

**Taggayin tasnalyanin d tesnamkanin deg tasmidegt n
temnađin timesdurar n tmuurt n Leqbayel : asaka n temnađt
n Tmezrit, Sedduq akked Bni Maεuc**

الفئات المورفولوجية و الدلالية في الطوبونيمية المناطق الريفية لمنطقة

القبائل : حالة مناطق تيمزريت، صدوق و بني معوش

**Les catégories morphologiques et sémantiques en toponymie
dans les régions rurales de la Kabylie : le cas des régions**

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**Morphological and semantical categories in toponymy in the
rural regions of Kabylia: the case of the Timezrit, Seddouk and**

Beni Maouch

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Tazwert

Mazal ar ass-a, tayult n tesnisemt¹ s umata (ama dayen yerzan tasmiddent ney tasmidegt) ur tettwasen ara deg tmurt n Lezzayer akken iwata, yas ma deg yiseggasen-a ineggura beddun tbanen-d leqdicat yef demma-s ladya syur isdawanen (Ahmed Zaid-Chartouk Malika, 1999, Benramdan Farid, 2008, Yermèche Ouardia, 2008, Tidjet Mustapha, 2013...) maca d imettuyac kan ma nesserwes-iten yer tayulin-nniđen yacban tasnilest, tasekla...

Tamuyli-a yer tayult n tesnisemt deg tilawt tuy ađar seg tezriyin tsnilsanin imi deg tazwara yakan ur gint ara amkan i yisem imazlay (le nom propre) deg yimahilen-nsent, ayen yeđđan ula deg tallit tamirant ur as-yettunefk ara wazal d amedya, (Cicile Luguay, 1012 : 04), yura-d yef temsalt n yisem amazlay dakken « isem amazlay d azmul ur nesei ara unnik, ur yezmir ad yili anagar d asentel berra n unagraw »², ula deg temsirin n tesnilest tamatut n (F De Saussure) isem amazlay ur d-yettwabder ara mađi, acku yettwali dakken ismawen n yimdanen d yimukan d tayunin ur nekki deg unagraw asnilsan n tutlayt, cudden yer tilawt tamefyilsant (ils renvoient à une réalité extralinguistique). Tin yur-s, leqdicat id d-yellan deg tayult n tmaziyt

1. Tasnisemt, d tussna i izerwen ismawen imazlayan (les noms propres), taneggarut-a, tebđa yef sin n yifurkawen igejdanen, tasmidegt i d-yelhan d uzraw n yismawen n yimukan akked tasmiddent i d-yelhan d uzraw n yismawen n yimdanen. (Christian Baylon & Paul Fabre, 1982 : 5).

2. « Le nom propre est un signe sans signifie, il ne peut être qu'un objet extérieur au système ».

xersum deg tesnilest ad naf lhan-d d uzraw n tsefnal yellan deg tantaliwin yemgaraden akked tigin n yimawalen d yisegzawalen, ma d ayen yerzan taggayt n yismawen imazlayen ur as-neggin ccan.

Azal i sean yismidgen deg tilawt maci dayen i izmer ad d-yessegzi yiwon deg kra n yijerriden, icađ lukan ad neeređ ad d-nessugen imukan war ismawen akken ad negzu azal i sean. Da aqlay nettmeslay yef yiwet n twuri kan yerzan asemmi, ilaq ad nehsu dakken tawuri n yismidgen ur teħbis ara kan yer ta, maca sean aħas n tsekka-nniden akken i d-yebder (Brahim Atoui 2013) « ismidgen d iybula yesean azal d ameqqran deg uħraz n cfayat n yigduden akked tmussni n wayen yezrin, tikwal ula d amiran »³

Deg umagrad-a yerzan azraw n yismawen n yimukan deg uswir asnilsan, ad neeređ ad d-nsuk tamuylı yef yismidgen yellan deg temnađın timesdurar n tmurt n Leqbayen, iswi-nney, d awali amek yebna umawal asmidgan deg uswir n tesnalya akked tesnamka yef waya, asteqsi-neı agejdan ad yili akka:

Dacu-tent taggayin tsnalyanin d tesnamkanin yellan deg yismawen n yimukan? Ma mgaradent yef taggayin yellan deg tutlayt neı ala? (Charles Rostaing, 1961: 09), deg tbadut i d-yefka i yismawen imazlayen s umata, neı ismidgen s wudem uzzig, dakken ineggura-a, d tayunin timawalin i ħuzan isuđaf isnilsanen n tutlayt ideg kkint

« isem n wadeg d yiwet n talya n tutlayt, awal yebnan, am wiyad, s teıra d tergalin, d yimeslicen i d-yettwagsusun s yigmamen n usiwel [...].ismideg yettwazraw am wawal-nniden ilmend n tutlayt ideg yekki »⁴

Ilmend n tbadut-a, ad d-nessumer deg tazwara dakken, deg yismawen n yimukan ad d-nemlil akk taggayin yellan deg umawal n tutlayt ismawen imilanen, imyagen, irbiben, iferdisen n tjerrumt...

1. Taggayin tsnalyanin

Deg tmaziıyt, am waħas n tutlayin-nniden, asdakkel n tayunin timawalanin d taggayin yemgaraden ilmend n talya akked tseddast-nsent, yella d ugur deg tazwara, neı yebna yef turdiwin. Imeskaren ismazayen imezwura yeban (Basset, A. 1957) smersen tarrayt yellan deg tutlayt n tefransist akken ad sawđen ad bđun amawal n tutlayt n tmaziıyt d taggayin. Syin d afella,

3. « Les toponymes sont une source très importante de la conservation de la mémoire des peuples et de connaissance du passé, parfois même du présent ».

4. « Un nom de lieu est une forme de la langue, un mot formé, comme tous les autres, de voyelles et de consonnes, de phonèmes articulés par les organes de la parole [...]. Il ne serait donc être étudié autrement qu'un autre mot quelconque, en dehors de la langue dont il fait partie ».

ismazayen i iqedcen yef usentel-a (Chaker, Salem. 1983, F. Bentolila, F. 1986) fkan azal ugar i tulmisin iherfiyin (tisanlyanin d tseddasin) n tutlayt n tmaziyt deg tigin n umawal-is d taggayin.

Assismel n yismidgen d taggayin deg wayen yerzan amahil-a, ad yili ilmend n tulmisin-nsen tisanlyanin, deg wammud-a yellan gar yifasen-nny, nessemgared-d kraḍ n taggayin tigejdanin, taggayt n yismidgen s talya taḥerfit, taggayt n yismidgen s talya tuddist akked taggayt n yismidgen s talya tasuddimt.

1.1. Ismidgen iherfiyen

Ismidgen iherfiyen rzan ismawen yesean tayessa d taddayt, ur tqebbel ara beṭṭu. D awalen yebnan yef yiwet n tayunt yesean anamek (d aferdis adday ur nqebbel ara asemzi). Deg taggayt-a llant kraḍ n talyiwin tigejdanin:

1.1.1. Ismidgen imalayen

Ismidgen imalayen (ama d isem asuf ney d asget) d talya tamazlayt deg umawal n tmaziyt, yal isem yettawi deg tazwara yiwet n teyrī (*a, i, u*) (Basset, A. 1952) d amedya:

- tiyrī (*a*) “*aberrant*”, “*abraḥ*”, “*acawi*” “*acekrid*”, “*acerraḍ*”, “*actug*”, “*adekkar*”, “*ayeggad*”.
- tiyrī (*i*) *iyzer*, *iercac*, *iericen*, *ifis*, *ifri*, *iyalen*, *iydan*, *iyawzan*, *ignan/igennan*, *iger*, *iyil*, *iherqan*, *ijdaren*, *ijeed*, *ijga*.

Ismidgen yedmen tiyrī (*i*) deg tazwara, deg tuget-nsen d wid yellan deg talya n usget, d ismawen yellan deg tadra dmen tiyrī (*a*) “*ignan*, *agni*”, “*ijga*, *ajgu*”, “*iericen*, *aeric*”, “*imdunen*, *amdun*” ... ma d ismidgen i ibeddun s teyrī (*u*) ur ugiten ara *udkan*, *ulman*, *umlil*, *umlislal*, *ukyis*, “*ukyif*”, “*uymid*”.

Yer tama n yismawen-a, llan wid i ibeddun s tergalt d amedya: *cawen*, *centet*, *cfer*, *dexla*, *emrus*, *eewwana*, *ferhun*, *fettala*, *filus*, *gennada*, *saḥel yifuf*, *harun*, *hejjla*, *herrat*, *hidra*, *huret*, *hrira*, *rriba*, *seedan*, *nezla*, *nzali*, *rumbli*, *sihel*. Ismawen imalayen (d asuf ney d asget) yebdan s tergalt d ismawen i d-yekkan seg tutlayin tiberraniyin xarsum seg taerabt, ma d ismawen n tmaziyt s umata ur ttadamen ara targalt deg tazwara.

1.1.2. Ismidgen untiyen

Talya n wunti deg tmaziyt tettili s tmerna n (t–t) yer tazwara d taggara n yisem amalay, *tabelluṭ*, *tabjet*, *taberrakt*, *tablat*, *tabriṭ*, *taburga*, *taburt*, *taddart*, *tadekkart*, *taewint*, *taezibt*, *tafalast*, *taferkuṭ*, *tafezza*, *taftist*, *tafiyalt*,

tafuħant, tagariṭ, tagectumt, tağellalt, tagelmimt, tagemmunt, tayerdayt, tagma, tagnit, tahfirt... Deg uswir n unamek, ismawen untiyen s umata mmalen asemzi.

1.1.3. Ismidgen s talya n umyag

Ismidgen yebnan ƴef yimyagen ad ten-naf bđan ƴef snat n tsekkiwin, tasekka tamezwarut d ismidgen i d-yekkan seg yimyagen n tƴara amedya: “*ħiret*”, “*imyur*”, “*sihel*”, d tilin deg talya taħerfit, ma d tis snat d ismidgen i d-yekkan seg yimyagen n tigawt d amedya: “*tunef*”, “*yidir*”. Ttilin s talya yeftin ƴer wudem wis krađ.

1.2. Ismidgen uddisen

Ismidgen uddisen d ismawen yebnan s sin ney ugar n wawalen yesean anamek. Tayunin tuddisin deg wammud-nney nebđa-tent ƴef snat n tsekkiwin, talyiwin tuddisin tiwezlanin⁵ “*talla wadda*”, “*ađyay lmal*”, “*agelmim n yilef*”, “*tagersift*”, “*creqreq*” ... akked talyiwin tuddisin tiyezfanin, amedya “*sidi ħmed n yiyil eisi*”, “*taddart eli uyaħya*”, “*tadekkart n at Eli wabraham*”, “*iƴze leinşer ubezyu*” ...

Ma deg tmuƴli tasnisemt, ismidgen uddisen bnan ƴef sin n yisumar, amezwaru yettili d aħerfi ayen imi neqqar irem awsiyan (terme générique), d isem amezwaru yettunefken i umkan, d amedya: *iyl, abrid, tala, amalu ...*, ma d wis sin d irem uzzig (terme spécifique) yezmer ad yili dayen d aħerfi am waken dayen i izmer ad yili netta yakan s timmad-is d uddis d amedya, *iyl ueenşer, abrid n bab umagađ, tala wadda, amalu n sidi lmuweffeq*. Irem uzzig, ikeččem-d deg tesmidegt mi ara d-ilin sin n yimukan yesean isem d ucrik d amedya, mi ara d-ilint snat n tliwa deg taddart i d-yezgan deg sin n yimukan yemgaraden, da yessefk ad d-yekcem yirem uzzig ara d-yessemgirden tiliwa-a gar-asent, *tala wadda, tala ufella, tala ħerma...*

1.2.1. Talyiwin tuddisin tiwezlanin

d talyiwin i iğehden deg usiley n yismawen n yimukan deg temnađin timesdurar n tmurt n leqbayel, d taggayt i izemren ad tebđu ƴef snat n tsekkiwin dayen, ismidgen yebnan ƴef yiƴes (noyau) anisem asaka n “**ayawal anisem₁ + ayawal anisem₂**”, d tasekka n yismawen n yimukan yeban “*agelmim yilef*”, “*aħriq leinşer*”, “*aħriq izinzer*”, “*amtiq uxerrub*”, “*annar*

5. Talyiwin tuddisin tiwezlanin d talyiwin yebnan ƴef yilugan n ussiley n yismawen uddisen i d-yettwabedren deg tesnawalt tamaziyt. Nefka-asent isem n talyiwin tiwezlanin, ƴas akken ur d-ttawbedrent ara s yisem-a şyur ismazayen, deg yiswi, ad tent-nessemgired ƴef talyiwin-nniđen iwumi nsemma deg leqdic-a « talyiwin tiyezfanin ». Tineggura-a, d talyiwin yesean taƴessa teffeƴ berra n yilugan n ussiley n yismawen uddisen « d tiyezfanin ».

ujilban”, “*aşlaş ufalku*”, “*axerrub udali*”, *azru waerab*”, “*idis leica*”, “*iger lğamee*”, “*iyil eisa*”. Uddis wis sin deg yismidgen-a yettak anamek uzzig i yismawen-a. Deg tadra ismidgen-a yebnan yef uynawal anisem + aynawal anisem₂ yezmer tekka gar-asen tenzeyt, imi ayelluy n tenzeyt “n” ur d-igellu ara s ubeddel deg yisumar n yismidgen-a ama deg uswir n talya ney deg uswir n unamek d amedya, “*aħriq n ujilban*” ney “*aħriq ujilban*”.

Ilmend n tecrađ iyef yebna yisem deg tmaziyt, ur ttemsedfaren ara sin n yismawen yellan deg waddad illelli war ma tekcem gar-asen tenzeyt. Akeččum n tenzeyt gar-asen ad terr uddis wis sin yer waddad amaruz, deg tmuyl-nney dayen i yedran deg yismidgen-a, ayen i ay-yeğğan ur nezmir ad nessibeed turda n tilin n tenzeyt “n” deg yismidgen-a. Tasekka-a dayen tezmer ad tili s talya “aynawal anisem₁ + n + aynawal anisem₂” asaka n yismidgen “*agelmim n yilef*”, *ayeggad n ueric*”, “*agni n yizgaren*”, “*aħriq n ccix*”, “*annar n yibirucen*”, “*axnaq n tala*”, *iyil n laezib*”, “*iyil n ğiber*”, *iyzer n tewrirt*”. Am wakken i zemren ad ilin s talya “aynawal anisem + arbib” asaka n “*azru mellulen*”, “*fillus aqdim*”, “*idyaen iwrayen*”, “*lğamee aqdim*”, “*muħand aberkan*”, “*tala tameqqrant*”, “*iyzer ameqqran*”, “*tawrirt lejdid*”, uddis wis sin deg usmideg-a yekka-d seg talya tarbibant taerabt “*ğadid*”, “*tiyilt lehfa*”. Aħric wis sin deg yeismidgen yebnan yef wuddis anisem akked urbib yekka-d seg yimyagen n tyara (*imlul, iqdim, ibrik, imyur, ħfu...*), tasekka-a n yismidgen zemren ad mmalen: tiymi n wadeg iwacu ttunefken d amedya “*akal aberkan*”, “*akal amellal*”, “*iyzer n řabya*”, “*tiyilt ujeyyar*”, “*iger zeggayen*”, “*aħriq uberqac*”, “*aħriq ucaelal*”, “*azru mellulen*”..., temyer/temzi akked leeli d tewzel n umkan “*tala tameqqrant*”, “*annar amezzyan*”, “*tigert elayen*”, “*abrid ameqqran*”, “*iyzer ameqqran*”..., tařara n wadeg ney n bab n wadeg d amedya, “*tala lbur*”, “*aqerqar uμεuc*”, “*azrar uεezzug*”, “*iyzer ulxayen*”, *iyzer walud*”, “*tizra tifertasin*”, “*tieinet iεettaren*”... ney leemer n wadeg-nni “*fillus aqdim*”, “*fillus ajdid*”, “*iyzer amyar*”, “*abrid ajdid*”...

Ma d tasekka tis snat deg taggayt-a n yismidgen uddisen iwezlanen d talyiwin yebnan yef yiyes anemyag. Aneggaru-a yezmer ad yili s talya n umyag n tyara asaka n “**aynawal anisem + aynawal anemyag (imyagen n tyara)**” deg “*tamda lqayen*”, “*abrid yeccden*”, “*iyzer semden*”, “*annar ihriw*”. Deg yimediyaten-a, amyag n tyara yussa-d s talya n umayun⁶ deg

6. Talya n umayun d talya ur nfetti ara ilmend n wudmawen, maca tezmer ad tbeddel ilmend n tmezri d amedya “*yeddun*”, “*i iteddun*”, “*ara yeddun*”. Ma d talya n wanađ, ad naf ur temgarad ara yef talya taħerfit mi ara yili umyag yefti yer wudem wus sin amalay asuf, yef waya, deg tmuylı tajjerrumant, imyagen yellan deg talya-a zemren ad ilin deg wanađ akken i zemren ad ilin d talya taħerfit.

“yecden”, “semden”, “lqayen” akked talya n wanađ ney n tađerfit deg “ihriw”.

Amwakken dađen i zemren ad ilin yismidgen deg tsekka-a tis snat s talya “aynawal anisem + aynawal anemyag (imyagen n tigawt)” asaka n “almayeswan” seg “alma” + “yeswan”, s talya n umayun, “ađriq yeđya” s talya n yizri, “agnigen” seg “agni” + “gen” talya tađerfit, “axnaq ĥiret” talya n wannađ.

1.2.2. Talyiwin tuddisin tiyezfanin

Talyiwin tiyezfanin rzzant ismawen n yimukan yebnan s wugar n sin n yiferdisen ney n wuddisen (syntagmes) mi ara yili uddisen-a d iynawalen ney, yef ugar n krađ n wuddisen mi ara yili ikcem-d gar-asen uferdis n tjerrumt. Ilmend n talyiwin tismidganin i d-nemlal deg wammud-nney llan wid yebnan s talya “*Aynawal anisem₁ + aynawal anisem₂ + aynawal anisem₃*... asaka n “*ađriq ĥmed webrahem*”, “*iđer leinđer ubezyun*”, “*iđer rabeđ eacur*”, “*sađat awal nubumber*”, “*taddart eli uyehya*”, “*tizi walim ibawen*”. Ađric anisem amezwaru deg wuddis-a, d awal awsiyan yettabae tulmisiin titupugrafiyin n wadeg-nni “*ađriq*”, “*iđer*”, “*sađat*”, “*tizi*”, ma d ađric wis sin d ađric uzzig yellan netta yakan s timmad-is d uddis, deg tuget n yisaka yemmal ismawen n twacult “*eli yeđya*”, “*rabađ eacur*”... Llan wid yebnan yef talya “*aynawal anisem₁ + n + aynawal anisem₂ + aynawal anisem₃*...”

Ayen yessemgarden talya-a yef tmezwarut d akeččum n tenzeyt “n” gar wuddis amezwaru akked wuddis wis sin. Tinzeyt “n” deg uswir n unamek temmal timeseiwt, ayla ney ayen yekseb ĥedd, ma deg uswir aseddasan tessedfar anagar isem. Tin yur-s, tettara ismawen i ibeddun s tergalt d isemmeden imguccal (compléments determinatifs) (J. M. Dallet, 1960: 104).

Deg yismidgen i d-nekkes yebnan yef talya-a, tugett gar-asen ffyen berra n ulugen-a, deg tmuyli-nney ad tili d tisureft kan imi gar sđis (06) n talyiwin semmus gar-asant d ismawen n twaculin d talyiwin tirmeskilin (forms invariables) yettilin kan deg talya tarucridt asaka n “*tin n emer waeli*”, “*emer waeli*” war addad, “*timeqbert n yiđil eisi*”, “*iđil eisi*” “*waeli*” war addad, “*tađuna n lĥađ yidir*”, “*taqwirtb n crifa mĥend*”, “*tađriqt n yemma jida*”, “*leinser n eebd luhab*”.

Deg talyiwin tiyezfanin llan wid yebnan dađen yef “*aynawal anisem₁ + n + at + aynawal anisem₂*”, asaka n “*azreg n at ĥmed*”, “*leinser n at ĥegrit*”, “*tađriqt n at saedi*”, “*tajmaet n at biequb*”, “*taxliet n at umezzyan*”, “*trađi n at ĥmed*”, “*tigert n at crif*”, “*tajemmunt/tagemmunt n at qali*”, “*azreg n at lĥađ*”. Tinzeyt (n) tezmer dađen ad tessedfer alyac si/sidi asaka n

“aynawal anisem₁ + n + si/sidi + aynawal anisem₂”, deg “amalū n sidi lmuwefeq”, “lǧameε n sidi lmuhub”, “luṭa n si yeḥya”, “luṭa n sidi lmuhub”, “taqerruyt n si crif”. Deg uswir asnalān, alyac “si” ney “sidi” d talya i d-yekkan seg tutlayt n taerabt “sayidi”, ma deg uswir n unamek yemmal s umata azayer anmetti n wemdan iwacu yettunefk, yezmer ad yili d amrabet, d amdan yeḡran ney yekkin yer twacult n lǧwad ... Deg tayult n tesmidegt ismawen yellan s talya-a kkan-d seg yismawen n yimrabden, “sidi fares”, “sidi qayed”, “sidi eellawa”, “sidi eezzuz”.

1.3. Ismidgen isuddimen

Asuddem s talya tamatut, akken i d-yebder (S. Chaker, 1995:01) deg umagrad i iura yef ukata-a (usuddem) dakken « Asuddem yettwasbadu deg tesnilest tamatut am ttawil n usiley n umawal s usuddes n uferdis amawalan (yekkin yer wummuy yeldin) akked walṡac ajerruman (yekkin yer wummuy yemden) »⁷ Asuddem deg tmaziyt ires yef kraḡ n tsekkiwin, asuddem anemyag, asuddem anisem akked usuddem anfan

1.3.1. Asuddem anemyag

D ttawil yebnan yef tmerna n uzwir “s-», « tt-” ney “m/ n-”. Deg yismawen n yimukan yerzan timnaḡin n tsastant-nney, tasekka n yisuddimen inemyagen nezmer ad nini tuqa berra n kra n yimediyaten i d-nemlal deg temnaḡt n Bu Ḥamza yebnan yef tmerna n uzwir amyay “m-” deg “menjaε” i d-yekkan seg wadda anemyag “njeε” + “m”, “mexmar” seg “xmer” + “m”, “merkal” seg “rkel” + “m”, “mentet” seg “m” + nṡet.

Llan yismidgen-nniḡen yebnan yef talya-a maca ur frizen ara acku ur nezmir ad d-nini ma azwir “m” d aferdis afeggag deg wawalen-a ney xati (ttimerna i yerna) asaka n “mhenna”, “mnaqec”, “meεεad” Timerna n uzwir “m” igellu-d s umata s temlellit n teḡri [e-a] i yettaken timeḡri tamayyt i yismawen-a n yimukan.

1.3.2. Asuddem anisem

Asuddem anisem ad t-naf yebḡa yef snat n tsekkiwin, tamezwarut d wid yebnan yef wadda anemyag, d ttawil yerzan asiley n yismawen n yimukan i d-yekkan seg wadda anemyag, yettili-d deg tugett s tmerna n uzwir “am-” d amedya “amsiwen” seg “am” + “siwen”, “amsed” seg “am” + “sed”, “(t) amecruk(t)” seg “am” + “crek”.

7. « La dérivation se définit en linguistique générale comme la procédure de formation de mots par combinaison d'un élément lexical (appartenant à un inventaire ouvert) et d'un morphème grammatical (appartenant à un inventaire fermé) ».

Deg tesnawalt n tutlayt n tmaziyt azwir “*am*” nrennu-t deg yiswi, ad nessiley isem n umeskar, deg kra n yisaka akken ad nessiley isem n wallal. Deg yimediyaten-a “*amsiwen*”, “*amsed*”, “*amecruk/tamecrukt*” zemren ad mmalen isem n umeskar deg “*amsiwen*” (?), isem n wallal deg “*amsed*” akked “*tmecrukt*”.

Yettili dayen s tmerna n uzwir “*an-*” i wadda anemyag d amedya “*anzali*” seg “*an*” + “*zal*” d amyag i d-yekkan seg tutlayt n taerabt “*şşelli*”, “*aneyri*” seg “*an*” + “*yer*”, “*ansem*” seg “*an*” + “*sem*” (?), “*anejmuε*” seg “*an*” + “*jmeε*”. Ney s tmerna n uzwir “*as-*” deg yimediyaten “*aseyli*” seg “*as*” + “*yli*”, “*asebran*” seg “*as*” + “*bren*”. Ma d tasekka tis snat wid yebnan yef wadda anisem. Asuddem anisem yef wadda anisem deg yismawen n yimukan ur yugit ara ma nesserwes-it yer ttawil n usiley yersen yef wadda anemyag. Ismawen i d-yekkan seg ttawil-a nezmer ad ten-d-nessegzel deg “*anzil*” seg “*uzzal*”⁸, “*anaris*” seg “*aris*”, “*tanutin*” seg “*anu*”, “*tamedlest*” seg “*adles*”, “*amennar*” seg “*annar*”.

1.3.3. Asuddem anfan

Asuddem anfan ney asuddem “*amanik*” (de manière) yettwasnen dayen yer yisnilsanen s yisem n usuddem “*anilan*” (d’orientation) ney “*ajerruman*” (gramaticale). Asiley n yisuddimen infalanen yettili s snat n tarrayin, yezmer ad yili s uslag n wadda (redoublement de la base), d ismawen n yimukan yerzan s umata ayen iwmi neqqar talyiwin tulsasalin (onomatopéiques) d amedya “*aqerqar*” deg “*aqerqar n ruḥunu*”, seg “*qer*” + “*qer*”, “*acercur*” seg “*ccerçer*”, “*cer*” + “*cer*”, “*aleelee*” seg “*leelee*”, “*lee*” + “*lee*”, “*tamecmact*” seg “*mec*” + “*mec*”, “*tigalgalin*” seg “*gel*” + “*gel*”, “*tineeneet*” seg “*nee*” + “*nee*”.

Deg uswir n unamek, talyiwin i d-yekkan seg usuddem anfan akken i d-yebder (Tidjet Mustapha, 2013: 58), mmalent deg tuget acemmet anagar tid yettumewlen « inumak n ucemmet zgan rennun yer yisuddimen i d-yekkan seg usuddem anfan, anagar deg tsuraf n wid yettumewlen akk anda sruḥen azal anfan yellan deg-sen »⁹

Asuddem yersen yef uslag, d tasekka n umawal azgerkudan, deg tallit tamirant ttawil-a ur yettwasemras ara. Aslag yezmer ad yili yef ufeqqag ney yef kra n tergalin tifeggagin deg wawal (targalt talemast ney tin n tagara).

8. D amedya dayen i d-yettwabedren syur Ahmed Zaid-Chartouk Malika, anda tessaqreb asmideg “*anzil*” yer wadda anisem « *uzzal* ». (Ahmed Zaid-Chartouk Malika, 1999 :198).

9. «Des connotation péjoratives sont toujours associées aux dérivés obtenus par la dérivation expressive, exception faite des dérivés complètement lexicalisées, donc ayant perdu leur valeur expressive »

Ma d tarrayt tis snat yettwasemrasen dayen deg usuddem anfanan d asewšel, aneggaru-a yemmal timerna n uferdis n tjerrumt i wadda amawalan ney i ufeggag. Awal ara d-yefk neqqar-as asuddim. Deg uswir asnaljan, iwšilen s umata d iferdisen ur nettbeddil talya, deg uswir asnamkan, ggellun-d s ubeddel n unamek i wadda n tisuddma, ma deg uswir aseddasan ttbeddilen taggayt tajerrumant i wadda n tissudma. Timerna n uferdis n tjerrumt i wadda n tisuddma (afeggag) yezmer ad yili yer tazwara ayen iwmi neqqar (azwir), yezmer ad yili yer taggara n ufeggag d ayen iwumi neqqar (adfir) am wakken i yezmer ad yili deg tlemmast n ufeggag ayen iwumi neqqar (amgir). Deg wammud-a iyef tebna tesleđt-nney, isaka i d-nemlal d ismidgen isuddimen yebnan yef tmerna n uzwir.

Tawuri n uzwir tettemgirid seg tutlayt yer tayed, deg tefransist d amedya rennun azwir i wawal (adda) akken ad ssilyen anemgal, aeiwed n kra, d amedya n uzwir “dé”, ney “re” deg “faire” “défaire”, “refaire”. Deg tmaziyt, tiwuriwin n uzwir ugtent, llant tid i ibanen am tmerna n uzwir akken ad nessiley isem n umeskar “aru”, “amaru”, isem n wallal “agem” “asagem” ney arbib deg kra n yisaka “aden” “amuđin”.

Asuddem yebnan yef tmerna n uzwir deg talyiwin tinfananin, d ttawil yettfen adeg ameqqran deg ukatar-a (processus), adda n tisuddma deg kra n yisaka yeshel usakez-is, deg kra-nniđen yas ma nessawed nekkas azwir i wadda n tisuddma, aneggaru-a yettyama war asegi. Izwiren i d-nekkas deg wammud-nney rzan azwir:

am—, deg “amsed” seg am— + sed, at—, deg “at jemhur” seg at— + jemhur, bab—, bni-, akked bu-, deg “bab umagaz”, “bab n zunina”, “bu fayu”, “bu ršayen”, deg tmuylt tamezwarut, alyac “bu—” ney “bab—” ad yili d talya i d-yekkan seg tutlayt n taerabt “abu”, tin yur-s yemmal yiwet n tilawt deg uswir n unamek ladya deg wayen yerzan tismiddent (ababat, père de), d amedya, “bumahdi” i d-yemmalen “abu lmahdi”. Maca deg tilawt d aferdis yebdan yef snat n talyiwin yef usentel-a, (Tidjet Mestapha, 2013 : 127 – 130)

yura-d dakken

« yella bu/bou i d-yekkan seg taerabt (abu/abou) [...] yemmalen ayen iwmi neqqar nekwa (kunya) akked waljac amaziyt n warbib s unamek n (bab n kra), snat n tayunin-a ur frizent ara yer tuget n yisnilsanen i d-ibedren anagar tin n taerabt »¹⁰

10. « il y a le « Bou » arabe qui vient de abou « père » [...] qui désigne ce qu'on appelle la « kunya » et le morphème berbère d'adjectif signifiant « celui au, l'homme à ». Ces deux

Azwir i— deg “ijber” seg i + jber, “ijwer” seg i + jwer

Azwir l—, aferdis-a “l” deg yismidgen i d-nemlal deg temnaḍin timesdurar n tmurt n leqbayel d aferdis i d-yekkan seg taerabt iwmi neqqar “lam lmaerifa”. Ʋef waya, si tama awalen yesean “l” deg tazwara ad ilin deg tuget-nsen d awalen n taerabt, si tama-nniḍen azwir “l” ur d-igellu ara s ubeddel ameqqran deg wadda n tisuddma. Ayen yeḡḡan asakez n yismidgen yesean azwir “l” deg tazwara yeshel asaka:

“leeqim” seg l + “eaqim”, “aæqim”, “læzla” seg l + “æzla”, “æzal”

2. Taggayin tisnamkanin

Assismel n yismidgen d taggayin tisnamkanin yettili ilmend n wassay i sean d yimukan i wumi ttunefkan, akken-nniḍen, d assismel yebnan Ʋef umsisyel (ayen i d-ttbeyyinen deg tilawt). Taggayin yettffen amur ameqqran deg wammud-a d tid i d-yemmalen tulmisiin tiṭupugrafiyin, imyan, lḥirfat akked yiḃbula n waman, maca ayagi ur yehbis ara taggayin-nniḍen akken ad ilint, d acu kan s yiswiren yemgaraden.

Deg tilawt, tulmisiin tiṭupugrafiyin n umkan rrizant akk ayen i izemren ad yeglem, ad yessemgired amkan-nni Ʋef yimukan-nniḍen, ayen yeḡḡan deg tkerḍiwin tiṭupugrafiyin ad naf ulac kra n wadeg yeqqimen ur d-yekcim ara deg-sent. Deg unamek-a, assismel n yismawen n yimukan ilmend n tulmisiin tiṭupugrafiyin yezmer ad d-yesnegrew akk ismawen yellan deg wammud.

Deg umahila, nesdukel deg taggayt n yismidgen yemmalen tulmisiin tiṭupugrafiyin imukan yellan d agazen (points) igejdanen kan asaka n “yiyil”, “iḃzer”, “adrar”, “luḍa”, “tasawent”, “lḡamee amellal”, “abrid n tmacint” ...

2.1. Ismidgen i d-yemmalen iybula n waman

Aman d aferdis agejdan deg tudert numdan, d aferdis dayen i t-yeḡḡan ad ireṣṣi deg yiwen n umkan, ad iḃbes inig seg umkan Ʋer wayeḍ. Deg temnaḍin n tmurt n leqbayel, ulac taddart ur nesei aybalu n waman, maca ad naf uḡtent talɣiwin swacu i d-ttwabedren gar-asen “leinṣer”, “taewint”, “tala”, “lḥemmam”, “lein”, “tala wadda”, “talla ufella”, “tala talemmast”, “tala xiṭeb”,...

2.2. Ismidgen i d-yemmalen lḥirfat

Aferdis wis sin Ʋer wacu tcudd tudert n umdan Ʋer tama n waman, d lxeddma ney lḥirfa s unamek ahrawan. Deg temnaḍin timesdurar n tmurt n leqbayel, kra n lḥirfa yellan deg talliyin tiḡburin xersum tid yejlan deg tallit tamirant ad naf ttwaherzent s lmendad n tesmidegt. Deg tuget n yisaka, Ʋas unités sont confondues par la plupart des linguistes qui ne signalent que celle de l’arabe ».

akken lhırfa-nni truḥ ur deqqim ara assa, lamaena isem-is mazal-it yedder, asaka n *wudkan* seg taerabt *ddukan*, *ṭaḥuna*, *lemeeṣra*, *annar*, *aberrant acerrad*, *acerrah*, *aḥfir aḥriq akaryar*, *amellah*, *anqac*, ...

Ismidgen yugten i d-yemmalen lhırfa deg tesmidegt n temnaḍin timesdurar d wid i icudden yer tfellaḥt¹¹, lxedma n tfellaḥt tettwabdar-d s waṭas n talyiwin, *tibḥirt*, *iger*, *aḥriq*, *ayeggad*, *annar*, ..., d ismidgen yuḡalen dayen d addayen deg waṭas n yisaka (llan s talya taḥerfit, llan s talya tuddist).

2.3. Ismidgen i d-yemmalen imyan d yiwersiwen

Gar tulmisin yessemgiriden tamnaḍt n Leqbayel yef temnaḍin-nniḍen d imyan-is, imi tamurt n leqbayel seg talliyin tiqburiin tettwasen s sin n yiferdisen igejdanen deg tayult-a, agrur ney tineqlin akked uzemmur. Tin yur-s, tineqlin ney agrur akked uzemmur, d iferdisen i izemren ad ṭemnen tudert i umdan s teyzi n useggas, axxam yesean tazart d zzit, ur d itezzi ara yur-s laḥ, anecta yessegzay-d azal sean yiferdisen-a deg tmetti n tmurt n Leqbayel ar ass-a.

Isem n ugrur (*taneqlet*) d uzemmur yettwabder-d tikwal s yisem-nsen yakan *tagrurt* deg *tagrurt n teeyyadit*, *tagrurt ugemmad*, *azemmur* deg *tala izemmuren*, *taḥriqt uzemmur*, tikwal s tsenfal-nsen, *tazart* deg *tala n tazart*, *tadekkar*, *tadekkart n at eli webraham*, *tadekkart mi ḥemmula*, *tabelluṭ*, *tabelluṭ ufella*, *sebbara*, *taga* deg *tagaḥliya/taga ḥliya*, *tazebujt*, *izebbujen*...

yer tama n yiferdisen-a addayen, llan yismidgen-nniḍen ama d iḥerfiyen ney d uddisen i d-yemmalen leṣnaf-nniḍen n yimyan am “*ucekrid*”, “*agases*”, “*amaday*”, “*ayanim*”, “*azanzu*”, “*azberbur*”, “*azegduf*”, “*azeggar*”, “*azumba*”, “*aeric*”, “*ččina*”, “*ifilku*”, “*ifis*”, “*igusimen*”, “*isefsafen*”, “*tala n tteffah*”, “*tala n tzurin*” ...

Ma d ismawen n yimukan yemmalen yiwersiwen ur ugiten ara deg wammud-a ma nesserwes-iten yer taggayin-nniḍen laḍya deg talyiwin tiḥerfiyin. Ismawen n yiwersiwen i d-ikeččmen deg usemmi n yimukan ad naf bḍan yef kraḍ n tsekkwiin tigejdanin, wid yessemras umdan deg tudert-is n yal ass, ttilin d yiwersiwen n uxxam am “*userdun*” deg “*lḡerra n tserdunt*”, “*beyliya*”, “*admer*” (d asettwiyi n wawal agmer), wid i d-ikeččmen deg yisufar n wučči am “*tiwtal*”, “*tisekrin*” deg “*taewint n tsekrin*” ..., akked wid n lexla asaka n “*yifis*”, “*takeebt*”, “*imieruf*”, “*afalku*” deg “*uslaṭ ufalku*”,

11. Deg tmeslayt n At Yemmel, At Eidel akked Wat Umec, awal « tafellaḥt » ur icudd ara kan yer lxedma n wakal, maca yezmer ad yesu inumak-nniḍen, ttilint tenfaliyin anda yettwasemras deg unamek n ucemmet d amedy, mi ara yili yiwen yezga ixeddem ayen ur nelhi, qqaren-as d ayen i d tafellaḥ-is.

“ilef” deg “tala yilef”, *tiyilt n tgarfiwt*, “*tiyilt n yesea*” (*yesyān*) s uyelluy n temsenzert [n], “*tizi wetbira*”, “*timiliwin*” deg “*uħriq n tmiliwin*”, ...

2.4. Ismidgen i d-yemmalen imdanen, dдин

Ismawen n yimukan i d-yekkan seg yismidden d ismawen uddisen, amur ameqqran deg-sen d ismawen n yimrabqen ney n lawliyat. Ismawen-a deg tadra yakan llan d uddisen, mi ara d-ttunefkken i yimukan trennu tettiɣizif talya-nsen, d ayen yeḡḡan taggayt-a tesea tasnalya temgarad yef tid-nniḍen.

Abini n yismawen uddisen iyezfanan deg tmetti n Leqbayel yebda-d seg ukeččum n yinselmen d afella, tuget n yismawen n yemdanen sean assay d 99 n yismawen n Rebbi d amedya:

”ṭaħer” deg “sidi ṭaħer uzumba”, “saleħ” deg “sidi saleħ”, “tarezzut n eli usalaħ”, “seid” deg “sidi seid”, “lemqam n sidi seid”, “lmuhub” “lmewhub” deg “tala n sidi lmuhub”, “lmuweffeq” deg “amalu n sidi lmuweffeq”, “ħmed” deg “traħi n at ħmed”, “sidi ħmed n yiḡil eisi”, “sidi ħmed bennur”, “sidi ħmed abeḡḡawi”, “leaziz” deg “sidi eebd leaziz”, “eellawa” deg “sidi eellawa”, “eezzuz” deg “sidi eezzuz”, “merzug” deg “sidi eli umerzug”, ...

Ayen i igerzen deg taɣult n tesmidegt ugar dakken ismidgen ttakken-ay-d tagnit deg tallit tadjadant ad negzu aṭas n temsal yef yigduden d tyermiwin i ieeddan, yef tesreḡt-nsen d wamek i d-segzayen timsal n ugama, ayen swcu i ttannen... d amedya, “*axxam n lyula*”. D issalen ur nettaf ara deg taɣulin-nniḍen (ayen yuran) xarsum deg tmettiwin yeddren deg timawit yecban timetti n yimaziɣen anda ayen yuran fell-asen drus maṭi.

Taggrayt

Akken nettwali, amahil-a yebda yef sin n yiħricen igejdanen, aħric n taggayin tisanlyanin akked waħric n taggayin tisanamkanin. Ilmend n yigemmad iyer nessawed deg tesledt-a, ad d-nini dakken ulac tamgerda tameqqrant gar taggayt-a n yismawen (ismidgen) akked umawal amatu n tutlayt anagar deg kra n tayunin tuddisin yesean tayessa d tayezfant yefyen berra n yilugan n ussiley n talyiwin tuddisin asaka n “*lemqam n umalu n sidi lmuweffeq*”, “*tadekkart n at eli webrahem*”...

Talyiwin-a deg tilawt kkant-d seg yismidden (ismawen n yemdanen/tiwaculin) yellan deg tazwara yakan d uddisen “sidi lmuweffeq” d isem n umdan (d amrabeḍ) ilmend n uzayer yesea deg taddart n umalu yuɣal semman-as i taddart-a yer yisem-is “amalu n sidi lmuweffeq”, syin akin, mi yemmut rnan gan-as lemqam ayen i d-yefkan talya-a tayezfant “lemqam n

umalu n sidi lmuweffey”. “*lemqam n sidi lhağ waewica*”, “*lemqam n sidi hmed bennur*”...

Ma deg wayen yerzan taggayin tisnamkanin, yessefk ad negzu dakken deg tayult n tesnisemt, taggayin tisnamkanin rrzant assay sean yismidgen d yimukan iwacu ttunefkken, asbadu-nsent yebna yef wayen i d-gelment ama d tulmisiin tiṭupugrafiyin n wadeg-nni, imyan d yiṭersiwini yettidiren din, lhırfat...

Yer taggara ilmend n termi i d-newwi deg unnar, nettwali dakken yessefk ad ilin leqdicat deg tayult n tesmidegt s leyṣeb imi tugett tameqqrant deg umawal asmidgan mazal-it deg timawit, akken ur ijellu ara yessefk ad d-yili xarsum ugmar-ines, tin yur-s, azraw n yismawen n yimukan ladya deg uswir asnilsan d ayen i izemren ad d-yefkken afud ameqqran i tutlayt.

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Agzul

Asemmi n yimukan d yiwet gar tyawsiwin yezdin akk iyerfan d tyermiwin, d tawil i yettuyalen yer talliyin tiqburin nezzeh, ur nezmir ad d-nini ass-a, melmi yebda umdan yettak ismawen i yimukan akken ad ten-yessemgired gar-asen. Maca, yas akken yecrek-iten ttawil n usemmi dacu kan yal agdud, yal tayerma tettsemmi i yimukan ilmend n yidles-is, tutlayt-is akked wayen i as-d-yezzen. Amahil-a yekkin deg tezrawin tsnismanin, deg usentel yerza asuffey n taggayin tsnalyanin d tesnamkanin yellan deg umawal asmidgan n temnađin timesdurar n tmurt n Leqbayel, iswi-nney akken ad nessawed ad nwali ma mtawant taggayin-a akked tid yellan deg umawal n tutlayt tamatut ney mgaradent.

Awalen isura

Tasmidēt, timnađin timesdurar, tamurt n Leqbayel, taggayin tasnalyanin, taggayin tasnamkanin

المخلص

تعتبر تسمية الأماكن من أكثر الأشياء شيوعاً بين الشعوب والحضارات. إنها عملية تعود إلى العصور القديمة جداً ولا يمكن أحد في الوقت الحاضر أن يعرف متى بدأ البشر في تعيين هذه الأسماء للأماكن. لكن كل شعب يشير إلى لغته وما حولها في اختيار هذه الرموز.

هذا العمل يندرج ضمن دراسات علم اللسانيات، ويتعلق بتحديد الفئات المورفولوجية والدلالية لمعجم الأسماء الجغرافية الواقعة في المناطق الريفية لمنطقة القبائل وذلك من أجل معرفة ما إذا كانت مماثلة لتلك الموجودة في المعجم العام للغة أم أنها مختلفة.

مفتاحية

الطوبونيمية، المناطق الريفية، منطقة القبائل، الفئات المورفولوجية، الفئات الدلالية.

Résumé

La dénomination des lieux est l'une des choses les plus communes entre les peuples et civilisations. C'est un procédé qui remonte bien à des époques très lointaines et dont personne aujourd'hui ne peut déterminer quand l'homme a commencé à attribuer

ces noms aux lieux. Mais chaque peuple se réfère à sa langue et aux choses qu'ils l'entouraient.

Ce travail s'inscrit dans les études onomastiques, il porte sur la détermination des catégories morphologiques et sémantiques du lexique toponymique dans les régions rurales de la Kabylie, afin de savoir s'ils sont semblables à celles du lexique général de la langue ou elles sont différentes.

Mots-clés

Toponymie, régions rurales, la Kabylie, catégories morphologiques, catégories sémantiques.

Abstract

The naming of places is one of the most common things among peoples and civilization. It is a process that dates back to very ancient times and which no one today can tell when humans began names to places. But each people refer to their language and the things around them.

This work is part of onomastic studies, it concerns the determination of the morphological and semantic categories of the toponymic lexicon in the rural regions of Kabylia, in order to know if they are similar to those of the general lexicon of the language or they are deferential.

Keywords

Toponymy, rural regions, Kabylia, morphological categories, semantic categories.