

TIGDUDA TAZZAYRIT TAMAGDAYT TAƲERFANT
AƲLIF N ULMUD UNNIG D UNADI USSNAN
TASEDDAWIT N LMULUD AT MƲEMMER TIZI-WEZZU
AGEZDU N TUTLAYT D YIDLES AMAZIƲ



UƲƲun n umŝedfer :

UƲƲun n usnay :

AKATAY N TAGGARA N USWIR N LMASTER
DEG TUTLAYT D YIDLES N TMAZIƲT

TAƲULT : TUTLAYT D YIDLES AMAZIƲ

TAFERNA : TASEKLA D USUGNEN

**Taŝledt n tsiwelt deg wungal « *TiƲ d yilled,*
ayen i d-qqarent tewriqin» n Salhi Mohend
Akli.**

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Asemner

Di tazwara ad as-nini tanmirt tameggrant i massa Achili i yellan d ilmendad n tezrawt-agi seq tazwara armi d taggara.

Tanmirt war tilas i yimawlan-uneɣ uɣur i d-nugem tabɣest d tmusni.

Tanmirt i lora n wid d tid i aɣ-iɛawnen deg tezrawt-a ama s yidlisen neɣ s yiwellichen.

Tanmirt i yiselmaden d tselmadin ugezdu n tutlayt d yidles amaziɣ n tseddawit n Mouloud At Mɛemmar.

Tanmirt d tameggrant i mass Salhi Mohend Akli win i aɣ-t-yefkan afus n talelt.

Silia, Amina

Abudu

Ad budeɣ tazrawt-a :

ⵓ ɣ yimawlan-iw iyi-d-yessekren, baba d yemma

ⵉⵣⵓⵣⵉ ɣ ɣMa d weltma

ⵓ ɣ wargaz-iw iyi-ɣkan afus n lemɣawna d netta i

d sebba imi ikemleɣ d netta i yellan ɣer tamaw

di yal taswiɛt xas akka tura ulac-it, ur iħeddar

ara i teswiɛt-a meɣna d netta i yellan deffir-s,

zriɣ ɣas ulac-it meɣna yefreħ.

ⵓ ɣ yessi Ezizen, d temɣart-iw, d tlewsatin-iw,

yal yiwɛn s yisem-is.

ⵓ ɣ wid d tid akk ibedden yidi.

Silia

Abudu

ⴰ Ad buddeⵢ amahil-agi i baba Areⵓgi d yemma

Ezizen Nadiya ad as-niniⵢ tanmirt-nwen atas ⵢef

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ⴰ ⵓ wargaz-iw Samir hemmleⵢ atas ttafeⵢ-t dima

ⵢer yidis-iw.

ⴰ ⵓ umⵢar-iw d temⵢart-iw.

ⴰ ⵓ mmi Aksel Ezizen fell-i.

ⴰ ⵓ gma yahya.

ⴰ ⵓ yessetma d yirgazen-nsent d warraw-nsent.

ⴰ ⵓ yilusan-iw d tlusatin-iw.

ⴰ ⵓ xwali d Emumi, xalti Samiya, d Eemti dehbiya.

ⴰ ⵓ yisdawanen d tesdawanin u ugezdu d yidles

Amaziⵢ.

🌸 temddakkelt-iw ideg cerkeŝ axeddim-agi d
temddakelt-iw Linda iŝ-iEaunen, tanmirt s waṭas.

Amina

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Tazwrt tamatut

Tazwart tamatut

Tazwart tamatut

Tasekla taqbaylit tamensayt d tin yeddán seg yimi umezzuy i waṭas n leqru, yes akken teqqim tedder ar ass-a. Maca anekcum n temharsa tafransist yer tmurt Lezzayer, tefka-as afud i tsekla timawit akken ad tuyal d tirawt, imi i d-yella uḥiwec n yidrisen n tsekla seg unnar, iban belli iswi ur yelli akken ad ḥarzen idrisen seg leeyub n timawt maca akken ad gzun amek i tebna tmetti taqbaylit ; maca yes akken dayen yelhan i as-d-wwin i tsekla taqbaylit am Hanoteau, J.M.Dallet... Aya ahat i d-yessakin ul n kra n yimeskaren izzayriyen akken ad d-megren tasekla-nseñ, gar-aseñ Saëid, Ben Sdira...

Deg yiseggasen n 1940 Beleid At Eli yefka udem atrar i tsekla taqbaylit, aya ahat i d-yeslalen tiwsatin timaynutin gar-aseñ tullist, tamezgunt, ungal yes ma netta ur yezri ara belli akken i aseñ-ttsemmin.

Deg yiseggasen n 40 d asawen yeqqim wennar n wungal d ilem ulac d acu i d-snulfan deg-s almi d iseggasen n 80 i tebda tsekla tamirant teḡḡuḡug. Ungal ilul-d deg tegnit n lḥars, tugdi d umennuy yef tutlayt imi deg tallit-agi tutlayt n tmaziyt tella tettwagdel. Adlis amenzu iwumi yettunefk isem n wungal d win yura “Rachid Aliche”deg 1981 isemm-as “Asfel”. Syendasawenaṭas n imyura i d-iḍfren “Aliche” am : “S.Sadi”, “A.Mezdad”, “S.Zenya”, “atg .

Ungal deg yal tasekla d tanfalit yef tmetti, yef umezruy d wayen akk ttidiren yimdanen n tmetti-nni ama d ayen yelhan ney dayen n diri, akken i nwala ungal aqbayli yettawi-d yef wayen yeenan tamagit amennuy yef tmaziyt, lyerba, tayri d rbaḥ. Amaru yessemras kra n yifardisen i d-yessugen am wakken dayen yessemras wid n tilawt. Akken ad d-yessawed agbur n wungal-is, yettak azal i yiwudam, imi yes-sen i yesselḥaw indruyen n taḥkayt-is.

Daya ahat i ay-t-yeḡḡan ad neenu tawsit-agi n tsekla, anda nexdem taṣleḍt n tsiwelt deg wungal n Salḥi Muḥend Akli « Tiṭ d yilled, ayen i d-qqarent tewriqin ».

Afran n usentel

Nefren asentel-agi; tamezwarut d ungal amaynut i d-yefyen deg useggas n 2022, ur d-llint ara kra n tezrawin fell-as. Akken i d-yejbed lwelha-ntey uzwel n wungal-agi « *Tiṭ d yilled, Ayen i d-qqarent tewriqi* », yettef-ay-t lḥir ad d-nessuli lbaḍnat-is, akken i d-nufa d akken akk iferdisen yerzan asentel n unadi-ntey yella deg-s, ama d tasiwelt ama d amswal...

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Iswi n unadi

Ungal n Salhi Mohend Akli « *Tiṭ d yilled, Ayen i d-qqarent tewriqin* » d yiwet n teḥkayt yessarsen afus-is akk yef leḡruḥ ttidiren yemdanen, d yiwen n wungal yes ma talya-is temgarad yef talyiwin n wungalen wiyed maca agbur d taḥkayt i d-yewwi dayen i nettidir deg tmetti, deg wungal yella-d umennuy yef tlelli n yiman. Iswi n leqdic-ntey ad neered ad nexdem taṣleḍt deg wungal-agi. Iswi seg unadi-ntey d taṣleḍt n tsensiwelt d tsiwelt deg wungal “*Tiṭ d yilled, ayen i d-qqarent tewriqin*” n Salhi Mohend Akli.

Tamukrist

Ungal d yiwet n tewsit tatrart i d-yennulfan deg yiseggasen ineggura deg tmurt n leqbayel, ula d netta yewwi-d timitar n wungal aberrani. Amek i d-tban tsiwelt deg wungal « *Tiṭ d yilled, Ayen i d-qqarent tewriqin* »? Anwa i d-yettmeslayen? Anwa yettwalin? D acu n leṣnaf n umsawal? D acu i d tawuri-n sen deg wungal-agi?

Turdiwin

Ad nefk kra n turdiwin:

- Tasiwelt tusa-d tecbek.
- D amsawal kan aniri i yellan deg wungal-agi.
- Tasiwelt tusa-d fessuset.
- Tasiwelt tusa-d tecbek, yerna yebder-d akk leṣnaf n umsawal?

Tarrayt n Gerard Genette

Seg tezrawt n: « *Deg udlis n Gerard Genette “Figure 3” deg yixef “Discours du récit* » ad d-naf Gerard Genette yebna tasensiwelt yef umgarad yellan gar teḥkayt d wullis, gar wullis d tsiwelt, gar teḥkayt d tsiwelt. Maca ullis i d asentel amulis n tsensiwelt acku yezmer ad yili deg taṣleḍt aḍrisan. Genette yerra tamawat i beṭtu i yellan deg useggas n 1966 syur Tzvetan Todorov, i yebdan uguren n wullis yer kraḍ n taggayin: tin n wakud i d-yessebganen assay yellan gar wakud n teḥkayt d wakud n yinaw. Tin n temzi, tin n usekkar (mode): d ama n yinnaw yexdem unalas. Agbur (contenu) n beṭtu-agi i yexdem Todorov, d asefhem n taggayt tamenzut s timawit i usekkar akudan. Ur yefki ara azal s waṣas i taṣunḍa n yinedruyen akked useggem n yixeddimen yemgaraden, maca iger timuyiliwin yef lweqt n tmenna akked usugen n wallus i ieeddan tilisa i tbadut-is». ¹

¹ Hamel Sabrina et Hammudi Hanan, *Taṣleḍt n tsiwelt deg wungal « Askuti » n Saaid Sadi*, syur ACILI Fadila, 2020, UMMTO.

Tazwart tamatut

Tarrayt n unadi

Deg tazwara nefka-d tazwart tamatut, nuḡal nefka-d afran n usentel d turidiwi akken tmukrist, nuḡal nefka-d tarrayt n unadi d ugzul n wungal “Tiḡ d yilled, ayen i d-qqarent tewriqin” d tarrayt n Genette, akken i d-nefka tameddurt n umaru d wayen yura, akken i d-nefka agzul n wungal “Tiḡ d yilled, ayen i d-qqarent tewriqin”.

Deg yixef amezwaru neereḡ nesbadu-d tasensiwelt, akken i d-nefka iferdisen-is akken i neereḡ nesbadu-ten-d, nefka-d ula d tabadut n tsiwelt, ula d nettat neereḡ nesbadu-ten-d, nefka-d iswiren-nen.

Deg yixef wis sin ad naereḡ ad nexdem taḡleḡt n tsiwelt deg wungla “*Tiḡ d yilled*” ayen i *d-qqarent tewriqin*, anda ara d-nekkes akk leḡnaf n umsawal yessemres umsawal deg wungal-is, akken ad neereḡ ad d-nekkes ula d amsiwel dixel n wungal akken ara neereḡ ad d-nefk leḡnaf uḡeḡḡen yellan deg wungal-agi.

Deg taggara nefka-d taggrayt tamatut akked tiḡbula d tmerna i yellan d adiwenni d umaru Salhi Mohend Akli.

Tameddurt n umaru

Salhi Muḡend Akli d yiwen umyaru i d-yekren deg uḡbu, dina i yeḡra almi d lbak, yeḡra di Rrbie Crif, yewwi-d lbak di Genduza. Yekcem yer Lezzayer yexdem tadmsa n temkarḡit, yewwi-d agerdas n turagt (licence), iruḡ yer Tizi-Wezzu yexdem Lmagistir di tutlayt d yidles Amaziḡ, yexdem tazagt n tsekla, yella ixeddem s ugerdas-ines amenzu, mi yekfa Lmagistir deg useggas n 1997 yuḡal d aselmad deg ugeḡdu n tutlayt d yidles Amaziḡ, seg timiren ar ass-a mazal-it d aselmad dina, nezmer ad d-nini dina i yexdem akk igerdasen-ines, deg wayen yerzan ama d aselmed ama d inadiyen yeḡ tsekla, yuḡal yexdem duktura-ines dina, deg useggas n 2016 yuḡal d lebrufisur ar ass-a, yesḡar wid yeqqaren duktura deg 4 n yigeḡda n tmaziḡt yellan di Lezzayer, ama di Tizi-Wezzu neḡ di Tbatent, neḡ deg Bgayet, neḡ deg Tubert.

Ayen yura

Deg tazwara amyaru Salhi Muḡend Akli yella yessufuḡ-d tizrawin-is ama deg tesyunin neḡ deg yimagraden. Deg useggas n 2011 yeffeḡ-d wedlis-ines amenzu iwumi isemma « Poésie traditionnelle féminine de kabylie » ideḡ i d-yemmeslay yeḡ yisefra n tlawin, deg useggas n 2011 diyen yessufeḡ-d « Etude de littérature kabyle ». Deg 2012 yessufeḡ-d yiwen

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n wedlis isemma-as « Asegzawal amezyan n tsekla » d awalen igejdanen i ssemrasen di tselđt n tsekla, deg 2015 yessufey-d « Poésie kabyle », yewwi-d yef wayen yexdem deg ugemmir n duktura, yemmeslay-d deg-s yef wamek i d-iħawec akk isefra-nni n zik d wayen iten-id-ħawcen d wamek i d-tezger seg yilel n timawit yer tirawit, yemmeslay-d ula yef talyiwin n tmedyazt seg Yusef Uqasi d asawen, deg yiwen useggas di 2015 ffyen-d sin yidlisen i yettwelihen imeyri yer tyuri n tsekla, bnan yef sin n yiħricen iwumi isemma « Kra n tsura i tyuri n tsekl. 1. Yef tsekla d tyuri ». Deg useggas n 2019 yessufey-d yiwen n udlis s tefransist isemma-as « Littérature kabyle. Contexte, poétique et enseignement » yewwi-d deg-s azal n 10 n tezrawin, yebda d ixfawen yettawi-d yef tsekla tamaynut s umata n taqbaylit ama dayen yerzan aselmed-ines, ama dayen yellan dixel n uđris, d timuylwin ama yef wayen yexdem Emer Mezdad, Maetub Lwennas, Arrac imecħah. Adlis aneggaru i d-yefyen d win yexdem netta d Zahir Meksem, iwumi semmawin « Tisekkiwin n yidrisen », wwin-d yef tewsatın n yidrisen yellan deg teqbaylit, maca maci akk kra kan n tewsatın. Adlis aneggaru i d-yeffyen d ungal deg 2022 iwumi isemma « *Tiđ d yilled. Ayen i d-qqarent tewriqin* ».

Agzul n wungal

Ungal i yura řalı Muħend Akli yes ma d ungal maca d tayuri n tewriqin i d-tewwi tefremlit i yiwen n uselmad yessyaren deg tseddawit, welhen-tt-id yur-s acku d win izewren, tessuter-it ad ten-iyer, ad izer ma wulment ad d-fyent d ungal, tiwriqin-ni ttwaťfent s umessak n ucekkuħ, umsent cwit n ddwa azeggay. Tiwriqin-ni wwint-d yef snat n teħkayin tin n umuđin d tin n umejjay.

Amuđin s timmad-is d amyaru, yekcem yer řşbiťar s snat n sebbat; tamezwarut acku yuđen aťan n Lkunřir, d yiwen n waťťan ur nħellu, sebba tis snat yečča tiyita seg yirebraben, aya i yeğġan takatut-ines ad truħ, ssettun-as ula d iman-is. Amuđin deg tewriqin-ni yettaru ad t-naf yettnay d tatut d tkatut, akken ad t-naf yemmeslay-d yef wassayen yellan gar umdan d tmetti-ines, amuđin d win yettnadin tilelli n yiman, yugi tanfalit-ni iyef tbedd tmetti ddu akken dđan waman ney xdem akken xeddmen medden, amuđin deg tewriqin tiwrayin tid-ni yessmenyaf i tira acku ssenfalayent-d lqareħ n tfekka-s seg yiēeqqaren n tujjya ama d Murfin ney ayen nniđen, acku amuđin yezga wudem-is werray, tafremlit iwumi yessawal řawes tezga tjemmaē tiwriqin-ni i d-yettaru umuđin am tin ijemeēn timellalin dđaw tsekkurt, yal lexmis d lħed tettawi-tent i uselmad-ni iēerqen gar tewriqin-ni. Amuđin d win yugin ccnawi-ni n yigenni, ccnawin n tdiyanit, nat yiččumar ikeblen lebyi n tarwiťt-is d tfekka-s, ahat sebba n lmerwaħ n tkatut-ines d anecta-agi, acku amuđin amyaru yessemxalef-asen abrid

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n wayen byan, nutni yef waya it-wten tiyita n leyder i as-yessttun ula d iman-is, win it-yewten, i as-yuddin tacarket, yezzenzit ur yelli d abarani d mmi-s n xalti-s Eebd Allah, d Buččamar, win yezgan di ššbiṭar d amezwaru n yimawlan-is, d amezwaru ula n temddakkelt-ines Tawes, Bu-Ččamar-agi tamuḡli-s d tin qessiḡen, yezga isenned yer lḡid n ššbiṭar yettraḡu amuḡin ma ad d-yemmekti, ma ad as-d-tuḡal tkatut-ines, Bu-Ččamar d win yesean lqedd eḡayen, tamaret-is d tin isebyen s lḡenni, ma d tamuḡli-s d tin qessiḡen, yesea gma-s d wetmas i d-yebran acku d tieiqaret, niḡal yebya ad tt-yefk i umeddakkel-is ad tt-yernu d tis snat ney d tis tlata, maca ugin-as yimawlan-is, nnan-as belli aya d lmuḡla ad d-yeḡru skud i ddunit i nella, acku yiwet n teqciṭ yeččuren d sser d ššifa, terna leḡdaqa d uḡezzeb, qqaren ula d mḡar-is yettru asmi i d-teffey seg wexxam-nni.

Amuḡin yellan d amyarū yessufuḡ-d idlisen, ungal-is aneggaru i d-yeffyēn isemma-as « Anyaten yessagaden », wagi yeffey-d uqbel ad tewten yirebraben s kra n wussan. Amuḡin yesea tina ukkud yemyaḡmal uqbel ad as-truḡ tkratut-nni, tagi d Tawes tina akken it-iḡemmlen tezga fell-as tasa-s, yal ass tettas-d yer ššbiṭar d tamezwarut yes ma yezga yezwar-itt-id Bu-ččamar-nni, iḡerfen iman-is, tameddakkelt-nni tezga teqqar-as-d di tewriḡin yef tayri-nni lḡayen iten-ijemeen, i icerken ulawen-nsen d tfekkiwin-nsen, tezga deg-s d aḡiwet akken ad d-yuḡal yer yiman-is, tameddakkelt-nni d tin yerḡan ilugan d leqwaleb n tmetti d ccnawi n yigenni, imi tesga tqareb ḡur-s, tesslef i tfekka-s, teqqar-as-d akk ayen iten-yezdin d tayri yer tmezḡuyt-is, tezga tessuden-it deg tqemmuct-is ney deg ufus-is war ma tḡezzeb i wid yeččuren tazeqqa-nni n umuḡin, acku ḡur-s ulac acu yifen aḡulfu-nni ḡninen, ula d tafekka-s tin ait-slufuḡ s yifassen-is tezmer ad as-d-terr takatut-ines, yal ass tessmektay-it-id s wayen akk zḡiden d tayri i d-idiren lwaḡid, tessaram ad d-yemmekti leḡmala-nni iten-yezdin, tumen belli leḡnana-s d nnhati n wul-is zemrent ad as-d-arrent takatut-ines, amuḡin ikenna tafekka n temddakkelt-is yer usefru, yal aḡric deg tfekka-s d taseddart, nettat tessmektat-id ula s waya.

Ma d tiwriḡin-nni tiḡahwiyyin mxalafent yef tewriḡin-nni tiwraḡin i d-yettasen tikwal werubcent, tikwal kemcent, maca tiwriḡin tiḡahwiyyin weznent amzun ttuheggant i tḡuri, aya dayen i d-tettaru tefremlit-nni Tawes.

Yiwen wass nejmaeēn-d yefremliyen d umejjay yer umuḡin akken ad as-ziden ney ad as-bedden aeēqqar, acku liḡala n umuḡin simmal tettdu yer lmut, mi yekker ad yeffey umejjay iwala tafremlit-nni tjemmae tiwriḡin yura umuḡin ama d tid yellan yef umettḡreḡ, ney ddaw umettḡreḡ, ur d-telhi d umuḡin yettemxebbadeēn deg uqreḡ, yeḡli-d deg umettḡreḡ-is, amejjay-nni yerfa, yessuter-as ad tt-ḡefrit yer lbiru, dina i as-d-tessefhem belli ilaq ad neawen

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amuḍin-agi, yal yiwen s wacu yezmer, ama s ueeqqar n tujjya i teḥwağ tfekka-s, ama s tira-nni yettaru tina yessnefsusuyen lqareḥ n terwiḥt-is, deg yiwen wakud allen-is twehha-tent yer tfelwin ielqen deg lḥiḍ, ladya tin Edward Munch ney tin n Mḥemmed Isyaxem, dayan i d-ijebden lwelha-ine, amejjay-nni yellan yerfa, atan yeggugem kan ur t-id-yuli wawal. Ṭawes tefhem belli ula d amejjay d taḥkayt ad tt-naf tettaru-d fell-as deg tewriqin tiqahwiyin.

Amejjay yuḡal-d di Fransa, yella ixeddem dina deg temdint n Perpinyu, dina i d-yekker, yeyra dina. D xali-s i t-yewwin asmi yesea 4 ney 5 n yiseggasen, Amejjay yeyra deg tesnawit n Franswa Aragu. Yewwi-d lbak yekcem yer tseddawit n Mumpelyi, yeyra dina tussniwin n tujjya. Maca seg wakken tezga yemma-s tettbedda-as-d deg tergit-is, tettwali-d deg s tmuyli yeččuren d urfan, yegzem-itt di rray ad d-yekcem tamurt akken ad yayez ad d-yessali lbaḍnat yeffren, asmi yefhem xali-s belli yegzem-itt deg rray ad d-yekcem yer tmurt, ad d-yessali izuran-is, yuḡal yerrez tacbaylit n lbaḍnat, yenna-as belli netta d mmi-s n tyalaḍt. Ziy aṭṭan n umejjay yugar wina n umuḍin.

Yekcem yer tmurt yekra deg temdint, ixeddem d amejjay dina, yezga yekkukra ad yerzu yef taddart-nni ideg llant lbaḍnat n temzi-is, maca timetti d tin ur ntettu ara tiḥkayin, zgan ḥekkun-d yef yiwet n tmettut, tin ur nezwiğ ara, tesea-d mmi-s s leḥram, asmi tessen yiwen n uselmad i d-yusan yer taddart-nsen, myeḥmalen, tayri-nni ur teqqim ara kan deg tebratin, teedda tilisa, yefruri-d wegrud yeglan s uqerru n teqcict ur yerḥim wawal, d uḍad i tt-yettabaen, yemma-s n umejjay terra tamrart, tga lḥed i tudert-is, imi timetti d tissirt n wawal, taḥkayt-is tuzzel deg yilsawen di tejmeēt, ney di tala, deg ubrid..

Gar snat n teḥkayin-agi tlul-d tis tlata i yellan d taḥkayt n yimeyri yeqqaren tiwriqin, wina iwumi zgant xeldent tewriqin, ur yefhim iman-is ma d imeyri kan ney d awadem deg teḥkayt-nni, maca amzun yuḡal d awadem ur ifaq i yiman-is, ad t-naf yezga yettak-d array-is, ixeddem iweniten, yeggar-d iman-is d uzyan n temsal ur as-neeğib ara, yefka-as i wungal udem, yebḍa-t d iḥricen, tiwriqin tiwrayin, tiwriqin tiqahwiyin, tid ixelḍen d imetṭi, d tlelliyn...

Amuḍin yekcem di lkuma, yuḡal ur yetṭharik ara, tameddakkelt-nni mazal ur teqḍie ara layas, tezga am tin yuyen tiyita, tebya ad tt-yeeqel weḥbib-is, tejjem leḥmala-s d leḥnana-s, tugad ad tili d awadem kan deg teḥkayt-is, yef waya i tezga teqqar-as-d ama seg tebratin ney seg wungal yura netta « Anyaten yessagaden », akken ad d-yuḡal yer yiman-is, ad as-d-tuḡal tkatut-is, maca tettyaḍ imi amuḍin-nni tuḡal-as-d tkatut-is maca amzun netta ur yebyi ara, yebya ad yeqqim di tatut acku tegzem-as assayen it-icarken d tmetti-ines, tina ahat i as-yefkan

Tazwart tamatut

tiyita, werġin temsefham yid-s. Xelġent tewriqin d yimejti yettban lqareġ n temddakkelt-nni, d gma-s amecġuġ n umuġin d yemma-s d baba-s yezgan deg tzeqqa n umuġin.

AmejJay yuġal iga-d tabġest ad yerzu ġer taddart-is, anda izedrent ccfawat n temzi-s, tuy yenna-as i tefremlit belli d nettat ad inahren, yuġal ibeddel array, ur inahar yiwen gar- asen, deg lkar ara ruġen akken ad zellin tamuġli-nsen ġer yidurar. Mi laġqen ġer taddart sseġsan yiwen n umġar yettġafaren ayyul ġef twacult n umejJay. Amġar amzun ibedd-as wawal, yesseġsa-t ma d netta i d ayaw, ur d-ikemmel i wawal, amejJay yefhem amġar-nni, yenna-as belli d netta i dmmi-s n tġalaġt.

Mi laġqen ġer uxxam aqdim, ġes ma tawwurt-is ur tettwaqleġ ara maca d win yehtutan, yeġġur d ccfawat yeġen assaġ d tfelwin ielqen deg lbiru n umejJay, tamettut-nni i d- yettwalin deg-s s tamuġli yerfan tina d yemma-s n umejJay, ma d agrud-nni yettġfen aqerru-s amzun d netta i yeslan i tuywist n yemma-s.

Amuġin mazal yettnaqġab di lqerġ n tfekka-s d tarwiġt-is, ma yella d tameddakkelt-nni tezga tettas-d teġqar-as-d seġ tewriqin s imejti. Ma yella d tawriqt tawġidit tefka-as-d i yimeġri-nni amek ara yebnu unġal-nni.

**Ixef I: Tasiwelt d tsensiwelt d
yiferdisen-nsent**

Tazwart

Deg yixef-agi amezwaru ad neereḍ ad d-nesbadu kra n tmiḍranin iyef ibedd usentel-ntey yef leḥsab n yimnadiyen d yinagmayen ; tasensiwelt, akken ad neereḍ ad d-nefk iferdisen-is ama d ullis, takerrist, tigawt, tagzemt...akken neereḍ nesbadu-d tasiwelt nefka-d iferdisen-is d tulmisin-is ama d amswal s leḥnaf-is, ama d akud s leḥnaf-is diyen, nefka-d awadem, adeg..., akken i d-nesbadu ula d iswiren ama n umsawal ney n tsiwelt.

I. Tasensiwelt

Tasensiwelt d yiwet n tmiḍrant tatrart i d-yennulfan deg yiseggasen ineggura deg 1960. Yessnulfa-tt-id Tzvitán Todorov.

Tasensiwelt d tusna n tsiwelt, tejmeɛ-d akk iferdisen yellan gar teḥkalt d wullis. Yenna-d Salhi Mohend Akli: « *Tasensiwelt d tezrewt yef yiferdisen i d-yettaken aḍris n tsiwelt s timmad-is, am umsawal d tewsatín-ines, am tkerrist d wakud...atg, tban-d tmiḍrant-agi s tsensiwelt di tlemmast n lqern wis 20. Ma yella d awal i d-yemmalen tazrawt-a, yessnulfa-tt-id Tzvitán Todorov deg yiseggasen n 60* ». ²

Ma d Hebert.L yenna-d: « *Tasensiwelt d tin yerran lwelha yer tyessa n teḥkayt yettwalsen deg weḍris, yer tyessa n wullis lmeena-s taḥkayt i d-ibennun tasiwelt mi ara myekcament snat tyessiwin gar-asent* ». ³ Lmeena n waya tasensiwelt d tin ixedmen taḥleḍt i tyessa n teḥkayt d tin n tsiwelt.

Yer Genette.G: « *Tasiwelt lmeena-s tinawt (énoncé) tamullist (narratif), adiwenni s timawit ney s tira i yesslalayen assay deg umseḍfer n yinedruyen. Tsebbgan-d tsiwelt amseḍfer n yinedruyen deg tilawt ney deg usugen i yellan d asentel n udiwenni, d wassayen-is yemgaraden deg umseḍfer, tanmegla, allus. Tessebbgan-d tsiwelt aneḍruy nniden maci d wina akken i d-yettalsen, maca yella uwadem i d-yettalsen kra aya d tigawt n tullsa s timad-is* ». ⁴ Aya ahat yessebgan-d belli tasiwelt d aḥric seg tsensiwelt, akken i d-yessebgen umyaru tulmsin akk iyef i tbedd tsensiwelt.

² Salhi Mohend Akli, *Asegzawal amezyan n tsekla*, l'odysee, Alger, 2012. p.58.

³ Hebert.L, [http : www.signosemio.com/documents/méthodologie-analyse-litteraire.pdf](http://www.signosemio.com/documents/méthodologie-analyse-litteraire.pdf), Université du Québec à Rimouski(Canada), 25/12/2022 à 20 :49, p.43. « La narratologie s'intéresse à la structure de l'histoire narrée dans les textes, à la structure du récit, c'est-à-dire de la narration qui est faite de l'histoire, et aux interaction dynamique entre ces deux structures ».

⁴ Genette.G, *Figure III*, Ed, Le seuil, paris, 1972, p.71. « Récite désigne l'énoncé narratif le discours oral ou écrit qui assume la relation d'une série d'évènement (...) récit désigne la succession d'évènement, réels, ou fictifs, qui font l'objet de ce discours, et leur diverses relations d'enchaînement, d'opposition, de répétition et (...) récit désigne encore un évènement non plus toute fois celui que quelqu'un raconte quelque chose ; l'acte de narrer pris en lui-même ».

I.1. Iferdisen n tsensiwelt

I.1.1. Ullis

Ullis d yiwen n weđris ideg i d-yettales umyaru ama d ineqruyen yellan d tilawt ney d ineqruyen yellan d isugnanen. Nettaf-d taħkayt d tasugnant am wayen i d-ttawin deg tmucuha d tullisin yes ma ahat ccuban tilawt maca yezga yekcem deg-sen usugen n umyaru.

Yef Adam.J.M: « *Ullis d tagensest n yiwen n uneqruy xerşum* ». ⁵ Aya yessebgan-d belli ađris ullis d win yebnan meqqar yef yiwen n uneqruy.

Ađris ullis d win i d-yettasen s talyiwin yemgaraden ama d tullist ney d tamacahut, lmeena n waya yella ama di timawit ney deg tirawit, lmeena-s yella deg yal akud, deg yal adeg.

Ronald Barthes iwekked-d aya-agi: « *S talyiwin-is ur nesei ara tilas, ullis yalla deg yal lawan, deg yal adeg, deg yal timetti, ullis yebda-d akked umezruy n talsa (humanité)* ». ⁶

Ma yella d Achour.C D Bekkat.A nnan-d: « *Awal ullis yettwehhi yer wařas n talyiwin n tsiwelt: ungal, tullist...* » ⁷. Ad t-naf ttwekkiden-d ayen i d-nnan yimezwura belli ullis s umata yettwehhi yer wařas n tewsatin.

Ma yella d Reuter.Y tenna-d yef wullis : « *Akk iđrisen ullisen bnan yef wařas n tigawin* ». ⁸ Aya yettbeggin-d ayen i d-nenna yakkan belli d tigawt ney d aneqruy i d lsa n wullis.

Ma yella d Raimond.M yenna-d yef wullis : « *Ađris ullis dayen yellan deg wadeg* ». Lmeena-s ullis d taħkayt i d-yedran deg kra n wadeg.

Ula d Salhi Mohend Akli yefka-d tabadut n wullis: « *Taneqqist d řřenf n uđris yebnan yef tsiwelt n yinedruyen i d-yettaken taħkayt. S umata tettili tneqqist d ađris n tesrit, yebna yef wařas n wanawen. Gar wanawen-agi, yella wungal, tella tullist, yella umezgun ; wigi d anawen atraren n tneqqist deg tmaziyt. Tamacahut, tameayt d anawen imensayen n tneqqist di*

⁵ Adam.Jean Michel, *Le récit*, PUF, 1984, p.10. « Le récit est la représentation d'(au moins) un évènement »

⁶ Barthes Ronald, *Introduction à l'analyse structural des récits*, Ed Seuil, Paris, 1977, p.08. « Sous ces forme presque infinies, le récit est présent dans tous les temps, dans tous les lieux, dans toutes les sociétés ; le récit commence avec l'histoire même de l'humanité ».

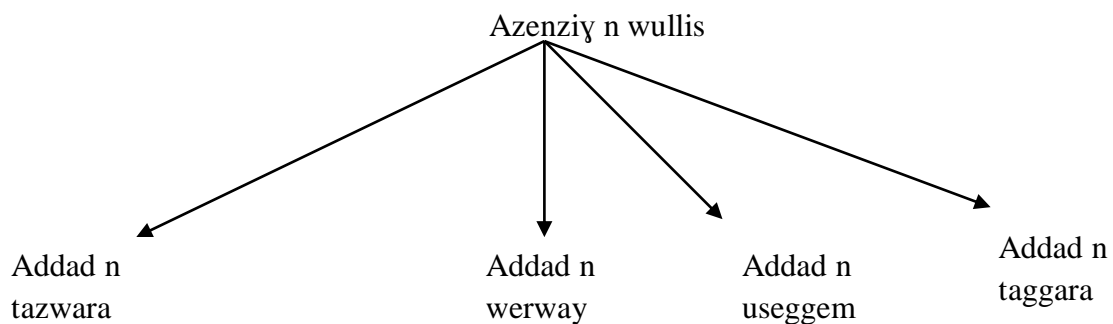
⁷ Achour.C et Bekkat.A, *Convergences critiques II, Clefs pour la lecture des récits*, Ed Tell, Blida, 2002,p. « Le terme récit employé dans un sens général pour désigner toutes les formes de narration: roman, nouvelle ».

⁸ Reuter.Y, *Introduction a l'analyse du roman*, 2^{ème} Ed Armand Colin, Coursus, Paris, 2006, p.45. « Tout récit est composé d'une multitude d'action ».

teqbaylit ». ⁹ Ula di tmetti taqbaylit tasekla-ines tebna yef wullis ama deg tmetti tamensayt yeddán s timawit ama d timetti tatrart yeddán s tira ladya tawsit n wungal.

Tayessa n wullis tessebgan-d amek yebna uđris n kra n teħkayt, d tayessa i izemren ad ay-iawnen ad negzu ađris akken iwata, atas n wid n yemnadiyen i iearđen ad d-fken tayessa n weđris ullis. Akken i d-yenna Achour.C d Rezzoug.S: « *Tayessa n weđris d nettat ara ak-yefken afud ad t-fahmed lebni n weđris, akken ad ak-tishil teşleđt mi ara tt-fahmed ayen yellan deg-s* ». ¹⁰

Reuter.Y tefka-d azenziy n wullis s talya-agi



Addad n tazwara: d tagnit n talwit.

Addad n werway: d tagnit n wugur.

Addad n useggem: d tagnit ideg ttaerađen ad d-afen tifrat.

Addad n taggara: tagnit n tifrat n wugur.

I.1.2. Taħkayt

D aferdis agejdan deg wullis, d nettat i d-yettaken ineđruyen d tigawin ibennun ađris ullis. Hebert.L yenna-d ilmend n waya : « *Taħkayt deg weđris aseklan d tamuyli n tsensiwelt, d amseđfer amezzul (logique) d usnimer (chronologique) n tigawin lmeena-s taħkayt tleħhu ela ħsab n wegbur n weđris* ». ¹¹

⁹ Salhi Mohend Akli, *Kra n tsura i tyuri n tsekla, Asuned wis sin (Tayuri n meqqist d usefru)*, Ed Tira, Alger,p.11.

¹⁰ Achour.C et Rezzoug.S, *Introduction à la lecture du littéraire*, Ed OPO, 1995, Alger, p.186. « La structure d'un texte permet d'en circonscrire l'architecture et d'en apprécier le rythme générale, c'est un travail de base pour bien connaître le texte que l'on se propose d'analyse ».

¹¹ Hebert.L, op.cit, p.24.consulté 25/12/2022 à 20 :59. « L'histoire, dans un texte littéraire et dans la perspective de la narratologie, est l'enchaînement logique et chronologique des actions et état thématés (c'est-à-dire véhiculés par le contenu du texte ».

I.1.3. Tuddsa n wullis

Tuddsa n wullis ney lebni n wullis d tarrayt-nni i yettafar umyaru deg talsa n tigawin d yinedruyen akken ad d-yejbed lwelha n yimeyriyen. Akken i d-yenna Todorov.T yef wamek it-id-bedren Achour.C d Rezzoug.S: « Aḍris aseklan d taḥkayt, tessebgan-d kra n tilawt, d yinedruyen yef i tt-ēddayen yiwudam: maca aḍris d adiweni diyen umsawal i d-yettalsen taḥkayt, seg tama nniḍen yella imeyri i as-isellen, deg uswir-agi maci maci d inedruyen i yesean azal maca d talya s wacu iten-id-yewwi umsawal ». ¹²

I.1.4. Tagzemt

Tagzemt d aḥric seg teḥkayt, nezmer ad d-nini d taḥkayt tawezlant ula d nettat tesēa iwudam, tebna yef yinedruyen. Yef Reuter.Y yenna-d belli: « *Tagzemt tettili-d mi ara d-tettwakkes tayunt n wakud ney n yiwudam. Ilaq ihi ad d-nefren ayen ilaqen yesean tawuri d wedris i nxeddem* ». ¹³

I.1.5. Tigawt

Yef tigawt i tebna teḥkayt, d tigawt i d aferdis agejdan i d-yessebganen inedruyen, akken i d-tessebgan tigawt uguren d tieewwiqen yebnan taḥkayt-nni, tigawt tettili-d ama gar yiwudam, ama gar uwadem d yiman-is. Yef Erman.M: « *Tigawt sumata tettak-d aglam i yihricen 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 yinedruyen* ». ¹⁴

I.1.6. Takerrist

Takerrist ula d nettat d aferdis agejdan deg lebni n teḥkayt, nezmer ad d-nini fell-as i d-ssent akk teḥkayin, takerrist d ugur-nni ney nezmer ad d-nini d aēewwiq-nni i ttidiren yiwudam deg teḥkayt, kkatēn ad awḍen yer tifat. Takerrist tessebgan-d inedruyen icebken. Ula d Reuter yenna-d: « *Yal taḥkayt tebna yef tkerrist acku d yiwen uferdis icudden yer uḍris ullis* ». ¹⁵

¹² Todorov.T, cité par Achour.C et Rezzoug.S, *Introduction a lecture littéraire*, Ed O.P.U, Alger, 1995, p.185,186. « L'œuvre littéraire est histoire, dans ce sens qu'elle évoque une certaine réalité, des événements qui se seraient passés des personnages(...) Mais l'œuvre est même temps discours : il existe un narrateur qui relate l'histoire ; et il ya en face de lui un lecteur qui la perçoit. A ce niveau, ce ne sont pas les événements rapportés qui comptent mais la façon dont le narrateur nous les a fait connaître ».

¹³ Reuter.Y, *L'analyse de récit*, ED Armand Colin, Paris, 2007, p.27. « il y a séquence dès que l'on peut isoler une unité de temps, de lieu, d'action ou de personnel ».

¹⁴ Erman.M. op.cit, 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 ».

¹⁵ Reuter.Y, op.vit, p.21. « La question de l'intrigue incite à s'interroger sur la structure globale de l'histoire ».

II. Tasiwelt

Tasiwelt d lsas n weđris ullis, ama deg tsekla timawit ney di tsekla yuran. Nezmer ad d-nini d tarrayt-nni ara yeđfer umsawal akken ad d-yehku kra n teħkayt. Yezmer umsawal ad d-yehku ineđruyen akken i mşedfaren deg teħkayt akken yezmer ad yesizwer kra n yineđruyen yef wiyed, yezmer ad d-yebdu seg taggara ad yuđal yer tazwara, ney ad d-yebdu di tlemmast..

Tasiwelt tezmer ad d-tas d tin fessusen ma yella ur yettuqet ara deg-s weglam, adiwenni, iwenniten...Akken i d-tettas tsiwelt zżayet ma yella yettuqet weglam n tťbięa d win tfekka, ma yella yezga umsawal yettak-d iwenniten, adiwenni d win yettuqten gar yiwudam.

Salhi Mohend Akli yenna-d: « *Tasiwelt d abrid i yeđfer umsawal akken ad d-yehku ineđruyen n teħkayt, yezmer umsawal ad d-yehku ineđruyen akken mşedfaren di teħkayt diyen, yezmer ad yesizwer ineđruyen yef wiyad, yezmer ad yesisfus tasiwelt ney ad tt-yerr d tazayant* ». ¹⁶ Aya ahat yettwekkid-d ayen i d-nenna yakkan.

II.1. Amsiwel

Amsiwel d win iwumi i d-yettawi umsawal taħkayt, ad t-naf yeqqen kan yer uđris, ur yezmir ara ad yili berra, yemxalaf yef yimeyri acku imeyri d amdan yettidiren deg tilawt ma yella d amsiwel am umsawal d iferdisen deg teħkayt.

Genette.G yenna-d : « *Ilaq ad d-nini awal amatu yef uwadem iwumi nessawal amsiwel, d twuri-ines tagejdant deg wullis, am umsawal d umsiwel d iferdisen n tagnit tasiwlant* » ¹⁷. Aya d abeggen n uzal yesea uferdis-agi.

Reuter.Y yenna-d : « *Amsiwel s umata yebna yef ugraw n ticrađ n tesnilest ((kečč d kunwi deg umedyā » i d-yettaken talya, i d-yessebganen win iwumi i d-yessawel taħkayt* ». ¹⁸ Aya yettbeggin-d belli amsiwel d aferdis deg uđris ullis d netta iwumi i d-yettawi umsawal taħkayt.

¹⁶ Salhi Mohend Akli, op.cit, p.60.

¹⁷ Genette.G, op.cit, p.265. « Il faut dire un mot plus général de ce personnage que nous avons nommé le narrataire, et dont la fonction dans le récit paraît si variable. Comme le narrateur, le narrataire est un élément de la situation narrative ».

¹⁸ Reuter.Y, op.cit, p.12. « Le narrataire est fondamentalement constitué par l'ensemble des signes linguistique (le « tu » et le « vous » par exemple) qui donnent une forme plus ou moins apparents à celui qui « reçoit » l'histoire »

II.2. Amsawal

Amsawal d tayect win i d-iħekkun ney i d-yettawin aħris, amsawal d aferdis agejdan deg tsiwelt, d netta i as-yettaken i teħkayt udem icebħen, yetturar s yinedruyen akken i as-yehwa, yezmer ad ten-id-yehku amek akken imseďfaren, akken yezmer ad yessizwir ney ad yessegri deg-sen. Ʋef Reuter.Y : « *Amsawal d win i d-yettawin taħkayt daxel n wedlis, maca yella kan d awal deg uħris, daya i t-yettağġan ahat ad yili d awadem agensay, aya-agi yettak-as i umaru aħric n tlelli meqqren, aya i ay-yettağġan ad nefhem belli d yiwen umaru i d-yuran taħkayt ama d argaz ama d tameħħut* ». ¹⁹

Ʋer Salhi Mohend Akli : « *Amsawal d win i d-yessawalen (i d-iħekkun) taħkayt deg uħris n tsiwelt, amsawal yemxalaf Ʋef umaru, amaru d amdan yettidiren deg tilawt, ma d amsawal yettili kan deg uħris, d tayect-nni n uħris i d-iħekkun deg uħris (ama d ungal ama d tullist ney d ššenf nniħen n uħris n tsiwelt), amaru yessnulfuy-d taħkayt, ma d amsawal iħekku-tt-id* ». ²⁰ Amyaru iwehha yer umgired yellan gar umsawal d umdan.

II.2.1. Lešnaf n umsawal

II.2.1.1. Amsawal awadem

Amsawal awadem d win i d-yettalsen ney i d-iħekkun taħkayt-is, iħekku-d Ʋef yiman-is d wayen i as-yedran, iħekku-d s wudem amezwaru « nekk ».

Salhi Mohend Akli yenna-d ilmend n waya: « *Yettusemma umsawal d amsawal awadem m ara tili teħkayt i d-iħekku d taħkayt-is (dayen yeďran yid-s) lmeena-s dagi awadem i d-yessawalen taħkayt-ines. Mi ara yettwaxdem ššenf-agi n umsawal, yettili aħas usexdem n yimyagen deg wudem amenzu amatar udmawan « y »akken yettili aħas umqim ilelli « nekk* ». ²¹

II.2.1.2. Amsawal aniri

Amsawal aniri d win yellan berra n uħris yettawi-d taħkayt n wiyed ur telli d taħkayt-is, nettaf udem wis tlata (netta, nutni). Ššenf-agi n umsawal ur yelli ara d awadem gar yiwudam n teħkayt maca yeħra ugar n wayen zħran yiwudam-nni. SALHI Mohend Akli yenna-d : « *Amsawal aniri d win i d-iħekkun taħkayt ideg ur yelli ara d awadem, ššenf-agi n umsawal yeħra akk ayen yellan di teħkayt, ayen yessen d wayen yeħra yugar ayen ssnen d*

¹⁹ idem, p.30. « le narrateur est celui qui semble raconter l’histoire à l’intérieur du livre mais n’existe qu’en mot dans le texte . cette distinction fonde en grande partie la liberté de d’écrivain . elle permet de comprendre qu’un même auteur puisse écrire un roman en choisissant un narrateur homme ou femme... »

²⁰ Salhi Mohend Akli, op.cit, p..34.

²¹ ibid, p.34.

wayen zran yiwudam ittekin di teħkayt i d-iħekku, mi ara yili ššenf-agi n umsawal yettili atas usexdem n wudem wis tlata n wasuf, amatar udmawan « y » ney « t » deg yimyagen (ney « nt ») akken diyen i ttuquten yimqimen ilellyen : netta, nettat, nitni d nitenti ».²²

II.2.1.3. Amsawal agensay

D awadem gar yiwudam n teħkayt, yessen yef teħkayt-nni ayen i snen yiwudam n teħkayt-nni, maci am umsawal aniri. Akken it-id-yesbadu Salhi.M. A: « D amsawal i d-iħekku taħkayt ideg yettki netta s timad-is: d awadem gar yiwudam nniđen, yessen ayen ssnen akk iwudam nniđen, maci am umsawal aniri, ššenf-agi n umsawal iga amzun d anagi n teħkayt i d-iħekku ».²³

II.3. Tawuri n umsawal

Genette yefka-d 5 n twuriwin n umsawal:²⁴

1. Tawuri tasiwlan

Yer Genette: « Tawuri tagejdant yesseddayen tasiwelt n teħkayt, deg-s yella umsawal ney ulac-it yewwi ad yettef tamllilt-ines »²⁵. Aya yessebgan-d azal i tesea twuri-agi deg teħkayt.

2. Tawuri n uwellah

Yer Genette: « Amsawal yettaerađ ad d-yejbed lwelha n win iwumi i i d-yettawi taħkayt, akken ad izer ma yella unermas gar-asen ney ulac-it »²⁶. Iswi n umsawal ad d-yejbed lwelha n yimeyri.

3. Tawuri n teywelt

Yer Genette: « Amsawal yessenraq-d iwudam gar-asen, yettak-asen tignatin ad d-ħkun ayen akk yedran yid-sen ».²⁷ Adiwenni i d-yesslalay umsawal gar yiwudam yettak i teħkayt-

²² Salhi Mohend Akli, op.cit, p.29.

²³ idem, p.32.

²⁴ <https://signosemio.com/Genette/narratologie.asp> consultée (1/1/2023 à 12:00)

²⁵ ibid, « 1. la fonction de base, d'és qu'il ya un récit, le narrateur présent ou non dans le texte, assume ce rôle (impersonnalité) ».

²⁶ <https://www.signosemio.com> « 2. la fonction de régie ; le narrateur exerce une fonction de régie l'orsqu'il comente l'organisation et l'articulation de son texte, en intervenant au sein de l'histoire ».

²⁷ ibid, « 3. la fonction de communication : le narrateur s'adresse directement au narrateur c'est-à-dire au lecteur potentiel dsu texte afin d'établir ou de maintenir le contact avec lui ».

nni rruḥ, imeyri yettaf-d amzun taḥkayt-nni zdat wallen-is i d-tḍerru, aya ahat yesslalay-d ula d tugniwin deg wallay-is.

4. Tawuri n ujerreb

Yer Genette: « *Amsawal di teḥkayt d win i d-yettbegginen tidet, ama deg tmuyliwin, inedruyen, tasiwelt, tettban-d twuri-agi mi ara d-yessenfali umsawal ayen yellan deg wafrayen-is, daya ahat i d-yesslalayen assay gar-as d teḥkayt-is* »²⁸. D tawuri i d-yessebganen iḥulfan n umsawal.

5. Tawuri tasnaktant

Yer Genette.G: « *Amsawal yessegzay-d kra n temsal d tmussniwin d tektiwin yesea tid yeean ullis-is yal abrid mi ara ad yehbes ney ad yegzem taḥkayt-is* »²⁹. Aya d abeggen belli amsawal yessexdam ama d tiktiwin-is ney dayan nniḍen akken ad d-yessefhem taḥkayt.

II.4. Iswiren n umsawal

Genette.G yenna-d: « *Nezmer ad d-nefk s tfelwit 4 n leṣnaf igejdanen iyef iyef yebna umsawal* ». ³⁰

II.4.1. Extradiégétique-hétérodiégétique: amsawal di tfesna tamezwarut yettawi-d taḥkayt ideg ur yelli ara.

II.4.2. Extradiégétique-homodiégétique: amsawal deg tfesna tamezwarut iḥekku-d taḥkayt-is netta s timmad-is maca ur yelli ara d awadem dixel.

II.4.3. Intradiégétique-hétérodiégétique: deg tfesna tis snat amsawal yettales-d taḥkayt anda yettili netta s umata iyab.

II.4.4. Intradiégétique-homodiégétique: deg tfesna tis snat yettales-d umsawal taḥkayt-ines.

²⁸ idem, « 4. la fonction testimonial : le narrateur atteste la vérité de son histoire(...) la relation effective qu'il entretient avec elle ».

²⁹ idem, « 5. la fonction idéologique : le narrateur interrompt son histoire pour apporter un didactique, un savoir générale qui concerne son récit ».

³⁰ Genette.G, op.cit, p.225-256. « On peut figurer par un tableau à double entrée les quatre types fondamentaux de statut du narrateur :

1. Extradiégétique-hétérodiégétique : Le narrateur au premier degré qui raconte une histoire d'où il est absent.
2. Extradiégétique-homodiégétique : Le narrateur au premier degré qui raconte sa propre histoire.
3. Intradiégétique-hétérodiégétique : Le narrateur au second degré qui raconte des histoire d'où elle est généralement absente.
4. Intradiégétique-homodiégétique : le narrateur au second degré qui raconte sa propre histoire.

II.5. Aḥeṣṣen (Focalisation)

Aḥeṣṣen d win yesēan azal meqqren deg teṣleḍt n tsiwelt. D netta i d-yessebganen tamuyli n umsawal i d-yettalsen. Aṭas n yismawen i as-yettunefken ma d GENETTE.G yefka-as isem (focalisation), yebḍa-tt yef kraḍ n leṣnaf :

II.5.1. Aḥeṣṣen aniri

Amsawal yettili berra n uḍris, iḥekku-d kan ayen ttwalint wallen-is, amzun d tugna yeqqar-d ayen yellan dixel-is, ma dayen yerzan ttexmam n yiwudam d yiḥulfan-nsen ur yezri ara.

II.5.2. Aḥeṣṣen agensay

D aḥeṣṣen anda amsawal yezra kan isallen n uwadem-nni i d-iḥekkun, ad t-naf yezra texmam d yiḥulfan n uwadem-nni kan, ur yezmir ara ad iḥer ttexmam d yiḥulfan n yiwudam wiyed.

II.5.3. Aḥeṣṣen ilem

Ṣṣenf-agi d win yezran akk iḥulfan d texmam d tmuyli n yiwudam. Nezmer ad t-naf yezra ugar n wayen i zran nutni.

II.6. Akud

Akud d aferdis agejdan deg teṣleḍt n tsiwelt, yal taḥkayt tḍerru-d deg wakud, akud d netta ad ak-d-yessbegnen tallit ney lawan ideg i d-teḍra teḥkayt-nni.). Salhi Mohend Akli yesbadu-d akud, yenna-d: « *D aferdis deg teṣleḍt n tsiwelt, yettban-d wazal-is deg ubeddel s-wayes i d-gellun yinedruyen n teḥkayt* ». ³¹

Taḥkayt i d-yettales umsawal dayen i d-yedran deg yizri. JOUVE. V iwekked-d aya-agi mi i d-yenna : « *Tulsa n taḥkayt tettili-d s tuyalin yer yizri i d-yessebganen bli taḥkayt tḍerru-d send mi ara d-nulfun yinedruyen* ». ³²

Akken ad d-naf yella umgired gar wakud ideg i d-teḍra teḥkayt d wakud ideg i d-yettales umsawal taḥkay. Jouve. V: « *Yettili umgired gar wakud anda i d-yettawi unalas taḥkayt d wakud ideg teḍra teḥkayt* ». ³³

³¹ Salhi Mohend Akli, op.cit, p.21.

³²Jouve Vincent, *Poétique du roman*, Ed Armond Colin, 2020, p.194“*la narration est ultérieure : le recours au passé indique que le récit se situe après le déroulement des faits* ». (D nekkenti i d-yessuqlen)

II.6.1. Leşnaf n wakud

II.6.1.1. Akud agensay

D akud ideg i d-drant tigawin d yinedruyen n teħkayt, segmi i tebda armi i tekfa. Ʋef Salhi Mohend Akli: « *D akud yettin kan deg uđris n tsekla. Deg-s sin n leşnaf: akud n uferriy (ney n teħkayt) d wakud n tsiwelt. Akud n tsiwelt d amşedfer n yinedruyen segmi ara tebdu teħkayt alama tekfa. Ma yella d akud n tsiwelt d amşedfer n yinedruyen akken iten-id-yehka umsawal. Zemren ad eedlen sin n leşnaf-agi n wakud, akken diyen zemren ad mxalafen. Ad eedlen ma yella inedruyen yehka-ten-id umsawal akken mşedfaren deg wakud. Ad yemxalaf wakud n tsiwelt netta d wakud n teħkayt ma yella amsawal ur d-yehki ara inedruyen akken mşedfaren deg wakud* ». ³⁴ Anamek n waya yella wakud n teħkayt akken yella wakud n tsiwelt.

Ma yella d *tirurda* deg n tsiwelt ; amsawal iħekku-d taħkayt akken i as-yehwa, yezmer ad yessiwzel taħkayt-is ma yella ur yessemres ara adiwenni d uqlam s wařas, akken yezmer ad yessiyzef taħkayt-is ma yella yessiyzef deg uqlam d udiwenni.

Ma yella d *tasgunfut* d aħbas-nni ara yehbes umsawal mi ara d-yettales taħkayt, yettban-d waya s usemres n uqlam ney s usemres n yiwenniten.

Deg *tasuref* nettaf amsawal yettedday s lemyawla deg talsa n kra n yinedruyen. Amzun d tasusmi i yettsusum deg talsa-nsen.

Ma yella d *asayes* d asaedel gar wakud n teħkayt d wakud n tsiwelt, aya ad t-naf yettban-d deg udiwenni.

II.6.1.1.1. Amşedfer n wakud

Amsawal deg teħkayt-is yezmer ad d-yawi inedruyen akken yezmer ad yessizwer ney ad yessegri deg talsa n yinedruyen. Ʋef Reuter.Y yenna-d : « *Amşedfer yemmal-d assay yellan gar umşedfer n yinedruyen deg teħkayt d wamek iten-id-yewwi umsawal deg tsiwelt* ». ³⁵

³³ Idem, p.194.« *le décalage entre le moment de la narration et le moment de l'histoire vient renforcer le décalage temporel entre la situation décrite par le narrateur (une conversation au coin du feu) et les événements auxquels les personnages font allusion (qui ont eu lieu bien des années auparavant).*(D nekkenti i d-yessuqlen)

³⁴ Salhi Mohend Akli, op.cit, p.21-22

³⁵ Reuter.Y, *Introduction à la l'analyse du roman*, Paris, Bordas, 1991. « l'ordre désigne le rapport entre la succession des événements dans la fiction et l'ordre dans lequel l'histoire est racontée dans la narration ».

II.6.1.1.1.1. Tuyalin yer deffir

Ad naf amsawal yettuwal yer tegnatin ney yer yinedruyen d tedianin yetteawad-aset tulla.

II.6.1.1.1.2. Tamuyli yer zdat

Ad naf amsawal yettales-d inedriyen ara d-yedrun deg yimal, ney yettales-d inedruyen uqbel ad d-drun.

2. Akud aniri

D akud ideg yura umyaru taḥkayt-is, akken i yella d akud ideg yeḡra yimeyri taḥkayt-nni. Yer Salhi Mohend Akli: « *Şşenf-agi n wakud, yettwellih-d yer tallit ideg yedder umaru d yimeyriyen-ines. D aniri acku ur yeqqim ara yer uḡris, yeena lwaqt ideg i d-yura umaru adlis-ines d lweqt ideg yeqqar umeyri. Taşleḡt n wakud aniri ad tili yeḡ tegnatin ideg i d-yettwaru uḡris, ad tili d anadi yeḡ talyiwin n usnulfu d yiberdan n tira lawan-nni ideg yedder umaru. Ad d-tili diyen yeḡ tegnatin n tyuri n uḡris (lawan ideg yran aḡris).* »³⁶

II.7. Adeg

Adeg d aferdis agejdan deg teḥkayt, adeg d netta i d-yettbeginen anda i d-tedra teḥkayt-nni, ma deg uxxam, ney deg taddart ney deg wanda nniḡen. Akken iwehha Salhi Mohend Akli belli : « *D adeg i d-yemmalen anda i tḡerru tigawt, d netta i d-yesskanen deg waḡas n tegnatin amek iga uwadem* ».³⁷

Achour.C d Bekket.A nnan-d yeḡ wadeg: « *Yewwi-d tura ad nxemmem yeḡ usatal n wadeg agejdan anda i d-tnulfa taḥkayt ney asatal n wadeg ideg i d-tilul taḥkayt i d-yesnulfan inedruyen imulisen. Adeg deg tidet d asnulfu yeḡḡyen i tilawt, adeg-agi d izamulen i d-yessebganen tilin-is* ».³⁸ Ihi adeg yeḡ ma yettas-aḡ-d amzun dayen yeḡḡyen i tilawt maca izamulen d yismawaen n yidgan sebganen-d tilin-is.

³⁶ idem, p.22

³⁷ Salhi Mohend Akli, op.cit, p.9.

³⁸ Achoure.C et Bekket.A, op.cit, p.50. « *Il faut réfléchir maintenant au contexte spatial dans lequel l'histoire se déploie ou au contexte spatial né du cadre initial et suscité par les événements narratifs. En effet, l'espace est à la fois indication d'un lieu et création fictive* ».(D nekkenti i d-yessuqlen).

II.8. Awadem

Awadem d aferdis agejdan deg uđris ullis, d awadem i yessedayen ineqruyen yer zdat. . Salhi Mohend Akli yesbadu-d awadem yenna-d: « *Awadem d aferdis agejdan di teşleđt n tsiwelt am netta am tigawt am tkerrist am wakud am wadeg. Ur yessfek ara yiwen ad yessaedel gar uwadem akk d umdan. Awadem, yettili kan deg weđris (..), ma yella d amdan, yettidir di tilawt ur yeħwağ ara ađris akken ad yili* ». ³⁹

Awadem ad t-naf d win yesean tawuri meqqren deg teħkayt. Y. Reuter yenna-d: « *Iwudam sean tawuri meqqren deg lebni n teħkayin, yettwahi-d tigawin, ixeddem-itent akken i ixeddem gar-asant assay yesean anamek, s talya nniden, yal taħkayt d taħkayt n yiwudam* ». ⁴⁰

II.8.1. Leşnaf n yiwudam

II.8.1.1. Iwudam igejdanen

D iwudam i nettaf seg tazwara n teħkayt alama d taggara, fell-asen i tbedd teħkayt-nni i d-yettawi umsawal.

II.8.1.2. Iwudam ismawanen

D iwudam i nettaf kan tikwal deg teħkayt i d-yettawi umsawal, yessemras-iten umsawakl melmi kan iten-yeħwağ.

II.8.2. Tulmisin n yiwudam

- Asemmi n yiwudam; amesnulfu n teħkayt yettak ismawen i yiwudam-is.
- Leemer n yiwudam, yettwehhi ħur-s umesnulfu ilmend n usefhem.
- Asebdad n tmetti dayen yerzan sseaya n yiwudam.
- Aglam n tfekka d tťbiea n yiwudam.

II.9. Aglam

Ulaç ađris ullis i izeglen aglam, ama d aglam n tfekka ney d aglam n tťbiea, ney d aglam n tyawsa ney adeg. Aglam ad d-tiniđ amek iga kra. Ela ħsab n Salhi Mohend Akli yenna-d yeř

³⁹ Salhi Mohend Akli, *Kra n tsura i tyuri n tsekla.2. Tayuri n meqqist d usefru*, Alger, Tira, 2019, p.14.

⁴⁰ Reuter. Y, op.cit,p.51. « *Les perssonnage ont un rôle essentiel dans l'organisation des histoires, ils déterminant les actions, les subissent, les relient et leur donnent du sensé, d'une certaine façon, toute histoire set histoire des perssonnages.* (D nekkenti i d-yessuqlen).

uglam : « *Aglam d taggayt taḍrisant ideg yettaf unermas (imeyri ney imseflid) isalen deg uḍris ama yef uwadem ama yef wadeg ama yef wakud ama yef tyawsa. D aweşşef ara d-iweşşef umsawal. Tezmer ad tili taggayt-agi d aḍris s timmad-is, tezmer ad tili d aḥric kan deg uḍris* ». ⁴¹

II.9.1. Aglam n tfekka

Ad d-gelmeḍ akk iḥricen n tfekka n umdan seg uqerru ama d iḍaren, ama d teyzzu ney d tehri, ney d unuy n ucebbub, lewşayef n wudem, tahuški...

II.9.2. Aglam n tṭbia

Amyaru deg teḥkayt-is nettaf-it yettwehhi yer tṭbia n yiwudam; ma yella awadem d win yeččuren d lxir ney d ccer.

II.9.3. Aglam n yiselsa

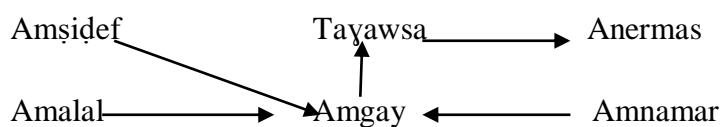
Ad naf amyaru yessebgan-d tadamsa n yiwudam s uglam n yiselsa akken ad negzu anwa i d awadem amesbayur, anwa i d awadem igellil.

II.9.4. Aglam n wadeg

Nettaf deg teḥkayt amyaru yettak-d aglam n yidgan, tikwal igellem-d axxam ney taddart...

II.10. Azenziy amasgan

D lqaleb ayessay n Greimas akken ad d-yessefhem tigawin d wamek banant tneqqisin. Azenziy-a yebna yef 06 yimesgan yal sin d tayuga, yal amezgan yemgarad d win wayeḍ ilmend n twuri-ines deg teḥkayt.



Amsifaḍ:

«*Deg uzenziy amesgan (n yimesgan) n Greimas amsifed d amsag isuturen i umgay ad as-d-yawi ayen (tayawsa) ara yeksen lixşas ideg yella unermas di tazwara n taḥkayt.* » ⁴²

⁴¹ Salhi Mohend Akli, op.cit, p.16.

⁴²Idem, P.33.

Muħend Arezqi i d amsifađ deg weđris-agi, yettazal deffir ddunit akken ad-yawi wis ad ieeyyec tawacult-is.

Anermas

«*Deg uzenziy amesgan (n yimesgan) n Greimas, anemas d amsag iwumi d-ttawintayawsa akken ad yettwakes fell-as lixšaš (lixšaš-agi, yettban-d di tazwara n tmacahut). Yezmerad yili unermas, d netta i d amsifađ s timmad-is (d netta ara yesutren tayawsa i yiman-is) akken yezmer ad yili d wayeđ (d amigaw-nniđen) ».*⁴³

Amgay

«*D aferdis deg uzenziy (n yimesgan) n Greimas. D amsag i yefren umsifađ akken ad dyawi ayen (tayawsa) ixušen i unermas (lixsas-agi yettili di tazwara n tmacahut) ma yella yeššawedumgay ad ieeddi i wuguren (tigawin n umnamer ney imnumer) i d-imuger mi yettnadi tayawsaatan d netta ara yuyalen d ašađ n taħkayt. »*⁴⁴

Tayawsa:

“*D aferdis deg uzenziy n Greimas, tayawsa d ayen i yessefk ad d-yawi umgay i umsifađ, yef wawal-agi n tyawsa i tebna taħkayt*”.⁴⁵

Amnamer

«*Deg uzenziy amesgan (n yimesgan) n Greimas amnamar d amsag i d-izeggen d ugur iwin yettnadin (amgay) yef tyawsa. Yezmer ad yili uwadem-agi d netta yebya ad yessiweđ ad dyawi tayawsa s ways yeđmee ad iyellet (adrim, leħkem, zwağ, atg). Yezmer dayen ad yiliumnemmar d aėekkur kan deg ubrid n umgay ašađ mi ara yekkat ad d-yawi tayawsa (Imaena-s, uryeclie umnamer di tyawsa); akken yezmer ad yili d ayen ur nesei rruħ (tizgi, asif, adrar, atg) ».*⁴⁶

Amallal

«*Deg uzenziy amesgan (n yimigwan) n Greimas amallal d amsag yetteawanen amgay (ney amgay-ašađ) deg unadi n kra (tayawsa yetteawan-it ama s yisalen i as-ittmuđu i wašađ*

⁴³Idem, P. 33

⁴⁴SALHI.Mohend Akli, op.cit, P. 26

⁴⁵ ibid, p.57.

⁴⁶ Salhi Mohend Akli, op.cit, p.28

ama suweṣṣi. Amallal yezmer ad yili d ayen yesean rruḥ (amdan, ayersiw) ney d ayen ur nesei rruḥ(asigna, ablad, tiziri, asirem, atg.)»⁴⁷

II.11. Iswiren n tsiwelt

1. Métalepse

Reuter.Y yenna-d: «*Temmal-d tasekla n ubeddel seg uswir yer uswir nniḍen, abeddel yettili-d seg tsiwelt yer uferriy*».⁴⁸

2. Tadyant i d-yegran tadaynt nniḍen

Reuter.Y yenna-d: «*Kra n wullisen zemren seun yiwen n wullis ney atas n wullisen yer daxel n yiwet n tkerrist tamatut, yiwen ney atas n yiwudam ttuyalen d amsawal, yiwet ney atas n teḥkayin i d-ttarun, ney i d-ttalsen, ney i d-ssugunen*».⁴⁹

Taggrayt

Seg yixef-agi nessawed nefka-d kra n tbadutin iyef yebna usentel ama d tasiwelt mi i d-nefka iferdisen-is ama d amsawal d leṣnaf-is ney akud, adeg. ney d tasensiwelt, nefka-d iferdisen-is i yellan d ullis, tagzemt... daya i ay-yessawden negza timiḍranin-agi, akken nefhem lebni n timiḍranin-agi, akken i d-nefka iswiren ama tsiwelt ama n tsensiwelt.

⁴⁷Idem, p.28

⁴⁸ Reuter.Y, op.cit, p.57. « La métalepse désigne un autre type de changement de niveau, l'orsque se produit un glissement flagrant entre narration et fiction ».

⁴⁹ ibid, p.« Certains récits peuvent comprendre un ou plusieurs autres récits embêtés : au sein d'une intrigue englobante, un ou plusieurs personnages deviennent narrateur d'une ou plusieurs historique qu'ils écrivent, racontent, ou rêvent ».

**Ixef II: Amsawal d uḥeṣṣen deg
wumgal n Salhi Mohend Akli**

Tazwart

Deg yixef wis sin ad neereḍ ad nexdem taşleḍt n umsawal, anda ara neereḍ ad d-nekkes ula d leşnaf-is, ma yella d amsawal awadem ney d aniri, ney d agensay. Akken ad neereḍ ad d-nekkes amsiwel yellan deg wungal-aki. Akken ara neereḍ ad d-nefk tamuylı tasiwlant i d-yettak umsawal deg teḥkayt-ines, akken ara d-nekkes aheşşen i d-yefka umsawal, ama d aheşşen ilem, agensay, aniri, akken ara neereḍ ad d-nekkes tiwuriwin n umsawal i yessemres umyaru deg teḥkayt-is, akken ara d-nekkes ara neereḍ ad d-nekkes iswiren n umsawal i yessemres umyaru deg wungal-is.

I. Leşnaf n umsawal deg wungal n Salhi Muḥend Akli

I.1. Amsawal awadem

Yettuqet şşenf-agi n umsawal deg ungal n « *Tiğ d yilled, ayen i d-qqarent tewriqin* ».

Ad naf amuḍin iḥekku-d da-agi yef lqareḥ n wul-is d win n terwiḥt-is. Ayen i d-yessebganen aya d amqim ilelli “nekk”. Deg usebter wis 12 amsawal yuḡal umsawal d awadem.

« *Ttaruy mi ara yettfeggiḍ wul-iw. Mačči d aqraḥ-nni i isawalen i tugdi iyi-d-yessentaqen. Winna zemrey-as, yes ad iyi-yernu, ad t-namrey; s nmmara i as-ttaray tilisa* ».⁵⁰

Ula da-agi amsawal d amuḍin iḥekku-d amek yemwalaf netta d waṭṭan izedyen tafekka-ines. Ayen i d-yessebganen aya d amqim ilelli “Nekk”. Deg usebter wis 12 yuḡal umsawal d awadem.

« *Nekk d uqraḥ d tamussni taqdimt. Aqraḥ n waṭṭan nnumey-t seg wasmi i d-yufa miḥlal di tfekkaw; yas tuḡal-as d annar ideg yezga yesserwat, ufiy-as abrid amek ara t-zuzney* ».⁵¹

Da-agi amuḍin yessenfalay-d akk ayen it-yessagaden, yettagad ad yelḥu yef yifassen-sen, ad yeddu akken ddan waman. Ayen it-id-yessebganen d amqim ilelli “nekk”. Deg usebter wis 13 amsawal yeqqim akken d amuḍin yettawi-d yef liḥala-ines.

« *Ay ttagadey, d aqraḥ-nni n urfad n yifassen sdat n wayen ur nuklal. Ay ttagadey d aqraḥ-nni tettleqqim tmetti, winna akken i itetten amdan si daxel* ».⁵²

⁵⁰ Salhi Mohend Akli, *Tiğ d yilled, ayen i d-qqarent tewriqin*, Editions IMTIDAD, 2022, p.12.

⁵¹ Ibid, p.12.

Amuđin ihekku-d yef yiman-is asmi yekcem yer şşbiđar d wamek i as-d-tusa teswiet teweer. Amqim ilelli “nekk” i d-yessebganen belli amsawal d awadem. Deg usebter wis 13 yeqqim akken umsawal-nni d awadem.

*«Rrefdey allen-iw, yis-sent nuday akk adeg-nni ideg lliy. Ttu y iman-iw, yettu-iyi».*⁵³

Ihekku-d umuđin yef yiman-is d wamek ur yebyi ara ad as-d-tuđal tkatut-ines acku ur yeqbil ara ayen yettidir deg tmetti-ines acku timetti tekbel lebyi-s. Yessebgan-it-id umqim ilelli “nekk”. Amsawal yeqqim akken d awadem deg usebter 13.

*« Ttnayey d yiman-iw akken ad uyaley yer-s, ad uyaley yer yiman-iw, meena kukrey ass-nni ad d-yawed».*⁵⁴

Amsawal d awadem acku imeyri n tewriqin i as-d-tewwi tefremlit ihekku-d yef lihala-s amek yettu iman-is dixel n tewriqin. Deg usebter 17 yeqqim umsawal d awadem, acu kan tuđ d amuđin i d-ihekkun aqrađ n wattan-is, yuđal d aselmad-nni i yeqqaren tiwriqin i d-yessenfalayen afrayen-is. Yessenfalay-it-id umqim ilelli “nekk”.

*«Ttafey-d iman-iw am teqcict irefden tadist ur tebni fell-as. Ddiy di lebyi i lbenna n tyuri; defrey-tt yer wanda tettili tedfi-s, uyaley nnumey tansa-a alama iyi-ttfent tinitin n tira».*⁵⁵

Amsawal awadem acku aselmad-nni n tseddawit ihekku-d yef yiman-is amek i as-teđra d tewriqin-nni i as-d-tefka tefremlit. Deg usebter 21 amsawal yeqqim akken d awadem yessebgan-it-id umqim ilelli “nekk”.

*« Rriy-d tiđ-iw yer tewriqin-nni, bsiy tteawadey-ament tayuri amzun. Ur eettley ara hussey s tiwriqin mxalafent».*⁵⁶

D amuđin i d amsawal awadem, anda ad t-naf ihekku-d yef tudert-is, d yiberdan i yettnadi deg ddunit-is. Deg usebter-agi 24 amsawal yella d aniri igellem-d tiwriqin-nni i as-d-tewwi tefremlit, yuđal yebda tayuri-nsent, anda amsawal yuđal d awadem acku amuđin ihekku-d yef yiman-is, yal tikkelt d amqim ilelli “nekk” i t-id-yessebganen.

*« Nudey abrid yessuffuyen, ufiy ala iberdan i defrey yakan. Nuday win ara sđelmey, ur d-ufiy ula yiwen, ala iman-iw i ttwaliy. Kkrey rriy-tt ituzzma deg yiman-iw. »*⁵⁷

⁵² Salhi Mohend Akli, op.cit, p.13.

⁵³ Ibid, p.13

⁵⁴ Ibid, p.15.

⁵⁵ Ibid, p.17.

⁵⁶ Ibid, p.21.

Ula da-agi amsawal d awadem i yellan d amuḍin, yettkemmil iḥekku-d yef yiman-is. Yessebgan-it-id umqim ilelli “nekk”, ur ibeddel ara ṣṣenf n umsawal akken ur ibeddel ara uwadem.

« *Akud yetteedday, nekk qqimey gar tuzzmiwin d tujjmiwin. (...) Asmi i ḍalley yef lbaḍnat n tikli-iw. Faqey imir: mačči d abrid i d aybel, maci d abrid iyi-iēerqen...* ».⁵⁸

D amsawal awadem acku aselmad yettmeslay-d yef yiman-is, d wacu i d-yelmed deg tyuri. Yessebgan-it-id umqim ilelli “nekk”. Ur ibeddel ara umsawal, maca ibeddel uwadem yuyal d aselmad deg usebter 26.

« *Tayuri, tselmed-iyi ad zrey ayen yeffren deg-i, ad ḍilley fell-as am umdan yufan ayen yef yettnadi.* »⁵⁹.

Iḥekku-d uselmad-nni yef yiman-is, amek yettkellix yef yiman-is. Yessebgan-it-id umqim ilelli “nekk”. Deg uḥric «Nekk, zgiy qqarey» amsawal d aselmad n tseddawit yeqqaren tiwriqin.

« *Nekk, d ameyri n yal ass. Am ueṭṭar. Ziy d amruri ur zriy. Ma ur giy d amruri, tteklixey yef yiman-iw* ».⁶⁰

Deg umedyaga-agi imedyaten ttuyalen yef umuḍin i d-yessenfalayen aṣḥisef-ines, amzun yettwacekkel gar-as d target-is yetteeddayen tilisa d yilugan n tmetti. Yessebgan-it-id umqim ilelli “nekk”. Amsawal yella d aniri d aselmad-nni i yebdan yeqqar-d tiwriqin yura umuḍin iḥekku-d deg-sent yef yiman-is, yef lqareḥ-is.

« *Ddiy di lebyi i tirga, ḍalley akin i tlisa. Wehhay ul-iw yer ubrid, yenna-iyi ad t-ḍefrey. Dinna, tella lqahwa, tella ttelwa. Amek ara yexdem wul yettargun? Ad ikemmel!!! Wissen!! Amek akken tgiḍ a ddunit* »⁶¹

Iḥekku-d umsawal yellan d amuḍin targit-is d wamek i d-arzan fell-as wat laxert. Yessebgan-it-id umqim ilelli “nekk”, amsawal yella d aniri deg usebter-agi iḥekku-d yef liḥal n umuḍin d wamek yekcem deg tnafa din din deg usebter 54 yekcem-d umuḍin iḥekku-d targit-nni-ines.

⁵⁷ Salhi Mohend Akli, op.cit, p.24.

⁵⁸ Ibid, p.24.

⁵⁹ Ibid, p.26.

⁶⁰ Ibid, p.31.

⁶¹ Ibid, p.22.

« Urgay yufren-iyi-d wat tliṣa akin, ijeḡḡigen deg yifassen-nsen, acmumeh yebded yef yimawen-nsen, tamuyl-nsen teṣfa, llebsa-nsen mellilet, tikli-nsen treṣṣa zṣayet, asurif deffir wayeḍ. Refden ṣṣda iswirriwen aglim d terwiḥt. Mi qerbey yer-sen, sliṣ i tayect la iyi-d-tessawal. Tenna-iyi-d: « Ddu di lebyi». ⁶²

Amsawal awadem i yellan d amuḍin iḥekku-d yef yiman-is amek ur yemsefham ara netta d tmetti-ines i yebyan ad tekbel lebyi-s. Yessebgan-it umqim ilelli “nekk”. Deg uḥric-agi “Tazmamnt-nni tawreyt” d amsawal awadem kan i d-yettmeslayen i yellan d amuḍin deg usebter 61.

« Nekk, ugiy lebyi n tmetti. Timetti tugi lebyi-iw. Nettat, tekkat ad refdey takatut-ines d ttrika, tuggad ad tt-ttuy. Nekk, aleqqem-ines, ur yuy ara deg-i; izuran-iw, ugin ad swen tiskert n ttrika n tmetti-inu. Ufiy di tatut abrid yessufuyen yer beṛra n tkatut-ines.». ⁶³

Amsawal d awadem acku aselmad yettarun tiwriqin-nni iḥekku-d yef yiman-is amek i d-yufa iman-is yeereq gar tewriqin-nni. Yessebgan-it-id umqim ilelli “nekk” yettuyalen yef uselmad iwumi xeldent tewriqin. Deg uḥric “xeldent tewriqin” tebda s umsawal awadem.

« Xeldent tewriqin gar wallen-iw, akken i texled tira d tyuri. Ur zriy qqarey, ur zriy ttaruy. Tedra yid-i am terga n yiyzer mi ternu yer waman n wasif». ⁶⁴

I.2. Amsawal agensay

Amsawal agensay d win i d-iḥekkun yef taḥkayt n wiyeḍ maca netta d awadem dixel. Nemlal-d d ṣṣenf-agi deg wungal n Salhi Mohend Akli.

Da-agi d tafremlit i d amsawal agensay acku ad tt-naf tḥekku-d yef umuḍin. Amqim ilelli “nekk” i yettuyalen fell-as nettat, d umqim ilelli “netta” i yettuyalen yef umuḍin i d-yettwekkiden ṣṣenf-agi n umsawal. Deg usebter-agi 14 amsawal yella d awadem d aselmad-nni iḥekku-d yef tewriqin-nni akken i d-yessekcam iman-is. Syen yebda tayuri-nsent yuyal umsawal d agensay d tafremlit i d-iḥekkun yef umuḍin.

« Tettuy iman-iw segmi ara d-awdey yer-s, tettuy d tafremlit i lliṣ. Yaṣ aṭas n yimuḍan, netta yesberber yef tedmi-iw, ala fell-as i ttxemmimey segmi ara kecmey s ixeddim. Zedyen-iyi wussan, am umuḍin am umejjay, yal yiwen aṭṭan-ines». ⁶⁵

⁶² Salhi Mohend Akli, op.cit,p.54.

⁶³ Ibid, p.61.

⁶⁴ Ibid, p.87.

⁶⁵ Ibid, p.14.

Ula da-agi d tafremlit i d amsawal i d-iḥekkun lqareḥ n umejjay d umuḍin. Yessebgan-d ṣṣenf-agi n umsawal “nett” i yettuḡalen yeḥf umejjay, d umqim ilelli “nekk” i yettuḡalen yeḥf tefremlit. Amsawal deg usebter 14 yeqqim akken d agensay.

« *Deg uxeddim, tebda tessirt n wawal tezzad yeḥf tazjaliwin yer umejjay-nni. Yal ass, ula deg wass n usteefu, tteeddayey yer-sen, yezga izdey-iten uzaylal.*»⁶⁶

Tafremlit tḥekku-d yeḥf liḥala n umuḍin mi ara as-xedmen akk isafaren-nni n usejji ihudden tafekka-s. Yessebgan-d ṣṣenf-agi n umsawal umqim ilelli “netta” i yettuḡalen yeḥf umuḍin, d umqim ilelli “nekk” i yettuḡalen yeḥf tefremlit. Deg usebter 14 ur yettwabeddel ara umsawal.

« *Ttafey amuḍin yeddubbez s tsegnit n murfin. Ma mačči d addubbez i yeddubbez, ad t-afey sellaw am yiferr i tkeccem tewrey.*»⁶⁷

Yal tikkelt tafremlit tḥekku-d yeḥf umejjay, tettaeraḍ ad d-tefk tugna n lqareḥ n lkunṣir. Yessebgan-it-id umqim ilelli “netta” i yettuḡalen yeḥf umuḍin, d umqim ilelli “nekk” i yettuḡalen yeḥf tefremlit.

« *Ad meslayey yid-s, ad ad iyi-d-yeḥku yeḥf yid amek imseččew yid-s, yeḥf telqay n wanu n tatut ideg yeyli, iḥekku-iyi-d yeḥf tagut i d-yeḥlin fell-as d calwaw.*»⁶⁸

Tafremlit tuḡal d nettat i d amasawal agensay acku tḥekku-d taḥkayt n umuḍin nettat d awadem deg teḥkayt-is. Yessebgan-it-id umqim ilelli “nekk” yettuḡalen yeḥf tefremlit, d umqim ilelli “netta” yettuḡalen yeḥf umuḍin. Amsawal deg usebter 15 yella d awadem, aselmad yeqqaren tiwriqin iḥekku-d yeḥf yiman-is, yuḡal yekcem-d umsawal agensay mi yebda yeqqar tiwriqin-nni i tura tefremlit.

« *Dalley yeḥf teḥkayt-is ur uḥtamey. Ufiy-d iman-iw d taessast n teḥkayt-is, d taessast n wussan-is i yemsel di tewriqin.*»⁶⁹

Yal tikkelt tafremlit tettaeraḍ ad d-tawi ad ay-d-tessiweḍ taḥkayt n umejjay d tin n umuḍin. Yessebgan-it-id umqim ilelli “nekk” yettuḡalen yer tefremlit i yellan d awadem seg teḥkayt, d umqim ilelli “nutni” i yettuḡalen yeḥf umejjay d umuḍin. Yella-d ukemmel n umsawal agensay seg usebter 15 ar usebter 16.

⁶⁶ Salhi Mohend Akli, op.cit,p.14.

⁶⁷ Ibid, p.15.

⁶⁸ Ibid, p.15.

⁶⁹ Ibid, p.15.

« Zgiy ttawiy ttaray gar-as d umejjay-is am tin yeggaren azeṭṭa...ur bniy yef wannect-nni. Yiwen d amuḍin, yiwen d amejjay, meena yesdukkel-iten wabbu n usmekti». ⁷⁰

Da-agi ad naf amsawal d aselmad-nni n tseddawit iwumi i d-tettawi tefremlit tiwraqtin, ad t-naf iḥekku-d yef temlilit-nsen, yessexdem amqim ilelli nekkni, yemmal-it-id umyag “nemlal” lmeena-s amqim ilelli “nekkni”. Yella umsawal d aniri aselmad iḥekku-d yef tefremlit yuṭal yezger yer umsawal agensay acku netta d tefremlit d iwudam deg teḥkayt n umuḍin.

« Nemlal aḥal d abrid ma ur ylidey ara ahat azal n 14 ney 15 n tikkal. yes ini-d yal lḥed yal lexmis, yal tikkelt ideg ad tt-waliy tettak-iyi-d tiwriqin». ⁷¹

Amsawal d agensay imi iḥekku-d yef tewriqin yellan deg ufus-is belli tid yemxalafen yef tiyed. Yessebgan-it-id umqim ilelli “nekk” yettuṭalen yef uselmad i d-iḥekkun taḥkayt yeččuren tiwriqin i as-d-tettawi tefremlit, d umqim ilelli “nutenti” yettuṭalen yef tewriqin-nni yellan gar yifassen-is, tid-nni i d-yessentaq. Deg usebter 24 amsawal yella d awadem d amuḍin-nni i d-iḥekkun yef yiman-is maca aselmad yessekcem-d iman-is amsawal yuṭal d agensay acku aselmad yezga yettak-d array-is.

« Di tewriqt nniḍen zeddiget am tqadumt n lṭufan, d tira n win ney n tin iseggmen iḍudan-is si temzi, ufiy taseddart-agi seg wakken iyi-d-tban tecbeḥ, lqayet lmeena-s, ulsey-as tayuri aḥal d abrid». ⁷²

Iḥekku-d umsawal yef tewriqin i as-d-tefka Ṭawes. D amsawal agensay, yessebgan-it-id umqim ilelli “nekk” i yettuṭalen yef uselmad, d umqim ilelli “nettat” i yettuṭalen yef tefremlit. Deg usebter 26 amsawal yettruḥu yettuṭal gar umsawal awadem d umsawal agensay acku ad t-naf iḥekku-d yef yiman-is, yettuṭal iḥekku-d yef teḥkayt-is netta d tefremlit.

« Nekk yeyran tiwriqin akk iyi-d-tefka Ṭawes, iban-iyi-d umdan i yuran tid n tezmamt tawrayt am sizif». ⁷³

Teḥkku-d tefremlit yef liḥala n umuḍin d wamek it-id-ufan yifremliyen. D amsawal agensay acku yella umqim “nutni” yettuṭalen yef yefremliyen, d umqim ilelli “nekk” i yettuṭalen yef tefremlit, d umqim ilelli “netta” i yettuṭalen yef umuḍin. Deg uḥric-agi “tazmammt taqehwit” amsawal yettruḥu yettuṭal gar umsawal aniri d umsawal agensay.

⁷⁰ Salhi Mohend Akli, op.cit, p.16.

⁷¹ Ibid.p.19.

⁷² Ibid, p.24.

⁷³ Ibid, p. 26.

« Uzlen-d yer-s yifremliyen, ddiy-d yid-sen. Nufa-t-id yemttuttel yef yiman-is am ukerra; aqerruy-is yekcem di teebbuḍt-is, yemlal d tgecrar-ines. »⁷⁴

Amsawal d agensay acku netta d awadem deg teḥkayt iḥekku-d yef Ṭawes tafremlit-nni i as-d-yewwin tiwriqin. Yessebgan-it-id umqim ilelli “nekk” yettuyalen yef uselmad, d umqim ilelli “nettāt” yettuyalen yef tefremlit.

« Tikelt-a, ur zriy acuyer, ur byiy ad iliy d amsezyan-nni, udem-nni s ways iyi-ssnen medden. Byiy kan ad iliy d ameyri, byiy ad ḥeḍrey mi ara d-ilal uḍris-agi. Byiy ad iliy d amejjay-nni i d-yeslalayen tarwiḥt seg terwiḥt. Daymi i beddley i tewriqin-nni i d-tefka Ṭawes, tefremlit-nni»⁷⁵.

I.3. Amsawal aniri

Amsawal d win i d-iḥekkun taḥkayt n wayed, yemmal-it-d usemres umqim ilelli “netta.

Amsawal yuḡal d aniri, berra n uḍris iḥekku-d yef teḥkayin i d-wwint tewriqin i as-d-tewwi tefremlit. D aselmad i d amsawal aniri, ad t-naf yezra ugar n wayen i zran yiwudam s timmad-nsen, yezra ula d iḥulfan-nsen dixel tewriqin-nni, yessebgan-it-id umqim ilelli “nutenti” i yettuyalen yef tewriqin-nni. Amsawal yella d awadem d amuḍin-nni i d-iḥekkun atas n wul-is d win n tfekka-s, syen yessekcem-d deg usebter-agi 17 uselmad iman-is iḥeku-d yef yiwudam-agi amzun yella gar-asen.

« Tiwriqin n teḥkayt-agi, d amennuy gar lmektub d lebyi n umdan; wa yekkat ad yeyleb wayed...ttemqabalen akken i tettqabal tmeṭtut d takna-s; d ddkir d wuzzal, yal yiwet deg-sent tebya ad yili d ddkir, yer-s ad tawi argaz. ».⁷⁶

Deg usebter 17 ur yettwabeddel ara umsawal. Yettkemmil umsawal aniri yessawal-d taḥkayt n tewriqin yellan gar yifassen-is. Yessebgan-it-id umqim ilelli “nutenti” i yettuyalen yef tewriqin-nni.

« Tiwriqin n teḥkayin-agi, d acali d unemḍer gar yişerdan iḥekkun. Tiwriqin yeččuren d limin iḥenten, d tiwriqin werrayen ideg yezdey uqraḥ».⁷⁷

Amsawal da-agi d aniri, acku ad t-naf iḥekku-d yef tefremlit yessen ugar n wayen tessent nettāt yef yiman-is, yezra ayen yettezzin deg wallay-is, akken yezra ula d iḥulfan-is.

⁷⁴ Salhi Mohend Akli, op.cit, p.39.

⁷⁵ Ibid, p.89.

⁷⁶ Ibid.p.17.

⁷⁷Ibid, p.17.

Yessebgan-it-id umqim ilelli “netta”. Deg usebter 19 amsawal yeqqim d aniri d aselmad iḥekku-d yef tefremlit, ur ibeddel ara umsawal.

« *Nettat, tidet kan, tecba ifeṭṭiwej-nni i d-irewlen seg ujajih n tmest; tikli-s tyawel, yettawi tafat deg ubrid-is mi ara t-yebdu cwiṭ cwiṭ, yettuyal d iyed, txessi temzi-is mi ara tefsex tezwey i d-yewwi seg ujajih*». ⁷⁸

Amsawal d aniri acku iḥekku-d yef wamek gan-t tewriqin-nni i as-d-tefka tefremlit-nni. Yessebgan-it-id umqim ilelli “nutenti” i yettuyalen yef tewriqin. Deg usebter 28 yeqqim umsawal d aniri ur ibeddel ara.

« *Ma d tiwriqin-nni ur neddi la d tezmamt tawrayt la tezmamt taqehwit, d tiwriqin yuran s uselkim*». ⁷⁹

Yessawal-d umsawal taḥkayt n tezmamt-nni taqahwit, yeqqimen yef ttabla d wamek ur yezmir ara ad tt-yennal. Yessebgan-it-id umqim ilelli “nettat” yettuyalen yef tezmamt taqehwit. Deg uḥric “tazmamt taqehwit” amsawal d aniri acku aselmad yekcem srid iḥekku-d yef tezmamt-nni taqehwit i as-d-tefka tefremlit, tina akken ur yezmir ara ad yennal.

« *Tazmamt-nni taqahwit, teqqim yef ttabla seg wasmi i tres dinna. Tezga takka tettali-tt. Yal tikkelt ideg ara kecmey yer-s, ttafey-tt...amzun akken yugi ufus ad tt-imas, amzun tyunfa-tt tira, amzun akken yemgarad lmidad d yini aqehwi...umğazan ara...d lewhayem*». ⁸⁰

Amsawal iḥekku-d amek i teereḍ tefremlit ad t-saqsi amuḍin ayen yettaru deg tezmamt tawreyt. Amsawal d aniri acku yezra ula dayen ieddand yef yiwudam. Yessebgan-it-id umqim ilelli “nettat” d “netta” yettuyalen yef tefremlit d umuḍin. Deg usebter 37 amsawal yeqqim akken d aniri ur ibeddel ara.

« *Yiwet n tikkelt tekkes aḥebbas i usethi. Testeqsa-t. Deg wul-is tenna-as ayen idergen ad d-ibin. Imuqqel tazmamt-nni aḥal, syin imuqqel-itt*». ⁸¹

Yeḥka-d umsawal yef liḥala n tefremlit mi twala amuḍin yettsuyu seg uqraḥ. Amsawal d aniri acku ad t-naf yezra ula s lxelea yuyen tafremlit daxel n wafrayen-is, amzun yekcem deg ḥulfan-is yezra iḥulfan-is, yessebgan-d amsawal-agi umqim ilelli ilelli “nettat” yettuyalen yef tefremlit, d umqim ilelli “nutni” yettuyalen yef umejjay d umuḍin. Deg uḥrica-gi n tezmamt taqehwit amsawal ur ibeddel ara.

⁷⁸ Salhi Mohend Akli, op.cit, p.19.

⁷⁹ Ibid, p.28.

⁸⁰ Ibid, p.37.

⁸¹ Ibid, p.37.

« Tebbajew. Tebdeḍ yef umnar n texxamt, ur tekciḥ, ur teffiy; aḍar-is, seuzzgen-t isuyan n umuḍin. Ur teḡḡi amejjay ad d-yekcem yer umuḍin». ⁸²

Amsawal yeḥka-d yef liḥala n umuḍin mi ara d-yerzu fell-as uqraḥ. Amsawal d aniri acku yessen iwudam ugar n wayen ssen nutni yef yiman-nsen, yeḗra ula d aqraḥ n tfekka n umuḍin, yeḗra ula d aqraḥ n wul-is d wamek ur yezmir ara ula ad yessaxdem imru. Yessebgan-it-id umqim ilelli “netta” i yettuḡalen yef umuḍin-agi. Deg uḥric-agi tazmamt taqehwit amsawal ur ibeddel ara.

« Mi i d-yezdem uqraḥ yef umuḍin (isiti di tebbuḍt, isuyan deg yimi), yerra-t gar lḥid d wayeḍ. Ala isuyan i d-yufa umuḍin d ccqayeq. Ula d imru yerrez ur as-yezmir i uqraḥ i d-yulin». ⁸³

Yeḥka-d umsawal yef tefremlit-nni ijemmaeḥen tiwriqin deg texxamt n umuḍin am tin ijemmaeḥen timellalin ddaw tsekkurt. Amsawal yeḗra ixemmimen n umejjay. Yessebgan-it-id umqim ilelli “netta” yettuḡalen yef umejjay, d umqim ilelli “nettat” yettuḡalen yef tefremlit. Deg uḥric tazmamt taqahwit amsawal d aniri ur ibeddel ara.

« Yezzi-d umejjay yer deffir, iwala tafremlit-nni ibajwen yef umnar tjemmeḥ tiwriqin yembruzaeḥen di texxamt n umuḍin. Tiwriqin aṭas. Tjemmeḥ tiwriqin am tin ileqqden ieqqayen n uzemmur». ⁸⁴

Yeḥka-d umsawal yef uwham n umuḍin deg tefremlit ijemmaeḥen tiwriqin yura umuḍin. Amsawal d aniri acku yeḗra ixemmimen d yiḥulfan n umejjay, d yisteqsiyen akk i d-yefka wallay-is, yeḗra ugar n wayen yeḗra netta yef yiman-is. Yessebgan-it-id umqim ilelli “netta” yettuḡalen yef umejjay d umuḍin. Amsawal deg uḥric-agi ur ibeddel ara yeqqim akken d aniri iḥekku-d snat n teḥkayin tin n umuḍin d tin n umejjay.

« Amejjay, yewhem kan...s uwham ameqqran, imuqel-itt umejjay, allen-is ttnadint d acu ara fehment deg wayen i ttwalint. Amuḍin, ha-t yef tizi n rṛwah». ⁸⁵

Yeḥka-d umsawal yef tsusmi i d-yeḡlin ama yef umejjay, ama yef yifremliyen s sebba n tririt i as-d-tefka tefremlit i umejjay. Yeḗra umsawal aḥulfu n lqareḥ izedḡen ul n umejjay. Yeḗra d acu it-yerḥan. Yessebgan-it-id umqim ilelli “netta” yettuḡalen yef umejjay. Deg uḥric tazmamt taqehwit amsawal ur ibeddel ara.

⁸² Salhi Mohend Akli, op.cit, p.40.

⁸³ Ibid, p.40.

⁸⁴ Ibid, p.42.

⁸⁵ Ibid, p.43.

« Yezqef wawal. Tasusmi tuyal d tikli ireznen. Mi d-yesla amek i as-d-terra tefremlit-nni, yezzid yer-s...yettinadi deg tezyelt n tegnit-nni cwiṭ n uzmeḥrir ara t-id-yessuffyen si tneẓẓart ideg yella, am netta, am nettat, am wiyeḍ». ⁸⁶

Yeḥka-d umsawal amek i truḥ yer lbiru n umejjay d wamek i d-tella teswiet-nni garasen, acku teyli-d fell-assen tsusmi. Amsawal d aniri acku yeẓra acu i yettxemmim, yeẓra ayen itezzin deg wallay-is, akken yeẓra ula d acu i tettxemmim tefremlit-nni. Yessebgan-it-id umqim ilelli “netta” i yettuyalen yef umejjay terḥa teḥkayt-is, d umqim ilelli “nettat” i yettuyalen yef tefremlit. Amsawal deg uḥric tazmamt taqehwit ur ibeddel ara yeqqim akken d aniri.

« Tekcem yer lbiru. Tebdeḍ. Netta, yerra yer deffir n lbiru. Yeqqim. Imir kan isuter-as ad teqqim. Teqqim. Tagnit, talleq. Netta, yettinadi amek ara as-yebdu awal. Nettat, tettraju-t ad as-yini ayen yef i tt-id-yewwi yer lbiru. Di tegnit-nni, terfed tadist n tsusmi. Uqbel ad d-yenṭeq, tḍumm-d s wallen-is lbiru.». ⁸⁷

Yeḥka-d umsawal taḥkayt n umejjay d wamek yella di Fransa, d wamek i d-yuḡal yer tmurt, amsawal yessen isalen umejjay ugar-ines netta. D amsawal aniri acku yeẓra ula dayen ieddin, yeẓra taḥkayt n umejjay d tefremlit belli deg yiwen n lawan i d-kecmen yer ṣṣbiṭer, yeẓra belli amejjay d tuyalin i d-yuḡal deg Fransa, umbaeḍ mi yella yettidir dina, ixeddem dina, maca seg wakken i tezga yemma-s tettbedday-as-d deg tergit amzun akken terfa fell-as aya yessaweḍ-it ad d-yekcem yer tmurt ad d-yessali lbaḍnat yettwafren. Yessebgan-it-id umqim ilelli “netta” yettuyalen yef umejjay. Asebter-agi 67 yettabae yer uḥric “seg tezmamt-nni taqehwit” deg-s amsawal ur ibeddel ara.

« Kecmen-d yer ṣṣbiṭar, d ixeddamen, deg yiwen n lawan, am netta am nettat. Amejjay, yuyal-d si Fransa; yella dinna i ixeddem deg temdint n Perpinyu. Dinna i d-yekker. D xali-s i t-yewwin yer dinna seg wasmi i temmut yemma-s. Yewwi-t mezzi, ahat 3 ney 4 n yiseggasen». ⁸⁸

Amsawal iḥekku-d yef Ṭawes tis snat tina i iḥemmel umuḍin zik, mi yella s tkatut-ines. Amsawal d aniri acku ad t-naf yessen ula d izri n yiwudam, yessen ula d Ṭawes tamezwarut belli tēdda i temddakkelt n umuḍin. yessebgan-it-id umqim ilelli “netta” yettuyalen yef

⁸⁶ Salhi Mohend Akli, op.cit,p.44.

⁸⁷ Ibid,p.45.

⁸⁸ Ibid, 67.

umuđin, d umqim ilelli “nettatt” yettuğalen yef Ƨawes tameddakkelt n umuđin. Asebter 91 seg uħric “tiwriqin tilellyin” yebdan s umsawal aniri.

« *Tiwriqin-agi, d afus nniđen i tent-yuran. D afus n Ƨawes. D Ƨawes nniđen. Akka i fehmeđ deg wayen i yriđ deg tewriqin i d-tefka Ƨawes, tafremlit-nni. Ƨawes tis snat d tameddakkelt n umuđin. Deg wayen i ufiđ fell-as di tewriqin, neđ deg wayen i tura nettatt s timmad, ad iniđ teedda akin i temddakkelt*». ⁸⁹

Iħekku-d umsawal yef temddakkelt n umuđin, tina akken it-iħemmlen, tezga yur-s, tettaerađ ad tt-eawnit akken ad as-d-tuđal tkatut-is. D amsawal aniri acku yessen ula d iħulfan n tayri yeččuren ul n Ƨawes tameddakkelt-nni n umuđin. yessebgan-it-id umqim ilelli “nettatt” yettuğalen yef Ƨawes tameddakkelt n umuđin. Asebter 92 seg uħric “tiwriqin tilellyin” anda ara naf amsawal d aniri.

« *Segmi izad fell-as lħal, tuđal Ƨawes, tameddakkelt-is, tettazzal yal ass yer-s, şşbeħ meddi. Yal tikkelt, ya ad as-d-tyer tiwriqin i tettawi yid-s, tikkelt d asefru, tikkelt d tullist, tikkelt d akatay, tikkelt d astemtem di tmezzyut, ya ad as-tettmeslay*». ⁹⁰

Yeħka-d umsawal amek i d-tettili temlilit n twacult n umuđin deg şşbiħar, tameddakkelt-nni yes ma tezga tettaweđ-d d tamezwarut maca buččamar-nni yezga yezwar-itt-id isenned yef lħiđ, buččamar-agi d mmi-s n xalti-s n umuđin, akken i d-tettas ula d tawacult n umuđin yer şşbiħar, ama d yemma-s, baba-s, gmas amecħuħ. Amsawal-agi d aniri acku yessen tawacult n umuđin akken yezra ula d ixemmimen n buččamar. Yessebgan-it-id umqim ilelli “nutni” tawacult n umuđin yemma-s d baba-s d gma-s amezyan, d mmi-s n xalti-s n umuđin. Asebter 93 seg uħric tiwriqin tilellyin anda amsawal yeqqim kan d aniri ur ibeddel ara.

« *Mi kecmen, ad tđerref iman-is, deg-s d lekyasa, deg-s d leqder. D imawlan i d imezwura. Yemma-s, baba-s d gma-s amezzyan. Aeequq-nni n buččamar, yer tama n tħaq, aerur yer lħiđ, allen reşşant deg umuđin, am win yetteassan imi ma ad d-yenħeq. Yezga akken. Astemtem ur nettwařham, tamuđli yettawđen, anyir ikersen, ifassen tħebqen yef yidmaren. Wissen d axezzu i ixezzu*». ⁹¹

Amsawal yeħka-d yef wunuđ n tezmamt i iħemmel umuđin acku amuđin ur yettaru ara yef tezmamt ur nelli ara d tawređt. D amsawal aniri acku yezra ula d anwa ini i iħemmel umuđin. yessebgan-it-id umqim ilelli “nettatt” yettuğalen yef tefremlit d umqim ilelli “netta”

⁸⁹ Salhi Mohend Akli, op.cit.,p.91.

⁹⁰ Ibid, p.92.

⁹¹ Ibid, p.93.

yettuyalen yef umuḍin, akken yezra umsawal ula d tiḥkayin ieeddan, ad t-naf yettawi-aḡ-d yef wasmi i iceyyee tafremlit ad as-d-tawi tazmamt tawreyt. Asebter 97 yettabae yer uḥric n tewriqin tilellyin ideg amsawal yeqqim d aniri.

« *Yiwet n tikkelt, iceyyee tafremlit (uqbel ad tuyal d Ṭawes), tuy-as-d tazmamt; meskint ur tufi ara tawrayt, tewwi-as-d yiwet d taqehwit, tmal cwiṭ yer tewrey. Xerşum akka i tt-twala. Tefka-as-tt. Seg wasmi i tt-yessers yef ṭtabla ur tt-yerfid, teqqim akken d tilemt, d tagugamt*».⁹²

Yewwi-d umsawal taḥkayt n Eebbu Al-illah win yettekkkan deg tyita n umuḍin i yellan d mmi-s n xalti-s, aya yegla ula s lmerwaḥ n tkatut-ines, yessekcem-it yer şşbiṭer. Amsawal d aniri acku yezra ula d izri n yiwudam d wayen yeḍran yid-sen. Yessebgan-it-id umqim ilelli “nutni” yettuyalen yef Eebbu Al-illah mmi-s n xalti-s n umuḍin, Lxuni, Muḥend Amezyan. Asebter 104 yettabae yer uḥric n tewriqin tilellyin anda amsawal yeqqim akken d aniri, ur ibeddel ara.

« *Yezga Eebbu Al-illah, axwanḡi-nni, mmi-s-nni n walti-s, segmi ara yebdu lawan n uwali n yimuḍinen. Eebdu Al-illah, mačči d isem-is aḥeqqani. D netta i isemman i yiman-is akka asmi yekcem yer wannar n tizeyzeyt ideg serwaten işiḍ. Llan wid i d-yeqqaren belli yuli ula s adrar. (...). Llan wid i d-yeqqaren ittekki deg taluft-nni asmi wwten Muḥend Amezyan d Lxuni, d netta i as-yefkan tayet i Reḍwan*»⁹³.

II. Amsiwel

Amsiwel d netta i d aferdis agejdan deg teḥkayt acku i netta iwumi i d-yettmeslay umsawal, amsiwel icud kan yer uḍris.

Deg umedy-a-gi yes ma ur d-iban ara akken iwata iwumi yettmeslay maca iban i umsiwel iwumi iheddar amzun yettwellich-it ad yettef deg usirem yes ma tekres teswiet.

« *Ddunit; am wass. Tafrara di tazwara. Azal, yas yezziḥ tettmaggar-it tmeddit. Tameddit, tettleqqim s ṭṭlam i d-iyellin. Iḍ d taggara...azekka-nni d ass wayeḍ...*»⁹⁴.

Amsiwel iwumi yettmeslay umsawal d amdan, amzun yettlumut ayen yecbeḥ wawal-is, ma d lefeayel-is.

⁹² Salhi Mohend Akli, op.cit, p. 97.

⁹³ Ibid, p.104.

⁹⁴ Ibid, p.20.

« Akka-k ay amdan...!!! Tgiḍ am yiniyem, s ufella acek-ik, daxel-ik d tawekka. Tiṭ d sser ma d tamuḥli yeffey-tt liser...».⁹⁵

Da-agi amuḍin yettmeslay i umsiwel, d awadem ur d-nban ara d anwa-t, ney ahat yettmeslay i Ṭawes tina ijemmaeṣen tiwriḡin yettaru ney nezmer ad d-nini tin ijemmaeṣen lejruḥ-is.

« Awid..., awid afus, rnu-d tamuḥli-nni itnadin akin i tmurt i nessen, rnu-d tayect-nni ḥninen yessawalen tamemt d tamacahut ur nettfaka. Awi-d...awren ad t-neftel d tagella, ad t-nerḍem akken nebya...d seksu s useqqi, d ameqful, ney dayan i d-yeffey akken, d win axir (anef I uyerbal d tmest ad niwlen ayen ilaqen). Awi-d»⁹⁶.

Tettweṣṣi tafremlit aselmad ad yeḡeed tiwriḡin ara d-yessufey d adlis ikemlen, yesean lsas. Lmeena-s amsiwel da-agi d aselmad-nni n tseddawit.

« Tiwriḡin i k-in-fkiy, ḥseb-itent d iceḡfan n tecbaylit i syedlen yiḡisan. Sdukkel-iten, ma tessawḍeḍ, akken i twalaḍ yemleḥ ney akken tenwiḍ yemeen...Tebyiḍ ad terreḍ tacbaylit yer wudem-is amenzu, yewḡem, tebyiḍ ad as-tefkeḍ udem nniḍen, ur yexsir ara»⁹⁷.

Amsawal yettmeslay d lemri lmeena-s d lemri i d amsiwel ara yettlumu umswal. Yessenteḡ-d taḡawsa i yellan d lemri yettlumu deg-s.

« Win i as-d-yettaran ṣṣifa-s akin i lemri, la as-d-yeqqar: « Mačči d win i d udem-iw, thecmeḍ-iyi...tettaraḍ-iyi d wayeḍ».⁹⁸

Amswal deg tukkist-agi d tafremlit, ma yella d amsiwel d amejjay iwumi i d-tessegzay akken ilaq liḡala n umuḍin belli aḡraḥ ur yelli arak an d win n tfekka-s maca ula d ccawat-is iruḥen d lḡareḥ i netta.

« Aṭṭan-is a Duktur, ḥellu-ines, ha-t deg yinelli yeqqnen iḍelli d wass-a d uzekka...ha-t gar umdan d tmetti-s...ha-t gar ṭṭelqa d tsegnit...ha-t gar tmurt d yigenni...ha-t gar dderz yeskarayen anya fessusun tumert d tezlatin n waḍu yettruzun tileqqamin».⁹⁹

Ur d-iban ara akken iwata anwa amsiwel iwumi yettmeslay ma d tafremlit-nni ney i wid ara yeḡren tiwriḡin amzun yessefham-asen amḡired yellan gar ccnawi n yigenni d ccnawi n tmurt.

⁹⁵ Salhi Mohend Akli, op.cit, p. 23.

⁹⁶ Ibid, p.23-24.

⁹⁷ Ibid, p.24.

⁹⁸ Ibid, p.35.

⁹⁹ Ibid,p.47.

« Ccnawi n yigenni, ur edilent d ccnawi n tmurt. Wid n tmurt d alluy i ttalin s igenni seg lbenna n lemeani d userqiḡes n unya d lmizan. Am terwiḥt isekkren s lebyi-s. Ccnawi n yigenni d anfaḍ i d-nefden yef tmurt; tḥettimen iman-nsen yef wat uḍar». ¹⁰⁰

Amsiwel dagi ur d-iban ara d anwa-t, maca amsawal amzun yessentaḡ-it-id, yessutur-as tiririt yef usteqsi icayben allay-is.

« Ini-d tura kečč acuyer ? D acu i as-yufa i tewrey. Amzun ur yezmir yini aqehwi (ney ini wayeḍ) i tira-s ney ahat ifaḡ-asen ur tteṣṣren ara lbaḍnat. » ¹⁰¹

Amsawal d tameddakkelt n umuḍin, ma d amsiwel d amuḍin-nni, d netta i tetḥawat akken ad d-yemmekti, ad as-d-tuḡal tkatut-is.

« Ur tettuy ara asmi i iyi-tennid “tḡid am yiyisi yewten di lḥid. Yef sin, yebḍa lḥid; idisan n yiyisi d lḥid. Medden, ttwalin lḥid iyusan. Sugten-as isefra ideḡ ḡḡan ashisef d tujjmiwin. Nekk, ttwaliḡ tafat d tudert i d-isekcam yiyisi: d tafenda n ujeḡḡig n tmurt...Akken i tḡid”. Yal yiwen, ayen yebya iwala-t» ¹⁰².

III. Aḥeṣṣen

III.1. Aḥeṣṣen agensay

Amsawal deg ṣṣenf-agi yettales-d ayen kan i ssnen iwudam akken yettaeraḍ ad d-yeglem liḥala-nsen.

Yettban uḥeṣṣen agensay s usemres n umqim ilelli “nekk”, amyag rrefdey.

«Rrefdey allen-iw, yis-sent nuday akk adeg-nni ideḡ lliy. Ttuy iman-iw, yettu-iyi». ¹⁰³

Ula da-agi yettban-d uḥeṣṣen agensay s usemres n umtar udmawan “y” i yettuḡalen yef umqim ilelli “Nekk”.

« Tettuy iman-iw segmi ara d-awḍey yer-s, tettuy d tafremlit i lliy. Yaṣ aṡas n yimuḍan, netta yesberber yef tedmi-iw, ala fell-as i ttxemmimey segmi ara kecmeḡ s ixeddim. Zedyen-iyi wussan, am umuḍin am umejjay, yal yiwen aṡṡan-ines». ¹⁰⁴

Yessebgan-d aḥeṣṣen agensay umqim ilelli “nekk”.

¹⁰⁰ Salhi Mohend Akli, op.cit,p.62.

¹⁰¹ Ibid, p.97.

¹⁰² Ibid, p.138.

¹⁰³ Ibid, p.13

¹⁰⁴ Ibid, p.14.

*Nekk d uqraḥ d tamussni taqdimt. Aqraḥ n waṭṭan nnumey-t seg wasmi i d-yufa miḥlal di tfekkaw; yas tuyal-as d annar ideg yezga yesserwat, ufiy-as abrid amek ara t-zuzney».*¹⁰⁵

Ula da-agi yettuyal fell-as, yettkwafk-d umqim ilelli srid.

*« Ttaruy mi ara yettfeggid wul-iw. Mačči d aqraḥ-nni i isawalen i isawalen i tugdi iyi-d-yessenṭaqen. Winna zemrey-as, yes ad iyi-yernu, ad t-namrey; s nmmara i as-ttaray tilisa».*¹⁰⁶

Da-agi diy yettban-d umqim ilelli nekk deg umyag “ttaruy”.

*« Tafey-d iman-iw am teqcict irefden tadist ur tebni fell-as. Ddiy di lebyi i lbenna n tyuri; defrey-tt yer wanda tettili tedfi-s, uyaley nnumey tansa-a alama iyi-ttfent tinitin n tira».*¹⁰⁷

Yessenfali-d ayen iqarḥen ul-is, d takatut-is iruḥen, yessegza-d ccuq-is i wussan ieeddan.

*« Kkrey rriy-tt i tuzzma deg yiman-iw. Ma mačči d zzher, d lmektub, yezga wul-iw yettawi yettara gar tikta yerkan d tin irekkun. Ttarray-tt kan i tujjma n wayen yezrin».*¹⁰⁸

D amsawal agensay acku yessenfali-id iḥulfan-is, amek i d-yufa ddunit-is tezel.

*« Akud yetteeday, nekk qqimey gar tuzzmiwin d tujjmiwin. (...) Asmi i ḍalley yef lbaḍnat n tikli-iw. Faqey imir: mačči d abrid i d aybel, maci d abrid iyi-iերզen...mačči d abrid iwumi ur ssiney ara. Ufiy-d ziyd tikli ur nelhi ara, d tikli-iw izelgen, tikli i umi ur ssiney ara. Kkrey beddley tikli».*¹⁰⁹

Yessenfal-id uselmad amek i yebya ad d-ized taḥkayt-nni n tewriqin i as-d-tettawi tefremlit.

*« Mi ara yi-d-terşel, ttebbey iman-iw deg temda n umenni. Beqquy ad iliy d tabexsist, d takermust, d taxuxet, d tifirest, d tifelfelt (ma qerriḥet ama ḥlawet; ma d tamuzeḥlut, ulac am waken), d tajeḡḡigt (werrayt, mellulet, zeggayet...kifkif».*¹¹⁰

Yessenfalay-d umsawal liḥala-is, d win yettḥulfun s yemdanen merra ama d agujil ney d taḡḡalt...

¹⁰⁵ Ibid, p.12.

¹⁰⁶ SALHI Mohend Akli, op.cit, p.12.

¹⁰⁷ Ibid, p.17.

¹⁰⁸ Ibid, p. 24.

¹⁰⁹ Ibid, p.24.

¹¹⁰ Ibid, p.31.

« Nekk, lliy d aggur ur nefri. Nekk, lliy d tameyra n wuccen. Nekk lliy d acmumeḥ n ugujil. Nekk lliy d taguni n tağğalt. Nekk lliy d tiyita n wul iqerben». ¹¹¹

Yessenfalay-d uselmad ihulfan-is amek yettnay d ddunit.

« Nekk d imir ur nettusemma; d amennuy gar uyelluy n yiṭij d wussu n tṭlam; d amennuy gar yiḍ d wass». ¹¹²

Amzun amsawal xerben yihulfan-is, yeereq gar nekk d netta.

« Acu-t wass-nni...hulfey deg yiman-iw d amruri skud d tayuri kan i qqarey. « Nekk», ur yettili d « nekk n tidet», xersum akken i t-sarmey, ma yezga iteddu kan d «netta» ney d « wiyed», am uydi-nni n umeksa, iteddu kan d ubrid i yebya umeksa». ¹¹³

Yessebgen-d umsawal ahulfu-nni n ccek yellan gar-as d yiman-is.

« Nekk d yiman-iw, ur ediley ara. Nekk, cukkey deg-s; netta iyunfa-iyi, yettberri deg-i». ¹¹⁴

Awadem yuyal d amsawal yessebgan-d ihulfan-is, yessebgan-d ayen yebya d wayen it-iqarḥen, yessebgen-d lxuf-is d wayen akk izedyen afrayen-is.

« Uggadey ad d-iniy, byiy ad d-aruy, byiy ad d-suffyey ayen yefren deg wanu n yiman-iw. Meena uggadey. Byiy ad rrey işerdan iberkanen deg usebter amellal akken i kerrzen yifellaḥen akal. Akal deg lğerra n tgersa, itteldi akken i tteldint tmessaḍin n tmeṭṭut i tizeḍt i tettmenni...Meena uggadey». ¹¹⁵

Amsawal agensay yessebgan-d tamuylis-yeḥ yiman-is, yessenfali-d lxuf-is zdat lemri imi ur yeḥqil ara iman-is.

« D tidet, ttaggadey.... meena tugdi tameqqrant i iyi-ittatṭafen d tugdi-nni sdat yiman-iw mi ur iyi-ieeqqal ara lemri. Imir, susmey kan...ttarray-tt kan i useblee n yimetman sdat n temlel n tewriqt. » ¹¹⁶.

Amuḍin yufa-d iman-is yeyreq deg yisteqsiyen iwumi ur d-yufi tiririt.

¹¹¹ Salhi Mohend Akli, op.cit, p.32.

¹¹² Ibid, p.32.

¹¹³ Ibid, p.34.

¹¹⁴ Ibid,p.36.

¹¹⁵ Ibid, p.51.

¹¹⁶ Ibid, p.51.

« Ddiy deg unya n usteqsi almi iyi-yeereq ubrid yessufuyen yer tiririt. Abrid ḥṣiy yessawen yerna yeččur d asennan. Aḥlil i uḍar ara t-yeddun ḥafi ney i yimi ara icaden. »¹¹⁷

Yessebgen-d umuḍin aḥulfu-nni n tugdi seg lmut, yal ass yettraḡu ad yili d wina i d ass-is aneggaru. Aya yeḡḡa-t ad yidir yal deg lḥir, werḡin yerked.

« Ḥulfey-as...amek akken...segmi ara d-kkrey. Yal ass. Ur rkidey ara...yella wayen iyi-d-yeqqaren « Eennu-t yal ass, ur tezriḍ anwa i d ass-is aneggaru». D tayect ur nesei ṣṣut, mačči d amezzuḡ-iw i as-yeslan. Deg-i i d-tettali...d tayect ur nessin ara ad teskiddeb...»¹¹⁸

III.2. Aḥeṣṣen aniri

Deg umedy-a-gi amqim “nettat” yettuḡal yer tefremlit, tina tecyeb temsalt n umuḍin yettnayen d tkatut-ines yerna yettnay d waṭṭan n lkunṣir.

« Nettat deg tidet tecba afeṭṭixwej-nni i d-irewwlen seg ujajih n tmest; tikli-is tyawel, yettawi tafat deg ubrid-is mi ara t-yebdu». ¹¹⁹

Amqim ilelli “netta” yettuḡal yef wul, iḥekku-d yef wul-is, yessebgan-d amek ilaq ad yili, ur yettizid, ur yettirzig.

« Netta yebya kan ad yeqqim d netta ; ur yettizid nnig n wayen ilaqen, ur ittirzig...ney ma ulac, ya, ad imečč, ya ad t-id-susfen»¹²⁰.

Amsawal da-agi d aniri yessenfalay-d iḥulfan n lxiq i yettidir umuḍin.

« Tisfiwin d tneggas yekkaten deg-s, kra ḥuzant tafekka-s almi i tulwa, tekna i lebyi n tbeεεuct, kra semḥalqent i terwiḥt. Axnaq, aqbar, timlelay, asyax d wayen akk i beṭṭun amdan d yiman-is, zedyen temlel n tewriqin». ¹²¹

Amsawal d aniri d win yessnen texmam n yiwudam ugar n wayen it-ssnen nutni. Amsawal iglem-d tamuḡli n umuḍin amek i tga, belli d tin ḥninen.

« Awal ur t-id-yuli. Imi-s yecmumeh, tamuḡli-s ḥninet, mi t-tetraḡu (teḍra-as am tin yuzḡamen uzḡum), yezzel afus-is ḡur-s, yefka-as imru. Awal ur t-id-yenni». ¹²²

Amsawal Ikenna isuyan n umuḍin yettwaqarḥen yer wabbu n usḡar yellaxsen.

¹¹⁷ Salhi Mohend Akli, op.cit, p.65.

¹¹⁸ Ibid, p.113.

¹¹⁹ Ibid, p.19.

¹²⁰ Ibid, p.23.

¹²¹ Ibid, p.28.

¹²² Ibid,p.37.

« Yekcem deg yirebbi n uqraḥ. Isuyan, am wabbu n usyar ilexsen, ččuren d aqraḥ. Yaş yal wa taččart-ines, mgadan deg wamek ttalin d asawen; simal d asawen». ¹²³

Aḥeṣṣen aniri yettili mi ara yili umsawal amzun akken ixeddem tugna, lmeena-s ur yezri ara atas n yisallen yef uwadem-nni. Ad naf amsawal yessenfalay-d lqareḥ n umejjay s sebba n ccfawat-is.

« Netta, tuyal-it-id tkatut am themmalt iṭṭafaren ussan n uyurar. Takawt, tessawed takerza- s aḥdid...aḥdid d akeddar...akin i ukeddar d tamettant...akin...i yettsewwiq yilem». ¹²⁴

Amsawal d aniri acku yella-d usemres n umqim ilelli nettat anda amsawal yettak-d tugna kan yef wayen i yuyen Ṭawes tameddakkelt-nni n umuḍin.

«Seg wasmi i as-tuyal tduli n lkuma, ula d tamuḡli-nni igdel-itt waṭtan, tiṭ yeffer-itt yilled, nettat tetthellil deg wawalen, deg tefyar, deg yidrisen, deg yisefra, deg tebratin, deg waktayen, deg wanyaten n wayen i as-d-yeḡḡ». ¹²⁵

III.3. Aḥeṣṣen ilem

Amsawal ad t-naf yezra ula dayen i tt-xemmimen yiwudam, yezra belli amejjay tecyeb-it temzi-ines, akken yezra umsawal ayen ieeddan yef umejjay.

« Aktayen-is, urḡin i t-ḡḡin. Tufa deg tfelwit-nni tiwwura i t-yettawin yer yizuran n yimeṭṭi n terwiḥt-is. Uyalent-as tfelwin d amnar: akin, d temzi-s ur nefri, d asteqsi ameqqran...akka, d ass-a ur nesei tiririt. Ccfawat, llant...meena tdel-iten tagut. D tisfi qerriḥen, ma d aksum ur t-yuy wara». ¹²⁶

D tamuḡli tilemt acku amsawal d aniri ad t-naf yezra d acu i tella tetteḡḡim Ṭawes ad as-tini i umejjay.

« Tikkelt-a d netta i ibbajwen. Nettat, tfaq yella wayen i ṭuza deg-s. Niqqal, teggmen ad tserreḥ i wawal ayennan, ad as-tsuter smaḥ yef wayen texdem deg texxamt n umuḍin, abeeda yef tukksa-nni i as-tekkes leqder sdat n yifremliyen nniḍen». ¹²⁷

¹²³ Salhi Mohend Akli, opcit, p.39.

¹²⁴ Ibid, p.48.

¹²⁵ Ibid, p.94.

¹²⁶ Ibid, p.48.

¹²⁷ Ibid, p.48.

Tamuyli tilemt acku amsawal yessebgen-d ihulfan n umejjay teqreḥ tyita, yezra ula d tamuyli-ines amek i tga.

« *Netta, ittmuqul-itt-id s tiğ yensan. Tamuyli-s tebbeḥbeḥ; tekcem-itt tewrey n tmeddit. Imuqqel-itt yezzi yer lḥid-nni ibubben tifelwit...tifelwin-nni. Crurqent-d wallen-is d imeṭṭi. Isetḥa ad yuyal yer-s s tmuyli illexsen*». ¹²⁸

Amsawal yefka-d tmuyli-ines yef waṭṭan n lkunsir izedyen amuḍin, akken i d-yesebgen amek i as-terna tkatut-ines iruḥen tiyita, amsawal yezra isallen yef umuḍin ugar-ines netta.

« *Aṭṭan, ijebbed deg-s, takatut tkerref deg-s. Yuyal amzun d alemisir, win yekkren, wayeḍ ad ires...d amehraz: azduz inerfaden, ad d-yeyli gma-s...tiyita, tezga tella...aqraḥ d imezgi*». ¹²⁹

Amsawal amzun yekcem yef dixel n wafrayen n umuḍin yezra belli yezdey lxiq ul-is.

« *D acu ara texdem tewsee-tehri n texxamt ma yella lxiq yetṭef tasga deg wul...ma yella ur tuḥi tiğ abrid yer yizri d yigli...ma yezga-as-d yilled d amnar*». ¹³⁰

Ad naf amsawal yezra ihulfan n xali-s n umejjay belli yewhem di ṛray n umejjay akken diy i yugad fell-as.

« *Ula d xali-s yewhem deg ṛray-is. Meena ur yebyi ara ad as-yezḥ asyar gar yifassen. Yeḡḡa-t yer lebyi-s, yas yugad fell-as*». ¹³¹

Amsawal yessen ula dayen i yidiren ney iecacen yiwudam deg yizri-nsen, lmeena-s yezra ula dayen ieddand, ad t-naf yezra taḥkayt n yemma-s n umejjay d wamek i d-yusa yer ddunit.

« *Segmi i iwala xali-s lmeqsud-ines, yekker ixebber-it s wayen ibanen d wayen yeffren di temsalt-is netta d yemma-s. Tefey-d lbaḍna seg urejrej n tirga yer ukukru n tilawt. Seg yimir-nni, terna tagut tdehhen target...seg yimir-nni, iennen wagu deg wussan-is. Abrid yettawin yer temzi-s, iban, yas yenneḍ am ccdeḥ n tbucidant izeḥlen*». ¹³²

Amsawal yezra ula s uḥulfu n tugdi ikeblen amejjay, yezga-as-d amzun d tizit deg tyersi, tezga tergel-as abrid ara t-yessawden yer lbaḍnat-is.

¹²⁸ Salhi Mohend Akli, op.cit.p.49.

¹²⁹ Ibid, p.52.

¹³⁰ Ibid,p.53.

¹³¹ Ibid, p.67.

¹³² Ibid,p.69.

« Yeqqim di temdint yekra dinna, ixeddem dinna. Ieṭṭel ubrid yer taddart, yer temzi-s...yer uxjiḍ n lbaḍna-s. Cwiṭ d akukru, cwiṭ d aḥezzeb. Seg waken yetteṭṭil, yemlal uḥezzeb d ukukru. Uyalen-as d abaliy ideg ḥeslen yidarren-is. D anu n tugdi. »¹³³.

Yessenfali-d umsawal lqareḥ n umejjay i izedyen ul-is, d tmuyli n yemma-s yerfan acku ur inuda ara ad yefhem taḥkayt-is.

« Tifelwin, ttemsawalent s uqraḥ d wurfan. Yexled lemraṛ d reffu deg wallay n umejjay i ttraḡun yimuḍan d yifremliyen. »¹³⁴.

Yezra umsawal lihala ideg yella umejjay, yezra ihulfan-is ugar n wayen iten-yessen netta, ad naf amsawal amzun igellem-d amebbar-nni yettemebbar umejjay gar-as d ccfawat-is, yezra belli yettidir ussan ččuren d terzeg, ul-is yezdey-it lemraṛ.

« Rran-t-id leḥyuḍ n usmekti; netta, yettazzal, ccfawat rewmlent fell-as. Ggent tyemmar. Yal tiymert, ma mačči d ifri yettakken i yiyzer azraraf, ideg tewwet themmalt n usmekti, d lemraṛ imirzig i d-yettalin deg wanu n terwiḥt...ma mačči d lemraṛ-nni imirzig, d aqlileḥ yettawin anzi yer tfenda n ufsax d temlelay»¹³⁵.

Amsawal yezra ula dayen i iceddin yef umuḍin, yezra belli yella win it-yewten. Akken i d-yessenfali ula d ihulfan n uqraḥ n tfekka n umuḍin s ssebba n waṭṭan n lkunšir.

« Amuḍin, d amuḍin, ma d ddwa tban am tafrara yettruzun timdellas n yid. Tiyita, wwten-t, ur teḥnit teymert i t-yurḡan ass-nni...yebna fell-as. Amqennin n kunšir itett deg tfekka-s...leslak d calwaw...d azaylal...yezra-t. Yeggul ar d yebdu d wayen akk i as-d-iḥettem unsay akken ad yili d netta...yeggul ar d yili kan d iman-is akken yebya netta. Yugi ad d-yemmekti...»¹³⁶.

IV. Tamuyli tasiwiant

Yefka-d umsawal tamuyli-ines yef tewriqin n teḥkayt-nni belli d amennuy gar Imektub d lebyi.

¹³³Salhi Mohend Akli, op.cit,p.69.

¹³⁴ Ibid,p.73.

¹³⁵ Ibid,p.74.

¹³⁶ Ibid,p.75.

« *Tiwriqin n teḥkayt-agi, d amennuy gar lmektub d lebyi n umdan; wa yekkat ad yeyleb wayeḍ...ttemqabalen akken i tettqabal tmeṭṭut d takna-s; d ddkir d wuzzal, yal yiwet deg-sent tebya ad yili d ddkir, yer-s ad tawi argaz.* ».¹³⁷

Yefka-d umsawal array-is yef tatut d tkatut belli d takniwin, amzun yeqqar-d ma yella tecfiḍ i wayen ieeddan ad tettwaqarheḍ, ma ur tecfiḍ ara yal ass d amennuy d yiman-ik yef ccfawat-ik iruḥen.

« *Tatut d tkatut d takniwin. Tatut d udem ur nettsetḥi ; ur t-id-tettali tezwey. Tessenfal yer tmurt n tewrey n buseṭṭaf-nni itetten tafekka si dixel.* »¹³⁸

Amsawal Ikenna aqraḥ n waṭṭan n lkunṣir yer tsuqas n yizrem.

« *Aṭṭan-is, amqennin-nni, d tisuqqas n uzrem immenneḍ i umi dreylent wallen. Ma d tisuqqas-nni nniḍen d tuqqsiwin n tyirdemt yerkan takatut-ines i tekbel tatut am buberrak. Tafekka tulwa, tarwiḥt teeya.*».¹³⁹

Yefka-d umsawal aniri tidmi-s yef tsusmi ad t-naf yenna-d belli tasusmi d tin qerriḥen, akken itt-icuba ula yer waggur n yir lfal.

« *Ziy tasusmi tqerreḥ. Mi ara as-dehnen axsay i tmuyli, yettlal yilled. Am waggur n yir lfal. Tfessex ccbaha-nni, tettuyal tiṭ d iṣzer...imeṭṭi d ublaḍ di tikli ttilmawin, wa yettwexxir wa, wa iremmel i wa.*».¹⁴⁰

Yefka-d umsawal tamuṣli-ines yef tudert n umdan s usenned yer teḥkayt n umuḍin yettnayen d waṭṭan ur nḥellu, yerna yettnay d tkatut-is i as-iruḥen. Yessebgen-d umsawal leṣnaf n yemdanen d wamek i fernen ad arun tudert-nsen.

« *Ziyen, tudert n umdan d tazmamt. Ussan-is d tiwriqin. Eedlen akk yimdanen deg wannect-a mxalafen kan di tira n tewriqin...yal yiwen amek i tt-iwala. Kra, wekklen tira n tudert-nsen i wissen, akken i d-tusa akken kan i as-ilaq. Kra, semman-tt yer ufus uffir yellan uqbel talalit; lulen-d glan-d s tira-nsen di twenza; tizmamin n tudert-nsen mmdent mi ttimyurent tdisa n tyemmatin.*».¹⁴¹

Yefka-d umyaru tamuṣli-ines yef leḥzen. Ad t-naf yenna-d belli leḥzen yes ma ahat ur t-yettwali ara umdan maca iḥuran-is lqayet, d lqareḥ ur tezmireḍ ara ad t-waliḍ.

¹³⁷ Salhi Mohend Akli, op.cit.,p.17.

¹³⁸ Ibid,p.38.

¹³⁹ Ibid, p.39.

¹⁴⁰ Ibid,p.52.

¹⁴¹ Ibid,p.55.

« Zzeef yettakk-d leḥzen. Leḥzen d tisfi yekkaten amdan anda akken ur yettawed ufus yeslufuyen. Mi ara yemlil zzeef d leḥzen, ttugumen yimeslayen. Izuran n zzeef lqayit; ttayen ula deg wakal yeyleb yijdi. Izuran n leḥzen, kkatn deg wakal n terwiḥt; ttayen mi ara qqnen yifassen lhenni». ¹⁴²

Yefka-d umsawal tamuḥli-ines yef wamek i tettwali tmetti tayri mi ara d-yeglu s uleqqaq, d wamek i as-tefka tmetti isem.

« Di taddart, llan wid i as-iseṣman: “Mmi-s n tyamadṭ”. Tayalaḍt, tetteṣṣer ul-awen yemḥemmalen, at tdukam ččurent d tidi. Ma di tayri-nseṣ, ilul-d uleqqaq, tettuyal tyalaḍt d inigi yef temlilt tuffirt. Tettuyal d reggmat. Tettuyal temmal. D awal n tjemmuyae...d awal yuzzlen». ¹⁴³

Amsawal yefka-d array-is, anda ad t-naf yessarwes gar umejjay d umuḍin, yefka-d tamuḥli-ines yef wacu i yettnadi yal yiwen deg-sen, amejjay yettnadi izuran-is, ma d amuḍin yettnay d yiman-is, ur yebyi ad yuḥal yer ccfawat-is n zik.

« Am umuḍin am umejjay, yal yiwen asafar-ines. Yiwen yettnadi yef izuran n ccfwat ara as-d-yesfahmen timlelay idehnen ussan-is. Yiwen, yettnay d yiman-is akken ad yebḍu d wayen it-yerran d netta am wiyed, yessaram ad ileqqem i wayen i as-d-yeqqimen akken ad yettu». ¹⁴⁴.

Amsawal yefka-d array-is yef yimeḥri anda ara naf yessarwes-it yer umejjay.

« Ameyri am umejjay i d-yeslawayen tarwiḥt seg tarwiḥt. Amsezyen am umejjay-nni yettcellihen amettan (tikwal, d aftak i t-ifettek) akken ad izer ssebba n tmettant-is. Mi i yekfa, ad d-asen wid ara t-yawin ad meḍlen; ad t-kksen seg lekwayed. Amsezyan, yettani amek i yella uḍris d wacu i as-yefkan udem.». ¹⁴⁵

V. Tiwuriwin n umsawal

V.1. Tawuri tasiwlan

Akken i d-nenna deg uḥric n tezri tawuri tasiwlan d nettat i yesselḥayen tasiwelt n teḥkayt.

¹⁴² Salhi Mohend Akli, op.cit, p.56.

¹⁴³ Ibid, p.70.

¹⁴⁴ Ibid, p.78.

¹⁴⁵ Ibid,p.88.

Tasiwelt n teḥkayt deg wungal Tiṭ d yilled yella-d yef krad n teḥkayin tin umuḍin yettemeabbaren d waṭtan d tin n umejjay yettnayen d ccfawat, d uselmad-nni yeqqaren tiwriqin i d-yessekcamen iman-is d awadem deg teḥkayt.

Md1:

« *Aḥal d abrid i d-mektey taḥkayt-nni n umeksa d uqjun-is. Yeḥka-ay-tt-id yiwen n umyar asmi nella d arrac. Yal yiwen deg-nney amek i as-yesla. Llan ula d wid ur as-nefki tamezzuyt. Netta, iḥekku, nitni, yal yiwen anidz isewwaq. Ass-nni, cfiy fell-as, mennay ad iliy d ameksa iseddayen taqedḍeit-ines akken i as-yehwa*». ¹⁴⁶

Md2:

« *Win i as-d-yettaran ṣṣifa-s akin i lemri, la as-d-yeqqar: « Mačči d win i d udem-iw, thecmed-iyi...tettaraḍ-iyi d wayeḍ*». ¹⁴⁷ Amsawal yetṭef tamlellit, yettili d amsawal akken yettili d amsiwel.

V.2. Tawuri n uwelleh

D tawuri anda amsawal yettaeraḍ ad d-yejbed lwelha n yimeyri.

V.3. Tawuri n teywalt

D tawuri anda amsawal yessentaq-d iwudam akken ad d-alsen ayen iderrun yid-sen, amzun yettak-asen rruḥ.

«- Amek a Duktur?

- Wtet-as tisegnit n “Tupalgi”.
- Ad as-nbeddel taggayt a Duktur ney am wussan yezrin kan?
- Ddurt ixuss-itt yiwen wass a Duktur. D afremli-nni ameqqran i as-d-yerran awal; netta seg sin-nni yellan di tama tazelmaḍt. » ¹⁴⁸ Tella-d taywelt gar umejjay yefremliyen yef liḥala n umuḍin.

« - Aqraḥ n tikkelt-agi, ad d-iniy izad yef win n ddurt yezrin, ney d acu tennam?

- Izad a Duktur, i as-yenna ufremli i qerben yer tṭaq.
- Iriran ur d-yettara ara?
- Xaṭi a Duktur?

¹⁴⁶ Salhi Mohend Akli, op.cit,p.33.

¹⁴⁷ Ibid, p.35.

¹⁴⁸ Ibid.p.40.

- Taεbbudt-is teqqur, ney...? Tella-d teywelt yef liḥala n umuḍin gar umejjay d yifremliyen.

«- A tamasiwt!!! D acu i txeddmed akka?

- Ayen ilaḡen ad t-xedmey. Terra-as awal mebla ma tmuqqel yer tama-s.

- Amek !!!

- Ayen ilaḡen ad t-xedmey. Tules-as i wayen i as-tenna yakan, allen-is ttafarent tafenda n tewriqin imebruzwaæen di texxamt n umuḍin...»¹⁴⁹. Amsawal yessenteq-d iwudam n teḥkayt-is, anda i d-yella udiwenni gar tefremlit ijemmaæen tiwriqin d umejjay ur nefhim ara wara. Ad t-naf yesseqasy-itt d acu ara t-xeddem.

« *Tyedrem-iyi deg uleqqaq, ur twalam s imawlan, ur tḥezbem i yidammen, ur d-tecliæem deg yinnan.*

- *Nniy-am...zall tiẓilla-inem teqqimed a xalti...ulac lebyi n umdan deg wayen iserfayen Rebbi d Nnbi d tikli n yimezwura.* »¹⁵⁰. Yella-d udiwenni gar yemma-s n umuḍin d bučammar-nni anda ara tt-naf tettlumut yef wacu i as-xedmen i mmi-s, ma d netta amzun akken ur yexdim kra n txeṣṣart, yeqqar-as belli ilaḡ ad d-telhu kan deg tzallit-is.

V.4. Tawuri n ujerreb

D tin i d-yettbanen mi ara yeereḍ umsawal ad d-yessenfali afrayen-is aya ahat i d-yeslalayen assay gar-as d teḥkayt.

Md1:

Yettaeraḍ umsawal i yellan d aselmad n tseddawit ad d-yesslal assay gar-as d yimeyri, acku ad t-naf yettaeraḍ ad d-yessenfali ayen yellan deg wafrayen-is. Yessawal-d umsawal-d taḥkayt n umeksa.

« *Tayuri, tselmed-iyi ad zrey ayen yeffren deg-i, ad dilley fell-as am umdan yufan ayen yef yettnadi.*».¹⁵¹

V.5. Tawuri tasnaktant

D tawuri anda amsawal yessefham-d kra n temsal yef leḥsab n tmusniwin-is netta.

Md1:

¹⁴⁹ Salhi Mohend Akli, op.cit, p.43.

¹⁵⁰ Ibid, p.111.

¹⁵¹ Ibid, p.23.

Amsawal yessefham-d tamsalt n umuđin yef lehşab n tmusiwin-is netta, anda ad t-naf icuba aţan n lkunşir d tkatut n umuđin iruhen yer uzaylal d tmara.

« *Yexleđ uzaylal d tmara. Mi ara yexleđ uzaylal d tmara, yettseggix ubrid yessuffuyen. Tettawi tettara am tin yettffen am tin yettffen addud. Tebdeđ sdat-s; tiğ yer daxel, tiğ yer tama n ttaq yessuffuyen tamuyli akin yer udarar yeqqnen tacacit tamellalt (tummes s tezwey n yijdi s ways i d-yegla wađu i d-yulin seg tnezruft ussan-nni)*¹⁵².

IV. Iswiren n umsawal

IV.1. Extradiégétique-hétérodiégétique: amsawal di tfesna tamezwarut yettawi-d taħkayt ideg ur yelli ara.

Amsawal yewwi-d taħkayt ideg ur yelli ara netta d awadem. Md: «*Yef ukersi, yessers iman-is...ifassen-is ttfen aqerruy-is, tikkelt yef lehşak-is, tikkelt yef yimezzuyen-i. Tamuyli-s tennemđer akin i tfelwin i ielqen yef lhiđ. Tin n Edward Munc d Mhemmed Isyaxem.*»¹⁵³
Amsawal yettawi-d taħkayt n umejjay i yewwi xali-s yer Fransa acku d mmi-s n tyalađt, amejjay yes akken ur yezri ara taħkayt n yemma-s, maca tezga tbedd-as-d deg targit, amzun akken terfa fell-as, Tifelwin n Edward Munc d Mhemmed Isyaxem ssenfalayent-d taħkayt n umejjay yettwaqarhen.

Ihekku-d umsawal taħkayt n umuđin amek yettnay d takatut-is d tatut-is, amek ibedden fell-as yifremliyen deg şşbiţer, ttaerađen ad as-fken afus n talelt. « *Tıbbib d yifremliyen, ur stehzan ara deg-s. Rran-t d aybel-nsen, şşbeğ meddi yur-s; ddwawi ur ğğin ara; radyuwat, nitni fell-as eezzen...ur tettağğan halama tefka tfekka mayna*».¹⁵⁴

IV.2. Inradiégétique-homodiégétique: deg tfesna tis snat yettales-d umsawal taħkayt-ines.

Amsawal deg wungal *Tiğ d yilled*, *Ayen i d-qqarent tewriqin* yettales-d deg kra n yihricen taħkayt-is netta s timmad-is, amuđin d uselmad ssawalen-d taħkayt-nsen iman-nsen.

¹⁵² Salhi Mohend Akli, op.cit, p.77.

¹⁵³ Ibid,p.72.

¹⁵⁴ Ibid, p.98.

Amuḍin iḥekku-d ama yef waṭṭan i yuyen tafekka-s ama yef waṭṭan i yuyen tarwiḥt-is. « *Nekk d uqraḥ d tamussni taqdimt. Aqraḥ n waṭṭan nnumey-t seg wasmi i d-yufa miḥlal di tfekkaw; yas tuyal-as d annar ideg yezga yesserwat, ufiy-as abrid amek ara t-zuzney*». ¹⁵⁵

Akken ad t-naf iḥekku-d deg kra n tewriqin yef temddakkelt-is, uqbel ad tt-yettu ad astruḥ tkatut-ines. « *Ayen berriqed a yiḍ? Akka i tt-ufiy tseqsay. Yezga usteqsi. Tezga tririt tessefsay asteqsi. Nudey deg tebrek n yiḍ ma yella kra ara afey. Ufiy id i t-icebḥen d tebrek-ines, ufiy deg yiḍ tæmmer targit, ufiy d id i tyelleb tafrara, ufiy deg yiḍ i tettey æwin-nni i ttawiy. Ha-t-a ayen berrik yiḍ. Tebrek n yiḍ ur telli dayen urn elhi skud ad d-tesmektay tebrek n timmi mm-tmuyli-nni (wissen ma tecfid fell-as asmi i nwekkel tismejgar). Ney ala?* ». ¹⁵⁶

Taggrayt

Seg teṣleḍt n tsiwelt deg wungal *Tiṭ d yilled*, ayen i d-qqarent tewriqin n Salhi Mohend Akli, nufa-d belli yella-d usemres akk leṣnaf n umsawal, ama d amsawal aniri, agensay, awadem; akken i d-nufa amsiwel yettuqet deg wungal-aki. Ma yella d aḥeṣṣen ad d-naf yettuqet uḥeṣṣen agensay d uḥeṣṣen ilem, ma yella d aḥeṣṣen aniri yella-d usemres-ines maca maci s waṭas, akken i d-tettili tmuyli n umsawal yal tikkelt, acku yal tikkelt yettak-d azyan deg teḥkayt. Ma yella deg wayen yeenan tiwuriwin ad d-naf tettuqet n twuri n tywelt...nufa-d deg teḥkayt-agi sin yiswiren n umsawal Extradiégétique-hétérodiégétique d umsawal Inradiégétique-homodiégétique.

¹⁵⁵ Salhi Mohend Akli, op.cit, p.12.

¹⁵⁶ Ibid, p.101.

Taggrayt tamatut

Taggrayt tamatut

Taggrayt tamatut

Tazrawt-ntey tella-d yef teşleđt n tsiwelt deg yiwen n wungal amaynut i d-yefyen deg useggas 2022, ulac kra n tezrawt i yettwaxedmen fell-as ar ass-a, nekkenti neeređ nessares afus yef wayen akk i d-tewwi teħkayt n wungal-agi.

Deg yixef-ntey amezwaru nessawed nefka-d tabadut n snat n tmiđranin yesean azal deg tsekla, tamezwarut d tasensiwelt i d-nesbadu elahsab n yimnadiyen d yinagmayen aya yessawed-ay yer wayen iyef tebna tmiđrant-agi, amezwaru d ullis i yellan d aferdis agejdan, akken i d-nefk ula dayen iyef yeddes wullis-agi, nesbadu-d tagzemt, tigawt, takerrist...nuyal nesbadu-d tamiđrant tis snat i yellan d tasiwelt, akken i d-nefka ula d leşnaf-is amsawal d umsiwel, akken i d-nefka leşnaf n umsawal ama d amsawal aniri, amsawal agensay, amsawal awadem, aya i ay-yeđđan ad d-nesbadu amek i d-tettas twuri n umsawal, nuyal nefka-d tawuri n wakud d leşnaf-is ama d akud agensay ney akud aniri, akken i d-nefka tabadut n wadeg d uqlam aya yessawed-ay nefka-d leşnaf n uqlam aglam n ttiβia, aglam n tfekka, aglam n yiselsa d uqlam n wadeg, akken i d-nesbadu awadem d leşnaf-is; awadem agejdan d ismawanen, akken i d-nesbadu azenziy amesgan, akken i d-nesbadu tarrayt n Gerard Genette.

Deg yixef wis sin n tezrawt-ntey i yellan yef teşleđt n tsiwetl deg wungal “Tiđ d yilled, ayen i d-qqarent tewriqin, nexdem taşleđt n umsawal deg wungal-agi aya yessawed-ay nufa-d belli amyar u yessemmres akk leşnaf n umsawal deg wungal-is ama d amsawal aniri ney awadem ney amsawal agensay, ladya amsawal awadem ad t-naf yettuqet deg atas deg wungal-agi, amyar u ikeččem iteffey gar yimsawalen-agi yal tikkelt anwa ara d-yebder, akken nexdem taşleđt n uheşşen deg wungal-agi aya yessawed-ay nufa-d belli yella-d usemmres akk leşnaf n uheşşen akken ma llan acu kan yettuqet uheşşen ilem acku ttiqtan yiħulfan, akken id-tettili tuyalin yer deffir seg umyar u, akken i nexdem taşleđt i tmuyl n umsawal deg teħkayt anda i d-nufa belli amsawal yettak-d atas array-is akken ixeddem ula d azyan tikwal, akken i nexdem taşleđt i yiswiren n umsawal aya yeđđga-ay nufa-d sin yiswiren deg wungal-agi Extradiegétique-hétérodiegétique d umsawal Inradiégétique-homodiégétique.

S umata ungal-agi d win i d-yewwin amaynut deg lebni-ines, yemgarad yef wungalen i nennum neqqar, d win ur yettnadin ara yef waħraz n ccfawat d leewayed maca yekkat yef tlelli n yiman.

Nessaram ad d-ilint tezrawin atas yef wungal-agi acku s tidet d amesbayur seg yal tama, deg yisental yemxalafen ama d awadem ney d tasugent...

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Tiybula:

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Timerna

Adiwenni d Salhi Mohend Akli yef 11 :27 :20, 21/02/2023

1. Melmi ilul Mass Salhi ?

- Luley deg Uqbu di 1969, dina i d-krey, iyriy armi d akayad n Lbak deg 1988 kecmeɣ yer tseddawit n Lezzayer, ɣriy dina 4 n yiseggasen deg Dali Brahim, ɣriy ayen yeenan timusniwin, tamkarɗit, isalen yeenan leqraya.

2. Melmi i d-tfuked leqraya?

- Fukey-d deg 1992 usiy-d yer da-agi ar Tizi-Wezzu, seeday lmagister n tmaziyt, iwwiɣ-t-id, ɣriy aseggas uɣaley xedmeɣ, qqareɣ, xedmeɣ deg temkarɗit-agi tagejdant n tseddawit, alami d 1997 kfiy lmagister, uɣaley d Ccix da-agi deg 25/10/1997. Seg yimir aqli da-agi, kemley ducura. Kfiy deg 2007 akk d (la bilitation universitaire 2001), deg 7/2016 uɣaley Professeur. Seyrey seg 1997 armi d ass-a.

3. Amek ik-id-tusa tikti ad taruɗ ungal tiɗ d yilled?

- Tamsalt-agi n tira seg zik i ttaruɣ, ayen d-iaeddant seg uqerruy-iw, ihulfan-iw, lameena i yiman-iw kan, ur d-qsideɣ ara ad d-sufyeɣ. Asmi ɣareɣ deg tsenawit deg (cem) ttaruɣ s teqbaylit s taerabt, ciɗuɗ s tefransist, meena seg wasmi kecmeɣ yer tseddawit n Lezzayer uɣaley qqareɣ atas s tefransist seg wasmi kecmeɣ yer da-agi d axeddam, uɣaley qqareɣ atas s teqbaylit, ttwaliɣ ayen i d-yettefyeɣ. Tikti-agi deg yiseggasen imezwura n 2000 uqbel akka ciɗuɗ yella wayen uriɣ deg wungal seg zik eawdeɣ-as tira, sedday-t-id deg wungal-agi asmi i d-iban akka-agi, yezmer ad yemmed ad yuɣal d unagl, acku tikti tamenzut ulac tikti-agi n wungal d tira kan, ad aruɣ kan almi yettband akka ciɗuɗ, fkiy-as udem-agi n wungal, eɗley ciɗuɗ deg tira seg-s, maci d tamsalt yusa-d yuere deg tira, nekk akken tezramt, tefreq lxedma-inu ussan d inadiyen...akka diyen sufyeɣ-d idlisen nniɗen, akka tura waɗed n 9 ney 8 n yidlisen, tefreq lxedma-inu xedmeɣ ciɗ akka, ciɗ akka, imi wina ur iban ara akka-agi ruheɣ-as s leeqel, ttaruɣ ungal-agi deg lawan n usteefu, deg 2008 eeday i tikti-nni ad d-yeffey d lhaɣa, deg 2007 i kfiy duktura byiy ad staefuy rriy-tt i leqraya akked tira-agi, yal tikelt ad fukey lhaɣa yessaeyayen, ad staefuy seg leqraya akked tira. 2011 lliy deg Fransa deg wass d lxedma deg (bureau) azal n 6 wagguren dihin, mi d-fyeɣ deg uxeddim ad aruɣ. Armi d ussan-agi n ukman, dina uriɣ deg-s atas waɗdi kan, lhiy-d deg-s kfiy-t, 2019 d aseggem kan i tt-seggimeɣ deg-s.

4. Ayen akk yellan dixel n wungal-agi d asugen ?

- Ayen akk yellan dixel n wungal-agi d asugen, d timsal byiy ad d-mmeslayey fell-asant, timsal-agi n umdan, yella wayen i neac d wayen nwala.

5. D acu-t unamek n uzwel n wungal-agi ?
 - Azwel tiṭ d yilled, d amean, tiṭ d tamuḡli, d awali, lmeena-s ilaq ad teffey, ulac zzerb ad t-id-yerren, tiṭ tuḡwaḡ abrirah tuḡwaḡ awali, ileḍ d aqlileḡ, ur yessufuy ara tamuḡli.
6. Amek tga tsiwelt deg wungal-ik?
 - Tecbek acku llant tlata n teḡkayin.
7. Aḡal teqqimeḍ deg tira n wungal-agi?
 - Qqimey waḡed n 20 n yiseggasen deg tira-ines. Taḡkayt tamezwarut d tina n umuḍin, lḡunt akken akken ieeṭtel deg tira acku ur t-id-aeniḡ ara, iyawel deg tuffya, asmi itefkiḡ ad teyren nnan-iyi-d ilaq ad d-yeffey, yiwen yenna-d atan ufiḡ-ak-d l'éditeur maci d nekk i inudan fell-as.
8. D acu-t tamuḡli-inek tasiwlan ?
 - Maci d nekk i d-yessawalen daxel, tikelt d amuḍin, tikelt d tafremlit-nni, tikkelt d Ṭawes, tikkelt d winna yeqqaren akken tiwriḡin-nni.
9. Idlisen akk i turid ?
 - Llan akk deg l'internet.

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