

**AGLIF N USELMED UNNIG D UNADI USSNAN
TASDAWIT LMULUD AT MÈEMMER N TIZI WEZZU
TAZEDDAYT N TSEKLIWIN D TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIYT**



UṬṬun n umseḍfer:

UṬṬun n usnay:

**AKATAY N TAGGARA N USWIR N LMASTER
DEG TUTLAYT D YIDLES N TMAZIYT.**

TAYULT: TUTLAYT D YIDLES N TMAZIYT.

TAFERNA: TASEKLA

TAFERNA: TASEKLA.

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ASNADI N USUKEN D USELMED N TMAZIYT



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- I twacult-iw d warraw-iw Enzo d Ines.
- I temdukul-iw I d-aɣ i sawnen Malika d Nassima.

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TAZWERT TAMATUT

Tazwert Tamatut

TAZWERT TAMATUT:

Tasekla taqbaylit di zzman aqbur d timawit, d tasekla yettwannan ur tettwaru ara, tesa aṭas n leṣnaf:timucuha, timseeraq, timeayin d tmedyazt.

Timucuha, d aḥric agejdan n tsekla i ay-d-ttawin lejud, sseṭaqen-d deg-s iyersiwen, tṭjur, aḍu, itij, aman..., akken qqaren at zik: “Amacahu yef was mi heddren lewḥuc”. Timucuha ssefraḥent ameqran d umectuḥ, ladya ma yella igerrez-as umalas tasiwelt.

Aḥric-agi n tmucuha d tawsit gar tewsatin timensayin n tsekla taqbaylit, tetṭef amkan-is s tehri deg tmetti. C.L. Dujardin tenna- d: “gar yidliseni d-yeffyen yef tsekla timawit n Lezzayer d tmazya*, amur ameqran yeena timucuha n leqbayel”¹

Timucuha d tagruma n yiḍrisen n tsekla timawit,i yef d-mmeslayen aṭas n yinagmayen.

Vladimir Propp d yiwen gar yimeskaren i ixedmen aṭas n tezrawin yef tewsit-a, aṭas I inuda deg-s, yexdem tasleḍt i wammud ameqqran n tmucuha n tmurt n Rrus. Yufa timucuha merra bnant yef yiwet n talya i d-yettuyalen s waṭas.

P. SAVIGNACsi tama-syenna-d: “tamacahut n leqbayel, d tumant n tmetti tadelsant, tejmee-d afaylu titnugrafit* i d-yettbanen s waṭas, yefaya, tlaq-as i netta waḥd-s tesleḍt s tehri”²

Inagmayen-nniḍen I nudan yef tzulay n tmucuha, ufan ttemcabint si tmurt yer tayed. Timucuha n leqbayel, ur mxallafent ara yef tiyiḍ, maca yella yiwen n ṣṣenf n tmucuha i ay-ijebden, tigi d timucuha n teḍṣa, gar-aset yiwet n tmacahut i wumi qqaren “tamacahut n lekdeb”. Aṭas n tudrin di tmurt n leqbayel i deg tt-id-ttawin, maca yemgarad wamek tt-id-ttalsen si taddart yer tayed.H. BASSET yura fell-aset deg udlis-ines, *Essai sur la littérature des Berbères*, yiwen uḥric iwumi isemma « Les contes plaisants » yebḍa-tent yef kraḍ n yihricen:

¹C.L. DUJARDIN, *Le conte kabyle, étude ethnologique*, Ed. La Découverte, Paris, 2003, P. 37 « Parmi toute les publications qui concernent la littérature orale d’Algérie et du Maghreb, une part importante est consacrée aux conte Kabyle. »

²P.H. SAVIGNAC, *Contes berbères de Kabylie*, Les presses de l’Université du Québec, Canada,1978, P.3 « Le conte kabyle, en effet, est un phénomène socioculturel incontestable, et constitue un document ethnographique tellement pertinent qu’il mérite, à lui seul, une analyse en profondeur »

Tazwert Tamatut

1- Timucuha n teḍsa, 2- Aṣaḍ amensay:Affentazi*, 3- Timucuha n lekdeb-
“randonné”- timseeraq »¹.Yef uhric-agi wis kraḍ “timucuha n lekdeb” ara nexdem
tazrawt-a.

Nefren ad d-nemmeslay yef-tmucuha-a iwumi qqaren timucuha n lekdeb i d-newwi seg
wannar. Di tazwara, ayen i ay-yeḡḡan nerra lwelha yer ṣṣenf-agi n tmucuha: d ccbaha n
uyanib n uḍris. Dayen, amili nettmil yer tsekla timawit yezzuznen temzi-nney ama
dtimucuha ney d timseeraq.

Tamacahut n lekdeb yef inexdem leqdic-agi d tin iwumi nesla yer yimawlan, akken tt-id-
wwin yer yimawlan-nsen ula d nitni.

Si tama-nniḍen, ṣṣenf-a n tmucuha n teḍsa ur d-yelli ara fell-as umahil yakan, ulac win
ixedmen fella-s. Amgarad yellan gar tmucuha-agi n teḍsa d tmucuha-nniḍen, yeḡḡa-ayad
nnadi ugar fell-asent.Yer taggara, nebya ad d-nejmee ammud ameqqrann ṣṣenf-a n
tmucuha, iwakken ad tent-id-afen wiyad.

- **Tamukrist:**

Deg tezrawt-a,nebya ad d-nerr yef yisteqsiyen-a:

- D acu id tamacahut n lekdeb? I wacu i tt-id-ttawin?
- D acu-tent tzulay n tmacahut n lekdeb?

Amahil-a yebḍa yef sin n yiḥricen igejdanen, yebdan s yiwet n tezwart tamatut i deg d-
nefka tanekda tasesnant n wannar,nessefhem-d dixel timlilit inedfer,tamnaḍt i seg d-
newwi timucuha n wammud-nney, wid id-ay-tent-id-yessawlen, isteqsiyen n temlilit, d
wuguren i d- nemmuger deg umahil agi-nney.

Deg yixef amezwaru, iwumi nga azwel: “Tasekla timawit sumata”, nemmeslay-d
yef tbadut ntmacahut s umata, tizulay-is, d leṣnaf-is merra.Sakin,nemmeslay-d yef
“Tmacahut n teḍsa”, tabadut d tzulay-ines, tamachut n teḍsa deg tmura n lberrani d tmurt n
leqbayel.

¹Henri BASSET, *Essai sur la littérature des Berbères*, Ed. Jules Carbonel, Alger, 1920, pp. 186-188.

Tazwert Tamatut

Deg yixef wis sin, nekked-d tizulay n tmacahut n lekdeb deg wammud n tmucuha i d-negmer, ad nsenned yef tasenyanma*¹ deg tasledt-nney i waken ad nbeggen cbaħa n uyanib n tmucuha-agi.

D acu kan tella yiwet n tmacahut deg tmucuha-agi i d-negmer txulef tamacahut n lekdeb tamensayt, t-agi qqaren-as “Lekdeb imzenneq” yura-tt A.HAMMOUM, yefka-as udem atrar, ay-agi ad id- nbeggen deg tasledt, tella dayen tmacahut- nniħen anda nufa yiwet n tseddart nezmer ad nekked deg-s asugen asertay “tamacahut n lekdeb yef lekdeb”

Deg uħric n tmerna, nerra azal n 09 n tmucuha i d-newwi seg wannar, amahil-nney i fukk s yiwet n tegrayt ideg d-nejmeħ akk igemmad i yer nessawed.

Nsenned deg tezrawt-a yef kra n yidlisen i ay-iħawnen aħas gar-asen : C.L. DUJARDIN, *Le conte kabyle, étude ethnologique*. H. BASSET, *Essai sur la littérature des Berbères*. M. SIMONSEN, *L'étude du conte populaire*. Roseline Layla QORAYCHE, *Le conte populaire Algérien d'origine Arabe*. d yidlisen-nniħen.

¹ *Tasenyanma : la stylistique

1. TANEKDA TASESTANT N WANNAR :

1.1. Tarakalt n tyiwant uzeffun :

Azeffun, d taddart n tmerrit, tezga-d rrif n yillel ,akal-is d akal n umezruy d tzuri, d tayiwant i d-isenkren atas n yinazuren i yesnennan idles n tmurt n Lezzayer, gar-asen El Anqa, Iguerbouchen , Issiakhem , Hnifa, atmaten Hilmi Said d Mohamed, d wiyid.

Azeffun tezga-d yef 70 km n ugafa-agemmad n temdint n Tizi-Uzzu akked 95km n umalu n Bgayet. Tesea azal n 38 439 n yimezday.

Isem n Uzeffun yekka-d seg wawal « UZZUF » meħsub adrar akeswar* yetturfen. Kra qqaren-d d isem n ujeğğig, di lwaqt n Rroman fkan-as isem n « RUZAZUS ». Ifransisen, nitni rran tajmilt i « Louis Henri de GUEYDON », fkan-as isem-is « PORT GUEYDON ».

Azeffun tesa 4 n tyiwanin: Azeffun ,Ayrib, Aqerru, At Cafae

Tayiwant n Uzeffun tesa 53 n tudrin gar-asant: At Eli Eabdella, Iebac, Ieccuba, At Yellul, At Neayem, At Rhuna...atg.¹

1.2. Tatwilt n tnețtuft:

Tatwilt n temlilit (tanetțuft) i nessemres i wakken ad nessiwed yer umahil-agi, d “timlilit tilellit” ney “timlilit tarusridt”, ssemrasen sşenf-agi i tutlayt n yal ass, tagi d tatwilt i ssexdamen s wațas di tmettisent. Sşenf-agi n temlilit, yesea yiwen usteqsi, ayen i d-yernan yef usteqsi-agi yettili-d i wakken bnadem ara nesteqsi ad ay-d-yefk tikiwin-nniđen i d-yezzin i usentel-nney, dayen ad ay-d-yefk tiririt tewsee yef usteqsi, tin yer-s tatwilt tilellit teqreb yer tilawt d tidet.²Nextar tatwilt tilellit acku tella deg-s tidet.

Ma d ayen yeenan agmar n wammud n tmucuha n lekdeb deg tyiwant n Uzeffun, ihi di tazwara, nruħ yer uxxam n Mass Kader BELAIDI, nessuter deg-s ad ay-d-yawi, yebda iħekku-d, nexdem yiwen usekles i tmacahut, yewwed anda yewwed yeħbes ur d-ikemmel ara, ur nufi ara abrid i temlilit-nniđen.

Deg wass-nniđen nruħ yer uxxam n Ali BOUDJELIL, amselyu-nniđen i iqeblen ad ay- d-yehder yef tmacahut n lekdeb, nefka-as kra n yisteqsiyen, i taggara yewwi-ay-d tamacahut.

¹ Azeffoun, wikipedia : <https://fr.wikipedia.org/wiki/Azeffoun>, consulté le 13 avril 2021 à 11:31.

- Akaswar : cone

² Sophie DUCHESSE, Pratique de l'entretien dit “semi-directif” Version finale avant travail de l'éditeur et parue dans : *Les méthodes au concret. Démarches, formes de l'expérience et terrains d'investigation en science politique*, Myriam Bachir (dir.), Paris, PUF, 2000.

Tanekda tasestant n wannar

Deg tɣiwant n Iæzzugen, yiwet n temɣart n taddart n Tanqict, temmeslay-aɣ-d kra yef tmacahut n lekdeb, acu kan ur d-as-tecfi ara. Seg wakken i d-yebda waɣtan-agi n Kuruna, ur nufi ara abrid i wakken ad nruḥ yer Yiezzugen ad nemlil d Nna Faḍhma Hadj Larbi MEZARI, yef waya, nessuter-as i yelli-s ad tt-testeqsi deg umkan-nney yef tmacahut n lekdeb.

1.2.1. Umuy n yimselyuyen:

Tajaddit/ isem-is	Leæmer-is	Taddart-is	Axeddim-is	Tayiwant-is
Ali BOUDJELIL	65 ans	AiT Ouchene	Aselmad n tutlayt n tfransist deg uɣerbaz alemmas	Aghribes
Kader BELAIDI	50 ans	Azefoun	Aselmad n tutlayt n tmaziyt deg uɣerbaz amenzu	Azefoun
Fatima Hadj Larbi MEZARI	72 ans	Tankicht	Tameɣtut n uxxam	Azazga

1.2.2. Uguren n wannar:

Tamacahut n lekdeb ur tettwassen ara yer waɣas n yimdanen, win steqsay ad yeḍs, ad d-yini ur “tt-ssiney ara”, “amek zaema tamacahut n lekdeb?”, uɣaley ufiy-d iman-iw d nekk i d-iḥekkun i wiyid, ayagi isruḥ-iyi atas n lweqt.

Si tama-nniḍen, aɣtan n Kuruna ur aɣ-yeḡḡi ara ad neffey atas yer wannar.

Tin yer-s, amselyu Mass Kader Belaidi, ur yufi ara amek ad iyi-d-ikemmel tamacahut iyi-d-yewwi, yas akken ssutrey-t aḥal n tikkal, sakin yiwet i tmucuha i d-wwiy d tamnaṣeft.

Di taggara, ulac atas n yidlisen yef tmacahut n lekdeb d wid ixedmen fell-as di tmurt n leqbayel, yef waya, ur nufi ara atas isallen yef ṣṣenf-agi n tmucuha.

IXEF AMEZWARU

IXEF AMEZWARU: TASEKLA TIMAWIT S UMATA

TAZWERT:

Tasekla taqbaylit seg zaman aqbur tebna yef timawit, ttawin-tt yimdanen seg yimi yer umezzuy. Tasekla-a llan deg-s atas n leşnaf gar-asen: inzan, timseeraq, timeayin d tmucuha.

Tamacahut d yiwen n ssenf agejdan n tsekla taqbaylit. Deg uhric amenzu n yixef-a ad d-nawi awal yef tmacahut sumata: tabadut, tizulay d leşnaf. Syin akin, deg uhric wis sin, ad d-nefk tabadut n tmacahut n lekdeb, ad d-nbeyyen amgired yellan gar-as d lesnaf-nniđen n tmucuha, ad nemmeslay yef wayen i xedmen yimusnawen yef tmacahut n lekdeb. Yer taggara, ad d-yili wawal yef tmacahut n lekdeb di tmurt n leqbayel.

1 . Tabadut n tmacahut d tzulay-ines:

1.1 Tabadut n tmacahut:

Tamacahut di tmetti taqbaylit d tawsiti d-ttawin stimawit, tesea azal meqqren. Atas n yimusnawen i d-yefkan tabadut n tmacahut, ama deg yimawalen d yisegzawalen ney deg tezrawin yettwaxedmen.

1.1.1 Tamacahut deg yisegzawalen d yimawalen:

Gar tbadutin i as-yettunefken i tmacahut degtmura n lberrani, ad naf degumawal n tutlayt tafransist *LAROUSSE*: «*Tamacahut dullisi d-yettawin yef tedianin timakunin.* »¹. Deg umawal n uzyan n tsekla (*Dictionnaire de la critique littéraire*), tamacahut« d *yiwet n tewsit taseklant n wullis, tettemgarad tyessa ntmacahut tamakunt d tmacahut tafelsafit [...], am wakken yettbeddil unamek n wawal-a n tmacahut seg tallit yer tayed, gar lqern wis 12 d wis 15, yettunefk-as unamek n wullis n tidet, ma deg lqern wis 16 d wis 17, temmal ullis n wayen yeffyen i tilawt, deg tallit-a tamirant, temmal-d ullis amakun.* »²

¹*Dictionnaire Encyclopédique pour tous : Petit Larousse en couleurs*, Paris, Ed librairie Larousse, 1980, p. 224. « Récit, en général assez court de faits imaginaires »

²G. GARDE-TAMINE, M. C. HUBERT, *Dictionnaire de la critique Littéraire*. Tunis, Cerés, 1998, p. 65. « Le conte est un genre littéraire narratif assez mal défini qui peut prendre des formes très diverses, du conte de fées au conte philosophique [...], le terme conte n'a pas la même signification en passant du moyen âge à l'époque actuelle. Or, il désigne entre le XIIe et le XVe siècle, un récit véridique, il désigne, au XVIe et XVIIe siècle, un récit de quelques aventures ».

Ma deg “*Le dictionnaire du littéraire*” ad naf tabadut-a: «Tamacahut tesseakraḍn yesfernen* igejdanen: yettales-d inedruyen imsugnanen, d imakunen, tawuri-is d asedhu n tnefsit, maca nezga nettaf deg-s tamsirt, tessenfalay-d ansay n timawit i yeddren leqrun. »¹

1.1.2 Tamacahut yer yinagmayen iberraniyen

Inagmayen n tmura n lberrani fkan-d tibadutin yemgaraden i tewsit-a. C. L. DUJARDIN di tektabt-is *Le conte Kabyle* tenna-d: « Tamacahut d allal n timawit, d agerruj deg ufus n umdan i yessnen ad tt-id-yawi imi yettwali-tt d lemri n tmetti taqbaylit, tessenkar-d aḥettec, imi nezmer ad tt-nerr gar “Umyi” akked “Timucuha n Perrault n temzi-nney”.²

Michele SIMONSEN tettwali tamacahut d taḥkayt i d-yussan s wudem n tesrit anda ara naf inedruyen n usugen (...). Tamacahut d taḥkayt tawezzlant i d-yettawin yef wayen ttidiren yiwudam n usugen d wayen akk ur nelli ara di tilawt, ur yesei la akud la adeg, nezmar ad naf tamacahut di tsekla timawit akked tin yuran, tineggura-a d tiḥkayin acu kan mačči yal taḥkayt d tamacahut acku d sin leṣnaf yettwaxedmen ilmend n ugbur-nsen.³

P. SAVIGNAC si tama-s yemmeslay-d yef twuri n tmacahut d wazal-is: « Timucuha n leqbayel d anagrah n tensayin d tenfaliyin tiyerfanin. D Imexzen n tmektit tasugnant n uyref. D lemri i d-yesbanayen taflest n tmetti i tent-id-yeqqaren...»⁴

Nabila IBRAHIM deg udlis-is, *Les types d’expressions dans la littérature Folklorique* tenna-d: “Tamacahut, akken i d-yusa deg umawal n Talmanit, d ini i icudden yer tmidrant taqdimt ttawin-tt-id s timawit seg tsuta yer tayed. D asnulfu nusugen, ttilint deg-s tigawin, iwudam d yidigan imazrayen”⁵

¹P. ARON and al, *Le Dictionnaire de littéraire*.Ed. Quadriga Puf. France. 2010. Juin. P. 145. « Le conte se caractérise par trois critères principaux : il raconte des événements imaginaires, voire merveilleux ; sa vocation est de distraire, tout en portant souvent une morale, il exprime une tradition orale multi-séculaire et quasi universelle ».

²C. L. DUJARDIN, Op. Cit, PP 17-21.

³M. SIMONSEN, *Le conte populaire*, Puf, 1984, p 84.

⁴ P. SAVIGNAC, Op. Cit, P 216. « Le conte kabyle est un condensat de pratiques d’expériences éthiques, un réservoir de la mentalité imaginaire d’un peuple, un miroir actif révélateur de la mentalité profonde du peuple et de cette société ».

⁵ نبيلة إبراهيم، أشكال التعبير في الأدب الشعبي، دار نهضة مصر للطباعة والنشر، القاهرة، د.ت، ص 91. "فالحكاية حسب المعاجم الألمانية تعرفها أنها الخبر الذي يتصل بحدث قديم ينتقل عن طريق الرواية الشفوية من جيل إلى آخر أو هي خلق حر للخيال الشعبي ينسجه حول حوادث مهمة وشخص ومواقع تاريخية"

1.1.3 Tamacahut yer kra n yinagmayen iqbayliyen

Aṭas n yinagmayen n leqbayel i d-yefkan tamuyli-nsen di temsalt-a n usbadu n tmacahut: Akken d-yenna S. ZENIA, isem n tawsit-a yettbeddil seg temnaḍt yer tayed, kra qqaren-as tamacahut, taḥkayt ney taqsidt, « Tamacahut yas mxallafen yismawen-is, tettawi-d yef takunt, tadyant tezga-d gar umezruy d uferriy* gar wayen yellan d wayen yernan. »¹

Di tsekla taqbaylit ney tamaziyt sumata, tamacahut d nettat i imucaæen aṭas yef tewsatinniden n tesrit, yef waya i d-yenna M. DJELLAOUI: « Timucuha tiyerfanin di tgemmi tasekla n teqbaylit, ney tamaziyt sumata, seant azal d ameqqran di tmetti n uyref di talliyinni yezrin, ufrarent-d s waṭas yef leṣnaf n tesrit nniden i d-nebder yakan, ney wid ur dnebdir ara. »²

Si tama-s, M. A. HADDADOU yura-d: « Tamacahut d tayerfant, d yiwet seg tewsatin n tsekla yettwassnen deg umaḍal seg zik, assa, ulac idles ney tutlayt urnesei timucuha. Tettuneḥsab d yiwen n wallal n uselmed n yisuḍaf d leqwanen, yernu d tagnit i deg yettissin ugdud amek yella umezruy-is. »³

Sumata, tamacahut d allal n tsekla timawit taqbaylit. Izmer ad as-isel umectuḥ d umeqran, tesnarnay deg ul n win i as-isellen amakun d usugen n tigawin, tessedhuy s ccbaha-s d wazal i tesa deg trebga n bna dem.

Y. ALLIOUI yura: « Tamacahut taqbaylitteskan-d tillawttaseklant, dayai tt-yerran d talqayant, tahuski-s i as-yettakentamuylitagraylant. »⁴

K.SABI seg tama-s yenna-d: « Tamacahut d yiwet n tewsit i yellanseg zzman aqdim, telḥa-d segsutayertayed slḡehd n timawit, tamacahut d ayerbaz n ddunit, fiḥelimru, tettaraamdanyerdeffir n tiyilt, tettelli-d izuran n wallayn umdan, tesselmad-as anda yesrsuyidarren-is, teskan-as amekarayerzentikli-s. »⁵

¹S.ZENIA, *Yella zik-nni, Timucuha*. Ed. L'Odyssée. Tizi-Ouzou. 2008. P. 7.

²M. DJELLAOUI, *Tiwsatin timensayin n tesrit taqbaylit*. HCA. 2007. P. 19.

³M.A. HADDADOU, *Introduction à la littérature berbère*. Haut Commissariat à l'Amazighité. 2009. P. 111. « Le conte populaire est le genre littéraire le plus universel, c'est sans doute aussi le plus ancien, [...] et aujourd'hui, il n'y a pas de culture, il n'y a pas de langue qui ne possède ses contes. [...] un moyen d'enseignement des règles et des lois, ou encore le canal par lequel un peuple consigne les événements les plus marquants de son histoire ».

⁴Y.ALLIOUI, *L'ogresse et l'abeille, conte kabyle*. Ed. L'Harmattan, Paris, 2007, P 75.

⁵K.SABI, *Tamuyli-inu*, Ed, French-Berbère, 2008, P 21.

1.2 TIZULAYN TMACAHUT:

Tamacahut tbedd yef kra n tzulay, ad d-nawi awal fell-asant s ugzul:

A. Ayanib :

Camille Lacoste Dujardin tenna-d : « Ayanib yettban-d atas di tmacahut, ackutettefdi timawit-ines [...] Amsawal yessexdam cfawat-ines. Syin i yettaf iman-is i usnulfu. Tettili-d deg-s taḍsa, urar, d uekki, anect-a irennu-as cbaḥa, yessakay-d ihulfan n bna-dem. »¹

Anamek n tefyirt-a, mi ara d-nawi tamacahut, nessexdam ihulfan d wanya di tsiwelt, annect-a yessawaḍ amalas ad d-yesnulfu di tsiwelt. Tamacahut taqbaylit d timawit, ttawin-tt-idsi lḡil yer wayeḍ, yiwen ad as-yernu yiwen ad as-isenqes. Qqaren-tt-id s talya yettwafhamen yer umectuḥ d umeqran, d aya i d-ijebden imsefliden ad as-slen s lferḥ d ccuq.

B. Ur neḥsi ara anwa i-tt-id yennan i tikkelt tamezwarut (war ameskar):

Tasekla timawit ttawin-tt leḡnas merra si tmetti yer tayed, i tsuṭa yer tayed, ulac win ihšan d anwa i tt-id-yewwin i tikkelt tamezwarut. Yal yiwen amek i tt-id- yettawi.

« D tanfalit timawit i d-issekfalen asirem n umdan si zzman aqbur, tamacahut tayerfant temxallaf yef ungal, acku nezmer ad nuḡal yer umeskar-ines. Tamacahut tayerfant ur tesei ara ameskar acku n medden akk, tejmeε-iten yiwet n tmeslayt”²

C. Tagnit n tmenna :

Tamacahut tessea tagnit i deg tt-id-ttawin. “yal as s nnuba, lal n yal axxam ad aeraḍ tamḡart yettwasnen s tmucuha-s. uqbel imensi adaweḍ, starḥiben yess s ccuq, mi yekfa imensi...cwiya akka ad ttawḍent lخالat azṭa gar ifassen-nsent, igerdan akk n taddart

¹C. L. DUJARDIN, Op. Cit, PP 25,26. « Un des caractères les plus apparents du conte tient à son style oral [...] l'art de la conteuse tient à sa mémoire, certes, mais c'est dans le ton que peut s'épanouir son aptitude créatrice, il y'a dans l'art du conte toute une partie de mime, de comédie extrêmement importante dont la fonction est éminemment esthétique et destinée à transmettre les émotions »

²روزلين ليلي قريش، القصة الشعبية الجزائرية ذات الأصل العربي، ديوان المطبوعات الجامعية، الجزائر، 1980، ص 36 "فهي تعبیر شفهي عن مكونات الإنسان وأماله منذ فجر التاريخ، فالقصة الشعبية تختلف عن القصة الأدبية التي يمكن الرجوع لمؤلفها على خلاف الحكاية الشعبية المجهولة المؤلف، لأنها ملك مشاع لجمهور عريض من الناس والذين تجمعهم لغة واحدة "

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nnejmaæen-d zzind i lkanun arrif n temyart la d hekku timucuha ta deffir tayed¹.

Timucuha hekkun-tent-id deg yiɗ, i wakken ur ttawin ara deewessu, ama i wat uxxam ney i umsawal, annect-a nettaf-it yer leɣnas merra, “ur ilaq ara ad d-nessiwel tamacahut deg uzal, ayen yellan yer tmura n ddunit merra, mačči ala yer yimaziyen²”

Deg tmucuha n leqbayel merra, nettaf tinfaliyin n taggara d tazwara, jebdent ddehn nbnadem ama d ameqran ama d ameqtuḥ ad asent-isel. Ttemxallafent di taddart yer tayed. Deg tanfalit n tazwara add-yini umsawal: **Md:** “Amacahu”, wid i as-d-isellen ilaq ad as-d-rran “Ahu!”, ad d-ikemmel umsawal: “awal-iw ad yiyzif annect usaru”.

Ma d tanfalit n taggara, qqaren-tt-id i wakken ad neḥṣu tfukk tmacahut.

Md: “tamacahut-iw lwad lwad, wwiɣ-tt-id i warraw n leɣwad, cwaṭen ad-ten-yexzu Rebbi, ma d nekkni ad ay-yeefu Rebbi”.

Tinfaliyin-a qqaren-tent iwakken ad hejben iman-n sen d wat uxxam yef lemderra “aḍris yettwahbes sdaxel n tinfaliyin i wakken ad tṥarabent yef umsawal yef wayen akk n diri ara d-yawi yides³”

Tinfaliyin-agi nettaf-itent kan di tmucuha n leqbayel, yef wakken d-yura BASSET “tanfalit n taggara d tazwara tejmeæ-d ala timucuha n umakun, qlil anda i tent-nettaf sdaxel uḍris n tilawt tamazrayt, ney tamirant, ney tamacahut n teḍsa⁴”

D. Iwudam

Iwudam n tmacahut bḍan yef sin : igejdanen akk d wiyad d irnawen. Mxallafen iwudam n tmucuha imi llan atas n lesnaf: timucuha umakun, tid n ddiin, timucuha n uyersiwi, timucuha n teḍsa.

Atas n yimeskaren i inudan di temsalt-agi n uwadem gar-asen V. PROPP i yefkan i yal yiwen deg yiwudam-agi tawuri.

¹H. BASSET, Op. Cit, p.101.102 « chaque maîtresse de maison l’invite à tour de rôle. Au jour fixé, on la voit arriver [...] peu avant l’*imensi* (le repas du soir) ; on la reçoit avec des cris de joie, on lui fait place autour du plat de famille. Puis, le dîner fini [...] les voisines arrivent l’une après l’autre, chacune apportant sa provision de laine à filer ; les enfants ne sont pas les derniers [...] Tout ce monde s’assied auprès du fagot qui brûle, et fait cercle [...] autour de la conteuse. Celle-ci[...] enchaîne les histoires merveilleuses.»

²H. BASSET, Op. Cit, P104.

³Ibid, P 107.

⁴Ibid, P 111.

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Iwudam zemren ad ilin d lëibad, d iyersiwen ney d tiyawsiwin, ttilin wid yelhan yessaramen i wayen ilhan, llan yiwudam ixeddmn ccer d lmunker.

Nettaf dayen iwudam ihercen amedya: amazuz wuyur tzad tħerci yef ayetmas, Md: “Mqidec”.

Am wakken i d-iban di tmacabut n lekdeb, aħris amezwaru n wammud-nney (T1).

Yella uwadem n tmeħħut n ubabat d wamek i d-tettban lewëara-s yer yirbiben-is Md: “Tafunast igujilen”.

Asaħ s umata yesëa udem ihercen, izhan, i d-yettafen tifat i yiyeblan d yiëewwiqen i d-yettmagar di tudert-is.

Iwudam-agi “ttbanen-d weħden, ttilin sufella, sfilliten i ccer s timmad ney lxir s timmad, abeddel n uwadem ur yettili ara aħas di tmacahut”¹.

Gar yiwudam nniħen i yettilin di tmucuha: tiwkilin, iwayezniwen, tteryel d wayen akk yessewhamen. Iwudam ttilin deg tmacahut s wudmawen yemgaraden ilmend n twuri (agezzar, aheddad, azeddad, aseggad...) ney n wazal deg tmetti (agellid, ageldun, igellil...), ney ssifat (uħric / ungif, ayezffan / awezzlan, tucbiħt / tucmit, ameqqran/ amezyan / alemmas...).

E. Tamsuka: (structure):

D Vladimir PROPP, i d-yemmeslayen i tikkelt tamezwarut yef temsalt-a, yefka-d 31 n twuriwin i tmacahut ttuayalent-d deg yal tamacahut s umata. Tamacahut, yef wakken d-yenna, tebna yef kraħ n yimenzayen:

- Iferdisen i d-yettuayalen yal tikkelt d tiwuriwin n yiwudam akken byun ilin, akken tebyu tella twuri-ines deg uħris.
- Amsedfer n twuriwin ur yettbeddil ara.
- Tiwuriwin n tmacahut sëant taggara ney tilisa.²

¹ على الحديدي غي أدب الأطفال، مكتبة الأنجلو المصرية، ط: 1988، 1، ص 183.

² Le système de Vladimir propp, (12/2014) « Le système de Vladimir propp », Conte.biz [En Ligne] <http://www.contes.biz/contes-567-le-systeme-de-propp.html>, nécile [En Ligne] Blogspot.com/le-systeme-de-propp.html.

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Tamacahut tesa iwudam, yal awadem isea tawuri-ines deg uḍris yef waya, PROPP isettef-iten, isemma i yal yiwen s yisem-is, acu kan, akken d-yenna, mačči yal tamacahut tesa tiwuriwin-agii merra, meḥsub yezmer ad naf deg tmacahut tawuri tamezwarut, tis kraḍ, tis ukkuḥ akk d tneggarut. Amsedfer n twuriwin ur yettbeddil ara deg tmucuha i merra, yettyim am wakken i tent-id-yebder PROPP. Aṭas n yimeslayiwen i iḍfren PROPP deg unadi yef temsuka n tmucuha d yiḍrisen n tsekla sumata, gar-asen: A.J. Greimas. Amnadi-a ur iwufeq ara tarrayt n Propp iawed i wayen yexdem, yessemlal tiwuriwin d tiyuga, snat snat. Yehseb-itent d tayessa tamatut n yal ullis imi yur-s yal ullis ibeddu s tegnit n tazwara, ikeffu s tegnit n taggara. Ma d tagnit n tlemmast yebḍa-tt yef kraḍ n leṣnaf: tagnit n ufran, tagnit tagejdant, tagnit n tifrat.”

Yal amsag yesea tawuri i d-yemmalen tamliit-is deg teḥkayt, Greimasyerralwelha-is yer uxeddim n Levi Strauss anda ad naf anagmay, A. Bourayou iwekked-d anect-a imi i d-yenna: “[...] Greimas yessawed yer 20 n twuriwin, yessemlal-itent s wassayen yellan gar-asent ama d assay n uwati ney n tenmegla, imiyur-s V. Propp yefreq aṭas n twuriwin i izemren deg tilawt ad ilint d yiwet, maca mxallafen deg wassay n ilaw ney n ibaw.”

Greimas d Levi Strauss sduklen tiwuriwin i yefreq Propp yal yiwet iman-is, yef waya mxallafen deg umḍan n twuriwin i yer yessawed yal yiwen seg-sen yer taggara. Tiwuriwin-a sebganent-d amek tebna teḥkayt, anect-a issebgen-it-idunagmay Salhi Mohand Akli imi i d-yenna: “Lqaleb-a n twuriwin yeqqen yer leṣnaf n tigawin n yimigan d umsedfer-nsentdi teḥkayt. Lqaleb-agi n twuriwin yeskanay-d amek tettnerni tneqqist seg miara tebdu alama tekfa.”

Greimas yefreq 20 n twuriwin i yer yessawed deg lqaleb-a, yal tayuga ilmend n twuri-is deg teḥkayt. Yal ullis i beddu s tegnit n tazwara (amek tebna teḥkayt) d tegnit n taggara (amek tekfa) ma deg tegni ttalemast ad naf tigawin d yinedruyen yemsedfaren.¹

2 Leṣnaf d usismel n tmucuha:

2.1 Leṣnaf n tmacahut yer kra n yinagmayen:

Tamacahut tayerfant d tawsit n talsa n yinedruyen d tedianin, nettagem-itt-id seg tilawt tanmettit akked tnefsit n yimdanen. Ayen yeenan isental iyef d-ttawi tbeddilen (iyersiwen, amakun : amedya n ugrud iyelben tteryel ney yef tmettut d yirbiben-is ...atg),

¹Nassima Qaḍi, Tilelli Ciya, « Tamacahut deg temnadt n Ibahlal Agmar d tesledt n wammud, Akatay n taggara n Master, Bellal Nureddin (dir), 2017/2018, P43.

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abeddel-a yettili-d i lmend n leşnaf n tmucuha. Aṭas n yinagmayen i inudan deg temsalt-agi n leşnaf n tmucuha, yal yiwen amek itent-yebḍa: Llan wid itent-yebḍan ɛla ḥsab n umsawal; meḥsub tid n tlawin d timucuha timakunin ttawint-tent-id i warrac, ma yella d tid nyirgazen, ttawin-tent-id deg tejmaet am tmucuha i d-yettawin yef yirgazen yesean azal deg umezruy am Harun Rracid.

C.L. DUJARDIN tenna-d llanttmucuha n temdint d tmucuha n tmurt, tid n temdint ttawin-tent-id yirgazen, tid n tmurt ttawin-tent-id tlawin. P. SAVIGNACd

M.A. SALHI ttawalin llan ukkuḥ n leşnaf: timucuha timakunin, tid n teḍsa, tid n usefhem, tid n yiwersiwen. Seg tama-s ula d M.A. HADDADOU yemmeslay-d deg udlis-is yef temsalt-a, yefka-d kra n leşnaf igejdanen: timucuha n wayzen, tid n taḍsa, tid n warrac, tid n ddiin.

A.H. BOURAYOU yeḍfer tarrayt n A. THOMSON deg usismel-is, yenna-d llan ukkuḥ n leşnaf igejdanen: timucuha n usefhem (cubant yer tumgist), tid n teḍsa, tid n yiwersiwen, tid n ddiin. S. ZENIA yenna-dllant tmucuha n yimeksawen d timucuha tinutas; d timucuha i d-yettawin yef tayri d ccehwat gar urgaz d tmeṭṭut, timucuha yessedṣayen, llant tmucuha n yimesdurar: d awayzen d teryel i yef i d-ttawint, llant tid n yiḥedriyen* ttawint-d sumata yef yigelliden d udabu.¹

2.2 Asismel n tmucuha:

Asismel yettwassnen s tuget d win yexdem Aarne akk Thompson n tmurt n “la Finlande”, yebḍan timucuha i lmend n wayen i wumi neqqar s tfransist « conte-type ».

Imeskaren i d- ijemeen timucuha deg umaḍal ufan-tent ttemcabint si tmurt yer tayed. Yal tamurt amek i tent-id-ttawin, ta ad asent-tessenqes kra, ta ad asent-ternu, maca tayessansent ur tettbeddil ara.

Asismel n sin n yimusnawen-adi tazwara, xedmen-t kan yef tmucuha i d-jemeen seg ugafa n Lurup, xedmen-asent taṣledt. Ssufyen-d aṭas nyittaftaren ntmucuha tiyelfanin.²

Aarne-Thompson sxedmen aṣuḍen i tmucuha i wakken ad d-ssufyen leşnaf n tmucuha i yellan akken dayen ad asent-semmin, ad ḥṣun ansi i d-kkant, akked iwacu i tent-id-ttawin.

Deg leşnaf n tmucuha n Aarne-Thompson:

¹ Guerri Hanane, Addar Messaouda, *Abeddel n tmacahut gar zik d tura “Lekdeb imzenneq” Ahmed HAMOUM*, Akatay n Master, Idrici Nabila, (dir.), Taseddawit n tubiret, 2016.Pp 24-25.

² AARNE-THOMPSON,(1e14/04/2021),Classification Aarne-Thompson-Uther,[En ligne],https://fr.wikipedia.org/wiki/Classification_Aarne-Thompson-Uther_fait.

*Amkerran : fantastique.

2.2.1 Tamachut n uyersiw: (d'animaux)

D timucuha i d-ttawin yef yimi n uyersiw, am tmucuha n wuccen d yinisi, sşenf-a n tmucuha ula d netta, yesea assay d umakun imi iyersiwent ttmeslayen d yimdanen. Kra n yimalasen mi ara bdun tamacahut qqaren-as di tanfalit n tazwara: “ass mi heddren lewħuc”. Timucuha n yiyersiwent d izamulen, ttwellihent yer wayen yelhan, amedya: leħraca d leħdaqa, ladya timucuha n wuccen yettilin dima d amegzu*, d uħric d bu txidas, iswi-s agejdan d asiweđ n yizen yellan deg-s aked turart d usedhu.

2.2.2 Tamacahut n umakun (merveilleux)

M.SIMONSEN tsemma-asent “timucuha n tewkilin, acu kan ur d-ttwabdarent ara dixel n tmucuha n umakun merra”¹ meħsub ula d timucuha n umkerran* kecmment deg tmucuha-a n umakun.

Yer N.IBRAHIM: “Amađal n tmucuha umakun yettqabal amađal-nney ilaw, tamacahut n umakun ur teqbil ara amađal-nney akken yella, acku terra deg umđiq-is amađal iceben aktar-is, yella deg-s umakun”²

Tamacahut umakun tekka-d seg usugen n bnađem, yef waya i temxallaf yef tullist, amalas yeqqar-d ayeni d-yettasen deg wallay-is n leejeb, yesnulfuy-d timidranin sewhament, jebdent-d win ara sent-yeslen.

Deg sşenf-agi n tmucuha ad naf asugen n umaru ney n umalas yewsee i wakken ad d-yexleq timucuha yecban tigi, i wakken ad yerwel i tilawt, ad yezhu ad yessefreħ igerdan.

2.2.3 Timucuha n tidet ney tullist:

Ur msefhamen ara yimeslayiwent merrayef yisem n tullist di sşenf-agi n tmucuha, timucuha n tidet yettemcabin i tmucuha umakun ulaħed deg-sent leejeb, acu kan ulac deg-sent dayen aħas ntidett, yetuqet deg-sent umezgun.

¹M.SIMONSEN, *L'étude du conte populaire Français*, Presse Universitaire de France, Ed :1, Paris, 1984, P16. « Conte merveilleux, souvent désigné en français sous l'appellation de « conte de fées », impropre car trop réstrainte, puisqu'il y'est rarement question de fées »

²تنبيلة إبراهيم، مرجع سابق، ص61.

Md: Taxellalt n « Guy de Maupassant » s tefransist « L'épingle » d tasuqilt s yur A. HAMMOUM.

Md: “Taylagt n lwiz” n Ouiza TIKOBAINI.¹

2.2.4 Tamacahut n teḍsa (conte satirique)

Kra qqaren-asen « les contes de randonnées », t-igi d timucuha yesean atas n tmiḍranin, yessefk amsawal ad yecfu fell-asent akken mseḍfarent.

Nettaf-d dayen di ṣṣenf-agi n tmucuha, timucuha n lekdeb yer tmura lberrani, di tmucuha i d-yettawin yef tedianin iṣeyyaden, akk ayen yellan d lekdeb. Dayen d timucuha anda ttadṣan yef umerkanti, d wid yettḥfen leḥkem. Aṣad di tmacahut-a yehrec yessen amek ara isellek iman-is. D timucuha yettæekkin yef yigellil, d umeedur ney uæggun.

Ṣṣenf-agi n tmucuha ttawin-t-id s waṭas yirgazen.²

2.2.5 Timucuha n uwayzen:

I tmurt n Fransa Cuban awayzen yer ccitan yettwayedlen di tmetti.³

2.2.6 Timucuha n ddiin:

D timucuha i d-yettawin yef teqṣidin n nnbi d ddiyanat i d-yefka Rebbi. “Yella wanda ttemcabint yer tmucuha-nniḍen n umakun, seant yiwen ugbur* amasihi.”

Ttawint-d sumaṭa yef teḥkayin n yinselmen, qqaren-asent “alyazawat”

3 TAMACAHUT N LEKDEB

3.1 Tabadut n tmacahut n lekdeb:

Awal n lekdeb ssexdamen-t yimdanen iwakken ad fren tikiwin-nsen, s lebyi-nsen

¹ O.Tikobaini, *Taylagt n lwiz*, tullist in Tamaziyt tura, n°6, HCA, Alger, Aout 2010.

² M.SIMONSEN, Op.cit, P 16.

³ Ibid, P 17 « *Histoire d'ogre stupide, qui en France prennent souvent la forme d'histoire du Diable trompé* »

issawađen ad skidben i wakken ad kelxen yef wayeđ.¹

Tamacahut n lekdeb akken i tt-iwala Henri BASSET deg udlis-is, *Essai sur la littérature des Berbères* : « Timucuha n teđša d ttikeddibin mebla lmeena aseħran i d-irennun yer tudert n yal ass. D timucuha yessedšayen i d-ħekkun yal lweqt deg wass. »²

Tamacahut n lekdeb d taħkayt, ħkan-tt-id ačas s yinnaw. Tebna yef lemēun d umjadal ueqil, Semrasen deg-s tanfaliyin n userwes d lemtul, “d tamacahut n lexyal nettaerađ yess ad-ay amnen”.³ Šsenf-agi yessexdam amawal n teqbaylit timserreħt, asugen, ayiwel deg tsiwelt d usnulfu d tagruma n wawalen yessewhamen. Ssenf-agi n tmucuha d irgazen i tent-id-yettawin s wačas.

Timucuha n lekdeb ttilint-d di teginatin n wurar anda i ttilin ačas n yimalasen, yal yiwen ad yeeređ ad yif wayeđ, tcebbihen lekdeb n wayeđ s lekdeb i t-iyelben.

3.2 Tamacahut n lekdeb di tmurt n leqbayel:

Deg tsekla taqbaylit ur nettaf ara ačas i yuran tizrawin yef tmucuha n lekdeb, llan kra n yinelmaden i d-yewwin yiwet ney snat n tmucuha n lekdeb deg tzerawt n Master; gar-asen tazrawt n Guerri Hanane d Addar Messaouda *Abeddel n tmacahut gar zik d tura “Lekdeb imzenneq” n Ahmed HAMMOUM* di tesdawit n Tubiret. Ad naf dayen yiwet n tmacahut n lekdeb deg tezrawt n Ichallal Kafia d Imadalou Nadia i tezrawt n Master *Agmar d tesleđt n tmucuha deg taddart Abaynu (Timezrit), læerc n At Yemmel deg Bgayet* qqaren-as: tesea u tesein n lekdeb.

Ahmed HAMMOUM yura ađris i wumi isemma “Lekdeb imzenneq” deg useggas n 2006. Yehka-d deg-s tamacahut n lekdeb.

Mi ara tedluđ yer udlis amaynut i yura K. BOUAMARA deg useggas n 2020: *Tamacahut-iw lwad lwad, timucuha n leqbayel*, ad tafeđ yiwet n tmacahut n lekdeb qqaren-as: “Tameayt n mya n lekdeb d ukeddib”.

¹S. Chapellon, *Le besoin de mentir : aspects cliniques et enjeux théoriques*, Psychologie. Université René Descartes - Paris V, 2013.

²H. BASSET, Op. Cit. PP151,152 « *Ces contes à rire, simples plaisanteries, sans importance magique, se rap portent à la vie de tous les jours, et donnés le plus souvent pour faits réels, peuvent se raconter à n'importe quel moment de la journée* »

³Dictionnaire, « *Dictionnaires et encyclopédies sur Academic* », Academic [En ligne] <https://fr-academic.com/dic.nsf/frwiki/445719>

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Later i ay-d-tegga Fransa di tsekla taqbaylit yettban-d deg yidliisen i yuran ama d imrabden irumyen, inagmayen, ney d imeynasen, s yessen i d-tufrar tsekla taqbaylit u tedder almi d ass-a. H. BASSET d yiwen deg yimesnalsiyen i yefkan akud d lwelha deg unadi yef tsekla taqbaylit. Yewwi-d awal deg udli-is *Tirmit yef tsekla imaziyen* yef tmucuha n tedşa, yerrarent deg yiwen uhric isemma-as s tefransist “Les Contes Plaisants”, ahric-agi ijmee-d deg-s leşnaf n tmucuha yessedşayen i d-yufa di tegmi-ines:

- Timucuha n tedşa.¹
- Aşaden imensayen:ifentaziyen²
- Timucuha n lekdeb - aħewwes - timseeraq.³

H.BASSET yenna-d rruħ n umseflid yettruħu deg yiwet n tbuciřant n tmiđranin yennemgalen, yettensedřaren s temyawl, lemer d yiwet ur tseeu lmaena. Kra yellan di leewayed yenneqlab, tikiwin, amawal anemgal yettensedřar wa yented yer wayed.⁴

H. BASSET yenna-d ula di tmurt n Fransa llant tmucuha-agi n lekdeb, ssawalen-tent ama d imeqranen ama d igerdan, i wid yesean rruħ aherfi, ma d wiyid, ttwalin-tent seřqaent. Am wakken i d-yenna dayen, llan kra n yidrisen yesean anamek azamal.

Yer BASSET, imaziyen seān tanefsit taħerfit, s yess ttwalin ccbaħa n yidrisen n tmucuha n lekdeb mi ara ttensedřarent tektiwin ney awalen inemgalen.

Tagi d yiwen umedya i d-yura H. BASSET yef tmucuha n lekdeb: “Yiwen was, yiwen n urgaz ibedd zdat n tteřra n lğuz yekkat-itent s walqafen s temghelt i wakken ad ylin-t tğuztin, yekkat-itent s uekkaz, s temghelt, yekes-itent-id s s takurt n yizan. Yedřer abrid-is, iqlee-d idaren-is d uqerruy-is, yerra-ten yef tuyat-is, yewweđ-d yer yiwet n tebhirt n ubetřix, yekkes-d yiwet, mi tt-yedbee yeřli-as lmus yer sdaxel, yekcem s leum yer daxel la yettnadi fell-as, mi t-id-yufa yeffey-d seg tbetřixt...”⁵

¹Henri BASSET, Op. Cit. PP 151.

²Ibid, P169.

³Ibid,186.

⁴ Ibid. PP 187. « ... *L'esprit de l'auditeur, emporté dans une perpétuelle incohérence, dans un tourbillon de contradictions qui se succèdent avec une rapidité déconcertante, est absolument désespéré ; eu vain il tente de s'accrocher à quelque chose de solide ; toutes les lois logiques sont systématiquement renversées [...] les termes les plus contraire, sont perpétuellement accolés* »

⁵H. BASSET, Op. Cit, P 186.

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Amedya-nniḍen: “Rebea n watmaten msefhamen i wakken ad akren, yiwen d aferḍas, wayeḍ d ameḍdur, wis tlata ur isel ara, wis rebea d aderyal, yiwen w-ass mi ffyen, yenna-as uderyal: “ttwaliy imdanen, ha-ten aya! _ Sellay errkaben la tterḍiqen”, i d- iwekked u bugam, aferḍas yugad “acebbub-iw ibed yef uqerruy-iw!” i as yenna, I tagara yenna-as umeḍdur: “Iyya-w ad nheggit idarren-nney ad nerwel”¹

3.3 Tamacahut n lekdeb yer yimusnawen n utaram:

Tamacahut n lekdeb tetḥef amḍiq deg udlis agraylan “Tales of lying”, aṭas n yinagmayen i d-ijemeen timucuha ladya di Marikan, gar-asen yella Ernest W. BAUGHMAN.

Di tsekliwin merra ur yettunefk ara wazal meqqren i tmucuha n lekdeb, yef waya ulac aṭas n tezrawin yef ssenf-agi.

Sin n yinagmayen n tmurt n Fransa: Michèl Valière d Catherine Robert, heggan-d yiwet n tsistant deg yiwet n temdint iwumi qqaren “Poitou-Charente” yef lekdeb deg leḍwayed n timawit “ la tradition orale du mensonge”.²

Yef wakken i walan inagmayen-agi, timucuha n lekdeb ssawalen-tent-i-d s waṭas yirgazen, deg yinejmuḍen, imensawen sumata.

Di tyiwant-agi n Poitou, tamacahut n lekdeb tesse kra n tewtiltin mi ara tent-id-inin, qqaren-d d akken seg tama n tagnatin n tmenna ur ilaq ara bnaḍem ad ibeggen mliḥ iman-is, ḍayen ilaq ad ttikkin aṭas n yimdanen deg-s. Tin yer-s ilaq win ad ten-icaḍen, ad yesker deg-sen lḥir, di tagara ilaq ad tili yiwet n tagnit n tmenna, meḥsub ad d-xelqen tajmeet, ney urar anda yezmer bnaḍem ad d-yawi tamacahut-agi.

Anda-nniḍen deg yiwet n temdint qqaren-as “Moncrabeau” di “Lot-et-Garonne” di “Nouvelle Aquitaine” tettili-d yiwet n temzizelt yal aseggas i wakken ad kksen “agellid n lekdeb”. Sean yiwen ugraw semman-as: “ Agraw n bu lekdeb”³

C. RIBOUILLAULT yenna-d deg tesleḍt i yexdem, *Essai de typologie des contes de menteries*, lekdeb ttilin-d deg yiwet n tallunt* tasmatayt, s tmucuha-ines d tewsat-in-is, ḍayen d tallunt anda i d-yettili usnulfu d wayen yeqqnen yer usugen. Am wakken i d-yenna, lekdeb ttilin wezzilit, lewhayem i d-xelqen ur d-ussin ara seg umakun, acku si

¹Ibid, P187.

²M. VALIERE et C. ROBERT, *La tradition orale du conte de mensonge en Poitou*. In: *Le Monde alpin et rhodanien. Revue régionale d'ethnologie*, n°1-4/1982. Croyances, récits & pratiques de tradition. Mélanges d'ethnologie, d'Histoire et de Linguistique en hommage à Charles Joisten (1936-1981) pp 338, 339.

³ Wikipédia :(28/01/2020) « Festival_des_menteurs »,Wikipédia [En ligne] https://fr.wikipedia.org/wiki/Festival_des_menteurs_de_Moncrabeau.

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tikkelt yer tayed seεεunt assay akk d tilawt, ayen icudden yer tmetti, tameict, tamusni n yiyersiwen d yimyan d leşnaf n ssyada i yellan.¹

Tagrayt

Tamacahut tayerfant, tesa azal n usegmi, tettak-ay-d asmiter i tudert- nney. Yakk tiyerma snulfant-d timucuha i wakken ad feherent amađal, idrisen-agi sumata ttilint war ameskar, qqaren-tent s timawit, ttnernin cwiť cwiť. Nezmer ad naf yiwet n tmacahut tesa atas n tanđiyin. Amsawal yesea azal meqqren di tsiwelt, imi d netta i d-ijebden imsefliden ad kecmen sdaxel n usugen n tmucuha.

Tamacahut tebna yef tzulay, ilaq ur nteffey ara seg-sent, tin yer-s tamacahut d leşnaf war tilas, yal ssenf yemxallaf yef wayeđ (n umakun, n uyersiwn, n tađsa...) am wakken dayen nezmer ad naf deg yiwet n tmacahut atas n tanđiyin, ay-agi xedmen-as asismel s yur taylamt n Aarn-thompson. Gar leşnaf-agi, nerra lwelha yer yiwen n şşenf yemxallafen kra yef leşnaf i nessen yakan, wagi d tamacahut n teđsa.

Tamacahut n lekdeb d tawsit i yellan deg umadal merra, nettaf-it di tmura-nniđen mačči ala di tmurt n leqbayel acu kan yal yiwen amek i tt-yessen, d tagnit anda i tt-id-yettawi.

Timucuha n lekdeb d tawsit n tsekla taqbaylit, tecrek-itent yiwet n talya d yiwen usentel, yef waya, idrisen-a hwağen tasleđt s teđri i wakken ad-ten nefhem wa nefhem anamek arad- ssiweđen deg tmetti.

D anecta ara nwali deg yixef wis sin i deg ara d-nekkes tizulay n tmacahut-a, deg wammud n tmucuha i d- newwi seg unnar.

¹C. RIBOUILLAULT, « Une forme courte du conte populaire & traditionnel » : « La menterie, essai de typologie » « L’Espace créative des scénarios-types, avec un Essai de typologie des ontes de menteries », Art Popu@autre dadas [En ligne] <https://artpopu.jimdo.com/tradition-orale-%C3%A9crite/contes-formes-courtes/>

IXEF WIS SIN

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Tazwert

Deg yixef-agi ad nexdem taşledŤ i tmucuha n lekdeb i d-negmer waad neeređ ad d-nessufey tizulay n şşenf-a n tmucuha.

1 Tizulay n tmacahut n lekdeb

1.1 Anwa i d-yettawin tmacahut n lekdeb

Tamacahut n lekdeb sumata ttawin-tt-idyergazen, kra n tlawin i steqsay fell-as, ęas ma snent-ttur as-d-cfint ara, ttadrent-d awal neysin.

Tamacahut tamezwarut “Tamacahut n lekdeb”, slię-tt deg tazwara ęer baba i tt-id -yewwin ęer baba-s, ttaęa n wid i tt-ilemden d irgazen, tilawin i as-d yečfan ulac-iten-t, t-id yedren yettaeraę-asen-t umseđfer n tigawin.

H. BASSET, yenna-d ęef tmucuha n teđša, sumata d irgazen i tent-id-yettawin acku isental-nsent sumata ttawin-d ęef tlawin. “d timucuha i d-ttalsen gar yergazen: amek ur d-ttawint ara ęef tmeđtut?”¹

Seg tama-nniđen, ad naf dixel n tmucuha-agi n lekdeb, amalas yella ya d argaz, neę d aęcic amecęuđ deg uxxam.

1.2. Asentel

Timucuha n umakun s umata isental-nsent mxallafen, seant tawuri di tmetti, deg ttrebga lađya i llufan, d isental i yessenęaden asuęen n yimsefliden seg wakken teđtuęet deg-sent twerlit.

Md: Tafunast igujilen tettawi-d ęef twacult, tamuđęranit n tmeđtut ęer yerbiben-is. D acu kan deg tmucuha n lekdeb i d-negmer, nettaf yiwen usentel i yellan, d “Lekdeb”, nufa dayen yal tamnađt amek i tent-id-ttawin, d wacu i as-trennu neę tessenyas. Ayen yernan ęer waya aębur, d yiwen, acu kan yal tamnađt amek i-tt-id ttawi, amek i tt-id-tbeddu d wamek i t-tettfak.

¹ H. BASSET, Op. Cit, Pp 153. « Ce sont des récits qui se racontent entre hommes : comment la femme n’y aurait-elle pas le premier rôle, et celui qu’elle joue ? »

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1.3. Azwel

Deg tmucuha timawiyin, azwel yettbeddil si tmacahut yer tayed: Tafunast ibujilen, Aæeqqa yessawalen, Amcic n udrar...

Deg tmucuha n lekdeb nettaf yiwen n uzwel, merra d timucuha n lekdeb yas ma yella yiwen uzwel yezzif yef wayeɗ, maca deg unamek d yiwen.

Md: Tamacahut n lekdeb

Tamacahut n lekdeb yef lekdeb

Tameɣayt n lekdeb

Lekdeb imzenneq

Tameɣayt n mya n lekdeb d ukeddib

Tamacahut n lekdeb ur tekki tidet

Tamacahut n lekdeb ur nesei awal n tidet

Tesea u tesein n lekdeb

Tamacahut n lekdeb fi lekdeb

Awal n “lekdeb” yettawad-d deg yal azwel, annect-a yettbegin-d d akken sşenf-agi n tmucuha yesea yiwen unamek, dayen yettawi-d yef yiwen usentel.

Nna Façima, tamselyut i netseqsa yef tmacahut n lekdeb teqqar-as: “Tamacahut n lekdeb imzenneq, ttaş yerrez, zzit ielleq”

Deg leşnaf-agi n uzwel i d-nekkes yella wanda ad naf qqaren “Tamacahut n lekdeb” akken yella wanda qqaren “tameɣayt mya n lekdeb”: tamacahut tettili d tayeɣfant ma d tameɣayt d tawezlant: **Md:** Tamacahut n wuccen d yinisi. Akka ula di tmucuha n lekdeb, nezmer ad – tent naf d tiwezlanin, ney d tiyezfanin.

Awal n “lekdeb” yettuɣal-d deg yal azwel, ama s talya n “wasuf” ney d “asget”:

Md: “tamacahut n lekdeb”: d agi yezmer ad nefhem tamacahut tettmesaly-d yef lekdeb, maca mi ara d-nini “tamacahut n mya n lekdeb d ukeddib” ad nefhem asaɗ n tmacahut ur yeskaddeb ara yiwen ubrid kan deg teħkayt, yeskaddeb ataş n yiberdan.

1.4. Talya

Timucuha merra seant tanfalit n tazwara d tanfalit n tagara :

Md: “Macahu!

Ad yeg Rēbbi ad tt-yesselhu ad tt-yeg amzun d asaru!”

IXEF WIS SIN: Tizulay n tmacahut n lekdeb

Dayen llan-t temnaḍin anda i tt-id-ttawin d tadiwennit gar tin i d-iḥekkun d win i as-d-yettḥessisen, anect-a d ayen i d-yewwi M. Djellaoui, mi d-yenna:" mi d-yeqqeḍ wegrew, lal n tmacahut ad asen-d-tini:

- Amacahu.

Imsefliden-is ad as-rren:

-Ahu.

Nettat ad asen-d-terr:

-Win d-innan ahu ad d-yemlil d lhu. Tamacahut-iw ad teffey anect n usaru." ¹

Şsenf-agi n tanfalit yettuyal-d sumata deg yal tamacahut.

Deg tenfaliyin n tagara: d tifyar s wayes i tettfaka yal tamacahut, yettemgarad wayen i d-ttawin deg-s seg yiwen yer wayeḍ. Amsiwal yettarra tamacahut-nni i d-yules d ayla-s, yeqqar: « tamacahut-iw lwad lwad», yettmenni deg-s ayen yelhan i netta d yimsefliden (tusra, leefu, lehna...)

Md: Tamacahut lwad lwad mliḡ-tt-id i warraw n lejjwad amcum ad t-yexdeḡ rebbi

Ma d nekkni ad ay-iefu Rebbi.

Ney am wakka: tamacahut-iw lwad lwad mliḡ-tt-id i warraw n lejjwad.

Deg tmucuha n lekdeb ad naf dayen tinfaliyin n tazwara d tinfaliyin n tagara, tinfaliyin-agi yewwi-d ad yili lekdeb deg-sent acku s waya i tettuneḡsab d tamacahut n lekdeb

• Tanfalit n tazwara:

- Yella wanidaur tessei ara ini n tazwara "Amacahu" tanfalit tussa-d am wakka:

Md : « Kdebt kdebtine, ssefsiy tisegnit, dert tagersa d lmus n leḡfafa » (T4)

- Yella wanida ad naf ini n tazwara waḡdes :

Md : « Amacahu » (T5) (T8)

Ney rnan kra n wawalen n umawal n lekdeb, ney stalḡa n lekdeb

Md: « Amacahu yef as mi meqrey » (T1)

- Yella wanda ad tt-naf am tmacahut n umakun:

Md: "Amacahu!"

"ahu!"

"Wi d-yennan ahu, ad ilhu, tamacahut-iw ad teḡbeḡ am usaru!" (T2) (T7).

- Deg tmacahut i d-yura A. HAMMOUM, yewwi-d tanfalit n tazwara amzun d asefru:

« Tamenzut, inzi-k lxir

Ay uggi n ufdir

¹M. Djellaoui, *Tiwsatin timensayin n tesrit taqbaylit*, Ed, HCA, Alger, 2007, P 27.

A t̄beq n uzenġar
Iwumi ikkes uqedmir.
A sselṭan Rebbi ad k-inṣer
Keč d tabard nek d t̄ter.
A bu ujajur, a bu uyenġur
Issenduyen iyi deg ugdur*
Isgađen* ččina s uḥjur.
A bu ucenfir n ucedluḥ
Ielulqen am umeccelḥuḥ*
Ifka-yak Sidi ur icuḥ
Teslazeđ imecṭaḥ deg dduḥ. » (T6)

Deg tmacahut (T9), ur telli ara tanfalit n tazwara, acku deg tmacahut-agi amyār azemni ur-tt yeqbil ara.

Md: Yenna-as uqcic-nni: “Amacahu, a baba amyār” Dinna kan yeḥbes, yenna-as: tagi mačči d tamacahut n lekdeb fi lekdeb. (T9)

Amsawal i d-yewwin tamacahut n lekdeb fi lekdeb yebda tanfalit n tazwara am akka: “Allahum salli ɛlik a baba Amyār”. Ay-agi d lekdeb, ulamek ara ad iṣelli yiwen yef lxelq ma ur yelli ara d Nnbi ney d Rrsul.

Yef waya, nezmer ad d-nini ulac tanfalit n tazwaradeg tmucuha n lekdeb.

- Tanfalit n tagara : tanfalit n tagara di tmucuha n lekdeb ur temxallafara swaṭasyef tmucuha-nniđen. Tid i d-yettuyalen sumata :

Md : « Tamacahut mliyy-tt-id ad truḥ lwad lwad, uccen ad t-yeqqed Rebbi, ma d nekkni ad ay-yeefu Rebbi. » (T4)

« Tamacahut-iw lwad lwad, wwiyy-tt-id i warraw n leġwad, incumen ad ten-id-iqqed Rebbi, nekkni ad ay-d-yerzeq Rebbi. » (T5)

« Tamacahut-iw lwad lwad ḥkiyy-tt i warrac n leġwad, aערjun n ttmer ad iruḥ lekder lekder, ad t-nečč akk lwaḥid ad neḥder. » (T2)

Dacu kan yella wanda ur seint ara tanfalit n tagara, amzun yezmer walbaeđ ad as-ikemmel akken i as-yehwa. (T1) (T8)

Deg tmacahut n HAMMOUM tamacahut tfukk am wakka: “A Sidi sselṭan! Tadyant-iw akka i tekfa, nutni ġġiy-ten-in dinna nekk aql-i da” (T6)

Deg “Tmacahut n lekdeb fi lekdeb” (T9) ur d-nettaf ara tanfalit n tagara: “Amyār azemni yetterdeq d tađsa, yenna-as: ɛti-k ssaḥḥa a mmi, tagi d tamacahut n lekdeb fi lekdeb. Ieedda yemla-as abrid yer lḥiġ, yefka-as aeudiw, yerna-as miyya n twiztin, asmi d-yuḡal deg lḥiġ

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yuyal-d yer umyar-nni azemni, yerra-as-d setta-nni ieudiwen n watmaten-is, yerna-as-d settmiyya (600) n twiztin-nni i-asen yewwi”

H.Basset, deg udlis-is *Essai sur la littérature des berbères* yenna-d, tanfalit n taggara d tazwara di tmacahut n lekdeb, qlil anda d-tettili: “tanfaliyin n tagara d tazwara ttilint kan di tmucuha umakun, qlil anda ad tent-tafed deg yidrisen n tilawt, ney eadik timucuha n tedša”¹

Mi ara nmuqel yer tmacahut n A. HAMMOUM, deg tanfalit n taggara ney n tazwara, ad naf ayen iwala H. BASSET dtidett.

Md: ... “Amacahu ad telhu, annect...”

Ini igzem-as awal, iħbes-it din, inna-yas:

“wagi d ayen illan.” Dya ad as-igzem aqerruy. Ad ieeddi wissin...

D agi ad nefhem deg tmacahut n lekdeb ilaq ad yili lekdeb ula deg tanfaliyin n tagara d tazwara.

Md: Deg tmacahut n lekdeb tamezwarut (T1), amalas yenna-d: “Amacahu yef wasmi meqqrey”.

1.5. Tawtilt (Tafada)

Tamacahut n lekdeb tettcarriḍ i win ad tt-id-yawin taɣawsa, yezmer ad tili d idrimen (lmal), tudert,d ayersiw, ney kra yellan ttemsewwaqen yess, awadem agejdan ney amalasad d-yawin tamacahut-agi, meħsub ilaq-as ad d-yawi “tamacahutn lekdeb” ma ulac ad yexser tudert-isney yal taɣawsa i yef uraren:

Md: [...]Win ad iyi-d-yehkun tamacahut n lekdeb ad yerbeħ rebea duru ney ad yexser rebea duru (T1)

[...] Inna-as: ad iyi-d-tawiḍ tamacahut n lekdeb ur nesei awal n tidet, ma teħkiḍ-iyi-d tamacahut n lekdeb, ikerri-agi ad t-tawiḍ baṭel [...] (T3)

[...] win ara d-iccden ula d tuccda deg tidet, ha-t-an ad indem i rray-is. Tura ad nuyalet yer tkerkas. Win ara iyi-d-yalsen tamacahut n lekdeb ur tekki tidet, ad as-smirey deg lexwayer-iw, ad t-ynuy ma yeyna-t Rebbi [...] (T6)

[...] iberreħ di taddart inna-as awin ay-d yinin tamacahut n lekdeb ur tekki tidet, ad as fkay cyaxa ad-as-rnuy yell-i (T8)

¹H. BASSET, Op. Cit, P 111. « *Toutes ces formules, initiales et finales, n'encadrent guère que les contes merveilleux. Elles accompagnent rarement un récit donné pour réalité historique ou actuelle, ou même un conte plaisant, jamais un récit hagiographique.* »

Deg tmacahut n lekdeb fi lekdeb, ad tt-naf dayen tebna yef tetwilt ney snat n tetwilin.

[...] Ma tebyid ad k-mmley abrid yer lhiğ ilaq ad iyi-d-tehkuḍ tamacahut n lekdeb fi lekdeb, Ma tehkiḍ-iyi-tt-id ad k mmley abrid yer lhiğ ad k- rnuḡ aēudiw akked miyya n twiztin, ma ur iyi-tt-id-tehkiḍ ara ad iyi -d-tegğd aēudiw-nni-inek akked miyya n twiztin-nni [...]

Dayen [...] Yenna-as weqcic-nni: Mačči akka a baba amyar azemni, yenna-as: Zriy amek ara nemsefham, ma yella hkiy-ak-d tamacahut n lekdeb fi lekdeb ad iyi -temleḍ abrid yer lhiğ, ass m-ara d uyalay deg lhiğ ad iyi d-rreḍ yak iēudiwen i tewwiḍ i watmaten-iw d twiztin-nni wa ad iyi -d-tefkeḍ syur-k aēudiw akked miyya n twiztin [...] (T9)

1.6. Amsawal

Tasiwelt d ayen yeenan akk agbur n tehkayt, d akemmel n yinedruyen akk d tigawin. Ma d agbur n tsiwelt əla ḥsab n Genette « Amsawal ur d-yettak ara rray-is, yettawi-d kan inēduyen akken iten-yesla, amezruy n tsiwelt icud yer usdukkel gar lehdur, d wakud d wemdan-nni i d-yessawalen »¹ « tecudd yer tehkayt i d-yettwalsen, inēduyen d tigawin yesean anamek s tutlayt. »²

Amsawal d win i d-yettalsen tamacahut s daxel n uḍris, maca ulac-it deg tilawt, yella kan deg uḍris, d agensan.

Send ad d-nemmeslay yef umḍiq n umsawal deg uḍris d wamek i d-yusa deg tmucuha n lekdeb, ad d-nemmeslay deg tazwara Yef wakud n tsiwelt d wanya n uḍris:

➤ Akud :

Deg tazwara ad nemmeslay yef wakud n tsiwelt : amsawal yettili daymen deg yiwen n wakud yemxallafen yef tmacahut i d-yettales. Genette yefraq tasiwelt yef rebea :

1.La narration ultérieure : D akud i d yettuḡalen s waḡas, amsawal yettales-d ayen i yeḍran deg yezri i beēden

2.La narration antérieure : Amsawal yettales-d ayen ara yeḍrun yer yimal ibaēden, tasiwelt-agi yettili am targit ney teqqar-d ayen ara yeḍrun.

3.La narration simultanée : Amsawal yettals-d tamacahut deg wakud i deg i teḍra.

¹ G.Gérard, Figures III, Seuil.Paris, 1972, p71

² M.A.SALHI, Asegzawal amezzyan n tsekla, Alger, 2012 p :62

IXEF WIS SIN: Tizulay n tmacahut n lekdeb

4.La narration intercalée : Şşenf-agi n tsiwelt yeqqen gar « La narration ultérieure » d « la narration simultanée ». Meħsub amsawal yettals-d timiđranin d wayen i s-yedran deg wass, yettak-d rray-is yef inedruyen-nni.

Deg tmucuha n lekdeb amsawal yettales-d inedruyen deg wakud i deg i teđra yef aya akud n tsiwelt deg tmucuha-agi d tasiwelt « simultanée » acku asefti n yemyagen yettili-d yer umatar udmawen amenzu.

Md :Yenna-as : a eemmi **nekk leħuy kečćini telliđ** d agrud d aleqqaq akken kan i ak gezmen timiđ.(T3)

- **Nella neqqim** deg uxxam. **Tella** tmeđđut-iw, **tger** ibiw d yefleq. Ibiw d yefleq.

Yenna-as : tettherrick, tettherrick taccuyt-nni. Tekkuffet-d teccuyt-nni. Yenna-as lħemla tekka tawwurt, tayed tekka tazulixt. Yenna-as : mi **subbey** ddaw uxxam. Yenna-as :**ufiy** arkaben n wadda ġġuġġen, wid n ufella wwan. Yenna-as : ahya, amek ara ten-id **qeləay**. Yenna-as :**qeləay**, qeləay ibawen. (T5)

G.THOMAS yenna-d “tamacahut n lekdeb d tawsit i-d yessenqaden tamuggit ħekkun-tt-id s umatar udmawen amenzu”¹

Seg tama n tseftit, yettili-d ubeddel n usexdem n umatar udmawen amenzu yer wis krađ, t-agi d yiwet seg tzulay n tmacahut n lekdeb. Dayen amalas, yezmer ad yeskiddeb mi ara yessexdem amatar udmawen amenzu i waken ad yettburruf²

Md: “**Ufiy** taect n tsekurt, timellalin deg wacu ara-tent-**cellay** ylint-iyi, deg uqelmun aniy acitat-**iw**, **xemlay-tent**-id deg tecbakt wwiyy-ten-sed.(T4)

M ara yili weđris s umatar udmawen amenzu, awadem d umsawal d yiwen. D agi amsawal d awadem sdaxel n tmacahut yettwalsen. Yettili d amsawal akked d asegbar (acteur) deg yiwen lwaqt. Qqaren-as amsawal « homodiégétique ». Ma yella d netta i d awadem agejdan qqaren-as amsawal « autodiégétique ».³

¹T.Gérald, cité par Michel VALIERE et Catherine ROBERT, « La tradition orale du conte de mensonge en Poitou ». In : Le Monde alpin et rhodanien. Revue régionale d'ethnologie, n°1-4/1982. Croyances, récits & pratiques de tradition. Mélanges d'ethnologie, d'Histoire et de Linguistique en hommage à Charles Joisten (1936-1981) pp 338, 339.

² M.VALIERE et C. ROBERT, op. Cit. Pp 338, 339

³ L.Guillemette et C.Lévesque, (2016), « La narratologie », dans Louis Hébert (dir.), *Signo* [enligne], Rimouski(Québec),<http://www.signosemio.com/genette/narratologie.asp>

IXEF WIS SIN: Tizulay n tmacahut n lekdeb

Asefti yer yimir yettili i tsiwelt kan, yettbeddil i tikelt yer tayed yer yizri. Imir n umezruy yessebgan-ay-d inedruyen imiren am aken llan deg lawan i deg iten-id-yenna umsawal meħsub seān yiwen n wakud gar umsawal d umseflid, ssexdamen-t i waken ad fken udem amugan* i tigawin.¹

P.Ricœur yenna-d “Akud yettuyal d akud ticki i-d yettwanna s tsiwelt”².

Tasnalest tefren gar krađ n wasayen i yella gar wakud n uđris d wakud n tsiwelt:

- Amizzwer “l’ordre”: tesēa sin iferdisen: “analēpse” d “prolēpse”,
- Tanzagt “la durée”: tesēa rebea iferdisen: “tasayezt”, agbur, tasgunfunt;

tasureft

- Asnagar “la fréquence”: d ayen yeenan allus i yettilin deg tsiwelt. Yettili d

asufan “singulatif”, allus “répétitif”, “itératif”

Deg tmacahut n lekdeb Asnagar i d-nufa “singulatif” meħsub amsawal yettals-d yiwet n tikelt tigawin i yedra tikelt. Nufa-d deg Tanzagt: “Agbur” d “Tasureft”

Timucuha n lekdeb nezmer ad-ten-tid nawi deg yal lwaqt deg wass: “timucuha n teđša, xfifent, seant anamek n ueekki, ttawint-d yef tudert n yal-ass, tettak-ay-d tikwal timidranin n tidet, yezmer bnadem ad-tent-t-id yehku deg yal lwaqt deg wass, mačči kan am tmucuha timakunin deg yid”³. Leqbayel ttawin-tent-id i teđša d wurar, ur seint ara iswi-nniđen deffir-s.⁴

Deg tmucuha n lekdeb, am tmucuha timawiyin merra, llan kra n yinamalen n w-akud :

Md : - Ass-mi meqrey, yiwen n w-ass, cwiya kan, akken snat smanat, ass-mi d-yewweđ lawan ibawen, ciṭuħ akka (T1)

- Cfiy am assa, ass-nni, ass mi. (T3)

¹J. Kaempfer & R. Micheli, (2005), « la temporalité narratif » unig.ch[En ligne] Université de Lausanne, <https://www.unige.ch/lettres/framo/enseignements/methodes/tnarrative/tninteg.html>

*Amugan : dramatique

*Asegbar : acteur

²J.Kaempfer & R. Micheli, Op.Cit « le temps devient temps humain dans la mesure où il est articulé sur un mode narratif »

³H. BASSET, Op. Cit, P151.

⁴Ibid, P 153 « ...Mais cette satire un peu amère, qu’ailleurs a pu naître parfois des contes à rire, chez les Berbères elle n’existe pas, on raille pour s’amuser sans arrière-pensée. »

IXEF WIS SIN: Tizulay n tmacahut n lekdeb

- Tuɣal cahrayen n tyerza, kemley abrid-iw, umbeed, taqṣit-agi tedra-yi deg yiwen w ass(T4)
- Cfiy amzun d idelli, azekka-nni, ass wis tlata, ass wis rebɛa, ass wis xemsa, ass wis seta, ass aneggaru wis sebɛa (T6)
- Yiwen n w-ass, tameddit n w-ass. (T7)

➤ **Anya n uḍris (le rythme)**

Anya n uḍris deg tmucuha n lekdeb xfif, tigawin temseḍfarent am akken yuzzel, amsawal yettawi-tent-id s temyawla, nettaf deg yiḍrisen ayen i wumi qqaren s tefransist « le sommaire »

« Le sommaire » anemgal n wayen i wumi ssawalen « la scène » d yiwen n wanya i yettarran aḍris yettwales-d s temyawla, yessazzal anya n uḍris s ugzul n tedianin n talsa (sumata d tigawin tirenawin) ɣef aya amalas yezmer ad yales, s kra n wawalen ayen yeḍran ahat deg useggas...¹

Md : -Kerzay sakin megray irden (T4)

D-agi amalas yessexdem « le sommaire » imi ur d-yebdir ara kra yexdem merra mi yekrez, melmi i yemger, melmi i d-myin ibawen i wakken ur yessiɣzif ara deg uḍris.

-Mi bḍay ɣer tebhirt akken ad t-eɣuɣ affay tacullit n uqeddid i d-wwiy, amek ara xedmay, ad uyalay s axxam yebɛed, xemmemey xemmemey tfay **zerɛay-t, uyalay-d s axxam.** (T1)

D-agi dayen yella « le sommaire » amsawal ur d yehki ara amek izereen aqeddid.

Deg tmucuha-agi n lekdeb sumata imedyaten ttemcabin akk seg tmacahut ɣer tayed.

¹ Le Sommaire, (sans date), « Le Sommaire en littérature », Google[En ligne],<https://www.google.com/search?q=sommaire+en+litt%C3%A9rature&oq=sommaire+en+lit&aqs=chrome.1.69i57j0i512j0i22i30l2.15723j1j15&sourceid=chrome&ie=UTF-8> « *Le sommaire est le contraire de la scène : il s'agit d'accélérer le rythme du récit en résumant les événements de l'histoire (en général des actions secondaires). On peut ainsi raconter en quelques mots une action qui s'est déroulée sur des années... »*

IXEF WIS SIN: Tizulay n tmacahut n lekdeb

Tella dayen Tasureft « l'Ellipse » : qqaren-as « tasureft n tsiwelt » tettwakkes deg-s yiwet n tegnit, meħsub amalas ur d-yeħeku ara kra n yinedruyen. yef aya aħris yexfif.¹ Tasureft-agi tettemcabi -yas i « le sommaire» :

Md :« neqlay-ten yef ukured, imi bday anda ad-ten ssarsay, **deg ixef n tulmut, srewtay s telkit d ukured.** »(T2)

Dagi tigawin wezzilit, amalas ur-d yesfahem-ara atas inedruyen.

1.7. Tigawin

Mxallafent tigawin deg tmucuha umakun yef tmucuha n lekdeb imi deg tmacahut umakun llant atas n tigawin, yal awadem deg-s yesea tawuri-ines: ama d amalal (Yetteawan aṣaḍ iwakken ad yaweḍ yer lebyi-s), ney amnamar (Ur yettaḡa-ara aṣaḍ ad yaweḍ yer lebyi-s) amedya n tmacahut n “uħeddad lqalus” ad naf atas n tigawin,

Deg tmucuha umakun, aṣaḍ yesedday ugar n yindiyeen i wakken ad yaweḍ yer lebyi-s, ad yessefruri tikerrist, yef waya ur nezmir ara ad d-nini tigawin ttemseḍfarent deg ṣṣenf-agi n tmucuha. Acu yettemseḍfaren d tiwuriwin daya yas ma ur d-llint ara i merra deg tmacahut.

Maca deg tmucuha n lekdeb tikerrist tettili-d di lekdeb amezwaru n waṣaḍ, akken kan ad yeskideb i tikkelt tmezwarut nezmer ad d-nini yewweḍ ad yefru tikerrist. Am wakken i t-nufa deg tmucuha i d-negmer, tigawin n waṣaḍ ttfakant mi ara d-yeskiddeb sakin deg tanfalit n tazwara i nezmer ad nini aṣaḍ yewweḍ yer tikerrist-ines. Md: “Amacahu yef as-mi meqqrey” “Allahum salli elik a baba Amyar”, yas ma ikemmel deg tṣeḍfart-is yef lekdeb, ad yili yewweḍ yakan yer lebyi-s.

Deg tmucuha n lekdeb tigawin ttemseḍfarent, d annect-a i as-iggan i wakud n tsiwelt yuzzel ney yeejel, mi tebda tigawt, amalas ad iyawel ad yessetbee tigawin I d-iteddun, ad tyled yettwaħettem fell-as wannect-a. Dayen ayiwel-nni yessedṣay-d imsefliden, tigawin-nni ur iqebbel ara leeqel, d lekdeb merra ur nesei lsas, awalen inemgalen ttfen amdiq s tehri deg yidrisen n tmucuha n lekdeb.

¹ L'Ellipse,(30/01/2022)« l'Ellipse »Wikipédia[EnLigne],[https://fr.wikipedia.org/wiki/Ellipse_\(rh%C3%A9torique\)](https://fr.wikipedia.org/wiki/Ellipse_(rh%C3%A9torique)) « appelée « ellipse narrative » consiste à passer sous silence une période, c'est-à-dire à ne pas en raconter les événements. Il s'agit donc d'une accélération du récit. »

IXEF WIS SIN: Tizulay n tmacahut n lekdeb

H. BASSET: “Amseflid yetteddu deg waṭas n tmiḍranin, ur nesei anamek, yetteddun stemyawla, ur tqeṭṭaēd ara ula d yiwet yeṣean lsas”¹

Yaṣ ma tigawin ur tent-iqebbel ara leeqel, nettaf-d deg-sent cit n tidet, Henri Basset yennad: “Tayawsa yessedṣayen ad k-tesfiq yef leeyub n ddunit”².

Michel Valière d Catherine Robert deg tgemmi ixedmen, nnan-d seg tama n yisental deg tmucuha n lekdeb ur ttemseḍfaren ara s tmara. Deg tigawin, amseḍfar ur yettemcabi ara i temzizelt, qqaren-t-id i waken ad ṣeḍṣen iman-nsen u dayen ad xelqen alluy ney tigemmi i lekdeb³

Md: -Tfey ruḥay yer ssuq, uyaḡ-d tadellaet. Mi tḍebeay akken ad zrey ma tewwa, yaḡl-iyi lmus yer dixel. Kecmey yer dixel ad-t-id ksey xelēy imi ufiy ssuq-nniḍen annect n laēḡeb, warḡin zriy ssuq i t-yecban, uyaḡ-d acu ḥwaḡay akked zarriēa i ykurdan-iw. Ass mi d-fryey yer berra, yewwett-iyi waḍu. (T1)

D-agi tigawin mseḍfarent am usaru, yal tafyirt tettekmmil tin i tt-yezrin.

Md:-Inna-yas tewwi-yi-d ayrum, terna-yi-d taqessult n zzit, tesmar-iy-idazal ad yawi uyaziḍ deg uqamum-is, inna-yas jeddi ilul baba yetmurrud, tewwi-yi-d ayrum, inna-asiruḥed baba hata hata hata s umurred iwḍed kan yebeḡ-d acamar-is deg tqessult-nni inna-as-d zmiy-d lqella n zzit yer tqessult-nni. (T2)

D-agi dayen amsawal yettalsed inēḍruyen wa deffir wa.

Md: -Yenna-as: a εemmi as-nni yefka-d rebbi yiwen w ass igerrez, deg unebdu, smayem tṭerḍiqen-t, adfel isenna-t armi d tawwurt ur yelli wansa ad teaddid, yenna-as a εemmi, cfiy-d ass-nni jeddi iruḥ yer ssuq, ass-mi-d yewweḍ yufa-k-id tluled, yenna-as dya d nekk i yewten lbarud a εemmi. (T3)

Md: - Kerzay sakin megray irden. Eebbay-d ticbakt n sbul n yirden yef lhica, yersed ugṭiṭ yenqeb aēeqa n yired temmal tēbiya, εellay iblaḍen, mazal temmal, dya uzlay deffir n wegṭiṭ-nni. (T4)

¹H. BASSET, OP. Cit, P 187

²H. BASSET, OP. Cit, P153

³Michel VALIERE et Catherine ROBERT, « La tradition orale du conte de mensonge en Poitou ». In : Le Monde alpin et rhodanien. Revue régionale d'ethnologie, n°1-4/1982. Croyances, récits & pratiques de tradition. Mélanges d'ethnologie, d'Histoire et de Linguistique en hommage à Charles Joisten (1936-1981) pp 338, 339.

IXEF WIS SIN: Tizulay n tmacahut n lekdeb

Md:-Ineggez-d seg-s yibiw yer tlemmast n tyeryert, ihdaqer, icdādeḥ, iqlaleḥ, iēeggeḍ: “Nnaaay a baba riy!” Syin, iḡelleb yer tewwurt, iēdda d tzuliyt iffey. Yawley uzzley s afrag, ur t-qdiēey ara. Kkiy d tsuffeyt yer tmazirt, walay-tt ifka deg-s Rebbi. (T6)

Md: -Ihi kkrey rriy-as imetṭi n uzumba. Din din temyi-d ttejra n uzumba annect ila-tt deg uzagur n uyaziḍ-iw. Deg yiwet n tcebubt, yexdem dinna ugdiḍ (ufrux) læecc-is (T7)

1.8. Iwudam

Deg tmucuha n leqbayel ney deg tmucuha n umaḍal s umata, ttuqten yiwudam, nettaf-d ugar n sin n yiwudam deg yiwet n tmacahut.

Md: “Tafunast ibujilen”, tesa azal n 6 n yiwudam

“Tamacahut n Tqubbaet” ad naf deg-s azal n 5n yiwudam.

Ma yella deg tmucuha n lekdeb: uqbel ad-bdunt; nettaf iwudam izyarayen, d tazwert n tmacahut, acku d nitni i d sebba s ways i tt-id-ttawin; maca llant tid ur nesei ara. Tamacahut n lekdeb s timmad-is tesa yiwen uwadem, d netta i ixedmen akktigawin.

H.BASSET yenna-d: “Iwudam deg tmucuha n teḍša ur teeddin ara i kraḍ”. H. BASSET yettmeslay-d yef tmucuha n teḍša sumata gar-asant timucuha n lekdeb.

Amsawal yettili-d daxel n uḍris, yessemras imyagen n tigawt s waṭas (tḡarey, ruḡey, qelbey, neqley, uyeḡ, jebdey, eebbay....), imyagen-a merra yessefti-ten yer yimir, meḥsub ixeddem tigawin di teswiet i degd-yettemmeslay, acu i d-yemmalen annecta, d amatar udmawan amezwaru “y”.

Md: -Ruḡey yer ssuq, uyeḡ-d tadellaet (T1)

-Neqlay-ten yef ukured (T2)

- A eemmi cfiy kan am assa mi d-uyeḡ aqerru-nni n uzger (T3)

-Ufiy taect n tsekurt, timellalin deg w acu ara hent eellay ylin-t-iyi (T4)

-Jebdey s yimurar qeršen (T5)

-Yawley uzzley s afrag, ur t-qdiēey ara (T6)

-Ddmeḡ-d timellalin-nni, rriy-ten deg ucḍaḍ n uberrnus-iw, meena ttefyent-d gar wustu d taḍuṭ n yibidi. (T7)

Deg yal tamacahut n lekdeb, nezmer ad naf yiwen ar sin n yimalalen. Deg yiwet n tama ad naff imalalen teawanen awadem agejdan:

IXEF WIS SIN: Tizulay n tmacahut n lekdeb

Md: -Ass mi d-fryey yer berra, yewwet-iyi waḍu, yenna-yi umdakel-iw: -Ettf ibawen, arri-ten yer daxeln teccuyt ad rekmen ečč-iten. Xedmay ayen iyi d- yenna. (T1)

Mehsub yella umsawal yehlek, amdakel-is yesnaet-as-id d acu iylaqen i wakken ad yejji.

-Asmi d-yewweḍ lawan n yibawen, ruḥey anda akken i tælleq yemma tacullid-t-nni n yibawen, ddmey-tt-id, mi wwḍey yer tebḥirt akken ad ten-zzuḡ, affey tacullid-t n uqeddid i d-wwiy (T1)

D agi amalal ur iṣawen ara awadem agejdan imi yesyeld-it, mehsub i wakken ad yawi tacullit n yibawen yewwi-d tacullit n uqeddid.

Md: Nufa-d tala, acu n tala llah ibarek tettfeḡḡiḡ, yenna-as neqqim iwakken ad nesgunfu cituḥ, yenna-as akken ruḥey ad eemrey uraw akken ad ssirdey ifassen-iw, aman-nni uyalen ttreqriqen, yenna-as dinna walay tḥedr-iyi-d setti, teqqar-iyi-d tættled di ssuq, ilaq ad yiwled hatan ttawḍen-d yinebgawen (T3)

Dagi amalal yesmaktay-d awadem agejdan yef wayen i t-id-ceyḡen deg uxxam.

Md: -Imi i d-wwḍey axxam, ufiy-d baba yennerna (ilul), tbaraken-iyi-d medden, ferḥey refdey-t, tturaray yess, yekcem-iyi yer sdaxel n tbaqit n trid s zzit uzemmur, newwi-d iṣewamen ur-t-id jbiden ara, dya **tizitt tḥezzem iman-is tjebd-it-id**, teffey-d deg tbaqit tcemmas s zzit, neṣrit n jemeed tayriza* n zzit (T4)

Deg umedy-a-gi amalal d Tizzitt, d nettat i d-yeksen baba-s n uwadem agejdan deg tbaqit n zzit.

Md: - uzzley am lebraq yer **temyart n jida**. Temmuqel yer tama n xwali-s teldi imi-s, **teqles-iyi-d uṣlec-is ittengugun itteṣluluqen** ur d-tenni aḥḥ. Ala win i s-d-yugaren deg umayeg n ufella. Tefka-iyi-t-id, bdiy yis-s tamegra (T6)

Md – Ass-mi i seiḡ (20) yiseggasen di lemer-iw uyalay d amazit; ttayey ttnuzuḡ zzit, ebbay-as i uyaziḍ-iw sin n yiyelwan yemmugen s uglm n ukured. Yiwen n wass, ayaziḍ-nni yedber seg wayen iwebba dya **tweṣṣayi yiwet n temyart**, tenna-yi: **“Eg-as imeṭṭi n uzumba!”** (T7)

Amalal deg umedy-a-gi d tamyart, tenna-as i waṣaḍ acu ara yexdem i waken ad yeḥlu, i wakken ad yeḥlu ilaq-as imeṭṭi n uzumba.

Seg tama-nniḍen ad naf deg yal aḍris imalalen am “tayemmat” ur tettbeddil ara, i xedmen yiwet n tigawt ney ulac maḍi, qqaren-as awadem attway.

Md:- Ruḥay anda akken **i tɛallaq yemma** tacullit nni n ibawen (T1)

- nniy-as i yemma: Awid ad feḍray lluzay, inna-yas **tewwi-yi-d ayrum terna-yi-d taqessult n zzit** tesmar-iy-idazal ad yawi uyaziṭ deg uqamum. (T2)

1.9. Udmawen uyanib

Nettaf deg tmucuha n lekdeb asemres n udmawen uyanib, anda amsawal yessefham-d yiwet n tagnitt yef berdayen, ayen i wumi qqaren s tefransist “la synecdoque du genre”

- **Tagtulya: (amsidey)** amsawal yessexdem kra n yimyageni yesean yiwen unamek.

Md: “Ur teqmic tiṭ-iy, ur iris ccer yef gma-s, ur d yesteqsa felli nadam.” (T6)

“Tiyilwan **ur newin ara**, ticekkarin **ur d-kfint ara**” (T2)

- Amsawal yessexdem awalen ttemseḍfaren inumak-nsen d inemgalen:

Md: deg unebdu, smayem ṭerḍiqen-t, adfel isenna-t armi d tawwurt(T3) (L’asyndete)

- **Aserwes:**

Amsawal yessexdam aserwes i waken ad ikenni gar snat tyawsiwin

Md: Uliy fell-as, snehzey-tt tikelt iyli-d akk yer lqaea am ubruri (T6)

Yecba aeqqa uzemmur mi d-iyelli yer lqaea, yer ubruri.

Md: - Icelman-nsen rqiqt am rriḍa n tmellat. (T6)

Yecba icleman n ibawen yer lyica-nni taleqqaqt n tmellat.

- **Tanmegla:**

Md: -Ufiy arkaben n **wadda** ḡḡuḡgen, wid n **ufella** wwan (T5)

Wadda≠ ufella

Md: -**Amezwaru** yer din, **aneggaru** yer din. (T6)

Amezwaru≠ aneddaru

-Yliy fell-asen, wwet ma ad tewwteḍ, **zelmeḍ yeffes** (T6)

Md: -Asmi i seiṭ (20) yiseggasen di lemer-iy uḡaley d amazit;**ttayey ttnuzuy zzit**, eebbay-as i uyaziḍ-iy sin n yiyelwan yemmugen s uglm n ukured. Ttayey ttnuzuy zzit (T7)

Ttayey≠ttnuzuy

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Md: -Yenna-as **zdat** zwarent lخالat, abendayer! Tiyratin! leyna! teddunt tɣennint deg ubrid, yer **deffir** tebeən-d yergazen kkatēn-d lbarud (T9)

Zdat≠deffir

- **Iknawen:**

Nufa deg tmucuha n lekdeb kra n wawalen aknawen i yesean yiwen unamek:

Md : -Netta d **Amellal** d **acebħan**, iccecece am udfel (T6)

Amellal= Acebħan

- **Annar** ur ten -yettawi ara, **lqaæa** ur tent-tettawi ara (T5)

Annar= Lqaæa

- dya yemyi-d **uħriq** n ibawen, deg lemmast n **yiger**

Aħriq= Iger

Amsawal yessexdem yiwet n talya n waknawen : yiwet s talya tibawt, tayed s talya tilawt iwakken ad yessefhem anamek-ines :

Md : Zziy snat n tmeɣras yiwet **teqqur** yiwet **ur tuy ara**, inna-as tefka-d sin iqurdean yiwen **yeyliyiwen ur yetmir ara**, inna-as greɣ-ten-id deg sin n isakan yiwen **icerreg** yiwen **urixad ara**, inna-as eebbay-ten-id f sin n iserdyan yiwen **idderyel** yiwen **ur izer ara**, inna-as wwiɣ-ten-id ɣef sin iberdan yiwen **isax** yiwen **ur yexdim ara**, inna-as wiɣ-ten-id ɣer sin n leswaq yiwen **ixla** yiwen **ur yeemir ara** (T8)

“Eebbay-ten-id ɣef sin yeɣyal yiwen **d aderyal** wayeɗur **ittwal-ara**, wwiɣ-d ssin icwariyen, yiwen **yeqres**, wayeɗ **ur ixad ara**”. (T1)

Nezmer ad nekkes dayen deg tefya-agi i d-nebder ayen i yumi qqaren “**allitération**” d tagruma n wawalen yettemseɗfaren, ttemcabin di tiyri (q, r, n, w, m, x, ɣ) am akken dayen ayen i yumu ssawalen “**Assonance**” d amsedfar n wawwalen anda id ttuyalent kra n targalin (i, e, a)

- **Allus** :(répétition)

Allus d yiwet seg tɣulay deg tmucuha timawiyin. M.A. HADDADOU yenna-d deg udlis-is « Introduction à la littérature kabyle »:« Allus neɣ « les digressions » i yesean lbenna-s di

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timawit, tettuyal tezzay deg tira. Yef aya ttwaksen deg yidlisen. Tamacahut tetteqead maca tettruhi-yas leeza- ynes. »¹

Seg tefyirt-agi ad nefhem allus yesea azal deg tsiwelt mi ara yili deg timawit. Anecta irennu-yas lbenna d cebaħa i tmacahut.

Nezmer ad nini dayen tettaħa allay n umseflid yettxemmim yer wayen i d-iteddun i tmacahut.

Md: -ttedduy, ttedduy, amek ara xedmay, amek ara xedmay a Rebbi (T5)

-Anda ara-ten srewtay, anda ara-ten srewtay (T5)

-Tella tmettut-iw, tger ibiw d yefleq, ibiw d yefleq (T5)

-xemmemey, xemmemey, tfay zereay-t (T1)

Deg tmacahut tis 9 : Tamacahut n lekdeb fi lekdeb ad naf dayen kra n tefyar anda yella wallus (la répétition)

Md : Yenna-as : Bdiy ara **ttxemmimey** ara **ttxemmimey**, ara **ttxemmimey**.

Yenna-as: wwiy-**d tacacit n ubelluđ**, s **tcacit n ubelluđ** i-ten ktaley.

• **Alluy:** D amsedfar n wawalen iknawen i waken ad yessed yef yiwet n tżulay.

Md: -d agrud, d aleqqaq, akken kan i ak gezmen timiđ. (T3) (Gradation décroissante)

-d ieqquen ileqqaqen, ireqqaqen imecđuħen, sgamen, ttalin tternin, ttaken-d iferrawen, juđđugen (T6) (gradation croissante)

• **Le paradoxe :** d anamek anemgal, deg tazwara d tiki yessewhamen ney tessexlae, meħsub d tanmegla i wamek anamay, d yiwet n tegnit uyanib i d-nettaf deg uđris, d tanfalit i yesean innaw anemgal i unamek i ilaq ad teseu.²

Tamacahut n lekdeb yettuqet deg-s « le paradoxe » :

Md : “yađen-iyi yezgaren-iw, **wwiy-ten ad-tensaliy sufella n tulmut**, earđay ad-ten Saliy ggumay, gumman ad alin, wwiy-d ssensali, imararen baqi akken ulac, amek ara

¹M.A. HADDADOU, Introduction à la littérature berbère « introduction à la littérature kabyle », Ed HCA, 2009, Pp 114.

²le Paradoxe, (22/12/2021), « Le Paradoxe », [En Ligne], <https://fr.wikipedia.org/wiki/Paradoxe#> «... contraire à l'opinion commune », est une idée ou une proposition à première vue surprenante ou choquante, c'est-à-dire allant contre le sens commun... une figure de style consistant à formuler, au sein d'un discours, une expression, généralement antithétique, qui va à l'encontre du sens commun. »

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xedmey, amek ara xedmey, wwiy-asen- id lkarmus ččan armi felqen, bran-d i yleddayen-nsen dya kan **win ara d-tfay deg yileddayen-ines ad yali**”

“ruḥay ad-asen d-awiy aslen **yewḥel uqerruy-iw ger ifulkan** earḍay ad-t-id ksey gummay, **tfey ruḥay s axxam wwiy-d tamencart gezmay-d afurk-nni ksey-d aqerruy-iw.**”

“Inna-as : weḥlay yef acu ad-ten neqlay, ruḥay wwiy-d akured, **neqlay-ten yef ukured**, imi wṭay anda ad-ten ssarsay deg ixef n tulmut, **srewtay s telkit d ukured.**”(T2)

“Ruḥay ad awiy taqabac ad-ten neqcaḥ **ufiyt-en myin-d**. Ruḥay ad-ten hemmray **ufiy-ten quren.**” (T4)

Anamek n tefyar-agi ur t-yeqebbel ara laeqel d-ayen ur nezmir ara ad yili. Timucuha-agi merra bnant yef talya-agi n “Le Paradoxe”.

1.10. Amawal:

Amawal n teqbaylit taqburt yettbaned deg tmucuha merra, amsawal yessexdem dayen taqbaylit n yal ass, yal win ad isellen ad t-yefhem s shala, nufa-d dayen awalen iretṭalen.

- Amawal n teqbaylit taqburt:

Md : tifiḍi, icwariyen, aqeddid (T1). Ukuf, tettfeḡḡiḡ (T3), Tayda, iquslan (T4), arkaben, annar (T5), tayuga, ustū (T7). Timeyras, iwaziwen, yesfurjuh (T8), iyeryulen (T9)

Deg tmacahut n HAMMOUM “Lekdeb imzenneq” amsawal yessexdem awalen imaynuten s yin akin yefka-as udem atrar i tmacahut n lekdeb, annect-a yessed yef wawal d-nenna uqbel, d akken tamacahut n lekdeb d tamacahut ur nessi tilas, amsawal yezmer ad yesnulfu deg-s akken d-as yehwa.

Md: Ineylafen, imsefliden, asarag.

- Am akken dayen yessexdem kra n wawalen ijentaden i nessexdam deg tudert n yal ass.

Md: Rreḥma, lxuḡa, tṭaqa, lkeɛba ccrifa, ɛecra, ccirk, yettxeccie.

- Llan deg kra n tmucuha-agi dayen awalen ijentden:

Md : - après, toujours, biensur (T4)

- Fi ein w ssaɛa, lfikra, (T9)

-Kmandiy, labion, (T8)

1. Asnulfu i tmucuha n lekdeb:

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Nennad deg tazwara timucuha-agi n lekdeb newwi-tent-id seg timawit, nufa yiwet n tmacahut yemxallafen yef tmucuha-agi n lekdeb timawiyin, nekses-d:

- **Tmacahut n “lekdeb imzenneq” A. HAMMOUM** tesa kra tulmisin ur d-nettaf ara deg tmacahut d-yekkan seg timawit.
- **Amyedres:** d sşenf n wassay n tdersit, G. Genette yefka-as tabadut-a: d assay n uđris yettilin s dixel n uđris-nniđen, meħsub mi ara naff yiwet uđris n tsekla dixel n uđris-nniđen n tsekla s talya n tebdart (citation), ney awehi (allusion) ney ayen i yumi qqaren “plagiat”.¹

Md: “Nniy-ak netta wessie, ibbuħra. Ldiy akkagi iyallen-iw; cerræy idarren-iw; iwwet-d wađu, ittdemm deg-i, ibya ad iyi-d-isfel. Dya, ittban-d am yiferrawen n ttaylala. Neggzey-d seg tulmut. Deg tazwara, xelæy; iceqqeq wul-iw, nniy-as ad ifelleq. Mi faqey akken iħebbes-iyi-d wađu, ttrusuy-d cemma cemma, kksey akukru, bdiy ttafgey: tikkelt eellay, tikkelt udrey. Uliy s adrar, walay ccافات-is akked yicerfan, tiyaltin akked yimerjan, tijlibin d yiqđaren. Ĥewsey Iyil n ubawal d Uzru n tħhur, tudrin d texlijin. Dehmeş Lexmis d lğemea d wussan merra. Đefrey asif Asemmam s asammer armi d anda izder. Seyley-asen zelmeđ yeffes, meqqr mezzi Zziy-d i Yiweqqasen, Ticci, Guraya. Ziyen ur llint tilisa gar Yiksilen d Yiflisen. Ĥewsey seg tizi armi d tizi. Ur ttuy aqawej, Tasaft akked Yignan ifehmen iyran. Zziy-d i udrar d umalu d at Ddree akked lmizan. Rsey yef tacciwin imlawan. Walay Meddur d Qeddur. Sellmey yef at Yeela d Yiyl azeggay, at Mensur d Yiyl Ĥemmad, at Šebbas d Yiyl Ucekrid. Uyaley-d yer Tqerbust n Uybalu; sgunfay yer Sidi Yusef lwali, iħussen yef kani. Syin, yewwsey s Azru lyiran. Kecmey kan deg Uzu iflan, dya mmektay-d tamgudt ielan, ittwaliy seg ttaq n uxxam yal mi ara d-kkrey tafejrit. Zziy-d i Yemma Xliğa sebaa n tikkal. Ay Akken icbeħ udrar mi-ara t-id-terređ d akessar! Aħlil a win d-igan swadda, urğin iwala!”

Dagi amsawal yettak anzi yer tezlit n SLIMANE AZEM “Afrux ifirelles”, yebderd merra tudrin n tmurt n Leqbayel, d tilawt, d ayen ur nettaf ara deg tmacahut timawit. Deg umedyagi nezmer ad nekkes dayen kra n tefyar am “Dehmeş lexmis d lğemea”, yettak anzi i tezlit n HNIFA: “Zzehr-iw anda tenziđ”

¹ M.ESCOLA (19/02/2003), « Les cinq types de relations transtextuelles », Fabula [En ligne], https://www.fabula.org/atelier.php?Les_relations_transtextuelles_selon_G%2E_Genette

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Md: “Kkrey kkatey deg yifassen-iw, ttafarey-tt, ttneggizey, ttawiy-as-d aquli-nni akken tthemmel, qqarey-as:

“Azul a Lla tagarfa !

A tuzyint deg şşifa

Ula d tebrek fell-am terra”

Rennuy-as-d wanniden:

“A tagarfa mm uenqiq!

Baba-m a-t-an deg uḥriq

La ittnejbad iṭterdiq”

D-agi amaru yexdem tasuqilt i Tmacahut-nniden deg uḍris (aberray d uccen i yura Jean de la Fontaine « Le corbeau et le Renard), maca ybeddel deg-s kra (aberray= ibiḥu)

Yezmer ad yettuneḥsab “un plagiat” d areṭtal ur nettwabder ara¹

Seg tama n yiwudam ad naf awadem agejdan yesea isem “ELI” deg tmucuha-nniden n lekdeb i d-negmer awadem ur yesei ara isem, am akken yettili dayen deg tmucuha timawiyin sumata.

M-ara nmuqel yer tama n tugniwin uyanib ad naf yiwet n tegnit ur nettaf ara deg tmucuha timawiyin, yaş akken timucuha timawiyin seant merra azal di tmetti, maca anamek i d-yerna A. Hammoum i tmacahut-ines yeffey akin i umakun d twerlit (fiction) ay- agi d tazamulit.

- **Tazamulit** : d tagruma n wassayen d inumak icudden yer uzamul, Azamul yezmer ad yili d tayawsa, d tugna, d awal, ney d imesli yettaken anzi i kra yer w ayen-nniden mačči akken yella deg tilawt, d-agi ssexdamen akenni, tidukla ney amsisi amettan. yef aya azamul d akenni yessexdam umaru meḥsub ilaq amseflid ad yisin amek ad-t-yefhem.²

Ayen i d-ijebdden lwelha deg tmacahut-a n HAMOUM. A d anamek-is uffir, imi yal

¹Marc Escola, Op.Cit.

² La Symbolique dans les textes littéraires, (sans date), « La symbolique dans les textes littéraires », alloprof [En ligne], <https://www.alloprof.qc.ca/fr/eleves/bv/francais/la-symbolique-f1082>

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tafyirt tesɛa azal d unamek deg wayen-niɛen, amaru yesexdem atas n yizamulen i yettuyalen yer tilawt n tmurt d udabu rnu ulac awal i yurra ur yeqsiɛ deg-s kra.

Md: - Agellid d yineɣlafen:

Amaru yeena-d aselway d yineɣlafen; adabu s umata.

-Tasilt:

Yeqsɛd-d yis-s tamazya. “Wwiɣ-d iɛewwagen n ufexxar d yiqeddacen seg yal taddart akken ad nebnu tasilt”. Amaru deg tefyirt-agi yeqsɛd-d arraw n tmazya ad nejmaɛen akken ad ɛawden lebni n wayen huden iħeqqaren.

-Aħeqqar, iwakken ad ibeggen tamuħeqranit d lbaɛel n wid yettɣfen tamurt.

-Aqendur amellal, yeqsɛd-d iyɛs aeraben i d-ikecmen yer tmazya s ssebba n dɛin, deg tenfalit-is. “Dɛmey-d aqendur i d-iwwi jeddi-s n jeddi-s n jeddi-s n jeddi seg Lkeɛba ccrifa”.

-Ibawen i ttewwayen d wid ur netteway ara.

Yeena-d yes-sen imdanen; yal yiwen yettcekkir kan deg yiman-is, am wakken yella deg yenzi-nni «Eni yella win ara k-yinin ibawen-iw ur ttewwayen ara! », s umata yeena-d laɣel d yir laɣel seg tama, seg tama niɛen yeena-d awalen n tutlayt mi d-yenna deg tefyirt-a:

“Ikker Eli, ildi taylewt n lwiz akked tin n yibawen, iteddu izereɛ. Imedhac d yimecqaen, jemmeen lwiz ad uraren. Ma d imeqqranen, jemmeen; zerrɛen ibawen.”

D agi yeena-d wid izenzen tamurt uyent-ten s wudrim. Ma d imeqqranen, jemmeen; zerrɛen ibawen, yeena-d azamul n wawal d tutlayt d wid iħerzen laɣel.

Ayen-nniɛen ara naff deg tmacahut n A. Hammoum, t-igi d kra n tefyar i yettaken anzi yer tidiyanin n Nnbiwat i yellan deg leqran.¹

Md: Cbiɣ deg Sidna Yusef iɛellqen tisura n lemɣazen n Maɣer

Ney deg sidna Sliman iħekmen deg leɣdur n dunnit.

¹Guerri Hanane, Addar Messaouda, Op. Cit PP 62,63.

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Seg tama-nniḍen yessemres kra yismawen n lawliya d lemḡamet, i yellan deg tmetti taqbaylit.

Md: Sgunfay yer Sidi Yusef lwali, ieussen yef at Kani.

Tagrayt:

Tamacahut n lekdeb d tawsit yemxallafen yef tmucuha timensayin n leqbayel, annect-a yettban-d deg tẓulay i d-nekkes di mkul aḡris: Iwudam, talya d wayen yeḡnen yer tsekla ladya tugniwin n uyanib.

Tamacahut n lekdeb d tawsit anda bnadem yezmer ad yessexdem amawal akken i d as yeḡḡeb.

TAGRAYT TAMATUT

Tagrayt tamatut

Tagrayt tamatut :

Tamacahut taqbaylit seg zzman aqbur, tressa deg wallayen n yimdanen, tefka ızuran almi d tallit-a.

Nexdem amahil-a i wakken ad d-nemmeslay ıef yiwen n ssenf n tmucuha yellan deg tsekla taqbaylit. Ssenf-a n tmucuha i wumi neqqar « timucuha n lekdeb » yemxallaf ıef leşnaf n tmucuha i nessen yakan, ay-agi ijebday-d i wakken ad nexdem tasleđt s wayes ad d-nessufey tızulay-is.

Deg tazwara, nexdem yiwet n tgemmi deg unnar deg tıiwant n Uzeffun i seg d-negmar kra n yidrisen n tmucuha n lekdeb.

Deg yixef amenzu, nemmeslay-d sumata ıef tmacahut timawit deg tmurt n leqbayel d tulmisin is merra : tabadut n tmacahut, tızulay-ines, leşnaf n tmucuha i yellan deg umađal d usismel n tmucuha ladya ıer Aarne d Thompson. Tin ıer-s, newwi-d awal ıef tmacahut n lekdeb, nefka-d ıla hesab ayen nufa deg tiybula tabadut n « tmucuha n lekdeb », am wakken dayen nger tiđ ıer tmura n utaram, anda d-nufa kra n yimahilen ıef şşenf-a n tmucuha, nufa-d deg tmurt n Marikan i d-banent i tikkelt tamenzut, dinnatturaren s tmucuha n lekdeb, akken tent-id-ttawindayen deg tmura-nniđen mebyir Marikan. Acu kan şşenf-agi ur yecyib ara atas imusnawen n tsekla, imi qlilit wid ixedmen imahilen ıef tmucuha-a n lekdeb. Syin akin, nebder-d ayen yellan deg tmurt n leqbayel ıef tmucuha n lekdeb, nufa d Henri Basset i d amezwaru i d-yemmeslayan ıef tmucuha n lekdeb deg udlis-is « Essai sur la littérature des berbères », yexdem yiwet n tgemmi ıef tmucuha n teđşa sumata.

Deg yixef wis sin, nexdem tasleđt i tmucuha id-negmer deg unnar, ay-agi yessawed-ay ad nefren tızulay n tmucuha n lekdeb, imi dagi i d-nufa amgarad yellan gar tmucuha n lekdeb d tmucuha timawiyin-niđen, iban-ay-d waya :

- Timucuha n lekdeb seant merra yiwen n uzwel.
- Tigawin ttemşedfarent, zerbent, deg yal ađris, anya n tsiwelt fessus .
- Yiwen uwadem i ixedmen tigawin, ur yettbeddil ara.
- Amawal deg tmucuha n lekdeb d ushil, yal yiwen ad t-yefhem.

Tagrayt tamatut

- Tanfaliyin n tazwara d tagara bnant yef lekdeb, ney ulac mađi, ma yella nufa-tent akken llant deg yidrisen imensayen, d amalas i tent-i- yennan seg tannumi.

- Tamacahut n lekdeb d tawsit anda bnađem yezmer ad ibeddel akken i as-yehwa, acku d lekdeb merra, am wakken ur tessei ara tagara, yal yiwen yezmer ad as ikemmel akken yebya am wakken ara t-naf deg “Tamacahut n lekdeb imzenneq” i yura A. HAMMOUM.

Nessaram nessawed i wakken ad d-nbeggen kra seg wayen yeenan ssenf-a n tsekla timawit i wumi neqqar timucuha n lekdeb d tzulay-ines. D amahil ad yilin d tazwert i leqdicat-niđen yecban wagi.

TAYBALUT

Taybalut

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Timerna

TAFELWIT N TZULAY

Tafelwit n Tzulay n tmacahut n lekdeb

➤ Tizulay n tmacahut n lekdeb deg tfelwit:

	T.1	T.2	T.3
Iwudam	<p>Yiwen uwadem agejdan i ixeddmen tigawin.</p> <p>Yella uwadem wayeḍ (d amallal n uwadem agejdan).</p>	<p>Yiwenuwadem agejdan i yellan.</p> <p>Yella diyen uwadem wayeḍ (Yemma-s) d amallal.</p>	<p>Yiwen uwadem agejdan I yellan.</p> <p>Llant kra n tyawsiwin I d- yettwabdaren (d aeiwen I tteawanent awadem agejdan).</p> <p>Md: tala: <i>“thedder-iyi-d setti, teqqar-iyi-d teatleḍ di ssuq, ilaq ad d- tyiwleḍ, hatan ttawḍen-d yinebgawen.”</i></p> <p><i>“Aqerru-nni n uzger...ihedde r-d yenna-yi: “a mebruk fell-awen hatan yerna yer-wen uqcic deg uxxam”</i></p> <p>Smaktayen-awadem agejdanyef ayen ara yexdem.</p>
Tigawin	<p>Tigawin ttemsedfarent am usaru, ta tettkemmil tayeḍ.</p> <p>Tigawin merra d yiwen uwadem i-tent ixedmen.</p> <p>Tella yiwet n tigawt anda I d- yebder amdakel-is(adjuvant)</p>	<p>Tigawin msedfarent.</p> <p>Tigawin yiwen uwadem i-tent ixedmen.</p>	<p>Yiwen uwadem i yxeddmen tigawin.</p> <p>Tigawin ttemsedfarent.</p>
Azwel	Tamacahut n lekdeb	Tesea u tesein n lekdeb	Teamacahut n lekdeb ur nesei awal n tidet
Tanfalit n tazwara	Amacahu	Amacahu, Ahu,	

Tafelwit n Tzūlay n tmacahut n lekdeb

		Win id yennan ahu ad yaf lxir d lhu tamacahut-iw ad tetbae am usaru.	Ulac
Tnfalit n tagara	Tamacahut ur tesei ara inaw n taggara, acku yezmer bnadem ad as-ikemmel aken Id-as yehwa, Md: “ <i>akken smana, yebda ueewwud-iw yettcuffu, tfayd lmus fethayd ad waliy acu yellan s daxel, akken tfethay hussey I tyawsa tneqbiyi-d, cwiya akka ttefyen-d ifrax yiwen, yiwen...</i> ”	inaw n tagara yedfer talya n tmacahut Yella deg-s awal n lekdeb. “ <i>Tamacahut-iw lwad lwad, hkiy-tt- id I warraw n leḡwad, aeerjunn ttmer ad iruḥ lekder lekder ad tnečč akk lwaḥid ad nehder</i> ” Meḥsub ad nisin ad nehder, tmer d lfakia yezziden, qqarent I yiwen ticki ur yessin ara ad yehder, ad yečč tmer I waken ad ḥlawen lehdur-is.	Ulac tanfalit n tagara, acku tamacahut txus ur tekmil ara.
Amawal	Llanwawalen ney tifriyin, ttemcabin di lmeena, mxallafen di talya Md: - “ <i>ebbay-ten-id yef sin yeyyal, yiwen d aderyal wayeḍ ur ittwali-ara</i> ”.	Tamacahut-agi ur tesei ara awalen yemgaraden ney yettemcabin	Deg tefyirt: Md: “ <i>deg unebdu, smayem terdiqen-t, adfel isenna-t armi d tawwurt...</i> ” Udem uyanib qqaren- as« l’asyndète »

Tafelwit n Tzūlay n tmacahut n lekdeb

	<p>“<i>Wwiy-d sin icwariyen, yiwen iqres, wayeḍ ur ixad ara</i>”.</p> <p>D udema n uyanib qqaren-as :Tagtulya</p>		
	T.4	T.5	T.6
Iwudam	Yiwen uwadem yellan deg uḍris.	Yiwen uwadem i yellan deg uḍris.	Yiwen uwadem i yella deg uḍris. Awadem-agi yesēa isem: ⵎⵉ . Amsawal yefka-yay-d Lewsayef n uwadem-agi: tafekka-s, udem is, tanefsit-is.
Tigawin	Tigawin msedfarent ta deffir ta.	Tigawin temsetbaent.	Tigawin temsedfarent: Teddunt s leḥsab n wussan: Md : Cfiy amzun d’idelli..., Azekka-nni..., Ass wis tlata..., Ass wis rebea..., Ass wis xemsa...Ass wis seta..., Ass aneggaru, wis sebea. Awadem isekecm-d tidet n Tilawt d akken ikemmel tamacahut-is. Md : “ziyen ur llint tlisa Yiksilen Yiflisen” Yewwi-tt-id zun d amesikel si tmurt yer tayeḍ, ay-agi icuba tizlit n Slimane Azem: “Afrux ifirelles”

Tafelwit n Tzūlay n tmacahut n lekdeb

			<p>Awadem isekecm-d Timucuḥa-nniḍen deg uḍris (aberray d uccen i yura Jean de la Fontaine « Le corbeau et le Renard), maca ibeddel deg-s kra (aberray= ibiḥu) Md :“Temmekta-d asmi akken I s-iḥtal yibiḥu, ičča-as aguglu” Dayen yessexdam lemtul ad tyled am akken yekka-t-d yef leḥkem amsbatli Md:“nekni ay nebya d ibawen! Nekni d ibawen-nney ittewwayen!”</p>
Azwel	Tamacahut n lekdeb yef lekdeb	Tameayt n lekdeb	Lekdeb imzenneq
Tanfalit n tazwara	<p>Ulac « amacahu » Tanfalityebbi-t-id am usefru, texleḍ deg-s taerabt d taqbaylit. « Kdebt kdebtine, sefsiy tisegnit, dert tagersa d lmus n leḥfafa... »</p>	Amacahu	<p>Ulac: awadem ybbid asefru i lmend n sselṭan d aken tebda tmacahut tessutre-d taḍsa, aækki d lwehma i wid is yeslan dyessedsit-id. Md: « Tamenzut, inzi-k lxir Ay uggi n ufdir A tṭbeq n uzengar Iwumi ikkes uqedmir. A sselṭan Rebbi ad k- inṣer Keč d tabard nek d tṭer.</p>

Tafelwit n Tzulay n tmacahut n lekdeb

			<p>A bu ujajur, a bu uyenğur Issenduyen iyi deg ugdur Isgaden ččina s uħjur. A bu ucenfir n ucedluħ Ielulqen am umeccelħuħ Ifka-yak Sidi ur icuħ Teslazeđ imecťaħ deg dduħ. »</p>
Tnfalit n tagara	<p>“Taqsiť-ayi teđra-yi deg yiwen w ass” d agi tamacahut yezmer yiwen ad ikemmel am akken Id-as yehwa. Di tagara n tmacahut amsawal yenna-d tanfalit n tagara id nettaf deg yal ađris n timawit: “ Tamacahut mliy-t-id ad truħ lwad lwad, uccen ad iqqed Rebbi, ma d nekni ad ay yeefu Rebbi.</p>	Ulac tanfalit n tagara.	<p>Ulac innan n tagara: tamacahut tfuk am akka: “A Sidi sselťan! Tadyyant-iw akka I tekfa,nutni ġğiy-ten-in dinna nek aqli da”</p>
Amawal	<p>Llan wawalen n teqbaylit taqvurt Md: Tayerza, ileddayen. Llanwawalen ireťalen Md: cahrayen, kdebt kdebtin, dert. Amsawal yessexdem kra n wawalen ireťalen n tefransist di tamsawalt.Md: biensur, toujours, alors,après.</p>	<p>Yella-d degtmacahut awalen n teqbaylit taqburt. Md : tacwirt, tagesrart.</p>	<p>yetťuqqet umawal n teqbaylit taqburt:Md: amekkas, Azerzaf, megrey, ifitwan, taryadť. azerrağ. awalen ireťalen:Md:rqiqit, leğdari,</p>

Tafelwit n Tzūlay n tmacahut n lekdeb

	T.7	T.8	T.9
Iwudam	Yiwen uwadem yellan deg uḍris. Yella umalal : jida-s n uwadem agejdan.	Yiwen uwadem i yella deg uḍris	Yiwen uwadem I yellan deg uḍris Imalalen: tizzitt, ayaziḍ
Tigawin	Tigawin mseqḍarent ta deffir ta.	Ttemseqḍarent	Tigawin ttemseqḍarent
Azwel	Tameayt n mya n lekdeb d ukeddib	Tamacahut n lekdeb ur tekki tidet	Tamacahut n lekdeb fi lekdeb
Tanfalit n tazwara	« amacahu », “ahu” “Wi d-yennan ahu, ad ilhu, tamacahut-iw ad teḍbee am usaru”	ulac	ulac
Tnfalit n tagara	Ulac tanfalit n tagara	ulac	ulac
Amawal	Awalen iqburen: umeččim, usayur, wustu, uyeggad,	Awalen iretlen: kmandiy, ubliji. Awalen iqburen: lemjadeb, yeḍbar, iqurḍean.	Awalen iretlen: - fi ein w ssaea, Ifikra, Awalen iqburen: Tacacit, yeslex, iyeryulen

AMAWAL

AMAWAL

Amawal :

Tamaziyt	Tafransist	amawal	asebter
Asmazay	Temporaire	J.M.DALLET ,Dictionnaire Kabyle-Français,T2,Ed. Selaf. Paris. 1982.	Sb.233
Amyi	Mythe	Habib Allah MANSOURI,Amawal n tmaziyt tatrart,ed HCA, 2004	Sb. 85
Akeswar	Cône	M.A.HADDADOU, Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb. 510
Amsisi	Convention	M.A.HADDADOU,Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb. 494
Anđi	Variante	M.A.HADDADOU,Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb. 578
Aferriy	Mentir	M.A.HADDADOU Dictionnaire des racines berbères communes, suivi d'un index français-berbère des termes relevés. HCA. Alger. 2006-2007.	Sb. 61
Errkaben	Etriers	J.M.DALLET,Dictionnaire Kabyle-Français,T2,Ed. Selaf. Paris. 1982.	Sb. 96
Ifențaziyen	Bouffons	J.M.DALLET,Dictionnaire Kabyle-Français,T2,Ed. Selaf. Paris. 1982.	Sb. 23
Asgađ	Avaler	J.M.DALLET, Dictionnaire Kabyle-Français,T2,Ed. Selaf. Paris. 1982.	Sb.762
Talilin	Pratiques	M.A.HADDADOU Dictionnaire	Sb 164

		<i>des racines berbères communes, suivi d'un index français-berbère des termes relevés.</i> HCA. Alger. 2006-2007.	
Tamezla	Logique	M.A.HADDADOU ,Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb 542
Tanellayt	Mental,mentalité	M.A.HADDADOU,Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb 310
Taguri tanulfut	Néologisme	A. BOUMALK et K. NAÏT-ZERRAD,vocabulaire grammatical,amazighe,IRCA,2009.	Sb 42
Tixxutart	importance	M.A.HADDADOU,Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb 362
Tizri	Théorie	M.A.HADDADOU,Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb 574
Tallunt	Espace	M.A.HADDADOU,Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb 282
Agbur	Contenu	M.A.HADDADOU,Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb 42
Adrig	Anonyme	M.A.HADDADOU,Tamaziyt tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	Sb 496
Amccellḥuḥ	Gros morceau de viande sans os	J.M.DALLET,Dictionnaire Kabyle-Français,T2,Ed. Selaf. Paris. 1982.	Sb 76
Yesfernen/Afran	Critères	M.A.HADDADOU,Tamaziyt	Sb513

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		tatrart,Tamaziyt-tafransist-taerabt,Ed Berti,Alger,2018.	
Yettburruf :berre f, kellex	Mystification	J.M.DALLET, Dictionnaire Kabyle -Français, T2, Ed. Selif. Paris. 1985	sb163

AMMUD

Tamacahut: 1

Tamacahut n lekdeb

Yella yiwen umyar yesɛa tlata n warraw-is; yiwen n wass yenna-as umenzu deg-sen i bab-as:

- Fkiyi rebea duru i waken ad ruḥey ad sewqay.

Yefkay-as tent baba-as, maca yenna-as yurek ad sewqed akked ixeddaɛen.

Mi yruḥ yer ssuq, yesla-as i yiwen umdan yettbarriḥ, yeqqar-as:

- Win ar y-id yeḥkun tamacahut n

lekdeb, ad yerbaḥ rebea duru nay ad yexser rebea duru?

Yennas-as uqcic-nni:

- Ad ak-d ḥkuy tamacahut n lekdeb!

Yenna-as:

- Yarbaḥ

Yenna-as:

- Ass-mi mectuḥay...ruḥay...

Yenna-as umdan nni:

-Eḥbes din! T-agi mačči d tamacahut n lekdeb, ay-agi la-d qqared yezmer ad yeḍru

Dya aqcic yexser rebea duru-ynes. Yuḡal s axxam, yeḥkaya-as i baba-as d wayetmas.

Yenteq ulemmas deg-sen yenna-as i bab-as:

- Ddurt- nniḍen d nekk ad iruḥen yer-s.

Ddurt-nniḍen, iruḥ ulemmas-nni yer ssuq, yeereḍ ula d netta ad yawi tamacahut n lekdeb.

Akken kan yebda, yenna-as umdan-nni:

- Ḥbes din, tagi mačči d tamacahut n lekdeb. Dya Yuḡal s axxam ifassen d ilmawen.

Yeḥkay-asen i bab-as d wayetm-as. Dya yenteq umectuḥ deg-sen yer bab-as yenna-as:

- Tikelt-nniḍen d nekk ad iruḥen yer-s.

Yenna-as Bab-as:

- Ala a mmi, ad-tt xesreḍ kan idrimen-ik.

Yenna-as uqcic-nni:

- Aha kan ur xesrey ara.

Durt- nni id iteddun, yewwi rebea duru, iruḥ ad isseweq.

Ammud

Mi yewwed, iwala amda-nni i yef is-id hedren wayetmas, iruḥ yer-s inna-as:

-Ad ak ḥkuḡ tamacahut n lekdeb, acu kan ayi-d fkeḍ rebea duru ad rebḥay aked tid ixesren wayetma.

Dya yqbel amdan nni, yenna-as:

-Yarbaḥ.

Yenna-as:-**Amacahut yef ass mi meqray**

As mi meqrey tḡareḡ deg kurdan, yiwen wass tekker tfidi deg-sen. Yiwen umdakel- iw yenna-yi:

- Awi-asen-d zarrīea n dellae!

Tfey ruḥay yer ssuq, uḡay-d tadellaet. Mi tḡebeay akken ad zrey ma tewwa, yaḡl-iyi lmus yer dixel. Kecmey yer dixel ad-t-id ksey, xeleey imi ufiḡ ssuq-nniḍen annect n laeḡeb, warḡin zriḡ ssuq i t-yečban, uḡay-d acu ḥwaḡay akked zarrīea i ykurdan-iw. Ass mi d-fryey yer berra, yewwet-iyi waḍu, yenna-yi-d umdakel-iw:

-Ettef ibawen, arri-ten yer daxeln teccuyt ad rekmen ečč-iten. Xedmay ayen iyi d- yenna. Cwiya kan ttuḡ-ten yef tmes, ibawen rekmen rekmen, fḡen-d si teccuyt, fḡen si tewwurt, berra n wexxam, fḡen i tzulixt. Akken snat n smanat, ruḥay ad zrey acu yeḍran d ibawen-nni, mi bḡey ufiḡ-d tibḥirt annect n la3ḡeb n ibawen,

Ḥawqay amek ara-aten awiḡ s axxam; amek ara xedmay, ččureḡ-d ssin icwariyen yiwen iqres wayeḍ ur ixad ara, eebbayt-en id yef sin iḡyal yiwen d aderyal wayeḍ ur yettwali ara. Ruḥey-d s saxxam. Kra nečcat, kra nefka-t kra njeme-it akken ad-ten nezzu.

Ass-mi d-yewweḍ lawan ibawen, ruḥay anda akken it eallaq yemma tacullit-nni n ibawen, dmay-tt-id, mi bḡay yer tebḥirt akken ad t-ezuḡ affay tacullit n uqeddid i d-wwiḡ, amek ara xedmay, ad uḡalay s axxam yebēed, xemmemey xemmemey tfay zereay-t, uḡalay-d s axxam, tebbeḍ smana nniḡ-as wellah ar-d awḍ-ey ad zrey acu yeḍran d uqeddid-nni, mi bḡay xeleay mi walay iqarray igenduzen fḡen-d deg wakal, earḡay ad-ten-id suffay ulac, ksed acu d wwiḡ ara, d ssensali, d imraren ugin ad fḡen, xemmemey xemmemey, nniḡ-asen kan “Tikuk” negzen-d akk ruḥen qbala ar udaynin. Ssaēlafay-ten ar mi meqren, yiwwen wass, ruḥay ad-asen d-awiḡ aslen yewḥel uqerruy-iw ger ifulkan earḡay ad-t-id ksey gummay, tfey ruḥay s axxam wwiḡ-d tamencart gezmay-d afurk-nni ksey-d aqerruy-iw.

Ammud

Yiwen was, i csetwa isenna mliḥ udfel, yaḍen-iyi yezgaren-iw, wwiḡ-ten ad-ten Saliḡ sufella n tulmut, ɛarḡay ad-ten Saliḡ ggumay, gumman ad alin, wwiḡ-d ssensali, imararen baqi akken ulac, amek ara xedmeḡ, amek ara xedmeḡ, wwiḡ-asen- id lkarmus ččan armi felqen, bran-d i yleddayen-nsen dya kan win ara d-tfay deg yileddayen-ines ad yali, win ad jebday deg yileddayen-is ad yali, akken kan armi d ulin akk. Ciṭṭuḥ akka sliḡ i šsut yer dixel umezuḡ n yiwen uzger, imi dliḡ yer-s afay tabuzgrayezt tebrek yef tmellalin la teqqar: yef rbaetac... yef rbaetac..., ksay-d rbaetac n tmellalin gǧiḡ-as rbaetac, wwiḡ-tent-t- id saxxam, nekkni di rbaetac yidnay, nečča yakk rbaetac rbaetac, ugarent-d rbaetac.

Yuyal-d uqcic-nni s axxam yewwid yides rebea duru ynes akked d tid n wayetmas. ¹

¹ A. BOUDJELIL, village azeffoun

Tamacahut tis : 2

TESEA U TESIIN N LEKDUB

Amacahu!

Ahu!

Win i d-yennan ahu ad yaf lxir d lhu tamacahut-iw ad teqbae am usaru.

Yef yiwen iruḥ ikerrez ibawen, imi d ass mi i d-wwden i leqlie iqellee-iten, inna-yas qelbay ayyul ḥaca win isellen, ulaḥed yef acu ad- ten- i d-εbbiy, bezzaf kemmil-it, ttaylayen yer lqaea

tteḥnunufen, asardun ur sen-d kfin ara, inna-as: weḥlay yef acu ara ten neqlay, ruḥay wwiy-d akured, neqlay-ten yef ukured, imi wwday anda ara ten ssarsay deg yixef n tulmut, srewtay s telkit d ukured.

Inna-yas: Imi srawtay, sazediyay swacu ara ten siwday axxam, tiyilwan ur newwin ara, ticekkarin ur d-kfint ara, εemray-ten yer tcebbakt, inna-as: imi bday, ssers-ay ibawen deg uxxam, nniy-as i yemma awid ad feḍray lluzay, inna-yas: tewwi-yi-d ayrum terna-yi-d taqessult n zzit, tesmar-iy-id azal ad yawi uyaziḍ deg uqamum-is, inna-ya: jeddi ilul baba yettmurrud, tewwi-yi-d ayrum, inna-as:iruḥed baba hata hata hata s umurred iwḍed kan yebyed acamar-is deg tqessult- nni, inna-as-d: zmiy-d lqella n zzit yer tqessult- nni, nniy-as: i yemma tura atan feḍray, εerday-d ibawen-agi ma wwan, inna-yas: ieedda tebrid ibawen, teel seksu inna-yas: ur rgin ara ad furen, inna-yas: tger tifrect d wezgen yer tecuyt, ur sig ara ad fak leftil kan iwwa ubisar- nni, tekkufet-d teccuyt, tekka lmarqa deg tzulixt, inna-yas niy-as atan ibawen- agi rebḥen ufan-tt tewa, inna-as: teell-ay-d seksu nečča.

Tamacahut-iw lwad lwad ḥkiy-tt i warrac n leḡwad, aεerjun n ttmer ad iruḥ lekder lekder ad tneččakk lwaḥid ad neḥder.¹

Syur: Nna Wardia

¹ Ichallal Kafia, Imadalou Nadia, Agmar d tesleḍt n tmucuha deg taddart Abaynu (Timezrit) leerc n at yemmel deg Bgayet, 2018.

Tamacahut tis: 3

Tamacahut n lekdeb ur nesɛi awal n tidet

Wagi d yiwen n wergaz yesɛa seɛa n warrac, acu d igellil, ɣal ɣal ɛllah d amuɗin ma yella wacu id yewwi I lexla ad –t ččen ma ulac ad qqimen. Argaz –agi yesɛa gma-s d amesbayur d amerkanti, yesɛa lxir, yesɛa cci,

Ussan nni win iseɛan cci d win yesɛan lmal, izgaren tiyetten, izamaren, akal, azemmur, axarrub, tazart, zzit. Tɔɔded leid tameqrant, medden akk uyen-d akraren, uyen-d iqelwacen, wid-nni ulac, kren warraw-is, tamyart-is nnan-as i baba-tsen: a baba-tney d acu ara nezlu leid, flan yuy-d, wihin atan yuy-d aqelwac, wihin atan yuy-d ikerri, i nekni. Baba-s nni yeɛwaq amek ad yexdem,

ixemmem cituɣ inna-asen, ruɣet yer ɛem-nwen ahat kunwi ad aken isetɣi ad yidem ad awen yefk ikerri ney aqelwa.

Iruɣ umeqran-nni imi d netta i d ameqran, d netta i yuyalen ittɔɔebbir deg uxxam.

_A ɛemmi, ɛaslama

_ɛeslama-k a mmis n gma, d acu i k-id- yewwin?

_Inna-as: a ɛemmi tezriɔ nekni lɣala nney cwiya-ten kan ma yella wamek ad ay tefked ikerri ney zenzay-t-id suretɣal melmi nesɛa ad aken xelles.

_inna-as:ad awen d fkey ikerri meɛna cart!

_ d acut a ɛemmi?

_Inna-as: ad ayi-d awiɔ tamacahut n lekdeb ur nesɛi awal n tidet, ma teɣkiɔ -iyi-d tamacahut n lekdeb, ikerrri-agi atawiɔ baɣel.

Ixemmem uqcic yenna-as: a ɛemmi ur tessinay ara.

_Yenna-as: ihi dayen. Yuyaled s axxam.

_ acu ikid yenna? yeɣka-asen

Iruɣ winna ddaw-as, _ a ɛemmi atan gma-k lɣala, nekni ..., tihin..., t-agi.

Yenna-as: akken i as nniy i gma-k ad ak -d iniy i kečč, awiyi-d tamacahut n lekdeb, ma tewwiɔ-iyi-d tamacahut lekdeb, awi ikerri i yak ieejben.

Kan akken, wayeɔ, wayeɔ, wayeɔ armi d yeqqim umectuɣ. Daymen di tmucuha n leqbayel d amectuɣ i yɣercen.

Ammud

Iruḥ umectuḥ-nni yer eemmi-s : _ a lwaslama-k a eemmi ma labes, ma bxir i telliḍ, ma tğahḍed.

- a læaslama-k a yuḥric, acu ikid yewwin
- yenna-as ruḥayḍ ad awiy ikerri!
- yenna-as: maena nniy-as i gma-k
- yenna-as: ula d nekk zriy, ula d nekk ruḥayḍ adawiy ikerri-nni
- yenna-as: ihi ad iyi d awiḍ tamacahut n lekdeb!
- yenna-as: ahyā eemmi, tamacahut n lekdeb, yenna-as: amek ad ak-d awiy tamacahut

n lekdeb nekkini cfiy am ass-a ass mi tluḍ, yenna-as: a eemmi as-nni yefka-d rebbi yiwen wass igerrez, deg unebdu, smayem tterḍiqen-t, adfel isenna-t armi d tawwurt ur yelli wansa ad tæaddiḍ, yenna-as a eemmi, cfiy-d ass-nni jeddi iruḥ yer ssuq, ass-mi-d yewweḍ yufa-k-id tluḍ, yenna-as dya d nekk i yewten lbarud a eemmi, yenna-as cwit akka a eemmi i lferḥ-nni i deg i nefraḥ, jeddi yeččur-d acwari, inna-as lqedyan neksit-id, inna-as ruḥay yer ukufi ad ksey kra n tkemcin n tazart, inna-as: kecmay yer ukufi ufiy tamdint, yiwet n temdint d acu-ten ilellucen, d acu-ten iṭenṭunen, d acu-ten iberwiḍen-nni akk ileḥḥun, ufiy leibad tferfren, yal lḥağa tellaelae.

Yenna-as: a eemmi nekk leḥḥuy keččini telliḍ d agrud d aleqqaq akken kan i ak gezmen timiṭ. Inna-as: a eemmi mi tedduy yuy lḥal setti tennayi-d, yur-k ihi awi-as id lḥeq-is i eemmi-k, ass-mi leḥḥuy di ssuq, xezray akka kul lxir iellaq, inna-as: nekkini d acu ruḥey yer ssuq anda znuzun aksum, yenna-as tamezwarut n tmezwura i-d uyey d aqerru n uzger, inna-as earday ad t-id refday iyelb-iyi di teyzi, amek ara t-id awiy, axatar yis ad nsečč taddart.

Inna-as: a eemmi cfiy kan am assa mi-d uyery aqerru-nni n uzger ruḥay ad t nalay ihadred, yebbaebe-d yenna-yi: “a mebruk fell-awen hatan yerna yerwen uqcic deg uxxam”

Yenna-as syin eaddan-d sin i wakken ad nerfed, yenna-as, yiwen deg-sen cfiy-d aemmi yella d axeddam yer jeddi, yenna-as a eemmi mkul afus deg-s iyleb akufi, yenna-as: cfiy m-ara yettef tayuga n yezgaren, mi ara yeeyu wezger, yaeya ad iserḥ i yiwen ad yeqqen lmaeun-nni d uzaglu ad –ten yerr netta d wezger-nni ad ikerz akken. Inna-as ieaql-iyi-d nekk lliy d amectuḥ ussan-nni. Yenna-as a eemmi dya d netta iyi-d iwwin aqerru-nni n uzger.

Ammud

Deg ubrid n tuyalin nufa-d tala, acu n tala llah ibarek tettfeğgiğ, yenna-as neqim i wakken ad nesgunfu cituḥ, yenna-as akken ruḥay ad εemrey uraw akken ad sirday ifassen-iw, aman-nni uyalen ttreqriqen, yenna-as dinna walay tḥeder-iyi-d setti, teqqar-iyi-d teattled di ssuq, ilaq ad yiwled hatan ttawden-d inebgawen, yenna-as a εemmi ass mi xezray yer waman-nni walay tdeqqiren cyel n yitran yer daxel, acu n yitran!

Yenna-as xezray akka! Tamdint am tinna d acu id yewwin itran deg zal qayli (...).¹

Tamacahut tis 4:

Tamacahut n lekdeb yef lekdeb

Kdebt kdebtine, sefsiy tisegnit, dert tagersa d lmus n lehfafa...

Yenna-as seiḥ ajḥiḥ, yesεa ljerḥ yedhar, εely-as tifiza temyi-d eččejra n tayda deg uzagur n wejḥiḥ, Agdiḍ iεel lεec deg eččejra n tayda, refday akura ewtay-t.

Tuḥal cahrayen n tyerza. Mi teddouy ad saliy izgaren ad kerzay, deg wacu ihenḡabaday ad yeqres, ssensla teqres, amezuy yeqlee, djebday-ten deg leddayen ulind.

Kerzay sakin megray irden. εebbay-d ticbakt n sbul n yirden yef lhica*, yers-d wegdiḍ yenqeb aεeqa n yired temmal ttεebiya, εellay iblaḍen, mazal temmal, dya uzlay deffir n ugdiḍ-nni

Seyday-t-id, zliy-t, kksay-as aḥebu n yirden, sarsay-t deg tεebya tḥub. Kemley abrid-iw.

Ufiy taεect n tsekurt, timellalin deg wacu ara-tent-εellay ylint-iyi, deg uqelmun aniy aciḍaḍ-iw, xemlay-tent-id deg tecbakt wwiy-tent-id.

Umbeεd mugray-d idles, gezmey-d yides amezuy n belharet dya usiy-d axxam.

Imi i d-wḍay axxam, ufiy-d baba yennarna (ilul), tbaraken-iyi-d medden, ferḥay refdayt, tturaray yess, yekcem-iyi yer sdaxel n tbaqit n trid s zzit uzemmur, newwi-d iεewamen ur-t-id jbiden ara, dya tizit tḥezzem iman-is tjebd-it-id, teffey-d deg tbaqit tcemmax s zzit, neaḥrit njemeε-d tayriza* n zzit

Deg uxxam sersen iquslan i wakken ad εallen tihrouzin s ibawen. Azger mi sefkan idles icum rriḥa n umezzuy-nni n belharet, yefjaε, yeḥayres ssensla deg yalab-is, yewli-d yer

¹K. BELAIDI, Village Azeffoun

Ammud

wawnes* yeɣtal aqessul-nni, iwezzaε ibawen-nni. Ruḥay ad awiy taqabact ad-ten neqcaɣ ufiy-ten myin-d. Ruḥay ad-ten hemmray ufiy-ten quren.

Taqsit ayi-ni tedra-yi deg yiwen w ass.

Tamacahut mliy-tt-id ad tt-ruḥ lwad lwad, uccen ad-t- iqqed Rebbi, ma d nekni ad ay yeεfu Rebbi.¹

Tamacahut tis 5: Tamεayt n lekdeb

Amacahu,

Yella yiwen, yeqqim di tejmaεt. Nnan-as anwa ara ad d-ihedren tameayt n lekdeb. Yenna-as: d nek. Yeim, yenna-as: Amacahu, Nella neqqim deg uxxam. Tella tmettut-iw, tger ibiw d yefleq. Ibiw d yefleq. Yenna-as: tettḥerrik, tettḥerrik taccuyt-nni. Tekkuffet-d teccuyt-nni. Yenna-as lhεmla tekka tawwurt, tayed tekka tazulixt. Yenna-as: mi subbeε ddaw uxxam. Yenna-as: ufiy arkaben n wadda ḡḡuḡḡen, wid n ufella wwan. Yenna-as: ahya, amek ara ten-id qeleay. Yenna-as: qeleay, qeleay ibawen. Yenna-as: ulac d acu ara yi-ten yawin. Yenna-as: ʎef wacu ara ten-id-εebbiy a Rebbi. Yenna-as: εebbay-ten-id yef umcic. Yenna-as: wwiy amcic, εebbay-ten-id yef umcic. Yenna-as: teslex teerurt-is, ḥukkey-as aεeqqa n ttmer deg teerurt-is. Yenna-as: ḡḡiy-t deg uxxam, ur t-ssufeyey ara umcic-nni. Yenna-as : ttedduy, ttedduy amek ara xedmey, amek ara xedmey a Rebbi, anda ara ten-srewtay. Yenna-as : anda ara ten-srewtey. Annar ur ten-yettawi ara, lqaea ur tent-tettawi ara, axxam ur ten-yettawi ara. Yenna-as: amek ara xedmey. Yenna-as εelley axxam deg yixef n tulmut. S wacu ara ssaliy izgren a Rebbi. Yenna-as jebdey s yimurar qersen, jebdey s ssnasel, qersen. Yenna-as: fkiy-asen aḥbel n ukermus, bran-d i yileddayen, jebdey deg yileddayen-nni, ulin. Yenna-as: mi wwdey yer din, Yenna-as: A Rebbi amek ara srewtey. Yenna-as: qqney izgaren-nni, ssrewtay. Yenna-as: ali, tuyaled, ali, tuyaled. Sliy i yiḥiqen, yeqqar: teččur, teččur. Yenna-as: mi ḍalley, yenna-as: ufiy-tt deg umezzuy n uzger tεeccet. Yenna-as: ḍalley yer tmellali-nni, yenna-as: tacwirt ur tent-tettawi ara. Yenna-as: amek ara xedmey. Wwiy-tt-id deg tεellaft. Yenna-as: amek ara xedmey. Yenna-as: wwdey yer uxxam, qqimey. Yenna-as: ruḥey yer lexla ad gezmey aslen. Yenna-as: iwḥel uqerruy-iw ger yifurkawen. Yenna-as: ruḥey-d yer uxxam, wwiy-d tagesrart, gezmey afurk-nni, kksey-d aqerruy-iw. Yenna-as: sliy i sslewlaw. Yenna-as: nniy-as d acu? D acu? Yenna-as: nnan-

¹Site internet : <http://www.timucuha.com/tamacahut -n-lakdeb-flakdab/>, 14 DECEMBRE 2017

*Tayriza: Unité de mesure kabyle =100litre

Ammud

iyi-d damyar n jeddi-k i ylulen. Yenna-as: ruḥey, wwḍey armi dinna. Ufiy jeddi ilul.
Yenna-as: yeqqar-iyi-d, mbebbaaah, mbebbaaah. Yenna-as: fkan-iyi-d ad syay sufella
uḡeylal-nni ntemllalt zzit. Yenna-as: yexdem kan akka,

yeḡli jeddi d axel n tmellalt. Yenna-as: amek ara t-id-kksey, amek ara t-id-kksey. Ulac.
Yenna-as: kksey leḥwayeḡ-iy, rniy nekk sufel uḡeylal-nni n tmellalt. Yenna-as mi d
nekkes jeddi, yenna-as: ačamar-is yezmi-d lqella. Yenna-as: eelqay-t deg tṭas, tṭas-nni
yerrez, zzit ielleq.

Tamacahut-iy lwad lwad, wwiyy-tt-id i warraw n leḡwad, imcumen ad ten-id iqqed Rebbi,
nekkni ad ḡ-d-yerzeq Rebbi.¹

¹ Massa. Bellal Hakima, Docteur d'Etat en littérature et cultures Amazighes, UMMTO.

Tamacahut tis: 6

Lekdeb imzenneq

Amacahu! Ncallah ad telhu, ad teḍbee am usaru, ad tgemmu ad trennu, alamma temmed d ajgu, annect n Dda lhağ Hemmu.

Illa yiwen n ugellid, agellid ala Rebbi, ur ittagad bab-is i t-id-ixelqen, ur isei rrehma yer yimdanen. Win d-ildin seg-sen imi-s, ileggen-it iyḍel-as tuymas, irra-t d afermac. Win ittḍelmen issuter azref-is, igzem-as iles-is, irra-t d agugam. Win ur nessader i wallen mi d-teadda yiwet seg tlawin-is, issali-yas-d tiṭ-is, irra-t d abattuc. Win iæfsen ayla-s ula melba tteamud, igzem-as tifednin, irra-t d aqudar. Ma tmazzedḍ yer tbexsist-is, igzem-ak afus, irra-yak-t d aqermaḍ. Qqlen akk yimdanen d iqucahen d imeedar.

Seg wakken ih̄sa ulac win illan nnig-s iqqers-d seg yigenni wis sebea. isserwat ala deg lbaṭel, isseḥder-d ḡahennama deg dunnit. Ifka lebyi I tnefsit-is, idha d tedfiwin d zzhu; kra issarem wul-is iwweḍ-it. Netta iḥemmel atas tumucuha. Yiwen n wass ijmeɛ-d akk leerac-is, inna-yasen:

“...tidet tidet tidet! Yal lweqt d tidet. Ssbeḥ d tidet, deg uzal d tidet, tameddit d tidet, deg yid d tidet! Nniy-awen tura naeya deg tidet; tulid yef ulawen-nney! Akka d asawent, win ara d-iccḍen ula d tuccḍa deg tidet, ha-t-an ad indem i ṛray-is. Tura ad nuylet yer tkerkas. Win ara iyi-d-yalsen tamacahut n lekdeb ur tekki tidet, ad as-smirey deg lexwayer-
iw, ad t-ynuy ma yeyna-t Rebbi.”

Seg wakken xussen lyaci, zgan mmuyebnen, nḥafen eran, ikker-asen ṭmeɛ agehrir. Byan ad kksen zzeldt d tigullelt, ad uyalen d inesbayuren deg yiwen n wass. Ikker umezwaru, ibda iḥekku:

“Amacahu ad telhu, annect...”

Ini igzem-as awal, iḥbes-it din, inna-yas:

“wagi d ayen illan.” Dya ad as-igzem aqerruy. Ad ieeddi wis ssin, yini:

“Illa yiwen n urgaz isea sebea n warrac d sebea...”

Ammud

Ini irri-t deg tama, iney-it. Akken wis tlata, akken wis rebea, kra win ieddad igzem-as aqerru, imi llan d imyiden d nniyat innumen ssaḥ. Ulac win izemren ad iḥku mebla ma yæerqed deg tidet.

Azekka-nni uyalen yur-s akken i tedra. Ugin ad rren aḍar. I yuær lhif! Uyalen yigazen am yisufa, reqqen ttazen.

Yiwen n urgaz isem-is Eli, izdey æecciwiw ifergen s uḍerras netta d twacult-is tamezzyant: tamettut d sin n warrac iqmamaden. D alemmas deg leæmer, yezzid deg lqedd, meena ikna imi t-terza lmeḥna d lmerta. Ittban-d zun d amyar ijbān. Acebbub icab am yilis. D bu wudem ahrawan iruḥ cwiṭ s teẓzi, aglim inted yef yiyes, d aras izza i yizilan. Inzer ameqqran iækef acemma. Ccalayem-is sfaxxwen am yizellafen. Allen tiberkanin d timeqqranin d tiqetṭeanin am yisefdan, ur tezmireḍ ara ad ten-txezreḍ. D bu lhiba; iyucc ṣṣdee; ur ihedder d medden. Deg yiman-is. Yef waya i izdey berra n taddart. D asusam ula deg uxxam. Aṭas i iffer deg wul-is!

Taṣebḥit, iffey ad iruḥ, yer ugellid. Arraw-is d tmettut-being, ḡḡeelulgen deg yicudaḍ n ubernus-is akken ad t-snedmen. Ttrun, ttæggiḍen. Teqqar-as tmettut-is:

“Ttxil-k! ur ay-ttaḡḡa ara, ala keč I nesea, ulac æemmi-k, ulac gma-k. ma inya-k menhu d leqrar-nney! Anwa ara y-yilin d lmendad?”

Eli, ittkel yef yiman-is, imi segmi d-ikker d agellil. Ittidir ala deg tirga d yisirmen ur nderru. Tin Yur-s am netta am wiyid: mmuten ddren. D acu ara yaggad win immuten!

- Lmut yiwen n wass, tigdi yal ass. S yisem n Rebbi! Imi irad s waya, ad kksey fell-

Awen lhif, ney ad rnuḥ yer wid iyi-izwaren. Ass-a, ad ssiḥey tilisa, rnu ad zegrey tiqentyar ur nettwarzar. Mačči kan d lekdeb ara s-skiddbey, ad as-ḥkuḥ tesa mya u tesa u tesæin n yikiddiben imi akka I ibya. (I inna I tmettut-is akked yimsefliden)

Akken slan madden i umeḡḡed d dderz akked leḥyaḍ yer ubrid, teffyen-d seg yixxamen. Tṭafaren-ten akken ad nezzhen. Izerban d yiberdan ggaren-d, ttaččaren d lyaci. Agellid iwweḍ usalli, ihegaga-d iman-is. Ijufar-is zzin-as-d: ineylafen-is d lxuḡat, yessi-s d yidulan-is arraw-is d teslatin, islifen-is d tesliffin, ayawen-is d tayawin. Lhedda agraw iæmer, asarag iččur. Wid-nni heddren.

Wa iqqar:

Ammud

“S nnei n uqerruy-is! Awer d-yuḡal.”

Wa yeqqar:

“Ad yili Rebbi d tarwa-s!”

Wayeḡ:

“Ruḡ awer d-tezziḡ! s kra teẓulleḡ tuẓameḡ, ass-a tebyiḡ ad txesreḡ, ad terreḡ iman-ik d aqcic, ay akeddab, a bu yixurruḡen!”

Yuli Eli yer udabder anda ara d-immeslay. Izga-d akk nnig n lyaci, yunez-as i ugellid, yuḡal izzi ḡur-sen, isḡel-asen s ufus-is seg zelmeḡ yer yeffes, izul-iten. Nutni mazal-iten heddren, sekkren zẓewc. Agellid irfed iyil-is, dya tres-d yiwet n tsusmi dayan kan! Izzenzen-d yizi, iccelqef-it s tefrut-is, ibḡa-t yeḡ sin. Seg yimir-nni, ires ufus yeḡ yimi; iqdeḡ usnuffes asmekmez n telkin; ulac astewtew yer tmezẓuyt; ḡebsen yimetman deg ugerjum; issader bu cclayem allen-is, izza-ten deg tmurt; jebden-d ijrueen-nsen wat ueembub d wat tuyat ittgergizen sdat lallat; ibedd leaḡi sdat n Eezrayen; ijba-d ddeb yeḡ uzrem; iqqur uydi sdat yifis; ikna uyanim i zzeaf n waḡu n llyali. Ula d titbirin akked tfirellas, ḡebsent akken gar yigenni d tmurt. Ziyen illa Rebbi-niḡen deg lqaea-s!

- Bdu, eni dagi ara nens ?(I s-inna ugellid).

« Tamenzut, inzi-k lxir

Ay uggi n uḡdir

A tṡbeq n uzengḡar

Iwumi ikkes uqedmir.

A sselṡan Rebbi ad k-inṡer

Keḡ d tabard nek d tṡter.

A bu ujaḡur, a bu uḡengḡur

Issenduyen iyi deg ugduḡ

Isgaḡen ḡḡina s uḡjur.

A bu ucenfir n ucedluḡ

Iḡlulqen am umeccelḡuḡ

Ifka-yak Sidi ur icuḡ

Teslazeḡ imecṡaḡ deg dduḡ.”

Iwwi-ten-id yeḡ yiwen n nnefs ur iḡbis. Agellid ikkeḡkeḡ d taḡsa, icreḡ, itfeḡcec. Ikkes-as ukarus n unyir, insa-as, inna-yas zzeaf, yuḡal d leḡrir n umaḡrir. Lyaci-nni yugaden

Ammud

issusmen, ifsi-yasen uyerrus: zmumgen yimawen, idall-d yiṭij, ifsa ujeḡḡig. Iččewčew waqqur icna. Ddunfint tliwa, neflent. Ččurent tregwa, sergergent.

“Keč, tæḡbeḡ-iyi. Lehdur-ik, zgan-i-d ḡeg wul. Kimmel awal-ik kimmel!”

- Nniy-ak a Sidi sselṭan, cfiy amzun d idelli mi d-ilul jeddi Weeli, d nek iyferqen tunticin i teemumtin d leemum, xwalti d xwali, tiḡiratin d lḡiran.

Azekka-nni, d tafeggalt-is. Cfiy nessebzeg-as ibawen. Nessers taccuyt s ufella n ukanun. Akken ibda yesduxxum yesbumbux, trekkem tesraggat, tettfukti tfetti, teččur armi d iffuyen. Ikker dixel-is “waz akin ṭhersed-iyi-d”. Ineggez-d seg-s yibiw yer tlemmast n tyeryert, iḡdaqer, icḡadeḡ, iqlaleḡ, iæeggeḡ: “Nnaaay a baba ryiy!” Syin, iḡelleb yer tewwurt, iædda d tzuliyt iffey. Vawley uzzley s afrag, ur t-qḡieey ara. Kkiy d tsuffeyt yer tmazirt, walay-tt ifka deg-s Rebbi. D ayen ur tettammed a Sidi! iffukti yibiw-nni, teččur tmazirt. Ttmuquley deg-sen mi ggaren azar am waffar, armi d-uḡen akk tamazirt seg talast n usammer yer tin n umalu. Bdan teffyēn-d seddaw lqæa; tdemmiren-d akal. Deg tazwara, d iæquqen ileqqaqen ireqqaqen imecṭuḡen, sgamen, ttalin ttnernin, ttaken-d iferrawen, juḡḡugen, teffyent-d tfejyal i d-iggaren armi d sebæa u sebein n yiæqqayen. Yal æeqqa ad iččar imi. Rnu ur rekkun; ur seææun ccluc. Icelman-nsen rqiqt am rriḡa n tmellalt. Sken-iten kan d askan i waman iḡman, ha-ten-an wwan. Ttuzuren yiæquqen-nni armi cban deg leḡdari n yifitwan. Segmen dayen kan! myezgen-d akken ma llan ama deg teyzi ama deg tehri, Wa ur izad yef gma-s: weznen, qæden, ruḡen d idurren. D ayen issewhamen! urḡin ten-walay segmi d-luley ula deg tirga.

Uyaley saxxam, kra ikka yiḡ æussey aceqqiq n tewwurt. Hærey melmi ara d-tenqer seg-s tafat. Ur teqmīc tiṭ; ur iris cfer yef gma-s; ur d-isteqsa Fell-i nadam am zik, seg lferḡ n rrezq i day-d-ismar Rebbi amææuz melba ceḡḡa.

Ass wis tlata, Fyey zik zik. Ruḡey ad asen-ssikdey. Akken kan wwḡey, ufiy iṭij iṣṣeḡḡeḡ. Yuder-d yer lqæa. Iḡbes nnig n tmazirt s wazal n umrar. Cwi kan sburrey amṭella ameqqraḡan i zḡiy s yildi n wusran. Wannag ad tezlef tṣegnint-iw, ad teknef tmelyiqṭ-iw seg uzyal azeqqan n uzaylal. Lhedda bdan ttiwriyēn, iyelli-asen yifer. Sakkin, ttibriken; tejjxent tfejyal; Wwḡen-d i tmegra, ur din araju.

Wwiy imegran ad ten-megrey; ad jebdey tikelt ini rrzen. Leqqmey-d ilwacen yer yiḡiṭusen, kif kif. Heṣley amek ara xedmey! kan akka mmektaḡ-d, uzzley am lebraq yer

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temyart n jida. Temmuqel yer tama n xwali-s teldi imi-s, teqleε-iyi-d uelec-is ittengugun itteelulugen ur d-tenni aħħ. Ala win i s-d-yugaren deg umayeg n ufella. Tefka-iyi-t-id, bdiy yis-s tamegra. Γ liy fella-asen, wwet ma ad tewwt-d zelmed yeffes, wwet ma ad tewwt-d zelmed yeffes. Xedmey deg-sen ayen ixdem sid Σli deg Nsara: tayerza n sin wagguren yedley-tt azal segmi i k-d- bdiy ameslay ar tura. Jemeey tadliwin d irebban; jemeey irebban d irinen; jemeey irinen d taffin. Yal taffa ur tezmir ara ad as-teffel tninna.

Mi yezeggen uzal, iwwi-iyi-d yiwen imekli. Yettak anzi yur-i; kkes-it ffer-it d nek, ney nek yid-s zun d akniwen ney d ifuraz n tmellalt. Inna-iyi-d: “Ur xeddem ara ayilif. Nekk d mmi-s n mm-s n mmi-k, usiy-d ad k-eiwney.”

Mi mmuqley deg-s, ħulfay yis-s iqreb-iyi, ama deg yidammen ney deg şşura. Lameena, mmi d amecţuħ mađi, rnu uread izwiğ. D lewhayem! Ur zriy amek ixdem armi d-ikcem deg-i, nuyal d yiwen. Faqey s tezmert-iw teğhed am tin n rebein n yilemziyen. Armi d imir-nni i ħşiy d netta i yi-ieawnen deg tmegra. Ddmey-d taryadt n uyrum n temtunt; izmer ad iglilez fell-as ugrud seg waken meqqret. Smarey-d tidikelt n zzit – Rebbi ieuzz-it – akken ad ssisney. Tenteg-d tiqt seg tleqqaet ntqedduħt. - ur k-eniy - Iwwi-tt-id Rebbi yer tiť-iw. Din din temy-d deg-s tzemmurt. Deg tazwara-s, d tamecţuħt annect n tgasest n lebşel. Teffyen-d seg-sen yigedman ruħen deg yigenni am yiyunam. Ammer tettafed, ur tetťixir ara gar wallen-ik, ad tettmuquled kan yur-s! turew armi teclex. Twerrek d bu yiccer!azerrağ!aymel!acamlal! agraraz...tecbeħ d ayen kan! tin yur-s terra-yi tili. Uliy fell-as, snehzey-tt tikkelt; iyli-d akk yer lqaea am ubruri. Arrac d teqcicin ddaw-as ixicanen. Win iččuren taculliđt, ibubb-itt, izzerezef yis-s yer lemainsra. Lħaşun, tyad-iyi ad tt-gezmeý. Lameena ur ufiy ara amek ara xedmey akken ad d kksey aqerruy-iw iħeşlen gar yifurkan-is imtuttalen am yizerman! netgey s axxam amzun d ifetťiwej. Tuqemca n tiť uyaley-d, gliy-d s tgelzimt d ucaqur. Gezmey-tt akk cwit cwit d ifassen. Qeddrey lgedra-s d aseryu i uzizen d useħmu deg yimir n unebdu. Seg wass-nni, teħla tiť-iw, tserreħ, tmerreħ, ttwaliy yis-s yer Meğğana d Xerrata.

Ass wiss rebea, wwiy zzwayel ad ssiwdey yis-sen lyella. Zzayla iwumi eebbay teyli ur tezmir ara ad d-tekker seg tmurt. Wwiy ieawdiwen d yiserdyan, rrzen ldiy tawwurt nkantu, đefren-iyi-d yiyuzad d tyuzad. Ula d ifrax, yal wind-ineqren tamellalt-is, irza-tt-id sdaxel iffey-d seg-s, issuref idfer mamma-s. Ttebbiy-asen, ssawadenyer sebea n yinurar. Yal annar, wessie annect n ugni n lemħella. Ččuren yinurar. Σewqey sanda ara rrey ayen d-yugaren! ad ibarek Rebbi! Nuday akk tizuyar d tquea, ur ufiy amkan wessieen. D ayen

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uysey llzey! Mi rriy yer deffir uxxam ħaca-twen akken ad rrzey luḍu, mmuqley akka d wakka lafey ad iyi-d-iwali wabēeḍ. Akken eedday ad qummcey, walay annar sfella n tulmut. Isley, iyerra. iqeed am tdikelt n ufus. Wessie d ayen ur qeṭṭeen wallen. Amek ara xedmey? šeffrey tikkelt. Yal afrux, yal tayaziḍt, yal ayaziḍ, isseqreb deg wafriwen-is snat n tikkal. Ieella deg yigenni nnig n tulmut, iserreḥ-as i tteebga-s s annar. Mi dayen kfan, qqen s akantu, aneggaru seg-sen irra taggurt.

Ferḥey yis-sen aṭas. Ula d aeahed euhdey-ten ad asen-rrey lxiṛ d tejmilt: ur ten-sxerray, ur ten-ssagdey, ur ten-ččiḡ, ad asen-suzzurey aclim d ugercal, ad asen-rennuḡ timzin d yirden, ad ten-ttrebbiy alamma meqqrit. Win izemren i yiman-is, ad as-ldiy tawwurt, ad as-fkey tilelli, ad ad-rnuḡ rkel, ad as-iniy: “Ruḥ! anda d ak-tella aweḍ-tt” Mi slan akka, ḡlin-asen-d yimeṭṭawen msakit seg ufraḥ ferḥen. Ziy sellen, fehmen akka am keč d nekk! Kkren yeḥ yiman-nsen, bdan ttemsalamen ttemsudanen; ttemḥeggin ttemyeḥnacen; ttemyesfaḍen imeṭṭawen. Reḡgmey-asen a Sidi i m-iyi eawnen deg tallit n ṭṭiq d zzmik. Iqqen-iyi-ten-id Rebbi d iyeffusen. Dcctla! d aḡar l eali am keč a Sidi.

Agellid, ikres uḡar n unyir-is, ikrez d tiregwa. Lhedda yuḡal d tagnawt n llyali. Issali tammin-is, icree arquqen-is ikker ad as-igzem aqerruy, immekta-d d netta i das-innan:

“Haaa! ad d-tsedduḍ ula yiwen n wawal n tidet.” Dya, yuḡal s amkan-is ičča-tt teḥma, yuḡ-itt metkemda iqqim.

Ma d \sum li akeddab! iwwet lebraq deg uēbbuḍ-is. Ixsef irgagi, tekcem-it tawla tewwet tziri deg wudem-is, ixuṣṣ kan ad t-iffey rruḥ. Imir kan immekta-d arraw-is imecṭaḥ. Seg ufjae ifjeε, ur ifaq d yiman-is armi s-tuzzel terga n waman iwrayen gar yigerzan-is. Cwi kan! ulac win t-iwalan. Ula d lqaea iyaḍ-itt; teswa-ten din din, tessebleε-iten.

Ayilif ameqqran, d ass wiss xemsa, mi d-iwwēḍ userwet. Wwiḡ tayuga n yizgaren, ḡḡiy-ten yer lḡedra n tulmut. Bdan eellfen: fernnen čilmun ttaḡḡan ifer. Zzin-as-d i lḡedra-s; cuffen yieeddisen-nsen, rwan nnig tawant armi d-grent teqrinin. Qqimen i tili-s ad qeyylen. Bdan ttarran ifezz, slemṭusen, ttemyemcaḥen am watmaten.

Refdey allen-iw d asawen armi iyi-teyli tcacit. Tettban-iyi-d seg waken elayet tcebbubt-is ithuzzu waḍu akin akka, amzun tettberriz igenni neḡ teskikkiḍ asigna. Uliḡ-tt, ulbabey-tt. Akken wwḍey, mmuqley-d d akessar, mlleliy. Izzi leeqel-iw am warzuz yeḥ lmeṣbeḥ. Din din islef-iyi-d uzwu asemmaḍ am ugris; isduqqes-iyi-d seg ššrie, indeh-d fell-i: “Nniy-ak: kker!” dya ukiy-d. Banen-iyi-d yizgaren-iw d imecṭaaatṭaḥ annect n yizan.

Ammud

Serrħey-asen i yimurar akken ad ten-id-ssaliy yis-sen. Qqnen-d iman-nsen deg wacciwen. Σelqey-ten-id, qqersen yimurar. Rniy-d ssnasel gezment. Fsint akk tizegatin. Čcerninent, ttegriribent ta deffir tayed, ttemzazzalent d timezwirit s agelmim.

Ğgiy-ten armi bdan asrugmet; ldin imawen-nsen ad myehdaren. Tıfey-ten-id deg yiledayen, ssuliy-ten-id yiwen yiwen.

- Σni ittwajbad uzger seg yiledayen! wagi d lekdeb imzenneq! Akken s-inna winna:

“taqesset terrez, zzit ielleq!”(i-d-inna umeqqran seg yineylafen-is i d-yukin imir-nni kan seg yides)

- Ssusem ay azger-nniđen! d nek i s yennan cerreg ur ttxiđi, eebbi ur nehher, ssery ur d-zeddem, ssenyel ur d-ttagem. D acu i k-iruhen? Ziyeu ulac-ik akk dagi! (i-s-irra ugellid). Dya yugad-it issusem, ilyet am uydı, awal ur t-id-yuli.

- Qqney-ten; bdiy sserwatey, sserwatey armi sliy iwesmurğeh. Dya ħebsey izgaren deg-sad nesgunfu cwit, deg-s ahat ad ħsuy anta tama seg i d-ikka lħess. Beddey zdat-nsen. Sefdey tidi, smuzegtey, mmuqley yal tama. Ĥşiy-t iqreb mliħ. Ziyeu d tasekkurt tamelħant, ad tt-isun Rebbi! ur tessebced ara. Tessers takwat-is dixel n umezzuy n uzger. Ddmey-tt-id, ħesbey-tt, ufiy deg-s rbeetac n tmellalin. At uxxam-nney deg rbeetac. Fkiy-asen rbeetac rbeetac, rniy-asen i lğiran rbeetac rbeetac. Ayeu i d-yugaren, grey-tent deg uyerbal imcercer, rriy-as-tent i tsekkurt. Tesqerqer, tezdel fell-aset akken ad frurxent.

Ass wis setta, akken irwet unnar, inyed nncel yuyal d adyen, bdiy asizdey. Ferruy lħebb yef walim. Yuyal iħbes wađu.

Gguniy-t, ulac la ayerbi wala acerqi. Wwiy-d iđebbalen. Mi refdey s tzzert ney s ulaħ ad t-elliy, ad icuff Dda Qasi, lğar nney -ad t-irħem Rebbi- leħnak-is annect n teylewt alma qrib ad tredqen. Ad isuđ am ugeccul, ini iruħ walim akked takka d aratus qbala ikcem d ttaq s atemmu. Ibawen yellin yer lqaea. Awettuf izzuyur, issawađ, issiksil. Ifrac d yiwerğeğğiten ttawin-asen-d ccnawi d yicewwiqqen akked thihatın. Ssedhawen-ten fell-asen lxiq akked eequ. Grey-asen tamawt ttarran s axxam. Ttaččaren-iyi iqeffa d yikufan; smarayenyer tissi; rennu ula yer lqaea. Yugar fell-i lxir, ulac sani ara t-rrey!

Ammud

Seg waken eyiy gerdey seg walluy d uşubbu, byiy ad kksey yef wul-iw, ad zhuy cwiṭ, ad cbuy igḍaḍ. Ddmey-d aqendur i d-iwwi jeddi-s n jeddi-s n jeddi seg lkeebea ccrifa, asmi I d-iḥuḡḡ yef uḍar. Iruḥ ula d netta ad d-issired iyessan-is. Ifka-yas-t-iduḍewwaf-is:

Aḥmed Muḥemmed al Seqqaḍt bnu Ṣebdi Lyafur bnu Lbaeir Lḥimayari, fell-asen iefu irḥem, irḥem-ay asmi ara ten-nawed. Amezwaru yer din, aneggaru yer din. Inna-yas: “Axx! Fkiy-ak aqendur-agi d tikci. Ssmeh! Awi-t i yinedfaren-ik yef wayed, wa ittwerat-it yef wayed, armi d-igra yur-i. netta d amellal d acebḥan, iccecece am udfel, izga-iyi-d kan. Abrue-is, ittawed-iyi-d armi d tiglulin. Ttlusuy-t, rennuḡ-as tiqerqudin, ggarey deg-sent idaren-iw. Acu kan, yiwet d teyeffust, tayed tazelmaḍt. Zzuḡurey-tent. Ccebḥey aṭas aṭas, zadey deg nnur, ttiqiy d leqder akked serr, ezizey meezuzey gar madden irkelli. Ansa kkiy qqaren-iyi: “lʿeslama-k a Ccix Ṣli! šṣbeḥ lxir a Zizi! Amek tettliḍ a Dadda Ṣli?”

Nniy-ak netta wessie, ibbuḥra. Ldiy akkagi iyallen-iw; cerrrey idarren-iw; iwwet-d waḍu, ittdemm deg-i, ibya ad iyi-d-isfel. Dya, ittban-d am yiferrawen n ttaylala. Neggzeḡ-d seg tulmut. Deg tazwara, xelʿey; iceqqeq wul-iw, nniy-as ad ifelleq. Mi faqey akken iḥebbes-iyi-d waḍu, ttrusuy-d cemma cemma, kksey akukru, bdiy ttafgey: tikkelt eellay, tikkelt udrey. Uliy s adrar, walay ccafata-is akked yicerfan, tiyaltin akked yimerjan, tijlibin d yiqḍaren. Hewsey Iyil n ubawal d Uzru n tṥhur, tudrin d texlijin. Dehmey Lexmis d lḡemea d wussan merra. Defrey asif Asemmam s asammer armi d anda izder. Seyley-asen zelmed yeffes, meqqr mezzi Zziy-d i Yiweqqasen, Ticci, Guraya. Ziyen ur llint tilisa gar Yiksilen d Yiflisen. Hewsey seg tizi armi d tizi. Ur ttuy aqawej, Tasaft akked Yignan ifehmen iḡran. Zziy-d I udrar d umalu d at Ddree akked Imizan. Rsey yef tacciwin imlawan. Walay Meddur d Qeddur. Sellmey yef at Yeela d Yiyl azeggay, at Mensur d Yiyl Ḥemmad, at Ṣebbas d Yiyl Ucekrid. Uḡaley-d yer Tqerbust n Uḡbalu; sgunfay yer Sidi Yusef lwali, iʿussen yef kani. Syin, yewwsey s Azru lyiran. Kecmey kan deg Uzu iflan, dya mmektay-d tamgudt iʿelan, ittwaliy seg tṥaq n uxxam yal mi ara d-kkrey tafejrit. Zziy-d i Yemma Xliḡa sebaa n tikkal. Ay Akken icbeḥ udrar mi-ara t-id-terred d akessar! Aḥlil a win d-igan swadda, urḡin iwala!

Sbegney-d lferḥ-iw i uqendur, bdiy snemmirey-t imi yi-iaawenyef wayen zrant wallen-iw. Ttalsey-as-d yef ccbaha d tiḡḡerḡert n udrar-iw akked tihugra n yirgazen d tlawin I ikseb.

Netta issusem kan. Ziyen ur ifriḥ ara!

Ammud

Zewrey-d idrren-iw yer lqaea akken ad d-rsey; ixutel-iyi-d waɗu, ikka-iyi-d swadda, yuli-d seg Yiɣzer. Icuff-iyi-d aqqendur, ixdeɛ-iyi: iħweɣ-iyi-t ijleq-it, iwwi-t deg yigenni. Cwi kan, lsiy lqecc-iw, wannag!!! Ad iyi-iney usemmid. Ibda uqendur n twayit itteaya-iyi, iqqar: “Waelala! Ibawen-ik d iquranen, ur ttewwayen ara, ibawen-ik ur ttewwayen ara, d wigad-iw kan i ittewwayen!” Iyaɗ-iyi lħal mačči cwiɥ imi yi-ɛuwer warraci. Iyezza-iyi-d wul-iw, ħukkey tinzert-iw. Ur zmirey ara ad ţebrey. Ammer I das-ssusmey ad iffey rruħ-iw. Din din kan arriy-as ţţerf, nniy-as: “ihi! Imi d ibawen-ik kan i ittewwayen, nek yid-k awer timlilit!”

Nemsebɗa, nemsebra tlata fi tlata. Dya iruħ seg wass-nni ar ass-a.

Kkiy-ak deg wawal. Ksey aqermud i yixxamen. Smarayen s ssqef, ččuren-ten. Fazen tisrafin, ttaččaren-tent. Ttkemmilen asexzen armi qrib ad iyli yiɥij, ibda issiwriy. Lferħ n wass-nni, ur d-ittuyal deg ddunit. Lxir-iw iţaben, d ayen ur twala tiɥ, ur isli fell-as umezzuy, ur d ittas deg lbal n umdan! Zgiy-d s lebɛed ddaw tzemmut i tili; ggarey kan tamawt; ħessbey d acu i itteeddin. Cbiy deg Sidna Yusef ieellqen tisura n lemxaZen n Maser. Ney deg Sidna Slimane iħekmen deg leɗyur n dunnit: ħemlen-iyi, ttagaden-iyi, ttqadaren-iyi, ttayen-iyi akk awal. Armi d yiwet n tikelt, teedda-d tgarfa tucker-iyi yiwen n uɛeqqa se teqrin I d-ibubb ubrik. Tufeg, terwel. Ibda ucwari-nni ittmal. Ddmey-d ibiw seg teqrin-niden, dayen ittmal. Ssersey-as azru, mazal-it ittmal. Ġgeelulgey deg-s, mazal-it akken ittmal. Kkrey kkatay deg yifassen-iw, ttafarey-tt, ttneggizey, ttawiy-as-d aquli-nni akken tħemmel, qqarey-as:

“Azul a Lla tagarfa !

A tuzyint deg ţţifa

Ula d tebrek fell-am terra »

Rennuy-as-d wanniden:

“A tagarfa mm uɛenqiq!

Baba-m a-t-an deg uħriq

La ittnejbad itterdiq”

Byiy ad tt-yurrey, ad d-teldi aqamum-is akken ad as-d-iyli. Nettat ziyen d tacaraft,tfaq-iyi. Temmekta-d asmi akken i s-iħtal yibiħu, ičča-as aguglu. Sliy-as mi thedder deg wul-is, terra-d: “Waaah ma Lalla-k ara tkellxed!” Walay-tt qrib ad tejbu akin I tizi, ad terwel ad tensor. Ddmey-d azerzaf; zziy-t, zziy-t, zziy-t, wwtey-tt. Truħ temri am uħeġġaġu n ssiɛqa.

Ammud

Huzay-tt, ufgem yinewwan-is. Dya, tserħ-as-d I yibiw, iyli-d yibiw s amkan-is. Nniy-as: “Ah ya mm yikurdan d telkin! Imi teşşad sidi-m, ha-t-an tewwiđ amur-im.”

Yuyal ikemmel ubrik abrid-is:

Iteddu iqeed ur ittmal

Am tqedħin-nni n lmizan

I tşenem nnig teggurt n uxxam

Ur iskerkis ur isxerbic

Ur irddu ur inehħu.

Ass aneggaru, Wis sebæa, byiy ad xedmey tameyra tameqqrant, urġin tt-ixdem ula d yiwen deg dunnit. Ad seččey akk wid iqedcen, wid inettaben iwumu kkrent tderra, wid idebren i d-teccef tidi. Ad seččey akk lġiran-iw d wat taddart-iw ezizen, d learc i day-d-izzin; imi day-izdi wakal, izdi-yay yiles, tezdi-ay nnesba. Ad nefreħ imi ifuk nnkaz d llaz, ad d-trestegmat. Ad iġhed gar-aney uzeţtan leħmala. Ad nesæu yiwet n tmuyli. Ad nettemcawar. Byiy dayen, ad asen-seččey tagella d lmelħ. Zriy-ten d wid iceffun I lxir, d at leqniea ittattafen deg wawal, izeggiren adrum yef uyrum. Dwid ittcemmiren I yiyalen, mi tæegged ad k-id-yiten; ur k-ttaġġan deg tegin n ttiq Ad nzux nnuba-nney; ad tt-nexdem deg taddart-nney. Ad slen akk yis-s leerc; ad as-cfun; ad tt-id-ttmektin yal aseggas. D tameyra iwumi ara semmiy: tameyra n yibawen ittewwayen.

Agellid, xas akken tikwal isell-as i \sum li iseddaw-d tidet, meena ur-t-iħbis ara Yunef-as ad d-ihder. Izra-t d lemri n yimdanen merra. Yunef-as ad d-inyel ayen iffren deg wul-is d wayen i t-irħan. Ayen iffren deg wulawen n yineemařen n tgelda-s d wayen i ten-irħan.

Wwiy-d iewwajen n ufexxar d yiqeddacen seg yal taddart akken ad nebdu tasilt ideg ara nseww ibawen. Yal yiwen ittief aman-is. Wa ittyizi-d ideqqi; wa ittagem-d aman seg wasif ineqqel issebzag tixmirt; wa iskar; wa issawađ ittlaħaq tikurin. Wiyiđ ssalayan iericen, ttalin fell-asen, bennun leħyuđ ttemsalen. Wiyednin, ttafaren-ten sdaxel d berra, sellyen mezzin.

Akken i tt-nfuk s lebni, kecmey s ueawdiw qassey-tt-id. Ur as-d-dzziy ara i tleqqaet-is armi dayen inzef, iyli yer lqæa, indukmar iqnajjer, yerrbent wallen-is, isuffey-d iles-is, isnexfat inehhet.

Nessuli-tt yef tlata yinyen: yiwen d inker, sin-niden d ierusen imeqqranen I d-nebna deg wasif. Nerra-yas leinser aberkan; nesmareg-as ibawen; nnekk-en-as times. Akken

Ammud

tebda trekkem, ittali seg-s lefwar, walan-t-id yimdanen. Bdan ala d-ijebbun ala d-ffalen yef tyaltin akked tizza akken ad ččen. Akken kan ttfen imukan-nsen s yiqedduhen wa deffir wa akken ad d-ffin, banen-d sin n yifassen annect ila-ten! Ttadren-d seg yigenni. Ma d bab-itsen ur d-iban ara seg waken elay. Yugar Aæewwaj. Iyumm itij, irra-d tili. Ikna-d yer yimi n tasilt, issemlal urawen-is annect n tkirwant n uswel.

Izaz-d yiwen n umyar yur-i, ihder-iyi-d yer tmezzuyt lafy ad ay-d-isel: “D wagi i d Qessam n lerzaq. Ruḥ-as kan s ttawil! Ammer ad izæef, ad ay-irwi tameyra. Iḥekku-yi-d fell-as jeddi. Ixdem-asen-tt ačal d tikkelt! Ihi akka i k-nniy. Hhhha!”

Iččur seg-s urawen-is. Mazal-itt akken trekkem tredde, ismar-ten ur zriy sani. Nniy-as: “I wumi akka a sidi?”

- Wagi d tis æcra, tella yef medden merra. (Iyi-d-irra).

Iččur-iten dayen, ismar akkin deffir udrar i kra n yimdanen ; mrurden seg llaz.

Iberdiyen-nsen, tzemred; ad ten-tḥesbeḍ. Ijeḥbuben-nsen, mlalen; ttmettaten d nnuba. Ma d wid mazal ddren, kdin iqumam-nsen ikiwanen, ssendin-ten-id am yijuyay deg leæcuc. Wigi gezmen tasa-w. Wellah ar diyi-yaḍen!

Yuyal dayen ittagem issenyal, ittagem issenyal. Nek sseqsayey-t yal tikkelt. Netta, ittara-iyi-d:

- I wumi a Sidi?
- Wagi d lḥeqq n Lḥağ Mnd Usseid Ububker, iḥekmen deg yiziwec, ammer i s-d-iserreḥ,

igzem-ak ifer irna-yak ajeğğig.

- I wumi-t akka a Sidi?
- Wagi d amur n Uæbesslam, iḥekmen deg ubruri, wannag ifejyel iyli.
- I wumi annect-agi a Sidi?
- Wagi d aḥric n bu settaf, issibriken ibawen, ittedham ifer, ittjeggih afejdaḍ akked tiffaf.
- I wumi trennuḍ a Sidi?
- Wagi d tunt n ccluc, izeddyen ibawen; itett-asen ul, ittağğa ulac.
- I wumi-t dayen a Sidi?

Ammud

- Wa d amur n Ubuqeggar, iħebbsen ađu n Bujembar, wannag! Iqlee-ak-ten yef uđar, iđđga-ak-d ala ayebbar. Ha-t-an terziđ aqerruy-iw, tšeddeđ-yi, ur i-thennađ ara.

Waqila ur tecriheđ ara!

- Alaaa! Ferħey buhan! Kimmel kana yen I d-iggran, ma d nekni ad nečč izzan!

Izad deg demmař d zzeaf, irfed ađar-is nnig-I armi d tesa u tesa in akken ad iyi-isselfex am tbexist. Nniy-as: “Nek ur ttagadey ala Yiwen, ma deg lħeqq-iw, ur ttagadey ula d yiwen.”

Irra ađar-is imi i yi-izra ħeřey, nneyna y, irna idlem-yi. Yuřal iwexxer, iwexxer, iwexxer timendeffert armi d anda iyelli yiřij. Ishuccec am uzger; iħber lqaea s uđar-is, isker ayebbar; iqlee-d d tazza am udar, iteddez idarren-is tnehhez lqaea. akken d-iwweđ, iwet tafedna-nni s rkel, teddegdeg akk d iceqqfan wa ur iddi d gma-s.

Imluza-nni ittrajjun s yiqzduħen ilmawen, sersen-ten, uřalen dummyen yer lqaea, sekkfen tetten tisigar. Mi kfan, seřden icenfiren d yicelyumen-nen.

Iyađ-yi lħal imi ur zmirey ad as-xedmeykra. Gađen-yi mi ten-walay akken. Tetřef-yi txennaqt! Ttruy međđdey la ħya. Ttrun yid-i međđden. Refdey ifassen-iw d asawen, tteenni yer Rebbi ttnajiy-t:

“D acu n ddub-iw a Lmelk n yigenwan imi iyi-issenyel ibawen-inu? Ttwaħeqrey ttwadulley keč telliđ! Gef wacu I yi-tqussed? řni wwi y de wessu deg taddart, ne y řiy ayla n tuđđal d yigujilen? Illa winħeqrey seg yimeyban ne y sdermey tiqentert ne y ukrey lgame? Illa melmi gi y kra n lbařel eni keřey yis-k ne y jehley am feru n? Ne y kecmey deg ccerk-ik am Nemrod? aql-I d amdan ay lli y, ma illa wanda ealey, ssuref-yi tqileđ-yi!”

Mazal allen-nney ttnessisent amzun d tiliwa, neřrent deg lqaea tregwa. řri y ur nugar ara Rebbi lħenna! Umney ad d-izzi udem-is yiwen n wass řur-ne y. Ad t-nyad. řřey asirem imi ula d nekni d arraw-is. D netta I day-d-ixelqen. Lhedda yuřal yigenni d aberrkan, tendeh ssięqa, tešseęsee řreeda, iwet lebraq icerreg igenni, ibra-d I lehwa d lehmal.

řeqley-t; d netta, d amekkas-nni mi izęef fell-as Bu leħnana d rreħma. Dya ittseyu, itxeccie ittru, issutur seg-s lefu.

Ammud

A Sidi sselṭan tadyant-iw akka I tekfa, nutni ḡḡiy-ten-in dinna nek aql-i da. Tura, ula d nek, ma tebyiḍ ad i-tenyeḍ eny-i! ibawen-iw tewwayen ttewwaye ttewwayen! Ma ulac ad i-d-tefkeḍ taylewt n lwiz tayeḍ n yibawen. Ney ad ak-d-ḥkuy tanniḍen.

Iḍsa ugellid, ifka i Σli tiyelwin. Σli ibubb tiyelwin, lyaci bubben Σli, teddun deg ubrid tṭyennin yef tikkelt ur ugaden:

“Nekni ay nebya d ibawen! Nekni ay nebya d ibawen-nney ittewwayen!”

Ikker Σli, ildi taylewt n lwiz akked tin n yibawen, iteddu izerree. Imedhac d yimectaqen, jemmēen lwiz ad uraren. Ma d imeqqranen, jemmēen; zerrēen ibawen. Ffuktin ftin, ffuktin ftin, ffuktin ftin armi ulac sanda ara ten-rren. Ferḥen lyaci. Uyalen ččan, ṛwan, ṣḥḥan. Zdin lqedd-nsen, ḍeggren ijerbuben d yijermuqen, kksen ilefḍan d yixixxan, ttun imeṭṭi d nnhati, ttbanen-d cebḥen imumcen, zeynit mellihit.

Ijba-d ugellid s ṭṭbul d leywayeḍ, imlala d lyaci-ines, islef I ccwami-sen akked yideddicen; msan ḥlan. Msalamen msemmaḥen. Xedmen tameyṛa n yibawen ittewwayen.

Yuder-d umekkas-nni dayen! Tikkelt-a, mačči yer tukksa n yibawen. Ijba-d s uzumeg d teḍsa. Ittwazen-d akken ad ten-ihenni ad ikki deg tmeṛa, ad icdeḥ ad asen-ifreḥ. Iereḍ ibawen, yufa-ten lhan, iwhem d ayen kan! Irfed tizzifin:

“Aaah! Ziṛen bninit irna wwan!”

Tamacahut-iw mm tidet s yilekduben, akka I tekfa. Ulsey-tt-id I wid ifehhmen lmeena, iceffun i jedd n jedd-nsen segmi d-lulen; i sent-ittḥebbiren i tmezwura, ara sent-ittḥezziben i tneggura.¹

Ššmayen 2006

¹ Ahmed Hamoum, Lekdeb imzenneq, ed TALANTIKIT, Bejaia, Algérie, 2006.

Tamacahut tis 7:

Tameajt n mya n lekdeb d ukeddib

- Amacahu!
- A: ahu!
- Wi d-yennan ahu, ad ilhu, tamacahut-iw ad tedbee am usaru!

Yiwen n wass deg wussan itteddu yiwen n urgaz deg ubrid armi i t-id-ħebsen lqettae, nnan-as

- Ma ur ae-d-tewwid ara tameajt n lekdeb, ad k-nerri, ad ak-nekkes idrimen-ik

Dya yebda iħekku-yasen-d.

- Asmi yemmut baba, ur yi-d-yeğga wayra, yeğga-yi-d d azawali, asmi i sei

(20) yiseggasen di leemeṛ-iw uyalay d amazit; ttayeṛ ttnuzuṛ zziṛ, eebbay-as i uyaziṛ-iw sin n yiyelwan yemmugen s uglim n ukured. Yiwen n wass, ayaziṛ-nni yedber seg wayen iwebba dya tweṣṣayi yiwet n temyart, tenna-yi: “Eg-as imetṭi n uzumba!”. Ihi kkrey rriy-as imetṭi n uzumba. Din din temyi-d ttejra n uzumba annect ila-tt deg uzagur n uyaziṛ-iw. Deg yiwet n tcedbubt, yexdem dinna ugdiṛ (ufrux) læcc-is. Dya sliṛ-as icennu, ihi ddmeṛ-d akurra, wtey-t yes-s; mi yefsi ukurra-nni, walay yekker-d uyeggad n wakal d ameqqran gar tcedbubin.

Dya zziṛ s axxam, wwiṛ-d tayuga-ynu n yizgaren. Eerḍee ad aliṛ nekki, ur zmireṛ ara. eerḍey ad aliṛ s tsellumt, ulac! eerḍey ad aliṛ s temrart, ulac! Amek ara gey? Ufiṛ-tt-id. Walay azger yebra-d i uledda, dya ckuntḍey deg-s uliṛ. Bdiṛ ameyyel d tkerza, tameddit n wass, sliṛ i tsekkurt, tesmurḡuḡ yef uzaglu. Rriṛ-tt i uqelleb n læcc-is. ur t-id- ufiṛ ara imir imir.

Mi muqley mliḡ, ufiṛ-t zdaxel n umezzuṛ n uzger. Ddmeṛ-d timellalin-nni, rriṛ-ten deg uḍḍad n uberrnus-iw, meena tteffiyent-d gar wustu d taḍut n yibidi. Amek ara xedmeṛ? Grey-tent deg ucebbak n usayur, qqley s axxam. Mi wḍey s axxam, mugren-iyi-d at taddart, nnan-iyi-d: “Baba-k tura i d-ilul, ma d jeddi-k yebda yettmurud”, Mi yi-d-nnan akken, fkiṛ yal yiwen seg-sen tamellalt. Dya tegra-iyi-d tsekkurt i nekki. Neddem-d tasekkurt-nni nger-itt yer teccuyt. Mi taedda yemma ad tt-id-tekkes si teccuyt. Tasekkurt tfferfer, tewwi yid-s aeqqa n yibawen, Mi terwel, taedda si tzuliyt, yeṛli-d ueeqqa-nni. Dya din din, dya yemyi-d uħriṛ n yibawen, Deg tlemmast n yiger. Yella din yilef, newt ad t-neny, newt-it s yizra, newt-it s tqubac, ulac! Yugi ad yemmet. Ihi tefey-d jidda seg uxxam, id-yufa lħal tuḍen, tewt-it s umeččim n taḍut, din din yeṛli yemmut.

Ammud

Yiwen n wass dya, ruḥey yer yiwet n taddart, ijegwa-ines mmugen s tassemt, leḥyuḍ-is swudi.

Nnan-as lqetṭae-nni:

- Imi akka i tga taddart-nni, d acu ara yeḍrun yid-k, mi ara yali yiṭij?
- Nekkni, ay imdukkal zik yer tafrara i ruḥey.

Dya serrḥen-as lqetṭae-nni ieedda, ikkemm el abrid-is¹

¹Kamel BOUAMARA, tamacahut-iw lwad lwad, Timucuha n leqbayel, ed Lulu.com, 2020, PP 204,205.

Tamacahut tis 8:

Tamacahut n lekdeb ur tekki tidet

Amacahu

Yella yiwen n sselṭan, sselṭan ala Rebbi, ass-nni iberreh di taddart inna-as awin ay-d yinin tamacahut n lekdeb ur tekki tidet, ad as fkay cyaxa ad-as-rnuḡ yell-i. Ass-nni yiwet n temyart tesea mmi-s, yiweḡ yer yemma-s yenna-as a yemma yuli wass fell-am, inna-as ad aḡey yelli-s n selṭan ad tṭfay amkan-is, tenna-as ala a mmi nekini yiwen lewḡid iseiy mectuḡeḡ, tenna-as ala a mmi ala tigi ur qebely ara, ur ggar iman-ik yer tid n yimeqranen, inna-as a yemma aṭas i meqqren ur yefhim ara, aṭas i mectuḡen yesea deg uqerru-is.

Yewweḡ uqcic-nni yer sselṭan inna-as walah a sidi sselṭan, inna-as azekka d nekki ak-d-yemlen tamacahut n lekdeb ur tekki tidet, inna-as aneam a mmi leaslama-k nekkeni ur tteḡqarey ara lyaci, azekka-nni usan-d, tusa-d tennejmae taddart, usan-d akk deg tudrin ad ḡedren, yeddem amikru-nni ssalint yer umkan-nni n sselṭan, dayan yetṭef amḡiq n sselṭan, ihḡer-as-d i sselṭan inna-as-d, aneam a sidi sselṭan inna-as ḡkan-aḡ ma d-ak-neḡku aneam a sidi sselṭan

Inna-as zziḡ snat n tmeyras yiwet teqqur yiwet ur tuy ara, inna-as tefka-d sin iqurḡean yiwen yeḡli yiwen ur yetmir ara, inna-as greḡ-ten-id deg sin n isakan yiwen icerreg yiwen ur ixad ara, inna-as eebbay-ten-id f sin n iserdyan yiwen idderḡel yiwen ur izer ara, inna-as wwiḡ-ten-id yeḡ sin iberdan yiwen isax yiwen ur yexdim ara, inna-as wwiḡ-ten-id yer sin n leswaq yiwen ixla yiwen ur yeemir ara, inna-as lejraq n uyaziḡ yeḡbar, inna-as zzuzreḡ-as tulwatt temyid fell-as tzzanett, tazzanett-nni turew-d ttmer, kra yellan d tṭir yussa-d ḡur-s, inna-as wwteḡ-ten s ukkera tefsa-d tkerza n telt chur, inna-as ass-nni wejben akk medden ubliji ula d nekk ad wejbey, inna-as kmandiy ssebaḡ imsemer inna-as ad alin yezgaren, inna-as lemjadeb qarzen imraren qqarsen, snasel qqarsent, inna-as ḡelqay-d i ulday ulin yezgaren, inna-as suḡlay berdayen s yezgaren, inna-as sliḡ i yiḡiqel yesfurjuḡ deg tmezzuyt n wezgar ufiḡ isers-d rbeḡac n tmellalin, greḡ-tent-id deg ucebbak, labion ur tent-zmir ara, lbabur ur- tent yettawi ara, inna-as greḡ-tent-id deg ucebbak eebbay-ten-tid yeḡ eezzi. Inna-as mi d-iwḡeḡ s axxam ufiḡ-d jeddi illul, inna-as jidda tettruzu tiḡbulin, inna-as tetṭeger zziṭ temyid-d tzemmurt deg tṭit n jeddi, inna-as tazemmurt-nni tewwet deg-s ṡṡaba, inna-as turew aṭas, inna-as wwin-d iwaziwen, inna-as seqqan s uksum n yizamaren, inna-as tugar-d lmerqa, inna-as wezeen-tt ddaw n lḡara, inna-as myint-d tfejyal, inna-as ḡegren iḡsan yer umrah, yeḡḡur d izamaren, inna-as yegra-d yiwen n ufurek ur s-zmiren ara iwaziwen,

Ammud

inna-as:Uliy ad t-id-cerwey, inna-as yewqee uqqaruy-iw gar ifurkan, inna-as wellah almi id ruḥey s axxam iwiḡ taqabact gezmey afurek-nni, i d-ksay aqerru-iw, inna-as sselṭan-nni yefka-as yelli-s i uqcic-nni, inna-as xedmen tameyra.¹

¹ Guerri Hanane, Addar Messaouda, Abeddel n tmacahut gar zik d tura “Lekdeb imzenneq” Ahmed HAMOUM, Akatay n Master, Idrici Nabila, (dir.), Taseddawit n tubiret,2016.

Tamacahut tis 9:

Lekdef fi lekdeb

Amacahu!

Yella zik-nni yiwen umyar, amyar-agi yesɛa sebɛa n warraw-is, seta d ibuhalen, wis sebɛa-nni d uhr̄ic. Yiwen w-ass, yekker-d mmi-s-nni ameqran yenna-as: A baba, nekkini ad ruḥey yer lḥiḡ. Yekker baba-s-nni yefka-as Aɛudiw, yerna-as mia (100) n twiztin. Iruḥ weqcic-nni yer umyar azemni. Ass-mi yewweḍ ar yer-s, yenna-as umyar azemni: i waken ad-k mlay abrid yer lḥiḡ ilaq ad iyi d-ḥkuḍ tamacahut n lekdeb fi lekdeb. Yenna-as weqcic-nni: “ Amacahu, a baba amyar” Dinna kan yeḥbes, yenna-as: t-agi mačči d tamacahut n lekdeb fi lekdeb.

D acu ttuy ur-awen d-nniy ara, Amyar azemni yenna-as: Ma teḥkiḍ-iyi-d tamacahut-agi n lekdeb fi lekdeb diḡ ad-k mlay abrid yer lḥiḡ ad-k rnuḡ Aɛudiw aked mia n twiztin s ḡur-i, m-ur-yi tt-id ḥkiḍ ara ur-k tmalay abrid yer lḥiḡ yernu ad iyi d-eḡḡeḍ aɛudiw-ik akked twiztin-ni i d-wwiḍ yid-k.

Yuḡal-d weqcic-nni s axxam. Akken kra n wussan, yekred gma-s-nni wis sin, yenna-as: A baba ula d nekk ad ruḥey yer lḥiḡ. Ieedda baba-s i waken ad yessaedel laxart-is yefka-as I mmi-s-nni wis sin Aɛudiw yerna-as mia n twiztin. Iruḥ weqcic-nni yer umyar azemni. Yenna-as: A baba amyar azemni: ḍebber felli mliyi abrid yer lḥiḡ? Yenna-as wemyar-nni azemni am akken i as yenna i gma-s ameqran, yenna-as ma teḥkiḍ-iyi-d tamacahut n lekdeb fi lekdeb, hatah ad-k mlay abrid yer lḥiḡ ad-k rnuḡ aɛudiw aked mia n twiztin, ma yella ur-yi-tt-id ḥkiḍ ara ad iyi d-eḡḡeḍ Aɛudiw-ik aked mia n twiztin-agi id wwiḍ yid-k. Aqcic-nni wis sin am umezwaru-nni yenna-as: “Amacahu a baba amyar”, yenna-as: A t-agi mačči d tamacahut n lekdeb fi lekdeb. Dḡa diḡen ula d netta yeḡḡa-as Aɛudiw-nni aked mia n twiztin-nni. Diḡ hatah yekred gma-s wis tlata teḍra yid-s am sin n w-atmaten-nni i yruḥen yer umyar azemni, wis rebɛa kif kif, wis xemsa kif kif, kan akken (ikit) armi d-ewweḍ nnuba n umečtuḥ-nni, d winna akk i d uhr̄ic deg-sen. Ula d winna iruḥ yer baba-s, yenna-as: A baba, seedel laxert-ik, ula d nekk-ini ad iyi tefkeḍ Aɛudiw akked mia n twiztin ad ruḥey yer lḥiḡ. Yenna-as baba-s: waah! A mmi atmaten-ik ur ruḥen ara kečč ad truḥeḍ!. Yenna-as: a baba ula d nekkini saedel kan laxert-ik a baba ula d nekk ad ruḥey yer lḥiḡ. Yessaedel laxert-is ula d netta yefka-as Aɛudiw akked mia n twiztin, hatah iruḥ weqcic-nni yer umyar azemni, yenna-as: a baba amyar azemni, ḍebber felli, mmel-iyi abrid yer lḥiḡ. Yenna-as-d am aken i asen-d-yenna i w-atmaten-is: Ma tebyiḍ ad-k mley abrid yer lḥiḡ ilaq ad iyi d-ḥkuḍ tamacahut n lekdeb fi

Ammud

lekdeb, Ma teħkiḍ-iyi-tt-id ad-k mlay abrid yer lħiğ ad-k rnuy Aεudiw aked mia n twiztin, m-ur yi-tt-id ħkiḍ ara ad iyid-eğğḍ aεudiw-nni ynek aked mia n twiztin-nni. Yenna-as weqcic-nni: Mačči akka a baba amyār azemni, yenna-as: Zriḍ amek ara nemsefham, ma yella ħkiy-ak-d tamacahut n lekdeb fi lekdeb ad iyitemleḍ abrid yer lħiğ, ass m-ara d uyaley deg lħiğ ad iyi d-rreḍ yak ieudiwen i tewwiḍ i w-atmaten-iw d twiztin-nni w-ad –iyi d-fkeḍ syur-d Aεudiw akked mia n twiztin. Amyār azemni yexemmem-as akka ciṭuḥ yeqel yenna-as: yarbaḥ a mmi, mačči d aybel ħku-iyi-tt-id kan.

Aqcic-nni yebda-tt-id akka:

“Allahum salli ɛlik a baba Amyār”, cfiy ass-mi tedda yemma d tislit, rekbey deffir n w-aerur-is yef uεudiw. Yenna-as zdat zwarent lxalat, abendayer! Tiyratin! leyna! teddunt tyyennint s deg ubrid, yer deffir tebeen-d yergazen kkatēn-d lbarud, yenna-as a baba Amyār azemni, as-mi newweḍ yer uxxam-nni anda akken ara teddu yemma d tislit, ar wexxam-nney, yenna-as At wexxam-nni sewwen abişar, arrant tacnunt dayel n tasilin, tacnunt-nni tebda ara tettekuffut, tettekuffut, tettekuffut armi yenfel akk w-ayen yellan daxel n tasilin-nni ar webraḥ, yenna-as ahat ur yi tettamneḍ ara a baba Amyār lukan ad-k d-iniy d acu yeḍran deg ubraḥ n wexxam-nni, yenna-as: fi ɛin w ssaεa ibawen-nni yellan ttewwayen daxel n tasilin axaṭar tacnant ibawen m-ara-sent tekseḍ iclem sewwayen-ten i wbişar, yenna-as: ibawen-nni a baba amyār fkan-d izuran ulin-d iyeryulen, iyeryulen-nni cercren d ibawen, kul ibiw annect ilat yenna-as: a baba amyār mi d-myin annect-nni ilaq-iyi ad-ten-id megrey, amek ara d-megrey ibawen-nni a baba amyār? Yeqqim umyār-nni azemni ara yessikid aqcic-nni. Yenna-as umyār azemni: s umger. Yenna-as: Alaa! A baba amyār, a s temqsin-iten megrey, m-iten fukey megrey-ten-id, ilaq ad afay annar anda ara-ten srewtey yenna-as a baba amyār lber Rebbi ur yewwi ara, yenna-as amek ara xedmey, ad xedmey, ilaq aten srewtey s ufella n tulmut, yenna-as d t-agi I d lfikra i d iruḥen ar uqerruy-iw. Yenna-as: lamaena a baba amyār, amek ara ssaliy annect-nni ibawen sufella n tulmut, yenna-as bdiy ara ttxemmimey ara ttxemmimey, ara ttxemmimey, yenna-as dya ufiy-tt-id, netta a tarwa kra yhedder akit weqcic-nni amyār-nni yessikid-it-d d acu akka dayen ara yi d yesnulfu w-agi, acu akka dayen ara yi-d yesnulfu. Yenna-as: ruḥey ɛarḍay-d akk tizzitt n taddart, nniy-as ma ulac uyilif a tizzitt ad iyi ssaliḍ ibawen-agi sufella n tulmut, yenna-as tin i yumi ara ɛebbiy tifejyult ibawen ad ali almi d-imi i ttfukent, armi d-imi fukent akk ibawen-nni ulin yer s ufella n tulmut, s yin d tasawent aybel, amek ara ssaliy izgaren sufella n tulmut, i waken ad srewten ibawen-nni, yenna-as: zriḍ a baba amyār, yenna-as: nekk ḥercay, yenna-as amek i xedmay ruḥey wwiy-d izgaren, fkiy-asen akermus, akken d-imi ččan akermus-nni, bran-d akk i w aleddayen-nsen, yenna-as win tḥay kan deg aledday-nni

Ammud

ynes ad tjobdey am llastik, ad tsaliy sufella n tulmut-nni, ass-mi ulin yezgaren-nni, serwten ibawen-nni, yenna-as imiren-nni ilaq aten ktiley, yenna-as zriđ a baba amy ar af akken  ummen ibawen, ur-tent fri rra ea, ur tent fri lgelba s wektili, yenna-as amek xedmay i waken ad ktiley annect-nni ibawen, yenna-as umyar-nni azemni: s w-acu i-tent ktaled ihi a mmi ? Yenna-as: s w-acu i-ten ktaley ? iiih! Ur yi tettamned ara lukan ad-k iniy! Yenna-as: wwiy-d tacacit n ubelluđ, s tcacit n ubelluđ i-ten ktaley. Yenna-as: as-mi imir-nni i-ten fukay s wektili, ilaq aten-id rrey s-axxam, yenna-as: yak tizzit-nni ta ya! Ulamek ara d- ruđ ayi t awen aten-id err s axxam, yenna-as: amek i xedmey ruđey-d s axxam-nney sean Ayaziđ annect ilat, sufella n wa rur uyaziđ-nni i d- ebbay akk ibawen-iw arriy-ten-id s axxam. Yenna-as: imir-nni a baba amy ar, a rur uyaziđ-nni meskin yeslex, a as id i ebba! Yenna-as amek ara s xedmey i waken-(ikit) ad tse lu , yenna-as  edday zuzery-as zari a n dellae. Yenna-as akken kan tarres zzari a-ni s ufella n wa rur-is, yenna-as: a baba amy ar fyent-d tdella in! kul tadellaet annect n taddart, yenna-as ahat ur-yi tettamned ara, yenna-as la mer zriy deg ddunit-iw tidella in annect n tidak, yenna-as  adday dmay-d lmus i wakken ad wduy yiwet deg tdella in-nni, yenna-as akken kan grey lmus-nni yayreq dixel n tdellaet-nni yerna ijobd-iyi yid-s, yenna-as ula d nekkini kecmey yer dixel n tdellaet-nni, yenna-as: imi-nni ufiy d taddart. Yenna-as: le uy deg iberdan n taddart-nni, sliy ar yiwen n wexxam d tama ra, lxalat ala ssayriri-tent, yenna-as dya  erden-iyi-d nnan-iyi-d kecm ed kan tura ad-tt- c ed ci uđ i lbaraka, yenna-as acu ara yi-d-ssarsen, ssasen-iyi-d a ebsi n tmellalin arnan-iyi-d ta ebsit n zzit-nni leali, arnan-iyi-d tamtunt, yenna-as, imiren seqsay-ten nniy-asen: d acu-tt akka tmayra-agi? Yenna-as: a baba amy ar, yenna-as ur-yi tettamned ara lukan ad-k-d iniy d acu iyi d-nnan, Amy ar-nni azemni yeqqim ara tyessikid, acu-k d-nnan, yenna-as: nnan-iyi-d ass-agi ara d ilul jeddi-k. Amy ar azemni ye arda  d ttađsa, yenna-as: a tik ssa a a mmi t-agi d tamacahut n lekdeb fi lekdeb, i edda yemla-as abrid yer l iđ, yefka-as A udiw, yerna-as mia n twiztin, ass-mi d yu al deg l iđ yu al-d yer wemy ar-nni azemni, yerra-as-d seta-nni i udiwen n w-atmaten-is, yerna-as-d settemya (600) n twiztin-nni i-sen yewwi,yu al-d s axxam-nsen xedmen-as tama ra n sbeeyam u seba lyali.

Tamacahut-iw tefra.¹

¹ Page Youtube : awen-id ahkugh tamacahutt, conte kabyle 1 :tamacahut n lekdeb fi lekdeb: <https://youtu.be/yF6rOCbFIQM>

Tiririt yef yesteqsiyen n wennar

Tirit yef yisteqsiyen n wannar:

➤ **Timlilit d Nna Fatima:**

-Azul a nanna,

- azul

- amek tettliḍ, labes

-ieumm-iyi gerzay

- lḥamdullah

- ad kem-ihenni Rebbi

1. Ma tesneḍ... tamacahut n lekdeb?

F. Hadj Larbi :sney tamacahut, neqqar-as « tamacahut n lekdeb imzenneq, tṭas yerrez zzit ieellaq »

Yaṭikem ṣṣaḥa !

- **Tzemreḍ ad d-tawiḍ tmacahut-agi ?**

F. Hadj Larbi :ahh... truḥ-iyi a yelli, teereq-iyi, d awal-agi kan iyef cfiy, zik sney-tt tura teereq-iyi

- Tanemmirt-im.

2. I wacu i d-ttawin tamacahut-agi?

F. Hadj Larbi: ttawin-tt-id yef lḥif, lluzen εarran,

- acu d-tqesdeḍ i lḥif-agi, lḥif-agi d nniya i sean lyaci n zik, ney d laz...laz-agi?

F. Hadj Larbi: win iḥercen, ittusemma ad d-yini akka imeslayen ad ikellex wid iseān nniya akken ad iganyi idrimen axaṭer ulac acu ara ččen.

- ittema laz d lḥif-nni...

F. Hadj Larbi: laz d lḥif-nni i-ten yeğğan ad d-awin akk-agi tamacahut n lekdeb

-u lyaci diy..

Taneṭṭuft

F. Hadj Larbi: lyaci ttammen, lyaci sean nniya ttammen. Tella tmacahut n Ġeḥḥa ad nkemmel fell-as lmaena n wawal, tceyyee-it yemma-s yer ssuq, iwwi-yas-id lgefna, tefreḥ imi d-yuy lgefna-nni, mmi-s iruḥ isewweq, yuyal ddurt-nniḍen tḡerbed leid, tenna-as ihi a mmi ddurt-agi ad ay-d-tayed ikerri, iwwi-yas-id ikerri, iwwi-t-id akken id d-yewwi lgefna-nni, yerkebe-d yef uyyul-nni yewwi-t-id zdat-s akken d-yewwi abrid amezwaru lgefna i d-yerna hhh.. ikerri-nni, -tenna-as: mačči akkagi I d-ttawin medden ikerri a mmi, ikerri ad t-id qqneḍ ar uyyul kečč ad trekbed, netta ad k-id-ittabaε ak... amek... tikli ad ilḥu akken am uyyul-nni mačči zdat ad t-id -tawid, inna-as: - yerbeḥ a yemma. Ddurt-nniḍen diy tceyyee-it ad d-yawi hh lge...taccuyt ad sewwen ikerri leid, ielq-itt-id i tfettust-nni ar uyennat

3. Anwa i d-yettawin tmacahut-agi sumata?

F. Hadj Larbi: eh... hh leḡwayeḥ n At yebri sumata.

4. illa wamek-nniḍen i as-ssawalen i tmacahut-agi?

F. Hadj Larbi: kan akka i tt-ssney nessawal-as akkagi tmacahut n lekdeb imzenneq ṭas yerrez zzit ielleq.

5. amek i nezmer ad ncudd lmeena n tmacahut-agi yer zzman –agi i deg i nella akkagi?

F. Hadj Larbi: amek i nezmer ... eh lmeena n zik akked win n tura, zik nṣebber, xas eh illa wacu I ay-ixuṣṣen, tura d lekdeb iieummen, ayerna d win i ileḥḥun normal.

➤ **Timlilit d Mass A. Boudjelil:**

- Azul a Emmi Eli
- Azul ...a yelli
- Amek tettliḍ ?
- Aqla-y ... akken ibya uxellaq

1. Yef wakken sliḍ, tessneḍ tamacahut n lekdeb ?

A. Boudjelil:sney-tt akk-agi ciṭṭuḥ ma tebyiḍ.

2. wuyur i tt-tesliḍ i tikkelt tamezwarut?

A. Boudjelil: Izmer lḥal ad am-d-iniy sliḍ-tt ar jeddi ney ar baba, ney ar yemma, ney ar yessetma maḍi hhh.

3. Euuh ... amek, amek ihi i twalaḍ,d irgazen i tt-id-iḥekkun xilla ney d tilawin?

A. Boudjelil: ay-agi tura icebba-yi Rebbi ehh ur zmirey ara yaeni ad am-d-iniy kan akkagi ehh yef ccyel-agi amaena ttawin-tt-id akk axatar d tamacahut yessedhuyen

-yerbaḥ

4. Euuh yella wamek-nniḍen i tettwassen tamacahut-agi n lekdeb?

A. Boudjelil:tura imken tamacahut-agi n lekdeb, axatar akken qqaren euuh euuh leqbayel-nney, hh, tidett yiwet kan i yellan ur tesa ara le pluriel, mais lekdeb atas i yeqwan, donc kul yiwen izmer ad as-ieḍef atas,

- Mmm,

A. Boudjelil: kul yiwen amek I tt-id-ittawi i taddart-is.

- Yerbeḥ.

5. Tesneḍ akka tudrin i tmurt n leqbayel euh i d-yettawin ṣṣenf-agi n tamacahut?

A. Boudjelil: icebba-yi Rebbi euhh ad d-iniy euhh ar atas i steqsay akkagi atas ukud qeṣrey imduk-al-iw nnan-iyi-d akk ula d nekkni euehnessen-itt akka tmacahut-agi, euhh maca kul yiwen amek i tt-id-ittawi, kul yiwen acu i as-ieḍef.

- Ih.

6. Euh d acu d anamek i nezmer ad as-nefk i tmacahut-agi n lekdeb i tmetti-agi i deg i nella?

A. Boudjelil: tura tamacahut n lekdeb ehh akken... am tmucuha, xas ehh timucuha-nniḍen euh i d-ḥekkun ama γef euhh euhh yiγersiwen euhh amek i tent-id-ttawin “tamacahut buccen” euhbf d timucuha i iii ssakayen euh igerdan, elle aiguisse l’imagination, ta at ehh, akken kan ad d-teḥkuḍ tamacahut i yiwen, ccγel mačči am lfilm, lfilm ad t-tettwaliḍ tu es passif, mais maa, tamacahut, l’enfant est actif, c’est à dire issexdam lœql-is, ad as-yini hatay iruḥ-d yiwen annect ilat

-mm

ad ixemmem annect ilat akkagi

-mm

Mais lukan ar tilifizyu, adt-iwali kan euh hattay, mais ma ad as-tiniḍ i ugrud, yiwen annect ilat ad ittxemmim acu-twagi

-mm

Donc elle aiguisse l’imagination, voilà le pouvoir du conte.

-mm tanemmirt-ik

7. Euhh ihi tezmerḍ ad ay-d-tawiḍ tamacahut-agi n lekdeb ?

A. Boudjelil : Euh ad eerḍey, axaṭar akk-agi meqqret akk-agi ciṭiṭuḥ, tikwal izmer lḥal euh ad γelḍey i kra i la cohérence-ines amek akk euuh... aynat, mais euh awen-tt-id awiy.

Agzul:

Tasekla taqbaylit di zzman aqbur d timawit, d tasekla yettwannan ur tettwaru ara, tesa aṭas n leṣnaf: timucuha, timseeraq, timeayin d tmedyazt.

Nextar asentel yef tmucuha axaṭar nufa yiwen n ṣṣenf n tmucuha i ay-ijeḃden, s ccbaha n uyanib-ines, u dayen ur-d elli ara tezrawt fell-as, t-igi d timucuha n teḏṣa, gar-asent tamacahut i wumi qqaren “tamacahut n lekdeb”. Aṭas n tudrin di tmurt n leqbayel i deg tt-id-ttawin, maca yemgarad wamek tt-id-ttalsen si taddart yer tayed. Nekni nextar tayiwant n uzeffun ansa i nebda agmer n kra si tmucuha-agi, nufa sin imsulya i d-ay-ten-tt-if yewwin , yiwet s yur Mass Eli Bujlil, “ Tamacahut n lekdeb”, tayed s yur Mass k.Belēidi “ tamacahut n lekdeb ur nesei awal n tidet”, Yal yiwen nerza s axxam-is i waken i d-ay d-yehka tamacahut. Deg Tubiret nufa “tamacahut n lekdeb ur tekki tidet” d “Lekdeb Imzenneqn A. Hammum” deg tezrewt i xedment snat n tnelmadin: Guerri Hanane d Addar Messaouda.

Deg Bgayet nufa deg tezrawin ixedmen inelmaden n Master deg tsedawit-nsen : “tesea u tesa n lekdeb” s yur tinelmadin: Ichallal Kafia, Imadalou Nadia.

Nufa dayen deg udlis n Kamel Bouamara: Tamacahut-iw lwad lwad, yiwet n tmacahut i yumi yemma « Tameayt n mia n lekdeb d ukeddib”,

Tella“Tamacahut n lekdeb yef lekdeb” id nekkes seg “internet” yef akken d-iban deg umawal ines n Bgayet, akked yiwet n tmacahut-nniḃen i nufa deg Youtube, tewwi-tt-id yiwet n temyart “Lekdef fi lekdeb.

tella tayed newwi-tt-id yer Massa BELLAL. “ Tameayt n lekdeb” tewwi-tt-id yer Massa Saadi Nabila i t-id yewwin yer jeddi-s. S umata ngemer-d azal n 9 n tmucuha n lekdeb.

I wakken ad d-nawi ugar n yisallen yef ssenf –a n tmucuha , nextar timlilit tarusridt ney tilellit.

Deg tezrawt-a,nebya ad d-nerr yef yisteqsiyen-a:

- D acu i d tamacahut n lekdeb? I wacu i tt-id-ttawin?
- D acu-tent tẓulay n tmacahut n lekdeb?

Timucuha n lekdeb d tiwsatin n tsekla taqbaylit: nettaf-itent di tmura-nniḃen, mačči ala di tmurt n Leqbayel acu kan yal yiwen amek i tt-yessen, tecrek-itent yiwet n talya d yiwen usentel, yef waya, idrisen-a hwaḡen tasleḏt s teḥri i wakken ad-ten nefhem wa nefhem anamek arad- ssiweḃen deg tmetti.

Tamacahut n lekdeb akken i –k yenna Henri BASSET deg udlis-is ,*Essai sur la littérature des Berbères* :« ttikeddibin mebla lmeena, sseḏṣayent, hekkun-tent yal lweqt deg w ass. » .

Nssawed deg tezrawt-nney: ad nekkes tizulay i yef tebna tmacaahut n lekdeb:

- Timucuha n lekdeb seant merra yiwen n wezwel.
- Ssenf-agi yessexdam amawaln teqbaylit timserreht.
- Ssenf-agi n tmucuha d irgazen i tent-id- yettawin s watas.
- Tigawin ttemsefarent deg yal adris.
- Anya n udris xfif.
- Yiwen uwadem i yxedmen tigawin, ur yettbeddil ara.
- Amawal deg tmucuha n lekdeb d ushil dimserreht yal yiwen ad t-yefhem s tazla.
- Tanfaliyin n tazwara d tagara bnant yef lekdeb, ney ulac mađi, ma yella nufa-tent akken llant deg idrisen imensayen d amalas i tent-id yennan seg tanumi.
- Tamacahut n lekdeb d tawsit anda bna dem yezmer ad ibeddel deg-s akken i d-as yehwa acku d lekdeb merra, am akken ur tessei ara tagara, yal yiwen yezmer ad as ikemmel akken yebya. Md yef tamacahut n “lekdeb imzenneq” i yura A. HAMMOUM.
- Timucuha n lekdeb seant tugniwin uyanib ladya “le Paradoxe” d “l’Elippse », ay agi yerna-asnt cbaħa d laeğeb i weđris.
- Imyagen ttilin s umatar udmawen amenzu.
- Tamacahut n lekdeb i waken ad –k-tt-id yehku yiwen ilaq tatwilt.