

Tagduda Tazzayrit Tamagdayt Tayerfant

Aylif n Uselmed Unnig d Unadi Ayerfan

Tasdawit n Ebderrahman Mira n Bgayet



Tamezdeyt n Tsekliwin d Tutlayin

Tasga n Tutlayt d Yidles n Tmaziyt

Tazrawt n Master

Tayult: Tasnilest n Tmaziyt (Tutlayt, Asmeskel d Usmagnu).

Asentel:

Tagmuzar n Tenfaliyin Tukrifin i yeqqnen yer tfekka n umdan, Tasleđt Tasnamkawalant.

(Taddart n Tizi Lqern, Tayiwant n Tewrirt Yiyil, Tamnađt n Udekkař)

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S Imendad n:

Inesyuma:

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Anemhal: Mass Yahyawu Mahdi.

Aseggas Asdawan: 2022/2023

Asnemmer

Deg tazwara, ad snemmrey aħnin d unezmar i yi-d-yefkan afud akked tezmert akken ad gey tazrawt-a.

Syin, ad snemmrey anemhal n tezrawt-iw Mass Yahyawī Mahdi i yuklalen adwal d yisey i imeqqren imi i yi-d-yefka afus n tallelt yerna yella-d yer yidis-iw seg tazwara n leqdic almi d taggara-s, yerna yefka-yi-d tamusni deg yal tayult.

Ad snemmrey amasdawan amnadi Mass El Adak Mustapha i yi-d-yefkan isillifen yelhan send ad bduy tazrawt-a.

Ad snemmrey Mass Eabdus Eezdin yas akken ulac-it da, maca yefka-yi-d afus n tallelt (saramey-as afud i igerrzen deg tmurt tabeṛranit).

Ad snemmrey wid akk i yellan yer tama-w s yiselmaden s yimsulya s yiεeggalen n twacult-iw iwakken immug-d leqdic-a.

Ad snemmrey imawlan-iw d yisetma i ħemmley nezzah, imi d nutni i yi-d-yessawḍen yer da llan yer yidis-iw deg yal tallit deg tudert-iw, ladya deg leqdic-a umnen d akken zemrey-as.

Abuddu

S yisey d udwal i yeelayen ara buddey leqdic-a i:

Kra n win ney tin i iqedcen fkan idammen-nesen d asfel yef tmaziyt u mazal ismawen-nesen ar ass-a imi qqaren “yella walbeed yella ulac-it, yella wayed ulac-it yella”. Yerna mazal wiyad qeddcen deg unnar n tmaziyt iwakken ad tidir wa ad taz yer sdat am nettat am tutlayin-niiden.

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Isewzalen d yizamulen

MD: amedya

Atg: ar taggara

MWT: tamawt

/: ney

→: yesea (inumak yemgaraden)

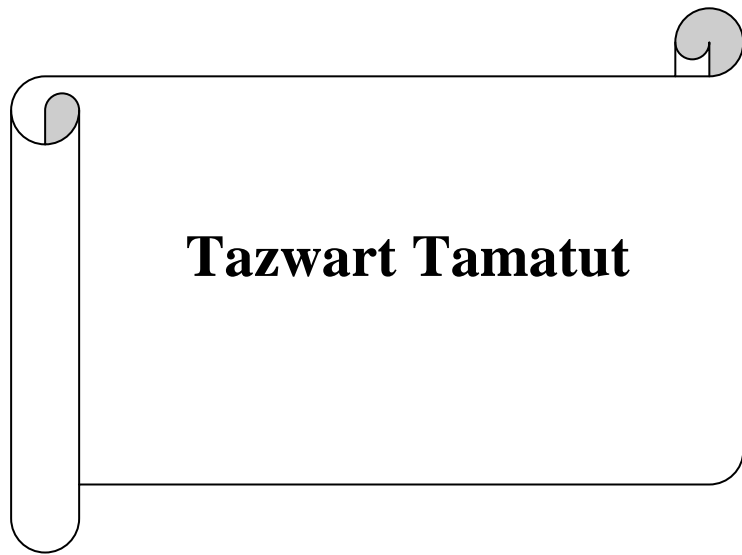
=: anamek

*: tayunin n tenfalit tukrift.

□: aẓar n tayunin timawalanin.

: } anamek-is s tutlayt n tefransist.

▶: asuyel awal s wawal yer tutlayt n tefransist.



Tazwart Tamatut

Tazwart Tamatut

Tazwart tamatut

“Amdan yettunefk-as unelli i usnezgem, i ureşşi n tektiwin akken ad iwelleh abrid-is. Yerna-as iles i usenfali d umtawi gar umdan d wayeđ.”¹

Tutlayin timaziyin llant seg zik, maca ddrent s ubrid n timawityef tmentelt n temhersiwin i d-iceddan akk fell-asant. Dacu kan, uflalen-d waţas n yimnadiyen ur tent-neġġi ad neggrent, qedcen fell-asant yal wa deg tayult iwakken ur tmettatent ara wa ad ladin tiwwura ad ilint d tutlayin n tussna.

Tamaziyt tesəa aţas n tayulin, ad d-nebder gar-asant tasnalest, tasekla, tasnilest...atg. Taneggarut-a d tussna i izerrwen tutlayin tigamaninn umađal. Tasnilest n tmaziyt, ddeqs i tuţa yer sdat imi tesəa aţas n tfurkac gar-asant tamsislit, taseddast, tasnalya, tasnamka, tasnawalt... Taneggarut-a tzerrew awal d umawal n tutlayt, deg-s ad naf teffey-d nay tefruri-d seg-s tugrint n tesnafiyirt (tussna i izerrwen tafiyirt), imi tasnawalt tufa-d iman-is ur tezmir ara ad tezrew tayunin-nni tuddisin i yerza ukarif dixel-is. Syin tuyal d tussna yerna d tayult i yesean iswi, ur teqqim ara akken kan teqqen yer tesnawalt; ilmend n waya ad naf Legallois. D& Tutin. A (2013:9), nnan-d: *“Tasnafiyirt tuyal ur tettwaţsab arad tayult ddaw n tesnawalt; əawnent tesnadrist, taseddast akked tesnimant s ttawilat yemgaraden.”*² Dacu kan, tamsalt n ukarif almi d iseggasen-a kan ineggura i bdan qeddcen fell-as wama aċal-aya ġġant deg rrif; akken i d-yenna Mejri. S(2006/1:140): *“Tumant tasnilsant n ukarif tettwaəzel deg tezrawin tsnilsanin.”*³ Seg tama-nniđen, yenna-d dayen El Adak. M (2018:108): *“Deg umezruy, tigezmin tukrifin, terra-tent tjeřrumt tamensayt akked tesnilest tatrart deg rrif.”*⁴

Yas akken tinfaliyin tukrifin lant azal ladya deg tmetti-nney imi ttwaseqdacent s waţas maca ur asent-faqen ara yimsiwal qqaren-asant kan (Imeena n wawal), yewwi-d ad tent-id-negmer imi cađent uhwajent axeddim n ugraw iwakken ad nzer amek i iga useqdec-nsent send ad neggrent. Ferdinand De Saussure yemmeslay-d yakan yef temsalt-a maca maċči s telqey, deg udlis-is “Cours de linguistique générale”, yenna-d: *“Anţad ila sin n yirman nay ugar i*

¹ Toumi Houcine « Awal s wawal » Recueil de locutions et d'expressions en berbère (kabyle), 2008, p. 9.

² “La phraséologie n'est plus considérée comme un sous-domaine privilégié de la lexicologie; l'analyse textuelle, la syntaxe, la psychologie ont investi de manières diverses ce champs.”

³ “Le figement en tant que phénomène linguistique était marginalisé dans les études linguistiques.”

⁴ “Les séquences figées ont été historiquement mises à l'écart par la grammaire traditionnelle et ensuite par la linguistique moderne.”

Tazwart Tamatut

yemgaraden, ttemlilen deg tefyirt s usuddes, qqnen yerna ttakken-d yiwet n tayunt i yueren i tesledt.”⁵

Amenzu i iqedcen yef tesnafyirt d Charl Bally, yettwaḥsab d ababat n tayult-a, deg “*Traité de stylistique française*” i yura deg useggas n 1909. Ma yella deg Tmaziyt, amenzu i iqedcen yef tesnafyirtakken i d-yebder Yahiaoui. M deg tezrawt-is n Doctorat d akken d André Basset deg useggas n 1952.

Ihi tazrawt-nney tcudd yer tayult n tesnilest n tmaziyt, tugrint n tesnafyirt; s unamek-nniḍen d tagmert n tenfaliyin tukrifin i icudden yer tfekka n umdan (taddart n Tizi Lqern), anda ara d-naf tagmuzar nay ansa i d-yekka ukarif-nsent wa ad nzer s wanwa ttawil i tent-bennun s tesledt tasnamkawalant n wammud-nney.

Ma nmuqel yer tezrawin i yemmugen yef tenfaliyin tukrifin, ad naf drus, yerna yas llant maca ttwarunt s tutlayt n tṛumit, ihi, ad d-nebder:

-Tazrawt n Magister Taleb Ahsène deg useggas n 1996 deg INALCO: “*L’abstraction dans le vocabulaire de base berbère: étude des locutions verbales kabyles.*”. Maca ulac-itt deg Lezzayer.

-Tazrawt n Magister n Tidjet Mustapha deg useggas n 1998: “*Polysémie et abstraction dans le lexique amazigh (kabyle)*”. Yemmeslay-d yef tegzemt tuddist i izemren ad d-yefken tayunin timawalanin timaynutin maca ur yekcim ara s telqey deg tenfaliyin.

-Tazrawt n Doctorat n Tilikete Ourida deg useggas n 1999 : “*Les locutions à noyau verbal en Kabylie: approche syntaxique, sémantique, pragmatique et rhétorique.*”

-Tazrawt n Magister El Adak Mustapha deg useggas n 2001: “*Figement et créativité lexicale en berbère: étude des locutions verbales rifaines.*”

-Tazrawt n Doctorat n El Adak Mustapha deg useggas n 2006: “*Le figement lexicale en rifain: étude des locutions relatives au corps humain.*” Deg INALCO. Iswi-s d tazrawt n usuddes aseddasan d usnamkan n yiwenniye inemyagen d yiremyagen. Maca ur nessawed ara ad t-nmuqel acku ulac-itt da.

⁵“*L’agglutination consiste en ce que deux ou plusieurs termes originaires distincts, mais qui se rencontraient fréquemment en syntagme au sein de la phrase, se soudent en une unité absolue ou difficilement analysable.*”

Tazwart Tamatut

-Tazrawt n Doctorat n Chakiri Malika deg useggas 2007: “Le figement en berbère. Aspects syntaxique et sémantique.” UFR Sciences humaines et sociales, département de linguistique générale et appliquée, Université Paris-Descartes. Iswi-s d tasleđt n yisefren isnalyanen iseddasanen d yisnamkanen iwakken ad d-tekkes tafesna n ukarif-nsent akked yinumak yemgaraden.

-Tazrawt n Magister n Yahiaoui Mahdi deg useggas n 2009: “Essai de typologie syntaxique des expressions figées kabyles (parler de Tichy).” Deg tesdawit n Bgayet. Iswi-s ad d-yekkes tašensekka taseddasant n tenfaliyin tukrifin wa tent-iserwes yer tid i yellan deg usegzawal n Jean-Marie Dallet ad ižer lemgirda i yellan deg unamek gar-asant.

-Tazrawt n Doctorat n Yahiaoui Mahdi deg useggas n 2021: “Les stuctures figées kabyles: approches lexicale, morphologique, syntaxique, sémantique et rhétorique.” Deg tesdawit n Bgayet.

Llant dayen tezrawin n Master n yiseggasen-a ineggura, ffyent-d seg tesga n tutlayt d yidles n tmaziyt deg tesdawit n Bgayet yef usentel n tenfaliyin tukrifin, ad d-nebder gar-asant:

-Bouzekri Fouzia & Bourereche Soria 2014, “Tinfaliyin tukrifin deg temnađt n Temriđt, tasleđt tasnalyamkant.”

-Bousba Ikram 2015, “Aserwes gar tenfaliyin tukrifin d wuddis deg wayen yerzan talya, tawuri d unamek: Tamnađt n Burđ Mira.”

-Mouhoun Meriem & Mecheri Nora 2017, “Aserwes gar wuddis, uddus d tnuddust, talya, tawuri d unamek (tamnađt n Leqser).”

-Ibazizene Djaafar & Aissi Mahfoudh 2017, “Tasleđt taseddasant akked unamek i tenfaliyin tukrifin n temnađt n Weqqas.”

-Nadri Ouanissa 2018, “Asebded n usegzawal n tenfaliyin tukrifin tameslayt n Rħamin (Ireħmunen).”

-Maali Kahina & Kifouche Loubna 2021, “Ifyirmanen inattalen deg teqbaylit (tamnađt n tezmalt): asulu d teginatin n useqdec.”

-Cherifi Lidia & Oukhaled Saida 2022, “Tazrawt tasnalyamkant n tenfaliyin i icudden yer tterbiya deg teqbaylit (tameslayt n Weqqas).”

Tazwart Tamatut

Tamukrist:

Leqdicat-a akk mmugen yef tesnafyirt, tinfaliyin tukrifin, maca yal yiwen s tesleđt-is d yiswi-s, amur ameqqran yewwi-d yef tesleđt tasnalyamkant. Tinfaliyin tukrifin ttwaseqđacent s wařas deg tutlayt deg tudert n yal ass, maca imdanen ur ssinen ara isem-a, qqaren kan “lmeena n wawal” nay “lemtul/lemeun”. Yal tutlayt s yidles-is, ihi ad naf d akken timetti taqbaylit teččur d tinfaliyin i d-yewwi ad d-negmer send ad negrent, acku seant azal d ameqqran. Nezmer ad asent-neg tasleđt i nebya. Annar-a d amerkanti yewwi-d fell-aney ad neg ařas n yinadiyen fell-as wa ad neeređ ad d-nawi amaynut. Imi tazrawt-nney tettnadi yef tegmuřar n ukarif n tenfaliyin ma yella wassay gar wawalen d ukarifs tesleđt tasnamkawalant.

Aya ad ay-yeđđ ad d-nefk isteqsiiyen-a igejdanen:

Ansa i d-yekka unamek amatu ukarif n tenfaliyin ? Ma yella wassay gar wawalen d unamek ukarif? S wanwa akala i nezmer ad d-naf anamek i yellan sdaxel n tayunin-nni i d-yettaken yiwen n unamek?

Turdiwin:

-Yella wassay gar wawalen akked unamek ukarif.

-Yezmer ad naf anamek agentnamkan n tenfalit tukrift yekka-d s useqđec n tgetnamka tamawalant.

-Yezmer anamek-nni yekka-d s useqđec n tenyumnayt/amerwes.

Iswi agejdan:

Ad nwali ansa i d-yekka unamek amatu n ukarif n tenfaliyin, ma yella wassay gar wawalen d unamek ukarif, ma nezmer ad d-naf anamek-nni s useqđec n tgetnamka nay tanyumnayt.

Beřtu n tezrawt:

Tuddsa n tezrawt tesea azal d ameqqran deg yal leqdic ussnan, dya yal yiwen amek i ibeřtu tazrawt-is ilmend n tesleđt i iga nay ma nezmer ad d-nini ilmend n wamek i t-isueed.

Ihi deg tezrawt-nney, nefren ad nebđu iřricen akka:

Tazwart Tamatut

-Aḥric amenzu, ad d-yawi yef yiferdisen n tesnarrayt. S unamek-nniḍen ad d-nebder akk tarrayin akked yisallen i ilaqen iwakken ad ieiwen imeyri yerna ad tili s ubrid n tussni imi deg-s ad d-nessisen yal aferdis akken i ilaq.

-Aḥric wis sin d tizri, ad tt-nebḍu yef kraḍ n yixfawen imi deg tazwara nenna-d d akken asentel-nney d tasleḍt tasnamkawalant n tenfaliyin tukrifin n tfekka n umdan; dya ixef amenzu ad d-yawi yef tesnafyirt akked yiferdisen-is, wis sin d ixef n tesnawalt d wayen tesɛa, ma d wis kraḍ yef tesnamka d wayen i icudden yur-s. Din ad naf tibatutin n yal tamidrart nay tanakti i yerzan leqdic-nney, imi send ad nerzu yer tesleḍt, yewwi-d ad nenḡer abrid-nney akken i ilaq s tikci n yisallen i isehḡan akked tmussni tamatut n usentel iyef nga tazrawt.

-Aḥric wis kraḍ ney aneggaru, d tasleḍt n wammud i d-negmer i yellan d tinfaliyin tukrifin i yeqqnen yer tfekka n umdan n taddart n Tizi Lqern. Ad as-neg tasleḍt tasnamkawalant, anda ara nzer ansa i d-yekka unamek ukrif, assay i yellan gar wawalen d unamek ukrif akked ttawilat n tenyumnayt d tgetnamka i nesseqdac iwakken ad d-nebnu tanfalit s usbak.



Aḥric n tesnarrayt

Aħric n Tesnarrayt

Aħric n tesnarrayt

Deg yal leqdic ussan, yewwi-d fell-ay ad nezwir deg tesnarrayt, deg-s ad neeređ ad d-nessisen ayen akk i yellan d agejdan deg tezrawt-nney.

1-Asissen n usentel n tezrawt:

Leqdic-nney, icudd yer tayult n tesnilest n tmaziyt, tayult n tesnafyirt. Yella-d yef “Tagmuzar n tenfaliyin tukrifin i yerzan tafekka n umdan, tasleđt tasnamkawalant(taddart n Tizi Lqern)”. Imi yal leqdic asnilsan yesea timentelt n ufran-is, ihi yella-d iwakken ad d-negmer tinfaliyin tukrifin i yeqqnen yer tfekka n umdan, dya nessawed negmer-d azal n 155 n tenfaliyin, iwakken ad asent-neg tasleđt tasnamkawalant ad nzer ansa i d-yekka uzar nay tadra-nsent, akken dayen ara nzer anamek n ukarif-nni ma yesea assay d wawalen-nni, d wanwa akala i nesseqdec, ma d tagetnamka ney d tanyumnayt.

2-Afran n usentel:

Llant tmental i ay-yeğgan nefren asentel-a, gar-asent lixsas n tezrawin yef leqdic-a imi ur ttuqtent ara atas deg unnar n tesnafyirt deg tmaziyt, yerna yas ma llant ttwarunt s tutlayt n tefransist. Inumak uffiren nay ukrifen i seant tenfaliyin-a i yeqqnen yer tfekka n umdan seant azal d ameqqran deg tudert-nney n yal ass imi d ayen i nesseqdac s umata.

Yella-d dayen uwellih n yiwen n umusniles n tmaziyt amasdawan Si Mustapha El Adak, d aselmad di tesdawit n Wejda deg Lmeřruk, yenna-ay-d: *“Iseggasen-a llan yinadiyen yef tenfaliyin tukrifin maca mačči yef temsalt n tegmuzar s tesleđt tasnamkawalant. Asentel-a d aywali, acku i tikkelt tamezwarut i yemmug. A wi yufan ad txedmem “tagmuzar n tenfaliyin tukrifin ara d-tekksem seg tmucuha nay tizlatin timawin.”* Maca nesmenyef ad nerzu yer wannar wa ad d-negmer tinfaliyin-a syur tlawin akked temyarin ladya, acku anamek yettemgirid seg temnađt yer tayed, yerna ad nidir tirit n unadi.

Nefren asentel-a “Tagmuzar n tenfaliyin tukrifin i icudden yer tfekka n umdan, tasleđt tasnamkawalant(taddart n Tizi Lqern), acku:

-Tinfaliyin-a, ma yella ur asent-ngi ara tazrawt s tizin yer wannar ad tent-id-negmer s wallal n timawit ad uyalent ad neggrent.

-Nebya ad nzer ansa i d-kkant tenfaliyin-a d yinumak-nsent, anwa ttawil i sseqdacen iwakken ad ssuffyen tanfalit tukrift.

Aħric n Tesnarrayt

-Llant tezrawin i d-yettmeslayan yef tenfaliyin tukrifin maca s umata kan, dya nefren tayult tuzziġt i yellan d amuren n tfekka n umdan.

-Ulac tazrawt i yellan deg taddart n Tizi Lqern, yaş akken d tin yeččuren d inzan, tinfaliyin tukrifin, ... Yelha ma nessen tameslayt-nsen d yinumak i fkan i tenfaliyin-a.

3-Iswan n leqdic:

Ur nezmir ara ad neg tazrawt ney leqdic ussnan, war ma nesea iswi deg uqerruy-nney, yewwi-d ad naweđ yur-s. Tazrawt-a tesa iswan, ad d-nebder gar-asen:

-Ad d-negmer tinfaliyin tukrifin i yeqqnen yer tfekka n umdan seg taddart n Tizi Lqern, wa asent-neg tasleđt tasnamkawalant.

-Ad d-nawi leqdic s usentel amaynut, anda ara nzer ansa i d-tekka tadra n tenfaliyin tukrifin n tfekka n umdan, d wansa i d-yekka unamek amatu n ukarif n tenfaliyin-nni, ma nezmer ad d-naf anamek-nni s useqdec n ttawil n tgetnamka nay n tenyumnayt.

-Ad nessiweđ ad d-nini ma yella wassay gar wawalen-nni d unamek ukrif.

4-Asissen n wammud:

Ammud n tezrawt-nney d tifyar, s unamek-nniđen, d tinfaliyin i icudden yer wamuren n tfekka n umdan i yesean akarif nay i yerza usbak, negmer-itent-id seg Tizi Lqern. Yal yiwet s wanwa ttawil ney abrid i tettwabna, yal ta s unamek-is uffir, yal ta ansa i d-tekka (azar/ tadra-s), yal ta yef wacu i d-tewwi. Imi d tilawin i tent-iqqaren s waşas, senfalayent yes-sent ayen i byant. Ihi nessaweđ newwi-d syur yimsulya azal n 155 n tenfaliyin tukrifin iwakken ad asent-neg tasleđt tasnamkawalant.

5-Asissen n temnađt:

Tizi Lqern, d taddart i d-yezgan deg tlemmast n tyiwant n Tewrirt Yiyil tamnađt n Adekkař ayir n Bgayet, d tamazzya n tudrin. Attan nnig n yilel (600). Deg ugafa tella taddart n Ayt Yidir, deg unzul ad naf Lotissement (centre urbain) Tawrirt Yiyil. Ma yella yer usammar d umalu llant tayiwant n Udekkař akked taddart n Ugemmun At emer.

Tawrirt Yiyil tesa azal n 71,34 km² deg tjumma. Ma yella d amdan n yimezday-is wwđen yer 6462, ma d Tizi Lqern tesa azal n 1670 n yimezday deg useggas n 2022.

Tizi Lqern tesa atas n yidgan nay ma nezmer ad d-nini izrugen yal wa s usmiddeg-is, ad d-nebder gar-asen: Lhara wadda, lhara ufella, Ifires, Timizar, Agni, Tayzuyt, Tagemmunt, Ucli,

Aħric n Tesnarrayt

Tiħerqin, Tala ufella, Tala wadda, Burezman, Aħruc, Azniq n Ujeud, Lħara n At eli akked Lħara Ueebla.

6-Amezruy akked tmentelt n usmiddeg n Tizi Lqern:

Taddart n Tizi Lqern tesa amezruy, yewwi-d ad t-id-nales iwakken yer sdat ma inuda walbeed fell-as ad t-yaf imi yelha yiwen ad yissin amezruy n yal adeg anda ara yeg leqdic. Syin ad d-nefk timental i ten-yeğġan kksen isem amenzu, rran deg wadeg-is asmideg-a. Aya ilmend n wayen i d-negmer yur yimsulya.

Tizi Lqern d isem uddis yebda yef sin (Tizi: adeg elayen/ taswiēt) + (Lqern: tallit)

Zik, llan waṭas n yimnekcamen i d-yerzan yer tmurt n Leqbayel, dya ulac anda ur rwilen ara acku ttekkxen-asen kullec. Ihi dduklen iwakken ssuffyen acengu, ceyyeen qbel yiwen ad irqed imukan , dya yufa-d yiwen mlalen din, imir semman-as Tizi n Tsemlal anamek-is d akken tessemlal-iten ilmend n kra n yimsulya, ma ilmend n wiyad d imyi n tsemlalt n yugten din. Teqqim akken aħal almi teemer, yiwen n wass ieedda-d umsebrid tebreen-t yimecṭaħ dya yedea-asen: Tizi n Tsemlal anda yella lhemm ad tt-inal. Imir wwin-t yer lġamee d axxam n yimsebriden anda i ten-seččayen, nnan-as ad ay-tessemħeđ ddeewa diri-tt. Yenna-asen dayen teffey-d maca semmim-as Tizi Lqern ad ttezzin fell-as leqrun. Ihi yeqqim akken seg useggas n 1600 nay 1700, yal yiwen amek i d-yeqqar elaħsab n ccfawat-is.

7-Tamsiskert n ufran n temnađt⁶:

Llant aṭas n tmental i ay-yeğġan nefren tamnađt-a, gar-asant:

-Ur temmug ara yakan tezrawt yef usentel n tenfaliyin tukrifin deg-s, ihi yelha ma newwi-d amaynut.

-Yella wadeg dina isem-is Lħara wadda anda i ttiyant ala tilawin d temyarin, ihi yeshel iwakkal ad tent-tafed negrawent din, wa ad fkent akk tinfaliyin i seant.

-Imi d tamnađt anda llant aṭas n lخالat ihi din i uggtent tenfaliyin tukrifin lada tid i yeqqnen yer tfekka n umdan acku ttawin-d isental yemgaraden yecban tayri leħnana, lxelea, urfan, ddeawi...

8-Tifukkas d tarrayin n tegmert:

Deg uferdis-a, ad neeređ ad d-nemmeslay yef tfukkas nay tarrayin i neđfer iwakken nessawed negmer-d ammud-nney.

⁶ - Awal-a "Tamsiskert", yessumer-ay-t-id Mass Rabehi Allaoua, d agdazal n "motivation".

Aħric n Tesnarrayt

Deg tezrawt-a, nesseqdec tarrayt tusridt imi nerza srid yer wannar iwakken ad d-nagem ammud i yellan d tinfaliyin tukrifin i icudden yer tfekka n umdan. Mi nerza yer taddart n Tizi Lqern, nufa din yiwen n uzrug iwumi yyaren Lhara Wadda, din kan i ttnegrawent tlawin d temyarin, maca sa yer da kan ad d-ieddi urgaz ad ay-d-yefk isalli ula d netta. Dya newwi drus n tenfaliyin iwakken ad asent-nefk amedya imi qqarent kan lmeena n wawal. Ihi ad as-nini ma teqqarem akka ad d-inint ih nay ala ad d-rnunt anamek d tegnit i deg i tent-qqaren , tikkwal rennunt-d asefru nay inzi sdat-s. Imir nesseklas kan umbae nura-tent akk.

Isteqsiyen i asen-nefka i yimsulya:

-Teqqarem tanfalit-a?

-Acu i d anamek-is?

-Melmi i tt-teqqarem?

-Anta tanfalit dayen i teqqarem yef umur-a n tfekka n umdan?

9-Asissen n yimsulya:

Tazrawt-nney, tuhwaj ad tsenned yef yimsulya iwakken ad d-negmer ammud i isehhan i yeşfan i yellan d ayla-nsen. Ihi imsulya sean azal d ameqqran deg leqdic-nney, yewwi-d ad ten-id-nessisen akken i iwata. Amur ameqqran n yimsulya i nesteqsa d lxalat, acku yur-sent kan meşsub i nezmer ad naf tinfaliyin tukrifin ladya tin i yeqqnen yer tfekka n umdan, acku d nutenti i tent-isseqdacen s umata ama d inzan ddeawi n lxir nay n ccer timeuyar aserwes, yerna senfalayent-d ayen i hemmlent d wayen i yunzant s yinumak-a uffiren.

| Amsalyu | Awtay | Tuzuft | Tawuri |
|---------------|-------|------------|-----------------------|
| Arezqi Baya | 87 | D tameţţut | D tameţţut n uxxam |
| Saeid Baya | 51 | D tameţţut | D tameţţut n uxxam |
| Nna hesna | 80 | D tameţţut | D tameţţut n uxxam |
| Nna Sehra | 90 | D tameţţut | D tameţţut n uxxam |
| Remda Zakya | 40 | D tameţţut | D tafellaht |
| Buzwik Zineb | 88 | D tameţţut | D taxeyyaqt |
| Nna Zahya | 75 | D tameţţut | D tameţţut n uxxam |
| Seada Zehra | 49 | D tameţţut | D taselmadt n tmaziyt |
| Nna Zehwa | 79 | D tameţţut | D tameţţut n uxxam |
| Ismaeil hesna | 71 | D tameţţut | D tameţţut n uxxam |

Aħric n Tesnarrayt

| | | | |
|-----------------|----|------------|------------------------|
| Keğgar Seħra | 87 | D tameṭṭut | D tafellaħt |
| Saaid | 40 | D argaz | D ameksa |
| Arezqi Muħemmed | 63 | D argaz | D aselmad n tmaziyt |
| εeğgir Taħer | 55 | D argaz | D aεeggal deg BR TV |
| Nadir | 39 | D argaz | D amsenzu |
| Mexlufi ħafid | 65 | D argaz | Amaray amatu n tyiwant |

10-Tarrayt n tesleđt:

Deg yal leqdic, yewwi-d ad nheyyi tarrayt n tesleđt i ilaqen iwakken ad nessiwed ad nsuddes tazrawt akken i iwata. Deg tazwara, nebđa tinfaliyin tukrifin yef snat n taggayin, tid i d-yettwasilyen s ukala n tgetnamka (nefka-d akk inumak i seant tayunin-nni n umawal bac neffey-d yer unamek ukrif), akked tid i d-yettwabnan s ukala n tenyumnayt (yer wacu i srewsen yal tanfalit tukrif). Umbae yal taggayt nebđa-tt yef wamuren n tfekka n umdan akken i myezwaren (ccεer, aqerruy, tawenza...). Syin akkin nufa-d ađar-nsen, neeređ nufa-d tadra-nsen ansa i d-tekka, assay i yellan gar wawalen akked unamek ukrif.

Ihi, newwed yer taggara n uħric n tesnarrayt anda i neđra amsedfer n yiferdisen igejdanen n tezrawt. S wakka nessawed nefka-d tikti tamatut yef tesnarrayt i neđfer i leqdic-a.



Aḥric n tezri

Aħric n tezri

Aħric n tezri

Deg yal leqdic ussan, yessefk ad d-nefk tibatutin n tmiđranin akk i yerzan tazrawt-nney, imi nebđa aħric n tezri yef krađ n yixfawen. Amenzu, d ayen yerzan tasnafyirt. Wis sin d tasnawalt. Ma d wis krađ, d tasnamka.

1-Ixef n Tesnafyirt/ Tafyirmant:

1-1-Tabadut n tesnafyirt/ tafyirmant:

Tasnafyirt d tussna i izerrwen tafyirt d tenfalit s umata anda tayunin-is seant yiwen n unamek kan ilmend n usbak; s unamek-nniđen, tzerrew tayunin tuddisin i yerza ukarif. yef waya ad naf Yahiaoui. M et al (2020:45) yenna-d: “*Tasnafyirt d yiwet n tayult deg tesnilest i izerrwen tulmisin n tefyar yebnan yef wađas n yinmawalen. Tifyar-a seant tawuri d unamek n yiwen n wawal. Deg tayult-a, nettmeslay-d ala yef tenfaliyin yerza usbak.*”

Anamek n waya, tayult n tesnafyirt terza tinfaliyin tukrifin (mi ara negrawen wawalen i d-yettakken yiwen n unamek acku mmalen-d yiwet n tyawsa).

Ilmend n Rey. G (2015:35): “*Tasnafyirt tekki yer tutlayt, yewwi-d ad tettwazrew am ugraw i d-yettawin tayara n yidles, n tmetti, s uskir amazday i tmuyli n tyawsiwin, s uskir usbik.*”⁷

Ihi tasnafyirt tesea adeg dixel n tesnilest imi tla yef wacu i tzerrew akked tesnarrayt, yewwi-d ad tt-nezrew acku tcudd yer yidles i icerken ieggalen n tmetti imi yal yiwet s tulumist-is.

MD: *Timcenneft n twenza*: tafyirt-a tebna yef snat n tayunin n umawal d yiwet n tayunt n tjeřrumt yal yiwet s unamek-is, maca mi ddukklent fkant-d yiwen n unamek uffir ukarif (taqcić ur nesēi zzher).

Ihi, nezra d akken imusnawen msefhamen yef tbadut n tussna-a, fkan irem-a i tefyan i yesēan anamek uffir.

1-2-Tabadut n tefyirt:

Tafyirt d tagrumma n wawalen i yemseđfaren i yesēan assay gar-asen, ttemsemmeden iwakken ad d-fken tikti.

⁷“La phraséologie appartient à la langue et doit être étudiée non comme un domaine à part, mais comme un ensemble porteur de l’idiosyncrasie d’une culture, d’une société, d’une façon collective de voir les choses, d’une façon idiomatique de partir.”

Aħric n tezri

Ilmend n Martinet. A (1970: 131): “*Tafyirt d tinawt anda iferdisen-is qqnen yer yiwen n useyru nay yer waṭas n yiseyra imezdiyen.*”⁸

Da, ad negzu belli deg tefyirt ad naf iferdisen i yettsemmiden aseyrur ur zmiren ara ad ilin iman-nsen, mi ara tili d tafyirt taḥerfit.

MD: *Yejmed yimi.*

Nay aṭas n yiseyra, mi ara tili d tafyirt tuddist.

MD: *Yejmed yimi i yeččan aslem.*

Ma dCorblin. F (2013:46) yenna-d: “*Tifyar d tayunin i yellan d ayla n tutlayin tigamanin.*”⁹

Dya, awalen i sseqdacen yimdanen yal ass deg tutlayt-nsen tettağğa-ten bennun-d tifyar iwakken ad d-senfalin kra n tikti.

Hamon. A(1996: 199) yenna-d: “*Tafyirt tezmer ad tettwasiley s tegrumma n wawalen ukdisen.*”¹⁰

Am tefyirt: *Tiṭ tettwali, aqemmuc ihedder.*

Ilmend n Brachet & Dussouchet i d-tebder Rey. M.I.G(2020:176): “*Irem n tefyirt yuyal iban-d wwin-t-id yer tseddast am asmi ara nesdakkal awalen deg tefyirt.*”¹¹

Acku taseddast d tussna i izerwen tawuri n wawalen i d-yebnan tafyirt, dya awalen-nni sdaxel wa yesea assay d wayeḍ.

1-3-Tabadut n Tanfalit s umata:

Tanfalit d awal, d uddus nay d agraw n tayunin n tutlayt i d-yemmalen yiwet n tyawsa. Dya tabadut n Schmale (2013) i d-tebder Krylyschin. M (2018: 4) teskanay-d aya: “*Tanfalit tezmer ad tettwaḥsab am tayunt tagetmawalant acku tagrumma-a ur tettwasegzay ara s usekcem n tillugniwin timatutin tiseddasanin akked tesnamkanin n tuddsa.*”¹²

⁸“La phrase est l’énoncé dont tout les éléments se rattachent à un prédicat unique ou plusieurs prédicats coordonnés.”

⁹“Les phrases sont des unités qui appartiennent aux langues naturelles.”

¹⁰“Une phrase peut être formée d’un ensemble de mots plus ou moins complexe, allant d’un point à un autre.”

¹¹“Le terme phrase finit donc par s’imposer et par se rapporter exclusivement à la syntaxe, comme “manière d’assembler les mots en phrase.”

¹²“L’expression peut être considérée comme une unité polylexicale car cet ensemble ne s’explique pas intégralement par les régularités syntaxique et sémantique générales de combinaison.”

Aħric n tezri

Tayunt tagetmawalant d awal uddis (taget+awamal), d snat nay ugar n tayunin timawalanin i yettwaḥsabend yiwet imi tbennu-d yiwet n tayunt s waṭas n yimawalen. Mi ara ddaklent ttakent-d yiwen n unamek.

MD: Yemmut wul-is. (tanfalit tebna s snat n tayunin n umawal i yedduklen ttwaḥsabent d yiwet n tayunt tagetmawalant i d-yefkan anamek = ur as-tuqie deg wazuḥ, ur yesei ara lḥenna)

Ma d Mounin. G (1974: 134) yenna-d : “*Awal nay uddus (tanfalit tamsiwelt d tirawlant).*”¹³

1-4-Tabadut n tanfalit tukrift:

Tanfalit tukrift d tafyirt anda tayunin-is ttakkent-d yiwen n unamek d uffir akked yiwet n twuri. Ur yezmir ara ubeṛṛani ad tt-yegzu ma yella yegza kan inumak ilellyen n wawalen-nni, dya ala mmi-s n tutlayt ara yezren d akken yella unamek ukrifdeffir-nsen mi dduklen. Akken i d-tenna Fekete. G (2006: 118): “*Tanfalit tukrift d tagrumma n waṭas n wawalen yettwarzen s tseddast d unamek. Awalen-a cudden s talya tusbikt i d-yettakken anamek amatu i ilaq ad necfu.*”¹⁴

Seg waya ad negzu d akken seg yiwet n tama ad naf akarif deg tanfalit yerza taseddast imi awalen-nni i tt-yebnan sean yiwet n twuri ur nezmir ara ad ten-nebḍu, seg tama-nniḍen ad naf dayen icrek-iten yiwen n unamek i yellan d ukrif ma nebḍa-ten ad uyalen d ilellyen.

MD: *eebsey yef wul-iw.*(awalen i d-yebnan tanfalit-a tukrift tecrek-iten twuri ur nezmir ad nefreq imi mmalen-d yiwet n tyawsa i isebken, yerna fkan-d yiwen n unamek ukrif i yellan (ğğiḃ lḥaja yaṣ akken ḥemmley-tt). Ma nefreq-iten, yal yiwen ad yeddem anamek-is ilelli (aefas s uḍar akked d wul i yellan d amur deg tfekka n umdan).

Ula d Tidjet. M (1998: 62) yesbadu-d: “*Tanfalit tukrift d tuqqna taseddasant timezgit gar kra n tayunin timawalanin, yettwassnen s unamek amatu awḥid seld amyagar lwaḥi d tuqqna-a.*”¹⁵

¹³“Mot ou syntagme (une expression vocale et expression graphique).”

¹⁴“Une expressions figée est donc un groupe de plusieurs mots syntaxiquement et sémantiquement liés; ces mots sont soudés sous une forme fixe, donnant un sens global qu’il faut mémoriser.”

¹⁵“L’expression figée est une liaison syntagmatique “permanente” entre certaines unités lexicales, qui se caractérisent, après qu’elles aient contacté cette liaison, par un sens global et unique.”

Aħric n tezri

Yerna-d Yahiaoui. M(2018: 212): “*Tinfaliyin tukrifin ttwasilyent s tayunin tigtamkanin i izemren ad seunt atas n yinumak (seant atas n yizdinmaken).[...]Tinfaliyin tukrifin seant sin n yinumak, anamek asusay d unamek uffir.*”¹⁶

S unamek-nniđen, tanfalit tukrift tesa anamek amenzu ilelli d unamek uffir ur d-nettban, awalen-is zemren ad seun mennaw n yinumak.

MD: *Yeqqur uqerruy-is* → tayert (ur yerđib ara), aqerruy (amur n tfekka): mi ara t-nnal yeqqur {anamek ilelli}

d amdan i ixedmen rray n uqerruy-is kan, ur yesmuzgut i wiyad. {anamek ukrif}.

Ilmend n Alwadi. A & Alhathal. B (2013: 15): “*D tanfalit tukrift i d-tteawaden amur ameqqran n yimsiwal n tutlayt. Ma tettwasuyel awal s wawal yer tutlayt taberranit, yezmer ad as-iruh unamek acku tesa assay d yidles i d-tewwi tutlayt taybalut.*”¹⁷

Ayen yellan d agejdan da, d akken tanfalit tukrift seqdacent s wařas deg yiwet n tmetti almi d ayen ur nezmir ad tt-nsuyel yer tutlayt taberranit akken i tella yakan ma ulac ya ad as-iruh unamek ukrif ya ad tuyal ur tesa ara akk anamek.

MD: *Isehħa wudem-is*= ur yettneħcam ara. Ma yella nessuyel-itt yer trumit ► Son visage est solide (Ur yesēi ara anamek).

Ilmend n Huiyun Hu, (2019: 1): “*Tinfaliyin tukrifin d tigezmin n wawalen imsisanen, alnamek ur d-yetteffey ara seg wawalen-nni yettwasuddsen.*”¹⁸

Yef waya, ur ilaq ara ad negzu yal awal s unamek-is, acku tanfalit-nni s timmad-is tefka-d anamek uffir usbik ur nelli deg tayunin-nni i tt-yebnan i yesruħen anamek amenzu.

¹⁶ “Les expressions figées sont formées des unités polysémiques qui sont capables de renvoyer à plusieurs sens (dotés de plusieurs sémèmes).[...] Les expressions figées sont porteuses de deux sens, le sens transparent et le sens opaque”

¹⁷ “C’est une expression figée répétée par la plupart des locuteurs natifs et reconnue comme telle. Si elle est traduite mot à mot dans une autre langue étrangère, elle risque de perdre de son sens, car elle a un rapport très étroit avec la culture véhiculée par la langue dont elle fait partie.”

¹⁸ “Les expressions idiomatiques sont des séquences de mots conventionnelles dont la signification n’est pas déductible à partir de leurs mots composants.”

Aħric n tezri

1-5-Tabadut n ukarif/ asbak:

D akala i itteqqnen tayunin n tenfalit almi sruħent anamek ilelli i yettuyalen d usbik acku ur nezmir ara ad tent-nebdu, imir ttuyalent zun d yiwet n tayunt ula deg tseddast.

MD: *Idammen-iw rekkmen.* (yal awal yesæa anamek ilelli iman-is, maca mi ddukklen fkan-d yiwen n unamek yesbek i yellan d lefqaæat. Ma nebda-ten ad yebdu ukarif-nni).

Ilmend n Yahiaoui. M (2018: 210): “*Akarif d tumant tagensayt deg tutlayin tigamanin akk.*”¹⁹

Ilmend n Guillon (2004: 63): “*Akarif d akala anda agraw n wawalen mi ara ddakklen ttakkend-d yiwen n wawal, yal awal yettruħu-as unamek anaşli d tumast-is.*”²⁰

Ihi, ilaq ad neħsu d akken yal tutlayt deg umađal tesæa tamsalt n ukarif ilmend n yidles i yellan deg tmetti-nni. Asmi ara seqdacen awalen s wařas leddin tiwwura anda i zemren ad kecmen yer tenfalit i yettuyalen d tukrift s unamek-nniđen akk, dya sruħayen anamek-nsen amenzu ilelli.

Ad naf dayen Dobrin. S (2009:34) yenna-d: “*Akarif d tagrumma n yittewlen iseddasanen d yisnamkanen i yettnalen tayunt tagetmawalant.*”²¹

Sya ad negzu d akken ma nesæa ařas n tayunin timawalanin ihi tella tumant n ukarif, yewwi-d ad nemmeslay fell-as. Ur tezmir ara ad tili yiwet war tayeđ, teddunt lwaħi.

Ilmend n Mejri. S (2000: 610): “*Akarif d akala asnilsan yeddukklen deg tutlayin tigamanin s wayes tigezmin tisnilsanin i yellan d tilellyin, ttilin-d i tmental yemgaraden, cuddent gar-asant. Tigezmin-a megrent deg yiwet n taggayt tasnilsant, anda iferdisen-is ittruħ-asen ufulman-nsen, akken adcerken deg tigin n tayunt tamaynut tagetmawalant yettwasuddsen.*”²²

¹⁹“Le figement est un phénomène propre et omniprésent dans toutes les langues naturelles.”

²⁰“Le figement est le processus par lequel plusieurs mots associés fonctionnent comme un mot unique. Chaque mot perd son autonomie et son identité.”

²¹“Le figement est donc l’ensemble des caractéristiques syntaxiques et sémantiques qui affecte une unité polylexicale.”

²²“Le figement est un processus linguistique inhérent en langues naturelles par lequel des séquences linguistiques, initialement employées comme séquences discursives libres, se trouvent, pour des raisons diverses, particulièrement ou entièrement solidifiées; elles sont ainsi versées dans l’une des catégories linguistiques dans le cadre de laquelle les constituants perdent leur autonomie individuelle pour participer à la configuration de la nouvelle unité polylexicale ainsi constituée.”

Aħric n tezri

Yerna-d yer waya (2011/3: 30): “*Akarif d aybalu n usnulfu amawalan, yettnadi ad ieiwed aseqedec n tayunin tiyenmawalanin iwakken ad d-yessiley tigetmawalanin.*”²³

Deg tazwara, ad nesɛu awalen d ilellyen yal yiwen s unamek-is, syin ad ten-nger dixel n tefyirt dya timlilit-nni ad d-texleq anamek amaynut i ten-yesdukklen.

MD: *Twezzeɛ tæbbuɗt-i.* (amyag wezzaɛ/mmir), (isem taæbbuɗt:amur deg tfekka): d awalen iyenmawalanen s yinumak ilellyen, maca mi ddukeln uyalen d igetmawalanen fkan-d anamek ukrif= lxelea.

1-6-Tisekkiwin tiseddasanin n tesnafyirt:

Yuɛer iwakken ad d-nesbadu timiɗranin n uwenni, tanfalit akked uzdayar, ilmend n Rey & Chantreau (2003: 7-8): “*Asbadu n tayunin-a i d-yewwi ad nelmed akken i nlemmed talya d unamek n yizmal akk d ayen i yuɛren. Maca imusnilsen nnumen seg-sent[...].*”²⁴

Yenna-d Benmahammad. Y(2018:835): “*Yal awal uddis, yal azdayar, yal inzi d tagzemt tukrift, yal yiwen s yittewlen-is.*”²⁵

Tasnafyirt tebɗa yef ddeqs n tsekkiwin yettkanzin, ad d-nebder gar-asent:

1-6-1-Awenni/ Tanfalit tukrift:

Mi ara d-ilint snat nay ugar n tayunin, ur tɥifent ara anamek-nsent anaɗli, mi dduklent fkan-d yiwen n unamek. Ʋur Bally.C d “awenni uddis”. Ilmend n wayen i d-yenna(1951:65-66): “*Ma yella deg ugraw n wawalen, yal tayunt tirawlant tesruħ aħric deg ulnamek-is ilelli nay i ruħ akk yerna ma yella dduklen fkan-d yiwen n unamek, nezmer ad d-nini d akken d awenni uddis.*”²⁶

²³“Le figement est une source de création lexicale et il cherche à réutiliser les unités monolexicales pour former les unités polylexicales.”

²⁴“Définir ces unités, qu’il faut apprendre comme on apprend la forme et le sens de tout signe, est une tâche difficile. Mais les linguistes sont accoutumés à ces difficultés [...]”.

²⁵“Tout mot composé, toute collocation et tout proverbe est une séquence figée ayant néanmoins les caractéristiques propres à chaque type.”

²⁶“si, dans un groupe de mots, chaque unité graphique perd une partie de sa signification individuelle ou n’en conserve aucune, si la combinaison de ces éléments se présente seule avec un sens bien net, on peut dire qu’il s’agit d’une locution composée.”

Aħric n tezri

Ilmend n Debove. J.R et al (1993): “*Awenni d agraw n wawalen i d-yessiliyen tayunt, ur nezmir ad t-nbeddel akken nebya.*”²⁷

Ma d Mandragore. F(1997: 4398): “*Awenni d agraw n wawalen ukrifin i yettwaħsaben d yiwen ama deg tjerrumut nay deg unamek.*”²⁸

Guiraud. P (1961: 5) yettwali dayen: “*Awenni d tayunt i ilan talya d unamek.*”²⁹

Seg tbadutin-a, ad d-nini mi ara tili tenfalit tebna s waħas n wawalen i yettuyalen d yiwet n tayunt s yiwen n unamek ur nezmir ad nbeddel, neɣyar-as awenni.

Ma yur Badri. L (2022: 27-28): “*Ayninaw d aferdis addayan n tesnawalt, tezmer ad d-temmal snat n talyiwin yemgaraden, tamenzut d anmawal, d aferdis s unamek d yimesli. Tissnat d awenni i yettwasilyen s ugraw n wawalen, sawalen-as...*”³⁰

Da, ad nzer d akken tadra n uwenni tekka-d seg tesnawalt acku d ayninaw i tt-id-yessiliyen s ugraw n wawalen.

Yur Neveu. F(2004: 181): “*Awenni d tayunt tagetmawalant s tsekka taseddasant (isem, amyag, arbib nay amernu), deg lebni-ines ulac talya tagnimirt yebdan i d- yettmeslayen yef yinmekti anfulman. Iwenniye d tigezmin, tayessa-nsent d tid yueren.*”³¹

MD: *Idaq wul-iw.*

1-6-2-Azdadyar:

Azdadyar d sin nay ugar n wawalens wayes i d-nbennu tafyirt ara yilin d tanfalit s yiwen n unamek d yiwet n twuri kan, yerna ur nezmir ara ad nbeddel deg-s kra akken nebya. Akken i

²⁷“La locution est un groupe de mots formant une unité et ne pouvant pas être modifié à volonté.”

²⁸“Locution est un groupe de mots figés ayant la valeur grammaticale et /ou sémantique d’un mot unique.”

²⁹“La locution est une unité de forme et de sens.”

³⁰“La lexie constitue l’élément de base de lexicologie, elle peut indiquer deux formes linguistiques distinctes, la première un lexème, c’est-à-dire un élément de sens et de son. La deuxième, est la locution qui est formée par un groupe de mots, cette dernière est connue sous l’appellation de phrasème.”

³¹“La locution est l’unité polylexicale de type syntaxique (la tête nominale, verbale, adjectivale ou adverbiale) dont les constituants ne font pas l’objet d’une actualisation séparée, et qui énonce un concept autonome. Les locutions sont des séquences, dont la structure est très contrainte.”

Aħric n tezri

d-yenna Roda. R(1996: 189): “*Izdadyaren skanayen-d adakkel amsisan gar wawalen, imseqdec ur yezmir ara ad ten-ibeddel nay ad ten-issexled akken yebya.*”³²

Ilmend n Tutin & Grossmann(2013:3): “*Azdadyar d tizdilit tamawalant s sin n yiferdisen isnilsanen sean assay aseddasan, i yesean mennaw n yismawen deg tsekla tasnilsant.*”³³

Ma d Halliday.M.A.K(1961:276): “*Azdadyar d asdakkel aseddasan n wanaten imawalanen.*”³⁴

Ad naf imusnawen-a sbadun-d tanakti-as yiwet n tikti d akken d awalen yedduklen deg tefyirt ur nezmir ara ad nebdu acku ttaken-d yiwet n twuri d unamek.

1-6-3-Uddis:

Yettili-d mi ara ddaklent tayunin, yal yiwet s unamek-is anašli anamek 1ⁿⁱ+wis 2+... ttakken-d yiwen n unamek usbik, ur nezmir ad nefreq. Dya tabadut tameçtuht d tin n Dictionnaire Hachette (1997:406): “*D ayen i yebnan yef waṭas n yiferdisen.*”³⁵

Yahiaoui et al (2020: 51) yesbadu-t-id: “*Deg tesnawalt, uddis, d asurif aneggaru n usuddes ideg tayunin i terza taluft, mi ara ddaklent, ttakent-d anamek d amaynut.*”

Ad d-nernu yer waya, d akken limer ulac-it ukarif, ur yettili ara wuddis acku ur nezmir ara ad d-nini wa d uddis war ma yella unamek ukarif.

Ilmend n waya, yenna-d Greciano. G (2000: 137): “*Uddis d agmuḍ n ukarif.*”³⁶

1-6-4-Inzi:

Inzi d tafyirt i yesean tamsirt, tayunin-is qqnent ta yer ta s yiwen unamek uffir i yezmer ad d-yaf anagar mmi-s n tutlayt-nni, terza ladya idles n yiwet n tmetti. Ilmend n waya, tenna-d Djachy. K(2011: 11): “*Inzi d tasemselt tanmeslayant i yesean tamsirt nay tirit n tidet.*”³⁷

³²“Les collocations présentent l’association conventionnelle d’un mot avec un autre, une association que l’usager ne peut pas changer ou faire varier à son gré.”

³³“La collocation est une cooccurrence lexicale privilégiée de deux éléments linguistiques entretenant une relation syntaxique, reçoit diverses appellations dans la littérature linguistique.”

³⁴“Collocation is the syntagmatic association of lexical items.”

³⁵“Qui est constitué de plusieurs éléments.”

³⁶“Un composé est le résultat d’un figement.”

³⁷“Un proverbe est une formule langagière de portée générale contenant une morale ou une vérité d’expérience.”

Aħric n tezri

Leguy. C(2000: 46) tettxemmim: *“Ayen i d-ixeddmn inzi, d tilin n wawalen i yeffren wiyad, neqqar-iten-d iwakken ad neffer wiyad.”*³⁸

Sya ad d-nini, ma yebya yiwen ad as-yini i wayeḍ kra war ma yenna-as-t srid, yesseqdac inzi.

Ilmend n Bentolila. F(1993: 7): *“Inzi d asiwel i d-yusan seg waggug yerna d aqbur, d ayen yelhan i icerken akk yiwet n tmetti.”*³⁹

Deg tmaziyt lada, akken i d-yenna Hamadache. T(2015:13): *“Inzan n tmaziyt ttwazuzuren s timawit.”*⁴⁰

Yerna-d Ait Aissa. H (2016:14): *“Inzan n tmaziyt kecmen deg tgemmi tamadwant anda d tawacult akked tmetti ara t-izuzren nay ad t-seeddin.”*⁴¹

Ilmend n Taifi. M (2018:79): *“Azar nay tadra n yinzi deg wakal n wayla, d ayen i t-yeḡḡan d ukrif, iteddu waḥi d ttexmam uzzig n yiwet kra n temyiwant.”*⁴²

Ilaq ad neḥṣu belli tibatutin-a lqayit imi inzi yesṣa assay d ameqqran akked tmetti d twacult.

Akken i nezra d akken inzi d tasekka gar tsekkiwin n tesnafyirt, imi tayunin akk i yellan dixel-is ssufuyent yer yiwen n unamek ukrif ur yezmir ara ad t-yegzu uwerdani. Dya ur nezmir ara ad d-nini belli inzi ur yesṣi ara assay akked tesnafyirt. Ilmend n waya i d-tenna Schapira. Ch (1999: 57-58): *“Inzi tuy yella d aḍris ukrif yesselmad, yeskanay-d tamazdayt n ugudud i t-id-isnulfan yerna izuzer-it seg tsuta yer tayed . [...] Deg unamek, inzi d tinawt tanfulmant, tasusayt, i yesṣan anamek anyumnayan.”*⁴³

³⁸“Ce qui fait le proverbe, c’est donc le fait qu’il fasse à des mots qui en cachent d’autres, à des mots qu’on dit pour ne pas en dire d’autres.”

³⁹“Le proverbe est une paroles qui vient de loin, avec l’autorité du grand age, une parole qui est le bien commun de tout une société.”

⁴⁰“Les proverbes berbères sont transmis oralement.”

⁴¹“Les proverbes amazighes font partie du patrimoine immatériel dont la transmission est assurée par le milieu familial et social.”

⁴²“Le proverbe enraciné dans le terroir, ne peut donc être, de ce fait, qu’idiomatique, correspondant à un mode de pensée spécifique à une communauté.”

⁴³“Le proverbe était donc pour les anciens un texte figé, porteur d’un enseignement reflétant la sagesse du peuple qui l’avait créé et transmis de génération en génération à travers les ages. [...] Le proverbe se définit, avant tout, comme un énoncé sémantiquement autonome, transparent, à sens métaphorique.”

Aħric n tezri

Terna-d yer waya (2014:72): “*Amur ameqqran n yinzan ttawin-d alnamek-nsen s useqdec n ttawil n tenyumnayt.*”⁴⁴

MD: Yettakk Rebbi irden i yir tuymas. (srewsen ayen yelhan yer yirden, amdan n diri yer yir tuymas war allal, iwakken ad d-inin d akken ur yestahel ara anect-nni acku ur yessin azal-is.)

1-7-Talyiwin n tenfaliyin tukrifin:

Tinfaliyin tukrifin, bđant yef snat n taggayin, taggayt tanemyagt akked taggayt taremyagt nay tanisemt. S unamek-nniđen llan sin n yiferdisen igejdanen n umawal: amyag akked yisem.

MD₁: *Yečča aqerruy-is.* → Taggayt tanemyagt.

MD₂: *Tawenza n falsu.* → Taggayt taremyagt.

1-8-Asuddes n tenfaliyin tukrifin:

Tuddsa n tenfaliyin tukrifin mgaradent, yal yiwet amek i tettwasuddes.

-Llant tid yebnan yef umyag, aferdis n tjeřrumt d yisem.

MD: *Yekkat deg leħnak-is.*

-Llant tid yebnan ala yef yismawen d uferdis n tjeřrumt.

MD: *Aqadum/ udem n lear.*

1-9-Isfernen/ ittewlen n ukarif:

Yewwi-d ad tesseu tenfalit tukrift isfernen bac ad nizmir ad d-nemmeslay yef usbak, ma yella nay ala. yef waya i d-yenna Yahiaoui. M (2018: 217): “*Deg tayult n tesnafyirt, akala n ukarif yewwi-d ad yeseu kra n yisfernen.*”⁴⁵

1-9-1-Tagetmawalant:

D awal uddis (taget+ amawal). Mi ara tili tenfalit tebna yef wařas n tayunin timawalanin, ttwařsabent d yiwet acku ttakkent-d yiwen n unamek. Asefren-a ila azal d ameqqran. Acku war ma llant ařas n tayunin, ur nezmir ad nemmeslay yef ukarif. Imi yur Gross. G (1996: 9):

⁴⁴“La plupart des proverbes prennent leur signification formulaire au moyen d’une translation de type métaphorique aux humains.”

⁴⁵“Dans le domaine de la phraséologie, le processus de figement passe obligatoirement par quelques critères.”

Aħric n tezri

*“Tawtilt tamezwarut tagejdant i ilaq ad yilin iwakken ad nizmir ad nemmeslay yef ukarif, d tagzemt n waṭas n wawalen.”*⁴⁶

Terna-d Fekete. G (2003: 12): *“Tinḥaliyin d agraw n wawalen i yeddukklen deg yiwet n tegzemt, ttakken-d yiwet n tayunt tamawalant i yesean yiwen n unamek n ukarif.”*⁴⁷

MD: *Yemmut wul-is*: Tanfalit-a teddes s snat n tayunin timawalanin, war ma nседda-d aferdis n tjeṛṛumt (is) i yellan d amqim awsil n wayla.

Yemmut: amyag

wul: isem (asemmad imsegzi)

Tayunin-a, yesdukkel-itent yiwen n unamek d yiwet n twuri uyalent amzun d yiwet n tayunt ur nezmir ad nebdu.

1-9-2-Asulles asnamkan:

Mi ara d-nini tanfalit tukrift i bab n tutlayt, ad tt-yegzu s unamek ukarif. Maca, mi ara as-tt-nini i ubeṛṛani, werḡin ad tt-yegzu acku yegza kan anamek-nni amenzu anaṣli ilelli. Ihi aferdis-a yebda yef sin, mi ara naf tanfalit tukrift, ad naf tayunin-nni akk seant anamek amenzu ilelli, maca mi ddukklent iban ad yili ukarif. Yur Lamiroy. B (2006:834): *“Yal imseqdec yeelem s usulles asnamkan deg tegzemt tukrift.”*⁴⁸

Ilmend n Guillon. J.C (2007: 71): *“Asulles n waṭas n tenḥaliyin (ur llint ara d tukksa n tmerniwt n yinumak n yal irem), d tadra yelhan i tegmuṣar tayerfant, acku deg umezzul ur nuḥwaj ara ad d-negzu, nay ad nissin anamek n yal irem.”*⁴⁹

Seg tbadut-a, ad negzu d akken ur ilaq ara ad nyer awal s wawal deg tenfalit tukrift iwakken ad negzu akk inumak-nsen, acku tagrumma-nni akk tefka-d yiwen n unamek kan d ukarif.

⁴⁶“La première condition nécessaire pour qu’on puisse parler de figement est que l’on soit en présence d’une séquence de plusieurs mots.”

⁴⁷“Les expressions comprennent toujours plusieurs mots qui ont d’ailleurs, en faisant partie d’une autre séquence, une caractéristique autonome.”

⁴⁸“Dans une séquence figée, tout usager perçoit avant tout l’opacité sémantique.”

⁴⁹“L’opacité de beaucoup d’expression (elle n’est pas déductible de l’addition des sens de chaque terme), est un bon terreau pour l’étymologie populaire, par ce que l’on n’a pas besoin ni de connaître ni de comprendre le sens de chaque terme pour l’ensemble fasse sens.”

Aħric n tezri

Ilmend n Gross. G (1996: 12): “*Deg yiwet n tutlayt, yella waṭas n umseḍfer n tayunin anda aberṛani ur yezmir ara ad tent-yessuyel awal s wawal yas akken yessen anamek ilelli n yal aferdis i yellan deg tenfalit-nni.[..]Asulles yekmes/icudd yer tibawt talsilyant n yiferdisen.*”⁵⁰

Akken i d-nenna yakan, aberṛani ur yezmir ara ad yegzu anamek uffir i yellan deg tenfalit tukrif. Yef waya asulles yebḍa yef unamek ilelli amenzu akked unamek ukrif.

MD: *Yewt/ yuy-iyi s tiṭ.*

Tanfalit-a tesaḥ snat n tayunin timawalanin, anda yella unamek ilelli amenzu ara yegzu kan uberṛani, imi yegza yal awal s unamek-is:

| | | |
|------------------------|---|---------------------------|
| Yewt= frapper (tiyita) | } | Il m'a frappé avec l'oeil |
| Iyi= m'a (nekk) | | |
| S= avec | | |
| Tiṭ= l'oeil | | |

Ma d anamek wis sin d ukrif naḡ d usbik ara yegzu ala mmi-s n tutlayt, acku awalen-nni mi dduklen sṛuḥen anamek amenzu syin fkan-d anamek amaynut.

Yewt/yuy-iyi s tiṭ iḡ m'a rendu malade = uḍney.

1-9-3-Asergel n tnerziyin tiseddasanin:

Tanfalit, mi ara tili d tukrif, ur nezmir ara ad nbeddel iferdisen-is akken nebya deg tseddast. Aya izmer ad d-yeglu s ubeddel n unamek. Deg usefren-a yella usergel imi llant tenfaliyin warḡin ad nbeddel deg-sent kra ma ulac ad as-iṛuḥ unamek ukrif; llant tiyid nezmer, dacu anamek-nni ukrif yettyamay. Yef waya yenna-d Sevensson. M.H (2018:105): “*Simmal yettimyur umdan n yiferdisen ukrifen n tenfalin, simmal tettili tenfalit d tukrif.*”⁵¹

⁵⁰“Dans une langue, il existe un très grand nombre de suites qu'un étranger ne peut pas interpréter littéralement, même s'il connaît le sens habituel de tout les mots qui les composent[...].L'opacité est corrélée à une absence de propriétés transformationnelles.”

⁵¹“Plus le nombre d'éléments figés d'une expression est grand, plus l'expression est figée.”

Aħric n tezri

Yer Yahiaoui. M (2009: 47): “*Tanfalit tukrift ur tqebbel ara abeddel deg uswir n tfarkiwin talsilyanin, acku awalen i tt-yessuddsen d ukrifen ama deg tseddast ama deg unamek.*”⁵²

Ad negzu seg waya d akken mi ara tili tanfalit tesbek mlih, yettuyal d awezyi iwakken ad nbeddel kra deg-s ma ulac ad texreb tseddast akked unamek.

MD: *Iyezza aksum-is am wuccen=* d tanfalit tukrift

Ma nbeddel asemmad usrid s urusrid, ad as-iruh ukarif ad tuyal d tilellit (iyezza uksum-is).

Yerna-d yer waya (48): “*Tikkwal deg tmaziyt, tanfalit tukrift tezmer ad teqbel abeddel deg tewsit d umdan war ma iruh-as ukarif-is.*”⁵³

MD: *Yezzan aksum-nsen=* d tanfalit tukrift . Yas akken nbeddel deg-s amdan n umqim awsil.

1-9-4-Tifesniwin n ukarif:

Ur nezmir ara ad nbeddel ikalmađen deg tanfalit tukrift. Da ad nzer d akken akarif ur yettili ara dima d ummid, yesea tifesniwin. Ilmend n Yahiaoui. M (2021:25): “*D akala n ukarif gar tayunin tinsilsanin i yebnan yef yiwen n unamek i d-yefkan tinfaliyin tukrifin, tineggura-a bdant yef sin n wanawen, llant tid yemmden deg ukarif, llant tebruyanin.*”⁵⁴

Yerna-d Gross. G (1996: 16): “*Agdal-a n ukalmađ ur yerzi ara tumant tilellit n tenfaliyin-niđen: anamek n tayunin-a d azwar mačči d uddis [...], da ad d-nini d akken d akarif ummid, [...] Tikkwal nettaf d akken nezmer ad nbeddel akalmađ amawalan yas akken yettyamay unamek ukrif.*”⁵⁵

⁵²“Il est presque impossible d’effectuer des changements au niveau des propriétés transformationnelles au sein d’une expression figée, car les mots qui composent cette dernière, sont syntaxiquement et sémantiquement figés.”

⁵³“En tamazight, parfois une expression peut admettre des variations en genre et en nombre, sans que cela ne remette en cause de la question du figement.”

⁵⁴“Les structures figées sont le fruit d’un processus de figement qui relève d’un choix minutieux entre les unités linguistiques qui partagent les meme affinités combinatoires et sémantiques, elles sont regroupées en deux types, les expressions complètement figées et les expressions partiellement figées.”

⁵⁵“Cette absence de paradigme ne constitue pas un phénomène indépendant d’autres propriétés: le sens de ces suites n’est pas compositionnel mais opaque [...] nous avons affaire ici à un figement qu’on pourrait appeler total [...], on trouve souvent dans une position donnée, une possibilité de paradigme [...], il y’a liberté lexicale meme si le sens reste opaque.”

Aħric n tezri

D tidet, llant tenfaliyin tukrifin ur nezmir ara ad tent-nnal s ubeddel n wayen i ay-yehwan acku akarif-nni yeqqen awalen-nni almi ur qebblen bettu. Dacu kan llant tiyađ nettbeddil ayen i nebya yettyamay ukarif maca d abruyan.

1-9-4-1-Akarif ummid:

Tanfalit d tukrift s timmad-is, ur nezmir ad as-nekkes kra n uferdis ad t-nbeddel s wayeđ, ma ulac ad as-iruh ukarif-is, ad tuyal d tilellit.

MD₁: *Yesea tayet/ afus*= yettwassen. (Akarif ummid).

MD₂: *Yellez wul-is*= yesber yef kra.(Akarif ummid).

1-9-4-2-Akarif abruyan:

Da, akarif yettyamay yas nerna, nbeddel ney nekkes aferdis deg tenfalit tukrift s uferdis-nniđen.

MD₁: *Ulin-iyi idammen yer uqerruy/ Sulin-iyi idammen yer uqerruy/ Idammen-iw ulin yer uqerruy/ Ulin idammen yer uqerruy.* = *lefqaeat*. (Akarif abruyan).

MD₂: *Yesfa/ ħnin/ berrik wul-is*: amdan yelhan ney n diri. (Akarif abruyan).

1-9-5-Tibawt n ugnimir n yiferdisen:

D wa i d asefren agejdan, yef tmentelt-is i yettili ukarif acku ur nezmir ara ad nbeddel tanfalit akken i nebya ilmend n ukarif. Yef wakken i d-yenna Yahiaoui. M(2009: 49): “*Tibawt n tegnimirt n yiferdisen d asefren agejdan iwakken ad nemmeslay yef tenfalit tukrift.*”⁵⁶

Ilmend n Fekete. G (2003: 12): “*Tinfaliyin tukrifin ur zmirent ad gnimrent iman-nsent.*”⁵⁷

MD: *Tettef imi-s*: temmut. (d tukrift)..

Ma nga-as tagnimirt:

Karima tettef imi-nni.: d tilellit, yal aferdis yettef anamek-is anašli, iruh-as ukarif.

Da, ad negzu d akken ul ilaq ara ad as-neg tagnimirt i tenfalit ma nebya ad teqqim d tukrift.

1-9-6-Aggay n ukarif:

Akarif yesea sin n waggayen, akarif ummid akked ukarif abruyan.

⁵⁶ “L’absence d’actualisation est un critère fondamentale pour qu’on puisse parler d’une expression figée.”

⁵⁷ “Les expressions figées ne peuvent pas être actualisées individuellement.”

Aħric n tezri

Ilmend n Yahiaoui. M (2009: 50): “*Tumant n ukarif utlayan yettwassnen s sin n waggayen: yella wanda ara naf tanfalit tesbek tekref mađi, neqqar-as akarif ummid [...]. Maca yella wanda ara tili tegzemt tesa kra kan seg yiferdisen-is i ixedmen akarif, da d akarif abruyan.*”⁵⁸

Da ad negzu belli ayweq i nesa tanfalit tekref s wawalen-nni akk ihi d tummid, maca yella wanda d kra n wawalen kan i yerza ukarif wiyad xati, ihi d abruyan.

MD₁: *Yerza aqerruy-is*: akarif ummid (yettak-d akk tazmert-is). Akarif yella deg tseddast, ur nezmir ad nbeddel kra deg yiferdisen-nni.

MD₂: *Yerza aqerruy-is deg lxedma*: akarif abruyan, acku “deg lxedma” d ilelli. Akarif yella deg uħric-nni amenzu kan imi ur nezmir ara ad t-nebdu maca wis sin d timerniwt yerna ur yesei akarif, ur as-ibedel ara anamek i uħric amenzu.

1-9-7-Asergel n yikalmađen imegdayen:

Llant tenfaliyin tukrifin, ur nqebbel ara abeddel n tayunt s uknaw-is, ma ulac ad as-iřuħ ukarif-nni. Dacu llant drus-nniđen anda nezmer yerna ttamayent akken s ukarif.

Ilmend n Yahiaoui. M (2009: 52): “*Yal mi ara nbeddel awal s uknaw-is ad t-nger daxel n tefyirt tukrift, yettruħu-as ukarif-is.*”⁵⁹

Deg tbadut-a, nettwali d akken ur nezmir ara ad nbeddel tayunt s uknaw-is ma ulac ad as-iřuħ unamek ukrif daxel n tenfalit.

MD: *Twezzae tēbbuđt-is*= lxelea.(d tukrift).

Temmar-d tēbbuđt-is: d tilellit.

Maca mi nga tasastant nezra belli nezmer ad naf amedya anda nettbeddil war ugur yas drus.

MD: *Yezziř ufus-is* tuckerda. (d tukrifin i snat).

Kemmil ufus-is ↗ ↘

⁵⁸“Le phénomène du figement linguistique connaît essentiellement deux portées: il arrive que l’ensemble de l’expression soit entièrement figée, dans ce cas, il s’agit d’un figement total [...]. Mais il arrive que l’on soit devant une séquence que seuls quelques éléments font l’objet de figement. Dans ce cas, il s’agit d’une expression partiellement figée.”

⁵⁹“A chaque fois qu’on insère un synonyme au seins d’expression figée elle perd son figement.”

Aħric n tezri

1-9-8-Tibawt n usekcem:

Ur nezmir ara ad nernu nay ad nekkas iferdisen akka kan i tanfalit tukrift, aya yesruhay-as tumant n usbak. Yef waya ad naf Gross. G (1996: 18) yenna-d: *“Deg tgezmin tukrifin, asekcem n yiferdisen imaynuten d ufniz.”*⁶⁰

MD: *Yečča deg uksum-is=* issiṭ (d tanfalit tukrift)

Ma nbeddel “is” s “a/nni”: *yečča deg uksum-a/nni* (iṛuḥ-as ukarif, tuyaḥ d tilellit).

Ma nekkas-as amqim awsil “is” d “deg” nerna nbeddel “aksum” s “aqerruy” “: *Yečča aqerruy* (iṛuḥ-as ukarif, tuyaḥ d tilellit).

1-9-9-Tukksa n ukarif:

Lukan ur nezri ara d akken ur nezmir ad nekkas akarif ma ulac ad as-iṛuḥ unamek, ilaq ur neelim ara akk d akken tanfalit-nni deg-s akarif. Yef waya, yenna-dGross. G (1996: 20): *“Nezmer ad nemmeslay yef taluft n usbak asmi nezra d akken tella tukksa n ukarif.”*⁶¹

Deg tenfaliyin-a, ur nezmir ara ad nbeddel ayen i nebya acku anamek i d-tettak ur terzi ara yiwet n tayunt kan tilallit; maca d akarif i d-ilulen asmi ddukent tayunin. Dya yenna-d Yahiaoui. M(2009:54): *“Deg tenfaliyin tilelliyin nezmer ad nexdem abeddel n ugama-s aseddasan d usnalyan war ma iṛuḥ-as wazal-is asnamkan. Maca deg tanfalit tukrift ur nezmir ara ad nbeddel iferdisen-is acku yezmer ad as-iṛuḥ unamek-is ukrif.”*⁶²

MD: *Yeččur/ibndeq wul-is: yehzen.* (d tanfalit tukrift).

Ma nerna-as “s tismīn”:

MD: *Yeččur wul-is s tismīn:* tuyaḥ d tanfalit tilellit, yal awal s unamek-is 1^m, iṛuḥ ukarif.

1-9-10-Tagmuḥar:

Yewwi-d ad nadi yef tadra n ukarif, ansa i d-yekka. Akarif yesa snat n tadriwin.

⁶⁰“Dans les séquences figées, l’insertion d’éléments nouveaux est très réduite.”

⁶¹ “ Le figement peut être mis en évidence grâce à l’effet provoqué par le jeu du défigement.”

⁶² “Dans les constructions libres, on peut faire des changements et des modifications de nature syntaxique et morphologique sans affecter leurs valeurs sémantiques. Par contre dans une expression figée toute tentative de modifier ou de changer les éléments constitutifs de l’expression, peut remettre en cause le figement.”

Aħric n tezri

Tamenzut n beřra. Akken i d-yenna Gross. G (1996: 21-22): “*Tadra-a terza tidyanin n umezruy [...], tussna n tmucuha [...], tasređt [...], nay asismel n tsekla.*”⁶³

Ad negzu d akken d ayen i d-iēddan yef tmetti i yettağğan tinfaliyin tukrifin tllalant-d.

Tis snat, tekka-d deg umezruy asnilsan agensan. Dya yerna-d yer waya (22): “*Deg tutlayin ugarent-d tedianin i yettuyalen yer waddad agensan n tutlayt.*”⁶⁴

Maca tamsalt-a n tadra ulac win i d-yemmeslayan fell-as.

MD: *Yefka-d aqerruy-is*= yesmuzgut/ yeržen.

Tanfalit-a teddes s snat n tayunin timawalanin (yefka: amyag) + (aqerruy: isem) akked yiferdisen n tjeřrumt (“d” n tnilla akked umqim awsil n wayla).

-Yefka-d: mi ara d-yefk nay ad d-imudd ħed kra ur tettuyal ara, teffey-d, isres-i-tt-id.

-Aqerruy: amur n tfekka n umdan/ leħruciya/ axemmem/ rzana.

Mi ara d-yefk ħed aqerruy-is, anamek-is d akken d amdan aēqli i yettxemmimen. Dya mlalent tayunin-a tigetnamkanin i nesseqdac s wallus deg tmetti, bnant-d tanfalit tukrift.

1-9-11-Aħraz:

D ayen yellan deg ccfawat yezmer umdan ad yettef des wallay-is, yeskan-d ayen yellan deg timawit ama d ukrif nay d ayen-nniđen, acku tutlayt-nney tedder s timawit ar tura imeqqrannen tteawaden-d ayen i cfan. Dacu imi yella lixsas n yidlišen yuēer ad necfu fell-as. Akken i d-yenna Svensson (2004: 777): “*S tallelt n ceffu, nessawed ad d-nsulu tinfaliyin akk syur yimsiwal, neeqqel tinfaliyin tukrifin.*”⁶⁵

⁶³“Le figement peut avoir une origine “externe” et faire référence à des événements historiques [...], religieux [...], ou constitue des réminiscences littéraires.”

⁶⁴ “Il reste, dans toutes les langues des “blocs erratiques”, des éléments ou construction qui remontent à un état de langue antérieur.”

⁶⁵“A l’aide de mémorisation on arrive à identifier toutes les suites de mots mémorisés par les locuteurs. Elle vise donc toutes les expressions figées.”

Aħric n tezri

1-9-12-Asleywi/ Aneflusel:

Asefren-a ur yelli d agejdan iwakken ad d-nebnu akarif. Ilmend n waya yenna-d Sevansson (2004:777): “*Asleywi mačči d asefren i ilezmen iwakken ad yili ukarif llant kra n tenfaliyin tukrifin zemrent ad beddlent deg tseddast war ma ibeddel unamek-is.*”⁶⁶

MD: *Cudden-as tayesmart. / Cudden-as tayesmart-is/ Cudden-asen tayesmart-nsen/ Icudduyesmar-is.* = tamettant.

Yaş akken nbeddel nay nerna-d aferdis deg wayen yerzan amđan n umqim awsil nay deg tewsit n yismawen, anamek d ukarif yeqqim.

1-9-13-Yiwen n wattal:

Ur nezmir ara ad nbeddel tayunin i yebnan tanfalit tukrift acku cudden wa yer wa s yiwen n unamek uffir dya ilaq ur nettaf ara atas n wattalen. Ihi yenna-d yef waya Sevansson (2004:777): “*Dima d awalen i d-yettuyalen deg yiwet n tenfalit tukrift.*”⁶⁷

MD: *Tawenza n falsu. / Tawenza n rrbah.*

Tinfaliyin-a icrek-iten wawal (tawenza), maca yemgarad unamek amenzu d ayen n diri, wis sin d ayen yelhan. Ur tezmir ad tesεu sin n wawalen acku yal attal yettawi yer unamek ukrif iman-is yemgarad yef wayeđ.

Deg tseddast, seant yiwet n tşensekka, ma deg unamek mgaradent yaş akken yella ukarif.

2-Ixef n tesnawalt:

2-1-Tabadut n tesnawalt:

D tayult nay d tifurkect n tesnilest, d tussna i izerrwen awal d umawal n tutlayt. yef waya yenna-d Yahiaoui. M et al (2020: 46): “*Tasnawalt d tayult n tesnilest sdat n tayulin-nniđen. Tayawsa n tezrawt n tesnawalt, am wakken i t-id-yemmal yisem-is yakan, d awal.*”

S unamek-nniđen yenna-d Tournier. N&J (2009: 210): “*Tasnawalt (seg tegrikrit. “D tazrawt tuyzint n wawalen”)* – *D tazrawt tussnant n umawal.*”⁶⁸

⁶⁶ “Il existe des suites figées flexibles, dans lesquelles on peut changer certains traits dans la syntaxe. L’inflexibilité n’est donc pas nécessaire pour cerner le figement.”

⁶⁷ “Les mots ne sont employés que dans une seule expression figée toujours la meme.”

⁶⁸ “Lexicologie: (du grec, lit. “étude raisonnée des mots”) – étude scientifique du lexique.”

Aħric n tezri

2-2-Tabadut n wawal:

D tayunt ney d asyal n tutlayt, tesea talya (asnamak) akked unamek (asnamuk).

Yenna-d Bouamara. K (2010: 499): “[...]Awal, d tayunt deg tefyirt, deg uđris[...].”Imi anda neyra kra ad naf awal.

Ilmend n Quemada. B (1986: 95): “*Deg tutlayt, awal d asbeyyen d akken tayawsa-a yettwafren-as ad tettwasemmi akka s kra n tmentelt.*”⁶⁹S unamek-nniđen ma nesëa tayawsa ilaq ad as-nsemmi, ihi d win i d awal.

2-3-Tabadut n wawal amaziy:

Awal amaziy, d win yebnan yef uđar d uskim, yesëa talya d unamek. Yebđa yef krađet n taggayin, amyag, isem akked uferdis n tjerrumt. Deg unnar n tesnilest llan sin n leşnaf n wawalen: awal irawlan, awal amsislan maca ulac gar-asen lemgirda. Ihi Mammeri. M (1990:21) yenna-d: “*Awal deg tmaziyt yebđa yef 3 n taggayin: isem d umqim-is, amyag akked tzelya.*”

Yerna-d dayen Haddadou. M.A (2000:240): “*D asdukkel n uđar (amsedđer n tergalin i yesëan anamek), akked uskim (tiyra i yettağğan tayunt tamawalant ad d-tbin deg uswir aseddasan d usnamkan.*”⁷⁰

MD: *rħ* (ađar) + *u* (askim)= *rħ* (awal yesëa talya d unamek, nezmer ad t-nger deg tseddast.

2-4-Tabadut n uđar:

Ađar, d tirgalin tifeggagin i icerken agraw n wawalen n yiwet n twacult tamawalant. Dya yenna-d Tidjet. M (1998: 71): “*Ađar seg tama n wunmik, d tayunt taddayt i yesëan anamek i yezdin akk inmawalen n yiwet n twacult, ma deg wayen yerzan talya, d amsedđer n tergalin yezdin inmawalen, qqaren-asant tirgalin tifeggagin.*”⁷¹

⁶⁹ “ A word in a language is an indication that a thought or a perception X has for some reason been selected to be symbolized by a name Y.”

⁷⁰“L’association d’une “racine” (suite consonantique porteuse d’un minimum de sens) et d’un “schème” (cadre phonique permettant à l’unité lexicale de se réaliser, sur les plans syntaxique et sémantique.”

⁷¹“En bebrère, la racine est composée exclusivement de consonnes et/ou de semi-voyelles y et w (qui ont valeur de consonnes) nommées consonnes radicales.[...]La racine est, sur le plan du signifié, l’unité minimale de sens commune à tous les lexèmes d’une meme famille; sur le plan formel, une suite de consonnes communes, elle aussi, aux lexèmes précédents, dites consonnes radicales.”

Aħric n tezri

Yerna-d Yahiaoui. M et al (2020: 36): “*Deg tesnilest n tmaziyt s umata, aẓar, d talya d unamek addayan deg kra n twacult n umawal. Deg wayen i yerzan talya, yebna uẓar s tergalin, yef wawal n tuget n yimazzagen n tesnawalt n tmaziyt.*”

Ma dCohen. D i d-yebder Yahiaoui. M et al (2020:36): “*Aẓar d imeslicen imezgiyen deg yiwet n twacult n umawal, yili d targalt ney yili d tiyri acku deg kra n twaculin n umawal, llant teyra i ilan azal am tergalin taddayin.*”

MD: *uyal* (aẓar-is “uyal”) acku deg twacult tamawalant ttuyalen-d akk.

Maca ad yaer iwakken ad d-nessegzi aya imi yal awal amek ara as-nekkes aẓar-is, acku ad naf aṭas n yimusnilsen yemgaraden yef tbadut i as-ttaken i tnakti n uẓar.

2-5-Tabadut n tegmuẓar:

Tagmuẓar, d afurek n tesnilest. D tussna i izerrwen aẓar nay tadra n wawalen n tutlayt, s unamek-nniḍen ansa i d-kkan. Ihi Dubois. J (2002: 187) yenna-d: “*Tagmuẓar tettnadi yef wassay yellan gar wawal akked tayunt taqburt i yellan d tadra-s.*”⁷²

Ma d Rival. M (2016: 335) yettwali: “*S tegmuẓar, tettmagar amezruy, tayerma, iskiren d tudert n yal tallit.*”⁷³

Seg waya, ad nwali d akken tagmuẓar tettnadi yef zik, ansa i d-tekka tyawsa.

3-Ixef n tesnamka:

3-1-Tabadut n tesnamka:

Tasnamka d awal uddis (tussna+ anamek), d tifurkect gar tfurkac n tesnilest. D tussna i izerrwen anamek n wawal nay tafyirt n tutlayt.

Ilmend n Corblin. F(2013:25): “*Tasnamka tzerrew seg tama alnamek n wawalen n tseddast(tasnamkawalant), seg tama-nniḍen d alnamek n tenfaliyin tuddisin nay tifyar(tasnamkajeṛrumant), akked ulnamek n tayunin i yerzan inaw.*”⁷⁴

⁷²“L’*étymologie* est la recherche des rapports qu’un mot entretient avec une autre unité plus ancienne qui en est l’origine.”

⁷³“Par l’*étymologie* aussi, on croise l’histoire, la civilisation, les modes de vie de telle ou telle époque.”

⁷⁴“La *sémantique* a pour objet, d’une part de caractériser la signification des éléments de base de la syntaxe, les mots (objet de la *sémantique lexicale*), d’autre part, de caractériser la signification des expressions plus complexes, les phrases (objet de la *sémantique grammaticale*), et éventuellement la signification d’unités plus vastes (*sémantique discursive*).”

Aħric n tezri

Seg tbadut-a, ad negzu d akken tasnamka tetṭef-d tazrawt n yinumak n wawalen, n tefyar akked yinaw. Ma Dictionnaire, Larousse de la langue française (2002): “*Tasnamka d tazrawt n unamek (nay agbur) n wawalen akked tinawin.*”⁷⁵

Sadiqi. F (1997: 233-234) yenna-d: “*Tasnamka d aħric n tesnilest i izerwen anamek amenzu n wawalen nay n tefyar [...] Deg tayult n tesnilest anamek yettwazrew asma ad d-yettwakkes qbel seg wattal [...]*”⁷⁶ S unamek-nniḍen, ad nezrew anamek n wawal nay n tefyirt deg waddad-nni kan amenzu war ma ibeddel attal iwakken ad nzer anamek-is amenzu.

3-2-Tabadut n unamek:

Anamek d awal i ttakken i wawal-nniḍen akken ad s̄un yiwen n wassay d akken ma nessawel-as akken nay akka d yiwen. S unamek-nniḍen d aseġzi n wawal s wawal. Yenna-d Tournier. N&J (2009: 316): “*Anamek n wawal d assay amyayan gar asnamak d usnamuk-is. [...]* Yewwi-d ad yili wassay gar-asen, d ayen i d-yeskanayen d akken yella usnamak.”⁷⁷

MD: *Yezziif = Kemmil.*

3-3-Tabadut n tgetnamka:

Tagetnamka d tussna i izerrwen awalen n tutlayt i yesean sin nay ugar n yinumak. Yef waya ad d-nebder kra n tbadutin n yimusnawen akked yisegzawalen.

Ilmend n Le Petit Larousse en couleurs, (1986: 720): “*Tagetnamka: awal i yesean atas n yinumak.*”⁷⁸

Ilmend n Dictionnaire de Linguistique Larousse (1973: 381): “*Tagetnamka d asyal n tesnilest i yesean atas n yinumak.*”⁷⁹

⁷⁵“La sémantique est l'étude du sens (ou contenu) des mots et des énoncés.”

⁷⁶“La sémantique est par conséquent une branche de la linguistique qui s'occupe de tout ce qui a trait au sens premier des mots ou des phrases [...] dans le domaine linguistique le sens est souvent analysé à partir de deux points de vue qui dissocient les mots et les phrases de leur sens littéraire du contexte [...]”

⁷⁷“Le sens d'un mot est le rapport d'évocation réciproque entre son signifiant et son signifié. [...] Le sens implique obligatoirement un rapport entre les deux, ce qui veut dire que le signifiant existe.”

⁷⁸“Polysémie: Propriété d'un mot qui présente plusieurs sens.”

⁷⁹“On appelle polysémie la propriété d'un signe linguistique qui a plusieurs sens.”

Aħric n tezri

Ilmend n Salminen. A.N (1997: 93): “[...] *Nettakk irem-a i tayunt tamawalant i yesean sin nay ugar n yilnumak.*”⁸⁰

Nettwali d akken msefhamen akk yef tbadut i as-fkan i tnakti n tgetnamka.

MD: *afus*= amur n tfekka/ tallelt/ afud/ ddrae...

MD: *Yefka-d afus*: snat n tayunin i yesean atas n yinumak maca deg tenfalit-a fkan-d = tallelt.

3-4-Tabadut n tenyumnayt:

Tanyumnayt d tunuyt n uyanib, d aserwes n snat n tyawsiwin maca war allal n userwes.

Ilmend n Beth. A & Marpeau. E (2005: 32): “*Tanyumnayt tesyarab amserwus d umserwas.*”⁸¹

Ilmend n Salhi. M.A(2012: 71-72): “*Tumnayt d tugna yeqqnen yer ubeddel n yinumak n wawalen, yerna ur yelli wassay gar-asen (mačči am wid taydisemt n tengisemt). Llan wid iwalan tumnayt amzun d taknit wezzilen (mi ara yettwakkes wallal n taknit).*”

Ilmend n Bouamara. K (2007: 39): “*Tanyumneyt d ankaż (n taggayt tamyawlant) ideg amazan yessemras S2 deg waydeg n S1 iwulmen ad yili dinna, iwakken ad d-yesnimek assay n unkazi gar S1 yakk d S2.*”

Ilmend n De Gourmont. R (2016: 183): “*War ccek, akken tebyu tili tenyumnayt, deg uwtay nay deg wadeg, ad teqqim d asnulfu n umdan, ur nezmir ad neħseb awalen nay tikiwin-nni d afaris agaman n ugdud.*”⁸²

D imdanen i d-ibennun tanyumnayt imi zemren ad srewsen tayawsa yer tayed s usugen nay s tilawt.

⁸⁰ “[...] Ce terme est utilisé pour décrire le fait qu’une unité lexicale correspond à deux ou plusieurs significations.”

⁸¹ “La métaphore rapproche un comparé et un comparant.”

⁸² “Sans doute, quelle que soit la métaphore, son age ou son habitat, elle a toujours été une création personnelle, ni les mots ni les idées ne peuvent être sérieusement considérés comme le produit naturel de cet être mythique qu’on appelle le peuple.”

Aħric n tezri

Ma d Berkai. A (2009: 31): “*Tanyumnayt d tikci n tnakti tamaynut i ugisem i yellan yakan, ideg tamselyut tesa assay n umcabi akked temselyut n tnakti tamaynut. D aybalu n usnulfu n umawal ugar deg tutlayt tamsihert wala tuzziġt.*”⁸³

Ilmend n Aquien. M & Molinie. G i d-yebder Rabehi. A (2009: 238): “*Tanyumnayt[...] d unuġ akked tunuyt i yesean tixuġert tameqqrant ugar deg umezruy wala deg tallilt n tura[...].*”⁸⁴

Ilmend n Hassani. A (2014: 37): “*Dima sdakkalen Tanyumnayt akked userwes. yas akken snat-a n tunuyin mgaradent.*”⁸⁵

Ad negzu d akken tanyumnayt tseġġu amserwus d umserwas war allal n userwes d asmi i tt-tcabahen dima yer userwes maca d snat n tmiġranin yemgaraden.

MD: *Allen n lbaz* = d amdan i d-yettaġafen kullec ur as-yettṛuħ kra, isekked kullec (srewsen allen n umdan yer tid n lbaz maca war allal ihi d tanyumnayt.)

Yer taggara n uħric-a n tezri, nessaweġ newwi-d kra n tbadutin i icudden yertesnafyirt, tasnawalt akked tesnamka. S waya nessaweġ negza yerna-d nessegza-d yal ixef s yimediyaten. Iwakken ad nesnes ayen akk i d-nenna deg uħric-a, yewwi-d fell-aney ad as-neg tasleġt i wammud i d-negmer, ad nzer ansa i d-yekka unamek ukrif, ma yesea assay akked wawalen-nni wa ad nzer s wanwa akala i t-id-nessiliy. Dya d ayen ara nwali deg uħric i d-iteddun

⁸³“La métaphore: c’est l’affectation d’une nouvelle notion à une dénomination qui existe déjà et dont le référent est en rapport de ressemblance ou de similitude avec le référent de la nouvelle notion. C’est une des sources vivantes de la création du lexique autant en langue commune qu’en langue de spécialité.”

⁸⁴“La métaphore[...] est le plus important de tous les tropes, et l’une des plus considérables de toutes les figures, aussi bien dans l’histoire que dans la pratique actuelle [...]”

⁸⁵“La métaphore a souvent été associée à la comparaison. Pourtant se sont deux figures distinctes.”



Aḥric n tesledt

Aħric n Tesleđt

Aħric n tesleđt

Deg uħric n tesleđt, ad nebđu tinfaliyin tukrifin yef sin n yixfawen, tin i yettwasilyen s tgetnamka, tid i yettwabnan s tenyumnayt syin ad asent-neg tasleđt akken i d-nebder yakan.

1-Tagmuzar (ansa i d-yekka unamek amatu n ukarif d wassay gar-as d wawalen-nni) s useqdec n tgetnamka:

Tinfaliyin tukrifin i yerzan cceer:

1-Ibedd cceer-is.

□: bd + ccr

Inumak i sean:

*Ibedd → abaddid
↓
Icedda

*cceer → amur deg tfekka n umdan i d-yettemyayen s ufella n uglim.

Tasemlilt: Seg yinumak i d-fkan wawalen-a igetnumak, nefren-d “aħussu s lemyıđa” akked “azar”, dya fkan-d tanfalit tukrift s unamek= **iħuss ney iħulfa s lemyıđa.**

Nezmer ad d-nini d akken yella wassay gar wawalen-a akked unamek ukrif acku tadra n tenfalit-a tekka-d seg tagnit anda amdan yules-d kra yef umdan-nniđen iwumi teđra tyawsa, imir ad iħuss s lemyıđa, aya iderru-d sdaxel n yiħulfan n umdan imi akken i d-yettemyay cceer yettbin-d yef uglim-is mi ara ibedd deg uħussu dya qqaren “ibedd cceer-is.”

Tanfalit-a tukrift tella-d s useqdec n ttawil n “Tgetnamka”, acku yal awal yesea inumak-nniđen i yebyan ad d-yinin yiwet n tyawsa.

Tinfaliyin i yerzan aqerruy:

2-Yesea deg uqerruy-is.

□: se + qRy

Inumak i sean:

Aħric n Tesleđt

*Yesəa → yekseb (Imelk) n yidrimen nay tayawsa/ d amerkanti.

↓
ztamussni.

*aqerruy → d amur deg tfekka n umdan.

↓
imdebber.
↓
allay.

Tasemlilt:

Seg yinumak i d-fkan wawalen-a igetnumak. Neddem-d “tamusni” akked “allay”, i yellan d ilellyen dya fkan-d anamek ukrif = **amdan yesəa tamusni deg wallay-is (amusnaw)**.

Yella wassay gar wawalen akked unamek ukrif, acku tadra n tenfalit-a tekka-dseg tegnit anda amdanma yeččur d timusniwin nay leħruciya deg wallay-is yuḡal zun d amerkanti imi d aqerruy i yettaṭṭafen tilufa, dya seqdacen tanfalit “Yesəa deg uqerruy-is”.

Anamek ukrif n tenfalit-a yemmug-d s useqdec n tgetnamka, acku yal tayunt tamawalant tesəa aṭas n yinumak akken i d-nebder yakan.

3-Ulin-iyi idammen yer uqerruy.

□: l + dm+ qRy.

Inumak i seān:

*Ulin → alluy seg uksar d asawen/ seg cwiṭ yer waṭas.

↓
ɛeddan nnig llazem.

*Idammen → amur deg tfekka n umdan

↓
amihi.

*Aqerruy → amur deg tfekka n umdan

↓
Imdebber

Aħric n Tesleđt

Tasemlilt:

Seg yinumak i d-fkan wawalen-a igetnumak, nefren “ēeddan nnig llazem”, “amihi” akked “lefqaēat” i yellan d ilellyen maca mi dduklen fkan-d yiwen n unamek ukrif = **feq̄ey mliħ**.

Yella wassay gar wawalen d unamek ukrif, acku tadra n tenfalit-a tekka-d seg tegnit mi ara yi-isefq̄e umdan almi ħussey uḡaley d tazeggayt ney dduklen yidammen i irekkmen d lxecxac (allay), yettuḡal d amihi ad yi-d-ilaei ħed, imir neqqar ulin-iyi idammen ḡer uqerruy.

Ttawil i nesseqdec i usiley n tenfalit-a tukrift d taġetnamka, labud yal tayunt deg-s tefka-d aṡas n yinumak.

4-Aberkan n uqerruy.

□: brk + qRy

Inumak i seān:

*Aberkan → d ini.
 ↓
 tallast.
 ↓
 ayen n diri.
 ↓
 ulac ṡṡfa.

*Aqerruy → amur deg tfekka n umdan.
 ↓
 amdan.

Tasemlilt:

Seg yinumak i d-fkan wawalen igetnamkanen, neddem “ayen n diri/ ulac ṡfa” akked “umdan” i yellan d ilellyen, umbae dduklen deg tefyirt fkan-d anamek usbik = **amdan ur nesēi lxir/ ur yeṡfi ara**.

Assay i yellan gar wawalen d unamek ukrif ilmend n tadra yakan imi d umyi n yiwen n yinisi i as-yennan “ēuhdey ur ēawdey ad amney aberkan uqerruy”. Yeqqim akken asmi ara yili umdan d axeddae ur yeṡfi ara qqaren-as “Aberkan n uqerruy”.

Awalen-a i sin d igetnumak imi fkan-d ugar n yiwen n unamek, ihi tafyirt-a tettwasiley s ttawil n tġetnamka.

Aħric n Tesleđt

5-Aciban n uqerruy.

□:cb + qRy

Inumak i sɛan:

*Aciban → ccib (ini amellal).

↓
abeddel yer wayen yelhan.

↓
temyer.

↓
rzana.

*Aqerruy → amur deg tfekka n umdan.

↓
imɛebber.

↓
ameqqran n uxxam.

↓
allay/ leεqel.

tamusni.

Tasemlilt:

Seg yinumak i d-tefka yal tayunt tagetnamkant, ttwafernen “amɣar azemni”, “rzana”, “allay/ leεqel” akked “tmusni”, dduklen akk fkan-d yiwen n unamek ukrif =**amɣar azemni i yesɛan leεqel d tmusni yerzen.**

Yella wassay gar wawalen d unamek ukrif i d-fkan, imi tadra n tenfalit-a tukrift tella-d seg zik mi ara yili umdan simal yettuɣal d amɣar simal yettuɣal d azamul n tmusni d rzana yesselmad wiyad dɣa fkan-as tanfalit “aciban uqerruy”.

Awalen tefyirt-a tukrift d igetnumak ihi s tgetnamka i tt-id-nessiley.

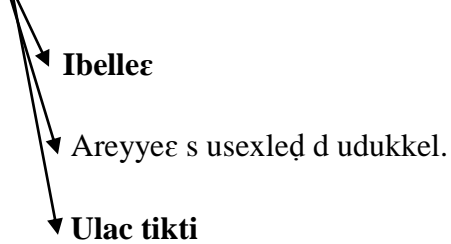
6-Yecbek uqeruy-is.

□: cbk + qRy

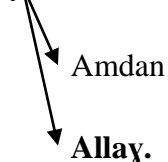
Inumak i d-fkan:

Aħric n Tesleđt

*Yecbek → ccbak n uzetta.



*Aqerruy → amur deg tfekka.



Tasemlilt:

Yas akken awalen i d-yessiliyen tafyirt-a tukrift sean atas n yinumak, maca nesseqdac kra seg-sen kan iwakken ad d-nefk yiwen n unamek ukrif, nesseqdec “ccbak n uzetta”, “ibellee”, “ulac tikti” akked “wallay”, mi dduklent tayunin-a tilellyin i d-neffey yer unamek ukrif = **amdan ur ifehhem ara, ulac acu ara d-yefk acku ur yesei kra deg wallay-is.**

Tadra n unamek-a ukrif tekka-d seg wasmi amdan mi ara as-theddred ur ifehhem ara tderru sdaxel n wallay-is am win yezdan ccbak kullec yemyekcam ulac tikiwin d lefhama hder ney qqim . Sya ad nwali d akken yella wassay gar wawalen-a akked unamek ukrif i d-fkan.

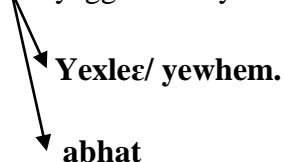
Tagetnamka, d ttawil i nesseqdec iwakken nessiley-d tanfalit-a s unamek uffir acku awalen-is sean mennaw n yinumak.

7-Yehbes uqerruy-iw.

□: ħbs + qRy.

Inumak i sean:

*Yehbes → yegguma ad yeddu / yerked.



*Aqerruy (zer imedyaten i ieeddan).

Aħric n Tesleđt

Tasemlilt:

Seg yinumak i nezra deg wawalen-a igetnumak, nefren “yexleε”, “abhat” akked “wallay” i yellan d ilelliyen maca mi dduklen deg tefyirt yezdi-ten yiwen n unamek ukrif ur nezmir ad nebđu = **xelεey ney isexleε-iyi kra, ulac acu ara d-iniy akk.**

Tagmuzar n unamek ukrif tekka-d seg wassay i yellan gar wawalen-a imi ma yexleε nay yebhet umdan, ur yettaf ara acu ara d-yini imir acku iħebbes uqerruy-is deg ttexmam dya imi seqdacen aħas awalen-a deg tmetti, uyalen ufan-d tanfalit tukrift iwakken ad d-senfalin tagnit-nni n ubhat nay n lxeleε, dya qqaren “yeħbes uqerruy-iw”.

Nesseqdec akala n tgetnamka iwakken nebna-d tafyirt-a nay tanfalit-a tukrift, acku tayunin-nni n umawal seant aħas n yinumak.

8-Yeħma uqerruy-is.

□: ħm / qRy

Inumak i sean:

*Yeħma → leħmu

↓
Leycawat

*Aqerruy (zer imedyaten i iεeddan).

Tasemlilt:

Seg yinumak i sean wawalen-a, llan kra kan i d-yebnan tanfalit-a tukrift i yellan “lefqaεat”, “leycawat” akked “wallay”, fkan-d anamek ukrif = **amdan i ifeqεen i yettyeccan seg kra i as-yedran.**

Tagmuzar n unamek-a ukrif, nezmer ad d-nini tusa-d seg mi ara d-nini tayawsa mi ara teħmu ur nezmir ara ad tt-nnal ilaq ad as-nbeεeed almi yekkes-as cwit n leħmu, dya mi seqdacen aħas amyag-a fkan-as aħas n yinumak imi ula d amdan mi ara d-yefqeε mliħ yef kra ur tezmiređ ara ad t-tlaεiđ ma ulac ad d-iqqel fell-ak(m), ihi uyalen ufan-d tanfalit tukrift i as-iwulmen. Seg waya, ad d-nini yella wassay gar wawalen i d-yebnan tanfalit-a akked unamek ukrif i d-fkan.

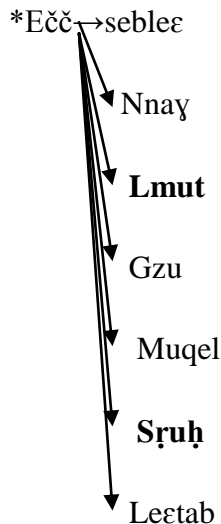
Aħric n Tesleđt

D akala n tgetnamka i nesseqdec iwakken ad d-nessiley tanfalit-a s unamek ukrif, acku tayunin-is d tigetnamkanin(fkant-d aṭas n yinumak).

9-Ad ččey aqerruy-ik!

□:Č + qRy

Inumak i sean:



*qRy (zer imedyaten i ieddán).

Tasemlilt:

Seg wawalen-a, neddem-d inumak n “lmut”, “ırwaḥ” akked “umdan”, llan d ilelliyen dacu mi dduklen fkan-d yiwen n unamek ukrif = **ad k-nɣey s ddeewa n ccer (yiwen imenna-as lmut i wayeđ).**

Yella wassay gar wawalen i d-yebnan tanfalit-a akked unamek ukrif i d-tefka, imi tagmuẓar n unamek-a yekka-d seg tyemmat mi ara tt-yesserfu aṭas mmi-s almi d ayen ur d-tufi acu ara as-t-ini, ad as-tedeu “ad ččey aqerruy-ik!”. Assay i yellan gar wawalen-a d unamek ukrif d akken mi ara teččeđ kra ad ifak ur d-yettyimi kra, dya wwin-t yer uqerruy i yebyan ad d-yinin amdan-nni akk, ihi amdan ma ifuk ad yemmet ad ıruḥ seg ddunnit.

D awalen-a i yesean ugar n yiwen n unamek i d-yeskanayen d akken tanfalit-a tettwasiley-d s ttawil n tgetnamka.

10-Yečča aqerruy-is.

Aħric n Tesleđt

□: (zer amedya i yezrin)

Inumak i d-fkan:

(zer amedya i yezrin)

Tasemlilt:

Da, neddem-d inumak “leṭtab” akked “allay” i yedduklen deg tenfalit tuyal d tukrift s unamek = **amdan iṣetteb ney yenya iman-is deg uxeddim ney lecyalat.**

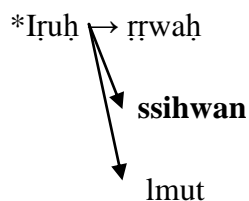
Tagmuzar n unamek ukrif n tenfalit-a, tṛuḥ-d seg umdan mi ara d-ixeddem kan ur yesgunfuy araakk, isebbel tarwiḥt-is yef lecyal, dya qqaren-as “yečča aqerruy-is” imi yenya allay-is d yiman-is deg wayen i ixeddem.

D tagetnamka i nesseqdec iwakken nebna-d tanfalit-a tukrift.

11-Iṛuḥ uqerruy-iw.

□: rḥ + qRy

Inumak i sean:



*Aqerruy → **azamul n ccfawat.**

Tasemlilt:

Awalen-a igetnumak, nefren seg-sen wi “ssihwan” akked “ccfawat” fkan-d anamek ukrif = **shiy.**

Yella wassay gar wawalen i d-yebnan tanfalit-a d unamek ukrif acku tadra-s tekka-d seg mi ara yili umdan yeččur d inezgumen dya isehhu tiyawsiwin ney ayen iyef t-weššan, imir ddmn-d amyag “ruḥ” labud mi ara neshu kra d rṛwah i iṛuḥ wallay-nney. Ihi amdan yessenfalay-d aya s tenfalit tukrift “iṛuḥ uqerruy-iw”.

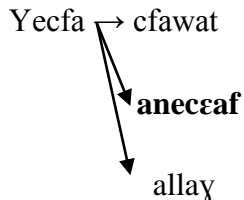
D tagetnamka i nesseqdec imi awalen-is sean atas n yinumak.

Aħric n Tesleđt

12-Yecfa fell-as.

□: cf

Inumak i d-yefka:



Awal-a i yellan d amyag, yesɛa atas n yinumak maca deg tenfalit-a tukrift nefren anamek n “uneceaf” iwakken ad tefk anamek ukriř = **amdan yenneceaf deg kra i as-yeqqimen d ccama.**

Ihi yella wassay gar wawal-a i nesseqdec akked unamek-is ukriř imi tadra n ukariř-a ilmend n wayen i d-nenna yakan d akken amdan ma teđra-as tyawsa i t-yerran yer deffir nay ixdeε-it yiwen, ad yuřal ad ineceaf ur as-yetteawad ara imi yecfa fell-as, dya seqdacen tanfalit-a tukrift iwakken ad d-senfalin aya.

Ttawil i nsexdem d tagetnamka acku amyag “cfu” yesɛa atas n yinumak.

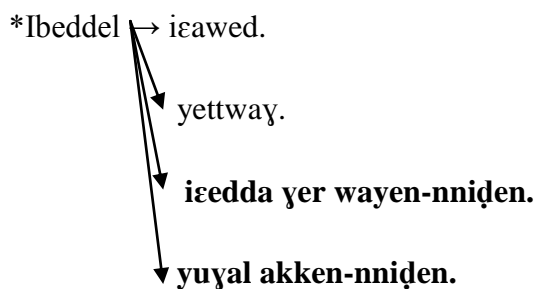
MWT: Aqerruy deg tutlayt d awal agetnamek imi yesɛa axemmem, lecyal... umbae yal mi ara as-d-yezwir umyag yettbeddil anamek, ilmend n yimediyaten i d-nefka.

Tinfaliyin tukriřin i yerzan udem/ aqadum:

13-Ibeddel udem.

□: bDI+ dm

Inumak i seān:



Aħric n Tesleđt

*Udem → amur deg tfekka n umdan.
↓
amdan.

Tasemlilt:

Awalen-a sean aṭas n yinumak, maca deg tenfalit-a nefren “iēdda yer wayen-nniđen”, “yenbeddal”, “yuyal akken-nniđen” akked “umdan” i d-yefkan sin y yinumak ukrifen acku tanfalit-a seqdacen-tt deg snat n teginatin =

1)- amdan i yenbeddalen (ya yer wayen yelhan ney ayen n diri).

2)- argaz iēawed zwağ.

Awalen-a sean assay akked unamek ukrif acku tadra n tenfalit-a tukrift tusa-d seg mi amdan mi ara d-yuyal d wayeđ nağ ad inbedal ama yuyal leali-t ney diri-t , rnu dayen asmi ara iēawed zwağ d tmeṭṭut-nniđen. Qqaren deg snat n teginatin-a “ibeddel udem”, ibeddel d abeddel-nni ma d udem d amdan.

D ttawil n tgetnamka i nesseqdec acku fkan-d aṭas n yinumak.

Tinfaliyin tukrifin i yerzan tawenza/ anyir / agendur:

14-Tefsi twenza-s.

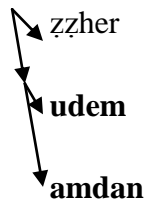
□: fs + wnz

Inumak i sean:

*Tefsi → tuyal d aman.
↓
Tserreḥ
↓
Tennecraḥ
↓
Tuḥnan-d
↓
Teđleq

*Tawenza → amur deg tfekka n umdan.

Aħric n Tesleđt



Tasemlilt:

Gar yigetnumak-a i d-fkan wawalen-a, nefren “tserreh”, “anecrah” akked wudem n umdan” dduklen fkan-d anamek ukrif = **amdan yettnecrah akk d medden, d bu lxir, yettqabal-iten s ššfa d wudem ləali i yecmumħen mačči i ikersen.**

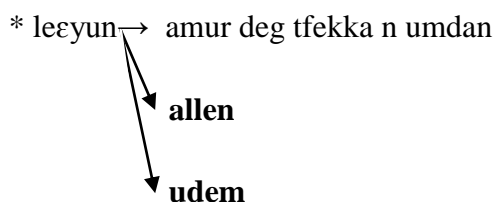
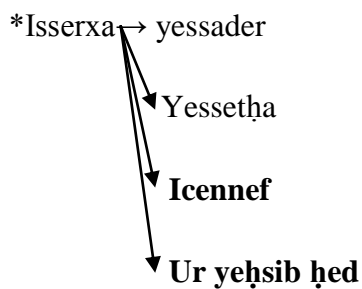
Yella wassay gar wawalen-a d unamek ukrif i d-fkan ilmend n tadra-s, imi llan yimdanen mi ara ten-tmuqləđ yer wudem ad tebyuđ ad teqqimeđ yid-sen ad kecmen ul-ik acku d udem i d-yeskanayen ayen i yellan deg wul, imir ma yella yecmumeħ-d yeđleq tawenza-s ur tt-yekris ara ihi d amdan i iħemmlen wiyadı. Dya imir ma nezra amdan akken neqqar-as “tefsi twenza-s”, ayen i yefsin akk yettuyal-ay d aman (sshala).

D ttawil n tgetnamka i nesseqdec da, acku tayunin n tenfalit-a fkant-d aħas n yinumak.

14-Isserxa i leeyun-is

□: rx + εyn

Inumak i sean:



Tasemlilt:

Aħric n Tesledt

Tanfalit-a tettwasiley s snat n tayunin n umawal i d-yefkan yiwen n unamek ukrif ur nezmir ad nebdu = **mi ara yili ur as-tgiđ kra i umdan, netta ad yettcennif ney ad ak-id-yettmuqqul s yir axezzur.**

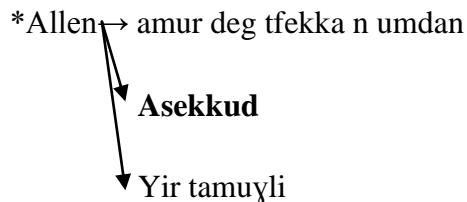
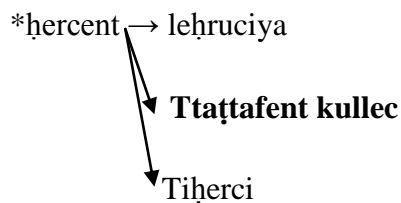
Tadra n unamek-a ukrif tekka-d seg tegnit anda amdan ad yettmuqqul wayeđ ur t-yettlaei ur t-yettağga hani s yir axezzuram wakken kan ielleq leeyun-is. Dya iwakken ad d-senfalin aya ufan-d tanfalit tukrift “isserxa i leeyun-is”. Ihi sean assay gar-asen.

D tagetnamka i yettwasqedcen da acku awalen-a sean atas n yinumak.

Tinfaliyin i yerzan allen:

16-hercent wallen-is

□: ħrc + t



Tasemlilt:

Tanfalit-a tuddes s snat n tayunin n umawal i yebyan ad d-yinin yiwet n tyawsa kan s unamek ukrif = **amdan i d-yettaṭtafen kullec yettwali akk ayen i yellan ayen i yeffren, ur as-yettṛuħ kra.**

Dya tanfalit-a tettunefk i tegnit anda mi ara yili d amedya amdan yefka-as kra i wayeđs tuffra, imir ad t-id-iwali yiwen wa ad as-t-id-iawed, imir qqaren-as “amdan-a ħercent wallen-is”. Ihi yella wassay gar wawalen-a d unamek ukrif i d-fkan.

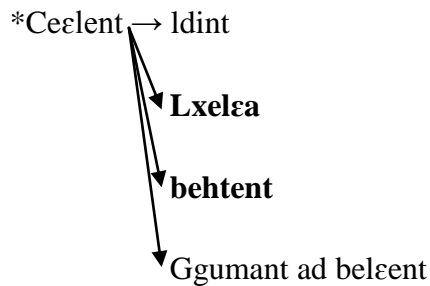
Awalen-a i d-yebnan tanfalit sean atas n yinumak, ihi temmug-d s ttawil n tgetnamka.

17-Cealent wallen-is

Aħric n Tesleđt

□: cɛl + t

Inumak i d-fkan:



*Allen (zer amedya yezrin)

Tasemlilt:

Tayunin n umawal i d-yebnan tanfalit-a d tigtetnumak, dya neddem-d seg yinumak “lxelɛa”, “behtent” akked “amur deg tfekka n umdan”. Acku amdan ma yexlee ney teejeb-as tyawsa i iwala ad yecɛel kan deg wallen-is ulac d acu ara d-yini, yettmuqul kan; ihi anamek-is ukrif = **amdan yexlee ney yenɛajab deg kra i yezra.**

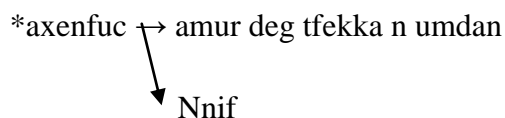
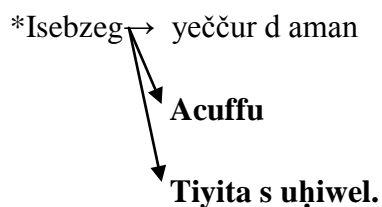
Akken i d-nenna yakan yella wassay gar wawalen-a akked unamek ukrif imi amdan ma nwala-t yecɛel allen-is kan ur d-yettmeslay ara ihi ya yenɛajab ney yexlee deg kra acku anagar tiṭ i yettwalin ayen akk i iḍerrun. Syin ad as-neggar tayunt-nniḍen iwakken ad tbeddel anamek acku yella dima wassay. Ihi nseqdec tagetnamka imi fkan-d aṭas n yinumak.

Tinfaliyin i yerzan anzaren:

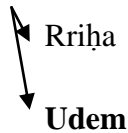
18-Isebzeg-as axenfuc-is

□: bzg + xNf

Inumak i d-fkant tayunin timawalanin:



Aħric n Tesleđt



Tasemlilt:

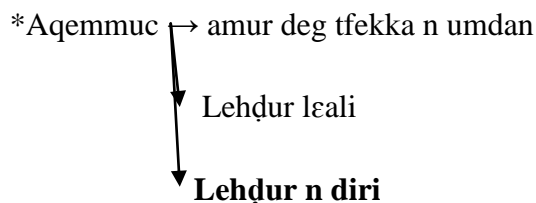
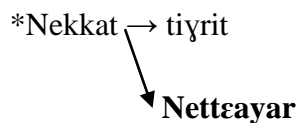
Tanfalit-a teddes s snat n tayunin n umawal tigtetnamkanin maca da ad d-neddem “acuffu s teyrit” akked “axennuf i yellan deg wudem” i yešan assay gar-asen acku mi ara newt ħed d anzaren-is i d-izeggiren imi d win i d-yeffyen, ihi anamek ukrif i d-fkan = **yefka-as tiyrit yer wudem**. Nezmer ad d-nessegzi aya d akken mi ara d-yettwat umdan ad icuff am uceđđ dixel n waman ma yebzeg. Nesseqdec ttawil n tgetnamka acku fkan-d ađas n yinumak.

Tinfaliyin tukrifin i yerzan aqemmuc/ imi:

19-Nekkat-it s uqemmuc

□: (w)t + qMc

Inumak i šan:



Tasemlilt:

Seg yinumak i d-fkant tayunin n umawal, tanfalit-a terza ala “timeuyar”, “awal” akked “leħđur n diri” i d-yefkan anamek ukrif = **newwi-d awal n diri yef umdan**. Imi ula d tameslayt yef medden tettwaħsab d tiyrit ugar n tayed d ayen i yeđđan awalen-a dduklen lwaħi iwakken ad d-ssilyen tanfalit tukrif. Tella-d seg mi imdanen ma negrawen ad d-awin tameslayt n diri yef yiwen, am wakken kkatent, dya tđfen akken senfalayen aya s tenfalit-s. Imi šan ađas n yinumak ihi nesseqdec tagetnamka.

Aħric n Tesleđt

20-Yeqqen uqemmuc-is lħenni

□: Qn + qMc + ħN

Inumak i d-fkan:

*Yeqqen → **ibelleε**
↓
Yettef
↓
Icudd kra yer kra

*Aqemmuc (zer amedya yezrin)

*Lħenni → d ayen i nxeddem deg ufus

Tasemlilt:

Deg tenfalit-a tukrift, awal “qen” yesεa atas n yinumak anda i d-neddem “ibelleε” i yεεan assay d uqemmuc akked lħenni, imi lħenni mi ara t-neqqen i ufus ur nezmir ad t-nħerrek ney ad t-nnal. Akken dayen amdan mi ara d-yini deg tejmaet ttmeslayen akk, ad as-d-yini ħed kra ur yezmir ara ad as-dyerr ney ur yebyi ara, am wakken yettef-it s ufus-is, qqaren-as “yeqqen uqemmuc-is lħenni” anamek-is = **ur yettarra ara awal, yettsusum kan.**

Tinfaliyin tukrifin i yerzan iles:

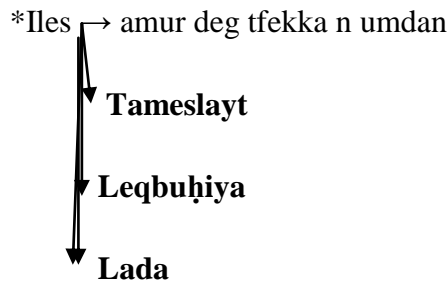
21-Iserreħ yiles-is

□: sRħ + ls

Inumak i sεan:

*Iserreħ → yenser.
↓
Ur yeħris ara.
↓
Yennum.
↓
Yekkes leħya.
↓
Yencer.
↓
Ulac aħebbus.

Aḥric n Tesleḍt



Tasemlilt:

Tanfalit-a teddes s snat n tayunin timawalanin, nefren “yennum”, “yekkes leḥya”, “tameslayt” akked “leqbuḥiya”, i d-yefkan ddeqs n yinumak ukrifen=

1)-Lṭufan mi ara yebdu tameslayt i inecṛen, serrḥent lmalaykat-is.

2)-amdan mi ara yeqqim d ugraw ur yessin ara mliḥ tutlayt-nsen, dqiqa kan ad yettmeslay am nutni s shala

3)-amdan mi ara yekkes leḥya sdat n medden, ad yennam yid-sen dayan

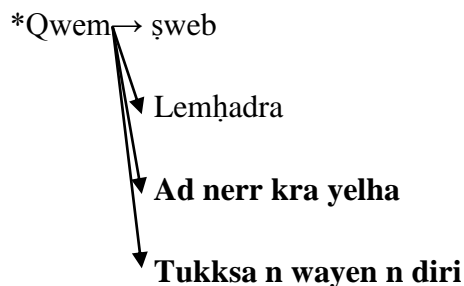
4)-mi ara yettmeslay yiwen war anamek, iḍeggir-d kan.

Yella wassay gar wawalen-a, imi ayen akk i iserrḥen yetteffey-d s lemyawla srid.

22-Ad d-iqwem rebbi iles-iw!

□: qwm + rB + ls

Inumak i sean:



*Iles (zṛ amedya i yezrin)

Sya, nezmer ad d-nessegzi d akken inumak akk i d-fkant tayunin-a, nefren “tukksa n wayen n diri”, “lemḥadra” akked “tmeslayt” i d-yefkan anamek ukrif = **a wi yufan ad d-nessufuy ala**

Aħric n Tesleđt

lhedra yelhan seg yimi ara nmeyyez deg wallay. Imi zik akka i deeeun yimdanen mi ara bdun ttimyuren. Ihi yella wassay gar-asant.

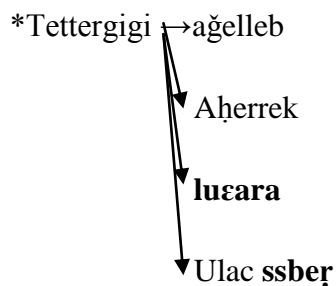
MWT: Iles, d amur n tfekka n umdan i d-yettawin ayen yelhan akked lada i uqerruy n umdan.

Tinfaliyin tukrifin i yerzan tacamart/ tamart akked tyesmart:

23-Tettergigi tcamart-is

□: rgg + mr

Inumak i sean:



*Tacamart → amur deg tfekka n umdan

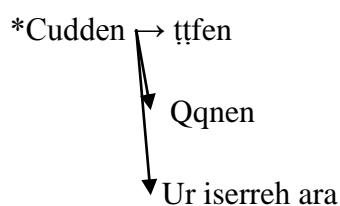
Tasemlilt:

Da, ad d-nini d akken d amyag agetnamek “tettergigi” i ikecmen yer yisem “tacamart” acku sean assay gar-asen iwakken ad d-fken anamek ukrif = **agrud i yuεren, ur isebber ara...** Deg tenfalit-a, ad neddem anamek n “luεara” “ulac ssber”. Tadra n tenfalit-a tusa-d mi d-ilul lıufan, umbae ad ibyu as itteđ ur as-ttaken ara imi, dya ad ittru almi d ayen tıfen-t tnexas syin ad ittergigi wa ad tğellib tcamart-is, dya qqaren-as yuεer ur isebber ara yef kra. Snulfan-d tanfalit-a iwakken ad d-beyynen aya.

24-Cudden-as tyesmart

□: cD + mr

Inumak i sean:



Aħric n Tesleđt

↳ Sdukklen

*Tayesmart→amur deg tfekka n umdan

↳ D netta i yettfen imi iwakken ad yečč, ad imeslay...

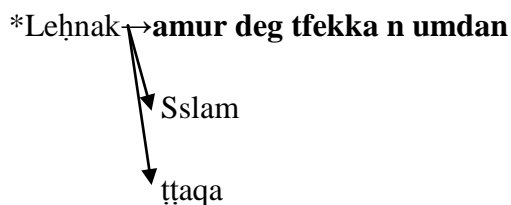
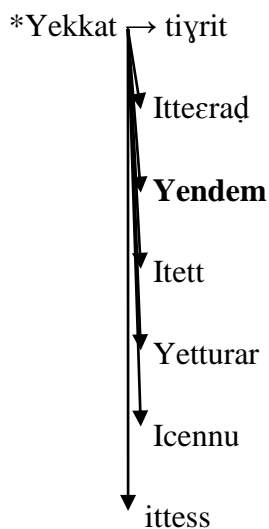
Tasemlilt:

Assay gar tayunin-a, d akken mi ara yemmet umdan ifuk-as wafud iwakken ad d-yettef kra deg yiman-is, dya kullec ad iserreḥ, ula d imi-s ileddi dya ayesmar-nni yettader, ihi yewwi-d ad as-t-cudden acku tadra-s tekka-d seg zik qqaren-d diri ma yeqqim yeldi ma ulac ad issetbee ḥed-nniđen.

Tinfaliyin tukrifin i yerzan leḥnak:

25-Yekkat deg leḥnak-is

□: (w) t + lḥnk



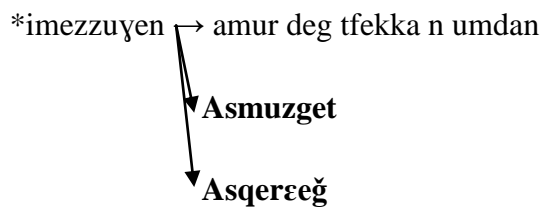
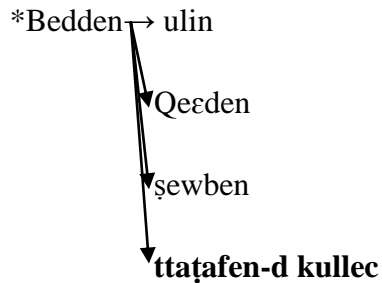
Tanfalit-a teddes s snat n tayunin n umawal, mi ddukkent fkant-d anamek ukriř = **amdan yendem deg wayen i yexdem ney teđra-as twayit maca iedda wakud**. Assay i yellan da gar-asen d akken amdan ma yexdem ayen n diri ad t-uten, maca ma d netta yakan yexdem kra meqquer ad ifk tiyrit i yiman-is s ufus-is zeema ad d-iqewwem kra netta dayen.

Aħric n Tesleđt

Tinfaliyin tukrifin i yerzan imezzuyen:

26-Bedden yimezzuyen-is

□: bD + mZy

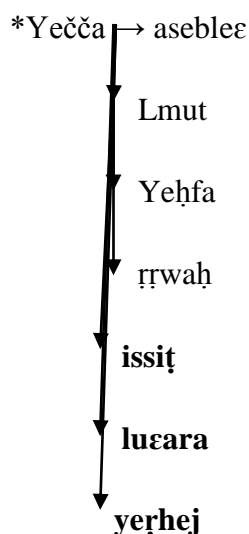


Seg yinumak i d-fkant tayunin timawalanin n tenfalit-a, ad d-nini d akken yiwen n unamek kan ukrif i d-tefka = **amdan i yettaken tamezzuyt-is yer wid i iheddren, yetthessis i medden iwakken ad yawi wa ad yerr**. Assay yellan gar-asen d aakken amezzuɣ i yessalen akk s yisalen ihi bab-is ma isexdem-iten i uħesses dya iban ad d-yawi kullec.

Tinfaliyin tukrifin i yerzan aksum/ aglim:

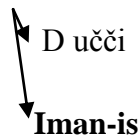
27-Yečča deg uksum/uglim-is

□: Č + ksm



Aħric n Tesleđt

*Uksum/uglim → amur deg tfekka n umdan

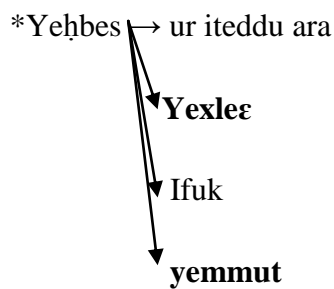


Nesəa snat n tayunin timawalanin , llant s yinumak ilellyen maca səant atas n yinumak, mi dduklent fkant-d anamek amaynut ukrif = **amdan yesseṭ/ yuəer ney yerhej**. Assay i yellan gar-asen, am wakken ihebbej deg uksum-is am uqjun asmi ara yesseṭ. Llan yigerdan rehjen almi tbeċċičen deg medden.

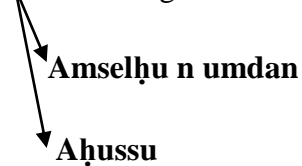
Tinfaliyin tukrifin i yerzan ul/ rruḥ:

28-Yeḥbes wul-is

□: ḥbs + l



*Ul → amur deg tfekka n umdan



Seg yinumak i d-fkan wawalen-a, neffey-d deg tenfalit-a yer sin n yinumak ukrifen =

1)-yemmut. Da, assay yella-d gar-asen imi ul ma yeḥbes mađi d ayen ur ileḥḥu ara.

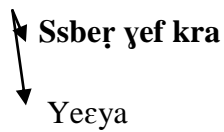
2)-yexleə. Assay da, ma yexleə umdan deg dqiqa akka ad iḥuss ikkat wul-is mliḥ almi yebya ad yeḥbes.

29-Yellez wul-iw

□: LZ + l

Aħric n Tesleđt

*Yellez → lqu

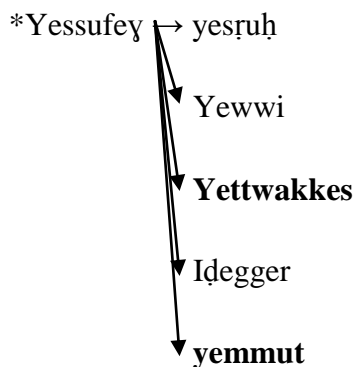


*Wul (zer amedya i yezrin)

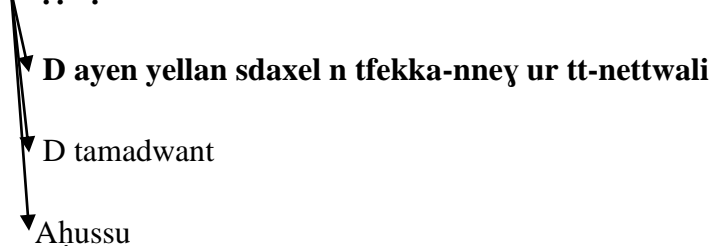
Anamek ukrif i d-fkant tayunin-a mi dduklent daxel n yiwet n tenfalit = **amdan yeğġa kra, yesber fell-as**. Assay i yellan gar snat-a n tayunin d unamek ukrif d akken nerna-as amyag “llez” i “wul”, acku mi ara nečč kra ad ay-iđur ad ay-iwt lqu, syin ur as-netteawad ara imi nellez nesber fell-as, ihi ula d ul ittellez seg tyawsiwin ney imdanen.

30-Yessufey tarwiħt

□: Fy + rħ



*Tarwiħt → rħruħ s wacu nettidir



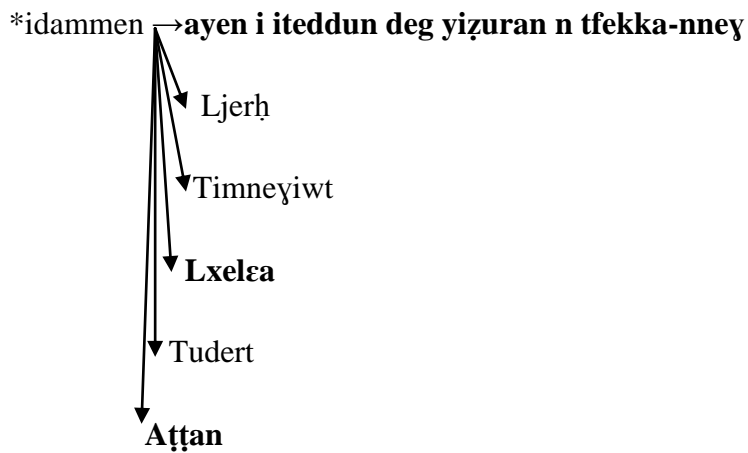
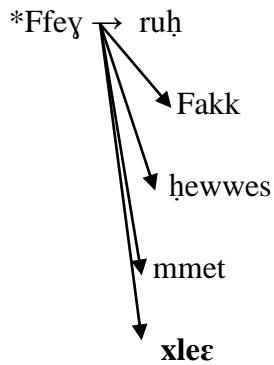
Mi dduklen wawalen-a igetnumak daxel n yiwet n tenfalit , fkan-d yiwen n unamek ukrif = **d amdan i yemmuten**. Assay i yellan gar-asen, d akken amdan asmi ara yemmet d tarwiħt-is i d-yettefyen seg-s iwakken ad yeğġ tudert. Ma teffey terwiħt ur nettwali, netħussu kan deg-s, imir amdan yemmut.

Tinfaliyin tukrifin i yerzan idammen:

31-Ffyen-t yidammen

Aħric n Tesleđt

□: Fy + dm

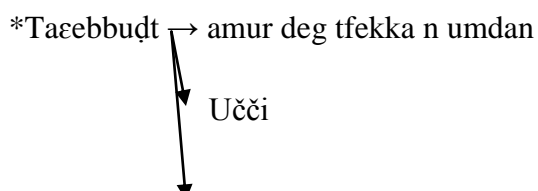
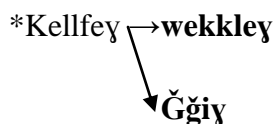


Ilmend n yinumak i d-fkant tayunin-a, nefren seg-sent tid i yerzan anamek ukriř i d-tefka = “**lxelεa**” akked “**waṭṭan**”. Assay i yellan gar-asen d unamek ukriř, amdan mi ara yexleε ney yuđen yettuyal d awray deg lawan-nni, tettruḥ-as tezwey-nni n yidammen i nesea deg tfekka, umbae yal mi ara walın amdan yuyal d awray ffyen yidammen-nni i yesεa ad as-inin tanfalit-a.

Tinfaliyin tukriřin i yerzan aεebbuđt:

32-Kellfey-ak řebbi d tεebbuđt

□: kLf + řB + εBđ



Aħric n Tesleđt

Tteṛbiya n tyemmat d leṭtab-is

↳ Tarawt

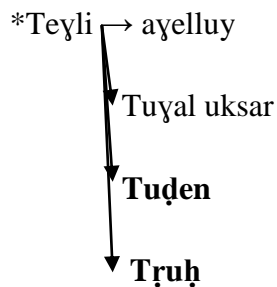
Mi mlalent tayunin-a tigtetmawalanin, fkan-d anamek ukrif = **ğğiy-ak rebbi ad k-ixelles a mmi imi tættbeđ-iyi 9 n wayyuren daxel n tæbbuđt-iw, ur iyi-terriđ ara lxir.**

Yella wassay gar wawalen-a, imi d ddeewa i tettak tyemmat i tarwa-s mi ara yili isefqe-it ney inkeṛ-itt nettat tenneṭtab fell-as aḥal. Assay i yellan gar tæbbuđt i d-yettağğan dderya, rebbi yettak-as azal, ur yettsamaḥ ara i ḥed ad yesserfu tayemmat.dya ġğan-tt-id akka ddeewa-ayi i yesean anamek uffir sdeffir n tæbbuđt-nni i yellan d amur kan deg tfekka n umdan.

Tinfaliyin tukrifin i yerzan timiṭ:

33-Teyli-yi tmiṭ

□:yl + mṭ



*Timiṭ → amur deg tfekka n umdan

Ayen i itteqnen tayemmat d lṭufan

Tayunt “timiṭ” iban unamek-is d ajeṣbub daxel n uæbbuđ, mi d-yekcem yur-s umyag “yli” fkan-d anamek ukrif = **uḍney (llan wid i yeqqaren qersey).**

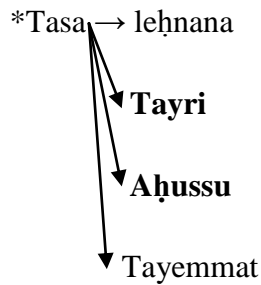
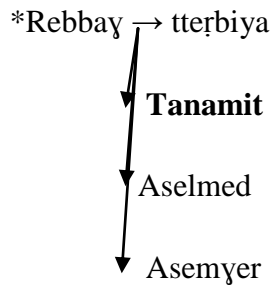
Assay i yellan gar-asen, d akken ma nerfed kra azayan, ad nḥuss akken i tmiṭ teyli-d maca mačči s beṛra, s sdaxel imi tbeddel adeg ur teqqim ara din anda i tt-nettwali, dya amkan-nni yettṛamay d ilem kan i qerreh yettuṛal d aṭṭan. Seg yimir senfalayen tamsalt-a s tenfalit-a tukrif.

Tinfaliyin tukrifin i yerzan tasa:

34-Rebbay tasa fell-as

Aħric n Tesleđt

□: rB + s



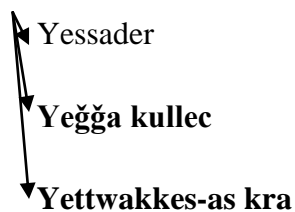
Deg tenfalit-a, nekkes-d ala yiwen n unamek ukrif uffir = **nnumey amdan i yeqqimen aħal yur-i, ur sebbrey ara fell-as**. D amedya mi ara d-iliy selmadey anelmad ney ttrebbiy-as-t i ħed, uyaLEY nnumey-t ur sebbrey ara iwakken ad t-waliy, neqqar tanfalit-a i yesean assay d unamek-nni, imi tasa tetħussu teččur d leħnana, tteṛbiya d asemyer am wakken i txeddem tyemmat, umbae netħussu zun d dderya-nney i nettrebbi almi sean adeg deg wul d tasa. **MWT**: Sin-a n yihricen “ul” d “tasa” mmalen-d leħnana d tayri. Tella tenfalit-nniđen i d-yemmalen aya (Ur seiy ara leeql fell-as).

Tinfaliyin tukrifin i yerzan ifassen/ iyallen/ iđudan:

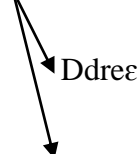
35-Yebra i yifassen-is

□:br + fs

*Yebra → iserreħ

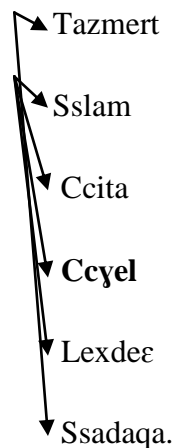


*Ifassen → **amur deg tfekka n umdan**



Aħric n Tesleđt

Tallelt



Tayunin-a tigtewalanin, mi ddukent sdaxel n tenfalit fkant-d anamek ukrif = **amdan yettwakkes-as rray, iserreħ i lecyal-is akk deg tudert**. Yella wassay imi d afus i ixedmen akk lecyal n umdan ihi ma iserreħ-asen kullec ifuk. Seg wakka nufa-d ansa i d-tekka tenfalit-a tukrift.

36- Yezzif ufus-is

□: yzf + fs

*Yezzif → kemmil

→ **Ieedda i tlisa**

*ufus(zer amedya i yezrin)

Anamek ukrif i d-fkant tayunin-a = **amdan i yettakren**. Assay yellan gar-asen afus mi ara yili d ayezfan yettaddam ayen ur nelli d ayla-s, ihi d amakar.

37-Icudd ufus-is

□: cD + fs

*Icudd (zer amedya 24 sb 60)

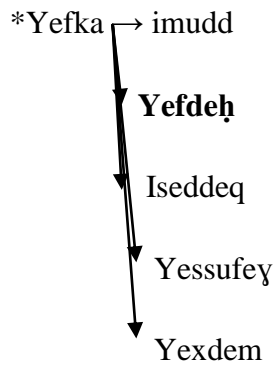
*ufus (zer imedyaten i yezrin)

Mlalen snat-a n tayunin timawalanin , nekkes-d inumak “ur iserreħ ara” “aseddeq”. Anamek i d-fkan wawalen-a i yedduklen deg yiwet n tenfalit = **amdan amechah**. Imi yella wassay gar-asen, ma hersey afus-iw ggiy kra sdaxel ur byiy ara ad t-id-fkey, dya fkan-as tanfalit-a.

Aħric n Tesleđt

38-Yefka řebbi deg-s afus

□: fk + řB + fs



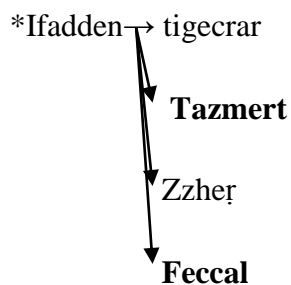
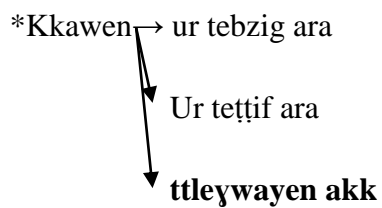
*Afus (řer imedyaten i yezrin)

Mi mlalen wawalen-a ilelliyen, i yesean atas n yinumak, fkan-d yiwen n tenfalit tukrif s unamek = **d amdan i d-ikcem/ yefdeħ/ ixelles Rebbi**. Assay gar-asen yusa-d seg mi amdan ad ixeddem kan ayen n diri... almi yusa-d wass ad t-id-isres řebbi ad iffey afus-is, ihi ieedda wakud iwakken ad ittwasellek. Seg yimir snulfan-d tanfalit-a.

Tinfaliyin tukrifin i yerzan ifadden/ tigeclar:

39-Kkawen yifadden-is

□: Kw + fd



Mi mlalen wawalen-a deg tenfalit-a , fkan-d anamek ukrif = **amdan i tfuk tezmert, yefcel, yeęya**. Assay i yellan gar-asen d akken ma yella umdan yemyur deg uwtay ur yettizmir ad

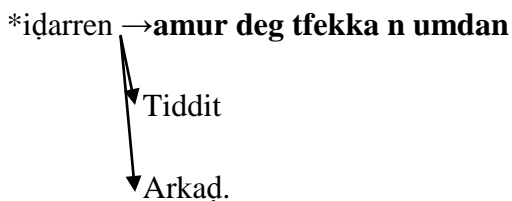
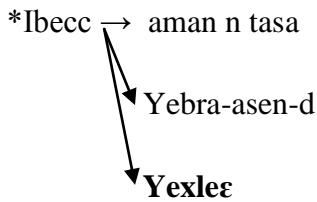
Aħric n Tesleđt

yeddu ney ad yeg kra imi d tagecart i yessedawen amdan, tđerru-as am ucetđid i yekkawen yettleway akk. D asmi i qqaren tanfalit-a “Kkawen yifadden-iw”

Tinfaliyin tukrifin i yerzan iđarren/ lqedd/tikli:

40-Ibecc iđarren-is

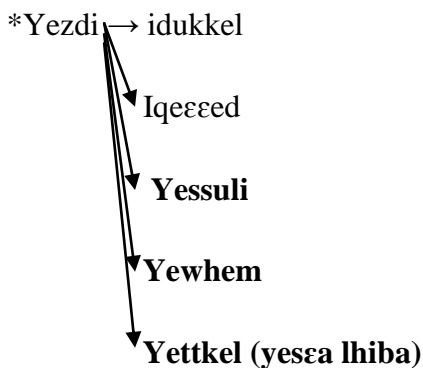
□: bC + đr



Seg yinumak-a i d-fkant tayunin-a n umawal, nefren “lxelea”, acku yella wassay gar wawalen-a imi aqci amecđuđ mi ara yili yejεer deg kra ney iεeyyeđ fell-as ħed, ittserriđ-asen i waman n tasa s ubaddid tteeddayen-d yef yidarren-is. Dya seg yimir tđfen tanfalit-a tukrift ula i umdan ameqqran mi ara t-walin yexleε ney sxelεen-t ad as-inin “nesbecc-it/ ibecc iđarren-is” yas akken mačči d tidet, yefka-d anamek ukrif = **yexleε**

41-Yezdi lqedd-is

□: zd + lqD



*lqedd → tibeddi n umdan

Aḥric n Tesleḍt

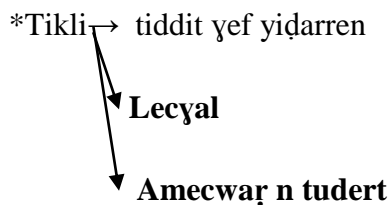
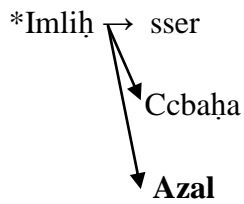
Aṭas n yinumak i d-yefka wawal “yezdi”, maca mi yekcem yer wawal “lqedd” sean assay n ubaddid, fkan-d sin n yinumak ukrifen, yiwen diri-t, wayeḍ yelha=

1)-amdan i iwehmen yessalay ney yehṣebdeg yiman-is.

2)-amdan i itteklen yef yiman-is yerna yesṣa lhiba, yeḍra anda i iteddu.

42-Ad imelleḥ rebbi tikli-m

□: mlḥ + rB + kl



Tanfalit-a tettwasiley s tayunin timawalanin i yesean aṭas n yinumak, maca mi dduklen fkan-d yiwen n unamek ukrif, deṣṣun yes-s i umdan = **ayen i ixeddem ad as-yishil amek ara as-yaweḍ wa d-yesṣu azal**, assay gar-asen mi ara d-iḍlim umdan anda i iteddu s yiḍarren-is ad yaweḍ yer wanda yebya.

2-Tagmuzar (ansa i d-yekka unamek amatu n ukarif d wassay gar-as d wawalen-nni) s useqdec n tenyumnayt:

Tinfaliyin i yerzan aqerruy:

43-Aqerruy n lmeḥna/ lhemm.

Mi mlalen wawalen-a ilellyen deg tenfalit i d-yefkan sin n yinumak ukrifen uffiren ur nezmir ad nebḍu =

1)-amdan i yeddmn kullec yef tuyat-is (leṣtab), yenneṣtab ama deg wallay ama deg tfekka.

2)-amdan i d-yettawin ala uguren d ccwalat ama i netta ama i yimawlan-is.

Aħric n Tesleđt

Yella wassay gar wawalen akked unamek ukrifacku tadra-s tekka-d seg uqerruy imi d netta i d-yettawin kullec, ama d ayen læali ney diri.

Ma nmuqel yer tadra n tayunin-a, ad d-nini d akken aqerruy i yellan d amur n tfekka akked lmeħna nay lhemm i yettilin deg tudert n yal ass n umdan ddakalen s unamek-nni n uqerruy i d-yettawin ccwal, ihi qqaren-as aqerruy lhemm. Ma yella d anamek-nniđen “aqerruy lmeħna” d win i tent-ittayen meskin. Acku lhemm ney lmeħna am wakken zedyen deg uqerruy, s unamek-nniđen aqerruy yettawi akk ayen n diri.

Anamek ukrif yella-d s useqdec n tunuyt n uyanib “tanyumnayt”, acku srewsen aqerruy-nni n tfekka yer umdan i yesəan uguren ney yettawi-ten-id, war ma sqedcen allal n userwes, ihi d tanyumnayt.

Tinfaliyin tukrifin i yerzan udem/ aqadam:

44-Udem n warkas.

□: dm + rks

Yella wassay gar wawalen id -yebnan tanfalit-a akked unamek ukrif i d-tefka = **amdan ur nettneħcam, ur neswi**. Nezmer ad d-nessegzi tagmużar n unamek-a ukrif d akken amdan ma yella ur yettsetħi ara, ad ixdem kra wa ad iṛuħ ad iwujah, imir serwasen-t yer warkas ur neswi.

D tunuyt n uyanib “Tanyumnayt” i nseqdec da iwakken nessiley-d tanfalit-a tukrift, imi srewsen “udem” n umdan yer “warkas” ur nesəi azal, war allal n userwes.

45-Yuyal wudem-is d taqarest.

□: yl + dm + qrs

Awalen-a ilellyen dduklen dixel n yiwet n tenfalit dya fkan-d anamek amaynut usbik ukrif ur nezmir ad nebđu = **lxeləa**.

Assay i yellan gar wawalen akked unamek ukrif yeqwa ackutadra n ukarif-a tusa-d seg wasmi amdan mi ara yexlee deg kra nay yesla i kra ad yuṛal wudem-is d awraṛ am taqarest, seg yimir ufan-d tanfalit s wacu ara d-ssegzin tagnit-a qqaren “yuyal wudem-is d taqarest”.

Nseqdec tanyumnayt iwakken nufa-d anamek ukrif n tenfalit-a, imi nesserwes “tewrey-nni” n wudem n umdan yer “taqarest” war allal n userwes.

Aħric n Tesledt

Tinfaliyin tukrifin i yerzan tawenza/ anyir/ ayendur:

46-Tawenza n sseed.

□: wnz + Sɛd

Mi mlalen wawalen-a ilelliyen sdaxel n yiwet n tenfalit fkan-d yiwet n unamek ukrif ur nezmir ad nebɗu = **amdan i d-yettawin lxir ney ayen yelhan.**

Yella wassay gar wawalen-a akked unamek ukrif i d-fkan imi sɛan tadra seg zik imdanen d tawenza n umdan i ttmuqulen, llan leɥwafen mi ara d-lalen ya ad nerbeħ fell-asen ney ala, aya yettbin-d deg twenza imi qqaren yakan kullec yura-t ɣebbi deg unyir seg mi ara d-nlal. Seg yimir senfalayen tagnit-a s useqdec n “tawenza” wa ad ttbeddilen awal-nniɗen ɛla ħsab n wayen i byan.

Deg tenfalit-a srewsen “tawenza” yer umdan i d-yettawin ayen yelhan yer uxxam. Ihi tettwasiley s ttawil n tenyumnayt.

47-Tawenza n falsu.

□:wnz + fLs

Awalen-a d ilelliyen maca dduklen deg tenfalit uyalen xelqen-d anamek ukrif uffir = **amdan ur d-nettawi lxir yer uxxam, ney yef tmentelt-is i tɗerru lexsara.**

Tagmuzar n unamek ukrif da, mi ara d-ilal umdan simal yettidir simal ttilint lexsarat, imir ad t-tɛayaren s tenfalit-a “tawenza n falsu” imi yef tmentelt-is i fellsen. Dya ad negzu seg waya d akken yella wassay gar wawalen akked unamek ukrif uffir i d-fkan mi dduklen lwaħi dixel n yiwet n tenfalit.

D aserwes n twenza yer umdan mi ara as-iɣuħ akk ayen yesɛa “ifelles” war allal n userwes, imi ur d-yewwi ara rrbeħ axxam.

Tinfaliyin tukrifin i yerzan allen:

48-Allen n lbaz.

□: ɥ + lbz

Aħric n Tesleđt

Dduklen snat n tayunin n umawal i yellan d tilellyin maca uyalent d yiwet imi fkant-d yiwen n unamek ukrif = **amdan i yettwalin mliħ meqqrıt wallen-is, yettaṭṭaf-d kullec, ur as-yettruħ kra am lbaz.**

Sean assay wawalen i d-yebnan tanfalit-a akked unamek ukrif i d-fkan imi seg tadra ad nwali d akken mi ara yili yiwen yettwali seg waggug ayen akk i iderrun, ufan-d tanfalit i seg senfalayen-d aya yef umdan uyalen sawalen-as i yiwen i yettwalin akka “allen n lbaz”.

S tanyumnayt i d-nessiley tanfalit-a acku teđra-d s userwes n wallen timeqqrarin n umdan yer tid n lbaz deg usekkud-nni i yesea.

49-Yettru-d yizri-w tala.

□: r + zr + l

Tayunin n umawal i d-yebnan tanfalit-a seant assay lwaħi d unamek ukrif i d-fkant mi dduklent acku mi arayili umdan yuy-it kra yehzen mliħ almi i ifelleq ad yebyu ad d-yettru, dya ad d-yettru atas, imeṭṭawen-nni serwasen-ten yer tala i yeččuren d aman mi d-yettru ħawli. Dya seg yimir mi ara nettru nefka-as tanfalit i d-yemmalen aya neqqar “yettru-d yizri-w tala”.

D tanyumnayt i nesseqdec da, acku nebna-d tanfalit-a tukrift s useqdec n userwes n yimeṭṭawen i d-yettekken seg tiṭ yer waman n tala imi atas i nettraw.

Tinfaliyin tukrifin i yerzan anzaren:

50-Taxenfuct n tfeywet.

□: xNf + fywt

Seg wawalen-a i yellan d ilellyen bnan-d tafyirt, ad d-nini d akken uyalen yezdi-ten unamek ukrif = **taqciċ ney aqciċ i iqebħen, ttarran awal, sreerisen kan.**

Tagmuzar n unamek-a ukrif i d-tefka tenfalit-a, yusa-d seg mi llan yigerdan ttarran awal i yimeqqraren qebħen nezzeħ ama deg lefayel ama deg tmeslayt almi uyalen wawalen-nsen tteqqsen dya ufan-as-d tanfalit “taxenfuct n tfeywet” imi i tetteqqes mi ara tt-nnal. Ihi seg waya, nufa-d d akken yella wassay gar wawalen-a akked unamek ukrif i d-fkan.

Nesserwes “taxenfuct” i yebyan ad-yinin amdan yer “tfeywet” imi tesa isennanen tetteqqes am nutni yakan. Ttawil-a d tanyumnayt.

Aħric n Tesleđt

Tinfaliyin tukrifin i yerzan aqemmuc/ imi:

51-Yejmed yimi i yeččan aslem.

□: jmd + m + Č + slm

Tanfalit-a tettwasiley s ukuzet n tayunin n umawal i yedduklen fkan-d anagar yiwen n unamek ukrif uffir = **ur d-teqqim ara tmeslayt/ ulac d acu ara d-yini umdan.**

Yella wassay gar wawalen-a akked unamek ukrif, ilmend n tadra n yinzi-a d akken mi ara yili yiwen ur yesei la axxam la kra s wacu ara yesbedd iman-is wa ad ijebbed deg wayen ur t-neeni; imir ad nettmuqul deg-s ur nettaf lehduř iwakken ad d-nessenfali aya dya neqqar-as “yejmed yimi yeččan aslem” imi aslem yesea afaris i t-ittarran yejmed dya mi ara ibelleε uqemmuc ur yezmir ad d-yeldi am wakken d win.

S tenyumnayt i d-nebna anamek-a ukrif acku nesserwes “abelleε-nni n yimi” am wakken yečča “aslem s ufaris-nni” i d-ixeddem, dya ur nettizmir ad t-id-neldi ilmend n win i t-ittetřafen akken.

Tinfaliyin tukrifin i yerzan icenfiren:

52-Icenfiren n lyiđa.

□: cnfr + lyd

Tanfalit-a teddes s snat n tayunin n umawal, deg tazwara llan d ilelliyen, maca mi dduklen akka uyalen sean yiwen n unamek ukrif = **amdan i yesεan icenfiren n uqemmuc-is d imeqqranen d ifuyanen.**

Yella wassay d ameqqran gar wawalen-a d unamek ukrif i d-fkan imi tagmuřar n ukarif-a yekka-d seg temεuyar imi mi ara newt allal n lyiđa s uqemmuc yettawfay ilmend n yimi-nni n lyiđa yakan, umbae mi ara yili yiwen yesεan icenfiren d ifuyanen tteayaren-t “icenfiren n lyiđa”

Da yella-d userwes n “yicenfiren n umdan” s “yimi-nni n lyiđa” mi ara ten-neldi ilmend-is, ihi aya yella-d s useqdec n tunuyt n uyanib “tanyumnayt”.

Tinfaliyin tukrifin i yerzan tuymas:

53-Yettak řebbi irden i yir tuymas.

Aħric n Tesleđt

□: fk + rB + rdn + yms

Seg yinzi-a i d-yettwasilyen s ukuz n wawalen i yellan deg tazwara s unamek ilelli, ad naf dduklen uyalen fkan-d anamek ukrif = **amdan ur nestahel tayawsa ad as-tt-yefk rebbi, netta ur yessin azal-is.**

Yella wassay gar wawalen-a d unamek ukrif i d-fkan acku mi d-bnan inzi-ayi, yella-d ilmend n umdan mi ara yili yesea kra netta ur t-yuklal ur t-yesseqdac ara akken ilaq, ney ad as-d-yefk rebbi tarwa ur yettissin ara azal-nsen, ney adrim ur yessin ad iseřref. Dya iwakken ur as-qqaren ara srid akka, ttawin-d inzi s unamek uffir “yettak rebbi irden i yir tuymas”, řesben-t d yir amdan ur yessin ad yeddu d tyawsiwin. Imi seg zik irden yesea azal d ameqqran yur yimaziyen.

D tanyumnayt i nesseqdec imi nesserwes “tayawsa” i d-yettwafken i řed yer “yirden”ma d “yir amdan” yer “yir tuymas” war allal n userwes.

Tinfaliyin tukrifin i yerzan iles:

54-Iles-is d aqesřan.

□: ls + qsh

Awalen-a i d-yebnan tanfalit s unamek ukrif = **amdan yeqbeř, iquerreř wiyad s lehdur-is iqesřanen am tfelfelt.**Sean assay akked ukarif-a imi tanfalit-nni fkan-tt i yiwen(t) i yettarran awal i wayeđ s teqseř d leqbuřiya. Srewsen “imeslayen n diri” i d-yettefyen seg yiles yer “tfelfelt taqerřant” war ma bedren-d aya. Ihi d ttawil n tanyumnayt i nesseqdec.

Tinfaliyin tukrifin i yerzan imezzuyen:

55-Imezzuyen n uparabul.

□: mZy

Tanfalit-a tettwasiley s snat n tayunin n umawal i yesean inumak ilellyen, maca mi dduklent fkan-d anamek ukrif = **amdan yesea imezzuyen d imeqqranen.**

Yella wassay gar wawalen-a d unamek ukrif imi amdan ma yesea imezzuyen d imeqqranen tteayaren-t akka acku anect-nni i yemmug dayen.

Nesserwes imezzuyen imeqqranen yer uparabul ihi d tanyumnayt i nesseqdec.

Aħric n Tesleđt

Tinfaliyin tukrifin i yerzan aħway/ amgerđ/ aeenqiq:

56-A wi yufan aħway-is d win n ulyem.

□: f + ħwy + lym

Inzi-a yettwabna s krađet n tayunin n umawal, anda i yebya ad d-yini ayen-nniđen dya yeffey-d unamek ukrif = **ameyyez send ad d-yeffey wawal.**

Tadra n yinzi-a yekka-d seg kra n yimdanen i yettmeslayen kan war ma meyyzen ayen i d-nnan, ayen i d-yeffyen kan seg wul srid ad d-iřuħ, dya qqaren-d lemmer yella ueenqiq-is am win n ulyem, imi d akemlan ihi yaas ma yella ur imeyyez ara wul tameslayt-nni meqqar ad d-teddu deg uħway-a ad tettbeddil ad tuyal telha. Ihi ad d-nini d akken yella wassay gar wawalen-a akked unamek ukrif i d-fkan.

Srewsen “aħway n umdan” i seg d-ittekk umeslay yer “win n ulyem”, iwakken ad d-mmalen ameyyez n tmeslayt. Ihi d aseqdec n tenyumnayt.

Tinfaliyin tukrifin i yerzan ul/ tarwiħt:

57-Ul-is d ablađ.

□: l + bld

Seg tenfalit-a ad nwali d akken yal awal s unamek-is ilelli, maca mlalen deg yiwen n uzrar fkan-d anamek amaynut ukrif = **amdan ur netħussu.**

Sya ad negzu d akken yella wassay gar wawalen-a d unamek ukrif imi ma yella umdan ur yettħussu ur yettiħnin yer kra serwasen-t yer ublađ. Ihi tadra-d tusa-d seg mi yuyal umdan ur yettħussu s wayeđ.

Akala i nesseqdec d tanyumnayt acku tella-d s userwes n “wul n umdan” yer “ublađ ur nettħussu” ewt ney qqim.

Tinfaliyin tukrifin i yerzan aeėbbuđ:

58-Aeėbbuđ amqersu.

□: eBđ + yrs

Aħric n Tesleđt

Deg tenfalit-a ad d-nini d akken mlalent snat n tayunin n umawal i d-yefkan yiwen n unamek ukrif = **amdan ur nřeggu ara.**

Assay i yellan gar wawalen-a d unamek ukrif meqger acku ma neddem-d tacekkart i iqqersen neggar-as tiyawsiwin ur d-ttbinent ara ad nrennu ad nrennu kif kif. Ihi ula d aēbbuđ n kra n yimdanen akka i as-tđerru imi ččan ččan ur řwin ara, řas ad asen-ternuđ kif kif. Dřa ufan-d tanfalit i d-yessenfalayen aya.

D tagetnamka i nesseqdec deg tenfalit-a tukrifit acku nesserwes “aēbbuđ n umdan” řer “řyawsa i iqqersen” s unamek anda ayen i yesseblaē ur iřeggu ara.

Tinfaliyin tukrifin i yerzan tasa:

59-Tasa n tyaziđt

□: s + yzđ

Tanfalit-a teddes s snat n tayunin i d-yeffyen řer sin n yinumak ukrifen =

1)-Tayemmat i yesseħbibiren yef tarwa-s, tettaggad fell-asen.

2)-Argaz amaxuf, i yettaggaden lexyal-is.

Tadra n tenfalit-a nezmer ad tt-id-nessegzi d akken tayaziđt tesēa tasa d taleqqaqt, rnu tayemmat akken i tettaggad yef tasa-s (ddarya-s), ula d argaz ma ur yesēi lhiba yettaggad ayen yellan ihi tasa-s d taleqqaqt. Dřa senfalayen tikti-a s userwes n “tasa n umdan” řer tin n “tyaziđt”. Ihi d ttawil n tenyumnayt i nesseqdec da. Rnu řer waya, yella wassay gar wawalen-a d unamek ukrif.

Tinfaliyin tukrifin i yerzan ijeydanen:

60-Ula d ijeydanen dixel n tēbbuđt ttnayen.

□: jřdn + εBđ + Nř

Inumak n wawalen-a deg tazwara d ilelliyen akk send ad ddaklen dixel n yiwet n tenfalit i d-yefkan yiwen n unamek ukrif = **ur zmiren ara yimdanen ad msefhamen yef kullec ney ad ilin dima ferřen, ilaq ad yili cwıř n yimenyi.**

Ad d –nessegzi aya d akken yal tikkelt ara nellaz ney ad nettwayraħ deg uēbbuđ ney ad nađen, nsell am wakken ijeydanen-nney sęejqijen xedmen řřut, dřa neqqar belli bđan imenyi

Aħric n Tesledt

gar-asen. Ihi aya wwin-t-id d amedya mi ara nnayen sin n watmaten ney... ad as-inin tanfalit-a.

D ttawil n tenyumnayt i nesseqdec acku nesserwes “imdanen” yer yijeydanen, i yettnayen yef kra n temsalt yas ma llan miqraben mliħ.

Tinfaliyin tukrifin i yerzan ifassen/ iyallen akked yiqudan.

61-Afus-is d asxayan.

□: fs + sxy

Tanfalit-a teddes s snat n tayunin n umawal i yesəan deg tazwara yal yiwet anamek-is ilelli, syin dduklen fkan-d anamek amaynut ukrif = **amdan i yettseddiqen ney i yetthewwinen.**

Nezmer ad d-nessegzi assay i yellan gar wawalen-a d unamek ukrif i d-fkan d akken amdan mi ara yili ur yesəi kra deg ufus-is, kullec yetthewwin-it i medden, kullec ad t-id-yefk, am wakken afus-is d ayərbal-nni i imeqqren kullec iteddu-d.

Da d akala n tenyumnayt i nesseqdec acku nesserwes “afus” yer uyərbal i d-issufuyen aṭas n tyawsiwin. Da amdan yettseddiq ħawli.

Tinfaliyin tukrifin i yerzan idarren/ abaddid:

62-A m aqwa-k ay ul-iw, idarren-iw deg ubellæ, qqarey a ddellæ.

□: l + ḡr + bLε + n + DLε

Inzi-a yettwabna s semmuset n tayunin n umawal i d-yennan kra maca yebya ad d-yini ayenniden s lemtel, dya neffey yer unamek uffir = **ččurey d uguren deg tudert-iw yerna wehmey ttnadiy yef wayen i yi-yifen.**

Assay yella gar wawalen-a d unamek ukrif acku mi ara d axel n wuguren seyraqen-ay am wakken d abellæ i ay-yewwin, umnaε ad ttnadiy yef wayen yelhan am ddellæ. Srewsen lebħer-nni n “wuguren” yer “ubellæ”, ayen i yef ttreerirey akken yif-iyi d “ddellæ”. Dya aya akk s useqdec n tenyumnayt.

63-Qqley d acifun, ad tsefdeḡ aḡar-ik yur-i!

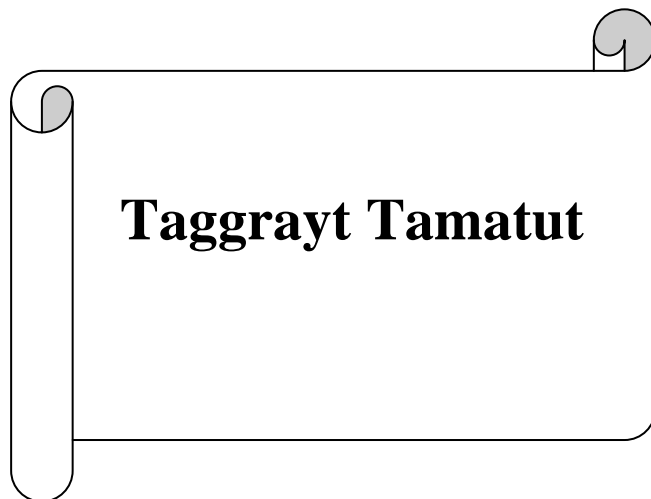
□: yl + cfn + sfḡ + ḡr

Aħric n Tesleđt

Tanfalit-a tettwasiley s ukkuzet n tayunin n umawal i d-yefkan yiwen n unamek ukrif =**ur ttwaħsabey ara / ttwaħqrey.**

Tanfalit-a teffey-d seg mi yella umdan ar yebyu ad issali deg yiman-is yef wayeđ iwakken ad t-yerkeđ dya ad as-d-yini win tanfalit-a d akken ya ad issers iman-is acku ur t-yugad ara. Dya yella wassay gar wawalen-a d unamek ukrif i d-fkan. Imi srewsen “amdan” yer “ucifun” ney “aneccaf” ur nettwabdar imi win i ieeddan iebes-it iwakken ad sefden ammus-nsen, ur t-yeħsib ara. Ihi s ttawil n tgetnamka i d-tettwasiley tenfalit-a tukrift.

Yer taggara n uħric-a n tesleđt, ad d-nini d akken nessaweđ nebđat yef snat n taggayin, tin n tgetnamka akked tin n tenyumnayt. Yal yiwet, nessuffey-d seg-s tinfaliyin tukrifin ilmend n wamuren n tfekka n umdan, syin nekkes-d aħar n tayunin timawalanin, inumak akk i d-fkan neyyer wacu i tt-srewsen, nessegza-d tanfalit-nni, nenna-d acu i d anamek-is ukrif, syin nefka-d tagmuħar neeređ nenna-d tadra-s ansa i d-tekka.



Taggrayt Tamatut

Taggrayt Tamatut

Taggrayt tamatut

Akken i d-nenna yakan deg tazwara n leqdic-nney, tazrawt-a tcudd yer tayult n tesnilest n tmaziyt, afurek n tesnafyirt i yellan d tinfaliyin tukrifn i yeqqnen yer tfekka n umdan.

Deg tezrawt-a, nesea iswan d akken nettnadi yef tegmuḥar n unamek ukrif i d-fkant tinfaliyin-a, aḥar-nesen, assay i yellan gar wawalen akked unamek ukrif, nerna neereḍ ad d-naf ttawil s way-s i tent-id-nbennu ma d tagetnamka ney d tanyumnayt s tesleḍt tasnamkawalant.

Seg mi i d-negmer ammud-nney i yellan d tinfaliyin tukrifin i yeqqnen yer wamuren n tfekka n umdan seg taddart n Tizi Lqern, azal n 155 n tinfaliyin maca nga tasleḍt tasnamkawalant i 63 kan, nufa-d 42 d tagetnamka, 21 d tanyumnayt. Syin nessaweḍ nerra-d yef yisteqsiyen igejdanen:

-Ansa i d-yekka unamek amatu n ukrif n tinfaliyin ? Ma yella wassay gar wawalen d unamek ukrif ? S wanwa ttawil i nezmer ad d-naf anamek i yellan sdaxel n tayunin-nni i d-yettaken yiwən n unamek ?

Newweḍ yer yigmaḍ-a:

-Anamek amatu n ukarif yekka-d seg teginatin i yemgaraden d wayen i ttidiren deg taddart-nni, dya mi ara sdakkalen tayunin timawalanin i yesəan assay, ttefyen-d yinumak ukrifen.

-Yella wassay gar tayunin-nni timawalanin ugar-asant akked unamek ukrif i d-fkant

-Llant 42 n tinfaliyin tukrifin i d-yettwabnan s useqdec n ukala n tgetnamka. Ma tid i d-yeggran deg wammud, ur asant-ngi ara tasleḍt acku ttemcabahent i ti dya nesdukkel-itent yer tgetnamka. Ihi s umata nufa-d 128n tinfaliyin tukrifin.

-Llant dayen 21 n tinfaliyin tukrifin i d-yettwasilyen s tunuyt n uyanib “Tanyumnayt”, amur ameqqran d inzan. Ma d tid i d-yeqqimen deg wammud ttkanzint. S umata llant 27 n tinfaliyin tukrifin.

S wakka ad d-nini d akken turdiwin i d-nenna seg tazwara ṣeḥḥant, d akken:

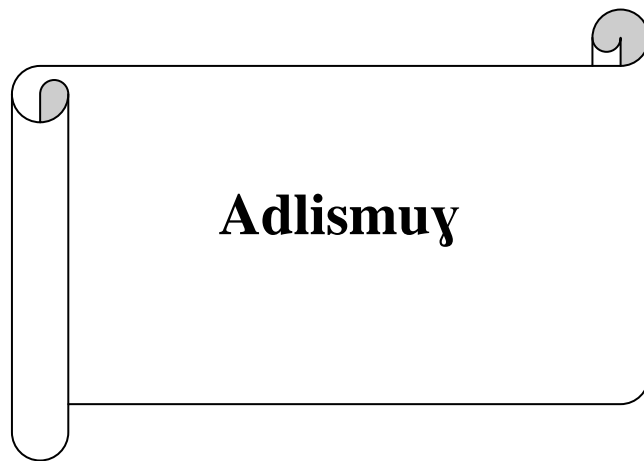
Taggrayt Tamatut

-Yella wassay gar wawalen akked unamek ukrif.

-Yezmer ad naf anamek agentnamkan n tenfalit tukrift yekka-d s useqdec n tgetnamka tamawalant.

-Yezmer anamek-nni yekka-d s useqdec n tenyumnayt.

Yer taggara n leqdic-nney, ad d-nini d akken ulac tazrawt ney leqdic ussan i yemmden, ladya deg unnar-a n tesnafyirt (tinfaliyin tukrifin), mazal atas n uxeddim i d-yewwi ad kemmlen wiyad imi icudd atas yer yidles yerna ruhent ad neggrent. Nessaram d akken newwi-d amaynut i tayult-a, nerna neldi-d tiwwura i wid i yebyan ad kemmlen tizrawin-nsen yef usentel-a ameɤkanti i yuhwajen afud ameqqran.



Adlismuy

Adlismuy

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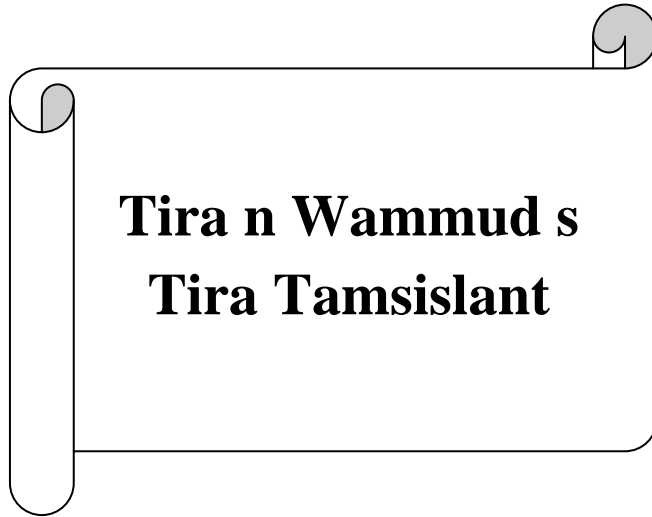
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Tira n Wammud s Tira Tamsislant

Tira tamsislant n wammud n tezrawt

Tinfaliyin i yerzan ccær:

Tagetnamka:

1-Ibedd ccær-is= iyad-it kra.

Tinfaliyin tukrifin i yerzan aqerruy akked wallay:

Tagetnamka:

2-Yesæa g qerruy-is.= yehrec/ yeččur d tamusni

3-Ulin-iyi idammen y uqerruy.= feqæy nezzeh

4-Aberkan uqerru(y).= amdan axeddaæ ur nesei lxir

5-Aciban uqerru(y).= amyâr azemni/ d amussnaw yerzen

6-Yecbek uqerruy-is.= d æeggun ur yettxemmim ara akk

7-Yehbes uqerruy/lmux-is.= yexlee deg kra / yewhem

8-Yeqqur uqerruy-is.= ur yettay ara awal, ixeddem řray-is kan

9-Yehma uqerruy-is.= yefqæ

10-Ad ččey aqerruy-ik.= ad temted

11-Yečča aqerruy-is.= yenneɛttab yenya iman-is deg wayen i ixeddem.

12-Iřuř uqerruy-iw.= shiy

13-Ad iwt řebbi aqerruy/icc-ik.= ad k-ixelles řebbi

14-Yeččur uqerruy-is.= anezgum

15-Yeččur g qerruy-is.= yehrec/ yesæa timusniwin

16-Qqlen d iqerra fell-aney. = byan ad ay-æfsen/ řettben iman-nsen fell-aney

17-Yecfa fell-as.= yenneçæaf deg wayen i as-yedran

Tira n Wammud s Tira Tamsislant

18-Yefra-as rebbi lxeccac/ lmuḥ/ allay-is.= yessen kullec/ yehrec

19-Ffɣey i leeqel-iw= hebley/ xelɛey

20-Yessufey-iyi i leeqel-iw.= isehbel-iyi/ isemxel-iyi

21-Yesɛa leeqel.= yerzen

22-Ur seiɣ ara leeqel fell-as.= ur sebbrey ara fell-as

23-Yeɛwej rray-is.= amdan yettway, ur iteddu ara deg ubrid yelhan

Tanyumnayt:

24-¹Aqerruy lmeḥna/ ²lhemm.= ¹win i yef d-yetteylay kullec/ ²win i d-yettawin ccwal

25-Iles ixeddem-itent, aqerruy ittay-itent.= ad d-nemmeslay i ḥed kra, umbae ad nuɣal deg wuguren i d-yettuyalen yef yiqerra-nney.

26-rray-is d aezzug. (Yur-i argaz rray-is d imgemgem, u yikkat u yireggem, u yimnie g tiyita mmedden.= ur as-tuqie deg wazuḥ

27-Yerza aqerruy-is.= d aḥemmaq, ixeddem s wul-is

28-Yerza-as aqerruy-is.= d ḥed i t-icewwlen

29-Ijah rray-is.= tewwi-t lhawiya n ddunit (yunag ur d-yeqqil)

Tinfaliyin tukrifin i yerzan udem/ aqadum:

Tagetnamka:

30-Iṣeḥḥa wudem-is.= ur yettneḥcam ara

31-Zur wudem-is.= ad ixdem kra yerna ad d-ibeyyen iman-is

32-Ibeddel udem.= yuɣal d amdan-nniḍen/ iɛawed zzwaḡ

33-Isebzeg-as udem-is.= yewt-it

34-Inneqlab wudem-is.= yefqee deg kra dqiqa yenbeddal yuɣal mačči d win

Tanyumnayt:

35-Udem bbarkas.= ur yettneḥcam ara, ur yesei azal am warkas

Tira n Wammud s Tira Tamsislant

36-Udem/ aqadam lear.= ixeddem ayen i yeffyen i yiberdan/ ur yettsethi ara

37-Yuyal wudem-is ttaqarest.= lxelea/ attan

Tinfaliyin tukrifin i yerzan tawenza/ anyir/ ayendur:

Tagetnamka:

38-Ielleq agendur-is.= icennef

39-Ikres tawenza/ agendur-is.= icennef/ yefqee

40-Timcenneft n twenza./ Ad k-isefrey/ icennef rebbi tawenza-k! =ur tesei zzher

41-Tefsi twenza-s.= innecrah

Tanyumnayt:

42-Tawenza n sseed/ rrebh/ yelhan.= tesea zzher/ tettawi-d lxiir

43-Tawenza n falsu/ ccer/ lhif. / Yir tawenza.= ur tesei zzher/ tettawi-d ayen n diri

Tinfaliyin i yerzan leeyun:

Tagetnamka:

44-Isserxa i leeyun-is.= ur iyi-yehsib ara am wakken d kra i as-xedmey.

Tinfaliyin i yerzan allen:

Tagetnamka:

45-hercent wallen-is.= yettwali kullec kra ur as-yettruh

46-Ceent wallen-is = yebhet/ yexlee

47-Yesserxa/ yessader/ yebra i wallen-is.= yefqee/ yessetha

48-Uyen-t s tit.= yuden

49-Cetthent wallen-is. = yettmuqqul tilawin

50-Yeqmec allen-is.= yesteemil

51-Ixzer-iyi-d s yidis.= ur as-wjibey ara/ icennef

Tira n Wammud s Tira Tamsisiant

Tanyumnayt:

52-Allen lbaz.= yettwali mliḥ ayen i yellan

53-Aferqaqas bballen.= win i yetṭallayen akka d wakka ula yer tlawin

54-A lukan attmeḥeḍ tiṭ-ik.= d awezyi ad ak-d-fkey kra

55-Iḥemmel-itt am tiṭ-is.= ezizet fell-as

56-Yettru-d yizri-w tala.= yettru aṭas amzun n aman deg tala

Tinfaliyin i yerzan anzaren:

Tagetnamka:

57-U yi-d-ččint ara tenzar-iw.= ur ḥussey ara ad teḍru tyawsa-nni

58-Qellbey-as anzaren-is.= utey-t

59-Yesea nnif.= yeffey-d d argaz

60-Isebzeg-as axenfuc-is.= yewt-it icuff-it

Tanyumnayt:

61-Tinzert/ aḥensur ucaqur.= yesea inzer anect-ilat ur nesliḥ i kra

62-Taxenfuct n tfeywet.= teqbeḥ

Tinfaliyin tukriḥin i yerzan aqemmuc/ imi:

Tagetnamka:

63-Nekkat-it s uqemmuc.= netteayar-it, nhedder fell-as

64-Iqqen uqemmuc-is Iḥenni.= ur yettarra ara tameslayt

65-Tettef imi-s.= temmut/ tejmeε lbaḍna

66-Meqqer uqemmuc-is.= ihedder aṭas yef medden

67-Tiṭ tettwali, aqemmuc iheddeḥ.= mi ara nwali kra, ad t-id-nini ney ad as-nernu

Tanyumnayt:

Tira n Wammud s Tira Tamsislant

68-Aqemmuc-is d afuḥan. / Aqemmuc afuḥan.= yessufuy-d ala ayen n diri, yeqbeḥ

69-Yejmed yimi yeččan aslem.= ulac akk d acu ara d-nini.

70-Yir lfal g imi i ikeččem.= ayen i d-nenna ad yeḍru acku nga-t deg wallay-nney

Tinfaliyin tukrifin i yerzan icenfiren:

Tanyumnayt:

71-Icenfiren lyaḍa.= meqqrit yerna ifuyanen

Tinfaliyin tukrifin i yerzan tuymas/ uglan:

Tanyumnayt:

72-Yettak ṛebbi irden i yir tuymas.= ad as-yefk kra s wazal-is maca netta ur tt-yuklal ara.

Tinfaliyin tukrifin i yerzan iles:

Tagetnamka:

73-Iserreḥ yiles-is.= yettmeslay ayen n diri/ llufan tencer tmeslayt-is/ yiwen ma yettmeslay tutlayt-nniḍen/ yekkes leḥya

74-Ad d-iqwem ṛebbi iles-iw.= ad d-iniy ayen yelhan

75-Ṙezzif/ kemmil yiles-is.= yeqbeḥ

76-Yettel yiles-iw.= ur zmiṛey ara ad d-meslayey

77-Yeqseḥ yiles-is.= yeqbeḥ, ur yemein ara.

Tinfaliyin tukrifin i yerzan tacamart/ tamart:

Tagetnamka:

78-Tettergigi tcamart-is.= luɛara, ur isebber ara

Tinfaliyin tukrifin i yerzan ayesmar:

Tagetnamka:

79-Cudden-as tayesmart / icudd uyesmar-is.= yemmut

Tira n Wammud s Tira Tamsisiant

Tinfaliyin tukrifin i yerzan leħnak:

Tagetnamka:

80-Ÿlin-d leħnak-is.= aburref/ yefqee

81-Yekkat g leħnak-is.= tindemmay

Tinfaliyin tukrifin i yerzan imezzuyen:

Tagetnamka:

82-Bedden imezzuyen-is.= ittħessis i lehduř n medden

83-Zelfent tmezzuyin-is.= asemmiđ

84-Issufey-d tacciwin.= yuřal d wayeđ

Tanyumnayt:

85-Imezzuyen uparabul.= yessel i kullec amzuk meqqrıt anect n u[^]parabul

Tinfaliyin tukrifin i yerzan aħway/ amgerđ/ aeenqiq:

Tanyumnayt:

86-A wi yufan, aħway-is am win bbelyem.= ad yettmeyyiz yiwen tameslayt-is

Tinfaliyin tukrifin i yerzan lebden/ aksum/ aglim:

Tagetnamk:

87-Icuēben lebden-iw.= iyad-it kra

88-Yečča aksum-is.= yenneettab

89-Yečča g uksum-is.= yesseř

90-Yessufey-iyi i uglim-iw.= yessehbel-iyi

91-Yečča aksum-is d azegzaw.= yewwi ddnub deg umdan iyef ihder

Tanyumnayt:

92-Iyezza aksum-is am wuccen.= yenya iman-isdeg lxedma

Tira n Wammud s Tira Tamsislant

Tinfaliyin tukrifin i yerzan ul/ rruh(tarwiht):

Tagetnamka:

93-εebsey f ul-iw.= xedmey kra ur tt-byiy ara

94-Idaq/ iceqqeq/ yejreh wul-iw.= hezney

95-Yefna-k ssber ay ul-iw.= ayen i d-iaeddandeg wurfan, ad iferrej Rebbi

96-Yeffey-d wul-iw.= daqey/ eyiy deg tazbli

97-Yeffey-d wul-iw deg-s.= tyeccay deg wayen i ixeddem

98-Yentef wul-iw.= yuyal-d ljerh

99-Berrik wul-is.= ulac lxir seg-s

100-Zeddig/ yesfa wul-is.= d amdan leali

101-Yečča ul-is.= ur yesei ara nnif

102-Yehbes wul-is.=lxelæa/ lmut

103-Yefsi-d wul-is.= hnin

104-Yellez wul-is.= yesber yef kra

105-Yemmut wul-is.= ur yesei ara ul

106-Wessie wul-is.= yettawi ur ifeqqee ara

107-Tres g ul-iw.= taqcict i hemmley/ ccama i y-i-yeqqimen

108-Ihemmel-itt s wul.= s tidet

109-Yessufey tarwiht.= yemmut

110-Ad awiy leemer-ik! =Ad ak-nyey

Tanyumnayt:

111-Ul-is d ablad.= ur yetthussu ara

Tinfaliyin tukrifin i yerzan idammen:

Tira n Wammud s Tira Tamsisiant

Tagetnamka:

112-Idammen-iw rekkmen/ fuřen.= yefqee

113-Ffyen-t idammen.= yexley/ yuđen

Tanyumnayt:

114-Ad swey idammen-ik!= deg lefqaat ad ak-xedmey kra

Tinfaliyin tukrifin i yerzan aebbud:

Tagetnamka:

115-Meqqer uebbud-is. = ameeruf/ ur ireggu ara

116-Kellfey-ak ɣebbi ttebbudt.= ddeewa n ccer i dderya

Tanyumnayt:

117-Tuzzel ttebbudt-is.= yuđen

118-Aebbud amqersu.= itett kan, ulac tawant

Tinfaliyin tukrifin i yerzan timit:

Tagetnamka:

119-Teyli-yi tmit.= uđney

Tinfaliyin tukrifin i yerzan tasa:

Tagetnamka:

120-Rebbay tasa fell-as.= nnumey/ ur sebbrey ara fell-as

121-Tejreḥ tasa-s.= iyad-iyi ḥed

Tanyumnayt:

122-Tasa n tyaziḍt.= ḥninet nezzeh tessḥbibir yef tarwa/ argaz amaxuf

123-Tasa n tyemmat ulac wi tessager.= ur tezmir ara ad tefreq gar tarwa-s

Tinfaliyin tukrifin i yerzan ijeydanen:

Tira n Wammud s Tira Tamsisiant

Tanyumnayt:

124-Yessared-it tarda ujeɣdan/ ukerciw.= ibehdel-it

125-Ula d ijeɣdanen dixel uεebbuɣ ttnayen.= medden akk seεεun kra n temgirda

Tinfaliyin i yerzan iɣsan:

Tagetnamka:

126-Rferfen/ dgedgen yiɣsan-iw.= εeyyu/ aṭṭan

Tinfaliyin tukrifin i yerzan ifassen/ iyallen akked yiɣudan:

Tagetnamka:

127-Yebra i yifassen-is.= iserreḥ i kullec

128-Ƴezzif ufus-is. / Afus-is g yenni.= yettaker

129-Icudd/ yeqqur ufus-is. (A lehrir g lekwayeɣ, dleq afus-is tdebεeɣ!)= amechah

130-Yeggar afus-is.= yetteawan/ yettaker

131-Cudden/ kerfen ifassen-iw. / Icudd-iyi rebbi ifassen.= ur yezmir ad yexdem kra

132-Qqnen ifassen-is lhenni.= d tafinyant

133-Yefka afus (fell-i).= ixdee-iyi

134-Yefka rebbi deg-s afus.= ifdeḥ-it-id, ixelles-it

135-Yefka-d afus.= tallelt

136-Uleebara s ifassen-ik.= ur xeddem ara ayen i yellan d amihi

137-Iserreḥ i ufus-is. = ittseddiq

138-Yewwi-tt-id ufus-is.= d netta i tt-ixedmen

139-Yesea tayet/ afus.= tamussni

140-Refdey ifassen-iw.= serḥey i kullec

141-Yebbed/ yettef-it ufus.= yuḥwaj

Tira n Wammud s Tira Tamsisiant

Tanyumnayt:

142-Ulac wara tgezmeḍ g ḍudan-ik.= ezizit akk

143-Afus-is d asxayan= ittseḍdiq/ itthewwin

Tinfaliyin tukrifin i yerzan tigeclar/ ifadden:

Tagetnamka:

144-Kkawen(t) ifadden/ tgeclar-iw.= εeyyu/ temyer

145-Teḡḡa-t tgeclar-t.= yuḡal d amyar/ yuḍen

146-Yerza-as ifadden.= yesruḡ-as afud

Tinfaliyin tukrifin i yerzan iḍarren, abaddid:

Tagetnamka:

147-Ibecc iḍarren-is.= lxelea

148-Yezdi lqedd-is.= yewhem/ yettkel yef yiman-is

Tanyumnayt:

149-Am aqwak ay ul-iw, iḍarren-iw g bellaε, qqarey a ddellaε. (Am aqwak a gerninuc, iḍarren-ik g lmejra umalus, yerna tetteεrieεḍ.)= nekk deg lhemm, ttnadiy yef wayen i yi-yifen

150-D laman i yi-ixedεen, almi d-ufiy tazmamayt taḥdaft uḍar.= yiwen ad ak-d-izmumeg yer wudem maca sdeffir iḥref-ak aḍar, s lexdee

151-ḥfan iḍarren-is.= bezzaf ileḥḥu

152-Qqley d acifun, attsefdeḍ aḍar-ik yur-i!= win i iεeddan irkeḍ-iyi, ur iyi-yehsib ara.

153-tṭfey s waddud.= qellqey

Tinfaliyin tukrifin i yerzan tikli (tiddit):

Tagetnamka:

154-Ileḥḥu/ iteddu s tfentazit.= yewhem, iḥesseb iman-is

155-Ad imelleḡ ṛebbi tikli-m/ ticerkiḍin-im.= ddeεwa lxir (ad iqwem ṛebbi lecyal-im)



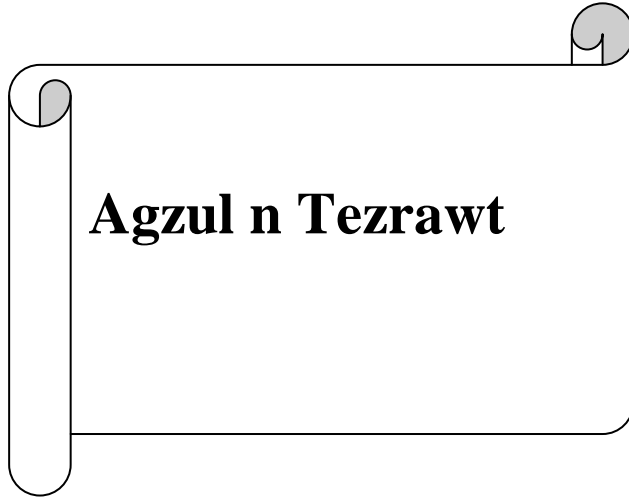
**Takarda n
Taddart n Tizi
Lqern**

Takarḍa n Taddart n Tizi Lqern

Takarḍa n Taddart n Tizi Lqern



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Agzul n Tezrawt

Agzul n Tezrawt

Tazrawt-nney, tcudd yer tayult n tesnilest n tmaziyt, afurek n tesnafyirt; s unamek-nniɗen, d tinfaliyin tukrifin i yeqqnen yer wamuren n tfekka n umdan i d-negmer seg temnaɗt n Tizi Lqern, syin nga-asent tasleɗt tasnamkawalant.

Nra deg tezrawt-a ad nessiwed yer yiswan-nney i yellan d tiffin n tadra ney ansa i d-yekka unamek amatu n ukarif, assay i yellan gar wawalen-nni i tt-yebnan akked unamek uffir, s wanwa akala i yettwabna ma s tgetnamka ney s tenyumnayt, nerna neered nekkes-d azar n tayunin timawalanin i tt-yessilyen akked yinumak ilellyen i sean umbae mi dduklen anwa anamek ukrif i d-fkan.

Nezmer ad d-nini yer taggara n wawal d akken annar-a wessie yerna d amerkanti, yessefk ad nnegrawen yimnuda fell-as yal wa deg temnaɗt iwakken ad negmer akk tinfaliyin-a tukrifin i yeffren yer tlawin d temyarin d kra n yirgazen s yinumak yemgaraden, acku ur ssinen ara azal-nsent dya ruhent ad neggrent.

Awalen n tsura:

Tasnafyirt, tinfaliyin tukrifin, tafekka n umdan, akarif, tasleɗt tasnamkawalant, tagmuzar.