

**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 umsedfer :.....

UṬṬun n usnay :.....

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

TAYULT : TUTLAYT D YIDLES N TMAZIYT

TAFERNA : TASEKLA TAMAZIYT D TSUGENT

**ASENTEL :**

**Aglam n yiwudam deg ungal n Belaid Aït Ali  
« Lwali n wedrar ».**

**Syur :**

**Drif Imane**

**Djahmoum Hayet**

**Amesnalay : Mme KHERDOUCI**

**Aseqqamu n yimsekyaden :**

**Aselway : ACHILI ,MCA, DLCA, UMMTO.**

**Amesnalay :KHERDOUCI, MAA, DLCA, UMMTO.**

**Amsekyad : DAID , MAA, DLCA, UMMTO.**

**Tagrawt : 2024**

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# Asnemmer

Di tazwara, ad as-nini tanemmirt tameqqrant Massa Kherdouci Hassina, i ibedden yid-ntey, tezga-d i lmendad n umahil-agi-ntey, segmi i t-nebda almi i t-nfuk, tewen-ay s iwellihen-ines.

Tanemmirt i akk iselmaden n ugezdu d tutlayt tamaziyt.

Tanemmirt akk i wid i ay-iaawnen s usmiter deg uxeddin-agi ama si lqerb, ama si lebeid.

Syur: Imane d Hayat

# Abuddu

Ad buddey amahil-agi:

I baba d yemma, imi yis-sen i d-sawdey yer n wassa, s tezmert d wafud iyi-d-fkan.

I watmaten-iw d yestma, akatay-agi d anagi n tayri d usebyes-nwen ur nfennu.

I temeddakelt-iw Hayat Djahmoun.

Syur: Imane

# Abuddu

Ad buddey amahil-agi:

I baba d yemma, iyi-d-yefkan tazmert d wafud s way-s d sawdey  
yer tizi n wassa.

I watmaten-iw Ayilas d Hamid

I yestma Lila, Fatiha d Karima.

Imi d-bedden s idis-iw i wakken ad xedmey tazrawt-agi.

I temeddakelt-iw Imane Drif.

Syur: Hayat

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**Tazwert Tamatut**

### Tazwert tamatut :

Akken yella di lemtel « Agdud mebla idles am umdan mebla iles». Tasekla tamaziyt taqbaylit tecba akk tisekliwin n ddunit. Tebda yef sin n yihricen amezwaru d timawit anda rran yimdanen lwelha-nsen yer ccfawat almi d lqern wis 19 tennulfa-d tsuta yebyan ad tessehbiber yef ugerruj n tsekla-is am leğnas wiyad s tira, s leqdic-nsen tebda tkeččem teqbaylit yer unnar n tira i yellan d aħric wis sin iyef tebda tsekla. Maca d irumyen i d imezwura i d-ijemeen timucuha d isefra akken ad fehmen agdud d wayen yellan deg-s akken ad t-smehersen. Deffir waya llan warraw n tmurt yebyan ad arun akken ad ħerzen ayla-nsen, ad d-snulfun amaynut di tsekla taqbaylit aya-agi iban-d d aħric wis sin n tsekla; di tewsatin i d-yefrurin seg-s amedya: tamacahut, tamedyazt, tullist, amezgun, ungal,...

Ma nemmeslay-d yef tewsit-agi n wungal nezmer ad d-nini belli d yiwet gar tewsatin n tsekla Taqburt i yettffen adeg d ameqqran deg unnar-agi, tayessa-ines temgarad yef tewsatin nniđen ayen d-ibeggen Mohand Akli Salhi: «*Ungal, d tawsit n tsekla, ungal ur yeedil ara netta d tullist; ungal d aħris yezzifen mačči am tullist. Tin yer-s ggten deg-s yiwudam, yerna taswelt-ines tecbeħ nnig n tin n tullist*». <sup>1</sup> Ma yella nefka-d amedya yef wungal ad d-nebder leqdic n Belaïd Aït Aliimi d amenzu i yuran ungal iwumi yefka isem *Lwali n udrar*<sup>2</sup> yas akken di tazwara ur yettuneħsab ara d ungal acku mi t-yura deg useggas-nni n 1946, ur yerri ara tidmi-s d akken d tiwsatin-nni i yettaru daynetta ur asent-isemma ara tamacahut ney tullist ney ungal.

Macaseg yiseggasen n 2000 d asawen bdan kra n isdawanen akked yimnuda gar-asen: Galand-Pernet Paulette, Redjala Mbarek, Abrous Dehbia, Bellal Hakima, Titouche Rachid, atgxedmen inadiyen d tesleđt i temgiwt-ines ay-agi iban-d di tezrawt n duktura n massa Bellal Hakima mi d-tenna: « *anadi amenzu n i yettwaxedmen yef usteqsi-agi d win n R. Tituc, deg tezrawt-is n Lmajistir, inuda: « akken ad idfer limarat n timawit, yaered ad yesegzu timental-is, si tama nniđen, inuda, akken ad ibeggen akk ayen yeffyen yef ubrid n timawit tamensayt[...]* » Rnu yer waya tamuyli s umata n twuri tanmettit n uħris « *Lwali n udrar* », tasleđt n yiferdisen idrisanen ( adeg, akud, tigawt d yiwudam) ġġan-t ad yesmel aħris-agi di tewsit n « tullist. » <sup>3</sup>

\*Tukkisin d nekkni i tent-id-isuqqlen.

<sup>1</sup>Salhi.M A. *Asegzawa amezzyan n tsekla*, L'odyssée, Tizi-ouzou. p.70.

<sup>2</sup>Ait-Ali.B. *Lwali n wedrar*, El Amel, Tizi-uzzu, 2018.

<sup>3</sup>Bellal.H. *Les écrits de Belaïd At Ali face à la tradition littéraire kabyle*, thèse de Doctorat, Mohand Akli SALHI (dir.), Université de Tizi Ouzou, 2019, p.134: « *Le premier travail d'analyse consacré à cette question est celui de R. Titouche5 qui, dans son mémoire de magister, a cherché « à cerner les traces de l'oralité, à tenter d'en expliquer les raisons, et, d'autre part, à chercher et à apprécier tout écart par rapport à la tradition orale[...]* » En plus d'un

Syen d afella yella-d usismel n uđris-agi imi banent-d deg-s limarat n tsekla tatrat i ttarunt tmura n utaram.

Deg unadi-agi, ad naeređ ad nzer amek yessaweđ unaggal ad d-iglem iwudam n wungal-is i wakken ad igerrez uneggaru-agi acku akken nezra aglam d yiwet gar tđulay tigejdanin n tira n wungal am netta am iwudam ur yezmir ara ad ifaz mebla ma qaedent snat-agi.

### ▪ Afran n usentel:

Gar imyura akk n tsekla tamensayt ad d-naf Belaïd Aït Alid amenzu i yuran tumgiwt tamezwarut taseklant s tutlayt taqbaylit i yettwaseman *Les cahiers de Belaid ou la Kabylie d'antan*; Bellal Hakima tenna-d d akken deg izmamen-agi ad d-naf dixel-nsen yura:

- Ungal amenzu
- Tullist tamenzut
- Tacequft n umezgun tamezwarut
- Tamedyazt tamezwarut

Ay-agi akk i ay-yeđđan ad nemmal yer umaru-agi d temgiwin-is, maca nefren tawsit n wungal gar tewsatın akk yexdem acku awal akk amenzu s way-s i yebda izmamen-is d ameslay yef uđris n *Lwali n wedrar* ayen i d-nna Bellal Hakima: « *Ilaq ad d-nebder d akken deg usebtar amenzu n tejlalt n uzmam i deg yella uđris* » *Lwali n udrar d amazlay. Amaru yura s tira icebhen azwel-agi: « Ccix Hmed Waeli \_ Lwali n udrar \_ Ad ay-yenfée Rebbi s lbaraka-s.»*<sup>4</sup>D tanfalit-agi i yeđđan tidmi-ntey ad truđ yer tewsit-agi n wungal ladya awadem n *Lwali n wedrar*. Ađas i d-yemmeslayan yef leđnaf n tsiwelt i yessemres uneggal deg-s, akked wadeg n tsiwelt maca tasleđt n uglam n yiwudam ur d-telli ara s wađas, ayen i ay-yeđđan ad neđfer řenf-agi n tesleđt.

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*survol peu déterminant de la fonction sociale du récit « Lwali n udrar », une analyse des éléments textuels (l'espace, le temps, l'action et les personnages) lui a permis de classer ce récit dans le genre « nouvelle.»*

<sup>4</sup>Bellal.H. op.cit., p. 95:« *Il est à noter que la première page de couverture du cahier qui contient le récit « Lwali n udrar » est un peu particulière. L'auteur y a inscrit avec une belle calligraphie le titre suivant « Ccix Hmed Waeli \_ Lwali n udrar \_ Ad ay-yenfée Rebbi s lbaraka-s. »*

### ▪ Tasnarrayt:

Uqbel ad nessiwed ad nefk tamukrist, yessefk fela\_ntey ad nisdid tarrayt neɛfar d tagelmint tusliɛ ara ay-d-inejren abrid yer yiswi-nney, imi d tin yesean assay d yiwudam d tsaktiwɛn –nsen.

Iwakken ad teddu tazrawt-agi- akken ilaq njemε-d kra n yidlisen i d-yezzerwen yef wungal, ama stefransist ama staerabt i d yellan d asagum n yisallen ,

am:

-REUTER, (Y), L’analyse de récit.

\_François (M) , Le roman et ses personnages.

-RAIMAND, (M.),Le roman.

-REUTER. (Y.), Introduction à l’analyse d’un roman.

D tezrawin akk yettwaxedmen yef Belaïd Aït Ali,ad d-nebder:

\_Akatay n doctorat n Massa Bellal Hakima, «Les écrits de Belaïd At Ali face à la tradition littéraire kabyle»;deg-s texdem tasleɛt i tulmisind tasenyemma n yiɛrisen n Belaïd Aït Ali , d umgired yellan gar-asend yiɛrisen n timawit.

\_ Akatay n Magister n Massa Mohand Saïdi Saïda, «Le récit Tafunast igujilen de Bélaïd Aït Ali : du conte à nouvelle»;anda i d- texdem tazwara yef tixutert n tira n Belaïd Aït Ali di tsekla tamaziɣt, d usnulfu d usmeskel ameskal-ines deg tmacahut n timawit

«Tafunast igujilen »;

بردوس نادية, «السردي في النثر القصصي القبائلي . دراسة مقارنة بين السردي في الحكاية الشعبية الشفوية ومؤلفات بلعيد اث علي والرواية القبائلية»؛

(Asebgen n umgired yellan gar unallas n teɛkayt d s iyalen n usnulfu di timawit n Belaïd Aït Ali).

### ▪ Tamukrist:

Tizrawin-agi yal yiwet yef wacu id-temmeslay, nekkni nefren ad nexdem tasleđt i uqlam n yiwudam deg wungal n Belaïd Aït Ali «Lwali n wedrar».

S wakka ad nesiweđ yer usteqsi agejdan:

Amek i d-yella uqlam n yiwudam deg wungal Lwali n Wedrar ?

Ter isteqsien imazzagen :

igerrzen ney ala ?

Anaggal Belaïd Aït Aliyessawed ad d-yeglemiwdam n wungal-is akken iwata, s tarrayt

Aqlam i iseqdec yella-d si yal tama i yiwudam-is ney yal awadem yemxallaf yef wayed deg

Amek i dyella uqlam n yiwudam deg wungal Lwali n Wedrar ?

tsektiwin ?

### ▪ Uguren n unadi:

Deg unadi ney yef wungal n Belaïd Aït Ali nufad kra n ieezwiqen ladya ayen yeean tumgiwin s tutlayt taqbaylit, ur d-nufi ara atas n teybula seg way deg ara d-nagem isalen ney imagraden yettwarun s teqbaylit ama yef Belaïd Aït Ali s timmad-is ney yef uqlam d yiwudam d wungal s umata, ayen i ay-yeğgan yal tikelt ad nexdem tasuqilt si tutlayt tafransist yertaerabt yerteqbaylit.

### ▪ Tameddurt n Belaïd Aït Ali:

Belaïd Aït Ali ney Belaïd Izarar ilul ass n 25 Unbir 1909 di Tubiret, maca imawlan-is n Uzru Uqellal, d wis seddis gar watmaten-is; semmus n tullas krađ n warrac, yemma-s Dehbiya At Saleh, d taselmadt n tutlayt tafransist, tselmed iwarraw-is tutlayt tafransist d teqbaylit iwakken ur tettun ara tutlayt-nsen. Belaïd yedder 41 n yiseggasen kan, , xas akken tameddurt-is wezzilet maca atas i yexdem deg-s.

Deg useggas n 1915 yemma-s n Belaïd Aït Ali teğga aselmed di Tubiret tedfer-d argaz-is d warraw-is tuyal-d ar taddart-is Azru Uqellal di Micli, dya din i yekcem yer uyerbaz n taddart-is imaren yella yesea 6 iseggasen, imi yehrec mlih anemhal n uyarbaz-nsen yekkat-d yis-s lemtel.

Mi yewwed 11 iseggasen iruh yer Fransa deg useggas n 1920 yer gma-s Muḥend Saeid ikemmel leqraya-s yeqqim din azal n 5 iseggasen yeyra azawan d wunuy, tuget n lweqt-is iseedday-it di temkardit, yeyra ayen akk i wumi yezmer n yedlisen d ayen i t-yeḡḡan ad yissin tasekla tarumit d yirumyen dimi i as-sawalen Robert.

Deg useggas n 1925 yuḡal-d yer taddart-is asmi yemmut baba-s. Isawed 16 iseggasen, imi d netta i d amazuz n yemma-s, tebya ad t-id-ttef yur-s acku sin watmaten-is nniḍen llan di Fransa, dya tezweḡ-as d Faḍma At Saedi, teqqim yid-s azal n useggas tuḡal teḡḡa-t acku ur msefhamen ara yerna meqret fell-as di leamer.

Deg useggas n 1929, mi yessawed 20 n yiseggasen ssawlen-as-d irumyen ad iseeddi læesker, mi t-walan yehrec ssulin-t Sergent Chef, yessen dinna yiwet n trumit msefhamen izerr-itt kul mi ara d-yawi ttrih, tnecd-it s axxam-nsen temla-t i yimawlan-is. Yiwet n tikkelt ieedda-d dina yiwen umdan n taddart-is ieql-it yessawel-as-d s yisem n Belaïd dya din tegzem yid-s assay.

Yekfa-d kan læesker deg useggas n 1931, yuḡal-d s Azru Uqellal, yeqqim ciṭ n wakud yuḡal iawed iruh yer Fransa ar gma-s d weltma-s Faṭima, qqaren-d imi iḥemmel tayuri idrimen akk i d-yettheli yettay-iten-id d idlisen. Syen deg useggas n 1939 mi tekker trad tagraylant tis snat sawlen-as-d ad yeddu yer Tunes, mi d lawan ad ruḥen yeskar armi yettes ma d nutni ruḥen dya yuḡal d amezerti.

Seg useggas n 1941 d afella yebda-t id lehlak yesseyli-as-d akk tuymas-is di tallit-agi i yemlal d umrabeḍ arumi Degezelle. Di lweqt-nni netta d umrabeḍ arumi Dallet llan yef uqerru n tesyunt i wumi qqaren FDB. Mi iruh umrabeḍ arumi Degezelle yer yemma-s acku di tallit-nni llan myusanen ayen i d-beyyen Bellal Hakima di tezrawt-is: «*Aneggaru-agi yessen Dehbiya At Salah, yemma-s n Beleid, atas n wakud yer deffir, yezga irezzu-d yur-s. Deg yiwet gar tirza-is i yettuyalen ar iseggasen n rebein, sin-agi n yirgazen myusanen*». <sup>5</sup>Yessuter-as i Belaïd ad as-d-yejmeɛ idrisen, ad yexdem yid-sen. Ssawlen-as-d ad yuḡal yer læesker deg useggas n 1943 ur iruh ara, dya yufa-as-d umrabeḍ arumi Degezelle axeddim di luzin, yeqqim ittmentar deg yiberdan n Lezzayer tamanayt, ittaru-as i umrabeḍ arumi Degezelle yef tudert-is tamentarant d lhif i t-id-iqublen.

Si 1945 ar 1946, yebda tira, yettruḥu yur-s umrabeḍ armumi Degezelle, yettawi-as idlisen imi t-yezra iḥemmel tayuri, yessuter-as dayen as-d-yerr timucuha yer tira, maca yugi di tazwara,

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<sup>5</sup>Bellal.H.op.cit., p.75 : « Ce dernier connaissait Dehbia At Salah, la mère de Belaïd, depuis une longue date et venait souvent lui rendre visite. C'est lors d'une de ces visites qui remonte au début des années quarante que les deux hommes se sont vus pour la première fois. »

mi as-yenna ad ak-fkey 150 Franc yuḡal yeqbel. Di 1947 yettəf abrid yer gma-s yer Lmerruk imi iwala liḡala-s yezga ikcem yer lḡebs ieedda ixelles-as-d s way-s i d-yuḡal. Kra n wakud mbaed yerra-d idammen dya refdent srid yer sbiṭar n Wehran, maca yenṭter aṭas, mi yečča aken iwata dina yerfed-d ciṭ tazmert-is, yuḡal i tikkelt nniḡen yer tira.

Armi d ass i deg d-yufa iman-is di sbiṭar n Meesker, sbiṭar anda ttilin ala wid yuḡnen mliḡ yewḡen lmut, akken s liḡala-nni maena Belaïdur yeqqim ara kan yettraḡu lmut-is ikemmel tira-s.

Ass n 12 mayyu 1950, tewweḡ lamana bab-is, mbaed lehlak yettəfen deg-s ačal d lesnin, texsi tcemmuet n Belaïd Aït Ali tewwi yid-s laetab n wachal d iseggasen ama n tira ney n lḡif n ddunit.

### ▪ **Tabadut n tmiḡranin:**

Iwakken ad nexdem tasleḡt-ntey ilaq ad nemmeslay di tazwara yeḡ tmiḡranin ara nessemres deg-s:

### ▪ **Ungal:**

Ungal d yiwet n tewsit taseklant i mucaen mliḡ, id-yettawin awal yeḡ teḡkayt s waṭas tettas-d meqqret teddes, dixel-is iwudam aked tigawin d tisugnanin. D yiwet n talya taseklant i yettaḡḡan imyura ad snulfun imaḡalen rzan yur-sen kan. Ungalen zemren ad awin awal yeḡ yisental yemgaraden am: tayri, tidyanin, isental inmettiyen, isertanen, rnu yer waya ttaḡḡan-ay ad nesnirem iḡulfan n yiwudam yellan deg-sen. Ibder-d Jean-Eudes Gadenne deg umawal lexique des termes littéraire: «*Ungal d tumḡiwt n tesrit yezzifet aka cwit kter n tullist, i d-iḡekkun tadyant ney ugar n yiwudam.*»<sup>6</sup>

### ▪ **Anaggal:**

Anaggal d amaru imuzzgen di tira n wungal, d-isugunen tiḡkayin ijebden imeyri, awal-agi anaggal yemmal-d s umata amaru i d-yesnulfuyen iḡrisen d imeqqranen, s tuget naqqar-asen ungal .Inaggalen zemren ad ttekkin yer waṭas n tewsat in tisekkanin amedya tussna tasugnant, tillawt, tasugna...atg.

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<sup>6</sup>Jarrety.M, *Lexique des termes littéraire*, Le livre de poche, Paris, 1997, p.1583 : « *Le roman est un œuvre en prose d'assez bonne longueur plus longue que la nouvelle qui raconte l'histoire ou plusieurs personnage.* »

▪ **Aglam:**

Aglam deg wungal yettuḡal yef tmamekt i yessexdam unaggal akken ad yeglem ama d iwudam, adeg, tiyawsiwin ney inedruyen. D tarrayt n usemres n wawalen iwakken ad yefk tugna tilawayt s telqay n wayen iderrun deg teḥkayt-is. Aglam izmer ad tekcem deg-s tfekka n iwudam d tḥbia-nsen; iḥulfan-nsen, inedruyen deg wayen deg ttnernin. Yettaḡḡa imeyriyen ad seun tamuḡli s umata yerna ad kecmen daxel n umaḡal n wungal.

▪ **Awadem:**

Awadem d yiwen ger tyessiwin tigejdanin n wungal, yesnulfuy-it-id unaggal i wakken ad ddun inedruyen n teḥkayt-is, yezmer ad yili d ilaway ney d asugnan, akken yezmer dayen ad iressi deg wallay n yimeyri tugna tasugnant n wamek yegga. Kra n yiwudam zemren ad seun azal ugar yef wiyad, maena yal yiwen gar-asen yettara taḥkayt tesea azal, tjebbed-d imeyri.

▪ **Asenked n wamud:**

Amud-ntey yusa-d s talya n wungal yekfa-as Belaïd Aït Ali isem nLwali n wedraryeffey-d di tezrigin El-Amel deg useggas n 2018. Adlis-agi yebḡa yef sin yeḥricen, yiwen s teqbaylit wayeḡ s taerabt d tasuqilt i yexdem Boujema Aziri, maca nekkni d aḥric amenzu kan i ay-yeenan win n teqbaylit.

Deg usebter wis kraḡ n wungal-a, si tama n uḥric yuran s teqbaylit ad naf Amar Amezyan, yura-d deg-s yef tudert n Belaïd Aït Ali, yerna immeslay-d deg-s yef uḡris-agi n Lwali n wedrar iwumi yefka azwel « Lwali n wedrar ungal amezwaru di tsekla taqbaylit » s tira tazurant.

Syen ad d-naf anaggal yebḡa ungal-ines d iḥricen yal yiwen yefka-as azwel yuran s tira tazurant, gar uḥric d wayeḡ yeḡḡa asebter d ilem.

Azwel n uḥric	Asebter anda yebḡa	Asebter anida yekfa
Ssebba n tmacahut	7	24
Bu Leytuḡ deg uzayar	26	31
Tadadact.	33	35
Ɛad Bu Leytuḡ	37	44
Tizi n Tfilkut	45	64
Ccix Ḥmed Weeli	66	83
Netta d Bu uqerru	85	101
Lwali n Wedrar	102	128

Ad ay-d-yenfee Rabbi s lbaraka-s	129	147
Sseba n tmacahut	149	150

Seg waya, ad naf belli ungal-agi yesea 150 isebtaren. Tajlalt-is s ufella yura-d yisem n umaru s tira tazurant « Belaid AT-ALI ». Azwel n udlis s tira tameqqrant mlih yerna ttazurant « Lwali n wedrar ». Şşenf-is « Ungal », s ddaw-as kan tella tugna n udrar di tqacuct-is tella tqubbet n lwali d yimdanen yettalin yur-s. Tugna-agi tettwaksed si tillawt.

### ▪ Agzul n wungal:

Ungal n Lwali n wedrar immeslay-d deg-s umaru Belaïd Aït Ali yef yiwen n Ccix gar Lawliya n umkan-nni. Ihi yekker tasebhit n wass, akken ad iruh yer ssuq n Lexmis akken ad yissin asad d uwadem agejdan n wungal. Lwali-nni d anwa-t? D acu iixeddem? D aya i d-yellan d sebba n teħkayt. Syen yettef abrid-is, yewweđ yer taddart n Tizi n Tfilkut, yufa xedmen zerda. Isub-d yer yiwet n tmeyrust yufa-d dina Sliman. Llan ttmeslayen kan, maca yuyal wwin-d awal yef Ccix Hmed Weeli; dya yehka-as-d fell-as yenna-as-d: asmi i d-ilul, baba-s d yemma-s fkan-as isem n Hmed, maca yettwakkes-as yeqqim-as-d kan wamek i as-ssawalen warrac imecťah, Bu Leyťuť acku ula mi yewweđ d argaz mazal iberru-d i yileyťuten-is. Ula win yežran aćhal yessawed di leemer-is ma tlatin ney rebein iseggasen. At n Tgemmunt akk yettagad-iten ama d argaz, tametťut ney aqcicamecťuh day netta win i as-yennan susem ney ad ak-wwtey yeqqar-asen kan: Ala! Ala a dada flan! Bu leyťuť yezga yettwahqer di taddart yettwawet, yerwa lhif acku imawlan-is ur as-d-ğğin ara ula d taferka s way-s ara d-yessis ameic-is.

Wissen ma d zher i yesea ney amek yessemlal-it rebbi d tmetťut-is iwumi qqaren Tadadact dya yef wawal-agi qqaren-as akka acku, d tawezlant di lqed, lewhayem n sidi rebbi ayen akk i as-yefka n tiħerci ikkes-as-t i netta, ayen izaden deg-s netta yefka-as-t i Tdadact yef waya i d-qqaren tufa tqabact afus-is, mi ara yili deg berra yezuyur icuđad-is, ildayen ttmirin-d yef tamart-is, maca mi t-yefka umnar n tewwurt yer dixel n uxxam ad as-tiniđ maci akk d win mi ttsikked-it s wallen ad ibeddel yuyal d argaz, maci ala argaz-is kan i tt-yettagaden ula d iberra wid i as-yeqqaren i Bu Leyťuť susem ney ad ak-wwtey mi tt-id-mmugren ad brun i wallen-nsen yer lqaea, tesa lhiba s dixel-is xas akken d tawezlant d tuđeift. Bu Leyťuť zgan ĥeqqren-t di taddart s kra n win uyur ayexdem ad as-yećć leħq-is dya tessuter deg-s Tdadact akken ad yinig yer tmurt n waeraben. Iđ s lekmal-is nettat tettwessi deg-s teqqar-as kećć d argaz am wiyad

ulac d acu i ak-ixussen ruḥ ad tnaḍiḍ yef uyrum-ik. Bu Leyṭuṭ iheyya iman-is yeffey axxam ileḥḥu armi yewweḍ yer yiwet n taddart i wumi qqaren Tizi n Tfilkut, tebḍa yef ssin At Wadda aked Wat Ufella, maca taddart-agi tella di ccwal acku mi yemmut ccix-nsen n lḡamee At ufella byan ad rren Ssi Qasi amrabeḍ-nsen ma d At wadda byan ad rren Ssi Belqasem, ula d sselṭan ameqqran n udrar-nni i wumi qqaren Bu uqerru ur tt-yefri ara gar-asen, yessawel-asen-d limin n taddart Lḥaḡ Emer yer unejmuε akken ad tt-yefru gar-asen, msefhamen ur ttaran la Ssi Qasi la Ssi Belqasem amdan amenzu ad ikecmen d abarrani yer taddart d netta ara yarren d ccix fell-asen.

Bu Leyṭuṭ yewwi-t ubrid yer taddart-agi n tfilkut, iruḥ ad d-yessis am netta am watmaten-is ayrum-is akken i tt-wessa-t Tdadact, mi yewweḍ yer din yensa id-nni amenzu di lḡamee, at n taddart ufan-t-id din dya wwin-t nnan-as d wagi ara nerr d ccix n taddart, maca ur ntettu ara d akken Bu Leyṭuṭ ur yessin ad iyer wala ad yaru dya ufan-d lḥel Ssi Qasi akked Ssi Belqasem ad t-eiwnen ad ttednen nutni. Yiwet n tikkelt, anwi yesserfan yelli-s n ugellid Lala Sekkura, teggul ur tezzi ad temmeslay, dya ulac amek yeereḍ Bu uqerru ad tt-id-yessenteq tugi, yewwi-d akk leccyax yellan ur sawḍen ara yerna win d-yefyen yezlat yegra-d Ccix Ḥmed Weeli ( Bu Leyṭuṭ) yessawel-as-d mi d-yewweḍ iereḍ amek ad tt-id-yessenteq armi ulac si lxuf-nni ismekta-d d akken yeḡḡa asebsi deg uqelmun-is iddem-d lkayeḍ isay-it-id si lmesbeḥ yellan rrif-is iceel asebsi syen iḍegger-it yer tmurt times tendeh taqcict tebda leeyaḍ tessawal i baba-s dya wid yellan akk din wehmen si lferḥ-nni sudunen-as icuḍaḍ n ubernus-is, agellid iččur-as-d aqelmun-is d lwiz iruḥ s axxam yemnee i lmut.

### ▪ **Tumgiwt n Belaïd Aït Alid wayen yura:**

Am akken nezra Belaïd Aït Ali d amezwaru yuran iḍrisen n tsekla taqbaylit, iḍrisen-agi-ines ifreq-iten d izmamen i wakken ad ten-id-nebder ad nessed yef tezrawt n Bellal Hakima<sup>7</sup>:

### **Izmamen:**

#### ➤ **Azmam amenzu: (05 mayyu 1945) :**

Tamacahut n bu yidmimen, Tasa, Ttedbir, Tamacahut n yinisi d wuccen, At zik (Lḥusin At Ceεban, Yiwen-nniḍen).

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<sup>7</sup>Bellal.H.Idem., pp. 98-99.

➤ **Azmam wis sin: (21 yunyu 1945) :**

Tef tmusni, Tamacahut uwayzeniw, D ayen i d-ħekkun (Afellah, Tayednin, Tayednin, Tayednin, Taneggarut).

➤ **Azmam wis ukkuż: (Yunlyu 1945) :**

Lexdubegga

➤ **Azmam wis semmus: (26 yulyu 1945) :**

Tafunast igujilen

➤ **Azmam wis seddis: (02 yulyu 1946) :**

Jeddi, Lħağ amcic, Asmi heddren lehwayec, Sya d sya, Lɣani d lfaqir.

➤ **Azmam wis řa: (25 yulyu 1946) :**

Ażidan d umerżagu, Mi ara d-mmektiy, Aeeqqa yessawalen.

➤ **Azmam wis řa: bis (12 yuct 1946) :**

Lwali n udrar.

➤ **Azmam wis krađ : bis (Duğember 1946) :**

Amexluđ (Dehbiya At Qasi, Zayna At Σemruc, Tamezwarut, Ğuhra n tbilbuzt, Tabrat, Berru, Sbiřar).

### **Azmam wis krađ:**

Isefra (Poèmes) et Ayen tzeræđ

### **Tamawt:**

Azmam-agi aneggaru ur yesei ara azemz am wiyad, maca rebea isefra ineggura ttawrun ass n 13,19,29 tuber aked 11 duğember 1946.

**Ixef I: Iferdisen n  
wungal d ugram n  
yiwudam**

## Tazwert:

Deg yixef-agi amezwaru ad neereḍ ad d-nefk iferdisen yettilin deg wungal d tbadutin-nen, syen ad nemmeslay yef uqlam s umata d win n uwadem s telqay, dayen ara ay-yeḡḡen ad nessiweḍ ad nexdem tasleḍt i nettnadi si tazwara n unadi deg yixef n uqlam n yiwudam deg ungal n Belaïd Aït Ali.

## I.1 Iferdisen n wungal :

Ungal d yiwet n tewsit taseklant yebnan yef talya d tayeẓfant s tuget, tulmisin-is yef unerni n yiwudam d usenked n umaḍal asugnan i d-yesnulfuy uneggal ney n teḥkayt ara d-yawi si tilawt rnu yer waya amseḍfer ineḍruyen seg uḍris yer wayeḍ.

### I.1.1 Aneḍru:

Ineḍruyen deg usget d tigawin, d addaden, d tignatin yesnernayen taḥkayt. Iferdisen-agi ilaq ad ilin iwakken ad nejbed imeyri, yerna ad nizmîr ad nesselḥu tikerrist yettwacebken. D ineḍruyen i d-yemmalen isallen imaynuten yef yiwudam d wassayen d-yetlalen gar-asen akken dayen zemren ad ilin d iæewwiqen, ay-agi ibeyyen-it-id Erman. M mi d-yenna: « *Tigawt sumata tettak-d aglam i yiḥricen n tfekka n wemdan arnu yef waya tettak-d aglam i wadeg anda yella uwadem-nni, am texxamt n tguni, ney tiqernay, tigawt d tagruma n yineḍruyen.* »<sup>8</sup>

#### I.1.1.1 Assay gar ineḍruyen:

Ineḍruyen-agi mcubaken way gar-asen s ssin wassayen:

**I.1.1.1.1 Assay amental :** yettili-d wassay-agi gar ineḍruyen, mi ara yili unedru amenzu d sebba n unedru wis ssin ara d-yernun deffir-is ad mseḍfaren, meḥsub anedru wis ssin d aḡemmuḍ ney d iswi n unedru i d-yellan uqbel.

**I.1.1.1.2 Assay akudan:** mi ara d-iḥekku umsawal ineḍruyen n teḥkayt-is yef unedru i iæddan d amenzu, d aqdim yef unedru amaynut. Ineḍruyen-agi sean assayn wakud s waṭas maci am wassay amental i yesean assay n tmentilt gar ineḍruyen.

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<sup>8</sup>Erman.M.*Poétique du personnage de roman*, Ellipses, Marketing .S.A, Paris, 2006. p.85:« L'action détermine en général une description des parties du corps des personnages ainsi que celle d'un espace particulier, comme une chambre ou une alcôve, et implique un ensemble d'actes. ».

### I.1.1.2 Assay n unedru aked umennuy:

Akken dayen anedru yesea assay d umennuy, yezmer ad yili si daxel:

#### I.1.1.2.1 Amennuy agensan:

Gar uwadem d yiman-is (d wayen yebya ney ur yebyi ara,d wayen yetthulfu yettnay d yiman-is.

#### I.1.1.2.2 Anedru azyaray:

Akken yezmer ad yili d amennuy berɣa n umdan akked iwudam wiyad.

Deg inedruyen n wungal ad d-naf taḥkayt di tilawt ɣas ad yeddem tiktwin deg wayen yellan d tidet, maca ur tt-iḡḡa ara akken, ad as-ibeddel, ad as-isenqes, ad tt-yesnarni s wayen yebya ɛla ḥsab n usentel-ines d yizen i umeyri ney i umsiwel, d aya i d-iwekked Mohand Akli Salhi deg udlis-is kra n tsura i tyuri n tsekla deg wawal-is: « *Deg uḍris aseklan, abeeda deg tewsatn n tesrit am wungal d tullist d tneqqisin nniden, tettban-d teḥkayt deg waṭas tikwal, amzun akken d tidet teḍra di tilawt. D ayen yettaran imeyri ad iyil d tilawt ideg yeqqar. Netta ayen yeqqar d amaru i t-id-yesnulfan, d asugen kan i t-id-isugen umaru seg uqerruy-is.*»<sup>9</sup>

### I.1.2 Amsawal :

Amsawal d yiwen gar iferdisen igejdanen n wungal, d tayect-nni i d-iḥekkun taḥkayt. D aferdis i yessemmas unaggal akken ad ay-d-yessiweḍ addaden, inedruyen d tidmi n yiwudam.Mohand Akli Salhi yesbadu-t-id akka: «*D win i d-issawalen ( i d-iḥekkun) taḥkayt (deg uḍris n tsiwelt).*»<sup>10</sup>

Amsawal d tayect n tira i d-yessel umeyri mi ara ad yettales taḥkayt maca yella umgired gar umsawal d umaru imi amezwaru-nni nettaf-it kan deg uḍris ur yelli ara di tilawt, ma d amaru d amdan-nni yuran yellan di tilawt, nezmar ad t-nwali ur yelli ara d amadwan. yessed-d yef way-agi Mohand Akli Salhi: « *Amsawal,yemxalaf yef umaru. Amaru, d amdan yettidiren di tilawt, ma d amsawal yettili kan deg uḍris. D tayect-nni i d-iḥekkun deg uḍris (ama d ungal, ama d tullist ney d ṣṣenf nniden n uḍris n tsiwelt.* »<sup>11</sup>

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<sup>9</sup> Salhi.M.A.*Kra n tsura di tyuri n tsekla2.Tayuri n tneqqist d usefru*, Tira, Alger, p.12.

<sup>10</sup>Salhi.M.A. *Asegzawal amezyan n tsekla*, L'odyssée, Tizi-ouzou,2012, p.32.

<sup>11</sup>Idem, p.32.

### I.1.2.1 Tiwsatin n umsawal :

Iwekked-d Mohand Akli Salhi deg udlis-is aya deg wawal-is:

#### I.1.2.1.1 Amsawal aniri (narrateur extradiegetique) :

Awal-agi Amsawal aniri yettwasemras s tuget deg wayen yeenan tasiwelt, iwakken ad nemmeslay yef umsawal yellan beṛra n unedru agejdan n teḥkayt; ur yelli ara d awadem daxel-is, meḥsub d tayect taberranit i d-iḥekku taḥkayt amzun akken d amdan i-yettwalin si berra. S tuget anaw-agi n umsawal yef wudem wis kraḍ, ney imqimen ilellyen « netta, nettat, nutni, nutenti » nessemras-iten i wakken ad neglem tigawin n yiwudam mebla ma nella srid daxel-nsent. Şşenf-agi n umsawal yesbadu-t-id Mohand Akli Salhi deg usegzawal-is akka: « *D amsawal i d-iḥekku taḥkayt ideg ur yelli ara d awadam. Şşenf-agi n umsawal iẓer akk ayen yellan di teḥkayt, ayen yessen d wayen yeẓra yugar ayen ssen d wayen, ẓran yiwudam ittekin di teḥkayt i d-iḥekku...* »<sup>12</sup>

#### I.1.2.1.2 Amsawal agensay (narrateur intradiegetique) :

Awal-agi Amsawal agensay yettuḡal yef umsawal yellan dayen ula d netta daxel n teḥkayt i d-iḥekku unaggal, yesea assay srid akked inedruyen acku yettidir-iten ney yettwaliten-id si daxel. « *D amsawal i d-iḥekku taḥkayt ideg ittekin netta s timmad-is : d awadem gar yiwudam nniḍen, yessen ayen i ssen akk iwudam nniḍen, mačči am umsawal aniri.Şşenf-agi n umsawal, iga amzun d anagi n teḥkayt i d-iḥekku.* »<sup>13</sup>

#### I.1.2.1.3 Amsawal awadam (narrateur homodiegetique) :

Amsawal awadem d yiwen ger iferdisen igejdanen n tsiwelt am netta am imsawalen nniḍen yettili-d d awadem s daxel n teḥkayt, ittekin deg yinedruyen, yesea tamlilt deg useddu n tkerrist, yezmer ad yettwazrar s iḥulfuyen-is, tidmi-s akked wamek iselḡay inedruyen. Ad nessed yef wawal n Mohand Akli Salhi: « *Ittusemma umsawal d amsawal awadam mi ara tili teḥkayt i d-iḥekku d taḥkayt-is (d ayen yeḍran yid-s) lmaena n wawal-agi d wadem i d-isawalen taḥkayt-ines. Mi ara nesseqdac şşenf-agi n umsawal amenzu (amatar udmawan “y”) akken yettili aḡas umqim ilelli “nekk”.* »<sup>14</sup>

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<sup>12</sup>Salhi.M.A.Asegzawal amezzyan n tsekla.op.cit,p.33

<sup>13</sup>Idem, 2017, p.32.

<sup>14</sup>Idem, 2017, p.34.

### I.1.3 Amsiwel :

Ur yezmir ara ad yili umsawal ma ulac amsiwel, acku d snat tewsat in yettemcubaken wayeg arasent, qqnent yer tsiwelt. Amsiwel yettuqal yer unermas ney azayez i wumi tettwaqsed teħkayt.

Mohand Akli Salhi dayen yenna-d yef umsiwel : « *D win iwumi i d-tettwaħka teħkayt. Yemxallaf yef imeyri. Ameyri d win yeqqaren, d amdan yettidiren di tilawt; ma yella d amsiwal ( am umsawal) deg uđris kan i yettili.* »<sup>15</sup>

Ihi ad nessegzu deg ayen aka iæddan, amsiwel d umsawal ney imeyri (ara yilin d amsiwel) uqur twellah teħkayt d amnamar asugnan n umsawal, d assay yellan gar umsawal d umsiwel, d win iwumi i yettales umsiwel taħkayt-is.

### I.1.4 Adeg :

Adeg d yiwen gar iferdisen igejdanen n wungal, d akatar ney d tallunt anda tğarrun inedruyen d wanda ttilint tigawin n yiwudam, ur tezmir ara ad tili teħkayt ma ulac deg-s adeg, d win yesæan azal meqqren, yemcubbak d yiferdisen wiyad.

Ger Mohand Akli Salhi « *adeg d aferdis di tesleđt n tsiwelt, d adeg i d-immalen anda tđerru tigawt. D netta dayen i d-iskanen deg wařas n tegnatin amek iga uwadem. Ittili-d wannect-agi s uqlam n wadeg (ismawen d lewsayef n yimukan) anda tđerru teħkayt.* »<sup>16</sup>

Ad nefhem seg waya belli adeg d tagejdit n lebni n teħkayt, akken yezmer ad yili d tidet, yezmer d ayen ad t-id-yessugen umaru ney umeskar. S umata adeg yesæa azal ameqqran di tudert n umdan, d azamul n tigawin d inedruyen n teħkayt.

### I.1.5 Akud :

Akud d aferdis i d-yemmalen amek mseqđfaren inedruyen di teħkayt. Ařas n tarrayin i yellan i wakken ad d-nbeyyen amek tega tyessa n wakud, ad d-naf amedy a inedruyen ttemseqđfaren e la leħsab n wakud ideg i d-đran, si tazwara arma d taggara. Fitas Rachida d Flici Kahina bedrent-d awal n Jouve Vincent deg umagrad i d-ssufyent deg tesyunt Iles d Imesli yef wakud n tsiwelt d akken yenna-d: « *Tasleđt n tsiwelt n wakud ibed yef usteqsi n wassay yellan*

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<sup>15</sup>Salhi.M.A.Asegzawal amezzyan n tsekla.op.cit,p.35

<sup>16</sup> Idem, p.15.

## Ixef 1 : Iferdisen n wungal d ugram n yiwudam

*gar wakud aked teħkayt [...] akked wakud n uđris. Yella wakud i d-yettwaħkan [...] d win ara d-nħekku. »<sup>17</sup>*

Abeddel n wakud si tama yer tayeđ islalay-d isemda ulmisen am tmuffirt, timeelleqt; di kra n teħkayin ad d-naf aneggal yetturar s wakud akken ad yecqirrew taganit n uzayez yerna ad d-yefk tirit n tyuri d tawħidt. Mohand Akli Salhi yenna-d yef waya: « *Akken iderrunt tigawin n yiwudam deg wadeg iderrunt deg wakud, ur telli tigawt ur neqqin yer yiwen wadeg d yiwen n wakud. Di tilawt inedruyen đerrun wa deffir wayeđ mi ara ten-id-yehku umsawal, yezmer ad ten-id-yehku akken đran, akken msedfaren. Yezmer diyen ad isezwir kra yef wiyad. »<sup>18</sup>*

### I.1.5.1 Lesnaf n wakud :

Akud yebđa yef sin n lešnaf; akud agensay akked wakud aniri.

#### I.1.5.1.1 Akud aniri:

Yemmal-d amek yettwahegga wakud i d-yeddin deg tsiwelt n teħkayt ney tallit ttidiren ama d amaru ney d imeyriyen-is. Akud-agi ur yeqqin ara yer uđris. Ma nuyal yer tbadut i as-yefka Mohand Akli Salhi ad naf yenna-d: « *Ššenf amenzu qqaren-as akud aniri : D akud yerzan tallit ideg yura umaru ađris-ines d tin ideg i t-yeqqar umeyri. Daniri acku yettili wakud-agi beřra n uđris. »<sup>19</sup>*

#### I.1.5.1.2 Akud agensay:

Akud agensay d tamamekt anda i d-yettili dixel n umađal aferyan n teħkayt, ay-agi yessed yef wamek i tettwalin yiwudam; d tarrayt s way-s leħhun inedruyen. Mohand Akli Salhi yenna-d yef waya: « *Ššenf wis sin sawalen-as akud agensay : yettili kan dixel n uđris, deg teħkayt, deg-s sin wannawen : yiwen d akud n teħkayt (amek imsedfaren yinedruyen deg teħkayt) wayeđ d akud n tsiwelt (amek i d-yehka umsawal inedruyen-agi. »<sup>20</sup>*

<sup>17</sup>Fitas.R; Flici.K. « *Eléments pour une lecture narratologique de Lwali n uđrar de Belaid Ait-Ali* », Actes du colloque international : *Les écrits de Belaid Ait (1909-1950) Un auteur et une œuvre à (re)lire*, Tizi Ouzou, 24-25 avril 2016 (dir. Mohand Akli SALHI), Alger, Ed. ENAG, 2016. P.91: « L'analyse narratologique du temps consiste à interroger les relations entre le temps de l'histoire [...] et le temps du récit. Il y a le temps raconté [...] et le temps mis à raconter. ».

<sup>18</sup>Salhi.M.A. Asegzawal amezzyan n tsekla.op.cit.p.15.

<sup>19</sup>Idem, p.16.

<sup>20</sup>Ibid, p.16.

### I.1.6 Allus :

Ulag ungal ur nesxedem allus acku s y-is i ccebeḥ wungal akken d yinn-a SALḥI Muḥend Akli; « Allus d tuyalin n yiwet n tayunt tezmer ad d-tili tayunagi d imesli, d awal, d taggayt n wawal ney d azenziy ama deg tkatit ama deg wunya ama deg unamek. S wakka, allus, yeena akk iswiren n tesnilest

(timsislit, tasniselt, taseddast, amawal) ».<sup>21</sup>

### I.1.7 Asentel :

D tikti iḥef t-ttezzi taḥkayt n wungal, ad d-naf isental igejdanen iḥef i d-ttawin yinedruyen n teḥkayt, akken ad d-naf kra n yisental d inaddayen kečmen-d mi i tt-nernint tigawin n teḥkayt, asentel icudd di tuget yer wayen tettidir tmetti deg tallit-nni, acku amyaru d mmi-s n tallit-nni ideg yettidir, ma yella d ttrad ad d-naf asentel-is yeqqen yer lgerrira, ma yuy tamurt-nni kra n lexšaš deg tedrimt, yeḥli-d lḥif iḥef wegduad ad tt-afett yewwi-d iḥef waya...  
Ela ḥsab n usegzawal n uzyan aseklan : « Awal asentel Imeena-s tikti, tayri, lmut, asnuifu, agama...d win ara yesnarnin talyiwin yemxalafen deg wedlis ».<sup>22</sup>  
Akken i d-tenna Galand.Pernet : « Asentel yesεa azal meqqren deg lebni tasnamkant n weḍris ».<sup>23</sup>

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<sup>21</sup> Salhi. M. A. Asegzawal amezzyan n tsekla, L'odyssée, Tizi-ouzou,2012,p 23

<sup>22</sup> GARDE TAMINE. Joelle et all, Dictionnaire de critique littéraire, Ed Cérès, CRITICA, 1998, pp. 314-315. « En critique littéraire, le mot thème désigne un concept une idée, comme l'amour, la mort, la création, la nature...Qui va être développée sous différentes forme dans une œuvre (...).

<sup>23</sup> GALAND Pernet, Littérature berbère des voix lettres,Ed PUF,1998.p.111. «...thème majeur dans l'organisation sémantique d'une œuvre».

### I.1.8 Adiwenni :

D taywilt-nni i d-yettilin gar yiwudam n teħkayt n wungal yef kra n taluft ney n twayit, ney ahat d awal kan ur yesēi ara azal, adiwenni gar yiwudam yettas-d d usrid, akken i d-yettas d arusrid. Adiwenni ad ak-yefk afud ad tħulfađ am waken taħkayt-nni i d-yewwi wungal-nni tđerru-d zdat wallen-ik, aya ad ak-yalel ad tfahmeđ asentel akken iwata.

ERMAN.M iwekked-d ayen i d-nenna yakan :« Adiwenni i yettilin deg wanađ usrid, it-id-yessbanayen amzun d tidet acku taywalt-nni yellan gar yiwudam ur teħwađ ara gar-asen amsawal». <sup>24</sup>

### I.2 Aglam d uwadem d wassay yellan gar-asen :

Aħric-agi wis sin ad t-nefrađ yef snat n taggayin, tamezwarut ad nemmeslay deg-s yef ugram d uwadem, tis snat ad nbeyyen assay yellan gar-asen di sin acku d snat-agi n taggayin i ay-yeenan di leqdic-ntey « aglam n yiwudam deg wungal Belaïd Aït Ali ».

#### I.2.1 Aglam :

S kra n win ara d-yehkun taħkayt, issefk fell-as ad isseqdec aglam, acku ur tezmir ara ad tili teħkayt mebla aglam, abeēda deg wungal, s yis-s i t-yettcebbiħ unaggal, mi ara d-yeglem akud d wadeg d yiwudam d tigawin-nsen. Itwellih-d ameyri yer wungal skud yesseqdac uneggal aglam akken iwata lħal, skud ijebbed-d azayez-ines.

Tabadut i as-yefka AbbalatAntoine d tin id-ibeyynen s telqay azal n tewsit-agi: «*Aglam d tugna i yettaran tiyawsiwin d tikmamin, s wudem nniđen, aglam d tasfift n wunuy n tyawsiwin.* » <sup>25</sup>

Ilmend n Mohand Akli Salhi: « *Aglam d taggayt tađrisant ideg yettaf umermas(ameyri ney amseflid) isalan deg uđris ma yef uwadem, yef wadeg, yef wakud ney yef tyawsa. D aweşşef*

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<sup>24</sup> ERMAN Michel, op.cit, p.75. « Le dialogue qui se fait au discours direct(...) engendre une scène pleinement mimétique dans laquelle les propos échangés se passent de la médiation du narrateur ».

<sup>25</sup> Abbalat.A.*La formation du style par l'assimilation des auteurs*, Librairie Armand Colin, Paris, 1856., p.88. « *La description est un tableau qui rend visible les choses matérielles. En d'autres termes, la description est la peinture animée des objets.* »

## Ixef 1 : Iferdisen n wungal d uqlam n yiwudam

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*ara d-ittweššif umsawal, tezmer ad tili taggayt-agi d ađris s timmad-is, tezmer ad tili d ađric kan deg uđris.»<sup>26</sup>*

Ma yella yer Achour.C. D Rezzoug.S di tmuyli-nšen yer uqlam d tayawsa yesseqdac umesker ney unaggal s lebyi-s ara d-yili, iwakken ad yaweđ iswi-ines, d aya i d-wekkden deg wawal-nšen: « *Deg usemres n yidrisen aglam yettili d tigawt n ufran i txeddem tmemmasit, n unallas aya yettuyal yer wađas n tmental.»<sup>27</sup>*

Nessegza-d deg tbadutin-agi i d-nebder, d akken aglam d aweššef n yiwudam, d yidgan d wakud yesean azal yer umsawal ney yer umaru.D ayen i d-yenna Meksem Zahir:« *Ađris n uqlam yeskan-d amek iga ney yemmug umdan, tayawsa ney adeg. S umata aglam d asnekwu n tulmissin n wayen i d-yettwagelmen ney d abdar n yiferdisen iyef ibedd wayen i d-yettwagelmen.Ih, aglam d asissen n tyawsa s wawalen.* »<sup>28</sup>Aglam akken yezmer ad yili d ilaw yezmer ad yili dayen d awerlay deg wungal.Yesseqdac unaggal aglam ilaw deg wungal i d-yettalsen yef tudert n uwadem.

### **I.2.1.1 Taggayin n uqlam:**

Aglam yebđa yef wađas n taggayin, əla lehsab n usentel d yiswi iyer yebya anaggal ad yessaweđ.

#### **I.2.1.1.1 Aglam n wadeg:**

D yiwet n talya taseklan i d-yettaken tugna n wadeg s telqay.Iswi n taggayt-agi d aressi n usiggez amuddir n wadeg i d-ngellem deg wallay n umdan i yeyran ađris-nni. Nessemras-it deg wađas n tayulin am tsekla, tayamsa, inig ney s wudem ađerfi di tudert-nney n yal ass.

#### **I.2.1.1.2 Aglam n wakud :**

Aglam n wakud d allal s way-s nezmer ad d-nefk tulmisin tikudanin n waddad ney n wadeg s usemres n wawalen i d-igelmen ama d tisemhuyin, ussan...atg.

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<sup>26</sup>Salhi.M.A. op.cit., p.16.

<sup>27</sup> Achour.C ; Rezzoug.S.*Convergences critique, introduction à la lecture littéraire*, OPU, 1990, Alger, p.212: « *Dans la pratique des textes, une description est [...], toujours le produit d'un acte de sélection rigoureux qui engage totalement une subjectivité énonciative pour différentes raisons.* »

<sup>28</sup> Meksem.Z. *Tisekkiwin n yidrisen, Tagmert d tesleđt*, Asqamu Unnig n Timmuzya, 2010, p.87.

### I.2.1.1.3 Aglam n tfekka:

D taggayt anda amaru ad d-yeglem tulmisin tiyaranin n umdan ney n tyawsa, deg-s ad naf aglam s telqay i wayen nezmer ad nwali ney ad nemmas.

### I.2.1.1.4 Aglam n ṭbịea:

D aglam n tidmi d iħulfan n umdan d wamek yettxemmim, ṣsenf-agi n ugram yettaġa-aney ad neum d axel n tudert taħulfant n umdan.

Gar taggayin n ugram, ad d-naf taggayin i d-yebder P-Fantanier ilmend n usismel i ixeddem J.M Adam:<sup>29</sup>

- 1- *Aglam n wadeg : ad naf deg taggayt-agi anegram yettak-d ittwelen akk i yellan dadeg am taddart, axxam, tamurt,... atg;*
- 2- *Aglam n wakud: anegram iwessef-d akud inedruyen am wussan, talliyin, tagrest, ass, id,... atg;*
- 3- *Aglam n tfekka: anegram yettak-d ittwelen iyaranen n tyawsa ama d awadem, amdan, ney d ayersiw,... atg;*
- 4- *Aglam analay: d aglam n uxemmim d ṭbịea d ḷeqliya,d aglam n yittewlen inelliyen n uwadem ilaw, ney asugnan, ama lhan ney diri-ten;*
- 5- *Taggayt tarudemt: mlalent snat n taggayin aglam n yittewlen iyaranen d ugram n yittewlen inelliyen;*
- 6- *Tafelwit-ntey teṣea isem nniden aglam amuddir terza tudert n yinedruyen d tigawin, d yiwudam ama d ilaw ney d asugnan.*

### I.2.1.2 Tiwuriwin n ugram:

Tiwuriwin n ugram mgradient way gar-asent, yal yiwet temxalaf yef tayeḍ ela ħsab tamlilt.

#### I.2.1.2.1 Tiwuriwin tigejdanin n ugram:

##### I.2.1.2.1.1 Tawuri n yisali (description informative):

Tawuri-agi d tin yesean tixutart tameqqrant di tnekda n yisallen d wallus n wungal, iswi-is d tikci n yisallen i yimeyri ney azayez, anadi s tuget di ṣsenf-agi d tiririt yef isteqsiyen Anwa? Acu? Anda? D wamek?

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<sup>29</sup>Adam.J.M ; Revaz.F, *L'analyse des récits*. Seuil, Paris, 1996, pp.37-38.

### I.2.1.2.1.2 Tawuri tamellilt (description performative):

Tawuri-agi d yiwet n talya n umeslay anda ur nettyimi ara kan deg wamek yegga kra, maca d asemres n tigawt di yiwen n wakud i deg d-ttwana. Aya iwekked-it-id Sadek Kasouma deg wawal-is mi d-yenna: « *Tawuri-agi tufrar-d yef tiyad s tulmist n umussu s timmad-is, amussu-agi yettili-d deg tulmisin akked tnaglamen i yesean assayd umussu n tigawin, anda zemrent tulmisin-agi ad beddilent di tigawin n iwudam, ay-agi yessenfalay i tedianin n wungal.* »<sup>30</sup>

### I.2.1.2.1.3 Tawuri timsegzit (description explicative):

D yiwet n talya n yinaw ney n tira, iswi-is d asegi n usentel, n tmidrant s talya yettwafahmen. Tawuri-agi timsegzit amaru yezmer ad yessemres imedyaten, tibadutin, aserwes d iferdisen nniḍen iwakken ad yerr asentel-ines yeshel yettwafham. Sadek Kasouma yenna-d: « *Ssenf-agi n twuri deg ugram iqeddec yef usifrar n tkli n yiwudam d tugnatin d wassayen tawsit-agi, n ugram tenklwi s wudem amalyay d uzrilaw n lqarn izeddan di tsnalest turtimt, tqeddec yef ugram n iwudam, d yiselsa d tyawsiwin d wayen nniḍen, d aya i yetteawanen yef usifrar n kra n tulmisin d tgawin d lihala-s.* »<sup>31</sup>

### I.2.1.2.1.4 Tawuri timgensest (description représentative):

Tawuri timgensest deg wungal tettuyal s tuget yef tsiwelt s telqay n tehkayt, i d-yemmalen s wudem amuddir tulmisin n umdan n wadeg ney n tallit yettak-as-d i yimeyri tugna tusdidt i wumi ara yecfu.

Sadek Kasouma yerna-d yef waya :« *Tqeddec twuri –agi n ugram yef “ tgansesst n tulmisin n tnaglamen, ayen ad d-naf ma nmud-d amedya mi ara d yili ugram n kra n yiwudam s tbayurt d wayen leali ney anemgal n waya, imir timgensest i tmiyritin n tulmist-agi deg ugram n uxxam ney tiyawsiwin d uruku.* »<sup>32</sup>

<sup>30</sup> الصادق قسومة، طرائق تحليل القصة دار الجنوب للنشر، تونس د ط 2000 ص 207: «في هذه الوضيفة يتميز الوصف بالحركة، فهو ذو حركة في ذاته، و نجد ذلك في الصفات و الموصوفات التي تتصل بحركة الأعمال بحيث يمكن لهاته الصفات أن تطور و تغير في أعمال الشخصيات، ذلك سيطور في أحداث الرواية»

<sup>31</sup> Idem, p.207: «هذا النوع من الوضائف في الوصف يتم تفسير سلوك الشخصيات و أوضاعها و علاقتها، و لقد ازدهر هذا النوع من الوصف على وجه الخصوص مع واقعي القرن الماضي في القصص الغربي، وهو يقوم على وصف الشخصيات و الملابس و الأثاث و غيرها بما يساعد على تفسير بعد ما سما من سماتها أو أعمالها و أحوالها»

<sup>32</sup> الصادق قسوم op., cit. P.208: «تمثيل بعض سمات المواصفات و هو الذي نجده على سبيل المثال عندما يرد وصف احدى الشخصيات بالثراء و الذوق الرفيع ( أو خلافه) ، ثم نجد تمثيل مظاهر هذه السمة من خلال وصف بيتها أو أثاثها»

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### I.2.1.2.1.5 Tawuri tasenfalant (description expressive):

D yiwet n talya n tsiwelt ney n tira i yettruḥun nnig n usiweḍ n yisallen i wakken ad nesenfali iḥulfan. Iswi amatu n twuri tasenfalant d asnulfu uemiḡ n usiggez yef yimeyri s usemres n tutlayt tanesbayurt, tugniwin timuddirin d iḥulfan.

Sadek Kasouma ikemmel-d: «*Tawuri tasenfalant tqeddec i uglam yef lihala n yiwudam d tnefsit-nsen d taksat-ines. Yettili-d s waṭas s uglam n ugama d twennaḍt, win i izemren ad yesenfali yef tektiwin d iḥulfan, acu kan, mačči d selqi-sedru n tnefsit n yiwudam.*»<sup>33</sup>

### I.2.1.2.1.6 Tawuri n temsertit (description intropective):

D yiwen n ṣṣenf n twuriwin ittesden yef tidmiwin, iḥulfan, d wamek yemmug uwadem s dixel-is. Tettaḡḡa imeyri ad yekcem deg umaḍal n ttexmam n uwadem-nni, d ayen ara t-yeḡḡen ad izer icukkuten-is, isteḡsiyen yettilin deg wallay-is akked iḥulfan-is. Sadek Kasouma ibder-d akk tiyawsiwin-agi mi d-yenna: «*Tawuri-agi teena timsal tigensanin yessekbel-it unarmis i wsulgan ney iwsefdaḡ tamsertit n yiwudam d iḥulfan n tnefsit d tikiwin d wayen yellan di lbal (ttexmam).Dagi, ara yelli amaḍal uffiy mi ara d yettwaglam s tenglamin ney aylaten i yellan deg-s di tilawt wa ad yermes aylaten d imazzagen, d imsariyen kra n iḥulfan ney tamuyli tulmist.*»<sup>34</sup>

### I.2.1.2.1.7 Tawuri tamedlagt (fonction décorative):

Tawuri-agi n uglam teena tafulki, tettuyal s tuget yef uglam n wayen akk yellan d akmam s yiferdisen i tt-yettcebiḥen, iswi-is d aselḡu n yinedruyen d usnerni n tkerrist tamatut. Yenna-d Sadek Kasouma yef waya «*iswi-is, d asnulfu d usemdu uklisan yer unermas yas si tama igellem-d tugna tilawt, si tama nniḍen yettases iwakken ad yexleq asmdu n usnulfu i umeyri.*»<sup>35</sup>

### I.2.1.2.2 Tiwuriwin n Mohand Akli Salhi :

Seld tiwuriwin i d-nefka yakan nufa-d d akken Mohand Akli Salḡi yefka-d tidmi-s akken nniḍen deg wayen yeean asismel n twuriwin n uglam deg udlis-is «*Kra n tsura i tyuri n tsekla 2.*»<sup>36</sup>

<sup>33</sup>Idem, p.208: فوظيفة التعبير بضطلع لها الوصف المعبر عن أحوال الشخصيات و نفوسها و قيمها و يكون خاصة من خلال وصف الطبيعة و البيئة و صفا يستحق بالتعبير عن الأفكار و الأحاسيس، لكنه ليس ابغال في بواطن الشخصيات "

<sup>34</sup>Idem, p.208: «تتعلق هذه الوظيفة بما هو داخلي يؤيدها المتصل باشكاته بواطن الشخصيات و لاموحي بخلجات النفس و خواطر الذهن، و هنا يفقد العالم الخارجي عنده و صفه السمات التي له في الواقع و يكتسب سمات خاصة مجانية لإحساس محدد أو رؤية معينة »

<sup>35</sup>الصادق قسومة، op.cit., p.262: «يهدف الى خلق أثر نفسي عند المستقبل فالى جانب كونه بصور مشهدا واقعا فانه يهدف كذلك الى احداث اثر شاعري لدى القارى.»

<sup>36</sup>Salhi.M.A. op.cit., p.17.

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- 1- Aglam ittak-as cbaħa i uqlis d twuri n ucebbeh n uqlis;
- 2- Iferreq iferdisen n tsiwelt gar-asen d tawuri n uezal yihricen n tsiwelt;
- 3- Mi ara yilli atas n uqlam deg uqlis-is isewxar taggara n uqlis-agi d twuri n useyzeƣ n teħkayt;
- 4- Aglam, ittekki deg lebni n uqlis d twuri n usuddes n uqlis;
- 5- Aglam d yiwen n ubrid i yesea umaru akken ad d-yawi yef tikta-ines d tensneƣta i isaram ad tent-id-yefk i umeyri d twuri tasenklant deg uqlis.

### I.2.2 Awadem:

#### I.2.2.1 Tabadut n uwadem:

Awadem s umata d tasarut n temsal d tikiwin i yesseqdac umeskar i wakken ad t-id-isseyben deg-s, d aferdis seg yiferdisen n tsiwelt, yebna yef wawal ara t-id-igelmen, ara t-id-iwešfen, ad yalsentigawin-is. Awadem d lɣas n wungal. Ma yella anaggał ixleq-d awadem igarzen ungal-ines ad igarrez. Yesbadu-t-id Mohand Akli Salhi deg usegzawal-is amezyan n tsekla akka: « *Awadem (personnage) d aferdis agejdan di tesleđt n tsiwelt.* »<sup>37</sup>

Ilmend n Reuter Yves: « *Di tazwara, awadem d win i d-yettbanens tliɣa-ines d imsisiyen-ines, ttuneħsaben d tiwsatin i d-yessenkaden tamyiwant-nen ney amekkan-nen di tmetti.* »<sup>38</sup>

Ilmend n Christina Achour et Simon Rezzoug: « *Damdan awerlay i yesean tamliłt deg unfali n tigawt taneglant.* »<sup>39</sup>

Ad nessegzi deg wayen akka i d-nebder, awadem d tigejdit n wungal, d netta i yesselħayen inedruyen n teħkayt, s yis-s ara yesselħu umeskar taħkayt-is d wayen yebya ad yesselħaq i umeyri ney i umsiwel si yal tama, acku azal i yesea d ameqqran mliħ d ayen i d-yenna Reuter Yves: « *Azal n uwadem yezmer ad yettwaktal s lɣiba-s. Mebla yis-s, amek ara ad neħku tiħkayin, asent-negzel, atent-zyen, ad nemmeslay fell-asent, asent-necfu?* »<sup>40</sup>

<sup>37</sup>Salhi.M.A, op.cit., p.14.

<sup>38</sup>Reuter.Y. *Introduction a l'analyse du roman*, DUNOD, Paris, 1991, p.19 : « *Dans un premier temps, le personnage semble se caractériser par ses limites et ses conventions. La répétition est sa loi, les mêmes personnages reviennent de texte en texte, ce sont des types qui représentent leur communauté ou leur caste façon exemplaire.* »

<sup>39</sup>Christin.A ; Simon.R, op.cit., p.201.

<sup>40</sup>Reuter.Y. « *L'importance du personnage* » in, *Pratiques : linguistique, littérature, didactique* n°60, 1988, [https://www.persee.fr/doc/prati\\_0338-2389\\_1988\\_num\\_60\\_1\\_1494](https://www.persee.fr/doc/prati_0338-2389_1988_num_60_1_1494). Consulté le 29/11/2023. p.03: « *L'importance du personnage pourrait se mesurer aux effets de son absence. Sans lui, comment raconter des histoires, les résumer, les juger, en parler, s'en souvenir ?* »

### I.2.2.2 Amgired gar uwadem d umdan (udem):

Amgired yellan gar uwadem d umdan deg ungal yettuḡal yef tewsit-nsen d twuri-nsen di taḡult n uferriḡ aseklan, awadem d aferdis i d-yesnulfuy umaru iwakken ad yurar tamlilt di teḡkayt. Iwudam zemren ad seun tulmisin tiḡaranin, tusnamnanin d yiḡulfan i ten-ittreḡsin deg wallay n yimeyri. Ma d amdan, yettwasemras i wakken ad d-nbeyyen iterrasen d ilawen di tudert-nney n yal ass. Acu kan, deg wayen yeenan ungal awal-agi amdan yezmer ad yettwasemres i wakken ad yettwaglem uwadem s wudem amatu.

Ilmend n Mohand Akli Salhi lxilaf yellan gar uwadem d umdan d : « *ur issefk ara ad isseedel yiwen gar uwadem akked umdan, awadem yettili kan deg uḡris, tudert-is teqqen yer tin n uḡris, tbeddu s imezwura n teḡkayt, tkeffu s taggara n tyuri n teḡkayt yili uwadem ( am netta am umsiwel) issefk ad yili uḡris. Ma yella d amdan yettidir di tilawt, ur yeḡwaḡ ara aḡris akken ad yili.* »<sup>41</sup>

Anamek n wawal-agi awadem d win i d-yettwaxelqen deg umaḡal asugnan, ur yelli ara deg tilawt. Yettidir kan deg wallaydeg tiktiwin n unaggal d umaru. Ma yella d amdan (udem) d win yellan deg tilawt. Immeslay-d Bouamara Kamel yef waya yenna-d deg tbadut-is: « *mden [amdan] : d umdan, bu sin n yiḡaren argaz ney tameḡtut. Amedya: amdan ila iman, ila tafekka. Læbd ales. Imdanen.* »<sup>42</sup>

### I.2.2.3 Leḡnaf n yiwudam:

Iwudam d agemmuḡ n tegruma n tektiwin d izarigen imcubaken way gar-asant, ttemxalafen eḡa ḡsab n umgired yellan gar ineggura-agi.

Lesnaf n yiwudam mgal tixutart n tihawt d ineḡruyen:

#### I.2.2.3.1 Asaḡ:

Asaḡ d lsaḡ n teḡkayt, d netta i tt-yetteḡtasen, tiḡtsiwin tigejdanin maḡsub, d aseḡbar amassay yef useḡru n tigawin d uslawi n tikerrisin d inelkamen i d-yettilin deg ubrid-is, iswi-ines d ayen ilhan d aya i d-iwekked Mohand Akli Salhi yenna-d: « *Asaḡ d awadem ara inadin ad yawi ayen ixussen s umata, ixeddem ayen ilhan, d bab n lxir.* »<sup>43</sup>

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<sup>41</sup>Salhi.M.A, op.cit., p.14.

<sup>42</sup>Bouamara.K. *Issin wis sin. Asegzawal n teḡbaylit*, L'odyssé, Tizi-ouzou, 2017, p.325.

<sup>43</sup>Salhi.M.A, op.cit., 2019, p.26.

## Ixef 1 : Iferdisen n wungal d ugram n yiwudam

Ilmend n Harmon Philippe, asaḍ d awadem ara yanzen i tumant n tsersiy d tewtilt, yemgarad yef iwudam wiyad di tigawin d twuriwin, akken dayen yesnaemal deg yiwudam nniḍen, ineggura-agi llan-d seg wassay i ten-id-icudden yer yur-s. Yenna-d: « *Asaḍ yettili-d d aghemmuḍ n ubeddel n tyawsiwin i yellan d asentel yerna yettili si tama, d allal n usebyer, si tama nniḍen d asnerri n usmiddan n wassay n tmental.* »<sup>44</sup>

### I.2.2.3.2 Awadem agejdan :

Awadem agejdan d taylut talsasit i yef ttarrunt tigawin d inedruyen n wungal, d awadem yettilin di tazwara n teḥkayt arma d taggara, d win ara d-yexleq umeskar ney uneggal seg wallay-is, iwakken ad yili d tazelya s wayes ara yessawed izen n tektiwin-ines, wa ad yessenfali fell-asent.

Awadem yettban-d d agejdan deg teḥkayt ela ḥsab twuriwin-is. Ayen i d-yesebyen Mohemmed Bouaza : « *yettunefi wasaḍ tigawin d timliltin-agi seant azal deg yidles d tmetti.* »<sup>45</sup>

Yerna-d dayen : « *Akken dayen i tesa kra n temgarda i as-yefkan tihawt tajehdant, yesea tazmert n tezrirt deg yiwudam nniḍen d teyra tassisant.* »<sup>46</sup>

Anamek n wawal-agi, ameskar yefka i uwadem agejdan azal d tdawla imeqqranen mgal iwudam nniḍen yellan deg wungal.

Gar iwudam igejdanen yella wasaḍ.

### I.2.2.3.3 Awadem anadday:

D awadem amwas n uwadem agejdan, yis-s i tebbna teḥkayt, d win iqqedcen timlilin i yetteawanen iwakken ad iban, ad teawen imeyri ad yefhem, d acu yella uneggaru-agi wa ad immud isallen fell-as d ayen yellan d uffir ad t-id-issebgan, uwadem annaddayen d akemmel i ttkemmilen iwudam igejdanen d wasaḍ. Ttilin-d di teḥkayt s tarrayt talugant, lmaena-s zemren ad banen di tazwara akken yezmer ad ruḥen wa d banen wiyad deg umur-nsen ara ikemmlen tamwast-is (awadem agejdan).

Yemmeslay-d Mauric Francois yef way-a yenna-d: « *Awadem anadday ur qqiney ara yer yur-s akk s tixutert, ideggar iman-is yer wadar, amenzu yettef amekkan ur twidey ara, yesluymu-iyi yer tmehla ur yettwaḥettem ara.* »<sup>47</sup>

<sup>44</sup> Harmon.P, *Pour un statut sémiologique du personnage. In poétique du récit*, Seuil, France, 1977, p.160: « *Le héros résulte de la transformation des matériaux en sujet et représente d'une part un moyen d'enchaînement de motif, et d'autre part une motivation personnifiée du lien des motifs...* »

<sup>45</sup> بو عزة محمد ، تحليل النص السردي، تقنيات و مفاهيم و منشورات الاختلاف، الجزائر ط1، 2010، ص 53: "تسند للبطل وظائف و أدوار لا تسند إلى الشخصيات الأخرى، و غالبا ما تكون هذه الأدوار مضمنة داخل الثقافة و المجتمع."

<sup>46</sup> بو عزة محمد، Idem, p.56: "يقدر من التمييز حيث يمنحها حضورا طاعيا و تحضى بمكانة مرموقة."

<sup>47</sup> Francois.M, *Le roman et ses personnages*, Bouchet, Chastel, Paris, 1990, p.54.

## Ixef 1 : Iferdisen n wungal d uqlam n yiwudam

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Akken dayen llan wid i d-ixedmen uguren d tkerrisin, d aya i d-iwekked J.P.Goldenstein: « *Seg ubeddel n tigawin n uwadem iqeddcen ad yili usteqsi amek d wayen ixedmen akken, ad yezgar umdan anemkar uklisan n uwadem si tama n tumast.* »<sup>48</sup>

Sɛan azarig n ubeddel n tiktiwin d umennuy d laɛyub ara ad yeğğen tbeddilen seg lwaqt yer wayeɗ ɛla ɥsab n yiswi iyef ttnadin ad awɗen s yiɥulfan-nsen.

### **I.2.2.3.4 Awadem uɛdil (personnage plats):**

D awadem ara yeqqimen deg yiwet n liɥala seg imi ara teɓdu teɥkayt alma tekfa, ur yettbeddil ara, (Ur tbeddilen la iɥulfan wala tudert wala tiktiwin d uxemm-ines). Ur yeɥwağ araad ibeddel di tudert-is acku iqbel-itt akken, ur yettizrir s ineɗruyen d yiwudam.

Akken i llan izyanen wiyad i yxedmen asennef i uwadem ɛla ɥsab n tigawin-nsen dixel n uɗris aseklan n wungal, bɗan-ten yef sin leɥnaf;

### **I.2.2.3.5 Awadem ambawlan (personnage dynamique):**

D awadem yettaran taɥkayt amzun d tilawt s tigawin d ineɗruyen i ixeddem, yesɛa tazmert n useyref amzun ayen ara d-iɗerrun d tilawt, tettbeddil liɥala-s ama d tanefsit ney tafekka, ilmend n tirit i yedder.

### **I.2.2.3.6 Awadem udmis (personnage statique):**

D awadem i ittwazargen s shala, ur yesɛi ara uguren ara t-iceyben s waɥas, tebna yef yiwet n tikti, yiwen yiswi, yiwen uɥufu d uxemm di tazwara yer taggara.Imeyri yezra sani ara tetteddu, yezra taggara-ines amek ara tili ur yettewhim ara si tigawin-is.

### **I.2.2.3.7 Awadem amenzay (anfa):**

Awadem amenzay d win i ay-d-yessenkaden amennuy amniri n teɥkayt, d aɛkkir deg ubrid n wasaɗ yesqittie-as iwakken ur yettaweɗ ara s iswi-is d win ukud yettmenzay, tesebyen-it-id talya tafrarit neytukrist s wugar n tigawin d ineɗruyen. Yezmer umenzay-agi ad yili d awadem akken yezmer ad yili d atas n yiwudam i wasaɗ.Akken yezmer dayen ad yili wasaɗ deg tnefsit-is amenzay i yiman-is mi ara yebyu ad ibeddel kra n ɥbayeɗ d tektiwin ur nlaq ara, d agi ara yernu, ad yarez wasaɗ yef wayen n diri i yellan deg-s.

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<sup>48</sup>Goldenstein J-P.*Entrée en littérature*, Harchette, Paris, 1990, p.48: « *En opérant un déplacement du qui fait quelque chose, comment et pourquoi à ce que fait le personnage, (on dépasse) l'approche psychologique du personnage conçu en termes d'essence* »

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### I.2.2.4 Lesnaf n yiwudam mgal izarigen d unfalay: (Trait et développement):

Isennef azyan Foster aglizi iwudam yef lehsab n uyennej d shala-ines daxel n udris yef ssin lesnaf:

#### I.2.2.4.1.1 Awadem ubrin (personnage rond):

D awadem ukris, d aferdis n umrad d uqennaε i umeyri. Ma yella uwadem ur yesei ara izarigen-agi ur yettunehsab ara d awadem ubrin ney win t-jebbed lwelha n umeyri, acku Yesea atas n wadruq d wuffiren ara yebyu i umayri ad ten-izer. Sşenf n uwadem-agi ur ittyimi ara yef yiwen lihala seg imi ara tebdu tehkayt alma tfuk. Maena ayen ara ad nessiked deg lesnaf-agi, d akniwen. Ad nwekked aya s uzyan n Abd Al-Malik Mortad deg ayen yeean asennef n Forster yef uwadem-agi ubrin, aneggaru-agi d uwadem ambawlan d yiwen ma yella awadem uedil d yiwen akud uwadem udmis.

#### I.2.2.4.1.1 Amgired gar uwadem agejdan d uwadem anadday:

Di tfelwit-agi i d-iteddun ad neseqzi amgired yellan ger uwadem agejdan d uwadem anadday s usemres n wanawen-agi n yiwudam i d-nwala yak.

#### Tafelwit n°1: Iwudam igedjanen d yinaddayen:

Awadem agejdan	Awadem anadday
<ul style="list-style-type: none"><li>- D lsas n tehkayt.</li><li>- Yettili di tazwara arma d taggara n tehkayt.</li><li>- Yesea tazmert uqennaε.</li><li>- Ijebbed-d lwelha n umeyri d awadem ukris.</li><li>- Yesea atas n wuffiren.</li><li>- Yesea tixutert d tagejda n lebni n tehkayt.</li><li>- D awadem udmis</li><li>- D awadem ambawlan</li></ul>	<ul style="list-style-type: none"><li>- D allal n lemεawna izmer ur yettili ara seg imi ara tebdu tehkayt alama tfuk.</li><li>- Ulac ugur ma yettyibi tiswiein.</li><li>- D awadem isehlen ibanen.</li><li>- D awadem udmis</li><li>- D awadem ambawlan</li></ul>

## **Ixef 1 : Iferdisen n wungal d uqlam n yiwudam**

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Aserwes-agi ger yiwudam inaddayen d yigejdanen yessawed-ay ad d-nini d akken awadem agejdan azal-is deg teḥkayt d tixutert akked uqennee acku d netta i d lɛsas deg teḥkayt. Ma yella d anadday s umata yettili-d d afus n talelt i uwadem agejdan.

### ***1.2.2.4.1.2.1 Arkad n uwadem d usenfel:***

Skud ma yettili uwadem yertaḥ di tudert-is d twacult d tmetti-ines skud ma yerked maena ma yella yettizrir s tmetti-ines d wayen i as-d-yezzin di tudert-is ad yili ubeddel d usenfel. Ay-agi islalay-d deg uwadem sin lesnaf ɛla ḥsab n yinedruyen s way-s i yettizrir:

#### ***1.2.2.4.1.2.1.1 Awadem amdag:***

- D awadem i nettkenni gar uzref akked lwajeb (amerwas);
  - Tidmi-is d tektiwin-is d timdagin;
  - Iswi uyur yebya ad yawed dina d win yelhan;
  - D awadem yeldin s wudem n rreḥ d usirem n lxir di ddunit yef iwudam i as-d-yezzin;
  - D bab n rray di tlufa, yessen amek ara tent-yefru;
  - Izeggir leeqel-is yer sdat ur ttrennu-t ara tnefsit-is si teswiein n wurfan yer wayen n diri.
- D wa i d awadem amdag, d bab n lxir.

#### ***1.2.2.4.1.2.1.2 Awadem ibaw:***

- D awadem ur nesei ara taflest deg yiman-is, tidmi-s d tektiwin-ines dayen n diri;
- Yettwali iman-is yebeed yef yiswi i yebya ad ywed;
- Tyelleb tmezriwt n tayest fell-as deg waṭas n tigawin i iqeddec, ula yef tudert-is ur yesfillit ara i wayen ilhan;
- Yettkukru.

Ihi ad nesegzi deg ayen akka i d-nebder belli arkad n uwadem d usefel-ines yesea azal meqqar deg lebni-ines.

### **1.2.2.5 Tulmisin n uwadem:**

#### **1.2.2.5.1 Si tama n tyara d tnefsit:**

Oubad Ahlem tenna-d : « *Aneggal itteg assay ar usenfali n iḥulfan, yettak azal i usenfali-n sen azyaray ( imeṭṭi, acmumeḥ, iselya yesean anamek. »*<sup>49</sup>

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<sup>49</sup>Oubad.A. *L'approche psychologique du personnage principal dans le roman « Kiff-kiff demin »,* Mémoire de Master, Bouguettaya Neila(dir.),Université 08 mai 1945, 2017/2018. p.34: « le remancier s'attache à l'expression des sentiments, s'intéresse à leurs manifestations extérieures (larmes, sourires, gestes significatifs). »

## **Ixef 1 : Iferdisen n wungal d uqlam n yiwudam**

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Anaggal issebyan-d awadem ayen it-yeenan d tagnit n dixel-ines am tanefsit d tikiwin d tedmi, ttbanen-d s wayen ara ihulfu uwadem d wayen ara d-ibanen yef lihala-s am ukukru d imetti ney lferh d ucmumah.

### **I.2.2.5.2 Si tama n tfekka (physique) :**

D agraw n izarrigen d tulmisin d uweşşef n uwadem si berra deg ayen yeenan tafekka, amedya : tiyri, tiwzelt, lqebba d terqeqt... d wayen yeenan lebsa d yicettiđen d wamek tella lihala-s si berra.

Aya yesea tixutart tameqqrant imi ara d-yeglem uneggal awadem s izarrigen-agi isishil i umeyri ad issugen yid-s awadem wa ad d-yessawed tugna yebya fell-as.

### **I.2.2.5.3 Si tama n tmetti: (social):**

Timetti tesa azal d ameqqran i lebni n uwadem, acku ad yesu uneggaru-agi atas n tewsatın d izarrigan ara isemxalafen yef iwudam wiyad, ad yesu alemmsi d taddart ney adeg deg way deg yettidir d leqwanen-is arnu yer waya tamahit d din...

Aya akk i d-nebder ittban-d yef yal awadem ɛla hesab umkan deg anda yersa tmetti-ines, yettban-d deg tikli dixel n twacult-is akud iwudam i as-d-yezzin d tmetti-ines.

### **I.2.2.5.4 Si tama n waggag:**

Anamek n waggag uwadem yeena tidmi d tikiwin d uxemmem i yettxemmim, am yidles-ines, tikiwin s way-s yettamen, ddin-is, tafrit-is (conscience) i d-ittbanen fell-as, amek i yettqabal timsal d wuguren, tikliwin-is...

### **I.2.2.6 Aglam n uwadem usrid d warusrid:**

Deg uqlam n uwadem, yessemres uneggal snat n taggayin n uqlam, aglam usrid akked uqlam arusrid.

#### **I.2.2.6.1 Aglam usrid:**

Yettili-d uqlam d usrid mi ara d-yefk umaru isalen s tutlayt d tafessat, yettak-aney-d kra n tyawsiwin rzant tulmisin tiyaranin, tihulfanin, ama n umdan ney n wadeg ney n tyawsa ney n unedru. Yettagga imeyri ad yesugen tugna yeşfan. Ad nessed yef wawal n Mohand Akli Salhi:« *Ittili uqlam d usrid mi ara yilin isallen (abeeda deg wawal. Ad yefhem umeyri, mi ara*

*yeqqar, lewsayef n win yettewsafen mebla ugur ameqqran, imi isalen i as-d-ittunefken fell-as uwadem akken ad t-yissin umeyri, ad izer anwa i t-ilan d wamek immug... »<sup>50</sup>*

### I.2.2.6.2 Aglam arusrid:

Taggayt-agi n uqlam teslalay-d deg wallay n yimeyri isteqsien ara t-yeğgen ad inadi s telqay aken ad yessufey tiggrayin ara t-yessawden akken ad yefhem acu yebya umaru ad t-id-yeglem. Anaggal yessemras tulmisin ney ihulfan s tbutat, s tigawin, s udiwenni ney s tenyumnayin. Ay-agi ibeyyen-it-id Mohand Akli Salhi mi d-yenna: « *Ma yella d aglam arusrid, ittili deg yiferdisen nniden n uqris n tsiwelt ney deg uqlam n wadeg akk d tigawin n uwadem: « d afham ara yefhem win yeqqaren lewsayef n uwadem s lewsayef n wadeg anda yettili ney s wayen ixeddem. »*<sup>51</sup>

### Taggrayt:

Di taggara n yixef-agi, mi nebda anadi nufa-d belli tameddurt n Belaïd Aït Alid tin yeççuren d inedruyen yerna d anecten i t-yessawden ad yaru, ad d-yejmeε akk timucuha-nni d yidrisen akk n tsekla timawit tamensayt yerra-ten-id yer tira. Ahat limer maççi d netta ur nseεεu ara ass n wass-a tasekla s way-s ara nemmeslay ney ad d-nebder yer berıra. Nessawed dayen, nessegza-d akk iferdisen yellan deg wungal seg umsawal armi d amsiwel nesbyen-d acu-tt twuri-nsen deg tyessan n wungal s umata. Inedruyen dayen armi d akud d wadeg d yiwudam yettilin deg wungal, wigi nsefhem-d yal yiwen deg-sen s usenned yef wawal n wařas n yimusnawen ama d iqbayliyen ama d ibarraiyen. Nezzi-d syen yer uqlam-nsen nwala-d amek id-yettili d wamek ara nizmir ad nexdem tasleđt deg yixef wis sin yef wamek yessexdem Belaïd Aït Aliiferdisen-agi akk deg wungal-is *Lwali n wedrar.*

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<sup>50</sup>Salhi.M.A,op.cit., p.14

<sup>51</sup>Salhi.M.A,op.cit, pp.14-15.

**Ixef II: Aglam n yiwudam  
deg wungal n Belaïd Aït Ali  
« Lwali n wedrar »**

### Tazwert:

Aḍris agelman yebḍa yef sin yiḥricen, yiwen d allus wayeḍ d aglam, yesseqḍac unaggal aglam i wakken ad yesseqreb tugna ney tikti n tyawsa(am uwadem) i umeyri. Yessemras aglam n uwadem si berra (aglam n tfekka) akken i yessemras dayen si tama nniḍen aglam amniri ayen yesean tanefsit d tedmi n uwadem (aglam n tṭbica) akken ad yessenfali yef iḥulfan-is. Dayen yessemras aglam si tama n tmetti amek yettidir d twacult-is, liḥala-s, dḍin-is ayen ideg yettamen d wayen idegur yettamen ara...atg. Aseqḍec n uglam irennu-d cbaḥa si tama d usefhem d shala n tikiwin si tama nniḍen yessemras-it unaggal am uzamul i temsal n tmetti i t-iceyben.

Deg yixef-agi neereḍ ad nesfi tulmisin n yal awadem ama d agejdan ney d anadday deg wungal n Belaïd Aït Ali « *Lwali n udrar* ».

### II.1 Iwudam igejdanen d inaddayen n wungal n Belaïd Aït Ali « Lwali n wedrar » :

Di tazwara n tesleḍt-ntey ad d-nesfi iwudam n wungal, wa ad t-nebḍu yef sin yiḥricen igejdanen d inaddayen :

Iwudam igejdanen	Iwudam inaddayen
- Bu Leytuḥ (Asaḍ)	- Si qasi
- Faḍma (Tadadact)	- Si belqasem
- Agellid (Bu Qarru)	- Muḥend Saëid
- Sekkura	- Lḥusin
- Lḥaḡ Emer At Rabah	- Aklan d sselṭan d lqeyyad

#### II.1.1 Aglam n yiwudam igejdanen:

Belaïd Aït Ali deg ungal-is yefka azal d ameqqran i uglam n yiwudam igejdanen ara yili d aḥric amezwaru n yixef wis sin n unadi-ntey, ladya Ḥmed waëli d Faḍma s usemres n tulmisin n uglam n yiwudam i d-nebder deg yixef amezwaru.

##### II.1.1.1 Ḥmed Waëli :Bu Leytuḥ:

Awadem-agi, fell-as i tetteḍdu teḥkayt si tazwara arma d taggara; d yiwen umdan i d-yekkren deg Tgemmunt At Mussa, ad yesu tlatin ney rebein ssna di laemer-is, xas akken di lqed d argaz maca deg wallay-is mazal-it d aqcic amecṭuḥ imi ileḥḥu yesluṭuḥ, yezuyur icuḍaḍ-is di tmurt.

### II.1.1.1.1 Si tama n tfekka:

Tasekla tayarant tesa azal d ameqqran deg usewdeḥ n tfekka n uwadem i umeyri. Deg ugram i yessemres Belaïd Aït Ali yef uwadem-agi agejdan Ḥmed Weeli di temlilit n Bu Leytuṭ, ad d-naf iglem-it-id s umata deg ( wudem, leemer, tbeddi d yiselsa), tulmisin-agi akk mmalent-d amek i tegga tfekka-s. Deg wawal-is: « *Ladya, yer teḥzi-nni-ines i kra n wayen ara yels, yettiwzil fell-as, yerna-as sidi Rebbi aqemmuc annect n tjemmaet. Segmi wezzil ucenfir-is ufella ney d uqlan-is i imeqqren bezzaf, refdent, ṭaharen-d yifenyaren-is d lebda, am wid n usewidiw mi ara yeldi imi-s.* »sb27.

Ma yela deg uselsi-ines iglem-it-id s waya:« *Day netta, aqendur-nni-ines ad teeqlaḥ aḥal i t-yelsa, ma temmenyyam ney d xemsetṭac ney d ayyur, ala s leḥsab n wakken i ḡur-s.* » sb26.

Ma d tummanit n berra s umata iglem-it-id: « *ulamma yewweḍ annect n ugejdu di lqed, almi ad as-tiniḍ zzuzzi-d tuyat-is, iberru-asent kan yer lqaea, am wasmi akken yella d aqcic amecṭuḥ, mazal-it kan d lebda yessurug ileddayen d wexlul.* » sb26.

Mi ara d-negg tasleḍt deg yisebtaren-agi ieddin deg ungal n unaggal iglem-d awadem-is s ugram ussid, s telqayt abeeda deg wudem. Bu Leytuṭ d argaz elayen aččuran icuba-t Belaïd Aït Ali yer ugejdu di teḥzi d tufayt; iberru kan i tuyat-is d lḡetta-s. Ma deg wudem d ahrawan allen-is d timeqqranin imezzuyen-is bran-d d akessar aqemmuc-is d ammeqqran icuba-ten unaggal yer yimi n tcekkart di temyert.

### II.1.1.1.2 Si tama n waggag:

Tasekta n waggag tettban-d deg wayen yeenan ddin d tmusniwin, d wamek yettxemmim uwadem-agi ma d win iḥercen ney ala.

Anaggal iglem-d awadem-is Bu Leytuṭ d argaz am irgazen maena txuss-it ṭerci deg waṭas n tyawsiwin. Anaggal iglem-it-id si tama n waggag yef leḥsab n tedmi-is d uswir n ṭerci-ines, d uxemmim i yettxemmim yef temsal i t-id-yettqabalen di ddunit-is, d aya ara d-nefhem di sin-agi imedyaten ara d-nebder:« *Bu leytuṭ, ur yeḥric ara, ur yeḥric ara ula d lmaḍi, ney ma ulac, ma d win kan itebeen ayrum-is, ixeddem, iṣac am netta am medden, ma d akka kan, ihi Bu leytuṭ ur yelli win t-ixussen, ur yeslib, ur iεuggen : ur tesseiḍ i ixesren ama di leeqel-is ama di lefhama-s. Ayen ssnen, ayen ttwalin leibad, yesssen-it, yettwali-t.* » sb29.

## **Ixef II: Aglam n yiwudam deg wungal n Belaïd Aït Ali« Lwali n wedrar »**

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Dagi ma nerra lwelha-ntey yer ugram n unaggal deg umedyā amezwaru, ad naf d akken ibeyyen-d belli awadem-agi tazmert n wallay-is tgerrez, ur yelli ara d win ixussen di laeqel-is, maca d abuhyuf kan.

*« Deg wass mi d-yekker almi d asmi akka d argaz ameqqran, ma tenniḍ-as: anwa i d lqern n ddunit? Ad ak-yini kan i d adrar-nni ideg d-icerreq yiṭij lakked win iyer iyelli. Dayen is daynetta tettṣah-it-id kan tsusmi. Wamma lukan d tid akk iswld netta di ddunit-is, lukan d lemtel, d uccen amek yettaker lmal ney... anwa asigna i s way-s ara d-yeyli ugeffur, lukan d tigi yakk i d wi yemeacaren si temzi-s, tili wi ara yaggad ama di tmusni ama di lhedra.*

*Walakin, segmi timeqlillac-agi akk ur seint ara lmaena, ijmeε-itent kan i yiman-is, sakin, itelli kan arquqen-is yesmeḥsis, ney yettneḥniḥ mi ara isel i walbaeḍ imeslayen iwumi ur yefhim ma d leḡeb ney d acu, ney ma yella win i as-d-yeslan yettaḍsa, iεeggeḍ-d, ad izemmeḍ icenfiren-nni-ines s bessif ad ittefar uglan-is s ufus-is, ad yettqarrie kan i yileddayen ad yesseyli ayen iwumi yezmer d lehzen yef yiman-is, am win ara as-yinin: atan a sidi ula d udem-iw, ula d allen-iw, ad asenkkey taḍsa! Yerna, s tidet lmeḡhud-is ixeddem-it akken ara yettban d amdan uqadum-is n bnaḍem yeteeqlen.*

*Ladya netta deg wul-is lemer yettaf d akken kan d leeqel, d argaz am yergazen, ara ttwalin dayen medden walakin akken yebyu yexdem Bu leyṭuṭ d bu leyṭuṭ alamma d asmi ara yemmet... »sb29-30.*

Awadem-agi agejdan Bu Leyṭuṭ d win i ixussen di tmusni si yal tama, tidmi-ines tesa tilisa, ur tfelli ara nnig n temsal n lmal d ixarfiyen d wuccanen, d yisallen n tegnawt am ugeffur. D win ixussen di tḥerci ur ifehhem ara aṭas lumur, ur yeffiy ara, ur iwala ara ddunit ur d-yeksib ara tamusni. Seg imi d-ilul yeḡeel ddunit teḥbes yer talast n yidurar-nni i as-d-yezziin i taddart-is.

Tef waya, yezga yettsusum imi ayen yessen netta ur yesei ara tixutart s waṭas di tmuyli n madden. Ad ibyu kan ad icmumeḥmaca ad yuṣal ad ilum iman-is yef tungift deg way deg yella, wa ad yeereḍ ad yili d amdan yerznen.

Bu Leyṭuṭ d win ixussen di tmusni ama si temnaḍt n dḍin ney n tsertit ney n yidles, ula di temsal n ddunit ur yessin ara s waṭas tidmi-ines tesa tilisa ur telli ara nnig n temsal n lmal d ixerfiyen d wuccanen, d yisalen n tegnawt am ugeffur. Ur ifehhem ara aṭas n lumur nniḍen acku

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ur yeffiy ara ad iwali ddunit ney ad yekseb tamusni, segmi i d-ilul deg yiwet n taddart yeğael ddunit teħbe yer talast n yidurar-nni i as-s-yezzin i taddart-is.

Yef waya yezga yessusum kan yessemħas iwakken ad d-iban d argaz am yirgazen imi aye yessen netta ur yesei ara tixutert s waħas di tmuyli n medden. Daya ara d-iwekked usebtar-agi:« *Lmeğhud-is ixeddem-it akken ara yettban d amdan uqadum-is n bñadem yeteeqlen.* » sb30.

Ihi ad d-nessegzi deg wayen akka ieddand, anaggal yessemres aglam s telqayt deg wayen yeenan tasekta n waggag, iglem-it-id akken iwata abeħda ayen yettxemmim d yiman-is.

### **II.1.1.1.3 Si tama n tnefsit (tħbiħa) :**

D tasekta n daxel n uwadem i yeenan s waħas liħala n tnefsit anda ara d-naf anaggal ad diglem iħulfan d wafrayen d tħbayeħ n uwadem-ines, d wayen i t-yessemgaraden yef iwudam wiyad.

Bu Leytut d awadem iħemmlen lħir i wid i as-d-yezzin, ur yesei ara ayen n ddir deg wul-is. Iglem-it-id Belaïd Aït Alideg wawal-is :«*yerna tabeħ dya d netta ulac taswiħt ur yettaħsa ara. Ama d iħij ama d ageffur, ama d azyal ama d asemmid, Bu Leytut baqi yefreħ, baqi yettaħsa.*» sb27.

Maena ħas akken d amdan amellay ur yeslik ara deg medden yettwaħqar, eeddand aħas n yiyeblan yef uqquaruy-is i t-yerran d amehzul n tugna; d imkukru d amaggad. Ad d-nwekked aya s uqlam i yessemres unaggal deg umedyā-agi:«*D lxuf almi win ara yessteemlen yerfed afus-is s sdat-s ad yebrek am tyaziħt.*»sb38.

Ma yella d ayen yeenan liħala n tnefsit-is si tama i wumi qqaren «*le monologue*» n daxel, isebyyan-it-id unaggal s umeslay i d-yettelin gar uwadem d yiman-is ayen yettxemmim d wayen yettħulfu deg tedianin i yetteici d wayen i as-d-iħerrun deg umedyā-agi iglem-d unaggal liħala-is imi d-yenna : «*Ney, ma yella win i as-d-yeslan yettaħsa iħeggeħ-d fell-as, ad iħemmed icenħiren-nni-ines s bessif, "... ad d-yesseyli ayen iwumi yezmer n leħzen yef yiman-is, am win ara as-yinin: atan a sidi ula d udem-iw, ula d allen-iw, ad asen-ksey taħsa!*» sb30.

Ad d-nessegzi deg wayen akka ieddand, Belaïd Aït Ali yessaweħ ad d-yeglem awadem-is agejdan Bu Leytut liħala n tnefsit-ines d wayen yettħulfu di tugna n umdan ur nerkid ara, aya isbeyyin-it-id deg tmigawt n medden yid-s; taneggarut-agi i t-yeğğan ur yesei ara taflest deg yiman-is d tebyest s way-s ara iqabel ay-agi akk yetteici-t gar-as d yiman-is s leħzen d ukukru.

### II.1.1.1.4 Si tama n tmetti :

Tasekta-agi n tmetti tqddec yef tnekda n uwadem s wassay yellan gar uneggaru-agi akked yiwudam wiyad (am lehmala d lemcahna), dayen si tama uzayer ametti n uwadem (am uxeddim, seya, d wazal-is di tmetti-ines). Belaïd Aït Ali iwekked-d tudert n Bu Leytuṭ d amdan yettidiren deg taddart-is anda ilul, d agujil d azawali, ikkes lmal asmi yella mezzi, mi akken d-yewweḍ d argaz ixeddem tafellaht. Segmi i d-yecfa i ddunit d aqeddac n wat taddart n Tgemmunt sseqdacen-t mačči am yimdanen wiyad; ttfarasen-t deg sseha-s.

Ya akken yettmuddu-d i yimezday n taddart-is ayen ilhan baqi ur themmlen ara. At n taddart-is ttwalin-t s tmuyli n urgaz ungif abuhil, ur yesei ara izerfan am medden ney ad imudd rray-is deg tejmaet n yirgazen; d aya ara d iwekked unaggal deg yizarigen-agi: «*Yur-s kan widak-nni inumen ttawin-t sexdamen-t s cwiṭ n lqut ney i "lbaraka", yuyal iqqar-asen: a dda ameezuz, ma ad iyi-tawim d amestaḡer, ma ad iyi-tettxellišem s wass, ney ala ma ulac! "...". Dya widakad terdgen d taḍsa, ad rewlen fell-as ad as-qqaren Bu Leytuṭ tura aeni d tiselbi ara yesleb?»*»<sup>sb38</sup>.

Deg umedy-agi ieddad ad d-nefhem belli at n taddart-is ur tettqadaren ara maḍi, seg umectuḥ armi d ameqqran, ulac win i as-yeggan azal; acku ur yesei ara lhiba n urgaz ula d isem-is aheqqani bedden-as-t s yisem n Bu Leytuṭ. Yef waya ad d-nessegzi belli tasekta n berra n umdan tesa azal d wassay iḡehden deg uzayer ametti-ines.

Ihi anaggal deg tulumisin-agi n uglam yessawed ad yessekcem yer wallay-ntey tugna n Bu Leytuṭ s tidet amek yettidir deg taddart-is, lada deg tseddart-agi ieddad; ay-agi yessilew-it-id Boukhrouf.R mi d-yenna:«*Tarudemt-is tayarant, ur tseeu ara azal, ad yeqqim d taḍsa gar wat n taddart-is.*»<sup>52</sup>

Ad d-nessegmed deg tesledt-nney i uwadem agejdan Hmed Weeli deg temlilt n Bu Leytuṭ, belli tisektiwin n uwadem i yesseqdec Belaïd Aït Ali mxallafent gar yiwet yer tayed; iglem-d awadem-is s telqayt deg-sent ama si tama n tnefsit d waggag dayen ama si tama tfekka d tmetti;

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<sup>52</sup>Boukhrouf.R, Les chaînes référentielles du personnage principal dans Lwali n udrar, Iles d Imesli.n°8, UMMTO, 2016, p.131 : « *Son protrait moral ne sera pas plus valorisant, il est la moquerie de tout son village.* »

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abeeda deg snat-agi tineggura. Yella wassay i ten-icudden yal yiwet deg-sent tettban-d yef tayed, nezra-d ay-agi deg tyuri-ntey i wungal akked yimediyaten i d-nessefi. Bu Leytuṭ yettwaḥqar s tuget yef ṣṣifa-d yiselsa-ines i t-id-yessebganen d abuhuyuf d abudali, aya-gi yese tazrirt si tama n tmetti yef tmuyli n medden fell-as, tanigawt-nsen yid-s dayen tese tazrirt yef tnefsit d waggag i t-yeḡḡan di tugna n umdan ur nerkid ara.

Ma nger tamawt ad d-naf anaggal yessemres aglam usrid deg uglam-is i Bu Leytuṭ; acku llan-d yissalen d lewṣayef yef uwadem qqbala mebla tuzya deg wawal, aglam-agi yettili-d s tayect n umsawal (anaggal) ney udiwenni gar yiwudam.

### **II.1.1.2 Ḥmed Weeli: (Ccix Ḥmed Weeli Lwali n udrar):**

Akken nezra awadem-agi n Ḥmed Weeli fell-as i tetteḍdu teḥkayt, acku d asaḍ. Imi akka i as-nexdem tasleḍt nufa-d belli awadem-agi temgarad liḥala-s seg temlilt n Bu Leytuṭ i yella yettidir di taddart n Tgemmunt At Mussa yer ccix d lwali mbaed imi yunag yer temdint n Lexmis n Tfilkut. Deg ufeṣil-agi ad neereḍ ad d-nzer amek i d-yeglem unaggal awadem-is.

#### **II.1.1.2.1 Si tama n tfekka:**

Tafekka n Ḥmed Waeli tbeddel imi yella d Bu Leytuṭ yuyal d Ccix n taddart, deg yimediyaten-agi ad d-nwali amek i t-id-yeglem unaggal:

Amedya 1: « *yesfeḍ wudem-is yuyal mellul uksum-is “...” tabeε d cwiṭ-nni kan n tebrek n laṣel-is i yuyalen turad d tarda.* » sb131.

Amedya 2: Lqedd-is « *sakin yedher lḥal: tiyzi yesεa-tt si zik, day netta tawant n ueebbuḍ d rraḥa “...” ḍḥunt-d fell-as netta d lmakla d ṣṣeḥa d lḡehd yeddan d lqdd-is.* » sb131.

Deg tyuri n yisebtaren-agi, ibanεg-d uglam n unaggal i Ḥmed Weeli belli ibeddel si tama n tfekka s waṣas armi yuyal qrib ur yettwaεqal ara d Bu Leytuṭ n zik; yefka-d anza deg usebtar-agi imi d-yenna: « *Mi d-yeffey tameddit ad d-yali yer lḡameε, lukan d i t-id-yemlal walbaεḍ n At Tgemmunt At Musa, tili wissen ma ad yeeqel Bu leytuṭ? Wissen ... ḥaca ma lḥasun, smektin-t-id ifernayen-is.* » sb70.

Ma yella d iselsi amedya i d-yemmalen asmeksel-is imi d-yenna: « *Mi ara yernu am ccetwa, yesdukkel tuḍut deg yidarren alma d sin tikwal tlata n yibernyas, d iεumam-is i as-d-seg-s rrehba n yizem.* » sb131.

Si tama n tumanit n berra-ines iglem-it-id belli yuyal d argaz zeddigen, yesbaddayen lqedd-is, udem-is yettfeḡḡiḡ s nnur; ur trewwuḍ ara deg-s s tmuyli ur d-qimen ara deg-s idsile n Bu

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Leytuṭ ḥaca ma d uylan-is i d-yeffyen yer s sdat. Rnu yef waya imi meqqar di laemer yeḡḡa tamert tettimṣur almi tettymmu idmaren-is, d tamellalt am udfel, s lemḥadra n tmettut-is i yuṣal d amdan nniden.

Ihi ad d-negzu deg tyuri-ntey i wungal d yimediyaten i d-nwala belli aselsu d tezdegt sean tamlilt d wazal ameqqran di tfekka n umdan, d tamuyli n wiyad yur-s.

Anaggal iglem-d awadem-is s ugram usrid imeyri ad yefhem s shala amek ibeddel yefka-d lewṣayef-agi s tayect n umsawal i d-yessawalen taḥkayt.

### **II.1.1.2.2 Si tama n wggag:**

Segimi yuṣal Ḥmed Waeli (Bu Leytuṭ) d ccix n taddart sakin yer Lwali, tbeddel tedmi-ines deg uxemm d uḥebbar, yuṣal yettnadi tamusni, ad yefhem timsal n ddin d wayen yesean akk assay yur-s. Yessuter i Si Qasi ad as-yemmel, aneggaru-agi ur icuḥ ara fell-as, yesseḥfaḍ-as ayen ilaqen, am tḥallit d wayen yellan gar Sidi Rebbi d læbd-is. Deg ugram n unaggal fell-as yenna-d: « *Ḥummen wussan ideg ara t-isseḥfeḍ akken ilaq imi di syin d asawen d Ccix Ḥmed i d wi ara ttzalan mkul-ass, ma belḥara kan ad t-id-yettawi weḥd-s s axxam ad t-yesyer cwit...* » sb.75.

Am akken i d-nwala deg wayen ieddann mi yella di temlilt n Bu Leytuṭ ur ifehhem ara atas deg lumur n ddunit, ur yegzi ara ayen ilaqen d wayen ur nlaq ara, tidmi-ines tessa tiisa; maena mi akka yuṣal d ccix n taddart d Lwali mucaeen akkud tarmit n ddunit yerra-d lwelha, yuṣal-as d tamusni.

Deg umedy-agi ad nwali amek i t-id-yeglem unaggal: «... *Simmal ttimyuren, ttiweiren, jemmeen-d di temsal, simmal tbeddilen, «ttwalin» di leibad d ddunit ara d-yettban yef wudem-is.* » sb130.

Ad negzu belli anaggal iglem-d awadem-is s tuget deg tsekta-agi yeenan aggag acku yesea tixutert tameqqrant i yef tebna teḥkayt.

### **II.1.1.2.3 Si tama n tnefsit (tḥbiæa):**

Lihala n tnefsit n Ḥmed Weeli mi akka yuṣal d Ccix n taddart ur terkid ara, daynettatt tbeddilat gar teswiet d tayed; gar uḥebber d laman, yedder-d ussan diri-ten, ladya iyeblan i as-d-yexleq ugellid. (Bu Uqerru).

Deg umedy-agi i d-nefren ad nzer amek i d-yeglem unaggal awadem-is Ḥmed Weeli deg wawal ihedder d yiman-is (le monologue), mi akken yella deg tdekkant n uxxam-is yeqqim di lehna, la ijebbed deg usebsi-ines; almi i as-d-yedher mbaeid ssin n iæawdiwen, dinna ara d-yerr

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Iwelha i wacu ara d-iteddun ad idru imi s d-yenna wul-is : «*Ay ay akli-nni d yiserdyan-nni ar ttemcabin yer widak-nni as-d-iceyyee Bu Uqerru ussan-nni ieeddan! [...] Day netta idleq-as i usebsi, yekcem s axxam [...] la yettergigi yebda yesqawqew [...] la itezzi deg umkan am win icetthen ney tqreḥ tuymest.* » sb103.

Deg umedyaga-agi ieeddan isbyen-aḡ-d unaggal liḥala ney asakan i deg yella di lehna yer liḥala n uḥebber d ukukru.

Ma yella di tyuri-ntey i wungal nufa-d iglem-it-id unaggal s sber d tebyest d uqabel n lemḥani, aya yesea assaḡ yer tmeṭṭut-is Faḍma.

(Taddadact), theddar-as s wayen ilhan tettweṣṣi-t, tnedder-it yer wayen ara t-inefeen, tesmektay-it-id d acu i yella, yezmer ad iqabel yal ugur acku tumen yis-s, d argaz.

Deg yisebtaren-agi ad d-nefk amedyaga yef tebyest i txeddem tmeṭṭut-is Faḍma d wazal n tezrirt-is fell-as (yef Ḥmed Weeli) :« *Niy, a ... Bu leytuṭ, tfehmed imi k-ijerreb Bu uqarru yiwen n ubrid, ula i taggaded Mi k-yehwaḡ siezez iman-ik! Ccix Ḥmed Weeli ur yelli win ideg ara yaggad, ya lukan d win iwumi qqaren Bu Uqerru. Ma iceeēel allen-is fell-ak, ceēēel tidak-ik kečč akter...»sb.105.*

S tebyest-agi i d-yekseb deg lehdur n tmeṭṭut-is yal abrid, yezra belli dayen yelhan kan i as-tebya yettamen ayen s thedder, d aya i d at yeḡḡan dayen yumen s yiman-is d tezmert-is, iqubel-d agellid Bu Uqerru yer taggara mebla akukru, yal tikkelt ad as-yaddi akken ad t-iney, maena yal tikkelt ad t-yeyleb Ḥmed Weeli, taneggarut yenfa-t si tmurt. Ya akken hedd ur yemnie deg Bu Uqerru maena Ḥmed Weeli yemnee-d seg-s.

Mi yekfa wugur n Bu Uqerru amesbatli, tanefsit n Ḥmed Weeli tarsa terked meena yeqqim-d d awḥid ur yesēi ara akkud ara yeḡs, iqeṣṣer s waṭas.

Deg umedyaga-agi iwekked-d unaggal deg tawlawlt yef medden imi d yenna :« *Udem-is yessaḥess i tyimit-nni weḥd-s aṭas d yiman-is d lhedra kan d wul-is. Daynetta akka mi ara yaf i t-id-yessedsen seg wul, ssifa-s lekmal am akken tettara lxīṣas s ifenyaren-nni-ines d-ttwalin lexwan mbeid d icebḥanen. Lakin lleh yaleb, yettay lḥal ur yettaf ara mkul ass ssebba i s ara d-yeḡs akken.» sb132.*

Ad d-negzu deg ayen akka ieeddan iglem-d Belaïd Aït Ali awadem-is Ḥmed Weeli s telqay si tama n tsekta-agi n tnefsit d tṭbie, isbeyen-it-id di tugna n umdan i yesēan tabyest imi d-yella

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win ara ibedden yid-s di lewqat n ddiq d lemḥayen akkud lweqt d wuguren akk yuḡal ibeddel, yas akken si zik-is yella d amdan iḥemmlen lxir izeddig wul-is.

### **II.1.1.2.4 Si tama n tmetti:**

Asikel i yessikel yer tmurt tabarranit tbeddel-as akk tameddurt-is. Segmi yunag yer temdint n Lexmis n Tizi n Tfilkut Ḥmed Weeli i yellan d Bu Leyṭuṭ aḡawali i tteḥqaren at n taddart-is yuḡal d bab n ccan d leqder elayen.

Ad d-nzer deg isebtaren-agi i d-iteddun amek i t-id-yeglem Belaïd Aït Ali : « *Walakin, gar cwiṭ d waṭas, At Tizi n tfilkut quḍren-t, ssnen lxir yexdem deg-sen, deg wasmi yebda, yas ur t-rfiden ara am wakka refden, euzzen isem-is d warraw-is ass-a, lakin s tifat-nni kan d lehna yezree gar-asen eussen iman-nsen akken dya ara asen-yeqqim.* » sb78.

Akken nezra timetti taqbaylit seg zik tettqabal aberrani s wudem yelhan, ayen i yeḡḡan awadem-agi ad yuḡal d amdan nniḍen, ad temxallaf tmuyli n tmetti yur-s. Hanoteau.A d Letourneau.A yenna-d yef temsalt-agi:«*Yal aberrani ara ikecmen deg yiwet n taddart, ttqabalen-t-id akken iwata: ur testeqsayen ara yakk la yef yizri-is wala yef tyelnawit-ines, yerna yettili ddaw leenaya n taddart-nni ney n udrum-nni.* »<sup>53</sup>

Ḥmed Weeli deg taddart-is tamaynut ḥala lxir d rreḃ i yufa deg-s, acu maci s tezmert-is i d-yella way-a s waṭas s yur Rebbi.

D aya i d-iwekked deg uglam n unaggal i liḥala n tudert i yuḡal yettidir deg wawal-is :«*Weḥd-sen kan i ttwaxdamen lecyal. mebla ma inuda netta, d akken kan tebya teswiet...*»sb 130.

D ccan i as-txeddem tmettut-is Faḍma « Taddadact » d leḥsan i as-tegga almi uḡalen sawalen-as «Ay izem»; deg umedy-a-agi ibeyyen-d unaggal aya:«*... bdan qqaren-as: A Ccix-iw di leenaya-k. A Ḥmed Weeli,Ay izem!...*

*S tidet, am yizem. Netta yeḥsen almi d ulamek. Lala Faṭima tewea akken ara t-tṣun, mkul lxir iwjed-as.*»sb 130.

Deg yimediyaten-agi ieddin i d nezra ssegzayen-d belli awadem n Ḥmed Weeli tbeddel tudert-is si lqaε, yuḡal d bab n lhiba d twenza akken ssawalen-as ay izem, deg yisem-agi i t-id-

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<sup>53</sup> Hanoteau.A etLetourneau.A , *La kabylie et les coutumes kabyles,I*, Bouchène, Paris, 2003, p.304:«*Tout étranger, qui se présentait dans un village y était toujours bien reçu: on ne lui demandait compte ni de son passé ni de sa nationalité, et il était placé sous l'anaïa du village ou de la tribu.*»

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yeglem unaggal yessenfalay-d tabyestn tezmert tameqqrant i d-yekseb si tama n tmetti-ines. Akken dayen medden yakk ttmennin akken asen-yehder ney ad slen awal deg yimi-s, t̄tamaeen ad ten-yenfes s lbaraka-is, meena H̄med Weeli ur ibyi ara aya deg wul-is ayen i d-yedran yid-s yas di seaya ula yernu nnig way-a; deg umedy-a-gi ad d-nzer amek i t-id-yeglem unaggal: «*D ccix H̄med Weeli, d ccix-nsen s yisem-is ad asen-d-yessufyen lkar̄ta yer «ccree aneggaru» yef lbatel i seeddān fell-as, d lbie i t-uyen, ur as-yehwi, akken ara ttgallan s yis-s.* » sb134.

Deg tesleđt-ntey i uwadem-agi n H̄med Weeli ccix n taddart si tama n tmetti, ad d-naf anaggal iglem-it-id s waṭas deg tseka-agi, deg-s yefka-d dayen iwenniten yef tmeddurt-is akken tella d wamek tuyaḷ yas akken seaya d ccan i as-d-ggan medden meqqr̄it rran-t d amrabeđ ttgallan s uqerru-s; demeen s yur-s lbaraka ara aten-inefeen maena anaggal imud-d rray-is s yiles n uwadam-is imi d-iglem tudert yuyaḷ yettidir ur yebyi ara hedd ad isuter lbaraka ney ad as-s-yawi lxiṛ, lbaraka syur rebbi i aḡ-d-ixelqen, ma d lxiṛ yettmenni ad tmudden i ugellil win ihwayen.

Ihi ad d-nessawed yer usegzi n wayen akka ieeddan belli anaggal Belaïd Aït Ali iglem-d awadem-is H̄med Weeli di snat n temlilin tamenzut imi yella d Bu Leyṭuṭ ma d tis snat d tamliṭ n ccix n taddart d Lwali. Ay-a yella-d deg rebea n tsektiwin tigejdanin: tafekka d t̄t̄biea aggag d tmetti, yessawed deg-sent ad d-yeglem s telqayt asađ n wungal-is abeeda deg tsekta n waggag d tmetti i wakken ad ibeyyen deg-s ayen i d-yewwi d amaynut di tmuyliwin-is d wayen yettxemmim.

### **II.1.1.3 Fađma (tadaddact) :**

Awadem-agi n Fađma, d awadem unti i yesean azal di tiddin n tigawin n wungal-agi. D tamettut n H̄med Waeli s yis-s i ibeddel uneggaru-agi deg tmeddurt-is. Ma nuyal-d yer Fađma, d yiwet n tmettut gar tlawin tiqbayliyin tiqburin i iṣebren i yiyeblan n ddunit deg uxxam n urgaz-is, maca s t̄herci-is d ufus n lemawna i as-tegga i urgaz-is H̄med Waeli tezmer teffey-d si tudert n lhif yer tudert n lehna d lxiṛ.

Deg tesleđt-ntey i d-itteḍḍun akka ad d-nzer amek i tt-id-yeglem unaggal Belaïd Aït Ali awadem-agi agejdan Fađma.

### II.1.1.3.1 Si tama n tfekka:

Faɗma ur as-yettunefk ara yisem-agi mebla sebba, d isem-is i d awal-is akken qqaren, imi akken wezzilet aṭas ssawalen-as tadaddact. Iglem-itt-id unaggal am akken d anemgal n urgaz-is akk, ayen deg way deg txus nettat di tfekka yerna-t Rebbi yer tfekka n Ḥmed Waëli. Ayen i d-isebgen unaggal deg wawal-is yef uwadem-agi:« *Ma d ayen akk yesea izad, ad as-t-iniɗ d nettat i wumi i t-yekkes.* »sb33.

Akken nezra tasekta tayarant tsebggan-d awadem si tama n tfekka-s s shala i umeyri anagal deg tsekta-agi iglem-d Faɗma s umata deg wudem d tbeddi deg wawal-is i ugram n tbeddi-ines:« *Qqaren-as Tadadact dya yef tewzel wezzilet, ladaɣa tettban-d tawezlant aṭas aṭas ilmend n wergaz-is mi ara tbed tama-s.[...] nettat dya tekkaw, tekkaw, teqqur ad as-t-iniɗ ula d idammen-is yer dixel ma lehḥun: di tqejjirin-is alamma d iyasmaren-is, ala iysan kan ara tettwaliɗ ttembiwilen.*»sb.33.

Mi ara d-negg tasleɗt i yisebtar-agi iæddan, ad d-naf Belaïd Aït Ali iglem-d Faɗa d tawezlant n lqedd, kulci deg-s d amecṭuḥ seg yiɗarren armi d aqerru, ula d tefa tkemmel-as icuba-tt yer uɗaɗ n ufus amecṭuḥ imi wezzilet s waṭas d tkerdact.

Deg ugram n wudem-is iglem-d unaggal aqemmuc-is kan imi d-yenna:«*ayen i as-yewwi Bu Leytuɗ bezzaf d aqemmuc nettat dya ad as-tiniɗ ur tessei ara akk a rebbi ma tekcem deg-s tdaddact.* » sb34.

Ma yella si tumannit n berra s umata iglem-itt-id s waya:« *tettban-d d tawrayt d taɗeɛfant [...] lakin ad yeyleɗ win ara iḡeelen txus di sehḥa ney tehlek d lmuḥal.* » sb33.

Deg yimediyaten-agi i d-nezra iglem-d deg-sen Belaïd Aït Ali awadem n Faɗma s umata di tfekka-s, meena aglam-is ixuṣ acku am wudem iglem-d kan aqemmuc-is, ma yella deg tumannit n berra akken d-nwala iglem-it-id s telqayt, iwakken ad d-ibeyyen amgired yellan gar-as d urgaz-is Ḥmed Weëli. Ma yella si tama n yiselsa ur t-id-yeglim ara.

### II.1.1.3.2 Si tama n waggag:

Tasekta-agi n waggag tban-d deg wayen yeenan timusniwin n umdan d wayen yettxemmim, d wamek yettqabal uguren d iderrun deg ddunit-is; ma yeḥrec ney ala, yesea dayen assay yer ddiin s wayen yettamen.

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Ma nuƴal-d ƴerFaɗma taddadct ad d-naf anaggal iglem-itt-id belli d tin iħarcen, ƴas akken ur teƴri ara maena yefka-as Rebbi deg wallay-is.Tefhem, ƴal tamsalt ad as-d-taf tıfrat-is. Daynetta d tasarut n ƴıyebıan d tmukrisin i d-ıyellin ƴef uqarru n urgaz-is Bu Leytut, tella-d d allal n lemewna si tazwara almi d taggara n teħkayt, tiħerci ixus urgaz-is tewwit nettat. D aya i d-iwekked Boukhrouf.R deg wawal-is ƴef uwadem-agi:« *Fařima i wumi ssawalen Tadaddact, amzun tkemmel ayen ixussen argaz-is.*»<sup>54</sup>

Faɗma akken txemmem tufa-d leslak-ines deg yinig ƴer tmurt tabarannit, akken ad yidir urgaz-is s leqder am yirgazen, ihi « *d nettat ara yilin deffir n rwaħ n Bu Leytut si taddart-is Tagemmunt At Musa.* »<sup>55</sup>

Iglem-itt-id unaggal d tameřtut i ifazen, i iħarcen i iřunen argaz-is, deg yisebtaren-agi:*Tadaddact n Tgemmunt At Mussa ziy ar d zerrıea kan ziy, ar alrmi d asmi i d-tewweđ Tizi i tegma [...] teđđugeg [...] d tasaft [...] mačči tesffel ƴef wayen yakk ilezmen iwakken ara yebed, ad yettaelay yisem n Ccix Ĥmed Weeli Lwali n Wedrar.*» sb142.

Ad d-negzu di tƴuri n yisebtaren-agi ieeddan d tƴuri n wungal belli, awadem-agi unti i yesseqdec unaggal yesea tixutart tameqqrant deg lebni n teħkayt, si tama n tsekta n waggag, acku imudd-as lewřayef n tmeřtut taqbaylit taħarrit i d-yellan d afus n tallelt i urgaz-is, s tħerci-ines tessexdam allay-is iwakken ad d-awi tıfrat i ƴıyebıan-nsen, ad tenfee ula s undar i tettandar-it ƴer leslaħ d wayen yelhan kan. Maca ula d netta yettkal fell-as; yenna-d Boukhrouf.R ƴef way-a: « *Tessebyes-is di temsalt-agi ƴas ulamma yettkukru Bu Leytut, ayen i t-yeđđan ƴer taggara ad yessel i iwellihen n tmeřtut-isi as-d-yessebyanen belli ad tili ƴer tama-s, mi ara d-yuyal.* »<sup>56</sup>

### II.1.1.3.3 Si tama n tnefsit (tħbiia):

Deg tsekta-agi i yeenan iħulfan d wafrayen n tnefsit, ad d-naf Belaïd Aït Ali iglem-aƴ-d awadem-agi n Faɗma Taddadact si tazwara almi d taggara n teħkayt, iglem-itt-id d tameřtut tabeyƴast ur yettkukru ara, tettqabal ƴal aybel di ddunit-is; ulac d acu ara tt-yesxeleen. D tasmusant ur tesei ara ařas n wawal, theddar kan ayen ilaqen deg lwaqt ilaqen, d tin yesean tazrirt ƴef urgaz-is. Awal-is ur t-id-tteawad ara s wallen-is kan ad ttefhem ad iřer d acu i tebya ad tini. Deg umedy-a-agi ad nřer amek i tt-id-yeglem unaggal: « *Gas d Bu Leytut, ƴas yeēuggen*

<sup>54</sup> Boukhrouf.R, op.cit., p.131 : « *Fatima surnommée Tadaddact semble compléter ce qui manque à son mari.* »

<sup>55</sup>Idem, p.131: « *Elle sera à l'origine du départ de Bu-Leytut de son villageTagemmunt At Musa.* »

<sup>56</sup>Idem, p.131: « *Elle l'encourage dans cette perspective malgré les réticences de Bu-Leytut qui fut, au final, contraint d'écouter les conseils de son épouse qui lui certifia qu'elle sera toujours là à son retour.* »

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*yakk, yas, lhasun yesley am tkufit, win iwumi ara tehder akkenni yiwet am Tadadect ilaq-as bessif fell-as ad yefhem, yerna ad as-yefk lheq. » sb41-42.*

Ay-agi mači kan yef urgaz-is Bu Leytuț yef medden akk d wid i as-d-yezzin i tudert-is, iwekked-d ay-a unaggal deg umedy-a-agi: «*Mačči d argaz-is kan i tessedhac akken s tqadumtnni n tekurt. Yettili kra yer dazel n bnadem is ara yessewhac yas netta annect n tazzel. Ad d-yelfu am lxuf-nni n uzrem. Akken taddadact. » sb35.*

Ihi ad d-negzu deg uglam n unaggal i Fađma belli d tametțut tafehlil yesean nnif d lherma yetthadaren axxam-is d urgaz-is maci d tin ara yettwaxedeen, acku seyrent iyeblan fkan-as tazmert, tetțef di leewayed n lejdu-d-is; acku «*Tametțut taqbaylit tettwassen s tțbiea-s iğehden, ur tkennu ara. »*<sup>57</sup>

### **II.1.1.3.4 Si tama n tmetti:**

Akken nezra tasekta-agi tettawi-d yef wassay yellan gar uwadem d yiwudam wiyad, d acu i ten-icudden way-gar-asen, akken dayen i yettawi yef liħala deg way-deg yettidir ma di seya ney di lexšaș, d uxeddin d temlilt-is deg tmetti...

Deg tyuri n wungal awadem-agi n Fađma iglem-it-id atas Belaïd Aït Ali acku tesa assay iğehden yer wasad Hmed Weeli d wamek yuyal yesea azal deg tmetti ay-a akk s yis-s.

Ihi ma nuyal-d yer uwadem-ntey unti Fađma, makken tella d taddadact d tigellilt kan argaz-is yettwaħqar deg taddart-nsen Tagemmunt At Musa anda llan tidiren, yas akken nettat tesa leqder, widak yettaħqaren argaz-is ur zmiren ara ad tmuqlen imi ad tili sdat-sen; daya i d-iwekked unaggal deg yisebtaren-agi imi d-yenna: «*Daynetta, kra n widak akken yeqqaren i Bu Leytuț susem ney ad k-wwtey! Akken imi ara d-mlilen yid-s nettat, ad susmen, ad brun i wallen-nsen am akken d izem i ten-id-iqublen. » sb35.*

Deg tyuri n umedy-a-agi ad nefhem belli assay yellan gar Fađma d medden d assay n leqder acku tesa rrehba deg wallen-is, maca yessefk fell-as ad teic ayen yuran yef urgaz-is imi tecrek yid-s tudert-is acku d tin yettugaden rebbi deg urgaz-is. yas akken anaggal icuba-tt deg uglam-is yer yizem maena deg wanda nniđen yer tsedda acku ineggura-agi sean rrehba tthaben-ten s kra n win i ten-iwalan.

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<sup>57</sup>Nait.S.K, *Rapport sur la Condition de Femme kabyle et Amazigh, A la 8<sup>e</sup> Session de l'instance Permanente des Peuples Autochtones Près de L'ONU, Associations de femmes kabyles, New York, (s.d), p.2 : «La femme Kabyle est connue pour son fort caractère et son insoumission.»*

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Imi akken tuyal Faḍma d tameṭṭut n ccix n taddart, amrabeḍ ameqqran tbeddel lihala-s si lexsas yar tbayurt. Ayen yettmenni akk umdan tesa-t. Ma yella d ayen yeenan azal-is di tmetti d wanda tettidir, teqqim d tameṭṭut-nni ttqadaren akk medden s zyada yef zik, ggan-as azal d ccan akter, tesa awal d rray deg tmetti-ines, ssawalen-as Lalla Faḍma.

Ma yella deg uxeddim-is d argaz-is Hmed Weeli threz-it tṣun-it amek ara yieziz ad yeelay ccan-is deg tmetti, acku tezra d netta kan i d nnif-is d nettat i yesselḥayen akk timsal yakk seddaw uqerru-s, ma d argaz-is d amesnas ixeddem kan ayen i as-teqqar akken ara ixdem, syen s yis-s i yucae yisem n urgaz-is Lwali n Wedrar. Deg umedy-a-gi i d-nefren iglem-d asebdad n Faḍma: «*Tinna n rršila, sakin, ad t-id-qqarey tteawadey-d, imi ula d Lalla Faḍma tuyal tettak lmiqat. Ulamma sdaxel uşenduq iyi-tettwafar lakin timsal yakk s yis-s i tleḥḥu.*» sb145.

Deg uglam-agi si tama n tmetti, anaggal yewwi Faḍma amzun d amedy-a yef tameṭṭut taqbaylit tamensayt, deg uglam-is i Faḍma yessebyan-d belli yas tameṭṭut ur tesēi ara leḥkem deg tmetti-ntey, maca awal-is yettawed s wudem arusrid s therci-ines ad beyyen iman-is; ay-a i yeger-d tamawt belli tameṭṭut taqbaylit deg waṭas n temsal awal-is yesēa tamlilt deg tmetti yas akken ur tebyin kra acku « *Tameṭṭut taqbaylit urḡin teḥbis amennuy iwakken ad as-d-slen yerna ad ttuqadar*». <sup>58</sup>

Deg taggara n tesleḍt-ntey i uglam n uwadem unti Faḍma nufa-d belli Belaïd Aït Ali iglem-itt-id s telqayt abeēda deg tsekta-agi taneggarut n tmetti d temllilt-is di tudert n urgaz-is, ibeyyen-d s uglam-is lewṣayef n tameṭṭut i izemren ad tessawed yer yiswi-ines yas ulamma s lemraṭi i tessedda deg tmeddurt-is.

### **II.1.1.4 Bu Qerru:**

D awadem gar yiwudam igejdanen, d agellid amesbaṭli ur yelli ḥedd nnig-is ḥala Rebbi. Yehkem deg udrar anda tella temdint n lexmis, ibeēden cwiṭ yef Tizi n Tfilkut. D agellid ur nessin d acu i d lemṣiḍat, qqaren-as Bu Qerru acku ixeddem kan ayen i as-d-yenna uqerru-is, ḥedd ur yemnie seg ccer d lbaṭel-is; ad nzer deg wayen i d-iteddun amek i t-id-yeglem Belaïd Aït Ali.

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<sup>58</sup>Nait.S.K,op.cit.,p.2: « *La femme kabyle n'a jamais cessé de se battre pour se faire entendre et se faire respecter.* »

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### **II.1.1.4.1 Si tama n tfekka:**

Anaggal iglem-d awadem-agi n Bu Qerru deg yal tadyant ara d-yedrun yid-s akked wasaḍ n teḥkayt, acku yesēa azal deg lebni n teḥkayt; iglem-it-id Belaïd Aït Ali di tumannit n berra: «*bu qerru [...] Anect n wedrar xas ncer deg-s sebea n yirgazen semken ur yezmir ara ad yemwwiwel deg umekkan s amekkan segmi meqquer uebbuḍ-is iccuḍ iccuḍ ad yizmir umdan ad yessali s daxel-is atemmu. Dya netta ur iban yeqqim ur iban yettes ur yezri ḥed anda llan yiḍarren-is.* » sb88-89.

Deg tyuri n yisebtar-agi, iglem-ay-d unaggal awadem-is d argaz amgurdan, ixulef irgazen deg tumanit-ines; tiddi-is d ameqraḥan, d ahrawan ad iedel sebea n yirgazen, d bu eelliḍ annect n leqher, yebren ur iban deg-s igaltumen.

Ma yella deg uglam n wudem-is yenna-d: «*aqadum-is ulac-it segmi ala akken sin n leḥnak kan ccufen yiwen sya wayeḍ sya am snat n teylewin-nni n tteubga n uyyul ma d aqemmuc-is ladiya s ikuftan d-ittefyen seg-s.* » sb89.

Mi ara d-nexdem tasleḍt i uglam-agi i yessemres yef uwadem-agi n Bu Qerru ad nesfi belli aneggaru-agi d awadem ur nesei ara tahuski wala ṣṣifa; ur d-yettban, la uqerru-is la iḍerren-is seg uebbuḍ-is, icenfiren am utemmu, bernan am ddabex. Tafekka-s iglem-itt-id amzun d amziw ney yer yiḡecwalen i ttebbin i uyyul.

Ma yella deg yiselsi d uceṭṭiḍ, Belaïd Aït Ali iglem-ay-ten-id deg yisebtaren-agi: «*Ihuz aebbuḍ-nni-ines annect n udrar, ad as-tiniḍ fell-as i ileḥḥu, deg wakken ladiya s uqendur, yummen yakk yiḍarren-is.*» sb95. Deg umedyā nniḍen: «*Day netta irfed aqendur-is, yettwexxir yer deffir.*» sb109.

Ihi nessaweḍ deg tyuri-ntey i yimediyaten-agi d tyuri n wungal, anaggal iglem-d awadem-is si tama n yiselsa; yettlusu ḥala iqenduren ihrawanen acku ula d netta yehraw s waṭas d aya ara yaf iman-is deg-s.

Iglem-ay-t-id Belaïd Aït Ali s telqayt yas ulamma maci deg waṭas n yisebtaren, maēna aglam-is ad yeḡḡ imeyri ad t-id-isugen wa d-yessugen tafekka-s amzun yella-d yer rrif-is.

### **II.1.1.4.2 Si tama n waggag:**

Isem-agi n Bu Qerru ur as-semman ara kan akka anaggal, acku d awadem ur nesei ara laeqel yerznen, ixeddmen kan ayen i as-d-yenna uqerru-is, iglem-it-id Belaïd Aït Ali: «*Mačči d leebd yak iwumi ara yehder bnadem. Tamezwarut, icax di sekran tin yur-s xas d leeqel-is ur*

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*yettili ara lwehc uqabac am win ara ihaz sswab ney ara yettwaxdem, yelha ney diri-t d lheq ney d lbaṭel » sb 90.*

Ad d-nefhem deg umedy-a-gi belli iglem-a-y-d anaggal agellid n Bu Qerru d awadem ur yellin ara deg laeqel-is tuget n lweqat, acku yezga d asekan, maci d amdan ara d-yemmeslayen ayen yelhan, imi iyab leeqel ad iyab yid-s swab, maena imi d agellid, tikti i d-yusan deg uqerru-s d tin ara yedrun telha ney diri-tt.

Rnu yef waya, ur yelli ara d win yettamnen s Rebbi ur as-yeggi ara lehsab i temsalt-a-gi, ur yessin d acu i ilaqen d wacu ur nlaq ara. D aya i d-isebyen unaggal: « *Netta laemer yumin s Rebbi.* » sb 116.

Ihi ad d-negzu si tama n tsekta-a-gi n waggag d uxemmem n Bu Qerru belli d amesbaṭli, iḥemmel kan iman-is, ixeddem rray-is xas ulamma yedlem imdanen. Tiktiwin-is di tuget yakk d tifuhanin, d win iwumi iyab laeqel deg lewqat anda ilaq ad ixemmem wa d-yini lhaq.

### **II.1.1.4.3 Si tama n tnefsit (ṭṭbiɛa):**

Di tazwara, ma nemmeslay-d yef tnefsit n Bu Qerru ad tt-id-naf teččur d ddyel, yesa taflest s waṭas deg yiman-is aya i t-yerran d amcum d amesbaṭli ur yesa ara rreḥma deg wul-is.

Awadem-a-gi iglem-it-id Belaïd Aït Alis usemres n tenfaliyin tayirin, aya-a-gi iban-a-y-d mi d-yenna fell-as: « *Yefhem bu Qqerru isetha kan deg-s ad as-yini ur yuminey ara dya netta am wakken iyad-it cwit lhal yerna dya din din kan yemmel-as-d lebyed-nni yeččuren wul-is » sb118.*

Maena yewwed-d wass anda ara yeqli Bu Qerru, tabyest-nni yella yekseb tuyal-as d akukru; d lxuf, asmi i t-irehheb Hmed Weeli (Bu Leytut) s ššut-nni-ines, s tayect-nni n lağeb; seg wass-nni ur yufi iman-is d aya i d-iwekked unaggal deg uglam n liḥala-s amek tuyal: « *Ma yehwa-yak dya deg wassen-nni kan i yerz Bu Qerru ayen yerna di syin d asawen d zzyada.* » sb 109.

Ma nemmeslay-d yef Bu Qerru s umata ad d-naf d amdan i yetyan yef wul-is ccer d wayen dir, iḥemmel kan iman-is akkud yelli-s Sekkura iḥulfan n lemḥiba hala fell-as i bnan, iglem-it-id Belaïd Aït Ali iḥemmel-itt akter i iḥemmel iman-is.

Ihi nessawed ad negzu belli Bu Qerru d awadem amesbaṭli d aḥeqqar, tanefsit-is iyleb-it ccer d wayen n dir-i.

### II.1.1.4.4 Si tama n tmetti:

Bu Qerru, d agellid n temdint n Lexmis, d amesbatli yesëa tazrirt yef yimezday i as-d-yezzin; isserkeb-asen lxuf d tugdi ur yessin ara lmeena n lemyïdat deg wul-is. Yeğeel ulac nnig-is ula d Rebbi ur yettamen ara s yis-s, akka i t-id-yeglem unaggal deg wawal-is ad nzer amedya: « *Netta ladya yehkem di tmurt ala s lebyi-s kan, ddreε d udebbuz,[...] lhasun ma hekkun-d yef Fereun yebya ad t-eebden d Rebbi, Bu Qerru deg yidurar-agi akk waqila yerna deg-s ađar.* » sb45.

Deg umedya-agi Belaïd Aït Ali icuba Bu Qerru yer Fereun i yucaëen s lehkem-is di lbațel ameqqran, ur nesëi ara rreħma deg wul-is i yeħsben iman-is d Illu ilaq ara eebden ma xulfen rray-is ad ten-iney. Bu Qerru akken ney akter deg lbațel i ixeddem di medden.

Maca akken yebyu yali læebd deg ccan-is, yiwen wass ad d-yass win ara t-id-yessidren yerna ur ibennu ara fell-as, akka i teđra i Bu Qerru.

Aneggaru-agi, tbeddel tmuyli n tmetti yur-s imi d-yusa win ara t-yessersen di tmurt ad t-yerkeđ akken ilaq. Aya iban-d s uqlam i yessemres unaggal mi d-yenna: « *Ma d Bu Qerru, kra n wussan akken niqqal yehbes kan deg uxxam: wa ini-yas yehlek, wa yeqqar d ayen-nniđen. Yiwen wass yerfed netta d leemum-is ney d acu-t akken, lhasun almi yuyal yettceggie-d kan imedden i as-yeznuzen tamurt d yexxamen. Akken deg wayyur yuyal d aseggas i deg yeffey adrar, deg useggas yer eamayen, almi yeyba řřut-is yakk ar ass-a.* » sb127-128.

D agi iglem-d unaggal awadem-agi n Bu Qerru amek yuyal, deg tazwara agdud-is akk ikreh-it, maca ttagaden-t acku ixeddem deg-sen lbațel. Maëna mi t-yesserheb Ĥmed Weeli, din i yefhem belli ddunit-agi mačči kan d tazmert ney d adabu s way-s ara yexdem lebyi-s di medden; ayen ara ay-d-ibeynyen d akken timetti ur treħħem ara, maca amdan n diri asmi ara teyli yis-s ddunit, ad ixelleř yakk ccer i yexdem ad yuyal fell-as.

### II.1.1.5 Sekkura:

Awadem-agi unti wis sin n wungal i yessemres unaggal, yesëa tixutert tameqqrant deg lebni n yinedruyen n teħkayt.

Sekkura d yelli-s n Bu Qerru, tawħidit, ur tesei ara ĥedd byir baba-s.

### II.1.1.5.1 Si tama n tfekka:

Sekkura d yiwet n tlemzît n udrar n Lexmis iglem-itt-id unaggal ugar n tikkal deg wungal-is.

Tahuski-s tfaz aṭas ur as-teqqareḍ ara d yelli-s n Bu Qerru, imi netta yecmet ayen din ma d nettat tesaḥ ṣṣifa aṭas. Tezyen maci d kra, cbaḥa-is d tin n tsekkurt am yisem-is. Yef way-a i as-isemma unaggal s yisem-agi; d aya i d-iselkem uneggaru-agi deg tseddart-agi imi d-yenna: «*Tqubel-it-id Lalla Sekkura di tesga am teslit mi ara tettraḡu isli [...] yessen Bu Leyṭuṭ d acu i d tameṭṭut yesean ṣṣifa leali. Lakin ziy, ur as-qqaren ara Sekkula almi Sekkura s tidet.*» sb91.

Ma yella di tumanit n berra iglem-itt-id yef umettel n Bu Leyṭuṭ: «*imir-nni kan tewwed annect n teqcicin-nni n Tgemmunt yeṭṭixiren i teysawt ttuyalent i uxxam, ur tewwid d tameṭṭut, ur tt-mazal d taqrurt.* » sb 91.

Di tyuri-ntey i wungal nufa-d aglam n tfekka i yessemres Belaïd Aït Ali yef uwadem-agi n Sekkura ur d-yelli ara s waṭas deg kra kan n yisebtar; imi taneggarut-agi yas tesaḥ tixutert deg yinedruyen n teḥkayt, uguren n wassaḍ di tuget fell-as i d-llan. Maenaur d-tekcim ara s waṭas di teḥkayt, ayen i t-yeḡḡan ad yesiwzel awal fell-as. Yas akken deg cwiṭ-agi kan yezmer unaggal ay-d-yessawed tugna n Sekkura yer wallay-ntey.

### II.1.1.5.2 Si tama n waggag:

Deg tyuri-ntey i wungal ur d-nufi ara anda i tt-id-yeglem srid si tama n tsekta-agi n waggag, meena nezmar ad nini belli d aggag n yilmezi i tesaḥ; ney ahat n uqcic amecṭuḥ, imi akken terra iman-is d tagugamt i wakken kan ad tejbbed lwelha n baba-s yur-s. Ay-agi iban-ay-d mi d-yenna deg uglam n liḥala-s : «*Tugi ad tenṭeq? Ihi yetbet mačči d tagugamt! Ma yefka Rebbi, uqbel ad d-yekcem yer-s netta, teeyu thedder nettat d taklatin-is ney d tlawin nniḍen. Teggul kan ar tuqem ccyel i baba-s, ccyel-is i d-tessas lmut i wachal yagi n yirgazen, yerna is ara yemmet ula d netta!* » sb 92.

Deg tyuri n yisebtaren-agi ad negzu belli Sekkura deg tikti-agi i d-as-d-ibanen akken ad terr iman-is d tagugamt, iwakken ad d-tejbbed lwelha n baba-s wa ad tezhu yef leḥsab n tmegraḍ ara yemmezlen yef lḡal-is, imi akken ur zmiren ara ad as-d-afen tifat. Ay-d-iḍher belli allay-is d allay n ugrud amecṭuḥ ur iferrqen ara ayen n dir d sswab, ayen ilaqen d wayen ur nlaq ara.

### **II.1.1.5.3 Si tama n tnefsit (tṭbiæa):**

Iglem-itt-id unaggal belli d taqcict n ccuq, ḥala nettat i yesæa baba-s, ayen tebya ad d-yehder yesnefcec-itt acku iḥemmel-itt s waṭas. Maca ay-a isexser tṭbiæa, tḥemmel kan iman-is ur tettxemmim ara yef wiyad, txeddem lebyi-s xas ulamma s lexsara, teffey-d yer baba-s, tirwiḥin n medden yur-s d lleeb, tzehhu yis-sent i tesædday lewqat-is. Iglem-itt-id unaggal deg umedy-a-agi: « *Tban d dderya-nni n ccuq, ladya yelli-s n ugellid d iteččhen i yimawlan-nsen, yettbuzzugen yef ulac am wakken ara uraren d turart, segmi ur sein ara xedmen ney mi ara eyun di tlellucin-nsen.* » sb 91.

Belaïd Aït Aliur tt-id-yeglim ara s waṭas. Maca deg tyuri n wungal, ad d-negzu belli Sekkura d tṭbayeε n baba-s i tekseb ur tessei ara lemyiḍat ney leḥmala n medden deg wul-is, yetya fell-as leḥmala n yiman-is kan. Awid kan ad tezhu ad teleeb yas ulamma tḍur wiyad ur d-clig ara, imi d tawḥidt n baba-s.

### **II.1.1.5.4 Si tama n tmetti:**

Sekkura akken nezra d yelli-s n ugellid amesbaṭli, ayen n dir-i i yexdem baba-s deg ugdud-is maci d kra, maena ula d nettat tetteki deg-s acku yef lḡal-is i mezlen aṭas n lecyux d imusnawen mi akken terra iman-is d taggugamt.

Ad d-nzer amek i t-id-yeglem unaggal deg yisebtar-agi: « *d taedawt n rebbi-agi ad d-yeflu lferḡa i trewwi di lecyax-nni izellu baba-s d tin i tudert-is ilin.* » sb 92.

Ihi ad d-negzu deg wayen iæddan, tamuylī n tmetti yer Sekkura, d yiwet akked tin n baba-s, acku teffey-d yur-s d yelli-s n baba-s akken qqaren. D ayen i yeḡḡan imezday ad tt-karhen akken i tt-id-yeglem unaggal d taedawt n Rebbi ulac win ara tt-iḥemmlen, d akukru kan i tttkukrun.

Ma yella d tamsalt n ddin ula d nettat ur tettamen ara s Rebbi, ayen ara d-iwekkden aya d lefeyel-is.

Belaïd Aït Ali deg uglam-is i uwadem-agi unti n Sekkura ur tt-id-yeglim ara s telqayt, maena am yal tikkelt tugna n Sekkura ad tawed i yimeyri akken iwata lḥal.

### **II.1.1.6 Lḥaḡ Emer At Rabah:**

D wagi d awadem agejdan aneggaru n wungal, d lamin n taddart Tizi n Tfilkut, yef way-a yella-d d sebba n ferru n wugur n ccix n taddart deg way-deg mxallafen yimezday n ufella d

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yimezday n wadda n taddart; mi akken i yemmut Ccix n lğameε-nsen. Ad d-nzer amek i t-id-yeglem unaggal deg tsektiwin-agi.

### **II.1.1.6.1 Si tama n tfekka:**

Lħağ Emer At Rabaħ d amyar i imeqqren di laemer, iglem-it-id unaggal si tama n tididi deg wawal-is: « *lħağ Emer, yas iruħ meqqar cwit di leemer, lakin mazal yessebdad lqedd-is ayezfan.* »sb 49.

Ma yella deg uglam-is i wudem n uwadem-agi, iglem-it-id: « *Tamart-is d cclayem-is yettrebbi-ten s lekmal-nsen, segmi icab yakk, yerna yetthadar-iten, tibanen mebeid d imellalen d imellalen am sin n yibernyas-nni dya yettlus.* »sb 49.

Ma nezzi-d yer tumanit n berra s umata iglem-it-id unaggal d amyar yetthadaren iman-is, tazmert-is, d azedgan yettrebbi tamert d cclayem, iglem-iten-id d imellalen am ubernus ma akken tecbeħ temllet-nsen. Yer yiselsi: « *d lebda: rnu diyen d tamellat teemamt-nni i tezzi i uqeru-s.* »sb 49.

Tafekka-s tedda d wawal-is d lamin n taddart tugna i deg i t-id-iglem Belaïd Aït Ali acku iyimi amellal yessenfalay-d yef wayen ilhan d laman d lxir.

### **II.1.1.6.2 Si tama n waggag:**

Šwab d lmeεqul i iferrun timsal. Tulmisin-agi yesea-tent Lħağ Emer At Rabaħ, yettwassen s laeqel d lefhama, d netta i d lamin n taddart-is, ttcawarent medden di yak timsal i ten-id-yettqabalen di tudert-nsen n yal ass, ladya iyeblan, iferru-ten s tuqna n tit, isebyen-it-id unaggal di tenfalit-agi: « *Sakin Lħağ Emer At Rabaħ, netta qrib ad yemmet d amezwaru ala s weybel.* » sb49.

Lħağ Emer At Rabaħ yettxemmimen deg wayen yelhan d bab n wawal ur as-yettak ara wul-is ad izer yella uybel ur t-iferru ara, dya mi d-yella wugur n ccix n taddart ideg yettidir, yexdem akk lmeğhud-is akken ad yili leslaħ gar udrum n at ufella d udrum n at wadda yezga yettxemmim, yetthebbir :« *Deg wakken hekkun fell-as ttawin-t d awal yef tmusni d lefhama d ššwab lħasun i as-yefka Rebbi.* » sb 48.

Awadem-agi isebyen-ay-d amek yegga umusnaw n taddart di tmetti taqbaylit: yettili d win yessexdamen akk tazmert-is i wakken ad yefru iyeblan n yimdanen i as-d-yezzin, s umata yettili d amdan meqqren di laemer, icab deg uqqaru yettlus abernus d teemamt, ayen i as-yettaken tugna yelhan yer tmetti, ttqadarent akk ssuturen deg-s iwelliħen.

**II.1.1.6.3 Si tama n tnefsit (tṭbiĕa):**

Lḥağ Emer At Rabaḥ, ul-is yeṣfa d acebḥan am wudem-is yettfeğgiğen d nnur, d bab n lẓir, iḥemmel taddart-is ayen din, yettyad-it lḥal fell-as mi ara d-yili wugur gar imezday-is, ihellek iman-is fell-as ladya mi d-yedra lxilaf n ccix n taddart, akka i t-id-yeglem unaggal: « *Laxert-is d wul-is yefka-ten i taddart akken tella s lekmal; yegguma ad yeqbel ad tefreq d lesfuf. Daynetta, asmi iwala Tizi tewwed am lxezna n lbarud, txus kan tergit n sebba ara t-yesṭerdqen, dya netta yuḡal yettru kan idammen, ad as-tiniḍ amzun fell-as kan netta weḥd-s ara d-yeyli kra n wayen ara yeḍrun.* » sb48.

Awadem-agi, d amdan yeḥninen yeḥ medden akk yebya-asen ala ayen yelhan, ur iḥemmel ara lbaṭel d ccwal. Yekkat amek ara d-yessers talwit gar imezday n taddart-is, d tigi i d tulmisiin n lamin n taddart, d agi i d-nwala belli aglam n tnefsit yeṣea azal deg useeddi n tugna yebya unaggal i yimeyri yeḥ uwadem i d-igellem.

**II.1.1.6.4 Si tama n tmetti:**

Lḥağ Emer At Rabaḥ, iglem-it-id unaggal si tama n tmetti d akken aneggaru-agi yettuqadar syur imezday n taddart-is ibeyn-d ay-agi mi d-yenna awal n urgaz-nni n taddart fell-as: « *Cfu-k-id a dda lḥağ, lemer mačči kan d lemqaḍra k-nettqadar ... nessen-ik ur tetteleḍ ara ... tili wissen amek?* » sb 53.

Awadem-agi, d win yettugaden Rebbi, d lmumen ixeddem ḥala ayen yelhan d win iwumi rran azal d ameqqran di tmetti acku yefhem yetteeqel, medden akk zran ala ayen yelhan i asen-yemmal : « *ulac win ara d-yinin kra ur yezmir ad yili win ara as-yinin tḍelmed, elaxaṭer d ayen i asen-yelhan i asen-d-yemla d abrid n Rebbi kan dya i d-yemla. Lḥeqq, isem-is lḥeqq.* » sb 54.

Belaïd Aït Ali deg uqlam-agi nLḥağ Emer At Rabaḥ i yessemres deg ungal-is xas ulamma wezzil maca isers afus-is yeḥ yiwen usebdad n tmetti taqbaylit tamensayt i yeṣean azal aṭas waḡi d lamin n taddart, bla yis-s ur leḥḥun ara lecyal n yimezday n taddart. Yettili yakan d amdan yettḍuseun Rebbi, yettzala, yefhem yerna yeččur wallay-is d tamusni, xas ma ur yeyri ara deg uyerbaz, tesyer-it ddunit.

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### **II.1.2 Aglam n yiwudam inaddayen:**

Aħric wis sin n yixef wis sin n unadi-ntey d iwudam inaddayen i yessemres unaggal deg ungal-is, xas ulama ttasen-d s ddaw n yiwudam igejdanen maca mačči d ayen ara ten-yeğgen ur seeeun ara azal deg useddu n tigawin n teħkayt.

#### **II.1.2.1 Si Qasi:**

D amdan am yemdanen akk nniđen n taddart n Tizi n Tfilkut, d amrabeđ, n At Wadda, adrum-is byan ad t-rren netta d ccix n lgamee-n sen, d argaz n dđin, yettzala ayen i t-yeğgan ad yili d amdan yelhan, yella yetteawan Ĥmed Weeli, yesselmad-as tazalit d wayen akk yeenan dđin.

##### **II.1.2.1.1 Si tama n tfekka:**

Anaggal ur d-yefki ara atas n tffaşil yef tfekka n Si Qasi, iglem-it-id akka: « *Lakin mi ara yesked d argaz am yirgazen ney ead, yesla akken ilaq zeddig; tamart akken kan tebda tettimlul, lhasun, ur yelli deg-s wacemma n lewhuc.* » sb 71.

Ma nemmeslay-d yef Si Qasi, ad d-nini belli seg uglam i d-yexdem unaggal yettban-ay-d, d argaz meqqren di leemar imi tamart-is yebda-tt-id ccib, d azedgan deg yiselsa-is, d win yettbeddan yef yiman-is.

##### **II.1.2.1.2 Si tama n waggag:**

Awadem-agi, d win yeŷran yessen, yesa leeqel iwelhen di temsal n dđin, tidmi-s tezga tedfar isurifen-is, At Wadda ĥemmlen-t atas imi yessen yerna yefhem, yeħrec ayen din, ay-agi ad t-id-nwali di tseddart-agi: « *Ssi Qasi yettay lħal yewwi-d s lexbar, akken yebyu yili, «Lqari ma yetlef! » akken yebyu yeyleđ ney yeffey i yiberdan yessen akken i win yeŷran, yeyra. Daynetta ula d Si Qasi, si tmezwarut «i yeyra» Ccix Ĥmed Weeli i yefhem tamsalt-is, ladya yef wakken teđra.* »sb73.

Si Qasi d awadem i yettcabin ŷer win n Lħağ Emer At Rabah, imi d issin tecrek-iten temsalt n dđin d tlufa n taddart-n sen, ayen i ay-d-ibeynen belli di tmetti taqbaylit, ttilin atas n imusnawen, n yirgazen at wawal.

##### **II.1.2.1.3 Si tama n tnefsit (tħbiæa):**

Xas ulama Si Qasi di tazwara yeđmee ad yili d netta i d ccix n taddart maca tħmee-nni ur t-yeğgi ad t-yesselħu, ibedd ŷer tama n Ccix Ĥmed Weeli, yesselmed-as tazalit d wayen ilaqen akk ad t-yissin, aya i d-yemmalen belli Si Qasi ul-is zeddig, izwwir laeqel yal tikkelt ara d-yas ad yexdem asurif :« *Di leşlah n walbaeđ, yettaf bnadem leşlah n yiman-is. Di syin sakin diyen*

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*di leşlah n Si Qasi, yaf ccix Hmed Weeli akken ar yehfeđ lxarsum d akken ara yezmar ad yettebdad sdat medden di lğamee. »sb74.*

Ad negzu deg wayen akk i d-yules unaggal yef uwadem-agi d akken d amdan yesteqneeen s wayen i as-d-yefka Rebbi xas di tazwara yetqelleq akken ad yili netta d ccix n taddart maca mi d-iban rray nniđen yeqbel ur yefqie ur d-yelli mgal wayen i d-yefyen seg yimi n Lhağ Emer At Rabah, acku d amdan amsalem, yetthibbin lxir, ur ihemmlen ara ccwal.

### **II.1.2.1.4 Si tama n tmetti:**

Awadem-agi d amdan yesean tazrirt, yelhan d yimezday n taddart-is, d amrabeđ yettamnen s Rebbi d win yeyran awal-is, yefhem akk timsal n ddin :« *Bnadem ad inadi kan lehna d leşlah n tmurt, win yessnen Rebbi s tidet ur t-iyelleb ara cciğan, yerna muqel kan; nekkni nettħebbir, Rebbi yetħebbir, imcumen ezmen nniqal ad ay-ceelen times i taddart tusiđ-d kečč tessexsiđ-tt, ih tura a ccix ad yecbeħ lğamee yis-k, ad yeemer. » sb 72.*

Taluft i d-yedran di taddart, terra imezday-is ttqadaren-t akter n zik, imi niqal tbeddel tmuyli-nsen yur-s mi t-walan yedmee ad yuyal d ccix n taddart, maca ibeddi ibedd d Hmed Weeli yesnerna lehmalansen yur-s, acku yesea nniya yesfan yettmenni kan lxir i taddart-is.

### **II.1.2.2 Si Belqasem:**

Si Belqasem d awadem i as-yettemcabin i Si Qasi acku wagi dayen d amrabeđ n At Ufella, adrum-is byan ad t-rren ula d netta d ccix n taddart, d amdan ittammen s Rebbi, yettzala, yessen timsal n ddin, asmi yuyal Hmed Weeli d ccix n taddart yella yettzala deg umkan-is tikwal.

#### **II.1.2.2.1 Si tama n tfekka:**

Si tama n tfekka ad negzu d akken Si Belqasem yettcabi yer Si Qasi atas ay-agi ibeyn-it-id unaggal mi d-yenna: « *yak di lğamee yiwen n bnadem yettcabi yer Si Qasi ladya di lebsa d teemamt am wakken d gma-s.* »sb 76.

Ihi ama deg yiselsa ama di tfekka, Si Belqasem d argaz meqqar di leemar, yezga s ubernus d teemamt yef uqerru imi d-yenna unaggal yettcabi yer Si Qasi ama di şşifa ney deg uselsu, amzun d atmaten. Ad ilin ahat deg yiwet n taggayt n leemar.

#### **II.1.2.2.2 Si tama n waggag:**

Ma nbedd yef wawal unaggal, deg uglam n tfekka n Si Belqasem, ad nini belli ula deg waggag yiwen-nsen, imi d yenna ttemcabin amzun d atmaten : « *Yaf di lğamee yiwen n bnadem, yettcabi yer Si Qasi, ladya di llebsa d teemamt, am wakken d gma-s, yerna, ieqel-it s lekmal mi*

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*as-d-yenna Leeslama-k! Amebruk a ccix! Ad ig Rebbi nerbeḥ fell-ak! Welleh a saya ar ferḥey d ayen kan! Nekkini [...] yerra-as-d ccix Ḥmed Weeli: ...Keččini ... d Si Beqasem! Iḥem wal-di-k ncalleh! »sb76*

Imi d-yemmeslay Si Belqasem yesselkem-d leḥsab yerra deg uqarruy-is belli izmer imi yella ula d amrabeḍ yehfed yessen awal n Rebbi, yeyra yefhem, yesea tidmi n umusnaw n ddi d win ifehmen, iwelhen yerna iḥercen: « *Lakin ula d Si Belqasem mačči d aeggun, ula d netta yeyra yezra ccix Ḥmed d ccix kan.* » sb76.

Aglam n unaggal yef Si Belqasem d yiwen akked win n Si Qasi, acku ula d wagi d amdan iḥemmlen imezday n taddart-is, ula d netta yewwi-t tṭmee di tazwara ad yuḡal d ccix n taddart maca yeqbel tiki belli ccix Ḥmed Weeli ad yuḡal deg umkan n ccix-nni i yemmuten, mačči kan daya yerna ibya ad t-iaawen ad a-yemmel amek ara yexdem.

### **II.1.2.2.3 Si tama n tnefsit (tṭbiæa):**

Ur t-id-yeglim ara unaggal si tama n tnefsit.

### **II.1.2.2.4 Si tama n tmetti:**

Timetti taqbaylit tamensayt tebna yef ccix n taddart, amdan ara yilin d amusnaw yetṭurrec di temsal n ddi, ay-agi akk yesea-ten Si Belqasem, yeyra, yefhem, tamuḡli n tmetti ḡur-s d tamuḡli n lemḡadra, d tamuḡli n ššfa d nniya. Ma yella zik ḥemmlen-t yef wamek yegga, seg wasmi yuḡal Ḥmed Weeli d ccix n taddart yetteawan-it imdanen akk uḡalen ttḡadaren-t aktar, ferḥen yis-s laḡya At Ufella.

S umata awadem n Si Belqasem, xas d wadem anadday maca iban-d wazal-is s twuri-ines di tmetti taqbaylit, d tulmisin i d-yeglem unaggal deg-s.

### **II.1.2.3 Muḥend Saëid:**

D amezday n Tizi n Tfilkut, yettekka yer udrum n wadda, d leaqel, d amusnaw.

#### **II.1.2.3.1 Si tama n tfekka:**

Awadem-agi n Muḥend Saëid ur t-id-yeglim ara unaggal si tama n tfekka.

#### **II.1.2.3.2 Si tama n waggag:**

Amdan-agi d awadem anadday wis sin i d-yeglem unaggal, d argaz ifehmen d amusnaw deg waṡas n temsal: « *D netta deg wudem n wadda yella yiwen n leaqel ula d netta d amusnaw qqaren-as Muḥend Saëid akken d win d-rran s lexbar i yiman-is iḡaweb-d lḡaḡ emer.* » sb 53.

## **Ixef II: Aglam n yiwudam deg wungal n Belaïd Aït Ali« Lwali n wedrar »**

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Ma yella si tama n dдин d win yettamnen s Rebbi d lqedra-s ayen i t-yeğğan yettuqadar syur imdanen akk: «*Dya dda lhağ yur-k anda tetteawadeđ i wawal ulac řray am wa i ay-id-temleđ lhasun n win i yicban nekk aqley neqbel nruđa ela xařar numen s Rebbi.*»sb 54-55.

Anaggal dagi yemmeslay-d yef yiwet n taggayt n yimdanen yellan di tmetti taqbaylit, wagi d argaz n taddart, yettili yeyra, yessen ur yelli ara d ccix ney d řamen maca yetbee abridnsen, ayen i ten-yettağğan ula d nutni ad tteklen fell-as, ttaken-as awal anda i d-yesebyan řray-is.

### **II.1.2.3.3 Si tama n tnesfsit (řřbiεa):**

Tettban-d tnesfsit-is d tin yelhan, yessfiliten ala i lřir, ur iřemmel ara lbařel d wayen n diri: «*ulac řray am wa ad ak-yeεefu Rebbi! Ala amcum ara ak-yinin řđelmeđ, elaxařer ur nettař ara ddwa am wa i ay-d-temleđ!*»sb54-55.

Iban-ař-d dagi belli d amdan yelhan, imi yefka-as awal Lhağ Emer At Rabař, yettkel fell-as di řray i d-yessumer deg unejmuε i d-yellan di taddart. Akken ad yessiweđ řamen ad yeqbel řray n urgaz di tejmeet, armi t-iwala d win yebyan ayen yelhan i taddart d yimezday-is.

### **II.1.2.3.4 Si tama n tmetti:**

Awadem-agi Muřend Saεid, d win yesean taflest di Rebbi, yessen timsal n dдин, ayen i yeğğan tamuylı n yimdanen řur-s ad tili telha, teččur d leqdar, d lřerma. «*aqla-ř neqbel, nruđa... elaxater numen s Rebbi!* »sb 55.

Awadem-agi yessaram i yimezday n taddart-is ala ayen yelhan, ala lřir d wayen ara tenyesfarřen ibeyyen-d unaggal aya di tenfalit-agi: «*Ad ak-yeεfu Rebbi, a Muřend Saεid! Tabee bniy, řriy d kečč ara yerfun, ara d-ineřřten. řur-k lřeqq. Yerna tidet tidet, ss ma řęeelem ad cukktey at tmurt-nney di laman n Rebbi! Ssney-ten akken iyi-tessnem.*» sb53.

Ma nemmeslay-d yef Muřend Saεid si yal tama ad d-naf aneggal iglem-it-id s tewzel maca yefka-d i yimeyri isallen yehwağ iwakken ad t-id-yessugen deg wallay-is. Tamuylı n tmetti řur-s tezga telha, yef wakken nezra amdan yessnen yesean leeql yettuqader gar wid i as-d-yezziin.

### II.1.2.4 Lħusin:

D yiwen n umezday n Tizi n Tfilkut, d netta i yufan amdan aberrani amezwaru i d-yerzan yer taddart-nsen.

#### II.1.2.4.1 Si tama n tfekka:

D argaz meqqren di laemer d amyar, iglem-it-id unaggal deg wawal-is: «*Aellem n lefjer, ata iruħ-d yiwen n umyar, dya waqil n At Ufella [...]. Mačči Muħend i isem-iw Lħusin!* »sb59.

Dagi ur ay-d-yefki ara atas isallen yef tfekka-is ala awal-agi amyar ayen ay-yeğġen ad t-id-nessugen, s tamart d tacebhant, d teglimt ikemcen, aqerru icaben...atg.

#### II.1.2.4.2 Si tama n waggag:

D win yesean laeqel, yessen ayen ilaqen d wayen ur nlaq ara, izeggir laeqel-is uqbel ma ad yexdem kra. «*Amyar am win ur nesli ara yakk la t-yessakad, itt-tebbit iman-is d bnadem ur yessin ara yukk ula di tmurt irkel, sakin yenna-yas: Mačči Muħend i isem-iw. Lħusin! I kečč d aberrani yak?*»sb60.

Taseddart-agi, temla-ay-d d akken Lħusin, d amdan yesean nniya, akken iwala amdan aberrani, srid iruħ wallay-is yer taluft iceyben taddart-is, iħar ad tefru.

#### II.1.2.4.3 Si tama n tnefsit (tħbiεa):

Tanefsit n uwadem Lħusin d tin yelhan, tettmenni ala lxir d talwit, ur ixeddem ara ayen n diri d wayen ifuħen, yettafraħ imi yexdem ayen ilhan imi ara tili talwit d lehna gar imdanen.

Ur d-nufi ara taseddart anda i d-yemmeslay srid umaru yef tnefsit-ines, ayen i d-negza kan s umata i d-nenna di tesleđt-agi.

#### II.1.2.4.4 Si tama n tmetti:

D amdan yettamnen s Rebbi d amzallu, «*Aellem n lefjer, ata iruħ-d yiwen n umyar, dya waqil n At Ufella, yekcem yer lġameε ad yezzal*»sb.59.

D win yebyan leslaħ i taddart-is, yella-d d amεawen alsasi iwakken ad tefru temsalt n ccix n taddart i ixedmen taedawit gar-asen, acku lukan mačči d netta i iqureen Ĥmed Weeli akken ur ireggel ara tili ur d-yettili ara uneggaru-agi d ccix n taddart d lwali ara d-yessersen talwit gar-asen.

Tamuyli n tmetti ħur-s tešfa acku amdan yettzallan yesnen dđin yettili d amdan yelhan yef waya i t-ttqadaren wat taddart-is, ayen i ten-yeğġan qeblen s rray i d-yessumer.

### **II.1.2.5 Sselṭan:**

D lḥakem ameqran di tmurt-is, yusa-d yer Bu Qerru akken ad seeddin akud, armi d-wwin awal yef ccix Ḥmed Weeli, maca sselṭan-agi ur yumin ara s tlufa i as-d-yefra i Bu Qerru.

#### **II.1.2.5.1 Si tama n tfekka:**

Ur t-id-iglim ara unaggal si tama n tfekka.

#### **II.1.2.5.2 Si tama n waggag:**

D amdan irekden deg wallay-is ifehmen timsal n ddunit, yettxemmimen uqbel ma d-yexdem kra. D aya ara d-nefhem mi yella yettmeslay d Bu Qerru yef ccix Ḥmed Weeli: «*Ad qebley, ma yehwa-yak, asmi d-yessehder yelli-k elaxater, mi ara yesked bna dem, d ayen isehlen am ulac, imi thedder si zik, mačči d tagugamt, wamma taqsiḍt n txatemt, yef wakka d-teḥkiḍ... almi...ssacu yellan din... almi...lḥasun, tufid-iyi-d aql-i wehmey!* »sb 118.

Tirmit yesēa di ddunit teḡḡa-t ad ixemmem amek araisekyed ccix Ḥmed Weeli, ad izer ma d tidet yesēa lqedra. Ad negzu dakken d amdan iḥercen, yessexdamen allay-is mliḥ.

#### **II.1.2.5.3 Si tama n tnefsit (tṭbiṣa):**

Awadem-agi n sselṭan ur yelli ara d aḍellam, d amesbaṭli am umeddakel-is, imi yeḍfer ccix Ḥmed Weeli d bab n swab ula d netta deg tefxet i as-yundi, ur yebyi ara ad t-iḍur, yefka-as lwiz rnu yer waya iceyyeε-as-d araz : «*Yedḥa-d s tidet iruḥ-d yur-s, qqimen akken meḥsub ass kamel[...]* La ak-qqaren ur d-yezzi ara useggas, yiwen wass iceggae-as-d imzuyar s ddemma, i as-d-yewwin di yal lxir, yerna almi d yiwen usebsi n ddheb d lfeṭṭa. » sb 127.

Rnu yer waya, ittban-d yef wudem-is d wallen-is, yenna-d unaggal: « *yeddu d ccix Ḥmed almi d axxam i deg ufan Bu Qerru netta d sselṭan-nni, yaf-it wul n ccix Ḥmed mačči d win ara yaggad ad as-d-yekk deg-s wayen n diri, wissen acimi yeeḡeb lxater-is.* »sb 120.

Selṭan d amdan aḥeqqani d win ur nḥemmel ara tixidas d lekdeb, d win iḥekmen tamurt s lḥeq akka i t-id-iglem unaggal netta d ugellid Bu Qerru: «*Yedher lḥal ladya, diyen, ar sin n lḥukkam am nutni ar d wten aṭas aṭas akken ara cekren d wakken ara zuxxen. Mkul yiwen s tmurt-is.* »sb117.

Maena ur yelli ara am Bu Qerru d amesbaṭli, acku netta ur iḥemmel ara lbaṭel yef yemdanen, imi i as-yegga azal i Ḥmed Weeli.

**II.1.2.5.4 Si tama n tmetti:**

Ur d-nufi ara tamuɣli n tmetti yer Sselṭan, acku ur tt-id-yebdir ara unaggal deg tehkayt.

**II.1.2.6 Lewzir:**

D amdan i yellan iqeddec ɣef ugellid Bu Qerru, d netta i yettaṭṭafen ṛray ma yella ulac-it.

**II.1.2.6.1 Si tama n tfekka:**

Ur t-id-iglim ara unaggal si tama n tfekka.

**II.1.2.6.2 Si tama n waggag:**

Imi yella d lewzir ilaq yerna d lwaḡeb fell-as ad yili yeɣra, yefhem iwakken ad yaweḍ amekkan-nni. Ur yezmir ara yiwen d aεeggun ur yeḥric ara ad t-yaweḍ. Tef waya, ad d-nini belli d amdan irekden deg wallay-is, d bu ṥerci, yessen ad yefru timsal yeenan leṣlaḥ n ugellid-is d tmurt-is. Isedduy-as akk leɣyal-is mi ara yili ulac-it.

**II.1.2.6.3 Si tama n tnefsit (ṯṯbiεa):**

D awadem yesean taflest deg yiman-is, yezra belli yezmer, yeḥrec, ur t-yeggi ara ugellid deg wadeg-nni limerur iwala ara deg-s tugna iḡehden, yesean tazmert, yesnen leṣlaḥ, ad yettay awal-is, ayen i as-d-yenna ad t-yexdem. «*yya a ccix, di leenaya-k; netta atan yehlek iweṣṣa-yi-d ayen ak yehwa, aql-i wejdey ad ak-t-xedmey!* »sb 110.

**II.1.2.6.4 Si tama n tmetti:**

Lewzir d win yesean tazrirt ɣef tmetti-ines s ṛray i yettaṭṭaf yal tikkelt ɣef lḡal n ugellid, i lfayda n tmurt-is. Tamuɣli n tmetti ɣur-s d tin yelhan acku zerfent am netta am ugellid-is, imi yelha umezwaru ula d wis sin ad yili am netta. Fas akken ur d-yemmeslay ara unaggal ɣef leqdic-is maca awennit-ntey ibedd ɣef wayen id-nefhem seg tyuri n wungal d tesleḍt i as-nexdem.

**II.1.2.7 Aklan d lqeyyad:**

D iwudam i d-nemlal di kra kan n talliyin di tehkayt acku ur sein ara azal meqqren deg useddu n tigawin.

**II.1.2.7.1 Si tama n tfekka:**

Ur ten-id-iglim ara unaggal.

### II.1.2.7.2 Si tama n waggag:

Iglem-d unaggal akli amenzu i d-iceyyee Bu Qerru yer ccix Hmed Weeli imi d-yules ayen i d-as-yenna d yisallen i as-yefka :

*«Iluœa-t wa yenna-yas:*

*Glu-d s lektub-ik, waqila ad ten-tehwiğed yenna-yas:*

*lektub...acimi?.....Ala! Ulayyer.... yya-n kan.*

*Isellek-it-id wakli am win iwelhen cwiğ, yuğal ihuz aqerru-s yenna-yas: Debber aqarru-k! Tabœ waqila d almi qqaren teteeddad!» sb86.*

Ihi ula d aklan ad ilin yiwet n liğala-n sen d uneggaru-agi, d wid ixeddimen axeddim-n sen s tsusmi, sean nniya, ħemlen ad eiwnen ma yella tettunefk-asen-d tegnit.Zran ayen ilaqen d wayen ur nlağ ara.

### II.1.2.7.3 Si tama n tnefsit (tğbiœa):

Aklan tugna-n sen d tamezult, tettidir s ddaw n leœnaya n ugellid.Ur terkid ara, ttidiren di tugdi d lxuf n Bu Qerru:

*«Akli ffyen-d warqugen-is am win iselben, qrib yeğleb yer Bu Qerru, icawer-it-id s wallen-is amek ara yexdem. Bu Qerru dya idudan-is ryan, yewwet-it-id s teftiwejt-nni n teftilt yenna-as:*

- *Ad truğed sya ay aqjun, neğ ad çœey aqerru-k!*

*Akli iserreğ-as i llemca, yuzzel, iberrez yef tewwurt d-iezzen lğara-nni yef leğwari nniğen.Dya yeğli kra din n lewzağra d lqeyad yuğ lğal la d-smœsisen.»sb125.*

Taseddart-agi tbeyyen-ay-d belli tanefsit-n sen ur terkid ara, zgan d akukru, ttwağqren syur ugellid. Maca ay-agi ur ten-yeğği ara ad ilin diri-ten d yimdanen nniğen.

### II.1.2.7.4 Si tama n tmetti:

Ur ten-id-yeglim ara unaggal si tama n tmetti, maca s umata, imdanen akk sean yiwet n tmuyli ħur-sen d tin n lemyiða, acku yetteedday fell-asen lbağel. Ur zmiren ara ad mmeslayan yef izerfan-n sen neğ asen-yettwagzem uqerru.

### **Taggrayt:**

Ter taggara n yixef-agi wis ssin, ad d-nini dakken tasleđt i nexdem i ugram n yiwudam igejdanen temgarad yef tin n yiwudam inaddayen. Iwudam igejdanen, aglam-nsen yemxallaf seg uwadem yer wayeđ. Amedya Bu Leytuđ d yiwen umdan maca tennerna tnefsit-isd waggag-is d tmuyli n tmetti yur-s mi yuyal d ccix Hmed Weeli. Iwudam inaddayen, nger tamawt ladya si tama n tnefsit d tmetti, llan kra n yiwudam ttemcabin aglam-nsen ur ixulef ara atas. Amedya Si Qasi, Si Belqasem, d imrabđen tğurcen deg temsal n ddin, Muğend Saaid, Lğusin, d imezday n taddart am wiyad, acu kan ttqadaren-ten imi senen sean laeqel, d taggrayt-nsen kan di tmetti i yemxallafen yiwen d tamen ssin d imrabđen, ssin nniđen d imezday kan am wiyad.

**Taggrayt tamatut**

### Taggrayt tamatut:

Deg taggara ad d-nini : deg tezrawt-nteyi d-yellan yef ugram n yiwudam n wungal Lwali n Wedrar i umeskar d unaggal Belaïd Aït Ali, nessawed ad d-nerr tirirt yef yisteqsiyen i d-nefka di tmukrist, iwakken, ad nesfed azebbar yef kra n tyawsiwin yeenan anaggal d temgiwt-is. Nessawed-d yer kra n yigemmaḍ yerzan aya, nufa-d d akken d amezwaru yettwarun s tutlayt taqbaylit i sumlen yimnadiyen n tsekla taqbaylit di sşenf n ungal.

Iwakken ad nawed yer yiswi-ntey, nebda tazrawt-agi yef sin n yixfawen. Yal ixef yesea izwal d yisezwal, yal yiwen yef wacu d-newwi deg-s awal.

Degtazwara nexdem-d tazwert tamatut, deg-s i d-nemmeslay yef tsekla taqbaylit tamensayt d tewsat in d-yufraren seg-s. Nefren-d tawsit-agi n wungal acku d tin i ay-yeenan, nezwar-d di tmukrist anda d-nefka isteqsiyen yef way-deg ara tbedd tezrawt-agi; syen nekcem deg tbadut n tmiḍranin, nsenked-d dayen ungal *Lwali n Wedrar* n Belaïd Aït Ali, nexdem-as agzul nessegra-d tameddurt-is s umata.

Ixef amezwaru, newwi-d awal deg-s yef yiferdisen n wungal d tbadutin-nsen, akken i d-nemmeslay dayen yef tewsit-agi n ugram d acu-tt s umata akked ugram n uwadem imi yerza asentel-ntey.

Ma degyixef wis sin, yella-d d lsas n tezrawt-agi, neered deg-s ad nessufey iwudam igejdanen d yinaddayen i wakken ad nexdem tasleḍt i ugram yesseqdec Belaïd Aït Ali deg-s, ilmend n tulmisin n yiwudam i nesseqdec (rebea) :si tama n tfekka, tama n waggag, tanefsit, d tmetti; d wamek i tent-id-yeglem unaggal deg tsektiwin-agi.

Nessawed ad negzu belli deg ugram nyiwudam igejdanen Belaïd Aït Ali yemmed-asen si yal tama, abeada si tama n waggag d tnefsit ma yella si tama n tfekkaisqdec-it yef wasaḍ n tehkayt Bu Leyṭuṭ s waṭas, amek yella d wamek yuḡal. Gef way-a ad yeḡḡ meḡri ad t-id-yessugen s tugna igerrzen amzun issers-it-id yer rrif n wallen-is; ula d tameṭṭut n wasaḍ Faḍma «Taddadact» ur icuḡ ara deg ugram si yal tama.

Ma yella d iwudam inaddayen, llan kra iglem-iten-id akken iwata, ma d wiyaḍur ten-id-yeglim ara d lemaḍi di kra n tsektiwin am tfekka; yernattemcabin atas deg tsekta n waggag d tnefsitakked tmetti.

Belaïd Aït Ali deg uqlam-is i yiwudam n wungal, nerra-d lwelha yer tmerna tamaynut d iwenniten i yessexdam yal tikkelt, ibeyyen-d deg-sen assay n umdan d ddin, d acu ilaqen d wacu ur nlaq ara, d ayen izemren ad yili di tilawt s useqdec n umakun d uferriy; anda deg taggara ad yuqal yer tilawt ad ileqqem s tmuyliwin-is. Taneggarut-agi dayen d tamaynut deg wungal aqbayli. Nufa-d aya abeada deg tnekda n «Bu Leytut» asad n wungal, imudd-d timuyliwin-is deg uqlam-ines di yal tasekta, m akken yella d amestajer d ubeddel i as-d-yedran mi akken yuqal d ccix n taddart yer Lwali, anda ara ad d-yeglem awadem-agi iwumi tettwakkes tlelli n tudert akken i tt-yebya, yettwakkes-as yisem n Lwali; deg-s yessawed unaggal timuyliwin-is i yimeyri s yizen yeean aggag d tneflist n tmetti, s yis-s yekkat ad ibeddel tineggura-agi s wayen yelhan d azrilaw d tidet.

Ma yella d tanekda n yiwudam tella-d syur unaggal s timad-is, d netta i ten-id-yeglem s tayect n umsawal. Akken dayen nufa-d aglam yesseqdec fell-asen d aglam usrid acku iglem-iten-id qbala mebla tuzya deg wawal; imeyri ad yefhem lewsayef n uwadem s shala.

Ger taggara, ad d-nini d akken Belaïd Aït Ali, d yiwen gar inaggalen yessemrasen aglam akken ilaq, yesseqdec-it s tfulka d ccbaha i d-yernan i wungal-is. Yesedda-d tugna n yiwudam i yimeyri s tarrayt igarzen, acku yesa tazmert n tsekla; yessawed yer telqayt n temsal i useqdec-ines i uqlam.

Nessaram d akken anadi yef unaggal-agi ur ihebbes ara kan dagi, acku atas n yisental d tewsatin nniđen yura deg tsekla mazal ur asent-xdimen ara tasledt.

**Tiybula**

## **Tiybula:**

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**Timerna:**

**Timerna 1: Amawal**

**Timerna 2: Amud**

# **Timerna 1: Amawal**

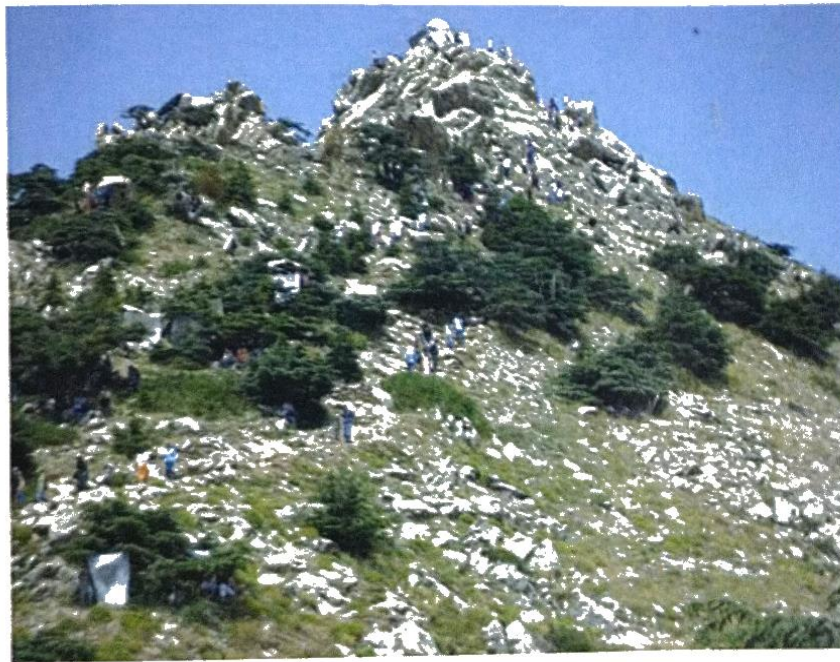
Awal s tmaziyt	Anamek-is s tefransist/ taerabt
Iyjur	Sysnétrique
Iréel	Awerlay
Tixutart	Importance
Tamellilt	Performative
Amusssu	Mouvement
Tenklwi	Prospère
Turtimt	Occidental
Timgensest	Représentative
Tmiyritin	Espect
Sedru	Approfondissement
Yejli	Perdre
Aylaten	Attribus
Asegbar	Acteur
Aslawi	Supporter
Timgelt	Motivation
Tihawt	Présence
Tazirt	Influence
Tissas	prestige
Anemkar	L'approche
Uklisan	Psychologique
Tumast	Essence
Anfa	Adversaire
Tayassirt	Mal
Wadrug	Mistère
Amdag	Positif
Amnekna	Équilibré
Waggag	intellectuel

# **Timerna 2: Amud**

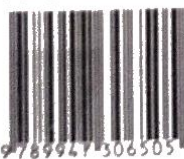
Belaid AT-ALI

# Lwali n wedrar

Ungal



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EDITIONS EL-AMEL

بلعيد آيث أعلي

# ولي الجبل

رواية



ترجمها من الأمازيغية إلى العربية  
د. بوجمعة عزيري



للطباعة والنشر والتوزيع

# AGBUR

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