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## *Agenses n wakud d wadeg deg wungalen n Racid ΣELLIC*

تمثيل الزمن والمكان في روايات رشيد عيش

**Thèse en vue de l'obtention du diplôme de Doctorat L.M.D**

**Présentée par:**

**BOUCHOUKA Malika**

**Sous la direction du :**

**Professeur IMARAZENE Moussa**

**Les membres du jury**

N°	Nom et prénom	Grade	Etablissement d'exercice	Fonction
01	DJELLAOUI Mohamed	Professeur	Akli Mohand Oulhaj- Bouira	Président
02	IMARAZENE Moussa	Professeur	MOULOUD Mammeri- Tizi Ouzou	Rapporteur
03	DJEMAI Salem	M.C.A	MOULOUD Mammeri- Tizi Ouzou	Examineur
04	AOUDIA Arezki	M.C.A	MOULOUD Mammeri- Tizi Ouzou	Examineur
05	BALA Sadek	Professeur	Abderrahmane Mira –Béjaïa	Examineur
06	ALIK Koussaila	M.C.A	MOULOUD Mammeri- Tizi Ouzou	Examineur

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# *Asnemmer*

*Deg tazwara ad snemmerey Rebbi*

*iyi-d-yefkan afud d tebyest*

*akken ad ssaliy tezrawt-agi*

*Seg wul yesfan ara snemmerey*

*Mass Professeur Moussa IMARAZEN*

*i d-yellan deg lmendad n tezrawt-a*

*Seg wasmi tebda armi Tekfa.*

*Tanemmirt i yiselmaden akk iyi-d-yernan*

*Kra deg tussna akken ad awwdey*

*yer taggara n umahil-agi*

*Tanemmirt tameqqrant i wid yettnadin*

*yef tmaziyt, wid yemmuten fell-as*

*i wid akk iyi-d-yefkan afus n tallelt,*

*ladya deg tayult-a n tussna.*

# *Abuddu*

*Ad buddey tazrawt-agi i yimawlan-iw*

*εzizen fell-i, i hemmley atas*

*Baba azamul n tisas d laman*

*Yemma asgen n leh nana d sser.*

*I watmatn-iw yal wa s yisem-is*

*I yessetma akken ma llant*

*I twacult-iw d twacult n urgaz-iw*

*merɣa anda ma tella.*

*Ssaramay-asen teyzi n leεmer*

*I urgaz-iw Aissa i d-yellan ɣer tama-w*

*Deg umecwar n tezrawt-a*

*I yelli Ilina tucbiht n wul-iw*

*I mmi Ayan izem ayilas*

*I yimeddukɛl-iw merɣa*

*N ugezdu n tutlayt d yidles Amaziy*

*N tesdawit n Tubiret.*

**Ayawas**

## **Ayawas**

Tazwert tamatut.....	07
Afran n usentel.....	12
Iswi n tezrawt.....	13
Tamukrist.....	14
Turdiwin .....	15
Tasnarrayt.....	16
Asisen n umaru.....	20
Asisen n wammud.....	23

### **Ixef amezwaru: Ungal s teqbaylit**

Tazwert .....	29
1. Tabadut n wungal .....	30
2. Tahawact n kra n tezrawin yef wungal s teqbaylit.....	34
3. Amezruy d tlalit n wungal s teqbaylit.....	38
4. Tulmisin n wungal s teqbaylit.....	50
5. Assay n wungal s teqbaylit akked timawit.....	53
6. Asizreg n wungalen.....	63
7. Iferdisen n tsiwelt yessudusen ungal.....	65
7.1 Tigawt.....	66
7.2 Awadem.....	67
7.3 Akud.....	79
7.4 Adeg.....	79
7.5 Tutlayt.....	79
Taggrayt.....	84

### **Ixef wis sin: Tazrawt yef tyessa n wakud anaglan**

Tazwert.....	87
1. Akud.....	88
1.1. Tabadut n wakud deg tira n yinagmayen.....	88
1.2. Amezruy n tmiḍrant.....	89
2. Akud n teḥkayt.....	94

2.1. D acu i d akud n teħkayt ?.....	101
2.2. Tasleđt n wakud n teħkaytdeg wungalen n Racid ELLIC.....	102
2.3. Talliyin n teħkayt deg wungal.....	102
Taggrayt .....	107

### **Ixef wis krađ: Akud n tsiwelt**

Tazwert.....	110
1. Tasiwelt .....	111
2. Iħricen tezdi tsiwelt .....	118
2.1. Amsawal .....	118
2.1.1. leřnaf n umaswal .....	119
a. Amsawal agensay .....	119
b. Amsawal aniri .....	119
c. Amsawal awadem.....	120
2.1.2. Tiwuriwin n umsawal .....	120
2.2. Amsiwal .....	121
2.3. Ayen i d-yettwallsen (taħkayt).....	121
3. D acu i d akud n tsiwelt?.....	122
3.1. Amizzwer akudan n wungal.....	123
3.1.1. Tikli yer sdat.....	127
3.1.2. Tıyalin yer deffir.....	132
3.2. Tinkecmıt.....	140
3.3. Tanzagt deg wungal.....	141
3.3.1. Tasemlilt.....	143
3.3.2. Anegzum.....	146
a. Anegzum asegzan.....	146
b. Anegzum war asegzan.....	150
c. Anegzum arurdan.....	152
3.4. Asgunfu.....	154
3.4.1. Asayes.....	157
3.5. Timezgit.....	161
a. Tasiwelt tasuft.....	162

b. Tasiwelt tallust.....	163
c. Tasiwelt tamasayt.....	164
Taggrayt.....	166

### **Ixef wis ukkuz: Adeg anaglan**

Tazwert.....	169
1. Tabadut n wadeg.....	170
2. Adeg d wungal.....	171
3. Amezruy d tḥawact n tezrawin yerzan adeg.....	175
4. Lebni n wadeg anaglan.....	185
5. Assayen n wadeg d yiferdisen nniden.....	189
5.1. Assay n wadeg akked yiwudam.....	189
5.2. Assay n umsawal d wadeg anaglan .....	196
5.3. Assay n wakud akked wadeg anaglan.....	197
5.4. Assay n wadeg akked tutlayt n wungal.....	199
6. Tamerrawt n wadeg deg unadi yef tmagit.....	199
Taggrayt.....	209

### **Ixef wis semmus: Tismidegt d tedyizt nuglam n wadeg**

Tazwert.....	212
1. Awal yef tismidegt.....	213
1.1. Amezruy d tabadut n tmiḍrant.....	214
1.2. Tulmisin n tismidegt.....	214
1.3. Tussniwin i tesseqdac tismidegt.....	214
1.4. Tasmidegt n yidgan deg wungalen n Racid ELLIC.....	217
2. Tadyizt n uqlam n wadeg .....	221
2.1. Yef tbadut n uqlam.....	222
2.2. Aqlam n wadeg.....	223
2.3. Tawuri n uqlam deg wungal .....	225
2.4. Assay gar uqlam akked tsiwelt.....	227
2.5. Tafukkest n uqlam deg wungalen n Racid ELLIC.....	230
Taggrayt.....	236



## **Ixef wis sdis: Tasnawayt n yidgan**

Tazwert.....	238
1. Leşnaf n wadeg.....	239
1.1. Adeg amsedris.....	242
1.2. Adeg araklan.....	244
1.3. Adeg asnamkan.....	246
2. Tamiwin n wadeg.....	247
2.1. Tabadut n tamiwin nwadeg.....	249
2.2. Tamsinit n wadeg.....	249
2.2.1. Adeg ineldi mgal adeg uqfil.....	249
2.2.1.1. Adeg ineldi.....	250
2.2.1.1.1. Idgan n usikel.....	251
2.2.1.1.2. Idgan n tnezduyt.....	268
2.2.1.2. Adeg uqfil.....	276
Taggrayt.....	288
Taggrayt tamatut.....	290
Agzul s tefransist.....	300
Agzul s taerabt.....	305
Tiybula.....	309
Amawal.....	319

**Tazwert  
tamatur**

## Tazwert

Ullis, iban-d seg zik, yettwassen yer yal agdud, deg yal tallit, deg yal timetti. Yedda-d d umezruy n talsa\*. Yettili-d yid-nney deg tudert n yal-ass. D talya yellan deg tsekla timawit ddu-d armi tekcem tsekla annar n tira (tirawit). Seg zaman aqdim, tettili-d taywalt gar yimdanen, ttalsen-d gar-asen tiqsiḍin i icudden yer tudert-nesen, ttawin-d annect-a ama s tneqqisin, s tumgizin d wayen akk s wacu ttannen. Ufan yimdanen, deg wayen i d-ttalsen am teewint iseg i d-ttagmen timussniwin. Yuḡal wullis,d yiwen n sşenf n yinaw, yettidir deg yal lawan. Icudd nezzah yer wayen iwumi semman yimussnawen tasekla i d-yemmalen inaw i ireşşan yef tfulka\* n wawal d tzuri\*. D talya i usenfali n umdan yef yiḥulfan-is, tikiwin d tmussniwin yekseb deg tudert-is, s wallalen d tyunba yessemras ama d tamedyazt ney d tasrit. Taneggarut-a, tettili-d s wudem n tneqqist i yebḍan s timad-is yef tewsatın yecban tullist, tamacahut, ungal...atg.

Tazrawt n unadi-nney, d tin i d-yewwin yef tsekla tamaziyt, i yettwassen s tewsatın-ines tiseklanin yemgaraden; ama deg yiswan ama deg yisental. Tessawed ad d-tejbed lwelha n waṭas n yimeyriyen akked yimnadiyen akken ad as-rren azal, wa ad zerwen tiwsatin iyef tbedd. Deg unadi-agi, tamsaltad tt-ncudd yer yiwet n tewsit tamaynut i d-yufraren deg unnar-a. D tamaynut; acku agdud amaziḡ s umata, ney aqbayli aladya, d win yefkan azal ugar i tewsatın n teskla timensayin. Yef wakken i d-yessenfali unagmay Mohamed DJELLAOUI deg wawal-is: « *Tumgizin, tiqsiḍin, timucuha, inzan, lemēun, timseeraq. D tiwsatin n tesrit tamensayt yuyen amkan s tehri deg tmetti n umdan aqbaylideg talliyin-nni yezrin* ». <sup>1</sup>Maca, tallit tamirant, tefka-d udem amaynut i tsekla, ideg i d-nulfant tewsatın nniḍen, werḡin llant yakan; am tullisin, timezgunin akked wungalen..

Tædda-d tsekla tamaziyt deg tallit-a tamirant, tiqentyar n temhezt\*d unerni; teslal-d amaynut, anda ahat ass-a, d tidet ma nenna-d; tasekla tamaziyt, tewwed yer uswir n tsekla tagraylant, s tfulka d tzuri. Gar tewsatın i d-nebder yakan, gar tid ikesben azal deg tsekla-agi tamirant d tawsit n«Ungal». Amecwar

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<sup>1</sup>Mohamed DJELLAOUI.2007, Tiwsatin timensayin n tesrit taqbaylit, tazriḡt n HCA. P.05.

n teḥkayt i d-iteddun deg-s, d tirza yer umaḍal n usedhu d umeεεen akken ad t-nefhem s telqayt. Ungal, yetṭef adeg d ameqqran, yessenfalay-d yef yisental yemgaraden, akken i d-yessenfalay yef tiyri n unaggal d wayen yettidir ugdud deg tmetti-ines. D ayen i yeḡḡan tawsit-a, ad tettwassen ugar imi tessawed ad d-tebgen tilin-ines gar tewsatin-nniḍen wa ad treṣṣi tisuddsin iyef ara tbedd.

S tidet, uguren i d-temmugger tawsit-a deg umecwar-ines, aladya deg wayen yerzan akatar n tesleḍt-ines, meqqrit. Akken tamsalt-a n tesleḍt n yinaw anaglan ur yeeni ara kan ungal, lameena yerza inaw-a s timad-is acku deg wungal iteddu-d yinaw, ihi, amek i d-yettili yinaw-a iwakken ad d-ttwagenses teḥkayt n wungal akken iwata?. Ahat, taḥkayt tezmer ad tili d yiwet deg waṭas n wungalen maca, amek i yettbeddil yinaw-a seg teḥkayt yer tayed? Amer ad nefk i yinaggalen yiwet n teḥkayt, s ubeggen n yiwudam-is, inedruyen-is, akud d wadeg-ines...atg. Ad d-naf yal wa d acu n yinaw ara d-yefk akken ad tt-id-yalles. Yas ulamma d yiwet n teḥkayt, maca yettban-d umgired deg tekta, deg tmuyli, deg tarrayt n usiwel...atg.. Mebla cekk, ayen yessemgaraden d ayen anaggal yef wayed d tama n tzuri, asnulfu, tadyizt n uḍris, tugna, tutlayt, ayanib\* ney d asugen, taneggarut-agi dya tetṭafar kra n yiberdan, kra n tyunba i d-yeslalayen amgired seg unaggal yer wayed.

Ihi, asnulfu d yiwet n temhelt yerzan allay, yessefk ad tili tella yer yal amsnulfuy, tebna yef wamuy n tyessa, utlay d tzuri, iseg i d-yettlal umaynut. Aḍris anaglan seg yiḍrisen n tesrit i d-ineḡren abrid n tmussni d tekta i ildin yef yiman-is. Yef wakken nettwali tizrawin akk yettwaxedmen yef tzuri-agi n wungal msedfarent-d yiwet yiwet, ta deffir ta. Seg tama, akken ad mlilent deg yiwen n ubrid (n umecwar), akken ad wwḍent ad sbeddent tawsit-a n wungal s yiseddaggen-is. Seg tama nniḍen, akken ad rekkzent yef tilin n tsiwelt deg uḍris anaglan. Deg waya ad d-naf anagmayPierre CHARTIER yenna-d deg wawal-is: «

*Amyaru ur nessawed ara ad d-yaru ungal-ines akken i ilaq, yettban-iyi-d d amyaru ur nekcim ara deg tsekla s tezmert».*<sup>2</sup>

D acu kan, iswi n umnadi am yal tikelt d asefel n lbaɛnat yefren deg yal aɛris yettwarun. D annect-a s umata, i yettarran aɛris ad yidir i lebda, d ayen yessemras umyaru deg-s, i ay-yettarran nekkni s timad-nney ad nezzi yer tezrawt n yinawen i d-iteddun deg-s. Nettarra ad nadi yef yiferdisen-is d wamek i ttuseqdacen deg-s ama d akud, d adeg, d iwudam...atg.

Seg tama-nney, neɛred ad nqerreb ula d nekkni yer tewsit-a, ad neg tazrawt i talyiwin i d-yezzin i yinaw anaglan; s yiswi n usiwed yer tesledt tasiwlan i yidrisen i d-nefren deg tezrawt-nney, yerzan tira tanaggalt yer umyaru Racid ELLIC.

Aya-agi, yettuɣal imi yal anaggal deg tira-as, yeḥsa s wayen yessemras n yiferdisen izuriyen iyef yettwabna umahil anaglan, d iyen ayen i yesnernayen deg-s imi tettwarez yer yibeddilen n tmetti, tasertit, tadamsa d yidles, aladya imi anaggal yettidir ibeddilen-a i d-iderrun. Ihi, yewwi-d ad yessiwed aya-agi i yimsefliden d yimeyriyen s ttawil-agi n tira n wungal s tarrayt-ines tamazlayt\*.

Ungal, gar tewsatn tigejdanin iyef yerra umyaru amaziɣ neɣ aqbayli lwelha-s, d ššenf yuyen tunti-s d temkant-is deg unnar n usnulfu aseklan, aṭas n tulmisin d twuriwin i t-yezdin, yufrar-d yef leššnaf nniḍen aladya deg wayen yeenan tasiwelt\*, d tumant tamaynut yesəan azal d ameqqran deg uɛris aseklan, acku tasiwelt d tarrayt n umsawal, deg-s i yettaf iman-is iwakken ad d-yessenfali, ad d-yessefruri tikiwin-ines yef yinedruyen d tigawin n teḥkayt, annect-a akk nettaf-it-id yal tikelt degwungal.

Akken, ma nɛgger tiɛ yer wudem n wungal aqbayli deg tsekla tatrart, ad d-naf d win yennernan s yiquddimen yer sdat ɣas ulamma lsas-ines amenzu irešša yef wayen i yura unaggal Beleid At ELI.Maca aswir n tira deg unnar

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<sup>2</sup>Pierre CHARTIER. 2005, Introduction aux grandes théories du roman, Ed, Armand Colin, Paris, p 43.« *Un écrivain qui n'a pas su faire un roman me paraît n'être point entré dans la carrière des lettres par implusion du génie* ».

aseklan aqbayli ikemmel yer sdat s tlalit n yinaggalen nniden yuran ismawen-nsen deg umezruy s yini yeyman. Aya, d ayen i d-yettwabggnen deg tira n yinagmayen d akken ungal aqbayli ieedda-d seg yiwet n tallit s wazal-is, yedda armi yekcem talemast, yennerna, yufrar-d yef tewasatin nniden, yettuşennef gar tewsatın timaynutin i d-ibanen s tulmisin ifazen i as-yefkan udem n cebaħa d tfulka. Ayen akk i d-fkant tremtinn usnulfu n yinaggalen-agi, yettbeggin-d s tidet belliungal yettullemez\*ilmend n wamek d-yedda seg zik yer tizi n wass-a.

Ungal aqbayli, yessawed ad d-yessiley\* timuylıwin icuban tazuri elayen acku azal ameqqran yettunefken i temsalt-a n usnulfu n tinugla (romanesque). Terra-t yufrar-d yef akken yella yakan. yekcem deg unnar n usnulfu s wudem lqayen. Deg waya ad d-naf yal anaggal deg unnar-a ierred ad-ibeggen tira-s d tiremt-ines ara t-yesswaden yer uswir elayen wa ad yefk azal d telqi i yidrisen yettaru.

Inaggalen n tallit-a tamirant, tefka-asen tmetti-nsen, ayen ur tefki tmetti tamensayt i yimsnulfuyen imenza, imi yran, unagen ddan d unerni n tyerma akked yidles agraylan. Annect-a merħa yefka-asen afuddeg usnerni n tekta akked tmuyliwin, d ayen i d-ibanen s tbut deg unnar n usnulfu n wungal atrar, imi ass-a yuli uswir n tira tanaggalt, yewwed icuba ungal agraylan s umata.Rnu yer wazal yettunefken i tmiđrant-a n tsiwelt, terra lwelha n waħas n yinagmayen, imyura d yimnadiyen ad fken azal i tewsit-a imi deg-s id tettban tsiwelt s tuget.

D acu kan, tazrawt-nney ara yilin yef wungal, mačči d ameslay s telqaytyef tlalit-is ney yef umhaz n umezruy-ines ğas ulamma annect-a ad d-yettwabder, maca s tewzel, lameena d tin ara yilin yef tesledt n kra n yiferdisen iyef yebna yal ungal gar-asen; akud akked wadeg deg tira tanaggalt n Racid EELLIC.Timiđranin-a,seg yiferdisen igejdanen yesuddusen ungal, keččmen deg uzetħa n wassayen d yiferdisen nniden n teħkayt deg tsiwelt ama d iwudan, tigawin, tutlayt...atg. Ayen i ten-yettađgan ad kesben tulmisin d tyara deg uđris anaglan akken i kesben d iyen inumak, nneut d lemėani deg-s.

Rnu yer tama, tezrawt-a mačči d anekcum yer tezrawin n tsiwelt s wudem amatu, maca d anekcum yer ubeggen n tmiđranin akked tfukkas\* yettuseqdacen deg tesleđt n uđris asiwlan, ara ay-yessawđen deg taggara ad nefsi ayen icebken deg yiđrisen-a i d-nefren i tesleđt, d tiririt n lwelha yef yiferdisen-nsen n tsiwelt imi yal ađris yesea tulmisin deg usemres-ines azrayan\*.

S umata, anagraw\* n wungal yesea kullec-i, am wayen yettidir umdan deg tilawt. Akud d wadeg ttemyekcamen gar-asen. Yef waya nezmer ad d-nini ur yeshil ara akken ad asen-nerr lwelhaney ad d-nessuffeyinumak-nsen segudrisanaglan. Yernaasnulfu n wakud d wadegyettili-d degyiwet n temhelt\* tebedyefwayen i izemrenadyegzem gar-asant. Yef waya, ma nemmesla-d yef wadeg yessefk ad d-nawi awal yef wakud acku ur nezmir ara ad nebđu ta yef tayed. Yal yiwet d akemmel i tayed. Akken d iyen, deg tezrawt-a, mačči d beđu ara nebđu gar-asen maca d timlilit ara ten-nessemli.

Ilmend n waya, nefren kra n tezrawin i d-yufraren s ttaqa, yettwaxedmen yef yiferdisen-a am tin yecban tazrawt n Gérard GENETTE yef wakud ney tin n Youri LOUTMAN yef wadeg, rnu yer tiyyađ ara d-yettwabedren i teyzi n umahil-a.

Tazrewt-a, mačči d tamaynut deg wayen yeenana udem-is azrayan. Imi ayen ara d-nebder n tezriwin tisekkanin ttwabedrent-d yakan, atas n wid d-yemmeslan yef wungal deg lebni n yiferdisen-is yemxalafen. Lameena, amaynut d win ara d-yilin ahat seg tama nniđen, d ayen yerzan idlisen n Racid ELLIC. Yas ulamma yettunehsab gar yimezwura i d-inegren abrid n tira n wungal aqbayli atrar seg wasmi i d-iban Beleid AT ELI yer wass-a, maca, idlisen-is ur asen-tettunefk ara tegnit akken ad ttwazerwen akken ilaq, bexlaf ayen tura fell-asen Dahbia ABROUS ney Salem CHAKER.

Rnu yer-s, kra n tezrawin yettwaxedmen yef wungal aqbayli, nufa-d tuget deg-sent rzant tasleđt n yiwudam, tasleđt n yisental iyef d-yettawi, kra wwint-d yef tutlayt i sseqdacen yinnagalen deg wungalen-nsen, kra nniđen yef ukenni gar sin wungalen. Diyen, llant tid i d-yewwin yef usemres n tezriwin yemxallafen am

tizri tasnamekt\* (tizri n unamek), tizri tasnesyelt\*ney tizri tamyedrest\*, ma deg wayen yeenan tizri tasensiwelt\*, imi d tizri wessiæn deg yiferdisen i d-yettakken tuddsa n uðris ur d llint ara s wañas.

Deg yiberdan n tezrawin d umgired-nsent deg tmuyliwin d tekta. Ad neereð ad nkemmel deg ubrid n tesleðt i yettwaxedmen, maca s wudem nniðen, s tgensest ara d-yilin yef wakud d wadeg deg wungalen « *Faffa* », « *Asfel* », imi yal anaggal yemgarad d wayeð deg wayen yesseqdac n tfukkas iwakken ad d-yessawel ineðruyen n teħkayt deg wungal-ines

## 1. Afran n usentel

Afran n usentel-a« *Agenses\* n wakud d wadeg deg wungalen n Racid ELLIC* »,ur d-yelli ara kan akka, maca afran-ines yesea assay akked wayen teħwağ tsekla tamaziyt deg unnar n unadi. Imi yal leqdic ara yettwaxedmen yettalab seg umnadi ad yerr deg tamatafasa\*-ines d tmuyli wessiæn, ilaq ad yay abrid n usikked, akkedtesleðtiwakken ad d-yessekfel ayen yeffren d wayen icebken deg tira n yiðrisen iseklanen. Ihi, afran-nney i usentel-a i yellan d annar n unadi:

➤ D lebyi ameqqran, akken ad nyer iðrisen n unaggal Racid ELLIC imi tirit\*-ines tanaggalt tesnera deg uswir n tsekla d yildes Amaziyt ney ahat iðrisen-is, neğğren-d abrid, fkan-d tikti i wañas n yimnadiyen akken ad arun, ad ten-iwellah yer wazal i tesa tira taseklant taqbaylit i d-yeslawayen tidet n umezruy aqbayli d tgemmi-ines.

➤ D lebyi, akken ad naweð ad d-nessekel, ad d-nessegzi, ad nesleðt tisuddsin n uðris asiwlan deg wungal aqbayli.

➤ Ad nzer, wa ad d-nessukkeslbaðnat yefren deg yiðrisen n Racid ELLIC, seg tama n kra n tfukkas yezdin ungalen-ines.

➤ D tamuyli-nney yerzan tsekla n tmaziyt yettwarun, akked tsekliwin n ddunit i d-yeslawayen tiwsatin timaynutin am tin yecban ungal, s ubridn yiwet n tussna iwumisemman « *Tasensiwelt* », i yellan d anekmar iuslað agensay ney



ayessay n uđris aseklan. Aya-agi, yella-ay-d d addud iđehden i tezrawt-a deg wayen ara nexdem yef tussna-agi.

➤ Ungalen n Racid ELLIC i d-yettwafernen i tezrawt-a, ttwafernen-d yef wiyyađ acku yella wayen i ten-yessemgarden. Tamezwarut n tmezwura, imi ulac inaggalaen uqbel-is i t-yezwaren yer tira tanaggalt s wudem usrid bexlaf ayen yura Beleit AT ELI. Tis snat, imi timsal iyef d-yewwi deg wungalen-ines d timsal n tallit-is d wayen yedder netta s timad-is ama d lyerba, tamagit, tutlayt, timetti...atg.

Ggtent tmental i ay-yeđđan ad nefren asentel-a gar-asent:

➤ Anerni n tesrit deg tsekla tamziyt i d-ibanen taggara-agi, aladya tawsit n wungal imi i yettuneđsab d yiwet n talya i wulmen i usniret\*n wayen iceyben timetti.

➤ Lqella n tezrawin yettxeşşen deg tezrawt n tewsit-a deg tsekla tamaziyt, aladya ma yella nkenni-tt yer wayen i d-yetteffyen akka deg tsekliwin nniđen. Yef waya nerra ad tili tezrawt-a yef wungal aqbayli.

➤ Azal seant tmiđranin-agi n wakud d wadeg deg wungalen, zzan-t deg wul-iw lebyi, akken ad zziy tiđ yer tezrawt-nsent deg wungal aqbayli. Akken diyen, rriy lwelha s wađas yur-sent, seg wasmi yriy ayen yettwarunfell-asent deg tira n yinagmayen, d wazal i asent-fkan imi ara ad tent-id-nemmager deg uđris anaglan.

➤ Rriy lwelha d iyen yer tezrawt n wungal acku d tawsit taseklant, neđsa belli d tallalt iwulmen i usenfali yef tudert n umdan, yettđafar tikli n tmetti akked yinedruyedn-is.

## 2. Iswi n tezrawt

Iswi-nney seg tezrawt-a:

➤ Ad d-nebgen tira tamaynut seg tama n lebni asiwlan deg wungal aqbayli.  
➤ Ad neg tasleđt tagensayt, ara yilin yef tfukkas n tsiwelt deg tewsit-agi n wungal, ara yerren tilisa, gar-as d tewsatin nniđen ney ara d-yefken tulmisiin

tigejdanin n tsiwelt deg temsalt n usemres n tfukkas-a deg wungalen n Racid ELLIC.

➤ Ad d-nebgenamek i yurar, i yesselhaunaggalinedruyen d tedianin n wungalen-ines s wakud d wadeg.

➤ Ad d-nezrewtizriwin n tsekla, ad tent-nessin, wa ad nzeramekara tent-nesseqdecdegyidriseniseklanenyettwarun s tmaziyt.

➤ Tizrawin i d-ibanen deg tsekla tamaziyt, llint-ay abrid akken ad nekcem deg tlemmast n wammud-a n tezrawin yef wungal, iwakken ad d-nbeggen tazrawt-nney deg wungal aqbayli ara yilin sya d asawen d tazrawt ara ikecmen deg urti aseklan yef tira tanaggalt n Racid ELLIC.

➤ Ad nessehriwtimizriwtdeguhric-agi n tezriwin n tsekla.

### 3. Tamukrist

Yal amahil ussnan, yettwabna yef tmukrist iyef ara yeddu ugbur n tezrawt d yiswi-ines. Tamukrist n tezrawt-a, tban-ay-d mi neyra ungalen n Racid ELLIC. Imi i ay-d-iban belli ungalen-a ččuren d inumak.

Uqbel ad naweđ ad d-nefk tamukrist n tezrewt-a, tella-d tyuri d ugraw n kra n yidlisen n tezri akked tsenarrayt ara ay-d-inegren abrid yer yiswi-nney, wa ad teddu tazrawt akken iwata. Gar yidlisen i izerwen tamidrant-a n tsiwelt deg tneqqist yef wakud d wadeg deg wungal ad d-naf gtent, yas ulamma d tid yettwarun yef ifassen n yinagmayen iberřaniyen s tefransist akked yinagmayen ieraben s taerabt. Ma yella d idlisen yettwarun s tmaziyt ur d-llin ara s wařas bexlaf kra i d-iwehhan yer-s am umyaru Mohand AKLI SALHI i d-yefkan agraw n tbadutin yef tmidranin-a, rnu tizrawin n Duktura i d-yellan syur Achilli FADILA i d-yewwin yef lebni n tsiwelt deg wungalen n Amar MEZDAD. Bourai OUARDIA i d-yefkan deg tkatut n Magister tazrawt yef tsiwelt n wungal «Asfel».

S umata tařawact n yidlisen i d-negrew i tezrawt-nney d wigi yas ulamma ad d-nebder kan kra gar-asen: Gerard GENETTE« *Figure III* ». Roland BARTHES« *Introduction à l'analyse structurale* », Jean-Piere GOLDENSTINE

«Lire le roman», RAIMAND, (M.) « Le roman» Yves REUTER « Introduction à l'analyse d'un roman », Tzvetan TODOROV « qu'est ce que le structuralisme? 2.poétique ». Michel BUTOUR« Essais sur le roman ». Harald WEINRICHE« le temps ».Jean RICARDOU « problème de nouveau roman », Henri MITTERAN « discours du roman »,Mouhand AKLI SALHI « asegzawal amectuḥ n tsekla »...atg.Ney idlisen n taerabt gar asen:

- د. حميدلحمدان، بنيةالنص السردى.
- سعيد يقطين، تحليل الخطاب الروائى .
- ميشال بوتور، بحوث فى الرواية الجديدة، ترجمة فريد انطونىوس.
- حسن بجاوى، بنية الشكل الروائى : الفضاء، الزمن، الشخصية.
- جيار جنيت ، خطاب الحكاية، بحث فى المنهج، ترجمة محمد معتصم عبد الجليل الازدى، عمر حلى.
- مندلاو، ترجمة بكر عباس، الزمن و الرواية.
- عبدالماكر تاض، فىنظريةالرواية.

Ilmend n wayen neyra n yidlisen-a, i ay-d-tusa tikti n tmukrist i nebḍa yef sin n yisteqsiyen:

#### 1. Asteqsi agejdan:

- *Amek i d-yella usgenses n wakud d wadeg deg wungalen n Racid ELLIC? D acu-t unamek-nsen deg uḍris?*

#### 2. Asteqsi anaday:

- *Amek i d-yella usseqdec-nsen deg uḍris anaglan, armi ssawḍen yidrisen n Racid ELLIC ad kesben kra n ttabeε n tsiwelt i t-yessemgarden yef wiyad ?*

#### 4. Turdiwin

Turdiwin kkatent ad d-rrent yef yisteqsiyen i d-nefka yakan. Ihi deg tyuri-nney tamenzut nexdem i wammud n tezrawt-nney, negza-d belli akud d wadeg sean tamlilt meqqret deg yidlisen n Racid ELLIC. Yef waya nessawed ad d-nefk tiririt yef yisteqsiyen ilmend n turdiwin-a yemwatan d tezrawt-nney:

✓ Anaggal Racid ELLIC yesseqdec snat n tfukkas-a n tsiwelt akken iwata, yal aneḍruy ibedd yef wakud d wadeg i t-id-yemmalen.

✓ Anaggal yurar s wakud d wadeg deg lebni n wungal, yella-d usgenses-n sen deg uzetta n teḥkayt.

Am wakken nezra, ulac tazrawt imenēen seg wuguren i d-tettmagar yal tikelt, gar wuguren i d-nemmuger deg umecwar n unadi-nney llan:

- Lexṣas n tezrawin yettwaxedmen yef wungalen n Racid ELLIC.
- Tinimar\*id nemmuger akken ad d-naf kra n yidlisen n yimyura irumiyen deg temkerdit i yellan d igejdanen i tezrawt-nney.
- Iqella n yiḍrisen yettwarun s tmaziyt, yerra-aḡ yal tikelt ad nuḡal yer yiḍrisen s tefransist neḡ s taerabt d tsuqilt-n sen yer tmaziyt.
- Lewɛara n yiberdan n unadi, imi tazrawt yef tsiwelt tetṭalab seg umnadi tasleḍt d umeēen deg yiferdisen yessuddusen aḍris; ama d akud s tfukkas-ines yemxalafen, ama d adeg s leṣnaf n yimedqan-is neḡ d iwudam s twuriwin-n sen deg uḍris.

## **5. Tasnarrayt**

Tamukrist akked turdiwin n tezrawt, welhent-aḡ akken ad nqerreḡ yer«Tasnarrayt».Iwakken ad neg deg tama aswir n tarrayt ara yettusqedcen deg umahil-a.

Ggten yinekmar\*d tarrayin yettnadin deg tussna n tsiwelt, iwakken ad d-segzin wa ad d-sbegnen ayen yefren deg uḍris n tneqqist.Tin yernan ḡur-s, inaw aseklan, iēdda-d seg waṭas n tezrawin tiseklanin i iēerden ad d-segzint tisukla n uḍris asiwlan akken ad wwḍent ad sbeddent tasnarrayt ( tarrayin) iwulmen i tezrawt n yiḍrisen. Deg tugget, annar n tezrawin-a, yerza aḍris anaglan acku d inaw aseklan i d-yettarran yef wayen ḥwaḡen yinawen n tsiwelt, inumak-is d wallalen n useqdec-ines. S lmendad n tezriwin-a n tsiwelt i d-terza tikti-agi n uxeddim yef wungal amaziḡ d wamek i d-tebna tezri-agi n tsiwelt deg-s.

Iwakken ad d-nerr yef yisteqsiyen i d-nefka s wudem ubriz, nefren ad nebnu tazrewt-a yef unekmar n tsensiwelt ideg ddukkent atas n tarrayin. Yef wakken d-begnen yimazrayen n tsekla; d timiḍranin yesəan azal d ameqqran, hrawit, wessieit deg yinumak, mačči d yiwen n unagmay ney sin i d-yemmeslan fell-asent, yal wa s tmuyli-s akked tekta i d-yewwi. Maca, seg tama-nney nefren tizrawin i iqerben ugar yer tmiḍranin-a, i d-yemmeslan s telqayt fell-asent. Seg tama nniḍen, nefren ad nesseqdec tizriwin iwulmen i tesleḍt, acku iswi-nney seg tezrewt-a; ad naweḍ ad d-nessekfel, wa ad nesleḍ idrisen mačči kan d asefhem n tezriwin n tsekla.

Ihi, snat n tmiḍranin-a yas ulamma ttemyekmalent war gar-asent maca ttemgaradent deg unamek. Yal ta tebna yef tarrayt i tt-id yettbeginen ama d tizriwin tisekkanin ama d imazrayin i yesbedden tizriwin-a.

Deg wayen yerzan tamiḍrant n «wakud» nefren tarrayt tayessant tadyizt (approche poétique) n Gerard GENETTE. Ma yella d tamiḍrant n «wadeg» nefren tarrayt tadyizt-Tasnasyelt (approche poétique-sémantique) i-d yettwabegnen syur yinagmayen yecban Henri METTERAND, Roland BERNEUF, Youri LOUTMAN...atg. S umata, «tadyizt» d awal yeččuren d inumak. Amezruy-ines, ittuyal yer tallit-nni n zik. D acu kan, yettbeddil unamek-is seg tallit yer tayed, yal amazray yeddren tallit-is d acu n tekti i d-yefka fell-as. Ur nezmir ara ad neḥbes ney ad nuḃal yer wayen i d-yessumer yiwen deg-sen.<sup>3</sup>

Ihi, tadyiztd tayult deg tussna n tsekla. Tettawi-d yef lewṣayef n uḍris aseklan akken yebyu yili; ama d ayen yeenana tamsalt n tewsit n tsekla, ama d lebni n uḍris s timad-is.<sup>4</sup>

Gar yisteqsiyen igejdanen i d-yettmagar yimeyri deg tyuriwin-ines i uḍris aseklan, ad d-naf: d acu-tent lbaḍnat yefren deffir n yal aḍris? D acu i ay-

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<sup>3</sup> Dahbia HABI. 2013, Analyse stylistique de l'œuvre de Ben Mohamed ( cas des répétition et parallélisme dans le montage poétique « yemma », mémoire de Magistère, Université Tizi OUZOU. P 17.

<sup>4</sup> Mohand Akli SALHI. 2017, Asegzawal amezzyan n tsekla. Tazrigt l'odyssée. Tizi wezzu. Sb. 47.

yettarran ad nmil ney ad nezzi tiṭ yer kra n uḍris yef wayeḍ? D acu i yettaḡḡan aḍris-a ad yidir deg wallay n win ara t-yeḡren ney ad as-yeḡḡeb? Aṭas n yisteqsiyen i d-irezzun deg wallayyef tmagit n uḍris d yiḥricen-is udyizin i t-yessemgaraden yef yiḍrisen nniden. Ahat nekkni s yimeḡriyen, ad nemgarad deg usegzi-nney i uḍris, maca nezmer ad neddukkel yef wudem udyiz i d-yettbanen deg-s acku d ayen i yezmer ad iwali yal yiwen seg-nney war ma nenker belli d win i ay-ijebden ḡur-s, s tfulka-s d thuski-ines. Rnu yer tezriṭ i d-yettaḡḡa deg wul n win ara t-yeḡren acku d udem udyiz i yettarran imeḡri ad iḥulfu s lbenna-s. Aḍris aseklan am wakkennezra, yennekmal, yal aferdis yurez yer wayeḍ akken ad d-yessuley tasekla-s d tedyizt-ines acku taneggarut-a urd-tettili ara s lmendad n tlin n yiwen n uferdis maca s temlilit n wamuḡ n yiferdisen deg uḍris, i d-tettaxlaq tugna-agi n tedyizt.

Akken ad naweḍ yer yiswi n tezrewt-nney, nebna ixfawen-ines yef yiwen n uyawas yemwatan d tarrayt akked tmukrist i nefren deg tazwara. Am yal amahil, nebda ayawas s tezwert tamatut, nerna-d sdis (06) n yixfawen.

Deg yixef amenzu, iwumi nefka azwel « *Ungal s teqbaylit* », newwi-d deg-s awal yef wungal s wudem amatu d wamuḡn tbadutin i d-yettunefken fell-as, seg tama nniden newwi-d yef wungal aqbayli d tḥawact n tezrawin i d-fkan yinagmayen d yimnuda deg unnar n tsekla d yidles amaziḡ. S yin nerna-d amezruy d tlalit-ines deg tsekla n tmaziiyt, am wakken i nezzi tiṭ yer tulmisin iyef ibedd. Rnuyer wassay yesḡa wungal akked timawit. Yer taggara, nessumer-d taḥawact n yiferdisen yessudusen ungal am tigawt, awadem, akud, adeg, tutlayt...atg.

Deg yixef wis sin, newwi-d yef « *tezrawt yef tyessa n wakud anaglan* ». I tazwara, nesbadu-dtamiḍrant-a n wakud, nesisen-d amezruy-ines d tezrawin yettwxedmen fell-as. S yin akin nemmeslay-d yef wakud n teḥkayt, nerna-d tasleḍt-ines deg wungalen n Racid ELLIC.

Ma yella d ixef wis kraḍ, d win yerzan « *Akud n tsiwelt* », nefka-d deg-s anamek n wakud-a, amek i d-yettili, d wamek i nezmer ad t-neḡel deg

wungal. Aya-agi yettubeggen-d s tarrayt n unagmay Gerard GENETTE deg temsalt n wakud i d-yettbanen deg umizzwer akudan, tanzagt akked timezgit.

Ixef wis ukkuz, d win i d-newwi yef «*Tmidrant n wadeg*», nbedd yer tbadut-ines d yinumak-is deg tira n yinagmayen, am wakken i d-nessa kra n tezrawin yettwassnen deg unnar yef wadeg. S yin, nurez aferdis-a, yer yiferdisen nniḍen s lmendad n wassayen i ibennu yid-sen, assay-is d wungal. Seg tama nniḍen nebgen-d deg yixef-a, tamerrawt n wadeg deg unadi yef tmagit. Nessuli ixef-a s usisen n leṣṣnaf n yidgan i nezmer ad ten-id nemmager deg wungal ama d d adeg ara klan, d amseḍris ney d asnamkan. Yal wa nefka-as-d tabadut-ines d kra n yimediyaten seg wungalen.

Ayen yerzan «*Tismidegt d tedyizt n uglam n yidgan*», newwi-ten-id deg yixef wis semmus. Deg-s nesbadu-d yal tamidrant i yiman-is. Tulmisin n tesmidegt, timussniwin i tesseqdac akked tesmidegt n yidgan deg wungal «*Faffa*» akked «*Asfel*». S yin, nuḃal-d yer uglam n wadeg, tiwuriwin-ines, d wamek i d-tettili tfukkeṣt-a deg yidgan i d-yettwasisen deg wungalen.

Deg yixef aneggaru iwumi nefka azwel «*Tasnawayt\* n yidgan*», anda i nṣennef akk idgan n wangalen. Newwi-d yef tamiwin n wadeg i d-yellan s wudem n temsinit gar wadeg ineldi mgal adeg uqfil. Nbedd yer yinumak-nsen d wayen iyef i d-ssenfalayen. syin nessuffey-d imedyaten seg yidrisen nga-asen tasleḡt.

Yer taggara nessuli tazrawt, s teggrayt tamatut ideg i d-nnessisen agraw n yigemmad iyer nessawed ama deg wayen yeeṣan akud ney adeg. S yin nerna-d tiybula i nesseqdec i teyzi n tezrawt. Am wakken i d-nerna amawal yettusmersen i teyzi n tezrawt, d agraw n wawalen i d-nelqed seg yimawalen yettwarun; tafransit-tamaziyt / tamaziyt – tafransist. S yin nwehha-d yer-sen s yitri (\*)maḥsub yal awal i d-nura s tmaziyt yettunefk-as-d unamek-is s tefransist.

S umata d wa-agi i d ayawas iyef tebna tezrawt n unadi-nney.

## 6. Asisen n umaru

Racid ELLIC, d amyar s tutlayt n tmaziyt, d anaggal, ilul ass n 07 deg yebriir 1953 deg Tgemmunt-Ezzuz (At Maħmud). Yemmut deg Lezzayer ass n 18 deg Mayres 2008. Yeğga tudert yef leemer n 55 n yiseggasen. Racid ELLIC, gar yinaggalen imenza n tmurt n leqbayel, ikemmel tizrawin-ines deg tseddawit n Lezzayer deg yiseggasen n 70 . Yeyra kra n temsirin n tmaziyt yef yifassen n unagmay Mulud Mæemri. Yella d win yettnadin tamussni, d win yettfen deg tgemmi-ines taqbaylit.

Yexdem d anfaras\*n yiwet n tedwilt tadelsant deg umaṭṭaf wis sin (chaine II), d acu kan lmil-ines yer tsekla taqbaylit yettwarun tufrar-d ugar yef wayen nniḍen. Aṭas n tedwilin i d-yesædda deg umaṭṭaf-a, bdu seg useggas n 1990 anda d-yexdem tadwilt yef tutlayt d tyerma n tmaziyt, tadwilt nniḍen yef warrac imecṭaḥ yettawi-d yef wayen yeenan (tuṃac, lleeb, asmessu\*, tanfalit, tasekla...atg) ma yella seg useggas n 1998 yexdem tadwilt yef tyerma akked yidles agrakal.

Racid ELLIC, yelmed aṭas yer unagmay Mulud MÆEMRI. Yella d aselmad ula d netta, yettrebbi imecṭaḥ deg nnuba « Emission infantile » n rradyu n teqbaylit Chaine II, anda i asen-yemmal d acu i d tazuri, akken ad ten-yerr d imusnawenn n wayen ilaqen d wayen ur nlaq ara, akken ad issinen, ad izmiren s wayen akk lemden akken ad qazmen ddunit mebla akukru. Racid ELLIC ikemmel tizrawin-ines, yewweḍ yer uswir elayen; yewwi-d agerdas deg tussna n tsengama\* seg tesdawit n Lezzayer, DEUG d tasekla i d-yewwi deg Lyon-II, anda deg-s i ikemmel aselmed n tesnilest tafriqt, tussna n tesnamkaakked l'ethnologie. Am wakken i yella yettkemmil timsirin deg ulmad n tutlayt talalmanit.

Racid ELLIC, yeğga-d ixulaf i d-yettuleqmen s wadif n tussna-s, ara yesmeyren aselmed n leqdic-is yef tmeslayt ntmaziyt deg yal amḍiq n tmurt n lejdu. Ay-agi yettbeggin-d s tbut belli tameslayt n tmaziyt tezmer ad d-



tessenteq akk timeslayin nniđen yellan deg ddunit s sshala mebla uguren. Dda Lmulud yeğğa-d awal s wazal-is i yellan yettwassen yerwat zik ileqqem-it-id d asmekti i tsutiwin i d-iteddun, yenna-d: *Yella yiwen : ulac-it yella, yella yiwen : yella ulac-it*. Racid ƐELLIC, yağğa-d amkan-is yeɛmeri lebda. Yeğğa-d tişedwin yefrurin s şşaba n tmaziyt, yal amusnaw yessnen azal n leqder d tzuri, tteuzzun-t akk medden.<sup>5</sup>

S umata, yella d amenzu yeldin tawwurt i tira n tewsit-agi tamaynut “ungal”, yessawed ad yessnerni annar n usnulfu n wungal s waṭas n wudmawen werğin ttwassnen yakan. Udmawen-a d wid icudden yer yisental, tutlayt akked uyanib. Ihi, nezmer ad d-nini anaggal-a yerza asalu yer tikti n tira d umaynut; imi deg yal ajerrid i d-yura d tamussni.<sup>6</sup> Abrid i yeçfer d abrid yeddand umennuy yef tutlayt d yidles Amaziyt, seg tama-s yekka deg umennuy-a s tira-s taseklant, tanaggalt, yesean azal d ameqqran aladya imi seg-s i bdant ttbanent-d lewşayef timenza n uđris anaglan s teqbaylit. Yaş ulamma aṭas ur t-neḥsib ara d amezwaru yuran ungal s teqbaylit imi yef wakken i d-begnen yimusnawen belli yezwar-it Bel3it At Ɛli deg usurif amenzu i tira n tewsit-agi.

Anadi yef wassayen n umyaru akked ddunit ( amek yettxemmim ?) d tmetti-ines (Amek yedder ney yettidir?) Akked wassayen-ines d yimdanen nniđen.<sup>7</sup> Yeğğa aṭas n yimdanen ad nadin yef tmeddurt n R. ƐELLIC, yef tmenna n wayen akk yexdem deg usnulfu, timenna n wayen i d-yenna d wayen yura yef yiman-is, d tidiwenniyin i as-xedmen wiyyađ ama deg tyamsa, deg rradyu (amaṭaf) ney d timenna n wayen nnan d wayen uran fell-as, d inadiyen isdawanen, d idlisen ney d imagraden, gar-asant: Yiwet n tdiwnit n Ɛumar Ulaɛmara akked Racid ƐELLIC ass 27 deg uyuct 1981 deg temdint n lyon aṭas n usderdec n wawal ay d-wwin yef wungal asfel.

<sup>5</sup>Tamaziyt tura,Uṭṭun 1/Tasyunt s Tmaziyt n Usqamu Unnig n Timmuzya. Yennayer 2009, Alger.Sb 15-16

<sup>6</sup>Nacira ABROUS.2011,<http://www.imyura.net, article, RacidAlilchAmyaruagbayli. consulte le 20/10/2016>à 10h30.

<sup>7</sup>Mohand Akli SALHI.2015, Kra n tsura i tyuri n tsekla 1. Yef tsekla d tyuri, Tizrigin Tira, Bgayet, , sb 26.

Deg lewhi n unaggal Racid ELLIC, ungal «Asfel», yur-s taḥkayt i yebdan d isuraf, asurif amenzu asmi yettef tanezduyt netta d twacult-is deg temdint n Lezzayer, taggara n useggas n 1962, imir deg lemer-is tza (09) n yiseggazen, yuy-it wugur n tmeslayt. ur yessin ula d awal s taerabt imi ur yegmin ara ad tt-yaf din wala anda nniḍen, tawacult-n sen tettwaæzel acku ala nutni i yellan d iqbayliyen gar-asen, annect-a yeḡḡa limara deg wul-is.

Asurif wis sin, asmi i iruḥ yer tmurt n Fransa, din ylint-d gar yifassen-is kra n tektabin yettwarun s Tifinay seg tid d-ssuffyen lawan-nni deg Fransa. Ma yella d asurif wis kraḍ yella-d asmi yebda tayuri-ines n tmaziyt yef ufus n uselmad Mulud AT MÈEMMER, ma yella d asurif aneggaru yella-d mi i yebda yettḥulfu s tmagit-is, yeffud tamussni, yettnadi yef tidet d tlelli.

Amek i d-yella usdukkel n tmeslay n yal-ass deg wayen yura? (yesteqsa-tÈ. Ulaemara)

Ur yezmir ara umdan ad yaru s tmeslay ur nettwaru ara, s tutlayt ur nban ara tira-s. Wid yeyran deg lawan-nni, teereq-asen ula d targit s tmaziyt, d tafransist ay d tutlayt-n sen deg nnekwat kan ay d izzayriyin, d imaziyen wama deg umeslay, asenfali akked tira d irumiyen. Ilmend n wayen i d-yebder R. ELLIC deg tdiwnit-a yenna-d:

*«Deg tazwara nuday, ufiy terzeg deg tmeslayin tiberṛaniyen, s yin rziy yer tmeslayt-iw n tmaziyt ufiy-tt yer temyarin dtyemmatin-nney, leqdey-d seg-sent imeslayen, lemtul d lemoun d wayen akk i ay-d-ḡḡan imezwura-nney ».*

Racid ELLIC asmi yebda tira, yenwa ad tishil, yufa tella tira tin akken nettmeslay tban-as tecbaḥ d ayen kan, ur teqqim ara I trusi yef lkayeḍ, yufa belli ilaq ad yeffey seg teqdimin acku yella wayen bubbent d ammus, rnu yer-s tlul-d tsuta tamaynut yebyan ad iqabel tameddurt s wudem amaynut, yufa-d tamurt tettidir deg zmik.

Ihi, asmi ifuk tira n wungal, rsent tekta, rekden yimeslayen yas akken anaggal ur as-yefki ara udem aheqqani deg tira, aladya deg wayen yeenan tajjrumt akked tirawallt, uguren n yimiren tuqten, ur iressa ara lsas n tjerrumt lawan-nni, maca yeffey-d wungal, am wakken i d-nebder yakan deg tezrigin n Fédérop, Lyon, i tazwara Racid ELLIC, yerza yer la “ SNED” ulamma ur tesseid deg wayen yedmeε, deg wawal-is yenna-d: *«eniγ seg umdan amezwaru yehsebiyi d ameslub amek tegga teqbaylit-a, win sin yedhec imi i yufa belli nuza, nedda deg tmeslayt yer sdat»*. Maca, yer taggara yettwaɗbee-d wungal-ines.

D ta ihi, i d taḥawact n wawal yef tmeddurt n unaggal Racid ELLIC, d wayen yexdem yas ulamma lmut-ines d lexsara tameqqrant deg unnar n tsekla taqbaylit. Maca, amkan-is yeemer, d amyar u n lḥeq, n tidet, iḥurben yef tnašlit d tjadit s yimru d wawal. Ay akken nebyu nemmesla-d fell-as drus, d amyar u yekkren s wulac, yas akken abrid i d-yewwi yessagad, lameena yekker s lḡehd n wurfan, s lyiɗ d tnifit yef tnettis.

## 7. Asisen n wammud

Ur yeshil ara yef umyar u Racid ELLIC akken ad yaru ungalen imi deg tallit-is tira n wungal s tmaziγt εud ulac acku tawsit-a n wungal ur telli ara d tin yettwasnen deg yidles amaziγ. Maca yer taggara n useggas n 1970 armi d tazwara n useggas 1980, adlis i d-yessuffey Beleid AT ELI win iwumi isemma “Lwali n wedrar” yeḡḡa-d later-is, yas ulamma deg tazwara mi i d-yeffey yettunḥsab d taneqqist n tmacahut mačči d ungal.

Asnulfu ur d-yettekk ara seg wulac, yef waya ad d-naf Racid ELLIC deg tira-s yegmer-d kra n yiseddagen akked d teybula seg tsekla n tmaziγt yettwabnan yef tmawit akked tsekliwin yettwasnen deg umaɗal; gar-asant tasekla tefransit terna-as-d afud deg tira-ines tannagalt s wudmawen yemgarden. Ayen i d-yugem seg tmenzut (tasekla n tmaziγt ) yettban-d deg ugbur, ma yella d ayen d-yugem deg tis snat ( tasekla tafransist) yettban-d deg talya n wungalen-ines.

Racid ELLIC, yessuffey-d sin wungalen, amenzu isemma-s « *Asfel* » (1981) wis sin yefka-as azwel « *Faffa* » (1986).

Amahil-is yef tsekla tamaziytd anadi yef tmagit taqbaylit. Ungal-ines «*Asfel*», d asurif amenzu n ueeddi yer yidles n tira tamazyant, i d-yewwin isudaf\* d imaynuten aladya seg tama n talya. Ma yella d axeddim i d-yufraren ugar d win yexdem yef tsekla taqbaylit tatrart yettwarun. yas akken aswir n leqraya-ines ur yeeni ara annar n tsekla imi yessa agerdas deg tsengama-takrura (diplôme physique-chimie) lameena yefren abrid n ugdel\* yef tutlayt-is, d tgemmi n temnaqt-is, akked leqbayel s umata.<sup>8</sup>

Ihi, Ammud n tezrawt-a, terza sin n wungalen igejdanen yura unaggal R. ELLIC s teqbaylit, s tira n tmaziyt talatinit yettwasnen deg yiseggasen n 80, d tira tamsislant d awalen i d-yura ilmend n wamek i ten-yessusruy (yettmeslay) mačči ilmend n yilugan n tira imi deg lawan-nni tira n tmaziyt mazal-itt deg yisurifen-ines imenza. yef waya deg tyuri-nney i wungalen-a, yettiweir atas akken ad nefhem inumak n kra n wawalen d-yeddane deg-sen.

Racid ELLIC, iban-d wassay-is akked tallit n tsekla tatrart imi s ussuffey-ines i wungal «*Asfel*» i tekcem-d tewsit tamaynut yer unnar aseklan aqbayli, yef waya i d-nnan atas n wid yuran fell-as d akken yef yifassen-is id-tlul tewsit n wungal s teqbaylit. Tawsit-a taneglant tessekcem-d tinefkin\* timaynutin seg tama n yisental, tayessa n wullis, akked wassay d tutlayt.<sup>9</sup>

## ❖ **Asfel**

Tnagmayt Dahbiya EEBRUS tessenfal-d yef wungal-a tenna-d: « *Asfel est le roman de l'éclatement* ». <sup>10</sup>Yeffey-d deg tezrigin n «Fédérop» deg Fransa, tazwert-ines yura-tt unagmay Mulud MEMRI, yenna-d deg wawal-is: «*Taneqqist*

<sup>8</sup><http://www.depechedekabylie.com>, le : 18/05/2016 à 20h40.

<sup>9</sup>Extrait de "Hommes et Femmes de Kabylie", Dictionnaire Biographique de la Kabylie, Tome 1, sous la direction de Salem Chaker, INA-YAS Edision, Alger, Aix-en-Provence, 2001.p 33-34.

<sup>10</sup>Dahbiya ABROUS. 1989, la production romanesque kabyle: une experience de passage a l'ecrit, université provence, p 36.

*yura ass-a Racid ELLIC d tasrit, deg tedmi-w d tawsit tamenzut, yessan azal*». M. MÈEMRI ur yessemres ara awal-a «Ungal»akken ad d-yessenfali yef uđris n Racid ELLIC, inuda ad yesseqdec awal « taneqqist»iwakken ad t-işennef. <sup>11</sup>

Asfel d ađris ur nebni ara yef tkerrist n teħkayt, ur iquder ara ilugan n wugal amensay, yef waya i yettuneħsab seg wungalen imaynuten. Tira-ines d tudyizt, llan yennawen d-yettasen s talya n usefru. Aya-agi yettban-d deg kra n yisebtar. Am wakken i yettwassen dayen s tenfaliyin tukrifin deg usenfali-ines yef kra n temsal.

Deg wungal « *Asfel* » anadi yef tmagit yewweđ yer lħedd-is, Amaru iglem-d tamurt n tmazya am tbeckurt yerzen ur tezmir ad teddem aman daxel-is, tamsalt tædda akin i tmurt n Leqbayel, tewweđ yer Tihert, Γdames, Tugurt...atg. Yef waya, ad naf awal « *Asfel* » yer Racid ELLIC, d asfel n tmagit, anwa ara yefken iman-is d asfel i tmagit tamaziyt? deg wawal-is mi i d-yenna:«*Tamazya ney tamurt n Yimaziyen d taneggarut deg ddunit i mazal ddaw uzaghu n yimnekcamen, amek a tawayit gar wazal n eecrin melyun d aterras, gar wachal d ajenyur, d amejjay, d aselmad, ulac meyya ara yemnten yef tikelt d asfel...*».<sup>12</sup>

Ungal-a d win yessawđen yer 139 n yisebtar, yettwabđa d ixfawen, yal ixef s uzwel-ines:

- Ixef amenzu: tayri, yufa ajeđđig i wul-is (sb 11- 28)
- Ixef wis sin: Caėban d Muħend ( Sb 29- 41)
- Ixef wis krađ: taluft (Sb 43-53)
- Ixef wis ukkuz: Imeđđi, tađsa ( Sb 55-69)
- Ixef wis semmus: Ameddakkel ( Sb 71- 79)
- Ixef wis sdis: Temzi ( Sb 81- 94)
- Ixef wis sa: Tirga, temzi ( Sb 95- 105)
- Ixef wis řam: asefsex umezruy ( Sb 107-121)

<sup>11</sup>Nasserdine AIT OUALI. 2015, l'écriture romanesque kabyle d'expression berbère (1946-2014), ed. L'odyssee, paris, p 35.

<sup>12</sup>Racid ELLIC. 1981 , Asfel, ed. Fédérop, france, p 121.

- Ixef wis tza: anekcum s amday ( Sb 123- 136)

### ❖ Faffa

D ungal wis sin i d-yessuffey, yemgarad yeg wungal Asfel, ama deg talya ama deg yisental, yeffey-d s xemsa n yiseggasen deffir n wungal amenzu.<sup>13</sup>

Azwel i yefka Racid ELLIC i wungal-a « *Faffa* », yessenfalay-d deg-s kra n temsal yesean assay d tmurt n Fransa. Asentel agejdan iyef itezzi d tamsalt n yinig yer tmurt-a, deg-s ad d-naf iwudam yessedran, yesselhayen inedruyen n tehkay-a, yal wa s yisem-is, rnu yer-s asad, qqaren-as Emerd awadem agejdan, ma yella d iwudam isennanyen gar-asen ad naf Mæemmr, Dda Caeban, Jaklin, Ferruğa...atg. Tasentalant d tekta n wungal « *Faffa* » mgaradent yef tid n wungal «Asfel», acku anadi d unadah yef tmagit ur ten-id-ibeggen ara unaggal akken iwata am wakken i d-ttwabegnen deg wungal « Faffa » yewwi-iten-id s telqayt.

Asad yerza-t yinig, yenneslax seg teqbaylit-is yuyal d tayawsa. Emer i yeffyen seg teqbaylit-is yuyal d tayawsa d akli deg tmurt taberranit. Imi terzeg d lhif n lherba tessagra-d i Emer tifat n tunyman, yewwed armi yetteffey i leeqel-is akken i as-semman attan n « Schizophrénie »; dya Emer mi yeqqim yef yiri n wuzzal n lhabur ara t-yessawden niqal yer Lezzayer (netta yesker), yefka iman-is d asfel idegger iman-is yer yilel agrakal. Ungal-a d iyen d win yessawden yer 160 n yisebtar, yettwada yef tam (08) n yixfawenwarazwel.

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<sup>13</sup>Nasserdine AIT OUALI, idem, p39.

**Ixef amenzu**

**Ungal s teqbaylit**

## Tazwert

1. Tabadut n wungal
2. Tahawact n kra n tezrawin yef wungal s teqbaylit
  - 2.1. Tizrawin i d-yettwazergen d idlisen
  - 2.2. Tizrawin n unadi ussnan asdawan
  - 2.3. Imagraden
3. Amezruy d tlalit n wungal s teqbaylit
  - 3.1. Tallit deffir timument
  - 3.2. Tallit n wungalen imezwura
  - 3.3. Tallit tamirant
4. Tulmisin n wungal s teqbaylit
5. Assay n wungal s teqbaylit akked timawit
6. Asizreg n wungalen
7. Iferdisen n tsiwelt yessudusen ungal
  - 7.1. Tigawt
  - 7.2. Awadem
  - 7.3. Akud
  - 7.4. Adeg
  - 7.5. Tutlayt

## Taggrayt



## **Tazwert**

Tasekla tamaziyt, ur temgared ara yef tsekliwin nniḍen, ula d nettat tædda-d seg timawit. Tedda-d seg yimi yer tmezzuyt. Ayen i d-yeqqimen deg-s d aberruy amecṭuḥ seg wayen i d-ğğan yimezwura, imi aḥric ameqqran seg-s yettwattu. Ahat aberruy-agi i d-yeggran ass-a, yeggra-d acku ḥerzen-t-id s tira, maca drus maḍi ma nkkenn-it yer ugerruj tekseb yakan tsekla tamaziyt. Asefel n wayen idergen d tasekla i kra n ugudud s wazal-is, imi yis-s i nezmer ad nekcem yer tuffirin yedreg umezruy n talsa. S tsekla nezmer ad nḍil yef yiferdisen yeddandeg cfawat n umdan.

Ass-a, tasekla n tmaziyt tekcem deg lqaleb n tetrarit, nnulfan-t-d kra n tewsatın timaynutin gar-asent « Ungal » imi timsirin i d-teğğa yal timetti, ixefnsent yella deg wayen yuran d ungal, d tullist ney d ayen nniḍen. Ihi, tatrarit d ayen i d-yeskanayen udem amaynut i tsekla, aladya deg uḥric n tewsatın d wayen i tent-yezdin n yisental, talyiwin akked twuri n yiḍrisen. Yef waya, atas n yinagmayen i yuran fell-asent, yal yiwen d acu n tekta iyer yessawed deg unnar n tezrawt-ines, ssawḍen ad d-beggnen s tidet ayen i icuden yer-sent d wazal kesbent deg tmetti.

Deg yixef-agi amenzu, iwumi nefka azwel « Ungal s teqbaylit », d leqdic ara d-yilin yef yiwet seg tewsatın n tsekla tamaziyt; d tawsit n wungal yettwarun s teqbaylit. Newwi-d deg tazwara yef tbatut n wungal deg tira n yinagmayen, talalit-is deg tsekla tamaziyt akked ubdar n talliyin iseg i d-iædda, s usenned yer kra n yisteqsiyen; melmi d wamek i d-ilul? Amek armi i yuttuneḥsab d tawsit tamaynut i d-ibanen? Anwi-ten yinaggalen i yezwaren yer tira n tewsit-a? S yin nezzi tiṭ yer yiwet n ṭhawact wezzilen yef kra n tezrawin i d-yufraren s tira n yimnadiyen deg unnar n tsekla d yidles amaziṭ yef wungal yettwarun s teqbaylit. Am wakken i d-nebder seg tama, adeg n tezrigin ideg i d-ffyen wungalen-a (anda?). Syin, nerna deg wawal yef kra n tulmisin iyef yebna. Yer taggara nessuli-t s yiferdisen igejdanen yessudusen tawsit-agi n wungal ama deg tsekla tamaziyt nney tagraylant s wudem amatu.

## 1. Tabadut n wungal

Deg wudmawen n tsekla, ungal yettuneḥsab d taqacuct-ines. Igduden anda ma llan, reṣṣan tayerma-n sen yeḥ wayen kesben d tasekla, rran azal d ameqqran i tewsit n wungal. Ungal iɛedda-d seg timawit yer tira, asnuḥfu-is icudd yer tira. Deg yal tasekla, yettili-d am temrayt deg usenfali yeḥ tmetti d umezruy; yeḥ wayen akk yrtdid umdan deg tmetti-ines. Rnu tixutar yekseb wungal deg tlemmast n tewsat n niden s wazal-n sent. Annect-a yettubeggen-d deg wayen i d-yettunefken fell-as, d tibadutin ney d timuḥliwin n yinagmayen, ḡas mgaradent deg kra n temsal maca iswi d yiwen, ttemlilint yer yiwet n tekti i as-yettakken anamek-is aḥeqqani.

Ilmend n yisegzawalen yettwassnen, anagmay Michel RAIMAND, yugem-d seg-sen yeḥ usbadu n wungal. Deg wayen i d-yeddand deg usegzawal n lrousse, yenna-d:

*«Larousse n tsut tis XIX, yessemgarad gar ungal aqbur (d ullis n tidet ney n tikerkas) d wungal atrar, (d ullis s tesrit n yinedruyen i d-yettwasugnen akken ad rren lwelha n yimeḡri). Fer usegzawal Le Robert, ungal d adlis n usugen s tesrit, yezzif s umata, yeskan-d, yerna yessidir deg yiwen n umaḍal n yiwudam i d-yettusissnen amzun d tilawt, yeskanay-d tiklisent-n sen, tawenza-n sen d tedianin-n sen».*<sup>14</sup>

Deg wayen yerzan amhaz n wawal, anagmay M. RAIMOND yefka-d tamḥezt n tmidrānt-agi, belli deg tazwara n tsut tis 12 ungal yettwehhi yer tutlayt tafessast, i yemgarden d tlatinit. Anamek wis sin n wawal ungal; d aḍris s tutlayt tafessast i yellan d tasuqilt n uḍris s tlatinit [...] Awal ungal yedda arami yeṣea anamek n yal adlis yettwarun s tutlayt tafessast, laḡya idlisen n usugen i

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<sup>14</sup>Michel RAIMAND. 2005, Le roman, 2<sup>em</sup> Edition. Armand Colin. Paris. P. 19. « *Le Larousse du XIX siècle oppose le roman ancien, un récit vrai ou faux, au roman moderne, récit en prose d'aventures imaginaires inventées et combinées 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* ».

yemgaraden yef wiyyaḍ. Ungal d asefru yettwarun, yettalles-d tadyant, anda asad ad d-yemmager uguren deg ubrid-is iwakken ad yaweḍ yer lebyi-ines.<sup>15</sup>

Akken i d-nenna, yal tamuḥli tettkemmil i tayed akken ad reṣṣin tabadut i as-iwulmen. yef waya anagmay Mikhail BAKHTIN deg wayen yura yef tewsit-a, yessumer-d tamuḥli nniḍen yeenan ungal, imi deg tidmi-s ilaq anadi yef tyessa-ines yerzan tutlayt d uyanib, yettwali belli aḥar n wungal yettuḥal yer taggayt tayerfant\*, acku ungal yugem-d tasnukyest\* d uyanib-ines utlay seg tsekla tayerfant, lmeena-as ungal d ayen i d-tesnulfa tsekla n uyref-a yef wayen i tt-yezdin n yidles.

Yef wakken yettwali diyen BAKHTIN, ayen yessemgarden ungal yef tewsatn nniḍen, imi d tawsit yeldin yef tewsatn yellan, yerna d uddis\*, tayessa tagensayt i d-nettaf d axel n wungal d asexleḍ gar waḥas n tewsatn am tmedyazt, tasrit, akaten, izen...atg. Rnu yer ussexleḍ gar tutlayin yemxalafen am tutlayt tumrist, tamsislant, tutlayin n taggayin n tmetti, tutlayt n usadur\*, akked useqdec n tantaliyin nniḍen. Lmeena-as ungal d win yettwassnen s usemres n waḥas n tutlayin.<sup>16</sup>

S umata, asemgired deg tutlayin-a, d tulmist tagejdant i yinaw anaglan acku ungal deg lewhi n BAKHTIN yettlal-d deg-s umgired-a s umgired n tmetti i tutlayin akked leṣwat yeenan yiwen n umdan (amadwan). D acu kan ulac akka tabadut tamatut, talqayant d akken d yiwen n ṣṣenf n tsekla, d ayen i t-yeḡḡan ad yeqqim i waḥas n yiseggasen. D yiwen n unnar ussan ur nnekmal ara deg yinumak acku yal amnadi d acu-t unamek i d as-yefka. S wakka dya, i d-yessenfali Abd El Malek MERTAD, maḥsub yettaddam wungal i yiman-is aḥas n wudmawen, yettban-d sdat n yimeyri s waḥas n talyiwin, d ayen i yessaesaqen

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<sup>15</sup>RAIMAND Michel. Op.cit. P. 17.

<sup>16</sup> ميخائيل باختين، الخطاب الروائي، ترجمة محمد برادة، دار الامان، الرباط، ط1، ص.33.

tabadut-ines, akken ad tili d yiwet. Akken i yezmer ad yemlil d tewsatın nniđen i yezmer ad yemgired fell-asent deg kra n tulmısın d talıwın.<sup>17</sup>

Ungal ihi, ittekki akked tewsatın nniđen n tsekla. Itekki yer tmetti imi i d-yettak udem i tudert n umdan d wayen yellan deg umađal, ittekki d tmedyazt acku ungal iherres atas yef tutlayt akken ad tili tira-s tbedd yef tugniwin n tedyizt, maħsub yettaz yer tutlayt n tmedyazt i d-yettakken udem n tfulka d tzuri elayen. Am wakken i ittekki d iyen yer umezgun, imi i d-yettili deg-s useqdec n yiwudam yetturaren, rnu yer useqdec n wadeg, akud akked yiferdisen nniđen, acku ulac ungal ney tamezgunt war iferdisen-a.

D acu kan, akken yebyu yettwarez wungal yer tewsatın nniđen, yezzga yella wayen i t-ixulfen yef tiyyađ deg tulmısın. Aya-agi, ittuyal imi d atwsit yezzifen. D amerkanı deg umahil utlay. Tezmer tutlayt-a, ad tessemliil gar tutlayt tudyizt akked tutlayt n yal-ass i d-nettaf deg umezgun.<sup>18</sup> D ayen, ur yewwiđ ara ad icabi tin n tmedyazt acku mačči d tutlay tudyizt yef tikelt, mačči d tin n yal-ass, maca d tin kan iwulmen i tira tanaggalt. Rnu yer-s, ungal d tazuri n tesrit, d asugnan, yezziif cwiđ ma nkenni-t yer tullist, s lmendad n teyzi-ines yettak-d amđal n yinedruyen d wassayen wessiēen. Deg wungal, yettban-d yidles akked tsekla yemxalafen, acku ungal yettarra-ay ad nekcem yer ugbur-ines, akked leşnaf n usenfali-ines.

Deg Usegzawal afransis (Dictionnaire de l'Académie française, 1694) tettunnefk-d yiwet n tbadut yef wungal maħsub d amezruy n tedianin ney n yinedruyen i ittwaqqnen yer tudert n umdan, yezmer ad yili deg-s usugen, tidet ney tikerkas.<sup>19</sup>

Aya-agi d ayen yezdin tabadut n wungal s umata. Ma d ungal amaziy (aqbayli), d ungal yettwarun s teqbaylit akken yebyu usentel iyef d-yewwi. Rnu

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<sup>17</sup> د. عبد المالك مرتاض. 1998، في نظرية الرواية (بحث في تقنيات السرد)، دار عالم المعرفة للنشر والتوزيع، الكويت. ص.11.

<sup>18</sup> د. عبد المالك مرتاض. نفس المرجع، ص.13.

<sup>19</sup> Pierre CHARTIER. 1901, introduction aux grandes théories de roman, Ed. Bordas, Paris, 1901, p.02.

diyen, ungal yettmeslayen yef teqbaylit s tutlayt-nniđen, ur yettwaḥsab ara d ungal s teqbaylit akken yebyu yili umaru d wadeg n usizreg ney n usnulfu-ines. D acu ay d ungal s teqbaylit? Aḡbel-a twehha-d ḡur-s tnaḡmayt Daniella MEROLLA mi d-tenna:

*«Seg tama tasentalant, tasekla taqbaylit ilaq ad tili tesa anamek n tsekla yef leqbayel akken byun ilin yimura d wadeg n usnulfu-nsen. Ma yella wammud n tsekla taqbaylit yettubeggen-d ela ḥsab n wadeg n usnulfu n yidlisen. Ad d-nini belli asnulfu aseklan n teqbaylit tebna fell-asen, ttwaffyen-d s teqbaylit (akken yebyu yili umyaru), deg lihala-agi, tasekla taqbaylit tessenfalay-d yef tsekla n leqbayel».*<sup>20</sup>

Tamuḡli-agi, ur temgarad ara d tin n Mohand Akli SALHI i yettwalin belli yal aḡris yettwarun s teqbaylit yeddem amseḡris\* ungal. Yef waya, aḡris yura uqbayli s tutlayt tafransist ney taerabt, ur yettwaḥsab ara deg tezrawt-a d ungal s teqbaylit. Aferdis n tutlayt d netta i d lsas n usemgired.<sup>21</sup> Lwelha i nerra deg tmuḡliwin-agi d ayen yerzan tutlayt, imi taneggarut-agi d nettat i d asefren agejdan n usemgired gar wungal s teqbaylit d wungalen-nniđen.

Deg unnar n tsekla n tmaziḡt ddeḡs n yimyura i igren afus ula d nutni akken ad aḡ-ssqerben yer unamek n tewsit-a deg wayen i d-fkan n tbadutin d tmuḡliwin gar-asen anagmay Nasserddine AIT OUALI yesbadu-t-id:

*«Ungal d adlis aseklan yezzifen, i ixelden gar tilawt d usugen, talya-as tebna yef kra seg tensayit. Yettnadi ad yejbed lwelha akked tedfit\* n yimeyri».*<sup>22</sup>

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<sup>20</sup> Daneilla MEROLLA. 1995, Peut-on parler d'un espace littéraire kabyle ? Ed. Edisud. EDB N° 13, P. 16. « Sur la base du critère thématique la « littérature kabyle » aurait ici la signification de la littérature sur la kabylie, quels que soient les auteurs et le lieu de production. Si le corpus littéraire kabyle est défini sur la base du lieu de production des œuvres, on pourrait dire alors que les productions littéraires kabyles sont celle composées/ publiées en kabylie (quel que soit l'auteur) et dans ce cas là littérature kabyle signifierait littérature de la kabylie ».

<sup>21</sup> Mohand Akli SALHI. 2011, Etude de la littérature kabyle, Ed. ENAG. Alger. p. 82.

<sup>22</sup> Nasserddine AIT OUALI. 2015, l'écriture romanesque kabyle d'expression berbère (1946-2014), Ed. L'odysee. Paris. P. 21. « Le roman est une œuvre littéraire en prose d'une certaine

Seg tama-as diyen, yemmesla-d yef temsalt n tfaresst n wungal s teqbaylit, yettwali maḥsub ungalen yettwarun s tefransist syur yimyura iqbayliyen ttawin-d s tuget yef umaḍal n tmetti taqbaylit d usgenses-ines. Ttarran-d deg uḍris inawen d usgenses n wayen i d-qqaren yiwudam iqbayliyen. D acu kan s tutlayt nniḍen (tafransist). Tafarest\*-a tanaggalt tesḥa azal d ameqqran yef wungalen i yettwarun s tmaziyt syur yinaggalen iqbayliyen, mačči dya ad nerr ayen yettwarun s tefransist deg rrif, lameḥna ungal aqbayli s tenfalit tafransist deg kra n yisutal yettef adeg d ameqqran deg tlemmast n tsekla tazayrit.<sup>23</sup>

Yef tsemliit n wayen akk i d-yettunefken yef wungal nessawed ad negzu belli d tawsit n tsekla, i d-ibeggnen tilin-ines, yerra lmil yef tewsatin nniḍen, deg wayen akk iyef d-yessenfalay; yef wuguren i d-yettmaggar umdan deg tudert akked temsal i icudden yer-s. Am wakken nezra, seg wasmi i tebda tetteflali-d tewsit-a deg unnar tuyal amzun akken d ajgu uyur tetsennid tsekla imi i d-yettawi yef temsal ur nelli ara yakan deg tsekla.

S umata, simmal ttalent-d tezrawin, simmal ttqerribent yer tbadut isehhan i tewsit-agi n wungal. Akken nezmer ad d-nernu deg wawal maḥsub, d amaḍal n usugen, yesnulfa-t-id unaggal s yiwudam s tigawin s wakud akked wadeg. D tamrayt i tilawt n umdan, ayen yettidir n temsal i t-iceyben. Ungal d aḍris yesḥa ayanib-ines deg wallus n teḥkayt, taneggarut-a d tagerruma n tedianin yedran, yessugun-itent-id unaggal.

## **2. Tahawact n kra n tezrawin yef wungal s teqbaylit**

### **2.1. Tizrawin i d-yettwazergen d idlisen**

Yef tewsit n wungal, banen-d yinagmayen d yimnuda imaziyen i yeswesḥen annar n unadi fell-as. Deg uzrug-agi, iḍrisen n wungal wwin-d tektiwin timaynutin, fkan-d udem nniḍen i tsekla taqbaylit, ffyen segtewsit n tmacahut, yerna wwin-d timsal urḡin llant yakan. D acu kan, tuget n yimyura deg

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*longueur, mêlant le réel et l'imaginaire, et qui, dans sa forme la plus traditionnelle, cherche à susciter l'intérêt, le plaisir du lecteur ».*

<sup>23</sup>Nasserdine AIT OUALI. 2015, *l'écriture romanesque kabyle d'expression berbère* (1946-2014), Ed. L'odysee. Paris. P. 7.

tezrawin-nsen ur syeršen ara lxiḍ-nni n tsekla tamensayt. Imi zgan ttarzen gar wayen yuran d atrar akked wayen d-yeddān seg timawit deg wungal. Yella wanda i ttuyalen yer usekfel n temsal n tensayit degwungalen. Ma neddem deg umedyā tazrawt n unagmay Amar AMEZIANE i d-yeflalin deg unnar aseklan yef wungal ad d-naf deg udlis-is « *Tradition et renouvellement dans la littérature kabyle* », yezrew belli, abeddel n tsekla taqbaylit timawit i d-yeddān s ubrid n yimi d ccfawat n lejdud, yella-d s ubeddel n tudert d wansayen n umdan deg tallit-agi tamirant. Amar AMEZIANE, ibgen-d aya-agi deg tezrawin-ines, mi i d-yessekfel udmawen n tensayit deg yiḍrisen yef kra n wungalen i d-yufraren deg tsekla taqbaylit tamirant, am wungal n Amar MEZDAD “Iḍ d was”, akked wungal “Iwali n udrar” n Belaid AIT ALI.

Ma yella d anagmay Nasserddine AIT OUALI, iger afus ula d netta i tezrawt n wungal aqbayli deg udlis: « *L’écriture Romanesque kabyle d’expression berbère (1946-2014)* ». Yezrew tamsalt n tfares tanaglānt deg unnar aseklan amaziy, anda i d-yewwi yef ussuffey n wungal amenzu akk deg unnar n tsekla taqbaylit armi d ungal aneggaru i d-yeffyēn; yal ungal yefka-d fell-as tikti yef wakud d wadeg n usizreg-ines. Yegga agzul i teḥkayt iyef ietezzi yal yiwen. Maca, deg tazwara n udlis, iwekked-d deg wawal-is belli ulac win yerran lwelha yer usnulfu n wungal s tenfalit n tmaziyt acku imaziyen imenza yuran ungalen, uran-ten s tefransist, yerna seg wass mi i d-yeffey wungal amenzu n Belaid AIT ALI yeqqim unnar-a d ilem, armi eeddān aṭas n yiseggasen i d-rnan wiyyaḍ.<sup>24</sup> Am wakken i d-ibeggen deg tira-as maḥsub ma nezzi tiṭ yer wakud yerzan tasekla taqbaylit yettwarun s tenfalit n tmaziyt, ad tt-naf d amecwar wezzilen maḍi. Dya tamsalt-a, teena imaziyen meṛṛa.<sup>25</sup> D acu kan deg ttecrett-agi taneggarut tennerna tsekla taqbaylit deg uḥric n tira, am tewsatīn akk nniḍen, maḥsub d anadi yef yiseddagen\* i d-yeslalen ungal, akken kan i yebda yettaddam kra n uswir deg

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<sup>24</sup> Nasserddine AIT OUALI. 2015, *l’écriture romanesque kabyle d’expression berbère (1946-2014)*, Ed. L’odysee. Paris. P. 7-8

<sup>25</sup> *Ibidem*. P.11.

unerni-ines. Aladya d annect-agi i d-yeslalen atas n yisteqsiyen yef wullis n Belaid AIT ALI “ lwali n udrar”.<sup>26</sup>

Yer tama ad d-naf tazrawt n unagmay Mohand AKLI SALHI i d-yessuffey yef tsekla taqbaylit s wazal-is. Deg-s yewwi-d aħric s lekmal-is yef wungal aqbayli, yefka-d tamuqli-s yef wungal, yenna-d: «*Ungal s tenfalit tamaziyt (taqbalit), d asnulfu amaynut*». <sup>27</sup>

## **2.2.Tizrawin n unadi ussnan asdawan**

Tizrawin i d-yufraren, ideg d-tedda tewsit-a n wungal s wudem alqayan, d tizrawin uran yimyura-agi yecban ttagmayt Dahbia ABROUS deg tezrawt s uzwel «*la production Romanesque en Kabyle: une expérience de passage à l'écrit*». D takatut n DEA. Temmesla-d yef wungalen imezwura yettwarun (Asfel, faffa n Racid ELLIC), (Askuti n Saaid SAEDI), teered ad teqqen gar wungalen-a. Yas ulamma ayen akken yedran deg tmurt n leqbayel yesea afus akked tlalit n wungal, tettwali belli tilawt tugar aya. Ungal yuran s teqbaylit ur i d-ilul ara seg wulac, mi i d-ffyen wungalen imezwura, tasekla taqbaylit tella tettidir imiren deg yiwet n tallit ideg i d-tezger i tqentert yettawin gar timawit d tira.

Yas ulamma tamsalt-agi tban-d akken iwata seg tama n tutlayt d usentel, lameena ur teqqim ara kan yer-sen. ABROUS mi i texdem tasleqt i kra n yiferdisen n tedyizt deg wungalen-a twala belli yemxalaf amek i d-yettban usentel n tmagit seg udris yer wayed; deg wungal «*Asfel*», tachbaylit i iruhen d iceqfan tettwehhi yer tutlayt tamaziyt yebdan d tantaliyin. Deg «*Faffa*», asad n tehkayt yenyan iman-is imi ur yessawed ara ad d-yaf tifat i wuguren-nni i d-yemmuger deg unadi yef tnettis. Ihi tanagmayt-a, tettwali belli tallit n wungalen imezwura; «*Asfel*» akked «*Faffa*», d nutni i ijerden anegzum yef wungalen n yiseggasen n xemsin (50) am Mouloud FERAOUN d Mouloud

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<sup>26</sup>Idem. Op.cit. P. 21.

<sup>27</sup> Mohand AkliSALHI. 2011, Etude de littérature kabyle, Ed Enag. Alger. P. 81. « *Le roman d'expression amazigh (kabyle) est de création récente* ».



MAMMERI, imi isental-nsen bnan yef tzamulit n umaḍal amaziy aladya yer Racid ELLIC.<sup>28</sup>

### **2.3.Imagraden**

Tazrawt i yexdem unagmay Salem CHAKER i d-yessuffey deg yiwen n umagrad s uzwel: «*La naissance d'une littérature écrite: le cas de berbère (kabylie)* ». D tin i d-iwehhan yer waṭas n temsal i icudden yer tmaziyt d yimaziyen s umata. Deg tazwara yemmesla-d yef tudert n tsekla tamaziyt deg tallit n umnekcem arumi deg tmurt n Lezzayer iwehha-d yer yimyura irumiyen imezwura i yuran yef tutlayt d yidles amaziyt syin yerna-d awal yef yimyura iqbayliyen aladya inaggalen i d-teslal tallit-a i yellan ssenfalayen-d s tefransist. Am wakken i d-yewwi diyen deg umagrad-a, yef wamek i d-yella uæddi seg timawit yer tira d wamek i tekcem tsekla tamaziyt deg tetarrit, asnulfu d unerni deg kra n tewsatini imi deg lewhi-ines tira s teqbaylit tella d yiwet n temsalt iyef yegget umennuy. Deg wayen i d-yewwi yef wungal, yemmesla-d yef tira n Belaid AIT ALI i d-ileqmen ixulaf yefren deg tsekla timawit. Rnu yer wawal i d-yewwi yef yimyura n talli-a tamirant, i d-ibanen am teftilin yeḍwan, s sebba n usuter-nsen yef tmagit, gar-asen ungal n Racid ELLIC « *Asfel* » i yetnadin yef tira s tmaziyt iwakken ad d teqqim i tsutiwin i d-iteddun. Ihi, deg lewhi n unagmay tira s teqbaylit tuyal d lebyi n yal amyarun iwakken ad d-ḡḡen later n yidles-nsen i yal tasuta.

Ma yella d tanagmayt Daniella MEROLLA deg umagrad i d-tura s talya-agi n usteqsi: « *Peut-on parler d'un espace littéraire kabyle?* ». Ayen i d-tura d wayen d-tenna s wazal-is, yal tikti tesnerrnay deg wazal n tmaziyt deg unnar n tsekla. Seg tama-s tewwi-d awal yef unerni n tsekla tamaziyt i d-yellan s temlilit

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<sup>28</sup> Dahbia ABROUS. 1989, la production romanesque kabyle : une experience de passage a l'ecrit, université provence. PP.47. 48.

akked usdukel n yisefranen\* yettwarun deg tsekla tamaziyt akked tsekliwin nniḍen.<sup>29</sup>

Ma d ayen yeenan afares s tira, tettwali maḥsub yella-d s waṭas s teqbaylit, aladya s tlalit n yimyura iqbayliyen i yettarun s teqbaylit, anda i d-ugmen aṭas seg timawit, d ayen yerran asnuḥfu aseklan n tmaziyt yeflali-d s temlilit n tewsatn tiseklanin yemxalafen deg tsekla tamaziyt yettwarun am wungalen. Rnu yer waya, tussna n wawalen deg uḍḍi yer tira tesnerna afares n tira s teqbaylit seg tazwara n lqern wis 21.<sup>30</sup>

Dahbia ABROUS d iyen terra lwelha-as ugar yer wungal «*Asfel*» deg yiwen n umagrad iwumi temma: «*asfel, compte-rendu du roman*». Tger tamawat yer tṭaqa n wawalen imaynuten i yessemres deg yidrisen-a akken ad ssefḍen yal awal s taerabt.

### **3. Amezruy d tlalit n wungal s teqbaylit**

Uqbel ad d-nemmeslay yef talliyin iseg i d-iḍḍa wungal s teqbaylit d umecwar i d-tegzem tewsit-a deg tlalit-ines armi i d-tewweḍ yer tizi n wassa. Yessefk deg tazwara, ad d-nessgzi amecwar n tsekla n tmaziyt ney amezruy-ines s umata.

Tasekla tamaziyt (taqbaylit) s timad-is ḥbsen-tt leqrun akked yinedruyen n umzruy deg teyzi n talliyin yezrin, tesmeḍez akken ad tuyal d lemri i ugduḍ, acku deg tuget tsenned kan yef tira tawezlant am tmedyazt d tmucuha (yas ulamma annect-a d iyen s wazal-is). Leqrun hemjen deg wayen i d-snuḥfan yimezwura, yebban-t deg ugni n tutut. Cwiṭ-nni i ay-d-yewwḍen, ur yezmir ara ad d-yefk udem aḥeqqani yef wamek ddren lejdud-nney, yef wamek tella tidminsen ney sani twehha tmuyli-nsen.

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<sup>29</sup>Daneilla MEROLLA. Op.cit. P. 06

<sup>30</sup>Ibidem. P. 08

Asmi bdant ttalant-d limarat n tira, yebda yetteflali-d wudem-is s tidet. Syin akin, tettwaru yef ufus n yimussnawen, inagmayen akked yimyura i d-yeskeflen ayen tyeqba tutut d wayen i d-yeqqimen deg cfawat n yimdanen, tettwahrez, tettwajebber-d, ttwaleqqmen-d yizuran-is i d-yesnulfan ass-a kra n wayen akk icudden yer tsekla-as. Am wakken i d-yura umyaru Moussa IMARAZENE deg temsalt yecban ta:

*«Ma yella seg zik i tettidir tsekla-agi s timawit, ass yecban  
ass-a, ur ilaq ara ad nettkel kan yef ubrid-agi, ilaq ad tt-  
naru, ad tt-nesdukkel iwakken ur tettezzer ara di tesraft n  
tutut ».*<sup>31</sup>

S usiked yer wamuy n tezrawin akk i d-yewwin yef tsekla n tmaziyt seg zik yer tura, rrant lwelha i yinagmayen akken ad tent-bɗun d talliyin. Ma neddem-d deg umedya anagmay Amar AMEZIANE, yebɗa talliyin n tezrawin yef tsekla tamaziyt (ladya taqbaylit) yefkraɗ. Beɗtu-agi yusa-d ilmend n tmuyli n tezrawin-a yer tsekla tamaziyt. Tallittamezwarut; d tallit n umnekcama arumi, anda tizrawin n tallit-a, aɗris n tsekla yer-sent d allal n tikcin yissalen yef tmetti tamaziyt, iwakken ad yili ureɣsi n temharsa s tegzi ntumant\* tanmettit, imi tizrawin-a d iyallen n tedbelt tafrensist i tent-ixedmen. Tallit tissnat; d tallit n Mouloud MAMMERE, anda anagmay-agi yefka azal i uɗris, yeččur ilem-nni n lexšaš ntezrawin n yirumiyen, i d-yefkan tamuyli tafulkurit i tsekla taqbaylit.<sup>32</sup> Ma yella d tallit tis kraɗet d talit-agi tamirant ideg tejjuğğeg tsekla tamaziyt, tennera s waṭas n yisuraf yer sdat.

Deg kraɗ n talliyin-a, Amar AMEZIANE yessumer-d kraɗ (3) n tezrawin i yesean tixutert meqqren deg umezruy n tsekla tamaziyt. Yiwet deg tallit n temharsa tafrensist «*Essai sur la littérature des berbères*» n Hénri BASSET (1920), d nettat i d tazrawt tamezwarut i d-igerwen akk tasekla n yigran imaziyen. Snat n tezrawin-nniɗen deg tallit tis kraɗ. Tamezwarut «*Littératures*

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<sup>31</sup>MoussaIMARAZENE. 2007, Timeayin n leqbayel, Ed. HCA. Alger. P. 06.

<sup>32</sup>Amar AMEZIANE. 2013, Tradition et renouvellement dans la littérature kabyle, Ed. L'Harmattan. Paris. PP 9-19.

*berbères: des voix, des lettres*»n tnamyart P. Galand-Pernet anda i d-teglem s telqayt anagraw aseklan amaziɣ, Galand-Pernet tesleɣ timezra yescan tixutert deg taywalt taseklant gar tantaliyin timaziɣin.<sup>33</sup>Tazrawt tis snat «*Introduction à la littérature berbère 1. Poésie*»n Abd Llah BOUNFOUR. Amaru yerra tisukla deg wul n tesleɣt, am wakken dayen yugi ad yeqbel asemmi (tasekla timawit / tirawit) imi asemmi-agi ur ikeččem ara deg usatal\* n lqaleb n tmaziɣt.

Ma yella d anagmay Salem CHAKER yemmesla-d deg wayen yura yef nɗam n tira deg tsekla tamaziɣt d acu kan mačči d tin i d-ibanen s wudem ubriz, imi agdud amaziɣ deg tallit yezrin yettwassen s usemres n kra n yisekkilen n tifineɣ, yenna-d: «*Agdud amaziɣ seg zik imi i yesca nɗdam-ines deg tira*». <sup>34</sup> Amecwar i d-tewwi tsekkla-agi deg umezruy, yebɗa-tt seg tama-as d talliyin; yer wayen i d-iwehha unagmay-a deg tira-s maḥsub ma nessawed ass-a la d-nettmeslay yef tetrarit d umaynut i d-yellan deg tsekla tamaziɣt, annect-a ittuyal yer wamek i d-telḥa ney abrid i d-teɗfer seg talli-nni yezrin yer tallit n wass-a, imi tedda-d seg waṭas n talliyin, rnu yer kra n yimeskar\* i d-yellan deg lmendad n usneri-ines . Gar-asen ayen icudden yer tewtilin d talyiwin i d-yettbanen; deg temmerwayt\* n Fransa am wakken nezra agdud aqbayli akked tutlayt-is tella ddaw leɛnaya n yiṛumiyin anda ara d-naf tilin n umnekkam aṛumi akked tadbelt\*-ines temmey deg tmurt n leqbayel, rnu yer yilmezyen izzayriyen i ttawin yiṛumiyen iwakken ad kkin deg tegrawliwin-ines d tmura-nniɗen, inig yer Fransa i d-yebdan seg lqern wis 20. Tayuri d tussna n tulayt tafransit yaṣ ulamma mebla lebyi.<sup>35</sup> Annect-a akk yegla-d s ugellel\*n ugdud akken ad yeg isuraf deg unnar-agi n tira. Baxlaf kra n tmura yellan ttmeslayen-tt, imi ur tt-iḥuz ara umnekkam.

Ihi, tamezwarut d tallit n temharsa; d tallit n umnekkam aṛumi, ur d-tufrar ara tira deg lawan-nni acku timetti taqbaylit, tettwarez yef yifassen n yiṛumiyen, d anect-a i yeḡḡan tasekla tamazyant ad tuyal deg rrif. Deg tmurt n lezzayer

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<sup>33</sup>Amar AMEZIANE. Op.cit. P. 15.

<sup>34</sup>Salem CHAKER. 1992, La naissance d'une littérature écrite – le cas berbère (Kabyle), Tira n umagrad deg Bulletin des Etudes Africaines (Inalco).P.1.« *Les berbères possèdent depuis l'Antiquité un système d'écriture qui leur est propre* ».

<sup>35</sup>Ibidem.PP.1.2.

aladya tama n ugafa amnekcama yezza deg-s izuran-is, imi amnekcama yesna atas n yiseggase azal n lqern d nnefs, aya-agi d ayen i t-yeğgan ad yemhu tamagit d tilin n ugdud aqbayli, wa ad terrez idles-is d tutlay-ines.

Aya s umata yesseyli ifadden n ugdud, ur yessawed ara ad yessin wa ad yelmed tutlay-is, anda ara yezmir ad yesnernu asnulfu-ines. Said BOULIFA εla ḥsab n wamek i t-id yeglem unagmay-a, yettuneḥsab d amenzu i d-igeren abrid yer tira, yessuffey-d ayen yellan d imawi d wayen yellan yettwaxzen deg ccfawat n yimdanen yer ugni n tira. Yettwali d akken ayen yerran tasekla tirawit ad tban deg taggara n lqern wis 20 d lihala n tmetti taqbaylit akked tsertit tazzayrit imi tella ddaw leenaya n temharsa deg tnaṣfa n lqern wis 19. Aya-agi yerra imusnawen, imedyazen d wid d-yesnulfayen idrisen s yimi, ad ruhen mebla ma ttwaḥerzen, d ayen yeğgan atas i iruhen seg tsuta-agi tamenzut.<sup>36</sup>

Ihi, tazwara n lqern wis 20 yella-d am tafat i yimusnawen d yinagmayen deg usekfel n tgemmi-nsen. Yef waya i d-yemmesla Salem CHAKER yef twuri n unagmay BOULIFA i d-yefkan rruḥ i wayen d-ğgan lejdu, isekfel-d idrisen n yisefra d wayen akk i d-yenna umedyaz ameqqran Si Mouhand U Mhand. Deg wayen yerzan agraw n yimyura imenza yuran yef tsekla taqbaylit, yenna-d belli Timetti taqbaylit d tin i yettwasnen atas s yidles-is d umezruy-is akked yimyura-ines, tettwassen s tsekla-s. Ma yella tasekla tamensayt taqbaylit d tin i yellan d timawit, yerna tiwsatin-is d tid i yerzan anagar tamedyezt, timucuha, inzan d temseeraq. Maca, deg taggara n lqern wis ttaetac (19) d tazwara n lqern wis eecrin (20), tegga asurif yer sdat, Seg tama-as yebder-d imyura yettarun s tenfalit tafransist. Yettwali belli atas n yimyura i d-ibanen di tallit n umnekcama arumi, d tin it-ḥettem tlalit-is akken ad sutren yis-s yimyura n tallit-a timsal yurzen yer tudert d tlelli n tmurt. D ayen i ten-yeğgan ad arun wa ad ssenfalin s tutlayt n uedaw yas ulamma ur tt-byin ara, ttwaḥetmen ad yeren yef ifassen-nen, wa ad lemnden tutlayt-nen, yas akken ayen uran yella-d s tefransist maca tiktiwn d wayen akk iyef d-mmeslan icudd srid yer ugdud d tmetti taqbaylit. Gar wid i idefren abrid-agi ad naf Jean Amrouche deg udlis yura «*Les chants berbère de*

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<sup>36</sup>Idem.Op.cit. P.2.

*kabylie (1939)*», «*Les poèmes de Si Mohand (1960)*» n Mouloud Feraoun, «*Le grain magique (1966)*» n Taos Amrouche, «*Les isefra de Si Mohand (1960)*» akked «*Les poèmes kabyles anciens (1980)*» n Mouloud Mammeri.<sup>37</sup>

Idlisen-a meṛra, yaṣ ma ttwarun s tefransist lamaena d nutni i d-ixedmen isurifin imenza i unerni n tsekla taqbaylit.

Mačči d aya kan, anagmay S. CHAKER yerza tikti-ines yer yimeynasen, deg lewhi-s uyen tunti-n sen deg usnulfu asekan aqbayli yaṣ ma llan d wid yettnaḍaḥen yef tmurt s yimi, maca llan aṣas deg-sen i yerran lwelha yer tira aladya lawan-nni, annar n tira n tutlayt n tmaziyt tella tetteflali-d ugar. Gar-asen ad naf imeynasen n ukabar n PPA akked ukabar n MTL. Am win yecban Mohand Ameziane XLIFATI yesnerna i ugemmay\* n tmaziyt deg useggas n 1930.

Gar useggas n 1945 d 1950 imyura akk yettarun isefra yef twaṭanit s tmaziyt, aladya tin i d-ibanen s tuget d tin n Idir Ayt AMRANE, tessenfali-d yef usentel n tmagit, yerna yesnulfu-d isekkelin n tlatinit, iseg d-banen yiswiren d nḍam n tutlayt deg 1945-1950.<sup>38</sup>

Tis snat d tallit deffir n timmument, yur-s asnulfu ikemmel, yennerna yer sdat seg yiseggasen n 1970 d asawen anda ssawḍen yimyura nniḍen ad d-suqlen wa ad serwsen aṣas n yiḍrisen n tsekliwin n tmura tiyyaḍ ama seg tsekla tagraylant ney d tin n tefriqt ugafa. Tamlilt n lyerba d tamsalt iyef d-yemmesla d iyen unagmay, imi d tin i d-teslal tallit-a, aṣas n wid yunagen yer tmurt n fransa, mi wwḍen yer din uyalen ssefrayen ttarun yef temsal n ugdud amaziyt. Rnu din, ay ufan adeg i ussuffey n wayen ttarun deg tezrigin n tmurt n Fransa akken i yettwali unagmay-a d akken deg tmurt n Lezzayer tasekla tamaziyt tettwaezel abeēda tanfalit s tira. S umata, tallit-a yef wakken i d-yessenfali fell-as unagmay deg wawali-is:

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<sup>37</sup>SalemCHAKER.Op.cit. P.3.

<sup>38</sup>Ibidem. P.3.

«Ass-a ihi, nezmer ad d-nemmeslay yef tsekla tamaziyt yettwarun, yerna mazal-tt d tamaynut, la tettneri sdat wallen-nney. D acu kan ur ilaq ara ad iyab yizri-nney yef umhaz-ines, tlul-d, yerna la tettneri ddaw teginatin iṣaeben aṭas». <sup>39</sup>

Ma yella d tallit tamirant;deg lewhi n unagmay d ayen i d-ibanen yef yifassen n wid i d-yerran rruḥ i tsekla-agi iwumi isemma (les inspirations) i d-yewwin atrar (modernisme), i yessekecmen idles amaziḡ deg teybula titrarin akked tegraylanin akken ad tt-ssuffyen seg tensayit. Idles akked tsekla tamaziḡt i iqerben yer tetrarit tamaziḡt (taqbaylit), xersum eerdən seg 1945, ad rren tamaziḡt d allal i usenfali d usnulfu s uqerreb yer yimussuyen n tedmi n umaḡal atrar akked yidles agraylan. Am wakken i d-tettban tallit-a diyen deg temsalt n umennuy yef ubeggen n tsekla imi deg tidmi-ines tamsalt-a mačči d tamaynut, seg zik i tella tsekla d tallat i umennuy. Aya-agi iband s wudem ubriz deg wayen d-nnan yimezwura-nney deg yisefra-nsen, asmi llan ddaw temhersa tafransist, yis-sen ay turḡen amnekcama ṛumi, s wawal iqublen tixidas-nsen, llan-asen-d mgal adabu d tsertit, wwten yef tmagit-nsen. Taneggart-a dya d tin i d-ibanen s telqayt deg tallit-a tamirant, anda anadi yef tmagit n teqbaylit treṣṣa yef tutlayt. Tira s teqbaylit tella d yiwet n temsalt iyef yegget umennuy, tuyal d lebyi n yal amyar u wakken ad d-ggən later n yidles-nsen i wiyyaḡ. Akken tamsalt-agi n tira mačči d tin kan iceyben Rachid ALLICHE ney Said SADI maca yer yimyura akken ma llan. Aladya s wakka i d-yessenfali unagmay yef tsekla-agi n tmaziḡt i d-yufraren deg tallit-a, yenna-d: «Tasekla n umennuy, tasekla n ubeggen n tilawt d unadi yef tmagit». <sup>40</sup>

Ilmend n wayen i d-tewwi tsekla-agi yef wakken i tt-id-gelmen yinagmayen deg umecwar-ines yewwi-d ad d-nini; d tidet, ungal deg tsekla

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<sup>39</sup>Salem CHAKER.Op.cit. P.4.« On peut désormais parler dans littérature écrite berbère. Elle est, bien sur, encore modeste et se constitue sous nos yeux, mais on ne doit pas perdre de vue dans son évaluation qu'elle est née et s'est développée dans des conditions extrêmement défavorables».

<sup>40</sup>Ibidem. PP.5.6.« Littérature de combat, littérature d'affirmation et de quête identitaire».

taqbaylit am tewsatin n tsekla nniḍen ur d-ilul ara seg wulac, amezruy d tyerma n talsa n ugdud amaziɣ yeslal-d tagnit i tlalit n ššenf-a. D acu kan, mi ara nessiked yer tsekla taqbaylit, ad tt-naf tettwehhi-d yer lexsas-ines, seg tama n ufares aseklan (tira akked usnulfu ) neɣ seg tama n tezrawin. Annect-a icudd nezzah yer tutlayt n usenfali i d-yellan s tutlayt n umnekcem. Ilmend n wayen i d-ikemmel unagmay-a deg tira-as:

*«Yewwi-d ahat ad nerju tallit n umnekcem afransis d tezrirt  
n uyerbaz akked yidles-ines, iwakken ad d-ilal usnulfu (s  
tira) aseklan s tmaziɣt laɣya deg temnaɗt n leqbayel».<sup>41</sup>*

Ihi, ma nenna-d ungal, ad d-nini tira, deg tsekla taqbaylit d aeeddi seg timawit yer tira i d-yeslalen tasekla-agi syur yimsuda imezwura i d-isilley uyerbaz aɣumi. Tira-agi teħrez aṭas n tsekla timawit, yerna teslal-d ayen iwumi isemma Salem CHAKER tasekla qrib-tatrart (néo-littérature) aladɣa s tira tamezwarut n Belaid At Ali, dayen i izemren ad ijerred tasekla taqbaylit deg tegreylanit akked tatrarit.

D acu, ɣas akken iyeban n tsekla tamensayt ur tent-nettaf ara s tuget deg tsekla tatrart, imi tiwsatin n tneggarut-a, tuget deg-sent llant yakan deg tsekla tabeɣranit, dɣa ad naf imyura n tsekla-agi ssexdamen lqaleb-nni yellan yakan deg tsekla tabeɣranit deg usnulfu n tewsatin-nsen, ama d amezgun, tullist neɣ d ungal. D acu, ungal s teqbaylit yezmer ad d-imager aybel n usismel, imi aṭas n yimyura aladɣa imyura imezwuru, ur sein ara lqaleb utlay iyef ara senden, degmi tikwal ad naf kra n wungalen uɣen-d rruħ seg tmucuha neɣ ahat qerben yer tullisin.

Ihi, ayen yerzan talalit n wungal s teqbaylit; d talalit i ijerdent iman-is deg tlemmast n rreħba n tsekliwin tigraylanin, d acu talalit-a tusa-d deg yiwet n tallit n zzmek, imi tutlayt n wungalen teqqim war aɣayer yerna d tin yettidirin kan deg timawit. Imyura akked yimeɣriyen xeršum wid yettmeslayen taqbaylit, asileɣ-

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<sup>41</sup>Salem CHAKER. Op.cit. P 01. « *Il faut donc attendre la période coloniale et la très forte influence de l'Ecole et de la culture francaises pour que naisse une véritable production littéraire écrite en langue berbère* ».



nseñ yella-d kan s tutlayin-nniḍen gar-asent tutlayt tafransist i d-yellan s ttaqqa ma nessiked yer wayen akk yettwarun.

Seg tama nniḍen, yaş ma yella wungal s teqbaylit ur yewwi ara aḥric ameqqran deg usnulfu, ma nessemgared-it d tmedyazt yuran, maca yewwi tixutert yuklalen deg tsekla taqbaylit tatrart, imi yezmer ad tt-yessekcem deg tegraylanit.

Ihi deg yiseggasen-agi n 40 i yefka Belaid Ait Ali udem amaynut i tsekla taqbaylit ney ayen iwumi semman talalit n tsekla taqbaylit tatrart. Aladya tazrawt i yexdem Nasserddine AIT OUALI i wungal «*Lwali n Udrar*» d tin i d-ibeggnen udem-a. Anda i yewweḍ isemma i unaggal-a « le précurseur ». Am wakken i d-yerna deg wawal-is yef temsalt n uşennef n tewsatın deg tsekla taqbaylit deg tazwara n yiseggasen-a, yettwali maḥsub tamsalt n tewsit ur telli ara d aseqsi amezwaru i iceyben anaggal-a, netta yura-d *lwali n udrar* deg useggas n 1946, d ayen. D acu, deffir-s s kra n yiseggasen bđan yimnadiyen n tsekla tamaziyt deg uşennef n wullis-a, d acu-t ? Deg uḍris-a, Belaid yerra lwelha s waṭas yer tira akked taywalt s teqbaylit, ney yer wassay yellan gar teqbaylit akked tfelsa\* n ugdud. Ma yella yef usteqsi yerzan tiwsatin, yella-d s tuget yer wanta tawsit iyer ittuyal wullis-ines? <sup>42</sup>D acu kan deg lewhi n kra n yimyura iqbayliyen yecban Mohand Akli SALHI, Amar AMEZYANE d Said CEMMAX, d wa i d ungal amenzu yuran s teqbaylit, imi aḍris-agi yewwi-d kra n limarat n wungal.<sup>43</sup>

Ma yella yef tira n Belaid yerna-d Nasserddin AIT AOULI: « *Belaid Ait Ali d anaggal ay akken yebyu yili* ». <sup>44</sup>Ad negzu seg waya, belli s tira tamezwarut n unaggal-a i tekcem tsekla taqbaylit deg tetrarit, i d-tlul tewsit-a n wungal. Mohand Akli SALHI iwehha-d dya deg tira-s yer tmiḍrant-a n tetrarit s unamek n tbadut i d-yefka: «*Tatrarit d ayen id-yeskanen udem amaynut deg tsekla (ama*

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<sup>42</sup>Nasserddine AIT OUALI.Op.cit. P. 33.

<sup>43</sup>Nabila SADI. 2011, L'expression de l'identité dans le roman Tafrara de Salem Zenia, mémoire de Magister, université Tizi-Ouzou, P 153.

<sup>44</sup>Nasserddine AIT OUALI.Op.cit. P. 24. « *Belaid Ait Ali romancier malgré lui* ».

*deg usentel ama deg talya ama di twuri n yiḍrisen). Aferdis atrar d aferdis ur nnumen ara medden deg tsekla-n sen».*<sup>45</sup>

Ihi, ilmend n wayen i d-yettwarun akka yef tsekla n tmaziyt s umata d tsekla taqbaylit s wudem amazlay, ttwabḍant talliyin n wungal aqbayli yef kraḍet:

### **3.1.Tallit deffir n timmument**

Asmi d-tewwi Lezzayer timmument, yebda ukatal n useereb deg wakal n tegduda, d ayen i yeḡḡan imdanen n tmurt n Leqbayel; d imyura ney d imedyazen ad nadin yef yidles-n sen, i d-sskeflen s wudem n tira n yiḍrisen imezwura yellan s timawit am yisefra.

Aḥulfu s tmettant n wayen i d-ḡḡan yimezwura, yessak-id tikci i kra n yimnuda akken ad d-sskeflen ayen i d-yeggran deg tsekla tamaziyt seg tucrar n tatut akked yebbu. I tikkelt tamezwarut ara tekcem tsekla n tmaziyt deg unnar adelsan, tufa leqrar deg tira. Akken ad yihriw usalu ad yuḡal d abrid, tennulfa-d tjerrumt ara igen ilugan i tira. S yin mi bdan srusun kra n yisekkilen n tmaziyt tebda tsekla tettaki-d, ttalalent-d tewsatim timaynutin gar-aset « Ungal », aladya imi tuget n wid i ineḡren abrid n tira seg wid yeḡran, yessikiden yer tsekliwin n umaḍal.

### **3.2.Tallit n wungalen imezwura.**

Imyura i d-yufraren taggara-agi deg unnar n tsekla n tmaziyt, mmeslan-d yef temsalt-agi n timawit d wayen i tt-yezdin, amek i tekcem tsekla-agi annar n tira d usnulfu? D anwi-ten inagmayen d yimyura i yezwaren yer tira ? Acu i d-wwin d amaynut d wacu i d-rrnan i tsekla? Anti talliyin iseg i d-tæedda? Amek almi tewweḍ ass-a tekcem annar n tetrarit?...atg.

Ungal deg tsekla n tmaziyt, d tawsit tatrart, akken kan iteddu ad treḡḡi tirkkizin-ines, tnulfa-d deg yiseggasen n tmanyin (80), d tawaḍa tamenzut i ubeezeq n wungal yettwarun s tmaziyt aladya s teqbaylit. Anda bdan yimyura n

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<sup>45</sup> Mohand AKLI SALHI. 2012, Asegzawal amezzyan n tsekla, Ed. L'odyssée. Tizi-ouzu. P.65

leqbayel ttaran lwelha-nsen yer tira, ladya ad suffyen tamaziyt seg timawit iwakken ad as-rren azal. Deg tallit-agi n tmanyin (80) atas n tedyanin i yeḍran, tugdi, leḥbus, taessirt,...atg.

Tamurt tenneqlab, ššber yewwed yer lḥedd-is. Agdud labudd ad iqabel tidet, yufa-d belli d lawan iwakken ad fsin leqyud yurzen tutlayt. Dya s waya, yekker yimenyi i d-yeslalen tafsut n yimaziyen, deg 20 yebrir 1980, i yesεan azal d ameqqran deg umezruy n leqbayel amzun akken d tamrayt i swacu i d-yuki ugdud. Yeffey-d lyiḍ-nni i izedyen ulawen n yimeyriyen d yimyura s ujerred n wawalen, s tira n wungalen akked d usenfali yef tnettīt. Deg tallit-a, ayen yezdin akk ungalen i d-yeffyen s teqbayli seg tama n yisental, ad naf tuget deg-sen wwin-d yef tlufa n tmaziyt, tumast akked wayen tettidir tmurt n leqbayel. Deg lawan-nni, yal wa d acu n ubrid i yeḍfer iwakken ad d-yessebḡgen lyiḍ- is, llan wid yeffyen yer yiberdan, wiyyaḍ xtarren abrid n tira. Acku s tewsit-agi i zemren ad d-ssenfalin yef wayen yeḍran deg tallit-nni, ttawin-d s umata yef umennuy n tmanyin (80), yef tutlayt d yidles amaziyt, tamagit, asenqed n tmetti, rrebrab, tayri...atg.

S unerni n umennuy n yinaggalen yef tmagit-nsen, yef yizerfan n umdan aqbayli, ffyen-d wungalen ideg i d-yettubeggen wudem n ubeddel d temhezt. Ya akkenachal d iseggasen i iεeddān seg wasmi i d-yeffey “*Lwali n udrar*”, annar n wungal yuran s teqbaylit yeqqim d asuki armi d aseggas n 1981 ideg i d-yessuffey Rachid ALLICHE ungal-ines amezwaru, “*Asfel*”, i yettuneḥsaben d tazuri elayen ney ahat d tirit tamezwarut, tazurant i d-yeflalin deg unnar, annect-a ibgen-it-id unagmayAmar AMEZIANE deg wawal-is: «*Aseggas n 1981 mi id-yeffey wungal Asfel n Racid Ellic d tallit yettwasen s tlalit n talya tamaynut n usnulfu : Ungal*». <sup>46</sup>

Deffir-s, defren-t-id sin wungalen nniḍen i igan asurif d ameqqran d iyen i usbeddi n wungal aqbayli, amezwaru d ungal n Said SAADI (1983) isemma-s “*Askuti*” yeffey-d deg tazwara d iḥricen seg tesyunt Tafsut. Ma d wis sin, d

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<sup>46</sup>Amar AMEZIANE. 2002, Les formes littéraires traditionnelles dans le roman id d wass de Mezdad: Du genre au procédé, mémoire de DEA. INALCO. P. 08. « *L'année 1981 a vu, avec la publication de Asfel de Rachid Aliche, la naissance d'une autre nouvelle forme de création : le roman* ».

“Faffa”(1986) i yura diyen R. ALLICHE. Talalit n wungalen-a tella-d seld ( deffir ) n tedianin n tefsut n 80, d annect-a i yefkan i yinaggalen akken ad zzin tiṭ yer umezruy, ad d-silyen inaw asertan usrid yef yidabuyen i ieeddan yef Lezzayer seg timmunent; S. SADI yesseyzef tiṭ yer umussu ayelnaw seg 1945.<sup>47</sup>Yef wakken i d-yessenfali unagmay Nasserddine AIT AOULI yef tallit-a n 80 yenna-d:

*«Armi d tafsut n yimaziyen 1980 i tebda tira tanaggalt s tenfalit tamaziyt tetteflali-d s tidet syur yimezwura yecban Racid ELLIC i d-yessuffyen sin n wungalen gar 1981-1986, maca ur iawed ara i tarmit-a armi d asmi i iyab deg 2008. Ma yella d Said SADI d anaggal i yiwen n wungal i d-yessuffey deg 1983. Tumant-a turez yer yinedruyen n yebrir 1980 anda Said SADI ibeggen-d amahil-is s wudem unṣib».*<sup>48</sup>

Ma yella d uguren i d-yemmuger wungal s teqbaylit, d aybel n usismel, imi atas n yimura aladya inaggalen imezwuru, ur sein ara lqaleb n tesnillest iyef ara senden, degmi i d-nettaf kra n wungalen ttwarun s tira tamsislant ilmend n ususru war ma tcudd yer kra n ulugen\*wiyyaḍ uran s tira tameemmit, wid yeyran yer M. MAMMARI mi yella d aselmad deg Lezzayer tamanayt gar-asen anaggal R. ALLICHE i yuran s lmendad n wayen yelmed yef yifassen-ines.

S umata, imyura n tallit-agi n 80, iswi-nsen ad arun tutlayt-nsen, imi adabu yettharab tira n tutlayt n tmaziyt ugar n umeslay deg tutlay-a. Ihi talalit n kraḍ n wungalen-a i d-nebder yakan, wwin-d s waṭas yef tmagit, d asentel agejdan deg wungalen-a. “Askuti” d ungal i izerwen tamsalt n tmagit s wudem usrid, ladya tidyanin n tefsut n 80 anda amaru yessexdem asaḍ (Mezyan) n teḥkayt-ines

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<sup>47</sup>Dahbia ABROUS.Op.cit. Paris. P. 48.

<sup>48</sup>Nasserddine AIT OUALI.Op.cit. P.33. « Ce n'est qu'après le printemps berbère de 1980 que l'écriture romanesque d'expression amazighe sera véritablement expérimentée les pionniers que sont Rachid Alliche et Said Sadi. R. Alliche a publié deux romans entre 1981 et 1986 et n'a plus réédité cette expérience jusqu'à sa disparition en 2008.S. Sadi est l'auteur d'un seul roman en 1983. Cette fiction se réfère aux événements d'avril 1980 auquel Sadi avait pris part de façon très active ».

d yiwen i yettekin deg tegrawla n Lezzayer, d acu kan seld timmunt, yufa-d iman-is ixeddem d amsaltu n udabu, dayen i t-yeğgan yebda yef sin: Seg tama asađ d win yekaten yef tmagit-ines tamaziyt, taneggarut-a aedaw-ines d adabu akked yimsulta-ines.

### **3.3.Tallit tamirant.**

D tallit n yiseggasen n 90 d asawen, ideg annar n tsekla n tmaziyt yelli tawwurt i tlalit n wařas n yinaggalen, i yekaten amek ara snernin deg uswir n tira tanaggalt. Seg wasmi i tebda tikli n wungal aqbayli deg taggara n yiseggasen n 80, nettat deg unerni d ubeddel ama deg talya, deg yisental i d-yettilin s lmendad n ubeddel d umhaz n tmetti, anerni deg tyessa-as; tadelsant, tinmettit d tdamsa, d ayen i yerran imuren ney iħricen yezdi wungal ad nnekmalen akken iwata.

Seg yiseggasen-a, d amazrar n wungalen i d-yeffyen, wwin-d yef wařas n temsal; yef tmagit, tayri, tallit n temharsa, timetti taqbaylit, ansayen d leewayed, lyerba...atg.<sup>49</sup> Imi ungalen-agi s umata cerken-d yiwet n tallit akked tedianin yuyen tamurt n leqbayel. Tin yernan yer-s, Anaggal deg tira-ines i wungal s teqbaylit, yerra-d yef leewayed akked wansayen n tmetti-is s wudem icebħen, yefka-as řruħ n umhaz ama deg usentel ney deg tikta yezdin idrisen n wungal. Akken i d-yessenfali Nasserline AIT OUALI yef tfařest n wungal s teqbaylit:

*«Awi-d kan imi tafareř-a tanaggalt tesnulfa-d idrisen ifazen mađi, i yettarran lwelha yer tyuri-nen. Amur ameqqran seg wungalen akked tullisin tteffyent-d s lmendad n wazal i ttakkent i tama n tedyizt, tafulka, tasentalant ney taktawant. D ayen yeğgan asfillet s uennerni ad yili ugar deg tewsatın yecban-tigi»<sup>50</sup>*

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<sup>49</sup> Amar AMEZIANE. 2005, Les formes littéraires traditionnelles dans le roman kabyle : du genre au procédé, un Actes du colloque 'La littérature amazighe, oralité et écriture, spécificités et perspectives, IRCAM, Rabat.

<sup>50</sup>Nasserline AIT OUALI. 2015, op.cit. P. 9.« Heureusement que cette production romanesque recèle de très beaux textes dont la lecture procure beaucoup de plaisir. Une partie des romans et des nouvelles publiés sont intéressants sur les plans poétique, esthétique, thématique ou idéologique. Ce qui laisse augurer un développement prometteur de ces genres ».

Rnu yer yiferdisen-agi i yessemras unaggal, ad d-naf diyen ungal amiran yettawi-d yef yinedruyen n teħkayt icudden yer tilawt. D timsal, ney ahat d tiyawsiwin yettwayebban, yebya unaggal ad tent-id-yessekfel ney ad tent-id-yessebggen, ney tiyawsiwin-agi xuṣṣent deg tmetti-is, yebya ad tent-ibeddel, ney ad tent-id-yerrnu yer tmetti-ines...atg.

S umata, simmal izerri wakud yef kra n tallit simmal yettlal-d umaynut, aladya seg yiseggasen n 2000 d asawen ddeq-s n wungalen s teqbaylit i d-yetteffyen, ɣas akken gar useggas n 1990-2000 i teyzi n mraw n yiseggasen, sdis n wungalen i d-yeffyen maca ass yecban ass-a nettragu ungal deg yal aseggas. Dya amyarum Muħend Akli Salħi yura-d:

*«Deg yiseggasen n tessein ffyen-d sdis n wungalen win n A. Mezdad (1990), A. Uħemza (1994), S. Zinya (1995), B. Hemdani (1998), Nekkar (1999) akked Ayet Budawud (1999). Asnulfu n wungalen s teqbaylit izad ugar deg 2000. Mraw d yiwen n wungalen i d-yeffyen d ayen i d yefkan zyada n 100 % yef wayen yellan yakan n yidrisen».*<sup>51</sup>

S umata, tagi d tamuylit tamatut yef wamek i d-tban tewsit-a n wungal aqbayli.

#### **4. Tulmisin n wungal s teqbaylit.**

Deg tallit n wass-a ungal aqbayli ur yemgared ara s waṭas yef wungalen n umaḍal, ɣas akken tira-s d tamaynut deg unnar n tsekla taqbaylit. Ma nexdem akenni gar wungal aqbayli d wungal afransis ad d-naf aneggaru-agi aħal d aseggas i d-yelħa deg umecwar-ines, yennerna yef waṭas n yiswiren, seg tama n tyunba, isental akked tutlayt. Tira n wungal-a, yella-d deg-s umgired seg wungal yer wayeḍ. Armi d tasut tis 19 adabu n tmurt n Fransa yefka-d iwilihen i usdukel n tutlayt tafransist deg yal aswir. Yef tulmisin n wungal afransis, iwehha-d yer-s

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<sup>51</sup> Mohand Akli SALHI, *Etudes de la littérature kabyle*. Op. Cit. PP. 83-84. « Les années quatre-vingt dis ont vu la publication de six romans dus respectivement à A. Mezdad (1990), A. Ouhemza (1994), S. Zenia (1995), B. Hamdani (1998), Nekkar (1999) et Ait Boudaoud (1999). La création du genres romanesque va s'accélérer puisque à partire de l'an 2000. Onze (11) romans seront édités. Ce qui représente une augmentation de plus de 100% par apport au nombre de textes déjà existant ».

Yves REUTER maħsub Asdukel n tutlayt tafransist yettwasexdem kan deg tasut tis 19, tajmilt ad ttuyal yer tmuyli tasertant talqayant i d-yefkan aressi n tayessa n tutlayt d uslugen-ines.<sup>52</sup>

Ma yella d ungal aqbayli ad naf lihala-ines seg tama n tutlayt tecba lihala n wungal afransis deg lqarn wis 20. Tutlayt n tmaziyt ur teddukel ara, ula d taqbaylit diyen, llant atas n tamiwin yal yiwet temgarad yef tayed, rnu yer-s inaggalen tugget deg-sen xeddmn tayuri-nsen s tefransist, aya-agi ituyal yer usmidren n yimura d wamek i ttxemmimen, tuget deg-sen ttxammimen s tefransist. Yef waya, i d-nettmagar deg wungalen n teqbaylit talyiwin d wudmawen tikelt ttakkent acbi yer taerabt tikelt yer tefransist lmeena-as tettili-d tezirt n tutlayin nniđen deg tutlayt n teqbaylit aladya deg tira n wungalen. Dya anermis\*-a yellan gar tutlayin tmmeslay-d fell-as tnaqmayt Dahbia ABROUS tenna-d:

*«Yal yiwen deg unnar-ines yettbeggin-d imataren i yettuyalen yer talyiwin d tefsnawin n unermis-ines. Seg tama yettlili-d gar teqbaylit d taerabt (tutlayt n yal ass), seg tama nniđen gar teqbaylit d tefransist ».*<sup>53</sup>

Am wakken i d-terna yef tulumist-a n tutlayt deg wungal aqbayli, ad d-naf deg-s ayen yurzen yer usemres n wawalen ijentaden i nezmer ad-ten i d-naf kkan-d seg tutlayt n taerabt akked tefransist; teddem-d amedya yef tira n krađ n wungalen-a ( asfel, faffa, askuti) belli awalen ijentaden deg-sen ttuyalen yer umyekcem gar teqbaylit akked tutlayin nniđen.<sup>54</sup>

Ayen i yeğğan awalen-a ijentaden ad d-banen deg tutlayt n teqbaylit, imi taneggarut-a, ur tessei ara azayer\*, maca tutlayt n taerabt akked tefransist yur-sent işudaf ara yeshbibren fell-asent. Ambiwel-a n uzayer i yeğğan taerabt d tefransist ad ttfent adeg i tmaziyt (taqbaylit) deg tmetti. Timentelt n war taydemt gar tutlayin deg tmetti tazayrit akked lexsas i yeğğan inaggalen n teqbaylit ad d-skecmen awalen-a deg tira-nsen, tikwal rezzun yer usnulfu n wawalen

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<sup>52</sup>Yves REUTER. 1991, Introduction à l'analyse du roman, Ed. Bordas. Paris. P. 07.

<sup>53</sup>Dahbia ABROUS. Op.cit.P. 44. « *Chacun dans son champ précis d'indicateurs pour rendre compte des formes et des degrés de contacte entre le kabyle et l'arabe ( dialectal surtout) d'une part, et d'autre part entre le kabyle et le Français ».*

<sup>54</sup>Ibidem.P. 44.



imaynuten, yal mi ara d-mmagren laxsas deg tutlayt. Ass-a, tugget n yimura n wungal sseqdacen awalen-a iwakken ad d-ssiwden timuyliwin-nsen yer yimeyri. Ahat tikwal ula d imeyri yettiweir fell-as ad yefhem d acu ay d anamek-ines, ladiya ma ur yessin ara tamaziyt.

Deg waya, ad d-naf tulmisiin n wungal s teqbaylit ur beident ara yef tid n tegraylanit, am wakken d-nenna yakan atas ay d-yugem unaggal aqbayli seg wungalen igraylaniyen, ama d ayen yerzan tarrayin d tfukkas n tsiwelt ney d tulmisiin. Ihi annect-a akk nettaf-it-id yal tikelt deg wungal aqbayli, maca yas ma yella kra n umgired gar-as ugraylan ad t-id naf seg tama n talya mačči deg ugbur. Ma yella d ayen yessemgarden ungal aqbayli yef wungalen nniđen d isental.

Taggara-agi, atas n wungalen i d-yeffyen yal wa d acu n usentel i izerrew, d acu kan, asentel n tmagit yewwi ahric meqqren deg wungalen-a, bdu-tt-id seg wungalen imenza armi d ass-a, yas akken kra n yimura byan ad ffyen seg usental-a yer yisental nniđen, maca asentel n tmagit yettuyal-d s wudem ney s wayed.<sup>55</sup>

Bexlaf asentel n tmagit, Dahbia ABROUS, tebder-d sin n yisental nniđen d igejdanen urzen yer usentel n tmagit; amezwaru d asentel n tsertit ara naf yebda yakan deg tmedyazt tamensayt i yugin lbatel n tedbelt Tafrensis, dayen i yeğgan irumiyen ad xedmen lhers yef yimediyazen n tallit-nni seld tawayit n 1871. Asentel nniđen d winn utterdeq (éclatement). Asentel-agi, ilmend n ABROUS, ad t-naf kan deg wungalen imenza. Aladiya wid n Racid ELLIC anda s wudem n tceμμuxt yerzen, asađen wwden armi yer tunyman.<sup>56</sup>

Isental-agi yer wass-a, mazal uyen azar deg wungalen s teqbaylit, dayen i yeğgan ad fken udem aheqqani i tnašlit. Ungal s yiles amaziy, ttuqten deg-s yisental yettemyekcamen war gar-asen. Yal wa s talya-s akked yini-ines. Asentel id-yettuyalen s tbut deg uđris, d tasertit. Tasertit tuyal d allal i usuter yef yidles n tmaziyt.

Deg tizi n wass-a, ungal aqbayli ibeddel cwiť seg tama n usentel, yas akken yella wanda i d-tettedu tmagit lamaena ur yettuqet ara fell-as wawal,

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<sup>55</sup> <http://www.depechedekabylie.com>. BERDDOUS Nadia, 2006: *Le roman kabyle entre hier et aujourd'hui* .in

<sup>56</sup> Dahbia ABROUS, «Kabylie: Littérature», in 26/ *Judaïsme – Kabylie*, Aix-en-Provence, Edisud («Volumes», no26),2004. consulté le 04 juillet 2013. URL:<http://encyclopedieberbere.Revues.org/1434>.



nulfan-d inaggalen imaynuten wwin-d yid-sen isental d imaynuten, amedya n tnaqqalt Linda KOURDACHE, deg wungal-is « *Aæciw n Tmest*» id-yettmeslayen yef uzref n tmeṭṭut d wazal-ines deg tmetti tazayrit, anaggal Taher WAMAR, s usentel-ines deg wungal «*Bururu*» yemmesla-d yef rebrab d ssebat-ines, asentel n tayri yer Brahim TAZART «*Salas d Nnuḡa*», «*Inig aneggaru*» yef l yerba, Salem ARKAT «*Abrid n Tala*»...atg.

Seg tama n usentel deg tallit-a, yella wayen i ibedlen deg-s, ahat abeddel-a yesea timental am tid n ubeddel n tmetti d tsuta tamaynut, id-yettenkkaren, d wayen i yezdin amdan s umata yer tmetti-ines.

## **5. Assay n wungal s teqbaylit akked timawit**

Timawit s yinumak-ines yemgaraden, tettas-d deg tmuyli n yinagmayen mgal tirawit s wayen akk i tekseb n lemæani. Timawit deg tmetti tamensayt tella-d d tallalt tagejdant i swayes ttemsefhamen yimdanen, i swayes ttemsawaden tikta d yiznawen, d iyen s timawit i yettwabna ndam n tmetti taqburt, yis-s i tteeddint tmusniwin seg tsuta yer tayed, yis-s i d-tezger tgemmi tadelsant zzerb n leqrun d tliisa deg yal adeg.

Ma nebder-d timawit deg unnar n usnulfu aseklan, ad tt-naf tesæa inumak nniḍen, acku yettwabna yef wayen akk i d-yettak unnar aseklan amensay n tewsat n tesrit ney n tmedyazt. Timawit-agi iyef i d-tedda tutlayt d yidles amaziḡ seg zzman aqdim, tebda-tt d tantaliyin, maca tefka-s lḡehd d tudert i tt-id-yesmenæen si tatut, tædda-d seg yal tallit almi i d-telheq tizi n wass-a. Yerna tirawit tebeed aṭas yef lexsaṣat d-yettwabegnen deg timawit, imi yettmudu tudert i uḍris aseklan, d iyen tesnulfuy-d tawilat imaynuten i uṣiweḍ n yiznawen akked tikta.<sup>57</sup>

Aṭas n yimyura Imaziḡen, yerran lwelha yer temsalt-agi ama d Izzayriyen, d Imeṛrukiyen i d-yewwin deg wayen uran yef tensayit d tetrarit, aladḡa yef

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<sup>57</sup>Mohamed DJELLOUI. 2013, les aspects du renouvellement dans le champ poétique amazigh contemporain : le cas de la poésie kabyle. In actes du colloque international « *la langue amazighe de la tradition orale au champ de la production écrite (parcours et défis)* ». Université Buiraa. P. 09.

yiwet n tewsit yecban tamedyazt. Akken d iyen, tizrawin yerzan tasekla-agi seg wasmi bdant, leğwayeh n lqern wis 19 d asawen, d tid i yezzin tiṭ s waṭas yer tsekla n Tefriqt s umata, imi yef akken nezra, idles ney tasekla-s tettwabna meṛra yef timawit.

Ilmend n wawalen-a, ad naf inagmayen Iṛumiyin yecban Ursula BAUMGARDT, Jean DERIVE d wiyyaḍ cerken yiwen n udlis d agejdan, semman-as: «*Littérature orale africain, perspectives méthodologique et théorique*», ssawḍen ad d-beggnen ayen akk iyef treṣṣa tsekla timawit n yiferdisen igejdanen deg tmetti tamensayt yer ugdud n tefriqt, d wamek i d-yella ubeddel d usiwed n wayen yellan d imawi yer tizi n wass-a. Ihi, nezmer ad negzu seg wayen i d-uran deg udlis-a akked wayen i d-uran yinagmayen imaziyen belli d agerruj i d-ineğren abrid n unadi, akked uwehhi lqayen i yimyura nniḍen, imnadiyen ney inaggalen ad kemmlen tizrawin-nsen deg usekfel n ugerruj yefren deg timawit, wa ad cudden assay gar wayen yellan d wayen i d-yennulfan d amaynut s ubrid ntira aladya deg uḥric yerzan talalit n tewsatn timaynutin gar- asent «Ungal».

Deg wayen yerzan assay yezdin ungal yuran s teqbaylit akked timawit yessefk ad nezzi tiṭ deg tazwara yer yinumak n tmiḍrant-a deg tira n yinagmayen akken ad naweḍ ad nefhem assay-a s wudem lqayen, wa ad nefhem timental i yettarran imyura n tallit-agi tamirant ad d-agmen, wa ad d-leqqḍen seg timawit.

Anagmay Mohamed DJELLAoui, deg yiwet n tbadut lqayen i d-yefka yef timawit yenna-d:

*«Timawit d yiwet seg tulmisin tigejdanin iyef treṣṣa tsekla tamaziyt, am wakken i d-tella d iyen d aferdis yesean azal deg unnar n uṣennef d usemmi n tewsatn-is».*<sup>58</sup>

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<sup>58</sup>Mohamed DJELLAoui. 2014, Tiwsatin n tmedyazt tamensayt deg tira n yinagmayen : amgired deg usbadu d usemmi. In ctes du colloque international « *la problématique des genres littéraire amazighe ; définition, dénominations et classifications* ». Université Buira. P. 09.

Mohand Akli SALHI yura-d yef wassay-agi imi i yeqqen gar wayen i d-yettwannan s yimi akked tira-ines, yenna-d:

*«Timawit ur telli ara kan d ayen i d-ttawin medden s yimi, ur teqqin ara kan d iyen yer wansay yetteeddin seg tsuta yer tayed mebla ma sxedmen tira. Issefk ad nehseb timawit d abrid (ttawil) i ssexdamen yimdanen akken ad idiren tayerma-n sen. Timawit akked tira d sin n yiberdan s wayes tettili tyerma. Yas akken mxalafent ( acku yal yiwet deg sent amek tbennu tidmi) ur ttemyezalant ara. Ass yecban ass-a ulac deg ddunit timetti ideg ur tettili ara timawit yer tama n tira».*<sup>59</sup>

Ma yella deg tira n yinagmayen igraylaniyen; yettuqet wayen i d-wwin yef timawit d ubrid i d-teqfer seg zik yer wass-a, gar-asen anagmay Jean DERIVE yef timawit, yenna-d:

*«Iwakken ad nezrew tasekla timawit, ama n tefriqt ney n Lurup ilaq ad nerr lwelha-nney s waṭas yer tektiwin n “Timawit”, imi tettuneḥsab d idles, d abrid n taywalt gar yimdanen i yellan d sebban usnulfu n tsekla-agi. timawit tædda akkin i unamek-nni n tenfalit s yimi, acku awal d-yettfyen seg yimi d tazuri n wawal yeččuren d inumak d lemɛani».*<sup>60</sup>

Anagmay Jean DERIVE deg wawal-is ibeggen-d sin n wudmawen i icudden yer unnar n tsekla, yettwali belli deg yidles imawi ansay, asiweḍ n uḍris immediate, tettili-d deg yiwen n lweqt, lmeena-s amennay yessen imsefliden-ines

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<sup>59</sup>Mohand Akli SALHI. 2017, Asegzawal amezzyan n tsekla, Ed. L'odyssée. Tizi-Ouzou. P.66.

<sup>60</sup>Jean DERIVE et d'autres. 2008, Littérature orale africain, perspectives methodologique et théorique -performance- Ed. Karthala. Paris. P.17. « pour traiter valablement de la littérature orale, que ce soit en Afrique ou ailleurs, il convient au préalable de consacrer une réflexion à l'oralité comme mode culturel spécifique de communication verbale au sein duquel se produit nécessairement cette littérature orale. L'oralité en effet dépasse largement le simple fait de s'exprimer oralement».

ttqabalen-t-id srid, tejmaε-iten yiwet n tegnit, yiwen n wakud akked wadeg, amennay ad yemmesli, imsefliden sellen-as. Yef waya i as-semman: “la literature oral immediate”. Ma yella deg yidles irawi, asiweḍ n uḍris «mediatisée», s wacu ? S tallalt n udlis. Amyaru yezmer ad yesnerti i usnulfu-ines iwakken ad as-yefk rruḥ wa ad iban akken iwatan, yeqeεd, iseggem...Acku d-agi asnulfu-ines waḥdes, yettwasen s yisem-is. Rnu yer-s amyaru ur yessin ara azayez\*-is mi ara d-yini aḍris, meena alamma d-yessuffey ayen akken yura deg yidlisen ney deg tesyunin, ara t-issinin yimeyriyen. Ney tikkwal yezmer ad t-yissin ilmend n wayen d-yura imi tawgiṭ\* n umaru tettban-d deg tira-s ney yezmer ad yesu tiki fell-as.S umata nezmer ad d-nin, assay n umsiwel deg timawit akked yimsefliden-is d assay usrid ma yella deg tirawit d assay arusid.<sup>61</sup>

Ma yella d ttanagmayt Ursula BAUMGARDT, deg yiwen n uḥric n udlis iwumi tsemma “ la performance”, temmel-d deg tira-as amek i d-tewweḍ timawit-a yer wass-a? Deg lewhi-ines llant kraḍ n tmiḍranin i d-yeglan aya-agi; Abeddel, asiweḍ, asnulfu.<sup>62</sup>

Tineggura-agi, d udmawen i icudden yer tsekla s umata ama d timawit ney d tirawit. Ma nemmesla-d yef ubeddel ad naf ulac aḍris i ibedden iman-is war ma yella-d deg-s kra n ubeddel, rnu yer-s iḍrisen i ay-d yewwḍen i wass-a ur d-wwiḍen ara waḥdes-sen, maca s usiweḍ-n sen seg wa yer wa. Ma d tamidrant n usnulfu ad d-naf ayen yellan ass-a d tirawit, deg tidet yekka-d seg timawit yas ulamma d ayen d-yeddane s yimi, maca ayen d-yettefyen seg yimi s wazal-it yeččur d inumak d lemeani yef waya tirawit d akemmel, d assnerti s usnulfu d ubedel i timawit.

Ihi, tanagmayt-a turez gar tmiḍranin-a akked wassay yezdin gar-asent. Yef ubeddel d usiweḍ tettwali belli imdanen deg tmetti tansayt timawit, ur tḥulfun ara s ubeddel n yiḍrisen yellan, ttwalin-ten d ayla ney d tayerma-n sen. Imi tasekla timawit d tadelsant ttekkine akk deg-s yimdanen, mačči n yiwen n umdan ney d

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<sup>61</sup>Ibidem PP.18-19.

<sup>62</sup>Ursula BAUMGARD et d'autres. 2008, Littérature orale africain, perspectives méthodologique et théorique -performance- Ed. Karthala. Paris. P.77.

yiwen i tt-id yesnulfan. Lmeena-as amsnulfuy n uđris d uđrig\*, mebla cekk yettwafham belli ulac win i t-id yesnulfan. Tasekla timawit, d idles n yimdanen meřra, ęas ulamma ur tettwassen wi ittilan neę win i tt-d yennan, maca tiktiwin d twuri-ines d isuraf n tudert, aya-agi akk yettawed s tallalt n usiwed lqayen n yiđrisen i ten-yeęęan ad d-zegren i leęrun seg tsuta yer tayed.<sup>63</sup>

Tamuyli yer tsekla timawit s wudem n tansayit teldi annar n unadi i waęas n yimnadiyen n tura yecfan i zik, aladya wid yeddandeg leemer, llan d inagan yef tallit-nni yezrin, imi ssawęden s unadi-n sen ad d-smeneen cwię seg wayen yefren deg ccfawat n umdan, iwakken ad sbedden timetti tansayt. S tidet n wayen i d-nnan akked tmussni-n sen, sselęan-d idles imawi yer unnar n tmussni. Anda imdanen n wass-a sean akk tikti yef yidles d tyerma n tmetti tamensayt.

Deg uęric-agi n ubeddel d usiwed n yiđrisen n tsekla timawit, Ursula BAUMGARDT tefka-d kra n yiferdisen igejdanen s wacu d-tewwed tsekla-agi i tallit-a tamirant, gar-asen: Asexzen d ulemmud\*, Timeskanin\* n ubeddel, Abeddel d usedru, Tafesna\* akked uswir n ubeddel.

Tanagmayt deg wawal-is yef usnulfu deg tsekla tirawit, tbeęgen-d belli seg yiseęgasen n 60 d asawen, anadi n yinagmayen yennerna s waęas yef unamek n usnulfu aseklan akked win i tt-id yesnulfan, daymi ssawęden yinagmayen ad d-ssufyen tizri tsekla i izerwen aya. ęer taggara, tewwed tbeęgen-d belli d ayen isahlen mađi ad nessin d acu i d asnulfu? D tikti-nni i d-yessefhamen asnulfu, d axeddim n yiwen n umdan yesean ticki elayen deg usnulfu. Tanagmayt tefka-d amedya n yiwen n wungal yura Jakobson, tettwali-t belli d adlis udyiz yesean talya taseklant tamaynut akked tiktiwin ifazen. Aya-agi d ayen i d-yettaken azal meęęren i umusnulfuy deg tayult n tizri taseklant aladya imsnulfuyen n wungalen imaynuten, imi asnulfu n wungal s yineęruyen-is yezzifen yetęalab asugen d usewsee n wallay, lmeena-s amsnulfuy ilaq ad yili «*génie créature*».<sup>64</sup>

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<sup>63</sup>Idem.Op.cit. PP. 77-78.

<sup>64</sup>Idem.Op.cit. P.89.

Seg tama nniḍen, tasleḍt n ugbur xeddmn i yiḍrisen yettwarun tgellu-d s unerni n tsekla, i yellan deg tidet d aḍris imawi, yef waya, aṭas n tezrawin yettwaxedmen yef userwes gar uḍris imawi d tira-ines. Yaṣ akka aṭas i yettwalin timawit, d tukrift, ulac limarat n uḍris, ansi i d-yekka d wanwa i t-yuran, D lexsasat-agi akk i as-yefka yir tamuḃli, maca ma nuḃal yer tidet ad tt-naf d nettat i d lṣas n tallit-a, yis-s i tennerna tsekla tirawit.<sup>65</sup>

Ilmend n wayen, i d-yettubegnen syur yinagmayen nezmer ad d-nini belli anerni n tewsit-agi n wungal deg unnar-a, yella ibedd yef sin n yiswiren, ansay d umaynut. Ihi, d leyḷaḍ ameqqran ma nerra timawit deg rrif, ulac d acu i d-tewwi i tsekla tatrart. Deg tidet d nettat i d ajgu iyef tbedd tneggarut-a. Jean DERIVE yefka-d yiwet n tikti belli ass-a, assemres n tira ieum akk timura, tuki-d seg tatut, tekcem annar n tira d usnulfu, aya-agi iban-d deg usekfel n wayen yefren deg tmettiyin timesayin.<sup>66</sup>

Akka ula d tasekla taqbaylit ur temnie ara seg timawit, d agerruj i d-yettwaleqmen yer tira d usnulfu, d acu kan nezmer ad d-nini belli tella-d deg tazwara s tmentelt n tuḃalin yer usekfel n tyerma tamensayt d yidles amaziy. Tis snat s tmentelt n umqabal gar tsekla tagraḃlant (lyerb) s tussniwin d yidles-is akked tsekla tamaziyt i d-yeflalin taggara-agi. D acu, yaṣ akken iyebḷan n tsekla tamensayt ur tent-nettaf ara s tuget deg tsekla tatrart, imi tiwsatin n tneggarut-a, tuget deg-sent llant yakan deg tsekla tabeḃranit. Dya ad naf imyura n tsekla-agi tamirant ssexdamen leqwaleb yellan deg tsekla tagraḃlant i usnulfu n tewsatinsen.

Rnu yer waya, ddeqs n yimyura ibeḃraniyen i d-yewwin-d deg tira-nsen yef tewsatins n tsekla taqbaylit, anda eerḍen ad ggen tamawt i tewsit-a tanaggalt. Gar-asen ad naf Camilla Lacoste DUJARDIN temmesla-d yef tsekla taqbaylit belli d agerruj n timawit, imi tamensayt tesseqdec kra n limarat n wungal, d acu kan tettili-d s tenfalit timawit ur nettwaru ara, maca tatrart tebgen-d limarat-a,

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<sup>65</sup>Ibidem. P.91.

<sup>66</sup>Jean DERIVE et d'autres. Op.cit. P.31.

ttwarunt, ttwaffyent-d s talya-agi n wungal.<sup>67</sup> Ad nefhem belli yas ma yella yedda-d yakan deg tensayit, maca s wudem nniḍen yettili-d deg-s wallus, ama s talya n tmucuha ney s tumgisin.

Imyura iqbayliyen gar-asen Amar AMEZIANE yezrew deg udlis-is i d-yewwi yef wansay d umynut deg tsekla taqbaylit; abeddel n tsekla taqbaylit timawit i d-yeddan s ubrid n yimi d ccfawat n lejdud yella-d ilmend n ubeddel n tudert d wansayen n umdan deg tallit-agi tamirant, aya-agi ittuyal yer ttawilat timaynutin i d-yennulfan taggara-agi am umaṭaf, tilizri, iḍefsiyen, i yettjerriden talalit n timawit-tamaynut (néo-oralité).

Seg tama ad naf assay i d-yettlalen gar tsekla timawit tamensayt akked tsekla tirawit tatrart yettban-d deg uṣawed n wayen yellan d ansay. Akken i d-iwekked diyen unagmay Jean DERIVE imi i yettwali belli amezruy ur yewwiḍ ara ad yefhem timawi akken i ilaq, yef wakken nettwali idles irawi yezga yurez yer yiles imawi. Ilmend n waya yenna-d: « *timawit mačči d idles i d-ibanen s leylaḍ* ». <sup>68</sup>

Ihi, tasekla tirawit, tezga ddaw tezriert n timawit tamensayt, aya yettwabgen-d deg waṭas n tezrawin yecban tigi. Rnu yer tnagmaytDaneilla MEROLLA i d-yemmeslan seg tama-s yef temsalt usnulfu n tira deg tsekla tamaziyt i d-yellan s udukkel n wayen yellan yakan deg timawit, am usemlili n tewsat in yellan zik akked wungalen yettwarun, rnu yer usdukel n tsekla-agi d tsekliwin nniḍen n umaḍal. Aladya deg lewhi-ines d annect-agi i yesqerben tasekla taqbaylit yer umaynut (néo-littéraire kabyle). Imi deg lewhi-ines amḍan n teybula yellan tura yef tfaresst tirawit s teqbaylit yesea assay yer umḍan n yimyura yettarun s teqbalit, rnu yer tṭabaε imawi i d-yesnulfan tasekla s tmaziyt i d-

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<sup>67</sup>CAMILLE Lacoste Dujardin. 1979, Discours sociale et contexte de production, passage de l'oralité à l'écrit, Ed. LAOB.

<sup>68</sup>DERIVE Jeanetd'autres. 2008. Op. cit. P. 28. « *L'oralité n'est pas une culture par défaut* ».

yeflalin s ueddi seg timawit yer tira deg kra n tewsatn n teqbaylit yellan yakan.<sup>69</sup>

Ma yella d Amar AMEZIANE deg wayen i d-yura deg udlis yef wansay d umaynut deg tsekla taqbaylit.<sup>70</sup> d tikiwin yesəan azal imi deg tidmi-ines tasekla tamensayt i d-yellan s yimi tettwassen kan s kra n tewsatn imucaəen deg tallit n lawan-nni am tmucuha, tiqsidin, inzan, leməun), maca tattrarit terra lwelha s waṭas yer-sent anda i tent-id tessekfel tessekcem-itent deg unnar irawi. Aladya seg useggas n 1930, nernant s tewsee. Anda ay uyalent banent-d s sin wudmawen; tamezwrut s unerni i kra n tewsatn timensayin yellan seg zik, yettwabeddel-asant kra kecmnt deg tetrarit. Tis snat s unerni n tarrayin i yerran tawuri n yidles anašli (ansay) ad yettwabeddel, zik asiweḍ n yiḍrisen yettili-d seg yimi yer tmezuyt yettili-d ger ugraw n yimdanen, maca ass-a tbeddel twuri imi asiweḍ-nsen yuyal seg yiwen n umdan waḥdes ama s useqdec n ssut-ines ney deg usnulfu-ines.

Am wakken i iger tamaw diyen i yiferdisen yessemres unaggal Amar MEZDAD deg tira-as am yiwudam i d-yellan s wudem n uyersiww, yessemres d iyen deg tsiwelt-ines, tumgizin d teqsidin i d-yugem seg tmetti tamensayt, yaṣ ulamma yella-d deg-sent cwiṭ ubeddel meəna mačči s waṭas, acku iswi-ines i wakken ad yesnerni deg yinumak, wa ad yernu ugar n cbaḥa I yinedruyen n teḥkayin-ines.

Ma yella deg “Lwali n wedrar” n Belaid AIT ALI, amyaru Amar AMEZIANE yexdem tasleḍt i yiwet n talya s wazal-is, d talya n userwes uqlib (parodie) i d-ibanen deg tira n Belaid AIT ALI, d tiqsidin timensayin i d-yerra deg tira-s maca s useqdec n talya-agi, yessemres-itt ahat i tyita d uqejjem (aəekki, asmejger) deg wayen i d-nnan yakan. Aya-agi s umata ixdem-as umyaru-agi tasleḍt ibgen-itt-id s telqayt. Tamsalt nniden i yef d-yewwi AMEZIANE awal,

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<sup>69</sup>MEROLLA Daneilla. 1995, Peut-on parler d'un espace littéraire kabyle ? Ed. Edisud. EDB N° 13. P.08.

<sup>70</sup>AMEZIANE Amar.2013, Tradition et renouvellement dans la littérature kabyle. Ed. L'Harmattan. Paris.



terza yef wamek i d-yettili usemres n yinzan akked lemtul n zik deg tira-agi tamaynut imi llant s waṭas, tikwal ulac ullis ideg ur ten-id nettaf ara. Yesleḍ tarrayin d tfukkas i yesseqdac umyaru iwakken ad d-iseddu ansay-agi n yinzan d lemtul. Ihi nezmer ad negzu seg wayen I d-yebder unagmay-a belli tumant-a tuy azar deg tira n yinaggalen iqbayliyen merṛa. Yer taggara, yessaweḍ ad d-ibeggen belli asdukel gar tensayit d tetrarit deg usnulfu aseklan aladya deg tezrawin yettwaxedmen yef tsekla taqbaylit snernant atas tasekla-nney, fkant-d afud d tezmert i yimayriyen d yimanadiyen deg tayult-a. Yas ma yella-d kra n lexṣaṣ ladya deg tewsit n umezgun ulac atas n usnulfu fell-as maca s tebyest yezmer umdan ad ieeddi akk tilas, wa ad yezger seg yal ugur I d-yettmagar ney i d-tettmagar tsekla taqbaylit s umata.

Ayen akka i d-yewwi Amar AMEZIANE, yettwakked-d syur yinagmayen nniḍen ideg iḍrisen n tsekla taqbaylit yettwarun, yella wayen i-ten yezdin yer timawit. Timawit-a fell-as ireṣṣan-t akk tewsat n tsekla, amedya tamedyazt s leṣṣnaf-is, timucuha, inzan d lemɛun, timsaeraq mebla ma nettu iḍrisen i-deg yella usnulfu. Ihi, Mohand Akli Haddadou yemmeslay-d yef yidrisen n Beleid At Eli id-ssufyen imrabden irumiyen deg udlis *Les cahiers de belaid ou la kabylie d antan* maḥsub yesnulfa-d ayanib n tira igerzen, d win i yimgarden s waṭas yef uyanib-nni amensay.<sup>71</sup>

Ass-a, ungal s tira n teqbaylit yas akken yella-d deg-s usnulfu seg tama n yiyunab, akked unagraw n yiwudam, maca, yella anda anaggal deg tira n wungal-is yettuṣal deg tira-as yer wayen yellan deg tmetti, yettarra-t d agerruj-ines. D acu kan llan yinagmayen nniḍen i yettwalin belli assay yezdin ungal aqbayli d timawit-ines yettban-d akken nniḍen, mačči ilaq kan anaggal aqbayli ad yagem seg tensayit n leqbayel, yezmer ad d-yawi seg tensayit akk n umaḍal. Dya d tikti-agi i d-ibeggen Mohand AKLI SALHI. Deg tidmi-ines assayen yettqabalen iḍrisen-agi n wungal akked t imawit tamensayt d assay ukris, imi nezmer ad nerr tiwsatin-a am wungal, amezgun, tullist d akken kesbent lqaleb aseklan akked

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<sup>71</sup> Mohand Akli HADDADOU. 2009, *Introduction à la littérature berbère*, Ed. HCA. Alger. P.14.

tfulka seg wansay nniden ( ansay n tmura n lyerb), ur seint ula d yiwen n wassay akked wansay aseklan n teqbaylit. D tidet seg tama n tfulka tawsit n wungal tessaxdem akken ilaq iseddagen d yidrisen n tensayit taqbaylit s tira rnu yer lexşaş yellan, yelli tagnit akken ad yettwarez yer kra n tewsatın n tensayit am yinzan, timucuha, idrisen n tmedyazt...atg. Yenna-d deg wawal-is: «*Imyura i ifernen tira tanaglant ttuyalen yer timawit tamensayt iwakken ad reşşin idrisen-nen*». <sup>72</sup>

Udmawen n tansayit deg tira n wungalen id-nebder, ttbanen-d deg kra n yiswiren tid yarzan tiyunba i d-yettilin. Deg ugbur-ines amedya: allus n umaru i kra n tefyar, rnu yer-s tewzelt n teggzimin n tsiwelt, assay-a i yellan gar timawit, d assay n tezirt i yezdin anagal d timawit, nettaf-d tugget n wungalen ur d-ffiyen ara s tyessa iyef treşşa tsekla timawit, yas akken llan wid yettaerađen ad d-snulfun kra n yiyunab ara yilin mgaraden yef wid i yallan yakan deg tensayit.

S umata, s lmendand n wayen i d-jerden yinagmayen, iban-d belli atas n yimyura i d-igerwen ayen yellan deg timawit, rnan senfalin-d s yur-sen, seg tallit-nni yer wass-a, yella-d umaynut, yella-d wayen yellan d atrar. Ihi, timawit tamensayt deg tallit n wass-a, ur terzi ara kan tira n wungal, ad d-naf dayen tazirt-ines deg kra n tewsatın n tsekla taqbaylit yettwarun, am tullist, amezgun, yettedu-d deg unagraw n tsiwelt, kra n tulmisiin i yettuyalen yer wansay n timawit d wayen i tekseb d agerruj yefren. Imeskaren n tsekla taqbaylit yettwarun ttagmen-d seg timawit, acu kan atas n ubiddel i d-yettilin mi ara arun idrisen-nen, ttbanent-d deg tagnatin yecban aseđru, d win ara yilin yemgarad yef win i yellan deg timawit, amedya asefru ney tamacahut yuran, temgarad yef tin yellan deg timawit tesea tulmisiin n useđru-ines.

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<sup>72</sup>Mohand Akli SALHI. 2011, Etude de la littérature kabyle, Ed. ENAG. Alger. P. 88.« *Les auteurs qui ont opté pour l'écriture romanesque sollicitent ceux de l'oralité traditionnelle pour féconder leurs textes* ».

## 6. Asizreg n wungalen

Tizřigin d allal i d-yessufuyen adlis yer rrehba n yimeyriyen, deg wayen yerzan adlis aqbayli nezmer ad nebder ukuz n lesnaf n tezřigin.<sup>73</sup> SALHI Muħend Akli iwehha-d dya yer temsalt-a n usizreg n wungalen yettwarun s teqbaylit i yettwali belli tiwtilin n usebded n wungal aqbayli yettban-d i tazwara deg tilin n ussuffey-ines (ma yella wanda ara d-yeffey?). Deg wammuy n yidrisen i d-yeffyen, tam (08) deg-sen ffyen-d deg Fransa. Mraw d sin (12) wiyyađ deg Lezzayer d acu kan deg tuget tteffyen-d yef ddemma n umyaru. Tizřigin yellan deg Lezzayer yettwassnen (i d-yufraren) fazent. Yiwen n uđris kan, *Ccnan yebzaz* n Ait BOUDAUD yeffey-d deg tezřigt tasadrit\* n Casbah. Akken diyen ilaq ad nzer belli ađris-a d amesnawal\* (yeffey-d s snat n tutlayin Franais-kabyle) maħsub udem n tefrnsist yettili-d deg tazwara ma yella d imataren i icudden yer tmizrit\* n umesnawal-a ney yer tmizrit n uđris s teqbaylit ttakkent-id deg usebter n uzwel ney deg tyellaft tis rebea n udlis.

Rnu yer-s, deg wayen yeean tamhelt-agi n tyellaft anagmay SALHI yefka-d yiwen n usteqsi yef wamek i nezmer deg liħala-agi ad d-nejbed lwelha n yimeyriyen iqbayliyen? Tizřigin nniđen, eud tuget deg-sent d timeynasin (d tid yettnađaħen yef tutlayt d yidles) am tezřigin n *Yuba wis sin, agraw adelsan Amaziy* ney tiddukla am tezřigt n *Usalu* d asegreg\* yef tutlayt d tugdut. Seg tama, ugur yezdin idrisen yef wakken i d-iwekked unagmay-a d ugur n usizreg. Kra n yidrisen am *Ddida* n OULANSI akked uđris *nekk akked kemm, kemm akked nekk* n HAMDANI ur nzin ara, baxlaf ayen uyen deg temnađin-nsen; amezwaru deg Bgayet wis sin deg Tizi-wezzu.

Ma yella deg umeslay-ines yef yidrisen i d-yeffyen deg tmurt n Fransa ulac-iten deg Lezzayer baxlaf ađris wis sin n R. ALLICHE, *faffa*, akked *askuti* n S. SADI. Ineggura-agi yettuεawed usizreg-nsen; yiwen yeffey-d yef ddemma n umyaru, wayeđ yef demma n tezřigt n partisane. Ilmend n waya ara d-naf idrisen

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<sup>73</sup>[www.imyura.net/vendredi](http://www.imyura.net/vendredi) 1 septembre 2006. Idlisen nney.

i d-yeffyen deg Fransa ur ten-yessin ara ugdud akken d iyen ur ttwassnen ara yimyura-as belli d inaggalen.<sup>74</sup>

Nasserddine AIT OUALI diyen, gar wid i d-yemmalen tikti-agi imi i d-yemmesla yef lexşaş n tfares tanaggalt s teqbaylit deg unnar n tsekla. Yewwi-d deg wawal yef temsalt n uşennef n kra n yiđrisen i yettunehsaben d ungal. Yer-s annect-a yuqel d ugur ameqqran. Ula d ullisen yesean 30 yer 80 n yisebtar ttwasezergen-d s wudem n wungal. Ullis n Meziane BOULERIAH “*akal*” deg 1994 yesea 77 n yisebtar, yeffey-d yef ddemma-as deg tmurt n Fransa, maca deg kra n teybula yettuşşennef d ungal. Aladya mačči d teyzi n wullis s timad-is ideg yella wugur, lameena ayen i t-yettağğan ad yaweđ yer uswir n tira tanaggalt.

Diye yerna-d deg tira-as yef tfares n wungal aqbayli s tenfalit tamaziyt belli ur yelli d win i d-yeflalin s waşas akken ad nizmir ad d-nemmeslay fell-as, aladya azal n rebaa utlatin n yiseggasen-a anagar yiwen n wungal i d-yetteffyen deg useggas. Ula d iđrisen ur nesei ara azal s waşas seg tama n tedyizt d tfulka neşseb-iten s tidet d imuhal iseklanen. Akken ula d ayen yeenan tullisin eud ur tgerrez ara tegnit.<sup>75</sup>

Seg tezřigin, nezmer ad d-nebder diyen tid i igan ahil-nsent i udlis kan am l’Harmattan, La Découverte, Florus... Tizřigin-a ula d nutenti fkant azal i udlis aqbayli, d acu ma yella ur yettnuz ara s waşas, ad hebsent asizreg-ines, imi tizřigin-a bnant yef lfayda d udrim, yerna tizřigin-a d idlidsen n sin utlayen i smenyafent, am udlis «*Timsal*»n Yusef ALIOUI... Gas akken kra deg-sent s teqbaylit kan i d-ssufuyent am wungalen n Salem Zinya d Djamel BENAOUF (iyil d wefru, timlilit n tyerמיwin) yer l’Harmattan. Nezmer ad d-nebder dayen tizřigin Baydadi, Berti, tizřigin Azur.

Rnu yer tezřigin n tdukliwin d tid n timuynest\*. Tizřigin-a mačči d tunşibin, iswi-nsent d tallelt n wid yettarun s tmaziyt. Gar tezřigin-a am Numidya

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<sup>74</sup>Mohend Akli SALHI. 2011, Etude de littérature kabyle, Ed Enag. Alger. PP. 84.85.

<sup>75</sup>Nasserddine AIT OUALI. 2015, l’écriture romanesque kabyle d’expression berbère (1946-2014), Ed. L’odysee. Paris. P. 7-8.

deg Yihran, Talantikit, Ayamun. Snat n tnuqura-agi sazergent-d *Yirtimlilit* n Hamid BOULIOUA, *Ass-nni* n Amar MEZDAD.

Tineggura-agi dya, seg yiseggasen n 2000 yer wass-a ufrarent-d tezrigin n usqamu Unnig n Timuzya (HCA). Atas n yidlisen i d-yeffyen yef lehşab n usqamu-agi, d ayen i yeğgan ad yernu tabyest i imyura ad kemmlen deg tira-nšen. Asizreg n HCA yettili-d akka s uxelleş n tezrigin (Tizrigin les Oliviers, Odyssé) i usuffey n udlis n umyaru. Ad ferqen azgen ameqqran n yidlisen-nni yef tdukliwin tidelsanin d temkerdiwin akken ad yettwassen umyaru-nni. Azgen n yidlisen i d-yeggran ad ten-yefk i umyaru-nni, ad izer d acu ara yexdem yis-sen. Mi ara yemmel umyaru adlis-ines i tezrigin-nniđen ahat ur ttkukrunt ara deg usizreg-ines imi yettusizreg-d yakan ssnen-t yimeyriyen s lmendad n HCA ( iyerbazen, timkerdiwin, tidukliwin...)

## **7. Iferdisen n tsiwelt yessudusen ungal**

Deg udlis yura umyaru Mohend Akli SALHI iwumi yefka azwel « Kra n tsura i tyuri n tsekla », deg usuned amenzu i d-yewwi «Yef tsekla d tyuri», yemmel-ay-d deg-s amek i ilaq ad nyer tiwsatin n tsekla gar-asent «Ungal». Yebder-d belli deg tyuri n uđris n wungal s timad-is atas n yisteqsiyen i d-irezzun s allay; yef wacu i d-yettawi wungal? D acu-ten yisental-is? Isental-a d imaynuten ney llan yakan deg tsekla. Maca, mi ara ad nekcem deg tyessa n wungal iwakken ad d-nessukkes iferdisen iyef yebna, nettak asteqsi yef wamek i d-yehka umsawal inedyuyenn n tehkayt-a? Ittekki deg-sen ney ala? Inedyuyen n tehkayt, wwin-d azar seg tilawt ney d asugen? amek i tga tsiwelt n yinedryuyen d tafessast ney d tazayant? Amek i gan yiwudam? D acu-ten wassayen n uwadem agejdan d yinedryuyen? Anda i tderru tehkayt? amek i gan yidgan? Amek i iga umawal, ma n yal ass, ney yella umawal amaynut? <sup>76</sup> Melmi i ddrant tiggawin? ...atg.

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<sup>76</sup>Mohand Akli SALHI. 2015, kra n tsura i tyuri n tsekla, asuned 1. Yef tsekla d tyuri. Tazrigt Tira. Sb.52.

Ur yeshil ara iwakken ad d-nerr akk yef yisestanen-a, ma yella ur telli ara tyuri lqayen. Am wakken ur nezmir ara ad nsemmi i kra n wungal d ungal ma yella ur t-zdin ara yiferdisen-a, acku ineggura-agi myekcamen, myekmalen war gar-asen. D awezyi ad yidir kra n uferdis d axel n wungal i yiman-is.

Yef waya, ad naered seg tama-nney ad nbedd yer yal aferdis, wa ad naered ad d-nefk tibatutin i d-yettunefken fell-asen, yas akken tikwal yettili-d umgired gar yinagmayen, maca yer taggara ttemlilin yer yiwet n tekti. Ihi, Tayessa n wungal d yiwet ama d ungal s teqbaylit, s tefransist ney s taerabt. Tbedd yef waṭas n yiferdisen i tt-yessuddusen, d acu kan seg tama-nney ad d-nawi ameslay yef yiferdisen igejdanen i d-yettbanen s wudem ubriz imi seg-sen ay beddun-t tfukkas n usiwel anaglan. Gar yiferdisen-a ad d-naf tigawt, iwudam, akud, adeg d tutlayt, ideg ara d-yettwasegzi yal yiwen s yihricen-is d wayen akk i icudden yur-s. D acu kan iferdisen iyef tebna tezrawt-nney (akud d wadeg) ttwasegzan-d s telqayt deg yihricen i d-iteddun.

### **7.1.Tigawt\***

Tigawt d amazrar\* n yinedruyen yemcudden deg lmeena d unamek, ttemyedferen yinedruyen-a seg tazwara, yer tlemmast, alamma d taggara. D anagra n nṛdam yezdin tigawin, yef wakken i d-yessenfali Aristot deg wawal-is: « *Tigawt, d aeeddi seg umellil n diri yer umellil n lehna ney tikwal s unemgel* ». <sup>77</sup> Ney d snat n tigawin i yezemren ad awint yer tigawt tameqqrant. Ma yella deg tbadut i d-yefka unagmay Roland BARTHE, yer-s tigawt d agraw n twuriwin i ixeddmn yimsagan ney yiwen n umtag, acku tawuri n umtag d yiswi-ines ad yexdem tigawt. <sup>78</sup>

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<sup>77</sup>جيرالد برانس. 2003، المصطلح السردي (معجم المصطلحات)، ترجمة عابد خزندار، ط1، الترجمة و النشر بالعربية محفوظة للمجلس الاعلي للثقافة، القاهرة، ص.19. «الحدث هو تحول من الحظ السيئ الى الحظ السعيد او العكس».

<sup>78</sup> نفس المرجع و الصفحة.

Akken nezra, iswi agejdan n tneqqist (récit) d tigawt, mi ara d-nefk asistan «D acu i d taneqqist?», ad d-nerr s umata: <sup>79</sup>

- D tigawt i iderrun
- D tigawt, d acuddu, d tuqqna n yinedruyen.
- D tigawt tagejdant n uwadem.
- D aglam n tigawin yettkemmilen alamma d taggara.
- D assay n tigawin i yettemseǧfaren akk d uwadem.

Tigawt ihi, d ajgu alemmas yettffen iferdisen nniǧen ama d akud d adeg, iwudam, tutlayt...atg. Tigawt tanaggalt, txulef yef tigawt tilawayt (i nxeddem deg tudert-nney n yal ass), acku anaggal mi ara yaru ungal-ines iferren ayen iwulmen i tira-s seg yinedruyen n yal-ass, akken i yettekkes ney irennu-d kra i wayen yessen yakan akked usugen-ines, ayen i yettarran tigawt tanaggalt d ayen nniǧen, mačči d ayen nessen deg tudert nettidir ( ur tettak ara acbi yer tin n tilawt). D anect-a s umata i d-yeslawayen atas n tfukkas n tsiwelt am udiwni, allus s tuyalin yer deffir, ney tikli yer sdat, ayiwel, azayes, aneggez...atg. <sup>80</sup>

S umata, d ta i d tababut wezzilen yef tigawt, imi ur nezmir ara ad nessuget fell-as awal, acku deg yiferdisen i d-iteddun ad d-yili wawal fell-as ugar . Am wakken nezra aǧris n wungal d amuy ( agraw) n tigawin. Tin yernan yer-d ayen akk xedmen yiwudam d tigawin.

## **7.2. Awadem\***

Awadem d aferdis agejdan deg wungal, d lsas n usnulfu-ines, d yiwen n tawil i yesseǧdac unaggal iwakken ad d-yessismel anagraw anaglan yezdin ungal. fell-as i yebna, imi amsawal yettawi-d taḥkayt n yiwudam, awadem d bab n tigawt deg uǧris, d netta i d-yeslawayen inedruyen deg wassayen i t-yezdin ney i t-iferqen d yiwudam nniǧen. Ma yella d azal yesǧa dixel n uǧris anaglan,

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<sup>79</sup> ADAM Jean-Michel et Revaz FRANCOISE. 1996, l'analyse des récits. Ed. Seuil. Paris.p. 10.  
<sup>80</sup> د. امينة يوسف، 2015، تقنيات السرد في النظرية و التطبيق، دراسات ادبية دار الفارس للنشر و التوزيع، ط2، بيروت.ص.37.

meqquer, ulac taḥkayt ur nessi iwudam, yerna ulac awadem yellan deg uḍris weḥdes, imi yezga yeqqen yer yiwudam nniḍen ukkud yecrek tameddurt. Maca zemren ad mxalafen deg tmuylwin ney deg wazalen-nsen, ayen i d-yeslalayen ameckukel gar-asen.<sup>81</sup> Deg udlis « Tayessa tasiwlan deg wungal » i yura unagmay Abd El Mounaim ZAKARIYA yesbadu-d tamidrart n uwadem s wakka:

*«Awadem d win i yettekin deg yinedruyen n wungal s wudem yelhan ney s wudem n diri, ma d win ur nettekk ara deg unedruy-nni ur ittuyal ara yer yiwudam, yettuneḥsab d aḥric seg uqlam».*<sup>82</sup>

Rnu yer waya, awadem d aferdis deg tesleḍt n tsiwelt. Ur yessefk ara ad yesseḍdel yiwen gar uwadem akked umdan. Awadem, yettili kan deg uḍris. Tudert-is, teqqen yer tin n uḍris, nettmagar-iten-id seg tazwara alamma d taggara, maḥsub tbeddu yis-sen teḥkayt, seg wawalen imezwura, tkeffu yis-sen yer taggara n tyuri n teḥkayt, akken ad yili uwadem (am netta am umsawal d umsiwal), yessefk ad yili uḍris. Ma yella d amdan, yettidir deg tilawt, ur yeḥwaḡ ara aḍris akken ad yili.

Deg tsekla, imyura ssemrasen sin n yiberdan iwakken ad d-gelmen (ad d-weṣṣfen) awadem; aqlam usrid akked uqlam arusrid. Yettili uqlam d usrid, mi ara yilin yisallen (abeḍda yeḥ uwadem) yettak-iten-id umsawal qbala mebla tuzzya deg wawal. Ad yefhem imeyri, mi ara yeqqar, lewṣayef n win yettwagelmen mebla ugur, imi isallen i d-yettunefken fell-as, llan-d ilmend n usenḍet n uwadem i yimeyri (yettwaweṣṣef-d uwadem akken ad t-yissin yimeyri, ad iḡer wi t-ilan d wamek yemmug).<sup>83</sup>

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<sup>81</sup> Nabila SADI. 2011, L'expression de l'identité dans le roman Tafrara de Salem Zenia, mémoire de Magister, université Tizi-Ouzou. P. 156.

<sup>82</sup> عبدالمنعمزكريا القاضي. 2009، البنية السردية في الرواية، الناشر عن الدراسات والبحوث الإنسانية الاجتماعية، ط 1، ص. 68. « كل مشارك في أحداث الرواية سلبا او ايجابا، اما من لا يشارك في الحدث لا ينتمي الي الشخصيات بل يعد جزءا من الوصف ».

<sup>83</sup> Mohand Akli SALHI. 2012, Petit dictionnaire de littérature, Ed l'Odysée. Alger. PP. 40.41.



Iwudam sean tamlilit d wazal meqqren deg tuddsas n teħkayt, d netta i as-yettaken lbenna akked lmeena, yerna taħkayt akken ma tella d taħkayt n yiwudam, am wakken i d-tilin d lsas n tneqqist ur yezmir ħedd ad d-isugen taneqqist mebla awadem, yettunaħsab d taneqqit tagejdant deg yidles akk n yinaggalen.<sup>84</sup> Yer tama ad naf Boris TOMACHEVESKI iwehha-d deg wawal-is s yiwet tbadud, yenna-d belli iwudam ttawin-d ayen iwumi neqqar tignatin tiḍisanin, jebden-d afrayen d lwelha n yimeyriyen, ssefraħen kra n yimeyriyen, akken i sseħzanen wiyad, akken i llan wid i yessaggaden, rnu yettili-d uḍfar n win yellan d asad deg teħkayt.<sup>85</sup>

Ihi, iwudam d allal i yessexdam unaggal iwakken ad yerr lwelha n yimeyriyen, jebden-d afrayen-nsen, llan wid yessefraħen, wiyad saħzanen-ten, am wakken llan wiyad saggaden-ten. Annagal iwakken ad yerr iwudam-is deg tudert n tneqqist, yessemras kra n tarrayin i usebgen n uwadem-nni deg wungal, yettak-as yas ulamma d asugnan tulumist n uwadem ilaway, s useqdec n unagraw n yisaylen d yizamulen ara as-yefken tulumist-a.<sup>86</sup>

Tin yernan yer-s, iwudam deg uḍris d anaggal i ten-id yesnulfan s taggameṭ\*-nsen taṣarant\*, s tewgiṭ-nsen akked tmagit-nsen, iferdisen-a ttuyalen d tulumisin n yiwudam s wudem usrid ma yella d amyaru i ten-tid yefkan yerna ibeggen-tent-id akken iwata. Maca ttuyalent d tulumisin s wudem arusrid ma yella d imeyri, ilaq ad iseereq ney ad ibeddel iferdisen-a ilmend n yinnan n yiwudam ( nezmer ad neħkem yef uwadem ilmend n wayen i d-yeqqar, ayen i ixeddem ney tilin-ines). Deg waya anagmay Jean-Piere GOLDENSTEIN yerna-d deg wawal-is:

*«Limarat n tfekka, tettağğay ad neseu tiki tamenzut yef  
uwadem, ma yella d bu cci, d igellil, d amsejji (soigné), d*

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<sup>84</sup> Waffa BEGGAZ. 2009, les traces intertextuelles dans fascination de rachid boudjedra, Ecole Doctorale de Francais, mémoire de Magister, université d'Annaba, Mars. P. 54.

<sup>85</sup> ACHOUR Christiane et REZZOUK Simone. 2005, Introduction à la lecture du littéraire, Edition O.P.O. Alger. PP. 200-201.

<sup>86</sup> Jean- Piere GOLDENSTEIN. 1999, Lire le roman. Ed. De Boeck et Ducolot. Paris. P. 52.

*abandu (ur ibedd ara deg yiman-is) , d anaylaf ney d imsethi, yelha ney d ucmit?».*<sup>87</sup>

S umata amsawal deg wungal, yessawal-d tahkayt n yiwudam ibennu-ten ilmend n rebaa n yihricen-a; tamliit-n sen deg udris, tamagit-n sen (isem, leemer, axeddim...), tayara n tfekka akked tewgiṭ-n sen. Yettak i yal awadem lewṣṣayef-is, am wid yesean lermaḥ yelhan, ula d tṭbiaa-n sen kif kif.<sup>88</sup>

Ilmend n waya, nezmer ad d-nini belli aseqdec n uferdis-a n uwadem deg wungal d ayen isahlen maḍi yef unaggal. Maca tamukrist i t-icudden seg zik mazal-itt yer tura. Tuget n tezriwin n tsekla yer wass-as yettkemmil unadi deg unnar-a imi ḥsan s wazal-is deg udris anaglan, yas ulamma tikwal yettban-d amzun akken yettwasuddes deg unamek-is.

Yef waya, lulent-d kra n tezriwin yettnadin ad zegrent i wugur-a. Acku d agejdu alemmas deg yal amahil asiwlan, ur nezmir ara ad d-nessugen tadyant mebyir inedruyen am wakken ur nezmir ara ad d-nessugen inedruyen mebyir iwudam<sup>89</sup>. Eud ulac aḍris anaglan ur nbedd ara yef yiwudam i yesseddayen inedruyen n teḥkayt ney i itezzin i teḥkayt ama deg wungal amensay ney atrar.

Tin yernan yur-s, ayen yerran ahāt anadi ad ikemmel deg waṭas n tezrawin tisekkanin i d-yetteffyen akka taggara-agi, d lebyi akken ad wwḍen yer unamek isehḥan i tmiḍran-a. D acu i d awadem? D acu-t unamek-is deg usenqed yef wungal amensay? D acu-tt tmuyli ney udem amaynut i as-yettunefken deg tezrawin-a titrarin?...atg. Ihi, gar tmuyli tamensayt d tmuyli tatarart i tmiḍrant-a, yella umgired, deg wacu ?.

Tamuyli tamensayt; tella tbedd yef lewṣayef kan i t-yezdin, d ayimi i d-yettili usexleḍ gar uwadem (personnage) n teḥkayt akked umdan n tidet (amdan “personne”). D anect-a ahāt i yeḡḡan anagmay Michel ZARRAFA ad imeyyez

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<sup>87</sup>Jean- Piere GOLDENSTEIN. Op. cit. P.55. « *Les traits physiques nous permettent de nous faire une première idée du personnage. Est-il riche, pauvre, soigné, négligé, sur de lui ou bien timide, beau ou laid ?* ».

<sup>88</sup> Nabila SADI. Op. cit. P.163.

gar-asen, asmi i yerra awadem n tneqqist d azamul kan yef uwadem n tidet, yeddem-d deg umedyā, asaḍ n wungal belli d amdan, yettili-d d azamul i usenfali yef kra n umdan ilaway.<sup>90</sup>

Inaggalen deg tallit tamensayt, ttarran ṣṣifat n uwadem anaglan yer umdan n tidet, iwakken ad ḡḡen imeyri ad yamen belli awadem anaglan d asgenses\* n wayen yettidir umdan deg tilawt.<sup>91</sup> Awadem deg tidmi-n sen d tugna tmectuḥt yef umaḍal ilaway. Ihi, awalen-a amdan, awadem deg wungal amensay d timiḍranin yettwasnen s temsullest\* deg unamek, yesseb maḍi akken ad nessemgired gar-asen. Yef waya, i ilaq ad nerr lwelha yer tezrewt-n sen iwakken ur d-yettili ara usexleḍ deg usemres-n sen, wa ad naweḍ ad nessefrez tamsullest-a ugar. Imi amdan d wid yellan d tidet, nettwali-t, yesēa leṣel-is, tamagit-is, d wadeg araklan ideg yettidir.

Ma yella d awadem, d win yeddren daxel n wungal, deg teḥkayt, yettidir ilmend n yimenzayen i d-as yefka umesnulfuy n wungal. D iyen awadem d asugnan, tamlilt-is d asnerni deg yinedruyen yezdin ungal ney akken i d-yenna Roland BARTHE: «*D imdanen i d-yexleq, i d-yessugen umyaru*».<sup>92</sup>

Yef akken i d-nebder tamiḍrant n uwadem tella-d seg zzman aqdim, bdu-tt-id seg yijerriden imenza yersen deg wungal, tikwal seg tefyirt tamenzut. Lameena tamsalt i mazal yer wass-a ur iban ara yixef-is, d tamsalt n tarrayt i ilaqen i unaggal iwakken ad d-iseken iwudam n wungal-ines. Yerna nekkni ma nezzi tiḥ yer umezruy n tewsit-agi tanaggalt, ad nzer belli yuēer atas akken ad d-nefk asenfali aseklan iwulmen i uwadem. Ihi, sdat n wuguren i d-tettmagar tmiḍrant-a deg wungal, yuy lḥal ilaq ad d-afen yinagmyen d yimnadiyen tarrayt ara ten-iqerben yer tegzi n yinumak, izumal d lemēani i as-d-yezzin, wa ad tt-twaṣennef akken iwata.

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<sup>90</sup>د.حميداحمداني. 1991، بنيةالنصالسردى (من منظور النقد الادبي)، المركز الثقافي العربي للطباعة و النشر و التوزيع، ط1، بيروت، ص.50.

<sup>91</sup>عبدالمالكرماتاض، نفس المرجع، ص.9.

<sup>92</sup>Roland BARTHE. 1977, Introduction à l'analyse structurale des récits, communication N° 8 (l'analyse structurale du récit), Edition Seuil, Paris.P.32.

Dya d annect-a i d-ibanen ambeed, tlul-d tmuyli tatrart, i d-yefkan udem amaynut yef kra n tarrayin n uslađ n tneqqist s umata. Tuqtent tarrayin i d-issefhamen iferdisen n tneqqist akken i ggtent tmuyliwin yef wayen yerzan tiyessa n uđris.<sup>93</sup>

Ađas n tarrayin iqesden yinagmyen iwakken ad ssisnen\* iwudanm i yimeyriyen. D acu kan inaggalen ur edilen ara; llan wid i d-yettbeginen iwudamnsen s telqi ,wiyyađ heđben fell-asen, ma d wiyyađ ttawin-ten-id s wudem usrid, ubriz, ad d-yesken tđbayae d lewşayef-nesen ney tikwal yas d asugen, tikwal d ayeen s tarrayt n uglam iman i d-yettak deg umedyas wasađ yef yiman-is. d agi ma yella uwadem ittekki deg yinedruyen d amsawal-awadem.<sup>94</sup>

Ma yella tizrawin tizyanin n yimselyuyen irrusiyen, mmalent s wađas yer yinadiyen n Valdmir PROPP, deg tama ad naf azyan\* n tussna n tnamka mmalent yer unadi yexdem GREIMAS, deg sin, eerden ad d-beggnen “Tamagit n uwadem” deg tneqqist s wudem amatu ilmend n wamuy n tigawin-nesen ( n wayen xedmen). Akken diyen, ur yfilen ara ney zzin tamuyli yef wassađ i yettilin gar yiwen n uwadem akked yiwudam nniđen iyef yebna uđris. Acku awadem-a, yezmer ad d-yettwabgen seg lewşayef-ines akked tggameđ-ines n berra.

Ilmend n wazal yettunefken i tmiřant-a n uwadem. Banent-t ađas n tarrayin i tezrewt d uslađ yemtawan d unamek-is. Seg tama-nney, ad neeređ ad d-nebgen tarrayin-a, s řray d tmuyli n tarrayt n yal amyaru.

Gar tarrayin i d-yufraren deg uđric-agi n usmiđren\* yef uwadem, yas ulamma ggtent maca ad d-nebder kra, tid iyef yuzzel wawal, yettwasmersen deg uslađ n uferdis-agi deg wungal. Gar-asant:

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<sup>93</sup>Mohand Akli SALHI. 2015, Kra n tsura i tyuri n tsekla, asuned 2 : tayuri n tneqqist d usefru, Tazrigt Tira, Bgayet. Sb. 21.

<sup>94</sup>حسن بحراوي. 1990، بنية الشكل الروائي (الفضاء- الزمن- الشخصية)، المركز الثقافي العربي للنشر ط1، بيروت، ص 223.

Tarrayt n Valdmir PROPP gar yimenza i d-yefrurin seg uyerbaz n yimselyuyen Irusiyen, d amenzu sémantique). seg yimazrayen deg unnar n tezrawin n tyessa tanamka. Yefka-d unagmay-a tizri-ines yef uwadem deg udlis iwumi yefka azwel “*Morphologie de conte*”, deg-s isenned yef talya ugar n wayen i d-iteddun deg ugbur, d aymi i yella yettwali d akken tawuri d aferdis agejdan deg tsiwelt, ihi tazrewt-is tetturkez s waṭas yef tesleḍt n yiwudam ilmend n twuriwin-nsen.

Ihi, yessumer-d seg wamud n tmucuha tiyerfanin n Russe i yessawḍen yer wazal n twinest (meyya) n tmacahut yiwet n tezrewt tagelmant yef yiferdisen urkiden n tmucuha dya yessuffey-d ayen iwumi isemma “Tiwuriwin n yiwudam”.<sup>95</sup>

Arussi Vladimir PROPP mi i yettnadi ad yefhem amek bnant tmucuha n tmurt n Russ, iwala snat n lewṣayef ttuyalent-d aṭas deg tmucuha-agi. Tamezwarut, timucuha akk i yezrew mxalafent, yal yiwet taḥkayt-is. Tin yer-s, yas akken mxalafen deg teḥkayt ttaken acbi deg talya; ttemcabint amek i d-ttwaḥkant. Syin akkin, yeereḍ amek ara d-yekkes talya-agi i yesdukulen timucuha. Yekker ikenni gar tmucuha, akken ad iwali d acu i d-yettuyalen deg-sent d wacu ur d-nettuyal ara. Yer Vladimir PROPP d tigawin n yiwudam (ayen xeddmn) i d tayunin yessuddusen tamacahut. Iwudam, tbeddilen seg tmacahut yer tayed, d acu kan ayen xeddmn yettemcabi seg tmacahut yer tayed. D tayunin-agi i yerra PROPPd lsas n talya n tmacahut, isemm-asant tiwuriwin.<sup>96</sup>

S umata, tamuyl n PROPP treṣṣa yef teḥkayt deg-s iferdisen d irekdanen (ur tbeddilen ara(stable), wiyyaḍ d imbeddilen, arekdan d tiwuriwin (tigawin) , ibeddilen d ismawen.<sup>97</sup>

Ad neereḍ ad d-nefk kra n yimediyaden yef twuriwin-a yas ulamma deg tesleḍt yexdem PROPP yessaweḍ yufa llant kraḍ d yiwen (31) seg-sent maca seg

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<sup>95</sup> Jean- Piere GOLDENSTEIN. op. cit. p. 65.

<sup>96</sup> Mohend AKLI SALHI. op. cit. Sb. 22.

<sup>97</sup> د. حميدلحمداني. نفس المرجع، ص. 23-24.

tama-nney ad nebder kan tigi ilmend n wakken i ten-id-yebder Hamid LAHMADANI deg udlis-is:

- ✓ Agellid ad yefk i wasaḍ igider, igider-a ad t-yeddem yer tmurt nniḍen.
- ✓ Asaḍ ad as-yefk jeddi-s aḥawdiw, aḥawdiw-a ad t-yeddem yer tmurt nniḍen.
- ✓ Aseḥḥar ad yefk i wasaḍ taflukt ara t-yedmen yer tmurt-nniḍen.
- ✓ Tageldunt ad as-tefk taxatemt, ad d-ffyen seg-s irgazen yeqwawan ara irefden asaḍ yer tmurt-nniḍen.

Seg yimediyaten-a iban-d d akken arekdan d tiwuriwin i yexdem wasaḍ, seg waya nezmer ad d-nini belli ayen yesḥan azal deg tezrewt n teḥkayt d asteqsi yef wayen xedmen yiwudam, ma yella anwa i t-ixedmen, melmi i t-yexdem, anect-a ulac fella-as asteqsi. Anect-a yettbeggin-d maḥsub tamuḥli n PROPP treṣṣa kan yef twuri n yal awadem mebla ma yezzi tamuḥli yer lewṣayef ney tamagit-nsen.

S tidet tazrawt n PROPP yef twuri tessawed-it ad d-yekkes seg 31 twuriwin d sa (07) n tegnatin n tigawt n yiwudam (sphère d'action). Yal awadem s twuriwin yeqqnen yur-s.<sup>98</sup>Mohand AKLI SALHlibder- itent-id, yerna yesbadu-tent-id akken iwata, ad d-naf:

- ✓ Amawaḍ: d win ara yawḍen asaḍ.
- ✓ Amalal: win ara yefken allal ara iḥawnen asaḍ deg unadi-ines.
- ✓ allal yetteawanen: d ayen ara iḥawnen asaḍ deg unadi-ines.
- ✓ Awadem iyef ttnadin: d ayen iyef yettnadi wasaḍ.
- ✓ Amsifaḍ: d win ara iceyyeen asaḍ akken ad d-yawi ayen ixuṣṣenama i netta ama i wayeḍ.
- ✓ Asaḍ: d awadem ara inadi ad d-yawi ayen ixuṣṣen
- ✓ Asaḍ n tkerkas: d awadem i yebyan ad yettef adeg n wasaḍ n tidet. Awadem-agi d bu tḥerci icemten, d bu lexdee.

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<sup>98</sup> Idem. Op.cit.Sb. 26.

Yal awadem seg yiwudam-a tezmer ad texdem atas n twuriwin. S umata seg wayen yexdem PROPP yewweḍ yefka-d anamek n wawal amsag mebla ma yesseqdec awal-a deg yiman-is aladya imi i iferreḡ atas n tiwuriwin-a yer sa (07) n yiwudam igejdanen i yeddem mbeed GREIMAS d imigan.

- Tarrayt n Claud BRIMOND, tikli tamenzut deg tezrawin n unagmay-a, tebda mi i yeyra adlis n PROPP “Morpologie de conte”, aya-agi iban-d deg udlis-is “la logique du recit” tamezla n wullis. Seg tezrewt-ines yessawed ad d-yegrew amuy n yigemmad gar-asent:

- Tarrayt yedfer PROPP nezmer ad tt-nesnes yef tewsatin akk n tneqqist akken yebyu mxalafent talyiwin n teḥkayt.

- PROPP ifak-d tazrawt-is s snat n tneqqiḍin d tigejdanin seg lqaleb n twuriwin yexdem, tamenzut d amsedfer n twuriwin deg tmucuha n Russ, belli kif kif-itent. Tis snat akk timucuha ma yella nmeenen tamuyli deg-sent ttekkint yer yiwen n lqaleb.

BRIMOND, iwala belli amsedfer-agi n twuriwin yer PROPP d aḥettem, ilaq ad msedferent twuriwin-a deg wakud (ta deffir ta), ur yeḡḡi ula d tagnit i tmizriwin ( tmuyliwin ) nniḍen, ma neddem-d amedya tawuri-nni n umennuy n waṣad ilaq ad tt-id-teḍfer twuri n uzarug (timument), ma yella tfak teḥkayt s tirzi , PROPP, deg liḥala-agi ur yettaru ara tawuri tamenzut meena ad tt-ibeddel belli asad yettwadlem. Yeered BRIMOND ad yeffey i lqaleb-agi d tmuyli n PROPP, wa ad d-yefk tamuyli tamaynut i tyessa n tneqqist.<sup>99</sup>

Tamuyli-s temxalaf yef tin n PROPP akked tin n GREIMAS, ur ttemsedferent ara twuriwin (tigawin n yiwudam) am uzrar, ta deffir n ta. Rḥay n BRIMAND, yebna yef lebyi n unermas (d ameyri ney d amseflid) akken ad yawed yer taggara n tneqqist. Amek tebyid ad inadi yiwen yef taggara n teḥkayt ma yella yeḥsa yakan amek msedfaren yinedruyen-ines ney ma yella yezra yakan amek ara tekfu ?.

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<sup>99</sup> د.حميدلحميداني، نفس المرجع، ص. 38-39.





tigawin deg tmucuha, imi yessawed ad yini belli timucuha akken ma llant seant yiwet n tyessa, yas akken mgaradent deg teyzi, maca dduklen-t deg yiwet n taggayt n yimigan, d tagejdant i yal takerrist. Ihi ifren-d adris n tsemllilin n wid ixedmen tigawin, i ittekkim deg tneqqist, deg wawal-nney yef tarrayt n GREIMAS ad neered ad nefk imigan i d-yettilin deg tneqqist. D wamek i yessawed ad-yessuffey ayen i wumi isemma “azenziy amsagan”, aya-agi s umata d ayen ara ad yilin s telqayt.

Azenziy amesgan, d lqaleb ayessay id-yewwi GREIMAS akken ad d-yessefhem tigawin nyiwudam d wamek uddsent tneqqisin. Yebna yef sdis (06) n yiferdisen. Iferdisen-a, qqnen d tiyuga, yal yiwen yemgarad d wayed: amsifaq, anernas, amegay, tayawsa, amalal, amnamar.<sup>102</sup>

Turda ney takti n GREIMAS i tikelt tamenzut, tella-d yef tesledt n 31 twuriwin tisewlanin yexdem PROPP, yessawed ad tent-id-yessuffey s tuyalin-ines yer tigawin n yiwudam, yehseb belli timucuha timensayin n Russe ttwabnant yef yiwen n lqaleb yesean sebea (07) n yimigan , yusa-d GREIMAS yedfer tarrayt-agi n PROPP yessuffey-d imigan-a i yuyalen d tarrayt yettwasnen s waṭas deg tesledt n wungalen, ullisen d tmucuha.

Amsag\* s umata,yemmal-dtawuri n umigaw (acteur) deg tehkayt, d ayen i ixeddem umigaw, ney d ayen i as-xeddmen.Tawuri-agi, teqqen yer sṣenf n tigawt n umigaw, yal sṣenf ittak-damsag.

Amsag deg tmuyli n GREIMAS, d ayen akk ixeddmen tawuri, yezmer ad yili d amdan, d ayersiw (d aqjun, d itbir, d inisi...) ney d tayawsa (d tizgi, d aḍu, d asif...), yezmer ad yili diyen d ayen yellan deg tillawt (amdan, ayersiw, tayawsa), akken yezmer ad yili d ayen i d-yesnulfa wallay n bna dem ( awayzen, tteryel, amyar azemni, talafsa, mm-sebea iqerray...) ney d afray (d aḥulfu am tayri,

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<sup>102</sup>Idem.Op.cit. sb. 43.

tismin, lferḥ, lqerḥ...).<sup>103</sup> Ihi, amsag d win yesnernayen taneqqist d unamek n teḥkayt s tigawin n yimigan.

Seg tama ibgen-d GREIMAS belli yiwen n umigaw, yezmer ad itekki deg sin n yimigan abeēda ma llan-t snat n teḥkayin deg tneqqist, akken diyen zemren ad ilin sin n yimigan ney ugar deg yiwen n umsag.

Tarrayt n philippe HAMON, akken Philippe Hamon, awadem yur-s d azamul deg wullis, Phillipe Hamon isummer-d azal n sdis (06) n tulmisin, isahlen maḍi i uebeggen d ussuggen n yiwudam ɛla ḥsab n wacu xeddmn d wamek i d-ttbanen deg uḍris anaglan:

- ✓ Amgired deg Şşifat (La qualification différentielle); teena tamagant d tsmekta n şşifat i swacu yettwassen yis-sent uwadem am uglam n tfekka-s, tanefsit d tmetti-s.
- ✓ Amgired deg twuri; ur teeni ara kan tilin n uwadem deg teḥkayt lameena d tawuri-ines deg wayen ixeddem.
- ✓ Amgired deg Beṭṭu (La distribution différentielle); teena tastratigit n beṭṭu n yiwudam yal wa d acu n umkan ideg i t-id-yebder umsawal, am tnezduyt n uwadem ama yeqreb ney yebēed.
- ✓ Tafulmanit yemgarden (L'autonomie différentielle), ɛla ḥsab tilin n uwadem d wayen ixeddem, i t-yettağğan ad yemgared yef wiyyaḍ.
- ✓ La pré-désignation conventionnelle ; d abeggen n lhila ney tiddas n wayen ixeddem uwadem.
- ✓ Le commentaire explicite: Adiwenni i yeggar umsawal gar iwudam.

Yer taggara, nezmer ad d-nini belli, yal taḥkayt ara d-yettwallsen, seg tama teḥwağ iuwadam, am wakken i teḥwağ iferdisen nniden yer tam-as am wakud d wadeg i asen-ilaqen, iyef ara rsent tigawin n yiwudam-a. Deg waya ara d-naf anagmay Hassan BAHRAWI yenna-d:

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<sup>103</sup>Ibidem.Sb. 30.

«Awadem yedder deg wul n wungal s timad-is imi ulac ungal mebla awadem i yesselhayen inedruyen, yessuddusen tigawin, yettakken i teḥkayt ṣṣaba d unamek, rnu yer-s awadem anaglan nnig waya yettuneḥsab d aferdis awhid iyer ttemlilin akk yiferdisen nniḍen am tmiḍranin n wakud dwadeg i ilaqen i unerni n yinaw anaglan.<sup>104</sup>

### **7.3.Akud**

D aferdis deg tesleḍt n tsiwelt. Yettban-d wazal-is deg ubeddel swayes i d-gellun yinedruyen n teḥkayt.

### **7.4.Adeg**

D aferdis deg tesleḍt n tsiwelt. D adeg i d yemmalen anda tḍerru tigawt. D netta diyen i d-yeskanen, deg waṭas n tegnatin, amek igga uwadem. Yettili-d wannect-a s uglam n wadeg (ismawen d lewsayef n yimukan) anda tḍerru teḥkayt.<sup>105</sup>

### **7.5.Tutlayt**

Tutlayt d tamart\* yef tilin n wungal, mebla yis-s ur d-tettili ara tzuri taseklant. Tutlayt, gar temsal iceyben axemmen n yinagmayen d yifaylasufiyen seg zzman aqdim, bdu tt-id seg SUQRAT, AFLATUN, ARISTOT, tedduḍ yer IBN SINA, IBN XALDUN...atg. Acku tutlayt d axemmem, d asugen, d tamussni, d tudert s lekmal-is. Ur yezmir ara umdan ad ixemmem berra i tutlayt, yis-s i d-yessenfalay yef tektiwin-is d wafrayen-ines.

Anaggal ma yerra azal i wungal yura, yefka-d ayanib utlay d amerkanṭi seg tama n tesnukyest ney n uzamul, annect-a yettarra-t ad iqerrebb ugar yer wayen iwumli semman ass-a « Ungal udyiz », maḥsub ungal ara yeseun kra n

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<sup>104</sup>حسن بحراوي، نفس المرجع، ص.20. « الشخصية تقع في صميم الوجود الروائي ذاته، إذ لا رواية بدون شخصية، تقود الأحداث و تنظم الأفعال و تعطي القصة بعدها الحكائي ثم ان الشخصية الروائية فوق ذلك تعتبر العنصر الوحيد الذي تتقاطع عنده كافة العناصر الشكلية الأخرى فيما فيها الأحداثيات الزمنية والمكانية الضرورية لنمو الخطاب الروائي».

<sup>105</sup>Mohand Akli SALHI. Op. cit. Sb.11.

tulmisiin n tyunba deg yinawen-ines, d useqdec n tesnukyest, anda i yettmil yer usuget n tegnatin, yettuyal şşenf-a n tira iseεeu anya-ines i swacu ara yettwassen, annect-a s umata yettak-as tawuri tadyezt i yinaw yef twuri n tesrit. Aladya tikwal nettaf-d iman-nney nettmeslay-d yef tmedyazt mačči yef wungal.<sup>106</sup>

Deg tyessa n tutlayt tasiwlant, ttbinint-d atas n temsal tutlayin i nezmer ad tent-nerr yer wayen i d-yebder Ferdinand DESAUSSURE, imi i yefrez deg tezrawt-ines yef tutlayt, gar tutlayt ( tayessa\*-s) akked umeslay, tutlayt d nndam azrayan i kra n tutlayt d tyessa-as, lmeena-as d tagerruma ( d agraw) n yilugan i ilaqen i win yettmeslayen ad ten-yedfer mi ara yebyu ad yemmeslay d wiyyaq. Ma yella d ameslay d aseqdec n yal ass i nndam-a gar wid yettmeslayen. Ilmend n waya tettlal-d temsinit gar tutlayt tumrist (tufsiht) akked tutlayt tamsisiant.

Ihi, deg wawal-nney yef uferdis-a, mačči d abgan n tutlayt tasimiyutikit i d-yettbegginen asusru n tutlayt, i d-yettwehhin yer unamek, asyal d uzamul n wawal ney ad nerr ad d-nemmeslay yef tutlayt s unamek-is asenawal, lmeena-s tutlayt s unamek n umawal, n tjerrumt d tseftit, maḥsub ayen i wumi semman “tasnillest\*” imi temgarad yef tjerrumt, iswi n tussna-agi n yiles d asbadu n tutlayt. Am wakken nezra ababat n tesnilest d asnilsan Ferdinand DESAUSSURE f, dya segmi i d-yeffey udlis-is iwumi semman wid i t-id-yessuffyen «timsirin n tesnilest tamatut».<sup>107</sup> Mi ara d-nemmeslay d agi yef tutlayt mačči s unamek n yilugan-is ikeččmen deg ususru n wawalen, maca s lmeena n twuri-ines, tutlayt s wacu yettaru umyaru aḍris aseklan.

Uqbel ad d-nemmeslay yef yiswiren n tutlayt deg tira tanaggalt, yessefk ad nebder belli tamsalt-a n tutlayt yas ulamma azal-is meqquer imi mebla asenfali s tutlayt ur d-tettili ara tira, la tira n wungal wala tira n tewsit nniḍen. Maca azal-is deg usenqed d tezri deg unnar aseklan εud ixus, aladya deg tsekla taerabt d tamaziyt. Drus n wid i tt-id ibedren s wudem unšib. D acu kan, yal tikkelt nettaf-d imyura n tmura lyerb d nutni i-ay izeggiren yer temsal yecben tigi. Ihi imyura-

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<sup>106</sup> د. امينة يوسف، نفس المرجع، ص. 35.

<sup>107</sup> [https:// kab.m.wikipedia.org](https://kab.m.wikipedia.org). consulté le 21/10/2017 à 21h54.

agi, d wid yerran lwelha yer wuguren akk i d-tettmagar tsiwelt. Rran azal i uwadem acku fell-as i d-tyelli tigawt. Rran azal i wakud acku yis-s tternin yinedruyen, akked wadeg imi deg-s i derrunt tigawin. Ma yella d tutlayt ur tettumeεeen ara deg-s tmuyli akken iwata.

Amek i ilaq ihi, ad tili tutlayt d axel n wungal? D acu-ten yiswiren-ines? D acu-tt twuri-ines d wudmawen-ines? D acu-t wassay-is d wayen i iderrun deg wungal? D acu n tutlayt i s wayes yettaru unaggal? yettaru-tt s tutlayt tacadimit ney s tutlayt n yal-ass, i ttmeslayen akk yimdanen ney d talemast tettili gar tutlayt tacadimit d tin n yal-ass. Amek i illaq ad tili tutlayt n tsiwelt? am tin n udewni ney yal ta s tutlayt-is.<sup>108</sup> Dya deg temsal-a banent-d kra n tezriwi tizyanin i yettwalin belli deg wungal ilaq ad yemsawi unaggal gar sin yiswiren n tutlayt, aswir amenzu, yerza tasiwelt, ilaq ad tili tutlayt-is d tufsiht, tsehha, d aswir elayen. Aswir wis sin, yerza adiwni, ideg ara tili tutlayt-t d tushilt, d tin yuzzlen deg tmetti, fahmen-tt akk medden.

Ahat d tizriwin-a, i yerran tuget n yinaggalen ad arun s tarrayt-a, armi tuqel tyuri n wungal tenyes, acku deg waṭas n tegnatin imussnawen (wid yesεan asiwir n leqrayaa) ur ttawden ara ad fehmen tutlay n yal ass imi ungal yettwaru akk i yimdanen mačči i yiwet n tmetti ney i yiwen n ugdud, maca ungal d amatu, ietteffey akkin i umaḍal.<sup>109</sup>

Tumant-a, iceyben tira n wungal, seg zik ay d-tban, ma neddem-d amedya yef tsekla tfransist, ad d-naf ungalen yettwarun yef ifassen n unaggal BALZAK, Victor HUGO d wiyyaḍ, ur yeshil ara maḍi akken ad tfehmed inumak d lemεani yezdin ungalen-nsen. Ala win yesεan aswir elayen i yezemren ad gzun leqsud-nsen. Maca, syin d asawen imi i tebda tettterni tira tanaggalt, banen-d yinaggalen nniḍen i yerzan tamsullenst-a i tt-yeskerfen i waṭas n yiseggasen, gar-asen yufrar-d yiwen n unaggal yemmucεeen s waṭas deg tallit-is Marsel PROUST i iεerden deg tira-s ad iqis tutlayt yef akken tella liḥala (addad) n umdan deg tmetti-is. D

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<sup>108</sup> عبد المالك مرتاض، نفس المرجع، ص. 102 .  
<sup>109</sup> نفس المرجع، ص. 103 .

acu kan ma nessiked yer tsekla taerabt ad tt-naf terra lwalha ugar yer temsalt-agi n yiswiren n tutlayt.

Am wakken i tella diyen yiwet n tumant n usiwel i d-yettbanen s waṭas deg tyessa n tutlayt tasiwlan, i yettuyalen yer yiseggasen n 60 seg tsut-agi ieeddan d tumantn umyiḍresi d-ibanen s ttaqqa deg unnar n uzyan aṛumi seg wasmi i d-tefka tnamayt Julia KRISTIVAIN tamuyli-ines yef uḍris. Yessemras-itt unaggal s waṭas akken ad d-yaru ungal-ines acku ulac aḍris yezdi wungal war ma yugem-d kra seg yiḍrisen nniḍen. Tamidrant n umyiḍres d nettat i tssexdmen i tikelt tamenzut deg (1969), tessegza-d yis-s awal i yessemres M. BAKHTIN mi i d-yemmeslay yef wassayen yellan gar yinnawen deg uḍris (dialogisme).<sup>110</sup>

Aḍris yer J. KRISTEVAIN d timlilit n yiḥricen n yiḍrisen yettwarun yakan, yis-sen i d-yetteffey uḍris amaynut. Yer-s, mačči kan d arwas ney d allus i d amyedres, maca d askan s wudem nniḍen i yiḍrisen yellan yakan. Yal aḍris, amek i t-yezda win i t-yuran, lmeena-as d asdukkel n wawalen ara d-yefken tayessa i uḍris-s.

Seg tmuyli-agi, ad d-neseggzi iwacu id-tenna aya, yettusemma d asdukkel n wawalen ara d-yefken tayessa i uḍris n umaru. Yezmer ad t-id-yaru d aḍris i deg ara yessexdem imeslayen yellan yakan maca ad asen-yefk tayessa tamaynut ney ad asen-yefk udem nniḍen s tyessa d lebni imaynuten, maca ur yettusemma ara d arwas ney d allus.

Keččmen-d yimeslayen d tefyar n yiḍrisen i yettwasnen yakan ney ttwarun, ttemyekcamen yimeslayen nniḍen, alamma slalen-d aḍris ney ad d-suffuyen aḍris amaynut. Nezmer ad d-nini aḍris d azetta n yiḍrisen, ihi ulac aḍris i d-ilulen iman-is.<sup>111</sup> yella deffir-s d acu i t-id yeslalen yuḃal d aḍris amaynut ama

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<sup>110</sup> Eric BORDAS, Claire BAREL-MOISAN, BONNET Gilles et d'autres. 2011, l'analyse littéraire, Ed. Armand Colin. Paris. PP. 101-102.

<sup>111</sup> Kahina FLICI. 2001, l'intertextualité dans l'œuvre de Iouanis Ait MENGEELLET, Mémoire de Magister, Université Tizi-Ouzou .P.166.

d tifyar ney dayen nniden. Maḥsub taktawant\* imi taneggarut-a tesεa tawuri n umedres anda i d-tettili temlilit n waṭas n yiḍrisen deg tmetti d umezruy.

S tidet, tamsalt-a n yiswiren n tutlayt dixel n wungal lmeena-as amyar n wungal, ilaq-as ad yessemres agraw n yiswiren ara iwulmen addad n yiwudam s tektiwin, idles d tmetti-n sen. Ma yella nemmugger-d deg wungal iwudam, d amussnaw, d afaylasuf, d afellaḥ, damejjay, d aselmad ....atg. Yessefk yef unaggal ad yesseqdec tutlayt iwulmen i yal awadem.

## **Taggrayt**

Ƴer taggara, ad d-nini d akken ungal d tawsit yettnernin seg useggas Ƴer wayeɗ, seg tsuta Ƴer tayed, imi atas n yimnadiyen i ixeddmen fell-as, akken nufat-id d yiwet n tawsit i yemyen deg umaɗal merɗa, ulac tamur ideg uryettwassenara, ula d tamurt n tmazɣa iban-d deg-s ɣas akken atas n yinagmayen i d-wekden belli ungal amezwaru deg umaɗal d ungal amaziɣ, imi deg waya, mazal anadi ussnan deg-s, diyen deg uswir n wungal ad d-naf ama deg umaɗal ney deg tmurt imaziyen aladya tamurt n leqbayel am nettat am tiyyaɗ d anaqel seg tutlayt timawit Ƴer tutlayt tirawit. Akken diyen ad d-nini ungal s teqbaylit ur yemgarad ara Ƴef ungalen n tsekliwin nniɗen, akken yella deg tsekliwin tigraylanin i t-id-iwin Ƴer tsekla tamaziyt.

S umata, d tagi i d taɗawact n wawal Ƴef wungal yettwarun s teqbaylit akked tsekla tamaziyt s wudem amatu. Rnu Ƴer usissen n tbadutin Ƴef wungal ney assien n tmuyliwin timazrayin i d-yewwin Ƴef tmiɗranin tigejdanin i yerzan talya tanaggalt. D ixef ideg nessaweɗ ad nbeppen inumak, d tbadutin, d turdiwin n yiferdisen iyef yebna wungal. Maca tazrawt tettkemmil deg yixfawen i d-iteddun anda i nebna tazrawt Ƴef sin n yiferdisen i yettuneɗsaben d lɣas i yal amahil angalan, d tamiɗrant n wukud akked wadeg iyef ara nessegget awal i teyzi n umecwar ara d-dfer tezrawt-a Ƴer taggara ad d-nni tasekla n tamaziyt ladiya n teqbaylit, yettuneɗsaben ass-a d tamaynut ur d-telli ara kan akka, acku s tezrawin yettwaxdamen s tira n yimyura akked yimnadiyen i d-yettunefk wafud i uflali n tsekla tamaziyt s umata.



# **Ixef wis sin**

Tazrawt yef tyessa n wakud anaglan  
Akud n tehkayt

Tazwert

1. Akud

1.1. Tabadut n wakud deg tira n yinagmayen

1.2. Amezruy n tmiḍrant

2. Akud n teḥkayt

2.1. D acu i d akud n teḥkayt ?

2.2. Tasleḍt n wakud n teḥkayt deg wungalen n Racid ELLIC

2.2.1. Talliyin n teḥkayt deg wungal

2.2.2. Inumak n talliyin

2.2.3. Assay n talliyin deg unadi yef tmagit

Taggray

## Tazwert

Akud, yedder deg yal tazuri, d acu kan, yettban-d wazal-is ugar mi ara t-ncud yer tzuri n wungal, i yettunehsaben seg talɣiwin n tsekla i d-yufraren yef tiyyaɗ. Yaş ma yella nkenni-t (nquren-it) yer tewsatın nniɗen, ad t-naf gar tewsatın tineggura i d-ibanen, maca, yedda deg ubrid isehhan, imi ssawɗen yinaggalen, ad as-fken udem yelhan, i yessuffyen ungal ney taneqqist s umata seg wuguren i tt-yezdin i waşas n yiseggasen. Amtin yecban tungist ney tamacahut zik. Annect-a, yettuyal imi ulac kra n tarrayt i d-ibanen zik, tzerrew tawsit-a, yef akken d-yessenfali yiwen seg yinaggalen imezwura deg wawal-is:

*«Nesəa zzhernekkni s yinaggalen, neyini-d nekkni, wid yettarun yef tudert, imi ur yezwar ara Aristot ad yegg ilugan s wacu ara nesselhu taneqqist ama d ayen yeenan iferdisen n umahil, akud ney adeg akken i ten-ggan yakan yimezwura yef wid yettarun ticqufin n umezgun».*<sup>112</sup>

Ihi, agellel-a iɗefren ungal, yegla-d s tlelli i yinaggalen iwakken ad fernen; tiyunba timaynutiniwulmen i usbeddi n tneqqist, aladya ungal.

Awal yef wungal, yettarra-ay ad nezzi tamuylı yer uferdis-agi n “wakud”. Imi i d-yettban wazal-is s waşas aladya seg tezrawin yettwaxedmen fell-as. Almi i yuyal, d taneqqit tagejdant i uyerbaz n tneqqist s lekmal-is, i d-igerwen amuy n yismawen n yinagmayen itraren, yemmucaen deg unnar n tsekla. Nezmer ad d-nwehhi, yer wid akk ixedmen tizrawin, s yiswi n usnerni n wungal seg tama n talya d tesnarrayt. Ideg rran lwelha ugar yer wakud d tudsa-ines deg wungal.

Ad neereddeg yixef-a, ad d-nwehhi, wa ad d-nebgen inumak n wakud n tehkayt, tudsa-ines d axel n uɗris anaglan.

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<sup>112</sup> مندلاو، ترجمة بكر عباس، 1997، الزمن و الرواية، دار صادر للطباعة و النشر، ط1، بيروت . ص19. «ما أسعدنا نحن القصصيين أو قل نحن الذين يكتبون عن الحياة انه لم يتقدم أرسطو حديث ليضع لنا القواعد لكيفية التعامل مع القصة مثل وحدات العمل و الزمن و المكان التي فرضها القدماء علي جميع كتاب المسرحية».

## 1. Akud

Ungal, am wakken d-nenna, d tawsit wessiɛen deg tbadut, aṭas n yinnan i d-yettunefken fell-as, gar-asen tabadut i d-yefka Jean HYTIER, yenna-d: «*Tamezwrut n tmezwura, ungal d adlis n umeslay i itezzin deg wakud*». <sup>113</sup> Lmeɛna-s d tigawt n umeslay i icudden s waṭas yer uferdis n wakud.

### 1.1. Tabadut n wakud deg tira n yinagmayen

Akud, d tamiḍrant yeɛan azal meqqren deg tezrawin yettwaxedmen yef wungal, yettuneḥsab gar tfukkas tigejdanin i ikeččmen deg uẓeṭṭa n tyessa tasiwlan, seg-s i nferrez iḍrisen n wungal. Aladya, mačči kan deg wungal, d tumant tagejdant ula deg tudert n umdan seg zzman aqdim.

Deg yixef-a, ad neereḍ ad nerzu yer tezrawt n tmiḍrant-a s wudem aseklan (akud aseklan). Imi i yemgrad yef wakud n tidet, annect-a ad d-yili s ubeggen n yinumak d lemeani-ines. D acu i d akud? Amek i d-yettban deg uḍris anaglan?...atg.

Akud anaglan, yuqel d amaḍal s timad-is, yef waya ilaq ad nqerreb yer yinumak-is, iwakken ad t-nessers deg tegnit n tezrawt d uslaḍ, imi ula d netta d yiwen seg yiferdisen n yinaw aseklan. Akken ad nefhem d acu ay d akud, yewwi-d ad nuḃal yer yiwet n tbadut talqayant i d-tefka temyarut Siza KASIM deg wawal-is:

*«Akud d uddis-nni, gar yizri, imira akked yimal, yettwasuddes yef tyessa-agi, acku ula d tudert tettili-d am uzrar yurzen gar yidelli, ass-a d uzekka ».* <sup>114</sup>

S wawal-a, ad negzu maḥsub akud yebḍa yef sin; izri, imal, yettbedda-d gar-asen yimira.

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<sup>113</sup>Jean- Piere GOLDENSTEIE. Op. cit. P. 119. « *un roman est d'abord une oeuvre de langage qui se déroule dans le temps* ».

<sup>114</sup>سيذا قاسم. 2002، القارئ و النص العلامة و الدلالة، المجلس الاعلى للثقافة، القاهرة مصر، ص86. «*الزمن هو ذلك المركب من ماض و حاضر و مستقبل، فهو ينتضم لبنية ثلاثية و هي الماضي و الحاضر و المستقبل، كون الحياة سلسلة متصلة من الامس و اليوم و الغد*».

## 1.2. Amezruy n tmiḍrant

Ma nuḡal-d yer umezruy n tmiḍrant, ad naf imselyuyen Irussiyen llan d imezwura i yessisemlen tamidrant n wakud deg tezri n tsekla, sqedcen kra n unbaduten-is (sélécions) deg yimahilen n tsiwelt yemgarden.<sup>115</sup> Tmuḡli-n sen ur tessersiy (tettureggez) ara yef tegmawit\* n yinedruyen s timad-n sen, maca yef wassayen i ijemeen gar yinedruyen-nni akked wayen yettarzen gar yiferdisen-is.

Yur-sen, asisen n yinedruyen deg yinaw aseklan, yezmer ad ibedd yef snat n tarrayin; ya ad d-tasen yinedruyen msedfaren wa deffir wa, d ayen iwumi semman « fable », ney ad d-tasen xelḍen, tikwal iteddu atas yer sdat, tikwal ittuyal yer deffir aya-agi semman-as « sujet ». D annect-agi i ten-yerran ad semgirden gar le sujet et la fable (taneqqist), amenzu yehwaḡ akud akked tmezla, ara iqeeden inedruyen-nni yezdin inaw aseklan, ma yella d wis sin ur yerri ara deg tama akud ney tamezla\* lameena yerra azal i umsedfer n yinedruyen d uskan-n sen i yimeyriyen akken ad zren amek i d-ttwalles teḡkayt.

D tta, i d tamuḡli swacu i d-iban uyerbas-agi n yimselyuyen deg tsut-agi tis eecrin, i yettwassnen s tezrawt-ines i wakud deg tsiwelt s wudem usrid. D acu kan, bḡal tamuḡli-agi banent-d tamuḡliwin nniḍen.<sup>116</sup> Gar-asent tamuḡliwin n yimyura n Lunglu Saksun am wid yecban PERSI, LAUBOUK, IDUIN, MOUIRE... Akken ma llant eerḍent amek ara as-qerbent timezrit n wakud deg umahil anaglan, yal wa d acu n tarrayt i d-yefka iwakken ad ay-d-ibgen tizri-ines. D acu kan, tarrayin-a ur ufint ara sḍa yer yimdanen, ulac win yeddmen igemmaḍ-a iyer ssawḍen, yella-d usenqed meqcer deg wannect-a.

Teedda kra n tallit yef wayen d-nnan yimezwura-agi, tlul-d tallit nniḍen i d-yeglan s yimyura imaynuten, wid iwumi qqaren imselyuyen\* Iḡumiyen, deg tmurt n fransa, i d-yefkan asenqed i wayen yellan yakan, ddmn kra n wadduden\* snernan deg-sen s wudem ubriz, deg tesleḍt n yidrisen n wungal, rran deg tama aferdis-a n wakud, d aferdis agejdan seg yiferdisen n talya tanaggalt.

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<sup>115</sup>Tzvetan TODOROV. 1973, qu'est ce que le structuralisme? 2. poétique. Ed. Seuil. Paris, p53.

<sup>116</sup>حسن بحراوي. 1990، بنية الشكل الروائي (الفضاء- الزمن- الشخصية)، ط1، المركز الثقافي العربي للنشر، بيروت، ص107.

Anebdad n uyerbaz-a, d anagmay Roland BARTHE i iæerden ad d-ibeggen tikiwin-ines yef wakud n tsiwelt seg tedyizt Tayunanit, aladya seg Aristote i yefkan azal ney tazwert i wayen yellan d tamezla yef wayen yellan d akud, rnu yer-s, tikiwin i d-yewwi seg tarrayt n Vladmir PROPP i inudan deg tazwara n tsut-agi tis æecrin yer tdullit\* n usrusu n teħkayt deg wakud-ines.

Mi kan d-yessuffey Roland BARTH adlis-is « *le degré zéro de l'écriture* », yewwet amek ara d-yessaki tamsalt-agi n wakud asiwlan, deg umeslay-ines yef tira tanaggalt, yenna-d belli akud n tigawin i iderrun deg tudert tilawayt n umdan akked tremtin-ines ur yesæi ara yiwen n unamek akked wakud yeddren deg uđris.<sup>117</sup>

Adlis nniđen, « *Essais sur le roman* », d adlis i yura unagmay Michel BUTOUR yeffey-d deg useggas n 1964, yefka-d tamuylis imi d anaggal i yella ula d netta yef temsalt-agi. Deg tazwara yebda-d s uwehhi yer umizzwer n yinedruyen deg wungal belli ur yeshil ara akken ad ten-id nalles msedfaren yef yiwen n ujerrid (wa deffir wa) yas ma yehwa-ak s tarrayt n tsiwelt i izemren ahat ad tent-id-tawi msedfaren akken iwata. Acku ur nezmir ara ad nidir akud-a s ukemmel d umsedfer-is. Yettili-d unegzum, aħbas, d uneggez seg unedruy yer wayeđ deg tsiwelt. Maca, llant teginatin anda i d-ttbanen yinedruyen-a msedfaren, aladya ma yella yimeyri ur yerri ara lwalħa yer-s. Annect-a, yettuyal yer win yuyen tannumi n tyuri, imi i yettyas tikwal yef wakud. Rnu yer-s, M. BUTOUR yettwali tamsalt-a n unegzum tennerna ugar deg tallit-a tamirant, acku ulac tayuri-nni lqayen i wungal.<sup>118</sup>

Iswi-nney seg usisen n tmuyliwin-a d wayen d-nnan n yinagmayen, d abgan n umtawa amenzu i d-yellan gar-asen yef tidet n tilin n wakud deg uđris anaglan. Ur ilaq ara ad t-nerr deg rrif acku yettuneħsab d tagnit ideg d-yettili yinaw aseklan. Deg waya, ad d-naf anagmay Hassan BAHRAWI yenna-d:

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<sup>117</sup>Roland BARTHE. 1953, *Le degré zéro de l'écriture*, Ed. Seuil, p25-26.

<sup>118</sup>Michel BUTOUR. 1964, *Essais sur le roman*. Ed. Gallimard, P116-117.

«Akud deg wungal d aḍris s timad-is, nezmer ad t-neddem wa ad t-nefhem s yiḥricen-ines, am wakken i nezmer ad d-nebgen imenzayen iyef yebna, ihi ur ilaq ad nuḡal yer tmuyliwin-nni yettazun (dépouillé) aḍris seg usatal-ines akudan, ttarrant d tamidrart war anamek». <sup>119</sup>

Am wakken i d-yerna Tzvetan TODOROVE, belli imselyuyen Irussiyen fran ugur-agi n wakud seg zik, ulac cekk yef tidet n tilin n uferdis-a imi d-nnan maḥsubd yiwet n tyessa ibedden s yiman-is deg umaḍal n wungal. D ayen i t-yeḡḡan ad yuḡal seg tallit n yimselyuyen yer wass-a, d annar i tezrawin d tkatutin yegman yer sdat. <sup>120</sup>

S umata, abayur (Ifayda) i yezmer umnadi ad t-yekseb seg tezrawt-ines i tmidrart-a n wakud anaglan, tamezwrut; seg-s i yezmer ad yefhem aseḡdec-ines deg umahil aseklan imi akud yettidir deg wul n uḍris, seg tama nniḍen ad yessawed yer usbadu ubriz i tyessa takudant ara t-yeḡḡen ad d-yegrew akk udmawen i d-yettwehhin yer tmezla takudant i yessuddusen aḍris. Tis snat; tamussni i tfukkest-a n wakud tessishil teekemt i umyaru n wungal iwakken ad yessemres akud s telqayt akken i d as-yehwa. D acu kan, tikkwal deffir n shalag-agi n tira, ttlalen-d atas n wuguren. Ihi, d acu-ten wuguren i yezmer unaggal ad ten-id imager mi ara yebyu ad yesniret akud?

Deg tazwara, ilaq ad nzer belli uguren n wakud asiwlan deg yinaw, ttnernin, aladya mi ara tili temsalt tcudd yer yinaw asugnan. Deg lewhi n umazray Tzvetan TODOROVE, ungal yesea sin wudmawen n wakud; amenzu d **akud agensay\***, i yebḡan s timad-is yef kraḡ (03) n lesnaf, yella; « *wakud n tehḡayt* », yerza akud n umaḍal asugnan. « *Akud n tsiwelt (n tira)* », yesea assay d ususru, d awalen akk i d-yeqqar unaggal. Rnu yer-s « *akud n tyuri* », d akud-nni i ilaqen i tyuri n uḍris. Wis sin d **akud aniri\*** i ibennun ula d netta assay-is akked uḍris asugnan, ad naf deg-s « *akud n umaru* » i d-yessenfalayen yef tallit tadelsant

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<sup>119</sup>حسن بحراوي، نفس المرجع، ص. 112. «الزمن في الرواية، كالنص نفسه، يمكن القبض عليه في تمفصلاته الكبرى و تحديد الانساق التي يندرج فيها وبناء على ذلك لا يجوز الاعتداد بتلك الاراء التي تجرد النص من المحتوي الزمني».

<sup>120</sup>Tzvetan TODOROV . Op.cit. P 53.

ideg yedder umaru, « *akud n yimeyri* », d akud ideg yeyra imeyri aḍris, anda i d-yettakk tamuylī tasefrayt, tasegzayt i wayen yettwarun. Rnu yer « *wakud n umezruy* » i d-yettbanen deg wassay n usugen akked tilawt.<sup>121</sup> Maca, aṣṣenef-agi nT. TODOROVE i wakud n wungal mačči d amaynut, yella yezwar-it yakan Michel BUTOUR deg useggas n 1964, ilmed n tirit-ines deg unnar n tira n wungal, yessumer-d ad nefrez gar kraḍ n wakuden yemgarden, yemnekcamen deg yinaw anaglan. Amenzu d «*Akud n ucali\**», “*akud n tsiwelt*” (n tira) akked «*wakud n tyuri*», yenna-d belli tallit gar wakuden-a tneqqes cwiṭcwiṭ seg wakud yer wayeḍ, deg umedyā; mi ara yekker umyaru ad d-yefk agzul d amectuḥ i yinedruyen yeḍran deg sin yiseggasen wagi d akud n ucali, tira n yinedruyen-a ahat ttwarun deg snat tsaetin d akud n tira, yerna inedruyen-a nezmer ad ten-nyer deg snat n ddqayeq d akud n tyuri.<sup>122</sup>

Ilmend n wudmawen-a yezdin akud, banent-d tmuyliwin nniḍen i iærden ad ssiwzlen udmawen-a deg sin n wudmawen, iwakken seg tama ad tishil teekemt i umnadi, seg tama nniḍen ad fken udem iseḥḥan i tmiḍrant-a n wakud. Ihi deg waya, tban-d tmuyli n unagmay Alalmani Harald WEINRICHE, i yellan d amezwaru i d-yefkan udem-a amaynut iwakken ad yesqerdec timsal-a n wakud deg wungal. Imeyyez H. WEINRICHE gar sin wakuden, *akud n tsiwelt* (temps de narration) d *wakud n tneqqist* (temps du récit).<sup>123</sup> S wakka H. WEINRICHE yelli tawwurt i sin n yimenzayen-a i d-yefka i yellan d lwert seg yimselyuyen Irussiyen am wakken d-nebder yakan.

Gar wid i yesnernan i tikti-agi n wakud yebnan yef sin n wudmawen, d T. TODOROVE, deg useggas n 1966, ibeggen-d belli tamsalt-a n wakud deg tsiwelt, sebba-s d tamgerda-nni i yettilin gar *wakud n teḥkayt* d *wakud n yinaw*. TODOROVE yettwali belli akud n yinaw iteddu yef yiwen n ujerrid maca win n teḥkayt yemxalaf. Deg teḥkayt, zemren ad ḍrun aṣas n yinedruyen yerna deg yiwen n lweqt, maca mi d-yeḥder ad ten-id-nalles deg yinaw yettuḥtem ad ten-

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<sup>121</sup>Tzvetan TODOROV et Oswald DUCROT. 1972, Dictionnaire encyclopédique des sciences du langage. Ed. Le Seuil, Paris, pp400- 404.

<sup>122</sup>Michel BUTOR, idem, P118 .

<sup>123</sup>Harald WEINRICHE. 1973, le temps, ed. Seuil. France, pp. 57-58.



id-nessizzwer wa deffir wa. D annect-a, i yettarran anaggal ad yeğğ asizzwer-a ur t-yettfar ara. Deg waṭas n tegnatin, yettaf-d iman-is ilaq ad yettuyal yer uḥerref n wakud i kra n yinedruyen iwakken ad yaweḍ yer yiswi-s, amer ahat ad d-yernu kra n yiferdisen n thuski d cbaḥa i uḍris-is.<sup>124</sup>

Deg lewhi n TODOROVE, maḥsub ilaq ad ttunefk tlelli d tegnit, i unaggal iwakken ad yessexdem aḥerref-a, ad d-yessedfer inedruyen-a akken yebya, ilmend n yiswi-ines, ilmend n wayen yehwağ umahil anaglan akked wayen teḥwağ teḥkayt. S yin d asawen, deg useggas n 1968 yezi TODOROVE tamuylis, yuyal yettnadi ad d-yesnulfu yiwet n tarrayt ara t-yessawden ad yesseqdec akud s yiwen n wudem ara t-yerren ad yeg assay, wa ad yarez gar sin wakuden-a. Dya yebda-ten yef kraḍ n yiḥricen. Aḥric n umizzwer\* akudan, aḥric n tenzagt\* imi tezmer ad tessihrew anedruy (yezzif) am wakken i tezmer ad tessiwzel-it, dya d annect-a i d-ixelqen ayen iwumi semman yinagmayen “les anachronies temporels”. Aḥric n tmezgit\*, teena tarrayt i iferren unaggal i tullsa (ḥekku) n teḥkayt-is am uḥawed n yinedruyen, yiwet n tikelt, snat ney ugar.<sup>125</sup>

Deg unadi-nney yef wkud anaglan, nufa-d belli iḥricen-a, tiktiwin-a, timsal-a akk, ttwabedrent-d s tebrezt, s telqayt yer umazray Gérard GENETTE, d ayen i d-yettbegginen belli imsenqad Iḥumiyen ḥeddin akkin i tliṣa n wayen d-yefka Harald WEINRICHE d wiyyaḍ.

Uqbel ad nḥeddi yer usenked n tezri n G. GENETTE, ad nezzi tamuylis fessusen yer yiwen n unagmay i yettfen ula d netta deg tikti-agi (yef sin wudmawen yesḥa wakud) ḡas ulamma yessenfalay-d fell-as s uyanib-is d tarrayt-is. Anagmay Jean RICARDOU, yebgen-d belli yal amahil anaglan i ibedden yef tsiwelt yebda yef sin yiswiren n wakuden; akud n teḥkayt, akud n uferriy\*, assay-nni i yellan gar-asen d netta i d-yettaxlaqen tagmawit n tsiwelt. Yerna d annect-a i yettağğan amnadi ad yessin ayen iwumi qqaren tirurda\* n teḥkayt

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<sup>124</sup>Tzvetan TODOROV. 1966, les catégories du récit littéraire, Ed. De Seuil, communication n° 8, p 139.

<sup>125</sup>Ibidem, pp 153-155.

D acu kan, terna-d fell-as tnamayt FRANCOISE Rossum deg udlis la «*critique de roman*», mi teereḍ ad d-tessisen akud n uferriy sdat n wakud n teḥkayt, iwakken ad d-tebgen amgired yellan gar-asen yas ulamma yis-sen i d-yettenkar yinaw anaglan d acu kan tfeṣṣel gar-asen, imi i d-tenna belli Akud n uferriy yettban-d deg udem-nni n ugamaam uwehhi yer tsemhay, agguren, ussan. Udem n wayen yettididr umdan deg tudert-is n yal ass, udem n tnefsit-ines am tririt n wakaten, tigawin, iḥulfan..., maca akud n wallus d win akken ibedden yef umseḍfer n yinedruyen yettawi-ten-id akken kan llan deg tilawt mwatan.<sup>126</sup>

S umata, akud anaglan s wudmawen d twuriwin-ines yemgarden yessers tuget n yinagmayn deg waṭas n wuguren, ayen i ten-yerran ad nadin amek ara snernin deg tezrawin-nsen, ara ten-yessawḍen ad gzun ugar tamidr-ant-a, ad as-d-sbedden imenzayen i as-ilaqen, wa ad yers deg wadeg i as-iwulmen deg uḍris.

Ahat d annect-a, i yerran amaṣray Gérard GENETTE deg useggas n 1972 ad ibeddel tikli n wugur-a seg uḍar-is, imi iwala belli akud asiwlan d akud uzgil\* (uccid-fautif), acu yexdem? yekker yezrew seg tama-as sin n wudmawen n wakud; akud n tsiwelt akked wakud n teḥkayt.

## **2. Akud n teḥkayt**

Anaggal yettaf iman-is deg tira n teḥkayt n wungal-is, imi s yimru-ines i ittekkes lhijab yef waṭas n tyawsiwin i yezdin timetti-ines. Yella wanda anaggal, yettawi-d kra n tyawsiwin ṣṣeḥant, llant deg tilawt, am wakken ara ad d-yefk azemz iṣṣeḥan n yinedruyen ney ad d-yessisen ismawen n yimdanen i yellan deg tilawt am wid yettwasnen deg umezruy..atg. Gef wannect-a, i yettamenyimeyri belli taḥkayt-a n wungal teḍra s tidet. Aladya ma yella icudd-itt aṭas yer wakud yettidir umdan deg tilawt.

Deg tezrawt-nney yef wakud, yessefk ad nerr lwelha yer tyessa-s d axel n wungal, imi tayessa d lsaṣ iyef yettwabna, yis-s i nezmer ad nessemgired aferdis-a yef yiferdisen nniḍen. Gef tyessant-agi diyen ad naf aṭas n yimnuda i d-

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<sup>126</sup>Rossum FRANCOISE. 1970, critique du roman, ed. Gallimard. P. 221

yemmeslan fell-as s telqayt, gar-asen ad d- nebder Gérard GENETTE deg udlis-is « Figure III », yessawed am netta am yimnuda nniḍen ad d-inin belli akud yettwbnan yef yiwet n tyessa i yesselḥayen taḥkayt. Rnu yer-s, assuffey n tyessa-stessishil tizri n lebni-ines, d leqdic agejdan, iwakken ad nissin akken iwata aḍris i nebya ad nesled seg tama takudant\*, acku assuffey n tyessa d allal mačči kan d iswi.

Uqbel ad needdi yer tbadut n wakud-a, ad nuḃal deg wawal yer tezrawtn Gérard GENETTE d wamek i d-tebda tikli-s, armi yessawed ireṣṣa tizri s lekmali-s deg temsal n uslaḍ n wakud anaglan.

Gérard GENETTE d amyaru aḃumi, yufrar-d deg unnar n tsekla, yeffey-d seg uyerbaz amqqrان n yiselmaden, kra n yiseggasen yekcem deg unnar n uzḃan aselḍan\*. Aladya ma neḥbes yer unamek n timiḍrant-a, ad d-naf anagmay Mohand AKLI SALHI, yessefhem-d, yarna yessawed-aḃ-d tikti akken iwata imi i d-yenna deg wawal-is:

*«Deg yiseggasen n 60, iban-d ṣṣenf ajdid n uzḃan, semman-as azyan amaynut, yennulfa-d asmi i d-nnan yimazrayen n tsekla; ayen yellan d agejdan deg tsekla d aḍris s timmad-is, mačči d tameddurt n umaru ney d timetti deg i d-tban tsekla ney d amezruy. Azyan-agi amaynut, yerra aḍris aseklan amzun akken dazetṭa; ilaq ad izer yiwen amek yeḃda uzetṭa-agi d wamek yebna [...] Azyan-agi amaynut d azyan aselḍan acku ur yettnadi ara ad issefhem tasekla s wayen yellan berṣa i uḍris aseklan (amaru, timetti, amezruy) maca yettnadi yef yiferdisen swayes yebna uḍris akked wassayen yellan gar-asen».*<sup>127</sup>

Ihi, GENETTE deg uzḃan-ines ibedd yer yal aḍris yellan, d amensayney d atrar. Yessuffey-d gar yiseggasen n 1959-1965 aṭas n yimagraden deg uḥric-agi n

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<sup>127</sup>Mohend Akli SALHI. 2015, kra n tsura i tyuri n tsekla. 1. yef tsekla d tyuri, Ed. Tira, Bgayet. Sb. 26-27.

uzyan. Maca yer taggara, igrew-ten-id (ijmee-ten-id) deg yiwen n udlis iwumi yefka azwel «Figure I». S yin yessedfer-d sin n yidlisen nniden «Figure II», «Figure III». idlisen-a d amazrar, ideg i d-yesbadu amahil aseklan belli d ađris, d azetđa n wudmawen.

S wannect-a i yebda yeggar asurif yer lebni n tezri, ara yilin d tamatut i tegzi n talyiwin n tsekla i d-yettbegginen tizemmar n yinaw. Aladya seg tyuriwin-ines timensayin akked tetrairin i yimyura yettwassnen deg umađal, am win yecban anaggal amensay Marcel PROUST, anda i d-yessefhem tigi n tira s timad-is.

D acu kan, atas n yiwerbazen i t-yerran deg rrif, acku ur yerri ara azal i wid akk d-yefkan isuđaf (lois) išeeben yef temsaltn uşennef n yidrisen iseklanen. Rnu yer-s, G. GENETTE d amsnulfuy n umagrad «Tadyizt» d anebdad yef yimyura-ines. Aladya ma nessiked ney neđfer ayen akk i d-yefka deg unnar-agi n tedyizt, yettban-ay-d belli d netta i d izri, d imal n unnar-a. Dya, nezmer ad t-neħseb d tajadit n ARISTOT, i d-yefkan deg udlis-is iwumi isemma ula d netta «Tadyizt-poétique d ‘ARISTOT», d aslađamenzu i yexdem i tyessa n yiswiren n umahil atrajidi d yiferdisen-is. Am wakken i nezmer ad neħseb inaw-ines yef tsekla, deg uswir-nni n yinaw yer GALILI i issutren ad tt-ttunefk tbadut i tsekla belli d asentel utlayan, ney ayen i d-yenna JACKOPSON i yekkatn amek ara ay-d-yessefhem belli yal inaw i d-yettwantaqen d inaw udyiz.<sup>128</sup>

Adlis yura GENNETE «Figure III», yesea azal d ameqqran , d abrid i ineğren amezruy i tesleđt n tsiwelt, d amezruy n tedyizt tamirant s umata. GENETTE deg udlis-a, yefka-d tasemlilt yef wayen yellan d amatau yer wayen yellan d uzzig, inuda ad yebnu tizri seg tesleđt-nni talqayant i yexdem yef wungal n Marcel PROUST iwumi isemma «*Anadi yef wakud iđaaen- A la recherche du temps perdu*». Dya yenna-d deg wawal-is:

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<sup>128</sup>جيرار جنيت. 1997، خطاب الحكاية ( بحث في المنهج. ) ترجمة محمد معتصم - عبد الجليل الازدي - عمر حلى، المشروع القومي للترجمة، ط2، ص14.

«Tasleđt mačči ilaq ad nekk seg umatu yer wuzzig, maca seg wuzzig yer umatu. Lmeena-as ad nekk seg yiwen n uferdis yer wačas n yiferdisen i t-yezdin, d iyen ad nekk seg wudmawen d tarrayin yettwasmersen s wačas, yemmucaeen, acku deg tugget mi ara iliy ttnadiy yef wuzzig, yettban-iyi-d umatu, yerna mi ara iliy byiy ad rrey tizri ddaw ufus n uzyan ttafey-d azyan ddaw ufus n tezri mebla lebyi-w».<sup>129</sup>

Deg-s, yefka-d inumak yezdin awal-a taneqqist. Imeyyez gar snat; taneqqist s wudem n yinaw asiwlan, taneqqist s wudem n tigi tasiwlan. Armi yessawed ibeggen-d tamidrart-a n tsensiwelt; deg yinaw asiwlan d wassay-ines d tigawt yedran akked unedruy. Rnu yur-s, iwakken ad d-yessegzi assay-a, yessers tasensiwelt, yessenfal-d fell-as s yiwet n tarrayt isahlen mađi, anda i d-ibeggen aferdis-a n wakud deg wungal maħsub yettban-d s krađ n wudmawen: amizzwer, tanzagt, timezgit.

S umata, yebna-d tizri seg tezrawt-ines yef wungal n PROUST, yerna yefka-d ahil i ilaqen i tesleđt. Tella-d lwelha yer tussna-agi n tsensiwelt s wačas, d aymi ara d-naf tugget n yidlisen-is, ttwasuqlen-d yer tutlayin nniden, gar-asant tutlayt n taerabt. Dya seg tama-nney nessemres-iten s tuget deg tezrawt-agi nney. Annect-a, yettuyal yer wazal sean akked tektiwin tigejdanin d-yeddandeg-sen. Deg unnar n tsekla taerabt, nufa-d anagmay ABD RRAHMAN Ayoub yessuqel-d deg useggas n 1985 adlis n GENETTE «*Introduction à l'architexte*», yerra-t-id yer taerabt s uzwel "مدخل إلى النص الجامع". Deg useggas n 1988 yessuqel-d BEN AISSA Bouhmal adlis «*Les limites narrative*» yessuffey-t-id deg yiwen n umagrad «Afak». Ma yella seg udlis «Figure III», deg useggas n 1989 yessuqel-d

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<sup>129</sup>Gérard GENETTE. 1972, Figure III, Ed. De Seuil, Paris, p68.« *L'analyse, c'est aller non du général au particulier, mais bien du particulier au général : de cet être incomparable qu'est la recherche à ces éléments fort communs, figures et procédés d'utilité publique et de circulation courante que j'appelle anachronies, itératifs, focalisations, paralepse et autre. Ce que je propose ici est essentiellement une méthode d'analyse ; il me faut donc bien reconnaître qu'en cherchant le spécifique je trouve de l'universel, et qu'en voulant mettre la théorie au service de la critique je mets malgré moi la critique au service de la théorie* ».

Moustafa NADJI aħric seg yixef wis ukkuz (04), yessuffey-t-id s uzwel i as-yefka»التبئير إلى النظر من وجهة النظر. Aħric«Discours du récit»yettwasuqel-d syur Mouhamed MUATASIM d wiyyađ.S umata, adlis-a(FigureIII) yemmel-a-y-d abrid, yekkes uguren i yeskerfen tizri n tesleđt n uđris asiwlan. Yis-s, i nessawed ad nefhem wa ad nessin tisuddsin n tneqqist d tfukkas-ines tigejdanen.

Seg tama d iyen, yella-d d allal i wid yerran lwelha yer tezrawt n tneqqist s timad-is. D yiwen seg yimahilen igejdanen yesbedd uyerbaz n yiýessayen (les structuralisme), acku tazrawt yef tsekla tezga tcudd yer yismawen-a, yecban R. BARTHE, T. TODOROVE, G. GENETTE d wiyyađ, ur telli ara tekkat ad d-tessefhem kan d acu ay d tasekla, maca tewwet ad tt-nadi yef tarrayin n lebni-ines.<sup>130</sup>

GENETTE imi i yexdem tasleđt tayessant i tneqqist, iswi-ines ad yeg tilas i wid d-yesfukulen belli tasleđt-a, terza kan tineqqisin timectah (am tmacahut) maca, seg tama-s yessawed ad d-ibeggen belli tezmer ad tt-twaered ula yef tneqqisin nniđen am tin yecban ungal. Yef waya, i yegga tasleđt-ines yef wungal n Proust i yellan seg wungalen išaeben mađi i tesleđt. D acu kan d tabyest i d-yerna, seg tezrawt-ines i wungal-a.<sup>131</sup>

Ayen i d-yewwi, d ayen ur d-nelli ara yakan deg tezrawin n yimezwura, aladya imi i as-yettunefk wazal meqqren. S umata GENETTE, yezrew assay-nni i izemren ad yili gar sin wakuden (akud n teħkayt d wakud n tsiwelt) ideg ttwaşenfen wassayen-a yef krađ n wudmawen gar umizzwer, tanzagt d tmezzgit. Inagmayen i izerwen taneqqist sbadun-d amizzwer d tenzagt akken ilaq, amenzu yettban-d deg tuyalin s yinedruyen yer deffir ney tikwal d tikli s yinedruyen yer sdat. Ma yella d wis sin yettban-d deg usiwzel d tukksa ney aeeddi yef kra n yinedruyen. Ma d ayen yerzan tafukkest-agi n tmezzgit ur yettuqet fell-as wawal.<sup>132</sup>Yenna-d GENETTE deg wawal-is:

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<sup>130</sup> جبرار جنيت، نفس المرجع، ص 23-24.

<sup>131</sup> نفس المرجع، ص 25.

<sup>132</sup> نفس المرجع، ص 27.

«Akud d tugzimt takudant yebdan yef sin n yiberdan, yella wakud n wayen i d-nulles (i d-nehka), yella wakud n tehkayt s timad-is. Lmeena-as akud n umesyal, akud n umesyul (temps de signifiant, temps de signifier). Sin wakuden-a ur d-ttbeeginen ara inumak n wakud akken ma llan, d acu d awehhi i d-ttwehhiin yur-s. Ma neddem-d deg umedyā; kraḍ n yiseggasen seg tudert n wasaḍ, zemren ad d-ttwagezlen (résumi) deg snat n tefyar deg wungal».<sup>133</sup>

Sin wakuden-a uyur d-iwehha GENETTE, wehhan-d yer-s ula d imsenqad n Lalman, s tmuyli tanemgalt gar wkud n tsiwelt d wakud n tehkayt. Aya-agi nettaf-it-id mačči kan deg tewsit timawit ur nettwaru ara, maca ula deg tewsatın yettwarun am wungal ney tullist.<sup>134</sup> Akud n tsiwelt akken i as-semma GENETTE d akud ur necbi tilawt, yettaṭtaf adeg n wakud ilaway.

Ad neereḍ seg tama-nney ad d-nessuget fell-as awal, imi d wa i d iswi n yixef. Ad nezrew assayen yezdin gar wakud n tehkayt d wakud n tsiwelt, ilmend n tmuyli n GENETTE iten-id ibegnen deg kraḍ n wudmawen igejdanen; amenzu, d assayen gar umizzwer akudan yerzan amseḍfer n yinedruyen deg tehkayt d umizzwer akudan ur necbi tillawt d tudssa-ines deg tsiwelt. Wis sin, assayen gar tenzagt i yettbeddilen tikli n yinedruyen-a, i yessiḡzifen ney yessiḡzilen aḍris n tehkayt deg wungal am trurda. Wis kraḍ d assayen n tmezgit i d yettbanen deg ueiwed n kra n yinedruyen.

Seg wannect-a ihi, i yessawed GENETTE ad d-yessuffey ayen iwumi isemma *Timgarda n wakud (les anachronies du temps)*. Lmeena-as; tazrawt yef umizzwer akudan s ukenni gar nḡdam n yinedruyen d umseḍfer-n sen deg wakud n tsiwelt akked nḡdam n umseḍfer n yinedruyen-a deg wakud n tehkayt.

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<sup>133</sup>Gérard GENETTE. 1972, figure III, Ed. Du Seuil, p 77. « Le récit est une séquence deux fois temporelle..., il y a le temps de la chose-racontée et le temps du récit (temps du signifié et temps du signifiant). Cette dualité n'est pas seulement ce qui rend possible toutes les distorsions temporelles qu'il est banal de relever dans les récits (trois ans de la vie du héros résumés en deux phrases d'un roman) ».

<sup>134</sup>جيرار جنيت، نفس المرجع، ص 45.



Timgarda-agi ttemmalent-d udmawen n umgired gar wakud n teḥkayt d wakud n tsiwelt yef wakken i d-yenna GENETTE deg umeslay-ines:

*«Tamacahut yef akken i d-ttban, tezga tettwarez deg yiseddagen-ines igejdanen yer umizzwer akudan, maca ansayen-nney iseklanen, bdan akken nniḍen, yettban-d umgired-a n wakud s telqi»..<sup>135</sup>*

Deg waṭas n yiberdan, nettaf-d amsawal iwakken ad d-yessawel taḥkayt, yettuḡal tikwal yer taggara, ad yebdu seg-s s yin ad d-yuḡal yer tazwara. Ihi mačči akken ara teḍru teḥkayt deg tilawt akken ara d-ttwalles (tasiwelt).

Ihi, timgarda n wakud, ssenfalent-d yef wudmawen-nni n umgired gar umizzwer n wakud n teḥkayt akked win n yinaw (tsiwelt). Ma neddem-d deg umidya, mi ara d-yebdu umsawal tullsa seg tlemmast, s yin ad yebdu ittuḡal yer deffir, annect-a yessexlaq-d timgerda-agi\*. <sup>136</sup>Rnu yer-s, iwakken ad d-teḍru, ilaq tilin n umsawal akked umsiwal (narrataire). D acu kan, keččmen-d yiferdisen nniḍen bḡal wigi, i yettarran taḡessa n uḍris aseklan, tettas-d s wudem-agi n temgerda.<sup>137</sup>

S umata, amsnulfuy n temgarda-agi yehwaḡ tazmert, tamussni, lḡehd akked ticki tasnulfant (talent créatif) i lebni n tsegda\*-agi takudant d axel n wungal, am wakken i ḡwaḡent diyen imeyri i iḡewren ara ten-id-yeskeflen ney ad yehsu yis-sent dixel n uḍris. Ilmend n waya, ara d-naf R.BARTHE asmi i d-iberraḡ yef « Tmettant n umaru », yella yessaram ad d-iban yimeyri. Imeyri-agi d yiwen gar yiferdisen n tsekla. Deg 1975, yexdem BARTHE yiwen n usarag yef

<sup>135</sup> نفس المرجع ص 46-47. « يبدو أن الحكاية الشعبية قد اعتادت أن تنقيد في تمفصلاتها الكبرى على الأقل بالترتيب الزمني لكن تقاليدنا الأدبية بدأت على العكس من ذلك بأثر مفارقة زمنية متميز »

<sup>136</sup> جيرالد برانس . 1987، المصطلح السردي (معجم المصطلحات)، ترجمة عابد خزندار، ط 8 (2003) الترجمة و النشر محفوظة للمجلس الاعلى للثقافة و النشر، القاهرة ، ص 24.

<sup>137</sup> عرجون الباتول 2009، شعرية المفارقات الزمنية في الرواية الصوفية للتجليات لجمال الغيطاني، مذكرة لنيل شهادة الماجستير، جامعة شلف. ص 13.



tyuri; yenna-d deg-s belliilaq ad yettwaḥseb yimeyri am uwadem (gar yiwudam) n uḍris aseklan. Acku d netta s timmad-is ara as-yefken anamek i uḍris-a.<sup>138</sup>

Rnu yer tama, beṭṭu-agi n wakud s wacu i d-usan yimselyuyen irrusiyeen deg tazwara yerra imnadiyeen ad senden fell-as, d ayemi i d-iban ujadel meqqren gar-asen s temntelt n wudmawen n wakud yemgarden deg yiwen n yinaw. Gar-asen GENETTE yeḧerḍ seg udlis-is “ Figure III” ad d-yaf yiwet n tyuri ara yilin d tamaynut, d talqayant i wakud asiwlan deg tesleḍt yexdem i yinaw anaglan. Am wakken d-yenna deg wawal-is:

*«Taḥkayt d tsiwelt,ur d-ttilint ara siwa mayekcem-d gar-asen yinaw, d iyen inaw-a ur yezmir ara ad yili d inaw siwa ma tella yakkan teḥkayt i d-yettwallsen, ammer ur d-ttwalles ara tneggarut –a, d acu ara yeḡḡen tasiwelt ad tili, alɗya imi d amsawal i tt-id yessawalen, lukan mačči d asiwel-a ur yettili ara yinaw.Ihi, deg lewhi-nney tasleḍt n yinaw asiwlan d tazrewt n wassayen gar yinaw-taḥkayt, gar yinaw-tasiwelt, taḥkayt-tasiwelt».*<sup>139</sup>

Deg tezrawt-a, nezzi yer yilugan igejdanen i d-Yefka G.GENETTE. Aya-agi, ilmend n kraḍ n yiferdisen igejdanen deg yal anadi i yekkatn ad yezrew ṣṣenf n wassay yezdin gar wakud n teḥkayt dwakud n tsiwelt.

### **2.1.D acu i d akud n teḥkayt?**

D akud n uferriy akken i as-semman yinagmayen nniḍen.D amseḍfer n yinedruyen segmi ara tebdu teḥkayt alamma tekfa.Tenna-d C.C.ACHOUR d S. REZZOUG: « Akud n teḥkayt, d lawan i d-tettak tigawt iwakken ad teḍru

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<sup>138</sup>Mohand Akli SALHI. Op.cit. Sb 27.

<sup>139</sup>Gérard GENETTE. 1972, figure III, Ed. Seuil, 74. « Histoire et narration n'existent donc pour que par le truchement du récit. Mais réciproquement le récit, le discours narratif ne peut être tel qu'en tant qu'il raconte une histoire, faute de quoi il ne serait pas narratif, et en tant qu'il est proféré par quelqu'un, faute de quoi il ne serait pas en lui-même un discours. Com narratif, il vit de son rapport à la narration qui le profère. L'analyse du discours narratif sera donc pour nous, essentiellement, l'étude des relation entre récit et histoire, entre récit et narration, et entre histoire et narration ».

». <sup>140</sup>Rnu yer tama, akud n teħkayt, d akud yerzanlawan n tidet, akken i tezmer ad teđru deg tillawt. D amsedfer i yessean tamezla n yinedruyen n teħkayt seg mi ara tebdu armi tekfa. Anagmay Jean-Pierre GOLDENSTEIN, ikemmel-dyef unamek-a yenna-d: «*Akud n teħkayt, ney akud i d-yettwallsen, yettak-d tanzagt n wamek tleħhu tigawt* ». <sup>141</sup> Lmeena-as lawan-nni id d-yettilin gar tigawt d tayed.

Ma d amyaru Mohand Akli SALHI yef wakken i d-yessenfali yef wakud-a, belliyal ungal iteddu-d deg-s ayen iwumi qqaren akud n uferriy, aferriy am wakken i t-id-yebder; d azal n yini i yettuneħsaben amzun akken immal-d ayen yeđran s tidet deg tilawt, d iferdisen izetten ađris, akud tikwal ur yettili ara d tidet, lameena ttkellixen yis-s imeyri ttaran-d inedruyen n teħkayt amzun akken đran s tidet deg tilawt. Abaeda ma yella yessawed win akken yeqqaren, ad yeg assay gar wayen yellan deg teħkayt d wayen yellan deg tilawt ideg yettidir. <sup>142</sup>

S umata, d akud i d-yessugen unaggal deg tira-s, yemmal-d ayen yeđran s tidet deg tilawt, yessuffuy-it-id wallay n umsawal. Dya, d annect-agi i d-nufa deg wungal «*Faffa*», amsawal yerra-d akud n yinedruyen amzun d tidet deg tilawt, yas ulamma yesedhuy i yis-s imeyri, maca Racid ĔELLIC yessawed ad yerr yal imeyri ad yeg assay gar wayen yellan deg teħkayt n wungal-a, d wayen yettidir deg tilawt. Wa ad ihulfu s tidet n yinedruyen i d-yeddand deg wungal-ines.

## **2.2. Tasleđt n wakud n teħkayt deg wungalen n Racid ĔELLI**

### **2.2.1. Talliyin n wakud n teħkayt**

Ttbeġġinen-d kra n yiwellichen i d-yettwabedren deg yidrisen, belli inedruyen n wungal đran deg useggas n 1962 ambaed timument s kra n yiseggasen. D tallit n tsuta i ifernen tudert deg yinig imi ur ufin ara leqrar deg tmurt, ttmagaren-d akka arraw n tmurt i ten-yezwaren (wid yunagen yer Fransa deg tallit deffir n timument). Ayen i ay-yeġġan ad naz yer tallit-agi, d ayen

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<sup>140</sup>Christiane ACHOUR et Simone REZZOUG.2005, Introduction à la lecture du littéraire, Ed O.P.O, Alger, P 216. « *Le temps de l'histoire est la durée de déroulement de l'action* ».

<sup>141</sup>Jean-Pierre GOLDENSTIN. 2005, Lire le roman, Collection Savoir en Pratique, Ed. De Boeck université, P 125. « *Le temps de la fiction, ou temps raconté, représente la durée du déroulement de l'action* ».

<sup>142</sup>Mohand Akli SALHI, Op. cit, P 16.

yedran akked yilmezyen n tmurt. S umata nezmer ad d-nessegzi aya-agi deg yinnan-a, i d-yemmalen annect-a deg wungal am:

- Leemer n wasaḍ « Emer » :

Imi i d-iberrah s timad-is yef leemer-ines belli yesca 30 n yiseggasen, aya-agi ibder-it-id deg udiwenni-ines akked Dda CAEBAN mi i d-as- yenna :

*«Taneggarut a Dda CAEBAN, yella wayen i ay-icerken.  
Tzegred-d deg laemer-ik şac iseggasen, tura yur-k sta  
uxemsin, nekk kecmey-d şac iseggasen tura yur-i tlatin».*<sup>143</sup>

Seg waya, nezmer ad negzu belli 16 n yiseggasen (leemer n wasaḍ mi i yezger yer tmurt n fransa) +14 n yiseggasen (d tallit i yescedda deg yinig) = 30 n yiseggasen ( d leemer-is seg useggas n 1964). Ihi, yunag Emer seg 1964 almi d 1980 ideg yessawed 30 deg leemer. Ilmend n lehsab-agi, nufa-d belli akud n tehkayt deg wungal-a ur yeffiy ara seg tallit i d-nebder (1980) baxlaf kra n yinnan i d-yeskanayen tuyalin n umsawal yer tallit yezrin imi ara d-yemmekti kra n temsal i icudden yer temzi-ines i yezemren ahat ad tezwir tallit-a am :

*«Cfiy-d akka am wass-a, ass-n d timecret, tasebhit neffey s  
warrac, ad neks izgaren ara yemmezlen, ad d-nekkes  
afersiwan faydeg ara yefser uksum, neebba i yiyyal  
tibettiyn. Timecret n useggas-nni ur d-ttuyal ara, ar ass-a  
ur d-tuyal imi aḥal d aseggas ur as-ḥdirey».*<sup>144</sup>

- Inig n Emer yer tmurt n fransa:

Amsawal yebder-d d akken Emer yunag yer tmurt n Fransa akken ad ikkemmell leqraya-ines, maca mi yewwed yer din yeena axeddim, d amestajer de tferka n yiferes, berḥa i temdint, akken ad d-iḥelli tameict-ines, ayen i d-ibeggnen aya mi i t-yesteqsa Dda CAEBAN yef leqraya-as ma yessuli-tt ney ala, yenna-as:

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<sup>143</sup>Racid ELLIC. 1986, FAFFA, Édition Fédérop, Paris. P. 95.

<sup>144</sup>Ibidem. Sb. 80.

*«I kečč dya, leqraya-k, tselkeđ ? ifka-ak rebbi laeqel alarmi  
tdalled. Tselkeđ aqerruy-ik, ad ak-ifk rebbi lehna a mmi»*

145

- Zzwağ n Emer akked trumit:

Jacqueline yellan d taselmadt-ines deg uyerbaz anda yeqqar, maca mi i d-yezzi yer tmurt akken ad iseeddi kra n wussan yettuħettem ad yezweğ d Ferruğa i d-yeğğa deg tmurt, Emer yufa-d iman-is gar snat (Jacquelin d Ferruğa).

Akka ay d leada deg tmetti taqbaylit, akken kan ara temmed teqcict, ad tt-eagnen yimawlan i kra n yilemzi n taddart ney yiwen seg twacult, ama s lebyi ney war lebyi-s. Kif kif dya ula d ilemzi seg wasmi ara yili mezzi ad as-semmin taqcicit yas ad yebyu ad yeffey akken ad iyer ney ad yexdem, ad d-yaf iman-is ddaw leħkem n yimawlan i icudden tudert-is uqbel ara yessin d acu i d tudert. Ihi, akka ay teđra i Emer, aqcic yessaram ad yezger ilel, ad ikemmel cwiť i leqraya-nni yeyra wa ad iħelli tudert igerzen i swacu ara yekkes lhif i lemer-is akked yimawlan-is, maca yufa-d iman-is yettwarez yer teqcict i as-εeggnen yimawlan-is. Maca, mi i yezger yer tmurt n Fransa yezga yeqqar i yimawlan-is ad ruħey ad kkey aseggas ney sin ad d-uyaley. Lameena, argaz tewwi-t trumit, anda i yettu ula d iman-is.

Ihi tamsalt-a, d yiwet seg temsal i yedder umdan aqbayli deg tallit yezrin, tuget n wid yunagen yer Fransa zzewğen d trumiyin, wama tura zzman ibeddel, zzwağ yettuyal yer lebyi n yilmezzen mačči yer yimawlan.

Ma yella newwi-d inedruyen akken llan deg teħkayt (tilawt) ad tebdus:

Tudert n Emer deg taddart → Inig n Emer yer tmurt n Fransa → Ussan yettidir Emer deg temdint n Paris → Anezuf-ines yer taddart → Tuyalin yer fransa → Tirza i tikelt nniđen yer tmurt → Timenyiwt nyiman-ines deg lbabur uqbel ara yekcem akal n tmurt-is.

Diyen, yef wakken i ay-d-ttbanen yinedruyen n teħkayt-a, d wid yedran i teyzi n snat n tsemhay n useggas ( tagrest-anebdu). Gar yimediyaten i d-

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<sup>145</sup> Ibidem. Sb. 93.

yemmalen aya, ad d-naf deg tazwara n wungal, mi i yekker Emer tasebhit akken ad isired udem-is wa ad iruh s axeddim, yenna-d umsawal:

*«Yesedda yef wudem amand isemmađen am gris...isseyzef  
Emer ameccaq, iquzem ađu asemmađ yessežraqen armac i  
wallen».*<sup>146</sup>

Deg umedyaga, amsawal yettmeslay-d yef tsemhuyt n tegrest (cetwa), deg-s i ttismidin waman, am gris, deg-s i yettili qqajar, ađu semmeđ, aladya win ara yeffyen tasebhit i tafrara. Akka am yiminigen deg tmurt n Fransa d wa i d akud ideg tteffyen akken ad laħqen axeddim yef zik lħal, ama deg lluzinat ney deg tferkiwin.

Amedya nniđen, d win i d-yewwi umsawal yef tsemhuyt n unebdu, asmi i d-yerza Emer yer tmurt, yusa-d deg tallit-agi n unebdu, yekka yiwen n wggur deg uxxam n baba-s gar twacult-is. Gar yimediyaten i d-nufa deg wungal, d ayen i d-yulles umsawal yef wussan i yesedda Emer d yimawlan-is.

Imi akud n teħkayt yettwasefti, tikelt yettalles-d umsawal yef yizri ( ayen ieddandan), tikelt yef yimira (ayen ttidiren yiwudam yal ass) tikelt yef wayen i d-iteddun. Yezmer ahat umsawal ad imal (ad isenned) yer yiwet n tmezri ugar tayed ney yetturar gar-asent. Ihi, ma nezzi tiť yer tmezri n wungal-a ad naf tuget n tenfaliyin llant-d deg wurmir acku amsawal yettalles-d tudert n Emer d yimdukkal-is deg temdint n Paris.

Akken mebla ma nettu tmezri n yiri i d-ibanen deg wungal, aladya deg useqdec n tfukkeest yerzan tuyalin yer deffir imi i d-tettban deg usmekti n yiwudam i kra n tedianin ieddandan. Annect-a dya yettalab aseqdec n tmezri-agi.

Deg wungal «*Asfel*», akud n teħkayt, d tallit yedder umaru, anda tutlayt n tmaziyt tella tettidir uguren d imeqqranen deg tlemmant n tmetti tazayrit akked ddaw leenaya n leħkem amesbatli, i as-yerzen ifadden. Akken nezra, amennuy

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<sup>146</sup> Idem. Op. Cit. Sb 07-10

yef tmaziyt d amennuy aqdim deg tmurt n lezzayer. Tamsalt n tmaziyt mačči d tamsalt n yilmezyen n wass-a, udem-is aheqqani iban-d seg yiseggasen n 1945, ideg d-banen wid yettnayen yef tlelli d yizerfan n uqbayli. Dya deg tallit-nni atas n yilmezyen i d-yekkren. Tecyeb-iten temsalt n tmaziyt, kkatn amek ara tt-id-snekkren, maca llan kra i asen-d-yekkren mgal, wigi d wid i tezdey taedawt deg yidammen imi hulfan belli tamaziyt d ugur ney d tamsalt ara yesseylin ccan-nsen.

Leqdic ikemmel yer sdat almi i d-yewweđ useggas n 1980, win ikecmen deg umezruy s telqayt. Wwten nnuđhen yilmezyen akkenad zereen imyi n tmaziyt ara yessiwden yer yiswi. Ihi, amaru n wungal d win yellan seg tsuta-agi n yilmezyen, yeddren tallit-a n 80. Ayen yetthulfu d wayen yessarram i tutlayt yerra-t-id s tallalt-agi n wungal i swacu i yezmer ad d-yini ayen yellan deg wul-is d wayen yessaram ad t-iwali yef tmaziyt sya yer sdat. Deg waungal-a, nufa-d awadem Muhend d netta i yenneslaxen seg tmagit-is. Yerra tutlayt-a n tmaziyt d amdan ukkud yettmeslay yal ass almi yewweđ isemma-s« nettat», i yettargu id d wass akken ad tili yer tama-s.

Nemmuger-d deg wungal kra n yimediyaten i d-yemmalen tallit uqbel 80, asmi i ggan yilmezyen tiyri yer tnekkra, yas ad zzlen yidamen, awi-d kan ad wwden yer yiswi. Gar yimediyaten-a ad naf deg wawal n umsawal:

*«Ad ylint tmegrad, ad azzlen idammen, d anect-a ahat iyef  
ara d-yili umeslay. Ay ilmezyen, ay imuzal n tegrawla,  
heggit iyallen-nwen, heggit timegrad-nwen, tennaqlem  
ixfawen-nwen».*<sup>147</sup>

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<sup>147</sup> Racid ELLIC. 1981. Asfel, Ed. Fédérop, France. sb 105

**Taggrayt**

S umata, d tagi i d taḥawact n tekta i d-nessisen yef tmiḍrant n wakud. Nessawed s lmendad n wayen i d-nugem seg tezrawin n yinagmayen, ad negzu kra seg yinumak-is deg wungal. Rnu, yer temlilt-ines deg yal amahil anaglan. Aneggaru-agi seg tama yebna yef teḥkayt i d-yettalles umsawal. Tettezzi deg wakud. Aya-agi dya, d ayen i ay-d-mmalent teḥkayin deg wungalen n Racid ELLIC. Inedruyen d tedianin, ssenfalayent-d yef wakud yedder umaru deg kra n tallit.

**Ixef wis krad**

**Akud n tsiwelt**



## Tazwert

1. Tasiwelt
2. Iħricen tezdi tsiwelt
  - 2.1. Amsawal
    - 2.1.1. Leşnaf n umsawal
      - a. Amsawal agensay
      - b. Amsawal aniri
      - c. Amsawal-awadem
    - 2.1.2. Tiwuriwin n umsawal
  - 2.2. Amsiwal
  - 2.3. Ayen i d-yettwallsen
3. D acu i d akud n tsiwelt?
  - 3.1. Amizzwer n wakud deg wungal
    - 3.1.1. Tikli yer sdat
    - 3.1.2. Tuyalin yer deffir
  - 3.2. Tinkecmi
  - 3.3. Tanzagt deg wungal
    - 3.3.1. Tasemlilt
    - 3.3.2. Anezum
      - a. Anezum asegzan
      - b. Anezum war asegzan
      - c. Anezum arurdan
  - 3.4. Asgunfu
    - 3.4.1. Asayes
  - 3.5. Timezgit
    - a. Tasiwelt tasuft
    - b. Tasiwelt tallust
    - c. Tasiwelt tuddist

## Taggrayt

## **Tazwert**

Seg tyuri-nney talqayant i nexdem i wungalen, iban-ay-d amek i tezmer teħkayt ad tili deg tilawt, yef laħsab n wamek i tt-yettidir umdan deg tudert-is n yal-ass. Am temsalt n umezruy, tutlayt, tamagit d tnařlit deg wungal « *Asfel* » ney tamsalt n yinig, tanettit, tayri deg « *Faffa* » ...atg. D timsal-a merřa iyef yebna Racid ELLIC ungalen-ines. Maca, llant deg-sent tid iyef yessuget awal, tiyađ d abdar kan, aya-agi mebla cekk d ayen yellan deg tilawt. Iswi n unaggal seg tira-ines, ad yerr imeyri ad yeddu yid-s, wa ad iħulfu s yiwudam n wungal, imeyri mi ara iyer i teħkayt n wasađ Emer (deg wungal Faffa) d wussan yettidir deg lyerba akked wid it-icuban, yal yiwen seg-sen ad iħulfu yis-s, acku ad d-yaf iman-is deg wayen akken i d-qqaren.

Maca seg tama, yettili-d umgired-ines yef tsiwelt, amek itt-id-yulles umsawal, yef waya i neeređ ad nexdem tasleđt i uħric n tsiwelt ( amek i d-ttwalsent tedianin?) wa ad d-nseddu amgired-a yebđan akud n teħkayt yef win n tsiwelt.

Deg wayen yeenan akud, imi yettunaħsab d aferdis agejdan deg tesleđt n tsiwelt, simmal tternin yinedruyen, simmal gellun-d s ubeddel n wakud. Deg wungalen-a, ad d-nekkes iferdisen i d-yemmalen tamiđrant-a n wakud, aneggaru-a ad t-id-nawi yef laħsab n wamek it-id-yules umsawal deg wungalen-ines. Akken deg tesleđt yerzan aferdis-a n wakud, ad d-nwali aselħu n umsawal i yinedruyen. D acu-tent tfukkasiyef yettkel deg wallus-ines ?.

Deg tazwara n yixef, nesbadu-d akud n tsiwelt ilmend n tbadutin i d-yeddand deg tira n yinagmayen akked yimazrayen am win yecban Gerard GENETTE. S yin, nesleđ ayen i d-yettbegginen afares n wakud d tsiwelt d axel n wungal. Am wakken ara needdi yer tukksa n tfukkas n tsiwelt akkedyiswiren-ines deg uselħu n wakud n tsiwelt am tiremt\*, tirurda, timezgit, amseđfer (tamuyli yer sdađ / tuyalin yer deffir)...atg.

## 1. Tasiwelt

Ur ixulef ara uđric-a yef wid iæddan, ggtenyinumak d tbadutin i d-yettunefken yef tmiđrant-a. Ad neered ad nbedd yer yiferdisen i tt-yessuddusen deg yinaw asiwlan d tezrawt-ines yef tewsit yettwarun « Ungal ».

Inaw aseklan, seg temsal iceyben anadi ussnan amiran, mgaraden yinumak-ines akken mgaradent tmuđliwin d yiswiren n tesleđt. Deg tezrawin tiseklanin timensayin ttuđalent deg tesleđt n uđris, yer wayen yellan deg tallit-is. Maca deg tazwara n tsut tis 20, iban-d unadi n yimselyuyen Irussiyen i yesserşiyen\*yer yimuhal iseklanen. Rran azal s wačas i tama n talya akked lebni agensay n umahil aseklan. Yef akken i d-yenna unagmay Saaid YAQTIN belliimselyuyen, deg tazwara, nudan ad d-slalen tussna tamaynut i tsekla, dya snulfan-d ayen iwumi semman “tisukla”, anamek-is mačči d awal kan yef tsekla s umata (d acu-tt?), maca d tisukla n tsekla.<sup>148</sup>

Ihi, aýerbaz-a n yimselyuyen smersen tamıđrant-a n tsukla s wudem ussnan, yerna nudan ad tt-wazrew akken iwata s yilugan-is d tulmisin-ines. Iswinsen seg wannect-a, ad zegren i tmuđli-nni tamensayt yef tsekla.

Ihi, tassist\* tamenzut n yinagmayen yer unnar-agi n tneqqist i tazwara yebda-d s usiked yer yiđricen-is igejdanen yezdin talya-s tamenzut am talya tđerfit n tmacahut yezrew Valdmir PROPP, akken imi nernant tezrawin yekcem deg talya tuddist am tin yecban talya n wungal.<sup>149</sup>

Nella nebder-d yakan deg uferdis yerzan akud, belli ayen xedmen yimselyuyen, yennerna yef ifassen n yişsayen, i yesfaydin atas seg tezrawinsen. Ma neddem-d deg umedyā anagmay T. DODOROV, i yebdan s umeyyez-nni yexdem TOMACHOVESKI gar sujet / fable, ibgen-d belli yal taneqqist tebđā yef sin n wudmawen, tađkayt akked yinaw. Rnu yer-s, Gérard GENETTE i imeyyzen ula d netta gar tneqqist d yinaw. Nezmer ad d-nini ayen d-nnan

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<sup>148</sup>سعید یقطین، نفس المرجع، ص. 13.  
<sup>149</sup>نادیة بردوس. 2001-2002، السرد في النثر القصصي القبائلي (دراسة مقارنة بين السرد في الحكاية الشعبية الشفوية و مؤلفات بلعيد اث علي و الرواية القبائلية). مذكرة الماجيستر فرع الادب الامازيغي جامعة تيزي وزو. ص. 11.

yimazrayen-a ur yeffiy ara berra n wayen d-nnan yimselyuyen d aymmi i tennekmal tezri-agi n tsiwelt.

Ggtent tbadutin i d-yettunefken yef tmiđrant-a, d aferdis seg yiferdisen n tsensiwelt i yellan d tussna n tsiwelt, d tazrawt yef yiferdisen i d-yettaken ađris n tsiwelt s timmad-is, am umsawal d tewsatın-ines, am tkerrist d wakud...atg. Tban-d tamiđrant-agi n tsiwelt deg tlemmast n lqern wis ecrin (20), ma yella d awal i d-yemmalen tazrawt-a yesnulfa-t-id Tzvetan TODOROV deg yiseggasen n 60.<sup>150</sup> D tamiđrant iwumi yefka TODOROV anamek-a: «*Tasensiwelt d tussna n tneqqist*». <sup>151</sup>Tban-d yef ufus n umazray-a yer tama-s Gérard GENETTE, aladya imi i yefka azal s wađas i tfukkas n tsiwelt.

Ihi, tasiwelt d lsas n tussna-agi n tsensiwelt, d tumant yettwassnen yer yigduden meřra, d tumant i tettak tsuta i tayed. Mačči kan d tulmist taseklant, maca d tulmist n talsa, ssemrasen-tt akk yimdanen s yimi ney s tira. Deg waya i d-iwehha Jean MICHEL ADAM deg udlis « *texte narrative* » yer wazal n tmiđrant-a, d twuriwin-ines tisenmettiyin , ama d tasiwelt tamagnut\* ney d taseklant.<sup>152</sup>

Deg wawal-nney yef tsiwelt nefka-d tbadutin n yinagmayen d-yettwaxedmen yef tmiđrant-a. Seg tama, nezzi tiđ yer yiwen n řsenf n uđris iwumi qqaren taneqqist, ideg ara nzer iferdisen i tt-yesuddusen gar-asen tasiwelt.

Ggten yimyura i d-yesbadun tamiđrant-a n tneqqist, lameena seg tamaneey ad d-nefk yiwet n tbadut lqayen i d-yefka unagmay n tsekla Mohand Akli SALHI, yewwet amek ara ay-d-iweđđah krađ n tmiđranin yemcudden war gar-asant imi ađas ur nferreq ara gar-asant (taneqqist, tađkayt, tasiwelt). Yenna-d deg wawal-is:

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<sup>150</sup>Mohand Akli SALHI. Op. cit. P. 60.

<sup>151</sup> Jean-Marie SCHAEFFER. 1999, « La narratologie » in nouveau dictionnaire encyclopédique des sciences de la langue, Ed Seuil. Paris. P. 228. « *La science du récit* ».

<sup>152</sup>Jean MICHEL ADAM. 1994, *texte narrative*, Ed. Nathan. Paris. P. 06.

*«Taneqqist d ššenf n uđris yebnan yef tsiwelt n yinedruyen i d-yettakken taħkayt. S umata, tettili tneqqist d ađris n tesrit, yerna yebđa yef wađas n wanawen. Gar wanawen-agi, yella wungal».*

Am wakken i d-ikemmel:

*«Ađas ur nferreq ara gar tneqqist d teħkayt d tsiwelt. D tidet, timiđranin-agi ttemyekcament, acku yal yiwet tettili s tayed; d acu kan yessefk ad iđer yiwen d acu i d-temmal yal yiwet deg-sent akken ad d-iban wazal-ines akken iwata. Taħkayt d ayen yedran d inedruyen, ttemsedfaren yinedruyen-a wa deffir wa akken đran deg wakud; zemren ad ilin đran d tidet deg tilawt akken zemren ad ilin d asnulfu i ten-id-isnulfu umdan ( d amaru i ten-id-isugnen). Tasiwelt d abrid i yedfer umsawal akken ad d-yessawel (ad d-yehku) inedruyen n teħkayt».<sup>153</sup>*

S umata Taneqqist = tasiwelt+ taħkayt (inedruyen).<sup>154</sup>

Ašennef-a d iyen, yettwaseqdec syur umazray Gérard GENETTE, iwakken ad yefrez (ad imeyyez, ad yefreq) gar krađ n yiswiren n tesleđt n uđris aseklan, acku deg tuget nessemmas awalen nniđen iwakken ad d-nessenfali yef tmiđranin-agi, aya s umata deg wawalen-a i nerra gar tacciwin:

❖ **Taħkayt:** Qqaren-as d iyen (aferriy, tanfust), d amađal i d-yexleq umesnulfuy, takerrist, tigawin, iwudam, akud, adeg...atg. S umata taħkayt d ul n teħkayt.

❖ **Tasiwelt:** D tarrayt yessemras umasawal akken ad d-yalles taħkayt, mi ara nessiked yer-s rezzun-d yer wallay kra n yisteqsiyen, iwumi ara d-nalles taħkayt-a ? D acu-tt tmuyli n umsawal? Amek msedfaren yinedruyen i d-yessawel, s wacu n lqaleb? S umata, tasiwelt d tafekka n wungal.

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<sup>153</sup> Mohand Akli SALHI. 2015, kra n tsura i tyuri n tsekla-2. Tayuri n tneqqist d usefru, Ed. Tira. Bgayet. Sb. 11.

<sup>154</sup> Ibidem. Sb. 12

❖ **Taneqqist\***: D tigit\* takmamt\* n teḥkayt akked tsiwelt i d-yettbanen deg wawalen-nni yettusqedcen, lebni n tefyar, afran n uyanib, azmam n tutlayt yettusmersen..atg.

Ihi, seg tbadutin-a yef tsiwelt, ad nefhem belli d yiwen n wallal i d-ibanen seg zzman aqdim, yis-s i d-yessenfalay umdan, yef tektiwin-ines, tettidir d umdan seg wasmi i yebda yettmeslay, tedda d tudert n talsa, tedder deg tutlayt yettwannan s yimi ney s tira, tedder deg wayen neqqar, nsel-itt ney nettaru-tt s wawal amagnum ney s tzuri, d awal amatu yerna d imeskal\*, seg-s i yewweḍ umdan ad iṣennef gar tewsatin n tsekla ama d tid n zik, timucuha, tungizim,...atg. Ney tid n tura tamezgunt, tullist, ungal. Rnu yer-s, yal ayref ila ( yesea) tarrayt-is n wamek i ten-id-yessawal, d agerruj ay kesben yimdanen maca simmal izerri wakud simmal yettyabbi-itent zzman, yef waya cwiṭ yeqqim-d ma d amur ameqqran yedda deg tagnit n tataut am wayen yeḍran i tsekla tamazyant.

S wakka, tasiwelt d talya n teḥkayt, anaggal mi ara yaru, iferren inedyuyen ara d-yessawel, yerna inedyuyen-a ur tṭafaren ara amsedfer-nni n wakud acku zemren ahad ad ḍrun s ya yer sdat, d acu kan anaggal yettuḥtem, iwakken ad d-yefk udem icebḥen i wungal-is wa ad yezree taneflit\* deg tnefsit n yimeyri.<sup>155</sup> Akken i d-yenna saeid yaqṭin deg wawal-is:

*«Tasiwelt, d tigawt ur nesai tilas, tettiwsie iwakken ad d-grew akk inawen, d iseklanen ney d ayen nniḍen, yesnulfuy-itt-id umdan anda ma yella».*<sup>156</sup>

Tasiwelt, d inaw i d-yessenfalayen yef yiwen n unedyuy ney ugar, d asnulfu n teḥkayt ideg ara d-yettwalles wamuṣ ney amud n yinedyuyen d tedianin. D asnulfu, d akemmel, d asentel, d tigawt, d tayessa yesean assay d unedyuy ilaway ney asugnan, yessawaḍ-it yiwen i wayeḍ. Rnu yer waya, tasiwelt ur d-nettakk ara anedyuy ur tettuneḥsab ara d tasiwelt. Ma neddem-d deg umedyatacquft n umezgun, tettak-d atas n yinedyuyen, lameena ur nezmir ara d tt-neḥseb

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<sup>155</sup>امنة يوسف، نفس المرجع، ص. 28.  
<sup>156</sup>سعيد يقطين. 1997، الكلام و الخبر (مقدمة للسرد العربي)، الدار البيضاء، ط1، ص. 19.

d tasiwelt, i wacu ? Acku inedruyen-a đerrun sdat wallen-nney srid yefuzayes (la scène) ur d-ttwallsen ara.<sup>157</sup>

Tabadut nniđen i d-yettunefken yef tsiwelt ad tt-id naf deg umawal asiwlan yura unagmay Gerald BRANS imi i d-yenna:

*«Tasiwelt d ameslay, d asnulfu, d tamhelt, d iswi, d tigawt, d lebni ayessay i yiwen n unedruy ney ugar, d ilaway ney d asugnan, d yiwen i tt-id yullsen ney atas, yezmer win ara tt-id yallsen ad yili d agensay ney d azyaray (yettban-d deg uđris ney yeffer)».*<sup>158</sup>

Aladya yefka-d kra n yimediyaten am wakken ara d-nini «*Imdanen akk ttmattaten, ula d SUQRAT yemmut*», «*suker d aziđan ula d kečč akken*». Imedyaten-a, ur nezmir ara ad ten-neħseb d idrisen n tsiwelt acku ulac asenfali yef tedyant, mačči am akken ara d-nini «*Yekker urgaz yeldi tawwurt*», «*Yeyli lkas deg tmurt*». Ineggura-agi d tasiwelt acku yella wayen yeđran.

Deg temsalt-a, ad d-naf d iyen anegmay Hamid LEHMADANI deg *udlis «tayessa n uđris asiwlan»*, iwehha-d belli taneqqist tbedd yef sin yiferdisen d igejdanen, amezwaru, d taħkayt ara zdin yinedruyen, wis sin d tarrayt s wacu i d-ttwalles teħkayt-a. D tarrayt-a iwumi qqaren “tasiwelt”, anda yiwet n teħkayt tezmer ad ttwalles s wađa n yiberdan, yef waya i d-tettili tsiwelt, d lsas uyur nettuyal iwakken ad nefrez gar iħricen n tneqqist akken iwata.<sup>159</sup>D ungal, d tullist, d tamacahut.

Taħkayt ihi, ur d-ttban ara seg wayen kan yezdin agbur-is, maca tettban-d deg talya, ney deg tarrayt i swacu d-yettwasenked wugbur-nyi, d anect-a uyur iruħ unagmay Wolfgang KAYSER deg wawal-is mi i d-yenna:

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<sup>157</sup> نفس المرجع، ص . 122 - 123.

<sup>158</sup> جيرالد برانس، المصطلح السردى، ص.145.

<sup>159</sup> حميد لحمداني، نفس المرجع، ص.45.

«Ur yezmir ara wungal ad d-yufrar s tulmisin-ines kan, maca yettufrar-d d iyen s tarrayt-nni i as-d-yettakken talya-s, lmeena-s, tarrayt-nni ara yeseun tazwert, taneflit, taggara».

Talya i d-yeqseq d agi unagmay d tarrayt s wacu i d-ttwallas teħkayt deg wungal, allalen akked tihila i iferren umsawal akken ad d-yessawel taħkayt-is.<sup>160</sup>

Rnu yer unagmay Eves REUTER, yesbadu-d tasiwelt yenna-d: « *Tasiwelt teskan-d tifran tigejdanin n tfukkas i yesseddayen tuddsa n teħkayt d axel n tneqqist* <sup>161</sup>

Ma yella d imyura ACHOURChristianeakked BEKKAT Amina deg lewhi-nsen, tasiwelt d annar yeenan tarrayt n wallus n teħkayt. <sup>162</sup>Yer Gerard Genette, tasiwelt d inaw asiwlan, d lsas n tesleđt n uđris deg wullis. <sup>163</sup>

Michel RAIMOND, seg tama-s immesla-d yef tsiwelt belli, d ayen akk yettwabnan, yettwalqem-d seg wamud n tedianin s yimeslayen i d-yettilin s uyanib usrid. <sup>164</sup>

Rnu yer-s Jean-Michel Adam yenna deg wawal-is:

“*Tasiwelt, akken ma tella tleħħu s sin leqwani, amenzu yurrez yer ššenf n uđris am wullis, wis sin yurrez yer unagraw i yesseqeaden ullis-agi, yef wacu ibedd d wamek i d-yettwagenses*».<sup>165</sup>

Deg wayen yeenan idlisen yettwarun s taerabt yef tsiwelt, ad naf tabadut i d-yefka umaru BAKR Amin belli tasiwelt s unamek-ines wessiēen, teena allus n

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<sup>160</sup>حميدلحمداني، نفس المرجع ، ص.48.

<sup>161</sup>Yves REUTER. op. cit. P. 40. « *Désigne les grands choix techniques qui régissent l'organisation de la fiction dans le récit qui l'expose* ».

<sup>162</sup> Cristiane ACHOUR & AminaBEKKAT. 2002, Clefs pour la lecture des réctés, Ed du Tell. Blida. PP. 60-61.

<sup>163</sup> Gérard GENETTE. 1972, Figure III, Ed le Seuil. Paris. PP. 71-72.

<sup>164</sup>Michel RAIMOND. 2005, le roman, Ed Armand Colin. Paris. P. 150.

<sup>165</sup>Http:// www. La narrathologie. pdf, consulté le 31/03/2016 à 10h00.



unedruy ney n wačas inedruyen i yezmer ad ten-id-yesnulfu umsawal ama d inedruyen n tilawt ney n usugen, am wakken teena diyen ayen ara ad d-yales umsawal s yisem n yemsiwal, s umata tasiwelt d abrid-nni i s wacu i d-ttwales taħkayt tettili-d deg ungal.<sup>166</sup>

Deg udlis nniđen n SALAH Brahim yewwi-d yef tsiwelt, d akken d tallalt n usnulfu n yinedruyen isewlanen.<sup>167</sup>, yis-s i yettnerni uxeddim n unaggal, yis-s i yezmer diyen ad yuḡal deg rrif, annect-a yettuḡal yer tezmert n umsawal d tmusniines deg ussexdem n yiferdisen n tsiwelt akk d wassay-ines d yiwudam, aya-a d ayen ara ad yeğgen imeyri ad yeqbel axeddem-agi wa ad as-yeējeb.

S umata, Tamhelt n tsiwelt tbennu assay inmetti d ameqqran deg tudert n umdan, yis-s i d-yettili usiwed gar wačas n yimdanen, yerna tasiwelt deg urti aseklan, bdu-tt-id seg tungist alamma d ungal d allus n wayen yedder umdan, yessexdam-itt umdan i wulmud\*, iwakken ad yennerni yer sdat. Yenna-d Jean Michel ADAM:

*«Ur d-nettalles ara iwakken ad nessedhu iman-nney ney ad nelmed kan kra n tmusniwin daya, maca i ubeddel. D abeddel i d iswi seg tsiwelt-a, i d-nettaf yal tikelt deg yimuhal n tsekla am yinaw acku aneggaru-agi d asnulfu d anerni yef tikelt».*<sup>168</sup>

Ilmend n yinnan-a s umata, nessawed ad nefhem belli yas ad ggnt tbadutin, yas ad mgaradent s umgired n tmuyliwin n yinagmayen d yimsenqad akked yimnadiyen, maca, ad yeqqim unamek n tsiwelt d yiwen, belli d tallalt i yessemras umsawal iwakken ad ay-d-yessismel inedruyen n teħkayt, ama d tilawayt ney d ayen i d-yessugen umsawal. Rnu yer-s, ur tettenekmal ara temhelt-agi n tsiwelt siwa ma yella teedda-d yef krađ n yiħricen-a: Amasawal ara

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<sup>166</sup> بكر أمين 1998 . ، السر دقيمقاماتالهمذاني، دراسة أدبية، الهيئة المصرية العامة للكتاب للنشر، 1998، ص33-34  
<sup>167</sup> صالح إبراهيم. 2003، الفضاء ولغة السر دفير وايتعبدالرحمان نصيف، دار النشر ببيروت، ط1، لبنان. ص124. "وسيلة الانتاج  
الافعال السردية".

<sup>168</sup> Idem. Op.cit. P. 08.

d-yallsen taḥkayt, taḥkayt ara yilin d lasa i usedru n tsiwelt, amsiwal ara yeslen ney ad iyer taḥkayt-a

## **2. Iḥricen tezdi tsiwelt**

Ungal imi d izen n umeslay ( d ayen i d-nettales) yeḥwaḡ amsawal ara d-yalsen, amsiwal iwumi ara nales d wayen ara d-nales. yef waya i d-tettēddi tsiwelt deg wungal ilmend n uzenziy-a:

Amsawal → Ayen i d-yettwalsen ( taḥkayt ) → Amsiwal

### **2.1. Amsawal**

Amsawal d awadem amezwaru i d-yettbanenn deg tneqqist.<sup>169</sup> Akken i d-yessenfali fell-as Roland BARTHE belli d tallalt i yessemras unaggal akken ad d-isekfel amaḍal n wungal-is.<sup>170</sup> Ad nefhem seg tbadut-a belli amsawal yemxalaf yef unaggal acku aneggaru-agi d awadem ilaway (d amdan) yeddren deg tilawt s tekta-s d uxemmem-ines, imi d iyen d amsnulfuy n umaḍal asugnan iyef wacu ibedd wungal, d netta i ifernen tigawin, iwudam inaglanen, tazwara n wungal, taggara-s...atg.

Yef waya, anaggal iḥeḡḡeb iman-is deffir n umsawal iwakken ad d-yessnefali s lmendad-is yef tmuḡliwin-ines.<sup>171</sup> Ihi, Amsawal, d win i d-yessawalen (i d-iḥekkun) taḥkayt (deg uḍris n tsiwelt). Amsawal, yemxallaf yef umaru. Amaru, d amdan yettidiren deg tilawt, ma d amsawal yettili kan deg uḍris. D tayect-nni i d-iḥekkun deg uḍris (ama deg wungal, deg tullist, deg tamacahut ney d ṣṣenf nniḍen n uḍris n tsiwelt). Amaru, yesnulfuy-d taḥkayt, ma d amsawal iḥekku-tt-id. Llan kraḍ n leṣnaf n yimsawalen: amsawal aniri, amsawal agensay d umsawal awadem<sup>172</sup>.

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<sup>169</sup>Http:// [www.Fabula.org.definition](http://www.Fabula.org.definition), consulté le 14/03/2016 à 9h30.

<sup>170</sup>د. يمنى العيد. 2012، تقنيات السرد الروائي في ضوء المنهج البنوي، دار الفارابي، ط3. ص. 90،

<sup>171</sup> نفس المرجع، ص. 40-41.

<sup>172</sup>Mohand Akli SALHI. Op. cit. P. 32.

Lsas amenzu n yal taneqqist d akken yella win i tt-id-yettalsen. Mi ara tili tneqqist amsawal-ines d azıaray, yessexdam amatar wis krađ “netta”, lmeena-as yettalles-d yef walbeęd i yellan beřra n teħkayt. Ma yella yessemres amqim “Nekk” amsawal d agensay, ittekki deg yinedruyen. Seg tama win i d-yettalsen dima yella win i as-isellen, amsawal yettalles-d i umsiwal ( i wayeđ) deg wanect-a Tzvetan TODOROV iwehha-d deg umeslay: « mi ara nekker ad d-nesbadu amsawal ( s unamek wessięen) ilaq ad nessen d iyen amessumu-ines ( arfiq-is), win iwumi yettmeslay, win umi neqqar ass-a amsiwal». <sup>173</sup> Ma yella d R. BARTHE yerna-d: « Deg taywalt tasnilsant nessen d akken “nekk” akked “netta” ttwellihen yer yiwen i wayeđ». <sup>174</sup>

### **2.1.1. Leřnaf n umsawal**

#### **a. Amsawal agensay**

D amsawal i d-iħekkun taħkayt ideg netta s timmad-is yettekki, d awadem gar yiwudam nnięen. Yessen ayen i ssnen akk yiwudam, mačči am umsawal aniri. <sup>175</sup>Yerna ma yella umsawal ittekki deg tigawt yezmer ad yesęu atas n wudmawen: Amsawal d asađ n teħkayt s wudem amenzu “Nekk”, amsawal d inigi, d awadem asnay\*, s wudem n usget “Nekkni”, yezmer ad iban diyen s wudem wis rebea “netta”, yettmeslay-d yef iman-is lameena s wudem-agi, yettban-d d akken d netta i d ameskar n wayen i dihekku <sup>176</sup>.

#### **b. Amsawal aniri**

D amsawal i d-iħekkun taħkayt ideg ur yelli ara d awadem. řřenf-a n umsawal ižerr akk ayen yellan deg teħkayt; ayen yessen d wayen yezra yugar

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<sup>173</sup>Tzvetan TODOROV. 1962, qu'est ce que le structuralisme ? 2.poétique. Ed.Seuil. Paris. P. 67.« *dés l'instant ou l'on identifier le narrature ( au sens l'arge) d' un livre, il faut reconnaitre aussi l'existence de son partenaire, celui à qui s'adress le discours enoncé et qu'on appele aujourd'hui le narrataire*».

<sup>174</sup>Roland BARTHE, le plaisir du texte, Ed. Seuil. Paris. P. 38. « *On le sait dans la communication linguistique je et tu sont obsolement présumés l'un par l'autre.*

<sup>175</sup> Mohend Akli SALHI. Op. cit P. 32.

<sup>176</sup>[Http://www.espace-francais.com/analyser-un-roman/.13/04/2016 à 12h.](http://www.espace-francais.com/analyser-un-roman/.13/04/2016 à 12h)

ayen ssnen d wayen zran yiwudam yettikkin deg teħkayt i d-iħekku.<sup>177</sup> Mi ara yili řřenf-a n umsawal, yettili atas ussexdem n wudem wis tlata asuf (amatar udmawan «y» ney «t» deg yimyagen ney diyen amqim ilelli: netta (t), tin yernan yer-s amsawal yettban-d d netta i d akerwa\* n teħkayt, ęas akken ulac-it deg teħkayt, lameena d netta id d-yekkan nnig n yiferdisen n teħkayt<sup>178</sup>.

### **c. Amsawal-Awadem**

Yettusemma amsawal d awadem mi ara tili teħkayt i d-iħekku d taħkayt-is (d ayen yeđran yid-s). Imeena-s da, d awadem i d-yessawalen taħkaytines. Mi ara yettwasexdem řřenf-a n umsawal, yettili s waęas usexdem n yimyagen deg wudem amenzu (amatar udmawan « ę », akken yettili s waęas umqim ilelli « nekk ». Ixef amezwaru n wungal «*Askuti*» n Said Saadi, d amsawal awadem i d-yehkan (d Mezyan i d yehkan amek yeffey s adrar d wamek i yeseedda tallit n tegrawla n Lezzayer. D wamek yedder iseggasen imezwura segmi tzureg (testaqel) tmurt.<sup>179</sup>

#### **2.1.2. Tiwuriwin n umsawal**

Genette gar yinagmayen i d-yewwin ęef twuriwin n umsawal, yebđa-tent ęef semmus (05) n twuriwin tigejdanin i d-yettbegginen tafesna\* n tenkecimt\* n umsawal deg tlemmast n teħkayt, ad nebder:<sup>180</sup>

➤ *Tawuri tasiwlan* (*La fonction narrative*): D tawuri tagejdant, yis-s i tleħħu tsiwelt, madam tella tneqqist, amsawal iban-d ney ulac-it yessefk fell-as ad ibab tamlilt\*-ines.

➤ *Tawuri n uwellah*: Deg-s yettaerađ umsawal ad d-yejbed lwelha n wid iwumi i iħekku, wa ad izer ma yella uneremis\* gar-asen ney ala.

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<sup>177</sup> Mohand Akli SALHI. Op. cit P. 30.

<sup>178</sup> Christiane ACHOUR et Amina BEKKAT. 2002, Clefs pour la lecture des réęts, Edition du Tell, Blida, PP 63-64.

<sup>179</sup> Mohand Akli SALHI. Op. cit. P. 34.

<sup>180</sup> [Http://signosemio.com/Genette/narratologie.asp](http://signosemio.com/Genette/narratologie.asp). Consulté le 20/06/2017 à 11h.

➤ *Tawuri n taywalt\**: Amsawal deg wayen akk i d-yettales, iswi-ines ad yebnu assay gar-as d yimeyriyen, ayen ara yexdem umsawal ad yili yeqsed i yis-s srid imsiwal.

➤ *La fonction testimoniale*: Amsawal yettbeggin-d tidet n teħkayt i d-yettales, ama deg tsiwelt, deg inedruyen ney deg tmuyliwin-ines, tawuri-agi tettban-d s wařas deg usenfali n umsawal yef wafrayen-ines, d ayemmi i d-yeslalay wassay gar-as d teħkayt-is.

➤ *Tawuri tasnaktant\**: Amsawal tikwal igezzem taħkayt-ines iwakken ad d-yessefhem kra n temsal, s tmussniwin d tektiwin-ines, yeenan taneqqist-ines.

## **2.2.Amsiwal**

D win iwumi i d-ttwalles teħkayt. Yemxalaf yef yimeyri. Imeyri d win yeqqaren, d amdan yettidiren deg tilawt.<sup>181</sup> Yezmer ad yili d kra n yisem tezdi tyessa n tsiwelt, yettusemma ula d netta am umsawal d awadem yef tferkit, yezmer ad yettwassen akken i yezmer ur yettwassan ara ( d sugnan), yezmer ad yili umsiwal d win yeqqaren ađris ( d imeyri) ney d timetti s lekmal-is d tiki ney d kra n temsalt yettak-itt-id amsawal.<sup>182</sup>

## **2.3. Ayen i d-yettwallsen ( taħkayt)**

D ungal s timad-is, teħwađ amsawal d umsiwal ney anermas\* d umseflid\*.<sup>183</sup> Taħkayt, deg uđris aseklan akked tmuyli tasensiwlant, d tadyant i dyeggaren tadyant nniđens tmeszla d usnimer n tigawin, maħsub tigawin-agi teddunt, leħhunt s ya yer da d axel n taħkayt.<sup>184</sup> D aħric seg wullis, teskan-d

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<sup>181</sup> Mohand Akli SALHI. Op. cit. Sb. 33.

<sup>182</sup> يمني العيد، نفس المرجع، ص 41-42.

<sup>183</sup> نفس المرجع، ص 41.

<sup>184</sup> Louis HEBERT, [http://www.signosemio.com/documents/methodologie\\_analyse-litteraire.pdf](http://www.signosemio.com/documents/methodologie_analyse-litteraire.pdf), Université du Québec à Rimouski (Canada), 2013, P 25, consulté le 13/06/2017 à 11h.

amađal yesseqdec umaru deg uđris am wakud, adeg, iwudam s umata yettban-d deg usatal n uđris aseklan ney deg wakud ideg neqqar.<sup>185</sup>

### **3. D acu i d akud n tsiwelt ?**

D amsedfer n yinedruyen akken i ten-id-yehka umsawal. Yezmer ad yeffey i wakud yellan deg tillawt (win n teħkayt). Ggten yinagmayen i d-yessenfalin fell-as gar-asen inagmayen C. ACHOURd S. REZZOUG nnan-d: «*Tasiwelt tettbeddil asenfali n wakud, acku amsawal yettextiri amek mseđfarent tedianin*». <sup>186</sup>

Zemren ad eedlen sin n lesnaf-a n wakud ( gar wakud n teħkayt d win n tsiwelt), akken zemren ad mxallafen. Ad eedlen, ma yella inedruyen yehka-ten-id umsawal akken mseđfaren deg teħkayt. Ad mxalafen, ma yella amsawal ur d-yehki ara inedruyen akken mseđfaren deg wakud.

Deg tazwara, nella nesisen-d anamek d tbadutin yerzan timiđranin-a (tasiwelt-taħkayt). D acu kan, deg yixef-a ad d-nefk anamek n sin wakuden-a ilmend n tezriwin d tmuylwin i d-yeddand deg yidlisen n kra n yinagmayen i d-yufraren s wađas, gar-asen adlis n Gérard GENETTE iwumi yefka azwel «*Nouveau discours du récit* », ideg i d-yefka udmawen n umgired yezdin sin wakuden-a.

Rnu yer wayen yerzan tizri d tesnarrayt, ad neeređ ad neg tasleđt i wungalen-a «*Faffa*», «*Asfel*» s useqdec n tezriwin tisiwlanin iyef i d-nemmeslay yakan, s unamek n uslađ aseklan d wamek i d-yella wakud-a deg wungalen-agi, ideg ara d-nefk ayen i d-yeddand deg-sen n yiferdisen n tsiwelt s tesleđt talqayant yef laħsab n wayen yezdin idrisen yura unaggal Racid ELLIC.

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<sup>185</sup> [Http://signosemio.com/Genette/narratologie.asp](http://signosemio.com/Genette/narratologie.asp), consulté le 20/06/2017 à 11h.

<sup>186</sup> Christiane ACHOUR et Simone REZZOUG. 2005, Introduction à la lecture du littéraire, Edition O.P.O, Alger. P 216. « *La narration bouleverse l'expression du temps en choisissant un ordre d'évocation des événements* ».

Deg wungalen-a, ad d-nekkes iferdisen i d-yemmalen tamidrart n wakud, aneggaru-agi, ad t-id-nawi yef lahsab n wamek it-id-yules umsawal deg wungalen-ines. Akken deg tesleđt yerzan aferdis-a n wakud ad d-nwali aselhu n umsawal i yinedruyen, d acu-tent tfukkas iyef yettkel deg wallus-ines. Deg tazwara, yesfk ad nzer talya i yessexdem umaru deg tsiwelt, s yin ad nzer amsawal d acu n şşifa i s wacu i d-yettban (d agensay, d aniri ney d awadem). Am wakken seg tama nniđen ad nseleđ ayen id d yettbeginen afares n wakud d tsiwelt d axel n wungal, s yin ad needdi yer tukksa n tfukkas n tsiwelt i yerzan iswiren-ines d uselhu n wakud n tsiwelt am tiremt, tirurda, timezgit, amsedfer (tamuyli yer zdad / tuyalin yer deffir)...atg.

Yessefk ad d-nwehhi deg tazwara, belli tasleđt n wakud-a n tsiwelt deg yal amahil asiwlan ilaq ad yebdu ney ad ibedd yef snat n tfukkas d tigejdanin, iferren-itent unaggal akken ad yefru uguren i yezmer ad ten-id-yemmager deg temsalt yerzan aseqdec n wakud. Tafukkest tamenzut, d amizzwer n wakud (s tikli yer sdat ney s tuyalin yer deffir), tis snat, d tanzagt (s tsemlilt akked unegzum). Rnu yer tfukkest nniđen iwumi qqaren timezgit. Annect-a s umata am wakken i d-nenna d Gérard GENETTE i ten-id-yessumren mi i yegga tasleđt i wakud deg wungal n PRUST deg wungal-ines «anadi-nney yef wakud idaen».

Amsawal deg wayen i d-yettales, yettarra lwelha-s deg wallus-ines yer kra n tfukkas, i swacu i yessawađ ad yeglem inedruyen d tedianin akken iwata, ama deg wayen yerzan iswiren, ney akud n tsiwelt am tiremt, tirurda, timezgit, amsedfer...atg. Aya-agi s umata, d ayen ara ad yettwakksen seg wungalen n Racid ELLIC, s telqayt n yimediyaten i d-yeddin deg yidrisen.

Gar wudmawen imatuyen ideg i d-yettban umgired gar wakud n tsiwelt yef win n tehkayt ad d-naf:

### **3.1.Amizzwer akudan n wungal (l'ordre temporele d'un roman)**

Teħkayt, yef wakken i d-sfahmen yişşayan,mačči d ccerť ad neđfer amsedfer-nni n yinedruyen akken llan deg tilawt, đran s tidet. Maca, amizzwer

yerza tidyanin n teħkayt amek msedfarent d wamek i tent-id-yewwi umsawal deg tsiwelt-ines, am wakken i d-yenna Yves REUTER: «*D assay gar umsedfer n tedyanin d wamek i d-ttwalsent*». <sup>187</sup>

Akken i d-nnan diyen yinagmayen-a am Jean-Michel SCHEFFER akked Oswald DUCROT: «*Drus n yidrisen isiwlannen anda ttemsedfarent tedyanin n teħkayt akken i d-yettili umsedfer n tsiwelt*». <sup>188</sup>

Amgired yellan gar wakud n teħkayt d win tsiwelt, i ay-yeğgan ad nezzi yer umizzwer-a, imi d yiwet n tfukkest ur nezmir acemma ad tt-nerr deg tama.

Ma yella d anagmay Hassan BAHRAWI, yerna-d deg wwal-is yef temsalt-a yerzan amizzwer akudan, imi ula d netta ur yebaid ara yef wayen d-nnan yimezwura, belli nezmer ad d-nemmeslay s wudem amatu yef sin imussuyen\* d igejdanin rzan tasiwelt tanaglant deg usniret-ines i wakud, i yettuyalen deg tuget yer ufran n unaggal. Aladya mi ara yerr ad yefru uguren i d-yettmagar deg tira-ines i tmidrant n wakud asiwlan d axel n wungal.

Amussu amenzu, yurez yer wakud n tsiwelt deg uselhu-ines i wakud deg uđris; ma yella yewwi-d inedruyen msedferen akken llan deg teħkayt ney ala, acku deg tidet inedruyen n teħkayt msedfaren deg wakud wa deffir wa, iteddu d teħkayt alamma tewweđ taggar-as, akken tella deg wallay n unaggal, d acu kan mi ara yekker ad ten-id yessawel i teffey i tumant-agi n umsedfer. Yezmer wakud ad iquerreb ney ad yebaed yef ubrid n tsiwelt, yezmer ad yuđal yer deffir ad d-yerr inedruyen akken đran deg yizri am wakken i yezmer ad ineggez yer sdat iwakken ad d-yessizwer ayen ara d-yasen ney ayen ara yeđrun sya yer sdat. Deg snat n

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<sup>187</sup> Yves REUTER. 2005, *L'analyse du récit*, Edition. Armand Colin, Paris. P. 62. «*L'ordre désigne le rapport entre la succession des événements dans la fiction et l'ordre dans lequel l'histoire racontée dans la narration* ».

<sup>188</sup> Jean- Michel SCHEFFER et Oswald DUCROT. 1995, *Nouveau dictionnaire encyclopédique des sciences du langage*, Edition du Seuil. Paris. P. 712. «*Il n'existe pas beaucoup de textes narratifs où l'ordre des événements racontés et l'ordre de leur présentation narratives coïncident strictement (synchronie)* ».



tegnatin-agi i d-tettili temgarda takudant, i ileddin abrid i rwaḥ d tuyalin gar wayen ieeddan d wayen d-iteddun.<sup>189</sup>

Ma yella d amussu wis sin, yerza tirurda deg tullsa n yinedruyen. aya-agi ad d-yettwabder s telqayt deg wayen i d-iteddun.

Ula deg wungalen akk yetṭafaren amizzwer-a, tikwal teffyen i tikli-agi, acku ma yella atas n yinedruyen ḍran deg yiwen n wakud, yessefk yef unaggal ad ten-id-yawi deg lebni n wungal-is msedfaren wa deffir wa, acku anaggal ur yezmir ara ad d-yassawel tugget n yinedruyen yef tikelt. Tin yernan yer-s, tira tetṭalab amizzwer-a. Yef waya, aseedel gar wakud n tsiwelt akked wakud n teḥkayt d awezyi ad yedru, nezmer ad t-id-naf ahat deg tmucuha timectah, yerna ilaq ad ilin yinedruyen-a, ttemyedfaren mačči ttemyekcamen.<sup>190</sup>

Akud n teḥkayt d ilaway, ttemsedfern yinedruyen-is, ma yella d akud n tsiwelt ur ttemsedferen ara. Ihi, nezmer ad nessemgired gar-asen s wakka:

Taḥkayt: A → B → C → D

Tasiwelt: C → D → B → A

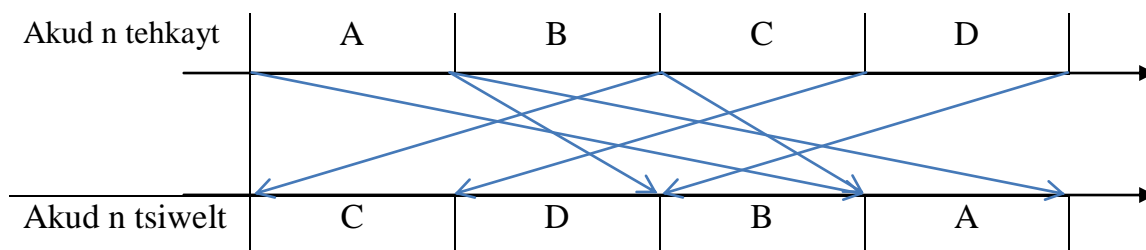
S wannect-a, i d-iderru ayen iwumi isemma Gérard GENETTE «Timgarad n wakud» i yettilin gar sin wakuden-a. Yef waya, ttwalin yimsenqad n uyerbaz ayessay maḥsub asmi ur ieeddel ara nṇam n tsiwelt d nṇan n teḥkayt, yettara amsawal ad d-yeslal bessif timgarda-agi.

Urar s wakud ur yesei ara tilas, tikwal ad d-naf amsawal yebda-d tasiwel-ines akken tella deg tilawt, teedel d wakud n teḥkayt, s yin ad yegzem iwakken ad yuḡal yer deffir neḡ ad yeddu yer sdat, ad yeffey akk i wakud-nni n teḥkayt. Diyen, ma yella taḥkayt tebna yef wakud-a: A-----B-----C, ad d-naf akud n tsiwelt yebna yef: A-----C-----B.

<sup>189</sup> حسن بحراوي. 1990، بنية الشكل الروائي (الفضاء- الزمن- الشخصية)، المركز الثقافي العربي للنشر، بيروت، ط1، ص. 119.

<sup>190</sup> د.حميدلحماداني. 1991، بنيةالنص السردى (من منظور النقد الأدبي)، المركز الثقافي العربي للطباعة و النشر و التوزيع، ط1، بيروت، ص73.

Nezmer ad nefhem tikti-agi ugar ilmend n uzenziy-a yellan ddaw:



Deg waṭas n yiberdan, Amsawal yessizwir-d inedruyen deg tsiwelt , anda i yezmer yimeyri (amsiwal) ad ten-iḡer uqbel ara ḡrun deg wakud-nsen n tehkayt. D agi, timgarda, tezmer ad tedru s tuyalin yer yinedruyen i ieddann ney s usiwer n yinedruyen i d-iteddun. Yerna yal timgarda takudant tesṣa aggay\* akked tehri. Aggay n temgarda-agi, yettili-d d annar i igezzmen gar tneqqiṭ anda ara teḡbes tsiwelt, alamma bdan yinedruyen i d-yettara tikwal yer sdat ney ad ten-iwexxer yer deffir. Dya Gérard GENETTE yenna-d deg temsalt-a:

*«Timgarda, tezmer ad tuyal yer yizri ney ad teddu yer yimmal, tezmer ad tili teqreb ney teḡsed yef tallit n yimira, lmaena-as seg tallit-nni n tehkayt anda ara teḡbes deg-s tsiwelt iwakken ad yeḡḡ amdiq i useḡru n temgarda, d anect-a umi neqqar aggay amgardan. Seg tama d iyen tella tehri tamgardant, tezmer ad tḡul am wakken i tezmer ad tiwzil».*<sup>191</sup>

Ihi, mi ara yeffey umsawal seg wakud-nni n tehkay yettemseḡfaren ad yekcem deg wakud n tsiwel ur netṡafar ara amseḡfer-a, ttbinin-d deg-sen sin wudmawen n umizzwer akudan, d ayen iwumi semman yimazrayen “Prolepse” akked “analeps”. Lmaena-as, amsawal deg tsiwelt ya ad yeddu yer sdat ney ad yuyal yer deffir.<sup>192</sup>

<sup>191</sup>Gérard GENETTE. 1972, figure III, Ed. De Seuil, Paris, p89. «Une anachronie peut se porter, dans le passé ou dans l’avenir, plus ou moins loin du moment “présent”, c’est-à-dire du moment de l’histoire ou le récit s’est interrompu pour lui faire place: nous appellerons portée de l’anachronie cette distance temporelle. Elle peut aussi couvrir elle-meme une durée d’histoire plus au moins longue: c’est ce que nous appellerons son amplitude».

<sup>192</sup><http://www.Espacefrancais.com/analyser-un-roman/.13/04/2016 à 12h00>.

Aħric-a n umizzwer, d tagnit anda ara ad d-nessegzi aselħu n wakud i tedianin yeđran deg wungal-a « *Asfel* » akked « *Faffa* », amek i d-mseđfarent d wamek iten-id-yewwi Racid ELLIC deg tsiwel-ines, ƣas akka qlil anda i d-yettili umseđfer n tedianin n teħkayt d tid n tsiwelt. S umata amseđfer yettwabđa yef sin yiswiren:

### **3.1.1 Tamuyli ney tikli yer sdat (prolepse)**

D tafukkest n wakud, tettwehhi-d ƣer yinedruyen ara yeđrun sya ƣer sdat ney deg wakud n tsiwelt i d-iteddun.<sup>193</sup> Tezmer ad d-tas d anebbah n wayen ara yeđrun i yiwudam, tezmer ad tili d tulya\* ney d aberrah i taggara n yiwudam-a.

Amsawal yettabdar-d inedruyen n teħkayt uqbel ad đrun, s useggas ney ugar, yettmeslay-d ƣef wayen i d-iteddun. D acu kan, anedruy-a, yezmer ad yeđru yezmer ur iderru ara, annect-a ittuyal ƣer unerni n yinedruyen, s anda teddun. Tettban-d tikti-agi ugar deg uzenziy-a:

----- 3 ----- 1 ----- 2 -----

#### *Tasiwelt tasezwart (narration anticipation)*

Deg wungalen i d-nefren i tesleđt, ulac atas n yimediyaten i d-yellan ƣef tffukest-agi, acku amsawal ur yessezwir ara tadyant uqbel ara teđru, ma llant kra seg-s, ttilint amzun d tirga ney d akacef ney d ayen yettwali uwadem sya ƣer sdat.

Deg tesleđt nexdem i wungal «*Faffa*», deg tazwara-s ibder-d umasawal ney ixebber-ay-d s wayen ara yexdem wasađ Emer mi ara d-yekker tasebħit uqbel ara yeffey seg uxxam, maħsub d agi yedda cwit s unedruy ƣer sdat. Yemmel-ay-d d acu ara yexdem deg wass uqbel ara yeffey s axeddim. Yenna-d umsawal:

*«Ad yexdem ass-a, am wid ieeddan, d amestajer deg tferka  
n yifires, berra i temdint. Ad yekkes ifires, yessemsawi-t*

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<sup>193</sup> سمر روعي الفيصل. 2003 الرواية العربية البناء و الرؤيا (مقاربات نقدية)، اتحاد الكتاب العرب، دمشق، ص. 121.

*deg tekwatan usenduq ara yawi ad iwzen. Tameddit n wass ad d-yerr deg selfa ayen d-iħella».*<sup>194</sup>

Ad nefhem seg umedy-a-gi, maħsub ƣas tigawt urɛad teđri maca amsawal yezmer ad d-yessizwer aneđruy, ama d ayen i d-iteddun neƣ ayen ara yexdem uwadem ambeɛd.

Amedya nniđen i d-yemmalen tafukkeſt-a, d amedy-a-gi ideg amsawal yulles-d liħala n yimyinig deg tmurt n lƣerba d wamek ara teđru yid-sen mi ara yemmet yiwen deg yinig. ƴas akken, iwudam n wungal d imuddiren ulac win i d-tewweđ tmettant, maca amsawal yulles-d tuggdi neƣ axemmem n yiminigen ƣef wass-nni ideg ara d-uƣalen deg usenduq ƣer yimawalan-nſen, imi ay akken yebyu yekk-it umdan deg yinig labud ad d-yass wass ideg ara tejmaɛ tmurt-is. Iħi, d agi yessezwar-d umsawal tadyant-a uqbel ara teđru s tidet, yenna-d:

*«tidet n tidet asmi ara nnefsusin, asmi ara fsin iciddan n yinig, ad t-jmaɛ tmurt-is».*<sup>195</sup>

Tamsalt nniđen iƣef i d-yewwi-d umsawal, d temsalt n yimigen imezwura yettunagen ƣer tmurt n Fransa, syin mi tfukk lƣerba-nſen, zzin-d ƣer tmurt ttjeggien tarwa-nſen ƣer din, ttweššin-ten ƣef waya d waya, amek i ilaq ad qablen akk uguren i zemren ad ten-id-mmagren sya ƣer sdat deg yinig. maħsub uqbel ara yunag mmi-s n walbaɛd i d-yuƣalen seg yinig ilaq ad yili yessen akk ayen yellan aqbel ara yessers ađar amenzu din. Ad nefhem belli amsawal yesseƣzef tamuƣli ƣer sdat, uqbel ara yeđru yinig yessizwer-d amek i teddun-d temsal dge yinig. Aya-a-gi s umata yettwabder-d deg umedy-a-gi:

*«Imenza, wid d-ineğren abrid deg waman, uƣalen ƣer tmurt, ceggean-d tarwa-nſen...ad asen-mmlen iberdan, ad ten šħircen, ad asen-swaeden ƣef win yelhan d win ifuħen, šħefden-asen cufat. Ad lħun deg later n yimezwura».*<sup>196</sup>

Amsawal yettmeslay-d ƣef ɛmer uqbel ara yunag ƣer tmurt n fransa. Yenna i yimawlan-is belli ad iruħ ad yekk kra n useggas neƣ sin, awadem yella

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<sup>194</sup>Racid ɁELLIC. 1986, Faffa, Édition Fédérop. Paris. P. 07.

<sup>195</sup> Ibidem. P. 17.

<sup>196</sup> Ibidem. PP. 21-22

yettxemmim sya yer sdat yef tallit ara yeqqim akken ad d-yerzu yer tmurt, yettban-d wanect-a mi i d asen-yenna:

*«Nniy-asen ad uyaley. Ad kkey aseggas ney sin. Iseggasen ttemseđfaren, si teacret yer tayed. Nugi tamurt, tugi-ay, nugad-itt, nekkukra-tt am win ara yeğğen yemma-as.....asmi i d-yehder ad ruhey zuxxey-asen atas i lwaldin».*<sup>197</sup>

Amsawal, ibder-d Emer deg wayen yettwali tudert-is sya yer sdat deg tmurt taberřanit, maca ay akken yebyu kkant deg tmurt-a, labudd ad d-yass wass ideg ara tt-ğğen. Wa ad d-zzin yer tmurt i ten-id yeslalen. Dya deg umeslay-ines akked umdakkel-is Meammer imi i d-mlalen deg uxxam yenna-as:

*«Nebda akk yef sin. Ger dihin d dagi, nebda-tt dagi nezra ad tt-nfak anda nniđen, d akal i ay-d-yeğğan ara ay-isbeleen, d ızuran i ay-d-yefkan isseg ara ncettel ney ala?».*<sup>198</sup>

Rnu diyen, Emer mi i yella deg ugni n lbabur, yessugen-d tudert-is ur nban ara leqrar-is amek ara tedru yid-s, isugen-d amzun ibedd-d fell-as umyar azemi, aderwic d yilemzi, yal wa d acu i as-d-yenna, iħar iwumi ara isel, syin iwala belli ad yesleb, yerna ma yesleb amek ara tedru d yimawlan-is yenna-d:

*«Ma selbey, ğğet-iyi ger imawlan-iw, ğğet-iyi ger warrac ara iyi-sserřwun řřjem, yas ad tfelleq tmelyiyt-iw, yas ad iyi ddawaren yizan, yas ad kkren dgi ilefđan am imeccucen. Ma selbey, anfet ad yaru yef unyir-iw usefru n tselbi, ad t-walin warrac, ad t-yren at taddart, ad t-ħeřřnben yemyaren, ad t-neğrent temyarin s teeggazin deg uyebbar n uzniq. Ma selbey awi yufan ad iyi-ttawi wađu uqebli, ad dduy d wecđad uberřnus-iw, d yizuraz uqerru-iw. Ma selbey awi iqurben tizzya-s, tiqdimin, d kra byiy deg zik ad t-wwđey. Ma teedda-d yef yidis-iw tinna akken...ma*

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<sup>197</sup> Idem. Op.cit. P.39.

<sup>198</sup> Idem. Op. cit. P. 103.

*teccarew, ma ylin-as imeřřawen, amek ara teđru yidi? Ma tenħaf yemma, ma yefrawes gma, ma teslexfet weltma, wicqa, nek allay d yizri eelqen yef usalas alemmas, nnig tdekkant, rrif n lkanun, deg lħara, deg tmazirt, wicqa ma wer ččiy ney ččiy abelluđ, takermust s yiclem-is d usennan-is, wicqa ma ddiy i usemmiđ , ma nsiy d wuccanen, ma ddarayey tiyemmar am tbleħleħt».<sup>199</sup>*

Deg wungal «Asfel», tettusemres diyen tfukkest-a, maca s wudem nniđen. Akken i d-nenna yakan, amsawal deg wungal-a yulles-d ayen yessaram Muħend (awadem agejdan iyef tettezzi teħkayt) ad t-yedder deg wussan i d-iteddun, taħkayt-is am teħkayt n uderwic yezgan deg tirga d usirem n wayen yebya wul-is ad t-yaweđ. Muħend tesderwec-it “tmaziyt” iyef yettnadi deg yal tallit.

Ineđruyen n wungal-a, mmalen-d s tuget immal n tmaziyt sya yer sdat. Tamaziyt yessugen-itt-id am akken d taqcict i yettmenni ad d-terzu yiwen wass yer-s, ad d-tekk akk imeđqan n ddunit akken ad tezzuğğeg wa ad tennerni gar tmura n umađal. Aladya d ayimi i d-yessenfalay fell-as s s wawal-agi “nettat”. Nettat tufar-d yef tiyyađ tlul gar-asen tayri zeddigen ur nezmir ħedd ad tt-yeřřez. Tanfaliyin i d-yemmalen aya-agi llant, gar-aset amedya-agi ideg yettgani Muħend ass-nni ideg ara yefru tamsalt yid-s, wa ad as-yemmel akk lbađnat yeffeř deg wul-is. Yenna-d umsawal deg wawal-is:

*«Yettgani ass ideg ara tt-id-yefru yid-s, nettat. Ad as-yini kra n yimeslayen ara yesserkden tamsalt, am win ara ibeddlen aħemmal deg tebħirt, ad ibedd sdas s lqedd-is mi ara tili waħdes, imir ad d-yenser wawal. Daya, imir tameddurt ad ternu amecqaq deg usurif-ines, amecqaq iyef tebna tegnit».<sup>200</sup>*

Deg umedya-agi yellan ddaw, tafukkest n tmuyli yer sdat tban-d deg wayen yettmenni uwadem, anda i icuba iman-is yer uceqquf i ineřřen seg umkan yer wayeđ akken kan ad yaweđ yer wayen yebya. Yenna-d umsawal:

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<sup>199</sup> Idem. Op. cit. PP. 149-150.

<sup>200</sup> RacidĚLLIC. 1981, Asfel, Ed. Fédérop. France. P. 17.

*«Tmenny ad nettwey d iceqfan, afus akka, ađar akin, ad d-yeggri ala laemer-iw. ruđ-iw ad iruđ anda i as-yehwa. yer-m».*<sup>201</sup>

Deg kra n yimediyaten, yulles-d umsawal ayen yebya Muđend ad t-yexdem ambaed mi i eedda kan kra n wakud. Awal taswaet d win i d-yettemmalen wakud iqerrben. Mađsub tigawt uread teđri, ad teđru sya yer sdat s kra n tsaetin. Aladya amedya-agi ibeggen-d aya-agi mi i d-yenna umsawal deg wawal-is:

*«Taswaet, ilaq ad ssuffyey lfeđta taqdimt. Ad as-ksey ayebbar, lfeđta taqdimt tettak-d kra akken n rriđa, ulamma tella rriđa. Tella rriđa, rriđa n wayen iqedman d rriđa n win ezizen».*<sup>202</sup>

Akken d iyen llan inammalen n wakud i d-yettemmalen yal tikkelt imal n wayen yebya umdan. Awal-a “ *Tasaet*”, yemmal-d akud iqerben, d win ara yeđrun deg wakud amectuđ. Ma yella d anamal “ *azekka*”, i d-yeddan deg umedya-agi yellan ddaw, yessenfal-d yef cekk n umsawal i wayen ara yeđrun azekka, ma d tđlam ideg ara teqqim tmaziyt ney ad d-tefrir fell-as tafat, akken i nezmer ad d-naf inamalen: ass-n, yiwen n wass, idelli ...atg. Deg wawal n umasawal , yenna-d :

*«Azekka. D acu ara yilin azekka ? azekka d tđlam ney d tafat, ma d tđlam aqel-i sdat-s, ma d tafat, ma d tafat aql-i deg-s».*<sup>203</sup>

Akken diyen tuggdi seg wayen i d-iteddun, tettađđa amdan ad d-isugen amek ara tili liđala sya yer sdat « *nugad ad ay-iyur zzman* ». <sup>204</sup>

Imi i d-nenna tafukkest-a deg wungal terza ayen yessaran uwadem ad t-yawed ney ad t-yexdem sya yer wussan i d-iteddun. Yef waya nettaf-d d akken tikkwal awadem yettak isteqsiyen i yiman-is, yef melmi ara yawed akk lebyi-s. Awadem Muđend iđar melmi ara d-t-as “nettat” ( tamaziyt) akken ad yefrađ. Amedya-agi d win i d-yewwin yef wanect-a, deg wawal n umsawal:

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<sup>201</sup> Idem. Op. cit. P. 20.

<sup>202</sup> Ibidem. P. 21.

<sup>203</sup> Ibidem. P. 24.

<sup>204</sup> Ibidem. P. 28.

«*Acu tebyid ad am-iniy, kem ur d-nusi ? Melmi ara d-tas nubba, nnuba n wid ara iferhen?*».<sup>205</sup>

Amsawal diyen yewwi-d yef temsalt n umezruy, win i yebban ačhal aya, yenna-d d akken yiwen wass ad d-yettwakfel wa ad imucaɣe yisem-nney deg tyermiwin. Deg umedy-a-gi yenna-d:

«*Ad bibbent zmamat-nni n umezruy ara d-yawin yef tyermiwin iyaben, yef tyermiwin iyemqen, ad bibbent isem-nney, rriha-nney*».<sup>206</sup>

S umata, tagi d taħawact n yimediyaten i d-yemmalen tafukkest-a i teɣzi n sin wungalen-a iwumi nga tasleđt.

### **3.1.2 Tuyalin yer deffir (analepse)**

D tafukkest n wakud i yesseqdac unaggal deg tullsa n yinedruyen n teħkayt, tafukkest-a llan sseqdacen-tt yimsedruyen (réalisateur) deg sinima, anda amsawal yettuɣal s tkatut\*-ines yer deffir, ama yer yizri i qerben ney ibaeden.<sup>207</sup> Tuyalin-a, turez srid yer yiwudam akked yinedruyen n teħkayt, lehħun akken yef yiwen n wakud.<sup>208</sup> Amsawal ur yettafar ara amizzwer n wakud, yessawal-d s tuyalin yer wayen i ieddand. Nezmer ad d-nebgen tikti-agi ilmend n uzenziy-a:

----- 1 ----- 2 ----- 3 -----Taħkayt

----- 2 ----- 3 ----- 1 -----Tasiwelt

#### *Tasiwelt n tuyalin (narration retour en arrière)*

Iwakken ad nsemmed tikti, nezmer ad d-nini belli taħkayt iwakken ad d-ttwalles ilaq ad tili teđra deg kra n wakud, aladya mačči deg wakud amiran acku d awezyi ad d-nales taħkayt inedruyen-is mazal uread kfin, yerna d annect-a i

<sup>205</sup>Idem. Op. cit.P. 19.

<sup>206</sup>Ibidem. P. 48.

<sup>207</sup>عبد المالك مرتاض . 1995، تحليل الخطاب السردى لمعالجة تفكيكية سيميائية مركبة لرواية زقاق المدن، سلسلة المعرفة ، ديوان المطبوعات الجامعية، ص.217.

<sup>208</sup>احلام معمرى. 2004، بنية النص السردى في رواية فوضى الحواس، رسالة ماجستير، جامعة ورقلة، ص. 28.



yettaran ad d-ilal amgired-nni gar wakud n teħkayt d win n tsiwelt, melmi ay đran ? D acu kan, ma yella nessiżzeř tamuyli yer sdat, ad naf belli d tidet ulac taħkayt deg wungal ur nesei ara izri, imira ney imal-ines. Lameena akud-a n yizri, ur nezmir ara ad t-nefhem siwa ma yella nessenfal-d fell-as s tira ney s wakud-nni n tsiwelt, acku d tira id-yettwehhiin ħur-s, ama s yinumak ney s yizamulen.

Ihi, tuyalin yer wayen ieeddan (yer deffir) deg tsiwelt d asmekti. Yessemras-it umsawal akken ad d-yessiweđ seg-s inedruyen-nni yeđran deg teħkayt. Ĥef waya ara d-naf ungal, seg tewsatın i d-yufraren deg usemres-ines i tfukkeř-a, yettmil s wařas yer uncad d usexdem n yizri iwakken ad d-yernu ccbaħa d tzuri i ilaqen i uđris anaglan.<sup>209</sup>

Gérard GENETTE, yerna-d i tikiwin-ines, belli amsawal yettuyal yer deffir, iwakken ad d-ibeggen snat n twuriwin , tamenzut ad yeččar ilmawen teğġa tsiwelt, tis snat, d awehhi yer yinedruyen iĤef tewwet teedda, terra-ten deg tama, tettuyal-ħur-sen iwakken ad d-texlefaneđruy-nni, wa ad tæmmer ilem yeđran deg teħkayt.<sup>210</sup>

Deg wungal “*Faffa*”, amsawal deg wayen i d-yettales yettuyal sya yer da yer deffir, iħekku-d ayen ieeddan, tidyanin ur mseđfarent ara deg wakud akken ilaq, deg wařas n tikal yettruħu yettuyal-d. Aladya s wakka i d-llant tedianin:

-----1 -----2 -----3----- 4 -----5----- Taħkayt

-----3-----2-----1-----4----- 5 -----Tasiwelt

Ma neeređ ad d-nessuley aya s umedy a ad naf:

- **Taħkay**

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<sup>210</sup>Gérard GENETTE. Op. cit. PP. 93-100.

<sup>209</sup>حسن بحراوي، نفس المرجع، ص. 121.

*Tudert n Emer d yimawlan-is deg taddart uqbel inig -----inig n Emer yer tmurt n Fransa----- tanezduyt n Emer akked yimeddukal-is deg yiwet n texxamt deg temdint n Paris-----Zzwađ n Emer akked trumit Jaqueline -----tuyalin n Emer yer tmurt d tmenyiwt i yiman-s yef yiri n lbabur .*

- **Tasiwelt**

*Tanezduyt n Emer d yimdukkal-is deg yiwet n texxamt deg temdint n Paris --  
----- Inig n Emer yer tmurt n Fransa ----- Tudert n Emer d yimawlan-is deg  
taddar uqbel inig ----- Zzwađ n Emer akked trumit Jaqueline----- tuyalin n Emer  
yer tmurt d tmenyiwt i yiman-s yef yiri n lbabur .*

Tidyanin yef wakken i d-ađ-ttbinint deg sin iselyuyen-agi, nwala belli amsedfer n tedianin deg teħkayt, d wakken zemrent ad ilint deg tilawt, mgaraden cwiđ yef wamek i tent-id-yewwi umsawal deg tsiwelt-ines. Tadyant tis krađet, tban-d s tuyalin yer tedyant akk tamezwarut. Yerra-tt-id d tamezwarut, imi i yefka umsawal tagnit i wallus n tudert n Emer d yimeddukal-is deg yinig, s yin akkin, yefka-asen tagnit ad d-sefrurin akk ayen seedyen d wamek tteicin deg yiwet n texxamt. Nezmer ad d-nini d addad n tagara i d-yellan d tazwara. Deg imedyaten nniđen, ad naf anda amsawal yettales-d deg tiremt n tsiwelt i wayen yezrin, annect-a yettbin-d s telqayt ney yessken-it-id Emer, imi i d-yella d amsawal- awadem ( d amsawal d agensay d netta i d-iħekkon s useqdec n umatar-a udmawen “y”) asmi i d-yemmekta ussan-nni n temzi-s, amek iten-yeseedda deg taddart-is, yettban-d wannect-a s umata s tuyalin yer deffir, s ussexdem n wawalen d tefyar, imataren d yimyagen yeftin yer yizri.

Tettban-d tuyalin-agi diyen, deg umedya n umsawal-awadem nniđen, Dda CAEBAN i d-iħekkon yef wasmi i yekcem tamurt n Fransa i tikelt tamenzut d wamek i yeđđa tawacult-is yettidiren deg wurrifen. Isebbel temzi-s deg yinig akken ad tidir twacult deg leħsan, s udrim i asen-yettazen yal tikelt.

S umata, nezmer ad negzu belli tuyalin-a deg wungal « *Faffa* » tettban-d deg wakaten n yiwudam, mi ara d-mektin ayen seeddan ney ayen yeđran yid-sen

yakan, aladya imi iwudam igejdanen iyef tettezzi teħkayt d wid yeddren deg yinig, yezga uxemmem d tmektit-nsen tcudd yer tmurt, yer taddart ideg d-llulen ayen ddren d wayen εacen d twaculin-nsen.

Gar-yimidyaten i d-yessenfalayen yef waya ad d-naf tadyant n εemmi Muħ, yiwen n uwadem yetidiren deg lħara anda yettidir Emer, mi ara t-yay wurrif yettarra-tt i tisit d lbukkir, yiwet n tikelt, yeswa alami d ayen, dya yezder deg tguni mi d-yekker azekkayen yufa-d iman-is deg yir liħala dya iger aqerru-is s ddaw tsadelt, yerza s wakaten-ines yer tudert deg taddart. Aya-agi yettban-d deg umdya-agi :

*«Irfed s uqerřu, aman ttqudduren yef tuyat-is. yef lecfar am ugeffur. Iwala tagnit n waluđ, yembab later deg zenqan n taddart, ageffur ikkat, wa yelħa-d d aennani, aqerru yekna, tayed tesbur aqerřu s tezdemt n tuzzalt anect ueeciw wa yesbur s tcekkart, s uqelmun, aman n ssaqya ttqiřiren cuban tamrilt».*<sup>211</sup>

Diyen, Emer mi i d-yerza yer tmurt, akken ad yesεeddi kra n wussan d yimawlan-is, imi atas n yiseggasen i yeqqim ur ten-iwala, yeqqim yennecraħ yid-sen, aqesser d umerraħ, maca mi ččan imensi msefraġen yal wa yeena taxxamt-is, yegra-d Emer d yemma-s. Ha-t-an ikcem-d baba-s isellem fell-as, mi iwala liħala-s yebahba wul-is, acku ula d netta yekka-d seg ubrid-agi n lyerba, yer taggara yegra-d deg wulac akked lqella n seħħa. Din rzant-d deg wallay-is kra n ccfawat n temzi, yuyal s usmekti-ines yer wussan i yesεedda uqbel ara yunag. Yettban-d wanect-a deg umedya-agi mi i d-yenna umsawal:

*«Ikcem emer taxxamt, ikcem emer asmekti, kra din yuyal am zik-nni, temrured-d temzi, tecrured-d d tillumzit».*<sup>212</sup>

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<sup>211</sup>RacidεELLIC. 1986, Faffa, Édition Fédérop, Paris, p 14-15.

<sup>212</sup>Ibidem. P. 62.

Amsawal deg wayen i d-yettalles yef tudert n Emer asmi yella mezzı, yettarra-t netta s timad-is ad d-yerr deg wakaten-ines ussan-nni n temzi mi i yella mectuḥ, yetturar akked tizya-s, aladya mi ara ilint kra tegnatın ideg ttnejmaeın wat taddart, ama d lfert n tlalit n ugrud, d zzwağ, d tawezzaet ney d timecret, i yettuneḥsaben d ansay aqdim. Yesean azal d ameqqran deg tmurt n leqbayel. Dya ass n tmecređ ixullef mađi ussan nniđen acku deg-s yettaedal win yesean d win ur nesı, deg-s tettemlil akk taddart, cerken yiwen n umahil, qqeddcen akk am watmaten yiwen ur ixulef wayeđ. Emer yesshısef i waya imi ussan yelhan eeddan ur d-ttuıalen, yendef wul-is, imi seg wasmi yekcem tamurt n fransa ur as-yeđdir. Ihi, amedya-agi d win i d-yessenfalan akk yef waya, yanna-d:

*«Cfiy-d akka am wass-a, ass-n d timecret, tasebhıt neffey s warrac, ad neks izgaren ara yemmezlen, ad d-nekkes afersiwan faydeg ara yefser uksum, neebba i yiyyal tibettiyn. Timecret n useggas-nni ur d-ttuıal ara, ar ass-a ur d-tuıal imi ađal d aseggas ur as-đırey. Axerrub-nney yezla tayuga n yezgaren, qedcey ayen iwumi zemrey, mi yebda uksum, iffey d tiwezzae, d nekk iwumi d-yefka Dadda asegres n wayen i ay-d-isahhen».*<sup>213</sup>

Aladya ula d lęzza n Emer mi i yella d llufan yer lejduđ-is deg wass-agi n tmecređ mađı am wussan nniđen, txullef yef wiyyađ. Llant kra n tedianin i yeđran i Emer d lmuḥal ad tent-yettu, yas akken asmi yunag yella sbeetac n yiseggasen (17) deg leemer-is. Maca ur yecfi ara i kkulec, ala tid i as-yeđđan tazrirt deg wul-is. Anect-a tebgen-it-id tenfalit-agi taneggarut « *D ayen iwumi i d-cfiy* », yenna-d:

*«Ur tettuy imensi n wass-nni. D setti i iferqen, jeddi yettaxren i wuđı n uksum, ass n tmecređ d wass n leid yetthaz amur-is, tsemmed-as aftat d ayen kan, yettef-it s sin*

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<sup>213</sup>Idem. Op.cit. P. 80.

*iđuđan, issawel: « anda-k a emer » ? Dya ifka-iyi amur-is s  
tgallit. D ayen iwumi i d-cfiy». <sup>214</sup>.*

Rnu yer wayen i d-yettwallsen yef Emer. Amsawal yulles-d tudert n Dda CAEBAN amdakkel n Emer, dya deg yiwen n udiwni i d-yellan gar-asen, mi i d-mlalen deg temdint n Lyon, imi i d-tewweđ tebrat i Dda CAEBAN syur tmeđđut-is, yessuter seg Emer ad as-tt-id-iyer, mi i yesla i wayen i as-tebder tmeđđut-is, yefhem d akken d lexšaš n udrim ay xuššen. Seg wakken yerfa, yesmar-d akk ayen yellan deg wul-is, yenna-as:

*«Kecmey-d tamurt-agi mazal-iyi d aleqqaq, akken kan  
kecmey tajmaet. rebēin n yiseggasen deg lluzin, deg  
texxamt, deg tberna. Ufiy-d baba dagi, yeğğa-iyi-d da.  
Asmi mezziyey, jemsey akken ad xelsey tđlaba n baba, uyeý  
akal ideg nebna taecuct yeşren At uxxam, uyeý taferka  
akken ur cteqiyen warraw-nney tabaxsist deg lawan-is,  
akken ad yili wanda ara ssealfen xerşum d axerfi n  
leid....asmi i yeffuk fell-aney uhris, ğaeley ad zžley idarren-  
iw. Din ay đelmey. Ufiy-d iman-iw s dderya, ddunit tbeddel  
idis, teğğa-iyi. Ihi, iyleb-iyi umeşruf, xeddmey ur ssagarey.  
Qqaren-as yerwa zzhu deg fransa, netta rebbi yaelem, izra,  
ad nezhu yiwen n wass, ad neħres taebut useggas». <sup>215</sup>*

Meammer d iminig ula d netta, d ameddakel n Dda Caeban akked Emer akken i d-myagaren deg temdint n Lyon, kecmen yer lqahwa, swan, zhan necraħen, mi rzan yer uxxam ( axxam n emer) kecmen yer wussu, wwin-d akk yef temsal i ten-yerħan, Meammer yettwali belli ulac win yifen Emer, xerşum iemmer iman-is, yezweğ akked tđumit Jaqueline, mačči am netta d awħid. Emer yedleq yef srir, yefka izri-s yer ssqef yemmekta-d Jaqueline, syin yulles-as-d i Meammer yef wussan imezwura mi i tt-yessen yenna-as:

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<sup>214</sup>Idem. Op. cit. P. 81.

<sup>215</sup>Ibidem. PP. 92-93.

«Asmi i tt-ssney iseggasen imezwura, nniy d afares, awi-d kan imi netđey deg-s, awi-d kan imi ttaxrey i lmiziriya n texxamt, imi i d-jebdey iman-iw seg lefđan, seg wammus, si ddiq, seg uderbuz, seg yisuyan id d wass. Asmi lhiy yid-s ačhal, kkiy i temses-agi, tlul-d tayri taheqqanit. Həmmley-tt a Meammer, həmmley allen-is, zhiy s tayect-is, həmmley-tt mi ara d-tenteđ dgi, yid-s ufiy abrid i ddunit, sney lehna d iyimi».<sup>216</sup>

Deg umidya nniđen d ayeen ad d-naf Emer yulles-d tadayant n Dda Rezqi asmi i yerza i tikelt tamenzut yer uxxam-is deg Fransa, yeqsed eemer deg yid, yenna-d:

«Cfiy-d akka i dda Rezqi asmi i d-iruh yer dagi, yeštebteb-iyi-d deg yid, nenrew-d i sin (netta d Jaqueline), seg usu, ur numin ara tella-d tyita deg tebburt, mi fyey, ufiy d netta. Nniy-as: « acu k-id-yewwin a Dda Rezqi, d lxir kan? » argaz yettergigi, ffyen-t idammen, ur iqetteb iman-is, skecmey-t, syimey-t d wamek i d-yenna: « helkey a mmi, ugadey ad mmtey wehdi deg uxxam».<sup>217</sup>

Ungal “Asfel” ur ixulef ara yef wungal ieeddan yewwi-d ansib ula d netta deg useqdec-ines i tfukkeest-a n tuyalin s wakaten ney s kra n yinedruyen yer deffir. Amsawal dya seg tama-s, yewwi-d yef yiwet n tedyant yedran deg wayla n At ELI, asmi tendeh tmes deg yiwen n uecciw n tgella. Imdanen akk kkren ttemsawalen akken ad ssensen times-a. Akken nezra deg tallit n unebdu s uyamac-ines tuddar n leqbayel qlil mađi tid i menen i waya, atas n txeşşarin i d-tgellu, ireqq uzegzaw yef uneqqarru. Ihi, amsawal yulles-d aya-agi s tuyalin yer wayen akken yedran, yenna-d:

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<sup>216</sup> Idem. Op. cit. P. 108.

<sup>217</sup> Ibidem. P. 111.

*«Ass-nni ideg tendeh tmes, deg wayla n AT ELI, azal yewwed-d am lebraq. Terya tmazirt, yerna uecciw. Medden akk zran, aecciw-agi deg leawla useggas, asayur d walim. Ayen deg yeffey uberrah, ffyen-d lesdul sseđwayen deg berdan, uzzlen yeyyal s tbettiyin. Msawalen yemdanen cayeh, kra yellan din yeya».*<sup>218</sup>

Akken d iyen, akaten n temzi, d wid uyur ittuyal uwadem yal tikelt deg wungal. Imi i d-ttađđan limarat d ccawat deg wallay ur yezmir hedd ad ten-yettu ama lhan ney diri-iten. Amsawal deg wungal-a yewwi-d yef wayen i d-yulles Muhend yef temzi-is i izedren deg wuguren akked yihibbiren i yessafagen ula nmadam n yid. Yenna-d umsawal deg tenfalit-a:

*«Tiywist n temzi. Temzi teffey d irigel, truđ d ihebbiren, temzi deg tderray, ussan d agguren. Yeweer mi ara d-yas yid, tasebhit zzayet aeedi n wussan d tayuzi . asmi iyi-id-teđegger tegnit tezwar-d ahat agrawal».*<sup>219</sup>

Yenna-d d iyen:

*«Ussan n temzi, eddan d abandu, tedla-ten targit am tagut n tsebhit, ayen yuran, ayen ieddan yezder deg tregwa n tutut. Alamma yelha umdan deglaemer ara d-yelqed iceqfan n temzi-is».*<sup>220</sup>

Amsawal deg umedy-a-agi amzun akken d asshissef i yesshissif yef temzi-s i ieddan am targit, ur as-iđulfa ara ula dayen akken ieddan ur as-yecfi ara tyebba-t tutut. Tikwal alamma yeyli umdan d amyar, ara d-yerr s lexbar i wayen i t-ifaten.

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<sup>218</sup>Racid EELLIC, asfel, op. cit. P. 31.

<sup>219</sup>Ibidem. P. 62.

<sup>220</sup>Ibidem. P. 88.

Rnu yer terzeg n wakaten i d-tettağğa temzi deg tkatut n uwadem, tezmer ad d-tessegri diyen swayen yelhan. Aladya mi ara ten-id-imekkti uwadem yettaččar wul-is d tumert, yessarram amer ad yuyal s zzman yer deffir akken ad ten yidir i tikelt nniden gar-asen inurrar tturaren warrac n zik hlawit atas. d ayymi ad d-naf Muhend yemmekta-d urar yetturar zik mi i yella mezzi kul ass war eeggu. Yenna-d umsawal:

*«Turart am zal am yiđ, ula deg targit. Wa yessegririb aldun, wa yerkeb tayanimt i swacu ara d-inadi yal tazniqt, mi ara isekker yer deffir ayebbar, wayeđ yegga-d akk iguduyen, d anadi yef tqeffalin ara d-yessenser seg kra yellan».*<sup>221</sup>

S umata, anaggal Racid ELLIC ibeggen-d tizemmar-ines deg usemres n tffukkest-a n tuyalin yer deffir, d ayen i d-yernan ccbaħa deg yal ađris yura .

### 3.2. **Tinkecmit\***

D tafukkest n wakud terza anekcum n wakud n teħkayt deg tayed. Lmeena-as ad tebdu teħkayt, ad yeħbes ad yuyal yer teħkayt nniden. Ihi, tamenzut ad teyli deg tayed ney tiħkayin timectah ad mlilent deg yiwet ara yilin meqqret.<sup>222</sup>

Tafukkest-a, yef akken i tt-id-sbadun yimussnawen d anekcum n wakud n teħkayt deg wayeđ, maca deg tuget ur tt-id-nettmagar ara s waħas, eud drus mađi n yinaggalen i tt-yesmrasen, acku smenyifen akud ad yeenu yiwet n teħkayt war ma yessexleđ gar-asen. D annect-a i d-nemmuger deg tira-agi n Racid ELLIC, ur d-nufi ara akud ikecmen deg wayeđ baxlaf urar-nni i yetturar s tuddert n Emer d yiwudam nniden gar taddart d yinig, maħsub yettruħu, yettuyal-d gar tmurt d yinig maca taħkayt d yiwet (d taħkayt n Emer d yimdukkal-is deg yinig).Ma yella deg wungal «*Asfel*», taħkayt d yiwet d tin i d-yulles umsawal yef tnettitt.

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<sup>221</sup> Idem. Op. cit. PP. 88-89.

<sup>222</sup> Www. Khawla lqazwin, littérature-roman. Com. Consulté le 12 /06/2017 à 9h30.



### 3.3. Tanzagt\*deg wungal

D amgired n wakud i nezmer ad naf gar wakud n teħkayt d win n tsiwelt, ulac alugen i d-ibanen i tezrawt n wuguren-a, ara d-yeslalen deg wallay n yimeyri, belli aneđruy-agi yettef tanzagt i ilaqen d teyzi-ines. Mebyir ma nessikedyer umđan n yisebtar i d-yefka unaggal.<sup>223</sup>

GENETTE yerna-d deg wawal-is yef umgired-a, belli amgired-a gar tenzagt n teħkayt akked tenzagt n tsiwelt i d-yettwallsen, d tamhelt isaeben atas, acku ur nezmir ara ad nqis tanzagt n teħkayt, taneggarut-a tettili-d akka kan, tettban-d kan deg wakud-nni i ilaqen i tyuri. Yerna tayuri-agi yettemxalaf wakud-ines seg yimeyri yer wayeđ.<sup>224</sup>

Deg tfukkest-agi, ad nwali amsawal amek i yetturar s wakud n tsiwelt, imi tikwal yettzeggid tikwal yessenqas i wakud n teħkayt, s uglam, s udiwenni akked tedianin. Deg tsiwelt, amsawal iħekku-d ayen yeđran deg wagguren, deg yiseggasen ela ħsab n yineđruyen s kra n tefyar ney atas, diyen yezmer ad yales tidyanin yeđran deg kra n dđqayeq deg kra n yisebtar ney ugar, s umata, tirurdayef wamek itt-id-yesbadu YvesREUTER:

*«D assay gar teyzi n teħkayt (Durée de l'histoire) i yettwahsaben (s yiseggasen, s wayyuren, s wussan, s swayee...), akked d teyzi n tsiwelt i d-yettwabganen (s yisebtar, s yijerriden, s tseddarin...).<sup>225</sup>*

Yef wakken i d-ssenfalayen yimsenqad yef wugur-a, maħsub ur yeshil ara akken ad nkenni gar nndam n wakud n teħkayt akked nndam yefren umsawal ad d-yessawel taħkayt-a (akud n tsiwelt), acku tettiweir temsalt. Deg kra n tegnatin nezmer ad d-nini belli aneđruy-a yettef yiwet n tsaet, aneđruy nniđen yettef

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<sup>223</sup> احلام معمري، نفس المرجع، ص. 76.

<sup>224</sup> جبرار جنيت. 1997، خطاب الحكاية (بحث في المنهج)، ترجمة محمد معتصم - عبد الجليل الازدي - عمر حلي، المشروع القومي للترجمة، ط2، ص. 101.

<sup>225</sup> Yves REUTER. Op. cit. P. 60. « La vitesse désigne le rapport entre la durée de l'histoire (calculée en années, mois, jours, heures,...) et la durée de la narration (ou, plus exactement, de la mise en texte, exprimée en nombre de pages ou de lignes) ».

yiwet n ddqiqa, meena amek ara nqis akud n tsiwelt, nezmer ad t-nkenni yer wakud n tyuri ? Ihi, deg tegnit am ta, ilaq ad nuyal yer tyuri, ma s uyiwel ney s usrured, d anect-a i d-yettbegginen aselhu n unaggal i yinedruyen. Imi inaggalen s umata, d wid ifehmen timsal, yessnen amek ara ten-selhun ilmend n wakud yerzan ungal, tikwal s usrured\* tikwal nniden teddun kan s tawil. Aya-agi s umata d ayen iwumi semman yimazrayen tirurda deg wungal.

Tirurda, terza asisen n tehkayt deg umecwar-ines tethettim yef umsawal iwakken ad d-yawi inedruyen-a s lemyawla ney s leeqel. Yef waya ara ad naf tirurda s timad-is tesa krađ n yiswiren:

➤ Ayiwel: D taffukest i yessexdem umsawal mi ara ad yebyu ad yessenqes i kra n tedianin n tehkayt deg tsiwelt, s usegzal\* n tedyant aya akk yettban-d deg asdukkel n wayen yellan deg uđris (le sommaire). Yekkat, yetteddi, yessenqas i tedianin n tehkayt, tikwal nniden i tekkes-itent seg tsiwelt, am wakken i nezmer ad nehseb asdukkel-a, d agzul n wakud n tehkayt ma yella mezzar deg kra n yijerriden.

➤ Asrured\*: Yettbin-d s tullsa n kra n yisalan s useqdec n uđlam.

➤ Aseedel: Yettili-d s usseedel n wakud n tehkayt d win n tsiwelt am udewwni.

S umata, tazrawt n tenzagt takudant mačči d ayen isahlen, deg wađas n tegnatin, yessefk ad nuyal yer wanya\* n wakud d tmuyli yer unegzuzum-nni i d- iderrun deg usiwel, imi i d-yettban deg wađas n wudmawen yemgarden. Amgired-a ixelleq-d i yimeyri asiked yer usrusred d uyiwel n wakud. Deg wayen yerzan ayiwel yettili-d s tsemlilit akked unegzum, ma yella deg usrured yettili-d s usayes akked usgunfu. Yef waya i d-yessumer GENETTE belli ilaq ad nezrew tanzagt ilmend n wukkuz (04) n tfukkas-a: tasemlilit, anegzum, asayes d usgunfu.

Ihi, iwakken ad d-yili usisen-a akken iwata, yettuđettem yef umsawal ad d-yessenked\* inedruyen n wungal i iyezzifen i yettatafen atas n wakud deg tallit ara yilin wezzillet, yef waya i yettuyal yer usemres n snat n tfukkas, i s wacu ara izegger i wađas n talliyin n wakud. Wa ad yerr inedruyen-a, wa deffir wa, war ma yeffey i nndam n tsiwelt.

Deg wayen yeenan tirurda n tsiwelt deg wungal-a, nwala belli amsawal yurar s wařas s wakud n tsiwelt tikwal yesædday inedruyen s lemyawla, tikwal nniđen iteddu s tawil, isenqas i wakud, ama s uqlam ney s udiwni. Am wakken i d-yella useddi-a diyen, tikwal s swayeε d wussan, tikwal nniđen s lechur d yiseggasen.

### **3.3.1. Tasemlilt (sommaire)**

Deg tsiwelt, tettuyalyer usiwel n yinedruyen d tedianin akken đrant deg yiseggasen, deg wagguren, deg tsaetin, tessewzal-itent deg kra n yijerriden, deg yisebtar ney deg kra n wawalen mebla asulled\*. <sup>226</sup> Am wakken i d-yessegza fell-as GENETTE; akud n tsiwelt <(yugar) akud n teħkayt, Imeena-as tasiwelt deg kra n tseddarin ney n yisebtar i wařas n wussan, lechur d yiseggasen mebla ma yessegza-d imuhal ney inawen. Ihi, tasemlilt tettařtaf adeg d amectuħ d axel n uđris asiwlan, tin yernan yur-s, seg tfukkas i yellan tettuseqdac s wařas yer yimyura imensayen, kemmel armi d tasut t-is 19 imi i teqqim d tarrayt n ueddi seg usayes yer wayeđ. <sup>227</sup>

Deg wungal «Faffa», nemmuger-d kra n yimediyaten i d-yemmalen tafukkest-a. Amezwaru d amsawal mi i d-yulles liħala n tmurt d wamek i tt-id-yettaf yiminig mi ara yekk aseggas ney sin, ad-yerzu yer-s, yettaf-d kra n temsal ttwabdllent mačči akken iten-id-yeğġa. Maca yezzi deg wawal yewwi-d umsawal yef win ara iruħen, ad yeqqim aħal ur d-ittuyal yenna-d:

*« Win iruħen aħal ur-d-iban, asmi i d-yusa yaf-d axxam d asemmađ, ixuř walbaeđ, yas win immuten immut, ass-n imi i d-yusa uqcic, urgaz n uxxam, uyrib, ad d-ikfel waħdes»*<sup>228</sup>

Deg umedy-a-gi ad d-naf amsawal ur d-yebdir ara tallit i yettyimi yiminig-a d aseggas, d sin d mraw iseggasen ney ugar....atg. Armi i d-yufa axxam d asemmađ, yella win ixuřsen. Maca yessiwzel-d awal deg tefyirat-agi kan maħsub iruħ aħl ur d-iban.

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<sup>226</sup>Gerard GENETTE. Op. cit. P. 130

<sup>227</sup>جيرار جنيت، نفس المرجع، ص. 110-109.

<sup>228</sup>RacidEELLIC, Faffa. P. 29.

Mi ara iyer yiwen i wungal-a deg tazwara ur yetthulfu ara s tallit i yeseedda Emer seg wasmi i d-yekcem tamurt n Fransa. Maca deg umedyaga anda i d-yella udiwni gar Dda caëban d Emer, mi i yenteq yur-s Caëban yennas :

*«Aqli mmektiy-d, reëa iseggasen-aya seg wasmi i d-tusiđ, ur d-fkiđ idrimen n taddart».*<sup>229</sup>.

Ad nefhem belli tettwagzel-d tudert n emer deg yinig i teyzi n reëa n yiseggasen deg tefyirt yecban ta, yas ulamma deg wayen i d-yulles umsawal deg yisebtar imezwura yettban-ay-d belli atas n yiseggasen-aya imi d-yerza yur-s. maca deg yiwet n tefyirt yegga-d tasemlilt i yiseggasen i iëddan yef lyerba-ines.

Ayen ara yerren imeyri ad imeëen ahat tamuqli deg yimediyaten-a, d amsawal imi i yessektazal inedruyen n tehkayt-is deg kra n yijerriden s uyiwel d uharef, i izemren deg tidet ad đrun deg wagguren ney deg yiseggasen. Anect-a mebla cekk yettuqal yer umsawal imi tikwal ur yettak ara azal i ubdar n wayen yedran s telqayt i teyzi n wařas n wagguren ney n yiseggasen maca iswi-ines ney lebyi-is seg tsemililt-agi n wakud d ayen yedran d uwadem.

Tirza n Emer yer tmurt n Fransa ur as-d-telli ara s sshal, ačal i yuzzel akken ad tt-yekcem, tuqal-as am targit aladya imi i d-yettmagar ala d win ara as-yinin: *«Amkan-ik atan dihin, dihin...»*.<sup>230</sup>

Ihi, yiwen n wass armi i d-yufa iman-is deg lmeřsa n Lezzayer, ur yumin ad iruř s tidet, armi ihulfai lbabur yettiywis ddaw idarren-is. Ihi, amsawal, yella yezmer ad d-yalles ussan d wuđan imezwura yeseedda Emer mi kan yekcem tamurt n Fransa s telqayt, acku ussan imezwura zemren ad ilin zzayyit yef yiminig imi mazal ur yennum ara ney ahat ulac win yufa yer tama-s, akken i zemren ad gerzen, ad ifsusen ma yella ulac kra n wugur i d-yemmuger ney yufa

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<sup>229</sup> Ibidem. P. 34.

<sup>230</sup> Idem. Op.cit. P. 43.

Iwens, imeddukak akked leħbab, maca amsawal yessagzel-d anect-a deg yiwet n tefyirt anda i d-yenna:

*«Segmi yekcem akal n Fransa, ikcem deg targit, d ledwar,  
d ussan iyezfanen, yettferfir wallay-is, cekklent laedam-i,  
yettleywa anida yedda.Yufa Meammer, izdey yur-s,  
myagaren, myufan amzun deg taddart».*<sup>231</sup>

S umata, ayen akk yeseedda Emer yettwasegzal-d deg ledwar d wussan war ma yebder-d ayen i ixeddem yal ass seg dduert Ƴas ulamma iweħħa-d belli d iyezfanen maħsub aƳas n wussan.

Akka d iƳen deg wungal «Asfel», nufa-d kra n yimediyaten i d-yemmalen tafukkeſt-a, anda amsawal ur yesseget ara awal Ƴef kra n temsal, d abdar kan itent-id-yettabdar akken ad d-yessegzal ayen yettēeddin n wussan, n lewqat, war ma iħulef-asen uwadem. Aladya amedya-agi yellan ddaw.Yewwi-d Ƴef waya, imi awadem-a Ƴas ma yella imdanen meřra tħulfun s lbenna n wussan yettēeddin Ƴef laemer-nſen, netta ussan-is tēeddin am targit. Maħsub d agi amsawal yegga tasemlilit i wussan-a s umata war ma yulles-d kra n yinedruyen i d-yemmalen tazƳayt n wussan-a i uwadem, yenna-d: *«Ma Ƴer medden ussan tēeddin ur d-ttuyalen, Ƴer-s ussan tēeddin tēebbin tira ».*<sup>232</sup>

Aħiſef n Muhend Ƴef yir tudert, lħif d wurfan yettmagar deg tudert-is, ſeerqaent-as abrib i ilaqen ad t-Ƴay. Eddan fell-as wussan ur yuki deg yiman-is, aggur yettawi-d wayeđ, Ƴer taggara yufa-d mačči akken i yenwa i tt-yufa. Mi ara nƳer amedya-agi, ad nefhem d akken awadem-a aƳas n teddyanin i iēddan fell-as neƳ ahat tiremtin akk yedder terra-t ad iħulfu s leemer iruħen d asfel. Lameēna anect-a akk ur d-yettwabder ara ſƳur umsawal, yessiwzel ayen i iſeedda deg yiwet n tenfalit yeččuren d inumak « nessren wagguren », i d- yessenfalayen Ƴef uħiſſef, urrif, ēeggu d facal, imi ara yeddu leemer war ma yesƳaydi-d kra.

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<sup>231</sup> Ibidem. P. 44.

<sup>232</sup> RacidĒELLIC, Asfel. P. 16.

Amsawal ihi, yegga-d agzul i tudert-a n Muħend.D imeyri ara yegzun aya s tsemliit-agi i d-yefka, yenna-d umsawal :

*«Nquzem tidet, nquzem lhif, ndemmer tiyemmar. Eddan wussan, nessren wagguren, alarmi ddrey nniy-as; mačči d wagi i d abrid».*<sup>233</sup>

### **3.3.2. Anegzum ( L'ellipse)**

D tafukkest n wakud, tamlilt-ines tettban-d deg umussu (mouvement) n tsiwelt, tettħerrif ney tettekkes kra n tallit, mezziyet ney meqqret seg wakud-nni n teħkayt war ma tennal i wayen yellan deg-s (deg teħkayt) d inedruyen ney d tignatin.<sup>234</sup>Inaggalen imensayen, ssemrasen tafukkest-a s wačas, uyen tanummi n uæddi yef kra n tallit seg teħkayt, war ma wehhan-d yur-s.Yettban-d wanect-a mi ara d-naf deg kra n yimediyaten « *eddan sin yiseggasen, teedda tallit yef...atg* ». Seg umedy-a-agi nezmer ad negzu maħsub anegzum-a, yezmer ad yili d asegzan (l'ellipse explicite), d anegzum war asegzan (l'ellipse implicite), d arurdan (l'ellipse hypothétique).

#### **a. Anegzum asegzan**

Anegzum deg-s iban, nezmer ad neeqel anda i d-tella tukksa, tettusegza-d akken iwata, yettbeggin-itt-id umsawal aladya ma neddem-d ungal amensay.

Tettusegza-d tfukkest-adeq wungal "Faffa", anda amsawal yulles-d akud ideg yeffey Ēmer seg uxxam tasebħit, d wayen akk yesædda d yimdukkal-is armi d azekka-nni mi i d-yuli wass, maħsub yessegza-d akud-a s telqayt. Ma nessuffey-d imedyaten i d-yemmalen aya, ad d-naf:

*«Ass-a, emer iħub-d abrid ameqqran, allen remmcent am win yettnuddumen. Ileħħu ur iban sani. Deg-s d amerrah, deg-s d asæddi n tesweet. akka ay d ussan n Sebt d lħedd, d*

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<sup>233</sup> Idem. Op. Cit. P. 78.

<sup>234</sup>حسن بحراوي، نفس المرجع، ص. 156.

*imazzayen, ttawin yid-s laegez ..... dya yezzi deg later ,  
inwa ad yerzu tigemmi-s, iragwen n lqahwa, alarmi iwala  
Dda caeban ieedda. Mi i as-iswaed, win iwala-t-id am  
akken ala ayen i la yettgani. Dda caeban ikres anyir f  
ufenđal n emer, yendađ : «i lemmer ad as-nseww tibyirin ».  
Am akken slan-as-d ! tekcem-d terbaet am tnifift n udfel.  
Gar-asen Meammer d Beleid. Serban ikersiyen, bdan-tt s  
uqeccem...juban-d kra n leqhawi nniden. Yewwed-d **yid**  
mazal tessan .....ur kcimen ixxamen ney tixxamin-nsen. **Yuli**  
**wass**, imdanen yas ur ttuqtan ara, teffyten-d, wa s tdellaet,  
wa s uqrab, wa d aennani. Nutni qqimen, refden srusun  
ifenđalen n lqahwwa».<sup>235</sup>*

Am wakken nwala deg umedy-a-gi i teyzi n semmus (05) n tewriqin seg usebter wiss 33 alamma d 37, yettwasegza-d wakud i d-ijemeen timlilit n Emer d yimedduka-is, seg tsebhit n wass armi d tasebhit n uzekka-nni. Maħsub seg lweqt yer lweqt. Tin yernan ħur-s ayen i d-yemmalen akud-a d asemres n yinnamlen-a i d-yeddand deg uđris am ass-a, id, yuli wass i d-yemsedfaren wa deffir wwa akken i tettemsedfar tikli n wakud deg tillawt. Yal assyetťafar-it-id-yid, yal id labud ad d-yali wass.

Emer mi tdul lyiba-ines deg yinig, yuđal-d, yerza-d d immerzef yer uxxam, imawlan cedhan-t, segmi i d-yewwed, ur wexxren yef yidis-is. Ass kammel nutni d aqesser d anecrađ. Mi i d-yeđli yid ččan imensi, berzen akk liđala. Yal wa yerza yer texxamt-is. Yeggra-d Emer d yemma-s, qqimen kkemmlen aqesser. Deg tazwara, mi ara nyer ungal-a ur neeqqel ara anta tasemhuyt ideg id-yusa Emer, maca deg umedy-a-gi amsawal yessegza-d tasemhuyt-a akken iwata yas ulamma ur-tt-id yebdir ara lameea ayen i d-yefka yettwehhi-d belli d tasemhuyt n unebdu, yenna-d:

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<sup>235</sup>Racid EELLIC, Faffa. Op. cit. P. 33...37.

*«Imensi yefra, uraden ijeqqduren, yal wa yerza tasga-s, yeggra emer akked yamma-as. Azyal d azyal, qqimen deg lħara, ddaw tara, ala yiwet n teftilt tasellawt i iquzzmen id yid-sen. Ddaw teftilt, yer umnar n tewwurt, inta yiħder n lkermus akked teşfiht..., ifertetta imectaħ gan tiqwist i teqbuct, ceħen i tafat, emren urar weħd-nsen. Ifer n tara yettwecwic nnig-sen».*<sup>236</sup>

Ihi, ma neħbes yer wawalen-a “azyal”, akermus”, “ifertetta”, “tara” mmalen-d tallit unebdu mačči deg tsemhuýt nniđen.

Akud i d-yettusegzan d iyen s telqayt d akud-nni i d-yessemlalen Emer d tselmadt-ines Jacqueline deg umruj n umiħru asmi i yebda yeqqar ħur-s. Deg sin n yimediyaten-agi i d-yewwi umsawal yessegza-d akud-a s swayee akked dqayeq. Amek d wanda mlalen, d acu walan, s anda ruħen...atg. Ayen akk xeddmen i teyzi n wass armi d tameddit, yettwabder-d. Yessegza-d umsawal:

*«Ass-n, ad tili d tesea u eecra, yeffey seg yimezwura, iquzem cwit n tsawent ara t-yessawden s amruj umiħru, deg yimi cemma am irij. Hatan tbedd-d Jacqueline yer yidis-is s ħumibil tajdit seg wakken tettemcaela. Teswaed-as, izger abrid, teldi-as-d tawwurt tayeffust».*<sup>237</sup>

Ikemmel deg wawal-is:

*«Alarmi d ass-n, iħulfa iman-is d awexxam, ass-n d ssebt. Azal s lekmal-is qussen iberdan, walan asaru, ččan rrif n wasif, myaeganent taħtucin, mlalen yifassen, mcubaken yiđuđan. Tameddit tewweđ-as-d talast».*<sup>238</sup>

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<sup>236</sup>Idem. Op. cit. PP. 59-60 .

<sup>237</sup>Ibidem. P. 69.

<sup>238</sup>Idem. Op. Cit. P. 78.



Rnu yer umedy-a-gi, ideg amsawal mi i yella yettaglam-d tafekka n Jacqueline din din yessegza-d s telqayt ačal n yiberdan i txeddem Jaqueline deg ddurt, s ledwar d sswayee. yenna-d:

*«Sin iberdan i ddurt, seg sebea yer tesa, ur tebtil yiwen n wass. Nutni mi ggan akka, yiwen yaagez, yuden ney ur yestuf, ad yeğğ amkan-is d ilem».*<sup>239</sup>

Ungal «Asfel», ula d netta ur yemnie ara seg useqdec-ines i tfukkest-a n useggzi, yas ulamma drus mađi n tiggawin d yinedruyen i d-yeddandeg wungal maca nemmugger-d kra n yimediyaten i d-yemmalen tafukkest-a. Amedya amezwaru d win i d-nufa deg tazwara wungal, d win i d-yulles umsawal yef tuuffya n yemdanen deg taddart yal tameddit. Yessegza-d aya-agi s yiwet n tefyirt anda i d-yenna:

*«Tameddit. Akken ara yeyli yitij, wid yuy lhal deg lexlawi mazal ur d-uyalen; wiyyad teffyen-d i tasmud. Ayebbar yettenkar i ciwt n wađu, mi ara ieeddi yiwen, yessenkar ayebbar-agi alamma d igecraren».*<sup>240</sup>

Lawan n lmeyrebb d akud ideg iyelli yitij, yessenfalay-d yef taggara n wass d unekcum yer yiđ, ideg itran ttemceberriqen deg yigenni, ttakken-d tafat i yemdanen, iwakken ur yetthulfu umdan s talast n yiđ. Amsawal yella yezmer ad d-yebder lawan-agi n lmeyrebb war ma yessegza-d tawuri n yitran ney n tziri. Acku yal yiwen deg-nney yehsa belli akken kan ara d-yebder lmeyrebb, ad d-banen yitran wa ad teđwu tziri. Deg waya, yenna-d umsawal:

*«D lmeyrebb; ttemceberriqen yitran, tiziri teđwa lħara».*<sup>241</sup>

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<sup>239</sup> Ibidem. P. 68.

<sup>240</sup> Racid ELLIC, Asfel. op. cit. P. 12.

<sup>241</sup> Idem. Op. Cit. P. 18.

Akka ula deg amedya-agi i d-yewwi yef tsebhit, yessegza-d tallit-a akken iwata yas ulamma d isalan yerzan tidet tagmawant, ulac amdan ur nessin amek i d-tettban tsebhit, acku d tillawt i yettidir yal-ass.

*«D tasebhit. Ass uread yerkid, xessin yitran yiwen yiwen, tfetti tsusmi n yid am uceqquf n ugris ma yers i yitij. Tesmulhuc ddunit deg yigenni, deg lqaea, ttnelqament tyemmar si tesbek n yid».*<sup>242</sup>

### **b. Anegzum war asegi**

D tukksa ur nban ara, ssemrasen-t s wařas yinaggalen imaynuten, ur d-ttberriřen ara i yis-s, ur t-id-ttemmalen ara. Maca d imeyri s timad-is ara yeřsun, ney ara ifaqen belli yella-d unegzum deg kra n yinedruyen d tedianin, aladya ma yella imeyri yegga amgired gar wayen i d-yulles yakan d wayen yekkes.<sup>243</sup>

S tuyalin yer wayen i d-yulles umsawal yef wakud i yettařtař emer deg uxeddim, adnefhem belli d ass kamel, mačči d tasaet, d snat swayee ney d krađ, d akud i yettařtař uxeddam deg tilawt. Emer ad yeffey tasebhit, ad yerkeb amitru ara t-yessawđen yer umruj anda i ixeddem, d amestajer deg tferka n yifers, ad t-id yerr umitru tameddit n wass. Ad negzu seg wanect-a, mařsub ixeddem azal n řam (08) n tsaetin deg wass. Amsawal ur d-iberrař ara s wakud-a ( ačal i ixeddem) maca s timad-nney ad t-nefhem. Ayen i d-yemmalen aya deg uđris, d aseqdec n tenfaliyin-a n facal, eeggu, tidi...atg. awalen-a akk ttbegginen-d lectab n wass. Ad d-naf deg umedya-agi, mi i d-yenna:

*«D abrid yer umruj, amruj ideg ara yezzer, tuffya tameddit, s umiřres, s nncaf, s udeg hger, s eaggu d ufcad. Ad t-id yerr umitru tameddit, s wekras n unyir, s berru n tuyat,*

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<sup>242</sup>Ibidem. P. 124.

<sup>243</sup>Gerard GENETTE. Op. cit. P. 140.

*acettid seg tidi, ad ineted yzef uglim, tieyunin ad zzayent  
seg uyebbar, idarren ur t-ttawin».*<sup>244</sup>

Yerna-d deg wawal-is:

*«Isseyzef emer ameccaq, iquzem adu asemmađ yesseeraqen  
armac i wallen. Ilehhu isnehnuh, ikerred deg gerjum-is,  
ifassen deg lğib».*<sup>245</sup>

Seg umedyaga, ad nefhem belli d tallit n tegrest, aladya deg tmurt n Fransa asemmid deg-s izad mađi, d ayemmi i yessaeraq i umdan akken ad yermec ula d allen-is, amsawal ur d-ibeggen tallit-a, maca yefka tagnit i umsiwal ( imeyri) d netta s timad-is ara t-yegzun tallit-a, war ma yessagza-tt-id ney ibder-itt-id.

Rnu yer umedyaga nniđen i d-yemmalen tuyalin n yiminig yer tmurt. Amsawal deg wayen i d-yulles yef tuyalin n Emer yer taddart, ur d-iberrah i yis-s. Dya d wa i d asteqsi i yezmer ad t-id-yefk yimeyri; melmi i d-yuyal? d acu n useggas, deg cetwa ney deg unebdu?...atg. maca nezmer kan ad nefhem belli tdul lyerba-ines, atas i yeqqim ur d-yerzi yer yimawaln-is. Ihi, imedyaten i d-yemmalen aya, ad naf mi i d-yenna umsawal:

*«Tuyalin yer taddart, tefses mi ters taekemt, mi tettcarew  
tidi turad, fsin icuddan, nserrađen. D awađ s arebbi n  
tyemmat, d anekcum s iciwi n tyemmatin d tyessetmatin».*<sup>246</sup>

Akken diyen mi ara ad d-naf deg yidrisen inaglanan kra n tenfaliyin i icudden yer ihulfan n uwadem am tujjma, lehnana akked tasa n tyemmat imi ara teqqim atas ur tezri mmi-s. Ttađđan-d tazrirt deg wul n yimeyri yas ma yella amsawal ur d-yessegza ara ihulfan akken i ilaq. Maca s timad-nney ad ten-

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<sup>244</sup> Racid ELLIC, Faffa. Op. cit. P. 12.

<sup>245</sup> Ibidem. PP. 09-10

<sup>246</sup> Ibidem. P. 48.

nefhem. Aladya mi ara ad d-nemmager tanfalit yecban ta deg wungal- Faffa. Yenna-d umsawal:

*«D yemma-s i t-id-iqublen yer tewwurt. tzemđ-it ger iyallen-is, tesruhmut tettmeslay, am tin iwumi yeereq umeslay, ur t-teğgi ad d-yini awal ».*<sup>247</sup>

Ma yella deg wunga “Asfel” ur d-nufi ara tafukkest-a n uæddi yef kra n tedianin ur d-nettwassegza ara. Am wakken nezra drus mađi n tedianin d yinedruyen iyef tettezzi teħkayt.

### **c. Anegzum arurdan (hypothétique)**

D anegzum i izemren ad d-iban ney ur d-yettban ara, d acu kan yettuyal yer tħerci n yimeyri, ma yezmer ad t-id isekfel ney ad t-yeeqel deg uđris.

S tidet ma nuyal-d yer unegzum-agi i d-yettlin deg wungal amiran, ad t-naf d tallalt tagejdant, acku yettwexxir i tunđa d usegzi lqayen i d-nettmagar deg wungalen imensayen,daymi i as-fkan azal s waņas. Yef waya, ara d-naf deg wungal amiran iswi-nsen seg useqdec n tfukkest-a d ayiwel, d asifsus n usismel n yinedruyen,maca deg wungal amensay iswi-ines d asrured, tikli s leeqel.

Grerad GENETTE, iwehha-d yer-s, belli akud n tsiwelt deg-s yettban-d d ilem (=Ø) akud n teħkayt yeččur (=©), ihi akud n tsiwelt mezzi < yef wakud n teħkayt. S unamek nniđen, amsawal deg waņas n tikkal yetteæddi yef kra n tiddin\* n teħkayt war ma iwehha-d yur-sent am wakken ad d-yini deg umedyas; eëddan sin n yiseggasen yuyal-d wasađ seg lyiba-ines.<sup>248</sup>

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<sup>247</sup>Idem. Op. cit. P. 51.

<sup>248</sup>حميد لحمداني، بنية النص السردى، ص. 77.

Rnu yer unagmay Saëid YAQTIN, yerna-d deg temsalt yecban ta belli, ma yella-d unegzum n talliyin n wakud, aladya tid yezzifen, ur ilaq ar ad d-yettuyal sya yer da yer-sent, ma ulac deg lihala-agi ur yettili ara ihi unegzum.<sup>249</sup>

Deg tazwara n wungal «Faffa», deg usebter amenzu, amsawal yemmesla-d yef wayen yexdem Emer mi i d-yeffey seg texxamt. Asteqsi ara d-yerzun deg wallay melmi i yexdem aya ? Amsawal ur d-yebdir ara melmi i d-yella waya, maca d imeyri ara iseqlen akud n unedruy-a, d netta i izemren ad t-yefhem war ma yettusegza-d. Ad nefhem seg umedy-a-agi belli amdan ur yettaddam ara taşurbiť ney taħjurt n şabun deg ufus ala ma yekker-d seg yiđes akken ad yessired udem-is. D iyen imi i d-yebder umsawal d akken itran tmeçberriqen, tamdint tesruhmut, ad nefhem belli d tasebħit uqbel ad d-yali wass ney ahat d tafrara imi mazal tlam deg yigenni. S umata, deg umedy-a-agi amsawal ur d-iberraħ ara s wakud n unedruy-a maca ilmend n wayen i d-yefka nefhem akud-is. Ihi, d imeyri ara t-id iskeflen war ma iberraħ-d i yis-s. d anect-iwumi neqqar anegzum arurdan. D acu kan mi ara ikemmel yiwen tayuri n wungal ad as-d-iban wakud aladya imi i d-yenna umsawal d akken Emer yemlal-d yef tewwurt amdakkel-is yenna-as : « *Ealxir a Dda CAEBAN* ». *yulles-d umsawal deg wawal-is yenna-d:*

*«Yeffey-d Emer seg texxamt, yerza talemast n lhara,  
taşurbiť yef tayet,taħjurt n şşabun deg ufus azelmađ,  
tatawat deg yeffus. D issired udem-is, ad yagem azal i  
swacu ara yesseww lqahwa. Itran temceberriqendeg  
yigenni. D tlam. Tamdint tesruhmut am laewayed-is.  
Tamacint tettiwwis yer lbaed ».*<sup>250</sup>

Deg wungal asfel d iyen ur tettuseqdec ara tfukkeť, ur d-nufi ara imedyaten d tenfaliyin i tt-id yemmalen.

Ma yella d ayen yerzan tikli n umsawal s leeql ( s usrured), yettban-ay-d deg useqdec-ines i snat n tfukkas-a:

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<sup>250</sup>Racid ELLIC, Faffa. P. 07.

<sup>249</sup> سعيد يقطين، تحليل الخطاب الروائي (الزمن-السرد-التبئير)، ص 123.

### 3.4.Asgunfu\*

yettili-d s uħbas deg wungal , yessemras-it umsawal deg tuyalin-ines yer uqlam.Acku aneggaru-agi igezzem tikli n wakud, yesseħbas ambiwel\*.<sup>251</sup> D acu kan, ma nuyal yer wayen i izemren ad d-yeglu s usgenfu ad d-naf d aglam acku d netta i yesseħbasen tasiwelt deg wungal. Yettban-d wudem-is, mi ara d-yeglem unaggal kra n umdan ney n wadeg, da i igezzem tikli n wakud. Maca Gerard GENETTE deg temsalt-a, yeffey-d mgal tikti-agi i d-yeqqaren belli aglam yesseħbas tikli n wakud, d aymi i d-yefka yiwen n umidya yef tesleđt i yexdem i wungal n Marcel PRUST, iwala belli krađ n yiħricen ideg yella uqlam ulac deg-s anegzum n wakud ara iseerqen tikli n yinedruyen.<sup>252</sup>Yef wakken i d-yerna Ĕebd Lmalek MERTAD deg wawal-is:

*«Aglam deg tsiwelt ilaq ad yili (obliger), am wakken nezra,  
nezmer ad d-neglem mebla ma nulles-d, lameena ur nezmir  
ara ad d-nalles mebla ma neglem-d, aya-agi d ayen i yebya  
GENETTE ad ay-t-id-yessawed».*<sup>253</sup>

Yerna-d GENETTE, maħsub aglam ur d-yettak ara ney ur yessedray ara asgunfu, aħbas ney anegzum deg teħkayt ney akken ttwalin yimensayen belli d aħbas n tigawt.Deg tsiwelt n PRUST ur teseiđ d acu yeđran, ulac aħbas deg kra n yisuyas, maca ma yeđra-d uħbas-s ahat yettuyal yer uħbas n wasađ,mi ara yebyu ad yessiked yer kra n temsal i t-yeenan. Ihi, aglam ur yessuffuy raa taħkayt seg wakud-is.<sup>254</sup>

Ilmend n waya, nezmer ad d-nini belli ulac tasiwelt ur nebni ara yef uqlam, yerna ad yettusemres maca, ur d-yettili ara d tamentilit i uħbas n wakud.

Akken ad tt-id-nesbadu ugar, tafukkest-a d aħbas-nni i iħebbes unaggal akken ad yesteefu. Tawuri-ines tagejdant d asenqes i wakud n teħkayt akken ad

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<sup>251</sup>Gérard GENETTE. op. cit. P. 94.

<sup>252</sup>حمید لحمدانی، نفس المرجع، ص. 77.  
<sup>253</sup>عبد المالك مرتاض، نفس المرجع، ص. 264.

<sup>254</sup>Ibidem. P. 133.

yesseyzef inaw n uđris.<sup>255</sup>Tettban-d ihi, tfukkest-a deg useqdec n unaggal i tallalt n uglam.

Deg wungal « Faffa », tban-d akken iwata, imi anaggal yettuwal sya yer da yur-s, akken d iyen iswi-ines ad yesrured (ur yettyawal ara) cwit deg wallus-ines, acku yef wakken i ay-d-tban tikli n tsiwelt maħsub tedda s lemyawla.

Nemmugger-d kra n yiđrisen i d-yemmalen aya, mi i d-yeglem umsawal deg tazwara liħala n yimdanen d axel«umitru » iseg yettarkab Emer yal mi ara yeffey tasebħit yer uxeddim, akken deg-s i d-yettuwal d iyen tameddit. Deg lewhi n umsawal awadem Emer ur iħemmel ara aner kub n umitru-agi, yettyunfu seg-s. yenna-d :

*«Akka am emer, ad yekcem s amruj n umitru, ad myagaren akk ttesnant umitru, zzhir, aguhhu, afae, rriħa n ššabun, n lmesk. Ad mgufaen yer usebbuđ -is mi ara d-yelħeq, s yin-a ad ten iseblaε». Deg wayen yerzan aglam n umitru yenna-d: « D axel-is, wa ibedd wa yeqqim, yal wa ad yezmed iman-is deg texnact ney yef ukersi, timansarin ad d-ffiyent, tiktabin ad delqen afriwen-nsen ijermanen, lleyzamen igumas, mcubbaken iđuđan, selfen ifassen i ymezran, cexment tanzarin. Deg tsusmi. Tasusmi ur nelli d tasusmi imi amitru ittensar, itticig, ttijeqqen iselqam-is, ittiywis mara yehđer ubdad».*<sup>256</sup>

Tamawt tamenzut i nezmer ad nefhem seg uħbas-a, belli tefka tagnit i umsawal akken ad yesseħbes akud-nni n tsiwelt ( tasebħit imi ara yerzu Emer s axeddim) iwakken ad ay-d-yefk tugna yef liħala n yimdanen d axel-is, d umħaref-nsen d axel n umitru. Akken d iyen tafukkest-a, trennu deg tedyezt n uđris, imi ara d-nessugen ula d nekkni s yimayriyen tignatin am tigi. Anect-a

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<sup>256</sup>Racid EELLIC, Faffa. P. 10

<sup>255</sup>حسن بحراوي، نفس المرجع، ص. 179.

mebla cekk yettbeggin-d tiherci d tezmert n unaggal deg uglam d ususgen n lermaḥ n yimdanen d liḥala-nsen tasebḥit n wass.

Degumidya nniḍen, anaggal ibedd yer yiwen n uḥbas amectuḥ anda i d-yeglem lermaḥ n uwadem Dda CAEBAN deg temlilt-ines d yimeddukalis Emer, Meammer akked Belaid yeqqimen deg lqahwa, rran-tt i tisis d jih, armi i d-yuli wass. yef wakken i t-id yeglem umsawl yenna-d:

*«Dda Caeban yetteḥriṭiw yef ukersi-is, yezzi akkin d wakka, yekker, yeqqim, issuffey-d tabwaṭ n cemma seg lḡib, ikkes-d tuddimt yer tdakelt ufus, iḍegger-itt akkin yer ddaw yiles, yezwi ifassen, izem imi, isenned yef ukersi, d wamek yessembab icekkaben».*<sup>257</sup>

Rnu yer uglam-agi n uwadem, ad d-naf amsawal imi i d-yulles tallit ideg yekcem Emer yer uyerbaz, asmi i d-yuḡal seg tmurt, yella yeqqar sin n yiberdan deg ddurt, seg sebaa yer tesa n yiḍ. Akken ad yesteefu umsawal seg wakud, tettwaglem-d tselmadt n Emer tin iwumi qqaren Jacqueline, mi i d-yenna:

*«Amzur-is iælleq am sfif uzemmur, mi as-tyum allen, ad tcelqef gar yidudan, tḍegger-it yef tuyat, ma tfureḍ-tt ad berrqent teelacin timellalin timtatin, sya yer da alamma tedhen ticenfirin-ines s yiles. Ma ara tendeh yer wabeaḍ allen ad ceelent, mmecherqent, bereant, ur tberru i lecfar. Tleḥḥu seg wa yer wa, ur tettyimi. Ad tæddi tama, ad teḡḡ lmesk n lyasmin deg jufar-is. Mi ara tneṣṣef tiremt, ad asteeel igirru ur t-tekkes seg yimi siwa i uḍegger n yiyed».*<sup>258</sup>

Deg wungal “Asfel”,tedda-d tfukkesta deg yiwen n umedyia i d-yemmalen sgunfu anda i yeḥbes yer umedyia-agi dya, mi i yella umsawal yettalles-d yef wass-nni ideg tendeh tmes deg wayla n At eli yezzi deg wawal

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<sup>257</sup> Idem. Op. cit. P. 37.

<sup>258</sup> Ibidem. PP. 67-68.



srid yer uglam-nsen. Syin mi ifukk uglam yuđal-d degwallus-ines yer tedyant-a yedran deg unebdu. Yenna-d:

*«At eli d imrabđen. D imerkantiyen n taddart,  
iëggalen-nsen am wayla-nsen ftin ».*<sup>259</sup>

### **3.4.1. Asayes\***

GENETTE yessenfal-d fell-as s wakka: akud n teħkayt=akud n tsiwelt mtawan, yer-sasayes d adiwni, yessaedal gar wakud n teħkayt d win n tsiwelt.<sup>260</sup> Yesëa adeg-is deg tikli n wakud anaglan, yettban-d s wařas deg yidiwninyen i d-yettilin s ya yer da, yessnernay deg tsiwelt n wungal.<sup>261</sup>

Imëna-s, d adiwni-nni i yessnernayen deg tsiwelt n wungal. Isuyas sumata ttbanen-d deg tallit-nni ideg yettaedal wakud n tsiwelt d win n teħkayt aladya seg tama n tenzagt takudant, yef waya yenna-d GENETTE maħsub ur ilaq ara ad neyfel yef udiwni-nni i izemren ad yedru gar sin n yiwudam anda i yezmer ad yili d adiwni fessusen neyzzayen yef leħsab n teginit ideg llan, am akken ur ilaq ara ad neyfel yef tallit-nni n tsusmi ney n uëawed i yettarran ad nħader dima yef umgired gar wakud n tsiwelt d win n teħkayt yellan.<sup>262</sup>

Am wakken i t-id nesbadu d aseedel gar wakud n teħkayt d wakud n tsiwelt, d tafukkest tagejdant n wakud acku tebna yef udiwni, id-yettilin gar yiwudam, yis-s i d-yessgensis unaggal amađal n wungal-ines. Yef waya ulac amahil asiwlan war asayes d udiwni, ama ttwabedrent s wařas ney drus, yessemmas-it unaggal s yiswi n ubeggen n wudem deg wungal.

D anect-a i d-nemmuger deg wungal-a « Faffa », imi i tt-yesseqdec unaggal deg wařas n yihricen seg wungal, aladya deg udiwniyyen i d-yettilin akka gar Emer d yimdukka-is deg temliliyyin-nsen deg texxamt ideg tteicin ney deg leqħawi imi ara byun ad kksen lxiq. Am wakken d iyyen idiwiniyyen banen-d asmi

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<sup>259</sup> Racid ELLIC, Asfel. P. 32.

<sup>260</sup> جبرار جنيت، نفس المرجع، ص. 108.

<sup>261</sup> حميد لحمداني، نفس المرجع، ص. 78.

<sup>262</sup> Gérard GENETTE. Op.cit. P. 123.

i d-yuḡal (id-yerza) emer yer taddart gar twacult-is d wat taddart-is. Gar yidrisen i d-yemmalen adiwni n yiwudam ad d-naf :

Asmi i d-yuḡal Emer yer taddart imi atas i yeqqim ur yezri imawaln-is, iædda-d deg taddart, muggren-t-id warrac n taddart, refden tibalizin ssawḍent-tent s axxam, ma d netta isellem yef wa, yef ta, yaf-d tarbaet n temyarin, qqiment deg yiwet n tmazirt, yefka-asent sslam, dya yella-d udiwni war gar-asent akked Emer,nnant:

- *A wagi d emer.*
- *Tserrah as-d Fransa.*
- *Leeslama-inek ay ucbiḥ. Yerra-asent-id emer :*
- *Anda i kent-ḡḡiy i kent-id-ufiy.*
- *Nekkenti d timyarin, nettraju ad ay-d-issiwel.*
- *Ruḥ a mmi ssefraḥ yemma-k.*

Yerna-d umsawal deg wawal-is:

*«Aewin-is yewweḍ aḥat s axxam, netta mazal-it issudun iqerray, deg ubrid, deg tejmaet. ma i d-yeffeḡ tajmaet, ḍallen-d warrac-nni».*<sup>263</sup>

Ad nefhem seg udiwni-agi belli atas n wakud i yettef Emer ur d-yerzi yer taddart. Aladya deg tefyirt-a :« *Tserrah-as-d Fransa* ». D iyen asellem i isellem akk yef lehbab yewwi atas n wakud imi aewin yewweḍ s axxam netta mazal-it. Ihi, nezmer ad d-nini d tidet akka i tezmer ad tili teḥkayt deg tilawt, akka d iyen i d-ttawlles. Ihi, yella-d useedel deg sin wakuden-a imi adiwni isedday inedruyen cwiṭ cwiṭ, mebla lemyawla, yeslukkus akud.

Tettwabgen-d tfukkest-a d iyen deg udiwni i d-ijemeen gar Emer d gma-s ameqqran lmulud, terna-d yur-sen yemma-tsen. Ass amenzu, mi i yewweḍ s

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<sup>263</sup>Racid EELLIC, Faffa, p 50.

axxam yella gar yimawla-is d wayetma-s. Mi ččan imensi, yeyli-d yid. Yeqqim-d lmulud, yenna-as : <sup>264</sup>

- *Nugad amar yeereq-ak ubrid n taddart. Aniy ur tegzimed ara inijjelakken ad ay-d-tawdeđ ? lemmer mačči d tibrati-ik tili ad ak-neħseb seg wid-agi i yeseerqan lğerra am aruyen.*

- *Ala a dda, ur stufey ara taggara-agi, axeddim, leqraya...*

- *Amek leqraya ? asmi ara teyređ tefkid-tt d izurrihen, tura makka tessawdeđ ad teggeđ axxam tegređ-iyi-d leqraya!*

- *Temzi tyeffel...*

- *Amek eni tebyam ad terrem d amyar, a lmu?*

- *D akka! Err-it yer dduħ ula d kem. Mazal-it ad iṭteđ. Aniy txedmed, tseħħađ? Err-d leeqel-ik yer d agi, ilaq yiwen n uđar d ihin, wayeđ d agi inig am laxert aqlay akk deg-s yiwen n uđar deg ddunit wayeđ deg uzekka.*

Yettaka-ay-d umidya-agi, yiwet n tugna yef lyiba n Ĕmer i yerran ula d imawalan cukken deg-s amer ad-as-yeerzq ubrid, akken i ay-d-ttak d iyen tuddsa n twaculin n leqbayel. Ameqqran n twacult d netta i yettuyalen deg umkan n baba-s, yettwellih ayaetma-as akken ad xeddmen lewqam, akken d iyen imezyanen ttqadaren-t. Mulud mi ias-d-yejbed awal yef zzwag belli d lawan ad yeg axxam d tugdi i yugad yef gma-s, d iyen yettwali lweqt yetteeddi, yewwi-d yef yiwen ad yeg leqrara i lemer-is yef temzi. Ihi, amsawal seg udiwni-a yerra akud ad yeyzif cwiṭ akken ad ieeddi yid.

Deg umedya nniđen ideg d-nufa tafukkest-a, d adiwni i d-yellan gar Ĕmer akked Mēammer mi i d-myaggaren deg temdint n lyon, yid-sen Dda caēban d iyen akken i sēddan id, mi i d-yehđer ad mfarraqen, Mēammer yedda d Ĕmer akken ad yens yid-s deg uxxam-is ( Ĕmer yuyal yesēa axxam seg wasmi yezweğ d tṛumit Jaqueline), wwin-d akka awal, yenna-as Mēammer :

- *yal tikelt ideg ara ffyey, ad kksey lxiq yef yiman-iw, ad teffkey i jjiħ akken ilaq, ad iyi tuyal d tandemmit. Ad nezhu yiwen n wass, tikelt id d wass, ad as-inin medden wissen melmi i nxeddem.*

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<sup>264</sup>Idem. Op. Cit. P. 55.

- *Anwa i ak-yennan aya-agi ?*

- *D nekk i tt-yeqqaren i yiman-iw.....bdıy yef sin, Mɛemmer, amyar azemni.*

*Mɛemmer amjah.*

*emer yettban iqqerjujem yef wul-is akken ad as-dinser waya:*

*Nebda yakk yef sin, gar dihin d dagi...*

- *Kečč meqqar a emer, mi ara d-tkecmeđ, mačči am nekk, ur d-ttafeđ ara usu d asemmađ...*

- *Yella waya...*

- *Nekk mačči akka. Aniy tessendı-yi, kken ara d-afey iman-iw weđdi, ad d-iyelli igennifell-i, ad rewlaj i tili-w, ad rzuy imsebriden amer ahat iyi-ikkes lwehc.*<sup>265</sup>

Nwala d akken amsawal, yefka-d tabadut wezzilen yef yir tudert yedder uwadem Mɛammer,iwakken ad ay-yessaweđ ad nqerreb ugar yer tmussni-nneyi uwadem-a, wa ad nezder deg tektiwin-ines d wayen yettxemmim. Akken i ay-d-yettban belli akud akk sɛeddayen deg yinig yettruđu d asfel, d imjuha, d iwħiden.

Ayen i nezmer ad t-id nessegzi seg tfukkesta n usayes deg wungal « Faffa », belli d idiwniyen i wezzlien, ur tıifen ara atas n yisebtar, maca yessekcama-tt-id umsawal s yin akkin ad yeddu wallus s laeqel. Seg tama nniđen idiwniyen-a gar yiwudam, ttarran imeyri ad yefhem ugar awadem, tiktiwin d wayen yettxemmim.

Drus mađi n yiđrisen idiwenniyeen i d-yeddaneen deg wungal acku taħkayt n wungal-a d taħkayt n yilemzi Muħend i d-yulles umsawal d win inesren seg tmagit-is, yettmeslay d yiman-is, yessaram tamaziyt ad tezuğğeg, wa ad temmay akk timura n umađal. Yef waya ulac adiwni s waťas baxlaf kra n wayen i d-yeddaneen yef yiles n Muħend akked yimdakkel-is. Amsawal yella yettmeslay yef zik, temzi-ines d wamek i yesɛedda ussan n temzi-is, syin yezi deg wawal yewwi-d amedyaga-agi i d-yewwi umswal yef Muħend i yeqqimen d umdakkel-is

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<sup>265</sup> Idem. Op. cit. PP. 102,103,104.

deffir n tewwurt n uxxam, qqimen sqerdacen awal yef liħala n tegnewt. Yenteq muħend :

- *Inqer-d yiħij. Ackit.*
- *Ur ttaggad, tura ad t-iyum usigna. La yetteemmir igenni, tettwaliđ.*
- *Anda-t usigna ? tignewt tesfaam jeđđig, kečč tebyiđ ad d-yelđeđ igenni fell-ay.*
- *Ilaq ad twaliđ yer lbaed akkin....*
- *Skud ur d-yelli ara nnig uqerruy, nekk yuri mačči d asigna.*
- *Asigna am umezruy, itetti.*
- *Amezruy*
- *Am umezruy, yetteawad tiyita.*<sup>266</sup>

Amedya nniđen i d-yemmalen adiwni gar yiwudam d win id-yellan gar Caeban at eli akked kra n yemdanen yeqqimen ddaw usefşaf deg ubrid insi i d-iwedda, amsawal yella yettalles-d tadyant n Caeban asmi i yettuwet, yettwađegger yef rrif n wassif, asmi i d-yuki yettef-d taserdunt-is yuy-d abrid i tafrara mi i d-yewweđ yer terbaet-a tuy icerreq-d yiħij d azal qayli. Yenteq yur-sen yenna-asen :

- *D acu i d-lham ay atmaten,*
- *Aqlay nettađsa*
- *Tekker deg-wen waqil*

S yin kkren-d akken ma llan, wwten-t ur yezri anda yedda, amzun akken d netta ay llan ttganin.<sup>267</sup>

### **3.5. Timezgit\* deg wungal**

Timezgit, teena asnigar ney aawed n yinedruyen n teħkayt, llan yinedruyen i d-yettasen s wudem n usugen, wiyyađ d inedruyen n tidet i icudden yer tilawt, deg liħala-agi, timezgit teena ma yella umsawal yemsawi gar wachal n

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<sup>266</sup> Racid ELLIC, Asfel. P. 73

<sup>267</sup> Ibidem. P. 36.

tikal (Nombre de fois) n yinedruyen n usugen d yinedruyen n tidet n tsiwelt.<sup>268</sup> Nezmer ad d-nernu yef waya belli timezgit d amuy n wassayen n uɛawed gar uđris yettwarun d teħkayt amek tleħhu.

Amsawal yezmer ad yefren yiwen seg krađ n wudmawen-agi:

Timezgit yef wakken i nezmer ad tt-id nesbadu, d allus n wayen yeđran yiwet n tikelt ney ađas n tikal. Ad nwali ihi tidyanin-agi i d-yettuyalen di yal tikelt deg tsiwelt.

Ma neeređ ad d-neddem imedyaten i d-yemmalen yal ŧŧenf yerzan timezgit-a ad d-naf :

### **3.5.1. Tasiwelt tasuft\* (Le r cit singulatif)**

Ad d-yalles yiwen n ubrid i wayen yeđran yiwet n tikelt, d ŧŧenf i yettuseqđacen s wađas deg yiđrisen n teħkayt.

Amsawal yulles-d tadyand n yiwen n urgaz iwumi qqaren  mer busa d, yettidir deg taddart idegyezdey  mer. D yiwen i tt-yettarran ala i tisit, d win iwumi yetlef rray.

Yettban-d ŧŧenf-a d iyen deg umedy-a-agi i d-yefka unalas imi i d-yulles yef yiles n  mer tadyant yeđran d Dda rezki mi i yerza i tikelt tamenzut yer uxxam n  mer d Jaquelin deg yiđ, yenna-d:

*«Cfiy-d akka i Dda Rezqi asmi i d-iruh yer d agi, iŧtebteb-  
iyi-d deg yiđ. Nen ew-d d sin seg wusu, ur numin ara tella-  
d tyita deg tewwurt. Mi ffyey, ufiy d netta. Nniy-as: « d acu  
i k-id-yewwin a Dda Rezqi, d lxir kan ?». argaz yettergigi  
ff qen-t idammen, ur iqe teb ara iman-is, skecmey-t,*

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<sup>268</sup>Yves REUTER. op. cit. P. 61.

*syimey-t, d wamek i d-yenna: « helkey a mmi ugadey ad mmtey weđdi deg texxamt».*<sup>269</sup>

Ihi, ad nwali d akken tadyant-a d ayedran yiwet n tikelt ama i urgaz ney i Emer, d aymmi ad d-naf amsawal yessawel-itt-id yiwen n ubrid kan acku taddyant s timad-is tedra yiwet n tikelt, ęas ulamma awadem-a Dda rezqi d iminig ula d netta yunag akken unagen wiyyađ, yettidir weđdes. Yella yezmer ad irezzu yal tiket ęer Emer maca ur nemmuger ara rezzu-agi n yal tikelt ęur-s, yiwet n tikelt i yerza ęur-s dęa yulles-tt-id umswawl. D agi ad nefhem belli amaswal ur itezzi ara itenneđ. Aneđruy, yeđwaęen ad d-yettwalles yiwen n ubrib ad t-id yalles ma yella yeđwaę unedruy ad d-yettwalles aęas n yiberdan ad t-id-yettwalles.

### **3.5.2. Tasiwelt tallust\* (le r cit r p titif)**

Ad d-yalles aęas n tikal i wayen yeđran yiwet n tikelt. Gęten yiđrisen aladya imiranen yettuęalen deg tira-nsen ęer sęenf-agi, iswi-nsen ahat iwakken ad ssiyezfen ungal, mi i d-ttallsen, i d-tteawaden aęas n tikal i unedruy yeđran yiwet n tikelt, d acu kan tikwal ttbeddilen aęanib n wallus, tikwal nnid n ssexdamen timuęliwin yemgarden, ney tikwal yettbeddil ula d amsawal yettuęal d awadem ara d-yallsen anedruy-nni.

Tettban-d deg tedyant-a n “ yinig n Emer”, i d-yettuęalen deg wawal n umswawal yal tikelt deg waęas n yisebtar. Iban-aę-d wanect-a seg tuget n yimediyaten-a i d-nefka, maęsub amsawal yal tikelt yettuęal ęer temsalt-a n yinig n Emer. Am wakken nezra inig iderru yiwet n tikelt, emer yunag mi yeęya, yuyes seg tudert i yettidir deg taddart, i d-as-yellan d iswi akken ad yunag, ad yerkeb l babur ęer tmurt n tlelli d tudert « Fransa » mi kan yessaweđ (17) n yiseęgasen. Maca amsawal am wakken i d-nemmugger deg tsiwelt n wungal ibder-d aya deg waęas n yiberdan. Ihi aęas n wakud i yettaęaf sęenf-a imi i d-yettili uawed n yiwen n unedruy i waęas n tikal.

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<sup>269</sup>Racid  ELLIC, Faffa. P. 110.

### 3.5.3. Tasiwelt tamasayt ( le récit itératif)

Ad d-yalles yiwet n tikelt i wayen yeđran atas n tikal,şşenf-agi deg tuget nettaf-it-id deg yiwet n tegzemt seg uđris, dya d aya.Ur d-yetteawad ara, ęas aneđruy-nni ad yettwaseđru atas n yiberdan maca ur yettuęal ara ęer-s, ad t-id yalles yiwet n tikelt deg umecwar n teđkayt.<sup>270</sup>

Iswi seg wannect-a d asewzel n yineđruyen yezdin unagal.Şşenf-a d ięen yettwabder-d deg tsiwelt n wungal, gar-asen imedyaten-a id–yettwaberdrn ddaw:

Tadyant yeđran d Emer akked tselmadt-ines Jacqueline imi i d-ttemyagaren yal tameddit ęef tsacet n tesa (9h00) deg umruj n umiđru, mi ara tfak tyuri. Tadyant-a ęef wakken i d-yessenfali fell-as umsawal, atas n wussan i d-ttemplilin akken-nni, d ayen yeęęan Jacqueline ad t-id glu yid-s deg tkerrust-ines, yal mi ara d-ffyen. Armi d asmi i as-teqqir i Emer s leđmala-ines. Maca amsawal ur yessugget ara deg tamsalt-a. ęas ulamma timlilit yal ass maca netta yulles-d anect-a yiwet n tikelt, mi i d-yenna deg wawal-is:

*«Tuęal-asen d tanummi. Mi fukken leęrub n tesa, ad męanin, icrek-iten ubrid. ęas akken mi edda ledwar, yufa belli mačči d win ay d abrid-is nettat».*<sup>271</sup>

Tadyant nniđen ideę i d-iban şşenf-a, nufa-tt-id deg uwadem Męemmer, i tt-yettrran i jiđ, yal mi ara yeffey ad yekkes ęef wul-is.Ma yella mačči d tisit d tulawin.Ad d-naf aya-agi mi i d-as-yenna i umdakkell-is Emer:

*«Yal tikelt ideę ara ffyey ad kksey lxię ęef yiman-iw, ad ttefkkey i jjiđ akken ilaq, d iyi tuęal d tanedmit. Ad nezhu yiwen n wass, tikelt id d wass, ad as inin medden wiss melmi nxeddem».*<sup>272</sup>

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<sup>270</sup> سمير المرزوقي وجميل شاکر، مدخل إلى نظرية القصة، الدار التونسية للنشر، تونس، ص. 87.  
<sup>271</sup> Racid ELLIC, Faffa. P. 70.  
<sup>272</sup> Ibidem.P. 102.



Ihi, deg umedyā agi iban-aḡ-d- d akken yuy tannummi n jjiḥ, amsawal ur d-yebdir ara yal tikelt anect-a, ḡas ulamma aya-agi ixeddem-it mēemmer aḡas n yiberdan yal mi ara yeffey, maca amsawal ibder-d yiwet n tikelt ayen i iḡerun yid-s yal tikelt.

## **Taggrayt**

S umata, d tagi i tazrawt wezzilen yef wakud n tsiwelt yerzan ungal, i ay-d-ibeggnen belli tizri n umazray G.GENETTE tbedd yer yal aħric d tfukkest takudant, yebæed yef tyessa- nni tamensayt i d-fkan yimezwura. Ҳas ulamma, tazrawt-is tella-d ula d netta yef wungal amensay, maca yefka-as udem amaynut deg lebni n uferdis-a n wakud, yefka-d anya d amaynut i tsiwelt tanaglant s wudem usrid, s telqayt, ara yeğğen yal amnadi ad yessin wa ad yegzu tisuddsin n wakud anaglan, ama i win yettarun ungal ney wid i t-yeqqaren.

Mebla ccek ayen id-yernan n tezrawin deffir n GENETTE d asemmed, d anerni i wayen akk i-d-yefka, d tizrawin yerzan annar n tsekla taerabt ney tasekla tarupit, ney ara d-yernun i tsekla tamazyant ula d nettat ad teđfer annar-a, iwakken ad tt-ttwazrew tira tanaggal wa ad temmed akken i d-yewwi lħal ad tili, am wakken tella deg wungalen n umađal. Ahat wagi d iswi d iyen n wayen ara yettwaxedmen yef wungal aqbayli s wudem amazlay\*.

**Ixef wis ukkuz**

**Adeg anaglan**

## Tazwert

1. Tabadut n wadeg
2. Adeg d wungal
3. Amezruy d tḥawact n tezrawin yerzan adeg
4. Lebni n wadeg anaglan
5. Assay n wadeg akked yiferdisen nniḍen
  - 5.1. Iwudam d wassay-nsen akked wadeg anaglan
    - 5.1.1. Ismawen n yiwudam
    - 5.1.2. Tigawin n yiwudam
  - 5.2. Assay n wadeg akked wakud anaglan
  - 5.3. Assay n wadeg d umsawal n wungal
  - 5.4. Assay n wadeg akked tutlayt
6. Tamerrawt n wadeg deg unadi yef tmagit

## Taggrayt

**Tazwert**

Tudert n umdan turez yer wadeg ideg id-yekker, yettizrir yis-s, deg-s yettimyur, ibennu assayen-ines akked wayen i as-d-yezzin iwakken ad d-ibeggen tilin-ines. Akka ula deg tewsit-agi n wungal yas ulamma d allay i t-id yesnulfan lameena tudert n yiwudam i d-yettarra deg-s unaggal amzun akken d tilawt-a yettidir umdan deg tidet. Tirimtin yedder unaggal, ttuyalent-d s wudem arusrid deg tehkayt, d timwelhin i wayen akk yebya, akked wayen yessutur. Yef waya ad d-naf idgan yettwafernen, yettwasqedcen deg wungal sean lmeena d unamek, d asenfali yef umaḍal n unaggal s timad-is.

Maca, uqbel a nsuk tamuylı yef wamek i d-yella usisen n tmiḍrant-agi n wadeg deg wungalen n Racid ELLIC, yelha lemmer ad nneg asurif ara ay-yawin seg tazwara n tmiḍrant alamma d taggara-s. Annect-a, ad yilli s lmendad n kra n tbadutin n wadeg i d-yeddān deg tira n yinagmayen, s yin ad nezzi yer umezruy d umhaz n tmiḍrant, taḥawact n tezrawin yettwaxedmen yef ddemma-s ama deg tsekla tarupit ney deg tsekla taerabt. Am wakken ara d-nawi yef tezriwin n tsekla iwulmen ney ara yettusmersen i tesleḍ n tmiḍrant-a, rnu yer usegzi lqayen ara d-nefk yef wamek i d-yettili lebni-ines dixel n uḍris anaglan d usiley-ines ilmend n yiferdisen inaglanen. Akken seg wayen akk ara d-nefk yef wadeg banen-d s tbut wassyen i t-yezdin d yiferdisen nniḍen deg uḍris anaglan. Yer taggara nessuli ixef s tezrawt yef tmerrawt n wadeg deg unadi yef tmagit n yiwudan deg wungalen « Faffa » akked « Asfel » n Racid ELLIC.

## 1. Tabadut n wadeg

Adeg d aferdis n wungal, ur yemgarad ara wazal-is yef wazal yesæa uwadem ney akud. Uqbel ad nœddi yer usisen n tmuyli tamazrayt i kra n tezrawin yettwaxedmen yef tmiḍrant-a akked tarrayin i d-yettunefken fell-as, yessefk deg tazwara ad nuḡal yer kra n tbadutin timatutin i d-yeddan deg tira n yinagmayen yef unamek n wadeg i d-nettmagar d axel n wungal. Gar-asen anagmay Henri METTERAND yura-d: « *Adeg d aferdis iyef tbedd tigawt* ». <sup>273</sup> Ad nefhem seg tefyirt-a belli adeg, d aferdis i icudden s waṡas yer tigawin. Am wakken i d-yura d aḡen: « *D adeg i ibennun taqsiḍt acku yettara taqsiḍt-nni tasugnant amzun d tilawayt* ». <sup>274</sup>

Ma yella d tabadut nniḍen i d-yebder Achour CHRISTIANE akked Simone REZZOUK, nnan-d: « *Deg uḍris, adeg yettban-d am wamuy n yizamulen i d-yeskanayen tagensest n unedruy* ». <sup>275</sup> Seg tama ad d-naf Yves REUTER deg tbadut i d-yefka yef wadeg yenna-d: « *Adeg d aferdis agejdan i d-yettbanen s waṡas deg wungal, yezmer ad iban s sin wudmawen, tamenzut deg wassayen yesæa akked tilawt, tis snat deg twuriwin-ines d axel n uḍris* ». <sup>276</sup>

Ma yella d anagmay Jean-Pièrre GOLDENSTEIN yefka-d yiwet n tekti yef tmiḍrant-a deg wawal-is: « *Adeg yesæa tazrirt yef wanya n wungal, deg kra n tneqqisin yettuyal d ameskar ney d bab n tigawt* ». <sup>277</sup> Rnu yer tbadud nniḍen i d-

<sup>273</sup> Henri MITTERAND. 1980, *Le discours du roman*, Ed. PUF, Paris, p. 201. « *L'espace est l'un des opérateurs par lesquels s'instaure l'action* ».

<sup>274</sup> حميدلحمداني, 1991, بنية النص السرد (من منظور النقد الأدبي), المركز الثقافي العربي للطباعة و النشر و التوزيع, ط 1, بيروت, ص 65. « المكان هو الذي يؤسس الحكيم, لأنه يجعل القصة المتخيلة ذات مظهر مماثل لمظهر الحقيقة ».

<sup>275</sup> TADIE, (J.V.), cité par Christiane ACHOUR et Simone REZZOUK. 2005, *Introduction à la lecture du littéraire*, Ed O.P.O, Alger, p. 209. « *Dans le texte, l'espace se définit comme l'ensemble des signes qui produisent un effet de représentation* ».

<sup>276</sup> Yves REUTER. op. cit. p. 55. « *L'espace mis en scène par le roman, peut s'appréhender selon deux grandes entrées: ses relations avec l'espace réel et ses fonctions à l'intérieure du texte* ».

<sup>277</sup> GOLDENSTEIN Jean-Pierre, cité par, ACHOUR.C & BEKKAT. A. Op. cit. p. 51. « *L'espace influe sur le rythme du roman, dans certains récits, l'espace devient agent de la fiction* ».

yerna ACHOUR Christiane d Amina BEKKAT deg tmuyli-nsen: « *Adeg, d asseyzef n tudert, d aqerreb yer yimedqan anda i d-tteflalint termitin* ». <sup>278</sup>

Deg unnar n tsekla taqbaylit yella-d uwehhi yer tmiḍrant-a anda ara d-naf anagmay Mohend Akli SALHI, yefka-d yiwet n tbadut s wazal-is imi i d-yenna:

«*Adeg d aferdis deg tesleḍt n tsiwelt. D adeg i d-yemmalen anda tḍerru tigawt. D netta diyen i d-yeskanen, deg waṭas n tegnatin, amek igga uwadem. Yettili-d wannect-a s uqlam n wadeg (ismawen d lewsayef n yimukan) anda tḍerru teḥkayt*». <sup>279</sup>

## 2. Adeg akked wungal

Iswiren n unadi azṛayan yef tmiḍrant n wadeg anaglan d anadi i d-yennulfan taggara-agi. Mazal ahat ur ssawḍen ara yimazṛayen n tsekla akken ad rreṣṣin tiṛekkizin-ines iyef ara ibedd, d ayen i d-yettbegginen yal tikelt belli tizrawin-a mazal la ggarent isurifen imenza yer sdat. Annect-a s umata, yettubeggen-d deg tira akked yinnan n yinagmayen, gar-asen Jean-Pierre GOLENDESTEIN mi i d-yura: « *Tasekla yef wadeg anaglan, aḥal ay teqqim d tilemt* ». <sup>280</sup> Tin yernan yur-s, timuyliwin akk i d-yettunefken fell-as am wakken ara tent-id nebder deg uzwel i d-iteddun, d timuyliwin yemgaraden maca seant azal, ma yella myekcament war gar-asant ad ssawḍent ad d-fkent tizri yennekmalen deg unnar-a. Deg waya dya, anagmay Géorge POULET yessenfal-d s yiwet n tekti deg udlis iwumi isemma « Espace Proustienne », belli neḥwaḡ deg unnar-a, ad neg tafelwit tayessayt d twurant i yidgan inaglanen ara icabin tafelwit i d-yefka Phillip HAMON yef yiwudam. <sup>281</sup>

Ma yella d anagmay Roland BOURNEUF deg wayen i d-yura yef temsalt-a, yettwali belli deg yiseggasen ieddand anakfud\* n yidlisen i d-yeffyen yef

<sup>278</sup>Idem. Op. cit. p. 52. « *L'espace est la dimension du vécu, c'est l'appréhension des lieux où se déploie une expérience* ».

<sup>279</sup> Mohend Akli SALHI. 2012, Asegzawal amezzyan n tsekla, Ed. l'odyssée, Tizi-Ouzou. p. 11.

<sup>280</sup>Jean- Pierre GOLDENSTEIN. 1999, Lire le roman. Ed. De Boeck et Ducolot Paris. P. 118. « *La littérature sur l'espace romanesque est longtemps restée pauvre* ».

<sup>281</sup> د.حميدالحماداني. 1991، بنيةالنص السردى ( من منظور النقد الأدبي)، المركز الثقافي العربي للطباعة و النشر و التوزيع. ط1. بيروت. ص. 53.

wakud, ama d wid n POUILLON, ney n MENDILOW, aladya wid n Géorge POULET, s tmuyliwin-nsen yemgarden. Maca ur d-nufi ara tizrawin tiruzigin\* yef tmiḍrant n wadeg deg tsekla tasiwlan.<sup>282</sup>

Ihi, tamsalt n wadeg deg uḍris anaglan d tin i d-yemmugren atas n tniṃar\*deg tlatit-ines tamenzut, d aymi ara d-naf atas n yimyura d yimsenqad i d-iberrḥen s lexšaṣ-agi. Deg waya yerna-d Henri MITTÉRAND: « *Ma yella neddem adeg d aḥric agejdan deg tneqqist akken i yella yef yiwudam ney akud, yessefk ad nessihrew wa ad nestuqqet anadi* ». <sup>283</sup>

Tazrawt-nney, tekkat ad tnadi yef wadeg deg wungal, tettnadi yef yinumak, tugniwin akked tedyizt n wadeg. Yef wakken nezra, yessawed wungal deg tsut tis 19 ad ibeddel udem, ibeggen-d tilin-ines deg unnar adelsan, yufrar-d s talya d ugbur i t-yezdin yef tewsatn nniḍen, seg tama n yisental ney n tfukkas i yettuseqdacen deg-s, yas ulamma annect-a yettemgarad seg wungal yer wayed.<sup>284</sup> Akken amaynut-a swayes i d-iban wungal, yeslal-d agerruj n tekta d tmussniwin deg unnar-a.

Mi ara nuḡal yer wungal amaziḡ, aladya ungal aqbayli s wudem amazlay, nezmer ad d-nini belli ula d netta yuy tunti-ines deg unnar, yennerna s yiqeddimen yer sdat deg taggara n tsut tis 20. Akken diyen, yettban-d gemmu-ines deg wammud n wungalen akk i d-yetteffyen yal aseggas ama deg tsekla tamaziḡt ney deg tsekla tagraylant, i d-ijebden lwelha n waṣas n yimeyriyen i tewsit-agi n wungal, yennulfa-d umur ameqqran n yinadiyen d tezrawin yettwaxedmen yef ddemma-as. D acu kan asnerni n tfares tufar-d ugar deg tezrawin xeddmn yimyura n Lurup yef yiferdisen yezdin ungal am win yecban « Adeg ».

<sup>282</sup>Roland BOURNEUF. 1970, L'Organisation de l'espace dans le roman, Études littéraires, article, Volume 3, numéro 1, Département des littératures de l'Université Laval, P. 77.

<sup>283</sup> Amel MOUDIR-DERRADJI, 2009-2010, temps-espace et contestation dans la trilogie de Rachid mimouni, mémoire de magistère, Université de Setif, p 94. «*Si l'on admet que l'espace est une composante essentielle du récit au meme titre que le personnage ou le temps, il faut élargir et diversifier la recherche*».

<sup>284</sup>جوادى هنية. 2013/2012، صورة المكان ودلالاته في روايات واسيني الأعرج، رسالة لنيل شهادة الدكتوراه في الآداب و اللغة العربية، جامعة بسكرة، ص 02.



Lameean, deg tezrawin yerzan annar n tsekla tamaziyt yella-d lexsas d ameqqran deg unnar n unadi yef uferdis-a, xuşent mađi, armi d taggara-agi ay bdant tlalent-d kra seg-sent i yekkatén ad t-zerwent deg wungal ƣas akken tamliit n wadeg meqqret deg usnulfu d usbeddi n tɣekkizin n wungal, d netta i d ajgu yettcuddun tuget n yiferdisen nniden, am wakken i yesnernay deg uselħu n teħkayt akken ad temmed s wudem yelhan. Anagmay Abd El Malek MERTAD, yessenfal-d fell-as s yiwet n tekti i cebħen mađi mi i d-yenna: «*Adeg d azrar, yettcebbih i yis-s wungal*». <sup>285</sup>

Amgired i d-yettlalen gar wadeg ilaway yettidir umdan deg tilawt akked wadeg asugnan yeddren deg wungal mačči kif kif. Maca ƣas ulamma aneggaru-agi yedder kan deg wungal, yettidir-it yimeyri akken iwata mi ara iyer ungal, yettak-as unaggal isem n wadeg yellan deg tilawt iwakken ad yessimen i yis-s imeyri acku deg tidet adeg anagglan d utlay (verbal), d asugnan texleq-it-id tutlayt, yemgarad yef wadeg i d-nettmagar deg uħric n ssinima ney deg usayes acku d idgan i nettwali s wallen-nney, maca deg wungal d isugnanen, ttjerriden-ten wawalen yettwadebēen deg udlis. Simmal yettejhid usugen-ines, simmal iqerreb yer wallay. Tin yernan yer-s, yettidir kan deg wawalen i iđebbeē wungal, ulac-it anda nniden, d ttaqa n wawalen ( la force de la langue) i d-yettbegginen tafasna n usugen d uqerrb-nney ƣur-s maca yettak anzi yer wadeg ilaway anda yal tikelt anaggal yettara imeyri ad yinig yid-s, s yimukan, tugniwin\*...atg. Akken i d-yessenfali unagmay Jean GEORGE belli gar wudmawen insayen i yellan seg zik, seg wasmi tebda tira n wungal, d win i d-yettilin s tufya akkin, berra i wakud d wadeg. <sup>286</sup>

Yef waya, imi ara iyer yimeyri adeg n wungal yettidir yis-s amzun akken d tidet. Ungal s twuri-ines ƣezzifen ileddi tawwurt tameqqrant i useqdec n wadeg asugnan. Yef wakken i d-ibeggen Roland BOURNEUF akked Roland OUELLET am nutni am yimazrayen nniden i yettwalin belli inedruyen inaglanen ttbanen,

<sup>285</sup> عبدالملك مرتاض. 1998. في نظرية الرواية (بحث في تقنيات السرد), دار عالم المعرفة للنشر و التوزيع، الكويت، ص120. «المكان حلة تنزین بها الرواية».

<sup>286</sup> Jean GEORGE. 1971, Le roman, Ed. Seuil, Paris. p. 190.

ttwassanen ilmend n uşennef-nsen, aşennef-a yettili-d ilmend n tedianin i iderrun deg wadeg d ilaway ney d asugnan.<sup>287</sup>

Ihi, nezmer ad d-nini adeg deg wungal d timezriwt lqayen mačči kan d izri, d aseksfel n wafrayen mačči kan d aħulfu. Maħsub ungal s lekmal-is yettwarez nezzah yer wadeg, ʔas ulamma anaggal tikwal ahat ur t-id-yettbggin ara akken iwata, maca yettili-d deg tneqqist akken ma tella mebla lebyi.

Adeg, imi ara yekcem deg umađal n wungal yettakk-d aťas n yinumak isnektaneni izemren ad ilin d allal n tezrawt i win yerran ad yeg tasleđt i wungal. Am wakken nezra, adeg yegrew akk ayen yellan ama d tiʔawsiwin, d leşwat, ney d tiymiwın (les couleurs). Lmeena-as iħricen-a s umata, ssenfalayen-d ʔef yiħulfan d tektiwin n uwadem. Mačči kan d aya, mi ara nessiked ʔer tudert n umdan n yal-ass, nettaf-d assay icudden amdan ʔer wadeg; d assay yesean azamul, ulac asurif yexdem umdan deg tudert-is war ma yers ʔef wadeg, ur nezmir acemma ad d-nessugen amdan iman-is beřra i wadeg, d aħric seg tudert-is.

S umata, ilmend n wazal-is, yedda deg yal ađris asekslan yettwarun, aladya deg tewsit-agi n wungal s wudem uzzig. Aťas i yezzin fell-as tamuyli, ur yettwazrew ara akken iwata deg tezrawın tisekslanın ney tizyanın aladya deg tsekla taerabt ney tamaziyt ur yelli ara d tamsalt i iceyben anadi, i waťas n lesnın yeqqim d ilem, armi d taggara-agi i yebda yetteflali-d, ama d ayen yerzan aswir n wassayen-ines d yiferdisen-nniđen, seg tama n uswir n usiley-ines azrayan ney seg tama n uswir n tarrayın n uglam-ines d wallalen n useqdec-ines asnamkan, tuget n tezrawın tisekslanın mmalent yer tezrawt n yiferdisen nniđen deg tsiwelt am tmezla n yinedruyen, tawuri n yiwudam, akud n tsiwelt, tadyizt n tutlayt...atg. Maca teyfel ʔef uferdis-a n wadeg, d twuri-ines deg usiley n uđris n wungal, belli yis-s i d-tettenkar tyessa n wungal, yis-s i ttemcuddun yinedruyen, yis-s i tettegnerni teħkayt. Akken i d-yenna unagmay Youri LOUTMAN deg wawal-is:

*«Adeg d yiwen seg yisenfaren igejdanen iyef tettezzi tezri n tsekla, mačči d udem-nni kan ideg đerrun yinedruyen deg tmuggit (drama), ney d awadem anaglan d aya, maca ass-*

<sup>287</sup>Roland BOURNEUF. 1972, l'univers du roman, Ed. PUF, Paris. P.153.

*a, nuyal nettwali-t d aferdis n talya d usiley n yiferdisen n tsekla, rnu yer-s, adeg yella, yerna mazal yesea tamlilt-is deg usiley n tmagit s rruḥ n tmetti d usenfali yef tsuddsin tidelsanin deg umaḍal s lekmal-is*». <sup>288</sup>

Ad nefhem seg waya, adeg deg wungal yesea tasnamakt d tektawant, d asenfali yef tmagit n uwadem d wayen uyur yettuḥal. <sup>289</sup> D netta i d ixef n wungal, d netta i t-ibennun, tawuri-ines d tagejdant. Yis i d-tettaxlaq tagnewt i wurar n yiwudam, yis-s i ttwasuddsen yinedruyen-is, akken i d-ibeggen unagmay Charle GRIVEL s yiwet n tekti, belli adeg deg wungal, d asnulfu n tmuggit (drama), mi kan ara d-nwehhi yer wadeg lmeena-as ad nerḡu kra n unedruy, acku ulac adeg ur neḥsil deg yinedruyen. <sup>290</sup>

S umata, adeg d ayen i d-yesnulfa unaggal s yihricen-is meḥra, yettak-as udem n thuski d tedyizt, yettarra-t d aferdis amezwaru i usnulfu n lemḥani d axel n wungal, am wakken i yezmer ad t-yerr d talalt i usenfali yef tigawin n yiwudam deg umaḍal anaglan. Annect-a d ayen i d-ibanen s yiwet n tekti i d-yefka d iḡen Youri LOUTMAN yef wassay imbeddel i izeddin gar yimdanen d wadeg belli d tilawt yettidir umdan, yettizrir i yis-s, akken i yettizrir wadeg s umdan, eud ulac adeg yellan d ilem. <sup>291</sup>

### 3. Amezruy d thawact n tezrawin yerzan adeg

Tamidrant n wadeg, tesḥa azal d ameqqran yer yimsenqad n tmura n lurup, d aymi i tekcem deg umaḍal n tezrawin akked yinadiyen. Flalint-d kra n tezrawin i t-yerran d annar i tezrawt, anadi d usenqed. D acu kan lwelha n yimnadiyen s aferdis-a ur d-iban ara seg tazwara, yella-d d aneggaru yef

<sup>288</sup> فضيلة بولجمر. 2010/2009، هندسة الفضاء في رواية لواسيني الأعرج، رسالة ماجستير، جامعة منتوري، قسنطينة، ص19. « المكان يمثل محورا أساسيا من المحاور التي تدور حولها نظرية الأدب، ولم يعد مجرد خلفية تقع فيها الأحداث الدرامية كما لا يعتبر معادلا كنانيا للشخصية الروائية فقط. ولكن أصبح ينظر إليه علي انه عنصر شكلي و تشكيلي من العناصر الأدبية، بالإضافة إلي أن كان وما يزال يلعب دورا هاما في تكوين هوية الكيان الجماعي وفي التعبير عن المقومات الثقافية في جميع أنحاء العالم».

<sup>289</sup> مريم اكبري موسي ابادي. 2012، دلالة المكان في رواية موسم الهجرة إلي الشمال، ص01. (مجلة) <http://elibrary.medi.u.edu.my/books>. Consulté le 23/12/2017 à 22h25.

<sup>290</sup> دراسات أدبية و إنسانية، مجلة فكرية، جامعة الأمير عبد القادر، قسنطينة، العدد 1، ص141.  
<sup>291</sup> د. خالدة حسن خضر، المكان في رواية الشماعية للروائي عبد الستار ناصر، مجلة كلية الآداب، جامعة بغداد، العدد 102، ص115. <https://www.iasj.net>. Consulté le 23/12/2017 à 22h40. «إن المكان حقيقة معاشة، يؤثر في البشر بنفس القدر الذي يؤثرون فيه، فلا يوجد مكان فارغ».

yiferdisen nniden am wakud, i wacu? Acku rran ungal d tazuri n wakud.<sup>292</sup> Maca, skud yettimyur unnar n tsekla, yettnerni uzyan aseklan ttlalen-d yinagmayen i yekkatn ad ggen tasleđ i yiđrisen n tsekla.

Ihi, deffir n tegrawla tagrayalant tis sna fkan i tmiđrant-a tunti-ines deg tezrawt, d ayen ur d-nelli yakan deg tezrawin ieeddan ama deg uđric n tezri ney asnas\*-ines (awqam-ines) deg unnar.<sup>293</sup> Aladya imi rran yimsedfar n uyerbaz n wungal amaynut akud deg tama, rran-d deg umđiq-is adeg, acku deg tidmi-nsen tilin n tyawsiwin deg wadeg ifent, lqayent yef tilin-nsent deg wakud.<sup>294</sup> Syin d asawen yuđal wadeg d tamagit n umahil aseklan. Deg waya i yuđal wadeg mačči kan d lsas n wungal, maca yettunefk-as wazal am netta am yiferdisen nniden.

Mi ara nessiked yer wadeg deg tezrawin tinaggalin deg tsekla taerabt, ad tent-naf drus mađi i yettwaxedmen fell-as yas d tamiđrant yesean azal d thuski deg yal amahil asiwlan s umata ney deg umahil anaglan s wudem amazlay, maca ulac akka asemles\* n uđric i ibedden yef tezrawt n wadeg, ur nwala ara kra n yinagmayen deg tsekla-agi i igan iman-is deg-s, seg tama n uzyan (n usenqed) yef tsekla tanaggalt ney seg tama n usiked d umeeeen deg tira tanaggalt, baxlaf kra n yinagmayen i d-yufraren deg unnar-a, imi ssawden fkan-d tizrawin lqayen fell-as, gar-asen; anagmay Hamid LEHMADANI i yesmersen asenfar s lekmal-is i wadeg isemma-as « Adeg anaglan » seg udlis-is « tayessa n uđris n tsiwelt », akked unagmay Hassan BAHRAWI, deg usenfar iwumi yefka azwel « tayessa n wadeg deg wungal n Maruc », seg udlis « Tayessa n talya tanaggalt, (akud-adeq-awadem)». Eabd El Malek MERTAđ deg udlis-is « Tizri n wungal», yemmesla-d yef tmiđrant-a deg usenfar « Adeg anaglan d talyiwin-ines ». D acu kan inagmayen-a, bnan tiyuriwin-nsen yef tezrawin n lurup. Dya seg tama-nney neddem idlisen-a gar teybula tigejdanen iyef nebna tazrawt-nney.

Tamiđrant n wadeg tesea atas n yinumak nniden. Am wakken ulac taneqqist ur nbedd ara yef wadeg mačči kan deg tewsit n wungal yeena ula d

<sup>292</sup> سيزا القاسم, بناء الرواية ص74.

<sup>293</sup> نفس المرجع و الصفحة.

<sup>294</sup> الان روب غريه, نحو رواية جديدة, ترجمة مصطفى ابراهيم مصطفى, دار المعارف, القاهرة ص11.

tiwsatin nniḍen. Deg waya ad d-naf Jean Pierre GOLDENSTEIN yettwali belli yal taneqqist tbeddu s usgenses n wadeg, yefka-a-d yiwen n umedyā yef tmacahut yenna-d:

« *Yiwen n wasss, yella yiwen n urgaz yekseb axxam deg temdint wayeḍ deg taddart... tuget n tmucuha tazwara-nsent tettili-d s wadeg n kra n tallit ideg tḍerru tigawt* ». <sup>295</sup>

Akken mi ara nessiked yer teslaḍ akk i d-yellan yef tsiwelt deg wungal ad tt-naf terra lwelha s waṭas yer yinedruyen, tawuri n yiwudam, akud n yinaw, ulac akka tizri ibedden deg yiman-is, yettwaxedmen yef wadeg. Baxlaf kra n yiberdan i d-tebgen tezrawt n unagmay Gaston BACHELARE, mi i d-yefka deg useggas n 1957 deg udlis-is « *Poétique de l'espace* » yiwet n tezrawt yas akka s wudem arusrid anda i yezrew azal n yizamulen d wassay-nsen akked tugniwin i izemren ad ay-ḡḡent ad nwali amsawal n uḍris (win d-yettallsen) ney iwudam akked tnezduyt-nsen ; am uxxam, tixxamin n dixel, imukan n beṛra, wid d-yettbanen, wid yefren, wid yellan deg tlemmast ney yef yiri....atg. <sup>296</sup> Lmeena-as ayen akk i ileddin abrid i tikli n umyaru akked yimiḡri iwakken ad d-sugnenen inedruyen. <sup>297</sup>

Ihi, asnimer ameqqran ad yuḡal i unagmay-a, imi seg-s i tebda lwelha n yimnadiyen yer wazal n uferdis-a. Yegga am akken yeldi tawwurt i tezrawt n tmiḍrant. D acu kan ur d-yefki ara anamek-nni aseklan yennekmalen, yas yebder-d kra n limarat meena ur yezdir ara deg-s, maca akken yebyu yili tella-d d asurif i idemmren\* inagmayen nniḍen akken ad gzun ugar tamiḍrant-a. Tin yernan yer-s, llant-d akka kra n tezrawin yef twuri n tedlagt\* d ugram deg uḍris anaglan, maca anect-a yettbeggin-d dima lexšaṣ, ur ssawḍen ara ad d-ssulyen akken ilaq adeg-nni ideg tḍerru teḥkayt ama d adeg asugnan ney d ilaway.

Anagmay Roland BERNEUF, deg useggas n 1972 yeered seg udlis-is « *l'univers du roman* » ad ikemmel lexšaṣ i d-ḡḡan yimezwura am Georges

<sup>295</sup>Jean-Pierre GOLDENSTEIN. Op.cit. p. 101. « *Il était une fois un homme qui avait de belle maison à la ville et à la campagne... le début de nombreux contes évoque sommairement le lieu et l'époque dans lesquels se déroule l'action*».

<sup>296</sup>

<sup>297</sup> Henri MITTERAND. Op. cit. P. 193.

PAULET d Gilbert DURAN, i izerwen adeg n wungal wahdes mebla ma ggan tasleđt i wayen yettarzen gar-as akked ugraw n yiferdisen yesuddusen taħkayt degmi i d-tusa tesleđt-nsen i wadeg-a txus imi ur ssawđen ara ad ħsun tisekkiwin\* n tyessa n wadeg s wudmawen-is yemgarden.<sup>298</sup>

Yuy lħal adeg, ur yettidir ara wahdes i yiman-is yef yiferdisen n tsiwelt nniđen, maca ikeččem deg uzetħa n wassayen akked yiferdisen-a ama d iwudam, d akud, d ineđruyen, d timuyliwin tisiwlanin (visions narratives), ...atg. Ahat d anect-a i yerran ad tiweir tmuylı yur-s iwakken ad t-ferden gar yiferdisen-a, am wakken i yettiweir ad nefhem tamlilt-ines (role textuelle) tađrisant i s wacu i d-yettenkar wadeg anaglan d axel n tsiwelt. Ihi, Roland BERNEUF, yewwet amek ara yefhem taýessa tagensayt uyur isenned usuddes\* n wadeg deg wungal, dya yessumer-d (proposé) belli ilaq ad d-neglem s tarrayt talqayant tađupugrafit n uneđruy, ad nesleđ udmawen n uglam, wa ad nerr lwelha yer twuriwin n wadeg deg wassayen-is akked yiwudam, akud, ineđruyen. Am wakken i ilaq ad nqis tilin n wadeg angalan ma yella ttwabedren-d yimukan s wađas, ara ay-yessawđen ad d-nessukkes azal n yinumak, izamulen akked tektiwin i yurzen yer usisen, asenked d usismel-ines deg uđris.

S ubrid-a, i d-tennulfa tedyizt tamaynut yef wadeg, i t-yessuffyen seg ukraf-nni n tesnarrayt akked tmussni imi i d-tessfaydi seg tmezla n tsenselyelt (la logique d la semiologie) d tussniwin n talsa s umata tuyal tedyizt tettwali-t s wudem amaynut i as-yerran tilin-ines deg uswir n tesleđt d unadi. Rnu yer-s, tadyizt-a tlul-d s lmendan n tlatit n wungal amynut ideg i d-yettban wudem aħeqqani n tmiđrant-a. Ilmend n wayen i d-yura Henri METTERAND yenna-d: « *Ungal amaynut, seg tallit-nni n Balzak imi i yettef adeg-is, yella-d d aferdis i usenqed s wudem lqayen, s yin yuyal d adeg anaglan, d agejdan i yal amahil asiwlan* ». <sup>299</sup>

<sup>298</sup>حسن بحراوي، نفس المرجع، ص 26.

<sup>299</sup>Henri MITTERAND. Op. cit. p. 212. « *le nouveau roman, d'autant plus que BALZAK a fait de l'espace un élément critique au sens stricte du terme, est devenu un espace romanesque et un composant essentiel du fait narrative* ».

Ihi, Tedyizt tatrart tezrew takkayin (étapes) n lebni n wadeg anaglan d ubeggen n yiferdisen iyef ibedd. Terra lwelha deg tazwara, ad d-tefk tabadut lqayen, iwulmen tamidranta, tis snat terra lwelha yer ubeggen n yinumak, izamulen d tektawant iseg d-yettenkar d axel n tsiwelt. Rnu yur-s adeg anaglan am yiferdisen nniđen yezdin ungal, ur d-yettili ara mebyir tutlayt, d adeg utlay, yettili-d s wawalen-nni akk i yettusmersen deg uđris, yettalay s tektiwin-nni i d-yesnulfa unaggal i as-yettaken udem n tzuri icebhen.<sup>300</sup>

Ibegginen-a swacu d-tusa tedyizt tatrart, ur qqimen ara mebyir asefhem, aladya imi i yettalay wadeg anaglan s wawalen, aya-agi yettara ad yekseb akk tugniwin n yimedqan i tezmer ala tutlayt ad d-tessenfali fell-asen. Deg wannect-a i tettemgirid tutlayt n wadeg n tsiwelt yef tutlayt n yisyalen n tusnakt\* akked tsengama\*, ney wid n tewlafin\* i nezmer ad nwali srid am tzuriwin n wunuy\* d ssinima.<sup>301</sup>

Tanagmayt FRANCOISE Rossum Guyon, terna-d yef temsalt-a n wadeg izerwen yinagmayen belli adeg mačči d win akken kan ideg tderru tedyant, maca d yiwen seg yiferdisen-nni i sedduyen tadyant deg yiman-is.<sup>302</sup> Ma yella d anagmay Charles GRIVELS yessegza-d assay yezdin gar wakud d wadeg yer-s adeg d ađulli\* i wungal, yettnenrni s unerni n yinedruyen, yettiħliđ yal tikelt asemres n tegnatın i icudden yer wakud d wadeg. Maħsub ma yella ulac asdukkel-a gar-asen d awezyi ad d-tessiweđ tsiwelt izen n tedyant-is, Lmeena-as yal taħkayt ilaq-as ixef n tazwara deg wakud, ixef n usdukel deg wadeg.<sup>303</sup> Am wakken nezra ungal i ibedden yef tsiwelt ilaq-as anedruy, aneggaru-agi dya ilaq-as akud d wadeg.

Rnu yer wassay-a gar-as d wakud, yettwacudd d iyen yer yiferdisen nniđen yezdin taħkayt deg uđris, gar-asen anedruy anaglan (l'effet romanesque) d yiwudam isugnanen. Acku iwudam-nni ara d-ibanen akked unerni n yinedruyen d nutni i yetteawanen yef usiley n wadeg deg uđris, tin yernana yer-s adeg ur d-

<sup>300</sup>Jean WEISGERBER. 1978, l'espace romanesque, Ed. L'age d'homme. Lausanne. p. 10.

<sup>301</sup>Ibidem, p. 11.

<sup>302</sup>Rossum FRANCOISE. Op. cit. p. 288.

<sup>303</sup>Charles GRIVEL. 1973, Production de l'interet romanesque, Ed. Mouton. Paris. p. 101.



yettwaxllaq ara siwa ma ttwaxelqen-d yiwudam, ma yella ulac-iten, d acu-t ihi ubayur (lfayda) n wadeg mebyir iwudam ara yeddren deg-s iwakken ad selhun tigawin-nsen? Ihi yewwi-ay-d rebbi, lebni n wadeg anaglan yettwarez nezzah yer yinedruyen n tsiwelt, d abrid i tettafar tsiwelt akken ad tennerni, tin yerna yur-s, s wassayen-a akk i yettwacudd, i itettef, i yettemtawi wungal.

Henri MITTERAND, yessegaza-d tikti-agi, mi i yerra adeg gar yimeskar\* igejdanen iyef ibedd unedruy, ur d-tettili ara tmugit (drama) ney anedruy, ma yella ur mlalen ara sin yiwudam deg tazwara tehkayt, deg wadeg ara ten-ijemeen, ara d-yettwabgnen s wudem lqayen.<sup>304</sup> Aladya dagi i d-yettban wudem-nni amaynut n wadeg deg wungal belli mačči d adeg ideg nettidir deg tilawt ney nettwali-it yal ass, maca d aferdis-nni i d-yeslalayen anedruy, yerna tawuri-ines tagejdant d aseggem adrami (dramatique) i yinedruyen-a. D annect-a i yeğgan Charles GRIVEL ad idegger tamuylı yef tesleđt-a belli adeg anaglan d netta i yettarun taħkayt, uqbel ara tt-id yaru unaggal, adeg deg wungal d netta i ixeddmen tamugit, mi kan ara d-iwehhi unaggal yer wadeg lmeena-as yella kra n unedruy ara d-yedrun deg-s, acku ulac adeg ur nettwaħšel ara deg unedruy.<sup>305</sup>

Ihi, nezmer ad negzu seg yinawen-a belli yal anaggal ara yarun ungal-ines yessefk fell-as ad yerr deg tama asiley n wadeg ideg ara đrunt tigawin, diyen ilaq ad yili lebni n wadeg-a yemtawa akked wayen tđalaben yiwudam, ur ilaq ara amgired, ilaq ad tili tezirrt\* tameddelt gar uwadem d wadeg anda ara tuyal tyessa n wadeg tezmer ad tdil yef lihala tafrayant i yettidir uwadem. Seg tama adeg yettban-d s tamuylı n uwadem yettidiren deg-s, ur yesei ara tilelli sdat n uwadem. Deg uswir n tsiwelt (mi ara d-nessawel taħkayt) d tamuylı-nni i yettatar uwadem i d-yettbegginen-d isekkiren\* n wadeg anaglan, yerna tettjerrid tatupugrafit-ines, am wakken i tesswađ ad d-tebgen inumak n wadeg.<sup>306</sup> Ihi, s uwadem i neeqqel adeg, s uwadem i tettifsus taekemt yef yinaw anaglan.

<sup>304</sup>Henri MITTERAND. Op. cit. p. 201.

<sup>305</sup>Charles GRIVEL . Op. cit. p. 107.

<sup>306</sup>حسن بجاوي, نفس المرجع, ص32



S umata, ɣas akken asisen n yidgan deg wungal yettwarez ɣer usisen n yiwudam, maca aneggaru-a waɣdes ur d-yettbeggin ara s tidet adeg, acku deg waɣas n tegnatin d adeg i aɣ-yettɛawanan ad nefhem awadem.<sup>307</sup> Ihi deg tegnit yecban ta, akken i d-yenna Henri MITTERAN : « *adeg d netta i d-yeslalayen iwudam d yinedruyen mačči leeks* ». <sup>308</sup> Tin yernan ɣer-s, adeg anaglan, yettwaxlaq-d seg tmuɣliwin i d-yettbanan deg waɣas n tamiwin; seg tama n umsawal imi d win i d-yesugunen taɣkayt, seg tama n tutlayt i yettusmersen, imi yal tutlayt tesaɛ tulmisiin n wamek i d-tessenfalay ɣef wadeg ( d axxam, d taddart, d taxxamt...), seg tama n yiwudam yeddren deg wadeg-nni akked tama n yimeɣri i d-yettakken ula d netta tmuɣli-s talqayant ɣef lebni-ines.<sup>309</sup>

Ilmend n waya, nezmer ad nessiked ɣer wadeg anaglan belli d agraw n wassayen d tmuɣliwin yettemlilin gar-asent iwakken ad sbedden adeg-a ideg ara ɗrunt tigawin. Yerna yettwasuddes s tebrezt akken ttwasuddsen yiferdisen nniɗen deg wungal. ɣef waya i yettiɣhid wazal-is, tikwal yessenfalay-d ula ɣef wayen d-yeqseɗ umyaru. Rnu ɣer-s, tikwal abeddel n yimukan yettawi ula ɣer ubeddel n tkerrist (ugur) i izemren ad tbeddel tikli n teɣkayt.<sup>310</sup> Diɣen iferdisen akk yessuddusen azetta n teɣkay zemren ad aɣ-d-wehhin ɣer tarrayt n wamek yettuneddem wadeg belli adeg deg wungal ur yuriz kan ɣer tmuɣliwin, inedruyen d yiwudam, maca yurez d iɣen ɣer wakud n teɣkayt d waɣas n temsal am tyunba ( ayanib), tasikulujit, ɣas akken tineggura-agi ur ksibent ara ssifat-agi n wakud, maca deg tsekla seɛunt kra n yinumak d lemɛani am: usawen/ akessar, elay / yuder, ayeffus / azelmaɗ.<sup>311</sup>

S wakka, imi ara tili tasleɗt lqayen i wadeg anaglan, tettarra-aɣ ad nefhem inumak imatuyen n wungal, d acu kan tasleɗt-a, ur tettazmar ara aɣ-teɣɣ ad d-nessukkes akk lbaɗnat n uɗris s wudmawen-ines yemxalafen. Ihi, ma tgerrz tyuri iwatan tezmer ad aɣ-tessiweɗ ad nekkes inumak-is (adeg anaglan) aladya ma

<sup>307</sup>Rossum FRANCOISE. Op. cit. p. 129.

<sup>308</sup>Henri MITTERAND. Op. cit. p. 195. « *l'endroit est celui qui fait des personnages et des événements et pas l'invers* ».

<sup>309</sup>Jean WEISGERBER. op. cit. p. 13.

<sup>310</sup>Roland BOURNEUF. 1972, l'univers du roman, Ed. PUF. Paris. p. 105.

<sup>311</sup>Jean WEISGERBER. op. cit. p. 13.

yella yebna wungal yef wayen iwumi semman yingamayen tamiwin n wadeg (les polarités spaciales) i d-begnent tezrawin taggara-agi belli nezmer ad t-id nemlil s tuget deg waṭas n yidrisen.

Tamiwin n wadeg ttilint-d snat snat, d tinemgalin (yiwet mgal tayed), ssenfalayent-d yef wassayen i yettilin mi ara tili teywalt gar umsawal (win i d-iḥekkun) ney uwadem akked wadeg n unedruy (lieu de l'événement). Yerna yef wakken nettwali tamiwin-agi d ayen yettidir umdan deg tilawt, acku awal-agi n tamiwin mačči d amaynut, yettuseqdec yakan deg udlis asengaman n aristote imi d-yemmesla yef kraḍ n tsekka timensayn am: teyzi, tehri tiddi, ney tid d-yeskanan amdan ibedden yef zelmed / yeffus, sdat / deffir, s ufella / s wadda. Am wakken ay tent-id-nufa (les polarité) d iyen deg tedyizt n Gaston BACHELARD imi i yezrew tanmegla gar d axel / berra, s ufella / ifri, axxam / war axxam...atg.<sup>312</sup> Nufa-ten-id d iyen yer waṭas n yinagmayen wid yellan ttwehchin-d akka yur-sent deg teslaḍ-nsen yas ulamma mačči s telqayt. Lameeṇa anagmay Youri LOTMAN d netta waḥdes i d-yefkan tizri s lekmal-is yef tamiwin-agi n yidgan deg udlis-is « la structure du texte artistique ».

Tikti n Youri LOUTMAN deg temsalt-a tebda seg yiwet n turda i d-yeqqaren belli adeg d agraw n temsal yemtawan (homogène) am tumanin, tignatin , tiwuriwin, tugniwin, izumal...atg. Wigi akk izeddi-ten yiwen n wassay yettakken acbi yer wassayen n wadeg am usemyer d umeccaq\*, yerna tutlayt n wassayen-a n wadeg ttuyalen d tawilat igejdanen iwakken ad nessin tilawt, awalen-a (timidranin-a) am asawen, akessar / lbeed, lqerb/ ineldi, uqfil, adeg yescan tilisa , war tilisa/ akemmel, war akemmel. Ttuyalen akk d tawilat i lebni n tineyrufin tidelsanin (modèles culturelles) mebla ma tban-d fell-asen tulmist-nni n wadeg. Yef wakken i yettwali Y. LOUTMAN ula d tinayrufin n tmetti, ddin, tasertit d tṭbayeε kesbent kra n tulmisin n wadeg am umqabel gar yigenni d lqaea / ayeffus, azelmaḍ. Wigi akk tbbegginen-d adeg.

LOUTMAN yesleḍ tinmegla-agi deg yiwen n umidya yef tmedyazt, ilmend n sin wawalen-a (asawen, akessar) amezwaru icudd-it yer tewseε wis sin

<sup>312</sup>Gaston BACHELARD. 1957, la poetique de l'espace, Ed. PUF. Paris.

yer ddiq, syin yessenfal-d fell-asen s yiwet n tmuyli taruḥanit, yenna-d asawen d tudert, akessar d lmut.<sup>313</sup> Iswi n LOUTMAN seg wannect-a mačči d abgan n tugna n wamek yebna umedyaz amaḍal n wadeg, maca yebya ad irekkez yef tneyruft n wadeg deg umaḍal imi i yettuḡal deg yidrisen d yiwen n uferdis yettwanedmen yeslalay-d tulmisin-ines n wadeg.

Tazrawt nniḍen yesεan azal, i d-ibanen deffir n LOUTMAN yef tamiwin, d tin yexdem unagmay Jean WEISGERBER mi i d-yessuffey adlis « Espace romanesque ». yella wayen i d-yewwi ula d netta seg kra n tmiḍranin timatutin yettwazerwen yef usulley n wadeg deg wungal. Yessawed unagmay-a ad d-yebnu akatar aḗrayan uḡur ara sendent tamiwin-agi n wadeg, d twuri-nsent d axel n uḗris, tarrayt yessexdem, belli ad tent-yerr les polarité-agi yer lašel n unamek-nsent amenzu, imeyyez gar les polarités uḡur ittuyal unamek yer kraḍ n tsekka tisengamin (dimensions physique), am tenmegla gar uzelmaḍ ≠ yeffus, asawen ≠ akessar, sdat ≠ deffir. Am wakken, i d-ibeggen les polarités i d-yettwasuddmen seg umeccaq, tewseε d tbeddi (taille) i d-yettakken sin wawalen d inemgalen am: yebεed ≠ yeqreb, meqqr ≠ mezzi, yesεa tilas ≠ur yesεi ara ...atg. les polarités-agi ttemyekmalent gar-asent iwakken ad aḡ-d-fkent amek yettuneddem d wamek ixeddem wadeg deg teḡkayt.<sup>314</sup>

S tidet, aḗfar n tarrayt-a n tamiwin ttbegginent-d tizemmar εlayen i wadeg anaglan d axel n yidrisen, anect-a yettuḡal yer beḡtu i yeggar i yidgan ilmend n twuriwin, d lewsayef-nsent titupografiyin i yessishilen ameyyez-nsent d axel n uḗris.

Maca, imyura n wungal akked yimsenqad-ines, ttwalin belli asulley n wadeg anaglan ur yesεi ara asaḗuf\* iqeεden, ur yeḗfir ara tarrayt ibanen. Rnu yer-s aḡas n yimyura i iḗfren tarrayt n yinagmayen i d-yewwin yef tamiwin acku ur d-banent ara tarrayin nniḍen bḡal tid-ak. Yef akken d-nnan yinaggalen ulac tarrayt i d-yettbegginen agraw n tugniwin yemxalafen ( les scénes et leurs diversité), zemren ad ḗrun yinedruyen n wungal akken ma llan deg yiwet n

<sup>314</sup>Jean WEISGERBER. Op. cit. pp. 17. 18.

<sup>313</sup>حسن بحراوي , نفس المرجع ,ص34

texxamt, ney deg waṭas, d acu kan, annect-a d awezyi, imi ulac ungal ideg ara tafed akk inedruyen-is ḍran deg yiwen n wadeg yerna ma yella wanect-agi ihi d awehhem kan.<sup>315</sup>

Asteqsi i iceyben imsenqad yef yinaggalen i yettmilin deg tira-nsen yer wadeg uylig (espace fermé), ideg ara yesseḥbes iwudam-ines deg yiwen n wadeg iwakken ad d-ibeggen tudert-nsen tagensayt. Maca wiyyaḍ ssidiren iwudam-a deg yidgan akk n wungal maḥsub deg wadeg ara yilin d ineldi (espace ouvert).

Da, ad d-naf LOUTMAN, yuḡal-d yer yiwet n tamsalt iwumi qqaren tilisa (frontière), iwakken ad yerr deg tama ayen akk i d-yettwannan d wamek i d-yettwasefhem wadeg anaglan, yenna-d deg wawal-is maḥsub tella yiwet n tulumist tatupologit qqaren-as tlisa. Tilisa-agi yur-s i yettuḡal wadeg mi ara yettwabḍu uḍris yef sin wadegen d imectah, ur ttwagezmen ara (ttemyedfaren), leḥhun ilmend n umenzay i d-yeqqaren belli ulac adeg ara yettæddin yef wayed, tayessa-n sen tagensayt tettili-d yal ta i yiman-is ». <sup>316</sup>

Dya yefka-d amedya deg wanect-a, mi i d-yeddem adeg n tmacahut i yebḍan yef sin n yiḥricen n wadeg, (axxam) akked (tizgi), tilisa (lḥedd) yellan gar-asen tban, llan iberdan yeenan tizgi am wasif, amennuy d uwayzniw i d-yettilin deg tezgi. Rnu yer yiwudam nniḍen yettiren deg tezgi ur zmiren ad æddin i tlisa ad d-zedmen s axxam, teffren deg wadeg-n sen.<sup>317</sup> Wagi d amedya yef wadeg n uḍris ara yilin gar sin n yiḥricen (yidgan), tettili tlisa gar-asen yerna iwudam ttwasuddnen (inventaire) ttidiren deg kra n wadeg mebyir ma æddan i tlisa.

Akken i d-yerna Abd El Malek MERTAD deg wawal-is belli atas n yinaggalen ttarun ungalen-n sen s ṥerci. Aladya wid yescan adelsan\* d tirituraren s wadeg akken i d asen-yehwan, tezzun deg wallay n yimeyri kra n temsal ur nkeffu. Dya yewwi-d yiwen n umidya yef tira tanaggalt n Albert CAMUS deg wungal-ines «la peste- ṥæun (1947)», yerra deg-s iwudam n

<sup>315</sup> ميشال بوتور. 1971، بحوث في الرواية الجديدة، ترجمة فريد انطونيوس عويدات، ص 61.

<sup>316</sup> Youri LOUTMAN. 1973, la structure du texte artistique, Ed. Gallimard. Pays.

<sup>317</sup> Youri LOUTMAN. Op. cit. p. 321.

temdint n Wahran ttwahebsen deg temdint-nsen ur ffiyen ara seg-s armi εud tfuk teḥkayt. Yef wakken i tt-id-yeglem CAMUS d tamdint yexlan, lexšaš n ttawilat iwulmen i tudert igerzen, lmeena-as adeg deg wungal-a amzun akken d leiqab i yiwudam, imudan-a yuy ttaεεun ur sein ara azref ad ffiyen seg wadeg-nsen, acku ilmend n yilugan n tezmert iwudam-a ur asen-tlaq ara tuffya, ma ulac aṭṭan-a ad yay akk wiyyaḍ.<sup>318</sup> Seg umedy-a-gi, iban-d belli anagglal yerra tilisa i yidgan n wungal-ines, tadyant tebna yef yiwen n wadeg.

Ihi, anamek n tlisa yer Y. LOUTMAN, yerra-ay ad nefhem d akken llan yidgan i ilaqen i tigawin llan wiyyaḍ ur nlaq ara. Anagmay Henri METTÉRAND yerra-d yef wayen yerzan asuley-a-gi n wadeg anagglan, maḥsub afran akked beṭṭu n yidgan d axel n wungal ur d-ttilin ara kan akka lameena anagglal iεerreḍ dima ad yeḍfer tasnarrayt swacu ara yeselḥu ineḍruyen-is.<sup>319</sup>

Ahat, seg wannect-a akk i d-iban umgired gar yinagmayen yef wamek ara sbedden tadyizt i wadeg n wungal s yimenzayen-is, s wassayen-is akked twuriwin-ines, wa ad yettwigg ušaḍuf asnasyel (loi sémiologique) i tmiḍrant-a am win yettweggin i yiwudam syur Philippe HAMON ney i wakud anagglan syur Gérard GENETTE.

#### 4. Lebni n wadeg anagglan

Uqbel ad nēddi deg wawal yer lebni n wadeg deg wungal, yessefk ad d-nwehhi belli d takkayin iseg i d-īēdda wungal i d-yesnulfan ajadel yef wamek i d-yettili lebni n uferdis-a d axel n uḍris, aladya atas n tezrawin i ibedden yef takkayin-a am wayen yecban lešnaf n usnulfu n wungal, seg wungal inmetti\*, yer wungal asniman\*, ungal azamal\*, yer wungal aḥulfan i ggten taggara-a-gi. Ungal yettnerni s unerni n talsa, yettbeddil seg tallit yer tayed, simmal izerri wakud yef kra n tallit simmal yettlal-d umaynut deg kra n temsal yerzan lebni d tuddsa n yiferdisen-is. Deg waya, yura-d Mikhail BAKHTIN: « *Ungal d netta i d amaynut*

<sup>318</sup>د. عبد المالك مرتاض، نفس المرجع، ص. 128.

<sup>319</sup>Henri MITTÉRAND. Op. cit. p. 205.

*deg tlatit yef leşnaf nniḍen n tsekla».*<sup>320</sup> Ungal-a amaynut, d tasemlilt i wayen akk i d-yennulfan yekan deg tsutwin ieeddan yef temsalt n uşennef n wungal, maca amaynut-a ieedda akkin i temsalt-nni n tżuri n tsiwelt, takerrist ney tudert n yiwudam. Anerni-agi swacu i d-yegla wungal amaynut seg tama n tyessa-s, ibeddel inumak n lebni-ines, nnulfant-d temsal nniḍen yettffen amdiq n uqlam i yettuqten yakan deg yiḍrisen inaglanen, akken i d-yessenfali Michel BUTOR: « *Aglam-nni n tyawsiwin d yiwen n şşenf i uqlam n umdan, yettwabdar-d, maca ilaq anadi deg wayen yugaren aya».*<sup>321</sup>

Annect-a, yessekres lebni-ines, maca s unadi n yinagmayen ay tefsi tmukrits, nudan yef tarrayt i ifazen i lebni n wadeg deg wungal. Mebla cekk, ma nemmesla-d yef unerni n uferdis-a deg wungal amaziḡ ad d-nini belli ilul-d s temlilit-ines d wungal agraylan aladya ungal afransis acku mi ara nessiked yer deffir ad d-naf ungal deg tsekla tamaziḡt ur d-ieedda ara seg talliyin-nni iseg i d-ieedda wungal agraylan wala seg yibeddilen i d-yedran yid-s deg umezruy, yebæed yef waya. Maca abani-ines (talalit-is) yella-d s lmendad n tezrirt d usiked n yinaggalen imaziḡen yer yidles agraylan. Ma yella d amgired i d-yettilin ahat gar-asen (gar wungal amaziḡ d wungal agraylan) nezmer ad t-id naf deg yisental, deg termitin tinaggalin akked kra n tfukkas yettuseqdacen deg wungal imi yal timetti tettak-d udem i wayen tekseb d wayen i d-tesnulfuy. Diḡen, anerni deg tfukkas n wadeg irennu-d i uḍris tahuski d tyara aladya mi ara yili yal ungal yettak acbi yer wayeḍ, yettaḡḡa ungal ad ireşşi wa ad yelḡu yef yiwet n tyessa.<sup>322</sup>

Anadi deg temsalt n lebni n wadeg deg wungal, d asenfar iyef nudant tezrawin n uyerbaz ayessay (structuralisme), awal-a n lebni d tagrumma ( d agraw) n wassayen yettarzen iferdisen n umahil azuran (les éléments du travail artistique). Yaş ulamma, ttemgaraden yimuhala yal wa i yiman-is, maca llan isuḍaf (leqwani) i yezdin assayen-a, zemrent ad d-jemæent akter n yiwen n umahil ad d-ttwabeggnet tulmisin-ines gar-as d yimuhala n tżuriwin nniḍen. Ihi,

<sup>320</sup> بيير شارتيه. 2001، مدخل إلى نظريات الرواية، ترجمة عبد الكبير شرقاوي، دار توبقال للنشر، الدار البيضاء المغربية، ط01، ص241. «الرواية هي الأحداث عمرا بين الأنواع الأدبية».

<sup>321</sup> Michel BUTOUR. 1964, Essais sur le roman. Ed. Gallimard, P130.

<sup>322</sup> فضيلة بولجر. نفس المرجع، ص 17.

tazrawt tayessayt ur tessikid ara yer yiferdisen n kra n umahil n tzuri amzun d iħricen i ibedden i yiman-nsen, maca tessikkid yer wassayen yennekmalen, icudden yal aferdis yer wayeđ acku yal aferdis ikeččem deg wassayen akked yiferdisen nniden.

Iswi n yiyessayen ad wwđen yer yiwen n lebni ney yiwet n tyessa ara yezdin yiwen n umahil. s tzemmar-nsen wwđen ggan imenzayen n uslađ utlay, d wakken eerden ad t-weqqmen ( ad t-erben) yef yimuhil n tsekla. Eerden seg tama ad d-ssuffyen tyessa yezdin idrisen n tneqqist akken ma llan, gar-asen tasleđt yef yiferdisen-a yecban akud d wadeg.<sup>323</sup>

Tanagmayt Siza KASIM, deg udlis-a « Lebni n wungal», deg uħric iwumi tsemma « lebni n wadeg anaglan », terra ad tezrew tixutar\* n wadeg deg lebni n wungal, imi i d-tenna s yiles-is belli Michel BUTOUR yettwali tayuri n wungal d inig yer yiwen n umađal yemgaraden yef yimađalen nniden, anda ara yidir yimeyeri seg talli-nni tamenzut ideg ara yelli adlis, ad ieeddi yer umađal asugnan i d-snulfan wawalen n unaggal, amađal yella deg yal tama, ixulfen tilawt n wadeg-nni ideg yella yimeyri.<sup>324</sup>

Ungal ihi, d inig gar wakud d wadeg yef tikelt, am wakken i d-terna deg wawal-is:

*«Ma yella asqif amenzu n wungal d tazuri n wakud icuban  
ažawan deg kra n yiseddagen am wanya akked tfesniwin n  
trurda, ad t-id naf seg tama nniden icuba yer tlewhin n teklut,  
annuy d unqac deg usiley-ines i wadeg».*<sup>325</sup>

S umata, lebni n wadeg deg wungal yebđa yef sin n wudmawen, yezmer ad yettwabnu s wudem asugnan ney s wudem ilaway. Deg tugget, adeg-a d amađal asugnan, d anaggal i t-id-yesnulfan. Yesrusu iman-is deg yiwet n tegnit

<sup>323</sup> سيزا قاسم. 1984، بناء الرواية ( دراسة مقارنة في ثلاثية نجيب محفوظ)، الهيئة المصرية العامة للكتاب، القاهرة، ص 231-232.

<sup>324</sup> سيزا قاسم، نفس المرجع، ص 103.

<sup>325</sup> نفس المرجع و الصفحة. « وان كانت الرواية في المقام الأول فنا زمنيا يضاهي الموسيقي في بعض تكويناته و يخضع لمقاييس مثل الإيقاع ودرجة السرعة، فإنها من جانب آخر تشبه الفنون التشكيلية من رسم و نحت في تشكيلها للمكان.»

yemgaraden yef tin uyur yettuyal yimeyri. Yezmer umaḍal-a asugnan ad yefk acbi yer umaḍal ilaway ney yezmer ad ixalef, annect-a yettuyal yer tmuyli n umsawal i wadeg-a. D acu kan idgan deg kra n wungalen eud ur ttwabnan ara yef usugen acku ilaq ad kesben kra n lewṣayef d wazalen iwakken ad qerben yer umaḍal ilaway.<sup>326</sup>

Rnu yer wudmawen-a, adeg deg wungal, yebna yef waṭas n yiswiren i t-yettarran ad d-iban, ad yennerni wa ad d-yeflali akken iwata deg uḍris, gar-asen; *amasawal*, d amdan i d-yessugunen adeg yettarra-t-id d axel n wungal, yesṣa tilelli n ufran, akked usugen n wadeg i yebya ad t-yesseqdec deg wungal-ines. *Tutlayt*, d agejdu alemmas uyur yettsennid umsawal, tettili-as-d d tallalt iwakken ad d-yessers adeg-nni d uglam-ines s telqayt, am wakken i as-tettak tugna icebḥen, tutlayt tesṣa tamlilt n usiwed n lamana akked yizen yebya umsawal ad t-yessiwed i yimeyri imi ara yerr ad d-ibeggen adeg-a deg tira-s. *Iwudam*, ur zmiren ara ad uraren deg yilem (wulac) siwa ma yella wadeg ideg ara d-sersen tigawin-nsen. *Imeyri* ney amsiwal, d netta i yeqqaren aḍris, d netta i d anezzarfu\*, ma yella yessawed ad t-yefhem deg uḍris, wa ad d-yessugen adeg ideg ḍrant tigawin; ad yezref (ad yehkem ) belli amasawal ifaz deg tira-s, iwenneḥ deg useqdec-ines, ad yezref yef tutlayt belli tessawed izen-ines, am wakken ara yezref yef yiwudam belli uraren akken iwata deg uselḥu-nsen i yinedruyen. Ihi, tamuyli n yimeyri, lqayet, azal-is meqqr yettuneḥsab d ixef amenzu, d tarselt\* deg yal amahil aseklan. Tikti-agi, tettwabgen-d s tebrezt deg wayen i d-yenna unagmay Hassan BAHRAOUI deg wawal-is:

*«Adeg deg wungal ibennu ilmend n waṭas n tmuyliwin,  
acku yettidir yef waṭas n yiswiren seg tama n umsawal imi  
d amdan yessegzalen (awassnan-diagnostic), d amsugen  
agejdan i teḥkayt i d-yettalles, seg tama n tutlayt  
yesseras, imi yal tutlayt tesṣa tulmisin-is deg ubgan i  
wadeg am ( uxxam-adrums-taxxamt ), rnu yer-s tama n*

<sup>326</sup> د. خالدة حسن خضر، نفس المرجع ، ص.131.



*yiwudam i izeddi wadeg , ma yella d aneggaru d imeyri i d-yettakken tamuyli-is akken i ilaq».*<sup>327</sup>

War ma nettu, belli tayessa n wadeg tettwacudd yerna tettemyekcam d tyessiwin nniḍen, ama d tin n wakud, ney d tin n yiwudam, d ayen i yettaḡḡan iferdisen n wadeg deg wungal myekmalen deg unamek, yettarra imeyri ad ikenni gar umḍiq d wayeḍ, gar win iqerben d win ibeeden, gar win wessiḍen d win iḍeyqen, gar win i d-yezgan yef yeffus d win i d-yezgan yef zelmeḍ...atg. D annect-a akk i d-yeslalen ayen iwumi semman yinagmayen n tezri n tsekla « les polarités spaciales-tamiwin n wadeg » i d-nebder yakan, tid ara d-nessegzi s telqayt deg yixef i d-iteddun, d tid ara yilin dya d aḥric n tesleḍt deg tezrawt-nney yef wadeg.

## 5. Assayen n wadeg d yiferdisen nniḍen

Ggten wassayen i ibennu wadeg akked yiferdisen nniḍen yerzan tsiwelt. Assayen-a ttuneḥsaben am tasarut deg ufus n yimeyri, ttəawanen-t akken ad yedreg yer tuffirin yezdin ungal akked usekfel n yinumak inaḥliyin deg umahil anaglan.

### 5.1. Assay n wadeg akked yiwudam

Assay icudden adeg yer uwadem d assay iḡahden atas, ur yezmir ara unaggal ad d-yemmeslay yef uwadem war ma ibder-d adeg ideg yettidir. Akken ilmend n wadeg i nettissin awadem, i nezmer ad nefhem amek yettxemmim acku d netta i d-yeskanayen tigawin, tamagit d wayen akk i ixeddem, d netta i d ajgu i tudert n yiwudam. Akken d iyen adeg ur ikesseb ara azal azuri ney asnamkan siwa ma yella umbiweel seg yiwudam.

Yef waya tazrawt n wadeg war iwudam d lexṣaṣ ameqqran, ur tessawad ara amnadi yer yiswi-s, acku aḍris anaglan ibedd yef yinedruyen, ineggura-agi bedden yef yiwudam, d nutni i yettakken rruḥ i tudert n umahil anaglan. Tawuri i

<sup>327</sup>حسن بحراوي. 1990، بنية الشكل الروائي (الفضاء- الزمن- الشخصية)، ط1 المركز الثقافي العربي للنشر، بيروت، ص. 32. «الفضاء في الرواية ينشأ من خلال وجهات نظر متعددة لأنه يعايش على عدة مستويات: من طرف الراوي بوصفه كائناً مشخصاً و تخلياً أساسياً، من خلال اللغة التي يستعملها. فكل لغة لها صفات خاصة لتحديد المكان ( غرفة-حي-منزل)، ثم من طرف الشخصيات الاخرى التي يحتويها المكان، وفي المقام الأخير من طرف القارئ الذي يدرج بدوره وجهة نظر غابية في الدقة.»

d-yefka uwadem deg yimahilen iseklanen aladya deg wungal, yerra-ay ad nerr lwelha ula d nekkni yer yiseddagen\*-ines deg wungalen i nefren i tezrawt-nney, s yiswi n unadi yef tyessa-s akked wassayen-ines akked wadeg. Ihi, ay dra nezmer ad t-neḥseb d yiwen n uferdis iyef ibedd wadeg anaglan ? d yiwen i yekkatén ad d-yessekfel inumak yezdin adeg anaglan?

Tirirt yef yesteqsiyen-a yettban-d seg tezrirt n umdan deg wadeg ideg i d-yekker, ama d adeg ametti, d adelsan, d aserti ney d adeyyani acku amdan deg tidet d mmi-s n tewwnaṭ-is iseg i d-yefruri. Ma neddem-d deg umedyā gar win yettidiren deg tmetti i d-yezgan deg usamar mačči am win ara yidiren deg tmetti n tama n umalu, deg ugafa ney deg unzul. Rnu yer waya, akken ara yidir yiwen deg tmurt-is mačči kif kif akken ara yidir deg tmura n medden. Akka ula d iwudam n wungal, ttemgaraden ilmend n yidgan ideg sseḍruyen tigawin-nsen. Aṭas n yiwudam iyef i d-yettawi unaggal yessidiriten deg yidgan ur nelli d wid ideg i d-kkren, ma neddem-d deg umedyā, ungal amaziḡ, ad d-naf tamsalt-a tegget deg tira tannaggalt. Am akken ara d-yebder unaggal asaḍ yettidiren deg tmurt taberranit, ixulef aṭas yef akken ara d-yemmeslay yef wasaḍ imi ara yidir deg taddart-is. yef waya i d-ttaxlaqen wuguren gar wadeg d yiwudam yezdi uḍris.

Ilmend n waya, ad negzu d akken deg wungal, adeg d tawtilt\* tagejdant i tilin n uwadem, anda yella wadeg, yella uwadem, aneggaru-a ur d-yettili ara siwa ma yebna assay d wadeg ideg ara yers. Akken adeg d usbiḍ (immobile) ur yettbeddil ara ḡas ttembewwilen deg-s yiwudam. Tugget n tezrawin tizyanen yesmuzzugen\* deg talyiwin n tsiwelt s umata aladya ungal, qqirent-d s wassay yezdin gar wadeg d wakud am akken i d-qqirent s wassay-is d yiwudam, maḥsub adeg anaglan ur d-ixelleq ara mebla yis-sen. Amzun akken d assay arakab\*.<sup>328</sup> Imi, ulac awadem ur ncudd ara deg uḍris yer wadeg ideg yettidir, assay i ten-yezdin d imezgi (myezgan-d).<sup>329</sup> S wakka, i d-yettban deg wungal belli idgan ur

<sup>328</sup> عبد الله توام. 2015-2016، دلالات الفضاء الروائي في ظل معالم السيميائية، رواية الآن..... هنا أو شرق المتوسط مرة أخرى لعبد الرحمان منيف نموذجاً، رسالة دكتوراه، جامعة احمد بن بله، وهران، ص. 270.

<sup>329</sup> Nabila SADI. 2011, l'expression de l'identité dans le roman *Tafrara* de Salem Zenia, Mémoire de Magister, Université de Tizi-Ouzou. P. 156.

d-ttwabganen ara deg tazwara, alamma i ten-id-senqren yiwudam; s tigawin xeddmn, s yinnan i d-qqaren, akked yismawen n yal awadem deg wungal.

Ayen i icudden yer tigawin, ad d-nini d akken s lmendad n wassay yezdin awadem akked wadeg i d-tettlal “tigawt”. Yal amdiq deg uđris anaglan yehwağ tudert ideg ara yezder, ara t-id ibeggnen, ma ulac, amek ara yili wadeg war ma yella uwadem ara yeggen tigawt-nni deg-s. Adeg deg-s tudert, ma yettwazday s yur yimdanen ad d-banent deg-s tigawin, ama deg tudert tilawayt yettidir umdan ney deg tudert n uwadem mi ara yettusemres deg umahil anaglan, anaggal ieerred yal tikelt ad ay-d-ibeggen imeđqan-is s tilin n yiwudam d wayen xeddmn n tigawin. Jean-Perre GOLDENSTIN iwehha-d yer temsalt-a deg wawal-is: « *Adeg d yiwen n umahil i swacu i d-tettenkar tigawt, d asekkar n unedruy* ». Am wakken i d-yerna maħsub asteqsi agejdan i d-nettmagar yal tikelt yef twuri tagejdant n wadeg; anda i tderru tigawt? (où se déroule l’action ?).<sup>330</sup>

Tin yernan yur-s, adeg deg wungal irennu-as adlag\* d thuski mi ara mlilent fell-as atas n tigawin, ma yella ulac-itent yesruħuy anamek-is aħeqqani, aya-agi yetttbeggin-d s tidet azal tesea tigawt i wadeg, ttwarzen amzun d yiwen. Akken i d-yessenfali unagmay Hassan BAHRAOUI yef wayen i d-yenna Jorge BLAN imi d yiwen n umazyān (criticien) i ay-d-yewwin yiwen n yinaw s wazal-is yef wassay yezdin tigawt s wadeg anaglan, icudd tigawt s yiwen n ucuddu n tantala\* yer yidgan yenna-d: « *Anda ulac tigawin ulac idegan* ». <sup>331</sup> S tidet, adeg ideg ur tderru ara tigawt, tettwaedem deg-s tudert, ccbaħa-as tettuyal d ulac, ur yettwassan, ur ikeččem talemast, yettili-d deg rrif yef yiferdisen nniđen.

Ma yella d temsalt yerzan ismawen n yiwudam ad d-naf «Isem» d anamak\* amenzu yessemgarden awadem yef wayeđ acku yettwehhi yer yiwen n uwadem weħdes. Isem, yettwabgan-d, yettwassan yerna yettwaeqal, yettaban-d wudem-is akken iwata deg tsiwelt.<sup>332</sup> Akken i d-yenna Philipp HAMON deg

<sup>330</sup>Jean-Pierre GOLDENSTEIN. op. cit. p. 104. « *L’espace est l’un des opérateurs par le quel s’entrave l’action. C’est le déclencheur de l’évènement* ».

<sup>331</sup>حسن بحراوي، بنية الشكل الروائي، ص 30. « حيث لا توجد أحداث لا توجد امكنة ».

<sup>332</sup>Idem. Op. cit. p. 80.

tezrawt-ines yef uzayer asnamkan n uwadem maḥsub d win i d-yettlin deg lemḡam amenzu, d asemmi i icudden yer wazalen n tmetti.<sup>333</sup> D awezyi ad yezdi wungal iwudam war ma ttusemman, isem deg wungal ur d-yettli ara kan akka, maca yettwaktel, yesḡa azal d unamek, yef waya yessefk yef umsawal ad yerr deg wungal-ines ismawen i yiwudam, s lemḡdra d unefren\*, amek ara ten-isemmi ? ilaq ad ilin mtawan (accorder), ttwaseggmen...atg. Ayen ara yeḡḡen idrisen-is ad ttwayren, ayen ara yefken i yiwudam tudert (l'existence), tawuri d wazal i as-ilaqen.

Ihi, ismawen n yiwudam deg wungal, ttwafrañen s telqayt, ssenfalayen-d yef kra n yinumak ama d tamagit, d adles ney d ansay. Tin yernan yur-s, deg waṡas n tegnatin yettbana-ay-d d akken, afran n kra n yisem yettli-d s lmendand n wayen ixeddem uwadem-nni ney ilmend n twuri-ines, ma neddem amedya yef wungal aqbayli, ad d-naf deg wungal *Tafrara* n Salem ZENIYA yefka i wasaḡ-is isem n "Yidir" i d-yessenfalayen yef tudert, d awadem i wumi tekcem tawla n tmagit d umennuy yef yizerfan n umdan aqbayli, maca amennuy-is, yegla-d s lmut-is, teḡfer-it-id tlalit n mmi-s iwumi isemma yidir, ara yidiren, wa ad ikemlen amecwar i d-yeḡḡa baba-s. Annect-a, yella-d d izen i yal imeyri ara yeyren ungal-ines, ideg ara yegzu belli tinettit n uqbayli ad tidir i lebda ur tetteḡtat ara.

Deg tyuri-nney i wungalen n Racid ḡELLIC nufa-d; gar wungal amenzu «Asfel» i yura akked wis sin «Faffa», yella umḡired d ameqqran. Deg usfel drus maḡi n yiwudam i d-yettwasisen yef waya ulac aṡas n yismawen baxlaf isem n uwadem agejdan iwumi isemma Muḡand. Akken d iyen, tikkwal yettak-d awadem war isem am umdakkel n Muḡand. Isem-agi n " Muḡand " deg tmetti taqbaylit yemucaḡ s waṡas.

Deg wungal Faffa ddeḡs n yiwudam i d-yeddand, ismawen i yefka unaggal i yiwudam-is d wid i icudden yer tmurt d tmetti iseg i d-frurin ama d ḡmer i d-yekkren deg taddart ney d Jacqueline taṡumit, i d-yekkren deg tmurt n fransa. Ma

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<sup>333</sup>Philipp HAMON. 1977, pour un statut sémiologique du personnage, article. Ed. De seuil. Paris. p. 148.

neddem-d deg umedyā kra n yismawen i d-ibeggen unaggal s wudem ubriz ad d-naf:

Ɛmer: d awadem agejdan deg wungal, fell-as i tettezzi teḥkayt, d iminig, d ayrib deg tmurt n medden. Isem-a d isem aqdim, mačci seg wid n tura, yekka-d seg umyag «emmer». Qqaren wat zik; ad nsemmi i ugrud Ɛmer akken ad iemmer uxxam-is s warrac, s seaya akked cci, akken ad yeḥzif d iyen leemer-is..atg. Isem-a deg tmurt n leqbayel, d win i d-yufraren aladya deg tallit yezrin maca taggara-agi atas i t-yerran deg riif imi yer-sen d isem n lejdud, n yimawlanney zik, ieedda fell-as zzman. Am wakken nezra yal tasuta tettawi-d amaynut tettaḡḡa-d deffirt ayen i swacu tettwassen nettat s timad-is. Anaggal deg wungal, yefren isem-a iwakken ad d-ileqqem seg wayen i d-yura, limarat n lejdud, ahad d win i yeḥsan s wazal yesea yisem-a acku deg tmetti taqbaylit ulac tawacut ideg ur yettwasemma ara.

D tidet, anaggal yessawed ad ay-d-ibeggen seg yinedruyen n wungal belli isem n Ɛmer i yefka i yiwen seg yiwudam-is, yella-d ilmend n twuri d wamek i yella uwadem-a; d aneemar, d axeddam, yebaed yef wayen i izemren ad yesluy tudert-is. Yekcem tamurt n fransa 16 n yisegasen deg leemer-is, yeḡḡa taddart ideg i d-yekker akken ad yawed ad yidir tudert igerrzen. D ilemzi iwumi yeččur wul d asirem, ixeddem id d wass akken ad yerbaḥ wa ad yesserbaḥ iwawlan. Ihi, lewšayef-agi i swacu i d-yeglem unaggal awadem-a ttbegginent-d s tidet isem-is. Yella wanda semrasen inaggalen ula d ismawen n n twaculin ( nom et prénom) maca anaggal yerra ad d-yefk kan ismawen war ma iwehha-d yer yisem n twacult. Ɛmer yefren ad yidir deg tmurt n fransa, d adeg ixulfen maḍi taddart deg tmurt. Yef waya, anaggal yemtawa deg usemmi-ines i yisem-a acku deg tmura n medden akken ad yidir yiwen deg tezdeg, tudert icebḥen ilaq ad yili d aneemar, d imsejji.

Meammer: D isem nniḍen i yefka unaggal i uwadem-a, ur yemgarad ara s waṭas yef yisem n Ɛmer, yettwasuddem-d seg-s . Deg tmetti taqbaylit, ilemzi ttsemmin-as Ɛmer mi meqqr, yedda deg leemer ad as-terren Meammer, yemmal-d argaz ameqqran i iεacen atas n leemr. Yef waya, ilmend n twuri n

uwadem-a deg uḍris negza belli tamentelt i yeḡḡan anagglal ad as-isemmi s wakka, imi i yella gar yimezwura i yunagen yer tmurt n Fransa, atas n yiseggasen i ieddad fell-as deg l'yerba. D

Dda Caëban: Gar yiwudam igejdanen deg wungal. Yettwabder-d i teyzi n teḥkayt, seg wid iëacen akk tudert-is deg yinig. Dda Caëban, d awadem i d-yekkren deg taddart, yunag mezzî yer tmurt n fransa deffir n timunnent. D isem icudden yer ddin ur ixulef ara wazal-is yef yismawen nniḍen n leqbayel. Ttsemmin-t s ttaqa, yemmal-d isem n yiwen n wayyur seg wayyuren n thiḡrit. Ma d awal-agi n Dda ttsemmin-t i urgaz ameqqran ney i ugmat amenzu, yettbeggin-d assay n leqder; dixel n twacult taqbaylit akked gar yimdanen beḥra i uxxam. Deg wungal-a, anagglal yemmal-d assay n leqder i yezdin gar Dda Caëban d yimdukkal-is wid ukkud yecrek tanezduyt gar-asen Emer. Yessawal-as Dda imi d argaz ameqqran, yugar-it deg leemer yerna yettqadar-it imi d netta ay yufa yef yidisan-is ussan imezwura mi i yunag. Yid-s i yecrek tanezduyt deg yiwet n texxamt deg tlemmast n temdint n Paris, yettwellih-it, ittemmel-as iberdan yessuffuyen. Am wakken nezra asmi ara yunag yiwen mezzî yer tmura n medden, yettiḥwiḡ lwens n yimdanen imeqqranen anda ara iḥulfu xerṣum, ha-tan gar wat taddart-is d warraw n tmurt-is. Ihi, isem-a i as-yefka i uwadem-a yella-d s l'mendad n wadeg d tagnit yezdin Emer d umdakkal-is Dda Caëban.

Jacqueline:d awadem agejdan deg wungal. D taselmad deg uyerbaz, tesyaray imdanen ixuṣṣen tira d tyuri, tessawaḍ-iten yer tmussni n tira n yismawen-nsen. Am wid yecban iminigen i yettruḥun seg tmura-nsen, ur yrin ara. Isem-a, d isem n yirumiyyen mačči n waeraben ney n leqbayel yesëa anamak n tmettut yesëan tabyest d lhiba. Anagglal iwakken ad yefk rḥuh i uwadem-a, yefren isem-a n Jacqueline, acku mi ara nyer taḥkayt-is akked Emer ad nefhem belli ayen yeḍran gar-asen deg yal tagnit, deg yal adeg; deg uyerbaz, deg yiberdan n Paris ney deg uxxam asmi zewḡen, ad d-naf d isem yemtawan s waṭas i wayen i d-yulles unagglal. Lewṣayef i swacu i d-tettwaglem deg yinedruyen n wungal ttakken-d lemëani i yinumak yezdin isem-a, tecbaḥ, teyra, tefhem. Tabyest-ines tettban-d deg ufran-ines i Emer i yellan d anelmad-ines. Tefren ad

tecrek yid-s tudert war akukru, war asikked yer wazalen iyef i d-tetturebba, imi d tarumit yewwi-d ad ttay lemtel-is maca tedfer ul-is yeččuren s tayri d usirem i Emer. Ayen i d-yemmalen d iyen tabyest-a imi d netat i ggan asurif amenzu yer ubeggen n lehmal-ines i Emer. Ass-n mi i t-tesserkeb deg tumubil-is temmel-as ihulfan-is. Am wakken i as-tella d lwens i teyzi n yiseggasn yedder deg yinig, teččura-as ilem-nni n la solitude i yedder yakkan. Ihi deg lewhi n umsawal isem-a iferren-it-id ilmend n taywalt (l'envernement) ideg tedder tehkayt n wungal-a. Deg tlemmast n temdint yecban Paris akka kan i ilaq ad tili tmettut, d tin yettqidimen yer sdat, tettqazzam uguren akken ad tidir tudert igerzen s wayen tebya d wayen tessaram.

Nna hmama:Deg wungalen n tmaziyt ggten yinaggalen i yesemrasen ismawen i d-yekkan seg tutlayt n taerabt am win yecban isem-a "Hamama" d acu kan s taqbaylit neqqar-as "tahmamt". D isem n ttir icebhen atas. Rnu yer wawalagi n "Nna" i rennun i yisem, yemmal-d isem n tmettut tameqqrant akked lemquadra i tettqader. Ma d assay i t-icudden yer wadeg ad d-naf.....udem i d as-yefka unaggal i uwadem-a ixulef mađi, mačči deg yisem kan maca s lewsayef-ines deg uđris; s wul-is yeččuren d lehna d usehbiber yef tarawa-as. Nna Hmamad yemma-as n Emer, tekker-d deg lhif akked d lexšaš, argaz deg lyerba, armi i tfukk fell-as lyerba idullen yennejmae-d yer tmurt-is d uxxam-is. Yufa-d axxam iemmer s yirgazen d tlawin. Maca cčhani akked wurrifen i izedyen ul-is seg tama n urgaz-is mačči d ayen i izemren ad iyebbu zaman. Asmi i yewweđ emer d ilemzi, yegger-d deg wallay-is inig, yemma-as yebbahbah wul-is tezra ad yekk abrid yekka baba-as.

Remđan:D isem adeyyani, ttsemmin-t leqbayel i tlalit n ugrud amenzu deg uxxam. Deg wungal-a, Remđan d gma-as ameqqran n Emer, d netta i iqublen axxam mi i yewweđ d ilemzi yella-d am ubabat i watma-s yef waya i as-ssawalen Dadda. Anaggal ifren-d isem-a iwakken ad d-yemmel la responsabilite i yeddem remđan akken ad d-isekker atmaten-is. S kra n wayen ara d-yefk berra d natta i t-yettqabalen. Am wakken nezra mi ara d-nemmeslay yef tuddar n leqbayel ad d-nawi yef yimihal xedmen yimdanen ama d tafellaht, d trebga n yiyarsiwen,



azdam, ...ihi ula d Remdan gar-asen tudert-is akk tcudd yer yimuḥal, ur yeffiy acemma seg taddart.

S umata, d tagi i d taḥawact n wawal yef yismawen n yiwudam d yinumak-nsen, rnu yer wassay iten-yezden d wadeg ideg tturaren tigawin. D iyen llan yiwudam ideg id-yebder kan ismawen war ma yestuet fell-asen awal am uwadem Ferruḡa.

## **5.2. Assay n umsawal d wadeg**

Tira d tazuri, yur-s i yettuḡal umyaru akken ad d-yessers akk tiktiwin-ines d wayen yessaxzen deg wallay-is akked tkatut-ines ama d tugniwin, d tirga d innan ney d wayen nniḍen, yesrusu-tent-id akk deg yiwet n tbeckurt\*, irennu fell-asant asnulfu n wawalen uddyizin, ucbiḥen akken ad d-yeffey yer taggara d yiwen n umahil aseklan yeččuren d inumak am wayen yecban amahil anaglan (ungal). Yettaeraḍ seg-s umsawal amek ara d-yejbed lwelha n yimeyri akken ad iyer, wa ad iḥemmel ayen i d-yulles n tedianin d wayen yessemrs deg-sent. Ayen i yettarran imeyri, itetti deg tferkitin n wungal s yiwen n uḥlfu ḥlawen, anect-a akk, imi ayen akken yura yufrar-d. Seg tama, inaggalen deg tuget ssemrasen izwal iwulmen, i d-jebden imeyri, tezzun deg-s tiktiwin timaynutin, simmal yettili-d umaynut deg tira simmal yetthir yimeyri yer tyuri.

Aya-agi s umata, ittekk-d seg umaynut i d-yettawi unaggal i ibedden s timad-is yef kra n yiferdisen iseklanen i yettaran amahil yennekmal ama d iwudam, d akud ney d adeg. Aneggaru-agi dya, yessemras-it umsawal s ttaqa, iteddu-d deg yinnan n usiwel-ines, s lmendan n wakken i t-id-beggnen yinagmayen belli d tamrayt (lemri), d agni n wurar n yiwudam, d useḍru n yinedruyen, d akatar agejdan ma yella ulac-it ulac tawuri n yiwudem d usebgen n yirmad-nsen. Ihi, amsawal s twuri-ines ifazen izeṭṭ ney ibennu yiwen n wassay amisi\*.

Assayen i ibennu wadeg d uferdis-a s wazal-is, yufraren-d yef leḡnas nniḍen s rruḥ n usnulfu, ameyyez d tmuyli yemgarden yef tyawsiwini, ay akken yebyu llant, rnu yer yisental imettiyeen iyef d-yettawi. Yessugun-d s wallay-is



tugniwin icebhen, lelwaḥ i d-yessenfalayen yef kra n tyawsa war ma ixulef ilugan n umahil aseklan. Amsawal d win yesean iswi n tira, d win yesean tazitla\* tanaglant, d anazur, d amsnulfuy aseklan ma yella iyab, tneyyes tyuri n udlis.

Anagmay Tzvetan TODOROV iwehha-d yer temsalt-a deg udlis-s “poétique” yenna-d: « *Yal tamhelt yerzan lebni n kra n uferdis d amsawal i t-id ibennun, ulac taḥkayt war amsawal* ». <sup>334</sup>

Ihi, amsawal deg tira-s, yettuḥal yer usugen-ines, s yin ad iṣennef akk iferdisen-a, ad ten-yessizwer akken yebya ney akken i d-yewwi lḥal ad ilin, am wadeg tikelt yessemras-it s wudem ilaway, tikelt s wudem asugnan, tikelt yettak-as udem yelhan ara yeḡḡen imeyri ad inejbad yur-s wa ad iḥemmel adeg-nni, tikelt nniḍen yettak-as udem n diri ara t-yerren ( imeyri) ad iyunfu ( réputation) seg-s.

### 5.3. Assay n wadeg akked wakud anaglan

Tikti nniḍen i nezmer ad d-nernu, d akken mi ara d-nemmeslay yef kra n wadeg deg wungal yessefk yal tikelt ad neḥbes yer wakud i yeggaren i tikli n unedruy. yef waya yettemplil uglam n wadeg d unegzum n wakud. Adeg deg temhelt n usiwel iwakken ad yennerni ilaq-as tuḥalin yer uferdis n wakud acku anedruy deg wungal ur iteddu ara yer sdat siwa ma yella d-dan-d yid-s yiḥricen n wakud d wadeg, yerna mebla yis-sen d awezyi ad d-tessiweḍ tsiwelt izen n teḥkayt-is. <sup>335</sup> Aladya taneggarut-a ilaq-as ad tebdu s uḥric n wakud s yin ad d-templil d wadeg imi yal anagglal yewwi-d ad d-ibeggen seg tazwara akud d wadeg n teḥkayt am wakken ara d-yaru unagglal « *yiwen n wass* », « *tameddid n wass* » ney « *tura* » s yin ad as-d-yernu abgan n wadeg am « *d agi ney deg temdint, deg texxamt* » maḥsub « *yiwen n wass deg temdint* ». S wakka anagglal yegga tirkkizin-ines i unedruy imi i t-id-ibeggen akken ilaq d ayen i t-yettarran amzun akken d tidet i yesnernayen i tidet n uḍris yettwarun. <sup>336</sup>

<sup>334</sup>Tzvetan TODOROV. 1973, qu'est ce que le structuralisme? 2.poétique. Ed.Seuil. Paris, p 56.

<sup>335</sup> Charles GRIVEL. 1973, Production de l'intert romanesque, ed. Mouton. Paris. P. 101.

<sup>336</sup>جيرار جنيت و آخرون. 2002، الفضاء الروائي، ترجمة عبد الرحمان حزل، دار إفريقيا الشرق، المغرب، ط3. ص. 74.

Deg tyuri nexdem i wungalen n Racid ELLIC nennuda seg tama-nney yef talya n wadeg s tikli-ines yer tama n wakud war ma nebda gar-asen. Adeg deg wungal « Faffa », yettban-d ilmend n lebni-ines i wakud, yurez yer-s s waṭas almi uyalen amzun akken d sin wudmawen deg yiwet n tugna. Anadi yef wassay gar sin n yiferdisen-a yettuyal yer wamek i d-ddan yinedruyen n wungal-a d wayen i d-yettwasesnen deg-s n yidgan akked wakuden d ayen i yeḡḡan idgan-ines ad d-ufwaren s lmendad n umyekcem n wadeg deg wakud. Gar yimediyaten i d-yeddān deg wungal yef wassay-a, ad d-naf amsawal deg wawal-is yef uwadem Emer i yuyen tannumi n tissit n lqahwa yal tasebhit mi i yekker ad yerzu s axeddim-ines. Ad nwali d akken amsawal yebder-d adeg iyer yettarra uwadem yerna-d adeg melmi i irezzu yer-s, ad d-naf: « *Ikcem yer lqahwa yeqseq amkan deg teymert, tama uhamut bu ijaebuben, yal tasebhit akka* ». <sup>337</sup>

Amedya nniḍen i d-yemmalen assay-a, ney amnekcem-a gar wakud d wadeg ad d-naf: « *Ass-a, Emer iṣub-d abrid ameqqran* ». <sup>338</sup> ad nwali deg umedyā-agi yaṣ ulamma ur d-yessegza ara s telqayt d acu n wass ideg i d-iṣub uwadem abrid-a, maca yefka-d akud ( ass-a) i d-yemmalen adeg (abrid ameqqran). D acu kan, llan yimediyaten nniḍen anda i d-iwehha yer wakud akken iwata, ibeggen-t-id s telqayt s yin yerna-d abdar n wadeg anda i d-yemmel umsawal tikli n uwadem yef lawan-agi n tesa u eecra yer umruj ( adeg ideg ttrajun yimdanen le transport-aret ). Yenna-d yef Emer; « *Ass-n, ad tili d tesa u eecra, yeffey seg yimezwura, iquzem cwit n tsawent ara t-yessiwden s amruj umitru* ».sb 69.

Iḍrisen deg wungal “Asfel” nezmer ad d-nini d iḍrisen yemnekcamen s waṭas gar tigawt d wakud iyab deg-sen wadeg lmeenas amsawal yettawi-d yef wakud ideg teḍra tigawt maca u r d-isedday ara adeg-is anda teḍra d ayemmi ara d-naf drus maḍi n yimediyaten i d yeddān yef temhelt-agi n temlilit n sin n yiferdisen-a.

<sup>337</sup> Racid ELLIC. 1986, Faffa, Édition Fédérop, Paris. Sb.11.

<sup>338</sup> Ibidem. Sb.33

D tidet, ɣas ulamma drsu mađi n yimediyaten i d-yeddan, maca llan kra n yinedruyen ideg i ten-id-yessemlil. Ʋef wakken i d-yulles umsawal deg tedyant yedran d yiwen n yilemzi Caeban i yettuwten, yettuđegger rrif n wasif. Amsawal yebder-d adeg anda i t-ufan wat taddart-is, melmi? azekkayen. Ihi adeg deg wasif, akud azekkayen. Yenna-d: « *Caeban AT ELI ufan-t yefser rrifn wasif; azekkayen* ». <sup>339</sup> d iɣen amedya nniđen i d-yemmalen assay-a ad d-naf: « *Iđ-agi sliy i later ddaw taddart* ». <sup>340</sup>

#### 5.4. Assay n wadeg akked tutlayt n wungal

Tutlayt d tallat n usiweđ n wayen i d-snulfuyen yinaggalen i yimeyriyen, yis-s i d-yettili usrusu n tektiwin n unaggal s tugniwin, s usugen ney s talɣiwin d yizumal. Adeg yehwağ tutlayt imi d nettat i d-yessenfalayen ɣef leşnaf, tulmisiin d yiseddagen n wadeg, s tutlayt i nezmer ad neeqel idgan deg yiđrisen n wungal. Ʋef waya, asteqsi i d-irezzun deg wallay n yimeyri, d acu-t umawal i yesseqdec unaggal akken ad d-issisen idgan? Anta tallalt tasnilsant (moyens linguistiques) i yessemres akken ad isideg\* iwudam, tiyawsiwin, idgan i yersen deg tyessa n wungal? Anti tiyessiwin n tjerrumt yettusqdcen iwakken ad d-ttwagelmen wassayen n wadeg?.

#### 6. Tamerrawt n wadeg deg unadi yef tmagit

Nefren seg tezrawt-a ad narez aferdis-a n wadeg ɣer temsalt n tmagit anda ara ncudd idgan n wungal ɣer tnettiti n yiwudam. Imi tamagit d tamsalt yuyen amkan s tehri deg tezrawin n yimnuda aladya deg tsekla n tmaziyt atas n wid yerran lwelha ɣur-s acku gar yisental i d-yettbanen s ttaqa deg tewsit-agi n wungal am wakken i d-nebder deg yixef amezwaru belli ungalen imezwura yettwarun s tmaziyt d wid i d-yessenfalan ɣef usentel-agi. Ihi d acu ay tamagit? Amek i d-yettban wudem-is deg tira tanaggalt?

Assay icudden adeg ɣer tmagit d assay iğahden, tettunehsab d takwayt i irefden atas n yisalan; yis-s nezmer ad nefhem tawnađt iyer ittuyal unaggal, timetti-ines, izuran iseg i d-yefruri am wakken i d ay-tessawađ ad t-nessin, wa ad

<sup>339</sup> Racid EELLIC, Asfel. Sb 33.

<sup>340</sup> Ibidem. Sb 45.

negzu tika-as amzun akken d netta s timad-is i ay-yemmalen isalan-a. Rnu yer waya, tamagit tetrra-ay ad nefhem asemres n unaggal i yiwudam inaglanen, tinettit-nsen d wayen akk i asen-d-yezzin n wansayen d leewayed i d-yettwehhin deg tidet yer tnett it n unaggal. Tamagit ihi, d la touche n umdan wahdes, tessemgarad imdanen war gar-asen ama deg yidles, tutlayt, tadeyyanit, ansayen, leewayed, timussniwin, ttabayee...atg. Yef waya, anaggal imi ara yerr ad yefren idegan n usedru n tigawin yettarra-d ayen yettxemmim, ayen yellan deg wallay-is deg wayen xeddmn d wayen i d-qqaren yiwudam, seg-sen i d-yettbeggin tamagit-is. Ilmend n wayen i d-uran yinagmayen yef temsalt-a d akken adeg yesca tazrirt deg usenfali yef tmagit n umyaru n wungal iecerred ad tt-id-ibeggen, acku tudert n umdan d tasemlilt n wayen yettidir, yef waya i d-nettaf atas n yimyura ttaerađen seg wadeg i semrasen amek ara d-ssenfalin yef tuttfa-nsen i tmagit-nsen.<sup>341</sup>

Ma nuyal-d yer wungal « Faffa » ad nwali adeg agejdan ideg drant tuget n tigawin d tamdint n Paris. Akken ma nessiked yer tudert n unaggal Racid ELLIC ad d-naf d win yunagen yer tmurt n Fransa din i ikemmel ussan-is armi d asmi yewwed leefu n Rebbi. Adeg-a d tilawt yedder unaggal, d acu yeddem-it d annar i wurar n yiwudam, yerra-d deg-s ayen yettxemmim s tira-as. Iseggasen yescedda unaggal deg tmurt, iwala deg-sen lbatel iyedlen tutlayt. Ur yezmir yiwen ad d-yini nekk d amaziɣ neɣ ad yedleb izerfan-is, ad iyer tutlayt-is neɣ ad yemmeslay yis-s war akukru. Ayen yedder deg tmura n medden ur t-yessawed ara akken ad d-yessuffey akk lyid-is. Yef waya ara d-naf ungal “ asfel “ i yura yef wakken i t-ssenfen yinagmayen d ungal amenzu i d-yewwin yef tmagit.

Tamagit d tamidrart yeqqnen yer tnett it n umdan. Tettlal-d akked tlalit-is, tettban-d deg yiferdisen i yessemgaraden amdan yef wayed ( isem, leemer, uzuf), ayen iwumi neqqar tamagit tufriɗt, neɣ deg yiferdisen i yezdin amdan d wiyyad ( azalen, timetti, idles) ayen iwumi neqqar tamagit tamazdayt. Deg wungal, tamsalt n tmagit tettban-d akken iwata seg tama n tutlayt d usentel lameena ur teqqin ara

<sup>341</sup> ابراهيم خليل . 2010 بنية النص الروائي الدار العربية للعلوم و ناشرون (لبنان) منشورات الاختلاف ( الجزائر) ط1 ص. 141.

kan yur-sen, yef waya i ilaq ad nesseyzef tamuylı, ad nezzi yer yiswiren nniden yecban tadyizt n tneqqist d yiferdisen i nettaf deg-s akken ad neeqel anda i d-tettban tmagit-a. Anect-a temmesla-d fell-as yakan Dahbiya EEBRUS mi texdem tasleđt i kra n yiferdisen n tedyizt deg kra n wungalen. D. EEBRUS twala belli yemxalaf amek i d-yettban usentel n tmagit seg uđris yer wayeđ. Deg wungal Asfel tacbaylit i iruđen d iceqqfan tettwehhi yer tutlayt n tmaziyt yebđan d tantaliyin. Deg Faffa asađ n teđkayt yenyan iman-is imi ur yessaweđ ara ad d-yaf tifat i wuguren-nni i d-yemmuger deg unadi yef tnettis.<sup>342</sup> Muđend AKLI SALHI d iyen mi i d-yemmesla yef tesleđt n yiferdisen n tedyizt iwehha-d yer yismawen n yiwudam d wadeg i izemren ad ay-ssawđen yer usentel n tmagit.

Seg tama-nney nedda deg wayen i d-fkan yinagmayen yef tmiđrant-a n tmagit, nebna tasleđt-nney yef timuta n umsawal, n uwadem, n wakud akked wadeg ara ay-yeldin tiwwura yer usekfel n usentel-a deg wungalen i d-nefren i tesleđt.

Amsawal yezga yeqqar-d tamuylı-s yef teđkayt i d-yessawal akken ara d-yawi awal yef yiwudam, yef wadeg d wakud ara d-yemmeslay yef usentel n tmagit, imi azal n uwadem meqqrer deg usenfali fell-as, akken i ttemgaradent tekta i yettemgarad usenfali n yal awadem yef tmagit-is, yal wa amek i yettwali tanettis, yal wa yettaerađ ad d-iđelli amđiq-is deg ubdil n wayeđ. Yef waya, tasleđt n uwadem tezmer ad ay-telli tiwwura yer ugbur n tmagit, maca ulac awadem ur ncudd ara deg uđris yer wadeg ideg yessedray tigawin-ines ney yer wakud ideg yedder. Tin yernana yur-s ula d aglam yesea azal-is deg ubeggen n wadeg, lyerđ-is mačči kan d asnerni n cebađa d tfulka n uđris, ismawen n yidgan, aglam-nsen d wassay-nsen akked yiwudam ttwehhi-d yer temsalt-a. Limarat-agi s umata ma yella nesddukkel-itent zemrent ad sbeddent inumak n tmagit. Diyen, ilaq ad nehsu d acu-tt tmiđrant-agi; tferkkekk d inumak, yettuqet usemres-ines deg unnar usnan ney deg tudert n yal-ass armi i tuyal d ugur akken ad negzu anamek-is aheqqani. S umata, tamagit tesa sin wudmawen, amenzu « nekk »,

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<sup>342</sup>SADI Nabila. 2011, L'expression de l'identité dans le roman Tafrara de Salem ZENIA, mémoire de Magister, Université Tizi-Ouzou. PP 154-155.

wis sin « wayeḍ ». Akken ad yessiweḍ nekk ad d-yemmeslay yef tmagit-is ilaq ad d-yawi awal yef wayen i t-yessemxalafen yef wayeḍ.<sup>343</sup>

S wannect-a kan i yezmer ad as-yefk azal mi ara yefreq gar-as d wayeḍ. Ihi, zgan ttemqabalen, zgan ttemberrazen. Ur yezmir ad yili wawal yef nekk ma yella wayeḍ ur ittekki ara. Deg sin sebdaden tamidrānt n tmagit, nekk yeqqen yer yiferdisen yeenan amdan s timad-is. Ma d wayeḍ yettban-d mi ara d-yawi umdan awal yef wayen i t-yessemgarden d yimdanen nniḍen. yef waya i ttuneḥsabant d snat n tmiḍranin yeddukklen ulamek ara ad nebḍu gar-asant ( gar nekk d wayeḍ).<sup>344</sup>

Awal yef tmagit yetṭafar-it-id umeslay yef tsuddas-ines (abrid ara neḍfer akken ad nessiweḍ yer yiswi), tasuddest, yal amdan yetteḥririt akken ad d-iḥelli amdīq i tmagit-is deg umaḍal yer yidisan n tnettiyin nniḍen. D acu kan, ilaq ad yesɛu s wacu ara ten-iqabel akken ad yizmir ad tt-iḥettem. Yezmer ad d-yawi awal yef tutlayt-is imi d aḥric agejdan n tmagit. Yezmer ad tt-id yawi s ubdar ney s ucebbaḥ n wadeg ideg yettidir. Am wakken i yezmer ad yesfentɛz s kra n yiferdisen ara d-yefren deg yidles-ines ney seg tmetti-s. Aladya iseggasen-agi ineggura mi akka yettuqet wawal fell-as.

Deg wungalen i d-nefren ad neereḍ ad nesleḍ tamagit n yiwudam igejdanen akken ad nessersiy\* yef tugna n nekk d wiyyaḍ. Imi deg wawal-nney yef tmagit ur tt-nuriz ara kan yer yiwen n wudem maca neldi-as tiwwura akken ad d-nessifrir meṛra inumak i d-teggar deg yiḍrisen ara nesleḍ.<sup>345</sup>

Racid ƐELLIC gar leṣwat i d-yessenfalen yef tnettī-is, ayen i d-yura d tidet yedder ugduḍ aqbayli s wayen akk i as-yettwakksen n yizerfan deg tmurt ur nban ara later-is, teḍḥa-d deg-s tudert am uyrib, yefren inig akken ad d-yessiweḍ sṣut-is akked tiyri-ines. Deg yal awal i d-yura yefka-d deg-s lebyi n wayen yettḥulfu akken ad d-yerr tamagit-is, annect-a akk ibeggen-it-id s tewsit-agi n

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<sup>343</sup> Idem. P.156.

<sup>344</sup> Ibidem. P.157.

<sup>345</sup> Idem. P. 158.

wungal, ideg yufa leqrar akken ad d-yehyu ixulaf yesskerfen tutlayt deg tallit yezrin.

Amsawal, seg wayen i d-yulles yef yiwudam d yidgan-nsen, yefkan-d atas n wudmawen i tmagit tamazyant. Deg wungal «Faffa» anaggal ilehhu seg wadeg yer wayed, dixel n tmurt ( deg taddart) beṛra n tmurt ( deg paris). Am wakken i d ay-d-iban, amsawal deg tazwara n wungal yulles-d tikli n teḥkayt i yebdan s tikli n uwadem « Emer ». Deg yiberdan yeban tamdint n Paris ulac idis iyef ara isenned yiminig yeḡḡan tamurt, tikli s ukukru, axeddim d leṭtab, tarwiḥt tettqitir s leṭtab iwakken ad yessiweḍ xeršum ad d-iḥelli amkan-is gar yibeṛraniyen. Anda yedda Emer d ayilif; ur yufi iman-is deg uxeddim imi d afellaḥ, ad yeffey tasebḥit, ad d-yekcem tameddit s nncaf, s æggu, s yir liḥala. Ur yufi iman-is deg tnezuḥt-is; deg texxamt i as-d-isuḥen deg tlemmast n yiwet lḥara i d-yezgan deg temdint, tecba lmanu, d talast ( ṭlam) kan i d-irezzun yer wul-is imi ara tt-yekcem. Rnu yer yiḥilifen yedder deg taddart gar twacult-is; lexšaš, lqella n temsict i t-yeḡḡan ad yezger ilel war asiked yer deffir, yebya ad ibeddel tudert-is, ad yezmir i yiman-is wa ad yufrar gar tizya-as, amer ad yawed yer wayen yessarram maca xerḥent-as tirga mačči akken i yenwa. Teḍra-as am win iregglen seg tili-s ma yella deg tmurt yebya inig, deg ying yebya tamurt. Aladya seg umedy-a-gi i d-nemmuger deg uḍris:

*« Ha-t-an da, ha-t-an dihin, gar win d wa, allay deg targit,  
deg yinig, deg unerzuf ».*<sup>346</sup>

Ihi, s wannect-a i bdant ttbanent limarat timezwura n umerwi n tmaigt n uwadem. Akken diyen ggtent tenfaliyin i d-yeddant deg wungal ssenfalayent-d yef temsalt-a. Gar-asant amedy-a-gi: « *Nettwadger dagi, d irgazen deg lkayed, d irgazen deg tceymumin, akka ay tetteḍdu, ula d lخالat n uzniq ad ay-d-ssuturent lekwayed* ». <sup>347</sup>. Zgan yiwudam ttḥulfun s yiman-nsen ur sein ara azal deg tmurt-a tabeṛranit win iggan akka ad ten-yerkeḍ anda llant ula d lخالat i ixeddmen deg yiberdan.

<sup>346</sup>Racid ELLIC, faffa, sb. 63.

<sup>347</sup>Ibidem. Sb. 105.

Awadem ur yessawed ara ad d-yaf tifrat i wayen yettidir. Yas ma frant akk temsal, yal tayawsa deg umdiq-is, lameena ayen yebya d wayen iyef yettnadi ur nban ara, deg leemer yefhem iman-is. Yeggum ad yessefru ieweqqin i icudden tudert-is. Aya-agi nufa-tid deg tenfalit yecban ta:

*«Tamsalt ur tfuk ara din , yer-nney tamejtu n uxxam , argaz n berɣa. Ur wwidex yiwet , nekk ur lliy n berɣa, ur lliy n dixel. Am akka i d-cfiy, ur ffiyey, ur qimey, ur iyi-d-isuh ad hesbey itran, laemer d-ufiy iman-iw, ixef-iw, akken ad sefruy ddunit-iw»<sup>348</sup>.*

Akka ay d lɣerba, seg wasmi ara tt-yekcem yiwen netta isenni deg tlufa, anagar lhif d wuguren i yettqabal. Ur tessesay ulawen, ur teskaway imettawen, tneqq ula d cwit nni n usirem i yezmer umdan ad t-yessarem. Emer ur yelli d amenzu i yeḡḡan taddart, atas n wid i t-yezwaren am Dda Caɛban d Mɛemmer ula d nutni iereq-asen ubrid uyen, seëddan ussan n zmek almi ttun ula d tiwaculin-nsen, ttidiren deg tmura n medden am yigdaḍ iwumi ttwarzen wafriwen, ulac kra ara yessibnin tudert-nsen. Yas ulamma atas n yiseggasen i iëddan fell-asen deg tmurt n Fransa maca zgan tthulfun iman-nsen d iberraniyen, skud izerri wakud skud tɣunzun tamurt-agi. Gar yimediyaten i d-yemmalen aya-agi ad naf amsawal yulles-d: « skud ttissiney tamurt-agi, skud tthulfuy iman-iw d aberrani, skud ssaɛzalay iman-iw, ama seg yirumiyen, ama seg watmaten». <sup>349</sup>Sb 104.

Akken amsawal deg wayen i d-yulles amzun akken yebya ad d-iwekked yef tnettis n yiwudem ur nban ara yixef-is, ulac d acu i asen-d-tewwi lɣerba ala lhif d wurfan, s kra n win yenwan lɣerba teshel yettaf-d i d lekdeb, d ayurru. Iseggasen ttruhun, tezzin-d, leemer ittazzal, nutni ulac d acu rebhen. Amedya i d-ibeggnen annect-agi ad d-naf:

<sup>348</sup>Ibidem. Sb.104.

<sup>349</sup>Idem. Op.cit.Sb. 104.



«yurwat ad tjaelem ayen akka nescedda d agi yewwi-ay-d kra n yisey. Ad yesfed am ulac, nekkni seg wid i itetten deg uewin-nnsen». sb 126

Rnu yer waya tamsalt thuz ula d idammen, imi ara d-yemmekti yiwen ayen yeğga deffir-s, tettirzig tudert. Iwudam deg wungal zggan ttuyalen s wakaten-nsen yer wussan n temzi, şhissifin yef wussan ieeddan imi deg lyerba kullec ibeddel anda ssikden d ilem, ur ssawden eebbin yir ussan. Amsawal ibeggen-d s tidet win ara yeğgen idammen-is, amzun d ixef seg tudert -is i yeğga, acku idammen d yiwet n temsalt i d-yettbegginin tinettit n uwadem d wassayen-is d wiyyad. Annect-akk d ayen i d-nessegza s lmendad n umedyaya-agi i d-nufa deg uđris: « amdan dayen-nni, amdan ara yennejlin, ara yeğgen axxam-is, taddart-is, tamurt-is, amdan-agi ihi yeğga idammen-is. Ad yezleg tizzelgi war isey ». <sup>350</sup>

S umata d wa i d udem s wacu i d-tben tmagit deg wungal-a, maca deg wungal « « Asfel », tbna-d akken nniđen imi adeg agejdan ideg đrant tuget n tigawin deg taddart ur yeffiy umsawal, urđin yessen timura nniđen. Am wakken i d-nwehha yakan belli ungal-a, yurez yer tallit taberkant i iac ugdud aqbayli deg tmurt-is. Timesbaniyin-nni i yedran deg tmurt n leqbayel deg tallit yezrin, ttakent-d udem n uqbayli i yeryan yef -. Iswi n umdan aqbayli uqbel tanekkra n 80 ad d-yehyu tinettit-is akken ur tnegger ara. Imi yeħsa d akken Imal n yeqbayliyen ha-tan deg tmurt-is, imal n tutlayt-is ha-tan deg urebbi n warraw-is. Amyaru n wungal-a gar wid yedren tallit-a, seg wid icaden, ifuden tameslayt-is. Yefren ad d-yehyu azar-is s tira-as. ayen yeħya yerra-t-id deg yal awal i d-ijerred s yisem n uwadem agejdan « Muħend ». Am yal ilemzi aqbayli, ur yelli d acu i yessarram ala tudert igerzen; s yizerfan-is, lhiba akked wazal ara yettunefken i tmaziyt akked yimaziyen meħra, iswi-ines deg tmurt-is ad d-teflali tutlayt ad ttusefti akken ad tecbu timeslayin wa ad d-teffey seg tllam i tt-yezzedyen i waħas n yiseggasen.

Amsawal ihi, yulles-d tadyant n Muħend i yettnadin yef tnett-it-ines deg yal tiymert i d-yettuderren deg uđris. Deg taddart ideg i d-yekker anagar kra n

<sup>350</sup> Ibidem. Sb. 142.

yimedduk'al i yessen, yuy tanummi n tyimit deg tejmaet, yessikid deg wayen yellan d wayen ur nelli. Yessikkid deg tutlayt i iruhen d iceqfan deg tmurt ur iban leqrar-is. yef waya yessenfal-d deg uδris s tenfalit-a: « *Tbedd tmurt d iceqfan*». <sup>351</sup>. Yettnadi yef wamek ara ddukklen iceqfan i d-yeggran akken ad naweδ ad nesbedd imal n tmaziyt; tamaziyt n uzekka. D asdukkel ara yilin s dukkli n yimaziyen n tmurt n tefriqt ugafa. Amswal inuda, yegga tiyrit i yal tamurt iwakken ad akint, ad d-mmektint izri ( amezruy) akken ad d-ħyunt imal. Ilmend n umedy-a-gi ad d-naf:

«*Awal-iw aweδ idurar, seg-s izuyar, nmfel yer tniri. Ekk yal tama, yal tmnaδt, bedd yer tewwura n taħert, Tilimsan, tamenyast, ydames, Tuggurt dTimgad, ur kkat deg tewwurt, kcem anda teddiδ d aeggal. Mmekti-d yid-sen iδelli, zzi yid-sen yer deffir efk tamuyli yer wayen ieeddan*». <sup>352</sup>

Aladya asteqsi izedyen allay n Muħend:« *amek ara yili uzekka*». <sup>353</sup> Iwakken ad d-yessenfali yef wayen i t-yerħan yessugun-d tutlayt-a s wudem n teqcict « *nettat* », i ixulfen maδi yef tiyyaδ, leħmala-ines i nettat ( tamaziyt) d tayri n lebda. Deg umedy-a-gi yellan ddaw tamagit-is d tamaziyt yas ulamma yewwi-d tt-id-s wudem arusrid tettnerni deg wul-is yal ass yenna-d: « *Ma d nettat...*». Awadem yeddem seg yal tayawsa yezdin axxam n leqbayel d azamul i usenfali yef tmagit n umdan aqbayli, ayen tekseb tmetti taqbaylit urġin llan deg tmettiyin nniden ama ukufi, ney lkanun anwa deg-ney ur ten-nessin ara, d lsas, d leqrar n uxxam akked lhiba n twacult, yenna-d amsawal deg wawal-is:

« *D kečč a win ezizen? Inteq-d yis-k ukufi d ucbayli* ». <sup>354</sup>

Amsawal deg wayen i d-yulles yettnadi yef tefsut n tlelli, tin ara yessakin agdud. Tin ara yeğġen ccwami deg yixfawen n leqbayel, tin swacu ara yettwarrez lbaṭel n yimesbaṭliyen deg tmurt, win iqedeen asirem n yilemzi aqbayli i yellan

<sup>351</sup> Racid EELLIC, Asfel, sb. 120.

<sup>352</sup> Ibidem. 45.46.

<sup>353</sup> Ibidem. Sb. 64.

<sup>354</sup> Idem. Op. cit. Sb. 21.

yettargu tafsut; ad iyer wa ad yaru tutlayt-is, amsawal yulles-d tadyant n Muḥend mi i yettwaṭṭef yef yifassen n yiserdasen s sebba n kra n yisekkilen i yura deg lḥiḍ, yenna-d:

*« Nekk ttaruy deg leḥyud, nutni tṭafaren-iyi. Ssnen d acu ay d tiffinay, nekk ttaruy ayen I d-yussan deg uqerruy-iw ama yelha ama diri-it. Nwiḥ ad ceefey seg wayen ieeddan. Mmuten imawlan-nney zrin, mmuten imawlan n yimawlan-nney ur d-ayd-ḡḡin tira ».*<sup>355</sup>

Rnu yer waya, ayen i yettarran aqbayli ad ifiḍ yef tnettis d tamurt ideg i d-yettekker, tin i as-iqedeen lḡehd d tezmert akken ad yaf iman-is, ttwalin-tt d abrid ireglen ur nessuffuy. Yaṣ ma llulen-d yizmawen i izemren i tlufa, wid i d-yeqqaren tidet war akukru maca teyḍel-iten, ney tettekkes-iten, akken ur d-yettali ara ssut-nsen imi amaziḥ d bu tidet ur iḥemmel lbaṭel. Lameena tamsalt iyer i diwehha umsawal deg tefyirt-a temmal-d udem nniḍen d ayen i t-yesserfan s waṭas imi i yettwali deg wid yefkan s yidis i tutlayt-a, i inekkren aḥar-nsen d tjadit-nsen, yeḍelen tinittit-nsen, tṭafaren deg wayen ur nelli d ayla-nsen. Yenna-d:

*«Ttmengaren yimdanen deg tmurt-agi ney ttmengaren. Ttmengaren yergazen deg tmurt-agi; tthummun, teddun, rennun, ssawaḍen ass. Tkellixen iddunit, .....mi I d asen-tenniḍ wi iken-yilan, ansi I d-tekkam. Imir ihi, ad temmehmeh tallit, ad yali kra akken uyemyum, yernu-d yer kra akken n tazeyt deg yixef, yernu-d yer kra akken umeggur ur ibnan amek-it ».* sb 51-52.

Ayen i yernana tiselbi i Muḥend yef tmagit-is d tmagit n yimaziḥen d amezruy-nni i yettuyebban, ur d-nefki ara tidet n wayen yeḍran deg tallit yezrin. Tetti tewriqt n umezruy am yifer yewwi waḍu amzun akken tamurt n tefriqt ugafa mačči d tamurt n tmazya. Amsawal yessenqed deg wid yuran amezruy akken i d as-yehwa mi i kkren ad ay-inin wi iken-ilan? Ansi i d-tekkam?

<sup>355</sup> Ibidem.Sb.99.

Lameena aya-agi ur yettdum ara, ad d-yas was ideg ara d-tban tidet. Ayen i d-yulles umsawal deg yiḍrisen n wungal d ayen i d-yemmalen annect-a d tanfalit-a: « *Asefsex umezruy, d tikellax ur nettdum...wid ieerden ad fren amezruy, ddurin Rebbi, ufan ansi eeddan, ufan tawwurt deg tzulixt* ».sb.108 .

**Taggaryt**

D ta i d tamuyli tamatut yef tmiḍrant n wadeg, anda nessawed ad d-nawi cwiṭ seg waṭas, yef yinumak-is, assayen-is, udmawen-ines i swacu i d-yettban deg wungal. Maca, akken yebyu nezzi-d i tmiḍrant-a s wayen akk i d-nemger seg tmussniwin d tekta n yinagmayen d yimnadiyen, ad yeqqim umahil-a ( adeg) d win yeḥwaḡen yal tikelt asemmed d unerni deg unnar n tsekla n umaḍal ney ahat deg tsekla tamaziyt i yeḥwaḡen ula d nettat udem amaynut swacu ara d-lalent tezrawin titrarin ara iqedcen yef ddemma-as iwakken ad t-id-seknen s telqayt deg tira tanaggalt tatrart

**Ixef wis semmus**

**Tismidegt d tedyizt n u glam n  
wadeg**

## Tazwert

1. Awal yef tesmidegt
  - 1.1. Amezruy d tabadut n tmiḍrant
  - 1.2. Tulmisin n tesmidegt
  - 1.3. Tussniwin i tesseqdac tesmidegt
  - 1.4. Tasmidegt n yidgan deg wungalen n Racid ⵉⵍⵍⵉⵏ
2. Tadyizt n uqlam n yidgan.
  - 2.1. Tabadut n uqlam
  - 2.2. Aqlam n wadeg
  - 2.3. Tiwuriwin n uqlam
  - 2.4. Assaya gar uqlam akked tsiwelt
  - 2.5. Tafukkest n uqlam deg wungalen n Racid ⵉⵍⵍⵉⵏ

## Taggrayt

**Tazwert**

Deg yixefa-a, ad d-nawi awal yef snat n tmiḍranin i d-yufraren deg unnar n tsekla. Tamenzut d ameslay yef tmiḍrant n tismidegt\* i yellan d aḥric seg tussna n tesnisemt. Taneggarut-a, tzerrew tadra n yismawen imazlayen. Ya akken, nettcuddu-tt i lebda yer tezrawt n yismawen n yimdanen, maca, tgerrew-d akk tizrawin ama d tismiddent ney d tismidegt. Ixef-agi, seg tama ibedd yef yiwen gar yinedfaren n tesnisemt d ayen iwumi qqaren tismidegti yellan d yiwet n tussna i izerrwen ismawen n yidgan; tettnadi yef unamek-nesen, tagmuzart-nesen (etymologie), d ubeddel-nesen deg wakud.

Ma yella d tis snat, d awal yef uglam i yellan d iyen d d aḥricseg tezrawt-nney. Ad nebder tibatutin-is yemxalafen, tiwuriwin-is d wassay-ines akked tsiwelt. Am wakken nezra, aglam yettak i yimeyri tagnit akken ad yesu tikti yef yiwudam. Seg tama nniḍen, ad yeḥsu s yidgan i d-yeddan deg uḍris. Aglam, icudd yer tsiwelt n yinedruyen d tedianin iyef i d-tettawi teḥkayt. S umata, tilin-ines deg uḍris anaglan s wazal-is, aladya imi i d-yettak isalen yef uwadem, yef tyawsa, adeg, akud ney yef tigawt. Rnu yer temlilt-ines deg tira n tsekla, acku yesuddus aḍris, yerna yettcebiḥ-it.

Ihi, imi tazrawt-nney terza tawsit n wungal yettwarun s teqbaylit, yewwi-d ad neg tasleḍt i yismawen n yidgan i d-yeddan deg wayen yura unaggal Racid ELLIC. Rnu yer uglam n yidgan-a s umata.



## 1. Awal yef tismidegt

### 1.1. Amezruy d tbadut n tmiḍrant

Tismidegt d tamiḍrant i d-yeflalin deg taggara n lqern wis XIX; s ufus n Albert DAUZAT i tebda tettarra-d lwelha n ugraw asdawan yer wazal n yinedfaren n tesnisemt\*. Tagmuzart n wawal « Toponymie », d awal n tefransist, yekka-d seg tegrik; yettwasiley-d seg sin n wawalen:

- Topos: anamek-is s tefransist: « lieu ».

- Onoma / Nymos: anamek-is s tefransist: « nom ».<sup>356</sup>

Ihi s tefransist, anamek n wawal « Toponymie » d « Nom de lieu », d tussna i izerrwen ismawen n yidgan.

Tismidegt, d tazrawt n yismawen n yidgan; tettnadi yef unamek-nsen, tagmuzart-nsen, d ubeddel-nsen deg umezruy. Deg waya, ggten yinagmayen, inmuda, irakaliyen akked yifalsafiyen i yerran lwelha yer tmiḍrant-agi n tismidegt gar-asen E. Gmaïlle SHENG, Ménendez PIDAL. CHARLES Rostaing i tt-id-yesbadun belli d tussna i yettnadin deg unamek akked uẓar n yismawen n yidgan akken i inuda diyen yef yibeddilen akked unerni-nsen, seg wakud yer wayed.<sup>357</sup> Ma yella d anagmay Albert DAUZAT, yesbadu-d tasmidegt belli d yiwen n nḍam i d-nettaf deg tesnillest, yettnadi, yettaglam, yessefham-d awalen i yetteawanen yef ubeggen n tamiwin n ugama d wassay-nsent akked tilin n umdan.<sup>358</sup>

Deg usegzawal asnilsan i d-yura Jean DUBOIS yenna-d : « *Tismidegt d tazrawt n tedra n yismawen n yidgan, d wassay-nsen d tutlayt n tmurt, d tutlayin n tmura-nniḍen, ney d tutlayin i inegren* ». <sup>359</sup>. Assay yezdin isem d wadeg d anaqel i wayen yeḍran yakan deg tallit yezrin, d asefkel n wassay yezdin amdan

<sup>356</sup> <https://ouvrages.crasc.dz/index.php/fr/> consulté le 04/11/2019 à 14h30.

<sup>357</sup> Charles ROSTAING. 1948, les noms de lieux, Ed. Pesse Universitaire de France, Paris, P.05.

<sup>358</sup> Brahim ATOUI. 2005, Toponymie et espace en Algérie, Ed. Institut national de cartographie, Alger, P.08

<sup>359</sup> Jean DUBOIS. 1994, Dictionnaire de la linguistique, Ed. Librairie Larousse. Paris, P. 485 : « *La toponymie est l'étude de l'origine des noms des lieux, de leurs rapports avec la langue du pays, les langues d'autres pays ou des langues disparus.* »

s timad-is yer wadeg-nni.<sup>360</sup> Ismawen n wadegen d aħric seg wayen ssexeznent cfawat n uyref maħsub tasmideg tturez yer kra n tkatut yeħran zik tetteawan yef usekfel n umezruy iħeddin. Tettili-d am yiwen n unaqel n tekti yezdin kra n wakud. Ihi isem d azamul I d-yettakken tidet n wadeg-nni.<sup>361</sup>

Ma yella d assay gar umdan d usemmi-inesn I wadeg d assay iħeħden. Acku adeg yessenfal-d yef umdan i t-izedyen d acu kan isem-agi I isemma umdan I wadeg-a uryettyimi ara kan d win yettbeddilen s ubeddel n wakud, ittuyal deg urti asmideg d adeg yesħan aħas n yismawen.<sup>362</sup> D anect-a I yettaħħan amnadi ad inadi yef umezruy n yisem n wadeg.

Tismidegt teffey-d seg tesnisemt (tazrawt n yismawen imazlayen\*), taneggarut-a d yiwen n yicig n tesnilest. Tayult-a\* n tismidegt hrawet ; tetteg tazrawt i yismawen yidgan yettwazedyen (timdinin, tudrin,...), ney wid ur nettwarzdey ara, wid i icudden yer yidurar, yer yisaffen, iberdan akked yisensa

### **1.2. Tulmisin n tismidegt**

Ma nemmeslay-d yef tismidegt n tmaziyt, laħya tuddist, ad d-nini d akken tebħa yef kuz n tayulin tisnamkanin. Gar tayulin-a tisnamkanin, ad d-nebder gar-asent: Adrar ; ismawen am (awrir, tizi, iyil...). Iger; ismawen am (tigert, alma, iger...) Aman; ismawen am (tala, lleinser, taewint...). Tamezduyt: ismawen am (leħzib, taddart...).<sup>363</sup>

S urnamek-a, tismidegt n tmaziyt, tin yerzan ismawen uddisen, tebna yef wazal i yesħa uferdis amatu (adda), wid yellan s waħas; annect-a yesseħzay-d tamgerda n yizerzayen\* d wazal i yesħan deg tismidegt n tmaziyt.

### **1.3. Tussniwin i tesseqdac tismidegt**

Iwakken tismidegt ad tewweħ yer yiswi-s, ilaq ad tesseqdec aħas n tussniwin, tid ara tt-iħiwnen akken ad teg tazrawt-is. Gar tussniwin-a ad d-naf;

<sup>360</sup>Foudil CHERIGUNE. 1993, Toponymie algérienne des lieux habités (les noms composé), Ed. Scribe, Alger, P. 19.

<sup>361</sup>Brahim ATOUI. Op. cit. p 34.

<sup>362</sup>Foudil CHERIGUNE. Op. cit. p 18.

<sup>363</sup>Ibidem.

tirakalt, tasnilest, tasnamka, amezruy akked tasnalest. Ula d tanagmayt M. AHMED ZAID tenna-d:

*«Iswi n unadi n tismidegt d awwaḍ yer tedra n yismidgen; ihi, ilaq ad nessiwel i yiferdisen n yisali i izemren ad d-asen seg yinedḍfaren nniden. Seg waya, ara ad ilal usegzi n tismidegt akked yinedḍfaren nniden yecban amezruy, tasnalest, ladya tasnilest».*<sup>364</sup>

### 1.3.1. Tirakalt

Tirakalt tesea azal d ameqqran deg usileγ n yismidgan, acku yella wassay gar unezwu\* n temnaḍt d usemmi n yidgan-is yakan. Ney akken i d-yenna Foudil CHERIGUNE: « udem aγaran n wadeg, assay d unezwu akked ubeddel-is, axeddim n tfellaht akked tamguri\*, axeddim n wakal d beṭṭu-is akked ssenf-is, ttekkine deg usnulfu neγ deg ubeddel n tyessiwin tismidganin ». <sup>365</sup> Ihi, ismideg izmer ad yeddem dayen talγa nn wadeg-nni yakan, am waken d isem-is. Md: «Agni ameqqran », adeg-a d luḍa, rnu meqqr.

### 1.3.2. Tasnillest

Tismidegt d ixef seg tesnilest; tezmer ad tettuseqqdec s sin n wudemawen, ayunkud\* (aglam), akked uzgerkud\* (amezruy). S tmuyli tasnilsant, isem amazlay yettwasileγ-d seg yiferdisen n umawal, am yismawen imsihren\* d yirbiben, wid yettilin yakan deg tutlayt. Ismideg (toponyme) yetteki dayen deg tudert n tutlayt, anda ikeččem deg yilugan yellan, γas ma yella tutlayt-nni mačči-ines; γef waya, tismidegt tazgerkudant, ilaq ad tettkel γef tesnimeslit tamezrayant acku talγa tantalant d tesnimeslit n wawal, ad aγ-

<sup>364</sup> Ahmed ZAID. M. 1999, Contribution à l'étude de la toponymie villageoise kabyle, Thèse de Doctorat, INALCO, Paris, P.16. « L'objectif de la recherche toponymique étant de remonter à l'origine des toponymes, il va falloir faire appel aux éléments d'information que peuvent nous apporter les autres disciplines. C'est la que nait l'imbrication ou l'interprétation de la toponymie avec les disciplines comme l'histoire, la socio-anthropologie, et surtout la linguistique... ».

<sup>365</sup> Foudil CHERIGUNE, Op. cit. p. 20. « L'aspect physique d'un territoire, la relation au climat, et leurs variations, les productions agricoles et industrielles, le travail de la terre et les modes de répartition (ou d'appropriation) des soles, et leurs qualités sont aussi de nature à créer ou à modifier les structures toponymiques. »

eiwnent iwakken ad d-naf tagmuzart, tid ara yilin d inagan n tutlayin i yettwameslayen zik-nni, deg yiwen wadeg; tettnadi yef tussna d usegzi n talyiwin tiqburin n yisem.<sup>366</sup>

Degmi tasnillest tessea azal d ameqqran deg tismidegt, anda asemmi n yidgan d afares n yidles s wallal n tutlayt.

### **1.3.3. Tasnamka**

Tasnamka d tussna i izerrwen anamek, ula d nettat tessea azal deg tezrawt n yismidgen, imi nesseqdac inefkan i d-yehnunfen seg tesnawalt, seg tesnalya, seg tesnimeslit, akked tagmuzart.<sup>367</sup> Akken ad nawed yer unamek n yismideg.

Ihi, tismidegt tessawal i tesnamka, deg wayen i yerzan anamek n yismawen-a n yidgan.

### **1.3.4. Amezruy**

Tasnisemt tesseqdac atas amezruy; imi ismideg s yiman-is d isemli\* amazrayan i yesean yiwen n ugraw n yinefkan i yellan laqen i unadi. Agraw n yismawen n yidgan n yiwet n tmurt, n yiwet n temnaqt ssiliyen-d yiwen n udlis d ameqqran, anda i nezmer ad d-nyer, mačči kan amseḍfer n yiwerfan, wid i yeddren deg talliyin n umezruy akken mgaradent, maca ula d tadra n yidgan-a i yettwazedyen.

Seg tama-nniḍen, d amezruy i ay-yettwellihen, ladiya mi ara nili sdat n yismideg ur ibanen ara, d ayen ara ay-yeḡḡen TOUDJI (S) ad d-yini:

« *Assay n tismidegt d umezruy ilaq: ismidgan ttegen yiwet n tsuddest I isean azal deg umezruy-nney, yes-sen i yettēddin yiznan\* idelsanen.* ».<sup>368</sup>

Ilmend n waya, amezruy d asmekti i yufraren n yidles n yiwerfan, anda ismideg yessishil-ay-d tilufa akken ad naf amezruy n wadeg-nni yakan.

### **1.3.5. Tasnallest**

<sup>366</sup> TOUDJI.S. 2004, Toponymie villageoise et représentation mentale en Kabylie maritime, Mémoire de DEA, Paris. P. 24.

<sup>367</sup> Foudil CHERIGUEN, Op, cit. P. 23. « ...des données découlant de la lexicologie, de la morphologie, mais aussi de la phonétique et de l'étymologie... »

<sup>368</sup> TOUDJI. S. 2004. Op. cit. P.25. « ...la relation de la toponymie avec l'histoire est évidente et indispensable : les toponymes constituent une composante précieuse de notre passé, à travers lesquelles passent des messages culturels »

Amur n tesnallest yesea azal, yef waya assay-is d tismidegt ur nezmir ara ad t-nerr deg yidis, anda tismidegt tessunuγ-aγ-d tugna tanellayt\* n uyref, acku tudert tayerfant tesea assay d tudert tadelsant ney tudert n uyref d agzul n yidles-is yakan. Rnu, yis-s i yettsemmi, dayen yettak tayessa i wadeg-is...».<sup>369</sup> Ihi, tigawt-a n usemmi n yidgan d agemmuḍ n tigawin n tmetti, dayen yessefham-aγ-d tayessa n waggay\* n tmetti.

### 1.3.6. Asidnawal\*

D aneḍfar i tesseqdac tismidegt deg tezrawin-is. Akken i d-yenna CHERIGUEN. F: « deg tezrawt akk i yebyan ad tli d tanagrawant, asidnawal yewwi-d ad yili akken ad yeskazel asnagar\* n yismideg, tasnagra n umazrar ney tayulin tisnamkanin ». <sup>370</sup> Asidnawal yettaḡḡa-aγ ad nzer, anwa i d ismideg i yesean azal deg yiwen n unnar araklan; yis-s i nezmer ad nzer anta tutlayt i aγ-d-yettakken ugar n yismidgan deg temnaḍin tigtutlayin. Degmi, asidnawal d aneḍfar i yetteḡḡen askazal i tezrawt n tismidegt.

### 1.4. Tasmidegt n yidgan deg wungalen n Racid ⵉLLIC

Ilmend n wayen i d-nefka yef tismidegt, iban-aγ-d belli tamlilt-ines meqqret yis-s i nezmer ad negzu anamek n yismawen. D acu kan, mi ara nezzi yer tezrawt-ines dixel n wungal yettban-aγ-d d akken d tamsalt icebken maḍi acku s immal yetteyzif wungal s immal yessemras unaggal ismawen n yidgan imaynuten. Anda i yettiweir yef yimeyri akken ad yegzu lemḡani n yismawen-a ney ad nefhem iswi n unaggal deg usemre-nsen.

Gar yismideg i yessemres unaggal ad d-naf:

➤ **Asmideg « Faffa »:** d isem n wadeg, d azwel i yefka unaggal i wungal-is. I wacu azwel-a? yef wacu i d-yessenfalay? D acu-ten akk yinumak idergen deffir n yisem-a? Annect-a mebla cekk, iban-aγ seg yidrisen i d-yeddān deg yinnan n umsawal. Aṭas n yilmezyen i yessaramen ad unagen yer tmura n medden aladya tamurt n Fransa imi yas ulamma agdud azzayri issuffey aedaw aṛumi seg tmurt, maca, teḡḡa-d ixulaf yer deffir, ntan yizuran-is deg wulawen n

<sup>369</sup> Idem, Op. cit. P. 25.

<sup>370</sup> Foudil CHERIGUEN, Op, cit. P. 23. « Dans tout étude qui veut systématique, la statistique lexicale devrait intervenir pour évaluer la fréquence d'un toponyme, la fréquence des séries ou des domaines sémantiques ».

warraw n tmurt, i yettargun am zal am yid, ad rekben lbabur wa ad zeggren ilel yer-s.

Emer deg wungal «faffa» d yiwen gar-asen; yeyra cwiṭ. Leqraya-as, tessawed-it yer tira n tebrat, yekker-d deg taddart. Lexšaṣ akked lhif tettidir twacult-is, qqnent-as allen, tezzedey-it tawla n yinig. Lameena; amek ur tt-yettargu ara, ma yella s kra n win yunagen, mi i yekka kra n useggas ney sin ad d-yuyal s seaya akked cci. Ihi, d annect-a i yettmenni wul-is, ad tezuḡḡeg tudert-is, ad yessuffey imawlan seg lhif, wa ad yezweḡ d Ferruḡa i as-εeggnen yimalan-is seg wasmi yella mezzi. Seg umedy-a-gi, negza-d kra n yinumak iccudden yer usmideg-a:

*«Ur yumin ad iruḥ s tidet alarmi iḥus i uleywi n lbabur ddaw idarren-is. Ma mi yuywass, tetti tassa-s am win yukren yettwaṭtef. Ma d ayen i t-yessawden armi i d-yebder abrid n yinig, ur yezmir ad t-id yektil. Kra n wussan uqbel ass-a. iḥulfa I ufus ijebbed deg-s, I t-yessawden yer waṭas n temsal, i as-yellan irkel d sebba i rrwaḥ. Ussan-nni yettmaggar ala d wayen d win ara as-yinin: amkan-ik ha-t-an dihin, dihin. Aḥerrar yeḥwaḡ ayla-s deg uxxam deyqen, bedren-as-d zzwaḡ ur yebyi, wagi yebna s udrim I d-yewwi seg “faffa”, wayed innejmaε-d yewwi-d tumubil yerra d aṭaksi. Yaf-it-id lhil deg εeggu ameqqran dya, ur yewwi ara wul-is din, iger amecqaq amezwaru deg tmurt n fransa».<sup>371</sup>*

Asmideg-a « Faffa » lmeena-as « Fransa »; d asemzi, d asteḥzi ney d anaqeb i tmurt-a, mačči akken ara ak-d-tban, ara ad tt-tafed, mačči d ayen ara tenwud, ara tawded, yebbeddil wudem-is. Akken udem-is aḥeqqani, yettban-d mi ara tidired deg-s, seg wayen akk terfed n yiyeblan akked wurfan. Deg tazwara, tettban-d am lḡennet, cbaḥa n tmurt, zehhu, tesserṭway tiṭ, maca simmal

<sup>371</sup> Racid ELLIC. 1986, Faffa, Édition Fédérop, Paris. PP. 42.43.

izerri wakud simmal tesseny-a-as deg leemer n yiminig, ttansaren seg-s wussan-is, am tejra iwumi iyelli yifer.

➤ **Asmidég « Tizi-wezzu »:** d isem n temdint n leqbaeyl i d-yeddan deg wungal, ma nemmesla-d yef uẓar n yisem-a, ad d-nini d awal i yettusemman yer tjeǧǧigt uzezzu yettwassnen deg tmurt n leqbayel. Tizi Wezzu seg zik, tella tettwazdey s yimaziyen, imi deg tutlayt n leqbayel Tizi Wezzu d asemlili n sin wawalen, deg yiwen ufus tizi, deg wayeḍ azezzu, lmeena-as tizi n uzezzu. Aneggaru-agi d yiwen n yimyi i d-yettemyayen deg lexlawi, deg tẓekwa akked yef yiri n yiberdan deg tsemhuyt n tefsut. Aladya deg tallit-a win yerran ad yekcem yer tizi-wezzu ad as-d-tban temmey s yini n uwray (ddheb) akked ccbaḥa i yessedhacen Tizi (yiwet n tama yef tayed), d tazmert-agi i d-ixelqen ayen icebḥen Tizi Wezzu.

Ma yella d ayen yerzan amezruy-ines ulac ayen i d-iqqimen seg umezruy atrar n Tizi Wezzu, anagar kra n lebni (usali) deg tallit n yirumaniyen. Deg tallit tatrart ad naf yiwen n wadeg i yesēan kra n texxamin seg lweqt n Iturkiyen; amkan-agi yefka-d talalit i ssuk n Samass (sebt) akked yiwet temdint (teyremt) tamectuht, tella ar tura yiwet n temdint deg At Yiraten (azal n 25 km seg Tizi) i ttwabnan deg 1850 deg ukud n Taslekt Tafransist; tamdint agi tuyal-ed teyremt n Tizi Wezzu n tura.

Win ara d-ikecmen Tizi ad as-teǧdjab. Tugna-as d tin issefraḥen, maca deg wungal-a faffa amsawal yessemres asmidig-a s wudem nniḍen asmi i d-yerza Ḥmer seg lḥiba-ines i iḍullen yerkeb seg tizi wezzu, yeṭṭef aṭaksi ara t-yessawḍen yer taddart. Akken kan i tt-id-yeǧǧa i tt-id yufa ulac d acu i bedden deg-s ama d iberdan-is ney d imdanen-ines. Ayen yellan deg-s yeqqim kan akken yaṣ ad zrin wussan, yaṣ ad eeddin yiseggasen maca ayen yezdin tamdint-a n Tizi ur yettwasfeḍ ara ula d iselas-as yecban aberuns d tqendurt qimen akken. Aṭas ur walant wallen-is anect-a imi deg tmura n medden ulac aya. Ur yerris seg uṭaksi i t-id yewwin; ur yekcim yer lqahwa, maca yezder deg tmuyli d umeewen yer wayen akk ttwalint wallen am zun akken icedha tamuyli, crurden-d ney ḥnunten-d deg wul-is wakaten n wussan ieeddan. Ihi, amedya-agi d yiwen i d-yessenfalan yef waya:



«Tizi ur tbeddel ara, akken i tt-id-yeğğa, i tt-id-yufa.  
Imdanen tthummun am uwettuf, dallen-d ibernas,  
berquqcent tqendyar s tedliwin, ttwaaelqen isegras. Ass-a,  
izger timiṭ n Gerđer, ur yehbis yer iherraren, uryecim  
yer lqahwa. Berra n temdint, azrarug n lkalitus isqataeay  
tikli n yiṭij; ddaw, nnig ubrid yuli ikess ger tmeyrusin».<sup>372</sup>

Gar usmideg n Faffa (fransa) akked usmideg Tizi wezzu yella umgired d ameqqran, d sin yigdan iraklanen yemxlafen deg unamek. Amezwaru yessenfalay-d yef yir tamuylı i tmura n medden, wis sin yessenfal-d yef lehnana n umdan d ucedhi i tmur-is yal mi ara ad d-yekcem akal-is.

Asmideg nniḍen i d-yeddän deg wungal-a d isem n yiwet n temdint iwumi qqaren “lyon”. D tamdint i d-yezgan deg tlemmast n Fransa. Ggten yimezday deg-s aladya iminen n tmurt-a. Ddeq-s i ifernen tanezduyt-a deg-a. D acu kan asteqsi i nezmer ad d-nefk yef usmideg-a, i wacu d tamdint n lyon? Ay dra anaggal yesea kra n wassay i t-icudden yer-s ? mi ara nuyal yer tmeddurt n unaggal ad t-naf d win yunagen yer tmurt n Fransa, yettidir deg temdint-a. Ihi mebla cekk d ta kan ara yefren, acku tamezwrut imi i yehsa s lecbaḥa-ines deg tis snat akken ad yesseqreb imeyri yer tillawt n wayen i d-yura. Taneggart d tamusni i yessen fell-as i t-yeğğan ad tt-id-iseddu deg tira-as. Ma yella-d neddem-d amedya seg uḍris ad naf amsawal yenna-d:

«Deg temdinin am lyon llan imukan anda yeedel id d wass ».<sup>373</sup>

Deg wungal «Asfel», ggten yismawen i yefka unaggal i yidgan, gar-asen tamurt n “tmazya” tettwabder-d s ttaqqa imi Tamazya, Tamezya d tamnaḍt i d-yezgan deg ugafan Tefriktam tmurt n Lezzayer, MaşerLibya, Ameṛruk,Tunes , Muriṭanya, Tigzirin Tiknariyin, atg.

Deg Ugafa n Tefriqt, imezdayen iserwen ney imezdayen imenza d Imaziyen, d nutni i d amur ameqran deg yimezdayen n Tmazya, xas ma yella aṭas deg-sen ass-a i la ttmeslayen taerabt ney Tafṛansist. Imaziyen gan-d tilas i wakal d ameqran, yewwet-d seg wemda n Isiwän, deg Umalu (Ouest)

<sup>372</sup>Racid ELLIC. Op. Cit. P. 49.

<sup>373</sup>Ibidem. P. 100.



n Maşer armia d Targa Zewwayen (tazeggart) d Muriṭanya, yef yiri n ugaraw Atlasi ney adrar n watlas. Akal n Yimaziyen, seg wakken meqqr armiay yewweḍ yer wul (tlemmast) n Tefriqt. D Imuhaḡ ney Imucaḡ ay d ayref n Yimaziyen ay ilan (yesean) akal meqqren akk iyerfan imaziyen wiyad, xas akken ur gtan ara. Akal-nsen d Anezruf (Idurar n Tasili, n Ayer di Nijir, atg.).

Mi ara nessikkid yer tmurt n tmaḡy ad tt-naf meqqret aṭas. Anaggal deg useqdec-ines i yisem-a yebya ad aḡ-d-yemmel amek anect-a n tmura mazal-ay ar ass-a deg rrif. Amek ara nettu iyuran-nney wa ad nemḡu amezruy-nney ya ad tt-yagi leḡkem ma ca d imaziyen i nella. Iḡuran n yimaziyen ntan i waṭas n leqrun, mazal la qqaren kunwi mačči d imaziyen. L’Afrique de nord (Tafriqt ugafa), d ismideg iyef i d-yewwi umsawal awal teena tamurt n Tamezya.<sup>374</sup> Tṭilint-d yef yil agrakal d win yesean udem n tzeḡzewt i d-iḡudden akk i tefriqt ugafa.

## 2. Tadyizt n uqlam n wadeg

Deg yixef-a diyen, nefren ad d-nawi awal yef uqlam. Tabadut-is,ilmendad n wayen i d-yeddand deg yimawalen ney s tid i d-fkan yinagmayen deg tira-nsen. Syin, neereḍ ad t-narez yer tmiḡrant n wadeg i d-yufraren diyen deg ugni n tira. Yef waya yella-d unadi-nney deg tezrawt-a yef wamek i d-tettili tedyizt n uqlam n wadeg deg wungal. D acu-t wudem n thuski i d-irennu i uḡris. Aladya imi i d-yettban d yiwen seg wallalen ifazen maḡi, yettuseqdac deg uḡris n tsiwelt akken ad d-yessisen adeg. Yerna deg tidet, ur nezmir ara ad d-nemmeslay yef wadeg war ma nezzi tiḡ yer uqlam acku aneggaru-agi d netta i ay-yessekcamen yer yiferdisen n wadeg, ama d iḡricen-is, udmawen ney lewşayef-ines i ay-d-yessekfalen tuffirin i t-yezdin.

Ilmend n temlilt-ines deg uḡris, ad d-naf inaggalen n tsut tis 19 yef wakken fkan azal i useqdec n tmiḡrant n wadeg deg tira-nsen, beggnen-d s lberz amaḡal ideg ddren yiwudam, ideg tturaren. Ufan leqrar deg usemres n kra n wallalen d tyawsiwin ara ten-ieawnen yef tira, anda ttuyalen yal tikelt akken ad

<sup>374</sup>[http://www.tamazgha.tv/en-us/Tamazgha/Udem-n-tmurt\\_consulté\\_le\\_12/11/2019](http://www.tamazgha.tv/en-us/Tamazgha/Udem-n-tmurt_consulté_le_12/11/2019) à 13h30.

defren yiwen n uyanib iwulmen deg usrusu-nsen i wadeg; d ayanib n uglam. Acku adeg anaglan yezga yehwağ tarrayt i usisen d usismel, s talya ifazen akken ad yettumeyyez yis-s uđris, yef waya fernen ayanib-agi i yettunehsaben d allal agejdan i usiley n wadeg.<sup>375</sup> Deg temsalt-a dya, yenna-d unagmay Michel RAIMAND:

«Yettiḥwiğ yal amsawal kra seg yiwelliḥen n tgelma, yef waya asteqsi aḥeqqani i d-yettmagar unaggal; anta tagnit i ilaq ad yefk i uglam d usemres ara t-yemtawin?». <sup>376</sup>

Imi tazrawt-nney terza ungalen s teqbaylit yura Racid ELLIC, nezmer ad d-nini d akken ur xulfen ara ungalen n tsut-agi, wwin amur deg unadi yef yiwelliḥen yecban wigi. Ihi, amek i d-yella usemres n tfukkest-agi n uglam deg tira-s? Iwakken ad d-nerr yef usistan-a yewwi-d ad negmer iđrisen igelmanen i d-yeddand deg wungalen, ad d-nesekfel idigan i d-yettwagelmanen s tesleđ d usenked yef yinumak d wudem udyiz i d-irennun i uđris.

## 2.1. Yef tbadut n uglam

Deg umawal n Gérald BRANS: «Aglam d asisen, d asgenses n tyawsiwin, inedruyen akked tigawin i yettilin deg wadeg bḥal akud ». <sup>377</sup>

Deg usegzawal amezzyan n unagmay Mohand Akli SALHI tettunefked yiwet n tbadut lqayen yef uglam yenna-d: « Aglam d ađris ney d aḥric deg uđris, i d-yettakken isalan yef uwadem, yef wadeg, yef wakud ney yef tigawt ». <sup>378</sup> Ad negzu seg wannect-a, maḥsub aglam yettili-d yef yal aferdis seg yiferdisen n tsiwelt, d acu kan ma yella nessikkid yer wassay-is d wadeg ad t-naf yufrar-d ugar. Ma yella deg umawal n BOUCHIKHI Ahmed, yura-d:

<sup>375</sup>د. سيزا قاسم. 2004، بناء الرواية (دراسة مقارنة في ثلاثية نجيب محفوظ)، مهرجان القراءة للجميع، مكتبة الأسرة، القاهرة. ص. 110.

<sup>376</sup>ميشال ريمون. 2002، الفضاء الروائي، ترجمة عبد الرحيم حزل، إفريقيا الشرق (المغرب-دار البيضاء)، ص. 44. «يستلزم كل محكي حدا ادني من الإشارات الوصفية، ولذلك فالسؤال الحقيقي الذي يواجه الروائي، ما الحالة التي ينبغي أن يوليها للوصف و الاستعمال الذي ينبغي أن يجعله له».

<sup>377</sup>جيرالد برانس. 2003، المصطلح السردي (معجم المصطلحات)، ترجمة عابد خزندار، ط1، الترجمة و النشر بالعربية محفوظة للمجلس الاعلي للثقافة، القاهرة. ص. 58.

<sup>378</sup>Mohand Akli SALHI. 2017, Asegzawal amezzyan n tsekla, tazrigt L'Odysée. Tizi Wezzu. Sb. 18.

«Aqlam d asisen lqayen i yidgan, iwudam ney anedruy s tallalt n useqdec n kra n talyiwin am yiniten, tugniwin, tiyunba...atg. Deg wullis ideg i d-tettwaxlaq tigawt( i d-tettili tigawt) yessisin-d asiwel n tigawin. Iswan banen ( iswi n uqlam); akken ad yegzu yimeyri, ad yefhem wa ad d-tettwaxleq deg wul-is tikti,yesnulfuy-d tazrirtakken ad immel ihulfan n yimeyri». <sup>379</sup>

Ma yella deg yidlisen ad d-naf, aqlam d asisen n yidgan n uwadem, i d-yettrusun sdat n yimeyri d wa dya i d iswi n uqlam agelman. D annect-a i d-nettaf deg wungal amaynut, maca kra n tezrawin timaynutin (tentative contemporaine) ttaerađent yal tikkelt ad d-beggnent tilin n uqlam s wudem n usgenses-ines deg uqlam. Ihi, ungal amaynut yezzi tiđ s wađas yer usemres n tmiđrant-agi i d-yettilin dima deg uqlam. <sup>380</sup>

## 2.2.Aqlam n wadeg

Ilmend n tbadutin-a, yettban-d uqlam yerza deg tuget adeg, lameđna asteqsi i yezmer ad d-imagger yal yiwen, amek i d-yettili uqlam n wadeg-a deg wungal? Nella nwehha-d yakan yer wadeg belli azal-is yettban-d deg uzetđa n wassayen-is akked yiferdisen nniđen i ggaren i tezđawt n tsiwelt. Seg tama, yurez yer wakud i yettuneđsaben d assay amenzu akk i d-yettlaen deg tsiwelt, yerna akud-a s timad-is yurez yer yinedruyen akked tigawin i d-yettwasisen deg usiwel n teđkayt. Seg tama nniđen ad t-naf yurez ugar yer uqlam. Akken i d-tessenfali Siza KASIM deg tira-s: « *ayanib yettusexdamen ugar deg usisen n tyawsiwin yef wadeg yettili-d s uqlam, ma yella d akud yurez yer tigawin i d-yettilin s tsiwelt* ». <sup>381</sup>

Ihi, aqlam yesea assay akked yiferdisen akken ma llan maca assay-is d wadeg yugar wiyyađ, yettili-d srid acku anaggal yezga yessemras aqlam akken

<sup>379</sup> Ahmed BOUCHIKHI. 2009, Petit dictionnaire de l'analyse littéraire (définition, étymologie, exemple d'illustration), Ed. Afrique oriente. Maroc. P. 55.

<sup>380</sup> Eric BORAS et d'autre. 2011, l'analyse littéraire (notion et repères), 2eme Ed. Armand Colin. Paris. PP.127-128.

<sup>381</sup> د. سيزا قاسم. 2004 ، بناء الرواية ( دراسة مقارنة في ثلاثية نجيب محفوظ)، مهرجان القراءة للجميع، مكتبة الأسرة، القاهرة. ص 106.

ad ireşşi tirekkizin n wadeg ad t-id-yebnu s yihricen n uglam, yef waya, yessenfali-d unagmay Abd Al Malek MERTAD deg wawal-is:

« *D awezyi ad d-naf adeg yebda yef uglam, aneggaru-agi d netta i d-yessefriren adeg deg tlemast n yiferdisen nniđen ama d tutlayt, iwudam ney d akud* ». <sup>382</sup>

Aglam ibennu adeg anaglan, i d-yettawi unaggal s tira n wawalen igelmanen, icebhen i d-yessenfalayen yef tedyizt n wadeg. Ihi, ma yella ur nezmir ara ad neđu adeg yef wakud imi yal yiwen yettalab tilin n wayeđ ad d-naf diyen aglam d talalt n usenfali yef wadeg yuæer atas akken ad nebđu gar-asen. Yerna, ma yella nemmesla-d yef yal yiwen iman-is, annect-a ahat s yiswi n tezrawt d tesleđt, maca deg uđris akken i dukkulen.

Deg temsalt-a, amyaru Mohand Akli yefka-d kra n yisteqsiyen s wazal-nen. Yer-s aglam yesea anamek n wanda i t-đerru teħkayt? Amek i ggan yidgan? Amek i d-ttwawesfen?. <sup>383</sup> Akken nezra, aglam n wadeg d allal i d-ijebden lwelha n yimeyri yef tidet n wadeg belli d ilaw imi i d-yessekcam unaggal amađal azıaray s telqi deg umađal n wungal asugnan, yettağğa imeyri ad yeħelfu amzun akken la yettidir deg umađal ilaw. <sup>384</sup> Yerna-d deg wawal Jean-Pierre GOLDENSTEIN: « *Anaggal iferren asrusu n tigawin akked yiwudam deg wadeg ilaway ney s tugna-nni tilawayt* ». <sup>385</sup> Ad nefhem seg waya belli anaggal mi ara yekker ad yaru ungal-is iferren tagnit ideg ara yessers iwudam-is wa ad yernu fell-asen akud ( melmi ara uraren). Akken anaggal yettaxlaq-d amađal n wungal-ines seg wawalen i d-yeqqar. Awalena d isugnanen texleq-iten-d tutlayt zemren ad fken acbi yer tilawt akken zemren ad

<sup>382</sup> عبد المالك مرتاض. 1998، في نظرية الرواية (بحث في تقنيات السرد)، دار عالم المعرفة للنشر و التوزيع، الكويت. ص. 143.

<sup>383</sup> Mohand Akli SALHI. 2015, kra n tsura i tyuri n tsekla, asuneđ 1. yef tsekla d tyuri, tazrigt tira. Bgayet. Sb. 53.

<sup>384</sup> سيزا قاسم. 2004، بناء الرواية ( دراسة مقارنة في ثلاثية نجيب محفوظ)، مهرجان القراءة للجميع، مكتبة الأسرة، القاهرة. ص. 115. « يدخل العالم الخارجي بتفاصيله الصغيرة في عالم الرواية التخيلي ويشعر القارئ انه يعيش في عالم الواقع لا عالم الخيال ».

<sup>385</sup> Jean-Piere GOLDENSTEIN. 1999, Lire le roman. Ed. De Boeck et Ducolot Paris. 105. « *Le romancier choisit de situer action et personnages dans un espace réel, ou à l'image de la réalité* ».

ffyen i tilawt. D acu kan yas ulamma ttakken acbi yer tilawt lameena tutlayt ur d-tessaawaḍ ara ad d-tefk akk ayen yellan d tidet maca tettak-as kan tugna i umaḍal-a i izemren ad yaz cwiṭ yer tilawt.

Mi ara ad d-yeglem unaggal adeg, amzun akken yurez gar-as akked wayen iyef i d-yessenfalay, yettaḡḡa tazrirt deg wul n win ara t-yeṛren acku adeg yettwehhi-d yer tegmawit n uwadem. Deg wungal aladya seg yinumak akk i t-izeddin yessenfalay-d s wudem arusrid yef wamek iga uwadem-nni, am wakken ara d-yettuglem uxxam, aneggaru-agi d lwens n umdan ma teglemḍ-d axxam amzun akken d amdan i d-tgelmeḍ.<sup>386</sup> Yeskanay-d liḥala n uwadem, ṭṭbayeε-is d uxemmem-is. Yef wakken i d-iwehha diyen Michel BOTUR yer uglam n tyawsiwin n uxxam, deg wungal mačči kan i ucebbaḥ n uḍris lameεa inumak i nezmer ad ten-id-nagem seg-sent imi tiyawsiwin-a, seant assay ney cuddent yer tilin n uwadem. Ihi, nezmer ad d-nini maḥsub aglam n tyawsiwin d yiwen n sṣenf n uglam n yiwudam ttbegginent-d liḥala n uwadem ma d azewali ney d amerkanṭi.<sup>387</sup> Rnu yer uglam n yiderma, timdinin, ixxamen...atg. D aglam icudden akk yer wazalen n tmetti iyer yebya unaggal ad d-iwehhi am wakken i d-nettmagar dya amgired i d-yettilin gar uglam n uxxam n taddart d win n temdint deg wungal.

### **2.3.Tawuri n uglam deg wungal**

Tamsalt n beṭṭu n twuriwin n uglam mxalafent, yal anagmay amek i tent-yebḍa, aya-agi ittuyal yer wudmawen yemxalafen i swacu i d-yettban deg uḍris n tsiwelt. Dacu kan, yas ma yella mxalafent, maca llant twuriwin d timuta zdint akk ungalen. Gar-asen anagmay Hamid LEHMADANI, yebḍa tiwuriwin-is yef snat; tamezwarut d tawuri n ucebbaḥ anda aglam yettili-d amzun akken d asgunfu deg tlemmast n yinedruyen n tsiwelt. Yettili d aglam usrid ur yehwaḡ

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<sup>386</sup> ويليك ووارين. 1972، نظرية الادب، ترجمة محي الدين صبحي، سوريا. ص. 288  
<sup>387</sup> الحاج بن علي. 2010-2009 تمظهر الاخر في الرواية العربية المعاصر مذكرة لنيل شهادة الماجستير جامعة وهران  
 ص. 63-62.

ara anadi yef yinumak -is deg wallus. Tis snat, d tawuri tasegzant; anda aglam yessegzay-d ney yettwehhi-d yer kra n unamek i d-yeddan deg teḥkayt.<sup>388</sup>

Tanagmayt Siza KASIM deg tezrawt-ines yef lebni n wungal tebda tiwuriwin n uglam yef snat; tamezwarut d tawuri tasegzant, acku lewṣayef n tudert tagensayt deg uḍris ama d timdinin, d ixxamen, tiyawsiwin, ...atg. Ttwabdaren-d deg wungal iwakken ad d-sskeflen tudert n uwadem d tnefsit-ines, tettwehhi-d diyen yer tṭbayeε akked uxemmem-ines. Tawuri tis snat i yezmer uglam ad tt-yekseb deg uḍris anaglan d tawuri tanfalant, anda i yettaḥ unaggal yer usenfali s telqayt ula i tyawsiwin timectaḥ akk yellan. Yessekcam-d amaḍal azyaray ( n beṛra) s telqayt deg umaḍal n wungal asugnan yettarra imeyri ad yidir amzun akken d tilawt mačči deg usugen. Yettakk-as udem n tidet.<sup>389</sup>

Ma yella d amyar Mohand Akli SALHI iwehha-d deg tira-as yer twuriwin n uglam i d-yebder s tewzel, yenna-d maḥsub s tidet, aglam n wadeg yessefk ad yili yesea azal, ilaq ad yessin unaggal amek ara t-yessemres acku yebda yef waṣas n wudmwen yemxalafen, am wakken ttemxalafent twuriwin-ines i yebdan yef semmus ( xemsa) n twuriwin, tawuri n ucebbaḥ (ittakk-as ccbaḥa i uḍris), tawuri n uezal ( iferreq iferdisen n tsiwelt gar-asen), tawuri n useyzef ( mi ara yestuqet umaru aglam deg uḍris-is isexwar taggara n uḍris, tawuri n usuddes ( itekki uglam deg lebni n uḍris) akked twuri tasnektant ( d abrid i yesea umaru akken ad d-yawi yef tekta-ines).<sup>390</sup>

Ihi, win ijerden imru i tira n tewsit-a, ieerred yal tikelt ad d-ibeggen tawuri-ines taḥeqqanit ur d-nettban ara kan deg wayen i d-yettwagelmen maca anamek n uglam s timad-is. Acku amaynut i d-yettbanen deg tira tanaggalt tesεa tazrirt d tameqqrant yef tfukkest-agi n uglam n wadeg. Deg wungal amaynut ayen yezmer uglam ad t-id yernu d anagraw n tmuyliwin d tektawant i d-yettak

<sup>388</sup> حميد لحداني. 1991، بنية النص السردي (من منظور النقد الادبي)، المركز الثقافي العربي للطباعة و النشر و التوزيع، ط1، بيروت. ص. 79.

<sup>389</sup> د. سيزا قاسم. 2004، بناء الرواية (دراسة مقارنة في ثلاثية نجيب محفوظ)، مهرجان القراءة للجميع، مكتبة الأسرة، القاهرة. ص. 114-115.

<sup>390</sup> Mohand AKLI SALHI. 2017, asegzawal amezzyan n tsekla, tazrigt tis snat tennerna. L'odyssé, Tizi Wezzu. Sb. 18-19.

uqlis, yemgarad yef uqlam n tilawt, d alqayn, d asegzay yebæed yef uwadem yettarra tamuyli s waṭas yer yiḥricen-ines izyārayen i t-id-ittemmalen.<sup>391</sup> Annect-a ibeggen-it-id Gérard GENETTE yef tira n Alain ROBB GERIH belli aqlam n yiwet n tyawsa yettbeddil seg usebter yer wayeḍ rnu yer usnulfu d uwennee i ay-ittarran ad nerr lwalha ugar.<sup>392</sup> D annect-a i yettarran aqlam ad yettbeddil inumak d twuriwin sya yer da.Akken i d-yenna Eves REUTER deg wawal-is: « *Aqlam,yuyal yesea nndam-ines agensay i yettilin kan d axel n uqlis* ». <sup>393</sup>Ma yella d Jean RICARDEAU, iwehha-d seg tama-s, yer wazal yesea uqlam d wamek i ikeččem deg tira, rnu yer umussu-ines d axel n uqlis i d-yeslalayen inumak.<sup>394</sup>

#### **2.4.Assay n uqlam akked tsiwelt**

Aqlis anaglan s umata, yebḍa d iḥricen; igelmanen akked isiwlānen, rnu yer udiwenni. Iḥricen yerzan tasiwelt, enan inedruyen akked tikli n wakud.Ma yella d iḥricen n uqlam, enan aweṣṣef n tyawsiwin akked yidgan i yellan.<sup>395</sup> Nezmer ad d-nessugen iḥricen n uqlam war ma nebder-d tasiwelt. Maca d awezyi ad d-nessugen tasiwelt mebla aqlam.

Am wakken i d-nenna, aqlam icudd yer wungal seg wasmi i d-iban, d yiwen seg yiferdisen-is igejdanen i t-yetteawanen yef lebni-ines yas ulamma, aṭas n ubeddel iseg i d-iædda wungal, maca tulmist-agi n usemres n uqlam tezga teḍfer-it, imi i as-yettak udem n usnerni, ccbaḥa d tedyizt i yiḍrisen i d-iteddun deg-s. d acu kan, inaggalen n tallit-agi tamirant, tbeddel tmuyli-nsen yer-s, ttwalint s tmuyli n tsiwelt akken ad yeqqim i lebda yurez yer-s.

Ad nefhem seg waya belli aqlam yettili-d deg yal tasiwelt yella wassay iten-yezdin. Yas akken aqlam yettwassen s uweṣṣef n yidgan akken llan maca

<sup>391</sup>امنة يوسف. 1997 ، تقنيات السرد في النظرية و التطبيق، دار الحوار للنشر و التوزيع، الادقية ، سوريا. ط1. ص. 05-04

<sup>392</sup>Gerard GENETTE. 1969, Figure II, Ed. de seuil. Paris. P. 58.

<sup>393</sup> Eves REUTER. 1991, introduction à l'analyse du roman, Ed. Seuil. Paris. P. 142. Confirmé

<sup>394</sup>Jean RICARDOU. 1967, problème de nouveau roman, ed. Seuil, Paris. PP. 110-111.Confirmé

<sup>395</sup>د. سيزا قاسم. 2004 ، بناء الرواية ( دراسة مقارنة في ثلاثية نجيب محفوظ)، مهرجان القراءة للجميع، مكتبة الاسرة، القاهرة. ص. 112



tasiwelt yettili-d deg-s umbiwele. Yeggar uwadem tigawt. Deg uđris n wungal ttilin-d deg-s i sin. Akken diyen ttemyekmalen war gar-asen d ayen i d-yeslalayen ayen iwumi neqqar « tugna n tsiwelt ». <sup>396</sup> Ihi, ma yella tasiwelt d tallalt i umbiwele n wakud deg teħkayt, aglam d tallat i usiley n tugna n wadeg.

Deg waya ad d-naf aglam yer yinaggalen ilawayen ( romansiers realisme)wid yettakken azal aladya i temsalt n talya d lebni n wungal d aferdis utlayan i d-iteddun yal tikkelt deg yinawen iseklanen, aladya d awezyi ad d-nessugen aħric seg tsiwelt war aferdis-a n uglam. Hessben-t d tafukkest yetteawanen yef unerni n tigawt d axel n tsiwelt, d iyen yesnernay deg ccbaha-ines. Imi i d-yettenkar s usekfel n wayen yeean iwudam, liħala n tnefsit ney n tmettit-nsen, tulmisin akked ttabayee-nsen i yessemgaraden yal awadem yef wayeđ, d uqerreb d iyen yer wadeg d wayen akk i d-yettekken n tekta d tmuyliwin. Annect-a yettara imeyri ad yamen s tidet n wayen yellan wa ad yaweđ ad d-yessugen deg wallay-is tugniwin yef wadeg-a. D acu kan aya-agi yettalab seg unaggal ad yessemres tifukkas akked tutlay i iwulmen. yef waya-agi i tettunehsab tira tanaglant d annar ideg ttemħarafen yinaggalen, ttemxalafen war gar-asen, yal wa yettmenyif ad d-yufrar s tira-as yef wayeđ. <sup>397</sup>

Anagmay Gérard GENETTE yettwali d akken ur nezmir ara ad d-nemmager ađris asiwlan war aglam ay akken yebyu yella lqaleb n usiweđ-ines, acku d tumant tagejdant i yal aneđruy ney tigawt, d awezyi ad d-tili temhelt n tsiwelt war aglam. <sup>398</sup> yef wakken i d-yessenfali deg wawal-is: « *Yal ullis yettili-d deg-s kra n ubeddel, aššennef n yimuhale ney ineđruyen ttwallayen-d s wayen iwumu neqqar tasiwelt seg tama. Seg tama nniđen yettili-d uššenef n tyawsiwin d yiwudam, aya-agi d ayen iwumi neqqar aglam* ». <sup>399</sup>

Ilmend n waya yettban-d umgired akken iwata gar uglam d tsiwelt, mačči d ayen isahlen akken ad nefrez gar-asen. Tinkecmi-agi i yettilin gar-asen yerra

<sup>396</sup> نفس المرجع.  
<sup>397</sup> عبد الله توام. 1016-2015، دلالات الفضاء الروائي في ظل معالم السيميائية، رواية الآن..... هنا أو شرق المتوسط مرة أخرى لعبد الرحمان منيف نموذجاً، رسالة دكتوراه، جامعة احمد بن بله، وهران. ص 327-328.  
<sup>398</sup> جبرار جنيب. 1997، خطاب الحكاية ( بحث في المنهج )، ترجمة محمد معتصم - عبد الجليل الازدي - عمر حلي، المشروع القومي للترجمة، القاهرة. ط2. ص. 112.

<sup>399</sup> Gerard GENETTE. Op.cit. P.56.



Gérard GENETTE ad yezrew yal yiwen wehdes, yufa-d belli ilugan n tsiwelt mgaraden yef win n uglam. Ma yella nezmer ad d-nemmager idrisen ideg i d-yedda kan uglam. Tasiwelt d awezyi ad tt-id naf wehdes. Aladya GENETTE yessumer-d sin n yimediyaten ideg i d-ibeggen tidet n wayen i d-yenna, yefka-d: « *axxam d amelllal, yesqef s lelwah, lehyud d ihciciyen* ». « *iqeddem urgaz yer ttabla, yeddem ajenwi* ». <sup>400</sup>

Deg lewhi-ines, amedya amezwaru d aglam kan ulac ula d limara n wakud. Ulac deg-s ambiwel. Ma yella d amedya wis sin ddan-d yimyagen-a n tigawt (iqeddem-yeddem), ssenfalayen-d yef umbiwele rnu yer yiferdisen niden i yesan lqaleb n uglam, ttwehhi yer tilin n tyawsiwin deg wadeg am (ttabla-ajenwi) akken i iruh mebeid, yettwali ula d imyagen ttawin-d lqaleb n uglam acku yella umgired gar (yeddem ajenwi, yettef ajenwi) yal tigawt tettbeggin-d tarrayt n wamek yettuddem ujenwi. yer taggara yewwed Gérard GENETTE yer yiwet n tsemliit i d-ibeggnen tagmawit n tsiwelt d uglam yenna-d: « *tamsalt tettuyal mebla cekk yer tyawsiwin imi ur zmirent ara ad d-ilint war ambiwel, lameena ambiwel ur d-yettili ara war tiyawsiwin* ». <sup>401</sup>

Am wakken i d-terna tnamayt Siza KASIM deg wawal-is belli lmaqatiz n tsiwelt ttawin-d yef tigawin d tikli n wakud ma yella d lmaqati n uglam yessisin-d tiyawsiwin akken llant deg wadeg-nsent. <sup>402</sup> Ihi, yettili-d umnekcem gar uglam d tsiwelt amezwaru d asissen n tyawsin d yidgan d wamek ggan tis snat d asisen n tigawin d yinedruyen.

Ma yella d anagmay Abd El Malek MERTAD issegza-d d akken nezmer ad neqbel aglam ara yilin yebced yef tsiwelt lameena taswelt tebeed yef uglam ur d-yettili ara. D acu kan assay-agi yurzen gar-asen ur t-id-nettmagar ara deg tazwara n udris. Tiwsatin n tsiwelt akken ma llant ama d tamelhamit, d taqsit, d tahkayt ney d ungal ur zmirent ara ad rrent aglam deg rif. Ad tafed dima deg

<sup>400</sup>Ibidem. P.57.

<sup>401</sup>GENETTE Gerard. Op. cit. P. 57-58.

<sup>402</sup>د. سيزا قاسم. 2004، بناء الرواية (دراسة مقارنة في ثلاثية نجيب محفوظ)، مهرجان القراءة للجميع، مكتبة الأسرة، القاهرة. ص. 116.

lemqam amezwaru.<sup>403</sup> Aladya yefka-d kra n yisteqsiyen « Ay ddra yezmer unaggal ad d-yesiwel mebla aglam ney ad d-yeglem mebla asiwel ? Yezmer umsawal ad d-yesiwel kra n unedruy anaglan, deg kra n tegnit war ma yeglem-d? ». Ihi, Aglam yettāfar tirawtin tisekkanin akken ma llant ( tamedyazt, taqsiṭ, ungal...atg.) D acu kan ttemxalafent twuriwin-ines s umxilef n tulmisiin tizuriyin akked tfukkas n yal tawsit taseklant.<sup>404</sup>

D acu kan tikwal aglam yessehbas tikli n tsiwelt akken ad yefk tagnit i umsawal akken ad d-isugen wa ad d-isuy seg tilawt, idgan i d-yettwagelmen, yettunag yer-sen s usugen-ines. Ilmend n wayen i d-ssenfalan yinagmayen ad nefhem belli anaggal yesseqrab adeg i yimeyri s uqlam, yettreṣṣideg wallay-is tugna ara t-yerren ad yessin adeg-nni s wawalen (s tutlayt). Ad negzu maḥsub aglam d tallat n unaglam akken ad d-isugen adeg d ubeggen n yiferdisen akked yihricen-is anda aglam n wadeg ad d-yili d amezwaru s yin ad d-rnunt tigawin n yiwudam deg wadeg-a. Akken i d-yenna Roland BOURNEUF: « Anaggal yezmer ad yefren agellem n yidgan ideg tḍerru tigawt yef tikkelt, adeg yettili-d anda I yezmer ad ifak uqlam... ».<sup>405</sup>

## 2.5. Tafukkest n uqlam deg wungalen n Racid ELLIC

Racid ELLIC yewwi-d yef uqlam n yidgan deg yidrisen n wungalen-ines, yerra-as azal d ameqqran. Aglam yebḍa-t yef sin n yisenfaren, amenzu d aglam amatu i wadeg ideg ḍerrunt tedianin n wungal am temdint deg Faffa ney taddart deg usfel aya-agi ittuyal imi ttuneḥsaben d idgan i d-ibanen s waṭas, wessieit yef wiyyad. Wis sin d aglam lqayen i wadeg, anda tettarra lwelha n tiṭ n win ara ten-yeṣren, tettqerrib-iten ugar yer tilawt n wadeg-nni acku ttwabedren-

<sup>403</sup>د. عبد المالك مرتاض. 1998، في نظرية الرواية (بحث في تقنيات السرد)، دار عالم المعرفة للنشر و التوزيع، الكويت. ص. 250. « لا يمكن تقبل الوصف بمنعزل عن السرد، ولكنه لا يمكن ان يوجد من دون وصف. غير ان هذا الارتباط العضوي لا يحضر عليه ان يكون ذا بال في المقام الاول من النص. ان كل الاجناس السردية كالمحمة و الحكاية و القصة و الرواية... لا يمكن لاي منها الاستغناء عن الوصف. بل انك لتجد هذا الوصف يتبوا فيها المنزلة الكريمة ». <sup>404</sup>د. عبد المالك مرتاض. 1998، في نظرية الرواية (بحث في تقنيات السرد)، دار عالم المعرفة للنشر و التوزيع، الكويت. ص. 252.

<sup>405</sup>Roland BOURNEUF. 1970, L'Organisation de l'espace dans le roman, Études littéraires, article, Volume 3, numéro 1, Département des littératures de l'Université Laval. P. 86. « Le romancier peut choisir de décrire les lieux de l'action une fois pour toutes, l'espace est donnée d'un bloc ; ou il peut émietter cette description au cours du récit par couci d'alléger le rythme ou de mieux intégrer les personnages à leur milieu ».

d yihricen-is s telqayt am texxamt, lqahwa...atg. Anaggal, yeddem aglam d tallalt i swacu i d-ttubeggent lewşayef i icudden yer wadeg, i swacu i d-ttubeggnen lermah n yiwudam, tikelt yetteeddi akin i unamek anda i d-yessenfalay yef yihulfan d wamek tegga tnefsit n yiwudam yef wadeg. Ihi, ma yella ggten yidgan i d-yeddand deg waungalen “Asfel”, “Faffa”. Amek i d-tettban ihi tfukkest-agi deg-sen? D wamek i d-ttwawesşfen ?

Gar yidgan i d-yettwagelmen deg wungal «Faffa» ad d-naf *azniq*. D adeg, yettilin-d yer tama n lahra, yettili-d metwal tawwurt n uxxam n beřra. Aladya ixxamen n leqbayel deg tuddar, yal tawacult s uzniq-is. Maca deg temdinin yemgarad, atas n twaculin yezdi-tent yiwen n uzniq. Yef waya, atas n yimdanen yettnejmaeen deg-s. D iyen azniq deg temdint mi ara ceelent teftilin ttakkent-as tafat amzun akken d ass. Lameena deg taddart mi ara d-yeqli yid, iyelli-d tllam yef uzniq. Amsawal deg wadeg iglem-d azniq i d-yezgan deg lħara anda i yezdey Ęmer d yimdukkal-is deg tlemmast n temdint n Paris. Iglem-it-id s tidet n wamek i d-yettban deg tilawt, d ayen i ay-ittağğan ad namen yal tikelt s tidet n wayen i d-igellem. Yenna-d deg wawal-is:

*«Azniq emrent teftilin i d-iteggiren tya-nsent yef isekla,  
yef tkeryas, yef ugudrun aberkan. Akka kan, alamma  
tuzzel-d, si lbeed tkerrudt ara ieddin am tin iregglen».*<sup>406</sup>

Tamdint d iyen tettuglem-d deg waşas n yiberdan deg wungal-a. Am wakken nezra d tawnadt tayarant ( n uyrem) anda ttilin atas n yimezday d waşas n umbiwel n yiwudam. Amsawal deg umedy-a-agi yeglem-d adeg-a deg tallit n yid, anda i d-tyelli tsusmi yef usrugmet n wass. Akken diyen iglem-d tamdint-a seg beřra acku amsawal yella yettalles-d yef Ęmer d yimeddukl-is mi qqimen deg lqahwa, yef wakken i tečur d imdanen yer d axel, lħess, asuyu...atg. mi i d-ffyen yer ufan-d-tt-id tezder deg tsusmi beřra. Yeglem-d umsawal:

*«Beřra d tasusmi, tteaddint kra n tumubilat gar-ament tid n  
yibulisiyen s teftlin tizeggayin am lebraq. Amiřru yerra-d*

<sup>406</sup>Racid ĘELLIC. 1986, Faffa, Édition, Fédérop, Paris. P. 09.

*tiwwur-as. yas akken icekkaben feclen, εawlen ad ddun  
yef uđar uyen abrid yer tlemmast n temdint ».*<sup>407</sup>

Ixxamen n tmurt n leqbayel zik ur mgaraden ara war gar-asen. Yal axxam, lebni-ines yettili-d s udyay ney susyar akked wakal. Maḥsub yebna yef yiwet n tsegda, ayen yesεa wa i yesεa wayeđ, acku imezwura xemmen yer tsegda ara yesdukklen tuget n yixxamen s yiwet n tsegda, imi imezday zdin deg waṭas n tlufa am umahil, anezwu d wansayen. Ihi amsawal iglem-d yiwen seg yiḥricen iyef yebna uxxam n leqbayel d “*Tazeqqa*”. Adeg-a deg uxxam ixullef iḥricen nniđen. D azamul, d lhiba d lsas n yal axxam, tawuri-ines meqqret, d adeg n unejmuε n twacult mi ara d-mlilen yer lkanun iwakken ad sgerdcen timsal n ddunit ney tid i ten-yeenan, d adeg i usteεfu seg yimuhall d leqdicat n wass. D tagnit i usedhu n warrac imecṭaḥ s tmucuha i d-tettalles temyart ney uqerru n uxxam. Akken i d-tettili d adeg n yiđes i yiεeggalen akken imi wessieet meqqret.

Asteqsi i izemren ad d-yerzu yer wallay, anwa ur d-nekkir ney ur d-yecfi i wadeg-a asmi i yella mezzi ? Anaggal Racid εELLIC, ahat d yiwen i d-yecfan i wadeg-a n tzeqqa. Acku mi ara ad nyer ađris-a yellan ddaw ilmend n wamek i t-id-yeglem, imi i as-d-yezzi akk s yiḥricen-is akked wallalen i s wacu tebna, ad d-nini d tidet d ayen yedder deg temzi-is mačči kan d ayen iwala ney mmel-as-tt-id. Aladya amsawal ibeggen-d iḥulfan-is seg yinumak i ad-yefka, d tajaddit, ḡḡn-tt-id lejdud, d axxam n twelliyin. Amzun akken yebya ad ay-d-yesken belli azal-is meqqer ilaq ad nḥader fell-as. akken seg uglam-a yerna-as-d udem n cbaḥa d tfulka i wadeg-a. Ihi deg wadeg-a terza-d deg wallay tugna-nni n zik, yeṃlal yizri d yilaw seg wayen i d-yecfa i tzeqqa-agi n lejdud. Am wakken i d-yerna deg uglam kra n tugniwin seg wayen tekseb tmetti taqbaylit i kra n wallalen yezdi uxxam n leqbayel am ikufan, taerict i d-yessenfalayen yef tyerma-as, S wudem-agi i tt-id-yeglem umaswal:

*«Tazeqqa taqdimt ney tazeqqa n lejdud ney axxam n  
twelliyin, tebna s uzru d wakal, rsen yizra yef uyrab am  
teblaεacin deg texxamt n tiddas, ur ggin d azrarug  
iweqqmen...tazeqqa taqdimt, aguns, addaynin, taerict.*

<sup>407</sup>Ibidem. P. 36.

*Aguns yewsee, d imlebbes, lkanun, tissirt. Ddan icabcaqen d lehyud, wa ielleq, wa yers yef tencirt, ticabcaqin n nhas faydeg qqaren yimdanen, tihwicin akk d tizzegzewt n tmura ibaeden; ibaɛluluqen n uctil yef ccriɗa, actil ara ssun tameddit; seg tama d arrac akken ad myaggaren, seg tayed d imawlan-nsen. Ayyul d wulli jebben yef yicddan, neffsen, sduqqusen akka acemma tanafa. yef tdekkant ršan ikufan ihejben taerict. Taerict ideg ttawin aratus iyerdayen ur inqid umcic».<sup>408</sup>*

Adeg nniɗen i d-yettugelmen deg wungal-a d taxxamt ideg yezdey ɛmer d yimedduk-al-id deg temdint n Paris. asmi i yessen Jacqueline i tazwara tessuter-as akken ad tessin adeg n tnezduyt. ɛmer issetha acku mačči d tagnit ideg yella. Mi i d-tekcem tessikkid deg wayen akk yellan deg-s. Ihi amsawal iglem-itt-id s telqayt s wayen i d-banen s wayen yefren, yenna-d:

*«Ayen i yellan twala-t, ajeqdur ur izad yef gama-s, tatawat ɛalleq deg lhiɗ, aseksut tasilt, ddaw usenduq ibbuben tasebwayt nnegdamen rebea iɗebsiyen. Tabeqrajtn lqahwa teeğger yef lkanun. Iyraben ssewhacen, smulhucen fell-asen imeccihen. Tiwşafin n lxalat tieeryanin rşant nnig umetrah. Tafat wissen ma tettaf anekcum seg tedwiqt nnig tewwurt, tbaɛluleq-d tefilt seg ssqef. Imira Jacqueline tga tili yef lewşifat n lhiɗ, tettmeslay, tayect-is ɛemmer taxxamt».<sup>409</sup>*

Tikkwal amsawal yettaglam-d atas n yidgan deg yiwet n tseddart, anda ara d-naf deg umedy-a-agi yellan ddaw, yewwi-d yef temsalt n ɛmer mi i yekker ad d-yuɣal yer tmurt. Yettef-d lbabur ara t-id-yessawɗen. ɛmer yuli s agni n lbabur yessikkid, yettmeɛein deg wayen akk ttwalint wallen-is. Amsawal u r yeyfil ara yef waya imi i d-yeglen ayan akk i iwala ɛmer ama d il agrakal ul n tefriqt ugafa, ney d agni-nni aneggaru yer wanda yuli, ney lbabur s zzhir-is yesseeraqen armac

<sup>408</sup>Idem. Op. cit . PP. 60-64-65.

<sup>409</sup>Ibidem. P. 71.

n wallen. Aya-agi yettuglem-d syur umsawal akken ad yerr lhiba n win ara yilin deg tlemmast n yilel s lemwaĵi-ines yessduqusen ulawen. Akken aĵris-a agelman yerna-d cbaĵa d tameqqrant i win ara d-yessugnen tagnit-a ideg yella emer. Yenna-d:

*«Il agrakal yers, aman d izegzawen am yigenni, ttebruqulen, ad d-tennulfu tarikt ad teymeĵ, ad d-lal weltma-s, ad temmet. Agni aneggaru am tyurfet, iweeea yal tama, zelmeĵ yeffus, sdat deffir, nnig ; tiftlukin n tmara ggant tiqwist, zereent agni. yer sdat, lbabur idehhim s uqerru am yilef, issekfal-d akeffa i yettaĵĵa yer deffir d asriĵ amellal am ukeffa n tarda deg tasift. Seg yidisan, aman zzeynunuzen deg yiberĵiyen uceqquf».*<sup>410</sup>

S umata wigi d kra n yidgan I d-yettwagelmen deg wungal-a. D acu kan deg wungal “ Asfel” ttwabedrent kra n yidrisen maca drus maĵi ma yella nkennit yer win I ieedda. Gar-asen yella-d uglam n taddart. Imi awadem agejdan n teĵkayt d win yettidiren deg taddart.am waken nezra tuddar n leqbayel fazent maĵi deg thuski yaş ulamma ddurin-t ddaw leenaya n yidurar I yesburuyen fell-asent. Ihi mayella amsawal iglem-d taddart n leqbayel yessefk ad as-d-yezzi s wudmawen-nni-ines I tt-yettcebiĵen. Deg waya ad d-naf amsawl iglem d taddart n Muĵend deg wawal-is:

*«Taddart meqqret, tezga-d yeĵ tiyilt am tudrin nniĵen akk. Yal tama tesa taessast iseg izri iweeea timizar alamma nneqdaent akk I wassif ney akka I udrar».*<sup>411</sup>

Rnu yer taddart ad d-naf igenni I d-yessenfalayen yeĵ leelali. Amsawal iglem-it-id deg wungal-a ilmend n wamek i d-yettban deg wussan n tegrest. Yenna-d:

*«yewweĵ-d igenni tamurt. D ayemyum. Ayemyum-nni I yessenyetĵayen ulawen, d aberkan d tagut. yaş tell tafukt,*

<sup>410</sup> Idem. Op. cit. P. 133.

<sup>411</sup> Racid ELLIC. 1981 , Asfel, Edition. Fédérop, france. P. 30.

*yas d azyal. ha-tan yekker-d waḍu, isekkar yid-s  
tayebbart».*<sup>412</sup>

Rnu diyen yer kra n yidgan i nezmer ad d-naf aladya deg taddart, tettwassen yis-sent temdint maca llant kra n tudrin ideg ttilin, ttazgin-d deg tterf. Yuɛer ula yef umdan akken ad yaweḍ yur-s. am win yecban adeg n lkuca. D taḥanut ideg sewwayen ayrum. Deg wungal-a lkuca n taddart tderref tezga-d deg tiyilt, yerna teṭṭili-d yef yixxamen yellan ddaw-as. Amsawal iglem-itt-id s wadem n wugur I yettf umezday n taddrt-a akken ad yerzu yer-s. maḥsub tudert deg taddart yas ma yella tecbaḥ, lameɛna tewɛer deg-s tuder. Tagi d liḥala n yimesdurar anda ma llan, yenna-d deg wawal-is:

*«ha-ttan lkuca am wayen akk I as-d-yezzin, ur teemir ara.  
Lemmer am zik tili.....tezga-d deg tiyilt, rrif n taddart.  
Tamuyli tefka yer yal tamnaḍ. Nnig akk d azru n Thur. D  
adrar I d afrag aneggaru, deg uzal yettban-d uɛemmur n  
tudrin. Yal tiyilt s yiwet-is ».*<sup>413</sup>

S umata d wigi i d idgan i d-yettugelmen deg wungal-a. tikelt yettakkas-  
asen unaggal udem n ccbaḥa, tikelt yettbeggin-d azal d yinumak-n sen deg tmetti  
taqbaylit.

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<sup>412</sup> Ibidem. P.39.

<sup>413</sup> Idem. Op. cit. PP. 125-126.

**Taggrayt**

Wagi i d leqdic i d-nefka deg yixef-agi, yerzan tismidegt akked uqlam n yidgan, ideg nessawed ad nefhem belli ulac kra n yisem ara d-yeddun deg wungal war anamek. Yal anaggal iferren i yidgan i d-yettawi deg tira-as, azrar n yinumak i icudden yer-s. deg tugget ttilin-d d wid yerzan tinettit-is. Ma yella d aglam yewwi amur seg yinedruyen n wungal ideg yeered unaggal yal tikelt ad ay-d-ibeggen lewşayef n yidgan akken ad ten-nessin wa ad nezder deg lemæani i d asen-yefka. Diyen, yal adeg anaglan yettiḥliḡ tarrayt i ugenses d ubeggen-ines d axel n uḍris s talya i as-ilaqen, i as-iwulmen akken ad d-iban. Annect-a, melba ccek yettili-d s tarrayt n uqlam i yettuneḥsaben d tallalt tagejdant i yettaddam unaggal deg usiley n wadeg.

D tidet, tilin n uqlam deg uḍris anaglan s wazal-is maca ilaq ad izer unaggal amek ara t-yessemres, acku aglam yettban-d s waṭas n wudmawen akked twuriwin yemxalafen. Akken d iyen aglam yessedhay imeyri s tidet n wadeg.



**Ixef wis sdis**

**Tasnawayt n yidgan**

## Tazwert

Deg yixef-agi aneggaru, newwi-d deg wawal yef tesnawayt\*n yidgan. Yettuneḥsab diyen seg yiḥricen igejdanen iyef tbedd tesleḍt n tezrawt-nney, d aṣennef i d-newwi ilmend n tamiwin n wadeg(les polarités spaciales) tineggura-agi ttasent-d s wudem n temsiniyin (dualités) gar yidgan. Nella nwehha-d yakan deg yixfawen ieddand, yer wazal tesḥa tmiḍrant-a n wadeg, nenna-d belliaferdis-a s yiḥricen-is akked temsiniyin i as-d-yezzin yettuneḥsab yer tuget n yimazrayaen ama d Gaston BACHLARD, Youri LOUTMAN, Henri METTERAND ney Roland BOURNEUF d wiyyaḍ, seg yiferdisen i ibennun inumak deg uḍris anaglan. Aladya ass-a, yuqel wadeg anaglan d asenfar i temhelt n tyuri d umeḥeen deg wungal amiran, aneggaru-agi dya, icuba taewint iseg i d-ttefrurint tfukkas akked tyunba n tudert n wadeg deg wungal.

Neereḍ seg tyuri-nney i wungalen i d-nefren i tesleḍt « Faffa », « Asfel », ad d-nessekfel aya-agi, wa ad d-nezzi akk i yimeḍqan i t-yezdin d wamek i d-yessenfali fell-asen unaggal. Anda nebḍa imeḍqan-a i d-yettwabadren, s temsinit i d-yettilin gar yidgan yeldin d wid iyelqen. Akken diyen,gar umḍiq d wayeḍ,ttefren yinumak d lemḥani yemxalafen, rennun i uḍris cbaḥa d tfulka akked ssḍa i win ara ten-yeḡren. S umata, tagenseset n yimeḍqan-a tella-d s yimediyaten akk ara d-nessuffey seg yiḍrisen n wungalen-a.

## 1. Leşnaf n wadeg

Tasnawayt (typologie) d ikli tasnarrayt yerzan asbadu akked tezrawt yef leşnaf, iwakken ad tessishil tasleđt d uşennef-nsen.<sup>414</sup> Deg wungal, yettban-d s telqayt wudem-a n uşennef n yidgan. Llan leşnaf i icudden yer talya n wungal, ayen i ay-d yetbanen mi ara nwali ungal. Am wakken ara yeğğ unaggal aṭas n yilem gar tewriqt d tayed. Wagi yettunehsab d adeg. Maca llan wid i icudden yer ugbur-ines, mi ara t-nyer. Ihi, s lmendad n wudmawen-a i yettallay umađal n wadeg deg wungal, annect-a s umata yettban-d mi ara nerg ad nezrew adeg; nettaf-d ayen iwumi neqqar adeg amseđris\*, adeg araklan\* ney adeg asnamkan\*. S umata , nerra deg tama ad d-nebggen leşnaf-a yerzan adeg ilmend n wakken i ten-bđan yinagmayen i d-yewwin yef temsalt-a n tesnawayt n yidgan.

### 1.1. Adeg amseđris

D adeg i tettaṭṭaf tira s timad-is, d isekkilen yettwađebēen s ufella n tferkit; ama d ayen yerzan tarrayt n wamek tettwajerred tyellaft, amek rrsen yizwal, nṁdam n yihricen, ibeddilen n tira tuđbiet ney d asiley n yizwal...atg.<sup>415</sup>

Azal yefka unagmay Michel BUTOUR i wadeg-a d ameqqran, imi ur yerri ara deg lwelha-s yer wungal weḥdes, maca seg tama-s yessiked yer wadeg amseđris i yal anaggal, aladya imi i d-yefka yiwet n tbadut d talqayant, d tasegdant\* i udlis yettwarun, mi i d-yenna: « *Adlis, yef akken i t-nettwali ass-a, d tigit i tikli n yinaw deg krađet n yiswiren, ilmend n lqis gar teyzi n ujerrid akked tiddi n usebter* ». <sup>416</sup> Ma yella d aswir wis krađ iyef i d-yemmesla d agi; d abley\* n udlisi nezmer ad nqis s umđan n yisebtar. Adeg amseđris, ur yesēi ara assay meqqrenakked ugbur n tneqqist. Lameena yesēa azal, tikwal yettbeggin-d amek ara yeddu yimeyri akked uđris anaglan ney ađris n tsiwelt, rnu yer-s yettwellih imeyri sya yer da, akken ad yegzu (ad yefhem) amahil akken ilaq.

<sup>414</sup> <https://fr.wikipedia.org/wiki/Typologie>. Consulté le 29/08/2022 à 20h40

<sup>415</sup> د. حميدلحمداي، 1991، بنيةالنصالسرد ( من منظور النقد الأدبي)، المركز الثقافي العربي للطباعة و النشر و التوزيع، ط1، بيروت، ص55.

<sup>416</sup> نفس المرجع و الصفحة. «إن الكتاب، كما نعهده اليوم هو وضع مجري الخطاب في أبعاد مدي الثلاثة، وفقا لمقياس مزدوج هو طول السطر وعلو الصفحة».

Adeg amsedris, d adeg am yidgan nniden,ur yettallay ara siwa ma tella tasna\* n udlis d yiswiren-is.D acu kan,yesea tilas, ur yesei ara assay akked wadeg ideg tturaren yiwudam, maca d adeg tetturar i yis-s tmizriwt (tit) n yimeyri. Ihi, s wawal kan fessusen, d adeg n tira tanaggalt, d adeg kan iyef ttwadebeen yisekkilen.Rnu yer-s, Michel BUTOUR, yewwi-d yef temsalt yerzan tira, i d-yettilin gar usebter d wayed, mahsub yerra ad d-ibeggen udem-agi n tira i d-nettaf deg kra n wungalen am wakken ara yettef unaggal ad d-yaru asebter amenzu, ad d-yernu asebter nniden, wa ad yebdu gar-asen s wulyu\* deg yiwen n umkuz\* amectuḥ.

Akken i d-iwehha diyen, yer wudmawen nniden s wacu yettallay wadeg amsedris,am tira taglawant\*, tira tabeddayt\*, iran, unuyen d telyiwin, asebter gar usebter, tifelwiyen n tira, tiybula...atg.D acu kan, udmawen-a,ur enin ara kan tawsit-agi n wungal, maca nezmer ad ten-id-nemmager deg yidlisen yettwarun merḥa.<sup>417</sup>

### 1.1.1. Tira taglawant

D tira s wudem aglawan ( d tira tamagnut\*) yef usebter, ad tebdu seg zelmed yer yeffus, mi ara tili tira-agi ur d-ttwabgen ara akken iwata qqaren-as tira taglawant tamellalt, ssenf-a n tira d yiwet n tarrayt i d-yessenfalayen belli tikiwin d yinedruyen n teḥkayt ur frint ara deg wallay n umaru.

### 1.1.2. Tira tabeddayt

D tira taneṣfit yef usebter, tezmer ad tettwaru yef zelmed, yeffus, ney deg tlemmast. Tettili-d s talya n yijerriden d imectaḥ, ur tettattaf ara amur ameqqran seg usebter, tettemgarad deg teyzi, gar ujerrid d wayed, aladya ma yella yessemres unaggal kra n yiḍrisen n tmedyazt ney adiwni i d-yettilin d tifyar tiwezlanin ma yella iyawel deg-s. Ilmend n waya, nezmer ad nefhem amgired i d-nettmagar gar sin wungalen seg tama n udbaε. Ma neddem-d deg umedyā, ad d-naf ttemgired lwelha n yimeyri gar unaggal ur d-nerri ara deg wungal-isazwel

<sup>417</sup> ميشال بوتور. 1971، بحوث في الرواية الجديدة، ترجمة فريد انطونيوس، منشورات عويدات، بيروت، ط1، ص 115-131.

yef teylaft tamellat, akked win ara d-yarun azwel d ameqqran, ad t-id-icebbaḥ s wunuḡ ibanen akken ilaq.<sup>418</sup>

Gar yinagmayen d iyen, yerran lwelha yer ṣṣenf-agi n wadeg, d tanagmayt Julia KRISTIVAN i yettuneḥsaben d tamenzut yegren asurif yer waya, aladya deg udlis-is «*Le texte du roman*», imi tezrew adeg, tenna-d maḥsub d ayen nettwali, adeg d tamuḡli kan. Deg yiwen n uḥric seg udlis-is iwumi tefka zwel «*Espace textuelle du roman* » tenna-d: «*Adeg amseḍris n wungal d adeg s tamuḡli* ».<sup>419</sup>

Akken diyen ilaq ungal ad yesēu kra n talya ara t-id-ibegnen; am tyellaft n beṛra, imi d taneggarut-a i as-yettakken udem akken ad d-iban,rnu yeruḍbae n udlis s tira iseggmēn, yettwafehmen.

#### - *Talya n tyellaft*

Tizrawin timiranin, fkant azal i talya n beṛra i swacu i d-yettban wungal, am tyellaft-ines tamezwarut.Acku tamuḡli tamenzut i d-yettak yimeyri yef udlis tettili-dilmendn tyellaft, rnu yer uzwel i d-yettajbaden lwelha-as. Deg tugget, tayellaft n yal adlis tettwaṛeṣsem; kra ssexdamen tiwelfiyin n yinazuriyen, kra nniḍen d tawlaft tamatut i ugbur n wungal, wiyyaḍ smenyifen ad t-ḡḡen war tawlaft, d azwel kan ara d-yettwarun.

#### - *Aḍbae n udlis*

Deg temsalt-a, aṭas i d-yemmeslanyef wadeg iyef ttwaḍbaeēn wawalen n uḍris anaglan. Tizrawin i d-yellan, eerdent amek ara d-afent tifukkas n uḍbae akked tarrayin n tira tasiwlan. D ayimi ttarran yer tesleḍt n uzwel ney tayellaft; ad d-sisnen tazwara, taggara n yiḥricen, aḡawas n yisental...atg. Dya, seg

<sup>418</sup> وفاء غالية، الفضاء الجغرافي و الفضاء النصي في رواية شرق المتوسط لعبد الرحمان منيف، مجلة أفاق، جامعة مسيلة،  
Consulté le 30/12/2017 à 20h10 <https://www.asjp.cerist.dz/en/article/.20>

<sup>419</sup> Julia KRISTIVAN, le texte du roman, approche sémiotique structure transformatinnelle, Ed. Mouton. P. 186. «*L'espace textuelle du roman est perspective* ».

wannect-agiakk,i d-yettlaluja del (amennuy) gar yinagmayen.Imi wallan, aya-agi yettawi-ay, ad nefk azal ugar i talya mačci i ugbur.<sup>420</sup>

Tanagmayt Siza KASEM, twehha-d deg tezrawt-ines yer temsalt yecban ta, tenna-d maħsub aħris anaglan yettmil deg tsegda-ines yer tudds nniđen,anda adeg deg-s, yettbanen s talya n udlis i yettwadebēen s yiwen n ujerrid ney s waħas n yijerriden yemgaraden, ibeħtu d iħricen, d tiseddarin, d tifyar, isehtar, tucrar, tineqqiħin. Allalen-agi s umata, ttwaseqdacen s wudem icebħen i lebni n wungal.<sup>421</sup> Aħbae n udlis ibeħtu yal tikelt yef sin n yiħricen, ayen yerzan tasegda n udlis akked tsegda n usebter.

Ur yemgarad ara wungal «*Faffa*» yef wungalen nniđen, yaħ ulamma d ungal amenzu i d-yeffyan deg tallit n 80.Drus n tawilat i yellan deg tallit-a.Ur yewwiħ ara ad yettuħbee akken ilaq, seg tama n ccbaħa n tyellaft-ines tamenzut ney tira n wawalen yersen yef yal asebter, maca anaggal yessawaħ yessuffey-d ungal-ines s wudem yelhan.

S umata, adeg amseħris deg kra n wungalen d netta i d-yettaken lbaħnat n yinumak-ines i yimeyri, d netta i izemren ad t-iēawnen iwakken ad yezder wa ad iēemmeq deg tikta d lemēani n uħris asiwlan.

## 1.2. Adeg araklan

Awal-a “araklan” d awal id- yekkan seg teyriqit, yesēa anamek n uglam n tmurt, d awal amsuddes yebħa yef sin n yinumak; azwir-ines ( gē= tamurt), adfir- is (graphie= tira). Yegga am wakken, awal-a n trakalt yeēna tussna n wadeg. D acu kan yella umgired gar trakalt yeēnan adeg n tmurt d trakalt yerzan adeg n wungal akken i d-yenna ungmay Abd El Malek MERTAD deg wawal-is:

*«Ur ilaq ara ad neyli deg tucħdiwin, acku tarakalt yef wakken i d-tebgen iman-is, teēna tussna i itezzin yef uglam,*

<sup>420</sup>حسن بحراوي، بنية الشكل الروائي، ص28.  
<sup>421</sup>سيزا قاسم، بناء الرواية، ص.77.

*asefhem n wadeg yellan, d asnagman, d talsa i wudem n  
tmurt, ay dra adeg aseklan itezzi yef waya?».*<sup>422</sup>

Seg tamanniđen, yessegza-d amgired-a ugar, imi i d-yenna maḥsub adeg anaglan wessie atas yef trakalt s timd-is, acku d adeg asugnan, mačči d ilaway. D ilelli, ur t-id-ttheddiden ara yisafen, ilal ney tiyezza. Ihi, deg yal ungal ttilin yiwellichen i yettağğan imeyri ad d-yessugen adeg uyur tetteddu teḥkayt n wungal-nni. Tin yernan yur-s, adeg deg wungal d asisen n umdan s tugna tasugnant, d awadem yettidiren deg kra n wadeg araklan d axel n wungal.

Rnu yer waya, adeg araklan n wungal yesea takarḍa taraklant(cartographie), yettban-d yef tkerḍa-agi,yerna ikeččem deg wassayen akked yidgan nniđen.<sup>423</sup> Deg-s tturaren yiwudam, ttembewwilen deg-s. Yettwafreq yef wungal, yas ulamma ur d-yettili ara ubgan n waṭas n yimedqan iraklanen deg wungal, maca yettwellich-d yer-s.Nezmer ad ten-neeqel. Deg lewhi n unagmay Hamid LEHMADANI, yettwali belli anaggal,yettak-d dima isdagen iraklanen ara yilin d taneqqiṭ n twaḍa\* i yimeyri akken ad iḥerrek allay-is ney akken ad d-yaf tarrayt i usekfel n yimedqan-a.<sup>424</sup>

S umata, d adeg i d-yettlalen s wallus n teḥkayt s timad-is.Aṭas n wid yettarran adeg araklan deg wungal maḥsub nezmer ad t-nezrew i yiman-is, waḥdes, war ma ncudd-it yer ugbur, imi tuggt n yinagmayen ur ttarran ara deg lwelha anwa ara izedyen imedqan-a, anwa ara yidiren deg-sen ney d acu ara yeḍrun deg-sen, maca ttarran srid yer tezrawt n tyessa n wadeg. Lameena tanagmayt Julia KRISTIVA tebgen-d yiwet n tikti deg umeslay-ines yef wadeg araklan, ur ttefriq-it ara yef yinumak-is , nettat terra-t yettallay ilmend n umaḍal tettidir teḥkayt deg uḍris anaglan.<sup>425</sup>

<sup>422</sup> عبدالمالك مرتاض، نفس المرجع، ص 123. « لا ينبغي أن نفع في هذه المغالطة، لأن الجغرافيا، كما حددت نفسها، تعني العلماني موضوعه وصف و شرح الحيز الراهن الطبيعي و الإنساني لوجه الأرض، فهل الحيز الأدبي موضوعه هذا ». <sup>423</sup> Béatrice BONHOMME. 1999, espace et voix narrative dans le poème contemporain, dans cahier de narratologie, espace et voix narrative, numéro 09. Ed, CNA (centre de narratologie appliquée), Paris, p. 176.

<sup>424</sup> د. حميد لحمداني، نفس المرجع، ص 53- 62  
<sup>425</sup> نفس المرجع، ص 54.

Am wakken i d-yettban wadeg-a deg kra n tagnatin, deg tenmegla i d-yettlin gar wadeg ineldi ( am ubrid) d wadeg uqfil ( am lħebs), yal wa yettak-as tarakalt-ines. Aya-agi d ayen iyef ara d-nemmeslay deg uferdis i d-iteddun iwumi nsemma tamiwin n wadeg ( les polarités spaciales) i d-nettaf deg wungal ĩla ĥsab n ušennef n yimedqan-is. Inaggalen, zgan ttakken-d isdagen n trakalt, iwakken ad nnalen ney ad huzzen yis-sen allay n yimeyri, ney akken ad skeflen kra n tarrayin i ubeggen n yimedqan.

Adeg araklan, yettlal-d s tarrayt n usiwel, simmal yettalles-d umsawal tidyanin, simmal ttwabdaren-d yimedqan-a, anda i yezmer unaggal ad yawed yis-sen ula yer kra n tuffirin d tektiwin tisnektanin(idiologique) d yinumak idergen deg uđris. Mebla cekk, adeg-a d tagerruma n wazalen d lemėani ideg đerrunt tedianin n wungal, acku adeg-a d axel n uđris d asenfali yef tsekta tanefsit, timetit, amezruy d wansayen n uwadem s umata.<sup>426</sup>

Nnig waya, adeg-a deg uđris yettuneħsab d tawwurt i ileddin abrid i yimeyri akken ad yezder deg umađal n uđris i yeqqar, ara as-yessun annar n umerraħ, asgunfu d umerri d axel-is.

Yer taggara, nezmer ad d-nini belli adeg-a, d abetteħtaħ, yettwassen s tewsee, s tehri d telqi. D acu kan, yesea tilas, ma yella nkenni-it yer wadeg nniđen iwumi qqaren «adeg asnamkan», yugar aya, war tilas, d adeg yeččuren d inumak akked yizamulen, yettwasebyen s tyunmayt\*.Lmeėna-s, adeg araklan yesea yiwet n tsegda, yiwet n talya, ma yella d asnamkan yesea aħas n tsegda d talyiwin. D imeyri kan i izemren ad tent-id-yessekfel. S lmeėna nniđen, ileddi annar i yimeyri deg tyuriwin-ines yemgaraden akken ad ixemmem, yal mi ara yesseget tiyuriwin, ttbanen-d yinumak, rezzunt-d yisteqsiyen yer wallay-is, d acu i d-yeqsed unaggal seg unamek-a? I tefyirt-a d acu i yebya ad d-yini seg-s?...atg.

### 1.3. Adeg asnamkan

Adeg-a, wessie deg unamek-is, yettbeggin-d ula d netta imedqan yettusqedcen deg uđris, i yetteffyen tikwal akkin i tilawt.Aladya imi s tutlayt i

<sup>426</sup> عبد الله توام. نفس المرجع، ص 19.



yettallay, lmeena-as, yessrusu imeyri deg yiwet n tegnit n uxemmem d unadi yef unamek n wadeg-nni deg uḍris. Tamidrant-a n tesnamka, am wakken nezra d awal i d-yesnulfa umesnilles aṛumi Michel BREAL, iwakken ad d-yessenfali yef yisudaf i ilaqen i usiwed n unamek. Lmeena-as d tussna n yinumak. Syin akkin, deffir n tbadut-a i d-yefka unagmay-agi, atas n tbadutin nniḍen i d-yettunefken yef tmidrant-a gar-asent: « *Tasnamka d tazrawt yef unamek n wawalen, tifyar, innan,...atg*». <sup>427</sup>

Adeg asnamkan, d abgan n yisdagen i d-iteddun deg yinaw anaglan. Seg unamek n talya i d-yettbanen s tebrezt, yer talya n useqdec n wallalen n tutlayt dtasnukyest i yettarran imeyri ad yerzu yer tegzi d usefhem n yinumak-a. Deg lewhi n umazray Gérard GENETTE imi i d-yewwi deg wawal-is yef sşenf-a n wadeg yenna-d:

« *Tutlayt taseklant s umata, ur d-tettbeggin ara tawuri-is s wudem ubriz ney s tarrayt tushilt. D asenfali aseklan ur nesei ara yiwen n unamek, iseεeu atas n yinumak yettemxalafen, yezmer yiwen n wawal ad yesεu sin n yinumak, yef wakken i d-tessenfalay tesnukyest, yiwen n wawal yezmer ad yesεu anamek n tidet wayed d tumnayt* ». <sup>428</sup>

Ihi, deg lewhi n umazray-a, adeg-a, d ayen iwumi neqqar tugna-figure, dya yerna-d deg wawal-is belli tugna-agi s timad-is d talya i yettaddam wadeg, tessenfalay-d fell-as tutlayt, d azamul anaglan i tutlayt-a taseklant d wassay-ines akked unamek.

Wama, adeg-a, d imeyri ney d imsenqed i t-id-yesnulfuyen deg wungal, ttekkine deg-s yiferdisen nniḍen i ibennun ungal am imeḍqan, akuden, tigawin n yiwudam...atg. I d-yettilin s lmendad n lebni utlay akked yiswiren n tutlayt n usiwel; imi ara tili tettwacudd, tettwasuddes tyessa-s akken iwata ama d ayen yerzan timsislit\* ( imesla-phonéme ) n uḍris, ney d amawal (awalen yettuseqdacen) ney d aserkeb (tifyar d userkeb-nsent). <sup>429</sup> Anagmay Abd EL

<sup>427</sup>TOURATIER Christian. 2010, la sémantique, 2 éditions. Armand Colin, Paris, pp 09-11.

<sup>428</sup>GENETTE Gérard. 1976, figure II, Ed. Seuil, Paris. P. 46-47.

<sup>429</sup>عبد الله توام، نفس المرجع، ص 20.

Malek MERTAD, yerna-d deg tira-as, belli nezmer ad neḥseb ṣṣenf-a( tasnamka) d « udem imdeffir» n wadeg, d udem arusrid i nezmer ad neeqel s wallalen n tutlayt nniḍen. Ilaq ad d-yettwabder kra n umḍiq akken ad t-nefhem, am udrar, abrid, axxam, tamdint...atg. Tura nezmer ad d-nessenfali fell-as (adeg) s wudem arusrid, send ad d-yebder unaggal deg tira-as awalen-a; yunag, yeffey, yekcem...atg. Ad negzu belli, ya yunag seg yilel, ya yerkeb timsrefegt ney iædda yef unnar....atg. Tigawin, ney tifyar-a, s umata ssenfalayent-d yef waṭas n yidgan, yesean aṭas n yinumak. Am win ara yunagen, iban yella wallal i t-yewwin, yembiwel deg wadeg; yef uḍar, yef tkerrust ney deg tmesrifegt. Am wakken i d-yenna: « *Win ara yeffyen, iban, yeffey seg wadeg, yeena adeg nniḍen* ». <sup>430</sup>

Ihi, adeg-a, yedder deg teyzi n tsiwelt, ur yettyab ara. Yaṣ ad yili deg wungal, drus ahat n yidgan ara d-yettwabedren deg-s s wudem usrid, maca iteddu-d deg tutlayt, deg userkeb n wawalen, deg umbiwel n yiwudam, deg wanya udyiz, yettaken tagnit i lebni n uḍris anaglan. S umata, adeg asnamkan d adeg azamuli, d tugna deg wallay i d-yessugun unaggal, tugna-agi, tettwaxlaq-d seg tutlayt n wallus akked tsiwelt, acku d tutlayt kan i izemren ad d-tessenfali yef tenfaliyin-agi n tumnayt d tzamulit, imi d timsal ( d tiyawsiwin) ur nezmir ara ad tent-nwali s wallen ney ad tent-nemmus s yifassen. Acku tasnamka tezga tcudd yer unamek.

## 2. Tamiwin n wadeg

Mgaraden yismawen yettunefken i tmiḍrant-a, llan wid i asent-isemman talɣiwin n wadeg, wiyyaḍ qqaren-asent timsiniyin n wadeg. Am wakken i d-nebder deg uḥric amenzu yerzan iferdisen yessuddusen ungal, neyayen i d-newwi yef umezruy n tlalit n tmiḍrant n wadeg deg tmuḍliwin n yinagmayen nenna-d belli aḍar n usnulfu n tamiwin-a iban-d i tikelt tamenzut deg udlis «*Tasengama-physique*» i yura ufaylasufi Aristote anda i d-yessumer kraḍ n yisekkiren d imensayen gar ( teyzi / tehri / tiddi ) n wadeg.

<sup>430</sup> عبدالمالك مرتاض، نفس المرجع، ص 124. «إن الذي يخرج، لا يخلو من أن يكون خروجه من حيز ما ومقصده إلى حيز آخر»

Maca deg wawal-nney yef tamiwin-a, ad nezzi tiṭ yer temsinit i d-yettilin gar-asent, garwadeg ineldi mgal adeg uqfil. Annect-a akk, ad d-yettwasegzi ilmend n wamek i d-ttwabedrent, ttwaseldent deg tezrawin n yinagmayen. Akken i yella deg tezrawt n Gaston BACHLARD deg udlis-is «*la poétique de l'espace*». Yewwi-tent-id deg wazal n kraḍ n yiḥricen, ney Youri LOUTMAN deg udlis «*la structure du texte artistique*», rnu yer unagmay Jean WEISGERBER i d-yefkan yiwet n tezrawt lqayen, yesεan azal d ameqqran yef temsal-a, deg yiwen n udlis isemma-as «*l'espace romanèsque*».

### 2.1. Tabadut n tamiwin n wadeg

D tid yettnadin yef lmeena d unamek n snat n tamiwin, assay-nsent akked uεawed-nsent deg uḍris, d aṣennef n yidgan iwakken ad ten-nessin, wa ad ten-nefhem. Dya, tabadut-a tettubeggen-d ugar deg udlis yura unagmay Mouhammed BUεAZZA yenna-d:

«D tid yettṣennifen idgan, ttnadint deg yinumak-nsen, ttasent-d s talya n snat snat d tinemgalin, senfalayent-d yef wassayen d uεawed gar snat n tamiwin yemgaraden, bdu-tt-id seg unamek n usurif (yebced ≠ yeqreb), ney deg taḥunt (mezzi ≠ meqqr), deg tewsee (tilas ≠ war tilas) deg umbiwel (yettebbewwil ≠ usbiḍ), deg talya (d azemmum ≠ d aqewwas), rnu yer unamek n taywalt (ineldi ≠ uqfil / d axel ≠ berra) ney anamek n tmeylalt (yettkemmil ≠ igezzem), deg umḍan (aṭas ≠ aferdis / yettwazday ≠ yettuhuḡer), ney deg unamek n tifawt (tafat ≠ ṭṭlam / amellal ≠ aberkan).<sup>431</sup>

<sup>431</sup> محمد بوعزة. 2010، تحليل النص السردي (تقنيات و مفاهيم)، منشورات الاختلاف، الجزائر، الدار العربية و ناشرون، لبنان، ط1، ص 101. «هي التي تصنف الأمكنة و تبحث في دلالتها في شكل ثنائيات ضدية، بحيث تعبر عن العلاقات و التوترات بين قوي و قيم متعارضة انطلاقا من مفهوم المسافة (قريب / بعيد) أو الحجم (صغير / كبير) أو الاتساع (محدود / لا محدود) أو مفهوم الشكل (دائرة / مستقيم) أو الحركة (جامد / متحرك) أو مفهوم الاتصال (منفتح / منغلق- داخل / خارج) أو مفهوم الاستمرار (استمرار / انقطاع) أو مفهوم العدد (تعدد / وحدة - مسكون / مهجور) أو مفهوم الإضاءة (مضاء / مظلم - ابيض / اسود).

S tbadut-a talqayant, nezmer ad d-nini belli, tamiwin-ad tasegda i yidgan ideg ara đrun yinedruyen mi ara mlilent akked uwadem n teħkayt. Ammer ad neg akenni gar wadeg n texxamt akked lħebs, ad d-naf amgired yellangar-asen d ameqqran. Dya, tikti-agi d tin i d-ibeggen Hamid LEHMADANI iyettwalin bellisin n yidgan-a mgaraden ula seg tama n lqaleb akked šsenf n tyawsiwin ideg llan. Ttilin ddaw n yiwen n uswir yurzen yer tewsee ney đđiq, tineldit ney tuqfilit dya yenna-d:

*«Axxam mačči d annar, lħebs mačči d taxxamt, acku lħebs ur yeldi ara dima yer umađal n berra ( agensay). Wama taxxamt tezga teldi yef uxxam, axxam yeldi yer unnar, tiyawsiwn-a s umata ttakkent-d yiwet n tugna d taxlaft i unaggal akken ad d-isuy amađal n teħkayt-is, ula d tasegda n wadeg, teggar ad tesseqreb assayen gar yiwudam am wakken i tezmer ad d-texleq abead gar-asen».*<sup>432</sup>

Seg waya, nezmer ad nefhem belli taxxamt deg uxxam, lħebs gar leħyuđ, d idgan yemgaraden ađas, seg tama n tewsee akked đđiq, seg tama n tneldit akked uqfal. Tudert deg-sen mačči kif kif, ur teđdil ara, tamezwarut d azamul n tlelli, wis sin d azamul n tukksa n tlelli. Tin yernan yur-s, amdan deg tmezwarut yettidir s lebyi-s, deg wis sin war lebyi, d tudert n bessif, tettwaħettem fell-as, yebya-tt ney yugi-tt. Iswi amatu seg temsinit-a, d assisen n yiwet n tanga\* tagejdant ara iεawnen anaggal yef tudssa d lebni n uzetđa n umađal n wungal-ines iwakken ad yessawed ad yefser inedruyen n teħkayt-is s tarrayt tufsiħt, tufhimt s shala d tmezla.

Ihi, tayuri lqayen i yinumak n wadeg anaglan, tessawađ ad d-tessekfel lemεani-ines yebnan yef wammud n tamiwin i d-nettaf akka s lqaleb-agi n yiwet mgal tayed.

<sup>432</sup> د.حميدلحماداني، نفس المرجع، ص72. «فالمنزل ليس هو الميدان، و الزنزانة ليست هي الغرفة، لان الزنزانة ليست مفتوحة دائما علي العالم الخارجي، بخلاف الغرفة، فهي دائما مفتوحة علي المنزل و المنزل علي الشارع. و كل هذه الأشياء تقدم مادة أساسية للروائي لصياغة عالمه الحكائي، حتى أن هندسة المكان تساهم أحيانا في تقريب العلاقات بين الأبطال أو خلق التباعد بينهم.»

## 2.2.Tamsinit\* n wadeg

Seg tyuriwin-nney i tamiwin-a n wadeg , iban-ay-d belli d tid i d-yettasen snat snat, d timsiniyin i d-yettilin s talya n yiwet mgal tayed. Maca, nebya kan ad d-newhhi yer yiwet n temsalt belli ayen ara d-nini deg uferdis-a, nenna-t-id ilmend n wakken i t-id-sfahmen yinagmayens s umata. Yella-d wawal-nney yef yiderma, iberdan...atg. Nemmesla-d fell-asen s wudem amatu.Deg leɛdil ara naweɛ yer tesleɛt n yidgan deg wungalen n Racid ELLIC, labudd ad d-ttwabedren yiwen yiwen s telqayt, ilmend n wakken i ten-id-yebder unaggal s timad-is, maca seg tama, tawuri-nney d asefkel n yinumak d lemɛani yeffren deffir n yal amɛiq. Ihi, ttwabɛant temsiniyin-a yef wakka:

### 2.2.2. Adeg ineldi mgal adeg uqfil

Deg tbadutin akk i d-nefka yef wadeg, nessaweɛ ad d-nini war ma nenker belli d tasarut i tyuri n uɛris anaglan, imi d netta i d-yettbegginen tanila\* n uɛris d tegmawit\*-ines.Yef waya, i yesɛa azal ɛlayen deg wungal amiran, d asnulfu amaynut deg wassayen n wadeg ama; assay-nni yezdin gar ukessar-asawen, lqerb-lbeɛd, ineldi- uqfil...atg. Yal yiwen s unamek-is. Awalen-a ineldi, uqfil yer yimussnawen n tesnimant (tanefsit), sean lmeɛna; amenzu yesɛa anamek n win ara yilin d imsebrureɛ, wis sin anamek n win yellan d imsergel\*, am akken i asen-qqaren beɛra ney d axel. Anagmay Gaston BACHLARD, iwehha-d yer tekti-agi maɛsub, mi ara d-nni adeg uqfil ad nefhem belli yesɛa tilas, ma yella d ineldi d uwsie, hraw, war tilas.<sup>433</sup>

Ungal d amerkanti deg useqdec-ines i yidgan, seg tama n twuri d unamek anda i nessaweɛ ad nmeyyez deg tazwara gar yimeɛqan yeldin d wid iqeflen.Aladya, nufa-d belli ddeqs n yinaggalen yettarran lmil yer wid yeldin, am wakken i d-nufa wiyyaɛ mgal, ttcuddun iwudam-nsen, ttarzen-ten deg yiwen n wadeg iwakken ad yezder deg tudert-nsen tagensayt ( n daxel).War ma iyumer yis-sen yer beɛra, maca inaggalen nniɛden ttdemmiren iwudam-nsen yer beɛra, ur ttaɛɛgan ula d amɛiq, iwakken ad d-ibeggen ahat tabyest-nsen. D acu kan, llan yinaggalen nniɛden ssemrasen-ten i sin, s yiswi n ubeggen n tamiwin-a.

<sup>433</sup>Gaston BACHLARD. 1957, la poetique de l'espace, Ed. PUF, p 194.

Ihi, idgan deg wungal ttasen-d s sin n wudmawen i d-ixelqen tamsinit gar ineldi≠ uqfil. Ineggura-agi sseḍfaren-d ney teddun-d s yibegginen d yiseḍruyen-nsen, mebyir abeggen ney aneḍruy ur d-yettili ara usiweḍ n yizen asiwlan, i d-yettasen s talya n yisalan. Lmeḍana-s ad yessaweḍ unaggal isalan i yimeyri s wayen ara d-yedrun deg yidgan-a. Maḥsub,deg tazwara ara d-ttunefken yisalan-a, am wakken ad d-yebder, tamdint, lexla, axxam. Lmeḍana-as ad yili deg-sen kra n uneḍruy, acku ur yezmir ara yimeyri ney umsiwal ad yeḍlem kra, ma yella ulac ibegginen-a, d nutni i d inurar n yinedruyen.

Deg uferdis-a, s umata, ad neḍreḍ ad nebḍu azwel yef sin, adeg ineldi d wadeg uqfil d ayen i yettaḡḡan tamiwin-a ad d-banent s wudem n temsinit gar yeldi≠ yeqfel

### 2.2.2.1. Adeg ineldi ( Espace ouvert)

Ggten yinaggalen yessemrassen deg tira-nsen adeg-a, yettak tilelli i yiwudam-is, akken ad idiren gar leḥwaḥ d tuḃalin akked yinig war leqyud, ifesser-assen annar iwakken ad d-kken akk imeḍqan yellan.<sup>434</sup> Idgan ineldiyen, d imeḍqan yeldin yef ugama, mačči d wid iwumi nezmer ad neg tilas. Adeg-a, yetteḍdeddi akkin i tilas, d anemgal n wuqfil, d adeg n temlilit n waḥas n yiwudam deg tudert tanaggalt. Deg-s, ambiwel n yiwudam, deg-sen imukan, yetteli-d usiweḍ akked taywalt gar uwadem d wayeḍ, yettruḗu aḥulfu-nni n tnessuft\*. Yef akken i t-id-yesbadu Abd El Hamid BOURAYOU deg umeslay-ines:

*«Nebya ad d-nini s yineldi n wadeg, ajmaε n waḥas n leḥnaf  
n yimdanen, d waḥas n yinedruyen yemxalafen deg wungal,  
ttarzen idgan-a yeldin yer wid ur nesεi lḥedd wala tilas am  
yilel, tiḗgi, tanezruft, iberdan d tqenḗarin (ponts)i d-*

<sup>434</sup> جيارر جنيت و آخرون. 2002، الفضاء الروائي، ترجمة عبد الرحمان حزل، دار إفريقيا الشرق، المغرب، ط3، ص23.

*yessenfalayen s timad-nsen yef tlelli, aserraḥ d  
umtawiakked yiman ».*<sup>435</sup>

Rnu yer yidgan-a diyen, ad d-naf taddart i d-yessenfalayen yef wammud n yinumak am; uḥulfu s tlelli, tebyest, tazmert, tirugza,...atg,ney tamurt, ideg yettḥulfu umdan s laman, asgunfu, talwit, d tudert yessaram umdan ad tt-yidir war akukru.

S umata, adeg-a, s timad-is yebḍa yef sin n leṣnaf n yidgan. Imi tayessa n wadeg anaglan, tettallay s waṭas n tamiwin-a, i iseeḥun inumak izamulen d tektawant. Gar-asen idgan n usikel akked wid n tnezduyt.

### 2.2.2.1.1. Idgan n usikel (transportés)

Azal seān yimeḍqan-a yeldin d ameqqran, tteāwanen yef ucuddu n wungal. Imeena-as tuṭṭfa deg wammud n wazalen d yinumak icudden yer-s.<sup>436</sup> I d-yettbanen deg wassayen akk i bennun yiwudam mi ara rzun yer yimeḍqan-a. Ineggura-agi d wid iyer yettarra uwadem yal mi ara yebyu. Ad neereḍ deg uferdis-a, ad nessizwer imeḍqan-a, eḥḥsab n tfasna n tneldit d usugget n tilin-nen deg wungalen, ad d-naf:

#### a. Idgan n usikel n ugdud ( Espace transporté public)

D wid i d-yessenfalayen yef tneldit (tullya), ttilin d annar, d asayes i umbiwele n yiwudam iiteddun deg yizenqan, deg yimerḥan, deg yigran, iqwiren...atg. Ttilin d tignatin n unejmuε akked temliliyin n yiwudam beṛra i yixxamen-nen. Tin yernan yur-s, ayen yessemgarden idgan-a n ugdud yef wuzzig (spécifique) d amḍan n yiwudam i yettilin deg-s. Ttnejmaēn deg yidgan-a, acku mačči d lmelk n yiwen n umdan kan, maca n yimdanen meṛra. Ur yeḥwaḡ ara uwadem turagt\* ney aciwer akken ad yerg yer yidgan-a, d azref n yiwudam meṛra. Deg lihāla-agi, tyelli tlelli n umdan (individuelité), tettenkar-d tlelli tamazdayt\*. S wakka dya, i d-tettban tneldit-a, deg kra n yidgan i d-yeddān deg

<sup>435</sup> عبد الحميد بورايو، منطق السرد، ص 148. « و نقصد هنا بانفتاح الحيز المكاني، احتضانه لنوعيات مختلفة من البشر و أشكال متنوعة من الأحداث الروائية، وتتصل هذه الأماكن المفتوحة بفضاءات محدودة كالبحر، الغابة، الصحراء، الشوارع و الجسور و هي بدورها توحى بالحريّة و الانطلاق و الانسجام مع الذات.»

<sup>436</sup> حسن بحراوي، بنية الشكل الروائي، 79.

wungal «Faffa», ad d-naf *Amitru*(mitro), d tallalt i ttaṭṭafen yimdanen akken ad rzun seg umdiq yer wayeḍ. Mačči n yiwen n umdan weḥdes, maca d tallalt icerken akk imdanen. Rekben deg-s akk medden, akken ad rzun yer yidgan nniḍen.

Ma neddem-d amedya i d-yessenfalan yef wannect-a, ad t-id -naf degwayen i d-yulles umsawal yef uwadem Emer i yezgan yal ass, sbaḥ meddi yettruḥu, yettuḃal-d deg «*umitru*» i t-yessawaḍen yer uxeddim. Ayen i d-ibegnen aya-agi d aḍris-a i d-yulles umsawal, mi i d-yenna:

*« Akka am Emer ad yekcem s amruj umitru, ad myagaren akked teṣnant umitru, zzhir, aguḥḥu, afaε, rriḥa n ṣṣabun, n lmeslk, ad mgufaεen yer uebbuḍ-is mi ara d-yelḥeq syin-a ad ten-isebleε ».*<sup>437</sup>

Rnu yer wadeg-a, llan idgan nniḍeni d-yessenfalayen yef tugdut am:

- **Iderma d yiberdan**

Akken nezra, iderma akked yiberdan gar yidgan n usikel ideg tettuet tikli, ttilin d inagan yef umbiwel n yiwudam. D annar i lerwaḥ d tuḃalin, mi ara ffyen seg yidgan n tnezduyin ney n uxeddim-nsen. Mi ara neg tazrawt i yidgan-a n usikel i d-nettaf deg yal tiymert, deg yinaw anaglan, nettaf-d belli ddeqs n tugniwin, inumak i izemren ad aḃ-εiwnen yef ubeggen n lewṣayef ney n tulmisiin tigejdanin i swacu ttwasnen yidgan-a.

Ma nefren tamiwin i yettilin gar yiderma d yiberdan n uḃeref ( imdanen yettidiren deg udrum ixuṣen ) akked yiderma d yiberdan n yifentaziyen ( imdanen yettidiren tudert iggerzen). Ad nefhem belli, llant snat n tamiwin titupugrafiyini, yettuneḥsaben yeftikelt, d tamiwin timettiyin yesddukkulen adeg-a n usikel. Yal yiwen deg-sen ( d aḃerfan ney d fentazi ), yesεa assay yer wazal n

<sup>437</sup>Racid ELLIC.1986, Faffa, Ed Fédérop. P. 10.



yizumal, inumak d tekta i d-yettak, ama s umur amezyan ney s umur ameqqran.<sup>438</sup>

S wakka ihi, ad neereḍ ad nezrew tamiwin-a, ara ay-yessawḍen s tallalt n tesleḍt lqayen yer usekfel n temsiniyin i d-yettwaxelqen deg usiley n wungal, d wayen ahat ara yezdin ney ara yebḍun gar-aset (gar tamiwin). Ad neereḍ ad neg akenni gar sin n yidgan-a (ayerfan-afentazi) seg tama n yinumak, izamuliyen akked tektawant (symbolique et idiologique). Am wakken nezra amgired atopographie n wadeg, yettḥettim asedfer n umgired amettiw\*, asniman\* akkedtesnaktant\*

Send ad needdi seg wadeg ayerfan yer wadeg afentazi. Ad d-nini belli yal tikelt yettbeddil unagraw n wazalen n tmetti kesbent, tllalen-d wazalen nniḍen d imaynuten. Amḥerwec\*-agi (Ixilaf) yettcuddun assay gar sin yidgan-a mačči d tamsalt iyef eeddan yimussnawen, atas n yimyura i izerwen adeg anaglan, am Youri LOUTMAN yettwali d akken leqwaleb-agi n wadeg ttuyalen d alugan agejdan i wakken ad ttwaqeedent tektiwin-nney yef umaḍal, am lqaleb-agi n tesnaktant simmal nettak-d tikiwin yef kra n wadeg ttuyalent d ṣṣifat-ines (n wadeg).<sup>439</sup> Yef yidis, ad d-naf anagmay Jean WEISGERBER deg tedmi-ines, adeg angawan\* maḥsub win nettqli s wallen yettizrir yef tnefsit, yetteeddi seg wul yer wallay, ney yettizrir yef tmetti.<sup>440</sup>

Ilmend n tesnarrayt neḍfer, nefren ad ilint tamiwin-a d annar n tezrewt-nney, nebḍa iderma d yiberdan-agi yef sin n leṣnaf (wid n uyref d wid n tfentazit), ideg ara d-nebgen lewṣayef n udrum ayerfan imi i yettuneḥsab d adeg n tudert n umdan n yal-ass, ad neereḍ ad d-nawi yef yiḥricen-is itupografeyen d yinumak-is, syin ad nwennet yer wazal-nsen deg usulleḍ n tyessa n wadeg deg wungal. Rnu yer lewṣayef n udrum afentazi.

#### - **Adeg n udrum ayerfan\* ( Espace d'un quartier populaire)**

<sup>438</sup> نفس المرجع، ص 79.

<sup>439</sup> Youri LOTMAN. 1973, la structure du texte artistique, ed. Gallimard, paris, p311.

<sup>440</sup> Jean WEISGERBER. 1978, l'espace romanesque, Ed. L'age d'homme, lausanne, p 55.

D adeg yettwasnen s ṭabeɛ-ines atopugrafi, d ilelli yef leqyud akk n tsegda d uyarim\*, yettwæzel yef umaḍal, yesea tamagit-is. D adeg n usikel seg uznig yer wayeḍ, d adexdux, d axnac, ur wessie ara...atg. Yetthulfu deg-s uwadem s uskuffer\*, zgan yinaggalen ttakken-as udem-nni n leqdem, i as-yesruḥuyen anamek-is atrar, yettarra-t amzun akken d adeg amensay, ḡas ulamma d adeg n usikel yessefk ad yili wessie, meqqr, yettwasuddes akken iwata. Deg waya yebder-d unagmay Hassan BAHRAOUI deg wawal-is:

*«Tulmist-a n leqdem tezga tedfer-it, d aymi i yesruḥuy  
tizemmar-ines tiyarimin, tettarra-t am wadeg amerrir  
akter n wakken yettili d adeg i twaculin,  
yettwazedyen».*<sup>441</sup>

yerna-d d iḡen, maḥsub adeg-a, d adeg yeččuren s twaculin, aya-agi d tidet neḥsa akk i yis-s ur yeḡwaḡ ara axemmem. D acu kan, mi ara t-id-nemlal deg uḍris, mi ara d-iwehhi ḡur-sen unaggal. Yettarra-ay neḡ yettdemmir imeḡri akken ad inadi yef yinumak-is deg uḍris am wakken ara yettef ad d-iwehhi yer unnar yeččuren d tulawin, arrac, imsewqen...atg. Deg tagnit-a, ad yeereḍ yimeḡri ad yefhem iwacu i yeččur unnar-a? D acu i d-yellan deg-s?. Lmeɛna-as anadi yef yinedruyen.

Deg tyuriwin-nneḡ i wungalen n tmaziḡt nufa-d anaggal aqbayli, yessuggut abdar n yiderma d yiberdan ideg tturaren yiwudam. Ma yella dtayuri nexdem i yiḍrisen i d-yeddand deg wungal «Faffa», nufa-d ttuqtent tenfaliyin i d-yettbeginen adeg-a. Gar-asen, ayen i d-yebder umsawal yef yimedqan ideg yettidir wasaḍ Emer deg yinig, yef wakken i d-yessenfali umsawal maḥsub yal mi ara d-yezzi Emer tameddit n wass seg uxeddim, yettaf-d lḡara txebbel s yimdanen. Yal wa d acu i ixeddem. ḡas ahat ad yeḡu ad yesteɛfu deg texxamt-is seg eeggu n wass, ur yettaf ara tagnit imi leḡwat d usuyū n yimdanen i d-yezzi i lḡara (imezday n lḡara) anda yella,

<sup>441</sup> حسن بحراوي، نفس المرجع، ص 82. «إن صفة القدم التي تلازم الحي الشعبي، ستفقد الحضارية وتجعله أشبه بالمكان الأثري منه بالفضاء الأهل المسكون».

tessafag-as iḍes. Ihi, gar tenfaliyin-a i d-yetettwehchin yer lḥara, d ayen i d-yessawel umsawal deg wawal-is:

*«Yaf lḥara taemer, tarbaet tezzi i duminu, i bukir. Texleḍ lqahwa d lbira, tibwaḍin d inexwman n cemma fesren yer iḍarren ikersiyen, .... mi i d-yekker azekkayen wissen amek i d-ikker, yaf tubbit n uyrum deg lḥara, asegres fersentimcac ney iyerdayen, aqerru n cclada zereen wafriwen-is. Ha-tan wayen yenna: ula d awtul ara t-iččen ulac! ».*<sup>442</sup>

Ilmend n wawalen i d-yettwbedren deg tenfalit-a yerzan «lḥara»; duminu, bukir, lbira, cemma. Wigi akk d allalen yessemras umdan deg wurar imi ara yili unejmuε n yimdanen. Yerna-d deg umedyā nniḍen yef lḥara d akkenterki tegnit; asuyu, leeyad...atg. Yal wa d acu i yeena, ulac asteefu seg lectab n wass. Am zal am yid, eedlen. Yulles-d umsawal, yenna-d:

*«Nnejmaεen deg lḥara kra seg yimezday, tarbaet tdewwer i duminu, tayed i ubukir. Lqahwa ccrab d lbirra, wa yeggugem, wa yettnezzih, wa yetteeggid, wa yeslexfat, wa icennu. Aḥtiter, iyimi, tanekkra, argam, asexser, tagallit, acummu, anxwam, igirru. Wa yessirid acetḥid yer tsadelt, wa yefser am cetḥid seg ssekra ».*<sup>443</sup> sb 121.

Rnu yer wadeg-a deg yinig, tettwabder-d lḥara nniḍen. D lḥara n Emer deg taddart-is ( lḥara n yimawalan-is). Awal-a «lḥara» yer leqbayel yeččur d inumak; d azamul n tjadit, tanaḥlit, leenaya, d lḥas n yimezwura. Lḥara n yimawlan i d-yettwbedren d tin yeḡḡa Emer i waḥal nyiseggasen. Asmi i d-yerza yer-s- d lferḥ ameqqran.

Gar leewayed s wacu tettwassen tmurt n leqbayel, d akken mi ara d-yezzi yiwen seg yiεeggalen n twacult i iyaben yefuxxam, aladya iminig, tferrah

<sup>442</sup>Racid EELLIC, Faffa, pp 13-14.

<sup>443</sup>Ibidem, p 121.

twacult, ssewwayen imensi igerzen, anda ahat rriħa-s tettek-d akk axxam. Akka ihi, ay teħra d emer, imensi n wassen mi i d-yusa seg Fransa ixulef, tfeğğeğ ħħara. Gar yimediyaten i d-yessenfalayen yef waya d tinfaliyin-agi i d-yewwi umsawal i teyzi n kraħ n yisebtar, ad d-naf:

« *Iqerreb-d imensi, iragwen n tasilt ħħwan deg ħħara, deg-sen leħbeq, leħsel, ieeqqaren iberkanen d yizeggayen, seksu d wayen yettextuxen deg tasilt. Icuk-it d ayaziħ, iffey-d d awtul...ixebbel imensi. Tabaqit i yergazen, tabaqit i tlawin d warrac. Beħtu n temyart, aħħal ur yeħħi Emer eeggali...imensi yefra, iraden ijeqduren, yal wa yerza tasga-s. Igra emer akked yemma-as. Azyal d azyal, qqimen deg ħħara, ddaw tara, ala yiwet n tefilt i iquzmen iħ yidsen* ».<sup>444</sup>

Wigi d kra n yimediyaten yerzan adeg-a n ħħara deg wungal « *Faffa* ». Ma yella deg «*Asfel*»ur t-id nemmuger ara s waħas ney eud ulac baxlaf yiwen n umedy-a-agi. Anda i yella umsawal, yettalles-d tadyant n yilemzi Caeban AT Ēli,mi i yettwawwet, tħub-it-id-tserdunt-is yef uerur-is, tekcem ħħara akken ad tssers wa ad as-kksen tabarda fell-as. Yenna-d umsawal deg wawal-is:

« *Tekcem yer ħħara anda tħded, tettgani acrik ara s-yekksen tabarda* ».<sup>445</sup>

Yer tama-s, nufa-d adeg nniħen i yesħan yiwet n tulumist d twuri akked wadeg-a, yettwassnen nezzah deg tmurt n leqbayel, d « *tajmaet* »; d anegraw i tteggan leħrac deg tmurt n leqbayel. Akken nezra yef usuddes n tejmaet; yur-s tidekkenin yebnan s yizra d teslaħin, imesden seg yal tama,i isenden yer leħyuħ n yixxamen, ttalint yef lqaeħ s lqedd uħar n umdan. Deg-s ttnejmaħen wat taddart akken ad mmeslayen yef wuguren n yimdanen, akken ad asen-frun iyeblan yellan. Rnu d iyen, d azamul n tdukkli , tagmat d lemħawna war gar-asen. Ihi, deg wungal-a«*Asfel*», yedda-d wadeg-a i d-yessenfalan yef wayen akka i d-nenna.

<sup>444</sup>Idem. Op. cit. PP. 57-58-59.

<sup>445</sup>Racid EELLIC, *Asfel*, p 34.

Muħend d yiwen n yilemzi i iħemlen ula d netta ad yili deg tejmaet-a, yal ass irezzu ħur-s, maca yettaħ tiymert, yessikkid deg yimħaren, deg warrac d wayen i d-yettæddin gar wallen-is. Amedya-agi, yessenfalay-d ħef waya, deg wawal n umsawal:

*« Yufa-d iman-is deg tejmaet, yenneđ deg ubernus, lwehma tettban-d ħef wudem-is....Tajmaet tesruħmut akk, ayalađ n yemyren yettrefrif s tsidwa n yezgaren; ħer ilmezyen d iğernanenseg ufus ħer wayeđ, ma d arrac ur ssinen iyimi, tteggizen seg wa ħer wa, yellin ttenkaren tturaren aqedda».*<sup>446</sup>

### - Adeg n udrum afenħazi

Ma yella adeg aħerfan, yettara-aħ ad negzu inumak d lemħani n yiđrisen deg wungal.Yettğga-aħ ad nefhem inawen d yizamulen-ines s telqayt, yettarra imeħri ad ibedd ħer temlilt-ines deg lebni n tħessa tasiwlant s umata. Iħi, nezmer ad t-neħseb d taewint iseg i d-nettagem inumak-a.

Maca, mi ara nessikedħer usulley n wadeg afenħazi d wamek yebna seg tama tatopografit (topographique), ad d-naf belli aħas i yemgarad ħef uħerfan. Deg wacu mgaraden? Yiwen (aħerfan) d adeg uqmiđ, d awernaħ\*, d imerwi, d ummis (yumes). Wayeđ (afenħazi) d uwsie, d azedgan, tizegzewt, taħuski, yesserway tiħ.<sup>447</sup>Lameħna, adeg maħħi d aħlam n topografit-ines, neħ i tmuħli kan, adeg d tudert, yettiħwiğ wid ara yidiren deg-s, ibennu ħef wassaħ gar uwadem d wadeg-is. Maħsub tawuri-ines d axel n uđris maħħi d tagemmeħ\*-ines. ħef waya i d-nettaf deg yiđrisen inaglanen i d-yettawin ħef yidgan n usikel,belli inaggalen, ttakken tilin ugar i wadeg aħerfan akter n wakken i t-ttakken i ufenħazi.<sup>448</sup>

Tignatin ideg d-nettmagar adeg-a deg wungal, yettban-aħ-d am ubernus idelgen, yeslullcen\* s tmenkasin\*, iħeğğeb udem-is aħeħqani, yettarra zħerb ħef yinumak-is. Maca aya-agi am wakken i d-nettbeggin yal tikelt d tamlilt n

<sup>446</sup>Idem. Op. cit. P. 13.

<sup>447</sup>عبد الله توام، نفس المرجع، ص62.  
<sup>448</sup>حسن بحر اوي، نفس المرجع، ص 86.

umseflid ney n yimeyri, d netta kan ara ad d-yeskeflen lbaɗnat yeffren deffir n yinumak yezdin imedqan-is. Am akken ara d-naf deg kra n wungal, mi ara d-yettwabder wadeg n «*temdint*», neḥsa akk s cbaḥa-ines, d tamadlagt\* ama d iberdan-is, izenqan ney imerḥani-is, ama d ayen yerzan tsegda n yixxamen amek rrsen d wamek banan. Lameɛna adeg-a, tikwal yessenfalay-d yef wayen nniɛen; yef yir tegnit yettiidir uwadem, deg-s lxiq, ademmer, tudert n bessif aladya ma deg yinig (lyerba).

Anagmay Jean WEISGERBER, deg temsalt n wassay yezdin gar uwadem d wadeg deg uɗris n wungal. Yettwali tarrayt n usiley n wadeg afentazi belli yettidir deg uɗris, s tilin n uwadem. Acku d aneggaru-agi ara yidiren deg-s, d netta i ay-d-yettakken tamuylil fell-as, tin yernan yur-s adeg i d-ssisinen wawalen deg tsiwelt, d awadem akked umsawal n teḥkayt i t-yettbegginen.<sup>449</sup> Ad nefhem seg wawal-a, maḥsub d tigawin, d iḥulfan ney d axemmem n uwadem i ay-d-yettakken amek iga wadeg-a.

Rnu yer wadeg-a n temdint, yella wadeg nniɛen s wazal-is, yettwabdar-d s tṭaqa deg tira tanaggalt «*Abrid*». D adeg n usikel, deg-s i yesrusuy umsebrid isurifen-ines, yis-s i yettæddi uwadem seg wadeg yer wayeɗ. D adeg, ansa i ttekknen yimdanen, d wayen akk i ileḥḥun, mi ara ruḥen sani i byan.<sup>450</sup> Yezmer uwadem ad yay abrid-nni neyyeḡḡ-it. Abrid s umata, yezmer ad yili meqquer, yezziif am wakken i yezmer ad yili wezzil, yeqmed ney d tiberdatin timectah. Seg tama, anaggal yesseqdac adeg s sin wudmanen; iberdan yessagaden, ttilin deg-s yiwudam i igezzmen iberdan deg yiɗ ney iyersiwen i d-yettefyen seg tzegwa yer yiberdan. Llan wiyyaɗd llaman, anda teddun yiwudam war ma yennal-iten ucemma, war akukru.

Ihi, adeg amezwaru i nezmer ad d-nemmager deg wungal d «*abrid*», d adeg n usikel gar umɗiq d wayeɗ. Yis-s i yezmer umdan ad d-yeqdu tiyawsiwin-is, acku d allal n lerwah seg kra n umkan d tuyalin seg wayeɗ. Am lerwah n

<sup>449</sup> Jean WEISGERBER. Idem. Op. cit. P.11.

<sup>450</sup> Kamal BOUAMARA. 2010, Asegzawal n teqbaylit s teqbaylit «*Issin*», Tazriɣt n l'Odyssée, Tizi-Wezzu, sb 17.

Yiwudamn deg wungal d usikel-nsen seg uxxam yer uxeddim ney yer lqahwa...atg. Deg wungal « *Faffa* », ur d-yettubeggen ara wadeg-a s wudem usrid maḥsub ad d-yebder, ad d-isemmi ney ad d-yeglem kra n ubrid yettwassnen deg temdint n Paris, ney xerṣum ad d-iwehhi yer ubrid yessawaḍen yer uxeddim ney lqahwa. Annect-a d ayen ur d-nemmuger ara deg wungal, maca nezmer ad t-negzu s wudem arusrid, seg tikli ney asikel n yiwudam gar yimedqan-a. Amedya-agi i d-nufa yewwi-d yef ubrid ameqqran yellan deg temdint n Paris, akken nezra abrid ameqqran d win ideg tettuuqut tikli tteeddin seg-s atas n yimdanen. Rnu yer umbiwel n tkeryas...atg. Emer, yefren ad yeenu abrid ameqqran, aladya deg wussan n usteeḥfu, ssebt akked lḥedd anda iberdan meṛra d ilmawen akken ad yekkes lxiq izedyen ul-is yenna-d umsawal:

*«Ass-a, emer iṣub-d abrid ameqqran, ismeryuy weḥdes, yebya ad as-yeqqim i temsalt.... iṣub-d abrid ameqqran, allen remcent am win yettnuddumen, ileḥḥu ur iban sani, deg-s d amerrah, deg-s d aseḍdi n teswaet, akka ay d ussan n ssebt d lḥed».*<sup>451</sup>

Deg umedya-agi yellan ddaw, yulles-d umsawal abrid i yettaddam Emer akken ad iruḥ yer uxeddim, s amruj umitru iseg irekkeb yal ass-, yenna-d:

*«D abrid yer umruj, amruj ideg ara yezzer, tuffya tameddit, s umiḥres, s nncaf, s udegger, s eeggu, s weḥcal. Ad t-id yerr umitru tameddit s ukras n wunyir, s berru n tuyat, aceṭṭid seg tidi, ad inted yef uglim, tieyunin ad zḥayent seg uyebbar, idarren ur tettawin».*<sup>452</sup>

Akken i t-id-nufa d iyen deg wungal «*Asfel*». Yaṣ akken deg tuget d aglam i t-id-yettaqlam, rnu ulac asemmi n yiberdan-a, maca d abdar n kra n uwadem i d-iḍeddin i kra n ubrid, ideg i d-nettaf amsawal yettalles-d abrid-a ney yettaqlam-d amecwar yettef uwadem deg tikli-ines ( acu i iwala? amek tella liḥal-as mi i t-id iḍedda? Anda yerra ney anda i t-yessawed ubrid-a?...atg. Ihi, amedya-agi i d-

<sup>451</sup>Racid ELLIC, *Faffa*. P. 33.

<sup>452</sup>Ibidem. P. 12.

nekkes yemmalen-d aya-agi, d tigawt n Muḥend mi i d-yeffey seg tewwurt n uxxam ideg yuy abrid yellan yef yeffus, yenna-d umsawal:

*«Yeffey-d Muḥend, agerru deg yimi-s, yesbuer-d acelluḥ d amellal, akken i d-idal deg tewwurt yuy abrid yellan yef yeffus-is. Yessen akk medden wa d lḡar, wa d amdakkel n temzi, wa d agaw. Awal aẓidan i wa, awal menwal i wayeḍ, yefka tayawsa i tagi, akka yal ass. Tameddurt n taddart yiwen-is. Tikli-s tessawaḍ-it yer tlemmast n taddrat; din abrid hraw sya d sya d ixxamen ».*<sup>453</sup>

Amedya nniḍen i d-yessenfalan yef wadeg-a n ubrid, d ayen yeḍran i yiwen n yilemzi Caēban At ELI, yettidir deg taddart n muḥend. D axeddam s ukamyun, yal amḍiq, yal rreḥḥa yewweḍ-itt, ur yessen ara iyimi deg taddart, anekcum-is s axxam alamma d Imeyreb. Yekseb taserdunt s wacu yettbedda yer tferkiwin-nsen. Yiwen n wass kkan-d fell-as akk At taddart ur t-ufin maca yer taggara iban-d belli yuy tiyita, yefser deg yiwen n wasif. Aladya d taserdunt-is i t-id-iēebban yef uerur-is, teḍfer-d abrid almi i d-tewweḍ s axxam. Deg waya yulles-d umsawal:

*«Ass-a tbub-it-id tserdunt-is abrid, abrid; yezger-d tajmaēt i yetran. Iseqfan n tejmaēt d ilmawen, ha-tan ula d ass-a ulac win ara t-id-iwalin. Yelḥa-d ifassen ealqen, iḍarren ttḍumun abrid».*<sup>454</sup>

Ungal «Asfel», am wakken i d-nebder yexleḍ deg-s wallus n teḥkayt, d Muḥend i d-yettallsen amek i yessarram ad tili tamaziyt sya yer sdat. Maca sya yer da ttbanen-d kra n yiwudam imaynuten yessedrayen tigawin. Tikelt-a, abrid iyef i d-yewwi awal d abrid i yettef yiwen n uqcic yettawin yer lkuca akken ad d-yay ayrum mi ara d-yeffey seg uyerbaz, yenna-d umsawal deg wawal-is:

*«Yuy abrid yettawin zik yer lkuca, abrid yettay lawan-agi iwakken ad yay ayrum ara yawi ddaw teyrut-is».*

<sup>453</sup>Racid EELLIC, Asfel. P. 12.

<sup>454</sup>Ibidem. PP. 35-36.



S umata, amenzay-agi n tamiwin i neddem d annar i tesleđt yef wadeg anaglan n usikel d netta ara ay-d-yesknen d acu ara yeđrun deg wedeg-a n uyerfan d ufeñtazi; ama d tigawin, d ineđruyen ney d taggara n yiwudam. Nebya ad d-nini maħsub, yal mi ara yettubeddel wadeg ad t-id-yeđfer ubeddel asnamkan. Acku ma ggten yimeđqan, ad d-lalen wařas n yineđruyen am wakken ara d-lalen wařas n yinumak s lmendad n yineđruyen seg tama tazamulit akked tesnaktant.<sup>455</sup>

Seg wannect-a, i d-rezzun wařas n yisestanen deg wallay yef tenmegla-agi i d-yettilin gar sin yidgan-a (ayerfan d ufeñtazi), ma yella ahat yettili-d lmił yer yiwen n wadeg ugar wayeđ ? Ma yella nezmer ahat ad narez gar udrum ayerfan d wayen i t-yezdin n lxilaf akked udrum afeñtazi d wayen i t-yezdin n temhezt d unerni ? Maca tiririt yef yisteqsiyen yecban wigi, mačči d ayen isahlen, ilaq tuyalin yer yiđrisen inaglanen, d nutni kan i ay-d-yettakken leğwab isehħan.

### b. Idgan n usikel uzzig

Awal-a *uzzig* am akken nezra, yeena kra n wayen ara yilin i kra n yimdanen, gar yidganuziggen i d-nettaf s wařas deg wungalen ad d-naf:

#### - *Lqahwa*

Anagmay Hamid LEHMADANI, yettwali d akken llan kra n yidgan, yesean kra n tulmisin i ten-yettarran d tanaga tagejdant (matière essentielle) deg wungal, gar-asen «*lqahwa*». Yenna-d diyen, ammer ad neđfer amezruy n wungal ama deg lurup ney deg tmura n waeraben, ad d-naf adeg-a, yezga yedder deg-sen, d ayen i d-nettaf, mačči kan deg wungalen imensayen, yedder ula deg wungalen imaynuten.<sup>456</sup>

Lqahwa ihi, d adeg n usikel i yiwudam d unejmuε-nsen, yettili deg yal tama, yezmer unaggal ad t-yerr d win i d-yezgan deg temdint ney deg taddart, deg tlemmast ney yef yiri n ubrid, tteeddin seg-s yiwudam sbaħ, meddi, yal mi ara kken ney ad d-uřlaen seg yixeddimen-nsen. Iwudam i irezzun yur-s banen, d

<sup>455</sup> حسن بحراوي، نفس المرجع، ص 90.  
<sup>456</sup> د. حميد لحمداني، نفس المرجع، ص 72.

lferg (tarbaet) n yirgazen, imyaren ney ilmezyen. Ttwassnen yer bab n lqahwa (aqehwaği) deg-s i d-tettli temlilit n yiwudam-a, deg-s uyur ttarran deg wussan n usgunfu, iwakken ad kksen yef wulawen-nesen, ney ahah yettuyal d tanummi i kra n yiwudam, yal mi ara byun ad kksen lxiq. Ad nefhem maḥsub, tella tmentelt i yettağğan awadem ad yerr yer wadeg-a. Yerna, tirza yer-s d tirza n lebyi (win yebyan), mačči d tin n bessif.

Inumak yesəa wadeg-a meqqrit, yezmer ad yesəu anamek n diri ma yella yettuseqdec deg wungal s yir udem. Maḥsub, illem akk lexdayem n umdan ur nlaq ara am wakken ara yili d tagnit i tisit, leqmar, jjiḥ, ajeggeh\*, takmert\*, tazenzit n yisufar n zetlat...atg. Deg yiḍrisen inaglanen yettenkar-d unamek-a s uwehhi n unaggal yer-s; am wakken ara d-yeglem ney ad iseggez\* liḥala n tilwit\*akked ukrah n yiman, asyunef, ademmer, facal d uzemed\* yettidir uwadem d axel n wadeg-a.<sup>457</sup>

Maca, timlilit n yinumak-a s umata, deg wadeg-a, tgellu ney tesruḥuy tawuri-ines taḥeqqanit akken ad yili d adeg i useddi n lweqt, i usgunfu, tukksa n lxiq d umerrah, acku deg wungalen nniḍen yettili-d wawal yef wadeg-a s wudem yelhan. yef waya, i d-nettaf tugget n yinaggalen sugunen-d lqahwa seg waṭas n tamiwin, akken ad ssawḍen ad d-beggnen timsiniyin i d-yetlalen imi ara yettusemres wadeg-a s sin wudmawen( s wudem yelhan ≠ diri).

Rnu yer wadeg-a, ttilin yidgan nniḍen d uzzigen, aya-agi yettuyal yer unaggal d yinumak yebya ad ten-yefk i yimedqan n wungal-ines. Ya ad ilin kra deg-sen ara d-yufraren deg usnulfu n wungal; am wakken i d-nemmesla yef wadeg-a n lqahwa. Maca ur nezmir acemma ad nerr yiwen n wadeg d netta i d agejdan, acku anaggal deg umaḍal n wungal-ines ierred ad yerr akk imedqan d tanaga i lebni n wadeg-is uzzig.

Deg tyuri-nney i wungal «*Faffa*», iban-ay-d wadeg-a s wudem uzzig, anda i yestuqet umsawal imedyaten deg waṭas n yisebtar ama deg wallus-ines i yinedruyen ney i tigawin xeddmn yiwudam. S umata, «*lqahwa*» d adeg agejdan

<sup>457</sup>حسن بجاوي، نفس المرجع، ص 91.

i yiminigen deg tmurt-a taberranit. Din i d-ttempliln sbaḥ meddi, ur yelli d acu ara xedmen ney sani ara rren, tettnejmaε-d tmeddurt-nsen yer-s, ma isuḥ-asen-d kra n uxeddim ama deg tferkiwin ney deg lluzinat ha-tan ad xedmen, ma ulac d wa kan i d amḍiq-nsen. Deg wayen i d-yulles umsawal yef wadeg-a, yaṣ ulamma d uzzig ur yefki isem i kra n lqahwa, ad d-isemmi wi tt-ilan ney amek i as-qqaren. Yehbes kan yer ubdar belli lqahwa d adeg iyer yettarra yal awadam. Ilmend n wungal, adeg-a n lqahwa d win i d-yezgan deg tlemmast n temdint n Paris, tella-d metwal ubrid iseg ttaeddin yixeddamen yal ass. Annect-a, nufa-t-id deg umedy-a-agi mi i yemlal Emer akked Dda Caεban akken ad as-imekken ( ad as-d-iyer) tabrat i as-tuzen twacult-is, yenna-d umsawal:

« Zeggren abrid, kecmen yer lqahwa, qqimen ». <sup>458</sup>

Amedya nniḍen i d-yemmalen aya-agi, mi i yeffey Emer, ad iruḥ s axeddim, yehbes ddaw tddarit uṭṭubus. Akken nezra taddarit-a, tettli-d deg yal amkan yef yiri n ubrid iseg ttarkaben yimdanen, akken ara ikemmel umdan tikli ad d-imagger leqhawi yellin tasebḥit n wass, deg waya, yenna-d umsawal:

« Iḥbes ddaw taddarit uṭṭubis, isqaed tiksawin-is, yerna deg tikli. Deg leqhawi yellin bedden sseḍwayen ijernanen sdat ifenḡalen n lqahwa ». <sup>459</sup>

Yer yiwudam n wungal, ama d Emer ney d imduk-al-is, ttayen amḍiq-nsen deg lqahwa; d adeg i usgunfu d tukksa yef wul, ttarran yer-s deg tagnatin n lḥers, lxiq d wurfan. Annect-a, nufa-t-id deg umedy-a yecban wa:

« Anekcum yer lqahwa-agi mačči yer tin i tt-id-isuman. Ad tt-εemren am temrilt. Iḥri ad iqmeḍ, awehhi ad yiwzil, ttemyafen, ttemsawalen am uccanen akken ad myekksen lxiq ». <sup>460</sup>

<sup>458</sup>Racid ELLIC, Faffa. P. 90.

<sup>459</sup>Ibidem. P. 10.

<sup>460</sup>Ibidem. P. 22.

Akken d iyen tissit-a tikwal tettæddi tilas alamma feggden, tettun ula d iman-nsen. yef wakken i d-yessenfala umsawal deg wawal-is:

*«Ad kecmen lqahwa; tissit, lkas d lkas, alamma d tezwey n yimag, ad feggden ma yella tneḡeed-ten, imir tiggugeḥ-nsen elaxater xawi, ur zeggden awal ad asen-tuyal d lehmalî imeslayen, d acerçur imetman, ad serrḥen yilsawen, ad sluduyen, ad stuqten deg laḥdur, ad ssiwlen timucuha, ad eerdæn tiziðanin, ftun tiqerḥanin, skeflen-d tiqdimin. Ad d-lalent tejmuyæ, tuddar, tiferkiwin, deg lqahwa. Tibahānin, ticmuḥanin ad d-nesrent, ad d-yers ššwab taqaæet, annuz, ad as-inin “ kra din mačči am zik-nni ” ».*<sup>461</sup>

Am wakken nezra leqhawi deg tmurt n fransa mgaradent yef tid n taddart deg tmurt, yexled deg-sent urgaz d tmeṭṭut, tiṛumiyen mačči am teqbayliyin, dduxxan d tessit n ccrab, tissit am waman. Ihi, d acu ara d-yekken seg Emer d wiyyaḍ, ala zehhu d ccrab. Amedya-agi yettbeggin-d annect-a:

*«Deg lqahwa, wa ibedd wa yeqqim, irgazen, tulawin mi ggan akka alamma kaekæen d taḍsa, ssulin tuyac, lkisan, tiqraetin tezzin, ttemgeḥḥzen. Iḡirṛuten dduxxun. Tagnit ideg ur isel ḥed i wayeḍ ».*<sup>462</sup>

Ttemplilin yiwudam deg lqahwa yellan deg temdint n Paris, tettili-d yal ass. Aqesser dumerrah alamma d-yeyli yid, ney tikwal d nutni i iyelqen tawwurt n lqahwa imi zgan d ineggura i d-yetteffyen seg-s. Tin yernan yer-s, mi i teyleq lqahwa ideg llan ttnadin yef leqhawi nniḍen. Gar yimediyaten i d-ibeggnen anect-a ad d-naf:

*«Tekcem-d terbaet am tnifift n udfel, gar-asen Mæemmer d Beleid, serben ikersiyen, bdan-tt s uqeccem. Skuften, eemren taqaæet, armi i d-rsen izegnan n tebyirt ay susmen, ssasnen, wa d cclayem, wa d tamart, wa d acenfir deg*

<sup>461</sup> Idem. Op. cit. PP. 22-23.

<sup>462</sup> Ibidem. P. 90.

*ukeffa. Tissit s tissiwin, yekker umhedway, ukaka n taḍsa, ay ggxuṣṣen ala dderzn thujurin n duminu. Tenzeh-d teqbilt yur-sen. Ad nbeddel amḍiq ay arrac, tagi d lqahwa n yirumiyen... Juban-d kra n leqhawi nniden, yewwed-d yid mazal tessent, zzayet fell-assen tissit, ur yeqeid umeslaynsen, ilsawen tettin, ur ffiyen, ur qqimen».*<sup>463</sup>

D iyen, lqahwa, yas ulamma tettili-d deg-s tissit. Maca, deg waṭas n tegnatin d timlilit ideg zerren ney ttawin-d akk isalan yellan, ama s umeslay-nni i d-yettilin gar yiwudam ney s tyuri n yiymisen ( ijernanen), seg-s d asceddi n wakud, seg-s d asnerni n tmussni d yisalan yef tudert, aladya deg umedyaya-agi ad d-negzu aya-agi mi i d-yenna:

*«Deg leqhawi yellin bedden sseḍwayen ijernanen sdat ifenḡalen n lqahwa ».*<sup>464</sup>

Tawuri n wadeg-a, tettban-d deg wassayen akk i izeddin gar yilmezzen d yimyaren. Deg waungal-a, awadem Emer, yettaf adeg-a, d idis ney d tagnit iyef ara isenned, aladya deg wussan n tegrest, tasebhit n wass, mi ara yeffey s axeddim lēzza-as Emer mi ara yekk seg lqahwa akken ad isew afenḡal yeḥman, yettay tiymert sdat uahamut ara yessedfun iysan-is, ara as-issettun leṭtab n uxeddim. Aladya tanummi-a i yennum yer wadeg-a, yerra imdanen merṛa i ikečmen yer lqahwa-nni, ad t-issinen. Day ula d netta d bu yiles d tebyest ur ijebbed ima-is seg-sen. Ihi gar yimediyaten i d-yemmalen annect-a d wa:

*« Ikcem ( emer) yer lqahwa, yeqsed amkan di teymert, tama uhamut bu ijaebuben. Yal tasebhit akka, yef yidis-is yufa tlata yemyaren yesyimen i tqerretin n ccrab amellal, tiyunam n sşyada , iselman eeḡrent di tekwat, zeggay-it imag-nnsen, hrawit tuyat-nnsen, ttmusmuqalen, tessent ney ssisinen. S kra n win ara d-ikecmen ssent-t ad asen-imud afus, mudden awal ur d-itekk seg imi-nnsen. Akken ula d aemer, isxenfer yer lḡiha-nnse s “bunjur”. Issers lqaε yef*

<sup>463</sup>Idem. Op. cit. 35-36.

<sup>464</sup>Ibidem. P. 10.

*ukersi. Tagarsunt tuza-d, tezwar-d aebbuð-is tessers-as sdat-s afenğal n lqahwa i d-yuli ufekka , ırmec yer lğiha-as, isterdeğ iduðan, d wamek yewwi afenğal s imi, afus nniðen ihwes tihjiurin n ssker yer lğib. Terzeg, tiryi n lqahwa, snefsusin igumas-is. Tama-s imyaren ssurugen rennun, imuqel deg temrilt, yesnelqam iman-is ».*<sup>465</sup>

Sumata, ma yella wadeg-a deg wungal «Faffa»gar yidgan igejdanen. Deg «Asfel», eud yenneedam ubdar-ines, ulac tiggawin yeðran deg-s, baxlaf ayen i d-nufa deg tedyant yeðran d Caeban At ELIur d-nban, kkren ttnadin fell-as wat taddart taddart, ur gğin ula d amdiq, anda keccmen ula yer lqahwa n taddart akken ad t-id nadin. Dya yedda-d deg wawal n umsawal mi i d-yenna:

*« Qelben-t deg tejmaet, qelben-t deg lqahwa, ur t-ufin. Nudan-t deg tmizar, ur t-ufin ».*<sup>466</sup>

Rnu yer umidya-agi yellan ddaw, i d-yessenfalan diyen yef tneldit, imi adeg-a n lqahwa ttaddamen-t yilmezzen d adeg i wurar n wayen iwumi qqaren dduminu deg leqhawi. Amsawal ybder-d tirza n Muhend i issutren i umdakkal-is ad t-icarek urar-agi, yenna-d:

*« Ad nruħ ad nesterdeğ tihjiurin deg lqahwa ».*<sup>467</sup>

Garyidgan uzzigen diyen i nezmer ad d-naf deg wungal-a, ad d-naf:

- **Aseqqif**

Dadeg uzzig,d aħric seg yiħricen n uxxam, yettili yer tewwurt n beħra, anda i qqeddcent tlawin, tikwal tnejmaeen deg-s yirgazen, akken ad mmeslayen yef wayen i ten-yerzan, ney n lğamae wid irezzun yer tzalit. Deg wungal «Asfel», aseqqif n lğamae, d adeg iyer rezzun yilmezzen imi ara yili kra i ten-iceyben. D adeg, ideg ttifsusen wuguren sean. Aladya, mi ara d-ıeeddi ccix n lğamae ttarran-as leqder, yer-s i ttarran i ferru n temsal n tudert-nsen. Amsawal yessenfal-d yef waya mi i d-yenna:

<sup>465</sup>Ibidem, pp 11-12.

<sup>466</sup>Racid eellic, Asfel, p 34.

<sup>467</sup>Ibidem, p 39.

« Nekkni mi i yella kra i ay-iceyben ad nsenned yef useqqif n lğamaε. Mi i d-ixedda Ccix ad as-nessuden aqerɣu, dya ad nessifes ». <sup>468</sup>

### - Lkanun

Deg wungal «Asfel», nufa-d adeg-a, i yesεan anamek d ameqqran. D azamul i icudden leqbayel, tasegda n yixxamen zik deg tmura n leqbayel, tebna yef yiwen-nsen. Ulac axxam ur nesεi lkanun, yer-s i tettnejmaε twacult deg wussan n tegrest; d netta ay d tamesrit n Yimaziyen zik. Amedya-agi yessenfal-d yef waya mi i as-yenna Muħend:

«Wah a lkanun-nni uyur nedla deg wussan n usemmid ». <sup>469</sup>

Yettuseqdec wadeg-a, s wudem icebħen maħi. Mi i yeqqim Muħend deg tlemmast n wagens (lqaεa), yessikkid deg yifetħijjen i d-yettalin seg-s, aħas ntemsals i d-zerzan yer wallay-is, ula d ambiwel ulac. Yenna-d umswal:

«Netħwen ifetħiwjen di lkanun; yal ifetħiwej ibub yides lexyal-ik a win εzizen. Tikelt d udem-ik, tikelt s lqedd-ik, ad ttmuquley deg-k, tħulfuy i laεdam-iw feclen,. Ttmuquly deg-k deg tlemmast n wagens (d acu-t), tagunza-k tettemcberħiq, allen-ik am lefnar, ifassen-ik ttemyezmaden, iħuħan-ik ttefriwisen. Ma d nekk, ma d nekk ulac ambiwel». <sup>470</sup>

### - Asif

Asif diyen, d adeg ineldi, d taεwint ideg sgunfuyen yimdanen, tekksen lxiq. Akken diyen leqbayel zik d asif i d aybalu iseg i d-ttagmen aman, tessent. Ideg siriden iceħħiden..atg.lħi, Muħend yessugen-d amzun yeqqim yef rrif n wassif, yessawel-d:

<sup>468</sup>Idem. Op. cit. P. 134.

<sup>469</sup>Racid ΕELLIC, Asfel.P. 89.

<sup>470</sup>Ibidem. P. 22.

«*la ssiridey icettiden rrif n wasif, ur hulfey i teskemt, zriy la d-ttmuyuleđ deg-i, u nekk tabaey lexyal-ik anda yedda tefred deffir teslent, deffir inijjel, tettmuquleđ-d seg tiyilt ihin. Nekk yur-i aql-ak ger wallen-iw, ma d akken ara selfey i wudem-ik ulamek*». <sup>471</sup>

Rnu deg wadeg-a, tettwabder-d deg-s tedyant yedran deg-s yef yiwen n yilemzi n taddart, asmi i yettuwwet, yettuđegger yef rrif n wasif, yulles-d umsawal yenna-d: «*Caēban AT ELI, ufan-t yefser rrif n wasif*». <sup>472</sup>

### 2.2.2.1.2 Idgan n tnezduyt

D idgan yesean tilist (lhedd), zemren ad ilin wessiēt ney d uqmiđen, am wakken i zemren ad d-ssenfalın tikelt yef unamek n teglelt d lexsaş, tikelt nniđen yef sseaya, laman akked liser. Ilmend n waya, ttwabđan yidgan-a yef sin n leşnaf, i d-yettwabeggnen syur kra n yinagmayen. Gar-asen anagmay Hassan BAHRAOUI;şşenf amenzu d adeg n *tnezduyt yettwafernen*, yettidir deg-sen uwadem s lebyi, wis sin d adeg n *tnezduyt n bessif*, yettidir deg-sen war lebyi. Yal ungal, amek i d-ttbinin deg-sen yidgan-a, ma neddem-d deg umedyā «axxam»d adeg n tnezduyt n uwadem, tikelt ad t-id-naf deg kra n wungal, d adeg yettwafernen, yessenfalay-d yef tagnit n talwit d tumert i uwadem. Tikelt nniđen, yettili-d d adeg n war lebyi, d tagnit n lxiq, urfan d wuguren i yettqabal uwadem. Am wakken izemren ad ttusmersen i sin deg yiwen n wungal. S umata, axxam s timad-is yettban-d s sin wudmawen, tikelt yettili-d i kra n yiwudam d tudert yelhan, i wiyyađ d tudert n diri. Ihi, idgan-a ttbinin-d s wakka:

#### - **Idgan n tnezduyt yettwafernen ( Espace résidencielle choisi)**

Deg wayen yerzan şşenf-a nyidgan i d-nettaf s ttaqqa deg wungal am:

#### - **Axxam**

<sup>471</sup> Ibid. Idem. Op. cit. P

<sup>472</sup> Ibidem. P. 33.



D adeg yesεan azal deg tudert, deg-s addari, deg-s isey, d lwens n umdan i lebda. Axxam d ayla n yiwen n umdan, yesεa tilas, ur yezmir hedd ad yettεeddi yef uxxam ur nelli ara d lmelk-is. Axxam, imi i yella d adeg n tnezduyt, atas i t-yettarran d uzzig, acku yal axxam yesεa isem-is, am akken i d-neqqar deg tudert-nney n yall-ass “axxam n flan”.

Inumak i nezmer ad d-nagem seg wadeg-a d agerruj, yef waya i d-iwehha unagmay Gaston BACHLARD deg udlis «*Poétique de l'espace*» yer wazal n tezrawt n wadeg-a deg wungal, belli ilaq ad nellem akk s yiħricen d yinumak icudden yur-s. Maħsub ma yella nebya ad as- neg tazrawt, ilaq ad tili seg yal tama, s wudem amatu, mačči seg yiwet n tama, imi d amerkanți deg unamek, yas ad d-nekk akk i tamiwinn-is, maca nezga netthulfu belli yella wayen iyef nezger, ayen swacu tettallay ahat tugna-nni yennekmalen i wadeg angalan i as-yettakken acuddu deg lebni-ines. Ihi, d leylađ ameqqran ma yella nessikked yer wadeg-a belli d agraw ( d taffa) n yiħerban ( leħyuđ) akked tyawsiwin akk yettilin deg uxxam, ney ad t-nwali seg tama n tegmeť-is tagensayt ( apparence interne) d sšifat-ines, acku ayagi yesruħuy anamek-is aħeqqi. Aladya d anect-a, ma tella-d tmuyli tanugzuzamt i wadeg-a, tettbedda-d d aewwiq akken ad negzu tawuri-is akked lmeena-as, tessekraf yef usekfel n tenfaliyin n userwes i t-yesburen.<sup>473</sup>

Akken yezra yal yiwen, axxam d taewint yettcercuren s yizamulen d wazalen icudden tudert n umdan. Aladya amusnaw Mouloud MAMMERY seg tama-s iwehha-d yur-s s yiwet n tenfalit ifazen mađi yef wazal yekseb wadeg-a deg tudert yenna-d: « *Axxam, ibennu yef lsas* ». <sup>474</sup> D azamul n lbađna, tadukkli d waťas n tyawsiwin nniđen. yas ahat ad mgaraden deg tudsa-nsen maca yiwen n wazal ay sεan. Axxam ihi, d yiwet n telmest\* tagejdant iyef nezmer ad nezrew azalen n lwens akked wudmawen n tudert tagensayt i ttidiren yiwudam imi axxam n umdan d tasegwit\*-ines akken i d-yenna WELLEK akked WAREN maħsub ma tgelmeđ-d axxam zun d amdan i d-tgelmeđ, acku ixxamen ssenfalayen-d yef bab-nsen.<sup>475</sup>

<sup>473</sup> حسن بحراوي، نفس المرجع، ص 43.

<sup>474</sup> Mouloud MAMMERY, yenna-as ccix muħand, Edition Inna-yas. sb 26. Alger

<sup>475</sup> ويليك وورين. 1972، نظرية الادب، ترجمة محي الدين صبحي، سوريا، ص 288.

Ilmend n waya, iban-aɣ-d d akken tanezduyt n umdan deg uxxam d agejdu alemmas ula deg uɣris anaglan. Axxam ur d-yettagem ara inumak-is siwa ma yella uwadem i t-izedyen. Akken i d-yerna Gaston BACHLARD deg wawal-is belli axxam d amaɗal amenzu akk i yettir umdan, d netta kan i yettakken azal i tudert yessenfalay-d i waɗas n yimdanen s tɛmana, s yisey akked leqrar.<sup>476</sup>

Axxam deg wungal «*Faffa*», yesɛa azal d ameqqran, yewwi amur deg usnulfu n tfulka d thuski n uɣris. Akken nezra, anaggal aqbayli yerra lwelha s waɗas yer useqdec n wadeg-a deg tira-s, aladya imi axxam aqbayli d tisas, d azamul yeččuren d inumak, d adeg i izeddin tawacult. Dya, d annect-a i d-nemmuger deg tira n Racid ELLIC, i yefkan udem ucbiḥ i wungal yura. Ihi, amsawal deg wallus-ines yef tudert n Emer deg yinig, yebder-d d akken ur yesɛi ara axxam ideg ara yeddari, baxlaf taxxam-nni kan i as-d-isuḥen akked yimeddukal-is deg yiwet n lḥara i d-yezgan deg temdint n Paris, ideg ɛacen deg-s am yifrax deg læecc. Maca, asmi zrin fell-as kra n yiseggasen, tekkes fell-as tagut-nni i t-izedyen deg wussan imezwura n yinig, tecrureq tudert-is, seg wasmi yekcem aɣerbaz yeqqar, anda i d-yemmugger taselmad-ines «*Jacqueline*». Tlul-d gar-asen tayri, i yuklalen s zzwag. Jacqueline d llalt n cci, tekseb axxam terna takerrust.

Ihi deffir n zzwag-is akked Emer, twala liḥala-s, ur yesɛi acemma, tewwi-t akken ad kkemlen tudert-nsen deg uxxam-is. Amsawal deg tegnit-a yemmesla-d yef uxxam n Jacqueline, yeglem-d ussan yettidir Emer yid-s. yef wakken i t-id yebder umsawal d wid i d-yezgan yef tterf n temdint, imi seg wasmi yegga axxam d Jacqueline, qqaren-as axxam n Emer, ad d-naf:

«*Axxam n Emer iderref i temdint*».<sup>477</sup>

S wakka, nezmer ad d-nini axxam n Jacqueline yettuɣal yer yimedqan yettwafernen deg wungal. D win yefren emer ad yidir deg-s s lebyi war leqyud. D acu kan emer yef wakken i t-id-yebder umsawal, cwiṭ n wussan i yesɛedday d jacqueline deg uxxami-is imi taneggarut-a tezga yer yimawlan-is, ma yella d netta yettuɣal yer texxamt akken ad yemwanas d yimdukkal-is i yeḡḡa.

<sup>476</sup> Gaston BACHLARD. Idem.PP. 44-45

<sup>477</sup> Racid ELLIC, Faffa, p 101.

Rnu yer uxxam-a n Jacqueline, yettwabder-d uxxam nniden deg wungal , d axxam n yimawlan n Emer deg taddart. Açal n yiseggasen i yekka emer deg yinig, asmi i d-yehder ad d-yerzu yer tmurt, yenwa ad yekk ayyur ney sin, maca lihala ideg i d-yufa imawlan-is, acetki n yemma-as yef wayetma-s, d uhettem-ines yef zzwağ akked ferruğğa tağaret-is, terra-t ad ibeddel rray, ala kra n wussan ma yeqqim-iten ad yuyal.

Aglam n umsawal i uxxam n Emer mačči d leşwar-is d wayen i as-d-d-yezzi maca amsawal yulles-d amek tettidir twacult n Emer deg uxxam. D later i d-yeğğa deg tkatut akked tnefsit n Emer. Akken nezra tudert n twaculin n leqbayel zik, xulfent tid n tura. Zik, atmaten, yas ad ilin atas deg-sen ad zewğen akk wa ad idiren akk am iduđan ufus deg yiwen n ssqef. Maca, ass-a msebdant twaculin, msebdan watmaten, yal wa i yiman-is, isey-nni i illemmen tiwaculin yettuyebba. Ihi, amsawal yulles-d, tadukkli n twacult n Emer deg yiwen n uxxam, yas ulamma gma-s ameqqran yebda tabaqit, maca d netta i d amsewweq n uxxam. Yenna-d:

« *Mazal icrek-iten uxxam,. ulamma Lmulud yezzel  
tabaqit imi teyleb dderya* ». <sup>478</sup>

Deg wungal «*Asfel*», ur d-yettwbder ara s wařas wadeg-a, akken diyen amsawal ur d-isemma ara wi t-ilan uxxam-a. Maca, nefhem seg wayen i d-yebder umsawal mařsub yiwen nuxxam nnejmaēen deg-s ugraw n yilmezzen akken ad zhun, ad merħen wa ad myekksen lxiq. Yenna-d umsawal deg wawal-is:

« *Ad tnin imeddukul, atan yeemer ugraw. D agraw n  
yilmezzen, yers-d lxir n Rebbi ad nečč, ad  
nsew....yaemer ugraw. Axxam yeččur. Tuyac seg yal  
tiymert, s laeyad, s trusi* ». <sup>479</sup>

## - Tamdint

D adeg nniden yettwafernen deg wungal. Tamdint, deg «*Faffa*», yefka-as unaggal sin wudmawen, tikelt tettban-d d tineldit yef yiwudam, tikelt nniden d

<sup>478</sup>Racid EELLIC, Faffa, p 53.

<sup>479</sup>Racid EELLIC, Asfel, p 98.

tuyligt. Am temdint n lyon, d adeg anda yettaf Emer iman-is, deg-s ifettin leqyud i icudden tudert-is n yal-ass. Irezzu yer-s, deg wussan n usteefu ( ssebt d lhedd) akken ad yemlil d yimedukal-is. D tagnit i tukksa n lxiq d umerraḥ. Amedya i-d yemmalen aya-agi, nufa-t-id deg wayen i d-yulles umsawal mi i d-yenna:

« *Aql-ay deg temdint n lyon. emer d caeban yef tiyilt qublen amecqaq, tasurift...emer d Caeban senden yef tḥebbasin n wuzzal iferqen gar ubrid d ukessar* ». <sup>480</sup>

Timdinin ideg tettuqet tikli, tettaččar d imdanen, ulac deg-s taguni, ad tentwaliḍ teddun, zehhun am yiḍ am wass. Dya, ula d Emer akked yimeddukal-is, ttafen iman-nsen deg-sent. Ihi, annect-a nufa-t-id deg yimeddyaten-agi:

« *Deg temdinin am lyon llan imukan anda yaedel yiḍ d wass* ». <sup>481</sup>

« *Teceel akk ddunit ( deg lyon), tiftilin seg tyemmar, seg ssqef. D id, lqahwa taemer, beḥra ttensarent tumubilat. D agi d asčenčen d userremtu. emer iwwet deg tayet n Meammer, winna ikres anyir ukembuṣ, yenna: ad tt-nefk i jjiḥ ass-a d ayen*». <sup>482</sup>

## - Srir

Neqqar-as d iyen nekkni s leqbayel «*ametrah*». Adeg-a deg wungal, gar yidgan ineldiyen, yetteawan yef truḍi n kra n klqyud icudden idrisen n wungal, yettuneḥsab d adeg n yiḍ akked wass. Lmeena-s, srir s wazal-is, ur yetttwasexdam ara kan i tguni n yiḍ maca ula deg wassimi d win i d-yessenfalayen yef usteefu n umdan, taguni, , tuzuft, d ussu i umerraḥ d zehhu. Tigi akk d tignatin tigmawanin (cas naturels) ideg yettusemras srir. <sup>483</sup> Deg wungal «*Faffa*», ur yettuseqdec ara s waṭas, baxlaf ayen i d-ibeggen umsawal yef uwadem Emer i t-yerran d tallalt i usteefu d tuyalin yer wakaten n temzi-s, d wayen akk yedder asmi i tuy-it deg taddart gar yimawalan-is.

<sup>480</sup>Racid ELLIC, Faffa, p 89.

<sup>481</sup>Ibidem, p 100.

<sup>482</sup>Ibidem, p 98.

<sup>483</sup>شاكر النابلسي. 1994، جماليات المكان في الرواية العربية، المؤسسة العربية للدراسات و النشر، بيروت، ط1، ص277.

Yal mi ara d-yeffey tameddit seg uxeddim, ney deg yiḍ mi ara yerzu yer yiḍes. Ad yedleq iman-is yef srir, allen ad berqcent deg ssqef alamma yezder deg tnafa. Gar yimediyaten ideg i d-iban wannect-a, yaṣ ulamma amsawal iglem-d s telqayt lihala n Emer mi i yedleq yef srir, yenna-d:

*« Yeqqim yef umetraḥ, ibra i uqerru am min iwumi i d-teyli ddunit am taekemt, tqiṭṭiren waman yef yidmaren-is, taebbut teḥres, tasa ameggur ineḡḡæ-t, ul iḥebbek yekkat yef yidmaren, yufa iman-is am win iwumi tenser tduli».*<sup>484</sup>

Akken i d-nenna srir d adeg i izeddin assayen, tikwal d lwens n urgaz d tametṭut-is mi ara tt-id-tsami yef yidis-is deg yiwen n wussu, akken diyen ula d tametṭut. Tikti i d-yemmalen aya d amedya-agi yef Emer i yesferfuden ussu anda ara d-yaf Jacqueline yer tama-as, yenna-d umsawal:

*« Yufa-d iman-is yef umetraḥ, isferfed usu s ifassen am uderyal, yaf-it ikkaw. Irra taftilt, iceel agirru. Rrif-is jacqueline tbeddel idis».*<sup>485</sup>

Rnu yer tigawt-agi, i d-yessenfalayen yef eeggu d usteefu: « Emer inudem yef srir ».<sup>486</sup>

Yiwen n wass, yerza-d Dda Rezqi yer uxxam n Jacquelineakked Emer, deg tnaṣfa n yiḍ, wahmen anwa akka i d-yerzan yer-sen lawan-nni, mi i as-llin tawwurt ufan-t yettergegi seg tuggdi, yuggad ad yemmet waḥdes deg texxamt, ur yettaf ḥedd yef yidi-is. Maca argaz ziyen d lehlak kan i yuḍen. Dya Jacqueline teqqum i yis-s akken iwata, lameena mi id-yehḍer ad tæddi s ussu ad tgen terra-tt i lweed d imetṭi amzun akken yella wayen i d-yerzan s ul-is, yella wayen i d-temmekta ney wissen ahat d ayiḍi i tt-iyad.

Ma d Emer, yessikkid deg Jacqueline, ula d netta yeyemyem wul-is, iḥulfa s ddunit berrikket gar wallen-is ugin kkan ad d-ylin yimettawen. Annect-a akk amsawal yewwi-d fell-as deg yiwet n tenfalit i d-yemmalen aya-agi, anda i d-yenna:

<sup>484</sup>Racid ELLIC, Faffa, p 16.

<sup>485</sup>Ibidem, p 87.

<sup>486</sup>Ibidem, p 105.

« Tbedd yur-s jacqueline, tesswa-as taεqact, tseww-as tihcicin, tesself-as akk am ugrud, tessgen-it, dya deg umkan-agi anda tfesred. Mi t-iyder nadam, nettat tekcem s usu, tebra-d i kra n tasa d imeṭṭi, ma d nekk qqimey yef umetraḥ, tyebbney, yers-d sdat wallay uyemyum aberkan, ḥerseḥ iman-iw s wakken umrey yas akken izri-w ifeggeḍ-d imeṭṭi ». <sup>487</sup>

Amedya nniden i d-yemmalen adeg-a, nufa-t-id deg wayen yenna Mæemmer i umeddakel-is Emer, imi netta yer-s ussu d lweḥc, mi ara d-yehḍer ad iæddi yer-s am win yettqerriben yer lber, ussu d ilem, yetthulfu iman-is d awḥid. Acku ayen ara as-iæemren ussu yeḡḡa-t deg tmurt. Aḥal d aseggas i yekka deg tmurt n lyerba, mačči iæawed zzwaḡ yef tmeṭṭut yeḡḡa deffir-s. Yas ulamma yettidir d awḥid yerra ššber d aḥbib-is. Yenna Mæemmer deg wawal-is:

« Kečč meqqar a Emer, mi ara d-kecmeḍ mačči am nekk, ur d-tettafeḍ ara ussu d asemmaḍ, nekk tikwal, byiy ad d-iniy dima, akken ara ḡḡey ussu tanekra ara t-kecmey tameddit». <sup>488</sup>

Akken d iyen tafyirt-a «ussu d asemmaḍ» aṭas n yinumak i nezmer ad d-nagem seg-s, imi amdan akken ara yerzu s ussu d aæemmur n yiḥulfan i d-irezzun yer wallay-is. Ussu asemmaḍ deg-s lxiq, tawaḥdanit, lweḥc. D tagnit yessawnen, iweeren, tin ur yezmir umdan ad tt-iqabel s tefsest.

Deg wungal «Asfel», drus maḍi n yimediyaten ideg i d-yedda wadeg-a, nufa-t-id deg wayen yeḍran d Muḥend mi i d-yulles yef wasmi i yella yeqqar, yal mi ara ad taweḍ tsebḥit ad yekker yer lakul, yettenkar-d s leedes d facal, yettaf isey, ddfa deg wussu-nni yeḥman, aladya deg wussan n usemmeḍ. Deg waya yenna-d umsawal:

« Ussu yeḥma, urzey yur-s fkiy imyi deg-s ». <sup>489</sup>

<sup>487</sup> Racid ELLIC, Faffa, pp 110-111.

<sup>488</sup> Ibidem, p 103.

<sup>489</sup> Racid ELLIC, Asfel, p 86.

- **Lluzin**

Adeg nniḍen i d-yessenfalayen yef tneldit deg wungal «*Faffa*» d *Lluzin*. Iminigen akk tejmeε tmurt n Fransa, ur seın ara axeddim nniḍen mebyir lluzin ney axeddim deg tferkiwin n tfellaḥt. Ama d wid yeyran ney d wid ur neyri ara. D wid kan i d imukan-nsen, d aya i asen-d-isuḥen. Imezwura i yunagen uqbel Emer, issaḥ-iten-id uxeddim deg lluzin ma yella d Emer i yunagen deffir n yimeddukalis, d axeddam deg tferka n yifires. Yal ass, akken ara ffyen tasebḥit alamma i d-yeqli yid, ad d-nnejmaεen yer texxamt i ten-icerken. Yiwen akka am Mεemmer yettaf iman-is deg lluzin amer yettaf ur d-ikeččem yer texxamt tameddit, xerşum deg-s itettu urfan izedyēn ul-is, deg-s ttemlilin wat tmurt ttemyekksen lxiq, ney xerşun ttqessiren akked kra n yiřumiyen ukkud ddukken.

Yaş akken drus n yimedyatani d-yemmalen akk annect-a, maca yiwen n umedy-a-gi igrew-d akk liḥala n umyerreb deg tmurt taberranit, d ayen i d-yemmel umsawal yef Mεemmer deg wawal-is

*« Ad d-neffey seg lluzin nekk d uřumi, netta inęer ubrid-is ha-t-an din, ha-tan-da, nekk akken ara d-εeddiy tabburt n lluzin, ad bruş i tuyat, ad sbureş laεgez. Lammer ttaffey ur ttixireş ara seg lluzin».*<sup>490</sup>

Ad nefhem seg tenfalit-a belli Mεemmer kessir wul-is, ayen i as-irennun urfan mi ara d-yeffey d uřumi, aneggaru-gi iban ubrid ara yaş, ad yerzu ahat yer uxxam-is d tmeřtut-is d warra-is, mačči am netta s anda ara yerr, ayen ara yessedhun ul-is ulac. Iberru i tuyat imi i yetthulfu iman-is d awḥid. Ihi yesmenyif tiyimit deg lluzin. S wakka, ad d-nin adeg-a d ineldi yer kra n yiwudam.

- **Agni**

Agni d awal, wessiεen deg unamek, yessenfal-d yef litteε, tehri. D amraḥ ameqqran ideg i yezmer uwadem ad yesgunfu, ad yekkes deg-s lxiq izedyēn ul-is. Agni i d-yeqseḍ umsawal deg wungal « *Faffa* », d agni n lbabur, mi ara

<sup>490</sup>RacidεELLIC, *Faffa*, p 105.

tbeddeḡ yef yicebbaken-ines ad tesleḡ i lbabur yettiyewess s ssut-is elayen, mi ara tessekdeḡ d akessar ad twaliḡ deg tikli-ines, lemwaji i yettaḡḡa deffir-s. Ihi, Emer yerza yer ugni. Syin ikemmel deg walluy, yeeya-d agni aneggaru akk n lbabur. Yessiked yer yilel leeqel yezder deg uxemmem. Deg-s yufa leqrar i wurfan-is, yennecraḡ wul-is. Abeḡri asemmaḡ, yeslufuy i wudem-is, yerna-as taqerret n lwiski i swacu ara yessery awfad-is. Tanfalit-a, d yiwet i d-yefkan tikti yef waya, yulles-d umsawal:

« Emer isenned, seg idis ayeffus, yef tḡebbesin i d-yezzen i ugni...yuy abrid n ugni, yewwi aḡaruq deg ugerjum-is. Yufarriḡa n tewrent i lwiski, il yers, deg uqerru n emer yurar ujebwani. Yettali ttirkabin yettawin s agni aneggaru». <sup>491</sup>

S umata, wigi d tuget n yidgan ineldiyen; iderma, iberdan, tinezduyin yettwafernen i d-yeddān deg wungalen. Ma yella, d idgan n tnezduyt n bessif (Espaces résidentielle obligatoire), d wid i nezmzer ad nerr, ney d wid iyef d-ssenfalan yinagmyen belli ttuyalen yer yidgan uqfilen.

#### 2.2.2.2. Adeg uqfil (espace fermée)

D adeg yesεan tilas, d azamul yef wurfan, tuffra, anḡam. Aḡbas deg yiwen n wadeg, d asenfali yef war tazmert, aruz n yifassen yef tigawt, d anekcum yer umaḡal azyaray, d aεzal n uwadem i yiman-is, drus n yiwudam i d-igellem wadeg-a, ulac ambiwel, ulac bennu n wassayen d yiwudam nniḡen. <sup>492</sup> Akken i t-id yesbadu diyen Muohamed BOUAZZA deg wawal-is:

« D adeg yesdarayen amdan, yettidir, izeddey deg-s tallit meqqren ama s lebyi-s ney s uḡettem ». <sup>493</sup>

Gar yidgan-a, i d-yettwabdaren s tḡaqa deg wungalen, i nezmer ad ten-ḡennef yer yidgan n tnezduyt n bessif n war lebyi. Ad d-naf:inig (lḡerba), lḡebs,

<sup>491</sup>Ibidem, pp 133-135.

<sup>492</sup> عبد الحميد بورايو. 1994، منطق السرد، دراسة في القصة الجزائرية الحديثة، ديوان المطبوعات الجامعية، الجزائر، ص 146-147. تاكد  
<sup>493</sup> محمد بوعزة، نفس المرجع، ص 106. « وهو المكان الذي يايوي اليه الانسان، يعيش و يسكن فيه مدة زمنية طويلة سواء كان ذلك بارادته او فرض عليه ».



taxxamt; anda i as-yettak unaggal, tikwal amzun akken tugar lħebs. Dya deg tegnit yecban ta i yetturar unaggal s yiħulfan n uwadem mi ara yerzu yer tririt n wakaten i yedder asmi i yella deg tegnit n litteε.

Gar yidgan uqfilen i d-yeddān deg wungalen n Racid ELLIC ad d-naf:

### - Inig (lyerba)

Lyerba am akken nezra, d tuġġya n umdan i tmurt-is, tqehher ulawen n wid i tt-yettidiren. Yessenfal-d wadeg-a deg waṭas n wungalen yef tukksa n tlelli, anda i yettili uwadem ddaw leenaya n kra tewtilin\* i t-yettjerriden seg tudert yelhan, ayen i d-yeslalyen deg wul-is aħšisef, urrif, leetab, arkuked\*, amenter akked lxiq ney tikwal aħulfu s nndama ma yella awadem yunag s lebyi-s, ney ahat yettuħettem. Tikwal d terzεg n temεict deg tmurt-is i t-yerran ad yefren lyerba. Maca adeg-a, akken i d-yessenfalay tikelt yef yir tudert i yezmer tikwal ad d-yuṭal s ubayur i uwadem anda ara d-yeslal deg wul-is tamussni d tekta, tazmert akked tebyest akken ad iqabel ayen i d-yettmagar deg yinig, wa ad yefsi leqyud akked yiεewwiqen i t-icudden, amzun akken d timsiren i ilemmed yal ass akken ad yessuffey iman-is seg wadeg-a uqfil, seg wurfan, wa ad inadi yef tlelli-s akked tudert igerrzen, fessusen. Maħsub d tiremt ideg ur llin wuguren, tekfa lmeħna, tewweḍ-d teswiεt n talwit.

Ma nezzi tiṭ yer wungalen yettwarun deg unnar n tsekla tamaziyt, ad t-id-naf yettuseqdec s umur ameqqran, εud ulac ungal ideg ur d-yttwabder ara wadeg-a, d acu kan yella wanda i d-yettwabdar s wudem yelhan tikelt nniḍen s wudem n diri.

Deg wungal«*Faffa*», yettwassulley-d deg-s wadeg-a, s yiwet n tsekda i as-yefkan udem-is aħeqqani. Aladya d ayen i d-yesken umsawal yef wayen ttidiren yiwudam igejdanen deg waungal-a ama dεmer, Dda Caεban ney d Mεemmer, imi tudert-nsen deg yinig, temmermed seg tezniqt yer tayed, deg temdint n Paris. Inig yer-sen d ayurru, ġġan tamurt ideg d-llulen, tiwaculin-nsen akken amer ahat ad afen leqrar, maca xerbent tirga, ala urfan i d-mmugren deg-s. Yas ma yella Dda Caεban d Mεemmer seg tsutiwin timenza yunagen yer tmurt n Fransa deffir n

timunenet, s tmara d uḥettem akken ad d-ḥellin ayrum-nsen. Maca,Ḥmer yunag s lebyi, yenwa tamurt n Fransa d lḡennet,deg-s ara yaf akk ayen yessaram.Lameena, yufa-tt d ayen nniden, lyerba d tikellax.Deg waya, ad d-naf tanfalit i d-yemmalen aya-agi mi i d-as-yenna Ḥmer: « *Amek tettyuru lyerba* ». <sup>494</sup>

Ihi, inig d adeg uqfil, tettuhettemen deg-s yir tudert yef yiwudam, armi i asen-yuqel d lḥebs, ttraḡun melmi ara asen-iserrah lweed akken ad ffyen seg-s, ad uyalen yer tmurt-nsen. Amedya i d-yessenfalayen yef waya d ayen i d-yulles umsawal yef yiles n Ḥmer mi i d-as-yenna:

*« Tizidanin-agi, timeryiwin-agi asmi ara neffey seg lḥebs, ara iserrah lwaed, yeldi ubrid, ass-n ad nesriffeg, anadi tibḥirin, imir...imir ad tḥfey amkan-iw, cwit n texnact deg tejmaet, deg lḥara, ad ffyey seg lḥebs, ad yenserrah umehbus, elaxater a dda caeban aqel-iyi deg lḥebs, aqel-ak deg lḥebs, , aqel-ay deg lḥebs. Ur seiy llzem, ur frihey, ur qrihey, d tamacint i ileḥḥun s dduxxan d uyisem. Ad ak-iniy a dda caeban teḥnunez yisney ddunit, ihi, a wellah ar neebba izzan ».* <sup>495</sup>

Ashissef ney iḥulfan n yiminigen deg tmurt n lyerba, yezga izdey-iten, yas ad tidireḍ tudert igerrzen, ulac d acu ara ak-ixxašen.Maca,yezga uḥulfu-nnid akken d aberrani deg tmura n medden. Akka am tmurt n Fransa,d tulawin ney d irgazen, teddun s uɛennen, yal wa yessen axeddim-is, yessen abrid-is acku d arraw n tmurt. Ma yella d iyriben, teereq-asen tudert, ur zrin s anda teddun, izdey-iten wurrif, xeddmn id d wass ur yettban, ad seblen temzi-nsen akken ad d-ḥellin tameict-nsen d temeic n yimawalan. Yer taggara, mi ylin d imyaren ad d-nejmaēen yer tmurt ad d-awin cwit upunsyun-nni s wacu ara qqablen ussan n tewṣer. Imedyaten-agi dya d wid i d-yessenfalan yef waya, yenna-d umsawal:

<sup>494</sup>Racid EELLIC, Faffa, p 31.

<sup>495</sup>Ibidem, pp 96-97.

« *D agi deg lyerba, tulawin ur iban ubrid εannunt, nutenti d yessis n tmurt, nukkni d iberraniyen. Ad kecmen tamurt tabeṛranit, ad sebblen temzi, xemlen i yiyallen, cerwen tidiwin, timeryiwin akken ad kksen lhif yef yiman-nsen d uxxam-nsen, ad ceggēen adrim* ».<sup>496</sup>

### - Taxxamt

Adeg n « *texxamt* », seg yidgan i d-yettwabadren s umur ameqqran deg wungal « *Faffa* », deg-s i yezdey Ḥmer akked yimdukkal-is deg temdint n Paris. D adeg yettwaḥettmen yef yiwudam, d uylıq, d udyiq, yessenfalay-d yef tegnit ttidiren yiwudam deg tlemmast n temdint yesrugmuten id d wass. yef wakken i ttid-yeglem umsawal yenna-d:

« *D taxxamt am tiyyad, tebna yef yiwen d timlebbeṭ, xemsa n lmitra deg teyzi, tlata deg teḥri, ametraḥ deg teymert zereen fell-as icettiden ijdiden,...ticekkarin ta teččur ta tefres, rennunt i ccewha. yef uḍar umetraḥ snat n tbalizin..., ammus nniḍen iban d actil yef yidis n texzant* ».<sup>497</sup>

Gar yimediyaten i d-yessenfalen yef yir liḥala deg *texxamt*. D amedya-agi mi i as-yenna Ḥmer i umeddakel-is (uqbel ad ibeddel tanezduyt):

« *Awi-d kan imi d-ttaxrey i lmiziriya n texxamt, imi i d-jebdey iman-iw seg lefḍan, seg wammus, si ddiq, seg uderbuz, seg usuyan n yiḍ d wass* ».<sup>498</sup>

Yaş tikwal, deg-s ay yettaf Ḥmer iman-is akken ad yessexzen akk akaten-ines s wid yelhan d wid n diri. Yaş ulamma d tudyıqt, maca d lber n lbaḍnat i wayen yettḥulfu. Akken d iyen, d adeg i udari d yisey yef umaḍal n beṛra. Maca, Ḥmer yal mi ara yekcem *taxxamt*-a, yettḥulfu iman-is amzun d axnaq i yettwaxneq deg-s, mi

<sup>496</sup>Racid EELLIC, *Faffa*, p 84.

<sup>497</sup>Ibidem, pp 122-123.

<sup>498</sup>Ibidem, p 108.

ara yessiked yer lehyuḍ i as-d-yezzin yal tiymert tettezzem deg wussan yettæddin fell-as, deg tmurt n lyerba.

Aṭas n wakud i yesædda deg-s, alady imi i yella d axeddam deg yiwet n tferka n yiferes, itteffey tanezzayt, ikeččem-d tameddit, iḍelleq iman-is yef srir yettmektay-d tamurt, yellin-d imeṭṭawen yef wussan-nni mi i yella gar twacult-is. Akken teḍra yid-s ay teḍra d yimeddukalis Mæemmer akked Dda Caëban i iweddren ula d nutni temzi-nsen deg yinig. Deg texxamt kan i d-ttemplilin akken mwanasen wa ad myaḥkun tilufa i ten-icerken.

Ihi, deg waya ad d-naf amsawal yessuget awal yef wadeg-a i d-nemugger yal tikelt deg kra n yisebtar. Gar-asen imedyaten-agi anda i d-yessenfali yef lihala n Emer mi ara yekcem taxxamt-is, yenna-d:

*« Mi yekcem yer texxamt ad iskew acebbub-is, yeyyemyem wul-is, teqquder tasa-s, iṣebben wallaya-is. Talwit ifet ṭṭiwey, ayilif n tmes....yeeqqim yef umetraḥ, ibra i uqerruy am win iwumi d-yli ddunit am teakkemt, ttqittiren waman yef idmaren-is, tæbbut therres, tasa ameggur ineḡḡee, ul iḥebbek, yekkat yef yidmaren. Yufa iman-is am win iwumi tenses tduli. Iqqes-it usemmeḍ ney tekkes-as tuṣṣra ».*<sup>499</sup>

Amedya nniḍen ideg i d-yeglem ayen akk i yezmer yiwen ad t-yaf deg texxamt-a:

*« Mi ara yekcem emer taxxamt am mi ara yezzi yer uxxam n taddart. Deg texnact, asseksut iṭtef amkan, yeeḡer, ulac kan tamettut ara iṣedmen seksu, iragwen ttalin deg lḥiḍ, ttqudduren-d ».*<sup>500</sup>

Akken amsawal igellem-d deg waṭas n tikal ayen akk i ixeddem Emer d axel n texxamt-is, am wakken i d-yebder deg umedyaya yecban wagi, yenna-d:

<sup>499</sup>Ibidem, pp 16-17.

<sup>500</sup>Ibidem, p 45.

*« Ikcem, iemmer tamrilt i uzekkayen, tasebhit, yekkes icettiden, yeğğa taskiwt n dixel. Taksumt teččučči, yeena ahamut, isterdeq-as tazalamiğ, ađad f teqeffalt, ahamut icennef, icexxer, tensa therraqet. Yaered tikelt nniđen, yiwen-is. Deg-s nadam, deg-s laz, deg-s asemmiđ, ikerrec deg tfubbit n uyrum, yerza usu ».*<sup>501</sup>

Aglam n wayen ixeddem d yimedukal-is d axel n texxamt. Deg lqahwa ttarran-tt i tisit n ccrab ma yella deg texxamt i tisst n lqahwa, yenna-d umsawal:

*« Aman i lqahwa ttayzagen, ibakiyen n duxxan nnulfan-d, yuli dduxxan deg texxamt am izuraz, iga tiseknas, fsint. Temmar lqahwa, swan, telwa tegra ».*<sup>502</sup>

Mačči d aya, seg wakken yettidir yir ussan deg texxamt tuyal-as amzun d urrif, iferrağ mi ara yerzu yer tmurt akken xerşum ad yettu liğala-s, maca mi i d-yehder ad d-yuğal yer-s yesshissif atas, iqemmed wul-is. Aladya yewwed iccubattyer lmanu. Aneggaru-agi, d awal i d-yessenfalayen yef wadeg iyef i d-tyelli tallast ( tğlam), lweğc, tuggdi...atg.lhi, yessrwes tudert deg-s yer win yettidiren deg lxandeq, yenna-d:

*« Ass n tuyalin yer dagi ( yer yinig), mačči d nnaqus ay gettenunen, deg tmexneqt ay twattafey, yettneqmađ dgi nnefs, ad kecmey taxxamt-agi am win ikecmen “lmanu” ».*<sup>503</sup>

Adeg-a, akken i t-yettidir Emer deg temdint n Paris, i t-yettidir deg-s deg uxxam baba-s, mi i d-yusa seg Fransa tefrağ i yis-s twacult-is, yečča imensi d yimawlan-is, yumer (yefrağ), iqesser, yennecrağ. Lameena mi msefragen, yekcem taxxamt-is, yemmekta-d wul-is ayen i iseedda deg temzi-is gar yimawlan-is dwarrac n taddart-is, yehzen lxater, imi i yehsa belli ussan n lferğ ur d-ttuğalen, yas ad yekk açal n wussan d yimawlan-is lameena ussan-a ay akken yebyu dğulen, ad fakken, ad yuğal ansi i d-yusa, yer yinig. ihi ula d taxxamt deg uxxam n baba-s tuğel-as d lmanu am dihin. Yenna-d umsawal:

<sup>501</sup> Ibidem. p. 70.

<sup>502</sup> Ibidem. P. 124.

<sup>503</sup> Ibidem, p 129.

« *Ikcem emer taxxamt, ikcem emer asmekti, kra din  
yuyal am zik-nni, temmured-d temzi* ». <sup>504</sup>

Imedyaten i d-yeddán yef wadeg-a deg wungal «*Asfel*» drus mađi, akken yiwen n umedyá i d-nufa yef texxamt d aglam i d-tettwglem, d taxxamt n Muğend mi yella deg-s, terza-d yer-s nettat «*tamaziyt*» deg wallay-is. Yenna-d umsawal:

« *Leğyuđ n texxamt yuli-ten wagu. Amek armi i d-  
terziđ yur-i ur neceggee ara yur-m* ». <sup>505</sup>

### - Tamdint

Ağas i yettarran adeg-a n temdint, seg yidgan yeldin, imi deg-s akk ayen yettiğliğ umdan d wayen yettcedhi wul; teççur d iberdan, lbatimat, ixxamen, leswaq, leğwani...atg. Maca, deg tuget n yiđrisen inaglanen, tettili-d d tuyliqt i yiwudam yettidiren deg-s. Aladya ma nemmesla-d yef kra n wadeg deg wungal «*Faffa*» n Racid ELLIC, ad d-nemmeslay yef temdint, d adeg agejdan i yezdin tuget n yinedruyen n tudert tanaggalt d axel-is.

Tamdint i d-yettwabedren deg-s, ur tt-id-isemma ara, maca d allus n tudert n yiminig deg tmura n medden, aladya imezday n tmurt n leqbayel akked d umeslay-ines yef tmurt n Fransa i ay- yeğğan ad nefhem belli d tamdint n Paris. Imi d nettat i d tamaneyt\* n tmurt-a. Ҳas ulamma, yezgel yef usemmi n yizenqan-is, maca sya yer da, yettwehhi-d yer-sen deg wallus-ines anda i yezmer ad ten-yeeqel ala win i ten-yesnen. Rnu yer uzwel-agi *Faffa* amzun akken d asemzi, d aekki i wawal Fransa.

Ayen i d-ibegnen aya-agi, d imedyaten i d-nufa deg uđris, gar-asen amedyá-agi i d-yessenfalan yef lerwağ n Emer i tikelt tamenzut yer tmurt n Fransa. Yulles-d umsawal d akken uqbel ara yinig, s kra n wini d-yemlal deg taddart-is, ad as-yini amkan-ik hat-an dihin deg Fransa, d aymi i tezza tekti deg wallay-is; ilaq ad yinig aladya imi i yettwali belli s kra n win i ikecmen tamurt-a

<sup>504</sup>Ibidem, p 62.

<sup>505</sup>Racid ELLIC, *Asfel*, p 61.

yuyal- s tumubil, seεeu, cci, adrim...atg. Rnu yer lihala yettidir deg uxxam, terra-t am uderyal, yettargu-tt ula deg lemnam. Maca, tidet qqerrihet mačči akken ara yenwu umdan ara tt-yaf. Ihi, tagi mačči d Fransa d Faffa.yenna-d umsawal deg wawal-is:

*« Ur yumin ad iruḥ s tidet alarmi iḥus i uleywi n lbabur...kra n wussan uqbel ass-a, iḥulfa i ufus ijebbed deg-s, i t-yessawḍen yer waṭas n temsal, i as-yellan irkel d ssebba i rṛwah, ussan-nni yettmaggar ala d wayen d win ara as-inin amkan-ik ha-tan dihin...deg uxxam deyqen, bedren-as-d zzwağ ur yebyi, wagi yebna s udrim i d-yewwi seg “Faffa”. Wayeḍ innejmeε-d yewwi-d ttumubil i yerra d aṭaksi. Yaf-it-id lḥal deg εaggu ameqqran dya, ur yewwi ara wul-is. Din iger amecqaq amezwaru deg tmurt n fransa ».*<sup>506</sup>

Amedya nniḍen i d-yessenfalan yef lferḥ nεmer mi yekcem tamurt-a, d amedya-agi: « *Segmi yekcem akal n Fransa, ikcem deg targit* ».<sup>507</sup>

Maca targit teffey mxalfa, taggara yeggra-d deg yir tagnit i t-yessawḍen yer tmenyit n timant-ines.

Amsawal deg wungal «Faffa», yeddem seg temdint n Paris d agni i wurar n yiwudam, yas akken tamdint-a tettwassen s wudem-is yelhan, s tewseε-is d thuski-ines maca degwaṭas n tegnatin ideg id-tettwaglem tcuba lmut, d tudert n bessif.Ala ashessif d wurrif i ttididiren deg-s yiwudam; ama d asaḍ εmer ney d imeddukal-is, ayen akk ttwalin deg-s d ilem, ulac ayen i d-yufraren deg-s. Ihi adeg-a, ulamma d uwsie, maca yer yiwudam d udyiq, yenneedam usteεfu deg-s. Aladya leṣwat akk yellan deg-s; lḥess, ayewwes, ulac tasusmi am zal am yiḍ. Gar yimediyaten i d-yemmalen annect-a, d amedya-agi ideg i d-yeglem deg-s umsawal tamdint-a deg wawal-is:

<sup>506</sup>Racid εELLIC, Faffa, pp 42-43.

<sup>507</sup>Ibidem, p 44.

« Tamdint tesruhmut am leewayed-is, tamacint tettiywis yer lbeed». <sup>508</sup>

Deg umedyanna-nden yerzan adeg-a, d talemast n temdint. Akken nezra, tlemmast yettili-d deg-s unejmuε n waṭas n yimdanen d nettat i d ul n temdint, dya yenna-d umsawal:

« Deg tlemmast n temdint, ahat d ul-is tumubilat ticcigent, tikwal akka, ḥesent deg tyemmar, snusunt tiftilin....imsebriden teddun, sseyzafen amecqaq ». <sup>509</sup>

Lewṣayef-agi i yefka umasawl i wadeg-a. Yettak-d yiwen n wudem yef tamuḥli n yiwudam yer-s, akken i tt-yettwali Ḥmer i tt-walin wiyyad, teččur d imdanen, zzhir, leṣwat. Maḥsub tudert deg-s d ayilif, ulac astaεfu ney tasusmi ara yessertiḥen allay. D iḥen gar yidrisen i d-yettakken yir tamuḥli i wadeg-a, d amedy-agi mi i d-yebder umasawal yef yiles n Meammer:

« Skud ttissiney tamurt-agi, skud ttḥulfuy iman-iw d aberrani, skud ssaεzaley iman-iw, ama seg yiḥumiyen ama seg watmaten ». <sup>510</sup>

Tamurt-a ihi, tettaḡḡa amdan ad ḥulfun belli yerqen deg ssafen, tennaεdam tudert-nen seg wurfan i ten-yettafaren yal-ass. Ttidiren d iberraniyen ay akken yebyu xedmen. Rnu yer-s, deg wungal «Faffa», adeg n temdint deg-s, yaṣ wessieet, tecbeḥ, twenneε maca yer yiwudam txuṣ. Deg tagnit anda i ilaq ad yili d ineldi yuyal d udyiq yer yiwudam. Amedya-agi yellan ddaw yeglem-d tudert-a:

« Imdanen tṭyawalen, ttsegglen; wa yeffey-d seg ṭhanut, wa ikcem-itt, ttemsawaden akken ma llan yer tuččit am twedfin, ad gganin, ad ggen azrarug, ad ččaren isegras. Iberdan ččuren, imsebriden si yal tama. Tikeryas deg tlemmast ur isel wa i wa, ulac asuyu n yiwen, ala tijiqin n tkeryas d usbaebu n yimuturen. Ula d arrac ttun taḥtatrit ».

<sup>508</sup>Ibidem, p 72.

<sup>509</sup>Ibidem, p 99.

<sup>510</sup>Ibidem, p 104.



S umata, tamdint n Paris, d adeg yefren Emer d yimdukkal-is akken ad idiren deg-s deg yinig, i waṭas n yiseggasen. Tamdint ay nwan d lḡennet tuqel-assen d aēcuc, zdin-tt wurfan d yiyeblan. S tidet, asaḍ n wungal Emer deg wadega, yufa-d iman-is, d aḡrib d awhid, ayen yelhan akk deg-s, ḡur-s rzag.

Deg wungal «*Asfel*», ḡas ma yella yettwabder-d wadega, lameena mačči am wungal «*Faffa*»; anda i yessaannar i useḍru n tigawin d wurar n yiwudamyal-ass. Tamdint deg usfel d iyen ur d-ttwasemma ara ( anta tamdint?), tettwaglem-d deg yiwet n tekti ney snat, anda amsawal yemmal-d amek i d as-d-tban temdint mi i tt-yekcem Muḡend deg useggas ajdid. D agi, ad nefhem belli awadem Muḡend mačči d tanezduyt i yezdey deg-s. D yiwen n umsedrar, irezzu ḡer-s deg kra n tagnatin yecban aseggas ajdid, yefraḡ wul-is, yennecraḡ lxaṭer seg wayen iwala, ula d ilel iban-d s ṡṡifa n tzeḡzewt akken i d-yettban deg tefsut. ḡef waya drus maḡi n yimediyaten i d-nufa ḡef wadega. Yenna-d umsawal:

*« kecmey tamdint. D ass ajdid, hrawit iberdan,  
tamuyli tettḡac. ḡas d anebdu il agrakal yesnulfad  
ṡṡifa n tefsut».*<sup>511</sup>

Amedya nniḍen i d-yewwin ḡef wadega, d ayen i d-yulles umsawal ḡef yiwen n uqcic i yellan d anelmad deg yiwen n uyerbaz i d-yezgan deg temdint. Yulles-d umsawal imedḡan ansi i d-yetteḍdi akken ad yaweḍ ḡer temdint gar-assen tajmaet. Seg umedya-agi, negza-d leṡtab n umsedrar yeyḡaren beṡra i taddart, d ayen i d-yessenfalayen ḡef tmara, tazḡayt, assawen akked yir liḡala yedder uqbayli deg tallit ideḡ ttawilat n tyuri d tmussni nneḍamen. Deg waya yulles-d umsawal:

*« Yeffey-d uqcic ad iyer, akartabl deg ufus, aqrab deg  
wayeḍ iteddu ḡer temdint, acku mazal lḡal. ilḡeq-d  
ḡer tejmaet yufa-tt-id d tilemt, ur d-ttawḍen ara wid  
ukud ara yeddukel. Yessers lqecc-is ḡef useqqif.*

<sup>511</sup>Racid ELLIC, *Asfel*, pp 112-113.

*Yelha, isrus later-is s tazgayt; am win yettqissin  
iberdan, s laeqel, s tnummi, s tmara».*<sup>512</sup>

## - Taddart

Taddart, d yiwen n wadeg yettusemrasen s waṭas deg wungal amaziɣ. Maca, deg wungalen n Racid ELLIC ur yettusseɣdec ara s tuget, ur gtent ara deg-s tigawin, bexlaf ayen i d-yettwallsen ɣef tudret n Emer d wayen yesɛdda deg-s asmi i yella mezzɣi uqbel ad yunag, neɣ abdar n umsawal i kra n tigawin yexdem Emer, mi i d-yusa seg Fransa ɣer tmurtimi i zrin aṭas n yiseggasen ur d-iban. Gar yimediyaten i d-iskanayen annect-a, yella-d deg wawal n umsawl mi i d-yebder adeg ideg i d-yers Emer mi i d-yerza ɣer taddart. Anda i d-yulles akk amecwar n Emer segmi i d-yers deg teɣsert\* armi yewweɣ s axxam. Deg tazwara, yettɛf-d ataksi seg Tizi-wezzu i t-id yessawɣen ɣer tɛessast n taddart, akken i d-yeglem akk ayen yeɣran yid-s segmi i d-yers armi yekcem tawwurt n uxham:

*« Tuyalin n emer ɣer taddart, yerkeb deg Tizi Wezzu  
ataksi n Emer umalu.....yers emer-nney deg tɛessast n  
taddart, arrac zzazlen-d, wa isellem fell-as, wa iḥettec  
wi i t-ilan ...., imeqqranen deg-sen refden tibalizin d  
isegras, ...ur ɛemren ara iberdan, isellem ɣef wa, ɣef  
ta....».*<sup>513</sup>

Taddart deg wungal «Asfel» d aglam i d-tettwaglem s waṭas, ilmend n wayen neyra deg wungal-a, iban-aɣ-d d akken iwudam frurin-d akk seg yiwet n taddart. ɣef wakken i tt-id yeglem umsawal deg wawal-is:

*« Taddart meqqret, tezza-d ɣef tiyilt am tudrin nniɣen  
akk. Yal tama tesa tɛessast iseg iɣri iweɛɛa timizar  
alamma neqdaɛent akka i wasif. Ney akka i udrar».*<sup>514</sup>

<sup>512</sup>Ibidem, p 124.

<sup>513</sup>Racid ELLIC, Faffa, pp 49-50.

<sup>514</sup>Racid ELLIC, Asfel, p 30.

## - Tamurt

Tamurt, d adeg i d-yeddán deg wungalen imi amdan yettidiren deg tmura n medden yezga yettmektay-d tamurt-is ideg ilul. Akken i tt-id-yettmektay ugar mi ara yemlil deg tmura-agi kra n umdan yessen. Ttfeggiḍen-d yiḥulfan n ucedhi, d laḥanin yer tmurt. Maca, deg wungal-a «*Faffa*»; tamurt yer yiwudam aladya yer Emer d tṭlam, d tukksa n tlelli. Amedya-agi i d-nufa yemmal-ay-d tiki n yir tamuḥli yer tmurt, anda i tt-yesserwes yer læecc. Yenna Emer deg wawal-is:

« *Tuyalin yer tmurt d azdal i tikkelt nniḍen deg læec, d asemsawi amaynut i læec* ». <sup>515</sup>

Amedya nniḍen i d-yessenfalan yef yir tamuḥli i tmurt d ayen akka i d-yeddán deg umedya-agi: « *nugi tamurt, tugi-ay* ». Tamurt id-yettwabedren deg wungal «*Asfel*», txulef yef tin iyef i d-yewwi wungal «*Faffa*». D tamurt n tefriqt ugafa (L'afriq de Nord) s lekmal-is, mačči d yiwet n tmurt i yeena umsawal, aṭas n tmura, tameict deg-sent txuṣ, d lmut, ulac ttawil, imdanen meṛṛa ttmenṭren seg tmurt yer tayed. Yenna-d umsawal:

« *Ttmengaren yemdanen deg tmurt-agi, ney ttmenṭaren. Ttmenṭaren yergazen deg tmurt-agi. Tthumun, teddun, rennun, ssawaḍen ass, ttekellixen i ddunit...deg l'afrique yedda later-iw. Tebrek, temlel, laz, lehfa, ijdi... tudert n tmara, amek ara d-yass usedsu ? amek ara d-yas unecraḥ i wid i ibedden am lewṣif ? amek ara run imi kra ur asen-d-yettruḥu ? amek ara izmiren i wayen ur zmiren ad t-byun ? d tisedsa n udfel... tamurt. Acu n tmurt amedar ma yella kra ara d-tarew tmurt-a. Terkem, tettwaḥres. Tencef seg tteabga n yiseggasen, tekref seg yir ibeddi, ala win ara tt-yettḍen* ». <sup>516</sup>

<sup>515</sup>Racid ELLIC, Faffa, p 47.

<sup>516</sup>Racid ELLIC, Asfel, pp. 115-51-99-119.

## Taggrayt

Idegan-a s umata, i d-nebder ama d ineldiyen ney d uqfilin, ttwasmersen s waṭas deg wungalen iqbayliyen. Tilin-nsen deg wungal, d asenfali yef wamuy n yinumak, lemɛani, izamulen, d aḍlaq n yinurar udyisen i d-irennun ccbaha d unamek i yal awal yettujerden deg wungal. Rnu yer yidegan-a, ggten wiyyaḍ i d-nettaf deg wungalen nniḍen, aladya ungalen imiranen s yinaggalen imaynuten, yessnen tissuddsa n wungal. Anda yal amḍiq yettunefk-as rruḥ i as-ilaqen, tettubgan-d tyara-s akken iwata.

Imi newweḍ yer taggara n usisen n tezri d tesnarrayt n tmiḍrant n wadeg, yessefk fell-ay ad d-nefk yiwen n usteqsi i iceyben atas n yimnadiyen deg uzyan n wungal d tedyezt-ines, yef wamek ara nessexdem akk ayen akka i d-yettunefken n tedyizt n wadeg gar ifassen-nney, amek ara tt-nerr ddaw ufus n tesleḍt n uḍris i wadeg wa ad d-nesfaydi seg-s iwakken ad naweḍ yer umahil n tesleḍt igerzen, ifazen ?. Maca, iḥricen-a, yerzan tazrawt n wadeg deg wungal, d iḥricen yesean azal, wessieit, d imerkantiyen, yezmer umnadi ad yekseb seg-sen agerruj n tekta ara t-iɛawnen akken ad yerzu yer yiger-a n wadeg, tezmer ad tili d tawaḍa i umnadi akken ad iwennee wa ad yezder deg-s. Annect-a s umata d ayen ara d-ibeggnen tixutar yekseb uferdis-a deg tira tanaggalt.

**Taggrayt tamatut**

## Taggrayt tamatut

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### Taggrayt tamatut

Imi tewweḍ tezrawt-nney taggara-s. Yewwi-d ad d-nessebggen ayen iyer neṣṣawed n yigemmad. Igemmad i d-aḡ-yellan d iswi seg wasmi i d-nefren asentel-agi. Asentel i d-aḡ-yewwin ad nadi,wa ad d-nagem ammud n tmusniwin yerzan tasekla taqbaylit akkked tsekla tagraylant, imi nesdukkel gar-asent, deg waṭas n tamiwin; ama deg tekta, deg tezriwin n yinagmayen neḡ deg tmuyliwi i d-yettunefken yeḡ yiferdisen n wungal i nefrend annar i tesleḍtnexdem i wungal yettwarun s teqbaylit. Annect-a, s yiswi n usnerni i unnar n tsekla tamaziyt s umata.

Seg yigemmad imezwura i nezmer ad d-nebder deg taggara n tezrawt-a, d ayen i d-nbeggen, neḡ iyer nessawed deg tesleḍt-nney i wungalen « *Asfel* », « *Faffa* » i yura unaggal aqbayli Racid ELLIC deg yiseggasen n 80.. Deg tezrawt nexdem i wungal aqbayli, d wayen akk i d-newwi fell-as, iban-aḡ-d d akken, zdint waṭas n yiferdisen i t-yessuddusen. Anda, ur nezmir ara ad nsemmi i kra n wungal d ungal ma yella ur yebni ara fell-asen. Ihi, gar yiferdisen-a, yella-d unadi seg tama-nney yeḡ sin n yiferdisen igejdanen iyef ibedd yal ungal. Amezwaru d « akud », wis sin d « adeg ». Seg tbadutin i d-fkan yinagmayen akked umezruy n tmiḍranin-a, iban-aḡ-d s tidet azal akked temlilit kesben deg yal aḍris anaglan, keččmen deg teḡdawt n yinedruyen n wungal ideḡ ur nezmir ara maḍi ad neḡdu gar-asen, yezdi-ten wassay d ameqqran. Yal yiwen yettkemmil i wayeḍ, acku awadem yetturaren tigawin, yettiḡwiḡ yal tikelt adeg anda ara yurar akked wakud i as-ilaqen i wurar.

Ihi, deg tesleḍt tasiwlant i nexdem, newweḍ yer tririt i usteqsi i d-nefka deg tazwara n unadi. D ayen i aḡ-d-tefka tesleḍt i d-newwi deg tazwara yeḡ wakud i nebḍa yeḡ sin yiḥricen; amenzu d tazrawt yeḡ tyessa n wakud deg wungal, deg-s nemmesla-d yeḡ wakud n teḡkayt. Aḥric wis sin, newwi-t-id yeḡ wakud n tsiwelt, ma yella d assayen yellan gar sin yeḥricen-a, ssawḍen-nney ad nefhem, amek i tezmer teḡkayt ad tili deg tilawt d wamek i yezmer unaggal ad tt-id-yessawel (tasiwelt).

Γas akka tawilat n tezri i nesseqdec i teyzi n tezrawt-agi, ur ggten ara, aladya tizrawin yettwaxedmen yeḡ wungal yuran s teqbaylit. Maca, nessawed ad

nezzi i tezrawt-a, s wayen i d-ğğan d wayen uran yimazrayen igraylaniyen yef tussna-agi<sup>8</sup> n tsensiwelt, i swacu neereḍ ad naweḍ yer kra n yiswan yerzan asemres n tezri n tsiwelt d unamek-ines deg wungalen n Racid ELLIC. Aneggaru-agi, yefka azal d ameqqran i tsiwelt n tedianin d yinedruyen akked yihulfan n yiwudam, anda i yeereḍ ad d-yefktidet n wayen tettidir tmetti taqbaylit, d timsal yerzan yal amdan aqbayli seg tallit n zik yer wass-a, d amezruy ney d idles, d tayri ney d amennuy, d lyerba ney d tanaşlit...atg, i d-yettbegginin tidet akked wudem aḥeqqani yedder ugdud-a. Rnu, yer temsalt n tmagit iyef yettnadi umdan aqbayli deg yal lweqt akken ad d-ibegggen tinettit-is.

Aya-agi s umata, ur yeḥfil ara fell-asant Racid ELLIC, akken i nezmer ad d-nini belli tasiwelt, d yiwen n tawil ney d tagnit ideg yufa iman-is; i usefruri n tektiwin d yinedruyen i d-issedda deg teyzi n tira n wungalen-ines. Seg tama, yerna-d atas i tira tamaynut d ccbaḥa n wungal aqbali. Seg tama nniḍen, d aswir-ines aelayan, leqraya akked tmussni i t-yessawḍen ad d-yerr deg tira-s yef temsal akked tlufa n ddunit yedder netta s timad-is, ney tid yedder ugdud-a s umata.

Deg waya, i ay-d-iban d akken Racid ELLIC, yessaweḍ ad iger, wa ad isseqdec iferdisen n tneqqist akked tezri n tsiwelt deg tira n wungalen « *Asfel* », « *Faffa* ». Maca, deg uneggaru-agi dya, i d-tban tsiwelt ugar imi i yella d ungal wis sin i d-yessuffey, yennerna uswir n tira yer unaggal. Yef waya, mi ara iyer yiwen i wungalen-a, ad ihulfu s umgired yellan gar-asen aladya deg uswir n tira; imi deg tallit-is yas kan i tebda tmaziyt teggar kra n yisurif yer sdat, d iberruyen i d-yelqeḍ seg wayen yelmed yer umyaru Mulud MĔEMMRI. « *Asfel* », yura-t s tira n tmaziyt taqdimt (tira tameemmrıt), akken diyen, sya yer da, yettağga deg-s kra n yilmawen deg tira-s, ma yella ur tennekmal ara tekti, yettarra deg wadeg-is tineqqiḍin, ula d iwudam eud ur d-ttwabegggen ara akken ilaq.

D acu kan, deg wungal « *Faffa* », yas ulamma, yeqqim kan deg tiranni. Lameena, d ungal yennekmalen; ama deg tekta ney deg uswir n lebni n wungal; anda i d-nufa s tidet, iferdisen n wungal banen-d akken iwata, akken i ten-nesseqdacen yimyura n wungalen nniḍen d aeraben ney d igraylaniyin. D ayen i yerran tudssa n wallus n teḥkayt-is; tecbek, tessaeraq tigzi i yimayriyen gar wayen yellan d wayen ieddin ( gar tudert deg taddart akked tudert deg

## Taggrayt tamatut

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ininig).Mačči d ayen isahlen. Rnu yer tama, d annect-a,i t-yeğgan ad yemgarad yef tira n wungalen nniđen. D ullis n tmeddurt n umdan. yerna d tidet ma nenna-d, d ungal yesean talya n wungal aqbayli, aladya seg tama n tutlayt.

Igemmađ iyer tessawed tezrawt-agi-nney, d ayen i d-yettubegnen deg tesleđt nexdem akked tarrayt neđfer; deg yal ixef ncudd akatar n tezri yer ukatar n usnas-ines yef wungalen. Lmeena-as, tasleđt tella-d, ilmend n wayen i d-fkant tezriwin n tsekla yef tmiđrant n wakud d wadeg.Syin, nesses-itent yef wungal aqbayli.

Ihi, igemmađ iyer tewwed tezrawt-a, iwumi nefka azwel « *Tagensest n wakud d wadeg deg wungalen n Racid ELLIC* ».Llan-d s wakka:

Deg yixef amenzu,i d-newwi yef tezrawt n tyessa n wakud anaglan, nemmesla-d yef *wakud n tehkayt*, seld mi neyra ungalen, iban-ay-d seg yinedruyen akked yinnan n yiwudam belli tahkayt-a, d tahkayt n Emer akked yimedduk-al-is, deg tmurt n lyerba, d tin yedran deg tallit n 80. Ayyer d tallit-a ? Acku tasuta n yilmezzen i d-yekkren deg tallit-a, d tin i ifernen inig yer tmura n medden, amedya seg wungal « *Faffa* »?nufa-id deg tedyant n yilemzi Emer i yunagen yer Fransa iwakken ad ikemmel cwiđ i i uswir n leqraya-nni iyer yewwed? maca yer taggara xerbent-as tirga. Diyen, nufa-d deg wungal-a, tasuta tamezwarut i t-yezwaren am Dda Caeban akked Mæemmer i yunagen deffir n timument n lezzayer. Ihi tamsalt n yinig d yiwet i ay-d-yemmalen akud-a.

Deg wungal « *Asfel* », diyen tahkayt-a, tedra deg tallit-agi acku deg wayen akk i d-yulles umsawal yef uwadem Muhend yettwellih yer wakud-a, yebder-d tafsut n yimaziyen i yedran deg yiseggasen 80 imi i d-yeqqar umsawal « *kkert ay arrac* », « *melmi ara d-tefrir tagut* », akken sya yer da, yettmeslay-d yef umennuy n yimaziyen...atg. Tamsalt nniđen i d-yemmalen akud-a, d tmagit, d tamsalt yuyen azar deg yiseggasen n 80, anda agdud aqbayli yettwaæzel deg tmurt-is, rnu yer lehkem amesbatli i yerzan ifadden i kra n win ara d-yinin nekk d amaziy. Annect-a s umata, yeslal-d deg wulawen n yilmezzen tazrirt, akken ad kkren, wa ad nadin yef tnettitsen. Yef waya, inaggalen n tallit-a, ufan leqrar deg wayen i d-ttarun, s usenfali yef wayen i ten-yuyen. Ihi, anaggal Racid ELLIC d yiwen gar-asen, yedder tallit-a s terzeg-is d tukksa n yizerfan n umdan



## Taggrayt tamatut

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aqbayli. d annect-a, i t-yeğğan ad d-yessenfali deg wungalen yura yef unadi n tmagit.

Deg wungal « *Asfel* », tamaziyt yebdan d iceqfan, ilaq ad tt-ttwajebber. Ad tt-id-yessaki ugdud, asmi ara yekker yer umennuy, deg yiwen n wass ur necbi ara ussan nniđen; deg 20 yebrir 1980. Deg wayen akk yessaram Muhend, ad d-yass wass tamziyt ad temmey deg umađal meřra. Ma yella, deg wungal « *Faffa* », tamsalt-a tban-d s wudem nniđen, anda ara d-naf awadem Emer yas ma yella yezger ilel yewweđ yer tmurt n Fransa i yessarem, maca urğın yufa iman-is. Yettruđu, yettuyal-d gar taddart d Fransa. Ma yella deg tmurt yettnadi yef fransa ma yella deg fransa yettnadi yef tmurt. Deg wayen yedder deg tuder-is ur as-yufi leqrar, yettnadi yef tnetti-s ur nban ara. yer taggara, yufa-d iman-is d awħid, yefren ad t-yečč yilel wala liħala ideg i d-yeggra.

Deg yixef wis sin, tella-d tesleđt yef wakud n tsiwelt imi i ay-d- iban-ay belli yas ma tella taħkayt temmel-ay-d ayen akk i zemren ad icudd yer tilawt, s yinedruyen akked tedianin n wungalen. Nessawed negza-d akud n teħkayt melmi i tedra, maca ayen i d-yettbanen n yiferđisen n tsiwelt deg lebni d usefruri n yinedruyen akked tedianin yerzan asiwel deg wungalen-a s wazal-is, ur ffiyent ara yef wayen i d-bedrent tezriwin n yimyura d yimazrayanen n tussna n tsensiwelt.

Deg wayen yerzan *akud n tsiwelt*, ad d-nebder d akken llan yiferdisen nniđen i ay-d-ibeggnen aħric-a n tsiwelt, d assexdem n kra n tawilat yerzan allus n yinedruyen. Tamezwarut d talya n usiwel yessexdem umsawal, yas ma yella tikwal iwudam hekkun-d yef yiman-nsen, maca tira teena amsawal n wungal, ihi talya tusa-d s umatar n wudem wis krađ asuf « netta », asget ( nutni), ayen i ay-d-immalen aya-agi d imyagen akk yeftin s umatar “y”+...n

Amsawal ihi, yella-d d azyaray, iħekku-d yef wayen yedran d yiwudam, ur yefki ara tagnit akked litteε s wařas i yiwudam; akken ad d-allsen ayen i ten-yuyen d wayen tħulfun s timad-nsen, mebla ma yessekcem-d umsawal iman-is. Segi lebeid i yeqqubel inedruyen n wungal. Ma yella deg leřnaf nniđen, ad d-yili d agensay ney d awadem aya-agi d ayen ur d-nufi ara deg tsiwelt-ines. Am

## Taggrayt tamatut

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wakken i d-neşşawed diyen ad nekkes tawuri-ines deg ungal, yettaerađ yal tikelt ad yessebggen tidet n wayen yeđran deg teħkayt i d-yettales.

Gar yigemmad iyer newwed deg tesleđt-nney i wakud n tsiwelt nufa-d ugar n tfukkas yessexdem umsawal deg tsiwelt n wungal. Aladya imi nsenned deg tesleđt yer tezri n umazray Gerard GENETTE i yebđan akud yef wařas n tfukkas.

Deg uswir amenzu yerzan amizzwer n wakud, nufa-d tidyanin akked yinđruyen ttemyezwen war gar-asen. Neeređ deg uxeddin-a ad d-nessisen tifukkas yessemres unaggal Racid ELLIC deg uselħu n wakud i tedianin yeđran, tban-ađ-d d akken ttwabđant yef snat n tfukkas, tamenzut d *tuyalin yer deffir*. Tis snat d *tamuyli yer zdad*.

1. Tafukkest n tuyalin yer deffir tella-d s wařas ma yella nkenni-tt yer tfukkas nniđen, aya-agi ibanen-d deg ccawat n yiwudan mi i irezzun s wakaten-nsen yer wussan ieddan mi i llan mezziyit ney mi llan ttidiren deg taddart gar twaculin-nsen uqbel ara inigen yer tmurt n Fransa.

2. Taffukkest n tikli yer sdat ula d nettat tewwi amur-is seg yinedruyen yezdin ungal, tban-d deg tmuyliwin n yiwudam aladya iminigen deg tmura n medden d wamek ttwalin tudert-nsen s ya yer sdat.

3. Tafukkest n tenkecmi ur d-tban ara s wařas, ney eud ulac acku amsawal yulles-d yiwet n teħkayt seg tazwara alami d taggara ulac asexleđ gar tedianin akked yinedruyen ney yeffey seg teħkayt tamezwrut yer tayed.

Deg tesleđt n tirurda nessawed nbeggen-d belli anaggal yurar s wakud n tsiwelt, yella wanda i yesedday inedruyen s lemyawla, yella wanda iten-isedday s leeqel, tikwal s usrued tikwal nniđen s ullukez, maca taneggarut-a tugat tamezwarut, yal tadyant issefham-itt-id s telqayt, itezzi-d i weđris s wařas n wawalen d tefyar, ara yerren imeyri ad t-yefhem akken i wata. Mi i yebya unaggal ad yessenqes i wakud, ad iyiwel deg wallus n yinedruyen yessemras:

1. Tafukkest n tsemliit i d-ibanen s wařas, iwakken ad d-yefk agzul ney tasemliit i wayen yeđran. yessiwzel inedruyen deg yiwet n tefyirt ney snat. Seg yerra imeyri ad yegzu iman-is war ma yessuget tayuri.

2. Tafukkest n unegzum, anda amsawal yekkes kra n talliyin war ma yennal taḥkayt, maḥsub ur yeḡḡi ara anaggal ad uḥlfu s tukksa-nni i yekkes. Tikwal yessegza-d kra n tallit iwakken ad yessiweḍ izen i yimeyri, d iyen ad yefhem lmeqsud-is. Annect-a dya d win iwumi semman anegzum aseggan. Ma yella d anegzum war aseggan, amsawal deg wungal “*Faffa*” ur d-yessegzay ara kra n tedianin, yewwet ieedda fell-asant. Aladya d ayen i ay-yeḡḡan ad nadi yef wakud deg tlemmast n tewriqen i d-yeddand deg yidrisen. D acu kan sya yer da yettwellih-d akka yur-sent. Maḥsub nezmer ad negzu akud.

Ma yella deg tafukkes n tmezgit d tesleḍt-ines, iban-ay-d belli di tuget n tedianin i yeḍran, llant tid i d-yettuyalen, ttwalsent-d atas n tikal am temsalt n yinig, llant tiyaḍ yas ulama ḍrant yiwet n tikelt maca tettwalles-d aḥal n tikal, ma yella d tidyanin yeḍran atas n tikal, tettwales-d i tikelt kan, ur tt-id nufi ara deg wungal-a.

Deg wungal «*Asfel*», eud ulac aseqqdec n fukkas-a s waṭas, ma yella nkenni-t yer wungal asfel annect-a nezmer ad t-nerr ahat imi d ungal amezwru akk i d-yeffyen s teqbaylit deg tsekla tamaziyt, d amenzu i yettwarun dyef ifassen n unaggal-a. Yerna d iyen akken i d-nenna yakan tallit ideg id-yeffey wungal d tallit n lḥers, xuṣṣen ttawilat n usuffey akked lexṣaṣ n useqdec n yilugan n tira ara yessawḍen anaggal ad d-yaru akken iwata wungal-ines. Ihi, tafukkest n tmuyli yer sda deg wungal-a tufrar-d yef tin n tikli yer sdat. Acku amsawl yella yettalles-d ayen ara yeḍrun yer sdat, ayen yessara ad yeḍru akken ad d-teflai tmaziyt. Amsawal deg wayen i d-yulles yessizwer atas n yineḍruyen yer sdat. Iwala imal uqbel ara d-ilal.

Ma yella d tafukkest n tenkecmi, tettuseqdec deg wungal acku tamsalt ur teqqim ara kan deg yiwet n teḥkayt. Mi neyra ungal-a, ur d-negzi ara s shala tḥkayt iyef i d-yettmeslay uḍris, acku deg tazwara yemmesla-d yef Muḥend deg taddart d wamek yettidir-deg-s. Deg tis snat Muḥend yessugun-d immal n tmaziyt s ya yer sdat, s yin yuḃal yer wallus n umezruy n yimaziyen akked tmura i as-d-yezzin. Ifukk ungal s wallus n wasmi yella yeqqar deg uyerbaz. D imyen ma yella yal ungal yebna yef yiwudam d udiwni gar-asen, aya-agi ur t-id-nufi ara, drus maḍi n yiwudam tezdi tsiwelt akked yidiwniyen i d-yeddand.

Tafukkest n usegzi tewwi amur-is seg yinedruyen, anda sya yer da ad d-yessegzi talliyin akken iwata. Maḥsub ur yeḥwaḡ yimeyri ad inadi yef wakud acu ibeggen-it-id akken ilaq.

Allus n yinedruyen llan-d s leeqel, acku yessmres tafukkest n usgunfu i d-ibanen deg aglam n yiwudam. Iwakken ad yeslukkez inedruyen, yessekcama-d tifukkas-agi i izemren ad sḥesent tasiwelt.

Ilmend n waya, iban-aḡ-d yer taggara, assaḡ i yellan gar wakud n teḥkayt d win n tsiwelt, nessawed ad neeqel amgired-nsen deg umsedfer n yinedruyen deg wakud n teḥkayt akked d umyezwer-nsen deg wakud n tsiwelt. D ayemmi i d-nufa belli amsawal ur isseedel ara gar-asen, temxalaf cwiṭ teḥkayt yef tsiwelt deg wakud.

Deg yixef wis ukkuz, newwi-t-id yef tmiḍrant n wadeg, tibadutin akked umezruy n tmiḍrant. Nemmesla-d yef wassayen yezdin adeg d yiferdisen nniḍen anda nessawed ad d-nebggen belli d awezyi ad tili tigawt deg kra n wadeg war iwudam neḡ akud. Deg wungal «*Faffa*» mačči d yiwen n wadeg neḡ d sin i d-yettwabadren, inedruyen llan-d deg yal tama, deg taddart, deg temdint ( paris - liyon, lqahwa, ilel, Fransa, Taxxamt...atg, neḡ deg wungal Asfel taddart, tajmaet, asif, abrid...atg. Anda ma yella uwadem ibder-d adeg i deg yella. Akken d iḡen awadem yessedran tigawt deg kra n wadeg d ayen ibanen yella melmi i t-yessedra. Emer d yimeddukalis tteffyen yal tasebḥit, ennun axeddim-nsen wa deg tferkiwin wa deg lluzin. Neḡ Muḥend mi ara d-yeffey seg uxxam læzza-as mi ara yerzu yer tejmaet akken ad yay tiymert, ad yessikkid deg wat taddart yettnejmaeḡen deg-s. Ihi assayen-a s umata rennun i ucuḍdu n yiferdisen deg wungal.

Asemmi n yidgan akked uglam-nsen deg wungalen n Racid ELLIC d iḡen ttwabadren-d s ttaqqa. Awal i d-newwi yef tesmidegt tessawed-aḡ ad d-negmer inumak n yismawen i d-yefka unaggal deg wungalen-ines, aḡar akked lašel-nsen akked yiswi n unaggal seg yisem-a i ifren. Imi seg tesmidegt nezmer ad naf agerruj n umawal n tutlayt, d ayen tuḡalin yer umezruy n yismawen n yidgan-a i izemren ad aḡ-d-ffken kra n yinumak. Deg wungal “Faffa”, nufa-d belli azwel-a s timad-is yeččur d inumak. Iemma i Fransa faffa, acku tamurt-a

## Taggrayt tamatut

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tettkellix i umdan. Deg tazwara ad d-tban telha, lameena send ad tidired deg-s ad ak-tuyal am tmes yettenfufuden deg wulawen. Ihi isem-a, yesea anamek n usekki ney n usemzi i tmurt-a. Isem-nniden i d-yefka, d isem n lyon d yiwet seg temdinin n Fransa ifazen mađi deg thuski-ines, rnu yer yisem n tizi-wezzu, il agrakal , iger...atg. deg wungal Asfel ttwabedrent kra n yismawen n yidgan am tefriqt ugafa, tamurt, ...atg. yal wa sunamek-ines d uzar iseg i d-yefruri. Nessawed diyen deg tesledt nexdem yer kra n yiswan n usemres n tsekka n uglam d unamek-is deg wungalen-a. Nufa-d amsawal yefka azal d ameqqran deg uglam i yidgan. Deg-s yeered ad d-isken udem n lecbaħa i yidgan. Akken dayen i iered ad d-isebgen udem aħeqqani n kra n wansayen i cudden yer tmetti taqbaylit, anda i d-nufa deg Faffa aglam n tzeqqa tameqqrant i yettin deg yal xxam amensay n leqbayel. Amek tebna? Dacu tesea? Rnu yer uglam n taddart deg wungal «Asfel» d ayen ifazem s waħas. Ihi, aglam n yidgan yefka-asen amur meqqren seg-s. D imkan ideg đrant tedianin n wungalen.

Ixef aneggari i d-newwi yef tesnawayt n yidgan, seg tesledt i nexdem i yidgan akk i d-yeddand deg wungalen, nufa-d d akken anaggal yewwi-ten-id s talya n tamiwin i d-yettbanen s wudem n temsinit gar yidgan. Ilmend n wayen i d-fkan yinagmayen yef tamiwin n yidgan belli zemren ad ttwabđun yigan yef snat snat n tamiwin maca yal yiwet tettili-d mgal tayed. Am ukessar d usawen ney lqerb lbeed...atg. dya d anecct-a i d-nufa deg tira n Racid ELLIC, idgan akk i yefka llan wid yeldin wiyyad d uqfilin, ihi, negza-d seg waya belli anaggal yefren tamsinit gar ineldi  $\neq$  uqfil. Akken ineggura-agi yebđa-ten d leħnaf. Deg yidgan yeldin yewwi-d yef yidgan n usikel wid n yimdanen merħa am ubrid, d adeg iseg tteeddin akk yimdanen ney amiħru deg rekben akk d iħen. Idgan n usikel uzzigen yeenan kra n yimdanen kan am lqahwa, axxam, lħara...atg. Ma d idgan uqfilen yessemres taxxamt d adeg ideg ur ufin ara yiwudam iman-nsen deg-s, tamdint n Paris yas meqqret wessiet tudert deg-s tcuba lmut. Rnu yer yinig i icuban lħebs. Deg wungal «Asfel», nufa-d adeg tajmeest d ineldi deg-s ferrun yiwudam timsal n wat taddart. Diyen nfa-d tamurt d adeg uqfil acku iwudam ulac d acu i asen-d-isuħen deg-s.

## Taggrayt tamatut

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D wigi ihi s umata, i d igemmaḍ iyer tessawed tezrewt-nney, yef wungalen «*Asfel*», «*Faffa*» n Racid ELLIC. D iferdisen i d-yessan lsas n unadi deg unnar n tira taneggalt, ama d ayen yerzan timuyliwin n umsawal, tigzi n tezriwin d twuriwin i yef tbennu yal ferdis d akud ney d adeg deg tsiwelt n wungal aqbayli.

Imend n waya, zemrent ad ilint tezrawin nniḍen ara ad yettwaxedmen yef yiferdisen nniḍen ama d aglam ney d adewenni n wullis....atg. Acku yal tazrawt tettak-d annerni yer sdat aladya deg tussna n tsensiwelt imi d annar wessiēen mačči d ayen ara d-yilin deg yiwet n tezrawt ney seg yiwet n tama.

**Agzul  
s tefransist**

### ➤ Résumé en Français

Le roman amazigh fait partie des genres littéraires qui sont apparus récemment. Cependant, il s'est considérablement développé dernièrement. Du fait de l'émergence de plusieurs chercheurs et romanciers qui ont choisi l'écriture et la créativité dans le champ littéraire amazigh. Concernant l'écriture romanesque, le premier roman écrit en langue amazighe c'est le roman de Belaid AIT ALI « Wali n wedrar » en 1940. Pendant cette période et après plusieurs années, la littérature amazighe n'a connu aucune créativité, jusqu'à l'année quatre-vingt (1980), où elle a connu un grand développement et des progrès au niveau linguistique et l'écrit. Un groupe d'intellectuels et de chercheurs qui ont donné une nouvelle renaissance à ce genre littéraire. Leur lutte c'est pour définir l'identité et la langue de peuple Amazighe. Parmi eux, on retrouve le romancier Rachid ALLICHE qui considéré parmi les premiers qui prendre le chemin de la créativité romanesque. Parmi ses productions, les plus importants c'est le roman "Asfel" (1981) et "Faffa" (1986).

L'étude de notre recherches basé sur ces romans, sous le titre « *Représentation du temps et de l'espace dans les romans de Rachid ALLICHE* ». Où nous avons traité l'analyse des structures de texte narratif, nous avons étudié deux éléments important qui fait la construction du roman; le *temps* et l'*espace*, à travers lesquels que le roman se développe, sur le plan des techniques de narration, le développement d'événements et le rôle des personnages.

De plus, ce sont des complémentaires, Il est impossible de trouver un texte de fiction sans eux. Les personnages qui réalisé par le romancier ont besoin de temps et de l'espace pour déclencher des événements et développer des histoires. Pour cette raison, la problématique de notre recherche a été construite de cette manière: "*Comment le temps et l'espace étaient-ils représentés dans les romans de Rachid ALLICHE, et quelle est l'importance de leur présence dans le texte ?*".

Pour atteindre notre objective dans cette recherche et répondre à la question. Nous avons présenté une méthodologie particulière, qui nous a ouvert



## Résumé en Français

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le lien pour la compréhension de certains points liés à notre sujet, que ce soit en termes de quelque d'idées ou l'application des théories littéraires. Donc, la méthode que nous avons choisie pour analyser les textes, relève de ce qu'on appelle la *narratologie*, qui repose sur l'analyse de la structure interne de l'œuvre de fiction, qu'il s'agisse de ses éléments, de ses techniques ou de ses significations. Pour l'analyse de "*temps*", nous nous sommes appuyés sur la méthode structurel-poétique de Gérard Genette. Quant à l'analyse du "*l'espace*", nous avons appliqué la méthode poétique-sémiotique qui est apparu dans des études de plusieurs chercheurs, tels que Henri METTERAND, Roland BERNEUF, Youri LOUTMAN et d'autre.

Le travail de notre recherche, s'est basé sur une introduction générale au sujet, puis nous avons partagé cette étude en six (06) chapitres. Le premier chapitre intitulé "*Le roman kabyle*". Dans la première, nous nous sommes limités à présenter un concept général du roman, puis nous avons consacré l'exposé aux définitions et études amazighes les plus importantes, ainsi on a donné les étapes de son développement, puis nous avons précisé certaines de ses caractéristiques. . En plus, sa relation avec la littérature orale amazighe. Enfin, nous avons présenté un certain nombre d'éléments de base sur lesquels repose le roman, notamment les événements, le temps, le lieu et les personnages. Chaque élément a été défini séparément et ses fonctions les plus importantes dans le texte narratif.

Le deuxième chapitre s'intitule « *l'étude de la structure du temps romanesque* ». Au début, nous avons définir la notion de temps, son histoire et ses études les plus importantes. Ensuite, nous avons parlé sur *le temps de l'histoire* dans les romans de Rachid ALLICHE. À travers ses textes, nous sommes parvenus à comprendre comment l'histoire s'est produite dans la réalité et la possibilité de le traduire par la technique de la narration. Nous avons conclu à travers notre analyse du roman "*faffa*", L'histoire tourne autour du personnage du jeune homme Amar et de ses amis à l'étranger. Selon ce qui a été raconté par le romancier, ces événements ont eu lieu dans les années quatre-vingt (80). Alors

## Résumé en Français

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qu'un grand nombre de jeunes émigraient vers d'autres pays à l'objet de recherche du travail et de stabilité. Et c'est la même dans les événements du roman "*asfel*" se sont déroulés dans une cette période. D'après ce que le narrateur a raconté dans cette histoire sur le personnage de Muhend, il fait partie de cette époque dans laquelle il a vécu l'incident du printemps berbère, avec ses sacrifices dans la société kabyle.

Dans le même contexte de l'élément du temps, nous avons traité dans le troisième chapitre « *le temps de la narration* ». Nous avons défini, comment il apparaît dans le texte de fiction. En a appliquer la méthodologie de Gérard Genette sur ce qu'il appelait l'ordre chronologique, les mouvements de la durée apparaît sous deux aspects, accélérant la narration comme L'ellipse et le sommaire. Ralentissant comme la description et le dialogue. Les points les plus importants que nous avons atteints dans notre analyse de ce temps, sur lesquels le narrateur s'est appuyé sur plusieurs techniques, résident dans la récupération-analeps (rappel des événements passés) et l'anticipation-proleps (présentation d'événements qui ne se sont pas encore produits).

Nous sommes ensuite, passés au quatrième chapitre, dans lequel nous avons traité "*l'espace romanesque*" dans le roman. En commençant par le concept de l'espace et ses significations, les théories et les recherches les plus importantes qui se sont construites, puis nous avons lié cet élément avec les autres éléments du roman et leur relations avec eux. D'autre part, nous avons montré le rôle des personnages et l'impact du lieu à la recherche de l'identité perdu. Enfin, nous avons présenté les types de lieux que nous retrouvons de manière récurrente dans le texte narratif, tels que le lieu géographique, textuel et sémantique. Dans l'analyse du roman "*faffa*", nous avons conclu que les événements ne se sont pas déroulés dans un seul endroit. Mais il y a beaucoup d'endroits ; on retrouve la ville de Paris, Lyon, la maison, un quartier, un cafeteria, une chambre...etc. Et dans la narration de "*asfel*", il a mentionné l'endroit du village, Thajmaat, la route, l'école... etc.

## Résumé en Français

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la dénomination et la description des lieux, nous l'avons expliquée dans le cinquième chapitre sous terme « *la toponymie et l'esthétique de description des lieux* ». Nous avons abordé la mention des noms ; son origine et de ses significations dans le texte. Dans notre analyse de la signification du nom *faffa*, il s'est avéré que le narrateur l'utilisait pour désigner la France, le pays qui est devenu le rêve de toute jeunesse algérienne, c'est une paradis, mais quand on y vit, on goûtera l'amertume des jours. Ce nom, et ce qu'il porte avec lui, signifie dépréciation du pays et déception. Notamment, la technique de description, le narrateur l'emploie de manière esthétique, ce qui augmente l'élégance et la sémantique du texte. Et le meilleur exemple de cela, et nous l'avons trouvé dans la narration de "*asfel*" en le décrivant *Tazeqqa tameqqrant n lejdud-nney*.

Pour le dernier chapitre intitulé « *la typologie des espaces* », un groupe de lieux a été identifié et classé, selon le principe des polarités spatiales. Sa signification est qu'on a divisé les lieux en deux parties, les lieux ouverts commel*qahwa*(*cafeteria*) dans le roman "*Faffa*" et *tajmaet* dans le roman "*asfel*" et les lieux fermés. Ça veut dire la dualité opposée entre ouvert ≠ fermé.

La conclusion qui était à la fin, en formulant un ensemble de résultats que ces éléments ont produits à partir du temps et du l'espace dans les romans de Rachid ALLICHE.

**Agzul  
s taεrabt**

## ➤ ملخص البحث

تعتبر الرواية الأمازيغية، من بين الأنواع الأدبية التي ظهرت مؤخرا. إلا أنها تطورت بشكل ملحوظ في الآونة الأخيرة، وذلك راجع إلى ظهور عدة باحثين وروائيين الذين شقوا طريقهم للكتابة و الإبداع في الحقل الأدبي الأمازيغي. وبالنسبة للكتابة الروائية، فإن أول رواية كتبت باللغة الأمازيغية كانت على يد الروائي بلعيد أيت علي بعنوان "والي الجبل" في الأربعينيات (1940). وخلال هذه الفترة، وبعد مرور عدة سنوات لم يشهد الأدب الأمازيغي أي إبداع، إلى غاية الثمانينات (1980)، أين عرفت تطورا وتقدما كبيرا على المستوى اللغوي و الكتابي. حيث ظهرت فئة من المثقفين والباحثين الذين مهدوا لولادة هذا النوع من جديد. ضف إلى نضالهم من أجل تحديد هوية و لغة الأمازيغيين. و من بين هؤلاء نجد الروائي المشهور رشيد عليش، الذي يعتبر من الأوائل الذين رافعو راية الإبداع الروائي. و من أهم مؤلفاته رواية "أسفل" (1981) و رواية "فافا" (1986).

دراسة بحثنا تتمحور حول هذه الروايات، تحت عنوان "تمثيل الزمن و المكان في روايات رشيد عليش". حيث عملنا على تحليل البنى المشكلة للخطاب الروائي، في نصوصه، ولقد ارتئينا إلى دراسة عنصرين أساسيين لبناء الرواية ألا وهما الزمن و المكان، فبهما ينهض كل عمل روائي و بهما تتطور الكتابة الروائية، من خلال تقنيات الروي و تطور الأحداث و الشخصيات.

بالإضافة إلى ذلك، فإنهما متكاملان متداخلان، يعملان كعملة واحدة في النص. فمن المستحيل أن نجد نصا روائيا دونهما. فالشخصيات التي يدرجها الروائي تحتاج إلى زمان و مكان، لتفعيل الأحداث و تطوير الحكايات. ومن أجل هذا، فإن إشكالية بحثنا بنيت على هذا النحو: "كيف تم تمثيل الزمان و المكان في روايات رشيد عليش و ما أهمية وجودهما داخل النص؟"

ل للوصول إلى الهدف الموسوم في هذا البحث و الإجابة على هذه الإشكالية. فقد تم تقديم منهجية خاصة، التي مهدت لنا الطريق في فهم بعض النقاط المتعلقة بموضوعنا، سواء من حيث جمع الأفكار أو النظريات الأدبية المطبقة. فالمنهجية التي اخترناها في تحليل النصوص، تندرج ضمن ما يسمى بعلم الرواية (narratologie) التي تعتمد على تحليل البنية الداخلية للعمل الروائي، سواء عناصره، تقنياته أو معانيه. فيما يخص تحليل الزمان، في روايات "أسفل" و "فافا". فلقد اعتمدنا على المنهجية البنيوية الشعرية للباحث جيرار جنيث، أما عن تحليل المكان فقد طبقنا المنهجية الشعرية السيميائية التي ظهرت على يد عدة باحثين كهنري متيري، رولو برنوف، يوري لوتمان و آخرون.

وكل دراسة، فقد تأسس بحثنا على مقدمة عامة حول الموضوع، ثم قسمناه إلى ستة (06) فصول. تناول الفصل الأول مفهوم "الرواية القبائلية". و اقتصرنا في الأول، تقديم مفهومنا عاما حول الرواية، ثم خصصنا الحديث على أهم التعريفات و الدراسات الأمازيغية التي تناولتها، و كذا مراحل تطورها، كما جسدنا بعض مميزاتنا. بالإضافة إلى علاقتها مع الأدب الشفوي الأمازيغي. و في الأخير عرضنا جملة من العناصر الأساسية التي تبنى عليها الرواية بما فيه من أحداث، زمان، مكان و شخصيات. و قد تم تعريف كل عنصر على حدا و أهم وظائفه في النص الروائي.

أما الفصل الثاني الموسوم "بدراسة بنية الزمن الروائي". بداية عرفنا مفهوم الزمن، تاريخه وأهم دراساته. بعدها فتحنا المجال للحديث عن زمن الحكاية و تظاهراته في روايات رشيد عليش. حيث توصلنا من خلال نصوصه، الى فهم كيفية حدوث الحكاية في الواقع وإمكانية تجسيدها كتابيا عبر تقنية السرد، و لقد تبين أن الروائي أعطى أهمية كبيرة لتسريد الأحداث و دراسة نفسية الشخصيات بحسب ما يعيشه المجتمع القبائلي واقعيا. ولقد استنتجنا من خلال تحليلنا لرواية " فافا"، ان الحكاية تدور حول شخصية الشاب أعمر وأصدقائه في بلاد الغربية. وحسب ما سرد من طرف الروائي، فإن هذه الأحداث جرت في فترة الثمانينات، أين كثرت هجرة الشباب إلى بلدان أخرى للبحث عن العمل و الاستقرار فيها. بينما أحداث رواية "أسفل" جرت في مثل هذه الفترة، فبحسب ما سرده الراوي في هذه الحكاية عن شخصية محند، فانه يشير الى هذا الزمن الذي عاش فيه حادثة الربيع الامازيغي، بمعانيتها على المجتمع القبائلي.

و في نفس السياق عن عنصر الزمن، تناولنا في الفصل الثالث " زمن السرد". قمنا بتعريفه، كيف يظهر و كيف يتجلى في النص الروائي. فمن خلال تطبيق منهجية جيرار جنيت حول ما سماه بالترتيب الزمني فان حركات المدة تظهر بوجهين، المسرعة للسرد كالحذف و التلخيص و المبثثة كالوصف و الحوار. ان اهم النقاط التي توصلنا إليها في تحليلنا لهذا الزمن، ان الراوي اعتمد على عدة تقنيات تكمن في الاسترجاع ( استرجاع الاحداث الماضية للشخصيات) و الاستباق (تقديم الاحداث التي لم تحدث بعد) أي يمكن ان ترجع الى توقعات الراوي للأحداث المستقبلية.

انتقلنا بعد ذلك الى الفصل الرابع، تناولنا فيه "عصر المكان" في الرواية. مستهلة في البداية مفهوم المكان و معانيه، اهم النظريات و الأبحاث التي اقيمت عليه، بعد ذلك قمنا بربط هذا العنصر بالعناصر الاخرى التي تحويها الرواية و جملة من العلاقات، التي يبينها معهم. من جانب اخر، بيننا دور الشخصيات و اثر المكان في البحث عن الهوية المفقودة. وفي الاخير، قمنا بعرض انواع الامكنة التي نجدها مرارا في النص الروائي، كالمكان الجغرافي، النصي و الدلالي. توصلنا في تحليل رواية " فافا" الى ان الاحداث لم تجرى في مكان واحد. انما تعددت الامكنة فنجد مدينة paris، ليون في فرنسا، منزل، حي، مقهي، غرفة... الخ. و في رواية "اسفل" ذكر مكان القرية، ثجماعث، واد، طريق، مدرسة... الخ.

اما عن تسمية الاماكن و وصفها فقد بينناه في الفصل الخامس بعنوان " تسمية الأماكن و جمالية وصفها". اذ تطرقنا الى ذكر اصلها و معانيها في النص. ففي تحليلنا لمعني اسم فافا، تبين ان الراوي استعمله للإشارة الي فرنسا، البلد الذي اصبح حلم كل شاب جزائري، على انها جنة في الارض، ولكن حين تعيش فيه ستذوق مرارة الايام و احلام وهمية كاذبة. فهذا الاسم و ما يحمل في طياته من معان، يعني استصغار للبلد و خيبة امل. اما عن تقنية الوصف فقد وظفها الراوي بطريقة جمالية التي زادت النص رونقه و دلالية. و خير مثال على ذلك و جدناه في رواية "اسفل" عند وصفه *Tazeqqa tameqqrant* *n lejdud-nney*

اما الفصل الأخير المعنون ب " تصنيف الامكنة"، فقد تم فيه تحديد مجموعة من الاماكن و تصنيفها، وذلك اعتمادا على مبدأ الثنائيات الضدية. معناها قسمنا الامكنة الى قسمين، الأماكن المفتوحة مثل

المقهي في رواية "فافا" وجماعت في رواية "اسفل" والاماكن المغلقة. اي الثنائية الضدية بين المفتوح ≠ المغلق.

كانت الخاتمة في النهاية، من خلال صياغة مجموعة من النتائج التي اثمرتها هذه العناصر من زمان و مكان في روايات رشيد عليش.

**Tiybula**



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**Amawal**

<b>Tamaziyt</b>	<b>Tafransist</b>	<b>Aybalu</b>
Abley	Volume	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.130.
Acali	Aventure	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.31.
Adelsan	Culturel	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 37.
Ademmer ( demmer)	Pouser	Karim CHERIEF, Lexique (amawal) Français-Tamaziyt/ Tamaziyt – Français. P. 92.
Adduden ( addud)	Attitudes	Mohend AKLI HADDADU, Amawal n tmaziyt, taqbaylit- tafransist / tafransist- taqbaylit. P.785.
Aferriy	Fiction	Mohend Akli SALHI. Asegzawal amezzyan n tsekla. P.121
Agellel	Retard	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.110.
Agdel ( gdel)	Défendre	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.74.
Agemmay	Alphabet	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 12.
Agensay	Interne	Mohend Akli SALHI, asegzawal amezzyan n tsekla. P.121
Agenses	Représentation	Mohend MAHRAZI, Lexique des sciences langages Amazigh- Français. P. 525.
Aggay	Groupe	Habib Allah MANSOURI. Amawal n tmaziyt tatrart. P. 64.
Ajeggeh	Altération	Karim CHERIEF, Lexique (amawal) Français-Tamaziyt/ Tamaziyt – Français. P.148.
Akerwa	Patron	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 94.
Alemmud	Apprentissage	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.24.
Alugen	Règle	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P.525.
Amazrar	Série	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 188.
Amazlay	Particulier	Amawal n tmaziyt tatrart, Editions de l association culturelle tamaziyt. Bgayet. P.17.
Ambiwel ( mbiwel)	Bouger	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.39.
Ameccaq	Distance	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 44.
Amesnawal	Bilingue	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 37.
Amherwec	Altercation	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.19.
Amisi	Sémitrique	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 122.
Amizzwer	Ordre	Mohend Akli HADDADU, Amawal n tmaziyt, taqbaylit- tafransist / tafransist- taqbaylit. P.922.
amkuz	caréé	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.24.

Amsag	Actant	MohendAkli SALHI, asegzawal amezzyan n tsekla.P.115.
Amsedris	Textuel	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.529.
Anagraw	Système	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.196.
Anakfud	Multiple	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.140.
Anamkan	Sémantique	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 116.
Anefren	Exactitude	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 56.
Anekmar	Approche	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 24.
Anermas	Déstinataire	MohendAkli SALHI, asegzawal amezzyan n tsekla.P.121
Anermis	Contact	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.33.
Anezwu	Climat	Amawal n tmaziyt tatrart, editions de l association culturelle tamaziyt. Bgayet. P.23.
Anezzarfu	juge	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.73.
Anfaras	Producteure	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 100.
Angawan	matérieliste	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.134.
Aniri	Externe	Muħend AKLI SALHI.. Asegzawl amezzyan n tsekla. P.122.
Anya	Rythme	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P.525.
Ayanib	Style	Kamal BOUAMARA. Lexique de la rhétorique. P.62.
Ayarim	Civil	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.053.
Ayerfan	Populaire	HAMID Boutelioua, Dictionnaire trilingue Français-Tamaziyt-Arab. P.163.
Arakab	Sympathie	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.196.
Arkuked	Instabilité	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.121.
Aruzig	Spécifique	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 120.
Asadur	Professionelle	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 100.
Asaḍuf	loi	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.77.
Asegrew	Rassemblement	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 173.
Asegzel	Résumé	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P 110.
Aseldan (sled)	Analyser	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 20.
Asatal	Contexte	Habib Allah MANSOURI, Amawal n tmaziyt tatrart.

		P.33.
Asayes	Scene	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 186.
Asemles	Spicification	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 192.
Asemyer	Extension	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 102
Asgunfu	Pause	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.155.
Askuffer	Etouffement	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 99.
Asmidren	Réflexion	Mohend Akli SALHI, Asegzawal amezzyan n tsekla. P.122
Asmuzzeg	Spécialisation	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P P. 192.
Asnas (snes)	Appliqué	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.14.
Asniman	Psychologique	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.524.
Asuddes (tuddsa)	Organisation)	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 90.
Asulled	Détail	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.80.
Assiley	Former	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P P. 107.
Assisen (ssisen)	Présentation	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.523.
Awadem	Personnage	Mohend Akli SALHI, asegzawal amezzyan n tsekla.P.123.
Awernaț	Anarchie	Hamid BOUTELIOUA, Dictionnaire trilingue Français - Tamaziyt - Arab. P.21.
Ayenkud	Synchronie	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P.529
Azayez	Public	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.102.
Azamal	Symbolique	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.196.
Azemed ( zemed)	Déprimer	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.78.
Azyan	Critique	Mohend Akli SALHI, asegzawal amezzyan n tsekla.P.123.
Azayer	Statut	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 193.
Azrayan	Théorique	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P. 529.
Imeskal	Variés	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P. 529.
Imeskar	Facteurs	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.103.
Imselyiyen	Formalistes	Mohend Akli SALHI. Kra n tsura i tyuri n tsekla. Tome1. P.17.
Imsergel ( sergel)	Fermé	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.104.

Imsihren		Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.39
Imussuyen (amussu)	Mouvements	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 84.
Inmetti	Sociale	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P.527.
Isefranen ( asefren)	Critères	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.36.
Izerzayen (azerzay)	Relief	Habib Allah MANSOURI. Amawal n tmaziyt tatrart. P. 108.
Iznan ( izen)	Message	Habib Allah MANSOURI. Amawal n tmaziyt tatrart. P. 81.
Udrig	Anonyme	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.23.
Uddis	Composé	MohendAkli SALHI., asegzawal amezzyan n tsekla.P.125.
Ulyu ( tullya)	Annonce	Habib Allah MANSOURI. Amwal n tmaziyt tatrart. P. 14.
Unuy	Dessin	Habib Allah MANSOURI. Amwal n tmaziyt tatrart. P.41.
Uqmiđ	Etroit	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 99.
Uzgerkud	Diachronie	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P.506.
Sersiy	Concentrer	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tapait-Arab. P.59.
Sideg	Localiser	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.129.
Sniret	Traiter	HAMID BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 202.
Tabeckurt	Pot	Karim CHERIFE, Français-Tamaziyt/ Tamaziyt-Français. P.91.
Tabeddayt	Vertical	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.209.
Tadbelt	Administration	Habib Allah MANSOURI. Amwal n tmaziyt tatrart. P. 10.
Tadlagt (adlag)	Décoration	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.73.
Tadlegt	Décore	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 38.
Tadfit	Plaisire	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.96.
Tadyizt	Poétique	Mohend Akli SALHI, Kra n tsura i tyuri n tsekla. Tome1. P.123.
tađullit	Nécessaire	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 86.
Tafarest	Production	Mohamed Zakaria BENRAMDANE, Amawal azerfan Tamaziyt- Tafransist. P. 31.
Tafasa	Volonté	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 211
Tafelsa	Croyances	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 69.

Tafesna	Degré	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.39.
Tafulka	Esthetique	Mohend Akli SALHI, Kra n tsura i tyuri n tsekla. Tome1. P 12.
Tagensest	Representation	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 178.
Taglawant	Horizontal	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 66.
Tagmawit (agmawi)	Naturel	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.142.
Tagruma	Ensembles	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P. 508.
Taggameṭ	Apparence	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 23.
Takarḍa	Carte	HAMID Boutelioua, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 46.
Takatut	Mémoire	HAMID BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 135.
Taklut	Peinture	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 94.
Takmamt	Concrète	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.59.
takmert	Méchanceté	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.134.
taktawant	Idiologie	Mohend Akli SALHI. Kra n tsura i tyuri n tsekla. Tome1. P.31.
Talsa	Humanité	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 66.aaa
Talmest	Espése	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.98.
Tallust (ales)	Répétitif	Habib Allah MANSOURI. Amawal n tmaziyt tatrart. P. 158.
Takudant (akudan)	Temporel	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 124.
Tamazlayt	Particulier	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 154.
Tamaneyt	Capitale	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.45.
Tamasayt	Itératif	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 149
Tamatart	Preuve	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 166.
Tamagnut ( amagnu)	Normal	Habib Allah MANSOURI. Amwal n tmaziyt tatrart. P. 86.
Tamazdayt	Collectif.	Mohend Akli SALHI. Kra n tsura i tyuri n tsekla. Tome1. P.31.
Tamezla	Logique	Mohend Akli SALHI, asegzawal amezzyan n tsekla.P. 112.
Tamhelt	Opération	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 149.
Tamhezt ( amhaz)	Evolution	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.509.

Tamguri	Industrie	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 119.
Tamlilt	Rôle	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 112.
Tammerwayt	Impact	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.118.
Tamsullest	Ambigüiter	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.498.
Tamyedrest	Intertextualité	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P. 514.
Tamsinit	Dualités	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P.507.
Tamsislit	Phonétique	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.521.
Tanamka	Signification	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P.527.
Tankecimt	Intervention	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 122.
Tanga	Matière	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 134
Tantala	Dialecte	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P. 506.
Tanzagt	Durée	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P.45.
Taneqqist	Récit	MohendAkli SALHI, asegzawal amezzyan n tsekla.P.124.
Taneflit	Développement	Amawal n tmaziyt tatrart, Editions de l association culturelle tamaziyt. Bgayet. P. 55.
Tanellayt	Mentalité	HAMID Boutelioua, Dictionnaire trilingue Français-Tamaziyt-Arab. P.135.
Tanyumnayt	Métaphore	Kamal BOUAMARA. Lexique de la rhétorique. P.62.
Tanila	Direction	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P.506.
Tayarant ( aýaran)	Physique	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 95.
Tayessa	Structure	MohendAkli SALHI, asegzawal amezzyan n tsekla.P.124.
Tayult	Domaine	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 85.
Tarselt	Fondement	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 168.
Tasadrit (asdari)	Professionnel	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 168.
Tasegda	Architecture	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 15.
Tasensiwelt	Narratologie	MohendAkli SALHI, asegzawal amezzyan n tsekla.P.124.
Tasengama (tussna)	Physique	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.522.
Tasident	Statistique	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.528.



Tasiwelt	Narration	Mohend Akli SALHI. Kra n tsura i tyuri n tsekla. Tome1. P. 52.
Tassist	Tention	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.529.
Tasna	Superficie	MohendAkli SALHI., asegzawal amezzyan n tsekla.P.124.
Tasnaktant ( asnaktan)	Idéologique	Amawal n tmaziyt tatrart, Editions de l association culturelle tamaziyt. Bgayet. P. 100.
Tasnagra (asnagar)	Fréquence	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P. 510.
Tasnamekt	Sémantique	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P. 526.
Tasnawayt	Typologie	<a href="https://asegzawal.com/">https://asegzawal.com./</a> Français.
Tasnilest	Linguistique	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.515.
Tasnisemt	Onomastique	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.519.
Tasnukyest	Réthorique	Kamal BOUAMARA, Lexique de la rhétorique. P.63.
Tasuft	Singularité	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 189.
Tazitla	Ambition	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 19.
Tazirt	Influence	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.120.
Tazuri	Arte	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 26.
Tawaḍa	Départ	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.77.
Tawtilt	Condition	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.60.
Tawgiṭ	Personnalité	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 157.
Taywalt	Communication	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P. 502.
Tagmawit	Naturel	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.142.
Tewlafin ( awelaf)	Photos	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 158.
Tiddin	Etapes	Habib Allah MANSOURI. Amwal n tmaziyt tatrart. P. 55 CNF
Tifukkas	Téchniques	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.198.
Tigawt	Action	Mohend AKLI SALHI, asegzawal amezzyan n tsekla.P.125.
Tigelmanin	Descriptives	Mohend AKLI SALHI,Kra n tsura i tyuri n tsekla, asuned 1. Sb. 17
Tigit	Acte	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.497.
Tiggest	Inscription	HAMID BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 120.
Timeskanin	Manifestations	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 79.

Timesluganin	Normatives	Mohend Akli SALHI, Kra n tsura i tyuri n tsekla, asuned 1. Sb. 17
Timezgit	Fréquence	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.60.
Timizrit (timzri)	Aspect	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P.500.
Timuynest	Militants	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P. 509.
Tinefkin	Donnés	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 44.
Tinkecmit	Enchâssement	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.60.
Tinimar (tinimert)	Difficultes	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 82.
Tirurda ( arured)+	Vitesse	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 130.
Tirmit	Expérience	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P. 509.
Tisektiwin (tasekta)	Dimensions	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P. 82
Tismidegt	Toponymie	Mohand MAHRAZI. Lexique des sciences langages Amazigh- Français. P.530.
Tisukla	Littérarité	Muhend AKLI SALHI., asegzawl amezzyan n tsekla.P.125.
Tiwtilin ( tawtilt)	Condition	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.60.
Tixutar	Importance	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 68.
Tizri	Théorie	MohendAkli SALHI, asegzawal amezzyan n tsekla.P.125.
Tulya	Annonce	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 14.
Tugniwin	Payasages	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 85.
Tumant	Phénomène	Mohand MAHRAZI, Lexique des sciences langages Amazigh- Français. P. 521.
Turagt	Permission	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.157.
Tusnakt	Mathématique	Habib Allah MANSOURI, Amawal n tmaziyt tatrart. P. 80.
Yessenked (senked)	Présenter	Hamid BOUTELIOUA, Dictionnaire trilingue Français-Tamaziyt-Arab. P.
Yeslullcen( slullec)	Enjoliver	Karim CHERIEF, Français-Tamaziyt/ Tamaziyt – Français. P.47.

## ❖ Agzul

Tazrawt-a, newwi-tt-id yef uferdis n wakud d wadeg deg wungalen n Racid EELLIC. Anda i nga tasleđt i sin n yiferdisen-a deg yidrisen n wungal « Asfef », « Faffa ». S usekfel n yinumak-nsen, iseddagen akked wassay-nsen d yiferdisen nniđen n tsiwelt. Am wakken i d-nefka tifukkas d wudmawen-nsen deg uđris. Tarrayt i nessemres deg tezrawt-a, d tarrayt tayessant-tdyizt i tesleđt n wakud. Ma yella d adeg, nefren tarrayt tadyizt tasnamkant. Nebda amahil-nney, s tezwert tamatut, ideg i d-newwi yef unamek n tsensiwelt d wamek i d-tban deg unnar aseklan. Syin nezzi yer wungal d wazal sean sin n yiferdisen-a deg-s. Nebđa tazrawt-agi, yef sdis (06) n yixfawen. Nebgen-d deg yixef amenzu, tabdut n wungal s teqbaylit d umezruy n tlatit-ines deg tsekla tamaziyt. Deg yixef wis sin, nesbadu-d tamidrant n wakud, nessisen-d amezruy-ines d tezrawin yettwxedmen fell-as. S yin akin, nemmeslay-d yef wakud n tehkayt deg uđris anaglan. Ma yella d ixef wis krađ, d win yerzan akud n tsiwelt nessisen-d tifukkas d tarrayin-ines deg uselđu n teddyanin. Ixef wis ukkuz, nemmesla-d yef tmidrant n wadeg, tabadut-ines, d kra n tezrawin yettwaxedmen fell-as. Rnu, yer wassayen-ines akked yiferdisen nniđen deg wungal ama d tigawt, iwudam ney d akud. Nesleđ deg yixef wis semmus inumak n kra n yismawen i d-yeddand deg wungal d uglam-nsen s wudm udyiz i d-yernan cebađa i uđris. Yer taggara, nessuli tazrawt s yixef wis sdis anda i nşennef akk idgan n wungalen yer sin n leşnaf ; adeg ineldi d wadeg uqfil. Ma yella d taggrayt, tella-d s ussisen n wammud n yigemmađ iyer tessaweđ tezrawt-nney.

- Awalen-tisura: tasekla n tmaziyt - ungal – akud – adeg – tasiwet – inedruyen  
❖ ملخص

تتناول هذه الدراسة، عنصر الزمن و المكان في روايات الكاتب رشيد عيش " اسفل " و "فافا". و ذلك من خلال تحليل هذين العنصرين فيهما، و الكشف عن مفاهيمهما و ابعادهما و علاقتهما بعناصر السرد في الرواية. و تبيان الياته و انماطه في النص. و لقد استفادت هذه الدراسة، من المنهج البنيوي الشعري لتحليل عنصر الزمن و المنهج الشعري السيميائي لعنصر المكان. وجاءت الدراسة في مقدمة عامة حول الموضوع، اذ تناولنا فيها مفهوم علم الروي و تاريخ ظهوره في الحقل الادبي. كما قمنا بذكر الرواية و اهمية تواجد هذين العنصرين فيها. قسمنا البحث الي ستة (06) فصول. وضح الفصل الاول الرواية الامازيغية و تاريخ ظهور هذا الفن في الادب الامازيغي. في الفصل الثاني، تطرقنا الي عنصر الزمن، تعريفه، رواده و اهم آراء النقاد فيه. وكذا مفهوم زمن الروي في النص الروائي. اما الفصل الثالث، فخصصناه للحديث عن زمن السرد، واهم تقنياته و الياته في سرد الاحداث. تناول الفصل الرابع، مفهوم المكان و اهم الدراسات التي تناولته، بالإضافة الي ارتباطه بعناصر الرواية الاخرى كالحديث و الشخصية والزمن. و حلل الفصل الخامس، معاني تسمية الاماكن و وصفها بطريقة شعرية و جمالية من طرف الراوي. اما الفصل السادس و الاخير فقد قمنا فيه بتصنيف هذه الاماكن و قسمناها الي نوعين، اماكن مغلقة و اماكن مفتوحة . و لخصت الخاتمة اهم النتائج التي توصلت اليها هذه الدراسة.

- الكلمات المفتاحية : الادب الامازيغي – الرواية – الزمن – المكان – علم الروي - الاحداث

