

**TAGDUDA TAZZAYRIT TAĠERFANT N LEZZAYER
AĠLIF N USELMED UNNIG D UNADI USNAN
TASDAWIT N WAKLI MUḤEND ULḤAĠ - TUBIRET
TAZEDDAYT N TSEKLIWIN D TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIIT**



AKATAY N TAGGARA N MASTER

DEG TSEKLA TAMAZIIT

ASENTEL

***Tasleḍt n tsiwelt
deg ungal
“Nayla” n Brahim Tazaghart***

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neYd nelmaden.





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I Yemma d Yaya.

I gma Fuad.

I xewali: Mussa, Racid, Bel~~E~~id, Mu~~h~~end, ~~H~~cen, d telawin-nsen, d warraw-nsen.

I xewalti: Fa~~d~~ema, Fatima, Lwiza, d yargazen-nsent, d warraw-nsent.

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Nabila

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Tazwert tamatut

Tasekla tmaziyt tansayit tella si zik, tuy amdiq meqqren deg unnar n timawit, imi tlehu seg yimi yer umezuu, ilmend n unagmay Moussa Imarazene « Tasekla taqbaylit taqburt, s umatan tesaa ahl d asentel. Yal yiwen icudd yer wiyid xersum ula di timawit, acku tasekla-agi, akken ma tella, tettruhu deg ymi yer tmezzuyt. D ayagi i tt-igğan tezger idurar d issafen, ussan d iseggsen akken ad tawed si lgil yer wayed. »¹

Si tama nniden tasekla tamaziyt, ad d-naf ur temgarad ara yef tsekliwin tiberraniyin imi ahric ameqqran deg-sent arran-t lwelha nsen-t yer tsekla timawit. Ahric ameqqran iruh amzun yettwattu am tmucuha, inzan, lemoun, timsaeraq, tamedyazt. Ahat cwit agi i d-yeqqimen d win iherzen s tira, ma yella nkenni-t d wayen tekseb yakan ad d-naf drus ma di d-yeqqimen.

Tasekla n tmaziyt tegga asurif yer zdat almi i d-tewwed yer ubrid n tira, mi tekcem Fransa yer tmurt n lezzayer tufa-d agdud aqbayli yesaa tabeysed d tesas, dya yerra-t lhal ad tissin tutlayet akken ad as-taf abrid wa ad tefhem amek i tlehu temtti-a. Gef waya tceyyee kra n yiserdasen-is i waken ad gemren ayen akk yarzan tasekla taqbaylit.

Aseqdec n tira deg uhric n ufaris aseklan d win i bedden deg tazwara n lqern wis 20, anda i d bdant tewsat n tsekla timawit: tamacahut, tamedyazt, inzan, timsaeraq..., ttwajerdent s ugemmay n tlatinit syur yiserdasen d yimrabden irumyen, akked d wid yeyran deg uyabaz-nzen.

Gar imezwura i yuran tasekla taqbaylit Bulifa id yuran amud n yisefra deg useggas n 1904 isema-as: « poésies kabyles », d Hanouteau i yuran s tutlayt n tefransist « *poésie populaire de la kabylie du Djurdjura* », deg-s ijemmed azel n 621 n yisefra.

¹ IMARAZENE M., *Timeayin n leqbayel*, Ed, HCA, Tizi-ouzou, 2007, p 06.

Syen-a yarna-d Belaid Ait Ali deg yiseggasen n 1940, s kra n yidrsen i d-yeffyen deg F.D.B deg useggas n 1963 s yisem: « *Les cahiers de Belaid ou la kabylie d'antan*. » deg-s ad naf atas n tewsatin: ungal, tullist, amezgun....Ayen yura Belaid yettunaḥsab d afaris amenzu n tsekla taqbaylit.

Seg wassen-nni alami d iseggasen n 1980 i d-tebda tawsit n wungal tban-d, tawsit-agi tlul-d deg tegnit n lhars d umennuy yef tutlayet n tmaziyt.Ungal amezwaru i d-yefyen deg yiseggasen-a d «*Asfel*» i yura Rachid Allich deg 1981, sakn dfernti-d wiyaḍ am «*Askuti*» n Said Saadi deg 1983, kra n yissegasen yernna-d Rachid Allich ungal-is wi sin«*Faffa*»deg 1986, «*Id d wass*» n Amer Mezdad deg 1990,yerna-d ungal wis ssin «tagrest uryu» deg 2000, Salem Zinia yura «*Tafrara*» deg1995, «*Iyil d Ufru*» deg 2002....atg. Seg yiseggasen n 2000 yer da atas n wungalen i d-yeffyen ttawin-d yef atas n yisentel am tsertit, tamagit, izerfan n tmetṭut, tayri d wayen nniḍen.

Dya yiwen ger wid yaxtaren ad d-yesenfali yef tayri Brahim Tazaghart yessawed ad-yaru kraḍ n wungalen «*Salas d Nuja*» deg 2004 «*Inig Aneggaru*» 2012 Arnu yer-s ungal i yaf naxdem tazrawt nnay «*Nayla*» deg 2015.

Ma narra lwelha-nney yer tezrawin yef ungal amaziḍ, ad d-naf ur ugten-t ara, kra iwin-d yef yisentel am yimagraden n Dahbia Abrus i d-yiwin yef ungal Rachid Allich«*Asfel*» d «*Faffa*»¹.

Tazrawt i yaxdem Amar Amezyan yef talyiwin tiseklanin timensayin deg ungal «*Id d Wass*» n Amar Mezdad.

¹ ABROUS D., Rachid Allich, *in home et femme de kabylie*, Ed, ina-yas/Edisud, Aix-en-Provence, 2001, p 33.34.

Kra n tezrawin d yinadiyen igan isdawiyeen deg uḥric n tsekla yuran, ad nebder tid yettwaxedmen yef ungalen s umata am «*Id d Wass*», «*Ass-nni*» n Amar Mezdad, «*Faffa*» d «*Asfel*» n Rachid Allich.

Tizrawin-a yettwaxedmen yef wungal aqbayli ad naf tuget deg-sen arzant tasleḍt n yiwudam, d wadeg, tiyaḍ yef tutlayt i sseqdacen inagalen....

Ma deg wayen yaenan tasensiwelt imi tizri wessieen deg yiferdisen i d-yettaken tuddsa n uḍris ur llin ara s waṭas, ihi neereḍ ad nawi tazrawt-nney yef yiwen n uferdis n tsiwelt d tesleḍt-ines deg ungal n Brahim Tazayart.

Ad neereḍ ad nkemmel deg ubrid n tesleḍt ara yilin yef useqdec n yiferdisen n tsensiwelt deg ungal «*Nayla*» n Brahim Tazayart aladya ayen yaenan aferdis n tsiwelt.

Naxtar tazrawt n tsiwelt deg ungal «*Nayla*» axatar d allal i yessishilen tigzi n tyessa n uḍris ullis, s yiwudam iyef yebna. Amsawal yettak azal meqqren i yiwudam imi yis-sen i yesslḥaw inedruyen n taḥkayt, ayen iyeḡḡan ameyri yetthulfu mi ara iyer ungal am wakken taḥkayt-nni tedra s tidet.

Deg tira n wungal, yal anagal amek i d-ibennu ungal-is, yal yiwen d acu yessemras iwakken ad yessiweḍ tikti-is. Tasiwelt d tulmist i yef yebna ungal, d tawil s wayes ara nzer amek amsawal i d-yettales inedruyen n ungal-is. Gef waya:

Amek i d-tusa tsiwelt deg wungal *Nayla*? Dacu-ten ttawilat n tsiwelt i yessemras Brahim Tazayart i wakken ad yales inedruyen n wungal-a?

Akken ad d-nessiweḍ yer tiririt yef tmukrist i d-nefka yessefk ad d-nebder kra n turdiwin:

Ahat tasiwelt deg ungal « *Nayla* » tebna yef sin n yimsawalen, yezmer yiwi-tt-id unagal yef waṭas n yilsawen.

Ahat tasiwelt deg ungal « *Nayla* » ad d t-as ur tuddes ara akken ilaq dayen ara naereḍ ad t-id nessebgen deg tezrawt-a.

Iswi-nney, d asebggen n wamek tuddes tsiwelt deg wungal «*Nayla*» i yura Brahim Tazayart, s waya ad neereḍ ad nessebgen amek i d-tusa tsiwelt deg ungal-a.

Ay-agi yerra-ay ad nsuk tamuḡli yur tiktiwin i d-fkan yinegmayen, ad nebder Genette Gerard, yef temselt-a n tsiwelt. Seg waya ad nzer amyar u Brahim Tazayart di tuddsa-ines i tsiwelt deg ungal «*Nayla*» ma temnada d wayen id yewwi unegmay-a di tikti-ines.

Tarrayt ara neḍfer akken ad nessiweḍ yer tesleḍt n tsiwelt n wungal «*Nayla*» i yura Brahim Tazaghart deg useggas n 2015 deg tizargin-ines «*Tira*», imi ad naereḍ ad nessufey amek i d-tusa tsiwelt deg ungal-a, imi nsexdem tizri n G.Genette yef temsalt-a n tsiwelt.

Amahil-nnay nebḍat yef sin n yixfawen

Ixef amezwaru d aḥric n tezri ad d-nawi awal yef tudert n umaru, d wawal yef wungal «*Nayla*» d ugzul-is. Akken dayen ad d-nawi awal yef tsensiwelt d t badut-ines, akken dayen ad d-nawwi yef wungal, ullis d tyessa-ines, taḥkayet, syina ad d-narna awal yef tsiwelt d trekkizin-ines, d leṣṣnaf n umsawal d tmuyliwi n tsiwelt, d yiwudam d ubeddel d umhaz nsen deg uḍris.

Ixef wis sin d tasleḍt n tsiwelt yef wungal «Nayla» deg-s nwi-d awal yef wamek i yessuddes umyaru ifaredisen n tsiwelt, d leṣṣenaf n umsawal i d-yeddane deg ungal-a, mbaed aneeddi ar tasleḍt, d tmuyliwin tiswlanin, d tesleḍt n yiwudam, d wassay yellan gar umsawal d umsiwel.

Ixef amezwaru

Aḥric n tezri

Tazwert

Amahil-nney d win yebnan yef sin yixfawen, ixef-agi amezwaru ad d-nawi awal yef tudert n umaru d wawal yef ungal d ugzul-is, s yin akkin ad d-nawi awal yef umezruy n tsensiwelt d tbadut-is ad d nernu yef wungal d wullis d tyessa-ines, taħkayt, s yin ad d-nawi awal yef tsiwelt d trekkizin-is d leššnaf n umsawel d tmuyliwin n tsiwelt, d yiwudam d ubeddel d umhaz-nsen deg uđris.

1. Tudert n umaru Brahim Tazayart

Brahim Tazayart d amaru s tutlayt n tmaziyt, ilul ass n 15 yebrir 1966 di temnađt n Bgayt, aswir-ines amenzu d ulemmas n unelmad yeyra-t di tezmelt, ma yella d tesnawit deg Uqbu(Debbih Crif), anda i yuđal d aslmađ urmid deg umusu amaziyt. Deg useggas n 1987 ixdem deg Wammas n usiley adeblan am waken i yetteki deg usuffey n tesyunt i yettwarun d krađ n tutlayin «Rivages» id-tt-wazergen s yur tadukla n uxxam n yidles n tezmalt, syin akin ikcem yer yiwet n terbaet n umezgun qqaren-as «Tarwa n Ssumam».

Ma yella deg 1989 yella d aselway n umsekređ n temsizelt n temdyezt n MCB netta d Saėid xellil, Sadaq Aqrur, Nadir Jarmun, Nasar Serban.

Di 20 yebrir heggan-d yiwet n tmeyra, maca ur teffiy ara akken byan maca s yisem n tdukla « tazarrayt ».

Deg 1991 ixdem d adamsan deg tesnawit n tmazrit, ma deg 1994 yuđal d aselway yef unagraw n tesmilin tiyelnawin n MCB anda id-qeđeen řray-nsen d akken ad yili(Le Boycotte). Deg useggas n 1995 yekka deg usarag ayelnaw n MCB/CN i yeđran deg uxxam n Mulud Məemmri Tizi-Ouzou, asarag-a ur yessaweđ ara ad d-yefk rrabul n umussu, Brahim Tazayart yeğđa tiskiwin n usarag n MCB yuđal yer tira.

Deg useggas n 1997, yeffey-d seg tesnawit n tmezrit ma yella deg useggas n 1998 issufey-d tumutt deg uymis «le Matin» azwel-is (MCB à l'épreuve de l'éctuion

présidentielle), anda id d-yenna : « Tamaziyt d tutlayet tayelnawt, tunsibt n lezzayer ».

Ayen yaenan aħric n tira, adlis amenzu yura d amud n tullisin tid i wumi isemma « lğerrat» 2003, yesɛa amud isefra isemma-asen « Akkin i tira» 2006, yella yettaru i yiymisen yef tmuyliwin-ines yef kran temsal, am akken nezra tullisin-is llant deg yedlisen n tmaziyt n yinelmaden iyerbazen n tmurt-nney. Deg iseggasen-a inegura yessuffey-d di 20 yebri 2004 ungal-ines amenzu « Salas d Nuja» d win iɛgħben i musnawen n uħric-agi n tira, dya yef waya yrttunefk-as waraz deg tfaska tayelnawt n udlis i d-iḍerrun yal aseggas di tmanayt n tmurt -nney.

Di 2005 yaħḍar yiwet n la foire n yedlisen n tmaziyt i d-itt-wasydsen s yur HCA deg iseggasen-nni, netta d Muħend Ath Yiyil,Kamel Buɛmara,Jamel Ixelufi, xedmen-d amazday n yimyura n yimaziyen CALA , di Magu 2006 yettekki i tikelt tis kraḍ deg la foire n yedlisen n tmaziyt deg Wahran, di yunyu 2006 diyen yettekki deg tfaska n tmedyazt deg Lezzayer tajmilt i Jamel Σemarin.

Deg 2012 nant-d tezrigin n tira ungal nniḍen i d- yessuffey isemma-as « Inig Aneggaru », ma deg useggas n 2015 ungal «Nayla».

2. Awal yef ungal «Nayla»

Ungal Nayla gar wungalen ineggura i d-yeffyen s teqbaylit, yura-t Brahim Tazayart di 2015 yesɛa 153 n yisebtar, deg-s yiwi-d yef laɛwayed d wansayen n zewaj deg tmuret n lqbayel, d tayri yezdin sin n yilmezyen d wuguren i sen-tegga tmetti.

Ma yella nezzi ar wayen yellan daxel, ad nnaf ungal yebḍa yef šša n yiħricen:

1-Aħric amenzu: seg **(05 -19)** d aħric n tezwart(wer azwel) yettmeslayed yef taggara n taħkayt anda tawacult n Mahdi tugi zwaj n mmi-s d Nayla.

2-Aħric wis ssin: seg (**23 - 43**) Rwaħ d tuyalin yettmeslayed yef arwaħ d tuyalin n Mahdi ger Tqerbuzt d Tubiret, deg uħric-a yewwi-d dayen yef taħkayt n wargaz afuyan,d tmeṭṭut n mmi-s n Dda Lataman,d taħkayt n Dda Lataman d Tmila.

3-Aħric wis kraḍ: seg (**47 - 53**) d timlilit yettawid deg-s yef temlilit n Mahdi d Nayla.

4-Aħric wis ukkuḥ: seg (**57 - 58**) d tabrat n Mass S yettmeslayed deg-s yef tebrat tawennit n..... taħkayt n Mahdi d Nayla anecta dayen yellan deg ungal «Inig aneggaru».

5-Aħric wis semmus: seg (**61 - 87**) Ataftar n Dda Remḍan deg uħric-a Dda Remḍan iħekkud yef tayri-s netta d Ṭawes.....d.jeddes n Tawes,Si Seddiq Abaḍni.

6-Aħric wis sḍis: seg (**91 - 95**) Tiririt n Mass S d tiririt n umyaru n wungal d timawin n Mass S.

7-Aħric wis šša: seg (**99 - 153**) gar yiḍelli d uzekka d adiwenni i yellan ger Mahdi d Nayla yef tebratin d yeḍrisen i yellan deg umezruy n yiḍelli d uzekka.

3. Agzul

Mehdi d i lemzi yezday Taqerbuzt, ma d «Nayla» d tlemzīt taerabt i izedyen di Tubiret, sin n yelmezyen tezditen tayri, maca imawlan n Mehdi ugin zwaj-is d tlemzit-a, maci ḥaca i imawlan i yugin ula d adrum is kcem-d iman-is di taluft-a.acku byan ad-yay tin i siqarben di cetla.

Argaz Afuyan d win i d-yemlen Mehdi di lkar asmi yettruḥu yettuḥal ger Tqarbuzt d Tubiret.argaz afuyan yefka-as-d yiwen n lkayeḍ I yuran s tefransist mi yekker ad iruḥ, yewwu-d deg-s yef umezruy n yimaziyen.

Tislit n Dda Lataman d yiwet n tmeṭṭut i d-yemlal Mehdi di lkar ism-is Dahbiya tulsas-d taħkayt-is d wayen yeḍran gar-as d umyar-is.Dahbiya tezwej d

Mħend win i d-irebba Dda Lataman mi muten imawlan-is, asmi i tfaq Dahbiya s iħulfan n umyar-is, tuyal-as temēict d ilili, dya truħ s axxam n imawlan-is tugi ad-duyal ħaca ma yella wargaz-is ney ad-tt-yeglu ar wanda ayxeddem (Blida). ranTkemmel taħka-as yef wayen i d as- yeḍran i Dda Lataman, yef lmut n tmeṭṭut-is Saēdiya i-iħemmel aṭas, d zwaḡ-is d Tamila i-tixedeen di taggara.

Mehdi d Nayla iwin-d yef temlilit i d-yellan gar-asen, d wamek i d-lul tayri-n sen, ħkan-d yef temlilit-n sen n yal ass deg usečču n Dda Remḍan, i d-yezgan yer tama n tayeffust n tkebbanit anda xeddm en.

Dda Remḍan d bab n usečču anda yettemlili Mehdi d Nayla, iħka-d i Mehdi yef tayri-s netta d Ṭawes amek i d-tiħemmel d wamek i t-tettwali.

Meqbel ma ad-yissin Mehdi yella yettmesli d yiman-is, tikwal yettaru deg utaftar is-yefka ad tiyar. ikemmel yaħka-d yef tayri n Ṭawes d wasmi ugin ad-as-tt-id fkken, ayen i-tt-yeḡan taēzel iman-is almi temmut. Anect-a i-t-yaran ad yeḍfar abrid yelhan.

S yin yewwi-d awal yef Si Seddiq Abaḍni, jeddi-s n Ṭawes danwat d wacu i yexdem d wamek yuḡal d šellaħ n tmurt.

Nayla tkemmel laħḍur-is d Mehdi yef wugur i t-ikecmen dakken imawlan-is ur qeblen ad d-yili zwaḡ gar-asen (tamsalt n nessba gar Leqbayel d Waērab en), s yin yal yiwen yules-d tewšaya id as d-nna-n yimawlan-is. S akin iwin-d yef wayen tarun d umezruy n unekcum n waērab en yer tmurt n Lezzayer.

Nayla d Mehdi ur iban amek teḍra yid-sen d wamek tkemmel taħkayt-n sen.

4. Awal yef tsensiwelt

Tasensiwelt d tussna n tsiwelt d tazrawt yef iferdisen yemxallafen yellan gar taħkayt d wullis: taħkayt dayen yellan s wallal n tira ney ahat d tin id yeddān s timawit, d amsedfar n yinedruyen yellan dāxel n uḍris, ma d ullis d aḍris i deg amaru yettals-d taħkayt ney tadyant, tezmēr ad tilli teḍra deg tilawt akken tezmēr attili d tasugent.

Tusna n tsiwelt tban-d deg tmurt n fransa syur Lithuanien A J, Greimas (1917-1992), maca di yal anadi yef tsensiwelt, nettuyal s waṭas yer yinadiyen i yexdem Genette G., laḍya ayen id yewwi deg yedlissen-a :figureI, II, III gar yissegasen (1966-1973). Dayen i yellin tawwurt i tufya n yidlisen nniden yef tsensiwelt.¹

Tasensiwelt tād yer yeḍrisen n tsiwelt, d tafaksut i yettmuddun tagnit i yimeyriakken ad d-rren lwelha-nsen yer yinedruyen d tiggawin i yellan dāxel n taħkayt, akken dayen i tettnadi yef lfayda n yimeyri.

Ma yella nuṭal yer tbadut n tsensiwelt, ad d-naf Hebert L, yesbadu-t-id akka:

*Tasensiwelt tefka azal i lebni n taħkayt d tsiwelt-ines deg yidrisen, tasiwelt d nettat i d lsas n taħkayt. Taħkayt d agraw n tigawin d yinedruyen iyef yebna wullis. Tasiwelt tettak azel meqqren i umsawal, imi d nettat i d-ihekun taħkayt d yinedruyen-is.*³

4.1. Timiḍranin tigejdanin n tsensiwelt

Tasensiwelt, d nnar usenan ideg i d-yettili unadi yef usuddes n kra tmiḍranin tigejdanin i yerzan aḍres aseklan ama d ungal, ullis, taħkayt.

¹ROBERT F.B., *L'introduction à la théorie littéraire*, Ed, Presse du L'université du Quebec, Canada, 2012.

³HEBERT L., <http://www.Signosemio.com/document/methodologie-analyse-litteraire.pdf>, Université du Québec à Rimouski (Canada). Consulté le 11/04/2017 à 15 :35, p. 43. « La narratologie s'intéresse à la structure de l'histoire, à la structure du récit, c'est-à-dire de la narration qui est fait de l'histoire, et aux interactions dynamiques entre ces deux structure. L'histoire est entendue comme l'enchaînement logique et chronologique des états et processus (action) »

4.1.1.Ungal

Ungal d yiwet n tewsit gar tewsatin i yuyen adeg meqren deg tsekla taqbaylit, d tawsit yessean tixutert ma yella nsemgarđ-it yef tewsatin-nniđen. Asbadu n wngal yezmar ad d-yas yewear, imi atas n leşnaf n wungalen i yellan, atas n unerni d umgired id yellan deg-s seg tlallit-is armi d assa yal tasut dachu id d-ttawi damaynut i tewsit-a aladya seg tama n yisental imi inagalen ttarun-d yef wayen i d-temlilin deg tudert-nsen, d wayen i icayben timetti-nsen.

Ungal d adlis i yellan deg tira, icud yer tesrit yettawi-d ayen yellan deg tilawt d wayen yarzan asugen, yetwabna yef taħkayt yezzifen, d annar n umseđfer n yinedruyen d tiggawin. Atas i d-yemeslayen yef tewsit-a n wungal ger-asen Salhi M.A. yenna-d ungal «*d tawsit n tsekla. Ungal, ur yaedil ara netta d tullist. Ungal d ađris yezzifen, mačči am tullist. Tin yer-s, ttuqquten deg-s iwudam, yerna, tasiwelt-ines, tecbek nnig n tin n tullist.* »¹

Ma d Reuter Y. yenna-d: «*Ungal d tasekka yettwarun s tesrit.* »²

Raimond M.: «*ungal amaynut d taqsiđt yetwarun, amaru yettwellich amdan s usemres n kra n yiħricen n taħkayt, d uglam n wayen iccuden yer tmeddurt n yimdanen.* »³

Akken dayen i d-yenna yer Robert: «*Ungal d tasekka yettwarun s usuggen s wařas n tutlayin, d win id-yessebganen iwudam amzun llan di tilawt, d win ad-ay-yeğğen ad nissin taneřsit-nsen, d twenza-nsen, d wayen axeddmn.* »⁴

¹ SALHI M.A., *Asegzawal amezzyan n tsekla*, Ed, L'odysee, Tizi-ouzou, 2012, p 73.

²REUTER Y., *Introduction à l'analyse du ramon*, 2 Ed, Armand Colin, Paris, p 09. «...il s'agit d'œuvre écrites, en prose ».

³RAIMAND M., *Le roman*, 2 Ed, Armand Colin, Paris, 2005, p 30. « *Récit en prose d'aventure imaginaires inventées et combinées pour intéresser le lecteur.* »

⁴Ibid . «*Une oeuvre d'imagination en prose, assez longue, qui presente et fait vivre dans un milieu des perssonages donnés comme réels, nous fait connaitre leur psychologie, leur destin, leur venture.*»

Ihi s wakka nezmar ad nini ungal d tawsit n tesrit, yufrar-d s kra n tulmisen yef tiyaɗ ama di tayzi, ama si tama n yisental, yef waya ungal yettunaħsab d tidyanin d yinedruyen i yettidir umdan di tudert-is.

4.1.2. Ullis

Ullis yettɛf adeg meqqren deg tesga n tewsatn tatrarin ma yella nesmgarad-it yef wungal ad naf ullis i yugten, imi aħris-is wezzil yef win n wungal, ullis d aħris i deg amaru yettales-d taħkayt ney tadyant,tezmer ad tili teɗra deg tilawt akken tezmer ad tili tasugent.

Ullis d aħric seg tsekla, akken id yina Genette G. «*Ullis yessebgan-d ulyu n ini asiwlan, d inaw imawi neyirawi yettɛf asayen n ntigawin ney d azrar n tigawin deg uħris n wullis.* »¹

Deg tesleɗt n wullis yella wemgired ger umaru d umsawel akken id yenna Salhi M.A «Amaru d amdan id yuran aħris, yemxallaf yef umsawal imi amaru yettidir di tmetti iban lašel-is yezmer yiwen ad inadi yef tudert-is, ayen yura,tikti-is,melmi ilul, melim imut, maca analas ney amsawal yettidir kan deg taħkayt (aħris), yettlal-d deg uħris yettmettat s taggara n uħris. »²

Ma yella d R.Barthes yenna-d: « *S talyiwin ur nettfaka, ullis yettili di yal akud, di yal adeg, di yal timtti.Ullis yebda yakan seg umezruy n talsa.* »³

Tayessa n wullis d aħric n unadi n waṭas n inagmayen, imi d nettat i d lsas i yef yettwabna. Salhi M A., isemma-as lmebdi (Incipit, prologug) d awalen imezwura i yettilin deg uħris. Zemren ad ilin d awalen idduklen d tifyar akken zemren ad ilin d taseddart ney d ixef amenzu n uħlis (ama d ungal, ama d tullist, ama d aħris nniɗen n tsekla). Tikwal, ttuyalen wawalen n tazwara d azwel n uħris

¹GENETTE G., FigureIII, Ed, Seuil, Paris, 1972, p71. « *Recit désigne l'énoncé narratif, le discours oral ou écrit qui assume la relation d'une événement d'une série d'événement* ».

²SALHI M.A., Op. Cit.p.28.

³BARTHES R., Introduction à l'analyse structurale des récites, Ed, Seuil, 1977, p08. « *Sous ces formes, presque infinies, le récit est présent dans tout les temps, dans tous les lieux, dans toutes les sociétés, le récit commence avec l'histoire meme de l'humanité* ».

abeɛda deg yiḍrisen n tsekla timawit, yesɛa yimebdi azel d ameqran; deg-s i d-qqaren yiwudan igejdanen n uḍris.¹

Rueter Y., si tama-s yenna-d tayessa n wullis tebna yef semmus (05) n yiferdisen igejdanen, ilmend n yinagmayen i nudan yef tyessa n wullis ad d-naf, Adam, Greimas, ladya Larivaille i d-yessufyen azenziy i wummi i semman: «azenziy n tsiwelt» i yebḍan yef semmus n yiferdisen igejdanen:²

-Addad n tazwara

D addad n talwit mazel ur beddunt ara tedianin, yettili-deg-s usissen n yiwudam, akud, adeg n wullis s umata.

-Aferdis n urway

D aferdis ara d yesluyen addad n tazwara ad d-yesker tigawin deg ullis wa ad ibeddel tikli-s, akken dayen ara bdunt tigawin n taḥkayt.

-Azrar n tigawin

D tagnit anda yeqqwa ccwal n tikli n yiwudam, deg-s tettli-d tkerrist i yettbedilen tikli n wullis.

-Aferdis n ureqqeɛ

D aferdis anda ara d-naf tifat i yiyeblan d wuguren yellan deg wullis, akken dayen ad d-yekkes ccwal i yellan di tazwara.

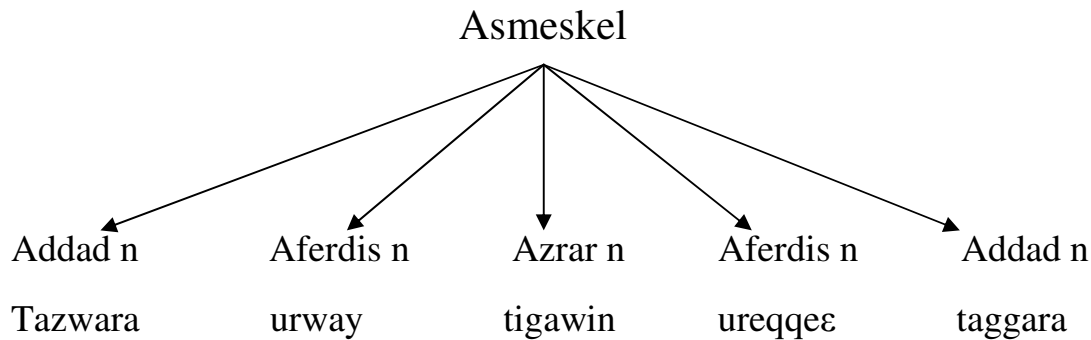
- Addad n taggara

D aferdis n tifat n tedianin, d tuyalin yer waddad n tazwara, anda i tella lahna d talwit.

¹SALHI M.A., Op. Cit.p.46.

² REUTER Y., *L'analyse du récit*, 2Ed, Arman Colin, Paris ,2005, p23.

Sumata nezmer ad d-nesegzi addaden-agi s uzenziy n tsiwelt ilmend n wayen i d-yenna Reuter Y.¹



4.1.3. Taḥkayt

Taḥkayt d aferdis agejdan iyef bnan yimaḥrayen tussna n tsensiwelt, aya yettbna-d deg wazal i-as-arran yinagmayen, taḥkayt dayen yellan s wallal n tira nay ahat tin id yeddān s timawit akken i d-tedda deg usegzawaln La Rousse: « *taḥkayt d taqsiḍt yettwarun ney yettwanan n kra n unedru.* »²

Akken i d-yesbadu Reuter Y. « *Taḥkayt amzun d abeddel seg waddad yer waddad nniden.* »³, yarna-d dayen: « *Taḥkayt d agraw n yinedruyen, iwulem ad tili tyawsa ney win ara yernun inedruyen-a, ad ten yesselḥu s talya n tmazrart n tigawin.* »⁴

Taḥkayt s umata tettuyal yer ulsedfer n yinedruyen d tigawin i d-yettawi umsawal, deg-s tettban-d tgenet i d-yessebganen ullis.

4.2. Tabadut n tsiwelt

Tasiwelt tetṭef adeg agejdan di tussna n tsensiwelt, d abrid i yeḍfer umsawal akken ad d-yehku inḍruyen n taḥkayt akken id yenna Salḥi M.A.: « *Tasiwelt d*

¹ REUTER Y., Op.Cit .p 24.

² PETITE la rousse illustré, *Dictionnaire enclopédique pour tous*, Librerie, La rousse, Paris, 1975, p 866. « *Le récit relation écrite ou orale d'un fait* »

³ REUTER Y., *Introduction à l'analyse du roman*, 3 Ed, Armande Colin, Paris, 2005, p 41. « *Le récit se définirait ainsi commettransformation d'un état en un autre état.* ».

⁴ Ibid.

abrid i yedfar umsawal akken ad d-yehku inedruyen akken mesdfaren deg teħkayt, yezmer ad isizwer inedruyen yef wiyad, yezmer ad isifses tasiwelt ney ad tt-yerr d tazayant...»¹

Ma d Reuter Y. si tama-s yenna-d: «*Tasiwelt tessebgan-d tifukas tigejdanini d yessedayen asuddes n teħkayt i d-yetwabadren degullis.* »²

Tasiwelt d lsas n tesleḍt n wullis akken id-yenna Genette G.: «*Tasiwelt d inaw asiwlan, d lsas n tesleḍt deg ullis.* »³

Ihi, tasiwelt tesɛa talsa n yinedruyen i yezmar ad t-id-yessnulfu umsawal ama d wid n tilawt ama d wid n usugen. Swaya nezmer ad d-nini, tasiwelt d annar n talsa n umsawal i yinedruyen n teħkayt.

4.3. Tirkizin n tsiwelt

Tasiwelt d tigawt yebnan yef sin yiwudam, yes-sen i lehħun yinedruyen n yal taħkayt (amsiwal d umsawal).

4.3.1. Amsiwal

Amsiwal am waken i d-yenna Salhi M.A: « *D win iwumi i d-tettwahku teħkayt. Yemxalaf yef umeyri. Ameyri d win yeqqaren, d amdan yettidiren di tilawt; ma yella d amsiwal (am umsawal) deg uḍris kan i yettili.* »⁴

Ma yella d Genette G yer-s: « *Amsiwal d awadem yesɛa tawuri deg wullis. Am umsawal amsiwal d aferdis deg tegnit tasiwlant.* »⁵. Atid naf dayen iṣennef amsiwal yef sin n leṣṣnaf:

- Amenzu d amsiwal aniri yettili berra n teħkayt.

¹SALHI M.A., Op. Cit. p 62.63.

²REUTER Y., *Analyse du récit*, 2 Ed, Armand Colin, 2005, p 40. « *La narration désigne les grandes choix technique qui régissent l'organisation de la fiction dand le récit qui l'expose* ».

³GENETTE G. , Op .Cit . 1972, p 71.72.

⁴SALHI M.A .OP.Ci t. 2012, p .35 .

⁵GENETTE G.,Op.Cit.1972, p. 265.

-Wis sin d amsiwal agensay yettili daxel n teħkayt.

4.3.2. Amsawal

Amsawal d afrdis agejdan i yef tebna tsiwelt, imi d netta i d-iħekkun taħkayt. Akken i d-yenna Salhi M.A: «*Amsawal d win i d-yessawalen (i d-ħekkun) taħkayt (deg uḍris n tsiwelt), yemxalaf yef umaru. Amaru, d amdan yettidiren di tilawt, ma d amsawal yettili kan deg uḍris (ama d ungal, ama d tullist ney d ššenf nniḍen n uḍris n tsiwelt). Amaru, yesnulfuy-d taħkayt, ma d amsawal iħekku-tt-id*»¹. Ma yella d Reuter Y. deg wawal-is yef umsawal yenna-d: «*Amsawal d win i d-ħekkun taħkayet daxel n udlis, maca yella d awal kan deg uḍris.*»²

4.4. Leššnaf n umsawal

Amsawal d lśas yef tebna taħkayt, d netta i yesselħayen inedruyen daxel n taħkayt, mebla amsawal ur tettili taħkayt. Yezmar ad yili d wadem deg-s, akken yezmer ur yettili ara d awadem. Gef waya ad d-naf Genette G. yebda-t yef sin n leššnaf aniri d ugensay:

4.4.1. Amsawal aniri

Genette G yefka-as isem n (narrateur extradiégétique) deg-s amsawal yella barra n taħkayt³, yettales-d taħkayt anda ur yilli ara d wadem, maca yettwali akk ayen yellan deg taħkayt, yezmar ad izar ayen ur zżrin ara yiwudam nniḍen. Gef unamek-a ad d-naf Reuter Y. isema-as (narrateur hétérodiégétique).

Akken id yenna Salhi M.A: «*D amsawal i d-iħkkun taħkayt i deg ur yelli ara d awadem. Ššenf-agi n umsawal iẓer akk ayen yellan di teħkayt; ayen yessen d wayen yezra yugar ayen snen d wayen zran yiwudam ittekin di teħkayt i d-*

¹SALHI M.A.OP.Cit.2012,p.32.

²REUTER Y., *Introduction à l'analyse du roman*, 3 Ed, Armand Colin, 2009,p.30. «*Le narrateur est celui qui semble raconter l'histoire à l'intérieur du livre mais n'existe qu'en mots dans le texte*».

³ بردوس نادية السرد في النثر القبانلي، دراسة مقارنة بين السرد و الحكاية الشعبية و مؤلفات بلعيد اث علي و الرواية القبانلية، مذكرة لنيل شهادة الماجستير، فرع ادب امازيغي، جامعة مولود معمري، تيزي وز 200، 2001، ص21

iħekkun. Mi ara yilli ššenf-a n umsawal, yettili atas usexdem n wudem wis tlata n wasuf, amatar udmawan « Y » ney « T » deg yimyagen(ney udem wis tlata n usget, amatar udmawan « N » d « NT ») akken dayen i ttuqquten yimqimen ilellyen : netta,nettat, nitni d nitenti. »¹

4.4.2. Amsawal agensay

Genett G isma-s (narrateur intradiégétique) deg-s amsawal yettilli daxel n taħkayt³, yeggar-d iman-is deg taħkayen, yettban-d deg-s dawadem. Aya dayen iwumi isema Reuter Y.(narrateur homodiégétique).

Akken i d-yenna Salhi M.A: « *D amsawal i d-iħekkun taħkayt i deg ittekki netta s timmad-is: d awadem gar yiwudam nniđen.Yessen ayen i ssenen akk iwudam nniđen, mačči am umsawal aniri. Ššenf-agi n umsawal, igga amzun d anagi n teħkayt i d-iħekku. »⁴*

Deg umsawal agensay, tella tsekka nniđen d amsawal awadem.

4.4.3. Amsawal awadem

D win i d-yettalsen taħkayt-is s yiman-is, yettawi-d yef wayen i d-as-yedran aya yettban-d deg yimqqimen yimataren udmawanen i ysaxdam, akken id-yenna Salhi M.A: « *Ittusemma umsawal damsawal awadem mi ara tili taħkayt i d-iħekku d taħkayt-is (d ayen yedran yid-s). Lmeena-s dagi, d awadem i d-yessawalen taħkayt-ines.Miarayettwasexdemššenf-agi n umsawal, yettili atas n usexdem n yimyagen deg udem amezwaru(amatar udmawan γ)akken yettili atas n umqim ilelli Nekk.Yezmer adyili umaru d amsawal ma yella iħekku-d taħkayt n tudert-is,am deg ungal n Mulud Ferεun Mmi-s n ugellil! »⁵*

¹ SALHI M A., Op. Cit. 2012. p .33.

³ بردوس نادية، السرد في النثر القبائلي، دراسة مقارنة بين السرد والحكاية الشعبية ومؤلفات بلعيد أث أعلي والرواية القبائلية، مذكرت لنيل شهادة الماجيستار، فرع أدب أمازيغي، جامعة ملود معمري، ثيزي وزو، 2000_2001، ص 21

⁴ SALHI M A., Op. Cit. 2012.p .32.

⁵ Ibid, p 34.

4.5. Annawen n umsawal deg taħkayt

Genette G yebḍa amsawal daxel n taħkayt yef ukuz n leṣnaf, nesɛa Aniri-hétrodiégitique, aniri-awudam, agensay-hétrodiégitique, agensay-awudem.

4.5.1. Aniri-(hétrodiégitique)

Amsawal deg tfesna tamenzut, ad iħekku taħkayt anda ur yelli ara, lmaɛna-s d anabay ad yili beṛra n taħkayt, yettawi-d taħkayt n wayeḍ.

4.5.2. Aniri-awadem

Amsawal deg tasunt-a yettili kan d inigi i yineḍruyen yellan deg taħkayt, yettwali-d ayen iderrun si baṛra, yeḍra qel n wayen i ḡran iwudam, akken dayen ur yezmir ara ad iḡer ayen ittexmimen d wayen i ttħulfun yiwudam.

4.5.3. Agensay-(hétrodiégitique)

Taħkayt di tasunt tis snat , amsawal ad yaħku taħkayt anda yella d awadem deg-s dayen ad-yeħku taħkayt n wayeḍ neḡ n wiyaḍ.

4.5.4. Agensay-awadem

Amsawel di tasunt-a yettili daxel n taħkayt, yemmal-d ayen yettħulfu d wayen yeqqenen ḡer tnefsit-is, iħekkud ayen i d as-yeḍran, deg wallus-is yessemras akud n wurmir ama deg wayen i d-ħekku neḡ ayen iwala, tamuḡli-is tesɛa tilas ur temxallaf ara yef tin n yiwudam.

4.6. Tamuḡli tasiwlan

Tamuḡli tasiwlan tesɛa azal meqqren deg wayen yerzan tasleḍt n wullis, yes i yezmar yimayri ad iwali taħkayt s tamuḡli n win i tt-id-ħekkun. Tesɛa aṭas n yismawe, yal amzray amek is-sema (poit de veu, vision, aspect du récit, perspective) ma yella d Genette G, isemma-as la focalisation.

Reuter y, deg wawal-is yef tmuyli tasiwlanit yenna-d: « *ma yella talyiwin n umsawal ttaran-t yef ustaqsi “Anwa i d-iħekku deg ungal ?”, timuyliwin tisiwlanin ttaran-t-d yef ustaqsi : “danwa yettwalin deg wungal ?”* »¹

S waya Reuter Y., yebda tamuyli tasiwlanit yef kraḍ n wannawen igejdanen :

4.6.1. Tamuyli si berṛa

Retuer Y., yenna-d : « Genette G isma-as (tasmessit tanirit) yenna-d deg-s tamuyli n umsawal tetili-d d tanirit, igellem-d inedruyen si barra, deg-s ur izemmar ara ad izar ayen ttaxemmimen d wayen i teħulfun yiwudam. »² Ma yella d Vincent deg wawal-is yef tmuyli si barra yenna-d : « amsawal ur yezmir ara ad izar amek ttaxemmimen yiwudam, imi tamuyli-ines terza kan aglam n yinedruyen si barṛa. »³

4.6.2. Tamuyli si deffir

Reuter Y yenna-d dakken «tamuyli si deffir, Genette G isma-as (tasmessit tilmet), deg-s amsawal yezra akk ayen iderrun d yiwudam, d wamek ttaxemmimen. Deg-s amsawal yezra ktar n wayen izaran yiwudam. Amsawal d annaw yettwasmarsen s waṭas deg wungalen iqburen.»⁴, amsawal yezra akk ayen i iderrun deg-s, yettmeslay-d s yiles n yiwudam, d netta i yesslħawen inedruyen d tigawin akken iyebya.

4.6.3. Tamuyli tilemt

Reuter Y yenna-d dakken, « Genette G isma-as (tasmessit tagensayt), deg-s amsawal iħekku-d ayen i yessen d wayen i yetthussu d wayen i yettwali. Amsawal yeqqar-d akk ayen yettwali uwadem. »⁵

¹ REUTER Y., *Introduction à l'analyse du roman*, 2Ed, Armand Colin, Paris, 2006, P68. « Si la forme du narrateur répand à la question « Qui raconte dans le roman ? » les perspectives narrative répondent à la question : « Qui perçoit dans le roman ? ».

² REUTER Y., *L'analyse du récit*, 2Ed, Armand Colin, Paris, 2005, p48.

³ VINCENT J., *Poétique du roman*, 3Ed, Armand Colin, 2010, p40.

⁴ REUTER Y., Op. Cit.

⁵ Ibid.

Amsawal yessexdam atas n yiwudam yerna yettaeraḍ ad d-yeglem lihala-nsen.

4.7.Iwudam

D aferdis agejdan n tesleḍt n tsiwelt, nezmer ad nesemgired gar umdan d uwadam, akken i d yenna Salhi M A., «Awadem yettili kan deg uḍris. Tudert-is teqqen yer tin n uḍris; tbeddu s wawalen imezwura n taḥkayt, tkeffu s taggara n tyuri n taḥkayt: akken ad yili uwadem (am netta am umsawal d umsiwel), issefk ad yili uḍris. Ma yella d amdan, yettidir di tilawt, ur yaḥwaḡ ara aḍris akken ad yili. »¹

Akken dayen i d-yenna: «Di tsekla amaru, yessemras sin n yiberdan i waken ad d-yeglem awadem: aglam usrid d uglam arusrid. Yettili uglam d usrid mi ara isalan yettakk-iten-d umsawal qbala melba tuzya deg wawal.

Ma yella d aglam arusrid, ittili deg yiferdisen nniḍen n uḍris n tsiwelt ney deg uglam n wadeg akk d tigawin n uwadem: d afham ara yefhem win yeqqaren lewṣayef n uwadem s lewṣayef n wadeg anda yettili ney s wayen ixeddem. »²

Ma d Reuter Y., yenna-d: «Awadem d netta i d aṣaḍ agejdan i yef tebna taḥkayt, iwudam sean azel meqqren deg tuddsa n taḥkayt. Taḥkayt s umata d taḥkayt n yiwudam. »³

4.7.1. Abeddel d umahaz n yiwudem

Philip Hamon, (1972), ixedm-d sḍis (06) n yiferdisen iwakken ad yefrez wa ad imyellel iwudam si tama n temlelt i s-yettunefken syur umsiwel.

¹ SALHI M.A., Op. Cit.p 40.

² Ibid.40.41.

³ REUTER Y .Op . Cit, p28. « Les perssonages ont un role essentiel dans l'organisation des histoires. Ils permettent les actions, les assument, les subissent, les relient entre elle et leur dennent sens. D'une certaine façon, toute histoire est histoire des perssonages.»

1- Asmerked anezlay

Temmal-d awadem-nni i yimeyri akken ad t-yissin, wa ad-t-yessemgired d yiwdam-nniḍen n wungal ilmend n uɣlam-nsen ama di tfekka, tanefsit, timetti-nsen.

2-Anezlay n twuri

Teqqen yer wayen ixeddem uwadem-nni deg taħkayt.

3- Anezlay deg beṭṭu

Teqqen yer wayen yeenan beṭṭu n yal awadem, yal yiwen d acu n umkan it-id-yudder umsawal.

4- Afulman anezlay

Teqqen yer tillin n uwadam d wayen akk ixeddem, d wayen akk i t-i ttaḡḡan ad yemgarad yef wiyad.

5- La pré-désignation Conventionnelle

Teqqen yer lihala d txidas n wayen ixeddem uwadem di taħkayt.

6- Awennit aflalay

S wallal n udiweni i d-tettili taywalt gar yiwudem.¹

4.8. Assay i yellan gar umsawal d umsiwel

Tasiwelt tebna yef sin n yiwdam-a igejdanen (amsawal d umsiwel), amsawal d netta id yettalsen tahkayt ma d umsiwel d win i wumi tettwalles tahkayt. Lmeɛnas ur nezmir ara ad nmeyyez amsawal yef umsiwel, d yiwudam i yellan deg yiwen nuswir, imi ur yezmir ara ad yili umsawal ihekud wahdes mebla umsiwel.yettuneḥsab s wazal-is d taṛkizt tagejdant deg unnar n tsiwelt.

¹ REUTER Y, Op, Cit, 29.30.

Ma yella d Reuter Y. « Amsawal d umsiwel zemren ad dergen akken daghen i izemren ad d-banen deg uḍris. amsawal yebna yef ugraw n yizamulen-it-id-yessebganen d amsawal n uḍris. Ma d amsiwal yebna ghef ugraw n yizamulen is-yettaken udem n win iwumi yettwales weḍris.»¹

Assay i yellan gar umsawal d umsiwel ad ay-yessiweḍ ad d-nessebgen amgired yelan gar umyaru d umsawal, imi amaru d amdan i yettidiren di tilawt, ma d amsawal yettili kan deg uḍris n tsiwelt.

Amaru yessnulfuy-d taḥkayt, ma d amsawal iḥekkt-tt-id. Amgired-agi i yellan gar umsawal d umaru yerza ula d amsiwal d yimeyri, imi amsiwal d win i wumi i d-tettwahka tahkayt, am umsawal deg uḍris i yettidiren di tilawt.

Taggrayt

Di taggara n yixef-a, nessawed ad nebder tibatutin n timiḍranin tigejdanin n tsiwelt, imi d tasekka yesṣan azal meqrren deg yiḍrisen n tsekla, newwi-d yef umsawal d umsiwel d trekkizin d tmuyliwin-is d iwudam id yeddān deg-s, d wassay yellan gar (amsawal d umsiwel).

¹ RUETER Y., Op. Cit .p37. «Narrateur et narrataire peuvent être explicites ou implicites, ils sont, en tout cas, consubstantiels au texte. Le narrateur est constitué par l'ensemble des signes qui construisent la figure de celui qui raconte dans le texte. Le narrataire est constitué par l'ensemble des signes qui construisent la figure de celui à qui l'on raconte dans le texte.»

Ixef wis sin

Ahric n tesledt

Tazwert

Deg tesleđt yerzan aħric n tsiwelt ad naerd ad d-nawi yef wamek i yessuddes umyaru ifaredisen n tsiwelt di taħkayt i d-yiwi deg wungal «Nayla», sakin ad needi yer uqlam n tsiwelt deg ungal, s yin ad nemmeslay yef leššnaf n umsawal i d-yeddān deg wungal-a, mbaed ad nexdem tasleđt, d tmuyliwin tislewanin, d tesleđt n yiwudam, d wasay yellan gar umsawal d umsiwel.

1. Amsawal

Taħkayt deg wungal «Nayla» tebđa yef šša (07) n yeħricen ,mkul aħric s yisem-is,d yiwudam i d-yeddān deg-s

-Aħric amezwaru: daħric n tezwart(wer azwel) illa-d deg-s Mahdi d awadem i d-yellan d amsawal agejdan, yessawel-d taħkayt-is i Meqran.

-Ma deg uħric wis sin « rwaħ d tuyalin», Mahdi d amsawal agejdan yettawi-d yef yiman-is, tikwal yettawi-d yef wiyad, ma dimsawalen-agi: argaz afuyan tislit n dda lataman d imsawalen inaddayen.

-Aħric wis krađ : « timlilit », Mahdi d Nayla d imsawalen igejdanen, yal yiwen deg-sen yettals-d amek yessen wayeđ.

-Ma deg uħric wis ukuz: «tabrat n Mass S», d Mass S i damsawel agejdan, yewwi-d awal yef wungal «Inig Aneggaru» i d- yefyen deg useggas n 2012.

-Deg uħric wis semmus « ataftar n dda Remđan » d dda Remđan i d amsawal agejdan, yettalsed taħkayt-is netta d Tawes.

- Ma deg uħric wis sđis: «Tiririt i Mass S», d amyarū i d yettalsen yef yiwudam i d-yeddān deg wungal-a.

-Deg uħric wis šša: «gar yiđelli d uzekka», d Nayla d Mahdi i d imasawalen igejdanen yal yiwen yettals-d yef umezruy n lašel-is ansi id yefruri.

2. Leššnaf n umsawal

Ilmend n tbadut id nefka deg yixef amenzu, yef leššnaf n uwsawal i d-yeddan deg wungal «Nayla» nufa-d d kken yella umsawal aniri, d ugensay, d wadam.

2.1. Amsawal awadam

Deg wungal «Nayla» nezmar ad nini belli d masawal awadam i d-yeddan s tuget, ayagi yettban-d tikwal s wudem amezwaru n wasuf «Nekk» ad nebdar kra n yimdyaten seg wungal:

“Nekk, mmi-tsen iýran armi d-iffey d ajenyur, ldiý tiwwura i wađu akken ad ikcem yer uxxam; ldiý ula d ttiqan!”(Sb. 18)

Mehdi iħekku-d yef iman-is

➤ “Nekk idder deg-i uqcic; idder winna iħemmlen Tawes seg wass-nni tella d tamecťuhte”. (Sb. 61)

Dda Remđan yewwie-d yef liħala tayris akk d Tawes.

➤ “Nekk d amýar aqcic; leqqaq wul-wi am tnafa”. (Sb. 61)

Dda Remđan iglem-d liħala n wul-is.

➤ “Nekkni d tudert, teđra-yay am uýerrabu d yilel”. (Sb. 50)

Nayla tewwi-d yef wayen is yeđran akk tudret.

➤ “Nekk d tidet i as-nniý, ttsethiý tikwal!” (Sb.52)

Aken dayen i d-yettban umsawal s umatar udmawan «ý», neý amqim awšil «iw» ad nebdar kra n yimdyaten:

- “D ilmzi, ħemmlay yiwet n tqciċt n taddart-nney, isem-is Ṭawes”.(Sb.65)

Dda Remḍan yemlayay-d isem n teqciċt iħmel.

- “Seg yimiren, issefqed layas yer wul-iw, dya ffeyey tamurt, rriy yer uqerry-iw”!
(Sb. 66)

Dda Remḍan yemlayay-d seba ityejan ad yeffay tamurt.

-“Ayen ifren fell-i, ur t-walay; ayen illan sdat wallen-iw, ur as-giy azal.”(Sb.72)

-“Ĥemmley ad waliy aman-is ittcelbiḍen.Ššut-nsen ittaččar ixejḍan n tegnawt.(
Sb.05)

2.2. Amsawal aniri

Ššenfa-agi n umsawal yettawi-d kra n yesalen n taħekayt n wungal «Nyla», ayagi yettband tikwal deg usexdem n yimeqimen ilellyen (netta, nettat, nitni, nitenti), ad nbdar kra n yimdyaten:

- “Netta ad ittezmumug, ad ittaḍsa, ladya mi ara iketter tisit n lwiski”. (Sb.38)

Dahbiya tiwi-d yer liħala n Dda Latamen mi ara yeskar.

- “Nekk, Mahdi, huzzey aqerruy-iw. Nettat tkemmel, tenna:..” (Sb. 37)

Mehdi yewwi-d yer wayen is d-tenna Dahbiya.

- “yiwen urgaz illan berṛa, netta inna: Mi d-fyen tetbirin, ur ufigent. Uyalent d ajgu n tafat, ulint srid yer yigenni.”(Sb. 75)

Tamdakult n Ṭawes tewwi-d yer wayen is-d-ħekan yer ljanazaa n Ṭawes.

- “Netta, ilaq ad issefsed akken ad ihulef s wazal n tudert, ilaq ad ifekk tilelli i tiyersiwt illan deg-s akken ad isibnen tallit”.(Sb.84)

-“Ad asmey amer d awadem am nekkini, deg tmacahut i illa. Natta atan beřra i lkayed.” (Sb. 95)

Akken dayen id-yettban umsawal-a s usaxdem n wudem wis tlata n wasuf, amatar udmawen “Y” ney “T”. ad nebdar kra n yimediyaten:

-“Nna Lfazyia ad tt-irhem Rebbi, teqqen yiwet n tčinet i qerben yer ukeddar, yer yiwet n tzemmurt taqburt.”(Sb.07)

-“Tessewħam-iyi tezmert-is ur nesēi taltilt.”(Sb. 06)

Amyaru yiwwi-d yef wassif Aēebbas d tezmart-is.

➤ “Qqaren win yugin tikli n tarbaēt, armi d amcum ney iččur wul-is d tirga.”(Sb.09)

Dinzi i d-yefka Mehdi yef win yefyen lufeq n taddart.

➤ “Tečča-t temdint n Sidi Belēbas ay atmaten, amzun dinna i as-teyli timit.”(Sb. 17)

Amdya i d-fekkan at ttaddart yef wargaz izewğen akk d taerabt iruħ ur d-yuyal.

➤ “Mi d-yusa Mħend, nniy-as ayen illan! Tazwara inwa d aqesser, syin mi yumen, inna ad gluy s leēmer-is...”(Sb. 39)

Dahbiya twwi-d yef wasmi is-teħka i wargaz-is Mħend, yef wayen is - yexdem Dda Latamen.

2.3. Amsawal agensay

Şşenf-a n wumsawl yedda-d deg ungal-a ad nebdar kra n yimdyaten:

- “Nniy-am yusa-d si Fransa.Irfed nneεc n tmeṭṭut-is yer tjebbant.”(Sb. 42)

Yiwet n temyart i d-iħekkun i Dahbiya yef Dda Latamen asmi temmut tmeṭṭut-is tamezwarut.

- “Latamen iεedda ixḍeb yiwet n tlemzīt tettili-yas, isem-is Tamila.”(Sb.42)

Tamyart tewwi-d yef Dda Latamen mi iεawed zewağ akk d tlemzīt.

- “Mi tesla Ṭawes i wayen inna baba-s, tsuy am tin iqqes uzrem, tuyał tessusem.”(Sb. 67)

Tamdakult n Ṭawes tgelm-d liħal n Ṭawes mi tezra belli baba-is yugi attyefk i Dda Remḍan.

- “Mi isellem si Seddiq, ikfa ddeεwa n lxir, ikker. Irfed aqerruy-is, isuy s kra illan deg tgerjunt-is.”(Sb. 69)

Dda Remḍan yewwi-d yef Si Seddiq asmi yefra sin lesfuf

- “Mi tekcem Ṭawes yer lxelwa, tyad-iyi, maca tidet kan, usmey cwiṭ”!(Sb. 70)

3. Aglam n tsiwelt deg wungal Nayla

Deg uħric-a ad nexdem aglam n tsiwelt i wungal«Nayla». Ungal-a d win yebḍan yef šša n yaħricen, yał aħric s wuzwel-is, yef waya ad d-naered ad nessbgen amek i d-tella tsiwelt deg-s d wanwa i d-yessawlen ineḍruyen yellan daxeł.

Aħric amezwaru

D aħric n tezwert seg usebtar 05 alama d 19 yella deg-s yiwen n umsawal d Mahdi i d-yettalsen taħkayt-is, d awadem deg teħkayt n wungal, arnu d amsawal.

Deg waħric-a amsawal d Mahdi yewid yef yiman-is yessawl-d yef wayen yedran yid-s akk d imawlan-is d wat taddart-is yefzwağ-is netta d tbarnit.

Ilmend n tbadut i d-newi deg yixef n teẓri yef leššnaf n wumsawal, ššenf i d-yeddan d-agi d amsawal awadam yettban-d tikwal s useqdec n umatar udmawan “y”, ney s wudem amezwaru n wasuf “Nekk”, s waya ad nebder kra n yimdyaten:

-“Nekk, mmi-tsen iḡran armi d-iffey d ajenyur, ldiy tiwwura i waḡu akken ad ikcem yer uxxam; ldiy ula d ttiqan”!(Sb.11)

-“Ur fhimey ansa i as-d-tekka tikti n zwağ d teqcict-a. D tisewham, ad as-tiniḡ ulac tiqcicen deg taddart.”!(Sb.12)

-“Sdat n ugraw d-implalen yer uxxam-nnay, beddey am lewhama. Sikidaey deg wid d-ikečmen am win ittnadin leenaya.”(Sb.14)

-“Teggalen kačmen, tefyen, am tzizwa. Nekk ttafarey-ten kan s tmuyli.(Sb. 15)

-“Mi sliḡ s Tawes temmut, ḡulfay s lehna teẓzel deg wul-iw am ltuḡan igenen deg yirebbi n yemma-s.”(Sb. 76)

-“Kem ittutlayen taerabt, ur textared; nekk d-ilulen seg lejduḡ imsedraren, ur xtaray.”(Sb. 121)

Aḥric wis sin

Arwaḥ d tuyalin seg usebter 23alama d 43 deg uḥric-agi llan ukuz n yimsawalen, amsawal d Mehdi, anda ara t-id-naf yesawaled yef yiman-is dagi amsawal-a d awadem, ad nebder kra n yimdyaten:

-“Ussan-nni, truḥuy tuḃaley gar Tqerbuzt d Tubiret“(Sb. 23)

-“Irna ḥemmley rrekba n lkar, tettekkes-iyi lxiq“. (Sb. 23)

Yuyal Mehdi yessawaled yef wayen i as-d-yaḥka wargaz afuyan dayen i-d-ibegnen belli Mehdi d msawal agensay. Ad nebder kra n yimedyaten:

-“Inna: ur wahhem! Ayen teddreḍ maṛṛa seg wass-nni d-luleḍ yura deg twenza-k.“(Sb. 25)

-“Issusem tagnit, yuyal inna: Ayen ara teddreḍ, i t-izran ala Rebbi“(Sb.25)

-“Argaz, amzun ittmeslay d yiman-is, ikemmel inna:“(Sb. 26)

-“Iskeḥkeḥ. Issuk afus ayeffus yef yimi-s...“(Sb. 27)

-“Iḥbes lkar, uqbel ad yader urgaz afuyan, ifka-yi-d lkayed, inna...“(Sb. 31)

Yuyal Mehdi yessawled yef teslit n dda Latamen, ayagi i begnay-d d akken Mehdi d msawal agensay, ad nebdar kra n yimdyaten:

-“Nekk, Mehdi, huzzey aqerruy-iw. Nettat tkemmel tenna...“(Sb. 37)

-“Tamettut iḍsa wudem-is, tenna: Ihi ad ak-kemmley taqsit.“(Sb. 41)

Aħric wis krađ

Timlilit seg usebter 47alama d 53 deg uħric-agi illan sin n yimsawalen, Mehdi d Nayla, amsawal amzewaru d Mehdi yessawled yef wasmi i yemlal Nayla d wamek tekcem s ul-is. Mehdi deg waħric-a d msawal awadem, ad nebdar kra n yimdyaten:

-“Tikkelt tamezwarut I walay Nayla, i meslayay yid-s, tekcem-iyi yer wul”.(Sb. 47)

-“Uqbel Nayla, urġin ħemmley taqcict, yas yriy deg tesdawit n Lezzayer”.(Sb. 47)

Yuḡal d agensay anda id yessawel yef wayen tħemmel Nayla d lašel-is, aken dayen i tid iglem, ad nebdar kra n yimdyaten:

-“Tħemmel Nayla tuyac n tarbaet « Taneflit », yis-sent i telmed tamaziyt.”(Sb. 47)

-“Nayla tezdey deg Tubiret, tama n twilayat. Lašel-is seg Ġelfa”. (Sb. 47)

-“Berriket cwit teglimt-is, mačči am tgelmatin ticebħanin n tqcicin n yidurar-nney...mi ara d-fetken akal.”(Sb. 47-48)

Amsawal wis sin d Nayla, tħekku-d yef yiman-is d wamek tessan Mehdi d iħulfan-is yer-s d tmeddrut-is, ad nebdar kra n yimdyaten:

-“Cfiy ttwaliy-t, ikeččem-d yer lbiru anda xedmey; syinna, ur uħtamey armi d-ufiy iman-iw deg ucellaf n tayri-s.”(Sb. 49)

-“Llant tagnatin, mi ara qqimey deg taxxamt-iw, tađsay iman-iw iman-iw kan, am tmehbult.”(Sb. 49)

-“Nekkni d tudert, teđra-yay am uyerrabu d yilel.”(Sb. 50)

-“Ussan-a aql-iyi ttaruy war aḥbas....akken ur tent-tettuy.”(Sb. 51)

Aḥric wis ukuz

Tabrat n Mass S: seg usebtar 57 alama d 58 deg uḥric-a d Mass S id yettalsn yef tebrat i yceyyaε i umyaru, šṣenf-a n umsawal d niri ad d nef-k kra n yimdyaten:

- “Deg Inig aneggaru id-ifyen deg useggas n 2012...unafag n Marsay.(Sb. 57)

-“Zriy ad terḡuḍ ad ak-iniy rray-iw yef wayen akka yriy.”(Sb. 57)

-“Ur fhimey amek armi yuḡal Mehdi izdey Tqerbuzt.”(Sb. 57)

-“Ussan-a, aqlay nqeddec yef wungalen i ttwarun s tmaziyit deg tesdawit.”(Sb. 58)

Aḥris wis semmus

Ataftar n dda Remḍan: seg usebtar 61 alama d 87 yella-d deg-s yiwen n umsawal d dda Remḍan id-yettalsen yef wayen yeḍran yid-is netta d tin iḥemmel, šṣenf-a n umsawal d amsawal awadem, ad nebdar kra n yimdyaten:

-“Nekk idder dgi uqcic; idder winna iḥemmlen Ṭawes seg wass-nni tella tamecṭuḥt.”(Sb.61)

-“Seg zik akka, ttarray yer daxel! Ur ttmeslayay yef wayen ḥemlay d wayen iyi-futen...”(Sb.63)

-“D ilemzi ḥemmlay yiwet n teqcict n tadart-nney, isem-is Ṭawes”.(Sb. 65)

-“Hulfay i tecmuxt n tayri mi tensor gar yifassen-iw, tfellaq aceqlal ur yeddi d gma-s. (Sb.66)

S yin yuḡal d agensay asmi i d-yewwi yef wayen yeḍran d Ṭawes ad nebder amedya:

-“Mi tesla Ṭawes i wayen inna baba-s, tsuy am tin iqques uzrem, tuyal tessusem.”(Sb.67)

-“Seg wass-nni ur tentiq. Am tin ilzen si ddunit, terra yer lxelwa n jeddi-s, Si Sseddiq Abaḍni...” (Sb.67)

-Yuyal dda Remḍan yessawled yef si Seddiq abaḍni, ayagi id begnen d akken dda Remḍan d msawal agensay, ad nbdar kra n yimdyaten:

-“ Si Seddiq abaḍni, nnan yusa-d seg Wasif Azeggay, deg lqern wis 09”.(Sb. 67)

-“Mi d-iwweḍ Si Seddiq yer tejmaet, yufa-tt-id tilemt, aeggal ur illi”. (Sb. 68)

-“ Mi isellem Si Seddiq, ifka ddeewa nlxir, ikker. Irfed aqerruy-is, isuy s kra illan deg tgerjunt-is”. (Sb.69)

Aḥric wis sdis

Tiririt i Mass S; seg usbetar 91 alma d 95, deg uḥric-a d amyar u i d-yettalsen, yefka-d tiririt i Maas S yef tebrat is yura. Şşenf-a n umsawal d aniri, ad nbdar kra n yimdyaten:

-“D tidet, myekcamen wungalen-a, maca yal yiwen iman-is, i yiman-is.” (Sb. 91)

-“Tesḍes-iyi-d Nayla. Awudam n wungal, ittaru tullisin!”. (Sb. 93)

-“Asenfar-a, izmer ad t-ixdem wabæḍ n yimeyriyen, ladya inelmaden n tesga n tmaziyt !.” (Sb. 94)

-“Şeğben-iyi iwudam n wungal-a, byiy ad ak-utlayey fell-asen ugar, maca atan sliy i tewwurt n tnedlist teldi-d.” (Sb. 95)

Aħric wis šša

Gar yidelli d uzekka: seg usbetar 99 alama d 153, deg uħric-a llan sin yemsawalen, Mehdi d Nayla.

Deg uħric-agi yella-d udiwenni gar sin n yimsawalen-a, yal yiwen deg-sen yewwi-d yef wayen i t-iceyben (tamsalt n zwağ-nsen), yef waya imsawalen-a usand d d iwudam. A d-nebder kra n yimediyaten:

-“Ugadey ur qebblen yimawlan-ik a Mehdi! Kunwi s leqbayel, ur tħemmel ad tayem taerabin! Tħemmlem-tent, tleħħum yid-sent...” (Sb.99)

-“Ur byiy ad ak-iniy anecta-a, maca ilaq. Ugaday ! Ur gganey id ar d yali wass...” (Sb.99)

-“Ayen tenna Nayla iqreb yer tidet. Wehmey ayen ur xemmey yer-send tikkelt-nni.” (Sb.104)

-“Maca nekk ħemmley Nayal, tejmey-tt yal tagnit ! D taerabt ney d tasanigalt, d tahendit ney d tarumit, nekk yur-i kifkif.” (Sb.106)

-“Id-nni deg imlal ugraw, ur kcimey ara zik yer texxamt-iw.Ddlewhēy beřra armi eyiy.” (Sb.109)

S yin uyalen d igensayen asmi i d-wwin yef wayen uran d umezruy n yimnekcamen iēddan yef tmurt n Lezzayer.Ad-nebder kra n yimediyaten:

-“Ttaruy tazrawt yef Sidi Nayel, jeddi-tney amezwaru.”(Sb.112)

-“Mi kecme yur wussu, mmektağ-d acu nemmeslay ass-a nekk d Nayla.Krey-d, ēdday yer řabla uriğ:...”(Sb.120)

-“Nezra yal tiki tesæ amezruy-is, yal tamuylı tesæ tagnit deg d-tlul, tesæ sebba-s, teqsed kra ! (Sb.124)

-“Ass-n d-ussan Ihilaliyen yer tmurt-a, Eeddan yakan 04 leqrun yef unekččum n Tariq Ben Ziyad yer tmurt n Spenyul.”(Sb.126)

4. Tasledt n tsiwelt deg ungal Nayla

4.1. Tasiwelt

Ilmend n wayen i d-nena deg yixef amenzu, Tasiwelt d abrid i yettafar umsawal akken ad d-yehku indruyen n tahkayt, yezmer umsawal ad d-yahku indruyen akken mesdfaren, yezmer diyen ad isizwer inedruyen yef wiyad,yezmer ad isifses tasiwelt ney ad tt-yerr d tazayent.

Tasiwelt d talsa n yindruyen iyezmar ad t-id-yessnefer umsawal ama d wid n tilawet ney d wid n usuden.

Tasiwelt tebna yef senat n trekkizin:

-Tarekkizt tamezwarut d amsawal: d fardis agejdan i yef tebna tsiwelt imi d netta id-hkun tahkayt.

Amsawal d netta id lsas n tahkayt, nettaf-it-id s wudmawen yemxallafen:

- Amsawal aniri: d amsawal id ihkkun tahkayt i deg ur yelli ara d wadam, šsenf-agi n umsawal yezra akk ayen yellan deg tahkayt.

- Amsawal agensay: d amsawal id-ihkkun tahkayt i deg itteki netta s timmad-is. Šsenf-agin umsawal, igga amzun d anagi n tehkayt i d-ihkku.

- Amsawl awadem: d amsawal id-hkkun tahkayt-is, yesawal-d ayen yedran yid-s.

-Tarekkizt tis nat d amsiwe: d netta iwumi i d-yettales umsawal tahkayt.

5.Tasiwelt deg ungal Nayla

Ilmend n wayen i d-nebdar deg yixef amenzu, ad-naf ungal «Nayla» tettwasemres deg-s tsiwelt, d tulmist, tbedda yef snat n trekkizin id-nebdar yakan, taḥkayt n wungal Nayla tebna yef umsawal d umsiwel, akken i d-nenna amsawal d netta i d-yettalsen ineḍruyen n taḥkayt deg ungal-a.

Amsawl ibedd yef yiwudam igejdanen n taḥkayet, imi d ttalsen tiḥkayin-nen, akken diyen llan yiwudam nniḍen dinaddayen s narnayen taḥkayt n yiwudam igejdanen.

Ihi s wayen i nwala deg ungal Nayla iwudam akk dimsawalen.

Amsawal deg wungal Nayla yettemxalaf si tegnit yer tayeḍ ad d-naf deg-s amsawal awadem,amsawal agensay,amsawal aniri.

Amsawal awadam akken id-nenna ya kan d win i d-yettalsen taḥkayt-is deg wungal Nayla yeddad šsenf-agi n umsawal s tuget, i wudam igejdanen Mahdi, Nayla d Dda Remḍan ssawlen-d akk taḥkayt ttalsen-d taḥkayt-nen.

Amsawal agensay i d-iḥekkun taḥkayt i deg ittekki netta s timmad-is gar yiwudam nniḍen, deg ungalNayla yedda-d šsenf-a n umsawal, imi ad yili umsawal d awudam yettawi-d yef yiman-is s yin ad d-yawi yef wayeḍ.

Amsawal aniri d amsawal i d-iḥekkun taḥkayt i deg ur yelli-ara d awadem yeẓra akk ayen yellan di taḥkayt, ayen yeẓra d wayen yessen yugar ayen snene d wayen ẓran yiwudam nniḍen yettekin di taḥkayt, anecta yettban-d deg wayen i yeẓra yf Mahdi d Nayla d wayen yeḍran yid-sen.

Tasiwelt deg ungal Nayla tebna yef iwudam igejdanen d inaddayen n taħkayt-is, iwudam-a usan-d akk d imsawalen, yal yiwen deg-sen yusa-d s leššnaf yemxallafen n yemsiwal i d-nebder yakan.

Tasiwelt deg ungal-a tusa-d tecbek, acku amyar yegğa i wudam ad uraren taħkayt n wungal, imi imsawalen igejdanen d yinaddayen myekcamen deg agar-asen.

6. Tamuyli tasiwlant deg ungal Nayla

Deg ungal Nayla, amsawal I d yettuyalen s tuget d awadem, yef waya i d-tusa tmuyli tasiwlant s talya n (tmuyli akked), acku talya-a tettas-d s wudem amezwaru «Nekk», d netta i d yettmeslayen yef yinedruyen deg taħkayt.

Tuget n yemsawalen deg wungal-a talsen-d yef yiman-nsen, sawalen-d tiħkayin-nsen, ayen yettban-d s usexdem n wudem amezwaru«Nekk», ad d-nebder kra n yimediyaten:

-“Nekk idder dgi uqcic; idder winna iħemmlen Ṭawes seg wass-nni tella d tamecṭuħt.(Sb.61)

-“Nekk akka tella tudert iyi-teğgeb. Akka illa umdan, s taḍsa d imeṭṭi iyi-ihwa.“
(Sb.123)

Deg tmuyli akked amsawal yessaxdem udmawen nniḍen mi ara d- iħekku, yef waya ad d-nebder kra n yimediyaten

- “Issusem. Iqmec allen-is tagnit.

Inna-yi: - tesneḍ Tiqucact n Mlawā?

Nniy-as: -ur tent-siney. twaliy-tent kan mebeid!”(Sb.29)

-“Kečč iles-ik d imru asefru-k imgarad yef wiyiđ!”(Sb.30)

-“Nekk taggara n wungal, kečč rray-iw fell-as.”(Sb.58)

Deg talya n tmuyli akked amsawal yessen-kan ayen snene yiwudam-nniđen, ur yežri ara ktar-nsen, ad d –nebder kra n yimedyaten

-“Ur zriy ma d tisin nenwala, ney iqessed-d!”(Sb.14)

- “Anwa izran anda ara tiliđ dqiqa-nni, anwa aźru yef ara tessersed aqerruy-ik akken ur k-ittawi nadam?”(Sb. 27)

-“Tidet kan, Welleh ma zriy anwa abrid ara ayen iwudam n wungal-a.(Sb. 151)

Akken dayen ad d-naf tamuyli tasiwlant tusa-d s talya tamuyli si deffir, ayen i d-yesebganen anecta d aseqdec n wudem wis krađ(netta, nettat, nutni, nutenti), ad d-nebdar kra n yimedyaten

-Nekk Mehdi, huzzey aqarruy-iw. Nettat tkemmel tenna: ...(Sb.37)

-“Netta ad ittezmumug, ad ittađsa, lađya mi ara iketter tisit n l wiski.” (Sb.38)

-“Netta, ilaq ad isefsed akken ad iħulfu s wazal n tudert, ilaq ad ifekk tilelli i tiyersiwt illan deg-s akken ad isiban tallit.”(Sb.84)

Ayen id issebganen tamuyli si deffir deg ungal, d tamuli n umsawal n war tilisa yef yiwudam ama d aglam-nsen, ayen txemmimen d wayen tħulfun, ad nebdar kra n yimedyaten

-“Tezha teqcict s tmeddurt-is tamaynut. Iđsa wudem-is, yettfeğgiğ am lefnar ney axir.”(Sb.42)

-“Ibedd Lataman am yilem! Ibedd-as wawal am uqedmir deg tgerjunt.”(Sb.43)

-“tejmaε imeṭṭawen-is akken tejmeε awal; seg wass-nni ur tentiq.”(Sb.67)

7. Tasleđt n yiwudam

Akken i d-nenna deg uħric n tezri yef iwudem d akken d aferdis agejdan yef tebna tesleđt n tsiwelt, Brahim Tazayartn yessexdem aṭas n yiwudam deg ungal «Nayla», ama d igejdanen ney d inaddayen, yefka-asen ismawen yellan di tilawt, yefka-asen ismawen yellan di tilawt d wid icudden yer tjaddit, Amaru ur d –yefki ara aṭas n yisalen fella-sen, imi yewwi-ten-id s wudem usrid, melba tuzya, akken dayen ur yessemres ara aṭas n uglam, acku yefka yerra lwelha-ines yer wayen ttidiren d wayen d ħekkun yef tudert-nsen d wayen ttħulfun.

Amaru yekka-t amek ara d –yejbed imeyri I waken ad yeddu d yiwudam amakken yettidi yid-sen.

Amaru deg ungal-a yefka azel meqqren i yiwudam agejdan i waken ad nemeslay yef yiman-nsen, ihi s waya ad-t-id nebder akken i-ten-d-yewwi umsawal:

1-Mahdi: d awadem agejdan fella-s i tebna taħkayt, yettidir tudert

i d-as- tefka tmetti, ayekkat i waken ad yaweđ i waken ad yaweđ yer lebyi n wul-is.

2-Nayla: ula d nettat d awadem agejdan iyef tebna taħkayt d taqcict taεrabt lašel-is si lġelfa tezday di Tubiret.

3-Argaz afuyan: d awadem anadday di taħkayt, d argaz i d-yemlal Mahdi di lkar, asmi yella yettruħu si Tqerbuzt yer Tubiret yewwi-as-d yef umezruy.

4-Tislit n dda Lataman: d awadem anadday d tamettut i d-yemlal Mahdi di lkar d tamettut i yesēddan tudert qessiħen d umyr-is dda Lataman.

5- Dda Remđan: d awadem anadday d bab n usečču s anda itruđu Mehdi d Nayla, mi ara d-ffyen seg uxeddim, d argaz meqqar di laemar, mi yella d ilemzi i ħemmel Ẓawes, ayen i-t-yeğğan ad yetyreb almi yuđal d amyar.

Amaru deg ungal-a ur yessemres ara ađas n uđlam, maca iglem-d asađ s telqayt i wakkan ad yissin imeyri ađas fell-as, ma d wudam inadayen llan wid id yeglem, akken dayen llan wid ur d yeglim ara, maca yefka-d kra n yisallen fell-asen.

Amsawal igelm-d Nayla seg tama n tfekka-is:

Md: «Berriket cwiť teglimt-is, mačči am tgelmatin ticebħanin n teqcicin n yidurar-nney. Lqedd-is d imserreh. Ur tejji, ur teđeif. Mi ara tleħđu, zun yef tfednin, tettecrurud bħal tasekurt. Allen-is timeqqranin, wzssieit dayen kan, d tirbieiyin am yirden mi ara d-fetken akal.(Sb 47)

Amsawal igelm-d Mahdi seg tama n tfekka-is d tnefsit-is:

Md: «Lqedd-is, allen-is, tađsa-s. Tayect n Mahdi amzun d ccna n ugđiđ: ħlawet, terđeb, teslaf I wul amzun s leħrir. » (Sb 51)

Amsawel igelm-d Ẓawes si tama n tfekk-as:

Md: « D tamezyant, Ẓawes tella d tawaħrirt ! Taqeddet timerreħt, tafekka, tanzarin qeēdent amzun Lmalayek I tt-işenēen d tinazurin.» (Sb 61.62)

8. Amsiwel.

Ilmend n wayen id-nebder deg ixef amezwaru yef umsiwel ad d-naf yesēa azel meqqren deg taħkayt. Amsiwel d win i wumi id yettales umsawal, yezmer

umsiwel ur d yetban ara deg taħkayt, akken dayn yezmer ad-yemxallaf seg tegnit yer tayađ, aya dayen icudden yer wayen i d-yettmeslay umsawal.

Amsawal deg tsiwelt-is ar daxel n wungal Nayla, yella deg wanda i d-yesebgen i wumi i yettales (amsiwel), ayen i d-yesebganen anecta d adiweni i d yellan gar yiwudam yemxallafen deg taħkayt n wungal Nayla, ad nebder kra n yimedyaten

- Am win d-yukin seg target, issaked-iyi-d Mehdi srid yer wallen. Udem-is yekkaw.

Inna: -Amek? Dacu teqqaređ ?

Nniy-as: -Ur byiy ad ak-iniyanect-a, maca ilaq...(Nayla.Sb.99)

-Izmumeg Mehdi I tikkelt tayed, yenna:

-Anda tufiđ akk annect-a?

Nniy-as: - Ttnadiy; selley; steqsayey. Σni tenwiđ d tafenyant am kečč!
(Sb.118)

9. Assay gar umsawal d umsiwel deg ungal

Ilmend n wayen i d-nebdar yakan deg yixef amenzu, yef wassay i yellan gar umsawal d umsiwel di teħkayt, i banay-d belli ur nezmir ara ad nemeyyez awsawal yef umsiwel, imi ur yezmir ara ad yilli umsawal iħekkud i yiman-is kan.

Deg taħkayt n wungal «Nayla», ad d-naf amsawal yessbegn-d assay yellan gar-as d umsiwel, ad nebdar kra n yimdyaten id yesbeganen anect-a:

-“Akka i iggul baba. Deg lğerğa-s, ggulen yimeqranen n udrum, nnan:

Ad tedduđ akken ddan yimezwura-nney, akken netddu nekkni.....”(Sb. 09)

-“Deg yimezzuyen-nney, nesla i umađal ittcewwiq s usnxfet. Azuzen n tayri issenduy-ay am uyefki deg tfeqlujt.”(Sb. 53)

Amsawal iħekkud i yimsiwel ayen yeđran yid-s d wayen isseda deg tudart-is, ad nebdar kra n yimdyaten:

-“Ussan-nni, truħuy tuğaley gar Taqerbuzt d Tubiret. Sebaħ ad aliy, tameddit ad kecmeɣ s axxam.”(Sb. 23)

-“Ass-nni lliy mezzıyey, aṭas n teħkayin n tayri iyriy: tid n Jebrab Xalil, tid n Mustafa Luṭfi Lmanfaluti d wiyid....”(Sb. 49)

-“Sedday temzi-w deg tmurt n Fransa, deg temdint n Lpari. Zedyey deg La Courneuve, am tuget n warrac n taddart-nney”(Sb. 64)

-“D imezi, ħemmley yiwet n teqcict n taddart-nney, isem-is Ṭawes. Zelfey fell-as.”(Sb. 56)

Ma nuğal yer tbadutin id yettunfken yakan i umsawal d umsiwel, ad d-naf amsawal yemxalaf yeğ umyaru, ma d amsiweł yemxallaf yeğ yimaɣri.

Amyaru d win i d-yuran taħkayt, yettidir deg tilawt, deg ungal«Nayla» ad d-naf amyaru yessbgen-d iman-is. Ad nebdar kra n yimeddyaten yeğ wancta:

-“D tidet, myekcamen wungalen-a, maca yal yiwen iman-is, i yiman-is.”(Sb. 91)

-“Tidet kan, wellah ma zriy anwa abrid ara ayen iwudam n wungal-a.”(Sb. 151)

-“Kečč iqqaren lawan-a, d lweqt ad nemfaraq. Mazal yiwen usebter kan.”(Sb.152)

Amsawal akken i d-nenna yakan yemxalaf yeğ umyaru netta i yessawalen taħkayt, yettili kan deg uđris. Ad d-nebder kra n yimeddyaten

-Zegray ilel deg yiseggasen n 70. Rewlay ɣlyerba akken ad ttuy.”(Sb.64)

-“Nekk d saɛa, taqsit-nney ur telhi. Ass-nni lsiy saɛa i tikkelt tamezwarut, ferḥey dayen kan, zuxxeɣ, zeennniy.”(Sb.65)

Amsiwel d win iwumi i d-tettwaḥka teḥkayt. Yettili kan deg uḍris. Ad d-nebder kra n yimediyaten

-“Ur wahhem! Ayen teddređ meṛra seg wass-nni d-luleđ yura deg twenza-k”.(Sb.25)

-“Amer ad k-ḥkuy I idran yid-i, ur tettammed.”(Sb.36)

Imeyrit, d win yeqqaren, d amdan yettidiren di tilawt. Deg ungal «Nayla » amaru ur d-yessebghanen anect-a dayen i d-yenna di taggara n wungal: -Kečč iqqaren lawan-a, d lweqt ad nemfaraq. Mazal yiwen usebter kan.(Sb.152)

-“Awal-ik, azal-is meqqar. Mebla keččini, ur yettili tira; ur ittili wungal-a; ur tettili tegin-a yiffen tiyid.” (Sb.152)

-“Ma ur teɛdized, kemmel-as tira, fekk-as taggara i tebyid.” (Sb.152)

10. Tiḥkayin yellan deg wungal«Nayla».

Deg ungal «Nayla» lant azal n 10 n taḥkayin, tasiwelt nsent tedda-d s lešnaf n yemsawalen yemxalafen yal yiwen amek i d-iḥekku ama dayen yaɛnan iman-nen ney dayen yeḍran d yimsawal nniḍen, anect-a i yettbeddilen aswir-nen seg yimsawalen igejdanen yer yimsawalen inadayan.

Teḥkayt «Nayla» kecment daxel-is aṭas n taḥkayin, sawalen-tent-id yimsawalen igejdanen d inadayan i yellan daxel n wungal-a.

Tihkayin-a d tid id-yellan deg yizri d acu-kan ttaken-d akud I deg teđra ama deg yiđ ney di şbah ney di tmeddit, akken dayen ad d-naf adeg d win i d-yeddan s wařas di taħkayin n wungal-a, ad nebder: lĵamaε, lkar, lwilaya, asečču, Taqerbuzt, Tubiret, Lĵelfa, Taxxamt n Mehdi, Taseddawit, Zzawiya...

Yal amsawal i d-yeddan deg ungal «Nayla» ama d awadem ney d agensay, yettawi-d taħkayt-is syin ad d-iger dixel-is taħkayt n wayeđ. Gef waya tihkayin i d-yeddan dixeln wungal-a usant-d akka:

-Taħkayt n Mehdi yal tikkilt ma ara d-yawwi yef yiman-is, aladya asmi i d yewwi yef yimawlan-is d wedrum-is.

-Taħkayt n Mehdi yewwi-d yef yiman-is asmi yettruħu yettuyal ger Tqerbuzt d Tubiret, s yin tkecm-d taħkayt n urgaz afuyan, d taħkayt n teslit n dda Latamen.

-Taħkayt n teslit n dda Lataman, mi d-tewwi yef yimanis, tuyal tsekecem-d taħkayt n dda Lataman akk d d tmila.

-Taħkayt n Mehdi mi d-yewwi yef yiman-is, s yin i-skecem-d taħkayt Nayla.

-Taħkayt n dda Remđan mi d-yewwi yef tayri-s netta d řawes, s yin i-skecm-d taħkayt n řawes.

-Taħkayt n dda Remđan mi d-yewwi yef Si Seddiq Abađni.

-Taħkayt n dda Remđan, mi id yewwi yef lmut n řawes.

-Taħkayt n Nayla, asmi i d-tewwi yef yiman-is, s yin tekcm-d taħkayt n Mehdi.

-Taħkayt n Mehdi asmi i d-yewwi yef umezruy n tmurt n Lzzayer.

-Taħkayt n Nayal, mi d-tewwi yef wayen i-as-tenna yemma-s.

-Taḥkayt n Nayla mi d –tewwi yef tezrawt i taxdem yef Sidi Nayel.

-Taḥkayt n Mahdi, asmi i d-yewwi yef wayen i-as-tenna yemma-s.

-Taḥkayt n Mehdi d Nayla, mi d-wwi yef yiman-nsen, s yin s kecmen-d taḥkayt n umezruy n unekcum n waeraben yer tmurt n Lezzayer.

Taggrayt

Deg yixef-a nexxedem tasleđt i wungal «Nayla», deg-s nessawed ad d-nessufey amsawel d leššnaf-is, d tesleđt n yiwudam i d-yeddan deg ungal-a, narnad amsiwel d wassay i yellan gar-as d umsawal, d taḥkayin i d-yeddan deg-s.

Taggrayt tamatut

Tewweḍ tezrawt-nney yer taggara, yessefk fella-aḡ ad d-nessebgen ayen i yer nessawed n yigemmad. Igemmad i d-aḡ yellan d iswi segmi i d-nefren asentel-agi

Iswi n tezrawt-nney yef waken i d-nebder di tazwara, ad d-nessiweḍ ad d-nessebgen amek i d-tusa tsiwelt deg ungal «Nayla» i yura Brahim Tazayart, d ttawilat i yessemres i wakken ad yalles inedruyen nungal-a.

Iwakken ad d-nerr yef useqsi-agi, newwi-d deg tazwara yef wayen yarzan tasensiwelt d kra n tmiḍranin i cudden yer-s, s yin yewwi-d yef tsiwelt d trekkizin-is, a yagi dayen i aḡ-yeḡḡan ad d-nwali anwa i d-yulsen inedruyen n wungal-a (amsawal), d wanwa i wumi id-yettalles (amsiweḥ), d wanwa i walan inedruyen-a (tamuyli tasiwlant), d wassay i yellan gar wid i-ten i d-yulsen d win iwumi i d-yettwalles (assay yellan gar umsawal d umsiweḥ).

Ma yella nezzi-d ar wayen yerzan ixef wi sin, d ixef n tesleḍt deg ungal «Nayla», ad d-naf tasiwelt deg-s tusa-d temcubbak, tiḥkayin-is myekcament deg wagar-asent. Sawalen-tt-id atas n yimsawalen, yella wassay gar win i d-iḥekkun d wina i wumi d iḥekku (amsawal d umsiweḥ).

Tasiwelt deg ungal «Nayla», ur d tussi ara s yiwen n wudem. Aya yettban-d deg leṣṣnaf n yimsawal yemxallafen, imi yettili-d ubeddel deg-sen deg yal aḥric deg wugal-a.

Amswal amezwaru d agensay yettef amkan meqqren deg ungal-a, imi d win i d-yettawin tidyanin d yinedruyen i yaenan iwudam nniden, akken dayen i d-yettawin issalen imaynuten.

Amsawal awadem ula d netta d win i d-yeddan s waṭas deg taḥkayt n wungal-a, acku amsawal-a d win i d-yettawin yef yiman-is, iḥekku-d ayen yeḍran yid-s daxel n wungal.

Amsawal aniri ur yelli ara s waṭas, šṣenf-a n umswal mačči d netta i d-iḥkkun yef wayen yeḍran d yiwudam, yefka tagnit wessiēen i yiwudam ad-aḥkun ayen i-ten-yuḡen d wayen tṭḥulfun s timmad-nsen.

Swaya ad d-naf imsawalen yellan deg ungal-a d wid i d-yusan s sin n wudemawen, ad t-naf d amsawel awudam arnu yer-s amsawal agensay, tikwal yettili-d s yiwen n wudem.

Ihi, s waya nezmer ad d-nini dakken tasiwelt deg ungal «Nayla» d tin yeẓḍan, ur d- tusi ara s yiwen n wudem, imi amsawal deg-s yettbeddil seg šṣenf yer wayaḍ.

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Amawal

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