

الجمهورية الجزائرية الديمقراطية الشعبية
République Algérienne Démocratique et Populaire

Ministère de l'Enseignement Supérieur
et de la Recherche Scientifique

Université Akli Mohand Oulhadj - Bouira -
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وزارة التعليم العالي والبحث العلمي
جامعة أكلي محمد أولحاج
- البويرة -

Faculté des Lettres et des Langues

كلية الآداب واللغات

Département : Langue et Culture Amazighes

Domaine: Langues et Culture Amazighes

Filière: Langue et Littérature Amazighes

Spécialité: Littérature Amazighe

**Tasiwelt deg ufares ungalan unti aqbayli
(Ungal n Linda Kudac Tamacahut taneggarut, d wungal n
Nawal Maœuci Gugmen yinzizen)**

السرد في الرواية النسوية القبائلية
(رواية لينده كوداش الحكاية الأخيرة، ورواية نوال معوشي الأوتار الصامتة)

Thèse en vue de l'obtention du Doctorat

Préparée par :
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Sous la direction de professeur:
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Date de soutenance: 12/07/2022

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ABUDDU

Tazrewt-a d anadi deg tsekla tamaziyt, i usnerni n tsekla tamaziyt dayen.

Tutlayt-nni i yellan yettwagdel umeslay fell-as, tuɣ amecwar yuɛɛren akken ad d-tawed ass-a ad neg yes-s tizrawin n duktura.

S lferh d ameqqran ara buddeɣ tazrewt-a i yimawlan-iw i ibedden ɣer yidis-iw ɣef teɣzi n yiseggasen n unadi-inu;

I yiɛggalen n twacult-iw yiwen s yiwen;

I Lejdud-iw d xwali;

Imeddukak d tmeddukak-iw akken ma llan, ladya Tilelli d Ldjida;

Akk i wid yeylin d asfel ɣef temsalt n tmaziyt.

Asenmer

Γef teyzi n unadi i teṭṭef tezrewt-a, nufa-d wid yellan γer tama-nney:

-Massa Kherdouci Hassina ad tt-snemrey aṭas γef yiwellihen-is, ferḥey yes-s mi tella d tanemhalt n unadi-inu;

-Iselmaden-iw sumata seg uswir n liṣuns almi d Master d dukṭura;

-Iselmaden i yefkan akud i tezrewt-iw sseytan-tt ad ten-snemrey yal yiwen s yisem-is;

-Wid d tid akk iy-id-imudden afus n tallelt: tawacult, timeddukul d yimeddukul.

Agbur

Agbur

Tazwert tamatut	14
Tarrayt n unadi.....	18
Afran n usentel.....	19
Iswi n unadi.....	20
Tamukrist.....	21
Turdiwin.....	24
Tasnarrayt.....	24

Aḥric I : Tazwert yer tesleḍt tasiwlanit deg wungal unti aqbayli : *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Tazwert.....	35
I.1. Tasekla taqbaylit seg timawit yer tatararit.....	35
I.2. Asentel n tmeṭṭut deg tira tungalant tamalayt taqbaylit.....	51
I.3. Tasekla taqbaylit tuntit (amecwar).....	58
I.3.1. Afares ungalan unti aqbayli (talalit d unerni).....	61
Tagrayt.....	77

Ixef II: Tabadut n kra n tmiḍranin n tsensiwelt.

Tazwert.....	80
II.1. Awal yef tezri tasensiwlanit.....	80
II.1.1. Tabadut n tsiwelt.....	82
II.1.1.1. Tirma tisiwlanin ilmend n J. Linvelt.....	83
II.1.1.1.1. Ameskar akmam (Auteur concret)/ Imeyri akmam(Lecteur concret).....	83
II.1.1.1.1.1. Ameskar amadwan (Auteur abstrait)/ imeyri amadwan (Lecteur abstrait).....	84

Agbur

II.1.1.1.1.1.1. Amsawal (Narrateur)/ amsiwel (Narrataire).....	84
II.1.1.1.1.1.1. Amsawal (Narrateur)/ ameskar akmam (Auteur concret).....	85
II.1.1.1.1.1.1.1. Asaḍ (Acteur)/ Awadem (Personnage).....	85
II.1.1.2. Tigejda n uḍris asiwlan ilmend n G. Genette.....	86
II.1.1.2.1. Ullis.....	87
II.1.1.2.2. Taḥkayt.....	88
II.1.1.2.2.1. Tagzemt.....	89
II.1.1.2.2.1.1. Taddist.....	90
II.1.1.2.2.3. Awadem.....	93
II.1.1.2.2.4. Adeg	96
II.1.1.2.2.5. Akud.....	98
II.1.1.2.3. Tasiwelt si tmuyli n G. Genette	99
II.1.1.2.1.4. Tayect tasiwlan	101
II.1.1.2.1.5. Iskaren n tsiwelt	104
II.1.1.2.1.6. Akud	104
Tagrayt.....	106
Ixef III: Tifukkas n tudsa n wungalen: <i>Tamacahut taneggarut</i> n L. Koudache, d <i>Gugmen yinzizen</i> n N. Maouchi	
Tazwert	109
III.1. Taḥkayt deg wungalen: <i>Tamacahut taneggarut</i> n L. Koudache, d <i>Gugmen yinzizen</i> n N. Maouchi.....	109
III.1.1. Tigawin deg wungalen : <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	109
III.1.1.1. Tagzemt deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	127
III.1.1.1.1. Taddist deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	131

Agbur

III.1.1.2. Iwudam deg wungalen: <i>Tamacahut taneggarut d Gugmen yinzizen</i>	133
III.1.1.3. Adeg deg wungalen: <i>Tamacahut taneggarut d Gugmen yinzizen</i>	137
III.1.1.4. Akud deg wungalen: <i>Tamacahut taneggarut d Gugmen yinzizen</i>	143
Tagrayt.....	157
Aḥric II: Tifukkas n tsiwelt deg ufares ungalan unti aqbayli: <i>Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N. Maouchi.</i>	
Ixef I: Tayecta tasiwlant deg ufares ungalan unti aqbayli: <i>Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N. Maouchi.</i>	
Tazwert.....	161
I.1. Amsawal gar tezri d tesleḍt-ines deg wungalen : <i>Tamacahut taneggarut n L. Koudache d Gugmen yinzizen n N. Maouchi</i>	161
I.1.1. Amsawal ilmend n S. Patron	163
I.1.2. Amsawal ilmend n G. Genette	166
I.1.2.1. Iswiren n tsiwelt	166
I.1.2.1.2. Assayen i yezdin iswiren n tsiwelt	168
I.1.2.1.2.1. Assay imsegzi	168
I.1.2.1.2.2. Assay asentalan	168
I.1.2.1.2.3. Assay asiwlan	169
I.2.2.2. Aḥayar n umsawal si tama n uswir asiwlan d teḥkayt	168
I.1.2.2.1. Amsawal aniri-azyaray.....	169
I.1.2.2.2. Amsawal aniri-awadem	170
I.1.2.2.3. Amsawal agensay-azyaray	170
I.2.2.4. Amsawal agensay-awadem.....	170
I.1.3. Tasleḍt n tayect tasiwlant deg wungalen: <i>Tamacahut taneggarut n L. Koudache d Gugmen yinzizen n N. Maouchi</i>	170-195

Agbur

I.1.2.2. Tiwuriwin n umsawal deg wungalen: <i>Tamacahut taneggarut</i> n L. Koudache d <i>Gugmen yinzizen</i> n N. Maouchi	195
I.1.2.2.1. Tawuri tasiwalant deg wungalen: <i>Tamacahut taneggarut</i> n d <i>Gugmen yinzizen</i>	195
I.1.2.2.2. Tawuri n uselkem deg wungalen : <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	199
I.1.2.2.3. Tawuri n taywalt deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	204
I.1.2.2.4. Tawuri n uwekked deg wungalen <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	207
I.1.2.2.5. Tawuri tasnaktayt deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	212
I.1.2.3. Amsiwel deg wungal unti aqbayli: <i>Tamacahut taneggarut</i> n L. Koudache d <i>Gugmen yinzizen</i> n N. Maouchi	217
Tagrayt	224
Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: <i>Tamacahut taneggarut</i> n L. Koudache, d <i>Gugmen yinzizen</i> n N. Maouchi.	
Tazwert	228
II.1. Teyzi tasiwlan deg ufares ungalan unti aqbayli: <i>Tamacahut taneggarut</i> n L. Koudache, d <i>Gugmen yinzizen</i> n N. Maouchi	229
II.1.1. Ullis n yinedruyen deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	233
II.1.2. Ullis n wawalen deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	246
I.1.2.1. Inaw asiwlan deg wungalen: <i>Tamacahut taneggarut</i> , d <i>Gugmen yinzizen</i> :	251
II.1.2.2. Inaw imseglet s uyanib arusrid deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	254
II.1.2.3. Inaw analsan deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	256
II.2. Tamuyli tasiwlan deg wungal unti aqbayli: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	261
II.2.1. Tamuyli tasiwlan si tama n J. Pouillon (kra n tbadutin)	262

Agbur

II.1.2.1.1. Tamuyli akked (vision avec)	262
II.1.2.1.1.1. Tamuyli si deffir (vision par derrière)	263
II.2.1.1.1.1. Tamuyli si beṛṛa (vision de dehors)	263
II.2.2. Tamuyli tasiwlanɩlɩmɩnd n T. Todorov (kra n tbadutin)	264
II.2.2.1. Amsawal > Awadem (Tamuyli si deffir)	264
II.2.2.1.1. Amsawal = Awadem (Tamuyli akked)	265
II.2.2.1.1.1. Amsawal < Awadem (Tamuyli si beṛṛa)	265
II.2.3. Tamuyli tasiwlanɩlɩmɩnd n J. Linvelt (kra n tbadutin)	265
II.3.1. Tasiwelt tanirit	266
II.3.1.1. Annaw asiwlan uddisan (type narratif auctoriel)	267
II.2.3.1.1.1. Annaw asiwlan ameggay (type narratif actoriel).....	267
II.2.3.1.1.1.1. Annaw asiwlan arawsan (type narratif neutre)	267
II.2.3.2. Tasiwelt tagensayt	267
II.2.3.2.1. Annaw asiwlan uddisan (type narratif auctoriel)	268
II.2.3.2.1.1. Annaw asiwlan ameggan (type narratif actoriel)	268
II.2.4. Tamuyli tasiwlanɩlɩmɩnd n G. Genette deg wungalen: <i>Tamacahut taneggarut</i> n L. Koudache d <i>Gugmen yinzizen</i> n N. Maouchi	269
II.2.4.1. Tasmessit tilemt deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	269
II.2.4.1.1. Tasmessit tagensayt deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	273
II.2.4.1.1.1. Tasmessit tazɣarayt deg wungalen: <i>Tamacahut taneggarut</i> d <i>Gugmen yinzizen</i>	279
Tagrayt	286
Ixef III : Akud deg ufares ungalan unti aqbayli: <i>Tamacahut taneggarut</i> n L. Koudache, d <i>Gugmen yinzizen</i> n N. Maouchi.	
Tazwert.....	289

Agbur

III.1. Amyezwar akudan deg wungalen: <i>Tamacahut taneggarut n L. Koudache d Gugmen yinzizen n N. Maouchi</i>	290
III.1.1. Amaqqel (Analepse)	292
III.1.1.1. Amaqqel agensay (Analepse interne)	292
III.1.1.1.1. Amaqqel agensay-azɣaray	292
III.1.1.1.1.1. Amaqqel agensay-awadem	292
III.1.1.1.1.1.1. Amaqqel ummid (Analepse complétive)	292
III.1.1.1.1.1.1.1. Amaqqel allusan (Analepse répétitive)	292
III.1.1.2. Amaqqel azɣaray (Analepse externe)	293
III.1.1.2.1. Amaqqel amuran (Analepse partielle)	293
III.1.1.2.1.1. Amaqqel ummid (Analepse complète)	293
III.1.1.3. Amaqqel ixeldɛn (Analepse mixte)	293
III.1.1.4. Amaqqel deg wungalen: <i>Tamacahut taneggarut d Gugmen yinzizen</i>	293-312
III.1.2. Asezwer (Prolepse)	312
III.1.2.1. Asezwer agensay (Prolepse interne)	313
III.1.2.1.1. Asezwar ummid (Prolepse complétive)	313
III.1.2.1.1.1. Asezwar allusan (Prolepse répétitive).....	313
III.1.2.2. Asezwer deg wungalen: <i>Tamacahut taneggarut n L. Koudache d Gugmen yinzizen n N. Maouchi</i>	113-317
III.2. Timirt deg wungalen: <i>Tamacahut taneggarut n L. Koudache d Gugmen yinzizen n N. Maouchi</i>	317
III. 2.1. Asayes deg wungalen : <i>Tamacahut taneggarut d Gugmen yinzizen</i>	317
III.2.1.1. Asewzel (Sommaire) deg wungalen: <i>Tamacahut taneggarut d Gugmen yinzizen</i>	330

Agbur

III.2.3. Tukkist (Ellipse) deg wungalen: <i>Tamacahut taneggarut d Gugmen yinzizen</i>	334
III.2.3.1. Tukkist taflalayt deg wungalen: <i>Tamacahut taneggarut, d Gugmen yinzizen</i>	334
III.2.3.1.1. Tukkist tudrigt deg wungalen: <i>Tamacahut taneggarut, d Gugmen yinzizen</i>	348
III.2.1.1.1. Tukkist tamsurdant deg wungalen : <i>Tamacahut taneggarut d Gugmen yinzizen</i>	339
III.2.4. Asgunfu (Pause) deg wungalen: <i>Tamacahut taneggarut d Gugmen yinzizen</i>	343
III.3. Asnalles deg wungalen: <i>Tamacahut taneggarut n L. Koudache d Gugmen yinzizen n N. Maouchi</i>	354
III.3.1. Ullis asuf deg wungalen : <i>Tamacahut taneggarut d Gugmen yinzizen</i>	355
III.3.2. Ullis allusan deg wungalen : <i>Tamacahut taneggarut d Gugmen yinzizen</i>	358
III.3.3. Ullis ameltu deg wungalen : <i>Tamacahut taneggarut, d Gugmen yinzizen</i>	363
Tagrayt	366
Tagrat tamatut	369
Iybula.....	375
Timerna	383-400

Tazwert tamatut

Tazwert tamatut

Tazwert tamatut :

Anerni n tira n tsekla taqbaylit, iɛedda-d yef sin n yiberdan seld timawit taḥerfit. Amenzu seg-sen d tira d uḥraz n wayen i yellan d imawi (ajerred) i d-yebdan s tira n S. Boulifa s udlis-is *Recueil de poésies kabyles* (1904). Syin rnan-d wiyad, J. Amrouche *Les Chants berbères de Kabylie* (1939), M. Feraoun *Les poèmes de Si Mohand* (1960), T. Amrouche *Le Grain magique* (1966), M. Mammeri *les Isefra de Si Mohand* (1969) akked *Poèmes kabyles anciens* (1980). Tutlayt i yes-s i d-ufraen yimyura-a d tafransist, d tamsalt iyef d-yella uzyan, maca yef wayen neyra si tira-n sen d wayen i d-yebder S. Chaker, imyura-a qedcen deg unnar aseklan i yeršan yef usebgen n yidles d tsekla taqbaylit¹.

Ter tama n ujerred, tasekla taqbaylit tekcem deg unnar n usnulfu. B. Ait Ali d amenzu i ineḡren abrid-a s tmazrart n tmucuha, d tullisin, d yisefra, i d-yeffyen deg useggas n 1963 di (Fichier de documentation berbère s yisem n *les cahiers de Bélaïd ou la kabylie d'antan*. B. Ait. Ali yewwi-d amaynut, maci yas si tama n yisental, maca ula si tama n uyanib iḡhden, yuddsen. Ayanib-a yeslal-d yiwet n tira i ixulfen ayanib amensay, i yeddand d tira d taywalt tartart². Annaw n tira-a d *ungal*.

Awal « *Ungal* » iban-d deg lqern wis 12 s yisem romanz³, iɛedda-d yef waṭas n wuguren akken yessawed yettef adeg-is gar tewsatin tisekkanin. Yettban-d wannect-a seg yinumak i as-rran i wungal seg tsuta yer tayed. Ma nuyal yer tbadutin i as-yettunefken di lqern wis 19 d asawen, ad nebder ayen i d-yejmeε M. Raimond :

Ter Littré; ungal, d taḥkayt i d-yettwasnulfan, tettwaru s tesrit, anda amyaru yettejbad-d lwelha s uglam n yihulfan d leewayed ... Amawal Larus, lqern wis 19; yessemgared gar wungal aqbur "ungal yeytin, ney ur yeytin" d wungal atrar "d ullis n tesrit i d-yettawin yef

¹ Chaker. S., « La naissance d'une littérature écrite. Le cas berbère (kabyle) », *Bulletin des Etudes Africains, INALCO*, 9 (17/18), 1992, p.3. « [...] cette notoriété est d'abord liée à une œuvre de langue française, mais tous ont, parallèlement à la création littéraire, toujours affirmé leur ancrage dans la culture berbère [...] ».

² Haddadou. M. A., *Introduction à la littérature berbère, Suivi d'une Introduction à la littérature Kabyle*, HCA, 2009, pp. 13-14. « Bélaïd Ait Ali a ouvert la voie au milieu des années quarante en composant une série de contes et de nouvelles, publiés en 1963 par le Fichier de documentation berbère sous le titre *Les cahiers de Bélaïd ou la Kabylie d'antan*. Bélaïd innove non seulement par les thématiques qu'il aborde, mais aussi par un style, à la fois souple et harmonieux, annonçant la naissance d'une écriture plus adaptée que le style traditionnel, à l'écriture et à la communication moderne. ».

³ Raimond. M., *Le roman*, Armand colin, Paris, 2002, p. 17.

Tazwert tamatut

tedyanin tisugnanin i d-yettwasnulfan, i yezdan s wudem ara d-ijebden imeyri”. Fer Robert; ungal, d asnulfu asugnan s tesrit, yezzif, yessenkad-d deg kra n wadeg iwudam iwumi yettak tudert, tbanen-d amzun d ilawen, tettarra-ay ad negzu tasnimant n yiwudam, imal-nsen, inedruyen-nsen [...]»¹.

Y. Reuter ur ixulef ara s waṭas M. Raimand, ney tibatutin tiyaḍ, imi yur-s ungal « *D ayen i yettwarun s tesrit [...]* »². Teyzi n usugen deg wungal, tettawi-d teyzi d umcubbek n tigawin, i sselḥawen yiwudam d yimsawalen, tuget n yisental iyef d-ttawin qqnen yer tilawt d wayen akk tettidir tmetti, ladya ayen akken ur yessawaḍ ara umdan ad t-id-yessenfali deg tudert-is. D tulmisiin-a i yeḡḡan ungal ad d-yufrar, wa d-yili d talya taseklant taneymaṛt di tmetti. Banent-d fell-as tulmisiin i yemgaraden yef tira tamensayt, d ayen iyer d-iwehha Y. Reuter: « *D tawsit tilellit, i d-yellan mgal ilugan n tansayit, d ayen i yeldin abrid i tatrarit, ama si tama n tyessa, ney si tama n usentel.* »³. Tatrarit-a tḥuza ugar n tsekliwin n umaḍal, anda ungal yettef taqacuct sdat n tewsatn tisekkanin-nniḍen, ma nebder-d tasekla tafṛansist d amedyā, ad naf amḍan n tnezzut n tewsit-a iḍedda tilisa; yef wayen i d-yebder M. Raimond : « *Ungal n Balzac Le père Goriot yewweḍ umḍan n tnezzut-is di ssuq deg useggas n 1985 yer 1 433 600 d amedyā, ixxamen n usezreg n wungal-a send 1850, yal yiwen yessezreg-d 1 500 yer 2 000 d amedyā [...] akken dayen ara d-nesmekti s wungal i d-yufraren deg lqern wis 19 n Standhal Le Rouge et le Noir , yal axxam n usezreg, yessezreg-d azal n 750 deg-s d amedyā, yewweḍ umḍan n tnezzut-ines yer 1 822 000.* »⁴.

Imi tira tungalant d azamul n tatrarit, nezmar ihi ad d-nini yef tatrarit n tsekla taqbaylit, tban-d deg taggara n lqern wis 20, s wungal n R. Alliche *Asfel* (1981). Send ungal-a i d-

¹ Raimond. M., op.cit, p. 19. « *Pour Littré, le roman est une histoire feinte, écrite en prose, où l’auteur cherche à exciter l’intérêt par la peinture des passions, des mœurs [...] Le Larousse de XIX siècle oppose le roman ancien, « un récit vrai ou faux », au roman moderne, récit en prose d’aventure imaginaires inventées pour intéresser le lecteur.* ». Pour le Robert, *Le roman est une œuvre d’imagination en prose, assez longue, qui présente et fait vivre dans un milieu des personnages donnés comme réels, nous fait connaître leur psychologie, leur destin, leur aventures [...]* ».

² Reuter. Y., *Introduction à l’analyse du roman*, Armand Colin, Paris, 2006, p. 29. « *Il s’agit des œuvres écrites en prose [...]* ».

³ Idem, p. 11. « *Le roman apparait comme le genre de la liberté, qui échappe au carcan des règles anciennes et permet l’innovation formelle ou thématique [...]* ».

⁴ Idem, p. 14. « *Le père Goriot de Balzac a été vendu en collection bon marché à 1 433 600 exemplaires à la date de décembre 1985 ; les premières éditions de ce roman, avant 1850, tiraient chacune à 1 500 ou 2 000 exemplaires [...] Faut-il rappeler qu’un des plus beaux roman du XIX^e Siècle, Le Rouge et le Noir, a été tiré dans chacune des premières édition, à 750 exemplaires, qu’il été vendu 1 822 000 exemplaires.* ».

Tazwert tamatut

ibanen s wudem ubriz, bedren-d kra n yimnuda yef tira n B. Ait. Ali *Lwali n wedrar*, i yettuɣalen yer yiseggasen n 40, belli yesɛa tulmisiin n wungal¹.

Ungal di tsekla taqbaylit yewwi-d ugar n ubeddel d umaynut. Deg wayen i d-yebder A. Bounfour yef waya: « *Ungal d annar ideg yettili wawal yef wayen i yebya, d wayen i d-yessugun, d wayen i ceɣben tisutwin (tayri, tasertit, tasreɣt), ayen akken i yellan d awezyi usenfali fell-as di tsekla tamensayt. Isental-a ḡḡan inaggalen ad d-sbegnen timusniwin-nsen, d tmetti-nsen, ladya tutlayt-nsen, imi ungal d annar n usnerti n tutlayt.* »².

Tamaziyt iwumi yuɛer ubrid n unerni, yes-s ssawɣen yimyura ad d-ssenfalin yal tamsalt i yeqqnen yer tmagit, yef waya i nezmar ad nesleɣ afares ungalan aqbayli, d tawsit n uɛeddi si timawit yer tira³.

Abrid n tatrarit iɣul akken yewweɣ-d yer tsekla taqbaylit, deg wayen i yellan d ssebba n waya yef wakken i d-tenna tmusnawt P. Galand-Pernet : « *Ma yella ass-a ur d-iban ara wungal yettwarun s teqbaylit anecta sseba-s d uguren n tmetti akk d tdamsa maci d lixšas n wallalen n tsekla.* »⁴. Uguren-a ur llin ara si tama n yimnekcamen ibeɣṛaniyen, maca llin-d dixel n tmurt tazayrit, bɛan-d seg umennuy i yettuɣalen yer useggas n 1949, asmi i d-ffyen yimeynasen imaziyen mgal tikti n Lezzayer taɛrabt-tineslemt iman-is kan, ssuturen ad tili tmaziyt deg usbadu n Lezzayer. Amennuy ikemmel di tegrawla, maca imiren d tallit ideg twulem tdukli, yef waya rran timsal-a di rrif akken ad awɣen iswi-nsen « Lezzayer tilellit ». Seld azarug iyillen ad d-tezzi tmuɣli yer wayen akken ttsuyun, taggara wid i yettffen lehkem ffyen-d mgal tamaziyt (tutlayt, tamagit), ladya di 1965, ḥebesen yal annar ideg yella wawal n tmaziyt, ama d anadi usnan, ama d akatay, d tasertit n usteɛreb i ileḥhun di tmurt. Akka almi d 1980, deg useggas-a i d-tella tefsut n yimaziyen, d tagnit ideg yeffey rrebg i yiles, agdud

¹ Voir à ce sujet la Thèse de doctorat de Amar Ameziane. Intitulée : *Tradition et renouvellement dans la littérature kabyle*, sous la direction de prof. Bounfour. A. INALCO, 2008/ 2009.

² Bounfour. A., « Littérature berbère contemporaine », in *Encyclopédie berbère*, 28-29 | *Kirtēsii – Lutte* [En ligne], mis en ligne le 01 juin 2013, consulté le 15 septembre 2017. URL : <http://encyclopedieberbere.revues.org/360>

³ Abrous. D., « La production romanesque kabyle : une expérience de passage à l'écrit », *DEA, Univ. De Province*, novembre, 1989, p. 33.

⁴ Galand-Pernet., « Tradition et modernité dans les littératures berbères », *Acte du premier congrès des cultures méditerranéennes d'influences Arabo-Berbères*, SNED. Alger. 1973, p. 318. « *Si l'on n'a pas encore vu paraître aucun roman en berbère, cela tient apparemment à des raisons sociales et économiques, non à un manque de moyens littéraires.* ».

Tazwert tamatut

aqbayli yeddukel, yeffey yer iberdan, ad yessuter azref i t-yerhan ačhal n lesnin-aya, ad yemmeslay wa d-yelmed tutlayt-is.deg wayen i d-yessenfali M; A; Haddadou yef unedruy-a: « D tikkelt tamenzut seld azarug, ara d-kkren s tarrayt yuddsen leqbayel, akken ad ssutren azref-n sen utlayan.¹ ». Ihi, di tlemmast n yinedruyen d yimennuyen-a n 80 i d-tebbezeq tewsit tungalant, i usuter n tmagit d yizerfan i yettwakksen yef yiles amaziy.

Ungal aqbayli, yuy abrid n unerni seg 1981 almi d 2017, ay-agi yettban-d deg umdan iyer tessawed tewsit-a. M. Djellaoui deg umagrad-is iga tasleđt i umdan n tuzřigin i tewsit tungalant: « *Si snat n teecertin tineggura n lqern wis 20 (1980-2000) banen-d 10 n wungalen. Taaecret tamezwarut n lqern wis 21 banen-d 20 n wungalen i yemgaraden ama si tama n usentel, ama si tama n ugbur, snat n teecertin i d-yernan nnig-s banen-d azal n 30 n wungalen nniđen [...] »². Inaggalen s wugar n yisental i sselhan tasekla taqbaylit yer sdat, asentel n tmeđđut d wazal-ines deg tmetti, yettef adeg agejdan deg tira-n sen. A.S. Boulifa gar yimenza i d-yewwin awal yef tmeđđut taqbaylit belli tettunehsab d tigejdit deg tudert n twacult d tmetti taqbaylit. Ayen akka i d-yebder yella-d d azyan i tikti n Hanoteau yef tmeđđut taqbaylit ur yesen ara azal di tmetti. S yin akkin tettef annar wessi en di tira n yimyura wiyid gar-asen Y. Kateb. *Nedjma* (1956), M. Mammeri *L'opium et le baton* (1965), idrisen n N. Farès (1974, 1976) yef la Kahina, atg.*

Tameđđut taqbaylit ur terji ara win as-igen ccan ney leqdar, imi d tulmisin i tekseb seg uzar-is: d tameđđut tagellidit i ibedden d aqerru yef ugdud-is, Kahina ney Tinhinan d ismawen i yettwarun deg umezruy. Tameđđut taqbaylit d tameynast i yeddmen leslah mgal acengu, teffey yer udrar, yer tama n yimjuhad akken ad d-tħelli tilelli i tmurt-is, Llla Fadhma N'Soumer d amedya i d-yufraren. Amennuy mazal yettkemmil, maca yal tikkelt s wacu n tarrayt. Amennuy s yimru yef tmaziyt, deg ufres ungalan aqbayli, d abrid i tenđer Lynda Koudache, s wungal-ines *Aecciw n tmess*, yeffey-d deg useggas 2009, akken ad d-tebbezaq

¹ Haddadou, M, A., *Introduction à la littérature berbère, Suivi d'une Introduction à la littérature kabyle*, HCA, Alger, 2009, p. 29. « *C'est des manifestations organisées et, pour la première fois depuis l'indépendance, les kabyles revendiquent ouvertement la reconnaissance de leur langue.* ».

² جلاوي، م. «الرواية الأمازيغية في منطقة القبائل (من إرهابات التأسيس إلى مستويات النضج)»، *الملتقى الدولي الثاني، مطبعة الجسور ش، م، وجدة، المغرب، السنة العاشرة، العدد 19، ديسمبر، ص، 11.*

Tazwert tamatut

yes-s s yisem n tmeṭṭut taqbaylit tanaggalt. D tamenzut ara d yessenfalin s tewsit tungalant, ayen i tettidir tmeṭṭut taqbaylit deg tmetti-s, yerna s tutlayt-is tayemmat.

Tasiwelt seg yiferdisen igejdanen iyef yebna uḍris ungalan. D annar iyer rran lwelhansen s telqayt yisnalyayen. Aṭas n tfukkas d tmuyliwin i yemgaraden yef tesleḍt-ines. Fer G. Genette; teqqen yer yinaw asiwlan. Fer Y. Reuter d tufrint n tfukkas i yesselḥawen tuddsa n teḥkayt d usugen d axel n wullis. Achour akked Bekkat ttwalin tasiwelt, temmal-d talsa n ullis, amek ibna, amek i d-xelqen deg-s yiwudam, amek yesca azmez-is, d wamek i d-yettwanna, sumata ay-agi yettuḡal yer umsawal, i yessuddusen akk anect-a deg teḥkayt¹.

Ihi, tasiwelt s unamek-ines wessieen terza tifaksutin swayes d-yattales ney i d-iḥekku unaggal aḍris-is. D tarrayt i yes-s ileḥḥu yinaw i usiweḍ n yineḍruyen, ama d wid n tilawt ney d wid i yeqqnen yer usugen. Anadi yef tsiwelt d tfukkas-ines deg kra n wungalen deg ufares ungalen unti aqbayli, d asentel i nefren deg tezrewt-a. Tarrayt ara neḍfar deg lebni n unadi-a, tuddes yef kra n yiferdisen ara d-nebder.

- Tarrayt n unadi :

Aḥric amenzu d *tazwert yer tesleḍt tasiwlant* : deg-s ad d-nessissen, wa d-nesbadu iferdisen ara neḥwiḡ i tesleḍt. Ixef amenzu deg-s ad d-yili wawal yef tsekla taqbaylit d wamek i d-tezger seg timawit yer tira d tatararit. Awal ad t-nessiyzef yef wungal aqbayliseg umalay yer wunti. Aneggaru-a imi d annar n unadi-nney ad d-nawi yef umezruy-is, seg 2009-2021. Ad d-nernu yer tama-s ad d-nesbadu kra n tmiḍranin n tezri tasensiwlant. D asurif agejdan i yes-s ara nekcem deg tesleḍt tasiwlant deg yixef ney deg uḥric ara d-yernun.

Ixef wis tlata deg uḥric-a, ad neg deg-s tayuri i yiferdisen iyef uddsen wungalen i nefren i tesleḍt (*Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi). D tasleḍt ad ay-yeḡḡen ad negzu tuddsa n uḍris, akken ad nekcem s yisallen-a deg tesleḍt tasiwlant deg uḥric ara d-yernun.

¹Achour. C. & Bekkat. A., *Clefs pour la lecture des récits*, Edition du Tell, Blida, 2002, p. 60.

Tazwert tamatut

Aħric wis-sin ad d-yili yef *tfukkas n tsiwelt deg wungalen untiyen Tamacahut taneggarut n L. Koudached Gugmen yinzizen n N. Maouchi*):deg-s ad nuḡal yer tmuyliwin n yimazrayen deg yal aferdis, akken ad nefren di taggara tasleđt ad d-tili s tizri n G. Genette.

Nebđa aħric-a ilmend n tezri n G. Genette yef tlata n yixfawen : Tayect tasiwlan/ teyzi tasiwlan/ akud. Yal ixef ad neg deg-s tasleđt d yigemmad s tserwest gar sin n wungalen i nesleđ.

Deg tegrayt ad nessemlil akk igemmađ n yal ixef, ad ten-sdukkel deg yiwet n thawact, yes-s ara nzar tidet ney war tidet n turdiwin i d-nmudd deg tezwert. Ad d-nessegzi ayen iyer nessawed, wa d-nzar dacu i d-yerna unadi-a deg unnar n tsekla tamaziyt.

Akken ad nessishel tayuri i yimeyri, nessegra tazrewt-a s kra n tmerna i nebđa yef tlata. Timerna 1: d agzul n wammud n tezrewt s telqayt. Timerna 2: tadiwennit d tnaggalin iyef nga tazrewt. Timerna 3 : d amawal n wawalen i d-nessuqqel yef teyzi n unadi.

- Afran n usentel :

Gas amđan n tewsit tungalant s teqbaylit yuy abrid n unerni seg useggas yer wayed, maca ayagi ur tt-yeđđi ara ad tettef taqacuct si tama n yinadiyen d tezrawin iwulmen fell-as. Lixsas n yinadiyen-a d ayen i d-ijebden tamuyl-nney, akken ad nređsi fell-as tazrewt-a, ladya yef wungal unti, imi wered i yekcim deg yinadiyen d teslađ tisekkanin.

Ilmend n yinadiyen i d-yellan deg temkerđiwin, tizrawin tuqtent yef wungal amalay (Alliche, Sadi, Mezdad, Zenia...), d tamentelt i ay-yeđđan ad nssuk tamuyl yer wungalen ineggura i d-yettwizergen si tama n tnaggalin, i yefkan lgehd i yiman-nsent akken ad snerint afares ungalan unti.

Nefren i tesleđt sin n wungalen untiyen i d-yefyen deg useggas 2016/2017, imi d ungalan ineggura i d-yefyen mi nebda tazrewt-a :

Ungal *Tamacahut taneggarut n L. Koudache*, nefren-it imi neħsa seg tuget n umđan n yisebtar-is 316 ad d-tawi kra n umaynut, ladya si tama n talya tasiwlan, annect-a iban-d seg tyuri-nney tamenzut i wungal ideg tessuget isental d tfaksutin n usiweđ-nsen.

Tazwert tamatut

Ungal *Gugmen yinzizen* n N. Maouchi. Tejbed-ay-d s usugen-is i tilawt tatrart i tettidir tmetti taqbaylit, maca ayen i ay-yerran ad t-nefren gar wungalen-nniđen, d tirit i tekseb ttaggalt-agi deg yixeddim-ines deg uxxam n usezreg *Tira*. Ulac ungal iyef ara ad tt-nesteqsi ur teyri ara. Tuget n wungalen n teqbaylit tezra amek uddsen, rnu yef waya, aswir-ines aseddawan (dukura di tsekla tamaziyt), yerra-ay ad nehsu belli tesssen ugar n tezriwin yef tuddsa n wungal.

Gar tmental tiyid i ay-yeğgan ad nefren tasensiwelt d tizri n unadi-a, d tuget n tyuriwin i nga yef tsiwelt d tfukkas-ines deg tezrawt n Master i d-newwi yef : *Tasiwelt deg wungal Askuti n S. Sadi*¹.

- Iswi n unadi :

Tarrayt n usenfali tettemgirid seg umeskar yer wayed. Anaggal yettaf tilelli wessien ad yessiyzef deg yisental-is. D tagnit ideg yezmer ad d-yessebgen ugar n tzemmar-ines deg unnar n tsiwelt d usiwed n yinedruyen i yimeyri. Gef waya, iswi-nney agejdan seg unadi-a, ad d-nessissen tuddsa n tsiwelt iyef bnant ttaggalin asugen-nsent yer dixel n yedrisen-nsent (L. Koudache *Tamacahut taneggarut*, d N. Maouchi *Gugmen yinzizen* d amedya). Ad nzar Ma yella umgired gar-asent, ad t-id-nessebgen s userwes n yigemmad iyer ara nessiwed di tesledt. Agemmad iyer ad nessiwed, ad d-yeslal azyan i tira tungalant tuntit, d unnar n tsekla taqbaylit sumata.

Nettaraju ad ay-d-tban tinesbuyert n tira tungalant tuntit, seld tasledt d yigemmad iyer ara nessiwed.

Ad d-nessisen lebni n wullis d tehkayt, si tama n tsiwelt, deg ufares ungalan unti aqbayli.

Ma nessawed yer yigemmad-agi i d-nebder, ad nili xersum neered ad nessnerni annar aseklan, s wudem ney s wayed.

Afran n tmaziyt d tutlayt n tezrewt-a, ur d-yelli ara kan akka, imi iswi-nney d asiwed yer lebni n unadi azrayan s teqbaylit, ladya deg uhric n tewsit tungalant, ideg i d-nwala lixsaş d

¹ Hamoumi. Z et Khaber. D., *Tasiwelt deg wungal Askuti n S. Seedi*, Fourali, Y (dir.), mémoire de master, Université de Bouira, 2016.

Tazwert tamatut

ameqqran n leqdicat i d-yellan fell-as, ama si tama n talya, ney n tutlayt. Rnu yef waya ad d-nessebgen belli maci yas s tutlayin tiberraniyin i yezmar ad d-yili unadi azrayan.

- Tamukrist :

Ungal deg talliyin-a tineggura tuyal fell-as tmuyli, nnernan fell-as yinadiyen, annect-a iban-d deg tezrawin n licence d Master, anda ad naf iseddawanen ttnadin yef teslađ n wungalen i yran yakan. Ma nuyal yer tezrawin n duktura d lmajistir bdant-d tmuyliwin yer-s deg tazwara n useggas n 90 s kra n yinadiyen ara d-nebder :

D. Abrous, *La production romanesque kabyle: une experience de passage a l'ecrit* (1989)¹, d akatay DEA i tga yef tlata n wungalen imenza s teqbaylit : *Asfel*, d *Faffa* n R. Alliche akked *Askuti* n S. Sadi. Yerna-d A. Amezian, iga snat n tezrawin yef wungal aqbayli: tamenzut dDEA i d-yellan s uzwel *Les formes traditionnelles dans le romans kabyle: du genre au procedé*², tayed d tazrewt n duktura, s uzwel: *Tradition et renouvellement dans la litterature kabyle*³. Ikatayen-a di sin yeered deg-sen A.Ameziane ad d-yessebgen assay d wazal n tsekla tamensayt d tsekla tatrart.

N. Sadi (2011) tewwi-d anadi s wazal-is yef usentel n tmagit deg wungal Tafrara, deg-s tesled kra n yiferdisen ullisanen (amsawal, awadem, adeg), d tazrewt n majistir i tebna yef uzwel: *L'expression de l'identite dans le roman Tafrara de Salem Zenia*⁴.

N. Bellal deg tesdawit n Abdrrahman Mira di Bgayet, yeffey i wayen i d-wwin yinadiyen wiyid yef wayen i yerzan tudsa n wungal, akken ad d-yawi yef unamek n ugbur deg yidrisen ungalanen n A. Mezdad (2011/ 2012). Tasledt-is yessuk-itt yer uferdis n uwadem i yesean azal d ameqqran deg tesledt tađersant : « Etude du personnage, en tant que categorie textuelle, dans les romans kabyles d'Amer Mezdad⁵.

¹ Abrous. D., *La production romanesque kabyle : une experience de passage a l'ecrit*, Chaker, S (dir.), DEA, Université de Provence, 1989

² Ameziane. A., *Les formes traditionnelles dans le roman kabyle : du genre au procedé*, Bounfour, A (dir.), DEA, Inalco, Paris, 2002.

³ Ameziane. A., *Tradition et renouvellement dans la litterature kabyle*, Bounfour, A (dir.), thèse de Doctorat, Inalco, Paris, 2008.

⁴ Sadi. N., *L'expression de l'identite dans le roman Tafrara de Salem Zenia*, Djellaoui, M (dir.), mémoire de magistère, Ummto, Tizi-Ouzou, 2011.

⁵ Bellal. N., *Étude du personnage en tant que categorie textuelle, dans les romans kabyles d'Amer Mezdad*, Bouamara, Kamel (dir.), mémoire de magistère, université Abderrahmane Mira, Béjaïa, 2011/2012.

Tazwert tamatut

Ayen i yerzan tinfaliyin n tesnukyest i yessemras unaggal, teqdec fell-asant K. Hireche deg tezrawt-ines n majjistir s uzwel: *Tiyunba n yinaw n tlawin deg wungal « Ass-nni » n Σmer Mezdad*¹. Akken dayen i d-ternatemnadit N. Sadi tazrewt-ines n dukura yef tmukrist n tira n wungal s uwzwel: *Problématique de l'écriture romanesque en « kabyle »*².

Γef wakken d-nwala yal yiwen sani i yerra tamuylid deg tesleđ-ines, wa yer ugbur d tesnukyest, wa yer tseddast d lebni n wungal. Nekkni deg unadi-a nerra lwelha yer talya tasiwlan i yessemras unaggal deg usiweđ-is i wullis. Γef wakken nezra teyzi n tewsit tungalant, d ayen i as-yernan azal akken ad tili d annar i tezrewt tasiwlan, anda ad d-naf anaggal yettak ttesriħ i wallay-is, ad d-yessiweđ inedyen d tigawin akken i as-d-yebra usugen-is. Ad d-yessenteq iwudam i as-yehwan, yal wa s twuri ara s-yefk: wa d asađ ney d amnamar, wayeđ d amsiwel ney d amsawal, atg. Tikkelt ad temcubbek tsiwelt, tikkelt ad tserreħ, amzun tigawin lehħunt iman-nsent. Iferdisen-a d wiyad, kecmen di tezri tasensiwlan. Send ad nebnu tamukrist-nney yef tezri-a, nwala-d kra n tezrawin i d-yewwin yefwaya deg tsekla taqbaylit:

N. Berdous, gar tmenza i inudan deg tezrawt n majjistir yef tfukkas n tsiwelt deg wullis aqbayli, ungal n B. Ait Ali d amedya i tefren akken ad d-tessegzi tasleđ-ines, s uzwel : *السرد في النثر القصصي القبائلي: دراسة مقارنة بين السرد في الحكاية الشعبية الشفوية، و مؤلفات بلعيد اث علي و الرواية القبائلية*³

Yerna-d unadi-nniđen s wazal-is, d tazrewt n majjistir yef talya tađersant deg wungal n A. Mezdad s uzwel: *البنية النصية في رواية امر مزداد*⁴.

Deg useggas n 2007, O. Bourai s tezrewt n majjistir, tessaweđ yer tesleđt n yinumak n yinaw yef wungal Asfel n R. Aliche s uzwel: *Asfel, étude narrative et discursive*⁵. Ma d F. Achili (2011) tesleđ inaw asiwlan d tulmisiin-is deg wungal n A. Mezdad *Iđ d wass*. Deg tamuylid-a i tesseyzef inadiyen-is, akken ad tezger yer tesleđt n tlata n wungalen n A. Mezdad

¹Hireche. K., *Tiyunba n yinaw n tlawin deg wungal « Ass-nni » n Σmer Mezdad*, Haddadou, M.A. (dir.), mémoire de magistère, Ummto, Tizi-Ouzou, 2017.

²Sadi, N., *Problématique de l'écriture romanesque en « kabyle »*, thèse de doctorat, Salhi, M. A (dir.), Ummto, Tizi-Ouzou, 2019.

³بردوس نادية، *السرد في النثر القصصي القبائلي - دراسة مقارنة بين السرد في الحكاية الشعبية الشفوية ومؤلفات بلعيد آث علي الرواية القبائلية*، إشراف عبد الحميد بورايو، رسالة ماجستير، جامعة مولود معمري بتيزي وزو، 2000-2001.

⁴حسيد فريدة، *البنية النصية في رواية امر مزداد*، إشراف عبد الحميد بورايو، رسالة ماجستير، جامعة مولود معمري بتيزي وزو، 2008.

⁵Bourai. O., *Asfel, étude narrative et discursive*, Dourari, A (dir.), mémoire de magistère, Ummto, Tizi-Ouzou, 2007.

Tazwert tamatut

deg useggas n 2015, tga fell-asen tazrawt-ines n duktuṛa s uzwel : الخطاب السردى في ثلاثية مزداد :
اعمر الروائية¹

Deg useggas n 2020, terna-d tezrewt tamenzut n duktuṛaara d-yilin deg tesdawit n Tubiret yef tfukkas n tsiwelt deg wungalen n S. Zenia: *Les procédés narratifs dans le roman kabyle, Cas de Tafrara et Iyil d wefru de Salem Zenia*².

Tasleḍt n tsiwelt, d annar wessiēen s waṭas, kecmēt akk tezṛiwin tiyiḍ deg-s, imi yes-s i ileḥḥu wullis d tigawin. Yezmer ad yesleḍ umnadi tasiwelt si tama n unamek, akken dayen i yezmer ad tt-yesleḍ si tama n talya d tyessa. Nekkni tamuḥli-nney ad tt-nsukk yer tsiwelt d ubeddel-ines i d-yettilin gar teḥkayt d wullis deg uḍris asiwlan. Akken ad nessiweḍ yer waya, ngar tamawt yef teyzi n tezrawin i d-nwala tibawt n unadi yef tsekla tuntit taqbaylit, ney s wudem usrid yef ufares ungalan unti aqbayli, imi tuget n tezrawin rzant ungal amalay, am wid n Mezdad, Alliche d B. Aït. Ali.

Si tamuḥli-a i d-lulen kra n yisteqsiyen deg wallay-nney yef tira tungalant tuntit taqbaylit, ladya si tama n tsiwlan, amer ahat wwint-d tnaḡgalin tiqbayliyin tifukkas tiḍersanin titrarin deg lebni-nsent ullisan. D tagnit ideg ara d-nesbedd asteqsi agejdan, iyes-s ara nebnu tazrewt-a:

Amek i tuddes tsiwelt deg wungalen untiyen *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi ?

Llan kra n yisteqsiyen, d nutni ad ay-d-yenḡern abrid i tririt yef usteqsi-a agejdan :

- Acu n uzayar iyes-s i d-banen yimsawalen deg wungalen untiyen i d-nefren i tesleḍt ?
- Dacu-tt twuri i yeddem umsawal di teḥkayt ?
- Iwumi i d-yessawal umsawal deg teḥkayt ?
- Amek d-llant tfesniwin n yisallen i d-yettwasawlen ?
- S wansa i d-tella tamuḥli n umsawal yer tigawin i d-yessawal di teḥkayt ?

¹أشيلي فضيلة، الخطاب السردى في ثلاثية اعمر مزداد الروائية، إشراف عبد الحميد بورايو، أطروحة دكتوراه، جامعة مولود معمري بتيزي وزو، 2015.
²Guettaf. M., *Les procédés narratifs dans le roman kabyle, Cas de Tafrara et Iyil d wefru de Samlem Zenia*, Imarazen, M, (dir.), thèse de doctorat, Bouira, 2019.

Tazwert tamatut

- Amek i d-yella umyezwar n yinedruyen, ilmend n wakud n tsiwelt ?
- Temgarad tsiwelt gar sin n wungalen i d-nefren i tesleđt n unadi-a (L. Koudache *Tamacahut taneggarut*, d N. Maouchi *Gugmen yinzizen*) ney ala ? Ma yella umgired-a, dacu n wazal i as-d-yerna i tewsit tungalant taqbaylit ?

- **Turdiwin :**

Tiririt yef yisteqsiyen i d-nefka, d tid ad ay-yessiwden yer yiswi n tezrewt-a, maca uqbel ad nebdu anadi, yezmar ad nefk kra n turdiwin i yesteqsiyen d-nebder :

- Amsawal deg teħkayt ahat d awadem agensay, yekki deg tigawin i d-yessawal.
- Amsawal amer ahat d awadem iyef d-banent wugar n twuriwin.
- Amer ahat maci yiwen n umsiwel i yellan deg teħkayt.
- Tasiwelt ahat tesseqreb-d isallen yer yimeyri, ay-agi yettuyal yer talqayit n unedruy.
- Ahat yiwet n tmuyli iyes-s yettwali umsawal inedruyen deg wungalen untiyen ara nesleđ, imi imsawalen d tiħkayin-nsen i d-ssawalen.
- Ahat amsawal yessizwir, dayen yessegray inedruyen yef wiyiđ ilmend n tsiwelt-is.
- Tuget n yiferdisen n tsiwelt, d umgired n usugen, ahat dayen ara d-yeslalen amgired gar snat n tsiwlin ara d-naf deg sin n wungalen n L. Koudache *Tamacahut taneggarut*, d N. Maouchi *Gugmen yinzizen*. Amer ahat annect-a as-yefken udem atrar i wungal unti, d tsekla tamaziyt sumata.

- **Tasnarrayt :**

Tazrewt-a s wudem amatu tebna yef tsiwelt deg ufares ungalan unti aqbayli, amedya i d-nefren i tesleđt: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi.

Akken nefren asentel-a, nebda inadiyen fell-as, nbedd yef yal tamkerđit ideg nezmer ad d-naf ayen i yeqqnen yer usentel n unadi-a. Nejmee-d kra n yidlisen, akken i ay-d-mudden yiselmaden ayen i sean fell-as, syin nebda tiyuriwin n wayen i d-negmer. Yella wayen i nufa yeqqen srid yer tmukrist n unadi-nney, yella wayen neyra icudd s tarrayt tarusridt.

Tazwert tamatut

Gar tyuriwin tigejdanin iyef nsenned tuget n unadi-a:

G. Genette *Figure III* : deg-s yesleđ tasensiwelt s wudem amatu deg uđris aseklan, yef wassayen i yettilin gar wullis, tađkayt, tasiwelt. Talqayit d yimediyaten i yes-s yesfukul tikta-ines tqennee-ay s yimeyriyen ad neđfar tarrayt-ines deg tesleđt.

G. Genette, *Nouveau discours du récit* : d tasleđt n yinaw asiwlan ilmend n tayect tasiwlant, iskaren n tsiwelt, d wakud.

Imagraden i d-nufa deg tesyunt, *Communications*, 8 *L'analyse structurale du récit*: eawnen-ay deg usegzi n kra n yiferdisen ama deg tezri ney deg tesleđt, gar-asen win n T. Todorov *Les catégories du récit littéraire*, R. Barthes *Introduction à l'analyse structurale des récits*.

Y. Reuter, *Introduction à l'analyse du roman*: atas n yisallen i d-yugem yer G. Genette. Yewwi-d yef yiferdisen uddisanen iyef ibedd wullis gar tilawt d uferriy. Akken dayen i d-yemmeslay yef tkukkas n tsiwelt d wamek i d-tilint deg uđris asiwlan.

M. Raimand, *Le roman*: deg-s neyra ayen i yeqqnen yer tbadutin tigraylanin n tewsit tungalant. Deg kra n yiħricen yerra lwelha-s yer tmukrist n tsiwelt, tamuylı tasiwlant, akud, adeg d yiwudam deg wullis.

D tizri tasensiwlant i inedfar akken ad nessiwed yer yiswi-nney deg unadi-a, acku d nettat i iqeddcen yef tesleđt n tsiwelt deg uđris aseklan. Netbee tarrayt n G. Genette, anda yesleđ tizri tasensiwlan ilmend n yinaw asiwlan i d-yettilin gar wullis, tađkayt, tasiwelt. Inadiyen-is lħan s wudem amađlan i tesleđt n yal ullis. Dayen i nebya ad d-nessegzi yef ufares ungalan unti aqbayli. Gar wařas n tyuriwin i nga yef usentel-a, ad d-nebder kra n yizewlen i nessemres d tigejda deg tezrewt-a:

Genette, G., *Figure II*, Seuil, Paris. 1969.

Genette, G., *Figure III*, Seuil, Paris, 1972.

Genette, G., *Discours du récit*, Seuil, Paris, 1983.

Todorov, T., « L'analyse structurale du récit "Les catégories du récit littéraires" », *Communication*, N8°, Seuil, Paris. 1981.

Todorov, T., *Qu'est-ce que le structuralisme ?*, Tom 2. *Poétique*, Seuil, Paris, 1968.

Tazwert tamatut

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- Pouillon, J., *Temps et roman*, Gallimard, Paris, 1993.
- Raimand, M., *Le roman*, Armand Colin, Paris. 2005.
- Reuter, Y., *Introduction à l'analyse du roman*, Armand Colin, Paris, 2005.
- Reuter, Y., *L'analyse du récit*, Armand Colin, Paris, 2005.
- Vincent, J., *Poétique du roman*, Armand Colin. Paris, 2010.

Tarrayt i nessemres deg lebni n tezrewt-a, teqqen yer yisallen i d-nugem seg tezri n G. Genette. Yebda tasleqt tasensiwlant yef tlata n yiferdisen igejdanen: Tayect tasiwllant/ Iskaren n tsiwelt/ Akud.

Ger tama n tezri d tarrayt i nefren i unadi-a, ad neereḍ ad d-nessissen ungalen i nefren i tesleqt: *Tamacahut taneggarut*, d *Gugmen yinzizen*. D ttaggalin iten-yuran: Lynda Koudache d Nawal Maouchi.

- **Asissen n wungalen:**

Ammuden i nefren i tesleqt d nugem-itend seg ufares ungalan unti aqbayli. Amenzu segsen d ungal n L. Koudache, *Tamacahut taneggarut*, ad d-nefk tikti tamatut fell-as, si tama n talya, d ugbur.

Ungal *Tamacahut taneggarut*, yeffey-d di tuzrigin Routnahcom, deg useggas n 2016. Deg-s 316 n yisebtar. Ur d-telli ara deg-s tezwert akken i nuy tanumi nettaf deg wungalen-niden. Isental n wungal-a qqnen akk yer yiwen n uwadem Cabḥa, d nettat id tasaḍt. Tuget n yinedruyen iyef d-tewwi qqnen yer tudert n tmeṭṭut taqbaylit d wayen i tḥub deg tudert-is.

Lebni n wungal *Tamacahut taneggarut*, yebda yef 20 n yixfawen, yal ixef yebda s yinzi, nnig-s kan ad d-yernu uzwel iyef ara d-yili wawal yer daxel n ugbur. Maca yas ulama yebda

Tazwert tamatut

d ixfawen, tasiwelt n teḥkayin, ta tetṭafar tayed, ttawint-d akk yef tudert n Cabḥa. Ad d-nebder izewlen n yixfawen-a s wuṭṭunen-nsen, imi d wid ara d-yettuyalen yef teyzi n tezrewt s wuṭṭunen kan:

1. Timlilit i yuy ubrid n warisen (Seb: 11).
2. Asmekti ara yeččen akal (Seb: 21).
3. Tawacult Nat Banen (Seb: 33).
4. Temzi taleğğamt (Seb: 41).
5. Amraḥ n tmacahut (Seb: 49).
6. Tabridt i yettawin yer uyerbaz (seb: 61).
7. Gar uselmad d uselmed (Seb: 77).
8. Tameddakelt-iw Ḍawiya (Seb: 93).
9. Zzwağ aḥerfuf (Seb: 111).
10. Zzwağ bu yebrariyen (Seb: 125).
11. Læerc n Lḥağ Saëid Nat Rriḍa (Seb: 153).
12. Berru yekkan di berru (Seb: 167).
13. Tisselbi n tisselbi (Seb: 181).
14. Gar leḥyuḍ n sbiṭar (Seb: 201).
15. Annar n tisselbi (Seb: 215).
16. Tuḃalin yer ifut lḥal (Seb: 239).
17. Rrwaḥ yeffyen i tmara (seb: 149).
18. Timlilit d ...! (Seb: 269).
19. Isaragen ineggura (Seb: 295).
20. Uqbel taggara n tejmilt (Seb: 313).

Agzul :

Gar yinedruyen igejdanen i yessayen deg wallay n Cabḥa tamsawalt, talalit-is n tmara d temzi-ines taleğğamt imi tt-tessemgared atas maci drus yemma-s Xelluğa yef weltma-s Ṭawes, werğin tessedda fell-as wass mebla argam d tyitwin. Ussan akk leali deg tudert-is d iseggasen-is n uyerbaz amenzu, maca ula d widak ur dumen ara, imi tessexreb-as yemma-s tirga, testaxer-itt-id yef zik lḥal, akken ad tt-tefk ad tezweğ. D zwağ n tmara, tefka-tt yemma-s war cwař i wargaz ney iwini iwumi qqaren deg taddart nnefş n urgaz. Werëad zemmen sin n

Tazwert tamatut

yiseggasen tenebra-d Cabħa tuyal-d s axxam n yemma-as. Gran-as-d wussan i Cabħa d tameksawt deg uyeggad-nsen n ċilmum. Ur as-yeēġib ara i Xelluġa uwali-ines i yelli-s sbaħ meddi, dya tefka-tt ad tezweġ tikkelt-nniċen d umyar, d tizya n jeddi-s. Terna yef tlata n tlawin, ur tezri ur teelim almi d-tufa iman-is dg Iberj n Lħaġ Saēid, tqeddec sbaħ meddi gar wid n tkuzint d lmal d yizedwan. Ur temnie tmeybunt seg yimennuyen n tnuċin d ueayar-nsent, imi ur tessei ara imawlan. Ur idum ara zwaġ n Cabħa ktar n setta wayyuren, zman yessekfel-d tucmitin i yesserwet Lħaġ Saēid, akken ad d-yuyal ttar deg-s d warraw-is, yef waya i tesserwel Nna Sekkura Cabħa kan akken s axxam n yemma-s. Tadist n Cabħa tella-as am tlalit tajdit, werġin i d-teḍsi ddunit deg wudem-is, maca yemma-as ur as yeēġib ara lħal, yef waya i as d-tesyam i lmut-is nettat d temqabelt, imir kan n tlalit-is. taneggarut-a id tamentelt i yeġġan Cabħa ad tekcem amaḍal n tisselbi.

Ugar n yiseggasen i d-tesēdda Cabħa deg sbiṭar n yimeslab, din i terrez asalu i tlelli n wawal. Din i d-tlul Cabħa tamedyazt, m yicewwiqen hlawen, ula d ttebba d yefremliyen ttħaren ad as-slen. Seg mi i d-teffey seg sbiṭar, tuyal-d s axxam, twala liħala ideg d-teggra yemma-s, ccib yessay aqerruy-is, tekkat deg yimesḍan-is trennu yef yelli-s Ṭawes i as-yefyen afus. Tikkelta Cabħa teddem deg rray wer yesselħa yiwen tudert-is, teddem tayemmust-is,teffey seg uxxam. Taddart tettak-itt i tayed, almi tuyal tettwassen s yicewwiqen-is, yerna qqaren-as akk medden belli tesēa Iberħan. Asmi i temlal tameddakelt-is Tajeġġigt tewwi-tt yer taddart n Warisem, din i tkemmel tudert-is d wid i tt-yecban, deg yiwet n tmeqbart d tameqqrant ideg ttidiren wid war nuksan; din i tessen Yidir i as-yeslemden leħmala n tira d tyuri, dya tezdi-ten tayri i yemgaraden yef tayri n wid yetēeqlen. Kra n win iten-yezran ad yettaḍsa, imi yer-sen wid ur nuksan ur sein ara azref i tayri. Ħas akken, ikemmel wassay gar-asen almi d ass ideg yemmut Yidir; leħzen d usħissef rzan ifadden-is, maca tkemmel deg ubrid n tusna, amek akken teuhed Yidir. Teggul war d-tentiq sdat n umdan war nexdim azal i gma-s deg tudert yecban tagi...Akken almi d asmi i d-tban Kahina Tilelli deg tudert-is, d tamnadit deg tesdawit yef tsekla timawit, teered almi itt-id-tessentaq. D tagnit ideg yekcem lferħ ul-is, acku twala mazal llan yemdanen i iḍfren abrid n uħraz d unadi deg tsekla, dya tmudd-as-d akk ayen tura d tamedyazt, d tullisin, aneggaru-a ula d ungal-is *Tamacahut taneggarut*.

Ungal wis-sin i nefren i tesleḍt: *Gugmen yinzizen* nNawal Maouchi, d ungal-ines amenzu, yeffey-d di tuzriġt Tira, di Bgayet. Ur yemgarad ara yef wungal *Tamacahut*

Tazwert tamatut

taneggarut, imi ula d netta wer tazwert, yesæa 130 n yisebtar. Asentel n wungal yekcem deg tudert n tmetti taqbaylit tatrart, anda Salas d asaḍ, yettef adeg agejdan deg wullis, akken ad d-yawi yef kra n temsal n tudert-is, ladya tin n tayri i t-yezdin d Dasin.

Ungal *Gugmen yinzizen*, yebḍa yef setta n yizewlen imezyanen:

1. Asurif (Seb: 5).
2. Taluft n Ḡilas (Seb: 19).
3. Ussan (Seb: 46).
4. Timlilit (Seb: 58).
5. Tudert n Dasin (Seb: 78).
6. Ajajih n umekti (Seb: 100-130).

Agzul :

Salas d awadem-asaḍ, d amsawal n yinedruyen d-yellan yer daxel n wungal. Izen agejdan iyef ireṣṣa wullis d leqriḥ n tmettant yettawin wid ezizen yef umdan; ula d netta ur tezgil ara tyita-a, yef wass mi temmut tin akken i as-igan ccan nnig akk n leḥbab. Dasin d taḥdayt i yessen seg wussan-is n tesdawit, teqqar tagnizit. Tezga tuḍen, seg sbitar yer wayeḍ, maca werḡin i as-d-tessebgen i Salas. Ḡilas d ameddakel n Salas dayen yessen-it seg tneyrit tis snat n tesdawit. Di tazwara ur iris ara akk yef wul-is, imi d bu teḥdayin, maca mi i ieedda wakud, yessawel-as-d d acu i t-yerran ad yettaḥ akken yer teḥdayin, ziy yettway, ttwarzen-as wafriwen, ameybun n rebbi ,di temmut yemma-s war tt-yerwi, tin akken i iḥemmel dayen tettwakkes-as, rnu war leḥnana n baba-s, dya yeḍfar abrid n zhu d teḥdayin, d tidak kan i as-yetteksen cwiṭ yef wul-is.

Ḡef wasmi tezra Dasin, yef waṭṭan izedyen tafekka-s (Lkunṣir), tbeḫed yef Salas, netta deg lbal-is, tufa win it-yifen, ney win i irebḥen, izad fell-as udrim. Akken i tkemmel taluft, Salas yeḡḡa kullec deg ufus n Rebbi, maca Ḡilas ur yebri ara i ṭṭbel deg waman, inuda almi i yeḥra tidet. Asmi i as-yeḥka i umeddakel-is tidet amek tella, Salas yeffey-it leeqel, yessawel-as srid i Dasin akken ad yemlil yid-s. Akken tædda ad d-tezgar abrid, iwala-tt mebeid, yewwet-itt ukamyu, sdat n wallen-is.

Tazwert tamatut

Salas yegra-d d awḥid, netta kan d tgiṭart-is i ttemzuyaren, yerna ula d tin *Gugmen yinzizen-*is.

Asissen n tnaqqalin:

Lynda Koudache, d yiwet seg temyura i yesbey umezruy aseklan, d tamenzut i ineḡḡren asalu i tira tungalant s teqbaylit. Laṣel-is n At Bumehdi (At Wasif). Tlul ass n 2 Tuber 1975 di Mecriyalwilaya n NEAMA. D tamedyazt, d tamarut. Tessufey-d ammuden n yisefra s tefransist : *Comme une forêt de maudits* (2001). *L'Aube vierge* (2003). Ma s tmaziyt: *Lliy uqbel ad iliy* (2005), terna-d tullist *Anagi n tudert*. Tewwi sin n warazen, amenzu s tmaziyt, wis sin araz n usebyes s tsuqqilt-is yer tefransist di temsizzelt n Forum Femme Méditerranée Di Marseille (2006). D nettat id tameṭṭut tamenzut i yuran ungal s teqbaylit *Aecciwi n tmes* (2009). Akken i d-terna ungal i yewwin araz n tnaqqalt tamaḍlant Assia Djebbar s uzwel *Tamacahut taneggarut* 2016.

Nawal Maouchi, tlul ass n 29 Avril 1991, deg tyiwant n Bgayet, telmed tamaziyt deg tesdawit, n Eabd-Raḥman Mira. Tezga tufarar gar yimenza, dayen itt-yeḡḡan ad tkemmel duktura-ines deg unnar n tsekla tamaziyt, deg tseddawit n Tubiret. D yelli-s n udekkar (Bgayet), tekker-d deg twacult n yimediyazen d yimyura, annect-a i as-imudden afud akken ad tedfar abrid-nse. D taselmadt n tmaziyt deg tesnawit n Lḥemmadiya di Bgayet. D tamarut d tamedyazt. Tufarar-d tmedyazt-ines deg wugar n temsizlin: araz n radyu n Saummam ilmend n yennayer. Araz n udrar n fad deg useggas 2016 s yizewlen-a: *Amek ihi ?*, *Agellid-iw*, *Gar lmut d tudert*. Akken dayen i tewwi araz n Bélaïd Ait ali deg useggas n 2017 s tullist-ines: *Tafekka mm sin n yiziyren*¹. Texddem deg tezṛigin Tira n B. Tazaghart 2016/2017. Dayen itt-yeḡḡan ad tesu ugar n yisallen yef wungalen d yidlisen i d-yettefyen akk deg unnar n tsekla tamaziyt.

Nessemres tasestant deg unnar, s tarrayt n tdiwennit d tnaqqalin: L. Koudache d N. Maouchi. Nugem-d yer-sent isallen fell-asent d tudert-nse, akken dayen i ay-d-rrant yef kra n yisteqsiyen isent-nefka. Iswi-nney seg waya, ad nessiwed ad nwali tamuyli n tnaqqalin yef

¹Isallen-a tmudd-ay-ten-id tnaqqalt s timmad-is deg tdiwennit i ay-yezdin yid-s. Ass n 13/11/2021.

Tazwert tamatut

yigemmad iyer nessawed. Allal i nessemres deg tdiwennitsusawal d usekles. Send asiwel, nella nhegga-d kra n yisteqsiyen i yerzan tifukkas i sxedment deg tira wungalen-nsent.

Annaw n tdiwennit i nessexdem d tnaggalin di snat, maci d usrid, dayan maci d ilelli, dayan iwumi qqaren deg tesnarrayt semi-directif. Nefka-aset iseqsiyen i d-nhegga yakan, sumata qqnen yer yigemmad iyer nessawed seld tazrewt n tsiwelt deg wungalen-nsent. Ad d-nebder kra kan seg-sen, (i wugar n talqayit ruh yer usebtar 391-395) :

- Amsawal agejdan deg wungal-im d Salas. Filas d Dasin llan kan d iwudam i d-ikecmen deg tudert-is, syin tefkiq-asen tawuri n tsiwelt. Dacu ara d-tiniq yef usenteq-inem i yiwudam deg wullis, ladya mi ara sent-bedded tawuri ? (Asteqsi i nefka i tnaggalt N. Maouchi)
- Yufrar-d wannaw n usayes, deg tira n wungal-inem *Gugmen yinzizen*, dayan i ay-d-yesbegnen deg yigemmad timseylebt n wullis n wawalen yef wullis n yinedruyen. Dacu ad d-tiniq yef tarrayt-a i tesmersed? (Asteqsi-a i massa N. Maouchi)
- Deg tezwert n wungal iwehha-d umsawal Salas belli ad yexsar tin akken i as-igan ccan, maca nekkni ur nezri ara kra n yisallen yef waya, almi d tagrayt. Deg tesledt dayan iwumi neqqar asezwer (prolepse). Acu n wawal ara d-tiniq yef tfaksut-a n tsiwelt ? (Asteqsi i massa N. Maouchi)
- Ungal-im yesea udem n wungal ameddurman, yef twademt Cabha Nat banen. Tira-inem i wungal sumata ama d Aecciw n tmes, ama d Tamacahut taneggarut, bnan yef uwadem unti, dacu id-iswi-inem deffir waya ?
- Yella wanda i d-tettuyaled s tsiwelt yer wakud n yizri (analepse) akken ad d-tessiwel Cabha ayen tettuyayen i d-temmekta. Acu n wawal ara d-tiniq yef waya ?
- Tira-inem i tewsit tungalant, tebna yef kra n tmusniwin deg unnar azrayan, amedya ad tezred amek ilaq ad tili talya-ines, tulmisin-ines, amek i tzemred ad tebud tifukkas n tsiwelt deg-s, ney tseid kan ledyi n tira, d tzuiri n usenfali dya turid ungal ?
- **Uguren n unadi :**

Nemmuger-d yef tezyi n tezrewt-a kra n wuguren, di tazwara drus n yidlisen n tezri i d-nufa deg temkerdiwin tiseddawanin, dayan i ay-yeqqan ad nerzu yer temkerdiwin i ay-d-twellihen yimnadiyen wiyid. Ajmae n wungalen untiyen yettef-ay kra n wakud, annect-a yettuyal yer umdan mezziyen i d-ssizrigent tnaggalin.

Tazwert tamatut

Mi nebda aħric azrayan s tmaziyt, nufa-d atas n wuguren, ladya wid i yerzan tasuqqilt n wawalen izrayanen yer tmaziyt. Maci d annar iyef d-llan yimawalen, yerna ur nebyi ara ad nessiwær tayuri i yimeyriyen s wawalen itraren. Annect-a yerra-ay deg kra n tagnatin ad d-nesnulfu awalen, ilmend n unamek-nsen deg tezri: Amedya mi nsemma i l'analepseamaqqel, dayen i d-nugem seg unamek, d umedya qqel, id-yemmalen tuyalin yer deffir. Akken dayen ula d prolepse, s wawal n uzezwer, imi anamek-is yettwehhi-d yer usezwer n unedruy yef wayeđ. D yimedayten wiyiđ ara d-naff yef teyzi n tezrewt.

Mi nga dayen tadiwennit d tnaggalin, nufa-d ugur n wawalen n tezri, anda nessegzay-d isteqsiyen-nney s yimediyaten, akken ad nessiwed anamek-nni n wayen nebya ad nesseqsi. Maci am yesteqsiyen i wulfent sseqsayen fell-asen yimnuda nniđen.

Ayen i yerzan tasleđt d tesnarrayt yella wanda i d-nufa kra n luær, maca nesea timwelleht i yezgan yer tama-nney: massa Kherdouci Hassina, ad tt-snemrey atas yef tamiwin d yiwellihen-is.

Aḥric I :

Tazwert yer tesleḍt tasiwlanṭ deg wungal

unti aqbayli: *Tamacahut taneggarut* n L.

Koudache, d *Gugmen yinzizen* n N.

Maouchi.

Ixef I: Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Ixef II: Tabadut n kra n tmiḍranin n tsensiwelt.

Ixef III: Tifukkas n tudḍsa n wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen*.

Ixef I :

**Seg wungal amalay yer wungal unti deg
tsekla taqbaylit.**

Tazwert :

Aṭasn sebbat i yeḡḡan tasekla tamaziyt ad tæṭṭel deg ubrid n timawit, ayagi yettuṭal yer yimnekcamen ibeṛṛaniyen i izedyen tamurt. Maci d ayen iyēs-s ara tessethi tsekla taqbaylit n wass-a, imi tisekliwin n umaḍal akk εeddant-d s ubrid-a. Ayen i yelḥan deg tsekla taqbaylit seg yimi yer tmezẓuyt, gar tmedyazt d tmucuha d yinzan d wayen-nniḍen. Amer ulac lḡedra yeqqwan deg timawit tili ur tettaweḍ ara tsekla yer wayen iyer tewweḍ ass-a.

I.1. Tasekla taqbaylit seg timawit yer tira d tatrarit :

Akken ad d-nessegzi anaqel n tsekla taqbaylit seg ubrid n timawit yer tira d tatrarit, nefren ad neg taḥawact i kra n yimagraden igejdanen i d-yessegzan tikti-a, gar-asen win n uselmad S. Chemakh: *Les conditions de production de la néo-littérature amazighe. Cas de la littérature kabyle*¹. Deg-s tella-d tririt yef kra n yisteqsiyen: Tira twulem deg-s tmusni ama n tutlayt, ama d tira-s, imi ma yella yiwen ur yessin ara tira, amek ad yaru ? Ma yella tutlayt werḡin yettwaru yes-s (tamaziyt) amek almi i yuran yes-s ?

Tiririt n S. Chemakh yef yisteqsiyen-a, tebna yef wayen i d-yewwi M. Bakhtine, imi yur-s akken ad yili yiwen d amyaru wulment tlata n tmental tigejdannin:

Tizemmar tisanlsanin: yas ulama aghemmay n tira tamaziyt yella azal n 25 n leqrun-aya (tiffinay), maca ajerred n tsekla-a d ayen i d-ibanen si tilin n ucengu aṛumi di tmurt n Lezzayer, anda εarḍen yiserdasen d yisanlsayen iṛumyen ad gemren wa d-fehmen tasekla-agi. Iyerbazen-is ttuneḥsaben d asurif agejdan i ujerred n tsekla taqbaylit.

Imenza i yuran tasekla-agi ur sein ara assay yer ulmad n tira tamaziyt (ayerbaz), anadi yef wamek i d-yella keffu n timawit d unekcum yer tira, mazal-it yettkemmil. Tira n B. Ait Ali mazal-itt d annar n unadi-a: Amek almi tira n teḥkayt i yellan, dayen kan i d-yettawi yimi yer tmezẓuyt, tuṭal d ungal n wass-a (Lwali n wedrar) ? Amek i yura s tmaziyt ? amek i ijerred isefra i yettuṭalen yer waḥal n lesnin yer deffir ? Ma ibeddel ney yeqdec yef yidrisen i d-

¹Chemakh. S., « Les conditions de production de la néo-littérature amazighe. Cas de la littérature kabyle », *Asinag*, n°4-5, *Ircam, Rabat*, 2010, pp. 163-168.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

yejmeε, ay-agi yemgarad yef ujmaε n wayen i yellan d imawi kan ? Dacu i d-azal n waya deg unnar n uselmed ?

S. Chemakh, deg uferdis-agi, yessebgen-d belli tizemmar tsnalsanin i yekseb umyaru aqbayli, ur bnint ara yef uyerbaz, maca d ayen kan i ilemmed iman-is (autodidactique), rnu yef waya, yessebgen-d belli anadi mazal-it yettkemmil yef tira timenza n B. Ait Ali, annect-a yessebgen-it-id s yisteqsiyen-is, i izemren ad d-ldin annar i uskasi ney i tezrawin d yinadiyen yer zdat.

Tizemmar tisekkanin: s wudem amatu, tizemmar tisekkanin di tsekla taqbaylit ttilint-d beṛra i unnar n uselmed-is, imi send azarug d tutlayt tafṛansist kan i syaren deg uyerbaz. Seld azaruy terna-d taṛabt yer tama n tefransist. Amer d-telli ula d tamaziyt seg yimir-n tili atan imyura szergen-d idlisen?

Ihi, gar imyura imenza i iqdcen, dayen i d-yeszergen i tsekla taqbaylit d S. Boulifa, Lechani akked B. Zellal aneggaru-a d amyaru n *Roman du chacal*.

A, Mezdad d S. Sadi... ḍefren timsirin n M.Mammeri deg tesdawit n Lezzayer, almi d asmi itent-ḥbsen syur adabu azzayri (1973). Rnan-d wid yuran s ugemmay alatini, ur yrin ara kra n temsirin yef waya. D tarrayt i yedfer B. Ait ali, yeyra tafṛansist, maca J. M. Dallet d J. Lanfry qeneent ad yaru timucuha d teḥkayin s tlatinit.

S. Chemakh deg wayen akka i d-yewwi, yessawed-ay-d belli tizemmar tisekkanin i kesben yimyura imaziyen, ur bnint ara yef tmukciwin n uyerbaz, imi tamuylly yer tutlayt ney yer tsekla taqbaylit tella-d kan syur kra n yimnuda d yimyura i yesεan aswir εlayen (S. Boulifa, Lechani, B. Zellal. Gef waya ihi, tizemmar tisekkanin i iketteb umyaru ttuyalent yer tmusniwin-ines i tsekla timawit. Akken dayen si tama-nniḍen i bnant yef tmussniwin n tfukkas n tmacahut tamensayt, am B. Ait. Ali yessemres taḥkayt d annar amenzu i usezreg-ines. Ixeddem tazwert d aglam iwayen yettidir deg tudert n yal-ass, seg-sent id-yeslal: Afenjal n lqahwa, Lexḍubegga, atg.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Tukin n ugdud yef tmagit-is, d tamentelt tagejdant i d-yewwin abeddel n tmetti, ladya si tama n tira d tsekla tamaziyt sumata. Deg wayen i d-yenna S. Chemakh yef waya¹:

Tamagit d ssebba i yeqqwan i d-yeslalen tasekla tatrart deg tmetti taqbaylit, acku adabu ixeddem ayen i wumi yezmer akken ad yezel tamaziyt, ama deg umezruy d tsekla, ney deg yinaw ayelnaw azzayri. Tamagit di tira tungalant nezmer ad d-nini fell-as d tin i yezdin akk imaziyen n tefriqt ugafa. Asuyu-agi yef tmagit maci almi d talliyin-agi tineggura i d-yella, maca yettuyal alma d lqern wis 18 d wis 19 di tmedyazt n Y. u Qasi alma d Si Muhend. Akken dayen i d-yella d asentel n yimeynasen send azarug A. Imache, O. Bennai, d wayen yura umedyaz Y. Ait Amran (kker a mmi-s umaziyy) 1945. D asentel ur yeffiyen ara yef yimyura iqbayliyen s tenfalit tafransist: M. Feraoun. M. Mammeri, T. Amrouche...

Ihi, ilmend n lihala n tmetti d wayen i tettidir tmurt n tmazya, iban-d fell-as ffad n tmagit, i yellan d ssebba tamenzut n tira tungalant s teqbaylit. Asentel-agi d win i yezdin akk tafriqt ugafa, yas ulama ttemxillifent temnadin deg umezruy d tantala d wansayen, maca iswi n tmagit yezditen sumata. Gef waya ara d-nini yef tira tungalant s teqbaylit d agemmuḍ n umennuy yef tutlayt d tmagit.

Ungal, yefka udem n tatrarit i tsekla taqbaylit ney tamaziyt sumata, acku teffey-d seg tulmisin-nni n tsekla tamensayt i d-yettawin yef tmedyazt yebḍan d annawen, d ujerred n wayen i yellan d imawi. Deg yiseggasen n 80 d asawen, amyarut tbanent-d fell-as tulmisin timazzagin i yettuyalen yer-s: d asnuhu-ines, deg-s ara d-yessenfali timuyliwin d tikta-ines, akken dayen I yettaf deg-s tilelli i uzyan n wayen i as-d-yezzin d anedruy.

Ihi, tawsit tungalant tuy abrid n unerni seg talalit-ines. Ay-agi iban-d deg kra n yinadiyen, gar-asen amagrad n M. A. Salhi d N. Sadi: *Le Roman Maghribin En Berbere*². Wwin-d deg-s yef wungal i yettwarun s teqbaylit. D amagrad i yebḍan yef tlata n yisental, ad neereḍ ad d-nessewzel kra n ṭhawact fell-asen:

Timental ney tignatin n usnurni n tira tungalant taqbaylit d wamek i tetṭef adeg-is deg tsekla taqbaylit: deg uferdis-a sbgenen-d yimeskaren imnadiyen belli ungal aqbayli ilul-d deg

¹Op.cit., pp. 166-167

²Salhi. M. A. et Sadi. N., « Le Roman Maghribin En Berbere », *French and Francophone studies*, Vol. 20, No. 1, 1-10. Irland, 2015, pp. 27-36.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

kra n tegnatin i yuereṅ aṭas, ladya si tama n tmettisnilest, acku azayaṛ asertan n tutlayt taqbaylit dayen iyef yettsuyu ugdud. Yella-d usteereṛef yes-s d tutlayt tunṣibt di tmurt n Lmeṛṛuk deg useggas n 2011, ma di Lezzayer setereṛfen yes-s d tutlayt tayelnawt deg useggas n 2003, yaṣ akken asuyu ikemmel akken ad tuyaḷ d tutlayt tunṣibt. Llan wid i d-yugmen kra n tzemmar seg temsirin n uselmed n tmaziyt di tseddawit n Lezzayer syur M. Mammeri i d-yettilin tikkwal s serriyya ney s tæessast si tama n udabu i iḥbesen timsirin-a deg yiseggasen n 70.

Lihala-agi n ddel i yedder ugdud aqbayli ur teḥbisent ara yef usnulfu n tsekla tartart s tutlayt-nni i yettwiderfen, i d-yusan d asfukel dakken tutlayt taqbaylit n yidelli iwumi rran tamuylī n tansayit d timawit, ass-a deg-s i d-frurint tewsatīn tigraylanin. Tikti-a d tiritit yeqqwan i d-yefka A. Mezdad i kra n win yessemzīn deg wazal n tutlayt taqbaylit, di tezwert n wungal *Askuti* n S. Sadi: « *I widak ibyan ad mḥun tamaziyt qqaren mačči d tameslayt, d asqewqew n nnig lkanun, ad asen-iny yret Askuti.* ».

Akka ihi i nezmer ad d-nini belli ffad n tmagit, tesew-t tira, ladya tira tungalant imi yettuneḥsab d annar ideg amyarū yesea azref ad d-yessenfali, ad d-yessebgen tikta-s. Fer S. Zenia tira s tmaziyt s timmad-is d amennuy yef tmagit, d tagi i d-tamuylī ula n umyarū acelḥi H. Azergi.

Di tegnit-nni n leḥris d umennuy yef tutlayt d tmagit (1980-2000), imyura imaziyeṅ refden iyunam-nseṅ i tira tungalant, akken ad sbegnen ayen i qerḥen timetti. Teyzi n tewsit-a d ayen i iḥawnen anaggal akken ad d-yessiwel, ad d-yeglem..., M. Akounad d amyarū acelḥi i d-ibedren belli ungal d talya ideg nezmer ad nessemres inaw iy-yehwan. Di talya-agi i nezmer ad d-nezger si telqayt yer tayed, i nezmer dayen ad d-neffey deg usentel syin akkin ad d-nuyal yur-s, ad nebnu deg-s taḥkayt akken iy-yehwa. D tamagit d tasnakta i d-asentel i yezdin akk afares irawi ungalan aqbayli (Lmeṛṛuk, Lezzayer...) imi d tamsalt i ten-iceyben, i iceyben tamazyā sumata.

Ungal aqbayli, ur as-tettunefk ara tmuyli i yestahel deg unnar, imi tamuylī tagejdant mazal-itt kan tettuyaḷ yef tsekla timawit. Isawalen d yinejmuḥen i d-yettilin yef uskasi n tira tungalant qlilit maḍi, aṭas n ssebbat i d-yeslalen ay-agi, gar-asent: timettisnilest n snat n tmura-agi (Lezzayer d Lmeṛṛuk), anda taḥrabt d tineslemt, ur ḡḡint adeg ney xerṣum cwiṭ n tewwurt

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

i tilin ney n ubani n yidles d tsekla tamaziyt, i d-yettilin ya tsufra, ney s tmuyli-nni kan n tansayit d le folklore.

Gar ssebbat nniḍen i d-iḥbsen yef usnerni n tewsit-a tungalant, lqella n yixxamen n usezreg. Dayen i yeḡḡan imyura ad d-szerḡen idlisen-nsen s ddemma-nsen, gar-asen A. Mezdad. Ney ma yella ufan axxam n usezreg, amḍan n usuffey gar 1000 d 2000 n yidlisen kan, rnu yef waya afraq-is ad yili yef kra kan n temnaḍin, ladya tinna n umyaru.

Ssebba tis tlata, d lqella n yinadiyen iseddawaniyen deg unnar n tewsit tungalant, d lqella n usezyen n tira-a, i yettuneḥsaben d aferdis agejdan deg ussneni n yall tawsit, ladya tungalant seg-sent.

Aferdis-agi amenzu n umagrad yejmeε-d timental d tagnatin n tlalit n tewsit tungalant s tmaziyt, anda i d-yettban belli ilul-d deg tagnatin-nni n leḥris i tettidir tmurt ama di Lmerruk ney d Lezzayer, anda agdud yeεya si tsusmi, yuki yef uzref i as-yettwikksen. Tira tungalant tella-asen-d d annar i umennuy yef tmagit-nsen s tutlayt-nsen.

Ungal deg tmetti taqbaylit ur elay ara ccan-is, ssebba n waya yef wakken i d-yewwi umagrad-a tettuyal yer kra n tmental: tamuyli tagejdant i ttaken i tsekla tamensayt yef tetrart; lqella n temliliyin d uskasi yef tira tungalant; lixšaḥ n yixxamen n usezreg, d yinadiyen iseddawanen yef tira-agi tungalant.

Ungal aqbayli ur as-gin ara tilas s tantaliwin, akken as d-yili d ugur, maca mi ara d-nini ungal amaziyt, lmeena-s iḥuza ungal acelḥi, arifi...Ungal amenzu i d-ibanen s tmuyli tubrizt di Lezzayer s teqbaylit d *Asfel* n R. Alliche yaḥ ulama s tezrawin-agi akk timaynutin iban-d *Lwali n wedrar* n B. Ait Ali d ungal amenzu, imi ufan deg-s tullmisin n wungal. Seld-nsen rnan-d yinaggalen-nniḍen i yessnernan annar n wungal. 15 n yiseggasen-a ineggura, tira tungalant tessewsaε annar-is akken ad t-εeddi i 50 n wungalen. Ma di lmeḥruk azal n 30, deg-s ungal s tcelḥit yeyleb ungal s trifit, i d-ibanen syur M. Chacha d M. Bouzagou. Amḍan-agi yessebgan-d belli ungal di tmurt n Lezzyer yennerna ugar yef Lmeḥruk.

Ihi, Afres irawi ungalan yessawed yezdi akk tafriqt ugafa, akken yebyu yili temxallaf tantala ney amezruy, tamagit tezdi-ten akk di tira tungalant.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Tamuyli tasentalant i d-imudd umagrad-a yef wungal aqbayli, ur temgarad ara yef wayen i d-yenna S. Chemakh yakan: Asentel n tmagit d uzyan asertan d asentel agejdan i yettffen annar n tira tungalant *Askuti* n S. Sadi d *Tafrara* n S. Zenia, d sin n yimediyaten i d-yufraren, ma di Lmeṛṛuk iban-d M. Akounad, B.Lasri s wungal-is *Ismḍal n tmagit*. Asentel n lyerba dayen iban-d di tira tungalant (Alliche d Bouakoubi), mebla ayen akk i d-tettidir tmetti s yisental yemgaraden (rrebrab, assay gar tmetti d udabu, tayri...). Ma d M. Chacha d M. Azergui ufraren-d deg uzyan anmetti (taẓuft d tesreḍt), i d-yeldin annar i weskasi d usnulfu n yisental imaynuten. Ma d ayen i yerzan asentel n tmeṭṭut d wayen i tettidir, L. Koudache i d tamenzut i yerran lwelha-ines yer tira tungalant s teqbaylit.

Deg wayen i yerzan isental n wungal aqbayli, tamagit yef wakken i d-nebder d asentel i d-yufraren, maca llan yisental-nniḍen i yettffen adeg agejdan deg ufaṛas-agi, yas ulama mgaraden maca qqnen akk yer tmetti (lyerba, rrebrab, tayri, assay gar tmetti d udabu, tudert n tmeṭṭut taqbaylit, azyan asertan...

Ihi, ilmend n yigzulen i nga i kra n yimagraden, nessawed nwala-d anaqel n tsekla taqbaylit seg timawit yer tira. Akken dayen i d-iban unerni d wuguren i d-yemmuger ufares ungalan aqbayli. Ad d-nernu ayen i d-yewwi M. Djellaoui deg umagrad-ines: yewwi-d:¹ الرواية الأمازيغية في منطقة القبائل (من إحصاءات التأسيس إلى مستويات النضج الفني

Djellaoui, itebbet i tikkelt-nniḍen kra n yisental i yeqqnen yer tlatit n wungal aqbayli, i yettuyalen yer *Lwali n udrar* i yura B. Ait Ali 1946, i d-ibanen s kra n tezrawin belli yesea tullmisin i t-id-yessebganen d ungal. Ma d tubanin-ines s wudem ubriz yella-d deg usegga n 1981 s *Asfel* i yura R. Alliche, syin akkin ḍefrent-id yinaggalen nniḍen. Ma dayen i yerzan lihala ideg-id-yennulfa wungal aqbayli, d tagnit n tnekkra n ugdud sumata akken ad ssutren tamagit d tutlayt-nsen i asen-yettwaksen aḥal-aya. Ungal yella-d d annar wessiḍen i umennuy d usuter n yizerfan i iceyben timetti taqbaylit (tamagit).

Anerni n tewsit tungalant deg tmetti taqbaylit ilmend n M. djellaoui yebḍa yef talliyin n usezreg: snat n teḍcertin timenza (1980-2000) tufrar-d tira n R. Alliche, A. Mezdad, S. Sadi, A. Ouhamza, S. Zenia, A. Nekkar... Tallit tis snat (2000-2010) d yiwet n tallit ideg-id-yella

¹م، جلاوي، الرواية الأمازيغية في منطقة القبائل (من إحصاءات التأسيس إلى مستويات النضج)، الملتقى الدولي الثاني، مطبعة الجسور ش.م.م. جامعة وجدة، المغرب، السنة العاشرة، العدد 19، ديسمبر، 2015.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

unerni meqqren n tewsit-agi, imi ugar n yimyura n tallit-nni tamenzut rnan-d asezreg n wungalen-nniđen, melba wid i d-ikecmen annar-agi d imaynuten am J. Benaouf. Y. Oubellil, B. Tazaghart, Y. Achour, S. Aoudia...Di tallit-agi i d-tban ttaggalt tamenzut di tsekla taqbaylit L. Koudache 2009 s wungal-ines *Aecciw n tmes*, deg-s tefka udem atrar i wungal s tenfaliyin d ugram d tikta i d-tessenfalayen yef tmettut taqbaylit d wayen akk tettidir, ladya gar tegrawla d temheqranit. Izad wemdan n ufares irawi ungalan seg (2011-2016) yewwed yer 30 n wungalen s yisental yemgaraden. D azamul n lwelha yezzifen i terra tsuta-agi taneggarut i tewsit tungalant.

Tignatin n tlalit n tewsit tungalant deg tmetti taqbaylit, dayen yef ddukklent akk tikta n innadiyen, dakken ilul-d di lihala ur yerkiden ara, ladya si tama n tmetti d tsertit. Imiren tira d ayen kan i yellan d ajerred n wayen i yellan d imawi, tuyal-as tmuyli n tansayit kan, maca tira tungalant tella-d d tuffya seg timawi d ujerred, yer usnulfu d tira. M. Djellaoui ur yeyfil ara yef ubder n wuguren i d-temmuger tewsit-a tungalant, gar-asen: ugur amenzu d tutlayt taqbaylit s timmad-is ur yettwaheggan ara akken iwata, ayen i yettarran kra n yinaggalen ad uyalen yer yimawalen akken ad sqedcen, seg-sen awalen atraren, annact-a yettawi-d timsullest n unamek n tenfaliyin.

Ugur nniđen d lixşas n tesqamuyin ara idebbren yef tewsit tungalant taqbaylit, xerşum inesbayuren n tmurt ad d-ffken cwit n ufus n lemawna ulac. Rnu yef waya lqella n yixxamen n usezreg. Tamuyli n usemzi i yuyalen i tutlayt tamaziyt, dayen i yeğgan imyura ad ssufyen idlisen-nsen s ddemma-nsen.

Ma d ayen i yerzan azyan n tira tungalant i irennun deg wazal-is, d unerni-ines. Dayen ur-d-yellin ara deg unnar asklan amaziyt, amer ahat d ayen i yeğgan imyura ad arun tawsit-a (asemyer n tira, ayanib ixuş, agram d usegzi sufella kan, ladya ayen i yerzan tutlayt d cbaħas). Tikkwat tbanen-d kra n leqdicat iseddawaniyen (L.M.D), maca gan-asen tilisa, imi ulac kra n uzyan yef tewsit-a ara d-yeldin annar i uskasi d useyti, d unerni.

Gar ssebbat tigejdanin i d-yellan d ugur i unerni n tewsit-a tungalant, d azayar n tutlayt di tmetti, imi tamuyli n udabu yur-s, d tutlayt n timawit d le folklore kan, ur tezmir ara ad tili d tutlayt n tusna d taywalt d tzuri. Tamuyli-a melmi kan i tbeddel di 2003 tuyal d tayelnawt, di 2016 tuyal d tunşibt. Annect-a dayen i d-yettakken affud i unerni n ufařas irawi ungalan.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Γas ulama tawsit tungalant di tmurt n leqbayel d tartar, maca amđan uγur tessawed 60 deg 35 n yiseggasen, d uγun yessefraħen. Amgired n yisental iyef d-ttawin i yeğġan M. djellaoui ad ten-isettef ilmend n yisental-nsen: deg-sen *ungal asertan* i d-yettawin yef umennuy n tikta i tettidir tmetti, ladya gar wid i iħekmen d wid yettwaħekmen. Ungal asertan yella-d d annar wessiēen i usenfali yef tyawsiwin-agi ladya tamagit i d-yellan d iswi amenzu n tira-a tungalant. *Ungal anmetti* d ađris imsegzi agelman i d-yettaken tugniwin d tikta, ama i wakud neγ i wadeg d yinedruyen i yettidir umdan di tmetti. Ur nezmir ara ad d-nekkes ungal ideg i yulac asentel n tmetti, A. Mezdad seg wid i d-yufraren deg wannaw-agi n wungal. *Ungal amazray* d yiwen n wanaw i yesean azal meqqren di tmetti, G. Lukas yebder-d belli ungal amazray d tazuri, imi deg-s aseħyu n wayen akken i yellan d izri, akken ad t-issinent tsutwin n wass-a, d tid arad-yernun. Iban-d wannaw-agi n wungal di tsekla taqbaylit di lqern wis 21 tufrar-d deg-s tira n O. Oulamara. Γer tama n tlata n wannawen n wungal i d-nebder, nezmer ad d-nernu γas ulama s wumđan amecħuħ *ungal aħulfan* am wayen i yura B. Tazaghart *Salas d Nuja*.

Ihi, seg wayen i d-negmer d taħawact deg umagrad-agi M. Djellaoui yessawed-ay ad nwali tanekkra n tsekla taqbayli yer usnulfu d unerni. Tawsit tungalant d amedya agejdan yef waya, anda di snat n teēcertin timenza n tlalit-is (1980-2000) yella-d s 10 n wungalen, taēcret tamezwarut n lqern wis 21 s 20 n wungalen i yemgaraden, ama si tama n wegbur neγ n usentel. Akka i tuy abrid yef usawen seld taēcret-agi taneggarut s 30 n wungalen nniđen. Amđan-agi meqqren i yessefraħen uγur yessawed wungal aqbayli, d win i yeğġan M. Djellaoui ad asen-yeg asettef ilmend n usentel (ungal asertan, anmetti, amazray).

Seg yisallen i d-nugem, nwala-d abrid i d-tewwi tsekla taqbaylit, ladya seld talalit n tewsit tungalant, ilul-d deg tagnatin n leħris, akken ad lħun wussan ad yettef taqacuct. Seg useggas yer wayed yettnerni umđan n usezreg-is. Akken i yessawed deg umđan yer 60 n wungalen deg 2015, i ikemmel yettali. Ad neered ad nuγal kra n yisurifen yer deffir, akken ad d-nessisen afares ungalan amalay deg tfelwit ara d-yernun, ilmend n yisem n unaggal, d useggas n usuffey, d uxxam n usezreg:

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Tafelwit (1): Ungal aqbayli amalay d wayen d-yeffyen deg-s yef teyzi n yiseggasen:

Amđan	Azwel n wungal	Anaggal	Axxam n usezreg/ aseggas
1	Asfel	Rachid Alliche	Fédérop/ France/ 1981
2	Askuti	Saïd Sadi	Imedyazen/ Paris/1983 Asalu/Azar Alger/ 1991.
3	Faffa	Rachid Aliche	S, é. Alger/ 1986.
4	Iđ d wass	Amar Mezdad	Asalu-Azar/ Alger/ 1990.
5	Si tedyant yer tayed	Amar Ouhemza	Berbères/ Lyon/ 1994.
6	Tafrara	Salem Zenia	L'armattan/ Paris. 1995.
7	Akal	Meziane Boulariah	S, é, s, l / 1996.
8	Nekk akk d kem, kem akk d nekk	Belaïd Hamdani	S, é, Tizi-Ouzou/ 1998.
9	Ccna n yibzaz	Ait Boudaoud	Casbah/ Alger/ 1999.
10	Yugar ucerrig tafawet	Ahmed Nekkar	Yuba wissin/ Alger/ 1999.
11	Tasga d tđlam	Said Lmrach	S, é, Tizi-Ouzou/ 2000.
12	Tagrest uryu	Amar Mezdad	S, é, s,l / 2001.
13	Timlilit n tyermiwin	Djamel Benaouf	L'armattan, Paris/ 2002.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

14	Iyil d wefru	Salem Zenia	L'Armattan, Paris/ 2002.
15	Bu tqulhatin	Omar Dahmoun	HCA, Alger/ 2003.
16	Ddida	Lyazid Oulansi	S, é, Béjaïa/ 2003.
17	Salas d Nuja	Brahim Tazaghart	s, é, Béjaïa/ 2003.
18	Igli n tlelli	Lwerd n tayri	S,é,s,l/ Béjaïa/ 2004.
19	Yir timlilit	Hamid Boutlioua	Azar/ Béjaïa/ 2004.
20	Arrac n tefsut	Youcef Oubellil	Agraw adelsan amaziy/ Tizi-Ouzou/ 2004.
21	Timetti n wedrim	Sofiane Aoudia	El Amel/ Tizi-Ouzou.
22	Ass-nni	Amar Mezdad	S,é, s, l/ 2006.
23	Bururuk ur teqqim ur tengir	Tahar Ould-Amar	Azur/ Béjaïa/ 2006.
24	Adu	Omar Dahmoune	HCA/ Alger/ 2007.
25	Agellil akk d ineffuten yelhan	Zamouche Slimane	HCA/ Alger/ 2007.
26	Agellid n tmes	Omar Oulamara	s.é, s, l/ 2007.
27	Tiyersi	Mohand Ait Ighil	Aframed/ 2008.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

28	Ijeğğigen n ccwal	Youcef Achouri	Baghdadi/ Alger/ 2009.
29	Tullianum. Taggara n Yugurten	Omar Oulamara	HCA/ Alger/ 2009.
30	Nnig usennan	Boualem Rabia	L'odyssée/ Tizi-Ouzou/ 2009.
31	Ass-a d wussan	Omar Oulamara	FCNAFA/ Alger/ 2010.
32	Abrid n tala	Mohand Arkat	La pensée/ Tizi-Ouzou/ 2009.
33	Omaha Beach	Omar Oulamara	Achab/ Tizi-ouzou/ 2010.
34	Lwali n udrar	Belaïd Ait Ali	Tira/ Béjaïa/ 2011.
35	Tawayit n Tayri	Abdellah Hamane	HCA/ Alger/ 2011.
36	Tilawt	Maouchi Lhadi	Kalfi/ Béjaïa/ 2011.
37	Akkin i udrar	Omar Oulamara	Achab/ Tizi-Ouzou/ 2011
38	Tameyra di taddart	Mohand Arkat	La Pensée/ Tizi-Ouzou/ 2012.
39	Teffey Fransa	Rabah Battahar	HCA/ Alger/ 2012.
40	Ger zzebra d yifɖisen	Ahmed Nekkar	Le savoir/ Tizi-Ouzou/ 2012.
41	Amjah	Abdellah Hamane	Enag/ Alger/ 2013.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

42	Madrus	Mourad Irnaten	Tira/ Béjaïa/ 2013.
43	Tfukk ur tfukk	Hocine Louni	S, é. Tizi-Ouzou/ 2013.
44	Inig aneggaru	Brahim Tazaghart	Tira/ Béjaïa/ 2013.
45	Tacelhabt ur yessin	Rabah Boucheneb	HCA/ Alger/ 2014.
46	Asdawan deg yirebbi n wussan	Mhenni Khalifi	S, é, Béjaïa
47	Urar d leħmala n temzi	Abdellah Hamane	El Amel/ Tizi-Ouzou/ 2015.
48	Tasusmi-k	Amar Maouchi	Aframed/ Paris/ 2015.
49	Tettǧilli-d ur d-tkeččem	Amar Mezdad	Ayamun, s, 1 / 2014.
50	Tiwizi. Akken tagmat ad tili	Mohand Arkat	La pensée/ Tizi-Ouzou/ 2015.
51	Times d waman	M'hend Askeur	Pages bleues/ Alger/ 2015.
52	Tislit n uyanim	Boukherroub Rachide	El-Amel/ Tizi-Ouzou/ 2015.
53	Urar d leħmala n temzi	Abdellah Hamane	El Amel/ Tizi-Ouzou/ 2015.
54	Tayuri n tsusmi	Igli n tlelli	Tira/ Béjaïa/ 2015.
55	Akken isent-yehwa i tullas	Karim kherbouche	Tira/ Béjaïa/ 2015.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

56	Abrid n twayit	Mazari	Tamagit/ Tizi-Ouzou/ 2015.
57	Tabrat n uzekka	Zahir Meksem	Tira/ Béjaïa/ 2015.
58	Tayri d teyzint	AbdelMalek Meniche	Asirem/ Bouira/ 2015.
59	Yiwen n wass deg tefsut	Amar Mezdad	Ayamun, s . 1/ 2015.
60	Timlilit di 1962	Omar Oulamara	Achab/ Tizi-ouzou/ 2015.
61	Nayla	Brahim tazaghart	Tira/ Béjaïa/ 2015.
62	Asebbay	Hocine Louni	Richa Elsam/ Tizi-Ouzou/ 2016.
63	Anza	Messaouden Fahim	Richa Elsam/ Tizi-ouzou/ 2016.
64	Abrid n twayit	Mourad Mazri	S,é,s,é/ 2016.
65	Tiyita n tmeddit	Samir Tighzert	S,é,s,é/ 2017.
66	Tazmert tcudd s akal-is	Belkacem Meghzouchene	Achab/ Tizi-ouzou/ 2017.
67	Tajeğğigt n tezgi	Foudhil Lounes	El Amel/ Tizi-ouzou/ 2017.
68	D wagi i d asirem-iw	Mustapha Zarouri	El Amel/ Tizi-ouzou/ 2017.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

69	Adrar ay uccen	Hacene Helouane	Atfalouna/ Alger/ 2018.
70	Ixef n usennan	Youcef Achouri	Atfalouna/ Alger/ 2018.
71	Imehbal	Mhenni Khalifi	Chikh Mohand Oulhoucine/ Tizi-ouzou/ 2018.
72	Tirga n wul	Sidali Lahdir	Tafat/ Béjaïa / 2018.
73	Nna Amal	Igli n Tlelli	Identité/ Tamagit/ 2018.
74	Ussan n tayri	Daoud Makhous	HCA/ Alger/ 2018.
75	Abrid n tefsut	Mohand Mechaouer	Richa Elsam/ Tizi-ouzou/ 2018.
76	Ameddah n tlelli	Hocine Daoudi	Idem.
77	NnaΓni	Djamel Laced	Imtidat/ Alger/ 2019.
78	Tameyra n wuccen	Yahia Aiy Yahiaten	El Amel/ Tizi-ouzou/ 2018.
79	Target, yiwwas, ad teffey	Mohand Nait Abdellah	Graine Fertil/ Tizi-Ouzou/ 2019.
80	Yezger asaka	Belaidi Lyes	Imru/ Tizi-Ouzou/ 2019.
81	Agadir n Roma	Omar Oulamara	Achab/ Tizi-ouzou/ 2019.
82	Timetti d wedrim	Sofiane Aoudia	El amel/ Tizi-ouzou/ 2019.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

83	Kawitu	Mourad zimou	Casbah/ Alger/ 2019.
84	Ccdeb akked izuran	Malek Houd	Tira/ Béjaïa/ 2019.
85	Argaz n yemma	Ali Kader	Enag/ Alger/ 2019.
86	Tanagit	Walid Salhi	Apic/ Alger/2019.
87	Tamurt yeččan arraw-is	Sid Ali Lahdir	Tafat/ Béjaïa/ 2019.
88	Karima, tafat-iw yexsin	Abdel Malek Meniche	Asirem/ Bouira/ 2019.
89	Driss Driss d wat taddart- is di Fransa	Ait toudert	Tafrara/ s, 1 / 2019.
90	Deewessu n lqayed	Lyazid Ccix	S, é, s, l/ 2019.
91	D wagi i d-asirem-iw	Moustapha Zarouri	El amel/ Tizi-ouzou/ 2019.
92	Ajeğğig n ugudu	Ali Belhout	Graine fertile/ Tizi-ouzou/ 2019.
93	Tirga n lhif	Daoud Makhous	Tafat/ Béjaïa/ 2019.
94	Afalku n yessis n tmurt	Ali Hadjaz	El-Amel/ Tizi-ouzou/ 2019.
95	Aneyluy	Hamouche Abass	Asirem/ Tizi-ouzou/ 2019.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

96	Akken i awen-yehwa semmit-as	Rachid Boukherroub	S, é, s, l / 2020.
97	Karima tafat-iw yexsin	Abdel Makel Meniche	Asirem/ Bouira/ 2020.
98	Yal abrid yer tillas	Belqasem Sikadir	Chikh Mohand Oulhoucine/ Tizi-ouzou/ 2021.
99	Tafsut d tinigit	Nadir Sakhri	Imtidad/ Alger/ 2021.
100	Udem tezzer ccmata	Mohand Salah Aknouche	Graine Fertile/ Tizi-ouzou/ 2021.
101	Lpari mm leqwas	Idir Amer	S, é, s. l/ 2021.

Amđan iyer nessawed deg unadi yezzif, ahat llan wid ur d-nebdir ara. Maca s wudem amatu, ungal aqbayli ilehhu yer sdat. D tidet tettemgirid tesmekta (la qualité), imi yal anaggal dachu n uswir i yesea, deg leqraya, ney deg tzemmar tiseklanin d tesnalsanin, maca ma nemmuqel yer tyara (la quantité), d ayen i yessefrahén s wařas.

Tamawt kan yef wayen i d-newwi deg tfelwit-a, ur d-ngir ara ungal unti i d-yettwasřergen, acku ad t-id-nebder iman-is deg yizewlen ara d-yernun.

řas ulama nezmer ad sen-semmi i tira tungalant uqbel ungal unti: *ungal amalay*, lumeena werřin eđđan yeđrisen-nsen melba ma bedren-d tameřřut d asentel. Nefren ad d-nwehhi yer waya deg kra kan n wungalen, imi akken i d-nwala amđan n wungal amalay aqbayli meqqar.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

I.2. Asentel n tmeṭṭut deg tira tungalant tamalayt taqbaylit :

Akken ad d-nesken azali fkan yinaggalen i tmeṭṭut taqbaylit deg tira-n sen, nefren-d kra n wungalen s tarrayt n teḥcertin. Yal teḥcret ad d-neddem sin yer tlata n wungalen. Syin ad neg taserwest: Ma yella-d kra n ubeddel, ney kra n tamawt i d-nufa.

1990/2000: *Askuti* n S. Sadi. *Iḍ d wass* n A. Mezdad, nerna-d *Tafrar* n S. Zenia.

2000/ 2010: *Salas d Nuja* B. Tazaghart, d *Nnig usennan* B. Rabia.

2010/2020: *Asebbay* n H. Louni, d *Yezger asaka* n L. Belaidi.

S. Sadi, gar yimyura imenza i yessenfalin s tewsit n wungal ayen i teffud tmetti taqbaylit. *Askuti*, i d-yefyḥen deg useggas n 1983, d asuyu, d tiyri, d amennuy s yimru yef tmagit. Mezyan d awadem agejdan. Yewwi-d yef wussan-is n gar imuday yef uzarug n tmurt tazayrit, syin yeffey d amsaltu, yenwa deg tmurt n lḥeq i yella. 20 yebrir di 1980 d tallit i ibedden akk tudert-is. Yerwel-d seg yixeddim-is, asmi i asen-d-fkan anaḍ ad kecmen tamurt n leqbayel ad wwtan...

Mi ara nwali isental ddawaren yef tsertit, tagrawla d umennuy, ad yenwu yimeyri ulac dacu ara d-yegren tameṭṭut deg tnaṣfa. Maca S. Sadi yewwi-d ayen akken war yezmir ad yeffey yitij s uyerbal.

Malḥa: d awadem unti agejdan deg wungal *Askuti*, d taqcict i d-yusan si Fṛansa asmi i tesla i wid yettsuyun: « Ad neṛrez wala ad neknu », yuḡal-itt-id ṭṭmeḥ, tamurt ad d-iban yixef-is. Di taggara teyli gar yifassen n udabu. Ulac dacu ur as-xdimen ara, kksen sser fell-as. Tiyita d udebbuz am yiḍ am wass i tlata n wussan. Teddubbez, almi ur tetteḥqal win yellan sdat-s. Ur tenwi ara ad d-tessenser gar yifassen n yimsulata, almi itt-id-yessemneḥ Mezyan d Faruq.

Popeye: d tameṭṭut i smersen yimsulta di tyita d usturturi di lḥebs. Ula d nettat maci drus i tesḥedda. D taqcict i d-terebba ddula, terfed tadist sbeḥṭac n yiseggasen deg leemar-is. wwin-tt deg ubrid-n sen. Tazwara tesleb, tekcem sbiṭar azal n setta wagguren. Asmi i d-teffey, ssexdamen-tt yimsulta, i usiweḍ n lehdur, d wayen yerzan tiyita n yimeḥbas. Tban-d Popey deg wungal d yir nettat, meḥna ma nuḡal yer tidet d timetti itt-yeḡḡan ad tuḡal akken. Imi

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

timetti taqbaylit, ulac smaḥ deg lyaluṭat yecban tigi, srid yer temgerḍt. Ma d win i ixedmen tucmit (argaz) ad yettwaṣṣar.

Nna Lḡuher: d xalti-s n Malḥa, yaṣ akken d tamyart, maca tikta-ines ddant d zman ideg tettidir. Tefhem kra n win ara s-yeḥkun kra. Tban-d fell-as tugna n tmeṭṭut yeqwan. Teggumma ad tt-rren yilewsan-is (ad tt-ayen) mi yemmut wergaz-is, acku teḥṣa d lwert n uxxam-is, d ecci i as-d-yeḡḡa wergaz-is, i reyben. Teqqim yef snat n yessi-s, tṛebba-tent, tesyer-itent (Ṭawes d Jeḡḡiga).

Jeḡḡiga tban-d s tugna n tmeṭṭut i iḍfren abrid n tmusni. D tafremlit di Ben Σeknun. D nettat i idiwan Malḥa, mi itt-id yessemnee Mezyan d Faruq.

S. Sadi deg wungal *Askuti*, yesken-d azal n tmeṭṭut taqbaylit, d tin yettnaḍaḥen yef tmurt, maci yaṣ argaz id-yekkren yef tmagit-is deg yinedruyen n 80. Irgazen d tlawin i sin bedden sdat n tyita d udebbuz, dayan i d-yessenfali s uwadem asugnan Malḥa. Mi i d-yella wawal yef twademt Nna Lḡuher, tuy abrid-is yer Ben Σeknun, tugad ad afen yimsulta kra n lekwayeḍ yer yelli-s. Lxuf n tyemmat yef yelli-s, d aḥulfu akk n tyemmatin, maca timyarin tiqbayliyin iman-nsent. Wali tukkist-a : « *Ad yeḡḡ Rebbi fell-akent sser a timyarin tiqbayliyin. Gas deg wanda ur tḥeddremt ara, yaṣ seg wayen i akent-yettwakksen si temzi, mi ara d-taweḍ tegnit ideg ilaq ad d-ḡḡuḡgent yessi-tkent, ayen yebyun yeyli-d, ad teṣerfemt d tawizet. A win ad d-yesqucḍen yer-kent kra si tassa taḥninant yeddurin deg-kent, ad yezree deg-s di tmurt yečč ssem, wissen ad t-id-leḥqen yineggura... awufan nniya-nkent, leḥnana-nkent, ssber-nkent [...]* »¹.

Ungal *Iḍ d wass*, yeffey-d deg useggas n 1990. D taḥkayt n sin n yiwudam igejdanen Muḥend Amezyan d yemma-s Malḥa. Amsawal yettuṣal yer yizri n yiwudam, akken ad d-yawi yef wussan iberkanen i seeddan yemdanen yef lḡal n tlelli n tmurt. Akken dayan i d-yettuṣal yer tallit tamirant, akken ad d-yessiwel ayen i icyben tamurt. Tilelli d tmagit d asentel agejdan i d-ibanen yef teyzi n wullis. Amdan war yezmir ad d-yenteq yef yizerfan-is, amedya agejdan yef waya d Muḥend Amezyan, yef wasmi i yetṭerdeq, yessufey-d akk ayen yellan deg wul-is. Yebda-d s tjeṛnant war nesei azal, yer lbaṭel n yimḍebren n lluzin ideg

¹Sadi. S., *Askuti*, Imedyazen, Paris, 1983, p. 176.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

ixeddem. Syin yuyal yer liħala n tmetti: amēic ɣlay, tilelli umeslay ulac, wid yettffen tamurt segrarben-tt...

Tameṭṭut deg wungal *Iḍ d wass*, tban-d s wudem n taḡḡalt: Malħa yeḡḡa-tt wergaz-is Salem mezziyet, iruħ d asfel yef lġal n Lezzayer tilellit: « *Lgirra xef medden akk, maca tiyita ħaca, kra itt-yeččan... Tuġla n temzi, a lraci, ulac tamsalt i tt-yecban* »¹. Werġin tt-yerzi faccal, ney wurrif. Ur tcuħ ula cwit di leħnana i warraw-is, ɣas akken llaz yegguni imnařen, aṭṭanen ulac win i imenēen seg-sen, maca tezga d tasebřit. Tassa-s tezga tettergigi yef Muħend amezyan, ma yeḍsa ad yebbuħru wul-is ula d nettat, ma yemmuɣben akken ula d nettat. Tawuri-ines deg tmeṭṭi tebħa yef sin: d argazn n uxxam imi teddem taekemt n umesruf d usyari n warraw-is. D tameṭṭut n uxxam, tezmer i lecɣal d ttrebga.

Ṭawes, yefka-as unaggal adeg n tmeṭṭut ifaqen yef yizerfan-is. D tameynast yef yizerfan n tmeṭṭut. D taxeddamt deg lluzin, teyra yerna tefhem. Txeddem ayen iwumi tezmer akken ad t-welleh tilawin ad akint yef lħeq-nsent. Ula d nettat ur temniē ara seg leqyud n tmetti, seg was ideg tuy Muħend Amezyan, tamɣart-is tezga nnig uqerruy-is, imi ur tettarew ara. Maci drus iwumi tesbar. Di taggara iferreġ-d Rebbi fell-as s wakniwin, maca argaz-is nyan-t yeēdawen n Rebbi.

Taħemmut d tameddakelt n Malħa, ula d nettat d taḡḡalt, ur tesēi ħedd yer tama-s. tettidir iman-is. Aħas n wurrif i d-tesēdda di tudert-is: « *Taħemmut ula d nettat teeşer-itt tudert.* »².

Taħemmut tjerreb uzdu n tassa, larmé rouge i yenyan, argaz-is d warraw-is. Imawlan-is d yimɣaren-is dayen kemmlen mmuten. Teqqim-as-d kan tmeddakelt-is Malħa, akken i ttkemmlent deg wussan, almi temmut.

Weltma-s n Muħend Amezyan tefka-d udem n tmeṭṭut i izewġen yef zik lħal: « *Yuy-itt yef rebtaç iseggasen* »³. Tuy argaz yeyleb-itt mliħ di leēmar. Terra-tt ala i tarrawt, wa deffir wayeḍ, almi d-tettban fell-as temyar.

¹Mezdad. A., *Iḍ d wass*, Asalu-Azar, alger, 1990, p. 5.

²Op.cit., p. 66.

³ Idem, p. 21.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Iban-d ttabeε amensay n tmetti taqbaylit, ilmend n tugniwin i d-ibanen yef tmeṭṭut taqbaylit: tuǧǧliwin n tlawin yef sebba n tṛad d tegrawliwin; awal war tesεi tmeṭṭut deg zwaǧ-is; tameṭṭut ara yessusmen i lbaṭel n temyart. D Ṭawes kan i d-ibanen temgarad, imi teyra d taxeddamt.

Deg wayen i yerzan amennuy d tudert, Malḥa d amedya agejdan ideg d-yesken unaggal A. Mezdad tabyest n tmeṭṭut taqbaylit sdat n yiyeblan-is : lmut n wargaz, aṭṭanen d lmut n warraw-is... Annect-a sumata yessebgan-d kra n tulmisin i yuḡalen yef tmeṭṭut taqbaylit: tameṭṭut tanifit, i yeqqimen yef tarwa-s. Tayemmat tasebrit i wayen akk i as-tesken tudert d aεewwiq, atg.

Akken qqaren deg wawal, tasekla d lemri n tmetti. D tidet neḥḥulfa s waya deg wungal *Tafrara*, n S. Zenia, yewwi-d yef wayen yedder umdan aqbayli deg talliyin-nni n leḥris, ladya ayen yesserwat udabu d miḥyad deg tmurt n leqbayel.

Yidir d awadem agejdan i irebban tassa yef tutlayt-is d tmagit-is, am yal amdan amaziq. Tekcem tsertit allay-is, ladya seg-mi is-yekkes udabu izerfan-is. Dayen it-yeǧǧan ad yekcem deg yimennuyen n 1980. Asentel-nniḍen i d-yewwi wungal d win n tayri i yezdin Yidir d Σelǧia.

Γef teyzi n wungal, amyarū iwehha-d yer yizerfan i yettwakksen i tmeṭṭut taqbaylit. Yewwi-d yef tmetti d leewayed war s-neǧǧi ad tyar ney ad teffey yer tmusni.

Σelǧiya: d taǧǧalt, telḥa cwiṭ di leamar. Tezga d tuzmiwin deg Rebbi itt-id-ixelqen deg tmetti yettwarzen, teḥrem-itt seg leqraya d tufya, tezga teqqar: « Wi yeẓran, lamer i ay-sseyren ad nqazem ddunit s wudem, mačči s usider n uqerru. ». Timetti taqbaylit tefka tamuyli n temḥeqqranit i tmeṭṭut taǧǧalt. Ad teḥjeb deg uxxam, rnu yef waya ad tili d nšib n kra n umyar ney ameεdur. Temxallaf tegnit yef Malḥa, acku tayri itt-yezdin d Yidir tugar annect-a.

Jeǧǧiga: tmud-d udem n tyemmat yenneεtaben akken ad d-tesker mmi-s Yidir, ladya akken ad iyer. Tettwali-t yes-s kan ara terr tisfi i teḍawin-is, i yettasmen deg-s.

Megduda d yemma-s n Σelǧiya, tettwassen s leεqel d rzana, tesεedda lhif deg uxxam n wergaz-is, yef waya i tezga tettwešši yelli-s ad teḥrec, wa d-tessusem i wayen yellan. Deg

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

wayen i d-yessebganen lemrrar tesɛdda: « *Ccrawren-d yimeṭṭawen d tiregwa yef uqadum-is n war tameddurt, n war zzher, n war tamusni, n yir talalit, n yir timetti, n yir tamurt, n yir ddunit.* »¹.

Anaggal S. Zenia yefka-d tugna n tmeṭṭut taqbaylit: d taḡḡalt. D tayemmat ara d-yessekren dderya-s iman-is, d wayen akk iwumi tsebbar d lḥif d ddel.

Ad nɛddi yer tɛcret tis snat akken ad d-nwali tugna n tmeṭṭut, ma tbeddel ilmend n ubeddel n wakud, d tmetti. Ney imyura, qqimen kan deg tugna n tmetti tamensayt.

Deg wungal n B. Tazaghart *Salas d Nuja*, tbeddel tugna yer tmeṭṭut taqbaylit. Dayen i d-yessebganen dayen abeddel n tmetti, d tufya-ines deg kra n wansayen d leɛwayed.

Nuja: d awadem ajednan deg wungal. D taseddawat, rnu yef waya, yas akken fkan-tt yimawlan-is seg mi mezziyet i mmi-s n xalti-s, maca ass ideg tessan anamek n tayri d Salas, ur as-tebri ara, texdem akk ayen tezmer akken ad temlil yid-s. Tebya ad terrez ansayen n zik, ladya tikci n teqcict seg temiz-s. Iban-d deg tugna-a ubeddel, imi taqcict tessawed ad d-tini, ala, ney ur byiy ara win iyi-textarem: « *Ur byiy ara ad t-ayey a baba, ur byiy ara ad zewḡey yid-s* »².

Yemma-s n Nuja, tban-s s wudem n tmeṭṭut war neqbil abeddel n wansayen. Tetṭef akk deg wayen iyes-s tekkar nettat, d wayen itt-rebba yimawlan-is zik nni. Teffey-d mgal n yelli-s, deg wayen i yerzan lxetyar-ines i urgaz i tebya.

Jeḡḡiga d awadem anadday deg wungal, d taḥkayt-nniḍen. Seg tid rzan leqyud n wansayen n zik. Ur tt-ḡḡin ara ad tawed lebyi n wul-is nettat d Dda Qasi. Truḥ d asfel n leɛwayed d wansayen, terra tillas i tudert-is.

B. Tazaghart seg wullis i d-yewwi, yefka tugna i tmeṭṭut s tmuyli n gar tansayit d tatrarit. Acku akken ad d-nini yefka-as udem atrar, annect-a ur tessawed ara yer-s tmetti taqbaylit. Ilmend n ttexmam n baba-s d useḥseb-ines i lebyi n yelli-s, d yemma-s war neqbil

¹ Zenia. S., *Tafrara*, L'armattan, Paris, p. 45.

² Tazaghart. B., *Salas d Nuja*, s, é, Béjaïa, 2003.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

ayen i yellan d amaynut, yettban-d am wakken d tallit ideg tebda tmuyli tettbeddil yef tmeṭṭut d yizerfan-is.

B. Rabia gar yinaggalen i yuran tawsit tungalant s uzwel *Nnig n usennan*. Yemgarad yef wannawen i neyra-nniḍen, ladya deg wayen i yerzan tarrayt n usenfali, yessexdem awalen iqburen, yexleḍ gar tewsat-in-tiyiḍ n tsekla, am yinzan d tmedyazt. Awadem agejdan d Yidir, d aseddawan iwumi teereq tmurt-is, seg ttexmam iṣeeben d tdeyyanit i yeḡzan allayen. Yerwel-d yer udrar eḡzen, yetteeraḍ ad yaru yef laṣel n taddart-is i d-yekkan seg Tizi-yilas, tella tezga-d deg yixef n udrar, uḡalen udren-d yer Lewḍa Izewwaden. Yidir deg tira-s, yexleḍ gar yiwudam uyur yettidir, d wasaḍen n usugen-is, am Ba-zemni, yettidir kan akken ad yar at taddart-is yer laṣel-n sen d tjadit, yuggad ad bedden adrar n lēezz s lewḍa ideg kkan yidrimen nnig yisseḡ. Asentel agejdan ihi deg wungal-a d tuṭṭfa deg laṣel d tjadit. Tametṭut deg wannect-a d tigejdit, B. Rabia yessenfali-d tugna-a deg wungal-is s kra n yiwudam:

Yemma Tekfa: d taḡḡalt mezziyen, akken eḡḡan rebēin n yum yef tlalit n Yidir, ḡlin-d fell-as ineḡḡaben. Tugi ad tejwej yef mmi-s, yef waya itt-yeffeḡ eemmi-s (nettāt d tagujilt). Mi twala tasuta i d-yekkren, eereḡen-as wawalen seg wayen tettwali, akken d-tenna: « *Seg wasmi rran aleggām i tlawin, seg wasmi ttun amḡiq nettay deg tṭrad, nekk uzmeḡ awal gar-awen [...] »¹. Ayen-akka i d-tenna yessegzay-d d akken yettu zman azal-is d wayen texdem yef lḡal n tmurt.*

Azal-nniḍen iyēs-s d-yesken unaggal tametṭut taqbaylit, d tin yesēan leenaya, ula sdat n yirgazen, ladya taḡḡalt. Iban-d waya deg teḡkayt-a: yef wasmi tekkar gar yirgazen n tmegra deg at yemmel, yekker traḍ ḡlint sebēa terwiḡin [...] Tekfa tuzzel tessawel-d i tuḡḡal yesēan leenaya. Mi qelbent ticwawin n temḡermin-nsent, win iēawden yerfed afus-is ad teḡkem fell-as lqanun s tufya si ttifiq n taddart. Uzzlent tuḡḡal ḡebsent imerḡi, ḡḡant ixfawen-nsent eeryan sdat n taddart i d-yuragen dinna, di setta yid-sent tis sebēa d Tekfa, yernu mezziyet. Seg wass-nni i tt-yeffeḡ umyar-is. D aneḡruy iyēs-s yeḡsed Yidir ad yebdu ungal-is, imi yemma-s teqqaz deg-s tyita-a. Ladya mi yettwali Zmik i d-sēeddant ssut zik.

¹Rabia. B., *Nnig usennan*, L'odyssée, Tizi-Ouzou, 2009, p. 79.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Taseedit: d tamyart tawħidit, d lqibla n taddart, seg mi i d-subben wat taddart yer Lewđa izewwaden, ttun-tt akk belli tella, ney tettidir. Tettabaε kan Tekfa d Ba-Zemni.

Sedda: d azamul n tmeṭṭut yettrebbin, tesselmad tarwa-s amek ara d-kkren ssnen lašel-nsen, annect-a iban-d mi itent-ttawi yer Ba-Zemni.

Sumata, Anaggal yef teyzi n wungal-is, ur yessemres ara atas n yiwudam untiyen. Ma d tugna ney azal i imudd i ur ixuṣṣ ara: Tameṭṭut i yekkin deg yal lewεer ara d-temmager tmurt (tigrawliwin). Tameṭṭut yetṭfen deg tnaṣlit-is, imi iwudam untiyen i d-yebder ddant akk deg ubrid n Ba-Zemni. Tin iceffun i umezruy akken ad tesselmed i tarwa-s: « *D nutenti i yettarwen, i yessuttuđen, i yesselmaden. D nutenti i ilaqen ad ttunt d timenza. Ma ttunt tidma, ad tettu tarwa [...] »*¹.

Deg wungalen ineggura i d-yeffyen, ibeddel wazal i fkan yinaggalen i tmeṭṭut ilmend n ubeddel n wadeg-is deg tmetti.

*Asebbay*² d ungal n H. Louni, yeffey-d deg useggas n 2016. Yewwi-d yef tudet n yiwen n unazur Yuba sin. Deg-s yesken-d lhif yettidir unazur deg tmurt n Lezzayer, ladya ma d asebbay: lhif d lixṣaṣ n tedrimt, tayri war d-nsefreh ul-is, tamuylis d tektiwin-is yef tmetti d tzuri. Yewwi-d yef wuguren i yettruzun unazur i as-d-yekkan ama si tmetti ney syur wid iħemmel ney dayen syur udabu d tsertit-is.

Yessemres unaggal awadem unti deg wullis-is, yefka-as udem atrar. D tixeddamin, qqarent, ttusunt deg tnezduyt tasdawant. D nutenti i yettefranen win i yeffyen fell-asant i zwağ.

Sabiħa: d awadem i d-yemmuger Yuba deg Bgayet, yas akken txeddem di lebbař, maca llant tmental itt-yeğğġan ad tekcem deg uxeddin-nni. Baba-s yemmut. Yemma-s teawed zwağ, tewwi-tt xalti-s třebbat-tt, deg taggar yeteēdda fell-as urgaz n εemti-s. Teffey-d tnuda yef umεic-is.

¹ Op.cit., p. 58.

²Louni. H., *Asebbay*, Richa Elsam, Tizi-Ouzou, 2016.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Safia d Sara: i snat seant igerdasen, yettef-itent yuba d tixeddamin deg usnidi-ines n tewlafin. Hercent dayen kan.

Taseedit: d taqcict i yeddren tayri n tidet d Yuba, lumeena deg yimi i d-tewwi lbak, tbeddel fell-as, tenna-as xtarey wayed, maci d kecc i yefyen fell-i.

Ihi, yef teyzi n wungal asebbay, tban-d tlelli n tmettut taqbaylit, ama deg unnar n uxeddim, anda tullas akk tnadint ad xedment, ama deg wayen i yerzan lmektub-is.

Ad nernu ungal-nniden, *Yezger asaka*¹n L. Belaidi. Deg-s yewwi-d yef yicewwiqen i d-yexleq udabu deg tmurt, amedya n Şayeddu i d-yeffyen deg tesdawit, yeura tadamsa di Mali, yerna yufrar-d. Ur d-yufi ara axeddim deg tmurt-is, yas akken tban-as-d yiwet n tegnit, maca rrebrab yessexreb-as titga-s, dayen i t-yeğgan ad ibeddel tamurt. Tikli-ines d tehkayin i yedder iban-d deg-sent uyunzu n umdan aberkan, d yir tamuyl i as-ttakken. Almi i d-yewwed yer tmurt n leqbayel.

Yiwen kan n uwadem unti i yessemres unaggal, deg-s yfka-d tugna n tmettut i yettafaren lebyi-s n tuzzuft: Tiṭi d yelli-s n Ba Muḥ, d netta i yesxeddmen Şayeddu deg uxxam-is, yef waya i as-yeğeb i Tiṭi.

Ihi, ilmend n tesleḍt n kra kan n wungalen, nufa-d dakken tawuri ney azal i as-ffkan yinaggalen i temttut taqbaylit, yettbeddil ilmend n talliyin d twuri i as-tmudd tmetti. Deg wungalen imenza, tban-d s wudem n tağgalt. D tin i yettnayen yef tikta-s d tmurt-is. Tnuda yef ubeddel n wazal-is deg tmetti. Tekcem annar n yixeddim. Deg taggara-a uyalent ttefyent qqarent, seant azref ad d-ssalint awal-nsent deg yal tamsalt.

Tamettut yef teyzi n wungal amalay aqbayli, s tidet tettef adeg d agejdan. Lumeena ar melmi d argaz ara d-yessenfalayen yef tmettut ? ar melmi ara teqqim tira tuntit ad tesbek deg tira n war isem? Ar melmi ad terrez asalu akken ad d-tessenfali nettat yef yiman-is d wayen tettidir s şşifa tungalant ? isteqsiyen-a sumata, ad d-nerr fell-asen deg uzwel-a ara d-yernun.

¹Belaidi. L., *Yezger asaka*, Imru, Tizi-Ouzou, 2019.

I.3. Tasekla taqbaylit tuntit (amecwar) :

Tameɛtɛt taqbaylit yer tama n wugar n twuriwin i tettef deg tmetti, tessawed ad d-tessenfali tikta-s d yihulfan-is s kra n tarrayin i yecban: icewwiqen, azuzen, aserqes, inzan, lemɛun, timucuha... Tedda d unerni n tmetti, tessawed ad d-tessebgen sɛut-is d wafrayen-is s ccna d tira, taneggarut-a deg unnar ungalan, tessebgen-d tizemmar-ines deg usenfali, akken ad d-tawi yef yal d asentel. Seg tikti-a ara nekcem deg tyuriwin n wungal unti aqbayli, ad d-nawi awal s tewzel yef tmeɛtɛt taqbaylit d wuguren d-temmuger akken tessawed ad tili d tanaggalt.

Asefru yezga d arfiq n yimdanen deg tmetti taqbaylit, d argaz ney d tameɛtɛt, ama deg tegnit n lferɁ, ama deg tegnit n lqerɁ, yes-s ssenfalayen ayen iten-iceyben, ladya tameɛtɛt, imi deg tmetti tamensayt, yettwagdel fell-as ad d-tini isirman-is, dya tettaf lebyi-s deg kra n tegnatin akken ad d-tessenfali s cbaɁa n wawal ayen akken i as-yettwakksen deg tudert.

Tameɛtɛt tesɛa adeg agejdan deg usnerni n tsekla taqbaylit, s uzuzen i tesgantarwa-s, ideg d-tessufuy ayen yeffren deg wul-is; s userqes d lferɁ i tent-sjellib, tɛlleq yer-sen lferɁ-is, amer ahat ad imyuren ad tt-kksen deg ddel. S wayen tlemmed yelli-s yer yemma-s, iyes-s d-teskaray nettat dayen tarwa-s. Tasuta tettagga-d i tayed, ama d isefra, ney d inzan, ladya tamacahut, imi tuyal d tawuri n tmeɛtɛt s wudem agejdan. Tetteawan igerdan ad d-kkren s temsirin i asen-tesselmad yef tidet, lbaɛel, izerfan, leqdar, atg.

Yezri wakud, yusa-d ubeddel yef tsekla, tekcem deg ubrid n ujerred d tira, maca tameɛtɛt werɁin tbeddel fell-as tegnit, iwulem ad teqqim kan i uxxam, d lecyal d ttrebga, ma teffey i yiɛudaf-a ad tettwaezel seg tmetti. Dya llant tid i yerzan asalu, bbezaqent s sɛut-nsent akken ad d-ssiwɛdent lihala n yal tameɛtɛt taqbaylit s tezlit.

Tameɛtɛt tamenzut i ikecmen amaɛtaf d Lla Yamina, seg tyiwant n Yiyil Eli n Bgayet, d tagujilt, teered ad d-tawi ayrum-is s uxeddim n umaɛtaf s lmendad n Madame Lafarge, dya tella-d temlilit-is din n Lla Ounissa d Lla Zina: « [...] *Massa Lafarge* [...] *d nettat i igan anermis gar, Lla Ounissa, Lla Yamina, Lla Zina, akken ad d-suddsent agraw, iyes-s bdant*

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

icewwiqen. »¹. Maci d amađal i isehlen fell-asant, imi i d-usant seg tuddar yer temdint, akken dayen war teshil fell-asant tayult n umađtaf, imi timetti war tqebbel tikti yecban tagi, ttwalint d tamsalt n nnif d lherma.

Yir tamuylı n tmetti tezga yer-sent, maca kemlent axeddim-nsent almi i yuyalent d lıas n umađtaf s yicewwiqen i d-ugment seg tmetti d umezruy, maci d zhu itent-yewwin yer tayulta, d lihala i ttidirent deg tmetti, ur as-nefki azal d uzref n usenfali. Seg yiwet, yer tlata, yer wugar n leşwat i d-yeslalen Agraw n lıxalat: « *Ihi, yemmed ugraw « tarbaet n lıxalat» s tlawin-nniđen: Cherifa, Ldjida tameqqrant, Djamila, Hnifa, Farida C d tiyiđ... d tid yecnan yef lhif i ddrent, tigujelt, berru, d tlawin i yettuhebsen deg tuddar, d lixşaş n umeşruf.* »². Akka i ssawđent lıxalat rızant iđabuten n tmetti iten-t-izelgzen.

Kherdouci Hassina seg tselmadin i yerran annar-a n ccna n tlawin d tayult n yinadiyen-is, yer-s d-nugem ugar n yisallen gar-asen: Tamazrart n tcennayin tiqbayliyin cnant yef tirmitt-nsent si tudert, yef waya, tameđttut tefka-d şşut-is, awal-is, tudert-is. Tessemres allal n tezlit i umennuy, d ay-agi kan i as-yettakken affud ad d-teffey seg tameđttut-nni yettwaeezlen, yer tnażurt yettnayen, akken tenna Malika Domrane: « *Ala win yettwayen, i icennun* ». Terna-d yef wawal-is amek tettzuxxu s tjadit ideg d-tefruri l Kahina, tagellid n Luřas, ur temgarad ara fell-as Nouara ney massa Bouchafa. Djura dayen deg wawal-is: « *Ad xedmey am Kahina, ad gey s yizlan-iw igen, d amekday i tinesbuyert tadelsant n tmurt-nney, d ayewway yef udabu.* »³. S wayen akka i d-nnant tcennayin-a, iban-d akken iwata tuttfa-nsent deg laşel d tjadit. Ssawđent s tayect-nsent s yal d asetel, ladya ansayen, d uzıyan n tmetti war s-nefki azal-is, ssakint tameđttut yef yizerfan-is, akken dayen i ssakint agdud yef tmagit-is.

Amennuy n tameđttut ikemmel deg unnar n tsekla, akken ad d-tessebgen tizemmar-is di yal tayult. Tessenfalay s tutlayt-is tayemmat. Di tazwara bdant s tarrayt tuffirt, anda tameđttut

¹Kherdouci. H., *la chanteuse kabyle, voix, texte, itinéraire*, Akili, Tizi-Ouzou, 2001, p. 28. « [...] Mme Lafarge [...] c'est elle qui a entrepris les contacts avec, entre autre, Lla Ounissa, Lla Yamina, Lla Zina, pour constituer un groupe qui commença avec les « *Ichewiqen.* ».

² Op.cit., p. 34. « *Ainsi, donc, s'interrogeraient dans le groupe, dans « tarbaet n lıxalat » des femmes que: Cherifa, Ldjida l'ainée (Lğida tameqqrant), Djamila, Hnifa, Farida Chouchou et d'autres femmes ... Celles-ci chantaient leur misère, leur vie d'orphelines, de divorcées, ou de femme bannies de leurs villages ainsi que leurs besoins économiques.* »

³Kherdouci. H., *La chanteuse kabyle, une voix et une voie*, La pensée, Tizi-Ouzou, 2017, pp. 49-50. « *Je ferais comme Kahina : je soulèvrerais par mes chants une véritable armée, fidèle aux richesses culturelles de nos pays et cependant rebelle au pouvoir.* ».

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

yas ma tessefel-d kra seg tmetti, ney tura, tessemras isem uffir, almi d aseggas n 1998 yef wayen d-yebder S. Chemakh deg usarag-ines: « *Simmal iteddu lwaqt, tban-d Fatiha Merabti s tira-ines i tullist yezzifen, ney ayen iwumi nezmer as nsemmi ungal, s uzwel Yir tagmat. Yeffey-d deg tesyunt Izuran di Biljik (Association berbère de Belgique) s talya n wuṭṭunen (uṭṭun 12-18). Malika Ahmed Zari, tura dayen, maca ur d-tessezreg ara almi i d-teffey tesyunt Tira n HCA. »¹. Tasekla taqbaylit terja tanaggalt Linda Koudache s wungal-is *Aecciwi n tmess* (2009) akken ad d-tefk isem amaynut i tira tullisant, *tawsit tungalant tuntit s teqbaylit*.*

Asmi ara d-nini ungal unti aqbayli, ad yegzu umseflid ney imeyri belli tameṭṭut taqbaylit tura, tessezreg-d ungal s teqbaylit. Ay-agi maci d ayen i isehlen, akken d ayen maci d ayen i yellan d awezyi fell-as. Ma nuṭal s wakud yer deffir, ad d-nebder tameṭṭut taqbaylit tamenzut i yerzan asalu akken ad d-tessenfali s yiman-is ayen tettidir tameṭṭut di tmetti taqbaylit d F. Ait Mansour. Amrouche s udlis-is *Histoire de ma vie*. D adlis ameddurman(yef tudert-is) tura-t deg useggas n 1946, yeffey-d 1968. D abrid n yemma-s i teḍfar yelli-s T. Amrouche « *D tameṭṭut taqbaylit tamenzut i yuran ungal Jacinthe noire (1947), syin akkin terna-d Rue des tambourins (1960), Solitude ma mère (1995)*»². Aṭas n uzyan i d-yellan yef tlata n wungalen-a, imi yes-sen i tessawed T. Amrouche ad tili d tanaggalt tazayrit tamenzut. Tessefel-d ayen yefren dixel n tmetti taqbaylit, ladiya ayen i yerzan tameṭṭut d wayen ur tezmir ara ad d-tessenfali di tudert-is.

Si ttaggalt taqbaylit i yuran s tefransist, yer ttaggalt ney tinaggalin tiqbayliyin i yerzan asalu i tira n tawsit tatrart. Ayen iyef d-wwint d asentel d ayen ara d-nsessissen deg uzwel-a wis sin.

I.3.1. Afares ungalan unti aqbayli (talalit d unerni) :

Akken d-nebder yakan Linda Koudache s wungal-ines *Aecciwi n tmess*³, tessawed ad teslal tawsit tamaynut deg tsekla taqbaylit, yef teyzi n 136 n yisebtar i d-tessawed ullis i bedden yef wugar n yisental: Tigujelt, llaz, tamheqranit, liycac n temyart, tuḡḡla, atceddi yef lherma... D inedruyen akk i yeqqnen yer uwadem agejdan Faḍma, d tudert-is seg wasmi is-

¹ Chemakh. S., conférence sur : la littérature écrite. Cas de la littérature féminine, European Amazigh University, le 2, Mai, 2021 à 19h. sur le lien : <https://www.facebook.com/europeanamazighuniversity/videos/314783213556796/>

² Merolla. D., *De l'art de la narration tamazight (berbère)*, Peeters, Paris, 2006, pp. 171-177.

³ Koudache. L., *Aecciwi n tmes*, Tasekla, Tizi-Ouzou, 2009.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

yewwi waṭṭan n ttifis imawlan-is, almi d asmi i d-teggra yer twacult n Da Saëid, tesker-d yelli-s Wezna seld iyeblan d wugar n lemḥayen i teddar, dya ula d yelli-s, yas ulama teḍfar abrid n tmusni, tbeddel tegnit, maca æemmi-s war tt-yerḥim, yetæedda yef nnif-is.

Tessawed L. Koudache s wungal-a ad d-tessenteq tilufa i tettidir tmeṭṭut s yiles n tmeṭṭut, yef wayen i ay-d-temmeslay deg umaṭṭaf deg udiwenni i ay-yezdin yid-s:« D tidet akka akk iy-id-qqaren, ttakkey-as azal i uwadem unti deg tira-inu... Deg *Tmacahut taneggaut* snetqey-d Cabḥa, tebder-d atas n temsal deg tmetti-nney, tid nettidir, tid iyees-s nettsethi. Ur yeqqim ara kan wazal n Cabḥa deg uwadem, maca azal-is iæedda tilas akken ad tuyal d nettat id ayerbaz, d nettat id tafelsafit n tudert, ad tuyal d cbaḥa n talsa sumata. Ssufyey tawademt Cabḥa i wadeg-nni ideg tella akken ad as-fkey udem n tfelsafit, rriy-tt d cbaḥa n tlelli, d cbaḥa n tmusni.»¹.

Ungal amenzu unti s teqbaylit, yefka afud i temyura tiyiḍ akken ad brunt i kukru wa d-ssizergent ula nutenti, Cherifi Nacera s uzwel *Tafsut mebla ijeḡḡigen*², d Belhadj Baya *Tiyri n tmeṭṭut*³, deg useggas 2013. Akken qqaren seg ucrured yer tikli, akka i yuy wungal unti abrid n unerni. Deg useggas n 2016 terna-d Lynda Koudache ungal-is wis sin iyees-s tessawed tewwi araz n Assia Djebbar s uzwel *Tamacahut taneggaut*⁴. Yeffey-d yer tuḥriḡin n Routnahcom, yebna yef talya n wungal ameddurman. Gas ulama d tiḥkayin n tudert n Cabḥa (awadem-asad), maca d isental iḥuzan yal tamedṭṭut tazayrit ney taqbaylit s wudem usrid, gar yisental-a: liycac d war beqqu n yamma-s i yelli-s seg tlalit-is, asemgired n yimawlan gar dderya-nsen, astixer n yimawlan i yessi-tsen seg uyerbaz, lecyal i yeggunin yef teqcict gar uxxam d wagam d lmal...Zwaḡ n bessif, berru, timerna n tlemzīt yef takniwin, uzzu n tassa (lmut n dderya), atæeddi yef tmeṭṭut, tasselbi, tayri, tira d tmusni. Ugar n yisental i d-yettwabedren yef teyzi n 316 n yisebtar, deg-sen tebder-d ansayen iyef tbedd tmetti taqbaylit, akken dayen i tefka-d atas n wudmawen i tmeṭṭut taqbaylit: tasebrīt, tamjahedt i yefyen yer udrar, taḡḡalt, tayemmat, tamusnawt.

¹Tadiwennit i ay-yezdin d massa L. Koudache, s wallal n usawal d usekles, ass n 13.11.2021. (I wugar n talqayit uyal yer usebtar 393-395).

² Cherifi. N., *Tafsut mebla ijeḡḡigen*, Richa Elsam, Tizi-Ouzou, 2011.

³ Belhadj. B., *Tiyri n tmeṭṭut*, Richa Elsam, Tizi-Ouzou, 2013.

⁴ Koudache. L., *Tamacahut taneggaut*, Routnahcom, Tizi-Ouzou, 2016.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Seg yisental i d-nwala deg wungalen: *Aecciw n tmess*, d *tmacahut taneggarut*, yufrar-d fell-asen ttabee anmetti, anda tuget n wayen i d-ssawlen yiwudam yef teyzi n wullisen, yettwellihey ad nissin tudert d lemḥayen i tedder tmeṭṭut taqbaylit. Gar wassayen igejdanen i d-nwala gar sin n wungalen-a: ahuddu n tmetti i usirem n tmeṭṭut. Deg wungal *Aecciw n tmess*, yas ulama Malḥa texdem akk lḡehd-is, akken yelli-s Wezna, ad tedfar abrid tmusni, yas akken lxuf yef teqcict yezga, maca di taggara d eemmi-s i as-d-yezwaren yerza-as ayen akk tessaram. Ma deg wungal *Tamacahut taneggarut* yas Cabḥa d amezwarut deg uyerbaz, ula d iselmaden-is ssulin-tt deg uswir srid yer tneyrit tis rebea, tezga tettargu iman-is d taselmadt, maca yemma-s testaxer-itt-id seg uyerbaz, akken ad tt-tessexdem deg uxxam.

Iban-d usemres n ttaggalt i kra n yinedruyen n umezruy akken ad d-tessebgen, ccar, d llaz d yir lihala i tedder tmurt n leqbayel, send d seld timunnent. D aṭṭan n ttifis i yewwin imawlan n Malḥa, d ccar d llaz d usemmeḍ i yenyan Xalti-s dayen deg wungal *Aecciw n tmess*, ma deg wungal *Tamacahut taneggarut*, Nna Feṛruḡa d taḡḡalt i nyeḡḡan tawacult-is d wergaz-is deg udrar, deg tegrawla mgal acengu aṛumi, ala nettat i d-imeneen, teggul ad teqqim d taḡḡalt alma temmut.

Seg tmetti taqburt d lemḥayen i tettidir tmeṭṭut deg-s, yer ubeddel d tatrarit, akken ad d-nwali asentel n tayri deg wungal *Gugmen yinzizen*¹ i tura Naoual Maouchi. Awadem agejdan deg-s d Salas, d ullis i yebnan yef yiwen yizen i yeqqnen yer tiqriḥt n lmut i yettawin imdanen war ma nebna fell-asen, dya Salas d yiwen seg-sen. Isental igejdanen iyef ireṣṣa wungal: tudert n Salas d wamek i yessen Dasin seg wussan n tesdawit, tudert n umeddakel-is Filas (rebrab, tigujelt, lixṣaṣ n lḥenna syur baba-s, zwaḡ n tin ezizen fell-as...). Tudert n Dasin seg wasmi i d-tlul almi d asmi i tessan Salas. Di taggara negza ayen akken i d-tdegger d awal ttaggalt yef tudert d wayen iṣeeben deg-s, ziy d tamettant n Dasin i yesgugmen inzizen n Salas.

Gas deg yiwen n useggaṣ i d-yeffey wungal *Gugmen yinzizen* d *tamacahut taneggarut*, tanaggalt N. Maouchi, tessawed tefka i tmetti taqbaylit udem atrar, yes-s yezmer yimeyri ad yegzu abdel ameqqran i yellan gar tmetti taqbaylit tamensayt d tetrart. Inedruyen ttezzin yef tlalta iseddawanen, tufrar-d teḥkayt n tayri i yezdin Dasin d Salas deg wullis, yes-s i d-banen

¹Maouchi. N., *Gugmen yinzizen*, Tira, Bgayet, 2017.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

tawilan itraren, tudert deg tmdint, tilelli n usenfali, taqcict i idɛfren tamusni, tudert n tnezduyt taseddawant, atg.

Deg yiwet kan n tallit (2016), yerna-d wungal-nniɛden s uzwel *Tifawtin*¹, i tura Jedjiga Anaris, asentel agejdan n wullis-a, d Imektub i ijerden yef yal tawenza, dayen i d-tewwi d amedya yef Reẓqi At Salem (awadem-amsawal) i ɥeslen deg temsalt n teɛdawt gar yiderma, yef wasmi i yebya taqcict seg wat ɛmara, dya akken ad yerɛez lemehda i d-yettaḡḡa wa deffir wayeɗ, yerwa tazliwin yef lemɓamat d lecyax, akken yessaweɗ yer tifrat, yewweɗ-d wakud ad yercel yid-s, temmut. Layas d leɥzen it-izedyen sberken-as tudert, almi i yeḡḡa ula d yemma-s it-id-iɛebban, yunag yer umalu, anda it-ceggɛen ad yexdem, yufa-tt d tagnit akken ad yettu ayen iɣaren. Yezri wakud yessemlal-it Imektub d yelli-s umeddakel-is Zayna, maca mi i d-yewweɗ sɣah yer lemnasba, ɛemmi Muḥ, yewwi-d ad d-yales ayen yeffer aɥal n lesnin aya, yef wamek i yeḡḡa taddart-is 16 n yiseggasen... Dya yegza belli d taluft i yeqqnen yer udrum n At Salem d At ɛmara. Yewhem Reẓqi seg wamek tettɛdewwir tudert yef bnaɛem.

Tanaggal tessaweɗ-d ugar n temsal i tettidir tmetti taqbaylit, laɗya amennuy n yiderma yef wakal d tliɣa, d win d-yettawin taɛdawt gar twaculin, i d-tettaḡḡa tsuta i tayed. ɢef teyzi n wullis tanaggalt tefka-d tamuɣli yef liɣala n tmettut taḡḡalt, yettidiren ddaw n uɗar n yilewsan. Akken dayen i d-tessassen kra n wansayen, am tmecreɗt, d twuri n lemɓamat d sellaḥ d lawliya deg tmetti taqbaylit.

Yezri useggas (2017), yeffey-d wungal n Kaysa Khalifi s uzwel *Iḥulfan*², aɥas n wawalen imaynuten i tessemres, s yimeslayen n yal-ass n temnaɗt n Ayt Smaɛel (tama n Burḡ Mira) d ullis i d-yewwin yef teyzi n 285 n yisebtar taḥkayt n tayri i yezdin Yelda d Mbarek, maca uguren i d-mmugren deg tudert-nsen laɗya win n tieiqert, yegla-d s beṭtu n wulawen. Dayen i tessarem temyar aɥal d iseggasen, deg yal tikkelt ideg ara taff tagnit, as tezzi i mmi-s ad ieiwed zwaḡ, almi i yeddem deg rray ad d-yernu temaṭtut-nniɛden, d ayenni i d-yewwin berru. Asentel-nniɛden iyef d-yewwi wungal d asemgired n yimawlan gar dderya-nsen, yef teḥkayt n Mennad aciban amek i teḥqar yemma-s, d jida-s kan i yiḥnanen fell-as tɛebba-t, maca tezzi tudert yef Lyaqut d wayen tesserwet, yeɗra yid-s ubaxix, yerya wudem-is d tfekka-

¹Anaris. J., *Tifawtin*, Anep, Alger, 2016.

² Khalifi. K., *Iḥulfan*, Achab, Tizi-ouzou, 2017.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

s sumata. Akken tyunza mmi-s n tassa-s i d-yexleq Rebbi d aciban, i d-yewweḍ wass yunzant-t medden ula d nettat.

Ihi, tamuḡli n tnaggalt tezzi yef yiḡeban iyef tebna twacult taqbaylit, am yimennuḡen d-yettrusun gar teslit d temyart. D usemgired yimawlan gar dderya-s.

Deg tallit-agi kan n 2017 Dihia Lwiz deg wungal-is *Gar yigenni d tmurt*¹, tewwi-ay s yimeyriyen yer usekfel n umezruy n tmurt n Lezzayer. D yiwen seg wullisen i d-yellan s talya icebḡen aḡas, amer ahat tewwi-d amaynut i wungal unti, mi i as d-ttawḍent tebratin syur Yuba, d awadem war tessin laemar, maca yettceggie-as-d deg yal tikkelt ayen akk i tura setti-s yef tudert-is. Gar tebratin-a i d-teggar ula d nettat iman-is d tamsawalt yer dixel n wungal, tettawi imeyri gar sin n yimaḍalen, s tarrayt fessusen: tikkelt ad d-tawi yef tudert-is deg Bgayet, d taseddawant i ḡemmlen tira, d tyuri n yidlisen, ay-agi yettban-d deg yiybula i tessemras deg yal tikkelt ideg ara tesfukel awalen-is, tikkelt-nniḍen ad teqqel yer tebratin i as-d-yettawḍen, akken ad d-tessiwel lemḡayen i tescedda Zehra deg tudert-is: tecfa-d i tegrawla n Lezzayer, tezweḡ kan akken d taqrurt n 15 n yiseggasen, yeffey urgaz-is s adrar war tuḡalin, tqeddec deg yixxamen di tmanayt akken ad d-tessis ayrum i mmi-s Yidir d yemma-s, telmed tira d tyuri yer lalt n uxxam ideg tella d taqeddact. Teddar d Faḍma ibeliden, tamjahedt tameqqrant n taddart n Yiyil Umsed, d tin iḡerzen lesrar n Ebd Raḡman Umira d tmeḡḡut-is Lwiza. Teddar tixettarin iḡaren deg tmurt n leqbayel (tafsut imaziḡen 80, tafsut taberkant 2001), asmi yezra mmi-s Yidir s yixeddim n yemma-s yegguḡḡa war tuḡalin. Seg wass mi tesla yekki gar yiḡidarmiyen n tefsutin imaziḡen, teddar urfan qerriḡen, imi teffey-as tirga mxalfa, tenwa ad d-yeffey mmi-s d amastan ara idafeen yef yizerfan d tmagit d tugdut. Akken i tkemmel tudert-is, almi d asmi i d-yejba fell-as Yuba, d mmi-s n mmi-s, d win i as d-yerran asirem, dya seg wasmi yesla yef Dihya tettaru ungal, rnu yef waya twala-tt Zehra uqbel ad temmet, tekcem ul-is, teḡḡa-as-d akk ayen tura.

Tanaggalt deg yisental i d-tewwi, tessawḍ tejmeḡ gar snat n talliyin tigejdanin i yeḡrez umezruy n tmurt n Lezzayer: tallit n tegrawla d uzarug (1954.1962) d tallit n yimennuḡen yef tmaziḡt d tugdut (tafsut imaziḡen 1980 d tefsut taberkant 2001) tefka ugar n twurwin i tmeḡḡut taqbaylit: tamjahedt, amedya n Faḍma Ibeliden, i yyeḡḡan tarwa-s akken ad teiwen atmaten-

¹Lwiz. D., *Gar yigenni d tmurt*, Fantz Fanon, Tizi-Ouzou, 2017.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

is deg udrar. Tameɛtut yeffuden tamusni, imi Zehra yas ma tthemmel tayuri, war tt-id-tṣah tegnit i ulmad, imi zwağ n tmara yegguni fell-a, maci d nettat i d tamezwarut ney d taneggarut, maca tuget n tlawin n leqbayel ttwaḥbsent-d seg leqraya akken ad zewğent. Zahra yas meqqret, tamusni war tt-tfut, telmed tayuri d tira, d widak i tufa d lwens-is mi i d-tuyal yer taddart-is. Tameɛtut taqbaylit tælleq akk isirman-is yer tarwa-s ladya arrac, ttwalint d nutni ara tent-yekksen seg lhif d ddel, maca Zahra, fyent-as tirga mxalfa.

Aseggas kan i yezrin (2018), akken d-tban ttaggalt tamaynut, Rachida Bensidhoum, s wungal iwumi tsemma *Lhif d usirem*¹. Awadem agejdan iyef ibedd wullis d Tamilla tagujilt, ur d-tufi ḥedd yer tama-s, baba-s i icawed zwağ, yettu-tt akk belli tettidir, ma d gma-s yettay kan awal n tmeɛtut-is. Tekker-d yer eemti-s, tṛebba-tt, tesselled-itt, almi tewweḍ d tilemzīt, tewweḍ deg tyuri yer yiswiren n tesnawit, imiren i yehbek wul-is i tikkelt tamenzut i Mhend, maca netta yurar yes-s am lqaf. Dya tæuhed tayri seg wayen i as-yedran. Yezri wakud yusa-d win i as-ibedden tikta, Rafiq s nniyya yeşfan i d-yekcem tudert-is, msernan dayen kan, maca tameɛtut n gma-s ur s-yehwi rbeḥ i telwest-is, texdem akk ayen iwumi tezmer, almi i temsebḍa gar-asen. Akka i tkemmel tudert n Tmilla di Wahren, teqqar deg tesdawit, tḥekku-as akk tudert-is i Nadir, i tthemmel am gma-s, maca netta tezdey-as ul, yettef deg-s s tid n ṣṣah. Yenwa-tt s lehlal, deg tazwara tessetha, tuyal teqbel yid-s ad teddukkel, akken almi i d-yewweḍ wayen i asen-yesluyen tudert. Yusa-d Fayşel, mmi-s n eemti-s si Telyan, seg wamek t-yeyleb zzin n tmilla, yetædda fell-as, dya nettat, ma tenna-as i eemti-s, ur tebyi ara ad tt-tesserfu, ma terra-tt yer wul-is tuy-itent. Tessebyes iman-is s leqraya, tessawed teffey yer tmurt n kanada, almi d asmi temmut eemti-s, tuyal-d ad teḥdar tanḍelt-is, yuy-itt Fayşel.

Tanaggalt tḥuza kra n yisental i yeqqnen yer tnefsit n umdan, ladya taqrurt ara d-yekkren mebla imawlan, mebla win as-igen leḥsab ney azal, dya ma tufa kra n tegnit i leḥmala i tettwali d asirem, werğin tezmer ad tefk deg-s affus, lumeena tudert tuæer, ladya yef win wer nesci la aḥbib la lwali. Tamilla d amedya gar wugar n yimedaten, tedder lexdeε n uḥbib d warfiq, liycac d tismin n tmeɛtut n gma-s, aneggaru-a d atæddi n mmi-s n eemti-s fell-as, yerna terra-tt yer daxel, imi teḥşa timetti ur tt-tetterḥam ara, acu kan teşşar-itt tyuri-s, itt-yessufyen si tmurt, yerna teqbel iwin tt-yessamsen ad tkemmel yid-s tudert.

¹Bensidhoum. R., *Lhif d usirem*, Tamagit, Tizi-Ouzou, 2018.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Dalila Keddache-Chikhdeg useggas n 2019, tekka-d nnig tmedyazt d tullisin, akken ad taru ungal, s uzwel *Aewin*¹, isental-is wwin-d yef lferḥ d lqerḥ i yeggunin amdan deg tudert. Tawacult n Azar (awadem-asad) d amedya, yexdem akk ayen i yezmer akken ad d-yeskar tarwa-s yef tgejda n tinneslemt, tazallit, remṭan, ula d lḥiḡ igat-id-mmi-s Asirem d yemma-s d tmeṭṭut-is. Tefka udem i tmeṭṭut s wugar n tamiwin: tamyart yeččuřen d lḥenna yer warraw n mmi-s, deg yal tikkelt as-tettunef tegnit i Nna Sekkura, ad d-tesyim Asirem d Tefsut asen-d-tessiwel timucuha, ladya deg wussan n tegrest yer yiri n lkanun, dya nutni atas n temsirin i lemnden yer-s. Tametṭut taqbaylit teḥrez axxam-is, imi yas ulama teyli-d tin n Rebbi yef uzar d mmi-s, gan laksida, maca Tudert, tezga tetteawan-d axxam s yiziḍ n yizedwan d yiberṇiyas, tmessel talaxt, teznuzuy, akken ad d-teiwen deg umeṣruf. Tamilla tefka-d udem n tmeṭṭut yeyran deg wungal, d tamejjayt iyes-s ttzuxxun imawlan-is, rran akk fell-as taekemt n uxxam, lumeena tezmer-as, ula d weltma-s Tanilla i ihelken, tceyyee-itt yer Fṛansa ad d-tidiwi.

Ger tama n *Aewin*, yerna-d wungal it-icuban *Amsebrid*², n Chabḥa Ben Gana, ddmn isin ṭṭabee anmetti, imi wwin-d yef yiyeblan i d-yettmagar umdan deg tudert-is n yal-ass. Yebna yef uwadem agejdan Asirem, yerna-d yef tnac n watmaten, yiwen wer yecrih yer-s, imi lḥif d llaz yezdey tawacult, i ibedden yef yiwen n lḡib n Dda Muḥend. Deg taggara, wa yesraffeg yer lyerba, wa yezweḡ, yettu imawlan-is, ala Asirem i d-yerran tili i wexxam, ala netta i d-ufan yimawlan yer tama-nsen. Temyar d taxeddaet, tettruḥu tazmert, netta wer ten-yeḡḡi ula yiwen n wass. Taḥkayt n tayri i t-yezdin d Tlelli tetṭef aḥric hrawen deg wungal, yes-s i d-sbegnen belli tayri d aḥulfi i iḡehden, war nezmir ad yenquqel s shala, mmugren-d atas n yiēewwiqen, maca zemren-asen, ssawḍen yer lebyi n wulawen-nsen, yas ulama terza-d tikci n Rebbi ad tawi Asirem, maca Tilelli tefka-d udem n tmeṭṭut tasebrit, yumnen s Rebbi d lmektub, yefka-as-d Asirem wayeḍ iyes-s ara d-teḥyu argaz-is.

Deg ayen i d-yettejbaden tamuyli deg wungal-a, d shala n tyuri-ines, fessus di yal tama, ama d talya, ama d tikli n yinedruyen. Ula d adeg i tessemres d win i yeqqnen yer tudert n tilawt, deg Tizi-Wezzu, Tasdawit n Mulud At Mæmmar, Bastus, Tigzirt, Taddart... Ger tama n waya, tga tagensest i tmeṭṭut taqbaylit s wudem atrar, temgarad yef tṇagalin i tt-yezwaren: Tilelli d taqcict yeqqaren; tessen ad tawi izerfan-is s ufus-is, ur tessusum ara yef leḥq-is.

¹ Keddache-Chikh. D., *Aewin*, El-Amel, Tizi-Ouzou, 2019.

² Ben Gana. CH., *Amsebrid*, Imru, Tizi-Ouzou, 2019.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Temæen deg yal tamsalt ideg tt-terrið, ladya lecyal n uxxam. Tefka tagnit ad tidir aḥulfu n tayri di lḥerma d sser (imend n tmetti), yaas ma argaz-is d axeddam, maca werḡin tettkal kan fell-as, imi tudert n tura tebna yef sin, maci yef yiwen kan. Tefka-d tnaaggalt tamuylly tamayut i tmeṭṭut taqbaylit, i faqen i tudert, ay-agi yettban-d deg wawalen n Tlelli, mi i as-tenna i usirem: *Ur byiy ad iliy d tajeḡḡigt iwumi yellin wafriwen, tthuccun medden d asayur di lweqt n tuga, ur byiy ad iliy d tawizet iyef ttnayen yimdanen, ttayen idrimen n yir irgazen. Byiy ad iliy d Taqbaylit yesduklen leḥya n tmeṭṭut d lhiba n urgaz. Byiy ad iliy d yiwet n yiwen, ara yilin d yiwen, ma ulac yiwen-nni, ad teqqim d yiwet.*

Seg yiyebnan n tmetti i d-nwala deg wungalen i iæddan, yer umaḍal n usugen d uferriy, anda Zoulikha Touati, teereḍ amek ad tbeddel tikli i yimeyri akken ad tawi akka d wakka, gar ufariy d tilawt deg wungal-is *Tidet deg targit*¹. S tmazrart n yinedruyen i ay-d-tessawed taḥkayt n Tidet (awadem-asad), d wamek yenfa Busseed si taddart yef lḡal-is. Ieedda zman, yuy-itt usirem i yuḍnen aḥal d iseggasen. Netta yetṭalab kan as d-awin tin akken i yezra deg targit, dya Busseed yeεqel belli d Tidet ilmend n wamek is-tt-id yeglem. Aṭas n yiæwwiqen i d-mmugren deg ubrid akken ad ssemmlilen gar usirem d Tidet.

Deg tazwara n wungal, inedruyen kecmen deg ufariy, ay-agi yettuḡal yer yiwudam d wadeg i tessemres tnaaggalt, tamurt n tirga, tamurt n yiḥulfan, tagellidit n tmurt n yiḥulfan d warraw-is, taddart n usuffey n tirga... Almi leḥḥunt tigawin yer sdat i d-iban wudem ilaway n yinedruyen: taddart, idurar, ccix lḡameε, imezday n taddart, atg.

Aseggas i d-yernan, yewwi-d s wungal *Tameddit n wass*², d azwel i tefka Zouhra Lagha i wungal-is i d-yefyen di 2020. Isental-is igejdanen llan-d yef lyerba, d jjiḥ, d lhif i d-tesædda tmurt n leqbayel, wa yeḡḡa imawlan-is yufaten-id mmuten, am wayen i d-yedran i Saæid, ala s tebrat i yeεlem tewwed yemma-s leεfu Rebbi. Lwennas deg twacult n Rezzqi, almi alaḥal ad neggren watmaten-is i d-yuḡal si jjiḥ, yerna yiwen ur t-yeεqil ula d imawlan-is. Wa yeffey akken ad d-iḥelli ayrum, imi llaz yezdey imnaḡen, wa yeffey d tamara, am Uceεban i wwin kan akken mezzi yer traḍ agraylan wis-sin, seg wass-nni war d-yuḡal.

¹Touati. Z., *Tidet deg targit*, s, é, s, l, 2020.

²Lagha. Z., *Tameddit n wass*, Imru, Tizi-Ouzou, 2020.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Lagha. Z , yef teyzi n wullis-is, tefka-d kra n tmuylwin yef tmeṭṭut taqbaylit i ijerben uzdu n tassa deg tallit n temhersa, ta temmut s urfan d lxiq yef tarwa-s, am Nna Faṭima d mmi-s Saëid. Ta teḡḡel kan akken d taqrurt, am tmeṭṭut n Uceeban, ta teyli d tamyart yettidir yid-s usirem ad walint wallen-is mmi-s iyef ur d-iban lexbar aḥal n lesnin. Maci d tamsalt i isehlen wayen iseddan yef tmetti taqbaylit, laḍya yef tmeṭṭut.

Seg usentel n yiyeblan, d yir liḥala i d-tessedda tmeṭṭut taqbaylit, laḍya deg tallit n temhersa, yer yiyeblan d-tettmagar tgujilt war nesei lwali, deg wungal *Tudert n tmara*¹, d azwel i tefka Naima Benazzouz i wungal-is amenzu, i d-yefyen deg useggas n 2020. D taḥkayt n Feṛruja i d-tessawel, akken ad d-tessiweḍ ugar n yisental: tigujelt n teqcict tamezyant, lḥif d miḥyaf n tmeṭṭut n ubabat, amennuy yef lwerṭ n teqcict, anaqel n Feṛruḡa seg uxxam n leemum yer lexwal, leḥmala n Feṛruḡa d mmi-s n Xalti-s, zwaḡ n Feṛruḡa d Mastan yegla-d s wuguren laḍya mi yugi ad yebru i tudert n sseḥra d uqiḍun (lašel-is d atergi). Temmut tmeṭṭut Feṛruḡa mi i d-teqqel yer tmanayt yef lḡal n yessi-s ad lemdent. Akka i teddert s tmara twademt Feṛruḡa gar wugar n yiyeblan, terna yir tamettant s laksida n ufurgu, teḡḡa-d yessi-s mezziyit.

Izen i d-tessawed tnaḡgalt seg yisental-a, d tudert išeḥben yef teqcict tagujilt, Feṛruḡa d amedya, seg temzi nettat d anaḍeḥ akken ad tidir tudert n liser, maca werḡin i as d-teḍsi ddunit, ula d tayri i tt-yezdin d Mastan, teekes fell-as, imi wer tezmir i tudert n Seḥra, laḍya yef lḡal n yimal n yessi-s. D tudert n tmara akken i as-temma tnaḡgalt.

Aybalu n tira, yal tanaggalt s wansa i as d-yettili, Rachida Ben Sidhoum Ould Hocine tugem-d ungal-is *Icenga n talsa*², seg tilawt i yedder umezruy n tmurt n Lezzayer, deg kra n tallit iyef d-yers lxuf yef medden ad fyen akkin iyemnaḥen. Gar yinedruyen n tilawt d wayen d terna s tzuri n usugen-is i d-tessawed ungal-is, i d-yefyendi Tuber 2020, isental-is qqnen sumata yer umsawal asaḍ Yugurten i d-yewwin tiḥkayin n kra n twaculin i iyunzan tudert, tteeraḍen ad mḥun seg-s ayen yellan yecbaḥ: Azal n tmeṭṭut iwumi gen tilisa s tmezliwt d useḥjeb, tamusni i ttwalin d tufya n ubrid, tilisa i tlelli n umdan imi nutni ttidiren kan i lḡennet d laxart. Isental-a sumata qqnen yer tilawt i teddar tmurt n Lezzayer deg yiseggasen n 90, tessefel-iten-id tnaḡgalt, akken ur d-yettili berru i tṭbel deg waman. Deg yisebtar ineggura n

¹ Benazzouz. N., *Tudert n tmara*, Boussekine, Béjaïa, 2020.

² Ben Sidhoum, R., *Icenga n talsa*, Achab, Tizi-Ouzou, 2020.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

wungal, tessebgen-d kra n tmuyliwin n tmetti yer tmeṭṭut, i ttwalin n uxxam kan, ney i ttrebga, ney i wussu, ma teffey ney teḍfar abrid n tmusni lmeena-s tezzenz issey-is. Terra tajmilt i tid akk yemmuten deg yiseggasen n 90, akken i d-tesseḡhed s tenfalin-is tabyest i uḍfar n tmusni, imi yes-s kan ara d-yili usengar n yicenga n talsa.

Tessebgen-d iman-is ttaggalt s wudem aflalay di taggara n wungal, akken ad d-tmudd kra n tikta-ines yef tidet i tedder, umazal tettidir tmeṭṭut deg tmetti. Akken dayen i d-twelleh imeyriyen-ines, ladya timeyriyin yer ubrid n tusna d tmusni.

Deg useggas-a kan n 2020, yerna-d wungal wayeḍ, si tamma n temyarut n At dwala Lynda Hantour, s uzwel *Iseflan n tudert*¹, d ungal amenzu ara taru. Deg-s tewwi-d taḥkayt n Kennu d watmaten-is, i idemæen as kksen leḥq-is n wakal, imi war yesei aqcic, ma d taqcict d leib ad tewret. Gas akken Rebbi yerzeq-it-id s uqcic n ccuq, Awhid, maca zgan tṭafaren deg-s, almi wwin deg-s kra seg lmelk-is s tmara, dayen it-yerran ad yeffey si taddart, yeḡḡa tarwa-s mezziyet. Zrin yiseggasen, Raju tesker-d arraw-is s lḥif d yizedwan, ur tessemḥes i leḥdur n medden, terra sbar d arfiq-is, almi d ass mi d-yezzi Kennu, yuḡal-d d amussnaw iyes-s tettzuxxu taddart. Deg teginit-nni n tmeyra d ucečči Raju tgar tamawt i tberṛanit war tessin laemar, mi tt-tesseqsa, tenna-as nekk d takna-inem, din kan i as xerbent tirga i Raju tameybunt. Kennu war iæeṭṭel, yeddem tameṭṭut-is yeffey taddart.

Inedruyen n teḥkayt uyalen zzin yef uwadem-nniḍen Awhid, yeḍfar abrid n yinig, yettkel yesæa leemum-is di lyerba, ad ilin yer yidis-is, di taggara fyent-as tirga mxalfa, yerna gmi yesla s tegrawla n tmurt-is mgal irumyen, yuḡal-d srid, yuy Mekyusa, yuli s adrar. Ur d-yuḡal ara almi teffra lgirra. Gran-as-d wussan n liser i uwhid, yezdey deg temdint, yesæa dderya d Mekyusa, almi d ass mi i d-tusa tmajilt-is teggi-tt. Yeggra-d d aḡḡal, yer tama n tarwa tagujilt. Feṭṭa seg wamek tṭyaden yigerdan-nni war nerwi tezdeg d wayrum, terza yer uxxam n leemum n wargaz-is, as d-tawi tagujilt ijerben uzdu n tassa Tiziri, teḥša d nettat kan ara ten-ifehmen, maca ugur d ababat-nsent. Tmanya n yessi-s, d yinexḍaben wa yef wa, yugi atent-imud, yeḡḡeb-as mi qeddcent akk fell-as. Yetbeε deg-s mmi-s amecṭuḥ almi i as-tt-imud. Tiziri tekcem axxam n wargaz-is s ššfa, tesker-d irbiben-is, war ten-ixušš uceṭṭid, wala tezdeg, ula d imezday n taddart wahmen deg-s; tesselled-asen as qqaren yemma, imi ur ssinen ara,

¹ Hantour. L., *Iseflan n tudert*, Routnahkom, Tizi-Ouzou, 2020.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

mezziyit. Zrin yiseggasen tesa-d Tziri tlata n dderya yer uwħid, imyuren-d akk kifkif, myeqalen d atmaten, almi ikecmen medden gar yiccer d uksum, slan belli Tiziri maci d tayemmat-nsen, dya msebdan am yibawen yef lluh, wa yeffey yer lyerba, wa yeqqim d tmettut n baba-s, ur tt-ifureq ara. Tinhinan tmeyyez akk ayen iderrun, tezga yer tama n yemma-s, tettsebbir-itt, asirem-is akk ameqqran, ad d-uyalen wayetma-s. Gmi yexdem uwħid laksida, arraw-is wwin-t yer Fransa. Seg wass-nni war d-yuƧal, d cfawat i as-iruhen. Azal n sin n yiseggasen, yuƧal-d yer tmurt, yekcem sbitar, yenƧar. Tinhinan mi tettnadin yef ddwa n tieuqqert-is, iwumi faqqen ttebba yef zik lhal, temlal ameddakel n baba-s, yemla-as belli baba-s yenƧar. Tettu akk lhemm-is, tuzzel yer baba-s. Zrin wussan, wwint-id s axxam, lumeena izad fell-as lehlak, akken slan warraw-is i yellan di lyerba uzlen-d akk yer-s, ufant-id yewweƧ leefu Rebbi, ass-nni i d-tejmeƧ Tziri akk tarwa-s, teggul deg-sen war zzin ad msebdun deg tudert.

Isental iyef d-tewwi ttaggalt, kecmen deg tudert n ttiq d lixsaš i ttidirent twaculin, maca tamettut tezga tbedd yef uxxam-is. Raju tzeƧt izedwan akken ad d-tesker yes-sen tarwa-s, imi tura fell-asen tigujelt Ƨas yella ubabat-nsen. Tiziri dayan tefka-d tugna n tmettut tagujilt i ijerben azal n lixsaš n tyemmat deg tudert, yef waya i d-tesker irbiben-is amzun d arraw-is. Sumata tessawed-d ttaggalt izen, i d-yemmalen belli temaƧtut d tigejdit n uxxam.

Deg taggara n useggas n 2020, yeffey-d wungal yemgaraden akk yef wid t-yezwaren si tama n usentel, imi tanaggalt Samira Hocini Ben Abdlmalek, tefren deg wungal-is *Inig*¹, ad d-tawi yef lihal ur nessefraħ ara deg tmurt n Lezzayer, i yelqen tiwwura n usirem i yilmezyen-is. Tettarra-ten tmara ad rekben tiflugin n usirem, wissen ahat ma ad meneen ney ad mnten. Taħkayt n wungal tezzi yef uwadem agejdan Ayrad, Ƨas akken d aqcic n ccuq, yerna-d yef wugar n teqcicin, almi terwa aƧayar yemma-s Myasa si lgiha n temyart-is, yerna tin itent-iyelben akk, baba-s Muħend, seg wasmi iruh yer Fransa, ur d-yesserbeħ tawacult-is, am netta am wid yunagen. YimƧur Ayrad s lhif d tigujelt baba-s yella. Almi d yiwet n tikkelt euyrent di taddart, imi qqaren-as mmi-s n Myasa. Akken d-yewweƧ s axxam, yenna-as i yemma-s ad xedmey lekwayed ad tt-id-ƧƧey yer baba. Yerja tiririt, lbiza ur s-dfkin ara, yeddem di rray ad yinig deg teflukt. Asmi d-yewweƧ ttead yuli yer tmanayt, din i yessen wid iqedeen asirem di tmurt, am netta. Busseed bu eellid, yesserwa-as baba-s rraħa d udrim, imiren medden akk

¹Hocini Ben Abdlmalek. S., *Inig*, Imal, Tizi-Ouzou, 2020.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

ddan yid-s, mi teqleb fell-as tudert, win iyer iqerreb ad yerwel fell-as, yeggra d awḥid. Mastan d mmi-s n udrar, ifaz di leqraya, yettidir kan, akken ad yerr lxir i yimawlan-is, taggara seg wasmi d-yeffey deg tesdawit, tiwwura n yixeddim yelqent fell-as, ur as d-yegri usirem. Tasmusi teres-d yef sin n wussan, ma d wis tlata yerza-d yer-sen lebreq d rēud, taflukt truḥ d iceqfan, ala lǧettat ttifrant-d sufella n waman, Mastan d Aylan tḥfen deg yiwen n uceqquf n teflukt, kemmlen-tt d lēum, almi walan taflast, ferḥen imi menēen. Rzan yer Mhanna, d awadem iten-irefden seg wasmi wwḍen ar Marsay, ula d netta aṭas n yibaxixen i yedder deg tmurt uqbel ad yinig, iwala amek yetēdda baba-s yef weltma-s Faṭima, yerna asmi i d-iban fell-as uebbuḍ, icellel tuemat i mmi-s, cwi kan tban-d tidet, tcehhed-d tḍeggalt Werdiya belli twalat s wallen-is.

Mhanna ixeddem d anehhar uṭaksi, ḥemmlen-t akk di taddart, yiwet n tikkelt iēdda abrid n Ifri, yecbeḥ aṭas s tzeywa i yesea, ḥebsent at iččumar, d dree asen-yessiweḍ leslaḥ ar ein Defla, yexdem ayen is-cerḍen, yenwa dayen tefra, almi i tcekklen wwint yid-sen. Mi i d-yeldi allen-is, iwala ayen werǧin umnent wallen-is. D taddart deg tlemmast n tezgi, tilawin, igerdan, yerna ayen akk it-yeswehmen, d amek teedayen yef tlawin, mebla leḥya wani rraḥma. Yemmekta-d srid weltma-s. Astan d Ayrad tḥfen axeddim leali deg Lpari, deg yiwen n ukabar n l'architecteur, Ayrad yettkemmil anadi yef baba-s, almi i yessen yiwet deg uxeddim-is Lara, ula d nettat tmudd-as afus n lemēawna, almi i d-tban tidet i tezra nettat d tamezwarut, belli d baba-s nettat, id baba-s n Ayrad. Twehha-as s kra n wawalen i Ayrad uqbel ad tefraq yid-s, syin akkin iwala baba-s, teḥka-as-d yemma-s n Lara taḥkayt seg tazwara, belli d Lara iṛebbat-id kan, yerna d cfawt i as-iṛuḥen i Muḥend yef waya ur d-yemmekta ara tawacult-is n tmurt, Ayrad yusa-d yer tmurt, yewwi-d baba-s, yerna-d Lara, teddukkel twacult.

Asentel n lḥerraga, d tmental-ines, d wid tefren tḥaggalt ad ten-id-tessenfali s teḥkayt n Ayrad d wiyiḍ i t-yecban. Akken dayen war teyfil yef wamek yettwakkes sser i tudert, baba-s yetēdda yef yelli-s, wid akken yenwan ḍefren abrid n Rebbi (rebrab) ttembaddalen tilawin.

Tazwara n useggas n 2021, tban-d tira s uyanib amaynut. Azyan n tmetti, d wayen i yerzan iḥulfan n tmeṭṭut dayen d tessenfali Zohra Aoudia deg wungal-is *TIZIRI*¹. Gar yeḍisen imenza i yerzan iṭabuten n tmetti yef tmuyliwin yer tmeṭṭut : tmeṭṭut iḥef zgan d aybel ad

¹Aoudia. Z., *TIZIRI*, Acheb, Tizi-Ouzou, 2021.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

tames ney ad d-tawi leaṛ, ad tt-wehchin akk yer-s, war ma ḥṣan win yellan deffir tucmat d argaz. Tameṭṭut i uxxam kan d lecyal, ma yewwi-d teffey ilaq lehjab d niqab, d ugur i d-tedder Tziri mi tella deg tmanayt, zedmen fell-as yer lexnaq, imi ttwalin leqbayel d war inselmen. Akken dayen i d-tewwi yef tmeṭṭut i yettarran argaz d asirem-is n tudert, as tefk laman, di taggara allen-is ffent akkin, seg ta yer ta. Tameṭṭut i d-izeggiren yer ucemmet n tmeṭṭut, imi tin i d-yufraren s zzin d tmussni ad eṛḍent as gent tilisa. Dya tatuski, anda terra yes-sen tmeṭṭut ad eṛḍen ad awin seg-s kra, mezzi ney meqqar. Isental-a i d-nebder akk tedder-iten twademt Tiziri, almi dayen tyunza isem n urgaz, akken dayen iten-ttidirent tlawin d teqcicin tiyid, gar kan tin iten-id-yessenfalayen, d tid iten-yettarran yer dixel d tuffirt.

Isental i d-tewwi ttaggalt Zohra Aoudia, yas ulama rzan tameṭṭut, akken i d-llan akk wiyid (wid d-nebder) maca nettat terza lqid i yiles-is akken ad d-ssekkfel ula dayen akken tetteffer tmeṭṭut gar-as d yiman-is, yerna teffey yef tudert n zik, akken ad d-tessissen iyeblan tettidir tmeṭṭut deg tallit-a tamirant, imi yas ma terza asalu, tessawed ad tidir ugar n yizerfan-is, maca mazal wid yetteṛaḍen as rzen afriwen.

Deg tlemmast n 2021, fyen-d kra n wungalen: *Taeekkazt n lejdud*¹, *Timegraḍ yessawalen*², *Sitallast yer tafat*³, *Agruz yer tayri*⁴. Ma deg taggara n useggas-a, tessufey-d Jedjiga Belaidi ungal-is s uzwel ZAYA⁵ d Fadila Oulebsir *Tawes IBELĒIDEN*⁶, aneggaru-a, d ungal amazray, deg-s tewwi-d yef yiwet n tmeṛrast i yettwasnen mliḥ deg Bgayet. Tekki yer tama Ebd Raḥman Mira deg umennuy yef uzarug d tlelli n Lezzayer. D yelli-s n At Mlikec, tekker-d deg twacult n teqcicin, acku yemma-s ur tessader ara aqcic. Tazwara yerra yer wul-is Tahar Ibelēiden, maca assen ideg iwala yelli-s Tawes tefhem, tezwaṛ nnig tlisa, ibeddel akk ttexmam-ines. Ula mi tejwej tecfeḍ-d tazemmurt seg tferka n uxxam-is s lerdayef-is, werḡin tefki afus deg wayen iwumi iserreḥ wergaz-is (d aqemmar), lada ayen i yeqqnen yer tmurt d tferka. Mi tebda tegrawla terra axxam-is d rufuj i yemjuhad, tezra melmi sean bermesyunnsen s nuba. Ayen akk i iderrun deg Tbuda, Tabuda, Lemṣella, Tayalaḍt, Tazmalt, At Mlikec, Icellaḍen, Akfadu, Asif aebbasi, Ixerban, At Waemar, Idriqen, agentur, Taqerbust.

¹ Benazzouz N., *Taeekkazt n lejdud*, Boussekine, 2021.

² Tilyuna S., *Timegraḍ yessawalen*, Tira, Béjaïa, 2021.

³ Moula, S., *Si tallast yer tafat*, Aframed, Béjaïa, 2021.

⁴ Aggaz Yahiaoui, M., *Agruz yer tayri*, El-Amel, Tizi-Ouzou, 2021.

⁵ Belaidi, J., *ZAYA*, Voir par le savoir, Tizi-Ouzou, 2021.

⁶ Oulebsir, F., *Tawes IBELĒIDEN*, Chikh Mohand Oulhoucine, Tizi-ouzou, 2021.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Tessawaḍ-it i yemjuhad. Tqeddec fell-asen werḡin tessin tigidin, ladya mi twala lbaṭel srewten yiserdasen iṛumyen (tæddan yef Seḍdiya d yelli-s akken deg uxxam, rnan zlan Lḡuher kan akken tessuṭṭud). Laman yezdey imjuhad si tama n Tawes, yaṣ tebya ad tali s adrar ur as-ḡḡin ara, imi walan-tt tehrec. Akken i tkemmel almi d ass ideg tettwazzenz, imi tarbaet n huḥu, akken isen-semman, sserwaten ddaw n tmurt seṇ sin n wudmawen, xedmen yer yirumyen, akken dayen i teddun d yimjuhad. Eussen-tt azal n sin n wagguren, almi d ass ideg tga imensi i tarbaet n yimjuhad, zzin-as-d i uxxam-is, rṣaṣ yečča tafekka-n sen sumata. Tawes æddant deg-s tmanya terṣaṣin, flan-as tafekka-s.

Ter tama n tfelwit i d-nmudd yef wungal amalay aqbayli, ad d-nernu tafelwit ideg ara d-nejmeḗ ula d ungal unti, akken ad nṣar amḍan iyer yessawed:

Tafelwit (2): Ungal unti aqbayli d wayen d-yeffyen deg-s yef teyzi n yiseggasen:

Amḍan	Azwel n wungal	Tanaggalt	Tuzriḡt/ aseggas n usezreg
1	Aæcciw n tmes	Lynda Koudache	Tasekla/ Tizi-Ouzou 2009.
2	Tafsut mebla ijeḡḡigen	Nacera Cherifi	Richa Elsam/ Tizi-Ouzou 2011.
3	Tiyri n tmeṭṭut	Baya Belhadj	Richa., Elsam/ Tizi-Ouzou 2013.
4	Tamacahut taneggarut	Lynda Koudache	Routnahcom/ Tizi-Ouzou 2016.
5	Tifawtin	Jedjiga Anaris	Anep/ Alger 2016.
6	Gugmen yinzizen	Naoual Maouchi	Tira/ Béjaïa 2017.
7	Iḥulfan	Kaisa Khalifi	Achab. Tizi-ouzou Premier semestre/ 2017.
8	Gar yigenni d tmurt	Dihia Lwiz	Fantz Fanon/ Tizi-Ouzzou Deuxieme semestre/ 2017.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

9	Lhif d usirem	Rachida Bensidhoum	Tamagit/ Tizi-Ouzzou Septembre/ 2018.
10	Aewin	Keddache-Chikh Dalila	El-Amel/ Tizi-Ouzzou Premier semestre/ 2019.
11	Amsebrid	Chabha Ben Gana	Imru. Tizi-Ouzzou 2019.
12	Tameddit n wass	Zouhra Lagha	Imru/ Tizi-Ouzzou Mars/ 2020.
13	Tudert n tmara	Naima Benazzouz	Boussekine. Béjaïa 2020.
14	Tidet deg targit	Zoulikha Touati	S, é, s,l/ Deuxieme semestre 2020.
15	Icenga n talsa	Rachida Bensidhoum Ould Hocine	Achab/ Tizi-Ouzzou Octobre/ 2020.
16	Iseflan n tudert	Hantour Lynda	Routnahkom/ Tizi-Ouzzou 2020.
17	TIZIRI	Aoudia Zohra	Achab/ Tizi-Ouzzou 2021.
18	Tæekkazt n lejdud	Benazzouz Naima	Boussekine/ Béjaïa/ 2021.
19	Timegrađ yessawalen	Tilyuna Su	Tira/ Béjaïa/ 2021.
20	Si tallast yer tafat	Silya Moula	Aframed/ Béjaïa/2021
21	Agruz yer tayri	Mina aggaz yahiaoui	El-Amel/ Tizi-ouzzou/ 2021.
22	ZAYA	Jedjiga Belaidi	Voir par le savoir/ Tizi- Ouzzou/ 2021.
23	Tawes IBELZIDEN	Fadila Oulebsir	Chikh Mohand Oulhoucine/ Tizi-ouzzou/ 2021.

Ilmend n wayen i d-nwala, afares ungalan unti aqbayli, yuy abrid n unerni, iban-d waya deg umđan n wungalen i d-yeffyen: deg tesæa n yiseggasen (2009/2018) fyen-d tesæa n wungalen, akken ad d-rnun telçc-nniđen deg tlata n yiseggasen (2019-2021). Tban-d tinesbuyert n tira tuntit deg wayen i yerzan asenfali d usuget n yisental, imi tinaggalin ur rzint

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

ara kra n umaḍal n uferriy, wani isental war yezmir wallay ad ten-id-yessugen, maca xtarent s tutlayt timserreht, tin n yal ass, ad d-ssenfalint, wa ad-d-muddent tugna i tmetti-nsent, ladya ayen tettidir tmeṭṭut taqbaylit d aneḍruy ney d aḥulfu. D asentel i ngar tamawt yuḡal-d akk di tira n yal ungal unti.

Akken qqaren, tasekla d lemri n tmetti, ungalen untiyen i d-nwala, ssegzan-d tanfalit-a s telqayt, imi imeyri, yezmer ad d-yagem seg-sen aṭas n yisallen d ubeddel i d-yeḍran yef tmetti taqbaylit (tamensayt/ tatrart). Ma neddem-d amedya n kra n wungalen (Aεecciw n tmess, tamacahut taneggarut, tameddit n wass, tidet deg targit, Iseflan n tudert) fkan-d tugna n tmeṭṭut yettwaḥeqqren, war nezmir ad d-tessali awal-is, ama deg wayen tt-yerzan, ama deg wayen i yerzan lmektub-is, acku tawuri n tmeṭṭut teqqen kan yer lecyal n uxxam war nettfakka, d ttrebga, tezga ddaw n uḍar n urgaz. Akka almi d-yella ubeddel, tennerna tmusni, tinaggalin rrant lwelha-nsent ad d-awint yef ubeddel-a anmetti: *Gugmen yinzizen, Icenga n talsa, amsebrid, TIZIRI*, d ungalen d-wwint tseddawanin tilmezayin i d-yeffyen seg yigezda n tmaziyt, eerḍent s tira-nsent ad d-beggnent, amek tbeddel tmeṭṭut timetti, imi maci s shala i tuy abrid n tmusni, akken ad tuyal d tmeṭṭut yeyran. Tesea tiktiwin timaynutin, ur tetṭafar ara kan aḍar n urgaz akken ad d-iban yisem-is. Ass-a tmeṭṭut tezmer ad temmeslay yef yizerfan-is.

Ungal unti, yessekel-d amezruy n tmurt n Lezzayer, deg wungal: *Aεecciw n tmes, Tamacahut taneggarut, Gar yigenni d tmurt, Tameddit n wass, Tawes Ibeleiden*. Rrant tajmilt tnaggalin i kra n tmeṭṭut i yeffyen s adrar tsebbel tarwa-s d rruḥ-is yef tlelli n tmurt. Akken dayen d-wwint yef wuzzu n tassa, d lyerba n tmara, ta d mmi-s, ta d argaz-is, tuget seg-sen ffyen ad d-awin ayrum, imi llaz yezdey ixxamen.

Taluft n rrebrab i tedder tmurt n Lezzayer deg yiseggasen n 90, tewwi-d fell-as s telqayt Ben Sidhoum, R deg wungal-is *Icenga n talsa*, d tajmilt i tid yemmuten, d asmekti i tid d-yeqqimen. Akken dayen i yekcem deg yisental kra n wungalen, am *Gugmen yinzizen, Inig*.

Ad neqqim kan deg umezruy, imi deg yal tikkelt tinaggalin, smektayent-d deg tira-nsent tilufa iṣaren deg tmurt n leqbayel (tafsut imaziyen, d tefsut taberkant) s tenfaliyin d ugram lqayen i d-tewwi Dihia Lwiz *Gar yigenni d tmurt*, tidyanin-a, iwid wer nessin amezruy

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

ad t-lemden. Ma d tiyiḍ wehhant-d yer-s gar drus d waṭas, am *Gugmen yinzizen, Tamacahut taneggarut, Icenga n talsa*, atg.

Tigujelt d aḥulfu iṣeḥben ad t-yedder umdan sumata, laḍya taqciḥt mezziyen, ara d-yekkren gar leḥmum d lexwal, asentel-a d agejdan deg tira n Ben-Sidhoum *Lḥif d usirem*, d Maouchi. N *Gugmen yinzizen*, Benazzouz. N, *Tudert n tmara*.

Iyeblan n tayri, d wid d-tettmaggar tmeṭṭut deg uxxam-is, rzan tuget n wungalen untiyen i d-nwala, laḍya: *Lḥif d usirem, Tudert n tmara, Iḥulfan, Tidet deg targit, Aḥwin, Amsebrid*.

Ansayan tedder, umazal tettidir tmetti taqbaylit, skeflenten-t-id tnaḡgalin deg yiḍrisen-sent: tasiwelt n tmucuha s tegnatin-is n useḍru deg tira n Koudache. L, *Tamacahut taneggarut*, Amagar n tefsut deg wayen tura Khalifi. K *Lḥif d usirem*, timecreḍt d twuri n lemḡamat deg wungal n *Tifawtin* n Anaris. J. Ansay n wanzar deg wungal *Inig* n Ben Abdelmalek. S.

Azyan n tmetti, laḍya yeḥ tmuyliwin i yerzan tameṭṭut dayen d wwint tnaḡgalin: Ben Gana. Ch, Ben Sidhoum. R , Hocini Abdelmalek. S. Gelment-d azayes n utḥeddi yeḥ tmeṭṭut, d wamek yuḥer uḥulfu-nni yeḥ yal tameṭṭut. Ma d Aoudia. Z, tesseḥfel-d ayen akken tettwali tmetti d lear. Iḥulfan n tmeṭṭut yettwacemten, ney tin iwumi yerza urgaz afriwen. D isental-a iyer terra temyarut-a taneggarut tamuḥli-s, imi yaṣ tbeddel teginit yeḥ tmeṭṭut taqbaylit n wassa, txeddem lḡehd-is ad d-tufrar, maca zgan deffir-s wid yebyan ad tt-ssamsen, dya gar tid yeddren cwit d waṭas deg wuguren-a, ttarrant kan ayen iṣaren yid-sent yer wul, cwit d leḥya, aṭas d lxuf. Isental-a yes-sen i terza temyarut iṭabuten n tmetti akken ad ten-id-tessenfali.

Ixef I : Seg wungal amalay yer wungal unti deg tsekla taqbaylit.

Tagrayt :

Amecwar iyef d-tæedda tsekla taqbaylit, iban-d fell-as unerni yef teyzi n yiseggasen. Yebda-d seg timawit, yas akken ulac tira, tban-d tinesbuyert n tsekla tamaziyt. Aṭas n tewsatın i d-yelḥan seg yimi yer tmezzuyt, yas akken cfawa tettıxan bab-is, werğın tezmir ad tawi kullec. D tira kan id tawil i d-iselken tasekla taqbayli seg tatut. Anaqel seg timawit yer tira akked d tatrarit, d isental i neyra deg wugar n yiybula, gar-asen kra n yimagraden i nezrew. Awal d unadi nkemmel-it yef wungal amalay aqbayli d wamek yuy abrid n unerni, akken ad d-nebder asentel n tmeṭṭut deg-s, s kra n yimediyaten. Akka i d-nekcem yer tsekla tuntit d ufares ungalan unti aqbayli, akken ad d-nessissen amezruy-ines, seg tlalit-is alma d taswiḥt-a ideg nettnadi fell-as. Nwala-d isental d teḥkayin iyef d-wwint kra n tnaqqalin deg wullisen-nsent. Nessawed di taggara ad d-nini dakken isental n ufares ungalan unti aqbayli ugten, mgaraden seg tnaqqalt yer tayed, ḥuzan timetti, tıgıjelt, tamhersa d uzarug n tmurt n Lezzayer, inig, ansayen, tasertit, amezru... Ayen akk d-yufraren deg-sen d asentel n tmeṭṭut d wazal-is deg tmetti, imi asenfali n tmeṭṭut yef tmeṭṭut, yesseqrab-d inedruyen s waṭas yer yimeyri, akken ad yegzu ayen tedder umazal tettidir deg tilawt.

Anerni n yisental iban-d yef tira tungalant tuntit taqbaylit, yal tnaqqalt tetteeraḍ ad d-tawi amaynut, wa d-mgirden yef wayen d-yellan uqbel-is. Imi timetti tbeddel, iyebtan iceyben timetti dayen bedden. Iban-d seg yisental d-ttawint berru-nsent i kukru, yerna ayen i yessefraḥen, yal tin ara d-nemmagar ad d-tini dakken tettaru kra n umaynut ara d-yeffyen, dya annect-a yettak-d affud, akken ad nzux s ufares ungalan unti aqbayli atan deg ubrid n unerni.

Akken d-nenna yakan, d ungal unti id annar n unadi-nney, maca ad yili si tama n tsiwelt d tfukkas-ines. Imi lebni n yinaw asiwlan yettemgirid seg uḍris yer wayed, nerra lwelha-nney yer sin n wungalen: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi. Deg yixef ara d-yernun ad d-nesbadu kra n tmiḍranin i yeqqnen yer tezri tasensiwlant. Iswi agejdan n yixef ara d-yernun d asissen n unnar azrayan, akken ad yili d amnir i wid yeqqaren tazrewt-a.

Ixef II :

Tabadut n kra n tmiḍranin n tsensiwelt

Ixef II :Tabadut n kra n tmiḍranin n tsensiwelt.

Tazwert :

Tasiwelt, d aferdis agejdan deg wullis, yes-s ttazen yinedruyen yer sdat, yes-s i d-yettili usenfali yef yal tigawt, ney tikti ara d-yessiweḍ wullis. Gef waya i as-yuḡal wazal d ameqqran deg unnar azḡayan.

Akken ad nessiweḍ yer tesleḍt n tsiwelt deg wammud i d-nefren, yessefk fell-ay ad nessuk tamuḡli yer kra n tmiḍranin i yeqqenen yer-s. D asurif ara ay-yessisehlen tasleḍt.

Deg tazwara ad d-nemmeslay yef tezri tasensiwlant s wudem amatu. Talalit-is d yiferdisen iyef tresḡa tesleḍt-ines. S wudem amatu teqqen yer tfukkas n tsiwelt, yef waya ara d-nezwir awal yef tsiwelt d tirma (les instances) iyer teqqen ilmend n J. Linvelt, acku anadi-ines yejmeε-d akk tibatutin n yimazḡayen i t-yezwaren. Syin ad d-nernu kra n yiferdisen iyef yuddes yal ullis. Akken ad nessegri s tezri n G. Genette d kra n tmiḍranin i yessexdem ula d netta akken ad yezrew aḍris ullisan asiwlan.

II.1. Awal yef tezri tasensiwlant :

Tusna n tsensiwelt, d tazrewt yef yiferdisen i d-yettakken aḍris n tsiwelt, am tsiwelt s timmad-is, am umsawal d tewsat-in¹. Gar tmental i-tt-yeḡḡan ad tetḡef adeg agejdan deg uslaḍ aseklan, d anerni n tewsit tungalant, tasut tis 19 (Dostoeiḡeski, Dickens. Di Fḡansa, Balzac, Stendhal, Flaubert, Zola...). Tasut tis 20 (Proust, Joyce, Hamingway, Faulkner, Kafka...). S tsiwelt i smersen yinaggalen-agi, i ssawḍen rran ullis d amaḍlan, dayen i d-yeglan s unerni n yinadiyen fell-as, laḡya ayen i yerzan lebni n uḍris ullisan deg wungal, tullist, tamacahut.

Tamuḡli tamenzut yer tezri tasensiwlant tella-d syur imsulḡa irusiyen: « *Vladimir Propp gar isensiwlen imenza i inudan yef lebni n wullis deg tmucuha n Rrus, deg udlis-ines Morphologie de conte (1928), yessawḍ yessaley-d tamacahut yef 31 n twuriwin.* »².

Azyan n twuriwin n Propp, d ayen i d-yeslalen izenzay wiyiḍ: A. Greimas (1966), d C. Bremond (1973)... Inagmayen deg unnar-agi n wullis uyen-d yal tama, Di Legniz iban-d

¹Salhi. M. A., *Asegzawal amezzyan n tsekla, petit dictionnaire delittérature*, L'Odyssée, Tizi-Ouzou, 2012, p. 60.

²Reuter. Y., *L'analyse du récit*, Armand Colin, Paris, 2005, p. 22. « *Le narratologue soviétique Vladimir Propp a été l'un des premiers dans Morphologie du conte (1928) [...] il a isolé trente et une fonctions, qui, selon lui constituant ce socle commun.* ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Lubbock d Forester. Di Marikan iban-d Booth d Chatman, Prince, Cohn, Lanser. Di Fṛansa Barthes, Todorov, Genette. Di Lalman Hamburgur, Stanzel.

Akka i d-yella usnerni n unnar aseklan, s tezrawin n wullis d wayen akk iyer yeqqen. Ay-agi sumata yekcem deg *tsensiwelt*, neɣ ayen iwumi qqaren s tefṛansist *narratologie*, akken ad tili d tizri n wullis.

Isem i d-yemmalen tamiḍrant n tsensiwelt, yefka-t-id T. Todorov deg yiseggasen n 1969, deg udlis-ines Grammaire du décaméron¹. Seg wid i yerran azal meqqren i tesleḍt n wullis.

G. Genette, yesbed l̄sas n unadi-ines, yef uzɣan n Platon d Aristote, d yinagmayen wiyad, gar-asen T. Todorov. Yessawed ad d-yesnulfu wa ad yezrew aḍris aseklan s wugar n tmuyliwin tizṛayanin, ladya si tama n yinaw asiwlan, yettban-d wannect-a deg yidlisen-is : *Figure II* (1969), d *Figure III* (1972). *Discours du récit* (1983). S wawalen imaynuten, d tezrawt n wugar n yiferdisen, i yessawed tusna tasensiwlant yer tegreylanit.

Tamuyli n L. Hebert yer tsensiwelt terza sin n yiwudam igejdanen i d-yettifiren deg yal ullis : Amsawal, d umsiwel. D nutni i d-tigejda n yal ullis, deg wayen i d-yebder yef way-a : « *Tasensiwelt d tussna i yefkan azal i tyessa n teḥkayt d tsiwelt-ines deg uḍris. Tahkayt tettban-d am uzrar n tigawin d yinedruyen, yes-sen i d-yettili usiwel n wullis. Tasensiwelt tettak azal s waṭas i umsawal, win i d-yessawalen tahkayt, d lihala ideg tettwales teḥkayt i umsiwel, win iwumi tettwahka teḥkayt-nni.* »².

Ihi, *tasensiwelt d tizri n wullis*³. S unamek-ines wessiɛen, d annar i iqeddɛen yef tfukkas iyef ibedd uḍris aseklan (ullis), ladya ayen i yerzan tarrayin n usenfali d usiwel n yinedruyen.

¹Schaeffer, J. M., « La narratologie », *Nouveau dictionnaire encyclopédique des sciences de la langue*, Seuil. Paris, 1999, p. 228.

² Hebert. L., <http://www.signosemio.com/documents/methodologie-analyse-litteraire.pdf>, Université du Québec à Rimouski (Canada), p. 43. « *La narratologie s'intéresse à la structure de l'histoire narrée dans les textes, à la structure du récit, c'est-à-dire de la narration qui est faite de l'histoire, et aux interactions dynamiques entre ces deux structures. L'histoire est entendue comme l'enchaînement logique et chronologique des états et processus (actions). Puisque c'est entre eux que se fait la transmission du récit, la narratologie s'intéresse en particulier au narrateur, l'instance qui raconte l'histoire, au narrataire, l'instance à qui l'histoire est racontée.* ».

³Vassivière. J., et al, *Manuel d'analyse des textes, histoire littéraire et poétique*, Armand Colin, 2014, p. 66. « *La narratologie fait la théorie du récit [...]* ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Uqbel ad d-nemmeslay yef tfukkas n tsiwelt, d wamek i yebna fell-asant uḍris, iwulem ad d-nerr tamuyl-nney yer tbadut-ines.

II.1.1. Tabadut n tsiwelt :

Ilmend n tbadutin i d-yettwasuqqlen yer tmaziyt, yef tsiwelt, neddem-d anamek i as-yefka M. A. Salhi : « *D abrid i iḍefffer umsawal akken ad d-yehku inedruyen n teḥkayt. Yezmer umsawal (netta di tilawt d tamsalt yeqqnen yer lebyi n umaru imi ay-agi d tamsalt n ufran n uyanib) ad d-yehku (ad d-isawal) inedruyen akken msedfaren di tahkayt, yezmer diyen ad yessizwer inedruyen yef wiyad. Yezmer ad yessifses tasiwelt ney ad tt-yerr d tazayant. Ad tifsus tsiwelt mi ara ttemsedfaren yinedruyen wa deffir wayed ur yelli d acu i ten-id-ḥebbsen. Ma ulac atas n ugram, ulac atas n yiwenniten, d waṭas n yidiwenniyeṅ gar yiwudam, ad tili tsiwelt fessuset.*

Ad tazṣay tsiwelt ma yella umsawal igellem-d atas (ama d iwudam, ama d adeg, ama d ayenniden), yerna yessentaq-d atas n yiwudam n teḥkayt, yerna yettak-d iwenniten (ama ines ama n wiyad). Meḥsub, taggara n wawal: d aglam d yiwenniten d yidiwenniyeṅ ur nettaḡḡa ara inedruyen ad msedfaren wa deffir wayed; d nutni i ten-iferqen akken ad tiyziḥ teḥkayt yerna ad tazṣay tsiwelt-ines. »¹.

Tasleḥt n tsiwelt s unamek-ines, terza abeddel n tarrayin iyess-s d-tettili talsa n yinedruyen deg wullis. D tarrayt i yettemgiriden seg umeskar yer wayed, ney seg unaggal yer wayed.

Tamuyl n umazṣay Y. Reuter yer tsiwelt, yeqqen-itt yer ufran n umeskar i tfukkas n tsiwelt yer dixel n uḍris: « *Tasiwelt,tessebgan-d tufrint n tfukkas, i yesselḥawen tuddsa n ufariy yer dixel n wullis. »². Tinawt-a d awekked yef umeskar dakken d netta i yettextirin tarrayt iyess-s ara d-yessenteq iwudam deg uḍris, d wamek ara lhun yinedruyen.*

Ihi, ilmend n tbadutin-a , nezmer ad d-nini yef tsiwelt s unamek-ines wessiḥen, terza talsa n unedruy ney n waṭas n yinedruyen i yezmer ad ten-id-yessiweḥ umsawal, ama d inedruyen n tilawt ama d wid n usugen.

¹Salhi, M, A., op. cit., pp. 62-63.

² Reuter, Y., op. cit., p. 40. « *La narration désigne les grands choix techniques qui régissent l'organisation de la fiction dans le récit. »*

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Tifukkas n tsiwelt reṣṣant yef kra n yiferdisen, deg uḥric azṛayan dayen iwumi qqaren tirma tisiwlanin (les instances narratives). Ulac aḍris asiwlan ideg ur d-ttbanent ara, gar kan umgired n twuriwin i d-yettbanen fell-asen. Ad neered ad tent-id-nesbadu ilmend n tezrewt n J. Linvelt. Nefren-d tibatutin i yessemres acku tella deg-sent talqayit, rnu yef waya, yuḡal yer waṭas n tmuḡliwin n yimazṛayen i t-yezwaren.

II.1.1.1. Tirma tisiwlanin ilmend n J. Linvelt :

Tilisa n tezri tasiwlanant qqnent yer tezrewt n tirma tisugnanin: Amsawal/ Asaḍ/ Amsiwel. Tlata n yiferdisen-a, yes-sen i nezmer ad d-nessegzi ugar n yiferdisen i icudden yer uḍris aseklan asiwlan.

J. Linvelt¹ akken ad yezrew tirma tisugnanin deg uḍris aseklan, yuḡal yer kra n tmuḡliwin n yimazṛayen, laḍya Booth, Schmid, Preston, Proust, yal aferdis yessemgared-it d wayeḍ. Yal yiwen seg-sen yefka-d lihala i yes-s yezmer ad t-naf deg uḍris asiwlan :

Ameskar akmam → Imeyri akmam.

Ameskar amadwan → Imeyri amadwan.

Amsawal asugnan → Amsiwel asugnan.

Asaḍ → Asaḍ.

II.1.1.1.1. Ameskar akmam (Auteur concret)/ Imeyri akmam(Lecteur concret) :

Ameskar akmam: d amesnulfu ilaway n ufares aseklan, d netta id amsifeḍ i yettceyyiḡen izen aseklan i yimeyri akmam, yesḡa tawuri n unermas.

Ameskar d yimeyri ikmamen: d iwudam i yeqqnen yer umaḍal ilaway, sḡan akud ideg ttidiren. Tudert-nsen d tilellit yef uḍris aseklan.

D assay amestali (relation dialectique) i yezdin gar umeskar d yimeyri. Aneggaru-a ad yessefruri izen i yebya ad-yessiweḍ umeskar, ad d-yekkes seg-s ingalen i yeqqnen ama yer tyara, timetti, tasnakta... S waya ara izerrer yef ufares aseklan, imi yezmer ad yeqbel ayen akken i d-yewwi umeskar, akken dayen i yezmer ad as-yeg azyan.

¹Linvelt. G., *Essai de Typologie narrative « le point de vue »*, Paris, Librairie José Corti, 1989, pp. 16-33.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

II.1.1.1.1.1. Ameskar amadwan (Auteur abstrait)/ imeyri amadwan (Lecteur abstrait):

Ameskar amadwan : d amesnulfu n umaḍal ungalan, d netta i d-yessebganen i unermas, imeyri amadwan.

Ameskar d yimeyri imadwanen: ttilin yer dixel n uḍris aseklan, ur d-ttbanen ara, dayen ur ttmeslayen ara s wudem usrid, yef waya, ur nezmir ara ad naf taywalt tasnilsant gar umeskar amadwan d yimeyri amadwan. Snat n tirma-a, ttbanen-d s wudem n tesnakta ney n usuyel (interprétative), deg-sent ameskar amadwan yessebgan-d tamuyl-ines i tilawt s uḍris-nni aseklan, maca tamuyl-agi tettas-d d tarusridt, yettextiri anwa asentel, ney anwa ayanib ideg ara tt-id-igar. Akken dayen i yezmer ad tban s tirma n usugen (amsawal, amsiwel, asaḍ) ara yessers deg umkan-is¹.

Ihi, akken ad nessemgired gar umeskar akmam d umeskar amadwan, nezmer ad d-nini belli, ameskar amadwan d amdan i yettilin *berḥa* i uḍris, d netta i inudan akken ad yaru, ney ad d-yessiweḍ asnulfu aseklan. Ma d ameskar amadwan d timmanit-nni i yellan yer *dixel* n umeskar akmam.

II.1.1.1.1.1.1. Amsawal (Narrateur)/ amsiwel (Narrataire) :

Aḍris asiwlan aseklan, yettban-d deg-s umsawal, d tiremt talemast i d-yettilin gar umeskar d teḥkayt, yef wakken i d-yebder G. Genette: « [...] *yef uqerruy n yal ullis awadem asiwlan ney agensasyer dixel [...]* »².

W. Schmid, yessebgen-d azal n umsawal d amsiwel, s tuyalin yer umeskar amadwan anda i d-yenna: « *Ameskar amadwan d amesnulfu n umaḍal ungalan, ideg i d-yettban umsawal asugnan d yimeyri asugnan. D amsawal asugnan i yessawaḍen taywalt dixel n umaḍal ullisan i yimeyri asugnan.* »³. Akken ur keččmen ara deg tenmegla gar umsifeḍ d unermas, G. Genette yesmenyef awal *amsiwel*, yef yimeyri asugnan.

¹Op.cit., pp. 16-22.

²Genette. G., *Figure II*, Seuil, Paris, 1969, p. 202. « [...] *tout récit est pris en charge par un agent de narration (ou plus généralement de représentation) intérieur au récit [...]* ».

³Linvelt. J., op.cit., p. 22. « *C'est l'auteur abstrait qui a créé l'univers romanesque auquel appartiennent le narrateur fictif, et le lecteur fictif, et à son tour, c'est le narrateur fictif qui communique le monde narré au lecteur fictif.* ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

D assay amestali (dialectique) i yezdin gar umsawal d umsiwel. Tugna n umsiwel di tuget n tegnatin, yettban-d seg wayen i d-yessawal umsiwel (s tarrayt tarusridt).

II.1.1.1.1.1.1. Amsawal (Narrateur)/ ameskar akmam (Auteur concret) :

Gar yimazrayen i yerran lwelha-n sen yer usemgired gar umsawal d umeskar ad d-naf R. Barthes, yer-s umsawal d uwadem, ttilin kan deg lkayed, ur nezmir ara ad nexled gar-as d umeskar i yellan di tilawt¹.

Yezmer ad yili umeskar d amsawal, ma yella wungal-nni d ameddurman, anda ameskar ad yili d awadem yer dixel n teḥkayt.

II.1.1.1.1.1.1.1. Asaḍ (Acteur)/ Awadem (Personnage) :

D sin n yiwudam i yellan yer dixel n uḍris, akken ad nessemgired gar-asen iwulem ad nuḡal yer twuriwin-n sen, anwa i d-awadem-amsawal iwumi tuḡal twuri tasiwlan, d wanwa i d awadem-asaḍ iwumi tuḡal twuri n tigawt.

L. Dolezel, akken ad d-yessebgen amgired-a yessemres sin n wannawen n twuriwin:

- *Tiwuriwin tigejdanin :*

Deg-s amsawal ad yexdem tigawt n tsiwelt, tawuri-ines d agenses. Ma d awadem ad yexdem tigawt tungalant, tawuri-ines d tigawt.

Akken dayen i nezmer ad d-naf amsawal yeddem tawuri n uswed (Contrôle) . D netta ara yettukelfen s yinaw n uwadem. Ma d awadem yessenfalay-d s tmuḡli tamgayant yer yinedruyen i d-yettwasawlen, s waya ara yettef tawuri n usuḡel.

- *Tiwuriwin tinaddayin*

Tiwuriwin tigejdanin n umsawal zemrent ad uḡalent d tiwuriwin tinaddayin n uwadem, tiwuriwin tigejdanin n uwadem, ad uḡalent d tiwuriwin tinaddayin n umsawal. Anda amsawal ad d-igar tamuḡli-ines tasnamkant, ideg ara yessemres tawuri n usuḡel. Ney ad yeddem tawuri n tigawt. Ma d iwudam ad dmen tawuri n n ugenses d uswad.

Seg twuriwin-agi, J. Linvelt yebder-d yef wawal *awadem*, tikwal kan i d-yewwi ad t-nessemres, asmi ara tuḡal fell-as twuri n tigawt. Maca asmi ad uḡalent fell-as snat n twuriwin

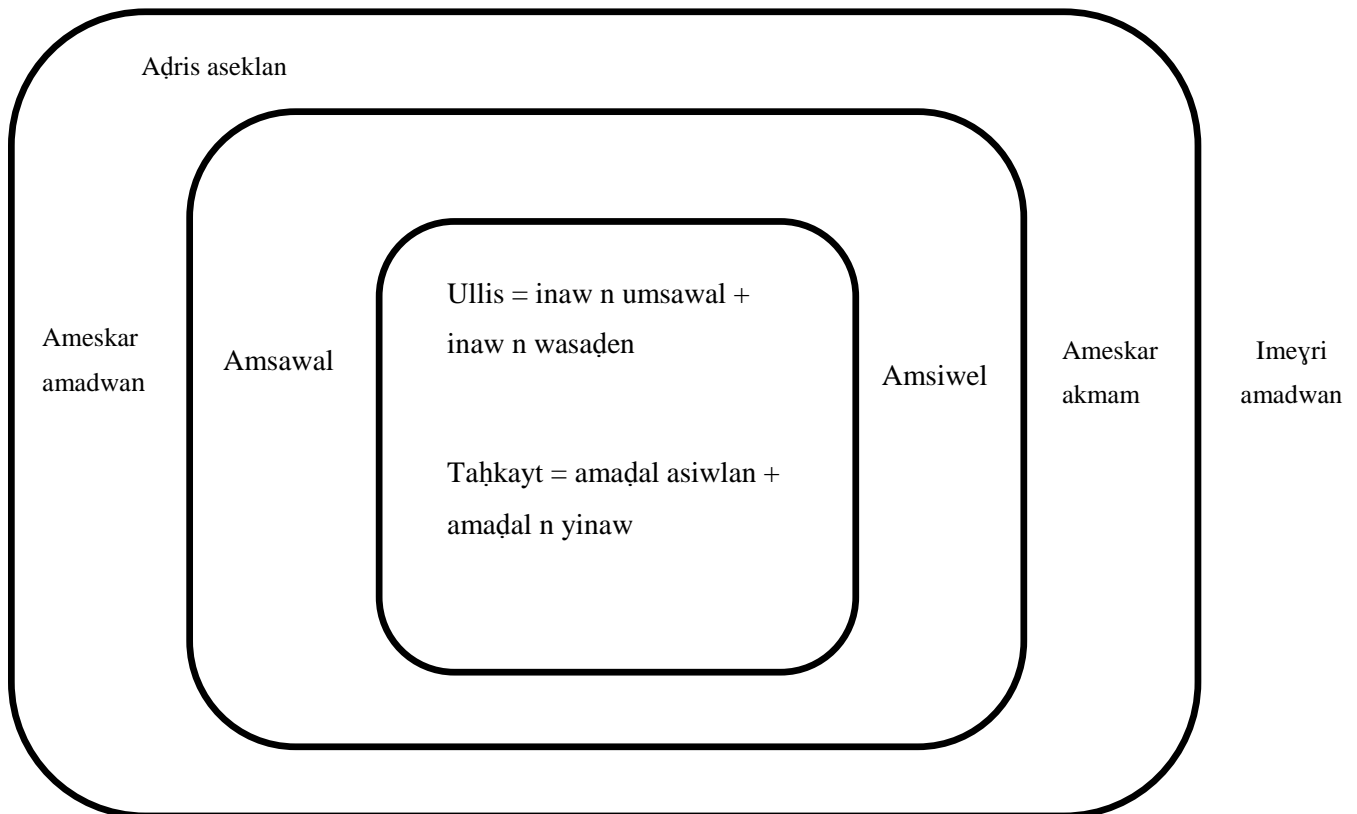
¹ Op.cit., p. 24.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

: *tawuri n tigawt* (awadem-asaḍ), d *twuri n tsiwelt* (awadem-amsawal). Iwulem as nefk isem Asaḍ (acteur).

Aḍris aseklan yeqqen yer wugar n yiferdisen, d tirma i yemyekcamen myugar-asen, amyekcem-agi d ayen i yeḡḡan imazḗrayen ad gen tanmegla gar uferdis d wayeḍ, yal yiwen yer wacu i yerra tamuḗli-ines : (Todorov: *énonciation*, l'*énoncé*/ G. Genette: *tasiwelt*, *ullis*, *taḥkayt*, *inaw asiwlan*/ Y. Reuter: *aḍris*/ *beḗra* i *uḍris* (*texte*/ *hors texte*)... J. Linvelt ur yemgarad ara fell-asen, imi ula d netta akken ad yessemgired gar yiferdisen n uḍris asiwlan aseklan, yessemres tirma tikmamin d tirma timadwanin. Yefka ugar n talqayit i yal aferdis asiwlan. Dayen i d-yessewzel deg uzenziy-agi:

Azenziy (1) : Tirma n uḍris asiwlan aseklan (ilmend n J. Linvelt)¹:



Iferdisen i yellan yer dixel n uzenziy-a, kecmen deg yal aḍris ullisan aseklan. Ungal d yiwen n umedyā i d-yufraren seg-sen, ayen akk i d-nesbadu s tamuḗli n J. Linvelt, ngar-it-id dixel n uzenziy-a.

¹ Linvelt. J., op.cit., p. 32.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

II.1.1.2. Tigejda n uḍris asiwlan ilmend n G. Genette:

Akken ad yessiweḍ G. Genette ad yekcem deg teslaḍ n tezḗri tasensiwlan, yufa-d dakken iwulem ad nmeyyez gar tlata n yiferdisen igejdanen: Ullis/ Taḥkayt/ tasiwelt.¹:

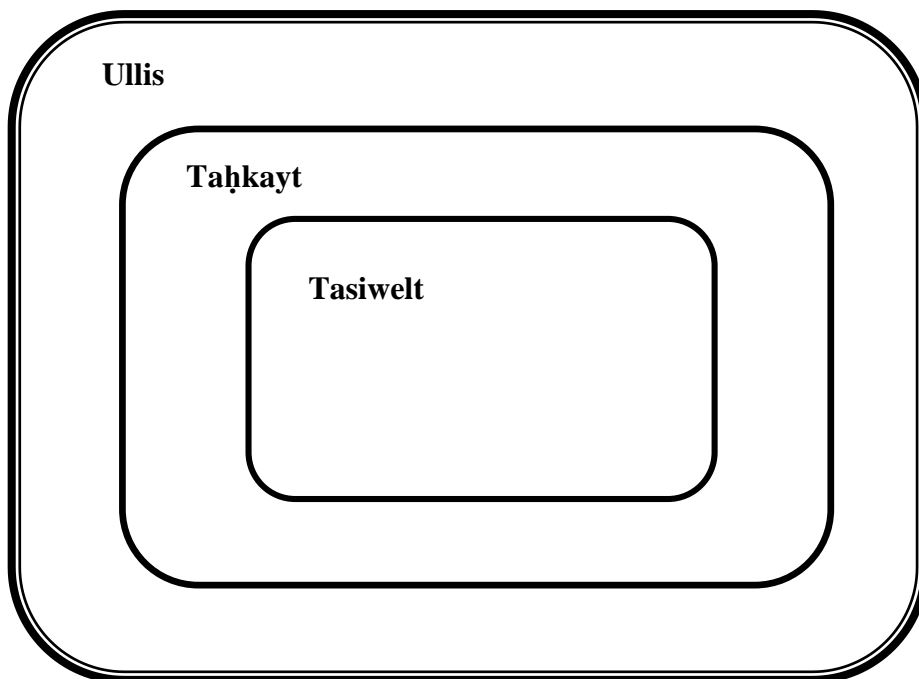
Ullis : amesnamek, inaw ney aḍris asiwlan s timmad-is.

Taḥkayt : anamek, d agbur n tsiwelt.

Tasiwelt : d tigawt-nni n usiwel, d tegnit ideg teḍra.

Iferdisen-agi d ayen i nezmer ad d-nessebgen s uzenziy-a :

Azenziy (02): Lebni n uḍris asiwlan :



Tlata n yiferdisen-a (ullis, taḥkayt, tasiwelt) d lsaas n yal aḍris aseklan asiwlan, ur nezmir ara ad nebḍu aferdis yef wayeḍ, acku myekcamen. Maca nefka tagnit i yal yiwen ad t-id-nesbadu s wazal i yesḗa dixel n uḍris.

II.1.1.2.1. Ullis :

Ugar n wazal i rran yimazrayen i wullis d yiferdisen iyef ibedd, deg usbadu-ines dayen mgaradent tmuyliwin d yinumak i as-fkan. Ma nezwar-d awal si tama n G. Genette : « *Ullis*

¹Genette. G., *Figure III*, Seuil, Paris, 1972, pp. 71-72.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

d agenses n yiwen n unedruy, ney n wugar n yinedruyen, n tilawt ney n ufariy, i d-yettawden s wallal n yimesli, ney deg tuget s yimesli yettwarun »¹.

Tabadut-a i d-yefka G. Genette, tessebgen-d ullis, yezmer ad d-yass yebna yef yiwen ney yef waṭas n yinedruyen. Dayen i d-iwekked J. M. Adam: « *Ullis d tagensest (ma ulac akk) n yiwen n unedruy.* »².

Yessewsæ G. Genette timuḍliwin-is deg wayen i yerzan asbadu n wullis, ur yehbis ara kan deg wayen i d-yenna deg *Frontières du récit* (1969), maca yuḡal yer tikli n tsekla ilmend n talliyin n unerni-ines, yebḍa ullis yef tlata n yinumak³ :

-Anamek 1 : Ullis, d ini asiwlan (l'énoncé narratif), d inaw imawi ney irawi, i ibedden yef wassay n yiwen n unedruy, ney n tmazrart n yinedruyen.

-Anamek 2 : Ullis, s unamek i yelḥan gar imazḗrayen n tsiwelt : d amsedfar n yinedruyen n tilawt ney n usugen, i yettuneḥsaben d asentel n yinaw s wassayen-is yemgaraden : n tuqqna (enchainement), n tenmegla, n wallus atg.

- Anamek 3 : Ullis s unamek-ines aqbur : yemmal-d anedruy, maci ḡas winna it-id-yessawlen, maca ula dayen i d-yessawal (tigawt n tsiwelt s timmad-is).

G. Genette, yessemres inaw asiwlan d tarrayt, akken ad yezrew ullis s tlata n yinumak (1, 2, 3), iswi-ines d aḍris asiwlan.

Deg wullis leḥhun yinedruyen d tigawin, s yisem n uḥric aḍersan *Taḥkayt*.

II.1.1.2.2. Taḥkayt :

Taḥkayt d amaḍal asugnan, d aferdis agejdan iyef bnan yimazḗrayen tussna n tsensiwelt, aya yettban-d deg wazal i-as-rran yinagmayen d yimyura, ad d-nebder amedya i d-yewwi J. Vincent deg uḥric *Taḥkayt d ul n wungal*: « [...] *taḥkayt d amsedfar-nni n yinedruyen i sselḥawen wassaḍen.* »⁴.

¹Genette. G., *Figure II*, op.cit., p. 49. « *Le récit comme la représentation d'un événement ou d'une suite d'événements, réels ou fictifs, par le moyen du langage, et plus particulièrement du langage écrit.* ».

²Adam., J. M., *Le récit*, PUF, Paris, 1984, p. 10. « *Le récit est la représentation d' (au moins) un événement.* »

³Genette. G., *Figure III*, op.cit., p. 71.

⁴Vincent. J., *Poétique du roman*, Armand Colin, Paris, 2010, p. 45. « *L'histoire peut se définir comme une suite d'actions prise en charge par des acteurs.* ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Tikli n yinedruyen deg uḍris ur d-tettili ara kan akka, sean tarrayt iyes-s teddun ilmend n ugbur, yef wayen i d-yebder L. Hebert « *Taḥkayt, deg uḍris aseklan akk d tmuḡli tasensiwlan, d tikli n tigawin s tmezla d umseḍfar (lmeena-s ad teddunt ilmend n ugbur n uḍris).* »¹.

Y. Reuter yenna-d d akken, yef uqerru n yal taḥkayt yettili yimḍebber i ibedden yef tikli n tigawin: « *Taḥkayt d agraw n yinedruyen, iwulem ad tili tyawsa ney win ara yerwin inedruyen-a, ad ten yesselḥu s talya n tmazrart n tigawin.* »². Ayen akka d-yebder Y. Reuter d asfukel yef teḥkayt war nleḥḥu iman-is, imi yella wayen yeqqnen yer-s d aferdis, gar-asen: *iwudam, adeg, akud.*

Anekmar agejdan i yerran lwelha-s yer lebni n teḥkayt, d Tazrizmult tullisant d tsensiwelt. Ilmend n J. Vincent. Yal tizri d acu i teddem d lsa deg tezrewt-is, yas akken ammud iyef ttnadint di snat d yiwen (Ullis)³:

-*Tasensiwelt*: terra lwelha-s yer tyessa n wullis si tmuḡli n yinagbaren, tzerrew allalen i yettwasmersen i tsiwelt.

-*Tazrizmult tullisant*: terra lwelha-s yer ugbur n teḥkayt, tzerrew ayen i d-yettwalsen, tqeddec yef usufey n tyessa n teḥkayt, ama seg tama n unamek, ama seg tama n umesnamek. D tussna i d-yettarran yef yinadiyen n sin n yiferdisen igejdanen deg teḥkayt: Taddist d yiwudam.

Llan yiferdisen igejdanen iyef teddes teḥkayt, gar-asen: *Tigawin*. Deg wayen i d-yewwi Y. Reuter yef wannect-a: « *Ullis yebna yef tagruma ntigawin* »⁴.

Tarrayin iyes-s d-ttilint tigawin yer dixel n uḍris, dayen iwumi gan yimazrayin d yimsulya irusiye tasleḍt yef sin n yiferdisen: Tagzemt (la séquence) d taddist (L'intrigue).

¹ Hebert. L., <http://www.signosemio.com/documents/methodologie-analyse-litteraire.pdf>, Université du Québec à Rimouski (Canada), p.25. « *L'histoire, dans un texte littéraire et dans la perspective de la narratologie, est l'enchaînement logique et chronologique des actions et états thématiques (c'est-à-dire véhiculés par le contenu du texte)* ».

² Reuter. Y., *L'analyse du récit*, Armand Colin, Paris, 2005, p. 47.

³ Vincent. J., op.cit., p. 45.

⁴ Reuter. Y., *Introduction à l'analyse du roman*, Armand Colin, Paris, 2005, p. 39.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

II.1.1.2.2.1. Tagzemt:

D tayunt taḍersant, tekcem akk deg waddaden n uzenziy imsemmes, deg wayen i d-yebder umazray Y. Reuter yef tesleḍt n tegzemt: « *Si tmuḥli n tesnarrayt, tasleḍt nettaf deg-s uguren. Si tama d tayunt i yebnan yef tilawt d tigawin. Si tama-nniḍen, d tayunin i yerzan ayen i yellan d amadwan. Sumata d tarrayin i d-yettbanen deg uzenziy imsemes.*»¹. Gef waya, awal-a n tegzemt yezmer d tiririt tagejdant yef wayen i yerzan tayunt n tesleḍt.

Y. Reuter deg wawal-is yef tegzemt, yenna-d dakken, d aḍris ara nefren ara ay-d-yemlen d acu n tarrayt i as-iwulmen i tesleḍt n tgezmin-is, yebder-d si tama-s sin n wannawen igejdanen n tgezmin²:

Annaw amenzu, ur yettwasemras ara s waṭas, tettuneḥsab deg-s tegzemt d yiwet n tayunt taḍersant i d-yessebgan uzenziy imsemes. Deg-s yettili-d usemzi ney tukksa n kra n yinedruyen. Akken dayen i yezmer ad tili talqayit deg tegzemt-nniḍen, maca mi ara mlilent ttakent-d tayunt taḍersant, ta tettemseḍfar d tayed.

Annaw wis sin, yefruri-d seg ugzam-nni i ssemrasen yef tesleḍt n umezgun aqbur, deg-s tagzemt tessebgan-d tikli n teḥkayt, nezmer ad tt-id-nekkes seg tayunt n wakud ney n wadeg, tigawin, iwudam. Ilaq si tama-nney, ad d-nefren ayen i ilaqen ilmend n uḍris i nzerew.

II.1.1.2.2.1.1. Taddist:

Anekmar agejdan i d-yewwin yef tesleḍt n taddist, d *tazrizmult tullisant*, d tusna i izerwen anamek n tyawsa seg wayen i as-d-yezzin. Telha-d d wayen akk i yerzan tayessa d tudssa n wullis.

Tamuḥli i d-wwin yimazrayen yef teḥkayt, tbedd yef tikti n Chomesky, d akken yebyu mgaradent teḥkayin seg tama n tutlayt, maca tayessa d yiwet. D asenfali kan i yettbeddilen, lebni n ugbur d yiwen. Ad ilin yiwudam ara yebyun tayawsa, akken ad ssiwḍen yer lebyi-nsen, ad eeddin yef tmazrart n tigawin (uguren), akken ad d-tili tifat ney taggara. Ihi: « *Akken yebyu yili*

¹ Op.cit., p. 27. « *D'un point de vue méthodologique, l'analyse demeure cependant tirillée entre d'une part des unités multiples et en grande partie calquées sur le réel, les actions et, d'autre part des unités très abstraites et globalisantes, les étapes de schéma quinaire.* ».

²Idem, pp. 27-28.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

wadeg ney tasut ideg d-lulent teḥkayin, ttemcabint akk. »¹. D wagi i d-lsas iyef ibedd Propp deg usnerni-ines i teẓrizmult tullisant, ɣur-s akken byun mgaraden yiwudam ney isental, tayessa n teḥkayt d yiwet. Seg tesleḍt i iga yef tmucuha n Rrus deg useggas n 1928 *Morphologie du conte* i d-iwekked yef yal ullis yebna yef 31 n twuriwin.

Taddist akken i teqqen yer tigawin d tikli-nsent deg uḍris, i teqqen yer wakud d yiwudam i ireggin tagnit n tazwara, akken ad d-slalen cwalat, d umcubbak n tigawin. Seg wayen i d-yebder M. Raimand yef waya: «Taddist [...] tegber tisebdar, d ugnunni, d tumnayin, i yettbeddilen seg uzar addad n tazwara. »².

M. A. Salhi, yewwi-d awal yef taddist, s wawal-nniḍen **takerrist**: « Damsedfer d usuddes n yinedruyen akken i d-ttwahkan (ama d ungal, ama d tullist, ama d amezgun). Takerrist teqqen mlih yer tsiwelt d usuddes n wakud deg taḥkayt: « Zemren yinedruyen ad d-ttwahkun akken msedfaren, zemren ad-ttwahkun akken-nniḍen. »³.

Imazrayen i d-iḍefren Propp deg unadi, ɛerḍen ad xedmen azyan i tyessa i d-yewwi yef wullis, P. L'arivaille (1974) *L'analyse morpho-logique du récit*, yessawed yesbed taḥkayt yef xemsa n waddaden igejdanen. Deg wayen i d-yebder yef tesleḍt n taddist: « Yal taḥkayt d agmuḍ amazlay i yebnan yef smus n tegnatin. Taddist, d taseddast talqayant n teḥkayt tettli-d s tesleḍt, tiririt fell-as d asissen s wudem amatu n uzenziy imsemmes. »⁴.

Tasleḍt n taddist, tessawaḍ amnadi yer tyessa, ney yer taseddast tamatut n teḥkayt. Ugar n yimazrayen i d-iwehhan yer uzenziy imsemmes, d tarrayt tagejdant i tesleḍt n taddist deg teḥkayt, gar yimazrayen-a yella Y. Reuter, i d-yessegzan s telqayt amek i d-yettli ubeddel gar waddaden, seg tagnit n tazwara, alma d addad n taggara⁵:

¹ Vincent, J., *Poétique du roman*, op.cit., p. 46. « *Quels que soient le lieu et l'époque ou elles sont nées, toutes les histoires se ressemblent.* ».

² Raimand, M., *Le roman*, Armand Colin, 2005, p. 154. « *L'intrigue [...] elle est plutôt faite des évocations, des renversements, des métaphores qui transforment radicalement la situation initiale.* ».

³ Salhi, M. A., op.cit., p. 54.

⁴ Vincent, J., op.cit., p. 46. « *Toute histoire se ramènerait à une suite logique constituée de cinq étapes. L'intrigue, une fois la structure profonde de l'histoire reconstruite par l'analyse, répondrait au modèle suivant, généralement présenté par le schéma quinaire.* ».

⁵ Reuter, Y., op.cit., p. 22.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

- *Addad n tazwara* : D addad n talwit, anda mazal ur bdint ara tedianin, yal tayawsa deg umkan-is.

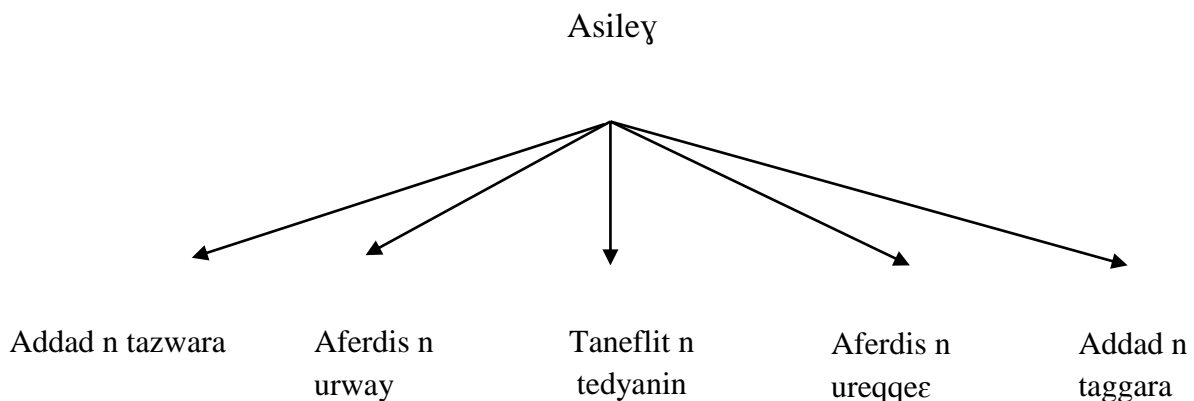
- *Aferdis n urway* :D aferdis ideg yettili ubeddel di tikli n wullis, s usexreb n waddad-nni n tazwara.

- *Taneflit n tedianin* : Deg-s tettili-d tkerrist i yettbeddilen tikli n wullis.

- *Aferdis n ureqqeε* :Deg-s i d-yettili ueraḍ n tifat i yiyeblan d wuguren yellan deg wullis.

- *Addad n taggara* : D tuyalin yer waddad n tazwara, anda terked lihala.

Azenziy (3) : Azenziy imsemmes :



Addad n tazwara d tagnit tamenzut iyef tebna taddist. M. A. Salhi yenna-d yef waddad-agi: « [...] *d aḥric i d-yemmalen melmi, d wanda teḍra teḥkayt[...]*»¹. Ad d-yernu *uferdis n urway*, qqaren-as Tamukrist, d tagnit anda i d-ikeččem kra n uybel ara yesxerben tagnit n tazawara; d tamukrist-agi ara d-yawin *taneflit n tigawin*, tigawt deffir tayed, alma yerna-d *uferdis u ureqqeε*, deg-s ad yebdu urkad n uybel, ara d-yawin tifat di *tegnit n taggara*.

T. Todorov deg tezrewt-is yef tsuddest n wullis yenna-d: « *Ullis igerzen ibeddu s tegnit n urkad, syin ad d-iban wayen ara yerwin arkad-a, deg-s ad d-iban waddad n urway. S tigawin ara d-yedrun ara d-yuyal warkad icuban yer tegnit-nni n tazwara, maca mačči d tagnit-nni s timmad-is.* »².

¹ Salhi. M. A., Op.cit., p. 51.

² Todorov. T., *Qu'est-ce que le structuralisme ?*, Tom 2. *Poétique*, Seuil, Paris, 1968, p. 82. « *Le récit idéal commence par une situation stable q'une force quel-conque vient perturber. Il en résulte un état de déséquilibre, par l'action d'une*

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Tigawin, ur lehḥunt ara iman-nsent deg umaḍal asugnan, ḥwağent iwudam ara yilin deffir-nsent. Gef waya i ttuneḥsaben d iseddasen n wullis.

II.1.1.2.2.3. Awadem :

Awadem deg unnar azṛayan, d aferdis agejdan deg tuddsa n teḥkayt, yesselḥaw tigawin, yettak-asant anamek. Ur yeedil ara netta d umdan, acku amdan yettidir di tilawt, yettxemmim, yettḥulfu, yesnuffus, ma d awadem yettidir kan di lkayeḍ, yettexlaq-it-id umdan (ameskar) akken ad yesselḥu tigawin n ufariy-ines yer daxel n uḍris. As yefk akk tulmisin ara as-imudden tudert (isem, tafekka, ṭbiaa...) as yernu iwudam-nniḍen, akken ad yiyzif umaḍal asugnan (ay-a nettaf-it ladya deg wungal). As yernu iferdisen wiyiḍ ideg yettidir am wakud, adeg, inedruyen, tasiwelt. Ihi, awadem akken i yettuneḥsab d aferdis i yeddes umeskar yer daxel n teḥkayt, i yettuneḥsab dayen d aferdis i yeddsen taḥkayt.

Deg wayen i d-iwekked Y. Reuter yef wazal n yiwudam: « *Iwudam sean azal meqqren deg tuddsa n teḥkayt. Sebganen-d tigawt, dayen sdukkulen tigawin, ttakken-asant anamek.* »¹. Gef waya « *yal taḥkayt d taḥkayt n yiwudam.* »².

Ihi, azal n uwadem ur yeqqin ara kan yer tigawin, maca yettuneḥsab d lsas iyef bnan akk yiferdisen-nniḍen n wullis: akud, adeg... Lmeena-s d netta i yesselḥawen akk aḍris.

Llant tewsatineg ideg nezmer ad nwali, ad nsel i uwadem, am umezgun. Yella wanda d ameskar ay-d-imudden isallen fell-as akken ad t-nissin, yenna-d P. L. Rey: « *Awadem s wudem amatu yesea isem, i izemren as-imudd kra lewṣayef. Deg umezgun yettwali-t uzayes akken i yettwali akk amsagen-nniḍen, ma deg wungal imeyri yetṭafar aglam n unagal akken ad t-id-yessugen deg wallay-is.* »³.

force dirigée en sens inverse, l'équilibre est rétabli, le second équilibre est bien semblable au premier, mais les deux ne sont jamais identiques. ».

¹ Reuter, Y., *Introduction à l'analyse du roman*, Armand Colin, Paris, 2005, p. 44. « *Les personnages ont un rôle essentiel dans l'organisation des histoires, ils déterminent les actions, les relient, et leur donnent du sens.* »

² Idem, p. 44. « *Toute histoire est histoire des personnages.* ».

³ Rey, P. L., *Le roman et la nouvelle*. Luce Camus, Paris, 2001, p. 74. « *Les personnages ont en général un nom. Qui peut donner une indication sur son caractère. À défaut de voir le personnage, comme un spectateur de théâtre voit des acteurs de la pièce, le lecteur de romans l'imagine grâce à la description qu'en donne le romancier.* ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Llant tfukkas i yessemras unaggal akken ad yesseqreb tugna n uwadem i yimeyri. Di tmuyli n J. Vincent : « *Awadem yettban-d "d iman n lkayed" yesea isem d tugna.* »¹. Timmanit-a tessebgan-d tamagit n uwadem i yellan yer dixel n uḍris. Ayen i d-yessawal izerrer yef yihulfan n yimeyri.

Ungal d tawsit tanesbayurt ideg ugten yiwudam, yef wakken i d-yebder J. Vincent : « *Ur yelli ara wungal wer iwudam, taddist tebna fell-as ney yes-s.* »². Asebgen-nsen yer dixel n teḥkayt yesea azal d agejdan deg tesleḍt n uḍris d usegzi-ines.

Tasleḍt n yiwudam temmuger-d kra n wuguren, d tmuyliwin yemgaraden³:

- *Si tmuyli tasnazmulit (sémiotique)* : Awadem yettwasbadu-d s tuyalin yer temlilt-ines (son faire), d amgay (acteur) i yesean tawuri i yettāfaren ahil ullisan, tebna yef tlata n yiferdisen igejdanen : Ambiwel/manipulation, tazmert/compétance, tafgurt,aseḍru /sanction, performance) Dayen i nezmer ad d-nerr deg umkan-is: Tazmert/ pouvoir, tamussni/ savoir, lebyi/ vouloir, Ilaq/ devoir).
- *Si tmuyli tazrizmulant (sémiologique)*: Awadem yettwasbadu-d d azmul (signe) fkan-as tulmisiin n timmanit i yellan yer dixel n lkayed. Ph. Hamon⁴ yeqdec deg unnar-a yessawed yessebgen-d d akken awadem ur yettwasbadu ara kan s temlilt-ines, maca yesea timmanit i yebna yef :

Timanit n uwadem (L'être): Isem, agisem, aglam (tafekka, tbiɛa, tanefsit, laɛmer);

Tamlilt n yiwudam (le faire): tamlilt tasentalant, tamlilt tamagant;

Azal n umyellel n yiwudam (l'importance hiérarchique des personnages): amgired di ṣṣifa, amgired deg twuri...

Si tmuyli n wassayen yellan gar yiwudam: d tiki i d-yefka T. Todorov d tawil i uslaḍ n uferdis n uwadem deg wullis aseklan yenna-d yef waya: « *Yal awadem yettwasbadu s wassayen i t-yezdin d yiwudam wiyid.* »⁵. Ma neddem asaḍ d awadem agejdan, nezmer ad d-nesbadu yes-s iwudam-nniḍen, ilmend n wassayen i t-yezdin yid-sen, acku asaḍ yef wayen i d-yebder Ph.

¹ Vincent. J., op.cit., p. 45. « [...] Le personnage envisagé comme « être de papier » pourvu d'un nom et d'un portrait. ».

² Vincent. J., *L'effet-Personnage dans le roman*, PUF, Paris, 1992, p. 58. « Il n'est pas de roman sans personnages : l'intrigue n'existe que pour et par eux. ».

³ Vincent. J., *Poétique du roman*, op.cit., pp. 45-63.

⁴ Hamon, Ph., *Introduction à l'analyse des récits, pour un statut sémiologique du personnage*, Seuil, Paris, 1977.

⁵ Todorov. T., « L'analyse structurale du récit "Les catégories du récit littéraires" », *Communication*, N8°, Seuil, Paris, 1981, p. 139. « Tout personnage se définit entièrement par ses rapports avec d'autres personnages. ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Hamon, d awadem i d-yettuyalen ugar deg uḍris, qqnent yer-s wugar n tagnatin tiḍersanin, yeqqreb yer wunagal, akken dayen i yeqqreb yer yimyri. »¹

Si tmuyli tayessant (tekcem deg tesnasmulit): Propp yesnulfa-d ayawas s uḍfar n tigawin n teḥkayt, yes-s i d-yessebgen d akken yal ullis yebna yef yiwudam. R. Barthes akked Greimas ur mgaraden ara di tmuyli yef Propp, imi reṣṣan tasleḍt-nsen yef temlilt tamasgant: « *Greimas si tama-s ur yesliḍ ara awadem ilmend n timmanit-ines, maca ilmend n wayen ixeddmen.* »². Yessaweḍ yefka-d setta n yimesgan iyef tebna tmacahut deg uḍris ullisan, imesgan-a yal yiwen acu tawuri i yesea. Send ad nwali imesgan iyef yebna uzenziy n yimigan, ad d-nawi yef unamek n wawal amsag.

Amsag : D tamiḍrant i d-isekcem Greimas deg tesleḍt n tenqist. Amsag yemmal-d tawuri n yimigan (acteurs) di taḥkayt, d ayen ixedmen yimigan ney d ayen i as-xedmen. Tamlilt-agi teqqen yer ṣṣenf n tigawt n umigaw, yal ṣṣenf yettak-d amsag. Di tmuyli n Greimas ayen akk i ixedmen tamlilt, yezmer ad d-yili d amdan, d ayersiw (aqjun, d itibir, d inisi, atg.) ney d tayawsa (d tizgi, d aḍḍu, d asif). Yezmer ad yili d ayen i d-yesnulfa wallay n umadan (awayzen, tteryel, amyar azemni, talafsa mm-sebea iqerray, atg) ney d afray d aḥulfu am tayri, tismen d lkerh). Amsag ayen akk i d-yesnarnayen tanqist d unamek n taḥkayt (s tigawin n yiwudam). Di tesleḍt-ines, Greimas yekkes-d (06) n leṣnaf n yimesgan: amsifeḍ, anermas, tayawsa, amgay, d umallal³.

Imesgan i d-nebder, yal sin d tayuga, yal amsag di tayuga, yemgarad d wayeḍ ilmend n tgellas (l'axe) iyef yebna: « *Amgay d tyawsa rsen yef tgellas n beqqu (vouloir). Amallal d unnamer rsen yeftgellast n tezmert (pouvoir) d aewweq ney d aeiwen n umgay akken ad yessiweḍ yer wayen yebya. Amsifeḍ d unermas rsen yef tgellas n tmusni (savoir) d nutni ara d-yesfaydin s tyawsa ara d-yawi umgay.* »⁴.

¹Hamon. Ph., *Texte et idéologie*. PUF, Paris, 1984, pp. 43-44.

²Barthes. R., « Introduction à l'analyse structurale des récits », *communication, N8°*, Seuil, Paris, 1981, p. 23. « A. J. Greimas a proposé de décrire et de classer les personnages du récit, non selon ce qu'ils sont, mais selon ce qu'ils font. ».

³Salhi. M. A., op.cit., pp. 30-31.

⁴Reuter. Y., *Introduction à l'analyse du roman*, op.cit., pp. 44-45. « [...] Le sujet cherche l'objet ; l'axe du désir, du vouloir, réunit ces deux rôles. L'adjuvant et l'opposant sur l'axe du pouvoir, aident le sujet ou s'opposent à la réalisation de son désir. Le Destinataire et le Destinataire sur, l'axe de savoir, font agir le sujet en le chargeant de la quête et en sanctionnant son résultat. ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Tigawin d yiwudam deg wullis, yella dacu i asen-yettaken tudert, akken ad sɛun anamek. Gar yiferdisen-a, ad d-naf adeg. Yettak tugna i wanda ḍrant tigawin, d wanda ttidiren, ney dacu i asen-d-yezzin i yiwudam.

II.1.1.2.2.4. Adeg :

Ugar n tmuyliwin i d-yellan yef uferdis-a n wadeg. Ph, Hamon d Greimas gar yimazḗayen i as-igan tazrewt ilmend n unamek-is azamuli, d wamek i d-yettwaglem yer daxel n wullis: « *Ma deg unnar n tezrizmult ur itekki ara deg tsensiwelt tamensayt, amedya, yer G. Genette: d aferdis n ugbur, yekcem deg teḥkayt, ur yesɛi ara adeg deg tesleḍt tayessant n wullis.* »¹.

Aglam, d aferdis agejdan iyef ibed uslaḍ n wadeg. Gar yinadiyen i yesɛan azal yef waya *Introduction à l'analyse du descriptif* n Ph. Hamon. Yuɛer akken ad d-naf ullis war anammal n ugram. M. Raimand yenna-d yef waya: « *Yal ullis yesɛa yaṣ drus n yinammalen n ugram, maca asteqsi i yettuyalen yef unaggal, maci ma yezmer ad yessemres aglam ney ala, maca anda d wamek ara yessemres aglam ?.* »².

Ma neddem aglam n wadeg d amedya, yettuneḥsab d aferdis agejdan deg lebni n teḥkayt, yemmal-d anda ḍrant tigawin, d wassay i t-yezdin d uwadem. Tasleḍt n uferdis-a deg wungal teqqen s waṭas yer ugram, i as-irennun deg wazal. Nezmer ad nessiweḍ yer-s s tririt yef usteqsi-a: Amek i yuddes wadeg deg teḥkayt? Ney anda d-ḍrant tigawin n teḥkayt ?

Tiririt yef yiseqsiyen-a tebna yef ugram i d-yettilin yef sin n wudmawen :

- Tiyin (Ancrage) :

D tarrayt tushilt ney tusridt i yessemras umsawal ney awadem i ugram n tyawsa, adeg, awadem... Dayen i d-yessegza J. Vincent akka: « *Aglam s tiyin, yemmal-d asentel n ugram deg tazwara n tseḍdart, dayen i yessifsusen agzaw n uḍris.* »³.

¹Vincent. J., op.cit., p. 35. « *L'analyse de l'espace, en revanche exclue de la narratologie classique. Selon Genette, l'espace est un élément de contenu, c'est-à-dire de l'histoire: il n'a pas de place dans une étude de la forme, c'est-à-dire le récit.* ».

²Raimand. M., op.cit., p. 157. « *Tout récit impliquant un minimum d'indications descriptives, la vraie question qui se pose au romancier n'est pas de savoir s'il faut ou non décrire, mais quelle place et quel usage il faut réserver à la description [...]* ».

³ Vincent. J., op.cit., p. 40. « *Par encrage consiste à indiquer le sujet de la description au début du passage. La compréhension du texte en est facilitée.* ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Awal Tiyyin yef wayen i d-yebder Z. Meksem : « *d asnekwu n tyawsa iyef d-yella uglam[...]* *Nsemma-as tiyyin acku d netta i d aferdis agejdan iseg ara yay uglam. Yes-s i d-yessissin umaru asentel amatu n uglam.* »¹.

- Asdukel (Affectation) :

Tarrayt-a n uglam temgarad yef Tiyyin, yef wayen itt-id-yessegza J. Vincent: « *D tarrayt i d-yettilin s ueṭṭel (asegri) n usentel-azwel.* »². Ad d-yezwir uglam n wayen yeqqnen yer tyawsa-nni, syin akin asentel agejdan i d-yeglem, ad t-yessegri. Imeyri deg tegnit-a ad d-yessugun adeg-nni deg wallay-is cwit cwit, syin akkin ad t-id-yini umsawal dacu-t.

Deg wayen i d-yewwi Z. Meksem yef uferdis-a n usegri: « *[...]Jalamma yekfa yimeyri tayuri n uḍris ara izer asentel n uglam.* »³.

Tarrayin-a iyef tebna tuddsa n wadeg, sbegnent-d aglam d aferdis agejdan deg usegzi ney deg tesleḍt n wadeg. Yegguni deg yal ungal, yettuneḥsab d asteefu deg tikli n tigawin, d tagnit anda amsawal yetteḥbas yef talsa n yinedruyen, yetteglam-d ayen yettwali, ayen yettxemmim, akken i d-igellem iwudam d wadeg (ismawen d lewṣayef n yimukan anda teḍra teḥkayt). Gar twuriwin tigejdanin iyef ibed uferdis-a n uglam ilmend n J. Vincent⁴:

- Astewwel (l'aspectualisation) :

D tarrayt ideg i d-yettebdar umsawal tulmisin yerzan adeg-nni i yebya ad t-id-yeglem (lqedd, talya, llun...) ney kra seg yiḥricen-is (iferdisen iyef yebna wadeg-nni) d tarrayt tarusriddt n uglam.

Yessemres Z. Meksem awal *Astewwel* yef tarrayt-a acku: « *Send asnekwu n usentel azwel, amaru ad yebdu aglam n yiferdisen ney iḥricen n tyawsa i yerza uglam yiwen yiwen. Yal yiwen deg-sen ad d-yefk ittwelen-ines. Deg tegnit-a i yettili uglam, deg-s ara yebdu umaru tayawsa i d-yeglem d iḥricen, yal yiwen ad d-yini : amek iga, amek yemmug, d acu n yinni ila, atg.* »⁵

- Agassay (la mise en relation) :

D tarrayt i ixeddmen yef uglam n wadeg s tuyalin yer tyawsiwin i as-d-yezzen. Tasleḍt n tarrayt-a tettban-d yef sin n wudmawen :

¹ Meksem. Z., *Tisekkiwin n uḍris*, HCA, Alger, 2010, p. 89.

² Vincent. J., op.cit., p. 40. « *Par affectation, consiste à retarder l'indication du thème-titre.* ».

³ Meksem. Z., op.cit., p. 89.

⁴ Vincent. J., op.cit., pp. 40- 42.

⁵ Meksem. Z., op.cit., p. 88.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Timella (la situation) : Temmal-d liḥala n usentel deg wadeg d wakud.

Tamsertit(L'assimilation) : Temmal-d iferdisen n tiyunba: aserwes, tumnayt i yettwasmersen i ugram n usentel.

Z. Meksem deg wayen i d-yebder yef uferdis-a: « *Deg ugram yella wanda i d-ngellem (nessidig: situer) tayawsa ilmend n wadeg ney ilmend n wakud ideg tella. Maca tikwal nessemmas aserwes ney tanyumnayt akken ad d-nesken tiyawsiwin iyer tettakanzi (tettemcabi). D annect-a i wumi qqaren agassay.* »¹

Ger J. Vincent, agram n wadeg yezmer ad d-yili, ilmend n yinammalen n wadeg (usawen, ukessar, yeffus, zelmeḍ...), ney inammalen n wakud (tazwara, taggara, send, seld...), yezmer dayen ad d-yili ilmend n uwadem: anda awadem ad d-igellem ayen ttwalint wallen-is, ad yessemras kra n talqayit deg usenfali-ines (walay, syin akkin kecmey, qqimey yef...) d netta ara yesselḥawen agram, akken it-ttwalint wallen-is ².

Ger tama n wadeg d wazal-is, irennu-d wakud. D aferdis i ay-yessawaḍen ad negzu melmi ḍrant tigawin.

II.1.1.2.2.5. Akud:

Tabadut n wakud tettemgarad, ilmend n yiswi n umdadi, ma yebya ad yessiweḍ yer tesled n wakud n teḥkayt ney n wullis d wamek tleḥḥu tsiwelt deg-s.

Akud ur yemgarad ara deg wazal yef wadeg deg uḍris aseklan, tekkin di sin deg tikli n yinedruyen d tigawin, mmalen-d tagnit ideg teḍra tigawt, d melmi i d-teḍra. D iferdisen i nezmer ad nesleḍ ilmend n wakud agensay yef sin n wannawen³:

Akud n uferriy (ney n teḥkayt) : d amsedfar n yinedruyen seg mi ara tebdu teḥkayt alma tekkfa.

Akud n tsiwelt : d amsedfar n yinedruyen akken iten-id-yehka umsawal.

¹ Meksem. Z., Op.cit., p. 90.

² Idem, p. 92.

³Salhi. M. A., Op.cit., p. 24.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Nezmer dayen ad nesleḍ akud imend n tudssa-ines deg uḍris kan, imi yef wayen d-yebder Y. Reuter: « Akud iyef yebna wullis, yezmer ad t-nesleḍ s kra n tgellas tigejdanin. »¹. Deg wayen i d-yessegza yef tarrayin-a :

Akud yeqqen yer umaḍal ilaway ney ala, yettwabder-d wakud s telqayt (ssaεa, dqiqa, ass, id...), yer wacu i yeqqen wakud (yer yiwen n uwadem, yer twacult, yer ugdud);

Amek i yebna wakud: d aflalay deg uḍris, s telqayt i d-iban ney ala, yemmal-it-id umeskar ney d uffir;

Anadi yef turdiwin-a, yetteawan amnadi ad yessiweḍ yer tesleḍt n wakud deg uḍris aseklan (organisation textuelle). Tawuri n wakud tettban-d yef wugar n wudmawen²:

- Inammalen n wakud, ssebganen-d tikli n yisental deg wullis ;
- Yessebgan-d tikli n wadeg d yiwudam s tarrayt tusridt ney tarusridt ;
- Yeskan-d tikli n yinedruyen si tama n yiwudam (mezzi/meqqar. Agrud/ amyar ...) ;
- Tteawanen deg tikli n yinedruyen, d ubeddel n talliyin n tudert;
- Yettekki wakud deg umugget n wullisen (la dramatisation des récits).

Iferdisen-a i d-nesbadu, mmalen-d amaḍal n uferriy ideg ttidiren. Tasleḍt-nsen tetteawan yal imeyri deg ugza n uḍris d tudssa-ines.

Mi i d-nwala Ullis d teḥkayt d wazal-nsen deg tezri tasensiwlant. Ad d-nuyal alma d tasiwelt, akken ad d-nebder tirma ney tigejda iyef tbedd ula d nettat.

II.1.1.2.3. Tasiwelt si tmuyli n G. Genette :

D tagnit-nni ideg d-yessawal uwadem yer dixel n uḍris, qqnen yer-s kra n yiferdisen igejdanen i d-yeslalayen anedruy. Tettiyzif tsiwelt deg tewsit tungalant ktar n tewsatinniden. Deg-s ad d-naf *Amsawal*, yesselḥaw ullis i yessawaḍ i *umsiwel*. *Tasiwelt* d tigawt-nni n talsa i d-yeslalen ullis, d tagnit tasugnant ideg i d-yettban wazal n umsawal d umsiwel.

Ullis d aḍris asiwlan i yebnan maci yas yef yinaw asiwlan i d-yenna umsawal, maca ula d innan n wassaḍen. Ma d agbur n teḥkayt, yejmeε-d amaḍal ullisan (monde narré) d umaḍal ubdir (monde cité). Ayen-akka i d-nebder ad t-id-nessegzi s talya n uzenziy :

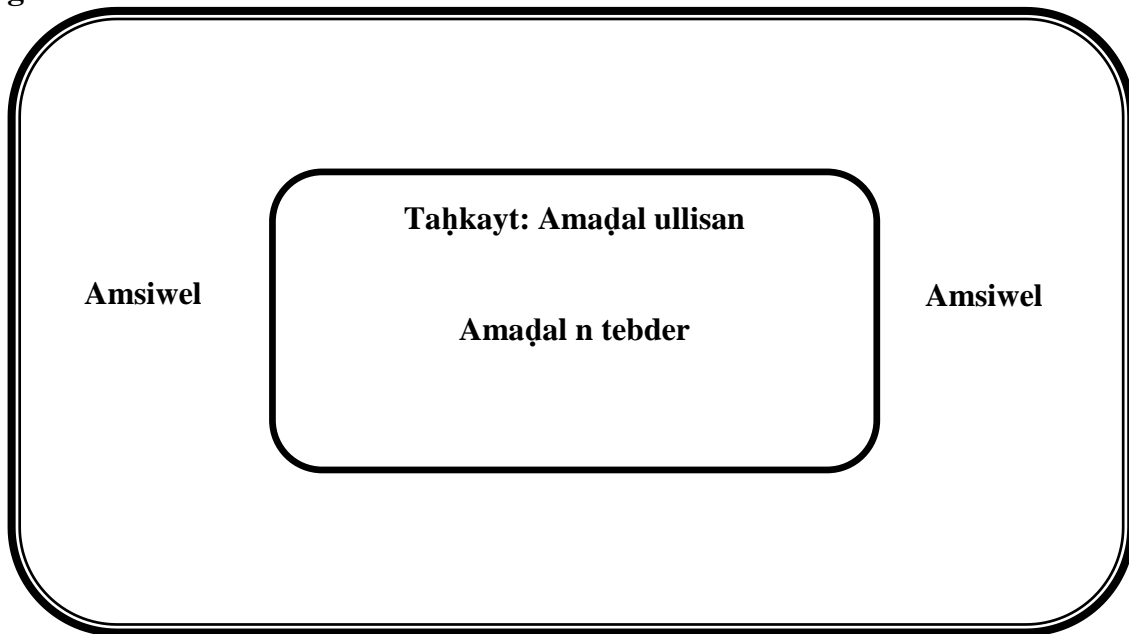
¹Reuter. Y., *L'analyse du récit*, op.cit., p. 38. « *Le temps construit par le récit peut s'analyser au moyen de quelques axes fondamentaux.* ».

² Idem, p. 39.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Azenziy (4) : Iferdisen igejdanen iyef yuddes wungal :

Ungal



Deg tiki tamatut, imazḗrayen wehhan-d sumata yer wazal n tsiwelt deg tesleḍt n uḍris aseklan, yas ulama ttemgirident tarrayin n unadi-nsen. Mi ara d-nemmeslay yef tfukkas n tsiwelt iyef yebna Y. Reuter inadiyen-is, ama deg udlis-is *L'analyse du récit*, ney deg *Introduction à l'analyse du roman*, ad naf timuḗliwin-is, yugem-itent-id s tuget yer G. Genette. Yeqqen aḗric n tsiwelt yer kra n yiferdisen igejdanen: Iskaren n tsiwelt/ Tayect tasiwlan/ Tamuḗli tasiwlan/ Tirma n tsiwelt/ Iswiren n tsiwelt/Akud n tsiwelt.

G. Genette. Deg tmuyli-ines i d-yessebgen deg yidlisen-is, yeqqen tasiwelt deg wullis yer yinaw, i yettuneḗsaben d lsas n tesleḍt n yal aḗris ullisan. Yes-s i ileḗḗu usugen. tifukkas-ines qqnent yer umeskar deg umaḍal ilaway, akken dayen iten-t-yesselḗaw umsawal deg umaḍal asugnan (daxel n uḍris)¹.

Inaw asiwlan, d aybalu n tezrawin n G. Genette, yessemres-it akken ad yezrew assay yellan gar wullis d teḗkayt, gar wullis d tsiwelt, gar teḗkayt d tsiwelt. D annar n unadi i yebḗa yef tlata n yiferdisen igejdanen: Tayect tasiwlan/ Iswiren n tsiwelt/ Akud.

¹ Genette. G., op.cit., pp. 71-72.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

II.1.1.2.1.4. Tayect tasiwlanit :

Tasiwelt teqqen yer win ara tt-id-yawin, yer Y. Reuter: « *Amsawal yettidir kan yer dixel n uḍris [...] d netta i d-yessawalen taḥkayt.* »¹. Tuddsa-ines deg wullis tebna yef kra n wawalen izḥayanen. S wudem amatu tettaḥra-d yef usteqsi n wanwa i d-yessawalen inedruyen deg wullis (Amsawal) ? :

Di tazwara, G. Genette yuḡal yer unamek aqbur n wullis (ullis yer wudem amezwaru, d wullis yer wudem wis tlata), yessegza-d dakken amgired ur yeqqinen ara kan yer snat n talyiwin: nekk, netta, maca yeqqen yer kra n tagnatin tisiwlanin (anaggal ad d-yessiwel taḥkayt s useqdec n yiwudam)².

Ihi, deg tesleḍt n umsawal ur nettuyal ara yer yemyagen i d-yusan yer wudem amezwaru, ney yer wudem wis tlata, maca ad nettuyal yer tagnit n tsiwelt, yer tmagit n uwadem-nni amsawal : ma d netta i d-yessawalen inedruyen n teḥkayt ? Ma yekki d awadem yer dixel ? Ma yettales-d ayen i t-yerzan kan, ney ula d ayen i yerzan wiyid ? Tiririt yef yisteqsiyen-a d ayen yesleḍ G. Genette yef sin wudmawen :

- *Amsawal azyaray (narrateur hétérodiégitique): ulac-it deg teḥkayt i d-yessawal, (yessemras udem wis kraḍ)*
- *Amsawal awadem (narrateur homodiégitique):*

Yekki d awadem dixel n teḥkayt i d-yessawal, yezmer ad d-yass yef sin wudmawen :

-Amsawal d awadem agejdan, d aṣaḍ (ad yessemres udem amezwaru, d wis kraḍ).

Maca, tigensest talqayant n umsawal tettban-d mi ara d-yessawal ayen yeḍran yid-s deg tudert-ines.

-Amsawal yesea tawuri tanaddayt: d asnay ney d inigi. Ad d-yessawal tigawin ideg ur yekki ara (ḍrant sdat-s)³.

¹ Reuter. Y., *L'analyse du récit*, op.cit., p. 12. « [...] le narrateur n'existe que dans et par le texte [...] raconte l'histoire. »

² Genette. G., op.cit., p. 252.

³ Op.cit., pp. 254-255. « [...] L'un à narrateur absent de l'histoire qu'il raconte, l'autre à narrateur présent comme personnage dans l'histoire ou'il raconte. Je nomme le premier type pour des raisons évidentes, hétérodiégétique, et le second homodiégétique [...] il faudra distinguer à l'intérieur du type homodiégétique deux variétés : l'une où le narrateur est le héros de son récit, et l'autre où il ne joue qu'un rôle secondaire, qui se trouve être, pour ainsi dire toujours, un rôle d'observateur et de témoin. »

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Imaḥṣayen, ama send ney seld tizri n G. Genette, ur mgaraden ara deg tmuyli, belli amsawal deg teḥkayt, yezmer ad d-iban yeḥ sin n wudmawen igejdanen: Azyaray / Awadem.

- **Amsawal azyaray (narrateur hétérodiégétique) :**

Deg-s amsawal yessawal-d taḥkayt ideg ur yelli ara d awadem, maca yeḥra akk ayen i as-d-yezzin (tigawin, inedruyen, iwudam...) Ma nessewzel-d inumak igejdanen i d-yettwasuqlen yeḥ teqbaylit yeḥ uwadem azyaray, ad d-nebder ayen i d-yewwi Salhi. M. A, deg usegzawal-is : « *D amsawal i d-iḥekkun taḥkayt ideg ur yelli ara d awadem. Şşenf-a n umsawal iḥer akk ayen yellan deg teḥkayt ; ayen yessen d wayen yeḥra yugar ayen ssnen d wayen ḥran yiwudam yettekin deg taḥkayt i d-iḥekku. Mi ara yili şşenf-a n umsawal, yettili aḥas usexdem n wudem wis kraḥ asuf (amatar udmawan « y » ney « t » deg yimyagen, ney dayen udem wis kraḥ n usget, amatar udmawan « n » d « nt », akken dayen i ḥtuquten yimqimen ilellyen : netta (t), nutni (t), tin yernan yeḥ-s, amsawal yettban-d d netta i d akerwa (patron) n teḥkayt, yeḥ akken ulac-it deg taḥkayt, lmeena-s d netta i d-yekkan nnig n yiferdisen n taḥkayt. »¹.*

- **Amsawal awadem (Narrateur homodiégétique) :**

Deg-s amsawal itekki dixel n teḥkayt yettban-d deg-s d awadem. Deg wayen i d-yewwi yeḥ uwadem-a M. A. Salhi: « *D amsawal i d-iḥekkun taḥkayt ideg netta s timmad-is yettekin d awadem gar yiwudam-nniḍen. Yessen ayen i ssnen akk yiwudam-nniḍen, mačči am umsawal aniri. Yerna ma yella umsawal itekki deg tigawt yezmer ad yeḥeu aḥas n wudmawen : Amsawal d asaḥ n taḥkayt s wudem amenzu“Nekk”, amsawal d inigi, d awadem asnay (secondaire), s wudem n usget “Nekkni”, yezmer ad d-iban dayen s wudem wis kraḥ “netta”, yettmeslay-d yeḥ yiman-is lmeena-s s wudem-agi, yettban-d d netta i d ameskar n wayen i d-iḥekku. »².*

Ilmend n tbadutin i d-nwala, amsawal deg uḥris asekla ullisan, yeḥea azal meqqren, akken tbeddilent teginatin iyess-d-yettban, i yettemgirid uzayar i yettaḥaf yeḥ dixel n wullis.

¹ Salhi, M. A., op.cit., p. 33.

² Op.cit., p. 34.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Amsawal tbeddilent twuriwin-ines yer dixel n uḍris, ilmend n tsiwelt-ines d wayen i d-yessawal. Ma d ayen i yerzan amsiwel, iwulem deg tazwara imeyri ad yessemgired gar-as d yimeyri. Akken ad t-yezrew ilmend n tegnit-nni tasiwllant ideg yella.

- Amsiwel (Narrataire)/ Imeyri (Lecteur):

Imeyri, d amdan i yettidiren deg umaḍal-nney, tilin-ines teqqen yer “berra i uḍris” maca amsiwel yella kan “dixel n uḍris, d netta i isellen, ney i yeqqaren taḥkayt” Amsiwel deg tuget n tegnatin, yettban-d s kra n yizmulen isnalsanen (les signes linguistique), amedya (keč, kem...) i d-yessebganen tayessa-ines i win ara yeyren taḥkayt¹.

Ihi, s wakka ara nili nesbadu-d kra n tmiḍranin i yeqqnen yer uferdis n Tayect tasiwllant, talqayit-is s tesleḍt ad ten-nnaf deg yiḥricen ara d-yernun deg tezrewt. Ma d annaw wis-sin Iskaren n tsiwelt ad neereḍ ad d-nessegzi kra n tgejda iyef ibedd.

II.1.1.2.1.5. Iskaren n tsiwelt :

Deg-s tettili-d tesleḍt n wannawen n yinaw i yessemras umsawal deg tsiwelt-ines, akked swansa i yettwali inedruyen . Yettarra-d yef tmukrist n teyzi n tsiwelt.

Tasleḍt n yiskaren n tsiwelt tettuyal yer tamawt n teyzi i yellan gar umsawal d teḥkayt. Teyzi-a tettaḡḡa ad nwali tifesniwin n yisallen n wullis. Ama aḍris-nni d ullis n yinedruyen (Ad d-yessawal ayen xeddmn yiwudam), ney d ullis n wawalen (ad d-yessawal ayen i as d-nnan d wayen ttxemmimen yiwudam). llan rebaa n wannawen n yinaw i d-yessegzayen teyzi n umsawal d uḍris-is: (Inaw asiwllan/ Inaw imseglet, s uyanib arusrid/ Inaw imseglet/ Inaw analsan.²

¹ Reuter. Y., *L'analyse du récit*, op.cit., p. 13. « Le lecteur, est l'être qui existe, en chair et en os, dans notre univers. Son existence se situe dans le « hors texte » et le narrataire n'existe que dans et par le texte, au travers de ses mots ou de ceux qui désignent, il est celui, qui dans le texte, écoute ou lit l'histoire. ».

²L. Guillemette et C. Lévesque., <http://www.signosemio.com/genette/narratologie.asp>.« L'étude du mode narratif implique l'observation de la distance entre le narrateur et l'histoire. La distance permet de connaître le degré de précision du récit et l'exactitude des informations véhiculées. Que le texte soit récit d'événements (on raconte ce que fait le personnage) ou récit de paroles (on raconte ce que dit ou pense le personnage), il y a quatre types de discours qui révèlent progressivement la distance du narrateur vis-à-vis le texte : Le discours narrativisé/ le discours transposé, style indirect/ Le discours transposé/ le discours rapporté.».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Ter tama n teyzi, ad d-nernu aferdis n tmuyli tasiwlan. *Yella umgired gar tayect d tmuyli tasiwlan, taneggarut-a tiymert n umuqqel tettili-d syur amsawal. Dayen iwumi i isemma G. Genette asmessi.*¹

Annawen n usmessi i d-yessegza G. Genette, ad ten-aff s tbadut d tesleḍt deg uḥric II n tezrewt.

II.1.1.2.1.6. Akud :

Akud d tamsalt i yellan umazal tesḥa azal meqren deg wugar n wannaren n tmusni, yebda d unadi fell-as si tama tafelsafit, akken ad yay abrid wessiḥen seg tazwara n yinadiyen n Platon (348-427 Av-Jc) alma d Aristote (322-384 Av-Jc), Si Kant (Emmanuel Kant 1724-1804) alma d Bergson (Henri Bergson 1859-1941), Si Hurssel (Edmund Hurssel 1859-1981) ar Henri Russell. Yeddem wakud udem imsulles, imi ur msefhamen ara yef lsa-is d wamek i d-yettili².

E. Benveniste deg tezrawin-ines tsnalsanin yebḍa akud yef sin n yiḥricen: « *Ilmend n umeyyez i nga gar sin n yeswiren n tinawt yemgaraden, nufa-d akud n teḥkayt d wakud n yinaw [...]* »³. Isnalsayen irusiyen d imenza i igan ameyyez gar sin n yiswiren-a n wakud, s tezrewt-nsen i unamek n (fable) d (Sujet) si tama n Tomaschovski. D ayen i zerren yef yinadiyen n T.Todorov imi ula d netta yefka-d kra n yinumak iyes-s nezmar ad nessiweḍ ad nmeyyez gar wakud n teḥkayt d yinaw: « *Afares aseklan yebḍa yef sin: Akken i yella d akud n teḥkayt i yella dayen d akud n yinaw. Deg unamek n wakud n teḥkayt, inedruyen qqnen yer kra n tilawt, iwudam sean timuyliwin i ikecmen deg umaḍal ilaway [...]* Maca deg wakud n yinaw: *yella umsawal i d-yessawalen tahkayt, akken dayen i yettili sdat-s yimeyri ara tt-*

¹ Idem. « *Une distinction s'impose entre la voix et la perspective narratives, cette dernière étant le point de vue adopté par le narrateur, ce que Genette appelle la focalisation.* ».

² عبد المالك مرتاض، في نظرية الرواية، بحث في تقنيات السرد، المجلس الوطني للثقافة والفنون والآداب، الكويت، 1998، صفحة 177. «الزمن مسألة كانت، وما زالت تثير الكثير من الاهتمام في مجالات معرفية عديدة، ابتدأ التفكير فيه من الزاوية الفلسفية ليأخذ بعد ذلك أبعاداً أوسع، بداية من أفلاطون (Platon 348 - 427 Av. Jc) إلى أرسطو طاليس (Aristote 384 - 322 Av. Jc) ومن كانت (Emmanuel Kant 1724 - 1804) إلى برجسون (Henri Bergson 1859-1941) ومن هيرسل (Edmund Hurssel 1859-1981) إلى ريسل (Henri Russell)، حيث أخذ مظهراً معقداً وملغزاً لا ينتهي الاتفاق حول ماهيته وطبيعته.»

³ Benveniste. E., *Problèmes de linguistique générale I*, Cérès, Tunis, 1995, p. 237. « *Les deux systemes manifestent deux plans d'énonciation différents, que nous distinguerons celui de l'histoire et celui du discours [...]* ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

yezren. »¹. Akken dayen i d-yenna : « *Akud n teḥkayt yezmer ad ḍrunt deg-s wugar n tigawin, maca deg yinaw ttasent-d msedfaren ta deffir tayed.* »².

Tazrewt n wakud yer G. Genette, tebḍa yef tlalta n yiḥricen, deg-s i d-yessegza assay gar wakud n teḥkayt, d wakud n yinaw asiwlan. Yes-s ara naweḍ yer lebni n yinedruyen deg teḥkayt d tsiwelt :

- Amyezwer akudan :

Tettuyal tezrewt n umyezwar ullisan yer umsezwar n tigawin deg yinaw asiwlan akked d umsedfar-nsent deg teḥkayt. Deg tegnit-a nettaf-d iman-nney sdat n tenmegla takudant gar teḥkayt d wullis, anda anaggal tikwal yettuḡal s wakud yer deffir akken ad d-imel ayen i yezgel ur t-id-yebdir ara, neḡ kra n yisallen iyef yeyfel; akken dayen i d-yessizwir kra n yinedruyen yef wid it-yezwaren. Ay-agi iwumi yefka G. Genette sin n yinumak : *Analepse s unamek n usegri n tigawt ieeddan yef tigawt tamirant. Prolepses : d asezwaw n kra send ḍerru-ines*³.

- Timirt :

Aferdis-a yeqqen yer tirurda n tsiwelt: ad yetteḡḡab deg-s umsawal neḡ ad yetteḡḡil deg usiweḍ n yinedruyen isiwlanen. Deg-s yezmer umsawal ad d-yessiwel ayen i yeḍran deg tudert n umdan sumata deg yiwet n tefyirt, neḡ ayen yeḍran deg yiwen n yiḍ yef meyya n yisebtar.

G.Genette yeqqen timirt yer uniyya n tsiwelt deg uḍris asiwlan. Dayen ara d-ibanen deg yixef wis-sin yef tlata n talyiwin: Asayes/ Tukkest/ Asgunfu.

¹Todorov. T., « Les catégories du récit littéraire », Communication N8°, Seuil, Paris, 1981, p. 132. « *L'œuvre littéraire a deux aspects : elle est en même temps une histoire et un discours. Elle est histoire, dans le sens qu'elle évoque une certaine réalité, des personnages qui, de ce point de vue, se confondent avec ceux de la vie réelle [...] Mais l'œuvre en même temps discours : il existe un narrateur qui relate l'histoire, et il y a en face de lui un lecteur qui la perçoit.* ».

² Idem, p. 145. « *Dans l'histoire, plusieurs événements peuvent se dérouler en même temps ; mais le discours doit obligatoirement les mettre à la suite l'un de l'autre.* ».

³Genette. G., *Discours du récit*, Seuil, Paris, 1983, p. 29 « *Prolepse : Prendre d'avance. Analepse : prendre après le coup.* ».

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

- *Asnalles* :

Asnalles asiwlan. « *D assay i yellan gar umḍan n wallus n yinedruyen deg teḥkayt d umḍan i d-yettueawad deg wullis.* »¹. G. Genette yezrew assayen-a yef tlata n wannawen n wullis: ullis asuf/ ullis allusan/ Ullis ameltu (récit éteratif).

Ihi, Akud yeqqen yer wassay i yezdin tasiwelt n teḥkayt: melmi i d-yessawel umsawal ilmend n tigawt-nni i d-yessawal? D wakud n wullis: amek i yessemres umeskar tarrayin n tsiwelt: Amyezwer n wakud/ timirt tasiwlan/ asnalles n yinedruyen. Annect-a akk yettaḡḡa amnadi ad yezrew tifukkas iyef yebna umyaru ullis-is. Akken dayen as d-tban tuḍḍa n uḍris ullisan asiwlan sumata.

Tagrayt:

Ma nemmuqqel yer uḍris ullisan s tmuyli n wungal, ad d-naf ayen akk i d-nenna, ney ayen i d-nesbadu yakan, yettban-d yef tewsit tungalant s tehri. Teḥzi-ines, d umcubbek n tsiwelt deg-s, yettaḡḡa-t ad d-iban s waṭas n tfaksutin d tulmisin, ama d tisiwlanin, ama d tid i yeqqnen yer tseddast n uḍris sumata.

J. Vincent si tama-s, yessegza-d s tarrayt tamugnawt azal n yal aferdis deg wungal: « *Tafekka n wungal: d tifukkas n wullis.* »², « *Ul n wungal: d tifukkas n teḥkayt.* »³. Nekkni si tama-nney ma neḍfer tibatutin-a, nezmer ad d-nini: *rruḥ n wungal: d tifukkas n tsiwelt*. Imi d nettat i yettakken tudert i yal aferdis deg uḍris aseklan, ama d iwudam, ama d adeg d wakud d wayen-nniḍen.

Tulmisin n wungal aqbayli ur mgaradent ara yef wungal agreylan : « [...] *d aḍris yezziḥfen, mačči am tullist. Tin yer-s ttuqten deg-s yiwudam, yerna tasiwelt-ines, tecbek nnig n tin n tullist.* »⁴. Gar tulmisin tigejdanin i d-tgellu teḥzi n tewsit tungalant: asuget n yiwudam, abeddel n talliyin n wakud, amyekcem n teḥkayt deg tayed. Ay-agi sumata yettawi-d yid-s acbak n tsiwelt, yes-s yezmer unaggal ad d-yessebgen tizemmar-ines.

¹ L. Guillemette et C. Lévesque., <http://www.signosemio.com/genette/narratologie.asp> « [...] *c'est-à-dire la relation entre le nombre d'occurrences d'un événement dans l'histoire et le nombre de fois qu'il se trouve mentionné dans le récit.* ».

² Op.cit., p. 23.

³ Idem, p. 45.

⁴ Salhi. M. A., Op.cit., p. 73.

Ixef II : Tabadut n kra n tmiḍranin n tsensiwelt.

Nefren si tizri n G. Genette, ay-tili d amedya, akken ad nessiwed yes-s yer tesledt n kra n yifarsen iseklanan deg tsekla tamaziyt. S tmuyli tamazzagt yer ufaras ungalan unti aqbayli.

Tanaggalt taqbaylit ur temgarad ara yef yimeskaren wiyid, imi ula d nettat tbedd yef wugar n yiferdis n wullis, maca akken d-nenna yakan, yal yiwen ggacu tifaksutin i yessemras akken ad yebnu ullis-is, yef waya i d-nefren ungal n L. Koudache *Tamacahut taneggarut*, d wungal N. Maouchi *Gugmen yinzizen* akken ad ilin d annar n tezrewt-nney, deg-sen ara nerr tamuyli s telqayt yer tfukkas n tsiwelt d wamek tbeddilent seg wungal yer wayed.

Uqbel ad nekcem deg tesledt n tudssa n tsiwelt, nefren ad d-nessezwer s yixef ara ijemeen kra n tfukkas iyef bnan wungalen ara nesled, iswi-nney s waya, ad nessiwed yer kra n yisallen i yeqqnen yer tudssa n uḍris (ullis): inedruyen d tigawin, iwudam, adeg, akud. Akken dayen i yettuneḥsab d tazwert ara iwelhen imeyri ad yegzu ammud ara nesled.

Ixef III :

**Tifukkas n tudsa n wungalen: *Tamacahut
taneggarut n L. Koudache, d Gugmen
yinzizen n N. Maouchi.***

Tazwert :

Yal ađris ungalan yebna Ƴef tfaksutin ara yedduklen akken ad yemmed unamek, d tigawin d yinedruyen. Ungal unti aqbayli ur yemgarad ara Ƴef wungalen wiyid deg waya, ula d netta yebna Ƴef kra n yiferdisen i d-yessawađen ullis d teđkayt yellan deg-s.

Deg yixef-a, ad d-nefk tamuƳli tamatut Ƴef tudssa n wullis deg wungalen *Tamacahut taneggarut n L. koudache, d Gugmen yinzizen n N. Maouchi.* D tasleđt i yiferdisen i smersent tnaggalin, akken ad d-ssiwđent ullisen-nsent.

Yal ullis yebna Ƴef yinedruyen, tarrayt n tudssa-nsen d wamek ttemseđfaren d tamsalt i yesselđaw umsawal Ƴer daxel n teđkayt, akken i yezmer ad d-yessiweđ tigawin amek mseđfarent, i yezmer ad yessezwar neƳ ad yessegri tigawt Ƴef tayed, dayen i yettarran inedruyen ad myekcamen.

Tasleđt n tigawin tetteawan amnadi ad yegzu tudssa n wullis, seg-s yezmer ad izar tikli n tgezmin d taddisin deg yal tađkayt. D tarrayt ara neđfar akken ad nessiweđ Ƴer tfukkas n tudssa n wungalen untiyen i d-nefren i tesleđt.

III.1. Tađkayt deg wungal unti aqbayli: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N. Maouchi* :

Ma nuƳal Ƴer lebni n unagmay Y. Reuter i yiferdisen n teđkayt ad ten-af uddsen Ƴef tlata n yiđricen: *tigawin, taddist, tagzemt.* Ad d-nezwir di tesleđt n tigawin, acku d nutenti ara aƳ-yemlen, amek tebna taddist d tegzemt.

III.1.1. Tigawin deg wungalen : *Tamacahut taneggarut d Gugmen yinzizen* :

Tasleđt n tikli n yinedruyen deg wullis, tessawađ amnadi Ƴer tyessa n teđkayt, d wassayen i yezdin tigawt d tayed, yettili-d waya deg uđric ađrayan Ƴef tlata n talyiwin¹:

- *Assayen n tmezla (les relations logiques)*: Ad tebdu tigawt (A) d nettat ara yilin d sebba n tlalit n tigawt (B).

¹Reuter. Y., *L'analyse du r cit*, Armand Colin, Paris, 2005, p. 21.

Ixef III : Tifukkas n tuddsa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

- **Assayen s umseɗfer (les relations chronologiques):** Ad tebdu tigawt (A) syin akin ad d-ternu deffir-s tigawt (B).

- **Assayen n umyellel (les relations hiérarchiques):** yezmer ad tili tigawt (A) tesɛa azal yef tigawt (B), akken dayen i yezmer ur yettili ara kra n umseɗfar ney kra n tsuddest gar-asent.

Ad nsenned tasleɗt-nney yer tezri n Y. Reuter, akken ad nezrew tigawin d wassayen itent-yezdin deg wungalen: *Tamacahut taneggarut d Gugmen yinzizen.*

Akken ad d-nessegzi tikli n tigawin deg wungal *Tamacahut taneggarut*, nefren ad nessemres talya n tfelwit, ad d-nekkes deg-s tigawin tigejdanin iyef yuddes wullis sumata, syin akkin ad asent-neg tasleɗt ilmend n wassayen itent-yezdin:

Tafelwit (3): Tigawin iyef tuddes teḥkayt deg wungal *Tamacahut taneggarut* :

Amɗan n tigawt	Tigawt
1	Mlalen-d yimusnanwen d yimnuda deg usarag ideg rran tajmilt i sin n yimyura imeqranen n tsekla tamaziyt, Yidir N At Talsa, d Cabḥa N At Banen.
2	Cabḥa tuyal s cfawat-is yer deffir, yer tallit ideg tella deg uɛebbuɗ n yemma-s, Akken ad d-tesseɗfel aktayen-is qerriḥen.
3	Lqibla n taddart Nna Zaɛzi, tewhem si Xelluḡa i yebdan di ddeɛwa n ccar i yelli-s uqbel ad twali tafat.
4	Xelluḡa teqhar Cabḥa s tyita, dayen itt-yeḡḡan ad tesseɗsay iman-is yef sebba iyess-s ur tt-teḥmil yemma-s.
5	Cabḥa tewwi-d awal yef twacut-is n At Banen, d wamek msebɗan am yibawen yef lluh.
6	Jeddi-s n Cabḥa yejwej d yelli-s n ɛemmi-s Cabḥa Nat Banen, i yesɛeddan tislit-is Xelluḡa di tsegnit.
7	Baba-s d yemma-s n Cabḥa mzawaḡen d tamara, imi yemma-s tebya Lḥusin, baba-s yebya Taseedit.
8	Aktay agejdan i izedyen allay n Cabḥa yef baba-s, asmi it-id-tessufey yemma-s Seg uxxam, tessenzeh-d deg-s lḡiran.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

9	Gma-s n Cabħa, Muħend, ur tezri latar-is. Ma d Malika weltma-s, terwel d umeεcuq-is ass n lħenni-ines. Tegra-d kan nettat d Ṭawes deg uxxam.
10	Cabħa tenneħcam deg yemma-s tamesbaṭlit, i iħemlen ibagaren. Teṭṭes almi ineṣṣef wass, tṣub yer tala, tebda amennuy d Nna Yamina. Mi i tenteq fell-as, acuyer teħreq nnuba, teččur udem-is d tisuusaf, tesseyḍel-itt yer lqaea, yiwet a Rebbi ur tekcim gar-asent.
11	Xelluħa tgar yelli-s Cabħa gar yidaṛren-is, tegzer-as udem-is, tessexnunes-itt di lqaea, tcel-d fell-as tuckerda n uksum si teccuyt.
12	Tbed Ṭawes tettnezzih, tferru tuymas-is. Terna-as yemma-s abuddu d usiεez. Ma d Cabħa, izerman ssawalen, terna tiyrit d timeṭṭi yrf wayen ur texdim.
13	Lħiran d Cabħa ttemplilin deg uxxam n Nna Feṛruħa, akken asen d-tessiwel timucuha.
14	Nna Feṛruħa gar yemjuhad i d-imeneen si lħirra mgal Fṛansa, texṣar akk iqriben-is gar-asen argaz-is εabd Lekrim i tħemmel akk taddart.
15	Timucuha n Nna Feṛruħa ttwanasent Cabħa, tettbeddil degs-sent tugniwind yiwudam imaynuten, akken ad d-snulfu timucuha tijdidin.
16	Akeččum n Cabħa d Ṭawes s ayerbaz.
17	Abrid yer uyerbaz iḍul, yef waya i teedda Ṭawes d Xelluħa yer ssuq, mbuddent s lerbaħ. Ma d Cabħa tettabaε kan deffir am tmeybunt.
18	Cabħa tufa-d amek ara tesεeddi lwaqt-is, ur tettfaq ara i ccaṛ. Tefka tesriħ i wallay-is s uxayel.
19	Mi tettraju Cabħa yemma-s d weltma-s, temlal d yiwen n umetraw di ssuq, yessegza-as-d annawen n yimetrawen i yellan di tudert.
20	Ass amenzu n Ṭawes d Cabħa deg uyerbaz amenzu.
21	Aglam n Cabħa i uselmad-is Lħafiḍ At Sari i iħemlen aṣas aεebbuḍ-is.
22	Cabħa tufrar-d akk gar tezyiwin-is deg uyerbaz, zgan yiselmaden-is tcekkiren-tt.
23	Ccix Lħafiḍ yewwet Ṭawes, segmi ur teħric, ur tetthadar izmamen-is.
24	Xelluħa tberra di ccix Lħafiḍ, tesqizzib-as akken ad ieiwen yelli-s Ṭawes.
25	Iselmaden xedmen anejmue deg useggas wis rebea n Cabħa, akken ad tt-ssalin Seg uswir, srid yer useggas wis setta. Ma d Ṭawes ad teiwed i useggas.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

26	Xelluğa, tessenteε iqraben n yessi-s di snat, teggul war εawdent i uyerbaz. Texsi asirem n Cabħa, yebyan ad d-teffey d taselmadt.
27	Cabħa tuyal d tameksawt n lmal deg uyeggad-nsen <i>Ifri n teryel</i> , din i temlal d tmeddakel-is n uyerbaz Dawiya.
28	Đawiya tessawel-as-d i Cabħa yef sebba itt-id-yewwin yer lemƣam-nni i d-yellan yer tama n uyeggad-nsen.
29	Cabħa tƣuεes tagnit, tedda d temdakelt-is yer lemƣam n Sliman bu tεekƣazt, i tikkelt tamenzut ara teefes, teħđar i lweeda n Na Zayna.
30	Đawiya temsefham d Cabħa dakken, as d-yettawi baba-s idlisen, as-ten-yettağġa deg lemƣam, akken ad teqqar seg-sen Cabħa, acku s axxam war tt-id-tsaħ ara tyuri (d wagi id lferħ ameqqran n Cabħa).
31	Cabħa tečča tiyitwin yeħman syur yemma-s, imi tεețtel di tuyalin s axxam.
32	Xelluğa txebbar Cabħa belli tefka-tt i Lεerbi bu umendayer, ad tezweğ lğemea i d -iteddun.
33	Gar yiđ d wass Cabħa tufa-d iman-is deg uxxam-nniđen (axxam n urgaz-is).
34	Lεerbi bu umendayer yeffka lweed i Cabħa, ur yettili kra gar-asen, wa d-ilin am watmaten.
35	Nna Rbiħa tettraju si Cabħa as d-tesεu aqciε, ara irefdem isem n twacult.
36	Lεerbi bu mendayer, yegzem-itt di řray ad iruħ war tuyalin, ibeqqa slam i yemma -s d tmețtut-is, yeđleb seg-sent smaħ.
37	Tuyal-d Cabħa yer uxxam n baba-s, teqqel yer lmal-is (tameksawt).
38	Temmekta-d Cabħa ayen mwaεadent nettat d tmeddakelt-is Dawiya, yef waya tessefqed yer lemƣam n ccix Sliman bu tεekƣazt.
39	Cabħa tufa tizmamin, imruyen d tebratin i as-d-teğġa Dawiya dixel n tεekƣart di lemƣam.
40	Akken d-teqqel Cabħa si lexla, tesla seg yimi n yemma-s belli azekka-nni ad teddu d tislit.
41	Na Ĥlima tufa tibratin n Dawiya deg yiciwi n Cabħa mi is-teccucuf, imi tessetħa ad tt-id-afen wexxam-is d tamerkut, yerna nettat tenwa d tibratin n yirgazen iwumi tekkar.

Ixef III : Tifukkas n tudssa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

42	Yiwen seg twacult n At Banen ur yeddi d Cabħa tameybunt d taqeffaft, truħ ala nettat d Rebbi.
43	Zzetwa tendah, urar yeħma. Qublen-d Cabħa s lferħ deg uxxam-is.
44	Akken i d-tekkar sbaħ, tufa-d amyar d tizya n jeddi-s yettes sdat-s. Tesseqsa d Anwa-t, yerra-as belli d argaz-is: Saaid At Riħa.
45	Cabħa terwa imetħi d ulummu deg zhar-is, seg Leerbi bu mendayer yer tizya n jeddi-s.
46	Nna Sekkura d takna tameqqrant n Cabħa, segmi itt-tyad, tesfed-as imetħi, tesken -as akk axxam, d takniwin-ines tiyid.
47	Nna Sekkura tqennee Cabħa, ur tettmuqqul ara yer deffir, acku dayen kan i as-d-iħud lmektub-is.
48	Tawacult n Lħağ Saaid, terfed iman-is s tnezzut (Imal, taħut, akal, ixxamen...) tuyal tettwassen s waħas.
49	Lħağ Saaid yessewsae tawacult-is nnig tilisa, seg takniwin, d dderya-s, yer dderya n warra-is, yejmee setta n tlawin d timengurin d tiwħidin, d Nna Saadiya s tlata n warraw-is.
50	Gar tzuri d lecyal n zik, tilawin deg lberj n Lħağ Saaid war ssinent dacu id Asgunfu, yal agraw dacu n twuri i yettef.
51	Nna Sekkura tezga tettdafae yef Cabħa tameybunt deg uxxam n tismen d umennuy i yezgan gar takniwin d tnuħin.
52	Cabħa tettarra iman-is tuħen di yal tikkelt ideg ara d-tawed nnuba-s ad yettes wergaz-is yid-s.
53	Nna Sekkura tedda di lleeb n Cabħa, tenna-as i wergaz-is belli ilaq as d-arun lħerz, imi yal ass tehlek.
54	Leid ameqqran yewwed-d, tilawin akk wħnten-t-id yimawlan-nsent, ala Cabħa tameybunt.
55	Ulac dacu ur tsmareg Nna Ğamila d teslit-is yef Cabħa d aeayar, yerna deg wass n leewacar, ala Nna Sekkura itt-iselken, tessusem-iten-t.
56	Zrin waguren, yebda lhul deg uxxam n Lħağ Saaid, bedden-d yiserdasen yef Tewwurt n wexxam, ttnadin yef lħağ.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

57	Tabrat is d-yeḡra Meḡyan i jeddi-s Saëid, tesgugem-it. Yezleg irkelli, yeëuggen di dqıqa, yugad ttaḡ.
58	Lberj n lḡaḡ Saëid di tuqqna n tiḡ yexla, tilawin rewlent yer yimawlan-nsen-t, irgazen ffyen yer umennuy (tekkar gar yiderma).
59	Nna Sekkura tuggad yeḡ Cabḡa, tewwi-tt yer lehl-is. Ma d nettat tuyal tkemmel ussan-is d Lḡaḡ yesselqafen deg wussan.
60	Nna Ḥlima tgar tamawt i Cabḡa belli s tadist i tella, d win id lfarḡ amenzu di tudert n Cabḡa.
61	Cabḡa si lferḡ itt-yetḡfen, tebda aheggi i llufan-is ara d-ilalen.
62	Tesea-d Cabḡa taqcıct tsemma-as Cabḡa, maca ur tessawed ara ad tidir.
63	Cabḡa teqqel am lweḡc ikelben, teffey tettnadi yeḡ yelli-s yemmuten.
64	Tisselbi tdeqqar iman-is yeḡ teswiët n layas i yetḡfen Cabḡa, tlaqaben-tt Cebbuh, ttealajen-tt yigerdan anda tedda.
65	Akken ad tessensar Cabḡa seg warrac imecḡaḡ itt-yettealajen, terwel yer uxxam n Dda Lḡusin.
66	Dda Lḡusin yeered amek as ikellex i Cabḡa tameslubt, ad tt-yetteḡ ad tettes yer-s. Seg-mi yedda lebyi i lebyi-s, Cabḡa tegzer-it terna tessaffeg-as-d tiḡ-is.
67	Xelluḡa tebda yelli-s s uekkaz n tḡemmant, imi tewwed yer Dda Lḡusin, win i as -yesserwan lerbah d leezza.
68	Dda Lḡusin war yebri i taluft, yecetka yeḡ Cabḡa. Kra kan n wussan usan-d wwin-tt.
69	Tugdi tezdey ul n Cabḡa mi tewwed yer sbitar, zzin-as xemsa n yefremliyen.
70	Gar layas d lxuf d facal gmi is-wten tisegnit i Cabḡa, tekcem amaḡal n tirga d uxayel.
71	AmejJay n tnefsit Raḡzi, yewhem seg wawalen i d-tettserriḡ Cabḡa, yezmer ad yeččar yes-sen idlisen i as-yenna i tefremlit.
72	Ifremliyen bedden-as amkan i Cabḡa, rnan aeekki d uqejjem fell-as.
73	Cabḡa tewhem seg tmeslab i tufa di tzeqqa-nni, ala Tajeḡḡigt i yestrehben yes-s, tedmen-itt ur tt-yuy kra yer tmeslab-nni itt-yesxelen.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

74	Tajeġġigt tessuter di Cabħa as d-tessemħes, akken as d-tessiwel taħkayt n tissetbi-s.
75	Tajeġġigt tessawlas-d akk tiħkayin n tmeslab i yellan deg tzeqqa-nni n sbiħar.
76	S yimeħħawen teyleb teħsa i beqqant slam tmeslab i Tjeġġigt, ma d Cabħa tserreh -as i ucewwiq iyef ur tebni.
77	Imejjayen d yifremliyen ttemceħħawen yer texxamt n Cabħa akken ad slen i yisefra -s d yicewwiqen-is.
78	Tuħal Cabħa d taħbiht n kra n win yellan di sbiħar, tettweħħi timeslab ad idirent akken byant, war kukru, war zrubat.
79	Kkfan wussan n Cabħa deg sbiħar n yimeslab, tezwat sdat n Sliman, mmi-s n Lħusin ad tt-yerr s axxam.
80	Temlal Xelluħa yelli-s Cabħa deg uħanu, ħas akken aħal-aya war tt-tezri, terna tesserwel fell-as izri-s.
81	Cabħa tuki-d s umennuy n yemma-s d Tawes i as-yeffyen afus, tettendah-as yef ubrid n leħram i d-tewwi, maca Tawes am win i iheddrren i lħid.
82	Tawacult n Cabħa tuħal d awal yef yimi n medden (Tawes teffey i webrid, Xelluħa teġħa-tt tezmert, Cabħa d tameslubt)
83	Cabħa teddem-itt di rray, war teġħi i twenza-s ad teseeddi awal-is tikkelt-nniħen. Teddem tayemmust-is, teffey seg uxxam i lebda.
84	Cabħa tewwi abrid ucali gar leħwari, ixxamen, iderma, tiħaltin, leswaq tezzuzur isefra d yicewwiqen mebla ma thegga-ten.
85	Gar tuddar iyef tcula Cabħa, ibed yiwen n umyar sdat n ugraw isuy-asen belli Cabħa tesħa lberhan.
86	Tbeddel ddunnit yef Cabħa, uħalen ssawalen-as Tucbiħt, ħemmlen-tt akk medden, tħellilen deg-s ad teddu s ixxamen-nħen.
87	Cabħa tesseyzef tikli-s yer yiwet n taddart war tessin, wa yesterħeb yes-s, wa yeqqar-as kan d tameslubt. Din i temlal tameddakelt-is n sbiħar Tajeġġigt.
88	Teddukel Cabħa d tzeġġigt yer taddart n Warisem, warħin tesli yes-s, tetħafar-itt Kan deffir almi wħent leerc n wid ur nuksan.

Ixef III : Tifukkas n tudssa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

89	Acewwiq i d-tewwi Cabħa deg tmeqbart i yeğġan wid ur nuksan as d-zzin d ameqyas akken ad ten t-issin.
90	Imeslab sseqsayen Cabħa anwa aýerbaz ideg telmed tamedyazt, nettat s tewzel terra-asen belli d aýerbaz n tudert.
91	Imeslab n læerc n wid ur nuksan ferħen mi walan Nna Hġila, snen-tt akk ala Cabħa, yas ulama nettat tesla yes-s d yicewwiqen-is yettruħun si taddart yer tayed.
92	Tuqtent temlilийin almi i d-teffey yiwet n terbaet iwumi tsemma Tarbaet n wid ur nuksan (Dda Slian, Nna Hmama, Yidir, Tajeğġigt, Cabħa, Nna Hġila)
93	Cabħa tefraħ ugar, imi awal yiżzaf yef tmussni, dya Yidir yeqsed ad yesselmed wid yebyan tayri.
94	Cabħa ur tumin ara ad yali wass, ad twali Yidir, wa d-telmed yer uselmad-is ajdid.
95	Timsirin n Yidir yebda-tent s uselmed n yisekkilen n tfinay d tlatinit.
96	Yidir iwala Cabħa tezwar, yerna teqqwa cfawa-ines, yettawi-as-d idlisen d tezmamin, teqqar.
97	Cabħa tedda d Yidir s axxam-n sen ad d-tawi idlisen-nniġen.
98	Nna Hġila tuzzel s lfarħ yer Cabħa, imi d tikkelt tamenzut ara d-yawi mmi-s taqcict s axxam. Tennawel-asen seksu s wuftiyen.
99	Yidir yewwi Cabħa yer tiyilt n At lxir, yeħka-as yef taddart-n sen amek tebda. Gmi myuttafen ifassen uyalen d awal yef yimi n medden, am wakken imeslab ur sein ara azref i tayri.
100	Yidir d Cabħa seuzgen i kra n win yemmuqlen yer-sen, susmen, ttaḍsan.
101	Nna Hġila teħka-as-d taqsiḍt n mmi-s i Cabħa.
102	Yidir yewwi Cabħa yer temkerḍit-is, ideg tedhec, tewhem seg umḍan n yidlisen i tewwi tzeqqa-nni.
103	Cabħa teddar deg uxxam n Yidir, tezdi-ten tayri yemgaraden yef tayri n wiyiḍ.
104	Tzad tiselbi yef Yidir (yettruż leqcuc, yekkat leibad...) s nnig wul i d-tessekcem Nna Hġila yer sbitar n yimeslab.
105	Nna Hġila werġin teyfil yef læerc n wid ur nuksan, almi d asmi teyli s ibeddi sdat-sen yef uzekka d ajdid, tewweḍ leəfu Rabbi.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

106	Cabħa d tjeġġigt dukklent as mlent lexbař i Yidir, ziy atan netta yufa-tt wul-is, yenna-asent-d, uqbel as mlent.
107	Dduřt-nniċen tuyal Cabħa d Tjeġġigt ad d-zuřent Yidir, ufant-tt yexdem tamrart i yiman-is yer teġra n kilitus, yemmut.
108	Cabħa terfed leeyad yef kra n win yellan di ljanaza stuqquten awal d ucekkar n Yidir, tenna-asen win yebyan ad yerr tajmilt i Yidir ad iyer ayen yura.
109	Cabħa terra cfawat-is yer deffir, akken ad d-temmekti timliliyin-is nettat d Yidir.
110	Tefka læhd Cabħa i Yidir uqbel ad refden asenduq-is belli ad tkemmel abrid i yenġer i tmussni...wa d-yidir Yidir lebda.
111	Imdanen war qbilen ad ħedrent tmeslab tańđelt, maca Tajeġġigt ur asen-tessusem ara. Qqiment din almi rran timedlin fell-as
112	S wul yezzan i tessaweċ teyra Cabħa tibratin i d-yeġġa Yidir deg sbiřar.
113	Timliliyin n usarag d tajmilt i Cabħa Nat Banen d Yidir n At Talsa, fkan awal n tazwara i Kahina tilelli i iqedcen yef yidlisen n Cabħa.
114	Kahina Tilelli teħka-d amek tessaweċ tessenteq-d Cabħa i yeggugmen seg-mi yemmut Yidir.
115	Cabħa tumen Kahina Tilelli yef waya i as-d-tmud akk tizmamin-is d yisefra-s.
116	Wid yesnen Cabħa xeleen akk mi id-tenteq, acku aċal n lesnin yer deffir nutni d aħellel deg-s, ad slen kra n ucewwiq-is, ney kra seg yisefra-s tegguma.
117	Tuyal Cabħa yer tigugemt-is, d abrid i tefren akken ur d-teqqar ara ayen akken walan wid yeteqlen.
118	Remđan At Unadi deg usarag-is, yeereċ ad iqennee immuda belli d lmuħal tameslubt yecban Cabħa, ad taru akk ungalen d wayen i d-tezzuzer Kahina Tilelli, acku d ayen i yura Yidir amusnaw, i terra Cabħa Nat Banen yef yisem-is.
119	Yebda uskasi (isteqsiyen d tririyen) deg usarag yef tira n Cabħa d Yidir.
120	Yekfa usarag d tajmilt i yemnuda d yimusnawen, farqen arazen i wid i d-yufraren deg temzizelt n tsekla.
121	Yuyal-d wawal i Cabħa, tuyal-as-d tiselbi-s, yuyal-as-d leeqel-is.

Tef wakken i d-nwala taħkayt n wungal *Tamacahut taneggarut*, tebna yef 121 n tigawin tigejdanin, akken i ttemgirident deg wakud d wadeg, i ttemgirident ula deg wassay itent-yezdin.

Assayen i yezdin tigawin n teħkayt deg wungal *Tamacahut taneggarut* yettemgirid seg tigawt yer tayed :

Tigawt 1 d tigawt 2 yezdi-tent wassay n umyellel, acku ur d-telli ara kra n tsuddest ney n umseɗfar gar-asant. Tigawt 1 tella-d d asarag, d timlilit i d-yellan d tajmilt i yimusnawen. Ma d tigawt 2 d tasiwelt n Cabħa i tudert-ines si temzi.

D assay n tmezla i yezdin tigawt 2 d 3, acku deg tigawt 2 tella temsawalt tħekku-d yef tallit ideg tella deg usebbuɗ n yemma-s, ma d tigawt 3 tewwi-d yef wamek i d-tlul.

Assay i yezdin tigawt 3 d tigawt 4 d amsedfar, imi Cabħa tettmeslay-d yef temzi-ines talegğamt is-tessekrah yemma-s.

Gar tigawt 4 d tigawt 5 iban-d wassay n umyellel, acku Cabħa teffey-d seg tsiwelt n tudert-is n temzi, tezzi yer usissen n twacult n At Banen. Ur d-yelli ara kra n umseɗfar gar tigawin.

Tigawin 6-7-8-9 yezdi-tent wassay n umseɗfar, imi yal awadem deg twacult n Cabħa s teqsıɗt yeɗran yid-s. Maca tigawin ttemseɗfarent, acku yef twacult-is akk i d-tħekku Cabħa.

Ur d-yelli ara kra n umseɗfar gar tigawt 9 d tigawt 10. Deg tigawt 9 Cabħa tessawal-d yef twacult-is yemsebɗan, ma deg tigawt 10, tessawal-d yef lbaɗel tesɛdda fell-as yemma-s, yef waya ihi, assay i yezdin tigawin-a d amyellel.

Tigawin 10-11-12 yezdi-tent wassay n umseɗfar, ttawin-d yef lbaɗel d lmenkar i tesserwat Xelluğa deg yimdanen (amedya n Nna Yamina di tala).

Tigawt 12 tella-d d taggara n yixef 4, akken ad yebdu yixef 5 yef umraħ n tmucuha itt-yezdin d Nna Ferruğa. (ur mseɗfarent ara tigawin).

Assay n umseɗfar i yezdin tigawin 13-14-15, ttawint-d sumata yef tagnit n tmacahut, amek i d-ttemplilint twaculin d wamek smeħsisen i tmucuha n Nna Ferruğa.

Tigawt 15 d tigawt16 yezdi-tent wassay n umyellel, seg umraħ n tmacahut srid yer ukeččum s ayerbaz, ulac kra n tmezla ney n umseɗfar gar snat n tigawin-a.

Ixef III : Tifukkas n tuddsa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

Assay n umseɗfar i yezdin tigawin 16-17-18-19 acku, deg ubrid yer uyerbaz i eeddan-t yer ssuq. Deg tegnit n uraju n Cabħa i yemma-s d Ṭawes, tesseyzef azrar n tigawin s uxayel-ines, maca tigawin ta tetṭafar tayed.

Ur yelli ara umseɗfar gar tigawt 19 i d-yellan yef ubrid yer ssuq, d tigawt 20 ideg d-tettawi Cabħa yef wussan-is n uyerbaz. Gef waya ara d-nini, d assay n umyellel i yesdukklen snat n tigawin-a, i d-yusan di taggara n yixef wis 6 d tazwara n yixef wis 7.

Tigawt 20 alma d tigawt 26 yesdukkel-itent wassay n umseɗfar, llant-d akk yef wussan n uyerbaz, tigawt tetṭafar tayed.

Tigawt 26 d taneggarut deg yixef 7 deg wungal, ur tetṭafar ara srid tigawt 27 i d-yellan d tigawt tamenzut iyes-s yebda yixef 8, tewwi-d yef temlilit n Cabħa i tmeddakelt-is n temzi Dawiya.

Tigawt 27 alma d tigawt 36 zɗant am uzrar, yef waya ara d-nini yezdi-tent wassay n umseɗfar.

Assay n tmezla iban-d gar tigawin 36 d 37, amer maci d řwah n Leerbi bu Mendayer war tuyalin, tili Cabħa ur d-tettuyal ara s axxam n baba-s.

dduklent tigawin si 38 alma d 47, ta tetṭafar tayed, yef waya ara d-nini, myuqqanent s wassay n umseɗfar.

Tigawt 47 d tis 48, yella-d gar-asent wassay n umyellel, acku deg tigawt 47 d Nna Sekkura i yettweşşin Cabħa ad tamen s lmektub-is, ur tettmuqul ara yer deffir. Maca deg tigawt 48 d tazwara n yixef amaynut, anda Cabħa tetteglam-d s telqayt Iberj n Saëid At Riða d wamek ttidiren deg-s.

Assay n umseɗfar yezdi tigawin tis 48 alma d 59. Ineɗruyen myuqqanen, tigawt deffir tayed, akken ula d tigawin si 59 alma d 111, yas ulama msebɗan yixfawen, maca tigawin ttemyekmalent.

Tigawt 111 d 112 yezdi-tent wassay n umyellel, ur yelli ara kra n umseɗfar gar-asent, acku tigawt 111 d akemmel n Cabħa i tigawin i d-yedran di tudert-is, ma d tigawt 112 terza annar-nniɗen akk, d asarag, d tajmilt yef 9 tira n Cabħa d Yidir.

Ixef III : Tifukkas n tudssa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

Assay n umseɗfar i yezdin tigawt 112 alma d tigawt taneggarut deg teḥkayt 120, imi d amsɗfar i ttemseɗfaren yisaragen. D askasi, d tikci n warazen iwid yekkin deg temsizzelt n tmedyazt.

Seld tasleɗt n wassayen i nga yef 121 n tigawin tigejdanin iyef tbed teḥkayt n wungal *Tamacahut taneggarut*, iban-d wassay n umseɗfar atas n tikkal, acku tigawin i d-tessawal Cabḥa qqnent yer tudert-is, tesni-tent akken iwata, ta deffir tayed, akken ur tyeffel ara yef kra n tigawt tagejdant i as-yedran. Assay n umyellel dayen iban-d kra n tikkal, ladya di taggara n yixef, akken ad yebdu yixef amaynut, ur d-nettaf ara tigawin ttemseɗfaɛent, am wakken tettawi-ay temsawalt ad nidir tigawin-nniɛen, ur yeqqinen ara yer tid iyef d-tebda awal. Ma d assay n tmezla iban-d s lqella, imi yeyleb-it umseɗfar n tigawin, ta teqqen yer tayed, ta tettkemmil tayed.

Taseddast n tigawin d wassayen iten-yezdin deg wungal *Gugmen yinzizen*, ur nezmir ara ad d-nini s yiwet n tyuri amek mseɗfaɛent, yef waya ara nuyal yer usuffey n yal tigaw i yellan deg-s.

Lebni n tigawin yer daxel n uɗris ungalan d tufrint n unaggal, deg tesleɗt-a ad nessiweɗ yer tudssa n tnaggalt N. Maouchi i tigawin n wungal-ines.

Tafelwit (4) : Tigawin iyef tuddes teḥkayt n wungal *Gugmen yinzizen*:

Amɗan n tigawt	Tigawt
1	Amekti n Salas i wawalen i as-d-teḡḡa Dasin send tamettant-ines.
2	Timlilit tamenzut n Dasin d Slalas di tesdawit tezdey cfawa n Salas.
3	Salas s tgiɗart-is yuder yer taddart, akken ad iɛas asečču-nsen, imi d ass n ssuq, yerna d ussan n usgunfu-ines
4	Deg ubrid n Salas yer tmacint, yesla i usuyu n teqcict, teyli tmeddakelt-is di lqaea.
5	Tuki-d teqcict-nni yeɣlin gar yifassen n Salas, yeɛqel ššut-is d Dasin.
6	Salas yeɗleb uɗtun n Dasin akken ad yesseqsi fell-as ma teḥla, tefka-as-t tmeddakelt-is.

Ixef III : Tifukkas n tudssa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

7	Salas seld isawalen-is d Dasin, yehhulfa i tayri n wul-is, di yal dqiqa yettmenni ad tili yer yidisan-is.
8	Γilas yewhem deg ssuq n umeddakel-is Salas, yezga di yal dqiqa d awal yef Dasin, almi iħar ad kfun yimuras ad tt-yissin.
9	Salas yuƣal di cfawat-is yer wass amenzu ideg yessen Γilas deg ugraw anda qqaren deg tesdawit.
10	Γilas yettwassen s ukellex-ines i teqcicin
11	Segmi yettaħsa Γilas d Salas yef teqcict i d-ikecmen yer tneyrit amzun yer tmeƣra i d-tusa, yessufey-iten-id uselmad si tzeqqa.
12	Γilas d Salas tħfen amkan deg rbiε, serħen-as d aqessar yef teħdayin d yiselmaden n tallit-a.
13	Mi yekkfa lhem n leqraya, Γilas d Salas serħen-as d taguni, almi d lawan ara tšen medden, kkren-d, rran-tt i lwaed uqeħħar d ccna d teħsa akked d yemdukal-is n texxamt.
14	Salas yekker-d yef tħnac n uzal, yemsefham d Γilas ad dduklen ad xtiren amkan i yesean la connexion.
15	Salas ifaq s umeddakel-is yeħħur wul-is, yebƣa ad yesmireg.
16	Γilas yessuter di Salas as d-yefk tamezħuƣt, akken as d-yehku ayen i yeħran yid-s, almi i d-yeggra d bu teħdayin.
17	Yemma-s n Γilas temmut mi yesεa tesεa n yiseggasen.
18	Baba-s n Γilas iħettem fell-as uxeddim-is ad yali yer temdint, ma d yemma-s seg tismin ur teqbil ara tikti-a. Γef waya i yewwi akk tawacult-is.
19	Yemma-s n Γilas am leewayed-is truħ ad d-tawi mmi-s amectuħ seg uyerbaz, teħdar i rebrab mi nyan rebea n yiterrasen sdat n wallen-is.
20	Gar deewessu n lejdud, d wayen i as-yuran deg temdint, yemma-s n Γilas ur yezmir ara wallay-is i wayen twala, yebda-tt usxermet, tekcem annar n tisselbi.
21	Azal n sebea wagguren ttdiwin yemma-s n Γilas, almi i d-tufa weltma-s yiwet n tqerrabt i yessufuyen ucmyen-nni itt-izedyen.

Ixef III : Tifukkas n tudssa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

22	Yemma-s n Filas teddem ajenwi yer warraw-is, tkerres-asen ifassen d yidarrennsen, amer maci d leeqel itt-id-yuyalen deg dqiqa taneggarut, tili tenya-ten.
23	Wwin yemma-s n Filas yer tqerabt-nni akken ad d-tehlu, maca weltma-s tettuas lxiq-nni n wagus-is, ufan-tt yezzi yes-s umrar, yeffey rruh-is.
24	Neqlen yemma-s n Filas, gmi i yezzul fell-as ccix Mezyan, acku ccix n taddartnsen yeggumma, imi d tunyin i tenya iman-is.
25	Filas yedder mebla yemma-s, mebla lehnana n baba-s, yesserwa-as adrim, ma d asteqsi fell-as d lxiir kan.
26	Filas yessen anamek n tayri mi yekcem yer tesnawit, tlata n yiseggasen nutni akken, almi i d-yewwi Lbac, nettat texsar.
27	Yewweq-d wass ad yuqal Filas yer tesdawit, iyab lexbar n tmeddakelt-is, almi is-iceggee yiwet n teqcict, tuqal-as-d s tebrat deg ufus-is.
28	Filas send ad iyer tabrat-nni, yehsa belli dayen n diri. D tidet i d-yedran acku yefka-tt baba-s i mmi-s n eemmi-s Čamal. Yerna yehbes-itt-id si lakul.
29	Filas s lemyawla i yeena baba-s n teezizt-is, Dda Mestafa, yessuter seg-s ur yettak ara yelli-is i Čamal, acku ihemmel-itt.
30	Dda Mestafa yecceel yef Filas, iluqeb-it, iluqeb akk tasuta-agi i d-yekkren war lehya, imi d leib ameqqran yer-s ad as-yini hemmley, ney byiy yelli-k.
31	Iyebtan n twacult zzin-as i Filas, seg tufyiwin-is yer temdint akken ad yekkes lxiq, i d-yehfed abrid n tehdayin.
32	Salas yebhet seg wayen is-d-yules Filas, maca yeered amek ad icel kullec i ddunnit. Seg wassen i yuyalen d imeddukal, am yiduqan ufus.
33	Ahil n Salas yexreb, acku yuy tannumi, yal tlata d abrid s axxam, ad i eas aseču. Tikkelt-a yehwağ-it Filas s leejlan.
34	Yehka-as s tufya n leeqel ayen is-d-teqlab Tafrara. Maca yas akken yesea abrid n tehdayin, yerra-as srid yer tansa-ines n FCBK belli ur yeqbil ara ayen is-d-teqlab.
35	Salas yewwi tizlit i yesrun Filas, tesmekta-t-id s tin akken ihemmel.
36	Yefka lehd Filas i Salas ma iawed akk ad yelhu d yisem n teqcict, imi d lawan n uhezzeb d lawan n ubeddel.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

37	Salas gar ucedhi d tugdi n Dasin, tessawel-as-d ad mlilen, yeewaƣ amek ad yexdem i yiħulfan yeččuren ul-is.
38	Salas d Ğilas mcedhan, wa iħekku i wayeđ yef yimuras-ines.
39	yemlal Dasin d Salas seld imuras, mebla leeđil yesken-as-tt i umeddakel-is i yeryan ačhal-aya ad tt-yissin.
40	Salas yeeređ Dasin yer usečču i qerben tanezduyt tasdawant akken as d-yini yef yiħulfan-is.
41	Salas yuggad ad yexšar Dasin mi is d-yemla iħulfan-is, maca deg taggara, ula d nettat ur temgarad ara fell-as, tettraju kan tagnit-is.
42	Salas seg lferħ-is s leħmala n Dasin, ašas n leewayed i ibeddel, gar-aset tanekkra n sbaħ, akken ad isaef tamyart-is yer tesdawit.
43	Dasin tefka tiead i Salas ad mlilen akken as d-tessiwel kra n tyawsiwin yef tudert-is.
44	Salas yeggul-as i Dasin ma ibeddel fell-as, ayen tebyu teħku-as-t-id, imi dayen yezrin.
45	Jeddi-s n Dasin yenya tislit-is, sebba n temyart-is i yebyan ad tessay leafya deg uxxam, d taluft i d-yeslalen ttař, d yidammen gar twaculin.
46	Tawacult n teqcict, teggul ad terr ttař deg mmi-s n umyar amezyan (baba-s n Dasin)
47	Yeffey baba-s n Dasin si taddart, yeğğa-tt tmanyawagguren deg usebbuđ n yemma-s.
48	Baba-s n Dasin yuƣal d aneymas deg umaťtaf, yettawi-d yef yizerfan n ugdud yettwaksen, yef waya i tettnadin ula d wid i yellan deffir n ugdud.
49	At wexxam n Dasin řjan seg yemma-s asen d-teseu aqcic ara irefden isem n mmi-t-sen. Maca tlul-d d taqcict.
50	Yemma-s n Dasin teyyunza yelli-s, ula d at wexxam ur ttmeslayen yid-s, amzun d tamgerđt i tenya.
51	Baba-s n Dasin yefreħ ugar, s lexbar n yelli-s, d Werdiyya is-yewwin lexbar.
52	Muħend yeğğa-d lemehda i weltma-s, yeğğa-as-d tajnant d uzrar n dheb d laman i yelli-s Dasin.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

53	Jida-s n Dasin tesla belli ya ad isellek mmi-s si temgardt ney d yelli-s n mmi-s, tedda yef Dasin yer dduh ad tt-texneq (akken ad d-tsellek mmi-s).
54	D εemti-s n Dasin itt-id-yesmeneen, tessaged-itt s Rebbi d deewessu.
55	Muħend yeđlent wid iwumi d-yezga d tareccaqt di tgerjunt, mi i d-yekcem s ccuq yer taddart ad izar yelli-s, wid it-ieussen yeđlen-t uqbel ad yaweđ.
56	Yers-d leħzen yef taddart, maca leħzen n temyart yef mmi-s terra-t akk yef Dasin. yef waya itt-tefka i εemti-s ad tt-id-trebbi.
57	Mi terbeħ Dasin BEM, tuzzel yemma-s yer-s, tger-as irebbi n tassa, tefka-as řbee i as-d-teğģa setti-s (d azamul yettharaben si einettu), teħka-as-d ugar n teħkayin yef baba-s.
58	Ur tæeđtel ara yemma-s n Dasin, teyli-d di lehlak, temmut. Teğģa-tt-id nettat d watmaten-is deffir.
59	Dasin tezga gar yimezwura deg uyerbaz, ula d l Bak tewwi-t-id gar yimezwura, d tin i d sebba mi is-tefka εemti-s lamana is-d-yeğģa baba-s. Lferħ d leħzen dduklen-as i Dasin, acku tmenna amer walan yimawlan-is lferħ-is.
60	Salas isebbař Dasin, iweřřa-tt ad teğģ akk ayen ieeddan, wa d-kemlen amecwar-nsen.
61	Yennejmae Dasin d Salas, yal wa yer le bloc ines, yekkes-as aybel belli tiggujelt-ines d lmuħal ad tili d aybel deg ubrid n tayri-nsen.
62	Salas tasebħit yekkar yer unnar n dabex yewwi yid-s snitra-s, ad yesεeddi tagnit d yimedduk-al-is.
63	Salas yuyal deg umekti-ines ar Iman, tağaret-is deg tmanayt. Gef wasmi iruħ ad d-yeqđu deg thanut-nsen, yufa aterras werģin yessin, asmi yesseqsa fell-as, yeħka-as-d i yeđran yid-s.
64	Baba-s n Iman iεuhed yemma-s uqbel ad temmet ur iεawed zwağ. Yexdee lemεahda. Deg ubrid-is ad d-ixeđteb Seediyya, tecced yes-sen tkerrust ar ddaw ubrid. Baba-s yemmut, Iman teqqim di sbiřar? Truħ-as <i>la mεmoire</i> .
65	Iman teħla, tuyal yer tesnawit, iħemmel-itt uselmad-is n tfelsafit, ya akken yezra s teħkayt-is.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

66	Mi d-telheq Dasin yer tnezduyt tasdawant, ur tessawel ara i Salas am leewayed-is, dayan iyef yesyallef ugar.
67	Salas iceggeε i Dasin, mi itt-iwala yehša yella dacu itt-yuyen maca tugi ad d-tini.
68	Γilas yewwi-d azeggay d lkif ad kksen lxiq warrac, maca Salas ur t-yennum ara, yekka yumayen deg wussu, yerwi uεebbuđ-is.
69	Salas mi yemlal Dasin, s lemyawla is-d-yessawel targit-is yef wezrem t-yeqsen di lyaba.
70	Dasin tessafra-as targit-is i Salas, belli azrem ad t-yeqqsen d nettat, acku teddem-itt di rray, ad temsebđu d Salas i lebda.
71	Salas ur yumin ara ayen yesla umezzuy-is, yenwa tbeddel-it s wedrim. Yeččur wul-is, maca ur d-yentiq ara. Tgar-as tayawsa di lğib-is, teggul-as ad tt-iħadar, imi εzizet fell-as.
72	Dasin iyab latar-is, ula yer tnezduyt tasdawant ur d-tettas ara. Ma d Salas yerra-tt i ubrid n lkif d tgiħart d ucali.
73	Γilas war yebri i temsalt n beħtu n yimeddukal-is, yessawel i Dasin teħka-as-d kullec, teğga-as-d tabrat ara yefk i Salas.
74	Yeħka-as-d Γilas tidet i Salas, yessegza-as belli ur texdie ara Dasin s wayeđ, maca d aħtan n lkunšir i ikecmen tafekka-s, teby0a ad tebeed mebla asneyni.
75	Salas tezza tassa-s, yessawel-as srid i Dasin, yessuter-as timlilit deg usečču-nni ideg uyen tannumi ttemplilin.
76	Salas yewweđ zik yer usečču, deg teswiεt n uraju yemmey yef tebrat-nni n Dasin akken ad tt-iyer.
77	Werεad yekfi Salas tayuri n tebrat, iwala Dasin di tħerf n ubrid, tettraju ad d-tezger abrid s lferħ.
78	Werεad d-tessaweđ ad d-telheq Dasin, yeddem-itt ukamyu.
79	Yeggra-d Salas d awħid d yisefra n Si Muħ Umħend, d tebrat-nni yeččuren d awalen n leħmala i tmud Dasin i Salas.

Tigawin n teħkayt deg wungal *Gugmen yenzizen*, nessaweđ nuddes-itent yef 79 n tigawin tigejdanin. Mgaraden wassayen iten-t-yezdin yef tlata n wannawen, d wid ara d-nessegzi deg uzwel ara d-yernun.

Ixef III : Tifukkas n tudssa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

Assayen i yezdin tigawin n teḥkayt deg wungal *Gugmen yinzizen* mxallafen: Ad d-naf deg tazwara n teḥkayt, d assay n umseḍfar i yezdin tigawt 1 alma d tigawt 8, myuqqanent, d asmekti n Salas i wussan-is n tesdawit d wamek yessen Dasin.

Tigawt 8 d tigawt 9, yezdi-tent wassay n umyellel, acku Salas dayen yeffey-d seg umekti-ines i Dasin, yuḡal yer tigawt tayed : d amek i yessen Filas, d wamek i yuḡal d ameddakel-is.

Tigawt 9 alma d tigawt 39, ttemseḍfarent, gar tsiwelt n Salas d wayen is-d-yessawel Filas yef tudert-is, almi yuḡal d bu teḥdayin.

Akken i kemmlent tigawin s wassay n umseḍfar almi d tigawt 60, ḡeddan yimuras, uyalen-d yiwudam yer tesdawit. Deg tigawt 60, Salas yeffey yer unnar n dabex, anda i yekcem deg teḥkayt tayed, d amekti-ines i Iman i yessen deg tmanayt.

Deg tigawt 66, Salas yuḡal-d yer tilawt, yemmekta-d Dasin ur as d-tessawel ara, seg temlilit-nni taneggarut mi mseḍḍan. Akka i kemmlent tigawin s wassay n umseḍfar alma d tigawt 71.

Filas inuda yef sebba n beṭṭu n yimedduk-al-is, tifat-nsen ad d-tili deg usečču ideg myessyamen lweed ad mlillen, maca tamettant terza-d yer Dasin. Mseḍfarent tigawin i d-yessawel Salas am uzrar, yef waya ara d nini: assay i yezdin tigawin-a alma d taggara n teḥkayt d assay n umseḍfar.

Teyzi n wungal *Tamacahut taneggarut* d tamentelt i t-yeḡḡan ad d-iban s umḍan meqqren n tigawin yef wungal *Gugmen yinzizen*, maca ma nemmuqel yer tudssa n tigawin deg wungalen-a, ad tent-naff bnant yef tlata n wassayen : amseḍfar, amyellel, tamezla.

Yufrar-d wassay n umseḍfar deg sin n wungalen, acku akud n yinedruyen, d wamek d-ttwasawlen, llan-d wa deffir wayeḍ, ma d assay n umyellel d tmezla banen-d kan deg kra n yimediyaten. Tazrewt-a n tigawin iyer nessaweḍ, d tin ad aḡ-d-yeldin tawwurt i tesleḍt n tgezmin d taddisin deg wungalen nzerrew.

Ixef III : Tifukkas n tudssa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

III.1.1.1. Tagzemt deg wungalen: *Tamacahut taneggarut d Gugmen yinzizen :*

Akken i teqqen tegzemt yer tudssa n tigawin, i teqqen dayen yer uzenziy imsemmes. Iswi n unadi-nney yerza tayessa n wungal, yef waya i nefren ad nesleđ tigezmin s tuyalin yer tudssa n tigawin.

Ilmend n uđris, yettili wanda myuqqanen yisental n tigawin, akken ad d-mudden tagzemt, yella wanda tbeddilen akk tikti. Deg tfelwit-a ad d-nekkes amđan n tgezmin iyef nessawed deg wungal *Tamacahut taneggarut.*

Tafelwit (5) : Tigezmin iyef tuddes teħkayt deg wungal *tamacahut taneggarut :*

Amđan tegzemt	Tagzemt
1	Tajmilt i yuđalen i yimusnawen iwumi ur tefki tudert azal: Cabħa Nat Banen d Yidir Nat Talsa.
2	Cfawa d usmekti gumman ad brun Cabħa, imi tyunza-tt yemma-s itt-id yerwen.
3	Tamħeqranit d lbaťel i tesserwet Xelluđa deg yelli-s Cabħa.
4	Asissen n Cabħa i twacult-ines iyef yura beťtu (si lejdud-is almi d baba-s d watmaten-is)
5	Imennuyen n Xelluđa d sut taddart, yerra Cabħa ad tebru i wallen-is di lqaea.
6	Temzi n Cabħa taleđđamt, gar teyrıt d miħyaf i tga yemma-s gar-as d weltma-s Ťawes.
7	Timucuha n Nna Ferruđa gar tsemhuyin i yerran ssar i tudert n Cabħa, d timwunas n wuđan-is i as-d-yettarran asirem.
8	Abrid yer uyerbaz.
9	Ussan n Cabħa deg uyerbaz.
10	Astixar n Xelluđa i yessis di snat seg uyerbaz.
11	Timlilit n Cabħa i tmeddakelt-is Đawiya deg uyeggad n Ćilmum ideg tkess lmal.
12	Tiead i yezdin Cabħa d Đawiya.
13	Zwađ n Cabħa iyef ur tebni, d Leerbi bu mendayer.
14	Tudert n Cabħa deg uxxam-is amaynut.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

15	Tuyalin n Cabħa yer uxxam n yemma-s.
16	Tuyalin n Cabħa yer tmeksa, d umekti-ines i ttiæad teffka i tmeddakelt-is.
17	Zwağ n Cabħa d umyar bu tlata tlawin.
18	Iwellihen n Nna Sekkura i Cabħa ad tamen s lmektub-is.
19	Tudert n tlawinAt Riða, d wamek xeddment lecyal deg uxxam.
20	Assay i yezdin Cabħa d wargaz-is (tezga tuđen, yas ur tuðin).
21	Aqabel n Cabħa i temeuyar s yimawlan, sdat n takwinin d tnuðin.
22	Lhul n ttař i d-ikecmen Iberj n Lħağ Saeid.
23	Lberj n Lħağ Saeid yexla. Si tuggdi, yal wa anda yerra.
24	Tuyalin n Cabħa yer uxxam n yemma-s s ufus n Nna Sekkura.
25	Tadist n Cabħa, d lferħ-is amenzu di tudert.
26	Lmut n yelli-s n Cabħa, d asurif yer layas n tasselbi.
27	Tilufa tesserwet Cabħa, almi i d-teggra deg sbiřar n yimeslab.
28	Ussan imenza n Cabħa gar leħyuð n sbiřar.
29	Askasi i yezdin amejjay d Cabħa tameslubt.
30	Timlilit n Cabħa d tmeslab tiyið.
31	Taħkayt n tasselbi n tjeğğigt, tessawel-itt-id i Cabħa s telqayt.
32	Tufya n tjeğğigt si sbiřar, d leħzen i d-teğğa.
33	Ussan n Cabħa di sbiřar n yimeslab.
34	Tufya n Cabħa si sbiřar, d tuyalin-is s axxam.
35	Axxam n Xelluğa yers yef yimi n medden (Xelluğa s txeddimin-is, řawes tewwi abrid n leħřam, Cabħa d tameslubt)
36	Tufya n lebda i Cabħa seg uxxam (tuy abrid n ucali)
37	Ccan d Iberhan i d-yeylin yef Cabħa, deg ubrid-is n ucali.
38	Timlilit n Cabħa d tjeğğigt.
39	Tadukkli n Cabħa d tjeğğigt yer taddart n Warisem.
40	Cabħa s yicewwiqen-is, s lemyawla tettwassen deg læerc n wid ur nuksan.
41	Timliliyin n terbaet n wid ur nuksan, d umeslay-n sen yef tmusni.
42	Tuyalin n Cabħa yef tyuri d ulmad syur Yidir.
43	Tikli n Cabħa yer uxxam n Yidir.

Ixef III : Tifukkas n tuddsa n wungalen: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N.Maouchi.

44	Lferḥ n Nna Ḥḡila s mmi-s, d wassay it-yezdin d Cabḥa.
45	Adhac n Cabḥa mi twala tmakerdit i yekseb yidir deg uxxam.
46	Tisselbi tescedda lebyi-s di Yidir, almi i tessekcem yemma-s yer sbiḥar.
47	Tamettant n Nna Ḥḡila.
48	Axnaq n Yidir i yiman-is di sbiḥar.
49	Leḥzen asetṭaf i yeččuren ul n Cabḥa d tjeḡḡigt.
50	Læhd n Cabḥa i Yidir uqbel ad yekcem azekka (ad teḍfar abrid n tmussni).
51	Tayuri n Cabḥa i tebratin n Yidir, i d-yeḡḡa di sbiḥar.
52	Timlilyin n yimnuda deg usarag yef tira n Cabḥa d Yidir.
53	Tasiwelt n Kahina Tilelli iwamek tessawed tessenteq-d Cabḥa.
54	Laman i tga Cabḥa gar yifassen n Kahina Tilelli (tmud-as tizmamin-is d wayen akk tura d tawsit).
55	Tuyalin n Cabḥa yer tiggugemt-ines.
56	Awekked n Remḍan At Unadi deg usarag-is belli d Yidir Nat Talsa id bab n wayen i d-yeffyen s yisem n Cabḥa At Banen.
57	Askasi i d-yellan yef usarag.
58	Taggara n usarag.
59	Tuyalin n wawal, leeqel ney d tisselbi i Cabḥa Nat Banen.

Nejmeε gar tigawin i d-yellan s telqayt, d wayen i yeqqnen yer tnefsit n yiwudam d yimsawalen, si tazwara almi d taggaran wullis. Ilmend n tigawin tigejdanin iyef tebna teḥkayt n wungal *Tamacahut taneggarut*, nessawed ad d-nekkes 59 n tgezmin.

D yiwet n tarrayt ara neḍfar akken ad d-nessiweḍ yer tgezmin iyef yuddes wungal *Gugmen yinzizen* (amsedfar n tigawin), ad d-nwali annect-a deg tfelwit-a :

Tafelwit (6) : Tigezmin iyef tuddes teħkayt n wungal *Gugmen yinzizen* :

Amdan n tegzemt	Tagzemt
1	Amekti n Salas yef wamek i yessen Dasin, d wussan-is n tesdawit.
2	Amekti n Salas yef wamek yessen Filas, d tdukkli iten-yezdin.
3	Taluft n Filas, d teħkayt n tudert-is.
4	Abeddel n tmuyliwin n Filas yer tudert, seld ayen is d-yeđran d Tafrara.
5	Asebgen n yihulfan n tayri i zedyen ul n Salas i Dasin.
6	Tudert qessihen i d-teseedda Dasin si temzi, tessawel-as-tt-id i umeddakel-is, s lxuf ansi itt-yetteađđga.
7	Tigujelt n Dasin d teħkayt n tudert-is ur d-telli ara d aewwiq sdat n leħmala n Salas i Dasin.
8	Amekti n Salas i Iman, deg unnar n dabex.
9	Gar uyilif d ucedhi, Salas d Dasin mlalen, dya d tin id timlilit taneggaru send lfiraqnsen.
10	Ĕerqen yiberdan n Dasin d Salas (Dasin tezga tuđen, Salas yerra-tt i lkif d tgiđart.
11	Anadi n Filas yef taluft n lfiraq n yemdukkal-is, akken ad ten-yessemlil.
12	Llum n Salas i yiman-is seg-mi yezra belli d atđan n lkunsir, i yeđđan Dasin ad tebed fell-as.
13	Timlilit i syamen wulawen akken ad mlilen, ad frun.
14	Tamettant n Dasin, send timlilit-is d Salas.

Ihi, seld tasleđt n tgezmin deg wungal *Gugmen yinzizen*, nessawed yer umđan n 14 n tgezmin tigejdanin.

Amdan n tgezmin i d-ibanen deg wungal *Tamacahut taneggarut*, yeyleb ungal *Gugmen yinzizen* n N. Mauci, annect-a yettuyal yer umđan n tigawin i d-ibanen deg teħkayt, imi yef wamek d-nwala, ula deg uferdis ieeddan (tasleđt n tigawin), iban-d wungal *Tamacahut taneggarut* i yezzifen, yef waya ara d-nini, tigezmin qqnent yer tigawin.

Tikli n yinedruyen d ubeddel n teginatin-is tigejdanin deg wungal, dayen nezmer ad t-id-nessegzi s tesleđt n taddist.

III.1.1.1.1. Taddist deg wungalen: Tamacahut taneggarut d Gugmen yinzizen :

Akken ad nessiweḍ yer yiswi n tesleḍt n taddist deg wungal *Tamacahut taneggarut*, nefren ad neḍfar tarrayt i yettwasmeren s wudem ameqqran deg unnar n tesleḍt n wullis: azenziy imsemmes, i yebnan yef smus n waddaden. Imi d-tettak i yimeyri tamuyli tamatut yef tikli n wullis.

Tafelwit (7) : Addaden iyef tebna teḥkayt n wungal Tamacahut taneggarut :

Addaden	Asegzi-nsen ilmend n wungal Tamacahut taneggarut
<i>Addad n tazwara</i>	Taḥkayt tebda s usarag i d-yellan d tajmilt i yimussnawen n tsekla, gar-asen Cabḥa Nat Banen d Yidir At Talsa.
<i>Aferdis n urway</i>	Di tmuyli n Cabḥa, talalit-is s timmad-is d ugur, ladya seld temzi taleḡḡamt i tesēdda fell-as yemma-s. Seg-wasmi i d-tlul ur twala ass amellal si lḡiha-s. Yerna-d zhar-is iēksen.
<i>Taneḍlit n tedianin</i>	Tedianin akk i d-yernan seld ugur, llant-d yef yir tudert, d yir lmektub i yeqqnen yer twenza n Cabḥa. Aḥric ameqqran n tedianin-a yella-d s sebba n yemma-s, is-yerran tudert-is d taberkant (lbaṭel, miḥyaf, tiyita, lecyal iqehṛen, astixar deg uyerbaz, zwaḡ n bessif...)
<i>Aferdis n ureqqee</i>	tebda-d tēgnit-a, asmi i teddem Cabḥa rray ad tekkeb lmektub-is s yiman-is, war tēawed i yemma-s ney i yisem n lēebd ad yesselḥu tudert-is, tewwi abrid n ucali d arfiq. Terbaḥ tamussni, tesēa lberhan, tettwassen akk di tuddar i as-d-yezzin s yicewwiqen d yisefra-s.
<i>Addad n taggara</i>	Gas tefren Cabḥa tiggugemt yef wayen akk ttwalin wid yetēeqlen, maca werḡin tebri i ubrid n tusna d tmusni, yef waya i d-tentēq mi tezra tamnadit Kahina Tilelli, tmud-as akk tizmamin-is d wayen tura aḥal n lesnin yer deffir. Fell-asen i d-yella usarag, d uskasi. D tajmilt iwayen teṭteb d wayen teqdec yef tmusni. Akka i d-yuḡal wullis almi d tagnit-nni n tazwara (asarag).

Taddist deg wungal *Tamacahut taneggarut* tebna yef waddaden i d-nwala deg tbadutin i iēddan. Maca ayen i yemgaraden, d asemres n tnaḡgalt i tēgnit n tazwara d tagnit n taggara. Gef wakken d-nwala deg tḥelwit, bedden yineḍruyen deg uferdis n urway, taneḍlit n tedianin,

Ixef III : Tifukkas n tudssa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

aferdis n ureqqee, akken ad d-tuyal i tikkelt-nniɛden yer tegnit n tazwara, wa d-ikemmel wullis s taggara n usarag iyes-s yebda wungal.

Tarrayt ara nessemres i tesleɛt n taddist deg wungal *Gugmen yinzizen*, ur temgarad ara yef tin i ieeddan. D tukksa n waddaden iyef tebna teħkayt sumata.

Tafelwit (8): Addaden iyef tebna teħkayt n wungal *Gugmen yinzizen* :

Addaden	Asegzi-nsen ilmend n wungal <i>Gugmen yinzizen</i>
<i>Addad n tazwara</i>	Salas yeqqar tabrat n Dasin, yettlummu deg yiman-is imi tħemmel-it seg wul-is, netta ur as-yerri ara azal-is.
<i>Aferdis n urway</i>	yebda-d cwal mi teɛleb Dasin beħtu i Salas, netta yenwa, tbeddel-it s bu yedrimen.
<i>Taneɛlit n tedyanin</i>	Tidyanin i d-yernan seld beħtu n Salas n Dasin, wa ur yufi ixef-is, nettat seg tħib yer wayeɛ, tafekka-s yekcem-itt waħtan n lkunsiɛ. Salas yewwi abrid n lkif d tgiħart, ur yeeqil abrid n swab.
<i>Aferdis n ureqqee</i>	Filas ur yebri ara i tħel deg waman, yaɛen-t yemdukal-is mi msebɛan, yerza yer Dasin teħka-as-d tidet yellan. Yewweɛ yer umeddakel-is dayen yessawel-as-d akk taħkayt. Dayen i yerran Salas ad yendem iwayen yexdem, s lemyawla i yessawel i Dasin akken ad myefrun.
<i>Addad n taggara</i>	Salas yeqqar tabrat n Dasin, yettlummu deg yiman-is imi tħemmel-it seg wul-is, netta ur as-yerri ara azal-is. Temmut sdat wallen-is, gar-asen kan abrid, yeddem-itt ukamyu.

Imend n uzenziy imsemmes, ad d-naf taħkayt n wungal *Gugmen yinzizen* tebna yef smus n waddaden, i d-yessebɛanen tudssa n tigawin d yinedruyen yer dixel n teħkayt:

Taddist deg wungal *Gugmen yinzizen* tesɛa ayen itt-yessemgarden yef wullisen wiyiɛ, imi yef wamek ddsent tigawin, yuɛal-d waddad-nni n tazwara deg taggara n teħkayt akken ad yili dayen d addad n taggara.

Tebda teħkayt n wungal *Gugmen yinzizen* s llum n Salas i yiman-is yef Dasin, maca imeyri ur yezri ara, anta-tt Dasin, ney dachu yeɛran yid-s, alma yeyra akk tidyanin yeɛran, akken ad d-yaweɛ yer taggara s tenfalit-nni kan n tazwara.

Ixef III : Tifukkas n tudssa n wungalen: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N.Maouchi.

Ma nessemgared addad n tazwara d waddad n taggara, deg sin n wungalen i nesleđ, ad ten-aff mcuban, imi ula d ungal *Tamacahut taneggarut* yebda s usarag deg wass-is amenzu, yekkfa s taggara n usarag, deg wass n ideg rran arazen i yimekkiyen; ay-agi sumata yessegzay-d lebni n yinedruyen s tarrayt yemgaraden yef wungalen i d-nwala yakan deg unnar n tsekla taqbaylit, ama d ungal unti, ama d ungal amalay. D yiwet seg tarrayin i icebhen atas, ttađđant imeyri ad yebhet, amek almi i yekcem deg tigawin d yinedruyen, almi i d-yufa iman-is yuđal-d yer tegnit-nni n tazwara.

Ihi, deg taggara n tesleđt n taddist, ad d-nini belli tinaggalin L. Koudache d N. Maouchi smersent tarrayt tamaynut deg lebni n wullis, deg-s begnent-d tazuri-nsent deg tudssa n yinedruyen n wullis, d amgired yef tyuriwin-nney i wungalen untiyen wiyid.

Tasleđt talqayant n teħkayt teqen yer tezrewt n tlata n yiferdisen i d-nebder : tigawin, taddist, tagzemt. Maca iferdisen-a ur lehħun ara iman-nsen kan, yella wayen i yellan deffir-nsen, ttuneħsaben d tigejda deg tesleđ n teħkayt ney n wullis sumata: Iwudam, adeg, akud.

III.1.1.2. Iwudam deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Atas n tarrayin i nezmer ad neđfer akken ad nessiwed yer tesleđtn uwadem deg uđris, maca yal yiwen ad yeđfar ayen iwulmen iswi n unadi-ines.

Nefren ad neđfar tazrewt n uwadem deg wungal *Tamacahut taneggarut*, ilmend n tmuyli n Todorov d Ph. Hamon *, yes-s ara d-nessegzi iwudam ilmend n wassayen i yellan gar-asen. Cabħa At Banen d awadem asađ, tekki deg tuget n yixfawen n wungal, imi d nettat id tamsawalt i d-yessawalen tudert-is. Yes-s ara nessiwed yer usissen n yiwudam wiyid i as-d-yezzin:

Tafelwit (9) : Iwudam deg teħkayt n wungal *Tamacahut taneggarut* :

Amđan	Awadem	Assay i t-yezdin d wasađ
1.	Cabħa	Awadem-asađ, fell-as i zzint akk tigawin n teħkayt.
1.2.	Kahina Tilelli	D tamnadit yef yinażuren war nufi tamezzuyt ad senyeslen. D nettat i d-ijemeen ayen tura Cabħa, tezzuzer-it-id, tessawed-it yer tegralanit.

Ixef III : Tifukkas n tuddsa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

1.3.	Filas/ Tamilla	Iseddawanen i d-yusan ad hedren isaragen yef Cabha Nat Banen, d Yidir Nat Talsa. Amekfađu d netta i yesselhan asarag n tsekla tamaziyt ideg rran tajmilt i Cabha.
1.4.	Imdebbar n tdukli tadelsant <i>Takemmict n wakal</i> (war nezri isem-is)	Amekfađu d netta i yesselhan asarag n tsekla tamaziyt ideg rran tajmilt i Cabha.
1.5.	Hmed Nat Sentel	D aselway n tyiwant n Uzarif, yerra tajmilt i wayen teqqdec tmettut taqbaylit, ladya Cabha Nat Banen, s tiraines i d-yufraren.
1.6.	Nna Zeezi	D lqibla i d-yeslalen Cabha, tegzem-as timit.
1.7.	Xelluğa	D yemma-s n Cabha.
1.8.	Nna Lguher	D tağaret n Cabha, i s-isefden imetți açal d tikkkelt mi ittekkat yemma-s.
1.9.	Cabha Nat Banen	Jida-s n Cabha (semman-as yer yisem n jida-s).
1.10.	Muğend, Malika d Tawes	Atmaten n Cabha.
1.11.	Nna Hlima	D tameddakelt n yemma-s n Cabha (Ala tin i tessa d taħbibt).
1.12.	Nna Yamina d Nna Saediya	D tijiratin n Cabha, i teus yemma-s Xelluğa s yimennuyen.
1.13.	Nna Feřruğa	D tağaret n Cabha i tettqadar akk taddart, tettwassen s tzuri-ines i tsiwelt i tmucuha.
1.14.	Ametraw	D agellil i d-temmuger Cabha di ssuq, yemla-as kra n temsirin yef tudert.
1.15.	Ccix Lħafid	D aselmad n Cabha deg useggas-is amenzu.
1.16.	Dawiya	D tameddakelt n Cabha.
1.17.	Hakima, Eacur, Sekkura	D imeddukal n Cabha (mebeid kan, yal wa n wacu n uswir ideg yeqqar).
1.18.	Nna Zayna	D yemma-s n tmeddakelt n Cabha (Dawiya).

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

1.19.	Lærbi Bu Umendayer	Argaz n Cabħa amezwaru.
1.20.	Nna Rbiħa	D tamyart n Cabħa.
1.21.	Lħağ Saeid At Rriħa	D argaz n Cabħa wis-sin.
1.22.	Nna Sekkura, Nna Wezna, Nna Cabħa, Nna Tərkiya.	D takniwin iyef terna Cabħa.
1.23.	Nna Saediya	D tağğalt i yejmeε Lħağ Saeid yer lberj-ines.
1.24.	Mezyan	Mmi-s n mmi-s n tikent n Cabħa.
1.25.	Da Akli	D argaz i yerran ttař deg lħağ Saeid Nat Rriħa.
1.26.	Da Lħusin	D argaz iwumi d-teqlee Cabħa tiř-is, segmi i yeered ad yeteeddi fell-as.
1.27.	Ręzqi	D amejjay n tnefsit i yettdawin Cabħa.
1.28.	Tajeğğigt	Tameddakelt n Cabħa deg sbiřar n yimeslab.
1.29.	Tawerđet, Taferruğt, Taelğet, Lwiz, Teđwa, Tasekkurt, Lyasmin, Ddheb, Lfeřřa, Lmalayek, Zzher.	Timeslab i tezdi tzeqqa n yimeslab d Cabħa.
1.30.	Sliman	Mmi-s n Da Lħusin, yessufey-d Cabħa si sbiřar.
1.31.	Nnafee d Břahim	D sin n yiwudam i yessekkren cwal yef Cabħa.
1.32.	Yidir	D amusnaw, d ameslub i ikecmen ul n Cabħa, tessen-it deg læerc n wid ur nuksan.
1.33.	Nna Hğila	Yemma-s n Yidir, d tameddakelt akk n yimeslab, i yellan deg taddart n Warisem. Gar-asen Cabħa.
1.34.	Dihya Nat Uzekka, Izri Nat tefsut	D imedyazen i yewwin arazen imenza deg temzizzelt n usarag i d-yellan d tajmilt i Cabħa Nat Banen d Yidir Nat Talsa.

Ixef III : Tifukkas n tudssa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

Tafelwit-a tegber akk iwudam igejdanen d yinaddayen i d-yellan deg teħkayt n wungal *Tamacahut taneggarut*. Nessasen-iten-id ilmend n wassay iten-yezdin d Cabħa, imi yer-s akk i qqnent tigawin i yellan deg wungal. D nettat i d-yessawađen di yal tikkelt ayen xedmen, ney ayen i as-xedmen yiwudam i as-d-yezzin. Ngar tamawt dayen, Cabħa ur tefki ara aħric meqqren i uglam n yiwudam i as-d-yezzin deg tudert-is, imi tamuylis twehha-tt s watas yer tigawin d yinan itt-yezdin yid-sen.

Taħkayt n wungal *Gugmen yinzizen*, tebna yef krađ n yiwudam igejdanen: Salas, d netta id awadem-asađ, tuget n tigawin i d-yellan dixel n teħkayt seant assay yer-s. Filas, d awadem agejdan dayen, deg tuget n teħkayt, yezga yer tama n Salas, deg yiwen n yixef, yehka-d akk i Salas taħkayt n tudert-is. Awadem wis tlata d Dasin, d tameddakelt n Salas, ula d nettat deg yiwen n yixef yezzen i d-teħka akk tudert-is d wayen tesedda d iyeblan.

Tafelwit (10) : Iwudam deg teħkayt n wungal *Gugmen yinzizen*:

Amđan	Awadem	Assay it-yezdin d wařađ
1.	Salas	D amsawal-asađ, tawuri-ines d tagejdant deg teħkayt.
1.1.	Si Lmulud	Baba-s n Salas.
1.2.	Iman	D tameddakelt n Salas mi yella deg tmanayt.
1.3.	Dda Remđan	Baba-s n Iman.
1.4.	Aselmad n tfelsafit	Win i yebyan Iman.
2.	Filas	Ameddakel n Salas, yettuneħsab dayen d asađ.
2.1.	Tawacult n Filas	Baba-s d yemma-s d weltma-s n Filas.
2.2.	Ccix Mezyan	D ccix i yezullen yef yemma-s n Filas.
2.3.	Tameddakelt n Filas	Tarfiqt n Filas seg wussan n tesnawit, yettraju-tt ad tili d zwađ-is.
2.4.	Dda Mestafa	Baba-s n teħbibt n Filas.
2.5.	Ĝamal n Si Emar	Win yuyen tameddakelt n Filas.
2.6.	Ccix Muħend	Yettwassen deg taddart n Filas, deg uđriħ-is i xedmen leweadi...
3.	Dasin	Tameddakelt n Salas, d awadem asađ deg teħkayt.

Ixef III : Tifukkas n tudssa n wungalen: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N.Maouchi.

3.1.	AmejJay	Win yettdiwin Dasin, itt-id-ixebbren s lehlak-is.
3.2.	Nna Tasaedit	Ɛemti-s n Dasin, d nettat itt-id-irebban.
3.3.	Werdiyya	Yelli-s n Ɛemti-s n Dasin.
3.4.	Muħend	Baba-s n Dasin.

Banen-d 17 n yiwudam deg wungal *Gugmen yinzizen*. Taħkayt s wudem amatu tewwi-d yef tlata n yiwudam igejdanen, ilmend n umdan i asen-nefka deg tfelwit : 1/ d Salas fell-as akk i yebna wullis, nerna-d iwudam i yeqqnen yer tudert-is. 2/ Ġilas, yer tama-s kan nebder-d iwudam iyef d-yessawel. Ma d uṭṭun (3) d Dasin, mi d-tessawal taħkayt-is, tessasen-d kra n yiwudam, ladya wid n twacult-is.

Deg wayen mcuban sin n wungalen *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi: ssmersent yiwen n uwadem, akken ad d-yessiwel inedruyen i as d-yezzin. Deg wungal *Tamacahut taneggarut* d Cabħa i yetṭfen tagelda n wullis, ur nezmir ara ad nekkes anedruy war yeqqin yer-s, yas ma deg kra n tegnatin ssawalen-d yiwudam wiyiḍ tiħkayin-nsen, maca tasiwelt-nni d nettat i tt-yesselħawen, ney tekki deg-s. D ayen ur yemgaraden ara yef wullis n wungal *Gugmen yinzizen*, imi Salas dayen ula mi i yefka tagnit i yimedduk-al-is, as d-ssiwlen ayen i yeḍran yid-sen, maca yessebgen-d iman-is, i netta iwumi i d-ssawalen, yeggar-d iman-is deg yal tikkelt.

Deg wayen i ngar tamawt d amgired gar wullisen i nesleḍ: *Tamacahut taneggarut*, yezzifet deg-s tsiwelt. Dayen i yefkan tagnit i tnaḡgalt ad d-teslal iwudam imaynuten, i d-ikeččmen deg yal tallit deg tudert n Cabħa, yerna tasiwelt tecbek, ilmend n talliyin n wakud i d-yebdan seg temzi n uwadem-asaḍ (Cabħa), almi d temyer-is. Maca deg wullis *Gugmen yinzizen*, tasiwelt ur tecbik ara, tebna yef tlata n yiwudam igejdanen, yal yiwen yewwi-d taħkayt-is i yeḍran deg kra n tallit seg tudert-is.

Tudert n yiwudam dixel n uḍris, teqqen yer kra n yiferdisen-nniḍen, ttakken-as udem n tilawt. Adeg d yiwen gar yiferdisen-a.

III.1.1.3. Adeg deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Seg tbadutin i d-nwala, iban-d wazal meqqren n yinammalen n wadeg deg tudssa n teħkayt, d wid i yettwellihen imeyri, ad d-yessugen ayen akken i d-yettwagelmen, am wakken yettwali-t.

Ixef III : Tifukkas n tudssa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

Si tmuyli n Y. Reuter, nezmer ad nezrew adeg deg teḥkayt, war ma nekcem deg uferdis n uglam d tesnukest. D yiwet n tarrayt i yebna yef rebea n yeswiren¹:

- Ismawen n wadeg qqnen yer umaḍal ilaway ney ala, qqnen yer usugen, qqnen yer temdint ney yer tmurt;
- Amḍan n wadeg: deg yiwen n wadeg ideg ḍrant tigawin, aṭas n wadgen i yettwasmersen, yettbeddil wadeg seg tegnit yer tayed;
- Askar n tsuddest n wadeg: d aflalay ney ala, s telqayt ney ala, ma yeshel-as i yimeyri ad d-yessissen adeg ideg ḍrant tigawin ney ala;
- Azal n twuri n wadeg: d aferdis agejdan deg tuget n tegnatin n teḥkayt .

Ma nuḃal yer twuri n wadeg deg tudssa n teḥkayt, ad t-naf d aferdis agejdan i d-yemmalen anda ḍrant tigawin d yinedruyen, yesseqṛab tugna n usugen i yimeyri. Afran n wadeg yeqqen yer unaggal, akken i yezmer ad yessemres adeg i yeqqnen yer ufariy i yezmer ad yessemres adeg i yeqqnen yer tilawt.

Akken ad d-nessebgen tawuri n wadeg deg teḥkayt n wungal *Tamacahut taneggarut*, nefren ad neḍfaṛ tarrayt n Y. Reuter, imi iswi-nney agejdan si tesleḍt n uferdis-a, ur yelli ara d tarrayt iyees-s d-igellem umeskar adeg, maca d asebgan n tudssa n wadeg deg teḥkayt.

Tafelwit (11) : Adeg deg wungal teḥkayt n wungal *Tamacahut taneggarut* :

Adeg s uglam	Adeg war aglam
« <i>Deffir n tewwurt n ufrag, yezga ubegrur n waman yers yef tsebbalt i d-tettaččaṛ si tala [...]</i> » (Seb: 51)	Taddart-nney d kra n tuddar iy-iqerben (seb:11)
« <i>Idekkanen-is zgan selyen si lerbah [...]</i> Lḥara-ines d tazedgant, terwa abehri azedgan i d-yessawaḍ usenṭi n tizzegzewt i tettwanas tsusmi [...]	Tayiwant-nney (seb:11) Amezyab, Tala, Lḥara (Seb: 37-38-46)

¹ Reuter. Y., *L'analyse du récit*, Armand Colin, Paris, 2005, p. 36.

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

« <i>Newweđ yer ssuq [...] mkul lxir yettnuzu, ala lmut i yulac. Sewqen deg-s yergazen s ttaqa, tummezt n temyarin cabent, cbecbent[...]</i> ». (Seb: 68)	
« <i>Taħanut n Dda Σacur, iwumi neqqar Lebħar, yettnuz deg-s mkul lxir [...]</i> ». (Seb: 71).	Taxibuqt-iw (Seb: 44)
« <i>Lexla-nney wis sin Ayla n Čilmum, i d-yezgan di lġiha n wasif yeččuren d tjuř n čilmum [...]</i> ». (Seb: 93)	Ayerbaz (Seb: 64)
« <i>Tibħirt i tzerreb yemma si lġiha n wadda n wexxam-nney [...]</i> ». (Seb: 132)	Takuzint (Seb: 68)
« <i>Sweseent taqaet almi i d-ssufyent amraħ meqqař, d imdewwer. Di tlemmast-ines tameřtut d taelayant [...]</i> ». (Seb: 139).	Tazribt (Seb: 81)
« <i>Lberj n Lħağ Saeid d abayur, yettuzerreb s uyanim d ukermus, yebna s yišem mucen n wezru, akal [...] annect i yewsee umraħ-is, i deyqent texxamin-is. annect i brarħen leđwaq-is i cemēent tewwura-ines[...]</i> ». (Seb: 154)	Taneyrit (Seb: 81)
« <i>Azekka d aqdim n lqedma, ula d tanqelt teffey-d seg uēebbuđ-is</i> ». (Seb: 190).	Axxam (Seb: 83)
« <i>Taddart n Warisem am tuddar-nniđen, maca aqennuz-ahi n wagu, amek almi iyum tiyilt-inna n ufella deg unebdu ?</i> » (Seb: 257).	Amraħ n lemqaam n ccix Sliman bu tēekkazt (Seb: 97)
« <i>Aħembur-ahi yellan s ddaw n udrar n warisem i ay-d-iqublen, yefreq yiwet n taddart yef sin n yiderman. Adrum n lġiha tayeffust [...] adrum-inna n lġiha tazelmađt [...]</i> ». (Seb: 181)	Lexla n tsemmumt (Seb: 163) Axxam-iw ajdid (Seb: 139) Taddart-nney (Seb: 174)

Ixef III : Tifukkas n tudssa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

<p>« Tamkerdit annect-ila-tt, therr lhid iqublen tawwurt, teebba atas n ttektabin iqumman sqef almi i d-celxent, seg-s kra n telwiħin d kra n tewwura, d iduren n yidllisen ččuren d ayebar, gguffan-d seg yesnedyaq ukartun [...] ». (Seb: 285)</p>	<p>Axxam n Dda Lħusin (Seb: 193) Sbiħar (Seb: 202) Taddart (Seb: 252) Tasdawit n Tizi Wezzu (Seb: 283) Taddart n Uħarif (Seb: 295)</p>
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Nessemres deg tfelwit-a adeg yef sin n wudmawen, win d-yettwagelmen, d win ur d-nettwaglem ara, acku ilmend n wayen d-nwala deg tbadutin i ieddann yef uferdis n wadeg, d aglam it-id-yessissinen yer dixel n uħris, maca deg tesleħt i nga, nufa-d tanaggalt L. Koudache ur tessemres aglam n wadeg yef teyzi n wungal-is (320 isehtar). Dayen i d-ibanen deg umħan n wadeg i d-nekkes deg tfelwit (12 n tikkal i d-teglem kra n wadgen, yerna s tewzel).

Igemmaħ iyer nessaweh ilmend n tezri n Y. Reuter, d tesleħ i nga yef wungal :

- Adeg i tessemres L. Koudache di tudssa n teħkayt, yeqqen yer umaħal ilaway, yesea assay yer tudert di tuddar n leqbayel. Ay-agi yettban-d deg tfelwit: Tala, amezyab, taddart, tazriht, lexla, lemħam...).
- Taħkayt n wungal ur teqqin ara kan yer yiwen n wadeg. Akken i tbeddilent tigawin, i yettbeddil wadeg ideg d-ħerħunt.
- Askar i tessemres ttaggalt deg usegzi n wadag ur yelli ara d alqayan, acku di tuget n tsiwelt-ines, ur tessemras ara aglam, teqqar-d anda i d-teħra tigawt, maca ur d-tettmuħdu ara aglam-is s telqayt. Ma nuħal yer tfelwit, ad nwali llan yimediyaten ideg d-yettban wegħam, maca ur d-yelli ara s telqayt. Annect-a ur yessiweir ara yef yimħri asugen n wadeg, acku tanaggalt temmal-d akk iferdisen i yeqqnen yer tegnit n tigawt-nni.
- Yettbeddil wadeg ilmend n ubeddel n tigawin i d-yellan yer dixel n teħkayt. Di tazwara inedruyen llan-d deg taddart n Uħarif, d taddart n Cabħa. Tuget n yinedruyen i d-tessawel llan-d deg uxxam-nsen, timħur tekcem s aħerbaz, syin akkin tezweħ, truħ yer uxxam-is amaynut (Lberj n lħaħ Saaid Nat Rriħa). Seld tisselbi-s d wayen is-yedħan

Ixef III : Tifukkas n tuddsa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

yegguni-as ad tekcem sbitar n yimeslab, syin akkin tedfar abrid n ucali, anda i d-nwala yid-s kra n tuddar d yimukan-nniḍen am taddart n Warisem, taddart Uzarif, atg.

Azal d twuri i yesea wadeg deg wullis, ur yemgarad ara deg wayen d-nebder yef wungal Gugmen yinzizen, imi ma nuḡal yer yiwudam d tudert-nsen, yessefk ad d-nerr yef usteqsi: anda ttidiren ? Ney anda d-ḍrant tigawin d-yettwasawlen ? Ay-agi dayen ara d-nessuddes deg tfelwit-a :

Tafelwit (12) : Adeg deg teḥkayt n wungal Gugmen yinzizen :

Adeg s ugram	Adeg war agram
« <i>Ssuq-a yewwi wawal fell-as, kullec deg-s rxis, ur yelli ara am thuna n temdint [...]</i> ». (Seb: 12)	Tasdawit (Seb: 7) Axxam (Seb: 11) Sbitar (Seb: 16)
« <i>Tḥfey abrid yer tmacint, ad ruḥey s axxam [...]</i> » (Seb: 12)	Taneyrit (Seb: 21) Taxxamt (Seb: 21) Lbiru (Seb: 21)
« [...] <i>Taqerrabt d tamectuḥt, ur yelli deg-s ttaq wala taḍwiqt. D aḡekka, ixuss kan ezrayen ad d-igar afus-is, ad yeddez win ara ikecmen yer din.</i> » (Seb: 30)	Ayerbaz (Seb: 27) Tasnawit (Seb: 33) Aḍriḥ n Ccix Muḥend (Seb: 37) Taddart (Seb: 37) Tamdint (Seb: 41) Asečču (Seb: 46)
« [...] <i>Lebḥer yerwi, yexreb lḥal-is dayen kan [...]</i> » (Seb: 35)	Taxxamt n tnezduyt tasdawant (Seb: 53) Le bloc (Seb: 64)
« <i>Abrid yer lḡameε n wadda, din i tnejmaεen yemyaren n taddart, din i sgunfuyen yemdanen, tekksen lxiq [...]</i> ». (Seb: 37)	Tajmaεt n taddart (Sb: 82) Tamurt-nney n leqbayel (Seb: 87) Lexla (Seb: 89)
« [...] <i>Asečču ur yebeid ara yef tnezduyt tasdawant anda nettili, ldint i yinelmaden [...]</i> » (Seb: 70)	Annar n ddabex uḍar (Sb:100) Tamanayt (Seb: 103) Sbitar (Seb:106) Tasnawit (Seb: 107)

Ilmend n tfelwit, tanaggalt tessemres 21 n wadgen war agram, yef 6 n tenfaliyin ideg d-teglem s tewzel anda ḍrant tigawin. tasleḍt-nney wadeg ur tt-nebni ara yef ugram, maca yef wamek yuddes deg wungal:

Ixef III : Tifukkas n tudssa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

- Adeg i yettwasmersen deg teħkayt n wungal *Gugmen yinzizen*, yeqqen yer tudert n temdint, yettban-d waya deg kra n yimediyaten: Tasdawit, tanezduyt tasdawant, le bloc, lebħar, tamanayt. Akken dayen i d-ban deg kra n yimediyaten wiyiđ, adeg i yeqqnen yer tmurt d tuddar n leqbayel: taqerrabt, lğameε n taddart, Tajmeēt n taddart.
- Adeg deg wungal *Gugmen yinzizen*, yerza s uswir ameqqran tudert tasdawant, acku iwudam akk d isdawanen, ttidiren gar tesdawit d tnezduyt tasdawant, maca yettili-d ubeddel n wadeg di yal tikket ideg ara ibeddel umsawal asentel n tsiwelt-ines, yef waya ara d-nini, adeg deg teħkayt ibeddel ugar n tikkal, almi i d-iban ula d amgired i yellan gar tudert n tuddar d tudert deg temdint.
- Tudssa n wadeg ur d-tban ara s telqayt yer dixel n teħkayt, acku anagal ur yessemres ara kra n uglam n wadeg. Ilmend n tfelwit, yer tama tazelmađt (Adeg s uglam) ad ngar tamawt, amsawal imud-d kan kra n usenfali i yeqqnen yer wadeg-nni, dayen ur d-yettmuddun ara tugna n wadeg i yimeyri, maca yettak-as-d tikti tamatut fell-as.
- Iban-d wazal d twuri n wadeg yer dixel n teħkayt n wungal. Deg tazwara bdant tigawin deg tesdawit kan, maca di yal tikkelt ara tbeddel tayect tasiwlant akken ad d-tessiwel ayen itt-iceyben, yettbeddil wadeg. Lmeεna-s adeg yettbeddil deg yal tagnit, yettuneħsab d aferdis agejdan acku yessegzay-d anda đrant tigawin. Amedya yef waya: llant tigawin leħħunt deg tesdawit, deg temdint...syin akkin mi i d-yebda Γilas awal-is yef tudert-is, yerra-ay s yimeyriyen ad d-nwali kra n wannawen n wadeg i yeqqnen yer tudert taqburt n tuddar n leqbayel.

Ma nesserwes annawen n wadeg i smersent tnaggalin ilmend n tfelwin, ad d-naf amgired d ameqqran: imi deg wungal *Tamacahut taneggarut* tuget n wadeg d-yettwabedren deg-s, yeqqen yer tudert taqburt n tmetti taqbaylit: Amezyab, lexla, amrah, tibħrin, adrar n arisem... Maca deg wungal *Gugmen yinzizen* dayen i yemgaraden mađi, imi taħkayt sumata d wanda d-teđra tessebgan-d tudert tatrart n tmetti taqbaylit: Tasdawit, asečču, tamanayt, le bloc, tanezduyt tasdawant...

Mcubant tarrayin i smersent tnaggalin deg usiweđ-nsent i wadeg ideg đrant tigawin, ur stuqqtent ara deg uglam, yettban-d waya s telqayt deg tfelwin. Fkant i yimeyri kra n tlelli ad d-yessugen adeg akken i as-yehwa.

Ixef III : Tifukkas n tudssa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

Amgired n wadeg i d-nufa gar sin n wungalen i nesleđ, yerra-aḡ ad negzu s tinesbuyert n yisental d ttawint tnaggalin tiqbayliyin, yal ta yer wacu terra lwelha-s akken ad t-id-tessiweđ seg umađal ilaway, yer umađal aseklan. Dayen i d-irennu deg ccan n tsekla d usneri-ines.

Amgired n wadeg i tessemres N. Maouchi yef L. Koudache yessebgan-d amgired n yisental iyef d-wwint, yezmer waya, ad iwehhi imeyri yer wayen akken qqaren *Tasekla d lemri n tmetti*, d ayen i yettakken i umnadi tagnit ad yesleđ inedruyen ilmend n ubeddel n talliyin d wakud, dya aneggaru-a d aferdis agejdan deg tesleđt n yal ullis.

III.1.1.4. Akud deg wungalen: Tamacahut taneggarut d Gugmen yinzizen:

Ma nemmuqel yer wazalen i yesea uferdis-a n wakud deg uđris, ad d-naf iwulem ad t-id-nessegzi, neḡ ad t-id-nessissen deg wungalen untiyen *Tamacahut taneggarut*, d *Gugmen yinzizen* ilmend n tudssa-n sen deg tehkayt.

Ad neđfer inammalen n wakud, amek i d-mselhan deg wungal *Tamacahut taneggarut*, akken ad d-nwali talqayit i tessemres L. Koudache deg tudssa-ines i uferdis-a n wakud. Akken dayen ad neeređ deg taggara, ad d-nerr yef turdiwin n Y. Reuter ilmend n tesleđt n tilawt d war tilawt n wakud deg wullis.

Ad nessemres talya n tfelwit, akken ad d-nekkas si tama, inammalen n wakud, si tamanniđen ad neg asegi-nney i yal abeddel akudan, ilmend n wullis.

Tafelwit (13): Akud deg wungal Tamacahut taneggarut:

Inammalen n wakud	Asegi
« [...] yef teyzi n <i>rebea ussan ara yili umahil s wazal-is</i> , ad ilint temzikniyin d yisaragen yef umecwar i d-tewwi Nna Cabha [...] ». (Seb:12).	Ullis yebda s usarag ara yettfen rebea wussan, ilmend n wayen i d-yenna umekfađu. Maca, ur d-iban ara anta tallit ideg d-yella.
« <i>Ass n tlalit-inu</i> , icuba yer warwayen n tsemhu n ccetwa, mi ara yekkf u lawan-is [...] akken iyi-tegzem Nna Zaazi timiđ, teddem -iyi gar ifassen-is [...] ». (Seb: 25)	ḡas ur nezri ara ass ideg d-tlul Cabha, maca d anammal n wakud amenzu iyes-s bdan yinedruyen n tsiwelt.

<p>« Yiwet n tikkelt, tufa-iyi-d tğaret-nney Nna Lğuhher ttruy, gezmey tassa-s [...] ur cukkey a Nna Lyuher asmi ad imyurey, ad iyi-iyad lhal ktar n tura !». (Seb: 28)</p>	<p>Tban-d tikli n wakud deg tenfalit kan, imi ilmend n yinnan n temsawalt, Cabħa d Taqrurt. Tessawed ad teffey yer berra iman-is, din itt-tufa Nna Lğuhher tettru.</p>
<p>« Am wass-a fell-i, deg yiwen n unebdu aħrur, neqqim εcra n wussan ur d-uyalen waman di taddart. Uqbel ad yedden lefjer, di tllam utelliş, s tfeƓgacin deg yifassen, ttemsawalent tlawin akken ad dduklent yer tala [...] yiwen ubrid, ur d-tekkir ara yemma almi d ttnasfa n wass [...] ». (Seb: 37)</p>	<p>Anammal n wakud deg umedy-a, iwehha-d yer yiwen seg yesmektiyen n Cabħa, yessbgan-d belli mezziyet deg tallit-nni, imi ur tezmir ara i usagem i d-terfed, si tala almi d axxam.</p>
<p>« Yiwen n wass, lliy ssiridey aemmur n yicettiden di lħara, amecwar sliy i yemma tettsuyu yer Rebbi itt-id-ixelqen, akken zegrey amnar n tewwurt, tuzzel-d tefka-yi yiwen n uqeddami, yesseydel-iyi [...] Mazal d id mi d-dduqsey s twuuuya, ufiy-d iman-iw ttuxenqey si tazayt n buberrak [...]». (Seb: 42-45)</p>	<p>Inedruyen d-tessawel Cabħa, qqnen akk yer kra n tallit deg temzi-ines, imi ilmend n uzwel n yixef: <i>Temzi taleğğamt</i>, deg-s terra imektiye-is yer kra n yinedruyen i yessaye deg wallay-is s tenfalit iyess-d-tezwer awal yiwen n wass lliy...</p>
<p>« Mi yekkfa wass, ad yekcem yid, kra n Lğiran s ccuq i ddukkulen d warraw-nsen iherragen s axxam n Nna Feřruğa akken asen-d-teħku timucuha. ». (Seb: 50)</p>	<p>Akud n yinedruyen, yeqqen yer temzi n twademt Cabħa, yettban-d waya s unammal: <i>Temzi-inu</i>, i d-yettuyalen deg yal tikkelt deg tsiwelt-is.</p>
<p>« Ass n unekcum-inu s ayerbaz yeqqed allay-iv d awezyi ad yenneslax ney ad yeqqcer seg i d-therř ccfawa-inu [...] » Sb:61 « [...] di dqiqa-nni, ssemey ad uyaley d Tawes, ad jelbey si lferħ, ad cdedduy taelget-nni [...] » (Seb: 70)</p>	<p>Seg yinedruyen i d-tessawel Cabħa: anekcum-is s ayerbaz, tismine-is di Tawes in d tizya-s, maca tessaez-itt yemma-s fell-as Yettban-d wakud n yinedruyen mazal-it kan deg uzrar n tigawin n temzi-s (Cabħa).</p>

<p>« <i>Ass n ssebt, nekker-d tafejrit, yemma telhad d Tawes, tessared-as [...] akken newwed yer sdat n tewwurt n uyerbaz, yemma thewwa Tawes yer yidmaren-is [...]</i> ». (Seb: 77)</p> <p>« <i>Aseggas amenzu, yettef-ay uselmad n taerabt Mass Lhafid Nat Sari [...]</i> ». (Seb: 77)</p> <p>« [...] <i>ur faqqey ara akk s wansa fyen tlata n yiseggasen am wulac [...] akken d-yezzi useggas wis rebaa [...] ass n ssebt yef tmanya n sšbeh, akken i nekcem yer temsirt n tefran-sist, tedleb seg-i massa Lghuher Nat Tregwa ad tt-defrey yer unari n imdebber-nney [...]</i> ». (Seb: 85)</p>	<p>Inammalen n wakud deg yimediyaten d-nebder, llan-d s telqayt, wehhan-d yer useggas, d wass, d ssaæa ideg drant tigawin. Annet-a yefka-ay lewhi dakken Cabha ad teseu kra n setta n yiseggasen deg leemar-is. Tessawel-d kra n yinedruyen i yeqqnen yer useggas-is amenzu deg uyerbaz, syin tezel sin n yiseggasen, akken ad tezger srid yer useggas-is wis rebaa, imi d aseggas i yessayendeg wallay-is, mi tt-id-testaxer yemma-s, tenya-as akk isirman-is. (Imend n yinammalen n wakud, Cabha tuya deg tsiwelt yer tallit ideg tesa gar 6 d 9 n yiseggasen)</p>
<p>« <i>Yiwen n wass gar wussan i teezzeb tmeksawt n tudert-iw, beddley abrid yessewhacen uyey abrid-iw yer lexla-nney wis-sin Ayla n Čilmum [...]</i> ». (Seb: 93)</p> <p>« <i>Açal n lesnin ayaur nemzir ara nekk yid-m! Hku-iyi-d s anda i tessawdeq kemm d yimedduk-al-iw n uyerbaz!:-Nekk aqli deg tneyrit tis snat deg tesnawit.</i> ». (Seb: 99)</p>	<p>Seg tallit ideg d-tettaxer Cabha seg uyerbaz, teqqel d tameksawt, maca tasiwelt tettkemmil ilmend kan n wayen d tessawal, war nezri açal n wakud yezrin imi tamsawalt tekcem srid deg yixef wis tmanya s tenfalit: Yiwen n wass. Ilmend n udiwenni i yezdin Cabha d tmeddakelt-is Dawiya, iban-d zrin wazal n n sebaa ney tmanya n yiseggasen, imi ma nedfar lehsab n yiseggasen n uyerbaz Dawiya tewwed yer tneyrit tis snat deg tesnawit.</p>
<p>« <i>Ass n lexmis tameddit, tewwet-iyi yemma mi etteley ur d-uyaley ara zik si tmeksawt, yerna ubehri yewwet-iyi [...]</i> ». (Seb: 111)</p> <p>« <i>Di tuqqna n tiṭ i d-yewwed wass n lğemæa,</i></p>	<p>Yettwaglem-d wakud ilmend n tegnit i tettidir temsawalt, tban-d deg-s tikli n tehkayt d tsiwelt. Akken i d-tennejmae Cabha si tmeksawt ass n lexmis, yerna-d</p>

<p><i>Şşbeḥ zik iyi-d-tesker yemma s uεeggeḍ d rregmat akken ad dduy d tislit [...] ».</i> (Seb: 114) <i>« Ussan-iw tebeen taswiet n yimir-n, yas iεedda useggas, ulac dacu i beddlen deg-i, ala acuffu kan i cuffey [...] ».</i> (Seb: 119)</p>	<p>lexbar n zwaḡ-s iyef ur tebni. Tesseḥluli-d Xelluḡa tameyra gar yid d Wass (Lḡemea). Akken ad kemlen wussan N Cabḡa yef teyzi n useggas deg uxxam n urgaz-is Lεerbi bu Umendayer.</p>
<p><i>« Yiwen n wass seg wussan yesnernan leemar iseggasen, seg wussan i d-yeylin d lḡemea [...] mmektay-d ttiead-nni nemyefka aḡhal n lesnin nekk d tmeddakelt-iw Dawiya . ».</i> (Seb: 126) <i>« Tameddit-nni, akken i d-wwḍey yer lhara-nney, ufiy-d yemma s ddaw uqendar n tewwurt n ufrag [...] azekka-nni sbaḥ, leḡwayeh n tmanyā dduqsey-d si targit [...] Leḡwayeh n tnac n wass wwḍen-d iqeffafen, ad awin taεelḡet-nni ameybunt i lliy [...] »</i> (Seb: 137) <i>« Akken kecmeyyer uxxam-iw ajdid [...] sweseent taqaεet tlawin, almi d-ssufyent amraḥ meqqar [...]Azekka-nni sbaḥufiy-d yer ama-w amyār d tizya n jeddi [...] ».</i> (Seb: 143).</p>	<p>Telḡa teḡkayt gmi i d-tuyal Cabḡa seg uxxam-is, temmekta-d ttiead iyef iεedda ktar n useggas. Truḥ terza yer lemḡam n Ccix Sliman Bu tεekkazt, akken i d-tuyal tameddit tqubel-itt yemma-s s lexbar n zwaḡ-is ara d-yilin azekka-nni. Tefka-d temsawalt akud s telqayt yef waḡhal d-leḡqen yiqeffafen ad tt-awin, terna teglem-d amek tesεedda id-is amenzu deg uxxam n At Rriḍa. Tban-d tmezla deg wakud n teḡkayt, imi tamsawalt, war teyfil yef usenfali-ines deg yal tikkelt.</p>
<p><i>« Gas mbabben wussan deg wuraw n lweqt anda i d-ddiy yer Lḡaḡ Saεid, maca ur tebbtey ara ma nnumey tudert tajdidt n tmara ney [...] Yiwen n ubrid, lberd igezzem di berḡa, ddiy nekk d terbaet n tlawin ara d-yagmen [...] tlata n wussan iyi-tetḡef tawla taqecqact deg wussu [...] ».</i> (Seb: 160) <i>«Yiwet n tikkelt deg wass wis sin n leid tameqqrant, akken ma nella nekker-d aεellem</i></p>	<p>Amsedḡar n wakud iban-d yef teyzi n teḡkayt d yinedruyen. Akken ula d akud n tsiwelt, di yal tikkelt tettebdar-d Cabḡa melmi ḡrant tigawin i d-tessawal. Twehha-d deg tsiwelt-is yer tallit ideg tella deg lberj n Lḡaḡ Saεid, tuyal yer wayen tedder deg tallit-a, akken ad d-temmekti kra n teḡkayin i teddar, s usemres n tenfaliyin:</p>

<p><i>n lefjer yer cyel. Kra seg yirgazen d Lħağ ffyen ad yafren wid ur zrin ara [...] ».</i> (Seb: 161)</p> <p>« Setta n waggureni kkiy deg uxxam n Lħağ Saeid, yas qwan yiberdan yettay wakud, maca yiwten ubrid i t-yuyen [...] ». (Seb: 167)</p> <p>« Azekka-nni, leğwayeh n leacra n ššbah, tuncen-d yiserdasen n laman sdat n uxxam [...] ». (Seb: 168)</p>	<p><i>yiwten n ubrid, yiwwet n tikkelt...</i></p> <p>Deg kra n yimediyaten, Cabħa, temmal-d akud s telqayt, anda d-tettebder ma d tasebħit ney d tameddit, ad d-ternu yef wachal ssaæa i tedra tigawt. Annect-a g sumata yesseqrab-d inedruyen deg wallay yimeyri.</p>
<p>« Ureadwwden fell-i tlata n wussanmi i d-uyaley yer uxxam-nney, tewwed-d Nna Hlima akken ad teccemcem [...] » (Seb: 181).</p> <p>« Ussan akk d-yernan yef lexbar n tadist-inu, akken byun llan diri-ten, ur iyi-ukin [...] Azekka-nni, elem n lefjeri d-kkrey, zwarey -d ayazið-nney, yesyuggten s cceħħa [...] » (Seb: 183-184).</p> <p>« Reba n wussan akken i d-tlul i temmut yelli Cabħa [...] » . (Seb: 187).</p>	<p>Ilmend n teħkayt akud n yinedruyen yettensedfar, imi gmi i d-tuyal Cabħa seg uxxam n wergaz-is, terfed tadist i terja s ccuq, maca teffey-as tirga mxalfa, d tin i as-as-yellan d ssebba n tisselbi-s.</p> <p>Ilmend n tsiwelt, inammalen n wakud ur d-llin ara s telqayt, maca wehhan-d yer tallit ideg drat tigawin.</p>
<p>« Akken i wwdey yer sbitar, dehren-iyi [...] » (Seb: 202).</p> <p>« Amecwar sliy i lħess n temqessin igezzmen [...] » (Seb: 204).</p> <p>« Ur zriy ma yellaæecra n wussan, ney aggur, ney tudert s tehri-s, i ay-ğğan nekk d tisselbi-inu di texxamt-nni kan [...] » (Seb: 210)</p> <p>« Yiwten n wass gar wussan iyi-seerqen leħsab kecmen-d fell-i sin n yifremliyen [...] » (Seb: 215)</p> <p>« Ayen akk kkiy di sbitar n yimeslab, ula d Yiwenn wass ur d-yedli fell-i walebeed si twacult-iw [...] Ccwi kan tella tmeddakelt-iw</p>	<p>Inammalen n wakud ilmend n tigawin ur d-llin ara s telqayt, tamuylı tagedjant nrešša-tt yer tikli n yinedruyen, d wayen i tedder Cabħa tameybunt deg sbitar n yimeslab, ula Tanaggalt teemmed aya, imi ma ngar tamawt yer yisebtar d yimediyaten iæddan, ad tt-naff deg yal tikkelt tettwahhi-d yer wakud n tigawt.</p> <p>Uyalent-d kra n tenfaliyin s tuget am: <i>yiwet n tikkelt, yiwenn wass...</i> maca ur nezri ara d anwa-t wass-nni; yerna imend n tsiwelt, Cabħa yeereq-as leħsab n wussan</p>

<p><i>Tajeğğıgt[...] Açal n tikkal i as-εemden yieessasen dyifremliyen ad tettes yer-ntey [...] (Seb: 234).</i></p> <p><i>«Açal n tikkali d-mčučaren yifremliyen yimejjayen yer texxamt-ntey, mi ara iyi-d-slen ttawiy-d isefra d yicewwiqen [...] ».(Seb: 235).</i></p>	<p>deg sbitar, ur tezri d ussan ney d ayyuren, ney d iseggasen i ieddand deg tudert-is. Ilmend n teħkayt, d wayen i d-tessawel Cabħa, tallit i teseedda di sbitar tdul, yettban-dwaya deg yimediyaten ineggura i d-nebder: <i>Açal n tikkal, açal n tikkal.</i> D tigawin i d-yettuyalen s tuget deg tudert n twademt. Nezmer ihi, ad d-nini, ur telli ara talqayit n wakud deg yixef 14 d 15 seg wungal.</p>
<p><i>« Kfan wussan-iwidi sbitar, yusa-d Sliman, mmi -s n Lħusin ad iyi-ssufey [...] ».(Seb: 239).</i></p> <p><i>« D yemma tihin?!Lermaħ n wudem-is caben, cbeben, allen-is kemcent, imi-s yertem[...]» (Seb: 242).</i></p> <p><i>« Kkiyyumayendeg txibuqt-iw, wis teltyam kkrey-d tafejrit, mebla ma giy ccan i usyugget n uyaziđ-nney d useglef n waktayen-iw[...] ffyey ilebda seg uxxam-nni [...] ».(Seb: 250).</i></p>	<p>Kkfan wussan n Cabħa deg sbitar, deg tazwara nenwa d kra n tlata ney rebea n yiseggasen, maca ilmend n umedyas wis sin d wamek d-teglem Cabħa yemmas-s Xelluğa, teğğa-tt s tezmert d cbaħa, tufa-tt-id d tamıart, negza belli ugar n yiseggasen i ieddand. Ay-agi yessegzay-d dakken ula d leemar n umdan d anammal n wakud. Akken zrin yumayen yef tisin n Cabħa s axxam teddem deg rray d nettat ara iđebbren yef wayen i as-d-yeggran deg tudert-is. Deg wayen i yerzan talqayit n wakud, ad d-naff, yella wanda i d-tettili talqayit, yella wanda d aeeddi kan, ney d awehhi amecıuħ yer tallit ney tagnit n tigawt.</p>
<p><i>« Bdiy ttcaliy gar leħwari, ixxamen, iderman tiyaltin d leswaq, zzuzurey deg yisefra yicewwiqen...Di tabayt n swayee i tetti yes-i ddunnit, argaz, tameıtıt, agrud, uyalen</i></p>	<p>Tigawt n ucali gar tuddar d yiderma tettban tetıef kra n tagnit takudant, ur d-tban ara talqayit deg-s.</p>

<p>ssawalen-iyi <i>Tucbiht</i> [...] ».(Seb: 250).</p> <p>« Azekka-nni,<i>aellem n lefjer i bdan yiderwicen-nni la tteeggiden almi i ay-d-sduqqsen nekk d Tjeğğigt, nufa-d iman-ntey nesger, si lberd aqecqac</i> [...] ».(Seb: 269).</p> <p>« Teedda ddurtfell-i, <i>segmi zedyey læerc n Wid ur nuksan, yejeb-iyi lhal</i> [...] ».(Seb: 272).</p> <p>« <i>Nestuqqet timliliyin almi i d-teffey terbaet iwumi temma Tjeğğigt Tarbaet n wid ur nuksan.</i>».(Seb: 274).</p> <p>« Iđ d wassqqarey adlis-nni almi i t-sedday deg tlata n wussan, <i>hefdey timucuha-nni akken ma llant</i> [...] segmi teedda ddurt, <i>ur d-iban ara, ddmey imru d snat n tezmamin tijdidin yer tjeğğigt, uriy akk timucuha-nni</i> [...] ».(Seb: 277).</p> <p>« Azekka-nni tesker-iyi-d Nna Hğila s leeqel, tefka-iyi-d sucfay...Ddrey deg uxxam n Yidir nezga nekk yid-s deg temkerđit-ines [...] Mi yriy adlis s tmaziyt, ad đelbey si ad iyi-d -yessefhem imeslayen d tektiwin ur ssiney ara, yiwet n tikkelt qqarey ungal n Mulud Ferəun [...] ».(Seb: 286).</p>	<p>Gmi tewweđ Cabħa yer taddart n Warisem, ilmend n umedyaya wis sin, nsant din nettat d tmeddaklt-is Tajeğğigt, tufa iman-is, tkemmel ussan-is deg Læerc n wid ur nuksan. Ilmend n usuget n temliliyin tidelsanin gar yimediyazen d yimusnawen war nuksan, iban-d wakud ileħħu, seg tenfalit kan, war ma nezra aħal n wussan ney agguren i ieeddan yef Cabħa gar-asen. Temla-d Cabħa aħal n wussan i tekka deg tyuri n udlis i as-imudd Yidir, terna teedda ddurt nettat tlemmed tira. Deg egnit-a tamsawalt tbeğgen-d talqayit n wakud.</p> <p>Aħal n wussan i tekka Cabħa deg uxxam Yidir ur d-iban ara deg teħkayt; maca ilmen n tsiwelt-is, yef yidlisen i teyra, d yimukan tessən, yettban teseedda kra n ddurt dinna.</p> <p>Deg yimediyaten i d-nekkes seg wungal, iban-d yef tñaggalt usedreg-ines i yinammalen n wakud, nekkni s yimeyriyen nettafar inedyen n teħkayt, akken ad nessiweđ yer wakud-nsen.</p>
<p>« <i>Nekk d Nna Hğila, tikkwal tetteddu yid-ntey Tjeğğigt, si lğemea yer lğemea ad nruh akken ad t-id-nzar</i> [...] ».(Seb: 288).</p> <p>« Tezzi ddurt, <i>neddukkel nekk d tzeğğigt Akken ad t-id-nzer</i> [...] ».(Seb: 288).</p>	<p>Inammalen n wakud deg taggara n yixef 18, banen-d s telqayt, gmi yekcem Yidir sbiħar, yal lğemea tettzurut-id Nna Hğila d Cabħa. Tezzi-d lğamea yef tmettant n Nna Hğila truħ Tjeğğigt d Cabħa yer sbiħar, ad d-zrent</p>

<p>« <i>Eecra n wussani teqqim tfekka n Yidir di Sbiṭar, ur d-yeffiy ara, almi rwan At taddart tazza yef lekwayeḍ-is [...] ».</i> (Seb: 289).</p> <p>« <i>Nehḍer i temḍelt n Yidir, akken rran timedlin fell-as, eeggdey-d [...] ».</i> (Seb: 291).</p>	<p>Yidir, ufant-tt ielleq yer tzemmut. Temla -d Cabḥa aḥal n wussan i tekka tfekka-s deg sbiṭar, terna tewwi-d yef temḍelt -is s telqayt. Dayen d-yessebganen agzaw-nney alqayan i wakud n yinedruyen.</p>
<p>« [...] <i>Surfet-ay ur nebdi ara zik, yerna ur d-llin ara yisaragen i d-nhegga deg wahil n tsebḥit n wass-agi[...] ».</i> (Seb: 295).</p> <p>« <i>Akka i d-newweḍ yer wass aneggaru n yisaragen [...] ad awen-fkey ttiead i uzekka ma yebya Rebbi, ass aneggaru n tejmilt-agi, anda ara nefreq arazen iwid ara d-yufraren di temsizzelt n tsekla [...] ».</i> (Seb: 310).</p> <p>« [...] Ass-agi i d-newweḍ yer taggara n tejmilt i nerra i tnazurt, tamussnawt-nney tameqqrant, Nna Cabḥa Nat Banen i d-yesbegnen udem d tekti n tsekla tamaziyt [...] ». (Seb: 313).</p>	<p>Akud n usarag-nni d-yellan deg tazwara wullis tewweḍ-d taggara-ines deg yisebtar ineggura, akken ad yettef deg wakud asugnan sin n wussan.</p> <p>Ilmend n yimediyaten, d ass wis tlata, ideg kemlen-d akk isaragen-nsen, akken ad yili wass wis rebaa, d ass n temsizlin yef tsekla tamaziyt, deg-s ad ffken arazen iwid i d-yufraren.</p> <p>Akud deg tegnit n usarag iban-d amzun akken sdat n wallen-nney i ileḥḥu.</p>

Ilmend n tukksa n yinammalen n wakud, nessaweḍ yer kra n yigemmad :

Akud i tessemres tnaggalt L. Koudache yeqqen yer umaḍal ilaway ideg nettidir, yettbeddil usemres-ines i yinammalen n wakud gar tegnit d tayed, gar yixef d wayeḍ. Ma nuḃal yer wayen d-nessegza deg tfelwit, ad d-naf dakken, yella wanda i d-tessegzay tagnit n unedruy s telqayt (ass, iḍ, ssaæa, ayyuren...) yella wanda tettarra lwelha-ines ugar yer tigawin, tettaḡḡa inammalen n wakud d udrigen, d nekkni i yettnadin fell-asen s tuḃalin yer deffir, seg wayen d tessawel.

Yeqqen wakud yer uwadem agejdan iyef d-yewwi akk wullis *Cabḥa*, imi d nettat i d-yessawalen tihkayin n tudert-is, yas ulama deg yal tikkelt d anwa awadem i d-ikeččmen deg yinedruyen d-tessawal, maca s wudem amatu, fell-as akk i yettezzi wakud n wullis.

Inammalen n wakud εawnen-ay ugar deg usugen n yinedruyen, tefka-asen tnaggalt kra n tilawt, akken ad ten-id-sseqreb deg umaḍal n yal-ass i yettidir umdan. Iban-d umseḍfar n wakud

Ixef III : Tifukkas n tudssa n wungalen: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.

n yinedruyen d tsiwelt deg tuget n wullis, imi inedruyen n tudert n Cabħa tezħa-ten wa deffir wayeħ, ilmend n talliyin n tudert-is.

Tessemres L. Koudache inammalen n wakud i yemgaraden, maci ħas wid i yeqqnen yer dqayeq, swayeε, d wagguren ideg teħra tigawt, maca teħħa-ay deg kra n tagnatin ad d-nfiq i teyzi n wakud s ubeddel n talliyin iħef d-yettæeddi umdan am temzi d temyar. Ay-agi sumata yesæa azal d ameqqran deg umugget n wullis, imi ħas ur ay d-tenni ara akud n teħkayt, maca tessemres ayen i d-yettwehhin yer-s d anammal.

Yal ameskar amek i yettak azal i wakud deg uħris-is aseklan, ma nuħal yer wungal Gugmen yinzizen, yezmer ad yemgarad ħef wayen i d-nezra deg tesleħt n wungal Tamacahut taneggarut, neħ ad mcabin. Talya n tfelwit ad ay-teiwen deg tesleħt. Ad d-nekkes inammalen n wakud, wa d-nzar ma qqnen yer tilawt, ma llan-d s telqayt.

Tafelwit (14) : Akud deg wungal Gugmen yinzizen :

Inammalen n akud	Asegzi
« [...] Ula d nettat d tanelmadt deg Useggas wis tlata n tagnizit [...] ». (Seb: 08).	Iban-d deg umedy-a, aswir ideg qqaren yiwudam deg tesdawit, yemlayay-d akud n tigawin, melmi bdant ħerrunt.
« Zrin wussan , wwiy-d tagiħart-iw, tedduy s axxam, eyiy [...] ». (Seb: 11). « Baba yessawel-iyi-d id iæeddan, yennayi-d ilaq ad d-taseħ, d ass n ssuq ilaq ad eassey aseħħu [...] ». (Seb: 11). « Mi d-udreyseg texxamt abrid-iw yer tmacint tedduy ddac ddac, sedħay iman-iw s tezlit n Ĥsen Eebbasi [...] ». (Seb: 12) « Mi leħqeys axxam sawley-as-d, ad steqsiy fell-as ma teħla, zeema [...] ». (Seb: 15). « Tlata n wussankan eawdey ssawley-as [...] ». (Seb: 15).	Imedyaten-a sumata iban-d wakud-nsen s telqayt (yessawel-as baba-s deg yiħ i Salas, azekka-nni iruħ s axxam, tigawin i d-yeħran yewwitent-id s telqayt, akken dayen zrin tlata n wussan yetteawad asiwel i Dasin) Ihi, d akud ilaway i tessemres tnaħgalt i usiweħ n teħkayin i yeħran d uwadem Salas, ay-agi yettban-d ama deg wadeg ideg d-ħrant tigawin, neħ s yinammalen wakud, i d-ibanen deg yimedyaten.

<p>«<i>Asmii twalay deg i tikkelt tamenzutdeg ugraw anda qqarey, tidet kan ur iyi-εjib ara [...] ».</i> (Seb: 19).</p> <p>«<i>Mi kkfant snat n tsaetin-nni, nuyal yer neyrit [...] ».</i>(Seb: 21).</p> <p>« <i>Tameddit n wass, mi dayen yekkfα Lhemm n leqraya, yesteqsa-yi-d bu teḥdayin-nni anda ara ruḥey [...] ».</i> (Seb: 22).</p>	<p>Ussan imenza kan n tuyalin yer tesdawit ideg myussanen Salas d Filas, yaş ulama ur as-yeεjib ara deg tazwara, maca uyalen myussanen, dya tameddit-nni kan, ilmend n tsiwelt n Salas, ddukklen jmie yer texxamt.</p> <p>Akud d alqayan, yettban-d deg yiwen n wass akk ideg ḍrant tigawin i d-yessawel Salas.</p>
<p>« <i>D imeddukal-iw n tidet nemyussan seg useggas amenzwaru deg tesdawit [...] »</i> (Seb: 23).</p> <p>« <i>Azekka-nni sbah, ayen yeεred Filas ad iyi-d-yessaki, ur yessawed ara [...] ».</i> (Seb: 23).</p> <p>«<i>Filas yeddem taqrabt-is iruḥ yer tesdawit yesnemmer imeddukal-iw yef yid iεeddan [...] ».</i>(Seb: 23).</p>	<p>Iwehha-d Salas deg tsiwelt-is atan deg uswir wis tlata n tesdawit.</p> <p>Ineḍruyen i d-yessawal yemla-d melmi ḍran.</p> <p>Yessemres Salas kra n inammalen n wakud (Tameddit n wass, Azekka-nni...) akken ad yefk talqayit i wayen i d-yessawal.</p>
<p>« <i>Newwet ugar n sebα n wayyuren, d yemma d tamuḍint [...]»</i> (Seb: 28).</p> <p>« <i>Yiwen n wass,tusa-d weltma tameqqrant Tenna-as i baba atan ufiy yiwet n tqerrabt tessujay [...] ».</i>(Seb: 28).</p> <p>« <i>Ussan n urajud nekk kan itt-yetteassan, anda tekka ad tt-ḍefrey [...] »</i>(Seb: 29).</p> <p>«<i>Yusa-d wass-n,werḡin ad tettuy, wwiw yemma s ufus-iw yer tmettant [...]».</i> (Seb: 30).</p> <p>« <i>Mi leḥqey yer tesnawitssney yiwet n Teqcict ḥemmley-tt s wul [...]».</i> (Seb: 33).</p>	<p>Tasiwelt n Filas i tudert-is, d wamek almi yuyal d bu teḥdayin, yewwi-tt-id s telqayt, ay-agi yettban-d deg yimediyaten i d-nebder.</p> <p>Amsawal Filas deg yal tikkelt ideg ara ibeddel asentel n tsiwelt-is, ad yessemres inammalen n wakud. Asmi yewwed yer tesnawit, yufa tin i ikecmen ul-is, yaş mselḥan tlata yiseggasen, maca ur d-telli ara temlilit gar-asen.</p> <p>Ilmend n yimediyaten, Filas war yeyfil</p>

<p>« <i>Nedda akkentlata n yiseggasen[...]</i> » (Seb: 33).</p> <p>« <i>Nuyal akk yer yiyerbazen-nney, ma d nettat ulac-itt [...]kra n wussan, mlaley taqcict-nni, tewwi-yi-d tabrat [...]».</i></p> <p>(Seb: 34).</p> <p>« <i>Azekka-nnimi d-teflali tafat n tfejrit [...] abrid-iw s tazla yer tewwurt n Dda Mestafa [...] ».</i></p> <p>(Seb: 36).</p> <p>« [...] yiwən n wass, seg zεaf n uxxam-nni amcum, ffey-d yer berra ad kksey lxiq [...] ».</p> <p>(Seb: 41).</p> <p>« Ddurt-nniakk wwiy-tt-id d teḍsa d unecre <i>ihi seg wass-n uyaley d bu teḥdayin-a [...]</i> ».</p> <p>(Seb: 43).</p>	<p>yef ubdar n wakud d tikli-ines yef teyzi n tsiwelt-ines i yinedruyen n tudert-is, seg temzi-s almi d ass ideg yessen Salas.</p>
<p>« <i>Ussan zerben, tteeddin yef yiqerra-nney urnezri, nrennu di leemer, wis kan ma nrennu di tmusni [...] ».</i></p> <p>(Seb: 46).</p> <p>« <i>Ass-n d tlata, am leewayed ad d-kkrey kan d abrid s axxam. Asečču d leqdic ggunin [...] ».</i></p> <p>(Seb: 46).</p> <p>« <i>Ad tili d lxemsa d uzgen n tmeddit, mi d-yekcem yer texxamt s wudem aberkan [...] ».</i></p> <p>(Seb: 48).</p> <p>« <i>Deg yiḍ, ahat d leḡwayeh n leḥdac, neqqim deg texxamt n tmezduyt tasdawant, ddmey-d tagiṭart-iw bdiy am leewayed-iw ttsentirey [...] cituḥ kan akka walay Filas iserreḥ-as s yimeṭṭaen [...]</i> »</p> <p>(Seb: 53).</p>	<p>Iwehha-d Salas yer uceddi n lweqt deg tudert-is, am yal amdan deg ddunit.</p> <p>Deg wugar n yimediyaten i d-yessassen Salas akud s telqayt, ama d win i yeqqnen yer wass d yiḍ, ney win i yeqqnen yer ssaεa d dqiqa.</p> <p>Tban-d talqayit n wakud deg yinedruyen i d-yettwasawlen, amzun akken sdat n wallen-nney i leḥḥun: (Lxemsa d uzgen; deg yiḍ, leḡwayeh n leḥdac; azekka-nni...)</p> <p>Salas yesselḥaw inedruyen n tsiwelt-ines Ilmend n wakud ideg ḍran.</p>

<p>« Azekka-nni,mi d-neqqim ala nekk d Filas yuza-d yer-i [...]».(Seb: 55).</p>	
<p>«Ussan zrin d affug i ttafgen. Amaya kan eeddan sin n yiseggasen yef wasmi i ssney Filas [...] ».(Seb: 58).</p> <p>« Fukken yimuras, ass n ssebt ssbeh, sliy i tilifun-iw yettsuni [...] ». (Seb: 59).</p> <p>« Yewwed-d wass n lhed,d tuyalin yer tesdawit. Refdey taqrabt-iw [...] ». (Seb: 61).</p> <p>« D lawan n tuyalin yer texxamt, wid yeqqaren bdan ttefyen-d deg tzeywa n uselmed [...] ». (Seb: 63).</p> <p>«[...] Imuras ula ara k-iniy iban amek iten-sæedday, am waken i ak-nniy seg ṭbib yer wayeḍ [...] ». (Seb: 66).</p> <p>«Tamedditmi d-nuyal yer tnezduyt tasdawant, yal yiwen yuli yer texxamt-is [...] ». (Seb: 69).</p> <p>« Seg wasmiyi teqbel Dasin, iyi-d-tenna themmel-iyi, thennay, kksey aybel [...] ». (Seb: 75).</p> <p>« Yiwet n tsebhit,msefhamey d Dasin ad neddakel yer tesdawit [...]». (Seb: 75).</p> <p>« Seg wass-nnittenkarey-d tedduy yid-s yer tesdawit [...] ». (Seb: 76).</p> <p>«Ad tili dsetta n tmedditmi iyi-d-tessawel Dasin, tanna-d ma ad nemyiger akka kan ssaæa [...] »(Seb: 78).</p>	<p>Ɛeddan sin n yiseggasen gmi yessen Salas Filas, d Dasin, sæeddan imuras n kra n wagguren, uyalen-d yer tesdawit. Akud s teyzi-ines iban-d s telqayt deg tsiwelt n Salas i wayen i yeḍran akk deg tallit-a. Timlilit n yimeddukak seld imuras, iban-d deg-s ucedhi d lxiq; myeḥkan akk ayen sæeddan deg tallit ideg ur mmezren ara.</p> <p>Tameddit-nni kan, d wayen akk i d-yernan deg wussan , yessawel-it-en-id Salas s telqayt akken ad d-imel timliliiyi-is d Dasin.</p> <p>Abeddel n leewayed n Salas deg tudert-is, iban-d yef teyzi n kra n wussan, gmi i teqbel Dasin ad yili d ameddakel-is.</p> <p>Salas yettwehhi-d yer wakud n tigawt s telqayt, yettban-d waya deg umedy-a aneggaru, ula yef waḥal ssaæa i as-d-tessawel Dasin yebder-it-id deg tsiwelt-is.</p>
<p>« Zrin wussan,ha-t-an ilheq-d char n</p>	<p>Dasin tewwi-d taḥkayt n tudert-is deg kra</p>

<p>yemma akken ad terbu [...]».(Seb : 84). « Zrin wussanbaba yeḍlent wid iwumi d-yezga d tareccaqt [...]».(Seb: 89). « Seg-yimir-nni ur tt-zriy, ur tt-ttwaliy, almi d-wwiy le BEM [...] ». (Seb: 92). «Ass ideg d-wwiy l Bak, εemti tefreḥ dayen kan [...] ». (Seb: 96).</p>	<p>n yisebtar, deg-sen tessemres inammalen n wakud s telqayt akken ad d-tessebgen talliyin i ieeddan yef tudert-is, gmi i tella deg ueebbuḍ n yemma-s, yelḥeq-d char tlalit-is, almi d ass ideg d-tewwi l Bak, tekcem yer tesdawit.</p>
<p>« Azekka-nniam yal ass, kkrey-d yef lweḥda, tḥfey abrid-iw yer unnar n ddabex [...] » (Seb: 100). « Sin n wussanur zriy Dasin, ur d-tessawel, ur as ssawley [...]».(Seb: 111). « Urgan yumayen-ayiwet n targit, ur tt-fhimey ara akk [...] ». (Seb: 113). « Eddan sin n wussanur d-tessawel, ur steqsay. Yal yiwen deg-ney yelha-d d yiman-is [...] ». (Seb: 118). « Dasin, ur zriy tettidir, seg wass-nniur d-tban d-tban [...] ». (Seb: 119). « Ass n lḥed tameddit,ha-t-a Filas s twenza, yetterwen leqtil, ilḥeq-d yur-i [...] ». (Seb: 120). « D ass n ttlata,mačči am leεwayed-iw, ass-n bekkrey, yef tmanyaswaswa lliy yer tewwurt n tesdawit [...] Mmuqley ssaεa, dtesea yir rrbeε, mazal ugar n tsæet akken ad d-telḥeq [...] ». (Seb: 126) « Mi d-tenessef abrid-nniamcum s tazzla, sliy i ssut n rwaḍi skerrcent [...] »</p>	<p>Tuḡal-d teḥkayt n Salas, akken ad d-ikemmel tasiwelt-is yef wussan-is i as d-yeggran d Dasin.</p> <p>Yumayen kan i yekka Salas d Dasin war anermis gar-asen, maca gmi i d-tella temlilit, msebḍan...</p> <p>Ilmend n yimediyaten, aṭas n n wussan i ieeddan gar-asen, wa ur yezri lexbar n wayeḍ. Ay-agi iban-d deg usenfalit n Salas.</p> <p>Ass i d-yewwin abeddel yef tudert n Salas, d ass n lḥed, d tameddit mi d-yekcem Filas, yessegza-as-d sebba i yes-s teḡḡa Dasin.</p> <p>Salas, yemla-d ass aneggaru ideg ara yemlil Dasin, d ttlata, d tasebḥit; ula d ssaεa d wadeg iyef msefhamen, yemlat-id. Ay-agi sumata, yessegzay-d talqayit n wakud n yinedruyen.</p>

(Seb: 129). « <i>Zrin wussangriy-d wehd-i, nekk d usefru n Si Muhend d amwanes-iw [...]</i> » (Seb: 130).	
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Ilmend n wakud n uferriy d wayen d-ssawlen yiwudam deg wullis, nessawed ad d-nessissen akud yef kra n yigemmad :

Akud i tessemres N. Maouchi deg wungal-is, yeqqen yer umaḍal ideg nettidir, yesæa assay d tudert taseddawant n tallit-a tamirant.

Taḥkayt sumata tewwi-d yef sin ney tlata n yiseggasen, i d-sæddan yiwudam deg tesdawit, seg wasmi myussanen almi d asmi i d-tusa tmettant tebḍa gar-asen.

Tella talqayit n wakud deg tsiwelt, imi imsawalen, deg yal tikkelt ssemrasen inammalen i d-yessegzayen melmi i d-ḍrant tigawin: iḍ d wass, ssaæa d dqiqqa, tikli n wussan...

Akud s wudem amatu yeqqen yer tlata n yiwudam igejdanen iyef yezzi wullis: Salas, Filas, Dasin.

Tanaggalt tebna akud n wullis, ilmend tilawt, deg-s tessemres akk inammalen n wakud, s wudem aflalay.

Akud, ur yeqqin ara kan yer yinammalen-is, maca yeqqen ula yer tigawin, d usenfali, imi llant kra n tegnatin ideg ur d-twehha ara yer-sent ttaggalt aḥal n wakud i yezrin gar tallit d tayed, maca s tyuri talqayant i nga, nessawed ad t-nzar (amedya, mi d-tessawal Dasin tudert-is, negza belli tekkes kra n talliyin, gmi terbeḥ le BEM, almi d asmi terbeḥ lbak)

S wudem amatu, akud deg wungal *Gugmen yinzizen*, yella-d s wudem aflalay, alqayan.

Ihi, akud deg wungalen i nesleḍ ur yemgarad ara s waṭas, imi tinaggalin di snat yid-sent ur yfilent ara yef ubder n wakud n tigawin :

Deg wungal *Tamacahut taneggarut*, Cabḥa tamsawalt, tessawel-d ineḍruyen ilmend n talliyin n tudert-is: talalit, temzi, temyer d tallit n zwaḡ-is, berru d tasselbi, ussan tesædda deg sbiṭar n yimeslab, abrid n ucali i teḍfar d tudert-is is-d-yeggran deg taddart n Warisem, temyar (teyli d tamyart).

Ixef III : Tifukkas n tudssa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

Deg wungal *Gugmen yinzizen*, akud yelha-d ilmend n wayen i yeḍran d Salas, deg tallit-nni ideg yella d asdawan (ussan-is n tesdawit) almi d ass ideg temmut Dasin. Tigawin sumata qqnent yer sin ney tlata n yiseggasen i sēddan deg tesdawit (Salas, Dasin, Filas.

Tagrayt :

Ilmend n wayen i d-nwala deg yixef amezwaru almi d ixef wis tlata deg uḥric-a, ungal deg tsekla taqbalit yuy abrid n unerni. Tamuyli-nney nessuk-itt s telqayt yef wungal unti, imi seg-s i d-nekkes kra n wungalen i tesleḍt tasiwlan. Taneggarut-a nesbadu-tt-id ilmend n tezri i tetṭafar (Tasensiwelt), akken i d-newwi yef usbadu n kra seg tmudranin-ines tigejdanin. Akken ad d-nawed deg yixef wis tlata, d aneggaru ad d-nwali amcabi d umgired n kra n yiferdisen uddisanen deg tesleḍt n wungalen: *tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N. Maouchi.*

Nga tasleḍt n tigawin, yes-s nessawed nwala-d assayen i yezdin tigawt d tayed, yer daxel n sin yeḍrisen.

Tasleḍt n tgezmin d taddisin, welhent-ay yer yinedruyen igejdanen iyef uddsent teḥkayin n wungalen, rnu yef waya, banen-d waddaden d wuguren d tifat n yal ungal, dayen i d-yessebganen tudssa n ugbur.

Ayen i yerzan iferdisen-nniḍen n tudssa n teḥkayt, ney n wullis sumata, nwala-d tasleḍt n wadeg d wakud ilmend n tezri n Y. Reuter. Dayen i ay-yessawden ad d-nerr yef yisteqsiyen i d-neffka di tazwara: anda d llant tigawin? d melmi d-ḍrant? Ma d iwudam nesleḍ-iten ilmend n wassay iten-yezdin d umsawal-asad, nesken-iten-id deg tfelwiyin ilmend n ubani-nsen deg tsiwelt.

Ihi, tasleḍt-a i nga i yiferdisen iyef uddsen wungalen *Tamacaut taneggarut d Gugmen yinzizen*, tella-d d asurif agejdan i tririt yef tmukrist n tezrewt-a, acku nessawed nwala-d amek yeddes wullis s wudem amatu deg-sen, dayen ay-yessisehlen, ama i nekkni s yimnuda, ama d imeyri, akken ad yegzu aḥric i d-iteddun, ara yilin d tasleḍt n yiferdisen n tsiwelt yef wungalen untiyen *Tamacahut taneggarut d Gugmen yinzizen.*

Ixef III : Tifukkas n tudssa n wungalen: *Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N.Maouchi.*

Tasiwelt, d nettat i yettaken rruḥ i wullis, yes-s ttazen yinedruyen yer sdat, yes-s i d-yettili usenfali yef yal tigawt ney isalli ara d-yessiweḍ wullis. Gef waya i yettuneḥsab d aferdis agejdan deg tesleḍt n yal ullis.

Ahric II:

**Tifukkas n tsiwelt deg ufares ungalan unti
aqbayli: *Tamacahut taneggarut* n L.
Koudache, d *Gugmen yinzizen* n N.
Maouchi.**

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi.

Ixef III: Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi.

Ixef I :

**Tayect tasiwlant deg ufares ungalan
unti aqbayli: *Tamacahut taneggarut* n L.
Koudache, d *Gugmen yinzizen* n N.
Maouchi.**

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tazwert :

Ungal d tawsit i yettaken tudert i uwadem yer dixel n uđris, teyzi-ines tzerrer yef yimeyri, ad yettuwal s yisebtar yer deffir ney yer sdat, akken ad d-yerr yef usteqsi “Anwa i d-yessawalen inedruyen ney anwa iten-id-iħekkun ? ”

Tayect i d-yettalsen deg yal ullis tekcem deg usugen, ney deg umađal asugnan. Tettemxallaf seg tegnit yer tayed, yezmer ad yili bab-is d uđhir, ney d uffir, yezmer ad yili yessawal-d yef yiman-is s usemres n wudem amezwaru, ney ad d-yessiwel yef yiwudam-niden. D netta i yesselħawen tigawin yer dixel n teħkayt, yal tikkelt anta tawuri i yettatıaf, tikkelt d asađ, tikkelt d awadem, tikkelt d ameskar (asmi ara d-yessawal taħkayt n tudert-is)

Anerni n wullis, yella-d s unerni n yinadiyen i d-yettuqten fell-as. Asteqsi agejdan iyef tbed tezri n wullis yella-d yef *umsawal*. D tamukrist i yeldin annar n unadi azrayan s telqayt, ladya deg tewsit tungalant, anda anaggal yessemras lebyi-s deg usenteq n yiwudam. Akken i yezmer ad ifek tawuri n tsiwelt i yiwen n uwadem, i yezmer ad tt-ifek i sin ney tlata ney ugar, ay-agi dayen i yesean azal meqqren deg tesleđt n uđris asiwlan, d tagnit ideg yettarra umnadi lwelha-s ad d-yerr yef kra n yiseqsiyen : anwa id amsawal deg teħkayt ? Acu n uzayar i yettef deg tsiwelt ney deg teħkayt ? Anta tawuri iyess-s d yufrar umsawal deg uđris ? Iwumi i yessawal inedruyen d tigawin ?

Tiririt yef yisteqsiyen-a d abrid ara neđfar, akken ad nessiwed yer tesleđt n sin n wungalen deg ufares ungalan unti aqbayli : *Tamacahut taneggarut* d *Gugmen yinzizen*. D ammuden i nefren akken ad d-nessegzi ayen i d-rnant ttaggalin, L. Koudache d N. Maouchi i unnar ungalan, ladya si tama n usenteq n yiwudam.

I.1. Amsawal gar tezri d tesleđt-ines deg wungalen : *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi :

Anamek i as-yettunefken i umsawal, yemgarad seg tallit yer tayed, akken i yemgarad gar umazray d wayed. H. Balzac deg lqern wis 19, yexdem kra n tezrawin yef tfaksutin n tsiwelt i yettwasmersen deg lqern wis 17. Yessebgen-d lmil-ines yer wungal d-yettilin s talya n wudem amezwaru *Nekk*. Yessemres Balzac tasleđt n yiħulfan, anda i d-yufa belli ameskar yessexlađ gar yiħulfan-ines n tilawt, d yiħulfan i ikecmen deg usugen. D tamsalt-agi i it-

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

yewwin dayen ad yessemgired gar tigawt n tilawt, d tigawt n usugen, i d-yeglan s usemgired gar umeskar d umsawal :

Ameskar : yettexlaq-d awadem ara d-yalsen s yisem-is.

Amsawal : d awadem-nni i d-yettwaxelqen, ur yettidir ara berɣa i wungal¹.

Akken ad ssemgirden yimazɣayen gar sin n yiwudam-a (Amsawal d umeskar), smersen awalen-nniɣen iten-id yessenfalayen:

Ungal yer wudem amezwaru: deg-s d awadem i d-yettalsen taḥkayt-is (ney taḥkayt ideg yekki, ney ideg yella d inigi) qqaren-as i uwadem-agi “amsawal”, ney “amsawal asugnan”.

Ungal yer wudem wis tlata: deg-s d ameskar s timmad-is i d-yessawalen taḥkayt n yiwudam: dayen iwumi neqqar “ameskar”, ney tikkwal “amsawal”².

Ilmend n usegzi n tegnit-a tis snat, nezmer as nsemmi Amsawal, maca ur yerni ara yef wayen id-nenna fell-as deg tegnit tamenzut. Akken dayen i nezmer as nsemmi Ameskar-amsawal, maca isem-agi ur d-iban ara uqbel lqern wis 20. *Ugur agejdan n yinumak iqburen i as-yettunefken i umsawal, yella-d, acku ur xdimen ara amgired gar tigawt n tsiwelt i d-yettawi umsawal asugnan, d tsiwelt i d-yettawi umeskar deg wullis asugnan.*

Deg tegnit tamenzut: Tulsā; temmal-d s timawit ney s tira tulsā n tmiɣranin d tigawin i yellan s tigawt n tsiwelt.

Deg tegnit tis snat: temmal-d askan n tigawin d yinedɣuyen i izemren kan ad d-asen dixel n wullis, ur zmiren ara ad d-ilin d ilelliyeen yef tsiwelt³.

¹Patron. S., *LE NARRATEUR, Introduction à la théorie narrative*, Armand Colin, 2009, p. 13. « [...] L'auteur « Produit un personnage qui raconte en son nom », le narrateur est le personnage produit et n'a pas d'existence en dehors du roman. ».

²Idem, p. 14. « Le roman à la première personne c'est un personnage qui raconte son histoire (ou une histoire à laquelle il a participé en qualité de témoin) : on appelle ce personnage le « narrateur », ou le « narrateur imaginaire » ; dans le roman à la troisième personne, c'est l'auteur lui-même qui raconte l'histoire des personnages : On l'appelle l' « auteur » et parfois le « narrateur ».

³ Patron. S., op.cit., p. 14. « Le principal défaut de ces conceptions traditionnelles de narrateur est qu'elles ne font pas de différence en termes logiques entre l'acte de raconter tel qu'il est effectué par un narrateur fictionnel et l'acte de raconter tel qu'il est effectué par l'auteur d'un récit de fiction. Dans le premier cas « raconter » signifie rapporter, oralement ou par écrit, des événements et des actions qui préexistent à l'acte de narration. Dans le deuxième cas « raconter » signifie présenter sous forme de récit des événements et des actions qui n'existent pas indépendamment du fait de narration. ».

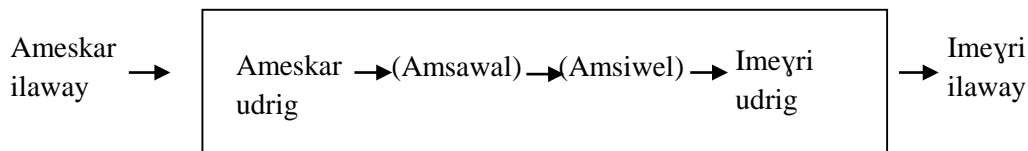
Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

I.1.1. Amsawal ilmend n S. Patron :

Tibadutin n uferdis n umsawal, d tid iyef d-yewwi awal s telqayt S. Patron deg udlis-ines *le narrateur*, nessewzel-d awal yef wayen i d-yewwi deg kra n yijerriden, deg-sen i ngar tamawt d akken amsawal deg unamek aqbur yeqqen yer uwadem (awadem i d-yessawalen tahkayt = amsawal), Imeena-s amsawal ur yezmir ara ad yili d war awadem. Dayen i yemgaraden yef usbadu atrar n umsawal, anda amasawal yeqqen yer umeskar :

Ger Chatman, yal ullis d asnulfu, asnulfu-agi d tawuri n umeskar i yettazen i yimeyri. Ma d amsawal yemmal-d win i d-yettalsen tahkayt i umsiwel. Deg uyawas i d-yefka yef waya, iger amsawal d umsiwel gar tacciwin, akken ad d-yini belli yezmer ad ilin (ad ten-yessemres umeskar) akken i yezmer dayen ur ttilin ara. Ay-agi yuyal yer lebyi n umeskar ¹:

Azenziy (05): Lebni n udris asiwlan



Asegzi n uyawas i d-yewwi Chatman, d tikta iyef yebna J. Linvelt anadi-ines deg udlis-is *Essai de Typologie narrative « le point de vue »*. Ibeddel kan kra n wawalen igejdanen² :

Ameskar ilaway = Ameskar akmam.

Ameskar udrig = Ameskar amadwan.

Amsawal d umsiwel : ttfen tawuri n taywalt tasugnant.

Imeyri udrig = Imeyri amadwan

Imeyri ilaway = Imeyri akmam.

¹ Idem, p. 61.

² Linvelt. J., *Typologie narrative, Le point de vue*, librairie José Corti, Paris, 1989.

*I usegzi d usbadu n yiferdisen iyef yebna Linvelt. J, adris ullisan, uyaf yef yixef wis-sin/ Ahric I seg tezrewt.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

J. Linvelt akken ad d-yessegzi assayen i yellan gar yiferdisen iyef ibedd uđris ullisan, yessemalal yal aferdis d win it-id-iqublen di twuri*.

Asemgired gar umsawal d umeskar yezga d ugur agejdan i ieerden yimazrayen as d-afen tifat, Dolezel iwehha-d yer waya : « *Amsawal mačči d netta i yesselhawen ameskar deg uđris asiwlan, maca d tifaksutin n tsiwelt i d-yeslalay umeskar s tarrayt tamazlant.* »¹. Ger Dolezel, d awezyi ad d-yili usbadu n wullis war aybalu-ines “Amsawal”, akken dayen ur yezmir ara ad d-yili usbadu n umsawal war ullis.

Stanzel, d yiwen gar yimazrayen igejdanen n wullis di Lalman, yettwassen ugar s udlis-*is Narrative situation in the novel* (1955). Tizri-ines tbed yef yiwen n wawal agejdan *Médiateur*, d aknaw n unamek n tsiwelt. Stanzel Akken ad yessiweđ ad d-yesbadu amsawal, ney annawen n umsawal, yebna tasiwelt yef krađ n teginatin :

- ***Tasiwelt yer wudem amezwaru*** : *talemast n tsiwelt tettekki yer tayult n usugen n yiwudam n wungal (deg-s amsawal yettili dixel n umađal n yiwudam).*
- ***Tasiwelt tuddist***: *deg-s amsawal yettili berđa n umađal n yiwudam* (maci d netta id ameggay-auctoriel-).
- ***Tasiwelt tawudamt***: *amsawal-alemmas ad yettəf adeg-is usendad, d awadem i yetthulfun, i yettxemmimen, i yettwalin, maca ur yettmeslay ara i yimeyri akken i ixeddem umsawal*².

Ihi, seg tlata n teginatin-a n tsiwelt iyer yessawed Stanzel, yebđa amsawal yef sin n wannawen :

¹Patron. S., op.cit., p.54. In Dolezel 1973, p. 78. « *Le narrateur n'est pas le délégué de l'auteur dans le texte narratif, mais plutôt une technique narrative créée par l'auteur de façon plus au moins cohérente.* ».

² Idem., pp. 80-81. « *La situation narrative à la première personne, dont la caractéristique est que «La médiateur de la narration appartient totalement au domaine fictionnel des personnages du roman (le narrateur est situé à l'intérieur du monde des personnages); la situation narrative auctoriale, dans laquelle « le narrateur est situé à l'extérieur de monde des personnages»; la situation narrative figurale, dans laquelle «le narrateur-médiateur est remplacé par un réflecteur: un personnage du roman qui pense, sent et perçoit, mais qui ne s'adresse pas au lecteur comme peut le faire un narrateur.* ».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

- **Amsawal yer wudem amezwaru/ amsawal uddis (yer wudem wis tlata) :**

Yeqsed-d yes-sen amsawal yer wudem amezwaru, d umsawal yer wudem wis tlata, di sin sean tulmisiin ideg myekcamen :

A. *D iwudam, ney sean tulmisiin n uwadem.*

B. *D isugnanen (ttidiren deg umaḍal asugnan)*

C. *Di sin, d asnulfu n umeskar¹. Awadem-nni ara d yessiwḍen tasiwelt, yezmer ad temgired tegnit n tsiwelt-ines yer daxel n uḍris.*

- **Amsawal-alemmas / Amsawal-asendad :**

Win ara d-yessiwlen taḥkayt d udrig, dayen iwumi isemma Stanzel *Réflexeur*, dayen iwumi isemma Chatman *Narrateur caché* ney *effacé*. Ullis ideg ara naf annaw-a n umsawal, ilmend n Stanzel qqaren-as *Récit figural* d ullis awudam. Asbadu-ines ur t-yeqqin ara yer umsawal, ney yer tegnit n tsiwelt, maca yeqqen-it yer uwadem :

Awadem-anallas : yessawal-d, yetteglam-d, yettawi-d isallen, yetteffey i teḥkayt-is, yettuyal-d yur-s, yettales-d i yimeyri, yessezyan ayen i d-yettales [...] awadem-agi d aneymar deg wungal.

Awadem-asendad : d anemgal n uwadem (A), yettwali, yetthulfu, yesseklas deg wallay-is, maca s tsusmi, acku ur d yettales ara, ur d-yettmeslay ara yef wayen yetthulfu, ney yettwali. Deg tegnit-agi imeyri am wakken yekcem srid daxel n wallay n uwadem-asendad ².

¹ Idem, p. 91. « [...] A) ils sont personnalisés...B) ils sont fictionnels. C) sont des personnages créés par l'auteur [...] ».

² Patron. S., op.cit., pp. 95-96 «Le personnage raconteur : narre, décrit, donne des informations... il se réfère à sa propre narration, s'adresse au lecteur, commente ce qui a été narré. Ce personnage domine plus largement le roman. Le personnage-réflexeur, au contraire [...] il perçoit, sent, enregistre, mais toujours silencieusement, car il ne narre jamais, il ne verbalise pas ses perceptions [...] Tout ce passe comme si le lecteur avait un accès directe à la conscience du personnage-réflexeur. ».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ilmend n tbadut-a, ngar tamawt dakken amsawal-asendad yettëf adeg agejdan deg wungal atrar.

Amsawal deg wullis awudam ur yelli ara d asendad, acku asendad ur d-yettales, ur yettmeslay, d awadem-nniḍen i yettëfen tawuri n usendad (ayen yettwali, yettḥulfu, ney ayen yezḥa) d amsawal uddis i yettidiren d usendad, yettëf tawuri-ines (d alemmas).

Ihi awadem-amsawal id amsawaḍ n yizen i yimeyri, yettwali tigawin s tmuḥli d tmusni n uwadem asendad. G. Genette gar yimazḥayen i d-yessegzan amsawal s tfaksutin-nniḍen.

I.1.2.Amsawal ilmend n G. Genette:

T. Todorov d G. Genette ur mgaraden ara deg tekti, belli yal ullis yebna yef umsawal, d aferdis agejdan deg tesleḍt n yal aḍris ullisan. Gef wayen i d-yebder G. Genette : « [...]yef uqerruy n yal ullis awadem asiwlan ney agensas yer daxel [...]»¹. Akken ad d-ibeggen G. Genette azal n tayect tasiwlan deg wullis, yuḥal yer kra n yiferdisen : *Iswiren n tsiwelt d wassayen iten-yezdin/ Azayar n umsawal/ Tawuri n umsawal*. Akken dayen i d-yerna amsiwel d awadem agejdan deg tegnit tasiwlan.

I.1.2.1. Iswiren n tsiwelt :

G. Genette deg kra n yimediyaten i d-yefka, yessebgen-d talalit n wullisen daxel n yiwen n wullis. D tagnit i d-yettawin abeddel n wakud d wadeg d yinedruyen, maca tamuḥli-ines netta yessuk-itt yef ubeddel d umgired i yellan gar wid i d-yessawalen, i d-yessawaḍen ullisen-nni (wid yellan daxel, d wid yellan berḥa i wullis, d wassay iten-yezdin). Akken dayen i d-yebder belli amgired i yettilin gar yiwudam-a ur d-yettban ara kan seg tama n umyezwar n tsiwelt, maca ula si tama n uswir asiwlan i yezdin ullisen i d-yefrurin seg wullis amezwaru².

¹ Genette. G., *Figure II*, Seuil, Paris, 1969, p. 202. «[...] tout récit est pris en charge par un agent de narration (ou plus généralement de représentation) intérieur au récit [...]».

² Genette. G., *Figure III*, Seuil, Paris, 1972, p. 238.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N. Maouchi.

G. Genette yebder-d sin n yiswiren igejdanen n tsiwelt : tasiweltdeg uswir amezwaru akked tsiwelt deg uswir wis sin :

I.1.2.1.1. Tasiwelt deg uswir amenzu : deg-s yettili wullis deg uswir 1 (*diégétique/ intradiégétique*)

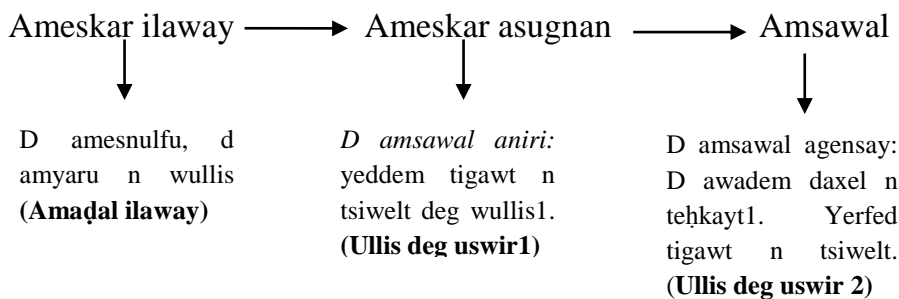
I.1.2.1.1.1. Tasiwelt deg uswir wis sin : ullis yettili-d yer uswir2 (*tawudem-siwelt (métadiégétique)*)¹.

Abeddel n yiswiren n tsiwelt, yesæa tizerret yef wannaw n umsawal d uswir-ines deg tsiwelt:

- Amsawal aniri (extra diégétique) : mi ara yili uswir n tsiwelt beṛra n teḥkayt.
- Amsawal agensay (intra diégétique) : mi ara yili uswir n tsiwelt daxel n teḥkayt.

Amgired-a i d-nettaf gar yiswiren n tsiwelt d wannawen n umsawal dayen ara neereḍ ad t id-nessegzi s uzenziy-a :

Azenziy (06) : Iswiren n tsiwelt deg wullis :



Amyekcem n uswir 1, deg uswir 2, yettak-d ayen iwumi qqaren :métadiégétique (Tawudem-siwelt)

¹ Idem., p. 238.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Akk inedruyen i d-yettwasawlen deg wullis ttilin deg uswir asiwlan (diégétique). Tigawt n tsiwelt deg teħkayt tamezwarut tettili-d deg uswir 1 (tasiwelt tanirit-*extra diégétique*). Inedruyen n teħkayt i d-yessawal llan deg uswir 2 (tasiwelt tagensayt-intra *diégétique*)

Ma yella uwadem yer dixel n uswir agensay (intra diégétique), yessawal-d taħkayt-is ney taħkayt-nniđen (yeddem tigawt n tsiwelt), deg teginit-a ayen i d-yessawal ad yili deg uswir métadiégétique. Dayen iwumi nezmer as-nsemmi: *tawudem-siwelt* (acku d awadem ara d-yessiwlen inedruyen).

Tamawt: Maci yas akka i yezmer ad d-yass umyekcam gar yiswiren n tsiwelt, acku yezmer umsawal deg uswir 1 ur yettili ara d amsawal-ameskar (yettbeddil talya), rnu yef waya amsawal deg uswir 2 yezmer yella d awadem deg uswir 1, seg-mi yeddem tigawt n tsiwelt yuḡal d amsawal, maca dixel n wullis 1 (yettengarad wamek yettbeddil uswir n tsiwelt).

I.1.2.1.2. Assayen i yezdin iswiren n tsiwelt :

Assayen i yezdin aswir 1 d uswir 2, ad ten-aff bđan yef tlata n wannawen igejdanen ilmend n G. Genette :

I.1.2.1.2.1. Assay imsegzi :

Deg wannaw-a amezwaru yettili wassay d usrid gar uswir 1 d uswir 2, anda inedruyen n twudem-siwelt zdin yer wid n tsiwelt s twuri timsegzit¹. Amsawal ad d-yessegzay ney ad yesfukel yef kra n teginit i d-yedran deg uswir asiwlan (le diégèse). Ay-agi yettmuddu talqayit i yinedruyen iten-yesseqraben ugar deg wallay n yimeyri.

I.1.2.1.2.2. Assay asentalan :

Deg wannaw-a wis sin yettili wassay d ar usrid gar tsiwelt deg uswir 1, d tsiwelt deg uswir 2. Imi aferdis n wadeg-akud ur yezdi ara tawudem-siwelt d tsiwelt². Gef waya i tettuyal tsiwelt deg uswir 2 tettecabi yer tsiwelt deg uswir 1, lada deg wayen i yerzan asentel.

¹ Genette. G., op.cit., p. 242. «*Le premier type est une causalité directe entre les événements de la métadiégèse, qui confère au récit second une fonction explicative.* ».

² Idem, «*Le deuxième type consiste en une relation thématique, qui n'implique aucun continuité spatio-temporelle entre le métadiégèse et le diégèse.* ».

I.1.2.1.2.3. Assay asiwlan :

Annaw-a wis krađ d tagnit ideg ur yettban arawassay gar sin n yiswiren n tsiwelt. D tigawt n tsiwelt s timmad-is i yettfen tawuri uswir 1. D tilellit yef ugbur n uswir 2¹. D tawuri iyef ibedd akk wullis, maca ayen i yellan deg uswir 1, d agejdan yettban-d deg-s yizen, mebla akk ma nekcem deg ugbur n uswir 2. Maca ay-agi ur ay-yettehbas ara akken ad d-nini belli isin n yeswiren qqnen yer tigawt n tsiwelt.

Ihi, assayen i yezdin iswiren n tsiwelt sbegnen-ay-d s wudem ney s wayeđ azal n tiremt tasiwlan deg wullis. Amsawal deg-s yettfe tawuri tagejdant, d netta i ibedden yef uqerru n yal assay. Yettemgarad wannaw n umsawal ilmend n tagnit ideg yella, ney ideg-id-yessawal.

I.2.2.2. Ażayar n umsawal si tama n uswir asiwlan d teħkayt :

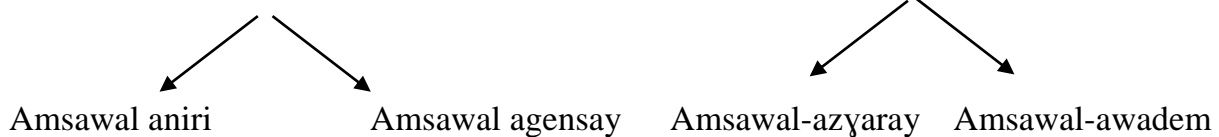
Amsawal deg uđris asekla ullisan, yesea azal meqqren, akken tbeddilent tagnatin iyes-s d-yettban, i yettemgirid użayar i yettataf yer dixel n wullis.

G. Genette, akken ad d-yessebgen amek i yezmer ad yili umsawal yer dixel n uđris asiwlan, yuđal yer yeswiren n tsiwelt d wassay-ines i t-yezdin d teħkayt. D inumak ara d-nessegzi s uzenziy-a :

Azenziy (06) : Ażayar n umsawal si tama n teħkayt d tsiwelt :

Ażayar n umsawal si tama n tsiwelt

Ażayar n umsawal si tama n teħkayt



¹ Idem, p. 243. « *Le troisième type ne comporte aucune relation explicite entre les deux niveau, c'est l'acte de narration lui-même qui remplit une fonction dans le diégèse. Indépendamment de contenu métadiégétique.* ».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ilmend n uzenziy-a, amsawal deg tsiwelt yettban-d yef sin n wannawen: d aniri ney d agensay si tama n tsiwelt. Akken dayen ur yemgarad ara yef teḥkayt, anda yezmer ad d-iban d azyaray ney d awadem. D ṭṭabeε-a i yessemres G. Genette akken ad yezrew amsawal ilmend n uzayar-ines deg uḍris asiwlan, anda i d-yesken rebea n wannawen igejdanen n umsawal:

I.1.2.2.1. Amsawal aniri-azyaray: *amsawal ad yili deg uswir amezwaru, ad d-yessawal taḥkayt ideg uryelli ara.*

I.1.2.2.2. Amsawal aniri-awadem: *amsawal ad yili deg uswir amezwaru, yekki d awadem deg teḥkayt tamezwarut (yessawal-d taḥkayt-is).*

I.1.2.2.3. Amsawal agensay-azyaray: *amsawal ad yili deg uswir wis sin, ad d-yessawal taḥkayt ideg ur yelli ara.*

I.2.2.4. Amsawal agensay-awadem: *amsawal ad yili deg uswir wis sin, d awadem deg teḥkayt tamezwarut (yessawal-d taḥkayt-is)¹.*

Seld tibadutin i d-nwala yef umsawal d tagnatin iyēs-s yezmer ad d-iban deg uḍris asiwlan, nefren ad neḍfer tasleḍt i yessemres umazray G. Genette. *Iswiren n tsiwelt*, ttbanen-d ilmend n ubeddel n uzayar n umsawal. Ad neḍfar tayect tasiwlan yef teyzi n wungalen i d-nefren, syin ad d-nessegzi assayen i yezdin yal aswir d wayeḍ.

I.1.3. Tasleḍt n tayect tasiwlan deg wungalen: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi:

Deg wungal *Tamacahut taneggarut*, tuget n yinedruyen d teḥkayin i d-yellan deg-s, ttuyalen yef yiwet n temsawalt, d nettat id awadem agejdan deg wungal : *Cabḥa n At Banen*. Imi d taḥkayt n ddunnit-is i d-tessawel ad tt-naf tekki deg tuget n tigawin iyef d-tewwi.

¹ Genette. G., op.cit., pp. 255-256. « 1) *Extradiégétique-hétérodiégétique*: narrateur au premier degré qui raconte une histoire d'où il est absent. 2) *Extradiégétique-homodiégétique* : narrateur au premier degré qui raconte sa propre histoire. 3) *Intradiégétique-hétérodiégétique* : narrateur au second degré qui raconte des histoires d'où il est en généralement absent. 4) *Intradiégétique-homodiégétique* : narrateur au second degré qui raconte sa propre histoire. ».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

S yinaw usrid i yes-s yebda yixef amezwaru seg wungal. Awal n tazwara yella-d si tama n umekfađu n usarag.

Amedya 1 [Seb : 11-12] : « *Azul fell-awen, azul fell-akent yer temlilit n wass-a [...] mebla ma stuqtay fell-awen awal, ad fkay asawađ i kra n yinebgawen n lherma. Ad bduy s uselway n tyiwant-nney [...]* ». D adiwenni usrid i yezdin azayes n usarag. Ulac kra n umsawal i d-yessawađen inaw-nsen. Talqayit n tigawin d yinaw, ttarrant-ay ad d-nessugun *asayes* am wakken sdat n wallen-nney i ilehhu usarag. Ay-agi yessebgan-d belli askar arwasan ur yefki ara kra n tegnit i umsawal ney i tsiwelt ad d tban deg yixef-a. D tagensestn yinedruyen i d-yellan, deg ubdil n usiwel n yinedruyen.

Deg tazwara n yixef wis sin,ur d iban ara umsawald anwa-t ? Ur nessin isem-is, wala amek iga ? Am wakken yeffer tamagit-is. D isehtar ideg i d-yessenfali yef tnefsit-is, d wayen i iceyben allay-is yef tudert, ladya aktayen qerrihen i yeggumman ad as brun. Ay-agi yettband s telqayt deg yimediyaten-a:

Amedya 1 [Seb : 21-23] : « *Dacu-t yid n wass-agi tllam-is yeyma, yezziif, yugi ad yekku fell-i, yerna semmed s waktayen-iw yestufan i eawaz, temses, nneqma d cwal [...]* Gas akken, ur eyiy ara, ur hbisey ara anadah-inu mgal aktayen-iw, ukrey lxařar-iw yer lberj n tmucuha i d-ssuliy seg wallay-iw [...]

Deg yisehtar 21 alma d 24, amsawal yeddem tigawt n tsiwelt, iban-d waya s yimqimen udmawanen: *sdai, tanefsit-iw, serhen-iyi, nekk kkatay deg-sen [...]* S yimediyaten-a d wiyid i d-iban wannaw n umsawal d *aniri* imi ullis deg uswir 1, yessawal-d tamuyli-s s wudem amatu yef tudert, d *awadem* acku yessawal-d yef yiman-is d wayen i iceyben allay-is.

Ibeddel uswir n tsiwelt 2 deg usehtar 24, imi amsawal yekcem deg tehkayt 2, d tahkayt n tlalit-is.

Amedya 2 [Seb : 24-25]: « *Ar ass-a d wussan, ttwehhidey Rebbi amek almi ssawdey d cwit n llufan deg ueebbuđ n yemma [...]* ass n tlalit-inu icuba yer warwayen n tsemhuyt n ccetwa mi ara yekku lawan-is [...] yemma tnekki, mazal ur d-ssufyey ara aqerruy-iw, treggem deg-i,

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

mebla ma tezra dacu-yi [...]». Seg umedy-a yer sdat ibeddel uzayaṛ n umsawal seg uniri yer *ugensay*, yekcem deg yinedruyen n teḥkayt, rnu yef waya yekki d *awadem* deg-sent.

Amedya 3 [Seb : 25] : -*A Xelluḡa, amek i tenwid as tsemmid i lmalayek-agi i yernan yur-m?*

-*Ad as semmiy Čawri, yefyisem n lḡahennama n temyart-iw yeččan abbay-iw, kelfey-as lḡiha n Rebbi [...]*». Deg umedy 2, ur nezri ara anwa id amsawal, maca deg wayen i d-tkemmell tsiwelt deg umedy 3, tban-d temsawalt d Cabḡa At Banen, seld adiwenni i yezdin Xelluḡa, d temqabelt-is.

- Assayen i yezdin iswiren n tsiwelt deg yixef-a :

Assay asiwlan: tigawt n tsiwelt teṭṭef tawuri tagejdant deg uswir 1, ney deg uswir 2. Maca ayen i yellan deg uswir 1, yettak-aḡ-d izen yef ugbur ara naf deg uswir 2. Mi i d-yessawel iḥulfan-is umsawal seg tseddart tamezwarut n yixef-a, yessawed-aḡ-d tikti belli ad d-yessiwel inedruyen qerriḥen yer sdat. Amedya amezwaru ideg yezwar, d win n tlalit-is. Ay-agi sumata yessebgan-d tawuri n tsiwelt iten-yezdin.

Assay asentalan: d assay ar usrid i yeqqnen gar uswir 1 d uswir 2. Ur ten-yezdi ara kra n wadeg ney akud, maca asentel yezdi-ten, anda tamsawalt Cabḡa teereḡ ad d-tessenfali yir tudert i d-tescedda deg kra n tseddarin (aswir 1), uqbel ad d-tekcem s telqayt deg yimediyaten d yinedruyen i ieddadan fell-as, am tlalit-is (aswir 2).

Assay imsegzi : yaṣ ulama di tazwara n yixef-a ur d iban ara s wudem ubriz anwa i d amsawal, maca ilmend n uswir wis-sin, iban-aḡ-d belli d Cabḡa, acku deg uswir 1, tefka-d tamuyli tamatut yef tudert-is, d waktayen merriyen i yegguman ad as-brun seg wasmi i d-tlul. Amedya amezwaru iseg tebda asegi (aswir 2) d taḥkayt n tlalit-ines, d wamek ur as-tecrih ara yemma-s mi tt-id tesa.

Ixef wis tlata seg wungal yebda s uswir 1, amsawal yetṭef aḡayar *Aniri-azyaray*. Ur yekki ara d awadem yer dixel n teḥkayt i d-yessawal, yeddem tigawt n tsiwelt beṛra i teḥkayt, am wakken d ameskar asugnan i aḡ-d-yettmuddun isallen yef twacult n At Banen.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 1 [Seb: 33] : « *Tawacult n At Banen, tettwassen si zik n zik i tzewwa am yibawen yef lluh, ieggalen-is sean taedawt annect-ilatt gar-asen. Tikkwat tban ssebba-s, tikkwat, yef ssebba ur tesei aqerruy wala idarren [...]»*. Akka i tkemmel tsiwelt yef tudert n twacult n At Banen, s uwadem azyaray yef teḥkayt, imi d isallen kan i ay-d-yewḍen yef twacult-a.

Abeddel n umsawal d uswir n tsiwelt yella-d deg usebtar 35, anda tamsawalt Cabḥa tekcem deg teḥkayt 2 s uzayar n umsawal *agensay-awadem*. D tagensayt acku terfed tigawt n tsiwelt yer daxel n yinedruyen ideg tekki d awadem.

Amedya 2 [Seb: 35]: « [...] *Rebein n wussan akken i d-tlul yemma, teyli yemma-s terreqraq [...] uread wwḍen seba wussan yef lmut-is, jeddi yuy lḡahennama n yelli-s n eemmi-s Cabḥa n At Banen [...]»*. Seg tseddart-a alma yekkfa yixef wis tlata, d Cabḥa i d-yessawalen inedruyen i yeqqnen yer-s d twacult-is.

- Assayen i yezdin sin n yiswiren i d-ibanen deg yixef-a :

Assay asiwlan : tigawt n tsiwelt s timmad-is tetṭef tawuri deg uswir 1, d uswir 2. D tawuri tilellit yef ugbur, acku i sin n yiswiren qqnen yer tsiwelt.

Assay asentalan : tasiwelt deg uswir 2 d uswir 1 ttemcabint si tama n usentel, acku deg uswir 1, amsawal yessawal-d amezruy n twacult n At Banen s wudem amatu. Deg uswir wis 2, Cabḥa tekcem s telqayt deg tsiwelt yef yimawlan-is d watmaten-is.

Assay imsegzi : iban-d wassay-a d usrid gar yinedruyen n uswir 2 d wid n uswir 1. Tamsawalt Cabḥa tessegzay-d, tettmuḍdu-d talqayit yef wayen i yellan deg uswir 1. Tesseqreb-d tugna n twacult n At Banen (ladya tawacult-is) deg wallay n yimeyri.

Amsawal deg yixef wis reba, yeddem tigawt n tsiwelt berḥa i teḥkayt, akken dayen i yettuneḥsab d *awadem* acku yessawal-d inedruyen i yeqqnen yer-s.

Amedya 1 [Seb:41] :«*Temzi-inu, d nekkini, ney nekk d temzi-inu, ula d yiwen n wass ur d-necfi neddukkel aḍar d uḍar ney udem s udem akken ilaq, nettemlili kan deg temyer n yimeṭṭi*

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

d tin n nhati[...]». Tasiwelt deg tegnit-a attan deg uswir 1, imi amsawal yessawal-d yef temzi-is, akken is-iseemma d taleğğamt, ay-agi iban-d ladya deg yisebtar imenza n yixef .

Ibeddel uzayar n umsawal, yuḡal d *agensay-awadem*, seg umedy-a yer sdat :

Amedya 1 [seb: 42]: « [...] *Yiwen n wass lliy ssiridey aemmur n yicettiden di lħara, amecwar sliy i yemma tettsuyu yer řebbi itt-ixelqen, kemley cyel-iw, seuzgey-as [...]* ». Cabħa tekcem deg teħkayt 2, ideg tella d atagensayt yer dixel n teħkayt, d awadem deg yinedruyen i d-tessawal. Akken tbeddel azayar, i ibeddel uswir n tsiwelt-ines (aswir 2).

- Gar wassayen igejdanan i yezdin iswiren n tsiwelt deg yixef-a :

Assay asiwlan : war ma nekcem deg ugbur n uswir 2, aswir 1 yessawed-aḡ-d izen ara naf deg-s, acku tawuri tasiwlan tezdi sin n yiswiren-a.

Assay asentalan: ḡas ulama assay adeg-akud ur yezdi ara sin n yiswiren n tsiwelt, maca asentel d yiwen, imi tamsawalt Cabħa teqqim kan deg tsiwelt n temzi-ines.

Assay imsegzi : d assay usrid i yezdin aswir 1 d uswir 2. Inedruyen n uswir 2 ssegzayen-d s telqayt ayen i yellan deg uswir 1. Tamsawalt Cabħa deg yisebtar imenza tessawed-d izen yef yir temzi i tedder, maca deg uswir 2, tessegzay-d s yimediyaten (amek i terra fell-as yemma-s taekemt n uxxam, amek itt-tettlaqab, amek i txeddem amgired gar-as d Ṭawes...). Ay-agi sumata d asfukel, d asegzi i yettmuddun talqayit i uswir 1.

Tasiwelt deg yixef wis xemsa,tebda s kra n yisteqsiyen yef tudert. Amsawal d uffir, amzun d ameskar i d-yegren iman-is deg tseddart tamezwarut.

Amedya 1 [seb : 49] : « *Amek ara fsiy tundar i yessawnen tudert-iw, ansi ur tebdi, ur tenni, anda i teqqers uqbel ad tefsi, anda i kersen nnden yiberdan-iw [...]* anda akud yerra ifez yess-i, yessusef-iyi-d d inexxim n yifer [...]

». Deg tegnit-a amsawal d *aniri-awadem*, tasiwelt-ines tella-d beřra i yinedruyen i d-yessawal, ḡas ulama yettmeslay-d yef tudert sumata, maca imqimen iwřilen i yessemres, ttuḡalen fell-as d awadem (tudert-iw, iberdan-iw, yess-i [...]).

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ibeddel uzayar n umsawal seg tseddart tis snat n usebtar-agi (49) : « *Temzi-inu tcuba tahbult n waɗu d isuyan d dderz, tberren tettezzi yes-i, tezga tzehher fell-i [...]* ». D taseddart ideg i d-iban ukemmel n Cabħa i tsiwelt-ines yef temzi-ines (d akemmel yef yixef i ieddandan) d tagnit ideg tekcem deg teħkayin n yiwudam-nniɗen, am teħkayt n Nna Ferruġa. Tewwi-d yef wamek tjuhed d wergaz-is deg traɗ i yekkren mgal Fṛansa, d wamek mmuten akk wid ezizen fell-as. Deg tegnit-a Cabħa terfed tigawt n tsiwelt yer dixel n teħkayt ideg ur tekki ara d awadem, d ayen itt-yeġġan ad d-tban s uzayar *agensay-azyaray*(Aswir 2).

- Abeddel n yiswiren n tsiwelt ilmend n wayen i d-nwala deg yimediyaten, yegla-d s ubeddel n wassayen iten-yezdin :

Assay asiwlan : d tigawt iyef ibedd akk wullis akken yebyu mgaraden yiswiren-is, war ma nekcem deg ugbur-nsen.

Assay asentalan d wassay imsegzi ur d banen ara deg yixef-a : Aswir 1 yewwi-d deg-s umsawal isteqsien yef tudert-is iwumi ur d-yufi ara tifat. Deg uswir 2 tamsawalt Cabħa tewwi-ay ad nissin awadem amaynut deg tudert-is (Nna Ferruġa), yef waya ara d-nini belli asentel ur yezdi ara iswiren n tsiwelt deg yixef-a. Akken dayen ur d iban ara wassay imsegzi, acku ulac dacu i d-yessegza uswir 2 yef uswir 1.

Ibeddel uzayar n Cabħa deg yixef wis setta, yas ulama teqqim d tagensayt deg uswir 2, maca tekcem deg yinedruyen d tawademt.

Amedya 1 [Seb : 61] : « *Ass n unekcum-inu s ayerbaz yeqqed wallay-iw, d awezyi ad yenneslax ney ad yeqcar seg wayla id-tħarr ccfawat-inu, imi deg-s yella wayen yessefrahən, d wayen yesseqrahən [...]* ». Imqimen iwšilen i d-nura s uzuran, ssegzayen-d tikkin n Cabħa deg tigawin i d-tessawal, dayen i yeġġan tasiwelt ad teqqim kan deg uswir 2.

Ixef wis sebɛa, ikemmel s yiwen n wannaw n umsawal, yusa-d d akemmel i yixef ieddandan. Tuyal-d temsawalt Cabħa s telqayt yer wussan-is n uyerbaz, ladya ussan-is imenza. Di tazwara tessawal-d s umqim udmawan Nekkenti, acku tessawal-d yef yiman-is akked weltma-s Ṭawes.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 1 [Seb : 77] : « *Ass n ssebt, nekker-d tafejrit, yemma telha-d d Tawes, tessared-as, temced-as [...]* Ma d nekk tdeqqar-iyi-d aqrab n gma, d aqdim n lqedma [...]». Seg umedyaa, yer sdat tasiwelt tkemmel yef yimi n Cabħa, almi d taggara n yixef (amedya 2).

Amedya 2 [seb: 88] « *Abrid wis sin n tudert-iw, negguma ad nemsay nekk yid-s tanumi, yehbes deg taggara n tneyrit tis rebaa, asmi id-tusa yemma ad tzar imdebbar n uyerbaz.* ». Ur d-yelli ara ubeddel n tayect tasiwlan deg yixef-a, d cfawat n Cabħa i d-tewwi s uzayar n umsawal awadem.

Tef teyzi n yixef wis tmanyaa, tasiwelt tkemmel s uzayar n umsawal *agensay-awadem*. D Cabħa i d-yessawalen tihkayin n tudert-is. Banen-d yiwudam imaynuten am temlilit n Cabħa d Dawiya, d tagnit ideg yerfed uwadem tigawt n tsiwelt.

Amedya 1 [seb : 94] : « *Uy-id-qqar ara tusid-d si lqern n ddunit fidra n ujeğğig n čilmum ? -Ala, ddiy-d nekk d yimawlan-iw newwi-d lweeda i tenwa yemma yer lemqam n Ccix Sliman Bu teekkazt, seg-mi i as-d-yebded s uberñus-is di tnafa, iwehħa-as-d [...]* teffey targit n yeemma akken itt-turga, wwden kan tlata n wussan, teqlabet yaya, yerna yiwen ur yebni yef lmut-is [...] ». Deg umedyaa Dawiya tessawel-d ayen i yedran d yemma-s d xwal-is, almi tewwed yes-sen ad d-asen yer lemqam n Ccix Sliman bu teekkazt. D taħkayt yezzifen yef trika i d-yeğğğa jeddi-s i yessi-s. Deg-s i d-tban temsawalt Dawiya s uzayar *agensay-azyaray*, acku tessawal-d deg uswir 2 taħkayt ideg ur tekki ara d awadem.

Amedya-agi ur yemgaraden ara atas yef temlilit n Cabħa d Nna Zayna (yemma-s n Dawiya). Asteqsi i as-tmud Cabħa, d tagnit ideg is-tefka awal akken ad d-tessiwel taqsiđt n lemqam n Ccix Sliman Bu teekkazt.

Amedya 3 [Seb : 104] : « *A Nna Zayna, aħal n tikkal i walay yemma d tlawin-nniđen, ladya di lħezza, srusuyent tagella yer tama n tzemrin i qerben ney ibeeden ixxamen-nsent, deεεunt i yiεessasen-nsent. Ad t-wehmed ayen! ?*

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-Caylilleh s yiæssasen anda llan! Ula d tazemmurt-agi tesæa aæssas, yetteffey-d seg-s yiwen n uzrem annect-ilat, d aberqaqac, allen-is d tiwrayin [...] ». Aswir n tsiwelt yeqqim kan deg uswir 2.

Tuyal-d tsiwelt yer uswir 1, deg yixef wis tesæa. Amsawal *daniri*, acku yella berḥa n teḥkayt, yessawal-d yef wussan deg tudert n umdan amek ttæddin, d wacu i d-ttawin yid-sen. Ur d-iban ara d awadem yer dixel n wayen i d-yessawal, yef waya ara d nini fell-as d *azyaray*.

Amedya 1 [Seb : 111] : « *Ussan ur ttcawaren ḥedd, xeddmn akken byan, ttrayin yef wakud iten-tetṭafaren s deffir mebla ma yextar xerṣum tasemhuyt ara t-yesdarin [...]».* Ur nezmir ara ad d-nini d Cabḥa id tamsawalt deg umedy-a, acku yettban-d d tamuḥli n umeskar i d-iger di tazwara n yixef, akken ad d-yernu fell-as kra yer sdat. Dya dayen i d-nufa d ssaḥ, imi deg tseddart kan i d-yernan tekcem Cabḥa deg tsiwelt n wayen i as d-yeḍran.

Amedya 2 [Seb : 111]: « [...] *Ass n lexmis tameddit, tewwet-iyi yemma mi eṭṭley ur d-uyaley ara zik si tmeksawt, yerna ubeḥri yewwi-iyi, segmi ur qeṭṭbey ara iman-iw [...] »* Tkemmel tsiwelt-ines yef yef teyzi n yixef s uzayar n umsawal agensay-awadem, acku Cabḥa tessawal-d yef yiman-is, amek itt-tefka yemma-s tezweḡ s bessif d Læerbi bu umendayer. Deg tegnit-a tasiwelt attan deg uswir 2.

- Assayen i yezdin iswiren n tsiwelt deg yixef-a :

Assay asiwlan : ur d-iban ara wassay d usrid gar yiswiren n tsiwelt deg yixef-a, imi amsawal deg uswir 1 yewwi-d s tarrayt tazamulit yef wamek ttæddin wussan deg tudert n umdan, war ma cawṛen yiwen. Ma deg uswir wis sin d Cabḥa i d-yessawalen yir ussan i as-iæegben temzi-s. Maca ma neḡḡa agbur di ṭṭarf, ad nerr lwelha-nney yer yiswiren ad ten-aff seān i sin assay d tsiwelt.

Assay asentalan : aswir 1 d uswir 2 yezdi-ten usentel s tarrayt tarusridt, acku almi d taggara n yixef i negza belli d ayen i yellan deg uswir 1 i d-yessegza uswir 2. Γas ulama aferdis adeg-akud ur yezdi ara sin n yiswiren-a, maca mḡaraben deg wayen i yerzan agbur d unamek.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Assay imsegzi : di tazwara ur d-iban ara wassay-agi akken iwata, maca seld tayuri-nney i uswir 2, iban-d dacu i d-yeqsed umsawal.

Amedya 1 [Seb : 111] : « [...] s umḥaq-nsen i ssexnunen, gezren cbaḥa n tefsut yuysen nettat uqbel ad d-awḍen yijufar-is, temdel cfer-is [...] truḥ teḥzen, qlil win i tt-yerwan s tmuyli, wid yezḥan azal-is [...]». Amedya-a nekkes-it-id seg uswir 1. Seld tayuri-nney i uswir 2, iban-d s telqayt belli awal i d-yewwi umsawal yef tefsut d cbaḥa-ines yeqsed-d yes-s temzi, acku nettat (Cabḥa) teḍdem-as yemma-s temzi-s, asmi i tt-id-staxar seg uyerbaz, tefka-tt ad tezweḡ, werḍad terwi temzi-s temdel fell-as cfer-is. Anamek-a d wiyiḍ d ayen i d-tessegza Cabḥa yef uswir 1. yef waya ara d-nini belli aswi 2 n tsiwelt yessegza-d, yesseqreb-ay-d ugar anamek i yellan deg uswir 1.

Cabḥa id tamsawalt deg yixef wis 10. Tban-d di tazwara d *tanirit* yef teḥkayt, tewwi-d yef zhar-is d tudert-is tamcumt i as-terra yemma-s d ilili, maca tekki d *awadem* yer dixel n wayen i d-tessawal. Ay-agi yessebgan-d tasiwelt deg uswir 2.

Amedya 1 [Seb : 125] : « *Abrid yuy zher-iw, d abrid yeččur d aluḍ d aseṭṭaf, d ameryan. D aluḍ, yemxallaf yef wakal iggan s waman ibezgen [...] Aluḍ-inu, teggat yemma s lebyi-s [...]* ». Imqimen iwšilen i d-nura s uzuran, ssegzayen-d tikkin n Cabḥa deg yinedruyen.

Ibeddel uswir n tsiwelt seg tseddart tis snat d asawen, anda tuyal Cabḥa yer deffir s tsiwelt akken ad d-tessiweḍ kra n yinedruyen-nniḍen n tudert-is.

Amedya 2 [Seb : 125-129]: « *Yiwen n wass seg wussan yesnernan leemar i yiseggasen, seg wussan i d-yeylin d lḡemea. D ass icuban yer wussan isummen adif n tudert-iw [...] s ššut yeqqur, semmed am wuzzal iyi-tenna :*

-Kem, Sel dacu ara am-iniy, azekka ad tedduḍ d tislit! [...] ». Cabḥa deg umedy-a tewwi-d yef wamek itt-tefka yemma-s ad teddu d tislit, ur teelim. Tban-d s uzayar n umsawal *agensay-awadem*, tasiwelt deg uswir 2. Imi d ayen i yeḍran yid-s i d-tessawal. Amedya-a ara d-nernu yessegzay-d amek i d-tessawal Cabḥa ayen i d-nnan yiwudam wiyiḍ.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 3 [Seb : 133] : « *Tenteq Nna Hlima yur-i s ucmumeḥ d ukrif, tban-d deg-s teḥraymit* :

-A Čaw... A Cabḥa, ass-agi d tameyra-inem, ad tedduḍ d tislit [...]

Akken grey tamawt i yemma d Nna Hlima mesmuqalent, faqey-asant mcawarent fell-i [...] s nnig wul iyi-tenna:

-Wali taqendurt-agi tawrayt yeččuren d tisfifin, d tajdidt, n yaya-m Cabḥa, ad tt-yerḥem Rebbi».

- Assayen i yezdin sin n yiswiren n tsiwelt deg yixef-a :

Assay asiwlan: tawuri tasiwlan tezdi sin n yiswiren n tsiwelt i yemgaraden deg yixef-a, anda Cabḥa tessebgen-d iman-is d tamsawalt i yettbeddilen aḥayar, maca tigawt n tsiwelt teqqim kan deg-s.

Assay asentalan : ur d-tban ara twuri-a d tusridt gar uswir 1 d uswir 2. Imi deg uswir 1 Cabḥa tessawal-d s wudem azamuli lbaṭel tesserwet deg-s yemma-s, maca deg uswir 2 tuyal s umekti yer temlilit-is nettat d temdakelt-is Ḍawiya. Dayen itt-yeḡḡan ad tessefqed yer lemḡam n Ccix Sliman bu tekkazt, tewwi-d lamana-ines. Syin tuyal-d s tsiwelt yer wamek i d-yella zwaḡ-is wis sin. Lmeena-s yella-d ubeddel n uferdis adeg-akud, maca yella deg wacu ittemyekmalen yisental n yiswiren-a.

Assay imsegzi: agbur n uswir 2 yessegzay-d ayen i yellan deg uswir 1.

Amedya 1 [Seb : 125] : « [...] *Aluḍ-inu, teggat yemma s lebyi-s[...]* *Nekk ur nelli akken byiy, zgiy ceefey, ma d yemma yellan akken tebya, ula d tikkelt ur teccif* ». Amedya-a seg uswir 1, deg-s Cabḥa tebya ad d-tessiweḍ izen belli d yemma-s i as-ireglen abrid n zher-is, tæggeb-as tudert-is, almi ur tettalas ara deg yiman-is. Dayen i d-tessegza s telqayt deg uswir 2, mi itt-tefka ad tezweḡ d umyar bu tlata n tlawin, yerna ur tt-id-isaḥ ula d ameslay ad d-tini Ih, ney Ala.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg yixef wis 11, Cabħa tban-d d tamsawalt *tanirityef* teħkayt, *dawadem* yer daxel n tsiwelt (aswir 1).

Amedya 1 [Seb : 153]: « *Lmektub-iw iebbba awezyi n ttiq ujjiq, yef yiwen n wass i irešša yef teerurt n tudert-iw. Tudert-iw tameybunt tekumec di tberdin i iferrqen d iqsimen tawenza-w tucmit [...]* ». Deg yijerriden-a i d-nekkes, d wayen i d-terna Cabħa d tasiwelt yer sdat, tban-d s uswir 2, tessawel-d taħkayt ideg tekki d awadem, yef wussan-is deg uxxam n Saëid At Rriða.

- Assayen i yezdin sin n yiswiren-a n tsiwelt :

Assay asiwlan : tawuri tasiwlan tezdi sin n yiswiren n tsiwelt deg yixef-a, mebla ma nekcem deg ugbur n uswir 2, iban-d yizen i tebya temsawalt Cabħa ad d-tessiweđ seg uswir 1, anda id-tewwi s wudem amatu yef lmektub, d yir lfal i as-yuran (ddel, lħif aberkan, tikerkas n usirem, urfan...)

Assay asentalan : aferdis adeg-akud ur yezdi ara aswir 1 d uswir 2. Tamsawalt deg uswir 1, tewwi-d yef yiħulfan-is d yir lmektub i as-yuran, maca deg uswir 2 tuyal yer wussan i d-tescedda deg lberj n lħađ Saëid. Ihi, isental iyef d-tewwi Cabħa ttemyekmalen, yella wassay gar-asen.

Assay imsegzi : d assay ur d-ibanen ara s wudem usrid, acku ulac kra n yinedruyen ideg myezdin. Ur yettuneħsab ara uswir 1 d sebba n tilin n uswir 2. Ala taluft n lmektub iyef d-tewwi deg tazwara, i yeqqnen yer zwađ-is d liħala i tedder deg uxxam n At Rriða.

Amedya [Seb : 154] : « *Nekk d wussan-iw, nettmeskerkir s tmara di læerc n lħađ Saëid At Rriða [...]* ». Tessegza-d Cabħa amek almi i as-temma yir lmektub, tuyal s tsiwelt yer wussan-is i d-tewwi d askerker deg uxxam-is.

Ixef wis 12 ur yemgaraden ara yef wid i eeddan, yebda s tsiwelt deg uswir 1, amsawal yettban-d s użayar *aniri-awadem*, d aniri ilmend n tsiwelt, d awadem yer daxel n teħkayt. D Cabħa i d-yessawalen s wudem amatu yef wuguren i tescedda deg uxxam n lħađ Saëid.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ibeddel uzayar n umsawal deg tseddart tis tlata, yuḡal d *agensay-awadem*, ibeddel yid-s uswir n tsiwelt (2).

Amedya 1 [Seb : 168] : « *Akken tefruri ṭnac n yid, sliy i tikli di berṛa, sḍalley tamuyli-w si cqayeq n ṭṭaq, tmekken-iyi-d tziri tafat-is timsedhit, walay azal n eecrin n yergazen selhan [...]* ». D Cabḡa i ikemlen tasiwelt yef wayen akk i yeḡran d twacult n At Riḡa, ama d inaw n yiwudam, ama dayen i yeḡran yid-s.

- Assayen i yezdin iswiren n tsiwelt deg yixef-a :

Assay asiwlan : tawuri n tsiwelt tezdı iswiren yemgaraden n teḡkayt, ḡas ulama ur nekcim ara deg ugbur, imi tasiwelt d tigawt i yesdukkulen akk ullis. Rnu yef waya izen i yesḡa uswir 1, yettkemmil deg uswir 2.

Assay asentalan : Cabḡa tuḡal deg tsiwelt-ines ḡer setta waguren i d-tesḡedda deg lberj n Lḡaḡ Saḡid, maca uḡbel aya, tewwi-d awal amatu yef tudert-is itt-tessawḡen ḡer din. ḡef waya ara d-nini belli asentel d assay agejdan i yezdin iswiren n tsiwelt deg yixef-a

Assay imsegzi : iban-d s wudem usrid, acku inedruyen n uswir 2 qqnen ḡer wid n uswir 1, d Cabḡa i d-yessegzayen s telqayt ayen i d-tessawel deg uswir 1, tessegza-d amek almi tbeddel liḡala yef twacult n At Riḡa gar yid d wass.

Tasiwelt deg yixef wis 13, tella-d d akemmeli yixef i iḡeddan, yettban-d waya deg tseddart-a i yes-s tebda tasiwelt [Seb : 181]: « [...] *weread wwḡen fell-i tlata n wussan imi i d-uyaley ḡer uxxam-nney, tewweḡ-d Nna Ḥlima akken ad teccemcem [...]* ». D Cabḡa i d-yessawalen s uzayar *agensay-awadem* (aswir2). Teddem tigawt n tsiwelt ḡer daxel n teḡkayt ideḡ tekki d awadem. Tewwi-d yef tudert-is seld tuḡalin-is seg uxxam n At Riḡa, d wamek i d-tewwi yid-s lferḡ wer ndum ara (yelli-s i d-tewwi deg uḡebbuḡ-is, temmut). Deg yixef-a ur d-yelli ara ubeddel n yiswiren n tsiwelt, akken ad nesleḡ assay i yellan gar yiswiren.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ixef 14, tasiwelt deg-s tebda s uswir 1, tban-d tigenst n tsiwelt n Cabħa, d nettat id tamsawalt, tella berra n teħkayt (d tanirit), tewwi-d awal yef wayen akk itt-iqerħen deg wulis, ladya yef leeqel i isemmħen deg-s si temzi.

Ibeddel użayar n umsawal seg tseddart tis tlata, yuçal d *agensay-awadem* (aswir 2), anda i tekcem Cabħa deg tsiwelt n wussan-is imenza deg sbiħar.

Amedya 1 [Seb : 202-203] : « [...] *Akkenwdey yer sbiħar, deħren-iyi waħas n yimdanen, uysen, ttrağğun deg wayen iten-yettrağun [...] iqerreb-d yur-i yiwen n urgaz, ur zriy ma d afremli ney d amejjay [...]».*

- Assayen i yezdin iswiren n tsiwelt deg yixef-a :

Assay asiwlan : tawuri n tsiwelt tezdi aswir 1 d uswir 2 n tsiwelt. Yella yizen i d-tessawed temsawalt deg uswir 1, tessegzat-id akken iwata deg uswir 2. Di tazwara tamsawalt tettlummu leeqel i tt-ixedeen, yebra-as, teccelqef-itt tasselbi, thegga-as irebbi. Ma d aswir 2, tamsawalt tewwi-d s telqayt yef wussan-is deg sbiħar n yimeslab, d sebba itt-yeğğan almi id-teggra deg-s.

Assay asentalan : Asentel ur yemgarad ara aħas gar uswir 1 d uswir 2. Acku i sin ssegzayen-d amek i d-tebda tasselbi n Cabħa.

Assay imsegzi : aswir 2, yessegzay-d aswir 1. Acku deg uswir amenzu tamsawalt teered ad d-tessiwed tikti tamatut yef tudert-is, d wamek almi i as-yebra leeqel deg tlmast n ubrid. Ma deg uswir 2, tessawed-ay-d ugar n talqayit yef wayen i d-tenna. Dacu n sebba itt-yeğğan ad tekcem annar n tasselbi ? Amek i tekcem sbitar n yimeslab ? Cabħa tessegza-d s telqayt inedruyen i tedder.

Ixef wis 15 d akemmel i yixef 14, ama si tama n tsiwelt ney n teħkayt. D Cabħa i d-yessawalen deg uswir 2 ussan-is deg sbiħar.

Amedya 1 [Seb : 215] : « [...] *Yiwen n wass gar wussan iyi-seerqen leħsab, kecmen-d fell-i sin n yifremliyen iwakken ay-ibedden amdiq, sekren-iyi am tmuđint [...]».*

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg yixef wis 16, tasiwelt d yinedruyen kemmlen s uzayar n umsawal *agensay-awadem*.

Amedya 1 [Seb: 239] : « *Kfan wussan-iw di sbitar, yusa-d Sliman, mmi-s n Lhusin ad iyi-ssuffey. Akken iyi-islā syezfey-d yer beṛra acewwiq s usnejgef d ukexkex yef tanumi mi ara tt-yecwed, ad tt-yesdub lefracq [...]* ». D Cabḥa i d-yessawalen yef wamek fukken wussan-is deg sbitar n yimeslab. D nettat id awadem deg teḥkayt i d-tessawal dayen.

Yella-d ubeddel n uzayar n umsawal deg yixef wis 17. Yuḡal d *aniri-azyaray*. Deg-s amsawal ur yelli ara d awadem yer daxel n wayen i d-yessawal (d azyaray). Tasiwelt tella-d beṛra n teḥkayt, yessebgan-d waya ullis deg uswir 1.

Amedya 1 [Seb : 249] : « *Akken yebyu yili umdan, ad yeqqim d win akken yettdeqqiren lweqt-is deg uktili n wussan, yetteebbir deg-sen s yixef n wawal n wa izad wa yenqes. Ussan yelhan [...] Ussan n diri [...]* ». Am wakken d ameskar asugnan i d-yessawalen tiḡawsiwin i yeqqnen yer tudert (amdan, akud ...) Tettuneḥsab d tazwert i teḥkayt ara d-yernun.

Seg tseddart tis tlata n yixef-a, tbeddel tsiwelt yer uswir 2, acku tamsawalt Cabḥa teddem tigawt n tsiwelt yer daxel n teḥkayt ideg tekki d awadem.

Amedya 2 [Seb : 249-250] : « *[...]Tikkelt-a, lmanira tedda i tlisa-ines, tegar i yizri-w, adif-iw d rruḥ-iw...d nekk ara ineḡren weḥd-i, s lebyi-w, tisselbi-w iberdan ara yeffyen fell-i... kkiy yumayen deg txibuqt-iw, wis teltyyam kkrey tafejrit mebla ma giḡ ccan i usyugget n uyaziḍ-nney d useglef n waktayen-iw, refdeḡ yef waerur-iw cwit n tyemmust d tasellawt [...] fḡey i lebda seg uxxam [...]* ». Cabḥa deg umedyā-a, tessawal-d yef yimi-s ayen tettxemmim, d wayen tga (tamsawalt tagensayt-tawademt).

- Assayen i yezdin iswiren n tsiwelt deg yixef-a :

Assay asiwlan : ur d-yettban ara s wudem ubriz gar uswir 1 d uswir 2, acku deg uswir 1 amsawal ur d-yessebgen ara iman-is d anwat! Yewwi-d tasiwelt-is s wudem amatu yef tudert, d wamek tteḍdin wussan yef umdan, war ma iḡa-asen leḥsab. Deg uswir 2 tamsawalt d

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Cabħa. Tewwi-d yef yiman-is, amek i terfed di rray ad teffey seg uxxam, ad tay abrid is-yehwan, maci win i as-yehwan i lmektub.

Agbur n uswir 1 yettban-d d ilelli yef ugbur n uswir 2, maca tezdi-ten twuri n tsiwelt. Am wakken izen yella deg uswir 1 s tarrayt tarusridt (alma neyra aswir 2, ara negzu dacu i d-yeqsed umsawal deg uswir 1).

Assay asentalan : s tarrayt tarusridt i d-iban wassay-a gar yiswiren n tsiwelt, yas ur ten-yezdi wadeg akud ney n tigawt. Asentel agejdan i d-yessezwar umsawal deg uswir 1 yella-d yef tudert d lmektub s wudem amatu, ur yemgarad ara yef wayen i d-tessawel Cabħa yef lemħayen itt-yeğġan ad teddem di rray ur tæemmed i yisem n umdan ad yesselħu tudert-is. Yessebgand waya amcabi n yisental n uswir 1 d uswir 2.

Assay imsegzi : ur d-iban ara wassay-a d usrid gar yiswiren n tsiwelt, acku ur yelli ara kra n unedruy ney n tigawt i d-yessegzay uswir 2 yef uswir 1, maca ayen i d-tessawel Cabħa s telqayt yef wamek teddem di rray ad tkemmel ussan-is, ad tekteb s ufus-is lmektub-is, yessegzay-d tikti i yebya ad d-yessiweđ umsawal deg uswir 1 yef tudert d lmektub i yettāfaren amdan seg mi ad d-ilal.

Deg yixef wis 18 d Cabħa tkemmel tasiwelt yef yiderwicen itent-id-yesduqsen deg tmeqbart, mi walan Nna Hġila. Ażayar n umsawal ur ibeddel ara d *agensay-awadem*, tikkwal tessemras udem amezwaru asuf *Nekk*, tikkwal tessemras udem amezwaru asget *Nekkenti*, imi nettat d temdakelt-is Tazeğġigt i kemlent abrid yer taddart n Warisem. Deg kra n yimediyaten Cabħa tessawel-d yef yimi n yiwudam tiħkayin ideg ur tekki ara d awadem. Am usebtar 271 d Cabħa i d-yessawlen yef wayen i as-d-teħka tjeğġigt yef uwadem amaynut i d-ibanen Nna Hġila.

Amedya 1 [Seb: 271] : « [...] *Tedhen Tjeğġigt udem-is d temgerđt-is s z Zit-nni n teyrifin, terra-iyi-d s teđša :*

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-Tahi d amdan am nekk am kemmuni. Tudert-is di tazwara i tserreḥ almi d taggara tcudd, tekres iwakken ad tennefsusi fell-aney. Nna Ḥḡila tekker-d gar tmanya warrac, d taqcict n ccuq, ezizet, acemma ur tt-ixus, ttgallan ula d aggali yis-s [...] ». Deg tegnit-a tban-d tsiwelt n teḥkayt dixel n tayed. D taḥkayt ideg ur tekki ara Cabḥa d awadem yef waya ara d-nini belli azayar n umsawal d *agensay-azyaray*. D tagensayt acku aswir n tsiwelt atan dixel n teḥkayt, d tazyarayt acku ur tekki ara d awadem dixel n wayen i d-tessawal. Tessawal-d yef wudem wis kraḍ Nettat.

Tuḡal-d tsiwelt s uḡayar *agensay-awadem* akken ad tkemmel Cabḥa awal-is yef wayen i yeḍran yid-s seg-mi tezḗa Yidir. D netta i as-yeldin tiwwura i tuḡalin yer tmusni.

Amedya 1 [Seb: 272] : « *Gas yecmumeḥ-iyi-d Yidir s cceḥḥa, maca izad ucmumeḥ-ines, icuba itij n ccetwa iyef ur yebni yiwen [...] Sḍefrey-t s wallen-iw, ssarmey limmer ur iruḥ ara, ad yernu ad yeqqim yid-i, ad nemmeslay, ney ur nettmeslay ara.* ». Tawademt Cabḥa tessenfali-d tayri itt-yezidin d Yidir. D assay ur ndum ara, acku Yidir tewwi-t lmut, yef waya i tbeddel tudert n Cabḥa, teuhed awal ur d-yeffiy seg yimi-s, teggugem.

Tasiwelt deg yixef wis 19, temgarad yef wayen i d-nwala deg yixfawen i iḗeddan. Ineḍruyen lehḥun iman-nsen, amzun d asarag i nettnezzih sdat n wallen-nney. Awal yebda s umekfaḍu n usarag i yettaken di yal tikkelt awal i yinebgawen i yellan deg tzeqqa n usarag : Kahina Tilelli, Remḍan Nat Unadi... Yal yiwen acu n usentel iyef d-yewwi usarag-is. Isteqsiyen d uskasi, d wamek yesselḥa umekfaḍu akud n usarag. Ay-agi s umata yesseqreb-ay-d tigawin d yinaw n usarag am wakken sdat-ney i d-yeḍra. Ulac kra n umsawal i d-yessawalen asarag-a, inaw ileḥḥu iman-is s tarrayt tusridt, awal yettruḥu seg uwadem yer wayeḍ.

Ixef wis 20, ur yemgarad ara yef yixef i iḗeddan, d asarag-nni kan i ikemmlen. Ad d-nebder amer i d-yebda deg umedya-a :

Amedya 1 [Seb: 313] : « *Azul fell-akent ! Azul fell-awen ! Ass-agi i d-nessaweḍ yer taggara n tejmilt i nerra i tnazurt, tamussnawt-nney tameqqrant, Nna Cabḥa Nat Banen i d-yesbegnen*

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

udem d tekti n tsekla tamaziyt di tmurt-nney [...] ». Akemmel n usarag-a yella-d s tikci n warazen, d wamek rran tajmilt akk i yimyura, ladya Cabħa n At Banen d Yidir Nat Talsa. Uqbel taggara n usarag, wissen anwa i d-isuyen belli Nna Cabħa n At Banen yuyal-itt-id leeqel-is. Inaw usrid d talqayit n yinedruyen banen-d s wudem ubriz deg sin n yixfawen-a ineggura. D askar arwasan i yettffen adeg-is s tehri ama deg tazwara, ama deg taggara n wungal *Tamacahut taneggarut*.

Yebna wungal *Tamacahut taneggarut* yef yiwet n tayect tagejdant, d *Cabħa*. D nettat id awadem-asađ, d taseddast n tsiwelt d yinaw n yiwudam. Tuget n yinedruyen d tigawin d-yellan yer daxel n wullis yef yiles-is i d-ttwasawlent. Tban-d deg umađal asugnan (daxel n wungal) d nettat id tamyarut n wayen akk d-tessawel, tessuffey-it-id deg wungal *Tamacahut taneggarut*, ay-agi imud-as tagnit ad d-tban s użayar n umsawal *agensay-awadem*, imi teħdar akk tigawin i d-tewwi. Banen-d wannawen wiyiđ n umsawal, ladya mi tettak awal i yiwudam as d-alsen tiħkayin-nsen, dayen i d-yewwin abeddel n użayar n umsawal seg tegnit yer tayed.

Ad d-nuyal deg tesleđt yer wungal *Gugmen yinzizen*, akken ad d-nwali amek i d-yella ubeddel n tayect tasiwlan deg-s:

Ixef amenzu seg wungal yebda s wawaleni as d-teğġa tin iħemmel i umsawal Salas. D isehtar ideg i d-tban tsiwelt deg *uswir 1*. Amsawal yettfe azayař *aniri*, acku aswir n tsiwelt-is yella-d beřra n teħkayt.

Amedya 1 [Seb: 05] : « *Ddunit, yal wa amek yegza awal-a, nekk tezriđ dacu i d anamek-is yur-i ? Yas tenwiđ heddrey kan, yas ur teħħulfađ ara s tmes iyi isseryen yal mi ara tbeedeđ fell-i, yal mi ara yi-terređ di rrif. Nekk yur-i d kečč i d-ddunit [...] ».* Salas yella beřra n tigawin i d-yessawal, yewwi-d yef wayen i as d-teğġa Dasin d asmekti, d awalen i teħrez deg tebrat i d-yessawal.

Ibeddel użayar n umsawal, mi i d-yessawal salas ndama-ines yef wazal ur igi ara i tin i iħemmel. Yuyal s cfawa-ines yer deffir akken ad-imudd isallen i yeqqnen yer-s, akken ad d-yessiwel taħkayt-is. Dayen i t-id-yessbegnen yer daxel n tsiwelt d *awadem*.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N. Maouchi.

Amedya 2 [Seb: 06] : « [...] **Nekk** zgiy ttmeħhiney-tt. Ass kamel d acali, d umențar nekk d snitra-w, ad as-rnuŷ yiwen n ugarru efk rray i rray-is. Mi id-nnejmaeey tameddit ad as-ssiwley ad d-teffey. Tikkwal ma ur d-tessawel ara ur steqsayey ara, nezra akk inelmaden deg tesdawit amek i gan [...] Akka akk werġin d-teccetka, teqqar-d ad sebray ar yiwwas ad d-teldi fell-ay tewwurt n rrbeħ, ad gerzen wussan. Tettak-iy-id asirem, tefka-as lbenna i tudert-iw [...]». Salas yessawal-d s umqim udmawan nekk, ayen i d-yettmekti deg tin i iħemmel, d agensay d awadem acku yekki deg teħkayt i d-yessawal. Dayen ur yemgaraden ara deg yisebtar i d-yernan deg yixef-a amenzu.

Amedya 3 [Seb: 9-10]: « Cfiy asmi mlaley Dasin i tikkelt tamenzut di tesdawit. Ula d nettat d tanelmadt deg uswir wis tlata n tegnizit. Ass-nni werġin ad t-ttuy, tella teqqim yef rrbie, weħd-s, tban tenneyna [...] Ur faqay ara almi id-ufiy iman-iw yer yidis-is, amek iyi-wwin idarren-iw ur zriy ara! Muqley deg-s s ucmumeħ, nniy-as :

-Zemrey ad qqimey ?

-Ur t-kriy ara. Iyi-d-terra s uzmumeg! [...]

-Salas, isem-iw Salas.

-Tefka-yi-d nettat dayen afus-is [...] Dasin». Aswir n tsiwelt deg umedy-a, yekcem deg tigawin d yinedruyen n teħkayt. Amsawal d Salas, d agensay, yessawal-d timlilit-ines tamenzut d tin iħemmel (Dasin). Akken dayen i yekki d awadem yer dixel n teħkayt, d netta i yesselħawen inaw n yiwudam. Deg tegnit-a tasiwelt tettban-d deg uswir 2.

- Abeddel n uswir n tsiwelt deg yimediyaten i d-nebder, yewwi-d abeddel n wassayen iten-yesdin :

Assay asiwlan : Aswir 1 n tsiwelt d ilelli yef uswir 2, maca tawuri tasiwlan tetttef akk ullis, war ma nekcem deg ugbur.

Assay asentalan : d assay ur yellin ara d usrid gar uswir 1 d uswir 2. Aferdis adeg-akud ur yezdi ara sin n yiswiren-a, maca ayen i d-yewwi Salas deg tsiwelt-is, ur yemgarad ara atas,

Ixef I: Tayect tasiwɫant deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

acku di tazwara yessawal-d ihulfan it-iceyben seld lexšara-ines i Dasin. Deg uswir 2, yewwi-d yef Dasin d wamek almi itt-yessen. Lmeena-s yella deg wacu i myekcamen yisental n tsiwelt.

Assay imsegzi : Salas deg uswir 1 n tsiwelt, yessebgen-d ndama-ines yef tin iwumi ur igi ara azal i tuklal. Yella beřra n yinedruyen, yefka-d kra n yisallen i yeqqnen yer-s, yeglem-d iman-is, d timuylwin n wiyid yer-s. Seg usebtar 8 yer sdat ibeddel uzayar n umsawal, yekcem deg tsiwelt n tigawin d yindruyen i yedder, ladya timliliyin-is d tin ihemmell Dasin. Ay-agi yessebgan-d assay i yezdin inedruyen n uswir1, d yinedruyen n uswir 2.

Deg uswir 1, Salas yella beřra n tigawin, yettak-d isallen yef yiman-is d Dasin. Deg uswir 2, yekcem deg talqayit n yinedruyen, talaqayit-a iy-yesqerben ugar yer teħkayt, acku yexleđ uqlam, adiwenni, timuylwin, asfukel [...]

Deg yixef wis sin n wungal, amsawal ney ameskar asugnan, yessezwer-d s tinawt yef tudert : « *Di ddunnit, yal wa amek i as-yura ad yidir, wa di lmeħna d uyilif, wa di rrebeħ ad yettiffif [...]* » [Seb: 19]. Amsawal yenna-d awalen-a, weread i yekcim deg tsiwelt n teħkayt. Ihi amsawal atan deg *uswir1*, akken dayen i d-yettban d *azyaray*, acku ur d-yessawel ara kra n tedyant i yeqqnen yer-s, maca yessawal-d tamuylis tamatut yef tudert.

D Salas i yettfen tasiwelt ula deg yixef-a, yessawal-d taħkayt n uwadem-nniđen. D taħkayt n umeddakel-is Filas. Yezwar-d deg wamek myussanen i tikkelt tamezwarut. Ur t-yehmil ara Salas, acku yettwassen d bu teħdayin, maca yehħulfa yes-s belli yenčar di ddunit-is, yef waya i yekkat ad yettu lhemm-is s teħdayin.

Amedya 1 [Seb : 19]: « [...] *Filas meskin ad twehmed di taluft-is. Asmi i t-walay i tikkelt tamenzut deg ugraw anda qqarey, tidet kan, ur iyi eħib ara, acku deg wass amenzu yebda yakan akellex yef teqcicin, tin iwala d tin [...]* »

Ibeddel umsawal deg usebtar 25. Salas yefka tagnit i uwadem Filas as d-yessiwel taħkayt n tudert-is. Deg tagnit-a d awadem n teħkayt 1, i yuyalen d amsawal n teħkayt 2. Ma d amsawal n teħkayt 1 (Salas) yuyal d amsiwel di teħkayt 2.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N. Maouchi.

Amedya 2 [Seb: 25]: « [...] *Ha tt-an yur-k ihi, dacu kan hşu d kečč i d amenzu ara s-yeslen, yerna d aneggaru dayan. Ur hemley ara ad d-ħkuy yef tudert-ıw i wiyid [...] seg wasmi lliy mezziyey nekk d lhemm d lemħani [...]*». Ayen i d-nura s uzuran, yessegzay-d azayar n umsawal deg tagnit-a, d *agensay-awadem*. D agensay ilmend n uswir n tsiwelt, d awadem ilmend n teħkayt, acku yessawal-d i Salas inedruyen i yeqqnen yer-s d twacult-is.

- Assayen i yellan gar uswir 1 d uswir 2 deg yixef-a iban-d yef tlata wannawen :

Assay asiwlan : ur d-yettban ara wassay d usrid gar uswir 1 d uswir 2, maca tasiwelt tettef adeg-is deg sin n yihricen, d tawuri iyef ibedd akk wullis.

Assay asentalan : Asentel ur d iban ara s wudem usrid d assay gar uswir 1 d uswir 2, imeyri alma ikemmel akk tayuri i uswir 2, ara yegzu belli yella wassay gar-asen. D izen ney d tikti iyas-id-yebda awal deg uswir 1 (yewhem deg Filas, yehşsa, yella wayen it-iceyben), i d-yessegza deg uswir 2 (Filas yessawal-d tahkayt n tudert-is i Salas).

Assay imsegzi : Gas ma inedruyen n uswir 1 ur yezzifit ara, acku d kra kan n wawal i d-yeggar Salas yef ddunnit, maca, yerna-d yef wawalen-is amedya iyas-s ara d-yesfukel tikti-s. Amedya i d-yewwi d taluft n Filas, yef wamek i d-yettban deg uzwel (Taluft n Filas). Ay-agi yessebgan-d belli aswir 2, yessegza-d aswir 1, yezdi-ten wassay d usrid (d imsegzi).

Deg usebtar 40, tasiwelt tbeddel yer uswir 1. D Salas i d-yetteglamen lehzen n uwadem Filas, mi i as-d yessawal tidyanin qerrihen i yedran yid-s.

Amedya 1 [Seb: 40]: « [...] *Yeqmec tiť-is umeybun akken ur yettağğa ara timeqwa n yimetawen ad t-xedeent, ur yebyi ara ad d-iru sdat-i. Yekmez amgerđ-is, yemmuqel yer lqaea tagnit d tayeƣfant, yuyal izmumeg-d ikemmel awal [...]*». Deg tagnit-a amsawal yettef azayar aniri, acku tagnit n tsiwelt-is tella berra n teħkayt 2, akken dayan i yettuneħsab d azayaray, acku ur yekki ara d awadem yer daxel n wayen i d-yessawal.

Yuyal-d Filas i tikkelt-nniđen d amsawal, akken ad d-ikemmel tasiwelt-is deg uswir 2 (agensay-awadem), yef teezizt-is i izewgen nnig lebyi-s, d sebba i t-yerran ad iwali ddunit d

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

taberkant, baba-s yeeya seg-s. Seg wasmi i yettsubbu yer temdint, yufa-d tawil iyees-s ara yettu lhem-is.

Amedya 2 [Seb: 43] : « [...] *Uyaley deqqrey-tt yef yiri-w. Ufiy-d ddurt-nni akk wwiyy-tt-id d taḍsa d unecraḥ. Ihi seg wass-nn uyaley d bu teḥdayin-a i d-tettwalid sdat-k. Tṭef deg ta tebruḍ i ta, yetteeddi lwaqt, tettuy kra deg waṭas n lhemm iyi-yuyen.* ». Yemgarad yixef-a yef wiyid, imi iban-d deg-s ubeddel n wannaw n umsawal rsnat n tikkal. Amedya-a yettban-d d Filas i d-yuḡalen yer tisewt n teḥkayt ideg yekki d awadem (wali ayen d-nura s uzuran).

Maciyiwet n tikkelt i ibeddel aḡayar n umsawal deg yixef-a wis sin, yef waya i nesleḍ assayen iten-izeddin deg yal tikkelt :

Assay asiwlan: tasiwelt d tawuri i yeqqnen gar uswir 1 d uswir 2, ḡas ma ibeddel ugbur, ḡas ma bedden yimasawalen. Salas ibeddel aḡayar, mi i as-yefka awal i umeddakel-is Filas, maca tawuri tasiwlan tezdi sumata iswiren n wullis, akken yebyu ibeddel wannaw n umsawal.

Assay asentalan : Asentel iyef d-yewwi Salas deg uswir 1, yella-d yef Filas d wamek it-iyad. Deg uswir 2 d Filas i d-yessawalen ayen akken iqazzen deg wul-is aḡal n lesnin-aya. Fas ma mgaraden di tsiwelt, maca myekcamen yisental, acku qqnen i sin yer uwadem-amsawal Filas.

Assay imsegzi : Amsawal Salas, yeffey-d i tsiwelt akken ad d-yeglem Filas, mi yettru yef yemma-s d wamek i d-teḡḡa tin i iḥemmel. Deg uswir 1 n tsiwelt Salas yessegza-d liḡala n umeddakel-is.

Ixef wis tlata,yebda s uswir 1,deg-saswir n tsiwelt yella beḡra n teḥkayt. Deg tegnit-a aḡayar n umsawal d *aniri*. Yekki d *awadem* yer dixel n teḥkayt, acku yessawal-d s umqim udmawan *Nekknitiki*-ines yef wussan amek tteeddin.

Amedya 1 [Seb: 46] : « *Ussan zerrben, tteeddin yef yiqerra-nney ur nezri. Nrennu di leemar, wis kan ma nrennu di tmusni, ney nettaz kan isurifen s azekka?! Imi yal ass i yetteeddin yettenqas di tudert-nney*». Deg umedyaa-a, ur d yettban ara ma d amsawal i d-yettmeslayan, ney d ameskar i d-yeggaren tikta-s, wer ma yessebgen-d iman-is.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

wamek war t-yeğğği ad iruh s axxam. Ihi, aswir 1 d uswir 2, ɣas ulama ur ten-yezdı ara uferdis n wadeg-akud, maca s wudem amatu myekcamen, imi iswi n Salas deg wawal-is yef ddunit, d inedruyen-nni i d-yedran deg tudert-is.

Assay imsegzi : deg uswir 1 akken i d-nbder yakan yella-d d tikti tamatut yef wussan, d wamek tteeddin deg tudert n umdan.

Amedya 1 [Seb: 46-47] : « *Ass n ttlata am leewayed, ad d-kkrey kan d abrid s axxam [...] Ass kamel nekk d agani d bu teħdayin Filas [...]* ». Tasiwelt i d-yessezwar umeskar deg uswir 1, teqqen yer ugbur n wayen i d-yewwi Salas deg uswir 2 (ussan-is netta, amek tteeddin deg tesdawit). Awal ussan, Ass, yettuɣal-d s tuget deg yixef-a.

Ixef wis rebea, tebda deg-s tsiwelt s uswir 2, anda amsawal Salas iban-d s uɣayar *agensay-awadem*. D netta i d-yessawalen taħkayt-is, yef wamek i yuɣal yeedel d Filas.

Amedya 1 [Seb: 58] : « *Ussan zerrin, d affug i ttafgen. Atnaya kan eeddan sin n yiseggasen yef wasmi i ssney Filas. Nuɣal am yiɣudan n ufus, ulac dacu i aɣ-yettefragen [...]* ». Amdya-a yessebgan-d tikkin n umsawal dixel n tigawin i d-yessawal, ur yemgarad ara ula yef umedya ara d-yernun, d timlilit-ines tamzwarut netta d Dasin seld imuras :

Amedya 2 [Seb: 64]: « *Zzin ass-a waqil yeħzen! Nettat tedduqqes-d deg tazwara. Tuɣal ula d nettat tsuy s lferħ. Tewwet-iyi-d yer tayet. Ahya-k-id ay amcum, anda teeraq teyrıbt-ik seg ssbeh? Iy-id-tenna [...]* ».

Deg kra n tseddarin yettban-d d amsawal Salas i d-yettalsen yef yimi n uwadem, imedyaten-a ssegzayen-d aselħu-ines i teħkayt :

Amedya 1 [Seb: 65] : « *[...]Ula d nettat teħsa fell-i tenna-yi-d, s leeqel a Salas, lukan d apulisur uyi-d-yesteqsay ara akk anect-a n yisteqsıyen [...]* »

Amedya 2 [Seb: 69] : « *[...] Nettat tezmumeg kan, tebhet deg umehbul-nni id wi tedduy akken. Ma d netta iserreħ-as s teħsa, yuɣal yenna-as, ur xellee ara deg-i, ur kem-ħsıbey ara am tiyađ, ttqadarey-kem [...]* ». Ayen i d-nura s uzuran deg umedya 1 d umedya 2, yessegzay-d

Ixef I: Tasiwltant deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

tasiwelt n Salas i teḥkayt-ines s telqayt, ula d ayen i as d-nnan yiwudam, yeggar-it-id daxel n tsiwelt-is netta.

Deg yixef-a wis reḅea, ur d-tettli ara tesleḏt n wassayen n tsiwelt, acku ur d-yelli ara ubeddel n yiswiren. D Salas kan i yeqqimen yessawal-d yef yiman-is, d yinaw n yiwudam.

Tazwert n yixef 5, tella-d s uswir 2. Amsawal d Salas, d *agensay-awadem*. Yessawal-d yef temlilit-is d Dasin deg tnezduyt tasdawant.

Amedya 1 [Seb: 78] : « [...]Imi i **d-ffyyey** deg *texxamt uriy-as* izen yer tilifun-ines, **nniy-as** aqli-n la ttrajuy deg-m am leewayed, deg umhan anda nennum nettemlili [...]».Imyagen i d-yellan deg umedya-a, ssegzayen-d tikkin n uwadem Salas deg tigawin i d-yessawal.

Yuyal uwadem d amsawal, deg usebtar 81-96. Salas yefka tagnit i twademt Dasin as d-tessiwelt taḥkayt n tudert-is. Deg tegnit-a nezmer asen-semmi i teḥkayt n Dasin taḥkayt 2, daxel n teḥkayt n Salas (taḥkayt 1). Dayen iwumi i isemma G. Genette le métadiégétique.

Amedya 1 [Seb: 81] : « [...] *Ahat seg mi ara tesleḏ i teqsiḏt-iw ad tenbeddal tmuyli-k yur-i. Nekk a Salas mačči am kunwi, ur lliy ara am yilmezyen-agi iḥemlen zzhu. Taqcict-a i d-tettwaliḏ sdat-k ulac ayen u r-d-ieeddan yef uqerru-s [...] Luley-d deg yiwwet n taddart i yettqadaren leewayed n zik, isudaḏf ttabaæn d wid texdem tejmeēt n taddart, imḏebbren d imyaren [...]».* Tasiwelt n Dasin s teyzi, tewwi-tt-id yef yir tudert i yeggunin fell-as seg wasmi i d-tlul, ladya imi itt-rjan akk d aqcic, tlul-d d taqcict. Ala baba-s i iferḥen yes-s, maca ur iḷeḷḷel ara akken yeḏren-t wid i yettrajun deg-s ttar aḥal n lesnin. Tekker-d d tagujilt, ṥhemmel leqraya-s. D tasiwelt ideg tetṥef Dasin azayar n umsawal *agensay-awadem*. Tagnit ideg-id-tessawal tella yer daxel n teḥkayt, ideg tekki d awadem (tessawal-d taḥkayt n tudert-is). Ad d-nebder amedya-nniḏen i d-yessegzayen ay-a :

Amedya 2 [Seb: 93] : « [...]Nekk yas behtay, grey iyallen-iw s ccuq yur-s ttruy yas akken ur gziy tigert deg wayen akken iderrun. Mi tekkfa imeṥṥawen, tserreḥ-iyi, tesfeḏ-iyi-d imeṥṥi-w s leḥnana zun akken teqqar-iyi-d seg wass-a ur kem-ttaḡḡay [...]».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ixef 6, tkemmel deg-s tsiwelt s uswir 2. D Salas i d-yessawlen ugar n teḥkayin i yeḍran yid-s. D netta i d-yettalsen yef yimi n yiwudam dacu akk i as d-nnan, ad d-nbder kra n yimediyaten i d-yessebghanen annect-a seg wungal :

Amedya 1 [Seb: 117] : « [...] *temmuqel-iyi-d* tagnit d *tayezfant*, *tenna-d* : “*Ih a Salas, ufiy lebyi-w di tudert anda -nniden, mačči yid-k a mimi [...]*».

Amedya 2 [seb: 118] : « *Mi iy-id-yesteqsa* *Filas fell-as, iniy-as, tufa a xir-iw. Netta yezga yeqqr-iyi*: “ *d awezyi taqcict am tin ad k-tbeddel s wayeḍ, ya lukan wissen dacu ara yeḍrun [...]*». Amsawal Salas iban-d deg yixef aneggaru s uḍayar *agensay-awadem*, yessawal-d amek yemsefraḡ d teezizt n wul-is. Yeggar-d awalen n yiwudam deg tsiwelt-ines netta (taḥkayt-is). Ur d-yelli ara ubeddel n yiswiren deg yixef-a aneggaru, yebna akk yef umsawal *agensay-awadem*.

D Salas i yettffen tawuri n tsiwelt deg tuget n wullis s uḍayar n umsawal *agensay-awadem* imi d netta i d-yessawalen kra n yinedruyen n tudert-is, ladya wid i yeqqnen yer tmusni-ines d Dasin, d wamek i tt-yexṣar gar yid d wass. Deg tazwara yessawal-d leḥzen-ines, d wamek tezmer ddunit ad tawi wid ezizen fell-aneḡ, yettmeslay-d s wudem amatu, amzun d ameskar ilaway i yeffren deffir n uwadem asugnan akken ad d-yessiweḍ i yimeyri kra n tikta-ines yef tudert. Tkemmel tsiwelt n Salas yef yiles-is, ala deg tagnatin ideḡ yettak awal i yiwudam i as d-yezzin (*Filas d Dasin*) d tignatin ideḡ d-banen wannawen-nniden n tayect tasiwlan (imediyaten deg uḥric n tesleḍ).

Amsawal deg tsiwelt-ines i yinedruyen d tigawin, ttbanent-d fell-as kra n twuriwin i as-irennun azal d ccan, yef waya ad d-naf G. Genette yerra lwelha-s yer twuriwin-a. Ilmend n ubeddel n wannawen n umsawal, d uḍayar-ines deg wungalen i nesleḍ, yettban-aḡ-d ad d-naff ula d abeddel n twuriwin fell-as deg wullis. Ay-agi dayen ara d-nessegzi s telqayt deg uferdis-a wis-sin n tesleḍt.

I.1.2.2. Tiwuriwin n umsawal deg wungal unti aqbayli:*Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi :

Yal tawuri ara d-nessegzi, ad tt-id-nessedfar s yimediyaten yef sin n wungalen, akken ad d-nwali anti tiwuriwin i d-ibanen yef yimsawalen.

I.1.2.2.1. Tawuri tasiwalant deg wungalen: *Tamacahut taneggarut* n d *Gugmen yinzizen* :

Tettuneḥsab twuri tasiwlan d tigejdit iyef tebna teḥkayt, deg-s amsawal ad d-yettmekti ney ad d-yettalles. D netta i yesselḥawen taḥkayt, ixeddem yef tudssa n yinaw-ines, d ayen i d-yettbanen ula deg lebni n wayen i d-qqaren yiwudam. Llant tagnatin ideg ur d-yettban ara umsawal, acku d awadem i d-yessawalen inedruyen, d netta i yettukelfen s tsiwelt (awadem amsawal). Yerna-d G. Genette awal-is yef twuri tasiwlan belli fell-as akk i tebna teḥkayt: « [...] *Ula amsawal ara ibeeden yef twuri tasiwlan, melba ma yettef deg wakud-nni kan tulumist n umsawal.* ». ¹.

Tawuri-a tasiwlan tettef aḥric meqqren deg wungal *Tamacahut taneggarut*, imi tannagalt L. Koudache, tefren yiwen kan n uwadem amsawal, d Cabḥa iyef zzin akk yinedruyen, i nettat iwumi tefka asawaḍ, akken ad tuya s cfawat-is yer temzi-s, seg wasmi i d-tlul almi d ass ideg textar tiggugemt deg tudert. Ugar n teḥkayin yemgaraden i d-tessefel cfawat n Cabḥa, ladiya ayen iqazzen deg-s.

Amedya 1 [Seb: 24] : « [...] *Ar ass-a d wussan, ttweḥḥidey Rebbi amek almi ssawḍey d cwit n llufan deg usebbud n yemma, nekk i ixelqen s tufya n leeqel, nekk yellan d inexxim asellaw, yettwaxelqen deg yirebbi n lwalda-s[...]*». Deg umedya-a tamsawalt Cabḥa tessawal-d s umatar udmawan nekk, yef yiman-is d wayen itt-yeswahmen, ladiya taḥkayt n tlalit-is.

Cabḥa deg tagnit ideg tettili deg uswir 1, tetteffey-d seg umaḍal n teḥkayt, akken ad tefk kra n tlelli i yiman-is, ad d-tessufey ihulfan-is, d wayen itt-iqerḥen. D tagnit ideg nettqerrib nekkni s yimeyriyen yer umsawal, nzar amek yettxemmim, d wamek yettwali tilufa n ddunnit. Tikkwal yessawaḍ-d ay-agi s tarrayt tusridt, si tirit i ieddin fell-as. Tikkwal-nniḍen yessemras tarrayt tazamulit.

Amedya 2[Seb: 111] : « *Ussan ur ttcawaren ḥedd, xedmen akken byan, tṛayin yef wakud iten-yettafaren s deffir, mebla ma yextar xersum tasemhuyt ara t-yesdarin, ara t-iḥamin. s*

¹ Genette. G., *Discours du récit*. Seuil. Paris. 1983. p. 267. « [...] *aucun narrateur ne peut se détourner sans perdre en même temps sa qualité de narrateur.* ».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

umħaq-nsen i ssexnunsen, gezren ccbaha n tefsut yuysen [...]». Tamsawalt Cabħa tessawal-d iħulfan-is, s tarrayt tarusridt. Tafsut yer-s, d temzi-s yeččuren d layas d yimetți. Aħas n tikkal deg wungal i d-tessegza afrayen-is, d wayen tettxemmim.

D Cabħa i yesselħawen ineđruyen n tsiwelt, tqeddec yef tudsa n yinaw-ines, rnu yef waya, tetteglam-d tagnit n uwadem akken i d-tella :

Amedya 3 [Seb: 164] : « *Nna Ğamila d teslit-is ssulint ibunyusen-nsent ad d-leħħunt yur-i akken ad iyi zzint [...] tewweđ-d Nna Sekkura, tessufey-asant tirga mxalfa :*

-A leeqirat, mazal-ikent kan di txidas-nkent, teggumamt ad tbeddlemt.

*Akken i ttwalant, ibeddel wudem-nsent, **tenteq-d Nna Ğamila :***

-tin i terriđ d lmumen iyezzan ibawen, tekker i mmi!

*Nna Sekkura twehha-asant s ufus-is, **tenna-asant:***

-Tıfemt abrid-nkent s kem s teslit-im, ma ulac ad sersey tigad-nkent [...]». Ilmend n umedyaa, yettban-d d Cabħa i d-yessawalen ula d ayen i d-nnan yiwudam i as-d-yezziin deg teħkayt.

Tufrar-d twuri tasiwlan yef teyzi n wungal, acku tanaggalt Koudache tefren lebni n wullis-ines ad yili yef yiwen n uwadem agejdan ara d-yessiwlen akk ineđruyen n tudert-is s tmezla (Cabħa).

Ungal *Gugmen yinzizen*, ur yemgarad ara mliħ yef wayen d-nebder deg wungal *Tamacahut taneggarut*, anda tawuri tasiwlan tettef adeg agejdan, yal aneđruy yella deffir-s ħedd it-id-yessawalen. D Salas i d-yellan d amsawal agejdan, imi d netta i d-yemmektan tidyanin n tudert-is. Yuħal di cfawa-ines yer deffir, akken ad d-yemmekti wa d-yessiwel ayen i yeđran yid-s.

Amedya 1 [Seb: 8] : « **Cfiy** asmi mlaley Dasin tikkelt tamenzut di tesdawit. Ula d nettat d tanelmadt deg useggas wis tlata n tegnizit. Ass-nni werġin ad tettuy. Tella teqqim yef rrbie, waħd-s, tban tenneyna [...] ».

Awal “Cfiy” yessegzay-d tuħalin n umsawal yer cfawat-ines,

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

akken ad yessiwel seg-s kra n yinedruyen. Akka i tebda tsiwelt-is, almi d taggara n wullis. Ay-agi sumata yessegzay-d tawuri tasiwlan.

Salas deg wugar n yihricen n wullis, iban-d d netta i yesselhawen tahkayt, d netta i iqeddacen yef tudsa n yinaw, s lebyi-s i d-yessentaq iwudam, irennu-asen-d aglam i tegnit-nni ideg d-ttmeslayen.

Amedya 1 [Seb: 21] : « [...] *Mi neqqim, nebda nheddar yef tyuri, iselmaden, ladya yef tehdayin. Imi d-nejbed awal yef temcumin-a, yenteq-d yur-i umehruc-nni yenna-d: " Da iy-id-tesseyliq a Salas a gma [...] Ad ak-iniy kan ssaḥ a gma, yal ass yiwet, ddu d ta, bru i ta [...] »*. Salas ama deg umedy-a ney win ara d-nebder-nniḍen, yessebgan-d iman-is, d netta i d-yessawalen inaw n yiwudam i as-d-yezzin.

Amedya 2 [Seb: 24] : « [...] *Mi iy-id-iwala, yusa-d yur-i, ad as-tiniḍ d iseggasen aya deg mi iyi-issen, yenna-yi:*

- *Sbaḥ lxir ay afinyan! Tusid-d ?*

Muqley deg-s s ustehzi nniy-as :

- *Ala, ur d-usiy ara, d lexyal-iw kan id-yusan yur-k a bu teqcicin! Yetterdeq s teḍsa, yenteq-d yur-i :*
- *Aha-k-id kan ay amcum, aha! [...] ».*

Yella wanda i tbeddel tegnit n tsiwelt, ibeddel uwadem asiwlan. D awadem i yekkin deg tigawin, i yeqqlen d amsawal. Ad d-nebder amedy-a n *Tilas*, yella d awadem, d Salas i t-id-igelmen, i d-yefkan isallen fell-as, amek iga! yuḡal deg yisebtar 25-40 d amsawal. D aḥric ideg i d-yessawel tahkayt-is qerriḥen i Salas.

Amedya 3: « [...] *Ha tt-an yur-k ihi, dacu kan ḥṣu d kečč i d amenzu ara s-yeslen, yerna d aneggaru dayan. Ur ḥemley ara ad d-ḥkuy yef tudert-iw i wiyid [...] Seg wasmi lliy mezziyey nekk d lhemm d lemḥan, yas axxam ideg-id-luley rebḥen, seḥan adrim, nekk zgiy di lmerta acku*

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

mačči d adrim-nsen iyi-xușšen [...] ». [Seb : 25]. Mi i as-yenna Filas, *Ha tt-an yur-k ihi*, yeqsed-d as d-yessiwel taħkayt n tudert-is, yef waya i tuyal twuri tasiwlan yef uwadem Filas.

Amedya n Filas ur yemgarad ara yef win n Dasin, acku di teyzi n wullis, d Salas i d-yessawalen fell-as, seg wasmi itt-yessen, d temliliyin-is yid-s. Seg umedya-a d asawen i tuyal d tamsawalt :

Amedya 4: « [...] *Ahat seg mi ara tesleđ i teqsiđt-iw ad tenbeddal tmuyli-k yur-i. Nekk a Salas mačči am kunwi, ur lliy ara am yilmezzen-agi iħemlen zzhū. Taqcict-a i d-tettwaliđ sdat-k ulac ayen u r-d-ieddan yefuqerru-s [...] Luley-d deg yiwwet n taddart i yettqadaren leewayed n zik, isudaf ttabaēen d wid texdem tejmeēt n taddart, imđebbren d imyaren [...] ».* [Seb: 81]. Dasin yef teyzi n yixef wis xemsa deg wungal, tuyal d awadem i yettfen tawuri tasiwlan, akken ad teħku i umeddakel-is Salas tudert-is, d wayen akk tesēdda.

Tawuri tasiwlan fell-as akk iyef yebna wungal *Gugmen yinzizen*, tban-d ama yef umsawal agejdan Salas, ama yef yiwudam i yuyalen d imsawalen deg yixfawen i d-yernan.

I.1.2.2.2. Tawuri n uselkem deg wungalen : *Tamacahut taneggarut* d *Gugmen yinzizen* :

*Deg uđris asiwlan, yettwehhi-d umsawal yer kra n yinaw agtutlay, agetsawal, akken ad ngar tamawt i wassayen igensayen, ney tuddsa tagensayt: "iseddasen n yinaw". Dayen iwumi isemma i tikkelt tamenzut George Blin « Indication de régie », iwumi nezmer ad nsemmi (*Fonction de régie*)¹. Deg twuri-a amsawal iqeddec yef usuddes agensay n yinaw s tmuyli-ines, yezmer ad yawi imeyri seg wakud yer wayeđ, seg wadeg yer wayeđ, d tagnit ideg yezmer ad temcubbak tsiwelt ma yewwi-d yef wugar n yisental. Ma mcubbakent tikta, ad yemcubbak ula d asugen n yimeyri i tigawin. D tagnit ideg d-tettban tżuri n umyaru i tuddsa-ines i uđris*

¹ G. Genette., *Discours du récit*, op.cit., p. 267. « *Le second est le texte narratif, auquel le narrateur peut se référer dans un discours en quelque sorte métalinguistique pour en remarquer les inter-relations, bref l'organisation interne : ces « organisateurs » du discours, que Georges Blin nommait des « indications de régie» que l'on peut appeler fonction de régie.* ».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

asiwlan. Y. Reuter yebder-d yef twuri-a belli amsawal: « *Iqeddec yef tuddsa n yinaw, anda i d-yeggar ula d awalen n yiwudam.* »¹.

Deg wungal *Tamacahut taneggarut*, tban-d twuri n uselkem. D tarrayt i tessemres ttaggalt, akken ad d-tessenteq tamsawalt Cabħa, taneggarut-a terra-ay yer temzi-s, terra-ay yer talliyin n Igirra i d-teseedda tmurt n Lezzayer mgal Fřansa, mi i d-tessawel tudert n twademt Nna Ferruħa.

Amedya 1 [Seb : 50] : « Nna Ferruħa d wergaz-is, ttwasnen, sean azal ameqqran di taddart-nney. Aggur kan akken mzawaħen, yekker třad mgal Fransa, s tin n nnif d uħemmel n tmurt i ffyen yer tama n yimjuhad-nniħen akken ad suffyen aedaw [...] *Aħas n yimeslayen n Nna Ferruħa i d-yeggran d lemtul, ssexdamen-ten w at taddart. Akka d wakka, ad tesleħ i walebħeħ yessenmer-itt, yerħem taħebbuħ n yemma-s itt-id-yurwen, mi ara iħiwed i wawalen i d-teħħa, gar-asen : “Win yeħħan imeħħed.”. “Tuħħfa di Rebbi ad frunt d umatu, ma d tuħħfa deg umdan tcuba yer uyanim yetthuzzu waħu.” [...] ».*

Cabħa tewwi-d yef yimi-is ayen tga, d wayen d-tenna Nna ferruħa. Yessegzay-d wannect-a aselħu n Cabħa i teħkayin n wullis.

Tesseyzef Cabħa tasiwelt-is akken ad d-tawi yef yiħulfan n Nna Ferruħa, ladya seg wasmi i d-tennejmaħ seg udrar, tewwi-d ul-is yebħa yef sin : ul yebyan ad yaffeg seg tumert, imi i d-yecraq yiħij n tlelli yef tmurt. Ul, limmer yufa ad ifelleq, imi teħħa deg unnar n třad imeddukal-is, tawacult-is d wergaz-is. Tħemmel-itt akk taddart, d awadem iyer tettaf Cabħa lebħi-s mi tella mezziyet, tettwassen ugar s tmucuha-ines yeħħuren d lemħani. Dya Cabħa ur teyfil ara deg tsiwelt-is ay-d-tessiweħ tignatin n tmenna n tmacahut taqbaylit, d wamek i tħħaren as-d-zzin i Nna Ferruħa akken ad ten-tawi deg umaħal n usugen.

Amedya 2 [Seb: 52] : « *Uqbel ad tebdu, ad tezzuzer lemleħ deg umħiq-nni anda ara d-tessiwel timucuha, imi lemleħ yelha, yettarra lerwaħ n diri, yessebeħad deħwessu, akken dayen i yettarra tiħ. Ad tebdu tamacahut-is “Macahu, Rebbi ad tt-yesselhu, ad tt-yesseyzef amzun d*

¹Reuter. Y., *Introduction à l'analyse du roman*. Armand Colin, Paris, 2006. p. 56. « *Il organise les discours dans lesquels il insère les paroles des personnages.* ».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

asaru !” ney “*Macahu, tellem cahu ! Uccanen ad ten-yexdeε Rebbi, ma d nekkni ay-yeḥhem Rebbi!*” [...] ». Tamsawalt Cabḥa, tettawi-ay s yimeyriyen deg wakud yer wayeḍ (amedya 1 tallit n traḍ mgal Fṛansa, amedya 2 d tagnit n tmenna n tmucuha i d-tessawel Nna Ferruḡa i yigerdan).

Isental iyef d-tewwi Cabḥa d wamek myuqqanen, wwin-d amcubbak n tsiwelt. Deg kra kan n yisebtar, tuyal-d almi d tasiwelt n tudert-is iyef d-tebda awal si tazwara, tuyal-d yer wass amenzu ideg tekcem aḡerbaz : « *Ass n unekcum-inu s aḡerbaz yeqqed allay-iw, d awezyi ad yenneslax ney ad yeqcer seg wayla i d-therr ccfawa-inu, imi deg-s yella wayen yessefraḥen, d wayen yesseqraḥen [...]* ». [Seb: 61].

Tban-d tzuri n ttaggalt, deg tarrayt n tsiwelt n Cabḥa. Ad teḥbes tasiwelt n teḥkayt, akken ay-tawi yer wadeg ney wakud-nniḍen, war ma nfaq, tettarra-ay-d alma d taḥkayt-nni tamezwarut. Ay-agi sumata yessebgan-d tifaksutin ifazen n uselḥu i wullis.

Deg kra n tegnatin n tyuri-nney i wungal *Tamacahut taneggarut*, yettili-d ugzam n tsiwelt n yinedruyen d tigawin n teḥkayt, akken ay-yawi umsawal anda-nniḍen. Maca agezzum-agi d wayen akk i yellan deg-s, yesca azal meqqren, dayan iwumi ur yettfaq ara yimeyri deg tazwara n tyuri.

Tettbin-d dayan twuri-a deg tarrayt n uselḥu n umsawal i yinaw asiwlan, anda ad d-naf deg wugar n yimediyaten, tamsawalt Cabḥa tessdukkel gar tsiwelt n wawalen i d-nnan yiwudam, d tsiwelt n wayen iyef ttxemmimen ney tḥulfun.

Amedya 1 [Seb: 244] : « [...] *Akken i ay-iwala Yidir di snat yid-ntey, yeḥsa-tt, yerra lewhi-s almi d tasusmi n uweḥḥel, yebber deg unzay anda i ibeṭtu d yiman-is. S tutlayt n wallen-is yerwin, yelleksen d imeṭṭawen mmuten, ur ttemcaalen ara i ay-d-yenna:*

-Zriy temmut yemma!

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Iyađ-iyi, nniya-as i tjeđđigt:

-Tufa-tt tasa-s [...]». Iban-d deg umedy-a, d wugar yidiwenniyen iyef yebna wungal *Tamacahut taneggarut* d Cabħa id taseddast n yinaw, d nettat i yesselħawen ayen i d-qqaren yiwudam s tarrayt-ines. Deg yal tikkelt teggat-d iman-is, ad d-nebder kra n yimediyaten :« [...] *rriy-as s leħya, đsiy-tt-id, nniy-as, yenteq-d Yidir deffir-i.* » [Seb: 273]

Tawuri-a tettban-d akken iwata, mi ur yettili ara umsawal d awadem yer dixel n teħkayt, maca yezra akk ayen i iderrun deg-s, ayen ttxemmimen d wayen tthulfun yiwudam (Amsawal Omniscient).

Iseddasen n yinaw d tigejda iyer terra lwelha-s twuri n uselkem. Deg wungal *Gugmen yinzizen*, d Salas i yesselħan deg uħric ameqqran inaw n yiwudam. Ğas ulama deg kra n yiħricen, uyalen yiwudam d imsawalen, tšah-asen-d tegnit ula d nutni ad d-ssiwlen tiħkayinnsen, gmi i asen-imudd Salas awal.

Amedya 1 [Seb: 37-39] : « [...] *Mi iy-id-iwala yewhem dacu xeddmey yer tewwurt n uxxamis measbaħ. Zwarey-t nniy-as azul, netta ziy yerra-id awal s ccerh. Imi kan i neṭqey yur-s nniy :*

-A Dda Meštafa, qesdey-k-id yer yiwwet n taluft, lukan ad iyi-tħessed, ur ak-tettuy lxir-ik. Netta war leđdil yenna-d :

-Ma d kra i zemrey ad ak-t-id-xeddmey awi-d kan a mmi, d lxir kan ?

-Ncalleh d lxir a dda Meštafa [...]

-Yeđsa Dda Meštafa s ustehzi, yemmuqel-d yer-i s wudem-is berriken [...] yenna-d:

-yerna zur wudem-ik, tusiđ-d yer-i akken ad d-kksey yelli i Ğamal, ad tt-fkey i kečč [...] ». Ğilas yuyal s cfawa-ines yer talliyin yezrin deg tudert-is, yewwi-d awalen i as d-yenna Dda Meštafa s telqayt. Yessegzay-d waya aselħu-ines i yinaw i yellan deg uđris.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg twuri-a, amsawal yettawi-aḡ s yimeḡriyen seg wakud yer wayeḡ, seg wadeg yer wayeḡ, deg-s i d-yettban umcubbek n tsiwelt, i yessiweiḡen tikwal agzay n wullis, imi ad naf aneḡruy yekcem deg wayeḡ. Deg wungal *Gugmen yinzizen*, nufa-d tawuri-a, maca ur mcubbakent ara mliḡ deg-s tigawin, yal amsawal yeḡka-d taḡkayt i yeqqnen yer tudert-is. Ur stuqqten ara isental iyef d-wwin :

Γilas yeḡka-d yeḡ lmut n yemma-s, d wamek truḡ gar yifassen-is tin iḡhemmel, d tin i d-ssebba it-yerran ad yeḡfar abrid teḡdayin, war ma iga-asent ccan. Maca mi i d-yessawal, iḡezzem deg kra n tseddarin tasiwelt-is, akken ad d-yessiwel taḡkayt i yeffyen akk i usentel-nni ines.

Deg usebtar 37, Γilas yessawal-d amek yefka Dda Meḡḡafa yelli-is i Ğamal, yexdem-d tabyest i yiman-is akken ad yemmeslay yid-s ur tt-yettak ara. Deg teḡzi n yinaw iten-yezdin, Γilas d Dda Meḡḡafa uyen abrid n ddaw lḡameε, anda ttnejmaεen yimḡaren n taddart. Deg tegnit-a Γilas yeḡbes tasiwelt-is, akken ad d-imel isallen i yeqqnen yer wadeg-nni :

Amedya 2 [Seb: 37] : « [...] *Netḡef amkan yer idriḡ n ccix Mḡend, ccix-a d argaz i yettwassnen di taddart, yeḡ wakken i d-ḡekkun, d imwelleh, yetteawan akk imdanen, win yeḡwaḡen kra yer-s i idellu, yerna anda tella taluft icudden d netta ara tt-yefsin. yeḡ waya, at taddart, meḡlen-t deg lḡameε n wadda, bnan-as azekka-s, seg lawan yer wayeḡ, xeddmn leweadi dinna [...] ».* Seg tseddarin-a d asawen Γilas yeqqel srid yer tsiwelt n yinaw i t-yezdin d Dda Meḡḡafa. Deg umedya-a tban-d akken iwata twuri n uselkem, amsawal ḡas ma yeffey i usentel-is kra n wakud, maca yuḡal-d yer-s s leshala, war ma nfaq belli yeffey i teḡkayt-is.

Salas, d amsawal agejdan, d netta i d-yesseknen iwudam, d temliliiyin-is yid-sen. D netta i asen-imudden yer dixel n wullis tagnit, akken ad d-ssiwlen tiḡkayin-nsen ula d nutni.

Amedya 3 [Seb: 81] : « [...] *Γas tezḡiḡ tamuyli-w ur yelli kra di ddunnit i izemren ad tt-ibeddel maca am d-rrey yeḡ wawalen-a i d-tenniḡ, ḡku-d kan, syin ma beddley, ḡsu d yir argaz i lliy. -Luley-d deg yiwet n taddart i yettḡadaren leweayed n zik, isudaḡ i ttabaεen d wid i d-txeddem tejmaεt n taddart [...].* Amedya-a yessebgen-d belli, Salas yefka-as tagnit i Dasin i yellan d

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

awadem kan deg yisebtar i yezrin, ad d-tessiwel taḥkayt n tudert-is. Ur temgarad ara tegnit yef Filas, deg umedy-a :

Amedya 4 [Seb : 25] : « *Yenna-d : “ad ak-ḥkuy yef wacu i ḥemley tiḥdayin?”* »

S ssut d arxayan, nniy-as-d : “ma tebyid, ayyer ala? Aha ziy, ad k-yessenteq Rebbi yer lxir.

Ha-tt-an yur-k ihi, *dacu kan ḥṣu d kečč i d amenzu ara s-yeslen, yerna d aneggaru dayan. Ur ḥmiley ara ad d-ḥkuy yef tudert-iw i wiyid.*

Seg wasmi i lliy mezziyey, nekk d lhemm d lemḥani [...]». Deg umedy-a d Filas i as-yeqqaren i Salas as d-yefk tamezzuyt as d-yessiwel taḥkayt n tudert-is. D taseddart ideg yefka Salas tagnit i uwadem Filas akken ad yettef tigawt n tsiwelt. Yessebeed-ay yef wayen akken i yella yessawal-d Salas yef wussan-is n tesdawit, d wamek i yessen Dasin, nekcem deg wakud-nniḍen akk (taḥkayt n Filas).

Tban-d twuri-a n uselkem gar tarrayin i tessemres ttaggalt deg usenteq n yiwudam-ines, deg yal tikkelt ara tḥfen tigawt n tsiwelt, ssufuyen-ay s yimeyriyen deg tigawin-nni i nella netḥafar, akken ay-d-rren i tikkelt-nniḍen yer-sent.

I.1.2.2.3. Tawuri n taywalt deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

*Annaw-a yeqqen yer tegnit-nni n tsiwelt s timmad-is, deg-s sin n waṣaden, amsiwel, yella ney ulac-it ney n uferriy, akked d umsawal. »*¹. Deg twuri-a yettban-d wazal n umsiwel. D tagnit iyef d-yemmeslay umaṣray Y. Reuter: « *Tawuri n taywalt twehha yer umsiwel, akken ad d-iban wa d-yili unermis yid-s. »*². Seg waya ara negzu belli tawuri n taywalt, tbed yef unadi n sin n yiferdisen igejdanen : amsawal d umsiwel akken yebyu yili d azyaray, d aniri ney d ilaway.

¹G. Genette., op.cit., p. 267-268. « *C'est la situation narrative elle-même, dont les deux protagonistes sont : le narrataire, présent, absent, et le narrateur lui-même. »*.

²Reuter. Y, op.cit., p. 56. « *La fonction communicative consiste à s'adresser au narrataire pour agir sur lui ou maintenir le contact. »*.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tilin n umsawal, tetthettim tilin n umsiwel. D awadem iwumi tettawed tsiwelt. Maci d tawtilt amsiwel ad yili dixel ney berra n tehkayt. Deg twuri-a amsawal yessegban-d s wudem ney s wayed assay it-yezdin d umsiwel. Ad d-nebdar kra n yimediyaten seg wungal *Tamacahut taneggarut*.

Llant tegnatin ideg ara naf amsawal yeqqen inaw-ines srid yer yiwudam s tarrayt tusridt. Am temlilit i yezdin Cabha d Dawiya.

Amedya 1 [Seb : 94] : « [...] *Sliy i tayect sney-tt uqbel akka, tessawal-iyi-d s yisem-iw:*

-A Cabha! Ca! Ca!

Ferhay ayendin mi itt-eeqley, eeqley ssut-is, eeqley Dawiyya.

-Dawiyya tuyaled d tameqqrant! Ctaqey-kem, ctaqey ayerbaz, imeddukal- iw, iselmaden, timsirin.

-Ula d nekk ctaqey-kem xilla, asmi i d-tettaxred seg uyerbaz, atas n yinelmaden i d-yesseqsayen fell-am [...] ». Taywalt deg umedya-a, tezdi Cabha i yettffen tawuri n temsawalt , d Dawiya i d-ibanen d tamsiwelt. D timlilit i yesdukklen timeddukal war nemlala achal d iseggasen.

Amsawal deg kra n yimediyaten deg wungal yessebgen-d iman-is yebya ad yessaki, ad yesfiq amsiwel yef kra n taluft. Yettban-d waya deg tsiwelt i d-tewwi Cabha yef yimi n Tjeğğigt mi terfed tiyri s yimetti d tedsa yef Yidir mi yexneq iman-is.

Amedya 2 [Seb : 288] : « [...] *Mi ara yawed umdan ad iney iman-is, d tamsalt tameqqrant, ur ilaq ara ad neyfel fell-as! anda-t uzref n tudert? Anda-t uzref n lmut i ilaqen ad tesselqef di lawan-is? ».*

Tiyri n tzeğğigt tessawed-itt i yifremliyen i yellan deg sbitar, d andah, d asuyu i ay-d-tessawed ula i nekkni s yimeyriyen yef yizerfan n tudert (tudert d lmut). Asuyu, imetti, ahulfunni n lqerh tessawed-it-id akken iwata Tjeğğigt i yimsiwal i as-d-yezzin.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg twuri n taywalt yella wanda amsawal ad yebyu ad yessiweḍ izen-is i umseflid. Izen-a yezmer ad yili yeqqen yer tudert, tasnakta, atg. D tikti ara as-yessiweḍ i umsiwel seg tirit i yerfed deg tudet-is.

Tamsawalt Cabḥa deg wungal *Tamacahut taneggart* tessawed-d aḥulfu-nni n miḥyaf i tga yemma-s gar-as d weltma-s Ṭawes, deg wugar n yimediyaten i d-iban waya ladya asmi itt-teḡḡa i llaz, tger-d fell-as tuckerḍa n uksum seg wuggi.

Amedya 3 [Seb : 43] : « [...] *S ṣṣut ḥninen i as-tenna:*

*-telluz tuṭṭu-inu, tamaezuzt-iw [...]S bessif i kkrey, i zzuirey ssura-w yesbezwise, adif-iw iqeddhen, rruḥ-iw yessedwayen, lehzen-iw yettsettiren [...] ».*S yinedruyen-a i yeččuren d iḥulfan i d-tessawed Cabḥa tamḥeqranit d miḥyaf i tescedda fell-as yemma-s. D izen i war miḥyaf, imi d aḥulfu qerriḥen i ur tt-izeglen ara deg tudert-is. Ur d-iban ara umsiwel s wudem ubriz deg tegnit-a, am wakken Cabḥa tettmeslay d yiman-is, tessufuy-d ayen itt-iqerḥen.

Ilmend n yimediyaten i d-nebder, tawadent tagejdant Cabḥa, tessebgan-d deg taywalt-ines iwudam iwumi tettmeslay (imsawalen), yas ulama tikwal tzeddi-tt taywalt d yiman-is, yef wayen itt-yuyen. Tettekkes urfan yef wul-is.

Tawuri n taywalt, ur terzi ara kan amasawal, maca terza assay it-yezdin d umsiwel. Yezmer ad d-iban s wugar n wudmawen : d andah, d aweṣṣi, d aqejjem, d ndama [...] ad d-nebder kra n yimediyaten deg wungal *Gugmen yinzizen*.

Amsawal Salas deg tazwara n wungal, yessebgen-d iman-is yendem yef tin i iḥemmel, imi ur as-yefki ara azal i testahel. Yebya ad yesfiq amsiwel, ur yettak ara afus deg wid it-iḥemmen, i as-yettaken azal. Yettban-d waya deg tsiwelt i d-yewwi Salas.

Amedya 1 [Seb : 5-8] : « *Ur yilley ara akka ara tekkfu. Seg wasmi itt-sney ur as-giy lqima, ur as-fkiy ayen tuklal. Mačči axaṭar ur tt-ḥmiley ara. Nettat d leemer-iw, ala nettat i kesbey di ddunit. Werḡin d-teccetka, teqqar-d ad sebray ar yiwwas ad d-teldi fell-ay tewwurt n rrbeh,*

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

ad nekkfu leqraya, ad naf axeddim, ad gerzen wussan [...] Hemley-tt dacu kan ur tt-uklaley ara, ur tt-sferhay ara. ». Deg umedy-a, iban-d umsawal d Salas, maca amsiwel ur d-iban ara. Acku yettmeslay d yiman-is, yettlummu deg wakud i as yesruhen tin ihemmel, uqbel ad yissin azal-is.

Deg twuri n taywalt amsawal yetteeraḍ ad d-yessiweḍ izen-is i umsiwel. Izen-a yezmer ad yili yeqqen yer tudert, tasnakta ... D tikti ara as-yessiweḍ i umsiwel seg tirit i yekseb deg tudet-is. Amsawal deg yixef wis sin deg wungal (ur iban ara ma d Salas), iwehha-d yer wazal i yesea wakud deg tudert n umdan, yenna-d dakken, yal ass ara ieddin yettenqas deg tudert-nney. Maca ur d-iban anwa id amsiwel deg tseddart-a. Imi amsawal, yebya ay-d-yessiweḍ izen yef wamek ttazzalen wussan, tteeddin si tudert-nney.

Amedya 2 [Seb : 46] : « *Ussan zerben, tteeddin yef yiqerra-nney ur nezri. Nrennu di leemar, wis kan ma nrennu di tmusni, ney nettaz kan isurifen s azekka?! Imi yal ass i yetteeddin, yettenqas di tudert-nney.* ».

Llant tegnatin ideg ara naf amsawal yessebgan-d amsiwel di yal taseddart, ay-agi iban-d ama deg tsiwelt n Dasin i tehkayt-is, ama deg tsiwelt n Filas i wayen yedran yid-s.

Amedya 3 [Seb : 31] : « [...] *Mi nelheq nufa amrar yezzi yef tehnint-iw, walay-tt a Salas, allen ldint, iles yeffey-d am yizimer n leid ameqqran, yeffey rruḥ-is. Dayen seg wassen ur seeuy yemma [...]* ». Yettuyal-d yisem n Salas atas n tikkal deg tsiwelt n Filas, am wakken ittekkes yef wul-is, yefrah mi id-yufa aḥbib ara s-yesmeḥsen.

Dasin deg taywalt itt-yezdin d Salas, tettebdar-it-id dakken d netta i yellan yer tama-s, yefka-as tamezzuyt, amedy-a yessegzay-d annect-a :

Amedya 4 [Seb : 81] : « [...] *Ahat seg mi ara tesled i teqsidt-iw ad tendeddal tmuyli-k yur-i. Nekk a Salas mačči akk am kunwi, ur lliy ara am yilmezyen-ayi i ihemmlen zzhu [...]* ».

Γef wakken d-nwala deg yimediyaten, tban-d twuri n taywalt yef yimsawalen, ama deg wungal *Tamacahut taneggarut*, ney *Gugmen yinzizen*. Tettbeddil kan tarrayt i yes-s d-tettili taywalt, d tamsalt i yettuyalen yer tegnit-nni n tsiwelt s timmad-is.

I.1.2.2.4. Tawuri n uwekked* deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

*Amsawal deg twuri-a yeqqar-d aybalu iseg d-yugem isallen, akken i d-yessebgan tifesniwin n waktayen-is d yihulfan-is*¹. Yetteerađ yes-sen ad iqennee amsiwel (amezruy, azemz, adeg ilaway, iwudam yettwassnen...). Akken dayen i d-yettas d inigi yef waktayen-is (ma yella d tudert-is i d-yettales). Deg wayen i d-yerna Y. Reuter yef twuri-a: « *Tessegzay-d assay n umsawal d teħkayt i d-yessawal. Yezmer deg-s umsawal ad d-yessegzi tifesniwin n uqrab ney ubead-ines yef teħkayt. Yessegzay-d ihulfan deg teħkayt ney deg tsiwelt i yettuyalen fell-as. Akken dayen i d-yettak azaref ney azyan iyef tigawin d waşaden.* »².

Amsawal deg twuri-a yessemras kra n tawilat ara t-yesqerben yer umsiwel. Tamsawalt Cabħa deg wungal *Tamacahut taneggarut*, teqqen tasiwelt-is yer wadeg d wakud ilaway, akken ad tweeked amsiwel akken ilaq yef yinedruyen id-tettawi. Tuyal yer wakud amazray, tallit n tegrawla n tmurt n Lezzayer mgal Fṛansa (1954), tewwi-d yef wachal yeffyen yer idurar, d wachal yeylin n lerwah. D tasiwelt i d-tewwi yef temjahedt Nna Ferruğa.

Amedya 1[Seb : 50] : « *Nna Ferruğa d wergaz-is Ebd Lekrim, ttwassnen, sean azal d ameqqran deg taddart-nney. Aggur kan akken i mzawaġen, yekkar trad mgal Fṛansa [...] ffyen yer tama n yimjuhad akken ad ssuffyen aedaw [...] Akken tefra lgirra nnejmaeen-d akk yimjuhad imeneen gar-asen Nna Ferruğa [...]* ». Akud ilaway iyef d-tessawel Cabħa deg tudert n uwadem-nniđen, iwekked-d tidet n yinedruyen, amzun akken d taħkayt n Nna Ferruğa s ssaħ i d-tella.

Akken i teqqen Cabħa tasiwelt-is yer wakud ilaway, i teqqen ula d adeg d yiwudam. Tewwi-d yef wayen i as d-tenna Nna Hġila yef tudert n mmi-s Yidir belli yeffey-d d aselmad

*Tawuri n uwekked d awal i neffka i *la fonction testimoniale*, neđfar anamek n ugbur, acku deg-s amsawal ad iwekked ayen i d-yessawal s kra n usfukel i yeqqnen yer tilawt (amezruy, adeg, akud, azemz...).

¹Genette, G., op.cit., p. 269. « [...] le narrateur indique la source d'où il tient son information, ou le degré de précision de ses propres souvenirs, ou ses sentiments [...] On a là quelque chose qui pourrait être nommé fonction testimoniale. ».

²Reuter. Y., op.cit., p. 56. « *La fonction testimoniale exprime le rapport que le narrateur entretient avec l'histoire qu'il raconte. Elle peut être centrée sur l'attestation (le narrateur exprime son degré de certitude ou sa distance vis-à-vis de l'histoire), sur l'émotion (il exprime les émotions que l'histoire ou sa narration suscitent en lui), ou encore sur l'évaluation (il porte un jugement sur les actions et les acteurs.* ».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

n tfelsafit seg tesdawit n Tizi-Wezzu, ixeddem isaragen d yimduk-al-is yef wazal i tesæa : tudert, amezruy, tutlayt, izerfan, tagmat, tamusni.

Amedya 2: [Seb : 283] : « [...] *Yeffey-d d aselmad n tfelsafit deg tesdawit n tizi Wezzu, syin akkin yessufey-d yiwet n tdukkli iwumi isemma akken ma nella i tmussni* », *yedmeæ as ibeddel udem i tmetti di tuqqna n tiṭ [...] »*. Taseddawit n tizi Wezzu, d adeg ilaway i tessemres ttaggalt, akken ad idiren deg-s yinedruyen n wullis, tessebgen-d azal n wadeg-a deg unerni n tusna d tmusni. Imennuyen d yisaragen i yedder Yidir akk llan-d din.

Cabḥa deg wassay i tt-yezdin d yidlisen, seld tamussni-ines d umusnaw Yidir, tuyal tebna assay iḡehden d tsekla d yidles amaziy, yettban-d waya deg tyuri-ines i udlis deffir wayeḍ yef umezruy d tsekla.

Amedya 2 : « *Yiwwet n tikkelt qqarey ungal n Mulud Fereun yettwasuqqlen yer tmaziyt iwumi i isemma “Iberdan yessawnen” [...] Imiren i sersey adlis-nni yef wungal “Tawrirt yettwattun” n Mulud Mæemri i d-heggay ad yrey [...] »*. [Seb : 287]. Imyura i d-tebder Cabḥa, d yidlisen i teyṛa, ur d-lulen ara seg usugen ney seg uferriy, maca d tigejda iyef treṣṣa tsekla tamaziyt, d awekked yef yizuṛan d umezruy aseklan iyef ur teyfil ara ttaggalt deg tira-ines.

Tamsawalt deg wungal *Tamacahut taneggarut*, ur teyfil ara yef tsiwelt n umezruy d wansayen n tmetti taqbaylit. Cabḥa tessebgen-d assay itt-yezdin d tmetti-ines, tewwi-d s telqayt yef tagnatin n tmenna ideg d-tettli tmacahut. D tawsit i yesæan azal meqqren yur-s, tettwali-t d amaḍal ideg tettaf tilelli ur as d-yettṣaḥen ara deg wass.

Amedya 3 [Seb : 52] : « *Nna Ferruḡa akken ad d-tessiwel tamacahut, tettabaæ akk ayen i d-telqed, i d-leqdent temyarin timaziyin n zik n zik : ilaq alma yeyli-d ṭlam, mulac ad as yaffeg ucebbub-is [...] Uqbel ad tebdu ad tessuzer lemleḡ deg umḍiq-nni [...] ad tebdu tamacahut-is s “Macahu, Rebbi ad tt-yesselhu, ad tt-yesseyzef amzun d asaru [...] »*. Ansay-a i d-tebder Cabḥa, d tagnatin n tmenna-ines, yessegzay-d aqrab n ttaggalt yer tmetti taqbaylit. Imi tanaggalt Koudache, teereḍ amek ad tweekked azal n tmacahut s tarrayt tasnimant, yef Cabḥa yettidiren yir tudert, ala cwit n tmucuha-nni iwumi tsel yer Nna Ferruḡa i as-d-yettmuddun

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

asirem. Yal tikkelt as iruḥ yiḍes si lehmum, ad tefk tilelli i uferriy-ines akken ad tɛiwed kra n yinedruyen-nni n tmucuha i izedyen cfawat-is.

Cabḥa deg tsiwelt-is yef yiman-is, teered amek ad tessiwed s teyzi n tsiwelt leetab d lecyal wer nettfakka yef tmettut taqbylit : ad kkrent uqbel ad yedden lefjer, ad seyqent, ad zgent ayefki, as sewwent lqahwa, ad ɛerkent timtunin d wayen nniḍen, ad ffyent yer lexla, ad zedment isyaren, ad ferdent adaynin, ad xedment azetṭa, ad rnunt ttrebga, ad swejdent imekli i yifellaḥen yer lexla. [Seb : 157]. Tessezyen ttaggalt timetti taqbaylit s tarrayt-is, tessemres Cabḥa d amedya akken ad d-twekked liḥala i tettidir yal tmettut taqbaylit, war nessin asteɛfu. Tudert-is akk d lecyal, werḡin itt-id-iṣaḥ usgunfu, ladya seg wasmi ara tekcem ixxamen n medden. Cabḥa tessawel-d liḥala-a s telqayt ladya mi tekcem axxam n urgaz-is (Iberj n lḥaḡ Saeid).

Ihi, seld imedyaten d tesleḡt i d-nwala, tban-d yef tira n ttaggalt L. Koudache twuri n uwekked, anda Cabḥa tuḡal yer kra n yinedruyen n tilawt akken ad twekked tasiwelt i d-tewwi, ama si tama n wakud, adeg, tigawin, amezruy, ansayen. D tarrayt i d-yettmuddun isallen yef tilawt i ttidirent tmettiyin.

Tanaggalt Maouchi dayen, tessemres annaw-a n twuri yef yimsawalen i d-tessenteḡ. Filas deg yiwen n umedya, deg tsiwelt-ines i d-yewwi yef tin iḥemmel, yebder-d yiwen n wadeg anda yeṣlal netta d baba-s n temdakel-is. Qqimen deg uḡriḥ n Ccix Muḥend. D adeg i yellan deg tilawt deg At Yeḥya, tayiwant n Tizi-Wezzu.

Amedya 1 [Seb : 37] : « [...]Mi nelḥeq yer **uḡriḥ n Ccix Muḥend**, ccix-a d argaz i yettwasnen di taddart, yef wakken d-ḥekkun, d imwelleh, yetteawan akk imdanen, win yuḥwaḡen kra yer-s i idellu, yerna anda tella taluft icudden d netta ara tt-yefsi, . Gef waya, at taddart, meḡlen-t deg lḡamee n wadda, bnan-as azekka-s, seg lawan yer wayeḡ xedmen leweadi dinna [...] ».

Filas, yesseqdec adeg ilaway, akken ad d-yesseḡzi anda ḡrant tigawin i d-yessawal, ay-agi yefka-as i wullis udem n tidet, it-id-yesseḡraben yer yimeyri. D yiwet seg tarrayin i ssemrasen kra kan n yinaggalen.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Salas deg wugar n yimediyaten i yeqqen tasiwelt-ines yer tmedyazt d ccna n teqbaylit, yebder-d Takfarinas, Eli Eemran, Hsen Eebbasi, Uleḥlu... Yessemres-iten akken ad iwekked tanfalit-is d yiḥulfan-is. Am tallit ideg yezra belli Dasin ur as-d-yeggri ara wadeg deg tudert, yerna ala nettat i yesea, d isefra kan n Si Muḥend Umḥend i as-yellan d imwunas.

Amedya 2 [Seb : 131] : « *Temmut teezizt wer nemzir*

Lmut tettexitir

Rebbi iteddu di nneqma

Ay akal ur tt-ttyeyyir

Mm leeyun n ṭtir

Teefumt-as a lmuluka [...] ».

Tanaggalt Maouchi. N, tæmmed ad tsenned tigawin n wulli-is yer lfen d ccna n teqbaylit, imi asentel iyef zzin yinedruyen d tayri d yiyeblan n tudert. Tuḃal yer usefru i d-yeḡḡa zman, n Si Muḥend Umḥend akken as-tefk amkan deg tewsit tatrart. D awekked yef yiḥulfan n umdan war nettbeddil akken yebyu ibeddel zman.

Dasin deg tsiwelt-is i tudert-is, tebder-d awadem n umezruy Masinisa, d tugna-ines i iresmen deg rrbeε i as-tefka yemma-s :

Amedya 3 [Seb : 94] : « *Rrbeε-nni deg yiwet n lḡiha tersem tugna n ugellid Massinisa, deg tayed tenqec tseṭṭa n uzmmur yezdan yef sin [...] Ur zriy ayyer timyarin-nney n zik ddment rrbeε-a d azamul i yettharaben yef ltufan [...] ».* Masinisa d amdan i yessean azal meqqren deg umezruy n tmazya, d azamul n uḥareb yef tegmat, d tmurt. Ma d taseṭṭa n uzemmur xeddment-tt temyarin n zik, d azamul i yettarran tiṭ. Tweekked-d temsawalt tikkin-ines yer tmetti taqbaylit s leewayed d wayen iyees-s ttammen.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg wayen i yerzan azaref i d-yettak umsawal yef yiwudam d tigawin-nsen, d tawuri i d-yeskanen amek i yeqreb umsawal yer tigawin d wasaden n teħkayt i, ay-agi yettban-d deg umedy-a :

Amedya 4 [Seb: 19-21] : « *Asmi i t-walay i tikkelt tamenzut deg ugraw anda qqarey, tidet kan ur iyi-eğib ara, acku seg wass amenzu kan, yebda yakan akellex yef teqcicin, tin iwala d tin [...] Mi iy-id yettmeslay ħulfay yes-s yenter di ddunit-is, yef waya i yekkat ad yettu lhemm-is s teħdayin [...]* ». Azaref n Salas i Filas, yella-d seg tmuyli-ines tamenzut, ur as-yeəğib ara, acku yesəa akellex yef yessi-s n medden, maca segmi it-ixuleđ yehša belli yella kra i yedder, almi i ixeddem akk akken. Awekked n waya yella-d segmi i as-d-yessawel taħkayt-is.

Tasiwelt n Filas i tmettant n yemma-s d lehnana ur as-imudd ara baba-s, tessebgen-d tifesniwin n waktayen-is qerrihen, s tenfaliyin i yeččuren d afrayen i d-yeshherrek ihulfan n Salas amdakel-is :

Amedya 5 [Seb: 39-40] : « *Walay-tt a Salas, allen ldint, iles yeffey-d rruħ-is. Dayen seg wassa ur seəəuy yemma. Tugna-nni tenqec deg cfawa-w, medlent-d fell-i tewwura, yezzi leeql-iw. Fesxay [...] Yeqqmec tiť-is umyibun akken ur yettağğa ara timeqqwa n yimeťtawen ad t-xedəent, ur yebyi ara ad iru sdat-i. Yekmez amgerđ-is, yemmuqel yer lqaea tagnit d tayežfant, yuyal izmumeg-d [...]* ». Asenfali n Filas i wayen yettħulfu, d awekked yef leğruħ i iqazzen deg wul-is, almi i as-d-yehħulfa Salas. Dayen i yesəan tizerert ula yef yimeyri, imi tanaggalt tessawed tefka rruħ-nni n tilawt i yiwudam isugnanen.

Tawuri n uwekked tban-d akk yef yimsawalen n wungal *Gugmen yinzizen*, yes-s i d-slalen assayen iğehden gar-asen d teħkayin i d-ttawin. D tarrayt i tessemres ttaggalt akken ad tefk udem n tilawt iwayen d yellan d asugnan.

I.1.2.2.5. Tawuri tasnaktayt deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Amsawal ikeččem s tarrayt tusridt ney tarusridt deg teħkayt, tezmer ad tettef talya tasnalmudant yef uzyan n kra n tigawt : dayen iwumi nezmer ad nsemmi tawuri tasnaktayt n

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

*umsawal*¹. Tettuneḥsab gar twuriwin tigejdanin i yessemras umsawal akken ad d-yessebgen tikta-s d tmuyliwin-is. Akken dayen i d-yessebgan umeskar tasnakta-ines deffir n umsawal. Nezmer ad nfiq i waya, ladya ma nessen tudert umeskar-nni. Y. Reuter deg wayen i d-yebder yef twuri-a : « *Amsawal yessebgan-d azaref-ines amatu yef umaḍal, timetti, imdanen [...]* »².

Tban-d twuri-a deg wungal *Tamacahut taneggarut*, ad d-nessegzi kra n yimediyaten :

Tamuyli n Cabḥa yer yimawlan, temgarad yef wiyiḍ, acku seg-mi mezziyet tettarra yer wul-is, ladya mi tettwali imawlan i yettakken azal i warraw-nsen. Deg kra n yisebtar i tessezyen tiwaculin i yettæddin sdat-s, twala deg-sen leḥnana d leḥmala d tdukkli werḡin tedder.

Amedya 1 [Seb : 62] : « [...] *Kra n yimawlan banen ttemsefhamen gar-asen, ḥerqen yef warraw-nsen, ḥerzen-ten [...] tayemmat tḥub yelli-s yef uerur-is, ababat yerfed mmi-s gar yifassen-is [...] Amarezg-nsen! Mačči am nekk [...] yemma iyi-tḥemmel ara, baba ula d yiwen n wass ur d-yesteqsa fell-i ma ddrey ney mmutey [...]* ».

Cabḥa tessegza-d ayen akken itt-ixuşšen, d leḥnana n yimawlan, s wayen walant wallen-is ar twaculin tiyiḍ, d tismen i d-yeččan ul-is yef lwaldin i yesēan tassa yef dderya-s. D tagnit ideg tessezyen liḥala i tettidir.

Awalen i as-tenna Cabḥa i umejjay n leeqel mi tekcem yer sbitar, sbegen-d tamuyli-s yer tudert, ama yef wayen tesēdda, ama yef wayen itt-yettrajun. D awalen i yeqqazen deg umejjay Rezqi, almi i as-yenna i tefremlit belli ttaqqa n yimuḍan yeččur wallay-nsen !

Amedya 2 [Seb : 208] : « [...] *Ad ak-iniy tidet, Rebbi sebḥanu ixleq-d ddunnit telha, lameena amdan yessebrek-itt, icemmet-itt! Ad iyi-tiniḍ, d şṣah, maca mačči ayen kan i icemten deg-s ara twaliḍ, wali deg-s ayen yelhan, ccbaḥa d leeqeb n leeqel akked wul [...]* ».

¹ Genette. G., op.cit., p. 269. « [...] *les interventions directes ou indirectes du narrateur à l'égard de l'histoire peuvent aussi prendre la forme plus didactique d'un commentaire autorisé de l'action : ici s'affirme ce qu'on pourrait appeler la fonction idéologique du narrateur.* ».

² Reuter. Y., op.cit., p.57. « [...] *Proposent des jugements généraux sur le monde, la société, les hommes [...]* ».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg umedy-a, tamsawalt tga azyan i tudert, d wamek tebna, ladya ayen i yerzan tixeddimin n yir imdanen, wid war nessin lqima n timmanit, ssibriken kra n wayen icebhen. D timsirin akk i telmed seg tudert i d-tessegza i umejjay-is, almi yewhem.

Cabha seg wasmi i d-teffey seg sbitar n yimeslab, teddem di rray d nettat ara iketben lmektub-is s ufus-is, d nettat ara ineğğren abrid n tudert-is sya d asawen. Iban-waya deg yinaw itt-yezdin d Tjeğğigt, tessukkes-as-d i wakud, d ayen itt-yerran ad tbeddel akk tamuylines yer tudert.

Amedya 3 [Seb : 254] : « [...] *Gezmey-tt d yiman-iw, celhey-tt d wussan-iw, kksey-as ccan i wakud, kelxey-as, gğiy-t uqbel ad iyi-yeğğ. Dayen tura sney-t, jebdey-as-d, d bu wudmawen, d bu thila, ur yesei ara laman. Deg wudem-ik ad am-yefk tađša d tamessast alma yesseeweq-ikem. Deffir-m, ad am yecrew idarřen-im, ad am-yefk tiyita d tameryant alma yesseqlaleh-ikem.* ». Azyan i tga temsawalt i wakud, yessebgan-d tidet i yettidir yal amdan deg tudert, imi tikkelt as d-yeđs wakud ad iwali ddunit d zhu d lferh, tikkelt ad iqelleb fell-as aerur amzun hedd war t-yesei. D agemmuđ iyer tessawed, seld ayen tedder deg tudert-is.

Cabha deg kra n tagnatin, tettebdad deffir n uwadem akken ad d-tessiweđ timuylwin-is, wa d-ternu yer-sent tikta-s, ay-agi yettban-d deg wayen is-d-yenna Yidir, maca yef yimi n Cabha.

Amedya 4 [Seb : 279] : « [...] *Amdan yezga yetteffey-it leeql, yessalay, yettsubbu di lehşab kan yeffyen fell-as, ma d wiyid awer d-uyalen. I wakken ad yawed yer targit-is, yetteemmid ad yali yef yierar n tregwa n wiyid alamma yerked-iten. Syin zεaf ad yerfed aεebbuđ ara d-yeylin d axessar , ccer i d-igellun s yiħemmalen n yidammen, isuyan n layas. Asmi ara tessenquqel ssehha n temyer ney tin n temzi, asmi ara d-tesseqsi m lħeqq, ad t-ħaz di tedfert, ad yesmuyben, ad yendem, ad yesteyfar, ad yedeu di Rebbi ad yili yer tama-s [...]* ». Cabha d Yidir fkan-d tikti n uzyan yef tmeε n umdan sani yessawad, asmi ara yili s tezmert, ad yettwali kan aεebbuđ-is, ur as tewqiε deg gma-s, wani deg Rebbi. Mi ara d-telħeq temyer, ney lmut ad tt-rren i ndima war d-nettuyal. Dayen iyef tebna tudert d ssah, iyef d-wwin widak iwumi qqaren imeslab.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg yimediyaten-a d wiyid, tamsawalt Cabħa tessebgen-d tasnakta-ines yer wugar n yinedruyen i yeqqnen yer tudert. Ur teqqim ara kan deg tsiwelt, maca tefka-d rray-is, timuyliwin-is. Ay-agi sumata yesseqrab amsawal yer tehkayt i d-yessawal.

Amsawal deg wungal *Gugmen yinzizen*, iban-d fell-as uzıyan d uzaref yef tedianin i d-yedder, ney i yettwali. Salas deg tsiwelt-ines, yessebgen-d tamuyli-s yer uselmed-agi amaynut deg tesdawiwin, iwehha-d belli llan yiselmaden ur d-yettawin ara ayrum-nsen s tehlat.

Amedya 1 [Seb : 21-22] : « [...] *Tura yeqqel uqelmun s idarren, uyalen lbiruwat n yiselmaden d tizeywa ideg ttuzunt tfekkiwin n kra n tnelmadin, yerna ssuma mačči s tedrimt maca s tezmilin: cwi kan mazal wid i yesselmaden i tussna, wamag ammer iselmaden akk am wa ilaq zik i tenger tesdawit, i terna yid-s ddunit [...]*». S umedy-a, tban-ay-d tmuyli n tnaggalt, am wakken tebya ad tqejjem deg yiselmaden i ixeddmen s yir nniyya, imi d annar-is n yixeddim, d taselmadt deg tesnawit, akken trennu kra n tsaetin n yixeddim deg tesdawit n Bgayet. D azıyan i d-tessenfali yef yimi n uwadem agejdan Salas. D yiwet seg twuriwin i ssexdamen yimyura deg kra n teginatin deg tira-nsen.

Tawuri tasnaktayt tban-d yef yimsawalen wiyid, acku ggaren-d tikta-nsen d wayen ur asen-yehwin ara deg tmetti i ttidiren, am Dasin deg tsiwelt-is yef tudert-is, rjan akk ad d-tlal d aqcic, di taggara qelbent tirga, yuyal-asen akk deg uxxam d lehzen d wurrif. Deg wawalen-is yef wayen i tedder, temmed-d, twala timetti amek tlehhu, tufa belli yexsar mlih lehşab n wid i yettrun yef teqcict mi ara d-tlal. Tesseyzen ttexmam i yettgen mihyaf gar uqcic d teqcict.

Amedya 2 [Seb : 66] : « [...] *Tezrid tura lqaleb-a n tudert amaynut i d-ieawden, ibeddel timetti-nney, tura mačči am zik, win i izewgen kan ad isahel Rebbi fell-as, ad ihiz læecc-is wehd-s ad d-irezzu am netta am yimdanen-nniden. Ad yuyal d aberrani deg uxxam n yimawlan-is. Di lawan-a am uqcic am teqcict, teddun akk d islan. Yehwa-asen kan i yimawlan ttruyen mi ara d-seun taqcict, akken teqqar Nna Taseedit; “Di lawan-a, ilaq ad kkatn lbarud yef tlalit n teqcict, tin meqqar tettezzi-d yef yimawlan-is. Ttafen-tt di temyer-nsen [...]*».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tanaggalt tessegza-d abeddel n tmetti gar zik d tura, s uzyan n tmuyliwin-nni i as-yettunefken i uqcic d amgired yef teqcict.

Filas deg tsiwelt-is yef tudert-is, yessezyen seaya-nni ideg yella. Iwehha-d belli mačči d cci id ssaḥ deg tudert, acku yenxaṣ deg wayen yesean azal nnig waya, d leḥnana n baba-s d yemma-s.

Amedya 3 [Seb : 26] : « [...] *Axxam-nni ideg d-luley rebḥen, sean adrim, ur ten-ixus kra, nekk zgiy di lmerta, acku mačči d adrim-nsen iyi-ixuṣṣen. Eacey am nekk am wiyiḍ, treffhey. Zeema, win iyi-d-iwalan ad as-yini: “Ulac win yellan am Filas” Nekk ala Rebbi i yezran ayen yellan deg wul-iw [...] leemer ḥulfay i yimdanen -nni ukkud ttidirey d imawalan-iw, leemer ḥulfay s leḥnana-nsen, ur ttewham deg-i, ma nniy-ak-d ur ssiney ara dacu-t unamek n leḥnana n tyemmat, wala tin n ubabat.* ». Tikti i d-tessawed ttaggalt s teḥkayt n Filas tban, akken yebyu umdan yesea idrimen, ur zmiren ara ad yummen lixṣaṣ n yimawlan d leḥnana-nsen. D tasnakta n umsawal Filas i wayen yettidir.

Deg kra n yimediyaten, am tazwara n yixef wis sin deg wungal *Gugmen yinzizen*, amsawal ur d-iban ara d anwa-t, yef waya i d-ttbanen-t tikta amzun n umeskar, maca yeffer deffir n umsawal akken ad-tent-id-yessiwed (amsawal war tamagit) :

Amedya 4 : « *Ussan zerben, tteeddin yef yiqerra-nney ur nezri. Nrennu di leemer, wis kan a nrennu di tmusni, ney nettaz kan isurifen s azekka?! Imi yal-ass i yetteeddin yettenqas di tudert-nney.* ». [Seb : 46]. Awalen deg umedyaya-a, ttuyalen yer win iten-yuran, imi ulac amsawal iten-id-yennan. D izen i d-tessawed ttaggalt, yettban d tamuyl-ines yer tudert.

Imsawalen seld imedyaten i d-nebder d wiyiḍ, sbegnen-d tasnakta-nsen i yeqqnen yer tudert d yinedruyen i ieddadan fell-asen. Ur qqimen ara kan deg tsiwelt, maca ffkan-d timuylwin-nsen, gan azyan i tudert, i tmetti, i liḥala ideg ttidiren.

Ilmend n tesleḍt, banent-d twuriwin n umsawal sumata deg wungal *Gugmen yinzizen*.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Akken msefhamen akk yimazrayen yef wazal d twuri tagejdant i yesæa *umsawal* deg uḍris aseklan, i t-id-iqubel dayen wazal n *umsiwel*, imi ulac tasiwelt mebla sin n yiwudam-a. Dayen ara d-nessegzi s telqayt s kra n yisallen izrayanen, d yimediyaten deg wungalen utiyen i d-nefren i tesleḍt :

I.1.2.3. Amsiwel deg wungal unti aqbayli: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi :

Amsiwel d aferdis aneggaru iwumi iga G. Genette tasleḍt deg uḥric *Tayect tasiwlan*¹ yesæa tawuri tagejdant deg wullis am *umsawal*. D aferdis seg yiferdisen n tegnit tasiwlan. Akken i yella win i d-yessawalen taḥkayt, i yella win iwumi tettwasawel, yef waya ur nezmir ar..a ad nessenqes deg wazal n *umsiwel*, acku ma nessemgared-it d *umsawal* ad ten-aff ur mgaraden ara ugar deg wullis :

Amsawal deg uswir wis sin, yettqabal-it-id *umsiwel* deg uswir wis sin. Ilmend n wayen i d-yessegza G. Genette yef waya : « *Nekkni s yimeyriyen ur nezmir ara ad d-nesbadu i umsiwel asugnan belli amsawal deg uswir 2 ur yezmir ara ay-d yessiwel i nekkni; Yezmer ad d-yemmeslay umsal deg uswir wis sin (intradiégétique) i yimeyri (X) maca imeyri-nni d asugnan (fictif), yezmer yimeyri ilaway ad izar tamagit-is yas ula ma ur d-yettwasbadu ara.* »².

« *Amsawal extradiégétique yezmer ad d-yessebgen belli ur yettmeslay ula d yiwen. Tagnit-a tban-d ugar deg wungal atrar, maca ay-agi ur yezmir ara ad yeḥbes tasiwelt ur d-tettban ara am yal inaw ideg yessefk ad yili unermas.* »³. Tayuri tilawayt tezmer ad tessiwed yer *umsiwel* i yellan deg teḥkayt, yas ulama ur t-id-yessebgen ara *umsawal*, acku ilmend n

¹G. Genette., op.cit., pp. 265-266.

² Idem, p.265. «*Nous, lecteurs, ne pouvons pas nous identifier à ces narrataires fictifs que ces narrateurs intradiégétiques ne peuvent s'adresser à nous [...] ne peut viser un narrataire extradiégétique, qui se confond avec le lecteur virtuel, et auquel chaque lecteur réel peut s'identifier, ce lecteur vertuel est en principe indéfini [...]* ».

³ Idem, p. 266. «*Le narrateur extradiégétique peut aussi feindre de ne s'adresser à personne, mais cette attitude assez répandue dans le roman contemporain ne peut évidemment rien contre le fait qu'un récit comme tout discours, s'adresse nécessairement à quelqu'un et contient toujours en creux l'appel en destinataire.*».

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

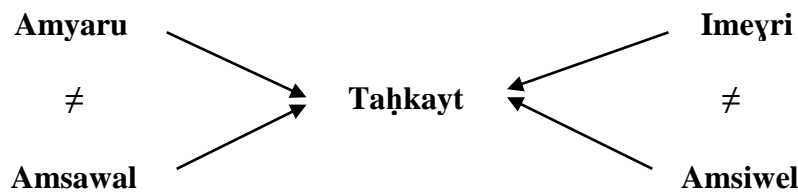
wayen i d-yebder Genette tasiwelt am yinaw : akken i yella deg-s unermas d umseflid, i yella deg tsiwelt umsawal d umsiwel.

Ihi, imi tasiwelt fell-as i treṣṣa taḥkayt Isas-is, yessefk ad yili win ara d-yehkun (amsawal) d win iwumi ara d-tettwaḥku (amsiwel) d sin n yiwudam i yesṣan yiwen n uswir d wazal deg teḥkayt :

Amsawal → Taḥkayt → Amsiwel

Amsawal d umsiwel d iwṣilen gar umeskar d teḥkayt, gar teḥkayt d yimeyri. Assay i yezdin iferdisen-a nezmer ad ten-id-nessegzi s uzenziy-a :

Azenziy (07): Amgired n kra n yiferdisen gar tilawt d usugen:



- *Amyaru / Amsawal* : amyaru d amdan i yettidiren di tilawt, ma d amsawal yettili kan deg uḍris. Amsawal teqqen tudert-is yer dixel n uḍris, ma d amyaru d netta i d-ixelqen awadem-a aḍersan.
- *Amsiwel / Imeyri* : amsiwel d win iwumi i d-tettwaḥka teḥkayt, am umsawal deg uḍris kan i yettili. Ma d imeyri d win i yeqqaren aḍris-nni deg tilawt.

Ilmend n uzenziy (7), amyaru yettqabal-it-id yimeyri deg umaḍal ilaway, amsawal yettqabal-it-id umsiwel deg umaḍal asugnan.

Amsawal ilmend n tbadutin d wazal i as-rran yimazrayen, d aferdis agejdan iyef ibedd yal ullis. Tiyuriwin i nga iwungalen untiyen : *Tamacahut taneggarut*, *Gugmen yinzizen*, ḡḡant-ay ad d-nessegzi annect-a s wugar n yimediyaten :

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amsiwel deg wungal *Tamacahut taneggarut* yettban-d s wudem ubriz yer dixel n teḥkayt, yettili d awadem, yezdi-t udiwenni d umsawal i d-yessawaḍ netta s timmad-is:

Amedya 1 [seb: 99] : « *Aḥal n lesnin-aya ur nemzir nekk yid-m! ḥku-iyi-d sani i tessawdem kemm d yimdukal-iw n uyerbaz! [...]*

-Nekk aqli d tneyrit tis snat di tesnawit

-Amurbiḥ-im! A win iy-id-yerran am kemmini. Ay zehher umezzuy-iw! [...]». Nekk d amqim ilelli i yettuḃalen yef Cabḥa, yessebgen-itt-id d nettat id tamsawalt n udiwenni. Mi tettmeslay d tmeddakelt-is Ḍawiya, tessemras amqim i yettuḃalen fell-as (kemm), dayan i as-imudden tawuri n umsiwel. Imi d nettat i as-yesmuzguten.

Gar yiwudam-nniḍen i yetḥfen tawuri n umsiwel deg wullis, *Cebbuḥ*, d awadem asugnan, iwumi d-tessawal Cabḥa akk ayen yellan deg wul-is, imi yef wakken nezra tisselbi ur as-tcuḥ ara.

Amedya 2 [Seb: 115] : « *Akken i ffyent, teḍher-iyi Cebbuḥ teḥzen, tetḥef amayeg-is am nekkini,nniy-as :*

-Ddunit-a ur tt-fhimey ara irkelli, tesa aḥas n wudmawen!

Terra-iyi-d Cebbuḥ s wul yenneynan:

-Ddaw n wannecta, d lektub-im i d-yewwḍen, yr tezmireḍ ara dacu ara d-tebbiḍ, ara d-teḥwiḍ s tuffra-s! [...]

Segmi ulac iwumi ad csetkiy, deg wul kan i nettarra, nettawi nettara deg wawal nekk d Cebbuḥ almi i d-yekcem Leerbi [...] ». Awal “*nniy-as*”, deg umedyia, yessegzay-d dakken Cabḥa tettmeslay i uwadem-nniḍen (*Cebbuḥ*), d nettat id tamsiwelt i yetḥhessisen i yiyeblan-is, deg yal tikkelt ara tenneyni.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

AmejJay n tnefsit ReZqi yettef tawuri n umsiwel yer daxel n wullis, imi Cabha mi tella deg sbitar n yimeslab, atas i as-d-tehka yef tudert d temsirin-is, dya terna-as-d ula d asefru, almi i yebhet seg tzuri i tekseb.

Amedya 3 [Seb: 207-208] : « [...] *Dacu ara ak-ħkuɣ, ayen seeday, kečč ur t-ssined ara, neɣ ayen ara seediy, ħšiy ur t-tbeddiled ara! Ayen ara k-iniy tezriɣ qerriħ zriɣ ad t-tlqmed, ad tesseqwuɣ fell-as awal, ɣas ur tjerbed ara [...] Ad ak-iniy, d tidet Rebbi sebhanu yexleq-d ddunit telha, lumeena amdan yessebrek-itt, icemmet-itt! [...]».* Tessuget awal temsawalt Cabha deg tsiwelt-ines yef tudert, Awalen i d-nura s tuzert (ak-ħkuɣ, kečč, ak-iniy), ssebganen-d dakken d amejJay id amsiwel, d netta i as-yefkan tamezzuyt akken as-yessemhes.

Inaw i yezdin Cabha d Tjeġġigt deg sbitar n yimeslab, yerra-tt deg kra n tagnatin d tamsiwelt, mi is-tefka tamezzuyt Cabha i tmeddakelt-is ad as-d-tessiwel sebba i tt-yerran ad tekcem yer sbitar, ay-agi yettban-d deg tukkist-a :

Amedya 4 [Seb : 220-225] : « *Ur ħwaġey ara ad fsiɣ tayemmust n waktayen-iw i neɣley di tatut ieeddan i tatut akken ad d-tessekfel ussan-iw. Ad cerdeɣ fell-am, nekk am d-ħekkuy, kemmini dfer-iyi-d s ucmumeħ d teɣša. Cqarreɣ-kem ad truɣ neɣ ad tenneyniɣ! Kkreɣ-d di twacult tzad, tella d amedya yelhan i twaculin-nniɣen, imawlan-iw yran deg tmura n lberrani [...] yiwen n wass, kkreɣ-d tafejrit, qesdeɣ sbitar n yimeslab s uɗar-iw [...]».* Ilmend n umedya, imyagen ttwaseftin yer wudem wis-sin unti, ttuɣalen yef Cabha, D nettat i yettfeɣ tawuri n temsiwelt, tessawal-as-d Tjeġġigt tudert-i s(tamsawalt). Amedya-nniɣen i d-ibanen s talɣa-a iban-d deg temliliyin-is nettat d Yidir, atas n tyawsiwin i as-d-yessawel ama yef yidlisen ama yef umezruy.

Amedya 5 [Seb : 280-281] : « *Twalaɣ aħembur-ahi yellan s ddaw n udrar n Warisem i ay-d-iqublen, yefreq yiwet n taddart yef sin n yiderma. Adrum n lġiha tayeffust, di ššbeħ ttakkey-as isem “Adrum n wid yerwan” ma yella d tameddit tbeddiley-as isem, ttarray-t “Adrum n yimelluza” [...]».* Yidir d amsawal n teħkayt n taddart n Warisem i yebdan yef sin n yiderma, Cabha tessemhes i yisallen i d-tettagem yer-s, dya deg wayen itt-yeswehmen, tefka-as ugar n yisteqsiyen i Yidir, dayan i d-yewwin teɣzi n udiwenni gar-asen.

Ixef I: Tayect tasiwlanit deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg yisebtar ineggura n wungal, tettef temnadit Kahina Tilelli tawuri n temsawalt, mi itt-yesseqsa umekfađu yef wamek tessawed ad d-tessentaq Cabħa Nat Banen, tamusnawt tagugamt n wachal n lesnin yer deffir, dya tessawel-d tahkayt itt-yezdin d Cabħa, amek tt-temlal ! Liħala-ines ! D wamek i tessawed tessenteq-itt-id.

Amedya 6 [Seb: 295] : « *Wwdey almi d taddart n Uzarif anda i tezdey. Akken i steqsay fell-as, wehhan-iyi-d kra n yimezday axxam-is, dacu kan delben-d seg-i ur ttuzuy ara aqerruy-iw deg usstebteb yef tewwurt-is ney deg umeslay yid-s, imi d awezyi ad d-terr. Nnan-iyi-d achal n lesnin i tettwassen ur thedder ara alamma ssuffyen-tt-id yisefra iħebbken deg-s akken ad-ten-tezzuzer d icewwiqen deg umdiq i as-yehwan[...]* ». Deg umedya-a d azayes id amsiwel, imi tamsawalt tella deg usarag, wid i as-d-yesmeħsisen d imsefliden i yellan sdat-s.

Amsiwel i yellan berħa n teħkayt iban-d ugar n tikkal deg wungal *Tamacahut taneggarut*, deg-s amsawal as-yessawal inedruyen d yiħulfan-is, tasnakta-s... i yeqqnen yer tidmi-ines, ladya ma yessawal-d ayen i yescedda deg tudert-is :

Amedya 7 [Seb: 249] : « *Akken yebyu yili umdan, ad yeqqim d amdan, win akken yettdeqqiren deg lweqt-is deg uktili n wussan-is. Yetteebbir deg-sen yixef n wawaln wa izad wa yenqes [...]* ». Amsawal yeered ad d-yessiwed tikti-ines i umsiwel, ur ibanen ara d anwa-t. Deg tegnit-a imeyri ad yehħulfu amzun akken i netta iwumi d-yessawal.

Ma nezdi ayen i d-nenna deg tezri yef umsiwel d yimediyaten i d-nebder s usegzi-nsen, ad d-naf belli amsawal deg uswir 2 yettqabal-it-id umsiwel deg uswir 2. Ma d amsawal deg uswir 1 yettqabal-it-id umsiwel deg uswir 1. Deg wungal *Tamacahut taneggarut* tamsawalt tban-d deg wugar n tegnatin tettmeslay d yiman-is (Ayeninaw).

Amedya 8 [Seb: 72]: « *Ufiy-d amek ad ssedhuy iman-iw, fiħel akk ma nquqley seg umdiq-iw. Ffyey-d seg utħeyyer-inu, dliy yer trusi n uxayel i d-txebbel s lħiran ccfawa-inu...kkrey i usekfel n tugniwin [...] uħwey-d asaru n yisteqsiyen: limmer s uzekka ad kfunt temyarin i ay-d-yessawalen timucuha, amek akken ad tedru d wid ur asent-nesli ara, ad ddren akken byan, ney ad ddren amzun ur ddiren ara!? [...] Limmer nekk d Tawes, Tawes d nekkini, ad*

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

nemyeeqal d tisetmatin ney ad nemseeraq ad yeḍru wayen yuran, ad yekk nniy-s wayen ur nuri ara, ney ad neggren di sin yid-sen [...]». Deg umedy-a tamsawalt tettmeslay d yiman-is, tesseqsay-iman-is yef wugar n temsal i yeqqnen yer tudert.

Ihi, abeddel n umsawal deg yal tikkelt yettawi-d deffir-s abeddel n umsiwel. Deg tuget n yimediyaten Cabḥa tessawal-d ineḍruyen n tudert-is yef lkayed, ilmend n wullis d nettat i yuran tiḥkayin n tudert-is, maca deg yidiwenniyeen itt-yezdin d yiwudam, yella wanda i asen-tefka awal akken ad d-ssiwḍen tiḥkayin-nesen, d imedyaten ideg tuyal d nettat id tamsiwelt, imi d nettat i yettffen tawuri n usemḥes i umsawal i as-d-yessawalen ineḍruyen. Ilmend n wullis llan yimsiwal udmawanen akken i llan yiwudam isuganen i yeqqnen yer ufariy n Cabḥa (Cebbuḥ), texleq-iten-id akken ad tekkes yef wul-is, imi ur tesei ara menhu iwumi ad d-tessiwel iyeblan-is.

Amsawal deg wungal *Gugmen yinzizen* yessebgan-d anwa id amsiwel iwumi yessawal ineḍruyen d tigawin. Ad d-nebder kra n yimediyaten i d-yessegzayen ay-agi :

Amedya 1 [Seb: 25] : « *Ha-tt-an yur-k ihi a Salas, dacu kan ḥsu d kečč i d amenzu ara as-yeslen, yerna d aneggaru dayan. Ur ḥmiley ara ad d-ḥkuy yef tudert-iw i wiyid. Seg wasmi i lliy mezziyey, nekk d lhemm d lemḥani [...]».* Deg umedy-a mbaddalen yiwudam tiwuriwin, d Filas (amsawal) i as-d-yessawalen i Salas (amsiwel) taḥkayt-is, yerna yettebdar-it-id deg yal tikkelt (wali ayen yettwarun s uzuran deg umedy-a).

Amedya 2 [Seb : 31] : « *Walay-tt a Salas, allen ldint, iles yeffey-d am yizimer n leid ameqqran; yeffey rruḥ-is. Dayen seg wassen ur seiḥ yemma. Tugna-nni tenqec deg ccfawaw, medlent-d fell-i tewwura, yezzi leeqel-iw. Fesxey [...] ».* Filas ula deg tagnit ideg d-yessenfalay yef leqriḥ n wul-is, ur yeyfil ara yef ubdar n umsiwel (Salas).

Amedya 1 d 2, d Filas id amsawal, yessawal-d taḥkayt n tudert-is i Salas. Yessebgan-it-id deg tsiwelt-is am win i yettcetkin, am win teqqaz tyita, yebya ad yesnefsusi lhemm-is.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Beddilent twuriwin n yiwudam deg kra n tseddarin, anda Salas yeqqel d amsawal, Filas d amsiwel, acku mi yekfa Filas taḥkayt-is, yenna-as i Salas, ilaq ay-id-teḥkuḍ ula d kečč yef tudert-ik.

Amedya 3 [Seb : 44] : « *Nekk a Filas, taqsiḍt-iw ur iban deg-s kra, dacu kan am wakken i as-qqarey akk i yimeddukal-iw, ara ak-iniy ula i kečč, ur tesseḍ dacu ara tezred fell-i, llant ala tlata n tyawsiwin. Ma d ssaḥ tebyiḍ ad nuḃal d imeddukal nekk yid-k, ilaq ad teb-tegzud felli [...]* ». D Filas i yuḃalen d amsiwel deg umedya-a. Yekkfa tasiwelt n teḥkayt-is, yerra-as awal i umeddakel-is Salas.

Amsiwel yettbeddil ilmend n ubeddel n umsawal. Dasin mi teqqel d tamsawalt, ibeddel umsiwel, yuḃal d Salas, tessebgen-it-id deg tsiwelt-ines :

Amedya 4 [Seb: 81] : « *Ahat seg-mi ara tesled taqsiḍt-iw ad tenbeddal tmuyli-k yur-i. Nekk a Salas mačči akk am kunwi, ur lliy ara am yilmezzen-ayi i iḥemmlen zḣhu. Taqcict-a i d-tettwaliḍ sdat-k ulac ayen ur ieddān ara yef uqerru-s [...]* Luley-d deg yiwet n taddart i yettqadaren leewayed, isudaf i ttabaen d wid id-texdem tejmeēt n taddart [...] » . Dasintettmeslay d Salas, tettheggi-d amek as d-iḥesses iwayen iḣaren deg twacult-is, ḃas ulama tekcem teg tigawin i d-tettawi, maca deg yal tikkelt tettebdar-d iwumi d-tessawal inedruyen (Salas d amsiwel).

Amsawal deg kra n tagnatin n tsiwelt, yettaṭṭaf aḃayar i t-yettarran d asaḍ n teḥkayt, d netta i d-yessawaḍen tigawin n yiwudam d yidiwenniyeen i yellan gar-asen. Amsiwel yettili yer daxel n tsiwelt ney n yinaw-ines.

Amedya 5 [Seb: 13] : « *Mi tt-walay tseggem-d iman-is, tetḥeyya-d, yuḃal-d rruḥ yer tfekka-s, nniy-as i nettat d temdakelt-is :*

- *Ma ur teḥwaḡemt kra ad ruḥey ?*

Tenṭeq-d yur-i teqcict-nni i ihelken akken tenna :

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

- *Tanemmirt, tajmilt-ik d tameqqrant* ». Deg umedy-a amsawal d Salas, ma d amsiwel ur d-iban ara, acku yessawal-d adiwenni it-yezdin d Dasin d temdakelt-is. Ma nuyal yer tagnit iseg-id-yettmuqul yer tehkayt ad t-naf d amekti id-yettmekti timlilit-is tamenzut d Dasin.

Amsiwel azyaray iban-d deg kra n yimdyaten deg wungal *Gugmen yinzizen*. Amsawal deg tagnit-a yettili d aniri, yessawal-d tikta-s ney tasnakta-s d wayen yetthulfu. Deg wannaw-a amsawal ur d-yettwehhi ara yer umsiwel, rnu yef waya, ula d amsawal s timmad-is ur d-yessebgan ara iman-is, yettba-d waya deg yimediyaten-a ara d-nebder :

Amedya 6 [Seb : 19] : « *Di ddunit yal wa amek i as-yura ad yidir, wa di lmeḥna d uyilif, wa di rrbeḥ ad yettifif.* »

Amedya 7 [Seb : 46] : « *Ussan zerben, tteeddin yef yiqerra-nney ur nezri. Nrennu di leemar, wis kan ma nrennu di tmusni, ney nettaz kan isurifen s azekka?! Imi yal ass i yetteeddin yettenqas di tudert-nney.* ». Sin n yimediyaten-a ur d-iban ara deg-sen umsiwel anwat, amzun d tamuyl n ttaggalt i d-tessenfalay deg tezwert n kra n yixfawen (ixef 2 d yixef 3) akken ad d-tessiweḍ kra n yizen yef tudert i yimeyri.

Salas deg tazwara n wungal, yeglem-d iman-is, yefka-d akk isallen i yeqqnen yer-s, d wamek i d-tella temlilit-is tamenzut d tin i iḥemmel (Dasin). Ngar-as tamawt yuyal s cfawat-ines yer deffir, d amekti i d-yettmekti, yessawal-d inedruyen-nni i yellan deg wallay-is. Amsiwel ur t-id-yessebgen ara, tikkwal netthulfu amzun akken i nekkni srid i d-yessawal inedruyen imi ulac aferdis-nni alemmas gar umsawal d yimeyri (amsiwel).

Amedya 8 [Seb: 8] : « *Cfiy asmi mlaley Dasin tikkelt tamenzut di tesdawit. Ula d nettat d tanelmadt deg useggas wis tlata n tagnizit, ass-nni werḡin ad t-ttuy [...]*».

Deg tesleḍt n uferdis-a n umsiwel deg wungal *Gugmenyinzizen*, iban-ay-d yettāfar amsawal deg yal tagnit. Ma ibeddel umsawal yettbeddil win iwumi ara yessiwel. Iwudam yer daxel n tehkayt ttembaddalen tiwuriwin, d ayen i d-irennun azal d umcubbek i tsiwelt yer daxel n tehkayt.

Ixef I: Tayect tasiwlan deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tagrayt :

Nessawed deg taggara n yixef-a yer tesledt n tayect tasiwlan deg wungalen untiyen *tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi.

Tarrayt n tesledt nebna-tt yef tezri n G. Genette, nesdukkel annawen n umsawal dixel n uzwel *azayar n umsawal*, akken nwala-d amek tbeddilen yeswiren n tsiwelt deg wullis, d wassayen iten-yezdin.

Ilmend n yigemmaḍ iyer nessawed seld tasledt, iban-ay-d umcabi n ttaggalin deg tuddsa-nsent i tayect tasiwlan : Deg wungal *Tamacahut taneggarut*, d Cabḥa id awadem-asad, d tamsawalt n tehkayt n tudert-is, gmi i d-tlul almi teyli d tamyart. Deg wungal *Gugmen yinzizen*, d Salas id amsawal agejdan i tehkayt n tayri-s. D tihkayin timeddurmanin i d-wwint i snat n ttaggalin, yef waya i d-yufrar yef teyzi n sin n wungalen uzayar n umsawal agensay-awadem.

L. Koudache d N. Maouchi fkant azref n tsiwelt i yiwudam i yellan deg tehkayt n (Ḍawiya, Tajeḡḡigt, Yidir deg wungal *Tamacahut taneggarut*) (Gilas, Dasin deg wungal *Gugmen yinzizen*). Ay-agi yefka lḡehd i wungalen-nsent ur d-ttbanen ara kan s yiwet n tayect tasiwlan. Dayen i yeḡḡan annawen wiyid n umsawal ad d-banen, wa d-ttbeddilen deg yiswiren seg tegnit yer tayed.

Deg userwes i nga yef twuriwin n umsawal deg sin n wungalen *Tamacahut taneggarut*, d *Gugmen yinzizen*. Banent-d i xemsa n twuriwin tigejdanin iyef d-yemmeslay G. Genette deg tezri. Di yal tikkelt ara ibeddel umsawal deg uḍris, ney ad ibeddel asentel iyef d-yettawi, tettbeddil yid-s twuri-ines. Tinaggalin i d-nebder smersent aswir elayen i usenteq n yimsawalen : *tawuri tasiwlan* fell-as akk i tebna tigawt n tisiwelt, deg tazwara n wungalen alma d taggara. *Tawuri n taywalt* tban-d s wugar n tarrayin akken ad d-ssiwden yimsawalen kra n yizen i umsiwel. *Tawuri n uselkem* teqqen yer yinaw i sselḥayen yimsawalen. *Tawuri n uwekked* d asfukel i sxedmen yimsawalen akken ad ffken udem n tilawt i tsiwelt-nsen, dayen i d-nwala di sin n wungalen, ama deg wayen i yerzan amezruy, tasekla, adeg, akud. Ma d

Ixef I: Tayect tasiwlan̄t deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

tawuri tasnaktayt ssawden-d yes-s azyan n yimawlan, imdanen, aselmed, lexdeε ... D wayen akk i yeqqnen yer temsal n tudert.

Akken i yettbeddil umsawal, i yettbeddil win iwumi yessawal (Amsiwel), ay-agi iban-d deg wungal *Tamacahut taneggarut* deg yal tikkelt ideg ara tefk Cabħa awal i yiwudam i as d-yezzin akken as d-ssiwlen tiħkayin-nsen, ney mi ara ten-yezdi udiweni. Dayen itt-yettarran ad tettef tawuri n umsiwel deg kra n tagnatin. Akken ula d ungal *Gugmen yinzizen*, nufa-d deg-s abeddel n umsiwel ilmend n yidiwenniyeen d usayes i izeddin Salas d yiwudam wiyid, ladya mi i asen-yettak tamezzuyt akken ad isel tiħkayin n tudert-nsen (Γilas d Dasin) d tignatin ideg iberru Salas i twuri n umsawal akken ad yuyal d amsiwel.

Ihi, seg tesleđt n tayect tasiwlan̄t d ubeddel-ines yef teyzi n wungalen i nesleđ, iban-d usemres n tnaggalin i tfukkas n tsiwelt yemgaraden. D tarrayin i yeffyen yef tudsa n yiwen n umsawal deg wullis.

Ixef II:

**Iskaren n tsiwelt deg ufares ungalan
unti aqbayli : *Tamacahut taneggarut* n
L. Koudache, d *Gugmen yinzizen* n N.
Maouchi.**

Tazwert :

Aḍris ullisan sumata yebna yef tsiwelt n teḥkayt d yinaw d usayes, yezmer ad yili yisental-is qqnen yer tilawt, ney yer uferriy. Tasiwelt deg-s tcudd yer win itt-id yettawin (Amsawal). Seg wayen i d-yewwi umazray G. Genette yef waya: « *Nezmer ad d-nales qel ney ugar n wayen i d-nettales, dayen talsa ilmend n tmuyli ney si tmuyliwin tiyed. Tasleḍt n tzemmar d yiskaren-a d wamek iten-ssemrasen iyef treṣṣa taggayt-nney: Iskaren n tsiwelt.* »¹. Ayen iyef d-yewwi awal G. Genette iga-as tasleḍt yef uḍris ullisan, akken ad yezrew lqerb ney lebeed n yisallen yef umsawal.

Akken ad nessiweḍ yer tezrewt n tegnit tasiwlan s telqayt, iwulem ad nzar tifesniwin n yisallen i d-yettwasawlenyer dixel n wungal: « *Tagensest, ney s tmuyli talqayant, isallen isiwlanen sean tifesniwin; ullis yezmer ad d-imud i yimeyri ugar ney qel n talqayit, gar drus d waṭas d tusridt.* »². Tamuyli-a temmal abrid i yimeyri ad yessiweḍ ad yezrew aferdis n **Teyzi tasiwlan (La distance narrative)**.

Amsawal yettili d ameskar n yisallen yer dixel n teḥkayt, yessugut timuyliwin-is yef yiwudam i as-d yezzin, yal wa s wansa i as-d-itekk akken ad d-yessiweḍ isallen i yeqqnen yer-s, yef waya i d-yebder G. Genette: « *Yezmer dayen umsawal ad yesselḥu isallen i d-yemmal, ilmend n tmusniwin-is i yesea yef uwadem, ney agraw n yiwudam n teḥkayt.* »³. D tarrayt iyef ibedd uferdis n **Tmuyli tasiwlan (la perspective narrative)**.

Teyzi tasiwlan d tmuyli tasiwland sin n yiferdisen igejdanen iyef ibedd uḥric : **Iskaren n tsiwelt**, akken ad nessiweḍ yer tesleḍt-nsen, iwulem ad nezrew *tasmekta (quantité)* n yisallen ara ay-yessiweḍen ad nzar anwa annaw n wullis i d-yufraren deg wungal. Akk d *tayara(qualité)* n yisallen : anwa i d-yennan (inaw) d wanwa iwalan inedruyen yer dixel n teḥkayt.

¹Genette. G., *Figure III*, Seuil, Paris, 1972, p. 183. « *On peut en effet raconter plus ou moins ce que l'on raconte, et le raconter selon tel ou tel point de vue ; et c'est précisément cette capacité et les modalités de son exercice, que vise notre catégorie du mode narratif.* ».

²Idem, « *La représentation ou plus exactement l'information narrative a ses degrés ; le récit peut fournir au lecteur plus ou moins de détails, et de façon plus au moins directe [...]* ».

³Idem, « *Il peut aussi choisir de régler l'information qu'il livre, selon les capacités de connaissances de telle ou telle partie prenante de l'histoire (personnage ou groupe de personnage) dont il adoptera ce que l'on nomme couramment la vision ou le point de vue.* ».

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ihi, akken ad naweḍ yer tuddsa n yiskaren n tsiwelt deg wammud n wungalen untiyen: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi, iwulem ad neg tazrewt talqayant i sin n yiferdisen : Teyzi d tmuyli tasiwlan. Gar yisawan igejdanen i d-nessers i tesleḍt-a :

Teyzi n tsiwelt i d-yellan gar umsawal d teḥkayt d-yessawal;

Ad nessiweḍ ad nḥar anwa ullis i d-yufraren deg wungalen d-nefren i tesleḍt;

Ad nessiweḍ ad nḥar tasmekta n yisallen d-yessaweḍ umsawal;

Ad ay-d-iban swansa i d-igar umsawal ney uwadem tamuḥli-s, akken ad iwali ineḍruyen d tigawin n teḥkayt;

Ixef-a n yiskaren n tsiwelt ad t-nebḍu yef sin n yiferdisen akken i d-nenna, amenzu deg-sen d teyzi tasiwlan, wis-sin d tayect tasiwlan.

II.1. Teyzi tasiwlan deg wungal unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi :

Tazrewt n uferdis-a temmal-d lebeed asiwaln i yellan gar umsawal d teḥkayt i d-yessawal, d ayen ad ay-yessiweḍen ad nḥar tifesniwin n yisallen i d-yessawaḍ umsawal. Ilmend n wayen i d-yenna Aristote, Platon d yiwen gar yimaḥḥayen imenza i inudan yef tenmegla i yellan gar yiskaren n tsiwelt, deg tesleḍ i iga deg udlis-is *la république*¹, yessegza-d deg-s udmawen iyes-s i d-yessawaḍ umedyaz tamedyazt-is :

- *Amedyaz ad d-yettmeslay s yisem-is, mebla ma yesfaq-ay-d belli d wayeḍ i d-yettmeslayan. (mode diègésis/ Askar analsan*)Amedyaz yessawal-d, am wakken d*

¹ Platon, *la république*, livre III, pp. 392-395.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

*netta id awadem, ixeddem s lǧehd-is akken ad d-iwehhi belli mačči d netta id-yettmeslayen*¹. (Mode mimèsis/ *Askar arwasan**)

Ihi, seg snat n tmuyliwin-agi i d-yefka Platon, ad negzu belli, deg *uskar analsan* yessebgan-d umedyaz, am wakken awalen d-yeqqar akk qqnen yer-s, war ma iwehha-d yer yinaw n yiwudam wiyiđ, awalen-nsen yessekcam-iten deg tsiwelt-ines. Ma deg *uskar arwasan* yettbin-d yinaw n yiwudam. Aneggaru-a deg ufares irawi, d tagnit anda tikwal inedruyen n uđris ad lehhun sdat n wallen n yimeyri. Deg wayen i d-yebder Benveniste yef waya deg tesleđt-is i wullis : « *Maulac win i d-yettmeslayen; deg unamek-a, ulac dacu i d-yetđalaben deg-ney ad nadi anwa i d-yettmeslayen ? Anda ? Ney amek ?* »².

Igemmađ-a iyer yessawed Platon yessegzaten-id G. Genette deg udlis-is *Figure III*³, dayen ara d-nessewzel s tmuyli tamatut deg tfelwit-a :

Tafelwit (13) : Askaren n tsiwelt n tmedyazt (tamuyli n Platon):

Askar arwasan	Askar analsan
Asayes	Asewzel
Agenses arwasan	Agenses ar usrid
Awal yettili-d d usrid	Awal yettili-d d ar usrid
Ullis arwasan	Ullis amsari (pur)
Askan	Tulsa

¹Aristote, *Poétique*, les Belles lettres, Paris, 1990, p. 137. «*Le poète en son nom et ne cherche même pas à nous faire croire que c'est un autre que lui qui parle. Pour ce que suit, au contraire, Le poète, il raconte, comme s'il était lui-même le personnage, il s'efforce de nous donner autant que possible l'illusion que c'est le personnage qui parle.* ».

*Imi war nufi amek ad nessenfali awalen (diégèsis et mimèsis). Nuyal yer unamek-nsen. Anda *le mode mimèsis*, *nsemma-as*: askar arwasan, i yettuyalen yer lsas iyef ibed: Arwas = Imitation. Ma d *le mode diégèsis* *nsemma-as*: Askar analsan: i yettuyalen yer lsas iyef ibed: Raconter = Ales.

² Genette, G., *Figure II*, Seuil, Paris, 1969. p. 65. «*Personne ne parle, en ce sens qu'à aucun moment nous n'avons à demander qui parle!, ou et quand ?* ».

³ Genette, G., *FigureIII*, op.cit., pp. 184-185.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Imeyri am wakken yettnezzih inedruyen sdat wallen-is, yettattaf-it lhir ad izar ayen ad d-yernun.	Imeyri ad izar d anwa i d-yessawalen inedruyen, ad yettatar tasiwelt d yinan.
Tettili-d talqayit deg usiwed n yinedruyen.	Yettili usewzel deg usiwed n yinedruyen.
Tahkayt d tarawsant, tessissin-d iman-is. am wakken sdat n wallen n yimeyri i lehunt tigawin.	Tahkayt yesselhaw-itt umsawal. Yes-s i nettatar inedruyen.
Awadem yettili d arwasan.	Awadem yettili d alemmas, gar yinedruyen d tsiwelt.

Anadi-a i d-yenġar Platon, yuy abrid n unerni s tewsatinniden, am tewsit tungalant seg lqern XIX d tazwara n lqern XX. Gar imazrayen imenza i d-ibanen deg unadi yef yinaw asiwlan: Henry James s wawalen Showing (montrer) d Telling (raconter). Rnan-d yimazrayen-niden yal wa s tmuyli-s yef yiskaren iyess yezmer a d d-yettwales wullis¹: *Platon: diégése/ mimésis. Pouillon: Dire/ montrer. Todorov: Narration/ représentation. Genette: Sommaire/ scène.*

Sin n yiskaren-a mugren-d kra n wezyan : Platon mgal Aristote, Walzel d Friedmann mgal Spielhagen, Forster, Booth mgal James, Lubook ... Si tama n G. Genette, yuyal yer tbadutin n Platon yefka-d kra n yisteqsiyen it-yeġġan ad ikemmel anadi. Asteqsi-ines amenzu yef usbadu n uskar arwasan : « *Ma yella d awalen i d-yettwannan* ». *Dacu ara ibedlen ma yella unedruy ney tigawt d taeggunt (tella-d war awal)? amek ihi ara d-nesbadu deg tegnit-*

¹ Linvelt. J., *Typologie narrative, Le point de vue*, librairie José Corti, 1989, Paris, p. 49.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

a askar arwasan? Amek ad ten-t-id-yessiweḍ umsawal «mebla ma iwehha-d belli d netta id amsawal ?»¹.

Isteqsiyen-a sumata yessegza-ten-id Platon mi yerra lwelha-ines s telqayt yer tulmisiin n ubeddel n wawalen seg uskar analsan yer uskar arwasan. Maca G. Genette si tmuḥli-ines, ullis akken yebyu yili wannaw-ines, yettuneḥsab d analsan, deg wayen i d-yessegza yef waya : « *Ullis ur d yessissin ara taḥkayt “n tilawt ney n ufariy” maca yettales-itt-id, lmeena-s yessawaḍ-itt-id s wallal n tutlayt [...] Tarwast war tessei adeg deg wullis [...]»².*

Akken ad nessiweḍ ad nesleḍ iskaren n tsiwelt deg wungalen untiyen : *Tamacahut taneggarut* d *Gugmen yinzizen*, ad neḍfar kra n yiwellihi n umazray G. Genette : « *Tasleḍt n yiskaren n tsiwelt teskan-d teyzi n tsiwelt gar umsawal d teḥkayt. Teyzi-a tasiwlan tettaḡḡa-ay ad nissin, ney ad nzar tifesniwin n yisallen deg wullis. Ma d ullis n yineḍruyen (ad d-nessawal ayen i ixeddmn yiwudam); Ma d ullis n wawalen (ad d-nessawal ayen i d-nnan d wayen ttxemmimen yiwudam)»³.*

Ullis n wawalen/ Ullis n yineḍruyen : d sin n wawalen i yessexdem G. Genette akken ad d-imel yes-sen tanmegla yellan gar umaḍal analsan/ amaḍal amuggit (dramatique), acku netta si tama-ines yessenfa, ney yugi tikti n tilin n tarwast deg wullis aseklan : « *Aktazal iwulmen yef uskar analsan/ arwasan : Ullis/adiweni (amaḍal analsan/ amaḍal amuggit). Ma d ayen i yerzan “Arwas” d awal ur yettwasmersen ara i tinawt n wawalen. »⁴*

¹ Genette. G., *Discours du récit*, Seuil, Paris, 1983, p. 166. «*S’il s’agit de paroles prononcées » mais que se passe-t-il donc lorsqu’il s’agit d’autre chose : non de paroles, mais d’événements et d’actions muettes ? Comment fonctionne alors le mimésis ? Et comment le narrateur nous donnera-t-il « l’illusion que ce n’est pas lui qui parle ? ».*

² Idem, p. 322. «*Le récit ne présente pas une histoire “réelle ou fictive”, il la raconte, c’est-à-dire qu’il la signifie par le moyen du langage [...] il n’ya pas de place pour l’imitation dans le récit [...] ».*

³ <http://www.signosemio.com/genette/narratologie.asp>. consulté le 07/05/2020. à 14:43h. «*L’étude du mode narratif implique l’observation de la distance entre le narrateur et l’histoire. La distance permet de connaître le degré de précision du récit et l’exactitude des informations véhiculées. Que le texte soit récit d’événements (on raconte ce que fait le personnage) ou récit de paroles (on raconte ce que dit ou pense le personnage)».*

⁴ Genette. G., *Discours du récit*, op.cit., p. 324. «*La seule équivalence présentable de diégésis /mimésis est Récit/dialogue (monde narratif/ monde dramatique) Ce qui interdit absolument de le traduire par raconter/montrer car ce dernier terme ne peut guère légitimement s’appliquer à une citation de paroles. ».*

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ttemyekcamen sin n wannawen n wullis i d-nebder, akken ad d-fken aḍris aseklan ummid, tulmisin iyes-s d-ttbanen ttemgirident gar uḍris d wayeḍ, annecta-a ad t-id-nessegzi s telqayet yef wungalen untiyen *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi.

II.1.1. Ullis n yinedruyen deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Ullis n yinedruyen yeqqen yer tsiwelt n tigawin d wayen xeddmn yiwudam yer dixel n teḥkayt. Gar tulmisin i d-yebder Platon i usegzi n uskar n wullis-a¹:

Asuget d talqayit n yisallen isiwlanen;

Tibawt (ney tilin tamecṭuḥt) numsalɣu ney n umsawal;

Askar n uskan (mode montrer), d tarrayt n tsiwelt, nezmer ad tt-id neḥku s qel ney ugar n yisallen. Deg-s amedyaz ara d-yemmeslayen, ney amsawal ad d-yalsen, yetteeraḍ ad yesettu belli d amsawal i d-yettalsen;

Asayes (Ullis d alqayan, tettban-d fell-as tefrawant);

Yezmer ad d-yili usegzi n tenmegla gar uskar arwasan/ d uskar analsan s talya-a :

Isalli (A) + Amsalɣu (B) = C : yettban-d deg-s umgired yellan gar tesmekta n yisallen d tilin ney tibawt n umsalɣu :

- ***Talya tarwasant***: Mi ara tuqten yisallen, ttenqasen yimsawalen.

Askar n uskan (mimésis) deg-s: tilin n umsawal < Amḍan n yisallen.

- ***Talya tanalsant*** : Mi ara ttuqten yimsawalen, lmeena-s neqsen yisallen.

Askar n Talsa (diégése) deg-s: tilin n umsawal > Amḍan n yisallen.

¹ Genette. G., *Figure III*, op.cit., p. 191-192.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tulmisin-a i d-yessegza Platon, yefka-d fell-asant G. Genette timuyliwin n uzyan, imi yer-s, ulac adeg i terwast deg wullis. Ayen akk i yellan deg-s yeqqen yer talsa i yebnan yef yiwen n uferdis, i yettunehsaben d tigejdit n wullis : *Amsawal*. D netta i yesselhawen ullis, yettağğa tigawt n tsiwelt s tewzel ney tikwal s teyzi ad telhu iman-is. Maca annect-a ur d-yessebgan ara tibawt n umsawal deg wullis : « *Tilin n umsawal am uybalu, d aseddas n wullis, d amaslađ, d ameynab, d amezrar, d amesnulfu n tumnayt.* »¹.

Deg udlis *Discours du récit*, G. Genette yefka-d isem wayeđ i wullis n yinedruyen : *Ullis n tikta* (récit de pensées) maca asegi-nsen d yiwen acku yer-s : « *Ullis yettawi-d dima tikta, ad d-yilin s wudem n yinaw, ney s wudem n tigawin, ur yezmir ara ad yili wawal wis tlata deg umkan-is.* »². Rnu yef waya yessefhem-d amek i yezmer ad d-tili tsiwelt deg wannaw-a n wullis: « *1/ Ullis n yinedruyen, d amsawal ara yesselhun inaw, qqaren-as : Ullis amezwaru n umsawal azyaray. 2/ Inaw n uwadem, qqaren-as: ullis wis sin n uwadem agensay (ney n umsawal-awadem)* »³. Deg tegnit-a nezmer ad d-nessisen s yisem wayeđ sin n wannawen n wullis : *ullis yer wudem amezwaru, d wullis yer wudem wis tlata.*

Tef wayen d-yessegza G. Genette, amsawal d aferdis agejdan deg wullis n yinedruyen, yesselhaw inaw n yiwudam s wugar n tarrayin, gar tid d-yebder :« *Ayeninaw-ines analsan d inaw-inu analsan, tasniment-ullis-ines d inaw asiwlan-inu, ayeninaw-ines asiwlan d inaw amseglet-inu.* »⁴.

Ihi, deg wullis n yinedruyen, tiħkayin d tigawin yellan deg-s ttawđent-d s yiles n umsawal, yezmer ad yili d awadem gar yiwudam n teħkayt, akken dayen i yezmer ad yili ur

¹Genette. G., op.cit., «*La présence du narrateur comme source, organisateur du récit, comme analyste et commentateur, comme styliste, comme producteur de métaphores.* ».

²Genette. G., *Discours du récit*, op.cit., p. 340. « [...] *Le récit ramène toujours les pensées soit à des discours, soit à des événements ; il ne fait pas place à un troisième terme.* ».

³Idem, p.339. «*Le récit d'événements assumé par le discours du narrateur : Récit primaire à narrateur extradiégétique. 2/ Discours de personnage : récit second à narrateur intradiégétique, ou narrateur-personnage*»

⁴Genette. G., *Discours du récit*, op.cit., p. 336. « *Son psycho-récit est mon discours narrativisé. Son monologue-rapporté est mon discours rapporté. Son monologue narrativisé est mon discours transposé.* ».

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

yekki ara deg yinedruyen (berra i tehkayt). Deg tegnit-a i d-yessebgen G. Genette yef Platon tasmekta n yinedruyen i d-yessawađ umsawal.

Yettaear usemgired gar wullis n yinedruyen d wullis n wawalen, acku myekcamen yer dixel n wungal, maca nezmer ad nessiwed ad d-nessebgen anwa i d-yufraren yef wayed ? d amukrist iwumi ad d-naf tiririt yef wungalen untiyen *Tamacahut taneggarut* n L. Koudache d *Gumen yinzizen* n N. Maouchi.

Deg wungal *Tamacahut taneggarut* asentel agejdan iressa yef tudert n Cabha At Banen i yebdan d isental inaddayen ney d ixfawen, tikkelt ad ten-id-tawi s wudem agensay, anda tekki d awadem yer dixel n yinedruyen, tikkelt ad tefk awal i yiwudam, akken ad d-ssiwlen ayen yeqqnen yer-sen. Akken ad nessiwed ad nmeyyez anwa annaw n wullis i tessemres tnagalt di tira-s, yessefk ad neg kra n tezrawt s yimediyaten.

Tihkayin i d-yusan s lqaleb n wullis n yinedruyen ugtent deg wungal *Tamacahut taneggarut*, acku tamsawalt terra lwelha-ines ad d-tessiwel s telqayt inedruyen d tigawin i yedran yid-s. Inedruyen i nedfer yef teyzi n tsiwelt, llan-d yef yimi-s: tessenked-d iwudam i yellan deg wullis am yemma-s, amezruy n twacult n At Banen. Tewwi-d tihkayin i yefyen i tudert-is deg kra n yimediyaten, am tsiwelt-is i tudert n Nna Ferruđa, atg. Tesseyzef awal temsawalt (Cabha) deg yal ixef seg wungal, akken ad d-tessiwel inedruyen, ama d wid i yeqqnen yer umezruy n tmurt, ama d wid i yeqqnen yer yidles d wansayen n tmetti-ines. Annect-a akk ad yekcem deg tesledt-a, acku d tifukkas n tsiwelt uyes-d-yufrar umsawal yer dixel n uđris.

Ihi, tibawt d tilin n umsawal deg wullis yef wakken i d-nenna yakan, yettban-d yef sin n wannawen: Ullis1: Inedruyen ad d-ttwalsen s yinaw n umsawal azyaray. Ullis 2: Awadem d agensay, ney awadem-amsawal ara d-yessawađen inaw n yiwudam. Ay-agi sumata dayen ara d-nessegzi yef wungal *Tamacahut taneggarut* s kra n yiediyaten :

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ixef amenzu, ur d-iban ara wullis n yinedruyen, imi yebna yef usayes, i d-yellan s talya n usarag. Ma d ixef wis-sin iban-d s wudem n wullis 2. Inaw n yiwudam yessawed-it-id umsawal agensay (Cabħa), ad d-nwali amedya yef way-a :

Amedya 1 [Seb: 25] : « *Lqibla tageswaħt segmi twala akken, tuggad, yeffey-itt leeqel, **teđleb seg-s ad ternu anekki, tdeεεu-as i Rēbbi xeršum ad ad ixelli aqerruy n yemma. Akken d-fyent tuyat-iw, ħnucđey-d am tkermust [...]*** ». Cabħa d tamsawalt tagensayt deg teħkayt, d nettat i d-yessawalen ayen i d-tenna lqibala i yemma-s lawan-nni n tarewt.

Ixef wis 3, di tazwara iban-d wullis 1, anda inedruyen llan-d s yinaw n umsawal azyaray, imedyaten ara d-nebder ssegzayen-d ay-agi :

Amedya 1 [Seb: 33] : « ***Ĥekkun zik-nni, qqimen yirgazen di tejmeεt; ttqessiren, ieedda-d sdat-nsen yiwen ubuhali, qqaren-as Rrabeε, akken it-iwala Meqqran Nat Banen, ijbed-it-id, iεekka fell-as [...]*** ». Tamsawalt Cabħa deg umedya-a, d tazyarayt yef wayen i d-tessawal, acku teħku-d inedruyen ideg ur tekki ara d awadem, yef umezruy n twacult Nat Banen. Ibeddel wannaw n wullis seg umezwaru yer wis-sin, mi tuyal Cabħa d awadem deg usebtar 35.

Amedya 2 [Seb: 35] : « ***Ar ass-a d wussan, ur zriy ayen ala sin n waktayen kan i teđtef cfawa-inu yef baba. Aktay amenzu, asmi tennuy yemma yid-s, tessenzeh-d deg-s lğiran, tekkes sser fell-as, tewwet-it, tergem-it, tluqeb-it, yerna tessufey-it seg uxxam [...]*** ». Ayen i d-nura s uzuran, yessebgan-d tuyalin n temsawalt yer wullis 2. Tettmeslay-d s umqim ilelli Nekk.

Ixef wis 4, iban-d s wudem n wullis 2. Tamsawalt d Cabħa, tessawal-d taħkayt ideg tekki d awadem, temzi-ines taleğğamt i as-tessekrah yemma-s. Ad d-nwali amedya ideg d-teggar inaw n yemma-s yer dixel n yinedruyen d-tessawal :

Amedya [Seb: 42] : « ***Yiwwen n wass lliy ssiridey aεemmur n yicεđđiden di lħara, amecwar sliy i yemma tettsuyu yer rēbbi itt-ixelqen, kemley cyel-iw, seuzgey-as... tgar-d lekseb fell-i, tenna-yi:***

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-A Čawri a taseqqađt, a tabelqađt! D kemm i yukren aksum si tuggi. » . Deg umedy-a, d Cabħa i d-yessawalen tadyant n lbaťel i d-tcel fell-as yemma-s. Teglem-d tagnit-nni, terna tgar-d inan n yemma-as deg tsiwelt-ines.

Ullis deg yixef 5yebda s wannaw wis sin. Tamsawalt d tawademt, teeređ ad d-tessebgen tikta-s d wamek tettxemmim, lađya iseqsiyen i izedyen allay-is :

Amedya 1 [Seb: 49] : « *Amek ara fsiy tundar i yessawnen tudert-iw, ansi ur tebdi, ur tenni, anda i teqqeřs uqbel ad tefsi, anda i kersen nnđen yiberdan-iw [...] anda akud yerra ifež yessi, yessusef-iyi-d d inexxim n yifer [...]* » . Ibeddel wannaw n wullis deg usebtar i d-yernan (50). Cabħa teffey-d seg tsiwelt n temzi-ines, akken ad tban s wudem n temsawalt tazyarayt, anda i d-tessawađ inedruyen s yinaw-ines. Tezwar-d awal s tmuyli tamatut i as-rran wat taddart i uwadem Nna Feřruđa, amek tjuhed deg udrar nettat d wargaz-is Kikkir. Tuđal tessawel-d yeť leenaya-s iyess-t fferru timsal deg taddart, d wamek tetseddiq deg lyeľla-s.

Amedya 2 [Seb: 50] : « *Nna Feřruđa d wargaz-is Eabd Lekrim, ttwasnen sean azal d ameqqran [...] Aggur kan akken mzawađen, yekker třad mgal Fřansa, s tin n nnif d uhemmel n tmurt i ffyen yer tama n yimjuhad akken ad ssuffyen aedaw, tilelli teweer, akken i tenna Nna Feřruđa : Tilelli, meqqar ssuq-is mačči d awal kan, ar d-tyelli ara kan akka. Tilelli annect i meqqar wallay-is i leqqaq wul-is, i icerrae uebbuđ-is [...] Akken i tefra, nnejmaeen-d yimjuhad imeneen [...]* » . Cabħa tessawel-d taħkayt ideg ur tekki ara d awadem (taħkayt n Nna Feřruđa d wargaz-is), akken dayen i d-tgar awalen n yiwudam deg tsiwelt-is (wali ayen i d-nura s uzuran, d awalen n Nna Feřruđa).

Ixef wis 6, iban s wudem n wullis 2, di tazwara Cabħa d awadem-amsawal, tettawi-d yeť wass amenzu-ines n rwaħ s ayerbaz.

Amedya 1 [Seb: 64] : « *Segmi tt-ugadey, qqney allen-iw, steemley řřsey, ma d nettat ur tt-testeemel ara telha [...] tekkat-iyi-d s iqeddamen, tetteeggiđ fell-i : Kker a Čawri ! Kker a tamcumt ara icummen aqerruy-is. kker terwiđ taguni, řřbeħ n Rebbi, mačči fell-am ! Ĥaħ, kra n teqcict ! A win yeťřsen yiwen n wass, ad d-yekker, ur kem-id-yettaf ara ! [...]* ».

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Imyagen deg umedy-a ssebganen-d Cabħa, tekki d awadem deg tsiwelt n teħkayt-is. Akken dayen i d-tgar awalen n yemma-s deg tsiwelt-ines.

Ixef 7, yusa-d d akemmel iwin i ieeddan, mebla ma ibeddel wannaw n wullis (Ullis wis-sin) :

Amedya [Seb: 77-78] : « [...] *S yifassen-iw i seedley ačačuf-iw, imi teggumma ad tæddi deg-s temceđt yefremcen, iwumi i d-ggran snat n tuymas d tuzligin. S bessif i d-ssuffyey yiwet n tzarezt d tukrist, d tuzligt [...] aseggas amenzu, yettef-ay Mass Lħafid Nat Sari [...] Si dqiqa yer tayed ad ay-yehbes aseŷri, ad ay-d-yedleb ad neqqen allen-nney am netta, ad ay-yessaggad s yiđ aberkan [...] ».* Imqimen iwšilen deg umedy-a ttuyalen yef Cabħa, ssebganen-d dakken yef yiman-is i d-tessawal kra n yinedruyen i yeqqnen yer wussan-is n uyerbaz.

Ixef 8, ikemmel s wannaw n wullis 2, d Cabħa i d-yettkemmilen tasiwelt n tudert-is, d wamek temlal tameddakelt-is deg wayla-nsen n čilmum. Deg tegnit-a d Dawiya i d-ibanen d tamsawalt, acku inedruyen d-tessawal qqnen yer yinaw-ines nettat. Ad d-nwali annect-a yef teŷzi n umedy-a i d-iteddun, anda tamsawalt teħku-d taħkayt n xwali-s i Cabħa :

Amedya 1 [seb: 95] : « *Teffey targit n yemma akken itt-turga, wwđen kan tlata n wussan, teqlabet yaya, yerna yiwen ur yebni yef lmut-is, tella tsehħa, treħħa, awal d awal-is, rray d rray-is. Segmi ur yebni ara jeddi yef tyita yeban tinna, yessenz aqenar n tferkiwin, tihuna d yixxamen yekseb [...] ».* Dawiya tessawel-d akk yef yięeggalen n twacult-ines : yemma-s, yaya-s, jida-s, d xwali-s wiyiđ. Tewwi-d yef yinedruyen i d-seeddan seg imi temmut yaya-s d wamek tbeddel fell-asen tudert.

Tazwara n yixef 9, tella-d s wudem n wullis 1. Ad d-nebder yiwen seg yimediyaten i d-yesbegnen inaw n umsawal d aŷyaray, acku yella beřra i wayen d-yessawal :

Amedya [Seb: 111] : « *Anebdu ifures tagnawt taħerfuft, yessuli tuyat s tmes-is, ixeddem akken i as-yecna ujajih-is, yesserwat yeqqar mazal. Yebya d anayur-is kan ara ieeddin, ara yilin i lebda, yugi akk ayen it-ixulfen, d lexyal n usemmiđ, lhess n lehwa ney asuđu n uzmeħrir » .*

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tbeddel tsiwelt deg yixef-a s wudem n wullis 2, mi d-tuyal Cabħa d awadem-amsawal, akken ad d-tessiwel yef zwağ-is d Lærbi bu umendayer (isebtar: 111-121): « *Ass n lexmis tameddit, tewwet-iyi yemma mi eḥḥley ur d-uyaley zik si tmeksawt, yerna ubehri yewwet-iyi, segmi ur qeṭṭbey ara iman-iw. Snat n tyitwin-nni i uyey, dduklent yef uqerruy-iw, wwint-iyi-d seg wusu almi ggumey ad d-kkrey [...]* Yiwen n ubrid, Lærbi yeqqim kter n waggur ur d-iban ara, nekk d yemma-s, nennuyna fell-as, nuggad ad yili dacu i t-yuyen [...] ». Ayen i d-nura s uzuran, d imyagen, ney d imqimen iwšilen, ssebganen-d Cabħa d tamsawalt-tawademt.

Tazwara n yixef wis 10, tella-d s wudem n wullis 2, d Cabħa i d-yessawalen yef zher-is amcum, d wamek tettḍebbir yemma-s fell-as. D inedruyen ideg d-tessawel ula yef wayen i as-d-tenna yemma-s :

Amedya 1 [Seb: 125-129] : « *Aluḍ-inu, tegga-t yemma s lebyi-s. Yal ass i d-tetteffi seg yiman-is atas n lewəran, rregmat, alaḡeb, tisuusaf kkawent ney bezgent, taxzart tasemmaḍt yessaggaden d tiyitiwin qerriḥ-it atas[...]* tameddit-nni akken wḍey yer lħara-nney, ufiy-d yema s ddaw n uqnaḍar n tewwurt n ufrag, tesqaqay yer berra [...] *S šsut yeqqur, semmeḍ am wuzzal iyi-tenna:*

-Kemm, Sel dacu ara am-iniy, azekka ad tedduḍ d tislit ! [...]». Awal aluḍ-inu deg umedyā, yessenfalay-d Imektub i tekteb yemma-s fell-as. Tgar-d ayen i as d-tenna yemma-s deg tsiwelt-ines, anda i d-tessezwer tanfalit : *iyi-tenna*. Seg usebtar 129 alma d taggara n yixef (149) tkemmel tsiwelt s wudem n wullis 2, d Cabħa i d-yessawaden inaw n yiwudam, deg yinedruyen ideg tekki d awadem. Asentel-is agejdan yella-d yef zwağ-is wis sin, d wamek terna d takna yef tlata n tlawin.

Deg yixef wis 11, Cabħa tkemmel tasiwelt n yinaw n yiwudam, s wudem n wullis 2.

Amedya [Seb: 153] : « *Uqbel ad d-yeqli yid teḍleb Nna Sekkura si tid yettrebbin ad segnent arraw-nsent. Negra-d cwit yid-ntey di lħara n ufella [...]*Ula d lħağ, yas tekkaw tayect-is, yetteeggiḍ fell-antey, yeqqar mazal :

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-Kkremt syin, ad yesker Rebbi ibettan-nkent ! yiwlemt, tura ad d-awden yimeddukai-*iw!* »
. Inedruyen i d-tessawel Cabħa, tekki deg-sen d tawademt. Leeyad n Sekkura d wamek yettsuyu lħağ Saeid, dayen i d-tgar deg tsiwelt-ines.

Ur yemgaraden yixef 12 yef wid i eeddan, iban-d s wudem n wullis 2. D Cabħa i d-yessawalen yef wugguren i teseedda deg uxxam n lħağ Saeid. Deg wayen i d-nekkes yef way-a :

Amedya [Seb: 167-176] : « *Setta wagguren i kkiy deg uxxam n Lħağ Saeid, yas qwan yiberdan yettaeq wakud, maca yiwen n ubrid i t-yuyen. Icebbayi-d Rebbi ddrey deg yifri yexxendeq, yessedlem [...] Iyab leeqel-iw, isah yizri-w deg-sen, almi iyi-d-tesfeefeε yemma s ulaqeb d ugalli : A Čawri, a tamnafaqt n ubdir, terwiđ ides, aqli-kem tcuffed annect n tfunast ! A ccmata icemten, kker ad yesker Rebbi iberdan-im s yin ! Nniy-as Hemdulleh, thennay si tiqiť ikem-yechan [...]* ». Cabħa tessekcam-d awalen n yiwudam deg yal tikkelt, daxel n yinedruyen i d-tessawal.

Ixef wis 13,d Cabħa i ikemlen tasiwelt s uzayar n uwadem-amsawal, Tewwi-d yef tudert-is seld tuyalin-is seg uxxam n At Rřida.

Amedya [Seb: 169-] : « *Urėad i wwden fell-i tlata n wussan mi i d-uyaley yer uxxam-nney, tewwed-d Nna Hlima akken ad teccemcem. Testeelmel tewwi-as-d i yemma xemsa n tmeqqunin n lleft i d-tekkes si tebħirt-i [...]* **Akken i kniy ad d-ddmey amendil i d-yehñunecden seg uqerruy-iw, tessawel-iyi-d yemma :**

-A Čawri, arwah kan yer dagi !

***Tasa-w tekfa, idarren-iw ttmalen, s lqella u leella iyi-d-ssawden yer sdat-s [...]* »** . Tban-d akken iwata seg umedy-a tsiwelt n Cabħa yef yiman-is, d ayen i as d-yedran seg imi i d-tuyal seg uxxam n urgaz-is. teggar-d ayen i d-tenna yemma-s d wayen i d-tenna Nna Hlima daxel n tsiwelt-is.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ixef 14, d Cabħa id tamsawal-tawademt (ullis 2), tettlummu leeqel itt-yeğğan gar yiberdan, syin akkin tekcem deg tsiwelt n wussan-is imenza deg sbiṭar, wali tukkist-a :

Amedya [Seb: 208] : « *AmejJay Rezqi yewhem deg-i, yetteawad-iyi-d tamuyl, yettjerrid yef twerqet-is ayen akk i as-nniy. Yuẓ yer tefremli-nni, yesbecbec-as yer umezzuy-is :*

- *Ṭṭaqa n yimuḍan-agi, yeččur wallay-nsen! Ansi i asen-d tekkent tikiwin yecban tigi? Limer ad yaru walebeed ayen i d-qqaren, ad yeččar idlisen ur nkeffu. D lewhayem [...] » .*
Ayen i d-nura s uzuran yessegzay-d dakken d cabħa i d-yessawalen inedruyen i ieddand fell-as di sbiṭar n yimeslab, tger-d deg tsiwelt-is ayen i as-yenna umejjay i tefremli yer umezzuy-is.

Ixef wis 14, 15, 16 ttkemmilen s talya n wullis 2. D Cabħa i d-yewwin yef wamek fukken wussan-is deg sbiṭar n yimeslab. D tagensayt yer dixel n yinedruyen, tessawal-d ula d inaw n yiwudam. Nufa-d abeddel n wannaw n wullis deg tazwara n yixef wis 17 (ullis 1), anda amsawal yuḡal d azɣaray, yessawal-d inedruyen s yinaw-ines netta, war ma yekki deg-sen.

Amedya [Seb: 249] : « *Ussan yelhan, yettafar-iten umdan s lqella u leella, akken ad d-rzun yer-s, ad dumen yid-s, ad t-nnumen. Ma d ussan n diri ireggel seg-sen, ixezzu-ten am cwaṭen akken ad t-beeden [...] » .* Amsawal deg umedy-a, yessawal-d tikta-s yef tudert sumata d wamek tga. Deg yiwen kan n usebtar, taseddart tis tlata, yuḡal-d wullis 2, d Cabħa i d awadem-amsawal deg-s [Seb: 249-250] : « *Tikket-a, lmaniṛa teedda tilisa-ines, tezger i yizri-w, adif-iw d rruḡ-iw. Ugiy win ara iḍebbren fell-i [...] Ur ttağğay ara ayen yettwarun yef twenza-w, ad yeseeddi awal-is yef tudert-iw [...] Akken itt-wwin almi d asmi i eemren w at taddart-nney agraw mi iyi-iwala yiwen n umḡar tcewwiqey, yerna yiwen seg-sen ur iyi-d-yesli, i^{egged} fell-asen: “A lyaci! Susmet! Tagi akka nḡil tesleb, ur teslib ara, i^{emmer} yiyes-is, tesa lberhan, annect-ilat, tettunefk-as deg wawal-is [...] » .* Imqimen iwšilen i d-ibanen deg umedy-a, ttuḡalen akk yef Cabħa, i d-yessenfalayen amek i teddem di ṛṛay ad tbeddel tudert-is. D anedruy i d-tessawal s uḡaruq n yir ussan i yuran yef twenza-s. Tessekcem-d ayen i d-

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

nnan yiwudam deg tsiwelt-ines, iban-d wannect-a mi i d-tewwi awalen n umyar-nni i iæeggden i at taddart akken as d-slen iwacu ara asen-yini yef Cabħa.

Ixef wis 18, ikemmel s wudem n wullis 2. Cabħa d awadem-amsawal. Yettban-d deg umedy-a belli d nettat i d-yettawin inaw n yiwudam [Seb: 270] : « *Tedhen Tjeġġigt udem-is d temgardt-is s zzit-nni n teyrifin, tenna-iyi-d s teḍsa* :

Tahi d amdan am nekk am kemmini. Tudert-is di tazwara i tserreħ almi d taggara i tcudd, tekres i wakken adtennefsusu fell-aney. Nna Hġila tekker-d gar tmanya n warrac, d taqcict n ccuq, ezizet, acemma urtt-ixus, ttgallan ula d agalli yes-swat uxxam-nsen [...] ».

Ixef amenzud yixef wis 19, d wis 20, inedruyen leħhun iman-nsen s talya n usayes. d asarag i nettnezzih. Awal yebda s umekfaḍu n usarag i yettaken di yal tikkelt awal i yinebgawen i yellan deg tzeqqa n usarag : Kahina Tilelli; Remḍan Nat Unadi... yal yiwen acu n usentel iyef d-yewwi asarag-is, rnan-d yisteqsiyen d uskasi i yesselħaw umekfaḍu s nnuba. Ay-agi s umata yesseqreb-ay-d tigawin d yinaw n usarag am wakken sdat-ney i d-ḍran. Ulac kra n umsawal i d-yessawalen asarag-a, inaw ileħhu iman-is s tarrayt tusridt, awal yettruħu seg uwadem yer wayeḍ. Inaw usrid d talqayit n yinedruyen banen-d s wudem ubriz deg yixfawen-a. Yessebgan-d wannect-a ilmend n G. Genette, tagensest n udiwenni, i yettffen adeg-is s tehri ama deg tazwara, ama deg taggara n wungal *Tamacahut taneggarut*.

Ilmend n yimediyaten i d-nebder, ullis n yinedruyen yettfeɛ aħric wessiæen deg wungal *Tamacahut taneggarut* s wudem n wullis 2. D Cabħa id tamasawalt tawademt, fell-as i tuyal twuri n usiweḍ n yinaw n yiwudam d wayen i yeḍran yid-sen d anedruy.

S tarrayt-agi kan, ara nesleḍ ullis n yinedruyen deg wungal *Gugmen yinzizen*. Deg-s awadem agejdan d Salas, yessawal-d ayen i yeqqnen yer tudert-is d kra n yiwudam i as-d-yezzin. Yella wanda d-yettban d azyaray, d aseddas n yinaw n wullis s talya n wullis 1, yella wanda d-yettban s talya n umsawal agensay i d-yettawin inaw n yiwudam (ullis2). D sin n wannawen ara nezrew yef wungal *Gugmen yinzizen*, akken ad nḍar amek d-yella lebni n yinedruyen si tama n tnaġgalt.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ixef amenzu, yebda s wawalen n uwadem-amsawal Salas, yessawel-d ndama-s yef wazal ur igi ara itin iħemmel. Yuḡal s cfawat-ines yer talliyin-nni timenza ideg tt-yessen deg tesdawit :

Amedya 1 [Seb: 14] : « *Mi tt-walay tseggem-d iman-is, tetħeyya-d, yuḡal-d rruħ yer tfekkas, nniy-as i nettat d tmeddakelt-is* :

-Ma ur teħwağemt kra ad ruħey?

Tenṭeq-d yur-i teqcict-nni i ihelken akken.

-Tanemmirt-ik, tajmilt-ik d tameqqrant.

Akken kan d-tenṭeq, muqley-tt-id s ufriwes, ssut-nni mazal-it deg yimezzuyen-iw, ur uminey ara allen-iw, d nettat, wellah d nettat, d Dasin [...] ». Ullis deg tegnit-a iban-d s wudem wis-sin, imi Salas yekki d awadem yer daxel n yinedruyen i d-yessawal. akken dayen i d-yettawi inaw n yiwudam, d yidiwenniyen it-yezdin yid-sen.

S wudem n wullis 1, i yebda yixef wis-sin. Amsawal ney ameskar asugnan, d azyaray yef teħkayt, yessawaḡ-d inaw s talya n tikta yef tudert sumata, yettban-d wannect-a deg umadya-a :

Amedya [Seb: 19] : « *Di ddunnit, yal wa amek i as-yura ad yidir, wa di lmeħna d uyilif, wa di rrebeħ ad yettiffif.* » . Amsawal ur d-iban ara yer daxel n tsiwelt, yella d azyaray, yettak-d tikta-ines yef ddunit d wayen i yellan deg-s. Ibeddel wannaw n wullis yer wudem 2 deg usebtar 25, akken ad d-iban d Filas id amsawal, ad-yessiwel taħkayt n tudert-is i Salas (awadem-amsawal).

Amedya [Seb: 25] : « [...] *Ha tt-an yur-k ihi, dacu kan ħṣu d kečč i d amenzu ara s-yeslen, yerna d aneggaru dayen. Ur ħemley ara ad d-ħkuy yef tudert-iw i wiyid [...] Zeema win iyi-id-iwalan ad as-yini : Ulac win yellan am Filas. Nekk ala Rebbi i yeḡran ayen yellan deg wul-iw [...] ».* Iban-d Filas d amsawal n yinedruyen i ieddand fell-as i salas. D aseddas dayen n wayen i d-nnan wiyid.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ixef 3, yebda s wudem n wullis 1, amedya ara d-nbder yessebgan-d amsawal d azyaray, yessawal-d tikta-ines yef wussan amek tteeddi :

Amedya 1 [Seb: 46] : « *Ussan zerrben, tteeddi yef yiqerra-nney ur nezri. Nrennu di leemar, wis kan ma nrennu di tmusni, ney nettaz kan isurifen s azekka ?! Imi yal ass i yetteeddi yettenqas di tudert-nney* ». Amsawal ur iban ara d anwa-t, yettmeslay-d s umqim ilelli nekkni, am wakken yesedda-d akk imdanen. Ibeddel wannaw n wullis deg usebtar-agi kan (46), akken ad d-yuḡal Salas ad yettef tawuri n tsiwelt :

Amedya [Seb: 46] : « *Ass-n d tlata, am leewayed ad d-kkreɣ kan d abrid s axxam [...] Measbaḥ yetternun tilifun mi i as-rriɣ awal, ad iyi-d-yeqqar: “Ttxil-k ayucbiḥ n ssifa, ay uzyin gar tizya-s, ay ayen akk ifazen di ddunit ass-a qim ur ttruḥ s axxam. Uḥwaḡey-k d axettar !” [...]* ». Awadem Salas fell-as i yuḡalent tigawin i d-yessawal, akken dayen i d-yessekcem inaw n umeddakel-is Filas daxel n yinedruyen d-yessawel.

Deg yixef wis 4, d Salas i d-yessawalen taḥkayt-is, yef wamek i yuḡal yeedel d Filas. Ikemmel kan wungal s wudem n wullis 2 :

Amedya [Seb: 61] : « *Din din ssawley-as i Filas, ḥkiɣ-as dacu iyellan. Netta yewhem di ssuq-iw ayɣer ur ruḡey ara ad tt-id-zrey. Yesteqsa-yi-d ma dya d sseḥ seiɣ ccɣel ney d lekdeb. Nniɣ-as: “Sseḥ sseḥ a gma Filas, d tugdi i yugadeɣ ad ruḡey [...] yexdem-iyi-d tabyest akken ad mmeslayey n Dasin. Yenna-yi-d, tif ad tt-txesreḍ ma tenniḍ-as, wala ad teqqim yi-d am weltma-k [...]* ». Iban-d deg umedya-a yef Salas d aseddas n yinaw, yessawed-d dacu i as-yenna, d wacu i as d-yerra umeddakel-is Filas daxel n tsiwelt-is.

S wudem n wullis 2, i ikemmel yixef 5. D Salas i d awadem amsawal, yettawi-d yef temlilit-is d Dasin deg tnezduyt tasdawant :

Amedya 1 [Seb: 98] : « *A tin txedmed deg-i a Salas ! Werḡin qqimeɣ ar lawan-a di beḡra. Tenna-d akka s unyir ikersen, ssut-is yessexleɣ-iyi, tban-d terfa, sakkin tewwet-iyi-d s tɗadect-is yer wanzaren, tenna s teḍsa d uzumeg, werḡin qimeɣ ar lawan-a di berra meena hemley-k ay amehbul-inu, azzel ihi siwed-iyi yer le bloc qbel ad ibelleɣ, ḥrec !* ». Salas

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

yeglem-d tagnit-nni ideg yeqqim d tmeddakelt-is akken tella, yerna yessawle-d ayen i d-tenna Dasin yef yimi-s netta. Deg usebtar 81 alma d 96, ibeddel umsawal. D Dassin i d-yessawalen i Salas tudert-is, si temzi, maca ullis ikemmel kan s wudem 2, acku tamsawalt d tagensayt yer daxel n teħkayt, rnu yef waya tessawal-d inaw n yiwudam akken is ten-id ħkan.

Amedya 2 [seb: 85] : « *Asmi yesla baba, terna yer-s teqcict, yefreħ ayen din, maca ur yezmir ara ad n-yerzu s axxam. Akken d-tetteawad Werdiyya; d emti i yerzan yur-s tewwi-as tawlaft-inu ad tt-iwali. Mi tetteddu ad tuyal s axxam, yedlebas ad iyi-tqis s lxid [...]* ». Dasin deg umedy-a iban-d fell-as d nettat id taseddast n yinaw n yiwudam, tetteawad-d ayen i d-nnan, teggar-it-id daxel n tsiwelt-ines. D taħkayt n tudert-is i d-tessawel yef teyzi n yixef-a wis xemsa.

Deg yixef wis 6, amsawal d agensay, d Salas i d-yessawalen inaw n yiwudam s wudem n wullis 2, yettban-d waya deg umedy-a :

Amedya [Seb: 120-121] : « *Filas, ur yebri ara i tħbel deg waman, iwala amek i stehzay deg taluft-a [...]* ziy yessawel-as i tuzyint-iw, teħka-as-d kullec, *tenna-as yur-k sani izerr Salas tidet, acu kan efk-as tabrat-a d asmekti-w, ahat mi tt-yeyra ad yellez [...]* *Filas s twenza yetterwen leqtil, ilħeq-d yur-i yedreħ-iyi s yiwet n lbunya yer wudem almi funezrey. Yettsuyu deg wudem-iw: Ahya rrxis, kečč d aneggaru n yirgazen [...]* ». Salas akken ad d-yessiwel aneđruy n tudert-is, amek i yezra tidet n Dasin. Yewwi-d ayen i as-tenna Dasin i Filas, d wayen i as-d-ieawed Filas mi i d-yelħeq yer-s. Gas akken d taħkayt-is netta i d-yessawal, maca deg yal tikkelt yeggar-d ayen i as d-nnan yimeddukal-is i as d-yezzin. Dayen-i i yeğgan ulli 2 ad d-iban deg yixef-a.

Ilmend n tezrewt-nney d yimediyaten d-nebder, banen-d wannawen n wullis n yinedruyen i sin deg wungal *Gugmen yinzizen*, yas ula ma d ullis 2 i d-yufraren, imi deg tuget n tagnatin d Salas id amsawal, d aseddas n yinaw n yiwudam. D netta i yettefranen melmi ad ifekk awal i uwadem, d netta dayen i as-yetteħbasen awal akken ad d-yuyal i tikkelt-nniđen yer tsiwelt-is. Annect-a yessebgan-d d akken amsawal yella wanda i yeqreb ugar yer tigawin, yella wanda yebeed fell-asent, am wakken ulac-it deg wullis.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Nwala-d ullis n yinedruyen yef sin n wungalen i nezrew. Mcuban deg tarrayt n tsiwelt, imi d ullis ameddurman iyef d-wwin i sin. Cabħa d tamsawalt tagejdant, yef yimi-s i d-tella tsiwelt n yinedruyen n tudert-is. Salas dayen deg wungal *Gugmen yinzizen* d awadem iyef tuyal tsiwelt n yinedruyen. Gas d tihkayin-nsen i d-ssawalen, maca di yal tikkelt ggaren-d awalen n yiwudam s tarrayin yemgaraden deg yinaw-nsen, akken ad d-iban wullis n wawalen.

II.1.2. Ullis n wawalen deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Ullis n wawalen d annar ideg d-tettban tlelli n umeskar, yezmer ad izegged ney ad yessenqes awalen, ad d-yeglem ayen akken iwala, ney ayen akken d-yessugen akken s-yehwa. G. Genette yexdem tanmegla i tsiwelt n wayen i yellan d imawi yer tira, yenna-d: « *Amsawal ur d-yettales ara tafyirt n wasaq, nezmer kan ad d-nini fell-as iεuned-itt-id.* »¹.

Ullis n wawalen, d tagnit i d-yetteglamen ayen akken i yellan d awal, ney d asyal, ney d tagnit n yiħulfan. D tarrayt ideg d-yettili usewzel n yinaw. Asewzel-a yesruhuy ugar seg unamek d lgehd n usayes. Keččmen deg-s yiferdisen ilemmasen i yettarran inaw yer uyanib ar usrid. Akken dayen i d-yettili deg-s usiwed n uyeninaw (monologue) n dixel ney n beħra n uwadem.

Asiwed n ttexmam d yiħulfan n yiwudam, yezmer ad yili s yinaw, akken dayen i yezmer ad ten-yessekcem umsawal deg yinedruyen i d-yessawal. Fer umazray Homère : « *Inaw arwasan, d winna akken i d-yellan s tinawt n uwadem. Ma yer Platon: Inawasiwlan, lmeena-s yekcem deg unedruy, ibed fell-as umsawal.* »².

Ullis n wawalen deg wungal *Tamacahut taneggarut* yettban-d deg yal tikkelt ara tbeddel ttaggalt udem n tsiwelt. Ad d-nebder kra n yimediyaten :

¹ Genette.G., *Figure III*, op.ci., p. 190. «*Le narrateur ne raconte pas la phrase du héros, on peut à peine dire qu'il l'imité.* ».

²Idem, p. 190. «*Chez Homère : un discours imité, tel qu'il est censé avoir été prononcé par le personnage. Chez Platon : un discours narrativisé, c'est-à-dire traité comme un événement parmi d'autres et assumé comme tel par le narrateur lui-même.* ».

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 1 [seb: 96] : « [...] *Akken yesla Xali Smaël, alemmas n warrac yerfed ššut-is yef baba-s :*

-Ala, d awezyi, tagi ur tt-iqebbel leeqel ! Amek tullas ad awint annect ara ddmn warrac ? Ihi amer ad tuyal yer tin n ssaḥ, tullas ur ttadament ara ula d abruy, zewğent, ad tent-ihenni Rebbi deg yixxamen-nsent. Urɛad yekkfi awal Dda Smaël, yegzem-as-d Baba-s :

-Ur yeḍlim ara win is-yennan : “yewɛer mi ara icerree uɛebbuḍ!” ziyenna yeslazay de lğerra-ines allay [...]

Inteq-d Xali Busseɛd, amecṭuḥ gar watmaten :

-Teseiḍ lḥeqq a Baba, sedreylen-aḡ yidrimen. Awal tenniḍ-t-id, ddunit d m ṭhila, ulac dacu ara idumen deg-s ? Semmeḥ-aḡ, di leɛnaya-k !

Yelqem-it-id gma-s Dda Lḥamid it-id-ibubben :

-D tidet ulac am tegmat d leqneɛ ! [...] » . Ḍawiya, deg umedy-a, ttewwi-d awalen n xwali-s, akken dayen i d-tgellem tagnit-nni n yinan. Am wakken tetteɛraḍ ad d-ternu isallen i usmsiwel. D Cabḥa id tamsiwelt, i as-yefkan tamezzuyt ad tsel taḥkayt i yeğğan tameddakelt-is ad d-terzu yer lemqam n Ccix Sliman Bu tɛekkazt.

Asayes i d-yellan yer dixel n wungal, banen-d s lqaleb n wullis n wawalen, am yidiwenniyeen i yezdin tislatin n Lḥağ Saɛid At Rriḍa deg yixef wis 11 :

Amedya 1: « *Nna Sekkura mi tebded i yinebgawen, ad ččen akken ilaq, ad tejmeɛ yer texxamt n rṛay akk lerbaḥ i d-ikecmensyin akkin ad teččar di mkul rbeḥ iḍellaɛen ara terr s yiles azidan i yiḍulan [...] Ha-tt-an tewweḍ-d Nna Ğamila, tcenneq tinzrin-is deg yigenni, tenna-yi :*

-Ayen i yellan d tameṭṭut dagi ifey-tt, ugarey-tt deg wayen i d-ɛebban yimawlan-iw, ad ten-yehrez Rebbi ! D tawacult yerwan iy-id-yefkan, mačči d tacmaḍt !

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Akken i as-tesla Nna sekkura, ur as-teğgi ara, tnehhel-d fell-i am yal tikkelt mi ara ttwaheqrey ney mi ara iyi-telli tabuændet Nna Ğamila. Tenna-as :

-d leib fell-am a Ğamila, d lewacer ayen ! Ala ahmaj kan i tesned ad themjed deg wiyid, tejjured, tettud s wansa i d-tekkid [...]

Akken tettwaqqes Nna Ğamila s tidet, tenehcam, terwel [...] » . Tban-d teyzi n wullis n wawalen deg umedy-a. Deg-s Cabha tessenfalay-d dacu xedmen yiwudam, am Nna Sekkura d wamek wessie wul-is. Teglem-d asayes i tt-yezdin d Ğamila tanuđt-is, yef wasmi itt-tehger, tzux-as s yimawlan-is, maca Nna sekkura ur as tessusem-ara. Terra-as s talya n udiwenni, i d-tessawed Cabha s telqayt.

Deg wullis n wawalen, amsawal yetteerađ ad d-yefk isallen yef uwadem, amek yettwaxdam, amek yettxemmim d wayen i d-yenna. Am Nna Sekkura d awadem iyef d-tessawel Cabha atas n yisallen (Azal i tesa deg uxxam n Lhağ Saaid, amek yettxemmim ad tefru cwalat gar takniwin, d wamek tesselhaw tudert n yal-ass n uxxam-is...) yettban-d way-a deg umedy-a :

Amedya [Seb: 160-161] : « *Nna Sekkura, d nettat i d lsas n uxxam, limer ad texdu i rray d udebbar, ad trab twacult n lhağ, ad tuyal d ulac yessenququl ubehri ilem [...]* Terzen, tea taqbaylit d yidmaren, nettaqadar-itt seg umectuđ alma d ameqqran [...] Nna Sekkura tfaq-iyi, tekcem di lleb-iw, yiwen n yid, nerwa nekk yid-s aqesser di texxamt-iw, akken i d-yekcem lhağ, tenna-as s usmuyben :

-A lhağ, taqcict-a ur tsehha ara, tettwet, alamma wwie-tt ar ccix, ad as-d-yaru cwit n lherz !

Akken i yejbed tawwurt s deffir-s, neggufa-d d tadsa. Nna Sekkura s bessif i tessemlal awal-is :

-I yi-ggan ... açal aya ... i teezley ! Ur yettuyal ara ... akk ad ... d yezzi yer-m ! Irgazen ... akken ma llan ... yiwen-nsen ... d annect-nni kan i snen ! ... » . Fer tama n wawalen i d-tewwi

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Nna Sekkura yef yimi n Cabħa, terna teglem-itt-id, akken ad d-iban s waya teyzi n wullis n wawalen.

Tikta d wamek ttexemmimen yiwudam yettarra imeyri ad iħar ad iħar ineqruyen i ddren. D tarrayt i yessemras umsawal akken ad yili yimeyri ihegga allay-is ad isel i teħkayt n uwadem s leshala. Deg tegnit am ta, ikeččem wullis n wawal deg wullis n yinedruyen, acku awadem ad d-yessawal ayen i yeddawaren deg wallay-is, ayen i yettmeslay d yiman-is (ayeninaw) amedya yef waya mi i d-tessawel twademt Tajeğğigt tikta i izedyen allay-is yef liħala i tettidir :

Amedya [Seb: 225] : « *Griy-d d tawħidt, ttmentarey gar texxamin d tiseṭṭafin, d tilmawin seg warraw-iw i ctaqey [...] ttfey addud, ggarey ijeequren gar yisteqsiyen i ihemmjen, i isxentiren deg-i am lewħuc ikelben : “Ayen i teffey mxalfa targit-nni i urgay i warraw-iw ? Ansi i yi-d-yeffey Beleid ? Amek is-yefka wul-is yenya atmaten-is ? Aħal n Beleidat i yellan ? wissen ma yella umdiq ansi i yezmer bab n taluft ad d-yağew ssber ? Amek i teħra d wid terra tmara anagen ? [...] » . Iseqsiyen-a, d wiyid d wid i yeddawaren deg wallay n Tjeğğigt s talya n uyeninaw, d awalen i theddar i yiman-is.*

Ullis n wawalen yuget deg wungal *Gugmen yinzizen*, acku amsawal yerra lwelha-ines ad d-yessiwel ayen i as-d ħkan yiwudam. Yefka-asen tagnit deg kra n yimediyaten ad d-ssiwlen ineqruyen i yeqqnen yer-sen : am taluft n Ġilas, d Tudert n Dasin, ad d-nebder amedya yef way-a :

Amedya 1 [Seb: 45] : « *Ġilas mebla leđil yenna-d mačči kan ieğeb-as ttexmam-iw, maca ula d netta akka i yebya ad d-yaf ameddakel. Yenna-d s ssut d arxayan : “yas ur zmirey ara ad iliy am kečč, dacu akken i ttnadiy arfiq d win ara cerkey lesrar-iw d yiyeban-is” [...] » . D Salas i d-yessawalen ayen i d-yenna umeddakel-is Ġilas. Yeggar-d imeslayen-is daxel n yinedruyen i d-yessawal.*

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Adiwenni yettef ahric ameqqran deg wungal *Gugmen yinzizen*, d awalen i yezdin iwudam i d-yessawađ Salas akken iwata. Yessebgan-d wannect-a lqaleb n wullis n wawalen i yettuqten deg wungal :

Amedya [Seb: 24]: «-Aha-k-id kan ay amcum, aha! Steqsay-k-id ma truheđ-d acku dayen tekkfa leqraya. Yak ass-a tezriđ yef lwehda kan dayen ad nekfu! Ihi iwacu i d-tusid ?

-Tezriđ a Filas, tebra ar tessedsed-iyi, eni tenwid yer leqraya i d-nehbey deg uzal-a?

-Ter wacu ihi ?

-Ter taezizt-iw la connexion ...

Achal yefrah mi newwed anda akken ara neqqim, yenna-yi-d: “A Salas! Amek iy-id-tettwaliđ ? Nekk ttađsay kan nniy-as : “D bu tehdayin!” Dya yeđsa » .

Deg wullis n wawalen, amsawal yessawađ-d isallen yef wayen i d-yenna d wayen yettxemmim uwadem, Salas ur yeyfil ara yef tsiwelt n yiferdisen-a yer daxel n wungal, gar yimediyaten i d-yessebganen ay-agi :

Amedya [Seb: 25] : « [...] Nekk faqey-as yeččur wul-is, yebya ad d-yehder yas akken iyad-it lhal, yezmumeg-d. Imuqel-d deg-i taswiet, yuyal yenteq-d yur-i, **yenna-d** : “Ad ak-ħkuy yef wacu i ħemmley tihdayin?” [...] Ha-tt-an yur-k ihi, dacu kan ħsu d kečč i d amenzu ara s-yeslen, yerna d aneggaru dayen. » . Amsawal Salas yeglem-d ameddakel-is Filas, d wamek yehħulfa yer-s, yer tama n waya yerna-d awalen i as d-yenna.

Tikta d wamek ttxemmimen yiwudam d asurif agejdan iyer rran lwelha-nsen yimsawalen deg sin n wungalen *Tamacahut taneggarut* d *Gugmen yinzizen*. Di yal tikkelt sseqraben-ay-d tugna n uwadem d wayen i d-yenna. Deg tegnit am ta, ikeččem wullis n wawalen deg wullis n yinedruyen akken ad d-ffken ullis ikemlen.

Ullis n wawalen, yebna yef yinaw i d-ttawin yiwudam, d tarrayin i yes-s d-ssawalen yer daxel n wullis. Tikkwat maci yas awalen ney tiħkayin(nsen i d-ttawin, yef waya i d-

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

ttmeslayen s yisem n yiwudam wiyid deg yinaw-nsen. Talqayit-a sumata tettban-d s tesleđt n yinaw.

Teskan-d tesleđt n yinaw asiwlan, tifesniwin n yisallen i yellan deg wullis. Akken ad nessegzi annect-a deg wungalen ara nezrew, ad nuyal yer wayen i d-yebder umazray G. Genette. Nezmer ad d-naf tlata tarrayin ara d-yessiwđen inaw n yiwudam, yes-sent ara d-nessissen aferdis n teyzi tasiwlan (la distance narrative) deg wungalen untiyen ara nezrew :

I.1.2.1. Inaw asiwlan deg wungalen: *Tamacahut taneggarut*, d *Gugmen yinzizen* :

*D inaw ideg i d-yessawađ umsawal awalen n yiwudam, yeggar ayen i d-qqaren (agbur kan) deg yinaw-is netta, imi yessewzal umsawal ayen i d-qqaren yiwudam akken is-yehwa. D tagnit i yettzeğğiden deg teyzi yellan gar tehkayt d umsawal (Tezzifet ++)*¹. Yerna-d G. Genette sin n wannawen n yinaw asiwlan i nezmer ad naf deg uđris: *Inaw n tikta*: deg-s tinawt n uwadem tettili tegzem dayen teqqreb yer unedruy. *Inaw asiwlan agensay*: yettban-d s talya n uskasi, d amsawal ara t-yesselhawen s yisem-is².*

Iban-d usemres n ttaggalt L. Koudache i yinaw asiwlan deg wungal-is. Maci d yiwen n umedya ideg d-tessawel Cabha yef yimi-s ayen i d-nnan yiwudam wiyid :

Amedya 1 [seb: 25] : « [...] *Nna Zaēzi, lqibla n taddart, yas tewhem deg-s, tetteawad-as tamuyli, maca tessuter deg-s ad texzu ccitan, ad tettef di Sidi Rebbi, ad tneffes, ad tnekki s leeqel-is. Yemma tnekki tdeēu s tefrast ad iyi-tefres.* » .

Amedya 2 [Seb: 25] : « [...] *Lqibla tageswaht segmi twala akken, tuggad, yeffey-itt leeqel, teđleb seg-s ad ternu anekki, tdeēu-as i Rebbi xerşum ad ixelli aqerruy n yemma.* » .

Tamsawalt Cabha deg sin n yimediyaten-a, ur d-tessawed ara ayen i d-nnan yiwudam s tarrayt

¹ L. Guillemette et C. Lévesque., <http://www.signosemio.com/genette/narratologie.asp> Université du Québec à Trois-Rivières. « *Les paroles ou les actions du personnage sont intégrées à la narration et sont traitées comme tout autre événement (+ + distant).* »

² G. Genette., op.cit., p. 191.

* D azamul i d-yessebğanen tifesniwin n teyzi n tsiwelt. Ma nessemres (++) lmeena-s anedruy yebeed mlih (snat n tikkal) yef uwadem.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

tusridt, maca tgar-d agbur n yinaw-nni i yezdin yemma-s d Nna Zaezi, tessekcem-it deg tsiwelt-ines.

Akken i iqeddec umsawal yef usiwed n wawalen n yiwudam, i iqeddec yef usiwed n tikta-n sen (Ullis n tikta) yef waya ara d-naf deg kra n yimediyaten, inaw asiwlan agensay :

Amedya 1 [Seb: 221] : « [...] ***Qqimey nekk d leeqel-iw, steqsay iman-iw***: “*Nekk yenṭarren , ar melmi ara tkellixey i yiman-iw d warraw-iw? Ar melmi ara xeddmey lmizan i lehḍur n medden ?*” ssuliy lehṣab-iw, kkrey-d sbeḥ, ḍelbey di Emiruc ad mmeslayey yid-s. » .

Amedya 2 [Seb: 225] : « [...] ***Tṭfey addud, ggarey ijeεquren gar yisteqsiyen i ihemjen, i isxentiren deg-i am lewhuc ikelben*** : “*Ayen i teffey mxalfa targit-nni i urgay i warraw-iw ? Ansi iy-id-yeffey Beleid? Amek i as-yefka wul-is yenya atmaten-is?... Ar melmi ara kkfun fellaney warwayen i ay-yesseεwaqen, i ay yesreḥzen tudert?*” lehzen, tuggdi, layas, annuyni, aweḥḥel dunezzef smeryen iqsimen-n sen gar-aw d yiman-iw [...] » .

Deg sin n yimediyaten-a Cabḥa d tamsawalt n wayen i as-d-teḥka temeddakelt-is Tajeḡḡigt i temlal di sbitar. Tessawel-d tigawin d ttexmam n uwadem s telqayt, amzun akken d Tajeḡḡigt iten-id-yewwin.

Teyzi n tsiwelt tban-d s wudem: (yezzifet++) acku tamsawalt teggar-d ayen i d-nnan d wayen ttexemmimen yiwudam daxel n tsiwelt-is nettat. Ngar tamawt deg wungal *Tamacahut taneggarut* belli tanagalt, ur tessemres ara s waṭas annaw-a n yinaw (Inaw asiwlan agensay) acku Cabḥa ur d tessawel ara inaw i yezdin iwudam d yiman-n sen (ayen ttexemmimen d wayen ttḥulfun). Deg tuget n tegnatin tessawal-d tikta-ines nettat, maci d tikta n yiwudam.

Iban-d wannaw-a n yinaw yer daxel n wungal *Gugmen yinzizen* anda i yeggar umsawal ayen i d-nnan d wayen xedmen yiwudam-nniḍen yer daxel n tsiwelt-ines. Annect-a ad t-id-nwali deg yimediyaten i d-iteddun :

Amedya 1 [Seb: 11] : « [...] ***Rnu yer waya baba yessawel-iyi-d id-nni ieeddan yenna-yi-d ilaq ad d-taseḍ, d ass n ssuq ilaq ad teasseḍ asečču [...]*** » .

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 30] : « [...] *Tugi yemma ad teqqim maca weltma teggul deg-s ar tt-seeddi id-nni din. Ayen tsuy, ayen tru, tugi ad d-tuħnan tasa-s tenna ass-a ad teħluđ ad ifak fell-am ustexrem. Ad ay-thenniđ. » .*

Amedya amenzu d amsawal Salas i d-yegren inaw n baba-s yer dixel n tsiwelt-ines. Ma deg umedyaya wis sin, amsawal d Filas i d-yessawalen yef weltma-s amek almi i teqsed ad tdawi yemma-s, ad tt-id tessuffey deg umađal n tibbehbi. Yessekcem ayen i as-tenna weltma-s i yemma-s deg yinaw-ines netta.

Amsawal deg wannaw-a n yinaw asiwlan, yezmer ur yettyimi ara kan deg usiweđ n wawalen i d-nnan yiwudam, maca ad d-yessawal ula d tikta-n sen d wayen ttxemmimen (ullis n tikta). Deg wungal *Gugmen yinzizen* ur d-iban ara wannaw-a n wullis, acku amsawal ur yezri ara d acu ttxemmimen, ney d acu ttmeslayen yiwudam d yiman-n sen, alma nnan-as-d nutni. Ad d-nebder kra seg yimediyaten i d-yessegzayen annect-a :

Amedya 1 [Seb: 25] : « *Mi yi-d-yettmeslay, ħulfay yes-s yenter di ddunit-is, yef waya i yekkat ad yettu lhemm-is s teħdayin... Nekk faqay-as yečur wul-is, yebya ad d-yehder yas akken iyad-it lħal, yezmumeg-d. Immuqel-d deg-i taswiet, yuyal yenteq-d yur-i, yenna-d : “Ad ak-ħkuy yef wacu i ħemmley tiħdayin ?” » . Amsawal Salas ifaq yella d acu i ixușšen Filas, almi i yettmil yer teħdayin, maca ur yezri ara taħkayt-is almi is-tt-id yessawel. yef waya ara d-nini, Amsawal deg wungal gugmen yinzizen, maci yas deg umedyaya-a, ur yezri ara d acu i ttħulfun ney ttxemmimen yiwudam. Amedya ara d-nernu ur yemgarad ara yef wayen i d-nenna, acu kan ibeddel uwadem.*

Amedya 2 [Seb: 78] : « *Walay-tt mi i d-teddu s yisurifen d izayanen amzun tettetdu yer yizem ad tt-yeč. Mi i d-telħeq yur-i tgar-d inehhit annect-ilat, ad as-tiniđ lehmum n ddunit akk yef uqerruy-is i d-rsen. Tefka-iyi-d afus-is leqqaqen am win n llufan i mazal ur d-yeffiyen di tfezqa-s, tessader i wallen-is seg leħya [...] Gziy yella kra i tebya ad d-tini, maca ur byiy ara ad tt-ħersey ad i yi-d-teħku [...] » . Salas yeglem-d Dasin akken iwata, amek i d-tleħħu yer-s, ayen i d-ibanen yef wudem-is, yas akken ur yessaweđ ara ad izar d acu i yeddawaren deg wallay-is. Annect-a yessegzay-d tibawt n wullis n tikta deg wungal *Gugmen yinzizen*.*

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ilmend n yimediyaten i d-nekkes deg sin n wungalen *Tamacahut taneggarut* d *Gugmen yinzizen*, nufa-d dakken tinaggalin ur stuqtent ara deg usemres n yinaw asiwlan. Ur d-ggarent ara abur n yinaw n yiwudam deg tsiwelt, imi d idiwenniyen i d-yufraren deg usenfali n yal amsawal.

Tasleđt-nney ad tt-nkimmel yef wannawen wiyiđ n yinaw deg wungalen untiyen i nzerrew, annaw wis-sin d inaw imseglet (discours transposé).

II.1.2.2. Inaw imseglet s uyanib arusrid deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Annaw-a n yinaw yemgarad yef umezwaru, acku amsawal ur yettyama ara kan deg usiweđ n wawalen n yiwudam, akken iten-id nnan : « *Awalen d tigawin n yiwudam yettales-iten-id umsawal, iten-id-yessissinen s tarrayt-is n usegzi (yezzifet+)* »¹.

Tettban-d tlelli n usenfali n umsawal, akken ad d-yessiweđ awalen d ttexmam n yiwudam. Deg wayen i d-yessegza G. Genette yef way-a : « *Ur yettyama ara kan umsawal deg usiweđ n wawalen, maca yessewzal-iten, yeggar-iten dixel n yinaw-ines, syin yessegzay-iten-id s uyanib-is.* »². Amsawal ur yetteħras ara iman-is ad d-yawi awalen n yiwudam akken iten-id-nnan deg tilawt, yesēa tilelli ad asen-yernu ayen i as-yehwa, ney ad yekkes seg-s ayen yebya, ad ten-igar dixel n yinaw-is netta.

Deg wannaw-a n yinaw *tettenqas teyzi tasiwlan* yer umsawal, ma nssemgared-itt d *yinaw asiwalan*:

¹ L. Guillemette et C. Lévesque., <http://www.signosemio.com/genette/narratologie.asp> Université du Québec à Trois-Rivières. « *Les paroles ou les actions du personnage sont rapportées par le narrateur, qui les présente selon son interprétation (+ distant)* ».

²G. Genette.,op.cit., p. 190. « *Le narrateur ne se contente pas de transposer les paroles, mais qu'il les condense, les intègre à son propre discours, et donc les interprète en son propre style.* ».

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ur yemgarad ara wayen ai d-nessegza yef wayen iwumi isemma G. Genette **Inaw ar usrid ilelli** : « *amgired agejdan i yellan gar-asen: d tibawt n umyag aqqiran [...]* »¹. acku amsawal tagnit ideg tettenqas teyzi tasiwllant gar umsawal d teħkayt: (Fezzifet-)

Tamsawalt Cabħa deg wungal *Tamacahut taneggarut*, tessawel-d inedruyen d wawalen n yiwudam s tarrayt tarusridt. Tennu-asen kra syur-s, d tiki ney d tamuylı. Ad d-nebder imedyaten i d-yessgzayen annect-a :

Amedya 1 [Seb: 132] : « [...] *Nna Keltum, segmi itt-iyad lħal, s tin n leeqel i d-tusa yer yemma ad teccetki yer-s, tenna-as belli, ur tesıi ara lħeqq ad therr tabriħ n baylek, ttalasen akk deg-s yimsebriden. Yemma teceel, ur tt-teğgi ara ad d-tekkfu awal-is, ur as-teğgi acemma, tergem-itt s yimawlan-is d twacult-is akken ma llan [...]* » .

Amedya 2 [Seb: 170] : « *Deg wass n ssebt, leğwayeh n leaşar, ad d-yettazzal Mezyan, mmi-s n mmi-s n tikent-iw Wezna, s tebrat i as-d-yefka Dda Akli, yenna-as ad tt-yessiweđ yer ufus n Jeddi-s. Akken i d-tt-yelli lħağ, yettergigi, yeđleb si mmi-s as tt-id-iyer* » .

Tamsawalt Cabħa s tarrayt tarusridt i d-tessawed awalen n yiwudam. Deg umedyama amenzu tewwi-d inaw i yezdin yemma-s d Nna Keltum, terna-d tamuylı-ines yef yemma-s i idelmen Nna Keltum yerna ulac d acu i as-teğga si rregmat d ulaqeb. Ma deg umedyama wis sin, Cabħa tessawal-d awalen i yezdin ieggalen n twacult n At Rriħa, asmi i terwi fell-asen deg dqiqa. Deg tegnit-a teyzi n umsawal yer tsiwelt-is tettban-d s wudem (Fezzifet +).

Inaw imseglet deg wungal *Gugmen yinzizen*, ur yettuqet ara, deg kra kan n yimediyaten ara d-nebder i d-yeggar umsawal Salas, awalen n yiwudam i as d-yezzen :

Amedya 1 [Seb: 61] : « [...] *Yexdem-iyi-d tabyest akken ad mmeslayey d Dasin. Yenna-id, tif ad tt-txesred ma tenniđ-as, wala ad teqqim yid-k am weltma-k. Ad zrin wussan ak-tt-yexdeđ wayeđ s sebba n tsusmi-k [...]* » .

¹Genette. G., op.cit., p. 192. « *La différence essentielle est l'absence de verbe déclaratif [...]* ».

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 69] : « *Nettat, tezmumeg kan, tebhet deg umehbul-nni id wi tedduy. Ma d netta iserreḥ-as s teḍsa, yuyal yenna-as, ur xelleε ara deg-i, ur kem-ḥsibey ara am tiyiḍ ttqadarey-kem, acku kemm d tin i iḥemmel wuḥric-ayi-inu [...] Uyaley d azwway, sedḥay mačči d kra [...] »* . Salas deg yimediyaten-a i d-yessawal ayen i xedmen d wayen i d-nnan yiwudam (Dasin, d Γilas), igar-d awalen-nsen yer dixel n tsiwelt-ines. Ma d *inaw imseglet, s uyanib ar usrid ilelli*, ur t-id-nemmuger ara deg wungal *Gugmen yinzizen*, acku yal tikkelt ideg ara d-yili yinaw, yettqirri-d umsawal-ines s kra n yimyagen i yettuḡalen yer bab-is (yenna-as, yerra-s, yenteq yer-s...). ad d-nwali kra n yimediyaten yef waya:

Amedya 1 [Seb: 20] : « *Mi neqqim, nebda nhedder yef tyuri, iselmaden, ladya yef teḥdayin. Imi d-nejbed ameslay yef temcumin-a, yenteq-d yur-i umehruc-nni yenna-d : “Da ad iyi-tessurfeḍ a Salas a gma. Ma tebyiḍ ihi ad ak-iniy, nekk am wakken i as-yenna takffarinas: “Fehḥment-iyi wallen-iw mačči yiwet ay byant, tin zrant d tin, nnant i wul-iw lukan ad iyi-d-tyad” [...] »* .

Amedya 2 [Seb: 43] : « *Immuqel-d yur-i, yetterdeq s teḍsa, yenna-d : “Aha kan a Salas, maci i nekk ara d-tiniḍ imeslayen-a nekk dayen wwiḡ, terya teccuyt-iw. Dacu kan am wakken qqaren Wat zik, akken yella wass ad t-yeks umeksa. Daya kan iyi-d-yeggran [...] »* . Imyagen i d-nura s uzuran ssegzayen-d aḥbas n tsiwelt n uwadem, akken ad d-igar inaw n yiwudam. Annaw-a n yinaw ad t-id-nessegzi deg uferdis-a ara d-yernun s yisem n yinaw analsan (discours rapporté).

II.1.2.3. Inaw analsandeg wungalen:*Tamacahut taneggarut* d*Gugmen yinzizen* :

Yettban-d uswir elayen n tsiwelt deg wannaw-a n yinaw, anda amsawal ad d-yessawaḍ awalen n yiwudam s tarrayt tusridt, akken iten-id-nnan: « *Awalen n yiwudam yeqqar-iten-id s usekkel umsawal(yezzifet--)*. »¹. Platon yugi tikti-a n umsawal i d-yettawin s yisekkilen awalen n uwadem. Yettili-d sumata s talya n udiwenni neḡ n uyeninaw. D annaw i d-yettarran ayen yellan d amuggit (dramatique) yer uyanib asiwlan. Aristote iεawen tikti-a ad telḡu yer

¹L. Guillemette et C. Lévesque.,<http://www.signosemio.com/genette/narratologie.asp>. « *Les paroles du personnage sont citées littéralement par le narrateur (- - distant)*. ».

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

sdat, almi d taggara n lqern XIX^e tettef anamek wessiën, s yisem n wayen iwumi qqaren asayes amuggit¹.

Seg wayen i d-yerna G. Genette yer tama n tbadutin n wannawen n yinaw, yessegza-d amgired i nezmer ad naf gar yinaw *adewal* (immédiat) d uyeninaw agensay. Aneggaru-a yef wakken i d-yessegza ur yeqqin ara kan yer tgensest n uwadem, maca d tarrayt tusridt, tettili d tilellit, war tuqqna yer wanwa i d-tt-id-yewwin. Ayeninaw ur yeḥwaḡ ara ad yili wessië akken ad yili d *adewal*, akken dayen ur yeḥwaḡ ara asemres n tiremttasiwlan.

Amgired yellan gar uyeninaw *adewal* d uyanib usrid ilelli²:

Inaw usrid ilelli (le discours direct libre): d amsawal ad yilin deffir n yinaw n yiwudam, ney awadem ad d-yettmeslayen, maca s tayect n umsawal (ttembibbint ney ttemplilint snat n tirma-a)

Inaw adewal (le discours immédiat): Ur yetteli ara deg-s umsawal, imi yettuyal deg umkan-is uwadem.

Deg unnar n tesleḡt n yinaw analsan yef wungalen untiyen ara nesleḡ, nezwar-d seg wungal *Tamacahut taneggarut*, akkenad d-naf deg-s tamsawalt cabḡa, tttmuddu kra n tlelli i uwadem, tttqadar tinawt-ines, tettak-as udem usrid. Dayen i yettarran imeyri ad yenwu s tidet d awadem-nni i yuyalen d amsawal, lady ama yezzifet tsiwelt-nni. Ad d-nebder kra n yimediyaten yef waya seg wungal :

Amedya 1 [Seb: 126] : « *Yemma-s n teqcict-nni tecceel tacemmast, tessenteḡ-itt di tesga [...]* *Tres-asant i ddaawat, amecwar tetteḡ yer yelli-s: “A yelli, slef-as i rredla n Ccix Sliman Bu ttekkazt, tselleḡ akk i yiman-im! Ncalleh ad teḡluḡ, ad d-iferreḡ fell-am ! Di leenaya uessas n umḡiq-a, s nniya-ntey i d-nerza yer-s, caylelleh yis-s [...]* ».

¹G. Genette., op.cit., pp. 192-193.

² Idem, p. 194.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 172] : « *Akken yesla Lħağ i wayen ijerden di tebrat-nni, yettes ul-is i t-iqerħen, s bessifi d-yebra i yiwen n wawal d azayan: “Ttar ad d-yuya [...]!” uread i d-yekkfi awal-is, tewwet-it nneqta, yezleg irkelli, yerna ieuggen.* » . Amedya amenzu Cabħa teglem-d ayen twala deg lemqan n Ccix sliman bu teekkazt, ayen i as-tenna yemma-s i yelli-is d awalen i d-tgar deg tsiwelt-ines s tarrayt tusridt. Ur yemgara-d ara wayen akka i d-nenna yef umedya 2, Cabħa tessenqes deg teyzi n tsiwelt, akken ad d-tesseqreb s wannawen n yiwudam assay itt-yezdin d teħkayt.

Amedya-nniĉen i d-yufraren deg-s yinaw analsan, d awadem Tajeğğigt, i d-yessawlen taħkayt-is, amek almi i yexla fell-as uxxam, mmuten akk warraw-is. Deg wazal n 11 n yisebtar i tkemmel tasiwelt-is s telqayt akken ad d-tessissen i Cabħa tiħkayin akk n tmuđatin i yellan deg sbitar : Tawerdet, Taferruğt, Taelğet, Lğuhra, Lwiz, Teđwa, Tasekkurt, Tnuř d Sseed (takniwin), Ddehb, Lfeřta, Lmalayek.

Tajeğğigt tban-d deg teyzi n yisebtar-a (219-230) d tamsawalt, tessawed-d iħulfan-is d wayen tetteħemmim, akken id-tewwi yef yiħulfan n yiwudam-nniĉen. Maca di tidet d Cabħa i d tamsawalt tagejdant (d tibawt) am wakken teddari tiymart, teffer iman-is, akken ad d-tesseqreb awadem yer sdat, amzun akken d nettat i d-yessawaden inedruyen s wudem usrid, ay-agi yettban-d deg tseddart tis snat, asebtar 219 : « S teđsa-ines yestulsen yal tađsa, i d-tenna : « S teđsa-ines yestulsen yal tađsa iyi-tenna :

-Walay-kem kan zriy qessiħet tudert-im [...] ad cerđey fell-am, nekk ad d-ħkuř, kemmini dfer-iyi-d [...] kkrey-d di twacult tzad, tella d amedya yelhan i twaculin-nniĉen. Imawlan-iw yran di tmura n lberrani almi ĉčan iqerray-nsen, Baba d amejjay n tnefsit, yemma d tamejjayt n yigerdan [...] » . Imeyri deg tegnit-a itettu s tidet belli d amsawal-nniĉen i yellan deffir n tsiwelt. Tamsawalt Cabħa amsawal teeređ amek ad d-tessiweđ asayes amek i d-yedra s telqayt, ama d ayen i yeqqnen yer wawalen, ama d ayen i yeqqnen yer yidiwenniyeen i as-d-tessawed Tjeğğigt.

Iswi n tarrayt-a n tsiwelt d aseqreb n teyzi i yellan gar yimeyri d tigawin i d-yettwasawlen, acku inedruyen llan-d si tama n uwadem, ttawđen-ay-d s yiles n umsawal.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg umedyia i d-nefka, d Cabħa i d-yessawalen awalen n Tjeġġigt, akken i as-ten-id-tenna. Amzun akken d Tajeġġigt i yellan sdat-ney tessawal-d taħkayt-is, d teħkayin n tmuḍatin-nni uyur tettidir. Amsawal si tama n teyzi tasiwlan, yettban-d s wudem (Γezzifet-). Tigi sumata d tulmisin n yinaw usrid ilelli. Ma d *Inaw adewal* yef wakken i d-nessegza yettuyal deg umkan-is uwadem. Drus n yimediyaten i yellan yef wannaw-a n yinaw deg wungal :

Amedya [Seb: 94] : « [...]Ddiy-d nekk d yimawlan-iw, newwi-d lweeda i tenwa yemma yer lemquam n ccix Sliman Bu tækkazt, segmi i as-d-yebded s ubernus-is di tnfa, iweħħa-as-d: “Nekk d Ccix Sliman Bu tækkazt, beddey-am-d yef umnar n targit-im [...] » . Deg umedyia-a, iqerreb-d uwadem yer sdat, akken ad d-yessiwel taħkayt-is. D Dawiya i d-yessawalen i Cabħa, yef sebba itt-id-yewwin yer lemquam n Ccix Sliman bu tækkazt.

Inaw analsan, tessemres-it L Koudache deg wungal-is *Tamacahut taneggarut*. D tarrayt i d-yufraren deg usenfali-ines, imi deg yal tikkelt ideg ara d-tessenteq iwudam deg tsiwelt n umsawal, teggar-d imyagen i yettuyalen fell-asen (yenna-d, yeḍleb deg-s, isuy yer-s, yenteq-d...) ay-agi dayen i d-nwala deg yimediyaten i d-nebder deg tesleḍt.

Annaw-a n yinaw analsan, iban-d deg wungal *Gugmen yinzizen*. D Salas id awadem agejdan, yettqadar awalen n yiwudam, yettak-asen udem usrid, irennu-asen kra n talqayit, amzun d awadem s timmad-is i d-yettmeslayen. Imedyaten ara d-nebder ssegzayen-d annect-a :

Amedya 1 [Seb: 46] : « *Ass n tllata, am leewayed ad d-krey kan abrid s axxam. Asečču d leqdic ggunin aqcic. Acu tikkelt-a teffey tirga mxalfa. Yeggul Filas ad yessexreb ahil-iw s usiwel-is. Measbah yetternun tilifun mi i as-rriy awal, ad iyi-d-yeqqar* : “Ttxill-k ayucbiħ n ssifa, ay uzyin gar tizya-s, ay ayen akk ifazen di ddunit ass-a qqim ur ttruħ s axxam. Uħwaġey-k d axettar !” [...] ».

Amedya 2 [Seb: 68] : « *Nedda akken di sin, neqsed Filas, mi nelħeq ur ay-iga ara akk akud ad as-nemmeslay, srid yenna-d* : “Hamdulleh mi d-temmektam yella ueḍtar yettrajun tin n

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Rebbi” Immuqel yer Dasin, **yenna-as**: *Kemm d Dasin zriy, nekk dyen d Filas, zriy tezriq [...]* *Nettat, tezmumeg kan tebhet deg umehbul-nni id wi tedduy akken. Ma d netta iserreḥ-as s teḍsa, yuḡal yenna-as, ur xelleε ara deg-i, ur kem ḥsibey ara am tiyiḍ ttqadarey-kem [...]*».

Amedya 3 [Seb: 87] : « [...] *S wallen yeččuren d imetṭi, yenna-as*: “*Ha-t-an Rebbi d inigi gar-aney a Taseedit. Awi tajnant-a zzu-tt, ad d-teqqim d rriḥa-w ḥader-itt ma ur d-uyaley ara ad as-tii d amwanes i yelli [...]* *telḥa-d azal n tlata tquddimin, yessawel-as-d baba* : “*A Taseedit, arju-d ad am-d-rnuy awal-a uqbel ad nemsefraq: “tasyart-iw teqsem-d fell-i yiwen seg-ney kan ara yidiren, ya d nekk ney d yelli [...]* » .

Imedyaten-a, d wid ur d nebdir ara dayen, acku yettuqqet wannaw-a analsan deg wungal, di yal tikkelt d amsawal i d-yessawalen awalen n yiwudam akken i d-llan. Asmi ara tiyzif tsiwelt n yinaw-a, imeyri ad yenwu d awadem-nni i yuḡalen d amsawal, d tarrayt iyess d-yesseqrab umsawal inedruyen i umsiwel.

Ilmend n yigemmaḍ iyer nessawed, iban-aḡ-d belli yal ullis yeḥwaḡ tifaksutin iyef ara ibed, tazrewt n tfaksutin-a tekcem deg-sent tasleḍt n unedruy d wamek it-id-yessawad umsawal s tarrayin n yinaw yemgaraden. Deg-s i yessawad yimeyri ad yegzu timseylebt n wannaw n wullis yef wayed (Ullis n wawalen/ Ullis n yinedruyen).

Seld tasleḍt n yinaw i nga yef wungal *Gugmen yinzizen*, iban-d d ullis n wawalen i d-yufraren yef wullis n yinedruyen, acku amasawal deg uḥric ameqqran n wungal, yessawal-d ayen i as-d-nnan, d wayen i yenna i yiwudam, yezwar-d deg wussan-is n tesdawit, amek i yemyussan d Dasin, yuḡal yer tdukkli-ines d Filas. Inedruyen i d-yessawal akk kecmen deg yidiwenniyeen it-yezdin d yiwudam, yef waya i d-nenna d ullis n wawalen i d-ibanen s waṭas deg wungal-a.

Deg tesleḍt n wungal *Tamacahut taneggarut*, nessawed yer tezrewt n wannawen n wullis i d-ibanen deg-s; tban-d fell-as tuget n yinedruyen i d-yessawal deg yal tikkelt uwadem agejdan Cabḥa, tewwi-d tiḥkayin n tudert-is akken mseḍfarent (Talalit, temzi, anekcum ayer uyerbaz, zwaḡ, tasselbi...). Tella-d talqayit deg wayen i d-tessawal, ama yef yiman-is, ney yef

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Yiwudam i as-d-yezzin; maca ay-agi ur as-yeğği ara ad d-yeyleb ullis n wawalen, imi tilelli n temsawalt Cabğa tettban-d deg yal tikkelt, d nettat i yesselhawen asenfali n yiwudam; tessawawađ-d ayen iten-iceyben d wayen ddren, d ayen i yeğğan annawen n yinaw ad ttbeddilen deg yal tagnit deg wullis, ilmend n yinedruyen i d-tessawal.

Ihi, Ullis n wawalen d wullis n yinedruyen ttemyekcamen deg yal tikkelt deg wungal *Tamacahut taneggarut*. Ilmend n yimediyaten d tezrawt i nga yufrar-d Ƴas ulama maci s waƳas wullis n wawalen Ƴef wullis n yinedruyen.

Abeddel n tnaggalin i wannawen n yinaw seg tarrayt tusridt Ƴer tarrayt tarusridt, seg yinaw analsan Ƴer yinaw amseglet...yerna-as-d i wullisen-nsent cbağa n usenfali. Dayen i yettağğan tifaksutin n tsiwelt ad ttemgirident seg wungal Ƴer wayeđ. D tagnit ideg rennunt tulmisin-nsent deg unnar n usefali. D asurif agejdan i tikli n wungal unti aqbayli Ƴer sdat, d tsekla taqbaylit sumata.

Deg uħric-a *Tayect tasiwlan*t nwala-d amek i yettbeddil wannaw n umsawal seg tegnit Ƴer tayeđ, akken ad d-yessiweđ tasiwelt-ines (anwa id-yessawlen inedruyen ?). Deg uħric wis sin *Iskaren n tsiwelt* ad d-nwali swansa i d-yettwali umsawal inedruyen n tsiwelt (anwa i yettwalin inedruyen ?). Acu n tesmessit i yessemres unaggal Ƴer dixel n wungal-ines : tasmessit tilemt, tasmessit si berƳa, ney d asmessit si dixel ?

II.2. Tamuyli tasiwlan deg wungal unti aqbayli: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Gar tezrawin tigejdanin i yefkan azal s tehri i uferdis-a n tmuyli tasiwalant : J. Pouillon s udlis-is *Temps et roman*. D yiwet n tezri i yettwadeƳren deg tesleđt n yinaw asiwlan deg wungal, tettƳal tezrawt-a Ƴer ugƳaw n tesnimant n yiwudam.

II.2.1. Tamuyli tasiwlan si tama n J. Pouillon (kra n tbadutin):

J. Pouillon, isenned tazrewt-is yer yinadiyen iklasikiyen i yebnan tamuyli tasiwlan yef snat n tgejda: *Agensa(dedans) d Uzyar (dehor)* Seg sin n yiferdisen-a, i d-yugem J. Pouillon tlata n wannawen n tmuyli iyees-s yettwali umsawal inedruyen deg wullis¹:

II.1.2.1.1. Tamuyli akked (vision avec) :

Ungal s *tmuyli akked* d annar ara yeğgen imeyri ad igar tamawt belli tigawin n wullis, ttilint-d si tama n yiwen n uwadem, d netta i yettilin d aybalu n yisallen. Deg wayen i d-yessegza J. Pouillon yef wannaw-a n wungal: « *Ad nefren yiwen n uwadem ara yilin d lsas n wullis...yes-s ara nettwali wiyid, yes-s ara nettwali asađen, yid-s ara nettidir inedruyen.* »².

***Tulmisin n tmuyli akked, ilmend n wayen i d-yenna J. Pouillon* ³:**

- Ad nefren yiwen n uwadem ad yili d ul n wullis;
- Yetteglam-d ugar yer dixel n wullis;
- Ad nekcem deg tsiwelt am wakken d nekkni i tt-yesselhawen;
- D netta id lsas n wungal, maci imi i yettwali tigawin , maca imi yes-s i nettwali wiyid;
- Nettwali s telqayt ayen is-iderrun (i netta), maca deg tlisa-nni kan i d-yettbanen yef uwadem ney iwudam wiyid;
- Ur ngezzu ara ayen ur d-yenni ara uwadem, ur d-neqqar ara qel, ney ugar n “tmuyli n” Ihi gar tulmisin tigejdanin iyef yebna ugza *w n tmuyli akked* :

Ur nezmir ara ad neffey yef wayen i iwala, ney i d-yenna (netta).

Ayen akken i d-yenna yezmer ad yili dayen ur iwala ara netta, maca dayen is-d-ssawden yiwudam wiyid, yella-d yef yiles-is.

¹Pouillon. J., *Temps et roman*, Gallimard, Paris, 1993, pp. 67-72.

² Ibid, p. 67. « *On choisit un seul personnage qui sera le centre du récit...C'est toujours à partir de lui que nous voyons les autres. C'est "avec" lui que nous voyons les autres protagonistes, c'est "avec" lui que nous vivons les événements racontés.* ».

³Ibid, pp. 66-75.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

- Anagal yesɛa tilelli meqqren ad d-yessisen iwudam akken iwata, yessen ad d-yessiweɗ tikta-s d wayen yeɓya, akken dayen i yezmer ur ay-ten-id yeskan ara, am wakken ur ten-nessin ara, ay-d yessawaɗ tugniwin n wayen yeɗran anda ur nettara ara lwelhaneɣ ugar yer uwadem.
- Ungalen i d-yettilin s *tmuyli akked*, ad nekcem deg tudert n wasaɗ d wayen akk ixeddem, nkeččem deg wayen i d-yettales, netthulfu yes-s, maca ur as-netthussu ara d aɗhulfu-nneɣ, maca ad as-nehhulfu belli dayen yeqqnen yer tilawt deg tudert tasugnant. Aglam i d-yettawi yettağğa-ay ad negzu s telqayt ayen yellan daxel n uwadem.

II.1.2.1.1.1. Tamuyli si deffir (vision par derrière) :

Annaw-a n tmuyli yemgarad yef *tmuyli akked*, acku anagal yettili deffir. Deg tegnit-a maci d asaɗ i yettefranen adeg n tmuyli-ines, maca d anaggal, anda i d-yessebgan ugar n tmusniwin-is i iyelben iwudam.

***Tulmisin n tmuyli si deffir ilmend n J. Pouillon*¹:**

- Deg ubdil ad nili daxel n uwadem, ameskar yettarra-ay ur t-id-nettwali ara si beɣra, maci akken ad nwali asyal-ines d wayen i d-iheddar. Maca akken ad d-nwali s telqayt;
- Deg tegnit-a tamusni n yimeyri d ugzaɣ-ines i uwadem tessawaɗ-it yer usentel;
- Anagal i yettefranen ansa ara d-iwali uwadem ineyruyen;
- Anagal tikkwal yetteffer deffir n uwadem. Yeggar-d iman-is s tarrayt tarusridt. Amsawal deg tegnit-a yezra ugar n yisallen yef yiwudam, d yinedruyen.

II.2.1.1.1.1. Tamuyli si beɣra (vision de dehors) :

Annaw-a n tmuyli d ilelli yef wid i d-nebder, acku amsawal deg-s yettili beɣra, tamuyli-ines ilmend n J. Pouillon : « *D tamuyli yertfekka n uwadem, akked unnar ideg yettidir.* »². Ay-

¹Op.cit., pp. 77-78.

² Idem , p. 92. « *Le dehors, c'est l'aspect physique du personnage, et encore le milieu où il vit.* ».

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

agi yessegzay-d dakken tamuɣli si beṛra ɣur-s tilas. Amsawal deg-s yezmer kan ad iwali ayen i d-yettbanen sufella.

***Tulmisin n tamuɣli si beṛra ilmend n J. Pouillon*¹:**

- Yettuqet deg-s uqlam n tfekka n yiwudam, d wayen akk i as-d-yezzi;
- Tamiwin i d-yessawaḍ umsawal s tamuɣli si beṛra qqnen-t ɣer wayen kan i d-yettbanen sufella;
- Tanefsit n yiwudam tettban-d s tarrayt tarusridt (seld tigawin-nsen, d wayen i d-ibanen fell-asen), acku amsawal deg tegnit-a ur izar ara ayen tḥulfun ney ttxemmimen yiwudam. Tikli-agi s timmad-is teqqen ɣer ugensa;
- Agensa, nezmer ad d-nini fell-as yesselḥaw s wudem amatu Azyar.

Gar tezrawin tigejdanin i yerran lewhi ɣer tamuɣli tasiwlan: tazrewt n T. Todorov deg uḥric *Aspects du récit*² deg-s i d-yessegza assay i yellan gar umsawal i d-yessawalen taḥkayt, d uwadem i d-yessentaqen inaw.

II.2.2. Tamuɣli tasiwlan ilmend n T. Todorov (kra n tbadutin):

Akken ad d-yessegzi T. Todorov assay-a, yuḡal ɣer tlata n tamuɣliwin iɣer yessawed J. Pouillon deg unadi-ines. Ibeddel deg-s kra n wawalen, yesdukkel gar tmusni n umsawal d tesmekta n yisallen n yiwudam, yessawed ɣer tlata n wannawen n tamuɣli tasiwlan³:

II.2.2.1. Amsawal > Awadem (Tamuɣli si deffir) :

D annaw i yettwasmersen s tuget deg wullis aklasiki, deg-s amsawal yezra ugar ɣef uwadem. Yeyleb-it tamusni, acku ur yelli ara wayen i yezmer uwadem ad t-yeffar fell-as. Yezra ayen yebɣa d wayen yettxemmim (tikkwal izar ula d ayen ur yezri ara uwadem-nni s timmad-is), ikeččem deg wallay-is, yettwali kullec.

¹ Idem, pp. 92-93.

²Todorov. T., « L'analyse structurale du récit », *Communication N°8, Seuil, Paris, 1981.*

³ Idem, pp. 147-148.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

II.2.2.1.1. Amsawal = Awadem (Tamuyli akked) :

Annaw-a n tmuyli yettwasemres s tuget deg tsekla tamirant, deg-s amsawal tegda tmusniwin-is netta d uwadem. Ur d-yessegzay ara ney ur yezri ara dachu ara d-yedrun send deṛru n tigawt-nni, yettidir akked tigawin, d wayen i yezra uwadem. Seg tmuyli-a, yettili-d wullis yer wudem amezwaru, ney yer wudem wis tlata (yezmer ad ten-yesdukkel unagal, acku di sin mmalen-d tamuyli akked).

II.2.2.1.1.1. Amsawal < Awadem (Tamuyli si beṛra) :

Annaw-a n tmuyli ur yettuqet ara deg tsekla, deg-s amsawal yezra qel n uwadem. Tamusni n umsawal deg tegnit-a tesa tilisa, acku yezmer kan ad d-yeglem ayen yettwali d wayen i isel, ur yezmir ara ad izaṛ ayen tḥulfun ney ttxemmimen yiwudam.

Ihi, akken i yerra lwelha-s J. Pouillon yer tnefsit n uwadem akken ad d-yessegzi tamuyli yer yinedruyen yellan deg wullis, i yerra T. Todorov lwelha-s yer tmusniwin n umsawal d tesmekta n yisallen i yezra uwadem. Gas ulama mgaraden deg tarrayt n unadi, maca iswi-nsen d yiwen, d asegzi n tmuyli tasiwllant deg uḍris ullisan.

Ttemgaraden wannawen n tsiwelt s umgired n tmuyli tasiwllant d teyzi-ines. Teyzi-a tezmer ad tili d tamusni i yeqqnen yer dixel ney yer beṛra n teḥkayt, tezmer ad tili tesa tilisa, akken i tezmer ur tseεεu ara. Ay-agi sumata d ayen iyer yerra lwelha-s umazray J. Linvelt deg udlis-is *Essai de typologie narrative "le point de vue"*¹.

II.2.3. Tamuyli tasiwllant ilmend n J. Linvelt (kra n tbadutin) :

Akken ad yessemgired J. Linvelt gar wannawen n tsiwelt deg uḍris ullisan, yuyal yer umgired i yellan gar: *Amsawal/ Ameggay*, seg-s i d-yekkes sin n wannawen n tsiwelt²:

¹ Linvelt. J., *Essaie de typologie narrative le "point de vue"*, José Corti, Paris, 1981.

² Op.cit., p. 38. «*La narration hétérodiégétique, si le narrateur ne figure pas dans l'histoire en tant qu'acteur (narrateur≠acteur) dans la narration homodiégétique par contre, un même personnage remplit une double fonction: en tant que narrateur, il assume la narration du récit, et en tant qu'acteur, il joue un rôle dans l'histoire (personnage-narrateur=personnage-acteur).*».

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-*Tasiwelt tanirit* : Amsawal ur d-yettban ara deg teḥkayt d ameggay (*Amsawal* ≠ *Ameggay*)

-*Tasiwelt tagensayt* : Awadem ad yeddem snat n twuriwin: d amsawal, fell-as i tuyal tsiwelt n wullis. D ameggay, yesea azal meqqren yer dixel n teḥkayt (*awadem-amsawal* = *awadem-ameggay*).

J. Linvelt ur yemgarad ara yef J. Pouillon d T. Todorov, yessegza-d s telqayt annawen n tsiwelt iyer yewwed, akken ad d-yessebgen yes-sen tanmegla i yettilin gar umsawal d umeggay. Yessegza-d annawen isiwlane i yellan deg tsiwelt tanirit d tsiwelt tagensayt. Iswi-ines agejdan seg tezrewt-a, d aẓar ney d lsas n tmuyli tasiwlan deg wullis. Tafelwit-a d agzul n tezri-ines, ara d-nessegzi yer sdat :

Tafelwit (14) : Lsas n tmuyli deg tsiwelt tanirit ilmend n J. Linvelt :

Lsas n tmuyli	Amsawal	Ameggay
Annaw n		
Annaw asiwlan uddisan	+	-
Annaw asiwaln ameggan	-	+
Annaw asiwlan arawsan	-	-

II.3.1. Tasiwelt tanirit: Ilmend n tafelwit-a, tasiwelt tanirit tebda yef tlata n wannawen isiwlane, deg-s yettemxallaf lsas n tmuyli deg yal tikkelt, gar tilin n umsawal (+) d tibawt n umeggay (-)¹:

¹Linvelt. J., op.cit., p. 38.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

II.3.1.1. Annaw asiwlan uddisan (type narratif auctoriel) :

Lsas n tmuyli yettili-d dixel n umsawal (+), maci d ameggay (-). Imeyri ad yettāfar amsawal, d netta id aseddas n wullis. Annaw-a yebda yef snat n tmuyliwin :

-*Tamuyli si beṛra, war tilisa* : (omniscience externe): tamusni n umsawal ur tessei ara tilisa, acku yettwali-d tuget n umaḍal ungalan si beṛra.

-*Tamuyli si dixel, war tilisa* (omniscience interne) : tamuyli-s tella-d si dixel. Ur tessei ara tilisa, acku yessawaḍ ad izar tudert yellan dixel n yiwudam, izar ayen tthulfun d wayen ttxemmimen yimeggayen.

II.2.3.1.1.1. Annaw asiwlan ameggay (type narratif actoriel) :

Tamuyli si beṛra, s tilisa : tetti-d si tama n umsawal-ameggay, timussniwin-is seant tilisa, acku yezmer kan ad d-yessissen ayen i yellan beṛra n yimeggayen wiyid...

Tamuyli si dixel, s tilisa : tamuyli tetti-d si tama n umsawal-ameggay, tessei tilisa, imi amsawal izar kan ayen i xeddmn yimeggayen, maca ur izar ara ayen ttxemmimen d wayen yellan dixel-nen.

II.2.3.1.1.1.1. Annaw asiwlan arawsan (type narratif neutre):

Tamuyli si beṛra s tilisa: d asekles i d-yettilin s la caméra, tessei tilisa tmuyli-a acku ur tezmir ara ad twali akk amaḍal ungalan.

Tamuyli si dixel (d tawezyt) : ayen i yellan dixel n yiwudam nezmer kan ad t-nzar deg wayen i d-qqaren, d wayen i xeddmn¹.

II.2.3.2. Tasiwelt tagensayt:temgarad yef tsiwelt tanirit, acku ur yelli ara deg-s wannaw asiwlan arawsan. Nezmer ad d-naf awadem amsawal, akken nezmer ad d-naf awadem ameggay, ay-agi yettban-d deg tfelwit-a ara d-nessegzi :

¹ Op.cit., pp. 39-44.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tafelwit (17) : Lsas n tmuyli deg tsiwelt tagensayt ilmend n J. Linvelt :

Lsas n tmuyli	Awadem-amsawal	Awadem-ameggay
Annaw n tsiwelt		
Annaw asiwlan uddisan	+	-
Annaw asiwlan ameggan	-	+

Ilmend n tfelwit-a, tebda tmuyli tasiwlan yef sin n wannawen n tsiwelt¹:

II.2.3.2.1. Annaw asiwlan uddisan (type narratif auctoriel) :

Tamuyli yer umaḍal ungalan tettili-d si tama n uwadem-amsawal, ney si tama n uwadem-ameggay. (dayen iwumi isemma J. Pouillon Tamuyli si deffir).

II.2.3.2.1.1. Annaw asiwlan ameggan (type narratif actoriel) :

Imeyri ad d-yaf iman-is sdat n tmuyli tasiwlan n uwadem-ameggay, ney n uwadem-amsawal. Yezmer ad ddukent snat n tmuyliwi-a deg yiwet n tegnit, anda ara yemyekcam wannaw asiwlan uddisan, d wannaw asiwlan ameggan.

Seg tezrewt-a n J. Linvelt i d-yugem yer wugar n yimazrayen it-yezwaren, yessawed ad yesled tamuyli tasiwlan ilmend n wannawen n tsiwelt, d teyzi-ines, d lsas ideg tezmer ad d-tili yer dixel n wullis. Seg-s i ngar tamawt belli, akken i yettbeddil wannaw n tsiwelt i yettbeddil wannaw n tmuyli tasiwlan s tfesniwin-ines d tlisa-ines.

Gar tezrawin tigejdanin i yerran lwelha-nsent akken iwata yer uferdis-a n *tmuyli tasiwlan*, ad d-naf G. Genette deg udlis-is *Figure III*², yuḡal yer wayen i d-wwin wid i t-yezwaren, yessezyen, ibeddel seg-sen kra n tyawsiwin.

¹ Op.cit, pp. 84-86.

²Genette. G., *Figure III*, Seuil, Paris. 1972.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

II.2.4. Tamuyli tasiwllant ilmend n G. Genette deg wungalen: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi:

Seg wayen iga d azyan G. Genette iga azyan i yimazrayen i d-yewwin yef usbadu n tmuyli tasiwllant : asexleđ-nsen gar uskar, akked tayect tasiwllant (gar anwa i yettwalin ? D wanwa i yettmeslayen ?) akked wugur n usuget n yinumak i as-yettunefken (Point de vue, vision, aspect, perspective).

G. Genette yebna tizri-ines yef yiwen n wawal agejdan *Asmessi* (focalisation) i d-yugem yer Brooks et Warren, yeqsed-d yes-s tilisa n tmuyli tasiwllant, swansa tuyal yer dixel n wullis. Yettunehsab d awal agejdan iyef tbed tesleđt tasiwllant. Seg-s i d-frurin tlata n wannawen n usmessi : Tasmessit tilemt, tasmessit tagensayt, tasmessit tazyarayt. Tazrewt-nney yef tmuyli tasiwllant deg wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen* ad tt-nebnu yef yismessiyen i d-yesbadu G. Genette¹.

II.2.4.1. Tasmessit tilemt deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

D annaw amenzu i d-yesbadu G. Genette, iwehha-d belli yettwasemres ugar deg wullisen iklasikiyen². Ur yemgarad ara yef wayen i d-yesbadu J. Pouillon yef *Tmuyli si deffir*. Ney ayen iyer d-iwehha T. Todorov : Amsawal > Awadem.

Annaw-a n tesmessit yettban-d deg-s umsawal amzun d arebbit yer dixel n wullis, acku yettwali kullec, yezra akk ayen i iderrun d yiwudam, d wamek ttxemmimen. Yettmeslay s yilsawen-nsen. Annaw-a iban-d s kra n tarrayin ara d nessegzi deg wungal *Tamacahut taneggarut*. Ad d-nebder imedyaten i d-yemmalen tagnit-a n tesmessit :

Amedya 1 [Seb: 50]: « *Nna Feřruęa d wargaz-is Eabd Lekrim, ttwassnen sean azal d ameqqran [...] Aggur kan akken mzawaęen, yekker tırad mgal Fıansa, s tin n nnif d uęhemmel n tmurt i ffyen yer tama n yimjuhad akken ad ssuffyen aedaw. Maca tilelli tewear, akken i tenna Nna Feřruęa deg wawal-is: “yuear ssuq-is maęęi d awal kan, ur d-tyelli ara kan*

¹ Op.cit., pp. 202-206.

²Idem, p. 206.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

akka. Tilelli annect i meqqar wallay-is leqqaq wul-is, i icerrae usebbud-is... » Akken teffra lgirra, nnejmaeen-d akk yimjuhad imeneen, gar-asen Nna Ferṛuḡa iwumi yefraq wul-is yef sin : Ul, yebya ad yeffeg si tumert, imi i d-yecraq yitij yef tmurt. Ul, limmer yufi ad ifelleq, imi teḡḡa deg wennar n trad wid ezizen fell-as [...] gar-asen timedduk-al-is, imedduk-al-is, ieggalen n twacult-is, weltma-s Wezna, iwumi qqaren deg udrar Bizzah, d gma-s Hsen, iwumi ssawalen Bu waebay, d wargaz-is Eabd Lekrim iwumi qqaren Kikkir. » .

Deg umedy-a, tamsawalt Cabḡa tessawel-d taḡkayt n uwadem Nna Ferṛuḡa. Tessebgen-d isallen-is lqayen i tezra yef uwadem-agi, imi ur d-tessawel ara kan ayen i yerzan tigawin-is d wamek tettxemmim, maca tewwi-d ula yef wayen i izedyen ul-is d iḡulfan, ladya seld tamettant n wid ezizen fell-as deg umennuy-nsen yef tlelli. Deg tegnit-a, tamsawalt Cabḡa tettban-d tekcem deg ttexmam n uwadem.

Amsawal deg wannaw-a n tesmessit yettaṭṭaf tawuri tagejdant, yettmeslay-d s yiles n yiwudam, yesselḡaw inedruyen n teḡkayt akken yebya, acku yezra ugar n yisallen yef yiwudam (amsawal > awadem) irennu-d yef waya timuyliwin-is d uzyan-ines i yinedruyen.

Amedya 2 [Seb: 38] : « *Yemma tqerreb yer Nna Yamina, teččur udem-is d tisuusaf, syin temmey fell-as, tbeher-itt yef yinijel, tessexnunes-itt deg uzuliy, tesxenčew-as ak acebbub-is, tegzar-as udem-is. Almi i d-egdent fell-as tlawin yellan dinna, kksent-as-tt-id gar yifassen-is, refdent-tt-id si lqaqa, tettru, tettwekkil yemma i Rebbi [...] Wehmay, tecaṭew ššura-w, ččurent-d wallen-iw d imeṭṭawen. Dinna i tebtex belli yemma yurad wudem-is. » .*

Tamsawalt Cabḡa, tban-d d nettat i yesselḡawen tasiwelt akken tebya, tetteglam-d tagnit-nni n umennuy, tessawed-d inaw i yezdin yemma-s d Nna Yamina s tarrayt tarusridt, acku tgar inaw-nsent yer dixel n tsiwelt (Inaw asiwlan). Rnu yef waya, tefka-d tamuyli-ines, yef usayes yedran sdat-s, anda tewhem deg yemma-s d wayen i tessureg d yir awal gar tlawin d tjratin, imiren i tezra belli yurad wudem n yemma-s si leḡya.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Imeyri deg wannaw-a n tesmessit yecrek tamuyl-ines d umsawal, amzun akken yettwali inedruyen nnig n tayet n umsawal. Iban-d way-agi deg kra n tegnatin n tsiwelt, ara d-nebder :

Amedya [Seb: 77] : « [...]Aseggas amenzu, yettef-ay uselmad n taerabt, Mass Lħafid Nat Sari i nettlaqab s “Ccix Bu Eellid” **D akereddac, yerna d abelbul annect n tbettit, idewwer am tdelleet, ur yebdid ara lqedd-is, segmi yekna waerur-is si tassemt. D amaraz, lermah-is d iberkanen, udem-is d imedewwer, yesley seg yijerdan kersen, ulac s anda i ssuffyen. Anzaren-is d izuranen am tbařat, kehñak-is cuffen qrib ad feřřqen, aqemmuc-is d amecřih annect n duru.**» .

Imeyri d umsawal, amzun ttwalin awadem (Ccix Lħafid Nat Sari) s yiwet n tmuyli, acku talqayit i d-tessawed Cabħa yef ccix-is, ama si tama n tfekka, ney n řbića, tesseqreb imeyri yer uwadem d yinedruyen.

Deg wannaw-a n tesmessit, řas ulama amsawal ad yettak deg kra n tegnatin awal i yiwudam, akken ad d-ssiwlen tiħkayin-nsen, maca tilin-ines yessebgan-itt-id seg tegnit yer tayed. Ay-agi i t-yettarran ad d-iban d agejdan, d aseddas n wullis :

Amedya [Seb: 219-220] : « [...]Tixremt-as s yin, mazal ur tennum ara tisselbi-nkent ! **Teqqim-d yer tama-w, tettef-iyi seg yifassen-iw. S ucmumeħ d ajdid gar wallen-iw, yettquddur s yiwen n sser di řin-iw ur t-walay, iyi-tenna :**

-Ur ttaggad a Cabħa, řemney-kem ulac dacu ara am-xedment ! [...] Ur ĥwařey ara ad fsiy tayemmust n waktayen-iw i neřley di tatut ieeddan i tatut akken ad d-skefley ussan-iw. Ad cerdey fell-am, nekk ad d-ħkuř, kemmini řfar-iyi-d s ucmumeħ d teđřa. Cqarrey-kem ad truđ ney ad tenneyniđ ! Kkrey-d di twacult třad, tella d amedya yelhan i twaculin nniđen [...] ».

Deg umedya-a iban-d belli řas ulama tamsawalt Cabħa tefka awal i tmeddakelt-is Tajeřřigt akken ad d-tessiwel taħkayt-is, maca teggar-d iman-is, tessebgan-d belli d nettat i as-yefkan tilelli ad d-tessenfali. D nettat i yessentaqen iwudam akken tebya. Tarrayt-a tessemres-itt temsawalt seg yixef 2 n wungal almi d ixef wis 19.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tban-d tesmessit tilemt akken iwata yef teyzi n wungal *Tamacahut taneggarut*, Cabħa di yal tikkelt tessebgan-d timusniwin-is i iyelben tid n yiwudam i as d-yezzin.

Seg yimediyaten i d-nebder nwala-d amek i d-tessawel Cabħa yef uwadem Ferřuġa seg wugar n tamiwin, ama d ayen i yerzan tafekka-s, ama d ayen i yerzan t̄bīa-s d wamek tettxemmim, tessawed-ay-d iyeban-is d wayen itt-yerħan, akken dayen i d-tessawed timuyliwin-ines yef tlelli n tmurt d wazal-is. Terra-ay s wakud yer tallit n trād gar Fřansa d Lezzayer akken ad ay-d-tessissen akken iwata awadem Nna Ferřuġa. Deg tegnit-a tamsawalt Cabħa tban-d amzun tezra kullec yef uwadem, ama d ayen i d-yettbanen fell-as, ama d ayen i yeffren deg wul-is.

Annaw-a n tesmessit tilemt yemgaraden yef wungal *Gugmen yinzizen*. Tanaggalt tefren yiwen n umsawal agejdan *Salas*, i d-yufraren deg tmusni yef yiwudam wiyid. Yessawal-d yef yiman-is d wayen i t-yerzan netta; ma d iwudam, yessebgen-d deg wugar n tegnatin belli ur ten-yessin ara. Ma nefka-d amedya yef waya, ad d-nebder mi yemlal Dasin, iwala-tt deg tesdawit truħ deg-sent, tettxemmim, yebya ad izar dacu itt-iceyben, ur yessawed ara :

Amedya 1 [seb: 09] : « *Dasin, deg wakken tettxemmim, truħ deg-sent **ahat tettu adeg ideg tella lawan-nni, ney wissen tettu ula d iman-is [...]** » .*

Amedya 2 [Seb: 79] : « *Tezmumeg, yecmumeh-d wudem-is yas akken idel-it unneyni, temmuqel-d deg-i s yiwet n tmuyli yeččuren d lehnana d lehzen, ħulfay s tfekka-w akk tezyeb. Yemmar-d yizri-s d imeṭti, **gziy yella kra i tebya ad d-tini, maca ur byiy ara ad tt-ħersey ad yi-d-teħku [...]** » .*

Deg umedya 1, *Salas* yeglem-d Dasin amek teqqim deg tesdawit, yezdey-it lħir ad izar yef wacu i tettxemmim. D amedya ur yemgaraden ara yef wis sin, acku iwala-tt terfa, yella dacu itt-iceyben, lameena yettraju alma teħkaya-s. Annect-a yessebgan-d dakken amsawal ur yezri ara dacu i ttxemmimen yiwudam i as d-yezzin.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Filas dayen, d awadem i iqerben mlih yer Salas, yella akk deg yixfawen n wungal, yezga yer tama n umsawal Salas. Ay-agi ur d-yemmal ara dakken yezra fell-as kullec, imi maci d abrid ney d sin it-iwala yeččur wul-is, yerna yettmili mlih yer teħdayin, maca ur yezri ara ayen yellan deffir waya, almi d ass ideg-is-d-yehka Filas taħkayt-is :

Amedya [seb: 25] : « *Nekk faqqey yeččur wul-is, yas akken iyad-it lħal, yezmumeg deg-i kra n teswiēt, yenna-d : “Ad ak d-ħkuy yef wacu ħemmley tiħdayin ?” [...] Ha-tt-an ihi, dacu kan ħsu d kečč i damezwaru ara as-yeslen, yerna d aneggaru dayen. Ur ħmiley ara ad d-ħkuy yef tudert-iw i wiyid [...] » .*

Salas iban-d deg umedy-a, ur yezri ara sebba i yerran ameddakel-is ad iħemmel tiħdayin, almi d ass ideg i s-yenna ak-d-ħkuy. Yettban-d waya mi i d-yenna Salas belli ifaq i Filas yeččur wul-is. yeglem-d kan ayen i d-ibanen fell-as sufella.

Imedyaten-a sumata ssawden-ay ad nwali tibawt n tmuyli tilemt deg wungal *Gugmen yinzizen*. Sebba n waya yuḡal yer wannaw n usayes d yidiwenniyeen i d-ibanen yef teyzi n wungal. Ineḡruyen leħhun dixel n yinaw n yiwudam. D tarrayt i tefren tnaḡalt i usenfali n usugen-is.

Ter tama n tesmessit tilemt, ad d-nwali annaw-nniḡen ideg d-yettwali umsawal ineḡruyen s tmuyli si dixel.

II.2.4.1.1. Tasmessit tagensayt deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen*:

Amsawal yeqqar-d kan ayen zran yiwudam, ayen yellan dixel n teħkayt. Yettas-d wannaw-agi n tesmessit yef tlta n wudmawen¹ :

Usbid (Fixe): Ibedd kullec yef yiwen n uwadem.

Andiwan (Variable): Yettbeddil uwadem.

¹G. Genette., op.cit., p. 207.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Usgit (Multiple): talsa n yiwet n tigawt tettili-d s wugar n tmuyliwin n yiwudam.

Annaw-a wis sin n tesmessit d aknaw n wayen iwumi isemma J. Pouillon *Tamuyli akked*, akken dayen ur yemgarad ara yef wayen i d-yebder T. Todorov yef Amsawal = Awadem.

Iban-d wannaw-a n tesmessit deg wungal *Tamacahut taneggarut*, d tamsawalt Cabħa id aybalu n yisallen d tsiwelt, yes-s i nettidir inedruyen. Tessemras s tuget udem amezwaru akken ad d-tessiweđ-d ayen tettwali, ayen tethħulfu, d wayen tezra yef yiwudam.

Amedya 1 [Seb: 68]: « [...] **Mi newweđ** yer ssuq **walay** ayen di ġin-iw ur walay, mkul lxir yettnuzu, ala lmut i ulac. Sewqen deg-s yirgazen s ttaqa, tummezt n temyarın cabent, cbeebent, d tmeslubt n taddart Saediya m yicabcaqen, yeččenčunen seg yiħerbuqen i tcudd yer leħwayeğ-is. » .

Amedya 2 [Seb: 269-270] : « Akken **sefdey** allen-iw i yestulles lexcawat iyi-d-yulin, ylint-d yef yiwet n temyart tekfa si ddunit, ad as-tiniđ d alaxert i d-yeffyen seg użekka, tesselseđ-as taqendurt d taqdimt, terwa tarda. Aqerruy-is ur yerkid ara, yessenququl yid-d tazarezt d tamellalt [...] Akken ma llan yieslab, **ferħen** mi tt-walan [...] Akken sliy i lehđur izıdanen n Nna Hġila ferħey, tečča-tt nniya-w, deg wul-iw sney-tt s waħas, byiy ad ayey aqerruy-is s ucewwiq, maca nekk d usefru-inu tečča-ay tsusmi [...] » .Imyagen i d-nura s uzuran, ttuyalen yef Cabħa. Di yal tikkelt tetteglam-d ayen twala sdat n wallen-is, nettat d yiwudam i as d-yezzin. Imyagen i d-yusan s talya n usget, mmalen-d annect-a.

Amsawal yettak awal i yiwudam ad d-ssiwlen tiħkayin-nsen. Deg tegnit-a, amsawal ad yettmuqul yer tigawin s tmuyli n uwadem. Ad nebder amedya seg wungal *Tamacahut taneggarut*:

Amedya [Seb: 220]: « [...] s **teđsa-ines** yestulsen yal tađsa, iyi-tenna:

-Walay-kem kan zriy qessiħet tudert-im [...] nekk ad d-ħekkuy, kemmini đfer-iyi-d s ucmumeħ d teđsa.Cqarrey-kem ad truđ ney ad tenneyniđ! Kkrey-d di twacult tzad, tella d amedya

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

yelhan i twaculin-nniđen. Imawlan-iw ƣran deg tmura n lberrani almi ččan iqerray-nsen, baba d amejjay n tnefsit, yemma d tamejjayt n yigerdan [...] » .

Tamsawalt Cabħa ur tugar ara tamusni n tjeğğigt (Awadem). Acku tezra kan ayen akken i as d-tenna ƣef tudert-is (timusniwin n umsawal deg wannaw-a n tesmessit eedlent d uwadem), Tessawal-d Cabħa s tmuyli n Tjeğğigt, ayen akk i yeđran yid-s, d tmuđatin i yellan deg sbiđar.

Tajeğğigt tettef annar ƣezzifen deg wannaw-a n tesmessit si daxel, acku tella d awadem i yeddukklen d Cabħa, tecrek yid-s ula d ayen i iceƣben allay-is, d wayen tettmeslay d yiman-is. Rnu ƣef waya, awadem Tajeğğigt ur teqqim ara kan deg tsiwelt ƣef yiman-is, maca tewwi-d awal ula ƣef yiwudam-nniđen d teħkayin-nsen, ay-agi i tt-yerran ad d-tban d tamsawalt deg uswir wis sin, d awadem agejdan deg yixef wis 15.

Amedya 1 [Seb: 227]: « ***Tahi akka iezlen iman-is di tesga n tsusmi***, *yezgan tberren, tfetti di tkurt-ahi n uđraf, semmay-as Tawerdet, Setta u tlatin n sna di leemar-is [...] M nwađar-inna yettmeslayen ƣef txidas d tkellax, isem-is Taferruđt! Ad tesu kter n xemsin n yiseggasen. Tettwassen d tamħaddit tameqqrant s wazal-is [...] » .*

Amedya 2 [Seb: 228]: « ***Taqcict-ahi yettfen amayeg-is***, *ikecmen ƣef yiwen n wass di lehzen n tsusmi, isem-is Tasekkurt! Tyur-itt temzi-s, testtuqet ufuy s tuffra nettat d yiwen n yilemzi d yir netta [...] » .*

Deg yimediyaten-a, Cabħa akk d Tjeğğigt tezdi-tent yiwet n tmuyli ƣer yinedruyen, acku tagnit-nni ideg ttwalint timuđatin deg sbiđar tella deg yiwen n wakud, ay-agi yettban-d deg wayen i d-nura s uzura. Tettesƣal-as Tjeğğigt ƣer yal tawademt, ttwalint ayen xeddement, trennu-as-d isallen fell-asent akken ad ten-t-issin aktar.

Amsawal ad d-yeggar ayen i d-nnan yiwudam ƣer daxel n tsiwelt-is netta, ad yekkes awadem amsawal, ad d-yessawal tamuyli-nni ines ƣer unedruy s yiles-is netta.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 1 [Seb: 25]: « [...] *Nna Zeezi, lqibla n taddart, yas tewhem deg-s, tetteawad-as tamuyli, maca tessuter deg-s ad texzu ccitan, ad tettef di Sidi Rebbi, ad tneffes, ad tnekki s leeqel-is. yemma tettnekki, tdeeu-yi s tferrast ad iyi-tefres [...] ddeewat-is akken hmant i ffyent, qrib mmutey, uqent tuyat-iw, ggumant ad ffyent yer beṛra* » .

Amedya 2 [Seb:170]:« *Deg wass n ssebt, leḡwayeh n leaṣer, ad d-yettazzal Mezyan, mmi-s n mmi-s n tikent-iw Wezna, s tebrat i as-d-yefka Dda Akli, iweṣṣa-t ad tt-yessiweḍ s afus n jeddi-s. Akken itt-yelli Lḥaḡ, yettergigi, yedleb si mmi-s as-tt-id-iyer. Mi idal fell-as Lbacir, yekres anyir-is, yebda ikemmez aqerruy-is, yesmeeraq. Iseggeḍ fell-as baba-s [...]* ».

Cabḥa teglem-d deg umedya 1 Nna Zeezi, lqibla n taddart, tgar-d inaw-is d deg tsiwelt-ines, maca ur ur tezri ara ayen i yellan deg wallay-nsent, tamuyli-nsent yer yinedruyen tell-d d yiwet. Ma deg umedya 2 tasmessit tban d tagensayt, imi ayen i twala cabḥa i iwala Lḥaḡ, d tigat-nni n tiwin n Mezyan i tebrat deg ufuw-iw. Timusniwin-nsen meadalent, imi ywen war yezri ayen i yellan dixel-is.

Tasmessit tagensayt ilmend n yimediyaten i d-nebder, ssegzayen-d timusniwin n temsawalt Cabḥa i ieedlen deg kra n tagnatin d uwadem. D asteqsi i d-yeslalen deg-ney ma ula d tanaggalt N. Maouchi deg wungal-is *Gugmen yinzizen* tessemres annaw-a n tmuyli tasiwlaney ala.

Salas iban-d s *tmuyli akked* d yiwudam i as d-yezzin deg kra n yimediyaten, imi yekki d agensay deg yinedruyen i d-yessawal, am temlilit-is tamezwarut d Dasin :

Amedya [Seb:78-79]:«*Walay-tt la d tetteḍdu s yisurifen d izayanen amzun tetteḍdu yer yizem ad tt-yečč. Mi i d-telheq tgar-d anehhit annect-ilat, ad as-tiniḍ lehmum n ddunnit akk yef uqerruy-is i d-rsen[...] yemmar-d yizri-s d imeṭṭi, gziy yella kra i tebya ayi-d-teḥku[...]*» .

Deg umedya-a, amsawal Salas yeglem-d ayen iwala s telqayt, amek i d-tleḥḥu Dasin yer-s, d wayen yehḥulfa yer-s. Akken dayen i d-banent tmusniwin-is yer-sent tilisa, imi ur yezri ara ayen i yettḥulfu uwadem-nni i yellan yer yidis-is (Dasin).

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg tmuɣli si daxel yer yinedruyen, yettili-d usemres n udiwenni s tuget, acku amsawal yessawal-d inaw it-yezdin d yiwudam, dacu isen-yenna, dacu i s-d-rran [...] yes-s i d-yessawaɗ timuɣliwin iten-yezdin, ad d-nader amedya ɣef way-a :

Amedya [Seb: 79] : « *Tessadar i wallen-is seg leħya tenna:*

-Azul a Salas

-Azul, acu ikem-yuyen ?

-Ala, ur tessid iyi-yuyen.

-Aha kan, ma fell-i iyef ara tkelxed, muqel ziy udem-im amek yuyal, as tiniɗ d taqarest, eni thelkeɗ ?

-Ala ur hlikey ara, eyiy kan [...] » .

Adiwenni yessemras-it umsawal s waɗas mi ara yettwali inedruyen si daxel, acku yetteeraɗ amek ad d-yessiweɗ s telqayt ayen akken i yedder d yiwudam d ameslay, d anedruy ney d tamuɣli. D ayen i d-nufa s tuget deg wungal *Gugmen yinzizen*. Ad d-nernu kra n yimediyaten i d-yessebganen annect-a :

Amedya 1 [Seb: 63] : « *D lawan n tuɣalin yer texxamt, wid yeqqren bdan ttefyen-d deg tzeywa n uselmed. Ma d nekkni nerwa aqeyyel i yiɥij. Nezdi-d lqedd-nney ad d-nruh yer tnezduyt tasdawant. Muqley Filas, nniy-as: “Ah ay amcum lukan ad tɗlled ɣef wul-is [...] Din din Filas idewwer udem-is fell-i, inna-yi-d: “Aeni ur ak ččurey ara tiɥ a winnat ?! ... Ddukley-d d bu teħdayin akken i as-semmay aɗar yer sdat wayeɗ yer deffir. »*

Amedya 2 [Seb: 112] : « *Telħeq-d twizet-iw ɣlayan, tewweɗ-d s idis-iw, teħka-yi-d yer umezzuy-iw, tenna: “Leenaya-k ur yi-ssefqaε ara tameddit-a, texreb teewint-iw [...] Nebda nettmeslay, netturar, zun d arrac imecɗah [...] Mmuqley-d yer Dasin ufiy-d izri-s am lehwa [...] »* . Salas d Filas deg umedya 1, tecrek-itent tmuɣli (tasmessit tagensayt) yer wid i d-yettefyen seg tzeywa n uselmed, akken dayen i llan xedmen yiwet n tigawt, zdin lqedd-nsen,

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

ttmeslayen. Yessegzay-d wannect-a timusniwin-nsen yemɛadalen yef tegnit n tsiwelt n yimir-n. Ma d amedyā 2, Salas d Dasin mlalen deg tnezduyt tasdawant, yeglem-d asayes-nni ideg mlalen s telqayt, tban-d tmuyli-nsen tucrikt yer yinedruyen.

Γer tama n udiwenni ad d-naf deg tesmessit si daxel, amsawal yettak awal i yiwudam ad d-mmeslayen, ney ad d-ħkun ayen iten-iceyben. Deg tegnit-a izar inedruyen s tmuyli n uwadem, d wamek iten-id-yessawal, am umedyā n umsawal Salas mi is-yefka awal i umeddakel-is Γilas akken ad yessiwel ssebba it-yerran d bu teħdayin [Seb: 25] : « *Nekk faqey-as yeččur wul-is, yebya ad d-yehdar yas akken iyad-it lħal, yezmumeg-d, yemmuqel-d dgi taswiēt, yuyal yenṭaq-d yur-i, yenna-d: “ad ak-ħkuy yef wacu ħemmley tiħdayin ?”* »

S ssut d arxayan, nniy-as-d: “Ma tebyid, ayyer ala ? Aha ziy ad k-yessentāq Rebbi yer lxir

Ha-tt-an yur-k ihi, seg wasmi i lliy mezziyey, nekk d lhemm d lemħani, yas axxam ideg d-luley rebħen [...] » . Ad ngar tamawt deg umedyā-a belli inedruyen ttwalsen-d s tmuyli n Γilas, maca yef yimi n Salas, yessebgan-d waya timussniwin n umsawal i yesean tilisa yef yiwudam. Maca yeggar-d iman-is deg kra n tegnatin akken ad d-yefk tamuyli-s yef uwadem, ney yef yinedruyen is-d-yehka.

Amedya [seb: 40] : « *Yeqmec tiṭ-is umeybun akken ur yettağğā ara timeqqwa n yimeṭṭawen ad t-xedeent, ur yebyi ara ad d-iru sdat-i. Yekmez amgerd-is, yemmuqel yer lqaea tagnit d tayeṣfant, yuyal yezmumeg-d ikemmel awal yenna:*

Seg wasmi truħ taezizt-iw, yeyli-d ṭṭlam yef wallen-iw, kecmey gar yisufa, deg yiħeğğūga n tmest [...] » .

Seg wannawen n tesmessit d yimediyaten-nsen i d-nwala deg wungal *Gugmen yinzizen*, iban-d wamek i yettwali umsawal Salas inedruyen deg yal tagnit. Γas ulama yefka awal i Γilas d Dasin deg kra n tegnatin akken ad d-ssiwlen tiħkayin-nsen, maca yeqqim d netta id aseddas n tsiwelt segmi i yebda wullis almi yekkfa.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tasmessit tagensayt, d annaw i d-ibanen s waṭas deg wungal *Gugmen yinzizen*, acku amsawal yella yer daxel n wullis d awadem, yessawel-d ayen akken i yettidir d yiwudam d wayen ttwalin deg yiwen n wakud. Yella wanda i yettwali inedruyen s tmuyli n uwadem i as-d-yessawalen inedruyen-nsen iten-yerzan. Maca yessawed-itend-id s telqayt, yessemres aglam n yiwudam deg tegnit-nni ideg d-ssawalen, akken dayen i yessexdam adiweni akken ad iqerreb tugna-nni n usayes it-yezdin srid d yiwudam.

Yella wanda amsawal yettwali inedruyen si berṛa, dayen i d-yesbadu G. Genette s yisem n tesmessit tazyarayt, wissen ahat tinaggalin L. Koudache d N. Maouchi grent-d annaw-a n tmuyli n yimsawalen deg wungalen-nsent.

II.4.1.1.1. Tasmessit tazyarayt deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Deg tesmessit-a, ilmend n G. Genette, tamuṛli n umsawal yer-s tilisa, acku ur yezmir ara ad izar ayen ttxemmimen neṛ tthulfun yiwudam¹. Ayen i d-yessegza ur yemgarad ara yef wayen i d-yewwi J. Pouillon yef *tmuyli si berṛa*. Akken dayen i as-isemma T. Todorov si tama-ines: *Amsawal < Awadem*.

Deg wannaw-a n tesmessit, tamuṛli n umsawal yer yinedruyen tettili-d si berṛa. Ad d-nebder kra n tukkisin seg wungal i d-yessegzayen annect-a :

Amedya 1 [Seb: 265] : « *Taddart n Warisem, tahi akka i d-yettbanen am tteqqact si lebeid.*

-Taddart n Warisem !? Di ġin-iw ur sliṛ yis-s, amek tga ?

-Wali-tt, d taddart ur temxallaf ara yef tuddar nniḍen s wayen akk i ttebba, i t tt-eebban, d wayen akk itt-yeffyen. Imezday yettfen taqacuct n udrar, kksen afus i tsebbalt, ḥesben iman-nsen ulac win yellan s nnig-nsen [...] » .

¹G. Genette., op.cit., p. 207.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 269] : « *Akken ma llan yimeslab, ferhen mi i tt-walan, ħurfen ad tt-qablen. Kra ttfen-tt-id seg yiyallen-is, acebbub-is d tuyat-is, kra jguglen deg uzwel-is, timeħremt-is d ujlal-is, kra sellmen fell-as, ħewwan-tt [...] Ccwi kan teṭṭef iman-is, yerna llan wid yetwelhen, yawlen sersen-as-d ayen i d-tewwi yid-s [...] Rniy tacerṛibt n lqahwa d nnefs n teyrift i d-tessager Tjeġġigt, steqsay-tt :*

-Dacu-tt Nna Ĥġila, d amdan, d lmeġget, d lmalayek, d lewli, d zzman ney d ayen ur nban ? [...] Tedhen Tjeġġigt udem-is d temgerḍt-is s z Zit n teyrifin, terra-id s teḍsa :

-Tahi d amdan, am nekk am kemmini, tudertis si tazwara i tserreħ almi i d taggara i tcudd, tekres iwakken ad tennefsusi fell-aney. Nna Ĥġila tekker-d gar tmanyana n warrac, d taqcict n ccuq [...]» .

Tamusni n uwadem deg wannaw-a n tesmessit teyleb tin n umsawal (Amsawal < awadem), Deg umedyas 1, tedda Cabħa d Tjeġġigt yer taddart n Warisem, werġin i tesli yes-s ! D tajeġġigt (tawademt) i as-d-yeqqaren amek tga, d wanda i d-tezga, d wamek ttidiren imezday-is. Akka ula d amedyas 2, asmi twala Cabħa Nna Ĥġila, texlee deg-s, ur tt-tessin, ur tezri dacu-t lxelq-nni. D Tajeġġigt i s-tt-id-yessssnen mi i d-terra yef usteqsi i as-d-tmudd (wali ayen i d-nura s uzuran).

Deg wannaw-a n tesmessit, amsawal yessemras mliħ aglam, acku yessenfalay-d ayen i yettwali si beṛra, am tikkelt tamenzut i twala Cabħa tawademt Ĥġila, wali amedyas-a :

Amedya [Seb: 269]: « [...] *Yiwet n temyart akken tekkfa ddunit-is, ad as-tiniḍ d alaxert i d-yeffyen seg użekka, tesselsed-as taqendurt d taqdimt terwa tarda. Aqerruy-is ur yerkid ara, yessenquul yid-s tazarezt d tamellalt, d tunciwt, i d-inesren s ddaw n umendil-is iweryen am ufarez n tmellalt mi ara t-yewwet ucelyaḍ [...] teebba-d yid-s ayen ur ieebba yiwen, sin n yidellaen yummen s yibeħnaq, ččuren almi d imi, d tyemmust annet-ila-t i tcudd s yixfawen-is kan [...] » .*

Amsawal deg tesmessit tazyarayt, izar kan ayen i d-qqaren d wayen xedmen yiwudam. Gar yimediyaten igejdanen i d-ibanen yef waya deg wungal, d timlilit n temsawalt

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Cabħa d tmeddakelt-is Ɖawiya i tectaq aħal-aya. Twala-tt deg yir ħala, maca ur tezri ara dacu itt-yuyen, ney dacu itt-id-yewwin yer wayla-nsen n Ćilmum. Almi is d-teħka. Iban-d way-a deg umedy-a :

Amedya 1 [Seb: 94]: « *Ur d-qqar ara tusiđ-d si lqern n ddunit fidra n ujeġġig n ċilmum ?*

-Ala, ddiy-d nekk d yimawlan-iw, newwi-d lweeda i tenwa yemma yer lemƣam n Ccix Bu tækkazt, segmi i as-d-yebded s uqelmun-ines di tnafa, iwehha-as-d: “Nekk d ccix Sliman bu tækkazt, beddey-am-d yef umnar n targit-im s sin n lexbarat mcudden, yas mgaradent tđbsiyin n lmizan ara ssalin ney ara subben [...] » .

Asteqsi n Cabħa i tmeddakelt-is yef sebba itt-id yewwin yer lemƣan n Ccix Sliman bu tækkazt, yessegza-d dakken timusniwin n temsawalt yer-sent tilisa (ur tezri ara ayen akk i yeqqnen yer yiwudam), tettwali kan inedruyen s tmuyli n beřra, belli atan twala-tt deg uyeggad-nsen n ċilmum i iqerben yer wadeg-nni iyer d-terza tmeddakelt-is n temzi.

Amedya-a ara d-nernu, tban-d deg-s tmussni n Cabħa teyleb-itt tin n uwadem Yidir :

Amedya 2 [Seb:] : « [...] *Seg umkan-agi i ttwaliy tudert amzun d lemri sdat n tissetbi-w.*

-Yah ! Anda ? Ulac dacu ttwaliy !

-Twalađ amehbur-ahi yellan ddaw n udrar n warisem i âq d-iqublen, yefreq yiwet n taddart yef sin n yiderma [...]

-Ur fhimey acemma !

-D yiwen n læerc yebđa yef sin n yihricen, zgan mxallafen akken i ttmagaren tudert-nsen. Kra cudden tudert-nsen yer lmut kan, ur xeddmen, ur reddmen, ttrajun kan ad mmten almi ttun tudert. Ma yella d wiyad, llmen tudert-nsen yer tilin kan; ttfen addud i ddunit almi ttun belli ad d-yas wass anda ara mmten.

-Ur d-qqar ara, yef wannect-agi i ferqen !

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg udiwenni-a iban-d yef uwadem Yidir yeyleb tamusni n temsawalt Cabħa, acku d netta i as-d-yessissinen amezruy n wadeg i ttwalin s tmuyli tazıarayt, yerna-as-d taħkayt n yiderma d teedawt iten-yezdin. Ay-agi yessegzay-d belli amsawal ur yeılib ara awadem deg tmusniwin.

Yettuqqut udiwenni deg wannaw-a n tesmessit tazıarayt. Deg kra deg-sen, iwudam ssebganen-d tikta d uzıyan-nsen, dayen i yesselħaw umsawal s tarrayt tusridt, yettak-as tagnit akken ad d-yessenfali ayen it-iceyben. Yessedıyaq tamuyli-ines, yettak tilelli tusridt i yiwudam ad d-ssenfalın. Yella wanda ara ngar tamawt i tibawt n umsawal imi ur yeqqim ara d awşil gar wawalen n uwadem d umsiwel. Ay-agi iban-d s telqayt deg yisebtar anda i teffer iman-is Cabħa tamsawalt, akken ad neđfar tasiwelt s tmuyli n Tjeđđigt (isebtar 220 alma d 230).

Yella wanda amsawal yeggar iman-is deg udiwenni akken ad d-iban d aseddas n wullis. Deg tegnit-a amsawal yeqreb yer tugna i d-yessawal, yebeed yef tigawin (ur yeggar ara iman-is deg tigawin, yetteerađ kan amek ad d-yessugen asayes akken i yeđra):

Amedya 1 [Seb: 164]: « ***Akken i tt-walant ibeddel wudem-nsent, tenęeq-d Nna Ğamila:***

-Tin i terriđ d lmumen iyezıan ibawen, tekker i mmi !

Nna Sekkura twehha-asant s ufus-is, tenna-asant :

-Tıfemt abrid-nkent, s kemm s teslit-im, mulac ad d-ssersey tigad-nkent, ad tendemmemt yef wass anda i d-tlulemt !

Tenęeq-d Zwina :

-A Nna Sekkura, welleh ma d [...]

-Ulac Nannam Sekkura ! [...] » .

Deg umedya-a, tban-d temsawalt Cabħa d taseddast n udiwenni i yezdın Nna Sekkura d Nna Ğamila, ur tekki ara deg udiwenni, maca teeređ amek ad d-tessiweđ asayes akken i yeđra.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 153]: « **Yenteq-d Naffee s tedsa d usekki :**

-Ziyenna ula d imselab ttemyehmalen gar-asen ! Almi d ayen zriy ass-agi !

Yerra-as-d Brahim :

-A winnat, lehmalu ur tettceçrið ara añas, ur teħwağ asderdez n leeqel d tisselbi, lehmalu teħwağ ul n umdan, d ayagi !

Naffee yecceel, yerra-as s zzeaf :

-Mel-iyi-d d acu i k-yewwin ad d-teskecmeç iman-ik deg wayen i k-yexdan ?

Yerra-as Brahim s leeqel :

Ayen ara k-d-iniy, tura cwiṭ i t-id-tenna tucbiht. Ad k-yehdu Rebbi, steḡfir Llah !

Naffee yecceçer yimi-s d ameslay n zzeaf, yekkes sser yef Imizan almi teksew tquddirt taneggarut n lehya ikemnen deg-s. Yemmey yef usekkaz ad yewwet Brahim. Cwi kan kkan-d gar-asen [...] » . Tasmessit tazɣarayt tban-d yef teyzi n udiwenni i yezdin Naffee d Brahim. Cabħa tella beṛra, tettnezzih ayen i iderrun gar yiwudam, tessawað-it-id s uqlam d yinan i yellan deg-s.

Ihi, tasmessit tazɣarayt tban-d deg kra n tagnatin, anda tamsawalt Cabħa ur tugar ara timusniwin n uwadem, ur tɣar ni amek ttxemmimen, ni ayen ttħulfun. Gef waya i tettyama kan deg uqlam n tfekka, d wayen i ixeddmen. Tettwali kan ayen i d-yettbanen yef yiwudam si beṛra.

Salas deg wungal *Gugmen yinzizen*, yella wanda i d-iwala ineçruyen s tesmessis tazɣarayt, gar yimediyaten-a tamuḡli tamenzut it-yezdin d Ġilas deg tesdawit, ur yekcim ara ul-is, acku iwala-t amek yettkellix i teħdayin, maca seg wasmi i yemmeslay yid-s, ifaq yella dacu it-iceyben almi i yettmili ugar yer teħdayin :

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 1 [Seb: 19-21]: « [...] *Asmi i t-walay i tikkelt tamenzut deg ugraw anda qqarey, tidet kan ur iyi-ɛjib ara, acku seg wass amenzu yebda yakan akellex yef teqcicin, tin iwala d tin. Ur yufi ara anda ara yeqqim, dya yeqqim-d yid-i [...] Mi iy-id-yettmeslay, ɥulfay yes-s yenɛer di ddunit-is, yef waya i yekkat ad yettu lhem-is s teɥdayin [...] » . Salas s tmuyli-ines tazɣarayt i uwadem Filas deg tmuyli-ines tamenzut, ur as-yeɛgib ara, ɣas akken war t-yessin ara. Ulac d acu i yeɣra fell-as iban*

d waya mi is-yenna ɥulfay yes-s yenɛer deg tudert-is. Aɥulfu-a n Salas ur d-iwekked ara fell-as, d turda kan, neɣ d tikt i tamenzut i yeddem fell-as. Dayen i d-yesseɣzayen tilisa n tmusniwin n umsawal yef yiwudam.

Deg wannaw-a n tesmessit, amsawal yessawaɗ-d isallen yef wayen iwala si beɣra, war ma yeɣra ayen iyef ttxemmimen, tettban-d talqayit n uglam n tfekka d tbiɛa, gar yimediyaten i d-yemmalen ay-agi seg wungal :

Amedya 1 [Seb: 8] : « *Allen-is timeqqrarin yettreqriqen amzun d tament taɥrurt mi ara tt-ɥennec tafat n yiɥij di tsebɥit, tid iwumi zzin lecfar berriken, as tiniɗ d taewint n waman zeddigen ideg tessen wid icaden si fad, i d-yettarran rruɥ i tudert [...] deg wakken tettxemmim, truɥ deg-sent, ahat tettu ula d adeg ideg tella lawan-nni [...] » . Salas yessawaɗ-d tugna-ines yef wasmi iwala Dasin i tikkelt tamenzut, teqqim yef rbie deg tesdawit, yeglem-d tafekka-ines d cbaɥa-ines, maca igar tamawt dayen belli tenneyna, yella d acu iyef tettxemmim, netta ur t-yeɣri ara.*

Amedya 2 [Seb: 19] : « *Cituɥ kan tekcem-d yiwet n teqcict yer tneyrit, ad as-tiniɗ yer tmeyra i tetteɗdu ! isebbaden d iberkanen ahat sean azal n ɛecra n yisantimen di teɣzi, ala ayen i zerrey di tilifizyu. Taserwalt d tuzmiɗt, teɥzeq almi ulac anda ara ternu, almi i d-iga lɣerra wayen i tezwer dixel yerra-d tilisa n tfekka-s. Udem-is tyerreq-it s ɥmimuc d qmimuc, d lpantur-nni i xeddment tlawin i wudmawen-nsent as as-tiniɗ d lfarina, tatrikut teɛɛur d aɛeqquc. Lhasun tcebbeɥ-d iman-is dayen kan [...] » . Talqayit n uglam tban-d deg usenfali n Salas i wayen iwala deg tesdawit. Ur tt-yessin ara, werɣin itt-iwala, maca yelem-itt-id s tmuyli si beɣra.*

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tamusni n uwadem deg wannaw-a n tesmessit teyleb tin n umsawal (Amsawal < awadem). Mi i d-tessawal Dasin taḥkayt n tudert-is, deg wugar n tseddarin i d-tetteawad ayen is-d-ḥkan yiwudam-nniḍen. Iban-d deg tsiwelt-ines belli yelben-tt yiwudam timusniwin yef yimawlan-is, ad d-nwali imedyaten yef way-a :

Amedya [Seb: 84-89]: « *Iefwayen i d-teḥka Werdiyya yelli-s n εemti Taseedit, yeyli-d lehzen d ameqqran yef uxxam. Amzun d baba i yemmuten [...] Zrin wussan, baba yeḍlen-t wid iwumi d-yezga d tareccaqt di tgerjunt. Leqdic-is d-yufraren, win i yeldin allen i waṭas n yimdanen yessawaḍ-d tamettant-is. aya yella-d deg yiwen n yiḍ, anda baba yezrareg-d yer wanda i nezdey akken ad iyi-yissin, aya d ayen id-iḥekku umeddakel-is Ceēban.* » .

Tamsawalt Dasin deg tegnit-a qqent tmussniwin-is yer wayen kan i as-d-yenna uwadem, ur tezri ara ugar n wayen is-as-d-ssawlen. Iban-d wannect-a mi i d-temmal di yal tikkelt aybalu iyer d-tugem isallen (εemti-s Taseedit, d yelli-s n εemti-s, d umeddakel n baba-s Ceēban d yemma-s) .

Yella wanda amsawal yeggar iman-is deg tsiwelt n uwadem akken ad d-iban d aseddas n wullis. Deg tegnit-a amsawal yeqreb yer tugna i d-yessawal, yebced yef tigawin (ur yeggar ara iman-is deg tigawin, yetteeraḍ kan amek ad d-yessugen asayes akken i yeḍra) deg-s amsawal yettwali ineḍruyen s tmuyli n uwadem, ad d-nekkes kra n yimediyaten yef way-a :

Amedya [Seb: 25] : « *S ssut d arxayan, nniy-as-d : “Ma tebyiḍ, ayyer ala ? Aha ziy, ad k-yessenteq Rebbi yer lxir [...]*

-Ha-tt-an yur-k ihi, dacu kan ḥsu d kečč i d amenzu ara yeslen, yerna d aneggaru dayan. Ur ḥmiley ara ad d-ḥkuy yef tudert-iw i wiyiḍ.

Seg wasmi lliy mezziyey, nekk d lhemm d lemḥani [...] » .

Salas igar-d iman-is deg tsiwelt yezzifen i d-yewwi Filas yef tudert-is, anda i d-yessebgen iman-is d aseddas n wullis, yetteglam-d lihala n Filas deg tukkist-a :

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 40]: « *Yeqmec tiṭ-is umeybun akken ur yettağğa ara timeqqwa n yimeṭṭawen ad t-xedεent, ur yebyi ara ad iru sdat-i. Yekmez amgerḍ-is, yemmuqel yer lqaea tagnit d tayeḥfant, yuyal yezmumeg, ikemmel awal.* » .

Tasmessit tazyarayt deg wungal *Gugmen yinzizen*, tella-d s tarrayin yemgaraden, Salas yessassen-d ayen yettwali s tmuyli si berṛa, anda i d-yetteglam ayen i iwala ama d inedruyen ama d iwudam. Maca tamuḥli-ines ma d anedruy ur izar ara amek i tella taluft, amek i tebda, ney d acu i d-sebba ines, acku yettwali kan ayen i d-ibanen sufella. Akken ula d awadem, iwala-ten nneynan, ḥeznen, ttwaceḥben, yeglem-iten-id, maca ur yessawed ara ad izar d acu iten-iceḥben almi i as-d-nnan.

Ihi, seg wayen i d-nwala yeḥ wannawen n tesmessit deg wungal *Tamacahut taneggarut*, ibanay-d belli akken i yettbeddil wannaw n umsawal d yinaw iyas-id-yettawi awal, i tettbeddil tmuyli d tesmessit tasiwlan.

Tagrayt :

Seld tasledt n yiskaren n tsiwelt yeḥ wungalen d-nefren, nessawed yer kra n yigemmad :

Teyzi tasiwlan : deg wayen i yerzan tamseḥlebt n wullisen deg wungal *Tamacahut taneggarut*, nwala-d ullis n yinedruyen yell-ad s lqaleb n usayes deg tuget n tagnatin, dayen i ay-yeğğan ad ngar tamawt belli yuear ad neg tamseḥlebt n wannaw yeḥ wayed, yas ulama nezmer ad d-nini yufrar-d yas ma drus wullis n wawalen, ilmend n wannawen n yinaw i d-ibanen deg tsiwelt. Ma d ungal *Gugmen yinzizen* yufrar-d deg-s wullis n wawalen, imi imsawalen rran lwelha-n sen ad d-ssiwlen inaw n yiwudam-nniḍen s wugar n tarrayin. Tarrayin-a llant seg-sent tid yesseqraben, akken dayen i llant tid yessebeaden di teyzi n tsiwelt gar umsawal d teḥkayt-nni d-yessawal.

Tamuḥli tasiwlan : banen-d akk wannawen n tesmessit deg wungal *Tamacahut taneggarut*, tanaggalt tessuget seg tḥemmar n tmuyli n umsawal seg tagnit yer tayed.

Ixef II: Iskaren n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ngar tamawt deg yixef-a-a belli, ɣas ma yiwet n tayect tasiwlan (Amsawal) i yellan yer dixel n wungal, maca banen-d wugar n wannawen n tmuyli, Cabɣa d amedya agejdan i tessemres tnaggalt akken ad d-tessebgen tazuri-ines deg usuget n tɣemmar n tmuyli ɣef yiwen n umsawal.

D tasmessit tagensayt i d-yufraren sdat n tesmessiyin tiyiɗ deg wungal *Gugmen yinzizen*, imi amsawal d awadem, yella dixel n wullis, yettwali inedruyen yellan sdat-s.

Ihi, Abeddel n wannaw n umsawal, akken i yezmer ad d-yawi abeddel n wannaw n usmessi, i yezmer dayen ur yettbeddil ara.

Ixef III :

Akud deg ufares ungalan unti aqbayli:

***Tamacahut taneggarut* n L. Koudache, d**

***Gugmen yinzizen* n N. Maouchi.**

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tazwert :

Ungal gar tewsatın titrarın ideg yettiyızif wakud, deg-s yettaf unagğal tilelli ad yessuget inedruyen d yiwudam. Gef waya i d-yenna M. Raimond : « *Deg tuget n tikkal, tazuri n unagal tettban-d deg uselhu-ines i urured n wullis, yesseejal-it ney yesettıl-it ilmend n wazal n wayen akken ara d-yessiwel.* »¹. Ihi, akud n yinedruyen deg wullis, nezmer ad t-naf yemqarab, ney yembaead. Yettemseđfar deg kra n tagnatin, yebda d ihricen deg tiyid. Seg tmuyli-a ara nesleđ akud deg wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*. Iswi agejdan seg way-a, ad nessiwed yer tuddsa n wakud gar wakud n tsiwelt deg teħkayt d wullis. Amer ahat bnan yef yiwen n wannaw n wakud ney temcubbak deg-sen tsiwelt almi war nezri akud n tigawin. D tazrewt ideg ara nessiwed dayen ad d-nessekel tazuri n tnaggalin, d wayen i d-rnant i tsekla taqbaylit tuntit.

Turdiwin-a sumata d tid ad d-nwekked s tesleđt talqayant ara neg, maca send ay-a ad neeređ ad nuyal yer usegzi n wakud deg unnar azrayan, d wamek d-yella fell-as unadi deg umezruy aseklan.

Deg unnar n usnerni n tezrawin yef wakud d wamek i d-yettili deg yinaw ungalan ney deg unnar aseklan s wudem amatu, tusa-d tezri n G. Genette i yefkan tamuyli lqayen i uferdis-a, yur-s: « *Ullis d tagzemt i d-yettbanen yef sin n wudmawen n wakud : akud n tyawsa i d-yettwalsen, d wakud n wullis: “Akud n unamek, d wakud n umesnamek.* »² Iswi n G. Genette s wayen d-yenna, d ameyyez gar wakud n teħkayt d wakud n wullis, yef waya i d-yefka tlata n tarrayin i tezrewt n umgired-a : Amyezwar (Ordre) / Timirt (Durée) / Asnalles (Fréquence).

Deg unnar n tezrewt n wazal n wakud deg ufares ungalan unti aqbayli, iban-ay-d s belli yal annaw aseklan yebna yef talya d yiferdien i as-irennun cbaħa d lğehd, dya ungalen n L. Koudache *Tamacahut taneggarut* d *Gugmen yinzizen* n N. Maouchi, yal yiwen seg-sen yebna yef kra n tfaksutin n tsiwelt i d-yernnan amaynut i tsekla taqbaylit ney tamaziytsumata. Akken ad d-nwekked annect-a nerra lwelha-nney yer tezrewt n wassay akudan asiwlan i yellan gar

¹Raimond. M., *Le roman*, Armand Colin. Paris, 1987, 2000, p. 143. « *La plupart du temps, tout l'art du romancier est de procéder à un subtil réglage de la vitesse du récit dont il précipite ou ralentit l'allure selon l'importance de ce qu'il a à raconter.* ».

²Genette. G., *Figure III*, Seuil, Paris. 1972, p, 77. « *Le récit est une séquence deux fois temporelle : il ya le temps de la chose-racontée et le temps du récit (temps du signifié et temps du signifiant)*».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

teḥkayt d wullis. D tazrewt n G. Genette i nerra d tigejdit n tesleḍt-a ara d-yilin yef tlata n yiferdisen i d-yebder yakan (amyewer, timirt, asnalles).

III.1. Amyezwar akudan deg wungalen: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi :

D yiwen n uferdis i iqeddcen yef tezrewt n umyezwar n wakud deg wullis: « *Yessegzay-d amseḍfar n yinedruyen deg yinaw asiwlan d umseḍfar n yinedruyen-nni kan deg yiḥricen ikudanen n teḥkayt.* »¹. Deg-s i d-ttbanen wugar n wudmawen n lemgarde gar wakud n teḥkayt d wakud n wullis. Sin n wakuden-a yella wanda ttemlilin, d aswir iwumi isemma G. Genette *aswir ilem* (degré zéro), d tagnit i iqerben ugar yer tilawt, imi deg-s akud ileḥḥu s talya n umseḍfar.

Tettuyal tezrewt n umyezwar ullisan yer umsezwar n tigawin deg yinaw asiwlan akked d umseḍfar-nsent deg teḥkayt. Deg tagnit-a nettaf-d iman-nney sdat n tenmegla takudant gar teḥkayt d wullis, anda anagal tikwal yettuyal s wakud yer deffir akken ad d-imel ayen i yezgel ur t-id-yebdir ara, ney kra n yisallen iyef yeyfel; akken dayen i d-yessizwir kra n yinedruyen yef wid it-yezwaren. Ay-agi iwumi yefka G. Genette sin n yinumak : *Analepses s unamek n usegri n tigawt ieddane yef tigawt tamirant. Prolepses : d asezwar n kra send ḍerru-ines*².

Amgired akudan i d-yettilin deg uḍris aseklan yebḍa yef yizri, d wayen i d-iteddun d imal, abeddel i d-yettilin gar-asen yebna yef sin n yiferdisen igejdanen : Aggay/ Tasurift.

- **Aggay (Portée):** *d tagnit-nni anda i iḥebbes wakud n wullis, akken ad d-iban deg umkan-is wakud n teḥkayt*³. Teyzi yellan gar yinedruyen n wullis d teḥkayt, tessemgirid-iten deg wakud, imi yezmer ad yehbes wakud n wullis akken ad yuyal umsawal yer sdat ney yer deffir n wayen akken d-yedran. Ay-agi ihi, yessebgan-d belli

¹Genette. G., op.cit., p. 78. «[...] C'est confronter l'ordre de disposition des événements temporels dans le discours narratif à l'ordre de succession de ses mêmes événements ou segments temporels dans l'histoire [...]».

²Genette. G., *Discours du récit*, Seuil, Paris, 1983, p. 29 «Prolepse : Prendre d'avance. Analepse : prendre après le coup.».

³Idem, p.38. «Le moment de l'histoire où le récit s'est interrompu pour lui faire place : nous appellerons portée [...]».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

aggay, yezmer ad d-iban s wudem n *L'analepses*, akken dayen i yezmer ad d-iban s wudem n *Prolepses*.

- **Tasurift (Amplitude):** *teqqen yer timirt n tehkayt (yezzifet ney wezzilet)*¹D tagnit anda amsawal ad yehbes tagnit n tsiwelt akken ad yessiɣzef ney ad yessiwzel deg tehkayt ara d-yawi, akken ad d-yuɣal deg taggara yer yinaw n wullis 1.

Ihi, seg sin n yinumak-a i d-nebder, i yebna umaɣray G. Genette tazrewt-is yef l'analepse d prolepse deg uɣris aseklan. *l'Analepse*:d tarrayt i iqeddcen yef tririt n unedruy i iɛddan deg tallit ideg tewweɣ tsiwelt, iwehha-d yer-s G. Genette s unamek-nniɣen *Amaqquel (rétrospection)* lmeena-s d tuqqla ney d tuyalin yer unedruy i d-yedran yakan, uqbel anedruy amiran.*Prolepse* :d tarrayt n tsiwelt i iqeddcen yef usezwar n unedruy, werɛad d-yedri, ney ad d-iwehhi yer-s belli ad d-yedru. G. Genette yefka-as isem i yettcabahren yer unamek-is: *Asezwar (anticioation)**. D yiwet seg tarrayin i d-yessezwiren awal yef wayen ara d-yedrun.

G. Genette akken ad yezrew amgired-a n wakud i d-yettilin deg wullis, gar umaqqel d usezwar, yessemres beɣtu n uɣris asiwlan yef sin: *Ullis 1*, d aɣric anda i d-yettili ugram d yinaw n umsawal. Ma d aɣric wis-sin d abeddel-nni ara d-yilin fell-as (abeddel n wakud n yinedruyen)

Ayen i d-yessegza G. Genette yessebgan-d tarrayin iyes-s ara neqqel amaqquel d usezwar n wakud yer daxel n uɣris aseklan. Yerna-d yef waya annawen-nsen d wamek ttemyekcamen : Ad nuɣal yer umaqqel akken ad d-nessegzi annawen-is, d wamek i yezmer ad d-iban yer daxel n uɣris asiwlan. Ilmend n G. Genette nezmer ad d-naf amaqquel yef sin n wudamwen: Agensay/ Aɣyaray. Yettuyal l'as n unadi-nsen yer wullis1, d ubeddel d-yettilin fell-as²:

¹ Genette. G., *Discours du récit.*, op.cit., p.38. «[...]Elle peut aussi couvrir elle-même une durée d'histoire (plus ou moins longue), c'est ce que nous appellerons son amplitude. ».

² Genette. G., *Figure III.*, op.cit., pp. 90-91.

*Imi l'analepse d prolepse war sein awalen iten-id-yemmalen deg yimawalen n tmaziɣt, neffren ad nessemres deg wadeg-nsen Amaqqel d usezwar, i d-yessegzayen srid anamek-nsen : Amaqqel, yekka-d seg wawal Qqel, i d-yessegzayen deg

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

III.1.1. Amaqqel (Analepse) :

III.1.1.1. Amaqqel agensay (Analepse interne) :

D tagnit ideg d-yettban ubeddel akudan, yeqqen yer tagnatin n waggay d tsurift i yebdan yef sin n wudmawen¹:

III.1.1.1.1. Amaqqel agensay-azyaray (Analepse interne-hétérodiégétique): yettili-d yef yiwen n uzrar n teħkayt, agbur-is analsan yemgarad yef ugbur n wullis1.

III.1.1.1.1.1. Amaqqel agensay-awadem (Analepse interne-homodiégétique): Yettili-d deg-s wakud yef yiwen n wudem, inedruyen bnan yef yiwen n uzrar d wullis1. Deg-s yettban-d umyekcam n wakud n umaqqel yef sin n wudmawen²:

III.1.1.1.1.1.1. Amaqqel ummid (Analepse complétive) : d tuyalin yer deffir, s yiswi n umekti ney n ubdar n kra n unedruy war d-nettwabder deg tazwara (deg wadeg ideg iwulem ad d-iban), ad tuyal yer-s tsiwelt s leedil deg wakud i d-iteddun akken ad tyum kra n nneqs id-yeğğa deg wullis. Ay-agi yetteawan akken ad yemmed unamek n tigawin d wamek drant.

III.1.1.1.1.1.1.1. Amaqqel allusan (Analepse répétitive) : d tuyalin n tsiwelt yer deffir s tarrayt n usmekti, d allus n kra n unedruy i ieddun, s yiswi n usmekti. Ilmend usegzi n G. Genette yezmer wannaw-a ad yettef aħric ameqqran deg teyzi n udris, akken dayen i yezmer ad d-yili d awehhi kan yef wayen i yezrin.

unamek n l'analpese tuyalin n wakud yer deffir. Asezwar : yekka-d seg wawal zwer, i d-yemmalen deg unamek n prolepses, asezwar n unedruy yef wayed.

¹Genette. G., op.cit., pp. 91-92. « *L'analepse interne hétérodiégétique : portant sur une ligne d'histoire, son contenu diégétique défèrent de celui du récit premier [...] L'analepse interne homodiégétique : portant sur la même ligne d'action que le récit premier [...]* ».

²Idem, pp. 92-95.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

III.1.1.2. Amaqqel azyaray (Analepse externe) :

Ad nessiwed yer tezrewt n uferdis-a s tuyalin yer tsurift takudant, deg-s agbur d tikli n yinedruyen ur sein ara assay d wullis 1, yettban-d yer daxel n udris yef sin n wudmawen¹:

III.1.1.2.1. Amaqqel amuran (Analepse partielle) : yeqqen yer tsiwelt n yinedruyen i yezrin, syin akkin ad d-yuyal umsawal s tigawin alma d wullis 1. Iswi-ines d asegi n kra n yisallen i yeqqnen yer wullis. Annaw-a ibedd yef tuyalin n tsiwelt yer tukkisin-nni ineqqsen, mebla ma kecmen deg wullis amenzu.

III.1.1.2.1.1. Amaqqel ummid (Analepse complète) : yeqqen yer tsiwelt n unedruy yezrin, s umsedfar i yettuyalen yer tazwara n wullis¹. Deg wannaw-a wis sin, akud n tukkist-nni yeqqen yer wullis 1.

III.1.1.3. Amaqqel ixelden (Analepse mixte) :

D annaw wis krađ i d-yessegza G. Genette, deg-s yettili waggay yezwar tasurift :

«*Tasurift s wudem anyud tegda d waggay-is.*»². Ay-agi yessengan-d belli tigawt tasiwlan tleħhu akken iwata, gar tuqla yer deffir d tikli yer sdat s yinedruyen.

III.1.1.4. Amaqqel deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Ilmend n wannawen-a n umaqqel i d-yessegza G. Genette, d wudmawen yemgaraden iyes-s d-ttbanen yer daxel n udris asiwlan, nezmer ad d-nini belli abeddel n wakud i yettilin gar wullis d teħkayt, d tagnit ideg i d-ssebganen yimyura tazuri-nsen n usenfali. Dayen i nebya ad d-nessegzi s telqayt deg unnar ungalan unti aqbayli, yef wungal *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi. Yal tanaggalt amek i d-teggar amaqqel n unedruy yef wayed. D tagnit ara nesled s yimediyaten deg yal ungal.

Ungal *Tamacahut taneggarut* deg tilawt yebda yef 21 n yixfawen, yal ixef yettban-d d akemmel iwin t-yezwaren. Ma nemmuqel si tama n yisental d wamek msedfaren, ad d-naf

¹ G. Genette., op.cit., p. 101.

² Idem, p.102.« *L'amplitude est rigoureusement égale à sa portée.* ».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

tasiwelt teqqen ugar yer tilawt (talalit, temzi, anekcum yer uyerbaz, zwağ, berru [...]) amzun akken tanaggalt tesni inedruyen, wa deffir wayeđ.

Nefren ad neğğ bettu n yixfawen n wungal akken llan, maca ad d-nwehhi yer ubeddel akudan i d-yettilin gar wullis d teħkayt deg yal tikkelt, s yimediyaten d usegzi.

Ixef amenzu deg wungal, d ullis i d-yusan s tarrayt n usayes, inedruyen lehħun iman-nen, akken ad d-ssiwden isaragen ideg rran tajmilt i kra n yemyura, gar-asen Cabħa Nat Banen d Yidir Nat Talsa. Ulac deg-s kra n teħkayt ney abeddel n wakud, acku ađris yella-d d adiwenni, d inaw i yettruħun seg uwadem yer wayeđ.

Ixef 2, iban-d deg-s ubeddel akudan gar wullis 1 d teħkayt 1 deg usebtar 24. Di tazwara amsawal yessenfalay-d, yetteglam-d ihulfan-is d waktayen merriyen izedyen allay-is yef teyzi n reba n yisebtar : « [...] *Nekk yekfan, yennejlan seg yiman-iw ur nelli [...] yas akken sseyrey aqerruy-iw am nutni, cehney, cehdey, ugiy ad knuy. Smeereq-asen s ucewwiq i d-grey s lhıran, d ajdid, di ddunit-iw ur t-meslayey [...] yeggra-yi-d kan ad zuzrey tamuylı-w di tnefsit-iw ideygen, i ikecmen, i yettqeddiħen seg uyebbi yezayen annect i zayit yidurar n usmekti [...]* ». [Seb: 21-24]. Bdan-d yinedruyen n teħkayt 1 deg usebtar 24 d asawen, anedruy amenzu iyef d-tewwi temsawalt, d win n tlalit-is, yettban-d belli tuyal yer waktayen-is iqdimen akken ad-ten-id tessiwel, yettban-d waya deg umedy-a: « [...] *Ar ass-a d wussan, ttweħħidey Rebbi amek almi ssawdey d cwiħ n llufan deg uebbuđ n yemma [...] Ass n tlalit-inu, icuba yer warwayen n tsemhuyt n cetwa [...]* » [Seb: 25].

Imi inedruyen n teħkayt i d-tessawel Cabħa qqnen yer ugbur n wullis 1. D amaqgel agensay i d-ibanen deg tegnit-a, acku ullis 1 yettawi-d yef waktayen qerriħen n Cabħa, dya tuyal s wakud yer deffir (wali ayen i d-yettwarun s uzuran) akken ad d-tessiwel deg tlata n yisebtar aktay-ines amenzu iyess-d-tewweđ yer tudert. D yir asmekti yer-s, acku yemma-s ur tt-tebyi ara seg wasmi i d-tlul.

Yuyal-d uđris yer wullis 1 deg usebtar 27, d awalen n Cabħa yef tudert-is merriyen, d yiseqsiyen yerwin allay-is : « *Leeyubat d ijdiden, d ucmiten, ggunin-iyi leeqel, tsawem-iyi*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

*tisselbi, ur iban lliy di tnaşfa, tteṛaḍey ad iliy di taggara, ney ulac-iyi si tazwara [...] dacu-
yi, diziyer iemṛen lhila n tfekka, d şşura d tiley si rruḥ !? Dacu-ten wussan-agi yezgan
smejgiren-iyi, teddun-iyi di nneqma [...]».* Teḥbes tsiwelt deg kra n wakud akken ad tuyal
Cabḥa i tikkelt tis snat yer yiwet n teḥkayt i d-temmekta : « **Yiwet n tikkelt, tufa-iyi-d tğaret-
nney Nna Lğucher, ttruy, gezmey tassa-s, tesfed-iyi imeṭṭawen [...]** » [Seb: 28-29]. Taḥkayt 2
tella-d s tarrayt n yinaw i yezdin Nna Ferruḡa d Cabḥa, tesea assay d wullis 1 (amaqqel
agensay) imi d-tewwi yef yiwen seg waktayen-is qerriḥen i yeqqnen yer wullis 1.

Ixef wis 3, d asissen n Cabḥa i yiεeggalen n twacult-ines (yemma-s Xelluḡa, Reżqi d
baba-s, Ṭawes d Malika d yessetmas, Muḥend d gma-s) akud n tsiwelt-ines yeqqen yer
yinedruyen iqburen, acku deg yal tikkelt tessemras awal *Zik-nni*, akken ad d-tessiwel yef
wamek temsebḍa twacult Nat banen ilmend n wayen i as-d-ḥkan wat zik. Nezmer ad sen-
semmi Ullis 1, alma d anda ibeddel wakud, yeqqel d amiran, akken ad d-tessiwel taḥkayt i
yeqqnen yer-s. Yerna yettban-d deg usenfali-ines belli d asmekti: « **Am wass-a fell-i deg
yiwen n unebdu aḥṛur, neqqim εecra n wussan ur d-uyalen waman di taddart. Uqbel ad
yedden lefjer [...]** ttemsawalent tlawin akken ad ddukkent [...] ». [Seb: 37]. Abeddel-a akudan
iban-d s wudem n umaqqel azyaray, imi taḥkayt ur tessei ara assay yer wullis 1. Akken i ibeddel
wakud i ibeddel ugbur gar wullis 1 d teḥkayt: seg yizri ibeeden (amezruy n twacult-is, lejdud-
is, d yimawlan-is) yer yizri i qerben (lixşas n waman, d yimennuyen n yemma-s deg ubasal).
Aggay n teḥkayt d azyaray yef wullis.

Tazwert n yixef wis 4, tella-d d awal yef temzi taleḡḡamt n Cabḥa s wudem amatu. D
iḥulfan i iqazzen deg wul-is, gar lbaṭel d tyita d miḥyaf i tessedda yemma-s fell-as : « *Temzi-
inu d nekkini ney nekk d temzi-inu, ula d yiwen n wass ur d-necfi neddukkel aḍar d uḍar ney
nemlal udem s udem akken ilaq, nettemplil kan di temyer n yimeṭṭi d tin n nnhati [...]* ». [Seb:
41]. Seg usebtar 42, ibeddel wakud, akken ad tuyal temsawalt Cabḥa yer yiwet n teḥkayt i
yeqqnen yer temzi-is taleḡḡamt, yef wasmi i d-tgar fell-as yemma-s lbaṭel, tukren aksum seg
yiggi : « **Yiwen n wass, lliy ssiridey aemmur n yicetṭiden di lhara, amecwar sliy i yemma
tettsuyu yer Rabbi itt-id-ixelqen [...]** tessuli ibunyisen-is ad iyi-tewwet. Tili-w tsemmeḥ deg-i

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

[...]». [Seb: 42-45]. Ayen i d-nura s uzuran, yessegzay-d tuyalin n Cabħa s wakud yer deffir, D amaqqel agensay i d-ibanen deg tegnit-a, acku inedruyen n teħkayt sean assay srid yer wullis 1. Aggay n teħkayt ur yeffiy ara yef wullis 1.

Ixef 5, yebda s yisteqsiyen i iceyben Cabħa yef temzi-ines d tsemhuyin d-teseedda gar tin n diri d tin yelhan : « *Amek ara fsiy tundar i yessawnen tudert-is, ansi ur tebdi ur tenni, anda i teqqers uqbel ad tefsi, anda ikersen, nnɛden yiberdan-iw, anda i xbabɛden, qlalħen wussan-iw [...]* ». [Seb: 49]. Deg usebtar 50 taseddart tis tlata, ibeddel wakud n tsiwelt, akken dayen i ibeddel ugbur n yinedruyen. Tuyal yes-ney temsawalt Cabħa yer yizri i ibeeden s wugar n yiseggasen yef wullis 1 (temzi n Cabħa) anda i d-tessawel kra n yisallen yef uwadem Nna Feřruħa d wamek tekki deg uħelli n tlelli i tmurt n Lezzayer mgal Fransa : « *Nna Feřruħa d urgaz-is Šebd Lekrim ttwasnen sean azal ameqqran deg taddart-nney. Aggur kan akken mzawaħen, yekker trad mgal Fransa [...] Akken tefra, nnejmaeen-d akk yimjuhad imeneen, gar-asen Nna Feřruħa iwumi yefreq wul yef sin wulawen [...]* ». Amaqqel azyaray i d-ibanen deg tegnit-a, acku aggay si berħa n wullis 1 i d-yella.

Deg yixef 6, ullis d yinedruyen qqnen akk yer yiwet n tallit, anda i d-tessawal Cabħa yef wass n unekcum-ines s ayerbaz d uzekka-nni mi i d-eeddant yef ssuq netta d yemma-s d weltma-s Tawes. Ihi, deg tegnit-a akud n yinedruyen ileħħu s umseɛfař d wakud n wullis : « *Ass n inekcum-inu s ayerbaz yeqqed allay-ow, d awezyi ad yenneslax ney ad yeqcer seg wayla i d-tħerř ccfawa-inu, imi deg-s yella wayen yessfrahən d wayen yesseqrahən [...] Grey tamawt i kra n yimawlan banen ttemsefhamen gar-asen, ħerqen yef warraw-nsen, ħemmlen-ten, ħerzen-ten, teddun-asen di lebyi [...] Mi walay yemma d weltma leħħunt akenni, myuttafent ifassen, ttqessirent, ttadsant, ulin-iyi-d yimetħawen, ssusmey, awal ur as d-briy [...]* ». [Seb: 61-65].

Ixef 7. Cabħa tebda tasiwelt-is srid s yinedruyen n cfawat-ines, yef wass amenzu ideg tekcem s ayerbaz, ma ngar tamawat ad d-naf deg yixef i ieeddan yebda wullis 1 s tenfalit-a : « *Ass n unekcum-inu s ayerbaz yeqqed allay-iw, d awezyi ad yenneslax ney ad yeqcer seg wayla i d-tħerř cfawa-inu, imi deg-s ayen yessefrahən d wayen yesseqrahən [...]* ». Ma d ixef

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

wis sin yella-d d akemmel kan iwin t-yezwaren: « *Ass n ssebt, nekker-d tafejrit, yemma telha-d d Tawes, tessared-as, temced-as [...] tdeqriyi-d aqrab n gma, d aqdim n lqedama, flant yiyerdayen si mkul tama. Serday i yiman-iw, dacu n tarda, dacu n lihala, lsiy lehwayeğ-iw tiqdimin [...]* ». Deg tegnit-a iban-d wannaw n umaqqel agensay ummid, imi tasiwelt tuyal yer deffir s yiswi n usmekti, ney n ubdar n wayen akken ixuşşen deg wullis 1, acku Cabħa tenna-d yef wass n unekcum-is yer uyerbaz, d lmuħal ad t-tettu, tessegza-d ugar n yiħulfa-is i yeqqnen yer wass-nni, maca ur d-tebdir ara inedruyen i tt-yeğğan ad d-tini ney ad d-teħħulfu akken, almi d ixef wis 7. Iswi n umaqqel deg tegnit-a, d tuyalin yer unedruy-nni war nettwabder deg umkan-is, akken ad iyum nneqs-nni i d-yellan deg wullis 1.

Tkemmel tsiwelt deg yixef-a s umseđfar n wakud gar teħkayin d wullis. Tewwi-d Cabħa yef useggas-is amenzu deg uyerbaz, d wamek itt-iħemmel uselmad-is n taerabt. Akken dayen d-tessawel yef weltma-as Tawes ur yeħricen ara di leqraya. Tyawel deg tsurift n teħkayt, imi ayen i d-yeđran deg useggas tewwi-t-id deg setta n yisebtar (77-84), tban-d deg-s talqayit n yinedruyen, maca srid tnetteğ yer useggas-is wis rebea akken ad d-tessiwel anedruy i iqazzen deg-s : astixar n Xelluğa i yessi-s seg uyerbaz : « *Lweqt yesdeħwel ccyel-is, dacu n usdeħwel, dacu n lihala, isegged ussan-is almi ur faqay ara akk **ansi i ffyen tlata n yiseggasen** [...]* Akken i **d-yezzi useggas wis rebea**, ayerbaz yetti tawriqt d taqdimt, d taberkant, yelli tawriqt d tajdiđt, d tacebħant [...] ». [Seb: 84].

Ixef 8, Cabħa deg yixef-a tessawal-d deg teyzi n wullis, amek i as-d-ggran wussan. D tameksawt deg wayla-n sen n Čilmum. Aggay yella-d deg usebtar 94, anda ibeddel wakud n wullis, akken ay-yawi uwadem amaynut Dawiya yer teħkayt yeđran d yemma-s d xwali-s, almi i d-yeggra yes-sen wakud deg lemqam n Ccix Sliman bu tækkazt i iquerben ayla ideg tkess Cabħa : « *Ala, **ddiy-d nekk d yimawlan-iw**, newwi-d lweeda i tenwa yemma yer lemqam n Ccix sliman bu tækkazt, seg-mi i as-d-yebded s ubernus-is di tnafa, iweħħa-as-d [...]* Wwđen kan tlata n wussan, teqlabet yaya, yerna yiwen ur yebni yef lmut-is, tella tseħħa, treħħa, awal d awal-is, rray d rray-is. Seg-mi ur yebni ara jeddi yef tyita yecban tinna, yekker yezzenz aqenar n tferkiwin, tiħuna d yixxamen [...] ». [Seb: 94-97].

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Abeddel-a n wakud yella-s s wudem n umaqqel azyaray amuran acku azrar n tigawin n teħkayt yeffey yef wullis1. Rnu yef waya aggay n teħkayt yella-d si berra n wullis1. Iswi-ines d tuyalin yer wakud yezrin, i usegzi n kra n yisallen n teħkayt. Acku timlilit n tmeddukak deg wadeg yecban winna, yeslal-d asteqsi deg wallay n Cabħa (taħkayt 1) .

Tuyal-d tsiwelt yer wullis 1. Cabħa tettegram-d iyersiwen-is d lemqam n Ccix Sliman Bu teėkkazt : « *Akken i nezger asif-nni yeqquren, zziy lewhi-w yer yiėersiwen-iw, qqimen akken i llan, ur ase-tewqie ara akk lmeėna. Wa yezzel s ddaw n teħbult n yiėij, mebla ma yezra tella, wa yeddehhim iman-is s anda ur yezri ara [...] Amraħ n lemqam n Ccix Sliman bu teėkkazt annect-ilat, d azedgan am teėqqact. Zziyar si mkul tama, si mkul sşenf [...] akken i yuraden yigerwajen, tebrez liħala, Nna zayna tefreq akk ayen i d-yeggran yef wid i ibedden yid-s, d zziyar [...]* ». [Seb: 97-105].

Tban-d teħkayt-nniėen s wudem n umaqqel azyaray, mi i as-d-tessawel Nna Zayna i Cabħa yef lemqam n Ccix Sliman Bu teėkkazt, amek almi yesėa lberhan, ttasen-d akk medden yer-s : « *Caylellah s yiėessasen anda ma llan ! Ulad tazemmurt-agi tesėa aėessas, yetteffey-d seg-s yiwen n uzrem annect-ilat, d aberqaqac, allen-is d tiwinayin. Yesėa lberhan meqqren, yettħarab fell-aney [...] teawed-iyi-d temyart-iw Nna **Đrifa** [...]* ». [Seb: 105-106]. Nna Zayna deg umedy-a, tenna-d dakken taħkayt i d-tessawel, ama n tidet ney n uferriy, yettuyal laşel-is yer wakud ibeėden, imi ula d nettat d tamyart-is i as-tt-id-yeħkan.

Ihi, akken i teffey teħkayt yef ugbur n wullis 1, i teffey ula yef wakud-ines. Iswi-ines ad d-ternu temsawalt isallen i teħkayt i d-tessawal, ama d ayen yerzan adeg d ayen ney iwudam i as-d-yezzin.

Deg yixef wis 9, ikemmel wullis, d teħkayt. Cabħa deg usebtar 111, tuyal yer tegnit n wullis 1, akken ad d-tawi awal yef wussan-is d wamek yettray fell-as wakud almi war tesėi awal : « *Ussan ur ttawaren ħedd, xeddmn akken byan, ttrayin yef wakud i ten-yetħafaren sdeffir mebla ma yextar xerşum tasemhuyt ara t-yesdarin [...]* ». [Seb: 111]. Seld amedy-a srid, tewwi-d yef Cabħa teħkayt n zwağ-is d Lėerbi bu medayer i yettffen aseggas d kra n

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

waguren deg kra kan n yisebtar : « *Ass n lexmis tameddit, tewwet-iyi yemma mi eettley ur d-uyaley ara zik si tmeksawt, yerna ubeħri yewwet-iyi, segmi ur qeṭṭbey ara iman-iw [...] di tuqqna n tiṭ i d-yewwed lġemæa. Sbeħ zik iy-id-tessaki yemma s ueggeḍ d rregmat akken ad dduy d tislit [...] »*. [Seb: 114-121]. Akud n teħkayt i d-tessawel cabħa yekcem deg win n wullis.

Ibeddel wakud n wullis deg yixef-a, mi i as-d-tessawel Nna Hlima, taħkayt n mmi-s Læerbi bu umendayer i Cabħa (isebtar : 119-120). Tuyal s wakud yer yizri, akken ad d-tessegzi nneqšan-nni war negzi deg tazwara n yinedruyen, acku neħsa seg yinaw n yiwudam belli awadem-a yella dachu it-ixuṣṣen, maca kemmlen yinedruyen, almi alahaħal d taggara n yixef, i d-tuyal Nna Hlima akken ad t-id-tessegzi: « *Talalit n Læerbi d tafat urġin ssney i d-icerqen yef tudert-iw, d lferħ ajdid [...] seg-mi ttagadey fell-as it-yettayen, ama d aṭṭan ney d tiṭ, tṭhadarey-t [...] ur as-ġġiy ara ad yekcem yer uyerbaż imi yemmut baba-s. yimyur-d gar-ntey s tlawin, kksey-as ad yeffey ad yurar netta d tizya-s [...] »*. Deg tegnit-a aggay d tsurift kecmen deg wullis 1, akken ad d-iban s wudem n amaqqel agensay ummid, deg-s tella-d tuyalin yer yizri n uwadem (tlalit d temzi n Læerbi bu umendayer) s yiswi n uyummu n lixšaṣ-nni n yinedruyen d-yellan deg wullis 1.

Ikemmel wullis 1 deg yixef 10. Di tazwara, tuyal temsawalt Cabħa yer usentel-nni kan n zzher-is, d tudert-is ideg war tessi awal, weġin telli akken tebya sdat n rray n yemma-s : « *Abrid i yuy zher-iw, d abrid yeččuren d aluḍ d asetṭaf, d ameryan. Daluḍ yemxallafen yef wakal iggan s waman ibezgen d yidarren yetteeddin, ttemæeddin fell-as [...] »* [Seb: 125]. Deg tseddart tis snat n usebtar-agi kan, terra-ay Cabħa s tsiwelt yer yiwen n unedruy, i ieddand aħal n lesnin-aya : « *Yiwen n wass seg wussan yesnernan leemer n yiseggasen, seg wussan i d-yejlin d lġemæa [...] Akken zegrey i txarraġit-nney, **mmektay-d ttiæad i nemyefka aħal n lesnin nekk d tmeddakelt-iw Dawiya. Imir kan i ṭṭfey nekk d yiyersiwen-iw abrid yettawin yer lexla-nney n čilmum [...] »***. [Seb: 125-126]. Ayen i d-nura s uzuran, yessegzay-d dakken Cabħa tuyal s cfawa-ines yer yizri, temmekta-d ttiæad n tmeddakelt-is Dawiya, as d-tceggee tizmamin d yidlisen yer lemquam n Ccix Sliman bu teekkazt (Ixef 8. Seb: 107). D amaqqel

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

agensay allusan i d-ibanen deg tegnit-a, s yiswi n usmekti. Kemmlent tigawin n teħkayt yef wasmi truħ Cabħa yer lemqam n Ccix Sliman bu tækkazt, akken i d-tusa tefka-tt yemma-s ad tezweğ d umyar n bu tlata n tlawin. Akud n wullis d win n tigawin di snat n teħkayin yemyekcam. Deg yal tikkelt ideg ara d-tessiwel anedruy, as d-ternu aglam i tegnit i as-d-yezzin.

Nezmer ad d-nini belli ayen i d-tessawel Cabħa deg 23 n yisebtar seg wungal, yeħra-d deg sin n wussan kan. Tban-d talqayit deg tsiwelt-is, acku deg yal tikkelt tessemras akud i yemqaraben : « *Leğğwayeh ntnac n wass, wwden-d yiqeffafen [...] Akken kecmey yer uxxam-iw ajdid [...] Uread tekkfa zedwa, skecment-iyi snat n tlawin yer texxamt-iw [...] Amecwar n læali, tđal-d fell-i tmeħtut-nni tameqqrant [...]* ». [Seb: 137-142].

Ixef 11. Cabħa tkemmel awal-is deg tazwara yef lmektub-is iæebban awezyi n ttiq, d tudert-is tameybunt iwumi ur tufi ixef, yufrar-d wullis deg tegnit-a s ugram n Lberj n Lħağ Saeid, d yimezday-is, d wamek tga tudert dixel-is : « *Lmektub-iw iæebban awezyi n ttiq ujjiq, yef yiwen n wass i ireşsa yef teerurt n tudert-iw. Tudert-iw tameybunt tekmmec di tebridin i iferqen d iqsimen tawenza-w tuomit [...] Lberj n Lħağ Saeid abayur yettuzerreb s uyanim d ukermus, yebna s yiæemmucen n wezru, akal, lesrar, tugdi, asugna, dderz, tasusmi d warwayen. Deg-s tudert tetti yef wudem, yeereq-as cced, yexleđ uzegzaw d uquran [...]* ». [Seb: 153-154]. Deg usebtar-agi aneggar (154), taseddart tis tlata, aggay yeffey yef wullis 1, akken ad tuyal tsiwelt yer yizri n tudert n yiwen seg yiwudam i yettidiren deg Lberğ : « *Nna Seediya, d tağğalt tilemžit yef tmenaç n yiseggasen, tewwi-d yid-s tlata n warrac i d-yeskar Lħağ Saeid, yezweğ-asen [...]* » Deg tegnit-a iban-d umaqqel azyaray amuran, tuyal tsiwelt yer yizri, akken ad d-tessegzi kra n yisallen i yeqqnen yer teħkayt.

Tuyal-d tsiwelt n wullis 1 yef teyzi yisebtar 154 alma d 161. Deg usebtar 161, tuyal Cabħa yer tsiwelt n yiwet n teħkayt, yef wass wis sin n leid tameqqrant, jban-d akk yiđulan yer twelliyin-nsen, ala nettat i yeqqimen d tameybunt : « *Yiwet n tikkelt, deg wass wis sin n leid tameqqrant, akken ma nella nekker-d aellem n leffer yer cyel. Kra seg yirgazen n Lħağ ffyen ad yafren wid ur zrin ara [...] tilawin akken ma llant cebħent [...] mkul ađeggal ara*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

iyafren tawellit-is, s lferh d zzux [...] » [Seb: 161]. Aggay ur yeffiy ara yef wullis 1, akken ula d agbur, acku anedruy i d-tessawel yekcem deg tmazrart n tigawin n wullis. Deg tegnit-a d amaqqel agensay i d-ibanen, acku Cabħa tuyal s wakud cwiṭ kan yer deffir akken ad d-temmekti yiwen seg yindruyen i d-tedder deg Lberğ n Lħağ Saeid.

Ixef 12, ikemmel wullis 1 yef wussan n Cabħa deg Iberj n Lħağ Saeid i idumen setta n wagguren. Ullis yella-d s tarrayt n yinaw yef wamek yengar læerc n Lħağ Saeid gar yiḍ d wass, inedruyen ur ffiyen ara yef wakud n wullis yef teyzi n yisebtar 167 alma 175. Deg usebtar-a aneggaru tban-d tuyalin n Cabħa yer wakud yezrin deg tudert-is “Temzi-ines”, akken ad d-temmekti yiwen n unedruy itt-yezdin d weltma-s Ṭawes: « *aktay amenzu, yekka-d si temzi-w, yezga yettuyal-iyi-d am yir ifez, ass anda i ay-d-tufa yemma nekk d Ṭawes netturar timbuffra. Sendey yer lħid, qqney allen-iw [...]* tefka-iyi-d yemma lbunya gar tuyat, ur bniy ara akk fell-as [...] » [Seb: 175]. Akud n teħkayt i d-tessawel Cabħa, ur yeffiy ara yef win n wullis 1, imi ullis yewwi-d yef tazṣayt d æeggu i d-yersen fell-as gmi i d-tuyal yer uxxam n lehl-is, yef waya i d-æedda deg wallay-is waktay-nni aqbur itt-yezdin d weltma-s Ṭawes.

Ihi, tigawin n usmekti i d-tessawel Cabħa, kecmnt deg ugbur n wullis 1. D amaqqel agensay ummid, ikemmel yiwen seg yinedruyen i ilaqen ad d-yettwabder deg yixef wis 4, “Temzi taleğğamt” din i d-tessawel Cabħa yef tyitwin i tessers yemma-s deg-s deg temzi. Iswi n tuyalin s wakud yer deffir deg tegnit-a, d akemmel n wayen akken ur d-yebdir ara wullis deg umkan-is.

Ixef 13, ikemmel wullis 1: « *Uread i wwden felli tlata n wussan mi i d-uyaley yer uxxam-nney, tewweḍ-d Nna Hlima akken ad teccemcem [...]* » [Seb: 181]. Akud n wullis d uzrar n tigawin i d-tessawal Cabħa llan-d deg yiwet n tegnit, anda inedruyen ttemsedfaren. Yegzem wakud deg yiwet n tukkist ara d-nebder, anda i tuyal Cabħa yer wayen d-ṭherr cfawa-ines yef yemma-s d wassay tt-yezdin d Dda Lħusin si temzi-s : « *Seg wasmi i d-cfiy i yemma, tettadded d yiman-is ama d ass ney d id, ur yettyimi zzin iyuc [...]* Qqwan yirgazen i d-ikeččmen deg yiḍ s axxam-nney...mi ara d-yass Dda Lħusin, yekkat-d yef tewwurt berdayen [...] » [Seb: 195]. D amaqqel agensay ummid i d-ibanen deg tegnit-a, acku tasiwelt teqqen yer

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

ugbur n wullis. Cabħa tella tessawal-d yef Dda Lħusin d tedyant i as-texdem, d annecten i tt-yeğġan ad terr cfawa-ines yer deffir, akken ad d-temmekti, ayen akken war d-nettwabder deg wullis, yef wassay i yezdin awadem-a d yemma-s Xelluğġa.

Yuyal-d wullis i tikkelt tis snat, akken ad tkemmel Cabħa tasiwelt-is yef ttar i d-yerra Dda Lħusin deg-s. Tasurift deg tegnit-a ur yezzifet ara, imi tagnit n umekti n Cabħa, ur yezzifet ara, tețtef taseddart kan, tuyal i tikkelt nniđen yer wullis.

Ixef 14, ullis 1 yella-d yef unejli n leeqel, d turza n tasselbi yef Cabħa. Tkemmel inedruyen n teħkayt ieddan, yef unekcum-ines yer sbițar n yimeslab. Yufrar-d uglam n tegnit-ni ideg tella Cabħa, d yiħulfan-is d eeggu n weħd-s gar leħyuđ n sbițar. Tawliwin i tt-yetțfen d udiwenni i tt-yezdin d umejjay Reźqi, tgar-iten-id akk dixel n yinedruyen i d-tessawel. Akud n teħkayt d wullis kifkif-iten, msedfařent tigawin deg wullis ta deffir tayed.

Ixef 15, tamsawalt Cabħa tettkemmil tasiwelt-ines yef wussan-is deg sbițar, amek itt-nnumen d wamek i ten-tennum, dya timlilit-ines d tmeslab tiyiđ, yewwi-d abeddel n wakud, akken ad yeffey waggay beřra n wullis 1 : « [...]kkrey-d di twacult țzad, tella d amedya yelhan i twaculin-nniđen. Imawlan-iw ƣran di tmura n lberrani, almi čćaniqerray-nsen, Baba d amejjay n tnefsit, yemma d tamejjayt n yigerdan. Si uqbel ad myussanen i ssarmen ad ssiwđen yer yiwen n lebyiad xedmen deg sbițarat n tmurt-nsen [...] » [Seb: 220]. Deg tegnit-a d amaqqel azyaray i d-ibanen, tuyal yes-sney tsiwelt yer wakud yezrin, i yeffyen ama yef wakud n wullis, ama yef usentel-ines. D awadem amaynut (Tajeğġigt) i as-d-yessawalen tudert-is i Cabħa, tuyal deg tsiwelt-ines almi weqbel ad mzawaġen yimawlan-is, amek itt-id-sean nettat d gma-s, zwaġ-is, iyeblan-is d wergaz-is, lmut n yelli-s, syin akkin lmut n warraw-is wiyiđ. Iswi n umaqqel azyaray deg tegnit-a, d asissen n uwadem, s tuyalin yer tudert-ines yezrin.

Yuyal-d wullis 1 i tikkelt tis snat deg usebtar 225, akken ad d-tessenfali Cabħa iħulfan-is, deg imi i tesla taħkayt n Jeğġiga. Iban-d ubeddel n wakud, seg usebtar 226 yer 230, s wudem n umaqqel azyaray, d tiħkayin yemgaraden yef tudert yezrin yal awadem seg yiwudam

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

i yellan deg tzeqqa-nni n Sbiṭar n yimeslab : « *Tawerdet ! setta utlatin n sna di leɛmar-is. Gef yiwən n wass i tezdey di lehzen, tezel iman-is ur tneṭteq, tekker-d deg yiwet n twacult riqiqet lihala-s [...] Taferruḡt ! Ad tesɛu kter n xemsin n yiseggasen [...] ikellex-as urgaz-is, yekkes-as akk ayen i tekseb, idrimen, akal d uxxam. Yessufey-itt yer beṛra s lehwayeḡ-nni kan i telsa [...] Taɛlḡet ! [...] Tesɛdda lbatel aberkan. Tezweḡ s ufus yer yiwet n twacult yeččuren d ieggalen, tuy yiwən ixeddem di Fṛansa, ur t-tessin, ur tt-yessi [...] Lḡuhra ! tella teqqar di tesdawit, deg uḡric n tdamsa, temyeḡmal nettat d Ḥamid yeqqaren yid-s, msefhamen akken kan ara tṭfrn axeddim, ad mzawaḡen [...] Tasekkurt ! tyur-itt temzi-s, testuqqet uffuy s tuffra nettat d yiwən n yilemzi d yir netta. Asmi terfed aebbud seg-s, teḍleb-as ad tt-yay, yugi [...] » [Seb: 226-230]. Tḡul tsurift n teḡkayt, akken tuyal-d tsiwelt yer wakud n wullis 1 seg tseddart-a : « *Ussan-iw n sbiṭar n yimeslab, yas d imurar i d-irexfen seg uqermud n targit-iw, d izra i d-icelxen si lḡid n nnhati-w, d isyaren iquranen i d-yefrurin seg uglim-iw, d iyiḡden i yesqebṛen ul-iw [...].* [Seb: 230]. Cabḡa seg tukkist-a yer sdat, tessawal-d yef wussan-is n sbiṭar alma d taggara n yixef [Seb: 235].*

Tkemmel Cabḡa tasiwelt-ines s wudem n wullis 1 deg yixef 16, tebda s tseddart-a : « *Kkfan wussan-iw di sbiṭar, yusa-d Sliman, mmi-s n Lḡusin ad iyi-ssuffey. Akken iyi-islam syezfey-d yer beṛra acewwiq s usnejgef [...] iegged-d fell-i, ur d-yeḡḡi deg-i acemma [...] sbah zik, yesduqqes-iyi-d učanar i tesker weltma nettat d yemma, sliḡ i ṣṣut n Ṭawes i jjmey. ačal war nemzir nekk yid-s ! Nettat s rṛay-is i terwa amergeḡ gar tewwura n medden i tessən d wid ur tessin ara, ur teḡmil ara ad tt-id-yerr uxxam yer daxel. S tayect tareqqaqt am yinzed asellaw i tetḡhellil yemma deg-s [...]* » [Seb: 239-246]. Akud n yinedruyen d wakud n tsiwelt ur mgaraden ara. Iban-d umsedfar n tigawin deg tsiwelt n cabḡa yef lihala i tedder seg imi i d-teffey seg sbiṭar n yimeslab.

Ixef 17, ibeddel usentel iyef d-yewwi wullis deg tagnit-a, di tazwara Cabḡa tettmeslay-d sumata yef umdan, d wamek yesselḡaw ussan-is : « *Akken yebḡu yili umdan, ad yeqqim d win akken yettdeqqiren lweqt-is deg uktili n wussan-is, yetteebbir deg-sen s yixef n wawal, wa izad, wa yenyes. Ussan yelhan, yetṭafar-iten umdan s lqella u leella akken ad d-rzun yer-s, ad*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

dumen yid-s, ad t-nnume [...] » [Seb: 249]. Gef wayen akka i d-yellan deg wullis, i d-terna Cabħa tasiwelt n kra n wawalen yef wussan-is nettat, teddem deg rray ad tbeddel abrid i tudert-is-is, ad tenjer lebyi i tasselbi-ines. Inedruyen i d-tessawal kecmen deg uqlam d usiwed n yinaw n yiwudam, akken i tuy abrid almi d asmi temlal d tmeddakelt-is Tajeğğigt, tewwi-tt yer taddart n Warisem : « *Kkiy yumayen deg txibuqt-iw, wis telteyyam kkrey-d tafejrit, mebla ma giy ccan i usyugget n uyazid-nney [...] ffyey i lebda seg uxxam-nni i demæy xerşum i yiwen n wass ad yili d axxam n twacult isehħan, tawacult yežran azal n twacult di tudert [...] Serħey i wayen akk lliy, iebbay, i d-yeggran deg-i. Bdiy tcaliy gar lehwarı, ixxamen, iderman, tiyaltin d leswar [...] » [Seb: 250-2651]. Ihi, akud n yinedruyen d wakud n wullis kifkif-it, amseđfar n tigawin, yesseqreb-iten-id deg wallay n yimeyri, amzun akken d tilawt.*

Ixef 18, d akemmel i ikemmel wullis: « *Azekka-nni, aellem n lefjer i bdan yiderwicen-nni la tteggiden almi i ay d-sduqqsen nekk d Tjeğğigt, nufa-d iman-nzey nesger[...] ».* [Seb: 269]. Abeddel n wakud yella-d deg usebtar (270-271) s wudem n umaqqel azıaray, imi akud n teħkayt yella berıa n wullis 1, d Tajeğğigt i as-d-yessawlen tudert n Nna Hğila i Cabħa, s tuyalin yer yizri i ibeeden (seg wasmi id-tlul, almi d asmi i tessawed tessader Yidir, d aqcic n ccuq) : « [...] *Nna Hğila tekker-d gar tmanyana n warrac, d taqcict n ccuq, aezizet, acemma ur tt-ixus [...] Asmi tuyal d tilemžit yuy-itt Remđan, mmi-s n umeddakel n baba-s [...] Nna Hğila tesa tbiea, ur tettattaf ara dderya, mi tewwed d tesa akken ad terbu, ad tađen, ad tt-yettef ssiq, ad as-d-texser tadist, akken itt-tewwi ali tenel eecrin n warraw-is [...] Tessawed tesa-d aqcic d asbayei iwumi temma Yidir [...] » [Seb: 270-271]. Iswi n tuyalin yer deffir deg tegnit-a, d asissen n yizri n uwadem.*

Tkemmel tsiwelt n yinedruyen deg yiwen n wakud d wullis 1 (Isebtar: 271-282). Deg usebtar 283. Nna Hğila terra-d yef usteqsi n Cabħa, yef sebba n lehzen d layas n Yidir, dya din i tuyal s wakud yer yizri, akken as d-tessiwel tudert n Yidir, amek tella d wamek tuyal : « [...] *Seg wasmi yella mezzi i yežwer deg uyerbaz, yettnadi ad yissin, yeqqar atas n ttaftarin. Iselmaden-is akken ma llan qqaren-iyi-d ad d-yeffey d kra. Yeffey-d d aselmad n tfelsafit [...] Gas yemmuger-d atas n wuguren deg ubrid-is, gğan-t yimedduk-al-is, tefruri tdukla-ines,*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

macca ur uyis arz, ikemmel anadeh-is akken yewea [...] Seg yimr-n i yendeh deg-s ujajih n tisselbi, açal n tikkal i yekcem yer sbitar n yimeslab [...] ». [Seb: 283-284]. Deg tegnit-a i d-iban umaqqel azyaray, akud-is yella-d si beřra, yeffey yef wakud n wullis 1, acku tasiwelt tuyal yer tlalit n uwadem Yidir d temzi-ines, almi d asmi i d-yeggra gar sbitrat n yimeslab.

Yuyal-d wullis i tikkelt tayed yer wakud-ines, akken ad d-tessiwel Cabħa s telqayt amek temmut Nna Hġila, d wamek yerna deffir-s mmi-s Yidir : « *Ddrey deg uxxam n Yidir, nezga nekk yides deg temkerdit-ines [...] Nna Hġila yas tassa-s tezza yef mmi-s, lameena tkemmel asefqed-ines yer læerc n wid ur nuksan. Yiwet n tikkelt akken nebda netteemmir nekk yid-s i yimeslab si tbaqit yer tqedħin seksu n lweeda i tewdem akken ad yehlu mmi-s, teyli terreqreq yef użekka d ajdid [...] Imiren yuyal seksu-nni d imensi n nna-ines [...] Tezzi ddurt, neddukkel nekk d Tjeġġigt akken ad d-nzar Yidir, gliy s temreqqemt-is yellan di lqefs akken ad t-id-ssenteq. Mi iruħ ufremli ad t-id-yawi si tama n deffir n umraħ n sbitar, yufa-t iesselq iman-is s umrar yer ttejra n lkalitus [...] »* [Seb: 286-288].

Deg tegnit-a tamsawalt tessemres ayanib n uglam, ama i usegzi n leħzen i tedder ney i ddren akk yimesllab n læerc n wid ur nuksan. Dayen i d-yewwin tuyal-is s wakud yer yizri, akken ad d-temmekti inedruyen itt-yezdin d Yidir s wudem n umaqqel agensay allusan : « *Σedday-d yef wasmi iyi-yeējeb i tikkelt tamezwarut ucmumeħ-is iruħen yexsi, ur yesēi ara tazmert, yedla-d fell-i yiwen n uħulfu d ajdid, mi iruħ Yidir, nekk byiy ad yeqqim, ad d-yuyal, mi yewwet wul-iw [...] »* [Seb: 290]. Tezwar-d seg unecmumeħ amenzu n Yidir i tikkelt tamenzut, d anedruy iyef d-tewwi awal yakan deg usebtar 272 : « *Γas yecmumeħ-iyi-d Yidir s cceħħa, maca izad ucmumeħ-ines [...] »*. Syin akkin tuyal akk yer wayen d-teseedda yid-s anedruy s unedruy, akken asen d-teiwed akk deg wallay-is. Iswi n umaqqel deg umedy-a d asmekti.

Ixef 20, yuyal-d usarag-nni iyēs-s yebda wungal, akken ad ikemmel deg taggara tajmilt i yinazuren n tsekla : « *Mselxir fell-awen ! surfet-ay imi ur nebdi ara zik, yerna ur d-lin ara yisaragennyisaragen i d-nhegga deg umahil n tsebħit n wass-agi, annect-agi ad yuyal yer kra n wuguren i ay-iēddan ! [...] Di tazwara ad fkey assawad i massa Kahina tilelli, taneymast*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

*tameqqrant, ad ay-d-tawi yiwen n usarag yef Nna Cabħa Nat Banen [...]» [Seb: 295]. Kahina Tilelli deg tegnit ideg d-tewwi awal-is, ibeddel wakud, acku asarag yella ileħħu s wannaw n usayes, tigawt tetťafar tayed, maca deg usarag i d-tewwi nettat, terra-ay s wakud yer deffir : « [...] *Wwđey almi d taddart n uzrif anda i tezdey. Akken i steqsay fell-as, wehhan-iyi-d kra n yimezday axxam-is [...] Akken i d-teffey yer berřa, wehmey deg-s, ccaťwey mi tt-walay. D tamyart ur tcuba ara yer temyarin-nniđen [...] Seg yimr-n ar tura, ayen i tħelliley deg-s akken ad d-tuya akken tella, ayen i as-sfehmey belli mazal-ay neħwağ-itt, yeħwaeg-is yidles-nney [...] Yeğgâ-tt wawal, tesbek am lhila tilemt i d-yettwehħin s tsusmi yesyaben timenna [...] » [Seb: 295-303]. Tuyalin n tsiwelt yer deffir, tella-d s wudem n amaqqel agensay ummid, imi ullis ieddand ur nezri ara amek i tekemmel tudert n Cabħa seld tamettant n Yidir. Dya Kahina deg usarag-ines tkemmel-d aneđruy-nni agejdan i ixuřšen.**

Iban-d yef teyzi n tesleđt-nney i wakud n wungal *Tamacahut taneggarut* belli yufrar-d usemres n amaqqel agensay, acku tuget n teħkayin i d-yettwasawlen, qqnent yer waggay n wullis 1. Ahat imi d ullis ameddurman dya tamsawalt Cabħa, tezga teqqen agbur n wullis d win n teħkayin, akken ad mseđfaren yinedruyen n tudert-is.

Ugar n yimediyaten i d-ibanen s wannaw n amaqqel azyaray, deg-sen tettawi-ay tsiwelt yer wakud d ugbur i yeffyen i wullis 1. Tamsawalt deg wannaw-a, tessuffuy imeyri yef umađal-nni n wullis, ay-agi yettuneħsab gar isenfaliyin i d-yessebganen tizemmar d tżuri n umyaru deg unnar ungalan. D yiwet gar tulmisiin n wungal amiran, anda ineđruyen n wungal ur ttilin ara akkit deg yiwen n wakud.

Tiwuriwin n amaqqel ilmend n tesleđt i nga, tettemgirid seg tegnit yer tayed. Gar-asent :

Tuyalin n yinedruyen yer talliyin n umezruy n tmurt n Lezzayer (amedya yef waya yella-d deg tuyalin yer yizri n Nna Ferřuđa) ;

Trennu-d tsiwelt isallen yef yizri n wadeg i as-d-yezzen (taħkayt n Lemqam n Ccix Sliman bu teekkazt d amedya) ;

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Asissen n yiwudam s tuyalin yer yizri n tudert-nsen (tudert n Tjeğğigt, d yiwudam wiyiđ i d-ibanen yef teyzi n wullis) ;

Tuyalin yer wayen akken ur d-nettwabder deg wullis, akken ad t-id-tkemmél tsiwelt deg teħkayt. (banen-d yimediyaten yef waya s wudem n umaqqel agensay awadem ummid) ;

Tuyalin yer yinedruyen i ieeddan, seān tizerert yef unedruy i d-yessawal umsawal deg tallit-nni tamirant (mi tuyal Cabħa akken ad d-tessiwel yef wassay i yezdin awadem Dda Lħusin d yemma-s, ur tuyal ara yer-s kan akka, maca iswi-ines ad d-tessegzi ayen itt-yettrajun deg ufus n yemma-s, segmi i d-teqleē tiť-is i Da Lħusin. Tebya ad d-tini belli Da Lħusin maci d menwala deg tudert n yemma-s, yef waya i tuyal yer unedruy n yizri, akken ad d-tessiwel isalli ur nezri ara nekkni s yimeyriyen.

Ad nezzi yer wammud-nney wis-sin, ungal *Gugmen yinzizen*, akken ad d-nwali tignatin n ubeddel n umaqqel deg-s :

Ixef 1, yebda s wullis 1 s wawalen i d-teğğa Sasin deg tebrat i Salas : « *Ddunitn yal wa amek yegza awal-a, nekk tezriđ dacu i d anamek-is yur-i ? Ğas tenwiđ heddrey kan, yas ur thulfađ ara s tmest iyi-isseryen yal mi ara tbeedē fell-i, yal mi ara yi-terređ d i rrif, yur-i d kečč i d ddunit [...]* » [Seb: 5]. Ibeddel wakud, mi yekcem Salas deg tsiwelt n wayen i d-yecfa deg temlilit-is tamenzut it-yezdin d Dasin : « *Cfiy asmimlaley Dasin i tikkelt tamenzut di tesdawit [...]* *Ass-nni werğin ad t-ttuy, tella teqqim yer rbiē, weħd-s tban tenneyna [...]* *mmuqley deg-s s ucmumeh, nniya-as :*

-Zemrey ad qqimey?

-Ur t-kriy ara. Iyi-d-terra s uzumeg ! [...] » [Seb: 8-9].Awalen i d-nura s uzuran, ssegzayen-d tuyalin n tsiwelt yer wakud i yezrin, s wannaw n umaqqel agensay ummid, iswi-ines d tuyalin yer cafawa-ines akken ad d-yemmekti anedruy n temlilit-is d tin i iħemmel.

Deg wullis 1, Salas yemmeslay-d yef Dasin, negza belli d awadem i yeseān azal meqqren deg tudert-is, maca almi i yuyal s wakud yer deffir, i negza s telqayt assay iten-yezdin.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg usebtar 17-18 iwehha-d Salas yer uwadem Filas, i d-yettbanen belli ad yesseu azal agejdan yer sdat, acku ihekku-as akk ayen it-yerzan, ladya ihulfan-is i Dasin : « *Ula d Filas ameddakel-iw yewhem deg ssuq-iw, yezga yessar-iyi-d: “harey melmi ad zrey tamyard-a i ay-d-tesnulfad akka”*. *Nekk ad as-qqarey* : “*Sber kan ad kfun yimuras ad tt-tissined [...]* » [Seb: 17-18]. Tasiwelt tella-d s tarrayt n udiwenni, anda inedruyen d wullis lehhun deg yiwen n wakud. Deg tegnit-a tigawin qerbent ugar yer tilawt.

Deg yixef 2, d Salas i d-yessawalen deg wullis 1 yef tudert n tesdawit amek tlehhu, d wamek yemyussan d umeddakel-is Filas i tikkelt tamenzut. S wudem n umaqqel azyaray i yuyal uwadem Filas d amsawal, akken as d-yessiwel i Salas yef tlufa qerrihen i yedder, d sebba i t-yerran ad yedfar abrid n tehdayin: « *Seg wasmi lliy mezziyey, nekk d lhem d lemhani. Gas axxam ideg d-luley rebhen, sean adrim [...]* *Yemma temmut mi seiy tesa n yiseggasen di leemar-iw [...]* **yiwen n wass** *teffey seg uxxam am leewayed-is, lmektub n Rebbi yessemal-itt d yiwet n twayit [...]* » [Seb: 25-27].

Yesseyzef Filas deg tsiwelt n tehkayt-is anda tettef 15 n yisebtar deg wungal (25-40).

Yuyal-d wakud n wullis 1 deg usebtar 40 : « *Yeqmec tit-is umeybun akken ur yettagga ara timiqqwa n yimetawen ad t-xedent, ur yebyi ara ad d-iru sdat-i. Ykmez amgerd-is, yemmuqqel yer lqaea tagnit d tayezfant, yuyal izmumeg [...]* ».

Salas yeglem-d deg kra kan n yijerriiden lihala n umeddakel-is Filas. S laejlan i d-tuyal tsiwelt yer uwadem Filas i tikkelt tis snat, akken ad ay-yerr dayen s wakud yer deffir, ad d-yehku i Salas, amek almi i yedfar abrid n zhu d tehdayin : « *Seg wasmi temmut teezizt-iw, yeyli-d Ttlam yef wallen-iw, kecmey gar yisufa, deg yihegguga n tmest win ara ihussen yes-i ulac [...]* *Cwit kan akka, atan tedda-d yiwet n teqcict akken ! [...]* *kkrey ihi yer-s, hedrey-as s lhenna d ubueber [...]* *ur zriy ara amek almi iyi-d-theddar ! D wamek iyi-d-tekfa uttun-is. Ihi, wwiy-d ddurt nekk tmestayey yid-s [...]* *ihi, seg wass-nn uyaley d bu tehdayin-a i d-tettwalid sdat-k. ttef deg ta, tebrud i ta, yetteddi lweqt, tettuya kra deg watas n lhemm iyi-*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

yuyen [...] » [Seb: 40-43]. Yella-d ubeddel n wakud deg tegnit-a s wudem n umaqqel azyaray, imi akud n teħkayt yeffey yef wakud n wullis 1.

Akud n teħkayt deg yixef-a yezzif , imi azrar n tigawin i d-yessawel Filas yef tudert-is, yettef aħric ameqqran segwungal.

Deg yixef 3, akud n wullis yemeadal d wakud n yinedruyen i d-yessawal Salas. Yewwi-d yef tudert-is n yal-ass, d tlufa i yesserwat umeddakel-is Filas, d tasiwelt i d-yellan s wudem n usayes : « *Ussan zerben, tteeddin yef uqerruy-nney ur nezri [...] Ass n ttlata, am leewayed ad d-kkrey kan d abrid s axxam. Asečču d leqdic ggunin aqcic. Acu tikkelt-a teffey tirga mxalfa. Yeggul Filas ad yessexreb ahil-iw s usiwel-is. Measbah yetternun tilifun mi i as-rriy awal, ad iyi-d-yeqqar : “ttxil-k ayucbiħ n ssifa, ayuzyin gar tizya-s, ay ayen akk ifazen deg ddunnit ass-a qim ur ttruħu ara s axxam. Uħwağey-k d axettar !” [...] » [Seb: 46-57].*

Ixef 4, yef teyzi n wullis 1 i d-yessawel Salas inedruyen i ikecmen deg yiwet n tmazrart takudant : « *Ussan zerrin, d affug i ttafgen. Atnaya kan eeddan sin n yiseggasen yef wasmi sney Filas. Nuyal am yiđudan n ufus, ulac dacu i ay-yettefraqen [...]Fukken yimuras, ass n ssebt sliy i tilifun-iw yettsuni. D nettat, d tuzyint-iw [...] » [Seb: 58-59]. Iban-d ubeddel n wakud s wudem n umaqqel agensay deg umedy-a : « *Nekk a Salas **seg wasmi akken** nemsefrağ di tnezduyt tasdawant tikkelt-nni mi helkay ur d-nnejmaey yer ttebba [...]» [Seb: 66-67]. Tuyal Dasin yer yimuras-nni iyef d-yessawel Salas belli kfan, maca ur nezri ara amek iten-t-seedda Dasin, yef waya i yessuter seg-s Salas as d-teħku. Seld tasiwelt n Dasin, srid yuyal-d wakud yer wullis 1 s tarrayt n udiwenni i yezdin Dasin d Salas yef tuyalin-nsen yer tnezduyt tasdawant : « *D antatt nanna-m taseedit ?***

-Ad ak-iniy a Salas, yyan ad neddakel yer tnezduyt tasdawant, mi nesteefa kra, nečča imensi, ad nemyiger ad nqessar cwiṭ, imir-n ak d-iniy anta-tt nna Taseedit.

-Yirbeħ yyan ihi [...] » [Seb: 67]. Ikemmel wullis n yinedruyen yef yiwen n wakud almi d taggara n yixef.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ixef 5, Ullis d teħkayt llan-d deg yiwen n wakud, Salas yetteglam-d lihala n Dasin war nessefrah, amzun akken tbub taekemt iwumi ur tezmir : « *Ad tili d setta n tmeddit mi iy-id-tessawel Dasin di tilifun, tenna-d ma ad nemyiger akka ssaæa, nekk mebla leedil nniy-as si sbeħ i ttrajuy asiwel-ines [...] Azal n eecra n dqayeq hatt-an telħeq-d. Walay-tt mi d-tetteddu s yisurifen d izayanen, amzun tetteddu yer yizem ad tt-yečč [...]* ». ibeddel wakud n teħkayt yef wullis 1, mi tuyal Dasin s tsiwelt yer talliyin i yezrin deg tudert-is, akken as d-tessiwel tudert-is i Salas : « *Luley-d deg yiwet n taddart i yettqadaren leewayed n zik, isudaf i ttabaæn d wid i d-texdem tejmaet n taddart [...] Akken i d-teħka yemma fell-as yeefu rebbi, nella netteic akken nekk d leemum-iw, imdebbar n uxxam d jeddi [...] Nekk lliy deg ueebbuđ n yemma, deg wayyur wis tmanya [...] Asmi yesla baba terna yer-s teqcict yefreħ ayen din, maca ur yezmir ara ad d-yerzu s axxam [...] Ass ideg d-wwiy lbak , eemti tefreħ dayen kan, yef waya tmudd-iyi-d azrar-nni iy-id-yefka baba d lamana i wass n zwağ-iw [...]* » [Seb: 81-96].

Yuyal-d wakud yer wullis 1 deg usebtar 96-99 akken ad d-yeglem Salas tagnit-nni tamirant yef wamek isebbar tameddakelt-is Dasin, d wamek i as-yekkes ayilif belli ulac dacu ara d-yawin aybel deg wayen i as-d-teħka yef yimal n wassay iten-yezdin : « *Mi walay taħnint-iw tettru s uħaruq, wwiy afus-iw s leeqel, selfey-as i unyir-is. Nettat si leħya tewwet allen-is di lqaæa yuyal wudem-is d azggay [...] ur as ġġiy ara ad d-tkimmel ameslay, nniy-as : “Ur teseid i yellan a mimi, yal wa amek iæac temzi-s, u kemm tura kan i d-teğġuğged yer ddunit [...] Neđsa-d di sin, yal wa yettef abrid-is [...]* » [Seb: -81-96].

Tessayzef Dasin awal (15 n yisebtar) akken ad d-tessiwel taħkayt n tudert-is i Salas, yef waya, i nezmer ad d-nini belli aħric n teħkayt yeyleb ullis 1, deg yixef-a.

Ixef 6, Ullis 1 yeqqen yer yinedruyen i d-yessawal Salas yef yiman-is, d wamek yesædday lweqt-is deg unnar n ddabex : « *Azekka-nni, am yal ass, kkrey-d yef lweħda. Sserdey, lsiy lqec-iw, ttfey abrid-iw yer unnar n ddabex uđar [...] Qqarey-as deg wul-iw wiss amek i tessawed teħnint-iw ad tesber yef wayen akk i tesædda ? wissen amek iy-id-tefka ul-is [...]* » [Seb: 100-101]. Deg usebtar 103, yezzi s tsiwelt-ines yer deffir s xemsa n yiseggasen, akken ad d-yessisen awadem *Iman*, i yessen mi yella yezdey deg tmanayt : « *[...] acu kan*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

tikkelt-a tekcem-d deg wallay-iw Iman, taqcict-nni taerabt i yellan d tağaret-nney deg tmanayt. Ur zriy ara akk acu itt-id-yewwin yer yixemmimen-iw deg teswiēt-nni. Iman, d tasekkurt, sney-tt azal n xemsa n yiseggasen-aya, tella d tağaret-nney mi nella deg tmanayt. D tuħdiqt, d tufhimt ul-is wessie [...] ». S wudem n umaqqel azɣaray, i yeffey Salas i wakud d usentel n wullis, akken ad d-yessiwel taħkayt n Iman d wayen akk i yeḍran yid-s seg usebtar 103 alma d 107.

Yuyal-d umsawal Salas yer wakud n wullis 1 : « *Tameddit mi d-telheq Dasin, ur yi-d-tessawel ara am leewayed-is, wissen acimi ? Qqimey azal n rebea n tsætin, ddmey-d tilifun-iw, ssawley-as, ad tili d tmanya n tmeddit [...] »* [Seb: 108].

Deg usebtar 113, s tewzel i d-iban-d yiwen n unedruy ur d-yettwasawlen ara deg umkan-is (amaqqel agensay ummid) d targit i yurga Salas, maca ur tt-id-yeħki ula i yiwen, almi d asmi i yemlal Dasin: « *Urgay yumayen-a yiwet n targit, ur tt-fhimey ara akk [...] Walay amzun lliy lliy deg tezgi [...] Mi tedduya ad swey, yeqqes-iyi-d uzrem deggrey abual [...] »*.

« *Mi d-fukkey taħkayt-iw, muqley-d yer Dasin, ufiy izri-s am lehwa, teqqar kan suref-iyi a Salas, ħemley-k a Salas ! [...] »* [Seb: 114]. Tuɣal-d deg tseddart-a tsiwelt yer wakud n wullis 1, yer tegnit-nni ideg qqimen, ttmeslayen, d wamek teḍleb deg-s Dasin beṭtu. Ayen akk i d-yerna yef unedruy-a, almi d taggara n yixef yella-d s umseḍfar n wakud n wullis d yinedruyen.

Seg yigemmad iyer nessawed, iban-d umaqqel agensay d ayanib i tessemres tnaɣgalt s waṭas, tessemras annaw-a deg yal tikkelt ideg ara d-tessisen izri n yiwudam, d tarrayt i irennu i yimeyri isallen, akken ad yissin s telqayt iwudam. Akken dayen i d-iban deg kra n yimediyaten umaqqel azɣaray, akken ad d-tessegzi kra n yinedruyen i yefyen yef ugbur n wullis 1.

Nwala-d seg uferdis-a amenzu n umyezwer akudan, amek smersent tnaɣgalin amaqqel deg wungalen-nsent. Di yal tikkelt ara ibeddel wakud gar wullis 1 d teħkayt, yettbeddil umaqqel d wannaw-ines. D tasleḍt i ay-d-yeldin tamuylı akken ad d-nwali amek smersent dayen asezwew akudan (aferdis wis-sin n umyezwer akudan).

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

III.1.2. Asezwer (Analepse):

Annaw-a wis-sin n umyezwer akudan, d aferdis agejdan ideg i d-yettban yimal n unedruy ney n yinedruyen deg wullis. Ur yettwasemres ara ugar deg tira-a tamirant. Deg wayen i d-yessegza G. Genette yef waya: « *Ullis yer wudem amezwaru i yernan ugar yef usizwar, deg-s amsawal yettwehhi-d yer yimal, akken dayen d-yettwehhi s wudem alqayan yer tallit tamirant.* »¹.

Asezwar , ur yemgarad ara ugar yef umaqqel, mcuban deg tfaksutin iyef bnan :

III.1.2.1. Asezwer agensay (Prolepse interne): tamukrist n uferdis-a ur temgarad ara yef umaqqel agensay. D tazrewt n umyekcem d-yettilin gar wakud n wullis amenzu, d wakud n uhric ara d-yernun (partie proleptique), deg-s ad d-naf sin n wudmawen n usezwar ²:

III.1.2.1.1. Asezwar ummid (Prolepse complétive): deg-s tasiwelt tettyummu ilem-nni ara d-yernun akken ad yemmed unamek. Amedya yef waya, mi ara d-yebder umsawal alebeed n yiwudam deg tazwara, ad d-iwehhi yer yimmal-ines ney yer wazal ara yesu deg yixfawen ad d-yernun.

III.1.2.1.1.1. Asezwar allusan (Prolepse répétitive): D yiwen n uhric n tsiwelt i d-yessezwirinedruyen, annaw-a yemmal-d kra n unedruy ara d-yernun, ney i d-iteddun, yeslalay-d deg yimeyri araju d lhir deg wayen ara d-yernun.

III.1.2.2. Asezwer deg wungalen: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi :

Asezwer ur d-iban ara s waṭas deg wungal *Tamacahut taneggarut*, imi tamsawalt Cabḥa teuss amek ad tesni inedruyen n tudert-is wa deffir wayeḍ, ur terri ara lwelha-ines ad tessezwar

¹G. Genette., op.cit., p. 106. « *Le récit "à la première personne" se prête mieux qu'aucun autre à l'anticipation [...] qui autorise le narrateur à des allusions à l'avenir, et particulièrement sa situation présente.* »

² Op.cit., pp. 109-111.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

anedruy yef wayed, ney ad twehhi yer yimal n yinedruyen d-tessawal. Maca yef teyzi n tsiwelt-ines banen-d kra n yimediyaten ideg d-tessezwar akud yef wayed gar-asen :

Deg yixef wis sin, twehha-d Cabħa yer unedruy n tasselbi. Dya nekkni s yimeyriyen ncukk belli ad d-yawed yixef seg wungal ideg ara d-tban tasselbi yef uwadem-a agejdan i d-yessawalen tudert-is (Cabħa).

Amedya 1 [Seb: 24] : « [...] *Ad ġġey imerzi n leeqel d tasselbi, ad zegrey yer wanda ur zriy ara, anda i demsey ad rekdey i lebda* ». Deg umedy-a, tebder-s temsawalt Cabħa, belli teeya deg yimerzi n leeqel-is d tasselbi-s. Tefren ad teddu d umađal ideg ur tzar kra (tasselbi).

Amedya 2 [Seb : 27] : « *Seg wass-nni i yi-erqent irkelli, iyunfa-yi leeqel, tsawem-iyi tasselbi, ur iban lliy di ttnasfa [...]* ». Asezwar agensay allusan i d-ibanen deg tegnit-a, acku aggay d tsurift ur ffiyen ara yef ugbur n wullis 1. S umqim ilelli Nekk, iyes-s i d-tessawel Cabħa imektiye-is, dya twehha-d deg yimediyaten i d-nebder (ixef 2) yer unedruy n tasselbi uqbel akud-ines, acku deg wungal iban-d deg yixef 13 “Tasselbi n tasselbi”.

Amedya wis sin yef usezwar yella-d deg usebtar 41, anda i d-twehha Cabħa belli tettemlili kan nettat d temzi-ines deg umrah n tmucuha : « [...] *Asmi ara nemlil nekk yid-s akken i nebya, d takerda i nettaker taqejjirt s amrah n tmucuha [...]* ». dya nerja deg teyzi n yixef-a “Temzi taleġġamt” ad d-naf anedruy-a agejdan d wamek tettaf iman-is deg-s. Dya d tidet yella-d deg yixef i d-yerna s uzwel “Amrah n tmacahut” (Seb: 49). Deg-s tessegza-d azal n tmacahut deg tudert-is : « *Akken ad d-kecmey yer texxamt-iw, ad tteawadey kan i tmucuha-nni sliy, ad slexsey akk ayen i d-jemey di ccfawa-inu. Ma tezzi tnafa udem-is fell-i, ħulfay erqent-iyi, yers-d lweħc fell-i, ad dluy fell-asent akken ad iyi-wansent, ad ddariy, ad yumme, ad sseħmu, yes-sent [...]* *Mi ara iawez lxiq yur-i, yettcellix, yectutur fell-i, sqizzibey-as s tmucuha i d-yettcerriđ fell-i, am tmacahut n taddart tadeemamact [...]* ». Asezwar agensay i d-ibanen deg tegnit-a acku akud n yisalli i ay-d-tmud Cabħa d wakud ideg d-teđra teħkayt myekcamen, deg-s terra lwelha temsawalt ad d-tessiwel tignatin n tmenna n tmacahut taqbaylit, d wamek tzerrer deg temzi-ines.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg yixef wis 10, ullis 1 yebda srid s wawalen i d-tewwi Cabħa yef yemma-s, ur tecɛif ara tikkelt tamezwarut, mi itt-teffka i Lɛerbu bu umendayer, teawed tɛebber yef zher-is i tikkelt-nniɛen: « *Abrid i yuy zzher-iw, d abrid yeččuren d aluɔ d aseɛtaf, d ameryan [...] Aluɔ-iw, tegga-t yemma s lebyi-s [...] Nekk ur nettalas deg yiman-iw, ur ssawɔey ara ad iliy akken byiy [...] zgiy ceɛfey, ma d yemma yellan akken tebya, ula d tikkelt ur tecɛif.* » [Seb: 125]. Seg wayen i d-tessawel Cabħa deg umedy-a, nfaq dakken yemma-s i yesselħawen zzher-is, ur tecɛif ara seg zwağ-is amezwaru. Deg teyzi n yinedruyen n yixef-a d tidet yella-d zwağ wis sin n Cabħa, yerna tikkelta i tizya n jeddi-s, anda terna d takna yef tlata n tlawin.

Deg yal tikkelt ideg ara yeffey waggay yef wullis 1, tettawi-aɣ temsawalt yer yinedruyen d teħkayin i yeqqnen yer tsiwelt-ines, tikkelt ad ilint fyent yef usentel-nni n wullis 1, tikkelt ad ilint qqnent yer-s. Ilmend n tesleɔt, akud n wullis yeyleb akud n teħkayin i d-yewwi umsawal, yaş ulama llan kra n yimediyaten ideg tiyziif tsiwelt n teħkayt, maca s wudem amatu tasurift n teħkayt ur teylib ara tin n wullis.

Ihi, di taggara n usegzi n uferdis-a, nessawed ad nissin azal ameqqran i yesea usemgired akudan gar wullis d teħkayt. Awehhi yer yimal n yinedruyen yesnernay deg yimeyri lħir, akken ad izar tidet n turdiwin-nni i d-ikecmen asugen-ines ma d tidet ney ala.

G. Genette si tama-s, yessegra-d awal-is s yiwet n tamawt i d-yeqqaren belli yezmer ad d-yili *l'anachronies complexes* asmi ara yili umaqqel yebna yef usezwar, ney asezwar yebna yef umaqqel. Dayen iwumi isemma: asezwar amaqqan (prolepse analeptique)/ Amaqqel aszewran (analepse proleptique)¹.

Tarrayin n usezwar n wakud deg wungal gugmen yinzizen, ur ttuqtent ara, ad d-nebder imedyaten ideg i d-iban :

Ixef 1. (Sb: 5-18), Ullis1 yella-d d tasiwelt n wawalen i as d-teğğa Dasin d asmekti i Salas. Yessegza-d assay i t-yezdin yid-s, d wamek i yendem imi ur as-iga ara azal deg tudert. yella-

¹ G. Genette., op.cit., p. 119.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

d usezwar n unedruy n tmettant n Dasin s wudem n usezwar agensay, iban-d way-a deg tenfalit-a : « [...] *D awalen-a i d-ineggura iyi-d-teğğa d asmekti, ur yilley ara akka ara tekfu [...]* » [Seb: 05]. Nfaq seg umedy-a d akken ad d-yawed unedruy-a deg walebæed n yixfawen seg wungal, dya d tidet yella-d waya, deg taggara n wungal.

Ihi, ilmend n tesleđt i nga i umyezwer akudan deg wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*, nessawed yer kra n yigemmad :

Deg wungal *Tamacahut taneggarut*, tessemres L. Koudache amaqqel, anda i ay-terra Cabħa s wakud n tsiwelt-is yer yinedruyen yezrin. Llan wid yeqqnen s amezruy n tmurt n Lezzayer, yef wasmi tekki tmettut taqbaylit deg tegrawla i yekkren mgal acengu arumi (1954.1962) amedy agejdan i d-tewwi yef waya d taħkayt n twademt Nna Ferruğa. Iswi n umaqqel azyaray deg tegnit-a d asissen n uwadem i iqerben ugar yer tudert n temsawalt.

Tban-d tzerrert n yinedruyen yezrin yef yinedruyen i d-yernan deg wungal, amedy agejdan yef waya, d tilin n Jeğğiga deg sbitar n yimeslab, war ma nezra ssebba n wayen-i, almi i tuyal s tsiwelt yer yinedruyen i yezrin i negza taħkayt-is. Iban-d waya s usemres n umaqqel azyaray, iswi-ines d asissen n yizri n uwadem.

Tekkes temsawalt Cabħa kra n yinedruyen seg tsiwelt-ines akken ad tuyal yer-sen deg wakud i d-yernan (maci deg wadeg-n sen i d-ttwabedren): amedy yef waya, seld zwağ n Cabħa wis-sin, tessawel-d yiwen n unedruy i yeqqnen yer temzi-s, werğin t-id-tebdir deg yihricen imenza ideg d-tewwi s telqayt yef temzi-ines. Ay-agi yessegzay-d belli tanagalt ur tessemres ara tarrayt tamensayt deg tsiwelt n yinedruyen (ungalen i yebnan yef yiwen n wakud asiwlan).

Tuget n umaqqel azyaray deg wungal *Tamacahut taneggarut*, yella-d s yiswi n usissen n yiwudam d yizri-n sen (Nna Ferruğa, Nna Seediya, Jeğğiga, Nna Hğila, Yidir). Gef waya ara d-nini belli tanagalt tessawed s tarrayt tazurant texleq-d tamezla gar yinedruyen n teħkayt d wid n wullis.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tessemres ttaggalt amaqqel agensay deg wugar n yixfawen seg wungal, amedya mi i d-tessawel Cabħa lbaṭel d ddel i tesserwet deg-s yemma-s, tessawel-d inedruyen i yeqqnen yer wullis 1, ama si tama n usentel, ney si tama n wakud; akken ad d-tessegzi ayen i ieddin fell-as. Aya-agi sumata yessebgan-d amyekcam n wakud gar wullis d teħkayt.

Tanaggalt ur teyfil ara yef uferdis n usezwar n yinedruyen, s yiswi n uwehhi yer wayen ara d-yernun d imal, texleq-d deg-ney lħir ad nzar inedruyen ara d-yernun. Amedya mi i tuyal Cabħa yer wass n tlalit-ines, twehha-d deg kra n tenfalit yer usentel n tisselbi, dya d win i d-nufa d ssaħ deg yixfawen i d-yernan deg wungal (seld lmut n yelli-s).

Annawen n umyezwer akudan, banen-d ula deg wungal *Gugmen yinzizen*, s tarrayin yemgaraden. Iban-d usemres n ttagalt N. Maouchi i yiwen lebni akudan d *amaqqel agensay*. Iswi-ines deg yal tikkelt d asissen n yizri n yiwudam. Gas ulama iban-d deg sin n yimediyaten umaqqel azyaray maca ur yugit ara. Ma d ayen i yerzan aferdis n *usezwer*, twehha-d ttagalt deg tezwert n wungal belli amsawal ad yexsar tin i iħemmel, tin akken i as-igan ccan, nekkni neħsa belli ad d-yedru wayen-i deg yinedruyen ara d-yernun. Dya tella-d tezwert-nni s tidet d taggara n wungal (anedruy aneggaru mi temmut Dasin). D tarrayt i d-ixelqen deg-ney lħir ad nzar amek i yexsar Salas tameddakelt-is Dasin, yef teyzi n wungal.

Tasleḍt n wakud n teħkayt d wullis, ur teqqin ara kan yer umyezwer n wakud i d-nebder, maca yettban-d ula deg timirt i izerwen talqayit n wakud i ssemrasen yimsawalen deg tsiwelt-nen. Aferdis-a ad t-id-nessegzi s yimediyaten yef wammud n tesleḍ-nney, akken ad d-nwali dacu i d azal-is, ney dacu i d-yerna deg ufares ungalan unti aqbayli.

III.2. Timirt deg wungalen: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi :

Aferdis-a wis sin n tezrewt n wakud deg wullis, ur yemgarad ara deg yiswi yef win t-yezwaren, maca iwehha-d yer-s G. Genette belli yuær akken ad nessiweḍ ad nessemgired gar timirt n wullis d teħkayt, akken dayen ur nezmir ara ad t-nessemgired yef wakud n tyuri, acku d tigawt tasuft, tettemgarad tyuri yef tayed. Gef waya i yerra lwelha-s ad yezrew aferdis-a s

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

tuyalin yer tneylalt (constance) n urured: « *Arured n wullis yettwasegzi-d ilmend n wassayen n timirt n teħkayt : yettwaktilin s dqayeq, swayee, ussan, ayyuren, iseggasen, d teyzi : tettuyal yer uđris, tettwaktili s yijerriđen d yisebtar.* »¹.

Yezmer ad yebæed wakud n teħkayt yef wullis, akken i yezmer ad yemqarab, ney ad ilin deg yiwen n uswir. G. Genette deg tesleđt-ines i wakud deg wullis, yessemres tazrewt n uniya (rythme) i yebđa yef rebea n yiferdisen deg tesleđt :

III. 2.1. Asayes deg wungalen : *Tamacahut taneggarut*, d *Gugmen yinzizen* :

Deg wullis ungalan nettaf-d tanmegla gar asayes alqayan d wullis s usewzel, i yettuyalen yer ugbur-nsen amuggit (dramatique) / war amuggit (non dramatique): « *Asayes yettili-d s wudem ameqqran s talya n udiwenni, i yettağğan akud n wullis ad yeedel d wakud n teħkayt.* »². D tagnit i nezmer ad d-nessegzi s talya-a : AW = AT (Akud n wullis yegda d wakud n teħkayt).

Akud n wullis d wakud n teħkayt ttemplin deg tegnit n *usayes*, deg-s tettili-d talqayit n yinedruyen amzun akken sdat n wallen n yimeyri i leħhun, yemgarad waya yef *usewzel* anda amsawal yettawi-d kan ayen i yellan d agejdan. Yettban-d deg-s yinaw n yiwudam s wudem usrid (adiwenni) akken dayen i yezmer ad d-yili s wudem n uyeninaw mi ara yettmeslay uwadem d yiman-is.

Ilmend n usegzi-a, ad d-nini belli annaw n usayes yufrar-d deg wungal *Tamacahut taneggarut*. Yella wanda asayes yettili-d mebla ma nezra anwa it-id-yettawin, acku inedruyen leħhun iman-nsen (Akud n tsiwelt yeedel d wakud n teħkayt), yella wanda d amsawal i d-yessawalen asayes amek d-yedra s telqayt, s lqaleb n udiwenni. Ad d-nebder kra n yimediyaten seg wungal i d-ibanen s wudmawen-a n usayes :

¹ Genette. G. op.cit., p. 123. « *La vitesse du récit se définira par le rapport entre une durée, celle de l'histoire, mesurée en secondes, minutes, heures, jours, mois et années, et une longueur: celle du texte, mesurée en ligne et en page.* ».

² Genette. G., op.cit., p. 129. « *La scène est plus souvent dialoguée, dont nous avons déjà vu qu'elle réalise l'égalité de temps entre récit et histoire.* ».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ixef amenzu, yebda s talya n usayes, d asterheb n umekfađu i yinebgawen n usarag, syin akkin yettak awal i yiwudam d nnuba. Deg tagnit-a teqreb ugar tugna n usarag deg wallay n yimeyri. Deg-s akud n wullis ur yemgarad ara yef wakud n teħkayt.

Amedya 1 [Seb : 11] : « *Azul fell-akent, azul fell-awen yer temlilit n wass-agi! S yisem-iw d imdebber n tdukla tadelsant ‘Takemmict n wakal’*, ad awen-iniy leeslama-nwen akken ma tellam dagi, ama d inebgawen n lħerma i ay d-yusan si tmura n lberřani, ama d wid n tmurt-nney [...] ».

Ixef 8, yufrar-d deg-s wannaw n usayes s temlilit i yezdin Cabħa akked tmeddakelt-is. Amcedhi-nsent iban-d imi war meżrent seg wussan n uyerbaz amenzu, yef waya adiwenni-nsent yebna yef yisteqsiyen d tririyin, yef wayen akk war tezri Cabħa yef yimeddukal-is, d uyerbaz i teğġa mebla lebyi-s. Tagnit ideg temlal Cabħa tameddakelt-is (Taħkayt) d wakud ideg ttmeslayent d yiwen, yef waya ara d-nini akud n teħkayt yeedel d wakud n wullis.

Amedya 1 [Seb: 101] : *-I Smaeil-nni iyef tettmeslayeđ akk-ass asmi neqqar, anda i d-yeggra?*

-Mazal-it yeqqar yid-i [...]

Đawiya tejbed-iyi-d seg uččačuf-iw. S yimeslayen i tesmured tezway n tayri taleqqaqt iyitenna:

-Nekkini? Welleh ma tettsethiđ !

-Ixus, si sbeħ i tettjerrideđ yef wakal, akken i d-newweđ yer yisem-im d yisem n Smaeil i d-iħar wul-im, terziđ aqeccađ-nni ameybun yef sin !

-Zeema kem ur teħmiled ara Saeid ? [...]. ilmend n umdaya-a, adiwenni ileħħu, Cabħa tetteglam-d tagnit-nni n usayes deg yiwen n wakud. Tessegzay-d dacu txeddem Đawiya mi i d-tettmeslay yef Smaeil. Ay-agi yerna-as-d talqayit i tikli n yinedruyen.

Ixef wis 9, yal tikkelt ideg ara tđaq temsawalt Cabħa, tettexlaq-d amađal asugnan i yiman-is, deg-s i d-tesmirig akk ayen itt-iceyben. Mi tt-tefka yemma-s tezweğ d Lærbi bu umendayer, yelqent-d akk fell-as teggura, ur tufi iwumi ad teccetki, tesnulfa-d yiwen n lexyal

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

iwumi tettmeslay (Cebbuḥ). D awadem n uferriy i d-ibanen deg kra n yiḥricen n wungal, ladya deg tegnatin n ttiq i d-tesseeday temsawalt.

Amedya 1 [Seb: 113] : « *Ccetkay-as, ttruy-as. Ma d nettat tettḥessis-iyi, seg wul-iw yenṭerren, s wallen-is iḥeznen i tetteeraḍ ad tṣebber deg-i :*

-A Cabḥa ṣṣber kan, yella Rebbi, akken i am-teqqar Nna Lḡuhar.

-D sseḥ yelha ṣṣber, d aḥbib n Rebbi ! Lameena, ar melmi ara ṣebrey ? Ar melmi ara tḥeggef ddunit deg-i ? Ar melmi ara yettay zzher-iw tawenza tuzligt ? Ar melmi ara ckentḍey deg usirem, nekk ur lliy, netta ur yelli? Ar melmi ? [...]. Isteqsiyen-a, d wid i tettmeslay Cabḥa d yiman-is, acku yemma-s mi i d-tedla fell-as yer txibuqt-ines, tufa-tt tettmeslay d yiman-is, yef waya i nezmer ad d-nini fell-as d talya seg talyiwin n uyeninaw. Ay-agi iban-d s telqayt mi i d-tenna Cabḥa : « [...] Seg-mi ulac win iwumi ad ccetkiy, deg wul-iw kan i nettarra, nettawi deg wawal nekk d Cebbuḥ [...] ».

Ixef wis 14. Iban-d wannaw n usayes, anda yettmeslay umejjay n tnefsit Reḥzi d tefremliṭ, yef liḥala iyer yewweḍ yer-s sbiṭar sebba n yimḍebbar-is. Akud n wullis deg tegnit-a yemgarad ara yef wakud n teḥkayt. Tasiwelt-nsen tekcem deg wakud n unedruy n yimiren.

Amedya [Seb: 210] : « *-[...] Seg wasmi yuyal d imḍebber, yettcax akken i as-yehwa, almi yezzuyer sbiṭar-agi yer twayit [...]*

-Ay amejjay, annay tettud belli yettekka, lac win izemren ad t-isami, baba-s maci d menwala.

-Akken ma nella neḍlem, nessusem, neemmed i warwayen yecban wigi.

-Yettuyad lḥal, d imi d ineggura, negguma ad naz yer sdat ! [...].

Ixef 15. Deg-s Cabḥa tefka awal i uwadem Tajeḡḡigt akken ad d-temmeslay yef yiman-is, iban-d wannaw n uyeninaw mi ur tethenna ara d wargaz-is, tettxemmim yef tmetti d wayen ara heḍren fell-as : « [...] Nekk yenṭerren, ar melmi ara ttkellixey yef yiman-iw ? Ar melmi ara xeddmey lmizan i lehḍur n medden [...] ». [Seb: 221].

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Akken dayen i d-tewwi Tjeğğigt inaw n warra-iw, d yidiwenniye iten-yezdin, wali amedyaa : « *A yemma, ass-agi Beleid yusa-d ad iyi-iżer di lxedma !*

-Dacu!? Ayen!? Melmi!?

-Yeggul deg-i ad ħebsey lxedma, ad qqimey deg uxxam, ur tefyey ara !

-Acu-t uxettar-agi !? Ansi i ay d-yekka umcum-agi !? Ur ttagad a yelli [...]» [Seb: 222]

Ixef 17. Yufrar-d s wudem n usayes. Cabħa tuy abrid n ucali, dya mi temlal tameddakelt-is Tajeğğigt, sbeudent akkin yer taddart n Warisem. Yuttuqet deg yixef-a udiwenni i yezdin Cabħa d Tjeğğigt.

Amedya [Seb: 156-157] :

- A Ccabħa n Tucbiħt, s anda tenwiđ ad terzuđ ass-agi ?

-Ter tseqqar iferqen s usyar akud yef sin, akud n wid yerwan leeqel, zgan d acetki, d wakud n wid yerwan tasselbi, ur iban amek akken iga ucetki-nsen.

-Dacu tenniđ amer ad tedduđ yid-i anda ara tafed iman-im ?

-S anda akka ?

-Ter taddart n Warisem, tahi akka d-yettbanen am tseqqact si lebeid.

-Wali-tt, d taddart ur temxallaf ara yef tuddar-nniđen [...] temgarad kan fell-asant imi tella deg-s yiwet n tqerrabt yesean leerc n wid ur nuksan.

-Taqerrabt n leerc n wid ur nuksan ! [...]

-Lħun kan ad twaliđ [...]. Iseqsiyen d tririyin i yezdin Tajeğğigt d Cabħa di teyzi n tikli-nsent d tiwđin-nsent yer taddart n Warisem, kecmen deg teħkayt, dayen d-yessebganen akud n teħkayt ileħħu d wakud n wullis.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Sin n yixfawen ineggura seg wungal dayen llan-d s wudem n usayes, d asarag-nni kan i d-yellan deg tazwara n wungal i ikemmlen deg taggara, deg-s i d-tella tgensest n yisaragen, yal wa i wanwa i yerra tajmilt, gar-asen : Kahina Tilelli i yerran tajmilt i Cabħa Nat Banen, d Remđan At Unadi i yerran tajmilt i Yidir Nat Talsa. Akud n tsiwelt yella-d d akud amiran d wurmir, acku imyagen i ssemrasen yiwudam ftin yer wurmir : ad fkey awal, ad nēddi yer yisteqsiyen, byiy ad zrey tiririt-im, uqbel ad nezzi yer yisteqsiyen, atg. Ad d-nebder kra n yidiwenniyeen i d-yessebganen belli ur yemgarad ara wakud n teħkayt yef wakud n wullis.

Amedya 1 [Seb: 315] : « *Tanemmirt tameqqrant a Dda Lunis! Tamedyazt Dihya, awal-im !*

-Azul fell-awen ! Ferħay mi d-wwiy araz yef wamud-inu n yisefra, ladya mi t-id-tfey seg ufus n umedyaz-nney ameqqran Dda Lewnis Nat Lewhi [...]

-Tanemmirt-im a tuħriçt! Affud igerzen di tira-inem! [...].

Amedya 2 [Seb: 295] : « [...] *Di tazwara ad fkey assawađ i massa Kahina Tilelli, taneymast tameqqrant, ad ay-d-tawi yiwen n usarag yef Nna Cabħa Nat Banen, iwumi tsemma “Timlilit d tmusnawt tamaziyt”*. A massa, teseiđ eecra n dqayeq kan.

« *Azul fell-awen ! s lferħ ameqqran ara d-awiəq asarag yef yiwet gar tid yernan azal i tsekla-nney tamaziyt [...]*. Asarag ileħħu iman-is, ulac win it-id-yessawalen. Gef waya-asayes yettef adeg-is akken iwata.

Nefka-d kan kra n yimediyaten yef wannaw n usayes deg wungal *Tamacahut taneggarut*, imi tuget n yinedruyen i d-yellan deg-s yef tezyi n yisebtar-is llan-d s tarrayt n usayes, i d-tessawađ Cabħa deg tuget n tikkal. Annaw-a yefka-as i umsawal kra n tlelli akken ad d-yessenfali ayen i d-qqaren yiwudam, d wamek i tella tegnit-nni n yinan-nsen. Deg-s irennu-ay-d isallen yef tegnit n usayes, ama d ihulfan n yiwudam mi i d-ttmeslayen, ama d tigawin i xeddmn deg tegnit-nni. Annect-a yettmuddu-d i yimeyri ullis ummid, imi yettban wassay i yezdin iwudam. Isental i d-ttawin kecmen deg usentel agejdan n wungal, akken ad d-glun s tezyi n timirt.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Iban-d uniya n wakud s tarrayt n usayes deg wungal *Gugmen yinzizen*. Yal tikkelt amek i d-ttawden yinnan n yiwudam. Adiwenni yerna-as talqayit i wullis, akken ad yemlil wakud-is d wakud n tehkayin i d-yettwasawlen. Ad d-nebder kra n yimediyaten i d-yessegzayen ay-a deg wungal :

Ixef amenzu, yella-d d amekti n Salas i temlilit-ines tamenzut netta d Dasin deg tesdawit, asayes yellan-d s tarrayt n udiweni [Seb: 11-12]:

« - [...] *Zemrey ad kem-seqsiy ?*

-Aneam, d lxir ? Steqsi yef yiman-ik ?

-Ayyer i tenneynaḍ akka a Dasin ?

-Ala, ulac dacu yellan [...]

-Zriy ur tesseḍ ara laman deg-i, imi ur iyi-tessineḍ ara maḍi, dacu ma tebyiḍ ad d-temmeslayeḍ aql-i da, ad am smehsey, xersum ad yennefsusi lxaṭar-im, ad tekkseḍ yef wul-im [...]. Adiwenni-a i yezdin Dasin d Salas, maci yas yiwet i d-yella. Timlilit-n sen tis snat tella-d mi iteddu ad yerkeb tamacint, ad yay abrid s axxam, yesla i ṣṣut n teqcicit tettsuyu yuzzel, yejmeḍ-itt di lqaḍa, tban-d d Dasin [Seb:13-14] :

-D Dasin ? D Dasin ?!

-Ih, d nekk, tesneḍ-iyi eni ?

-Ih, nekk d Salas, win ikem-id-yemlalen ass-nni, di tesdawit, tugiḍ ad iyi-d-tefkeḍ uṭṭun-im, dya necmumeh di sin [...]

Uyaley nniy-as: “*i tikkelt-a ad iyi-d-tefkeḍ uṭṭun-nni amcum ah?*”

Temmuḡel-iyi-d tmeddakelt-is tenna-yi-d s teḍsa : “*tikkelt-a uṭṭun-is d nekk ak-t-id-yefken [...].* Asayes deg umedy-a, iban-d s talya n udiwenni, yas ulama yeggar-d Salas iman-is deg kra n tikkal, akken ad d-yeglem tagnit n usayes n yimir-n (wali ayen i d-nura s uzuran).

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ibeddel wannaw n usayes deg usebtar 16, yella-d s talya n uyeninaw, mi yettmeslay Salas d yiman-is, acku seg wasmi i yezra Dasin, nulfan-d deg-s yiseqsiyen d yiħulfan d imaynuten.

Amedya [Seb: 16]: « *Yal mi ara d-ddmey tilifun ad yekkat wul-iw, ay-id-yeqqar: “siwel-as, dacu tettbeddiled rray, qqarey-as: Dacu ara as-iniy ?[...]».*

Ilmend n yimediyaten-a i d-nebdar, yettban-d d Salas i d-yewwin asayes akken i d-yedra, s telqayt. Dayen i as-yefka-as udem n tilawt, amzun akken sdat n wallen-nney i d-llant temlilyen-ines netta d Dasin. Akud n yinedruyen d wakud n tsiwelt yeddukel, imi tigawin i d-yettwalsen kecment deg ṭabee n udiwenni.

Deg yixef wis sin Salas yeggar-d deg tsiwelt-is ayen i as d-nnan d wayen i asen-yenna i yiwudam, maca deg usebtar 23-24, yella-d udiwenni d usrid gar-as d Ġilas, yerna yessemres aglam n uwadem, i ay-d-yernan isallen yef tegnit-nni n usayes d wamek d-teḍra :

-Ssbah lxir ay afinyan! Tusid-d ?

Muqley deg-s s ustehzi nniy-a s:

-Ala, ur d-usiy ara, d lexyal-iw kan i d-yusan yur-k a bu teqcicin! Yetterdaq s teḍsa, yenteq-d yur-i :

-Aha-k-id kan ay amcum, aha! Steqsay-k-id ma truḥed-d acku dayen tekkfa leqraya. Yak ass-a tezrid yef lwaḥda dayen ad nekfu! Ihi, iwacu i d-tusid [...].

Deg kra n yimediyaten, amsawal yefka awal i yiwudam i as-d-yezzin as d-ssiwlen tudert-nsen. Deg wayen i as-d-yessawel Ġilas i Salas, yella wanda yessewzel inedruyen, yella wanda i ten-yessezef s tsiwelt, akken ad d-imel talqayit n wayen yedran. Seg yimediyaten i d-yufraren yef waya, timlilit-is d Dda Mestafa, baba-s n teezizt-is :

Amedya [37-39] : « [...] *Sbelēy imettawen i d-ḡawcey deg uqemmuc-iw akken akken ad d-sṛedbey cwiṭ cwiṭ tagerjunt-iw yeqquren seg jjieran.*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-A Dda Meštafa, Sliy tebyiđ ad tefkeđ yelli-k i Ğamal n Ssi Emar, yef waya i byiy ad ak-d-mmeslayey.

-Ih, yella waya, maca nekk ad fkey yelli, i kečč acu n teccuyt i ak-yeryan ? Ney ahat yessefk ad k-id-cciwrey qbel ad lezmey di rray deg taluft-a ?!

-Ala a Dda Meštafa, byiy ad ak-iniy, ma ad tagaded Rebbi deg-i ur tt-ttak ara i wayeđ nnig-i, ħemley-tt ačas [...]

Yeđsa Dda Meštafa s ustehzi, yemmuqel-d yer-i s wudem-is berriken, am lweħc-nni i ay-yessexlaen deg yisura. Yenna-d :

-Yerna zur wudem-ik , tusiđ-d yer-i akken ad kksey yelli i Ğamal [...] ». Tban-d talqayit n yinedruyen deg udiwenniye n d-yewwi Ğilas, yer tama n yinan i d-wwin yiwudam i as d-yezzin (Dda Meštafa), yerna-d ayen i d-ibanen fell-asen deg tegnit-nni n udiwenni (wali ayen i d-nura s uzuran).

Ixef 3 seg wungal, iban-d deg-s uyeninaw n Salas yef tedyant n Ğilas, mi is-d-yessawel, yeđleb seg-s ur yettruħu ara s axxam acku yeđra-as-d wayen war yezmir ad t-yeħku i ħedd mbiyir Salas. Dya iseqsan d uyilif kecmen ul n Salas.

Amedya 1 [Seb: 47] : « [...] **ttemseqsayey nekk d rray-iw, dacu i yihwağ almi i yessaweđ yeđleb-iyi-d ad qqimey di tnezduyt tasdawant ass-a ?!** Iban kan d kra n taluft meqqren, ney d ħedd n twuya i iga. Ad iqil Rebbi tilufa kan daya !».

Adiwenni i yezdin Salas d Ğilas mi i d-yelħeq tameddit n wass, yewwi-t-id Salas s telqayt deg yisebtar 49-52. Deg-s i as-d-yessegza taluft i yeđran yid-s s telqayt.

Amedya 2 [Seb: 49] :

« -*Tesneđ Tafrara, tin akken yeqqaren talmant ?!*

-*Ih, n taddart n Dasin, sney-tt ih, ayyer, eni tewğeb-ak-d eni ?*

-*Ala, tikkelt-a d nutenti iyi-tt-nadin maci d nekk !*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-Qqimey deg tesdawit, tædda-d a yal ass, tzul-d fell-i, testeqla-d ma ur yi-yuy kra, syin akkin, teqlab-iyi-d ma ulac fell-as ad as-mmley tansa-inu n faysbuk. Nekk ur walay deg-s kra n dir, dya fkiy-as-tt [...] ». Ngar tamawt deg umedy-a, tikli n yinedruyen tekcem deg udiwenni d yinan i d-yellan gar yiwudam, deg-s akud n teħkayt i d-yessawal Filas yekcem deg wakud n tsiwelt. Gas ma yuƷal-d udris deg usebtar 53 yer wudem n wullis, anda Salas yetteqlam-d abhat-is i wayen i as-d-yessawel Filas, maca yeggar-d di yal tikkelt awalen-is i as-d-yenna, akken ad d-yessebgen abeddel n umeddakel-is Filas.

Ixef 4, yettuqet deg-s wannaw n usayes. D tasiwelt n yinedruyen d yidiwenniyeen i yezdin Salas d Dasin di yal tikkelt i d-yettuƷalen. Amedya n temlilit-nseñ seld imuras [Seb: 59-60] :

-Azul a Salas, labas ?

-Labas, ikemm teħliđ akka kra? Iyab lħess-im aħal-aya ulac-ikem.

-Ula d kečč iyab ssut-ik [...]

-Ha-t-an fuken yimuras ad nuƷal dayen yer umdegger.

-Welleh ar akken a Dasin. Amek ihi yella kra n ujdidi ? [...] ».

Ger tama n udiwenni, yella wanda i d-yerna Salas aqlam i tegnit-nni it-yezdin d Dasin. Ladya deg temlilit-nseñ tis snat, anda yeqlsed ad d-yessenfali ayen i yetthulfu yer-s [Seb: 72-73] :

-Nekk a Dasin mačči kan ħemmley, dayen yewwi-yi uħemmal yef wussan [...]

-Ma yewwi-k uħemmal a Salas, ttef di tuzzut yas ad ak-tejreħ afus-ik, ad k-tsellek si lmut.

-Awah a Dasin, berka asmelek, nekk heddrey-am-d sleyben-iw, kemm ad teskeeriređ [...]

-Ihi, ma tebyiđ ad tezređ tin i ħemmley, ha-tt-an teqqim sdat-i, di yiwet n ttabla ntett imensi lwaħid.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Tban-d ur tɹuja ara akk ad as-hedrey yef waya, temmuqel-d deg-i s yiwen uxezzur, ahya ddin uqabac [...] Walay truḥ ad d-teldi imi-s ad d-tenṭeq, yawley, gezmey-as-d awal, nniyas: “A Dasin, eahed-iyi tadukli-nney ur tettbeddil kra akken tebyu tili tririt-inem” [...]. Tband talqayit n tikli n yinedruyen deg tagnatin-a n usayes. Salas ur yeyfil ara yef tsiwelt n wayen i as-yenna ney i as-d-terra Dasin. Ula amek yehḥulfa (leḥya, yekkat wul-is, tetṭef-it terḡagayt, tenbeddal tayect-is, atg) d wamek tella tririt-is yeglem-iten-id s telqayt.

Ayeninaw d yiwet seg tarrayin n usayes, iyes-s i d-iban Salas seg-wasmi it-id-qbel Dasin, yettxemmim gar-as d yiman-is amek ara ibeddel tikli i tudert-is:

Amedya 1 [Seb: 75] : « *Nniyas deg wul-iw* : “*Aha kan, tenwid d asmi iy-id-tessenkared ad dduy d du teḥdayin am kečč? A tura dayen, d tamɣart-iw ara dduy a nniya*” ».

Ixef wis 5. Timliliyin i yezdin Salas d Dasin, wwint-d as d-tessiwel tudert-is, dya Salas deg tsiwelt-ines i temliliyin i d-yellan uqbel aya, yessawel-d s telqayt lihala n Dasin d wayen mmeslayen s tarrayt n udiwenni. D tagnit ideg leḥhun yinedruyen n teḥkayt d tigawt n tsiwelt deg yiwen n wakud :

Amedya [Seb: 80-81] : « *Nettat am tin yerfan, tebren aqerru-s yef zelmed s zḥel, ixel-d ucebbub-id ayezfan azriran abeḥri yer wudem-iw [...]* dya tenna-yi-d :

-Leḥdur llan, maca ur seiy ara tabyest ad ten-id-ssufyey. Yeččur wul-iw byiy ad ak-d-alsey tudert-iw, ad tezreḡ amek i ddrey.

-Ihi mi akka, yya-n ad nruḥ yer ddruḡ-ihin ad neqqim, tiniḡ-d ayen i am-yehwan [...]

-Ahat seg-mi ad tesleḡ i teqsiḡt-iw ad tenbeddal tmuyli-k yuri. Nekk a Salas mačči akk am kunwi, ur lliy ara am yilmezyen-ayi i iḥemmlen zḥu [...] ». Akka i ikemmel udiwenni deg temlilit-a, almi i tebda Dasin tasiwelt n yinedruyen n tudert-is. Ula deg tsiwelt-is aṭas n tikkal i d-teggar innan, d yidiwenniyen i yezdin iεeggalen n twacult-is.

Ixef 6. Yebda s uyeninaw, mi yettmeslay Salas d yiman-is, yebhet akk seg wayen i as-d-tessawel Dasin yef tudert-is.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 1 [Seb: 101] : « *Qqimey tagnit tayeẓfant ttmuquley yer udrar-nni elayen iyi-d-yeqqublen. Qqarey deg wul-iw wissen amek tessawed teħnint-iw ad tesbar yef wayen akk i teseedda? Wissen amek iy-id-tefka ul-is? wiisen ma ad izmirey ad tt-ssidrey deg lferħ d tumert ? [...]* ». Kra n dqayeƣ kan i ieeddan yef uyeninaw-a n Salas, tessawel-as-d Dasin, akken ad d-yili udiwenni gar-asen deg usebtar 102-103.

Mi yella Salas deg unnar n ddabex, tædda-d deg lbal-is Iman, d awadem i yessen mi yella yezdey deg tmanayt. Ktar n xemsa n yiseggasen ur tt-iwala, yemmekta-d yef wasmi i yesseqsa fell-as yiwen n uterras, dya din iten-tezdi yiwet n tagnit n usayes, i d-ibanen s talya n udiwenni deg usebtar 104-106 :

-Argaz-nni iy-id-ibedden bħal ezrayen s aqerru inna-yid s ssut uħzin :

-Eni ur tezriđ ara ?!!!

-Acu ara zrey ? D lxir? Acu yuyen Iman?

-Idelli tameddit, Dda Remđan baba-s n Iman iruħ ad d-ixeħteb Seediyya, yerza lemæahda i as-yefka i Lwiza tametħtut-is asmi akken i msebran [...]

-Yah ! yef waya i teħzen Iman meskint ? D aymi ur d-tusi ara ? [...].

Timlilyin i yezdin Dasin d Salas llant-d s tarrayt n udiwenni, dya timlilit-nsen taneggarut, netta yessawel-as-d ayen yurga, nettat tessefra-as targit-is, belli d beħtu ara d-yilin gar-asen. Din i tegzem di řray Dasin ad teğğ Salas. Gar ugram n yiħulfan, d tagnit-nni n usayes, yemlal wakud n yinedruyen d wakud n wullis (Isebtar 113-118) :

« [...] Nebda nettmeslay, netturar, zun d arrac imecħaħ. Cwiħ kan mmektay-d targit-nni tamcumt, dya neħqey yer Dasin nniy-as :

-Amer ad am-iniy, urgay yumayen-a yiwet n targit akken, ur tt-fhimey ara [...]

-D lxir ncalleh, acu-tt akka targit-a ?

-Walay amzun akken lliy deg tezgi, tizzegzewt, cbaħa dayen kan [...]

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-Ihi d ayen yelhan ma irad Rebbi, atan tessefrah.

-Rju tura am d-kemley, tiniḍ-d ma telha [...] ».

Asayes aneggaru yella-d s tarrayt n udiwenni, gar Salas d Filas, yef sebba n lfiraq n Salas d Dasin, imi Filas ur iserreḥ ara i taluft, almi i yegza yef yimi n Dasin dacu n sebba iyess-tes teḡḡa ameddakel-is. Mi i d-yewweḍ Filas yer Salas, yekkat deg-s, yesbehdil-it imi isemmeh deg Dasin s leshala. Ay-agi yella-d s udiwenni, anda tigawin lehḥunt d wullis i d-yettawi umsawal (asebtar 121-122) :

« [...] Dacu yellan, Ini-d ...

-D Dasin, d Dasin a Salas

-Acu tt-yuyen ?!!

-Ur k-tbeddel, ur qrib, ur ela ḥal.

-Amek i tezriḍ, acu i ak-tenna ? Nṭeq a ddiṅ uqabac, nṭeq [...]

-Tafekka n teḥnint-ik yessummi-tt waṭan n lkunsir ijyer idammen-is d ajyar, amejjay mi tt-iwala, yenna-as ur yelli usirem [...]».

Seld tasleḍt n usayes deg wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*, iban-d usemres n tnaggalin s waṭas i wannaw-a n timirt. Deg wungal *Tamacahut taneggarut* d Cabḥa i yesselḥawen inaw n yiwudam, ayen d-qqaren, d tegnit-nni n yinan-nsen. D nettat i asen-yettakken tilelli akken ad d-ssenfalin ayen iten-iceyben. Deg wungal *Gugmen yinzizen* d Salas i yesselḥawen idiwenniyeṅ it-yezdin d yiwudam (Dasin d Filas) di yal tikkelt irennu-d isallen yef tegnit-nni n usayes, ama dayen i yerzan ttexmam ney iḥulfan i d-ibanen fell-asen.

Asayes, d tagnit ideg yettensedfar wakud n teḥkayt d wullis. Iwudam ttebbaddalen imeslayen, akken ad lḥunt tigawin s telqayt, isental-nsen keččmen deg usentel agejdan, dayen i yessiyzifen ullis s wudem amatu, akken ad d-imud tugna tummidit i yimeyri.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Akken i d-nebder yakan yef usayes tettban-d deg-s talqayit, tettiżif deg-s tsiwelt, maca deg uferdis-nniḍen n timirt *Asewzel*, tettenqas talqayit, yella wayen i itekkes umsawal, akken ad ieeddi srid yer wayen i yebya ad d-yini. D tarrayt i yessemras umeskar, maca ur as-yettfaq ara mliḥ yimeyri, ala deg tegnit n tesleḍt.

III.2.1.1. Asewzel (Sommaire) deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen*:

Deg uferdis-a n usewzel, amsawal yezmer ad d-yawi ayen i yeḍran deg lqern deg yiwen n usebtar, i yezmer dayen ad d-yawi ayen i yeḍran di dqiqa deg yiwen n ujerrid. Ay-agi yettuyal yer usewzel-ines i tigawin. Deg wayen d-yebder G. Genette yef waya: « *Tasiwelt tettli-d deg tseddart ney deg kra n yisebtar yef wugar n wussan, aguren ney iseggasen, mebla talqayit n tigawin d wawalen.* »¹. Deg wannaw-a n tsiwelt yettli wakud n teḥkayt yeyleb akud n wullis (AT > AW)*.

D yiwet seg tarrayin i yessiwzilen inedruyen n tsiwelt deg kra n yijerriden ney n tseddarin. Amsawal deg tegnit-a yettebdar-d kan ayen i yellan d agejdan, ney tikti-nni kan i yebya ad d-yessiweḍ yef kra.

Cabḥa deg wungal *Tamacahut taneggarut*, tessewzel-d tudert n watmaten-is deg yiwet n tseddart. Deg kra n yijerriden i d-tessawel ayen yeḍran d gma-s Muḥend i d-yeggran deg tmura n lyerba, d weltma-s iwumi iyab later-is.

Amedya 1 [Seb: 36] : « *Muḥend, d amenzu n twacult, akken yekfa leqraya-s, yeffey seg uxxam, ur d-iban ara akk lexbar-is [...] Malika iyab lḥes-is, seg wasmi terwel seg uxxam ass n lḥenni-is nettat d umεcuq-is Xaled i tesserḥem yemma [...]* ».

Tamsawalt Cabḥa deg snat n tseddarin i d-tessassen, i d-teglem tudert n uwadem Nna Feḥruḡa. D awadem amaynut, tuyal yer tudert-is akken ad d-tessiwel deg-s gmi tezweḡ d

¹Genette. G., op.cit., p. 130. « *La narration en quelques paragraphes ou quelques pages de plusieurs journées, mois ou années d'existence, sans détails d'actions ou de paroles.* ».

*A: neqsed-d yes-s akud. T: tasiwelt. W: d ullis.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

wargaz-is Eebd Lekrim, ffyen yer udrar yer tama n yimjuhad akken ad awin tilelli, almi d asmi teffra lgirra, yemmut wargaz-is, teggra-d d tağğalt war teawed zwağ fell-as.

Nezmer ad d-nini, Cabħa tessewzel deg tsiwelt-is azal n tmanyana n yiseggasen deg tudert n Feřruğa, seg-mi yekker ttrad mgal Fřansa, almi tefra, nejmaeen-d yimjuhad yer twaculin-nsen, ay-agi yettban-d deg umedyana :

Amedya 2 [Seb: 50] : « *Nna Feřruğa d wargaz-is Eebd Lekrim sean azal ameqqran di taddart. Aggur akken mzawağen, yekker ttrad mgal Fřansa [...] Akken tefra, nnejmaeen-d akk yimjuhad imeneen, gar-asen Nna Feřruğa iwumi yebda wul-is yef sin [...]* ».

Akken i tessewsee Cabħa deg tsiwelt-is yef useggas-is amenzu n uyerbaz (8 n yisebtar) i tessewzel si tama-nniđen aseggas-is wis řbea deg krađ n yisebtar.

Amedya 3 [Seb: 85-88] : « *Di tneyrit tis řbea, tifen-ay sin n yiselmaden d ijdiden, Mass Busseed Nat Uqerruy, d aselmad-iw n taerabt, d tselmadt n ttrimit, Massa Lğuhher Nat Tregwa i hemley s wařas [...] Abrid wis sin i yuyen tudert-iw, negguma ad d-nemsay nekk yid-s tannumi, yehbes di taggara n useggas n tneyrit tis řbea [...]* ». Deg umedyana, Cabħa tessenqes deg yinedruyen, tessewzel aseggas-is wis řbea deg krađ n yisebtar, iswi-ines d tasiwelt n sebba n utixar-ines seg uyerbaz, acku mi tewweđ yer uswir wis řbea, byan yiselmaden ad tt-ssalin srid yer tneyrit tis setta, imi aswir-ines yeyleb leemar-is. Ma d řawes ad teiwed i useggas. Dya d tagi id tamentelt n uħbas-ines seg uyerbas syur yemma-s.

Tajeğğıgt mi i as-d-tessawel tudert-is i Cabħa, deg yixef 15, vtessesmres annaw-a n usewzel. Deg xemsa n yisebtar i d-teħka akk tudert-is, seg wasmi yemyussan baba-s d yemma-s mzawağen, sean-tt-id nettat d wayetma-s, almi d asmi i d-teggra deg sbiřar n yimeslab.

Amedya 4 [Seb: 220-225] : « *[...] Baba d amejjay n tnefsit, yemma d tamejjayt n yigerdan [...] mzawağen, sean-d Lmulud, d nekk Jeğğiga...kemley tayuri-ine di Marikan, din i d-mmugrey Emiruc, d amusnaw n umezruy [...] nesea-d tlata warrac d teqcict [...] Griy-d d tawħidt, ttmentarey gar texxamin d tiseřřafin, d tilmawin seg warraw-iw i ctaqey ařas [...] Yiwen n wass, kkrey-d tafejrit, qesdey sbiřar n yimeslab s uđar-iw. ».* Iswi n Tjeğğıgt, as d-tessiwel

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

tamentelt itt-yeğğan ad d-tegri gar lehyud n sbitar. Maca tuyal s yinedruyen yer yizri, akken ad d-tessewzel akk ayen i yedran yid-s.

Taḥkayt-nniḍen i d-yusan s wudem n usewzel, d tin n tudert n Yidir, mi i as-tt-id-tewwi yemma-s (Nna Ḥğila) i Cabḥa deg yiwet n tseddart yezzifen. Tuyal almi d ussan n uyerbaz-is amenzu, d wamek yuyal d aselmad n tfelsafit deg tesdawit n Tizi Wezzu, akken dayen i d-tewwi yef wayen akk i d-yessufey d adlis d layas i as-yeskecmen tasselbi s adif : « [...] *seg wasmi i yella mezzi i yezwer deg uyerbaz, yettnadi ad yissin [...] Ungal-is aneggaru iwumi isemma Tamacahut taneggarut, i as-yettfen atas n lweqt, yerna mazal ur t-id-yessufey ara. Segmi itent-yerwa, yuffa-d iman-is weḥd-s, ulac win it-ifehmen, ur yessawed ara ad d-yessufey izir si targit-is yettneffisen s tmussni [...] seg yimir-n i yendeh deg-s ujajih n tasselbi [...]* » [Seb: 284]. Deg umedy-a, Nna Ḥğila, tessawel-d deg kra n yijerriḍen tudert n Yidir d sebba n tasselbi-ines, tessawel-iten-id i Cabḥa i iwehmen deg lihala-nni ideg twala Yidir.

Yessemres umsawal asewzel deg tegnatin i yecban asissen n yiwudam, yettarra lwelhas ad d-yefk tikti tamatut yef yinedruyen igejdanen i d-yedran deg tudert-nsen, akken ay-d-yesseqreb tugna fell-asen, acku amsawal deg tegnit-a ur izemmer ara ad yuyal yer yizri-nsen wa d-yessiwel akk tudert-nsen. Yetteeraḍ amek ad d-igar kan inedruyen i yeqqnen yer usentel-nni-ines.

Ur d-iban ara wannaw-a n usewzel s waṭas deg wungal *Tamacahut taneggarut*, acku tuget n yinedruyen llan-d s tarrayt n usayes d udiwenni. Iswi n umsawal deg tegnit-a maci d asenqes n yinedruyen d tigawin, maca yettejmae gar yinedruyen i ieddand wid i d-irennun. Ma nebder-d Tajeğğigt d amedy-a, ad tt-id-naf tḥekud yef wakud yezrin send akeččum-is yer sbitar n yimeslab, akken ad teqqen yer tallit-nni tamirant ideg tella. Akken dayen it-yessemres umsawal deg usissen-is i yiwudam, d kra n talliyin seg tudert-nsen. Ay-agi sumata yessiyzif deg wakud n tḥkayt, akken ad iban wakud n wullis sdat-s mezzi.

N. Maouchi deg wungal-is *Gugmen yinzizen*, ur testuqqet ara deg usemres n usewzel, imi drus n tikkal i d-iban deg tesleḍt. Ad d-nekkes anda i d-yella.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Γilas deg yixef wis sin yessawel-d taḥkayt n tudert-is deg 20 n yisebtar (Seb: 25-45) seg wasmi yella mezzi yettidir di tmurt, almi d asmi i d-yeggra deg tesdawit, qqaren-as bu teḥdayin. Ugar n yinedruyen i d-yessewzel akken ad d-yessiwel ayen i as-yedran deg wazal n 20 n yiseggasen-aya yer deffir. Iswi n usewzel yef wayen i d-nessegza, d asissen n yizri n uwadem.

Ayen akk i as-yedran i Dasin deg yimuras n unebdu (azal n tlata n wagguren), tessewzel-it-id deg yiwet n tseddart i Salas: « [...] *imuras ula ara d-iniy, seg tṭbib yer gma-s, ass ideg ara qqimey deg uxxam yedher-ak lḥal deg tkuzint am wakken i d-tennid [...]* » [Seb: 66]. Iswi n usewzel deg umedy-a d tasiwelt n kra n yisallen i yeqqnen yer uwadem (ayen tga Dasin deg wussan-is n yimuras).

Amsawal Salas yefka tagnit i twademt Dasin, ad as-d-tessiwel tudert-is seg wasmi i d-tlul almi d asmi i tessen. D isehtar ideg teyzaf teḥkayt (Seb: 82-96), tessewzel-d deg-sen inedruyen i yetṭfen azal n ecrin n yiseggasen yer deffir (lbaṭel i d-tgar jida-s yef teslit-nsen; tamgarṭt i iga jeddi-s; talalit-is; lmut n baba-s, d wamek eeddan wussan almi tewwed yer tesdawit). Iswi n usewzel n yinedruyen d asegi n twademt Dasin i tlufa i tedder twacult-ines, tugad ad zerren yisallen-a yef tudert-is nettat d Salas.

Taḥkayt n Iman i d-yemmekta Salas deg unnar n ddabex, teḍra-d deg useggas ney ktar, yessewzel-itt-id Salas yef wayen i as d-yehka uterras-nni ieussen taḥanut deg yiwet n tseddart : « [...] *acu kan netta ur yesbir ula d aseggas yef berru-s d tmeṭṭut-is tamenzut i iseblen tarwiḥt-is fell-as, yerfed tameybunt n Iman, s lwerd deg ufus ad d-ixḍeb tilemzit, tinudda n yell-is [...] Mi i d-uyalen deg ubrid, wissen amek i terqaqes tkerrust yes-sen, dya yekcem deg tmacint ḥaca tin yesla-as [...]* » [Seb: 105-106]. Iswi n usewzel n yinedruyen deg tagnit-a d tikci n yisallen igejdanen yef wayen i yedran d Iman.

Ur yettuqet ara uferdis n usewzel deg wungal *Gugmen yinzizen*, yettban-d wannect-a deg yimediyaten i d-nekkes. Iswi n usewzel yemgarad seg tagnit yer tayed, maca yufrar-d gar-asen usissen n yizri n yiwudam (Γilas, Dasin, Iman).

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ihi, ilmend n tesleđt-a, iban-d yef tnağgalin L. Koudache d N. Maouchi, ur smersent ara s wařas annaw-a n usewzel, ala deg kra n tagnatin ur yettuqten ara deg wullis. Dayen i d-yessegzayen teyzi n tsiwelt, d talqayit i muddent i usenfali-nsent.

Tilelli n usugen, tettili yer yal ameskar, ladya anagğal, ad yettruđu seg wakud yer wayeđ, ad yettawi imeyri seg tedyant yer tayeđ. Nekkni s yimeyriyen tikkal nettfaq i lixřaş ney i kra n tukkist, tikkal-nniđen xađi, ladya ma jebden-ağ yinedruyen. Deg uferdis-a wis tlata n timirt, ad nerr lewhi-nney yer tukkisin-a i smersent tnağgalin seg wammud i nefren i tesleđt.

III.2.3. Tukkist (Ellipse) deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Aferdis-a yeqqen yer tukksa n kra n tallit n wakud yezzifet ney wezzilet seg wakud n teħkayt. Yezmer ad d-yessebgen umsawal akud-a yettwakksen, akken dayen i yezmer ur t-id-yessebgan ara, yettban-d waya yef tlata n wudmawen yer dixel n uđris Tukkist taflalayt (l'ellipse explicite), Tukkist tudrigt (l'ellipse implicite). Tukkist tamsurdant (l'ellipse hypothétique)¹ :

Iban-d uferdis n tukkist yef sin n wungalen untiyen ara nezrew : *Tamacahut taneggarut*, d *Gugmen yinzizen*, yettbeddil wannaw-is iyess d-yettili deg yal tikkelt. Ad d-nezwir deg tukkist taflalayt, syin ad d-nwali tudrigt d temsurdant.

III.2.3.1. Tukkist taflalayt deg wungalen untiyen : *Tamacahut taneggarut*, d *Gugmen yinzizen* :

ƒef wakken i d-yessegza G. Genette annaw-a, d tarrayt tusridt iyess d-yessebgan umsawal akud-nni yettwakksen deg tsiwelt, yettili-d waya s usemres-ines i kra n tenfaliyin : Aseggas i d-yernan, zrin sin n yiseggasen,². ƒef teyzi n tsiwelt deg wungal *Tamacahut taneggarut*, yella wanda tamsawalt Cabħa tessebgen-d s wudem usris akud i tekkes ur t-id-tebdir ara, ad d-nebder kra n yimediyaten i d-yessegzayen annect-a :

¹G. Genette., op.cit., p. 139.

² Idem, p. 139.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg tsiwelt n Cabħa yef uwadem i tetteuzzu aħas, Nna Ferruġa, tessemres tarrayt n usissen, tewwi-d ugar n yisallen yef tudert-is, akken dayen i yella wayen i tekkes. Tebder-d deg yimediyaten-a ajelleb-ines seg wakud yer wayeđ, akken ad d-tessiweđ tugna yef tudert n Nna Ferruġa :

Amedya 1 [Seb: 50] : « [...] **Aggur akken mzawaġen**, yekker trad mgal Fransa [...] ».

Amedya 2 [Seb: 50] : « **Akken i tefra**, nnejmaġen-d akk yimjuhad imenġen, gar-asen Nna Ferruġa [...] ». Tessebgen-d Cabħa akud i tekkes deg tsiwelt-ines, deg umedya amezwaru, tekkes tasiwelt n waggur-nni gmi mzawaġen Nna Ferruġa d wargaz-is. Ma deg umedya wis sin, tella tettmeslay-d yef trad n Lezzayer d Fransa, d wamek ffyen yimjuhad yer udrar, s tewzel, ney deg kra kan n yijerriđen, tamsawal tjelleb yer wasmi tefra.

Ussan n Cabħa n uyerbaz, tewwiten-id s telqayt yef useggas-is amenzu. Ma seg tallit-a alma d aseggas-is wis rebea, d tallit i tekkes akk seg tsiwelt.

Amedya 1 [Seb: 84] : « *Ur faqqay ara **ansi ffyen tlata n yiseggasen am wulac** [...] ».*

Amedya 2 [Seb: 84] : « **Yezzi-d useggas wis rebea**, ayerbaz yetti [...] ». Tamsawalt Cabħa s wudem aflalay i tekkes tlata n yiseggasen seg tsiwelt-ines, ayen i d-nura s uzuran yessegzay-d ay-agi. Iswi-ines seg tukkist-a, ad truħ srid yer tsiwelt n useggas-is wis rebea, mi itt-id-testaxer yemma-s seg uyerbaz.

Timlili n Dawiya d Cabħa, d lferħ n ccuq imi teedda tallit war mlalent, dayen i d-tessenfali Cabħa deg tsiwelt-ines s tarrayt tusridt (wali ayen i d-nura s uzuran deg umedya) :

Amedya 1 [Seb: 99] : « **Aħal n lesnin ieeddan**, war nemlal nekk yid-m [...] ».

Akken ad tessewzel Cabħa awal yef wussan-is deg uxxam n urgaz-is Leerbi bu umendayer, temmeslay-d deg kra n yisebtar yef liħala-ines deg wussan-is imenza, maca srid tenna-d belli ieedda useggas, akken ad tkemmel tasiwelt-ines d ubeddel i d-yellan.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 1 [Seb: 119]: « *Ieedda useggas, ulac dacu i ibedden [...]* ». Imi ussan n Cabħa mcuban, textar ad tjelleb deg tsiwelt-ines s useggas yer sdat, akken ad truħ srid yer unedruy-nni agejdan i ibedden tudert-is (rwaħ n urgaz-is).

Gar ugram d usiwel n yinedruyen i d-tewwi Cabħa yef tudert-is deg Lberj n Lħağ Saaid. Tebder-d belli eeddan setta n wagguren fell-as dinn-a. D timirt war d-tebdir yef teyzi n yixef, acku tessawel-d kan kra n tigawin.

Amedya 1 [Seb: 167] : « *Setta n wagguren i kkiy deg uxxam n Lħağ Saaid [...]* ».

Yella wanda i d-twehha Cabħa yer wakud i tekkes, maca ur d-tessawel ara dacu i yeđran-deg-s, ad d-nebder kra n yimediyaten :

Amedya 1 [Seb: 187] : « *Reba n wussan akken i d-tlul i temmut yelli Cabħa [...]* ».

Amedya 2 [Seb: 250] : « *Kkiy yumayen dixel n txibuqt-iw, wis telteyyam [...]* ».

Seg yimediyaten i d-nwala, iban-d wannaw n tukkist taflalayt ur yettuqet ara deg wungal, acku tamsawalt tessemres talqayit n wayen d-tessawal, yal anedruy yettafar wayeđ (teqqar-d akk akud d talliyin n yinedruyen d-tessawal). Yella wanda i tessemres ajelleb seg tegnit takudant yer tayed, maca ay-agi yerna-d tamezla i yinedruyen d tikli-nsen deg uđris, akken dayen iten-yesseqreb aktar yer tilawt.

Tessemres tnaggalt N. Maouchi annaw-a n tikkist deg wungal-is. Iwudam yer dixel n wullis ur yfilen ara yef ubdar n wakud i sēddayen deg tsiwelt-nsen, ad d-nebder imediyaten yef waya :

Salas segmi i d-yessasen iman-is deg yixef amezwaru, nezra-t d asdawan am netta am wiyid, syin yebda yessawal-d yef wussan-is amek tteeddin deg tesdawit. Akken ad yezreb deg tsiwelt-ines iwehha-d deg kra n tenfaliyin yer wakud i yekkes :

Amedya 1 [Seb: 11] : « *Zrin wussan, wwiy-d tagitart-iw, tedduy s axxam, eyiy dayen kan [...]* ».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 15] : « *Talata n wussan i ieddán sawley-as, yas akken ur d-ufiy ara dacu as d-iniy, ufiy-d ssebba s lehlak-is [...]* ».

Amedya 3 [Seb: 17] : « *Zrin wussan, ha-t-an ilheq-d yennayer. Uriy-as yer tilifun-is, nniyas aseggas ameggaz a tamelḥant [...]* ». Imedyaten i d-nebder, tban-d deg-sen tukkist takudant, s wudem usrid. D tarrayt i yessemres umsawal salas akken ad d-iwehhi yer wakud i yettæddin deg tudert-is.

Ixef wis sin yessawel-d deg-s Filas taḥkayt-is i Salas, dya nufa-d kra n tagnatin ideg yekkes talliyin seg wakud n yinedruyen, akken ad yessiweḍ as d-yeḥku kullec i umeddakel-is :

Amedya 1 [Seb: 28] : « *Azal n sebba n wayyuren, yemma d tamuḍint, ur tezri ara akk d anta id nettat, wani id nekkni [...]* ».

Amedya 2 [Seb: 29] : « *Ussan-nni n uraju, d nekk kan i tt-yettæassan, anda tedda ad tt-ḍefrey [...]* ». Mi ara yilin wussan ttemcabin, ney d yiwen n unedruy i d-yellan deg-s, yesmenyif umsawal, ad tt-yesæddi deg tsiwelt-ines, akken ad iæddi ar wayen i yellan d agejdan, yef way-a i d-tban tukkist taflalayt deg yimeddyaten-a.

Deg tsiwelt n Filas i Salas yef tmeddakelt-is, yekkes kra n talliyin deg tudert-is, akken ur d-yettawi ara inedruyen s telqayt.

Amedya 1 [Seb: 33] : « *Nedda akken tlata n yiseggasen. Nekk wwiy-d l Bak, ma d nettat ur t-id-tewwi ara [...]* ».

Amedya 2 [Seb: 34] : « *Kra n wussan i ieddán, mlaley taqcict-nni, tewwi-yi-d tabrat [...]* » .

Amedya amenzu iwehha-d Filas yer tallit i ieddán fell-as netta d tmeddakelt-is. ma d amedya wis-sin, yewwi-d lbak, yekcem yer tseddawit. Yekkes kra n wussan deg tsiwelt akken ad iæddi srid yer wass n lfiraq-ines d tin i iḥemmel, yef wasmi i as d-tusa tebrat syur tameddakelt-is.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 3 [Seb: 40] : « *Mi eeddan rebea n wayyuren, atan telheq-d tmeyra-s, yerna tawayit walay-tt imi tt-wwin [...]* ». Yekkes Filas deg tsiwelt-ines rebea n wayyuren, akken ad ieeddi yer tigawt-nni tagejdant i yebya ad d-yessiweḍ : zwaḡ n tin i iḥemmel.

Ilmend n yimediyaten i d-nebder, Filas yessebgen-d s telqayt tignatin ney akud i yekkes deg tsiwelt-ines.

Ixef 3, iban-d yiwen n umdya yef tukkist, anda i d-iwehha umsawal belli zrin wussan fell-
asen.

Amedya 1 [Seb: 46] : « *Ussan zerrben, tteeddin yef yiqerra-nney. Nrennu di leemar [...] Ass-
n d tllata am lewayed ad d-kkrey kan d abrid s axxam [...]* ».

Ineḍruyen n yixef-a d taluft i d-yellan gar yiḍ akk d wass, amsawal yebder-d s telqayt akud ama s wass, ssaæa d dqayeq (Ass n tllata; ad tili d lxemsa d uzgen n tmeddit mi d-yekcem yer texxamt; deg yiḍ leḡwayeh n leḥdac; azekka nni mi d-neqqim nekk d Filas...) Gef waya ara d nini belli aferdis n tukkist ur d-iban ara mliḥ deg yixef-a.

Akken i tettili tukksa n wakud seg tseddart yer tayed, seg teḥkayt yer tayed, i d-yella s wudem wayed, gar yixef d wayed. Imi ixef wis rebea yebda srid s usenfali n wakud i ieeddan yef tmusni n Salas d Filas :

Amedya 1 [Seb: 58] : « *Ussan zerrin, d taffugt i ttafgen, atayen eeddan sin n yiseggasen yef wasmi i ssney Filas [...]* ».

Amedya 2 : « *Fukken yimuras ass n ssebt sbaḥ sliy i tilifun-iw [...]* ». Salas yekkes tallit n yimuras deg tsiwelt-ines, yerna iban-d d imuras n tlata wayyuren ilmend n ucedhi-nsen ameqqran.

Ixef wis 5, mi d-tessawel Dasin tudert-is i Salas, tessemres tukkist taflalayt, akken ad tezreb deg tsiwelt n tudert-is.

Amedya 1 [Seb: 84] : « *Zrin wussan, yelheq-d char n yemma akken ad terbu [...]* ».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 89] : « **Zrin wussan**, baba yeḍlen-t wid iwumi d-yezga d tareccaqt di tgerjunt [...]».

Deg yixef 6, d Salas id amsawal agejdan, yewwi-d yef Iman i yessen deg tmanayt, d taluft i yeḍran yid-s, s usemres n tukkist taflalayt :

Amedya 1 [Seb: 103] : « *Iman d tasekkurt, ssney-tt azal n xemsa n yiseggasen-aya* [...]».

Amedya 2 [Seb: 107] : « *Iman tessedda atas, allay-is d ilem, tezdey-it tatut [...] Mi zrin sin n yiseggasen yef tedyant-nni temyager-d d yiwen n uselmad n tfelsafit deg tesnawit ideg teqqar [...]* ».

Salas mi i d-yeffey seg umekti-ines i taluft n Iman, yuḡal-d yer tilawt, akken ad d-yessiwel dayen amek tbeddel lihala gar-as d Dasin, d wamek msebḍan, yessemres tukkist n kra n tegnatin seg tsiwelt-ines, ilmend n yimediyaten-a :

Amedya 1 [Seb: 111] : « **Sin n wussan i iedd**an war zriy Dasin, almi d ass n larebea tameddit [...] ».

Amedya 2 [Seb: 118] : « **Eddan sin n wussan** ur d-tessawel, ur steqsay [...]». Iswi n tukkist deg sin n yimediyaten-a, d aeeddi n wakud yemcuban deg tudert n uwadem Salas.

Ihi, ilmend n yimediyaten i d-nebder, iban-ay-d usemres n ttaggalt i uferdis n tukkist taflalyt, imi deg yal tikkelt amsawal yettwahhi-d einani yer wakud i yekkes deg tsiwelt-ines akken ad ieeddi yer yinedruyen i d-iteddun.

Tukkist sumata d tarrayt iyessexdam umsawal akken ad yezreb deg tsiwelt-is, ad yeseeday deg wakud akken i as-yehwa, yessebgan-d tukksa-a di kra n talliyin seg tsiwelt-is, akken dayen ur ten-t-id-yettebdar ara, s usemres n tukkist tudrigt.

III.2.3.1.1. Tukkist tudrigt deg wungalen : *Tamacahut taneggarut*, d *Gugmen yinzizen* :

Deg wannaw-a, amsawal ur d-yessebgan ara akud-nni i yekkes deg tsiwelt-ines. Yezmer ad yessiweḍ yer-s yimeyri s uḍfar lebni n tsiwelt.¹

Γas ma ur d-tessenfali ara temsawalt Cabḥa s tukksa-ines i wakud s tarrayt tusridt (ungal *tamacahut taneggarut*) , maca nekkni neḍfar tasiwelt-ines i yinedruyen, nufa-d tukkisin i tessedreg ur ten-t-id-tebdir ara :

Deg yixef 7, tamsawalt Cabḥa tewwi-d yef wussan-is n uyerbaz, d wamek itt-id-staxar yemma-s. Deg tazwara n yixef 8, tessawal-d yef wamek tuyal d tameksawt deg wayla-nsen n Čilmum. Ur d-tessenfali ara Cabḥa aḥal n wakud i yezrin, maca seg temlilit itt-yezdin d tmeddakelt-is Ḍawiya, tenna-as : « *Nekk aqli di tneyrit tis snat di tesnawit [...]* » [Seb: 99]. Iban-d ujelleb n Cabḥa i wakud n tsiwelt-is, imi Ḍawiya tewweḍ yer tneyrit tis snat di tesnawit, nutenti mfaragant si tneyrit tis rebea n uyerbaz amenzu, lmeena-s ad ilin sebea ney tmany n yiseggasen i ieddin. D tikkist tudrigt iyer nessawed seg udiwenni i yezdin tiwudam.

Gar zwaḡ amenzu n Cabḥa d Lærbi bu mendayer deg yixef 9, srid yerna-d yixef 10, ideg d-tewwi yef zwaḡ-is wis-sin d Lḥaḡ Saëid. Ur d-tessebgen ara temsawalt Cabḥa akud i yellan gar zwaḡ-is amenzu d zwaḡ-ines wis sin. Maca ilmend n tsiwelt-ines iban-d belli d kra kan n wussan. Acku akken tuyal yer wussan-is n tmeksawt, tewwi-d lamana i as-d-teḡḡa Ḍawiya deg lemḡam n Ccix Sliman bu tækkazt. Tekcem-d s axxam tameddit, almi i as-tenna yemma-s belli azekka ad teddud d tislit.

« *Yejbed tawwurt s deffir-s, yedda yid-s. Nekk d Nna Rbiḥa newhem [...]* Yiwen n wass seg wussan i yesnernan lemer i yiseggasen, seg wussan i d-yeḡlin d lḡemea [...] Akken zegrey i txarraḡit, mmektay-d ttiead-nni i nemyefka aḥal n lesnin nekk d tmeddakelt-iw Ḍawiya. Imir-n kan neṭṭef nekk d yiyersiwen-iw abrid yettawin yer lexla-nney n čilmum [...] Tameddit-nni akken i d-wwdey yer lḥara-nney [...] S ṣṣut yeqqur, semmed am wuzzal iyi-tenna:

¹Genette., op.cit., p. 140.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-Kemm ! Sel dacu ara am-id-iniy, azekka ad tedduḍ d tislit ! » [Seb: 121-129].

Ixef wis 12 d wis 13, yaṣ ma tettwehhi-d Cabḥa yer kra n wussan i tesædda gar leḥyuḍ n sbiṭar n yimeslab, d tmeddukal-is i tekseb, maca ur d-tebdir ara aḥal i tekka dinna. Tebder-d deg yiwen n umedyā [Seb: 234] : « *Ayen akk kkiy deg sbiṭar n yimeslab, ula d yiwen n wass ur d-yedli fell-i yiwen seg twacult-iw [...]* ». Neḍfar tikli n yinedruyen akken ad nessiwed yer tallit-a n wakud i tekkes Cabḥa deg tsiwelt-is, nufa-d maci d kra n wussan, ney d kra n yiseggasen, laḍya seld aglam-is i yemma-s mi i d-teffey deg sbiṭar n yimeslab [Seb: 242] : « *D yemma tahi ney xaṭi ? Amek almi tt-yeḡḡa wayen tella d wayen yellan deg-s !? **Lermaḥ n wudem-is caben, cbechen, allen-is kecmnt, imi-s yertem, leḥnak-is bbren si tazẓayt n ukcam, cbuḥat-is ssawḍen rruḥ, lfeṭṭa-ines tettwakkes, taqendurt-is tyurres yef yiri-s [...]** lqedd-is yezleg, yekna, s bessif i teddehhim ṣṣura-s yettekkān yef cwiṭ n tsekkazt n lluh yeččuren d tifiri ! » . ilmend n ugalam-a, Cabḥa tufa-d yemma-s d tamyart, weltma-s Ṭawes dayen teqqel d tilmezit, tuy yir abrid. Ay-agi yessebgan-d belli aṭas n yiseggasen i tekka Cabḥa deg sbiṭar.*

Ur d-iban ara s waṭas uferdis n *tukkist tudrigt* deg wungal *Tamacahut taneggarut*, imi tamsawalt Cabḥa di yal tikkelt tettebdar-d aḥal n wakud i yekkan yef yinedruyen d-tessawal. Tettekkes kra n talliyin akken ad tessezreb akud, acku mi ara d-yessawal umsawal taḥkayt n tuder-is, ur izemmer ara ad d-yawi akk talqayit n yal dqiqa ney yal ssaæa, yettarra lwelha-s yer yinedruyen igejdanen d wid i yeqqnen yer-s.

Deg wungal *Gugmen yinzizen*, tban-d *tukkist tudrigt* deg tsiwelt n yiwudam. Filas mi i d-yessawal tudert-is i salas, yezger-d seg lmut n yemma-s mi mezzi srid yer tallit ideg yeqqar deg tesnawit.

Amedya 1 [Seb: 33]: « *[...]yezzul fell-as ccix Mezyan, **nemḍel-itt**[...]lhi, tebeey-tt akken, ur steqsayey fell-asen, ur ttnadiy yef jedd-n sen. **Mi leḥqey yer tesnawit** ssnee yiwet n teqcict, ḥemley-tt s wul-iw [...]* ». Anedruy n lmut n yemma-s n Filas yella mi mezzi, lhedda ijelleb s tsiwelt-ines yer mi yeqqar du tesnawit, d *tukkist tudrigt* i d-ibanen deg umedyā-a, imi amsawal ur d-iwehha ara yer tallit i yekkes deg tsiwelt-ines.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Salas mi i d-yessawal amek i ibeddel tikli gmi i yuḡal ileḡḡu d Dasin, tban-d tukksa-ines i kra n talliyin n wakud i yettemcabin, acku akken i yuḡalen xedmen dima netta d tmeddakelt-is.

Amedya 2 [Seb: 76] : « *Seg wass-nni, uḡaley ttenkarey-d tedduy yid-s yer tesdawit, ma d tameddit nettemplil azal n εecrin n ddqayeq [...]* Yiwen n wass, tenna-yi-d tebya ad iy-d-teḡku kra n tyawsiwin, ihi nemsefham ad nemyiger [...]

 ». Yettban-d deg umedy-a uḡeddi n wakud, acku d tigawin-nni kan i d-yettuyalen, maca ur nezri ara aḡal n wakud i yekkes ur ten-id-yessawel ara.

Dasin mi i s-d-teḡka tudert-is i ṡalas deg yixef wis xemsa, tekkes kra n wakud, akken ad tezreb, ad tḡeddi yer yinedruyen igejdanen.

Amedya 1[seb: 92] : « *Tifrat i d-tufa tefka-yi i telwest-is trebba-yi-d [...]* *seg yimir-n ur tt-zerrey, ur tt-twaliy armi d imi i d-wwiy le BEM [...]* ». Azal n teltac n yiseggasen i tekkes Dasin deg tsiwelt-ines, seg wasmi i tt-tefka yemma-as i telwest-is, mi is-teqqḡeε tuṡṡda, almi d asmi i d-tewwi l BEM.

Amedya 2 [Seb: 96] : « *Lhiy-d dayan d tyuri-w, zgiy gar yimezwura. Ass ideg d-wwiy l Bak, εemti tefraḡ dayan kan, yef waya tmudd-iyi-d azrar-nni i as-d-yefka baba [...]* ». Amedya-a aneggaru ur yemgarad ara yef win it-yezwaren, acku Dasin, seg tiwin-ines i l BEM, tessebgen-d zrin wussan, iban-d wannect-a deg unedruy i d-tessawel yef waṡṡan n yemma-s, d wamek i tt-tewwi lmut, maca ur d-tebdir ara aḡal n wakud i yezrin akken tewweḡ-d tigawt-a n tiwwin-ines i lbak. Ilmend n tmuyli-nney ahat εeddan tlata n yiseggasen, imi d amḡan n yiswiren i yettilin deg tesnawit, yef waya ara d-nini tamsawalt Dasin, tekkes seg tsiwelt-ines azal n kraḡ n yiseggasen mebla ma tebder-iten-id.

Mi yemsebḡa Salas d Dasin, iban-d fell-as lyiḡ d leḡzen, deg tsiwelt-ines iwehha-d yer uḡeddi n wakud war tt-yezri. D akud i yekkes ula deg tsiwelt-ines, maca ur t-id-yebdir ara, iban-d kan deg tenfaliyin-ines.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya [Seb: 119] : « [...] *Dasin, war zriy amek tettidir, seg wass-n ur d-tban, ula yer texxamt-is ur d-tusi [...]* ».

Seg tesleđt n tukkisin deg wungal *Gugmen yinzizen*, iban-d usemres n tñagalt i tukkist taflalayt ktar n tukkist tudrigt, imi ilmend n tsiwelt, iwudam zgan qqaren-d ačal n wakud i ieeddan gar tigawt d tayeđ, ur yifilen ara yef ubdar-n sen i wakud i kksen akken ad zerben deg tsiwelt, wa d-eeddin yer tigawin d yinedruyen igejdanen ara d-yernun.

Ihi, annaw-a n tukkist tudrigt, d tarrayt i smersent i snat tñaggalt deg wullisen i d-wwint. Deg-s imsawalen ttezraben deg tsiwelt-n sen, akken ad eeddin seg tigawt yer tayeđ.

Ungalen untiyen i nesleđ i sin qqnen yer tsiwelt n tudert tameddurmat. D awezyi yef umsawal ad d-yehku inedruyen n tudert-is akken llan s yal dqıqa, d yal ass. Imi tira akken tebyu tessenfaliđ yes-s, ad tili deg-s tukksa n kra n wakud, gar kan mi ara d-yessebgen umsawal annect-a (tukkist taflalayt), d mi ara t-yessedreg (tukkist tudrigt). Ma d tukkist tamsurdant d tin iwumi ad neg tasleđt deg uferdis ara d-yernun.

III.2.1.1.1. Tukkest tamsurdant deg wungalen : *Tamacahut taneggarut* d *Gugmen yinzizen* :

D talya tudrigt, yuear akken ad nessiwed yer-s deg uđris asiwlan, tikkwal ad nettuyal yer deffir, yer teginatin n umaqqel, akken ad nawed yer-s.¹

Deg teginat-a yettili wakud n wullis mezzi yef wakud n teħkayt: $AW < AT^*$. S tenfalit-nniđen n usegzi, ad d-nini belli akud n wullis yetteħbas ($AW = 0$), akud n teħkayt tettzad trurda-ines di tsiwelt : ($AT = T$).

Seg tyuri talqayant i nga yef wakud n yinedruyen deg wungal *Tamacahut taneggarut*, nufa-d yella wanda tamsawalt Cabħa yas ma teeređ ad tesni akud n tsiwelt-ines, maca yella wayen i tekkes war t-id-tebdir.

¹G. Genette., op. cit., p. 141.

*A, neqsed-d yes-s Akud. T, neqsed-d yes-s taħkayt, yella wanda I yettuyal yef tsiwelt, nessegzay-d annect-a deg tenfalit. Ma d W, d asewzel n wawal Ullis.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Cabħa ur d-tebdir ara akud ideg isemmeħ deg-s leeqel, akken ad tay abrid n tisselbi, maca seld ineqruyen i d-tessawel iban-d belli deg imi i d-tuyal seg uxxam n Lħağ Saaid, ideg tekka setta n wagguren, terna tesea n wagguren nettat s tadist, almi i d-turew Cabħa i yemmuten. Dya d tinna id sebba itt-yeğğan ad teddu lebyi i tisselbi-ines, terra yef temqebrin d anadi yef uzekka n yelli-is, tuyal theddar waħd-s waħd-s... (*Ixef13, Tisselbi n tisselbi*). Nuyal s wakud yer deffir, akken ad d-neħseb aħal n wussan ney n wagguren i tekkes temsawalt seg tsiwelt-ines, nufa-d azal n tesea n wagguren d kra n wussan.

Annaw-a n tukkist ur d-iban ara s waħas deg wungal *Tamacahut taneggarut*, imi ilmend n wayen d-nessegza, tamsawalt deg yal tikkelt temmal-d akud n yinedruyen. Dayen ur d-ibanen ara akk deg wungal *Gugmen yinzizen*.

Ihi, annawen n tukkisin i d-nwala eawnen tihkayin n wungalen ad iyfizent. Imsawalen ilmend n yimediyaten d-nebder uraren s wakud s wugar n tarrayin. Yella wanda ssenfalin s tarrayt tusrid akud i kkesen deg tsiwelt-nsen, akken dayen i yella wanda ur d-wehhan ara yer wakud-a. Maca ilmend n tesleđt-nney d tukkist taflalayt i iyelben annawen wiyiđ n tukkist, imi imsawalen mmalen-d akud ideg đrant tigawin, d wakud i kksen seg-s. Ay-agi sumata yessiwzil deg wakud n wullis, akken ad twehhi tsiwelt yer yinedruyen d teyzi-nsen deg teħkayt.

III.2.4. Asgunfu (Pause) deg wungalen: *Tamacahut taneggarut* d *Gugmen yinzizen* :

Asgunfu yettili-d s wudem n uglam deg teħkayt, d sebba n teyzi n uđris, deg-s tetteħbas tsiwelt n yinedruyen, akken dayen tħebbes timirt: « *Asgunfu agelman, ney kra n uftus n yinaw asiwlan, yettuyal yer yiwet n timirt talusant tilemt.* »¹. Yettili uħbas n uglam n tigawin d yinedruyen s teyzi, ney s tewzel, mebla ma ħebesen yinedruyen s tsiwelt. Deg tegnit-a yeggar-d umsawal aglam n tmuyli ney n yiħulfan n uwadem, s yiswi n usegzi kan n unedruy-nni i d-yessawal. Yettili wakud n teħkayt deg uferdis-a mezzi yef wakud n wullis (AW > AT).

¹Genette. G., op.cit., p. 128.« *La pause descriptive, où un ségment quelconque de discours narratif correspond à une durée diégétique nulle.* ».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Yufrar-d wannaw-a n usgunfu deg tsiwelt n wungal *Tamacahut taneggarut*, maci d yiwen ney d sin n yimediyaten ideg teħbes Cabħa tasiwelt-ines akken ad teffey i wullis, tikkelt s teyzi, tikkelt s tewzel, tettarra-ay-d yer yinedruyen-nni i tella tessawal-d. Ad d-nebder kra n yimediyaten i d-yessegzayen annect-a seg wungal :

Ixef 2, taħkayt tella-d yef talalit n Cabħa, d wamek war tefriħ yemma-s yes-s. Ula d tuffya-ines seg uεebbuđ n yemma-s tella-d d agrireb i as d-ixelqen leib. Dya gar yinedruyen-agi akkit, teħbes temsawalt Cabħa yef tsiwelt-ines akken ad tessufey ayen i yellan deg wullis, cwit d aglam i wayen tt-yuyen, cwit d alummu n ddunit war tt-neħhim ula deg tlatit.

Amedya 1 [Seb: 27] : « *Leeyubat d ijdiden, d ucmiten, ggunin-iyi yef umnar n yilil yehlulin seg yidammen. Mi walan tezwar-d yemma yur-i, tefka afus deg-i, seqruħjen tuymas-nsen, s lħir n tismin i d-uzlen yur-i, weddan fell-i, fkan imyi deg-i, εebren tikli-w, sekrekren-iyi si tlatit-iw yer ssed n lxali, zerben-iyi-d s usemmiđ n weħd-i, srekbem-iyi tawla n tuggdi iyi ssulin lberj n ufriwes yis-i almi sqewqiwew cwit, tudert-iw tesqewqiw fell-i [...]* ». Ikemmel uħric-a n wullis d asgunfu s uqlam almi d asebtar 28, akken ad d-tuyal i tikkelt-nniđen yer tsiwelt n yiwet seg teħkayin n temzi-ines : « *Yiwet n tikkelt, tufa-iyi-d tğaret-nney Nna Lğuher, ttruy. Gezmeħ tassa-s, tesfed-iyi imettawen [...]* ». [Seb: 28].

Ixef 4, taħkayt tagejdant deg-s tella-d yef wayen i yeđran d Cabħa mi d-tgar fell-as yemma-s tuckerđa n uksum seg yiggi. Taħkayt tebda deg usebtar 42 : « *Yiwen n wass, lliy ssiridey aεemmur n yicettiden di lħara, amecwar sliy i yemma tettsuyu yer Rebbi i tt-id-ixelqen [...]* ». Kemmlen yinedruyen n tsiwelt yef yimi n Cabħa, yef wamek tt-tewwet yemma-s yef wayen war texdim. Teħbes kra n thedda yef tsiwelt n tigawin, akken ad d-teglem tagnit-nni ideg tettwađlem : « *Segmi yerwi leeqel-iw si lekreb i d-tgar yemma fell-i, tuggdi i tessemħer d tyitwin i tedbeε fell-i, snejgafey, sserwatey seg yimeslayen, tikkelt ad as-ggalley ma d nekk i yukren aksum seg si tuggi, tikkelt, tikkelt ad tħalabey seg-s smaħ amzun d nekk i t-yukren. Tban-iyi-d am llafeε m sebea n yiqerray, m sebea n wallen, m sebea n yifassen, m sebea n yiqemmac, m yiwet n tmeslayt, yis-s i tettgalla fell-i, tergem-iyi, tessusef-iyi, tettebbi-iyi [...]* cubey afrux inecwen, yettwaten ur yekkat, i yemmezlen d asfel i waħan n lğen [...] ».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Taseddart-a sumata tella-d d asgunfu, akken ad d-tuyal Cabħa i tikkelt-nniġen ad tkemmel taħkayt-is. Annect-a yettban-d deg umedy-a [Seb: 43] : « *Akken i tettkemmil tiyita [...] almi i d-tebdeġ sdat-ntey Ṭawes, tseffed imi-s, tferru tuymas-is s txellalt, tenṭeq yer yemma s uctuter yerwin s ugurreε [...] ».*

Deg umedy-a i d-nefka yef usgunfu, ur teħbis ara tsiwelt n yinedruyen, maca teffey kan cwiṭ yef tigawt-nni i d-iġerrun imiren, akken ad d-teglem Cabħa yemma-s d lbaṭel tesserwet deg-s deg tegnit-nni, yef waya asgunfu yella-d s tewzel, yerna-as-d azal d lġehd i yinedruyen-nni d-tessawal.

Ixef 7, Cabħa tessawel-d taħkayt n unekcum-ines yer uyerbaz, tebda tasiwelt-ines akka : « *Ass n ssebt, nekker-d tafejrit, yemma telha-d d Ṭawes, tessared-as, temced-as, tessew-as ayefki, tqeṭṭeb-itt s leħwayeġ d timaynutin [...] »* [Seb: 77]. Hebsent tigawin n tsiwelt deg tseddart tis tlata, akken ad tekcem Cabħa deg uqlam n uselmad-ines s telqayt : « *Yettef-ay uselmad n taerabt, Mass Lħafiġ Nat Sari, i nettlaqab s ccix Bu eelliġ. D akereddedac, yerna d abelbul annect n tbettit, idewwer am tdellaet, ur yebdid ara lqedd-is, seg-mi i yekna waerur-is si tassemt. D amaraz, lermah-is d iberkanen, udem-is d imdewwer, yebberqi, yettuṭec seg uzerzar. Yal ass, yesxunzer, anyir-is yeḍyeq, yesley seg yijerdan kersen, ulac s anda suffuyen. Anzaren-is d izuranen am tbaṭaṭat, leħnak-is cuffen qrib ad feġqen[...] ».* [Seb: 77-78]. Iḍul usgunfu agelman deg tegnit-a. Tuyal-d temsawalt i tikkelt tayed yer tsiwelt n tigawin n teħkayt-nniġen deg usebtar 78: « *Yiwen n ubrid, akken neqqen allen-nney, sliy i usfecfec deg ucekkar [...] ».*

Ixef 9. Taħkayt tagejdant i d-yellan deg-s yef zwaġ n Cabħa n tmara. Seld inaw itt-yezdin d wargaz-is Lærbi bu mendayer, Cabħa teffey i tsiwelt n teħkayt-is deg kra n tseddart akken ad tefk řray-is yef wussan amek ttbeddilen : « *Ussan ur sein ara tirġit, ttharen ad seeddin ayen yuran yef unyir n umdan amzun akken eyan, tewwet-iten tmaggart seg-s. Akken byun ddan, kkusmen, ssuffuyen, ney ulac-iten, iberdan i asen-yehwa uyten-ten, wid iten yexdan, ur nelli ara ney wid i d-snulfan, ad qqimen d tinelwa n wakud yettleħħimen, yessekrasen, ney yesseftutusen di tačcart d yilem n tudert. Ussan-iw beddlen, iqdimen-nni*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

uyalen deg yidis, ttehnunufen deg tsawent yehercwen, nnulfan-d yejdiden i yettmuruden di luḍa [...] » [Seb: 117]. Deg tegnit-a nezmer ad d-nini yef usgunfu, yella-d d tamuylī tamatut n umsawal yef wayen akk i as yeḍran. Akken ad tuyal temsawalt i tikkelt-nniḍen ad tkemmel tasiwelt n teḥkayt-is.

Deg yixef 10, taḥkayt tewwi-d yef Cabḥa, d zwaḡ-is wis-sin d Lḥaḡ Saēid Nat Rriḍa. Aḥric ameqqran n yixef-a yella-d d tasiwelt n tigawin, akken ad d-yernu yixef wis 11 d akemmel kan i win t-yezwaren, meēna s wudem n wullis, anda ḥebsent tigawin yef tsiwelt. Tamsawalt Cabḥa s teyzi n wugar n yisebtar i tekcem deg uqlam d ugenses n Lberj n Lḥaḡ Saēid, amek ttidiren, ansayen-nsen, d uqlam n wid yettidiren-deg-s (isebtar 153-159) : « [...] *Lberj n Lḥaḡ Saēid abayur yettuzerreb s uyanim d ukermus, yebna s yiēm mucen n wuzru, akal, lesrar, tugdi, asigna, dderz, tasusmi d warwayen [...] Nna Sekkura terzn, tesa taqbaylit d yidmaren, nettqadar-itt irkelli seg umecṭuḥ alamma d ameqqran. Tezga tcudd yer tesfifin-is ameqqun n tsura i tetttef s tnelli. Tettelli tettbellie yis-sent atas n tewwura, gar-asant tin n ufrag d texxamt n rray [...] »*. Asgunfu agelman deg yixef-a iḍul (6 n yisebtar), maca yerna-d i yimeyri ugar n yisallen yef wamek tettidir Cabḥa. Teglem-d adeg ideg-tella, iwudam i as-d-yezzen, ansayen n tmeṭṭut taqbaylit d lecṣal-is deg uxxam [...]. Teyzi n wakud n wullis iban-d s tehri deg yixef-a yef wakud n teḥkayt.

Seld isebtar-a n usgunfu, terra-aḡ-d Cabḥa i tikkelt-nniḍen yer tsiwelt n tigawin deg usebtar 159: « *Yiwen n ubrid, llberd igezzem di berṛa, ddiy nekk d terbaet n tlawin ara d-yagmen si lebyur [...] »*.

Ixef 18. D timlilit d umecwaṛ i tesēdda Cabḥa d Yidir. Maci d yiwen n umedyā ney d sin ideg yeḥbes wakud n teḥkayt deg yixef-a, akken ad yessiṣzef umsawal deg wakud n wullis. Ad d-nebder kra seg-sen :

Amedya 1 [Seb: 269] : « *Akken ma llan yimeslab ferḥen mi tt-walan, kra ṭṭfen-tt-id seg yiyallen-is, acebbub-is d tuyat-is, kra jguglen deg uzwel-is, timeḥremt-is d ujlal-is, kra selmen fell-as, ḥewwan-tt, uyen ifassen-is d uqerruy-is almi ias-d-syedlen amendil-is [...] »*. Tukkest-a d asgunfu agelman, ur yezzif ara atas, yekcem gar tigawin n teḥkayt i tella cabḥa tessawal-

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

d : « [...] *nufa-d iman-ntey nesger si lberd aqecqac, ala Caca i grey deg yiciwi-w i imenæen seg usemmið. Akken sefdey allen-iw i yestulles lexcawat iy-id-yulin, ylint-d yefyiwet n temyart tekkfa si ddunit, ad as-tinið s alaxert [...]* ».

Amedya 2 [Seb: 175-176] : « [...] *Wid ur nuksan, akken ma llan, yeyleb-iten eeggu, ylin yef yiwen n yidis, tñsen. Ters-d yiwet n tsusmi wehd-s, dacu akka kan, ad tt-yegzem ucxar, aslejlej n kra, d uhurru n bururu [...]* *Haray melmi ad waliy Yidir. Mkul ddqiqa tedda-iyi di nneqma, tessuli ccan-is, tesseyzef tamrart-is, tenned-itt yef temgerdt-iw, ddrey-tt d lqern n tirğit, tirğit s tazayt-is imarðen i lxafer-iw [...]* ». Asgunfu deg umedya wis-sin yella-d yef teyzi n sin n yisebtar anda tamsawalt gar uqlam n tegnit-nni ideg tella, d uqlam n yiħulfan-is i Yidir, tesseyzef awal, akken ad hebsent tigawin d yinedruyen i tella tessawal-d uqbel ay-agi : « [...] *Nestuqet timliliyin almi i d-teffey yiwet n terbaet iwumi i temma Tjeğğigt Tarbaet n wid ur nuksan, i d-ijemæen Dda sliman, Nna Hemmama, Yidir, Tajeğğigt d nekkini [...]* *Yidir yessnser yiwen n wawal mebla ma iserreħ i leħwal n wudem-is [...]* » [Seb: 249].

Llan wugar n yimediyaten wiyið ur d-nebdir ara, ay-agi yessebgan-d belli asgunfu d yiwet n tarrayt tagejdant iyees-s tebna Cabħa tasiwelt-ines. Ahat imi d taħkayt n tudert-is i d-tessawal, annect-a yerna-as deg useyzeft n wakud i wullis, anda i d-teggar tikiwin-is, d tmuylwin-ines yef wayen i as-yedran. Akken dayen i tħebbes yef tsiwelt n yinedruyen akken ad d-yili usgunfu agelman ideg iy-d-sseqrab ugar tugna n wayen i as-d-yezzin : iwudam, adeg, d yiħulfan yeqqazen deg-s.

Asgunfu agelman d tarrayt i mucaæn deg tewsit tungalant, yemgarad usemres-ines gar unagal d wayeð, ney gar wungal d wayeð. Deg wungal *Gugmen yinzizen*, ngar tamawt i tarrayin n usgunfu i d-yellan deg-s akk mcubant deg yiswi. Gef wakken i d-nebder yakan, yufrar-d deg-s wannaw n usayes, yef waya nezmer ad d-nini yef teginatin n usgunfu ladya tid n uqlam, eawnent deg useqreb n usayes-nni deg tmuyl n yimeyri. Ad d-nessegzi ayen akka i d-nenna seg wungal :

Ixef 1, Salas deg tsiwelt-ines yef tin iħemmel d wamek itt-yesneetab, yeħbes yef deg kra n tseddart akken ad ay-d-ifek tugna yef yiman-is s tarrayt n uqlam :

Ixef III : Akud deg ufares ungalan unti aqbayli: Tamacahut taneggarut n L. Koudache, d Gugmen yinzizen n N. Maouchi.

Amedya 1 [Seb: 7] : « *Nekk am yal ilemzi i yeqqaren di tesdawit, adrim d lxir kan. Acu akken d-qqaren fell-i yimedduk-al-iw, seg wid hemmlent tlawin. Fezzifey, acebbub d aberkan arnu-as d azriran. Allen d timeqqranin, tizegzawin, lehwal-iw d iberkanen. Gas deefey, maca tuyat-iw d tihrawanin [...]* ». D tazwert i d-yewwi yef yiman-is belli yas yecbah, ugar n tehdajin i t-yebyan, maca netta yiwet kan i yebya wul-is. Srid yekcem deg udiweni it-yezdin d Dasin i tikkelt tamenzut deg tesdawit, maca uqbel aya yeglem-d s telqayt tagnit-nni n usayes iten-yezdin [Seb: 8-9] : « [...] *tella teqqim yef rbiε, wehd-s tban tenneyna, tekcem deg lebhar iyemqen. Allen-is timeqqranin yettreqriqen amzun d tament tahrurt mi ara tt-thenec tafat n yitij di tsebhit, tid iwumi zzin lecfar berriken ad as-tiniḍ d taewint n waman [...]* ur faqay ara almi i d-ufiy iman-iw yer yidis-is, amek iyi-yewwin yidarren-iw, ur zriy ara! Muqley deg-s s ucmumeh, nniy-as :

-Zemrey ad qqimey ?

-Ur t-kriy ara. Iy-id-terra s uzumeg ! [...] ». Asgunfu agelman deg umedy-a, yesseyzef deg wullis, maca ur yehbis ara inedruyen deg tikli, acku aglam i d-yewwi yettunehsab d timerna n yisallen i usayen-nni i d-yellan imiren.

Mi i d-yessawal Salas tahkayt i yedran yid-s mi i iteddu yer tmacint ad yerkeb s axxam, yesla i ssut n leeyad. Gef teyzi n tsiwelt-is, yeglem-d tahdayt-nni i yezzen deg lqaεa [seb: 12-13] : « *Uzzley yer-s, walay tafekka n tmeddakelt-is di lqaεa, udem-is yeffer seg ucebbub-is azriran d-yeylin fell-as. Fawley refdey-tt-id di lqaεa, derrcey-tt s tmiqqwa n waman yer wudem, kra kan akka tebda tetteldaay-d allen-is, s leqel ad as-tiniḍ d llufan di dduh mi ara d-yendekwal si tnafa [...]* d lmalayek i d-udren qqiment yef yirebbi-w [...] *Tenteq-d yur-i teqcict-nni i ihelken akken tenna:*

-Tanemmirt, tajmilt-ik d tameqqrant.

Akken kan id-tenteq, mmuqley-tt-id s ufriwes, ssut-nni mazal-it deg yimezzuyen-iw [...] Welleha ar d nettat d Dasin!

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-D kemm? D Dasin [...] ». Aglam n Salas, yedda d tigawin i d-yessawal, yerna-as-d azal i tegnit-nni n usayes. D asgunfu iwumi ur yettfaq ara yimeyri dakken yeffey i tigawin-nni i yettfaqar yef yimi n umsawal.

Ixef 2, Salas yetteglam-d ussan-is n tesdawit d wamek i yessen ameddakel-is Filas i tikkelt tamenzut. yehbes kra n lhedda akken ad yeffey i usentel-agi, wa d-yawi yef yiwet n teḥdayt i d-ikecmen yer tzeqqa n leqraya amzun akken yer tmaɣra i d-tusa.

Amedya 1 [Seb: 19-20] : « [...] *Ur nefhim kra, isebbaden d iberkanen ahat sean azal n εcra n yisuntimen deg teɣzi, ala ayen zerrey deg tilifizyu. Taserwalt d tuzmidɛt, teḥzeq almi ulac anda ara ternu [...] Udem-is tyerreɣ-it s ḥmimuc d qmimuc, d lpantur-nni i xeddment tlawin i wudmawen-nsent [...]* ». Deg umedy-a amsawal yesseyzef deg uglam-is i teḥdayt-nni i d-ikecmen yer tzeqqa. D nettat id ssebba iyes-s iten-id-yessuffey uselmad yer berɣa netta d Filas, imi ttaɣsan fell-as. Dya din i d-yebda wawal gar-asen akken ad myussanen (uyalent-d tigawin d yinedruyen n teḥkayt).

Deg usentel kan n tesdawit d wayen i iderrun deg-s, Salas yehbes deg yiwet n tseddart akken ad d-yeglem yiwen seg yiselmaden war nxeddem s ššfa deg tesdawit-nsen [seb: 21-22] : « [...] *ɣur-ney tamsirt yer yiwen n uselmad, ya laṭif! Ikreh-it ujenni-wiw. Degmi ara nekcem netta d asteɣteɣ yef wayen ur nemein. Aselmad-a d awezlan, d aciban, aqerru-s ad as-tiniɛd d adfel i yewwten fell-as. yerna ur yettseɣḥi ara deg yiman-is, yettmeslay d telmeɣyin; tinudda n yessi-s amer yezweɣ [...]* ». Iswi n usgunfu agelman deg tegnit-a, d asebgan n Salas i tmuyli-ines mgal iselmaden i yerran tizmilin d leɣlas i tfekkiwin n teḥdayin.

Mi i d-yessawal Filas taḥkayt n tudert-is, ladya mi i d-yessawal ayen i yeɣran d yemma-s, ḥesent tigawin, akken ad d-yeglem taqerrabt-nni ideg itt-wwin, amer ahat ad d-teḥlu dinna [seb: 30] : « [...] *Taqerrabt d tamecṭuḥt nezzah, ur yelli ṭtaq wala taɣwiqt. D azekka, ixus ka Ezrayen ad d-iger afus-is ad yeddez win i ikecmen yer din [...]* ». Filas deg umedy-a, ur iεetteɣel ara deg uglam-ines (asgunfu agelman), akken yuɣal-d yer tigawin d yinedruyen i yella yessawal-d. Deg tegnit-a yerna-aɣ-d Filas isallen yef wadeg-nni ideg ḍrant tigawin. Dayen i aɣ-d-yesqerben tugna n yinedruyen i d-yessawal.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Γilas mi yemlal Dda Mestafa, deg tlemmsat n udiwenni-nsen, yeħbes kra n wakud akken ad d-yeglem adeg-nni ideg ruħen ad mmeslayen [Seb: 37-38] :« *Azekka-nni mi i d-tefrari tafat n tfejrit, ur mmuqley ara ula d ssaea, abrid-iw s tazla yer tewwurt n Dda Mrstafa, baba-s n teezizt-iw [...]*

-*A Dda Mestafa, qesdey-k-id yer yiwet n taluft [...]*

-*Ma kra i zemrey ad ak-t-xedmey awi-d ukan a mmi, d lxir kan ? [...]*

-*Ncalleh d lxi a Dda Mestfa [...]*

Nettef abrid yer lgamee n wadda, anda ttnejmaeen yemyaren n taddart, din dayen i sgunfun yimdanen. Mi newwed nettef amkan yer uđriħ n cci Muħend, ccix-a d argaz yettwassnen deg taddart, yef wakken d-ħekkun d imwelleh, yetteawan akk imdanen [...]. Dda Mestafa yemmuqel deg-i tagnit yezzifen am win yebyan ad iyièd-yini ejel ini-d ayen tesseid. Nekk sbeleey imetman i d-ħawcey deg uqemmuc-iw...

-*A Dda Mestafa, sliy tebyid ad tefkeđ yelli-k i Ğamaln ssi Emar [...]* ». Amedya-a aneggaru, yas ma yezzif usgunfu agelman deg-s, maca yemmal-d tagnit-nni n usayes, ama d adeg ama d iħulfan d wayen i d-ibanen yef wudmawen n yiwudam. Ihi, iswi n usgunfu deg tegnit-a, d aglam n usayes.

Ixef 3, deg uraju d lħir i yettffen Salas yef wayen i yeđran d umeddakel-is, yerja-t almi i d-yekcem deg yiđ dya yeħka-as-d. Send ad yili udiwenni gar-asen, Salas yeglem-d liħala iyer yewwed Γilas [Seb: 48] : « *Mi d-yekcem yer texxamt s wudem d aberkan. Tawenza-s tettru leqtil. A latif! Awer t-id-yemmager lmumen deg ubrid-is tasebħit. Ikcem-d yer texxamt, nekk mmugrey-t s usteqsi ?*

-*Acu i k-yuyen akka? D lxir kan? Ayen ayen i d-tenniđ ur ttruħu ara? Yak maci d imenyi ? [...]* ». Iswi n usgunfu deg tegnit-a, ur yemgarad ara yef yimediyaten i ieeddan, acku amsawal yeered amek ad d-yeglem udem n uwadem Γilas, send ad yebdu udiwenni i d-yellan gar-asen.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg yixef wis rebaa, Salas yeggar-d aglam n yiħulfan-is deg udiwenni i t-yezdin d Dasin, ur yettuneħsab ara d asgunfu yezzifen, acku yemmal-d amek d-yetthussu gar wawalen kan.

Amedya 1 [Seb: 65] : « [...] *nettatt tettmeslay-d ma d nekk la tt-ttmuquley kan, behtey, ferħay, cedhay-tt; byiy ad sserwuy allen-iw s tmuyli-s. Cwit kan akka tessusem tuyal d tazeggayt am ttumařict, tenřeq-d yur-i s leeqel, tenna-d : “Suref-iyi kan hedrey-d ařas [...]” Dřiy-d s sseħ, nniy-as : “Ala ala, ur teħdiređ ara ařas. ula d nekk d lferħ i ferħey semħasey-am-d [...]” Ula d nettatt tuyal tettadřa fell-i tenna-yi-d s leeqel a Salas [...] ».* Tukkest-a seg wungal iban-d deg-s usgunfu n umsawal yef tsiwelt n igawin, akken ad d-imel ayen yetthulfu deg tegnit-nni n udiwenni netta d Dasin. Annaw-a n usgunfu agelman iban-d ula deg umedya ara d-yernun :

Amedya 2 [72-73] : « *Ur fukkey ara imeslayen-iw almi nwiy ad yeħbes wul-iw, tedhem terğagayt tagerjunt-iw, ssut-iw yettergigi, tenbeddal akk tayect-iw, kra d leħya, ařas d tugdi [...] temmuqel-d deg-i s yiwen n uxezzur, aħya dđin uqabac, amer s tersast iy-id-tewwet axir [...] nniy-as :*

Zriy ur yeshil ara fell-i am d-iniy imeslayen-a, ur yeshil ara ad tegzuđ ayen riş ad t-id-iniy, acu kan a Dasin, ilaq ad teħsuđ yiwet n tyawsa [...] » .

Ttuqqtan yimediyaten ideg d-iban usgunfu s tarrayt n uqlam deg yixef wis xemsa. Salas yetteffey i usentel n udiwenni-ines akken ad d-yeglem tagnit-nni ideg yella, akken dayen ula d Dasin mi i as-d-tessawel taħkayt n tudert-is, tesgunfu seg tegnit yer tayed, akken ad tmud kra n talqayit yef yinedruyen i d-tessawal, ad d-nwali ay-agi deg kra n yimediyaten :

Amedya 1 [78-79] : « [...] *Azal n řecra n ddqayeq ha-tt-an telħeq-d. Walay-tt mi d-teddu s yisurifen d řzayanen amzun teteddu yer yizem ad tt-yečč. Mi d-telħeq yur-i tger-d aneħhit annect-ilat, ad as-tiniđ leħmu n ddunnit akk yef uqerruy-is i d-rsen [...] tessader i wallen-is seg leħya tenna :*

-Azul a Salas.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

-Azul, acu ikem-yuyen akka ?

-Ala, ur *teseið iyi-yuyen* [...]» . Ayen i d-nura s uzuran, d asgunfu n Salas yef tsiwelt n tugawin. Yehbes deg yiwen n usayes, yeglem-d awadem i yella sdat-s (Dasin), syin ikemmel awal-is, d udiwenni i d-yellan gar-asen.

Amedya 2 [Seb: 93] : « [...] *Nekk behtey, greɣ iyallen-iw s ccuq ɣur-s ttruy, ɣas akken ur gziɣ tigert deg wayen akken i iderrun. Mi tekkfa imeɣtawen, tserreh-iyi, tesfeş-iyi imeɣtawen s lehnana, zun akken teqqar-iyi-d seg wass-a ur kem-ttağğay. Tebra i wallen-is yer lqaεa, war awal, acu tasusmi-tehka-d* [...] » . Deg umedy-a wis sin Dasin ur tehbis ara tasiwelt n tehkayt-is akken ad d-teglem ihulfan-is ney wid n yemma-s, maca teggar-iten-id yer dixel n yinedruyen i d-thekku. D annect-a i yeğğan timirt n usteefu ur tettiɣzif ara.

Ixef 6, ur yemgarad ara yef wannawen n usgunfu it-yezwaren. Deg kra n yimediyaten i yehbes Salas yef tsiwelt n yinedruyen, akken ad d-yeglem adiwenni i d-yellan gar Dasin akked Filas.

D aglam i d-yettelin deg yal tikkelt s tewzel, akken kan ad d-yernu isallen d talqayit i yinedruyen d-yessawal.

Amedya 1 [Seb: 108] : « [...] *ur d-tentiq s wawal wala s uzgen, zun teqqen lhenni i yima-s. Muqley deg wallen-is walay tettru bezgent bhal tamtunt ineflen mi ara tt-teğğed yer lhamu.*

-Nteq ah, ney nusa-d ad nemserwu tiqdam ? I as-nniy [...] » .

Amedya 2 [Seb: 121] : « [...] *Kra n ddaqayeq kan ihennec-iyi s yimeṭti bhal agrud yeckuntɛen yer yemma-s mi ara yeččalbab yer yidmaren-is ad yetteɛ, s lxuf, s lehnana. Filas tettergigi akk tfekka-s, zun tekcem-it tmettant. Nekk qqarey-as kan aha tura dayen ali da, dacu yellan ini-d :*

-D Dasin, d Dasin a Salas

-Acu tt-yuyen ?!!

-Ur k-tbeddel ur qrib εla hal [...] ».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Ilmend n tagnatin n usgunfu i d-nwala deg yimediyaten i ieddadan, iban-d yef umsawal yettak akud i yiman-is, ad d-yeglem ayen i as d-yezzen : ihulfan, adeg, iwudam, atg. Iɛawen-ay wannaw-a n usgunfu agelman deg usugen n usayes n wungal.

Seld tasleɗ n usgunfu yef sin n wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*, nufa-d kra n umgired deg tarrayt iyess smersent ttaggalin annaw-a n timirt : L. Koudache s tarrayt tazurant, tessufuy-ay s teyzi yef usentel, akken ad d-teglem, ney ad d-ternu isallen yef wayen yellan d anedruy. S tarrayt tamazlant i ay-d-tettarra i tikkelt-nniɗen yer usentel n tehkayt. N. Maouchi tessemres annaw-a n usgunfu deg tsiwelt s tewzel, yas ma teffey i usentel, deg kra kan n uglam mezziyen , ad d-tuɣal yer-s. Dayen i yetteawanen imeyri ur yetteffey ara yef tigawin i d-yessugun.

Amgired n usemres n usgunfu deg sin n wungalen i nesleɗ, yessebgen-d asenfali i yemgaraden gar ttaggalt d tayed. D tamawt i igerzen, i d-irennun anerni i wungal unti aqbayli si tama n tsiwelt. Imi akken ttemgiriden yisental d tarrayin n usiwel-nsen, i ilehhu wungal deg ubrid n unerni.

Ter tama n umyezwer akudan, d timirt, yella uferdis wayeɗ i yes-s nezmer ad nesleɗ akud deg wullis : Asnagar (la fréquence). Asegzi-ines s telqayt ad d-yili yef wammud n tesleɗt-nney.

III.3. Asnalles* deg wungalen: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi:

Asnalles asiwlan yer G. Genette: « *D assayen n usnalles (ney s tarrayt isehlen n wallus) d-yettilin gar wullis d talsa.* »¹. Yeqqen wallus-a yer ueiwed n umsawal i yinedruyen d tigawin d-yessawal deg wullis d tehkayt. S wudem amatu d allus i d-yettbanen yer dixel n uɗris ullisan

¹Genette. G., *Discours du récit*, Seuil, Paris, 1983, p. 111. « *La fréquence narrative c'est-à-dire les relations de fréquence (ou plus simplement de répétition) entre récit et diégèse.* ».

*Asnalles: d awal i d-neslal ilmend n unamek d tbadutin n wawal it-id-iqublen: fréquence.

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

yef tlata n wudmawen: *ullis asuf, ullis allusan, ullis ameltu*. Ad ten-id-nessegzi deg wungalen untiyen i d-nefren i tesleđt.

III.3.1. Ullis asuf deg wungalen: *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi :

*D tasiwelt n yiwet n tikkelt i wayen i yeđran yiwet n tikkelt*¹. Deg-s inaw asiwlan, yettawi-d kan yef yiwen n unedruy id-yettwasawlen.

Ad d-naf annaw wayeđ n wullis asuf d amelsawal(anaphorique) : *ad d-nessiwel atas n tikkal, ayen i d-yeđran atas n tikkal dayen*². Deg-s ur nettuyal ara yer umđan n tikkal id-yettwales unedruy deg yinaw, acku yezmer ad d-yettwasawel ktar n yiwet n tikkelt.

Ullis asuf d talya iyef bnan sin n wungalen *Tamacahut taneggarut*, d *Gugmen yinzizen*. Imsawalen deg-sen wwin-d yef tmeddurin-nsen. D tagnit ideg ileđhu yinaw d yinedruyen yer sdat, ur ttuyalen ara yer tigawin akken ad ten-t-id-alsen snat ney tlata n tikkal. Ma d ullis *asuf-amelsawal* iban-d yef teyzi n sin n wungalen akka :

Cabha deg tsiwelt-ines akken ad d-tessegzi kra n temsal, gar-asant tin i yeqqnen yer tyitwin i tečča deg ufus n yemma-s. D anedruy i d-yuyalen atas n tikkal deg yinaw n Cabha, acku yeđra-as-d deg wugar n talliyin n tudert-is, lada di temzi-ines.

Amedya 1 [Seb: 69] : « [...] *Tefka-yi yiwen n ubeqqa, yesseydel-iyi, dya uzzarey am uleqqaf [...] tettgalla deg-i* :

-Aker tura dinna aksum wađd-m, a Čawri ! [...]

Amedya 2 [Seb: 69] : « [...] *Tefka-yi-d yiwen n ubeqqa, imir-n i yeđbee ufus-is yef wudem-iw, yezzi leeqel-iw, walay itran, tsuyfell-i* :

-Egney-am ney ala? Nniy-am ur ttherrick ara deg umkan-im, lameena yeqqur uqerruy-im [...]».

¹G. Genette., *Figure III.*, op.cit., p. 146. « *Raconter une fois ce qui est passé une fois.* »

²Idem,« *On raconterait plusieurs fois ce qui s'est passé plusieurs fois aussi.* »

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 3 [Seb: 84] : « [...] *Tessusem-iyi s yiwen n ubeqqaiyi-tecœel, iyi-zaknen, ifeṭṭiwjen ttemcaœalen, yerna ttafgen, tsuy fell-i* :

-Susem, zzem aqemmuc-im dinna a ccmata i cemten! Ur ḥwaḡey ara ad sley i yixerriren-im [...] ».

Assay i yezdin inedruyen i d-tessawel Cabḥa deg yinaw-ines, d asentel. Maci d tikkelt ney d snat itt-tewwet yemma-s s yibeqqayen, ney s rkulat, yef waya ara d-naff akk inedruyen d-tessawel Cabḥa ttemcabin, allus-n sen akken i yekcem deg wullis, i d-yekcem ula deg yinaw asiwlan.

Allus n unedruy d wawalen n usenfali-ines, yessegzay-d i yimeyri amzun akken d yiwen n usayes i d-yuyalen ugar n yiwet n tikkelt. Yella wanda i yemgarad unedruy maca tezdi-ten tenfalit:

Amedya 1 [Seb: 111] : « *Ass n lexmis tameddit, tewwet-iyi yemma mi eṭley ur d-uyaley ara zik si tmeksawt [...] ».*

Amedya 2 [Seb: 28] : « *Tewwet-iyi yemma, ur iyi-ṭhemmel ara, tezga tekkat-iyi yef wulac.* ».

Amedya 3 [Seb: 131] : « *Tewwet-iyi-d yemma s ufengal n lqahwa i teṭṭef deg ufus-is [...] ».*

Deg umedya-a dayen tamsawalt Cabḥa tetteawad-d awal yef temzi-ines, amek itt-tesœdda deg ccwal, d rriya, werḡin yemmed unamek n temzi di tudert-is :

Amedya 1 [Seb: 41] : « *Temzi-inu d nekkini ney nekk d temzi-inu, ula d yiwen n wass ur d-necfi neddukel aḍar d uḍar ney nemlal udem s udem akken ilaq [...] ».*

Amedya 2 [Seb: 41] : « *Temzi-inu œedday-tt di ccwal d rriya. zḡay fell-i, ad d-iniy belli yemma ur iyi-ṭhemmel ara [...] ».*

Amedya 3 [Seb: 49] : « *Temzi-inu tcuba taḥbult n waḍu yeččuren d isuyan d dderz, tberren, tettezzi yis-s, tezga tzeḥher fell-i, tesœuzḡeg-iyi, tesfeεfeε-iyi [...] ».*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Maci d tinfaliyin i d-yettuyalen i d-yessebganen amcabi n usayes. Yella wanda amsawal yettbeddil akk asenfali-ines, maca amzun akken n yiwen n unedruy i d-yuyalen. ad d-nebder kra n yimediyaten :

Amedya 1 [Seb: 129] : « *Tetṭef-iyi-d si temgerḍt-iw, tesmurḍus deg-s, teqqar mazal almi i d-ffiyent wallen-iw d yiles-iw [...]* :

-Ih, kemmini a Čawri, tuymest ad kem-teḥweš, ncalleh! A taēzḥugt...a yir ṛṛasa, a tamcumt n temcumin [...] » .

Amedya 2 [Seb: 128] : « *Akken iyi tserreḥ, iruḥ-iyi nnefs, belyent wallen-iw deg yigenni, xesfey, ḡliy ḡef lqaea. Tecceel-iyi sin n yibeqqayen ryan, dya yuyal-iyi-d ufettit n rruḥ [...]* akken d-lliy allen-iw, tēeggeḍ fell-i :

-Ad tayed argaz-agi, ma ulac ad jelbey ḡef yizerman-im, ad gluy s leemar-im! Yir zzin yerna leyla, ay abaliy n ccmata ! [...] » .

Amedya 3 [Seb: 176] : « *Iyab leemar-iw, isah yizri-w deg-sen, almi iy-id-tesfeefe yemma s ulaqeb d ugalli :*

-A Čawri, a tamnafaqt n ubdir, terwid ides, aqli-kem tcuffed annect n tfunast ! A ccmata icemten, kker, ad yesker Rebbi iberḍan-im s yin ! [...] » .

Lemgillat d urgam n Xelluḡ i yelli-s Cabḥa, d tigawt i d-yettwasawlen aṭas n tikkalt deg wullis. Tanaggalt L. Koudache tessebgen-d timusniwin-ines deg ubeddel n usenfali gar unedruy d wayeḍ ḡas ma mcuban, neḡ ugar n tikkal i d-uḡalen gar wullis d yinaw asiwlan.

Deg wungal *Gugmen yinzizen* dayen, iban-d wannaw-a n wullis deg kra n yimediyaten:

Amedya 1 [Seb: 16] : « *[...] Ssawley-as ad seqsiy fell-as ma teḥla, zeema ah! [...]*».

Amedya 2 [Seb: 16] : « *[...] Ssawley-as yes akken ur d-ufiy ara dacu ara s-d-iniy, ufiy-d ssebba s lehlak-is [...]* »

Amedya 3 [Seb: 108] : « *[...] Ddmey-d tilifun ssawley-as. Ad tili d tmanya n tmeddit [...]* ».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 4 [Seb: 112] : « *Ddmey-d tilifun, εawdey ssawley i tikkelt-nniḍen [...]* ».

Imedyaten-a i d-nekkes seg wungal qqnen yer yiwet n tigawt, tuyal-d atas n tikkal deg tsiwelt.

Tigawt n ukeččum d tuffya seg texxamt tasdawant, tuyal-d ugar n tikkal deg yinaw n yiwudam, imi d tigawt i yeqqnen yer tudert-nsen n yal-ass.

Amedya 1 [Seb: 22] : « *Nruh yer texxamt, nserreh-as d ides [...]* ».

Amedya 2 [Seb: 63] : « *[...] d lawan n tuyalin yer texxamt [...]* ».

Amedya 3 [Seb: 78] : « *[...] Imi, d-ffyen seg texxamt, uriy-as izen [...]* ».

Amedya 4 [Seb: 110] : « *[...] yekcem-d yer texxamt, yufa-yi-d bhal ayerda [...]* ».

Tuffya d ukeččum yer texxamt tasdawant d tigawt i d-yettuyalen di yal tikkelt deg yinaw n yiwudam.

Ullis amelsawal, iban-d deg sin n wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*, deg-s ttebdaren-d yimasawalen asayes i d-yuyalen atas n tikkal, deg teḥkayt akk d yinaw asiwlan.

Amsawal yetturar s tsiwelt-ines akken ad d-yessiweḍ ullis-is, yef waya ara nesleḍ annaw wis-sin n usnagar : Ullis allusan (répétitif), ma yekcem deg tsiwelt-nsen ney ala, deg wungalen untiyen ara nesleḍ.

III.3.2. Ullis allusan deg wungalen : *Tamacahut taneggarut* d *Gugmen yinzizen* :

Annaw-a n wullis, akken it-id-yessegza G. Genette : « *Yiwen n unedruy yezmer ad yettwasawel ugar n tikkal, maci yas s watas n talyiwin n tiyunba, maca s usuget n «teymert n uwali.»* »¹. Lmeena-s amsawal ad d-yessawal yiwet n tigawt, di yal tikkelt ad as-yettak ayanib yemgaraden, ney tt-id-yettwali s tmuyli-nniḍen.

¹G. Genette., op.cit., p. 147. « *Le même événement peut être raconté plusieurs fois non seulement avec des variantes stylistiques, mais encore avec des variations de « point de vue »* ».

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Deg wungal *Tamacahut taneggarut*, yuḡal-s usentel n usemgired gar dderya, aṭas n tikkal. Tanaggalt tessemres abeddel n talyiwin d usenfali yemgaraden akken ur d-yettban ara wallus-a. Ad d-nebder kra n yimediyaten seg wungal :

Tamsawalt Cabḡa tebda-d tasiwelt-is seg wussan-is n temzi, tḡawed-d ktar n tikkelt amek itt-teḡqar yemma-s, d wamek itt-tmenyef yef weltma-s Ṭawes. Dayen i d-texleq gar-asant tismen.

Amedya 1 [Seb: 36] : « [...] *Nekkini teḡeed-iyi abead n lmuḡal. Leḡmar ur d-cfiy i yiman-iw tella yer tama-w, ṡhewwa-yi yer-s, tesduri-yi s wul-is, tefka-id ṡṡdey seg uyefki n yidmaren-is, tezzuzen-iyi s wul-is [...] leḡnana akk iyi-tekkes tefka-tt tessureg-itt mebla ceḡḡa i weltma Ṭawes i d-bubbey, tezga yer tama-s, terya fell-as, tessaez-itt, tetteḡdu-as di lebyi, yas nnig n lebyi-s [...] ».*

Amedya 2 [Seb: 36] : « [...] *Ttasmey si Ṭawes mi tt-ṡhemmel yemma, aḡal i beqquy ad iliy deg umur-is, yas zriy d lmuḡal ad d-yedru wannect-a. Tabumkemmelt, ula mi ttxayaley iman-iw d Ṭawes, Ṭuṡṡu, taqcict n ccuq i ṡhemmel yemma-s [...] ».*

Amedya 3 [Seb: 41] : « [...] *Zzay fell-i, ad d-iniy belli yemma ur iyi-ṡhemmel ara, lameena d tidet, ur iyi-teḡsib ara d yelli-s, tettewali-iyi d taedawt-is, teḡseb-iyi ddaw n zzayla, tezga teḡqer-iyi, tekkat-iyi, tessusuf-iyi [...] ».*

Asemgired n Xelluḡa gar yessi-s, d yiwen n unedruy iyef d-tessawel Cabḡa aṭas n tikkal. Imedyaten 1, 2, 3 ssegzayen-d annect-a.

Ass n unekcum n Cabḡa yer uyerbaz, yeqqaz deg wallay-is, d tigawt i d-yedran yiwet n tikkelt deg teḡkayt, maca tessawelt-itt-id snat n tikkal. Wali imedyaten-a :

Amedya 1 [seb: 64] : « *Sliy-as i yemma tesker-d Ṭawes s leḡqel, tessared-as, tbeddel-as, tessedeḡdel-as acebbub-is, tewqem-as snat n tezrurin, ṡruc-itt s waman n rriḡa...sliy-asant*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

sbecbucent! Akken qeɛdey timezzuyin-iw ad sley, tbedd yemma nnig uqerruy-iw [...] tekkat-iyi s yiqeddamen, tettɛggid fell-i [...] ».

Amedya 2 [Seb: 77] : « *Yemma telha-d d Ṭawes, tessared-as, tssew-as ayefki i tessexleɗ s teḥbulin, tqeṭṭeb-itt s leḥwayeḡ d timaynutin, tesduffes-as aqṛab-is ajdid d leḥwal n leqraya [...] tdeqqer-iyi-d aqṛab n gma, d aqdim n lqedma [...] sardey i yiman-iw, dacu n tarda, dacu n liḥala, lsiɛ leḥwayeḡ-iw tiqdimin. S yifassen-iw kan i sɛedley ačačuf-iw, imi tegguma ad tɛeddi deg-s temceṭ ifremcen [...] ».*

Leqriḥ-nni n usemgired i tga Xelluḡa gar yessi-s, i yeḡḡan Cabḥa ad d-teiwed i yiwet n tigawt, ktar n tikkelt. Iswi n wallus deg umedy-a d asebgan n leqriḥ-nni i d-teḥḥulfa Cabḥa deg tagnit-nni.

Tamuyli n Cabḥa yer weltma-s d yiwet, ur tbeddel ara seg imi mezziyet. D tikti yeččuren d asirem i d-yettuyalen, amer ad tbeddel fell-as tagnit ad myeeqalent nettat d weltma-s. D tamuyli n tismen d umenni amer telli deg umkan n Ṭawes i tessaez yemma-s :

Amedya 1 [Seb: 44] : « *Amarezg n weltma-m ! Ṭhemmel-itt yemma-m, akken i as-yehwa i as-txeddem, yerna ur treffu ara fell-as, ɣas ad taker tacriḥt si tuggi. Mačči am kemm, ḥaḥnin fell-am, teqqersed-d seg yigenni ! [...] ».*

Amedya 2 [Seb: 72] : « *Limer nekkini d Ṭawes ad nemyeeqal d tisetmatin [...] ad d-neggri i snat yid-ntey di lqih sdaxel n yilem [...] ».*

Allus i d-tewwi Cabḥa yef usemgired i tga yemma-s gar-as d weltma-s yettuneḥsab d aneɗruy agejdan i d-yettuyalen deg yixfawen imenza n wungal. Ibanen waya s tenfaliyin yemgaraden (amedya 1, 2).

Tɛawed-d Cabḥa aṭas n tikkal deg tsiwelt-ines, i tɛad i myefkent nettat d tmeddakelt-is Ḍawiya. Yiwet n tikelt kan i d-yeɗra, meena nettat tɛawed-it-is s wudem n wullis allusan deg yimediyaten-a :

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 1 [seb: 111] : « *Ggumay ad kkrey akken ad ruḥey yer ttiɛad i nemyefka nekk d tmeddakelt-iw Ḍawiya di lemqam n Ccix Sliman [...]* » .

Amedya 2 [Seb: 126] : « *Mmektay-d ttiɛad i nemyefka aḥal n lesnin-aya nekk d tmeddakelt-iw Ḍawiya [...]* » .

Tef wasmi i d-tuɣal Cabḥa yer uxxam n lehl-is, tuɣal yer tmeksa n yiḡersiwen-is, dya truḥ yer ttiɛad-nni i tefka i Ḍawiya aḥal n lesnin yer deffir. Deg yinaw-ines tɛawed-d i tigawt-nni mi tufa tacekkart taberkant yer lḡiha n uqerruy n n usenduq n Ccix Sliman Bu tɛekkazt :

Amedya 1 [Seb: 126] : « *[...] teḍher-iyi tcekkart d taberkant [...]* » .

Amedya 2 [Seb: 128] : « *[...] ufiy tacekkart-nni i irefdɛy tawaract n tmusni [...]* » .

Amedya 3 [Seb: 127] : « *[...] Mmyey yef tcekkart-nni, wwiɣ-tt-id yer yid-i yer deffir n lemqam [...]* » . Deg tlata n yisebtar, i d-tuɣal tigawt i d-yedran yiwet n tikkelt. D allus n wamek i tufa Cabḥa tacekkart n yezmamen i as-teweed tmeddakelt-is a s-ten-id-ceggee.

Yiwet n tikkelt kan i tɛedda tisselbi yef Cabḥa, maca deg yinaw-ines, maci d abrid ney d sin it-id-tɛawed. Yal tikkelt amek i d-tettmeslay fell-as :

Amedya 1 [Seb: 27] : « *[...] Iyunfa-yi leɛqel, tsawem-iyi tisselbi [...]* » .

Amedya 2 [Seb: 201] : « *Tusa-d tisselbi yur-i d unejli n leɛqel seg-i, d aɛewwiq i yeggan s uzru d yiḥemmalen n uwezɣi [...]* » .

Amedya 3 [Seb: 201] : « *Yexdem-iyi-tt leɛqel, uread i neşşfey aḥecraruf i yettuheggan i tudert-iw, yebra-iyi, dya tisselbi teccelqef-iyi [...]* » .

Amedya 4 [Seb: 202] : « *[...] Tettunnec-d tisselbi s umeskun-is aɛeggun, tesseɛzeg-iyi [...]* » . Yuɣal-d unedruy n tisselbi, maca tikkelt-a yef yimi n uwadem-nniḍen (Tajeḡḡigt), anda i tettmeslay d Cabḥa yef leɛqel itent-ixedɛen :

Asebtar 1 [Seb: 216] : « *Yehwa-ay nesleb s leɛqel, ney netɛeqqel s tissebi [...]* akken tebyiḍ ssufey-d ameskun ikem-izedyen [...] » .

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 218] : « *Timetti-nney n yimeslab temgarad yef tmetti n leeqel. Timetti-nney tameslubt, tserreh, ur tessufuy ara leeqel i yimezday-is [...]* » .

Amedya 3 [seb: 234]: « [...] *Lmektub n umdan irekcen leeqel d tisselbi alamma uyalen d aettir n unzay isewwqen gar tačcart, ilem d warisem [...]* ». Yella-d wallus n unedruy n tisselbi s tarrayin yemgaraden, deg yimediyaten i d-nwala Tajeğğigt di yal tikkelt tessemgarad-it d leeqel.

Allus deg wungal *Tamacahut taneggarut* yella-d yef yisental yemgaraden, yerna-asen azal d usfukel i yinedruyen, rnu yef waya ur yeħbis ara tikli n tigawin. Teggar-it-id tñaggalt s tarrayt i as-irennun anamek, mebla ma nfaq belli d allus.

Kra kan n yimediyaten i d-ibanen s tarrayt n wullis allusan deg wungal *Gugmen yinzizen*, gar-asen :

Amedya 1 [Seb: 6] : « [...] *D awalen ineggura iy-id-teğğa d asmekti-s, ur yilley ara akka ara tekfu [...]* » .

Amedya 2 [Seb: 131] : « [...] *Yeqqim-d lexyal-is ad iyi-wanes lebda alma rniy yer-s, teggra-d snitra-w d taħbibt, rnan-d wawalen-is ineggura iyi-d-teğğa d irfiqen [...]* ». Tazwara d taggara n wungal, tella-d s yiwen n unedruy. D tuyalin yer wawalen ineggura i as-d-teğğa Dasin i Salas uqbel ad temmet.

Dasin teawed-d i unedruy n waṭṭan-ines deg yimura ktar n yiwet n tikkelt. Ad d-nebder imedyaten yef wannect-a :

Amedya 1 [Seb: 66] : « *Nekk a Salas seg wasmi akken nemsefrağ di tnezduyt tasdawant tikkelt ieedda, nekk helkay ur d-nnejmasey yer ttebba [...]* » .

Amedya 2 [Seb: 66] : « *Ma d imuras ula ara d-iniy, iban amek iten-seeday, am wakken i ak-nniy seg tħib yer gma-s [...]* » . Dasin deg yinaw-ines tessawel-d i Salas yiwet n tigawt snat n tikkalt : deg umedyata amenzu, tebder-d kan s wudem amatu amek eeddan wussan n

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

yimuras-ines. Deg umedyas wis-sin tkemmel tasiwelt-is s telqayt akken as d-tini i Salas amek thellan deg-s deg uxxam segmi tehlek, d wamek teeya seg udawi.

Tanagalt N. Maouchi ur tessexdem ara s waṭas annaw-a n wullis allusan. Yettban-d wannecta deg lqella n yimediyaten i d-nekkes fell-as seg wungal. Amer ahat yettuṭal waya yer lebni-ines i uḍris-is s tarrayt n usayes d yidiwenniye. Imi tarrayt-a tettaḡḡa ineḍruyen ad lḥun yer sdat, mebla ma yuṭal umsawal yer deffir, ney ad d-iḥiwed tigawt ktar n yiwet n tikkelt.

Ihi, Seld tasleḍt n wullis allusan i nga yef sin n wungalen untiyen, iban-d wannaw-a yef wungal *Tamacahut taneggarut*, imi yef teyzi n tsiwelt n Cabḥa i tudert-is, tettarra-ay deg kra n tegnatin ad d-tebder aneḍruy ktar n yiwet n tikkelt. Allus i tessexdam deg yal tikkelt yesḥa iswi: irennu-d deg talqayit, yesseqreb-ay-d kra n tugniwin ktar n tikkelt tamenzut. Yetteglam-d iḥulfan, tetteḡḡi-d [...]. D tarrayt ur yemgaraden ara deg yiswi yef wungal *Gugmen yinzizen*, yaṣ ulama ur d-iban ara deg-s s waṭas wannaw-a.

III.3.3. Ullis ameltu deg wungalen : *Tamacahut taneggarut*, d *Gugmen yinzizen* :

D tasiwelt n wugar n tikkal i yiwen n uneḍruy, deg wayen i d-yenna G. Genette yef way-a: « Yiwet n tigawt tasiwlan ad d-tawi aṭas n wallusen i yiwen n uneḍruy [...] »¹. Deg tegnit-a tigawt tasiwlan tetteḡḡi-d d tasuft i wugar n wallusen n yiwen n uneḍruy.

D annaw n tsiwelt i tessemres ttaggalt deg tira-ines, anda i d-yettli usewzel n wallusen deg yiwen n uneḍruy. Tamsawalt Cabḥa deg wungal *Tamacahut taneggarut*, akken ad d-tessiwel yiwet n tigawt i d-yettuṭalen deg tudert-is, tessewzel-itt deg yiwet kan n tenfali : « *Ttyimiy yef umnaṛ n tewwurt [...] ama d ccetwa, ama d anebdu [...]* ». [Sb: 54]. Tiyimit n Cabḥa yef umnaṛ n teggurt n uxxan n Nna Ferṛuḡa, tettuṭal-d deg tudert-is n yal ass, yef waya it-id-tessenfali deg yiwen kan n uneḍruy.

Tessewzel Cabḥa kra n yineḍruyen i d-yuṭalen uṭas n tikkal deg ulmad-ines deg uyerbaz amenzu, yettban-d waya deg yimediyaten-a :

¹G. Genette., op.cit., p. 148. « Une seule émission narrative assume plusieurs occurrences de meme événement [...] »

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 1 [Seb: 78] : « [...] *Si dqiqa yer tayedad yehbes aseyni, ad ay d-yedleb ad neqqen allen-nney [...] yiwen n ubrid, akken i neqqen allen-nney, sliy [...] » .*

Amedya 2 [Seb: 79] : « [...] *Açal d abrid iyi-d-yeskar sdat n tfelwit, akken ad d-sfelmey i yimeddukal-iw kra n temsirin [...] » .* Tigawin i d-tessawel Cabħa maci yiwet n tikkelt i d-drant, yef waya i tessexdem tinfaliyin i d-nessebgen s uzuran, akken ad d-twehhi yer wannect-a.

Yal ass qquren waman deg taddart n Cabħa, almi wwden eecra n wussan. Allis n tigawt-a tessenfalit-id Cabħa akka:

« *Yiwen n unebdu aħrur, neqqim eecra n wussan ur d-uyalen ara waman di taddart [...] » .*
[Seb: 37].

Ad d-nejmee imedyaten ideg tessexdem temsawalt tigawt tasuft d wallus-ines :

Amedya 1 [Seb: 118] : « [...] *Nettat si şşbah yer şşbah ad d-tdil fell-i yer texxamt-iw, akken ad iyi-twali ma ddmey ney ala [...] » .*

Amedya 2 [Seb: 119] : « [...] *Ussan-iw akk tebeen taswiæt n yimir-n, yas ieedda useggas, ulac dacu ibeddlen deg-i [...] » .*

Amedya 3 [Seb: 160] : « *Tlata n wussan iyi-tefّفef tawla [...] » .*

Amedya 4 [Seb: 182] : « *Ussan akk i d-yernan yef tadist-inu, akken byun dir-iten, ur iyi-ukin, ur asen-ukiy [...] » .*

Amedya 5 [Seb: 1230] : « *Lfetta yal ass teffefef [...] » .*

Amedya 6 [Seb: 134] : « *Açal n tikkal i as-εemden yeessasen d yifremliyen ad tettes yer-ntey [...] » .*

Amedya 7 [Seb: 235] : « *Açal n tikkal i d-mçučaren yifremliyen d yimejjayen yer texxamt-ntey, mi ara iyi-d-slen ttawiy-d isefra [...] » .*

Amedya 8 [Seb: 274] « *Nestuqquet timliliyin, almi i d-teffey yiwet n terbeet [...] » .*

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 9 [Seb: 288] : « *Yal lğemæa yer lğemæa ad nruḥ akken ad ten-nzer [...]* » .

Ilmend n yimediyaten i d-nekkes, iban-d usexdem n ttaggalt i wullis ameltu. Yesseejel deg tikli n yinedruyen, akken dayen i yessewzel deg tsiwelt. Deg-s amsawal yettejmae-d inedruyen-nni i d-yedran atas n tikkal deg teḥkayt, akken ad ten-id-yessenfali s yiwet n tenfalit deg wullis.

Iban-d wannaw n wullis ameltu deg wungal *Gugmen yinzizen*. Am Salas, maci d tikkelt ney d snat i imeḥḥen Dasin, ur as-iga ara azal i testahel :

Amedya 1 [Seb: 6] : « [...] *Nekk zgiy tmeḥḥiney-tt. Ass kamel d acali d umentar [...]*».

Mi ara yeqsed Salas as yessiwel i Dasin, ad yaff iman-is yetḥeyyar gar-as d yiman-is, d aḥulfu i as-d-yettuyalen di yal tikkal, d allus n yiwet n tigawt i d-yessenfali deg umedyaa [seb: 16] : «[...] *Yal mi ara d-ddmey tilifun ad yekkat wul-iw [...]* » .

Deg ubdil Salas ad d-yeḥseb aḥal n tikkal is-yessawal i Dasin, yesmenyef ad yessemres tanfalit-nniḍen, imi d tigawt i d-yettuyalen dima [Seb: 17]: « *Uyaley yal ass ssawaley-as [...]* » .

Salas seg imi i teqbel Dasin tayri-s, ibeddel kra n tyawsiwin. Seg wayen i yuḥal ixeddem, llant tigawin i d-yettuyalen di yal tikkelt :

Amedya 1 [seb: 76] : « [...] *Seg wass-nni uyaley ttenkarey-d tedduy yid-s yer tesdawit [...]* » .

Amedya 2 [Seb: 76] : « [...] *Yal tameddit nettemlil azal n εecrin n ddqayeq, syin akkin ad truḥ ad tyar [...]*» .

Dasin deg tsiwelt-ines i tudert-is, tessewzel akud n tigawin-nni i d-yettuyalen, deg yiwen n unedruy :

Amedya 1 [Seb: 95] : « [...] *Ussan-nni yal mi ara neqqim nekk d yemma ad iyi-d-teḥku cwit seg wayen ieeddan fell-as [...]* » .

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

Amedya 2 [Seb: 96]: « [...] *Lhiy-d dayen d tyuri-w, zgiy gar yimezwura* [...]».

Ullis ameltu d annaw i d-nufa deg wungal *Gugmen yinzizen*, tessemres-it tnaggalt akken ur d-tetteawad ara i tigawt tasuft i d-yuyalen atas n tikkal deg teḥkayt. Yalla-d way-a s tenfaliyin i d-ggaren yimasawalen deg wullisen-nsen.

Tasleḍt d yimediyaten iyer nessawed deg tesleḍt n usnalles yef sin n wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*, ssawḍen-ay ad d-nini dakken tinaggalin smersent akk annawen n usnalles s tfesniwin yemgarden (yella wannaw i d-yufraren gar wungal d wayed).

Tasleḍt n wakud deg wungalen untiyen i nesleḍ, d tazrewt i ay-yeḡḡan ad nessiwed di taggara-ines yer yiswi-nney agejdan, anda ara d-nessebgen amaynut i d-rnant tnaggalin tiqbayliyin (L. Koudache d N. Maouchi) i tfaksutin n tsiwelt deg unnar n tsekla taqbayli, ney tamaziyt sumata.

Tagrayt :

Nessawed di taggara n uḥric-a, ad d-nessefel talwiwin i smersent tnaggalin i tsiwelt n yinedruyen gar teḥkayt d wullis. L. Koudache d N. Maouchi muddent-d udem atrar i tfukkas n tsiwelt deg wayen i yerzan wakud :

S tarrayt tamazlant i ay-d-ssawḍent inedruyen gar teḥkayt d wullis. Rrant-ay yer wakud i yezrin s yisem n umaqqel agensay ney azyaray, akken as-rnunt isallen d talqayit i tsiwelt n yimir-n. Grent-d aferdis n usezwer, anda i d-wehhant i yimeyri s kra n yinedruyen ara d-yeḍrun deg talliyin i d-iteddun. D yiwet seg tarrayin i d-ixelqen deg-ney lḥir ad nzar ayen ara d-yernun d anedruy deg wungal. Akka i ssawḍent tnaggalin L. Koudache d N. Maouchi ad fkent udem atrar, ney tifukkas timaynutin di tsiwelt n wakud. Ur ḍfirent ara tarrayt-nni kan tamensayt i d-yettawin inedruyen deg yiwen n wakud.

Aferdis wis sin n tesleḍt n wakud, d timirt. Mgaradent tfesniwin n usemres n tnaggalin i wannawen-a gar : asayes/ asewzel/ tukkist/ asgunfu. Dayen i d-yessebganen tizemmar n yal

Ixef III : Akud deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi.

tanaggalt deg unnar n tira. Amgired n yisental d tfaksutin n usenfali-nsen, yerna deg uzal d unerni n wungal unti aqbayli.

S wudem n *wullis asuf* iyef bnan i sin n wungalen i nezrew. Imsawalen deg-sen ssawalen-d ineqruyen n tudert-nsen, akken ad yelhu wakud n tsiwelt yer sdat. *Ullis amelsawal*, yemgarad amek i d-iban yef sin n wungalen: deg wungal *Tamacahut taneggarut* yezzifet tsiwelt n tudert n Cabha (seg yimi i d-tlul almi teyli d tamyard) dayen i yerran asenfali n kra n yinedruyen ad d-ttuyalen deg yinaw n yiwudam. Deg wungal *Gugmen yinzizen* ur d-iban ara mlih wannaw-a n wullis, imi d asayes d yidiwenniyen i yettfen ahric yezzifen deg-s. *Ullis allusan* d *Wullis ameltu* banen-d deg sin n wungalen. Akka i sxedment tnaggalin annawen n usnalles i usenfali n yinedruyen gar tehkayt d wullis.

Banen-d wungalen i nezrew *Tamacahut taneggarut* d *Gugmen yinzizen* sean akk tulmisin n tatararit deg wayen i yerzan asemres n tfukkas n wakud, ama si tama n umyezwar akudan, ama si tama n timirt d usnagar asiwlan. D igemmaq i d-yessegzayen abrid n unerni iyer tetteddu tsekla tamaziyt sumata, d wungal unti aqbayli s wudem usrid.

Tagrayt tamatut

Tagrayt tamatut

Tagrayt tamatut :

Seld tazrewt n tsiwelt deg ufares ungalan unti aqbayli: *Tamacahut taneggarut* n L. Koudache, d *Gugmen yinzizen* n N. Maouchi, nessawed ad d-nessebgen dakken aħric azrayan i d-yewwi G. Genette, iwata yef tesledt n wungalen untiyen i nesled. Ad neered ad d-nessissen igemmađ ilmend n turdiwin i d-nmudd deg tezwert tamatut :

Tayect tasiwlant d aħric amenzu iyer nerra lwelha-nney ad t-nesled deg tezrewt-a. Yebda yef tlata n yiferdisen :

Amsawal: amsawal agejdan deg wungal *Tamacahut taneggarut* d Cabħa. Akken i aytesnam L. Koudache deg tira-s, tettefran tameđtut ad tettef tawuri n uwadem asađ. Cabħa d tayect taneymart de wungal *Tamacahut taneggarut*, tban-d s uzayar n umsawal agensay-awadem, imi d-tessawal tiħkayin n tudert-is seg wasmi mezziyet almi i teggugem deg temyer-is. Salas dayen d amsawal i d-yehkan yef teyzi n wungal yiwet n tallit seg tudert-is (taħkayt n tayri-s). Iwudam-a ttfen aħric meqqren deg wullis, maca deg tsiwelt-nsen ggaren-d tiħkayin-niden ideg ur kkin ara d iwudam, akken dayen i ttakken azaref i yiwudam ad d-ssenfalin ayen iten-iceyben. Ay-agi yeffka tagnit i tayect tasiwlant ad tettbeddil deg kra n tagnatin, wa d-yettbeddil uswir n tsiwelt yid-s, seg wullis yer wayeđ. Agemmuđ-a iyer nessawed yerra-ay ad nbeddel tikti yef turda i d-nefka di tezwert belli i sin n wungalen bnan yef wannaw n umsawal agensay i d-yessawlen taħkayt n tudert-is. Tinaggalin s tzemmar-nsent n usenfali i d-yufraren, ssugtent tuyac tisiwlanin deg wullisen-nsent, akken ad d-ssiwđent ađris ummid amazlan. Annect-a itekki deg lebni n talya tasiwlant tuzzigt n wungalen.

Tiwuriwin n umsawal: d aferdis wis-sin i nesled deg uħric-a, deg-s nufa-d akk tiwuriwin n umsawal deg wungalen *Tamacahut taneggarut* d *Gugmen yinzizen* , mebla ma nekkes yiwet yef tayed, gar kan usuget n yiwen n wannaw yef wayeđ, *tawuri n tasiwlant* fell-as i bnan i sin n wullisen; *Tawuri n usenked* tban-d ama yef Cabħa i yetturaren s yinaw n yiwudam, tettbeddil deg wakud yer tayed, ama yef Salas deg wungal *Gugmen yinzizen*. *Tawuri n taywalt* d taneymart deg sin n wullisen, imi imsawalen deg yal tikkelt izeddi-ten wawal d udiweni d yiwudam i asen-d-yezzi. Akken ad ssiwđen kra n yizen ney n yisalli i umsiwel, ttwekkiden tasiwelt-nsen s wayeđ i iderrun deg tilawt (Amezruy, tasekla, tamedyazt, atg) dayen d-yessebganen asemres-nsent i *twuri n uwekked*.

Tagrayt tamatut

Ihi, deg taggara n tesleđt n uferdis-a, nessawed ad d-nwekked turda-nney yef tugtin n twuriwin n umsawal deg sin n wungalen. Yal yiwet terna-d azal i uđris asiwlan: tikkelt ad naff amsawal yettwekkid awalen-is, tikkal nniđen ad yessezyen ayen iwala, akken ad d-yefk tamuylis, atg. Ay-agi sumata yerna-asen i wungalen talqayit, yesseqreb-d amađal-nni asygnan n yinedruyen yer umađal ilaway.

Amsiwel : D aferdis wis tlata, deg tesleđt n tayect tasiwlan. Deg wungal *Tamacahut taneggarut* d wungal *Gugmen yinzizen* yettbeddil umsiwel ilmend n ubeddel n umsawal, nessegza-d annect-a s yimediyaten deg uđric n tesleđt. D tagnit ideg ara d-nwekked tidet n turda i d-nefka deg tezwert, yef ubeddel n uwadem amsiwel seg tegnit yer tayed. Yella-d waya ilmend n yidiweniyen d usayes i d-yettilin yer dixel n uđris asiwlan. D asenfali ideg d-sekment tnaggalin assayen n yiwudam deg wullis.

Ihi, seg tesleđt n tayect tasiwlan d ubeddel-ines yef tezyi n wungalen i nesleđ, iban-d usemres n tnaggalin i tfukkas n tsiwelt yemgaraden. D tarrayin i yeffyen yef tudsa n yiwen n umsawal deg wullis.

Iskaren n tsiwelt d ađric wis-sin n tesleđt, i nga yef wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*. Yebđa yef sin n yiferdisen : *Teyzi tasiwlan* : deg-s nesleđ timseylebt n wullis yef wayed (ullis n wawalen/ ullis n yinedruyen). Deg wungal *Tamacahut taneggarut* myekcamen sin n wannawen-a n wullis, almi yuđer fell-aney ad neg timseylebt gar-asen, maca seld tasleđt, yufrar-d wullis n wawalen yef wullis n yinedruyen. Ma deg wungal *Gugmen yinzizen* yeddem ttabeε n wullis n wawalen, imi inedruyen deg-s lehħun s talya n udiwenni gar yiwudam. Akka i nessawed ad d-nwekked yiwet gar turdiwin i d-nmudd deg tezwert, yef lqerb n yisallen yer yimeyri. Tinaggalin deg yal tikkelt sseqrabent-d tugna n yinedruyen i d-ttawint s wannawen n yinaw yemgaraden (ullis n wawalen).

Aferdis wis-sin d *tamuylis tasiwlan*. Nenna-d fell-as deg turdiwin: ahat yiwet n tamuylis iyess yettwali umsawal inedruyen deg wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*, imi imsawalen d tihkayin-nsen i d-ssawalen. Ur tsehħa ara turda-a. Seld tasleđt n usmessi yef wammud n unadi-nney, nufa-d d tidet d ullisen imeddurmanen, imi imsawalen deg-sen ssawalen-d tihkayin n tudert-nsen, maca annect-a, ur ten-yeđđi ara ad d-banen s tesmessit tasuft : L. Koudache tessebgen-d tizemmar-ines n usenfali, s usuget n tamuylis n

Tagrayt tamatut

umsawal yer tigawin (tasmessit tilemt, tasmessit tagensayt, tasmessit tazyarayt). Ma d N. Maouchi d tasmessit tagensayt i d-yufraren deg wungal-is, imi yef wakken i d-nwala, d ullis n wawalen, i yebnan yef udiwenni i yezdin Salas (amsawal agejdan) d yiwudam wiyid. Ma d tasmessit tazyarayt tban-d deg kra kan n yimediyaten, akken i d-nwala tibawt n tesmessit tilemt, acku amsawal deg yal tikkelt yessebgan-d tilisa n tmusniwin-is.

Ihi, asemres n wannawen n tesmessit deg uḍris asiwlan, d tufrint i yettuyalen yer unaggal d tzemmar n usenfali-ines. Yezmer ad iban yiwen n umawal s waṭas ney s yiwet n tesmessit, acku tayect tasiwlan temgarad yef tmuyli tasiwlan.

Nessawed s tezrewt-a n yiskaren n tsiwelt, as-nefk talqayit i wullisen i nezrew. Imi tiymart ideg d-yettmuqqul umawal yer yinedruyen, nessebgan-d timusniwin-is sdat n yiwudam. D tulumist i ay-yettaḡḡan ad nḥar tudsa n yisallen isiwlanen.

Akud n tsiwelt d aḥric wis tlata deg tezrewt, yella-d yef wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*, yes-s i d-nwekked turda seg turdiwin i d-nmudd yef wakud deg tazwara n tezrewt. D tidet tinaggalin ssizwirent akken dayen ssegrayent inedruyen yef wiyid, iban-d wannect-a s usemres n kra n wawalen izḥayanen. S wudem n umaqqel i d-tella tuyalin n tsiwelt yer yinedruyen yezrin, akken dayen i d-ssenfalint s wannaw n usezwer, inedruyen ara d-yernun uqbel unedruy amiran. Annect-a yessebgan-d dakken tinaggalin L. Koudache d N. Maouchi ffyent i tarrayt-nni tamensayt n tsiwelt, i d-yettawin ullis yef yiwen n wannaw n wakud. Muddent-d udem amaynut i wungal unti aqbayli deg wayen i yerzan tifukkas n wakud.

Ad nkemmel kan awal yef tulumisin n wakud deg wayen i yerzan timirt. Iban-d umgired n tnaggalin deg usexdem-nsent i wannawen n uniyya: asayes, asewzel, tikkist, asgunfu. Gas ulama llan-d di sin n wungalen, maca tifesniwin n ubani-nsen yer dixel n uḍris tettemgirid. Ay-agi yessegzay-d dakken yal tanaggalt s uyanib n usenfali-ines. Yettuneḥsab umgired-a, d anerni i ufares aseklan aqbayli, imi akken ara mgirden yisental d uyanib d tseddast ara teddem tsekla udemawen imaynuten.

Asnalles d aferdis wis tlata deg tesleḡt n wakud, deg-s nessawed yer umcabi n wungalen i nesleḡ deg wayen i yerzan ullis asuf, acku di sin wwin-d yef teḥkayt tameddurmat

Tagrayt tamatut

n yiwudam, deg-s inedruyen yessawal-iten-id umsawal yiwet n tikkelt, akken ad yelhu yer sdat deg tsiwelt. Ma d ullis allusan d wullis ameltu banen-d deg wungal *Tamacahut taneggarut* ktar n wungal *Gugmen yinzizen*, Ay-agi yettuḡal yer snat n tmenta: teyzi d umcubbek n tsiwelt deg wungal *Tamacahut taneggarut* (316 n yisebtar), yef wungal *Gugmen yinzizen* (132 n yisebtar). D tarrayin n usenfali n ttaggalin i yemgaraden.

Di taggara n tesleḡt n wakud deg wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*, tban-ay-d deg-sen tatararit deg wayen i yerzan tifukkas n wakud, si tama n umyezwer akudan ney timirt d usnalles. D igemmaḡ i d-yessebganen s wudem amatu anerni n wungal unti deg unnar n tsekla, imi yef wakken i d-nebder yef teyzi n tezrewt, akud d aferdis i rran yimazḡayen d tigejdit n yal aḡris ullisan.

Deg taggara, ad d-nwekked turda-nney taneggarut belli ad d-naf amgired gar ttaggalin deg wayen i yerzan tifukkas n tsiwelt, dayen ara d-yernun amaynut i tsekla taqbaylit, ney tamaziyt sumata. D tidet yella-d way-a. Teyzi n wungal *Tamacahut taneggarut* d umcubbek n yinedruyen d teḡkayin d-yellan deg-s, yeḡḡa tanaggalt L. Koudache ad tessemres akk tifukkas n tsiwelt, gar ciḡ d waḡas; akka i d-tessawed i yimeyri aḡris ummid si tama n tulmisin n tsiwelt. Tessebgen-d tazuri-ines ama deg wayen i yerzan asuget n yisental yef tmeḡḡut taqbaylit, ama d tarrayt iyese-ten-id tessawed. Texleq-d deg tudssa-ines i tsiwelt kra n tfukkas timazzagin i as-imudden i wungal unti aqbayli udem n tatararit, d tikli deg ubrid n unerni.

Tanaggalt N. Maouchi ur mezzı ara ccan-is sdat n L. Koudache, i yesean tirit di tira. Gas d ungal-ines amenzu ara d-tessufey, maca aswir-ines elayen deg unnar n tsekla iban-d. Mgaradent deg lebni n tfukkas tisiwlanin, drus maci aḡas, imi deg wungal *Gugmen yinzizen* nufa-d tibawt n kra n yiferdisen n tsiwelt (ilemend n tezri n G. Genette), ay-agi ur d-yessebgen ara kra n nniqsan deg tudssa n wungal, maca yerna deg wazal n usuget n talıwin tisiwlanin i yellan deg unnar ungalan unti. Imi akken i d-nenna amgired n yisental d tfukkas n tsiwelt-nsen, yettuneḡsab d tisebuḡert ama i wungal unti aqbayli s wudem usrid, ama i tsekla tamaziyt sumata.

Seg tririt-nney yef tmukrist d turdiwin n unadi-a, nufa-d dakken ungal unti aqbayli d ammud i d-yettarran yef leqdicat izḡayanen. Akken i d-nwala igemmaḡ iyer nessawed deg

Tagrayt tamatut

wayen i yerzan tasleđt tasiwlan, banen-d akk yiferdisen i d-nesbadu deg uđric n tezri (tizri n G. Genette).

Gar tulmisin tigejdanin i d-ibanen yef wungalen untiyen *Tamacahut taneggarut* d *Gugmen yinzizen*: Tugtin n tfukkas n tsiwelt i smresent tnaggalin deg-sen, ama deg wayen i yerzan tayect tasiwlan, ney iskaren d wakud. Ilmend n uđric azrayan annect-a yessebgan-d tatrarit n usnulfu aseklan. Ay-agi s timmad-is d asurif agejdan deg unerni n wungal unti aqbayli, d tsekla tamaziyt sumata.

Tamuyli-nney deg tezrewt-a nwehha-tt yer tseddast n uđris asiwlan (tasiwelt d tfukkas-ines), d anadi i ay-yeldin allen yer wařas n tezrawin tiyiđ am usugnan (l'imaginaire), d tezrizmult tullisant, d tayulin ideg ara nekcem deg tesleđt n unamek n yiferdisen idersanen. Afares ungalan unti aqbayli d annar i yehwađen ařas n yinadiyen, imi amđan n usezreg deg-s yuy abrid d asawen seg useggas yer wayeđ, yef way-a ilaq ad t-taqet tesleđt d uzyan aseklan fell-asen. Akken i d-nenđer yer-s abrid s tezrewt n dukřura, ara nkemmel fell-as inadiyen-niđen yemxallafen, imi yef wakken nwala yella mliđ lixřař n yinadiyen iseklanan yef wungalen untiyen.

Iybula

- I. Idlisen
- II. Imagraden
- III. Tizrawin
- IV. Imawalen
- V. Tiybula tiliktruniyin
- VI. Ammud
- VII. Kra n wungalen nniḍen

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Timerna

Timerna I: Agzul n wungalen : *Tamacahut taneggarut d Gugmen yinzizen.*

Timerna II: Tadiwennit d tnaggalin: L. Koudache d N. Maouchi.

Timerna III: Amawal.

Timerna I :

**Agzul n wungalen :*Tamacahut*
taneggarut n L. Koudache d *Gugmen*
yinzizen n N. Maouchi**

Ammuden i d-nefren i tesleđ n unadi-a, nekk-es-iten-id seg ufares ungalan unti aqbayli. D sin n wungalen i yemqaraben deg talliyin n usezreg-n sen, ad d-nessewzel agbur-n sen ilmend n yimsawalen i d-ibanen deg-sen.

Ungal *Tamacahut taneggarut*, d ullis i yesean ttabee ameddurman, acku yewwi-d yef tudert n twademt Cabħa Nat Banen seg wasmi i d-tlul almi teyli d tamıart, deg-s tger-d atas n temsal i yeqqnen yer tmetti taqbaylit: Ansayen, lemħayen i tesseeday tmettut deg tudert-is, amezruy n tmurt n Lezzayer, amgired n yimawlan gar dderya-n sen, zwağ n bessif, tisselbi...

Tamsawalt tagejdant deg wungal, d Cabħa Nat Banen, fell-as akk i zzin yinedruyen d tigawin deg wungal, tebda-d tasiwelt seg wass n tlalit-is, yur-s d yir talalit, imi yemma-s akken i d-teffey seg uebbud-is tyunza-tt, tdeeu si Rebbi ad tt-yejmee. Aħulfu-a n liycac n tyemmat yedder d wussan n temzi d temyer n Cabħa, yuyal-as d urrif ladya mi tettwali yemma-s tessieziz weltma-s Tawes sdat n wallen-is.

Temzi n Cabħa akken i d-tessawel d taleğğamt, tessedda-tt-id akk d lħif d lbaatel d tyitwin i tesrusuy yemma-s deg-s, tessawel-d atas n yinedruyen yef waya. Ayen akk i yessefraħen Cabħa deg temzi-s, d tamacahut. Ddqiqa-nni ideg ara d-tawed tegnit n tsiwelt-is syur Nna Ferruğa, d lferħ ameqqran yer-s. Tuyal yes-sent i tettqabal nudam i att-yettağğan deg txibuqt-ines. Yal tikkemt ideg ara tt-yeıyunzu yiđes ad d-teslal kra n umaynut deg tmucuha i tesla, tettbeddil-aset akken i as-yehwa i wallay-is, akken ad tt-idir deg-sent isirman-is.

Anekcum n Cabħa yer uyerbas, yef wakken i d-tessawel, d asmekti ucmit deg cfawat-ines, texdem akk ayen tezmer akken ad t-tettu. Tegguma. Lqecc d iqidimen, aqrab n gma-s flant akk yiıyerdayen, acekkuħ-is tugi ad tceddi deg-s tebrust. Ma d weltma-s Tawes tcebbeħ-as yemma-s s lqecc imaynuten, aqrab d ajdid iqetteb s leħwal n leqraya d tqaqqacin tizidanin. Dayen itt-yeğğan deg yal tikkelt tettasem mi ara twali imawlan ħeggan dderya-n sen, ney dšan deg wudmawen-n sen. D aħulfu i tmenna Cabħa ad tidir, am nettat am weltma-s Tawes, lumeena ur tt-id-işah ara.

Ussan n ulmad d wid yifen akk ussan deg tudert n Cabħa, tufra akk sdat n tizya-s, iselmaden akk wahmen deg cfawa i as-yefka Rebbi. Ma d Tawes, d ademmar kan i tetteđemmir, d yemma-s dayen tgar afus gar-as d uselmad-is Ccix lħafid, tqeddec-as deg uxxam-is, tettawi-as tirezfin,

akken ad ieiwen yelli-s. Iselmaden seld anejmuε i ixedmen, mtafaqen ad ssalin Cabħa seg uswir wis-sin srid yer tneyrit tis rebea, ma d Tawes ad tēiwed i useggas. D tin i d-sebba i yeğġan Xelluġa ad d-tejmeε yessi-s i snat seg uyerbaz. Ma d Tawes ur tenzim, ur as-tewqiε. Ma d Cabħa, tegzem-as yemma-s asirem-is n temzi, ad d-tufrar deg tyuri akken ad tuyal d taselmadt.

Cabħa tkemmel tasiwelt-ines akken ad d-tessiweđ amek i ketben fell-as wussan ad teqqel d tameksawt deg uyeggad-nsen n ččilmum. Zrin yiseggasen deg tudert-is, almi d yiwet n tikkelt yessemlal-itt Rebbi d tmeddakelt-is n uyerbaz amenzu Dawiya. Ferħent aṭas, myeħkant akk ayen i yeđran yid-sent yef teyzi n yiseggasen. Deg tēgnit-a i d-tbeddel temsawalt.

Tawademt Dawiya tuyal d tamsawalt akken ad d-tessiwel yef yimi-s taħkayt-ines i Cabħa, yef wasmi i temmut jida-s, ibedd-as-d Ccix sliman bu tēekkazt deg lnam n yemma-s ixebbar-itt-id d akken ad yeqli lsas n uxxam-nsen deg wass wis tlata, ma deg wass wis rebea ad d-yerzu rbeħ fell-as, maca akken ad ilal waggur, iwulem ad tseddeq deg lerbaħ-nni i yigellilen. Akken i tedra teħkayt, ass wis tlata iyef turga yemma-s, temmut jida-s, ass wis rebea jeddi-s yezzenz akk ayen yesεa, yeddem di rray ad yebdu akk ayen i yesεa yef warraw-is, tedda-d yemma-s gar-asen. D wagi i d-yeglan s wugur gar jeddi-s d xwal-is. yemma-s mi teddem aħric-is, texdem ayen i as-yenna Ccix Sliman bu tēekkazt deg lnam, yef waya i temlal d Cabħa, imi d abrid-nni i yettawin yer lemqam ideg texdem Zayna lweεda. Myesyament tmeddukall weεd, Dawiya as d-tettawi idlisen d tezmamin yer lemqam n Ccix sliman bu tēekkazt, Cabħa mi truħ ad tkes lmal-is, ad ten-id-tettawi, ad teqqar dinna, wama deg uxxam, ur as-tettağġa ara yemma-s.

Tuyal-d tsiwelt i tikkelt-nniđen yer Cabħa, akken ad d-tessiwel amek i as-yettwigzem lferħ-is n tyuri i tikkelt tis snat. Akken i d-telħeq tameddit s axxam, tessers deg-s kra n teyrit, yerna tenna-as belli lġemea-a ad teddud d tismit, fkiy-kem i Leerbi bu umendayer. Tuqqna n tiṭ tewweđ-d lġemea, tedda tmeybunt d tislit s bessif, wci kan Leerbi ula d netta yefhem-itt, yeħseb-itt am weltma-s deg wass amezwaru. Akken i tedder yid-s ktar n useggas, almi i yeddem lqecc-is yeffey di taddart.

Tuɣal Cabħa yer wussan-is i yezrin, deg uxxam n yemma-s tkess lmal, temmekta-d ayen akken i temsefham d tmeddakelt-is Ɖawiya. Terza yer lemɣam n Ccix sliman bu tɛukkazt, tufa din tarzeft, d tacekkart taberkant, teččur d tiktabin d tezmamin, terna-as-d tabrat yer daxel.

Cabħa teɣra ayen i as d-tura tmeddakelt-is. tger-itt daxel n yiciwi-ines. Tameddit mi tuɣal s axxam tufa yemma-s tettraju-tt, as tini d akken azekka ad teddud d tislit. Tessawel-d Cabħa s telqayt amek i tedda d tislit gar dqiqa d tayed, yerna azekka-nni sbaħ war teeqil argaz-is, d amɣar, ula d uɣlan war ten-yesɛi. Tewwet Cabħa agejdur yef lmektub i as-tjerred yemma-s, maca takna-ines tameqqrant Nna Sekkura tsebbař-itt, tella yer tama-s.

D Cabħa kan i yeqqimen d tamsawalt, akken ad d-tessiwel tudert n læerc n Lħağ Saɛid At Rriɗa, d lberj i ijemeen ařas n lesrar d teħkayin. Seaya simmal tettali, s tnezzut i yebda Lħağ Saɛid, kemlen deg-s warraw-is. Tilawin gar takniwin-is d tuğğal i yelmeɛ Lħağ, yeččur uxxam. Yal yiwet d acu id tawuri-ines, ma d Nna Sekkura d nettat id lsas n uxxam. Tebɗa-asant lecyal d tirebbuyee: tarbaet tamenzut, d tin n tfejrit: uqbel ad yedden lefjer, ad kkrent ad ssirdent lħara, ad zřgent ayefki ara skuftent i lqahwa n sbaħ. Ma d tiyiɗ ad kkrent yer wuggiyen, d yineeruken n temtunin... Cabħa tezga treggel yef umɣar-is akken ur ten-yettcrak ara wussu, ula d Nna Sekkura gasmi i tt-twala ur as-yehwi ara, tɛawen-itt, teqqar-as dakken attan d tamuɗint. Tesɛedda Cabħa setta n wagguren deg uxxam n Lħağ Saɛid, almi d asmi i tbeddel tegnit fell-asen. Yekcef Rebbi tidet yef lħağ, yuɣal-as ttař deg wayen i yesserwet deg temzi. Tenheggal tegnit, yekkar cwal gar twaculin d yiderma. Arraw n Lħağ ffyen, ma d tilawin-n sen, yal yiwet tuɣal s axxam n yimawlan-is. Ala Cabħa i d-yeggran, terra-tt Nna Sekkura i yimawlan-is, akken ur tt-yettay kra.

Tuɣalin n Cabħa yer uxxam n yemma-s txulef tin yezrin, acku tikkelt-a tewwi-d yid-s tadist. D lferħ amenzu ara tedder Cabħad, imi werğin i d-tecfi i lferħ yekcem ul-is seg wasmi i d-tlul, tettraju talalit n mmi-s ney yelli-s. Xelluğa temsefham d temqabelt Nna Ĥlima ad as-sufyent tirga mxalfa. Deg tegnit-nni-ines n lewjee fkan-as kra teswa-t. Akken d-tekker seg leqriħ d usuyu-nni, sersent-as-d yelli-s gar yifassen-is temmut. D aneɗruy-nni u yeğğan Cabħa ad tekcem amaɗal n tasselbi. Tazwara tella themmej deg temqebrin akken ad taff azekka n yelli-s, tuɣal asmi i tdufeɛ yef yiman-is, ur yetɛedday ara fell-as Dda Lħusin (ameddakel n

yemma-s), ufan-tt-id d sebba, yessekcem-itt yer sbitar n yimeslab, imi yeggul ad d-yerr ttar-is, mi i texbec deg wallen-is.

Ussan n sbitar dulen ilend n tsiwelt n Cabħa, din i tufa iman-is, gar tmeslab itt-yecban. Yal yiwet seg-sent d acu n sebba itt-yewwin yer din. Tajeġġigt d awadem agejdan i d-ibanen deg tudert n Cabħa, tuyal d tameddakelt-is tuqribt. Mi ttemyehkunt, awal yettruħu yettuyal gar-asant s talya n udiwenni. Maca deg kra n tegnit Tajeġġigt tegreb-d yer sdat, akken ad d-tessiwel taħkayt n tudert-is i Cabħa.

Tajeġġigt, d tadcict i d-yekkren deg twacult yeyran. Yemma-s d tamejjayt n yigerdan, baba-s d amejjayt n tnefsit. Nettat tkemmel leqraya-ines deg marikan, akken ad d-teffey d tamussnawt n tmetti, Ma d Σmuruc i tħemmel d amussnaw n umezruy. Zrin tmanya n yiseggasen yef zwaġ-nsen, Σmuruc yekcem abrid n tlawin d tissit. Tesber fell-as almi d ass ideg teqseb as tebru. Třebba-d tarwa-s iman-is, Lħusin yeffey-d d aselmad n umezruy deg tesdawit, Mestafa d afesyant di læsker, Zehra d tamejjayt n yiyessan. Ala Belaid amazuz i d-yefyen d uzlig. eerden akk ad t-id-šewben, ulac. Yettættil ur d-yettuyal ara s axxam, lheda almi i asen-d-yeffey s tikta tijdidin. Yettabaæ weltma-s ad d-teħbes deg yixeddim. Mi ar as-teddi ara di lebyi, yenya-tt sdat n tewwurt n sbitar. Mazal it-yezzim Mestafa yef txeddimt-is, yerna-t ula d netta sdat n wallen n yemma-s. Jeġġiga teyli yer lqaæa, Belaid yettħellil deg-s ad as-tsemmeħ, almi i d-iædda yiwen, iyum akk iman-is, yessefririt s umdan n teršašin i iæddan deg-s. Kkfan warraw-is deg ddqiqa, yexla uxxam-is. d nettat i iyeddmen icetħiden-is, truħ yer sbitar n yimeslab, ad tkemmel ussan-is dinna.

Cabħa yef wayen i d-tessawel tyad-itt mlih Jeġġiga, tebya ad tettru mi i tesla i teħkayt-is, maca ur as-teġġi ara, teqqar-as kan ur qebbley ara ad d-ylin yimettawen deg wallen-im... zrin yiseggasen, teffey Tjeġġigt deg sbitar, terna deffi-s Cabħa. Mi tewweđ s axxam, ur teeqil ara yemma-s, iyum-itt akk ccib, allen-is kecment yer daxel, lqedd-is yekna. Ma d weltma-s teffey akk i yiberdan. Teglem-d Cabħa ayen walant wallen-is mi i d-tewweđ s axxam. Din kan i teddem deg rray, werġin ad tæiwed i yemma-s, ney i yisem n umdan ad yesselħu tudert-is. Teddem-d tayemmust n yicetħiden-is, teffey seg uxxam. Taddart tettak-itt i tayed, anda i d-tædda ad teġġ imdanen ttmeslayen yef yicewwiqen-is d yisefra-s. Almi d yiwet n tikkelt,

nnejmaœen-d akk wat taddart, cehden-d sin n lœibad belli ayen i asen-tenna cabħa yeffey. Seg wassen uyalen ttwalin-tt tesœa lberhan. Ssawalen-as akk tucbiħt. Tuyal tettwassen, awal fell-yettruħu seg taddart yer tayed.

Cabħa deg tikli-ines gar tuddar, temlal Jeġġiga, tessawal-as Tajeġġigt. Ferħent aħas mi myufant. Mħennacent, myuħtafent ifassen, uƷent abrid yer taddart n warisem. Din i temlal Cabħa d Yidir, i ikecmen ul-is deg tmuyli tamezwarut.

Ussan akk i tesœedda d ugaraw n wid ur nuksan, rnan-as-d nnefš di leœmar i Cabħa, yidir yesselmed-as tira, d leħmala n tyuri n yidlisen, wiyiħ yal yiwen dau i as-yefka Rebbi. Tayri i yezdin Cabħa d Yidir tessewhem akk imezday n taddart n Warisem, tuget n lwaqt-nsen ttawint-id deg temkerħit. Akken i ikelen almi d asmi i tzad tasselbi yef Yidir, tger-it yemma-s Nna Hġila yer sbiħar, imi ur as-tezmir ara.

Lmut tamcumt terza-d yef yemma-s n Yidir d tamenzut tewwi-tt, truħ Cabħa d Tjeġġigt sswħent-as lexbar i Yidir. Asmi i yuƷalent i tikkelt tis snat ad t-id-Zurent, ufant yefremliyen iœelleq iman-is s umrar yer teħra. Cabħa d tjeġġigt lumment wid yetœeqlen, war nefki azal i unazur i yecban Yidir, almi d ass n lmut-is i yettuqet umeslay fell-as. Seg wass-nni teuhed Cabħa ur d-yeffiy wawal seg yimi-s, imi d win akk i ħelen yemdanen ad slen yer-s (icewwiqen d yisefra). Akken i tkemmel tudert-is almi tuyal d tamyart.

Tazwert d tegrayt n wungal tella-d s usarag, i d-yewwin yef wayen tura Cabħa n At Banen d Yidit At Talsa. Skeflen-ten-id yimnuda, Kahina Tilelli d yiwet gar-asen i iħefren Cabħa Nat Banen almi itt-id-tessenteq, rnu yef waya tmudd-as-d akk ayen tura, d isefra ney d tullisin, ney d ungalen. Aneggar-a d *Tamacahut taneggarut*.

Ƣef wakken i d-nwala ur ttuqten ara yimsawalen deg wungal *Tamacahut taneggarut*, acku tawuri n tsiwelt s wudem ameqqran tuyal yef twademt tasaħt Cabħa.

Ungal *Gugmen yinzizen*, d ullis i d-yefkan udem yef tudert i œeddayen yiseddawanen n talliyin-a tineggura. Yiwen gar-asen d Salas. D netta id awadem agejdan i tefren N. Maouchi deg wungal-ines.

Amsawal amenzu i d-ibanen deg wungal d Salas, di tazwara yewwi-d awal ye ddunit sumata, d wamek i as-tewwi tin i iħemmel. Syin yekcem deg tsiwelt n tudert-is n yal-ass deg tesdawit. Yuḡal s cfawa-ines yer deffir akken ad d-yemmekti amek i yessen tameddakelt-is Dasin i tikkelt tamezwarut. Tazwara iwala-tt kan deg tesdawit, tikkelt tis-snat mi i iteddu s axxam, alaħal ad yaweḡ abrid n tmacint, yesla i teqcict tettsuyu, yuzzel, yufa d tameddakelt-is i yeḡlin, tefsax. Iḡawel yerfed-itt-id, yessaki-tt-id, almi itt-yeḡqel d Dasin. Yewwi-d uṡṡun-ines, yesteḡsay fell-as ma teħal, syin tuḡal tekcem ul-is s tidet.

Salas, ikemmel tasiwelt yeḡ wussan-is n tesdawit d wamek sselmaden yiselmaden n lawan-agi, akken dayen i yessezyen kra n teseddawanin d wamek i d-ttlusunt, taneggarut d timlilit-is d Ġilas. Tikkelt tamenzut it-iwala ur as-yeḡḡib ara, ladya mi yettaḡḡa, yettdukkul ala d teqcicin. Wid akk it-yessnen qqaren-as bu teħdayin. Deg teginatin-a i ibeddel umsawal deg wullis akken ad yuḡal yeḡ Ġilas.

Ġilas d amsawal wis-sin deg wungal, ayagi iban-d mi i yeqqim netta d Salas, yessawel-as-d tudert-is seg wass ideḡ d-ilul, almi i yeqqel meqqar. Yebda-as-d s lhemm d lemħani i yescedda, ḡas akken deg uxxam yerwan ideḡ d-yekkar. Yectaḡ leħnana n yimawlan, yemma-s temmut mi yesca tesca n yiseḡḡasen di lemer-is. sebba-ines d rrebrab i twala mi zlan yiwen sdat n wallen-is, seg wass-nni war tufi ixef-is almi almi temmut. Yeggra-d waħd-s, yewweḡ yer tesnawit yufa tin-iħemmel wul-is, lumeena ur as-d-tḡaħ ara, netta yewwi-d lbak, nettat yeḡka-tt baba-s i mmi-s n emmi-s. Seg wurrif i yetṡṡfen Ġilas yettḡessiṡ d teħdayin, d tidak kan iyess-yescedday lwaqt. Akken i ikemmel ussan-is almi i d-yeggra deg tesdawit.

Yuḡal-d Salas d amsawal i tikkelt-nniḡen, akken ad d-yessiwel ussan-is amek tteddin deg tesdawit. Ġilas yeqqel d ameddakel-is, eedlen am yiḡudan n ufus. D netta i as-d-ixedmen affud akken as yini i Dasin iħulfan-is.

Salas yezdi-t udiwenni d Dasin yeḡ teyzi n kra n yisebtar, yefraħ aṡas, mi yufa mcaraken iħulfan. D tagnit ideḡ tertah akken as d-tessiwel tudert-is, d wayen war yeḡri fell-as, tuggad amer ahat ad ibeddel tikti fell-as.

Dasin d tamsawal tis tlata i d-ibanen deg wungal, yer tma n lehlak i izedyen tafekka-s, tescedda-d ussan ḡessiħen deg tudert-is. Ġef jida-s i yessamsen ccerf n teslit-is, yenya-tt

umyar. D taluft-a i d-yebdan ccwal deg twacult n Dasin. Ttar yettwaqsed ad yuḡal deg baba-s, dayen i t-yeḡḡan ad yerwel seg tmurt. Yeḡḡa-tt deg uæebbuḍ n yemma-s. Jida-s tebya ad tefk Dasin d asfel, deg ubdil n mmi-s, maca baba-s yegguma. D tin id-sebba itt-yeḡḡan ad tyac yelli-s n mmi-s, aḡal n tikkal i teereḍ ad tt-tney, almi i tt-tewwi eemti-s trebba-tt-id.

Tekker-d Dasin d tagujilt, ula d yemma-s ur tt-tettwali ara, teḍfar abrid n tmusni, teḥrec dayen kan, asmi i d-tewwi l BEM, terza-d yer-s yemma-s s leferḥ. Seg wass-nni tuḡal tettruḥu-d tikkwal yer-s, tḥekku-as-d yef baba-s. Ur idum ara wakud, tezzi-d tmettant yef yemma-s tewwi-tt. Dasin tkemmel tayuri-ines, tewwi-d l BAK, d tin id tagnit ideg is-tefka eemti-s araz i as-d-yeḡḡa baba-s i zwaḡ-is. tefreḥ aḡas yes-s, imi tesa asmekti n baba-s itt-iḥemmlen yaḡ ur tt-walant wallen-is.

Yuḡal-d Salas yettef tawuri n umsawal i tikkelt-nniḍen akken ad d-ikemmel yef wamek isebbar Dasin, ieuḥed-itt war ibeddel kra, yaḡ akken yeḡra akk taḡkayt-is. Zrin wussan deg tudert-nsen almi i d-yewweḍ lfiraq gar-asen, Dasin teddem di rray ad tbeeed yef Salas. Leḡzen yessexreb ussan n Salas, ur yeḡri d acu ixeddem, d Filas i inudan deg taluft, yessawel i Dasin, almi yeḡra belli d aḡan n lkunḡir i izedyen tafekka n Dasin. Ur as d-qqimen ara waḡas n wussan deg tudert. Salas mi yesla ur yumin ara ayen slan yimezzay-is, yessawel-as srid, yesyam yid-s lweeḍ ad mlilen.

Lferḥ d leḡzen mlalen deg wul n Salas. Ad yeḡrâḥ imi ad yemlil d tin i iḥemmel, ad yuḡal akken llan, ney ad yeḡzen imi lmut tegguni fell-as, weræad tt-yerwi ad truḥ. Akken i yeqqim yettraju tiwḍin-ines, iwala-tt mbaeid tetteddu-d, yessaffeg-itt ukmyu i d-iruḡen s leyḡeb.

Salas yessawel-d leḡzen i izedyen ul-is, yendem imi ur as-iga ara ccan i Dasin deg tudert, yegra-d deg yesmektiyen i as-d-teḡḡa, d tebrat i as-d-tura d taneggarut. Anda iruḡ yewwi yid-s taḡiḡart-is æezizen fell-as, maca yef wawalen-is, ula d tin gugmen yinzizen-is.

Timerna II

Tadiwennit d tnaggalin: L.

Koudache d N. Maouchi

Seld tazrewt-nney yef wungalen *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi. Nebya ad d-nernu tikta n tnaggalin yef wayen iyer nessawed d agemmuḍ.

Tadiwennit i ay-yezdin d N. Maouchi tella-d s wallal n usawal. Send anermis i ay-yezdin yid-s nhegga-d kra n yisteqsiyen i yerzan tarrayin n tsiwelt i tessemres deg tira-ines i wungal-is. Annaw n tdiwennit i nessemres d tnaggalt maci d usrid, dayen maci d ilelli, dayen iwumi qqaren deg tesnarrayt semi-directif, nefka-as iseqsiyen i d-nhegga akken i d-ten-qæed yakan, nerna-as tilelli ad d-terr fell-asen. Iswi n tdiwennit-a d tanaggalin, nebya yes-s ad nwali tamuyli-nsent yef yigemmuḍ iyer nessawed.

1/ Yufrar-d wannaw n usayes deg tira-inem n wungal *Gugmen yinzizen*, d ayen i ay-d-yesbegnen dayen timseylebt n wullis n wawalen yef wullis n yinedruyen, dacu ara d-tiniḍ yef tarrayt-agi i tesmersed-akka?

Ih, d tidet, ayagi yeqqen yef temliliyin-nni n Salas d yimedduk-al-is yal-ass deg tesdawit, dya ayen akken i yettidir yid-sen, d yidiwenniyeen i d-yettilin gar-asen iyef d-wwiy s waṭas deg tsiwelt.

2/Deg tezwert n wungal iwehhad Salas belli ad yexsar tin akken i as-igan ccan, maca ur nezri ara kra n yisallen yef waya, almi d taggrayt. Deg tesleḍt dayen iwumi neqqar asezwer n unedruy. Dacu ara d-ternuḍ d awal yef tarrayt-a n tsiwelt ?

Tarrayt-a d tin ttwaliy deg kra n yiwura, akken dayen itt-zriy deg tyuriwin-inu i kra n wungalen s tutlayin tiberraniyin, yef waya iy-id-tusa tikti ad smersey tazwert d tgrayt n wungal-inu ad ilint d yiwet. D tabrat i as d-teḡḡa Dasin i Salas i yes-s yebda wungal, d awalen-nni i as-d-teḡḡa dayen iyes-s yekkfa. Achu kan deg tazwara ur d-muddey ara isallen i yimeyri, zran kan yezdey-it lehzen yef tin it-ifurqen, teḡḡa-as-dqerbey Salas yer sdat, fkiy-as tawuri n tsiwelt, akken ad d-yuyal s cfawa-ines yer deffir.

3/ Yella wanda tettekkseḍ kra n talliyin seg wakud n teḥkayt akken ad tæddiḍ yer wakud-nniḍen, dayen iwumi nsemma tukkisn deg uḥric azrayan. Acu ad ay-d-tiniḍ yef wannect-a?

Cukkey ulac amaru i izemren ad d-yawi kellec mebla ma yekkes kra seg wakud n yinedruyen, dayen i d-tira. Ur nezmir ara ad d-nerr akk ayen i iderrun s talqayit-ines deg wayen i inettaru, yef waya i nettæddi seg tallit yer tayed, akken ad nezger yer yinedruyen wiyid ara d-yernun s nnig-s.

4/ Amsawal agejdan deg wungal-inem d Salas. Filas d Dasin, llan d iwudam i d-ikecmen deg tudert-is, syin tefkiḍ-asen tawuri n tsiwelt. Dacu ara d-tiniḍ yef usenṭes-inem i yiwudam, ladya mi ara as-tbeddled tawuri yer daxel n uḍris ?

Akken imeyri ur iæeggu ara deg yiwet n teḥkayt-nni kan i yettezzin yef Salas, nefren ad d-nexleq yer tama-s iwudam ara d-ibanen deg tudert-is, syin arniy-asen tawuri n tsiwelt, akken ad d-banen ula d nutni s teḥkayin-nsen. D tagnit anda myussanen, imi yezdi-ten wadeg ideg ttilin (taseddawit). Dya tiganatin ideg ttemlilen wa yessawal-d tudert-is d wayen yesædda i wayed.

5/ Tira-inem i tewsit tungalant, tebna yef kra n tmusniwin deg unnar azṛayan, amedya ad tezred amek ilaq ad tili talya-ines, tulumisin-ines, amek i tzemred ad tebuḍ tifukkas n tsiwelt deg-s, ney tesæid kan ledyi n tira, d tzuri n usenfali dya turiḍ ungal ?

Tikti n tira n wungal, tusa-yid mi lliy xeddmey deg tuzriḡt Tira di Bgayet, sseytayey kra n wungalen, akken dayen i asen-xeddmey taduli yer tma n mass Brahim Tazayart. Nekk deg tallit-nni lliy qqarey akk ayen i ikecmen deg uḥric azṛayan deg tesdawit, seiḡ kra n tmusniwin, ladya yef tesledt n yinaw deg uḍris aseklan. Maca tirit i ikesbey deg tyuruwin-inu i wungalen, d tin i yesnernan deg-i lebyi n usezreg i wungal. Mi ttaruy ttakkey lebyi i usugen-inu ktar n wayen sney d wayen yriy deg uḥric azṛayan.

6/ Tferneḍ deg wungal-inem ad yili Salas d awadem agejdan, ad tili tmuyli-ines yer yinedruyen s tmuyli akked, ney ayen iwumi isemma G. Genette asmessi si daxel, lmeena-s amsawal ad yili daxel n yinedruyen, ur yezri ara ayen ttxemmimen, ney ayen ttḥulfun yiwudam, timusniwin-is ædlent d tid n uwadem, dacu ara d-tiniḍ yef waya ?

Ih, yella waya yer daxel n wungal. Salas yecrek tudert-is n yal-ass d yimeddukal-is Filas d Dasin, nekk ur t-id-xdimey ara yezra kullec yef yiwudam, akken ad sen-fkey tagnit n tsiwelt ula i nutni ad d-ssiwlen tudert-nsen. Bniy inedruyen n teḥkayt, ad ilin yiwudam ur myussanen

ara, syin ad myussanen, wa ur izar isallen yef wayeḍ, akken di taggara ad myehkun ayen i yeḍran yid-sen, yal yiwen s teḥkayt-is.

7/ Asteqsi-nney aneggaru, dachu ara d-tiniḍ d awal yef wungal unti i yettwarun s teqbaylit ?

Ad d-iniy dakken ferḥey aṭas s wayen akka i d-yettefyen taggara-a. Llan kra seiḥ-ten, llan kra selley belli fḥen-d, lumeena ur ssawḍey ara ad ten-afey. Ncalleh ad yennerni aktar, nekk si tama-w aqli ttheggiy ungal-nniḍen ara d-nernu yer unnar n wungal unti s teqbayli.

-Tanemmirt tameqrant a massa imi i ay-d-terriḍ yef yisteqsiyen-nney, nessaram-am ad netṭef ungal-inem ajdid s lēejlan, akken ad yekcem deg tezrawin tiseklanin i d-iteddun.

-Tanemmirt tameqqrant ula ikem, i iyerran lwelha-inem yer wungal-inu. Ferḥey aṭas s wayen akka akk iy-id-tessegzaḍ deg tezrewt-inem. Ssaramey-am tabyest iḡehden deg yinadiyen-im i d-iteddun.

Tadiwennit i ay-yezdin d L. Kudac tebna yef yisteqsiyen d tririyin ara d-nessissen:

1/ Ungal-im yesḥa udem n wungal ameddurman, yef twademt Cabḥa Nat banen. Tira-inem i wungal sumata ama d Aḥceiw n tmes, ama d Tamacahut taneggarut, bnan yef uwadem unti, dachu id-iswi-inem deffir waya ?

D tidet akka akk iy-id-qqaren, ttakkey-as azal i uwadem unti, akken dayen i as-ttakkey azal i tmeṭṭut d umdan sumata dixel n tira-inu. Deg Tmacahut taneggaut snetḥey-d Cabḥa, tebder-d aṭas n temsal deg tmetti-nney, tid nettidir, tid iyes-s nettsetḥi. Tamacahut taneggarut ur teqqim ara kan deg wudem unti n Cabḥa, maca azal-is iḥedda tilas akken ad tuyal d nettat id ayerbaz, d nettat id tafelsafit n tudert, ad tuyal d cbaḥa n tlsa sumata. Ssufyey tawademt Cabḥa i wadeg-nni ideg tella akken ad as-fkey udem n tfelsafit, rriy-tt d cbaḥa n tlelli, d cbaḥa n tmusni.

2/ Tira-inem i tewsit tungalant, tebna yef kra n tmusniwin deg unnar azṛayan, amedya ad tezreḍ amek ilaq ad tili talya-ines, tulmisin-ines, amek i tzmreḍ ad tebuḍ tifukkas n tsiwelt deg-s, ney tseḥiḍ kan ledyi n tira, d tẓuri n usenfali dya turid ungal ?

Akken ad yessiweḍ yiwən ad yaru ungal, yeḥwaḡ ad iyer aṭas n wungalen. Ilaq ad inadi aṭas, ad yekcem deg lesrar n tsekla, axaṭar tasekla d agerruj, dayen ur iqeṭṭee wallay. Tasekla d talsa. Nekk qqarey aṭas, ama s taerabt, s teqbaylit ney s tefransist, d wid yettwasuqqen, ḥemley tasekla, ḥemley iḍrisen d cbaḥa-nseṇ, deg-sen ttafey lebyi-w. Amaru akken ad yaru, ilaq ad iyer i waṭas n yimyura, ad iwali aṭas n tmuyliwin akken ad yessiweḍ ad yaru aḍris.

3/ Asezwer n yisallen (prolepse) d d tafaksut n tsiwelt i d-nwala deg wungal-inem, dacu ara d-tiniḍ yef tarrayt-a n tsiwelt, ur d-nettaf ara aṭas deg wungalen-nniḍen ?

4/ Yella wanda i d-tettuyaleḍ s tsiwelt yer wakud n yizri (analepse) akken ad d-tessiwel Cabḥa ayen tettu ney ayen i d-temmekta. Acu n wawal ara d-tiniḍ yef waya ?

Smenyafey ad d-rrey yef sin n yisteqsiyen-im (3-4) deg yiwet n tririt, tifukkas i sxedmey deg tsiwelt akken d-tenniḍ ttemgirident. D tagi id-tira n wungal. D tagi id tasekla. Yal amyarū amek i yesnernay azeṭṭa-ines di tira. Di tmacahut taneggarut d wagi id abrid i xtarey, yetṭef-iyi lweqt aṭas, akken ad d-awiy aḍris, akken i tebyiy nekkini. Ssaramey d ajdid i d-wwiy deg wungal-inu Tamacahut taneggarut. D tagi id tira, d asnulfa, d tin ara yemxallafen yef tira-nniḍen, d tin ara ieerḍen ad d-tawi aṭas n yiberdan, aṭas n tmuyliwin, aṭas n rraqem, akken ad yali uzeṭṭa n uḍris aseklan.

5/ Dacu ara d-tiniḍ d awal yef wungal unti i yettwarun s teqbaylit ?

Ayen yeenan ungal unti, ad d-fkey snat n tririyin. Ma yella tebyid ad d-nini llant tlawin i yuran ungala s teqbayli, llant tlawin, ad am-iniy d tidet d irgazen i yuran d imezwura, syin rnant-d tlawin, ayadi dayen ibanen. Ma d tamuyl-w nekkini smenyafey ad ten-sdukkel, mebla ma nessemxallef gar tira n wegaz d tin n tmeṭṭut. Mi ara d-nettmeslay yef tsekla d uḍris aseklan deg tmuyli-w amer ad-ten-sdukkel. Cbaḥa n tsekla d lḡehd-is, d tikiwin-is d wamek ara yali, maci d anwa it-yuran, ney anta it-yuran.

6/ Mi ara d-nini L. Koudache, dacu ara d-tiniḍ kem s timmad-im fell-as ? fekk-ay-d kra n yisallen yef tudert-im, aswir-ines, d wayen i zerren fell-am akken ad taruḍ ?

L. Koudache d tamarut taqbaylit i iḥemmlen tasekla s waṭas, cukkey ttwaxedmey akken ad iliy deg unnar-agi, ad yrey wa d-aruy. L. Koudache d yiwet i yettamnen s tsekla taqbaylit. Yal yiwən seg-ney ad d-ifek leqdic-is, akken ad tennerni tsekla-nney. Ad am-iniy i kem

Timerna II: Tadiwennit d tnaggalin L. Koudache d N. Maouchi.

tanemmirt tameqqrant yef yisteqsiyen-a s wazal-n sen. Ssaramey-am afud ugerzen. Ssaramey kra n win i iqeddcen yef tsekla taqbaylit ad yaweḍ lebyi-s.

(Tanaggalt, tesmenyef ad d-terr kan yef nnefs n usteqsi-nney. Nqudar lebyi-s, imi ur tebyi ara ad nekcem deg tudert-is).

Timerna III :

Amawal

Tafelwit (18): Amawal.

Awal s tmaziyt	Anamek-is tefransist	Amawal ideg d-yettwakkes
Tasiwelt	Narration	M. A. Salhi., <i>Asegzawal amezzyan n tsekla petit dictionnaire de littérature</i> , Lodyssée, 2012, p. 77
Amsawal	Narrateur	Idem.
Amsiwel	Narrataire	Idem.
Inaw	Discours	Idem.
Ini	Enoncé	Idem.
Ingalen	Codes	I. A. Lhafid & M. Rabah., <i>Dictionnaire universel bilingue. Français-Tamaziyt</i> , Jazz, Alger, 2003, p. 150.
Tiremt	Instance	Idem, p. 417.
Asuyel	Interprétation	Idem, p. 419.
Tigensest	Représentation	Idem, p. 618.
Swed / Amaswad	Contrôle/ Contrôleur	I. A. Lhafid & M. Rabah., op.cit., p. 171.
Igellas	Axes	Idem, p. 67.
Amgayan	Subjectif	A. A. Berkai. <i>Amawal n tesnillest</i> , L'armattan, Paris, 2007, p. 299.
Asdukel	Affectation	I. A. Lhafid & M. Rabah I, op.cit., p. 20.
Tasnakta	Idéologie	M. Mammeri. <i>Amawal n tmaziyt tartar</i> , Bgayet, 1990, p. 100.
Tawudamt	Figurale	I. A. Lhafid & M. Rabah I, Op.cit., p. 469.
Asendad	Reflecteur	M. Mammeri., op.cit., p. 120.
Agensas	Représentant	Idem, p. 121.

Timerna 3 : Amawal

Aselkem	Régie	I. A. Lhafid & M. Rabah,m op.cit., p. 609.
Ismental	Causeurs	Idem, p. 124.
Asayes	Scène	M. Mammeri., op.cit., p. 124.
Ayeninaw	Monologue	I. A. Lhafid & M. Rabah., op.cit., p. 383.
Amadwan	Abstrait	Idem, p. 7.
Akmam	Concret	Idem, p. 162.
Azayer	Statut	A. A. Berkai. Op.cit., p. 298.
Iskaren	Modes	I. A. Lhafid & M. Rabah., op.cit., p. 480.
Tasmekta	Quantité	M. Mammeri., op.cit., p. 118
Tayara	Qualité	Idem, p. 118.
Ales	Raconter	I. A. Lhafid & M. Rabah., op.cit.,p. 495.
Arwas	Imitation	M. A. Salhi., op.cit., p. 37.
Amsari	Pur	I. A. Lhafid & M. Rabah., op.cit.,p. 585.
Amuggit	Dramatique	Idem, p. 244.
Tafrawant	Transparence	Idem, p. 704.
Seglet	Transposé	Idem, p. 704.
Adewal	Immédiat	I. A. Lhafid & M. Rabah., op.cit.,p. 405.
Agensa	Dedans	Idem, p. 208.

Timerna 3 : Amawal

Azyar	Dehors	Idem, p. 212.
Ameggay	Acteur	M. Mammeri., op.cit., p. 67.
Arawsan	Neutre	Idem, p. 108.
Asmessi	Focalisation. Focusing. تبيير.	A. Boumalek et K. Nait-Zerrad., <i>Amawal n tjerrumt, covabulaire gramatical, francais-Amazighe-anglais-Arabe</i> , Rabat, 2009, p. 34.
Assay	Relation	M. A. Haddadou. <i>Dictionnaire de tamaziyt, parlars de kabylie</i> , Berti, Alger, 2014, p. 954.
Tindiwa	Variété	M. Mammeri., op.cit., p. 130.
Agenses	Représentation	M. Mahrazi., <i>lexique de didactique et des sciences du langage</i> . HCA, Alger, 2013, p. 94.
Arured	Vitesse	M. Mammeri., op.cit., p. 26.
Amyezwer	Ordre	Idem, p.111.
Timirt	Durée	M. Mahrazi., op.cit., p. 41.
Allus	Répétition	M.A. Salhi., op.cit., p. 25.
Asnagar	Fréquence	M. Mahrazi., op.cit., p. 51.
Aggay	Portée	I. A. Lhafid & M. Rabah., op.cit., p. 562.
Tasurift	Amplitude	M.Mahrazi., op.cit., p. 17.
Amaqgel	Rétrospection	M. Mammer., op.cit., p. 122.
Asezwar	Anticipation	M. Mehrazi., op.cit., p. 19.
Amuran	Partiel	Idem, p. 80.

Timerna 3 : Amawal

Anya	Rythme	M. Mammeri., op.cit., p.123.
Tikkist	Ellipse	M. Mahrazi., op.cit., p. 43.
Aflalay	Explicite	I. A. Lhafid & M. Rabah., op.cit., p. 312.
Udrig	Implicite	Idem, p. 406.
Amsurdu	Hypothétique	M. Mahrazi., op.cit., p. 56.
Amelsawal	Anaphorique	M. Mahrazi., op.cit., p. 13.
Ameltu	Itératif	Idem, p. 62.
Amesnamek	Signifiant	I. A. Lhafid & M. Rabah., op.cit., p. 656.
Anamek	Signifié	Idem, p. 656.
Inagbaren	Contenants	M.Mammeri., op.cit., p. 80.
Taddist	Intrigue	Ibid, p.102.
Tinawt	Énonciation	A.A. Berkai., op.cit., p. 178.
Tazmert	Compétence	Idem, p. 146.
Asiley	Transformation	Idem, p. 311.

Agzul

Tazrewt-a, d tasleđt n tsiwelt deg ufares ungalan unti aqbayli *Tamacahut taneggarut* n L. Koudache d *Gugmen yinzizen* n N. Maouchi. Deg uħric amenzu, nerra lwelha-nney yer umezruy n wungal aqbayli, ladya unti (talalit d unerni), syin nesbadu-d kra n wawalen igejdanen i yeqqnen yer tezri tasensiwlant, ladya tarrayt n G. Genette, anda yesleđ inaw asiwlan gar: wullis, taħkayt d tsiwelt. Aħric wis-sin d tasleđt n tfukkas n tsiwelt deg wungalen *Tamacahut taneggarut* d *Gugmen yinzizen*. Seg-s nessawed ad d-nini dakken lqaleb azrayan n G. Genette, yettwaslađ yef wungal unti aqbayli, akken dayen i d-iban yef yigemmad udem atrar i d-muddent tnaggalin si tama n tayect tasiwlan, iskaren n tsiwelt d wakud. D tifukkas i d-yessegzan anerni n tsekla tamaziyt sumata, d ufares ungalan unti aqbayli s wudem usrid.

Awalen-tisura: Afares ungalan unti aqbayli - tasiwelt - ungal - ullis - taħkayt.

Résumé

Cette étude présente les différentes techniques de la narration dans la production romanesque féminine kabyle (exemple du roman *Tamacahut taneggarut* de L. Koudache et *Gugmen yinzizen* de N. Maouchi). La première partie porte sur l'histoire du roman, et le roman féminin kabyle (naissance et développement), puis sur l'approche narratologique selon la méthode proposée par G. Genette pour l'étude du discours narratif entre : Récit, histoire, narration. La deuxième partie est révélatrice de l'analyse narrative sur les deux romans que nous avons effectué : *Tamacahut taneggarut* et *Gugmen yinzizen*. Nous avons montré que l'analyse narratologique ou le modèle proposé par G. Genette est applicable au roman féminin kabyle. Nous avons également démontré par les résultats obtenus que les romancières sont parvenues à établir une nouvelle forme de renouvellement via leurs écriture romanesque sur les plans de la voix narrative, du modes et du temps. C'est des techniques qui a preuve le développement de la littérature amazighe en générale, et la production romanesque féminine kabyle en particulière.

Mots-clés : Production romanesque féminine kabyle- narration- roman- récit- histoire.

Abstract

This study presents the different techniques of narration in the production of novels Kabyle feminine. examples: *Tamacahut taneggarut* by L. Koudache and *Gugmen yinzizen* by N. Maouchi). The first part gives a history browser of the novel and the female novel Kabyle (birth and development). According to the method proposed by G. Genette for the study of narrative discourse between: Narrative, history, narration. The second part reveal the narrative analysis on the two novels that we have performed and we have shown that the analysis narratology or the model proposed by G. Genette is applicable to the Kabyle feminine novel. We have also demonstrate the results obtained that the novelists have managed to establish a new form of renewal via their romantic writing on the plans of the narrative voice, modes and time. Those techniques that have proven the development of Amazigh literature in general, and Kabyle feminine novel production in particular.

Keywords: Kabyle feminine novel production- narration- novel- story- history.