

## Aktawal asnamkan n wawal n tfekka deg tmedyazt n Si Muḥend U Mḥend

### The semantic field of the body term in Si Mouhend Ou Mhend Poems

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#### Agzul :

Yas akken gtent tezrawin yef umedyaz Si Muḥend Umḥend d tmedyazt-is , maca tazrawt n wawal n tfekka deg yisefra-s meḥsub ixuṣ deg unnar asnamkan yef aya nerra lwelha yur-s (tafekka) d wawalen nniḍen itt-id-yemmalen s daxel n uktawal asnamkan n tfekka. Deg tezrawt-agi nessawed yer yigemmaḍ-a :

1-Amedyaz ur yessemres ara awal n tfekka; yewwi-tt-id s wawalen nniḍen i d-yemmalen anamek-is.

2- Yessemres awalen ijentad am (leḍdam, ṣṣura) d awalen yessayen di tutlayt n yal ass yer leqbayel kecmen di lqaleb n teqbaylit ufraren-d deg-s ugar n wid n tmaziyt

3-Iswi- ines deg useqdec-ines i wawalen-a akken ad yessegzi tikti-ines ugar i umseflid.

**Mots clés:** tamedyazt; Si Muḥend Umḥend; aktawal asnamkan; tafekka; ṣṣura.

ملخص:

يعالج هذا البحث موضوع الدراسة الدلالية للجسد وتجلياته في النصوص الشعرية للشاعر القبائلي الكبير سي محند أومحمد رغم أن هناك دراسات و أبحاث حول الشاعر وأشعاره إلا أن دراسة الجسد في قصائده لم تحظ في المجال الدلالي بالقدر الكافي من الاهتمام و لذلك حاولنا في هذا البحث إعادة قراءة هذه النصوص بالارتكاز على دلالات مفردات الجسد الواردة فيه متنوعة بدلالاتها السياقية، و ذلك بدراستها داخل الحقل الدلالي الذي تدخل فيه مفهوم لفظة الجسد (tafekka) في شعره لقد توصل البحث لمجموعة من النتائج هي:

1\_ الشاعر سي محند أومحمد لم يوظف لفظة tafekka التي تعني الجسد في نصوصه الشعرية و إنما وظف مفردات أخرى كمرادفات لها.

2\_ الاستعمال المفرط للاقتراض من اللغة العربية في أشعاره كلفظة (şşura) وهذا راجع لكثرة استعمالها في شكل قالب اللغة الأمازيغية.

3- لم يكن توظيف الشاعر سي محند أومحمد لهذه المفردات -leEđam- şşura - affud- aglim التي تنطوي تحت مفهوم الجسد داخل الحقل الدلالي مجرد دلالة سطحية و إنما ليثبت المعنى في ذهن المتلقي.

الكلمات المفتاحية: سي محند أو محمد؛ الشعر؛ الجسد؛ الحقل الدلالي؛ الصورة.

### Abstract :

The present research addresses the semantic field of the body term and its manifestations in the poems of the great Kabyle poet Si Mohand Ou Mhend. Though there was an extensive literature on the poet and his works, there was no semantic analysis of the body term. Thus, we attempted to provide a novel reading to these poems, focusing on the connotations of the body terms which vary in their semantics. We studied the poems within the semantic field of the body term concept (tafekka), using different vocabulary according to different contexts.

The results obtained were as follows: The poet Si Mohand Ou Mhend did not use the term tafekka which means the body, rather he used different vocabulary to express the concept of body as in (picture, bones, skin, strength). The over-borrowing from the Arabic language vocabulary as picture and bones, due of its use in the model of the Amazigh language. Si Mhanned Oumhanned did not use the semantic field of body concept terms (ssura – leḥḍam- affud- aglim) for neither linguistic nor superficial annotations, rather to express the hidden purpose of the whole text, and to well install it in the reader's mind

**Keywords:** Si Mouhand ou Mhand; poem; body; semantic field; picture.

### 1. Tazwart :

Anwa idles n umaḍal ur d-nebdir ara awal n tafekka, d imdyazen neḡ d imyura yerran seg-s d tasarut n usenfali i wayen tthulfun.

Yal amdan di yal zman yettnaji s tfekka-s deg wayen it-yettaḡen ama yelha neḡ diri-t, « tafekka-s d udem azḡaray (**extérne**) i d-yettbegginen tugna-s »<sup>(1)</sup> yal afardis-deg-s s wazal-is d unamek yesεa, ḡef aya ad naf tuget n yimediyazen deg tmedyazt taqbaylit rran tafekka d asafar yessawalen i yiḥulfan d usugen d usenfali; d allal yesduqqusen leḡyi n tira i yettetḡfen afus i unaḡur ad yaru neḡ ad yecnu, ladḡa ḡef tfekka n tmetḡut yal wa acu n ufardis i d-yessakin iragen-is, yal wa amek d-yessunaḡ tugna n tfekka deg tira-s.

Akken neḡsa yal amedyaz yesεa amawal udyiz it-yerzan, yessemras-it deg yiḍrisen-is udyizen, yal awal ara iseqdec yettwagzu-d unamek-is deg wattal (contexte) ideg d-yedda akked wassaḡ-is d wawalen nniḍen, imi tuget n yimediyazen bennun tikiwin-nsen s tutlayt tarusridt i yebnan ḡef uwehhi d usḡal (allusion) d unamek udrig, d ayen i yettaḡḡan imeḡri neḡ amseflid ad inadi ḡef unamek i d-yeqsed umedyaz, anamek uffir neḡ anamek n unamek.

(1) حامد عبد السلام، التوجيه والإرشاد النفسي، عالم الكتاب، القاهرة، ص135.

Iwakken ad negzu tutlayt n umedyaz Si Muḥand Umḥand ad nbeḡgen qqbel anamek n wawal n tfekka deg umawal-is udyiz neḡ akken is-qqaren deg tesnillest; urti asnamkan « le champs sémantique », seg-s i nezmer ad nefhem anamek n wawalen d tutlayt i yessemres umedyaz di tallit nni ideg yedder akked tmetti-is d yidles-is akken d-yenna Saussure: «yal awal naḡ yal tanfalit yeqqen unamek-is ḡer wayen id-as-d yezzin» <sup>(1)</sup>. ḡef waya yessefk ad nezrew anamek n wawal n tfekka s umata d wassaḡen-is d wawalen nniḡen yemqaraben deg unamek zdaxel n wurti asnamkan, acku deg-s ad naf amedyaz yefren kra n wawalen iwulmen i unamek n tfekka d wamek i d-banen deg yisefra-s, syin ad nbeḡgen awalen id yemmalen neḡ yurzen ḡer tafekka deg udem-is azḡaray zdaxel n wurti asnamekan, akked wawalen id yettbegginen tafekka-agi deg udem-is agensay.

## 2. Aktawal asnamkan:

Akken it –id-yesbaddu Aḥmed Muxṭar «d tagrumma n wawalen myurzen yinumak-nsen, inumak-agi ttwanegrawen-d deg yiwen wawal amatu am umedyaz, ini (tiḡmi) ijemmeḡ-d akk awalen azewwaḡ, awraḡ, azegzaw... »<sup>(2)</sup>. Nezmer ad nini d assaḡ yellan gar ufardis amecṭuḡ ḡer umeqqran, amedyaz tifdent ḡer tfekka, d assaḡ n cwiṭ ḡer waṭas ; akken yezmer daḡen ad yili d aknaw n wawal, amedyaz (tullas, tiqcicin, tarracin...).

« Urti asnamkan yettbeggin-d ayen yemcaraken gar wawalen akked wudmawen yemgarraden gar tutlayin akken iḡ-d yettbeggin daḡen assaḡen yellan deg yiwen n wurti asnamkan» <sup>(3)</sup>, deg urti-a ad naf awalen mqaraben deg unamek, yal awal yettawi-d anamek-is deg wassaḡen-is d wawalen nniḡen it-iqerben, acku anamek n wawal ur d-yettban ara mi ara yili iman-is .

(1) احمد محمد قدور، مبادئ اللسانيات، ط1 دار الفكر، دمشق 1996 ص 302.

(2) احمد مختار عمر، علم الدلالة، ط1، عالم الكتاب، القاهرة، 1980، ص 79 - 80.

(3) حسام الهنساوي، علم الدلالة و النظريات الدلالية الحديثة، ص 82- 83.

« Urti asnamkan d tagrumma n wawalen mcaraken deg unamek, tikkal yettbeggin-it-id yiwen wawal amatu »<sup>(1)</sup>, amdya isem n twacult d isem amatu yegber akk iεeggalen yellan deg-s (gma, baba, weltma, setti, ...). Iswi n wurti-a d ašennef d usismel n yinumak deg yiwen unagraw, yegber akk awalen yemcaraken deg unamek, yebna dayen yef kra n yimenzayen :

- 1- Ulac tayyunt ur nettekki ara yer wurti asnamkan
- 2- Ulac tayyunt yettekin yer ugar n yiwen wurti asnamkan
- 3- Ur nεezzel ara awal yef watal ideg i d-yedda
- 4- Ur nzerrew ara awalen iman-nsen , ilaq ad ten-nezrew s wassaγen-nsen d wiyad<sup>(2)</sup>

Iswi-nney d anadi yef unamek n tfekka d wawalen itt-yemmalen deg urti asnamkan itt-yerzan akked yinumak-is uffiren i nezmer ad negzu deg watal d wassaγ-is gar wawalen nniḍen. Ihi dacu-ten wawalen-agi i yesseqdec umedyaz (Si Muḥend Umḥend)akken ad ibeggen anamek n tfekka deg yiḍrisen-is udyizen?

### 3. Tafekka :

Awal n tfekka d awal amaynut deg tsekla taqbaylit ma nesserwes-itt yer tsekla taqburt ama d tasrit neγ d tamedyazt, ur d-nufi ara awal agi s timmad-is maca yella-d unamek-is s talyiwin nniḍen, d ayen iyef ara d-nadi deg uḥric-a deg yiḍrisen udyizen n Si Muḥend.

Awal n tfekka s umata yemmal-d igmamen (n tfekka) n umdan, d tugna-s tazγarayt it-yessemgirriden gar wiyad akken d-yenna Chripaz Fronçoi « s tfekka i nettidir s yes inettḥulfu i yigmamen d lemfašel n tfekka-nney mi ara nettḥerrik »<sup>(3)</sup>, dagi tafekka tesddukkel gar uḥulfu yellan daxel n yiman n umdan akked umussu n yigmamen-is, d ayen id-yettaken aḥulfu s tudert deg wayen akk yettwali neγ ixeddem-it

(1) نفس المرجع، ص74.

(2) احمد مختار عمر، علم الدلالة، ص80.

(3) جلال الدين سعيد، فلسفة الجسد، ط1، دمشق دار امية للنشر، 1991، ص 19.

umdan deg tudert-is d wayen id as-d-yezzin deg tmetti-is. Tafekka maci d taɣessa nni kan (tabiolojit) n umdan turez ɣer wassaɣen-is d wiyad deg tmetti-is, ayagi yettban-d deg tigawt n umdan d tmeslayt-is.

Di tmedyazt taqbaylit tamensayt ad naf Si Muḥend Umḥand yessemres tafekka deg yisefra-s akken itt-iḥulfa tettban-d tesnegzimt (reflexion) akked tezirt (influence) n tmetti ideg yedder deg tallit n lqarn wis 19 deg yiḍrisen-is udyizen. Yal tikelt amek itt-id-yettawi d wamek itt-iḥulfa ur yettiff ara deg yiwen wawal-nni kan, ad d-naf yesseqdec (ṣṣura, afud, aglim iyēs..., xas ma yesdukkel-iten yiwen unamek amatu d tafekka, maca yal yiwen deg-sen amek it-yessemres akken ad yessiweḍ izen-is s useḡhed n unamek. Gar wawalen-a ad naf « ṣṣura » i yesseqdec s waṭas degyisefra-s

### 3.1 ṣṣura

ṣṣura d awal i d-yekkan si taɛrabt seg uẓar (swr), ɣer Dallet «anamek-is yemmal-d talya n umdan d wamek iga akked tfulki-is tafekkant»<sup>1</sup>, neqqar di tutlayt-nney «tebaḥ ṣṣura-s» neɣ «tnewwar ṣṣura-s», awal n ṣṣura dagi temmal-d tugna n wudem, neqqar dayen «tezwi ṣṣura-s» neɣ «tessexlaε ṣṣura-s», d awehhi ɣer tugna tazɣaraytt n umdan amek i d-teḡḡa tdawsa-s.

Deg umedyaga-gi yewwi-d umedyaz Si Muḥend Umḥend ɣef tfekka s wawal n ssura.

Att-ya **ṣṣura-w** tdub

Cbiɣ sidna Yub

ṭṭaεfan ɣelbay amesmar<sup>(2)</sup>

Amedyaz deg yifyar-a iwehha ɣer tfekka-s i teḡḡa tdawsa s wawal «ṣṣura-w» iserwes-itt ɣer tfekka n Sidna Ayub asmi it-yettef waṭtan

(1) Jan.Marie Dallet. Mystagogie kabyle Fichier de documentation kabyle. Fort-National. 1949. P816.

(2) Mouloud. Mammeri, Les isefra de Si-Mohand, Texte berbère et traduction, Ed, Mehdi, Algérie, 2004, p 198.

aḥal d aseggas armi yuyes ḥellu, akken neḥsa aṭṭan d win yessedɛafen tafekka yettarra-tt tikwal am lexyal, yeffeɣ-d yiɣes ɣef uglim ɣef aya i as-yefka tugna n umesmar, imi amesmar d taɣawsa rqiḡen yeqquren tekkaw. Amedyaz yessemres s «ssura» s wudem n teyɛdisemt akken ad yemmel amek i tga tfekka-s irkelli; «ssura-w tdub» lmaɛna-s tekfa tezmert d lḡahd deg tfekka-s. Yessarwes tafekka ɣer tɣawsa ifessin s umyag «idub» imi ayen ara iduben d ayen yellan yeqqur yettɛf iman-is mi ara yefsi yettuɣal ur yesɛi ara lḡahd, akken ula d tafekka-s yefka-d tugna ɣef lḡala-s, amek yella d udwis d wamek it-yerra waṭtan.

Awal n Ṣsura ihi yemmal-d talɣa n umdan d tɣara-s s umata (phisque et moral) maca deg umedyaz-agi yesseqdec-it umedyaz akken ad ibeggen ɛeggu d waṭtan d faccal yuɣan tafekka-s d ttaɛfan

Deg umedyaz nniden iserwes tafekka-s ɣer lexyal deg wawal-is:

ɛawnet-iyi deg lḡarṣ-a

Tettquddur tasa

**Ṣsura** tdub am lexyal<sup>(1)</sup>

Maci d aṭṭan kan i yessedɛawafen tafekka ula d iyilifen d wuguren n tudert d uneyni ttarrant amdan d amaɛɛdur, amedyaz ibeggen-d ayagi deg ufyr-a, laḥzen d uneyni it-yuɣen asmi akken ur yufi ḥed ɣer yidis-is deg wayyur n remtṭan deg Tunes, tenneqlab teswiḥt fell-as seg tzallit d ddin yuɣal iyimi-is di ttberna d yisekranen. Amedyaz yeshassef ɣef lihāl-as armi tegla s ṣeḥḥa-s, yekfa waffud d tezmert ɣef tefekka-s.

Ikenna ṣsura-s neɣ tafekka-s irkelli ɣer lexyal, imi lexyal akken it-id yewwi J.M.Dallet d tili nni id yettɛeddin gar wallen, d taɣawsa ur nettdumu ara tettɛeddi am tili, « beddeɣ am lexyal », ulac deg-i ur tteɛttilrɣ ara ad mteɣ »<sup>(2)</sup> neqqar dayen deg umedyaz « icuba laxyal am

(1) Ibid, p. 436.

(2) Jean. Marie Dallet. Dectinnaire kabyle Fransais.Parler de At Mengellat Algerie, Societé d'études linguistique et anthropologique de France5, rue de Marsielle, Paris10°, 1982. P 916.

akken irwel-d i wat laxarat »Imaεna-s yedεef yekfa deg-s lǧahd d tezmart. Akken ula d Si Muḥend seg mi yekfa seg-s waffud d tezmart tuḡal tfekka-s d lexyal, acku lexyal ur as-ttegen ara medden azal naḡ laḥsab yerna ur yettεeṭṭil ara, yettεeddi din din gar wallen, akken ula d ṣṣura naḡ tafekka n umdan miara teḡli tedεef tettεeddi din din ur tettεeṭṭil ara seg wakken itt-yessayli uneyni d laḥzen d waṭṭan ulac d acu ara ad ijebden allen medden ḡur-s, amedyaz isemres assaḡ n userwes gar tfekka-s iḍaεfen akked lexyal, acku isin ttεeddi war ma jebden-d tamuḡli, tafekka ma truḥ-as cbaḥa d sser d tezmert ur tjebedd ara tamuḡli n medden ḡur-s.

Si tedmayt ar Buxalfa

### Ṣura-w tekfa

La zuḡureḡ deg yiman-iw <sup>(1)</sup>

Win ur nezmir ad yerfed iman-is ad yelḥu d win umi teḡli tezmert-is, akken nezra tazmert tettban-d ḡef wudem n tfekka, Si Muḥand yesnaεtab-it ucali d umenṭar d lmaḥna i d-yettmagar seg temdint ḡer tayedḍ, seg tmurt ḡer tayedḍ, tudert i yedder Si Muḥend teḡḡa-d deg tfekka-s εeggu d waṭṭan, almi ur yezmir ad yeddu neḡ ad yerfed iman-is, tuḡal –as tfekka d taεkemt zzayen i yezzuḡur, deg wawal-is « ṣṣura-w tekfa, la zuḡureḡ deg yima-iw». Yefka-d tugna ḡef temzi it-yeḡḡan d tewser yesraben tafekka-s, acku « tewser tessaylay tazmart n kra n win yettidiren ama d amdan d aḡersiw neḡ d imḡi »<sup>(2)</sup> Si Muḥand tessayli-t temḡar neḡ tewsar deg tfekka-s armi ur yezmir ad yeddu.

Deg umedyana nniḍen ibeggen-d daḡen umedyaz anamek n tfekka s wawal «ṣṣura».

ḡer ccib hedfen laεyub

### ṣṣura-w tdub

(1) Ibid,144.

(2) Jan.Marie.Dallet.Op.Cit. p916.



### Tṭaεa inek a sidi Rebbi <sup>(1)</sup>

Amedyaz deg yifyar-a yerḍa s laεyub id as-d-yefka Rebbi deg temyār-is, gar laεyub-a tafekka-s i teḡḡa tdawsa d tfulki, yal ma ara yimyur umdan thezzel yid-s tfekka-s di kullec tbanen-d deg-s leεyub n temyār (ccib, d ukmac n wudem d waṭṭan ...).

«Ccib naḡ acebbub amellal d azamul n tewser d temyār, mgal acebbub aberkan i d-yemmalen temzi, qqaren deg umedyā i win umi d-myin yinezḍan imellalen «myin-as-d ijeḡḡigen laxert »<sup>2</sup> Imaεna-s d amyār ḥemmun waman-is qrib ad yemmet», amedyaz yessewzel-d awal yef lḥala n tfekka-s ideg yella s wawal n «ccib» d azamul n tewser, yiwen ma wesser ad tenqes deg-s tdawsa d cbaḥa n tfekka-s.

Deg imedyaten-agi akk id nebder, amedyaz isemres awal n ṣṣura deg umkan n tfekka Imaεna-s s wuden n teyḍisemt,yemmal-d yes tugna n umdan, d tfekka-s irkel d yigmamen-is

Aseqdec n umedyaz Si Muḥend Umḥand i wawal-agi n taεrabt «ṣṣura», yefka-d yes tugna yef tutlayt i tesseqdac tmetti taqbaylit di tallit-is, maci d netta kan it-ismersen deg yifyar-is iwakken ad yebnu tameyruṭ neḡ tunṭtiqin n yifyar-is, d awal yeddān neḡ yessaḡen di tutlayt taqbaylit n yal ass ar ass-a, tin yur-s, akken id-nenna di tazwara awal n tfekka xas ma yella-d di tantaniyin nniden n tmaziḡt am tetargit, ur d- nufi ara later-is deg tsekla taqburt armi d tagara n yiseggasen-a i d-iban, yedda deg tezrawin tisdawanin yella-d gar wid kan yeyran .

### 3.2Aksum d teksumt

Aksum d awal n tmaziḡt yekka-d seg uẓar « ksm », d awal agnamkan yettemgirrid unamek-is ilmend n wattal (contexte) ideg d-

(1) Ibid. P308.

(2) Mohand. Mahrazi, dictionnaire des expression kabyles liées au corps humain. Symbolique et representation; Asegzawal n tenfaliyin n teqbaylit yerzan tafekka n umdan: tizumal d tgenasas, Ed, El Amal.2017. P 24.

yedda s umata yemmal-d ayen yedlen iyessan n umdan ney n uyersiw maḥsub d tafekka.

H.Genevois yewwi-d awal-agi n uksum deg tezrawt-is i yexdem deg taddart n Micli s unamek n tfekka (corps)<sup>1</sup>, maca tikwal yemmal-d amur seg tfekka-nni kan. « Deg usugen n tuget n tmettiyn « aksum » d azamul n tfekka d tihawt taḡarant (présence physique): tafekka n umdan, ney amdan s timmad-is « iruḥ nnefṣ deg uksum-iw », yemmal-d dayen tazayt « trebba aksum (tacriḥt) »<sup>(2)</sup>.

Aksum d isem amalay unti-ines « taksumt » yesEa anamek n uglim, neqqar deg umedyā « yesEa taksumt llufan » lmaEa-s aglim-is d aleqqaq, « taksumt-is d afilali » lmaEa-s telha teglmt-is d talegḡant.

Aksum naḡ taksumt, i sin wawalen-a d izamulen n tfekka, akken id tettilin tikwal d izamulen n umyili (consanguinité) naḡ n ccetla (race) am umedyā-a i yesseqdec umedyāz Ayt Mengellat deg tezlit-is : « neḡḡa-yawen amkan », ( Awid itetten deg **uksum**-nsen ); aksum dagi azamul n umyili, wid ixedmen ayen n diri iwatmaten-nsen, ttaken afus deg-sen, yessemres aksum deg umkan atmaten .

Di tuget awal aksum yemmal-d tafekka n umdan naḡ amdan s timmad-is, ad nebder kra n tenfaliyin id yettuḡalen s waḡas deg yinaw ;

- «marriḡ uksum-is » anamek n uksum dagi yemmal-d tafekka n umdan, anda yedda sneṭden-as ayen n diri naḡ d yer amdan.

- «yečča aksum-is » ; yeḡḡa-d fell-as lbaṭel

- «Yenser uksum-is » ; yeṭṭef teḡḡa-t seḥḥa

- «taksumt-is d adfel » :lmaEa-s tecbaḥ

- «taksumt-is d afilali » ; d talewḡant teglmt-is

(1) Henrie .Genevois. Le corps humain. Les mots, les expression contribution a l'études des langues de Maghreb, FDB- N°79 .For National 1963 .P05.

(2) Mohand.Mahrazi.Op.Cit.P 199.

- «zegzaw weksuṃ-is » ; yuḍen naḃ yenḃa-t usemṃiḍ

Awal n uksum deg tenfaliyin-a mmalent-d anamek n tfekka taḃarant n umdan, maca tikwal daḃen yemma-d amur seg tfekka-agi n umdan am umedy-a :

«Aksum deg udem-iw irab»

Nsetḥa deg laḥbab

Win i aḃ-yerzan yetewhem<sup>(1)</sup>

Amedyaz ibeggen-d tugna n wudem-is amek tecmet seg lemḥayen d waṭṭan d laḃ i yessaḃlin tugna n wudem-is, armi i yessetḥa s yima-is amek yella d wamek yuḃal gar laḥbab-is, ayagi yemla-t-id s wawal « aksum » yerna-as awal nniḍen « udem » akken ad ibeggen deg ufyir-agi tugna n wudem kan .

Ad naf daḃen deg yimediyaten nniḍen yesseqdec awal aksum s unamek n tfekka irkel ;

Helkaḃ idub **uksum-iw**<sup>(2)</sup>

Deg umedy nniḍen ikenna tafekka-s i teḡḡa temḃi ḃer tin yitbir awessur;

Usreḃ am yitbir **aksum**<sup>(3)</sup>

Yemla-d talya n tfekka-s amek tmug, yeqqur uksum ḃef yiḃes ur teḡḡid ara tfekka-s am tfekka n yitbir awessur lmaḃna-s yeḍḍef teḡḡa-t tezmert.

Deg umedy nniḍen :

Llebsa ines d lfuda

Agguḃ d sfifa

**Taksumt-is** d afilali<sup>(4)</sup>

(1) Mouloud. Mammeri, Les isefra de Si-Mohand. Texte berbère et traduction. P450.

(2) Ibid.P316

(3) Ibid. P286

(4) Mouloud. Mammeri. Op.Cit.P244

Amedyaz iglem-d tameɛtut deg yiselsa ines id yettbeḡinen tibeddi-s d cbaḥa n tfekka-s deg wayen telsa (lfuda, d tesfift) akken iwehha ɣer tfekka-agi s wawal taksumt iserwes-itt ɣer uglim nni amellal umi tuli tezway i d-yemmalen ccbahā-is.

### 3.3 Aglim d teglimt

«Aglim Yekka-d seg uẓar «glm» yemmal-d taglimt (peau) n umdan neɣ uɣersiw d lḥi neɣ d amuddir»<sup>(1)</sup>, nezmer ad nini d aknaw n wawal aksum di teqbaylit, neqqar deg umedyā «mariɣ uglim-is neɣ mariɣ uksum-is» lmaɛna-s anda iɛedda umdan nni hedren fell-as. Neqqar daɣen «yečča aglim-is, yečča aksum-is» yesddukel-iten yiwen unamek ihedder fell-as di lbaṭel, «wariɣ uksum-is, wariɣ uglim-is» i sin wawalen-a mmalen-d yiwen unamek yuɗen umdan nni, mmalen-d taɣara n tfekka-s amek tga.

Maca tikwal ttemgirriden deg unamek mi ara ibeddel usatal ideg d-teddun sin wawalen-a «aksum d uglim» am yinzi-a «a yiles yellan d aksum dacu ik yerran d asennan?» neɣ «ksey-t-id ger yiccer d uksum», dāgi aksum yemmal-d yiwen ufardis seg yigmamen n tfekka, deg tenfalit tamezwarut iwehha ɣer yiles deg tis snat iwehha ɣer uɗaɗ deg unamek-is usrid.

Mi ara d-nini aksum neɣ aglim n umdan ur mgaraden ara aṭas deg unamek i sin mmalen-d tafekka n umdan mgal mi ara d-nini aksum d uglim n uɣersiw, dāgi mxallafen; aglim d ayen yedlen aksum n uɣersiw yettban-d, ma d aksum yedreg ddaw uglim ur t-nettwali ara, xas akken sin wawalen-a ttunaḥsaben d ifardisen seg yigmamen n tfekka.

Aglim d isem amalay unti-ines taglimt, yesddukel-iten yiwen unamek amatu i d-yemmalen tafekka, taglimt d asemzi n wawal aglim yemmal-d yes-s tahuski d ccbahā d tfulki «taglimt-is d timizwiɣt»

(1) Jan. Marie Dallet. II. Dictionnaire Français-kabyle parler de At Mangellat algérie, Etude linguistiques maghreb sahara, Sous la direction de Salem Chaker et de Marceau Gast, SELAF, Paris 10.1985. P179.

«Aglim yeskan-d naḡ yettgensis-d (représente) tugna yesεa umdan, ma yella yiwen yebya ad izar d acu-tt tugna i yesεa ad tt-id yeglem ; aglim aberkan, amellal, aras (mate),...d zzarb i d-yettilin gar wayen yellan d agensay (sdaxel-nneḡ) d wayen yellan d azḡaray (s barḡa)»<sup>(1)</sup>, d taḡawsa i d-yessenfalayen ḡef yiḡulfan n umdan akked liḡala ideg yella neḡ ideg yettidir;

Usreḡ am yitbiraksum

Di njem amaybun

Tarwiḡ ay **aglim** tiḡrit<sup>(2)</sup>

Deg ufyir amenzu amedyaz iwehha ḡer tfekka-s tamaεlalt it-yesḡaεfen seg lehmumm d lemḡayen it-iḡuzen deg tudert-is, ikenna tafekka-s ḡer yitbir awessur iḡaεfen yeqqur uksum-is ḡef yiḡes, ḡlint-d fell-as twayiwin d tlufa am clim si yer tawanza d zhar ameybun is yesserwan lmerta i tfekka-s, ayagi iban-as-d deg nnejm ameḡyan is-d-ibegnen itri-is ur yuḡ ara d tallest it-id-yemmugren deg yal tamsalt ḡef aya iwehha ḡayen deg ufyir wis tlata ḡer tfekka-s s wawal « aglim », terwiḡ ay aglim tiḡrit. Tiyita i d-yeqsed umedyaz dagi ḡef tfekka-s d lahmum d lemḡayen yesnin d tirni fell-as armi huddent tafekka-s s lekmal-is. Awal aglim d agi yessenfal-d ḡef uḡulfu-ines d wayen it-yuḡen s sdaxel-is, d tugna i d-yemmalen taḡara n umedyaz d lemḡayen it-iḡuzen .

Awal « aglim d uksum » deg umedyaz-agi gebren yiwen unamek i d-yemmalen tafekka n umdan irkel.

Deg umedyaz nniḡen ad naf amedyaz isemres awal aglim ḡayen s unamek n tfekka maca, tikelt-aibeggen-d anamek-is s wudem usrid d ayen yedlen neḡ yezdin iḡessan n umdan .

**Aglim**-a yezdin iḡes

Neggum ad neḡtes

(1) Mohand. Mahrazi. Op. Cit.P 177.

(2) Mouloud. Mammeri. Op. Cit. P286.

### Waɛlallah ad tafir tagut<sup>(1)</sup>

Amedyaz deg yifyar-a iwehha yer tfekka-s inettɛden yef yiyes s wawal aglim seg wakken yekfa seg uxemm d uylif d εawaz it-yesɗaɛfen, aglim d agi yemla-d yes-s talya-s tayarant (la forme physique) amek yeɗɛef yekfa deg-s wafud, maca yas akken ur yeqɗie ara layas yettraǧu ad ifak lhem fell-as ad t-id-yuɣal lǧahd d tdawsa, imi taneggarut-a daɣen turez yer tfekka n umdan tettban-d deg tugna-is tazɣarayt.

#### 3.4.1 Tazmart

Awal n tezmart yekka-dseg uẓar « ZMR » turez yer umdan d tigawin-is tettban-d yef udem n tfekka-s, di tuget tazmart d tfekka sɛant yiwen unamek. Neqqar deg umedyā « ul yella tazmart ulac », anamek-is tenyes tfekka ur yessawɛd ara umdan nni ad yexdem ayen yebya xas ma yesɛa ul yer leɣal maca tazmart teǧǧa-t.

- «yal yiwen ad yexdem tazmert-is » lmaɛna-d ad yexdem iwayen kan umi yezmer

- «Ak-d yefk Rebbi tazmert n tzemmurt », lmaɛna-s ak-d-yefk Rebbi seḥḥa d tdawsa

- «tfuk tezmert», yekfa lǧahd tenyes deg tfekka.

Deg umedyā-a ad naf amedyaz Si Muḥend Umḥend yessemres awal n tezmart s unamek n tfekka deg wawal-is:

Nekk jerbay deg yiman-iw

Tenyes **tezmert-iw**

Nnur deg udem-iw yekfa<sup>(2)</sup>

Tudert n lmerta d lmizirya i yedder umedyaz tesbeggen-it-id gar medden am umurɗus seg wakken wessar yeɣli lǧahd deg tfekka-s ur

(1) Mouloud.Mammeri.Op.Cit.P434.

(2) Ibid. P.392

yezmir ara ad yeddu d yiman-is, armi ur yettwaεqal ara ula deg udem-is seg wakken i teğġa tdawsa tγab fell-as tafat.

Ad naf daγen amedyaz yesseqdec awal afud d aknaw n wawal n tezmart i yurzen daγen γer tfekka n umdan

### 3.4.2 Afud

«Afud yekka-d seg uẓar (FD) asget-is ifadden, d aknaw n wawal tagecirt (genou), tabγest, tadawsa »<sup>1</sup> neqqar deg umedyā «kkawen ifadden-iw », anamek-is yekfa-yi lġahd deg tfekka-w armi ur zmireγ ara ad ħerkaγ neγ ad xedmeγ taγawsa nni.

Afud d agmam seg tfekka maca anamek-is yemmal-d taγara n tfekka ma tentem teqwa neγ tenyes. Neqqar deg yinaw «d ifadden i ixedmen lecγal» anamek-is s mebla tazmert d lġahd ur nettizmir ara ad naxdem.

«Ttwarzen ifadden-iw» lmaεna-s ur zmireγ, yella kra iyi-d-iħbesen.

«Aγ-d-yefk Rebbi ifadden» aγ-d yefk tazmart deg tfekka-nneγ s wayes ara nebded ad nelħu. Aṭas n tenfaliyin yecban tigi i d-ttawin yimdanen akken ad senfalin γef tγara n tfekka d tezmert-is d tdawsa, ladγa imedyazen ad nebder Ayt mengellat deg wawal-is «tura mi d-usan εksen, ifadden-iw susen», «maci γef tin byiγ i kfan ifadden-iw».ifadden d agi d azamul id yettawin γef seħa n umdan i icudden daγen γer tfekka-s acku aken i myurzent.

Aseqdec n wawal-agi afud yettemxallaf unamek-is deg yidgan nniĉen yettili-d d azamul n teγest d lkuraġ, amedyā «yefka-iyi afud» lmaεna-s iεawen-iyi, yefka-iyi tabγest d lkuraġ.

- «Ili-k d ifadden-iw» ili-k d amεiwen-iw.

- «Yerza-iyi ifadden» lmaεna-s yessaγli-iyi lebyi-nni d teγest ay seiy iwakken ad dduγ γer sdat.

(1) Mouhand Akli. Hadadou.Amawal n teqbaylit ntfekkan wemdan. lexique kabyle du corps humain, HCA, 2003.P2.

Deg umedy-a yenna-d Si Muḥend :

Ḥulfay i **wafud**-iw yekkaw

Tesεeb lmaḥnaw

Tzad yef medden irkelli<sup>(1)</sup>

Teyzi n ubrid i yejbed umedyaz d aḍar seg Lḥarrac yer Budwaw, d εeggu n tikli rnu lemḥayen d tissit n lkif, srabent tafekka-s. Anect-a agi akk s feclent deg wawal-is «ḥulfay i wafud-iw yekkaw », awal n wafud i yessemres umedyaz deg ufyir-a yefka-d yes tugna tamatut n tfekka-s amek tmug seg wayen itt-iḥuzen d lemḥayen d lmerta d tudert n ucali d umenṭar d tezmart d tdawsa d temzi it-yeḡḡan.

Deg umdya nniḍen yenna-d:

Si Micli yer Tirurda

**Afud**-iw yulwa

D asawen bezzaf iwεar<sup>(2)</sup>

Abrid i d-yuy seg Tirurda yer Micli yeskaw tafekka-s segmi yezzi yenneḍ, rnu tikli yef uḍar d lqella n terkast. A mdyaz ibeggen-d deg ufyir wis sin tadersit n tdawsa d lḡahd d seḥḥa d εeggu deg tfekka-s s wawal «afud-iw yulwa» ikenna tudert-is am usawen n Tirurda, win ara t-yalin ad yaεyu, ula d tudert-is akken. Acku aṭas n tiritin i d-yemmuger ur yufi ḥed yer tama-s yedder d awḥid.

Maca tikwal yella wanda i d-yettwehhi deg yifyar-is yer wanda it-id-tettuyal tezmart s wawal n waffud

Neyli di seksu d wudi

Aksum d ayelmi

Ibed **wafudur** yettmaal<sup>(3)</sup>

(1) Mouloud. Mammeri. Op. Cit.P408.

(2) Ibid. P428.

(3) Ibid.p418.



Σeguu n tikli d ubrid i d-yuḡ umedyaz rnu laẓ d fad, yufa-d deg ubrid-is ayen is-d yerran asirem i terwiḥt-is, timlilit n Qasi akked d tgella iten-id-yesddukklen ḡef tabaqit n seksu d uksum tbed-d tfekka seg mi yerwa, yerẓa llaz it-yesfeclen imi yerwa uεebbuḍ ad tebded tfekka. Ikenna afud deg ufyr-a ḡer tḡawsa nni iḡahden yella wayen ara ad tt-yetḥfen ur tḡelli ara yefa-as azamul n tezmazrt d tdawsa.

### 3.5 Leεḍam

Leεḍam, lejwareḥ (igmamen)<sup>(1)</sup>. Awal leεḍam d awal ajentaḍ si taεrabt yekka-d seg wawal «عظم» asget-is «عظام» yekcem wawal-agi di teḡbaylit s unamek n yiḡessan neqqar deg umedyaz «rẓen leεḍam-iw» neḡ «rẓen yiḡessan-iw» i snat n tenfaliyin-a urzent ḡer tfekka n umdan mmalent-d εeggu n tfekka-s .

Deg umawal n H.Genevoisleεḍam d aknaw n wawal (agmam membre), di tmuyli-ines iḡes d yiwen seg yigmamen n tfekka, maca yegber anamek amatu i d-yemmalen tafekka irkelli, ulac tafekka ibedden mebla iḡes, ma yentem yeqwa yiḡes ad tentem yid-s tfekka, ma ur yeḡhid ara yiḡes ad tenḡes yid-s tfekka.

Ttnusuḡ deg tawliwin

Udem-iw isweḍ am ḍiḥan

**Leεḍam d ṣṣiḥan** <sup>(2)</sup>

Aḥḥan yuḡen amedyaz deg tfekka-s ibeggen-it-id s wawal «leεḍam d ṣṣiḥan» Imaεna-s rẓen neḡ ssegren akk yiḡessan-is seg tawliwin it-yuḡen. Awal leεḍam dagi yegber akk ayen yellan d agmam n tfekka (ifassen, iḡallen, iḍarren, idmaren ...) akk igmamen yebnan ḡef yiḡes.

### Tagrayt :

Seg tesleḍt i nexdem i yisefra n Si Muḥend Umḥend ḡef wawal n tfekka d wayen akk itt-id-yemmalen, nufa-d akken awal-agi ur t-

(1) H.Genevois. Le corps humain : notes lexicographique recueillies dans la région de Michlet. FDB- N°79-For National. 1963. P06.

(2) Mouloud. Mammeri. Op. Cit. P316.

yeseqdec ara umedyaz s talɣa-agi «tafekka» ur d-nufi ara kra n lǧerra neɣ later deg tesekla taqbaylit tamensayt fell-as ama di tmedyazt ama di tesrit, ɣas ma yella-d unamek-is yella-d yella-d s talɣiwin nniɖen (ṣṣura, afud, iyes, aglim, leɛdam, aksum.) d awalen-a i d-yettuɣalen s tuget deg yisefra n Si Miḥend i d-yewwi ɣef tfekka s umata, akken neɣra Si Muḥend aɗar-is inuda-d akk tuddar n leqbayel ulac amkan iseg id-iɛdda ur yeǧǧi ara din asefru d ayen it-yeǧǧan ad isemres awalen i d-yemmalen tafekka mgarraden, acku yal tamnaɗt d acu n wawal it-tesseqdac .

Ma yella d awalen ijentaɗ i yessemres am (leɛdam, ṣṣura) d awalen yessaɣen di tutlayt n yal ass ɣer leqbayel kecmen di lqaleb n teqbaylit ufraren-d deg-s ugar n wid n tmaziɣt. Nezmer ad nini ɣef ayagi iten-yeseqdec umedyaz deg yisefra-s, akken yezmer ad yili dayen ismers-iten iwakken ad yebnu tunɕiqin d wanya n yifyar-s .

Ayen umi nger tamawt deg tesleɗt-agi i naxdem amedyaz ur iseqdec ara awal « lǧǧessa » xas akken d amardil yekka-d seg taɛrabt « جسد » d awal i d-yettuɣalen s waɗas deg tutlayt-nneɣ i yesɛan anamek n tfekka deg teqbaylit, anda yella dayen usemres-is di temnaɗt n Micli id-yebder Genevoi deg umawal-is, xas akken Si Muḥend iɛdda-d seg temnaɗt-a maca ur d-yeddim ara awal-agi, ayagi ahat imi ur iwulem ara wawal-agi di lebni n yifyar-is.

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