

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



UƐƐun n umseɗfer :
UƐƐun n usnay :

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

TAYULT : Tutlayt d yidles amaziƐ
TAFERNA : Tasekla tamaziƐt tasugnant

ASENTEL :

**Tadyizt n tesselbi deg Wungal *Tamacahut taneggarut*
n Lynda Koudache.**

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I watmaten-iw : Mounir, Massinissa, Yougourten d Mokrane .

I yessetma : Chrifa, Celia d takniwt-iw Lysa.

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Nina

Abuddu

Ad buddey leqdic-a:

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Hanane

Tazwart tamatut

Tazwart tamatut

Tasekla taqbaylit, tædda-d seg snat n talliyin, tallit tamenzut d timawit, anda tasekla tedder yef cfawat, tlehhu seg yimi yer umezzuy. Seg tewsat-in, ad d-nebder: Timucuha, inzan, timseeraq, tamedyazt, atg. Ma yella d tis snat, d tirawit. Deg-s, bdan jerrden medden yef lkayed idrisen-nni d-yettwannan, i wakken ad ten-id-ssuksen seg tatut wa ad ssehbiyen yef tsekla taqbaylit. Deg-s, nnulfant-d kra n tewsat-in d timaynutin ur nelli ara yakan, seg-sent: amezgun, tullist, ungal, atg. Deg-sent ttawin-d yimura s tuget yef temsal yeenan timetti tamirant am tmagit, azyan n tmetti, atg.

Tasekla taqbaylit tennerna s tira. Tuyal, tessewsee deg yisental i yef d-tettawi. Seg yisental-a imaynuten, tella “tisselbi”. Tamidrart n tisselbi, deg umaçal, tettwassen seg teglest, seg uqbel talalit n sidna Eissa, maca yeweer usbadu-ines, imi tesa atas n yinumak, ttemgaraden seg tmetti yer tayed, seg tallit yer tayed. Xas yella umgired-agi, maca anamek mucaen n wawal “tisselbi”, d adfae n leeql¹.

Asentel n tisselbi, yesea amkan-is deg tsekla tagraylant, imi atas n yimura ama d igliziyen ney d ifrensisen i d-yewwin fell-as deg yidlisen. Adlis amenzu i deg d-iban usentel-agi *Le Roi Lear*, d tamezgunt i yura *Shakespeare* s teglizit. Yeffey-d deg 26 deg duğember 1606. Ma yella d ungal amezwaru, d *La folie Almayr: Histoire d'une rivière d'Orient*, yura-t *Joseph Conrad*, yessuffey-it-id deg useggas 1895². Yuyal, simmal yettnerni usentel-agi deg tsekla n umaçal, ttnernint ula d tizrawin i d-yettawin fell-as.

Ma yella nezzi yer usentel-agi deg tsekla taqbaylit, ad d-naf ur yettuqet ara atas deg tsekla tamensayt. Yettban-d kan deg kra n yinedruyen, werğin yelli d asentel agejdan n uđris s lekmal-is. Yettbin-d di tesrit tamensayt. Di tuget, yettuyal-d di taggara n tehkayt. Ad d-nekkes amedya seg teqsidt n *Eziz* d *Ezizu*³. Tban-d tisselbi n *Ezizu* mi yesla lexber n zzwağ n tin ihemmel *Ezizu*. Tikwal, tettban-d tisselbi deg tmucuha. D amedya, deg tmacahut n *Beleejut*, iban-d mi tuyal *Tteryel* d tameslubt.

Maca, deg tsekla taqbaylit tatrart, yufrar-d usentel-a almi yettef amđiq agejdan deg yidrisen, iban-d deg tmedyazt n *Muhyia* deg usefru “ur heqqret ara”. Yuyal-d s wačas deg wungal am *Nnig usennan* n *Buelam Rabia* i d-ihekkun yef yiwen n yilemzi isem-is *Yidir* iruhen ad

¹Madeleine Rolle-Boumlie, «La folie dans la littérature», n° 91, septembre 2015, [en ligne]. URL : <http://www.auxpetitsmots.com/2016/09/description-psychologique-personnage/>. Consulté le : 20 aout 2023

²Ibid.

³Deg teqsidt n *Eziz* d *Ezizu*, tisselbi ur telli ara d asentel agejdan, maca tban-d akken ad d-teglem lhala n uwadem agejdan *Eziz* deg taggara n tehkayt.

yelmed deg tseddawit n Lezzayer maca, ur teffiy ara fella-as tudert-nni, yuḡal-d yer taddart-is “*Luḡa izewwaḡen*”, yufa-d imezday-is tkecem-iten teḡraymit, leḡhun yef uḡebud, ttun aḡar-nsen d wansayen n lejdud, dayan i yeṡṡawḡen *Yidir* ad yeḡzel iman-is, yerra tisit d tira yer yidis-ines, yettaru yef tmetti d wayen i d-yessugun, aybel n tira n wungal-is qrib i t-yessleb. Ungal wis sin *Kawiṡu* n *Murad Zimu*, yewwi-d yef sin n yimeddukakal *Yuḡef* d *Sliman* iwumi qqaren *Kawiṡu*. *Yuḡef* yeḡred yef *Sliman* ad yexdem asaru i tudert-is. Asaru-agi yewwi aḡas n warazen, maḡna lferḡ ur idum ara i *Yuḡef* imi ameddakel-is *Akli* ikellex-as, yeḡḡa-t istenya yef lekwayeḡ. Yessaweḡ-it yer ccree, mi yesla *Wakli* yexdem ttiḡad iwakken ad frun ugur. Maḡna yeḡra-d ayen yef ur bnin ara, *Akli* yers si tkeḡrust, zzin-as-d aḡas n yiḡan. Mi yesla *Yuḡef* i ṡṡut-nni yugad yerwel. Tadyant-a tesgugem-it, wwin-t yer Sbiṡar n yimeslab di Fransa. Ulac d acu ur s-xdimen maca yugi ad d-yenteḡ. Almi yehḡer d *Sliman* seg mi i as-yesla, yenteḡ-d yehla, yuḡal yer tmurt-is.

Iban-d dayan deg wungal *Tamacahut taneggarut* n *Lynda Koudache*⁴. Tura deg-s yef tmeṡṡut taqbaylit d wazal-is deg tmetti-nney. Xas ulamma asentel-is agejdan d tameṡṡut maca ṡuza isental wiyad, seg-sen tissesbi.

Tamukrist

Tadyizt d tayult di tussna n tsekla, tettawi-d yef lewṡayef n uḡris aseklan akken yebyu yili, ama deg ayen yeenan tamsalt n tewsit n tsekla, ama d lebni n uḡris s timmad-is⁵. Deg wungal *Tamacahut taneggarut*, asentel n tissesbi ur d-iban ara kan deg yinedruyen n teḡkayt, imi imessel ula d iferdisen iḡef yebna wungal-agi seg-sen: awadem, tasiwelt ula d tutlayt. Am yal anadi, ilaq ad yeseu asteḡsi agejdan iḡef ara ibedd. Ihi, deg umahil-a, ad d-nwali amek i d-yettban usentel n tissesbi deg uḡris-a ama seg tama n talya am d agbur? Nefren asentel “Tadyizt n tissesbi deg ungal *Tamacahut taneggarut*”, imi d amaynut ulac leḡdic fell-as deg tmaziṡt. Xas ulamma aḡas n tezrawin⁶ yettwaxedmen yef wungal-a, mgaradent tarrayin n tesleḡt i as-ggan, maca ulac win yerran lwelha-s yer usentel n tissesbi i d-ibanen deg-s. Iswi-

⁴Tamarut-agi, d tameṡṡut taqbaylit tamezwarut i yuran ungal s teqbaylit deg usegga 2009 i wumi temma *Aecciw n tmes*. Tura dayan amud n yisefra s tefransist deg usegga 2003. Deg usegga 2016, tessuffey-d ungal-is aneggaru *Tamacahut taneggarut*, i yewwin araz n *Assia Djebbar*.

⁵Mohand Akli Salhi, *Asegzawal amezzyan n tsekla*, Tizi-ouzou, l'ODYSSEE, 2011.sb.47.

⁶Dawiya Boudjrida & Saada Smaili, *Tasiwelt deg ungal tamacahut taneggarut*, mḡmoire de master, Bouira, 2016.

Fariza Benmeziane, *Tasuntint deg wungal tamacahut taneggarut*, mḡmoire de master, Bḡjaia, 2016.

mney, ad d-nbeyyen, asentel n tisselbi deg tsekla taqbaylit ur d-yettban ara kan deg ugbur n uđris, maca yekcem deg tedyizt n yiđrisen.

Turdiwin

- Asentel n tisselbi, ur d-yettbban ara deg ugbur kan n uđris, ahat yettban-d ula deg talya n wungal-agi.
- Asentel n tisselbi, yerza timetti. Taneggalt, tessaram ad tbeddel tamuylı n medden yer umeslub.

Agzul n teħkayt

Cabħa d yiwet n tlemzıt i iεacen lemrar seg wass amenzu n tudert-is. Tenεel yemma-s tadist-is, imi tella tettinit yef temyart-is i yesεeddān deg-s lbatel. Tsemma-tt fell-as iwakken ur tettiħnin ara tasa-s yur-s. Terra-tt amzun d taεdawt-is, tezga tekkat-itt. Tettekes-as talqimt, tettlaqab-itt s *Ĉawri*. Tufrrar-d *Cabħa* deg yiwet n twacult ixulfen tiyađ imi tħuza-ten deewessu, iεegallen-is mfarāqen, yal yiwen anda i d-yegra. Baba-s yennejla seg uxxam, yuy abrid n tisselbi ur yezri ara anda i ttemseđwayent, ma d gma-s yenfa. Weltma-s, terwel seg uxxam akked win i tħemmel ass n lħenni-s. Teggra-d *Cabħa* d *Ṭawes*. Tessefreq gar-asant yemma-tsent: tamazuđt, tettbudu-tt ma d *Cabħa*, tetteħqar-itt.

Tessekcem *Xelluġa*, yelli-s *Cabħa* yer uyerbaz iwakken ad tenħel yef weltma-s *Ṭawes*. *Cabħa* tumer, ad telmed, tufrrar-d gar tezya-s, tezwer. Ma d weltma-s *Ṭawes*, ur teħric ara, yergel lmuħ-is. Si tismin d dđyel d uħernun i tesaε yemma-s yer *Cabħa*, teħbes-itent-id i snat seg uyerbaz. Sakin, tuyal-d *Cabħa* yer wussan-is iberkanen deg uxxam-nsen. Tuyal tettemlili tamedakkelt-is *Đawiya* deg wayla n *Ĉilmum*, tettawi-as-d tizmamin akken ad telmed.

Zrin wussan, *Xelluġa* tseyyef yef *Cabħa* zzwaġ d *Leerbi bu-umendayer*. Di taggara, yerwel yeġġa-tt, tuyal-d yer uxxam-nsen. Teawed, tefka-tt i umyar *Lħaġ Saεid Nat Riđa*. Mi tewwed yer lεerc-nni, tewwet-itt lħejna, tufa-d iman-is gar smmus n takniwin. Eeddān kra n wagguren yekker trađ gar lεerc n lħaġ d lεerc niđen, tuyal-d s axxam-nsen s tadist, ur teqbil ara yemma-s. Tewwet nettat d temdakelt-is *Nna Hlıma* almi i as-tt-nyant. Akken tesla *Cabħa* lexber-nni teffey seg uxxam ur tefriř acemma, am tmeslubt i teqqaz deg yizekwān tettnadi yef yelli-s. Seg wasmi teqdee layas ur tt-tufi ara, teccelqef-itt tisselbi si lħafer-is. Tufa-d iman-is gar leħyuđ n Sbitar. Dinna anda d-templal yiwet n tmeslubt isem-is *Tajeġġigt*. Tuyal d tamedakkelt-is. Tesεedda yid-s ussan-is deg sbitar, yewwed-d lweqt teffey *Tjeġġigt*, ur tεetteł

ara *Cabħa* dya teffey ula d nettat deffir-s tuyal s axxam-nsen. Mi tewweđ, tewhem di liħala-nni n yemma-s, teġġa-tt tezmert. Aħšissef, iban-d yef wudem-is imi tendem akk yef lbatel i texdem deg-s maca ifut lħal, ula d yelli-s *Ṭawes* teffey-as abrid. Ma d *Cabħa*, tefren ad tkemmel ddunit-is akken tebya, ad teffey seg uxxam.

Yiwen n wass, *Cabħa* tleħħu gar tuddar tettawi-d icewwiqen almi tewweđ yer læerc n “wid ur nuksan”. Dinna anda i d-templal *Tajeġġigt* d waṭas n yimeslab seg-sen *Yidir*. D amussnaw yuran aṭas n yidlisen seg-sen “*Tamacahut Taneggarut*” mazal ur t-id-yessufey ara. Yuyal d aselmad n *Cabħa*. Yeħya-d asirem i as-teqdee yemma-s di temzi-s. Syin yer-s, *Yidir* tuyal-it-id tasselbi-s. Iæawed yekcem yer Sbiṭar n yimeslab anda yenya iman-is.

Æeddan wussan mbeed lmut n *Yidir*, *Cabħa* iwumi qqaren tucbiħt, tsuffey-d adlis-nni i d-yeġġa “*Tamacahut Taneggarut*”. Tuyal, d tamussnawt tettwassen gar medden s yicewwiqen-is.

Tarrayt n unadi

Tazrawt-nney, ad d-tawi yef tedyizt n tasselbi deg wungal *Tamacahut taneggarut* n *Lynda Koudache*. Leqdic-agi, ibedd yef krad n yixfawen. Ixef amenzu, d tadyizt n tasselbi deg tutlayt. Deg-s, ad nesleđ amawal d tefyar i tesseqdec tmarut akken ad d-beyyen tasselbi, d tugniwin uyanib i d-ibanen deg uđris. Sakin, ad yili wawal yef yinumak yemgaraden i-d-temmal tasselbi. Deg yixef wis sin, ad nesleđ isem, inaw d uġlam n yiwudam, imi iferdisen-a snekkden-d tasselbi n yal awadem deg uđris. Ma d ixef aneggaru, d win yerzan tasiwelt n usentel-a. Deg tazwara, ad yili wawal yef yisental yesean assay d tasselbi. Sakin ad nesleđ amek tedda tasselbi yef teyzi n wungal d yimsawalen i tt-id-yessawlen.

Ixef amezwaru:

Tadyizt n tesselbi deg tutlayt n *Tmacahut taneggarut*

Tazwart

Deg yixef amezwaru n tezrawt-nney, ad neered ad nexdem tasleđt n tutlayt deg wungal *Tamacahut taneggarut* n Lynda Koudache. Deg-s, ad nesleđ tutlayt n wungal-agi ama seg tama n umawal, ama seg tama n tefyar, ama seg tama n tugniwin uyanib. Iswi-nney, ad nessiweđ yer unamek n tisselbi deg uđris-agi acku, yuđal-d deg-s atas wawal-agi. Yal tikkelt, tettbeddil talya-s, yettbeddil ula d anamek i as-yettunefken deg uđris. Daymi ara neered, deg yixef-agi, ad nakez amek tessaweđ tmarut ad d-tbeyyen tisselbi deg tutlayt n wungal-is.

I.Tisselbi deg umawal

Yekka-d seg sleb, azar-is “SLB”. Yemmal-d timmuhbelt ney lehbal⁷. D awal yesean atas n yinumak. Yezmer ad ibeddel unamek-agi ilmend n usemres-ines deg tefyirt ney deg uđris. Akken diyen, tisselbi, teqqen yer wařas n tyula n tmussni am umezruy, tasnejya, tafelsuft, tasnimalt, tasenmetti. Yef waya, ur nezmir ara ad as-nefk yiwet kan n tbadut iřazen i yiman-is.

I.1.Aknawen n wawal tisselbi deg wungal *Tamacahut taneggarut*

Aknawen, d tagrumma n wawalen yezdi yiwen n unamek ney d yiwen n unamek i d-yemmalen sin ney ugar n wawalen. Deg wungal-agi, tameskart, tesseqdec atas n waknawen n wawal “tisselbi” akken ad d-tessenfali anamek-agi. D ayen ara nwali deg yimediyaten-agi i d-iteddun.

I.1.1.Ismawen

- **Tibbehbi**

Yekka-d seg umyag bbehbi, azar-is BHB⁸. D awal i d-yuřalen di kra n yiřricen n wungal-agi. Iřerra amđiq n tisselbi, seg tama n unamek. Ddeqs n wawalen i yettusmersen i usenfali n usentel-agi. Ad t-naf deg uřric “*Amrař n tmacahut*”, tebder-d *Cabřa awal* “tibbehbi” akken ad d-tessenfali liřala n tnefsit-ines, terna-as awal “Tafawet” i d-yemmalen tabeřnuqt i ttxiđin

⁷Jean-Marie Dallet, *Dictionnaire français-kabyle*, Paris, Selař, 1985, sb.107.

⁸« Tomber en enfance- radoté ». Jean-Marie Dallet, *Dictionnaire Kabyle-Français*, Paris, Selař, 1982 sb.15.

Ixef amezwaru: Tadyizt n tisselbi deg tutlayt n Tmacahut taneggarut

yef ucettid yeqqersen. Tessufey-d tanfalit “tafawet n tibbehbi” s wayes d-temmal taneftsit-is yettwayen seg tewser n wussan tedder deg temzi-s, imi terwa lhif. Tekker-d s tiyitiwin, txulef medden deg wamek tessedda temzi-s.

“Yunag leeqel-iw, anda i tenta, txerrez tfawet n tibbehbi di tnefsit-iw” (sb.49)

Deg uhric “*Gar lehyud n sbitar*”, iban-d wawal “tibbehbi” mi tettmeslay *Cabha* yef wayen tt-yessawden yer lihala-nni, ad tt-tecref tibbehbi, testeqsay ma d lmektub i d sseba-s ney d nettat i yuyalen ur tettmeyyiz ara gar lecyal.

“Yefsi cced n wallay-iw almi i tessuli tibbehbi lberj-is fell-i” (sb.201).

Iban-d dayen deg uzwel n uhric n “*Annar n tibbehbi*”. Yuqal-d s talya n umalay “abbehbi” i d-tenna yiwet n tmeslubi i wumi qqaren *Tajeğğigt* mi teqqar i tmeslab deg sbitar n yimeslab, ur ttethimt ara s ubbehbi-nkent, acku di tazwara tesa tamuqli yer tisselbi temgarad yef tin-nney. Yur-s ay-agi ur yelli d leib wala d ayen icemten. Tis snat, teered ad asent-tekkes tikerrist-nni i d-xelqen wid yeteeqqlen deg tnefsit n tmeslab s ulaqeb-nsent d usmejger i tent-smejjaren.

“Yurwamt anda i tettcekkilemt, i tetteyiqemt, i tesnehcamayemt abbehbi-nkent! Serhemt-as ad yili akken i as-d-yebbehenna...” (sb.233)

Syin yer-s, deg uhric “*Tuyalin yer ifut lhal*”, yuqal-d wawal “tibbehbi” snat n tikkal s snat n tyura, amayun “yebbehban” d yisem “tibbehbi”, i tessemres *Cabha* mi teddukel akked *Sliman* seg sbitar n yimeslab s axxam. Mmarden-asen deg ubrid sin n yimakaren, seg tuggdi-nni tessugen-d *Sliman* s tugniwin icemten. Tikkelt d wayzen, tikkelt tesseewaj-as akk şşura-s, tikkelt d ameslub i yeskecmen iman-is yer sbitar n yimeslab. Tanfalit “adu n tibbehbi” tebya ad d-tini yis-s belli tibbehbi i yettatfafen wid yeteeqlen, teğhed am wađu, tessefsad, maca ur tettdummu ara, tetteeddi.

“Zziy yer Sliman, sersey-d fell-as yiwet n tisselbi wehd-s, ur newwid d adu n tibbehbi n wid yeteeqlen, wala d abehri n leeqel n wid yebbehban”. (sb.240)

Deg uhric “*Timlilit d...*”, awadem *Cabha*, tefka i yiman-is semmus n wudmawen, yal udem acu i as-d-yeqqar. Amenzu, d bu-leeqel yexdan i tisselbi, yettnezzih i caba n tziri deg tlam. Wis sin, deg-s i d-tebder awal tibbehbi. D udem i yecca uhebber yef yimal. Wis krad, d udem i deg yexled leeqel d tisselbi, yettxemmim gar-as d yiman-is yef tisselbi i as-yuran deg twenza-s. Mayella d wis reba, tikkelt ad yettef tin leeqel, tikkelt tin n tisselbi. Yesmektay-as-d urfan d waktayen ur nelhi ara i ieddand fell-as. Ma d aneggaru d ilem, yexda i uxemmem, yeffey-iten akk.

“Tis snat, tesqaqay nnig-i, tewwi-d tibbehbi, testeemel twanes igenni, tedda-as di lebyi, segmi ur yufi ara iman-is, yečča-t lwehc n uhebber”. (sb.275)

Yuḡal-d dayen di taggara n uḡric, deg uḡris yura umussnaw *Yidir* i ideffeen leeqel-is di dra n tussna, imi yeḡmee ad ibeddel timetti deg tuqqna n tiṭ. Yeḡra-d d awhid, ulac win yessawḡen ad t-yefhem. Ay-agi i t-yeḡḡan ad yeḡḡery ayen akk yura, sakin yekcem yer sbitar n yimeslab. Din i yegga taggara i tudert-is, ufan deg leḡyub-is kra n tewreqtin i deg yura idrisen. Llan wid ur nettwafham ara acku yesxerbubec-iten, llan wid yettwafhamen. Yura-ten akken ad d-yessuffey ayen i t-iqerḡen, ad ibeyyen tamentilt n lmut-is. Deg tazwara n uḡris, ad d-naf isteḡsiyen yeḡ wayen i t-yessawḡen ad yesleb, maca mi ara nkemmel tayuri ad d-naf tiririt-ines yeḡ way-a. ḡas yezra d taruḡi n uqarru-nni i as-d-yewwin tibbehbi maca ur yezmir ara d yili akken niḡen, imi ur yuksan ara. Ay-agi ur t-yeḡrin ara s ufus-is. Mayella nuḡal s aseḡdec n wawal “tibbehbi”, ur d-yelli ara kan akka, maca yesea anamek-is, imi tesselbi tecreḡ leeqel deg umdan, trezzu yer wallay n win yetteeqqlen akken ad d-terr d ameslub.

“Limmer ur seiy ara leeqel, tili d acu ara d-yawin yur-i tibbehbi”. (sb.292)

- **Ameslub/ tameslubt**

D arbib i d-yekkan seg umyag “sleb”⁹. D isem i d-yemmalen amdan i tecref tesselbi. Di tuḡet, yettusemres i yiswi n ulaḡeb, ladya deg uḡric “*Zzwaḡ aherfuf*”. Tesseḡdec-it *Xelluḡa* i wakken ad tesserwes yelli-s *Cabḡa*, imi tt-twala thedder weḡd-s:

“A Čawri , mazal-ikem tettmeḡlayeḡ weḡd-m am tmeslubt ?” (sb.113)

Iban-d dayen wawal “tameslubt” deg uḡric “*Zzwaḡ bu-yebrajen*” mi tella *Xelluḡa* tettlaḡab yelli-s *Cabḡa* : “*tameslubt-agi yergel lmut-is, ala s tyitwin i tfehhem*”(sb.132). Syin yer-s, tesseḡdec-it temsawalt akken ad d-temmel lferḡ d tumert i tt-yetḡḡfen mi tesla lexber n tadist-is seg *Nna Ḥlima*. Ay-agi iban-d deg uḡric “*Tesselbi n tesselbi*”:

“Am tmeslubt i teffzey deg wawal i d-tebder Nna Ḥlima, ḡencey-t-id yer wul-iw” (sb.182).

Yuḡal-d dayen deg uḡric-agi, mi tella *Cabḡa* tettnadi gar temḡebrin yeḡ yelli-s yemmuten, iwala-tt yiwen n umsebrid iḡal-itt d iḡeckulen itxeddem, yesteḡsa-tt d acu txeddem gar yizekwani akka imir-a, terra-as-dbelli tettnadi yeḡ yelli-s yemmuten. Imir-nni i d-yegza d tameslubt, yerfa, yebda yetteḡḡiḡ fell-as akken ad tt-iḡaweḡ syin. Yessemres deg wawal-is snat n talyiwin n wawal-a, unti asuf “tameslubt” d usḡet “timeslab” i wakken ad d-yessenfali tugna n uwadem *Cabḡa*.

⁹« Ameslub adj, tameslubt imeslab // fou insensé ». Op.cit, sb.72.

“D tameslubt i kem-yecban i yi-ixuşşen id-agi ! ruḥ syin, ma ulac , jmeeliman ar tura ad am-feddxey axencuc-im s uzru-agi ! aha ziy , ddez iberdan-im s yin a tamslubt n tmeslab!” (sb.189)

- **Abuhali**

Aẓar-is “BHL”¹⁰. D arbib. D awal yettekkkan ƴeg tagetnamka n tisselbi. D asnimek n umdan iselben. Yettwasemres akken ad yessenked *Rḥabee* deg uḥric “*Tawacult nat Bannen*” mi d-tewwi *Cabḥa* ƴef ssebba yebḍan tawacult-is. *Rḥabee*, d ameslub iyef iḥettem yiwen seg twacult n *Cabḥa* ad yecdeḥ ḥafi ƴef yisennanen deg tejmaet, dya yedea Rēbbi ad ten-yebḍu am yibawen ƴef lluh. Seg yimir-n i temzewwa twacult Nat Bannen.

“*Hekkun-d zik-nni , qqimen yirgazen di tejmaet , ttqessiren , ieedda-d sdat-sen yiwen n ubuhali , qqaren-as Rḥabee*” (sb.33)

- **Tidderwect/tiṭṭerwect**

Yettwakkes-d seg yimyagen “*dderwec*¹¹/*tiṭṭerwec*” , d yiwen n wawal, mgaraden kan deg yiwet n tergal (D-Ṭ). D amgired yettilin seg temnaḍt ƴer tayed. Deg uḥric “*Gar leḥyuḍ n sbiṭar*”,tebder-d *Cabḥa* “*tiṭṭerwect*” akken ad d-temmel belli ƴas akken yeffey-itt leeqel, tekcem-itt tisselbi maca tezra anda tettemsedway, ur tettū ara belli tuqee deg sbiṭar n yimeslab.

“*ƴas yettwaqgen leeqel-iw s yimurar n tiṭṭerwect almi i as-izad lḥal*”(sb.206).

Tessemres *Tjeḡḡigt* “*tidderwect*” akken ad d-tessenked timetti n yimeslab. Akken ad d-temmel belli temgarad ƴef tin n wid yetteeqlen. Tefka-d tulmisin n tmetti-nsen imi d tafessast, deg-s ameslub yettidir mebla ilugan iyeweeren ddunit ƴef umdan.

“*Tnecced abeḥri areqqaq, ur tnebbec aḍu yessafagen lerwaḥ, imi themmel talwit, akken tebyu tejhel tidderwect-is*”. (sb.219)

Deg uḥric “*Annar n tibbehbi*”, iban-d wawal “*iderwicen*”, mi d-teḥka *Tjeḡḡigt* taqsiḍt n tisselbi n uwadem *Lyasmin* i *Cabḥa* i d-yewwin anamek yexḍan i tisselbi, imi temmal-d yis-s wid ixeddmen iḥeckulen.

“*Iderwicen rran-tt ƴer yiḥeckulen d tiṭ, jemeen deg yidrimen d yiseflan*”. (sb.229)

¹⁰« *Abuhal, tabuhalt: simple d’esprit, Sbehlal: simmuler la folie* ». Op.cit, sb.15.

¹¹« Fou: *aderwic DRWC, lmejnun, ameslub* ». Jean-Marie Dallet, *Dictionnaire Français-kabyle*, op.cit, sb.109.

I.1.2.Imyagen

Nger tamawt, amawal n wungal-a d amerkanti, mačči kan seg tama n yismawen maca ula dimyagen, imi llan wid i d-yemmalen tisselbi, llan wid i d-yewwin inumak niđen. Seg yimyagen-agi, ad d-nebder “smusluben”. Yekka-d seg tisselbi maca yemmal-d asmeereq d usmusses di tikli. Tessemres-it *Cabħa* akken ad d-teglem ussan yettæettilen, i ileħhun s ttawil

“Akka i tđerru i wussan mi ara neqben di lbađna yeffren, ttawin ddnub, ttemkerkiren, smusluben am yinezđan isellawen, icaben, i yettawi, yettara ubeħri n lmektub yettmurđusen yef wussu n taggara”. (sb.120)

Ma d amyag wis sin “selben”. Tessemres-it *Cabħa* deg unamek n ueğab izaden i as-teejeb teelğet-nni i twala di ssuq, i seg tt-teħrem yemma-s, tuya-as-tt-id i weltmas *Ṭawes*

“Teseuzzeg-as yemma, teđleb si Ṭawes ad textir taeelğet i as-yehwan, dya nettat temmey yef teelğet –nni iyi-iselben”(sb.70)

Ma d imyagen i d-yemmalen anamek n tisselbi, ad d-naf “yetterwec”, tebder-it-id *Tjeğğigt* mi as-tettammal i *Cabħa* amek ara tidir, d wamek ara tennam tudert-is tamaynut deg sbitar n yimeslab, imi nettat yas tessedda tudert wessiren, d titterwect i tt-icerfen maca temmuger tumert segmi i teğğa akk aktayen-is deffir-s

“Xas tessawed-iyi tudert almi nneslaxey si rruh-iw, qeleen-d akk yizuran n lebyi-w, texsi tafat s wacu i d-sarmey targit-iw, yehđaqer wul-iw, yetterwec leeqel-iw”. (sb.220).

Deg uħric “*Rrwah yeffyen i tmara*”, iban-d umyag “yexxerxer” s unamek n tisselbi, yenna-t-id *Nafee* yef *Cabħa* ikecmen taddart-is. Teđleq i tayect-is, tettcewwiq s lqed n ugerjum-is. Dya ur as-yeėğib ara lħal ifat d taberranit yerna d tameslubt. Inħel-d fell-as yiwen n urgaz, yenna-as belli ur tuksan ara, tettwamlek

“Tuqqee-iyi-d lmeena seg-s ! A brahim, txerxir-agi ur ikečcem ara s aqerruy-iw! win yebyan ad yexxerxer, ad yexxerxer di taddart-is” (sb.253).

Yella dayen umyag “yesleb” deg uħric “*Tawacult nat Bannen*”, yemmal-d anamek-is anasli. Tules-d *Cabħa* yef wamek i d-yegra bab-as imi mxallafen isallen fell-as, mkul wa d acu i d-yeqqar, wa yenna-d a-t-an yesleb, wa a-t-an deg Ṭalyan yeyra, yeffey-d d kra, wa yettmeslay belli walan-t di Fransa yesseyli-t waħan

“Wa iwala-t yesleb deg yiwet n temdint tameqqrant n tmurt-nney” (sb.36).

Ad naf diyen deg uđris asemres n umyag “Yebbehban” i d-yekkan seg “tibbehbi”. Iban-d deg tenfalit “Abehri n leeqel n wid yebbehban” s wayes d-temmal *Cabħa* belli ameslub tikkwal yettrusu-d fell-as cwit-nni n leeqel, i d-nessegza seg wawal “abehri” imi d afessas ur yettdummu-ara.

“Ziy yer Sliman, sersey-d fell-as yiwet n tisselbi, wehd-s,ur newwid d adu n tibbehbi n wid yeteeqlen wala d abehri n leeqel n wid yebbehban” (sb. 240).

II. Tifyar i d-yessenfalayen tisselbi

D allal niđen n usenfali n usentel “Tisselbi” deg wungal-agi. D timlilit n sin n wawalen ney ugar i-d yessuffyen anamek n tisselbi. Di tuget, tanfaliyin i tessemres tmarut deg uđris-a, llant deg tilawt, nesseqdac-itent deg tudert-nney. Dayen ara d-ijebden lwelha n yimeyri, d ad as-yessishel tigzi n ugbur n uđris.

- **Yedfee lekwayeđ-is**

D tanfalit i nesseqdac deg tudert-nney. Llan wid yeqqaren “yečča lekwayeđ-is”. Lekwayeđ mmalen-d tamagit. Tessemres-it temsawalt acku ala ameslub i izemren ad yidir mebla tamagit. Tafyirt-a, tuyal-d azal n 05 n yiberdan deg wungal-agi s umgired n unamek-is. Mgaradent tuyac i tt-id-yennan deg uđris. Deg usebter 14, d yiwen n urgaz, di tejmilt n tdukkla tadelsant “*Takemmict n wakał*”, i tt-id-yennan. Maca ur d-yemmal ara yis-s tisselbi, imiyesseqdec tanfalit-aakken ad d-ibeyyen tamuđli-s yemgaraden yef tin n yiwen n yilemzi deg wayen yeenan aselway n tyiwant-nsen. Ilemzi-nni, yettwali belli aselway-nsen ur yuklal ara amđiq-is acku ur ixeddem ara axeddim-is akken iwata.

“Dya keččini, tdefeđ lekwayeđ-ik! Mi ara tnekheđ alebeđ terwi fell-as, yerna ilaq ad t-nenkeđ akken ma nella” (sb.14)

Yenna-tt-id dayen yiwen n umsebrid yef *Cabha* mi tt-iwala teqqaz deg yizekwan akken ad taf yelli-s *Cabha*, d tigawin n yimeslab i txeddem i yessawđen amsebrid ad d-yini tanfalit-a fell-as:

“Ala yehwa-yi ttruzuy aqerru-iw yid-s, ziyemma nettat tedfee lekwayeđ-is ur tezri ara akk anda ttemseđwant!” (sb.189)

Tuyal-d tefyirt “yedfee lekwayeđ-is” deg taggara n wungal, yenna-tt-id *Yidir* i *Cabha* acku yewhem deg wamek i ten-id-ssikiden wid yetteeqqlen mi myuttafen ifassen, ttadšan fell-assen wehmen deg-sen imi yur-sen imeslab ur ttemyehmalen ara. Limmer d lebyi, leeqel yettmeyyiz gar tyawsa yelhan d tin n dir, yas akken tayri d tayawsa yelhan maca wid yetteeqqlen ttwalin-tt d leib. Tafyirt “*anda-t leeqel, anda-tt tisselbi deg temsalt-a*”, yemmal-d yis-s belli tayri ur tecrid ara leeqel deg umdan.

“Mmel-iyi anwa i ideffeen lekwayeđ-is, d nukkniney d nutni?” (sb.282)

- **Yunag /yedfeε leεqel**

Tanfalit “yunag leεqel-iw”, temmal-d anzay d ucaxi n wallay i-d yekkan seg uxemmem n waṭas. Deg Wungal-a, tessemres-it *Cabḥa* mi d-tettales yef yiyeblan i tedder deg tudert-is, urfan izedyen deg tnefsit-is, d wayen akk itt-iḍegren yer wasif n tisselbi:

“Yunag leεqel-iw, anda i tenta txerrez tfawet n tibbehbi di tnefsit-iw” (sb.39)

Tuḡal-d tefyirt “yedfeε umdan leεqel-is” deg yinaw n *Xelluḡḡa* d *Cabḥa* i-d yewwin yef mndama-ines yef wayen i texdem deg yelli-s. Tefka-d tabadut n tisselbi yemgaraden yef tin nessen yakan, imi tettwali belli tisselbi mačči d amdan idefeen leεqel-is maca d win iwumi yeččur wul-is d leḥsed, tiḥraymit d tismim

“Uḥeq tasa n tyemmat ar kem-ḥemmlay a yelli Cabḥa! Yeyleḍ win i as-yennan tisselbi tettili mi ara yedfeε umdan leεqel-is.” (sb.243)

- **Aεeṭṭar n leεqel**

Aεeṭṭar¹² aḥar-is ΕΤΡ, d argaz yettayan yesnuzuy taεeṭṭart. Deg wungal-a, iban-d s unamek wayeḍ (win yettmetran). Yenna-tt-id yiwen n umatraw i d-templal *Cabḥa* deg ubrid-is, yessuter-as lweeda. Syin yer-s, testeḡsa-t mayella d iselsa-s i t-yeḡḡan ad tt-iyil ula d nettat d tamatrawt am netta. Sakin yefka-d sin n wannawen n umatraw, igellil yettmetran tagella akken ad yidir, akked umatraw n lebda, ameslub yessuturen leεqel imi ur t-yesei ara. Yessismel *Cabḥa* yer wannaw wis sin n umatraw

“Yella umatar ur nettdummu ara, d amtar n tgella yessutur ueeṭṭar n ueeddis n ueebbuḍ-is, yella umtar yettdummun, d amtar n tgella yessutur ueeṭṭar n leεqel i wallay-is” (sb.73)

- **Ixdem-iyi-tt leεqel**

D tafyirt i tessexdem *Cabḥa* deg tseddart-a akken ad d-tessenfali annejli n leεqel seg-s d wayen akk i as-d-yegla waya, imi awal ixdem-iyi-tt, yemmal-d “ikellex fell-i”, acku yeḡḡa-tt, iεemmed i tisselbi ad as-teedem tudert-is seg temzi.

“Yexdem-iyi-tt leεqel, uread i neṣṣfey aḥecraruf i yettuheggan i tudert-iw, isemmeh deg-i, yebra-iyi, dya tisselbi teccelqef-iyi gar lḥafer-iw...” (sb. 201)

¹²Jean-MarieDallet, *Dictionnaire Kabyle-Français*, Op.cit, sb.678.

- **Tiremt n leeqel**

Tiremt d awal i d-yemmalen cwiṭ, s wayes d-tessenfali *Cabḥa* lqella n leeqel. Tanfalit-a, tband mi tesserwes iman-is yer lbir yekkawen yectaqaen taquddirt n waman, am nettat iselben yectaqaen leeqel d leḥnana n twacult ur tessin, acku tessker-itt-id yemma-s s tiyitiwin d ulaqeb, i d-yeslalen dayen taedawt gar-as d weltma-s *Ṭawes*, d bab-as yennejlan seg uxxam ur dneclie deg-sen

“Segmi i yi-d-rnan tazayt-nsen yef tazayt-inu, neffḍey-d lexyal n tmuyli-w yer yiwen n lbir yekkawen d leqrun, yectaqa tiremt n leeqel d tqudirt n leḥnana” (sb.203)

- **wid ur nuksan**

D tanfalit yeddsen. Deg-s “wid” i yuḡalen yef yimdanen, d umayun ibaw “ur nuksan” i d-yemmalen war lebyi, d win i wumi yeffey ufus deg tigawin-is d yimeslayen-is. Deg uḍris-a tettwasemres tenfalit-a iwakken ad d-tessenked adeg d yimezday-is. Tanfalit-a tettunefk i yiwen n læerc i deg ttidiren yimeslab aniwer terza *Cabḥa* d temdakkelt-is *Tajeḡḡigt*. Dinna i d-templal *Nna Hḡila* d mmi-s *Yidir* d waṭas n yimeslab, tkemmel yid-sen ayen i as-d-yeqqimen seg tudert-is. Iban-d deg yiḥricen inneggura n wungal “*Rṛwah yeffyen i tmara*” akked “*Timlilit d...*”

“-Anwi wigi?

-D imawlan n læerc n wid ur nuksan?

-D acu-ten , d iεεṭṭaren , d imetrawen , d ibuhalen , d iderwicen , d imeslab, ney d udem ajdid seg warwayen?” (sb.257)

III. Tugniwin n uyanib

Ttekkant yer tiyunba, yesean azal meqqren di tfulka d lebni n uḍris. Mgaradent tbadutin-is akken i mgaradent tmuyliwin n yimussnawen. Tugniwin n uyanib, bḍant sumata, yef sin n lesnaf : llant tid i d-nettakez seg tira d umkan n wawal deg tefyirt, llant tid i d-yettbanen deg wurar s unamek n wawalen deg uḍris . Yenna-d yef waya unagmay M.A.Salhi: “*Tugna d tanfalit yeddsen s ubrid ixulfen tuddsa n yal ass.Llan sin lesnaf n tugniwin : tid yeqqnen yer talya (ama n yimesli , ama n wawal , ama n tefyirt) d tid yeqqnen yer unamek .Taseyrit , tasergelt ,allus , amsaday d tmeyrut , atg. D tugniwin n talya. ma d tumnayt, tangisemt, tayḍisemt d tselqebt. D tugniwin yeqqnen s anamek¹³”.*

¹³Mohand Akli Salhi, Op.cit, sb.68 .

Ixef amezwaru: Tadyizt n tisselbi deg tutlayt n Tmacahut taneggarut

Ma yella newwi-d awal tura yef uyanib, ur d-yettawi ara kan yef tulmisin n tesnalsit d tjerrumt, maca yessnernay deg tuddsa d caba n uđris. Ayanib, yettak talya i wayen yellan di tedmi¹⁴. Ma nuyal-d yer usentel n “tisselbi”, ad naf , ur d-iban ara kan deg wawalen, iban-d ula deg tugniwin n uyanib n uđris *Tamacahut taneggarut*. D ayen ara neeđ ad nwali tura.

III.1.Tugniwin n talya

Ilmend n C.Fromilhague: “*D ayen yeenan tayara n tuddsa n wawalen d wamek msedfaren deg tefyirt*”¹⁵. Seg tugniwin-a ad d-nebder:

III.1.1.Allus

Allus, d aeiwed n wawal ney yimesli. Yesbadu-t-id M.A.Salhi: “*D tuyalin n yiwet n tayunt. Tezmer ad tili tayunt-agi d imesli, d awal, d taggayt n wawalen ney d azenziy (ama n tkatit ama n unamek). S wakka, allus yeena akk iswiren n tesnilest (timsislit /tasnilest, taseddast, amawal)*”¹⁶.

Deg uđric “*Tisselbi n tisselbi*“, Yuyal-d wawal “*tamslubt*” krađ n tikkal ama s talya n wasuf ama d asget, di tazwara d taggara n tsedddart. Amgired n talyiwin-a yessuffey-d tanfalit “*tameslubt n tmeslab*” i yessemres yiwen n urgaz i wakken ad yessed yef tisselbi n uwadem *Cabha* deg teħkayt, ladiya mi i tt-iwala teqqaz deg yizekwan tettnadi yef yelli-s yemmuten

“D tameslubt i kem-yecban i yi-ixuŝŝen id-agi ! Ruħ s yin ma ulac , jmeeliman ar tura ara am-feddxey axencuc-im s uzru-agi ! aha ziy , ddez iberdan-im s yin a tameslubt n tmeslab!”(sb.189)

Tikwal, allus yettbin-d deg tuyalin n yismawen n yiwudam. Yettuqet ubdar n yisem *Cabhadeg* tseddart-a acku, isem-a yettuyal yef sin n yiwudam: awadem agejdan d yelli-s yemmuten. Sakin yettwasemres akken ad d-teglem lihala-ines, tikkelt amzun akken tedder temmut, tikkelt d lherqa itettwahreq seg lmut n tasa-s.

“Nekk d Cabhakan,Cabha yesselqafen ,Cabha ur neddir ,Cabha i iherqen ,Cabha yettqelliben yef uzekka n yelli-s Cabha! aql-iyi-n yer-m a Cabha,ur ttaggad ara a yelli Cabha!”(sb.190)

¹⁴Joelle Gardes-Tamine, *La stylistique*, Paris, Armand Colin, 2001, sb.16.

¹⁵D nekkenti i t-id-yessuqlen. « *C'est la manière dont les mots sont combinés et disposés dans la phrase* ». Catherine Fromilhague, *Les figures de styles*, Paris, Armand Colin, 2007, sb. 27.

¹⁶Mohand Akli Salhi, *Op.cit*, sb.23.

Ixef amezwaru: Tadyizt n tisselbi deg tutlayt n Tmacahut taneggarut

Deg uħric “*Tuyalin yer ifut lħal*”, yuħal-d wawal “tisselbi” 6 n yiberdan, anda d-tessebyen *Xelluħa* ndama-ines yef lbaṭel itexdem di yelli-s *Cabħa*. Allus-agi, iban-d mi tessemgared gar tisselbi i nessen nekkni d tisselbi i tessen nettat, imi tettwali-tt, tcudd yer leħqed d tismín.

“*Tisselbi n tidet temgarad yef tusselbi n nyil d tusselbi ,tusselbi n tidet tettili mi ara tunag tafat n wul d leeql yer yigenni n nnger*”.(sb.244)

III.1.2. Le chiasme

D asemlili n yiferdisen seg tama n tjeřrumt d umawal, anda d-yettili wallus s uqlab n yiferdisen-nni¹⁷. Deg uħric “*Annar n tibbehbi*”, iban-d “le chiasme” deg snat n tenfaliyin i yettwaqqnen s tesyunt “ney” anda tessemres isem (a) “leeql” deg tenfalit tamezwarut, sakin teqlab-it s umyag-is “netteeqel” deg tenfalit tis snat, d umyag(b) “nesleb” deg tenfalit tamezwarut, i d-yuħal d isem “tisselbi” deg tenfalit tis snat” [a b + b a]. Tessemres-it *Tjeġġigt* mi d-templal i tikkelt tamezwarut *Cabħa* deg sbitar n yimeslab, tettekkes-as ayilif, teqqar-as, ulac leib deg tisselbi, yal yiwet deg-sent tesa tilelli ad tesleb akken tebya ulac win ara tent-iħasben

“*Akken ma nella dagi, ulac win ay -yettalasen, yehwa-ay nesleb s leeql ney netteeqel s tusselbi*”. (sb.216)

III.1.3.L’accumulation

D amsedfer n wawalen deg yiwet n tefyirt i yettekan yer yiwet n taggayt, “*Tettili-d tugna-a s tmerna n wawalen ney tanfaliyin yesean yiwet n twuri, tikwal keffun s yiwen n řřut*”¹⁸. Tban-d deg uħric “*Zzwaġ bu yebraryen*”, tessenfali-d lwehma i yewwten *Cabħa* mi tezra ad tt-tefk yemma-s mebla lebyi-s, tetteawad i yiwet n tekti, d “lefhama” acku ur tessaweđ ara ad tefhem ayen i as-iđerrun.

“*Eawqey, ur zriy ma yella ur fhimey acemma, fehme y atas almi ur fhimey ara, ney sserwatey kan weħd-i deg wannar n lefhama*”.(sb.130)

Deg yiwen n uħric, tuħal-d tugna-a dayen, mi d-tufa *Cabħa* iman-is d tameřtut n umyar bu-xemsa n lxalat. Tetteawad i tenfalit “ččiy tiyita” akken ad d-tessenfali akellex i as-teklex yemma-s, mi tt-tefka ad tidir deg uxxam gar xemsa takniwin.

“*Ččiy tiyita, tečča tiyita , yečča tiyita , ččant tiyita, ččan tiyita , nečča tiyita am yiwudam n tmacahut taneggarut , ur newwiđ d imezwura , d ineggura wala lebda*”(sb 146)

¹⁷D nekkenti i t-id-yessuqlen. « *Le chiasme est un couplage gramatical, lexical où sémantique, ou il y a une reprise mais avec inversion des éléments couplés* ». Catherine Fromilhague, Op.cit, sb.40.

¹⁸D nekkenti i t-id-yessuqlen. « *On ajoute des termes ou des syntagmes de même nature et de même fonction, parfois de même sonorité finale* ». Bernard Dupriez, *Les procédés littéraires*, Paris, 10/18, 2002, sb.21.

Deg uħric “*Tisselbi n tisselbi*”, tetteawad-d *Cabħa* i yiwet n tekti i-d yewwin yef tumert d lferħ-is mi tesla lexber n tadist-is, acku ay-agi yerra-d deg-s řruħ, tura tesea tamentilt yef wumi ara tidir.

“I tikkelt tamezwarut i sliy i lexber-inu, weħd-s, yessefreħ-iyi, yeena-iyi, ttalasey deg-s, yettalas deg-i, ulac win i t-yettalasen, i yettalasen fell-as”. (sb.182)

III.2.Tugniwin n unamek

Deg tesnakyest, tugniwin n unamek beddent yef ubeddel n unamek isehħan n wawal s unamek anawan¹⁹, seg-sent:

III.2.1.Aserwes

Tettekka yer tugniwin n unamek, d tugna i yettilin s ukenni d umcabi n sin n yiferdisen. Taseddast n tkanit tebna yef 04 n yiħricen: awal yettwakennan, awal uħur kennan, allal n ukenni d udem n ukenni²⁰.Temsedfar-d tkanit krađ n tikkal deg taggara n uħric “*Amraħ n twacult*”, akken ad d-temmel *Cabħabelli* taħkayt-is ur tban ara taggara-ines. Di tazwara, tkenna-tt yer tilawt d targit i d-yettlalen yal tikkelt. Sakin yer tafat d řřlam ur nkeffu ara ma yella d tamsalt n leeql d tisselbi d tamukrist ulac win yezran sani ara tetteddu imi atas i ten-yettwalin mxallafen maca di tidet d aknawen²¹.

“A wid yetħessisen, yas teuzgem ! tamacahut-iw ur tekfi ara ! am tilawt d targit yettefrurħen ! am tafat d řřlam ur nesei tilisa ! am leeql d tisselbi ur nezri amek ara ffyen!” (sb.58)

III.2.2.Tumnayt

D tugna yeqqnen yer ubeddel n yinumak n wawalen, yerna ur yelli wassay gar-asen, llan wid iwalan tumnayt amzun d takanit wezzilen (mi ara yettwakkes wallal n tkanit)²². Deg uħric “*Annar n tibbehbi*”, tban-d tumnayt mi d-tewwi *Tjeğğigt* taqsıdıt i yessawđen *Lğuhra* ad tedfee lekwayeđ-is.D lmut n *Hamid* i řhemmel mi iřuħ ad yerwel deg teflukt yer tmurt lbeřrani akken ad tbeddel teswıet fell-as. Turğa-t ad d-yuyal ħur-s, ad zewğen, maca yeđra-d wayen iħef ur

¹⁹ Catherine Fromilhague, Op.cit, sb.27.

²⁰Mohand Akli Salhi, op.cit, sb.50.

²¹Kahina Bouanane, « *Figures et formes de la folie dans les textes algériens d'expression française* », *Insaniyat*, n° 46, Oran, CRASC, 2012, sb. 51-61.

²²Mohand Akli Salhi, Op.cit, sb.69.

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tebni ara, *Ḥamid* yeyreq yečča-t lebḥer. Tban-d tkanit mi tkenna “tisselbi” yer “lebḥer” s usemres n umyag “tesseyreq”, acku tisselbi mi ara tecref amdan ad tečč allay-is am lebḥer mi ara yeyreq deg-s umdan ad yečč tafekka-s.

“Akken tesla Lḡuhra yeyreq win tḥemmel, imir-n i tetṭef abrid-is, tesseyreq iman-is di tisselbi . (sb.277)

III.2.3. Tayḍisemt

Tettili teyḍisemt deg tefyirt s ubeddel n yisem s wayeḍ yemsuman deg unamek²³. Deg uḥric “Annar n tibbehbi”, tban-d tayḍisemt mi tessemres *Tjeḡḡigt* isem n uferdis n tfekka “aḍar” i wakken ad d-temmel “lebyi”, mi tettak iwellihen i *Cabḥa*, yef wamek ara tennam tudert-is tamaynut deg sbiṭar n yimeslab. Yules-as-d anekcum-is yer sbiṭar n yimeslab, imi d nettat i yebyan annect-nni, ulac anwa i t-iḥettmen fell-as.

“Yef wannect-agi, seg wasmi i d-kecmey s uḍar-iw yer sbiṭar n yimeslab, i nwiy ad ferḥey, ad ttaḍsay deg wudem n lehzen” (sb.220)

Deg uḥric “*Tuyalin yef ifut lḥal*”, tban-d teyḍisemt mi tesseqdec *Cabḥa* awal “tajellabt” deg umkan n “leeqel”, mi i d-tessugun amek terra *Sliman* d ameslub, almi yessekcem iman-is yer sbiṭar n yimeslab, iwakken ad iḥulfu yis-s, ad yeereḍ cwiṭ seg wayen i teseedda deg sbiṭar-nni.

“Seṭerwceḃ-t almi i yeffey si tjellabt-is, yessekcem iman-is yer sbiṭar n yimeslab akken ad yeereḍ tubbit seg wayen seedday” (sb.241)

Tban-d dayen tugna-a deg uḥric “*Rṛwah yeffyen i tmara*”, mi yessemres yiwen n umyar isem n uferdis n tfekka (iyes) akken ad d-yemmel “allay”, mi d-inecced at taddart ad ssusmen, i wakken ad slen i yicewwiqen i d-tettawi *Cabḥa*, yeqqar-asen belli ur teslib ara, d allay-is i yeččuren d tikiwin.

“A lyaci! Susmet! Tagi akka i nyil tesleb, ur teslib ara, iemmer yiyes-is, tesa lberhan annect ilat, tettunefk-as deg wawal-is” (sb.250).

III.3. Tudniwin n tidemi

Yur M.Pougeoise, tugniwin n tdemi d tid yeenan anamek amatu n tenfalit, i d-ittekken seg wassayen d wazalen i tesa tenfalit-nni²⁴.

²³Ibid. sb.64.

²⁴ Michel Pougeoise, *Dictionnaire de rhétorique*, Paris, Armand Colin, 2001, sb. 94.

III.3.1.La prosopopée

D asnulfu n tayect i yettaken tudert i yiwudam ur nelli ara di tilawt deg uđris. Akken i d-yenna M.Pougeoise yef tugna-a: “*D asenƙeq n wayen yexfan, ur nelli, ur nettwali (Rebbi d lerwah), lexyal, tiyawsiwin d yiƙeršiwen*²⁵”. Deg uđric “*Zzwağ aherfuf*”, iban-d wayen iwumi neqqar “la prosopopée”, mi d-tesnulfa *Cabħa* lexyal, iwumi tegga isem *Cebbuħ*. Tefka-as tayect, terra-t d awadem, ayen i tt-yessawđen ad t-id-tesnulfu, d tigrin-nni i d-tegra weħd-s, ur tufi ara iwumi ara teħku lbađna-s d wayen akk i tt-iqerħen.

“Bbrey izri-w sdaxel-iw, yuflal-id sdat-i lexyal-nni d i d-snulƙay, iyi-ittwanasen di tllam akiwan n temzi, ur iruħ yemxallaf fell-i ur iruħ icuba-yi. Tikkelt tamezwarut akk mi i t-walay, semmay-as Cebbuħ hedrey-as, ccetkayey-as, ttruy-as”(sb.112)

Tban-d dayen deg uđric “*Rrwah yeffyen i tmara*”, mi teqqim *Cabħa* akked *Tjeğğigt*, ssikident yer yitran yettmuceulen deg yigenni, tessaram ad tettfeğğig am nutni, syin akin tessteqsay-it yetterra-as-d amzun akken d amdan d wumi tettmeslay.

*“Yesla-iyi-d yiwen n yitri yellan nnig n uqerruy-iw, yenna-iyi-d :
-tzmred ad iyi-d-tecbud
-nekk!? Amek?
-ih , kemmini !”(sb.261)*

III.4. Tugniwin n tenmegla

III.4.1.Inemgalen

D awalen yesaen inumak yemgaraden, tanalast tessemres inemgalen i wakken ad d-tessenfali asentel n tisselbi. Ad d-naf deg uđric “*Timlilit d...*”, *Yidir* i d-yettalsen i *Cabħa*, amdan ama win iselben ama win yetteeqlen, yal wa yesa iyeblan-is, imi ddunit akken i tettak i tettekes.

“Ddunit themmel ad teas llufan segmi ara yexleq, ad teggani talalit-is, ad t-tqabel, ad as-tegzem timit, ad as-tefk isem, ad as-tessired, ad t-teskew, ad t-tettel, ad-as-tefsi tutlin, ad t-rebbi, ad t-tezleg, ad t-tesemyer, ad d-tesyer, ad t-tessemz , ad-tthemmel, ad d-tekru,ad t-tectiq, ad teeyu deg-s, ad t-teeqel, ad t-tenker, ad t-testeeqel,ad t-tesderwec” .(sb 278)

IV.Asenfali n tisselbi

Akken i nwala di tesleđt n umawal d tugniwin n uyanib, yegget usemres n umawal yettwehħin yer usentel-agi n tisselbi. Maca akken i ggten wawalen yettusemersen i ggten ula d inumak i

²⁵D nekkenti i t-id-yessuqlen. « *Consiste à faire parler des êtres disparus, absents, des entités invisibles (Dieu, esprit), des abstractions, des objets, des animaux* ». Michel Pougeoise, Op.cit, sb.200.

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d-tessenfalay tisselbi deg uḍris-agi. Tisselbi, tuyal d azamul n waṭas n yinumak. D ayen ara neereḍ ad d-nbeggen deg yiferdisen-agi.

IV.1. Tisselbi s timmad-is

Deg uḥric “*Tawacult nat Bannen*”, *Cabḥa* tessawel-d sin n waktayen i tetṭef deg cfawat-is yef baba-s. Deg umenzu, tebder-d tizzelgi i yuyen baba-s imi yeffey seg uxxam yerra-tt i umenter deg yizenqan. Wis sin, tewwi-d deg-s awal yef tisselbi i tt-icerfen seg temzi-s:

“Ma d aktay wis sin asmi bdiy ad d-ssemyayey leeqel, lamaena ifut lhal, tecref-it tisselbi i yuyen deg-i”. (sb.35)

Syin yer-s deg uḥric “*Amraḥ n twacult*”, tuyal-d tisselbi s wudem amaynut (lexyal), imi abeddel-agi dayen i yernan tifulka i uḍris, ladya ameyri ad yeseu lḥir ad ikemmel taḥkayt. *Cabḥa*, tessugen-d awadem deg wallay-is, iwumi tefka cbiha yur-s di tisselbi:

“Seg-s sḍalley lexyal-iw, tettulfu-d deg-i yiwet, tcuba cwiṭ yur-i, tettak iman-is tabyest d tlelli, tessexlaḍ-as aeeqqa n tisselbi, dya tbennu tetruzu di tugniwin akken tebya, mačči akken byan wid i tt-yugin”. (sb.54)

Ma yella deg uḥric “*Tisselbi n tisselbi*”, tban-d yef teyzi n uḍris ladya deg usebtar 192 anda *Cabḥa* tessenfali-d tibbehbi s usemres n wawalen i-d yewwin anamek-is (md: tisselbi, smuslubey, tameslubt...), d uqlam n tigawin i yeḡḡan ameyri ad yefren gar umdan yeteeqlen d win iselben. Tigawin-agi, banent-d deffir lmut n yelli-s *Cabḥa*:

“Di teswiet ideyqen i d-tdeqger tisselbi iman-is fell-i, teefej leeqel-iw terwi-iyi, teawed-iyi almi iyi-terra d aettir, tteqlilihey di ddel-nni kan, smuslubey deg wakud-nni kan, ttmentarey deg yimedqan d yiberdan-nni kan...” (sb.192)

Ad neqqim deg usatal n usenfali n tisselbi, maca tikkelt-a deg uḥric “*Gar leḥyuḍ n sbitar*” anda yugget wawal-a d wayen i t-id yemmalen. Iban-d waya deg usḥissef-ines yef temzi-s d yinalkamen i d-teḡḡa deg-s tibbehbi.

“Yexdem-iyi-tt leeqel, uread inessfey ahecraruf i yettuheggan i tudert-iw, isemmeḥ deg-i, yebra-iyi, dya tisselbi teccelqef-iyi gar lḥafer-iw d ssed n lxali”. (sb.201)

IV.2. Tisselbi i usenfali n uwarkan²⁶

Deg uħric “*Temzi taleġġamt*”, tamsawalt tessemres awal “tisselbi” tikkelt-a mačči deg unamek-is anašli, maca temmal-d yis-s awarkan, i d-yettbanen yef umdan ur nezmir ad yeg tilisa d uħkim ama i yimeslayen-is ama i tigawin-is, acku ay-agi yettili-d mebla lebyi-s. Deg umedy-a-agi, iban-d uwarkan n uwadem *Cabħa* deg tigawin i txeddem, axbibeđ d usgenjef mi tt-tekkat yemma-s.

“Tisselbi iyi-ihwan sersey-tt-id, ad ttermuyey, ad snejgafey, ad ttxbibidey, ur teclie ara, tettkemmil tiyitiwin, regmat d ulaqeb, ur tħebbes ara alamma tefcel”. (sb.41)

IV.3. Tisselbi i usenfali n laz

Yella-d ubeddel si tama n unamek n tisselbi, imi deg uħric “*Zzwaġ bu-yebraryen*”, awal-a yessenfali-d laz. Tessemres-it temsawalt akken ad d-tbeyyen amgired-nni yellan gar laz xfifen yettaťafen amdan yal ass, d laz uqbiħ ur nesei tilisa d uħkim, imi *Cabħa* tettwaħrem seg lqut leemir i as-tefka yemma-s ad tečč alamma terwa.

“Yestulles-iyi bu teħmilt, aebbud-uw ihemmej s daxel-uw almi yegla s yired n leeqel, i ihudren iman-is s tuffra-inu, iemmed i tisselbi n tissuqda yeffren deg-i, ad d-tekker, ad d-tesseyđel cyad-is fell-i.” (sb.141)

IV.4. Tisselbi i usenfali n wurrif

Seg tama niđen, yewwi-d wawal tisselbi anamek amaynut d “*Reffu*”, i ay-yeġġan ad d-nessenfali, yezmer wurrif ad yerr amdan ur yettxemim i wacemma, yesyaray aqerru-s yettuyal am umeslub. Amedya, seg uħric “*Berru yekkan di berru*”.

“Tezriđ mi ara iyi-d-yawed walebeed yer nnif-uw, ur tteeqaley ħedd, yettyar uqerruy-uw, ttuyaley d bu-tyennant, teccđey nnig n tucčda akkin, sseftarey allay-uw d wul-uw yef tisselbi ikelben”. (sb.171)

IV.5. Tisselbi i uqlam n tnefsit

Tikkelt-a, awal tisselbi yettwasemres akken ad ay-d-yeglem tabsikulujit n uwadem *Cabħa*, imi ay-agi ad yessishel i yimeyri ad yinig yer telqay n teħkayt, d ussishel n tmussni n yiwudam n wungal-a. Dayen, tewwi-d *Cabħa* awal yef yimeťtawen i tt-yeġġan seg wannect-n n wurfan i teac huġġren-tt ur tezmir ad ten-tru.

“Wissen d acu i yuyen imeťtawen-uw d waktayen-uw? Ma d tisselbi i ten-id-yebdan, ma d leeqel i d-yersen fell-asen, ma stufan i lleeb, tturaren timebuffra yid-i?” (sb.196)

²⁶Awarkan : inconscience.

IV.6. Tisselbi i uqlam n wadeg

Deg uħric “*Gar lehıyud n sbiħar*”, tesseqdec temsawalt awal “tisselbi” deg uqlam n texxamt-is. Iban-d uyanib mi tesserwes rriħa n texxamt-is yer tisselbi, imi nezra belli tisselbi mačči d tayawsa yettraħen.

“Nettmurħus am yiħumman yuzaren yef lqaea tasemmaħt n uwezıyi, am yiħumman yettraħen d ineħman n tnefsit-iw, yettuxenħen di yiwet n texxamt i tif txibuħt-iw s waħas. Terka, teħres, tettraħ-d deg-s yiwet n rriħa d tuħbirt, texleħ s rriħa n ddwa, ammus, ayebbar, tidi, nnefs, tisselbi d rriħa n uwezıyi”. (sb.211)

IV.7. Tisselbi i usenfali n yiħulfan

Tessemres *Cabħa* tisselbi deg uħric “*Timlilit d...*”, akken ad d-tessenfali yis-s tayri-s i *Yidir*. Iban-d way-a mi tesla i řut-is, ibda iħebbek wul-is s lħehd-is, akken i teħhed tisselbi i tt-icerfen.

“Sliı-as i Tjeħħigt teħterħeb s Yidir yellan deħfir-i. Akken i d-yekcem yisem-is gar yimeħħay-iw, yebda wul-iw iħebbek nnig n uħbak n yizuran n tisselbi”. (sb.276)

Taggrayt

Deg taggara n yixef-a, negza-d belli amawal yettef amur deg usenfali n usentel n tisselbi, imi taneggalt tesseqdec awalen d tefyar i d-yewwin anamek-is. Tewwi-d yef tisselbi ula deg uyanib i tessemres, ladya la prosopopée anda d-tessenteħ tuħac war tilawayin am lexyal d yitran. Seg tesleħt-a, nessaweħ dayen ad d-nessuffey inumak yemgaraden i yef d-tewwi tisselbi deg uħris-a, imi yella wanda tettwasemres iwakken ad d-temmel tisselbi s timmad-is, yella anda d-tewwi inumak yexħan akk i tisselbi seg-sen: awarkan, urrif, laz, atg.

Ixef wis sin:

Tadyizt n tesselbi seg tama n yiwudam

Tazwart

Deg yixef wis sin n leqdic-agi, ad nesleđ iwudam n wungal *Tamacahut taneggarut*. Ad neered, ad d-nbeyyen amek d-tban tisselbi deg yismawen i sen-tefren tmarut, ama wid yellan deg tilawt ama wid i d-tesnulfa. Ad nwali diyen iswi-ines seg wannect-a mi tefka ugar n yismawen i yiwen n uwadem. Sakin ad nesleđ aglam n yiwudam ama d tafekka, ṭṭbịẹa, tanefsit d tigawin-nsen. Syin yer-s, ad nezzi yer yinaw, i yesean azal meqqren deg usenked n tisselbi.

I.Awadem

Awadem, d aferdis agejdan deg wungal. Yesea azal meqqren am wakud d wadeg di teħkayt. Fell-as i tbedd tsiwelt imi ur nezmir ara ad d-naf ungal war iwudam akken i d-tenna N. Sadi: “*Awadem d aferdis agejdan deg tsiwelt fell-as i tebna, imi amsawal yettawi-d taħkayt n yiwudam, awadem d bab n tigawt, d netta i yeslawayen inedruyen deg wassayen i t-yezdin ney i t-iferqen d yiwudam niden*²⁷”. Ihi, nezmer ad nebđu awadem yef sin n wanawen ilmend n twuri d wazal-is i as-yettunefken deg teħkayt²⁸.

I.1.Awadem agejdan

D ajgu i yef tezzint tedianin d yinedruyen n teħkayt, ilmend n twuri i as-yefka umsawal deg uđris. Di tuget, yettili si tazwara almi d taggara acku ixeddem atas n tigawin. Yenna-d M.Erman: “*Awadem agejdan yettaṭṭaf tamlilt tamsagant, tasentalant. D netta i ixeddmen tiwuriwin tigejdanin i yesedduyenullis*²⁹”. Seg wungal *Tamacahut taneggarut*, nessuffey-d krad n yiwudam i nessismel deg yiwudam igejdanen, acku d allalen n usenfali n usentel n tisselbi.

Awadem amenzu d *Cabħa*. D asađ deg wungal. Tban-d yef teyzi n uđris. Tefka-as tamarut tawuri n tmeslubt. Tiddin n teħkayt tebna yef tmeddurt-is imi teseedda temzi-s deg tmuhqranit d tiyitiwin n yemma-s. D ayagi i tt-yessawden yer tibbehbi, i ikemlen yid-s amecwar n ddunit-is. Tis snat d *Tajeğğigt*, tban-d deg tlemmast n teħkayt n wungal deg uħric “*Annar n tibbehbi*”. D tameslubt i temlal *Cabħa* deg sbiṭar n yimeslab. Tadukli i tent-yezdin tkemmel ula mi ffyent seg sbiṭar-nni, acku εawdent mlalent mi tuyal *Cabħa* d tamedyazt, tettcewwiq

²⁷Nabila Sadi, *L'expression de l'identité dans le roman Tafrara de Salem Zenia*, mémoire de magister, Mohand Akli Salhi (dir.), UMMTO, 2011, sb.156.

²⁸Michel Erman, *Poétique du personnage de roman*, France, 2006, sb.109.

²⁹D nekkenti i t-id-yessuqlen. «*Un personnage principal rempli des rôles actanciels et thématiques, et il est à l'origine des grandes fonctions distributionnelles qui assurent la dynamique interne du récit*». Ibid.

gar tuddar. Yella dayen *Yidir* i d-ibanen deg yiħricen ineggura n wungal-a, d amussnaw i ideffeen leeqel-is di dra n yidles d tussna. Temlal-it-id *Cabħa* deg læerc n wid ur nuksan, yuyal d aselmad-is. D bab n udlis *Tamacahut taneggarut* i tkemmel *Cabħa* mbeed lmut-is.

I.2.Awadem anadday

D aferdis i yettaken tallelt i uwadem agejdan akken ad yesselħu taħkayt. Ttbinin-d kan di kra n yinedruyen, acku ur tbedd ara fell-asen teħkayt. Awadem anadday yettataf kan tamliit tasentalant, yezmer ad yili d asrus deg teħkayt, d amalal ney d axsim n uwadem agejdan³⁰. *Xelluħa*, d awadem anadday, d yemma-s n *Cabħa*, i d-ibanen s wudem n diri imi tessemxallaf gar yessi-s, trebba-d tamazuzt s tnefcuct d leħnana. Mayella d tamenzut-is, *Cabħa*, tesker-itt-id s tmuħeqranit d tyita. D ay-agi i d tamentilt n tisselbi-s. *Dawiya*, d awadem anadday i tessin *Cabħa* deg uyerbaz, tuyal d tamdakkelt-is, tban-d s wudem yelhan, imi tettak-as afud i wakken ad tkemmel almud-is. Tettawi-as tizmamin ula mi tt-id-tessuffey yemma-s seg uyerbaz. Ma d *Læerbi*, d awadem i d-ibanen deg uħric “*Zzwağ aħerfuf*”. D argaz amezwaru i yuyen *Cabħa* s tmara. Di taggara, yeğġa-tt, yennejla seg uxxam. Sakin tefka-tt yemma-s i tikkelt tis snat mebla lebyi-s i yiwen n umyar bu xemsa n tlawin i wumi qqaren *Lħağ Saeid Nat Rriħa*. D amerkanti, teac yid-s kra n wagguren. Dya yekker trad deg taddart-nni n urgaz-is. D ayen i tt-yeğġan ad d-tuyal yer yemma-s s tadist.

Dda Lħusin, d awadem i d-ibanen deg uħric “*Tisselbi n tisselbi*” s wudem n diri imi yeereħ ad yetæeddi yef lħerma n *Cabħa* mi terra yur-s akken ad tt-iħud seg yigerdan i tt-id-iħeffren. D baba-s n weltma-s *Ṭawes*. Ma d *Nna Hġila*, d yemma-s n *Yidir*, tban-d deg uħric “*Rıwah yeffyen i tmara*”, anda i d-tessenked leqdic n mmi-s *Yidir* di tsekla i *Cabħa*, d tmental n tisselbi-s. *Nna Sekkura*, d takna n *Cabħa*, teħseb-itt am yelli-s. Tħemmel-itt, tettnaħal-d fell-as, tetthuddu-tt seg takniwin-is tiyaħ. Ma d *Timeslab*, d iwudam d wumi tesæedda *Cabħa* tallit-nni deg sbitar n yimeslab, imi yal yiwet tban-d s teqsiħt n tisselbi-s yemgaraden yef tayed deg wungal.

Iħi, nebħa iwudam n wungal-a igejdanen d yiniriyen ilmend n tisselbi, meħsub nessismel *Cabħa*, *Tajeğġigt* d *Yidir* d iwudam igejdanen acku d imeslab, yef tisselbi-nsen i d-yewwi uħris, seħan dayen tawuri meqqren deg usenked n usentel-a, ama d tugniwin-nsen ama deg tigawin-nsen. Ma yella d iwudam i nefren d inaddayen, ur tettezzi ara fell-asen tisselbi, banen-d kan deg kra n yinedruyen n teħkayt.

³⁰Michel Erman, Op.cit,sb.109.

II.Isem

D aferdis i d-yessenkaden awadem deg uđris, yettak-as tudert i teħkayt. Yetteawan ameyri akken ad yessemgired gar yiwudam, acku lwelha-s tettruħu srid yer yisem. Yenna-d Y.Reuter: “*Isem d asyel n uwadem, yesea atas n twuriwin, tamezwarut yettak-as tudert di tilawt, yessebdad tamagit-is. S waya, yeslalay-d ađris ilaway*³¹”. Deg wungal *Tamacahut taneggarut*, ttuqten yismawen n yiwudam maca, ad nesleđ kan wid id-yemmalen tisselbi. Ad nerr lwelha ladya yer uwadem *Cabħa* yef snat n tmental. Tamenzut, *Cabħa*, d awadem agejdan, yef tisselbi-s i tebna teħkayt n wungal. Tis snat, awadem-agi, yesea atas n yismawen deg uđris imi, yal awadem amek i as-yessawal ilmend n tmuyli-ines yer tisselbi-s. Deg wungal-agi, ad naf ismawen bđan yef sin n wanawen:

II.1.Ismawen yellan di tilawt

Ad d-naf di tazwara, isem amagnu n umdan, d isem i d-yessenkaden yiwen n umdan, mebla ma yefka-as anamek ney tulmisin am akken i ixeddem yisem amazlay³². *Cabħa*, d isem unti, yekka-d seg “cbaħa”. D isem yettusmersen snat n tikkal deg wungal-a. Tikkelt tamenzut, yettunefk i uwadem agejdan. D *Xelluđa* i isemman i yelli-s yef temyart-is “*Cabħa nat Bannen*” i tekreh, acku texdem deg-s lbatel. Tesædda-tt deg tetituct n tsegnit. Syin akkin, iban-d i tikkelt tis snat mi as-temma *Cabħa* i yelli-s “*Cabħa*”. Ay-agi, yemmal-d tisselbi n uwadem *Cabħa*, acku asemmi n ugrud deg tmetti-nney yettuyal yer yisem n lejdud mačči yer win n yimawlan. Tban-d tisselbi ladya mi d-tetteawad isem-is nettat d win n yelli-s deg yiwet n tikkelt.

“*Nekk d Cabħa, ttqelibey yef użekka n yelli Cabħa!*” (sb.189)

Ad d-naf dayen ismawen niđen yettuyalen yef uwadem *Cabħa*, d ismawen imazlayen, yesbaduten-id M. Grevisse: “*Ssemrasen-t i wakken ad d-ssnimken wa d-sbadun tayawsa*³³”. Ismawen-a mmalen-d tamuyli n yal awadem yer *Cabħa*.

³¹D nekkenti i t-id-yessuqlen « *Le nom est en effet un désignateur fondamental du personnage, il remplit plusieurs fonctions essentielles, tout d’abord, il donne vie au personnage comme dans la vie réelle, il fonde son identité. Par la même, il contribue à produire un effet de réel* ». Yves Reuter, *Analyse du récit*, Paris, Armand Colin, 3^{eme} ed, 2016, sb.64.

³²D nekkenti i t-id-yessuqlen « *Le nom propre designe une personne en particulier sans lui assignier ni propriete ni signification comme le ferait un nom commun* ». Michel Erman, Op.cit, sb.36.

³³D nekkenti i t-id-yessuqlen « *Le nom commun est pourvu d’une signification, d’une définition, et il est utilisé en fonction de cette signification* ». Maurice Grevisse, *Le bon usage*, Paris, Duculot, 13^{eme} ed, 2002, sb.702.

Ixef wis krad: Tisselbi seg tama n tsiwelt n wungal *Tamacahut taneggarut*

Tamatrawt, d isem yellan deg tilawt, anamek-is “aettar n tgella” maca deg wungal-a, tamsawalt tefka-as anamek n tmeslubt, tuzen-it i *Cabħa* akken ad ay-d-temmel tibbehbi-s .

“*Uħeq nniya, ar teččured d nniya! Mačči yef wayen i telsid, d wayen i tellid s ufella i kem-steqsay. Byiy kan ad zrey, mayella tezrid belli ula d kemmini d tamatrawt am nekkini?*” (sb.72)

Tameslubt / tabekkuct, d ismawen yellan deg tilawt i tessexdam *Xelluħa* i wakken ad tlaqeb yelli-s *Cabħa*. Ggten deg uħris i wakken ad ay-d-tessebyen aħal i tekreh yelli-s

“*A tabekkuct, sani akka ara truħed s leħħeb-nni deg wabbud-im?*” (sb.184).

“*Tameslubt-agi, yergel lmux-is, ala s tiyitiwin i tfehhem.*”(sb.132)

Tamuħint, d isem i d-yettuyalen yef *Cabħa*, yekka-d seg wawal aħħan. Iban-d yef yiles n yiwen n ufremli mi tt-wwin yer sbitar n yimeslab, acku irkeb-itt lehlak n tisselbi

“*D tagi i d tamuħint-nni id-wwin idelli?*”(sb.206)

Iderwicen / imeslab: D awalen i nessexdam deg tudert-nney i wakken ad d-nemmel amdan idefħen leħqel-is. Deg teħkayt-agi, ttwasmersen akken ad d-snekden imdanen yettidiren deg læerc n wid ur nuksan.

“*Mi walay iderwicen-nni zzin am umeqyas bu-yiniten iqdimen yef Nna Ĥħila akken ad emren ieddisen-nsen.*”(sb.270)

II.2.Ismawen i d-tesnulfa tmarut

D ismawen n ulaqeb i d-tesnulfa tmarut, tefka-ten i kra n yiwudam i wakken ad d-tbeyyen tisselbi-nsen. Isem n ulaqeb yesħa azal ugar n yisem aħerfi, acku syalayen-d awadem, ttaken-as udem ilaway deg yizri n yimeyri³⁴. Deg ungal-a, asenulfu n yismawen yella-d s tmerna n yismawen isenawiyen yer yisem amagnu n umdan.

Seediya mm-yicabcaqen: Deg-s sin n yismawen: “Seediya”, d isem n tmeħħut yella deg tilawt. “Mm-Yicabcaqen”, d asenulfu n tmarut. Tefka-as-t i uwadem-a ilmend n yisħa-s imi tħemmel ad tħelleq icabcaqen yef tqendurt-is, tlaqaben-tt yis-s medden, dayen i d-yesbanen tisselbi-s.

“*Seediya mm-yicabcaqen, yeččenččunen seg yiħerbuqen i tcudd yer leħwayeħ-is*” (sb.68)

Lalla Feħħa mm-lberhan: d isem yessudsen krad n wawalen: “Lalla”. yettekk i yer wannaw n yismawen iwumi isemma M.Erman s tefransist “Appelatif signifiant”. Yella deg tilawt,

³⁴Maurice Grevisse, *Le bon usage*. Op.cit, sb.43.

tawuri-ines d asemgired gar yiwudam ilmend n twacult d læerc uyr ttekin³⁵. Di tuget, yettunefk i tmettut yesean azal deg tmetti. Ttqadaren-tt yis-s medden. “Fetṭa”, d isem unti n umdan yellan deg tilawt. Yekka-d seg taerabt (الفتة), s teqbaylit (Lfeṭṭa) d ṣṣenf n uzru isseqdacen wannaden akken ad gen isyunen imensayen n tmetti-nney (tixutam, imeqyasen, timengucin, azraren). *Mm-lberhan*, d isem tefka-as-t tmarut i uwadem-a ilmend n twuri-s deg teqsiḍt, imi d tameslubt yettidiren yef yizekwan n twacult-is. Tuṭal d *mm-lberhan* mi d-yeffey yur-s uzrem i as-iṣuḍen tamezwant deg ufuṣ-is. Tuṭal tettdawi yis-s. Ismawen-agi mi ara ten-tferqeḍ llan deg tilawt maca mi ara mlilen ttuṭalen d asnuḥfu.

“Lalla Feṭṭa mm-tmezwant, mm-lberhan, tettdawi s tmezwant i as-yettunefken, i tetteelliq s nelli tazewwayt, yef ufuṣ-is azelmad” (sb.105)

Awadem *Cabḥa* yesea aṭas n yismawen n ulaqeb deg uḍris, imi yal awadem amek i as-yessawal. Llan wid i as-igan ismawen n ulaqeb i d-suddmen seg uzar n yisem-is CBḤ, maca ttbeddilen taṭara “C” s “Ĉ”, iwakken ad d-beyynen tamuṭli-nsen tibawayt yer tisselbi n Cabḥa imi deg teqbaylit nesseqdac taṭara “Ĉ” akken ad d-nesyel ayen akk n diri md: (acebbub/ ačačuf). Seg yismawen-agi, ad d-naf *Ĉčibuh/ Čaččuba*, d ismawen n ulaqeb ur nelli ara deg tmetti. Tesnuḥfa-ten-id temsawalt akken ad d-mmlen tisselbi. Ttaken acbi yer wawal “ačačuf”, d tugna i deg ttilin yimeslab, tllaqaben-tt yis-s medden akked *Dda Lḥusin* mi tettetmentar deg yiberdan rennun yer-s awal tameslubt s suffuyen-d (*Ĉčibuh* tameslubt/ a tameslubt a *Čaččuba*).

“Ay! Ay! Tqeleeḍ-iyi-d tiṭ-iy, a tameslubt n tmeslab! Tebra yemma-m ar ad txelseḍ axelles n lmuḥal! A ha kan! Ay!ay! A tameslubt! A Čaččuba...!” (sb.194).
“akken i yi-d-walan, ḥebsen lleb-nsen, tebeen-iyi-d s urḡam d ulaqeb, qqaren-iyi: Ččibuh mm-teelḡet, Ččibuh tameslubt” (sb.192)

Xas ulamma tṭuqtan yismawen n ulaqeb i d-yessenkaden awadem *Cabḥa* deg uḍris, maca llan yiwudam i yettwalin tisselbi-s seg tama tilawayt. Fkan-as ismawen icebḥen, seg-sen tamdakkelt-is *Tajeḡḡigt*, i d-ibanen deg wungal s wudem yelhan. Teereḍ ad tbeddel tamuṭli n medden yer tisselbi. Teereḍ dayen ad tessiḥmel ay-agi yer yimeslab. Seg yismawen-a, ad d-naf *Ccbaḥa mm-Teelḡet*, “Ccbaḥa”. D isem issi tessawal tmeddakkelt-is *Tajeḡḡigt* imi tettwali-tt tecbeḥ. *Mm-Teelḡet* d isem i as-yettunefken ilmend n teelḡet-is *Caca* i yezgan deg yiciwi-s.

“Nnekwa-inu tamaynut, terfed kan sin yismawen yemyenṭaden gar-asen, Cbaḥa n teelḡet, Ccbaḥa, ilmend n ureqqeḗ i yi-treqqeḗ Tjeḡḡigt isem-iy, d Teelḡet n yelli Cabḥa” (sb.231).

³⁵Michel Erman, Op.cit, sb.40.

Ixef wis krad: Tisselbi seg tama n tsiwelt n wungal Tamacahut taneggarut

Ad d-naf dayen isem *Tucbiht iselben*. “Tucbiht”, d isem i nessexdam i wakken ad d-neglem amdan yesean şşifa. Yekka-d seg cebaḥa, fkan-as-t medden asmi tuḡal d tamussnawt, d tamedyazt. Rnan-as awal “iselben” ilmend n tisselbi-s.

“Mazal-iten sean nniya, ttammen s zzyar, mi d-nnan Cabḥa ney Tucbiht iselben, tekka di lewli, tesa lberhan, ayen ara d-tini deg yisefra-s d yicewwiqen -is ad yeffey”.(Sb.306)

Syin yer-s, tban-d tisselbi n *Cabḥa* mi d-tesnulfa ismawen. Tefka-ten i taelḡet d lexyal. *Caca*: d isem i d-yettwaksen seg yisekkilen imezwura n yisem n uwadem agejdan (*Cabḥa*= CA) d yisem n yelli-s (*Cabḥa*=CA). Tefka-as-t i taelḡet i texdem i yelli-s. D lmut n tasa-s i yeḡḡan tisselbi-s ad tzad. Iban-d way-a mi terra taelḡet-nni amzun d llufan iyef tesseḥbibir.

“Zemḡey-as aqerruy-is s umendil-iw yeflan, wwtey almi i as-d-zgiy tayrist-ines irexfen yef unyir-is nnig n wallen-is. Syin, ggiy-as isem Caca.” (sb.183)

Ma d *Cebbuḥ*, d isem i d-yekkan seg “Cbuḥ”, tefka-t i lexyal i d-tessnulfa, terra-t d arfiq teccekay-as, tḥekku-as lbaḡna-s, d ayen i d-yemmalen titṭerwect-is.

“Tikkelt tamezwarut akk mi t-walaḡ, semmay-as Cebbuḥ, hedrey-as, ccetkayey-as ,ttruy-as”. (sb.113)

III.Aglam n yiwudam

D aḥric yesean azal ameqqran deg tuddsa n uḡris, imi ittezzu iwudam n teḥkayt deg tilawt. Yessebgan-d tasneкта n umaru akken i d-yenna M.A.Salhi: “*Tiwuriwin n uglam bḡant ma drus yef xemsa. Tamenzut: aglam ittak-as cebaḥa i uḡris (tawuri n cebaḥa), tis snat: iferreq iferdisen n tsekla gar-asen (d tawuri n uezal), tis tlata: mi ara yesttuqet umaru aglam deg uḡris-is isewxar taggara n uḡris-agi (d tawuri n useyzeḡ), tis rebea: itteki uglam deg lebni n uḡris (d tawuri n usuddes), ma d taneggarut: (d tawuri tasneklant) aglam d yiwen n ubris i yesea umaru akken ad d-yawi yef tikta-ines d tesneкта i isarem ad tent-id-yefk i yimeyri³⁶*”.Ihi deg uferdis-a, ad yili wawal yef wanawen i yef yebḡa V. Jouve tarudemt: “*tarudemt, tebna yef waṡas n yiferdisen yemgaraden yettilin deg uḡris s lekmal-is. Iferdisen-agi, d nutni i d-igelmen awadem. Deg uglam, llant rebea n tyula: tafekka iselsa, tanefsit d tmeddurt³⁷*”.

³⁶Mohand Akli Salhi, Op.cit, sb.18.

³⁷D nekkenti i t-id yessuqlen. « *Le portrait on l'a vu, est constitué par l'addition des signes éparses qui tout au long du récit, caractérisent le personnage, on retiendra quatre domaines privilégiés, le corp l'habit, la psychologie et la biographie* ». Vincent Jouve, *Poétique du roman*, Paris, armand Colin, 4^{ème} ed, 2015, sb.89.

III.1.Aglam n tfekka

Dayen yeenan tulmisiin d tzulay n uwadem id-yettbinin seg berra, i wumi nezmer ad nger tamawt md: amek igga umdan, d wacu yelsa. Fell-as i tbedd tugna n yal awadem. Yenna-d M.Erman: *“Ilmend n tewsatın n uglam, aglam n tfekka ibedd, sumata, yef yisem. Ad t-id-defren tuget n yiħricen n wudem d tfekka. Iferdisen-agi, ttwagelmen-d s usemres n yirbiben, tiħyar timassayin, inawen ibedden yef userwes, d tenfaliyin i d-yessebganen tamuyli n win i d-igelmen³⁸”*.

Deg wungal “Tamacahut taneggarut”, ur yettuqet ara şşenf-agi n uglam, acku tisselbi tban-d kan yef tfekka n krad n yiwudam. D tarudemt-a i d-ibeyynen adis ibaw n tisselbi, imi taneggarut-a, tettreşşi yef umdan lewşayef icemten i deg yettili umeslub. D ayen i yessemgarden iwudam-a yef wiyad. Seg-sen Cabħa i iħerħan aħric ameqqran seg trudemt-a, imi d awadem agejdan. yef tisselbi-s i tbedd teħkayt n wungal. Di tazawara, deg uħric “*Gar uselmad d uselmed*”, tebda tgellem-d Cabħa yir liħala i deg d-tufa iman-is mi d-yehħer unekcum-is yer uyerbaz. Tafekka-s, d učačuf-is yerkan, iselsa-s imqersa i tt-id-ibeyynen d tameslubt, imi yemma-s ur d-teclie ara deg-s telha-d kan d uħennek i *Tawes*.

“Sardey i yiman-iw, d acu n tarda, d acu n liħala, lsiy leħwayeğ-iw tiqdimin. S yifassen-iw kan iseedley ačačuf-iw, imi tegguma ad teeddi deg-s temcedt ifremcen, iwumi d-ggrant snat n tuymas tuzligin”.(sb.77)

Syin yer-s, deg uħric “*Zzwağ bu yibraryen*”, tedleq Cabħa i yiman-is yef wussu. Iħuħ leeqel-is. Tserreħ i usugen-is. Tebda tgellem deg şşura-s i yef reşşan yilefđan, d waccaren-is yerkan. D ayen i as-yefkan tugna n tmeslubt deg wallay n yimeyri.

“Zeggrey yer şşura-w, ufiy-tt ulac deg-s, ala cwiħ n yiysan kkusmen, selyen s uglım d areqqaq, yexled s tewser n uberkan, azegzaw d uwray, ilefđan heğğren-iyi, ssulin tiyaltin fell-i, yemyi deg-i ucebbub yekres, yeččur d tillicin, iwetħten d tleslest, ntan deg-i waccaren d iyezfanen, ewjen, rkan”. (sb.130)

Deg uħric “*Tabriđt yettawin yer uyerbaz*” iban-d *Umatraw*, yekka-d seg “mter³⁹”. D awadem iyef ur nesei ara atas n yisalan. Tban-d twuri-s deg tmacahut s uglam i d-tewwi Cabħa yef tfekka-ines tamerkut d yiselsa-s imqersa i t-id-yesbanen amzun d ameslub

³⁸D nekkenti i t-id-yessuqlen. « *Selon le modèle de la description, le portrait physique procède, en général, d'une dénomination suivie d'une énumération plus ou moins importante de parties du visage ou du corps, lesquelles sont caractérisées par des adjectifs, des phrases relatives, des énoncés comparatifs, voire des énoncés modalisants qui mettent en jeu le regard descripteur* ». Michel Erman, op.cit, sb.62.

³⁹« Emmter; le prét, nég. Est traité comme pour un trilit.f. simple ». Jean-Marie Dallet, *Dictionnaire kabyle-français*, op.cit, sb.827.

“Yef tmelyiyt-is tressa tcacit n yidd teyurres, tefla sya u sya, tcuba taseksut n lhelfa iwesren, yegguman ad d-tesfur ayen yellan deg-s, imi tcaḍ lqæa n tuggi-ines, ur tessawed ara ad d-tessali iraggen ilaqen. Tifawtin s wacu tbedd tjellabt-is ruḥent ur d-banent ara, ssefden-ten yilefḍan yesḍelmen am wussan yecceḷqafen di targit iḥecden”.(sb.73)

Deg yihricen ineggura n wungal-a, tban-d tuyalin n tisselbi n uwadem *Yidir*, mi ay-d-teglem *Cabḥa* tafekka-ines yerkan d yiselsa-s yeyman, imi yuḃal yettagad aman, ur yessirid, ur iccucuf.

“Yuḃal yestewḥac, yekfa si ddunit, d anqab kan ineqqeb lqut tikkelt i wachal n wussan. Segmi ur yesei ara laman deg waman, ur yessirid, ur iccucuf, yentḍ di leḥwayeḡ-is yeyman, yettraḥen yef yidis-s, yeḡḡa accaren-is, irebba tamart d taberkant, tekkerčēčči, terka yeggul ma iseḥḥel-itt, yeḥseb-itt d zzerb yetḥaraben yef zzeaf-is”.(sb.287)

III.2.Aglam n ṭṭbiea

D asenked n wayen akk yeeḥan iḥulfan n uwadem d wayen iḥemmel ney yekreh. Yenna-d M. Erman:“*Aglam n ṭṭbiea yemgarad yef win n tfekka, imi yuḥwaḡ aeiwen n yimeyri, acku, tamezwarut, aybel mačči d askan kan n uwadem maca d tikci n tulmisin d tugniwin yesēan assay d tegnatin yeqqnen yer tudert, tid yeqqnen yer yihulfan, lebyi d tezmert*⁴⁰”.

Yettwaseqdec wannaw-a akken ad ay-d-yessebeyyen amgired yellan gar uwadem yeteeqlen d win iselben deg uḍris. Tarudemt-a, tebna yef yilugan n leeqel d tiktiwin n uwadem, akken neḗra ameslub ixulef wid yeteeqlen deg uxemmem. Iban-d u glam n ṭṭbiea deg uḥric “*Annar n tibbehbi*” mi d-teglem *Tjeḡḡigt* snat n tmeslab. Tamezwarut, d *Tawerdet* yezgan tezel iman-is, d tasusamt. Ikcem-itt leḥzen imi ur tezmir ara ad tqabel atmaten-is imeḍdar i as-d-ḡḡan imawlan-is mi mmuten. D ay-a i yeglan s leeqel-is, yessekcem-itt di lebḥer n tisselbi.

“Semmay-as Tawerdet! Setta u tlatin sna di leemer-is. Yef yiwen wass i tezdey di leḥzen, tezel iman-is, ur tneṭteq ur tessawal, yezga yenzey leemer-is”.(sb.226)

Tameslubt tis snat d *Taeelḡet*, ṭṭbiea-s d tazehwanit, ṭhemmel zḥu d cḍeḥ. Selben-tt yimyaren-is, sḍeddan fell-as lbaṭel acku ur tesei ara aqcic, tuḃal tcennu tessiyrit mebla sseba:

“Taeelḡet! D nettat akk i d tazehwanit gar-antey, tezga tcennu tesliliw tceṭṭeḥ, tesḍedda lbaṭel aberkan”. (sb.227)

⁴⁰D nekkenti i t-id-yessuqlen. «*Plus que le portrait physique, le portrait moral requiert la collaboration du lecteur, car dans un premier temps, il s'agit moins de faire voir le personnage que de le doter de qualité et de propriétés en relation avec les grandes situations existentielles qui ont trait aux affects et aux sentiments, au désir et à la volonté, ou encore au pouvoir.* ». Michel Erman, op.cit, sb.63.

Teglem-d *Cabħa* t̄biæa n *Yidir* mi t-id tuyal tisselbi, imi d tin yettbeddilen. Yal tikkelt acu n wudem issi ara yili. Tikkelt, yettban-d iħemmel tamussni. Tikkelt, ad yetti udem-is, ad tt-yeneel, ad ireggem ass anda d-tlul, acku d nettat i t-yessawden ad yedfee lekwayeđ-is

“Yettbeddil udmawen d yimeslayen ibubben tikiwin. Tikkelt ad yettađsa, ad ireggem tamussni yef wass anda i d-tlul d wass anda i tt-id-yemmuger, tikkelt ad yettru, ad yeđleb seg-s ssmah, ad yeggal ma iæawed ad tt-yeneel”. (sb.287)

III.3.Aglam n tnefsit

Tanefsit n uwadem d asmeddu n teħkayt, d ayen yeenan tikiwin, lehđur, d yiħulfan n uwadem. S trudemt-a i yettizmir yimeyri ad yissin ugar awadem⁴¹. L.Koudache, tekcem deg tnefsit n yiwudam n wungal-a, nger tamawt belli tefka-as azal ugar n wanawen wiyad, imi asentel n tisselbi d tamsalt yeenan tapsikulujit d tnefsit n uwadem.

Aglam n tnefsit deg wungal-a, yezi yef sin n yiwudam *Cabħa* d *Yidir*. Deg uħric “*Amraħ n twacult*”, teglem-d *Cabħa* amek tuyal tudert-is segmi i tt-tekcem tibbehbi i as-iseerqen iberdan. Tessebrek-as ussan. Tetthebbir amek ara tkemmel tudert-is imi yenneqdae ussirem deg tnefsit-is, tuyal ur tethulfu ara s tized n ddunit.

“Amek ara fsiy tundar i yessawnen tudert-iw , ansi ur tebdi ur tenni , anda tqeřs uqbel ad tefsi , anda ikersen , nnden yiberdan-iw , anda ixababden , iqlalħen wussan-iw , anda yenneslax , yunag leeeql-iw , anda i tenta , txerrez tfawet tibbehbi di tnefsit-iw”. (sb. 49)

Deg uħric “*Timlilit D...*”, teglem-d temsawalt *Nna Hġila* tanefsit n mmi-s *Yidir* i yettbeddilen yal tikkelt, imi tisselbi-s tettruħu tettuyal-as-d, tikkelt ad yeħlu, ad tethedden tnefsit-is, ad yers deg-s leeqel. Imir-nni, tettuyal-it-id lehmalala n tmussni, tikkelt ad t-id-tuyal tibbehbi-s, ad ihaj ur yezi acu ixeddem wala ayen i d-yeqqar.

“Seg yimir-n i yendeħ deg-s ujaħiħ n tisselbi aħal n tikkal i yekcem yer sbiħar n yimeslab, tikkelt ad yeħlu, ad yuyal akken yella, d amussnaw,yettmeslay yef lebħur n temsal , tikkelt ad yađen, yettuyal d wayeđ ur izerr ara akk anda yedda , wala d acu ixeddem”. (sb.284)

⁴¹Diana Wynne Jones, « *Techniques d'écriture : La description psychologique du personnage* », 2016, [En ligne], URL : <http://www.auxpetitsmots.com/2016/09/description-psychologique-personnage/>. Consulté le 08 juillet 2023

III.4.Aglam n tigawin

Tigawin d aferdis agejdan i yef yuddes uđris. S tugget, tigawt tgellem-d kra n yihricen seg tfekka n uwadem d wadeg anda yella⁴². Ungal *Tamacahut taneggarut*, yeččur d inedruyen d tigawin anda d-tban tisselbi n yiwudam. Gar yimediyaten i d-nefren i šsenf-agi n uglam, d awadem *Cabħa*. Deg uđric “*Tisselbi n tisselbi*”, teglem-d tigawin-is, ladya mbeed lmut n yelli-s, izad fell-s lħal. Tuyal tettemruruy deg ubrid, txebbeđ deg yizekwan tettnadi yef yelli-s. D ayen i as-yefkan tugna n tmeslubt deg yizri n yimeyri.

“Am lweħc ikelben i d-ffye yef yer berħa akken ad nadiy yef yelli Cabħa. Rwi yakk ayen i d-mmugrey deg ubrid-iw, hebbley-d tibħirt-nney, ixejdan, tieemmucin n wakal, icekkaren, iqazaren d yidumman. Tnadiy yef yizekwan, ijdiden d yiqdimen”. (sb.188)

Syin yer-s, *Seediya mm-yicabcaqen*, d tameslubt yettewten yef yicabcaqen, zgan ttwaæelqen yef yijufar-is. Temmuger-itt-id *Cabħa* deg ubrid n ssuq, teglem-itt-id amek tella tetteeggid, treggem deg yigerdan i tt-yessekfaren mi as-kksen acabcaq-is.

“Yas zzin-as s ulaqeb d urjam, maca ur ten-tuggad ara. Tezeef, terra-d yef yiman-is, temmey yef yizra ad ten-treğgem, almi zaden yiħerbuqen-is deg učenčen. Ad ten-treggem s lqedd n ugerjum-is, almi i d-ffyen yizuran n temgerħ-is”(sb.68).

Sakin, ad nezzi yer tigawin n uwadem *Yidir i ixeddem* mi t-id-tuyal tisselbi-s. Ay-agi iban-d deg uđric “*Timlilit D...*”, anda yuyal d amdan niđen, ur nettwaæqal ara. Yeffey-it leeqel, ur yessaweđ ara ad izer acu ixeddem, yerħa akk leħwal n uxxam ula d wid n berħa. Yegla ula s temkerđit-is, ula d idlisen-is ur mniēen ara seg rregmat-is.

“Yessed, yettruħu akk ayen ara d-yaf sdat-s, leħwal n uxxam d wid n berħa, yewweđ almi i d-iđeqqer yer lqaea akk tiktabin, i d-iħerran imeđqan di temkerđit-ines, irgem-itent, irkeđ-itent”. (sb.287)

Timeslab, d iwudam inaddayen i d-ibanen deg uđric “*Annar n tibbehbi*” ur nesei ara tawuri meqqren deg uđris, maca tamsawalt *Tajeğgiqt* teglem-itent-id s tewzel. Terra lwelha-s yer tigawin-nsent i d-yesbanen tibbehbi-nsent. Nefren-d *Ddheb* i tekcem tisselbi seg lweswas n tezdeg. Tettyanfu almi dayen, segmi d-tekker, la tetteeni deg tmeččimin n yiselsa-s. Ad tekkes inezdan inettiden fell-asen.

“ Ddheb! Temqet, tezga tzewwi iman-is, tettekkes timeččimin d yineždan inettiden yef yicettiden-is” (sb 229)

Mayella d imezday n læerc n wid ur nuksan , d isem-nsen i d awal-nsen , ur uksanen ara. Mgaraden ladya deg tigawin yef yimdanen yetteeqlen. Mi terza *Cabħa* yer taddart-nsen, tger

⁴²Michel Erman, Op.cit, sb.86.

tamawt i yiwen n yilemzi seg-sen, i tt-yeswehmen s tigawin i ixeddem. Teglem-it-id mi yessussuf yer yigenni, ireğğem s yizra sakin ttuyalent-d yer wudem-is

“Yiwen n yilemzi ibedden yef uđar-is ayeffus, yezzeef yef tllam yesberken ass-is i t-yessaggaden, yeşşerbak iman-is, yessusuf , ireğğem yer yigenni mebla aħbas, tisuusaf d yizra-nni ttuyalen-d fell-as” (sb.260).

IV.Tamagit tasiwlan

D aferdis i yettilin deg wungal, yeqqen yer uwadem, yemmal-d abeddel n twuri i as-yettak umsawal deg teħkayt, yezmer ad yili d asnerni ney d asenqes seg wazal-is deg uđris. Ay-agi yettban-d deg trudemt d usemni n yiwudam. Tamagit tasiwlan, temmal-d amek yettnerni d wamek yettbeddil uwadem deg wakud n teħkayt ilmend n yinedruyen d yiwudam i as-d-yezzi. *“Riceour yesmgared gar sin wannawen n tmagit , tamenzut d tin yettdumun tcudd yer tħbiċa n umdan iwumi yefka isem (la mċmetċ) ma d tis snat, d tin yettbedilen teqqen yer imenzayen n tikli n umdan d yiman-is akked wiyad iwumi yefka isem (l'ipsetiċ)”*⁴³. Deg wungal-agi, tamarut tessbyen-d tamagit tasiwlan n uwadem *Cabħa* deg ubeddel i as-tettbedil isem-is yal tikkelt mi ara ay-d-tessenked tisselbi-s.

IV.1.Tamagit tasiwlan n uwadem Cabħa

D yiwet n tlemzit i d-yekkren deg twacult yemzerwaċen. Baba-s d watmaten-is, nnejlan seg uxxam. Sseba n yemma-s *Xelluġa*. Tegra-d ħala nettat d weltma-s *Tawes*. Trebba-tent yemma-tsant s tmezla, yiwet trebba-tt-id s tnefcuc d uqezzeb, mayella d *Cabħa* s tiyitiwin d ulaqeb. *Cabħa*, d tanelmadt i ħemmlen akk yiselmaden acku teżwer, teđfer abrid n tmussni. Tħmmel ad telmed, maca asirem-is ur idul ara imi tezga-as-d yemma-s d aċewwiq. Teħbes-itt-id seg uyerbaz tefka-tt d tislit i *Lċerbi bu-Mendayer*. Tennebra-d, teawed tefka-tt tikkelt tis snat i umyar *Lħaġ Saeid Nat Rriđa*. Tuyal-d i tikkelt tis snat maca tikkelt-a s tadist n yelli-s, i-as-yemmuten. D ayen i yesnedhen deg-s ajajih n tisselbi. Tekcem yer Sbiřar n yimeslab anda d-templal tameddakkelt-is *Tajeğğigt*. Mi d-teffey seg sbiřar, tuyal d tamedyazt. Tettcewwiq gar tuddar almi tewweđ yer lċerc n wid ur nuksan. Dinna i tessan *Yidir* i as-yefkan afud ad telmed wa ad d-tesnarni di tussna-s. Deffir n lmut n umussnaw *Yidir*, tkemmel i udlis-is, tessuffey-it-id, d ayen i as-yefkan isem n tmussnawt gar medden.

⁴³D nekkenti i t-id-yessuqlen. « *Riceour distingue en effet, entre l'identitċ permanente d'un individu , son caractċre ou son tempċrument en somme (qu'il nomme la mċmetċ) et l'identitċ ċ soi qui recouvre les principes de conduite de l'individu dans le temps face ċ autrui (qu'il nomme l'ipsċitċ) ».* Michel Erman, Op.cit, sb.103.

- **Tamhazt n uwadem**

Awadem *Cabħa*, tban-d s tugna n tlemzıt am nettat am yal taqcıct. Tban-d deg yiħricen imezwura n wungal s yisem *Cabħa* d *Čawri* s wayes i tt-tetlaqab yemma-s. Sakin yella ubeddel deg tudert n uwadem-a d usemmi-ines, imi tamsawalt, tefka-as tawuri tamaynut n tmeslubt i d-ibanen deg uħric “*Tisselbi n tisselbi*”. Ladya mi temmut yelli-s, tkemmel tisselbi tecelqef-itt. Ay-agi iban-d deg umgired n yismawen imi yal yiwen amek i as-yessawal. Amedya: *Lħusin* yeqqar-as *Čaččuba*, medden tlaqaben-tt *Ččibuħ*. Ma yella d tamedakkelt-is *Tajeğğigt*, tessawal-as *Ccbaħa mm-teelğet*. Xas tesædda temzi wesssiren yer yemma-s d wayen akk tedder deg sbiħar n yimeslab maca tecmmumh-as-d ddunit tettwassen gar medden, tekcem ulawen-nsen s tmedyazt i teccewwiq. Mkul mi ara tt-walin, ssawalen-as *tucbiħt mm-teelğet*. Deg taggara, tura isem-is deg umezruy “*Cabħa tamusnawt ney tucbiħt iselben*” s usufey n udlis *Tamacahut taneggarut* i d-yeğğa *Yidir* .

- **Azenziy n yismawen n uwadem *Cabħa* ilmend n temhazt-is**

Tilemzıt	⇒	Tameslubt	⇒	Tamedyazt	⇒	Tamusnawt
<i>Cabħa</i>		<i>Čaččuba, Ččibuħ,</i>		<i>Tucbiħt mm-</i>		<i>tucbiħt iselben</i>
<i>Čawri</i>		<i>Cabħa m teelğet</i>		<i>teelğet</i>		<i>Cabħa tamusnawt</i>

IV.2. Tamagit tasiwlant n uwadem Yidir

D awadem agejdan n wungal-a. D amussnaw, d aselmad n tfelsafit deg tsedawit n Tizi n Uzzu. Syin akkin yesbedd yiwet n tdukkli iwumi isemma “*akken ma nella i tmussni*”. D bu-lxir iħemmlen ad ieiwen wiyad. Yessarem ad ibeddel timetti, maca tefvey-as tirga mxalfa. Yemmugger uguren. D ayen i t-yessawden ad yecæel timest i lectab-is. Seg yimir-n, yebbehba. Yekcem aħal d abrid yer sbiħar n yimeslab. Tikkelt ad yeħlu, ad d-yuħal d amusnaw akken yella, tikkelt ad as-d-tuħal tiħterwect-is.

- **Azenziy n uwadem Yidir ilmend tmehazt-is :**

Yidir ⇒ Amussnaw ⇒ Ameslub ⇒ Amusnaw ⇒ Amesslub

V. Inaw

Deg wungal-a, inaw d aferdis i d-yesbeyynen asentel n tisselbi, imi s yis-s i d-ssenfalayen yiwudam tikiwin-nsen. “*Annegaru-a, yettuneħsab d tagrumma n tefyar, d yimeslayen i d-*

*yeqqar uwadem*⁴⁴”. Imi, yesseqdac-it amzun d allal iwakken ad d-yessenfali yef yiman-is. Deg tazwara, ad d-naf ayen iwumi neqqar armuy, anda amsiwel yessuffuy-d tikiwin-is s lehdur, maca ur yettraġu ara tiririt, imi d netta i d amazun n wayen i d-yeqqar⁴⁵. Iban-d urmuy deg uħric “*Annar tibbehbi*” mi d-yehder wuffuy n *Tjeġġigt* seg sbitar n yimeslab. Tettgalla di tmeslab ur hezznent ara, ur ttrunt-ara yef lefrac-is, tewwi-d awal yef wussan i teseedda deg sbitar n yimeslab d tisselbi-nni i tedder yid-sent belli ad qqimen deg wallay-is ilebda.

“Ussan i sreedday yid-kent ad iyi-wansen alamma d taggara, d awezyi ad ten-ttuy. D nutni ara cnegley, ara syezfey yer berġa, imi zriy s rruħ-nsen kan i zemrey ad ddrey,ad iliy akken inemyufa nekk d utextex-inu d umexmex-nken (sb.233)

Iban-d dayen deg uħric “*Tuyalin yer ifut lħal*”deg uħissef n *Xelluġa* yef lbaṭel i texdem i yelli-s *Cabħa*, tessaweḍ-itt yer tisselbi yerna tettlaqab-itt yis-s. Aya-agi, yeġġa-tt ad tebdel tamuyli-ines yer tisselbi imi tettwali belli tisselbi n tidet mačči d win idefēen leeqel-is, maca d win iwumi yeččur wul-is d lkerh, tismen d wayen akk icemten.

“Tisselbi n tidet tettli mi ara tunag tafat n wul d leeqel yer yigenni n nnger, iggeri-d tllam yesbubuyen di tuyalin n ukrah, tismen, taħraymit, leħsed, ttar d wayen akk icemten” (sb.244)

Ad naf dayen armuy agensay, d talya seg talyiwin n yinaw usrid, deg-s awadem yettmeslay deg wul-is, ur d-yessuffuy ara lehdur. S yis-s i d-yessenfalay tidmi-s d yiħulfan-is⁴⁶. Deg uħric “*Temzi taleġġamt*”, iban-d urmy agensay mi tettmeslay *Cabħa* deg wul-is, acku tger-d fell-as yemma-s lbaṭel n tkerda n uksum si tuggi, aya-agi yessuffey *Cabħa* si leeqel-is, yeġġa-tt ad testeqsay iman-is ma d tidet tucker ur tfaq ara.

“Uliw yefreq yef sin, yiwen n wul iruħ yexsi, yezzi-d fell-i, yebda itezzem deg-i: Annger-im a Cabħa! D acu akka iderrun yid-m?! Mmekti-d kan ahat d tidet tukreḍ aksum-nn? Aseqqaḍ ur iceffu ara yef tissuqda-ines” (sb.44)

Sakin tban-d tisselbi deg yinaw usrid, anda d-yetteawad uwadem lehdur akken llan s useqdec n tuccar d umyag “yenna-d”, ney tanfalit i d-yessebganen tayara n uwadem-nni am“ieegged⁴⁷”. Deg uħric “*Rrwaħ yeffyen i tmara*”, teawed-as-d *Tjeġġigt* i *Cabħa* aħris i as-d-yenna umatraw n tmussni i d-tmmuger di ssed lxali, anda d-yewwi yef umgired di tmuyli n wid yetteeqqlen d yimeslab, imi win yetteeqqlen mi ara iwali ameslub, yettaḍsa fell-as yetteekki-it ma d ameslub yettru fell-as yeqqar aħlil.

⁴⁴D nekkenti i t-id-yessuqlen. « *Le discours considéré comme un ensemble de phrases, le discours définit comme un ensemble de propos organisés: le discours conçu comme le produit d'une énonciation.* ». Jacques Fantanille, *Sémiotique du discours*, France, Pulim, 3^{ème} ed, 2016. sb.84.

⁴⁵Patrick Charaudeau & Dominique Maingueneau, *Dictionnaire d'analyse du discours*, Paris, Seuil, 2002, sb.390.

⁴⁶Michel Erman, op.cit, sb.74.

⁴⁷Michel Erman, Op.cit, sb.77.

“Açhal n leqrun aya i ttemtaray tamussni si lmizan yettallin,yettsubbun,yettuqeen,ifennun seg usuđu n ubehri,ađu n leeqel d tisselbi yettcalin gar tili n tfekka,di rruħ n şşura,deg uħbak n wul,sdat n tmuyli n uhulfu,s nnig n lħafer n lewhi.” (sb.263)

Yuḡal-d dayen yinaw usrid deg uħric “*Isaragen Ineggura*”, mi d-tebder *Kahina* i *Cabħa* awal-nni yettwarun yef użekka n *Yidir*,i d-yewwin yef wassay yellan gar tisselbi d leeqel, imi wa yettkemil wayeđ, ulac leeqel mebla tisselbi, ulac tisselbi mebla leeqel.

“Akken i d-bedrey awal i yecređ Yidir ad yettwaru yef ublađ n użekka-ines: Uħeq wid ur nuksan!Ar tisselbi ma yili d tidet n lekdeb i d-teqqar,ad teedel nettat d leeqel.Ar leeqel ma yili d tikerkas n tidet i d-yeqqar, ad yeedel netta d tisselbi .” (sb.289)

Tban-d dayen tisselbi deg udiwenni i yellan gar yiwudam n uđris. M.A.Salhi yenna-d yef udiwenni belli: “*D ađris ideg yettili umeslay gar sin (ney ugar) n yiwudam. Yezmer udiwenni ad yili d aħric deg yiwen n uđris am wungal ney tullist , yezmer ad yili d tawsit n uđris ideg tmeslayan sin n yimdanen ney ugar yezmer ad yili d tawsit n tsekla s timmad-is am tawsit n umezgun⁴⁸”*. Deg wungal-a, ur d-yelli ara kan gar yiwudam (imdanen), maca nufa-t-id gar yiwersiwen, itran, d yiwudam yeffyen i tilawt.

- **Gar umdan d uwadem ur nelli ara ara deg tilawt (la prosopopée)**

Tudert wessiren, tameħqranit n tyemmat, tuffya seg uyerbaz, d tiyita n yal ass, d timental i yessawađen awadem *Cabħa* yer tisselbi. Iban-d udiwenni-agi deg uħric “*Zzwağ aħerfuf*”, mi d-tesnulfa *Cabħa* lexyal i wumi temma *Cebbuħ* akken ad twanes yis-s iman-is. Tettmeslay yid-s i wakken ad tessesfusi tteebga n lbađna yellan yef wul-is, teccetkay-as yef wayen akk i tt-iqerħen, ma d netta yettħessis-as, yettsebbir deg-s.

*“Tikkelt tmezwarut akk mi i t-walay, semmay-as Cebbuħ, hedrey-as,ccetkayey-as , ttruy-as. Ma d nettat tettħessis-iyi, seg wul-iw yenħerren, s wallen-is iħeznen i tettaerađ ad tsebber deg-i.
- a Cabħa sber kan yella Rebbi!”(sb.113)*

Yuḡal-d udiwenni gar *Cabħa* d lexyal-is *Cebbuħ* i tikkelt tis snat mi d-tufa iman-is deg texxamt tajdiđt. Tefka-tt yemma-s d tislit i *Lerbi Bumendayer*. Teđher-as *Cebbuħ* teħzen, tewhem ula d nettat, imi tenneqlab ddunit-is di dqiqa. Iđelli kan i tella tettmeslay yef leqraya, ass-a tufa-d iman-is d tislit, dya tettsebbir deg-s *Cebbuħ* teqqar-as d lmektub, ulac anwa izemren ad ibeddel tawenza-s.

*“Terra-yi-d Cebbuħ s wul-iw yennuynan:
- Ddaw n wannect-nni, d lmektub-im i d-yewwđen, ur tezmiređ ara d acu ara d-tebbiđ,
ara d-teħwiđ s tuffra.”*

⁴⁸Mohand Akli Salhi, Op.cit, sb.10.

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Syin yer-s, tennulfa-d tayect tamaynut ur nelli ara di tilawt deg uħric “*Tisselbi n tisselbi*”, ur yezmir ara amdan yetæeqqlen ad as-isel ney ad tt-iwali. Mi tettendi *Cabħa* yef użekka n yelli-s yemmuten i as-d-yeffey lexyal n tayect-a. Yesteqsay-itt yef wacu txeddem gar temqebrin lawan-nni. Dya tebda tettarra-as, tettmeslay yid-s, tessteqsay-it yef yelli-s.

*“Yebded-iyi-d lexyal n yiwet n tayect di ġin-iw ur as-sliy, ur tt-walay, ur tt-urgay, temxallaf akk yef tuyac i d-ttawin yimdanen, yenna-iyi:
- D acu i txeddmeđ dagi?
-Ttnadiy yef yelli Cabħa” . (sb.190)*

Deg uħric “*Rrwah yeffyen i tmara*”, yella udiwenni gar *Cabħa* d yitran. Adiwenni-a, d anza n tisselbi, imi itri d ilem ur yesei ara lehđur. Iban-d mi tessers *Cabħa* aqerru-is yef yirebbi n *Tjeġġigt*,tettħessis i temsal n *Tjeġġigt* i d-tewwi seg sbitar n yimeslab. Iban-as-d yiwen n yitri yettmecberriqen, yewwi-as leeqel-is, tmenna ad t-id tecbu. Testeqsay-it mayella ula d ameslub yezmer ad ifeġġeġ am yitran. Yerra-as-d belli, yeedel umeslub d win yetæeqqlen deg temsal-a. Yal amdan yesea tafat s daxel-is. Ma d nettat, yefka-as-tt Rebbi di tmedyazt, imi ħemmlen medden mi ara ad as-slen tettcewwiq.

“I yimeslab zemren ad tfeġġiġen am yitran”. “Sæegrey tamuyli-w i d-yettwalin si rruh-iw yer ccbaha n yigenni, tweħħidey deg yitran yettemcebrurqen, rwan leeqel .Akken i ssarmey deg wul-iw ad uyaley am nutni, yesla-iyi-d yiwen n yitri yellan nnig n uqerruy-iw, yenna-iyi-d” (sb.261)

• Gar yimdanen

Deg uħric “*Gar lehyud n sbitar*”, iban-d dayen udiwenni gar yimdanen i d-yewwin yef wařan n tisselbi, di tazwara, yewhem umejjay *Rezqi* deg wamek i as-d-tettara tmudint *Cabħa* yef yiseteqsiyen-is, sakin yella-d wawal gar-as d tefremlit yef yimuđan yellan deg sbitar n yimeslab, imi yettwali belli allay-nsen yeččur d tikiwin yef tmussni, acku ayen i d-qqaren nezmer ad t-naru d idlisen. Maca tafremlit testehza deg wayen i d-yenna *Rezqi*, imi tamuyli-s temgarad, yettwali ameslub? d ameslub ur yezri ara anda ttemseđwayent.

*“-Ttaqa n yimuđan-agi , yeččur wallay-nsen ! Ad tweħmeđ ansi i asen-d-tekkent tektiwin yeban tigi? Limmer ad yaru walbeeed ayen i d-qarren , ad yeččar idlisen ur nkeffu. d lewhayem!
-ur walay, ameslub d ameslub, ur yezri anda i yedda, d acu i d-yeqqar, wala ayen i yettemseđwayen sdat-s” (sb.208)*

Iban-d dayen udiwenni gar *Cabħa* d umejjay *Rezqi*, i as-yefkan tagruma n yisteqsiyen mi tewweđ yer Sbitar n yimeslab, s yiswi ad yessiweđ ad yefhem liħala n tnefsit-is d wakken ad yekcem deg uxemmem-is. Yebda yesteqsay-itt yef yisem-is d wamek tettili, yeered amek ara tt-yeġġ ad as-d-teldi ul-is, ad as-d-teħku ayen itt-yuyen. Terra-as-d s tenfalit “ur lliy ara” i d-

yefkan agzul n tnefsit-is yenṭerren d wayen akk tedder, ama d tamuḥqranit, lbaṭel d ddel i as-yesruḥen tizeḍt n tudert, tcuba win yemmuten.

- Nekk isem-iw Arezqi, ikemmini, isem-im?*
- Yekkaw yimi-w, iekker yiles-iw, rriy-as:*
- Ca...ḥa*
- Yecbeḥ yisem-im a Cabḥa! Amek i tettili Cabḥa?*
- U...r ll...i...y...a...ra! (sb.207)*

Deg uḥric “*Annar n tibbehbi*”, mi tewweḍ *Cabḥa* yer texxamt-nni n sbiṭar, myent-d fell-as tmeslab yettidiren din, zzint-as, bdant ttsuyunt. Yal ta acu i as-teqqar, yiwet tettgala deg-s acku taker-as ineḗd seg umzur-is. Yiwet tegga am ugrud amecṭuḥ, tesludduy tettmeslay-as yef tyemmust-is, sakin beddent-d tlata n tmeslab nnig uqerru n *Cabḥa* heddrent-as yef tikkelt amzun akken snent-tt yakan. Lehḍur-nsent iwarkanen srekbent tuggdi i *Cabḥa* imi uread tennum tisselbi-nsent.

“Tezzim-iyi-d , tebyam ad i yi-tenyem serrḥet-iyi ḡḡet-iyi di leenaya-nwen , ur iyi-kkatet ara ! Mačči d nekk i ihedren fell-asen , d wihi i yettaḍsan fell-awen!

-D kemm i yi-yukren ineḗd seg umzur-iw akken ad t-ternuḍ i ucebbub-im!

-Ass-agi, ad am-cnecway akk ačačuf-im , ad kem-rrey d burṣu lahlah! Ass-agi, ad kem-zluy , ad kem-ssexbibḍey am uyaziḍ unciw ! Ass-agi , d taneggarut-im ...!” (sb.217)

Ma yella deg udiwenni n *Cabḥa* d *Tjeḡḡigt*, tban-d titṭerwect-nsent deg usentel i yef d-wwint d wawalen i sqedcent “*Ihi, d imeslab am nekkenti*”. Ay-agi iban-d mi d-tessenkad *Tjeḡḡigt* imezday n lēerc n wid ur nuksan i *Cabḥa*, imi d tajḍidit deg taddart-nni, ur ten-tessin ara.

“Dimawlan n lēerc n wid ur nuksan

- d acu-ten, d ieeṭṭaren, d imetrawen, d ibuhalen, d iderwicen, d imeslab, ney d udem ajdid seg warwayen?”(sb.257).

Deg uḥric “*Isaragen ineggura*”, *Kahina*, dtamnadi n tsekla, d taneymast i yessudsen tadiwennit akked tmusnawt *Cabḥa Nat Bannen*, i wakken ad d-tejmeḗ kra n yisalen yef tudert-is. Tban-d tisselbi deg tyara n lehḍur n *Cabḥa* d wamek i as-d-tettara yef yisteqsyen-is. Yebda-d wawal gar-asen mi d-tebder *Kahina* tanfalit “*uḥeq wid ur nuksan*” yettwarun yef uḗekka n *Yidir*. Teered ad tqennee *Cabḥa* akken ad as-taru isefra-ines yef lkayḗd, i wakken ad tent-tessemneḗ seg tatut, maca tufa-tt tura-ten yakan deg tezmamin i teffer deg uḥanu n uxxam-is, turḡa ad d-yawḗd wass anda ara ten-id-tessuffey.

“Tkemmel abrid-is , ur iyi-d-terri ara. Akken i d-bedrey awal i yecreḍ Yidir ad yettwaru yef ublaḍ n uḗekka-ines : uḥeq wid ur nuksan ! Ar tisselbi ma yili d tidet n lekdeb i d-teqqar , ad teedel nettat d leeqel”(sb.299-300) .

- **Gar umdan d uyersiw**

Deg uħric “*Zzwağ bu yebraryen*”, tban-d tisselbi n uwadem *Cabħa*, mi tettmeslay i umcici as-d-ibedden yef ttaq n texxamt-is, yettwali deg lqut-nni i as-d-yejlin yer lqaæa mi tetett, tettnay yid-s yef kra n yiwzan-nni n seksu i d-tessager. Tħerrem-it ad ten-yečč. Aya-agi yella d ssebba n yemma-s i tt-yettağan i ccer, leemir i tt-teğğa ad tečč alamma terwa.

”Sseb! Sseb syin! Ula d keččini teessersed-d agerdid-ik dagi? Cceqrey-k ad temyed yef lqut, ma ulac ad k-nyey!”

V.1. Tamuyli n yiwudam yer tisselbi

Mi nesleđ inaw n yiwudam, nwala belli yemgarad unamek n tisselbi seg uwadem yer wayeđ, imi yal yiwen amek i tt-id-yessenked. Llan wid i-tt-yettwalin deg yidis ilaway. Seg-sen, *Tajeğğigt*, tamdakkelt n *Cabħa* i d-ibanen deg uħric “*Annar n tibbehbi*”. Tettwali tisselbi d taywsa yelhan mačči d leib, imi ħur-s ameslub ur yemgarad ara yef yimdanen niđen. Teeređ akken ad d-tbeddel tabadut n tisselbi i yellan yakan deg wallay n yimdanen, imi ttwalin-tt dayen icemten ttsetħin yis-s. Ay-agi iban-d mi tettweşši teqqar i tmeslabt kksemt leħya i ubbehbi yellan deg-kent, ferħemt yis-s ħemlemt-tt:

“”Yas ad kent-ħesben wid yeteeqlen d timeslab, ur kent-id-tuqie ara lmaena seg-sen, ur ttedħimt ara, ulac leħya di tisselbi, selbemt akken tebyamt!” (sb.233)

Ma d awadem *Cabħa*, tettwali belli tisselbi d leeqel mbaeden, ur zmiren ara ad mlilen, acku ma yella yeffey leeqel seg wallay n umdan tekcem-it tisselbi, d awezyi ad yuyal akken yella yakan.

“Leeqel d tisselbi llan di sin yid-sen, annect i mxallafen i ttembaæaden. Yal yiwen seg-sen yesfuğğuy belli yessen wayeđ ,d netta i d-yesean wayeđ, limmer mačči d netta ilaq ad yenger wayeđ, maca di tilawt i ten-æeddan, ar ass-a d wussan ur ssawđen ara ad myussanen, yerna ur cukkey akk ad msefhamen”.(sb.282)

Tban dayen tmuyli tibawayt n *Xelluğa* yer tisselbi deg uħric “*Tuyalin yer ifut lħal*” acku teqen-itt yer wayen akk icemten, tettwali belli ameslub d amdan i wumi yeččur wul-is d leħqed d tihraymit, mačči d win i wumi rkan yicettiđen-is, iban-d way-a deg ushissef-ines deg wayen texdem di yelli-s *Cabħa*,

“Tisselbi n tidet temgarad yef tselbi i nyil d tisselbi. Tisselbi n tidet tettili mi ara tunag tafat n wul d leeqel yer yigenni n nnger.”(sb.244),

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Yella dayen uwadem anadday *Brahim* i isuman *Tajeġġigt* di tmuyli-ines yer tisselbi, yur-s yeedel umeslub d win yeteeqqlen ladya deg temsalt n tayri, imi leħmala ur tcerređ ara leeqel deg umdan. Aya-agi mi iwala *Tajeġġigt* d *Cabħa* ttemħebbint, ttemsament deg uħric “*Rrwaħ yeffyen i tmara*”.

“A winnat leħmala ur tettcerriđ ara aħas, ur teħwaġ asderdez n leeqel d tisselbi, leħmala teħwaġ ul n umdan, day-agi!”(sb.253)

Sakin ad nuyal yer uwadem *Sliman* d awadem anadday i d-ibanen deg uħric “*Rrwaħ yeffyen i tmara*”. Yettwali belli tisselbi ur telli ara d aewwiq i umdan akken ad yili d amedyaz, imi ula d ameslub izmer ad d-yawi icewwiqen.

“Teħsiđ a yelli, mi ara yetteđ umdan seg wul-is si rruħ n tmedyazt, i tesbur tlelli alamma yerwa, ass-nni, ħseb-itt ad yettwabdeē tudert yef yimezday-is d tirbaein myeedalent, ur mxallafent ara ula s yiccer n ubeħri, ad yesteqneē wallay s leeqel-is, ad yesteeqel tisselbi-s”. (sb.259)

Ad naf dayen kra n yiwudam yettwalin tisselbi deg yidis ibaway. Seg-sen *Remđan* i d-yusan mgal ineymasen yettwalin *Cabħa* d tamussnawt. D nettat i yuran “*tamacahut taneggarut*” imi yur-s d awezyi ameslub ad yili d amussnaw, yettektili tussna s leeqel n umdan.

“Amussnaw Yidir i t-icuban s waħas di leqdic-is, d tmuyli-s, Cabħa isem-is d tisselbi-s, tameddakelt-is Tazeġġigt, tamnadit n tmetti, isem-is anadi-s”.(sb.305),

Awadem	Tamuyli-s yer tisselbi	Azal n tisselbi
<i>Tajeġġigt</i>	Tisselbi teedel d leeqel	+
<i>Cabħa</i>	Ameslub yemgarad yef win yeteeqqlen	-
<i>Xelluġa</i>	Teqqen tisselbi yer ddyel d teħraymit	-
<i>Brahim</i>	Teedel tisselbi d leeqel deg temsalt n tayri	+
<i>Sliman</i>	Tisselbi mačči d aewwiq akken ad yuyal umdan d amedyaz	+
<i>Remđan</i>	Ameslub ur yezmir ara ad yili d amussnaw	-

Taggrayt

Deg taggara, negza-d belli tisselbi tsuma akk iferdisen i nseleđ deg uħric-a, ladya deg yinaw anda imeslayen n yiwudam ttezin yef tisselbi. Kul wa yefka-d tamuylis fell-as. Wa yettwali-tt d seg yidi-s yelhan wa seg yidis n dir. Iban-d dayen yinaw gar yiwudam war ilawayen, d iyersiwen. Ma d ayen yeenan aglam tesseqedec-it tmarut iwakken ad d-tessiweđ tugna n umeslub i yimeyri d umgired yellan gar-as d win yetteeqqlen ama si tama n tfekka, ṭ̣biea d tigawin yiwudam. Sakin, tban-d tmagit tasiwlant n uwadem agejdan *Cabħa* deg ubddel n yismawen-is imi aya-agi yeqqen yer tisselbi-s.

Ixef wis krad:

**Tisselbi seg tama n tsiwelt n wungal *Tamacahut*
*taneggarut***

Tazwart

Ad nkemmel kan deg wayen yeenan tisselbi, imi leqdic-nney fell-as i ibedd. Aħric-a, ad d-yawi yef tiddin n usentel n tisselbi deg wungal *Tamacahut taneggarut*. Nger tamawt dayen belli asentel n tisselbi ur d-iban ara seg tazwara almi d taggara n wungal, d ayen i aḡ-yeğğan ad nesleđ tasiwelt-is amek tedda, d yimsawalen i tt-id yessawalen yal tikkelt.

I.Asentel n tisselbi deg wungal *Tamacahut taneggarut*

Temgarad tsiwelt seg wungal yer wayeđ, yal amaru yesea tarrayt-is deg wamek ara d-yessiwel taħkayt i yura. Tamsawalt deg wungal *Tamacahut taneggarut*, tewwi-d yef yisental yellan deg tmetti taqbaylit, tcudd-iten yer tisselbi, meħsub d timental i yessawđen iwudam n wungal-a ad selben. Seg yisental-a, ad d-naf “*Tamuhqranit n tyemmat*”. Tamsalt-agi, tettuqet deg tmetti taqbaylit. Di tuget, tettek-d seg usemgired gar tarwa. Asentel-a, iban-d deg tazwara n wungal, imi awadem *Xelluğa* d tayemmat i yessamgarden gar snat n yessi-s. Trebba-d tamazuđt s ddefcic ayen tebya ad as-texdem, ma yella d *Cabħa*, seg asmi tella deg uεebbuđ-is i tt-tekreh, tessker-itt-id s tiyitiwin d ulaqeb, teħseb-itt ddaw n zzayla.

“ A Čawri! Err tizzeegert weħd-m, a tamcunt n temcumin, a lweħc! Seg wasmi i kem-seiy i d aqecay! Ĥaħ, axir limmer i t̄sey fell-am asmi i d-tluleđ, a taseqqađm tseqqađin...!”(sb. 44)

Ma d asentel wis sin d “*Zzwağ n bessif*”, tewwi-d fell-as tneggalt, acku di tmetti taqbaylit tamensayt, taqciċt ur tesei ara azref ad tefren argaz d wumi ara tkemmel tudert-is. D tawacult i yettextirin ay-agi. Ansay-agi,yeqqim-darass-adeqkrantwaculin. D ayen i d-ibanen deg wungal-agi mi t̄hettem *Xelluğa*yef yelli-s *Cabħa* zzwağ snat n tikkal, abrid amenzu d zzwağ akked *Lerbi Bumendayer*, i yekfan s berru. Abrid wis mertayen, tefka-tt i umyar bu xemsa n tlawin i yekfan dayen s tuyalin-is s axxam-nsen maca tikkelt-a s tadist.

Asentel niđen d “*Lmut n twacult*”, i yeggten deg wungal-a, acku d tamentilt tagejdant n tisselbi n wařas n yiwudam, seg-sen *Cabħa*. Seg wakken yemma-s ur teqbil ara tadist-is, tewwet almi i as-tt-tenya, dya teccelqef-itt tisselbi seg lħafer-is. Awadem niđen d *Tajeğğigt*, tedfee leeqel-is, tekcem yer sbitar n yimeslab s yidarren-is mbeed lmut n tarwa-s. Ma yella d taneggarut, d *Lalla feřta mm-lberhan*, tebbeħba, acku ur tessaweđ ara ad teqbel lmut n urgaz-is d warraw-is, tuyal tettidir gar yizekwān-nsen.

“ Isem-is Nna Feřta, tebna taεeciwt n uyanim d tamec̄uħt di tmeqbert n twacult-is, akken ad twanes argaz-is d warraw-is, di seħa yid-sen i ten-yečča wasif i d-iħemlen.

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Ayen ieerden wid i as-yettilin d wAt taddart ad tt-id-rren yer leeql-is, ad tidir deg uxxam-is ur asent-thesses”(sb.105)

Asentel aneggaru d “*tamussni*”, iban-d deg yihricen ineggura n wungal, imi yettunehsab d tamentilt n tisselbi n uwadem *Yidir*. Ay-agi mačči d tikerkas, imi yella ula deg tmetti taqbaylit, mačči d yiwen n umdan ney sin i ideffeen leeql-is di dra n tmussni. Yella ula deg wawal “yeyra almi yettētextē”. Deg wungal-a, *Yidir* yebya ad ibeddel timetti s tuqqna n tiṭ, ad yerr imdanen akk ḥemmlen tussna am netta, yewweḍ almi i d-yessuffey tadukli i wumi isemma “*Akken ma nella i tmussni*”. Maca yeyleḍ lehsab-is, ur yewwid ara yer lebyi-s, yufa-d iman-is d awhid, ula d imeddukal-is ḡḡan-t, ulac win yefkan azal i leetab-is, ur yessawed ara ad yefhem lyaçi wala ad t-fehmen, d ay-agi i t-yesbehban, di taggara yenya iman-is deg sbitar n yimeslab.

Taneggalt L.Koudache tesseqdec yiwet n tewsit, deg tira n *Tamacahut taneggarut*. D ungal, acku nufa-d deg-s tulmisin i d-yesbeynen ay-a, ama si tama n talya imi, d aḍris yezzifen, yebdan yef wazal n 18 n yihricen, deg-s ugar n teḥkayin, i yettuḡalen yer uwadem agejdan *Cabḥa*. Ma seg tama n ugbur acku, yewwi-d yef tudert n *Cabḥa*, d lḥif d tmuḥeqranit i tedder seg temzi-s i tt-yessawden ad tesleb. Deg-s dayen i terra tmarut tajmilt i tmussnawt *Cabḥa Nat Bannen*. Ma nuḡal-d yer uzwel “*Tamacahut taneggarut*”, d azwel i yefka *Yidir* i udlis-is aneggaru i yura uqbel ad t-id-tuḡal tisselbi-s, ad yekcem yer Sbitar n yimeslab.

II. Tasiwelt n tisselbi deg wungal *Tamacahut taneggarut*

Tasiwelt, d tarrayt i yettabae umsawal akken ad d-yales taḥkayt ama d taḥkayt yeḍran (d tilawt), ney d taḥkayt tasugnant. Akken i d-yenna unagmay M.A.Salhi, tasiwelt: “*d abrid i yedfer umsawal akken ad d-yehku inedruyen n teḥkayt, yezmer umsawal ad d-yehku inedruyen akken mseḍfaren di teḥkayt, yezmer diyen ad yessizwer inedruyen yef wiyad. Yezmer ad isifses tasiwelt neyad tt-yerr d tazayant. Ad tifsus tsiwelt mi ara ttemseḍfaren yinedruyen wa deffir wayed ur yili d acu i ten-id-ihebsen. Ma ulac aṭas n uglam, ulac aṭas n yiwenniten d waṭas n yidiwenniyen gar yiwudam ad tili tsiwelt d tafessast*⁴⁹”

Deg yihricen imezwura n wungal, ur d-iban ara usentel-agi n tisselbi, aḥric “*Tajmilt i yuy ubrid n warisem*” yewwi-d isallen yef tmusnawt *Cabḥa Nat Bannen*, d wayen texdem di tsekla. Sakin tebda tsiwelt n *Cabḥa* seg uḥric “*Tawacult Nat Bannen*”, anda i d-tḥekku yef

⁴⁹Mohand Akli Salhi, op.cit, sb.60.

Ixef wis krad: Tisselbi seg tama n tsiwelt n wungal *Tamacahut taneggarut*

twacult-is, tessenked-d ieggalen-is d uzar n teedawt yellan gar-asen. Mayella deg uħric “*Temzi taleġġam*”, teħka-d *Cabħayef* tmuheqranitd lbaṭel i tessedda deg temzi-s, imi yemma-s tessker-itt-id s tyitiwin d yisuyan. Yer dagi ur nezmir ara ad d-nini belli tebda tsiwelt n tisselbi, maca bdan ttbinen-d kra n yimataren-is, ladya deg uġlam n tigawin i txeddem *Cabħa* mi tt-tekkat yemma-s

“Tisselbi i yi-ihwan sersey-tt-id, ad ttmermuyey, ad snejgafey, ad ttxbibidey, ur teclie ara, tettkemmil tiyitiwin, rregmat d ulaqeb, ur tħebbes ara alamma tefcel” (sb.41)

Deg uħric “*Amraħ n twacult*”, tebda temsawalt *Cabħa* tettales-d yef tibbehbi i icerfen tanefsitis, d temzi-s taleġġam i teac deg ccwal i yesnejlan ula d leeqel seg-s. Terza tasiwelt-is mi tuyal ad ay-d-tettales yef *Nna Ferħruġa* d urgaz-is *Eebd Lekrim* d tmucuha-nsen. Sakin tewwi-d taqsiḍt n yideemamacen ur tt-nefri ma byan tafat ney tħlam, d ayen i wumi neqqar “l’enchâssement”, meħsub d taħkayt sdaxel n teħkayt⁵⁰. Syin yer-s, tessawel-ay-d *Cabħa* anekcum-is yer uyerbaz, tban-d tisselbi deg usugen id-yemmalen tudert-is. Di tazwara txuyel-d taqciḍt i tt-icuban deg yiselsa, sakin tessugen-d yiwet n tmettut i icuban yemma-s, yesean sin n wudmawen d yiwen n ufus: yiwen n wudem ħnin yer yelli-s *Ṭawes*, ma d wayeḍ yettqudur d lkerh i yelli-s *Cabħa*. Ma d yiwen n ufus acku tekkat kan yiwet n yelli-s d *Cabħa*. Ma yella d tugna tis snat, d taddart tamellalt anda tturaren yigerdan, tessarem limmer telli yid-sen, imi di temzi-s ur turar ara am tezyiwin-is. Teħbes tsiwelt n tisselbi s yinaw i d-yellan gar-as d yiman-is mi tesseqsay acimi yemma-s ur tt-teħmil ara, tferreq gar-as d weltma-s *Ṭawes*.

Teħbes tsiwelt n tisselbi deg uħric “*Gar uselmad d uselmed*”, imi tamsawalt *Cabħa* tewwi-d yef umecwar-is deg uyerbaz, tella d tanelmadt iħzewren yettnadin ad tissin, ur tt-teġġi ara yemma-s ad tkemmel almud deg uyerbaz, acku weltma-s *Ṭawes* ur teħric ara, dya teħbes-itent-id isnat. Mayella deg uħric “*Tameddakelt-iw Dawiya*”, teħka-d *Cabħayef* temlilit-is d terfiqt-is deg wayla n Čilmum, msefhament akken ad as-tettaġa tizmamin deg lemquam n *Ccix Sliman Buttekkazt* i wakken ad tkemmel almud-is. Deg uħric-a, tban-d temsawalt tamaynut d *Nna Zayna*, yemma-s n temdakkelt-is *Dawiya*. Teħka-d i *Cabħa* ayen iselben *Lalla Feṭṭa mm-lberhann* imi tedfee lekwayeḍ-is segmi mmuten yieggalen n twacult-is

“Teawed-iyi-d temyart-iw Nna Drifa, ad tt-yerħem Rebbi, akken i as-ħkan w At zik-nni, tella yiwet n temyart isem-is Nna Feṭṭa, tebna taecciwt n uyanim d tamectuħt deg tmeqbert n twacult-is, akken ad twanes argaz-is d warraw-is” (sb.105)

Deg uħric “*Zzwaġ aħerfuf*”, tella tuyalin n tisselbi n uwadem *Cabħa* mi d-tesnulfa lexyal, iwumi tegga isem *Cebbuħ*. Tettmeslay yid-s, terra-t d awadem. Ay-agi yella-d mi tezra belli

⁵⁰Jacques Fontanille, Op.cit, sb.248.

yemma-s ad tt-tefk d tislit i *Leerbi Bumendayer*. Terrez tsiwelt s udiwenni i yellan gar *Cabħa* d *Xelluġa*

“ -A Čawri, mazal-ikem tettmeslayeđ weħd-m am tmeslubt?

-Ma yella d at lxir i kem-id-yebdan, awer tekkređ! Lġemġa-agi i d-iteddun, ad d-tedduđ d tislit, friy awal nek d *Leerbi Bu-Umendayer*.”(sb.112)

Zzwaġ-agi ur idum ara yekfa s tuyalin-is yer uxxam-nsen. D ayen i yeġġan yemma-s ad tt-tefk tis mertayen i umyar bu-xemsa n tlawin i wakken ad thenni seg-s. Ay-agi yessufey *Cabħa* seg leeqel-is, yerra-tt tettmeslay weħd-s am tmeslubt.

Tehbes tsiwelt n tisselbi deg uħric “Zzwaġ bu yebraryen” mi akken yettuqquet uqlam n tnefsit, mi la d-tessenfalay *Cabħa* leħzen d yiyebdan yellan deg wul-is. Yettuqquet ula d adiwenni, ama win yellan gar *Cabħa* d yemma-s, ama d win yellan gar *Xelluġa* d *Nna Hlima*. Iban-d dayen uqlam n wadeg mi tewweđ *Cabħa* yer uxxam n urgaz-is, tebda tgellem-d amek i n-tufa læerc n *Lħaġ Saeid Nat Rriđa* d yiġġalen-is. Sakin tewwi-d yef ttrad yekkren gar læruc, i d-yeglan s berru-ines d tuyalin-is yer uxxam n yemma-s s tadist. Yemma-s ur teqbil ara tadist-is, teġġa-tt almi d-terba, tessetċċ-as rraġ i yelli-s dya tenya-tt. Anedru-agi, yessendeh deg *Cabħa* ajajih n tisselbi, tuyal teqqaz deg yizekwan, txebbeđ deg tebhirin, tettnadi yef yelli-s. Tuyal tsell ula i tuyac ur nelli ara deg tilawt, tettmentar deg yiberdan, ula d igerdan ttfaren-tt s urġam. Terrez tsiwelt mi d-tules ayen yeđran d *Lħusin*, imi tekker ad terwel yur-s akken ad tt-iħud seg yigerdan-nni i tt-id-ireġmen s yizra. Tufa-t ula d netta d axsim-is, yeđmee deg-s, tekker terra yef yiman-is. Tehjem-as udem-is dya terwel, yeggul deg-s ad tt-yessekcem yer sbitar n yimeslab akken ad d-yerr ttar-is.

Cabħa tekkcem yer Sbitar n yimeslab, tessawel-ay-d s usħissef, ayen akk texdem deg-s tisselbi, d waniwer i tt-tessaweđ. Ma yella deg uħric “*Annar n tibbehbi*”, tasiwelt n tisselbi tenned, acku llant snat n temsawalin. Di tazwara, d *Cabħa* i ay-d yettalsen yef wamek tufa taxxamt-nni deg sbitar n yimeslab, sakin terrez tsiwelt-is s yinaw i d-yellan gar-as d *Tjeġġigt*. Deg-s i tebda tsiwelt n *Tjeġġigt*, mi as-d-tħekku yef sseba n tisselbi-s i *Cabħa*, tella tesa tлата n warrac d teqcict. Trebba-ten-id weħd-s. Mmi-s amazuz yenya gma-s d weltma-s sdat wallen-is, ula d netta ikemmel yettwanya s rrsas imir-n. Yeqqim-d yiwen n mmi-s, ikemmel ula d netta yunag yeġġa-tt-id tawħidt. Dya *Tajeġġigt* tekcem yer sbitar n yimeslab s yidarren-is. Mi tekfa tsiwelt n teqsidt-is, tuyal tewwi-d yef tehkayt n tisselbi n yal tameslubt

“*Lyasmin! Tahi akka yessulduyen iheddren am ugrud amecħuħ, asmi i tella yemma-s s tadist-is, truħ ad telqeđ azemmuR, tehnuccet-d si tzemmurt, tezga-d yef uebbuđ-is, akken i d-tlul yelli-s eeqqlen-tt yimejjayen, belli txus di leeqel*” (sb.229)

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Tekfa tsiwelt n *Tjeğğigt*, tuyal-d *Cabħa*, ad ay-d-tħekku yef wamek tennum tudert-is tamaynut deg sbiħar n yimeslab, d wamek tesseeday ussan-is dinna. Tessawel-ay-d dayen leħzen i d-yersen yef tmeslab mi d-teħder tuffya n *Tjeğğigt* seg sbiħar.

Deg uħric “*Tuyalin yer ifut lħal*”, tessawel-d *Cabħa* tuffya-ines si sbiħar, nettat d *Sliman* i wumi d-mmarden sin n yimakaren deg ubrid. Tban-d tisselbi mi d-tessugun *Sliman*, yal tikkelt acu n wudem ara s-tefk. Udem amenzu d wayzen. Wis sin d udem ilem s tfekka yumsen d akal. Ma di taggara d udem n umeslub i tessuffey seg leeql-is.

“Ziyyer Sliman sersey-d fell-as yiwet n tibbehbi weħd-s, ur newwiđ d adu n tibbehbi n wid yeteeqqlen, wala d abeħri n leeql n wid yebbeħban, mkul dqiqa ad as-ttiy udem-is.”(sb.240)

Deg taggara n uħric-a, teħka-d *Cabħa* timlilit-ines akked yemma-s *Xelluġa* i tufa deg yir ħala, acku teğġa-tt tezmert. Yella-d yinaw gar-asant, yewwi-d yef nndama n yemma-s d usħissef-ines deg ayen akk i texdem di yelli-s. Teħbes tsiwelt mi d-tefka *Xelluġa* tamuyl-ines yef tisselbi, imi yur-s tisselbi mačči mi ara yedfee umdan leeql-is, ameslub n sseħ d amdan iwumi yeččur wul-is d leħqed d teħraymit.

Ad nuyal yer uħric “*Rrwaħ yeffyen i tmara*”, tban-d tisselbi n uwadem *Cabħa* mi d-tules tuffya-s seg uxxam, tuyal tleħħu gar tuddar, tettawi-d icewwiqen. Almi d yiwen n wass, tewwedyer yiwet n taddart, deg-s i d-templal *Tajeğğigt*. Deg uħric-a, banent-d tuyac timaynutin. D itran d wumi thedder *Cabħa*. Maca tikkelt-a, inaw ur yerzi ara tasiwelt n tisselbi, acku netta s timmad-is d anamal n tisselbi.

Teħbes *Cabħa* tasiwelt n tisselbi, mi ay-d-tewwi yef yiwen n uħric i as-d-teħka *Tjeğğigt* i d-tekkes seg udlis. Tuyal-d tisselbi i tikkelt niđen deg yinaw i yellan gar *Cabħa* d yitri.

“ Yesqaħtee-d i tmuyli-w yiwen n yitri iyi-d-yettecmumuħen s cbaħa n tafat-is. Yesteqsa-yi:

-Tecfiđ fell-i ney ala?

-Cmumħey-as s ccmata n tħlam-iw, nniy-as:

-Cfiy fell-ak, ssney-k asmi lliy mezziyey!”(sb.246)

Deg uħric “*Timlilit D...*”, tban-d temsawalt tamaynut d *Nnaħġila*, yemma-s n *Yidir*, teħka-as-d i *Cabħa* taqsıđt n tisselbi n mmi-s, amussnaw yefkan allay-is d asfel yef tmussni, yekker yeşşery idlisen yura, imi yufa-d iman-is weħd-s. Ur yessawed ara ad ibeddel timetti, ad yerr akk medden ħemmlen tamusni am netta. Tenna-d belli tikkelt ad yeħlu, ad yuyal d amussnaw,

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tikkelt ad t-id-tuḡal tisselbi-s. Terrez tsiwelt s yinaw i yellan gar *Cabḡa* d *Yidir* ḡef tefruxt *Tamilla* i yehbes *Yidir* deg yiwen n ukaju, yettraju ass i iwulmen akken ad as-iserreh, ad as-yefk tilelli-s.

Deg taggara n wungal, deg yiḡricen “*Isaragen ineggura*” akked “*Uqbel taggara n tejmit*”, ur d-tban ara tsiwelt n tisselbi, imi imsawalen n yiḡricen-a am *Kahina*, wwin-d ḡef wayen yeenan tamusni, d leqdic n ufraḡ n warazen gar yimussnawen n tsekla.

Ihi, tasiwelt n tisselbi ur d-tban ara ḡef teḡzi n uḡris, imi deg yiḡricen imezwura, wwin-d ḡef teḡkayin yexḡan i tisselbi am twacult n *At bannen* d tin n yidaæemamacen. Sakin, tebda *Cabḡa* tessawal-d taqsiḡt n tisselbi-s d wamek i as-d-tebda, dya terza-tt s unekcum n yinedruyen imaynuten am unekcum-ines ḡer uḡerbaz d zzwagḡ-is. Teawed tuḡal-d tsiwelt n tisselbi deg yiḡricen ineggura, mi d-banen yimsawalen imaynuten i d-yessawlen taqsiḡt d tmental tisselbi n yimeslab n wungal.

III. Amsawal

Daferdis agejdan di tsiwelt imi d netta i d-iḡekkun inedruyen n teḡkayt. Amgired yellan gar-as d umaru : amsawal d taḡect yettilin kan deg uḡris maca amaru yella deg tilawt. Am wakken i d-yenna Y. Reuter : “*amsawal d tagruma n yimataren i ibennun udem n win d-iḡekkun deg uḡris*⁵¹”. ḡur G. Genette, amsawal yebḡa ḡef sin n leḡnaf : agensay d uniri. Ma yella ḡur M. A. Salhi, amsawal yebḡa ḡef kraḡ n leḡnaf: aniri, agensay d uwadem maca nekkni d tarrayt n M. A. Salḡi ara neḡfer deg tesleḡt-nney .

Taneggalt L.Koudache, tefka tawuri n tsiwelt n tisselbi i ukuz n yiwudam deg uḡris (*Cabḡa, Tajegḡigt, Nna Zayna* d *Nna Hḡila*). Wa yessawel-d taḡkayt n tisselbi-is, wa yessawel-d tisselbi n uwadem niḡen.

⁵¹D nekkenti i t-id-yessuqlen. «*Le narrateur constitué par l'ensemble des signes qui construisent la figure de celui qui raconte dans le texte*». Yves Reuter, *Introduction à l'analyse du roman*, Paris, Bordas, 1^{ere} ed, 1991, sb.37.

III.1. Anawen n umsawal

III.1.1. Amsawal agensay

Amsawal agensay, iħekku-d taħkayt uƷur ittekka, d awadem deg teħkayt iƷef d-yewwi uƷris. Akken i d-yenna M.A.Salħi, amsawal agensay: “*D amsawal i d-iħekku taħkayt ideg ittekki netta s timmad-is: d awadem gar yiwudam niƷen yesssen ayen i ssnen akk iwudam niƷen , mačči am umsawal aniri*”⁵². Deg wungal-agi, ad d-naf krad n temsawalin tigensayin, tamenzut d *Nna Hġila*, imi tules-d taħkayt n mmi-s *Yidir* i deg tettekka. Ay-agi negza-t-id mi tessemres amatar udmawan “Ʒ” am “faƷey-as”. Tewwi-d Ʒef waƷu n tisselbi i t-id-yettasen, yettruħu tessekcem-it Ʒer sbiħar n yimeslab dinna anda yenƷa iman-is:

“Seg yimir-n i yendeħ deg-s uƷajiħ n tisselbi, aħal n tikkal i yekcem Ʒer sbiħar n yimeslab tikkelt ad yeħlu, ad yuƷal akken yella, d amussnaw, yettmeslay Ʒef leħħur n temsal. Tikkelt ad yaƷen, yettuyal d wayeƷ , ur iƷerr ara akk anda yedda .”(sb.284)

Tis snat d *Tajeġġigt*, d tagensayt, teħka-d i *Cabħa* taƷsiƷt n tisselbi n yal tameslubt yettidiren deg sbiħar-nni, yal ta temgarad tmentilt n tisselbi-s Ʒef tayeƷ. Seg tmeslab-nni, ad d-nebder *Tawerdet* ideffeen lekwayeƷ-is segmi mmuten yimawlan-is s yir aħan, ġġan-as-d seddis n yessetma-s d sin n watmaten imeeƷar, ala nettat i yellan tseħħa gar-asen. Segmi i d-tegra weħdes, ur tezmir ara ad tent-qabel, tekcem deg yiwen n leħzen d tsusmi i as-d-yeglan s tisselbi.

“Tahi akka ieezzlen iman-is di tesga n tsusmi , yezgan tberren tfetti di takurt-ahi n uƷraf , semmay-as tawerdet !”(sb.226)

Tamsawalt tagensayt niƷen d *Nna Zayna*, teħka-d i *Cabħa* Ʒef tisselbi n uwadem *Lalla Feħta mm-lberhan* d wamek tettidir mbeeƷ lmut n twacult-is.

“Segmi ara d- tekker , ara tettmeslay d yizekwan n wid ezizen fell-as amzun akenni ur mmuten ara. Akk ass ad tferres timqebrin-nsen, tettezzu ijeġġigen d leħbeq i tesway sbeħ tameddit”. (sb.105)

III.1.2. Amsawal awadem

Amsawal awadem, d amsawal i d-yettalsen taħkayt-is d yinedruyen i as-yedran i netta. Ma d imyagen ftin Ʒer wudem amenzu “Nekk”. Yenna-d M.A.Salħi : “*I ttusemma umsawal d amsawal-awadem miaratili teħkayt i d-iħekku d taħkayt-is (ayen yeƷran yid-s)*⁵³”.

⁵²Mohand Akli Salħi, Op.cit, sb.30.

⁵³Ibid. sb.31 .

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Tamsawalt tamenzut d *Cabħa*, d tawademt acku tessawel-aḡ-d taħkayt n tisselbi-is nettat segmi tella mezziyet almi meqqret. Tewwi-d yef tmental i yeğġan tibbehbi ad tt-tecref. Tamenzut, teħka-d yef temzi-is taleğġamt i tescedda, tamuħqranit, d tiyitiwin tessrusuy deg-s yemma-s. Tessawel-d dayen zzwag d berru n mertayen mebla lebyi-is. Tis krad tewwi-d yef unedru-nni i yessnedhen deg-s ajajih n tisselbi ur nettnussu, d lmut n yelli-s, i tt-yeşşawden ad tekcem şbitar n yimeslab.

“ Temzi-inu d nekkini ney nekk d temzi-inu, ula d yiwen d yiwen n wass ur d-necfi neddukkel ađar d uđar ney nemlal udem udem s udem akken ilaq, nettemlili kan di temyer n yimeṭfi d tin nnhati.” (sb.41)

Tamsawalt tis snat, d *Tajeğġigt* tban-d dayen d tawademt, acku teħka-d yef ssebba i tt-yeşşawden ad tekcem yer sbitar n yimeslab s yidarren-is, imi mmi-s amazuz yenya atmaten-is yerna yenya iman-is sdat n wallen-is .

“Mestafa ur yessawed ad d-yessuffey awal si tgerjujt-is wala tamuyli seg wallen-is,yeyli yef lqaea, yexbabeđ am uxerfi, dya belyent wallen-is, yebley leeqel-iw yid-s .”(sb.224)

IV.Amsiwal

Daferdis yesean azal am netta am umsawal deg teħkayt, yemgarad yef yimeyri imi amsiwal yella kan deg uđris, d netta iwumi yettmeslay umsawal, ma d ameyri yella di tilawt d netta ara yeyren taħkayt⁵⁴.

V. Jouve yebda amsiwal yef krad n wannawen: amsiwal awadem d win yesean tawuri deg uđris, amsiwal agensay (narrataire invoqué), ur yesei ara isem wala tamagit deg uđris, yettbini-d deg teħkayt s yimqimen ilelliyen “kunwi, kečč”. Amsiwal aniri yettili beřra n teħkayt⁵⁵.

Deg tsiwelt n tisselbi n wungal *tamacahut taneggarut*, llan sin n yimsiwalen, amenzu d amsiwal aniri, d imeyri, iban-d mi d-tessawal *Cabħa* taqsiđt n tisselbi-s d wayen i tt-yeğġan ad tedfee leeqel-is. Teħka-d ayen i as-texdem yemma-s deg temzi-s, d wussan i tedder deg sbitar n yimeslab. Tessawel-d dayen amek tbeddel tudert-is mbeed uffuy-ines seg sbitar. Amsiwal wis sin d awadem, d *Cabħa*, imi atas n teħkayin i as-d-yettwaħkan. Di tazwara,tessawel-as-d *Tjeğġigt* ayen i tt-yessawden ad tekcem yer sbitar n yimeslab s

⁵⁴Vincent Jouve, Op.cit, sb.26.

⁵⁵Ibid. sb.189.

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yidarren-is, tessenked-as-d dayen timeslab n sbitar-nni mi d-tewwi awal yef tmental n tisselbi n yal yiwet deg-sent. Syin akin, d *Nna Zayna* i as-d-yehkan yef tisselbi n uwadem *Lala Feṭṭa mm-lberhan*, i yeḡḡan axxam-is, tuyal tettidir yef yizekwan n twacult-is. Teḥka-as-d dayen *Nna Hḡilayef* mmi-s *Yidir*, amussnaw i idefeen leeql-is di dra n tussna, d wamek i t-id-tettas tisselbi tettruḥu-as. Ad nexdem agzul i yiferdisen-agi deg tfelwit-agi:

Amsiwal aniri	Amsiwal awadem
-Tamsawalt <i>Cabḥa</i> teḥka-d i yimeyriyen taqsiḍt n tisselbi-s .	<ul style="list-style-type: none">- Tamsawalt <i>Tajeḡḡigt</i> teḥka-d i <i>Cabḥa</i> taqsiḍt n tisselbi-s, d tin n tmeslab.- Tamsawalt <i>Nna Zayna</i> tessawel-d i <i>Cabḥa</i> taqsiḍt n tisselbi n uwadem <i>Lalla feṭṭa m lberhan</i>- Tamsawalt <i>Nna Hḡila</i> tessawel-d i <i>Cabḥa</i> taqsiḍt n tisselbi n uwadem <i>Yidir</i>

Taggrayt

Di taggara n yixef-agi, nufa-d belli afran n uzwel n wungal-a, yesea assay akked tissellbi imi d azwel n udlis i yura *Yidir* uqbel ad t-id tuyal tisselbi-s. Sakin nwala belli tasiwelt n tisselbi d tin yennḍen, imi yal tikkelt d acu i tt-yettruzun ama d inaw, aglam d unekcum n teḥkayin.

Mayella dayen yaenan amsawal, taneggalt tessemres sin n wannawen n yimsawalen akken ad d-ssiwlen tisselbi, awadem d ugensay. Acku yella win i d iḥekkun taḥkayt-is netta, yella win i d-iḥekkun taḥkayt n tisselbi n uwadem wayeḍ. Nger tamawt dayen, amsawal yezmer ad yili d amsiwal. D amedya awadem *Cabḥa* i d-ibanen d tamsawalt mi d-tessawel taqsiḍt n tisselbi-s, d tamsiwal dayen mi as-d-ulsen yiwudam tiqsiḍin-nsen.

Taggrayt Tamatut

Taggrayt

Taggrayt n umahil-nney, d agzul i tesleđt n tissełbi deg wungal *Tamacahut taneggarut*. Deg-s ad d-nerr yef yiseteqsiyen i d-nefka di tezwart. Ihi am wakken nwala asentel n tissełbi iħuza talya d ugbur n wungal, negza-d aya-agi mi nebđa tasleđt-nney yef krađ n yixfawen.

Ixef amezwaru d win yerzan tutlayt i tesseqdec tmarut di tira n wungal-a. Nufa-d ttuqtent deg-s tugniwin n uyanib i yesean azal deg usenked n tissełbi, ladya la “prosopopeé” ideg d-banen yiwudam yeffyen i tilawt (lexyal, itran...). Sakin tesnera temsawalt deg umawal n tissełbi mi tesseqdec atas n waknawen d tenfaliyin i tt-id-yemmalen. Dayen nwala, awal “tissełbi” ur d-yemmal ara kan tissełbi s timmad-is maca ttunefken-as wařas n yinumak deg uđris, am usenfali n laž, urrif, iħulfan, awarkan...atg.

Ma d ixef wis sin, yewwi-d yef tesleđt n yiwudam n wungal-a, deg-s negza-d snat n twuriwin i tefka taneggalt i ufran n yismawen. Tamenzut, d asenked n tissełbi n uwadem ladya deg yismawen i d-tesnulfa, tis snat d abeyyen n tmagit tasiwlant, imi tamhazt n uwadem teqqen yer ubddel n yisem-is yal tikkelt. Sakin iban-d umgired yellan gar umeslub d win yeteeqqen deg tseleđt n uglam n yiwudam. Aglam n tfekka yefka-d tugna d liħala n umeslub am řura-s yerkan d yiselsa-as yeqqersen. Ma d ayen yeenan tanefsit d tťbiea, cudden yer wayen akk llan ttidiren yiwudam deg yizri. Acku temzi n uwadem tesa tazirt yef uxemmem-is d tťbiea-s deg yimal. D amedya, temzi taleğğamt i tedder *Cabħa* d tamentilt tamezwarut n tissełbi-is. Syin yer-s, negza belli inaw n yiwudam deg wungal-agi, itezzi atas yef tissełbi. Deg-s banent-d tmuyliwin yemgaraden yef usentel-a, wa yettwali-tt d tařawsa icemten s wayes i yettseħi umdan, wa ur tt-yehsib ara d aewwiq deg tudert-is imi yur-s ulac amgired gar umeslub d win yeteeqqen. Ma d aglam n tigawin, yettef aswir meqqren deg usenfali n tissełbi, imi aneggaru-a yettuřal yer wayen ixeddem uwadem dixel n uđris. Tigawt, tesseqrab tugna n uwadem i yimeyri, meħsub d lemri n wamek i iga uwadem-nni. Tban-d tissełbi n *Cabħa* deg tigawin-is md: mi teqqaz deg yiřekwan, ma d *Yidir* mi ireggem tussna, yeřery idlisen n temkerđit-is.

Deg yixef wis krađ, tasiwelt n tissełbi deg wungal d tin yennden, ur d-tban ara yef teyzi n uđris imi, teřrez s unekcum n teħkayin d kra n yiferdisen am yinaw d uglam. Ma d imsawalen i tt-id-yessawalen, banen-d sin n lesnaf, amsawal awadem (*Cabħa*, *Tajeğğigt*), amsawal agensay (*Tajeğğigt*, *Nna Heğila* d *Nna Zayna*). Tanagalt, tessemres ukuz n yimsawalen, acku ungal-a ur d-yewwi ara kan yef yiwet n teħkayt n tissełbi, maca yewwi-d yef tissełbi n wařas n yiwudam. Ay-agi yegla-d s umgired n tmuyliwin-nsen yer tissełbi.

Ilmend n tesleđt i negga i usentel n tasselbi deg wungal *TamacahutTaneggarut*, negza-d, tasselbi d leeqel akken i ttembaæaden i ttemqaraben. Wa yettkemil wayeđ imi lemmer ulac leeqel ur tettili ara tasselbi. Tamarut deg wungal-agi, tessaweđ-d tiyri-s: ameslub yuklal ad yeseu amkan di tmetti am yal amdan acku imdanen ttđerrifen-t, ur ttaken ara azal i tikiwin yesea deg wallay-is. D tidet, yella umgired gar uxemmem n umeslub d umdan yetteeqlen, maca limmer d lebyi, amgired-agi n tektiwin yezmer ad yili deg d tayawsa n læali acku, d win ara d-yeglun s tektiwin timaynutin s wayes ara sfaydin medden. Iswi n tmarut deg wungal-a ad tbeddel tamuylı n wid yetteeqqlen yer umeslub. Iban-d waya deg taggara n wungal mi terra tmarut awadem agejdan *Cabħa* d tamussnawt.

Deg taggara n tezrawt-a, nezmer ad d-nini, asentel n tasselbi iban-d akk deg yiferdisen i nesleđ deg unadi-agi. Nessaram ad d-ilin leqdicat niđen yef usentel n tasselbi deg tsekla taqbaylit, imi mačči atas n yimura i yuran fell-s, dayen ara d yeglun s tezrawin ara yessewseen wa ad yesnernin deg-s ugar.

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Tiybula
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Amawal

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Amsizen	Destinateur	M.MAMMERI
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