdanin n tsekla (tasensiwelt, ullis, akud, adeg).

Ixef wis sin: d win ara yilin yef tesleđt n tsiwelt akk d taħkayt daxel n wungal n SLIMAN ZAMOUCHE « Agellil akk d ineffuten yelhan».

Ter taggara n tezrawt-iw ad tili tegrayt tamatut yef wayen akk i d-bedrey, d yigemmad i yer ssawđey deg tezrawt-a.

b)Tasnarrayt

Hatan i wacu xtarey asentel-a:

Tizrawin ara d nexdem, yewwi-d ad ilint yef wayen yerzan tasekla yuran s teqbaylit.

Tis snat d talalit n tewsatın timaynutin yemgaraden am: ungal, amezgun, tullissin i d yettilin s yiwen n wabrid n tsensiwelt, i d yettawin yef leqbayel ney yef tudert-ines.

Timentelt tis krad, nezra d akken tasensiwelt d annar wessiēen xtarey ad d-ddmey deg-s aħric kan n tsiwelt.

Tis ukkuz, terza assayen yellan gar n tsiwelt, akud, adeg, ullis d umsawal daxel n teħkayt n S liman Zamouche .

Timentelt taneggarut, tasekla yuran d tagnit akken anzer amek tga tsiwelt d wullis n yal ameskar.

Deg leqdic-a-inu mlaley-d uguren ladya deg yidlisen n tefransist, anda deg yal tikkelt xeddmey tasuqilt, imi ur dufiy ara kra n wedli s teqbaylit i d yettmeslayen yef usentel-a. Rnu yer waya inagmayen iberraniyen, yal yiwen amek id d- yefka

tamuyli-s ama: yef tsensiwelt, tasiwelt taḥkayt d wayen yeqqnen yer-sent; yef aya-agi ilaq ad xeddmey tasuqilt i wayen idennan deg yal tikkelt yer teqbaylit.

Ugur nniḍenaṣ n wawalen n tefransist, ur nesḥi ara anamek-nsen deg teqbaylit.

Sumata anecta d ayen ara yesnernin deg tutlayt n tmazight, deg wallayen n yemdanen

c) Aseqsi agejdan

Seld tayuri-inu i yedlisen-a, fkiy-d aseqsi i tezrawt-a:

Amek i tga tsiwelt daxel n wungal n Sliman Zamouche «Agellil akk d ineffuten yelhan»? D acu-ten yiberdan i yeḍfer akken ad d-yales taḥkayt n wungal-a?

Ixef amezwaru :

Tasensiwelt d kara n yiferdisen

Tazwert

Akken i d-udrey deg tezwart tamatut, leqdic-iw d win bniy yef sin n yixfawen. Deg yixef amenzu awal d win ara yilin yef tbadutin n kra n yimazrayen yef tsensiwelt s umata, ssin yer-s ad æddiy yer tsiwelt d lebni-ines, ad mmeslayey yef wullis d tbadut n teħkayt, d wayen yeqqnen yer-s, mnu yer waya akud d wadeg.

1. Tasensiwelt

1-1.Tabadut

Seg yimusnawen i yettwassnen deg tezri-a d iberraniyen, ney d wid yuran s tefransist d nutni i d-ibabaten n tesleđt n wullis ad d-nebder R. BARTHES T.TODOROV d aneggaru-ya i d-yemmeslayen s tugett, i d-yewwin awal akken iwata yef tsensiwelt, yesbadut-id « D tussna n wullis ».

Rnu yer-sen ameqqran n tsensiwelt Gerard Genette, «d adiwenni yef wullis, d ayen i yer tessawed tezrawt ara yettwaxedmen yef tsiwelt d wayen i d-yeddan deg-s n talyiwin »¹.

Tabadut nniđen n Y. Reuter, anda i d-yemmaslay yef unekmar asensiwan, d akken: « d tussna yeenan imenzayen igejdanen n wesleđ agensay deg wullis»².

Tasensiwelt yer SALHI (M.A) d tussna n tsiwelt, d tazrawt yef yiferdisen i d-yettaken ađris n tsiwelt s timmad-is, am umsawal d tawsatin-is am tkerrist d wakud...tedduđ. Tban-d tmiđrant-agi n tsensiwelt di tlemmast n lqern wis 20. Ma yella d awal i d-immalen tazrawt-a, yesnulfa-t-id T.TODOROV deg iseggasen n 60.³

¹Http: www.narratologie.com « La narratologie c'est un «discours du récit» c'est-à-dire le résultat raisonné d'un travail d'abstraction au cours duquel on aura dégagé». 05/06/2016, 17h :30

² REUTER. (y).L'analyse de récit, 2 Edition, Armand colin, 2005, France, p. 09

³ SALHI. (M.A) petit dictionnaire de littérature. Editions l'odyssée 2012 p 60.

Rnu yer waya tabadut i d-yefka HEBERT, tasiwelt yer-s « D tussna i yefkan azal i tyessa n teħkayt d tsiwelt-ines. Taħkay tettban-d am y uzrar n tigawin d yinedruyen, yessen i d-yettili usiwel n wullis. Tasiwelt tettak azal s waṭas i umsawal (win i d-iħekkun taħkayt, d liħala ideg tettwales teħkayt i umsiwel) win i wumi tettwaħka teħkayt-nni».¹

S umata tasensiwelt d tussna izerrwen tifukas d tsekkiwin icudden yer weħric n tsiwelt deg yeḍrisen n tsekla ney deg talyiwin nniḍen yurzen yer wullis.

1.2. Iferdisen n tsensiwelt

G.GENETTE yessawed yessemgared gar krad n tmiḍranin tigejdanin n tsensiwelt « Taħkayt, Ullis, Tasiwelt ». Taħkayt d amseḍfer n yinedruyen i yellan dixel n uḍris. Ullis d tasiwelt i d-yellan yef yinedruyen-nni n teħkayt. Tasiwelt d tigawt n tullsa.²

2.Ullis

2.1.Tabadut

D aḍris ideg amaru yettales-d (iħekku, yettawi-d) ayen yeḍran ney ayen yellan d asugen. Yessemlil-d aṭas n tigawin yerzan kra n tedyant teḍra ney d tasugnant iḍerrun deg wakud. Ullis yerza akk ayen i d-ttalsen yemdanen. Gas ulamma yella

¹ HEBERT(L) <http://www.Signosemio.com/document/méthodologie-analyse-litteraire.pdf>, Université du Québec à Rimouski(Canada). 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 fait de l'histoire, et aux interactions d'ynamique entre ces deux structures. L'histoire est entendue comme l'enchaînement logique et chronologique des états et processus (actions).*

² GENETTE (G).Dans le discours du récit, figure III, paris, Ed seuil, 1972 p.71.73.

wayen yellan d asugen am ungal, tamacahut, tullizt, yettili dayen wayen yellan d tilawt akka am tedyant yeḍran, tudert n umaru.¹

Rnu yer waya ullis yer (M.A) ḤADDADOU « d aḍris aseklan yellan zik yettawi-d yef umezruy n talsa i d-yedd n s ubrid n timawit yer tira».²

Ullis d win yettilin yid-ney d talya yellan ama deg tsekla timawit ney tin n tirawit.

R. BARTHES yettwali ullis “d amegrad yellan deg yal tallit, deg yal adeg deg yal timetti; ullis yebda-d d umezruy n talsa, ulac akk agdud ur nesei ara ullis, atah da, am tudert”.³

Ma yella yer G. GENETTE: «Ullis yeskan-d ineḍruyen ney ini asiwlan d inaw imawi ney tirawt i yeddmen assay n unedru ney d azrar n yinedruyen. »⁴

Aḍris aseklan yettili deg waṭas n tewsatn am: umezgun umyi, ney ungal anda tuget deg-sent ttasent-d s talya n wullis.

2.2. Tayessa n wullis

Tasuddest ney tayessa n wullis, d annar n unadi n waṭas n yinagmayen akken i t-id-snekwan yimnuda n tsekla. S wawal-nniḍen, tayessa d llsas i yef yettwabna wullis, yis-s i nezmer ad nessemgired tawsit n wullis yef tewsatn nniḍen. Asufey n tyessa n uḍris yessishil tigzi n lebni-yis, d leqdic agejdan iwakken ad nissin akken iwata, aḍris-nni ara ad nesleḍ: asufey n tyessa d allal mačči d iswi.⁵

¹ ZAHIR. (M). Tisekkiwin n yidrisen, Tagmert d testent, 2010 p.42

² ḤADDADOU. (M.A) «Introduction a la littérature berbère», Ed les oliviers. Tizi-Ouzou.2007 p 147.

³ BARTHES. (R). Introduction à l'analyse structural des récits (poétique du récit) Editions du seuil paru originellement dans communications, 8,1966 p.7«*De plus, sous ces formes presque infinies, le récit est présent dans tous les temps, dans tous les lieux, dans toutes les sociétés ; le récit commence avec l'histoire même de l'humanité ; il n'y a pas, il y a jamais...Le récit, et la comme la vie.*»

⁴ GENETTE. (G). Figure III.Ed, seuil, parais, 1972.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.*»

⁵ ACHOUR. (C) &REZZOG. (S). Introduction a la lecture de la littérature. Ed o.p.o.2005.Alger p186.

Yella wanida ara naf ullis ibedd yef semmus n waddaden. D nutni i d-yemmalen tuddsa ney tayessa iyef ibedd n wullis. Ad d-naf kra n yimnadiyen am Adam (J.M), Greimas ssawden ad d-suffyen azenziy imsemmes n wullis i yellan d tayessa tameqqrant deg kra n yiferdisen igejdanen, d amedya kan deg kra n yedrisen.

Da adefkey asepsi: yef wacu ibedd wullis deg wungal-a n Slimane ZAMOUCHE?

D wigi ihi i d-iferdisen i yef yettwabna uzenziy-a n GREIMAS:

- **Addad n tazwara:** d tazwara n wullis, qqaren-as addad n talwit, d tagnit n talwit yersen, kra ur yedri deg-s.
- **Aferdis n urway:** d ayen ara d-ikecmen yer tagnit, ad d-yennulfu; ad d-yas ad ibeddel udem I tagnit-nni n talwit n tazwara, s wawal nniden ad yesluy tagnit.
- **Taneflit n tedianin:** deg-s yettili-d umhaz tkerrist yettbeddilen tikli n wullis.
- **Aferdis n ureqqeε:** d timentalt ney d aferdis yettaeraḍen ad d-yaf tifat i yiyeblan d wuguren yellan deg wullis.
- **Tuyalin yer waddad n tazwara (tifat):** taggara n wullis, tezmer ad tili s wudem yelhan ney s wudem n diri. Deg-s tagnit ad d-tuyal tres ad fakent tigawin.

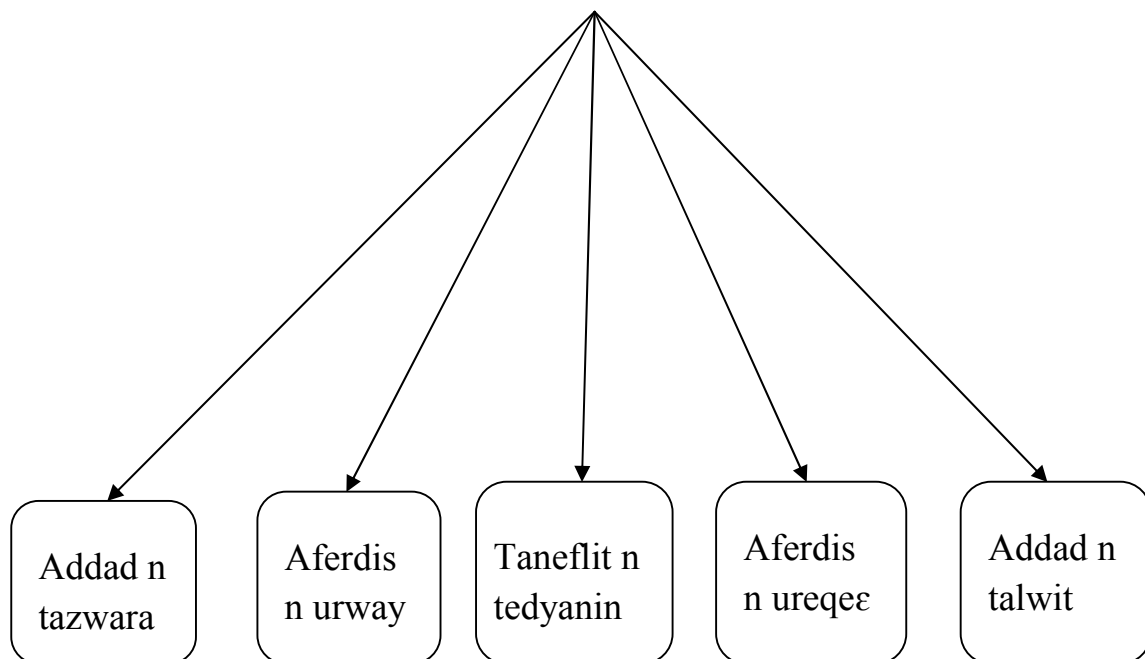
Awennit

S umata d iħricen-a id d-bedrey ara yessiwden yiwen ad d-yawi ney ad d-yales i kra n tedianin, d addaden-a ara yedfer. Ad d-yebdu seg tazwara alamma d taggara n wullis, tayessa n wullis tettili d tagnit akken ad tifsus tegzi-s akk d

tira-s. Takerrist deg-s ad d-naf d tin yebnan yef waddad amezwaru; alma d addad n taggara yef uferdis n urway, ara i beddlen udem i teḥkayt, ney i tegnit-nni n talwit, ssin yer-s ad d-ternu tneflit n tedianin, d uferdis n ureqee segmi ara yerwi wudem n talwit-nni n tazwara; ney segmi ara d-yennulfu umaynut, ad yebdu derru n tigawin, d tuyalin yer tegnit-nni tamezwarut yersen. Ssin akin ad kfunf tigawin deg-s ad yili uferdis-nniḍen d amaynut ara d-yefkentegnit n talwit, dya ad yefru wugur, yess ad awdent tigawin d yinedruyen yer taggara-nse.

Sumata, ad ssegziy iferdisen-a s uzenziy i d-xedmen imusnawen:¹

Addad



¹ RUETER. (Y). L'analyse du récit. Armand colin p. 23

2.3. Tuɗɗa n wullis

Tuɗɗa n wullis tebna yef tuɗɗa n teɗkayt s yiferdisen-is igejdanen. Deg wullis llan sin n yiswiren, taɗkayt d tsiwelt.

➤ Taɗkayt

D aɗric seg wullis, yeskan-d tawennaɗt ney amaɗal anda yettwasegdec uɗris am wakud, adeg, aya yettban-d deg usatal n uɗris aseklan ney deg wakud deg i t-neyyar.

Deg usegzawal afransis taɗkayt: « d agraw n yinedruyen d tigawin i iɛddan»¹.

Ma yella yer (L). HEBERT: “ Taɗkayt, deg uɗris aseklan akk d tmuyli tasensiwlant, d tadyant i d yeggaren tin nniɗen s tmezla d usnimer n tigawi maɗsub tigawin-a, teddunt, leɗɗunt s ya yer dad axel n teɗkayt»².

Ƴer (Y). REUTER: “Taɗkayt amzun d abeddel seg waddad yer wayeɗ”³.

Tabadut nniɗen n taɗkayt akken id d-tedda deg usegzawal n Larousse d akken: «Taɗkayt d taqsiɗ yettwarun ney yettwannan n kra n unedru».⁴

• Tugzimin

D aɗric deg teɗkayt, d ayen icudden yer umseɗfer n tedyanin d yinedruyen deg wullis s tmezla.

¹ Larousse-Bordas. Dictionnaire de Fracas, France, 1997 p.206

² HEBERT. (L). http://www.signosemio.com/documents/methodologie_analyse_litteraire.pdf, Université du Québec à Rimouski(Canada) 09/02/2013 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*».

³ REUTER. (Y). L'analyse du roman, 3ème édition, Armand colin paris. 2005 p.41.

⁴ PETIT Larousse illustré, Dictionnaire encyclopédique pour tous, librairie Larousse, paris, 1975 p.866 «*Le récit relation écrite ou oral d'un fait*».

Akken i d-yenna (Y). REUTER: “Deg wayen yerzan tasnarrayt, tasleđt tesæa uguren, tezmer ad tili s lmendad n sin n yiswiren, deg tama iferdisen ugten ttwabnan-d yef tilawt am tigawin, seg tama nniden d iferdisen imadwanen imesduklanan ney d iħricen n uzenziy imsemmes, yef waya turzimt d tifat i wuguren-agi”.¹

Yessegza-d diyen tugzimt d akken; « Tugzimt tettili-d yal mi ara ad d-nekkes tayunt n wakud, adeg, tigawin ney iwudam, ilaq seg tama-nney ad d-nefren ayen ilaqen ilmend n weđris i nzerrew»²

- **Asuddes n tugzimt**

Asdukkel n waṭas tugzimin timezzyanin ttakent-d tugzimin tuddsayanin.³

Sumata llant aṭas n tarrayin i usdukkel n tugzimin, meena yal ađris ila tarrayt-is, rnu yer waya, ađris-nni ara nefren i tesleđt ara ay d-yemlen tarrayt i ilaqen. Tettili tugzimt, yal mi ara ad nħaz kra n tgejda ama d akud, ney d adeg ney d iwudam, ney d tigawt. Tugzimt tettwazraw ilmand n tgejda-agi i d-nuder akken i d-yenna Reuter.⁴

2.3.2. Takerrist

Takerrist yer (L). HEBERT: « d iger n tmezla i yesdukkulen imezla n waddaden d tigawin n teħkayt»⁵

¹ YVES. (R). L'analyse du récit. Armand Colin p. 26 «D'un point de vue méthodologique, l'analyse demeure cependant tiraillée entre d'une part des unités multiples et en grand 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 p27 «Qu'il y a séquence dès que l'on peut isoler une unité de temps, de lieu, d'action ou de personnages. Il s'agit alors de sélectionner le critère le plus opératoire en fonction du texte considéré».

³ ACHOUR(C) & BEKKAT(A) 2002. Introduction à la lecture des récits. Convergence Critique II Ed du Tell, Blida. P43.

⁴ REUTER(Y). OP. Cit. p26.

⁵ HEBERT. (L). OP, Cit. P.25 «L'intrigue est le fil logique qui unit les différents états et actions de l'histoire».

Γer SALḤI (M.A) “Takerrist d amsedfer d usuddes n yinedruyen akken I d-ttwaḥkan deg teḥkayt (ama d ungal, ama d tullizt, ama d amezgun). Taḥkayt teqqen mliḥ yer tsiwelt d usuddes n wakud deg teḥkayt; zemren yinedruyen ad d-twaḥkun akken msedfaren; zemren ad d- twaḥkun akken nniden.”¹

R. YVES deg wawal-is yef tkerrist d akken: “yal ullis yesεa takerrist, imi seg iferdisen igejdanen i yer icudd wullis, am akken diyen d tagnit anda id-yettili ubeddel deg tedianin n wullis s umata. Aṭas iqedcen yef tayult n tsiwelt gar-asen P. VLADIMIR deg udlis (Morphologie du conte) deg useggas n (1928) d amezwaru i iεerden ad d-yessiley takerrist n wullis deg leqdic-is yef tmucuha n Russes”.²

Ihi takerrist seg tama n (Y). RUETER teqqen yer tsuddes n teḥkayt.

Seg tama nniden, ad naf ayen i yer ssawḍen kra n yimnuda am: Adam Greimas ladya Larivailleont yer yiwen n uzenziy s wazal-is, deg-s iferdisen ney tignatin i d-ikeččmen deg usuddes n tkerrist akked ullis.³

2.3.3. Iwudam

2.3.3.1. Tabadut

D aferdis agejdan di tesleḍt n tsiwelt am netta am tigawt, am wakud, ur yessefk ara ad isseedel yiwen gar uwadem akk d umdan. Awadem, ittili kan deg

¹ SALḤI (M.A) Asegzawal amezzyan n tsekla, Alger.2012 p.52.

² YVES(R).L’analyse du récit. Armand.COLIN P 21«*La question de l’intrigue incite ā s’interroger sur la structure de l’histoire. Les théoriciens du récit se sont très tôt préoccupés de ce problém. La narratologue soviétique Vladimir Propp a été l’un des premiers, dans Morphologie du conte(1928), à tenter de formaliser l’intrigue des récits en l’occurrence des contes merveilleux russes*».

³ Idem p22«*Certains checheurs _notamment Adam, Greimas et surtout Larivailleont donc tenté de rendre compte de tout intrigue en un modèle plus abstrait et plus simple*».

uḍris tudert-is teqqen yer tin n uḍris, tbeddu s wawalen imezwura n teḥkayt tkeffu s taggara n tyuri n teḥkayt.¹

Ma yella yer Reuter Yves, awadem: « d llsas n wullis, yiwen ur yezmir ad d-yessugen ullis war iwudem yettwaḥsab d taneqqiṭ tagejdant deg ullis akk n yimeskaren, d win yesεan azal meqqren di tuddsa n teḥkayt, yettak azal d lmeena i taḥkayt, rnu yer waya taḥkayt d taḥkayt n yiwudam.²

Tabadut nniḍen n Reuter: “Awadem yettban-a s keffu n temlilt-is, ilugan-is d awadem-nni kan id-yettuyalen deg uḍris yer wayeḍ, imi d nutni i d-yeskanen udem n tilawt degtmetti akken ilaq. Tudert-nsen deg uḍris tban ansi ara taweḍ. Iwudem ttidiren deg uḍris, war tilelli, imi yettwahegga deg tazwara yef wayen ara sεeddin.”³

Phillip Hamon issuer-d azal n seddis (06) n tulumisin i usugen n yiwudam ilmend n wayen xeddmen d wamek i d-ttbanen deg wullis:

1-Amgared deg ṣṣifa: terza tamagant d tesmekta n ṣṣifa swacu yettwassen yis-sent uwadem, amuglam, tafekka, d tnefsit-nsen akk d tmetti-nsen.

2-Amgared deg twuri: terza tawuri d wayen ixeddem.

3-Amgared deg beṭṭu: terza amkan ney tasetratijit n yal awadem.

4-Tafulmanit yemgarden: d ayen i yessemgiriden awadem yef wiyad, ilmend n wayen ixeddem.

5-La pré-désignation conventionnelle: d asebgan n liḥala n wayen ixeddem uwadem.

6-Awennit s teflalayt: d adiwenni gar n yiwudam.

¹ SALHI, (M.A) OP Cita p 40.41

² REUTER(Y) OP Cita p 27

³ REUTER(Y). Introduction a l'analyse du roman, Armand colin. P.23.

Phillip Hamon yebda iwudam yef krad n taggayin:

- a) Iwudam imselyuyen: d iwudam yellan deg umezruy.
- b) Iwudam yettkemmilen yer zdat (Embrayeurs) d iwudam i d-yesskanayen tilin n umaru, n yimeyri ney assay yellan gar-asen.
- c) Iwudam di tazwara (Anaphores): d iwudam i d-yettbanen s sin n wudmawen, llan wid yesan assay d tilawt, llan wid i d-yesnulfa umeskar.¹

Sumata iwudem yessexdam-iten umeskar akken ad d-yejbed imeyri, ama d wid n tilawt ney d wid n usugen.

- **Tawuri n yiwudam**

Azenziy amesgan

D lqaleb ayessay id d-yewwi Greimas akken ad d-yessefhem tigawin n yimigawen d wamek bnant tneqqisin. Azenziy-a yebna yef 06 n yimesgan yal sin d tayuga, yal amsag di tyuga yemgarad d wayed ilmend n twuri-ines di tehkayt.²

Amsifed (destinateur): deg uzenziy amesgan n Greimas, amsifed d amsag isuturen i umgay*ad as-d-yawi ayen (tayawsa*) ara yekksen lexsas ideg yella unermas*(di tazwara n tehkayt).³

Anermas (destinataire): deg uzenzy amesgan n Greimas, anermas d amsag*iwumi d-ttawin tayawsa*akken ad yrttwakkes fell-as lexsas (lexsas-agi yettban-d di tazwara n tmacahut*). Yezmer ad yili unermas d netta I d amsifed*s

¹ PHILLIP(H).Pour un statut sémiologique du personnage.p 155.

² SALHI(M.A) Petit dictionnaire de littérature.p 43

³ Idem. P 35.

timmad-is (d netta ara d-isutren tayawsa i yiman-is), akken yezmer ad yili d wayed (d amigaw nniden).¹

Amalal (adjuvant): deg uzenziy amesgan n Greimas, amalal d amsag*yetteawan amgay*(ney amgay asaḍ)deg unadi n kra (tyawsa*). Yetteawan-it ama s yisalan i as-itmuḍdu i wasaḍ ama s uweṣṣi. Amalal, yezmer ad yili d ayen yesean rruḥ (amdan, ayersiw) ney d ayen ur nesei rruḥ (asigna, ablaḍ, tiziri, asirem).²

Tayawsa (objekt): d aferdis deg uzenziy amesgan n Greimas. Tayawsa, d ayen issefk ad d-yawi umgay*i umsifeḍ. Gef waya-agi n n tyawsa i tebna teḥkayt n tmacahut.³

Amgay (sujet): d aferdis deg uzenziy amesgan n Greimas. D amsag*i yefren umsifeḍ akken ad d-yawi ayen ixussen i unermas*(lexsas-agi yettili di tazwara n tmacahut). Ma yella isaweḍ umgay ad ieeddi i wuguren (tigawin n umnamar*ney imnumar) i wuguren mi yettnadi tayawsa*atan d netta ara yuyalen d asaḍ n tokay.⁴

Amnamar (opposant) : deg uzenziy amesgan n Greimas, amnamar d amsag* i d-zzaggen d ugur I win yettnadin (amgay) yef tyawsa*. Yezmer ad yili uwadem-agi ula d netta yebya ad yessiweḍ ad d-yawi tayawsa swayes idmeε ad iyellet (adrim, leḥkem, zzwaḡ). Yezmer diyen ad yili umnamar d aεekkur kan de ubrid n umgay asaḍ mi ara yekkat ad d-yawi tayawsa (lmeεna-s, ur d-yeclie umnamar di tyawsa) ; akken yezmer ad yili d ayen ur nesei rruḥ (tizgi, asif adrar).⁵

¹ Idem. P. 35.36

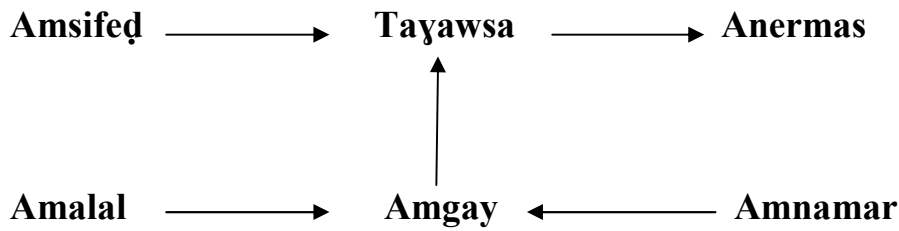
² SALHI. (M.A) Asegzawal amezzyan n tsekla. P. 28

³ Idem. P. 57

⁴ Idem. P. 29

⁵ Idem. P. 30

Sumatra imesganen-a ttwabnan d azenziy ilmend n wassayen yellan gar-asen.



3. Tasiwelt

3.1. Tabadut

Deg wayen yerzan tabadut-ines anaf atas n yimyura i d-yemmaslayen fell-as, yef yeḥricen-is d yiferdisen-is gar-asen Gerard Genette, (R).Yvse.

Reuter yenna-d: “Tasiwelt teskan-d tifat tigejdanin n tfukkas i yesseddawen tuddsa n teḥkayt dixel n wullis i t-id-yemmalen”.¹

Ma yer SALHI (M.A) yesbadu-d tasiwelt d akken: “D abrid i yeḍfer umsawal akken ad d-yeḥku inedyuyen n teḥkayt. Yezmer umsawal (netta di tilawt d tamsalt yeqqnen yer lebyi n umaru imi ayagi d tamsalt n ufran n uyanib) ad d-yeḥku (ad d-isawel) inedyuyen akken mseydaren di teḥkayt; yezmer diyen ad isizwer inedyuyen yef wiyad. Yezmer ad isifses tasiwelt ney ad tt-yerr d tazayant. Ad tifsus tsiwelt mi ara ttemseydaren yinedryuyen wa deffir wayed ur yelli d acu i ten-id-ḥebesen. Ma ulac atas n uglam, ulac atas n yiwenniten d waṭas n yindiwenniten gar yiwudam, ad tili tsiwelt fessuset. Ad tazṣay tsiwelt ma yella umsawal ittwassif-d atas (ama d iwudam ama d adeg, ama d ayen nniḍen), yerna isentaq-d atas iwudam n teḥkayt, yerna ittak-d iwennite (ama ines ama n wiyad). Maḥsub, taggara n wawal: d aglam d yiwenniten d yidiwenniyeen ur nettaḡḡa ara

¹RUETER. (Y). L'analyse du récit. Armand Colin. P 40«*La narration désigne les grands choix techniques qui régissent l'organisation de la fiction dans le récit qui l'expose.*»

inedruyen ad msedfaren wa deffir wayrd; d nitni i ten-iferqen akken ad tiyzif teħkayt yerna ad tazḥay tsiwelt-ines.¹

Deg lewhi n Achoure d Bekkat, Tasiwelt: “d annar yeean tarrayt n ħekku d wallus.²

Ter (G). Genette, tasiwelt d inaw asiwlan d lsas n tesleḥt n uḍris deg wullis.³

Tasiwelt diyen yer Genette: « d tigejdit i yef ibedd wullis tasiwelt d asekkir asiwlan anfaras s usemyer, d agraw n tagnatin, tilawt ney asugen anda i tesæa adeg. »⁴

Ilmend n tmuyliwin-a id d-fkan yimazrayen yef tbadut n tsiwelt, zemrey ad d-iniy d akken: tasiwelt d annar n tullsa d ħekku n yiwen ney ugar n yinedruyen.

3.2. Tigejda n tsiwelt

- **Amsawal**

Amsawal d win i d-issawalen (i d-iħekkun) taħkayt (deg uḍris n tsiwelt).Amsawal, yemxalaf yef umaru .Amaru d amdan yettidiren di tilawt, ma d amsawal yettili Kan deg uḍris. Dtayect-nni I d-iħekkun deg uḍris (ama d ungal, ama d tullist ney d šsenf nniḍen n uḍris n tsiwelt).Amaru yesnulfay-d taħkayt, ma d amsawal iħekku-tt-id.⁵

Deg lewhi n (R). Yves amsawal yettban-d deg tsiwelt, deg unnar n ħekku yesæa tiwuriwin, tamezwarut d tin n wallus, anda id-yessawal yef ayen yeḍran

¹ SALHI. (M.A). Petit dictionnaire de littérature p. 62

² ACHOUR. (C) & BEKKAT(A) clefs pour la lecture des récits. Ed du tell. Blida.2002 p. 60-61

³ GERARD. (G). Figure III. Ed le seuil paris.1972 p 71-72

⁴ Idem.p. 72 «*Narration l'act narrative producteur et, par extension, l'ensemble de la situation réelle ou fictive dans laquelle il prend place.*»

⁵ SALHI. (M.A). Asegzawal amezzyan n tsekla p

deg umaḍal. Tawuri tis snat d tin n wallus, anda anallas yessexdam inawen ger yiwudam deg ḥekku.

Yenna-d diyen deg uḥric-a: Aserwes ger umaru d umsawal, ad t-naf ires yef tesleḍt tagensayt n wullis.

Amaru ney ameskar d amdan i yellan s yiman-is deg berra n uḍris yer tama-s anallas id-yettbanen ney ala, ad t-nzer seg yimeslayen-is deg uḍris, anallas-agi ney amsawal d imenni agensay: d netta i yettilin deg uḍris, iḥekku tadyant. Anallas yekka-d seg ugraw n limarat n tesnilest id-yesbanayen win id-yessawalen tadyant.¹

Amsawal, yettuneḥsab d awadem agejdan i yef tebna tsiwelt imi netta i d-yettmeslayen, ney i d-iḥekkun taḥkayt deg uḍris n tsiwelt. Fer Reutere amsiwel diyen; « d win i d-yettalsen taḥkayt yer dixel n udlis, yettban-d kan deg tenfaliyyin n uḍris, deg-s amaru yettaf kra n tlelli ad yesseqdec amsawal i d-as-yehwa d argaz ney d tameṭṭut. »²

¹ REUTER. (Y). L'analyse du récit. Armand Colin p. 12 (*Le lecteur est l'être humain qui a existé, existe ou existera, en chaire et en os dans notre univers. Son existence se situe dans le «hors texte». De son Côté, le narrataire qu'il soit apparent ou non n'existe que dans et par le texte, au travers de ses mots ou de ceux qui le désignent. Il est celui qui, dans le texte, écoute ou lit l'histoire.*)

² RUETER. (Y). Introduction a l'analyse du roman, p. 36 (*Le narrateur est celui qui semble raconter l'histoire à l'intérieur du livre mais n'existe qu'en not dan le texte. Il constitue, en quelque sort, un énonciateur interne. Cette distinction fond en grand partie la liberté de l'écrivain. Elle permet de comprendre qu'un même auteur puisse écrire un roman en choisissant un narrateur homme ou femme.*)

- **Iswiren n umsawal**

Lan tlata n leşnaf n yimsawalen: amsawal aniri, amsawal agensay d umsawal awadem.

a) Amsawal agensay:

D amsawal i d-iħekku taħkayt ideg itekki netta s timmad-is, d awadem gar yiwudam nniċen, yessen ayen i ssnen ak iwudam nniċen, mačči am umsawal aniri;iga amzun d anagi n teħkayt i d iħekku.¹

b) Amsawal aniri:

D amsawal i d-iħekku taħkayt ideg ur yelli ara d awadem.Şşenf-a n umsawal iżerr akk ayen yellan deg teħkayt, ayen yessen d wayen yezra yugar ayen ssnen d wayen zran yiwudam i tekkin deg teħkayt i d-iħekku. Mi ara yili şşenf-a n umsawal, Yettili aţas usexdem n wudem wis krad asuf(amatar udmawan) «y»neŷ«t» deg yemyagen,neŷ amqim ilelli: netta (t). Amsawal yettban-d d netta i d akerwa (amray/patron) n teħkayt, ŷas akken ulac-it deg teħkayt, lameena d netta id d-yekkan nnig n yiferdisen n teħkayt.²

c) Amsawal awadem

Yettusemma umsawal d amsawal awadem mi ara tili teħkayt i d-iħekku d taħkayt-is (d ayen yeđran yid-s). Lmeena-s dagi, d awadem i d-isawalen taħkayt-ines.Mi ara yettwasexdem ssenf-agi n umsawal, yettili aţas usexdem n yimyagen deg udem amenzu (amatar udmawan «ŷ») akken yettili aţas umqim ilell «Nekk».³

¹ Idem p. 32

² ACHOUR. (C) &BEKKAT. (A). Clefs pour la lecture des récits .Edition du Tell, Blida 2002 p. 63-64

³ SALHI. (M.A). Petit dictionnaire de littérature (Asegzawal amezzyan n tsekla) P. 34

- **Amsiwal**

R. Yves ibder-d tabadut n umsiwal yenna-d: Amsiwal yettili kan ala deg uḍris, ad t-nefhem seg wawalen-is ney s wayen i t-id-yemmalen deg uḍris-agi « amsiwal-a d netta i yellan deg uḍris, isell ney yeqqar tadyant, wagi yebna seg ugraw n yimataren (Kečč» d Kunwi) i d-yettaken talya, id-yettbanen i wumi tettwaḥka tedyant.¹

Tabadut nniḍen id-as-yefka (R). Yves, « Amsiwal d win i wumi yettmeslay umsawal»²

Ma yella yer SALHI (M.A): “Amsiwal d win iwumi i d-tettwaḥka teḥkayt.Yemxalaf yef umeyri. Ameyri d win yeqqaren, d amdan yettidiren di tilawt; ma yella d amsiwal (am umsawal) deg uḍris kan i yettili.³

3.3 Assay gar umsawal d umsiwel

Sumata tasiwelt d tin yebnan yef sin n yiwudem igejdanen, Amsawal d umsiwal. Amsawal d win i d-yettalsen taḥkayt, ma yella d amsiwel d win i wumi tettwaless taḥkayt, yef aya ur nezmir ara ad nmeyyez amsiwel yef umsawal, d iwudem i yellan deg yiwen n uswir. Ihi amsawal ur yettili ara melba amsiwal ney amsiwel melba amsawal deg teḥkayt.

¹ REUTER. (Y). Lanalyse du récit, Armand colin p.12 (*Le narrataire est fondamentalement constitué par l'ensemble des signes linguistique (le «tu» et le «vous» par exemple) qui donnent une forme plus ou moins apparents à celui qui reçoit » l'histoire.*

² REUTER. (Y). Introduction à l'analyse du roman, 2éme édition. Armond colin, paris, 2006, p. 30«*Le narrataire : celui auquel le narrateur s'adresse.*»

³ SALHI. (M.A). OP.Cit.p.35

R. Yves yenna-d d akken: « amsawal d umsiwel d udmawen igejdanen yellan deg teħkayt, ur tezmiređ ara ad tekkseđ yiwen deg-sen. »¹

Ihi azenziy-a ad d-yili d asegi i wayen id d-bedrey:

Amsiwal —————→ **Taħkayt** —————→ **Amsiwal**

Awennit

Imi amsiwal d win yellan deg teħkayt kan, ma d asawal d win I d-issawalen taħkayt-nni, ihi yella wassay meqqren deg way ger-asen, yiwen ur yezmir ad d-yili melba wayeđ, amaru deg tullsa-ines, yesseqdac amsawal akken ad d-yesselħu tigawin ney ineđruyen-ines, i yellan deg taħkayt-is.

3.4 Iswiren n tsiwelt

3.5 Akud n tsiwelt

Tadyant d tin yebnan yef wassayen yelan gar wakud n taħkayt d wakud wullis, tasiwelt d tin yurzen yer ussegiw nniđen, d win yeean tamejjida (temporellité) s umata ullis yezmer ad d-yeslal assay gar sin n (séries) wakuden: akud yezmer ad yili d ilaw ney d asugen, di teħkayt yettwalsen akk d wakud n tsiwelt-ines, llant ukkz n tmiđranin:²

¹ Idem, Introduction a l'analyse du roman p. 37 (Narrateur et narrataire peuvent être explicites ou implicites, ils sont, en to cas, consubstantiels au texte. Le narrateur est constitué par l'ensemble des signes qui construisent la figure de celui qui raconta daine le texte. Le narrataire est constitué par l'ensemble de signes qui construisent la figure de celui qui l'on raconte dans le texte).

² REUTER. (Y). OP Cita p.56 «Certains récit peuvent comprendre un ou plusieurs autre récit emboîtes : au sein d'une intrigue englobant, un on plusieurs personnages devient narrateur d'une ou plusieurs histoires qu'ils écrivent, racontant, ou rêvent».

• Tiremt n tsiwelt

Ad d-naf Gérard Genette yenna-d d akken nezmer ad d-nefren ukkuḥ n tiremtin yemgaraden deg tsiwelt:¹

1-Ultérieur (Deffir): amsawal ad d-yales ambaed yef wayen ieddad.

2-Antérieur (Zdat): ad d yales uqbel yef wayen i d-iteddun, ayen ara yeḍrun.

3-simultané: ad d-yales srid yef wayen yellan d wayen yeḍran imiren.

4-Intercalé: d asexleḍ gar wayen yellan d wayen ieddad.

Tiremt n tsiwelt yer Reuter tebḍa yef krad:

- ❖ Tasiwelt tegra yef taḥkayt: amsawal iḥekku-d ayen ieddad, ayen yezrin.
- ❖ Tasiwelt tedda d teḥkayt: amsawal am wakken iḥekku-d taḥkayt deg lawan i deg teḍra, aswir-a ur yelli ara s waṭas, yettili s wudem amezwaru.
- ❖ Tasiwelt tezwar taḥkayt: amsawal iḥekku-d ayen ara yeḍrun yer zdat, am tirga.²

• Tirurda

Deg-s anzer amek yetturar umsawal deg ungal-is s wakud n tsiwelt; anda tikwal ad d-naf yessanqas ney yettzeggid i wakud n teḥkayt ama s uqlam, ney s udiwenni d tadyanin.

Deg tsiwelt amsawal iḥekku-d ayen yeḍran ama deg waguren ney deg yiseggasen, ney s wussan, yezmer diyen ula s deqqayeq ilmend n yinedruyen.

¹ Idem. P. 56-57

² REUTER. (Y). OP Cita P. 56

Tirurda tesa krad n yiswiren:

- Asrured: amsawal deg ungal-is yessexdam tafukkest n usrure akken ad yessenqes i kra n tedianin n teḥkayt, yettili diyen wanda yekkat yetteddi yessengas i tedianin-nni.
- Alukkeḥ: d tulla i kra n yisallen s waglam, amsawal yettales-d s laeqel.
- Aseedel: d asaedel n wakud n taḥkayt d win n tsiwelt aya yettban-d deg udiwenni gar n yiwudam.

❖ Timezgit

Terza asniger ney aawed n yinedruyen n teḥkayt, llan wid i d yettasen s wudem n usugen, llan wid i cudden yer tilawt.¹

Amsawal ad yeddem yiwet seg tsekkiwin-a:

- Tulla i wayen yeḍran tikelt ney ugar.
- Tulla aḥal n tikkal i wayen yeḍran.
- Tulla tikelt i wayen yeḍran atas n tikkal.

❖ Amsedfer

D assay gar umsettbeɛ n tedianin d wamek i d-ttwalsent.²

Amsedfer yerza taḥkayt d tedianin-is d wamek i tent-id yewwi umsiwel deg tsiwelt-is.

¹ Ibidem. p.61 «La vitesse désigne le rapport entre la durée de l'histoire (calculée en années, mois, jours, heures) et la durée de la narration (ou plus exactement de la mise en texte, exprimée en nombre de pages ou de lignes) ».

² REUTER. (Y). OP Cita p 62 «L'ordre désigne le rapport entre la succession des événements dans la fiction et l'ordre dans lequel l'histoire racontée dans la narration.»

- ❖ **Tamuyli yer zdat:** amsiwel yettmeslay-d yef wayen d-iteddun, ayen ara yedrun yer zdat.

-----3-----1-----2

- ❖ **Tuyalin yer deffir:** amsiwel yettmeslay-d yettuyal yer deffir.

-----1-----2-----3-----

-----2-----3-----1-----

3.6 Adeg (Tallunt)

Tallunt ney adeg d aferdis agejdan anda i d-ḍerrunt tedianin, yef aya ad d-naf atas n yimazrayen i d-yemmeslayen yef tmiḍrant-a n wadeg gar-asen:

Achour (C), d Simone (R), nnan-d d akken deg uḍris, tallunt d tagruma n yizamulen i d-yeskanayen inedruyen n tgensest.¹

Ma yella d tabadut nniḍen i d-yefka Reuter yef tallunt yenna-d: “Tallunt d aferdis agejdan i d-yettbanen s waṭas deg ungal, tezmer ad tban s sin n wudmawen, tamenzut deg wassayen tesa akked tilawt, tis snat di twuriwin-ines dixel n uḍris.”²

¹ TADIE. (J.V). cite par, ACHOUR. (C) &REZZOUG. (S). Introduction ā la lecture du littéraire. Ed o.p.a. 2005.Alger p.209 «Dans le texte, l’espace se définit comme l’ensemble des signes qui produisent un effet de représentation.»

² REUTER. (Y). op.cit p 55.

A. Christiane d Bekkat di tmuyli-n sen yer tallunt: “d aseyzef n tudert, daskan, daqerreb yer wadeg anda i d-tteflalint termitin”.¹

Adeg deg uḍris ur yelli ara d adeg yellan kan di tilawt, ad d-naf d win yellan deg umaḍal, akk d win i d-yesnulfa umaru.²

Ter SALḤI (M.A) adeg: “d aferdis di tesleḍt n tsiwelt. D adeg i d-immalen anda tḍerru tigawt. D netta diyen i d-iskanen deg waṭas n tegnatin amek i iga uwadem. Ittili-d wannet-agi s uqlam n wadeg (ismawen d lewsayef n yimukan) anda tḍerru teḥkayt.”³

3.7 Akud

D aferdis di tesleḍt n tsiwelt. Yettban-d wazal-is deg ubeddel s wayes i d-gellun yinedruyen n teḥkayt. Lan sin n lesnaf n wakud di tesleḍt n tsiwelt, akud agensay d wakud aniri.⁴

Zadig yenna-d: « anta akk tiyawsiwin n umaḍal yezzifen, wezzilen, teyseb aṭas, tettwaḡḡa ugar, nettendam-as, mebla nettat, ur nezmir ara ad nexdem, tin yettcarrigen ayen yellan d amezzyan, tessidir ayen yellan d ameqqran. »⁵

T. Todorov, deg umagrad-is « Les categories du récit littéraire » yettwali akud: d ansa n wullis, deg-s i d-yessenfalay assay gar wakud n teḥkayt akked wakud n wullis. »⁶. Ullis yebḍa yef sin n wakuden: Akud n teḥkayt (Le temps raconté)

¹ Idem. P.52 «l'espace est la dimension du vécu. C'est l'appréhension des lieux ou se déploie une expérience».

² ACHOUR. (C). &REZZOUG. (S). Convergences critique, Introduction à la lecture littéraire opus, 1995 p. 208

³ SALḤI. (M.A). OP. Cit p. 11.

⁴ SALḤI. (M.A). Asegzawal amezzyan n tsekla p. 24

⁵ CHRISTIANE. (A) & SIMONE. (R). Convergences Critiques. Introduction à la lecture du littéraire p. 2015«Dans Zadig(XXI)... : Quell est de toutes les choses du monde la plus longue et la plus courte, la plus prompte et la plus lente, la plus longue et la plus étendue, la plus négligée et la plus regrettée, sans qui rien ne peut se faire, qui dévore tout ce qui est petit et qui vivifie tout ce qui est grand ?»

⁶ TODOROV. (T). Les categories du récit littéraire in communication n 08. 1996

ama d ussan ney d iseggasen ney d sswayee d deqqayeq. Akud n Tielt (Le temps racontant) d win yerzan akud n tmenna; d ijerdan ney d isehtar.

Tabadut n (G). Genette yef sin n wakuden-a: « Ad d-sumrey, bla ma sfehmay-d uyer ferney aseqdec n tmidranin, ad semmiy, taḥkayt umnik ney agbur amullis (ulamma agbur-nni yezmer ad d-iban s wudem ixussen deg ujjid ney deg tedyant), ullis d anamek, d inaw, ney aḍris n wullis s timmad-is. »¹

- **Amsedfer n wakud**

- ❖ **Akud n teḥkayt**

D win akken yerzan lawan n tidet, akken i tezmer ad teḍru deg tilawt d amsedfer i yesaan tamezla n yinedruyen n teḥkayt segmi ara tebdu alama tekfa. « D tallit-nni i tettyima tigawt akken ad teḍru ».²

- ❖ **Akud n tsiwelt**

Akud-a yemmal-d tagnit ideg ttemsedfarent tedianin d yinedruyen n teḥkayt akken i llan deg tsiwelt d wamek i ten-id-yehka unallas. «Tasiwelt tettbeddil atas deg usenfali n wakud, acku anallas iferren amek ara msedfarent tedianin. »³

¹ GERARD. (G). Discours du récit in Figure III 1982. P. 145«*Je propose sans insister sur les raisons d'ailleurs évidentes du choix des termes de nommer histoire le signifié ou contenu narratif (même si ce contenu se trouve être l'occurrence, d'une faible intensité dramatique ou teneur événementielle), récit proprement dit le signifiant, énoncé, discours ou texte narratif lui-même.*»

² ACHOUR. (C) & REZZOUG. (S). «Le temps de la fiction est la durée du déroulement de l'action» p. 216

³ Idem. p. 216

3.7.1 Lesnaf n wakud

Llan sin n lesnaf n wakud deg tesleđt n tsiwelt:

- **Akud agensay**

D tagnit anda iderrunt tuget n tedianin, d akud yellan dixel n uđris, d aferdis agejdan deg tesleđt n tsiwelt, yettban-d wazal-is deg ubeddel swayes i d-gellun yinedruyen n teħkayt.¹

Adeg yettili kan deg uđris n tsekla. Deg-s sin n lesnaf: akud n uferriy (ney n teħkayt) d wakud n tsiwelt. Akud n teħkayt d amsedfer n yinedruyen seg mi ara tebdu teħkayt alma tekfa. Ma yella d akud n tsiwelt d amsedfer n yinedruyen akken i ten-id-yehka umsawal.

Zemren ad eedlen sin n lesnaf-agi n wakud, ma yella inedruyen yehka-ten-id umsawal akken msedfaren deg wakud, ad yemxalaf wakud n tsiwelt netta d wakud n teħkayt ma yella amsawal ur d-yehki ara inedruyen akken msedfaren deg wakud.

- **Akud aniri**

Ssenf-a n wakud, ittwallih-d yer tallit ideg yedder umaru d yimeyriye-ines. d aniri acku ur yeqqin ara yer uđris, yeena lweqt ideg yeqqar umeyri. Tasleđ n wakud aniri ad tili yef tagnatin ideg i d-ittwaru uđris; ad d-tili d anadi yef talyiwin n usnulfu d yiberdan n tira n lawan-nni ideg yedder umaru. Ad d-til diyen yef tagnatin n tyuri n uđris (lawan ideg yran ađris). Tignatin-agi, seant azal d ameqqran imi sifsusent ney tteekkirent tilin n uđris.

Akken ad tgerrez tarrayt n tesleđt n wakud aniri, issefk ad yefreq yiwen gar wakud n umaru d wakud n imeyri. Sin n lesnaf-agi n wakud aniri, zemren ad

¹ ACHOUR. (C) & BEKKAT. (A). OP .Cit, p. 58

ɛedlen (ma yella amaru d imeyri ddren di yiwet n tallit) akken zemren ad mxalafen (ma yella temxalaf tallit n umezruy yef tin n wis sin).¹

Akud d win yesɛan azal meqqren deg wungal, imi ila udem n tilawt akken i d-yeskanay akud i deg ɗrant tedianin i d-yeddand deg teḥkayt n wungal-nni.

Reuter yenna-d d akken imeskanen n wakud zemren ad skecmen aɗris di tilawt, ma yella ttbegginen-d akud i nesea yur-ney ɗrant deg-s tedianin s tidet deg umezruy.²

4 Aglam

Aglam d yiwen seg tulmisiin d yiferdisen ilsasiyen i yettilin deg uɗris yettak-as-d ccbaḥa d wudem n tilawt.

Ter (J.M). Adem aglam, mačči kan d tiwin n wawal yef tidett akken i tella maena aglam d aweşşef d userwes n tidett.³

Yal amaru mi ara d-yaru aɗris-is, igellem-d ama d adeg ideg ɗerrunt tigawin akked yiwudam i yekkin, ladya igejdanen.

Tagrayt

Ilmend n wayen akk i d-bedrey -d deg yixef-agi amenzu, ufiy-d d akken tasiwelt, d tin yebnan yef waṭas n yiferdisen igejdanen, yef wacu tressa teḥkayt n yal ungal. Anect-a d ayen ara ad sbegneyvdeg yixef wis sin id d-iteddun, deg-s ad waliy amek i yessuddes umaru Slimane ZAMOUCHE, iferdisen n tsiwelt deg teḥkayt i d-yewwi deg ungal-is «Agellil akk d ineffuten yelhan».

¹ SALḤI. (M.A). OP. Cita. P. 24-25

² REUTER. (Y). Introduction a l'analyse du roman, Ed, Armand, colin, Juillet 2001 p. 56

³ ACHOUR. (C) & BEKKAT, d'après.J.M.ADEM, linguistique et description litteraires, paris, Larousse 1976. P . 55

Ixef wis sin:

Tasledt n wungal

Agellil akk d ineffuten yelhan

Tazwert

Deg yixef-a ad d-xedmey tasleđt i wungal «Agellil akk d ineffuten yelhan» n SLIMAN ZAMOUCHE. Ad d-ssegziy tizri n tsiwelt i yef id mmeslayey deg tazwara, amek i d-tella dixel n wungal-a. Ad d-bedrey akk ayen yerzan iferdisen n tsiwelt i d yeddán deg-s.

Seld tayuri-inu talqayant i wungal iban-i-yi-d amek ara gey tasleđt i wungal-a «Agellil akk d ineffuten yelhan», ilmand n wayen yettidir umdan deg tmetti-s deg tudert-is n yal-ass, ama deg wayen yerzan amezruy, tagrawla, ansayen n tmetti, zzwag akk d tayri. Tigi d timsal i yef yebna umaru Sliman Zamouche ungal-ines, imi timsal-a d ayen yettidir umdan deg tilawt, imeyri mi ara diyer «Agellil akk d ineffuten yelhan» ad ihus i yiwudam n wungal-a ad yaf iman-is ahat yedder yakan ayen ttidiren nutni, d wayen i d-qqaren. ref waya i ɛerđey ad gey tasleđt i wehric n tsiwelt d wahric n tehkayt d wayen i yessemgarden ta yef ta.

1. Aħric n tedyanin

Deg uħric-a ad d-kksey ayen icudden yer tyessa n wullis, d tmiđranin-ines tigeđdanin. Amek msedfarent d wamek snint tugzimin yeđđan ungal ad yezdi d wa d iyzifen inedruyen-is.

1.1 Tugzimin

Udrey-d deg yixef amezwaru d akken tugzimt: d ayen icudden yer umsedfer n tedyanin d yinedruyen, yal taggara n tugzimt tleddi-d tazwara i tin i d-iteddun.

Seld tyuri-inu i wungal «Agellil akk d ineffuten yelhan», ssawḍey ad kksey tugzimin-a, ansa bdan-t d wansa i kfan-t, s yimediyaten id kksey deg ungal akk d yisebtar-nsen; yef waya tugzimin yellan deg teḥkayt n wungal-a n Sliman Zamouche, bḍiyt-tent yef 25 n tugzimin tigejdanin.

- **Tugzimt 01:** D aglam n umeskar i lebni n waxxam n leqbayel, Tawrirt d yiwet seg tuddar ney seg tudrin n leqbayel. Rnu yer waya ameskar yewwi-d awal yef liḥala n tegrest n useggas-a d akken teḡḡa-d ccwami deg tawrirt, d nettat I d ssebba n lḥif yetṭfen taddart ladya Akli d twacult-is.

[Amek gan-t tuget n tudrin n leqbayel merra, snin-t cebḥan-t, am tberreqmucin n wezrar yettreqriqen yef idmaren n tmetṭut...amzun d aḥeddad ney d anazur ameqqran i sersen iblaḍen-nni wa nnig n wayeḍ....Wid id yeggran ur uminen ara ten d-yaf uzekka wayeḍ.] Sb 7...11

- **Tugzimt 02:** Leewayeḍ n tmetti n leqbayel ladya seg tama n teqcict ur ilaq ara ad teffey ney ad teḥmel yiwen aya yer-sen d leib, yezmer ad yessames adrum merra.

[Akka i t-ga tterbga-nsen, ttaggaden aṭas ayen imi ttsemmin leib ney lear, mca ma yeffey wemdan i webrid-ayi adrum-is merra ad yams mačči ḥala netta.] Sb12...13

- **Tugzimt 03:** Inig n Maḥyan yer lyerba, imi d netta Kan i yellan d asirem ara isefḍen lḥif yef wexxam-nsen. Netta d wemdakkel-is Rabeḥ

ulamma d imezzyanen acku lhif d leyben ugin ad brun i tectat n yimawlan-nsen.

[Nut-ni akken bbden yer unafag kecmen deg sin, rekben deg tmesrafegt, i qelxen yessen yer fransa, emer yezzi-d yer wexxam-is.] Sb 13...18

- **Tugzimt 04:** Lehlak n yidir d llaz i yeğgan ney ig demmren cabha ad texdem yef wexxam-is.

[Anect-a i yeğgan tamejjet-is Cabha d nettat id i beggsen yer wexxam, teddem-it yef waerur-is.] Sb 18-19

- **Tugzimt 05:** Tamheqqrant i yettidir AKLI deg taddart imi d agellil, d awhid yerna yehlek.

[Imi Akli d awhid, yerna yettwassen gar n imezday n taddart s wattan-is...meħsub meħqur ur yesei ara azal meqqren gar n wiyad.] Sb 20...23

- **Tugzimt 06:** Lgirra id yerzan yef taddart id yeğgan tixessarim meqqren deg yemdanen ass-mi yesa Yidir eamayen deg laemer-is.

[Glan ula s yexxamen, ahat ulac tin ur sseryen ara tmanya, anect-a ur ten-yemnie ara akken ad glun s teyyiti n warrac d lخالat, tawayit ur tesei tilas.] Sb 24...31

- **Tugzimt 07:** Ferru n lgirra id yerran tilelli yer yifassen n warraw-is.

[Ruh a zzman uyaled a zzman, lgerra tefra tamurt tuyal-d gar n yifassen n

tarwa-s.] Sb 31

- **Tugzimt 08:** Yidir yelha-d, yuḡal yeḡḡar deg lḡameε yesεa amdakkel qqaren-as Saεid.

[Yidir yelha yebbeḍ I teffey iman-is yer wezniq, degtikkelt ar tayedt yettagmed aman deg tala.] Sb 31-32

- **Tugzimt 09:** Tuḡalin n Lewnis yer taddart id yellan d tigejdit-nniḍen deg waxxam n Akli.

[D ayen id yewwin cwal meqqren gar n yiεeggalen n twacult, seqsayen merra d acut wawal-ayi.] Sb 32...34

- **Tugzimt 10:** Tuffya n Yidir yer ledzayer akken ad inadi yef uxeddim azal n useggas.

[Ula d Yidir ḡas leemer-is ur yessaweḍ ara ad yexdem, meεna iqeddec deg yiwet n tebḥirt, imi d ayen kan I wumi yessen.] Sb 34-35

- **Tugzimt 11:** Lmut n Wakli ig yerzan ifadden n Yidir.

[Ababa εzizen truḥeḍ teḡḡiḡ-ayi aqlin am win yef yettwakkes lqec, ggriy-d εaryan.Leera d llaz leggder deg-i yufeg.] Sb 35-36

- **Tugzimt 12:** Tūyalin n Mazyan yer waxxam d zẓwağ n Yidir d Ğamila tamezzyant.

[Anect-a yeğğa Yidir id-nni d netta d imeṭṭawen yerna mačči i qleb yer Ğamila. Yezzi-yas s waerur, yettlawam deg twenza-s.] Sb 39...50

- **Tugzimt 13:** Yir tameict i yettidir Yidir d lekreh-ines i Ğamila.

[Netta yella yettrağği ad a s-d ssiwlen yer læsker yerna iyenna-d abrid n Fransa ad yeḍfer gma-s. Ad ijerreb tawenza-ines...imi deg taddart-is ur sd-tefki ara.]

Sb 51...55

- **Tugzimt 14:** Yidir d gma-s Mazyan nnejmaen, uyalen ttidiren deg talwit azal n xemsa iseggasen.

[Dtikelt tamezwarut anda yessen Yidir acu id lmeena n lefreḥ, bdan leḥsab-at rekkmen deg wallais.] Sb 56...58

- **Tugzimt 15:** Bettu n Mazyan yef Yidir it yeğğan ad yuḡal armi d iḡdan-is, mnu yer waya Yidir iruḥ-as wazal-is deg taddart.

[Amek ara d gezmeḡ taerict yecban tagi? Meena ad yemmakti lawan-nni yella deg temḍelt ad yeḡli deg-s wezgan...imi azal-iw akk d leqder-iw ḡlin deg taddart.] Sb 58...66

- **Tugzimt 16:** Yidir kra kra yuḡal yewweḍ yer yusirem-is, irefdeḍ iman-is s ufus-is d win yesean azal deg learc.

[Arrac deg tama netta deg tama-nniđen, ur yelli win ur tnessin ara...Tamurt teyyar-d, tessaqsay-d fell-as yuƴal d argaz ameqqran deg læerc.] Sb 66...84

- **Tugzimt 17:** Yidir yefreq ƴef tmeṭṭut-is d warraw-is, uƴalen at wexxam d ixšimen-is, rnu ƴer waya Ğamila teṭleb inebran deg Yidir d taluft yeqqimen azal n sin iseggasen, akk d lmut n Cabħa.

[Akka imi ur tettlaēin ara merra I ēedda yerra taxxamt iman-is ƴer daxel n waxxam-is.] Sb 89...103

- **Tugzimt 18:** “Tayri i d-ilulen gar n Yidir d Milissa i s yessettun lemħan yesēedda d twacult-is”.

[Ussan t-zzin.Argaz d taqcict tettzad teyri-nnsen wa ƴer wayeḍ.] Sb104...108

- **Tugzimt 19:**“Inebran nYidir ƴef Ğamila tamecṭuħ, d lefraƴ-ines d warraw-is”.

[Yeqqim Yidir iman-is deg wexxam-nni amaynut, ƴas ƴal-as d imeṭṭi yettazzal ƴef leħnak-is, win n lxiq ƴef tarwa-s, imi ur sen-yebyi ara merra ayen yeḍran yid-sen.] Sb 109...112

- **Tugzimt 20:**“Zzwağ n Yidir d Milissa, d tudert-nsen akk d ineffuten yelhan.”

[Yidir yemla-yased merra timucuha yeḍran yid-s, akk d tmeṭṭut-is. Amtin n temyart-nni d yetbir-is, am tin n snat n temyarin-nni am tinn targgit-nni yurgan netta d tmeṭṭut-is.] Sb 113...119

- **Tugzimt 21:**“Talalit n Yizem, i d-yrnan lferḥ d ameqqran yer Yidir, rnu yer waya tadukli-ines d gma-s i tikkelt nniden.”

[Sin n wussan kkan, akken qqar-n win yesεan baba-s yaweḍ yemma-s uyalen am zzik, meεna yenernad yer-sen win ar d a ten-yesedhun wayi d i Zem] Sb119...121

- **Tugzimt 22:**“Tudert n Yidir d Milissa, d ineffuten i yetṭharaben fell-asen.”

[Wiyad am tmeṭṭut-is am yemyaren-nni, ḍefren merra awal-ayi s taḍsa. Am wid umi yeejeb ney amzun deg-s kra id yettaḡwen taḍsa.] Sb 12...134

- **Tugzimt 23:**“Timlilit n Yidir d warraw-is i tikkelt nniden, d tudert-nsen deg talwit akk d tmeṭṭut-is tis snat.”

[Azekka wayeḍ imi tawacult merra t-ddukkeled, tuyal temlilit-nsen d tameyra, yal yiwen d acu yef i hedder, yal yiwen amek yettazal.] Sb 135...148

- **Tugzimt 24:**“Lhemm d ccwal, i d-yellan gar n Milissa d yessis n Yidir id d-yewwin inebran n gar-asen, d nnger i wexxam n Yidir d twacult-is deg taddart.”

[Axxam amaynut yeyleb ɽerħa-nni yettun medden, ssdiđ yulli tabburt-is deg wass-n deg mit-yeyleq Yidir werğğin telddi.] Sb 149...165

Awennit

Ter taggara ulamma atas n tugzimin i yellan maena yella umseđfere deg way gar-asant, yal mi ara truħ atekfu tedyant ad d-naf tlul-d tin nniđen. Tidyantin-a diyen ad tentnaf d tid yesnint ta yef ta.

1.1.1. Asdukkel n tugzimin

- **Tugzimt tamezwarut:** Deg tazwara n wungal-a ameskar yewwi-d awal yef taddart n tewrirt ssin yers, yuyal yer waglam n wexxam n Wakli dya iglem-it-id deg yal tama. Anida ara naf tugett n tedianin đrant-d deg wexxam-a dixel n teħkayt n wungal-a. Taħkayt-a d taħkayt n WAKLI d twacult-is yettidiren deg llaz d lhif. Ass-nni mi yemmut tkemmel tudert n mmi-s YIDIR am tin n baba-s, deg yal tikkelt yettaerađ ad d-yekkes iman-is deg lhif-nni yef i d-kkren. Irfed yemma-s d yessetma-s, yuy amkan n baba-s.
- **Tugzimt tis snat:** Tebda seg was mi yezwaj YIDIR d ĞAMILA, ddren yir tudert, yas akken sean-d ddarya maena laemer tezditen tayri, laz d lhi laemer ifureq-iten.

- **Tugzimt tis krad:** YIDIR yuḡal yesfeḡ fell-as lḡif-nni d llaz akk d temḡaqrant n taddert-is, yettwassen ula yer laerac nniḡen s uxeddim-is yelhan, yessegma-d tarwa-s yetteici deg lahna d talwit d GAMILA. Yuḡal d amerkanti, d win yesean azal d leqder deg taddart-is.
- **Tugzimt tis ukkuz:** YIDIR yebra-as i ĞAMILA, yuḡal armi d lḡif-nni d llaz, seld mi teḡḡan warraw-is d awḡid. Yeyli-as leqder-nni d wazal-is deg taddart-is. Yemlal d MILISSA, myaḡmalen tezditen tayri zeddigen ulamma mezziyet fell-as, uyalen zawḡen seand aqcic, ddren tudert yelhan. YIDIR yemlal i tikkelt nniḡen d warraw-is. Rnu yer waya tudert-is d yineffuten yelhan i yettḡaraben fell-as yal tikkelt.
- **Tugzimt tis semmus:** D taggara n eḡkayt i yekfan s lefraḡ gar n YIDIR d MILISSA, rnu yer waya terwa n yidir yal yiwen anida i d yagra msefraḡen ir Kelli, ma d yid yiwen yr yezri amkan-is. Ihi taggrayt teqqim teldi i yimeyriyen, yal yiwen ad as-ikemmel akken id-as-yehwa.

1.2. Takerrist

Akken id denny deg tazwara takerrist d amsedfer d usuddes n yineḡruyen akken i d-ttwaḡkan di tneqqist (ama d ungal ama d tullist ney d amezgun) takerrist d usuddes, teqqen mliḡ yer tsiwelt. Terza acuddu n yineḡruyen d tefses-nsen dixel n wungal, ma d ineḡruyen i d-yeddān deg ungal-a n Sliman Zamouche, ad d- naf yal taggara n tkerrist tettili-d d ssebba i tlatit n tkerrist nniḡen, ihi nekk earḡey ad d-kkseḡ kra n tkerras yellan deg ungal-a «Agellil akk d ineffuten yelhan».

Takerrist 01

Takerrist tamezwarut tebda deg wass-nni mi yemmut Akli baba-s n Yidir, rnu yer waya inig n Mazyan gma-s n Yidir yef aya Yidir yeggra-d iman-is ibubb taekamt n waxxam, yemma-s d yessatmas akk d maqran yef wawaerur-is d netta d amezzyan deg laemer-is.

Takerrist 02

Cabha tugi ad as tay tin yebya Yidir tessaxdem tihila ,teskaddeb fel-as armi id-as tuy Ğamila yas akken ur s tahwi ara , d ayen i yeğgan Yidir ad ieiç yir tudert d tmeṭṭut-is yas akken yesea-d yid-as ddarya ,rnu yer waya lhif d llaz i yellan d irfiqen-is deg wass-mi i d- ilul.

Takerrist 03

Beṭtu n Mazyan yef gama-s Yidir seg wass-nni mi yexdem laksida anda yekkes-as kra yellan, yerrat armi d lhif d llaz, ula d leqder-nni deg taddart yuyal iruh-as.

Takerrist 04

Ğamila tuyal teṭleb inebran deg yidir, arraw-is jebden iman-nsen fell-as Yidir yuyal d ayrib deg waxxam-is irra taxamt iman-is.

Azenziy imsemmes

Γer taggara n tugzimin-a d tkerrisin i d-ssufyey seg wungal-a, ad d-eerḍey d akken ad d-xedmey inedruyen d tedianin-inni deg uzenziy-a. Surnamek nniḍen s usuffeye n uzenziy n wullis, ney addaden n wungal-a:

- **Addad n tazwara:**

Deg tazwara amaru igelmad axxam n legbayel d wamek tella tudert-nsen ladya deg ussan n tagrast, ssin akin yewi-d awal yef tudert n Wakli d wacult-is ddaw n lhif d llaz akk d tamheqqrant n taddart imi d agellil, rnu yer waya zzwağ n tmara n Yidir d Ğamila imi ur s tahwi aradeg ass amenzu n tmayra.

- **Addad n urway:**

Lefraq n Yidir yef gma-s Mazyan ass-mi yekcem yer sbitar, rnu yer waya lefrac-is netta d tmettut-is akk d warraw-is ineggura-a-ya nwan d akken ad as kksen kra yellan d lmelk d wa teğgen d ameybun i llaz d ccer. Lefraq-nniden d win id yellan gar n Yidir d Milissa tamettut-istis snat qer taggara, yer taggara imi ur yuy ara awal n yineffuten-nni yuyal yemmut.

- **Aferdis n ureqaε:**

Yetban-d ureqqaε deg tayri i d ilulen gar Yidir d Milissa akk d zzwağ-nsen rnu yer waya anejmue n Yidir d warraw-is i tikkelt-nniden.

- **Addad n taggara:**

Yella-d deg lefrac n Yidir d Milissa, lefra-is yef tarwa-s anida ara naf yal yiwen deg-sen yer wanida i yunag, Yidir yiwen ur yezri lexbar-is, tagrayt n wungal-a d tin yeldin amaru yeğga kra n tlelli i yimeyri.

Ad ssegriy yer taggara s uzenziy-a: (A)

Addad			
Addad n tazwara	Addad n urway	Aferdis n ureqaε	Addad n taggara
Tudert n Wakli d Yidir deg taddart n tewrirt seddaw n lhif d llaz, akked d temheqqrant.	Lefraq i d yellan ger n Yidir d tmettut-is tamezwarut, akked d tarwa-s.	Tayri i d-ilulen ger n Yidir d Milissa, akked zzwağ ger-asen.	Inebren n Yidir d Milissa, d lefraq-is akked tarwa-s.

Awennit

Deg uzanziy-a, kksey-d tidyanin d yinedruyen igejdanen yef i tebna tehkayt n wungal-a. Ufiy-d d akken llan ukkuḥ n waddaden deg ungal-a.

Tazwara amaru yettales-d tahkayt n WAKLI d mmi-s YIDIR, i d-yekkren deg lhif d llaz akk d temhaqqranit, yef aya semmay-as addad n tazwara.

Addad wis sin d win n urway, yettban-d deg ungal s lefraq i d-yellan gar n YIDIR d ĞAMILA akk d tarwa-s.

Aferdis n ureqqæ, areqqæ deg wungal-a yella-d asmi yezwej YIDIR d MILISSA, rnu yer waya YIDIR yuḡal yemlal d tarwa-s i tikkelt nniden, uyalen teicin deg talwit; temlal tasa d way turew.

Addad n taggara: taḥkayt n wungal-a tekfa s lefraq n YIDIR d MILISSA akk d tarwa-s, yal yiwen anda i d-yeggra. Yiwen ur yezri amek teḍra d WAKLI ur iben ma yemmut ney yedder.

3.3. Tasleḍt n yiwudam

Aḥric-a n yiwudam d agejdan deg tesleḍt n tsiwelt d nutni i d llsas n uḍris, ur yezmir ara ad yili wullis melba iwudam, d nutni i yeseddawen tigawin-nni dixel n wungal yef aya ad d-naf amaru-a Sliman ZAMOUCHE yesseqdac iwudam deg ungal-is s yiwet n tmuyli yettarran ney id ijebben i meyrinen yer wungal-a amzun akken d imdanen n tidet ney d wid n tilawt.

Iwudam i yesseqdec umaru deg ungal-is ad d-naf igellem-d ismawen-nnsen, yal yiwen deg-sen yefka-d anamek n yisem-is maena mančči s waṭas imi yefka azal meqqren i wayen ttidiren d wayen ttḥulfun, yemmeslay-d yef lewšayef-nnsen ama d win yelhan ama d win icemten ladya aššden ibeggen-iten-id umsawal s telqay, d wid i wumi yefka azal meqqren.

3.3.1. Iwudam igejdanen

-Akli

D argaz yettidiren deg lḥif d llaz deg was mi id yekker, yettidir deg temḥeqqranit id-as tefka tmetti-s d netta yettḥarab deg yal tikkelt akken ad d-

yerfed iman-is deg taddart, maca tameṭṭut-is d mmi-s Mazyan ur llin ara yer tama-s rzan-as ifadden-is armi d ass mi yedderwac, yemmut akken d agellil.

-Yidir

Taḥka n wungal-a d tin n Yidir i yeddren aḥal n tudrin deg yal tikkelt mi ara ad d-yerfed iman-is ad-as-yini yekfa lhif-nni n zik ad tas tin yef ur yebni ara ama deg zzwağ-is amenzu ney wis sin armi d as mi yemmut.

✓ Iwudem inadayen (isemmadanen)

- Ğamila tameṭṭut

Dtameṭṭut n Yidir tamezwarut ur tufi ara lebyi-s yer Yidir imi ur s tahwi ara deg wass amenzu, tetṭfer rray n tĵaret-is d gma-s; armi id tegra deg ndama yer taggara tuyal d tadgalt.

- Milissa

Dtaqciɛt id yekksen Yidir deg lmeḥna i yettidir Yidir d tmeṭṭut-is Ğamila d warraw-is, teac yid-as tayri zeddigen, meena ur tdum ara imi msefraɛen yer taggara.

-Mezyan

Degma-s n Yidir ameqqran, yuneg yer fransa yeğğa Akli d Yidir ttidiren deg lhif d llaz, tameṭṭut-is d Ğamila tameqqrent.Yefka afus yef gma-s, yeğğa-t yettidir deg yir tagnit. Yekreh gma-s Yidir.

-Cabħa

D yemma-s n Yidir, tella yer tama n Yidir tettak-as afus n tallelt, seld mi yemmut wergaz-is, teac d tadgalt nettat d Yidir akked yessis deg lhif.

-Saaid

Damdekkel n yidir, semi mezziyit, yella yer tama-s ala netta i yesea d aħbib ala netta i wumi iħekku lhem-is.

Issetma-s n Yidir:**-Ferruġa**

D weltma-s n yidir, tezweġ d tamezzyant, tesea aqcic isem-is Mekkan.

-Wiza

Tettidir deg Ledzayer netta-t d wergaz-is akked warraw-s. Ula d netta-t yer taggara yemmut wergaz-is deg lgerira, tuyal txeddem yef warraw-is.

-Tiziri

D tin i zewġen mebla ma yezra baba-s, tesea-d aqcic tuyal yebra-yas wergaz-is ttidiren-t netta-t d yemma-s Ġamila, s wemter d ssadaqa n taddart.

-Izem

Demmi-s n Yidir d Milissa, ġġan-t yimawlan-is d ltufran d alekkak tjemait emti-s Ferruġa; d agujil n baba-s d yemma-s.

-Aksil

D mmi-s n yidir, yenya iman-is imi issetma-s ġġnt-as-id lear, tebeen-t yir iberdan seg mi ruħent yer ledzayer.

-Meqran

D ammi-s n Ferruġa, seld mi tennebra yewwit-id Wakli yer wexxam-is. Ass-nni mi yemmut yegga-as-tid d lamina i Yidir akken ad yili am bab-as.

✓ Iwudam n usugen**Ineffuten:****-Amyar**

D arruḥ n yiwen n wergaz yelhan, d win izetṭen lxir ger medden, maena iyeder-it wemdakkal-is yenya-t.

-Azawaw

D aqcic amezzyan, tmeḍlit yemma-s d amiddur imi tesεat-id mebla zzwaġ.

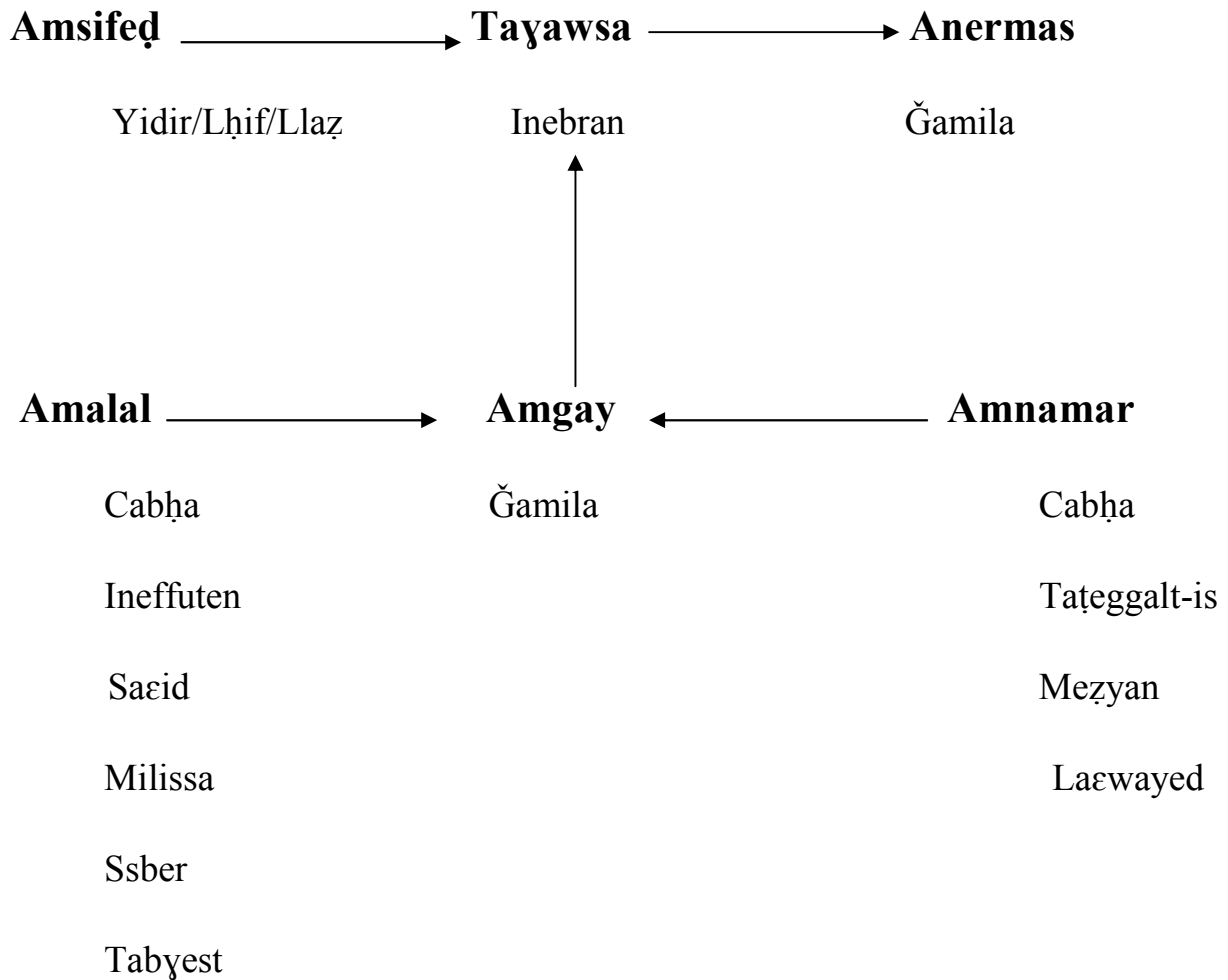
-Tamyart

D yiwet n tmeṭṭut tagujilt, mi tezwag tesεa-d aqcic d teqcict; tuyal d tadgalt, trebba-d tarwa-s meena yer taggara uyalen ttwalin-t d taekemt fell-asne dya yemdi-as mmi-s d teslit-is ticerket nyanet.

Ihi wigi d ineffuten yelhan i yetṭharaben yef Yidir d waxxam-is, s uwellaḥ yer webrid yelhan

S umata d wigi i d aṣaḍen i yef tezzi teḥkayt n wungal-a Yidir yekker-d yef lḥif d llaz deg wass mi mezzey, iεac yir tudert d tmeṭṭu-is tamenzut d warraw-is. Iewwed zzwaġ d Milissa yesεa-d yid-as aqcic ddren d yineffuten maca taggara-ines tekfa s nnger n waxxem-nni d lmut n Yidir.

Azenziy amesgan (A)



Awennit

Azenziy-a d win yebnan yef seddis n yimesgan, yal amsag yemgarad yef wayeḍ ilmend n twuri-ines di teħkayt, d wassayen yellan gar-asen.

Nekk ad eeddiy ad d- sfehmej yal amesgan:

Amsifeđ: d Yidir i yellan d asađ n wungal-a, deg mi yezweğ d Ğamila tamečtuht i yellan d amgay; d netta yessutur i yemma-s d yessetma-s d akken ad-as-yeburu, imi ur stehwi ara, deg wass amezwaru.

Amgay: d Ğamila tamečtuht, tamettut n Yidir tamezwarut laħmala deg zzwağ-is tella-d anager si ljiha-s teqqim d Yidir tecrek yid-as lhif d llaz, armi d ass-nni mi d yerfed iman-is yuyal amerkanti d bab n ccan; tuyal tefer rray n tjaret-is d gma-s Ğemea, tetleb inebran deg Yidir imi tenwa ad-as- tawi akk cci-ines d wa titeğ d agellil akken yella zik-is.maena ffyent-as tirga mxalfa tuyal d tadgalt, d tagellilt deg taddart.

Tayawsa: tayawsa deg uzanziy-a d taluft n yinebran, imi Yidir yebya ad-as-yeburu i tmettut-is Ğamila; meena nettat tugi deg yal tikkelt txeddem-as iħeckulen akken ur siberru ara.

Amnamar d Cabħa, yemma-s n Yidir id-yellan d taekemt gar-asen; tugi inebren n Ğamila. Amnamar wis sin d yema-s n Ğamila, tađeggalt n yidir imi teddun-t xef lecyax akken ur siberru ara Yidir. Akk d Mazyan, gma-s n yidir ula d netta yugi inebren n Ğamila yef Yidir, ass-nni mi sedyenna lukan ad-as tebrut i Ğamila ttu belli tseid gma-k, yegull deg-s akke ur siberru ara.

Amalal: d wid yettaken afus n lemawna ney n tallelt i umsifeđ amezwaru d yemma-s Cabħa tuya ula d netta-t tbeddel tamqli-ines yer Ğamila tebya ad-as-yeburu Yidir imi tezra dacu n tecrektin ila tettheggi i wergaz-is Yidir. Wis sin d ineffuten yelhan, deg yal tikkelt mmalen-as-id abrid di tirga-ines ara yeđfer d akken ur yetteylay ara.Win nniđen d amdakkel-is Saeid, d win kan i wumi iħekku tameybunt-is. Rnu yer waya Milissa tamdakkelt-is, teawnit s tayri-nni id ilulen ger-asen tella yid-as deg tegnitt n ddiq, ass-nni mi titeğğa Ğamila d warraw-is di ccyub n laemer-is. Lant diyen tyawsiwin i yetteawanen anermas-a akken ad yaweđ yer lebyi-s am ssber, anda deg yal tikkelt anaf Yidir, ulac leyben qef ur diēdda ara, urfan lulen-d yid-as, akken kan ara tesfu tegnit ad tas

tin yef ur yebni ara, meena ssber-is ieedda tilisa werjin yuyes; d win yescan tebyes, i t-yessawden yer lebyi-s.

Sumata d wagi i d-azenziy yef i tezzint tigawin n tɛhkayt yellan deg ungal-a «Agellil akk d ineffuten yelhan» n Sliman Zamouche.

2. Aḥric n tsiwelt:

Akken i d-nniy deg tazwara: Tasiwelt d annar yeenan tarrayt n ḥekku d wallus, d inaw asiwlan, d nettat i d lsas n tesleḍt n uḍris deg wullis.

Deg wayen yerzan tesleḍt n weḥric-a n tsiwelt ad eerdɛy seg tama-inu ad gey tasleḍt i iferdisen igejdanen i d-yeddane deg ungal-a «Agellil akk d ineffuten yelhan» anda deg-s ad zray amek yella usalḥu n yinedruyen akk d yiferdisen i yessaqdec umaru deg wallus-ines. Deg tazwara ad zrey talya i yessexdem umeskar deg tsiwelt-is, syin ad eeddiy yer umsawal d ṣṣifa s wacu i d-yettban ma yella d agensay, d aniri ney d awadem; akk d wayen yerzan akud d wadeg n tsiwelt d wamek i d yella uselḥu-n sen d umseḍfer-n sen, iḥricen akk n tasiwelt (talya-s, amsawal, tallunt (adeg) d wakud, tifukkas-is, akk d yiwudam).

2.1. Seg tama n talya

Deg wayen yerzan talya n tsiwelt deg ungal-a ad d-naf amaru Sliman ZAMOUCHE, yetban-d d netta i yesselḥawen iwudam ad d-naf yefka i yal yiwen deg-sen isem, yesseddaw-itene akken i d as-yehwa; d netta i d-iḥekku yef wayen iten-yuyen d wayen iten-iceyben, yal yiwen deg yiwudam-a yefka-d tikiwin fell-as d wamek yettidir d wayen yetthulfu.

Talya n tsiwelt tusa-d s umatar wis krad «NETTA» ad d-naf yettmaslay-d yef tudert n Akli deg taddart-is d waxxam-is, yef Yidir d wamek iεac diyen deg waxxam-is ger warraw-is d tulawin-is ddaw n lhif d llaz akk d zzalt d tamhaqqranit .Yella wanda i d-tusa talya n tsiwelt s talya tis snat s umatar n win yettmaslayen «NEKK» d tin yellan deg udiwenni gar n yiwudam, ineffuten i d-ihekkun yef yiman-nsen.

Kra n yimediyaten yef wayen i d-yeddane deg yinedruyen n wungal-a:

Md1

" Yidir yelha-d yewwed i ttaffey iman-is yer wezniq, deg tikkelt ar tayedtb yettagmed aman deg tala, yettruḥ yer lgameε yeqqar. "Sb 31

"Netta yella ya-kan yettraḡi ad-as ssiwlen yer leesker yerna iyenna-d abrid n fransa ad yedfer gma-s.Ad ijerreb tawanza-ines...imi deg taddart-is ur s d-tefki ara." Sb 51

Md2

"Imi tettqellaq Ğamila, ad a teffey deg tedyaq-nni i deg i tella...Axxam d amaynut, lhala n wul-awen d wudmawen d imaynuten." Sb 66

Md3

"Arrac deg tama netta deg tama-nniḍen, ur yelli win ur tnessin ara....Tamurt merra teyyar-d, tessaqsay-d fell-as yuḡal d argaz ameqqran deg leerc." Sb78.

Md4

Yidir: " Nekk ur d a s-gujuley ara tesa n warrac, hala inebran xaṭi".
Sb102

Amedya nniḍen: "Bru-yi t heniday deg rriḥa-k." Sb102

Md5

Milissa: "Nekk gar-asen i lliy meena ur d a dd-tt-biney ara." Sb 132

Md6

Izem: " Zemrey, meena ar d yuyal jeddi d Jidda, uggadey ur beyun ara".
Sb 134

Amedya nḍen, Aksil: "Usiyed ad a kk-inney ahat d lawan ad uyalen waman yer terga-n sen tanasslit." Sb 13

2.2. Amsawal

- **Amsawal n wungal**

Amsawal d win i d-issawalen (i d-iḥekkon) taḥkayt (deg uḍris n tsiwelt). Amsawal, d amdan yettidiren deg uḍris, yemgara-d yef yiwudam nniḍen imi netta yezra akk ayen yellan deg taḥkayt-nni, ugar n wiyad.

Seld tamuyl-iinu i wungal-a, ufiy-d d akken amaru d netta i yessalḥawen iwudam ilmend n wayen yebya d wakken izerr, ddren tudert yebya, akken i tt-iwala netta, mi ara nekfu tayuri-nney i wungal-a aneḥsu belli amaru amzun d awadem deg-s imi yezra akk ayen yellan deg taḥkayt, iḥekku-d ayen yessen d wayen izerr ula d ayen ttxemmimen, yezra yal tayawsa ama meziyet ney meqqret, iffer bla ma iban-d.

D amaru i d-iḥekkon yef yal yiwen deg yiwudamarmi d taggara n wungal yella Wanda i d hedren yiwudam yef yiman-n sen maca s drus Kan yella deg udiwenni gar n yiwudam, bla ma yeggra-d umaru iman-is ad d-naf yewwi-d yef: tagrast, lgirra, amezruy, lhif, llaz, akk d ineffuten.

Dwa i wumi qqaren «Amsawal aniri» akken i d-as-semman imazrayen n tsiwelt; ihi amaru-ayi Sliman ZAMOUCHE d amsawal aniri ihekku-d tahkayt n Yidir seg-mi yella d amezzyan armi yemmut, yella waṭas n usexdem n yimeqqimen ilellyen: Netta, Nettat, Nitni, Nutenti.

Llan diy laṣnaf nniden yeqqnen yer umsawal ama d agensay wa ur d-iban ara deg tsiwelt n wungal-a, ney d awadem i d-ibanen s drus kan deg udiwenni yellan gar n yiwudam deg tsiwelt n wungal-a.

Ad naf diy amsawal d win i d yettalsen ayen yettidir ugellil deg ddunit ney deg taddart-is.

2.3. Kra n yisentel i d-yedden deg ungal

- **Asentel yef umezruy**

- **Dihya:** d tagellidit n yimaziyen.
- **Tariq:** d ayella n læsker imaziyen, d netta i yeldin tamurt n Lisan.

Yettban-d diyen deg tririt n Ḥand i usteqsi n Yidir:

“Dihya lawan-nni id d kecmen waeraben yer tefriqt ugafa, nettat tekker teṣrey merra tamurt akken ad a ttid-afen texla ur ttiyimin ara.”

“Tariq akken yebeḍ yer wakal n LISPAN i ddmedd asafu yer lebwaber-isni cœel deg-sen times akken ur regglen ara læsker-is”. Sb38

- **Asentel yef tegrawla**

Amaru yemmaslay-d yef tudert n warraw n tewrirt deg Igirra i kemmlen i twayit-nzen, yewwi-d yef yemjahden, liḥala n tlawini d-ḡḡan yergazen-nsent

seld mi yulin yer wadrar, yehka-d yef irumiyyen d txessarini d d- ġġan deg taddart d yemdanen.

[D amennuy i sean d tifat,ur yelli wayen nniġen nu-tni kkatni,laesker yekkat,taggara yaşġġand taxessart meqren deg tama n waedaw meena ula d nutni ur sliken ara i txessart-nni,ylin deg eecra, yiwen ur yeslik ara deg-sen.Akka teqqimed Wiza d tadgalt s sin n dderya,lmeġna tesawal I lmeġna.] Sb25

Yessedda-ten-d akken a d-yini d akken, ungal-a yeqqen yer umezruy s yiwudam-a.

2.4. Adeg (Tallunt)

Tallunt ney adeg d aferdis agejdan, yess i tbedd tigawt tesaa azal deg lebni n teġkayt n wungal.

Deg ungal n Sliman ZAMOUCHE ad d-naf iġekku-d taqsit n Akli d mmi-s Yidir i yeġran deg taddart n tawrirt. Azgen ameqqran deg yinedruyen-a ġran-d deg waxxam n Wakli d twacult-is mi yemmut ikemmel ger n Yidir d warraw-is akk d tlawin-is.

Amaru ibder-d kra n yimukan anda ġran-t temsal, axxam, taġanut, timġelt, taddart, rnu yer waya aglam n waxxam n leqbayel s telqay deg yisebtar imenza n wungal-is.

Md1

Aglam n waxxam n Wakli

": Axxam n Wakli yezgga deg tamma n wadda n taddart, tin umi qqar-n lġara n wadda, ur yebeid ara aġtas yef tala akk d temtelett, nnig-s llan sin n yexxamen....Sb 09

Md2

“Ma yella d udem i tabburt ufrag din daxal n waddaynin srrusan icbaliyen n zit d azlim wa zdat n wayeḍ, yal axxam aḥal yesεa, yal yiwen ayenyεa d azemur”. Sb11

Md3

“Nnig n waddaynin an af taεrict yesεan taburt imend n wagnes, akken s snat ney tlata terkkabin ney n tkeddanin...deg tuget n lewqqat yettyamay deg-s wemyar”. Sb11

Anallas ney amsawal yefka azal meqqren i tallunt, anda i ḍerrunt tedianin, imi adeg d netta i d-yeskanen deg waṭas n teginatin amekk iga kra n uwadem.

Amaru ur yesseqdec ara aṭas n wakud deg wungal-is, ufiy-d d akken tuget n yinedruyen ḍrant-d deg waxxam.

Axxam: Taḥkayt n wungal-a teḍra-d deg waxxam n WAKLI d mmi-s YIDIR yef aya ad d-naf tuget n tedianin llant-d deg waxxam.

Taddart: Tuget n tedianin n wungal-a d tid yeḍran deg taddart n tawrirt; deg taddart-a yemmaslay-d yef teqsiṭ ney taḥkayt yeḍran deg waxxam n Wakli.

Taḥanut: d adeg anda yettamlili Yidir d Milissa tameṭṭut-is tissnat, akk d wamdakkel n Yidi i wumi qqaren Saεid.

Ledzayer: d abdar Kan i tid yebder tikkelt ass-nni mi iruḥ Yidir ad yexdem tikkelt nniden ass mi iruḥ Maḥyan yer fransa yekka yef ulatma-s, akk mi truḥ Cabḥa yer ṭṭbib.

Lqahwa: deg-s i yettyamay Lewnis d yemdukkal-is, armi d ass-nni mi yemsefraq netta d Yidir.

Fransa: d adeg i d yebder umsawal asmi iruḥ Mazyan d wemdakkel-is.

- **Tasleṭ n wakud:**

Deg wayen yerzan akud, nezra d akken d aferdis agejdan deg tesleṭ n tsiwelt yettbin-d wazal-is deg ubeddel s wayes i d-gellun yinedruyen n teḥkayt.

- **Amsedfer n wakud:**

Deg ungal-a ad d-naf ameskar Sliman ZAMOUCHE yessufey-d ney yeḥya-d akud n yinedruyen-a amzun d tidett deg tilawt, yessawed-d izen i yimeyri akken ad iẓer ayen yettidir ugellil deg taḥkayt-a d wayen yellan deg tilawt d akken d yiwen d wa diḥulfu s tidett n yinedruyen i yellan dixel n wungal-a.

2.5. Iswiren n tsiwelt

- **Tadyant i d-yeggaren tayeḍt**

Deg uswir-a anallas ur d yegri ara atas n yiwudam ara d-yeḥkun tidyanin nniḍen, ama deg udmawen ney deg yisental, yella kan yiwen umedyā.

Md1

“Mazal imettawen yef Wiza ttazalen, lexber nniḍen hata ileḥqed akken yusef allus n Wiza win akken yettwasnen deg zzik-is d ahwawi, yeḍfer abrid n ccna, yuyal d acennay, ayen id yessegran awal yezzifen deg taddart”.

Amedya nniɗen d ayen yeɗran Yidir ass-nni mi yella de ssbiɗar yef yiri n lmut ataya ilehqed lexber n gma-s Mazyan d akken ad bɗun gar-asen. Taluft nniɗen d tin n Yidir tamsalt n Ğamila tameɗɗut-is tamenzut terna-d tin n warraw-is amek ara yexdem yid-sen. Aɗas n tedianin i yellan deg wungal-a yal mi ara eerden yiwudam ad frun ugur ad yelha wayeɗ.

2.5.1 Tiremt n tsiwelt

-Tasiwelt tedda d taɗkayt

Aswir-a d win ur nelli ara degwallus n umsawal i yineɗruyen n taɗkayt-a, meenanetɗutfu d akken ineɗruyen-a ttwalsen-d deg lawan-nni i deg ɗran imi zik-nni ad d-naf azawali ney agellil ur yesɛi ara azal d leqder deg taddart-is, d ayen yeɗran d Wakli deg tazwara n wungal-a laɗya deg mi yehlek, yeɗli-as leqder-is ula deg waxxam-is, d win i kemmlen deg tudert n mmi-s Yidir i d d-yekkrend agellil ula d netta ur yesɛi ara azal deg taddart, armi d ass-nni mi I d yerfed iman-is s ufus-is, maca deg yal tikkelt tettili-d ssebba ara tyeɗɗen yettuyal armi d tazwara. Rnu yer waya tamsalt n yinig i yellan d asirem deg tazwara akken ad d-refden iman-n sen seg lɗif d llaz, tayri. Sumata s waya i yerra umsawaltasiwelt-ines tetteɗdu idis yef yidis di teɗkayt.

-Tasiwelt tezwar taɗkayt

Ur d-ufiy ara aɗas n yineɗruyen, anda tasiwelt tezwar taɗkayt, imi sɗenf-a n tiremt maɗɗi d win i d-yettilin s tuget deg wungalen, acku ayen i d-yettilin uqbel taɗkayt d wayen i mazal ur d-yeɗri ara, yettuyal yer usirem n yiwudam ney d target.

Md1

“Walli yer waxxam ar ad a ddebnuy! Dacu i tenniɗ deg-s?”

Deg umdya-a amsawal yenna-d ayen yessaram Yidir, ma yella myuren-d warraw-is ad yuḡal armi d ddiq, yessaram ad d-yas wass i deg ara yesεu axxam d ameqqran yal yiwn s texxamt-is.

Md 2

“Yekker i rruḡ yer lezzayer yer wuletma-s Wiza, ad a s yaḥkku dacu n tayect i t-zzin deg uqeruy-is yenna-as: Hatan d acu i tedduy ad xedmey”.Sb 53

D asirem n Yidir akken ad iruḡ yer fransa ney yer læsker akken ar yetthenni i tmeṭṭut-is Ğamila imi ur s tahwi ara, yebya inebran yid-as.

2.5.2.Tirurda

Tirurda n tsiwelt deg ungal-a n Sliman ZAMOUCHE, walay d akken amsawal yurar s waṭas n wakud n tsiwelt anda tikwal ad d-naf yesεedday ineḍruyen s lemyawla, tikwal nniḍen iteddu s ttawil issenqas i wakud, ama s weglam ney s udiwenni gar n yiwudam, yella diyen Wanda i yesεedday ineḍruyen-nni s wussan, lechur d yiseggasen.

Wigi d kra n i d-yesbeyyinen anect-a:

Md1

“Azekka wayeḍ d tin I yeḍran, akken Kan yuli wass, tefrar tafat, ttuy Yidir yufatd lḥal yeffeynbtitra tebḍed yer waxxam”. Sb44

Md2

“Yeqqim gar-asen ayur d kra n wussan, yuḡal sanda I d yekka, imi d axeddam din.” Sb 41.

Md3

"Yezid wayur kkan yef tmeyra n yelli-s, i ɛrɛded gma-s Mezyan d tmeṭṭut-is Ğamila tameqqrant yer imensi." Sb 112

Md4

"Akken ɛddan tlala n wayuren yef tmeyra gar n Milissa akk d Yidir, yiwen n yetbir d amellal, yal ass deg tameddit i tezzi yettrused yer wemnar n ṭhanut-is." Sb 113.

Md5

"Taluft akken I t-ruuḥ, lluhi n sin isseggasen." Sb103

Md6

"Deg wass wis tlata akken id yewweṭ lawan n imensi kkren deg sin yer texxamt n wučči". Sb120

Amsawal yesɛdday akud deg ungal-a s lechur d yiseggasen, yal mi ara iyer yiwen ungal-a ad iḥuss s teyzi n teḥkayt d wakud-ines d akken aṭas iseggasen igɛddan almi d taggara s wamek ara iḥulfu s tewzel n teḥkayt-a d wayen akk I ɛddan yef yiwudam-is.

2.5.3.Amsɛdfer:

Deg uḥric-a ad d-ssagziy aselḥu n wakud d tedianin yedran deg wungal«Agellil akk d ineffuten yelhan» d wamek iten-id yewwi umeskar Sliman ZAMOUCHE di tsiwelt-ines.

-Tuyalin yer deffir

Amsawal n wungal-a deg wayen i d-yettales ad d-naf yettuḡal yer deffir iḡekku-d ayen ieeddan, tidyanin ur msedfarent ara deg wakud, deg tazwara n teḡkayt yettruḡu yettuḡal-d.

Md1

"Maca akken eedday deg wawal.Akli d mmi-s Mezyan ḡḡan axxam i tlawin....yas tzin yerna tezwer, kra yellan yef lbal-is." Sb 12

→ Deg umedyaya-anallas yettales-d tidyanin yezrin armi id yemmkti Akli d mmi-s.

Md2

"Arḡu ur tḡamay ara! Tecfiḡ yef lkkad-ayi?ney alla? Ass-n terriḡ-iyid s westahzi d unazeε akk d Eh...Itura yebna ney alla? Hata d win id ṡewrey akken". Sb74

→Da anellas yessexdem akud d tenfaliyyin yezrin, iwudam ttmektin-d ayen ieeddan: Ass-nni, terriḡ-iyid, itura.

Md3

"Cbaḡa-ines d taddart-is s mektayen Yidir yef tmezwarut-nni I yenwa ad yay, meena ur yurri ara fell-as wanect-nni." Sb 104

→Anallas yuḡal yer deffir deg waktayen n waṡad.

Md5

“Simetṭawen id yemmekti tadyant n baba-s deg zzwağ n Feruğa, yeqqar deg wul-is akken d uss-an i ɛddan id yettuyalen meena s wudem-awen d yesmawen imaynuten”. Sb112

Md6

“Ass-n ma tecfiḍ rranay imensi, nugi a t-nečč.Maca ass-ayi d nekk-nni ar d a sen-yeren imensi”. Sb127

Tamuyli yer zdat:

Ulac aṭas deg ungal-a, d ayen i d yeddin Kan deg tirga n yiwudam. Imi amaru ur yessizwir ara tidyanin uqbel ad ḍrunt. Llan diḡ sin n yimediyaten, yef YIDIR asmi id as-yenna i tmeṭṭut-is ĞAMILA yef waxxam ara d yebnu yer zdat.

- Wali yer waxxam ar ad a ddebnuḡ! D acu i tenniḍ deg-s?

- Eh...zzriḡ! Ad titt-bnuḍ s telkkin! Yaṣ eṭes, tebberkkaḍ targgit.” Sb 69

2.6. Aglam

Deg wungal-a amaru, yezwar-d deg usissen n taddart n tewrirt, d wexxam (axxam d akemmali, d wayen yellan deg-s: usawen, tama tayeffust, tazelmaṭ ṭṭiqan, tiwwura), d wayen akk i yas-d yezzin.

Amaru yefka-d tugna tamatut n wexxam n leqbayel.

Kra n yimediyaten yef waya-agi:

Md1

“Maca tawrirt d yiwet n taddart id yezgan ney yebnan yef ijiffer ney cfer n wedrar, amek gant tuget n tudrin n leqbayel merra; snint, cebhent...” Sb 7.

Md2

“Ad nuyal ar axxam n Wakli, waggi yesea snat n tbbura n weffrag yiwet qqaren-as tabburt ufrag n berra, tqubel lmaessra n uzemur I cerken I ttaddart merra.” Sb 9.

Taggrayt

Yer taggera ufiy-d d akken ungal-a n Sliman Zamouche iressa yef waṭas n yiferdisen n tsiwelt, deg yixef-agi aneggaru yerzan tasleṭ n tsiwelt; amsawal d aniri deg teḥkayt, imi yezra akk ayen iderrun deg teḥkayt, ayen akk i xedmen yiwudem ula d ayen ttxemmimen.

Adeg n yinedruyen, sumata ḍran-d deg wexxam n Yidir. Ma yella d iwudem n teḥkayt-a, yal yiwen swazal-is. Akud n tsiwelt, yemgarad seg tedyant yer tayeṭ.

Tagrayt tamatut

Tagrayt tamatut

Tazrawt-iw tewwed-d yer taggara-s, yessef-k fell-i ad d-beggney ayen iyer ssawdey n yigemmad. Igemmad i d-yellan d iswi segmi i d-ferney asentel-a.

Tasleđt n wungal-a, bđiyt yef sin n yixfawen: ixef amenzu i wumi semmay kra n yiferdisen n tsensiwelt, ixef wis sin d tasleđt n wungal «Agellil akk d ineffuten yelhan», (Tasiwelt i yessegdec umaru Sliman Zamouche deg wungal-is). Sendey yer wayen i d-yenna Gerard Genette akken ad zrey amyaru Sliman Zamouche ma yessegdec deg tuddsa n wungal-is kra n wayen id-yewwi Genett Gerard ney xati.

Ixef amezwaru semmay-as: Tasensiwelt d kra n yiferdisen-is, deg-s fkiy-d akkra n tbadutin yerzan, tasensiwelt, d kra n yiferdisen-is (Tasiwelt, Taḥkayt Ullis, d wayen yeqqnen yer-sen), ilmend n kra n yimusnawen iberraniyen am Genette (G), Berthe (R), Greimas, Yves (R) akk d Achour (C), d Mouhend (A.S).

Ixef wis sin, deg waḥric n teḥkayt ssawdey ad zrey; iferdisen i yef tebna teḥkayt, am tugzimt, d tkerrist.

Tugzimt, s tukksa-inu i tedianin n wungal-a ilmend n lebni n umsawal i tedianin n teḥkayt-is, yef aya-agi ssawdey ad d-kksey azal n (25) n tugzimin anda yal yiwet udrey-d ansa i tebda, d melmi i tekfa.

Takerrist, d tin id-yeskanayen tikli n yinedruyen dixel n wungal-a; anect-a d win i d-sbeggney s uzenziy imsemmes i yebdan yef semmus n waddaden, i d yeskanen tikli n yinedruyen n teḥkayt. Deg tegnit n tazwara, amsawal yules-d yef Akli d twacult-is, amek ttidiren deg lḥif d llaz, d igellilen deg taddart; ass mi yemmut tkemmel tegnit akken yef mmi-s Yidir, yugi lḥif ad d-yesfed fell-as. Ma d aferdis n urway, yebda seg zzwağ n Yidir d Gamila tamezwarut, yedder yid-as yir tudert, imi ur s tehwi ara yas akken yesea-d yid-as ddarya, meena deg yal

Tagrayt tamatut

tikkelt yeqqar d akken ad-as-yebri. Ma deg tneflit n tedianin Yidir deg yal tikkelt, deg ara d yerfed iman-is, ad d-tas twayit yef ur yebni ara; tebraya-s tmeṭṭut-is, ġġan-t warraw-is di ccyub-is, yuṭal d aberrani deg wexxam-is. Ssin akin yella-d uferdis n ureqee, anda yemlal Yidir d Milissa, tlul-d yiwet n tayri gar-asen; Milissa tuṭal tesfed lḥif d llaz-nni yef Yidir ad-as-tiniṭ ilul-d i tikkelt nniḍen. Yuṭal yettidir deg læzz d talwit d tmeṭṭut-is tis snat d tarwas werjin yedder-iten yakan. Ma yella d addad n taggara, d win yekfan s nnger n wexxam n Yidir, yuṭal armi d iḍdan-is, yebra-as i Milissa, yemsefraḡ d tarwa-s, ma yella d netta yiwet ur yezri amek teḍra yid-as, axxam-is yuṭal d ilem.

Ameskar n wungal-a Sliman Zamouche, zemrey ad d-iniy d akken yeġġa kra n tlelli i yimeyri akken ad ikemmel tamuṭli-s i teḥkayt, akken id-as-yehwa yer zdat.

Ilmend n waḥric n teḥkayt, d wayen icudden yer-s deg lebni n wullis, ad d-iniy d akken amaru Sliman Zamouche; deg wungal-ines «Agellil akk d ineffuten yelhan», ur yeffiy ara i wayen i d-nnan yimazrayen i d-udrey deg tazwara.

Ma yella d ayen yerzan tasleṭ n teḥkayt, ssawḍey ad d-gzuṭ inedruyen d tedianindaxel n teḥkayt. Walay anwa i d yulsen inedruyen-nni, d twuri-nsen, d wassay yellan gar-asen.

Aḥric n tsiwelt, yella-d ilmend n kra n yisalasen: tasiwelt seg tama n talya, amsawal, amsiwel, d wassay yellan gar-asen. Rnu yer waya, fkiy-d kra n yisentel I d-yeddandeg wungal-a: asentel n umezruy, wis sin d win n tegrawla, s tukksa n yimediyaten seg wungal-a.

Ma yella d amsawal d win i d-ibanen s talya tanirit, imi amaru ur d yesban ara iman-is deg ungal-a, iḥekku-d taḥkayt n wiyyiṭ.

Tagrayt tamatut

Ssin akin eedday yer teslet n wadigen, d wanda drant tedianin, s tukksa n yimediyaten d yisebtar-nsen, akk d teslet n wakud d umsedfer-is, ilmend n yinedruyen n tehkayt. Ssin yer-s wwiy-d awal yef yeswiren n tsiwelt, d wakud-is d wamek yetturar umaru s wakud dixel n tehkayt-is. Yella wenda I d-ihekku yettuyal yer zdat, aya d win i d ibanen deg tazwara n wungal; akken i tella diyen tmuyli yer zdat, aya d win i d-ibanen deg tirga n yiwudam, d usirem-nsen yer zdat.

Tasledt n yiwudam, deg-s udrey-d iwudam igejdanen d iwudam isemmadanen, rnu yer waya; iwudam n usugen (ineffuten).

Ter taggara, kfiy s uzenziy amesgan d tyuri-ines akk d uwennit swacu id sfehmay azenzi-nni.

Ilmend n sin n yixfawen i xedmey i tezrawt-iw, ladya taslet n tsiwelt deg yixef wis sin, tban-d tsiwelt yellan deg ungal-a n umaru Sliman Zamouche «Agellil akk d ineffuten yelhan», d tin fessus. Tahkayt-is drus it-id yessawalen, yella assay ger n win i d-ihekkun d win i d isellen dixel n wungal. Tasiwelt d aferdis agejdan deg lebni n yal ullis, rnu yer waya ufiy-d d akken atas n yiferdisen i yeqqnen yer-s. Yal yiwen swazal-is deg udris.

Ahat ad yili kra n lixsas deg tezrawt-a, meena ssaramey ad yili d annar n unadi i wid i d-iteddun yer zdat. Yal anadi, yal tazrawt trennu-d amur ney azal d ameqqran i tsekla taqbaylit.

Amawai

Awalen s tmaziyt	Anamek-is s tefransist	Amaru
Amsawal	Narrateur	SALHI. M.A
Amsawal agensay	Narrateur intradiégetique	SALHI. M.A
Amsawal aniri	Narrateur extradiégetique	SALHI. M.A
Amsawal awadem	Narrateur homodiégetique	SALHI. M.A
Aglam	description	SALHI. M.A
Azenziy	schéma	BOUTLOUA.H
Amsiwal	narrataire	SALHI. M.A
Tigawt	action	BOUTLOUA.H
Taḥkayt	Histoire	SALHI. M.A
Iwudam	personnages	SALHI. M.A
Tagensest	représentation	CHEMIN.M
Aniri	Interne	SALHI. M.A
Agensay	Externe	SALHI. M.A
Tasensiwelt	narratologie	SALHI. M.A
Tasiwelt	narration	SALHI. M.A

AMAWAL

Tasugna	fiction	BRAHIM.B.T
Aglugal	stagnation	BRAHIM.B.T
Inaw	discours	BRAHIM.B.T
Takerrist	intrigue	SALHI. M.A
Tizri	théorie	BRAHIM.B.T
Ullis	récit	BRAHIM.B.T
Tamezla	logique	NACER.K
Tuddsa	organisation	BOUTLOUA.H
Tilawt	réalité	SALHI. M.A
Anaw	type	BERKAI
Tayunt	Unité	SALHI. M.A
Tagnit n tazwara	Situation initiale	SALHI. M.A
Tagnit n taggara	Situation finale	SALHI. M.A
Iweri	arbitraire	NACER.K
Aferdis	élément	BOUTLOUA.H
Afaras	production	SALHI. M.A

Akud	temps	Salhi M.A
Adeg	Espace	Salhi M.A
Ungal	Roman	Salhi M.A
Anamek	Sens	CCIX-IW.B.B.T
Assay	relation	Salhi M.A
Amallal	Adjubant	Salhi M.A
Amgay	Sujet	Salhi M.A
Amnamar	Opposant	Salhi M.A
Tirawt	ecrit	BOUTLOUA.H
Amsifaḍ	destinateur	Salhi M.A
Amaru	ecrivain	Salhi M.A
Anermas	destinataire	Salhi M.A
Anfaras	Producteur	CCIX-IW.B.B.T
Ixef	chapitre	CCIX-IW.B.B.T
Agejdan	Central	CCIX-IW.B.B.T
Iswi	Objectif	Salhi M.A
Talya	forme	Salhi M.A

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Idlisen

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