

Timmedyezt n yinzi deg wungal Iḥulfan n Kaysa Xalifi

شاعرية المثل في ايللفان رواية كيسا خليفي شاعرية المثل في ايللفان رواية كيسا

Poétique du proverbe dans Iḥulfan, roman de Kaysa Xalifi

Poetics of the proverb in Iḥulfan, novel by Kaysa Xalifi

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Tazwart

Ma nessukkk tiṭ yef yiqeddicen iseklanen yuran s teqbaylit, ad naf atas n yimeskaren i d-itteddmen tiwsatin timensayin n tsekla taqburt akken ad leqqmen yes-sent tira-nsen. Am wakken llan weyiḍ i d-itteddmen idrisen n tsekla timawit akken ad ten-ngen d llas yef ara sbedden tira-nsen. Aya yesskan-d yella wassay ijehden nezzeh gar tsekla tatrart d tsekla tamensayt. D assayen i yezmer ad yeḡqel yiwen mi ara yettemlili, deg tḡuri, akked tewsatin tiqburin am tmucuha, umyiten, tiqsiḍin akked yinzan.

Amyekcem gar snat-a n tsekkiwin n tsekla, wwint-d fell-as atas n tezrawin. Gar-asant, tella tin Belgasmia (2001), deg-s yessken-d tilin n timawit deg wungalen n Rachid Aliche *Asfel* akked *Faffa*. Deg-s yessken-d akken abeddel i d-yellan yef tsekla taqbayli yegla-d s ubeddel deg tutlayt, nezger-d seg tutlayt n yal ass yer tin n tira d tḡuri. Imi Aliche, yessawed yesnulfa-d tutlayt s wayes yezmer ad yesselḥu tasiwelt, rnu yer waya d aglam i d-yellan s tuget, d ayen ur nettwassen seg zik. Titouche (2002), yessken-d kra n tulmisin n tira n Belaid At Ali, i d-yeddmen timucuha tiqburin ibeddel-asant talḡa d tḡessa. Leqdic-is yettbin-d ladya deg usimḡur n tugzimin n wullis, anida i d-yeggar awennit-is, aya yagla-d s ubeddel n thuski n tmucuha.

Ameziane (2002, 2008), ula d netta seg tama-s, yessawed ad d-yessken assay-a deg tira n Amer Mezdad. Akken iwala, tiwsatin n timawit uyent adeg d agejdan deg yiqeddicen -is, ladya ayen yeenan inzi, i yerra d tarrayt yef isebded asenfar-is n tira (ad d-nuḡal s telqey deg wayen i d-iteddun yef tmukrist-a). Yettbeddil-asen ama d talḡa, ama d anamek, inzan uyalen fkan-d udem d amaynut s wayes tennerna tira n Mezdad. Ameziane, yemmeslay-d dayen yef uḡris n Belaid At Ali *Lwali n wedrar*, deg-s iwala belli yeddem-d aḡris d aqbur, iḡawed-as tira akken ad t-yerr d ungal.

Ssnef-a n tira ad t-naf dayen yur Kamel Bouamara. Netta dayen yeddem-d sin n yidrisen iqburen Salhi (2002, 2004)) *Taqsiṭ n Eziz d Ezuzu* akked *Aḥeddad n Lqalus*, ibeddel-asen talya d tyessa, isebded fell-asen tiraines. Iḍrisen-a, akken nwala nekni s timmad-nney (Ayad; 2008) s wudem n tgerḍrisant, yeqdec fell-asen ama deg wayen yerzan tasiwelt, imi yessem yur tidyanin yeḍran deg yidrisen iqburen, irna iger-asen-d tidyanin d timaynutin akked uglam. Rnu yer waya, iger-asen-d idrisen-nniḍen i d-yeddem seg yimedyaizen am Si Lbacir Amellaḥ ney Si Muḥend u Mḥend. Ihi, ayen yakk i d-yeddem yeḍda-t akken ad d-issufey sin n yidrisen d imaynuten, i yuḡalen d tullizin.

Leqdic-a, ihi, ad yeḍfer abrid-a i d-yuḡ uzḡan n tsekla yuran s teqbaylit, ad d-yawi yeḍ tulmisiin n tira n Kaysa Xalifi deg wungal *Iḥulfan*. Ad d-nessken deg-s yiwen wudem deg tulmisiin-a i yerzan asemres n yinzan. Ihi, akken ad d-nessegzi tamukrist-a, ad newwet ad d-nbeyyen, s wudem n tgerḍrisant, tarrayin s wayes i d-teddem inzan seg timawit akken ad ten-tger deg uḍrisines, amek i ten-id-tebder, leqdic i d-yellan fell-asen d wazal ay seḥan deg lebni n unamek amatu n wungal.

Akken ara nwali deg wayen i d-itteddun, asemres n yinzan deg tsekla tatrart, ama deg tamedyezt ama deg tira, yuḡal d yiwet seg tulmisiin n tsekla-ya. Mačči d yiwen umedyaz ney umaru i d-itteddmen inzan, itteawad-asen asemres deg yidrisen-is. Deg wayen yeenan aya, Kaysa Xalifi tedda deg ubrid-a, abrid n tira yersen yeḍ timawit d wayen i tesa d agerruj aseklan, adelsan, akked thuski-nnes. Aseqsi yeḍ ilaq ad d-nerr deg leqdic-a d wa: amek i d-teddem inzan d wamek i ten-tessemres deg wungal-is?

Ilmend n tyuri-nney, inzan ay tessemres, ulac meḥsub acu n ubeddel i d-iḍran fell-asen, teddem-itene-id akken i llan deg timawit s wudem n tebdert, yal wa acu n twuri i yas-tefka, yal tawuri tesnerna ugar tasiwelt, rnu yer waya tawuri tahuskant teqqim akken tella.

Leqdic-a ihi, ad t-nefreq ilmend n tarrayt-a: ad d-nessukkk tiṭ yeḍ yimekti tagreḍrisant, deg-s ad d-nessegzi tadra-ines d wazal ay yesea deg uzḡan aseklan, ladya deg leqdicat yecban wa-nney. Syin akkin ad d-nawi awal yeḍ yinzi deg timawit, inumak-is, azal-is, d tsekkiwin-is.

Imi leqdic-a irza tasekla tatrart, yelha ma nemmeslay-d yeḍ kra n tezrawin i d-yewwin yeḍ usemres n yinzan deg tsekla-ya. Deg-s ad d-nessken kra n tmuyliwin ilmend tulmist-a n tira d usnulfu aseklan. Syin akkin, ad needdi yer wammud n tezrawt-a, anida ara d-nessken tarrayt n tuddma n yinzan, tawuri i

yasen-tefka tmeskart, akked talýiwin d wassayen ay yellan gar uđris amaynut (ungal) d yidrisen iqburen (inzan). Da, ilaq ad d-nini ur d-neddim ara akk inzan i yellan, neddem-d kan amur deg-sen imi nwala llan ddeqs n yinzan i yuklalen leqdic yugaren wa.

1. Tamidṙrant n tgređrisant (= « *intertextualié* »)

Tamiḋrant-a, d turda i d-yemmalen akken ađris n tsekla, ney asnulfu deg tsekla, ur d-yettili ara kan akka. Ulaç ađris aseklan i d-yekkan seg wulac. Yal ameskar, mi ara yettaru ađris, yesseqdac idrisen-nniđen ay yessen ney ay yeyra yakan. S wudem amatu, tamidṙrant-a temmal-d aseqdec d ueiwed n tira i yidrisen i illan yakan deg usnulfu n yidrisen imaynuten. Deg yal ađris, mi ara neqqar, nezmer ad neeqel ney ad nemlil d uđris-nniđen.

Imekti tagređrisant, yettwaseqdec i tikkelt tamezwarut deg tayult n uzyan aseklan syur Kristeva deg 1967, deg usissen d yiwenniten i d-tewwi yef tezri n Bakhtine, ur nettwassen ead deg tumra n Lurup umalu. Tikti n Kristeva, i d-tugem seg wayen yedma Bakhtine, tettwali amenzay yerzan amawal d umeslay yezmer ad irzu ula d ađris aseklan: Ma yella imdanen sseqdacen deg tmeslayt-nsen awalen n weyiđ, ula deg tira taseklant, ameskar itteddem-d idrisen ay uran weyiđ. Akka i tt-tesbadu Kristeva i tikkelt tamezwarut tamidṙrant-a deg wayen i d-tura Samoyault (2001:9): « awal (ađris) d timlilit n wawalen (idrisen) anida neyyar xersum awal-nniđen (ađris-nniđen) (...) yal ađris d azeđta n tbedrin, yal ađris ad iskef, ad ibeddel wayeđ »¹.

Tamuyl̇i-ya tamaynut, i d-tewwi Kristeva, teslul-d deg yiseggasen d-iđefren ađas n yinawen d tmuyliwin i d-yeddan deg ubrid-a, almi tuyal tgerđrisant tuy amđiq d agejdan deg tezrawin tisekkanin sumata. Ađas n yimazrayen i ieerđen, yal wa seg tama-s, ad d-segzin ula d nutni tamidṙrant-a. Gar wi, ad d-nebder Roland Barthes, i d-yewwin deg yiwen umagrad *Théorie du texte* (1970), deg i d-yefka yiwet n tmuyli s wazal-is.

Tamuyl̇i n Barthes yef tgerđrisant, d wamek i tt-yedma, ad negzu, tedda akked tmuyli n Kristeva; cerken yiwet n tmuyli, i sin-nnsen ttwalin tagređrisant d timlilit n yinawen yezrin, i d-nettagem seg yidles d wayen i d-nnan yimezwura.

Ihi, akken i d-nebder yakan, tagređrisant tuyal seg yiseggasen n 1970 d asawen, d annar n tidmi s wazal-is deg tizri d uzyan n tsekla sumata. Ma

1. « Le mot (le texte) est un croisement de mots (de textes) où on lit au moins un autre mot (texte) (...) Tout texte se construit comme mosaïque de citations, tout texte est absorption et transformation d'un autre texte ».

nmuqel deg wayen i d-nnan d wayen i d-uran yef tmiḍrant-a, ad naf ayen din n yidlisen d yimagraden i d-yeffyēn, anida yal wa yefka-yas tamuḡli-s, yal wa icudd-itt yer kra n taḡult. Aya yeslul-d aṭas n tbadutin d waṭas n tarrayin.

Deg umussu-ya i d-tlul yiwet n tsamit-is s wazal-is, d tin Rifaterre. Tamuḡli-nnes, netta, tefka azal i tyuri. Yettwali tagreḍrisant d tayuri, d aferdis yef i ibedd unamek amatu n uḍris, deg-s ay nettaf inaw yettwattun. Agerḍris yettef annar s tehri deg taḡult n tsekla, akken tettwaḥsab d allal i usegzi n uḍris aseklan. Riffaterre (1980: 05) ḡur-s tagreḍrisant teqqen yer unagraw n tyuri yezdin aḍris aseklan. Imeyri yesnekway aḍris d aseklan, acku yettaf-d assay deg uḍris d wid-nniḍen.

Gar tamuḡliwin-a, tufrar-d tin n Genette (1982). Netta yegla-d s yiwet n tarrayt tamatut n tgerḍrisant. Tarrayt-a tres yef yimenzi n uglam d tesleḡt n wassayen yesea uḍris akked yiḍrisen-nniḍen. Deg tarrayt-a, tagreḍrisant, akken i tt-id-tessegza Kristeva, d yiwen uferdis ger weyiḍ. Deg wadeg n yirem tagreḍrisant yesseqdec irem tamyeḍrisant, ḡur-s netta tamyereḍrisant, akken i dtt-id-yesbadu Genette (1982:7): «D ayen akk i d-yeggaren assay, iban ney d uffir, akked yiḍrisen-nniḍen». Assay-a akken i t-id-yefka, nezmer ad t-neeḡel deg semmus n tsekkiwin n temyeḍrisant: 1. Tagerḍrisant 2. Azneḍris 3. Ayfeḍris 4. Tawsedrist 5. Tafelladrist.

Genette yessemgared snat n tsekkiwin n usuddem: *alsiley*, yerzan aḍris s timmad-is, d *uḥaki* i d-yettalsen i uyanib. Snat-a n tsekkiwin n usuddem seant kraḍ n twuriwin: *asedhu*, *alageb* akked *umazay*. Akka ad neseu sḍis n taggayin, kraḍ s ulsiley: *Tiqecmeēt*, *Aqlab*, *Ankaz*. Kraḍ s uḥaki: *Asyineb*, *Aeekki*, *Aleqqem*.

Nekkni seg tama-nney, d tarrayt-a ara neddem deg leqdic-a iwakken ad d-nessegzi assayen yellan gar yinzan akked wungal deg i ten-tegra Xalifi. Lamaena uqbel ad needdi ḡur usagem, yelha ma nessukk-d tiṭ yef kra n tulmisin n yinzi deg tsekla timawit d tezrawin i d-yewwin yef wassay yesea akked tsekla tamirant.

2. Inzi deg tsekla timawit tamensayt

Inzi deg timawit, am netta am temseeraq d ddeawi, d tawsit ay nezmer ad nessismel deg taggayt n tewsatın tigezzlanin (tufrikin) (Bouamara: 2005). Qqent yer-s aṭas n taggayin taddayin am tenfalyin tunziyin akked tenfalyin tukrifin. D tawsit war ameskar, am tuget n tewsatın n timawit, inzan mgarden yef yinnan, imi wi yettwassen umeskar-nsen (ama s tidet ama d medden i

ten-yettwalin akken). Deg tmetti tamensayt, aṭas n wawalen i d-yemmalen inzan am *lemtel*, *tameayt*, *lmeena*, *awal*, *anzi* (*inzan*).

Akken i d-yessegza Ameziane (2008: 171), d awal *Lemtel* i yettwaseqdacen s waṭas. Ula d inumak yesēa ggten: tikwal yemmal-d tanfalit, ney amedyā. Yella dayen wawal *Lemeun*, tikwal yemmal-d anamek uffir n umeslay, tikwal-nniḍen yemmal-d anamek n kra n usefru ney n kra umeslay. *Tameayt* dayen tesēa anamek n yinzi, i d-yesskanen kra n tedyant seg i d-tefruri kra n l*meena ay ddmēn medden, rran-tt d amedyā. Yella diyen irem *Awal*, yemmal-d inaw, ameslay yesēan azal, d ameslay i yettuyalen d asaḍuf s wayes lehḥun yimdanen. Yer waya, nezmer ad d-nernu irem *Anzi* (yef id-yella umeslay deg leqdic-a), d irem i iḡerben yer *Anza*, yesēan anamek *yettcabi*, ney *yettakk anzi yer*.

Inzan zgan deg timawit, ttilin seg yimi yer tmezzuyt, wa yettaḡḡa-ten-id i wa. Bentolila (1993: 7) yura yef yinzi: « inzi d ameslay i d-yusan seg zzman aqbur, s leqder n tuser, d aḡla n tmetti yak² ».

Inzi yemmal-d kra n tirit n tudert deg tmetti: deg drus n wawalen yemmal-d tikti n win i yettmeslayen; d aḡbalu seg i d-tteddmēn tamussni taḡburt, ifukal deg yinaw d wayen akk i izemren ad yesēddi izen s tefses i win umi nettmeslay. Aya yak³ yessegza-t-id Bentolila (op.cit. 8) deg umeslay-a:

“Dayen yellan, inzan ssijhiden inaw, lamaena ssawaden dayen ad d-sbedden rray, ad wellhen, ad zeynen, bla ma nḥuza win i wumi i t-nenna, dayen i d-yettwaddmen seg ukufi n tiritin tiḡburin. Seg tama-nniḍen, s yinzi, nessegzal ameslay, d tselḡt zḡayen (...). Deg kra kan n wawalen nessegzal-d tagnit yemcubbaken, s tigawin, d yiḥulfan, d umenni d tugdi [...]³.”

Ula am yinzi iwakken ad d-nessexber s tilawt deg drus n wawalen, s unamek lḡayen i isēan lmeena. Dayen i d-yerna Betolila deg wawal-is: “[...] inzi, s tidet, d asnulfu yemmden n tḡuri n tutlayt: d aseḡdec n wawalen i

2. « Le proverbe est une parole qui vient de loin, avec l'autorité du grand âge, une parole qui est le bien commun de toute la société »

3. « Bien sûr, les proverbes donnent plus de force au discours mais ils permettent aussi de prendre position, de conseiller, de critiquer, sans heurter de front les susceptibilités, en se référant à un fond d'expérience très ancien. D'autre part, grâce au proverbe, on évite les longs détails, les analyses pesantes et les points sur les i. En une formule lapidaire se trouve résumée toute une situation complexe, avec des actions, des sentiments, des espoirs et des craintes [...] ».

ifazen, s wayes ara d-nessxber akken iwata s tilawt⁷⁴. Asemres n yinzan deg yinaw, yettili-d s useqdec n kra n tenfalyin am: *Akken qqaren, Yella deg wawal, Yella deg lemtel, Awal ġġan-t-id yimezwura, Akken i s-yenna winna n zzman, Yenna-yas, Yenna leflani deg wawal-is*

Inzan ur s̄ein ara yiwet n tegnit n tmenna, sumata cudden yer tegnit n yinaw d usentel yef yettmeslay yiwen, yef waya ggent twuriwin ay sean deg umeslay. Tiwuriwin-a nezmer ad tent-id-nessegzel deg waya: Tikwal qaren-ten yer taggara n umeslay akken ad yeqqim i lebda, ney ad fken tixutert i umeslay-nsen. Tikwal-nniđen qqaren-ten medden akken ad wwten weyiđ s lem̄un ney d awennit yef kra n tegnit, d asegi n kra n temsalt yemcubbaken. Tikwal dayen inzi nessemras-it akken ad d-nini ayen yellan ney ad d-nessegzi kra umeslay ur nettwafhem. Yezmer diyen ad yili d afukel akken ad yes̄eddi yiwen rray-is, ad yettwiqbel wayen yettxemmim. Rnu yer waya yakk, s yinzi nezmer ad d-nini tikti deg drus n wawalen, bla ma nestuqqet ameslay.

Gas inzi d tawsit icudden yer talyiwin timezzyanin, ad t-naf yes̄ea ddeqs n talyiwin yemgaraden. Talyiwin-a nezmer ad tent-nefreq ilmend n krađ n tsekkiwin: Tafiirt taħerfiť: Md: *Iffey-d ujgu deg magraman*. Talya n sin yimuren: *Xemmey lxir i tderyalť, terya-yi txellalt*. Talya n krađ n yimuren : *Rray ad t-debber yemma-k, ad iffeť fell-ak, ad terwuť usi uzembil*.

3. Inzi deg tsekla tatrart

Ma nesres ddhen-nney, ad nwali akken inzan ttwasemrasen s tuget deg tsekla tatrart, ama deg tmedyezt ama deg tewsatin tullisin, am wungal d tullist. Zgan deg yal aqeddic, s yal talya. Llant tezrawin, akken i d-nebder yakan, i d-yewwin yef waya yecban Achili (2002, 2011) d Ameziane (2002, 2008). Ufan-d aseqdec n yinzan yettili-d s waťas n wudmawen, ladya s ubeddel n talya d unamek. Deg wungal n Mezdad yes̄ea tiwuriwin d timaynutin am usissen n uwadem ney aselħu n tsiwelt.

Ihi, deg wawal n Achili (2011:93), asemres n yinzan deg yinaw n wungal, yettarra lwelha n yimeyri yer umselyu uzzig akked wakud ur nelli d win n tmeslayt ney n tyuri. Asemres-is yettay talya n tebdert, meħsub ulac inzan i d-yettwabedren s uwehhi. Gas ulamma ur s̄ein ara tazwert ney d tacciwin ney d lem̄eani s wayes ara yettwāeqel uđris i d-yettwabedren, imeyri ittarra yer kra n wawalen s wayes yezmer ad isnekwu ađris i d-yettwabedren. Tilin

4. « [...] le proverbe en effet est comme l'aboutissement d'une création artistique de la langue : il s'agit d'une mise en mots particulièrement réussie, de la meilleure saisie possible du réel »

n yinzi, i d-terna Achili, d tayessa taḍrisant tilellit i d-itteḍdem umeskar akken ad yessejhed inaw-is, ur telli yara d tayessa yesean tazrirt yef tyessa n wungal acku tesa tixutert deg tsiwelt mačči deg tedyant. Akken yella da, inzi yessihriw kan tasiwelt, bla ma yesea tazrirt yef tyessa n wungal. Asigget n yinzan deg wungal, yesskan-d assay yellan gar tilawt d wungal. S wakka ameskar yesskan-d ayen ara t-icudden akked yimeyriyen, rnu yer-s yettband wazal yefka i yinaw ayerfan.

Tifukkas n usemres n yinzan deg wungal *Id d wass*, akken i t-id-yessegza Ameziane (2002: 112), yella-d s kraḍ n talyiwin yemgaraden ta yef ta: S wawal n tazwara: yeqqar lemtel+ inzi; War awal n tazwara lamaena s tacciwin; War awal n tazwara d tacciwin.

Ma d tiwuriwin ay sean yinzan deg wungal n Mezdad, akken i iwala Ameziane (op.cit. 115), amur deg-sent yeqqim akken llan yakan deg timawit, ulac acu n ubeddel i d-yedran fell-asen. Lamaena ameskar, yessiley kra deg-sen, yettak-asen kra n twuriwin yes-s ur ttwassnen deg timawit. Ttwasemrasen deg tazwara ney taggara n yinaw, deg uqlam n yiwudam n wungal, akked d uselḥu n tsiwelt.

Llan yimeskaren-nniḍen, akken i d-yura Ameziane (2008:174), smersen inzan d izewlen i yiqeddacen-nnsen. Hamid Nekkar yefka azwel i wungal-is *Yugar ucerrig tafawett*. Akken dayen i yexdem Beleid At Ali, yefka i yiwen seg yidrisen-is azwel *Ayen tzereed ad tmegred*. Llan weyiḍ issmersen-t d azwel adday. Rachid Aliche deg wungal-is *Faffa*, yerna-t d amur wis sin i uzwel *i yuyen irgazen ur ttrun*. Ula d Tahar Ould Amar yessemres-it akka deg wungal-is *Bururu , ur teqqim ur tengir*.

Ula deg tmedyazt tatrart, atas n yicennayen i ismersen inzan deg tmedyez-innsen. Tikwal ttiyman akken llan yakan deg timawit, tikkwal-nniḍen yella wayen tbeddilen deg-sen. Amedya n Lounis Ait menguellat, s wazal-is deg waya, imi netta atas n yinzan i wumi ibeddel talya. Abeddel-a izmer ad yili deg tseddast n yinzi s uqlab n yiwen n wawal deg usumer n tefyirt. Hata-n umedya i d-yefka Ameziane (op.cit.186):

Ma teyliḍ medden akk inek/Ma trebḥed ḥedd wer k-yessin

Deg wadeg:

Mi trebḥed medden akk inek/ Mi teyliḍ ḥedd wer k-issin!

Yella wanida dʻyen i ibeddel taseddast d ubeddel n wawalen, id-yeglan s ubeddel n urnamek. Ameziane (op.cit., 187):

Amalah yekfa laman/ Yedda deg waman
S kra n win nehren waman/ Iruḥ di laman/ Yewwi-t wasif.

Ihi abeddel deg tseddast, yegla-d s ubeddel deg unamek. Zik medden qqaren *aman d laman*. Lamaena deg tmedyezt n Ait Menguellet, aman-nni uyalen d anamek n lexdee akked tugdi. Yella wanida i ibeddel adeg n kra n wawlen s wayes ibeddel azal n kra n tlufa. Akken i d-yessken Ameziane (op. cit, 189), deg umedyaya-ya:

Ufiy lbaz d amerzu/ D agerfiw i d-isewwqen.

Ufiy tizizwit tettru/D aerezzen i tt-id-yessuffyen.

Hata sumata ayen i nezmer ad d-nini yef usemres n yinzan deg tsekla tartart, leqdic i d-yellan fell-asen syur yimeskaren akked yinumak imaynuten i d-wwin deg yiḍrisen deg i d-ddan

4. Asemres n yinzan deg wungal iḥulfan

Inzan yef ara-d-yili umeslay d wid i d-nefren i leqdic-a kan, acku mazal llan aṭas n yinzan ay nerra deg tṭerf. Taḥawact-a tezmer ahat ad tili d amedyaya, sya d asawen, i tezrawt i wayen i d-yeqqimen ur nessawed ad t-nesled da.

4.1. Tarrayt n tuddma d ubdar

Tira n yinzan deg wungal iḥulfan tella-d s usemres n waṭas n tarrayin, deg-sent nezmer ad d-nebder:

Md1: *Amek yeqqar yinzi: “a bab-a wwten-ay, a mmi eeqlen-ay”*sbt 22. Ma nmuqel deg tegnit-a, ad naf tameskart teddem-d inzi, tenna-d acu-tt tewsint-ines, terna tegra-t gar tacciwin akken ad d-temmel belli ameslay-a mačči d agla-s, yella wansi i t-id-teddem.
Md2: *“d acu tettefzeḍ a wadi, d llazuq n yilindi”* sbt 23. Inzi-ya yedda-d deg wungal war tuccar, war tineqdin, war ma tenna-d acu-tt tewsit-ines.
Md3: *yezga yettini: “yli-d ay abexsis s imi, ma yella rrbəḥ s yiyimi”*.sbt 50. Da, inzi-ya tebder-it-id s tneqdin d tuccar.
Md4: *yezga-d fell-as yinzi i d-yeqqaren: “d ddunit i ieujen, d ayerda i d-izewjen, d amcic i iquffen”* sbt 57. Da, ameslay yuyal yef yinzi. Am wakken iniz-nni d amdan i yettmeslayen, i d-yeqqaren ayen yettxemmim yef wayed. Inaw da ibeddel tagnit deg tsiwelt, yessebbed iman-is d ameslay ilelli war amsiwel.
Md5: *Amek yenna uyerda: “ad tṭsey s ukmac, ad ččey aḥbac, wala zzhir n yimcac”* sb78. Inzi-ya akken yella da, ulac acu i t-yessemgarden yef umedyaya wis 3, lamaena

ixilaf i yellan, wa yedda-d yef yimi n yiwersiwen.
Md 6: “*ur d nettat i izegren aħdid, teffey i ubrid. Llum yellan yef wuccen rran-t yef umeksa*” sbt 58. Deg umedyā i d-nessken da, Xalifi tesdukkel sin n yinzan deg yiwet n tegnit n tmenna, terra-ten amzun d yiwen n yinzi.

4.2. Asatal n usemres n yinzan

Akken i d-nemmeslay yakan deg wayen yezrin, asemres n yinzan deg tsekla tatrart yuy aṭas n wudmawen. Ula deg tira n Kaysa Xalifi, yemgarad usemres-nsen seg usatal yer wayeḍ. Yal asatal tekkat amek ara s-d-tessekcem inzi i t-iwulmen ilmend n tegnit n tmenna akked tikli n tsiwelt d tedyant yerzan yal awadem. Deg wayen nwala nekkni, hat-a sumata ayen yerzan tira n yinzan yut tmeskart-a:

- Inzi d inaw n uwadem: da teggar-d inzi deg udiwenni gar sin n yiwudam. Md: “*ata-n tura d acu i d-tḥekkuḍ? Meḥsub yemmut ilindi, ifuḥ aseggas-a, yak?d acu i kem-yewwin yer wayen ifuten?d acu i tetteffzeḍ awadi, d llazuq n yilindi!uff...*” sbt 23
- Asissen n tidmi n uwadem: da inzi yesskan-d acu yettxemmim uwadem d wamek ittmeyyiz tilufa deg wallay-is (amek yetteebbir d yiman-is). S yinzi nezmer ad nissin tidmi n uwadem d wamek yettwali ddunit. Md:“*imi tezga tettawi dima tama taneddayt, tettsusum ula d nettat. Tessusem ur d-terri awal. Txser-as tneyyalt, ur teclie ma ryant ney zzant* » sbt 32.
- Asissen n uwadem : inzi da yesskan-d kra n tulmisin n uwadem ilmend n kra n tegnatin deg tedyant n wungal.Md : «*ur sqeneent deg wannim-nni(...)* byant ad tettent kan, ad ttaswent, ma d lxedma xaṭi. Ad mmagent am uḍar amezwaru, ur yettṣukku, ur yettḥukku » sbt 64.
- Aselḥu n tsiwelt: da inzi yedda d tsiwelt, yuṣal d inaw n uwadem i d-yettmeslayen deg uḍris. Md: «*a ya rreḥ-iw, ihi tiyyita n ukeccuḍ wala tin n ublaḍ* » sbt 26.
- Tamuyli n uwadem yef wayeḍ: da yesskan-d ayen idemmu uwadem yef wayeḍ, ama deg wayen ixeddem, ama deg wayen yettxemmim. Md: «*yezga yesduqqus-iten, yettini-yasen: « ḡli-d ay abexsis s imi, ma yella rreḥ s yiṣimi* ». sbt 56
- Inzi d azwel : yur Kaysa Xalifi, inzan ur llin ara d azwel i wungal, lamaena d izewlen addayen i yixfawen yellan deg-s. yettak-d tikti

tamatut i wayen ara yeḍrun deg yixef-nni. Md : « ur yuksan ḥed i t-yuyen » sbt 9, « iḥšel uxlul di lxiḍa » sbt 29.

5. Assayen igreḍrisanen deg n wungal *Iḥulfan*

Ma nmuqel tarrayt s wacu i d-tebder inzan, d usatal deg tegra yal yiwen deg-sen, nezmer ad negzu yiwet n temsalt : tira n yinzan deg *Yiḥulfan*, tga assay awuran s ubrid n tgerḍrisant gar yinzi (afellaḍris) akked d yinaw n wungal (addaḍris). Assay-a yessawed ad yezdi akked uḍris n wungal ayen icudden yer tsekla timawit d wayen yellan deg-s ama d anamek, ama d tahuski, ama d idles, i yefkan udem d amaynut i talya-ya n yinaw. Aya yakk dayen i nezmer ad d-nessken da, anda ara d-nbeyyen amek i d-yella wassay agerḍrisan gar yinaw n yinzi d win n wungal.

Akken nwala yakan, Genette deg tarrayt-is, yessemgared gar sin wazunen n usedres: amezwaru d azun yerzan assayen yezdin sin ney ugar n yidrisen, am tebdert, ameeeen, takerḍa, d tesyilt, wis sin d azun yerzan assayen n usuddem icerken aḍris d wayed, nesea *alsiley*, yerza aḍris s timmad-is, d *uḥaki*, yerzan ayanib n uḍris. Ger Genette (op.cit ;8), tabdert, ameeeen d tkerḍa d talyiwin s wayes nezmer ad neeqel aḍris aqbur dixel n uḍris amaynut. Ger kraḍ n talyiwin-a, nezmer ad nernu tasyilt i d-yessumer Annick Bouillaguet (1988).

Ma nuḃal yer tira n yinzan d amek i ten-id-teddem Xalifi deg wungal *Iḥulfan*, ad naf talya-n sen tuy tin tebdert: tuget n yinzan ay tessemres, nezmer ad ten-neeql deg tira-ines imi tegra-ten gar tuccar, llant tneqḍin. Aya yakk yesskan-d belli mačči d inaw-is. Rnu yer-s tessezwaray-iten-id s tenfaliyin am: *amek yeqqar yinzi, yezga yettini, yezga fell-as yinzi i d-yeqqaren, akken yenna uyerda*. Rnu yer waya, yal mi ara d-tebder inzi, ad d-tini d acu-tt tewsit-ines. Gas akken drus maḍi n yinzan i d-tebder war tuccar, lamena yeshel ad ten-yeeqel yiwen, imi talya-n sen ur tebbdel ara.

Ma d assay i izemren ad yili gar yinzan akked d tira n Kaysa Xalifi, nwala deg-s iwakken ad tesnerni aḍris-is, tessemres inzan. Tikwal akken ad d-teglem kra n tegnit, tikwal-nniḍen akken ad d-tessissen awadem d wamek yettxemmim. Llant tikkwal anida i t-tessemres iwakken ad tesnerni tasiwelt, bla ma nettu tahuski d unamek ifazen i d-terna i yinaw-is.

Taggrayt

Awal i d-newwi da yef yinzan deg wungal *Iḥulfan* n Kaysa Xalifi nessawed yes-s ad d-nessken yiwe n tulmist n tira-ines. Akken i d-nenna yakan, asemres n yinzan yella-d s waṭas n yiberdan, yas akken talya ay uyen deg wungal d tabdert. Inzan ttwaeqalen s talya-n sen d unamek ay d-wwin i

uđris ungalen. Ađris n tmeskart yezđa assayen akked yinzan s ubrid n unkaz, d yiwen n ubrid i d-igellun s usnulfu yersen yef wayen yellan d amensay.

Maca, ayen nezrew da macci d alqayen. Ađas n yinzan ay mazal uklalen tasleđt iwakken ad nesėu tikti tamatut yef twuri-nsen d tezirt ay seān deg lebni n unamek amatu n wungal.

Llan dayen ađas n yiferdisen idrisanen, i d-tugem seg tsekla tamensayt, ay tessemres deg tira-ines. Iferdisen-a akken i ten-nwala, uklalen ula d nutni tazrawt, ara d-yesbeynen azal-nnsen d twurwin-nnsen deg wungal. Am yinzan, iferdisen n tmacahut ney n wumyi, snernan tira n Xalifi, yelha ma yessukk-iten yiwen yef uyerbal akken ad iwali d acu n yinumak s wayes d-glan deg tira-ya.

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Agzul

Deg umagrad-a ad d-nawi yef yiwen wudem n tira deg wungal Iħulfan, n Kaysa Xalifi. Ad d-nessken deg-s amek i d-teddem inzan n tsekla tamensayt d wamek i ten-tura deg uđris-is ungalen. Aya ad d-yili s usegzi n wassayen igerđrisanen yellan gar yinzi, d afellađris akked d wungal, d addađris.

Awalen tisura

ungal, tira, inzi, tagređrisant, tabdert, ankaz

Résumé

L'objet de cet article est de montrer la manière avec laquelle Kaysa Xalifi reprend des proverbes, relevant de la littérature traditionnelle, pour les récrire dans son roman *Iħulfan* (= « les sentiments »). Pour ce faire, nous avons adopté la démarche suivante :

Nous avons d'abord inscrit notre étude dans le cadre théorique de l'intertextualité. Lequel cadre permettra de décrire le lien entre le proverbe, comme discours de l'oralité et le roman, et d'étudier les rapports intertextuels afin de montrer la relation entre l'hypotexte (le proverbe) et l'hypertexte (le roman). Sans prétendre à l'exhaustivité, nous nous sommes contentés de décrire juste quelques notions fondamentales. On remarquera, qu'il y a un peu plus d'intérêt à l'égard de la transtextualité, élaborée par Genette. Ce choix, cependant, n'est pas anodin, il est justifié par les possibilités méthodologiques qu'offre cette méthode dans ce genre de travaux.

Ensuite, nous avons fait un bref exposé sur le proverbe en littérature kabyle traditionnel. Nous avons exposé certaines réflexions qui expliquent son importance, ses fonctions, ainsi que les différentes formes qu'il revêt. Cet exposé est intéressant à plus d'un titre, car il nous a été d'un apport certain dans la description de notre objet d'analyse.

Toutefois, nous avons jugé utile de faire un aperçu sur la reprise du proverbe dans la littérature contemporaine, c'est exposé dans lequel nous avons discuté quelques réflexions qui se sont intéressées à cette problématique, que ce soit dans la littérature écrite, ou dans celle relevant de la poésie chantée.

Dans un deuxième temps, nous nous sommes attelés à décrire les proverbes et leur réécriture. Nous avons commencé par décrire la manière dont Xalifi les a repris et intégrés à son récit romanesque, ensuite nous avons décrit le contexte de leur insertion.

Pour une meilleure lecture nous avons extrait des proverbes, qui correspondent à chaque situation dans le roman. En fin, on est passé à la description des formes de coprésence que revêtent les proverbes repris ainsi que les relations qu'ils entretiennent avec les hypertextes. Les proverbes, donc, se manifestent sous forme de citation, et la relation intertextuelle qu'ils ont établie est la transposition.

Mots-clés

roman, écriture, proverbe, intertextualité, citation, transposition

مستخلص

في هذه المقالة، تعاملنا مع جانب من جوانب الكتابة في رواية *Ihulfan* (= «مشاعر») للروائية Kaysa Xalifi. إنها اشكالية إظهار الطريقة التي يتناول بها الأمثال، المتعلقة بالأدب التقليدي، لإعادة كتابتها في نص روائي. للقيام بذلك، نحن نعتمد على التناص لإظهار العلاقة بين النص التشعبي (المثل) والنص التشعبي (الرواية). للقيام بذلك، اعتمدنا النهج التالي:

قمنا أولاً بإدراج دراستنا في الإطار النظري للتناص. سيسمح هذا الإطار بدراسة العلاقات النصية، حيث أننا ننتهي لوصف العلاقة بين المثل، كخطاب شفهي ورواي دون أن نتظاهر بالشمولية، فقد اكتفينا بوصف بعض الأفكار الأساسية فقط. تجدر الإشارة إلى أن هناك اهتماماً أكبر بقليل من النصية، تم تطويره بواسطة Genette. هذا الاختيار ليس عبطياً، فهو يبرره الإمكانيات المنهجية التي يمكن أن تقدمها هذه الطريقة في هذا النوع من العمل.

ثم قدمنا عرضاً موجزاً عن المثل في الأدب القبلي التقليدي. لقد كشفنا عن بعض الأفكار التي تفسر اهتمامها ووظائفها، وكذلك الأشكال المختلفة التي تتخذها. مثير للاهتمام في أكثر من طريقة، فقد كان مساهمة في وصف هدفنا من التحليل.

هذا المبحث أعقبه آخر، تعاملنا فيه مع بعض الأفكار التي كانت مهمة بإدراج المثل في الأدب المعاصر، سواء كان ذلك مكتوباً أو ذا صلة بالشعر.

في خطوة ثانية، بدأنا في وصف الأمثال وإعادة كتابتها. بدأنا بوصف كيفية إعادة دمجه في قصته الخيالية، ثم وصفنا سياق إدراجها. من أجل قراءة أفضل، استخرجنا الأمثال التي أوضحنها بها موضوعنا الذي يتوافق مع كل موقف في الرواية، وأخيراً،

ذهبتنا إلى وصف أشكال التعايش المشترك التي وضعناها مع الأمثال وكذلك العلاقات النصية لديهم مع النصوص الشعبية.

كلمات مفتاحية

الأمثال، مشاعر، التناسل

Abstract

The purpose of this article is to show how Kaysa Xalifi takes proverbs from traditional literature and rewrites them in her novel *Ihūlfan* (= “the feelings”). In order to do so, we have adopted the following approach:

- First, we set our study within the theoretical framework of intertextuality. This framework will allow us to describe the link between the proverb, as a discourse of orality, and the novel, and to study intertextual relations in order to show the relationship between hypotext (the proverb) and hypertext (the novel). Without claiming to be exhaustive, we have merely described a few fundamental notions. It will be noticed that there is a little more interest in the transtextuality, elaborated by Genette. This choice, however, is not insignificant, it is justified by the methodological possibilities offered by this method in this kind of work.

- Next, we gave a brief presentation on the proverb in traditional Kabyle literature. We presented some reflections that explain its importance, its functions, as well as the different forms it takes. This presentation is interesting in more than one way, because it has been a definite contribution to the description of our object of analysis.

However, we thought it would be useful to give an overview of the revival of the proverb in contemporary literature, in which we have discussed some of the reflections that have been made on this issue, both in written literature and in that relating to sung poetry.

In a second step, we set out to describe the proverbs and their rewriting. We began by describing how Xalifi took them up and integrated them into his novel narrative, and then we described the context of their insertion.

For a better reading we extracted proverbs, which correspond to each situation in the novel. At the end, we went on to describe the forms of co-presence that the proverbs taken up again take on and the relations they have with hypertexts. The proverbs, therefore, manifest themselves in the form of quotation, and the intertextual relationship they have established is transposition.

Keywords

novel, writing, proverb, intertextuality, quotation, transposition