

Tadyizt n wadeg deg wungal « Faffa » n Racid ⵔELLIC
La poétique de l'espace dans le roman « Faffa » de Rachid
ALLICHE

Malika BOUCHOUKA^{(1)*}; Dr. Moussa IMARAZENE⁽²⁾

⁽¹⁾ Université de Bouira, Laboratoire des Études Littéraires,
Linguistiques et Didactiques Amazighes (LELLDA) – Bouira –
Algérie. Bouchouka.malika1@gmail.com

⁽²⁾ Université de Tizi Ouzou, Algérie. imarazene_moussa@yahoo.fr

Date de réception: 01/06/2021 - Date d'admission: 20/03/2022 -Date de
publication : 01/06/2022.

Agzul

Adeg d aferdis agejdan iyef yabna wungal, yettban-d wazal-is, deg uzetṭa n wassayen i ibennu ney i t-izeddin d yiferdisen nniḍen am wakud, iwudam...atg. D netta i yettakken tagnit i wurar n yiwudam, d aferdis i yettɛawanen yef unerni n lebni n wungal. Ilmend n waya, nerra lwelha-nneṽ yer tezrawt-a, akken ad nadi yef yinumak d tedyizt-ines deg uḍris anaglan, acku tadyizt n wadeg ur d-tettban ara kan deg yismawen n yidgan inaglanen, maca s tarrayt-nni i ifazen i s wacu i d-yettili usisen-nsen. Asentel i nefren i tezrawt-a yella-d yef: « Tadyizt n wadeg deg wungal "Faffa" n Racid ⵔELLIC ». Iwakken ad tili sya yer sdat d afud i tezrawt n wadeg, d allal akken ad neḥsu s lecbaḥa-s d yinumak-is deg uḍris.

Mots- clés: Ungal; Tadyizt; Adeg anaglan; Tigawin.

Abstract

Place is one of the crucial aspect of every literary work. Its importance but it is the main element that connects to gather all the components of the literary piece. The place sets the atmosphere of the

*Auteur correspondant.

novel. In this study we intend to show that place is the heart of the literary work, and to go deeper in showing its cruciality. Our study deals with emphasizing the « aesthetic side of place in Racid ALLICHE's novel Faffa ».

Keywords: Novel; Poetry; Novel space; Events.

ملخص

يعتبر المكان في الرواية من أهم عناصرها الفنية فهو يظهر من خلال علاقاته المختلفة مع العناصر الأخرى بما في ذلك من الزمن، شخصيات... الخ ويمنحها المناخ الذي تفعل فيه. كما يعتبر كذلك العنصر الأساسي الذي يساعد على تطوير بناء الرواية. ولقد ارتأينا في هذه الدراسة إلى البحث عن معانيه وجماليته في النص الروائي لأن جمالية المكان لا تتجسد في تسمية الامكنة الروائية فحسب وإنما بواسطة الطريقة الفنية التي تمثل بها هذه الامكنة. ولقد اخترنا لدراستنا هذا العنوان الموسوم بـ "شعرية المكان في رواية "فافا" للروائي رشيد عليش" كنموذج للدراسة. والغاية التي تسعى إليها هذه الدراسة أن تكون حافزاً لدراسة هذا العنصر، وعاوناً على الوعي به جمالياً ودلالياً.

الكلمات المفتاحية: الرواية؛ الشعرية؛ الفضاء الروائي؛ الأحداث.

1. Tazwert

Ungal gar tewsatın tigejdanin iƷer yerra umyaru aqbayli lwelha-s, d ƷƷenf yuƷen tunti-s deg unnar n usnulfu aseklan, yufrar-d Ʒef leƷnaf nniɗen aladya deg wayen yeƷnan tasiwelt. D tarrayt n umsawal, deg-s i yettaf iman-is iwakken ad d-yessenfali, ad d-yessefruri tikiwin-ines; Ʒef yinedruyen d tigawin n teħkayt. Akken d iƷen, ur nezmir ara ad nsemmi i kra n wungal d ungal ma yella ur t-zdin ara yiferdisen-a; ama d iwudam, tigawin, akud neƷ adeg, ttemyekcamen, ttemyekmalen war gar-asen deg uɗris. Nefren deg tezrawt-a, ad d-nawi awal Ʒef yiwen seg yiferdisen-a yesuddusen ungal «Adeg» imi i ikeččem deg uzeƷta n wassaƷen d yiferdisen nniɗen n teħkayt deg tsiwelt. Ayen i t-

yettağğan ad yekseb aṭas n tulmisin d tɣara deg uḍris anaglan. S umata, adeg d ayen i d-yesnulfa unaggal s yiḥricen-is meṛra, yettak-as udem n thuski, tafulka d tedyizt, yettarra-t d aferdis amezwaru i usnulfu n lemɛani d axel n wuḡnal.

Ilmend n wazal yesɛa uferdis-a, nerra ad t-nezrew deg wungal yettwarun s teqbaylit «Faffa», i d-yessuffey Racid ɛELLIC deg useggas n 1986. Deg tezrigt n Fédérop, tamurt n Fransa. Yufrar-d wungal-a deg tsekla tamaziɣt; imi i yettuneḥsab gar yimezwura i d-ineğğren abrid i tira, d usnerni n uswir n tsekla d yidles amaziɣ. Ihi, d acu-ten yinumak yezdin iḍrisen-is d wamek i d-yettban wudem-agi n tedyizt deg yidgan i d-yettwabedren deg-s?

Iswi-nney seg tezrawt-a; d asekkel n yinumak d lemɛani i d-yeddin deg yidrisen n wungal, d abeggen n tira tamaynut deg usemres n unaggal i tfukkas n wadeg deg wungal ara yerren tilisa gar-as d tewsatn nniḍen. Diɣen, iswi-nney ad d-nebgen turart n unaggal deg uselḥu n yinedruyen akked tedianin, deg yidgan i d-yettwabedren.

Anadi azɣayan ɣef tmiḍrant n wadeg deg wungal, d anadi i d-yennulfan taggara-agi. Mazal ur ssawḍen ara yimazɣayen n tsekla, akken ad rreṣsin kra n tṛekkizin iɣef ara ibedd, d ayen i d-yettbegginen yal tikelt belli tizrawin-a mazal-itent deg yisurifen-nsent imenza. Annect-a dɣa, yettubeggen-d deg tira akked yinnan n yinagmayen, gar-asen Jean-Pierre GOLENDESTIN mi i d-yenna: «Tasekla ɣef wadeg anaglan aḥal ay teqqim d tilemt»⁽¹⁾. Tin yernan ɣur-s, timuɣliwin akk i d-yettunefken fell-as mgaradent maca sɛant azal, ma yella myekcament war gar-asent, ad ssawḍent ad d-fkent tizri yennekmalen deg unnar-a.

Ma yella d anagmay Roland BOURNEUF, deg wawal-is ɣef temsalt-a, iwala belli, deg yiseggasen iɛeddin anakfud n yidlisen i d-yeffɣen ɣef wakud. Maca ur d-nufi ara tizrawin timazzagin ɣef

(1) GOLDENSTEIN Jean- Pierre. 1999, Lire le roman. Ed. De Boeck et Ducolot. Paris. P. 118.

tmiḍrant n wadeg⁽¹⁾. Ihi, tamsalt n wadeg d tin i d-yemmugren aḥas n tniṃar deg tllalit-ines tamenzut, d aymi ara d-naf aḥas n yimyura d yimsenqad i d-iberrḥen s lexsaṣ-agi.

2. Tabadut n wadeg:

Adeg d aferdis n wungal, yesεa azal d ameqqran, d aymi i yekcem deg umaḥal n tezrawin d yinadiyen; imi i d-flalint kra n tezrawin i t-yerran d annar i unadi d usenqed. D acu kan lwelha n yimnadiyen s aferdis-a ur d-iban ara seg tazwara, yella-d d aneggaru yef yiferdisen nniḍen am wakud, i wacu? Acku rran « Ungal d tazuri n wakud »⁽²⁾.

Gar tbadutin timatutin i d-yeddān deg tira n yinagmayin yef unamek n wadeg, ad d-naf gar-asent tabadut i d-yefka unagmay Henri METTERAND, yenna-d yef wadeg: « D aferdis iyef tbedd tigawt »⁽³⁾. Ilmend n tefyirt-a, ad nefhem belli adeg d aferdis icudden s waḥas yer tigawin. Seg tama, ad naf Yves REUTER deg tbadut d-yefka yenna-d: «Adeg d aferdis agejdan i d-yettbanen s waḥas deg wungal, yezmer ad iban s sin wudmawen, tamenzut deg wassaḥen yesεa akked tilawt, tis snat deg twuriwin-ines d axel n uḍris »⁽⁴⁾.

Rnu yer waya, deg unnar n tsekla taqbaylit, yella-d uwehhi yer tmiḍrant-a, anda ara d-naf amyaru Muḥend AKLI SALHI, yefka-d yiwet n tbadut s wazal-is imi i d-yenna: « Adeg d aferdis deg tesleḍt n tsiwelt. D adeg i d-yemmalen anda tḍerru tigawt. D netta diyen i d-yeskanen, deg waḥas n tegnatin, amek igga uwadem. Yettli-d wannect-a s uqlam n wadeg (ismawen d lewsayef n yimukan) anda tḍerru teḥkayt »⁽⁵⁾.

(1) BOURNEUF Roland. 1970, L'Organisation de l'espace dans le roman, Études littéraires, article, Volume 3, numéro 1, Département des littératures de l'Université Laval. P. 77.

(2) القاسم سيزا. 1984. بناء الرواية دراسة مقارنة في ثلاثية نجيب محفوظ. الهيئة المصرية العامة للكتاب. القاهرة ص.74.

(3) MITTERAND Henri. 1980, Le discours du roman, Ed PUF. Paris. P. 201.

(4) REUTER Yves. 2005, L'analyse de récit, 2 Edition. Armand Colin, 2005, France. P 55.

(5) AKLI SALHI Muḥend. 2012, Asegzawal amezzyan n tsekla, Ed l'odyssée. Tizi-Ouzou. P. 11.

3. Amezruy n tmiḍrant:

Mi ara nessiked yer umezruy n tmiḍrant-a, ad tt-naf tufrar-d deg tsekla tarupit, aladya seg wayen yexdem unagmay Gaston BACHELARE, i d-yefkan deg useggas n 1957 yiwet n tezrawt s wazal-is, deg udlis iwumi isemma “tadyizt n wadeg - poétique de l’espace”. Yezrew deg-s, azal n yizamulen d wassaḡ-nsen akked tugniwin, i izemren ad aḡ-ḡḡent ad nwali amsawal n uḍris (win d-yettallsen) neḡ iwudam d tnezduḡt-nsen; am uxxam, tixxamin n daxel, imukan n beḡra, wid d-yettbanen, wid yefren, wid yellan deg tlemmast neḡ yef yiri....atg. Lmeḡna-as ayen akk i ileddin abrid i tikli n umyaru akked yimiḡri, iwakken ad d-sugnenen ineḍruyen⁽¹⁾.

Anagmay Roland BOURNEUF, deg useggas n 1972, yeḡreḍ seg udlis-is “amaḍal n wungal- l’univers du roman” ad ikemmel lexsaḡ d-ḡḡan yimezwura am Georges PAULET d Gilbert DURAN, i izerwen adeg n wungal weḡdes, mebla ma ggan tasleḍt i wayen yettarzen gar-as akked ugraw n yiferdisen yesuddusen taḡkayt. Degmi i d-tusa tesleḍt-nsen i wadeg-a txuḡ, imi ur ssawḍen ara, ad ḡsun tisekkiwin n tḡessa n wadeg s wudmawen-is yemgarden⁽²⁾.

Yuḡ ḡḡal adeg, ur yettidir ara wahdes i yiman-is yef yiferdisen n tsiwelt nniḍen, maca ikeḥḥem deg uzeḡḡa n wassaḡen akked yiferdisen-a, ama d iwudam, d akud neḡ d ineḍruyen. Ahat d annect-a, i yerran ad tiweḡir tmuḡli ḡur-s iwakken ad t-ferden gar yiferdisen-a, am wakken i yettiweḡir ad nefhem tamlilt-ines taḍrisant, i swacu i d-yettenkar wadeg anaglan d axel n tsiwelt. S ubrid-a i d-tennulfa tedyizt tamaynut yef wadeg, i t-yessuffḡen seg ukraf-nni n tesnarrayt d tmussni; imi i d-tessfaydi seg tmezla n tsenselyelt akked tussniwin n talsa s umata. Tuḡal tedyizt tettwali-t s wudem amaynut, i as-yerran tilin-ines deg uswir n tesleḍt d unadi. Rnu ḡer-s, tadyizt-a, tlul-d s lmendan n tlalit n wungal amaynut ideg i d-yettban wudem aḡeḡqani n tmiḍrant-a. Ihi,

(1) MITTERAND Henri. Op. cit. P.193.

(2) بحرأوي حسن. 1990، بنية الشكل الروائي (الفضاء - الزمن - الشخصية). ط1، المركز الثقافي للنشر، بيروت. نفس المرجع، ص. 26.

Tedyizt tamaynut. Tezrew takkayin n lebni n wadeg anaglan d ubeggen n yiferdisen iyef ibedd. Terra lwelha deg tazwara, ad d-tefk tabadut lqayen, iwulmen tamiḍrant-a. Tis snat, terra lwelha yer ubeggen n yinumak, izamulen d tektawant iseg d-yettenkar d axel n wungal. Rnu diyen, adeg anaglan am yiferdisen nniḍen yezdin ungal, ur d-yettili ara mebyir tutlayt, d adeg utlay, yetteli-d s wawalen-nni akk i yettusmersen deg uḍris, yettalaɣ s tektiwin-nni i d-yesnulfa unaggal, i as-yettaken udem n tẓuri icebhen⁽¹⁾.

S umata, ibegginen-a swacu d-tusa tedyizt-a, ur qqimen ara mebyir asefhem, aladya imi i yettalaɣ wadeg anaglan s wawal, aya-agi yettara-t ad yekseb akk tugniwin n yimeḍqan, i tezmer ala tutlayt ad d-tessenfali fell-asen.

S umata, ɣas akken asisen n yimeḍqan deg wungal yettwarez yer usisen n yiwudam. Maca aneggaru-agi waḥdes, ur d-yettbeggin ara s tidet adeg, acku deg waḥas n tagnatin d adeg i aɣ-yettεawanen ad nefhem awadem⁽²⁾.

S wakka, imi ara tili tasleḍt lqayen i wadeg anaglan, tettarra-aɣ ad nefhem inumak imatuyen n wungal, d acu kan tasleḍt-a, ur tezmir ara aɣ-teḡḡ ad d-nessukkes akk lbaḍnat n uḍris s wudmawen-ines yemxalafen. Ihi, ma tgerrz tyuri iwatan, tezmer ad aɣ-tessiweḍ ad nekkes inumak-is (adeg anaglan). Aladya, ma yella yebna wungal iyef wayen iwumi semman yingamayen tamiwin n wadeg i d-begnent tezrawin taggara-agi, belli nezmer ad ten-id nemlil s tuget deg waḥas n yiḍrisen.

4. Tamiwin n wadeg: Tabadut:

Mgaraden yismawen yettunefken i tmiḍrant-a, llan wid i asent-iseemman talɣiwin n wadeg, wiyyaḍ qqaren-asent timsiniyin n wadeg.

(1) WEISGERBER Jean. 1978, l'espace romanesque, Ed. L'age d'homme. Lausanne. p.100.

(2) FRANCOISE Rossum, 1970, critique du roman, ed Gallimard, Paris Op cit. p.129.

Maca, deg wawal-nney yef tamiwin-a, ad nezzi tiɣ yer temsinit i d-yettlin gar wadeg ineldi mgal adeg uqfil. Annect-a akk, ad d-yettwasegzi ilmend n wamek i d-ttwabedrent, ttwaselɗent deg tezrawin n yinagmayen. Ihi, tamiwin-a d tid yettnadin yef lmeɛna d unamek n snat n tamiwin, assay akked uɛawed-nsent deg uɗris, d aɣennef n yimeɗqan iwakken ad tent-nessin, wa ad tent-nefhem.

Seg tyuriwin-nney i tamiwin-a, nefren ad d-nawi awal yef yiwet n temsinit i d-yettlin gar wadeg ineldi ≠ uqfil. Ilmend n wakken i tenid-yebder unaggal Racid ELLIC s timad-is, d iyen, tawuri-nney d asefel n yinumak d lemɛani i asen-yefka unaggal-a, i yeffren deffir n yal amɗiq.

4.1. Adeg ineldi mgal adeg uqfil:

Awalen-a ineldi, uqfil yer yimussnawen n tesnimant (tanefsit). D asenfali yef waɣas n yinumak, amenzu yesɛa anamek n win ara yilin d imsebrureh, wis sin anamek n win yellan d imsergel, am wakken i asen-qqaren beɣra ney daxel. Gaston BACHLARD, iwehha-d yer tekti-agi maɣsub, mi ara d-nni adeg uqfil ad nefhem belli yesɛa tilas, ma yella d ineldi d uwsie, hraw, war tilas⁽¹⁾.

Ungal d amerkanti, deg useqdec-ines i yidgan; seg tama n twuri d unamek, anda i nessawed ad nmeyyez deg tazwara gar yimeɗqan yeldin d wid iqeflen, aladya nufa-d belli ddeqs n yinaggalen yettmilin yer wid yeldin, am wakken i d-nufa wiyyaɗ mgal. Ttcuddun iwudam-nsen, ttarzen-ten deg yiwen n wadeg, iwakken ad yezder deg tudert-nsen n daxel (tudert tagensayt), war ma iyumer yis-sen yer beɣra, maca inaggalen nniɗen tdemmiren iwudam-nsen yer beɣra, ur ttaɣɣan ula d amɗiq, iwakken ad d-ibeggen ahat tabyest-nsen. Maca, llan yinaggalen nniɗen ssemrasen-ten i sin, s yiswi n ubeggen n temsinit-agi.

4.1.1. Adeg ineldi:

Ggten yinaggalen yessemrasen deg tira-nsen adeg-a, yettak tilelli i

(1) BACHLARD Gaston. 1957, la poétique de l'espace, Ed. PUF. Paris. p.194.

iywudam-is, akken ad idiren gar lerwaḥ d tuḃalin akked yinig war leqyud, ifesser-asen annar iwakken ad d-kken akk imeḍqan yellan⁽¹⁾. Idgan ineldiyen, d imeḍqan yeldin ḃef ugama, mačči d wid iwumi nezmer ad neg tilas, d anemgal n wuqfil, d adeg n temlilit n aṭas n yiwudam deg tudert tanaggalt, deg-s ambiwel n yiwudam, deg-sen imukan, yettili-d usiweḍ d taywalt gar uwadem d wayeḍ, yettruḃu aḥulfu-nni n tensuft, ḃef akken i t-id-yesbadu Abd El Hamid BOURAYOU deg umeslay-ines: « Nebḃa ad d-nini s yineldi n wadeg, ajmaε n waṭas n leṣnaf n yimdanen, d waṭas n yinedḃruyen yemxalafen deg wungal, ttarzen wadegen-a yeldin ḃer wadegen ur nesεi lḥedd wala tilas am yilel, tiḃgi, tanezruft, lexlawi, tiqenṭarin, i d-yessenfalayen s timad-nsen ḃef tlelli, aserraḥ n yiman d insiḡam n yiman»⁽²⁾.

Idgan ineldiyen s umata, d wid i d-yessenfalayen ḃef tneldit (tullya), am taddart, deg-s aḥulfu s tlelli, tabḃest, tazmert, tirugza...atg, neḃ tamurt ideg yettḥulfu umdan s laman, asgunfu, talwit, d tudert yessarm umdan ad tt-yidir war akukru...atg. Akken d iḃen ttilin-d annar, d asayes i umbiwelel n yiwudam d tikli-nsen deg zenqan, deg merḥan, deg yigran...atg. D tignatin n unejmuε d temliliyin n yiwudam beṛra i yixxamen-nsen; am yiderma d yiberdan; d imeḍqan n usikel ideg tettuet tikli, ttilin d inagan ḃef umbiwelel n yiwudam d annar i lerwaḥ d tuḃalin, imi ara ffḃen seg wadegen n tnezduḃin neḃ n uxeddin-nsen.

Deg tezrawt nexdem i wungal “FAFFA”nessawḍ s tallalt n uslaḍ alqayan ḃer uksefel n wadegen ineldiyen yezdin ungal:

a. Lḥara:

Deg wungal Faffa, ttuqtent tenfaliyin i d-yettbeginen adeg-a gar-asen ayen i d-yebder umsawal ḃef yimeḍqan ideg yettidir wasaḍ Emar deg yinig maḥsub yal mi ara d-yezzi Emar tameddit n wass seg

(1) جنيت جبارو آخرون. 2002، الفضاء الروائي، ترجمة عبد الرحمان حزل، دار إفريقيا الشرق، المغرب، ط3، ص23.

(2) بورايو عبد الحميد، منطق السرد، ص. 148.

uxeddim yettaf-d lħara txebbel s yimdanen yal wa d acu i ixeddem. I

Ihi gar tenfaliyin-a i d-yettwehchin yer waya d ayen i d-yessawel umsawal deg wawal-is:

« Nnejmaɛen deg lħara kra seg yimezday, tarbaɛt tdewwer i duminu, tayeɗ i ubukir. Lqahwa ccrab d lbirra, wa yeggugem, wa yettnezzih, wa yettɛggiɗ, wa yeslexfat, wa icennu. Aħtiteɗ, iyimi, tanekkra, argam, asexser, tagallit, acummu, anxwam, igirru. Wa yessirid acetɛid yer tsadelt, wa yefser am cetɛid seg ssekra »⁽¹⁾.

Rnu yer wadeg-a deg yinig, tettwabder-d lħara nniɗen, d lħara n ɛmer deg taddart (lħara n yimawalan-is). Awal-a “lħara” yer leqbayel yeččur d inumak, d azamul n tjadit, tanašlit, tirugza, lhiba. Tin yeğğa ɛmer i wachal n yiseggasen. Asmi i d-yerza yer-s, d lferħ ameqqran. Akka ay d leɛwayed deg tmurt n leqbayel, ass-n ideg ara d-yezzi yiwen seg yiɛggalen n twacult i iyaben yef uxxam aladya iminig, tferraħ twacult, ssewwayen imensi igerzen, anda ahat rriħa-s tettek-d akk axxam. Akka ihi, ay teɗra d ɛmer, imensi n wassen mi i d-yusa seg fransa ixulef, tfeğğeg ħrara. Gar yimediyaten i d-yessenfalayen yer waya ad d-naf:

«Iqerreb-d imensi, iragwen n tasilt ɗwan deg lħara, deg-sen lehbeq, lebseɛel, iɛeqqaren iberkanen d yizeggaɣen, seksu d wayen yettextuxen deg tasilt. Icuk-it d ayaziɗ, iffeɣ-d d awtul... ixebbel imensi. Tabaqit i yergazen, tabaqit i tlawin d warrac. Beħtu n temɣart, aħal ur yečči ɛmer ɛggali... imensi yefra, iraden ijeqduren, yal wa yerza tasga-s. Igra ɛmer akked yemma-as. Azɣal d azɣal, qqimen deg lħara, ddaw tara, ala yiwet n teftilt i iquzmen id yidsen »⁽²⁾.

b. Lqahwa:

D adeg uzzig, yeɛna kra n wayen ara yilin i kra n yimdanen. Deg waya yenna-d unagmay Hamid LEHMADANI, maħsub llan kra n

(1) ɛELLIC Racid. 1986, Faffa, Édition Fédérop, Paris. P. 121.

(2) Idem, PP. 57-58-59.

yidgan yesεan kra n tulmisin i ten-yettarran d tanaga tagejdant (matière essentielle) deg wungal, gar-asen “lqahwa”, yenna-d diyen, ammer ad neɗfer amezruy n wungal; ama deg lurup neɣ deg tmura n waεraben, ad d-naf adeg-a, yezga yedder deg-sen, d ayen i d-nettaf mačči kan deg wungalen imensayen, yedder ula deg wungalen imaynuten⁽¹⁾. Lqahwa, d adeg n usikel i yiwudam d unejmuε-nsen, yettili deg yal tama, yezmer unaggal ad t-yerr d win i d-yezgan deg temdint, neɣ deg taddart, deg tlemmast neɣ ɣef yri n ubrid, ttæddin seg-s yiwudam sbaḥ, meddi, yal mi ara kken neɣ ad d-uylaen seg yixeddimen-nsen. Iwudam i irezzun ɣur-s banen, d lferg (tarbaεt) n yirgazen, imɣaren neɣ ilmezyen. Twassnen ɣer bab n lqahwa, deg-s i d-tettili temlilit n yiwudam-a, deg-s uɣur ttarran deg wussan n usgunfu, iwakken ad kksen ɣef wulawen-nsen, neɣ ahat yettuɣal d tanummi i kra n yiwudam, yal mi ara byun ad kksen lxiq. Ad nefhem maḥsub, tella tmentelt i yettaǧǧan awadem ad yerr ɣer wadeg-a. Yerna, tirza ɣer-s d tirza n lebɣi (win yebɣan), mačči d tin n bessif.

Inumak yesεa wadeg-a meqqrit, yezmer ad yesεu anamek n diri; ma yella yettuseqdec deg wungal s yir udem. Maḥsub, illem akk lexdayem n umdan ur nlaq ara am wakken ara yili d tagnit i tisit, leqmar, jjiḥ, ajeggeh, takmert, tazenzit n yisufar n zetlat...atg. Deg yiɗrisen inaglanen yettenkar-d unamek-a, s uwehhi n unaggal ɣer-s; am wakken ara d-yeglem neɣ ad iseggez liḥala n tilwit akked ukrah n yiman, asɣunef, ademmer, facal d uzemmed yettidir uwadem d axel n wadeg-a⁽²⁾.

Maca, timlilit n yinumak-a s umata, deg wadeg-a n lqahwa, tgelu neɣ tesruhuy tawuri-ines taḥeqqanit, akken ad yili d adeg i usεeddi n lweqt, i usgunfu, tukksa n lxiq d umerraḥ, acku deg wungalen nniɗen yettili-d wawal ɣef wadeg-a s wudem yelhan. ɣef waya, i d-nettaf tugget n yinaggalen sugunen-d lqahwa seg waṭas n tamiwin, akken ad

(1) د. لحمداني حميد ، نفس المرجع ، ص. 72.

(2) بحراوي حسن ، نفس المرجع ، ص 91.

ssawḍen ad d-beggnen timsiniyin i d-yettlalen; imi ara yettusemres wadeg-a s sin wudmawen(s wudem yelhan ≠ diri).

Deg tɣuri-nney i wungal “Faffa”, iban-aɣ-d wadeg-a s wudem uzzig, anda i yestuqet umsawal imedyaten deg waḥas n yisebtar ama deg wallus-ines i yineḍruyen neɣ i tigawin xedmen yiwudam. S umata “lqahwa” d adeg agejdan i yiminigen deg tmurt-a taberranit. Din i d-ttemlililn sbaḥ meddi, ur yelli d acu ara xedmen neɣ sani ara rren, tettnejmaε-d tmeddurt-nsen ɣer-s, ma isuḥ-asen-d kra n uxeddim; ama deg tferkiwin neɣ deg lluzinat ha-tan ad xedmen, ma ulac d wa kan i d amdiq-nsen. Deg wayen i d-yulles umsawal ɣef wadeg ɣas ulamma d uzzig ur yefki isem i kra n lqahwa, ad d-isemmi wi tt-ilan neɣ amek i as-qqaren. ɣer ubdar belli lqahwa d adeg iɣer yettarra yal awadam. Ilmend n wungal, adeg-a n lqahwa d win i d-yezgan deg tlemmast n temdint n Pari, tella-d metwal ubrid iseg tteḍdin yixeddamen yal ass. Annect-a, nufa-t-id deg umedy-a-gi, mi i yemlal Emer akked Dda Caεban akken ad as imekken (ad as-d-iɣer) tabrat i as-tuzen twacult-is, yenna-d umsawal:

« Zeggren abrid, kecmen ɣer lqahwa, qqimen»⁽¹⁾.

Am wakken nezra, leqhawi deg tmurt n fransa mgaradent ɣef tid n taddart deg tmurt, yexleḍ deg-sent urgaz d tmeḥḥut, tiɣumiyen mačči am teqbayliyin, dduxan d tessit n ccrab tissit am waman. Ihi d acu ara d-yekken seg Emer d wiyyaḍ ala zehhu d ccrab. Amedya-agi yettbeggin-d anect-a:

« Deg lqahwa, wa ibedd wa yeqqim, irgazen, tulawin mi ggan akka alamma kaεkεen d taḍsa, ssulin tuɣac, lkisan, tiqraεtin tezzin, ttemgeḥḥzen. Igiɣuten dduxun. Tagnit ideg ur isel ḥed i wayeḍ »⁽²⁾.

c. Lluzin:

Adeg nniḍen i d-yessenfalayen ɣef tneldit deg wungal d “Lluzin”. Iminigen akk tejmeε tmurt n fransa ur sεin ara axeddim nniḍen mebyir

(1) ELLIC Racid, Op.cit. p 90.

(2) Idem. P. 90.

lluzin neɣ axeddim deg tferkiwin n tfellaht, d aya i asen-d-isuhen. Imezwura i yunagen uqbel Emer, issah-iten-id uxeddim deg lluzin, ma yella d Emer d axeddam deg tferka n yifires. Yal ass, akken ara ffyen tasebhit (Emer d yimedduk-al-is) alamma i d-yeɣli yiɖ, ad d-nnejmaeen yer texxamt i ten-icerken, icuban taεcuct. Yiwen akka am Mεemmer yettaf iman-is deg lluzin amer yettaf ur d-ikeččem yer texxamt tameddit, xeršum deg-s itettu urfan izedɣen ul-is, deg-s ttemlilin wat tmurt ttemyakkasen lxiq, neɣ xeršun ttqessiren akked kra n yiřumiyen akked ddukklen. Amedya i d-yemmalen akk anect-a, ɣas akken drus mađi i d-nufa bexlaf ayen i d-yemmel umsawal ɣef Mεemmer deg wawal-is, maca yiwen n umedyaga-agi igrew-d akk lihala n umyerreb deg tmurt taberranit:

« Ad d-neffey seg lluzin nekk d uřumi, netta inđer ubrid-is ha-t-an din, ha-tan-da, nekk akken ara d-εeddiɣ tabburt n lluzin, ad bruɣ i tuyat, ad sbureɣ laεgez. Lammer ttaffey ur ttixireɣ ara seg lluzin»⁽¹⁾.

4.2. Adeg uqfil:

D adeg yesεan tilas, d azamul ɣef wurfan, tuffra, anzam. Aħbas deg yiwen n wadeg d asenfali ɣef war tazmert, aruz n yifassen ɣef tigawt, d anekcum yer umađal azɣaray, d aεzal n uwadem i yiman-is, drus n yiwudam i d-igellem wadeg-a, ulac ambiwel, ulac bennu n wassaɣen d yiwudam nniđen⁽²⁾. Akken i t-id yesbadu diɣen Muohamed BOUAZZA deg wawal-is: « D adeg yesdarayen amdan, yettidir, izeddeɣ deg-s tallit meqqren ama s lebɣi-s neɣ s uħtettem»⁽³⁾. Gar yimeđqan-a i d-yettwabdaren s ttaqa deg wungalen, i nezmer ad ten- nšennef yer wadegen n tnezduyt n tin n bessif, n war lebɣi, gar- asen inig (lyerba), lħebs, taxxamt anda i as-yettak tikwal unaggal amzun akken tugar lħebs. Dɣa deg tegnit yecban ta i yetturar unaggal s yiħulfan n uwadem mi ara yerzu yer tririt n wakaten i yedder

(1) Idem. P. 105.

(2) بورايو عبد الحميد. 1994. منطق السرد، دراسة في القصة الجزائرية الحديثة. ديوان المطبوعات الجامعية، الجزائر. ص. 146-147.

(3) بوعزة محمد، نفس المرجع، ص. 106.

uwadem asmi i yella deg tegnit n litteɛ. Gar yimeɗqan uqfilen i d-yeddan deg wungal “Faffa” ad naf:

a. Inig (Iyerba):

Iyerba, am akken nezra d tuǧǧya n umdan i tmurt-is, tqehher ulawen n wid i tt-yettidiren. Yessenfal-d wadeg-a, deg waṭas n wungalen ɣef tukksa n tlelli, anda i yettili uwadem, ddaw leɛnaya n kra tewtilin i t-yettjerriden seg tudert yelhan, ayen i d-yeslalyen deg wul-is aṣṣisef, urrif, leɛtab, arkuked, amenṭer akked lxiq neɣ tikwal aḥulfu s nndama ma yella awadem yunag s lebyi-s, neɣ ahat yettuḥettem. Tikwal d terzɛg n temɛict deg tmurt-is i t-yerran ad yefren Iyerba. Maca adeg-a, akken i d-yessenfalay tikelt ɣef yir tudert i yezmer tikwal ad d-yuɣal s ubayur i uwadem, anda ara d-yeslal deg wul-is tamussni d tekta, tazmert akked tebyest, akken ad iqabel ayen i d-yettmagar deg yinig, wa ad yefsi leqyud akked yiɛewwiqen i t-icudden, amzun akken d timsiren i ilemmed yal ass, akken ad yessuffeɣ iman-is seg wadeg-a uqfil, seg wurfan. Wa ad inadi ɣef tlelli-s akked tudert igerrzen, ifessusen. Ma nezzi tiṭ ɣer wungalen yettwarun deg tsekla tamaziɣt, ad t-id-naf yettuseqdec s umur ameqqran, ɛud ulac ungal ideg ur d-yttwabder ara wadeg-a, d acu kan yella wanda i d-yettwabdar s wudem yelhan, tikelt nniɗen s wudem n diri.

Deg wungal “Faffa” n Racid ɁELLIC, yettwassulleɣ-d deg-s wadeg-a s yiwet n tsegda, i as-yefkan udem-is aḥeqqani, aladya d ayen i d-yesken umsawal ɣef wayen ttidiren yiwudam igejdanen; ama d Ɂmer, Dda CaɁban neɣ d MɁemmer imi tudert-nsen deg yinig truḥ seg tezniqt ɣer tayeɗ deg Paris. Inig, ɣer-sen d ayurru, ǧǧan tamurt ideg d-llulen, tiwaculin-nsen, nwan ahat ad afen leqrar, maca xerbent tirga, ala urfan i d-mmugren deg-s. Ʉas ma yella Dda CaɁban d MɁemmer, seg tsutiwin timenza yunagen ɣer tmurt n Fransa deffir n timunenet, s tmara d uḥettem akken ad d-ḥellin ayrum-nsen. Maca Ɂmer yunag s lebyi, yenwa ad yaf deg-s ayen akk yessaram, lameɛna targit teffey mxalfa. Tanfalit i d-yemmalen anect-a mi i d-as-yenna Ɂmer: « Amek tettɣuru Iyerba »⁽¹⁾.

(1) ɁELLIC Racid. Op.cit. P. 31.

Ihi, inig d adeg uqfil, tettuhetemen deg-s yir tudert Ƴef yiwudam armi i asen-yuqel d lħebs, ttrağun melmi ara asen-iserrah lweɛd akken ad ffƳen seg-s ad uɣalen Ƴer tmurt-nsen. Amedya i d-yessenfalayen Ƴef waya d ayen i d-yulles umsawal Ƴef yiles n Ǝmer mi i d-as-yenna:

« Tiziɗanin-agi, timeryiwin-agi asmi ara neffƳ seg lħebs, ara iserrah lwaɛd, yeldi ubrid, ass-n ad nesriffeg, anadi tibħirin, imir...imir ad tƳfey amkan-iw, cwiṭ n texnact deg tejmaɛt, deg lħara, ad ffƳeƳ seg lħebs, ad yenserrah umeħbus, ɛlaxaṭer a dda caɛban aqel-iyi deg lħebs, aqel-ak deg lħebs, , aqel-aƳ deg lħebs. Ur sɛiy llzem, ur friheƳ, ur qriheƳ, d tamacint i ileħħun s dduxxan d uƳisem. Ad ak-iniy a dda caɛban teħnunez yisneƳ ddunit, ihi, a wellah ar nɛebba izzan »⁽¹⁾.

b. Taxxamt:

Taxxamt, seg yidgan i d-yettwabedren s ttaqa deg wungal “Faffa”. Deg-s i yezdeƳ Ǝmer akked yimdukkal-is, deg temdint n Paris. D adeg yettwafernen, d uƳliq, d udyiq, yessenfalay-d Ƴef tegnit ttidiren yiwudam deg tlemmast n temdint yesrugmuten id d wass.

Amsawal yessenfali-d Ƴef liħala-s mi ara d-yehɗer ad yekcem taxxamt-is, yenna-d:

« Mi yekcem Ƴer texxamt ad iskew acebbub-is, yeƳƳemƳem wul-is, teqquder tasa-s, iħebben wallaƳa-is. Talwit ifet ttiweƳ, ayilif n tmes....yeqqim Ƴef umeṭrah, ibra i uqerruy am win iwumi d-Ƴli ddunit am tɛakkemt, ttqiṭṭiren waman Ƴef idmaren-is, tɛebbut tħerres, tasa ameggur ineğğee, ul iħebbek, yekkat Ƴef yidmaren. Yufa iman-is am win iwumi tensor tduli. Iqqes-it usemmiɗ neƳ tekkes-as tuħħra »⁽²⁾.

c. Tamdint:

Aṭas i yettarran adeg-a n temdint seg yidgan yeldin; imi deg-s akk ayen yettiħliğ umdan d wayen yettcedhi wul, teččur d iberdan, ixxamen, leswaq,...atg. Maca, deg tuget n yiɗrisen inaglanan, tettili-d d tuƳliq i yiwudam yettidiren deg-s. AladƳa, ma nemmesla-d Ƴef kra

(1) Idem. PP. 96-97.

(2) Idem. PP. 16-17.

n wadeg deg wungal-a, ad d-nemmeslay yef temdint, d adeg agejdan i yezdin tuget n yinedruyen n tudert tanaggalt d axel-is. Tamdint i d-yettwabedren deg-s ur tt-id-isemma ara. Maca, d allus n tudert n yiminig deg tmura n meddem, aladya imezday n tmurt n leqbayel akked d umeslay-ines yef tmurt n Fransa, i ay- yeğğan ad nefhem belli d tamdint n Paris; imi d nettat i d tamaneyt n tmurt-a. Yas ulamma yezgel yef usemmi n yizenqan-is ur d-ttwesseman ara maca sya yer da yettwehhi-d yer-sen deg wawal ideg i yezmer ad ten-yeεqel ala win i ten-yesnen. Rnu yer uzwel-agi Faffa amzun akken d asemzi, d aεekki i wawal fransa.

Ayen i d-ibegnen aya, d amedya-agi i d-yessenfalan yef lerwah n Emer i tikelt tamenzut yer Fransa, yulles-d umsawal d akken uqbel ara yinig, tezza deg wul-is tekti n lerwah aladya imi i yettwali s kra n win i ikecmen tamurt-a yuwal s tumubil, seεeu akked cci. Rnu yer lihala yettidir deg uxxam, terra-t am uderyal yettargu-tt ula deg lemnam. Maca tidet qqerrihet mačči akken ara yenwu umdan ara tt-yaf. Ihi tagi mačči d Fransa d affa. Yenna-d umsawal deg wawal-is:

« Ur yumin ad iruh s tidet alarmi ihus i uleywi n lbabur...kra n wussan uqbel ass-a, ihulfa i ufuls ijebbed deg-s, i t-yessawden yer wafas n temsal, i as-yellan irkel d ssebba i rrwah, ussan-nni yettmaggar ala d wayen d win ara as-inin amkan-ik ha-tan dihin. ...wagi yebna s udrim i d-yewwi seg “Faffa”. Wayeđ innejmeε-d yewwi-d ttumubil i yerra-d ařaksi. »⁽¹⁾.

D iyen gar yiđrisen i d-yettakken yir tamuqli i wadeg-a d amedya-agi mi i d-yebder umasawal yef yiles n Memmer:

« Skud ttissiney tamurt-agi, skud thulfuy iman-iw d aberrani, skud ssaεzaley iman-iw, ama seg yiřumiyen ama seg watmaten ». ⁽²⁾

Tamurt-a ihi, tettağğa amdan ad hulfun belli yerqen deg ssafen, tennaεdam tudert-n sen seg wurfan i ten-yetřafaren yal-ass. Ttidiren d

(1) Idem. PP. 42-43.

(2) Idem. P. 104.

iberraniyen ay akken yebyu xedmen.

5. Taggrayt:

Ilmend n tesleḍt nexdem i wungal « Faffa », iban-ay d akken Rachid ŒELLIC, gar wid yefkan azal i teddyanin d yineḍruyen i d-yessawel. Anda i yeḩereḍ ad d-yefk tidet n wayen yettidir umdan aqbayli, deg tmurt ney deg lḩerba. Aya-agi, ibeggen-it-id deg yidgan i d-yessisen. Ma yella d igemmaḍ iḩer tessaweḍ tezrawt-agi-nney, d ayen i d-tessebggen tesleḍt-a, yeḩ kra n yidgan i d-yewwi s talḩa n tamiwin gar yidgan yeldin d wid iqeflen. Maḩsub, yefren tamsinit gar wadeg ineldi ≠ adeg uqfil. Seg yidgan yeldin, yemmesla-d yeḩ lḩara, lqahwa, lluzin. Ideg sgunfun yiwudam n wungal yal mi ara rzun yeḩsen. Ma d idgan uqfilen, yessemres taxxamt; d adeg ideg ur ufin ara yiwudam iman-nsen, tamdint n Paris; yeḩas meqqret, wessiḩ tudert degs tcuba lmut. Rnu yeḩer yinig (lḩerba) i icuban lḩebs. Idgan-a s umata, d wid i d-yessan lḩas, i ifessren annar i useḍru n waḩas n tigawin. Diyeḩen Tilin-nsen deg wungal, d asenfali yeḩ wamuḩ n yinumak, lemḩani, izamulen, d aḍlaq n yinurar udyisen, i d-irennun ccbaḩa d unamek i yal awal yettujerden deg wungal. Anda yal amḍiq yettunefkas rruḩ i as-ilaqen, tettubeggen-d tḩara-s akken iwata.

6. Tiḩbula:

- AKLI SALHI Muhend. 2012, Asegzawal amezzyan n tsekla, Ed l'odyssée, Tizi-Ouzou.
- BACHLARD Gaston. 1957, la poétique de l'espace, Ed. PUF. Paris.
- BOURNEUF Roland. 1970, L'Organisation de l'espace dans le roman, Études littéraires, article, Volume 3, numéro 1, Département des littératures de l'Université Laval.
- BOURNEUF Roland. 1972, l'univers du roman, Ed. PUF, Paris.
- FRANCOISE Rossum, 1970, critique du roman, ed. Gallimard, Paris.
- GOLDENSTEIN Jean- Pierre. 1999, Lire le roman. Ed. De Boeck et Ducolot Paris.
- MITTERAND Henri. 1980, Le discours du roman, Ed PUF, Paris.
- REUTER Yves. 2005, L'analyse de récit, 2 Edition. Armand Colin, 2005, France.

- WEISGERBER Jean. 1978, l'espace romanescque, Ed. L'age d'homme, lausanne.
- ŒLLIC Racid. 1986, Faffa, Édition Fédérop, Paris.
- د. بحراوي حسن. 1990، بنية الشكل الروائي (الفضاء - الزمن - الشخصية)، ط1، المركز الثقافي للنشر، بيروت.
- د. لحمداني حميد. 1991، بنية النص السردي (من منظور النقد الأدبي)، المركز الثقافي العربي للنشر، ط1، بيروت.
- بوعزة محمد. 2010، تحليل النص السردي (تقنيات و مفاهيم)، منشورات الاختلاف، ط1، الجزائر.
- جنيت جيراو وآخرون. 2002، الفضاء الروائي، ترجمة عبد الرحمان حزل، دار إفريقيا الشرق، المغرب، ط3.
- بورايو عبد الحميد. 1994، منطق السرد، دراسة في القصة الجزائرية الحديثة، ديوان المطبوعات الجامعية، الجزائر.
- القاسم سيزا. 1984، بناء الرواية دراسة مقارنة في ثلاثية نجيب محفوظ، الهيئة المصرية العامة للكتاب، القاهرة.