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Tamezdayt n Tsekliwin d Tutlayt  
Tasga n Tutlayt d Yidles n Tmaziyt**

**Akatay n Master**

**Tayult: Tasekla**

**Asentel**

**Tasnazmult n yiwudam deg wungal**

**«*Tamacahut taneggarut*» n**

**Lynda Koudache**

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# Asenmer

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## Asenmer

Di tazwara ad neḥmed Rebbi, ad t-necker i ay-d-yeldin tiwwura, i ay-yefkan tazmert  
iwakken ad nfak wa ad nsali leqdic-ntey.

Ad nessenmer tanemhalt-ntey Massa Oulebsir Fadila, i yellan yer  
yidis-ntey

segmi nebda tazrawt-ntey almi d asmi i tt-nessali, tenḡer-ay-d abrid ama s  
yiwellichen-is ney s useyti-ines, ayen as-d-nini ur nessawaḍ ara  
ad as-nerr leṭtab-is, ad as-nini tanemmirt tameqqrant, tuklal  
leqder d usenmer.

Ad nessenmer iselmaden n Tesga n Tutlayt d Yidles n Tmaziyt i ay-d-yefkan  
tussna akken ad naweḍ yer uswir-a.

Ad nessenmer yal yiwen yella i lmendad-ntey, ladya wid  
i ay-d-yefkan afud d tebyest.

Ad nessenmer inelmaden n Tesga n Tutlayt d Yidles n Tmaziyt,  
ad asen-nessirem afud igerrzen.

Ad nessenmer inesyuma i iqebfen ad skazlen tazrawt-a.

# Abuddu

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## Abuddu

Ad buddey leqdic-a i :

Baba yellan i lmendad-iw segmi bdiy leqdic-iw  
ama s usebyes-ines ney s yiwellihen-ines.

Yemma tameddakkelt n rruḥ-iw, tin yenættaben fell-i,  
ssaramey-as teyzi n leemer.

Gma Amine awḥid n uxxam, i ibedden yer tama-w,  
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ad yesseyzif Rebbi di leemer-nen.

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Wid ḥemmley, ḥemmlen-iyi.

Tnemhalt-iw Massa Oulebsir Fadila,  
i yi-d-yefkan afus n tallelt d tebyest.

Yimeynasen n tmaziyt anda ma llan.

# Abuddu

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## Abuddu

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wid yettnadin ad snernin tutlayt-a.

Nabila

**Agbur**

# Agbur

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**TAZWART TAMATUT**

# Tazwart tamatut

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## Tazwart tamatut

Ugtenant tewsatin i d-ibanen deg tallit-a taneggarut, ladya deg tsekla tamirant, anda ad naf ufrarent-d tewsatin tullisin. Tineggura-ya d tin yerzan, ungal d tullist. Dya,tazrawt-ntey terza tawsit n wungal, anida imeskaren sseqdacen allalen yemxalafen s wayes ara d-alsen tahkayt-nni. Yes-sen dayen ad jebden lwelha n yimeyri. Deg unnar-a ad naf akud, tasiwelt, tigawin, iwudam...Ihi, nekkenti deg tezrawt-ntey ad nefk azal anagar i yiwen uferdis, aneggaru-ya yerza iwudam. Ad neg tasleḍt-a ilmend n tezri i yessemres Philippe Hamon.

Tasekla taqbaylit ass-a, yuget deg-s usizreg n yidlisen n wungalen, d win ifettin seg tallit yer tayed. Aneggaru-ya d win yettḥfen amkan deg tallit-a tatrart kan, imi i d-yella ueddi yer tira s Tmaziyt.Deg-s ad naf atas n yimeskaren i d-yufraren, yettwassnen ama deg tira n tlawin ney deg tira n yirgazen, yal yiwen s tzemmar-is d usiyi-is, i yekkat ad isbeyyen.

Ilmend n waya, ad naf imyura ferrnen iwudam i ilaqen, i ttwalin wulmen i wullis-nen.Lynda Koudache d yiwet n temyarut i d-yufraren deg tallit-a tamirant. Ungal-ines “*Tamacahut taneggarut*” d ammud iyef ara tili tezrawt-ntey.

Ad d-nesken ihi deg tezrawt-a, s tarrayt n Philippe Hamon iwudam d wamek i tentesseqdec tmarut Lynda Koudache deg tira-ines.

## Timental n ufran n usentel

Ma nmuqel yer txutert i yesɛa uwadem ad naf azal-is meqqr, imi awadem d ajgu iyef isenned uneggal deg wullis. Yes-s i d-yessenfalay ahat yef termit-ines tudmawant, ney ahat yef temsal yerzan timetti-s ney yef tudert-is.

Ihi, gar timental i ay-yeḡḡan ad nefren asentel-a n tesleḍt n yiwudam: seg tama d azal i yesɛa uwadem, imi yes-s i yesselḥaw umaru tinfaliyin-is s usugen-is, seg tamanniḍen imi awadem yettuneḥsab d aferdis agejdan i lebni n leqdic aseklan, rnu dayen yettuneḥsab d ayenbu agejdan n uslul n wungal, aya yerra-yay lwelha akken ad as-neg tasleḍt.

## Tazwart tamatut

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Nebya ad d-nesken amek tesseqdac tmeṭṭut tameskart iwudam deg tira-s yakan, deg wungalen i d-yennulfan deg tallit-a kan taneggarut.

Rnu yer waya, nefren-it imi deg tira n tmeṭṭut nezmer ad d-naf kra n yiferdisen i d-yufraren iman-nsen, yesea kra n uttwel ur t-nettaf ara deg tira n yirgazen.

Ma deg wayen yerzanungal-a n Lynda Koudache, nefren-it imi ulac atas n tezrawin yemmugen fell-as, yas akken tella-d yakan fell-as tesleḍt n tsiwelt d tsuntit, maca deg tezrawt-a nebya ad as-neg tin n yiwudam akken ad nsemmed, ad as-nkemmeli wungal-a akken ad iḥaz yal tama.

### Iswi

Deg tezrawt ara neg. Nefren asentel yerzan tasleḍt n yiwudam, deg-s nebya ad nessiwed ad nesbeyen amek iga uwadem deg wungal, yakan deg tira n tmeṭṭut, d yisfernen i tessemres tmarut deg usuddes-nsen, iwakken ad tebnu ungal-is. Nebya dayen ad d-nesken tamlilt n yiwudam, d wudem s wacu ddren. Rnu yer-s ad nessiwed ad nessismel iwudam i tesseqdec deg teḥkayt. Akken dayen nebya ad nzer amek i d-yella useqdec-nsen.

### Tizrawin yemmugen

Ad naf atas n leqdicat i d-yellan yef usentel n tezrawt-ntey, gar-asen ad d-nebder:

Tazrawt n Magistère i yexdem Bellal Nouredine, deg useggas 2011-2012, s uzwel « *Etude du personnage, en tant que catégorie textuelle dans les romans Kabyles d'Amer Mezdad* », deg tesdawit n A.Mira deg Bgayet. Deg tezrawt-a, Bellal isenned yef snat n tezriyin d tarrayin, tin n Philippe Hamon d tin Lucien Goldeman d George Luckàs, yeered deg-s ad d-yesken azalen i sean yiwudam, ladya igejdanen deg teywent taseklant, rnu yer-s ad iwali amek i yebna umaru taggayt taḍrisant deg tayunt-is tasugnant, akked tsuddest i yessexdem akken ad isenfali yef yiman-is deg usugen, yeereddayen ad yeskenamek yessawedumaru ad isbedd arwas gar uwadem asugnan d uwadem asaḍ, yer taggara Bellal Nouredine yessawed yexdem tasleḍt, yesken-d tisekkirin i issexdem umaru akken ad ibnu taggayt-a taḍrisant.

## Tazwart tamatut

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Tazrawt n Master i texdem Lhadj Meryem deg useggas 2014-2015, s uzwel « *Tasleđt n yiwudam deg wungal yiwen n wass deg tefsut n Amer Mezdad* », deg tesdawit n Bgayet, deg-s ad naf texdem tasleđt i yiwudam i yellan deg wungal-a, d usissen-nsen akken ma llan, tesken-d rruḥ d tudert i asen-yefka umaru i yiwudam-is, akken dayen tessawed tesken-d udem iseān yiwudam n wungal-a ama d tilawt ney d asugen.

Tazrawt n Master i texdem Talbi Ouenza deg useggas 2016, s uzwel « *Ttasleđt tasnazmult n yiwudam deg wungal tettḍilli-d ur d-tkeččem n Amer Mezdad* », deg tesdawit n Tubirt, iswi n tezrawt-a d asebeyyen n wamek i tebna tira tungalant di tallit tamirant, tebya ad tzer dacu-tent tfukas i yessemres umaru deg usuddes n yiwudam iwakken ad yebnu ungal-is, am akken dayen tebya ad twali ma yella amaru yessemres tifukas n tira taberranit id-yellan deg tarrayt i d-yessumer Philippe Hamon, tessawed temmel-d amek i yessuddes umaru A.Mezdad iwudam dixel n wullis-is.

Tazrawt n Master i texdem Outmani Kamilia d Ousmail Souad, deg useggas 2019-2020, s uzwel« *Tazrawt n yiwudam deg wungal n Lwali n Wedrar* », deg tesdawit n Bgayet, ilmend-is byant ad zrent amek gan yiwudam s dixel n wungal-a, d wazal i seān deg uselḥu n yinedruyen n teḥkayt, d tigawin n yiwudam amek i d-llant, yer taggara ssawdent xedment tasleđt talqayant i yiwudam n wungal-a, ama deg wayen yerzan tafekka, llebsa, leemer, akken dayen ssawdent xedment tasleđt tasenmettit akked tesleđt tasimyulujit n yiwudam, d wazal i seān deg uselḥu n yinedruyen n teḥkayt.

Ma d tizrawin yemmugen yef usagem ad naf:

Tazrawt n Master i texdem Boujrida Daouya, Smaili Saada deg useggas 2016-2017, s uzwel « *Tasiwelt deg wungal Tamacahut taneggarut n Lynda Koudache* », deg tesdawit n Tubirt, iswi-s ad tesbeyyen ma yella tamarut tewwi-d tifukas d tmuyliwin timaynutin yef tsiwelt, tessawed yer turda i d-tefka anda i d-tufa tasiwelt i tessexdem Lynda.K deg wungal-is, d tasiwelt yemcabaken, rnu yer-s tessemres atas n yimsiwal d leṣnaf-nsen d yiswiren-nsen.

# Tazwart tamatut

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Tazrawt n Master i texdem Benmeziane Fariza, deg useggas 2016-2017, s uzwel «*Tasuntit deg wungal Tamacahut taneggarut n Lynda Koudache*», deg tesdawit n Bgayet, iswi-s d askan n umennuy n tmeṭṭut, ladya ad tẓer yef wacu tettṭay tmeṭṭut deg tsekla taqbaylit ihi, deg-s tessawed tesken-d yef wacu i d-yella umennuy n tmeṭṭut deg wungal-a , d umaynut i d-yewwi i tsekla taqbaylit.

## Asteqsi agejdan

Aḍris n wungal “*Tamacahut taneggarut*” d yiwen n umedyā yef yidrisen n tsekla, nefren-it akken ad as-neg tasleḍt i yiwudam-is, i yettuneḥsaben d iferdisen igejdanen deg usuddes n wungal.

Imi ulac tazrawt icudden yer tesleḍt n yiwudam deg tira n tmeṭṭut s umata d tira n Lynda Koudache. Asteqsi agejdan-nney ad yili akka:

- D acu-ten yisfernen n yiwudam i tesseqdec Lynda Koudache, iwakken ad tebnu tasekka-ya taḍrisant i usuddes d lebni n wungal-is “*tamacahut taneggarut*”?

Asteqsi-a agejdan islalay-d isteqsien inaddayen gar-asen:

- D acu-tt temlilt n yiwudam daxel n wungal-a i tura Lynda Koudache?
- Amek i d-banent tissekta n usiley n yiwudam?

## Turdiwin

Akken ad nessiwed yer tifat n tmukrist-a i d-nefka, nessumer-d kra n turdiwin izemren ad ilint yer taggara n tezrawt d tiririt i usteqsi agejdan.

- Tamarut tettakk azal d ameqqran i yiwudam deg wungal-is, dya ahat tebya ad ten-tesbeyyen s uqlam-is s telqi, ney ad ten-tessisen s wudem usrid, anect-a s ubdar n tyara-s ney s uqlam ameddurman, anda id-yettmeslay uwadem yef yiman-is am akken d aṣteeref.
- Awadem yesea tamlilt tameqqrant deg wungal, ney deg lebni-ines, imi yettuneḥsab d ul n wungal, yettakk rruḥ d tmuddirt i wakud d wadeg deg wungal, akken dayen ittekki deg tneflit n tigawt.

## Tazwart tamatut

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- Ahat nezmer ad nessismel awadem ilmend n tigawt i ixeddem ney i iderrun deg wungal.

### Tarrayt

Ilmend n usentel i nefren, neɗfer tarrayt n Philippe Hamon,imi yella gar yimazrayen i yefkan azal i tesleɗt n yiwudam, ladya yettwali awadem d ajgu n uerur n wungal, d netta i iseddayen anagraw n wassayen dixel n uɗris, tarrayt-a d tin id-yessumer, dya yesdukkel gar twuri n yiwudam d yiman-nsen, anda izrew deg uswir n yiman-nsen si tama n: yisem, agisem, aglam n tfekka, tameddurt, tasnefsit d llebsa, si tama n twuri, yefka azal i temlilt tasentalant d temlilt tamsagant, deg uswir n wazal amyellel yeereɗ ad d-yefk tulmisin n yiwudam ilmend n wazal-nsen deg uɗris, deg uswir-a yeereɗ ad d-yessegzi ayen i as-yettakk uneggal i uwadem akken ad yili d asaɗ.

### Beɗtu n umahil

Leqdic-ntey ad yili deg unnar n tsekla, dya ad neg tasleɗt i tsekka taɗrisant awadem deg wungal “ *tamacahut taneggarut*” i tura Lynda Koudache, tayuri talqayant n wungal-a, tefka-yay-d tikti yef tudsa n uwadem d wamek yesselhay inedruyenn teɗkayt d wamek i tent-id-islalay.

Iwakken ad d-nerr yef usteqsi agejdan, yessefk ad nesnerni akk timiɗranin i t-yessuddsen. Dya nebɗa amahil-ntey yef ukkuz n yixfawen.

Deg yixef amezwaru, ad neereɗ ad d-nemmeslay yef kra n tmiɗranin i yerzan tawsit n wungal, ladya ad nefk azal i wungal aqbayli, deg-s ad d-nawi awal yef tewsit-a yakan, ad tt-id-nessegzi, ilmend n kra n tbadutin i as-yettunefken, syin akken ad d-nawi awal yef yittewlen n wungal aqbayli, syin yer-s yef leɣnaf-is, dya ad nefk azal i win yettusemrasen, i win yettunefk wazal ugar.Syin yer-s ad d-nemmeslay yef umezruy n wungal azzayri, aneggaru-ya d win ara ay-d-yessegzin assay yellan gar ttraɗ d tallit n usnulfu n tira n tewsit-a, d tlalit n wungal aqbayli, deg-s ad neereɗ ad nwali amek i d-yella umhaz n tewsit-a, ladya aneggaru-ya d win id-ilulen deg tegnit n lɥers, anda ungal azzayri ieedda-d yef snat n talliyin.

## Tazwart tamatut

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Talalit n wungal aqbayli, d win ara nebdu yef sin n yiferdisen, ladya ad nwali deg-s kra n yimeskaren iqbayliyen yettarun s tutlayt taqbaylit, d win yettarun s tutlayt taberranit, ladya deg-s ad d-nsumer kra n yimyura i yefkan azal i tira n wungal aqbayli.

ixef wis sin, ad ay-yawi ad d-nemmeslay yef yiwudam deg tewsatin n tsekla s umata, deg-s ad nefk azal i uwadem deg ungal, ad d-nessegzi tixutert i as-yettunefken, syin ad needdi ad d-nawi yef uwadem ladya deg tewsit n tmacahut d tullist d umezgun, syin akkin ad nessegzi tiwsatin n yiwudam, deg-s ad yili umeslay yef wassay i yeqqnen gar yiferdisen-agi, ma d tulmisin n yiwudam deg-s ad nesbeyyen iferdisen igejdanen iyef yebna yal awadem deg udris aseklan, ad nekfu ixef-a s twuriwin n yiwudam.

ixef wis kraḍ, ad yili d asissen n tezri iyef nebna tazrawt-ntey, taneggarut-a d tizri tasnazmulant akked tarrayt n tesleḍt n uwadem ilmend n Philippe Hamon, ad t-nebdu yef kraḍ n yiswiren, aswir amezwaru d win n yiman, deg-s ad d-nawi awal yef yisem d usemmi d uglam n yiwudam ilmend n tfekka, tameddurt, tasnafsit, llebsa. Aswir wis sin, d aswir n tigawin, aneggaru-a d win yebḍan yef snat n temlilin, tasentalant d temsagant, aswir aneggaru d win txutert tamyellelt, ad yili ilmend n wassay yellan gar yiwudam, aferdis aneggaru ara yilin deg yixef-a , d azenziy n yiwudam, deg-s ad nessemllil akk ayen yellan deg yiswiren-agi s usenziy-a.

Ixef wis ukkuḥ, d aḥric n tesleḍt, deg-s ad nesleḍ iwudam ilmend n tarrayt i nedfer deg tezri, ad nebdu s uswir n yiwam, ad nessuffey akk iwudam-nni iwumi tefka tamarut tamlilt, d usebdeḍ-nesen, dya deg uswir-a ad nessuffey ismawen n yiwudam, syin ad nuḡal yer uglam-nesen, ama si tama n tfekka, tameddurt, tasnefsit d llebsa, deg uswir wis sin, d tawuri n yiwudam, ad d-nawi yef twuri d tigawin n yiwudam ilmend n temlilt tasentalant d temsagant, ad nuḡal deg-s yer tarrayt n Greimas, aswir wis kraḍ d win txutert tamyellelt, deg-s ad d-nessuffey awadem asaḍ ilmend n sḍis n tulmisin.

**Ixef amezwaru:  
Iferdisen izrayanen yef wungal**



# Iferdisen izrayanen yef wungal

## Tazwart

Asnulfu n wungal yella-d s tira-ines, anda i d-ibani tikkelt tamezwarut s tutlayt n yal ass, ladya s talya n yifyar, deg tasut tis 18 yebda yettban-d d anaw, syin yebda annerni di tazwara n lqern wis 19, imi id-iban d tawsit tagejdant mebla yilugan, d tin yellan d tilellit, almi d yiseggasen 1830-1840 i yebda wungal yettḥef amkan deg tsekla, s wudem ideg yella tura.

Ungal deg uflali-ines iban-d s tutlayt n uyref, taneggarut-a d tin n yal ass, amezwaru yuran s tutlayt-a , d amasihi Troyes deg useggas 1172, iwumi isemma “Le chevalier ou lion”, Michel Raimond (2005 : 17) yenna-d :« *di tazwara n tasut XII ungal yemmal-d tutlayt n yal ass, i yemgaraden d tin n tlatinit, i yellan d tasuyilt n uḍris alatini [...] awal ungal yedda almi yesea anamek n yal adlis yettwarun s tutlayt n usyal, imi tizlit n usyal d asefru yettwacnan, ma yella d ungal dasefru yettwarun, tizlit n usyal tettales-d tidyanin timeqgranin, ma yella d ungal yettales-d tadyant:anda asad ad d-yemmager uguren deg ubrid-ines, iwakken ad yawed lebyi-ines*»<sup>1</sup>.

Deg uḥric-a, ad yili wawal yef tewsit-a n wungal s umata,anda ad d-nessegzi ,s wudem alqayan tawsit-a ilmend n kra n yisegzawalen d yidlisen, syin ad d-nawi awal yef yittewlen n wungal aqbayli, ad yili umeslay dayen yef leṣnaf-is, ad d-nawi awal dayen yef umezruyn wungal azzayri d tlatit n wungal aqbayli, anda ara naf tira n wungal amezwaru tettuyal yer Belaid Ait Ali, mebla ma nettu awal ara yilin yef tira n tmeṭṭut.

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<sup>1</sup> « Au début de XII siècle, le romans désigne la langue vulgaire pas opposition au latin. D’où le second sens de roman: c’est un texte en langue vulgaire qui est la traduction ou l’arrangement d’une texte latin[...] le mot de roman s’est élargie jusqu’à désigner toute œuvre écrit en langue vulgaire et, en particulier, des œuvres de fiction qui se distinguent complètement des chansons de geste. Alors que la chanson de geste était un poème chante, le roman est un poème lu.la chanson de geste relatait des hauts fait accomplis au service d’une grande cause, le roman racontait une aventure: le devoir du héros est d’affronter des épreuves pour obtenir ce qu’il convoite. »

# Iferdisen izrayanen yef wungal

## I-1 Tabadut n wungal

Ungal d tawsit n tsekla yuran, d ađris n wullis s tesrit, yezzifit di talya, yessismil iwudam d tedianin s talya n teħkayt yemsedfaren imi, tettuneħsab d tawsit tayeżfant gar tewsatinniden, inedruyen-is cudden yer tilawt iyer yerna usugen, yettuseqđac deg-s waťas n yiwudam, yettawi-d yef yisental yemgaraden.

Mohand Akli Salhi (2012 : 73), yesbadu-d tawsit-a n wungal yenna-d: « *d tawsit n tsekla, ungal ur yeđdil ara netta d tullist, ungal d ađris yezzifen, mačči am tullist, d win i ttuqqten deg-s yiwudam, yerna tasiwelt-ines tecbek nnign tin tullist* », ilmend n tbadut-a i d-yefka Mohand nezmer ad nger tamawt dakken ungal d tullist mgaraden, anagar ma nuyal yer talya, ad naf yal yiwen s talya-srnu yer-s, ad naf deg wungal yettili useqđec n waťas n yiwudam, ma deg tullist ur nettaf ara aťas n yiwudam.

Ungal yemgarad yef tewsatinniden n tsekla, am tullist, tamedyezt, tamacahut, ladya deg tanga\*d usenkel anazuran, deg yal anaw deg tewsatina yesseqđac tanga d talya n usiley s wayes i d-issenfalay tikiwin-is d yihulfan-is, s wayes yessawađ dayen alyu-is, ma yella d ungaltanga-ines tfaz, d asnay\* imi yettuneħsab damexluđ gar yinaw amedyazi\* d teħkayt d wunuyn tektiwin, yettili deg-s usugen akken id-yenna Michel Raimond (2015: 29): « *d taħkayt tasugnant s teyzi (aťas n yisebtar), tettili deg-s tuqqna n tigawt s usismel n tedianin d yiwudam* »<sup>1</sup>.

Ungal di tazwara iban-d s talya n yifyar, yezzifit, kra n yiseggasen yuwal s talya n tesrit akken i d-yenna Reuter Yves (2006 : 9) : « *d idlisen yettwarun s tesrit[...] akken i d-yewweđ d ungal yuran, aťas n umecwar iyef id-ięedda, seg timawit d tezlatin yer tira* »<sup>2</sup>.

Yettuneħsab d agenses n tnumi d tyara, yessemras-it umaru akken ad yessuney\* kra seg tudert n umdan, anda yettađđa iwudam-is qqnen yer tmetti ihi, ungal damdan d umađal i yessesfaren aťas n yisental yeqqnen yer-sen, yezmer ad yili n tilawt ney ahat ad yeđru ney d asugen, yenna-d Michel (Op.Cit : 19): « *akken tebyu tili talya-s, ungal*

<sup>1</sup> « Comme une histoire imaginaire d'une certaine longueur (plusieurs centaines de pages) dans laquelle une action est nouée par la disposition des événements et des caractères ».

<sup>2</sup> « Il sagit d'oeuvres écrites, en prose [...] il a fallu passer certains cas de l'oral, des chansons, à l'écrit ».

## Iferdisen izrayanen yef wungal

*d ullis, d tasiwelt, yerra-yay ad d-nerr lwelha-nney yer tudert n yiwen ney ugar n yiwudam»<sup>1</sup>.*

D asnuflu asugnan, d tasrit, yezzifit, ireşşa yef tugna ara yilin yef uwadem i yettusmersen deg yinedruyen n teħkayt, dayen i yettağğan imeyri ad yeseu tawnaft\* yef wayen ihuzan ađris s umata, imi ahat ayen i d-issenfalay yerza-t, ladya asirem-ines d uħulfu-ines.

Michel Raimond (Op.Cit:19) yerna-d yef usbadu-ines kra n tezriyin, anda i d-ijmeħ akkayen yerzan tawsit-a yesbadu-tt-id ilmend n Littré: « *ungal d taħkayt n usugen, yettwaru s tesrit, anda amaru yettnadiad ijbed lwelha n yimeyri seg usuneyn uramsu\* ney seg uxalef n termit-is\** ».

La Rousse du XIX sićle: « *ungal d ullis n tilawt ney n usugen* ».

La Rousse Moderne: « *d tadyant n tesrit n usugen, tettwasuddem akken ad tejbed lwelha n yimeyri* ».

Robert: « *ungal, d aqeddic n usugen i yiwudam, yettakk-it-id amzun yettidirdeg tilawt, yettağğa-ay ad nissin tasnafsit, ayen i ten-imiyyzen d tirit-nsen* ».<sup>2</sup>

Ungal yemgarad yef tewsatinniden, imi ur yeqqin ara yer yilugan i t-yeznan, yettili deg-s umraħ ladya deg tira-s. Amaru yesseqdac tinfaliyind yiwudam id-yessugun seg umađal, akken dayen yessemras deg-s anawen yemgaraden, aya yettuyal yer tlelli is-yettunefken, yenna-d Bordas Eric d wiyad (2006 : 174) : « *...ungal yezmer ad yexdem ayen yebya, yessemras deg-s ayen as-yehwan, ulac ayen ara as-d-yezgan deg tlemmast, ama d aglam, tasiwelt, awennit, amunulug d yinaw...* »<sup>3</sup>.

Ihi, ungal d win ara naf ur yesēi ara ilugan, imi amaru yesēa tilelli deg tira n wayen as-yehwan, yezmer ad d-yawi ayen yellan deg tilawt akken yezmer ad isugen. D ayen i

<sup>1</sup> « Quelleque soit sa forme, le roman est un récit, une narration, il nous propose de nous intéresser à la vie d'un ou de plusieurs personnages ».

<sup>2</sup> Pour Littré, le roman est « Une histoire feinte, écrit en prose, ou l'auteur cherche à exciter l'intérêt par la peinture des passions, des mœurs, ou par la singularité des aventures ». La Rousse du XIXe siècle oppose le roman ancien, « Un récit vrai ou faux ». Le roman moderne, « récit en prose d'aventures imaginaires inventées et combinées pour intéresser le lecteur ». Le Robert, le roman est « une œuvre d'imagination en prose, assez longue, qui présente et fait vivre dans un milieu des personnages donnés comme réels, nous fait connaître leur psychologie, leur destin, leur aventure ».

<sup>3</sup> « Le roman fait rigoureusement ce qu'il veut : rein ne l'empêche d'utiliser à ses propres fins la description, la narration, le drame, l'essai, le commentaire, le monologue, le discours... ».

## Iferdisen iżrayanen yef wungal

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yettağğan inedruyen-is uddsen. Ma d iwudam-is ttilin n lkayed, tezdi-ten tudert i yeqqnen yer umdan n tilawt, d tegnatin n tudert-nni yakan i yeqqnen yer wakud.

### I-2 Ittewlen n wungal

Ungal aqbayli d yiwet n tewsit n tsekla, yebna yef yittewlen igejdanen, d ayen yetmeyyizen yal tira, d ayen as-d-yettakken talya i uđris-nni yakan, ihi gar yittewlen iyef yebna uđris n wungal ad d-nebder:

#### I-2-1 Asentel

Asentel, deg wungal s umata yettili gar yiferdisen igejdanen iyef ibennu uneggal ađris-is, imi yesea azal deg usbeyyen n lebyi-s, d wayen yebya ad d-yessenfali, ilmend n umseđfer n tektiwin i yesseqdac, imi ibennu ađris-is yef usentel agejdan ara yilin d tikti tamatut n wayen yebya ad yessiweđ, syin ttafaren-tyisental inaddayen ara yilin d asnerni n tektiwin n umaru.

Yenna-d Salhi M.A (Op.Cit : 40): « *di tesleđt taseklant awal asentel immal-d tikta ( am tayri, am yinig, am ttar, am tmettant, atg) iyef i d-yewwi uđris. Yettban-d usenteln uđris ama deg uzeđta n wawalen( awalen m qaraben deg unamek) ama deg uzeđta anamkan (tifyar, tugniwin n uyanib m qarabent)».*

#### I-2-2 Iwudam

Iwudam, d iferdisen igejdanen i d-issnulfay uneggal akken ad yessisen yes-sen ungal-is, andaiseddayen dayen inedruyen d tigawin n teħkayt, dya ur nezmir ad naf ungal war ma llan deg-s yiwudam. Tenna-d Sadi Nabila (2011: 156) : « *awadem d aferdis agejdan deg tsiwelt, fell-as i tebna, imi amsawal yettawi-d taħkayt n yiwudam, awadem d bab n tigawt deg uđris, d netta i d-yeslalayen inedruyen deg wassayen it-yezdin ney i t-iferqen d yiwudam-nniđen»*

#### I-2-3 Akud

Akud, yeqqen yer tudert n umdan n yal ass, yessegzay-d melmi đrant tigawin d yinedruyen n wungal, anda ad t-naf yebda yef sin, akud n teħkayt;dayen yeqqnen yer wakud anda đran yinedruyen id-yettwalsen, ma yella d akud n wullis yettuyal yer wakud yezrin ney uread yedra.

## Iferdisen iżrayanen yef wungal

Ullis tikwal ibeddu s talya yettcabin akud n teħkayt, maca ur ittkemmil ara i wallas-ines, yettuḡal yer yinedruyen yellan yakan deg usismel n wakud n wullis. Deg unamek-is aħeqqani, yezmer dayen ad yili usizwer n yinedruyen deg wullis, dayen yettaġġan imeyri ad iżer akud n yinedruyen uqbel n đerru-nsen, yenna-d Mohand Akli Salhi ( Op.Cit : 11): « *akud d aferdis di tesleđt n tsiwelt, yettban-d wazal-is deg ubeddel s wayes i d-gellun yinedruyen n teħkayt* » .

### I-2-4 Adeg

Adeg, yerza amkan anda đerrunt tedianin n wungal, yesea amkan d wazal meqqren deg wungal, ilmend n temlilt iyef ibedd, deg-s i ttemhazen yinedruyen n wungal, tettili dayen ilmend-is tikli n uwadem, yef waya ur nezmir ad nsugen đerru n tigawin bla yes, dya aneggal yal tikkelt yettuḡalyer-s imi, yettuneħsab d aferdis amadwan deg lebni n uqeddic aseklan, yenna-d Salhi ( Ibid : 11) :« *adeg d aferdis di tesleđt n tsiwelt, d adeg i d-immalen anda đerru tigawt, d netta dayen id-yeskanen deg waṭas n tegnatin amek iga umdan* ».

Tenna-d dayen Sadi Nabila ( Op.Cit : 156) yef wadeg :« *adeg d abraħ deg i d-tturaren yiwudam, deg i d-ttlalent tigawin, d amkan deg i d-đerrunt tigawin*».

### I-2-5 Amsawal

D win i d-yettalsen taħkayt deg uđris, yenna-d Salhi (Ibidem : 32) yef waya: « *amsawal d win id-issawalen taħkayt deg uđris n tsiwelt, amsawal yemxalaf yef umaru, amaru d amdan yettidiren di tilawt, ma d amsawal yettili kan deg uđris. Dtayect-nni id-iħekkun deg uđris( ama d ungal ney d sħenf-nniđen n tsiwelt). Amaru yesnulfuy-d taħkayt, ma d amsawal iħekku-tt-id, llan tlata n lešnaf n yimsawalen, amsawal aniri, amsawal agensay d umsawal-awadem*».

### I-2-6 Allus

Allus d aeiwed n useqdec n tayunt deg tefyirt n tesrit, ney n tmedyezt ilmend n unamek iyer yeqqen, yettuḡal d unamek-nniđen deg yiwen n umeslay yenna-d Salhi ( Ibidem : 25) :«*d tuḡalin n yiwet n tayunt, tezmer ad tili tayunt-agi d imesli, d awal, d taggayin n wawalen ney d azenziy( ama n tkatit ama n unya n unamek) s wakka, allus, yesea akk iswiren n tesnilest( timsislit/tasniselt, taseddast, amawal)*».

# Iferdisen iżrayanen yef wungal

## I-2-7 Asugen

D tayawsa iyef yessugun umdan, seg tsugint n tidmi-ines yef ḍerru n usirem-is i yettilin tikwal s yiswi n uskan n yiman, d usdukkel n waktayen d termitin iæddan, d tugniwin i d-yettwasilyen yakan d usemres-ines deg tyessa tamaynut.

## I-2-8 Aglam

Aglam seg yittewlen igejdanen iyef yebnawungal, yettakk-as tugna icebhen i uḍris, yezmer ad yili d aglam n umdan, ney n wadeg ney n tyawsa, aglam dayen yessishil i uneggal ad yefk tugna talqayant i yimeyri, dya ad iquerreb tayawsa-nni yer wallay n yimeyri, yenna-d Salhi (Op.Cit: 20): «*aglam d aḥric deg uḍris i d-yettakken isallen yef uwadem, yef tyawsa, yef wadeg, yef wakud ney yef tigawt*».

Yerna-d yef wanect-a dayen Meksem Zahir (2010 : 87) : «*Aglam d tugna tusdidt i d-yettakken tiki i yimeyri yef wayen id-yettwagelmen. Sumata, amaru mi ara d-yeglem tayawsa, yezmer ad d-yebder iḥricen-is, ney tiyarawin-is, ney tulmisin-is. Am akken i yezmer ad tt-id-yessisen ilmend n umḍiq ideg tella, ilmend n wakud ney ilmend n yiferdisen-nniḍen i d-yezgan yer tama-s*».

## I-5 Leṣnaf n wungal

Ungal d anaw aseklan, yettili deg-s wallas n unagraw n tedianin ilmend n yiwudam. Anaw-a d win yebḍan d leṣnaf, yal ṣṣenf yef wacu i d-yettawi, gar-asen ad d-nebder:

### I-5-1 Ungal amsaltu

Yettusemma dayen ungal n wanya, ibedd yef uferdis n usday dusigel, anda ttilin wanyaten ara nadin fell-as, dya anaw-a d win yessekcamen tawnaft\* i yimeyri, d ayen ara t-yeḡḡen ad iyer, ad idfer tigawin n teḥkayt akken ad yaweḍ yer tifat n temseereqt yellan daxel uḍris, Michel Raimond (Op.Cit : 43) yesbadu-d anaw-a n wungal yenna-d d akken: «*ungal amsaltu d talya tamaynut n wungal n ucali, ungal-a iḥaz asmures ameqqran deg tallit tis XIX, yennerna akked tneflit n wammassen iyermanen imeqqranen, d islellayen i ttawin yer wanya, yas akken tella temsulta ijehden, yerna d*

## Iferdisen izrayanen yef wungal

*tin yettwasuddsen, asmures amezwaru ameqqran n wungal amsaltu ayen Edgard poe, yeḡra amek ad d-isnulfu anaw n umaswaḡ i ixeddmn i tama n temsultat»<sup>1</sup>.*

### I-5-2 Ungal amezruyan

D yiwen n wanaw n unallas, id-igemren tidyanin d yiwudam-is seg umezruy. Ineḡruyen-is tezzin yakan yef umezruy yeḡran deg tilawt, imi yeqqen yer yizri, yettales-d ayen yeḡran, yetteeraḡ deg-s umaru ad yeḡyu ineḡruyen n tallit-nni, s usemres n yiwudam, iḡeffe deg-s ḡayen ismawen yesean azamul yef umezruy, yenna-d Michel (Op.Cit : 37) : « *anaw-a n wungal yettwardel-d seg umezruy, nettaf deg-s kra n tyawsa yeqqnen yer umezruy, aneggaru-ya yettuḡal yer tallit n yizri* »<sup>2</sup>.

Assay n wungal s umezruy, yella seg zik, imi yettuḡal yer umezruy n umdan d win n tmetti, asentel n umezruy yeqqen yer usentel n wungal, imi cudden yer yiman, anda id-yesseḡzay yef wayen txeddem d wayen icudden yer lferḡ-is d uqraḡ-ines. Ihi ungal amezruyan d amlas n yineḡruyen n umezruy i yekkatn ad ibeddel abrid n uskan-ines i yimeyri, rnu yer-s aswir-is elay deg uselḡu n yineḡruyen-nni akken llan, imi win ara t-yeḡren ad yeseu tikti tekmel yef wayen yellan deg tallit-nni, tressa ḡayen yef tallit ibanen, i yellan deg tilawt, tettakk-as azal imi ur tessei la tazwart la tagrayt, d amezruy id tallit-is.

### I-5-3 Ungal n tilawt

Ungal n tilawt, d tagensest\* n tudert akken tella deg tidet, d tugna i yettakk umaru yef tudert s yinaw i yeqqnen yer tilawt, seg yiḡerbazen iseklanen i yekkatn ad ibeddel tugna n uyref ney ad yessiweḡ yes kra n tikta ara yilin d tamsirt i kra n yimdanen.

Ungal n tilawt, ihi d aḡerbaz aseklan, yettuseḡdac wanaw-a akken ad tettwagzu tudert, syin ad nefhem tikti s wayes ara tedder deg yineḡruyen n teḡkayt, ḡya d tizri n tudert-nni yakan, ḡas ulamma tezmer ad tili d tudert yelhan ney n diri, maca tessea tamsirt i tebya ad tessiweḡ i tmetti: « *d allas n tedyant n kra n yimdanen, ineḡruyen-is*

<sup>1</sup> «Le roman policier est une forme du roman d'aventure constitue depuis le XIX siècle un immense succès, il est né avec le développement des grands centres urbains, ce sont des labyrinthes propies au crime, malgré la présence d'une police fontement organisée, la première grande réussite du roman policier fut celled'Edgard poe, il a su inventer le type du détective amateur qui travaille en marge de la police...».

<sup>2</sup> « Un tel roman, en effet, emprunte à l'histoire on trouve dans les marges de l'histoire des épisodes mouvementes, il découvre dans certaines périodes du passé ».

## Iferdisen izrayanen yef wungal

*qqnen yer tilawt ilmend n uyanib amuggit\* i ungal, tikwal tekkat ad tbeddel tikti n tmetti d tmuyli-nsen»<sup>1</sup>.*

Ihi, nezmer ad naf dakken ungal n tilawt dayen icudden yer usegzi n wayen yellan deg tudert d usegzi-ines ilmend n wamek i t-yettwali umaru, yezmer ad yili deg-s l'ixir ney ccer, teqqen yer tzuri icudden yer tmettid wayen yellan deg-s, d tugna ara yilin yef tudert n umdan n yal ass.

### I-5-4 Ungal n tayri

Tettunefk-as txutert tameqqrant syur yimyura, yettunehsab d anaw i yettuberhen, i yettwassnen s waṭas, yettales-d yef yisental n tayri i d-yettakken tugna tamatut yef wuguren n win i myehmalen, yezmer dayen ad yales assay anmetti ara yilind sebba n unadi yef tayri d rewru n uslig : « *d ungal i yettuqten deg-s yisental n tayri d tuktawt\* ur tettakk ara azal i wuguren n tmetti ney i tnebbadt ney yer wuguren n tsertit*»<sup>2</sup>.

D inaw n tesrit iban-d deg utaram\* n l'Europe di tlemmast n tasut tis 18, isental-is akk kkatn ad shersen ney ad ssiwden i yimeyri tayri-nni akken tella, s useqdec n uwadem ara d-yeglun s timmad\*, s ukafeh-ines sdat nwuguren n ddunit: « *ungal n tayri ireṣṣa yef wassay anmetti yellan gar urgaz d tmeṭṭut, ur tettili ara s tugna-nni n tayri gar-asen, maca tessawed yer wassay anmetti gar-asen Md : tamettant n baba-s n wasaḍ d umxuter-is i lehnana n tbatat*»<sup>3</sup>.

Ihi, tayri ur telli kan gar urgaz d tmeṭṭut, imi tezmer ad tili d tin n tyemmat, d tin n tegmat, « *sbegginen-d kra n yimazrayeniswi n wungal-a dakken d asiwed yer usedhu d tgensest n wassay anmetti i yetthufen yef tayri d uḥulfu-ines s uslig\**»<sup>4</sup>.

### I-5-5 Ungal n tebratin

D anaw aseklan yerzan agraw n tezirt n tebratin, ssexdamen-tt am akken d allal i usiwed n tekti i yimeyri: « *d anaw amezwaru i d-yennulfan, d win yemhazen s waṭas*

<sup>1</sup> <https://ar.wikipedia>. هي سرد لقصص لأشخاص واقعيين وأحداث حقيقيين من خلال الأساليب الدرامية للرواية وغالبا ما تهدف إلى تغيير هذا الواقع الذي يقدمه مضمون الرواية لخدمة المجتمع وإصلاحه.

<sup>2</sup> Ibid. « وهي الرواية التي تغلب عليها قصص الحب والمثالية ولا تلتفت إلى مشكلات المجتمع أو الحكم أو المشكلات السياسية الأخرى. »

<sup>3</sup> Ibidem, " أي أن الرواية الرومانسية تنصب على العلاقة الاجتماعية السائدة بين الرجل والمرأة ولكنها لا تكون فقط في صورة علاقة الحب، الرومانسي بل تمتد إلى مختلف أشكال العلاقات الاجتماعية بين الرجل والمرأة مثل موت والد البطلنة واحتياجها الحنان والحب الذي تقفده بموت الأب.

<sup>4</sup> Ibidem, " ويشير بعض النقاد إلى أن الهدف من الرواية العاطفية هو مجرد تقديم التسلية و تصوير للعلاقة الاجتماعية التي تبحث عن الحب و تشعر بالحرمان العاطفي".



## Iferdisen izrayanen yef wungal

*almi yuyal yesea ayref, ihaz s waṭas deg tasut tis 19, yettili d tazrirt n tebratin yettwarun ilmend n yiwen n umaru ney ugar*<sup>1</sup>.

Ungal-a d anaw aseklan n tebratin, taḥkayt-is terza amyazen asugnan n umdan ney n ugraw n yimdanen, yezmer dayen ad yili umyazen d ilaw.

Iban-d wanaw-a deg tasut tis 17, maca almi d tasut tis 18i s-yettunefk wazal, deg tazwara n tasut tis 21, iban-d yiwen wanaw yettemcabi yer wanaw-a n tebratin deg yilugan, yemgarad fell-as deg tarrayt, amaylay agejdan deg wanaw n tebratin yettili deg tenmezla d tilawt, akked ukfay n yimeyri aḥulfu n uttekki i yiwudam, akken dayen ad isers ney ad issekcem iman-is daxel n teḥkayt.

### I-5-6 Ungal n ucali

Ungal-a d anaw n usugun, yessissin-d s umata amihi\*, yettakk-as i yimeyri aḥulfu n usduy, anda d asaḍ i yetturaren tamlilt n udyan. Michel Raimond (Op.Cit: 39), yewwi-d awal deg udlis-is“Le roman” yef wanaw-a n ungal yenna-d: « *yeseḥbibir ungal n ucali yef useḥres yerzan tukksa ney tiyersi-nney seg tudert n yal ass d ukeccum-nney deg umaḍal anda asaḍ yezga yettawad-it umihi, uqbel akk amihi n lmut* »<sup>2</sup>.

Nezmer ad d-nini, ungal-a yettales-d acali iderrun i uwadem, s waṭas n tedyanin d tigawin, yezmer ad yili d yiwen n yinig ney ugar.

### I-5-7 Ungal aserti

D anaw n wungal i d-iskasayen tikiwin akked temsal n tsertit i yellan deg tallit-nni, ama s talya tusridt ney tarusridt i yisental-is: « *d ungal n tenyemsa tamalawt d uḥareb n tibawt, d ungal i yugin tanmegla n udabu, dya ungal-a iskasay timsal n tesrtit i yellan* »<sup>3</sup>.

<sup>1</sup> "و هي من أوائل الرواية تطورت كثيرا و أصبحت لها شعبية حتى القرن التاسع عشر, و هي تقوم في شكل سلسلة من, <https://ar.wikipedia>, الرسائل التي تكتب بواسطة شخص أو أكثر."

<sup>2</sup> « Le roman d'aventure garde le dessein de nous arraché à la vie quotidienne de nous introduire dans un monde ou le héros court à chaque instant des risque et d'abord le risque de mourir ».

<sup>3</sup> "هي رواية النضال الايجابية و مكافحة السلبية أو هي الرواية المعارضة للفكر السائد ضد الحكم, فالرواية, <https://ar.wikipedia>, Op.cit, السياسية تناقش القضايا السياسية الموجودة".

## Iferdisen izrayanen yef wungal

Deg wungal-a yettili yimenyi d yinagrawen n udabu d cceḥna anda asaḍ yekkat s wayen i yezmer ad isseyli, ad iyleb imenyi-agi, tikwal la ixesḥer deg uḥareb n tibawt-agi tamesbaṭlit.

Nezmer ad d-nini, ungal n tsertit d win ittekkim deg temsal n tsertit, anda amaru yettakk-d tamuyli-ines tasertant am akken d tamsalt seg temsal n tilawt n tsertit, yettwaseqḍac deg wungal-a yinaw asertan, d tmuyli tasertant i umaḍal d wassay n umdan akked udabu, yettumeyyez wanaw-agi yef wanawen-nniḍen n wungalen s utekki-ines deg tedyant n tsertit, akken nezmer dayen ad naf anaw-a yettawi-d talya n yifakalen n tsertit, dya yessenqas s wazal n yiferdisen-nniḍen n wallas.

### I-5-8 Ungal ayelnaw

Ungal-a, iswi-s d anadi n wasaḍ yef tlelli segunagraw amesbaṭli n temharsa: «*d ungal n tyersant yef tmurt d unadi yef tlelli seg unagraw n temharsa i d-yemmalen lbaṭel*»<sup>1</sup>.

Yettili wasaḍ deg wanaw-a n wungalen, am uzamul n tyersawt\* yef tmurt akken dayen yettgensis-d tamyensa n ugdud n tmurt-is, ilmend n uwadem-ines yeskan-d dayen tugna n uḥareb i d-yettakk yiwen n ugdud i tmurt-is, mgal tamharsa.

Ihi, ungal-a d allas n lhif iḥarben ama d tinyi, lbaṭel. D tarrayt n temyensa-nsen akken ad awḍen yer tlelli.

### I-4-9 Ungal n umennuy

Yettuneḥsab wungal-a seg wanawen i mucaeen deg tsekla s umata, iban-d ilmend n tewlilt\* n umezruy d umennuy-nni yellan deg lawan n tṭraḍ, d win id-ibanen deg tasut tis 19, yeqqen yer wungal amezruyan, imi isental-is mqraben.

Ihi, ungal n umennuy d abrid i yetṭafar umaru akken ad immeslay yef umennuy yellan deg umezruy: «*d ungal n usmegrew\* yef tmurt, d uqelleb yef tlelli seg tsehrest\* i d-ittgensisen irreggamen\* d yinedruyen deg ungal n umennuy s wasaḍ ara yilin d azamul n tmetti*»<sup>2</sup>.

<sup>1</sup> <https://ar.wikipedia>, "هي رواية التضحية من أجل الوطن و البحث عن الحرية من برائن الاستعمار الذي يمثل الظلم"

<sup>2</sup> Ibid, وهي رواية التضحية من أجل الوطن و البحث عن الحرية من برائن الاستعمار الذي يمثل الظلم نفس المرجع السابق, بعينه الذي يقدم نضال الشعب بأكمله من خلاله. الأحداث في الرواية الحربية بطل واحد

# Iferdisen izrayanen yef wungal

## I-3 Amezruy n wungal azzayri

Asnulfu aseklan n wanaw-a iban-d gar snat n tmidranin deg useggas n 20, deg tidet, nezmer ad naf tanfalit taseklant s tutlayt tafransist tella deg Lezzayer, yas akken yettban-d usemres n tefransist yuwal yer deffir.

Ungalen izzayriyen llan deg yiseggasen n 30, yas akken nettwali s umata tazwara n tsekla tazayrit tettuyal yer yiseggasen 50, aya ilmend n wazal as-ittunefken i tewsit-a ilmend n ufares-ines, yenna-d Charles Bonn (1997:185-210) : « *ungal Azzayri deg yiseggasen ineggura tettunefk-as txutert ilmend n ufares-ines aseklan i tutlayt tafransist* »<sup>1</sup>.

Ungal Azzayri ilul-d ilmend n kra n yimyura am Ahmed Ben Mostapha, Abdelkader Hadj-Hamou, Choukri Khodja d wiyad am Charles Bonn d Xavier Garnier, deg tallit-a drus n umdan yellan seg wungalen-agi d yimyura-n sen, ineggura-agi ttwarun syur yinawaren\* deg tedbelt tahersant, izyanen izzayriyen gelmen-d seg ugraw deg tsekla tahersant deg Lezzayer deg lawan-nni, ineggalen imezwura llan d inselmen, d imezwura deg temsertit akked yidles ahersan.

Tasekla Tazzayrit temhaz deg yiseggasen n 50, i yettuyalen yer tallit n ttrad n Lezzayer anda tettwassen, tettban-d tayugt tamaynut n yimyura i ixedmen tibratin tihhuga\*deg tallit-nni n ttrad am Mouloud Feraoun, Mouloud Mammeri, Mohammed Dib, Kateb Yacine.

Ass-agi, iwulem ad nmel dakken tisekliwin-a ttwassnent s tuggtiwin-nsent d tbayurt-nsent tanfalant ilmend n wazal as-ittunefken syur yimyura akken i d-yenna Charles Bonn (Ibid:185-210) : « *ur temfaraq tsekla tazayrit yef umxuter amegraw akken id-izerrer ugraw n yimyura imi thulfun s teylalt* »<sup>2</sup>.

Nezmer ihi ad d-nales azal n kra d taggayin n tenfalit taseklant deg tsekla-agi tazayrit (tasekla tazayrit s tenfalit tafransist, s tenfalit taerabt, s tenfalit tamaziyt), rnu yer waya tikwal kan ara d-naf umuyen iseklanen deg tsekla tazayrit i yettakken

<sup>1</sup> « Le roman algérien est jusqu'à ces derniers années le plus important, du moins en volume dans la production littéraire de la langue française ».

<sup>2</sup> « La littérature algérienne est inséparable d'un besoin collectif et comme l'ont souligné plusieurs de ces écrivains, il se sent en permanence ».

## Iferdisen izrayanen yef wungal

amkan i yuklalen i yimyura n tenfalit taqbaylit, yas ma llant tezrawin tiseklanin deg tayult taseklant tesbeggin-d dakken ungal aqbayli n tenfalit taqbaylitur iættel ara akken ad d-ibin, lihala n Belaid At Ali tesbeen-d ugar anect-a.

Ungal Azzayri d win id-iæddan yef kra n talliyin, tallit send timument, deg tallit-a amyaru yettef abrid n tira s tutlayt tafransist dya banen-d kra n wungalen i d-yewwi Mouloud Feraoun, Mouloud Mammeri d Mohammed Dib : « *d tallit id-yemmalen asebded amezwaru n wungal d yilugan-is* »<sup>1</sup>, anda id-sbegginen s wungalen-agi dakken ugin tamharsa, byan tilelli. Syin yer-s tira n wungalen teezem ad taf abrid-is deg tallit tis snat, tallit-a d tin seld timument, anda ungal azzayri yemhaz « *iban-d s uyanib uslig i d-yewwin amaynut* »<sup>2</sup>, iban-d wungal amezwaru s lmendad n Abd Lhamid Ben Haduqa, ungal-a d win id-yeldin tiwwura i ukeccum yer umaḍal n wungal amaynut, dya yessawed ungal azzayri ad isbeggen iman-is s tutlayt n taerabt, syin yer-s iban-d Taher Ouettar.

Nezmer ad d-nini, ungal azzayri yufa-d abrid-is deg tallit-a anda i d-llan yimaylayen i yessishilen tamhezt-is, imi deg tallit-a awanek yella d amallal n umeskar, akken dayen ad naf asishel n temhelt n usizreg i umaru.

Ihi, ungal-a d win id-ibanen gar snat n ttraḍat timaḍlanin anda i d-iban i tikkelt tamezwarut s tutlayt tafransist send timument, syin yer-s ilmend n lixšaṣ i d-yellan deg wungalen-agi ama d ayen yerzan lebni aseklan n uḍris ney taýessa-s, iban-d wungal azzayri s tutlayt taerabt seld timument dya yemhaz yewwi-d amaynut.

### I-4 Talalit n wungal aqbayli

Yettwassen umussu aseklan s umhaz-ines ameqqran, id-yeglan s ugemmuḍ n tewsatn n tsekla timaynutin, ad d-nebder gar-asen ungal, imi d win yesean tixutertd wazal ugar, aya ilmend n teynit\* d utekki d wazal as-yettunefken syur yimyura, syin yer-s imeyriyen.

Tasekla taqbaylit tamensayt, d tin yettwassnen s timawit, maca ur teqqim ara kan akken, imi tegra-d tira iman-is, taneggarut-a d tin id-yeglan s tewsatn timaynutin gar-

<sup>1</sup> «إن هذه الفترة تميزت بوضع حجر الزاوية لتأسيس قواعد انطلاق الرواية الجزائرية». <https://thakafamag>

<sup>2</sup> Ibid. «المرحلة الثانية انطلقت بعد الاستقلال بأفلام جديدة وبأسلوب متميز يحمل نكهة الحداثة».

## Iferdisen izrayanen yef wungal

asent: ungal, tullist ihi, ilmend n wayen yellan deg timawit, amaru igmer-d ayen yesseqdac deg tira-s, yef waya ad naf Nadia Berdous (2000-2001:35) tenna-d: «*yal tasut tferren seg timawit ayen as-ilaqen d wayen ara d-yeffyen fell-as, ayen yettwali ur yesei ara azal deg tallit-nni yakan yettağga-t*»<sup>1</sup>.

Di taggara n tasut tis 19, tezra tmetti taqbaylit udem n tira ilmend n kra n tedyert \* n yizzayriyen, i yefkan azal i tira n wayen yellan deg timawit, tadyert-a teffey-d seg uyerbaz arumi, gar-asen ad naf Amer Said Boulifa deg useggas 1913, yura-d adlis n temsirin n tmaziyt, aya deg wayen i d-tenna Berdous (Op.Cit:35) : «*yura-d deg useggas 1913 adlis s uzwel almad n tutlayt n tmaziyt deg-s azal n 350 n yisebtar, ttuqten deg-s yisental, tizrigin yerzan tamedyetz n Si Muħend turar tamlilt tagejdant deg uħraz n tmedyetz n umedyaz-a*»<sup>2</sup>.

Ihi, ungal aqbayli d talya tamaynut i yessuturen tumast-ines uqbel ma tuyal d tawsit n tsekla, yas ulamma ass-a ad naf isental uqten, maca deg uflali-ines yella yettawi-d yef tumast d umezruy.

Ma nuyal yer umezruy n wungal yuran s teqbaylit, ad naf yuy aħar-is deg yiseggasen n 1940, s tira n Belaid At Ali, imi yerza asalu, yewwi-d amaynut i tsekla taqbaylit s tira n wungal-is “lwali n wedrar”, maca ungal-a ur yettuneħseb ara almi d aseggas 1992, imi d imrabden irumiyen it-id-ijemeen , gar-asen ad d-nebder J-M-Dallet akked Degezelle, acku Belaid yewweħ leħfu n Rebbi uqbel ma yeffey-d udlis-is iwumi fkan azwel n “les cahier de Belaid ou de kabylie d’Antan”, yettuneħsab d amexluħ gar tira d timawit.

Dahbia Abrous tettwali d akken d Belaid At Ali i d amezwaru i d -yesnulfan amaynut i tsekla taqbaylit imi i d-tenna (2004) : «*ameskar amezwaru n yidrisen iseklanen yuran d Belaid At Ali: wa yemmut akken damectuħ deg leħmer-is 39 n yiseggasen, deg useggas 1950 yella d ameskar n yiwen n udlis kan i d-yeffyen deg*

«وضع سنة 1913 كتابا سماه طريقة تعليم اللغة الامازيغية، فيه حوالي 350 صفحة من تأليفه في مواضيع شتى، وكان لديوانه الموسوم بأشعار سي محند او محند دورهم في الحفاظ على أشعار هد الشاعر»<sup>1</sup>  
«ان كل جيل يختار من التراث الشعبي الشفوي ما يناسبه ويخدم اغراضه، ويترك كل ما يراه غير مهما كانت أهميته الفنية»<sup>2</sup>

## Iferdisen izrayanen yef wungal

(FDB) deg useggas 1962 s uzwel “*Les cahiers de Belaid ou la kabylie d’antan*”, adlis-a deg tidet d ammud n yisefra, timucuha, tullisin(amexluḍ)»<sup>1</sup>.

Amer Amezian (2002: 68) dayen yeḍfer tamuyli n Abrous yenna-d: « *talalit n wungal aqbayli ad tt-naf tettuyal yer yisegasen 1940, iban-d i tikkelt tamezwarut yer Beleid At Ali, s uḍris i yura “Lwali n udrar”, syin ur d-ffyen ara wungalen armi d yiseggasen n 1980 asmi i d-yeffey wungal “Asfel” d “ Faffa” n Rachid Alliche, “Askuti” n Saadi*»<sup>2</sup>.

Tira n tsekla ur teqqim ara s tutlayt tafransist ney s tid n taerabt, imi yella-d usnulfu n tira n yidrisen iseklanen s tutlayt n tmaziyt, aya s usnulfu n ugemmay n tmaziyt, syin yer-s banen-d wid id-yeslalen ney id-yewwin amaynut i tsekla taqbaylit, ineggura-ya d Boulifa d Belaid At Ali; Boulifa yegmer-d ayen yellan deg timawit, yura-t deg udlis iwumi isemma “*Méthode de la langue kabyle cour de deuxieme Année*”, yef waya yettuneḥsab Boulifa d anasray amezwaru i yuran yef tsekla taqbaylit, ad naf dayen Hadaddou (2001:13) yerra lwelha-s yer umezruy-a yenna-d: « *Beleid At Ali d netta i yerzan asalu ntira deg yiseggasen n rebēin yura-d timucuha d tullisin, yettwasuzren deg useggas 963, ffyen-d deg FBD, s uzwel “Les cahiers de Belaid au la Kabylie d’Antan”*»<sup>3</sup>.

Gar wid dayen yettwalin dakken d Belaid At Ali i d amezwaru i yuran s tutlayt taqbaylit ad naf Mohand Akli Salhi (2011 : 83) id-yennan: « *talalit n tewsit n wungal s tutlayt taqbaylit, yettuyal yer tira n Belaid At Ali, lada s uḍris-is lwali n wedrar...*»<sup>4</sup>.

Tallit n unekcum arumi yer tmurt n Lezzayer yegla-d s uyuraf n tewsit-a, imi deg tallit-nni ur as-yettunefk ara wazal i tira s umata, maca deg tedianin n tefsut 20 yebrir 1980, ldint tewwura, slalen-d lebyi n tira i yimyura n Leqbayel, dya aseggas dasawen,

<sup>1</sup> « Le premier auteur de texte littéraire écrits fut Belaid At Ali, celui-ci, mort prématurément a 39 ans en 1950, fut l’auteur d’un seul ouvrage que le fichier de documentation berbère (FDB) publia en 1962 sous le titre : ‘‘Les cahiers de Belaid ou la kabyles d’antan’’. Cet ouvrage est en réalité un recueil de poème (isefra) de contes (timucuha) et de « nouvelles » amexluḍ ».

<sup>2</sup> « Le roman et adopté en premier par Belaid At Ali, dans les année 1940, a travers le texte “lwali n wedrar”. Néanmoins, cette expérience reste ponctuelle jusqu’aux années 1980, le genre vit alors son essor avec la publication d’Asfel et fafa de R.Aliche, Asfel, Askuti Saadi».

<sup>3</sup>« Belaid Ait Ali a ouvrets la voie ou milieu des années quarante en composant une série de contes et de nouvelles publiées en 1963 par le fichiers de documentation berbère sous le titre les cahiers de Bélaid ou la kabyle d’antans».

<sup>4</sup> « Cependant, la naissance du geure romansque en langue kabyle remante aux écrites de Belaid At Ali, notamment avec son texte lwali n wedrar».

## Iferdisen iżrayanen yef wungal

tira n wungal deg tallit-a tennerna, nnulfan-d yimyura id-yewwin amaynut i tsekla, gar-asen Rachid Alliche i yuran ungal-is amezwaru “asfel”, yettawi-d deg-s yef tumast n tmaziyt, syin idfer-it-id wungal-nnidenn Saëid Saëdi deg useggas 1983 s uzwel “Askuti”, yemmeslay-d deg-s yef tumast n tmaziyt d yinedruyen yellan deg useggas 1986 s uzwel “Faffa” anda id-yewwi ameslay yef lyerba n tmurt, syin tban-d tira n wungal n Amer Mezdad s uzwel id d wass, yemmeslay-d deg-s sumata yef ubeddel n tmetti taqbaylit akked temsalt n tmaziyt, bla ma nettu tira n Salem Zenia, i d-yuran ungal Tafrara, yewwi-d deg-s asentel n tumast n tmaziyt rnu yer-s yef tumast n yimaziyen. Ungal aqbayli ilul-d deg tegnatin n lhers deyen it-yeğğan ad yeglu s wuguren , yettuḡal aya yer usizreg, imi imyura uḡen adeg n usnulfu, maca aya ur ten-yeğği ara ad snulfun akken byan, imi asiley-n sen yella s tutlayt taberranit, ma nuḡal yer yimyura ad t-naf mačči d imdanen n tsekla, llan d imejjayen d ineḡmasen syin kecmen yer ubrid-a n tira, fkan-as udem amaynut.

Tira n wungal ur teḡbis ara da, imi tettnerni seg tasut yer tayed, aḡas n yimyura i yefkan azal i tira n teqbaylit s uflali n waḡas n wammuden.

### I-4-1 Imeskaren iqbayliyen yuran s tutlayt taberranit

Mouloud Mammerie:

- La colline oubliée, Paris, plon, 1952.
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- Iyil d wefru, 2002.
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- Bouchenab Rabah, Tacelhabt ur yessin, 2014.
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### I-6 Tira n tmeṭṭut

Tira n tmeṭṭut temhaz, tuy amḍiq d ameqqran, imi ass-a teṭṭef akk iberdan, tegra-d ,tesken-d iman-is ula deg tira, s yiḥulfan i tt-iḥuzan d wayen tedder, teṭṭef abrid ara tesken awal-is deg-s, s wayes ara tessuffey tikiwin-is d wayen itt-iqerḥen daxel-is.

Seg tid i iḍfren abrid n tira n wungal ad d-nebder:

- Lynda Koudache, uqbel ad teṭṭef abrid-a n tira n wungal, tella tettaru am mud n yisefra gar-asen” comme une forêt de mots dits deg useggas 2001”, l’aube vierge deg useggas 2003”, deg 2005 teḍfer abrid n tira s tutlayt-is, tura-d am mud n yisefra “Lliy uqbel ad iliy”, deg 2006 tura tullist-ines tamezwarut s uzwel “angi n tudert”, syin

## Iferdisen izrayanen yef wungal

teđfer abrid-nniđen, abrid n tira n wungal, deg useggas 2009 yeffey-d wungal-is amezwaru “Aecciw n tmes” anda id-tewwi yef yisental yemxalafen, gar-asen lhif, tigujelt, lehqer, tayri, ateeddi yef lherma, deg useggas 2016 yeffey-d wungal-is wis sin “Tamacahut taneggarut”, anda id-tewwi yes arraz n Asia Djebar.

-Dihya Lwiz: d tamarut yettarun s snat n tutlayin, taerabt akked tmaziyt, tebda s tira n wungalen n taerabt, amezwaru yeffey-d deg useggas 2012 s uzwel “Tafekkaiyi-zedyen”, yer Tezrigin n tira, wis sin “ Ad grey iman-iw zdat-k yer Tezrigin Al ikhtifef di Lezzayer akked Difaf di tmurt n Lubnan, tga dayen ammud n tullisin s tmaziyt “ ifsan n tamunt” id-ijemeen imyura n tmaziyt ( Marruk, Lezzayer akked Libya), id-yeffyen deg Tezrigin n tira, isental-is s umata ttilin yef tmetti taqbaylit, yef tmettut, yef tutlayt, yef tmurt akked ddunit, deg useggas 2017 yeffey-d wungal “gar yigenni d tmurt”.

- Kaysa Khalifi: tebda tira-s s wammud n yisefra, tessuffey-d krađ n yidlisen, amezwaru d ammud n tmedyezt “kemm deg-i” syin akkin deg useggas 2016, yeffey-d wungal-is amezwaru iwumi tefka azwel “Ihulfan”, syin yeffey-d udlis-is wis krađ, d ammud n tullisin s uzwel “Tabrat”.

Deg udlis-is amezwaru n tmedyezt ad naf isental yemgaraden gar-asen wid n tutlayt, tamurt, ddunit, tayri, ma yella d isental i yugten deg wungal-is “Ihulfan”, ad naf tayri n twacult d tmussni, ayen yettuqten deg-sd taluft n temsirin.

- Ghrifi Nacera: tura deg useggas 2011 ungal s uzwel «Tafsut mebla ijeđđigen».

- Belhadj Baya: tura ungal «tiyri n tmettut» deg useggas 2013, deg Tezrigin Racha Elsan.

- Igli n tlelli: deg useggas 2015, tura ungal s uzwel « Tayuri n tsusmi».

- Hadjira Oulbachir: tebda tira seg temzi, tura yef lihala n tuđđal d yigujilen yelluzen, tura yef wid yettu umezruy, tura dayen taceqquft umezgun “uzzu n tayri” di 2005, uraren-tt deg uxxam n umezgun n Bgayet akked temdinin-nniđen n Lezzayer, syin akkin tura ammud n yisefra id-yeffyen s tutlayt n tefransist d tutlayt n tmaziyt i wumi tefka azwel «Rêbes de feu», «tira n tmes» deg useggas 2001.

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- Ghbha Ben Gana: tura ungal «Amsebrid».
- Aoudia Zouhra: tura «Tiziri».
- Lagha Zouhra: tura «tameddit n wass».
- Naima Benazouz: tura ungal-is amezwaru « Tudert n tmara» deg tezrigin Busekkin deg useggas 2019, tewwi-d deg-s sumata yef tudert n tmara i tedder yiwet n tlemzīt yef maḥyaf, yef leqseḥ d leyḍer n tudert.
- Rachida Bensidhoum Ould Hocine: asurif-is amezwaru deg tira yella-d d ammud n yisefra iwumi tsemma« Keltuma, yemma taēzizt »deg useggas 2016, syin yer-s tura ungal«lhif d usirem» akked wammud n yisefra «init-as i gma», syin tura ungal wis sin« icenga n talsa».

Ma nuḃal yer tira n tmeṭṭut, ad naf yella umgired gar tira-s d tid n urgaz, imi aḥulfunsen d usugen-n sen d uxemmem-n sen mxalafen. Ma nger tamawt yer tira n zik ad naf d argaz i yetṭfen akk iberdan n tira d wayen-nniḍen, maca aya ur yeqqim ara kan aka, imi tbeddel tegnit tuḃal ula d tametṭut tebya ad tesken iman-is s tira-s, tger asurif, ahat tebya s wawal-is ad tbeddel kra n tyawsa i tezra ur tlaq ara, ur teffiy ara fell-as, ney ahat tebya ad d-tesken iman-is s kra n tektiwin id-yettilin deg wallay-is.

Ilmend n waya tenna-d Ayda (1982 : 207) : « *attekki n teqcict s yidlisen d tyermiwin-nniḍen, d uxeddim-is d tannumi deg uxemmem d tedrawt-ines\* deg yinadiyen d yidiwenniyeḥ, aya yessawed-itt yer ubeddel, yezmer ahat ur tessutur kra, ur tettbeddil tagnit-is s wudem usrid iban, maca tettuyal menyif n teqcict taqebbanit, tettuyal d kra seg talsa*».<sup>1</sup>

<sup>1</sup> إن احتكاك الفتاة بالكتب و بحضارة أخرى, و عملها, و تعودها على التفكير و اشتراكها في البحوث, المناقشات يؤدي إلى تغييرها, ربما لا تطلب شيئا و تبدل وضعها بصورة مباشرة واضحة, لكنها تصبح أقل ليونة من الفتاة الأمية, و تتحول إلى شيء من الإنسانية.

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### Tagrayt

Di taggara n yixef-a, nezmer ad d-nini dakken tasekla tædda-d seg timawit akken tewweḍ yer ubrid n tira, i yellan d aḥraz n wayen yellan yakan deg timawit, aya ilmend n tewsatn i d-yufraren, ilmend n wazal as-yettunefken dayen i tira.

Deg yixef-a, ihi nessawed nesbadu-d tawsit n wungal ilmend n kra n yisegzawalen d kra n yidlisen, awal-nniḍen yella-d yef yittewlen n wungal aqbayli, newwi-d dayen yef leṣnaf n wungal, aneggaru-ya yella-d deg-s umeslay yef leṣnaf i yettilin s waṭas, yef win yettunefk wazal ugar, syin newwi-d awal yef umezruy n wungalazzayri, aneggaru-ya d win id-iaeddan yef snat n talliyin, tin send tṭraḍ, d tin n deffir-s, syin yella-d wawal yef tlatit n wungal aqbayli, anda ad naf tira tamezwarut n tewsit-a n wungal tettuyal yer tira n Belaid At Ali, awal-nniḍen yella-d yef tira n tmettut, anda id-nebder kra n temyura i yuran s tutlayt n tmaziyt, i yefkan azal ladya i tira n wungal.

**Ixef wis sin:**  
**Awadem deg tewsatin n tsekla**

# Awadem deg tewsatn n tsekla

## Tazwart

Awadem yetturar tamliit deg uḍris, d amdan n lkayed akken i d-yella usissen-ines syur yimussnawen d yineggalen n tsekla.

Ma nuḡal yer tadra n uwadem ad tt-naf tettwasuddem-d seg uḡar alatini (persona), anamek-is yettuḡal yer wudem s wacu i d-yettban uwadem mi ara yurar tamliit-is, yef waya, awal-a yettuḡal yer tugna-nni s wacu yedder uwadem dixel n uḍris, akken i d-yenna Michel Pruner (2010 : 71) : « *awal personnage yusa-d seg tlatinit “persona” i yesεan anamek n unafar*».<sup>1</sup>

Seg wawal-a “persona”, yusa-d yirem agnizi “personality”, aseḡzi n unamek-is yettuḡal yer tugna neḡ yer tikti s wacu i d-issugen uneggal awadem-nni, yuḡal wawal “persona” d irem aseklan s unamek n unafar\* aseklan. Deg uzḡan aseklan yesεa anamek n yiman ixeddmn tigawt deg yal aqeddic aseklan, yef waya yettunefk i uwadem aḡas n wudmawen i izemren ad yili uneggal d yiwen seg yiwudam-nni, « *awal personnage iban-d s tefransist deg tasut XIII, macaamtawinuwadem i yettusmersen deg uqeddic n wallas, yettuneḡḡeb i tikkelt tamezwarut deg usegḡas 1754...*».<sup>2</sup>

Di lqern wis XX, deg tallit talemast, yebda useqdec n uwadem s wudem unḡib, yettunefk-as ubrid yemxalafen, yettusemras am umdan yettidiren deg tmetti, anda yezmer ad yidir kra n wuguren neḡ ad tettwabeddel tudert-is si tazwara n tedyant almi d taggara. Ad yili umseḡfer deg tedyant yeqqnen yer tudert-is ilmend n wayen i d-yenna Yves Reuter (Op.Cit : 26) : « *amhaz-ines iban-d deg tasut talemast, di tazwara n lqern XX, awadem yemhaz ilmend n uzrireg n tyara-s yemxalafen d uklis-ines deg uḍris*».<sup>3</sup>

Ihi, asnulfun uneggal i yiwudam ur yettili ara i useqdec-nsen kan akka, ilaq ad asen-tettunefk temliit, ad sεun azal, ad ilin qqnen yer tilawt. Di taggara n tallit talemast iban-d uwadem unḡalan: « *asefrari n uwadem unḡalan i d-ibanen deg yiwet*

<sup>1</sup> « Le mot personnage vient du latin persona, qui signifie le masque ».

<sup>2</sup> <http://eduscol.education.fr/ressources/francais.1ere, fevrier 2013, p.4>. «le mot personnage apparait en francais au XII siecle, mais l'acception de «personnequi figure dans un ouvrage narratif. Attestée pour la première fois en 1754...».

<sup>3</sup> « Une évolution nette se fera sentir de la fin du Moyen Age au début du XII siècle, le personnage se diversifient socialement et se développement par la mise en texte de traites physique variés et d'une épaisseur psychologique ».



## Awadem deg tewsatin n tsekla

*n tasut, di taggara n tallit talemast yegla-d s ulway d uyelluy n wazal yeqqnen asaḍ».*<sup>1</sup>

Ilmend n waya, ad naf yal ugur idfer-d awadem, ad t-yedder i yiman-is bla ma kecmen-d yiwudam-nniden deg wugur-a, anda ad d-naf yesea ihulfan, yesea yer wanda yebya ad yawed, ad yedder tamlilt-is akken yebya.

Ihi, awadem iban-d deg tasut tis 13 deg Fransa, yettwasbadu deg tallit-nni am akken d awadem amattay s uswir n ulamey, almi d tasut tis 17 yettunefk-as wudem unṣib, ilmend n unamek is-yettunefken tura; lmeena-s ad tili d asugen deg uqeddic aseklan.

Ihi, deg yixef-a nefka azal i uwadem, anda ad d-neered ad d-nemmeslay fell-as s wudem usrid deg tewsatin n tsekla s umata, syin yer-s ad nwali deg yal tawsit tabadut is-yettunefken i uwadem d temlilt-is, syin akkin ad yili wawal yef tewsatin n yiwudam ama d igejdanen ney d inaddayen ilmend n wazal n yal awadem i asen-yefka uneggal deg yinedruyen n teḥkayt-ines, syin yer-s ad d-nebder tulmisin s wayes yettwassen uwadem dixel n uḍris, syin akkin ad yili umeslay yef twuriwin i yetturar deg lebni n uḍris n wullis.

### II-1 Asissen n yiwudam deg tewsatin n tsekla

Deg usuddes n wullis, awadem yetturar tamlilt d tagejdant deg teḥkayt. Yal ullis ittāfar-it-id ugraw n tedianin d yiwudam yeqqnen yer wakud d wadeg, deg-s ad naf amaru iferren ismawen n yiwudam icudden yer tmetti taqbaylit, ad yili d azamul n kra n tyawsa, yettunefk-as yisem yeqqnen yer yigan-is, bla ma nettu aglam yeddand wayen iyur icudd yal awadem d wassayen yellan gar-asen i yeddand tudert n tmetti, rnu yer-s aglam-ines yeqqnen yer tilawt, aya akk iwakken ad tili cebaḥa deg uḍris d tikti ara yilin yer yimeyri yef uwadem-nni yakan.

Imi awadem yettuneḥsab d lsas n wullis, yef waya ad naf Achour d Bekkat (2002 : 45) nnan-d: < *ur nezmir ad nsugen ullis mebla awadem, yettuneḥsab d asefku yesean*

<sup>1</sup> [Http://eduscol](http://eduscol), Op.cit. « L'émergence du personnage romanesque qui s'amorce en même temps que le genre au sortir du Moyen Age correspondant à un affaiblissement, voir un renversement des valeurs associées au héros d'épopée».

## Awadem deg tewsatn n tsekla

*azal, imi yella d taneqqiḍt tagejdant n yinekmaren icaden deg uqeddic aseklan»<sup>1</sup>, rnu yer-s imi d netta i yettakken cbaḥa d rruḥ i yimeyri, d netta i ijebden lwelha-ines, ladya deg wayen ara yeḍrun yid-sen i yesselḥayen ineḍruyen n wullis, yef waya ad naf Achour (Op.Cit : 45) yenna-d: « tikwal awadem ireffed udem n uwliwlan\* anda ad t-naf ijebbed imeyriyen gar-asen, d uyunfu n kra-nniḍen, aya yessawaḍ imeyri ad yefk azal i wayen ara yeḍrun d wasaḍ».<sup>2</sup>*

Ullis yessuyul-d tunyilt n umaḍal, ur nezmir ad d-naf taḥkayt bla awadem, aya ilmend n wayen i d-yenna Gardes (1998 : 2013) : « *awadem d amdan n usugen, yesnulfa-t-id uneggal ney umeskar, anda ara ay-yawi usugen-ines ad t-nettwali am akken d amdan n tidet*».<sup>3</sup>

Tilin n uwadem, seg yiferdisen ilaḡen ad ilin daxel n uḍris iwakken ad yettwasiley wullis, imi awadem d asyir agejdan i lebni d tyuri n wullis, d netta i yettsemmiden asugen n uneggal, tiktiwin-is, rnu yer-s d win ara yeḡḡen aneggal ad yessisen wa ad isbeggen leqdic-is aseklan deg tilawt, ad yemhaz wa ad yennerni. Ilmend n wanect-a Jean-Philippe Miraux (1997 : 12) yenna-d: « *yettuneḥsab uwadem d agellus agejdan i tyuri n wullis, akken dayen d amaylay i usmekti d unnerni, anda i yettakk i yimeyri tazmert i lebni n ussegzu-ines*».<sup>4</sup>

Aferdis-a d ajgu iyef isenned uneggal deg wullis-is, s yes i d-issenfalay ahat yef termit-ines tudmawant, ney ahat yef temsal yerzan timetti-s, yef waya ad naf awadem i yettakken rruḥ d tudert i tidmi-ines d usugen-ines, yerna-d yef wanect-a Jean-Philippe Miraux (Ibid : 09):« *iwudam tsemmiden asugen-nney, ttidiren, lehḥun, ttaddamen ismawen, tikwal sean udmawen, yettfakka s usissen n yinaw, tekkasen-ay adiwenni,*

<sup>1</sup> « On peut difficilement imaginer un récit sans personnages, comme il est une donnée essentielle, il a été le point central de nombreuses approches du fait littéraire».

<sup>2</sup> « Les personnages portent habituellement une teinte émotionnelle(...) attirer les sympathies du lecteur pour certains d'autre eux et sa répulsion pour certain d'autre entraîne immanquablement sa participation émotionnelle aux événements exposés et son intérêt pour le sort du héros».

<sup>3</sup> « Le personnage est un être de fiction, crée par le romancier une personne réelle».

<sup>4</sup> « Le personnage constitue un axe essentiel de la lecture du récit, à la fois facteur de rappel et de progression, il offre au lecteur la possibilité de construire son interprétation...».

## Awadem deg tewsatn n tsekla

*twelliheñ-ay kan i lebeed, iwudam d imdanen n usugen, rnu yer-s suddusen anyaten, imukan, tigawin n umaḍalungalan*».<sup>1</sup>

Carole Rasmussen (2002 : 65) yenna-d : « *yezmer ad yili uwadem d ticreḍt n uḍris ullis, d umanaw d umsuddes aḍrisan*»<sup>2</sup>. Ilmend n wayen i d-yenna, nezmer ad nger tamawt d akken aferdis-a yetturar tamlilt tagejdant deg usuddes n uḍris s umata.

### II-1-1 Awadem deg wungal

Awadem deg wungal, seg yimdanen isugnanen ney ilawen, fell-asen i ssikkirent tigawin n teḥkayt, ur nezmir ad nebḍu gar-asen d tigawin, imi d wid ixeddmn tigawin-agi. Anallas iferren tikwal seg yiwudam i yessexdem aferdis agellusan i ijebben yur-s lwelha n yiwudam-nniḍen id-yeqqimen, iwakken ad d-issenfali yef tektiwin-is d tmuyliwin-is, akken dayen iseddaw asatal n wungal s umata.

Awadem, ihi yettuneḥsab d aferdis agejdan deg yineḍruyen n tedyant, imiur tezmir ad tili teḥkayt bla ma yegra-d iman-is, d netta as-yettakken cebaḥa d unamek i teḥkayt, yesḥa azal am netta am wakud d wadeg, aya ilmend n wayen i d-yenna Mohand Akli Salhi (Op.Cit : 20) : « *awadem d aferdis agejdan di tesleḍt n tsiwelt am netta am tigawt, am tkerrist, am wakud am wadeg..., awadem ittili kan deg uḍris, ibeddu s wawalen imezwura n teḥkayt, ikeffu s taggara n tyuri n teḥkayt*».

Nezmer ad d-nini, d win yesean tixutert tameqqrant deg tuddsa n teḥkayt d uselḥu n yineḍruyen d tigawin, aya ilmend n wayen i d-yenna Yves Reuter (Op.Cit : 51) : « *iwudam sean azal d ameqqran deg tuddsa n teḥkayt, ssebdaden tigawin, sdukkulen gar-asant, yettakk-asant anamek, akken ma tella teḥkayt d taḥkayt n yiwudam*».<sup>3</sup>

Aferdis-a agejdan d asnulfu yemmugen syur uneggal, d amdan asugnan maca ittekki yer tudert n umdan, dya yemmal-d asissen aḍrisan ama i umdan ney tikwal i umesnulfu-nniḍen, ihi taneflit n yiwudam d aferdis agejdan i usnulfu n teḥkayt akken i d-yenna Reuter Yves (Ibid : 51):« *awadem yettban-d s tulmisiin-is, ilmend n tlisa d*

<sup>1</sup> « Ils peuplent notre imagination, vivent, se déplacent, portent des noms, possèdent parfois des visages, finissent par représenter des types, toutefois, sortes de chimères têtues, muettes et superbes, ils nous refusent tout dialogues, et ne nous font signe que dans l'éloignement, ils sont les êtres de la fiction, plus encore ils organisent les rythmes, les lieux, les actions de l'univers romanesque».

<sup>2</sup> « Le personnage peut être un marqueur de texte narratif, un marqueur générique et un organisateur textuel».

<sup>3</sup> « Les personnages ont un rôle essentiel dans l'organisation des histoires, ils déterminent les actions, les subissent, les relient et leur donnent du sens, d'une certaine façon, toute histoire est histoire des personnages».

## Awadem deg tewsatın n tsekla

*wayen i ten-yeqqnen, allus d asađuf-is, d yiwudam-nni yakan i d-yettuyalen seg uđris yer wayeđ, d tawsit i d-yessegzayen timetti-ines akken iwata».*<sup>1</sup>

### II-1-2 Awadem deg umezgun

Awadem deg umezgun yesea tamlilt d tagejdant, am netta am tewsatın-nniđen, yettili d awadem n lkayeđ, d win yetturaren tamlilt-is deg umnay\*, yezmer ad yili d asugnan ney n tilawt, akken i d-yenna Michel Pruner (Op.Cit : 71) : « *awadem n umezgun d asugen i d-yettwasumren\* i umnay ney i yimeyri, yella deg lkayeđ, yettwaxdem s wawal d uwehhi yettwarun, yettwabnu deg usugen n yimeyri ilmend n yiferdisen i d-yettakk uđris».*<sup>2</sup>

Yettuneđsab d aferdis agejdan deg lebni n umezgun, yettban-d seg tigawt i ixeddem, yenna-d dayen Michel (Ibid : 79) : « *awadem yesea tawuri s wazal-is deg usuddes amuggit\*, d agejdan ney d anadday, yal awadem yetturar tamlilt deg tceqquft...yettban-d uwadem seg wayen ixeddem».*<sup>3</sup>

### II-1-3 Awadem deg tullist

D ameggay, yettezzir deg tedyanin, yettuneđsab d aferdis agejdan deg tullist, d netta i ixeddemn tigawt, dya yessiliy-d tidyanin n tullist. Ameskar isenned tiktiwin-is yer-s, dya awadem yettmeslay s yiles-is, s talya tarusridt. Deg tullist ur ugen ara yiwudam.

Amaru yesseqdac iwudam akken ad yejbed lwelha n yimeyri, d win ara d-yeglun s lferđ i kra n yimeyriyen, aneggaru-a s yinedruyen i d-yettales, rnu yer-s tikwal igellu-d s lkerh d ustehzi i wiyad, imi yal awadem yezmer ad yili yettawi-d yef tudert n kra n yimeyriyen, ilmend n wayen i d-yenna Achour Christiane (2002 : 47) : « *awadem yesea tamlilt deg teđkayt akken ad yeččar kra n twuri as-yettuyalen».*<sup>4</sup> Ma nuyal yer

<sup>1</sup> « Le personnage semble se caractériser par ses limites et ses conventions, la répétition est sa loi : les mêmes personnages reviennent de texte en texte, ce sont des types qui représentent leur communauté ou leur caste de façon exemplaire».

<sup>2</sup> « Le personnage de théâtre n'est qu'une illusion proposée au spectateur ou au lecteur. Etre de papier, fait de mots et de gestes écrits, il se construit dans l'imagination de lecteur à partir des éléments constitutifs que le texte fournit».

<sup>3</sup> « Le personnage a une fonction essentielle dans l'organisation dramatique, important ou secondaire, chaque personnage joue un rôle dans l'action de la pièce... le personnage s'identifie à travers ce qu'il fait».

<sup>4</sup> « le personnage a un rôle dans le récit est c'est pour remplir un certain nombre de fonction qu'il y apparait».

## Awadem deg tewsatn n tsekla

umdan n yiwudam, ad naf amaru deg tullist ur ten-yesseqdac ara s waṭas, imi tullist deg talya-s wezzil-itt, d ayen ad tt-yessemgiriden yef wungal.

### II-1-4 Iwudam deg tmacahut

Iwudam deg tmacahut d unzilen\*, ttilin tikwal s wudem n diri, akken dayen ttilin s wudem yelhan, sean tugna icebhen d tebyest, tikwal ad naf yella win i d-gellmen s wudem ucmit, yeqbeḥ, ur themmlen ara medden.

Iwudam deg tmacahut, ttakken-asen ismawen ur llin d ayla-nsen, ssegzayen-d tamlilt-nsen deg-s, iwudam-agi zemren ad ilin d iyersiwen ney d imdanen. Ma d amaru ur yettakk ara azal i uglam n uwadem, imi azal-is yettban-d deg yinedruyen n teḥkayt. Deg tmacahut yal awadem yesea tamlilt deg lebni n tewsit-a, nezmer ad d-nini tilin n tmacahut seg tilin n uwadem, acku d netta i yessawaḍen tikti tamatut i tmetti s umata. Vladimir Propp seg yimezwura izerwen idrisen n wallas, isenned deg tezrawt-is yef tmacahut, yur-s tigawin n yiwudam i d-yessuddusen tigawin n tmacahut, yef waya Philippe Hamon (2013 : 21) yettwali dakken : « *tawuri-is d tin i d-yeskanen tilin n yiman, d ayen i t-yettaḡḡan d aferdis urkid, ur nezmir ad t-nsiy bla ma yerwi unagraw n tmacahut. Ihi d tazirt yeqqnen srid yer tmacahut* »<sup>1</sup>.

### II-2 Tiwsatin n yiwudam

Awadem yettuneḥsab d agellus n wungal, Yettakk-as rruḥ ilmend n uwliwel\*, Yettaḡḡa imeyri ad yelḥu wa ad isugen inedruyen n tedyant ilmend n tudert i as-yefka umaru. Awadem s umata yebda ilmend n wazal-is dixel n uḍris, llan wid i d-yeqqaren d akken llan sin n leṣnaf; anda ad d-naf awadem d usbid ur yettbeddil ara, ney yettbeddil d awliwel, llan wid i d-yeqqaren d uddir fessus-it, wiyad qqaren-d yella uwadem d agejdan d amallal ney d anadday d anmeglay, beṭṭu-a yemgarad ilmend n yimussnawen d uzyan.

Ihi, awadem nezmer ad t-nebdu yer ugejdan d unadday ilmend n uttekki-ines deg yinedruyen, d usbid d awliwel ilmend n umhaz-ines.

<sup>1</sup> هي ما يبرز وجود الشخص، وهي كذلك عنصر ثابت ولا يمكن المساس به جون الاخلال بنظام الحكاية، فهي سلسلة مرتبطة ارتباط وثيق بالحكاية .

## Awadem deg tewsatn n tsekla

### II-2-1 Iwudam igejdanen

Awadem agejdan d ammas iyef tezzint tedianin, d nutni i iseddayen tigawin, yettili wanaw-a d agellus, d tamudemt i imsel uneggal ilmend n temlilt i yetturar, dya ad naf aneggaru-ya yettumeyyez s tlelli daxel n uḍris, s tlelli n tmuyli. Deg tuget n yinedruyen, temlilin-nsen ttwakksent-d seg tilawt, fell-as i ssikirent tedianin ney ilmend-is, yef waya nezmer ad d-nini d amselḥu i seddayen tigawin daxel n uḍris.

Awadem agejdan, d ajgu iyef tezzin yinedruyen n wungal ilmend n temlilt i as-yettunefken syur unallas, tenna-d Sabiha Aouda (2006 : 131-132): « *deg yal aqeddic aseklan, yettili deg-s uwadem i iteggen tawuri tagejdant, rnu yer tama-s iwudam i yesean tamlilt tanaddayt. Dya awadem agejdan d netta i ixeddmn tigawt, tessezwar-it yer zdat, ur yettuḥettem ara ad yili uwadem d agejdan, imi yezmer ad yili uwadem-nniḍen d amnamer i uwadem-a* ».<sup>1</sup>

Ihi, awadem agejdan ittekki s tilawt d wazal meqqren deg lebni n uqeddic aseklan, yes i yesedday umaru inedruyen n tedyant-is ilmend n rruḥ d tudert as-yettunefken. Issenfalay dayen iḥulfan d tektiwin-is s usemres n yinaw-a n yiwudam, yes i d-yesskanay dayen tugna n tmetti, anda iḍeffeffer uguren n yiwudam-nniḍen, yenna-d Hasan Bahrawi (2009 : 217) : « *d awadem anazuran, issexdam-it unallas akken ad igensess ayen yebya, ad issenfali s yirem n tektiwin d yiḥulfan, awadem-a yettili deg tmellilt\* yal mi ara as-yefk unallas tilelli ilmend n tzemmar-is d lebyi-ines, anda ad isseereq netta iman-is, ad yetteassa imenyi d ternawt ney uxeṣṣar-ines deg twennaḍt tanmettit ney tasertant* ».<sup>2</sup>

Ihi, awadem agejdan d ambawlan\* ilmend n utekki-ines d umrara-ines deg yinedruyen, yettban-d deg yal anedru deg wungal, imi d netta i ten-yesseddayen, rnu yer-s tamlilt-ines d tin ibanen, tettli seg tazwara almi d taggara n teḥkayt. Anabay-ines yeslalay-d uguren d tmuyli yemxalafen i yimeyri, imi aneggaru-ya d win yettnadin yef tedyant i d-yettawi uwadem-a agejadan.

« يوجد في كل عمل روائي شخصيات تقوم بعمل رئيسي إلى جانب شخصيات تقوم بأدوار ثانوية، فالشخصية الرئيسية هي التي تقود الفعل وتدفعه إلى الإمام وليس من الضروري أن تكون الشخصية محورية وقد يكون هناك مناس أو خصم لهذه الشخصية ».  
« على الشخصية الفنية التي يصطفيها القاص لتمثل ما أراد تصويره أو ما أراد التعبير عنه من أفكار وأحاسيس، وتكون هذه الشخصية ذات فاعلية كلما منحها القاص الحرية وجعلها تتحرك وتنمو وفق قدراتها وإرادتها، بينما يختفي هو بعيدا يراقب صراعا وانتصارها أو إخفاقها وسط المحيط الاجتماعي أو السياسي ».

## Awadem deg tewsatin n tsekla

### II-2-2 Iwudam inaddayen

Iwudam inaddayen seˆan tamlilt deg wungal, ttakken-d tamuddirt i yinedruyen-is, ad naf aneggal yekkat ad d-yesken tawennaɗt\* n umdan ilmend n wanaw-a n yiwudam, imi yettkemmil yettakk-d tugna ilaqen Ƴef yinedruyen n teħkayt,rnu Ƴer-s yettakk tallelt i uwadem agejdan akken ad yessiweɗ Ƴer yiswi-ines ilmend n umseɗfer-nsen seg tazwara almi d taggara n teħkayt, Ƴef waya Sabiha Aouda (OP.Cit : 132) tenna-d: «*yekkat ad d-yesken awadem agejdan ilmend n ubeddel n tikli-ines d wayen i t-yettafaren, itezzi deg umkan-is, inetteq syisem-is, rnu Ƴer-s israsay affid-ines fell-as, isbeyyin-it-id*».<sup>1</sup>

Ihi, awadem anadday yeskan-d udem uffir n umsulles n uwadem agejdan, neƳ s wawal-nniɗen d amallal n uwadem agejdan, yesˆea tamlilt dixel n uɗris, d nutni i d-yeskanen tama tuffirt n uwadem agejdan, yezmer ad yili d amaylay i d-yeskanen awadem agejdan d useɗdel n tekti-ines. Tamlilt-is d askan n yiwudam igejdanen d tallelt-nsen, yettili deg yinedruyen n teħkayt iwakken ad ttwakemmlent tedianin, yetteawan awadem-a akken ad yexdem tamlilt-is, ad d-yesken tigawt-is.

| Iwudam igejdanen                                  | Iwudam inaddayen  |
|---|---|
| -D urwin  | -Yedreh   |
| -Yuddes   | -Tayunt   |
| -Yettbeddil                                       | -D usbid  |
| -D ambawlan                                       | -Irgel  |
| -Yedreg   | -Iban   |
| -Tesea tazmert n ulƳad                            | -Ulac deg-s aladay  |
| -Yetturar tamlilt ibanen deg yinedruyen n tedyant | -Ixeddem aneɗfar alemmaz  |
| -Ibedd fell-as uqeddic aseklan                    | -Ur yesˆei ara azal ugar  |
|   | -Anabay-ines ur d-igellu ara s ugar deg yinedruyen n uqeddic aseklan. |

«*اما عوامل كشف عن الشخصية المركزية وتعديل سلوكها وما تبع لها، تدور في فلكها وتنطق باسمها، فوق انها تلقي الضوء عليها وتكشف عنها*»<sup>1</sup>

# Awadem deg tewsatn n tsekla

## II-3 Tulmisiin n yiwudam

Awadem, d aferdis i yettwassnen s ugraw n tulmisiin d tṭbiēat yemgaraden, i as-yettakk umeskar, d tin i t-ittmeyyizen yef yiwudam-nniḍen, ilmend n wanect-a yenna-d Christiane Achour d Amina Bekkat (Op.cit : 46) : « yettili wallas n tulmisiin i yettwasbedden ilmend n leqdic i yettwazerwen; asaḍ, iwudam igejdanen, iwudam inaddayen»<sup>1</sup>.

Tulmisiin n yiwudam imucaēen s waṭas rzant:

**Isem:** d aferdis as-yettakken tamagit i uwadem, s yes i yezmer dayen ad yettwassen, Christiane Achour d Amina Bekkat nnan-d yef waya (Ibid : 46) :« *yezmer uwadem ad yettwasemmi s yiwen n yisem, isem amenzu ney isem n usteemel, yezmer ur as-ttakken ara isem, akken yezmer as-ssiwlen s yisem n usteemel*».<sup>2</sup>

Tulmist-nniḍen terza **leēmer:** aferdis-a yezmer ad yili deg uḍris, akken yezmer ur yettili ara, imi ur yesei ara azal s waṭas, akken dayen yezmer umeskar ad t-id-yawi s talya tarusridt, aya s usemres n kra n wawalen am: d ameqqran, d amezzyan, Christiane A d Amina B nnan-d yef wanect-a (Ibidem : 46) :« *leēmer yezmer ad yettwafk, akken dayen yezmer ad ttwaskecmen yiferdisen anda ara ad yettwakkes*».<sup>3</sup>

Awadem dayen yettumeyyez d akken yettawi-d timsal yef **tektiwin i as-yettakkumeskar**, yef wanect-a yettakk-as **tudert d teḥkayt** akken ad tent-id-igenses deg tilawt, Christiane.A d AminaB nnan-d yef waya ( Ibidem : 46) :« *yattakk-as i uwadem izri d telqayt, anda i yettili wasaḍ d uzzu*».<sup>4</sup>

Tulmisiin n uwadem zemrent ad tent-id-yessissen uneggal s **uglam n yiwudam**, anda ad d-yeglem tayara-nsen d wayen akk i ten-yerzan; ama tameddurt, tawacult, yeqqar-d Christiane Achour (Ibidem : 46) : «*tulmisiin n tyara d tugna yettwaklun yiwet n tikkelt ney deg waṭas n ugzum*».<sup>5</sup>

<sup>1</sup> « Les traits qui la constituent son a répertoire en fonction de l'oeuvre étudié puis à comparer pour établir et interpréter la hiérarchie des personnages; héros, personnages principaux et personnages secondaires».

<sup>2</sup> « Un même personnage peut-être nommé, prénommé, surnommé, il peut ne pénétre nommé du tout, il peut être simplement affublé d'un sobriquet ».

<sup>3</sup> « Âge il peut être donné des éléments peuvent être insérés qu'il soit déduit ».

<sup>4</sup> « donner un passé à un personnage lui donne de l'épaisseur ainsi le héros sera enraciné».

<sup>5</sup> « Les traits physiques; portraits plus ou moins dessinés en une seule fois ou dans plusieurs séquences».



## Awadem deg tewsatın n tsekla

Gar tulmısın-nnıden n uwadem, ad naf **amkan** i yesea uwadem dixel n uđris, dya yettunefk-as uxeddim, tameddurt ara yidir, ahat ad naf awadem d win yesean idrimen, ney d yiwen ur yesei ara, ad t-naf dayen ahat d win yettffen amkan deg tmetti, anda ara yili d amedyez, yeqqar-d Christiane.A (Op.Cit : 46) : « *azayer anmetti d userti d usadar\**; *tawuri, tigemmi, amkan deg tmetti*». <sup>1</sup>

Nezmer ad d-nernu yef tulmısın n uwadem i as-yettunefken **tutlayt d yidles**, imi yal awadem yemgarad yef wayeđ, anda ara d-yili uwadem d win yeyran, d win yesean tamussni, yessen tutlayt, yenna-d Christiane A (Ibid : 46) : « *tazmert tasnilsant d tdelsant, seg tuddsa n tutlayin yef useħbes n řřut, seg tutlayt ara yilin seg uselmad yer uqehwaji. Ayen yerzan tutlayt ney ayen id-yeskanayen idles n uwadem*». <sup>2</sup>

Nezmer ad d-nini, s tulmısın-agi i yezmer ad yettwasissen uwadem deg uđris, yesent dayen iseeu uwadem tudert d rruħ, yef waya ilaq ad tent-yeseu yal awadem akken ad yeseu tilin deg uđris.

### II-4 Tiwuriwin n yiwudam

Awadem d isger seg yisegran n teħkayt, d lallal n umeskar i ussenfali, ama yef tudert-is ney yef tmetti-s, yef waya ad naf yal awadem tettunefk-as temlilt d twuri i yessefk ad yexdem iwakken ad yessissen leqdic aseklan n umeskar, nnan-d yef wanect-a Christiane Achour d Amina Bekkat (Op.Cit : 47) : « *awadem yesea tamlilt deg teħkayt, ad yexdem tuget n twuriwin anda i d-yettban deg-sent, akken dayen amdan ur yezmir ad yettfeđ deg tezrawt n tzemmar-is, yessefk dayen ad ttwaxedment twuriwin-is*». <sup>3</sup>

Ihi, awadem yettunefk-as ugraw n twuriwin, seg twuriwin-agi ad d-nebder:

Tawuri tamenzut, yessefk fell-as ad igenses leqdic n umeskar, yenna-d Jean-Philippe

<sup>1</sup> « Le statut social, économique, professionnel: métier, fortune, place dans la société».

<sup>2</sup> « La compétence linguistique et culturelle; du polyglotte au muet, de l'orateur au bégue, du professeur au cafétier; tout ce qui a trait au langage ou qui fait référence à la culture du personnage».

<sup>3</sup> « Le personnage a un rôle dans le récit est c'est pour remplir un certain nombre de fonctions qu'il y apparaît. Aussi, on ne peut s'en tenir à l'étude de ses qualifications. Il faut faire également celle de ses fonctions».

## Awadem deg tewsatın n tsekla

Miroux (Op.Cit : 13): « **tawuri n tgensest**; ladya ilmend n uglam n uwadem d usiley n tugniwin-is». <sup>1</sup>

Tawuri-nniđen terza axebber, anda awadem yesea tawuri n yimselyu, imi yessefk fell-as ad issiwed leqdic n umeskar yer yimeyri, yenna-d Jean-Philippe Miroux yef waya (Ibid : 13) : « *d **tawuri taselyayt**, imi awadem yettawi imataren d wazalen yettwasiwden i yimeyri*». <sup>2</sup>

Awadem dayen yezmer ad yurar tamlilt n ugenses n yiwudam-nniđen, yerna-d yef wanect-a Jean-Philippe Miroux (Ibidem : 13) : « ***tawuri tazamulant**; tikwal awadem yetteedday tayult tasemdant\*, yekkat ad igenses taserkemt\* tawesseant n yimezday, tayult tawesseant n tmedliwin\*, idgan n tyara n tesneka\**». <sup>3</sup>

Awadem yesea dayen tawuri n usuddes n unamek n teħkayt, imi d netta i seddayen inedruyen n teħkayt, d netta as-yettakken anamek d wazal i teħkayt, yeqqar-d Jean-P.M (Ibidem : 13) : « ***tawuri n usuddes n unamek**, deg tidet, aħric ameqqran ilmend n uwadem i nezmer ad negzu anamek n teħkayt, aya s beħtu-is d usiley-is*». <sup>4</sup>

Awadem deg uđris yekkat ad iqennee imeyri ilmend n tgensest-ines, dya ad naf awadem yettezzir imeyri, ilmend-is tezmer ad ttwabeddel tikli n umdan, yenna-d Jean-P.M (Ibidem : 13) : « ***tawuri timenfit**; d ayen yerzan awadem, yezmer i tikliwin-ines ad izrirent yef tikli n yimeyri, d tgensest-ines iumađal*». <sup>5</sup>

Tawuri-nniđen ad d-yesken azal d cbaħa n wungal-nni, anect-a akk s tulmisin i as-yettakk uneggal i uwadem, yeqqar-d Jean-Philippe Miroux (Ibidem : 13) : « *d **tawuri tafelkast**, imi tettili deg-s tzuri n usiley n uwadem n tmezra-ines d tigawin-ines, aya s*

<sup>1</sup> « Une fonction de représentation ; particularité à travers la description du personnage, la constitution de ses portraits».

<sup>2</sup> « Fonction informative puisque le personnage véhicule des indices et des valeurs transmises au lecteur».

<sup>3</sup> « Fonction symbolique; le personnage dépasse très souvent le domaine individuel et sert à représenter une couche plus ou moins large de la population, un domaine plus ou moins large de convictions, de positions morales ou idéologiques».

<sup>4</sup> « Une fonction de régulation de sens; c'est en effet en grande partie à travers le personnage que se distribue et se constitue la signification du récit».

<sup>5</sup> « Une fonction pragmatique, dans la mesure où le personnage, ses comportements peuvent influencer sur le comportement du lecteur et ses représentation du monde».

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*tulmisin-ines akked tẓuri n beṭṭu-is ney tanezwit-ines\* deg yal tama ney aḥric n teḥkayt*».<sup>1</sup>

### Tagrayt

Awadem, yetturar tamlilt tagejdantdeg usnay n wungal, imi yettuneḥsab d ammas n tektiwin, d tallunt\* n yinumak iyef tezzin yinedruyen ilmend n utekki d umussu-ines d wassay yellan gar yiwudam-nni yakan.

Awadem ihi, yettuneḥsab d agellus anazuran iyef ibedd wungal akked iferdisen-nniḍen, ittekki deg umhaz n yinedruyen d uselḥu n wakud d wadeg, ur nezmir ad nezrew aqeddic aseklan bla ma nuḃal yer uzraw n yiwudam, anda ad t-naf yetturar tamlilt akken ad yemhaz, syin ad isselḥu inedruyen, imi ttuneḥsaben d ajgu deg uttekki-ines ilmend n yinedruyen-nni yakan i icudden yer tilawt yesεan assay d usugen, aya ilmend n uneggal d wamek i d-yettales aqeddic-is aseklan, yef waya ad naf Philippe Hamon yettwali d akken aya ittekki yer ubrid usrid d urusrid ilmend n wayen i d-yuza unallas i uwadem-nni, ma yella d tamuḃli tarusridt tettuyal yer tyuri iyur yeqqen ccek, yer wayen ur d-yebdir ara umaru s wudem usrid, aya yettakk-d tallelt i yimeyri akken ad yaf tayellist n yiwudam-nniḍen d wayen i ten-yeqqnen, s ugmar n wayen as-yettunefken d wayen yellan deg tmetti. Philippe Hamon (Op.Cit:19) yenna-d: «*awadem d amdan n lkayed, yef waya iwakken ad t-nefhem ilaq ad d-nessumer seg umaḃal ayen yellan d asugnan*».<sup>2</sup>

Ihi, di taggara n yixef-a, nessawed nefka-d tabadut n uwadem deg tewsatn n tsekla, anda nedfer asbadu n kra n yinagmayen, syin newwi-d awal yef uwadem deg wungal d tullist d tmacahut, neɛdda yef tewsatn n yiwudam i yebḃan yef sin, agejdan; d win iyef reṣṣan yinedruyen n teḥkayt, imi d netta i ten-yesseddayen, anadday; d win i yettkemmilen i uselḥu n yinedruyen-nni yakan, d win as-yettakken tallelt i uwadem agejdan akken ad yawed yer yiswi-s, syin akkin nessawed nessisen-d tulmisin i as-yettunefken i uwadem dixel n uḃris, laḃya isem i as-yettakken tamagit i uwadem, leemer d win ur as-yettunefken ara wazal s waṣas, imi tili-ines ur tettuneḥsab ara seg

<sup>1</sup> « Une fonction esthétique, car il existe un art de la composition du personnage, de ses aspects, de ses actes, de sa psychologie, de ses spécificité, ainsi qu'un art de les distribuer ou de les instiller tout au long du récit».

<sup>2</sup> «الشخصية هي كائنات من ورق، و لذلك تقتفى من اجل فهمها، استحضار عوالم من طبيعة غير واقعية»<sup>2</sup>

## Awadem deg tewsatın n tsekla

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yiferdisen igejdanen deg uđris, tulmisin n tyara i d-yessissinen aglam n tfekka n uwadem d wayen i t-yerzan, azayer anmetti d userti d usadar yessissin-d amkan n uwadem deg tmetti, tazmert tasnilsant d tdelsant, tettuyal yer tezmert n uwadem, syin yer-s nessawed nebder-d tiwuriwin i yetturar uwadem daxel n uđris ama d tin n tgensest; anda awadem ad igenses aqeddic aseklan n uneggal, ney d tin nugenses n yiwudam-nniđen d tin i d-yettawin yef temlilt n yiwudam-nniđen, tawuri n usuddes n unamek, taneggarut-a d tin i d-yettakken anamek d wazal i tehkayt, taneggarut d tawuri n tfelkast, i d-yesskanen ccbaħa n wungal.

**Ixef wis krađ:**  
**Tasnazmult n yiwudam ilmend n**  
**Philippe Hamon**

### Tazwart

Awadem d aferdis agejdan, d l̄sas iyef ibedd wudem n teħkayt, d netta i yessuddusen taħkayt, yerna iteqqen tidyanin way gar-asent, yef waya ad t-naf icyeb aħas n yimazrayen ilmend n txutert i yes̄ea dixel n wullis. Ad naf ugtent tarrayin d tbadutin fell-as, yal yiwen yekkat ad ixdem tasleđt i uwadem, wa ad d-yesken azal i yes̄ea.

Ɣef waya, ad naf aħas n yimazrayen i d-yessumren tizriyin tisekkanin, yal yiwen s tarrayt-is d tbadut-is i d-yefka i uferdis-agi.

Iswi-nteƳ deg yixef-a ad d-nawi awal yef yiwet n tarrayt i yerran lwelha-s i uwadem, tarrayt-a, terza tarrayt tasnazmulant i d-yewwi umazray Philippe Hamon, uqbel n wanect-a ad d-nawi s telqi yef teƳri tasnazmult i d-yesnulfa Ferdinand De Saussure, d tmuƳli n kra n yimazrayen fell-as, gar-asen ad d-nemmeslay yef tmuƳli n Barthes d wayen yerzan tasnazmult, ad yili wawal dayen yef tesnazmult taseklant, taneggarut-a d tin n Propp, Greimas, syin akkin ad d-n̄eddi ad d-nawi awal yef tarrayt n umazray-a n Philippe Hamon, dya ad tt-id-nessegzi ad d-nawi yef yiferdisen iyef i tt-yebna. Di tazwara ad d-nawi yef tmuƳli-s d wamek yettwali awadem, syin yer-s ad d-nessegzi yal aswir deg tarrayt-is d wayen yellan deg-s, ad d-nawi dayen yef twuriwin n uwadem i d-yewwi umazray-a d tulmisin i d-yefka i usemgired n wasađ yef yiwudam-n̄niđen, annect-a akk ad t-n̄eđfer s uzenziƳ ara yilin d agzul n tarrayt-a.

### III-1 Tasnazmult

Uqbel ad d-nawi awal yef tesnazmult, i yellan d tizri neƳ d tussna n uzamul, ilaq ad nessissen yer wanda yettuƳal yisem-a, ad naf ihi awal “*S̄emiologie*” d win yuddsen seg sin n wawalen ilmend n unamek i sean.

Tasnazmult d tamidrant yuddsen seg wawal agrigi “*S̄emion*”, anamek-is d azamul, ma d “*Lugos*” d tizri n yinaw, anamek n wawal “*s̄emiologie*”, yettuƳal yer unamek n teƳri n uzamul, neƳ tizri n umsil. Deg tutlayt n Taerabt dayen yettunefk-as yisem “*سيميولوجية*” neƳ tussna n uzamul, taneggarut-a tettakk azal i uzraw n tesnilest, ladya deg wayen yerzan izamulen yemgaraden deg tudert n tmetti ilmend n usegzi n

## Tasnazmult n yiwudam ilmend n Philippe Hamon

yinedruyen s ugram umsil i yesëan kra n yinumak, yenna-d Guiraud i d-yebder Bellal (2012 : 43) : « *tasnazmult d tazrawt tanagrawant n yizamulen ur llin d isnilsanen* »<sup>1</sup>.

Tasnazmult ur tban tlalit-is almi eëddan kra n yiseggasen deg usuddes-ines imi, d Saussure i yellan d sebba deg usefrari n tesnazmult. Ticki dayen i d-islalen abeddel deg umecwar n uzraw aseklan. Tasnazmult tusa-d akken ad terr azal i unamek n uzamul deg uđris, d azyan as-ifkan azal i tesnazmult akken ad temhaz.

Ihi, tizri-a tettunehsab d tizri tamatut i izerwen inumak n yidrisen, tefka azal ugar i yiwen n uferdis iyef tezzin yinedruyen, aneggaru-ya d iwudam, ladya s ubrid n uzamul asnilsan, dayen i yeğğan ass-a imazrayen ad as-fken udem akken ad snulfun amaynut, ladya s tezriyin tisekkanin.

Tasnazmult yettunefk-as wudem ladya di lqern wis 19, anda i d-tban s wudem unşib, yef waya ad naf atas n yimazrayen i yefkan azal i leqdic-is, dya tettarra ad dtmel azal alqayan n uwadem deg uđris, imi yettunehsab d aferdis asiwlan.

### III-1-1 Tasnazmult di tmuyli n Ferdinand De Saussure

Ferdinand De Saussure yefka azal yer twuri n yiman d tezri tasnazmulant, ilmend n uzamul n uwadem yellan deg uđris, aneggaru-ya d win i d-yettakken tikti yef teħkayt. Tasnilest tella d asagem ideg i d-yettwakkes tuget n yinumak yettwaseqdacen deg uzraw d usbadu n wanaw ilmend n uxeddim n uwadem, ama deg wayen yerzan iferdisen n uđris ullis ney iswiren n tesleđt.

Yenna-d Saussure (1969 : 26) : « *ihi nezmer ad d-nesnulfu tussna i izerwen izamulen ilmend n tudert deg yiwen n wakud yeqqnen yer tudert n tmetti, ad yessiley aħric seg tesnafsit s umata, ad as-nsemmi tasnazmult[ ...] yesselmad-ay anamek n uzamul, d wanwa asađuf it-yesselħan, imi mazal ur telli ara, ur nezmir ad d-nini amek ara tili, maca tesa azref ad tettef amkan-is si tazwara, tasnilest d aħric deg tussna-agi,*

<sup>1</sup> « La sémiologie est l'étude des systèmes de signes non linguistique ».

## Tasnazmult n yiwudam ilmend n Philippe Hamon

*d isudaf yakan i d-yesnulfan tizri n tesnazmult izemren ad twassmersen yef tesnilest*<sup>1</sup>, ihi ilmend n wayen i d-yenna, nezmer ad nger tamawt d akken tasnilest teqqen yer tesnazmult i yellan d azamul, ladya taneggarut-a tella d tizri i ixedmen tazrawt i yizamulen dixel n tmetti.

Tasnazmult tetturar tamliit tagejdant, ladya imi tettakk tikti ney tugna deg wallay n umdan yef kra n tyawsa, ihi d tayunt i yessezrigen tiktiwin. Ilmend n F.D.Saussure, azamul d asemlil gar ummsil d unmik, yenna-d (Op.cit : 103) : « *azamul nessawal-it, i yal asemlil n tmiḍrant d tugna tasnalsant* »<sup>2</sup>, ihi ayen yellan deg wallay-nney d ummsil, ma d tugna-nni i d-yusan deg wallay-nney tettuyal yer unamek n tyawsa-nni.

Ilmend n waya i d-isumer Saussure deg udlis-is deg useggas 1916, ladya yef “La Sémiologie”, ad naf yeqqen gar tesnilest d tesnazmult, imi tasnilest tella d aḥric seg tesnazmult, dya Saussure d win ireṣṣan tamuyl-ines yef uzamul anmetti.

### III-1-2 Tasnazmult di tamuyl n Barthes

Am akken nezra, tamuyl n Saussure tebna yef tesnilest i yellan d aferdis seg tesnazmult, yettwali tizri-a txeddem tazrawt i yizamulen dixel n tmetti. Roland Barthes, yusa-d s tamuyl yemgaraden imi yur-s d tesnazmult i yellan d aḥric seg tesnilest, yenna-d Mounin Georges (1970 : 12) : « *tasnilest mačči d aḥric deg tussna n uzamul, d tesnazmult i yellan d aḥric di tesnilest, aḥric-agi yettarra lwelha yer tayunt tummsilt n yiman* »<sup>3</sup>.

Ihi, Barthes mi yeqleb tamuyl n Saussure, yebya ilmend-is ad iwesseɛ deg usarag n tesnilest iwakken ad yuyal uzamul d aḥric deg-s.

Barthes yettwali d akken tesnazmult d aḥric, tasnilest d tussna tamatut, ilmend n uzraw-ines i unagraw ur yelli d asnilsan am: tmelsawt\*, tannawelt, asusen\*, yettuyal

<sup>1</sup> « On peut donc concevoir une science qui étudie la vie des signe au sein de la vie sociale, elle formerait une partie de la psychologie sociale, et par conséquent de la psychologie général ; nous la nommerons sémiologie[...] . Elle nous apprendrait en quoi consistent les signes, quelles lois les régissent puisqu'elle n'existe pas encore, on ne peut dire ce qu'elle sera ; mais elle a droit à l'existence, se place est déterminée d'avance la linguistique n'est qu'une partie de cette science générale, les lois que découvrira la sémiologie seront applicables à la linguistique ».

<sup>2</sup> « Nous appelons signe la combinaison du concept et de l'image acoustique ».

<sup>3</sup> « La linguistique n'est pas une partie même privilégiée, de la science générale des signe, c'est la sémiologie qui est une partie de la linguistique, très précisent cette partie qui prendrait en charge les grandes unités signifiantes du discours ».



## Tasnazmult n yiwudam ilmend n Philippe Hamon

deg-s yer yiferdisen n tesnilest deg uzraw-ines d usuddes-ines gar yiferdisen i yessemras akken ad issegzi tamuylis, ad nebder ummsil d unmik, tutlayt d taywalt, yenna-d Goerges (Op.cit : 194) : « *ayen yezrew Barthes, mačči d azamul s unamek "Saussurien" n yirem, imi tikwal ur nezmir ad nezrew izamulen ilmend n unagraw, aneggaru-ya ma yella ur nezmir ad t-nezrew, ladya deg yimesyanen i izemren ad ilin mxalafen deg tutlayt ilmend n umatar* »<sup>1</sup>.

Ihi, yal yiwen amek yettwali azraw n tesnazmult, ilmend n wayen izerru. Gef waya ad naf wid izerwen izamulen ilmend n tmetti, wiyad twalin-tt d tazrawt i yinagrawen n teywalt, yenna-d Guiraud i d-yebder Bellal (Op.cit : 45) : « *... deg tidet yiwen ur yeqbil yef tayult n tussna-nney, kra hesben tazrawt i yinagrawen n taywalt n yizamulen ur llin d isnilsanen, wiyad, am Saussure, yessewsee tamidrant n uzmul am akken d talyiwin n taywalt tanmettit am leewayed, tifuglin d lefeayel yelhan... atg, wiyad yer taggara hesben tazuri d tsekla, d askar n teywalt ireşşan yef usseqdec n unagraw n uzamul, i d-isbedden ula d nutni tizri n uzamul* »<sup>2</sup>.

### III-1-3 Tasnazmult taseklant

Tasnazmult taseklant tennerna, tettef amkan-is deg umađal, ladya imi as-tettunefk tegnit n uzraw wessiēen, taneggarut-a tewwi-d azar yef uxeddim n yimselyayen n Rus, imi fkan tagnit i tesleđt n tyessa n wayen yellan d aseklan, yerna-d dayen Bellal syur Guiraud. P (Ibid : 46) : « *anekmar-agi\* n tesnazmult, yettuyal usagem-ines yer uxeddim n yimselyayen n Rus, deg useggas n 20, hesben azyan aseklan am akken d tazrawt n tyessa i ugbur...tasnazmult-a taseklant ass-a tennerna ilmend n uzyan agnizi d littératurwissenschaft, d uzyan amaynut arumi, atg* »<sup>3</sup>.

<sup>1</sup> « Ce que Barthes étudie ce ne sont jamais des signes au sens saussurien de terme, ce sont assez souvent des signes au sens saussurien du terme, ce sont assez souvent des symboles (dont les systèmes si il y'a, ne sont jamais analysée, bien que leur fonctionnement doit être assez différent d'une langue) est très souvent des indice ».

<sup>2</sup> «...En fait personne n'est d'accord sur le domaine même de notre science, certains les plus prudents, n'envisage qu'une étude des systèmes de communication par signaux non linguistique. D'autres, avec Saussure, étendent la notion du signe et du code à des formes de communication sociales telles que les rites cérémonies, formules de politesse, etc. D'autres, enfin, considèrent que les arts et la littérature sont des modes de communication reposent sur l'emploi de systèmes de signe, qui relèvent eux aussi d'une théorie générale du signe ».

<sup>3</sup> « Cette approche sémiologique a sa source dans les travaux des formaliste Russes qui dès les années 20, conçoivent la critique littéraire comme une étude de la structure des contenus...cette sémiologie de la littérature est aujourd'hui en plein développement ».

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Tasnazmult, terra lwelha-s yer wayen yellan d wayen icudden yer usnulfu aseklan, tewwi-d amaynut i tsekla, ladya atas n yimazrayen i iqeddcen fell-as, yal yiwen amek yerra lwelha-s yer useqdec-ines d tarrayt i yedfer. Gar tezriyin-agi i iqeddcen yef tesnazmult d wanaw n uwadem, ladya wid yefkan tabadut tawurant i uwadem, twalin-tt akken d aferdis agejdan n unagraw asiwlan.

Yenna-d Salhi (Op.cit : 45) : « Amazray Greimas izerwen taneqqist issuer-d seg uxeddim n Vladimir.P. Netta akken ad d-yessegzi tigawin n yimigwan d wamek bnant tneqqisin, yessumer-d azenziy, yebnan yef 06 n yimesganen, yal sin d tayuga... amsifaḍ/ anernas, amgay/ tayawsa, amallal/ amnamer».

Tenna-d Sadi Nabila (Op.cit : 79) : « V.Propp, deg uqeddic-is yef tmacahut, yezrew asagem n kra n tmucuha yef leewayed n Rus, yettwali d akken akk timucuha ttuyalent yer yiwen n yinan ilmend n tyessa-nsent, segmi i d-immeslay yef twuriwin n yiwudam, yessuzer-itent yef yiwudam igejdanen deg tmacahut, yessawed yessuffey-d 31 n twuriwin n yiwudam ireṣṣan yef 07 n tigawin: amsifaḍ, anernas, amgay, tayawsa, amallal, amnamer, asaḍ ».

Philippe Hamon, d win i d-isumren tasnazmult izerwen iman n yiwudam, ilmend n yisem, agisem d uglam-nsen, d taman twuri, d uḥric n txutert tamyellelt d tulmisin id-yessebganen asaḍ deg uḍris.

### III-2 Philippe Hamon d tesnazmult n yiwudam

Philippe Hamon, yesbadu-d awadem am akken d ajgu n wungal, d tigejdit i isenned uqeddic aseklan, imi d netta i iseddawen anagraw n wassayen dixel n uḍris, yenna-d Bellal Nouredine (Op.cit : 51) : « *d azamul deg wullis ilmend n uzmul asnilsan*»<sup>1</sup>. Deg leqdicat-is ad t-naf yefka azal i wamek yettili uwadem d wayen i ixeddem.

Philippe Hamon, yessumer-d tamudemt n tesleḍt n yiwudam, anda i isbedd tasleḍt-agi yef kraḍ n yiferdisen igejdanen, yenna-d Vincent Jouve ( 2010 : 84 ) : « *nezmer ad*

<sup>1</sup> « Le personnage est un signe dans le récit, selon le modèle du signe linguistique».

## Tasnazmult n yiwudam ilmend n Philippe Hamon

*d-neddem krađ n yihricen n tesleđt : tigawt( tamlilt d twuri), iman( isem d usemmi d uglam), tixutert tamyellelt (ađar d wazal)»<sup>1</sup>.*

### III-2-1 Aswir n yiman

Aswir-agi ibedd yef krađ n yihricen, isem, asemmi d uglam, yef waya ad yili wawal yef yal ađric.

#### III-2-1-1 Isem

D aferdis amenzu i d-yessisinen awadem, yettađđa awadem ad yeseu tamagit daxel n uđris, yettakk-as tudert am tin n tilawt. Isem yezmer ad yili icudd yer tmetti, yenna-d Achour Christiane (Op.cit : 80) : « isem d azmul, mačči d amatar ađerfi, ur nesēi ara anamek »<sup>2</sup>, ihi isem d win yesean tixutert tameqqrant d unamek.

Yal imeyri, ara iđefren abrid n tyuri n uđris, ad yerr lwelha-s srid yer yisem n uwadem daxel n uđris, ad yegzu deg usemmi n yiwudam tayara n uwadem-nni amek iga. Isem s umata yettwassen s usekkil ameqqran, yettuneđsab d isali amenzu i t- yerzan netta s timmad-is almi d imawlan-is, yerna-d Achour Christiane (2002 : 81) : « isem di tazwara d ismawen am: Mohammed, Ali, Ibrahim, maca ad d-yedđer s uzmul n yimawlan ( baba-s n ...)»<sup>3</sup>.

#### III-2-1-2 Asemmi

Asemmi n yiwudam yettuđal-d yal tikkelt deg yinedruyen n uđris. Afran n yisem i uwadem yettakk-as azal i twuri i ilaq fell-as ad tt-yexdem, tenna-d Masseron Caroline d Schnedecker Catherine (1988 : 98) : « ilmend n tsekkirt-a, yettili usemmi n uwadem ilmend n uđris, s talya n yisem»<sup>4</sup>. Ad d-nini d akken awadem yezmer ad as-yettunefk yisem daxel uđris ahāt ilmend n ššifa-s anda yettili usemmi n yiwudam yemtawa d uwadem, lmeena-s yettcabi yer uwadem deg tulmisiin-ines d yisegran-is.

<sup>1</sup> « On peut donc retenir les trois champs d'analyse suivant : le faire (rôle et fonction), l'être (nom, dénomination), l'importance hiérarchique (statut et valeur) ».

<sup>2</sup> « Le nom propre est signe et non bien entendu un simple indice désignerait, sous signifier »

<sup>3</sup> « un nom est d'abord les noms: Mohammed, Ali, Ibrahim, mais précédé d'une indication de paternité( Abu: père de...) et suivez de celle de la filiation( Ibn: fil de...)».

<sup>4</sup> « par cette opération, le personnage est en quelque sorte baptisé par le texte, sous la forme d'un nom propre».

### III-2-1-3 Aglam

Aglam yettili d tayawsa tamezwarut i d-yettakken tugna yef uwadem, d aglam akken ad ttwassnen. Tugna d uglam n uwadem tettagga ad yettwagzu wamek yettidir uwadem akked wassayen yellan gar-asen, yenna-d Mohand Akli Salhi (Op.cit : 20) : « *aglam d aħric deg uđris i d-yettakken isallen yef uwadem, yef tyawsa, yef wadeg* ». Aferdis-a dayen yettakk-as tugna icebħen i uđris, yerna-d Salhi yef waya (Ibid : 21): « *aglam yesea azal d ameqqran di tira n tsekla acku issuddus ađris, yerna ittcebbiħit* ».

Aglam n uwadem deg uđris, yezmer ad yili yerza aglam n yimeslayen ney n usillef\*, anect-a yeskan-d d akken aglam n uwadem ibedd yef ukkuż n yiferdisen yemgaraden; tafekka, tasnafsit d tmeddurt d llebsa, yenna-d Vincent Jouve (Op.cit : 85) : « *am akken nezra aglam, d akken ibedd s tmerna n yimataren yebruzeen, yettmeyyizen awadem deg teħkayt, ad d-nekkes ukkuż n yiferdisen-a ideg i d-yettili uglam n uwadem: tafekka, iselsa, tasnefsit d tmeddurt* »<sup>1</sup>.

Aglam yesea atas n twuriwin deg teħkayt, yef waya ad naf Mohand Akli Salhi yenna-d (Ibid : 21) : « *tiwuriwin n uglam, bđant (ma drus) yef xemsa, tamenzut: aglam ittakk-as ccbaha i uđris ( d tawuri n ucebbeh), tis snat: iferreq iferdisen n tsiwelt gar-asen ( d tawuri n uezal), tis tlata: mi ara yesuqqet umaru aglam deg uđris-is isewxar taggara n uđris-agi( tawuri n useyzeħ), tis reba: ittekki uglam deg lebni n uđris( d tawuri n usuddes) ma d taneggarut, d tawuri tasnektant: aglam d yiwen n ubrid i yesea umaru akken ad d-yawi yef tikta-ines d tesnekta i isaren ad tent-id-yefk i yimeyri* ».

#### III-2-1-3-1 Tafekka

D tayawsa tamenzut iyef issebdad umaru tugna i d-yettakk yef uwadem i yesseqdac deg uđris-is, anda amaru yettafar abrid n uglam n tfekka s wudem usrid icebħen, amedya: tugna i yettilin yef ccbaha n sħifa-s, yezmer dayen ad yedfer abrid n uglam ucmit, amedya: tugna i yettilin yef ccmata-ines di sħifa.

<sup>1</sup> « Le portrait on la vue, est constitué par l'addition des signes épars qui tout air long du récit, caractérisent le personnage, on retiendra quatre domaines privilégié : le corps, l'habit, la psychologie et la biologie ».

### III-2-1-3-2 Llebsa

Iselsa, zemren ad ay-d-sseknen amkan n uwadem deg tmetti, imi i d-yettakk isallen yef uzayar-is anmetti d yidles-is, yezmer dayen ad ay-d-yesken ahat ula d tamnaḍt-is, imi yal taddart tettwassen s llebsa-ines.

### III-2-1-3-3 Tasnefsit

Terza yal awadem i yettekin deg yinedruyen n wullis, ladya deg wayen i yettxemmim d wayen yebya ad d-yawed yer-s, yenna-d Vincent.J (Op.cit : 85) : « *tsenned yef teskarin\*( tazmert, tussna, lebyi d wayan) i s-d-yettakken tudert n dixel* »<sup>1</sup>, anect-a iteqqen gar uwadem d yimeyri s uḥulfu n tayri ney n lkerh, ihi nezmer ad negzu d akken tasnefsit tcudd yer tudert n dixel n yal awadem, nezmer ad d-nini d akken imeyri yezmer ad iḥemmel ney ad ikreh awadem ilmend n tigawt i itegg deg uḍris.

### III-2-1-3-4 Tameddurt

Terza tugna i d-yettakk umaru i yal awadem, taneggarut-a d tin i d-yettawin yef tudert-is, tawacult-is, aḥar-is, yeqqar-d Vincent (Ibid : 85) : « *tettili tmeddurt n uwadem ilmend n usbeggen n yizri-s, aḥar-is* »<sup>2</sup>. Ad d-negzu d akken tameddurt n uwadem d tin i d-yettakken isallen ney tikiwin yef uwadem, laṣel-is d wayen yesḥedday deg tudert-is.

### III-2-2 Taggayin n yiwudam

Philippe Hamon, yebḍa iwudam yef kraḍ n taggayin :

**III-2-2-1 Iwudam imselyuyen :** *d win yesḥan assay akked umezruy*<sup>3</sup>.

**III-2-2-2 Iwudam udgizen :** *d amatar yef tilin n umeskar, ney n yimeyri, ney assay yellan gar-asen d yiwudam*<sup>4</sup>.

<sup>1</sup> « Fondé sur les modalités c'est le lien du personnage au pouvoir, au savoir, au vouloir et au devoir qui donne l'illusion d'une vie intérieure ».

<sup>2</sup> « Le portrait biographique, en faisant référence au passé, voire à l'hérédité ».

<sup>3</sup> فيليب هامون, Op.cit, ص35, "هي شخصيات تاريخية".

<sup>4</sup> Ibid, ص36, «إنما دليل على حضور المؤلف أو القارئ أو من ينوب عنهما في النص شخصيات ناطقة باسمه».

**III-2-2-3 Iwudam alsawalen :** d ayen i d-yeskanen tamagit n taggayt-a tamselyut d wassay yerzan aqeddic i yiman-is<sup>1</sup>.

### III-2-3 Aswir n tigawt

Aswir-a yerza tigawin d yinedruyen ixeddmn yiwudam. Tawuri tesea tamliit meqqren imi, yes i d-yettwasbadu uwadem yef wayed.

Philippe Hamon yebda tigawin n uwadem yef temlilin tisentalanin d temsaganin.

### III-2-3-1 Tamliit tasentalant

Tamliit tasentalant, tettakk-d anamek ilmend n uglam i as-yettunefken i uwadem, yenna-d Vincent Jouve (Op.cit : 78) : « tamliit tasentalat am yisem-is, teskan-d attekkinines s yiman-is deg lebni asentalan n yilugan n teḥkayt, teskan-d amigaw ilmend n uglam-is, lmeṣna-s tettawi-d anamek »<sup>2</sup>. Akken dayen teskan-d taggayin tiklisanin d tenmettiyin, dya tettagga ad tili tezmert n usiweḍ n unamek d wazalen, yenna-d V.Jouve (Ibid : 78) : « tamliit tasentalant teskan-d taggayin n tnefsit( tameṭṭut tamezdart\*), taxeddaet, ajeṣwan , alwayan\* ney anmetti ( d amesbayur, d axeddam, aselmad) i yettakken tazmert i tugza d usmekti n uwadem ilmend n usatal »<sup>3</sup>.

### III-2-3-2 Tamliit tamsagant

Tamliit tamsagant, teqqen yer twuri d tigawt n uwadem deg tmukrist n teḥkayt, anda awadem yezmer ad yili deg-s d asaḍ d amallal ney d annamer, aneggaru-ya d win yetteḥbibbiren yef tikli n wullis.

Vincent Jouve, yewwi-d yef snat n temlilin-agi, anda i d-yenna (Ibidem : 78) : « ma yella tamliit tamsagant tessenkad tamesyant\* n wullis, ihi tamliit tasentalant tettawi-d anamek d wazalen »<sup>4</sup>.

Deg temliit-a tamsagant, ad naf Philippe Hamon yuḡal almi d tezrawt n umazray Greimas yef yiwudam, inedruyen d tigawin-n sen deg uḍris, deg-s yessawed yefka-d

<sup>1</sup> فيليب هامون، Op.cit، ص36، "ما يحدد هوية هذه الفئة من الشخصيات هو مرجعية النسق الخاص بالعمل وحده"

<sup>2</sup> « Le rôle thématique, comme son nom l'indique participe de la comportant thématique de la grammaire de récit, il désigne l'acteur envisagé du point de vue figuratif, c'est-à-dire comme porteur d'un « sens » ».

<sup>3</sup> « Le rôle thématique renvoie ainsi à des catégories psychologiques (la femme infidèle l'hypocrite, la lâche) on sociales (le banquier, l'ouvrier, l'instituteur qui permettent d'identifier le personnage sur le plan du conteur ».

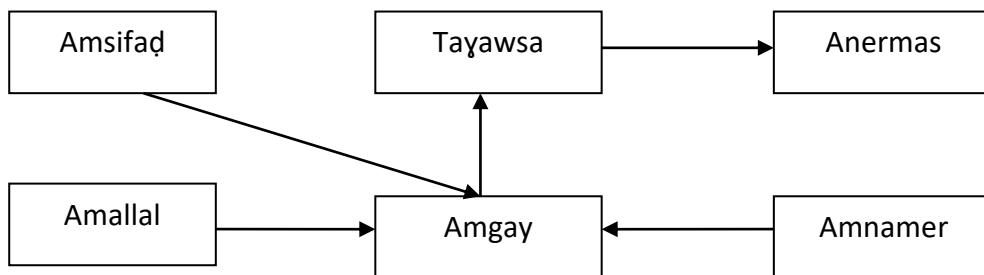
<sup>4</sup> « Si le rôle actanciel assure le fonctionnement du récit, le rôle thématique lui permet de véhiculer du sens et des valeurs ».

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sđis n yimesgan. Fur-s zemren ad ttwassmersen deg yal ađris ullis, mačđi anagar tamacahut, imeskanen-a yal yiwen s twuri-ines, netta yefka-yas isem «azenziy n yimigan».

### III-2-3-2-1 Amsag

Yenna-d Salhi (Op.cit : 30-31) : *D tamidrart i d-issekcem Greimas di tesleđt n tneqqist. Amsag yemmal-d tawuri n yimigwan di teđkayt, dayen ixedmen yimigwan ney dayen i as-xeddmen. Tamlilt-agi teqqen yer řřenf n tigawt n umigaw, yal řřenf yettakk-d amsag. Di tmuyli n Greimas d ayen akk ixeddmen tawuri, yezmer ad yili d amdan, d ayersiw ( d aqjun, d itbir, d inisi) ney d tayawsa ( d tiegi, d ađu, d asif). Yezmer ad yili d ayen id-yesnulfa wallay n umdan ( awayzen, tteryel, amyār azemni, talafsa mm sebaa iqerray) ney d affray d ađulfu am tayri, tismen d lkerh). Amsag ayen akk i d-yesneryayen taneqqist d unamek n tađkayt ( s tigawin n yiwudam) di tesleđt-ines, Greimas yekkes-d (06) n leřnaf n yimesgan: amsifađ, anermas, tayawsa, amgay, d umallal d unnamer.*



Salhi yenna-d (Ibid : 43) yef uzenziy-a n yimigan : « *azenziy-agi amesgan yebna yef sđis n yimesgan. Yal sin d tayuga. Yal amsag di tayuga yemgarad ilmend n twuri-ines di teđkayt: amsifađ/ anermas, amsag/ tayawsa, amallal/amnamer. Bđan yimesgan-agi d azenziy ilmend n wassayen yellan gar-asen*».

### III-2-4 Aswir n txutert tamyellelt

Aswir-a yettakk azal i umđan n yiwudam, yettakk-ay-d tagnit akken ad nessemgired gar yiwudam, ilmend-is nezmer ad nessuddes anwi i d iwudam igejdanen

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d yinaddayen deg yinedruyen n teħkayt, rnu yer-s nezmer ad nessemgired anwa gar-  
asen i d awadem asađ i yettekin deg wungal.

Awadem asađ ilmend n Philippe Hamon, yettban-d s sđis n tulmisiin deg uđris,  
tulmisiin-agi d tin yerzan ( amgired deg usmerked\*, amgired deg usedger\*, amgired  
deg tfulmanit\*, amgired di twuri, askan amsisi\*, awennit aflalay\* n unallas, yenna-d  
Vincent Jouve yef waya (Op.cit : 87) : « *yettban-d wasađ s uzrar n tulmisiin  
yemgaraden, yerzan amgired deg usmerked, amgired deg usedger, amgired deg  
tfulmanit, amgired di twuri*»<sup>1</sup>, syin yer-s Philippe Hamon yerna-d snat n tulmisiin-  
nniđen yerzan askan amsisi d uwennit aflalay n unallas.

**III-2-4-1 Amgired deg usmerked:** yeskan-d aglam as-yettunefken i uwadem ney  
swacu yettwassen, aya s umgired i d-yettawi deg uħric n uqlam yef uttekki n yal yiwen  
deg-sen. Aglam-a yerza tafekka, tđbiaa, tasnefsit, iselsa n uwadem.

**III-2-4-2 Amgired deg usedger\*:** yerza tasuddest n usedger (bettu) n yiwudam. Yal  
awadem anda i d-tettban temlilt is-yefka umaru (di tazwara, di taggara).

**III-2-4-3 Amgired deg tfulmanit :** yeskan-ađ-d tamaqqant n yiwudam way-gar-  
asen, yenna-d Yves Reuter (Op.cit : 54) : « *ma yezmer uwadem ad d-yettban ney ad yili  
iman-is deg teħkayt ney yeqqen yer yiwudam-nniđen*»<sup>2</sup>.

**III-2-4-4 Amgired di twuri :** yerza tawuri n uwadem d wayen ixeddem, anda nezmer  
ad t-nessemgired ilmend n tigawt-is d twuri-is deg wullis, dya ad d-yettban uwadem  
asađ yef wiyad.

**III-2-4-5 Askan amsisi :** tabadut n uwadem tettili ilmend n uđris yenna-d Vincent  
Jouve (Op.cit : 89) : « *Yettili usbadu n uwadem d uqlam n liħala-s ilmend n kra n  
tulmisiin deg uđris yettwazerwen*»<sup>3</sup>.

<sup>1</sup> « Le héros se distingue par une série de traits différentiels concernant la qualification, la distribution, l'autonomie et la fonctionnalité ».

<sup>2</sup> « Si le personnage pourra apparaître seul ou avec d'autres et rencontrer la plupart des autres protagonistes ».

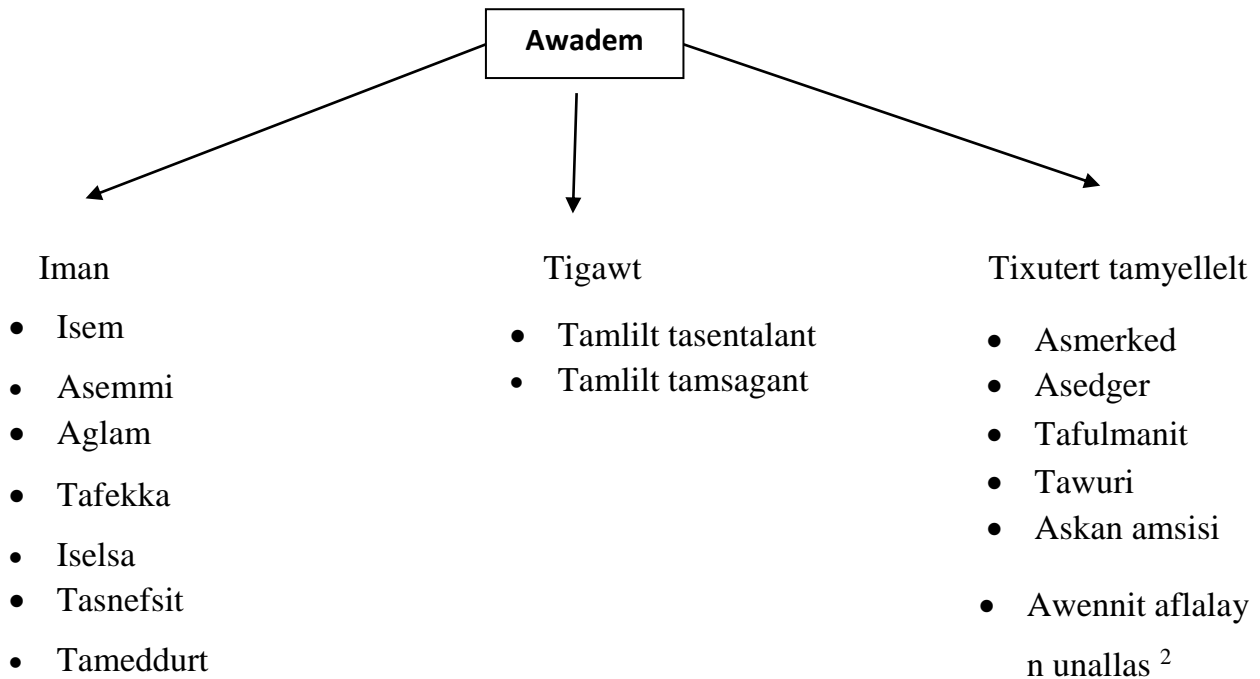
<sup>3</sup> « Le héros se définit par un certain nombre de caractéristique imposées par genre dont relève le texte étudié ».



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**III-2-4-6 Awennit aflalay n unallas :** yesseqdac-it umeskar akken ad d-yesken awadem asad, yenna-d Vincent Jouve (Op.cit : 89) : « *awadem tettunekf-as temlilt n wasaq daxel n uδris s unallas* »<sup>1</sup>.

### III-2-5 Azenziy n tesleqt tasnazmulant n uwadem ilmend n Philippe Hamon



<sup>1</sup> « Le narrateur peut user de son autorité sur le récit pour présenter sans ambiguïté un personnage comme héroïque. Tel acteur sera ainsi désigné comme “notre héros” ».

<sup>2</sup> Vincent Jouve. P.90

## Tasnazmult n yiwudam ilmend n Philippe Hamon

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### Tagrayt

Tizri tasnazmulant tettuneḥsab gar tezriyin i zerwen azamul daxel n uḍris, tefka azal ugar i uzraw n uwadem ilmend n wazal i yesɛa daxel n uḍris, Saussure yella d asmeslay n tesnazmult, Barthes d amsendugen amaḥray, ma yella d Philippe yexdem tasleḍt n tesnazmult n uwadem am akken d azamul. Seg tarrayt n Philippe Hamon, negza-d azal i yesɛa uwadem, ilmend n usuget deg yisfernen n usismel n yiwudam i yeqqnen yer temlilt-n sen, yezmer ad yili ugejdan d unadday, ma yella seg wudem n usegnu-is daxel n uḍris yettili yedreḥ, yesbet.

**Ixef wis kuz:**  
**Tasleđt n yiwudam ilmend n tarrayt n**  
**Philippe Hamon**

### **Tazwart**

Deg yiferdisen yezrin, newwi-d yef uferdis n uwadem yesēan azal deg wungal. Yal aneggal yettawi-d agraw n yiwudam, swayes ara yesbedd ungal-is, dya yesnulfay-asen-d tulmisin d yittewlen s wayes ara ddren dixel n uđris, s wayes dayen ara ttwassnen, tineggura-ya d tin i d-ijebden lwelha n yimeyri, ama s yismawen-nsen, aglam-nsen, timlilin-nsen, tettađđā-t ad yegzu asatal d ugbur n teħkayt, d anect-a dayen i yessemgiriden gar yiwudam yellan deg uđris, ama d igejdamen ney d imazzayen.

Γef wanect-a, yettuneħsab uwadem d lsas n yal aqeddic aseklan, imi yeskanay-d leqdic n uneggal, anda yetturar tuget n temlilin, ixeddem tigawin ara t-id-sseknen, ilmend n waya, nezmer ad d-nini d akken ur yettili leqdic ney tawsit mebla ma llan yiwudam deg-s, ineggura-ya ttakken-as tamuddirt d rruħ i teħkayt s tgensest-nsen d usissen-nsen i tedyanin deg tilawt.

Ilmend n uħric azrayan, anda id-nesken deg-s yiwet n teźri seg teźriyin i yefkan azal i uwadem, taneggarut-a d tarrayt n Philippe Hamon, ihi deg uħric-a n tesleđt, ad neeređ ad nezrew awadem ilmend n tarrayt-is, dya netta yettwali awadem d lebni ixeddem imeyri yakan, ugar n wayen ixeddem uđris, ihi deg uħric-a ad d-nawi tasleđt n uwadem ilmend n wayen i d-yewwi deg tarrayt-is, ama d ayen yerzan tamlilt i yetturar, tawuri-is d tulmisin-is.

### **IV-1 Asissen n yiwudam n wungal**

Imi awadem d aferdis agejdan i tilin n wungal, yef waya ad naf tamarut Lynda Koudache tessebded iwudam i usiley d usissen n teħkayt-is, ad naf tesseqdec azal n snat n tmerwin n yiwudam, ladya igejdanen d yinaddayen, yal yiwen tefka-as tamlilt d twuri i yessefk fell-as ad tt-yexdem. Iwudam-is tefka-asen tamagit d tudert am yimdanen n tilawt, anect-a s tulmisin i asen-tettakk, ladya ismawen, tafekka, aglam. Anect-a akk iwakken ad ten-tesqerreb yer yimeyri. Rnu yer-s taħkayt i d-tewwi temyarut-a d tin yellan di tilawt, dya imeyri ad iħulfu s tgensest n yiwudam-agi i teħkayt-a.

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

### IV-2 Tasleđt n yiwudam ilmend n uswir n yiman

Asemres n uwadem deg uđris yettili ilmend n tmagit, isem d twacult iyer yettunesseb, rnu yer-s tugna i as-yettakk umaru yef tudert i yettidir ilmend n uglam-is, d wayen yeqqnen yer řtbiaa, llebsa, leemer, tafekka d wassay ad ten-yeqqnen, aya akk yettili ilmend n temlilt d wudem i as-yettakk umaru deg uđris-is.

Ihi deg uswir-a n yiman, ad yili umeslay yef wanect-a, ladya yef yismawen yerzan yal awadem, rnu yer-s aglam-nsen.

#### IV-2-1 Ismawen n yiwudam d usemni-nsen

Yal awadem yesaa isem ad t-yessemgiriden yef yiwudam-nniđen, d isem i yettunehsaben d tamagit n uwadem-nni yakan, yezmer ad yili yeqqen yer tmetti ney ilmend n twuri-ines.

| Awadem | Isem i as-yettunefken  | Anamek-is  |
|--------|--|--|
| Cabħa  | <p>Imma-s Xelluġa tessawal-as:Ĉawri, tamcumt, tamukart, yir zerrića, yir rrařa, taqerrut n deewessu, tabekkućt.</p> <p>Md: <i>kker a tamcumt ara icummenaqerruy-is.S64.</i></p> <p><i>-Sers dinna a tamakert n tmakarini!...ad kem-yecmet Rebbi a yir zzrića. S 67.</i></p> <p><i>-Tfehmet a yir řrařa, a tamcumt ntemcumin Sb 129.</i></p> <p><i>-Taqrarruct n deewessu. Ĉawri, tuzligt, taseqqađt, tabeqqađt, tamselbut, ubdir, amliles, nnger, lweħc...ney s yisem-im a yelli taćizit, Cabħa, uryin ur am-ssawley yis-s, Sb</i></p> | <p>Seg yisem-is, ihi ad negzu anamek i yettuřalen yer ccbaħa-ines yakan, tsemmin isem-a i lđufan i d-yettlulen yecbeħ deg řřifa-ines, ma nuřal yer uđris ad naf anect-a dayen,</p> <p>Md: <i>seg wass-agi ad am-ssawaley, ccbaħa! A mccbaħa-inem Sb 210.</i></p> <p>Rnu yer-s awadem-a ilmend n yinedruyen, yettunehsab d azamul n tebyest d řřber, aya akk yettuřal yer wayen tedder.</p> |

|  |   |  |
|--|---|--|
|  | <p>243.</p> <p>- <i>Haħbuh, ħiribuh, terna yur-i tqerruct n deewessu!</i> Sb 24.</p> <p>-Tamddakkelt-is Dawiya tessawal-as«Ca», Md: <i>a Cabħa! Ca!</i> Sb 94.</p> <p><i>Awi-d tayeđ a Ca!</i> Sb 108.</p> <p>-Tamddakkelt-is Tajeġġigt tessawal-as: Ccbaħa, Tucbiħt.</p> <p>Md: <i>a Ccbaħa! A Tucbiħt! Ax-n lekwayeđ-agi.</i>Sb 292</p> <p>-Dda Lħusin yessawal-as: Čaw, Čibbuħ tameslubt, Čaččuba, tabaħant.</p> <p>Md: <i>D acu i kem-yuyen a Čaw, aCabħa!?</i>Sb 193.</p> <p><i>Ulac deg-s a tabaħant, ha-tan d aci dadda-m Lħusin!</i> Sb 194.</p> <p><i>I ma yella yugi-am Dadda-m Lħusin, d acu ara txedmeđ a čaččuba</i> Sb194.</p> <p>-Imdanen yellan berra n tedyant ssawalen-as Čibbuħ m teelġet...!Čibbuħ tameslubt Sb 192.</p> <p>Md: <i>qqaren-iyi: Čcibbuħ mteelġet...!</i>Sb 192.</p> <p>-Nna Lġuher tessawal-as ccbaħa.</p> <p>Md: <i>deg wass-agi ad am-</i></p> |  |
|--|---|--|

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|         |   |   |
|---------|---|---|
|         | <i>ssawaleyccbaħa! A m cbaħa-inem...Sb 216.</i>   |   |
| Xelluġa | -Tameddakkelt-is Ħlima tessawal-as Xellu.<br><br>Md: <i>yerbeħ a Xellu, aql-iyi-in!</i> Sb 134. | D yemma-s n Cabħa, tella d tamıart, yeġġa-tt urgaz-is, tettebbi s snat n teqcicin.<br><br>Yuget usemres n yisem-a ilmend n tuyalin-is ıer tmurt n El khalij, yella seg zik deg tmurt n Leqbayel, anamek n yisem-a yettuıal ıer wuguren yettafaren awadem-a, ilmend n uđris awadem-a d azamul n leqbaħa d ccmata, ur yesei rreħma deg wul-is.<br><br>Md: <i>fehmey-kem a yelli,lameena ur nezmir i yiqiħ zdat n lweeran n yemma-m</i> Sb 28. |
| Đawiya  | Tamddakkelt-is Cabħa Tessawal-as: Đa.<br><br>Md: <i>ġġiy-am lehna a Đa.</i> Sb 108              | D yiwet n tlemzıt i yeıran yid Cabħa, llant myeħmalent mačči d kra.<br><br>D isem yekka-d seg taerabt, yuddes-d seg wawal tafat, yettuneħsab d isem n yitri acuraq deg yigenni, anamek-is yettuıal ıer cbaħa di řřifa.  |
|         |   | D yiwet n tmeslubl i yellan deg sbiıar d Cabħa, llant ddukklent   |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                    |   |  |
|--------------------|---|--|
| Tajeđđigt          |   | armi d ass n tuffya-nsent, d isem n teqbaylit, yella seg zig, yettuyal yisem-a yer yisem n yimyi, yeskan-d cbaħa n umdan yesean isem-a.  |
| Yidir              |   | D yiwen n umdan yelhan mačči d kra, d netta i yellan d ssebba deg ubeddel n tudert n Čabħa, maca tudert ur tbedd ara yid-s.<br><br>D isem n Leqbayel, tsemmin-tt i umdan akken ad yedder.  |
| Lħafid Nat<br>Sari | At taddart ssawalen-as «ccix ur yeqqar ala».<br><br>Md: <i>At taddart ttrekkizen-iyi s wawali kerhey “Ccix ur yeqqar ala!”</i> .Sb 83<br><br>Nna sari, d isem i yettuyalen i taddart anada yettidir uwadem-a. | <i>Yella d aselmad n Cabħa deg uyerbaz amenzu, tllaqaben-tt s ccix Bu Ğellid Sb77.</i><br><br>Yekka-d yisem-a seg taerabt, yettusemras deg tallit tamensayt, d isem seg yismawen n Rebbi Sebħanu, anamek-is yettuyal yer umdan yesherbiben yef wayla yef leibad-is, yestaray-iten, yettakken tallelt i yimdanen yesean ul ħnin-it, yesean tazmert. |
|                    | Tessawal-as temddakkelt-is Xelluġa Ĥli.   | D tameddakkelt n Xelluġa, d isem i d-yusan seg taerebt tineslemt, yettwasuddes-d   |



## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                       |   |  |
|-----------------------|---|--|
| Nna Hlima             | Md: <i>A Hli! Hlima! hman waman</i> .Sb 134   | yisem-a seg tergit, yesean anamek n şşber, tahuski, asameh.<br><br>Nna: ssemrasen-t leqbayel d leqder i tmeđđut-nni. S umata mi ara yili yiwen mezzi fell-as.  |
| Dda Lhusin            | Xelluđa tessawal-as: Lđu.<br><br>Md: <i>a Lđu, bezzaf i tceđned iman-ik</i> .Sb 195 | D yiwen n urgaz, yettidiren deg taddart n Cabđa, d win yesean sin n wudmawen, nniya d ukellek, seg yismawen i d-yessegzayen cbađa n tđbięa, d isem yesean anamek n lehsen, semman-as akka ahat mi yessehsan.<br><br>Dda: i tikci n leqder. |
| Lęerbi Bu Umendayer   |   | D argaz amezwaru n Cabđa, d isem yekka-d seg taerabt, yuddes-d seg wanaw yeşfan, seg yisem-a i d-gelmen iman-is, yettuyal usemmi-ines yer tallit tamensayt.<br><br>Bu umendayer: d amdan yekkatn abendayer.                                |
| Nna Sekkura Nat Rriđa |   | Tella d tamyart s wazal-is, tesa lhiba d lherma yef uxxam-is, d taknat n Cabđa, tsemmin-tt yef ugrurez d   |

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|                         |  | <p>ccbaħa.</p> <p>Nnat Riħa: d taddart.</p>   |
| Lħağ Saeid<br>Nat Rriħa |  | <p>D amyār yesean 05 n tlawin,<br/>yesea azal deg taddart-is,<br/>aneggaru-a d argaz wis sin n<br/>Cabħa, d isem i d-yekkan seg<br/>taerabt, issegzay-d iman-is,<br/>anamek-is yettuyal yer tumert d<br/>ufejjej d umsirem.</p> <p>Nnat Riħa: d taddart.</p>  |
| Ṭawes                   | <p>Tessawal-as yemma-s Xelluğa: tuṭṭu-<br/>inu, ccuq-iw, tamazuzt-iw.</p> <p>Md: <i>telluz Tuṭṭu-inu, tamazuzt-<br/>iw,ccuq-iw?</i>Sb 43</p> | <p>D uletma-s n Cabħa, d tilemzīt,<br/>yettusemras yisem-a i ulaqeb n<br/>yiwen n šsenf n yiwersiwen,<br/>yettumeyyez s ccbaha-ines,<br/>yettusemras deg waṭas n tuddar<br/>n Leqbayel, ladiya deg tmetti<br/>tamensayt, yesea azamul n<br/>lhiba d zzin di ššifa.</p>                                  |
| Nna<br>Feṛruğa          |  | <p>D yiwet n temyart i ħemmlen<br/>akk medden, tettawi-d<br/>timucuha deg uxxam-is i<br/>yilmezzen, isem-a sseqdacen-tt<br/>di tmurt n Leqbayel seg zik,<br/>yekka-d seg yisem n mmi-s n<br/>tsekkurt, aneggaru-a d aferruğ i<br/>yettuneħsaben d azamul n<br/>ccbaħa d thuski d nnif d<br/>lħerma.</p> |

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|            |  | Nna: ssemrasen-t leqbayel d leqder i tmeđđut-nni. S umata mi ara yili yiwen mezzi fell-as   |
| Nna Lđuher |  | <p>D yiwet n temyart, d tađart n Cabđa.</p> <p>Isem-a yettuyal yer řřenf n wurey, d isem n taerabt, yettumeyyez s tissas d yinakkafen, d amdan d uđric, đnin-it, yebya lxir i yimdanen akk.</p> <p>Nna: ssemrasen-t i uqader n win yezwaren di lemer.</p> |
| Nna Zayna  |  | <p>D yemma-s n Đawiya, i yella s wul-is ađnin ilmendan n Cabđa, řhemmel-itt am yelli-s.</p> <p>D isem n taerabt, anamek-is yettuyal yer tmeđđut yettcebbiđen iman-is, tuzyint, i yesean ul đnin-it, azamul-is d ccbaba.</p>                               |
| Nna Đđila  |  | <p>D yemma-s n yidir, d tin ireznen, ifehmen, yettmeyyizen s leđnana n wul-is. Yekka-d seg taerabt ( tasekkurt) yella s wařas deg tmetti taqburt.</p>   |

**IV-3 Aglam n yiwudam**

Aglam n yiwudam, yettili d tugna i d-yettakk umaru yef uwadem-nni yakan, i yezmer ad yili s wudem usrid, anda ad d-yili uglam-is iban, dya amaru ad yefk akk isallen yerzan awadem-nni, ilmend n wayen i t-yerzan, ney ayen yerzan asissen n tfekka-s, leemer-is ney tanefsit-ines, ma yella d aglam arusrid, yettili ilmend n kra n wawalen ney n tyawsiwin i d-yessegzayen aglam n uwadem-a, yef waya tettili temlilt i yimeyri, anda ad t-naf d netta ara yegzun anect-a.

Ihi, deg uferdis-a ad yili wawal yef uglam n yiwudam, ilmend n tmeddurt n yal yiwen deg-sen, d wayen as-yettunefken, i yettunehsaben d tugna yer yimeyri.

**IV-3-1 Aglam n tfekka n yiwudam**

| Tafekka | Asegzi  |
|---------|---|
| Cabħa   | <p>Tamarut imi tefka i Cabħa tamlilt n unallas yef waya, ad naf tanallast ur tefki ara azal i uglam n tfekka-s, d acu kan yella wayen i d-tebder: ass n tlalit-is, tlul-d s tfekka ur tshħi ara<i>«tisekkert-iw urtseħħa ara, tazmert-iw teħfa»</i>. Sb 25, tessea tifiđliwin deg yifassen-is<i>«kksent-am akk tifiđliwin-nni i teseid!»</i>Sb 98.</p> <p>Ilmend n wayen tedder, deg yiwen n usebter, tefka-d tugna-nniđen, ladya i udem-is, anda i t-id-glem s tugna n tmacahut<i>«allen-iw uyalent d tiberkanin, bdant ttimyurent, simal ad d-teffyent, ggumant ad uyalent yef umđiq-nsent, anyir-iw yuyal d azeggay, skecmen-tt yijerdani d-ieddan fell-as, imi-w meqger, icerree, tendeg deg-s teđsa, yeččur d tuymas d tiberkanin, ddunit, imezzay-iw annect ila-ten, ylin-d yef tuyat-iw»</i>Sb 176, tafekka-ines d tazurant <i>« aql-ikem tcuffed anect n tfunast»</i> Sb 176, asmi temyur tħus i ddunit-is tekfa, tuyal tazmert-is teħfa, udem-is yewser, acebbub-is yekres<i>«tekfa ddunit deg-i, udem-iw yewser,yeqcer...accaren-iw berrik-it seg yilefđan, acebbub-is yumes, yekres, ala tamart-iw i ineqden deg-i am zik-nni»</i> Sb 116,</p> |

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|           | <p>acebbub-is yekkerčečči wagi mačči d acebbub, wagi d taffa n yiyersiwen, ccfee»Sb 135, «<i>s bessif i tesēdda timceđt deg-s, uriserreh ara ucebbub-iw i d-yedda ssxeđ seg-s</i>». Sb 136.</p>  |
| Xelluđa   | <p>Ilmend n wayen i d-tules Cabħa s yiles-is ad naf d tin yellan s yir tamuylı, ilmend n wayen i texdem deg-s«<i>tban-iyi-d am llafēa m sebēa n yiqerray, m sebēa n wallen, m sebēa n yifassen, m sebēa n yiqemmac, m yiwet n tmeslayt, yis i tettgalla fell-i, treggem-iyi</i>»Sb 43, ma yella deg tidit tesēa yiwen n zzin yettqittiren, «<i>dtuzyint ur yettyimi zzin iyuc</i>»Sb 195.</p> <p>Di taggara n yisebtar, Cabħa yef tfekka-s, ladya segmi temyur, tuyal d tameđtut, «<i>lermah n wudem-is ēaben, cbechen, allen-is kecment, imi-s yertem, leħnak-is bbren si tazayt n ukmac, tamuylı-is tekkaw d tasellawt, ccbuħat-is ssawđen rruħ..., ccib yeffud lhenni, yesdal-d tewser-ines s ddaw n cced-ines irexfen, tqujjer, rruħ-is yettuxneq, iweddee, tanefsit-is thus, teējuja, lģehd-is yekkaw, yekfa, agerjum-is yexsi, yemmut...lqedd-is yezleg, yekna tikli-is tamurđust, truħ temmut, s bessif i teddehhim ššura-s yettakkan yef cwıđ n teekkazt n lluh yeččuren d tifiri!</i>»Sb 242.</p> |
| Đawiya    | <p>Ulac d acu i d-yellan fell-as.</p>  |
| Tajeđđigt | <p>Tajeđđigt tesēa ifassen d imeqqranen, zzay-it, allen-is d tizeggayın«<i>tessers-d ifassen-is imeqqranen yef tuyat-iw yennegdamen si tazayt n ddel i d-yemyın deg-i, allen-is d izeggayen am tecriħin, ggumant ad delqent i wallen-im yerkan</i>»Sb 215.</p>   |

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| Yidir                 | <p>Ur yesēi ara tazmert, d ayezzfan, d ucbiḥ«<i>yuyal d ayezzfan am ujebbad amzun yeẓẓazzen...udem-is yettfeġġiġ d tafat n lebda n umussnaw</i>»Sb 291.</p>   |
| Lḥafiḍ Nat Sari       | <p>Lḥafiḍ d azuran mačči d kra, yekna s tassemt, ur yesēi tazmert«<i>d akerdaddac, yerna d abelbul anect n tbettit, idewwer am tdellaet, ur yebdid ara lqedd-is, segmi i yekna uerur-is si tassemt. D amaraz, lermaḥ-is d iberkanen, udem-is d imdewwer, yebberqi, yettutec seg uzerzar..., anyir-is yeḍyeq, yesley seg yijerdan kersen..., anzaren-is d izuranen am tbaṭaṭ, leḥnak-is cuffen qrib ad feġġqen, aqemmuc-is d amectuḥ annect n duru..., ameggaḥ-is yebzeg, ad as-tiniḍ yuḍen cuften, yerna yergel si cḥem almi i yebbehbeh..., aebbud-is qrib ad ifelleq, yezga inehhet si lqewwa</i>»Sb 77-78, yesēa cclayem«<i>ccix Lḥafiḍ yettxemmim, iberren di snat n teclaymitin tisellawin i as-d-yemyin s cceḥḥa</i>»Sb 78.</p> |
| Dda Lḥusin            | <p>Yecmet mačči d kra di ṣṣifa«<i>taḍsa ur tesēi ara akk sser, yerna tessebgan-as-d tizzegzewt d uddudi n tuymas-is icuban yer tlubyanin tiquranin iḥerqen, yesseqreb-d udem-is ixēṣren...allen-is uyalent d tizeggayin, bezgent, tteqlillihent...ifassen-is tteḥrittiwen</i>»Sb 194.</p>   |
| Lærbi Bu<br>Umendayer | <p>Ulac d acu i d- yellan fell-as.</p>  |
| Nna Sekkura           | <p>Deg lqedd d tawezzlant, d tarquqant, udem-is d imsiwrey, anyir-is yeḍyeq, tcab mačči d kra, tanzarin-is d timectuḥin, aqemmuc-is d amezzyan«<i>ur tecbeh ara am tlawin-nniḍen...udem-is d imsiwrey...d tawezzlant, d timirqiqt, tæmmuc n yinezdan n ccib</i></p>   |

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|                      | <p><i>kerčēččin i d-yesqaqayen s ddaw n umendil-is, tterđqen yef tewwura n uqerruy-is almi yummen yimezzay-is, anyir-is yedyeq yef tewwura n uqerruy-is almi yummen yimezzay-is, teccebceb, teččur am uzayar d ijerdan yemcubaken gar-asen. Timmi-is tiwinayin, tcab, teccebceb teččur am uzayar, tban di ġin-is ur d-telqid, allen-is n twinayin, d acu kan mxallafit, yiwet n tiť tesa itri, yerna muqqret yef tayed, tanzarin-is yas mectuh-it, uddament-d almi qrib ad samint aqemmuc-is i d-yettbanen am ujerriđ areqqaq, awezzlan, tendeq deg-s teđsa, ur yewwiđ yettef lehnak-is i d-yemmaren, ur yewwiđ yeššer yiwet n tuymest d tazegzawt i imenēen ur d-teyli ara»Sb 140, deg leemer-is tesa azal n settin n yiseggasen«ad tesa kter n settin n yiseggasen di leemer-is»Sb 140.</i></p> |
| Lħađ Saēid Nat Rriđa | <p>Ulac d acu i d-yebder umaru yef tfekka n uwadem-a.</p>   |
| Ŧawes                | <p>Ulac d acu i d-yellan fell-as, d acu kan tanallast tebder-d kra, ladya yettuyal yer wamek tga asim i tt-yewwet uselmad-is«<i>udem-is d azeggay, yeclabed, allen-is bbuzgent seg yimeťtawen</i>»Sb 80.</p>  |
| Na Ferřuđa           | <p>Ulac d acu i d-yemmalen tafekka n uwadem-a.</p>  |
| Nna Zayna            | <p>D tuzyint, tecbeħ mačči d kra, rnu yer-s tesa sser i yettqiťiren seg wudem-is«<i>wehmey di sser i d-yettqudduren, udem-is yettfeđđiđ d tafat n lehnana, tecbeħ amzun d tislit, tkeħhel allen-is s tazult tajenđarit, teqqed imi-s s ugusim, tckkel ifassen-is d idarren-is s lħenni almi cađen</i>»Sb 98.</p>  |
| Nna Hđila            | <p>Nna Hđila, teđeef di tfekka mačči d kra«<i>tekfa si ddunit, ad as-tiniđ d laxert i d-yeffyen seg uzekka...aqerruy-is ur yerkid ara</i>».Sb 269</p>   |
| Ametraw              | <p>D ayezfan deg lqedd am ujebbad, ifassen-is d iyezzfanen«<i>ifassen-</i></p>  |

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|  | <p><i>is d iyezzfanen, leħhun amzun akken-nni ad ruħen yer wakal-nsen</i>»Sb 73, idarren-is rkan, mmeččen si tfexsa, fawes d leqqu, ma d udem-is yexšer, d acu ara d-yini yiwen yekmec akk, ma leħwal n uqadum-is ffyen-as afus, yessemger-it ukmac ala tamuylı n tmuyli-s i menēen, ššut-is yebbeħbeħ, maca yettaweđ-iyi-d ššut-is am wanza yesseēzeg uqlileħ-ines.</p> |
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### IV-3-2 Aglam n tmeddurt n yiwudam

| Tameddurt | Asegzi   |
|-----------|--|
| Cabħa     | <p>Tettuneħsab d awadem agejdan ilmend n yinedruyen n wungal, d nettat i d asađ, rnu yer-s d tamsawalt, tettales-d inedruyen n tedyant, tebda tudert-is deg uđris-a seg wasmi tlul armi d asmi tuyal d tamussnawt, tettcewwiq, tettaru ungalen, ƣas ur teƣri ara, maca d tin i nudan ad tefhem, d ayen ad tt-yeğġan terzen, tesssen d acu i d tamussni, tekkat fell-as.</p> <p>Cabħa tlul deg twacult tekreh-itt yemma-s mačči d kra, tella ala nettat d uletma-s Ʀawes, ma yella d Malika terwel nettat d umddakkel-is: «<i>terna-d yer-s Malika i wumi iyab lħes-is, seg wasmi terwel seg uxxam ass n lħenni-ines nettat d umeequq-is Xaled i tessēħrem yemma-s, segmi i ay-yettili, tebya ad tefk i umexđab d aberrani i tt-id-yusan s ufus</i>»Sb 34, gma-s amenzu n twacult, ur yeƣri yiwen s anda yerra, Muħend amenzu n twacult ur yeƣri yiwen s anda yerra.«<i>Muħend d amenzu n twacult, akken yekfa leqraya-s, yeffey seg uxxam, ur d-iban ara akk</i>»Sb 35, ma yella d baba-s tessuffey-it yemma-s Xelluġa seg uxxam-is«<i>tewwet-it, tergem-it, tluqeb-it, terna tessuffey-it seg uxxam</i>» Sb 35, laman ur t-yelli deg tudert-is, seg wasmi i d-yeldi allen-is yer ddunit, seg wass-nni i tħas i terzeg n ddunit«<i>tudert-iw</i></p> |



*tesqewqiw atas fell-i...s bessif i dehhimen deg-i wussan, ssazayen di leemer-nsen, ssalayan, tsubbun, tezzin*»Sb 27, *tezga-yas-d yemma-s deg tudert-is ur nban ara, imi ur yelli acemma n lehnana yer yelli-s, tezga tettewwiq-as tudert-is, ur as-tefki ara azref n tlelli, d ayen i yeğgan temzi-s teeweq, «temzi-inu seeday-tt di ccwal d rriya, zzay fell-i ad d-iniy belli yemma ur-iyi-themmel ara, lameena d tidet, ur iyi-tehsib ara d yelli-s, tettwali-iyi d taedawt-is, tehsib-iyi s ddaw n zzayla, tezga theqer-iyi, tekkat-iyi, tessusuf-iyi, tettlaqab-iyi, tetyunzi-iyi. Mi ara iyi-tettef gar yifassen-is, ur iyi-tettserrih ara alma tenya-yi, tewwi-yi leemer-iw, terra-yi d tazegzawt am nnila*»Sb 41, *temzi-ines tezga ttezzi i yes war lfayda, ala axessar i yedran yid-s« temzi-inu tcuba tahbult n wađu yeččuren d isuyan d dderz, tberren, tettezzi yis-i, tezga tzeher fell-i, tesuzzeg-iyi, tesfeefe-iyi, tenfed-iyi, tcewwef-iyi, tesru-iyi, tesseyya-yi, tekkes sser fell-i*»Sb 49, *ass n unekcum yer uyerbaz, yegla-yas-d s therci, tessuffey-d ayen yellan d wayen i tebya ad tili, tedfer abrid n tmussni, tezwer, tehrec, akk iselmaden-is hemmlent «ačhal d abrid iyi-d-yesker sdat n tfelwit akken ad d-sfehmay i yimdukkal-iw kra n temsirin, yewwed almi iyi-d-yenna:ecrin n yiseggasen-agi i sselmadey, ula d yiwet n tikkelt ur d-mmuggrey yiwet ihercen, iceffun am kemmini, Allah ibarek, tzewred atas*»Sb 79, «*Cabha tehrec d leejeb, tezwer almi as-izad lhal, d nettat i d tamezwarut yur-i*»Sb 82, *abrid i tedfer ur yekmil ara, imi tezga-as-d yemma-s deg tlemmast, tugi-as ad tkemmel i tyuri-ines, « akken i newwed yer uxxam, teceel tmes deg yiqrabenn-tey, tesseedel-ay nekk d Tawes s yiwen n wawal: seg uzekka i snat yid-kent, ulac tuyalin yer uyerbaz*»Sb 88, *tudert-is tuyal gar yifassen n yemma-s, thekkem deg-s akken tebya, tufa-d iman-is gar tidet i qerhen, d wayen as-temmel yemma-s, zzwağ i d-yellan war lebyi-s yegla-as-d s yinebran, « ma yella d at lxir i kem-id-yebdan, awer tt-tekkeđ lğemea-agi i d-iteddun, ad d-teddud d tislit, friy awal nekk d Leerbi bu Umendayer*»Sb 113, «

*yekfa lmektub-iw deg uxxam n Læerbi Bu Umendayer, uyaley-d yer uxxam-nney, griy-d gar yifassen n twenza-w yetturaren taseqart yis-i*»Sb 128, ass deffir wayeđ, tenbeddal fell-as tegnit, yuy-itt Lħađ Saeid Nat Rriđa, tedder tudert ur iban ara, tuyal-d s axxam n yemma-s s tadist «*uræad i wwđen fell-i tlata n wussan mii d-uyaley yer uxxam-nney, tewweđ-d Nna Hlima akken ad teccemcem...nniy-am tban s tadist n zzyen n llđufan i tella*»Sb 181, lferħ ur yekmil ara, yemma-s tenya-as yelli-s «*uqbel ad teffey si texxamt, tefka-iyi-tt-id yer yifassen-iw, tenna-iyi: awi-d kan ixella-d uqerruy-inu, yelli-m, ad tterħem Rebbi*»Sb 186, seg lawan-nni teđfer tasselbi tudert-is, ur tufi tifat i wayen yeđran yid-s«*turrza n tasselbi yur-i d unnejli n leeqel seg-i d aeewwiq i yeggan s uzru d yiħemmalen n uwezıy*»Sb 201, tekcem sbitar n tselbi, tesædda kra n wussan dinna, maca tuffya-s tegla-yas-d s tudert d tamaynut, anda teđfer abrid-nniđen, war win tella,teđsas-d ddunit tuyal tettwassen, ħemmlent At taddart-is, ilmend n yicewwiqen d tmedyezt i d-tettawi, «*tagi akka i nyil tesleb, ur teslib ara, iemmer yiyers-is, tesæa lberhan annect ilat, tettunefk-as deg wawal-is! Tagi ilaq ad as-nessawel tucbiħt, tettaf-d ayen iæddan d wayen ara d-yeđrun*»Sb 250, azal as-yettunefken yerra-as-d lferħ i wul-is«*di tabayt n sswayee i tetti yis-i ddunit, argaz, tameđtut, agrud, uyalen ssawalen-iyi tucbiħt, ttqadaren-iyi, ttakken-iyi rreħmat, ttneħhilen-d fell-i mi ara iyi-yewwet ney ad iækki fell-i welbeed, wwđen almi tħellilen deg-i ađar afus*»Sb 250, tuyal tettwassen ttrajun At taddart«*yerna tettwassneđ nezzeh, tleħħuđ si taddart yer tayed, tettawid-d isefra d yicewwiqen yef wayen yezrin d wayen i d-ileħħun, ttafen medden yer-sen,ttawin yis-sen*»Sb 255, imdanen i tessen deg tudert-is slemden-as kra s wayes terna teđfer amhaz-is, Yidir yella d yiwen deg-s, anda as-yesselmed tira d tyuri n yidlisen«*Yidir yesselmad-iyi agemmay n tmaziyt*»Sb 276, «*azekka ma yella usiy-d, ad am-d-awiy ad teyređ yiwet n tezmamt i uriy, deg-s ađas n tmucuha n*

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|  | <p><i>Leqbayel i d-leqdey yer temyarin d yimyaren n tuddar</i>»Sb 277, d abrid-a ara as-yeldin tiwwura-nniđen, anda teđfer abrid n tira n yidlisen, tuyal d tira i d ađulfu-ines, d tin ideg tettaf iman-is deg-s, tessiwsee tamuyli-is, temmeslay-d yef wayen tessaram d wayen tebya ad yili, gar yidlisen-is imezwura i tura d adlis “<i>Tamacahut taneggarut</i>”, <i>tamussni-ines d tmedyezt i d-tettawi terra-tt ad tawi atas n warrazen “Massa Cabħa Nat Bannen, s yisem-is aħeqqani. Di tazwara, tettwassen di taddart-nney d kra n tuddar i ay-d-iqerben s yisefra d yicewwiqen i d-tettawi yef lhif i tseedda di tmeddurt-is, d tin n yimdanen i d-temmuger deg ubrid-is, syin akkin tuyal tettwassen s wammuden-ines n yisefra i tura s tmaziyt, i ieeddan i wagim n yisebtar, i d-yeffyen di sin n yiħricen, iwumi temma “ Akkin i tisselbi”, yettuseqlen ugar n eecrin n tutlayin, id-iħellan atas n warrazen imeqqranen n tmedyezt di tmurt-nney d tmura n lberrani, ad d-bedrey gar-asen “ arraz n Bab n wawal”, i d-tettheggi yal sđis n wagguren tdukkla n yimediyazen n Tizi Wezzu, “ arraz tamedyezt-nsent”, i d-yettilin di Lezzayer, “ arraz n tmedyezt tamaziyt”, i d-tettheggi yal aseggas tdukkli tadelsant n yimediyazen imaziyen n Lmerruk, “ arraz akal agrakal”, yettilin di Fransa, “ arraz Imru n tsekla”, i d-yettilin yal aseggas di Lkanada, d warraz ameqqran itexdem yiwet n tdukkla n yimediyazen di tmurt n Narvége, i iqedcen yef talwit d yizerfan di ddunit, i irefden tiyri, tamedyezt tettwaru s wařas n tmeslayin, maca tettmeslay s yiwet n tutlayt, “ tutlayt n talsa”, deg waggur-agi yezrin i d-yeffey wungal-ines “ Tamacahut taneggarut” Sb11-12.</i></p> |
|  | <p>D awadem agejdan deg yinedruyen n tedyant, d yemma-s n Cabħa, tuer mačči d kra, ur tessin d acu d lařel ney d nnif, ur teħris ara yef uxxam-is.</p> <p>D tamyart yesean tlata n teqiccin d uqcic, nnif ur tt-yekki deg-s, d tin</p>   |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

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| Xelluđa | <p>ixeddmn lebyi-s, ul-is yemmal yer tama-nniđen, tezweğ s uħettem d tmara, tedder yid urgaz-is deg ukrah, ccwal d yimenyi , almi ad tessuffey seg uxxam« <i>ar ass-a d wussan, ur zriy ayen ala sin n waktayen kan i tettef ccawat-inu yef baba. Aktay amenzu, asmi lliy mezziyey, mazal ur bdiy ara tmeyyizey, tennuy yemma yid-s, tesnezzeh-d akk lğiran, tekkes sserfell-as, ulac d acu i d-teğđa deg-s, tewwet-it, tergem-it, tluqeb-it, yerna tessuffey-it seg uxxam, seg yimir-n ur d-yuyal ara</i>»Sb 35, tuđer d ayen kan, yerna tesa yir tbića, ur tettemsefham ula d yiwen« <i>deqren iħemmalen n zzeaf, tessuffey-d allen-is di lqibla, tečča-tt, tessebleε-itt</i>»Sb 26, tezga d amennuy yid medden, yiwen ur tt-yehmil, ala yef tbića-s,« <i>yemma teweer atas, imi-s yeqbeh, tezga d ccwal d yimennuyen, day nettat teččur d iedawen, temyunza akk d medden, yerna mi ara tennay nettat d tlawin ney d yirgazen, ur tettmeyyiz ara akk d acu i d-teqqar</i>»Sb 37, ula d yelli-s Cabħa ur teslik seg-s, tezga tekkat-itt, tħeqqer-itt« <i>akken i as-rewley, tettbeε-iyi-d, tejbed-iyi-d seg uqerdun-iw i d-yefsin seg ujbād amezwaru, teqmec-iyi di tebħirt, tessexnunes-iyi di lqaća, terra-yi gar yidarren-is, tewwet-iyi, tgezzer-iyi akk udem-iw, tesxenčew-iyi akk acebbub-iw</i>»Sb 42, ur tesa akkin ara iħekmen fell-as almi tuyal d yir tameħtut, tessekcām irgazen yer uxxam-is« <i>s tilin-im, s lberd-im a yir tameħtut, a tin yessekcāmen irgazen! Ruħ ad twaliđ d acu i heddren fell-am medden</i>»Sb 38, ur tesa ula d lqima deg taddart-is, akk kerhentt« <i>tazuliyt i kem-yecban! Kemm d yir leebd, taddart akk teefa-kem!</i>»Sb 38.</p> <p>Tudert tettbeddil tiferret, d ayen yeđran yid uwadem-a, deg taggara n tudert-is, tusa-yas-d nndama n taggara n tudert, anda teđleb ssmāħa syur yelli-s« <i>uħeq tasa n tyemmat, ar kem-ħemmley a yelli Cabħa! Mačči d ddunit iyi-iyurren, d nekk iyurren iman-iw</i>»Sb 243, lħiba-s d lućara-s i tella tezdey tbića-s akk ruħen« <i>lweeran-is yerwel, yennejla,</i></p> |
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## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

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|           | <p><i>zɛaf-is irab iseggex, lhiba-s tefrari, tzewwa</i>»Sb 242.</p>   |
| Dawiya    | <p>D awadem anadday, d tmddakkelt n Cabħa deg uyerbaz amenzu, teħrec, tefhem, terzen.</p> <p>D yiwet n teqcict, yeyran, ifehmen, yessnen d acu i d tamussni, tedder deg yiwet n twacult tfaz mačči d kra, ħemlent, ħersen fell-as«<br/><i>tawacult-iw tgerrez, tedder di liser d lehna, tawacult tezra azal n ttrebga d tmussni</i>»Sb 104, baba-s isem-is Dda Rezqi, yemma-s Nna Zayna, zgan i sin yid-sen xeddmen ayen zemren akken ad rebbin yelli-tsen tterbya yugaren.</p>   |
| Tajeġġigt | <p>D awadem agejdan, d yelli-s n lašel, tetteurebba deg twacult ifehmen yeyran.</p> <p>D tin yeyran, ifehmen, tedder deg yiwet n twacult ifehmen«<i>kkrey-d di twacult tzad, tella d amedya yelhan i twaculin-nniđen, imawlan-iw yran di tmura n lberřani, almi ččan iqerray-nsen, baba d amejjay n tnefsit, yemma d tamejjayt n yigerdan</i>»Sb220, tesa yiwen n gma-s, tetteurebba tterbeyya yelhan«<i>sɛan-d Lmulud, d nekk Tajeġġigt, yas zgan xeddmen, ceŷlen, maca ur stehzan ara di tterbiyya-nney, zgan qqaren-ay “tterbga d legraya am ccada”. Da nutni wwđen yer lebyi-nsen, rebban-ay, sseyran-ay akken ilaq</i>»Sb 221, tella d tamussnawt n tmetti, texdem tawacult, tesa-d 3 n warrac d teqcict«<i>ffey-d d tamussnawt n tmetti, kemmley almad-inu di Marikan anda i d-mmuggrey Emiruc, d amusnaw n umezruy, nemyehmal nekk yid-s..., nesɛa-d tlata n warrac d teqcict, akken kan qeflen tmenya n yiseggasen yefzzwaġ-nney, bdan-d wuguren gar-aney, yezga di berra, ma yella mačči d ccyel d aħewwes</i>»Sb 221, lmut n yelli-s yegla-d s ubeddel n tegnit-is«<i>seg wasmi temmut yelli Zahra ad yessewsee Rebbi fell-as, i yliy, tenneslax seg-i tezmert, yexsi deg-i usirem, tedderyel tudert-iw, zgiy di tsusmi taberkant n texxamt-is</i>»Sb 224, lmut n yelli-s yegla-d s lmut n mmi-s Meštafa, aneggaru-ya d gma-s n Beleid i t-</p> |

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|              | <p>yenyan«<i>Mestafa ur yessawed ad d-yessuffey awal seg tgerjunt-is wala tamuylis seg wallen-is, yeyli yef lqaea, yexbabeđ am uxorfi, dya belent wallen-is</i>»Sb 224, ayen i t-yessawden yer sbitar n tselbi d idarren-is imi tugi ayen yedran yid-s, tenwa din ad taf lehna n wachal n yiseggasen«<i>yiwen n wass, kkrey-d tafejrit, qesdey sbitar n yimeslab s yiman-iw</i>»Sb 225, ayen tesedda Tjeđđigt ur yeqqim akken yella, tedfer abrid d ajdid, yiwen ur yelli deg-s, yuđal yiswi-s deg tudert ad tmudd i medden ayen ur teddir«<i>yas eddant fell-i qessiđ-it, maca rriy-ten deg yidis n teymert n wul-iw, ffey-d yer tmetti akken ad hessey i wiyad, ad bduyyid-sen zzhir n tlufa-nsen</i>»Sb 274.</p>  |
| <p>Yidir</p> | <p>D awadem agejdan deg ungal, d amdan yeđran, ifehmen, yekkatén yef tutlayt-is, d win yesean azal.</p> <p>D amdan yeđran, yettnadi yef tmussni, d aselmad n tesdawit, yettaru timucuha, iđemmel tutlayt-is, yef waya yexdem fell-as«<i>seg wasmi i yella mezzi i yezwer deg uyerbaz, yettnadi ad yissin, yeqqar atas n ttaftarin, iselmaden-is akken ma llan qqaren-iyi-d ad d-yeffey d kra, yeffey-d d aselmad n tfelsafit di tesdawit n Tizi Wezzu, syin akkin yessuffey-d yiwet n tdukkli iwumi isemma “Akken ma nella i tmussni”, yeđmee ad ibeddel udem n tmetti di tuqqna n tiđ, yettaru deg yijernanen, ixeddem timlilyin, isaragen d yimdukkal-is yef wazal i eean tudert, amezruy, tutlayt, izerfan, tagmat d tmussni, yetteawan imeyban s wudmawen yemgaraden, igellilen, imeđdar, wid ur neyri ara d wid yettwaheqren</i>»Sb 283, tudert-is, yella wayen i d-ticeyben, uguren ttafaren-d yal bnađem, d ayen i d-yellan yid uwadem-a, maca abrid yettkemmil, tudert ur tđebbes da«<i>yas yemmuger-d atas n wuguren deg ubrid-is, đđan-tt yemdukkal-is, tefruri tdukkla-ines, maca ur yuyis ara, ikemmel anadeđ-ines, akken yeweá, ađal d adlis i yessuqqel si tutlayin-nniđen yer tmaziyt, si tmaziyt yer tutlayin-nniđen, ađal n yidlisen i d-yessuffey yef tfelsaft n ddunit</i>»Sb 283, tudert-is ur</p> |

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|                            | <p>teqqim akka, tettef tasselbi abrid-is armi yufa iman-is gar tselbi d hellu ur nelli d tin idumen«<i>seg yimir-n i yendeh deg-s ujajih n tasselbi, ačhal n tikkal i yekcem yer sbitar n yimeslab, tikkelt ad yeħlu, ad yuyal akken yella, d amussnaw, yettmeslay yef lebħur n temsal, tikkelt ad yađen, yettuyal d wayeđ</i>»Sb 284, lmut n yemma-s ur tt-yeqbil ara, yufa-d iman-is d awħid, ur as-teqqim tudert yecban ta, igzem-itt di rray, yenya iman-is«<i>mi iruħ ufremli ad t-id-yawi si tama n deffir n umraħ n sbitar, yufa-t ielleq iman-is s umrar yer ttejra n lkalitus</i>»Sb 288, yaş yemmut, azal-is yedder«<i>ttcekkiren-t, ttadren-d azal n unadeħd leqdic-ines izaden, ttmeslayen fell-as d anazur, d amyarur, d amussnaw ameqqran, wiyad cehden s zzur d yimeṭṭawen imessasen belli ssnen-t, ssnen lesrar-is d umecwar-is, ačhal n tikkal i ddan yid-s, εawnen-t deg waṭas n temsal</i>»Sb 289.</p> |
| <p>Lħafid Nat<br/>Sari</p> | <p>D awadem anaddaydeg ungal, yella d aselmad, yeweer mačči d kra, yebya kan adrim imi aebbuđ-is d awessean.</p> <p>D argaz i yesselmaden deg uyerbaz, luεara-s teedda akk luεarat n ddunit, iħemmel ala inelmaden ifazen, iħercen«<i>lameena yeweer awear n lmuħal, ur iħemmel ara inelmaden ur neħric</i>»Sb 78, yella yettqezziḅ i yimawlan n yinelmaden akken ad as-d-ttawin tagella«<i>yesqezziḅ-ase, yettwali d acu ara d-iħaz yer yimawlan-nsen</i>»Sb 79.</p>   |
|                            | <p>Yebya ala axeşsar i Cabħa, di tazwara iban-d s wudem yelhan imi yella d amddakel n yemma-s seg temzi, yella yettruħu yer uxxam-n sen yef kra n temsal i t-yerzan«<i>mi ara d-yas Dda Lħusin, yekkat-d yef tewwurt berdayen, yetteebbi-d ala yemma-s n lerbaħ gar wučči, isefkan d yidrimen</i>»Sb195, yesεa lqima d tameqqrant yur Xelluġa«<i>a Lħu, bezzaf i tceṭneđ iman-ik ađar-ik kan yeswa!</i>»Sb195, asmi as-temla Cabħa s wayen i tt-iħuzan, tufa-d iman-is deg uxεşsar yeđran yid-s, imiyekcem ccitan deg wallay-is, yezga yebya ad tt-yehqer«<i>seg uzmađ n yifassen-iw wwđen alamma d yiyallen-iw, seg usami n</i></p>  |

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| Dda Lħusin         | <p><i>yyiallen-iw, jelben yer tuyat-iw, seg ueeşşer n tuyat-iw, ttređqen yer uerur-iw, seg usluffu n uerur-iw ččan-tt-id di temgerđt-iw, ħeqrey-t, yessuli-iyi-d amađtar-iw, deg wul-iw reggmey-t almi i yettcuffu, kksey-as-d ifassen-is, dya uzzley yer tewwurt, ittbeē-iyi-d, yettef-iyi-d seg ufus-iw»Sb 194, axeşşar-nniđen, d win meqqren yef wayi, d lekdeb i d-yessuffey yef Cabħa«iger-d fell-i sin n lekdeb ugaren-t, lekdeb amezwaru, s weklab i zedmeđ yer uxxam-is akken ad t-wwtey, ad t-nyeđ, segmi yugi lexşara, yeeređ s leeqel ad iyi-yehdu yer şşwab, dya xebcey-t, smarey-as-d tiť-is, lekdeb wis sin, ggulley mi kfiy seg-s, ad d-qetteey deg Wat taddart si Qasi alma d Qasi»Sb 194.</i></p>   |
| Lærbi Bu Umendayer | <p>D awadem anadday deg ungal, yella d argaz n Cabħa amezwaru.</p> <p>D argaz yeddren d awħid bla wayetma-s, yesēa ala yemma-s Nna Rbiħa, tella lmendad-is, tezga tettharab yef tudert-is ur ibanen«<i>Lærbid aħađđiw, ur yesēi ara ddunit»Sb 119, ddel d uqraħ yezga tudert-is, ur yesēi azal deg tmetti-ines, yezga s tayect-is d umendayer-is itekkes lxiq yef wulawen«tessersed-d ddel yef tudert-ik, tenyiđ iman-ik s yiman-ik, tettud ddunit-ik almi i tuyaleđ ur teswiđ ula d iqih, kečč!</i></p> <p><i>Lærbi Bu Umendayer, ucaylלה, yettwassnen, itekkes lxiq yef wulawen s tayect-ik, d umendayer-ik di tmeyriwin, d udekker-inek dinna»Sb 116, azal-is iruħen yuyal-as-d segmi yezweđ Cabħa, lehdur n medden iħudd-iten, zgan ttazzalen ħur-s yef leşlah-nsen«Lærbi yetthaya-d segmi yekfa wawal fell-as, yuyal akken yella, s ccbuħ-is, ccan-is d usiweđ n lerbah.Ttazzalen medden yer-s akken ad ten-id-isiħ di lferħ ney di lqerħ»Sb 118, temzi-ines ur tcuba tin n medden, aýerbaz ur t-yekcim, yekker-d gar tallas, netta iman-is«ur t-đđiy ara ad yekcem yer uýerbaz, imi yemmut baba-s, ulac win iyef ara ttekley ad t-ieas, ssehjabey-t ula deg uxxam, yemyur-d gar-ntey s tlawin, kksey-as ad yeffey ney ad yurar netta d tizzya-s»Sb 120, tudert n urgaz yid tallas tban taggara-s anda ara tessawed, anita turrugza ara</i></p> |



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|   | <p>yesεu«<i>yerfed akk lleqm-nntey almi ur iban d acu-t ur yewwiđ tameđtut wara argaz</i>»Sb 120, aya akk yegla-d s uezal n yiman-is deg texxamt-is, lmut n Nanna-s yegla-as-d s ulmad-ines i yicewwiqen s umendayer, d ayen ad t-yeđđan ad idekker deg ljanaza-ines«<i>asmi temmut temyart- iw d netta i as-idekkren, seg wass-nni i as-tedra am ufrux yettwahebsen ačhal n legrun di læec n yemma-s</i>»Sb 120, rray i yellan d win i yegzem Læerbi, inuda yef tudert ur yellin deg temzi-s, inuda ladya yef tudert yelhan, yettef abrid ur yelli deg-s tuyalin yer tudert taqburt«<i>ğđiy-akent lehna tikkelt-a, ad ruhey s anda ur cukkey ara ad d-uyaley</i>»Sb 121.</p>  |
| <p style="text-align: center;">Nna<br/>Sekkura</p>          | <p>D awadem anadday deg ungal, tesεa lehkem yef uxxam-is, tehmel ad texdem lxir deg medden, tekkat ad tessefreh win as-d-yezziin.</p> <p>D yiwet seg tlawin n Lhađ Saeid N at Sari, d taqbaylit d yelli-s n lašel, tella d tacareft yef uxxam-is d tekniwin-is«<i>d nekk i d tacareft gar- akent</i>»Sb 144, d nettat i d lsas n uxxam«<i>d nettat i d lsas n uxxam, limer ad texđu i rray d udebber, ad trab twacult n Lhađ</i>»Sb 155, tettaf-d tifat i tlufa«<i>Nna Sekkura ara d-idebren fell-as rray iwulmen</i>»Sb 158, d tin ireznen, ttqadaren-tt akk medden«<i>Nna Sekkura terzen, tesεa taqbaylit d yidmaren, nettqadar-itt irkelli seg umecuh alamma d ameqqran</i>»Sb 158, d ti ihemmlen Cabha, tessehbibir fell-as mačči d kra«<i>...themmel-iyi amzun d yelli-s, tettef deg wawal- is,tessehbibir fell-i, ur tqebbel ara akk ad iseddi lbatel fell-i</i>»Sb 159.</p> |
| <p style="text-align: center;">Lhađ Saeid<br/>Nat Rriđa</p> | <p>Yella d ameqqran n taddart, yesεa lhiba d yiles aziđan«<i>xtaren-t yimezday n Yiyil Usennan ad yli d ameqqran n taddart segmi meqger di leemer, ihuđ-d, yesεa lhiba, taqbaylit d yiles aziđan, ladya yer medden</i>»Sb 157, ma yella deg uxxam-is yuεer mačči d kra«<i>ruh, ad ak-d-yefk Rebbi lfeel-ik, ay amcum n yimcumen</i>»Sb 160, yesεedday timsal s ddaw ufus s tuffra imi, ayen ixeddem yiwen ur yeelim yes«<i>rrezq-ik d lđifa n leħram di leħram</i>»Sb 171.</p>   |

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| <p>Ṭawes</p>     | <p>D awadem anadday, d yelli-s n Xelluġa, d uletma-s n Cabħa, ur teẓwir ara deg uyerbaz, teđfer yir abrid.</p> <p>D tin yesean azal mačči d kra yer yemma-s, tħemmel-it, laman n tudert akk yella yer-s«<i>Ṭawes, tuṭtu, taqcict n ccuq i tħemmel yemma-s</i>»Sb 36, d nettat i d tamazuẓt n uxxam, ur teẓwir ara deg leqraya, iselmaden-is ur tt-ħemmlen ara«<i>Ṭawes, yas ur as-tħekku ara i yemma yef tyitiwin i tettay deg uyerbaz, lameena yewweđ wass anda i temmel, ur teẓmir ara ad teffer ssebba-s, inuda uselmad-nney akk tizmamin i nessexdam akken ad iwali ma yella nħuder-itent, zeddigit, qewment, akken yedla yef tezmamt n Ṭawes, yufa-tt terka, txerbubbec irkkelli, yerna lketra n tewriqin ur ttwatṭfent ara, yezzeef, inuda yef leeql-is, ur t-yuṭi ara, yemmey yef tezmamt-nni, yegzem-itt cwit cwit, ideqquer-itt yer lqaεa</i>»Sb 79, yiwen n uselmad yegra-as tamawt yef uyerbaz ur as-ilaqen ara«<i>yergel uqerruy-im, t-ttelyeđ atlay n lmuħal! ur am-ilaq ara uyerbaz, tettwaxeđmeđ i lexla, tameksawt d leqdic deg uxxam, sima ara d-yas win ara kem-ixeđben, ad tedduđ yer-s, ad txeđmeđ axxam, aqerruy n teksayt! Aqerruy n ufdis...!</i>»Sb 80.</p> <p>Abrid i teđfer deg temyer-ines , d win ur ilaqen«<i>ma d taqcict-im n leħram Ṭuṭtu, taεzizt-im n ccuq, teġġiđ-tt ad texdem ayen i as-yehwan, yerna teshedeđ-tt di tiggad-im almi i d-tessuffeyeđ yiwet am kemm</i>»Sb 245.</p> |
| <p>NnaFeruġa</p> | <p>D awadem anadday deg uđris, d tameṭṭut yesean azal deg taddart-is, tferru timsal, tettwassen s tmucuha i d-tettawi, ħemmlen-tt yilmezzen mačči d kra.</p> <p>D tameṭṭut yettwassnen, yesean azal, tedder nettat d urgaz-is, ladya ddren inedruyen n tṭrađ yellan mgal Fransa, ttekkim deg-s akken ad d-awin tilelli i tmurt«<i>Nna Ferruġa d urgaz-is Eebd Lekrim, ttwassnen, sean azal d ameqqran di taddart-nney, aggur kan akken i mzawaġen, yekker tṭrađ mgal Fransa, s tin n nnif d uħemmel n tmurt i ffyen yer</i></p>   |

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|           | <p><i>tama n yimjahden-nniđen akken ad ssuffyen aedaw</i>»Sb 50, teğga-d awal-is d lemtul i ssexdamen At taddart-is«<i>aṭas n yimeslayen n Nna Ferruğa i d-yegran d lemtul, ssexdamen-ten Wat taddart</i>»Sb 50, tudert tewwi-yas bab n uxxam-is d gma-s d uletma-s, ineggura-ya yiwen ur yezri s anda rran deg tallit-nni n ttrađ, yef waya tedder d tağgalt, yiwen ur tessei yer yidis-is«<i>Nna Ferruğa teğgel d tilemžit n tlata ueecrin n yiseggasen, tettidir weđd-s am tizemt, ur tessei heđd di twacult-is, maca akken teqqar deg wawal-is, tessea yer tama-s Rebbi Sebhanu d medden i tthemmel, i tt-ihemmlen s waṭas</i>»Sb 51, azal-is ihi ifaz, awal-is d lmizan, tferru timsal, tettamen s wawal n Rebbi «<i>ttqadaren-tt akk di taddart, aḥal n temsal i tefra, aḥal n tikkal i seđdan leenaya yis-s, d tamzallut, tettamen s Rebbi s tidet mačči s uqemmuc kan, ala awal aẓidan ara tasleđ seg yimi-s, ur tthemmel ara ad tehder yef medden ney ad tessekcem iman-is deg wayen i tt-yexđan, telha d ccyel-is</i>»Sb 51, d taḥnint, lxir-is ieedda akk yef medden«<i>tthemmel ad texdem lxir, ula d yiwen n wass ur tečči weđd-s, lxir akk ara d-tefk tebḥirt-is, ad t-tefreq yef lğiran, ladya igellilen i d-yessenger laz</i>»Sb 51, ul i tessea wessie-it mačči d kra, medden akk d ayla-s«<i>Nna Ferruğa yewseε wul-is, annect i weseent tmucuha-ines, s lferḥ, acmumeḥ d tizet n yiles i tesreḥhib yis-ney</i>»Sb 51, tutlayt-is d timserreḥt imi tekkat fell-as«<i>ur as-yesseeraq ara taqbaylit-is timserreḥt, talqayt</i>»Sb 53.</p> |
| Nna Zayna | <p>D awadem anadday deg ungal, tessea nnif d lašel, d tin yebyan lxir i medden.</p> <p>D taqbaylit d illi-s n lašel, tthemmel lxir i medden, tekkat ad tbeddel tagnit n kra n tyawsiwin, tessea iles d aẓidan, anda aṭas n yimdanen izemren ad lemnden awalen yelhan s yur-s, d ayen i d-ibanen deg uwadem Cabḥa«<i>grey tamawt i wazal n yiles aẓidan, ukiy s yiwet n lbenna yettqudduren d talwit, leḥmala, leqder d ubuddu n lxir</i>»Sb 104, tezga tettef deg leewayed n taddart-is, tekkat ad ten-tesseḥyu, akken</p>   |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                  |   |
|------------------|---|
|                  | <p>ula d ilmezyen ad lemden deg wayen i d-ğğan lejduđ-nen«<i>ddiy-d nekk d yimawlan-iw, newwi-d lweeda i tenwa yemma yer lemqam n ccix Sliman Bu Teekkazt, segmi i as-d-yebded s ubernus-is di tnafa</i>»Sb 94.</p>   |
| <p>Nna Hğila</p> | <p>D awadem anadday, tefhem, terzen, d yemma-s n Yidir.</p> <p>Nna Hğila, ala lehdur izidanen i d-itteffayen seg yiles-is, terzen, tekker-d deg twacult hemmlent mačči d kra, tudert-is d tin yelhan, ur yelli kra yelhan ur tedder ara, ayen tebya, tewweđ-as, ala dderya ur as-yefki ara Rebbi«<i>Nna Hğila tekker-d gar tmanya n warrac, d taqciqt n ccuq, ezizet, acemma ur tt-ixus, ttgallan ula d agalli yis-s Wat uxxam-nen, yerna tewweđ-d ttrebga yer-s, teħbes, tesdukkel rrzana, annuz d laman s Sidi Rebbi.Asmi tuyal d tilemžit yuy-itt Remđan, mmi-s n umddakkel n baba-s, d ajenyur ameqqran n yixxamen, myeħmalen, ula d yiwen n wass ur nnuyen, tedder am tgellidt, argaz-is yettqadar-itt, iteddu-yas di lebyi, ulac rrbeħ ur as-d-yewwi, ulac tamurt s anda ur tt-yewwi, Nna Hğila tesa tħbiea, ur tettattaf ara dderya</i>».Sb 270, ayen yellan deg ufus n Sidi Rebbi, yiwen ur yezmir ad t-ibeddel ala nettan ššber i tesa yiwen ur t-yesei, ccuq-is ad twali mmi-s gar yifassen-is, Rebbi ur tt-yettu ara, irzeq-itt s Yidir, i d-yusan s ccuq yer tudert yelhan«<i>akken wwden tesa n wagguren yef tergit-is, tessawed tesa-d aqcic d asbayei iwumi temma Yidir akken ad yidir</i>». Sb 271</p> <p>Tagnit tenbeddal fell-as, aya ilmend n wayen yeđran yid mmi-s Yidir, tuy-it tselbi, almi tufa iman-is gar tselbi n mmi-s d tudert ur d-yeffiy fell-as, tewwe-d-itt-id lmut«<i>yiwen n wass, akken i nebda nekk yid-s netteemmir i yimeslab si tbaqit yer tqedħin n seksu n lweeda i texdem akken ad yehlu mmi-s, teyli terreqraq yef uzekka d ajdid, bab-is d llufan, ur tewwid ara ssaea akken yettwantel.Imir-n i yuyal seksu-nni d imensi n nna-ines</i>».Sb 288</p> |

## **Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon**

|         |   |
|---------|---|
| Ametraw | <p>D yiwen n urgaz i d-templal Cabħa deg ubrid-is, yessutur deg-s ad as-tefk cwit n lweeda.</p> <p>Ur tban ara, imi ur ittekki ara s wařas deg yinedruyen n wungal.</p> |
|---------|---|

### **IV-3-3 Aglam n tesnefsit n yiwudam**

| Tasnefsit | Asegzi  |
|-----------|---|
| Cabħa     | <p>Ur tettwali ara tudert-is amek tella, ayřer as-tezga mgal-is, axeřsar n ddunit akk tedder-it, teekes-as tmeddurt-is, terwa axnunes d uřnunef, <i>«d acu-iyi d iziyer iemren lhila n tfekka, d řřura d tilemt si rruř! D acu-ten wussan-agi yezgan smeĵgaren, teddun-iyi di nneqma!? Ayen i ezizey yer leeyubat anect-agi!? Iwumi i itezzi wakud tuzzya n lexřara yis-i almi i d-terra tudert akk iriran-is fell-i, tessexcawet-iyi!? Ayen ala d yiwen n wass ur sburreyt iliwan, nekk am medden, zĵiy dduriy s ddaw n ssqef n ddel d tuggdi!? Sani ssawdey mi akka řwiy axnunes d uřnunef!? Acimi alamma qlallħey ara iyi-yektil wakud s yinzed-is yeqqersen!?»</i> Sb 27, tebya ad tesseddu tudert-is i yiman-is, yiwen ur yeddebir fell-as, řhemmel tayuri d ayen ad tt-yeĵĵan ad řyer s tuffra n yemma-s, targit-is tkemmel almi tuyal d tamussnawt, tasselbi-ines tera-tt yer tama n tudert d yisteqsiyen ur yettfakka<i>« anwa seg-ney i iselben, d nekk , Cabħa ur neddir, i yettnadin yef yelli-s Cabħa yemmuten, ney d kečč yeddren, yekkatn di tin i yettmattaten d turdas mebla ma tedder? Iwacu iwumi i teqqaređ tasselbi, d ayen i yemsexdan d leeqel, d ayen i telliđ kečč, nekk ur t-lliy ara, ney i lliy nekk, kečč ur tefhimeđ ara?»</i> Sb 189.</p> |
|           | <p>Xelluĵa tezweĵ s uřettem argaz ur teřmil ara, leřmala-ines tella i Lħusin, d ayen yeĵĵan leřmala-ines ad tzid i yelli-s řawes, imi taneggarut-a d yelli-s n Lħusin<i>« asmi trefdeđ aebbuđ si ccmata-inna</i></p>  |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                    |  |
|--------------------|--|
| Xelluđa            | <i>n Lħusin i yugin ad d-iqerri belli nekk d yelli-s</i> »Sb 245.<br>Themmel tawes, tesmenyif-itt yef cabħa i tekreh. D taħeqqart, teččur d ccer.  |
| Đawiya             | Đawiya targit-is ad tezwew deg uyerbaz, ad terbeħ, leħmala-is tuyal yer Smeil, teħmel ad texdem lxir i medden am yimawlan-is.  |
| Tajeđđigt          | Ayen yeđran yid-s mačči d kra, tasselbi i tt-yettfen ur telli ara kan akka, tewhem d acu i texdem, anda as-d-yusa aya akk, tuyal testeqsiw deg yiman-is s anda i d-yusa wanect-a« <i>ayen i teffey mxalfa targit-nni i urgay i warraw-iw? Ansi iyi-d-yeffey Beleid? amek i as-yefka wul-is yenya atmaten-is? aħal n Beleidat i yellan? Wissen ma yella umđiq, ansi i yezmer bab n taluft ad d-yeđew ššber? amek i teđra d wid terra tmara unagen? a melmi ara yesseblee lebħer deg yilmezzen i iregglen si tmurt? Ar melmi ara kfun fell-aney war wayen i ay-yesewqen, i ay-yessrezgen tudert?</i> »Sb 225, tettumeyyez s leħnana n wul-is, anda teđfer abrid n lemawna i yimdanen-nniđen. |
| Yidir              | Iħemmel tamurt-is, yebya ad ibeddel udem n tmetti, yekkat yef yizerfan n tlelli, tayri-s tezga yer Cabħa i ten-tessemlal tmussni, d aneymas. Maca yer taggara tenħewwal tnefsit-is, yenya iman-is.   |
| Lħafid Nat Sari    | Yettwali tudert s wudem n wadda, anda yessexdam inelmaden akken ad yaweđ yer yiswi-s   |
| Dda Lħusin         | Yesea yiwen n yiswi deg wallay-is, ad issuffey axešsar yef Cabħa i yeččan nniya tudert-is. D axeddae, d bu lħila.  |
| Lærbi Bu Umendayer | Yebya ad tħudd Cabħa seg umeslay n medden« <i>ass-agi, tbeddel teswiet d nekk i yeħwađen ad iyi-tħudded</i> »Sb 117.<br>Yessadres iman-is, daymi yetnadi aħudu (leenaya).  |
| Nna                | Tebya ad yili lehna deg uxxam-is, ad nnejmaen yef lħerma d talwit.   |

## **Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon**

|                         |  |
|-------------------------|--|
| Sekkura                 |  |
| Lħađ Saeid<br>Nat Rriđa | Tella yiwet n tyawsa deg wallay-is, ad yejnu idrimen, war ma yerra azal yer wanda i d-yewwi idrimen-nni, yas ma llan d leħram, lwelha-s terra yer tudert, ara yilin d sebba n umhaz-is, war ma iwala s anda ara terr tmara n tudert taxeddaet. |
| Tawes                   | Deg taggara, iban-d d akken tyur-itt cbaħa-s, teđfer yir iberdan.<br>Tessaeli ccan-is nnig wayen ilaqen.   |
| Nna<br>Feruđa           | Tekkat ad tger timucuha n zik deg wallay n yigerdan, d ayen yeđđan Cabħa ad twali tudert-is am tmucuha i d-tettales Nna Feruđa, tħemmel lħir i taddart-is, tqeddec yef wayen ara ad tt-yessalin.   |
| Nna Zayna               | Tebya lħir i yelli-s, imi tella lmendad-is deg leqraya-ines, tettef deg leewayed n zik.  |
| Nna Ĥgila               | Tella-d tergit-is d tin yeswa tudert-is, tebya ad tessiwed ad tesu aqcic ara as-iemren axxam-is, segmi tewwed yer lebyi-s, teđfer abrid n tallelt i mmi-s, akken ad tgerrez tudert-is.   |
| Ametraw                 | Ur tban ara, imi ur ittekki ara s waħas deg yinedruyen n wungal.   |

### **IV-3-4 Aglam n yiselsa n yiwudam**

| Iselsa | Asegzi   |
|--------|--|
| Cabħa  | Iselsa-ines d iqdimen ilmend n wayen i tules« <i>yef leħwayeđ-iw yumsen</i> »Sb 72, ass n zwađ-is telsa taqendurt d taqdimt« <i>ala taqendurt yuraden, ikemcen iyi-d-fkant lsiy-tt</i> »Sb114, zwađ-is wis sin, telsa iselsa n Yaya-s Cabħa, « <i>taqendurt d tawrayt s tesfifin, d terkasin cement: wali taqendurt-agi tawrayt yeččuren d tisfifin, d</i> |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                       |   |
|-----------------------|---|
|                       | <i>tajdidt n Yaya-m Cabħa, ad tt-yerħem Rebbi, ad teffey fell-am tgerrez</i> »Sb 113, « <i>s uyiwel iyi-tessels tirkasin d tucmitin, temmey yef umendil yekmec n lġamee n Paris i d-teġġa Yaya Cabħa di tsenduqt-is</i> »Sb 137, « <i>tirkasin n Yaya Cabħa tlaeabent yef yidarren-iw segmi meqquer-it fell-i, s bessif i ckenđdent tfednin-iw deg-s, kumey s dixel n uqendur-is yeččuren d ijeyyiben zelgen, yerna elulqen-d seg-sen lexyuđ d isellawen</i> »Sb 138. |
| Xelluġa               | Terra azal i yiman-is, ðemmel atas ad tqellec lemer-is« <i>ur yettyimi zzin iyuc, ur tettaġġa llebsa tajdidt lfeđta d rrwayeħ</i> »Sb195, asmi temyur tuyal ayen akk tettlus, tetteelliq-it, tekkes-it« <i>lfeđta-ines tettwakkes, taqendurt-is teyyures yef yiri-s</i> »Sb 242.  |
| Đawiya                | Ulac d acu i d-yellan fell-as.  |
| Tajeġġigt             | Ulac d acu i d-yellan yef yiselsa i telsa.  |
| Yidir                 | Ulac d acu i d-yemmalen ayen yelsa.   |
| Lħafid Nat<br>Sari    | Ur iban ara d acu yelsa, ala nnwađer yellan deg wallen-is« <i>yettlusu nnwađer ttwađfent s tnelli terka</i> »Sb 77.   |
| Dda<br>Lħusin         | Ulac d acu i d-yebder umaru yef tfekka n uwadem-a.  |
| Lerbi Bu<br>Umendayer | Ulac d acu i d-yellan yef llebsa-s.   |
| Nna<br>Sekkura        | Telsa iselsa d iqdimen « <i>ayen akk i telsa iban yerwa tarda</i> »Sb 140   |



## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                         |   |
|-------------------------|---|
| Lhağ Saėid<br>Nat Rriđa | Yelsa abernus« <i>argaz yennđen s dixel n ubernus</i> »Sb 143.  |
| Ṭawes                   | Ulac d acu i d-yellan fell-as.  |
| Nna<br>Feruđa           | Ulac d acu i d-yemmalen ayen telsa.   |
| Nna Zayna               | Telsa taqendurt n Leqbayel i cebħen mačči d kra, terna-as kra n lfeṭṭa« <i>telsa taqendurt n ujeğğig n tefsut, tettemlehwağ si lkettan-is n leħrir yeččuren d yijeğğigen, izagzayen d tesfifin iđebeen fell-as. Tened yef wammas-is tisfifin n tađut yesėan atas n yiniten zaden, křant s yiceččuħen i cudden s ddaw n cced n tmehremt-is tazeggayt m yizarriqen iwrayen, yelmen si mkul tama, izegren sin n yizagzagen, awray d uzegzaw si lđiha n wadda. Tcudd amendil yexleđ gar uwray d uberkan, yerqem s caṭterwa, yesėa tayrist. Teqqen lfeṭṭa iħab uxellaq</i> »Sb 98. |
| Nna Hđila               | Telsa taqendurt d taqdimt d umendil deg wammas-is« <i>tesselseđ-as taqendurt d taqdimt, terwa tarda. Aqerruy-is ur yrkid ara, yessenququl yid-s tazarezt d tamellalt, d tunciwt, i d-inesren s ddaw n umendil-is iweryen am ufarez n tmellalt mi ara t-yewwet ucelyad</i> »Sb 269   |
| Ametraw                 | Yelsa yiwet n tcacit teqqers akk« <i>yef tmelyiyt-is trešša tcacit n yidd teyurres, tefla sya u sya, tcuba taseksut n lhelfa iwesren</i> »Sb 73, yelsa dayen yiwet n tjellabt teččur d tifawtin« <i>tifawtin s wacu i tebeded tjellabt-is ruħent ur d-banent ara, ssefđen-ten yilefđan yesđelmen am wussan yeccelqafen di tergit iħecden, iđarren-is lsan azzaren dimqersa</i> »Sb 73   |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

### IV-4 Tawuri n yiwudam

Deg uswir-a ad d-nessisen tamlilt tasentalant d temlilt tamsagant n yiwudam n wungal-a.

#### IV-4-1 Tamlilt tasentalant

Am akken i d-nemmeslay yakan deg yixef n tezri yef temlilt-a, d akken d tin i d-yettawin yef twuri n tigawin n uwadem deg wungal,tamlilit tasentalant yezmer ad yili usissen-ines deg wungal ilmend n temlilt n kra n yiferdisen(tamussni, lebyi d tezmert).

Ilmend n waya tamlilt tasentalant n yiwudam i d-yeddán deg ungal-a d ti :

| Isem    | Tamlilt tasentalant   |
|---------|---|
| Cabħa   | Dtin yesëan tamussni, tezga d lħif n tudert-is i tettidir, meena yezga uħulfu n tlelli d lebyi-s, d win tessaram ad tawed yiwén n wass.Tesëa tazmert anda tagnit-a i tettidir ur tættel ara tembaddal, imi tenjer abrid n tudert-is, win ara t-ağ s lebyi-s.Tedfer abrid n tmusni, tuyal d amdan yettwassnen, d tin ttqadaren medden, d tin yesëan ccan.  |
| Xelluğa | D tamesbaħlit, tessén anagar ccwal d umennuy akked tlawin d yirgazen, tezga txeddem lmenker deg yelli-s Cabħa, tettwali-tt am akken d rriħa n temyart-is i s-yessarzgen tudert-is, yef waya tabya kan ad tessuffey aqraħ-is deg-s.<br><br>Tesëa tazmert n uxlaq n ccwal akked medden d userzeg n tudert n yelli-s. Ur tesëi ara tamusni, imi ur tessawed ara ad teedel gar yess-is, ur tessawed ara ad tessëhbiber ddaw n yifer-is. |
| Đawiya  | D tin yežran d acu i txeddem, imi tefka azal i leqraya, tettwali-tt d aferdis agejdan deg tudert n umdan, tufa i lmendad-is imawlan-is, yef waya tezra ayen akk i tettidir temddakkelt-is Cabħa d lħif i as-tesserwa yemma-s, anda i d-tessëħbes seg leqraya-s. yef waya tæawen-itt, lebyi-s ad tkemmel i leqraya-s imi d tin izewren.<br><br>Tesëa tazmert imi tessawed tewwi-yas-d idlisen d tezmamin i temddakkelt-is            |

## **Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon**

|                       |   |
|-----------------------|---|
|                       | akken ad ten-tyer.  |
| Tajeđđigt             | Tezra d acu i txeddem, imi Ƴas akken tessedda ayen i iqeshen deg tudert-is, meena anect-a terra-t Ƴer wul-is, tezga tettakk-as tabyest i Cabħa ad tkemmel i tudert-is, ad teg ayen ara d-yeffƳen fell-as, ayen ara taf iman-is deg-s, yezga lebyi-s ad tħess i wiyad, ad tebdu yid-sen zzhir n tlufa-nsen.<br><br>Tesea tazmert imi tħareb aqraħ-is, tkemmel i tudert-is. |
| Yidir                 | D win yesean tamussni, yella yekkat ad ibeddel udem n tmetti, lebyi-s d azref n tlelli, yessuffey-d tarbaet, anda sqerdicen timsal n tudert, yuƳal yesselmad kra seg-sen, ad naf gar-asen Cabħa, yetteawan-itt yettakk-as timussniwin-is. Ur yezmir ara imi ur yeqbil ara tamettant n yemma-s d lihala-s tamaynut dƳa yenƳa iman-s.                                       |
| Lħafid Nat<br>Sari    | Yesea Tamussni, d aselmad n taerabt, yessƳaray deg uƳerbaz amenzu, anda i yessƳaray Cabħa, yezga icekker deg-simi tezwer deg leqraya-s.<br><br>Yesea tazmert, anda i s-yeslal i Cabħa aħulfu yelhan, yerra-as-d rruħ d laman deg yiman-is, imi yezga Ƴer yidis-is, icekker deg-s.   |
| Nna Ĥlima             | Tezra d acu i txeddem, yetteawan Xelluđa deg txidas-ines d wayen txeddem mgal Cabħa, tzemmer imi i s-tesserwa ula d nettat lħif i Cabħa anda i s-tenƳa yelli-s, d ayen i tt-yeđđan ad tesleb.   |
| Dda Lħusin            | D amesbatli, d win yessexdamen tixidas d tkerkas, d win yessnen Xelluđa yegra-dlbatel Ƴef Cabħa, yebƳa kan ad isellek iman-is.<br><br>Yezmer i wayen i ixeddem, imi yezra xelluđa ad tili Ƴer yidis-is, as-tefk lħeqq, ad tili mgal yelli-s Cabħa.  |
| Lerbi Bu<br>Umendayer | Yessen d acu i ixeddem imi, iruħ yezweđ Cabħa, yebƳa ad tħudd sdatn medden, ad ifak fell-as wawal, ad yuƳal amek yella yakan, s ccan-is, netta dayen yella yakan iħudd-itt seg yemma-s Xelluđa.   |
|                       | Tessen dacu i txeddem, tezga tesseħbibir Ƴef Cabħa, tessukkus-itt seg   |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                         |   |
|-------------------------|---|
| Nna<br>Sekkura          | umennuy d tekniwin, tettharab fell-as.<br><br>Tesea tazmert imi, d awal-is, d rray-is i yetteddayen deg twacult-is d yur Lhađ Saeid, dya tesea azal d ameqqran, ttqadaren-tt akk, sellen i wawal-is, xeddmn ayen i asen-teqqar. |
| Lhađ Saeid<br>Nat Rriđa | Yessen d acu ixeddem, d ameqqran n taddart, yesea lhiba yer medden, iferru timsal d tedianin yerzan taddart-is.<br><br>Yesea tazmert, imi d awal-is i yetteddayen yermedden, d netta i d-yettakken tifrat i wugureni yettilin.  |

### IV-4-2 Tamlilt tamsagant

Deg temlilt-a, nuyal yer tarrayt n Greimas ilmend n tuyalin n Philippe Hamon yer tarrayt-a, iwakken ad d-yesken tamlilt-a n yiwudam.

Yessuffey-d Greimas 06 n yimesgan, yal awadem s temlilt i as-yettunefken deg tehkayt.

Ihi, tamlilt tamsagant n yiwudam yellan deg wungal-a “ Tamacahut taneggarut” d ta:

| Isem  | Tamlilt tamsagant  |
|-------|--|
| Cabha | D awademamgay, tella tettidir lhif d temheqqranit seg temzi-ines syur yemma-s i tt-iđebbiren, is-ihermen tudert, urar, leqraya. Dya yewwed wass anda i teeya s wayen akk i tettidir, s uđebber, « <i>tikkelt-a lamira teedda tilisa-ines. Ugiy win ara iđebbren fell-i ad ihettem abrid ara iyi-ayen, ara iyi-irekden, ur ttađđay ara ayen yettwarun yef twenza-w, ad yeseeddi awal-is yef tuddert-iw</i> »Sb.249.<br><br>Gef waya teezem ad tedfer abrid anda ara taf iman-is, d win ara d-yeffyen fell-as« <i>tikkelt-a ur iyi-d-tuqie ara lmesna seg wayen ara d-inin wiyad.Dnekk ara inejren wehd-i s lebyi n tisselbi-iw, iberdan ara yeffyen fell-i</i> » Sb. 249. |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                 |   |
|-----------------|---|
| Xelluđa         | D tamnamart, imi d tin as-yessarezgen tudert-is i yelli-s Cabħa seg temži-ines, d aewwiq i as-ixerben tudert d talwit-ines « <i>temži-inu sēdday -tt di cwal d rriya, yemma ur iyi-teħsib ara d yelli-s, tettwali-iyi d taedawt-is, teħseb-iyi s ddaw n zzayla, tezga tħeqqer-iyi, tekkat-iyi</i> » Sb.41.  |
| Đawiya          | D awadem amsifađ, imi it-welleh Cabħa akken ad tkemmel i leqraya-s, « <i>a Ca, d acu ara d-tinid limmer ad tkemleđ leqraya-inem?</i> » Sb 107.<br><br>D tamallalt dayen imi tezga tettawi-yas-d idlisen d tezmamin s wayes ara tkemmel leqraya-s « <i>ad am-d-ttawiy idlisen d tezmamin! Akken ad tħemređ a tuħrict</i> » Sb.107.   |
| Tajeđđigt       | D awadem amsifađ, anda i s-temla i Cabħa amkan anda ara taf iman-is, tessumer-as-d ad teddu yid-s yer taddart n Warisem, anda i as-tenna tjeđđigt i Cabħa« <i>d acu ara d-tinidlimmer ad tedduđ yid-i anda ara tafed iman-im</i> » Sb.256.  |
| Yidir           | D amallal, anda yesselmad tarbaet, gar-asen Cabħa, yesselmad-as tira, tayuri, yettakk-as idlisen akken ad ten-tyer « <i>azekka ma yella usiy-d, ad am-d-awiy ad teyred yiwet n tezmamt i wiy deg-s atas n tmucuha n Leqbayel</i> »Sb.277. Yettakk-as idlisen i yesea deg temkerđit-ines « <i>leezza-w mi ara tħsey gar yidlisen-nni tħulfuy i laman n tmussni</i> »Sb 287.Teqqar idlisen-nni is-d-iterran rruħ, d usirem n leqraya d tmussni. |
| Lħafid Nat Sari | D amallal, anda yettakk tussna-ines i yinelmaden-is, d aselmad i yessyarayen seg wul-is.Anect-a yegla-d s teźwer d tħerci n Cabħa « <i>ula d yiwen n ubrid ur as-d-cfiy yezēef fell-iney yewwet-iyi, yezga yettcekkir-iyi,yettakk-iyi d amedya yelhan</i> » Sb.79.  |
| Nna Hlima       | D tamnamart, tetteawan Xelluđa deg leħqer-ines i Cabħa, msefhament ugar-asant, ad tefkent ad tezweđ yiwen n umyar bu tekniwin, bla lexbar-is, bla ma teźra Cabħa menhu i d isli « <i>tenteq-d Nna Hlima yur-i s ucmumeh d ukrif, tban-d deg-s teħraymit, a Čaw, a Cabħa, ass-agi d tameyra-inem ad tedduđ d tislit, akken i grey tamawt i yemma d Nna Hlima mesmuqalent,</i>  |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                      |   |
|----------------------|---|
|                      | <i>fagey-asant mcawarent fell-i</i> » Sb 133.   |
| Dda Lħusin           | D amnamar, imi yesken-d di tazwara udem yelhan i Cabħa imi yezeem ad tt-ieiwēn, meena ur iēttel ara yessbeggen-as-d udem-is n diri, iger-d fell-as lekdubat, d akken tezdēm i uxxam-is akken ad teny« <i>iger-d fell-i sin n lekdubat, lekdeb amezwaru s weklab i zedmey yer uxxam-is akken ad t-wwtey, ad t-nyey, lekdeb wis sin, ggulley imi kfiy seg-s ad qeṭṭeey deg wat taddart Si Qasi alama d Qasi</i> » Sb.194. Akken dayen yeṣṣamer-as-d ilemzyen akken ad tt-id-tṭfen, rnu yef waya tečča yef sebba-s tiyita s yur yemma-s« <i>ufiy-d yemma terfa, ur iyi-tcuħ ara, tmekken-iyi tiyitiwin, rregmat d ulaqeb</i> » Sb.196. |
| Læerbi Bu Umendayer  | D anermas, imi d netta ara d-yesfaydin s zzwagħ-is akked Cabħa, imi s zzwagħ-a ad ifak fell-as wawal, ad ṭudd sdat n yimdanen, ad as-yuyal ccan-is« <i>Læerbi yethaya-d segmi yekfa wawal fell-as yuyal akken yella, s ccan-is d usiwed n lerbah</i> » Sb.117.  |
| Nna Sekkura          | D tamallalt, tezga yer yidis n Cabħa, tetṭhrab fell-as, tetteawan-itt ur tettaġa yiwen ad tt-yehqer seg tekniwin « <i>akken i as-tesla Nna Sekkura ur as teġġa ara, tnehħel-d fell-i am yal tikkelt mi ara ttwaħqrey ney mi ara iyi-telli d tabuendet Nna Ġamila</i> »Sb.   |
| Lħaġ Saēid Nat Rriġa | D amnamar, d win as-ixerben tudert-is i Cabħa, anda seg wasmi tella d tamettut-is ur ṭulfa s tallelt-ines ney leħnana-ines, d win ur as-d-tuqie ara yef tmettut-is, d wayen i tt-iceyben« <i>ur d-iḍal ula d aḍilli fell-i. Iħemmelkan iman-is, tin ney win ara yaḍnen, ur yeclie ara akk seg-s</i> » Sb 160, yef waya ad naf d win as-yerwin tudert-is, anda terna ṭuza-tt temsalt n berru i tikkelt tis snat.   |

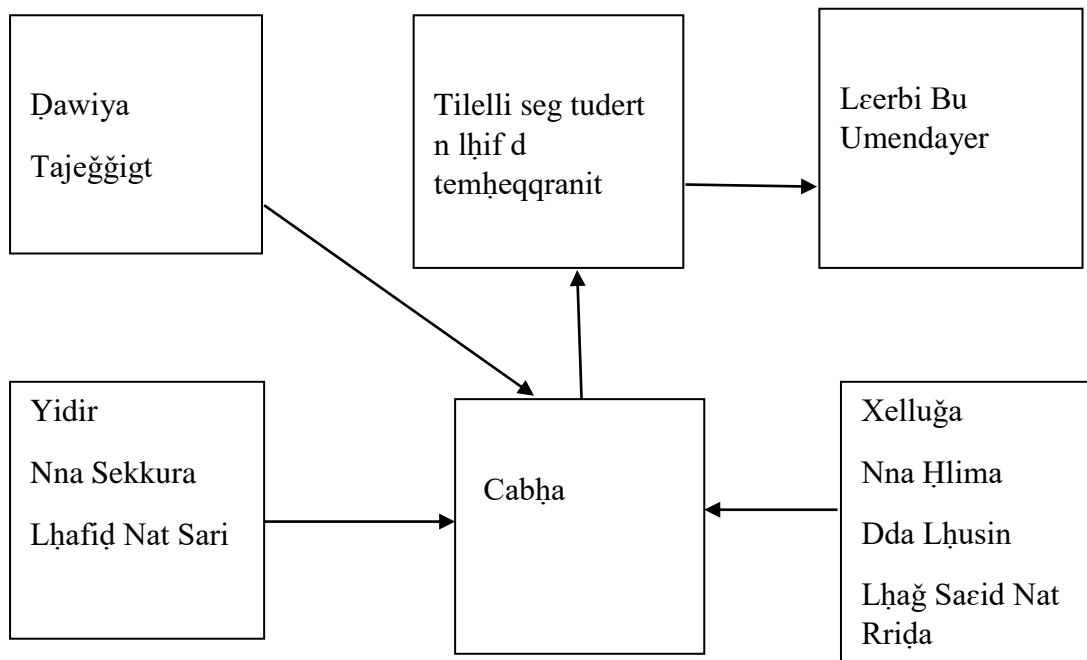
Deg yinedruyen n uḍris, taṡawsa iceyben amgay, d asiwed yer tudert yelhan, d tukksa n lħif i tettidir deg temzi-ines, d targit-ines d usirem-is ad tuyal d taselmadt.

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

**Tamawt:** iwudam-agi d win yesean tamllit deg uđris, ad naf wid-ak yesean tamllit tasentalant d wid i d-yuđalen deg temllit tamsagant. Maca banen-d kra n yiwudam-nniđen ur nesei tamllit, ttwabedren-d kan deg kra n yisebtar gar-asen ad naf:

Nna Zayna, Nna Lđuher, Ƨawes, Nna Hđila, Sliman, Amejjay n tnefsit, Amejjay n leeqel, Nna Feřruđa, Ametraw, Nna Zaēzi.

Agzul n wayen i d-nenna yakan ad t-nessegzi deg uzenziy-a:



### IV-5 Tixutert Tamyellelt

Aswir-a yemmal-d asismel n yiwudam d txutert-nsen d axel n uđris n wungal, tettili deg-s tegzi n uwadem asađ, nezmer ad d-neeql dayen awadem agejdan d uwadem anadday n teđkayt. Anect-a ad yili ilmend n tilin d umseđfer n sđis n tulmisin i d-nebder yakan.

| Awadem | Tixutert Tamyellelt  |
|--------|--|
|        | Yemmal-d awadem asađ deg wungal Lynda Koudache«Tamacahut taneggarut»,imi fell-as ibeddent tigawin d yinedruyen n wungal-a. Tamyarut tefka-as azal d ameqqran daxel n uđris-is, awadem-a yettumeyyez s tulmisin n umgired deg usedger ( beđtu), ad tt-naf tedda-d |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|         |  |
|---------|--|
| Cabħa   | <p>deg yal aħric deg wungal, yal aħric yettmeslay-d fell-as, seg tazwara almi d taggara n teħkayt, yella-d uħric yettmeslay-d yef temzi-ines, tefka-as tneggalt isem “ temzi taneġġalt”.</p> <p>Awadem-a dayen yettumeyyez s tulumisin n umgired deg usmerked ( şşifat) anda i d-tettwaglem s tezmert teħfa, tesa tifiđliwin deg yifassen-is, ma d tulumist n umgired di twuri, ad naf awadem-a d win id-yufraren s waņas n tigawin, tigawin-a d tedianin-a cuddent yer-s, d nettat i yettidiren yakan lhif d zzmik deg tudert-is, d ayen ad tt-yeġġan tħareb, tugi tudert-a, teezem ad d- tawed yer wayen tebya, yer tlelli-ines seg waya,d ayen i tt-yessemxalafen yef yiwudam-nniđen, imi tessawedyer wayen tebya, tekfa fell-as tudert-a, tuyal d amdan amesbayur, yeččuren d tamussni.</p>  |
| Xelluġa | <p>Yemmal-d awadem agejdan deg ungal, yettumeyyez s tulumisin n umgired deg usmerked anda i tt-id-glem tmarut tenna-d fell-as d tubbiħt, ur yettyimi zzin iyuc.</p> <p>D awadem amnamar, anda i d-tufa Cabħa d ugur i s-iėewqen tudert-is is-tt- yerwin. Ma dayen yerzan tulumist n umgired deg usedger, ad naf Xelluġa d tin i d-ibanen s waņas deg ungal-a, seg tazwara almi d taggara n wungal, tufrrar-d s udiwenni i d-yellan gar-as d yiwudam-nniđen am yelli-s Cabħa, Nna Ĥlima.</p> <p>Ma d tulumist n umgired di twuri, ad naf ugtent tigawin i texdem deg uđris, tella mgal yelli-s Cabħa, tga akk tikellax d tkerkas ara ihudden Cabħa, ama s umeslay i qerħen, d tigawin iqeşħen, tiyita, ala qeb. Ma d tulumist n tfulmanit yemgaraden ur tettumeyyez ara yes imi, ulac ayen i tt-yessemxalafen yef yiwudam-nniđen ney ayen i tt-yeqqnen yur-sen.</p> |
| Đawiya  | <p>D awadem amazzay deg wungal, d awadem amsifađ, tefka-as tikti i Cabħa, twelleh-itt ad tkemmel i leqraya-s, d tamallalt d ayen imi tezga yer yidis n Cabħa, tettawi-yas-d idlisen ara tyer, tettumeyyez s tulumist n umgired deg usedger, dya tban-d di tlemmast n wungal, tettwabder-d deg mraw d</p>   |



## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|           |  |
|-----------|--|
|           | <p>semmus n yisebtar. Ma d tulumist n umgired di twuri, Dawiya ur texdim ara atas n tigawin, teawen kan Cabħa deg leqraya-s. Ma d tulumist n umgired deg usmerked akked tulumist n umgired n tfulmanit ur tettumeyyez ara yes-sent imi ur yelli uglam fell-as, ur yelli dayen ayen i tt-icudden yer yiwudam-nniđen.</p>  |
| Tajeđđigt | <p>D awadem agejdan deg wungal, yemmal-d awadem amsifađ imi i twelleh Cabħa, temla-as yef yiwen n umkan anda ara tesgem tudert-is, ad teđfer deg-s abrid ara tkemmel i ddunit-is. Awadem-a yettumeyyez s tulumist n umgired deg usmerked, anda i tt-id-iglem tmarut tenna-d allen-is d tizeggayin am tecriħt. Ma d tulumist n umgired deg usedger, awadem-a d win id-ibanen s wařas deg wungal-a, ladya di taggara n wungal, deg wazal n semmus n tmerwin n yisebtar ideg id-iban. Ma dayen yerzan tulumist n umgired di twuri, ad naf awadem-a ur yexdim ara atas n tigawin, tella tetteawan Cabħa asmi tella di sbiřar n yimeslab, tessukkus-itt seg tmeslab, d wasmi teffey seg-s, anda i d-mlalent, tessuffey-itt seg wayen tella yakan, seg leħzen d lqerħ i tesedda yakan. Ma d tulumist n tfulmanit yemgaraden ur tettumeyyez ara yes imi ulac ayen i tt-yessemxalafen yef yiwudam-nniđen, ney ayen icudden gar-asen.</p> |
| Yidir     | <p>Seg yiwudam igejdanen n wungal, yemmal-d awadem amallal deg uzenziy amsagan, yettumeyyez s tulumist n umgired deg usmerked, anda tamarut tefka-as aglam s wudem yemgaraden yef yiwudam-nniđen, anda i d-tenna udem-is yettfeđđiđ d tafat n lebda n umussnaw. Ma deg wayen yerzan tulumisin n umgired deg usedger, ad t-naf d win i d-ibanen di taggara n wungal, ad naf yella-d uħric i d-ittmeslayen fell-as, awadem-a ur d-iban ara deg wařas n tigawin, anda yella yetteawan Cabħa deg leqraya-s, yettakk-as idlisend wayen yesea deg temkerđit-ines akken, ad tt-eiwnen i tmussni-ines, yettumeyyez s tulumisin n tfulmanit yemgaraden, imi yettnadi ad ibeddel timetti, yettnadi dayen yef tlelli n yizerfan.</p>  |
|           | <p>D awadem amazzay, yemmal-d awadem amallal, yettumeyyez s tulumist n</p>   |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                    |   |
|--------------------|---|
| Lħafid Nat<br>Sari | <p>umgired deg usmerked,anda i d-yettwaglem s wudem d imdewwer, yebberqi, yettuteç seg uzerzar. Ma d tulumist n umgired deg usedger iban-d di tlemmast n wungal, azal n řam n yisebtar ideg i d-yedda.Ma dayen yerzan tulumist n umgired di twuri, d win igan tigawt n uwadem amallal, d aselmad n taerabt deg uyerbaz amenzu, yessyaray Cabħa, yetteawan-itt, yezga yettcekkir deg-s, yeslal-as-d aħulfu n laman, dayen i tt-yeğğan tezwewer deg leqraya-s. Ma d tulumist n tfulmanit yemgaraden, yettumeyyez yes imi netta iyleb-it ueebbuđ-is, d win yettqezziben imawlan n yinelmaden, d anect-a i t-yessemgiriden yef yiwudam-nniđen.</p>  |
| Nna Ĥlima          | <p>D awadem amazzay, d awadem amnamer imi tella tetteawan Xelluğa deg wayen texdem, dya texdem ala tixidas d wayen qessiħen i Cabħa, ur tettumeyyez ara s tulumisin n umgired deg usmerked, ma d tulumist n umgired deg usedger, tban-d s wařas deg wungal-a,di tlemmast n wungal, ma d tulumist n umgired di twuri, Nna Ĥlima d tin ixedmen ařas n tigawin, d tin i as-ixerben tudert-is i Cabħa, itt-yewwin yer řřlam anda i d-tefka nettat d xelluğa i yiwen n umyar bu tekniwin bla lexbar-is, rnu yer-s tiyita tameqrant i teçça Cabħa s yur-s d tnyı n yelli-s, anda i s-tenya ass n tlatit-ines, tenya-as laman d usirem i teřteř deg tudert-is. Mad tulumist n umgired deg tfulmanit ur tettumeyyez ara yes, ulac ayen i yemxalafen ney ayen yeqqnen gar-as d yiwudam-nniđen.</p> |
| Dda Lħusin         | <p>Seg yiwudam imazzayen, yemmal-d awadem amnamar, yettumeyyez s tulumist n umgired deg userked, teglem-it tmarut tenna-d: yecmet maççi d kra di řřifa. Ma d tulumist n umgired deg usedger ad t-naf iban-d di tlemmast n wungal, yettwabder-d deg ukkuř n yisebtar. Ma d tulumist n umgired di twuri, awadem-a ur yexdim ara tigawin s wařas, yella-d mgal Cabħa, ala tikerkas i d-yewwi fell-as, iħqer-itt, yerna ixdem-as ugur d yemma-s, anda i teçça tiyitiwin sebba-s. Ma d tulumist n tfulmanit yemgaraden ur yettmeyyez ara yes.</p>  |
|                    | <p>D awadem amazzay, yemmal-d awadem amallal imi yella akked Cabħa,</p>   |

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|----------------------|--|
| Lærbi Bu Umendayer   | <p>iħseb-itt am uletma-s, Ƴas akken tella d tameđđut-is, ixeddem-as anagar lxir d wayen yelhan. Awadem-a ur yettumeyyez ara s tulumist n usedger, ad naf awadem-ayedda-d deg wazal n semmus n yisebtar, di tlemmast n wungal, ad naf yella-d uħric i d-yettmeslayen fell-as, ladya Ƴef zƳwağ-nsen, tefka-as isem “ zƳwağ aħerfuf”. Ma dayen yerzan tulumist n umgired di twuri, ad naf Lærbi Bu Umendayer ur yexdim ara atas n tigawin, d win iėawnen Cabħa, tufa iman-is yid-s,imi tella akken tebya, tedder di talwit, netta di taggara yunag. Ma d tulumist n tfulmanit yemgaraden, ad naf yettumeyyez yes, imi yessawed Ƴer wayen yettnadi ilmend n zƳwağ-a, dya yuƳal akken yella s ccbuħ-is d ccan-is.</p> |
| Nna Sekkura          | <p>Seg yiwudam inaddayen, tettumeyyez s tulumist n umgired deg usedger , tufrar-d s waƳas deg wungal-a, deg wazal n snat n tmerwin d semmus n yisebtar. Ma d tulumist n umgired deg usmerked, ad naf teglem-itt-id tmarut s wudem d imsiwrey, allen-is d tiwrayin. Ma dayen yerzan tulumist n umgired di twuri, texdem kran tigawin, d nettat i yesselħayen tawacult n Lħağ Saėid Nat Rriđa, d rray-is d wawal-is i yetteedayen, ad naf dayen d tin iėawnen s waƳas Cabħa, ur tettağġa yiwen ad tt-yawed neƳ ad tt-yehqer, tezga tessukkus-itt seg tekniwin i yettnayen yid-s. Ma d tulumist n umgired deg tfulmanit, ur tettumeyyez ara yes.</p>  |
| Lħağ Saėid Nat Rriđa | <p>Seg yiwudam imazzayen, d awadem amnamarimi, d win yellan mgal Cabħa, iħemmel kan iman-is, ur as-d-tuqie ara lmeėna deg tmeđđut-is Cabħa, ur yettumeyyez ara s tulumist n umgired deg usmerked, imi ur yelli uglam fell-as, ma d tulumist n umgired deg usedger, awadem-a iban-d deg wazal n mraw n yisebtar, di tlemmast n wungal. Ma d tulumist n umgired di twuri, ur yettumeyyez ara yes imi, ur yexdim kra n tigawt tameqqrant, d win iħemmlen iman-is kan, ur yeclie ula Ƴef tmeđđut-is anda,asmi tuđen ur d-iđal ula d ađilli fell-as, d bu txidas imi, yexdee amddakkel-is i t-iħesben d gma-s, Ƴef sebba-s yelli-s tenya iman-is. Ma d tulumist n tfulmanit yemgaraden ur yettumeyyez ara yes.</p>    |

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|            |  |
|------------|--|
| Tawes      | <p>D awadem amazzay, tban-d deg kra n yisebtar, di tazwara akked taggara n wungal, deg wazal n sđis n yisebtar, s udiwenni i d-yellan gar-as d yemma-s Xelluđa, tettumeyyez s tulumist n umgired deg usmerked, tettwaglem-d s wudem d azeggay. Ma d tulumist n umgired di twuri, ur tettumeyyez ara yes imi ur texdim ara kra n tigawt deg wungal, tban-d s umeslay n yemma-s fell-as. Ma d tulumist n tfulmanit yemgaraden ad tt-naf teđfer yir abrid deg ddunit-is anect-a i tt-yessemxalafen yef yiwudam-nniđen.</p>  |
| Nna Zaęzi  | <p>D awadem amazzay, awadem-a ur d-iban ara s wađas deg wungal-a, yufrar-d di tazwara n wungal, deg krađ n yisebtar, iban-d s udiwenni i d-yellan gar-as d Xelluđa, syin yer-s yennejla, awadem-a ur yettumeyyez ara s tulumist n umgired deg usmerked, imi ulac aglam fell-as. Ma d tulumist n umgired di twuri, ur yettumeyyez ara yes imi mačči d win igan tawuri tameqqrant. Ma d ayen yerzan tulumist n tfulmanit yemgaraden Nna Zaęzi d lqibla n taddart.</p>  |
| Nna Lđuher | <p>Seg yiwudam inaddayen, tban-d kan deg yiwen n usebtar, di tazwara n wungal, syin akkin tennejla, tufrar-d s umeslay i yeđran gar-as d Cabđa, awadem-a ur yettumeyyez ara s tulumist n umgired di twuri imi, ulac aglam fell-as, yerna ur yexdim kra n tigawt dixel n wungal, rnu yer-s ur yettumeyyez ara s tulumist n tfulmanit yemgaraden imi, ulac ayen i tt-yeqqnen yer yiwudam-nniđen.</p>   |
| Nna Zayna  | <p>D awadem amazzay, tettumeyyez s tulumist n umgired deg usedger, anda i d-iban deg semmus n yisebtar di tlemmast n wungal, s uskasi i d-yellan gar-as d yelli-s Đawiya d Cabđa, ma yella d tulumist n umgired deg usmerked tettumeyyez yes, tettwaglem-d s wudem yettfeđđiđ dtafat n leđnana, tecbeđ, tcebbeđ amzun d tislit. Ma d tulumist n umgired di twuri, ur tettumeyyez ara yes, imi ur texdim kra n twuri tameqqrant. Ma d tulumist n tfulmanit yemgaraden ur tettumeyyez ara yes, ulac ayen i tt-yessemxalafen, ney ayen i tt-icudden yer yiwudam-nniđen.</p> |

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|             |  |
|-------------|--|
| Nna Hġila   | <p>Seg yiwudam imazzayen, tettumeyyez s tulmist n umgired deg usmerked, anda id-tettwaglem deg wayen yerzan tafekka-s, teđeef di tfekka mačči d kra, aqerruy-is ur yerkid ara. Ma d tulmist n umgired deg usedger, awadem-a iban-d di taggara n wungal, deg wazal n mraw n yisebtar. Ma d tulmist n umgired di twuri, ur texdim ara ađas n tigawin, teawen Cabħa anda tuyal tezdey ħur-s, tella tetteawan dayen imeslab n sbiđar. Ma d tulmist n tfulmanit yemgaraden ur tettumeyyez ara yes, imi ulac ayen i tt-yeqqnen ney ayen i tt-yessemgiriden yeť yiwudam-nniđen.</p> |
| Ametraw     | <p>Seg yiwudam imazzayen, yettumeyyez s tulmist n umgired deg usmerked, anda i d-yettwaglem d akken d ayezfan deg lqedd, udem-is yekmec akk. Ma d tulmist n umgired deg usedger, ad naf iban-d deg krađ n yisebtar di tlemmast n wungal, s udiwenni i d-yellan gar-as d Cabħa. Ma d tulmist n umgired di twuri, ur yettumeyyez ara yes, tefka-as tmarut tawuri n umetraw, win yessuturen. Ma d tulmist n umgired deg tfulmanit ur yettumeyyez ara yes.</p>   |
| Nna Ferħuġa | <p>D awadem amazzay deg wungal, tettumeyyez s tulmist n umgired deg usedger anda i d-tban deg tlemmast n wungal, deg wazal n semmus n yisebtar, ma d tulmist n umgired deg usmerked d tulmist n umgired di twuri ur tettumeyyez ara yes-sent imi, ur d-yelli uglam fell-as akken dayen ur texdim kra n tigawt deg wungal, ma d tulmist n tfulmanit yemgaraden tettumeyyez yes imi d yiwet i yesean azal deg taddart s tmucuha i d-tettawi i yesean anamek d wazal, yerna d yiwet i ttekkim deg tlelli n tmurt seg temharsa tafransist.</p>                                   |

### IV-6 Tafelwit n tsemlit

| Iwudam | Imeskanen n tfekka                            | Imeskanen isnimanen                         | Llebsa                            |
|--------|---|---|-----------------------------------|
|        | Tisekkert-is ur tsehħi ara, tazmert-is teħfa, | Tettwaħqer, d nniya, tettneħcam, tettqadar, | Iselsa-ines d iqidimen, tirkasin- |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|           |  |  |                                       |
|-----------|--|--|---------------------------------------|
| Cabħa     | tesea tifiđliwin, allen-is d tiberkanin, anyir-is iceeer, acebub-is yekres.          | tesea azal deg taddart-is, tettwassen s tħerci-ines, tferru timsal, d tamarut.   | ines d tucmitin.                      |
| Xelluġa   | D Tucbiħt, lermaħ n wudem-is eaben, allen-is kecment, imi-s yertem, lqedd-is yezleg. | Tħeqqer medden, d taħilit, tettwassen s txidas d tkerkas-ines, d tin yueren, teqbeħ, kerhen-tt medden, tezga d ccwal d yimennuyen. | Tettlusu iselsa d ijdiden.<br>Lfeħħa. |
| Yidir     | Ur yesei tazmert, d ucbiħ, d ayezfan, udem-is yettfeġġiġ.                            | D amussnaw, ħemlenn-t, tqadaren-t medden, d aħeddad n wawal, yettawan medden, d amyaru.  |                                       |
| Đawiya    |  | Tehrec, tefhem, terzen, tawacult-is ħemlenn-tt.  |                                       |
| Tajeġġigt | Ifassen-is d imeqqranen, allen-is d tizeggayin.                                      | D yelli-s n lašel, teyra, tefhem, d tamussnawt n tmetti, tesedda lħif deg tudert-is.   |                                       |
|           | D azuran, yekna s tassemt, ur yesei tazmert, aerur-is yekna, lermaħ-is d iberkanen,  | tħbia-s tuer, d aselmad, yekreh inelmaden ur yeħric ara, d aqezzab,  | Nnwader.                              |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                        |  |  |                      |
|------------------------|--|--|----------------------|
| Lħafid Nat<br>Sari     | udem-is d imdewwer,<br>anyie-is yedyeq,<br>anzaren-is d izuranen,<br>aqemmuc-is d amecħuħ,<br>ameggaħ-is yebzeg<br>yesea cclayem.      | iħemmel aebbuđ-is.   |                      |
| Dda Lħusin             | Yecmet, tađsa-s ur tesēi<br>s-ser, tuymas-is d<br>tiberkanin, udem-is<br>yexser, allen-is d<br>tizeggayin, ifassen-is<br>tteħritiwen.  | Yettumyez s tkerkas d<br>txidas, d amdan<br>amesbaħli, d aħeqqar.  |                      |
| Lēerbi Bu<br>Umendayer |  | D awħid, yettwaħqer,<br>yedder deg ddel,<br>yasea azal deg tmetti-<br>ines, itekkes lxiq yef<br>wul-awen n medden,<br>d ađebbal.   |                      |
| Nna<br>Sekkura         | D Tawezzlant, d<br>tarquqant, udem-is d<br>imsiwrey, anyir-is<br>yedyeq, tcab, tanzarin-is<br>d timecħuħin, aqemmuc-<br>is d amezzyan. | D taqbaylit d yelli-s n<br>lašel, d tacareft yef<br>uxxam-is, d lsas n<br>uxxam, tesea řray d<br>wawal yef uxxam-is d<br>urgaz-is, tferru timsal,<br>ttqaddaren-tt medden. | Iselsa-is d iqdimen. |
| Lħağ Saeid             |  | D ameqqran n taddart,<br>iferru timsald<br>wuguren n taddart,  | Yelsa abernus.       |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|             |  |   |  |
|-------------|--|---|--|
| Nat Rriđa   |  | yesəa lhiba, iħemmel<br>iman-is, yesəa<br>taqbaylitd yiles<br>aziđan, d bu txidas.        |  |
| Nna Zayna   | D tuzyint, sser yettqittir<br>seg wudem-is, allen-is<br>keħlent.                       | D yelli-s n lašel,<br>teħmel lxir i medden,<br>tesəa iles aziđan,<br>tettef deg leəwayed. | Taqendurt n leħrir n<br>Leqbayel,lfetđa,<br>tennađ yef<br>wammas-is tisfifin<br>n tađut.           |
| Nna Ĥğila   | Tedəef di tfekka.  | Tefhem, teržen.   | Taqendurt d<br>taqdimt, amendil d<br>awray.  |
| Ametraw     | Dayezfan, ifassen-is d<br>iyezfanen, iđarren-is<br>rkan, yekmec, řřut-is<br>yebbeħbeħ. | D win yessuturen, ur<br>yesəi imawlan.  | Tacacit teqqers,<br>tajellabt teččur d<br>tifawtin, yelsa deg<br>yiđarren-is azzaren<br>d imqersa. |
| Nna ferřuđa |  | Tettawi-d timucuha,<br>ħemlen-tt medden, d<br>taħnint, tesəa azal deg<br>taddart-is.      |  |

### IV-7 Tafelwit n tsemlilt yef tmezra n yiwudam

|        |        |                   |                  |                  |            |
|--------|--------|-------------------|------------------|------------------|------------|
| Iwudam | Leəmer | Adeg n<br>tmezduy | Azayer<br>anmett | Lašel<br>anmetti | Aswir<br>n |
|--------|--------|-------------------|------------------|------------------|------------|



## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                              |   | t       |         | i                |        |         | tmussn |              |
|------------------------------|---|---------|---------|------------------|--------|---------|--------|--------------|
|                              |   | Taddart | Tamdint |                  | Aħerfi | Agellil | Yeyra  | Ur yeyri ara |
| Cabħa                        | - | +       |         | Tezwe<br>ğ       | +      |         | +      |              |
| Xelluğa                      | - | +       |         | Tezwe<br>ğ       | +      |         |        |              |
| Đawiya                       | - | +       |         | D<br>tambur<br>t | +      |         | +      |              |
| Tajeğgi<br>gt                | - | +       |         | Tezwe<br>ğ       | +      |         | +      |              |
| Yidir                        | - | +       |         | Yezwe<br>ğ       | +      |         | +      |              |
| Lħafid<br>Nat Sari           | - | +       |         | Yezwe<br>ğ       | +      |         | +      |              |
| Nna<br>Hlima                 | - | +       |         | Tezwe<br>ğ       |        |         |        |              |
| Dda<br>Lħusin                | - | +       |         | Tezwe<br>ğ       | +      |         |        |              |
| Lערbi<br>Bu<br>Umend<br>ayer | - | +       |         | Tezwe<br>ğ       | +      |         |        | +            |

## Tasleđt n yiwudam ilmend n tarrayt n Philippe Hamon

|                      |                 |   |  |           |   |   |   |  |
|----------------------|-----------------|---|--|-----------|---|---|---|--|
| Nna Sekkura          | 60 n yiseggasen | + |  | Tezwe ġ   | + |   |   |  |
| Lħaġ Saæid Nat Rriđa | -               | + |  | Yezwe ġ   | + |   |   |  |
| Nna Zayna            | -               | + |  | Tezwe ġ   | + |   | + |  |
| Nna Hġila            | -               | + |  | D taġġalt |   |   |   |  |
| Ametraw              | -               | + |  |           |   | + |   |  |
| Nna Zæzi             | -               | + |  | Tezwe ġ   |   |   |   |  |
| Nna Ferŗuġa          | -               | + |  | D taġġalt |   |   | + |  |
| Ṭawes                | -               | + |  | D tamburt | + |   | + |  |

### Tagrayt

Tilin n uwadem, tettban-d dixel n uđris ilmend n txutert as-yettunefken s yur umaru, yef waya ad naf yal awadem yettaerađ ad yurar tamliit-is akken ilaq, d ayen ad-t-yeđđan ad yessiweđ tadyant-nni yakan yer yimeyri tefrez, tebrez, tettwagzu, tban tugna yef wacu id-tella tedyant.

Amaru ihi yettakk-d tugna yef uwadem ilmend n taggayin, yef waya yal yiwen deg-sen d acu i d tamliit as-yettakk.

Deg yixef-a n tesleđt, nezrew aferdis n uwadem ilmend n tarrayti neđfer deg uđric n tezri, deg-s tban-d tudsa n yal awadem, dya aya iban-d deg yal aswir.

Deg uswir n yiman, yal awadem tefka-yas isem ilmend n tudmawantn yal yiwen deg-sen, rnu yer-s ilmend n tmagit id-yessegzay tudert-is, aya deg uđric n uglami ilaqen i tudert n yal yiwen, ama d ayen yerzan tama n tfekka, llebsa, tameddurt, tasnefsit.

Deg uswir n tigawin, iban-d yal awadem s temliit i yexdem, ama dayen yerzan tamliit tasentalant ney tamsagant, deg-s nessawed nefrez tawuri i asen-tefka tmarut i yiwudam i tesseqdec deg tedyant-is, dya deg temliit tasentalant, nessawed nessegza-d asatal n yinedruyen i yettakken tazmert i yal awadem, deg temliit tamsagant, nessawed nefrez tigawt i yeqqnen yal awadem, anda id-nesbeggen tamesgant n yal yiwen deg-sen.

Deg uswir n txutert tamyellelt, nessawed nesken-d tawuri n yal awadem, ilmend-is dayen nessawed nefrez awadem asađ seg yiwudam igejdanen d yinaddayen, anda tefka tamliit n uwadem asađ i win yesean tabyest, targit. Dya yessumer-d tugna as-ilaqen, ara d-yeffyen fell-as, aya ilmend n sđis n tulmisin, dya aswir-a yettakk-as-d tagnit i yimeyri akken ad yefrez yal awadem ilmend n usismel-n sen deg tedyant.

**TAGRAYT TAMATUT**

# Tagrayt tamatut

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## Tagrayt tamatut

Tazrawt-ntey teqqen yer unnar n tsekla yuran, deg-s nga tasleđt n yiwudam deg wungal “Tamacahut taneggarut”, i tura Lynda Koudache. Neđfer deg-s tarrayt n Philippe Hamon, i d-yesbeyyinen d akken awadem d azamul deg wullis ilmend n uzamul asnilsan.

Ilmend n unadi iyef nređša tazrawt-ntey, anda i tt-nesbedd yef tmuyli n umazray Philippe Hamon, imi yella gar wid i d-issumren tamudemt n tesleđt n yiwudam deg uđris n wungal, neeređ deg-s ad d-nefk tiririt i usteqsi i d-nefka yakan, ilmend-is nebya ad nwali d acu-ten yisfernen i d-tessumer tneggalt akken ad tebnu tasekka-ya tađrisant i usuddes d lebni n wungal-is, dayen d acu-tt temlilt n yiwudam d wamek i d-banent tissekta n usiley-ines.

Ilmend n tarrayt i neđfer deg tesleđt, nessaweđ yer usuddes i tefka tneggalt i yiwudam-is, aneggaru-ya s lebni d umseđfer d rruđ i yur yeqqen yal awadem, anda i d-tessumer i yal awadem tamlilt i as-ilaqen i d-isbeyyinen azal-is dixel n uđris, Philippe Hamon yessumer-d tamudemt n tesleđt n yiwudam, anda i d-yesbadu awadem am akken d ajgu n wungal, dya yefka azal i wamek yettili uwadem, ugar n wayen ixeddem, d ayen yeđđan taneggalt Lynda Koudache ad tessumer iwudam-is ilmend n tmagit d tmeddurt i yeqqnen yal awadem, dya ad naf yal awadem tger-it deg lqaleb ara d-yessiwden ihulfan-is akken iwata.

Tikwal taneggalt tessenta iwudam-is s temlilt i tettakk i yiwudam-nniđen, tettakk-asen tagnit akken ad d-sbeyyinen iwudam-nniđen, ara yilin ahat d tugna i d-yessegzayen ayen yettwaaelqen, ayen yellan yur-s yebrez yettwafham, yer yimeyri yettuyal-as d taekemt, ad uyalen d isteqsien war tiririt.

Asiyi i tefka tneggalt i yiwudam-is, yettuyal yer usugen i yef tebna ađris-is, dya teldi tama iceyben yal imeyri, taneggarut-a d tameddurt n uđris aseklan, yal awadem yettakk-d tugna icebhen, tikwal icemten ara yilin d asurif yer wul n yimeyri.

Amaru iferru itewlen ara yilin d aferdis amezwaru i d-ijebden lwelha n yimeyri, aya s usissen n uwadem-nni, dya yettuyal yer uglam-nsen, ama deg wayen yerzan

## Tagrayt tamatut

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tafekka, llebsa, tameddurt, tasnefsit, rnu yer waya tamagit-nsen, d yittewlen-agi i d-yeslalayan assay d uḥulfu s tilawt gar yimeyri d uwadem-nni yakan.

Deg uswir n yiman, nessaweḍ nessuddem-d ismawen i d-yettwabedren deg wungal, dya nefka azal i win yettusmersen ugar, nefka azal i win yesean tamliit, ladya ma nuḡal yer tsekka-ya, ad naf amaru yessemres tuget n yiwudam ur ttuneḡsaben ara s temliit-nsen, imi tefka-asen tugna tzad, teglem-iten-id ilmend n liḡala i yellan deg yinedruyen n tedyant, terna-ten-id akken ad tcebbeḡ aḡris-is, akken ad tessiweḍ asugen-is yer yimeyri, Md : timeslab yeddren deg sbitar yid uwadem asaḍ Cabḡa, tettunefk-as temliit i Tjeḡḡigt akken ad tent-id-teglem, taneggarut-a tefka-d tugna yeḡ yal yiwet deg-sent, dya taneggalt tebya ad tger imeyri deg lqaleb n usugen-is, ad tger tilawt i yellan deg lkayeḍ, s tudert-nni yecban ahat tin n yimeyri.

Taneggalt tsiley-d ismawen n yiwudam ilmend n tmetti ideg ttidiren, tefka-asen amraḡ ara yilin d asurif i ugenses n tigawin, dya ad naf kra n yismawen ttuyalen yer tmetti taqbaylit, wiyaḍ yer tmetti taerabt, ma d wiyaḍ llan d yismawen i yettusemrasen seg zik, ihi d ayen i yessemgiriden yal awadem ilmend n yisali amezwaru i as-yettakk uneggal, yes-s ara ad t-neeqel, imi tettiti d asiyi i yettmiyyizen yal awadem.

Ma nuḡal yer tama n yiman n yiwudam, ad naf tuget deg-sen ur asen-tefki ara tneggalt azal deg uswir-a, imi tefka azal ugar i yiferdisen-nniden, ilmend n wazal d tmeddurmant-nsen deg uḡris, ad naf tefka-d aglam-nsen s tfekka yemgaraden, d acu kan llan dayen wid ur ttwagelmen ara s wudem n uglam usrid, ladya ad naf tamatart i t-id-isbeyyinen Md : udem-is yettfeḡḡiḡ d tafat n lebda n umussnaw, tamezwarut tesbeyyin-d tama n cebaḡa n uwadem-is, tis snat d amussnaw, akken dayen llan yiwudam i d-ittwagelmen deg tfekka s wudem usrid, tefka-d tugna ara yilin d tama i d-yessegzayen yal aferdis icudden yer-s, Md : ifassen-is d iyezfanen, leḡḡun amzun akken-nni tḡerkilen ad ruḡen yer wakal-nsen, idarren-is rkan, mmeččen si tfexsa, fawes d beqqu, ma d udem-is d acu ara d-yini yiwen, yekmec akk, ma d leḡwal n uqadam-is ffyen-as afus, yessenger-it ukmac, ala tamuḡli n tmuyli-si menēen, ḡḡut-is yebbeḡbeḡ maca yettaweḍ-iyi-d ḡḡut-is am wenza yesseezeg uqlilleḡ-ines.

## Tagrayt tamatut

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Si tama n uqlam n tmeddurt, yal awadem yettumeyyez yes, imi taneggalt tewwi-d tulmisin n uwadem, aya yettuḡal yer twacult, aḡar d laḡel d uḡayer-is deg tmetti, dya yal yiwen tefka-yas tameddurt ara t-id-isbeyyinen, ara d-yessbeyyinen ḡayen tamlilt-is daxel n wungal.

Si tama n tesnefsit, llan yiwudam i tessenteq s wayen ttxemmimen d wayen ttḡulfun, aya yettuḡal yer tudert i yettidir d wayen icudden yer tmetti, Md : Cabḡa d tin yerwan lhif d usḡissef deg tudert-is, ad tt-naf deg tuget n yisebtar tessentaq-itt-id s wayen tetḡulfu, d wayen yellan daxel-is, ilmend n wayen tessaram ad d-yedru, akken ḡayen llan yiwudam ur asen-tefki ara azal si tama n tesnefsit, imi ahat tameddurt-nsen terked, ur yettili deg-s usḡissef.

Ma needda yer tama n llebsa, ad naf tuget n yiwudam ulac ayen i d-yellan yef llabsa-nsen, tikwal kan ara d-naf tbedder-d ayen lsan, imi llebsa-nsen tettuyal yer tmetti taqbaylit, aya s wayen i d-tebder, Md : taqendurt n Leqbayel, lfeḡḡa..., ad naf aferdis-a d win ur yelli d agejdan deg yinedruyen n uḡris, imi taneggalt ur as-tefki ara azal.

Ma deg twuri d temlilt n uwadem deg wungal-a Lynda Koudache, ad naf d aswir n tigawin i t-id-isbeyyinen, aneggaru-ya yettuḡal yer wayen ixeddem uwadem daxel n uḡris, iwudam-a banen-d deg snat n temlilin, tin yerzan tamlilt tasentalant i d-yettilin s temlilit n kra n yiferdisen ( tamussni, tazmert d lebyi), iferdisen-a d win i d-yettakken tikti yef tigawt n uwadem, ilmend n waya nessawed nekkes-d tamlilt tasentalant n yiwudam ( Cabḡa, Xelluḡa, Ḋawiya, Tajeḡḡigt, Yidir, Lḡafid Nat Sari, Nna Ḥlima, Lḡusin, Lærbi Bu Umendayer, Nna Sekkura, Lḡaḡ Saeid Nat Rriḡa).

Ma d iwudam-nniḡen ttuneḡsaben ur sein ara tamlilt tasentalant, imi ur ttekkim ara deg usatal n yinedruyen i asen-yettakken tazmert i yal awadem ihi, tamlilt tasentalant teqqen srid yer tigawt yerzan tuget n yiwudam deg uḡris aseklan.

Tamlilt tasentalant teqqen srid yer temlilt tamsagant, d acu kan taneggarut-a tessegzay-d tamlilt n uwadem asaḡ, ihi tban-d Cabḡa i yellan gar yiwudam yesean tamlilt tugar timlilin-nniḡen, aya yettuḡal yer uttekki n tuget n tigawin yer-s, dya tekkat ad tbeddel lihala n tudert-is, tekkat yef tutlayt-is d tira ara yeqqimen i lebda, yef

## Tagrayt tamatut

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waya ilmend n tigawin yettafaren deg ungal, nessemlal-iten deg yiwen n uzenziy amesgan, aneggaru-ya d win ara ay-yessiwden ad nmel tawuri n yiwudam d tyawsa iyef yettnadi wasad.

Ma dayen yerzan aswir aneggaru, i d-yessumer Philippe Hamon, ad naf nessawed nga asismel i yiwudam n wungal, ama d igejdanen ney d imazzayen nefrez gar-asen, nesbeyyen-d dayen awadem asad, imi i d-yettban s umeyyez-ines s tulmisin i d-yesbeyyinen awadem-a, imi dayen i t-neeqel s urar-ines i uhric ameqqran n tigawin n tehkayt-a, nessawed dayen nessbeyyen-d amek i d-yella usuddes n uferdis-a agejdan dixel n wungal s yur tneggalt Lynda Koudache.

Ter taggara, nessawed nesbeyyen-d isfernen i d-tessumer tneggalt akken ad tebnu tasekka-ines tadrisant i usuddes d lebni n wungal-is, ladya nufa taneggalt d tin yefkan azal i uferdis-a, tessemres-it akken ilaq, tehya-t-id ilmend n tulmisin i d-yessumer umazray Philippe Hamon, dya aneggaru-ya yessumer-d akk itewlen i yellan deg tmudemt n tesledt n uwadem.

Nger tamawt nufa d akken zemrent ad ilint tezrawin yef usagem-a, ladya ma nuyal yer wuguren yeqqnen yer tmetti, ilmend n wayen yellan deg yinedruyen n tedyant, tezmer ad tili tezrawt tasenmettit, ara yilin tbedd yef usteqsi-ya : D acu-ten yizerfan n umdan iyef tettnay tmarut deg wungal-a?

Rnu yef waya, ma nmuqel yer wazal i tefka tmarut i uglam deg udris-is, tezmer ahat ad tili tezrawt yef usentel-a ladya deg wayen yerzan tiwsatin d twuriwin n uglam.



**Iybula**

## Iybula

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**Tijentađ**

## Asissen n tmarut

Lynda Koudache, tlul ass n 12 tuber 1975 deg Taddart n Bumehdi tayiwant n At Wasif, d nettat i d tamettut tamezwarut i yeldin amađal n tira.

Tebda tira n yidrisen s tulayt n tefransist, i d-yettawin yef tlelli, tamaziyt d tmettut, syin tuyal yer tmedyezt s tmaziyt, tessuffey-d ammud n yisefra deg useggas 2001 yer Tezřigin «le petit pavé» deg Fransa s uzwel « Comme une forêt de mot dits », deg useggas 2003, tessuffey-d ammud-nniđen n yisefra i wummi tsemma «L'aube vierge», syin teđfer abrid n tira s teqbaylit anda terra tajmilt i tmettut s umata iwumi tsemma “Lliy uqbel ad iliy” deg Lezzayer deg useggas 2005, deg useggas 2006 tekcem yer ubrid n tira n tullist i wumi tefka azwel “ Anagi n tudert”, tewwi fell-as sin n warrazen, amezwaru s tmaziyt, d warraz n usebyes s tsuqqilt-is yer tefransist, di temsizelt n Forun femme méditerranée di Marseille, tlata n yiseggasen d asawen teđfer abrid n tira n wungal, anda i tura ungal-is amezwaru deg useggas 2009 di Lezzayer, s uzwel “Aecciw n tmes”, ur teđbis ara da, tamyarut tura-d ungal-is wis sin “Tamacahut taneggarut” deg useggas 2006 deg Tezřigin BOUTNAHCOM, anda tewwi yes arraz n Asia Djebbar.

## Agzul n wammud

Ass n tlalit n lđufan yettili d ass n lferħ n At uxxam, d win asen-d-yezzin, maca talalit n uwadem-a Cabħa yegla-d s leħzen d lkerħ i yemma-s Xelluđa, ass-nni i yura lhif ara teseeddi deg tudert-is, imi yemma-s twala-tt d yir lfal d ccer ara tawi yer uxxam-is, seg wass-nni tsawem-itt tasselbi, ur tban tella di tnafsa, tettaerađ kan ad tili di taggara, ney ulac-itt seg tazwara, imi leħmala n tyemmat d tin i d-ileddin abrid n tudert yelhan, wala amiyyez n tegmat imi yeslalay-d lkerħ d tismn d terzeg, dayen i d-yellan deg lkayeđ n udlis-a, imi Xelluđa tħemmel illi-s Tawes, yas ulamma d yiwet n tæbbuđt i tent-id-yewwin, d ayen i yessexšaren tħbee n bnađem, temzi-s tcuba taħbult n wađu yeččuren d isuyan d dderz, tberren tettezzi yes.

Ass n unekcum-is yer uyerbaz, yegla-d s lferħ d leħzen deg yiwen n lawan, imi yemma-s tessekcem-itt kan akken ad teas uletma-s Tawes, maca aya yefka-yas-d tabyest, akken ad tyer, ad tbeddel abrid n tudert-is, aewwiq yella yella, imma-s tegla-

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as-d deg tlemmast ur d-tegđi ara ad tyer, ma d nettat tezwer mačči d kra, d ayen yeđđan yemma-s ad d-tesseedel gar-asent ad tent-id-ssuffey seg uyerbaz i snat yid-sent.

Aya ur yehbis ara da, imi Rebbi irzeq-d Cabħa s yiwet n temddakkelt i yebya wulis, texdem ayen fell-as tettawi-as-d idlisen d yizmamen s wayes teyyar s tuffra n yemma-s.

Abrid i yuy zzher-is, d abrid yeččur d alluđ d usețtaf, zzher-is ur yelli amek tebya, imi d yemma-s ad tt-yeđđan s lebyi-s, ur tessawed ad tili aken tebya, imi tettwaekes-as seg tlalit-is, yiwen n wass seg wussan i yesnernan leemer i yiseggasen, tenbeddal fell-as tegnit, tezweđ maca aya ur tt-yessawed ara ad tedder akken tebya, yas ulamma iqader-itt yerra-tt am uletma-s, tufa laman yur-s, yekfa ayen teac deg uxxam-is, tuyal-d yer uxxam anda teseedda temzi tamcumt, imi argaz-is yegzem-itt di řray, yettef abrid ur telli deg-s tuyalin, anda ara yaf tilelli i lmektub n lmektub-is.

Tudert-a ur tetteel ara, tuyal-d yemma-s yer wayen i tegđa tikkelt tamezwarut, imi ad tettwali d yir bnadem, tuyal tefka-tt i zzwađ i tikkelt tis snat, Cabħa deg wayen as-yedran tuyal ur tessin iman-is, tuyal ur tezri ara menhu-tt, ass yewwed-d, leħzen yezga-tt, iyađ-itt akk ayen tegđa deffir-s mebla lebyi-s, tessaram kan ad taf win ara tezweđ, ad yili am Lærbi i tt-iqudren yerra-tt am uletma-s, maca tikkelt-a yewwi-yas-d zzher-is yiwen yecban jeddi-s i yesean 5 n tlawin, ayen yettwajerden deg unyir-is teseedda-t, ussan-is yezzif-it, hraw-it ney ħers-it ur tezri ara, ihi Cabħa tezga-d gar 5 n tekniwin, yal yiwet amek i as-tezga deg tudert-is, ala Nna Sekkura i d-yezgan yer yidis-is, tedda s lħeqq yid-s, mbeddalen wussan yeffey-d uxeřsar n Lħađ, imi ur yeđđi tuckerđa, lexdeε, leħram, d ayen i yeđđan amddakkelt-is Akli ad icetki fell-as, iserdasen n laman usan-d yer uxxam-is ttnadin fell-as ur t-ufin ara, iciyyeε-as-d Akli tabrat, asmi as-tt-id yeyra mmi-s yezleg, iεugen, d nnger i d-yusan i Lberđ n Lħađ, imi ffyen yirgazen ad nnyen, ttmettaten wa deffir wa, tilawin rewlent, teqqim-d ala Cabħa deg uxxam n Lħađ. Kra n wussan kan, Nna Ĥlima tessuffey-d awal d akken cabħa s tadist, imi tezra aya deg teyma-ines, i yerzen, ur teedil ara, yewwed-d wass n tlalit n lđufan, tjerreb Cabħa tasa n tyemmat, tħuss i tikkelt tamezwarut deg ddunit-is, maca aħulfu-a ur ietteel ara, tenneqlab-d fell-as tegnit, imi yemma-s d Nna Ĥlima nyant-as

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yelli-s tawħidt, lexber-a yusa-d am ssieqa yegzem-as tasa-s, maca ur teđri ara amek yeđra wanecta, tufa-d iman-is gar tergit d tidet taberkant, tezga-d ęer yidis n yelli-s ad tt-id sker, ur teđđi d acu texdem, maca lawan ieedda tewweđ leefu n Rebbi, eeddan kra n wussan mazal leeqel-is ęer yelli-s, teffey ad tnadi ęef uzekka-s, win i d-templal ad testeęsi ma yella yeđra anda-tt, lawan-nni ęesben-tt akk d tameslubt.

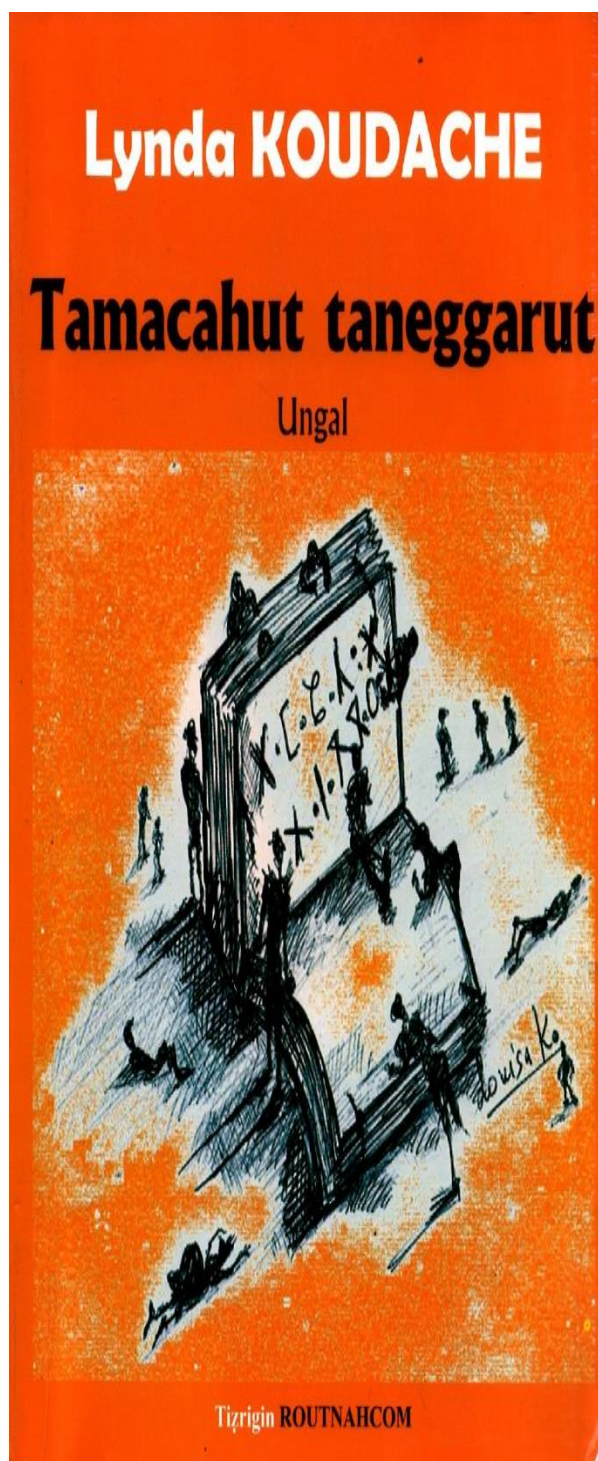
Tudert n berra ur treħęem ara, d ayen yeđran yid-s anda i d-temmuger imdanen ur nesęi nniya d rreħma, imi i ten-tumen tufa-d iman-is deg sbięar, tesseħrem tdawsa-s, tessiqęes tessegnit deg-s, yezzi leeqel-is, tuęal ur tferrez ara gar yiziren n tılam d wid n uwezyi, tufa-d iman-is gar rebea n lehyuđ d yimejjayen n tnefsit is-d-yettakken asdan, eeddan kra n wussan wwin-tt ęer leerc n tlawin akken as-temma, tečęur d timeslab, mačči d kra i teseedda yid-sent, neđra akk amek temmuę tudert d yimeslab, nettat teşber kan i lqedra n Rebbi d wayen yezmer ad yexdem, tudert-is tamaynut temxalaf ęef tin n medden, ur tettwaxdem s lkayeđ, ula d nnekwa-s tettwabeddel s cbaħa n taelęet, tuęal d taelęet n yelli-s i d tamwanast-is, tettawi-as-d icewwięen d tmucuha, almi kfan ussan-is di sbięar, asmi tuęal s axxam tufa liħala akk tenbeddal, yemma-s tekfa, truħ ur telli, tenya-tt temyer tegzem tasa-s, tandem deg wayen i texdem deg-s, teđleb ssmaha, ačal i tettbeddil tudert n tmara, ęawes teđtef yir abrid tyur-itt ddunit, tuęal deg yimi n medden.

Ma d Cabħa tbeddel fell-as tegnit, teđsa-as-d ddunit, ldint-as-d tewwura n umhaz, tuęal tettcewwiq tettawi-d isefra, awal-is d lberhan yesęa azal, tęer ayen ieeddan d wayen i d-iteddun, medden akk ęemmlen-tt, mačči dayen ara iwali yiwen, eeddan wussan uęalen-d wiyad templal-d tamddakkelt-is Tajeđđigt i yellan yid-s deg sbięar n tselbi, tefreħ mačči d kra, ddukklent akken kemmlent ddrent tudert yeľhan, Cabħa templal d yiwen i wumi qqaren Yidir, i as-yeľkan tamuęli tamaynut i tudert, yesselmed-as ayen yeľhan, ayen yessen, yebda-as s tira, yuęal ittawi-as-d idlisen i yura, aya yeldi-as abrid, ad teddem imru ad taru timucuha, tudert tettkemmil, tlul-d tayri gar-as d Yidir, teldi tiferret tamaynut, ala asirem yeľhan i yellan deg-s, tbeddel tegnit ęef Yidir, tttef-it tselbi n tmara, terna-as-d lmut n yemma-s, d ayen ad t-yeđęan ad yeneę iman-is ad yeđđ deffir-s lexber n twayit-a i Cabħa, dya ur tumin iman-is, d wayen yeđran d Yidir, maca aya d ayen yuran deg unyir-is, d ta i d tudert ur nesęi laman, yiwen ur



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yezri anwa d lawan-is, ma d Cabḥa asirem-is ur yeḥbis ara, tefka-as tudert ayen tessaram, yaṣ tēdda-d yef wayen i tt-iqerḥen, yef wayen i tt-ihudden, maca tamuyli-s tbeddel, tuyal d tamussnawt mačči ala s wawal, ayen as-yesselmed akk Yidir iban-d deg udlis i tura i wumi tsemma «Tamacahut taneggarut», d tajmilt as-yuḡalen s tira n wungal-a.



Lynda Koudache n At Bumehdi (At Wasif). D tamedyazt, d tamarut. D nettat i d tamedtut tamezwarut i yuran ungal s teqbaylit "Aecciw n lmes". Tessuffey-d ammuden n yisefra s tefransist d teqbaylit. Di 2006, tewwi arraz amezwaru s tullist "Anagi n tudert" deg temsizzelt n Ugraw n Tlawin n Ugrakal deg Marseille.

"... Taddart n Warisem temgarad yef tudrar nniḍen yef yiwet n ssebba, tella deg-s yiwet n tqerrabt yesṭan leerc n wid ur nuksan. Wehmey seg wayen sliy, nniy-as i Tjeggigt :  
– Taqerrabt n leerc n wid ur nuksan !  
– Lḥun kan ad twaliḍ. Awi-yay-d kan icewwiqen akken ur nēeggu ara. Tezriḍ iberdan iyezfanen ttawin-d eeggu i win i ten-yettayen s tsusmi takiwant !  
Akken i nekcem taddart n Warisem, netqey yer Tjeggigt :  
– Teseiḍ lheqq, d taddart am tudrar nniḍen, lameena aqennuz-ahi n wagu, amek ḥlmi i iyumm tiyilt-inna n ufella, yerna deg unebdu !?  
– Yella wagu i d-yettalin di csetwa, yella wagu i d-yettalin yef tmelyiḡt n wid ur nuksan.  
– Tamelyiḡt n wid ur nuksan !  
– Tber-iyi-d kan, mi newweḡ ad tezreḡ..."



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Unuy : Louiza Koudache  
Taduli : Karim Koudache

**Tugna n wungal Tamacahut taneggarut i tura Lynda Koudache**

**Amawal**

# Amawal

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## Amawal

BA : Benyounès Arab

HA : Habib Allah

HB : Hamid Boutelioua

| Awalen s teqbaylit | Awalen s tefransist | Aybalu      |
|--------------------|---------------------|-------------|
| Acali              | Aventure            | BA, Sb. 33  |
| Amsaltu            | Policier            | BA, Sb. 211 |
| Aserti             | Politique           | BA, Sb. 211 |
| Ayelnaw            | National            | BA, Sb. 193 |
| Asnay              | Secondaire          | BA, Sb. 245 |
| Asillef            | Geste               | BA, Sb. 135 |
| Amedyazi           | Poétique            | BA, Sb. 210 |
| Amihi              | Danger              | BA, Sb. 83  |
| Amuggit            | Dramatique          | HA, Sb. 45  |
| Ataram             | Ouest               | HA, Sb.91   |
| Arreggam           | Injustice           | BA, Sb. 160 |
| Aramsu             | Passion             | BA, Sb. 206 |
| Asusen             | Publicité           | HB, Sb. 170 |
| Anekmar            | Approche            | BA, Sb. 27  |
| Amigan             | Acteur              | HB, Sb. 8   |
| Alwayan            | Lâche               | BA, Sb. 171 |
| Asedger            | Distribution        | BA, Sb. 94  |
| Amsisi             | conventionnelle     | HB, Sb. 64  |

## Amawal

|           |               |             |
|-----------|---------------|-------------|
| Aflalay   | explicite     | HB, Sb. 101 |
| Anafar    | Masque        | BA, Sb. 81  |
| Asefku    | Donné         | BA, Sb. 95  |
| Awliwlan  | émotionnelle  | BA, Sb. 04  |
| Amnay     | scène         | HA, Sb. 114 |
| Amuggit   | Dramatique    | BA, Sb. 95  |
| Ambawlan  | Dynamique     | BA, Sb. 98  |
| Arwin     | compliqué     | BA, Sb.71   |
| Aladay    | Attractif     | HB, Sb. 29  |
| Aneḍfar   | Adapté        | HA, Sb. 9   |
| Alemmaz   | accidentel    | HA, Sb. 9   |
| Asadar    | Professionnel | HA, Sb. 100 |
| Inawaren  | Fonctionnaire | BA, Sb. 127 |
| Irgel     | Statique      | BA, Sb. 252 |
| Tasehrest | Colonisation  | HB, Sb. 56  |
| Tawnaft   | Curiosité     | BA, Sb. 82  |
| Taserkemt | Classe        | BA, Sb. 64  |
| Tasnefsit | psychologie   | BA, Sb. 220 |
| Tihhugra  | Noblesse      | HB, Sb. 86  |
| Taynit    | Attention     | HB, Sb. 28  |
| Tadyert   | Elite         | HA, Sb. 48  |
| Tanyemsa  | Lutte         | BA, Sb. 175 |
| Tamalawt  | Positif       | BA, Sb. 212 |
| Tayersawt | Sacrifice     | BA, Sb. 241 |

## Amawal

|            |                |             |
|------------|----------------|-------------|
| Taktawt    | Idéalisme      | BA, Sb.151  |
| Tawlilt    | Condition      | HB, Sb. 60  |
| Timmad     | Semblable      | HB, Sb.187  |
| Tadrawt    | Participation  | HA, Sb. 93  |
| Tallunt    | Espace         | HA, Sb. 113 |
| Tamelsawt  | Mode           | BA, Sb. 189 |
| Tiskarin   | Modalités      | HA, Sb. 83  |
| Tamezdart  | Infidèle       | HA, Sb. 69  |
| Tafulmanit | Autonomie      | BA, Sb. 33  |
| Taḍrist    | Version        | HA, Sb.129  |
| Tamellilt  | Efficacité     | HA, Sb. 47  |
| Tawennaḍt  | Environnement  | HA, Sb.52   |
| Tibratin   | épistolaire    | BA, Sb.111  |
| Tigemmi    | Fortune        | BA, Sb.128  |
| Tasemdant  | individuel     | BA, Sb. 156 |
| Timediwin  | Conviction     | BA, Sb. 77  |
| Tasnakta   | Idéologique    | BA, Sb.151  |
| Tamesyant  | Fonctionnement | BA, Sb. 127 |
| Tanga      | Matière        | BA, Sb. 181 |
| Tagensest  | Représentation | HB, Sb.178  |
| Tanezwit   | Diffusion      | BA, Sb. 92  |
| Tirmit     | Aventure       | HB, Sb.31   |
| Uslig      | Privé          | BA, Sb. 216 |
| Asmegrew   | Sacrifie       | BA, Sb.241  |

## Amawal

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|             |             |             |
|-------------|-------------|-------------|
| Usbid       | Fixé        | HB, Sb. 106 |
| Unzil       | Simple      | HA, Sb. 117 |
| Yedreg      | Mystérieuse | HA, Sb. 85  |
| Yettwasumer | Proposée    | HA, Sb. 101 |
| Yessuney    | Dessiner    | HA, Sb. 24  |

## **Agzul**

Tazrawt-ntey tekcem deg unnar n tsekla yuran, anda i d-newwi yef tewsit n wungal s telqi, dya nefren ungal i tura tmarut Linda Kudac « Tamacahut taneggarut », deg-s newwi-d awal ladya yef yiwudam n wungal-a s telqi, imi d wid yettwasqedcen s waṭas.

Deg tezrawt-a nessawed nga tasleḍt i akk iwudam yellan deg wungal-a, newwi-d yef tfekka-n sen, yef leemer-n sen, ṭṭbia-n sen d llebsa-n sen, si tama-nniḍen newwi-d dayen yef twuriwin d taggayin d tulmisin-n sen. Nessawed dayen nessegza-d ugar iwudam n wungal-a s usemres n tarrayt n Philippe Hamon.

Ihi, deg tezrawt-a nufa-d d akken awadem d aferdis agejdan deg wungal, tilin n wungal seg tilin n uwadem, d netta i iseddayen tigawin d yinedruyen n teḥkayt.

## **Awalen isura :**

Ungal, iwudam, tasnazmult.