

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

الشخصية الثورية في الرواية الجزائرية المكتوبة بالفرنسية. رواية الأفيون والعصا
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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 عدة أعمال أدبية وروائية أظهر من خلالها ما كان يعانيه الشعب الجزائري إبان الاحتلال الفرنسي لأرضه. ولعل أبرز هذه الأعمال رواية "الأفيون والعصا". وهذه الرواية هي موضوعنا المنصب حول الشخصية الثورية في هذه الرواية لأنها كانت متنوعة بين شخصيات جزائرية وأخرى فرنسية اختلفت طبقاتها الاجتماعية ومستوياتها الثقافية. سوف نتطرق الى كيفية تناول مولود معمري الشخصية الثورية في عمله الروائي "الأفيون والعصا". الكلمات المفتاحية: الشخصية، الشخصية الثانوية، الأساسية، الايجابية، السلبية.

1. Tazwert

Tasekla tamaziyt d tasekla id-yeddan s timawit, s umata tiwsatin-is wwǧent-d s wallal n timawit, ttwaḥerzent s cfawat.

Maca tura tbeddel fell-as teswiēt, ur telli ara kan d timawit, tzeḡr-d ney tsurf-d amecwar yezzifen yer tira. Tira tbeddel aṭas deg wudem-is: tettnerni si tallit yer tayed, si tsuta yer tayed. Tekker-d tsuta i irefden asafu n tira, tewwi-d aṭas n tewsatn timaynutin ur tseṣi ara tsekla-agi mi tella d timawit.

Imura Imaziyeṇ uyeṇ-d abrid n tira yeḥ yidles d tutlayt tamaziyt s tutlayt tabeṛṛanit akken ad d-senfaln deg wungalen nsen yeḥ wurfan d yiḥulfan n ugdud azzayri, gar yimura-agi ad d-nebder M.MĚEMMRI d amaru azzayri i d-yessneṭqen i tikkelt tamenzut agdud azzayri deg yidlisen, yemmeslay-d yeḥ yiḥulfan-nsen, yeḥ wuguren i ttidiren, yeḥ usirem-nsen... Gar wungal-agi ad d-nebder “L’opium et le bâton” mucaēen gar yimeyriyeṇ d yimesneqden, d ungal iyeḥ ara d-nawi awal deg umahil-agi nney iressan yeḥ yiwudam n tegrawla deg wungal-agi imi mgaradent gar yiwudam izzayriyeṇ d yiwudam iṛumyeṇ. Tasleḍt nney ihi ad tili yeḥ wamek yessemres Mulud Mēemri iwudam-agi n tegrawla deg wungal-is “l’opium et le bâton”, aḥal n wannawen yemgaraden i nezmer ad d-naf.

2. Tabadut n wudem:

M. S. SALHI yessbadu-d yeḥ yiwudam aka: «D aferdis agejdan di tesleḍt n tsiwelt, am netta am tigawt, am tkerrist, am wakud ur yessefk ara ad isaedel yiwen gar uwadem d umdan, 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). Yessefk ad yili uḍris. Ma yella d amdan yettir di tillawt, ur yahwaḡ ara aḍris akken ad yili»¹

3. Iwudam n tegrawla deg ungal:

Mi nesleḍ ungal « l’opium et le bâton » nwala belli aṭas n yiwudam i yellan deg-s yerna seān azal meqqren deg tneflit d utebaē n yinedruyeṇ. Ama llan d iwudam igejdanen ney d ussineṇ, d ufriren ney d inabawen, ama d wid yettekkkan d yimḡuhad d ugdud azzayri ney yer yiserdasen n ucengu aṛumi. U mkul yiwet seg-sen seān ṛray yeḥ wayeḍ.

3.1. Iwudam igejdanen d ussineṇ.

3.1.1. Iwudam igejdanen

Deg wungal-agi Mulud Mēemri iṛeṣṣa yeḥ sin n yiwudam igejdanen akken ad ay-id-yales inedruyeṇ seg sant n tamiwin yemgaraden, iwudam-agi d atmaten Bacir Lazrak akked Eli id-ibanen mliḥ deg uḍris, id-yesbegneṇ amgarad yellan mliḥ deg ungal.

Bacir Lazrak bu kraḍ n tmerwin n yiseggasen, yeyṛa, yettidire tudert n yimerkantiyeṇ deg temdint, yettlusu ala iselsa ifazen, akken id-yetbader deg ungal « yelsa iselsa-is n tḡuni yemmuggeṇ s leḥrir n ccinwa (...) syen ibedd sdat n lemri n texzant tameqqrant »², yesea assay d yiwet n tmettūt taṛumit isem-is « Claude ». Deg tazwara yeereḍ amek ara yebeed akk yeḥ tegrawla maca ttexmam-is yella yettucebbel akken yekka wakud, ula d « Claude » tuyal merṛa ad as-tini yedda yid-sen, tikkett nniḍen mḡal nsen. Maca ṛraḥa-nni ideḡ yella ur tæetṭel ara tennehwal, dayen i t-yeḡḡan ad yerwel yer taddart-is Tala, ayen i t-yesbahban yufan-ten mazal-iten deg lmiziriya d lhif ideḡ llan ney uyalen ugar.

¹ SALHI, M., A., *asegzawal amezyan n tsekla*, Ed, L’odyssée, Tizi-Ouzou, 2012, P. 40

² Ibid p13

- « Yelluz
- Mmudet-as ad yečč
- Ulac acemma ad t-yečč... »³

Tamentilt n waya imi ur sein ara acu ara ččen acku imdebbren yef taddart sneqsen-asen deg tiram akken ur ttmuddun ara učči i yimğuhad. U mi akken ieedda Bacir yef LASAS akken ad yestenyi belli deg taddart i yella yemlal d gma-s Beleid yessenzen iman-is i ucengu akken i as-id-tules Smina yemma-s n Bacir.

Mi akken yenwa Bacir kullec yuḡal s amkan-is, yewweḍ-as-id lexber belli ameddakkel-is Remḍan yettwatṭef syur gma-s Beleid i as-yefkan afud akken ad yerwel “ Teqqim-ak-id kan trewla...ruh yer tewwurt ihin n unzul, ad tafed yiwen ad ak-yessiweḍ yer lkazirna n Emiruc, yiwel...”⁴ seg tallit-agi i tbeddel akk tudert n uwadem-agi yellan yejbed akk iman-is yef tegrawala, yuḡal yufa-d iman-is yef yidis n yimeddukkal-is imğuhad yettdawi-ten, yeqqim din azal n kraḍ n wagguren anda ibedd yef umahil-is akken iwata acku “yessen akk tamnaḍt cwiṭ (...) seg Lezzayer tamanayt yer Štif”⁵ Maca yettwajreh mlih deg yidarren imi yeered ad d-yekkes leslah i ucengu. Yef wanect-n i as-iserreh lkulunil Emiruc seg uxeddim-is iwaeren, icegge-it yer Laerac id-yuzgan deg tliša n Lmeṛruk akken ad yexdem din. Maca uqbel ad iruḥ yebḡa ad d-iwali Claude I tikkelt taneggarut maca tikli-agi ines tegla-d s uḡbas-is s yur iserdasen irumyen, yeqqim aḡal n wussan yur-sen, eerden amek ad t-id-sneṭqen akken ad asen-id-yefk isallen yef Lwilaya tis kraḍ yetṭef Emiruc. D acu kan amejjay-agi ur d-yenni acemma xas akken ḥettcen-t seg ya tama, dḡa yer taggara serḥen-as-id imi yekfa usirem deg-s.

Dḡa deg yimir-n i yekcem yer lekka sani i t-iceggee ccef-is, kra n wussan iruḥ yer Meknes anida “anda yesea aqidun s ufella n Ein Lluḥ yettawin s adrar”⁶. Amejjay yessmenyaf adeg-agi akken ad yebbed akk yef yimdanen. Maca yuḡal yessen yiwet n teqcict iwumi qqaren Ittu mi akken i t-id-yedleḅ yiwen n lḡar nsen akken ad idawi yiwet n tmuḍint yur-sen. Mlalen tayed n tikkelt mi akken iruḥ yer Xnifra, u tuḡal d awadem yesaan azal meqqren yer umejjay, d acu kan amaru ur d-yessebgen ara mlih assay gar-asen ma yella d tayri ney d imeddukkal kan, maca Ittu tedda yid-s almi d Rabat akken ad d-tay ayen akk tuḡwaḡ i tmeḡra-is akked Rihu, akken ad tt-ḡder diḡan tamsalt n Idi Ubihi akken id-tenna fell-as teqcict-a: “Nnan-d fell-as deg rṛadyu belli d ayeddar, byiḡ ad zrey amek iga uyeddar”⁷. Dḡa yeqbel umejjay-nni akken ad teddu yid-s maca ur yeyfil ara yef wayen id-yusa ad yexdem di Lmeṛruk. Ieedda waggur segmi yella d Tmeṛrukit-nni, yegzem-itt deg rray-is akken ad d-yuḡal yer Lezzayer acku axeddim-is ifuk dina. Yuḡal-d yer uxxam-is deg Lebyar anda yedmeḡ ad d-yaf Claude maca yufa-d yiwet n tebrat n llum d lefraḡ aneggaru s yur ameddakkel-is Remḍan yettnayen d lmut, xas akken yekcem yer lekka. Mi akken id-yuḡal yer uxxam-is yemlal-d agraw n yilemzyen izzayriyen ibedden deg ubrid tṭalaben s yizerfan nsen, u mi akken iberra seg-sen yef yigen afransis, yenteq-d yiwen “Sel, yenna-d uselway, ma tebyiḍ ad tedduḍ yid-nney, kcem, ney ruḥ ad tkemmed abrid-ik a gma.”⁸ Dḡa Bacir yefren ad yeddu yid-sen. Maca mi akken id-wwden yiserdasen yur-sen, yekker umennuy gar-asen, eerden amek ad ten-

³ L'opium et le bâton p63

⁴ Ibid. p108

⁵ L'opium et le bâton p141

⁶ Ibid P201

⁷ Ibid P227

⁸ Ibid P59

nesferqen. Maca Bacir yegguma ad yefru ayen akk iderrun dinna, dya yerwel uqbel ad ttfen, yeffer deg yiwet n lvila.

Seg yimir-n ur d-uban deg yinedruyen, u ur nezri ara d acu i as-yedran yer taggara n wungal anda id-yudder “Uriy tabrat i Claude, i Ittu, lliy byiy diyen ad as-aruy yiwet i Remdan (...) yessefk ad nerr tilisa i wayen yezrin” maca amru ur ay-id-yebdir ara sani iruh ney amka ideg yella, yef wanect-a teqqim taggara-is timedregt i yimeriyen.

Yer tama n umejjay Bacir Lazrak yella gma-s amectuḥ Eli Lazraq i ifernen abrid yemgaraden yef win n gma-s meqqren fell-as. Yefren ad yekcem deg umennuy yer tama n yimeddukkal-is imḡuhad netta d ilemzi, maca uqbel mi ara yekcem iruh qbel yer gma-s akken ad as-yinin s wayen yefren “Uqbel sin n yiseggasen-a asmi akken id-yusa yur-s yer wadeg n uxeddim-is yenna-as belli ad yali s adrar, Bacir ur t-yumin ara atas (...) almi ieddad ciṭ n wakud, yewwed-as-id lexbar belli Eli yekcem yer ugraw n Lwilaya tis ukkuṣ s ufella n Blida, deg yidurar n Criṣa”⁹. Maca attekki-is yellan s tuffra ula d yemma-as ur tezri ara, aya iban-d anda i as-tcetka i Ferṛuḡa “Eli iruh s adrar mebla ma yenna-id, d medden iyi-d-yennan (...)”¹⁰

Deg tazwara mi akken yekcem, iyellaten-nni ines ur tettammen ara atas acku mazal-it mezzi, yezmer ad yili ahat d aceggeṣ id-yettwaceggeṣ s yur irumyen, mi akken i as-yenna uselway-is “Anwa ara ay-id-iwekkden belli macci d amsaltu ... d axeddaṣ, ney d imceggeṣ n yiṣdawen?”¹¹ Maca Eli yesseggen-d belli yehrec, yezmer ad xedmen deg-s laman, iṣub almi d Lblida, mi tēdda ddurt yuḡal-d yewwi-d yid-s leslaḥ. U mi akken i asen-id-yessebgen i yiselwayen-is belli nsen macci d ayeddar, yuḡal ttudun-as imahilen, yewwed-it-id lamer akken ad iruh yer At Waḡban d mraw n yirgazen-is, d acu kan ur ilaq ara ad yennay (...)” . Maca tamsalt-agi teweer-as atas acku mlalen atas n yiserdasen n ucengu deg ubrid nsen, dayen i t-yeḡḡan ad yebdu tarbeet-nni d igrawen, akken ad asen-neseerqen abrid i yiserdasen, dya iruh d umeddakkel-is Ḥumar seg ubrid wayed, maca ur eṣṣṣlen ara ttwaṭṭfen s yur iserdasen, ḥebben-ten yur-sen merrten-ten akken ad d-inin kra, mbeed mi ieddad kra n wakud tusa-d yiwet n tmesrifegt tewwi Ḥumer.

- “Sani i tewwin?, id-yenna Eli.
- Yer sbiṭar id-yenna Ḡurḡ, akken ad jebren iṣsan-is”¹²

Deg lawan anda yenwa Ḡurḡ ad as-xedmen akken iwata i umḡahed-nni yimeddukkal-is, deggrem-d Ḥumar seg tmesrifegt. Syen iṣawen Ḡurḡ Eli akken ad yerwel seg lḥi-nni ideg yella. Maca ur iṣṣṣel ara yettwaṭṭef i tikkelt nniden s yur Ḥamlet ameṣwen n lkapitan Marsilak netta akked Wakli, wwin-ten yer unnar n Ddu Tselnin sdat n wat-taddart akken ma llan, belli dayen ttfen asaḍ-nni nsen.

“...- Ihh Ferṛuḡa, id-yenna mi akken i tt-id-yufa. Tezriḍ anwa-t wagi (...)”

S yiwet n tayect iṣubben tenna-d:

- D gma Eli”¹³

Maca uqbel ad yemmet Eli, lkapitan Marsilak, idegger tabwaṭ n yiggruten, yessuter-as ad iruh ad tt-id-yeddem. Maca Akli seg deffir yenna-as-id acimi “Ma tessubbed ad tt-id-teddmed ur

⁹ IBID P57.

¹⁰ Ibid p 55.

¹¹ Ibid p 59.

¹² Ibid p179

¹³ Ibid p36

tettmettated ara s yibeddi”¹⁴ Dya din kan iṣub lkapitan afus-is, yeqqers-d yiwen userdas s rṣas yef Eli, dya din ka yeḡli am tefkka yekkawen, syen bdant teyratin s yur Tasaedit (tameṭṭut n umeddakkel-is Ėumar) defren-tt-id wat taddart. Maca ɛawden sersen-d tasusmi yiserdasen s tyita n rṣas deg yigenni. Syen lkapitan yefka-d lamer belli Eli ur ineṭṭel ara, ad yeqqim akken ad t-tesrewten yiḡersiwen. Maca Tasaedit tegguma xas ulamma yessbeed-it uḡerki-nni n Teyyeb seg taddart, ama ayen yerzan ma yella yenṭel ney ala aya ur d-yebdir ara deg ungal.

3.1.2. Iwudam ussinen

Yal amyarur yuran ungal d awezyi ad yaru mebla ma isedda-d iwudam ussinen ara yesseddun inedruyen. Deg ungal-agi llan aṭas n yiwudam yemgarden deg leamer, deg tektiwin d uttekki nsen deg tmetti. Gar-asen ad d-naf “iserdasen n ucengu sean adeg iḡehden deg ungal imi d nutni i yestkelfen deg useddu n temsal n taddart”¹⁵, seg-sen lyuntnu Délecluz, syen beddelen-t s Marsilak d umeiwen-is Hamelt, rnu yur-s wid-nni akk id-yettmagger Bacir akked Eli deg ubrid nsen deg wungal. Ma yella nerra iwudam gar iwudam iṛumyen, nezmer ad d-nernu “Claude” tameddakkelt n Bacir Lazrak xas akken nettat mgal acengu aṛumi d lbaṭel-is.

Rnu yur-s tamliṭ meqqren n yimezday n taddart d yimḡuhad nniḡen deg useddu n yinedruyen. Sean azal meqqren deg ungal xas akken suddsen-ten seg yiwudam ussinen. Tuget n yimḡuhad seg at-Tala d tudrin i asen-id-yezzi. Mebla nettu ney nezgel azal meqqren tesɛa tmetṭut Taqbaylit d temliṭ tesɛa deg yinedruyen d uttekki ines iḡehden deg ungal, ay-agi akk ad t-id-naf deg Feṛruḡa d tlawin nniḡen n taddart yesean tajmilt meqqren deg uheggi n yidgan n tuffra n yimḡuhad”¹⁶

3.2. Iwudam ufriren d yinabawen¹⁷

Seg tezrawt nney yef wungal-agi, mi akken nebḡa iwudam yef yigejdanen d wussinen, nufa-d diyen belli nezmer ad ten-nebḡu yer wufriren d yinabawen acku nufa-d nmmara yellan gar yiwudam-agi deg wungal-agi, imi llan yirumyen yellan mgal iṛumyen rnu yur-s seg tama tayed llan yizzayriyen xeddem yef lesyad nsen iṛumyen ney ayen iwumi nsemma iḡerkiyen.

3.2.1. Iwudam ufriren

Wigi d iwudam iwumi qqaren diyen “iwudam imeiwnen”, sean azal meqqren deg ungal deg ueiwen n wasaḡ ney asaḡen deg useddu n yinedruyen n wungal. Deffir n umejjay n Bacir d umḡahed Eli, ad d-nebder imezday n Tala, imi arraw-is rran-d i wulyu n tmurt, ulin s adrar akken ad ḡarben acengu akken ad d-awin timunent, tuget n yimeddakkal n Eli n taddart-is ney n tudrin i asen-id-yezzi, imḡuhad-agi sean adeg meqqren deg useddu n yinedruyen n wungal, mebla ma nezgel tabyest n yimezday n At-Tala, xas akken imihiyen zzin-asen-id seg yal tama maca “deg tṣebḡit ilaq ad urar tamtilt n usfel (...) deg yid akked d yimḡuhad, nella d atmaten nsen n tmara akken kan ad asen-nishil i yimḡuhad axeddim n timunent (...)”¹⁸. Ula d tameṭṭut texdem amahil-is akken iwata seg tama n yiwudam imeiwnen, imi “tulawin n taddart seant tajmilt meqqren imi tteawanent imḡuhad ama dayen uḡwaḡen ney deg uheggi n yimkuan n tuffra nsen”¹⁹. Seg tama tayed yella Beleid (gma-s n Bacir d Eli) yuraren sin n wuraren yef tikkelt, yettban-d d ameddakkel n yirumyen, yettili yid-sen amzun mgal izzayriyen d acu kan netta ixeddem s tuffra d yimḡuhad yettawi-asen-id isallen d wamek ara kcemen wa ad ffyen seg taddart. D Beleid i yessrewlen gma-s

¹⁴ Ibid p364

¹⁵ سامية مشنوب. الثورة الجزائرية و حضورها في الرواية الجزائرية فرنسية اللغة. بحث. ص7

¹⁶ Ibid. p10.

¹⁷ Ufrit= positif anabaw=négatif.

¹⁸ L’opium et le bâton P117

¹⁹ سامية مشنوب. الثورة الجزائرية و حضورها في الرواية الجزائرية فرنسية اللغة. بحث. ص10

Bacir seg taddart u d netta diyen i yestkelfen s lumur n taddart. Segmi akken id-skeflen imukan-nni n tuffra deg Tala, yejmeɛ-d akk imezday n taddart akken ad asen-yini ad heggin iman nsen ma yella-d kra n uzdam “ur ilaq ara ad yili yal argaz waḥd-s mgal n yirumyen”²⁰ Maca ur iettel ifaq-as lyutnu Marsilak, dya seg wass-nni yugi-as ad yili deg lbiru-is mi ara yili unejmuɛ ga-asen.

Ma yella d iwudam ufiren nniɛn, d iwudam yettekin yer ucengu aɣumi, yellan wayen i ten-yeḡḡan ad beddlen seg yinabawen yer wufiren. Tamezwarut deg-sen d *Claude*, tameddakkelt n Bacir Lazrak, nettat “tella tennuyna seg lbatel d umerret iderrun i yizzayriyen”²¹.

Awadem nniɛn d aḡundi aɣumi *Georg Chaudier*, winna uɣur d-ḡḡan sin-nni n yimḡuhad Eli d Eumar. Lyutnu Marsilak yeḡḡa-asen-id imi t-yezra belli yezwar yernu yettara ddehn-is yer yal tayawsa, fkan-as ula d isem “Tiṭ n ublinser”, lmaɛna-is allen n lemḥadra, yettwali kullec. U mi akken iwala lyutnu d lkapitan wwin Eumar deg tmesrifegt, yenwa ad t-awin yer sbitar, yenna-as ula i Eli: “kunwi ad ay-tneqqem, nekni nettxelliṣ-awen asikel deg tmesrifegt (...)”²² Maca yebbehba seg wayen i as-yedran i Eumar mi akken id-yettwadegger seg yigenni. Dya “dagi id-tekki deg-s ciṭ n talsa seg wayen i as-yedran i umahbus-nni amenzu”²³, syen yesserwel amḡahed-nni nniɛn, yuḡal ula d netta yedda yid-s imi yeɣya deg wayen yettwali n lbatel d umerret iderrun i Yizzayriyen. Deg ubrid Eli yella ireggel fell-as “tura maci akka ara neseɛddi id kamel d tazla ney kul yiwen yessikidwayed...”²⁴ Dya yal yiwen yeqqim deg umkan-is almi id-yewweḡ kan ɣur-sen yiwen n umsedrar mi akken yendeh lefjer yewwi-ten yer uxxam-is akken ad steɣfun. Xas akken Georg iwekked-as-id belli d trewla i yerwel, maca Eli ur t-yumin ara.

- « Mazal yebɛed? I as-yenna.
- Acu?
- Sani akka ara nruḥ.
- Ur zriy ara, ur ssiney ara tamurt-agi. »²⁵

U mi akken qqimen ad steɣfun, yeddem-d uḡundi-nni yiwet n tewaṭ n uksum n yilef seg uqrab-is, yebya ad tt-yebdu akked Eli maca netta yegguma « D aksum n yilef, deg ddin nney ay-agi d leḥram »²⁶, dayen i yeḡḡan aḡundi ad yerfu imi yeɛred ad as-yessefhem belli n yilef n uzger. Imi akken yegguma, idegger-itt uḡundi-nni akin nebeid xas akken netta yella yezmer ad yečč seg-s, « ddin-iw ur iyi-smih ad ččey sdat n yiwen yemmuten seg llaz »²⁷. Dya yef wanect-a yuḡal Eli yumen-it elli maci d amihi yef yimeddukkal-is imḡuhad, dya yenna-as belli lekka ur yebeid ara sya.

3.2.2. Iwudam inabawen

Qqaren-asen diyen iwudam n nmmara ney n urgat, d iwudam ittekin s umata yer yiḡundiyeen n ucengu aɣumi d wayen akk i as-id-yezzin wigi sean adeg meqqren deg wungal imi d nutni i yettfen lumur n taddart, d nutni id-yellan deg ubrid n Bacir d Eli yef teyzi n yinedruyen deg wungal

Amezwaru deg-s lyutnu Délekluz yettwakelfen s useddu n lumur n taddart netta d yiḡundiyeen-is, d netta id-yusan mgal nsen yebya ad yekkes ugur agejdan yellan i t-yettabaɛan d imḡuhad. Mi akken yemlal d Bacir ass-nni amenzu mi id-yuḡal yer taddart, lyutnu-agi yeɛred amek ara d-yessebggen

²⁰ L’opium et le bâton P329

²¹ سامية مشنوب. الثورة الجزائرية و حضورها في الرواية الجزائرية فرنسية اللغة. بحث. ص10

²² L’opium et le bâton P180

²³ سامية مشنوب. الثورة الجزائرية و حضورها في الرواية الجزائرية فرنسية اللغة. بحث. 09

²⁴ L’opium et le bâton P186

²⁵ Ibid. p 191.

²⁶ Ibid.

²⁷ L’opium et le bâton P192

belli yelha yettharab yef taddart “ilaq ad ten-hudd seg tmezla taxeddaet (...) d uyurru iwaeren”²⁸, dagi yebya ad d-yini belli macci d lehkem i yebya maca ad yekkes kan ugur-nni i t-iqelqen (imghuhad), maca d netta s timmad-is id-seylin Eli d Eumar gar yifassen n yiserdasen deg txazabit-nni i asen-yunda, imerret-iten s tyitiwin akken ad d-inin anda yella Emiruc. Xas akken lyutnu Délecluze yeweer akked wat taddart maca ur yelli ara d asmam ugar n lyutnu-nni id-yuḡalen deg wadeg-is (Marsilak), acku yella iteqqen allen-is yef kra n tyawsiwin iderrun gar wallen-is.

Deffir-s adabu yewwi-d lyuntu Marsilak. Wagi yexdem axesser deg taddart. deg tazwara yexdem anejmue akk i wat taddart akken ad inadi yef yimghuhad ney iyewwayen akken i asen-isemma netta. “Mass lyutnu, id-yenna Teyyeb, la d-qqaren ulac iyewwayen deg taddart, maca ha-ten deg yiḥarqan, ur nezmir ad ten-nwali...seg tzemrin”²⁹. Dya d tagi i d tiḥilla i asen-id-yufa lxayen, yef wanect-a i asen-yefka lyutnu lamer akken ad d-jemeen akk at-taddart deg tfejrit deg unnar, ad d-awin yid-sen tiqubac d tmencar akken ad gezmen tizemrin nsen, akka ciṭ-nni n zzit id-ttawin seg tzemrin-agi ur asen-id qqim imi ala i sean d rreḡq znuzn-t akken ad ḥellin ayen nniḍen. I tikkelt nniḍen yefka lamer n uedam n yimghuhad Eli akked Akli mi akken yessawed umeiwen-is Hamlet ad ten-id-yettef. Yer taggara mi akken ur yessawed ara ad iseddu lumur n taddart, yefka-d lamer-is aneggaru “ad awen-fkey azal n ssaēa akken ad tessufyem akk ayen tesēan deg Tala, akka ssaēa ad nhudd Tala...s yimrad”³⁰.

Awadem nniḍen yesēan tamlit meqqren deg ubeddel n tagnatin deg taddart, d awadem n lxayen n Teyyeb. Netta d yiwen gar warraw n taddart maca ur t-ḥemlen ar, ḥeqren-t akk imi d amaybun yerna ur yesēi ara tizemrin am netta am warraw n taddart. Daya i t-yeḡḡan ad yengher abrid-is waḥd-s, yejbed akk iman-is seg-sen “yettidir deg lxuf d llaz, maca ulac akk anwa i yettdukulen yid-s”³¹. Maca akken kan id-yewwed lyutnu Délecluze yer taddart, ḥwaḡen yimezday yer wid ad ibedden fell-asen, xemmen srid yur-s. Deg tazwara n uxeddim-is yettawi yettara deg taddart yettawi-d tiṣunḍin n lyutnu i wat taddart, yuḡal meqquer ccan-is “mi akken i yellan iteddu yelseq deg lḥid, tuḡal tbedd tiddi-is (...)”³². Tbeddel akk tudert-is deg waggur kan, yuḡal d netta s timmad-is i yettmuddun tiṣunḍiwin i wat taddart. yuḡal d ayeddar yeznuzuy atmaten-is i uedaw. Maca xas akken yeqseḥ wul-is, yella yettara-asen-id rregmat-nni i tettragamen zik-nni. Yiwen ttar id-yerra deg-sen d tizemrin i asen-yegzem “lejdud nwen qimen xemsa n leqrun akken ad zzun tizemrin-agi, maca ikafriwen ḥwaḡen mraw d semmus n wussan akken ad tent-qeleen”³³. Maca yuḡal ifaq-d yer taggara mi akken nyan Eli d Wakli, d uhuddu n taddart-is.

4.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 taberranit. Seg wanect-agi akk nessawed ad d-nebgen belli ungal azzayri (aqbayli) yettwarun s tutlayt tafransit yuy adeg wessiēen deg umezruy n tsekla tazayrit anda ssawḍen snetqen-d i tikkelt tamenzut ššut n ugdud azzayri. Asexdem n yiwudam deg wungal akken tebyu tili tiddi nsen d wannawen nsen sean azal d twuri meqqren deg useddu n yinedruyen.

²⁸ L'opium et le bâton P65

²⁹ L'opium et le bâton P256

³⁰ Ibid P367.

³¹ Ibid p98

³² Ibid. p 99

³³ Ibid p259.

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