

Tasugent tuntit: Amedya tasugent n tyemmat deg tmedyazt n Maɛtub lwennas

Feminine imaginary: The Mother imaginary in the poetry of Matoub lounès

Dehbia HABI*; Pr. Hassina Kherdouci ⁽²⁾

⁽¹⁾⁽²⁾Université deTizi Ouzou, Algérie,

⁽¹⁾dehbia.habi@ummto.dz ⁽²⁾hassina.kherdouci@ummto.dz

Date de réception: 18/05/2023 –Date d’admission: 05/01/2025 -Date de publication: 07/06/2025.

AGZUL:

Tasugent tuntit teṭtef am̄diq ameqqran deg tmedyazt taqbaylit tatrart n yirgazen. Tasugent-agi temgarad seg umedyaz yer wayeḍ yal yiwen acu n wudmawen is-yefka. I lmend n umagrad-agi nextar tamedyazt yettwacnan syur Maɛtub Lwennas, ad d- tili d amedya i deg ara d nessegzi tamidr̄ant-agi.

Nefren amedyaz-agi acku ger yimedyazen i as-yefkan azal i tmeṭtut deg wayen yecna. Nufa deg tmedyazt n Maɛtub Lwennas tugniwin timaynutin n tmeṭtut mgaradent yef tid nennum nettaf-itent deg tmedyazt taqbaylit lada tid i d-yettawin yef tyemmat. Tazrawt-agi tsenned yef tizri tasugnant s umata n Gilbert Durand (1960) i yesbed i lmendad n tugna tazamulit i yettilin deg tsugent n yimdanen ney n yimesnulfuyen.

Awalen igejdanen: Azamul; Tasugent tuntit; tayemmat; Tugna; Tamedyazt tatrart.

Abstract:

The feminine imaginary, in the new kabyle male poetry, is carac̄trised by several visions according to each poet. For this contrubution we have chosen the poetry of Matoub Lounes as an

*Auteur correspondant.

example of this new poetry. In this poetry is very remarkable that the feminine imaginary is not limited to the love of woman and her beauty. Which is the case in the poetry of these contemporaries. On the contrary, Matoub Lounès touches all aspects of the feminine imaginary: he speaks of the image of the woman's freedom and her status. He describes the images of the woman's pain and especially of the mother.

In other order to arrive at these results we have involved in this study the approach proposed by Gilbert Durand (1960). It itself is based on the symbolic image and its two fundamental regimes in the imaginary of an individual or an author.

Keywords: Feminine imaginary; Image; the mother; New poetry; Symbol.

1. Tazwart

Tamejtu taqbaylit ladiya tayemmat tettef amdiq deg yisental n tmedyazt tatrart i d-yeddane s yiles n yirgazen. Yal wa amek yettwali tayemmat yal ya d acu n unamek i d-as-yefka: di kra n yidrisen anaf awal « yemma » yettuwal yer tutlayt, yer tmurt, yer lašel. Yella wanda imedyazen d yicenayen ttarun, cennun yef tyemmat tamejtu.

Deg umagrad-agi nerra lwelha nney yer tyemmat, tamejtu, akken ad d-tili d iswi n tezrawt tasugnant i nefren i wammud-nney. Tamedyazt-agi tennulfa-d deg tagara n yiseggasen n 60 d tazwara n yiseggasen n 70. Anida i d-ufarren yicennayen d yimedyazen yettfe ar assa aswir eelayen deg usnulfu n udris udyiz. Gar-asen: Ben Muhmed, Aamar Mezdad, Muhnd u yehya, Lewnis Ayt Mengellat, Yidir, Maçub Lwennas.

Gar tgejda n tmedyazt Tezzi-d lwelha-nney yer Maçub acku gar yimedyazen d yicennayen n tmedyazt tatrart. Nezmer ad d-ninni d amedyaz i as-yefkan ahrice ameqqran i tmettu. Yefka-d udmawen ney tugniwin nniçen i tmettu taqbaylit, mgaradent yef tid n nenum nettafitent deg tmedyazt taqbaylit.

Seg tama nniçen Maçub Lwennas yettunehsab gar yimedyazen i

d-yufraren di tamedyazt tatrart. Ikcem yer -s deg tagara n yiseggasen n 70 maca deg sin kan n yiseggasen yefka-d i tmedyazt-agi ugar n rebēin (40) n yiḍrisen s wayes i yejbed lwellha n waṭas n yimnadiyen d yimdanen nniḍen.

Aṭas n yinagmayen i yerran lwelha-nnsen yer tmedyazt n Maēṭub Lwennas anda xedmen tizrawin icudden yer tiyunba d umaynut i d-yewwi i tmedyazt taqbaylit, acukan mazal tamedyazt n lwennas Maēṭub d annar ur nettfaka s userwet. Seg tama-nney nextar tasamit tasugnant ad d-tili ilmendad n tezrawt-agi yef yiḍrisen yecna Lwennas Maēṭub.

Tamukrist n umagrad-agi teqqen yer wamek i d-tettban tsugent tuntit deg tmedyazt yettwacnan syur Maēṭub Lwennas. Xas ulama tayemmat yer Maēṭub mačči ḥala kan tayemmat i d-yurwen i yef icennu, anaf aṭas n yiḍrisen i deg i d-tedda tyemmat s tmuyliwin yemgaraden seg uḍris yer wayed. Yella wanda d tamurt, d tutlayt ney d tamagit. Ula d izwal⁽¹⁾ yefka-ten s yisem n tyemmat.

Iswi-nney d asefkel n tsugent n tyemmat d tugniwin i yessexdam Maēṭub akken ad d-yessiweḍ tasugent n yergazen yef tyemmat. Deg umagrad-agi ad neereḍ ad d-nsegzi tugniwin i as-yefka deg yiḍrisen-is i tameṭṭut tayemmat, ad d-tili d amedya i tsugent tuntit. D tugniwin swayes i d-yesaweḍ Maēṭub ad d-yesugen lqerḥ n tyemmat d wid i as-d-yezzin ladiya tugniwin tizamuliyin.

Tasugent s umata am wakken i tt-yettwali⁽²⁾ d tagruma n wayen yettwaxdamen syur umdan, ama d ayen icudden yer ttexmam-is ney dayen i d-yettbanen s wudem usrid deg wayen i d-yesnulfa (deg tsekla deg tazuri, ney deg timetti). Asnulfu-agi ireṣṣa yef snat n tugniwin : Tugna n wayen yezmer umdan ad iwali (taklut, teswira, unuy) akked d tugna icudden yer tutlayt (win ysexdamen tumnayt, azamul, tiḥkayin). Tugniwin-agi sufjent-d tagruma yemṣadan, i izewṛen, ara d-yefken tawuri tazamulit i unamek i qerben d wid ibeḍden yer tilawt.

(1) Gar-asen ad nebder : *Ayemma yemma* (la fleur saxifrage), *A yemma azizen* (mère adorée), *Tiyri n yemma* (le cri de ma mère), *Uh ! Ayemma eṣṣber* (O mère, patience).

(2) Wunenburger Jean-Jacques, *l'imaginaire*, que je sais, PUF, Paris, 2003, p42.

Di tezrawt-agi nney d tugna-agi n tutlayt ara yawin aħric ameqran, acku tasugent deg uđris aseklan d ayen yellan deg tutlayt yessexdam umedyaz di tmedyazt-is d unadi yef twuri-ines tazamulit. Tamuyli-agi n wunenburger yef Tasugent d ayen i d-yugem yer⁽³⁾. Tasugent yer-s d yiwen n wallal yis i yettidir umdan di tmetti. Yettak-d tugniwin icebħen i wayen i as-d-yezzin, yettara tiyawsiwin iwaeren fell-as yer izamulen yemxalafen.

Xas ulama tasugent tebna yef tugna, ur teqqim ara kan deg ujmae n tugniwin-agi, imi d assay-nni yellan gar-acent i as-yettaken anamek i tsugent n umedyaz ney n umaru, dayen i d-iwekked⁽⁴⁾. Tin yers tugna, di tmedyazt taqbaylit, deg wayen tura ⁽⁵⁾, tetteawan akken ad d-tesban ayen yellan d uffir.

Tasleđt n tugniwin-agi teħwağ, am akken i d-nenna, tasamit tasugnant i yef ara tsenned. Gef waya nextar tasamit tasugnant n Gilbert Durand anda i d-yejmee akk tamuyli-s yef tsugent: yebna-tt yef tugna tazamulit ; nettat s timmad-is yebna-tt yef tmiđrant n unbiđ akked d yineznawen⁽⁶⁾, d yizamulen yeqqnen s ineznawen n yal unbiđ.

Nebna tasleđt-agi yef sin iħricen ilmendad n umaggay i d-yettmeslayen : di tazwara ad nawi tasugent n tyemmat s tayect n tyemmat syen ad nawi tasugent n tyemmat s tayuct n urgaz : yella wanda i icennu s tayect n tyemmat, yella wanda i d-yettmeslay s yiles-is netta yef tyemmat .Yessexdam imeggayen nniđen lađya ameggay n « mmi-s ».

2. Tasugent n tyemmat :

Tayemmat di tmetti taqbaylt tesse azal lađya ma d tayemmat n yeqcicen. Siwa s twuri-agi kan n tyemmat i swayes iggan azal di tmetti

(3) Durand Gilbert, *Les structures anthropologique de l'imaginaire*, Bordas, Paris, 1984.

(4) Thomas, Joël, 1998, *Introduction aux méthodologies de l'imaginaire*, ellipse, p15.

(5) Kherdouci Hassina, *La poésie Féminine Anonyme kabyle : Approche anthropo-imaginaire de la question du corps*, université de Grenoble 3 Stendhal, 2007, p256.

(6) Ineznawen d « les archétypes », Anbiđ d « le régime » yer Gilbert Durand.

taqbylit tansayt i tmeṭṭut. Dayen i d-tsefhem⁽⁷⁾ mi tura: « *Siwa s twuri-agi i ttaken i tmeṭṭut ameslay, ney azref akken ad tefreh ney ad d-tsenfali. Gef waya tameṭṭut tettraju s ccuq akken ad tuyal d tayemmat.* »

Deg wayen yecna Maṭub yef tyemmat ad d-naf yefka-as tayect i tyemmat akken ad d-tmeslay yef yiman-is yef yiḥulfan-is

1.2 Tasugent n tyemmat (s Tayect n tyemmat) :

Tasugent n tyemmat tettban-d s tayect-agi i as-yefka akken ad d-isiweḍ tugna n lqerḥ .Deg uḍris *Ay ixef-iw*⁽⁸⁾ isaweḍ-tt-id s wawal « tasa »; d aḥric si tfekka n umdan, rhif-t mlih, leqqaq-t leggayet, teshel ad tettwaḍur. Di tmetti taqbaylit awal tasa yettwassen s waṭas yer yimawlan ladya tayemmat. Deg wayen i tura⁽⁹⁾ tenna-d ; « *tasa d tulmist n tyemmat deg-s i zedyen yiḥulfan n tayri d lehnana i tettak i tarwa-s.* » Akken qqaren :« *am iḥrez Rebbi tasa-m* » anamek-is am iḥrez Rebbi tarwa-m. Tayemmat akken yebyu yili mmi-s yal ass tettergigi fell-as am wakka i d-tettban deg tugniwin-agi n tseddart tamezwart n uḍris-agi *Ay ixef-iw* :

*Ay imeawazen ar šur
Kemmelt ar d-yali wass
Atta tasa-w tettquddur
Yegguma ad as-yebzu lweswas
Ul yettcetki maḍdur
Amek teḍra d lwennas-iw
*Ay ixef-iw i yuran deg unyir-iw**

« Tasa » deg uḍris-agi temmal-d tugna n lqerḥ n tyemmat yef mmi-s. Awal « yettquddur » i d-yeddane s wudem n tumnayt yefka-as i tugna-agi aṭas n yinumak acku ad yesaweḍ umdan alama tettquddur

(7) Lacoste-Dujadin Camille, *Dictionnaire de la culture berbère du kabyli*, la découverte, 2005, p241.

(8) Salhi Mohand Akli, « Discours féminin dans la chanson de Matoub : Analyse de cinq chansons », in, *Anadi* : Revue d'études amazighes N1, Tizi-Ouzou, 1997/1.

(9) Lacoste-Dujadin Camille, op. cit, p151.

tasa-s lmeēna-s dayen tejreh melih. Yal taqudirt n yidammen ad as-d-tegğ amur-is n lqerh.

Lqerh, lweswas, lmektub, tugdi, d tugniwin yezdan tasugent n tyemmat deg uđris-agi. Yebda-d seg wayen yettrajun tayemmat ; am wakken tumen s wayes i as-yura Rebbi. Syen ikcem di tsugent n tyemmat-agi s yiferdisen n tfekka-s ney s « *tsugent n tfekka* »⁽¹⁰⁾. Yextar-d sin-nni i yef tebna tfekka n umdan, mebla «ul» d «tasa» ur yezmir ara ad d-yidir umdan. D iferdisen n tfekka i yeqqnen yer tnefsit n umdan : « Tasa » d « wul » d izamulen n lehnana d lehmala i yettilin gar yimdanen. Deg uđris-agi tettban-d d lehmala d lehnana n tyemmat i mmi-s. Si « tasa » d « wul » yuwal yer wawal «ixef» akked «anyir», d i sin mmalen-d azamul n lmektub ney ayen i as-yuran i tyemmat-agi ad tesseddi, ama d lqerh ney lweswas i as-d-yeğğa mmi-s. Dayen i d-yeddan ula deg yinzi i d-qqaren laqbayel «*ayen yuran deg unyir ad ieeddi*».

Tugna n tugdi n tyemmat ur teqqin ara kan yer tugdi yef mm-is maca ula yer tgemmi « *ma teddređ tedder tgemmi-iw* ». Ma yemmut mmi-s ad d-teqqim mebla ddarya arnu yef waya ayen akk i as-teslmed n tigemmi s umata d tigemmi tadelsant ad iruh ulac acu ara d-yeqqimen, d netta kan i tesa d axalaf. Ma yella yedder d netta ara yesiwđen tigemmi-agi i ixulaf nniđen. Tigemmi taseklant n tyemmat tettban-d akken iwata deg tmedyazt n lwennas Maetub. Deg umedya ađris « *tiyri n yemma* »⁽¹¹⁾ i ysekles s tayect n yemma-s⁽¹²⁾ wehdes. Yettunehsab am akken d acewwiq n tyemmat am wakken i tura (Fitas, 2011, 71).

Seg wayen yellan d tasugent si tama n tyemmat ad nēddi yer tsugent n tyemmat si tama n mmi-s d ameggay nniđen i d-yesenteq Maetub Lwennas.

2.2 Tasugent n tyemmat (s tayect n mmi-s) :

Ar tama n yidrisen i d-yettawi Maetub s tayect n tyemmat ad naf idrisen nniđen i deg i d-yettawi yef tyemmat maca tikkelt-a s tayect n

(10) Kherdouci Hassina, *op. cit.*

(11) Tizlit tis tlata deg uđbsi *Tiyri n yemma i d-yefyen deg 1996 / 2*

(12) Aljia Maetub, yemma-as n lwennas Maetub.

mmi-s. Gar tugniwin n tyemmat nefren tugna n lmut n tyemmat : d nettat i nwala tesa ugar n wazal yer tama n tugniwin nniđen am d tugniwin n usuḡu, tugniwin n teḡri i tyemmat deg uḡris *Attafarey deg ussan*. Akked d tugniwin i d-yemmalen srid tawuri n tyemmat i d-nufa deg uḡris *tamyart* (1998/1) akked uḡris *slēeb-itt ay abeḡri* (1981/ 1). Tamuyli n Maḡtub ḡef tyemmat, s yiles n mmi-s, di kra n yiḡrisen d tibawt ma di kra d tamidagt.

Deg udlis i yura⁽¹³⁾ yerra lmut d asentel afelsafi deg wayen i yecna Maḡtub. Yettban-d deg waṡas n wawalen « lmut, aguḡil, aḡekka, lemijal, lehlak ». Yewwi-d ḡef lmut n yimddukal, n ubaba-t n tyemmat, yal tikkelt d acu n tarrayt ara yessxdem.

2.2.1. Tugna n lmut n tyemmat

Gar yiḡrisen i d-yettawin ḡef lmut n tyemmat deg tmedyazt n Maḡtub anaf : *tiḡri n uguḡil* (Kenza, 1997) akked uḡris *iguḡulen* (1985 /2). Aḡris-agi *iguḡilen* yedda-d s yiles n ubaba-t yegguman ad iqabel tarwa-s s yir lexbaḡ n lmut n yemma-tsen.

Ma d *tiḡri n uguḡil* tedda-d s snat n tuyac : tin n tyemmat d tin n uguḡil. Nezmer ad nefraq aḡris *Tiḡri n uguḡil* ḡef tlata n yiḡricen : aḡric amezwaru yedda-d deg tseddart tamezwarut (01) deg-s yefka-d uguḡil tiḡri i baba-s. Aḡric wis sin ad naf deg tseddarin (2, 3) anda i d-teban tiḡri n uguḡil i yemma-s. Ma d aḡric aneggaru d tiririt n tyemmat ḡef tiḡri n mmi-is.

Tasugent n lmut n tyemmat deg uḡris-agi teban-d di tazwara deg tugna n zzwag n ubaba-t. Mmalen-tt-id wawalen d tugniwin n uyanib i yesmres deg uḡric amezwaru: awal « sferḡ-itt » yettuyal yer tmeṡṡut nniđen, akked wawal «d isin» yelha-d dagi baba-s akked d tmeṡṡut-is. Tugna-agi n lmut d wassay-is akked tugna n zzwag tedda-d deg wawal « adeddi » :

Sferḡ-itt ini-as dayen Infa

(13) GRIM Smail, *Matoub un poète, une voix, un combat*, Dar EL Hikma, Alger, 2018, p51.

Yeffid udeddi
Xas lġerħ ur yehli ara
D isin ad as-tafem amdawi

Xas akken adeddi-agi iseww maca iwweġ-d lweqt ad d-yeffi. « *Yeffi-d udeddi* » d tugna s wayes i d-yesawweġ ayen i d-tegġa lmut n tyemmat ; lmut qqariħt ur tħellu ara s shala dayemi i tt-icuba yer udeddi. Adeddi d aneznaw⁽¹⁴⁾ n ljerħ, yettili-d di tfekka n umdan. Yal adeddi amek yettuyal : yezmer d adeddi n sufella kan ad iħlu dindin. Yella udeddi iħulen i ħellu ladya win isewwen, tin yers yettaġad ccama. Deg usefru-agi ljerħ yella-d s dixel n tnefsit n yilemżi d baba-s.

Adeddi ara d-yeffi ur yettæettil ara iħellu. Tugna-agi icuddi-tt yer liħala n baba-s n ugujil, yetti tawriqt n leħzen d ljerħ yef tmeṭṭut-is yemmuten s zzwagħ-is akked tmeṭṭut tayeġ. Xas ulama yeffi-d udeddi, mazal ljerħ-is ur yehli ara akken ilaq, s zzwagħ-agi aħat ad yehlu ? Tugna n zzwagħ n ubaba-t tettban-d deg uneznaw « Aggus » :

Mi eqley aggus n yemma
Tersa-t tayed di tmejra

Deg tsugent n tmetti n leqbayel n zik « aggus » d tayawsa yesaan ccan acku tameṭṭut ur t-ttekes ara seg wammas-is. Aggus n tmejra deg waffir-agi yebya ad d-yini seg-s aggus n leħrir am akken i tura⁽¹⁵⁾: « *yis it-ttebgas teslit ass n tisulya* », llant temnaħin anda tameṭṭut tettlusu-t deg uqqueru. Ila anida ttebgasent yis deg wammas. D aggus n ccbuħ mačči d win n yal ass i tettlus i lxedma n cħel ney win iwumi qqaren agus n tesfin.

Deg sin-agi n yifyar amedyaz isugen-d tamuyl n yilemżi s wawal « aggus » yer lmut n yemma-s i d-yewwin zzwagħ n baba-s. D ayen ara yeġġen imeyri ad yefhem tamuyl n ugujil yer zzwagħ-agi n baba-s id-yettbanen d tamuyl tibawt. S sin-agi n yineznawen « aggus, adeddi » i

(14) Aneznaw, alġiyelluyen, alġiweħci, imzenziyen d awalen i d-nugem yer (Lamri, 2021).

(15) - Lacoste-Dujadin Camille, op. cit, p84.

d-yessebgen tugna n lmut n tyemmat akken ad d-yefk tugna n ugujil d rray-is yef zzwağ n baba-s. D tamuyl-agi-ines i t-yegğan ad d-yenfu « *sferh-itt ini-as dayen infā* » acku yexreb wassay iten-icerken netta d baba-s am akka i d-yettban deg yifyar-agi :

Ass-nni mi ččiy yemma

I zriy vid-k nemsefra

Isem-ik deg yimi-w a baba

lbenna-s ur d-tettyimi

Yefka-d tugna n wassay yellan gar mmi-s d baba-s mi tædda lmut n tyemmat ; « *Ass-nni mi ččiy yemma* » d assay i ibeddlen. Lwennas Maætub yesbanay-d akken ilaq azal n tyemmat deg twacult s tugna-gi n ugujil. Ad nefhem seg uđris-agi mebla tayemmat tawacult ad tebdu. Assay gar ubaba-t akked warraw-is, ad ibeddel ad yeglu s beţtu gar tasa d wayen turew. Lmut n ubaba-t deg umecwar asenalsan n tmurt n leqbayel, yemgarad yef lmut n tyemmat. Dayen ara naf yer tanagmayt⁽¹⁶⁾, anda i texdem assay n tigujełt d lmut n yimawlan ladya tayemmat s usxedem-is i yinzi-agi : « *win i yumi yekkes baba-s ur as-yekkis ara win i wumi yekkes yemma-s ur as-yegğgi ara* » d inzi i d-yemmalen azal n tyemmat deg twacult. Limmer d ababa-t i yemmuten tameţtu ad teqqim yer warraw-is d tixetayin i yetteawaden zzwağ siwa ma yella win itt-ibesfen.

Ger tugniwin n yihulfan n ugujil icuden yer tugna n lmut ad d-naf tugna n tţlam d tugna n lefrağ. Agujil yettwali lmut n yemma-s d tţlam. « *Lefraq* » d « *tţlam* » d ineznawen n lmut : lefrağ yettağğā-d lqerh, leħzen am win i d-yettağğā lefrağ n wid æszizen xas ma mačči d lmut iten-yewwin. Tţlam d azamul n tebrek n tideryelt dayen ara naf ula daxeł n użekka ney di lmut. Dayen i d-senfalın sin-agi n wafiren di tagara n tseddart tamezwarut :

Fell-i tyab tafrara

D i sin ur d-nettemlili

Tugna n tţlam tban-d deg uneznaw « *tafrara* » i d-yusan mgal tţlam, s umzenziy « *tyab* » i as-yefka umedyaz anamek n tţlam. Di

(16) Lacoste-Dujadin Camille, *op. cit.*, p275.

tsugent n tmetti taqbaylit tllam d azamul n leḥzen, tugdi, tasusmi. Di tllam imdanen akk ttagaden imi tyelli-d tsusmi di yal axxam. S umzenziy akked uneznaw « teyab tafrara » iban-d ugujil yeqḍee asirem n temlilit netta d yemma-s, am wakken, yeqbel lmut-is xas akken tezza tasa-s fell-as. Ma deg ufyir wis sin tugna n lefraḡ tedda-d deg wawal timlilit s talya tibawt « *ur d-nettemlili* ».

Tugna n lefraḡ teban-d ula deg tseddart tis snat anida i as-iger tiyri i yemma-s yef yiḥulfan i as-d-teḡḡa lmut-is :

Tettferiwiw ssura

Lefraq d amqenin

Kukrey abrid n tala

Mi ara mmagrey tulawin

Mi yuzaf yiwen a yemma

Ttmektavey-d azeḡka

Iyi-kem-ijemcen lebda

Deg tseddart-agi tugna n lefraḡ teḡḡa-d tugdi d war asirem i d-yessenfali deg wawalen: « kukrey », « azeḡka », « muḥal ». Tuggdi d ukukru d ineznawen i d-yegḡa lefraḡ n tyemmat. Tala d amkan sani i teddu akked yemma-s zik anda i yettemlili akked tizya-s. me yella ad yerr-d umdan lwalha-s yer tanefsit n ugujil-agi ad yefhem tbeddel, ssebba n lmut n yemma-s : izra ma yella iruḥ yer tala ad d-isel i warrac ssawalen i tyemmatin-nnsen ney nutenti ssawalent « a mmi », netta ḥala tugna n « uzeḡka » ara d-iḡddin deg walay-is imi dina i tella yemma-s. Tuggdi tusa-d mgal lefraḡ n tyemmat i d-yettbanen d lwaḥc i yettqabal ugujil. Tugdi d lefraḡ d sin inemgalen ara naf deg yizamulen alyiweḥciyen i d-yebder⁽¹⁷⁾.

Tasugent n lmut n tyemmat tettban-d ula di tugna n leḥzen i d-yeddandeg deg tseddart tis tlata. Tugna-agi n leḥzen yef lmut n yemma-s yessawed-itt-id s ubrid n tumnayt anda icuba imettawen-is yer « tthemalt ». Deg wakken yeḥzen aṭas yef lefraḡ n yemma-s ggumant wallen-is ad d-ḥesent imettawen. Icuba imettawen-is yer ugefur n cetwa yekkatent s lḡehd ayen i d-igellun s tthemmal deg yiberdan d

(17) Durand Gilbert, *op. cit.*

useggax n lexlawi.

Xas ad d-yeqsih unebdu

Yef medden ad d-yizid wuryu

Ad d-beddey i lward ad d-yehyu

S tħemmal ad nruy fell-am

S tħemmal n imettawen-is ara yebed i lwerd ara yezzu akken yal mi ara d-yerzu yef yemma-s ad yettwali udem-is deg-s. « Lwerd » d tugna yeqqnen yer tugniwin n yimyan d ugama. Yefka i yemma-s tugna-agi n lwerd ney n yimyi akken ad d-yeglem tugna n cebaha d temzi n tyemmat-agi. Xas ulama temmut yefka-as tudert n yimyi xas ma yella yeqqur, s waman ad d-yehyu.

Ar tama n tugna n leħzen nezmer ad d-nernu tugna n lmeahda : Di tseddart-agi iħuhed yemma-s akken xas temmut ur tt-yettaġġa ara. Anect-a ad d-yili s ibeddi i użekka-as s ufras d tirza n yal ass siwa ma yunag. Yefka-as ttiċad i yal magu lawan n tefsut mi ara bdun waman ttenqasen, acukan netta yettkel llant tħemmal n yimettwen-is akken ad isew lward i as-d-yesmektayen yemma-s.

Tugniwin-agi akk i d-newala : lefraġ, tħlam, tuggdi, leħzen s yis-sent i d-yessawed Maħtub tasugent n uqcic yef lmut n yemma-s. Azal ameqran di tsugent-agi n lmut isbegn-it-id s tmerna-is i tririt n tyemmat i teyri n mmi-s. S yes yefka-as tasugent iġehden i uđris-is : isekcem imeyri di tirga d tsugent akken ad d-yessawed ad yezger akkin i tilawt acku d lmuħl ad d-temeslay tyemmat yemmuten.

Tugna n tyemmat deg uđris-agi tettban-d deg tririt n tyemmat i tiyri n ugujil. Lmut maħči ala di tmetti taqbaylit, deg umadal merħa, win yemmuten ur yezmir ara ad d-yuħal wala ad nemeslay yides. Acukan Maħtub yessexdem yiwet n tugna n uħanib nniđen i icebħen akken ad d-yessenteq tayemmat yemmuten ayen iwumi qqaren s tefransist « la prosopopée ». Yefka tayect i win yemmuten akken ad d-yessekcem imeyri di tsugent n lmut n tyemmat akken ad d-yessiwed tamuyli d uħulfu n tyemmat yef teyri i as-d-igger mmi-s, dayen i d-

yettbanen deg yifyar-agi :

Ay ammi hader ultma-k

Ur tt-ttagga ara

Nadi fell-as ma tæerq-ak

Fell-awen i tecweð tasa

D tugna n uweşş n tyemmat s ddaw użekka i d-yufraren deg tririt-agi. Tewwi-d yef tddukli n mmi-s akked weltma-s, tettweşş-i-t fell-as imi ħala tin i as-d-teğga. Tugna-agi n uweşş-i tsenfali-tt-id s wawalen «ħader», «tecweð tasa». Siwa a baba-t d tyemmat i wummi nezmer ad d-ninni tecweð tasa-s ma yella baeden warraw-is ney tewwi-ten lmut. Tugna-agi n uweşş-i ur teqqim ara kan di weltma-s n ugujil maca tayemmat tettweşş-i-t ula yef baba-s yellan d sseba n teyr-agi. Seg tugna-agi n uweşş-i yef ubabat ad nefhem urrif i deg yettidir ugujil-agi si tama n baba-s seg wassmi i temmut yemma-s.

Tasugent n lmut n tyemmat, yefka-as udem nniđen s triri-is: ad nefhemn lmut yer lwennas Maætub mačči d tagara n unerms gar win yemmuten d win yeddren maca ħur-s mazal anermis n lerwaħ ney n wallayen. Yessawed ad d-yessemlil allay n tyemmat d wallay n mmi-s akken yal wa yessawed-as i wayed ayen it-iqerħen.

S tugniwin-agi akk icuden yer lmut n tyemmat d yiħulfan n ugujil Maætub yefka-d agzul i umecwar asnalsan n tigujelt n uqcic, deg tsugent n tmetti taqbaylit. Tigujelt deg uđris-agi d azamul n alyi-yelluyen n ugujil. Fer leħsab n tugniwin n uđris-agi ur as-d-yeggri ara usirem i ugujil yelluy-is iban-d deg wawal « infa». Nnfu n yigujilen d lihla i deg i d-ttagrayen ugar n yigujlen deg tmetti taqbaylit ma temmut yemma-tsen.

Nufa-d ugar n tugniwin nniđen i d-yeddān s tayect n mmi-s. Nezmer ad tent-id-nejmae deg tlata n tugniwin : Tugna n uşseber, tugna n usuyu ney tiyr i akked d tugna n twuri n tyemmat.

2.2.2. Tugna n usuy

Tugna n usuyu d ayen ara naf deg yiđrisen anda mmi-s yesawal ney yeggar-d tiyr i yemma-s i wakken ad d-tili yer tama-s. Tugna-agi

tettban-d s wudem amidag n tyemmat i d-yeddan deg yifyar i d-yettâawaden ⁽¹⁸⁾gar yal taseddart n uḍris *Aṭṭafarey deg ussan*⁽¹⁹⁾:

*A yemma yemma
Andaka teddid / nezzfey ur teẓriḍ
Teyli-iyi teduli
Ay fetti wegris fell-i
Yeyli-d fell-i yiḍ
Yenya-yi usemmit*

Gar wazal n tyemmat d useḥbiber yef mmi-s, Maṣṭub yefka-d tasugent n tyemmat s yiles n mmi-s s waṭas n tugniwin s usexdem n yineẓnawen : « tadulli, asemmit, A yemma ». Taduli d azamul n useḥbiber yef usemmit d ttuṣṣra n tfekka. S wawal « taduli » Maṣṭub yebya ad d-yesiwed azal n tyemmat yer mmi-is d twuri n tyemmat icudden yer useḥbiber yef mmi-s.

Asemmit d azmul n lqerḥ s wawal-agi yefka-d tugna n lqerḥ i deg yettidir weqcic imi ulac win ara yeshbibren fell-as. D lqerḥ i yeḡḡan aqcic akken ad d-iger asuyu i yemma-s. Tayemmat « *d azamul n useḥbiber, n lhena akked d tgula* », am akken it-yura⁽²⁰⁾. Gef waya mmi-s yettnad-itt akken ad d-tili di lmendad-is s lhenna-ines ney s useḥbiber-ines si yal tagnit i d-yefka di yal taseddart : Tin n yeḥbiben, tin n lehlak d yir rray, i t-yeḡḡan ar tagara yegra-d weḥdes.

Yettnadi lehlak di yemma-s mačči di bab-as wala deg wid nniḍen. Acku ala tayemmat iwumi izmer ad icetki wegrud, seg zik qqaren-d aqcic yettmili yer yemma-s. Arnu yef waya ala nettat i zemren ad t-tefhem acku ula d nettat d amdan yettuḍerfen si tama n tmetti. Tin yer-s ala tayemmat i iqeblen mmi-s akken yella, akken yebyu yili, d tasa-s d nettat kan i t-yesnen akken ilaq.

(18) D ayen iwumi qqaren s tefransist « le refrain » ; ney am akken is-issemma Bounfour Abdellah « le vers voyageur ».

(19) Seddiki Yalla, *Lounes Matoub, Mon nom est combat*, La découverte, Paris, 2003, p144.

(20) Chevalier(J). Gheerbrant (A), *Dictionnaire des symboles*, Seghers, 1974, p206.

2.2.3. Tugna n twuri n tyemmat

Tugna n tyemmat deg yiḍrisen n Maētub tettban-d ula di twuri i as-yefka i tyemmat. Deg uḍris *tamyart* ⁽²¹⁾ tettban-d akken iwata twuri-agi deg ufyir « *limmer d is-tarriḍ aḥkim* ». S wawal « aḥkim » yesaweḍ-d tawuri n tyemmat i d-yeddan s yisem « *tamyart* ». Tamuyli n Maētub yer tyemmat deg uḍris-agi di tazwara d tibawt acku ur tesaweḍ ara yer twuri-is. Limmer i as-terri tyemmat-agi tilas yernu temla-as iberdan i ilaqen yalli ur i teddu ara d i ḍawen-is. Am akken d alumu i tt-yettlumu imi ur tesaweḍ ara tawuri-s n ttrebga d uweṣṣi i mmi-s. Ur telli ara d tayemmat ijehden armi i as-yeffey afus-is mmi-s, yerna yegla ula s watmaten-is i ruḥen d asfel.

Xas akken tayemmat-agi ur tesaweḍ ara yer twuri-is akken tebya. Ar tagara n uḍris Maētub iweṣṣa-tt akken ad tili d tameṭṭut ad texdem tabyest s wayes ara teqabel iḍawen-is xas tezza tasa-s yef mmi-s. Seg tmuyli-agi tibawt n tyemmat lwennas Maētub isken-d amek tettwali tmetti tayemmat s usxdem-is i uneznaw « aḥkim ». « Ur as-teriḍ aḥkim » yebya ad d-yini ur as-tefkiḍ ara ttrebga ilaqen. Deg umecwar asnalsan n leqbayel, d tayemmat i yettaken ttrebga i mmi-s ney d tajidatt, yef waya Maētub is-begen-d yelluy n tyemmat deg uḥkim imi mmi-s yeffey-as afus.

Tugna n tawuri n tyemmat nufa-tt akken nniḍen di tezlit « *selaḥb-itt ay abeḥri* » ⁽²²⁾. Di tmetti taqbaylit d tayemmat i yettḥarab yef lašel, tutlayt, tasekla d wayen akk icuden yer yidles n tmurt n leqbayel. Irgazen tteklen fell-as ttrebga n yixulaf-nsen ama d arraw-nnsen ama d arraw n warraw-nnsen. D ayen ara naf di tugna-agi i d-yeddan di sin-agi yifyar

A yemma mmi rebbi-t

Ma yenkkar lašel zlu-t

(21) - vol 1. 1998.

(22) - Seddiki Yalla, *op. cit*, p41.

Awal « rebbi-it » yettuḡal yer twuri n tyemmat ney n tjidat. Yefka-as ttesriḥ akken ad tt-rebbi mmi-is s tmusni-s nettat imi izra acu is-teselmed yakan i netta mi yella da agrud, tura d nnuba n mmi-is. Awal « lašel » s yes i d-yesban yef wacu ara tebnu ttrebga-as : ad as-tselmed d acu i d lašel. Ma d awal « zlut » d tugna n wesfel ma yella agrud ur yedfir ara abrid n baba-as win i as-tselmed tyemmat yefka-as ttesriḥ ad tenned d asfel. Lašel yesēa azal d ameqqran deg tmetti taqbaylit d netta i d-yemmalen abrid n tmagit, n yidles. Ma yella mmi-is inkeḥ lašel-is ad truḥ tmagit-is d tutlayt-is acku d mmi-is i d axalaf ara iḥarben fell-as. Netta s timad-is dayen ad iselmed i ixulaf i d-iteddun.

Seg yifyar-agi Maētub yesawd-d tawuri n tyemmat i yellan d tilawt deg tmetti n leqbayel ney deg umecwar asnalsan n tmetti taqbaylit seg zik. Ma yella ur tsawwed ara tyemmat ad ttrebi mmi-s yef lašel ad d-yettunḥesab d yelluy, d ayen ara d-yeḡḡen tugdi : Nezmer ad d-ninni tugdi-agi tusa-d d azamul alyiweḥci imi Maētub iqubl-it s leslaḥ i d-yeddān deg wawal « zzlu-t » d aēaqeb ara yettueqeb win ara inekren lašel-is.

4. Taggrayt :

Ilmend n tesleḍt-agi tasugnant i nexdem i wammud n yiḍrisen n Maētub Lwwenas. Nufa-d ugar n tugniwin icuden yer tsugent tuntit. Nefka-d tasugent n tyemmat d amedya, anda i d-nufa amedyaz-agi ysemres ugar n yizamulen i wakken ad d-yessiweḍ azal i as-yefka i tyemmat. Newala-d tasugent n tyemmat teqqen yer waṭas n tugniwin gar-asent tid n lmut n tyemmat, tid n twuri d teḡri.

Tugniwin-agi nefkaten-id deg snat n tneqiḍin yer leḥsab n imiggaw i d-yettmeslayen deg uḍris. Llant tid i d-yeddān s tayect n tyemmat llant tid i d-yeddān s tayect n mmi-s. Nufa-d timezwura-agi bnan-t yef tugna n lqerḥ n tyemmat i d-yessawed s tugniwin tizamuliyin am tugna n tasa d tugna n wul, icedden yer tsugent n tfekka. Ma d tid nniḍen ttezzint gar twuri n tyemmat d yiḥulfan n mmi-s i yemma-s : tikelt d asuḡu, tikelt d tiḡri d aweṣṣi. Nefka azal ugar i tsugent n lmut acku nufa-d aṭas n yiḥferdisen d tugniwin deg uḍris *tiḡri n uguḡil* i d-ijebden lwelha nney.

Nwal-d deg tezrawt-agi sin iḥferdisen igejdanen n tsugent : tasugent n tfekka akked tugna tazamulit n Durand. Nfren-d izamulen n

yelluy d wally n tyemmat d mmi-s akken ad d-nessiweḍ tamuɣli d tsugent n Maεtub yef tyemmat. Tasamit-agi tasugnant tawney akken ad d-nessegzi ugar tugniwin i nufa deg yiḍrisen n Maεtub lwennas.

Ar tagara n umagrad-agi ad nini; tasugent tuntit deg tmedyazt tatrart n yirgazen teḥwaḡ ugar n tezrawin, acku aṭas n iferdisen i d-nufa deg-s. Aṭas n yimedyaizen d yicennayen i yettwasnen deg tmedyazt tatrart fkan azal i tsugent tuntit, gar-asen ad nebder iḍrisen yura Ben Muḥammed, tecna-ten Newwara, *tecnam akk yef zzin-iw*, iḍrisen n yidir gar-asen *weltma, yemma tedda ḥafi* i yura emar Mezdad yecna-t Beleid tagrawla, d wiyad nniḍen i yecnan /yuran yef tmeṭṭut yal wa s wazal-is.

Tiɣbula

- Chelebourg Christian, *l'imaginaire littéraire des archétypes à la poétique du sujet*, Nathan, France, 2000.
- Chevalier(J). Gheerbrant (A), *Dictionnaire des symboles*, Seghers, 1974.
- Durand Gilbert, *Les structures anthropologique de l'imaginaire*, Bordas, Paris, 1984.
- GRIM Smail, *Matoub un poète, une voix, un combat*, Dar EL Hikma, Alger, 2018.
- Kherdouci Hassina, *La chanteuse Kabyle voix texte itinéraire*, Akili, 2001.
- Kherdouci Hassina, *La poésie Féminine Anonyme kabyle : Approche anthro-po-imaginaire de la question du corps*, université de Grenoble 3 Stendhal, 2007.
- Lacoste-Dujadin Camille, *Dictionnaire de la culture berbère du kabyli*, la decouverte, 2005.
- Lamri Wahid, « Tugna n tmeṭṭut deg usugnan anagalan aqbayli: seg uyelluy yer walluy », in, *Mâaref*. Volume: 16 / N°: 02 (Décembre 2021), pp 938-988.
- Maingueneau Dominique, *Linguistique pour le texte littéraire*, Armand colin, Paris, 2005.
- Nacib youcef, *Anthologie de la poésie kabyle*, Andalousses, 1996.

- Salhi Mohand Akli, « Discours féminin dans la chanson de Matoub : Analyse de cinq chansons », in, *Anadi* : Revue d'études amazighes N1, Tizi-Ouzou, 1997.
- Seddiki Yalla, *Lounes Matoub, Mon nom est combat*, La découverte, Paris, 2003.
- Thomas, Joël, 1998, *Introduction aux méthodologies de l'imaginaire*, ellipse.
- Wunenburger Jean-Jacques, *l'imaginaire*, que je sais, PUF, Paris, 2003.