

كتابة القطيعة في الرواية القبائلية «Nayla» d «Inig aneggaru» لبراهيم تزاغرت.
Tira n urezzi deg wungal aqbayli: « Inig aneggaru » d « Nayla » n B. Tazaghart d
amedya

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Agzul: Asmi d-iban wungal aqbayli, yefka i yinaggalen iqbayliyen tilelli n usnulfu d usenfali. YuYal wungal d adeg anda d-yettili usenfali n lebYi akked tirga, d yifdamen¹ ilqayanen n tsutwin timaynutin, d tanfalit ur nesEi ttawil nniḍen akken ad d-tlal, imi anagraw amensay yezmer kan ad d-yini anagar ayen i d-iḥettem umsasi. (Bounfour 2008: 3). Ungal aqbayli, d tawsit i d-yeskanayen assaY n urezzi d teYlelt yettilin gar tsekla tamensayt d tetarrit. Arezzi yettban-d deg yal aswir: deg tutlayt, deg usentel, neY deg tsiwelt. Ilmend n waya, nerra lwelha-nneY Yer ssenfagi n tira akken ad d-nwali d acu-tent limarat n urezzi deg tira taneglant taqbaylit, d wacu i d-yewwi waya i termest n wungal, ladYa deg wungalen i d-nefren i umagrad-a: Inig aneggaru² akked Nayla³ n B. Tazaghart.

Awalen-tisura: TaseYlelt; arezzi; amsasi; tsekla tartar; asnulfu asekan; afelelli.

الملخص: ظهور الرواية القبائلية، كانت الوسيلة الوحيدة لدى الروائيين لحرية التعبير والإبداع، "الرواية، المكان الذي يتيح فيه التعبير عن رغبات، احتياجات، خيالات واحباطات الأجيال الجديدة" (Bounfour: 2008: 3). الرواية، الجنس الأدبي الذي يجسد علاقة القطيعة والاستمرارية التي تربط الأدب الشفوي والمكتوب. العلاقة التي جعلت الكتابة الروائية متجزأة وتصبح على القارئ استيعاب مفهومها. السبب الذي دفعنا

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للاهتمام بهذا النوع من الكتابة لنبرز علامات القطيعة في الكتابة الروائية القبائلية وعواقبها على القارئ من خلال روايتين «Inig aneggaru»، «Nayla» للكاتب إبراهيم تزاغرت.

الكلمات المفتاحية: الاستمرارية؛ القطيعة؛ الملائمة؛ الأدب الحديث؛ الإبداع الأدبي؛ الكتابة المجزأة.

1 Tazwart: Seld tanekra n 1871, yella-d ubeddel lqayen deg tmetti taqbayliy. Banen-d yimnuda i d-yeffɣen seg uɣerbaz afransis, tuget deg-sen d leqbayel, ḥsan issefk fell-asen ad kemmlen deg ubrid n usezri n tgemmi tamensayt d usaki n tefrit⁴ timagit, gar-asen : Moḥand Saʿid Bulifa, Sliman Raḥmani, Belʿid At ʿli ...atg.

Timetti taqbaylit tufa-d iman-is deg wannar atrar, d annar n usnulfu amaynut. D tagnit daɣen n urezɣi akked d wayen yellan d amensay ama d tigenas neɣ d iberdan n tira. Takti n urezɣi tettawi ɣer ubeddel, ɣer usmenyet; tesseglyu-d ihi s usnulfu.

Asmi tudef tira timetti taqbaylit, banenet-d tewsatin tiseklanin d timaynutin am wungal, tullist, amezgun d tezliti tatrart. Ayagi isnerna annar aseklan aqbayli atrar. (Abrous: 1989). Seg wasmi d-nulfant tewsatin-agi timiranin, imura iqbayliyen atraren ttaɣraɣen ad seddun tasekla taqbaylit deg wannar amselɣu atrar agraɣlan (Chaker: 1992). Iswi-nse, ad rren taqbaylit d allal n usenfali d usnulfu ara yeddun d uxemmem atrar d yidles agraɣlan.

Ungal d udem gar wudmawen n urezɣi, d tawsit tamaynut yettwarun i d-yudfen annar aseklan amensay imawi, yuɣal deg umkan n tewsatin timensayin. S wungal isemmed ukala n uɣeddi ɣer tira « Seg talɣiwin tiqdimin n ufaris adelsan yellan, d afaris ungalan i d amedya ufriz n urezɣi, d abrid amaɣlay n uqlab agensay n tira ». (Abrous, 1989: 33).

Tira tella d allal n uhuddu agensay. Terza tikta yellan uqbel, tbeddel timuɣliwin d tesnakta n yiqbayliyen ɣer tgemmi taqbaylit, tsaki-d (teḥya-d) deg-sen tafrit tamagant⁵. Ungal d annar n usenfali i yefkan i umaru tilelli n usnulfu d truzɣi n leqyud n tira. « Ungal yettban-d am tawsit n tlelli, yeffɣen seg leqyud n lqaleb amensay, d allal i usnulfu ama deg talɣa ama deg yisental ». (Reuter, Y. 1991:14). D annar war tilisa anda yezmer umaru ad d-isebeyyen tasnakta d tmuɣli-ines ɣer wayen yettidir. Akala n urezɣi iban-d seg wasmi i tettwahud tmetti taqbaylit sɣur tmehera tafransist. Akken ad yili useɣlel deg tudert taseklant, ittuḥettem ɣef yimeskaren iseklanen ad bedden iberdan n usezri n tgemmi taseklant. Yal ahuddu, ama deg tikta neɣ deg tmuɣliwin,

ugellu-d s wallus n lebni. Ma d arezži igellu-d s usmunyet. « TazYent d urezži xeddmnen Yer ubeddel, Yer usmunyet, ihi Yer usnulfu » (Maudet, C. 2015: 160). Timetti taqbaylit, akken ad tedmen aselkem n tudert, tekcem deg yiwen n ukala n uhuddu d walus n lebni, ilmend n waya, yella-d urezži d ubeddel Yef tmuyliwin d tikta yettffen adeg uxemmem n yimdanen. Arezži daYen yella-d deg tira tungalant, ladYa deg wayen yerzan deg lebni n uferriY .

Ihi amek ara d-yibin urezži deg wul uferriY ungalan? neY akken nniḍen ;Amek d-isebyyen unaggal arezži deg uzetṭa n tsiwelt tungalant ? D aya ara d-nwali deg teYzi n unadi-agi.

B. Tazaghart gar yinaggalen d-yewwin tira ixulfen Yef tid yezrin, ama deg talYa neY deg yisental i d-yewwi deg wungalen-ines. Issidef iberdan yemxallafen d yinaggalen iseklanen, akken ad d-yefk tamuYli d wudem amaynut i wungal aqbayli.

Deg umagrad-agi i yellan d aḥric deg tsersit n duktura s uzwel : «Ungal aqbayli : gar urezžit d teYlelt », ad neḤreḍ ad d-nwali d acu-ten yiberdan n tsiwelt d wamek llan d ssebba n urezži deg tira n B. Tazaghart deg sin n wugalen-ines : Inig aneggaru d Nayla, ad nwali daYen amek tga tira tungalant taqbaylit deg umussu-agi n trezžit d teYlelt.

Tasleḍt ad d-tili Yef sin n yiḍrisen n wungalen-agi. Ad tezzi Yef snat n tuttriwin. Tamezwarut : amek tebna tsiwelt d uferriY deg sin-a n wungalen-ines ? Tis snat : d acu-tent tselkamin n waya Yef wungalen-agi d termest-nsen ?

Akken ad nessiweḍ Yef tirirt Yef tuttriwin-agi, ad neḍfer tarrayt n tesleḍt taḍrisant d tsensiwelt, s wubrid i d-yewwi umazray n tsiwelt Gerard Genette. Azal n unadi-agi ad d-ibin deg tesleḍt n yiberdan iseklanen i tṭafaren yinaggalen deg termest-nsen taseklant. Tuget n yimahilen i d-yellan Yef wungal, tezzin Yef limarat n timawit, lebni n tsiwelt n wungalen, amyeḍres d wayen nniḍen. Maca, ur d-llin ara yimahilen i d-yewwin Yef tselkamin n yiberdan-agi, ama Yef tḍersit n wungalen neY Yef termest-nsen.

Anadi-nneY ad yebḍu Yef kraḍet n takkayin. Deg tazwara, ad d-nwali talYa n tsiwelt n wungalen: Inig aneggaru d Nayla. Syin akkin ad d-nwali lebni n unagraw n yiwudam d wadeg. Fer taggara, ad d-nwali d acu d-yewwi waya i wungal d tYuri, d wacu i as-d-yewwin afelelli n yiḍrisen n wungalen-agi.

Ungal Inig aneggaru, yewwi-d Yef teqsiḍt n tayri yezdin Mehdi d Nayla, Tiziri d Yuba. D iwudam yellan d asfel n leqwanen n tmetti taqbaylit. Segmi i yugin yimawlan n Mehdi ad qeblen Nayla d tislit-n sen imi mačči d taqbaylit. Mehdi yuḤal yessen, yezweğ d Tiziri. Maca Tiziri tegguma ad tebru i targit-ines: tinigt Yer Fransa. Deg unaffag n Ėebban Remḍan, mi llan ttrağun tizi n rrwaḥ, yal yiwen deg-sen yuḤal Yer yizri-ines. Mehdi immekta-d Nayla, Tiziri tmekta-d Yuba.

Tewweḍ-d tizi n rrwaḥ, Tiziri terkeb metwal akal n tirga-ines, din ara tt-nḤen yirebraben deg tmurt n Fransa, ma d Mehdi yefren ad yeqqim deg tmurt. Akken kan terkeb Tziri tasriffegt, yemmlal d Nayla.

Ungal Nayla yewwi-d Yef tmetti taqbaylit d leḤwayed d wansayen isedduyen timetti. Taḥkayt-is tettezzi Yef tayri yezdin sin n yilmezyen: Nayla d taḤrabt, Mehdi d aqbayli izedḤen deg Tqerbuzt. Imawlan n Mehdi d udrum-ines gedlen assaḤ gar-as d Nayla. Ugin nnesba d ccetla n waḤaben. Yef waya, Mehdi d Nayla msebḍan, akken ad ddun deg lebḤi n tmetti d yimawlan.

Snat n tḤawsiwin i aḤ-yewwin ad nesleḍ sin n wungalen-agi:

Tamezwarut: d taḤuri i aḤ-d-isbeyynen (iwelhen Yer) talḤa-ines yemxallafen Yef wungalen nniḍen. D taḤuri i iweḤren kra; armi i nekfa taḤuri-n sen i negza d acu n tedyant iḤef d-wwin.

Tis snat: d ayen i d-nwekked seg kra n tmuḤliwin n wid yeḤran ungalen-agi. Ufan kra n yiḤewwiqen deg usegzi n tedyant. Qqaren-d d tasiwelt yezzin, tesseḤraq lexyuḍ n yinedruyen

2 Tasiwelt d lebni n uferriḤ n wungalen: Inig aneggaru d Nayla: Tira, d tagnit n tmenna, anda yessemras umaru akk inawen iseklanen yemgaraden akken ad yessiweḍ ad d-yessenfali tasnakta d tmuḤli-ines Yef wayen yettwali d wayen yettidir neḤ i ttidiren wiyaḍ. Inawen-agi yemxallafen sḤan tawuri-n sen deg lebni n uferriḤ ungalan sḤan daḤen tiselkamin Yef temrest d tḤuri n wungal.

Akken ad negzu tira n urezzi deg sin n wungalen-agi *Inig aneggaru d Nayla*, ad d-nesken iberdan n tsiwelt yessemres B. Tazaghart akked termit-ines tungalant, d wamek yebna anagraw n wadeg, akud d yiwudam, imi d iferidsen igejdanen n uferriḤ akked tsiwelt.

2.1 Talʿa n tsiwelt akked lebni n uferriʿ: Tasiwelt, tzerrew amek yeddes uferriʿ deg wullis, neʿ daʿen « Temmal-d afran n yiberdan ibennun tuddsa n uferriʿ deg wullis ».⁶ (Reuter, Y. 2005: 40) temmal-d daʿen « tuddsa n uferriʿ deg wullis »⁷ (Reuter, Y. 1991:58), akken daʿen, d tigawt ibennun ullis, i d-yemmalen amek i d-tettwana tetdyant. Ihi « Tasiwelt, d tigawt tagejdant n wullis, teqqen ʿer wamek tettwana tedyant⁸ » (Jouve, V. 2006: 23). Deg tʿuri-nneʿ n wungalen-agi, nufa talʿa n tsiwelt akked lebni n uferriʿ mgaraden ʿef wayen d-yettlin yakan deg tsiwelt taqbaylit.

2.1.1 Ullis deg wungal Inig aneggaru: S tesleṭ tasnalʿant n wungal-a, newweḍ ad negzu tilin n wullis agejdan iʿer urzen wullisen-nniḍen. Ullis agejdan d tadyant yerzan Mehdi d Tziri, amek myussanen, d wamek mefaraqen, akken ad tinig Tziri inig n war tuʿalin. Ullisen wiyaḍ d igensayen, llan wid yerzan izri n yiwudam igejdanen am Yuba d Tziri, llan wid yerzan izri n yiwudam nniḍen yesʿan assaʿ usrid neʿ arusrud d yiwudam-agi igejdanen Yuba d Tziri.

Deg wullis amenzu ad naf: Tiziri d Mehdi deg unaffag ʿebban Remḍan, ttraḡun lawan n rrekba. Seg usebter wis 7 alamma d asebter wis 24, llan sin n wullisen. Amezwaru, n Tiziri mi tella deg unaffag d wamek tettwali argaz-is Mehdi. Wis sin, d Mehdi mi yella deg unaffag netta d Tziri, d wamek i tt-yettwali. D isin i d-mmektan amek i tella leḥmala-n sen yezrin. Amedya, d ayen ara naf deg wullis n Tziri anda i tewwi ameʿri ʿer yizri-ines:

«Amer ur yi-yexdiʿ Yuba, amer yettef deg wawal-is, amer yefka azal i tayri-neʿ, ur tufiḍ ara xedmeʿ da, imir-a, d urgaz yeqqimen sdat-i » (Inig aneggaru: 11).

Mehdi daʿen seg tama-s yunag ʿer yizri-ines netta d Nayla:

«Ass-a ʿef tizi n rwaḥ d tʿimit, terza-d ʿer wallaʿ-iw, Terza-d Nayla, tajeḡḡigt icebḥen tiferkiwin n temzi-w » (Inig aneggaru: 15).

Dagi, imeʿri, ad isteḡsi neʿ ad yebʿu ad yeʿlem d acu yefren deg yizri n yiwudam, d tarrayt ara t-yeḡḡen ad d-isugen izri n yiwudam, neʿ ad t-nheggi ʿer wayen ara d-yedrun deg ukemmel n tedyant n wungal.

Ad ikemmel umsawal i wallus n yinedruyen yerzan awadem Mehdi alamma d asebtter 246, ssin ad d-yuḡal umsawal ḡer Wullis n Mehdi d Tziri mi llan deg unaffag Ėebban Remdan. Akken kan mi tebḡa ad terkeb Tziri deg temsrifegt, atta-ya Nayla temlal-d d Mehdi.

«Beddeḡ am telwiḥt iḡef yettru lmektub. Tamuḡli-w tezzer deg wallen n tmeṭṭut ideg ttmuquleḡ. Ttwaliḡ aman yettcercuren, tineqlin zegzawen, tizemrin yeffurken, iĖerḡunen n ttmer, ticebbubin n yirden icebḡen iḡerqan ur tqeṭṭeĖ tiṭ. Tameṭṭut ibedden sdat-i, am tin yettargun, tettezmumug s leḡnana, tedhec, amzun ur tumin allen-is.

Tidet tif targit yettcebbiḡen tanafa, tif asugen n yimediyazen d yinazuren Tenna:

-Mehdi!

Nniḡ:

-Nayal » (Inig aneggaru: 251).

Gar wullis amezwaru yerzan Mehdi d Tziri, d wullisen igensanen, llan wullisen d-yettawin inedruyen yerzan iwudam n wungal. D ullisen i d-yettawin ḡef yizri d wayen d-yedran yid-sen. D ayen ara yeḡḡen imeḡri ad as-iruh lxiḡ n tsiwelt, ad yekcem deg win n tedyanin nniḡen.

2.1.2 Ullis deg wungal Nayla: Ungal Nayla, d wungal Inig aneggaru, ur mgaraden ara deg talḡa; ruḡen d ullisen. Deg tsiwelt n wungal, amsawal isenkad-d iwudam am wakken yettmeslay srid d umeḡri. Abrid-agi n tsiwelt yettili deg tsiwelt tamensayt timawit, neḡ deg umezgun. Ayen yerran imeḡri ad iḡus sdat n uzayez n umezgun i yella. Uqbel ad yefk umsawal awal i yiwudam n wungal ad d-awin tadyant-nsen, yiwen yiwen, anallas (amaru) ad d-yezzi ḡer umeḡri, s yinaw-agi. «Akken ad nedlu ḡef teqsit-nsen, ad nefk awal i Mehdi, i iĖeggalen n udrum, i Nayla ad aḡ-tt-ḡkun; yal wa amek tt-yettwali. Tikwal, izmer ad d-ikcem umdakel n Mehdi neḡ abĖeḡ nniḡen ». (Nayla: 8).

Sya ara bdun wullisen n yiwudam wa deffir wayeḡ:

*Ullis n Dda Latamen:

«Dda Latamen d bab n cci. Seg tama-s, baba ixus yerna d amuḡin, irna ala nekk i yesĖa » (Nayla: 3).

*UmbeĖd ad d-yernu wullis n Tmilla:

«Mi iĖeddan 40 n wussan, ksen zerb i uḡekka, Latamen iĖedda yexḡeb yiwet n tlemḡit, tettili-as isem-is Tamilla. Wehmen At taddart! yiwen ur yefhim ! [...] Tamilla d ayyur, win tt-iwalan ad yexjel.

SneY-tt, ayyur deg yigenni nettat deg lqaEa [...] Deg Lpari, nnan tekcem Yer uYerbaz n ssenEat [...] (Nayal: 42).

Akka ad ttemyedfaren wullisen n yiwudam sya u sya, alamma d asebtar wis 47 ad yebdu wullis n Mehdi Yef tedyant-is netta d Nayla:

«Tikkelt tamezwarut i walaY Nayla, i meslayeY yid-s, tekcem-iyi Yer wul. Sser d lehdaqa, Akken sarmeY tameṭṭut i tt-ufiY [...]» (Nayla: 47).

Syin srid, ad yebdu wullis n Nayla i d-yehkan Yef wamek tessan Mehdi:

«Amek i ssneY Mehdi? Acu ḥulfeY tikkelt tamezwarut ideg t-mlaleY?

Tidet kan, wulleh ma cfiY!

CfiY ttwaliY-t ikeččem-d Yer Lbiru anda xeddmeY; syinna, ur ḥtameY armi d-ufiY iman-iw deg ucellaf n tayri-s ». (Nayla: 49).

Amaru ad yehbes tasiwelt-ines akken ad iger aḍris iwumi isemma « Tabrat n Mass S ». D tabrat i d-yettmeslayen Yef wunagal « Inig aneggaru » d yiwudam-ines, syin daYen ad d-asen wullisen n yiwudam nniden, am wullis n Ṭawes (sbt 61). D ullisen i imyekcamen wa deg wa alamma d asebtar wis (91) anda i d-tella tirirt i mass S:

«Azul ay amdakel. D tidet, myekcamen wungalen-a, maca yal yiwen i yiman-is [...] » (Nayla: 91).

AmeYri deg wungal-agi Nayla, ad as-Ḥerqent, ad as-iruh lxiḍ gar usugen d tilawt. Ad d-yaf iman-is sdat n tuttriwin: d acu ara d-yawin iwudam Nayla d Yuba n wungal Nayla Yer wungal Inig aneggaru?

Seg yimediyaten i d-nwala, ad naf talYa n wungalen-agi truḥ d ullisen wa yekcem deg wayed, tikwal ur sEīn maḍi assaY d tedyant n wungal.

Ma yella tasiwelt « D abrid i yedfer umsawal akken ad d-yehku inedruyen n teḥkayt » (Salhi, 2017: 60), amsawal ihi, yesEa tilelli ad yefren amek ara d-isiwel inedruyen n uferriY-ines. Iberdan n tsiwelt aṭas i yellan. Aneggal yettaf tilelli meqqren deg ufran n yiberdan-agi, tikwal d ayen ittaḡḡan tasiwelt ad tazay, ad tuYal d aEekkir i usegzi n tedyant n wungal.

Tasiwelt n sin n wungalen-agi ur truḥ ara d tusridt ; mačči d azrar n yinedruyen ittemdfaren wa deffir wayeḍ ; ur tquder ara taḤessa n wullis i iwulef umeḤri, issexlaḍ gar tsiwelt deg yizri d tsiwelt n lawan ideg d-yettales d tasiwelt *ixelḍen*⁹, ullisen myekcamen wa deg wayeḍ armi mcubbaken.

Amsawal issemras sin n yiberdan mxallafen deg tsiwelt; tikkelt s tuḤalin Ḥer deffir akken ad d-yawi inedruyen yezrin n yiwudam, tikkelt tayeḍ, s usemres n yiwenniten. Amedya seg Inig aneggaru: Tiziri mi d-tettales amek llan deg unaffag tsekcm-d awennit-agi:

«Amer ayen issaram umdan yettaweḍ-it deg lweqt-is, amer ayen yettargu itteffeḤ zik lḥal, talti ur yettili ara unneḤni d tučča deg tudert, talti ad sečwečwen yigdaḍ n lehna Ḥef yifurkan n yal yiwen. » (Inig aneggrau: 11).

Awennit-agi yettarra ameḤri ad yegzu belli yeḍra-d kra, ad isteḡsi iman-is neḤ ad yerḡu ullis anda ad yettwales ayen yeḍran.

Tarrayt-agi n tsiwelt i yeḍfer umsawal, yegla-d s usefsutes n lebni n tsiwelt, yessexrab taḍdawt n uferriḤ. Asemres n yiwudam d-yettalsen ullisen-agi, yeslalay-d agetmesli¹⁰. Yal awadem ad yettef awal, ad d-yales tadyant-is neḤ tin n kra n yiwudam nniḍen. Tarrayt-agi, tesseḤraq, tessexrab-as i umeḤri asedfer n yinedruyen n uferriḤ; dḤa d ayen yettruzun anya n tsiwelt Ḥer taggara n tḤuri sḤur umeḤri. D tulmist gar tulumisin n tira tatrart, tin iwumi isemma Genette *asehrew*¹¹ neḤ asemḤer.

Ullis wis sin, d ullisen igensayen deg wullis agejdan, yerza izri n yiwudam s ubrid n « analepse » neḤ tuḤalin Ḥer deffir.

AferriḤ n tsiwelt n wungal *Inig aneggaru* d aferriḤ yebḍan Ḥef wachal d ullis. Yal ullis yettuḤal s unamek-ines s wadeg d wakud d yiwudam-ines. Allus n yinedruyen yettili-d s ubrid n tuḤalin Ḥer yizri, ayen yettakken tehri i uḍris n uferriḤ (distorsion) (R. Barthes: 1966).

Deg wungal *Inig aneggaru*, ullis agejdan n tedyant, d tayri n Mehdi d Tziri. Ma yella ullisen igensayen, d ullisen yerzan iwudam nniḍen iwumi qqaren (micro-récits), ayagi yella-d s ubrid n.

Ayen yerzan tasensiwelt n wungal *Inig aneggaru*, ad tt-naf texleḍ, tebna Ḥef waṭas n yiḥricen yemcubbaken. Tadyant n wungal ur d-tusi ara tebna d inedruyen yettemsedfaren wa deffir wa;

amaru yedfer abrid n tuYalin Yer yizri, yal tikkelt ad d-yessekcem awadem ara d-yemmeslayen Yef yiman-is neY Yef walbaEd nniċen deg yizri. Akka i iruĥ wungal-a gar yimir n yiwudam d yizri-nsen.

Ungal *Nayla* ur yemxallaf ara deg talYa d yiberdan n tsiwelt i yedfer umeskar deg wungal-is *Inig aneggaru*. Yebda Yef sebEa n yihricen, yal aĥric s yisem-is d yiwudam-is.

Ayen yessexraben lxiċ n tYuri timziregt, d iberdan nniċen i yettwasxedmen deg tsiwelt-ines, ladYa agetmesli. Ad d-nezzi s aya ar deqqal. DaYen, ameskar yekkes tin iwumi qqaren anallas ayiwen anda d amsawal ara d-yettalsen inedruyen n tsiwelt. Deg *Nayla*, yerra iwudam imerra d anallasen igensayen; yal yiwen yettmeslay-d Yef yiman-is; yettarra imeYri am wakken deg usayez yettwali deg kra n tmezgunt, d ayen ara yawin imeYri ad as-teEreq tedyant.

Ter tama n tlaYa n tsiwelt i yebnan s umcubbek n wullisen n yiwudam, ad naf inedruyen n wungalen-agi ddan d lqaleb n tsiwelt, akken yella urezzi deg tsiwelt i yella ula deg lebni n yinedruyen. D inedruyen yembruzzaEen, ur ruĥen ara d azrar wa yettawi-d wayed, maca yettili-d unegzum gar unedruy d win yeqqnen Yur-s, d angal i issemres Brahim TazaYart deg tira tungalant.

3 Lebni n yinedruyen: Ullis yebna Yef wugur i d-yettawin inedruyen d tkerrist, anda awadem agejdan (asad) d netta i isedduyen tigawin d yinedruyen n uferriY. Deg sin n wungalen-agi, ualc asad, tamukrist d tuffirt. Ameskar isuget deg yiwudam. Yal awadem, yuYal d amsawal n tedyant-ines. D ayen i as-yefkan i wungal udem *tugettaYect*¹².

Ameskar, akken ad isuget seg tmuyliwin tisiwlanin neY «les jeux de perspective narrative» yerra yal awadem d amsawal, d tarrayt i yekksen takti n umswal awĥid, yettĥfen tigawt n wallus i yiman-is. Ayagi yefka i wungalen-agi tagetaYect d telYa n umezgun, iseqreb-d diYen tasiwelt Yer tsiwelt tmensayt.

4 TalYa n yinawen d wullisen nniċen: Ameskar, issidef kra n lesnaf n wullisen d yinawen am talYiwin n timawit, inawen imazrayen, aYmis udmawan d kra n yimesnunen yesEan assaY akked tYermiwin tijentaċin. D ayen yeġġan tasiwelt ad tuYal d timflellit, tasiwelt tirezzit ara isfesxen azeĥta n tsiwelt.

4.1 Amyedres n timawit: Amyedres d tarrayt i ttafaren yimyura iqbayliyen akken ad sbeYren iḍrisen-nsen, s usidef n kra n tgezmin neY s yinawen yemxallafen. Akken i d-yettawi ambiwel¹³ i tamigt¹⁴ taseklant, i as-d-yettawin asfelelli d uxrab n uzeṭṭa n tsiwelt n uferriY. «Tebettu tizirga n tYuri, s teYri n yiḍrisen nniḍen, tettbeddil s telqayt azayer n uḍris¹⁵» (Piégay-Gros, N., 2002:74)

Asidef n kra n yiferdisen n timawit am yinzan, leEwayed, awehhi Yer tmucuha, deg uzeṭṭa n uferriY, yeḡḡa-d tiselkamin-ines deg tezdewt n uferriY ungalan. Asemres n timawit, deg uḍris ungalan, yettarra aferriY deg tdiwennit n yiḍrisen nniḍen. Aḍris ungalan ideg ara mlilen sin n yiberdan-agi n tira d timawit deg yiwen n wadeg neY deg yiwen n uferriY, yettarra-t bu-yihricen neY d bu-yiceqfan¹⁶.

B. Tazaghart gar yinaggalen i ismersen abrid-agi n umyedres deg termit-ines tungalant. Sya ad iwehhi Yer tamacahut, sya Yer umyiten. Tikwal issidif deg uzeṭṭa kra n yinawen am n yinzan. Asemres n talYiwin n timawit yettarra tasiwelt n wungal d tiflellit.

Deg yimediyaten-agi, iwehha Yer tmacahut n win d-irebba azrem, yuYal fell-as yeqqes-it

«Am uzrem n tmacahut» (Nayla : 103).

«Taneqqist n wuccen» (Nayla : 104).

«AmYar azemni» (Inig aneggaru : 79).

Akken daYen issemres inzan:

«Ikker ufrux isselqed baba-as» (Inig aneggaru : 54).

4.2 Inaw n umeYri ilaway: Ma nuYal Yer tewsit n wungal, d taḥkayt i d-issugen unaggal, imsawalen d yiwudam ttilin kan deg uferriY. Berra n uferriY yella umaru d umeYri i tezdi tYuri n wungal.

Deg Inig aneggaru d Nayla, ameskar issekcem-d iwudam sEan srid assaY d tilawt ideg nettidir. D imeYri ara d-ixedmen awennit Yef tedyant n wungalen-agi.

Asidef n yinaw n umeYri ilaway, deg uferriY yellan yakan d asugen, yettawi imeYri n wungal ad yewhem, neY ad as-Eerqent. Amedya seg wungal Nayla:

«Tabrat i mass S: "Azul ay ameddakek! Deg yinig aneggaru i d-yeffYen deg useggas 2012 Yer tezrigin n Tira, Yuba iruh Yer Fransa [...]» (Nayla : 57).

Amsawal ad ikemmel tasiwelt-ines, ad d-yerr imeYri Yer umaḍal asiwlan. Almi d asebtar wis 91, ad d-yemlil umeYri tiririt i as-yerra umaru i yizen-nni n Mass S:

«Azul ay ameddakkel, d tidet myekcamen wungalen-a, yal yiwen iman-is, i yiman-is, Mehdi yebYa ad yezdeY taqerbuzt [...]» (Nayla : 91).

Mi ara d-yemlil umeYri d yinawen-agi yerzan iwudam n tilawt, ad as-xeldent, yettiwEir ad d-yaf ixef n tYuri, ad d-yaf iman-is gar tilawt d usugen. Gar sin n wungalen, iwudam-nsen myekcamen wa deg wa. D ayen ara isEerqen abrid n usegzi n tedyant n sin n wungalen-agi.

4.3 Inaw amazray: Asemres n kra n yiferdisen iwehhan Yer umezruy d wansayen n tmetti taqbaylit, Yer umezruy n waEtaben, amezruy n Tefriqt, amezruy n YimaziYen, ama d win yerzan iwudam, win yerzan tamurt n Lezzayer, neY timetti taqbaylit.

Amedya seg ullis n Yuba:

«Yef tYaltin-is tikiwanin, yefrux umezruy akken ttefruruxen yiselman deg yillel. Deg useggas n 1509, mi d-rzan Yisbenyuliyen tilisa n temdint n Bgayet, Yer LqelEa n At Ebbas i ttfen abrid deg yebri n useggas 1871, deg ssuq n Sedduq i yessawel Ccix Muhend Amezyan lheddaden, amYar azemni n Tariqa tarehmanit Yer tnekra yessergagin amnekcama afransis [...] » (Inig aneggaru :116)

D ullis amazray i d-yessekcem umeskar mi yella Yuba ilehhu seg Mellala. Ur nezra tawuri-ines deg wayen yella yettxemmim unallas d *azYaray*¹⁷ neY d Mehdi i yellan yettxemmim akka. Syin ikemmel Mehdi allus-ines :

«Mi wwdeY Yer tewwurt n Sidi-Eic, qeffleY ttiqan n tkerrust [...] » (Inig aneggaru : 117).

DaYen, sya Yer da, ahat akken ad d-idegger kra n takti Yef umezruy n yimaziYen neY amezruy n kra n wadeg, neY n talsa, anaggal issekcama-d deg uferriY kra n yiceqfan yerzan izri n tmetti taqbaylit, d tmurt n TmazYa sumata :

«Yuba II, Yef wakken t-YriY deg yidlisen [...] Ass-n yemmut Yuba II, yenṭel netta d tmeṭṭut-is deg yiwet n tqubbet [...]» (Inig aneggaru : 36).

Anaggal ur yeqqim ara kan deg usemres n kra n yinawen n umezruy neY n timawit, isidef iberdan imaynuten deg uferriY ungalan, ur llin ara deg tsiwelt i iwulef umeYri, ayen ara yernun arezzi deg tsiwelt n wungalen.

4.4 Asemres n uYmis udmawan: Akken ad yelli unaggal iberdan ijdiden i tsiwel, akken ad yefk udem amagayan¹⁸ isemres deg uferriY n wungal aYmis udmawan, d asaɗuf amullis, d yiwet n talYa n tira yebnan Yef ubrid n *umaqel*.¹⁹ Abrid-agi n tsiwelt yettawi-d aflelli n uẓetṭa n uferriY, yettruẓu daYen tazdewt n tedyant deg wungal,yettḥettim-d areẓzi n wakud,akked telYa yebɗan d iceqfan.

Brahim TazaYart, yeɗfer abrid-agi. Segmi temmut Tziri, yefka awal i uwadem Linda akken ad d-tYer aYmis n Tziri. Yefka awal i temsawalt Linda akken ad d-tsenked iman-is, ad d-ales daYen amek tettwanYa Tziri.

Ayen yeɗran d Tziri yessaweɗ-aY-t-id unallas s ubrid n uYmis amadwan i tufa deg tesrifegt uqbel ad tettwanYa sYur yirebraben.

«Isem-iw Linda, xeddmeY deg tkebbanit n Air Algérie [...]. Ass-nni, deg temsrifegt yeffYen si Bgayet, d abrid Yer unafag Urli-Carl Digul, qerbeY Yer tmeṭṭut-nni mm ukebbuɗ amellal, i tenniɗ isem-is Tiziri » (Inig aneggaru : 259).

S ubrid-agi, aYmis udmawan, imeYri ad yekcem d tedyant n wullis nniɗen, s taYect tayed, ayagi yegla-d s usuget n tuYac tisiwlanin. D ayen ara yerren tasiwelt d timfelellit.

4.5 Asemres n kra n yimesunen²⁰ yesEan assaY d tYermiwin nniɗen: Asidef n yimsunen yesEan assaY d tYermiwin d yidelsan ibarraniyen Yef tsekla taqbaylit deg wul n uferriY aseklan, ittekki deg ureẓzi asiwlan, Ya ma seg yiwen n lǧiha d abrid n usebYer n uɗris d tedyant tungalant maca seg lǧiha tayed, tssazay tasiwelt, tseEraq abrid n tzirga tasiwlan, ama deg wayen yerzan akud neY adeg isiwlanen.

Amaru deg yiɗrisen n wungalen-agi, yettwehhi Yer tYermiwin tibarraniyin, ur yeqqim ara kan deg tsekla d yidles aqbayli. Iwehha Yer umyi n yigrigiyen s ubdar n yigelliden n tayri: Afrudit d Geldayri.

«NniY ahat d Afrudit, tagellidt n tayri, i ten-iwexxren Yef uYerbaz akken ad aY-teġġ ad nemyussan ! neY ahat, d Geldayri igan amek ara nemlil, am teftilt d tmess, am lmuṣiqa d usufu, am unaẓur d cbaḥa » (Inig aneggaru: 42).

Imsunen-agi ibarraniyen, ttawin-d arezži deg wayen yettaraġu umeYri, iwulfen yakan kra n sşenf n tsiwelt tafessast tusridt yerzan idles n umeYri. ImeYri deg tagnit am tagi, yettaf iman-is deg uEewwiq d lqella n tegzi n uđris yeYra dYā ma yella, wer Yur-s tamussni wessiEen deg yidelsan ibarraniyen. Ayagi yezmer ad as-issexreb tigawt n tYuri neY ad as-tt-yerr d taEwiqt.

4.6 Asemres n wayninaw: Anaggal ur yeqqim ara kan deg usemres n umyedres. Issexdem daYen abrid aseklan ayninaw. « *Ayninaw d taYā taseklant yesEan azal deg ufaris aseklan* ». ²¹ (Schoentje : 395).

Ayninaw yettban-d deg sin n yiđrisen-agi s tuttriwin i d-yettak uwadem i yiman-is, mebla ma llant-d tririyin. Aya yettak-aY-d tikta Yef uxemmem d yiħulfan d usugnen n uwadem, maca irennu deg usfelelli neY deg urezži n uferriY. Tarrant ađris d azayan, isexrab lxiđ n tsiwelt, abeEda ma yella usentel ur yeddi d tagnit ideg yella umsawal:

«D acu-tt targit n ugdud azzayri ass-a ? D acu-tt tmuYli yesEa Yef yiman-is mi ara issikid deg ugdud niđen ? (Inig aneggaru : 21).

Tira n urezži deg tsiwelt, ur tetthaz ara kan iferriY, tetthaz ula deg wamek yebna unagraw n yiferdisen igejdanen i ibennun iferriY-agi ; adeg, akud d yiwudam.

5 Lebni n unagraw n wadeg, d wakud, d yiwudam: Nwala-d amek tebna tsiwelt d wamek uddsen yinedruyen n sin n wungalen-agi: *Inig aneggaru d Nayla*, ad nEeddi ad d-nwali tura krađ n yiferdisen s wazal-nsen deg lebni n tsiwelt d uferriY n wungal. Anamek n uferriY, yeqqen Yer wassaY yellan gar wadeg, akud akked yiwudam. Ma ulac-iten, ur nezmir ad d-nessugen tadyant neY ad yili uferriY (Genette: 228)²². D sşenf n unagraw i d-ibennun anamek d tedyant n wungal.

Anaggal Yur-s tilelli deg usemres n yiferdisen-agi, yezmer ad ten-yessexdem akken yebYā deg uđris-ines, d wakken yebYā ad aY-d-yessiweđ tikti d tesnakta-ines²³.

Abrid n usemres n tlata n yiferdisen-agi: akud, adeg, d yiwudam, deg uferriY n wungal, yemmal-d udem n urezži n tsiwelt. Ayagi yella-d deg sin n wungalen *Inig aneggaru d Nayla*.

5.1 Taseɣlelt n wadeg: Akken ad d-yejbed umaru lwelha n umeɣri, daɣen ad yefk i wullis-ines udem iqerben ɣer tilawt, iferren idgan anda ara d-ɣrun yinedruyen n wungal. Acku, deg umedya, mi ara yili uwadem deg wadeg iɣelqen, am deg taddart neɣ deg temdint... D aferdis anda d-ɣerrunt tigawin d wanda ttilin yiwudam s tigawin-nsen (Genette: 1972: 229²⁴). D adeg i as-yettaken i uferriɣ udem n tilawt. D ayen yettwassnen s yisem « narrativité » (Mittérand 1986:192).²⁵

Idgan deg wungalen *Inig aneggaru* akked *Nayla*, mxallafen. Nezmer ad ten-nebɗu ɣef sin: adeg azɣaray d wadeg agensay; adeg yeldin d wadeg iɣelqen, neɣ adeg atrar d wadeg amensay.

Deg tira n B. Tazaghart, asenked n wadeg ɣur-s sin n lesnaf n yidgan: asugnan d umeɣlan. Deg wullis agejdan ad naf yessemres idgan imeɣlanen²⁶. D idgan imettiyeen twassnen sɣur umeɣri, llan deg tudert n yal ass. Deg umedya : Anaffag ɛebban Remɗan, Tazmalt, Tasdawit ɛabdreɣman, At Mira, Ġelfa, Taddart n Kiɛu, Tiɣilt n teryalin, Allaɣen, At Iciqer, Taqerbuzt, Sedduq [...] atg.

Imedyaten deg wungal Inig Aneggaru:

« Nekk d urgaz-iw nekka-d seg Tezmalt, d abrid ɣer unafag ɛebban Remɗan » (sbt: 7).

« Akkin, tasdawit n ɛabdreɣman At Mira, yetwennes yis-s yiɥij yiɣil n Ubudaw » (sbt: 11).

« At Taddart n Yiɣil Uberwaq, ddaw-as d tin nYireyyaɣen » (seb: 12).

Deg wungal Nayla:

«At Iciqer merra nterren tikkelt-nni» (Seb: 7).

«Deg Taddart n Wallaɣen, asif yeɣɗel tiqenɛert» (Seb: 7).

«Deg Teryalin, sgunfuyeɣ, tifsuseɣ, tɥulfuɣ s lehna tleɣhu deg yizuran-iw» (Seb: 23)

Am wakken yessemeres daɣen idgan n usugen, am At yezleg, taddart n Qiɛɛu, i yeddan d tmuɣli n wullisen igensayen, i wumi isemma Barthes «les indices».

Taɣara n wadeg (agensay neɣ azɣaray) d asɣal n useflelli anda d-ttbanen umjadal d umennuɣ gar yiwudam n tedyant n uferriɣ. D amjadal i d-yettawin arezzi deg uferriɣ n wungal, imeɣri yettinig deg tɣuri-ines seg wadeg ɣer wayeɗ, yettafar iwudam amek teddun, amek ttembiwilen deg yidgan. D ayen isseɛraqen i yimeɣri lxiɗ n yinedruyen.

Aglam d usemres n wadeg deg uferriY yemmal-d tidmi n unallas neY umeskar Yef yinedruyen n uferriY. S umata yettruḥu d *tiyugwin* s wassaYen n tenmegla. Daxel-berra, win yellin-win iYelqen.

Deg wungal n *Inig aneggaru*, yessemres adeg *Anafag* d adeg yeldin, d adeg n tlelli d temlilit d lfiraq; d adeg n tetarrit mgal adeg n *taddart* i yellan d adeg iYelqen: adeg n tudert tamensayt, leEwayed d yilugan n ugraw. Ameskar, issexdem sin n lesnaf n yidgan: idgan imensayen, am taddart; d yidgan atraren, am temdint.

5.2 TaseYlelt n wakud: Ula d akud yesEa assaY d beṭṭu n wadeg (taddart [zik] – tamdint [tura], yettuYal d takatut²⁷ n umezruy neY n tanemdant. Akud iseEeu tiselkamin-ines Yef tiddin d tezdewt n uferriY. Yezmer ad yili Yezzif neY wezzil. Yezmer daYen unallas ad yettruḥu yettuYal gar imir-a d yizri n yiwudam, atg.

Mi ara ruḥen yiwudam deg yinaw-nsen Yer yizri, yettili-d beṭṭu neY tirezzit deg uzeṭṭa n tsiwelt, yettili-d daYen beṭṭu n umseḍfer n tigawin d yinedruyen. Anallas yettuYal Yer yizri akken ad d-yales izri-ines s ubrid n unaqqal²⁸ abrid n usidef n kra n wullisen deg wullis agejdan dayen i yeggten deg uferriY n sin n wungalen n B. Tazaghart, neY s tuYalin Yer yizri umyiyan²⁹.

Mi yella Mehdi deg unaffag netta d Tziri, d lawan n lfiraq, rzan-d Yur-s waktayen n yizri netta d Nayla.

Amedya deg Inig Aneggaru: Terza-d Nayla, tajeḡḡigt i icebbḥen tiferkiwin n temzi-w. QemceY allen-iw.

Andat-tt, anda i as-bran wussan i tin-ḡḡiY gar yiberdan ass-n i yi-zzin udrum am uglaf [...]

Ass-n, Yef lewhi n tmeddit, zzin-iyi am umeqyas, Usun Yef yiwet n tikkelt, smesden tuYac-nsen, nnan:

-Hala nesba ur nettnasab iEtaben. Kkes-itt seg wul-ik, ttu-tt, neY ttu-aY, kečč ur aY-tesEid d imawlan, nekkni ur ak-nesEi d mmi-tneY.

Yenta wawal-nsen deg wul-iw am yisegni.....» (sbt15)

Dagi imeYri ad yetter iman-is d acu-tt tedyant yedder Mehdi d Nayla? imi ad yekcem unallas deg umaqel Yezzifen anda ara d-yales tadyant-is d Nayla. Deg tegnit-agi ad yettu umeYri tadyant n Mehdi d Tziri akken daYen ad as-teEreq tedyant tamenzut n wungal.

5.3 Taseɣlelt n yiwudam: Ulac adeg ur nettwazdaɣ, «Ur yeshil ara ad d-nsugen ullis mebla iwudam»³⁰ (Achour C: 45). Iwudam tternayen deg wadeg ideg ttilin, sedduyen tigawin-nsen. Tigawin n yiwudam qqnent ɣer taɣara n wadeg d wakud, ma yella awadem yettruɣu gar yizri d yimir-a n tedyant, meɣsub asiwel n tedyant yettruɣu gar yimir n yiwudam d yizri-nsen. Yettli-d dagi umjadal gar wakuden-agi, neɣ d beɣtu gar yizri d yimir-a. Amsawal deg sin n wungalen-agi yettruɣu ɣer yizri ibeɣden n yiwudam, am tedyant n Sidi Nayel deg wungal Nayla:

«Sidi Nayel, isem-is aɣeqqani, Muḥmed Ben ʕebdella Lxercufi, llul deg Wasif azeggaɣ, deg unɣul n tmazɣa, d aqcic yella yeḥrec dayen kan, irna itturba axir n tizya-as [...]» (Seb : 112)

Deg Inig aneggaru d Nayla, ggten yiwudam, yal yiwen yuɣal d amsiweɣ n tedyant-is s usenked n yiman-is, ayen i asen-yefkan i wungalen-agi udem n tmezgunt; imeɣri ad iḥus i yiman-is am wakken sdat uzayez i yella, iwudam ttɛddin-d sdat-s yiwen yiwen, sawalen-d tidyanin -nsen.

6 Tagrayt: S umgired n yiberdan-agi n tsiwelt, n umaqel, d usidef n yiberdan iseklanen yemxallafen, ullisen n umezruy akked kra n wullisen ur nesɛi assaɣ usrid d tedyant n wungal, ssexraben talɣa n tsiwelt, tettaddam udem n tedyant yebruzɛen (éclatée), ur neddukkel ara. Ayagi yettḥaz taɣdawt n wungal. Tira n wungalen *Inig aneggaru d Nayla* tban-d amzun d tira n yiceqfan³¹. Ssenf-agi n tira yettruɣu taɣdawt n wullis, tizirga n tsiwelt. D ayen d-yemmalen tirezzit deg tsiwelt n wungalen-a, Akken d-temmal daɣen arezɣi ɣef tsiwelt tamensayt.

Inig Aneggaru d Nayla, ttawin-d lwelha n umeɣri ɣer talɣa-nsen yemgaraden d wungalen-nniɣen. Akka, ad d-yaf iman-is sdat n usnas aseklan yeffɣen i walug n tira tunegalant. D tira inecden imeɣri, ad d-yales lebni n tedyant akken ad tt-yegzu. D tulmist gar tulumisin n tira tatrartYadra, inaggalen iqbayliyen atraren, sawɣen ad d-awin tira tungalant taqbaylit ɣer wunnar aseklan atrar, akken ungal aqbayli ad d-yecbu ungal azzayri neɣ afriqi neɣ agraɣlan s yiberdan n tira imaynuten i d-ibanen taggara-agi ? D talalit n waɣas n wungalen n teqbaylit, d unadi d tesleɣt d uzɣan sɣur yimusnawen d yisdawanen ara d-yawin tirirt ɣef tuttra-agi deg unnar aseklan, s wudem aselkan. Ad yeqqim unadi, tasleɣt d uzɣan n wungalen iqbayliyen, d abrid i tririt ɣef tuttra-agi.

7 Tiɣbula:

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Tibdar:

- ¹ Frustration.
- ² Tazaghart, B., Inig aneggaru, Tira, Tizi Ouzou, 2012.
- ³ Tazagart, B., Nayla, Tira, Tizi Ouzou, 2015.
- ⁴ La conscience.
- ⁵ Identiatire.
- ⁶ « La narration désigne les grands choix techniques qui régissent l'organisation de la fiction dans le récit ».
- ⁷ « L'organisation de la fiction dans le récit »
- ⁸ « La narration est le geste fondateur du récit qui décide de la façon dont l'histoire est racontée ».
- ⁹ Narration intercalée.

¹⁰ Agetmesli : polyphonie.

¹¹ Amplification.

¹² Polypgonie.

¹³ Dynamique.

¹⁴ Oeuvre

¹⁵ « Elle rompt également la linéarité de la lecture en sollicitant la mémoire d'un autre texte. Enfin, elle modifie en profondeur le statut du texte »

¹⁶ Fragmetaire.

¹⁷ Extradiégétique.

¹⁸ Subjectif.

¹⁹ Prolepse.

²⁰ Fragments.

²¹ « Le monologue constitue une forme littéraire très productive. »

²² Genette, G., Op, cit, .228.

²³ Idéologie.

²⁴ L'analepse un mode d'amplification procède par insertion d'un ou plusieurs récits seconde à l'intérieure du récit premier », p.229.

²⁵ « Je suggèrai d'appeler la narrativité du lieu qui fonde le récit (...) le lieu qui donne à la fiction d'apparence de la vérité (...) le non du lieu proclame l'authenticité de l'aventure par une sorte de reflet métonymique qui court-circuite la suspicion du lecteur : puisque le lieu est vrai, tout ce qui lui est contigu, associé, est vrai ».

²⁶ Metonymiques.

²⁷ Lea mémoire.

²⁸ Analèpse

²⁹ Mythique

³⁰ « On peut difficilement imaginer un récit sans personnage »

³¹ Écriture fragmentaire