

Tagduda Tazzayrit Tamagdayt Tayerfant  
Aylif n Uselmed Unnig D Unadi Ussnan  
Tasdawit Abderrahmane Mira n Bgayet



Tamazdeyt n Tsekliwin d tutlayin  
Tasga n Tutlayt d Yidles n Tmaziyt

Tazrawt n master 2

Tayult

Tasekla yuran

**Tazrawt n ugram deg wungal Ccdeb akked yizuran n HOUD Malek**

**Heyyant-tt-id :**

BAICHE Wissam  
DALOUCHE Céline

**Anemhal :**

AYAD Salim

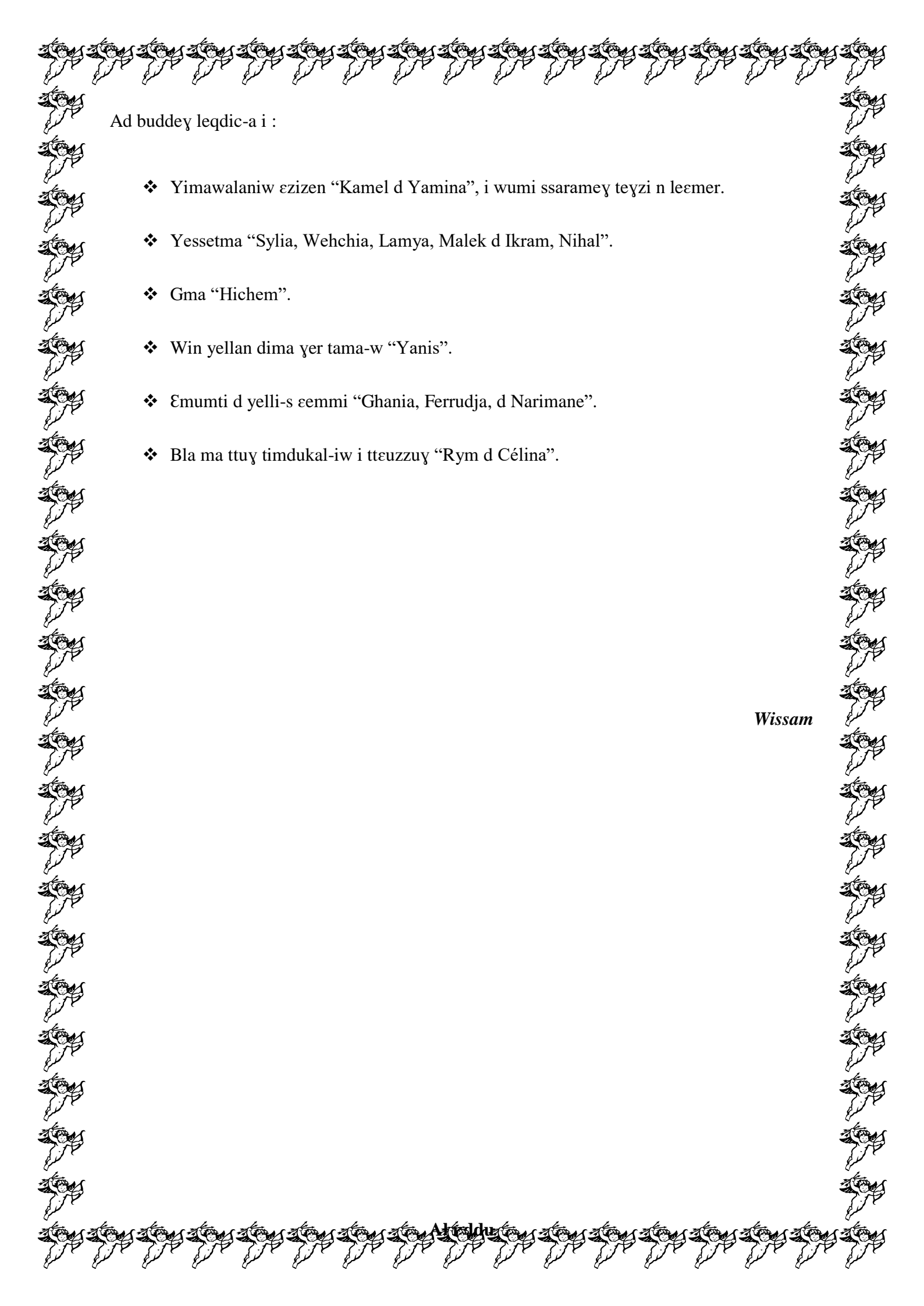
Aseggas asdawan  
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## Asnemmer

Tanemmirt i :

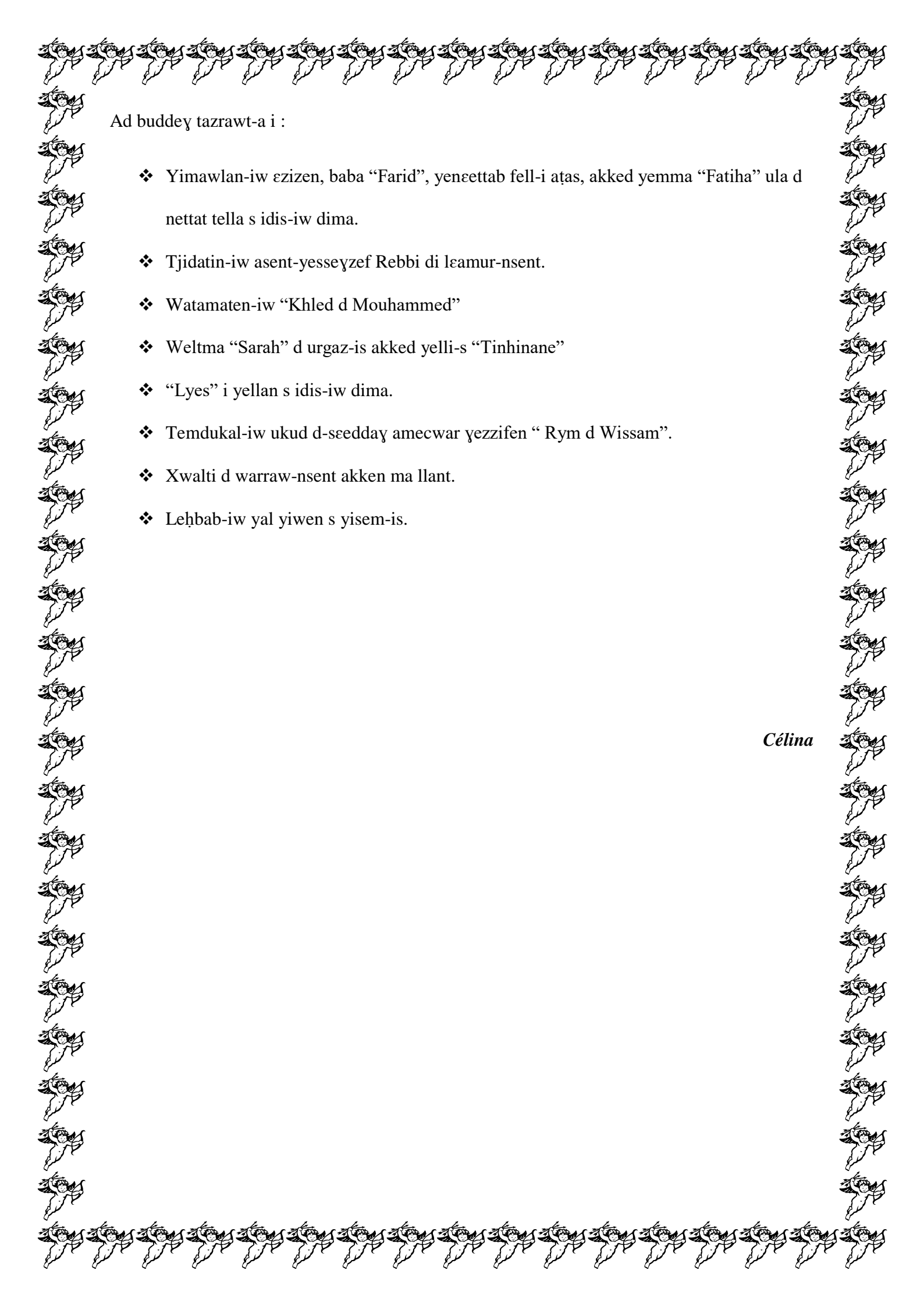
- ✚ Mass AYAD Salim, i d-yellan i lmendad-nney, seg tazwara almi d taggara n leqdic-a.
- ✚ kra n win i ay-d-yefkan afus n lemeawna.
- ✚ yiselmaden n Tmaziyt akken ma llan.
- ✚ Yimawlan-nney i d-yellan yer tama-nney.



Ad buddey leqdic-a i :

- ❖ Yimawalaniw ezizen “Kamel d Yamina”, i wumi ssaramey teyzi n leemer.
- ❖ Yessetma “Sylia, Wehchia, Lamyia, Malek d Ikram, Nihal”.
- ❖ Gma “Hichem”.
- ❖ Win yellan dima yer tama-w “Yanis”.
- ❖ Emumti d yelli-s eemmi “Ghania, Ferrudja, d Narimane”.
- ❖ Bla ma ttuy timduk-al-uw i tteuzzuy “Rym d Céline”.

*Wissam*



Ad buddey tazrawt-a i :

- ❖ Yimawlan-iw ezizen, baba “Farid”, yenættab fell-i atas, akked yemma “Fatiha” ula d nettat tella s idis-iw dima.
- ❖ Tjidatin-iw asent-yesseyzef Rebbi di leamur-nsent.
- ❖ Watamaten-iw “Khled d Mouhammed”
- ❖ Weltma “Sarah” d urgaz-is akked yelli-s “Tinhinane”
- ❖ “Lyes” i yellan s idis-iw dima.
- ❖ Temdukal-iw ukud d-sædday amecwar yezzifen “ Rym d Wissam”.
- ❖ Xwalti d warraw-nsent akken ma llant.
- ❖ Leḥbab-iw yal yiwen s yisem-is.

*Céline*

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**Tazwart Tamatut**

### Tazwart Tamatut

Tasekla yuran temhaz deg taggara n tasut tis 19. Aya yella-d s leqdicat akked yinadiyen i gan yirumiyen, gemren-d akk ayen yerzan tasekla timawit, akken yexdem Hannoteau, i d-igemren tiwsatin n tsekla Taqbaylit tamensayt, am tmucuha, timseeraq, inzan, isefra, atg. Deg udlis-is “*Essai de grammaire Kabyle*”, i yura deg useggas n 1858, d udlis-is wis sin, anda i d-yejmeε kra n yisefra, iwumi yefka azwel “*Poésies populaires de la Kabylie de Djurdjura*”, deg useggas n 1867. Maci ala irumiyen i yuran yef tsekla taqbaylit deg tallit-a, ula d leqbayel defren abrid-a n tira, gar-asen, Bulifa i d-ijemeen isefra n Si Muḥ U Mḥend, iwumi isemma “*Poésie populaire des Kabyles*”, deg 1904, yella dayen (M) Mæmri, d Beleid At Eli... Asnerni n tira i d-yellan deg tazwara n tasut tis 20, yegla-d s unulfu n kra n tewsatn timaynutin n tsekla, am tullist, akked wungal.

Ungal, d tawsit gar tewsatn n tsekla yuran s tesrit, d amaynut yer tsekla taqbaylit, yettwaεqal s wullis asugnan, talya-s yezzifet, fkan-as yemyura amur d wazal meqqren deg tira-nsen. Akken i d-yebder Salḥi (2012 : 73) : “*Ungal d tawsit n tsekla, ur yeedit ara netta d tullist. Ungal d aḍris yezzif, mačči am tullist, tin yer-s ttuquten deg-s yiwudam, yerna tasiwelt-ines tecbek nnig n tin n tullist*”.

Annar n tezrawt-nney yerza tayult n tsekla yuran s tmaziyt, ad d-tawi yef wungal n Malek Houd “Ccḍeb akked Yizuran”, id-yeffyen deg useggas n 2019. Asentel n tezrawt-a yerza aglam, tiwsatin-is, tulmisin-is, akked twuriwin-is, i yesseqdec umaru deg wungal-is.

Tizri ara nessemres deg tezrawt-a, ad d-tawi yef tsiwelt s umata, aglam d wayen akk icudden yur-s ; taggayin-is, tiwsatin-is, tiwuriwin-is, akked temhal-is.

Tazrawt-nney, nebda-tt yef kraḍ n yehricen igejdanen :

1. *Aḥirc n tesnarrayt* ; deg-s ad neg asissen n usagem, ad d-nebder tizrawin yemmugen yakan, ama yef usentel n ugram deg wungal, ama yef wungal CCḍeb akked yizuran, syin, ad d-nefk timental d yiswan i ay-yeḡḡan nefren asentel-a, ad ten-id-yedfer usteqsi agejdan d turdiwin. Fer taggara ad d-nexdem agzul i wungal n Houd (M) “Ccḍeb akked yizuran”.

2. *Aḥric n tezri* ; ad t-nebdu yef sin yixfawen :

*Ixef n tsiwelt* ; ad d-nemmeslay qbel yef tsensiwelt akked wassay i tesa d tsiwelt. Syin, ad d-nesbadu tasiwelt d yiferdisen-is, d kra n yezwal yeqqnen yur-s.

*Ixef n ugram* ; ad d-nesnekwu aglam, tiwsatin-is, tiwuriwin-is, tarrayin-is, atg, ilmend n tmuyliwin n kra n yimusnawen.

3. *Aħric n tesleđt* ; ad neg tasleđt i uđlam (n yiwudam, akud, adeg, atg) yellan deg wungal n (M) HOUD “ccđeb akked yizuran”.



# **Ahric I: Tasnarrayt**

### Tazwert

Deg uħric-a ad neeređ ad d-nebder akk iferdisen n tesnarrayt. Di tazwara, ad d-nebder tizrawin yettwaxedmen yakan, ama yef usentel n uglam deg wungal, ney yef wungal n Malek Houd “Ccđeb akked yizuran”, akked tmental i ay-yeğġan ad nefren asentel-a, d yiswan ara naweđ yer taggara n leqdic-nney, syin ad neeređ ad d-nefk asteqsi agejdan iyef tebna tezrawt-nney, d yisteqsiyen-nniđen i t-id-yettafaren, d turdiwin i izemren ad ilint ahat d tiririt yef yisteqsiyen-a. Syin ad d-nessisen ungal-is iyef ara neg tazrawt. Fer taggara, ad d-nefk agzul n wungal.

#### 1. Asissen n usentel

Tazrawt-nney terza tayult n tsekla yuran, deg-s ad d-nemmeslay yef uglam d yiferdisen-is, d wayen akk icudden yur-s, s yin ad asen-neg tasleđt.

#### 2. Afran n usentel akked yiswi

Ayen i y-yessawđen yer ufran n usentel-a :

- Ur tuqqtent ara tezrawin yettwaxedmen yef uglam.
- Aglam yettef amur meqqren dixel n wungal.
- Werġin yemmug uglam yef wungal-a n Malek Houd.nney

Iswan i nebya ad naweđ, imi nefren asentel-a :

- Ad d-nessebgen azal n uglam dixel n wungal.
- Abeyyen n tarrayt n uglam i yeđfer umaru akken ad d-yessaweđ izen i yimeyri.

#### 3. Tizrawin yef uglam deg wungal

Gar tezrawin i d-yewwin yef uglam deg tsekla yuran s teqbayli, ad d-nebder tin n Idrici (Dj) d Fetissi (Y), i d-yewwin yef uglam deg wungal “Aecciw n tmes”, n Lynda koudache, s lmendad n Ayad Salim, deg useggas n 2010. Deg-s mmeslayen-d yef tewsatın, tulmisin, tiwuriwin akked unamek n uglam deg wungal-a. Yella dayen, Ferhane (B), i yebnan tazrawt-is yef uglam deg wungal n Amer Mezdad “Ass-nni”, s lmendad n Kerrache (L), deg useggas n 2016. Terza asemres n uglam deg ungal-a ama d tiwsatin, tulmisin, akked ttawilat i yessexdem umaru akken ad d-yesbiyyen tameddurt n yiwudam. Ma d Mekbel (H), deg tezrawt-is iwumi yefka azwel, aglam deg wungal “Tiyersi”, n Ait Ighil Mohand, s lmendad n Chikhi (M), deg useggas n 2016, yemmeslay-d yef uglam n yiwudam, akud d tigawin yellan deg wungal-a. Araoune (D), tga tazrawt-is yef uglam deg wungal n “Salas d Nuja” n Brahim Tazagharth, s lmendad n Kerrache (H), deg useggas n 2016, tefka-d tifukkas n uglam, d

wamek d-yettili deg wungal. Ad d-nebder dayen tazrawt n Ouadi (H), terza aglam deg wungal “Tafrara” n Salem Zenia, s lmendad n Oulebsir (K), 2017, i yessawden ad d-tessegzi amek i d-yella uqlam, akked twuiwin-is deg ubeyyen d uressi n tumast n Tmaziyt deg wungal. Akked tezrawt n uqlam deg wungal “Tudert n tmara” n Naima Benazzouz, i tga Utis (H) d Mezhud (S), s lmendad n Ulebsir (F), deg useggas n 2020, i d-yellan yef wamek tesseqdec temyarutt aglam deg wungal-is.

Ma nuyal yer wungal n Malek Houd “Ccdeb akked yizuran”, nufa llant snat n tezrawin yemmugen fell-as. Tella tin n Belhaouas (L) akked Bahloul (S), “Asentel n tumast deg wungal n Malek Houd Ccdeb akked yizuran”, s lmendad n Oulebsir (K), deg useggas n 2021, i d-ibedren iferdisen iberraniyen i d-ikecmen yer yidles Amaziyt, d wudmawen n tumast n wungal-a. Akked tin n Bouyahmed (A), “Ansayen d yisekkiren i d-yettwabadren deg wungal n Malek HOUD Ccdeb akked yizuran”, s lmendad n Oulebsir (K) deg useggas n 2021, i d-yewwin awal yef yiferdisen n tudert tamensayt i yesseqdec Malek Houd deg wungal-is, akked twuri-n sen deg lebni n wungal-a.

Ihi, nekkni ad neered ad nesled aglam yellan deg wungal-a, imi ulac tizrawin (n uqlam) yemmugen yakan fell-as.

#### 4. Asteqsi agejdan d turdiwin

Ihi, asteqsi-nney agejdan ad yili yef wamek iga Malek HOUD aglam deg wungal-is ?

Aya ara d-yawin isteqsien-nni den :

- Iwacu i yesseqdec aglam deg ungal-is ?
- Anda i yessemres Malek Houd aglam deg ungal-is ?

S wakka ad neered ad d-nefk kra n turdiwin i yisteqsien-a

- Ahat, yesseqdec isuraz n usezdi akked tenmezla am: yerbiben, isuraz n wadeg d wakud, imyagen n tyara, iferdisen n tesnukyist am userwes d tenyumnayt, aglam imwiwel d uqlam aglugal ...
- Ahat, yesseqdec aglam akken ad d-yessegzi ugar tigawin, ad as-d-yernu cbaħa d tenmezla i wungal-is.
- Ahat, aglam-is yettili deg akk tignatin n teħkayt, ney deg kra n tagnit kan.

## 5. Asissen n usagem

Ungal-a n Malek HOUD, azwel-is “Ccđeb akked yizuran”, i d-yeffyen seg tezrigin “Tira”, deg useggas n 2019, yesea 204 n yisebtar, yemmeslay-d yef wařas n yisental (tayri, tumast, lhif, tdukli, atg), dachu kan yeddukel ur yebđi ara d iħricen. Ungal-a, ini-ines d aras, tama n zdat, tella tugna n ttejra yesean afriwen adalen, tezga-d deg yiwen yigmir elay, isax-d wakar-is, almi d-banen yizuran-is, yella dayen yisem n umaru “Malek HOUD”, yettwaru s usekkil azuran amellal, akked yisen n wungal “Ccđeb akked yizuran”, s usekkil azuran aberkan, d tezrigit “Tira édition”. Ma d tama n deffir, yura-d deg-s taseddart tameçtuħt, yemmeslay-d yef wamek tettheyyi Nna Mennun i Yennayer, ddaw-as tella tugna n Malek HOUD, ddaw n tugna-nni yemmeslay-d s umata yef umaru, tella dayen ssuma n udlis.

## 6. Agzul n wungal

Malek HOUD deg wungal-is « ccđeb akked yizuran », yewwi-d awal yef twacult n At umalu, i yettidiren deg taddart n Tewrirt. Tawacult-a d tamezzyant ; tebna yef krađ n yięęgalen, Nna Mennun i yeęęlen deg ttrađ agreylan wis sin, d mmi-s Akli akked teslit-is Cabħa. Ięęgalen-a tidiren deg talwit tezdi-ten tayri d leqdar, yezga wawal ľali deg yimawen-nsen. Maca tamsalt n dderya tecyeb-iten ařas, acku mazal ur ten-id-iyat ara rebbi s llufan, řas ulama Cabħa tesa ala aseggas segmi i d-tedda d tislit, maca tezga tenneyna imi uread d-terbi am nettat am teslatin i yeddane aseggas-nni, yerna lahđur n medden weręin ğęan-tt bxir, ladya Nna Werdiya, tezga theddar fell-as deg uzniq. Ayen i tt-yettsebbiren d lahđur ħlawen n temyart-is d urgaz-is, akked tuttfa-s deg Rebbi. Akli, řas akken yettsebbir tameçtut-is, maca dixel n wul-is tecel tmes, ula d netta yebya ad yettef mmi-s deg yirebbi-s.

Akli, yezga d umdakel-is n temzi Caeban n twacult n At Waquj, ula d netta d agujil n baba-s akked yemma-s ala yaya-s Xuxa, d jedd-is Leerbi i yesea, d Nna Mennun i t-id-irebban akken kan netta d Wakli ur txeddem ara lfiraq gar-asen. Caeban tlul-d tayri gar-as d Lwiza yelli-s n Nna Werdiya, zgan ttemyarun tibratin ideg d-ssenfalayen iħulfan-nsen, ssaramen ad d-yass wass ad awđen lebyi n wulawen-nsen ad zewęen, maca Caeban ikukra yemma-s n Lwiza, acku tuar d tuqbiħt n taddart, yerna tebya ad zewęent qbel yessi-s timeqranin syin yer tmazuzt-is Lwiza, maca yesea assirem seg tama n baba-s, imi Dda Ēacur d argaz ľali, d aeqli maci akk am tmettut-is. Amahil n Cabħa d temyart-is d taguri n uzetta akked cyel n uxxam zgant ħekkunt timucuha d teħkayin n zik akken kan i seedayent lweqt-nsent, ttruħunt tikwal ttzurunt lemqamat, yef temsalt n dderya. Ma d Akli akked Caeban amahil-nsen d tafellaħt, xeddmen jmię, ttruħun yer ssuq jmię, deg tejmest jmię, ur ten-ibetta ara ujenwi.

Akken kan lehħun wussan glan-d s yisalli i yessferħen Caeban akked twacult-is ; d Nna Werdiya i iqeblen as-d-tefk Lwiza i Caeban, xedmen tameyra akken i tt-byan wulawen-nsen. Isallen yessefraħen ur fukken ara, imi kra n wussan kan, slan s lexbar i ttraġun s ccuq çhal-aya, d Cabħa i yrefden s tadist, Lwiza ur tættel ara terfed ula d netta. Seant-d i snat arrac, tawacult n At Umalu yerna ħur-s Yidir, ma d At Waquj yerna ħur-s Meqqran. Arrac-agi kkren-d am atmaten, almi wwħden ukuz n yiseggasen, Caeban yewwi tawacult-is iruħ yer Lezzayer , ma d Akli iruħ yer unzul, imi deg taddart-nsen ulac aman, lqaea teqqur lyaella ur tt-id-tettak ara, annect-a iħur-iten s waħas, ladya nutni imi d tafellaħt i d axeddim-nsen, yes-s id-ttawin aħrum i twaculin-nsen. Zrin yiseggasen, Meqqran d Yidir kecmen yer uyerbaz, ħercen deg leqraya, ladya Yidir ur yezgil ula d taħult, rnu yer waya yettef deg tutlayt-is, d yidles-s. Tamaziyt t-tteddu-yas deg yidammen, segmi mezzi, acku d Nna Mennun i yas-yesselmaden timucuha, lemtul, d wayen akken yerzan Tamaziyt, yelmed ula tira-s (Tifinay), dayen netta imi yekcem ar uyerbaz yewhem, acku yufa sħarayen akk tutlayin (Taerabt, Tafransist, d Tegnizit), ala tutlayt-is, dina i yebda ikečcem-it lħir. Almi yewweħ yer uyerbaz alemmas, din i yessen Ťawes ; d yiwet n teqcict tamrabeħt, tecbaħ, temeen, teħdeq dayen kan, teħrec ula d nettat deg leqraya, d aya it-yeġġan ad tt-iħemmel, ula d nettat tħemmel-it, yettraġu ad ifak tizrawin-is ad asen-yini i yimawlan-is ad as-tt-id-xeħben. Imi fukken leqraya-nsen, Ťawes teffey-d d taselmadt, Yidir tewweħ-it-id tebratt seg læskar, s laħzen d yimeħħawen i yemfaraq d twacult-is akked tin i iħemmel. Rwaħ-is yer læsker, ur t-iqerree ara yef tira s yisekkilen n Tmaziyt, yettaru isefra s wayes yessedhay iman-is, d tebratin i wexxam-nsen akked Ťawes. Deg tebratt taneggarut i asen-d yuzen, deg-s i asen-d-yessuter as-d-xeħben tin yebya wul-is. Wid iħekkmn lkazirna anda yella, imi ufan yiwen lkayeħ fell-as tira n Tifinay, ur asen-yeħjib ara wayen akka ixeddem uqcic-agi, yef waya i t-gren yer lħebs. Yidir-nni i ttrajun ad d-yass d isli yef yiħħarren-is, dixel n usenduq it-id-wwin. D lewjah n yiwen n usekri id-yusan deg-s yenya-t, aya d ayen id-nnan wid it-id yewwin, maca tidet ay tt-yezran ala rebbi d nutni, akka i heddren deg taddart. Lmut-is d tin i d-yeġġan lħerqa d lehzen deg wulawen n at taddart, ladya tawacult-s d Ťawes.

## **Aḥric II: Iferdisen n tezri**

**Tazwert**

Yal leqdic ussnan yebda d iħricen yemgaraden, assay yellan gar-asen d win yettağğan leqdic ad yemmed, gar yeħricen-a ad d-nebder : aħric n tesnarrayt, aħric n tesleđt, d uħric n tezri. Aneggaru-a, d agejdan, yerza s umata asegi n usentel, tibatutin n yiremen i t- yerzan, d leqdicat i yemmugen yakan yef usentel n unadi.

Tizri-nney ad tt-nebdu yef sin yixfawen : tasiwelt d uqlam.

Ixef amezwaru, yerza tasiwelt : tibatutin i as-yettunefken d iferdisen-is (Taħkayt, amsawal, amsiwal). Aferriy. Akud. Tallunt. Iwudam d leşnaf-is

Ixef wis sin yerza aqlam : amezryu n uqlam, tibatutin i as-yettunefken, tasekka, taggayin, tiwsatin, tiwuriwin, tudsa, tarrayin, d wadeg n uqlam deg teħkayt.



**Ixef I: Tasiwelt**



## Tazwert

Gas akken leqdic-nney d win yerzan aglam deg wungal, maca ur nezmir ad d-nemmeslay yef ugram war ma newwi-d awal yef tsiwelt, acku aglam d aħric deg-s. Ihi, deg uħric-a ad d-nesbadu tasiwelt, d yiferdisen iyef tebna, d wayen icudden yur-s.

### 1. Tasensiwelt

Tasensiwelt d tussna n tsiwelt, tban-d deg tlemmast n lqern wis20, d tazrawt yef yiferdisen yef yebna wullis. Tasensiwelt d tamidrants i d-isebbed Todorov deg useggas n 1969, rnu yer waya tizrawin iga Genette yef tsensiwelt deg udlis-is *Figure III* (1972), i tt-yeğgan tettwassen ugar, iswi-ines d asegi n yismilen n wullis. Ismilen-a akken i ten-id-yessegza Salhi (2012 : 60) : *“d tazrawt yef yiferdisen i d-yettaken aħris n tsiwelt am tsiwelt s timmad-is, am umsawal d tewsatin-ines, am tkerrist d wakud,...atg”*, ula d d N’Guetta (2020 : 08) yemmeslay-d fell-as, ynna-d d akken d : *“d tugrint ibedden yef tezrawt n yeħrisen isiwlannen, yef waya i as-semman tussna n tsiwelt”*<sup>1</sup>

### 2. Tasiwelt

Tasiwelt d lsaas i yef ibedd wullis, d allal n tsekla akked tħuri i yesseqdac umyaru ney umsawal, akken ad yaweħ yer yiswi agejdan i yebħa ad d-yessebgen deg teħkayt-is, ama d tigawin, ineħruyen ney d tidyanin. Ilmend n tikti-ya Genette (1972 : 72) Yenna-d d akken: *“tasiwelt d tigawt tasiwlant tanfarast s usemres n tegnatin ama n tilawt ney n usugen”*<sup>2</sup>. Tikti-ya yakan nezmer ad tt-naf dayen yur N’guetta (2020 : 09) i as-yefkan tabadut-a : *“Tasiwelt d asekkir ilaw ney asugnan i yettfarasen inaw am wakken dayen d tulla akked tigawt tasiwlant i d afaris n yinaw”*<sup>3</sup>. Lħasun aħas n umeslay i d-yellan yef tmidrants-a seg wasmi d-teffey deg unnar n tezrawin n tsekla, dayen i d-yessegza Salhi (2012 : (58) :

*“Tasiwelt, d abrid i yeħfer umsawal akken ad d-yeħku ineħruyen n teħkayt, yezmer umsawal ad d-yessizwer ineħruyen akken mseħfaren di teħkayt, yezmer dayen ad yessizwer ineħruyen yef wiyaħ, yezmer ad yessifses tasiwelt ney ad tt-yerr d tazayant. Ad tifsus tsiwelt, mi ara ttemseħfaren yineħruyen wa deħfir wayeħ, ur yelli d acu i ten-id-iħebsen, ma ulac aħas n*

<sup>1</sup> « La narration, est une discipline fondée sur l’étude des textes narratifs, aussi elle est qualifiée parfois des sciences de la narration »

<sup>2</sup> « La narration est l’acte narratif producteur et par extension l’ensemble de la situation réel ou fiction dans laquelle il prend place ».

<sup>3</sup> « La narration c’est l’acte réel ou fictif qui produit le discours. Ce sont aussi le fait même de raconter et l’acte narratif producteur de discours ».

*uglam, ulac aṭas n yiwenniten d waṭas n yidiwenniyen gar yiwudam, ad tili tsiwelt fessuset, ad taṣay tsiwelt, ma yella umsawal yettweṣṣif-d aṭas, yerna yessentaq-d aṭas iwudam n teħkayt, yerna yettak-d iwenniten”.*

### **2.1. Akud n tsiwelt**

Yettuyal wakud n tsiwelt yer wakud ideg d-tettwaħka teħkayt, ilmend n melmi i tedra. Genette, akken i t-id-yebder Jouve (2010 : 43), yessemgared ukuz n tsekkiwin n tulla.

Tella *tsiwelt yeggran* :ta tettili mi ara tigawt tezwar tasiwelt, tettales-d tigawin n teħkayt seld derru-nsent.

Tella dayen *tsiwelt yezwaren* : ta tettili mi ara d-yehku umsawal tigawt send ad tedru.

*Tasiwelt ieedlen* : tettili mi ara tigawt d tsiwelt zgant-d deg yiwen wakud, Tettban-d tarrayt-a s usemres n tigawt n wurmir, anda i d-tessebgan am wakken amsawal yettaru taħkayt-is deg wakud ideg tt-id-iħekku ney i t-derru.

Taneggarut, d *tasiwelt yemyekcamen*, ta tesdukkul kraḍ n tsekkiwin i d-nebder yakan, anida deg tsiwelt ad d-naf kraḍ n tagnatin :

Amsawal yettaru taħkayt-is seld ad tedru ( *tasiwelt yeggran* ).

Yettaru taħkayt send ad tedru (*tasiwelt yezwaren*).

Yettaru taħkayt deg wakud i deg tderru ( *tasiwelt ieedlen*).

### **2.2. Iferdisen n Tsiwelt**

Tasiwlet tebna yef teħkayt, amsawal d umsiwal, d wi i d iferdisen-is igejdanen, ma ulac yiwen deg-sen ur tezmir ara ad temmed tsiwelt.

#### **2.2.1. Taħkayt**

Deg tsensiwelt , taħkayt d tadyant s timmad-is , d amur n tigawin i yettiħwiġen win ara ad t-id-yalsen (amsawal), d win i wumi ara ad t-id-yales (amsiwal). Gar tbadutin i as-yettunefken i teħkayt, ad d-nebder tin n Genette (1972 : 72) : “*d amesnamek, asiwel, inaw ney*

*d aħris asiwlan s timmad-is*<sup>1</sup>. Yella dayen Evaraert-Desmedt (2000 : 13) i d-yemmselayen fell-as yenna-d : “*taħkayt d tagensest n tedyant ney n tegnit*”<sup>2</sup>.

### 2.2.1.1. Akud n teħkayt

Christian Metz (1968 : 27), yemmselay-d yef teħkayt d wakud-is, gar wayen i d-yenna fell-as, ad nebder tabadut-a :

“*Taħkayt d amsedfer n tigawin almend n wakud, yella wakud n tedyant i d-yettwaħkan, d wakud n teħkayt. Tassint-a, maci ala uguren n wakud yellan deg teħkayt i d-tessebgan, maca tessebgan-d dayen d akken gar twuriwin n teħkayt txeddem-d amyekcam gar wakuden*”<sup>3</sup>.

### 2.2.1.2. Tuddsa n teħkayt

Iswi n yimezrayen i igan tazrawt-nsen i yimagraden n Barthes, Greimas, Bermond, Genette, Eco d Todorov deg tesyunt n taywalt “*l’analyse structural du récit*” (1996), d anadi akken ad d-afen tamudemt ara yessisehlen tigzi n teħkayt, akken tebyu tili talya-s ney asentel-is. Aya ibder-it-id “Saidoun. S”, deg tezrawt-is n Magister (2008 : 19). Maca tabadut mucaæen s waṭas d tin n Todorov (1968 : 82), anda i d-yenna : “yal taħkayt akken tebyu tili, tbeddu s tegnit irekkden, syin ad d-yekcem kra n uferdis ara yesxerben tagnit ; tagnit (addad n urway), s kra n tigawt tanemgalt, ad tili tuyalin yer tegnit n urkad. Nezmer ad d-nmagar snat n tegnatin deg taħkayt : tagnit tamezwarut d tin i d-yeskanen addad n urkad d tin n warway, deg tegnit tis sin abeddel seg tegnit yer tayed”<sup>4</sup>.

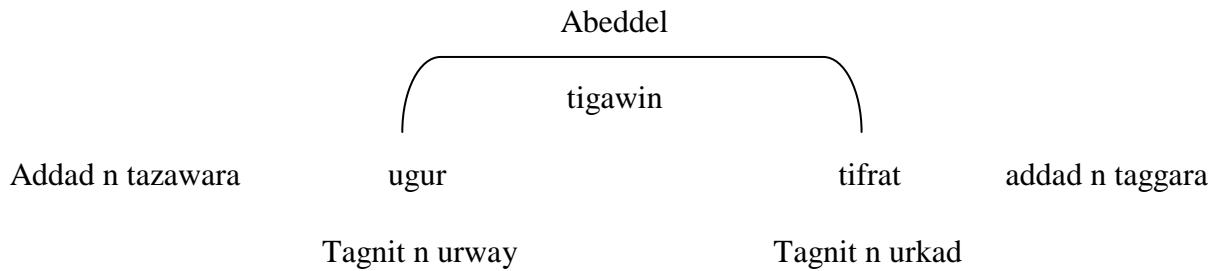
Ilmend n (J.M) Adam (2005: 136), Todorov (1968) akked Larivaille (1974), ttuneħsaben d nutni i d imezwura i igan ayaawas n teħkayt bđant yef semmus n yeħricen igejdanen :

<sup>1</sup> « GENETTE, définit le récit comme : le signifiant, énoncé, discours, ou texte narratif lui-même ».

<sup>2</sup> «EVARAERT-DESMEDT (N), Définit le récit comme étant la représentation d’un évènement ».

<sup>3</sup> “Le récit est une séquence deux fois temporelle, [...] il y a le temps de la chose racontée et le temps du récit. Cette dualité n’est pas seulement ce qui rend possibles toutes les distorsions temporelles qui’il est pas mal de relever dans les récits, plus fondamentalement, elle nous invite à constater que l’une des fonctions du récit est de monnayer un temps dans un autre temps”.

<sup>4</sup> « Un récit idéal commence par une situation stable qu’une force quelconque vient perturber. Il en résulte un état de déséquilibre ; par l’action d’une force dirigée en sens inverse, l’équilibre est rétabli ; le second équilibre est bien semblable au premier, mais les deux ne sont jamais identiques. Il y a par conséquent deux types d’épisodes dans un récit : ceux qui décrivent un état d’équilibre ou de déséquilibre, et ceux qui décrivent le passage d’un état à l’autre ».



Ilmend n wayen i d-yebder Meksem deg udlis-is "Tisekkiwin n yedrisen" (2010: 42/44), ullis ibedd yef semmus n waddaden:

- 1- **Addad n tazawara** : qqaren-as addad n talwit, yettli-d deg-s usissen n (wakud, adeg, iwudam d wamek ttidiren), tagnit terked.
- 2- **Ugur** : d aferdis n urway (neqqar-as dayen takerrist), deg-s ara d-bdunt tigawin, ad d-yennulfu uferdis amaynut, ara d-yeslalen uguren, ad yesluy tagnit. Takerrist, ilmend n wayen i d-yebder Salhi :  

“D amseḍfer d usuddes n yinedruyen akken i d-ttwaḥkan di tneqqist (ama d ungal, tullist ney d amezgun). Takerrist, teqqen mlih yer tsiwelt d usuddes n wakud di teḥkayt: zemren inedruyen ad d-ttwaḥkan akken mseḍfaren, zemren ad d-ttwaḥkan akken nniḍen..
- 3- **Tigawin** : d amseḍfer n tagnatin akked yinedruyen i isebdaden taḥkayt.. Yes-sent i d-yettlal wugur, yes-sent i tettli tifrat.
- 4- **Tifrat** : d tuyalin yer tagnit n urkad, ad yefru wugur i d-yessawalen i taggara n teḥkayt.
- 5- **Addad n taggara** : d taggara n teḥkayt, i yettayan sin wudmawen ; taggara tessefrah, ney tesseqrah, llant deg kra n teḥkayin taggara tettymi d asugen i yimeyri.

### 2.2.2. Amsiwal

Amsiwal d win i yettḥessisen i teḥkayt, d win i wumi yettmeslay ney i yettales umsawal. Salhi (2012: 35) yenna-d yef umsiwal : “ *d win i wumi tettwaḥka teḥkayt yemxalaf yef yimeyri, imeyri d win yeqqaren, d amdan yettidiren di tilawt, ma d amsiwal (am umsawal) deg udris kan i yettli*”. Ma yer N’guetta (2020 : 13) : “*Amsiwal d win i wumi yettmeslay umsawal, ama s wudem usrid ney s wudem arusrid deg umaḍal n teḥkayt*”<sup>1</sup>.

<sup>1</sup> « Le narrataire est celui à qui le narrateur s’adresse explicitement ou implicitement dans l’univers du récit ».

### 2.2.3. Amsawal

D win i d-iħekkun taħkayt deg uđris n tsiwelt, ur nezmir ara ad nzer anwa-t ney ad nissin kra yef tmeddurt-is d tudert-is, imi ulac-it deg tilawt, yettlal-d deg tazwara n teħkayt, yettmattat deg taggara-ines. Gar wid i d-yemmeslayen fell-as ad d-nebder : Abd Allah Ibrahim (2005 : 07), yenna-d : *“amsawal d win i d-yettalsen taħkayt, ama d asugen ney d tilawt, ur yettwassen ara, itteffer deffir n tayect-nni i d-iħekkun deg uđris”*<sup>1</sup>. Ma d Salħi (2012 : 32) yenna-d : *“d win i d-issawalen (i d-iħekkun) taħkayt (deg uđris n tsiwelt)”*.

Yella dayen, N'guetta (2020 : 13), i d-yennan : *“Amsawal d win i d-yettbanen am akken d netta i d-iħekkun taħkayt daxel n udlis, maca netta d awal kan deg uđris”*<sup>2</sup>.

#### 2.2.3.1. Leşnaf n Umsawal

Salħi M.A (2012 : 32/34), ibder-d krađ n leşnaf n yimsawalen:

##### 2.2.3.1.1. Amsawal agensay

*“D amsawal i d-iħekkun taħkayt i deg itekki netta s timmad-is; d awadem gar yiwudam-nniđen, yessen ayen i ssnen akk yiwudam-nniđen mačči am umsawal aniri. Şşenf-agi n umsawal iga amzun d anagi n teħkayt i d-iħekku”*

##### 2.2.3.1.2. Amsawal Aniri ( azyaray )

*“D amsawal i d-iħekkun taħkayt i deg ur yelli ara d awadem. Şşenf-agi n umsawal yeżra akk ayen yellan di teħkayt, ayen yessen d wayen yeżra yugar akk ayen ssnen d wayen zran yiwudam”*.

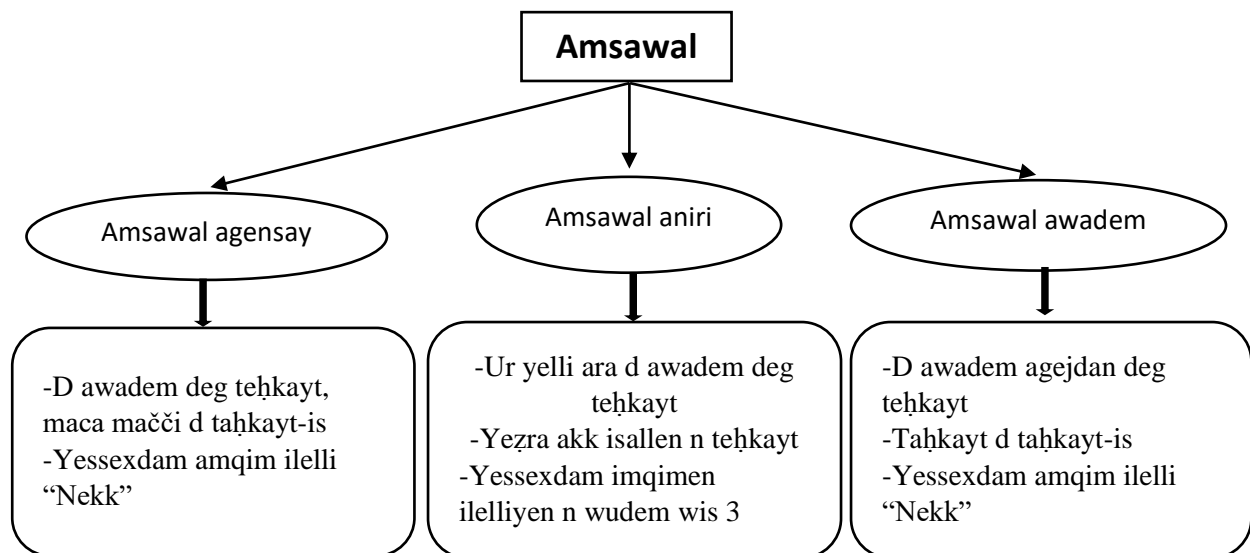
##### 2.2.3.1.3. Amsawal Awadem

*“D win i d-yettalsen tadyant-is ney yettawi-d yef wayen i as-yeđran deg ddunit-is. Ilmend n Salħi : “yettusemma umsawal d amsawal awadem, mi ara tili teħkayt d taħkayt-is (d ayen yeđran yid-s) lmeena-s dagi d awadem i d-isawalen taħkayt-ines. Mi ara yettwaxdam şşenf-agi n umsawal, yettili atas n usexdem n yemyagen deg udem amenzu (amatar udmawan \_\_\_y) akken yettili atas umqim ilelli Nekk”*.

<sup>1</sup> "الراوي هو ذلك الشخص الذي يروي الحكاية او يخبر عنها سواء كانت حقيقية او متخيلة ولا يشترط ان يكون اسما معنا فقد يتوارى خلف صوت او ضمير يصوغ بواسطته المروي".

<sup>2</sup> « Le narrateur, est celui qui semble raconter l'histoire à l'intérieur de livre, mais n'existe qu'en mot dans le texte ».

Leşnaf n umsawal deg tmuyli n M.A SALHI, nezmer ad ten-id-nessisen ilmend n uzenziy-a:



**2.2.3.2. Tiwuriwin n umsawal**

Ggent twuriwin n umsawal, llant kra d tigejdanin, kra d tinaddayin (tisinawin). Jouve (2010 : 29-30), yebder-d sđis (6) n twuriwin:

**2.2.3.2.1. Tawuri tasiwlan**

Tella deg yal taħkayt, tawuri-a nettaf-itt deg tuget n teħkayin d tudrigt, nezmer ad ttnaf dayen d taflalayt, netteeqal-itt s kra n tenfaliyin i yessemras umsawal akken ad d-yessebgen d akken d netta i d-yettalsen, rnu ad d-yejbed lwelha n umsiwal, Md: ad d-ħkuy...

**2.2.3.2.2. Tawuri n tudsa (régie)**

Ula d tawuri-a d tagejdant am tmezwarut, tessuddus ađris d tigawin. Amsawal yettafar yiwet n tarrayt, yezmer ad d-yebdu seg tazwara yer taggara n teħkayt, ney ad yebdu seg taggara yer tazwara, bla ma myekcament tigawin (tigawin msedfarent).

**2.2.3.2.3. Tawuri n taywalt**

Tetteg anermis usrid gar umsawal d umsiwal.

**2.2.3.2.4. Tawuri n ureqqaε d yinigi (testimonial ou modalisante)**

Tessenfalay yef wassay icudden amsawal yer teħkayt i d-yettales. Tefka azal : i yihulfan i d-yessebgen deg kra n tegnit deg teħkayt-is, i uktazal n yiwudam akked tigawin, akked yisallen yef yeybula n teħkayt-is

**2.2.3.2.5. Tawuri tasnektant (idéologique)**

Tettban-d mi ara amsawal iteffey i teħkayt, yessezyan (yessenqad) amaḍal, timetti, akked yemdanen, dayan yesfaqay-d amsiwal, yettak-as tikti.

**2.2.3.2.6. Tawuri timsegzit**

Iswi n twuri-a d tikci n yisallen ilaqen i umsiwal akken ad yegzu taħkayt akken iwata.

**Amgired yellan gar Umsawal d Umyaru**

- Amaru yessnulfay-d taħkayt, ma d amsawal iħekku-tt-id.
- Amaru nezmer ad d-nnadi yef tmeddurt-is, ma d amsawal ur nezmir ara.
- Amaru d amdan yettidiren di tilawt nezra anwa-t, ma d amsawal d tayect yellan deg uḍris kan.

**3. Aferriy**

D taħkayt i d-yessugen ney i d-yessnulfa umyaru, deg-s yessemras akud, adeg, iwudam d wallalen ara yeḡḡen taħkayt-is ad d-tban amzun teḍra-d deg tilawt. Ilmend n wayen i d-yebder Salħi (2012: 16) :

*“Aferriy d azal n yini i yettuneħsaben amzun akken yemmal-d ayen yeḍran s tidet di tilawt. Iferdisen izetṭen aḍris n tsekla (abeeda iḍrisen n tsiwelt) am yiwudam, adeg, akud, atg. tkellixen imeyri: ttarran-as-d inedruyen n teħkayt amzun akken ḍran d tidet di tilawt; abeeda ma yella yesawed win yeqqaren ad yeg assay gar wayen yellan di teħkayt d wayen yellan di tilawt i deg yettidir. Yemxalaf uferriy yef tkerkas: tikerkas ttarrant ayen ur nelli yella ney ayen yellan ur yelli ara. Tikerkas, qellbent udem i tilawt. Ma yella d aferriy, yettili kan deg usnulfu n teħkayt: amesnulfuy n teħkayt, ur yettnadi ara ad yeskiddeb, iswi-ines d asnulfu akked lebni n uḍris ara ieḡben i win ara t-yeyren. Tikwal ttakken isem “aferriy” i kra n tewsatini n tsekla am: ungal akked tullist”.*

#### 4. Akud

“Tasleđt tasiwlan n wakud tettnadi yef wassayen yellan gar wakud n tedyant (tisuta, iseggasen, ussan, atg), akked wakud n tullist (amđan n yijerriden ney n yisebtaren”<sup>1</sup>. Tabadut-a d Jouve (2010 : 43) i tt-id-yefkan. Ma d Salhi (2012: 24-25) ibder-d sin n leşnaf n wakud di tesleđt n tsiwelt :

Yiwen d akud agensay, yettili kan deg uđris n tsekla, deg-s sin leşnaf : akud n uferriy (ney n teħkayt), d amseđfer n yinedruyen seg mi ara tebdu teħkayt alma tekfa, akked wakud n tsiwelt, d amseđfer n yinedruyen akken i ten-id-yehka umsawal. Zemren ad eedlen sin leşnaf-a n wakud, akken zemren dayen ad mxalafen. Ad eedlen ma yella inedruyen yehkaten-id umsawal akken mseđfaren deg wakud. Ad mxalafen ma yella ur ten-id-yehki ara akken mseđfaren deg wakud. Wayeđ d akud aniri, şşenf-a n wakud yettwelid-d yer tallit i deg yedder umaru d yimeyri-ines. D aniri acku ur yeqqin ara yer uđris, yeena akud i deg i d-yura umaru adlis-ines akked wakud i deg yeqqar yimeyri. Tasleđt n wakud-a, ad tili yef tagnatin i deg i d-yettwaru uđris; d anadi yef talıwin n usnulfu d yiberdan n tira n lawan-nni i deg yedder umaru, ad tili dayen yef tagnatin n tyuri n uđris, tignatin-a sean-t azal d ameqqran, imi sifsusent ney ttekkirent tilin. Akken ad tgerrez tarrayt n tesleđt n wakud aniri, yessefk ad yefreq yiwen gar wakud n umaru d wakud n yimeyri; zemren ad eedlen ma yella amaru d yimeyri ddren deg yiwet n tallit, zemren ad mxalafen ma temxalaf tallit-nen.

#### 5. Tallunt (Adeg)

Adeg d aferdis agejdan deg teħkayt, yemmal-d anda i đerrunt tigawin. Reuter (2005 : 55), yesbadu-d tallunt, “*d aferdis i d-yufraren deg ungal, yezmer ad d-iban deg sin yiberdan : assayen-is akked wadeg ilaway d twuriwin-is dixel n uđris*”<sup>2</sup>. Achour (Ch) akked Rezzoug (S) (1979 : 51), deg wayen i d-nnan yef tallunt ad d-nebder tabadut-a : “*tallunt d tagruma n yizumal i yettfarassen asemdu n tgensest*”<sup>3</sup>.

<sup>1</sup> «L’analyse narratologique du temps consiste à s’interroger sur les relations entre le temps de l’histoire (mesurable en siècles, années, jours, etc.), et le temps du récit (mesurables en nombre de lignes ou de pages) ».

<sup>2</sup> « L’espace mise en scène par le roman, peut s’appréhender selon de grandes entrées : ses relations avec l’espace réel et ses fonctions à l’intérieur du texte »

<sup>3</sup> «Dans le texte, l’espace se définit comme l’ensemble des signes qui produisent un effet de représentation ».



Ilmend n wayen yellan deg udlis n Salħi (2012: 11-12) :

“Tallunt d aferdis di tesleđt n tsiwelt, d adeg i d-yemmalen anda tđerru tigawt, d netta dayen i d-yeskanen deg wařas n tegnatin amek iga uwadem. Yettili-d wannect-a s uqlam n wadeg (ismawen, lewřayef, d yimukan) anda tđerru teħkayt. Ulać ařas n uqlam di tullist ney di tmacahut, imi tiwsatin-a d talyiwin tiwezlanin n tsiwelt. Ma deg ungal yesća azal d ameqqran, yettband wazal-a deg krađ (3) n temsal: Anda tđerru teħkayt? Amek i d-yettunefk wadeg di teħkayt? Acimi i yeffren umaruad d-yebnu adeg deg wungal-is akken i t-id-yefka?. Tiririyin yef yisteqsiyen-a ad d-wellhent yef tudđsa n tesnekta n teħkayt akken ad d-seknent assayen i izemren ad ilin gar uđris n tsiwelt d tilawt”.

## 6. Iwudam

Ařas i d-yimnadiyen i igan tizrawin yef yiwudam, gar-asen ad d-nebder : N’guetta (2020: 31) i d-yennan d akken : *“Awadem d aferdis agejdan n uđris aseklan, ma ur yelli ara ur tezmir ad tili teħkayt”*<sup>1</sup>. Yemmeslay-d dayen yef uwadem aseklan (2012 : 31) :

*“D udem asugnan i d-yessnulfa umsawal, i yettađđan imeyri ad t-yenwu yella deg tilawt, ladya netta ur yettidir ara berra n uđris (yella kan dixel n uđris), nseću tikti fell-as ; ilmend n wayen i d-yeqqar umsawal, d wayen i d-qqaren wiyad fell-as, ixedmen yid-s, akked d wayen i d-yeqqar, i ixeddem netta s timmad-is”.*

Yella dayen Reuter (2006 : 51), i d-yewwin awal yef wazal i sean yiwudam dixel n teħkayt, anda i d-yenna dakken : *“iwudam sean tamlilt meqqren deg tudđsa n teħkayin, skanayen-d tigawin, ttaken-asant anamek”*<sup>2</sup>. Rnu yer waya Salħi (2012: 40) i d-ibedren tabadut-a :

*“ Awadem d aferdis agejdan di tesleđt n tsiwelt am netta am tigawt, am tkerrist, am wakud, am wadeg. Ur yessefk ara ad isseedel yiwen gar uwadem akked umdan. Awadem, yettili kan deg uđris, tudert-is teqqen yer tin n uđris ; tbeddu s wawalen imezwura n teħkayt, tkeffu s taggara n tyuri n*

<sup>1</sup> « Le personnage fait partie de ce qu’on appelle les catégories fondamentales du texte littéraire » akked « le personnage est un être de fiction, crée par le romancier... le personnage est produit par ce que le narrateur dit de lui, par ce que les autres personnages disent et font avec lui, par ce que lui-même dit et fait ».

<sup>2</sup> « Les personnages ont un rôle essentiel dans l’organisation des histoires, ils déterminent les actions, les subissent, et leur donnent du sens ».

*teħkayt : akken ad yili uwadem (am netta am umsawal d umsiwal), yessefk ad yili uđris. Ma yella d amdan yettidir di tilawt, ur yuħwağ ara ađris akken ad yili”.*

Deg tsensiwalet s umata llan sin leşnaf i yettwasnen ; iwudam igejdanen d yiwudam inaddayen. *Iwudam igejdanen* ; d asađen deg teħkayt, ttilin seg tazwara alma d taggara, acku fell-asen i tebna, fell-asen i ttdewwiren yinedruyen, yettader-iten-id umsawal ugar n wiyad. Yemxalaf wassađ n tullist d win n tmacahut, deg tullist yezmer ad yili d amdan yelhan ney d win n diri (leħsab n usentel n tullist), ma deg tmacahut asađ yettili dima d lealit, d bu tebyest, yetteawan ak imdanen... Yettusemma uwadem d agejdan ilmend n twuriwin i as-yettunefken, aya nessegzat-id ilmend n wayen i d-yenna Bouazza. M (2010 : 59) : *“ttunefkent-as i wassađ twuriwin d temlilin, ur ttunefkent ara i yiwudam-nniđen”*<sup>1</sup>.

Ma d *iwudam inaddayen* ; tamlilt-nsen ur teedil ara d tin n yiwudam igejdanen, acku ur d-ttuyalen ara s wačas deg teħkayt, yeggar-iten-id umsawal mi ara ten-yiħwiğ kan. Akken i d-tenna Benkherrara. (S) deg tezrawt-is n Master (2019 : 40) :

*“tikwal d iwudam inaddayen i yettaken afus n lemewna i yiwudam igejdanen, tikwal ssebganen-d udmawen-nsen yeffren, tikwal ttilin d tamentilt n ubeddel n tikli-nsen (comportement), ama seg wayen yelhan yer wayen n diri, ney seg wayen n diri yer wayen leali”.*

### 6.1. Aglam usrid d urusrid n yiwudam

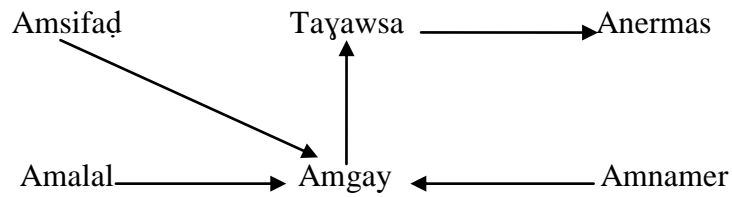
Di tsekla, amaru yessemras sin yiberdan akken ad d-yeglem awadem. Ilmend n Salhi (2012: 40-41) : *Aglam usrid* ; yettili mi ara ilin yisallen yettak-iten-id umsawal qbala bla tuzzya deg wawal, ad yefhem yimeyri mi ara yeqqar lewşayef n win yetwaweşfen, bla ugur ameqqran. Ma d *aglam arusrud* ; yettili deg yiferdisen-nniđen n uđris n tsiwelt ney deg uglam n wadeg akked tigawin n uwadem: d afham ara yefhem win yeqqaren lewşayef n uwadem, s lewşayef n wadeg anda yettili ney s wayen ixeddem.

### 6.2. Azenziy amsagan n yiwudam

Yal awadem yessea tamlilt i ilaq ad yeg dixel n wullis, akked tilmisin-is dixel n uzenziy. Jouve (2010 : 76), ibder-d sđis (6) n yimesgan ilmend n uzenziy i iga Greimas. Reuter (2005 : 31), yenna-d d akken sđis n yimesgan-a ttilin d tiyugiwin : Amazan (amsifađ) / Anermas. Amalal / Amnamer. Tayawsa (iswi) / Asađ (amgay). Ttemlilin sin sin ilmend n

<sup>1</sup> "تستند للبطل ووظائف وادوار لا تستند الى الشخصيات الأخرى"

twuri-nsen ; sin yesdukel-iten wassay n lebyi (assaḍ d tyawsa), sin-nniḍen yesdukel-iten wassay n tezmert (amalal d umnamer), ma d sin ineggura (amazan d unermas) yesdukel-iten wassay n tmusni d taywalt<sup>1</sup>. Imesgan-a bnan d azenziy ilmend n wassayen yellan gar-asen:

**Taggrayt**

Ger taggara n yixef-a yerzan tasiwelt, nessawed ad d-nesbadu tasiwelt, d wayen yeqqnen yur-s am d iferdisen-is (taḥkayt, amsiwal, amsawal) akken dayen i d-nemmeslay yef kra n tmiḍranin (aferriy, akud, adeg, iwudam).

<sup>1</sup> « Ces six catégories se repropaient par deux selon des axes fondamentaux, le premier axe celui du désir, du vouloir (sujet et objet), le second axe celui du pouvoir (l'adjuvant et l'opposant), le troisième axe celui du savoir et de la communication (le destinataire et le destinataire)



**Ixef II: Aglam**

## Tazwert

Deg yixef-a, ad d-nemmeslay yef umezruy n uglam, d wadeg i yettef deg uđris n tsekla, lada deg teħkayt. Ihi, d acu-t uglam? Amek i yeddes? D acu-tent tewsat-in-is d twuriwin-is?

### 1. Aglam

#### 1.1. Amezruy aseklan n uglam

Amezruy n uglam deg tsekla yuy-d tadra seg tesnukyest taqburt. Deg tegriket yekka-d seg yirem Ekphrasis, i d-isebbedd umesnukyees Aélius Theon (1997: 66), deg tasut tamezwarut seld talalit n Sidna Eisa. Yesbadu-t-id : *“d inaw i d-yeskanayen s telqi, lewşayef n yemdanen, tigawin, akud, d wadeg”*<sup>1</sup>. Send tasut tis17, yella uglam ur yesēi ara azal yer yemyura d yimesnukyees. D anerni n tzuri taneglant, deg taggara n tasut tis18 d tazwara n tasut tis19, i yeğğan aglam ad yesēu amkan deg teħkayt, ad yettef azayer yesēan tixutert, ad yeslelli iman-is seg yilugan iklasikiyen d yesnukyisen. Ssawden yemyura am : Balzac, Hugo, Zola, gar wiyad, ad snerin azayer n uglam deg teħkayt, akken ad tishil tyuri d tegzi akked tenmezla n uđris. Ma d ungal amaynut n Robe-Grillet, deg tasut tis20, yusa-d mgal ungal amensay, yegla-d s ubeddel deg tgemmi tamensayt d tesnukyist, yef wadeg n uglam deg teħkayt, anda i as-yettunefk wazal ugar i uglam, yuy tayellabit deg uđris n teħkayt<sup>2</sup>.

Aglam d annar wessiēen war tilist, yettili-d fell-as leqdic, ilmend n usneri d umhaz.

#### 1.2. Tbadut n Uglam

Aglam d tazuri tutlayant i nessexdam i usebgen s telqi amek gan: yiwudam, iyersiwen, tiyawsiwin, akud, adegen, atg. D asenfali n yihulfan akked tegnat-in ama n lferħ ney lqerħ : zeaf, urfan, lxelea ... Akken ad tawed tugna i nebya ad d-nessebgen i win iwumi d-nettmeslay, amzun iwala-tt s wallen-is. Aglam mačči angar yiwet n tbadut i yesēa. Llant ayendin n tbadutin ilmend n yal ameskar. Da ad d-nebder deg-sent kra, xersum tid yettwassnen nezzeh. Yella Salhi (2012 : 20) :

*“Aglam d ađris ney d aħric deg uđris i d-yettaken isallen yef uwadem (amdan), tayawsa, adeg, akud, ney yef tigawt”. Yenna-d dayan (2012: 16):*

*“Aglam d taggayt tađrisant i deg yettak unermas isallen deg uđris ama yef*

<sup>1</sup> «Un discours qui présente en détail, les traits de personnages, de faits, de lieux et de temps ».

<sup>2</sup> YASHOOA (B.S), (2021 : 549/552).

*uwadem, ama yef wadeg, ney yef wakud, ney tayawsa, yur-s azal meqger di tira taseklant, yernu yessudus aħris”.*

Zanoun (S), d Balaoui (F), d wiyad (2010 : 36), yesbadud aglam ilmend n wayen i d-yenna Hamon : *“aglam d agisem kan n teswiet, d tayawsa n tezrawt yuhwaġen tabadut. Aglam ihi, d aglam n tilawt i d-yettaken akk iferdisen tesea tyawsa, ney n uwadem s wawalen”.* Philippe Hamon (1981 : 08) , seg tama-s, yefka-yas tabadut-a: *“Aglam d asnerni n tikta n umaru, deg leuđ ara d-yebder tayawsa akken tella kan, s uglam yettarra-tt amzun d tametwalant, s usebgen s telqi akk ittewlen n tyawsa-nni i d-yeglem”*<sup>1</sup>. Akked Gharid El Cheikh (2004 : 362), i t-id-yessegzin : *“d talya n umeslay i d-yemmalen amek i d-tettban, ney amek i tga tyawsa, amek-itt rriħa-s, sšut-is, d waram-is”*<sup>2</sup>

### 1.3. Tasekka n uħris n uglam

Aħris n uglam yesea tulmisin-is d yisefranen s wayes nezmer d t-nessemgired yef weyađ, tulmisin-a nezmer ad tent-naf deg wayen i d-yura Meksem (2010: 87) :

*“Aħris n uglam yeskan-d amek iga umdan, tayawsa, ney adeg. S uamta aglam d asnekwu n tulmisin n wayen i d-yettwagelmen ney d abdar n yiferdisen i yef ibedd wayen i d-yettwagelmen. Ihi aglam d asissen n tyawsa s wawalen. Nezmer ad t-naf d aħric deg ungal i deg amaru yessassen-d udmawen, imeđqan ney tiyawsiwın ara yefken i yimeyri tiki yef wayen iđerrun deg wullis-nni. Aglam, ihi d tugna tusdist i d-yettaken tiki i yimeyri yef wayen i d-yettwagelmen. S umata, amaru mi ara d-yeglem tayawsa, yezmer ad d-yebder iħricen-is, tiyawsiwın-is, ney tulmisin-is. Am wakken i yezmer ad t-id-yessissen ilmend n umđiq ideg yella, ilmend n wakud ney ilmend n yiferdisen-nniđen i d-yezgan yer tama-s”.*

### 1.4. Taggayin n Uglam

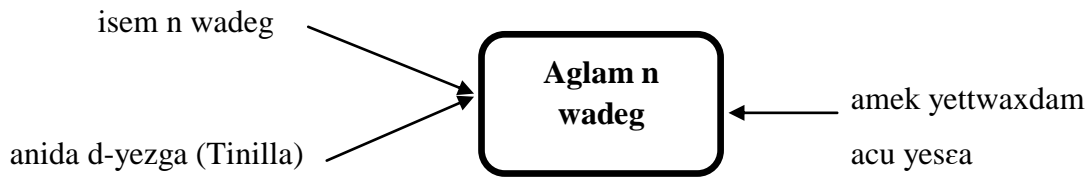
P.Fontanier, yessufey-d seg usismel i iga (J-M) Adam (1985 : 75-76) sđis (6) n taggayin n uglam.

<sup>1</sup> HAMON (Ph), «Introduction à l’analyse du descriptif», Hachette, Paris, 1981, p08. « La description est une figure de pensée par développement, qui au lieu d’indiquer simplement un objet, le rend en quelque sorte visible, par l’exposition vive et animée des propriétés et des circonstances les plus intéressantes ».

<sup>2</sup> غريد الشيخ، "الادب الهادف (في قصص وروايات غالب حمزة أبو الفرج)", قناديل التأليف والترجمة والنشر، ط1، 2004، ص362. "الوصف شكل من اشكال القول ببنى عن كيف يبدو شيء ما وكيف يكون مذاقه ورائحته وصوته".

### 1.4.1. Aglam n Wadeg

Da ad naf aneglam yettak-d itewlen akk i yesea wadeg: axxam, adrar, taddart, tizgi, lgamee, ssuq, tala, atg. Yezmer ad yili deg tilawt, ney deg usugen n umyaru kan.



### 1.4.2. Aglam n Wakud

Deg taggayt-a aneglam yettmeslay-d yef wakud ney kra n tallit: tanezzayt, tameddit, amwan, tafsut, deggid, tallit n traḍ... Salhi M.A (2012: 23/25), yenna-d yef wakud d akken: “*d aferdis di tesleḍt n tsiwelt. Yettban-d wazal-is deg ubeddel s wayes i d-gellun yinedruyen n tehkayt*”.

### 1.4.3. Aglam n Tfekka

Deg-s win i d-igelmen yettak-d akk lewṣayef n tfekka (udem akmam) ama n umdan ney n uyersiw... yemmal-d amek iga: iħricen n tfekka, seg uqarruy yer yiḍarren ; s umseḍfar .

### 1.4.4. Aglam anellay(Aggugan)

D aglam amadwan, yettmeslay-d yef tṭbiea d uxemmam n umdan, ama d leali ama dirit.

### 1.4.5. Tarudemt

Taggayt-a terza amdan kan, d tin yesdukkulen gar uqlam n tfekka d uqlam anellay (tṭbiea).

### 1.4.6. Aglam amuddir

Qqaren-as dayen Tafelwit, d aglam yerzan tigawin akked yinedruyen, ilmend n tyara ney tṭbiea n yiwudam ama d tilawt ney d asugen.

## 1.5. Tiwsatin n Uqlam

J.M Adam akked F. Revaz (1996 : 37-38), bḍan aglam yef snat n tewsatn :

### 1.5.1. Aglam s Tikli

Qqaren-as dayen aglam imwiwel, aglam-a yettili-d s ubeddel n umkan, deg-s aneglam iteddu igellem, ad t-neeql s usexdem n umaru imyagen n umwiwel : kcem, ffey, uyal ...

**1.5.2. Aglam Aglugal**

Deg tewsit-a aneglam yettyimi deg yiwen umkan igellem (ur yettħerrik ara deg umkan-is).

**1.6. Tiwuriwin n Uglam**

Yal aglam yesĕa tawuri-ines deg yinaw anda i d-yettwabder. Benkarma Chahir (2015 : 26/29) yebder-d deg ukatay-is n Magister řa (7) n twuriwin :

**1.6.1. Tawuri tamselyut (Informative)**

D tawuri tagejdant n uglam, tettak-d isallen yef wayen i d-neglem am wakken nwalat s wallen-nney.

**1.6.2. Tawuri timsegzit (Explicative)**

Tawuri-a tetteawan deg tegzi n kra n tmussni ney deg usiweđ-ines i yimeyri, tezmer ad as-ternu isallen yef wayen yessen yakan, ad as-tessebyer timusniwin-is, ney ad as-tefk tamussni tamaynut.

**1.6.3. Tawuri n uktazal (Evaluative)**

Deg twuri-a aglam yettili-d akken yebya uneglam, acku igellem-d tayawsa akken i tt-yettwali netta, ar taggara yessawađ-d tugna leħsab-ines maci akken tella kan.

**1.6.4. Tawuri talsilyant (Transformationnelle)**

D Reuter i as-yefkan isem-agi, acku deg twuri-a aneglam yesĕa tizemmar ad yesselħu akken yebya abeddel n tyawsiwin d ugbur n yinawen. Yezmer ad yerr aglam yer yizri, akken yezmer ad t-yerr yer yimal...

**1.6.5. Tawuri tađrisant (Textualisation)**

Tawuri-a tetteawan deg tudsa akked tegzi n uđris s usemres n usigez.

**1.6.6. Tawuri n uselħu n tyuri d tira (Fonction de gestion de la lecture et l'écriture)**

Deg twuri-a tarrayt n uglam tesĕa assay d umugget n tigawin, tjobbed lwelha n yimeyri, s uyiwel ney s tazayt n wanya.



### 1.6.7. Tawuri taddudant (positionnelle)

Tesdukkul taħkayt, amsawal d yimeyri deg yiwen wattal, anida imeyri yessefk ad yesɛu izrasrayen deg tayult iyef d-tettmeslay teħkayt, akken ad tt-yezgu ugar, tawuri-a s tuget tettili deg uħric n tussna.

Ula d Salhi (2012: 21), yebder-d semmus (5) n twuriwin :

Tamezwarut d *tawuri n ucebbeh* ; d tin yettaken cbaħa i uħris, ad d-tass deffir-s *twuri n uezal* ; dtin iferrqen iferdisen n tsiwelt gar-asen, s yin ad d-ternu *twuri n useyzef* ; deg-s mi ara yestuuqet umaru aglam deg uħris-is, yessewxar taggara n uħris-a, akked *twuri n usuddes* ; anda itekki uglam deg lebni n uħris. Taneggarut d *tawuri tasnektant* ; anda aglam d yiwen ubrid i yesɛa umaru akken ad d-yawi yef tikta-ines d tesnikta i yessaram ad ten-id-yefk i yimeyri.

### 1.7. Tuɗɗsa n uglam (timhal n uglam)

J.M Adam (1990), yesbedd aglam yef 5 n temhal, i yettaken talya i uħris n uglam :

#### 1.7.1. Asettewel

Deg temhelt-a, amaru ibeddu deg uglam n yiferdisen ney n yeħricen n tyawsa i yerza uglam yiwen yiwen, yal yiwen deg-sen ad d-yefk ittewlen-is : amek iga, d acu n yini i yesɛa ... syin ad ieeddi yer usnekwu n usentel.

#### 1.7.2. Tiyin

Isemma-as dayen ADAM azwel ney asentel, d asnekwu n tyawsa i yef d-yella uglam. D aferdis agejdan iseg ara yay uglam, yes-s i d-yessissin umaru asentel amatu n uglam. Yezmer ad yili deg tazwara n uħris ney ar taggara-s (ma yella deg taggara ; alamma ifuk yimeyri tayuri n uħris ara iħer asentel n uglam).

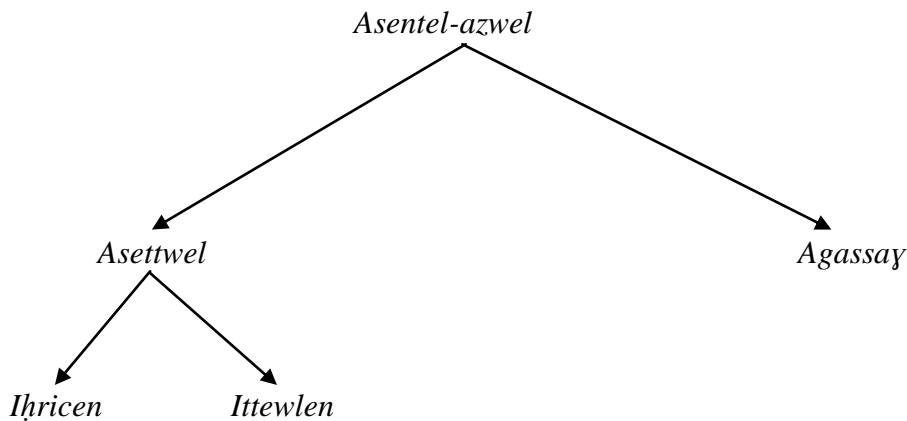
#### 1.7.3. Aleddem n usentel

Aleddem n usentel d aseyzef n uglam ney d aglam deg uglam. Annect-a yettili mi ara d-yuyal umaru yer kra n uferdis n usentel-azwel ad as-yeg dayen aglam.

#### 1.7.4. Agassay

Deg uglam yella anda i d-ngellem, nessidig tayawsa ilmend n wadeg ney n wakud ideg tella. Maca tikwal nessemras aserwes ney tanyumnayt, akken ad d-nesken tiyawsiwin iyer tettak anzi. D annect-a i wumi neqqar agassay.

Timhal-a nezmer ad ten-t-id-nessisen s uzenziy i iga Meksem (2010: 90)



#### 1.8. Tarrayin n uglam

Deg uglam amaru yesea atas n n tarrayin, s wacu yezmer ad yessissen tayawsa. Tarrayin-a nezmer ad asent-nsemmi ; iyawasen i yezmer ad yessemres deg uglam.

Yella wanda amaru ad d-yezwir seg udem n zdat, ayen i d-yettbbanen d amezwaru (avant-plan), yer wayen yellan deffir (arriere-plan). S wawal-nniđen, izewwir deg yellan akka yer wayen yellan akkin, i d-yezgan d amsadan. Yella wanda ara naf amaru izewwir-d seg iwsawen d akessar ney seg ukessar d asawen, seg zelmed yer yeffes, seg yeffes yer zelmed.

Annect-a yezmer ad d-iban s uzenziy-a i d-yebder Meksem (2010 : 90) :

- (Akka → akkin)
- (Iwsawen → d akessar, ikessar → d asawen)
- (Zelmed → yeffes, yeffes → zelmed)

#### 1.9. Adeg n uglam deg teħkayt

Aglam d aferdis agejdan deg teħkayt, maca adeg-is yettemgirid seg teħkayt yer tayed, yerza s umata ak iferdisen i yef tebna teħkayt (akud, adeg, iwudam ...), aya yettili deg tazwara, daxel akked taggara n teħkayt<sup>1</sup>.

<sup>1</sup> <https://www.espacefrancais.com/la-description/#gsc.tab=0>

**1.9.1. Deg tazwara n teħkayt**

Ilmend n uzenziy n teħkayt i yebnan yef tezwart, asnas (taneflit), akked teggrayt, ad d-naf aglam deg yal ixef. Amedya deg tezwart yessefk ad d-neglem : Adeg ; meħsub anda ara teđru teħkayt, aya yezmer ad yili d adeg aberrani (tizgi, adrar ...), ney d adeg urgil (axxam d tyawsiwin yellan dixel). Akud ; d awal sumata yef melmi ; ama d tasemhuyt (amwan, anebdu ...) ney d tillayt ( sbaħ, tameddit, id...). Iwudam ; yettili-d uqlam s telqi ama n tfekka ney tbiaa d wamek ttidiren .

**1.9.2. Dixel n teħkayt**

Ixef wiss ssin, d aħric n usnas, yebna yef umseđfar n tigawin, ara d-yawin asneri n teħkayt, i d-igellun tikwal s ubeddel n wadeg ; abeddel n wadeg n yinedruyen, yettili uqlam mi iteddu ney yettħerrik uwadem, seg wadeg yer wayeđ, ney mi ara d-yass i tikkelt tamezwarut yer wadeg amaynut. Akud ; yettili-d uqlam mi ara yili ubeddel n wakud n teħkayt (seg tegnit n urkad yer tegnit n werway). Iwudam ; da yettili-d uqlam n kra ittwelen n yiwudam imaynuten (amdan ney ayersiw), akked temlilt-nsen deg teħkayt, ama d imalalen ney d imnamaren. Rnu yer waya, yettili-d uqlam n tyawsiwin, anda i d-yemmal amek i gant (aseklu, ....)

**1.9.3. Taggara n teħkayt**

Ixef wis krađ, d taggara n teħkayt, i izemmren ad tay sin n wudmawen :

**Taħkayt tekfa** ; yettili uqlam n wadeg, s umata s tuyalin yer wadeg agejdan (adeg amezwaru). Akud ; d aglam n yinedruyen i d-yewwin tifat n wugur, tagnit yessefraħen (tuyalin yer tegnit n urkad), ney yesseqraħen (ugur ur yefri ara). Iwudam ; d asebgan n waddad n yiwudam igejdanen yer taggara, lada asad (zhan, dduklen, rwin, atg).

**Taħkayt war tifat** ; aglam deg tagnit-a yettyimi d asugen i yimeyri.

**1.10. Asezdi amatu n uđris agelman**

J.M Adam akked A. Petitjean (1982 : 79) deg tmuyli-nsen, tarrayt i netťafar deg usuddes n tegzemt tagelmant ara yuvalen d ađris yesaen anamek (tigawin-is mseđfarent), maci d asenteđ kan n wawalen. Ilaq ad tili tetwaktazel (examiné) s telqi. Akken ad nini, yella uqlam deg uđris, yessefk ad ilin xersum sin n yimesgan-a :

**1.10.1. Aglam (le décrit)**

Aglam d yiwen gar yinawen n yeḍrisen, d aferdis agejdan deg teħkayt, yessefk ad yili deg uḍris, anagar ma ur yesei ara tizemmar uneglam akken ad d-yeglem ayen yebya. Yessaḥay ineḍruyen n teħkayt, akken i ixeddem suspens i yimeyri.

**1.10.2. Aneglam (le descripteur)**

D win i d-yetteglamen, yettili d agensay (itekki deg uḍris) ney d azyaray (ur itekki ara), tikkin-ines tettban-d deg uḍris rnu tettbeddil, anda yezmer ad yili: d amsawal, d awadem, d ayersiw ney d tayawsa. D netta i d-yessegzayen ayen i d-igellem.

**Taggrayt**

Deg wayen i d-nebder yakan, nufa-d d akken ur yettili ara uḍris aseklan yemmed, war aglam. Aneggaru-a d win yesean azal d tixutert tameqqrant, ḡas ma adeg-is yettemgirid deg teħkayt d allal yettaken cebaħa i uḍris, rnu yettaġġa imeyri ad yesgunfu yes-s.

**Taggrayt**

Γer taggara n uḥric-a, nufa-d d akken aglam d aferdis dixel n tsiwelt. Tasiwelt akked ugram d sin yiberdan ilelliyen n tgensest, tagensest (asebgen) n tigawin d tedianin deg tsiwelt, akked tgensest n tyawsiwin d yiwudam deg ugram. Aglam yettef adeg d agejdan deg uḍris n tsekla ama d ungal, taḥkayt, tullist, atg.

Nessawed ad d-nefk kra n yissalen yef tsiwelt d ugram d wayen i ten-yerzan. Nessemres kra n yizenziyen akken ad d-nessegzi ugar sin yixfawen-a (tasiwelt d ugram).

## **Ahric III: Tasleđt**

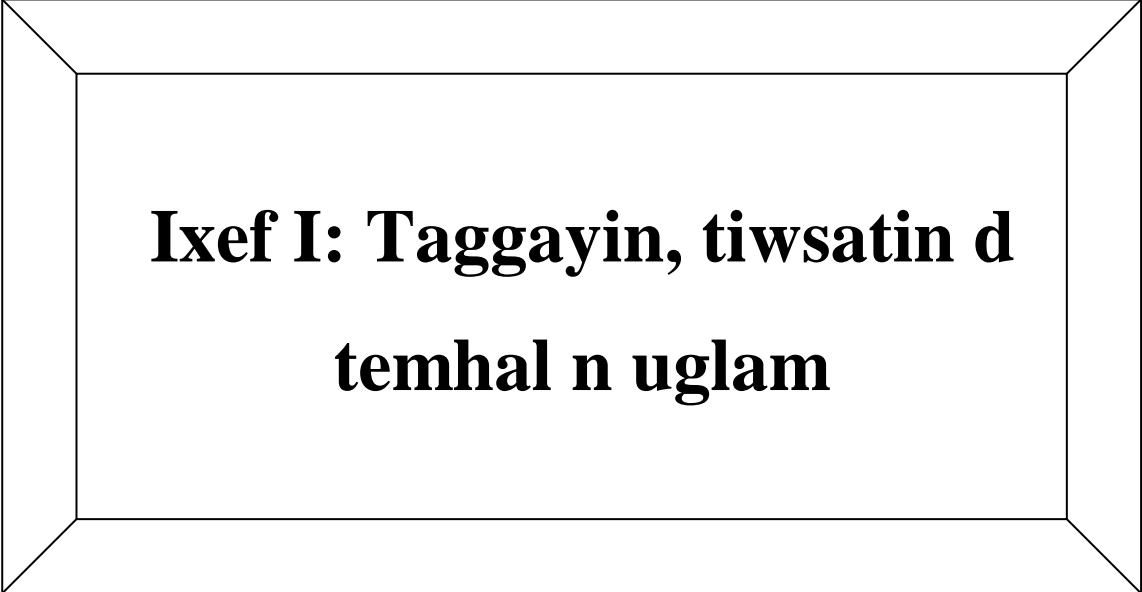
### Tazwert

Tasleđt ara nexdem da, ad tili d tiririt yef usteqsi agejdan, d yisteqsiyen i t-id-yetƣafaren, i d-nefka deg uħric n tesnarrayt ; d tasleđt n yiferdisen n uqlam yellan deg wungal n Malek HOUD, “Cçdeb akked yizuran”, i d-nebder deg uħric n tezri.

Ihi, aħric-a ad t-neđu yef sin n yixfawen :

*Ixef amezwaru* ; ad d-nemmeslay yef wamek iga Malek HOUD aqlam deg wungal-is, (taggayin, tiwsatin, akked temhal n uqlam).

*Ixef wis sin* ; ad d-nini iwacu d wanda i yessemres aqlam deg wungal-is, (Tiwuriwin d wadeg n uqlam deg teħkayt “ungal”).



**Ixef I: Taggayin, tiwsatin d  
temhal n u glam**



## 1. Taggayin n uglam

Akken i d-nenna yakan deg uħric n tezri, llant sđis n taggayin, aya yella-d ilmend n usismel i xedmen kra n yimusnawen d yimeskaren.

### 1.1. Aglam n wadeg

Aglam n wadeg yettili-d s useqdec n yismawen d lewşayef n yimukan anda đerrunt tigawin n teħkayt, yemmal-d amek iga wadeg, d acu i as-d-yezziin, d acu yesea ...

Aya yella-d imi i d-yeglem umaru, axxam n twacult n At Umalu, i d-yezgan deg Tewrirt, syin iglem-d taddart-a, d wamek gan yexxamen-is, imi d-yenna :

*“Axxam n twacult n At Umalu, yezga-d d amezwaru yef tama tayeffust n ubrid yessekcamen yer taddart n Tewrirt” (Sb 07).*

*“Axxam n At Umalu yettaseε nezzah” (Sb100).*

*“Tawririt, ur meqqert ara, taxlijt teedda-as, taddart ue tewwiđ ara, d talemast n tudrin, ansa i as-d-tekkiđ d assawen, tebna yef tqacuct n yiwet n tiyilt tamectuħt” (Sb 07).*

*“Ixxamen n tewrirt, d tirni bnan s uzru d wakal, wa isenned yef wayeđ, i ten-yebđan yef sin yeħricen d azrib alemmas, yettawin srid yer tejmaet” (Sb 07). “imdanen d yiyersiwen n taddart n Tewrirt, ttidiren akken ddaw n yiwen n ssqef, tama ufella d tiyeryert, ideknan iyef rsen yikufan, tasga n lkanun iyef tezzin yiεeggalen n twacult, (...), tama wadda din i yettili uddaynin, anda i ttidiren yiyersiwen. D adekkan s ufella n lemdawed, s wadda i d-yezgan gar tyeryert d uddaynin, i yesεan nnig n tissi” (Sb 08).*

Aglam n wadgen anda ttnejmaεen yimezday n Tewrirt, tajmeet i yergazen, tala i tlawin, aya yettban-d, imi d-yenna :

*“Tajmeet, tella deg tama meħsub taqernit n taddart n tewrirt, din ittnejmaεen yimezday n taddart, tettqabal-it-id tala n taddart” (Sb 07).*

*“Tajmeet d yiwen uxxam, i d-izegган s umata deg tlemmast n taddart, maca tin n Tewrirt tetťurref cwiđ, d yiwen wadeg i ttayalen akk medden, d azayez” (Sb 98).*

*“Tala n taddart, tsenned yef yiwen n uzru ameqqran yuyalen d yiwen uyrab n tesqift i as-bnan, abrid yettawin ħur-s yessegser cwiđ, mi ara ad d-tekkeđ syin, ma yef tama n usammer, d yiwen uxxam d ahrawan i rran At taddart d lġameε” (Sb 08).*

Syin yenna-d amek gan yiberdan n taddart :

*“Iberdan, deyyqen, ssawnen” (Sb 08).*

*“Akli yettef azrib alemmas, yettarran metwal tajmeet, d netta i d abrid ahrawan n taddart, zemrent ad eeddint snat n zwayel s sshala yef tikkelt” (Sb 13).*

Aglam n taddart anda d-yezga uyerbaz, ideg yeyra Yidir

*“Tazerrajt fkan-as isem-a, ahat imi as-d-zzin seg yal tama iyewdan d tzeywa n uzemmur” (Sb 21).*

Ad naf dayan amaru, iglem-d ssuq, i d-yettilin yal imalas, d lqahwa i d-yezgan rrif-is :

*“Ssuq, d adeg ameqqran, ulac ansa ur d-ttasen ħur-s, yebda d iħricen ilmend n tyawsiwin yettnuzun, s tewwurt n ssuq i yebda yiwen n uzniq ayezżfan, deg tlemmast yeqqim d abrid i yimsewwqen, ma deg leryuf bedden yidurra d yiqiđunen, anda tress sselea i lbie, yer taggara n uzniq-a, yef tama tayeffust i yettnuzun din d tiyawsiwin n uniwel (...)” (Sb 22).*

*“Lqahwa, tezga-d deg yiwen rrif n ssuq ur neggug ara atas yef tewwurt-is” (Sb 23-24).*

Aglam n lemqam, ar wanda tettruħu Cabħa, tdeeu akken as d-yefk Rebbi dderya :

*“Mi tewweđ yer lemqam bu tqubbet isenden yef lgedra n uzebbuj awessur” (Sb 27).*

Aglam n texxamt n Muħend, i yellan deg Fransa :

*“Muħend yettili deg yiwet n texxamt tuđyiqt, n yiwen usensu iwumi qeccren akk leħyuđ-is, seg waken yeqdem” (Sb 31).*

*“Taxxamt n Lwiza d Ceeban, teččur d ideknan, yiwen deg-sen hraw, ur elay ara atas, yezga-d deg tesga, deffir n tewwurt, fell-as i d-yessa wusu” (Sb 88).*

Aglam n wamek yuyal uxxam n Ceeban, i yehmel, seg wasmi yunag :

*“Axxam n Ceeban, yeččeħ fell-as imi i t-yettu, uma d netta yettut, ttar i d-yerra seg-s, d inijel akked uzegduf i d-yemyin gar leblad n ufrag, ma d leħyuđ-is merra qecren (...), yufa-t deg yir ħala” (Sb 123).*

Aglam n usekraf, anda gren yidir mi yella deg læsker akken ad t-eqben imi yettaru s Tmaziyt

*“Asekraf d asekruf, iga akken ad yeddu deg lher n unekruf, d yiwet n texxamt ideyqen nezzeh, deg yiwet n tama d yiwen umedraħ aqdim n ddum, yettef tajumma tameqqrant n tyeryert (...),*

*wanag yeččur d ccwami n yilefđan yerna yettdeggir-d yiwet n tariht amzun d uđud, tyeđtel” (Sb 194).*

### 1.2. aqlam n wakud

Amaru deg wungal-a, yesseqdec aqlam n wakud s wařas, ama d tisehmahay, talliyin, ussan, uđan ... Aya ad t-id-nessebyen deg yimediyaten-a :

Amaru iglem-d tallit n ttrađ amađlan wis sin anda i d-yenna :

*“Akli i d-ilulen deg yiwet n tegnit n leħzen d lhif ameqqran i d-yuyen akk tamurt deg lawan-nni” (Sb 10).*

*“Yuy lhal ttrađ amađlan wis ssin yebda. Yeyli-d llaz ameqqran deg tmurt, yerna-d usemmiđ s yideflawen-is (...) Deg tallit-nni ixuss wučči” (Sb 30).*

*“Ass-nni sgujlen ma d kra d aqcic, leħzen yesbur-d i taddart am tagut n tegrest” (Sb 52).*

Iglem-d dayen ass n ssuq, i d-yettlin tikkelt deg yimalas, mi i d-yenna : “Ass n ssuq d ass n temlilit d tukksa n lxiq” (Sb 24).

Aqlam n wussan , mi kerrzen Wakli d Caeban : “Ussan n leetab n wakal” (Sb 29).

D uqlam n tsemhay am unebdu, tafsut, d tegrest, mi d-yenna :

*“Tasemhuyt n tefsut yeččuren d ijeđđigen seg yal ini akked tizegzewt n yigenni kra itekk wass” (Sb 33).*

*“Tekcem-d tsemhuyt yifen akk tisehmahay, tasebbayt n ugama yerran ddunit d taberqact. Yal ini i d-yefka Rebbi ad t-tafed da ney dihin, tizegzewt n yigenni, adal n yidurar d yizuyar yessan d rbiē. Isekla yeđđuđđgen i ten-id-isaħen d ini amellal d uxuxi, tariht-nni leali tettmentar, tuy-d yal adeg” (Sb 67).*

*“Tasemhuyt n tefsut tzegeen, agama akken ma yella iberqec, iyewdan d adalen, d izewwayen, d imellalen s yimyan i d-yemyin fell-asen, igenni yezga d azegzaw kra itekk wass, igđad yef yisekla cennun tayri” (Sb 86).*

*“Tezzi-d ddurt lhed-nni amcum yewwed-d (...) Yerra s uqerruy-is yer tnezruft, din ladya deg tsemhuyt n unebdu, tifesniwin n tezyelt tteedayent 45°C, ttqerribent tikwal yer 50°C, amihi yezga d agaman, itij d aqesħan” (Sb 109).*

*“Azemz n ukayad yeyli-d ass n warim 05 deg wayyur n Yunyu, d tazwara n unebdu, ifit mazal ur yessenři” (Sb 140).*

*“Fukken yimuras imeqqranen, anebdu s uzjal-is aqessħan ittheyyi iman-is ad isahel, ad yeġġ adeg-is i umwan i d-igellun s legrur-ines” (Sb 158).*

*“Axxam yebnan s warrum-a yettataf tasmuđi, ladya deg tsemhuýt n unebdu bu uzjal ameqqran” (Sb 190).*

*“Iseggasen i d-yernan, uyalent-d cctawi-nni n zik, s legrur d yideflawen” (Sb 110).*

Iqlam-d amek yuqal lħal, deg wussan-nni n uyurar : *“Mi wwđen yigerdan ukuz n yiseggasen deg tudert-nsen, lħal ir yessefraħ ara” (Sb 107).*

Am wakken dayen, i d-yeglem umaru, ass amenzu n useggas n Yimaziyen, anda i d-yenna : *“Yennayer, d yiwet n tegnit i ttafen medden akken ad myaefun, ad ttun ayen i ten-yebđan, ad uyalen ad ttemlaein, ma yella yegzem wawal gar-asen. D yiwen wass n tumert ur nettaġġa ara cwit n wadeg i lkarh d tyeccact, d tayri ara d-yakin deg wulawen n yemdanen, a wi yufan akk ussan n useggas, ad uyalen am umenzu n yennayer, yesdukkulen imdanen ur ten-ibetħu” (Sb 116)*

Iqlam-d, amek i eddan yiseggasen i d-yesedda Yidir deg uyerbaz :

*“Ayyur n Yunyu d tazza i d-yettazzal yer yimzazwaren n taggara n ukayad n taggara n uyerbaz alemmas” (Sb 138).*

*“Ukuz n yiseggasen, wwten eddan am wađu” (Sb 151).*

Iqlam-d tagnawt n wass i d-tekker twacult n At Umalu, as d-xeđben Ƨawes i mmi-tsen Yidir : *“Tawacult n At Umalu, tekker-d zik, mi d-yewweđ wass n lħed, tebda-d lgerra tesxicliw, maca yugar-itt yiħij (...) Akka i d ussan n taggara n wayyur n mayu, ula d uđan semmđit cwit, yef waya i as-qqaren i tallit-a taqejmurt n Mayyu” (Sb 199).*

### **1.3. Aglam n yiwudam**

Akken i d-nenna yakan deg uħric n teħri, llan ssin n leħnaf n yiwudam : *iwudam igejdanen d yiwudam inaddayen*. Yettili uqlam n yiwudam-a ilmend n *tfekka* ; anda i d-yettak uneglam ittwelen iħaranen n berra n uwadem, ilmend n *ħbıea* ; i yerzan aglam n tidmi d uxemmem n umdan, akken i yezmer ad yesdukkel snat-a n taggayin (*ħbıea d tfekka*), deg wayen iwumi neqqar *tarudemt*.

#### **1.3.1. Iwudam igejdanen**

D iwudam i yettilin seg tazwara alma d taggara n teħkayt.

**1.3.1.1. Tafekka**

Iwudam n wungal, akken i ten-id-yesken Houd (M), sɛan tulmisiin-a :

Amaru, ur d-yeglim Akli s wṭas, yenna-d kan : *“D ilemzi, deg tiddi d alemmas n yergazen, seg cwiṭ nsser ur t-iyull ara Rebbi, yefka-as azal-is s wayes ara yeččar tiṭ n tmeṭṭut-is”* (Sb 08).

Iglem-d dayen Nna Mennun, yemma-s n Wakli, yefka-d akk itewlen n tfekka-s : *“Deg tiddi ur meqqert ara, nezmer ad d-nini wezzilet, tafekka-s d tafayant cwiṭ, azal-is n sser tesa-t, ladya mi ara d-tecmumeḥ, imir-nni i d-tettban yiwet n txemmujt tamečtuḥt, tyaz yef lḥenk-is ayeffus, ad tḥbes kan taḍsa ney acmumeḥ, akmac-nni n uglim n twejjat-is i d-ixeddmn taxemmujt, itekkes, taksumt-is d tarast, timmi-s teskef, allen-is d tiwinayin, anzaren-is mečtuhit d uqyisen, tiwejjatin-is d tixuxiyin”* (Sb 10).

Iglem-d tafekka n Cabḥa, tameṭṭut n Wakli, s telqi : *“Tiddi-ines d talemast, terna yef terqeq-nni yelhan n tfekka-s, kra n tqendurt ara tles trennu-as deg cbaḥa, anyir-is ahrawan, i t-izeynen d timmiwin i iqewsen akken kan ilaq, ayen yernan sser i wudem-is aglayan, d allen-is tizegzawin am yigenni n tefsut, anzaren-is imectah qmumsen, ticenfirin n yimi-s, yas ma zurit cwiṭ, rnant-d tahuski i wudem-is, mi ara teldi imi-s, tettban-d yiwet n tanza deg tlemmast n wadar n wuglan ufella, tettarra acmumeḥ-ines ijobbed-d akk allen n wid i tt-iwalan, d yiwen n ucmumeḥ yessehbalen”* (Sb 11).

Amaru iglem-d amek tga tfekka n Ceɛban : *“Deg tbeddi d alemmas, tafekka-s telha kan, udem-is d aččuran, yezga yennecraḥ dima, aksum-is d aras, acebbub-is d aberkan am rric n tgerfa, allen-is d tiberkanin, d timeqqranin, anzaren-is yas meqqrit cwiṭ qeeden, nnig ucenfir ufella arqaga, ttbanen-d kra wanẓaden n cclayen, imi-s amecṭuḥ amzun yettheyyi-d kan iman-is i teḍsa”* (Sb 13).

Amaru ur d-yeglim ara ṣṣifa n Yidir, yenna-d kan amek iga lqedd-is : *“deg tiddi ur meqqer ara, nezmer ad d-nini wezzil, yettban-d ulac yur-s aṭas n tezmert”* (Sb 159).

**1.3.1.2. Ṭṭbia**

Aglam n ṭṭbia n Nna Mennun : *“yefka-as Rebbi tazmert swayes ara tqabel ussan n lmeḥna. Udem-is yezga dima yennecraḥ, yas ma tuy tiyita qerriḥen, meena kullec tettarra-t yer daxel. D tameṭṭut n lxir, tḥemmel ad tɛiwen medden s wayen iwimi tezmer, dya ḥemmlen-tt akk deg Tewrirt”* (Sb 11).

*“Teqqim d tağğalt, mebla argaz, teqqim yef mmi-s, ur tawed ara tisulya fell-as (...) Nna Mennun tasebrit, tesker-d mmi-s s lqella d leella, meskint terwa lhif d terzaganin, ttawin-tt-id d amedya” (Sb 35).*

*“Aqerruy-is yeččur d timucuha, telmed-itent-id yer yemma-s d yaya-s” (Sb 125).*

*“Nna Mennun, tedda cwiṭ deg leemer, meena ar tura txeddem ayen iwumi tezmer, imi tazmert-is tettağğa-tt cwiṭ cwiṭ (...) Takatut tebda tneqqes” (Sb 134).*

*“Nna Mennun, yeččur uqerruy-is d taqbaylit (...) Yefka-as Rebbi yiwet n tkatut iman-is, tecfa yef kra n temsal yeđran azal n uzgen n lqern aya” (Sb 145).*

Ma d Cabħa ur d-yemmeslay ara aṭas yef tṭbiea-s, yenna-d kan : *“d yiwet n tlemzīt itthulfun aṭas, cwiṭ kan ad tt-isefreħ ney ad tt-isneyni” (Sb 11).*

Ula d Ceəban, ur d-yeglim ara aṭas tṭbiea-s : *“d yiwen n yilemzi yesəan tazmert, yetthulfu am yilemziyen akk, cwiṭ kan yezmer ad t-id-yesdes ney ad t-id-isettru” (Sb 33).*

*“Caəban, d amedyaz yerna yaəceq” (Sb 40).*

Aqlam n tṭbiea n Yidir, mmi-s n Wakli : *“D aqcic leali, yezga d anelmad yukin, d imegzi, ur yeedil ara d yiselmaden-is laya mi ara d-awden, yer tanga n umezruy” (Sb 119).*

*“Deg leemer mezzi, maca deg umeyyez-ines d win icurfen” (Sb 128).*

*“Yidir, aṭas n tyariwin i d-yewwi syur asađ n ujernan n wunuyen, am tebyest, tifferfent, tayri, d waṭas-nniđen n tyariwin yettarran amdan d win hemmlen ad εacren yemdanen-nniđen” (Sb 133).*

Aqlam n tṭbiea n Wakli : *“Amzun d albeəd i yeggulen fell-as, ur yettcummu, ur yettkeyyif, ur itess ccrab, ur yettqemmir (...) Ur yelli d alexxax, ur yettyunfu amahil, awi-d kan ad t-yaf akken tawacult-is ur tt-yettxas kra” (Sb 136).*

*“D netta i d aqerruy n tmacint, yugar azger deg leetab” (Sb 137).*

### **1.3.1.3. Tarudemt**

Aqlam n tfekka d tṭbiea n Yidir : *“Yidir i hemmlen yimawlan-is am tmemmucin n wallen-nsen, yegma, yessmed semmus n yiseggasen deg tudert-is. D yiwen uqcic iħercen, tigzi tettban-d yef wudem-is, yeħdeq d uberrani, yettay awal i yimawlan-is” (Sb 116).*

*“Yessen ad yurar akkn ilaq ddabex, yerna yeğğa acebbub-is yezzif” (Sb 159).*

### 1.3.2. Iwudam inaddayen

D iwudam ur d-nettuyal ara s waṭas deg teħkayt, drus n tigawin i ttgen.

#### 1.3.2.1. Tafekka

Aqlam n tfekka n Lwiza, n yall ass, d wasmi i tedda d tislit : *“Lwiza d yiwet n teqciqt yettiqqin seg sser, yefka-as Rebbi yiwet n ccbaha iman-is, yezmer lħal tif akk tiqcicin n Tewrirt deg ṣṣifa, ula d tikli-s rnu-tt yer ccbaha-s”* (Sb 33).

*“Azumeg n Lwiza, i t-icebbħen d aseḍsu-s amellal n wuglan-is iseggmnen akken ilaq, d uzumbi-nni i as-d-yemyin deg tama tazelmađt n ucrnfir ufella”* (Sb 38).

*“Lwiza n yal ass, yessureg-as Rebbi zzin ur icuħ, Lwiza tislit ; izad i izaden deg ssifa-s, tettban-d, amzun d tasekkurt, ladya mi terna iselsa yernan fell-as”* (Sb 86).

Aqlam alqayan n tfekka n Ṭawes : *“Tiddi-ines telha kan i teħdayt, udem-is d imwines, d acebbħan, timmi-s rqiqtet tewzen, allen-is d timeqqranin, d tizegzawin, anzaren-is mečtuħit, d uqyisen, imi-s s tcnfirin tireqqaqin, d ašurdi yeflan, deg wakken mezzi. Mi ara d-teḍs, yettban-d wadar n wuglan-is imellalen am udfel, tiwejjatin-is d tizewwayin, acebbub-is awray am ukbal, iyelli-as-d almi d ddaw wammas, ad as-tiniđ d tasekkurt yettecruruden”* (Sb 131-132).

*“Yefka-as Rebbi yiwet n ṣṣifa iman-is, ur teqqim deg sser, ur teqqim deg ccbaha, acekkuħ awray almi d ammas, taṭṭucin tizegzawin...”* (Sb 183).

Amaru iglem-d tafekka n Slimane, amdakel n Yidir : *“Sliman, deg tibeddi yettban-d Ieeda cwiṭ nnig n umdakel-is n dima Yidir. Tafekka-s telha kan i win akka yellan d nned-is, udem-is d aglayan, aksum-is d aras, ladya deg unebdu, mi ara t-yeqqed yiṭij, ma yufa-t id lħal ixeddem di berra, acebbub-is yeččur, yekkerṭeṭti, iruħ akk d tixutam, allen-is timeqqranin d tiwinayin, iteqqen-asent yiwet n tyuga n tsekkadin, acku mebeid yenqes yizri-s, maca s lqerb yettwali akken ilaq, anzaren-is imečtaħ d uqyisen, ma deg tamart-is tura kan i t-id-bdan kra n wanzaden iwrayen”* (Sb 158).

Aqlam n lxelq-nni i as-d-yettbeddaden i Meqqran deg targit : *“Deg tiddi ieeda snat n lmitrat, deg taffayt yettef akk tiymert n texxamt n yiḍes, tiymi n uglim-is ur tettwaeqal ara, yezmer lħal d taberkant ney d tarast (...) Agejdur n tayect inyefka Rebbi i ugeemir n tesga”* (Sb 167).

Iglem-d dayen imejeuren i yufa Meqqran deg wasif wis sebea : *“Ifassen-nen ččuren d anẓaden, s yiḍudan at waccaren im igezzfanen”* (Sb 172).

aglam n tfekka n Ufuklay, amdakel n Yidir deg læesker : *“D afulkay s tidet, yur-s yiwet n şşifa, yiwen n sser. Deg tiddi d aelayan, am akk atmaten-is, tafekka-s rqiġet, udem-is d aras, leħwal n uqadum-is akken ma llan qmumsen, u rmeqqrit, ur mezziyit, d ilemmasen kan”* (Sb 192).

### 1.3.2.2. Ttbiċa

Aqlam n yir ttbiċa n Werdiya : *“D taqlalaħt-nni n Werdiya, tanaragt-nney, ur nettataf ara iles-is, iyi d-ieuuren s dderya ulac”* (Sb 12).

“Nna Werdiduc, mm umeqqran uxenfuc” (Sb 18).

“Werdiya, tanaragt-nney tamaċurt (...) Ad nwali amek ara nesserġeb ul aquran n Werdiya” (Sb 37)

Aqlam n ttbiċa n Muħend, baba-s n Ceġban yemmuten deg lyaerba : *“Muħend iminig, seg wasmi i t-id-yewweđ yir lexbar n tmettant n temtut-is, d netta ur yufi iman-is”* (Sb 31).

*“Muħend, d yiwen urgaz ur nezmir ara ad iċebbi taċkemt yef tayed, yerwi lxaer-is maċċi d kra”* (Sb 32).

Aqlam n ttbiċa n Lwiza, zik akked tura : *“Lwiza, d nettat i d tamazuġt, d taqciċt n ccuq, txeddem ayen tebya, mi tella akken d taqrurt, mi temmed d tilemzit, tuyaġ tetċeqqel”* (Sb 37-38).

Aqlam n ttbiċa n Dda Muħ : *“Dda Muħ, d yiwen urgaz n taddart, yessagren turrugza d nnif, ċam tnaċ d axeddam (...) Yettarra-tt ala i teġsa, ul-is dixel yewwa, s lemħani meskin yedri, ala iyallen-is i yeċċa, d axeddam seg wasmi i d-yekker”* (Sb 111).

Igħlem-d dayen ttbiċa n umedyaz : *“Amedyaz, d amdan am yemdanen-nniġen, maca tamuylines, temgarad yef wiyad, netta iruħ akk d afrayen, d anefray ameqqran, yettħulfu maci d kra, yeqqar-d awalen yerzan timsal n wul-i, ama deg tudert-is tumrant ney deg tudert-is tuħzint, ayen yettxemmim umedyaz, itteffey-d seg yimi-s yecbaħ, yeffren, yettef amkan-is”* (Sb 129).

Aqlam n ttbiċa n Blek, iyef d-ttmeslayen deg uymis, i iħemmel ad iyer Yidir d yemdukal-is : *“Blek, d netta i d ayella-nsen, tiyariwin akk yelhan yeddem-itent, am teydemt, aħezzeb, leqder, ula n ucengu, tuttfa n wawal, aħuddu n win yettuħeqren, tikkin d win iċċefen”* (Sb 133).

Aqlam n ttbiċa n umedyaz n taddart : *“Dda Crif, d yiwen umyar yeċċur uqerruy-is d timeayin, d temseġsa, iħemmel nezzeh ad iqesser (...) Yefka-as Rebbi takatut, iceffu d leġeb”* (Sb 142).



“Aniwa ur nessin ara Crif, bu wawal ur nettfakka” (Sb 145).

Iqlam-d umaru tṭbiea n Meqqran mmi-s n Ceeban, iwumi texser tterbya, seg wasmi unagen yer temdint : *“Meqqran maci am Yidir, ur yezwir ara deg leqraya-s, iteddu d kra n urbae, ssufyen-t i ubrid”* (Sb 156).

**1.3.2.3. Tarudemt**

Amaru iqlam-d tṭbiea d tfekka n Dda Eacur, i teħqer tmeṭṭut-is Werdiya : *“Dda Eacur, d yiwen urgaz leali, meskin d aeiban, d bu yiwen uqejjir”* (Sb 18).

*“Ameedur, ameybun, yettaṭṭaf imi-s, kullec yettara-t yer daxel”* (Sb 19).

Iqlam-d dayen Unisa asmi tella s tadist n Ceeban : *“Unisa, am yemdanen n taddart, deg tallit- nni, ixuss wučči, tazmert-is tneqqes yal ass, şşura-s tezga tessexlae”* (Sb 30).

Aqlam n tṭbiea d tfekka n Lwiza : *“D taqcict leali, tecbaħ yerna teħdeq, tteckkiren-tt akk medden”* (Sb 37).

*“D tameṭṭut zeddigen, tecbaħ, tcebbeħ imawlan-is, ur ten-tebbehdel ara (...) ttzuxun s teqcict tukyist i d-rebbañ”* (Sb 89).

Aqlam n tḍebbalt i yettcebbiħen uraren n taddart : *“Nna Messeed, d taḍebbalt i ħewwsen medden ussan n lfuruħ, deg wakken tezzwer deg tyita n ubendayer, d ccna i tcennu ass- nni. Yeksa-s Rebbi izri, ur tettwali ara, iyrem-as-t-id s yiwen ugerjum iman-is, yessawađ alma d anda akken ur tenwiđ”* (Sb 88)

Aqlam n Meqqran i d-yebder Yidir deg tmacahut-is : *“Yas ma Meqqran d argaz yemmden, yesea tarwa d cclayen, annect- ilaten, meena yettaggad ad d-yaweđ yiđ, ħader ad as-tinim d tillas n yiđ i t-yerran d amagad, ala Meqqran, ur yelli ara d amaxuf, d yiwen umdan ur nessin ara akk tugdi”* (Sb 166).

Deg uqlam n yiwudam, ad nessemres tafelwit-a akken ad ten-d-nessegzi ugar :

Tulmist Awadem	Tafekka	Tṭbiea	Tarudemt
Akli	D ilemzi, deg tiddi d alemmas n yergazen, seg cwit n sser ur t-iyul ara Rebbi, yefka-as azal-	Amzun d albeed i yeggulen fell-as, ur yettcummu, ur	

	is, s wayes ara yeččar tiđ n tmeđđut-is.	yettkeyyif, ur itess ccrab, ur yettqemmir (...) Ur yelli d alexxax, ur yettyunfu amahil, awi-d kan ad t-yaf akken tawacult-is ur tt-yettxas kra	
Cabħa	Tiddi-ines d talemast, terna yef terqeq-nni yelhan n tfekka-s, kra n tqendurt ara fles trennu-as deg ccbaha, anyir-is ahrawan, i t-izeynen d timmiwin i iqewsen akken kan ilaq, ayen yernan sser i wudem-is aglayan, d allen-is tizegzawin am yigenni n tefsut, anzaren-is imectah qmumsen, ticenfirin n yimi-s, yas ma zurit cwit, rnant-d tatuski i wudem-is, mi ara teldi imi-s, tettban-d yiwet n tanza deg tlemmast n wadar n wuglan ufella, tettarra acmumeħ-ines ijebbed-d akk allen n wid i tt-iwalan, d yiwen n ucmumeħ yessehbalen	D yiwet n tlemzit itthulfun atas, cwit kan ad tt-isefreħ ney ad tt-isneyni	
Caeban	Deg tbeddi d alemmas, tafekka-s telha kan, udem-is d aččuran, yezga yennecrah dima, aksum-is d aras, acebbub-is d aberkan am rric n tgerfa, allen-is d tiberkanin, d timeqqrarin, anzaren-is yas meqqrir cwit qeeden, nnig	D yiwen n yilemzi yesean tazmert, yetthulfu am yilemziyen akk, cwit kan yezmer ad t-id-yesdes ney ad t-id-isettru	

	ucenfir ufella arqaqa, tbanen-d kra wanzaden n cclayen, imi-s amectuħ amzun yettheyyi-d kan iman-is i teđsa		
Lwiza	Lwiza d yiwet n teqcict yettiqqin seg sser, yefka-as Rebbi yiwet n ccbaħa iman-is, yezmer lħal tif akk tiqcicin n Tewrirt deg řřifa, ula d tikli-s rnu-tt yer ccbaħa-s	Lwiza, d nettat i d tamazuzt, d taqcict n ccuq, txeddem ayen tebya, mi tella akken d taqrurt, mi temmed d tilemžit, tuyal teteeqqel	D taqcict lėali, tecbaħ yerna teħdeq, tcekkiren-tt akk medden D tameřřut zeddigen, tecbaħ, tcebbeh imawlan-is, ur ten-tebbehdel ara (...) ttzuxun s teqcict tukyist i d-rebban.
řawes	Tiddi-ines telha kan i teħdayt, udem-is d imwines, d acebħan, timmi-s rqiqtet tewzen, allen-is d timeqqranin, d tizegzawin, anzaren-is mectuħit, d uqyisen, imi-s s tcenfirin tireqqaqin, d ařurdi yeflan, deg wakken mezzi. Mi ara d-teđs, yettband wadar n wuglan-is imellalen am udfel, tiwejjatin-is d tizewwayin, acebbub-is awray am ukbal, iyelli-as-d almi d ddaw wammas, ad as-tiniđ d tasekkurt yettecruruden		
Sliman	Sliman, deg tibeddi yettband Ieedda cwit nnig n umdakel-is n dima Yidir. Tafekka-s telha kan i win akka yellan d nne-dis, udem-is d aglayan, aksum-is d aras, ladya deg unebdu, mi ara t-yeqqed yitij, ma yufa-t id		

	<p>lħal ixeddem di berra, acebbub-is yeččur, yekkerťetti, iruħ akk d tixutam, allen-is timeqqranin d tiwinayin, iteqqen-asent yiwet n tyuga n tsekkadin, acku mebeid yenqes yizri-s, maca s lqerb yettwali akken ilaq, anzaren-is imecťah d uqyisen, ma deg tamart-is tura kan i t-id-bdan kra n wanzaden iwrayen</p>		
Lxelq	<p>Deg tiddi ieedda snat n lmitrat, deg taffayt yetťef akk tiymert n texxamt n yiđes, tiymi n uglim-is ur tettwaeqal ara, yezmer lħal d taberkant ney d tarast (...) Agejdur n tayect inyefka Rebbi i ugeemir n tesga</p>		
Imejeauren	<p>Ifassen-nsen ččuren d anzaden, s yiđudan at waccaren im igezzfanen</p>		
Nna Mennun	<p>Deg tiddi ur meqqert ara, nezmer ad d-nini wezzilet, tafekka-s d tafayant cwit, azal-is n sser tesea-t, ladya mi ara d-tecmumeħ, imir-nni d tettban yiwet n txemmujt tamecťuħt, tyaz yef leħenk-is ayeffus, ad teħbes kan tađsa ney acmumeħ, akmac-nni n uglim n twejjat-is i d-ixeddmen taxemmujt itekkes, taksumt-is d tarast, timmi-s</p>	<p>Yefka-as Rebbi tazmert swayes ara tqabel ussan n lmeħna. Udem-is yezga dima yennecraħ, yaas ma tuy tiyita qerriħen, meħna kullec tettarra-t yer dixel. D tameťťut n lxir, tħemmel ad teiwen medden s wayen iwimi tezmer, dya ħemmlen-tt akk deg Tewrirt</p>	

	teεkef, allen-is d tiwinayin, anzaren-is meçtuħit d uqyisen, tiwejjatin-is d tixuxiyin.		
Yidir	Deg tiddi ur meqqr ara, nezmer ad d-nini wezzil, yettban-d ulac yur-s aħas n tezmert	D aqçic læali, yezga d anelmad yukin, d imegzi, ur yeedil ara d yiselmaden-is laħa mi ara d-awđen, yer tanga n umezruy	Yidir i ħemmlen yimawlan-is am tmemmucin n wallen-nen, yegma, yessmed semmus n yiseggasen deg tudert-is. D yiwen uqçic iħercen, tigzi tettban-d yef wudem-is, yehdeq d uberrani, yettay awal i yimawlan-is
Werdiya		D taqlalaħt-nni n Werdiya, tanaragt-nney, ur nettataf ara ileš-is, iyi d-iεuyren s dderya ulac	
Muħend		Muħend iminig, seg wasmi i t-id-yewweđ yir lexbar n tmettant n temtħut-is, d netta ur yufi iman-is (...) Muħend, d yiwen urgaz ur nezmir ara ad iεebbi taekemt yef tayed, yerwi lxater-is mačči d kra	
Dda Muħ		Dda Muħ, d yiwen urgaz n taddart, yessagren turrugza d nnif, εam ħnac d axeddam (...) Yettarra-tt ala i teđsa, ul-is daxel yewwa, s lemħani meskin yedri, ala iyallen-	

		is i yesea, d axeddam seg wasmi i d-yekker	
Amedyaz		Amedyaz, d amdan am yemdanen-nniđen, maca tamuylı-ines, temgarad yef wıyađ, netta iruđ akk d afrayen, d anefray ameqqran, yettħulfu maci d kra, yeqqar-d awalen yerzan timsal n wul-i, ama deg tudert-is tumrant ney deg tudert-is tuħzint, ayen yettxemmim umedyaz, itteffey-d seg yimi-s yecbaħ, yeffren, yettēf amkan-is	
Blek		Blek, d netta i d ayella-nsen, tiyariwin akk yelhan yeddem-itent, am teydemt, aħezzeb, leqder, ula n ucengu, tuħtfa n wawal, aħuddu n win yettuħeqren, tikkin d win iđeefen	
Meqqran		Meqqran maci am Yidir, ur yezwir ara deg leqraya-s, iteddu d kra n urbae, ssufyen-t i ubrid	
Dda Eacur			Dda Eacur, d yiwen urgaz leali, meskin d aeiban, d bu yiwen uqejjir
Nna Messeed			Nna Messeed, d tađebbalt i ħewwsen medden ussan

			n Ifuruħ, deg wakken tezzwer deg tyita n ubendayer, d ccna i tcennu ass-nni. Yeksa-s Rebbi izri, ur tettwali ara, iyrem-as-t-id s yiwen ugerjum iman-is, yessawađ alma d anda akken ur tenwiđ
Afulkay	D afulkay s tidet, ħur-s yiwet n ššifa, yiwen n sser. Deg tiddi d aelayan, am akk atmaten-is, tafekka-s rqiqt, udem-is d aras, leħwal n uqadum-is akken ma llan qmumsen, u rmeqqrit, ur mezziyit, d ilemmasen kan		

**1.4. Aglam n yiyersiwen**

Amaru maci ala imdanen i d-yeglem, iglem-d kra n iyersiwen, maca mačči s telqi :

Ayyul : *“Yezga d netta i yetteksen ayilif n uæbbi i merra imezday n tudrin n tmurt n leqbayel. Ayyul d yiwen n uyersiw asebbri, segmi ara d-yekker alama yemmut d netta d aæbbi” (Sb 08).*

*“Srekben tislit yef yiwen uyyul d amellal” (Sb 87).*

Inisi : *“D ayersix amecħuħ, yesean taerurt-is tečur akk d isennanen, ma yugad kra, ur irewwel ara, ad d-qqicwent tsennanin-is, ad yeseccem yaqerruyt-is deg teebbuħ-is, ad yesker iman-is amzun d ddabex” (Sb 63).*

Afekrun : *“D yiwen n uyersiw amecħuħ, tafekka-s yummen-tt yiyuraf, ma d taqerruyt-is am tin n uzrem (...) S ufella d lluh, s wadda d lluh, s dixel d rruħ” (Sb 64).*

Timerqemt : *“ D yiwen ugdiđ amecħuħ, afriwen-is d izewwayen, d imellalen, d iberkanen, d iwrayen” (Sb 65).*

Ayaziđ : “Kker ad tezlud ayaziđ-ihin azewway, ternud amellal-ihin (...) Imir-nni kan i d-yessuffey Wakli ayaziđ-nni azewway ameybun seg ukantu-ines, netta yesqaqay s tteqlq n ugerjum-is” (Sb 76).

Akraren : “Akli, yezla sin wokraren imeqqrannen, i d-irebba Caeban i tmeyra-s” (Sb 87).

### 1.5. Aglam n yisekla d tyawsiwin

Azerraj : “Azerraj am ccemlal d uharun, d yiwet n tewsit n uzemmur, d afayan, ur t-id-zzaden ara d zzit, tetten-t akken d azegzaw ney mi yuyal d aberkan” (Sb 21).

Tazebbujt : “Tazebbujt, annect ilatt, at taddart d tirni ttqadaren aseklua (...) Lgedra-s i d-yettbanen meqqert nezzeh, ad as-ifek atas n leqrun deg leemer-is” (Sb 39).

Imceđ : “D yiwen wallal n uzeđta, ad yili yur-s azal n yiwet lmitra n tencirt tazurant, snat tmerwin yer krađet tmerwin n yisanđimen deg tehri. Deg yiwen yixef n tencirt-nni, yenta yiwen n wadar n yisegnan n wuzzal yef wakk tehri-s, yettban-d iqewwes am uzgen n twinest” (Sb 42).

Talemdalt : “Tga am yimceđ maca mezziyet, deg teyzi ad teseu aza n uzgen lmitra, tettwaxdam ula d nettat s usyar yeqqwan, tettfakka ula d nettat am yimceđ s yiwen wadar n yisegnan yezzin am uzgen n umeqyasi d-yesmektayen timceđt” (Sb 43).

“Telsa-d taqendurt tazegzawt, yernan fell-as, timehremt mm tezrurin d tawrayt, zzin-as-d yijeđđigen izewwayen” (Sb 68).

“ Qqiment yef ugertil i idelqen deg tlemmast tyeryert, fell-as yessa-d uedil, yeyman s uzewway i iqecren cwit. Fkan-asant-id tisumtiwin timeqqrannin iyef ara sendent” (Sb 69).

“Tamhelt-a tessutur-d taruka igan am yiwen n uekkaz yesean azal n lmitra deg teyzi, yiwen yixef yebda yef sin n yifurkan n mraw yer mraw d semmus n yisanđimen” (Sb 75).

“Timsihelt, d iyes n krađet n tmerwin n yisanđimen, deg teyzi, ara iqereen afeggag ur ittherrick ara. Afeggag-nni wadda, deg yiwen yiri yesea tixemjatin, syin i d-neseeday asegnu, d lxid yellmen s ucebbub n tullas, d nzta ara yeqqnen azetđa s afeggag” (Sb 78).

“Berra i tejmaet, yef yideknan, tres yiwet n teblađt d tahrawant diy d talebđant, fell-as i tenqec yiwet n tewsit n turart n tiddas, iwumi qqaren lfelđa (...) Yiwen ad yerfed aqermud, yettban d azwway” (Sb 98).



*“Llant tbettiyin timwinestn n usexzen n lgaz, d kra n tbettiyin gant am tfeđniwin timeqqrantin i usexzen n lptrul” (Sb 110).*

*“Ĥebsent-d sdat n uxxam-nsen krađet n tkerrusin, tamezwarut d tamellalt, teqfel akk, deg tama n deffir i tella tewwurt, snat-nniđen d tikerrusin n yimestal, ymant s yini adal” (Sb 200).*

*“Yeena yiwet n tzemmut d tameqqrant, yeqqim ddaw-as i tili, isenned yer lgedra-s mm yikeeruren” (Sb 2002).*

### 1.6. Aglam amuddir

aglam-a, yerza inedyen d tigawin, ilmend n yihulfan n yiwudam. D ayen ara d-nessebyen deg yimediyaten-a :

Aglam n yihulfan n Wakli, imi uread d-yesei dderya : *“D mi mazal uread i d-yuriw, i t-yettađđan iteččeđ cwit, maena ur yeqđie ara layas, ul-is yeččur d assirem” (Sb 09).*

Aglam n yihulfan n Cabħa, mi tt-eyrent tlawin n taddart tiēiqqert : *“Đurren-tt atas lehđur-a, yef waya i d-iqqant kra n tmiqqwa n yimeđtawen, yef twejatin-is tizewwayin” (Sb 12).*

Aglam n tigawin d yihulfan n Cabħha, mi i tt-tettsebbir temyart-is yef temsalt n dderya, tettare-as-d assirem, :*“Nettat thedder, allen-is lesqent deg ssqef, segmi teđtallay s ajgu alemmas, ur tebri i wallen-is, leeqel-is yekcem deg yiwen uxemmem, ur nesēi ara talqaet, deg wakken yexjed” (Sb 12).*

*“Cabħa, imeđtawen teddun yef lehñak-is izewwayen, tesmuzgut kan i lehđur izidanen, i d-ittefyen seg yimi n temyart-is” (Sb 44).*

*“Cabħa tesla-d kan i wawal arraw, yuyal ibeddel wudem-is, teeqel-itt temyart-is tetqelleq (...) Tesla-d kan i lehđur-a i d-yettakken tabyest i tin amzun tellez, tecmummeđ-d” (Sb 62).*

Aglam n yihulfan d tigawin n Muħend, asmi i t-yetteezzi umdakel-is deg tmeđtut-is, rnu yettwešši-t ad iwexxer yef yir iberdan : *“Muħend isetha amdakkel-is Weeli, i yettqadar atas, ylin-as-d ula d imeđtawen mi iedda ad yehder” (Sb 31).*

Aglam n yihulfan d tigawin n Caeban, mi ara yaf tabrat i as-d-teđđa Lwiza dixel n tzebbujt : *“Ma yufa ayen iyef yettnadi, ad t-id-tafed kra ara yekk wass, yefraħ, yettefninix kan iman-is” (Sb 45).*

Aqlam n yihulfan d tigawin n Lwiza, asmi d-ussan uxxam n Caeban ad tt-xeđben : *“Lwiza tamazuđt, twala-tent kan, ul-is yebda yekkat, maci am leada, yerna cwiđ seg tazla, ahat d lferħ i as-izaden”* (Sb 68).

Aqlam n yihulfan d tigawin n yessetma-s n Lwiza, mi ħsant maci ħur-sent i d-usan yinexđaben : *“Werdiya, Zwina, d Deħbiya, yekres unyir-nsent, zeefent akken ilaq, tisetmatin ur nett waxđab ara, ffyent s uzeħweđ, seg uxxam n lwacul”* (Sb 70).

Aqlam n yihulfan d tigawin n Dda Ėacur : *“Dda Ėacur, ihulfa i wul-is yettenfal seg lferħ, imi iwala tawacult-is teddukkel”* (Sb 72).

Aqlam n lferħ d tigawin n Caeban, asmi i qeblen yimawlan n Lwiza, as-tt-id-fken : *“Yeqqim Ceeban yettefninix kan iman-is, ikcem-it yiwen n lferħ urġin ihulfa yes-s, tumert-is ur tt-ibeđtu ala d wid i t-iħemlen”* (Sb 74).

Aqlam n leħzen d usħissef n Cabħa, imi i ieedda wađas n wakud, urėad d-turiw : *“Leħđur i d-tenna, ċčuren d timuybent, d ddeewat, allen-is ċčurent d imeđtawen, tezga tettlumumu deg yiman-is, imi mazal ur d-turiw ara”* (Sb 79).

Aqlam n lferħ d tigawin n Cabħa d temyart-is, imi asent-id-yedėa ccix n lemqlam, ad yeemer uxxam-nsent s dderya : *“Tawenza-nni nsent ikersen, tbeddu tfessi cwđ cwđ, alma tekkes yef tikkelt. Cabħa yettefninix kan iman-is, ađas i as-eeġġben leħđur-nni d ddeewat i asent-d-yefka ccix, řtiq-nni i iđeyqen řtbiėa-s yettaġġa listae i listae”* (Sb 85).

*“Cabħa, seg wasmi i d-tuyal nettat d temyart-is seg ufakan n Sidi Waemar, tufa iman-is, tbeddel řtbiė-s yef tikkelt, cwđ n wawal amecđuħ yezmer ad tt-id-yessedś”* (Sb 90).

Aqlam n yihulfan d tigawin n Werdiya d yessi-s, asmi mlalent seld zwaġ n Lwiza *“Werdiya, i ten-id-immuggren yer tewwurt n ufrag, teqqim tefraħ nezzah (...) Tessers aqerruy-is yef tuyat n nanna-s Zwina, teđsa-d cwđ, tuyal tettru yid-sent”* (Sb 91).

Aqlam n lferħ d tigawin n Nna Mennun, imi asent-tqeddec i teslatin-is, mi llant s tadist : *“Nna Mennun s tumert tameqqrant, i d-tezga d lmendad i teslatin-is (...) Tefraħ nezzeh imi tiwaculin i tetteuzzu teddukt ad ftint”* (Sb 100).

Aqlam n tumert d tigawin n Cabħaa d Wakli, asmi řfen mmi-tsen i tikkelt tamezwarut : *“Cabħa mi d-tettef mmi-s, yuli-tt-id yiwen n ufraħ, urġin řulfa yis-s”* (Sb 102).

*“Tumert yumer, terra udem-is yennecraħ, yettefninix kan iman-is, twala-t-id cabħa teđsa-d, bla ma tenna-d kra”* (Sb 108).

Aglam n yihulfan d tigawin n Yidir, asmi yekcem yer uyerbaz, yufa ur sselmaden ara s Teqbaylit : *“Am tbuciđant i yuzzel yur-s netta yettru, yetteeggiđ s ttełq n tgerjunt-is, imettawen annect n lbunyat, ttegruffuēen-d seg taťtucin-is”* (Sb 117).

Aglam n yihulfan n tayri d tigawin n Yidir akked Ťawes, yal mi ara mlilen : *“Yal tikkelt ara mwalin allen ad d-zgent deg wallen ulawen-nsen issin, ad bdun aħbak, bla lebyi-nsen”* (Sb 132).

Aglam n yihulfan d tigawin n Cabħa, asmi as-d-teyli tadist : *“Cabħa, tuy-itt ula deg twenza, iyur-itt zhar-is, deffir n tlalit n Yidir, terfed meēna tadist teyli-as-d, iyad-itt lħal nezzah, teqqim wissen aħal n wussan nettat ur tt-yettaxer leħzen”* (Sb 134).

Aglam n tumert d tigawin n Yidir d Ťawes : *“Nettat tettađsa, tekkat-it s ufus-is yer tayett, ula d netta yettkexkix seg teđsa”* (Sb 153).

*“Nettarra kan yer daxel, wanag neqbar nessusem, neskididib yef yiman-nney, neqqar-as ur tufiđ d acu i ay-yuyen”* (Sb 163).

Aglam n yihulfan d tigawin n Meqqran, asmi iruħ ad yezger asif wis sebea : *“Iħulfan, yal yiwen amek-it, mmyen-d fell-as yef tikkelt ad t-zedyen. Iħulfa s lferħ, s zεaf, s utwehhem, s tewnafit, aglim-is akk yezyeb, maca afray n tumert yugar-iten akken ma llan, imi yetterdeq-d s yiwet n teđsa, urġin i tt-id-yedsi am wass-nni (...) Netta amzun yeffey-it leeqel, yettađsa, itekkes icettiđen i d-yelsa”* (Sb 171).

Aglam n tumert d tigawin n ?? , mi d-yuyal baba-s s axxam : *“Yefreħ nezzeh, mi d-yuyal baba-s s axxam yef yiđarren-is, yas ma yettban-d yeeya, mi i t-yettał s udem-is werrayen cwiť”* (Sb 173).

Aglam n yihulfan d tigawin n Yidir, imi ixebber imawlan-is d Ťawes, yef rrwah-is yer leesker : *“Imi yemla ayen yeffer i wid iħemmel, Ťawes d yimawlan-is, iħulfa i yiman-is fessus, am tmeččimt n tađut”* (Sb 189).

Aglam n lxelea n twacult n Yidir, mi d-teħbes tmeđayt sdt n uxxam-nsen : *“Lxir ncallah, ad tt-isuffey Rebbi yer lxir, i tenna Nna Mennun, s tugdi. Cabħa texlee, yezyeb akk uglim-is, mi tesla i tkerrust yettwejririhen, tħulfa i tassa-s tedduqes-d ħal d abrid”* (Sb 199).

Aglam n leħzen n wat taddart, yef lmut n Yidir : *“Yeyli-d leħzen d ameqqran, yef taddart n Tewrirt, yesbur s yicuđad-is iberkanen, merra izerban-is”* (Sb 200).

*“Ikcem-it yiwen n leħzen, yiwen uyiđi, ur yezmir yiwen ad t-id-yeglem”* (Sb 202).

## 2. Tiwsatin n uglam

Llant snat n tewsatin n uglam, *aglam aglugal* ; yettili mi ara aneglam, ur yettħerrik ara deg umkan-is mi ara d-igellem, *aglam imwiwel* ; netteeqal-it mi ara yesseqdac uneglam kra n yemyagen n umwiwel, am : mi ara tekkeđ, ma tudred...

### 2.1.Aglam aglugal

Aglam n lğameε : *“Lğameε n taddart n tewrirt, yesea sdat-s yiwen ubraħ d amezzyan, fergent-id ukuz n lešwar, deg tlemmast d win yessufuyen s abrid i tella tewwurt n usyar n ukerruc mm sin lelwaħ” (Sb 08).*

Aglam n uxxam i d-yezgan dixel n lemqam, anda tettruħu Cabħa tdeεeu ad tt-id-iyit Rebbi s dderya : *“Lemqam n Sidi Weemer, dixel-is yiwen uxxam iyerban-is d imellalen, cewwden s tumlelt, adermud azewway n tyanimt, tiwwura n usyar azuran, yebna deg tlemmast n yiwen umrij iqeeden, d agni deg udrar, tiyeryert tessa akken ma tella d igertiyal” (Sb 84).*

Aglam n wadeg anda yettyimi ?? : *“Yettyimi kra ara yekk wass, yef tdekkant yebnan deffir n tewwurt taezzugt” (Sb 155).*

Aglam n texxamt n usudu anda yettili Yidir : *“Taxxamt n usudu, deg-s llan sdis n srirat, sdis n tgidiwin, sdis n yisyimen, akked sdis n texzanin, anda srusun iselsa-nsen, d tyawsiwin-niden” (Sb 159).*

Aglam n usudu i d-yezgan deg Bgayet : *“Imensi d imekli, ttilin deg yiwen n usečču, yebdan yef waħas n tzeywa timeqqranin, tizeywa n tyuri, akked tnuram, zgant-d deg yiwen uzaduy ayezzfan n ukuz n wannagen iqublen ilel, llan diyen krađ n yizaduyen, derren wa deffir wayeđ, deg tama ufella, bedden mraw d yiwen n yizaduyen, n wukuz n wannagen, rran-ten d isegnen, gar yizaduyen n tedbelt n uyerbaz, d wid n tyuri, yella yiwen ubetteħtaħ wessiεen. deg tama n umalu, deffir n yizaduyen-a, d annar n turart n ddabex uđar. yef tama n usammer iweεean ilel, tbedd din yiwet n tzeqqa n yihanayen” (Sb 159).*

Aglam n lkazirna, anda i d-yeseeday Yidir leesker : *“Lkazirna anda yerra, tezga-d cwiť berra i teyremt, tettwafreg akken ma tella, s yiwen n ššur aelayan, ixxamen-is ma mačči s uzru i bnan, bnan s řtub, axxam yebnan s warrum-a, yettaťtať tasmuđi, ladya deg tsemhuyt n unebdu, bu uzyal ameqqran, ukuz n yiyraben, i d-yezgin i yexxamen n lkazirna, yal ayrab deg tlemmast-is tella yiwet n tewwurt. Yiwen deg-sen, win n sdat yur-s tawwurt meqqret yef tiyađ, syin itekken yiserdasen” (Sb 190).*

## 2.2.Aqlam imwiwel

Aqlam n tigawin n Wakli : *“Iteddu deg ubrid, yettkemmil deg wawal-is, netta d yiman-is. Wanag win iwumi yeđyeq wul-is, tđerru-as am unekraf, i d-yeggran gar ukuz n yiyraaben”* (Sb 09).

Aqlam n tigawin d texxamt n Wakli : *“Mi ifukk awal d yemma-s, yekcem srid yer texxamt-is, i d-yezgan ddaw n uxxam n lwacul, din i t-tetraju Cabħa, yekkes abernus-is, ielleq-it yer tagest yentan deg lħiđ”* (Sb 11).

Aqlam n ugadez : *“Tma wadda n ugadez tebđa yef sin, deg tyeffust, i yettnuzun d igumma akked yizegza n tsemhuyt, d tirac n ččina, lebsel d lbađata, i d-yettbanen meqqrit. Ma deg tama tazelmađt, mi ara k-tefk tewwurt yer dixel, s wanzaaren-ik d yimezzuyen-ik, ara teeqlad anda akka telliđ, rriħa n leybar, asmuhru d usbebeē, ad ak-d-mmlen yer rreħba n lmal i tettedduđ ad t-kecmeđ, (...) Ma nerna cwiđ akkin n tikli, ad naf din ifuras i d-yettak lmal, am tađut, akked zerriēa, seg yal tawsit, am yibawen n tfellaħt”* (Sb 22).

Aqlam n tigawin n Wakli d Caēban, d uddaynin : *“Mi wwđen yer Tzerrajt, rran srid yer yiwen uddaynin uslig, anda i qqnen iyyal-nsen”* (Sb 22).

Amaru yewwi-d yef Nna Mennun, mi asen-tseqqa i warraw-is berkukes, ternu tessuffey yer berra, ad ččen yemsebriden : *“Tseqqa-asen-d i sin yid-sen, ččan almi rwan, tuyal teffey s azrib, tewwi yid-s lmetred ameqqran n berkukes, d temrawt n tjeysin n usyar”* (Sb 29).

Yemmeslay-d dayen yef baba-s n Caēban, mi yesker, yeffey-d yer berra, tewwet-it tkerrust : *“Yeffey-d iđ-nni seg tberna, anda i yuy tannumi itess war tawant, yef tis 23 d uzgen, netta yesker akken ilaq, iteddu yettemderkal, ur yezri arak anda i yeggar ađar, yeddumey-d seg yiwet n teymert n yiwen uzniq, bla ma yeđtal, yeffes ney zelmeđ yer tlemmast n ubrid yellan sdat, din i t-tugem yiwet n tkerrust i d-iyesben cwiđ”* (Sb 32).

Aqlam n tigawin n Lwiza, imi truħ ad d-tawi tabratt i as-d-yeğġa Caēban : *“Terfed abrid n tala, deg tlemmast n umecwar, anda tbedd tzebbujt-nni i rran yimezday n Tewrirt, d aēssas n taddart, i teħbes Lwiza, tezzi-d i lġedra n useklu ur nettwalqam”* (Sb 55).

Aqlam n ubetħeħtaħ : *“Tameddit, Yidir d Sliman, mi d-ffyen ad issinen adegen n uyerbaz, ēddan-d yef ubetħeħtaħ-nni ameqqran”* (Sb 159).

Aqlam n tigawin n Yidir d Sliman d usečču : *“Mi d-ffyen seg usečču ameqqran, anda ččan imensi, Yidir d Sliman, rran srid yer wadik anda ad swen leqhawi”* (Sb 180).

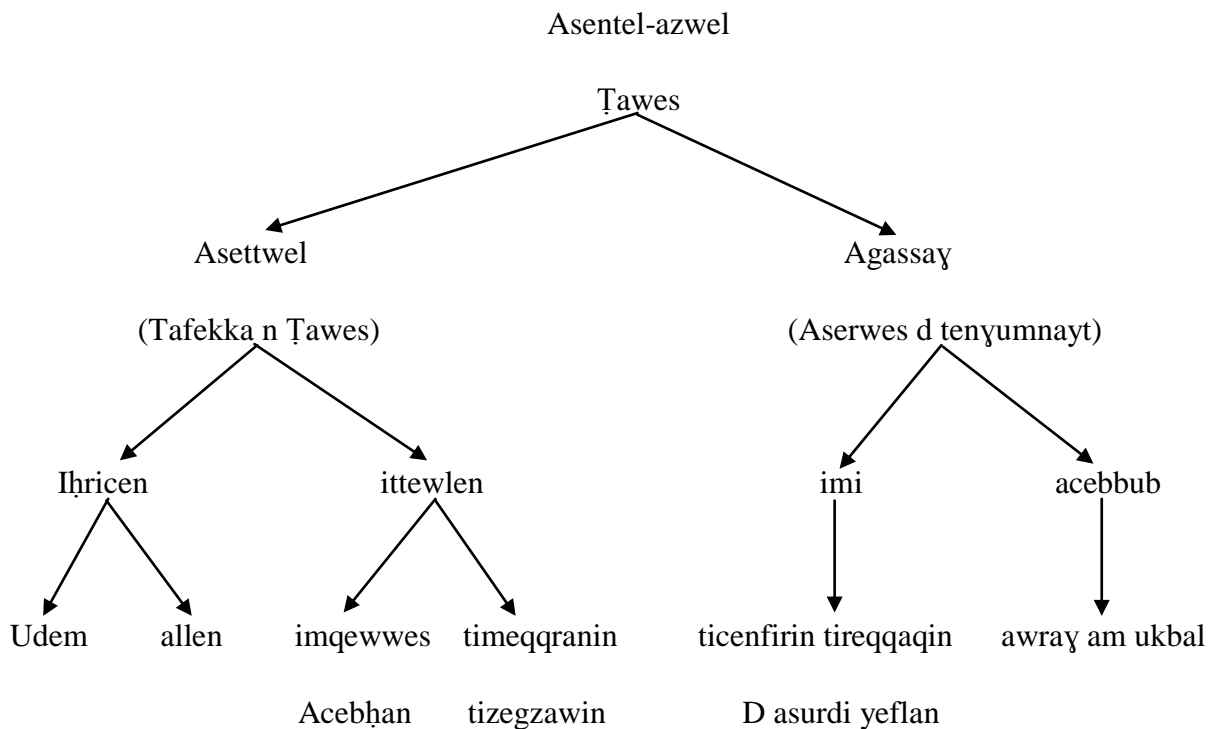
“Mi fukken, ad eeddin yer usečču ameqqran” (Sb 190).

Amaru yewwi-d yef wasmi iruħ Yidir ad iħer Ƨawes deg uyerbaz : “Yeffey-d Yidir d amezwaru seg uyerbaz, terna Ƨawes cwiť, tuyal ula d nettat teffey-d, Yidir yemmenťar cwiť deg temdint n Tzerrajt anda yeyra, (...) Uqbel ad yeyli yiťij, yuli yer Tewrirt, yef uđar, acku iħemmel ad yeddu, ad yeggar isurifen deg ubrid, ad yalbab assawen, ad yader akessar, ad iwali ifrax d yifertetťa, isekla d yijeğğigen, (...) Yekka-d seg tejmact, ur yufi ula d yiwen din, yerra srid s axxam-nsen” (Sb 187).

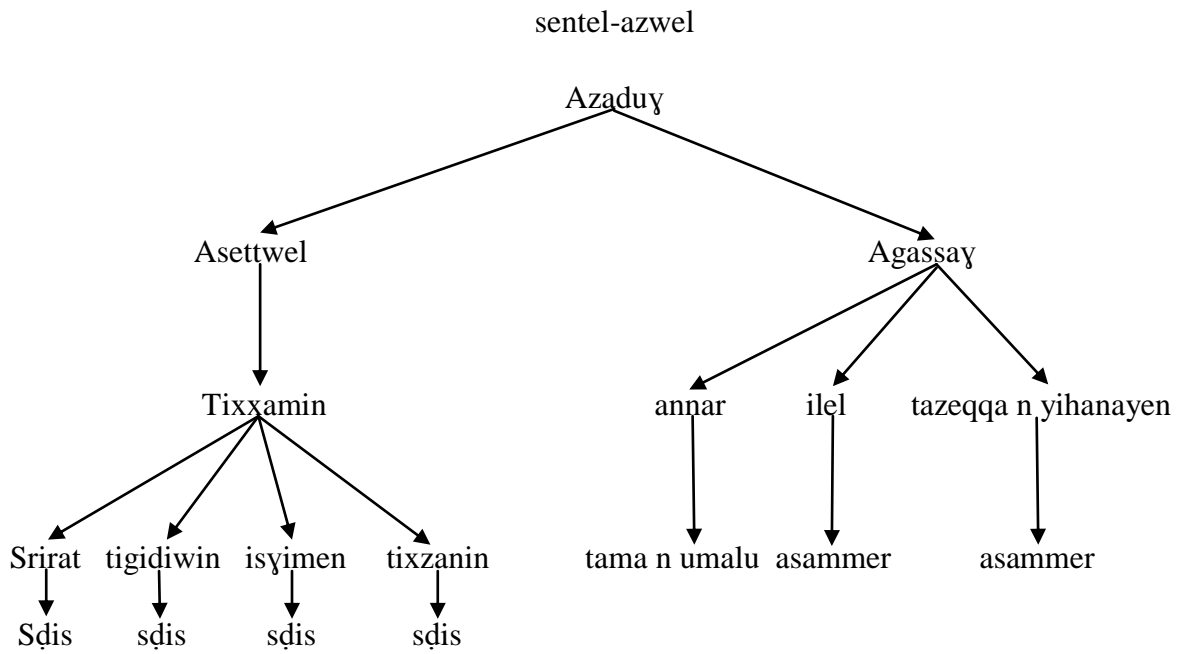
### 3. Tuđssa n uqlam

Tuđssa n uqlam tettban-d deg ukuz n tmemhal-a : tiyin, asettwel, aleddem n usentel, agassay.

Deg umedyā amezwaru, ad neg tuđssa n uwadem. Da, ad naf amaru yezwar deg usissen n usetel- azwel, Ƨawes d takemmalit d wayen yellan deg-s (ittewlen-is) : udem-is, allen-is, acebbub-is, atg. Syin, yessemres aserwes i kra n yittewlen deg tfekka-s, dayen iwumi nessawal agassay. Aya ad t-id-nessebyen s uzenziy-a :



Deg umedyā wis sin, ad neg tuđssa n wadeg. Amaru deg uqlam-is, yezwar deg usissen n uzaduý (asentel-azwel), yerna ibder-d iħricen-is : tixxamin, tizeywa. Syin, yesken-d ayen i as-d-yezziin (agassay) : annar, ilel, izaduýen-nniđen, tazeqqa n yihanayen. Dayen ara d-nessisen deg uzenziy-a :



**Taggrayt**

Ger taggara n yixef-a, nessawed ad nexdem tasleđt i kra n yiferdisen n uġlam (taggayin, tiwsatin, tiwuriwin), amaru deg wungal-a, yesseqdec aġlam s wađas, ama d adeg, ama d akud, ama d iwudam. Ma dayen yerzan aġlam imwiwel d uġlugał, ad t-naf yessemres-iten i sin, d acu kan d aġlugał akter.



**Ixef II: Tiwuriwin d wadeg n  
uglam deg wungal**



## 1. Tiwurwiwin n uglam

Yal aglam, yesea tawuri-ines dixel n yinaw, i deg d-tettwabder. Gar twuriwin n uglam i d-yeflalin deg wungal-a :

### 1.1. Tawuri timsegzit

Deg twuri-a, amaru ibder-d kra n turarin n tmurt n Leqbayel, yessegza-tent-id, yenna-d amek i tent-tturaren.

*“Turart n uqedduḥ n yimensi, d yiwet n turart, i tturaren warrac d teqcicin, deg waṭas yid-sen. Ad qqimen yef yiman-nsen, yef tmurt, tezzin d aqusis, yiwen umurar taceṭṭiḍt deg ufus-is, ad itezzi deffir-nsen, tikkelt kan ad issers taceṭṭiḍt-nni, deffir n yiwen bla ma iwala-t-id, wagi ma ifaq, ad yekker akken ad yedḍfer, akken ad d-yeṭṭef, winna akken i itezzin, ma yeyfel ad ixelles, ad yeqqim deg tlemmast, am uqedduḥ n imensi” (Sb 16).*

### 1.2. Tawuri tamselyut

Tessnernay timussniwin n yimeyri, tettak-d issalen yef wadeg, kra n tallit, axeddim, agdud, atg.

*“Tajmeēt, d yiwen n uxxam, i d-yezgan s umata deg tlemmast n taddart, maca tin n Tewrirt teṭṭuref cwit, d yiwen wadeg i ttayalen akk medden, d azayez, din i ttnegrawen yergazen, akken ad frun timsal yerzan tudert n taddart. Ur ikeččem yiwen yer llufeq n taddart, alma yemmed cwit, bdan-t-id clayem, dayen yessawed ad yefrez timsal, ad yettyimi d yemdanen imeqqranen, i t-yugaren deg leēmer d termit, ad yettagem yur-sen tamussni, mi ara asen-yesmuzgut, mi ara ttmeslayen, ar sdat d timital-is ara yettḥfen imeḍqan n yimeqqranen n tura. Ihi am tejmaēt, am tala, am ssuq, am lkanun, d idgan anda tettemlili tmetti taqbaylit” (Sb 98).*

*“Tayuri n yeymisen, am Blek, tesselmad i yimeyri tutlayt n Tefransist, tettrebbit diyen. Ullis n Blek d yemdukal-is Roddy, Uprufisur, d Occultis, d yiwen usebtar n umezruy n Marikan, deg taggara n lqern wis mraw d ṭam. Marikan tekkat ad tawi timunnent-is sdat n tgelda Tabriṭanikt i tt-iḥekkmen. Blek d terbaēt-is, d iṣeyyaden n ubkur, i yuyalen d iferfanen imeqqranen, ttnayen mgal Igniziyen, mgal iserdasen-nsen iwumi ssawalen, tiqendiyar tizewwayin, akken ad idiren d ilellyen, deg tmurt-nsen. Blek d netta i d ayella-nsen, tiyariwin akk yelhan yeddem-itent, tiyariwin akk yelhan, am teydemt, aḥezzeb, leqder ula n ucengu, tutṭfa n wawal, aḥuddu n win yettuḥeqren, tikkin d win iḍeefen” (Sb 133).*

### 1.3. Tawuri n ucebbeh

D tawuri yettwassnen s waṭas, d taqburt, yettili deg-s tunuyin n uyanib, userwes, tanyumnayt...

*“Yesla kan i yisem n Lwiza, yuyal d azewway am tmiṭuct” (Sb 18).*

*“Qim ad twansed Akli, akken i tkerzem i sin am yezgaren” (Sb 29).*

*“Ṭawes, d yiwet n teqcict n tesmilt talemast, i iqerben yer tiṣawalit, wala yer tmerkantit, bab-as ixeddem d amaray, deg uxxam n tyiwant n Tzerrajt. Tididi-ines telha kan i teḥdayt, udem-is d imwines, d acebhan, timmi-s rqiqet tewzen, allen-is d timeqqranin, d tizegzawin, anzaren-is meṭuḥit, d uqyisen, imi-s s tceñfirin tireqqaqin, d aṣurdi yeflan deg wakken mezzi. Mi ara d-teḍs, yettban-d wadar n wuglan-is imellalen am udfel, tiwejjatin-is d tizewwayin, acebbub-is awray am ukbal, iyelli-as-d almi d ddaw wammas, teggar isurifen iwezzlanen, ad as-tiniḍ d tasekkurt yettecruruden” (Sb 131-132).*

*“Dda Crif, lehḍur-is ziqit am tamment” (Sb 162).*

### 1.4. Tawuri tasnektant

Deg twuri-a, amaru yesseqdec aglam akken ad d-yessiweḍ tikta-ines i yimeyri. Malek Houd, iwelleh-d yef kra n temsal i iceyben allay-is.

Timeuyar d yimeslayen qerrihen, i tettqabal tmeṭṭut ur d-nuriw ara, imi llum akk ttarrant fell-as. Aya yettban-d imi d-yenna :

*“Tizziwin-is i d-ikecmen taddart-nney deg lawan-nni, eyant deg ttrebga, ad bedrey kan Melxir i d-uyen At Eli i mmi-tsen, ur yewwid ara useggas, segmi d-tedda, turew-d akniwen, yerna i sin d irgazen, s yiwet n tadist yeemer uxxam-is, imyaren-is srusunt yef tqacuct n yiqerraynsen, wanag Cabha, icebhen s tidet, teḍdez ad tcebbeḥ axxam-is, d urgaz-is, ara tt-iezzen, ma yella teqqim akka d tieiqert” (Sb 07).*

Adabu amesbatli, i yerran azal i tutlayin tiberaniyin, nekkren tayla-n sen.

*“Tfukk ssaḍa n Taerabt, aselmad yeffey, ikcem-d wayeḍ, wagi mačči am umezwaru i yettmeslay, meena ula d wagi, yiwen seg yinelmaden imecṭaḥ ur yefhim ayen i asen-d-yeqqar. Ibalmeden sussmen, leddin kan deg warqugen-n sen, imi yiwen wawal ur t-gzin, segmi yebda ihedder-d s Tefransist, akken qqaren “rwu berkukes ay amcic”. Ibalmeden iqbayliyen, imecṭaḥ, imeyban, Taerabt ur ttefhimen ara, rnan-asen-d Tafransist, ma d Taqbaylit, tinna*

*akken i ssnen, tin i d-ṭṭden yer tyemmatin-nsen, yiwen ur tt-id-yewwi, ulamma deg teqsiđt” (Sb 116-117).*

Izerfan n temṭṭut yettwarekden, imi ttwalin d leib tameṭṭut, ad tyer, ney ad texdem.

*“Aħya Yidir, am wakken mačči deg tmetti-nney i tettidiređ, ladya nekkni s yimrabden nerna aħtut. Mel-iyi-d yiwet n teqcict n Tzerrajt ney n Tewrirt ifukken tizrawin-is tilemmasın, truħ yer Bgayet ad tkemmel tisinin-ines. Izerfan n tullas ttwarekden, muql kan isuđaf n tmurt-nney, ad ak-d-fken isallen yef liħala n tmeṭṭut. Tilawt temgarad aħas yef tudert i nettargu, aħas deg-sent ur newwiđ ara ula yer uyerbaz alemmas, sħaxren-tent-id yimawlan-nsent, kan akken d tiqrurin, seg uyerbaz amezwaru, řil kan yer ufmiđi n yinelmaden d win n tnelmadin, ad d-tafed ur yettedday ara nnig n 10%, d lbařel aberkan. Ad ttiyimint deg uxxam, ttaken-tent ad zewğent mezziyit uređ seant kra n tiki yef tudert i tent-yettrajun, tudert yettwaħettmen fell-asent. Ad rnunt kra n yiseggasen ad d-ččarent axxam d dderya, ad d-ttarwent inilban wa deffir wayeđ, ara tent-yayen d tazmert-nsent, yellint bih bih, ad asent-truħ kan akka seg tillas yer tiyađ, bla ma eerđent tizeđt n tudert” (Sb 152-153).*

Leqbayel i yettidiren deg lyerba, ur sselmaden ara i warraw-nsen Taqbaylit, ttmeslayen kan tin i d-lemden deg berra.

*“Ur mseřhamen ara s tutlayt-nsen, ssawlen i tberranit. Meqqrان yunagen yer tmanayt n Lezzayer, ur yetřif ara deg Teqbaylit-is, yettu-tt, truħ-as. Am netta llan d imelyan, yezmer d imawlan i d ssebba n tittin-a n tutlayt n tyemmat, anef-as i uqcic ney i teqcict ad heđren akken i asen-yehwa mi llan deg uzrib, berra i uxxam, meena mi ara ten-id-ifekk umnar n tewwurt s axxam-nsen, tewwi-d fell-asen ad brun i kra n tutlayt ssnen berra i umnar, ara ğğen ala Taqbaylit ma byan ad teqqim ur tnegger. Aħas n yemdanen i yessemrassen tasertit am ta, anda yebyu yezdey deg umađal, deg Fransa, Kanada, ney Marikan, tawacult-is meqqrer mecřuħ, yettmeslay Taqbaylit am win mazal-it yezdey deg walbeeđ n tudrin n tmurt n Leqbayel ney xir” (Sb ).*

Amaru deg wungal-is, yessaram deg yilmezzen ad kemmlen ayen i bdan yimezwura, ad ħarben yef tmagit-nsen, d tutlayt-nsen, akken ur neggrent ara.

*“Taluft n yidles Amaziy, tecyeb-it seg wasmi yewweđ leemer, s wayes yebda iferrez timsal. D annect-a akk i t-iseggren s annar n tmedyezt, yal tikkelt ara t-yeqreħ kra, ladya mi akka ttiyullun Taqbaylit-is, ad d-yerfed imru, ini yessers akka iħulfan-is, yef usebtar amellal n walug-is (...) Yehđer Meqqrان i mmi-s, almi řfuk tedyant-is, yekker yenna i mmi-s i as-d-yefkan tamezzuyt akken iwata : “Tesliđ a mmi, nekk xedmey ayen iwumi zemrey, lebyi-w ur t-*

*wwidey, yerna tazmert tettağğā-yi, yal ass yetteeddayen, tuɣdaɣ tura teggra-d ɣur-wen, gar yifassen-nwen kunwi s yimeɣyanen, abrid ilaq ad tawdem s yixef-is, ma tedduklem, yiwen ur wen-izemmer, times ad tt-teskuffrem, ad t-nes iman-is. Asif-nni n tmara ad t-zeggrem, kkest ayilif, ad twalim d acu yellan akin i ugemmađ, imir-nni ad uyalent temsal, akken i llant zik n zik” (Sb 174).*

Kra n win ara d-yekken mgal adabu, ad iħareb ɣef tutlayt-is, akken ad tettef amkan-is, deg tmurt-is, ad tfak fell-as tmettant. Akka i teđra i Yidir, i d-yewwi umaru d amedya ɣef wachal d ilemzi, truħ tudert-is d asfel, ɣef temsalt-a.

*“Mi d-uyalen seg tmeqbert, ddeqs yid-sen i qqimen deg tejmeēt, awal-nsen itezzi ɣef tmettant n Yidir. Yenṭeq-d Dda Crif At Hemmu, aħeddad n wawan n taddart n Tewwirt, d win yettmeyyizen akken ilaq : “Argaz-a i ay-iruheen ass-a, ulac aṭas am netta, d yiwen umdan yecyeb aṭas yidles-is Amaziy, d tutlayt-is almi d tama ihin akin. D amedya, iteddu ad yuyal d yiwen umaru ameqqran, lufan ur ay-ɣurren ara deg-s, kan akken d ilemzi. Aħal d abrid, anda iyi-d-imugger, ad iyi-d-yesteqsi, ɣef kra n temsalt yerzan amezruy, tutlayt ney ayen-niđen. Tawnaft-is yer Tmaziyt s umata, ur as-igi ara tilisa, ad fell-as yeefu yerħem. Tamacahut i d-wwin ɣef tmettant-is, nekk ur tt-uminey ara, akka inteđra i kra n yiserdasen iwumi yeqqur uqerruy, akka i ten-ttwalin. Aṭas deg-sen d Iqbayliyen, uzenen-ten yer usammer alemmas, mmuten deg Maser, ney Faletin, deg useggas 1973, mi tekker gar Waeraben d Wuydayen, tuđrist tunsibt, i d-fkan i yimawlan n yišekriyen i d-yemmuten din, d akken d yiwet n twayit i yeglan yes-sen, mi llan ttgen iluyma n urami, d uqras n teldunin s tmegħiyal. Nekk zemray ad d-iniy, Yidir d taluft n amgal-a i iyeglan yes-s” (Sb 201).*

## **2. Adeg n uqlam deg wungal**

Yettemgirid wadeg n uqlam, seg wungal ɣer wayeđ, d ayen ara neeređ ad nesleđ deg wungal-a n “Ccđeb akked yizuran”, ad nzer anda i yesseqdec umaru aglam.

### **2.1. Tazwara n wungal**

Deg-s yella-d uqlam n : *yiwudam igejdanen* ; Nna Mennun tağğalt, i yerwan lħif d Imeħna, akken ad tesker mmi-s, deg tallit n tṭrađ n tsellulit. Akli, d mmi-s n Nna Mennun, ilħeq-d kra deg tallit-nni n tṭrađ, ɣas akken mezzi, maca iεawen s wayen iwumi yezmer. D aragz i ttcekkiren akk medden deg taddart, d axeddam, yeqqam tawacult-is seg kra yellan. Cabħa, d tamettut n Wakli, teħrec, tettef akk lecɣal n uxxam, tteyarent-tt tlawin deg tala tieiqqert, acku ur tesei ara dderya. Yella dayen Ceεban, amdakel n temzi n Wakli, d Nna Mennun i t-id-irebban, d agujil n baba-s d yemma-s. *wadgen* anda i d-đrant tigawin ; axxam n At Umalu, i d-

yezgan deg taddart n Tewrirt, anda ttidiren yiwudam-a igejdanen, tella tejmeēt, anda ttıymın Akli d Ceēban, akked tala,anda ttnejmaēent tlawin n taddart, syin i d-ttefyen akk lexbarat n taddart... Akked uqlam n *wakud* ; tagnit tella terked, yella kan uneyni i tettneynay Cabħa, d ušhisef n Wakli, d yemma-s Nna Mennun, imi ur sein ara lıufan, ara sen-d-yeččaren axxam. (Sb 07/60)

## 2.2. Taneflit

Amaru igelm-d : *iwudam imaynuten (inaddayen)* i d-ibanen ; Yidir, mmi-s n Wakli d Cabħa, yemeēn, yetturebba, yernu yeħrec deg uyerbaz, Meqqran, mmi-s n Ceēban d Lwiza, wa mačči am Yidir, ur yezzwir ara deg leqraya, yeffey i ubrid. Ma d ıawes, d taqciqt yetturebba, teqqar d Yidir, ula d nettat teħrec deg leqraya-s, myeħmalen nettat d Yidir, llan dayen kra n yemdukal n Yidir, i yessen deg uyerbaz ; Slimane, Rabah, d Qader, akken i ddukulen d tarbeet... Yella dayen uqlam n *wadgen* ; lemqam, anda truħ ačal d abrid Cabħa d temyart-is Nna Mennun, ma yella kra ad tt-id-iyit rebbi s deerya, ad yeččar yiciwi-s, tanezruft, deg lweqt-nni n uyurar, teqqur lqaea, yunag Wakli yer dinna akken ad yexdem, ma d Ceēban iruħ yer Lezzayer, tella dayen taddart n Tzerrajt, anda tezdey ıawes, din i yella uyerbaz, anda qqaren, d usudu i d-yezgan deg Bgayet, din i gganen Yidir d umdakel-is Sliman, din i ttkemmilen leqraya-nsen... Ma d *akud* ; tebda tetterkad tudert-nsen, ikcem-d lferħ yer twacult n At Umalu, d twacult n At Waquj, Ceēban yuy Lwiza i iħemmel, syin yeđfer-d lferħ yugaren wa, Cabħa tesa-d Yidir, Lwiza tesa-d Meqqran, imyuren, keccmen yer uyerbaz, syin ifuk Yidir leqraya-ines, yuyal d aqerru n uxxam, d netta i ixeddmen yef twacult-is, yekkes-as taekemt i baba-s. (Sb 61/186)

## 2.3. Taggara n wungal

Amaru yeglem-d liħala n yiwudam, akked yinedruyen, deg taggara n teħkayt i yekfan s leħzen ; Ašhisef n twacult n At Umalu, asmi asen-d-yelħeq yir issali, n rwaħ n Yidir yer læsker, ladya Nna Mennun, i d-yemmektan tallit-nni n tırad, i yellan d sebba n tmettant n urgaz-is.ur yekfi ara leħzen-a, almi d-yewweđ leħzen yugaren wa, d tamettant n Yidir deg læsker. Ulac win ur neħzin ara fell-as, ladya tawacult-is, d ıawes i imenna d zwağ-is. (Sb 187/204)

**Taggrayt**

Γer taggara n yixef-a, nufa-d ukuz n twuriwin n ugram, iwumi yefka umaru azal deg wungal-is ; tawuri tamselyut, timsegzit, tasnektant, d tin n ucebbaḥ. Am wakken, nessawed ad neg tasleḏt i wadeg n ugram deg wungal-a. Nufa-d d akken Malek Houd, yessemres aglam, deg tazwara, talemast (taneflit), akked taggara n wungal-is.

**Taggrayt**

Ilmend n tesleḍt i nga i wungal n Malek Houd “Ccḍeb akked yizuran”, nessaweḍ ad d-nessebgen azal n uglam deg teḥkayt, itekki deg lebni-ines, iferdisen-is tteawanen deg tegzi n teḥkayt, ama d taggayin, tiwsatin, tiwuriwin, ney d timhal. Deg wayen yerzan taggayin, amaru iglem-d iwudam inaddayen d yigejdanen ; ilmend n tṭbiea, tafekka, d trudemt, akuden ; talliyin, tisemhay, ussan, uḍan... Idgan, anda ḍrant tigawin, yesseqdec dayen amuddir, anda i d-yeglem inedruyen d yiḥulfan n yiwudam. Ma d tiwsatin, ad naf amaru yessemres-itent i snat ; imwiwel d uglugal. Gar twuriwin n uglam, i yessexdem s waṭas, nufa-d ukuz ; tawuri tamselyut, timsegzit, tin n ucebbeh, akked tesnektant. Deg wayen yerzan timhal, llant ukuz ; tiyin, asettwel, aleddem n usentel, d ugassay, d timhal-a, i itekkin deg tuddsa n uglam. Amaru, yessexdem aglam s waṭas, ad t-naf deg tazwara, talemast, akked taggara n wungal-is.



**Taggrayt tamatut**



### Taggrayt tamatut

Iswi n leqdic-nney, iwumi nefka azwel “aglam deg wungal Ccdeb akked yizuran”, n Malek Houd, i d-yeffyen deg useggas n 2019, d tiririt yef usteqsi agejdan, i d-nefka deg tazwara n tezrawt-a “Amek iga HOUD Malek aglam deg wungal-is?”, d uwekked n turda i d-nefka yakan “Ahat, amaru yesseqdec iferdisen n tesnukyist am userwes d tenyumnayt, aglam imwiwel d uglugal. Annect-a yella-d s uceddi yef sin yehricen igejdanen : Ahric azrayan ; anda i nessawed ad d-nesnkwu aglam d tfukas-ines ; taggayin, tiwsatin, tiwuriwin, timhal, d wadeg n uglam deg ungal, ilmend n tmuylwin n kra n yimusnawen, i nessemres deg uhric n tesledt ; seld mi neyra nerna nesled ungal, nufa-t d amesbayur n uglam, nessawed nekked-d akk aglam yellan deg-s, nessasmel-it ilmend n taggayin, tiwuriwin, timhal d tewsat n uglam i d-nebder yakan deg tezri, ahric-a n tesledt nebda-t yef sin yixfawen, ixef amezwaru, yella-d d tiririt yef usteqsi agejdan, nefka-as azwel : tiwsatin, taggayin, d temhal n uglam, nufa-d d akken HOUD Malek, yefka azal i yal isger, ama d aglam n wakuden, ama n wadgen. Yefka azal s watas i uglam n yiwudam, ama d igejdanen, ama d inaddayen, ilmend n tbbiea d tfekka, yella wanda yesdukkel snat-a n taggayin deg wayen iwumi neqqar tarudemt, yessemres dayen aglam amuddir, iglem-d tidyanin d yinedruyen n yiwudam ilmend n yihufan-nsen, acku deg wungal-a ggtent tigawin d yihulfan. Deg yixef wis sin, nerra-d yef yisteqsiyen inaddayen, iwacu d wanda yessemres umaru aglam dixel n wungal-is, nefka-as azwel : tiwuriwin d wadeg n uglam dixel n wungal. Da amaru yesseqdec ukuz n twuriwin, aya yella-d akken, ad as-yernu ccbaħa d tegzi i wungal-is, dayen ad d-yefk issalen d tekta-ines i yebya ad d-yessiwed i yimeyri. Ma dayen yerzan adeg n uglam, nufa-t yettwasemres deg yal ahric dixel n wungal, ama deg tazwara, taneflit, akked taggara. S wakka, nessentem turdiwin i d-nefka ;

- Amaru yessemres iferdisen n tesnukyest am userwes d tenyumnayt, aglam uglugal d imwiwel, akked uglam n yiwudam.
- Yesseqdec aglam deg wungal-is, akken as-yernu ccbaħa d tegzi.
- Aglam yella-d deg akk tignatin n wungal ; deg tazwara, taneflit, akked taggara.

Amaru deg teyzi n wungal-is, yewwi-d yef watas n yisental, am tayri, taddukli, tirrugza, atg. Yesmekta-ay-d s tudert n tmetti Taqbaylit, yessaram deg yilemezyen, ad ttfen deg teqbaylit-nsen, ad kemmlen ayen bdan yimezwura, ad ħarben fell-as, ur susumen ara i yimesbatliyen.



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## Iybula

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**Tijentad**

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Awal s Tmaziyt	Agdazal-is s Tefransist	Asegzawal
Agensan	Intérieur	M.M (1990 : 11)
Agensas	Représentant	M.M (1990 : 11)
Agisem	Nominalisation	K. BOUAMARA (2009 : 462)
Aglugal	Statique	K.B (2009 : 580)
Alsilyan	Transfrmentationelle	K.B (2009 : 598)
Akmam	Concrèt	M.M (1990 : 14)
Amadwan	Abstrait	M.M (1990 : 15)
Amazray	Théoricien	M.M (1990 : 595)
Aneglan	Romanesque	M.M (1990 : 22)
Anellay	Mental	K.B (2009 : 433)
Anermis	Contact	M.M (1990 : 23)
Aram	Goût	M.M (1990 : 97)
Asnaktan	Idéologique	M.M (1990 : 57)
Asnekwu	Identification	H.A.M (2004 : 69)
Irem	Terme	K.B (2009 : 594)
Tallunt	Espace	M.M (1990 : 53)
Tamhelt	Oppération	K.B (2009 : 479)
Tamudemt	Modèle	K.B (2009 : 442)
Tamuggit	Dramme	K.B (2009 : 263)
Tanmezla	Cohérence	K.B (2009 : 142)
Tarudemt	Portrait (morale-physique)	H.A.M (2004 : 97)
Tasint	Dualité	K.B (2009 : 263)
Tugemmi	Patrimoine	H.A.M (2004 : 94)

## 2. Tijenţad

### 2.1. Aserwes

Malek Houd deg wungal-is, yessemres aserwes d tenyumnayin, i yas-d-yernan ccbaħa i uglam deg wungal-is.

“Tudert-is ad as-d-tas fessuset, am tmeččimt n tađut, i yettawi wađu-nni aħlawan” (Sb 09).

“Yesla kan i yisem n Lwiza, yuyal d azewway am tmiťuct” (Sb 18).

“Baba yuy-d yiwen yizimer, annect n uzger” (Sb 36).

“Tesla kan Lwiza i yimeslayan izidanen, i d-yekkan seg yimi n yemma-s, ur tennum ara tsel-  
asen, tuzzel am tbuciant” (Sb 72).

“Deg ubrid ttbanent-d amzun d tisekrin yettecruruden deg umrij” (Sb 90).

“Azetta ihi am umdan, yetthuddu” (Sb 92).

“Lahdur-ik zidit am tamment” (Sb 162).

Malek HOUD

## Ccḍeb akked yizuran

Tal tikkelt uqbel ad d-yekcem umenzu n yennayer, Nna Mennun am tlawin n Tewrirt ney n tmurt n Leqbayel akken ma tella, tdehhu-d s tezddeg n uxxam. Ad tesley iyaben akked tyeryert n uxxam s wakal amellal, ad ten-id-tecweḍ akk s tumlilt. Ad tbeddel diyen inyen n lkanun. Seg lexla ara d-tegzem s umger kra n tseḍwa n uzezzu ara terr yef uqermad n lhara akken yir tit; ad tessuyel, ad tuyal akkin, ad teglu yid-s s kra n wayen i izemren ad d-yawi ayen n diri i twacult n Wat Umahu.

Tikkelt-a d tabernust tamecḥt i tezda i Yidir. Tfukk azeḥta n teudaḍ-is, tzeḡgen win n uqelmun-is. Tettaawaz alma tsedda tlemmast n yid d nettat d azeḥta akken ad tt-id-tekkes uqbel ad tt-id-yaf umenzu n yennayer. Ma yella ur tessawed ara ad tfakk azeḥta-ines deg lawan, ad tessiwel i tmaragin-ines ad d-asent ad tt-ziwnent deg-s.

Mi ara d-yawed umenzu n yennayer, aḡdud amaziḡ, anda yebḡu yili, ama deg tmura n Tmazya, ama deg tmura n umadḍal d tirmi, yesfugal-it, yettmagar-it s yiwet n tmeḡra yeḍḍuren d lferḥ.



Malek Houd d asemad n tmaziḡt seg wasmi tekoem s ayerbaz n tmurt-nney, seg 1995 ar ass-a.

D ameskar n waḡas n yidlisen, gar-asen immuden n tmucuha, n tmedyezt akked tullisin. Yura diyen yiwet n tsuyelt seg tutlayt tafrañsist yer ün n teqbaylit n yiwen n usefru ayezzfan n Umedyaz Smael At Gaefar.

Adlis-a «Ccḍeb akked yizuran» d ungal-is amezwru.

Nnig n 40 n yiḡeggasen d netta yettaru s teqbaylit ladiya tamedyezt.



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Ccḍeb akked yizuran

Malek HOUD

Malek HOUD

## Ccḍeb akked yizuran

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## **Agzul**

Tazrawt-nney terza tayult n tsekla yuran s Tmaziyt, iwumi nefka azwel “Tazrawt n ugram deg wungal Ccdeb akked yizuran” n Malek HOUD. Leqdic-a yebda yef krađ n yeħricen : aħric n tesnarrayt ; deg-s nebder-d asissen n usentel, asteqsi agejdan d yisteqsiyen inaddayen, timental d yiswi n ufran n usentel, asissen n usagem akked ugzul-is. Aħric azrayan ; i nebda yef sin yixfawen : ixef n tsiwelt, deg-s nefka-d tabadut n tsiwelt, d yiferdisen-is. Ma deg yixef wis sin, nessawed ad d-nesnekwu agram d tfukkas-ines (taggayin, tiwsatin, tiwuriwin, timhal, d wadeg n ugram daxel n wungal), ilmend n tmuyliwin n kra n yimusnawen. Ma d aħric n tesledt, yella-d seld tayuri n wungal i nufa d amesbayur n ugram, nga-as tasledt, nessasmel-it ilmend n wayen akk i d-nebder yakan deg tezri. S wakka, nessebgn-d yer taggara azal n ugram daxel n wungal.

## **Awalen n tsura**

Ungal : ilmend n M.A salhi(2017 : 70) : « ungal d tawsit n tsekla, ur yeedil ara netta d tullist, ungal d adris yezzufen maci am tullist, tun yers ur ttuqten deg-s yiwudam, yernu tasiwelt-ines tecbek nnig n tin n tullist ».

Agram : M.A Salhi (2017 : 20) d aħric deg uđris, yettak-d isallen yef uwadem, tayawsa, adeg, akud, ney yef tigawt.

Tasiwelt : Louis P.R (1992 : 08) : tasiwelt dayen s wacu i d-ttalsen tahkayt, tessebdad ullis s timmad-is.

