

Tansayit deg wurti udyiz amaziɣ

(Taqbaylit d Trifit d amedya)

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ملخص

مضمون هذا المقال يتناول موضوع «التقليد» في الحقل الشعري الأمازيغي في منطقتين أمازيغيتين: منطقة القبائل بالجزائر، ومنطقة الريف بالمغرب. التقليد حسب مختلف الدراسات يقوم على مجموعة من الأسس والركائز، توجه الفعل الإبداعي وتكسبه جملة من المميزات والخصائص. ولعل من بين هذه المميزات والخصائص ما يتصل بالبيئة المنتجة للنص الشعري، وما لها من علاقة بتكوين شاعرية الشاعر، وتحديد علاقته بجمهوره المتلقي. هذا إلى جانب ما تبرزه العملية الإبداعية الشعرية في حد ذاتها هذه مميزات أساسية كشفوية العمل الشعري، والوضعية الأدائية، وارتباط النظم بالإنشاد الموسيقي. ومن الجانب الأسلوبي تتسم القصيدة الأمازيغية بجملة من السمات التقليدية، منها على وجه الخصوص مميزات البساطة والوضوح، الضامنة للفهم على مستويات واسعة، استجابة لطبيعة الإبلاغ الشفوي.

ومن العناصر التقليدية أيضا، ما يمكن استخلاصه من المميزات النظمية، التي

تتأسس عليها بنية القصيدة القبائلية والقصيدة الريفية، لا سيما ما يتصل بالأوزان والقوافي، أو ما له علاقة بالوحدات الأساسية المشكلة لهندسية للقصيدة كنظام الأنشطر والأبيات والمقاطع.

هذه العناصر مجتمعة تشكل في نظرنا السمات العامة لمفهوم التقليد في الإبداعات الشعرية في منطقتي الريف والقبائل، انطلاقا من مناخاتها البيئية العامة، مرورا بأهم أنماطها وموضوعاتها وأغراضها، وصولا إلى خصائصها الجوهرية الخاصة بالجوانب الأسلوبية والبنائية.

الكلمات المفتاحية: التقليد؛ الشفوية؛ الحقل الشعري؛ وضعية الأداء؛ الإيصال؛ المتلقي؛ الموهبة الشعرية.

Abstract:

The content of this article deals with the question of «tradition» in the Amazigh poetic field in two Berber-speaking regions namely Kabylia in Algeria and the Riffian region in Morocco. The «tradition», according to various researches, is based on a set of fundamental elements that characterize the creative act and give it several aspects and specificities. These aspects and specificities are linked, in their essence, to the traditional social context from which asefru and izli are produced, and from which the poet and his poetry are venerated and his relationship with his receiving audience is defined.

On the other hand, the creative process of asefru and izli highlights other elements of the tradition, including orality, the conditions of performance and the close link between poetry and singing. This set of elements constitutes an essential channel of transmission and reception in any creative act. Stylistically, traditional Amazigh poetry is characterized by several specificities, including semantic spontaneity and clarity dictated by the requirements of orality and prescribed by performance data. Among other elements of the "tradition", we also note a part of the structure of the Kabyle and Riffian poem, especially those related to prosody and versification in general.

Overall, this set of elements cited constitutes in our opinion the notional essence of the concept "tradition" in the creative field of asefru and izli. Elements related mainly to the social environment they have occurred in, as well as the modes of transmission and reception with which they have accommodated themselves.

Keywords: Tradition; orality; poetic field; performance; transmission; interlocutor; poetic gift.

Tazwart (Introduction)

Ad neɛreɗ deg umagrad-agi ad d-nawi awal ɣef kra seg tulmisin timuta n tensayit iɣef yettwabna lɛas n usnulfu udyiz di tmettiwin-nni timensayin, laɣa di snat temnaɗin timazɣanin i d-neffren : tamnaɗt n Leqbayel d temnaɗt n Rrif. Ayen i d-ijebden lwelha-nney mi nebda njmmeɛ-d ammud n tmedyazt yerzan snat temnaɗin-agi, d iferdisen-nni n tensayit i d aɣ-d-ibanen deg wurti udyiz, seg tama n ugbur n yiɗrisen am yisental d tikta, neɣ seg tama n usnulfu d usiweɗ n yizen ɣer yimsefliden, am tagnatin n uɛɛɗru d uɛɛawan d walallen-is.

Awal « Tansayit » d awal i d-yettwabedren s waɣas di tezrawin d yidlisen d yimawalen. D awal yeččuren d inumak d lemɛani ilqayanen, yeɛan assaɣ ɣer tgemmi i d-ğğan lejdud si zman aqdim, am teflas tiɣerfanin, tikta d tmuyliwin, leɛwayed d wansayen, azalen n tmetti, tiwsatin n tsekla d waɣas n temsal nniɗen.

Imawalen n tsekla d yimawalen n tesnillest d yimawalen nniɗen bedren-d merɣa awal-agi n « tansayit », yal amawal yefka-d tiɣbula d laɛel iseg i d-yefruri, d yinumak d lemɛani iɣef yettwabna. Am wakken i d-beggnen imawalen-agi assaɣ yezdin gar tensayit d tetrarit si tama, d wassaɣ yezdin gar tensayit d teqburit si tama nniɗen, neɣ tikwal ttawin-d awal ɣef wayen i d-terna tensayit d lğğehd i tnaɛlit.

Tiktiwin-agi d tmuyliwin ɣef tensayit, cbant lemri yeɛfan ideg d-tettban tidet i d-yedder yal agdud, seg tama n teflas d tdamsa, neɣ seg tama n tsertit, d wazalen n tmetti... Inumak-agi n tesayit akken i mgaraden i mgaraden ula d igduden, yal agdud yeɛa tirekkizin-is tidelsanin, i t-yeğğan yemxalaf ɣef yigduden nniɗen.

I - Tansayit di tira n yinagmayen

Tizrawin yef « tansayit » deqqis i yellan di tira n yinagmayen igraylaniyen d yimazyanen, yal anagmay s tezrawt-ines, yal anagmay d acu n tmussni d tussna iyer yessawed. Si tsekla taqbaylit yer tsekla tarifit alama d tasekla tagraylanit, idlisen i d-yewwin yef usentel-agi ugenten s wařas, mačči d ayen i nezmer ad t-id-nebder s lekmal di tezrawt-agi-nney, ad d-nebder kan kra n wid i d-yufraren gar-asen, am U.Baumgardt et J.Derive i wumi fkan azwel : « *Tisekliwin timawiyin n tefriqt* »⁽¹⁾. K. Adodo, i d-yewwin yiwet n tezrawt yef tansayit d yiferdisen di tsekla timawit n tefriqt taberkant, tefka-as azwel : « *Tazrawt yef tmedyazt d tansayit d tsekla di tmurt n Tugo* »⁽²⁾. Tazrawt yura P.Zumthor, i wumi isemma : « *Tazrawt yef tmedyazt timawit* »⁽³⁾, ideg d-yewwi awal s telqayt yef wařas n yiferdisen igejdan iyef tettwabna tansayit di tmetti taqburt. Tazrawt nniđen d tin yura J. L. Calvet deg useggas n 1984 yef « *tansayit timawit* »⁽⁴⁾, ideg d-yebder ula d netta tuget n yiferdisen i d-yettbegginen tansayit di yal timetti tamensayt.

Acukan řas ugentent tezrawin yef tansayit di tsekliwin tigraylaniyin, ad naf drus mađi n tezrawin i d-ibanen di tira n yinagmayen deg unnar n tsekla tamaziřt, ama di temnđt n Rrif neř di temnađt n leqbayel. Si drus-agi n yinagmayen ad d nebder anagmay amařuki A.Bounfour i yuran deqqis n tezrawin yef tansayit di tsekla tamaziřt di tantala n wařlas ameqqran. Gar tezrawin-is i d-yufrar ad d-nebder tin iwumi yefka azwel: « *Tasekla tamensayt n tmaziřt* »⁽⁵⁾. Am wakken ad d-nebder tazrawt n unagmay A.Zizaoui si temnađt n

(1) U. Baumgardt et J. Derive, *Littératures orales africaines: perspectives théoriques et méthodologiques*, Karthala, Paris, 2008.

(2) K. Adodo, *Etude sur la poésie, la tradition orale et la littérature au Togo*, Conférence mondiale sur l'éducation artistique, tenue à Lisbonne (Portugal) en mars 2006.

(3) P. Zumthor, *Introduction à la poésie orale*, éd, Du Seuil, Paris, 1983.

(4) J. L. Calvet, *La tradition orale*, PUF, Paris, 1984.

(5) A. Bounfour, « Littérature berbère traditionnelle », encyclopédie Berbère, 28/29, L29a, p. 4429-4435.

Rrif, ideg i d-yewwi awal n tesleɣt ɣef tmedyazt tamensayt tarifit, iwumi yefka azwel: « *Tamedyazt tarifit si timawit ɣer tirawit, tamhezt d tegzemt* »⁽¹⁾,

Am wakken i d-yella wawal n tezrawt alqayan ɣef tensayit di temnaɣin timazɣanin di tira n tnagmayt P. Galland-Pernet i d-yuran yiwen n umagrad s wazal-is deg useggas 1973 i wumi tefka azwel : « *Tansayit d tetrarit di tsekliwin n tmazi ɣt* »⁽²⁾.

Gar yinagmayen nniɣen i d-yewwin awal n tezrawt ɣef tensayit di tsekla taqbaylit, ad d-nebder tizrawin n yinagmayen yecban : M. Mammeri⁽³⁾, Y. Nacib⁽⁴⁾, S. Chaker⁽⁵⁾, akked tezrawin yura unagmay M. Djellaoui⁽⁶⁾⁽⁷⁾, d A. Ameziane⁽⁸⁾. Di tezrawin-agi yal anagmay yeɛreɣ ad d-yefk ayen iyef tressa tensayit deg wurti aseklan n teqbaylit aladya tamsalt n timawit akked tin n tewsatin.

II- Tansayit deg wurti udyiz amaziɣ (Taqbaylit d Trifit)

Ma yella nuɣal ɣer tezrawin n yinagmayen ad tent-naf begnent-d s tbut assaɣ yezdin gar tensayit d usnulfu n tmedyazt, aladya di tmetti n yigduden i d-yeddren di timawit. Assaɣ-agi yettwabna ɣef

(1) A. Zizaoui, *La poésie rifaine, de l'oral à l'écrit, continuité et réécriture*, Thèse de doctorat Vol 1+2, dirigée par le Professeur Hassan Banhakeia, (faculté pluridisciplinaire de Nador), soutenue le 21 Avril 2012.

(2) P. Galland-Pernet, « Tradition et modernisme dans les littératures », in actes du Premier congrès d'études des civilisations méditerranéennes d'influence arabo-berbère, SNED, Alger, 1973.

(3) M. Mammeri, *Culture savante, culture vecue*, (Études 1938-1989), èd, Tala, Alger, 1991.

(4) Y. Nacib, *Anthologie de la poésie kabyle*.

(5) S. Chaker, « Une tradition de résistance et de lutte : la poésie berbère kabyle, un parcours poétique », in Romm. Edisud, 1987.

(6) م. جلاوي، تطور الشعر القبائلي وخصائصه (بين التقليد والحداثة)، ج1، المحافظة السامية للأمازيغية، مطبعة الزيتونة، تيزي وزو، الجزائر، 2009.

(7) M. Djellaoui, *Tiwsatin timensayin n tmedyazt taqbaylit, Les genres traditionnels de la poésie kabyle* : 2007.

(8) A. Ameziane, *Tradition et renouvellement dans la littérature kabyle*, thèse de de doctorat, langues, littérature et société, INALCO, Paris, 2008-2009.

waṭas n trekkizin. Yal tarekkizt tesεa azal-is di tegnatin iyef tettwabded tlallit n yal aḍris n tmedyazt d uṣiweḍ-ines s amseflid.

Di lewhi n yinagmayen tirekkizin-agi d nutenti i yefkan tudert i yiḍrisen n tmedyazt di tmetti tamensayt, mebla yis-sent ur d-yettili usnulfu-nsen, ur yettaweḍ yizen-nsen akken iwata Ƴer win ara asen-yeslen. D acu-tent ihi trekkizin-agi yezdin gar tensayit d wurti asefran s umata? d wacu-tent limarat timuta i tt-id-yettbegginen deg **unnar n tmedyazt taqbaylit d tmedyazt Tarifit?**

Am wakken i t-id-nebder di tazwara, deqq s n yinagmayen i d-yewwin awal s telqayt Ƴef tensayit d yiferdisen-ines igejdan iyef tettwabna tagayt n usnulfu udyiz di yal timetti taqburt. S tewzel ad neεreḍ ad d-nbeggen kra seg yiferdisen-agi i d-yettwabedren di tezrawin-nsen, s ufran n kra n wid yesεan assaƳ Ƴer tezrawt-nneƳ, am: ***Timawit, tignatin n useḍru, isental d lebni n usefru.***

II-1 Timawit

Si tulmisin tigejdan i d-yeqqnen s annar n usnulfu udyiz di tmetti taqburt, d « timawit », yis i d-yettlal yal aḍris, yis i yettaweḍ Ƴer yal tama, yis i yettwaxzan deg wallayen. Di tmuyli n yinagmayen timawit d nettat i d tawwurt yettawin Ƴer yal timusniwin tiqburi aladya tasekla d leṣnaf-ines, imi am wakken i d-yenna J. Derive: « Iwakken ad nefhem akken iwata tasekla tamensayt, di tefriqt neƳ anda nniḍen, yessefk ad nissin, di tazwara, d acu i d timawit. Timawit yesεan lemεani n yidles i d-yeddin di lḡehd n wawal, timawit d tagnit ideg d-tettunlfu yal tasekla tamensayt»⁽¹⁾.

Acukan lemεani iyef ireṣsa wawal « timawit » yettemgirid si tezrawt Ƴer tayed, yettawεar tikwal ad zdin inumak-ines, yal anagmay d acu n tmuyli i d-yettawi. Yal anagmay yettagem-d tikta-s seg unnar n tmetti d yidles-ines. Ƴef waya, am wakken i d-yenna A.Ameziane di tezrawt-ines: « Timawit s wudem amatwan, d tamiḍrant ideg mcubaken inumak, yewεer maḍi Ƴef umdan ad as-yaf anamek-ines

(1) U.Baumgardt et J.Derive, op.cit, p. 17.

aḥeqqani. Tikwal tcudd ɣer tsekla timawit, tikwal ɣer leɣwayed d wansayen, tikwal nniɖen ɣer wayen akk i d-tettak tmetti taqburt »⁽¹⁾.

Ma neddem-d tabaddut i d as-yefka P. Zumthor, ideg i tt-cudd s annar n tsekla, ad t-naf yeqqar-d belli « Timawit s lemɛani-ines ussiɛen, treṣṣa ɣef cbaḥa n yinnan, d usugen alqayan, ixulfen awal usrid n yal ass yezdin gar yimdanen : timawit d innawen ansayen i d-yessawɖen leṣnaf n tsekla iqburen »⁽²⁾.

Di tsekla n tmaziɣt, di temnaɖt n Rrif neɣ tamnaɖt n Leqbayel, timawit ur txulef ara deg yinumak-ines ayen yettwasnen di tsekliwin nniɖen. ɣef ubrid-is i d-tella tlallit n leṣnaf n tsekla yemgaraden, aladya wid n tmedyazt, imi tamedyazt tuɣ amkan ussiɛen di temnadin n timuzɣa s umata, tufrar-d s waṭas ɣef leṣnaf nniɖen n tsekla tamensayt. A. Bounfour di tezwart-ines ɣef tmedyazt tamensayt di tantaliyin n Lmaɣuk, iwahha-d s azal i tesɛa di tmetti taqdimt, d twuriwin-ines i d-yemmalen azalen n tmetti n lawan-nni.

Di lewhi-s « tansayit n tmedyazt tamaziɣt di Rrif neɣ deg waṭlas alemmas d waṭlas ameqqran, treṣṣa ɣef timawit. Ayen i wumi nsemma tamedyazt tamensayt, di tidet n wawal, d iɖrisen i d-ilulen s nnɖam n timawit»⁽³⁾.

Deg wawal-is ɣef tulmisin timuta i d-icudden s annar n usnulfu n tmedyazt tamensayt di temnaɖt n Leqbayel, anagmay M. Djellaoui iwala belli « Timawit d yiwet n trekkizt tagejdant iɣef yettwabna unnar n tmedyazt taqburt, imi tutlayt n tmaziɣt s timad-is d tutlayt i d-yeddin ɣef ubrid n timawit, ɣaben fell-as iskkilen n tira, ɣef waya i d-tusa timawit d tawil yeseddayen leṣnaf n tmedyazt seg yimi ɣer tmezɣuɣt, tesidir-iten alama kecmen di cfawat n uɣref »⁽⁴⁾.

II-1-1 Leɣyub n timawit

(1) A.Ameziane, op.cit, p. 29.

(2) P. Zumthor, op.cit, p. 45-46.

(3) A.Bounfour, *Introduction à la littérature berbère*, èd, Peeters, Paris - Louvain, 1999, p. 28.

(4) M.Djellaoui, op.cit, p. 43.

Timawit ḡas tessekcam iḡrisen n tmedyazt ḡer cfawat n uḡref, tezga tubεen-tt leεyub n tatut. leεyub-agi i d-yettbanen deg uḡbur akked talya n usefru, am wakken ttḡaben waḡas n yiḡrisen ur d-teddun ara di zman tettun-ten medden, cwit i d-yettamnaεen, zeggren-d si tsuta ḡer tayedḡ, ttawḡden-d mbyir isem n win i ten-id-yesnulfan.

Iban-aḡ-d seg wayen i d-nemḡer d iḡrisen n tmedyazt si temnaḡt n Rrif d temnaḡt n Leḡbayel belli tuḡet n yimediyazen i ten-id-yesnulfan leεmer kcimen s aḡerbaz, ur ḡrin ur ttarun, ayen akk i d-snulfan d tamedyazt yella-d s ubrid n timawit, mmalen-tt-id di tegnatin n uεḡḡru, ḡeffḡden-tt wid i d asen-d-isellen. Leεyub n timawit ur tt-zgilen ara, imi tuḡet n temsal iḡuzan tamedyazt tamensayt banent-d s tbut deg wammud i d-nejmeε seg unnar.

Leεyub-agi n timawit d limarat-ines ḡas uḡten di tmedyazt Tarifit d tmedyazt Taḡbaylit, ad neεreḡ ad d-nessigzel fell-asen awal di tlata temsal tigejdanin:

1- Tatut n yigerrujen n tmedyazt tamensayt

Seg leεyub n timawit, amedyaz itettu tikwal kra seg yisefra i d-yenna ḡef teḡzi n tirit-ines tasefrant. Tḡebbu-ten tatut, teεfaḡ-iten si cfawat n yimdanen. Annect-a dayen i d asen-d-yeḡḡran i yimediyazen di tmetti tamensayt di Rrif neḡ di leḡbayel, imi ḡas ahat ssefran ḡef yal tamsalt i d-deren, acukan tuḡet n wayen ssefran tḡuza-t timawit s leεyub-is, ffḡen aḡerru-nsen ur d asen-ccfin ara, am wakken ffḡen si cfawat n yimdanen ur d-ggrin ara.

Inagmayen bedren-d s usḡissef ameqqran taxessart-agi i seg i d-tegla timawit d tatut d usfaḡ n wayen i d-ḡḡan leḡdud, d igerrujen s lekmal-nsen, ruḡen ur d-lḡiqen ara tira d usekles. Ashissef-agi iban-d di tira n yinagmayen yecban: A. Bounfour, D. Hamdaoui, M. Mammeri, Y. Nacib, M. Djellaoui. Imi am wakken i d-yenna unagmay-agi aneggaru: « Timawit s leεyub-is tezga themmej mebyir tawant deg waḡla n leḡdud... lemmer i d-yezger leḡrun wayen i kesben

tasekla tilli ahat ass-a ad d-iban kra si ccan tesɛa tɣerma n umaziɣ »⁽¹⁾.

2- Tatut n yifyar d tseddarin deg usefru

Ma yella leɣyub n timawit Ččan igerrujen n lejdud s lekmal-nsen, ad naf ayen akken i d-imenɛen i tatut n yisefra yettas-d ur yennekmal ara, imi deg ueiwed-nsen seg umdan ɣer wayeɖ, aɫas n wayen iyellin n yifyar d tseddarin seg yiwen n usefru.

Anagmay F.Saa deg yiwen seg yimagraden-is i d-yewwi ɣef tmedyazt n temnaɖt n Figig, iwala belli amuden n «izran» i d-yettwajemɛen seg unnar n unadi di temnaɖt n Figig neɣ timnaɖin nniɖen n Rrif, tbanen-d deg-sen leɣyub n timawit, ladɣa seg tama n tseddarin, ifyar akked tmeɣrut»⁽²⁾. Si tama-s anagmay M. Elmedlawi yewwi-d awal deg yiwet n tezrawt-ines ɣef tkatit d tunɕiqin di lmizan n yizri arifi, iwala belli timawit tessexrab aɫas anagraw n tkatit d tunɕiqin di lmizan n yizran neɣ yizla neɣ n wamag»⁽³⁾.

3- Asexleɖ gar yifyar seg usefru ɣer wayeɖ Seg limarat n timawit i d-yettbeggin wammud n yisefra n Teqbaylit d win n Trifit d asexleɖ d talsa n yifyar seg usefru ɣer wayeɖ. Imi nettaf-d sya ɣer da yiwet tseddart neɣ yiwen n ufyr yettwabder-d deg ugar d asefru. Am wakken imsiwal tikwal ttabdaren-d ifyar n umedyaz deg usefru n umedyaz wayeɖ, neɣ tikwal d asefru s lekmal-is i ttmuddun i umedyaz wayeɖ qqarent-id ɣef yisem-is.

II-1-2 Leɣnaf n timawit

Di lewhi n yinagmayen, timawit tettnerni tettbeddil udem, mkul mi tettaɣ tmetti n umdan ɣer zdat, yal anagmay d acu n leɣnaf n

(1) M.Djellaoui, *Saeid Ucemmut amedya seg A Meddur, 1899-1990*, éd, El Amel, Tizi-Ouzou, 2018. P. 15.

(2) F. SAA, « Propriétés métriques de la poésie amazighe de Figuig », in actesdu2emeColloqueinternationalsur «Lalangue amazighe, de la tradition orale au champ de la production écrite : *parcours et défis* », Organisé les17et18 avril2013, s/direction du Pr. M. Djellaoui, p. 125.

(3) M. Elmedlaoui, « Questions préliminaires sur le mètre de la chanson rifaine » Etudes et Documents Berbères, N° 24, 2006, Paris, pp 161-191.

timawit i d-yebder di tira-s. Gar yinagmayen i d-yewwin awal alqayan yef leşnaf-agi n timawit, di taseka tamensayt, ad d-nebder P. Zumthor, yebdan timawit yef **tlata n leşnaf**: Timawit taħerfit ney tamenzut, timawit tamexluḍt, d timawit tatrarit ney tatiknuluġit.

Sumata, timawit d yiwet n trekkizt n tensayit, tban-d s tbut di tmetti taqbaylit tamensayt, tcudd yer waḥas n temsal i d-yedder umdan lawan-nni, i d-yessenEaten taYerma-s am tsekla d yinnan-ines, leEwayed d wansayen, tikta d tmusniwin, cfawat d wassaYen gar yimdanen.

II-2 Tignatin n useḍru

Di tsekla Tarifit ney di tsekla Taqbaylit ney di tsekla tagraylanit sumata, tarekkizt tis snat i d-yettbegginen tansayit deg unnar n usnulfu n tmedyazt taqburt, ayen i wumi semman inagmayen « tignatin n useḍru ». Tignatin-agi n useḍru yis-sent i d-yettlal uḍris n tmedyazt, yis-sent i yettawed s amsefliḍ. Aḍris n tmedyazt mebyir aseḍru-ines d aḍris agugam ur nezmir ad yessiwed izen. **Aseḍru s lemEani-ines ussiEen** yemmal-d tignatin d tuget n temsal d tawilat i d-yezzin i uḍris udyiz iwakken ad yaY amkan-is akken iwata gar yimdanen, wa ad yawed yizen-is yettwafhen yer wid i d as-d-isellen.

Inagmayen n tsekla taberġanit yecban U. Baumgardt, J. Derive⁽¹⁾ d P. Zumthor⁽²⁾, ney wid n tsekla tamaziyt yecban A.Bounfour, A. Zizaoui, D.Hamdaoui d M. Djellaoui, M.A. Salhi, A.Ameziane, wwin-d awal yef useḍru deg yinadiyen-nsen, timuYliwin gar-asen zdin yef tagnatin d **tawilat iyef i tressa temsalt-agi n useḍru** di tmedyazt timawit am: wassaY gar umennay d umsefliḍ, ttawilat n useddu n uḍris am cnawi d taYec, tutlayt tafekkawit, adeg d wakud...

Di tsekla n tmaziyt tamensayt, tarifit ney taqbaylit, tiwsatin n tmedyazt ur zmirent ara ad d-ilint berra i tagnatin-agi n useḍru, ula d ašennef-nsent yettili-d s tagnatin-agi. Deg umedyā: Acewwiq

(1) U.Baumgardt, J.Derive, op.cit.p19.

(2) P.Zumthor, op.cit.p45.

yemgarad ɣef uzuzen deg waṭas n tegnatin n useḍru. Ma yella acewɣiq ttawin-t-id yimdanen deg unnar n uxeddim s lqed n ugerjum, azuzen ttawint-tt-id tyemmatin mi ttrebbint dderya-nsent, s tjinatin ḥninen. Ma yella wurar d tawsit i d-yeflalin di teswiḥin n lfuruḥ, ttawint-tt-id tidma s waṭas n walallen, am teɣratin, abendayer, cdeḥ, llayru, ad naf adekker d tawsit i d-teslal tegnit n leḥzen, yettili-d id n uεezzer deg uxxam n lmeyyet. S tegnatin-agi n useḍru i ttemgaradent tewsatn n tsekla, yis-sent i yedder uḍris n tmedyazt, yis-sent i yettawed yizen udyiz s allayen n yimdanen di tmetti n zik-nni.

II-3 Isental

Seg yiferdisen nniḍen iɣef treṣṣa tensayit deg unnar n tsekla, ad d-naf tamsalt n yisental, imi agbur n uḍris n tsekla yettemgirid seg umyaru ɣer wayeḍ, yettemxalaf si tallit ɣer tayeḍ. Isental ttnernin deg unnar aseklan, imi ayen iɣef d-wwin imedyazen deg yiwet n tsuta yezrin, ad t-naf yennerna neɣ ibeddel udem ɣer yimediyazen n tsuta nniḍen i d-yernan.

Abeggen n yisental iɣef ttwabnan yiḍrisen n tsekla mačči d ayen isehlen, imi yettawεar ɣef yinagmayen ad ten-id-beggnen s ttbut, ladɣa deg unnar n tmedyazt. Tikta ttemcubakent deg ugbur n yal aḍris, timuɣliwin tmekcament ta di tayeḍ alama d-ssasent d timsulsin deg yinumak.

M. Moukhlis deg wawal-is ɣef tesleḍt tasentalant n tmedyazt, yenna-d belli : « Yeṣṣeb maḍi ɣef unagmay ad yaweḍ ad d-ibeggen isental n yiḍrisen n tmedyazt s wudem ubriz, imi annect-n icudd ɣer tikta d usugen n umedyaz, tikta-agi d usugen i yettemgiriden seg uḍris ɣer wayeḍ »⁽¹⁾. M. Moukhlis yebna tikta-s ɣef wayen iɣer yessawed unagmay G. Bachelard (1884-1962) di tira-s ɣef usenqed asentalan, ideg yettwali belli asugen yettil-d d lsaas i yal aḍris n tsekla.

(1) M.Moukhlis, « Introduction à la poésie tamazight : analyse thématique de tamedyazt », in actes de la quatrième rencontre (du 29 juillet au 5 aout 1991), Agadir, Maroc, 1996, p. 6.

Seg yinumak n wawal « asentel » ayen i d-yeddan deg umawal n J. Gardes-Tamine & M.C. Hubert ideg i d-nnan belli « Asentel d tikti yettnernin s wařas n yinumak deg uđris n tsekla, kra seg tikta-agi icudd s asugen kra yesEa assaŷ Ʒer tillawt d tmetti n yal ass »⁽¹⁾.

Deg unnar n tsekla n tmaziŷt ařas n yinagmayen i d-yefkan tabaddut i tmiđrant-agi n usentel, ideg walan belli inumak iƷef ireřsa wawal « asentel » ur ixulef ara ayen yettwasnen di tsekliwin n yigduden nniĉen. B.Hamri di tezrawt-ines Ʒef tmedyazt tamaziŷt di Lařlas alemmas ameŷribi, iwala belli « Asentel di yal tasekla yemmal-d ayen akk yettħulfu umdan d wayen yettidir di tmetti-ines...Ʒer yimaziŷen, tamedyazt tettwabna Ʒef tuget n yisental igejdan icudden Ʒer temsal n umaĉal d tid n tnefsit n umdan d yiŷebnan-ines »⁽²⁾.

Deg wawal-nni i d-newwi Ʒef tensayit di tira n yinagmayen iqbayliyen, iban-aŷ-d belli yal anagmay iwekked-d belli asentel deg uđris n tmedyazt taqbaylit taqburt d yiwen seg limarat tubrizin n tensayit, imi di lewhi-nsen asentel di tmedyazt taqbaylit taqburt icudd s lġehd Ʒer tmetti ideg i d-yedder umedyaz, d umezruy d-iEac ugdud s lekmal-is. Di tmuyli n M. Mammeri « Tamedyazt timawit icudd-itt wassaŷ yeqwan Ʒer yinedruyen n tmetti, tugar s wařas tamedyazt tirawit n tallit tatrart »⁽³⁾.

Isental-agi icudden s asugen n umedyaz di tallit tamensayt d yinedruyen i d-iderrun, sEan assaŷ Ʒer tillawt d tmetti ideg i d-ddren, imi am wakken i t-id-yebder B. Hamri di tezrawt-ines « Isental di yal tasekla mmalen-d ayen akk yettħulfu umdan d wayen yettidir di tmetti-ines ... tuget n yisental cudden Ʒer temsal n tnefsit n umdan d yiŷebnan-ines, d yinedruyen d yimenŷan »⁽⁴⁾.

(1) J. Gardes-Tamine & M.C.Humbert, *Dictionnaire de critique littéraire*, èd, Gères, Tunis, 1998, p. 314.

(2) B. Hamri, *La poésie amazighe de l'Atlas central marocain : approche culturelle et analytique*, thèse de Doctorat, sous la direction de M. Taifi, université Sidi Mohamed Ben Abdellah, Fès, Maroc, 2005, p.93.

(3) M. Mammeri, op.cit, p. 76.

(4) B, Hamri, op.cit, p.93.

Gar yisental i d-yettbegginen tansayit deg uɗris n tmedyazt, ayen iɣer d-welhen inagmayen di tezrawin-nsen deg unnar n tselkla Taqbaylit ⁽¹⁾, neɣ di tsekla Tarifit ⁽²⁾, isental i d-yettawin ɣef ccwalat d yimeɣzan gar teqbilin, amennuɣ mgal amnekcām abeɣḡani, taddeyanit d teflas tiɣerfanin, assaɣen gar yimdanen, iħulfan d wafrayen...

Ma nuɣal-d s am mud n tmedyazt n snat tantaliyin i d aɣ-yeɛnan, Taqbaylit d Trifit, ad aɣ-d-iban belli isental imensayen di tirit tudyizt n yimedyaZen ugten s waḡas, nezmer ad ten-nebɗu ɣef rebɛa n yisental iɣejdanen : « Imeɣzan d ccwalat gar teqbilin », « tirgrawliwin tiɣerfanin », « iɣeblan n tmetti », « tamedyazt taddeyanit » ...

II- 4 Lebni n usefru amensay

Lebni n usefru neɣ n yizri d yiwet seg limarat nniɗen iɣef tressa tensayit. Neɣa ad d-nini s lebni n usefru, ayen akk i d-icudden ɣer tɣessa n usefru n tulmisin i t-yeḡḡan yemxalaf ɣef leɣnaf n tesrit, am tmeɣrut, afyir, tiseddarin d takatit. Timsal-agi merra tbeḡginent-d lsa amenzu iɣef yettwabna usefru aqbayli neɣ yizri arifi amensay. Am wakken i d-ttbeḡginent daɣen limarat n tetarrit deg wurti udyiz amaziɣ n tallit-agi tamirant, imi asefru amaziɣ yennerna aḡas aladɣa di nndam n tmeɣrut d tteddarin akked tkatit.

Acukan tizrawin n **yinagmayen ur ugent** ara ɣef temsal-agi n lebni n usefru aqbayli neɣ lebni n yizri arifi. Drus maɗi i d-ibanen, nezmer ad d-nebder gar-asent amagraɗ i d-yura M.Mammeri deg usegga n 1978, ɣef wuguren n tkatit i d-yettbanen deg unnar n tmedyazt tamaziɣt⁽³⁾. Rnu ɣer-s snat tezrawin n M.A.Salhi: Tamezwarut

(1) Gar yinagmayen-agi n tsekla taqbaylit, ad d-nebder : M. Mammeri (1991), Y. Nacib (1993), S. Chaker (?), M. Djellaoui(2009).

(2) Gar yinagmayen-agi n tsekla Tarifit, ad d-nebder : B. Hamri (2005), A. Bounfour (1999), A. Zizaoui (2012), F. Saa (2014).

(3) M. Mammeri, « Problèmes de prosodie berbère », in actes de deuxième congrès international d'études des cultures de la méditerranée occidentale II, S.N.E.D, pp. 385-392.

Ƴef tkatit n tmedyazt n Si Muḥend U Mḥend ⁽¹⁾, tis snat Ƴef nḍam n yifyar di tmedyazt taqbaylit d tkatit-ines⁽²⁾.

Tazrawt n K.Bouamara Ƴef tmedyazt n Si Lbacir Amellaḥ, ideg d yewwi awal Ƴef nḍam n yifyar d tkatit di tmedyazt taqbaylit tamensayt⁽³⁾. D tezrawt n M.Djellaoui Ƴef unerni n tmedyazt taqbaylit d tulmisiin-ines, ideg i d-yedda yiwən n yixef s lekmal-is Ƴef lebni n usefru aqbayli n tallit taqburt⁽⁴⁾.

Ƴef tmedyazt di tantaliyin n Lmaḥuk, llant kra n tezrawin i d-ibedren kra n tulmisiin n lebni n yizran d wamarg d leṣnaf nniḍen n tmedyazt, ad d-nebder amagmay A. Bounfour i d-yewwin awal s telqayt Ƴef leṣnaf n yifyar d nḍam n tkatit di tmedyazt tacelḥit, tarifit, di tezrawt-ines i wumi isemma: tazwart Ƴef tsekla n tmaziḡt ⁽⁵⁾.

Llan inagmayen nniḍen i d-iseddan tamsalt-agi n lebni n tmedyazt di tezrawin-nen s tewzel, ad d-nebder gar-asen: Kh. Aziz, i d-yuran yiwən umagrad tefka-as azwel: «Tulmisiin n tmedyazt tamaziḡt di Lmaḥuk»⁽⁶⁾, ideg i d-tebder kra n tulmisiin n yizran seg tama n tkatit d tmeḡrut.

Sin inagmayen nniḍen : F. Saḍa⁽⁷⁾, M. Elmedlawi⁽⁸⁾, i d-nebder yakan, wwin-d di tezrawin-nen Ƴef tmedyazt tarifit, beggnen-d tirekkizin timuta iyef tṛeṣṣa taggayt n usnulfu udyiz n yizran, ladḡa tulmisiin n talḡa am tmeḡrut d tkatit.

(1) M.A.Salhi, *Éléments de métrique kabyle*, mémoire de Magister, université M. Mammer, 1996, p204.

(2) M.A.Salhi, *Contribution à l'étude typographique et métrique de la poésie kabyle*, thèse de Doctorat, université M. Mammer, 2006, p307.

(3) K.Bouamara, *Littérature et société: le cas de Si Lbachir Amellah (1861 – 1930), un poète chanteur de Petite Kabylie*, Thèse de Doctorat, INALCO, Paris, 2003.

(4) م. جلاوي، تطور الشعر القبائلي وخصائصه (بين التقليد والحداثة)، ج1، الفصل الثالث، ص. 494-473.

(5) A.Bounfour, op.cit.p56.

(6) خ. عزيز، خصائص الشعر الأمازيغي بالمغرب، هسبريس، مجلة إلكترونية مغربية، ليوم 03 ماي 2017.

(7) F. SAA, op,cit.p. 125.

(8) M.Elmedlaoui, op,cit.pp 161-191.

Ma di tmedyazt n tsekliwin nniɗen ad naf aṭas n tezrawin i d-yufraren deg unnar n unadi ɣef lebni n usefru, ad d-nebder d amedya tazrawt n B. de Cornulier i d-yewwi ɣef tɣuri tudyizt, timiɗranin d wuguren n tkatit di tmedyazt n tefransist ⁽¹⁾. Di lewhi-ines: « Takatit d tazrawt yettnadin ɣef leqwanen iɣef reṣṣant tulmisiin n tmedyazt yerzan lmizan n ufyir (*metre*), neɣ tagruma n yifyar (*strophe*) neɣ tikwal asefru s timad-is (*forme fixe*) ⁽²⁾.

Tizrawin-agi i d-wwin inagmayen ɣef lebni n usefru aqbayli d yizri arifi, ɣas ma drus i yellan, ttbegginent-d udmawen n tensayit i d-icudden s annar n tmedyazt taqdimt seg waṭas n tamiwin am: tmeɣrut, afyir, tiseddarin, akat, takatit...Llan seg yinagmayen-agi wid iɛawden tamuɣli di kra n temsal i yesɛan assaɣ ɣer **lebni n usefru aqbayli**, ideg d-beggnen inumak nniɗen n ufyir, d tseddarin, tameɣrut akked d wamek i ilaq ad d-tili tira n usefru ɣef twerqet⁽³⁾, neɣ ayen iwumi nezmer ad nsemmi (tatipugrafit n usefru)⁽⁴⁾. Tikta-agi xulfent s waṭas ayen iɣer ṣṣawden inagmayen imezwura yecban A. Hanoteau (1867) d A.S. Boulifa (1904), neɣ wid i ten-iɗefren syen d asawen am M. Mammeri (1987), T. Yacine (1988) d Y. Nacib (1993).

Am wakken i t-id-nebder yakan, tansayit tettban-d deg lebni n usefru deg waṭas n yiferdisen, aladya wid iɣef treṣṣa tɣessa-ines am tkatit d tmeɣrut neɣ ifyar d tseddarin.

Iferdisen-agi ttwabadren-d merra di tezrawin n waṭas n yinagmayen isdawiyen ⁽⁵⁾. Yal yiwen d tikta iɣer yessawed, yal yiwen

(1) B.De Cornulier, *Art poétique. Notions et problèmes de métrique*, Presse universitaire de Lyon, 1995.

(2) Ibid, p. 13.

(3) Gar wid inudan s telqayt di temsalt-agi, ad d-nebder M.A.Salhi i-d-yuran yiwet n tezrawt s lekmal-is, anda i d-ibeggen s tbut kra n temsal n lebni n usefru, ixulfen maɗi ayen iɣef d-ddant tira timezwura deg unnar n tsekla n tmaziyt.

(4) Tatipugrafit n usefru aqbayli, neɣya ad d-nini yis: la typographie de la poésie kabyle.

(5) M.A.Salhi (1996), A.Bounfour (1999), K. Bouamara (2003), M.Djellaoui (2009).

amek i d-yessenteq inumak d lemɛani n tensayit i d-icudden yer yal aferdis seg yiferdisen-agi n tyessa n usefru aqbayli n tallit-nni taqburt.

Sumata, iban-aɣ-d si tezrawin-agi n yinagmayen d wammuden n tmedyazt di snat temnaɖin-agi timazyānin, Rrif akked leqbayel, belli lebni n usefru neɣ n yizri seg tama n tkatit d tmeɣrut, d yiwen seg limarat tigejdanin n tensayit.

Taggrayt

Di taggara n yixef-agi wis sin n tezrawt-nneɣ, iban-aɣ-d amek mgaradent tmuyliwin yer temsalt n tensayit, ama deg yimawalen n teskla yemxalafen, ama di tira n yinagmayen deg unnar n uzɣan aseklan n tegraɣlanit neɣ wid n tmurt n Lezzayer d tmurt n Lmaɣuk. Acukan ɣas ma mgaradent tikta d tmuyliwin seg umawal yer wayeɖ, inumak ilsasiyen d lewhi agejdan n tensayit yella-d d yiwen.

Seg tama n tezrawin i d-wwin inagmayen, iban-aɣ-d amek mgaradent tikiwin seg yiwen yer wayeɖ, maca d tikta yettemkemmalen. Ayen akka akk i d-nebder d tizrawin ttbeɣginent-d s wudem amatwan d akken tansayit tcudd s lɣehd yer wakkud n umezruy n talliyin-nni yezrin, acukan tansayit ɣas ma tcudd yer tiqburit, tezmer ad tkemmel tudert di tallit tatrart.

Yer tama n wakud amazray, inagmayen deg unnar n tantala Taqbaylit d tantala Tarifit zdin awal yef kra n yiferdisen nniɖen i d-yemmalen tansayit deg wurti udyiz amaziɣ, am timawit, tignatin n useɖru, isental, lebni n usefru, tutlayt tudyizt.

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