

Iwudam n tegrawla deg wungal azzayri yettwarun s tullayt tafransist. Amedya "l'opium et le bâton" n M. Mæmri.

الشخصية الثورية في الرواية الجزائرية المكتوبة بالفرنسية: رواية الأفيون والعصا انموذجا

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ABSTRACT:

As a result of the friction between the Algerian and the French culture during de French occupation. Writers full of French culture was appeared, but their only concern was to express the pain and aspirations of the Algerian people. Among the most prominent of these novelists is the writer M.Mammeri who has several novelist and literary works through which he demonstrated what the Algerian people were suffering during the French occupation of their land. This novel is "opium and the Stick". It's our subject. His interest was on the revolutionary character in this novel because it was varied among the personalities of Algerian and French. Our research was centered on how M. Mammeri get the revolutionary figure in his novel.

Keywords: the character, the main character, the secondary, positive, negative.

ملخص البحث

نتيجة لاحتكاك الثقافة الجزائرية بالثقافة الفرنسية إبان الاحتلال الفرنسي ظهر كتاب متشبعون بالثقافة الفرنسية، لكن همهم الوحيد كان التعبير عن آلام وتطلعات الشعب الجزائري. ومن أبرز هؤلاء الروائيين الأديب مولود معمري، الذي لديه نثرى بعدة أعمال أدبية وروائية متنوعة. أظهر من خلالها معاناة الشعب الجزائري إبان الاحتلال الفرنسي لوطنه.. ولعل من أبرز هذه الأعمال نذكر روايته الموسومة بـ"الأفيون والعصا". وهذه الرواية تشكل صلب موضوعنا ضمن هذا المقال، الذي نرعى من خلاله إلى الكشف عن الشخصيات الثورية في النسيج العام لرواية "الأفيون والعصا". وتتنوع رؤى وأفكار الروائي مولود معمري لمختلف الشخصيات الموظفة. الوطنية منها والإستعمارية. بإبراز طبقاتها الاجتماعية ومستوياتها الثقافية، وأدوارها الرئيسية في السيرورة النضالية نحو التحرر. الكلمات المفتاحية: النسيج الروائي، الحكمة، السرد، الشخصية، الشخصية الثانوية والاساسية.

Tazwert

Tasekla tamaziyt d tasekla id-yeddán s timawit. S umata tiwsatin-is wwdent-d s wallal n timawit, ttwaħerzent s ccfawat.

Maca tura tbeddel fell-as teswiet, ur telli ara kan d timawit, tezger-d ney tsurref-d amecwar Ƴezzifen Ƴer tira. Tira tbeddel aƳas deg wudem-is: tetteɳni seg tallit Ƴer tayed, seg tsuta Ƴer tayed. Tekker-d tsuta i irefdén asafu n tira, tewwi-d aƳas n tewsatín timaynutín ur tessei ara tsekla-agi mi tella d timawit.

Imura ImaziƳen uƳen-d abrid n tira Ƴef yidles d tutlayt tamaziyt s tutlayt taberranit akken ad d-senfalín deg wungalen nsen Ƴef wurfan d yiħulfan n ugduđ azzayri, gar yimura-agi ad d-nebder M.Meemri d amaru azzayri i d-yessnettqen i tikkelt tamenzut agduđ azzayri deg yidlisén-is, yemmeslay-d Ƴef yiħulfan-nsen, Ƴef wuguren i ttidiren, Ƴef usirem-nsen...

Gar wungal-agi ad d-nebder «Lehyuf d uɛekkaz» mucaɛen gar yimeƳriyen d yimesneqden, d ungal iƳef ara d-nawi awal deg umagrad-agi nney ireššan Ƴef yiwudam n tegrawla deg wungal-agi ideg mgaradent tikta d tmuƳliwin n umyaru gar yiwudam izzayriyen d yiwudam irumyen. Ihi amek id-ibeggen Mulud Meemri udmawen n tegrawla deg wungal-is? acu-t yizen yebƳa ad d-yessiweđ si yal awadem?

1- Iwudam di tira n yinagmayen :

Dagi uqbel ad neɛddi Ƴer tbadut n uwadem yessefk ad nger amgired gar « udem » akked « awadem ». Udem: dagi nesmenyaf tabadut id-yettwanefken s Ƴur aseƳzawal *Petit Larousse*. Teqqar-d : udem d isem id-yemmallen amdan ilaw, ur yesei ara assaƳ Ƴer usugen, d netta id-yesnulfuyen amađal asugnan ideg ttidiren yiwudam.

Ma yella d awadem nefka-d tabadut yellan deg useƳzawal n teƳyent n tsekla⁽¹⁾ d win yellan d asugnan, yeffey i tilawt. Yedder kan deg wallay n unaggal s telqi n wudem n tilawt. Awadem ad yeqqim kan deg lkayed kan. Yesea tawuri tumast deg tuđsa d tuqqna n tedianin, akken yesea udem aseklan s wayes yettidir, seán ismawen s wacu ttwaɛqalen ama d win n wunti ama d win n umalay. Tamilit-nsen tettawi-ay ad neħsu anwi d iwudam igejdanen, anwi d iwudam imazzayen.

M.A. Šalħi yenna-d: «Awadem d aferdis agejdan di tesleđt n tsiwelt, am netta am tigawt, am tkerrist, am wakud ur yessefk ara ad yesseedel yiwen gar uwadem d umdan, yettili kan deg uđris: tudert-is teqqen Ƴer tin n uđris. Ma yella d amdan yettir di tillawt, ur yuħwağ ara ađris akken ad yili»⁽²⁾.

Di lewhi n Reuter «awadem d netta i d lsas i Ƴef yebna wullis, imi amaru ur yezmir ara ad isugen melba awadem. Awadem yettneħsab d aħric agejdan deg yidlisén n yinagalen, yesea tamlilt d wazal meqqren deg tuđsa n teħkayt, yerna fell-as i tebna teħkayt. Taħkayt s umata d taħkayt n yiwudam.»⁽³⁾

Tasleđt nney trešša Ƴef uwadem deg wungal, imi tibadutin n uwadem mgradent seg tewsit Ƴer tayed akken i t-id-yessebgen J.Vincent mi d-yenna belli awadem n wungal yettas-d s talƳa n tesrit Ƴezzifen Ƴef tewsatín nniden am tmacahaut, tullist..., ad t-id-naf diƳen yemgarad Ƴef uwadem n umezgun imi d-yettili kan Ƴef usayes⁽⁴⁾.

Iwakken ad nessiweđ Ƴer tesleđt n yiwudam deg wungal «Lehyuf d leefyun » n M.Meemri. Tasleđt nney tbedd Ƴef tezri n unagmay PH. Hamon akked A.J. Greimas.

⁽¹⁾J.GARDES TAMINE et M.C. HUBERT, *Dictionnaire de critique littéraire*, Ed. Armand Colin, Paris, 1998. p. 213-214.

⁽²⁾M. A.SALHI, AseƳzawal amezyan n tsekla, Ed. L'odyssée, Tizi-Ouzou, 2012, p. 40.

⁽³⁾Y. REUTER., *L'analyse de récit*, Ed. Armand Colin 2ème édition. Paris.2005, p. 28.

⁽⁴⁾J. VINCENT, *L'effet-Personnage dans le roman*, Ed. PUF, Paris, 1992. p. 22.

PH. Hamon yur-s awadem d azamul deg wullis ilmend n tmudemt (modèle) n uzmul asnilsan (Signe linguistique). Deg leqdicat-is ad t-naf yefka azal meqqren i wamek yettili uwadem ugar n wayen ixeddem.

PH. Hamon yessumer-d yiwet n tarrayt n tesleđt n yiwudam deg wungal, yur-s tasleđt yessefk ad tbedd yef tlata n tneqqiđin d tigejdanin (Tilin, axeddim d wazal amyellel) «Iwakken ad yesseu uwadem azayer asnazmulan, yessumer tlata-agi n tneqqiđin n tesleđt: tililin (isem, asemmi d tugna), tigawt (tamlilt d twuri), azal amyellel (azayer d wazal)»⁽¹⁾.

2. Azenziy n tesleđt n yiwudam s yur PH. Hamon

Deg wayen yerzan anadi n talya yef yiwudam yessefk fell-ay ad nerr lwelha nney yer krađ n yiswiren n tesleđt i d-yessumer PH. Hamon PH. Hamon win n tilin d tyara, win n twuri d win tixutra tamyellelt.

2.1. Aswir n tilin

Dagi akken id-nwala, nezmer ad nadi isallen yerzan iwudam di krađ n tneqqiđin-agi: isem d usemmi d tugna.

Isem d ayen akk yettağğan awaden ad d-iban am wudem n tilawt, imi yettak-as rruḥ s wacu yedder. Ma yella d asemmi n yiwudam deg wullis s yismawen n tilawt yettağğa-ten ad seun udem n tilawt, ad ilin am yimdanen.

Ihi, nezmer ad d-nini isem d taggayt tasnilsant. Lxetyar n yismawen i yiwudam yettak-as azal i twuri i yessefk fell-as ad tt-yexdem. Amaru yal tikkelt ideg ara yaru taḥkayt akken tebyu tili, yettak-asen i yiwudam ines ismawen iten-yettağğan ad seun tamagit deg uđris. Yettak-ay-d tugna yef wadeg anmetti ideg yedder uwadem-nni .

Tugna d aglam s wacu i d-yettawi umaru tugna n yiwudam akken ad ten-nissin. Aṭas n yiferdisen i ay-yettağğan ad nessiweđ ad nissin iwudam yal yiwen s yisem-is d lewsayef-is, s umata tugna d uglam-nsen deg wungal. Ma yella nessawed ad nissin tugna n uwadem, ay-a ad ay-yeğğ ad negzu tadyant war uguren d wamek yettidir yal yiwen seg-sen, ad negzu assayen yellan gar-asen.

2.2. Aswir n tigawt:

D aeedi seg tesleđt n yiwudam seg tama trudemt yer tama n twuri tessa tamlilt meqqren nezzeh deg wayen yerzan awadem, ur nezmir ara ad t-nekkes, imi, i yis-s i d-yettwasbadu uwadem yef wayeđ. Deg uswir-a ad naf awadem yesea azal d ameqqran ula deg wayen yerzan tawuri-ines d wayen akk ixeddem deg tedyant ideg yettidir, d ayen ara ay-yeğğen ad d-nemmeslay yef leqdic yexdem PH. Hamon anda i d-yeddem snat n tmiđranin iyef yesbedd leqdic-is deg ayen yerzan tawuri n uwadem; tamlilt tasentalant d temlilt tamgant.

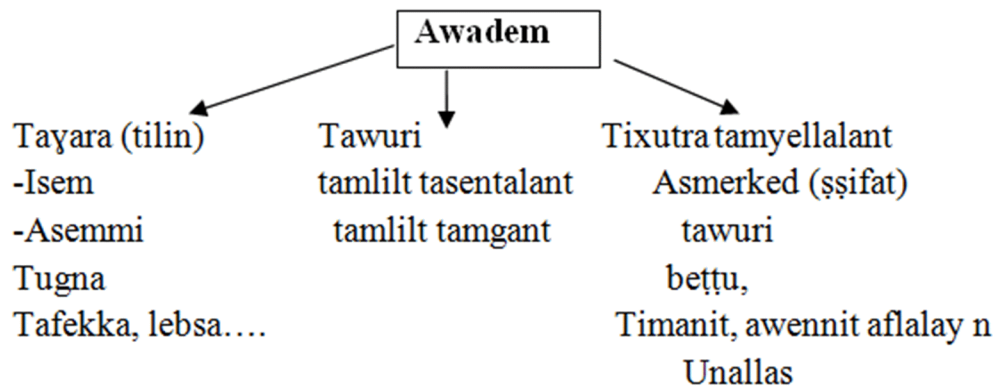
2.3. Aswir n tixutra tamyellelant⁽²⁾

Aḥric-a yettak azal i umdan n yiwudam d wayen xeddmen, yettseggim-itin ilmend n temlilt n yal awadem akken yebyu yili (d agejdan ney d amazzay) akked tixutert-nsen deg uđris. Akka i nezmer ad nessemgired gar-asen, i yis-s i yessawad yimeyri ad yegzu tadyant yeđran war uguren, ladya ad izer anwa i d asađ.

⁽¹⁾ PH. Hamon cité par J. Vincent, op. cit, p. 57.

⁽²⁾ L'importance hiérarchique

2.4. Azenziy n tesleđt tasnazmulant n uwadem ilmend n PH. Hamon⁽¹⁾



D wagi i d azenziy id-yussumer PH. Hamon yef tesleđt n yiwudam deg wungal. Yur-s tasleđt ilaq ad tbedd yef tlata n tneqıđin-agi tigejdanin (tilin, tigawt akked wazal amyellel), Ilaq ad nadi isallen yef yiwudam-agi deg krađ-agi n yiswiren.

2.5- Iwudam inabawen d yiwudam ufriren

Seg tama tayed, mi akken nebđa iwudam yef yigejdanen d wussin, nufa-d diyen belli nezmer ad ten-nebđu yer wufriren d yinabawen acku nufa-d nmmara yellan gar yiwudam-agi deg wungal-agi, Dagi tasleđt nney nesbedd-itt yef tezrawt yexdem A.J. Greimas anda id-yewwi seg uxeddim yexdem Vladimir Propp yef tesleđt n yiwudam deg tmacahut, yessuffey-d adlis iwumi isemma “la sémantique structurale” deg useggas 1966, d acu kan netta yessewsae mlih timsal yef tesleđt n tewsatın akk n wullis. Yejmeε-d akk 31 n twuriwin n Vladimir Prup deg yiwen n uzenziy deg-s 6 n yiwudam ney ayen iwumi isemma “actant”. **Azenziy-a isemma-as azenziy n yimigan :**

-**Amsizen:** d win ney dayen ara yeğğen asađ ad inadi amek ara yaweđ yer yiswi ney tayawsa.

-**Amazun :** d win ara yesfaydin seg tyawsa ney iswi.

-**Asađ/ amgay:** d netta ara yekksen lexşas yellan deg uđris, d netta ara yawđen yer yiswi.

-**Tayawsa/iswi:** dayen akken yellan d lexşas deg uđris.

-**Amallal:** d win ney dayen ara icawnen asađ deg unadi-is.

-**Amnamar:** d win ney dayen ara d-yasen d aewwiq deg ubrid n wasađ akken ur yettaweđ ara yer yiswi-is.

Ihi azenziy-agi n Greimas yebđa yef 6 n yiwudam, id-yusan yef krađ n yiswiren isnamkanen:

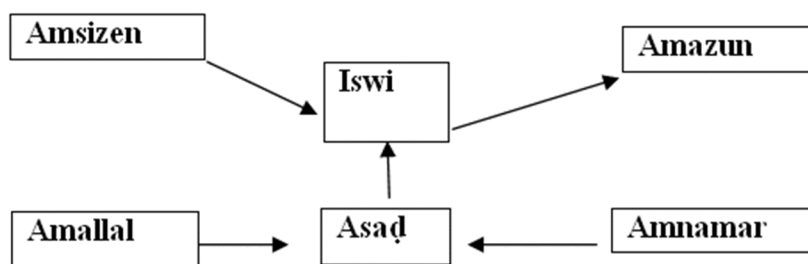
-Amgay d yiswi uzgan-d deg uswir n beqqu (lebyi)

-Amsizen d amazun deg uswir n taywalt (asiweđ), elahşab n Greimas aswir n tmussni

-Amallal d umnamar deg uswir n tezmert

⁽¹⁾N. BELLAL, Tazrewt n Magister, *Etude du personnage en tant que catégorie textuelle dans les romans Kabyles de Amer Mezdad*, 2011, p. 63.

Azenziy n yinigan n Greimas



Ma nuḃal yer tedyant n uḍris-agi ad d-naf :

Amsifaḍ : d lbaṭel d tmuḥqranit n ucengu d lhif řwant twaculin i

yeḡḡan at taddart d yizzayriyin i meřra ad nadin yeř timument. « Tebyiḍ timument n tmurt-ik ney yeējeb-ak lḥal mi akka telliḍ d akli?»⁽¹⁾

Anermas : imezday n taddart Tala s umata ad yilin deg lfayda n

timument ad idiren akken i asen-yehwa. « Iwakken ad kfun yiēyeban n wat Tala... »⁽²⁾

Asaḍ: asaḍ deg tedyant d igrawliwen ixedmen tagrawla, imezday n taddart akken ma llan ama d tametṭut ama d argaz, d tamyar ney d amyar, mezzi meçtuḥ ala kra seg-sen, d nutni i sebblen tiřwiḥin nsen ilmend n timument. « Ula d udem n Tala ibeddel. Tagrawla terra-tt d tilemt ula d yiwen n urgaz ur d-yeqqim... »⁽³⁾

Iswi: iswi iban d timument n tmurt, akken ad d-tuḃal i yimawlan-is.

Amallal: d imḡuhad d wat taddart i meřra id-yellan d afus n talellt akken ad awḍen yer yiswi nsen rnu yer waya tabyest nsen d řřber i řean akk i lbaṭel i ředdan akk fell-asen. Yella diyen uwadem n Beleiḍ i ileēben yiwet n temlilt meqqren deg ueiwen n watmaten-is imḡuhad, yerra iman-is d ameddakkel n yiřumyen yettyimi yid-sen amzun nsen, maca netta yettawi-d isallen d wayen iḍerrun gar-asen akken ad d-yesfiq atmaten-is imḡuhad (Bacir, řli, řumar, akli...). « Beleiḍ yerra iman-is yeřker... »⁽⁴⁾

Annamar: Qqaren-asen diyen iwudam n nmara ney n urgat, d iwudam ittekkinn s umata yer yiḡundiyeen n ucengu ařumi d wayen akk i as-id-yezzin wigi řean adeg meqqren deg wungal imi d nutni i yettřen lumur n taddart, d nutni id-yellan deg ubrid n yimezday akken ur ttawḍen ara yer lebyi nsen. Rnu yer waya awadem nniḍen id-yellan deg ubrid u mgal at taddart d aggumi n řeyyeb i ixedmen axesser deg yimezday, yedda d yiřumyen yeḡḡa atmaten-is yernu yettmerrit-ten akken akk iwumi yezmer. « Yiwen n umyar yettḥellil deg-s... řeyyeb yemdel allen-is, ur asen-yefki ara tiririt... »⁽⁵⁾

3. Tasnamekt n yiwudan n tegrawla deg ungal

Mi neyra ungal « lehyuf d ueekkaz » nwala belli atas n yiwudam i yellan deg-s yerna řean azal meqqren deg tneflit n yinedruyen. Amaru yefka azal meqqren i yiwudam imi d nutni iyef ireřša useddu n yinedruyen n tegrawla. Ama d iwudam igejdanen ney d ussinen, d uřfiren ney d inabawen, ama d wid yettekkann d yimḡuhad d ugdud azzayri ney yer yiserdasen n ucengu ařumi.

⁽¹⁾ M. Meemmri. Opium et le bâton, op.cit p 34. « ...Tu veux la liberté de ton pays ou tu est satisfait d'être esclave ?... »

⁽²⁾ M. Meemmri. Opium et le bâton, op.cit.p 87. « ...Pour guérir les maux de Tala... »

⁽³⁾ Ibid, p 100. « Le visage même de Tala avait changé. La guerre avait de toutes sortes de vidé notre village des ses hommes. »

⁽⁴⁾ Ibid, p. 92. « ...il faisait semblant de tituber comme s'il était saoul... »

⁽⁵⁾ Ibid, p. 86. « Un vieillard se mit à supplier Tayeb... »

Mkul yiwet seg-sen sean rray yef wayed. Ad neered ad d-nesseben yef wachal n taggayin yebda umaru iwudam, d wacu twuriwin d temlilin i asen-yefka deg udris-is.

Uqbel ad nebdu tasleđt nney, ad neered ad d-nessenked iwudam iyef ara d-yili uxeddin nney id-yeddin deg wungal «lehyuf d uekkaz» n M.Meemri.

Nezmer ad nebdu iwudam id-yeddin deg wungal-agi yef snat n taggayin, bettu-agi ad d-yili elahsab n wazal sean deg wungal. Llan wid nezmer ad ten-nessers d igejdanen: Bacir Lazrak akked Eli id-ibanen mlih deg udris, id-yesbegnen amgarad yellan mlih deg ungal. D wid yellan d ussinen maca ttuyalen-d yal tikkelt deg udris am lkapitan Marsilak, Eumar, Ferruđa, tasaedit...

4. Ummuy d usenked n yiwudam ilmend n uzenziy n PH. Hamon.

Iwudam yessemres Meemri deg wungal-is tuget deg-s d Leqbayel, rnu yer wudmawen n ucengu arumi imi tidyanin n wungal-agi drant-d gar wugdud azzayri d ucengu arumi. Iwudam n wungal-agi nezmer ad ten-nebdu yef snat n taggayin yemgaraden: iserdasen n ucengu ad d-naf gar-asen akk irumyen ihekmen deg udrar akked taddart, nezmer ad d-nernu yur-sen Teyyeb aggumi. Taggayt tis snat d arraw n taddart ad d-naf deg-sen akk imezday n taddart Tala ama d irgazen ney d tilawin, d imyaren ney d igerdan.

Ismawen i asen-yettunefken d ismawen id-yellan deg tmetti taqbaylit, rnu yer waya inedruyen n wungal-a cudden srid yer umezruy n tmurt n Lezzayer mehsab dayen akk yessedda ugdu azzayri ddaw n temhersa tarumit. D anect-a ara yesfken i wungal udem n tidet akken id-yenna PH. Hamon⁽¹⁾ deg wawal-is: akken ad d-iban unaggal belli yerra mlih lwelha-is yer usebgen n yiwudam am yimdanen s usemme nsen s yismawen n yimdanen yettidiren deg tmetti n yal ass.

4.1. Iwudam igejdanen d tegrawla

Bacir Lazrak:

❖ Isem:

D netta i d awdem agejdan i yef yedda udris, bu krađ n tmerwin n yiseggasen, d mmi-s n Smina, d netta i d ameqqran gar watmaten-is yekker-d deg taddart n Tala syen yeffey, yeƣra, yuƣal d amejjay yettidir tudert n yimerkantiyen deg temdint, yettlusu ala iselsa ifazen «yened seg yiselsa-is n tguni ixedmen s lehrir ajapuni»⁽²⁾. Yesea assay d yiwet n tmettut tarumit isem-is « Claude ». Deg tazwara yeered amek ara yebbed akk yef tegrawla.

«-Eerdey amek ara asen-anfey, ur qqarey ara akk "l'Echo".

-Igerrez ! Iwennee ttexmam-agi ! Ad treggled imezzay-ik iwakken ur tselled ara, ad tmedled allenik iwakken ur tettwalid ara, imi ur twalad ur teslid, tenwid ulac acu la iderrun?»⁽³⁾

Maca ttexmam-is yella yettucebbel akken yekka wakud, ula d « Claude » tuyal merra ad as-tini yedda yid-sen, tikkent niden mgal nsen. Maca rraha-nni ideg yella ur teettel ara tennehwal, dayen i t-yeğgan ad yerwel yer taddart-is Tala, ayen i t-yesbahban yufan-ten mazal-iten deg lmiziriya d lhif ideg llan ney uyalen ugar. Xas akken yeered ad yebbed akk iman-is yef tegrawla, yufa-d iman-is gar watmaten-is imghad deg lwilaya tis III, yettlawi-ten «Lkulunil ihekmen lwilaya tis III yefka-d lameř i lyutnu-amejjay Bacir Lazrak akken ad d-yas yer Laerac s lemyawla»⁽⁴⁾

⁽¹⁾ http://www.persee.fr/Philippe_HAMON, Pour un statut sémiologique du personnage, *In: Littérature*, N°6, 1972. *Littérature*, Mai 1972. pp. 86-110

⁽²⁾ M. Meemri. *Opium et le bâton*, op.cit, p.15 « Il s'enveloppa dans sa robe de chambre de soie japonaise »

⁽³⁾ *Ibid*, p.13. «-Je tâche surtout de l'éviter, je ne lis jamais l'Echo.

- Admirable ! Génial ! Puissamment raisonné ! tu te bouches les oreilles pour ne pas entendre, tu fermes les yeux pour ne pas voir, et, parce que tu ne vois, tu n'entends rien, tu crois que rien ne se passe... »

⁽⁴⁾ *Idid*, p. 121. « Le colonel commandant la wilaya III donne ordre au lieutenant-médecin Bacir Lazrak de rejoindre Larache dans les meilleurs délais ».

Isem-agi n Bacir yekka-d seg uzar aerab anamek-is win id-yettawin isallen imaynuten. D win ara ten-id ibecren s usirem, s timument n tmurt, s uzekka n tegrawla. D azamul n yisey d turrugza.

Əli Lazrak:

D awadem agejdan nniđen i yef tezzin-t tigawin n wungal-agi, d gma-s amec̣tuḥ n Bacir, d ilemzi ifernen abrid nniđen ixulfen win n watmaten-is, d ayezzfan, allen d itberkanin. Yefren ad yekcem deg umennuy yer tama n yimeddukkal-is imḡuhad netta d ilemzi. «Seg sin n yiseggasen-agi segmi id-yusa Əli yur-s akken ad as-id-yini belli ad yali s adrar»⁽¹⁾ D yiwen n yilemzi yesean asirem meqqren deg tegrawla, seg wakken mezzi ur t-uminen ara belli yebya ad yekki yid-sen «anwa ara d-yinin belli ur txeddmed ara d ucengu?»⁽²⁾ ibedd, yexdem ayen akk iwumi yezmer almi d ass anda id-yeqli gar yifassen n yiedawen nyan-t. Imi aqerru-is yeqqur ixeddem kan ayen yefyen fell-as, ur yettak tamezzuyt i yiwen.

Anamek n yisem-agi Əli, yekka-d seg taerabt, yebya ad d-yini win elayen, ney win iwumi meqger ccan. Xas akken mezzi yuḡal d aqerru yef terbaet n yimḡuhad yettak-asen lamer «msefraḡet am wabbu deg yigenni, ad awen-id-fkey ttiēad deg At-Waēban»⁽³⁾

4.2. Iwudam ussinen d tegrawla

Yal amyaru yuran ungal d awezyi ad yaru mebla ma isedda-d iwudam ussinen ara yesseddu inēdruyen. Deg ungal-agi llan atas n yiwudam yemgarden deg leemer, deg tektiwin d uttekki nsen deg tmetti. Yal yiwen acu n yiswi yesea, llan kra ddan d ucengu fkan afus yef watmaten nsen (Teyyeb), akken llan diyen wid yerran iman sen kkin d ucengu maca deg tidet d aēiwen i tteawanen atmaten nsen imḡuhad (md Belēid). Akken yella diyen ucengu s timmad-is yettnadin ad yekkes tamurt i yimawlan-is (lyuntnu Delekluz)

Delekluz: d lyutnu yettfen lumur n taddart. Fernen-t-id imi yezwer yessen ad yemmeslay, yerna yesea tihila akken ad d-yerbeh imdanen yer tama-s. «ihi akken yebyu yili s tumert ad ak-id-mmagrey yal tikkelt ad d-terzuḡ yur-nney»⁽⁴⁾. D azamul n umerret, iḡhemmel ad d-iwali imdanen ttmerriten.

Teyyeb: d awadem yesean azal deg useddu n yinedruyen deg wungal. D netta id-yettwafernen akken ad yessawaḡ isallen n lyutnu Delecluz i yimezday n taddart. Qqaren-as uccen imi id-yezzi fell-asen amzun akken maci n yiwet n taddart, yedda d ucengu aḡumi, yuḡal yettak-d leqwanen s yur-s mebla akk ma iḡub yer Lasas. Yexdem akk rray-is deg yimezday, amzun d awayezniw, rregmat, tiyitiwin, uḡalen qqaren «Rebbi deg yigenni, Teyyeb deg lqaea»⁽⁵⁾ d aḡerki, d azamul n lexdee d udem seg wudmawen i d-yufraren deg unnar n tegrawla. Zik ur yewsi tibḡelt, yuḡal yessuli iman-is «Zik yakan iseffaḡ-d lehyuḡ s tikli, tura iteddu aqerru-is deg yigenni»⁽⁶⁾.

Claude: d awadem iḡerben mliḡ yer Bacir Lazrak, d yiwet n tlemzit tarumit tettidir yid-s mi akken yella deg tmanayt. D tameddakkelt-is xas akken tezra yekreh iḡumyen. Tḡhemmel ad tidir, tettwali tudert akk d ccbaha. «Yur-s nettat, tudert tecbeh tugniwin akk lhant, iḡerdan icebhen...»⁽⁷⁾. Tella-d mgal akk n wayen ixeddem ucengu aḡumi deg ugdud azzayri. «Nekk ur xdimey kra i yimḡuhad...ur ttxelliḡey ara ayen xeddmen wiyad»⁽⁸⁾. Tagi d yiwen n uzamul n talsa, xas akken d tarumit maca tella-d mgal n wayen ixeddem ucengu aḡumi deg Yizzayriyen.

(1) Ibid, p.51. «il y avait deux ans de ça, quand Ali était venu lui dire dans son cabinet qu'il allait monter au maquis»

(2) Ibid, p. 52. « et qui me dit que tu n'es pas un espion de l'ennemi ? »

(3) Ibid, p. 107. « ...diparaissez comme la fumée dans le ciel, je vous donne rendez-vous à Ait Waaban ... à tous ! »

(4) Ibid, p. 59.

(5) Ibid p 102.

(6) Ibid p 85.

(7) Ibid p. 21

(8) Ibid p.28

Remḍan: d ameddakkel n Bacir, d mmi-s n Muhand U Saëid. Yesëa aṭṭan n turin, maca aṭṭan ameqqran i t-izedyen d aṭṭan n tegrawla d ucengu aṛumi. Yal tikkelt yessaram ad iwali tamurt-is tewwi timument uqbel ad t-yeëder waṭṭan. «Lliy zriy ur ttawdey ara yer leby-iw... ney akken nniḍen anda yecbeḥ akk lḥal, ur ttwaliy ara timument ara d-tawim...»⁽¹⁾

Smina: d yemma-s n warrac Beleid, Bacir, Eli akked Ferruḡa. D taḡḡalt, argaz-is nyan-t deg tegrawla, terwa lḥif akken ad d-tesker arraw-is, imi yal yiwen acu n ubrid yeḍfer, tezza tasa-is fell-asen, tewwi-ten tegrawla, «Beleid yuḡal d ameddakkel n yirumyen yeznuzuy atmaten-is imḡuhad... Bacir ssaṛwan-as idrimen... ma d Eli yeffey s amaday...»⁽²⁾, teggra-d akked yelli-s tawhidit Ferruḡa yeḡḡlen ula d nettat d tilemzit, terfed iyeblan n tudert d ucengu akked yemma-s. Tamettut taqbaylit tesëa azal meqqren deg ungal-agi imi i texdem akken ad teiwen imḡuhad ama deg uḷči nsen ney deg tuffra nsen deg taddart. D azamul n nnif n d herma.

Taggrayt:

Yer taggara nezmer ad d-nini belli ungal azzayri yuran s tutlayt tafransist yennerna s waṭas deg tallit n tegrawla, imi sawḍen yimura Izzayriyen ad d-senfalin akk ayen yerzan agdud azzayri ama d urfan nsen, d iyilfen nsen d lḥif nsen s tutlayt taberṛanit. Deg wungal-agi «Lehyuf d uekkaz» M. Mëmmri ibeyyen-d iwudam n tegrawla s tmuyliwin d tikta yemgaraden ad d-nebder gar-asant kra n tid i d-yufraren:

- Igrawliwen: ibeggen-iten-id s tiggawin yekkatn yer tlelli d timunnent, igrawliwen yecban (Eli, Bacir, akli...)
- Ixabiten: ibeggen-iten-id unagal s tiggawin id-yessenëaten tixubta, imi xedëen tagrawla, fkan-d afus deg watmaten nsen, gar-asen Teyyeb.
- Iwudam ilsaniyen irumyen yeddand d tegrawla tazgayrit ffyen-d ungal n wayen txeddem Fransa deg Yizzayriyen, gar-asen Claud.
- Rnu yur-sen iserdasiyen d yifesyaneen irumyen yerzan lqwanen n yizerfan n umdan s wayen xedmen d txeṣṣarin deg llufanat d tlawin d yimyarèn izzayriyen, gar-asen Dilekluz.

❖ Amawal

Awal	Agdazal-is s tefrensist
Asayes	Scène
Anabaw	Négatif
Aswir	Niveau
Anaḍ aggayan	Imépratif catégorique
Azmul asnilsan	Signe linguistique
Azal amyellel	l'importance hiérarchique
Azenziy	Schéma
Awennit	commentaire
Aflalay	Explicite
Azenziy	Schéma
Amsizen	Destinateur
Amazon	Destinataire
Asugnan	Imaginaire

⁽¹⁾ Ibid p.253

⁽²⁾ Ibid p.48

Azumul	Symbole
Tamlilt	Rôle
Taneffit	Développement
Tixutert	Importance
Tasentalant	Thématique
Tamsagant	Actanciel
Tazyent	Critique
Tilin	L'être
Ufrir	Positif

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