

Tira n urezzi deg wungal aqbayli: « Inig aneggaru » d « Nayla » n B. Tazaghart d amedya

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DOI:10.33705/1111-018-001-017

Received: 12/13/2025

Accepted: 04/05/2025

Published: 25/06/2025

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Citation :

Ben matouk,C. (2025).

Kherdouci,H. (2025).

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Maalim
I(1), 89-106

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 nniċen akken ad d-tlal, imi anagraw amensay yezmer kan ad d-yini anagar ayen i d-iĥettem umsasi. (Bounfour 2008: 3). Ungal aqbayli, d tawsit i d-yeskanayen assaY n urezzi d teYlelt yettilin gar tsekla tamensayt d tetrarit. Arezzi yettban-d deg yal aswir: deg tutlayt, deg usentel, neY deg tsiwelt. Ilmend n waya, nerra lwelha-nneY Yer ssenf-agi 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; tasekla tartar; asnulfu aseklan; afelelli.

Maalim

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كتابة القطيعة في الرواية القبائلية «Nayla» d «Inig aneggaru» لبراهيم تزاغرت.

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 وتصعب على القارئ استيعاب مفهومها. السبب الذي دفعنا 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 الادبي؛ 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, Belʿeid At ʿli ...atg.

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

Asmi tudef tira timetti taqbaylit, banenet-d tewsatin tisekkanin d timaynutin am wungal, tullist, amezgun d tezlit tatrart. Ayagi isnerna annar asekan 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 urezzi, d tawsit tamaynut yettwarun i d-yudfen annar asekan 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 ufri n urezzi, 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 truzzi n leqyud n tira. « Ungal yettban-d am tawsit n tlelli,

yeffYen seg leqyud n lqaleb amensay, d allal i usnulfu ama deg talYa ama deg yisental ». (Reuter, Y. 1991:14). D annar war tilisa anda yezmer umaru ad d-isebeyyen tasnakta d tmuyli-ines Yer wayen yettidir. Akala n urezzi iban-d seg wasmi i tettwahud tmetti taqbaylit sYur tmehersa tafransist. Akken ad yili useYlel deg tudert taseklant, ittuhettem Yef yimeskaren iseklanen ad beddlen iberdan n usezri n tgemmi taseklant. Yal ahuddu, ama deg tikta neY deg tmuyliwin, ugellu-d s wallus n lebni. Ma d arezzi igellu-d s usmunyet. « TazYent d urezzi xeddmn 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 urezzi d ubeddel Yef tmuyliwin d tikta yettffen adeg uxemmem n yimdanen. Arezzi daYen yella-d deg tira tungalant, ladYa deg wayen yerzan deg lebni n uferriY.

Ihi amek ara d-yibin urezzi deg wul uferriY ungalan? neY akken nniċen ;Amek d-isebeyyen unaggal arezzi deg uzetta 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 aħric deg tserisit n duktura s uzwel : «Ungal aqbayli : gar urezzit d teYlelt », ad neċreċ ad d-nwali d acu-ten yiberdan n tsiwelt d wamek llan d ssebba n urezzi deg tira n B. Tazaghart deg sin n wungalen-ines : Inig aneggaru d Nayla, ad nwali daYen amek tga tira tungalant taqbaylit deg umussu-agi n trezzit d teYlelt.

Tasleċt ad d-tili Yef sin n yiċrisen 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 nessiweċ Yer tirirt Yef tuttriwin-agi, ad neċfer tarrayt n tesleċt taċrisant d tsensiwelt, s wubrid i d-yewwi umazray n tsiwelt Gerard Genette. Azal n unadi-agi ad d-ibin deg tesleċt n yiberdan iseklanen i ttafaren yinaggalen deg termest-nsen taseklant. Tuget n yimahilen i d-yellan Yef wungal, tezzin Yef limarat n timawit, lebni n tsiwelt n wungalen, amyeċres d wayen nniċen. Maca, ur d-llin ara yimahilen i d-yewwin Yef tselkamin n yiberdan-agi, ama Yef tċersit n wungalen neY Yef termest-nsen.

Anadi-nneɣ ad yebɗu ɣef kraɗet n takkayin. Deg tazwara, ad d-nwali talɣa n tsiwelt n wungalen: Inig aneggaru d Nayla. Syin akkin ad d-nwali lebni n unagraw n yiwudam d wadeg. Ɂ er taggara, ad d-nwali d acu d-yewwi waya i wungal d tɣuri, d wacu i as-d-yewwin afelelli n yiɗrisen n wungalen-agi.

Ungal Inig aneggaru, yewwi-d ɣef teqsiɗt 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 yuɣal yessen, yezweğ d Tiziri. Maca Tiziri tegguma ad tebru i targit-ines: tinigt ɣer Fransa. Deg unaffag n Ɛebban Remɗan, mi llan ttrağun tizi n rrwaḥ, yal yiwen deg-sen yuɣal ɣer yizri-ines. Mehdi immekta-d Nayla, Tiziri tmekta-d Yuba.

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

Ungal Nayla yewwi-d ɣef tmetti taqbaylit d leɛwayed d wansayen isedduyen timetti. Taḥkayt-is tettezzi ɣef tayri yezdin sin n yilmezzen: Nayla d taɛrabt, Mehdi d aqbayli izedɣen deg Tqerbuzt. Imawlan n Mehdi d udrum-ines gedlen assaɣ gar-as d Nayla. Ugin nnesba d cçetla n waɛaben. ɣef waya, Mehdi d Nayla msebɗan, akken ad ddun deg lebɣi n tmetti d yimawlan.

Snat n tɣawsiwin i aɣ-yewwin ad nesleɗ sin n wungalen-agi:

Tamezwarut: d taɣuri i aɣ-d-isbeynen (iwelhen ɣer) talɣa-ines yemxallafen ɣef wungalen nniɗen. D taɣuri i iweɛren kra; armi i nekfa taɣuri-n sen i negza d acu n tedyant i ɣef d-wwin.

Tis snat: d ayen i d-nwekked seg kra n tmuɣliwin n wid yeɣran ungalen-agi. Ufan kra n yiɛewwiqen deg usegzi n tedyant. Qqaren-d d tasiwelt yezzin, tesseɛraq lexyuɗ n yinedruyen

Tasiwelt d lebni n uferriɣ n wungalen: Inig aneggaru d Nayla: Tira, d tagnit n tmenna, anda yessemras umaru akk inawen iseklanen yemgaraden akken ad yessiweɗ ad d-yessenfali tasnakta d tmuɣli-ines ɣef wayen yettwali d wayen yettidir neɣ i ttidiren wiyaɗ. Inawen-agi yemxallafen sɛan tawuri-n sen deg lebni n uferriɣ ungalan sɛan daɣen tiselkamin ɣef temrest d tɣuri 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 uferriY akked tsiwelt.

TalYa n tsiwelt akked lebni n uferriY: Tasiwelt, tzerrew amek yeddes uferriY deg wullis, neY daYen « Temmal-d afran n yiberdan ibennun tuddsa n uferriY deg wullis ».⁶ (Reuter, Y. 2005: 40) temmal-d daYen « tuddsa n uferriY deg wullis »⁷ (Reuter, Y. 1991:58), akken daYen, d tigawt ibennun ullis, i d-yemmalen amek i d-tettwana tedyant. Ihi « Tasiwelt, d tigawt tagejdant n wullis, teqqen Yer wamek tettwana tedyant⁸ » (Jouve, V. 2006: 23). Deg tYuri-nneY n wungalen-agi, nufa talYa n tsiwelt akked lebni n uferriY mgaraden Yef wayen d-yettilin yakan deg tsiwelt taqbaylit.

Ullis deg wungal Inig aneggaru: S tesleḍt tasnalYant n wungal-a, newweḍ ad negzu tilin n wullis agejdan iYer urzen wullisen-nniḍen. Ullis agejdan d tadyant yerzan Mehdi d Tziri, amek myussanen, d wamek mefaraqen, akken ad tinig Tziri inig n war tuYalin. Ullisen wiyad d igensayen, llan wid yerzan izri n yiwudam igejdanen am Yuba d Tziri, llan wid yerzan izri n yiwudam nniḍen yesEan assaY usrid neY arusrid d yiwudam-agi igejdanen Yuba d Tziri.

Deg wullis amenzu ad naf: Tiziri d Mehdi deg unaffag Eebban 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 ameYri Yer yizri-ines:

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

Mehdi daYen seg tama-s yunag Yer yizri-ines netta d Nayla:

«Ass-a Yef tizi n rwaḥ d tYimit, terza-d Yer wallaY-iw, Terza-d Nayla, tajeḡḡigt icebḥen tiferkiwin n temzi-w » (Inig aneggaru: 15).

Dagi, imeYri, ad isteqli neY ad yebYu ad yeElem d acu yefren deg yizri n yiwudam, d tarrayt ara t-yeḡḡen ad d-isugen izri n yiwudam, neY ad t-nheggi Yer wayen ara d-yedrun deg ukemmel n tedyant n wungal.

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

«Beddeḡ am telwiḡt iḡef yettru lmeḡtub. Tamuḡli-w tezzer deg wallen n tmeḡḡut ideḡ ttmuquleḡ. Ttwaliḡ aman yettcercuren, tineqlin zegzawen, tizemrin yeffurken, iḤerḡunen n ttmer, ticebbubin n yirden icebḡen iḡerqan ur tqeḡḡeḤ tiḡ. Tametḡḡut 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 yinaḡuren 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.

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-nzen, yiwen yiwen, anallas (amaru) ad d-yezzi ḡer umeḡri, s yinaw-agi.

«Akken ad nedlu ḡef teqsit-nzen, ad nefk awal i Mehdi, i iḤeggalen n udrum, i Nayla ad aḡ-tt-ḡkun; yal wa amek tt-yettwali. Tikwal, izmer ad d-ikcem umdakel n Mehdi neḡ abḤeḡ 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 yesḤa » (Nayla: 3).

*UmbeḤd ad d-yernu wullis n Tmilla:

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

SneŸ-tt, ayyur deg yigenni nettat deg lqaɛa [...] Deg Lpari, nnan tekcem Ÿer uŸerbaz n ssenɛat [...] (Nayal: 42).

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

«Tikkelt tamezwarut i walaŸ Nayla, i meslayeŸ yid-s, tekcem-iyi Ÿer wul. Sser d lehdaqa, Akken sarmeŸ tameɛttut i tt-ufiŸ [...]» (Nayla: 47).

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

«Amek i ssneŸ Mehdi? Acu hulfes tikkelt tamezwarut ideg t-mlaleŸ?

Tidet kan, wulleh ma cfiŸ!

CfiŸ ttwaliŸ-t ikeččem-d Ÿer Lbiru anda xeddmeŸ; syinna, ur htameŸ armi d-ufiŸ iman-iw deg ucellaf n tayri-s ». (Nayla: 49).

Amaru ad yehbes tasiwelt-ines akken ad iger aɗris iwumi isemma « Tabrat n Mass S ». D tabrat i d-yettmeslayen Ÿef wunagal « Inig aneggaru » d yiwudam-ines, syin daŸen ad d-asen wullisen n yiwudam nniɗen, am wullis n ɤawes (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).

AmeŸri deg wungal-agi Nayla, ad as-ɛerqent, ad as-iruh lxiɗ gar usugen d tilawt. Ad d-yaf iman-is sdat n tuttriwin: d acu ara d-yawin iwudam Nayla d Yuba n wungal Nayla Ÿer wungal Inig aneggaru?

Seg yimediyaten i d-nwala, ad naf talŸa n wungalen-agi truɥ d ullisen wa yekcem deg wayeɗ, tikwal ur sɛin maɗi assaŸ d tedyant n wungal.

Ma yella tasiwelt « D abrid i yeɗfer umsawal akken ad d-yehku ineɗruyen n teɥkayt » (Salhi, 2017: 60), amsawal ihi, yesɛa tilelli ad yefren amek ara d-isiwel ineɗruyen n uferriŸ-ines. Iberdan n tsiwelt aɤas i yellan. Aneggal yettaf tilelli meqqren deg ufran n yiberdan-agi, tikwal d ayen ittaɣɣan tasiwelt ad tazay, ad tuŸal d aɛekkir i usegzi n tedyant n wungal.

Tasiwelt n sin n wungalen-agi ur truɥ ara d tusridt ; mačči d azrar n yineɗruyen ittemɗfaren wa deffir wayeɗ ; ur tquder ara taŸessa n wullis i iwulef umeŸri, issexlaɗ gar tsiwelt deg yizri d tsiwelt n lawan ideg d-yettales d tasiwelt *ixelɗen*⁹, ullisen myekcamen wa deg wayeɗ armi mcubbaken.

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

«Amer ayen issaram umdan yettawed-it deg lweqt-is, amer ayen yettargu itteffeɣ zik lhal, talti ur yettili ara unneɣni d tučča deg tudert, talti ad sečwečwen yigdaɗ n lehna ɣef yifurkan n yal yiwen. » (Inig aneggaru: 11).

Awennit-agi yettarra ameɣri ad yegzu belli yeɗra-d kra, ad isteɣsi iman-is neɣ ad yerɣu ullis anda ad yettwales ayen yeɗran.

Tarrayt-agi n tsiwelt i yeɗfer umsawal, yegla-d s usefsutes n lebni n tsiwelt, yessexrab tazdawt n uferriɣ. Asemres n yiwudam d-yettalsen ullisen-agi, yeslalay-d agetmesli¹⁰. Yal awadem ad yettef awal, ad d-yales tadyant-is neɣ tin n kra n yiwudam nniɗen. Tarrayt-agi, tesseɣraq, tessexrab-as i umeɣri asedfer n yinedruyen n uferriɣ; dɣa d ayen yettruzun anya n tsiwelt ɣer taggara n tɣuri sɣur umeɣri. D tulmist gar tulmisin n tira tatrart, tin iwumi isemma Genette *asehrew*¹¹ neɣ asemɣer.

Ullis wis sin, d ullisen igensayen deg wullis agejdan, yerza izri n yiwudam s ubrid n « analepse » neɣ tuɣalin ɣer deffir.

Aferriɣ n tsiwelt n wungal *Inig aneggaru* d aferriɣ yebɗan ɣef waɗal d ullis. Yal ullis yettuɣal s unamek-ines s wadeg d wakud d yiwudam-ines. Allus n yinedruyen yettili-d s ubrid n tuɣalin ɣer yizri, ayen yettakken tehri i uɗris n uferriɣ (distorsion) (R. Barthes: 1966).

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

Ayen yerzan tasensiwelt n wungal *Inig aneggaru*, ad tt-naf texleɗ, tebna ɣef waɗas n yihricen yemcubbaken. Tadyant n wungal ur d-tusi ara tebna d inedruyen yettemseɗfaren wa deffir wa; amaru yeɗfer abrid n tuɣalin ɣer yizri, yal tikkelt ad d-yessekcm awadem ara d-yemmeslayen ɣef yiman-is neɣ ɣef walbaɛɗ nniɗen deg yizri. Akka i iruɥ wungal-a gar yimir n yiwudam d yizri-nsen.

Ungal *Nayla* ur yemxallaf ara deg talɣa d yiberdan n tsiwelt i yeɗfer umeskar deg wungal-is *Inig aneggaru*. Yebɗa ɣef sebɛa n yihricen, yal aɣric s yisem-is d yiwudam-is.

Ayen yessexraben lxiɗ n tɣuri timziregt, d iberdan nniɗen i yettwasxedmen deg tsiwelt-ines, ladɣa agetmesli. Ad d-nezzi s aya ar deqqal. Daɣen, 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 ruhen 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.

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 awhid, yettfen tigawt n wallus i yiman-is. Ayagi yefka i wungalen-agi tagetaYect d telYa n umezgun, iseqreb-d diYen tasiwelt Yer tsiwelt tmensayt.

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 azeġta n tsiwelt.

Amyedres n timawit: Amyedres d tarrayt i ttafaren yimyura iqbayliyen akken ad sbeYren iċrisen-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 uzeġta n tsiwelt n uferriY. « Tebeġtu tizirga n tYuri, s teYri n yiċrisen nniċen, tettbeddil s telqayt azayer n uċris ¹⁵» (Piégay-Gros, N., 2002:74)

Asidef n kra n yiferdisen n timawit am yinzan, leEwayed, awehhi Yer tmucuha, deg uzeġta n uferriY, yeġġa-d tselkamin-ines deg tezdewt n uferriY ungalan. Asemres n timawit, deg uċris ungalan, yettarra aferriY deg tdiwennit n yiċrisen nniċen. Aċris ungalan ideg ara mlilen sin n yiberdan-agi n tira d timawit deg yiwen n wadeg neY deg yiwen n uferriY, yettarra-t bu-yiĥricen 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-irebban 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).

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 iruḥ Yer Fransa [...]» (Nayla : 57).

Amsawal ad ikemmel tasiwelt-ines, ad d-yerr imeYri Yer umaḍal asiwlan. Almi d asebter 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.

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 Eebbas i ttfen abrid deg yebriir n useggas 1871, deg ssuq n Sedduq i yessawel Ccix Muhend Amezyan Iheddaden, amYar azemni n Tariqa tarehmanit Yer tnekra yessergagin amnekcamafransis [...] » (Inig aneggara :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 aneggara : 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, yenfel netta d tmettut-is deg yiwet n tqubbet [...] » (Inig aneggara : 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.

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 asaɖuf amullis, d yiwet n talYa n tira yebnan Yef ubrid n *umaqel*.¹⁹ Abrid-agi n tsiwelt yettawi-d aflelli n uzeɛta n uferriY, yettruɛu daYen tazɖewt n tedyant deg wungal, yettɛttim-d arezzi n wakud, akked telYa yebɖan d iceqfan.

Brahim TazaYart, yeɖfer 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 yeɖran d Tziri yessawed-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 tmettut-nni mm ukebbuɖ amellal, i tenniɖ isem-is Tiziri » (Inig aneggara : 259).

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

Asemres n kra n yimesuner²⁰ yesEan assaY d tYermiwin nniden: Asidef n yimsunen yesEan assaY d tYemiwin d yidelsan ibarraniyen Yef tsekla taqbaylit deg wul n uferriY aseklan, ittekki deg urezzi asiwlan, Yas ma seg yiwen n lgiha d abrid n usebYer n uYris d tedyant tungalant maca seg lgiha tayed, tssazay tasiwelt, tseEraq abrid n tzirga tasiwlan, ama deg wayen yerzan akud neY adeg isiwlane.

Amaru deg yiYrisen 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-tegg ad nemyussan ! neY ahat, d Geldayri igan amek ara nemlil, am tefilt d tmess, am lmušiq d usufru, am unaYur d cbaħa » (Inig aneggaru: 42).

Imsunen-agi ibarraniyen, ttawin-d arezzi deg wayen yettaraġu umeYri, iwulfen yakan kra n šsenf n tsiwelt tafessast tusridt yerzan idles n umeYri. ImeYri deg tegin am tagi, yettaf iman-is deg uEewwiq d lqella n tegzi n uYris yeYra dYa 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.

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

Ayninaw yettban-d deg sin n yiYrisen-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 urezzi n uferriY. Tarrant aYris d aYayan, isexrab lxiY n tsiwelt, abeEda ma yella usentel ur yeddi d tegin 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 nniden ? (Inig aneggaru : 21).

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

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 nEddi ad d-nwali tura kraḍ 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 ssenf n unagraw i d-ibennun anamek d tedyant n wungal.

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

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

TaseYlelt n wadeg: Akken ad d-yejbed umaru lwelha n umeYri, daYen ad yefk i wullis-ines udem i qerben Yer tilawt, iferren idgan anda ara d-ḍrun yinedruyen n wungal. Acku, deg umedya, mi ara yili uwadem deg wadeg iYelqen, am deg taddart neY deg temdint... D aferdis anda d-ḍerrunt tigawin d wanda ttilin yiwudam s tigawin-nsen (Genette: 1972: 229²⁴). D adeg i as-yettaken i uferriY udem n tilawt. D ayen yettwassnen s yisem « narrativité » (Mittérand 1986:192).²⁵

Idgan deg wungalen *Inig aneggaru* akked *Nayla*, mxallafen. Nezmer ad ten-nebḍu Yef sin: adeg azYaray d wadeg agensay; adeg yeldin d wadeg iYelqen, neY adeg atrar d wadeg amensay.

Deg tira n B. Tazaghart, asenked n wadeg Yur-s sin n lesnaf n yidgan: asugnan d umeYlan. Deg wullis agejdan ad naf yessemres idgan imeYlanen²⁶. D idgan imettiyen ttwassnen sYur umeYri, llan deg tudert n yal ass. Deg umedya : Anaffag Ėebban Remḍan, Tazmalt, Tasdawit Ėabdreḥman, At Mira, Ġelfa, Taddart n KiĖu, TiYilt n teryalin, AllaYen, At Iciqer, Taqerbuzt, Sedduq [...] atg.

Imedyaten deg wungal Inig Aneggaru:

« Nekk d urgaz-iw nekka-d seg Tezmalt, d abrid Yer unafag Ėebban Remḍan » (sbt: 7).

« Akkin, tasdawit n Ėabdreḥman At Mira, yetwennes yis-s yiṭij yiYil n Ubudaw » (sbt: 11).

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

Deg wungal Nayla:

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

«Deg Taddart n WallaYen, asif yeYḍel tiqenṭert» (Seb: 7).

«Deg Teryalin, sgunfuyeY, tifsuseY, ṭhulfuY s lehna tleḥḥu deg yizuran-iw» (Seb: 23)

Am wakken yessemres daYen idgan n usugen, am At yezleg, taddart n QiEeu, i yeddane d tmuYli n wullisen igensayen, i wumi isemma Barthes «les indices».

TaYara n wadeg (agensay neY azYaray) d asYal n useflelli anda d-ttbanen umjadal d umennuY gar yiwudam n tedyant n uferriY. D amjadal i d-yettawin arezzi deg uferriY n wungal, imeYri yettinig deg tYuri-ines seg wadeg Yer wayed, yettafar iwudam amek teddun, amek ttembiwilen deg yidgan. D ayen isseEraqen i yimeYri lxiḍ 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.

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

Mi ara ruḥen yiwudam deg yinaw-n sen Yer yizri, yettili-d beṭtu neY tirezzit deg uzeṭta n tsiwelt, yettili-d daYen beṭtu 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-n sen, nnan:

-Hala nesba ur nettnasab iEtaben. Kkes-itt seg wul-ik, ttu-tt, neY ttu-aY, kečč ur aY-tesEiḍ 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.

TaseYlelt n yiwudam: Ulac adeg ur nettawzaY, «Ur yeshil ara ad d-nsugen ullis mebla iwudam»³⁰ (Achour C: 45) .Iwudam ttnernayen deg wadeg ideg ttilin, sedduyen tigawin-nsen. Tigawin n yiwudam qqnent Yer taYara n wadeg d wakud, ma yella awadem yettruḥu gar yizri d yimir-a n tedyant, meḥsub asiwel n tedyant yettruḥu gar yimir n yiwudam d yizri-nsen. Yettili-d dagi umjadal gar wakuden-agi, neY d beṭṭu gar yizri d yimir-a. Amsawal deg sin n wungalen-agi yettruḥu Yer yizri ibeEden n yiwudam, am tedyant n Sidi Nayel deg wungal Nayla:

«Sidi Nayel, isem-is aḥeqqani, Muḥmed Ben Ėebdella Lxercufi, Ilul deg Wasif azeggaY, deg unzul n tmazYa, d aqcic yella yehrec dayen kan, irna itturba axir n tizya-as [...]» (Seb : 112)

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

Tagrayt: S umgired n yiberdan-agi n tsiwelt, n umaqel, d usidef n yiberdan iseklanen yemxallafen, ullisen n umezruy akked kra n wullisen ur nesEi assaY usrid d tedyant n wungal, ssexraben talYa n tsiwelt, tettaddam udem n tedyant yebruzEen (éclatée), ur neddukkel ara. Ayagi yetthaz tazdawt n wungal. Tira n wungalen *Inig aneggaru d Nayla* tban-d amzun d tira n yiceqfan³¹ . Ssenf-agi n tira yettružu tazdawt n wullis, tizirga n tsiwelt. D ayen d-yemmalen tirezzit deg tsiwelt n wungalen-a, Akken d-temmal daYen arezzi Yef tsiwelt tamensayt.

Inig Aneggaru d Nayla, ttawin-d lwelha n umeYri Yer talYa-nsen yemgaraden d wungalen-nniḍen. Akka, ad d-yaf iman-is sdat n usnas aseklan yeffYen i walug n tira tunegalant. D tira inecden imeYri, ad d-yales lebni n tedyant akken ad tt-yegzu. D tulumist gar tulumisin n tira tatrartYadra, inaggalen iqbayliyen atraren, sawḍen ad d-awin tira tungalant taqbaylit Yer wunnar aseklan atrar, akken ungal aqbayli ad d-yecbu ungal azzayri neY afriqi neY agraYlan s yiberdan n tira imaynuten

i d-ibanen taggara-agi ? D talalit n waṭas n wungalen n teqbaylit, d unadi d tesleḍt d uzḠan sḠur yimusnawen d yisdawanen ara d-yawin tirirt Ḡef tuttra-agi deg unnar aseklan, s wudem aselkan. Ad yeqqim unadi, tasleḍt d uzḠan n wungalen iqbayliyen, d abrid i tririt Ḡef tuttra-agi.

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Tibdar:

¹ Frustration.

² Tazaghart, B., Inig aneggaru, Tira, Tizi Ouzou, 2012.

³ Tazaghart, B., Nayla, Tira, Tizi Ouzou, 2015.

⁴ La conscience.

⁵ Identitaire.

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 Polyphonie.

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 Fragmentaire.

¹⁷ Extradiegetique.

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 suggérerai 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 Métonymiques.

²⁷ La mémoire.

²⁸ Analèpse

²⁹ Mythique

³⁰ « On peut difficilement imaginer un récit sans personnage »

³¹Écriture fragmentaire