

## Ancient Amazigh Poems *Isefra Iqburen n Infusen*

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Since then from the beginning of a recorded history, *Imazighen* faced the consequences of being independent and liberal believers, concealed by chaos of politic ideology seized by the invaders (Romans, Vandals, Punics, Arabs ...etc). On the other hand they maintained the self preservation; the fact identifies suffering and victimization as the main episteme in *Tamazgha*. This cannot be false, however, without defining the true fact that North Africa as always being acted upon by forces outside its control but never acting for itself.

It was once considered that *Adrar n Infusen* lost most of its culture and literature; due to several conditions with different periods of time. With all this *Amazigh* literature revival faced an issued as its established by those followers of *Ibadhi* sect or religious circle groups where once they were called *Irwan (loezzaben)*.

تسید دی تمورط تفر      تزید دیس ایجس مفر  
تسید دی کیلفی تبرد      تسوسکت سی طیط تبرد  
تکر سواله این تزیزوت      تلت سی لاز این محورت

*Infusen* literature had great impact on the *Ibadhi* sect followers on which it teach us much about how ancient *Infusen* understood the aspects of religious life, sacred space and duties. But what makes these poems under a perspective study, are due to the rich source for retrieving wisdom and symbols not found in the conventional heritage and culture preserved by *Imazighen* of *Infusen* Mountain.

Along with poems, ancient wisdoms were thought among all the followers of *Ibadhi* sect. Moreover, these compositions rise to the level of fine literature. They are the products of great literary effort, continue and extend the root tradition of *Imazighen* heritage of *adrar n Infusen*.

Early *Amazigh Infusen* poets are known to us by several manuscripts on *Ibadhi* theology. Much of the earliest poetry is stressed and alliterative. These poetries, referred to as *Isefra*, are generally regarded as poetry of a philosophic mode. Our present knowledge of poetry in *Amazigh* dates from the 6th century. Few of poems preserved in the ancient manuscripts by *Ibadhi* scholars, some of these manuscripts found it self in the hands of linguistic specialist who had great impact on *Amazigh Infusen* history and literature from which only some studies were preformed by Motylinski and Lewicki. With all this we can

not forget the work of Ibrahim Sliman shumakhi from the 18<sup>th</sup> century, a resident of *Ifran* village in the mountain of *Infusen*. Little knowledge is known about this author and his early life but he is still remember by his enormous work done by him in 1898 the book of *Ighusar d Ibriden d Idraren n Infusen* (forts and the routes in the mountain of Infusen). Also to add that Ibrahim Shumakhi had collected number of ancient poems and songs found in mountain of *Infusen* as well in the island of Djerba.

We are reasonably familiar with the ancient literature and culture of *Adrar n Infusen*, but yet its no less remarkable literature is still relatively unknown except to specialists, for it was hidden by time and history. For some of these poems a single, complete text has survived for others a few poor unclear text can be eked out from other resources of ancient *Ibadhi* manuscripts. Beside the poetry texts found in the *Ibadhi* literature, few mentions of the ancient Amazigh poems narrated in the old chronology work by Derjini in his book *Tabaqat al Mashayekh*.

In the first poem is a selected text from the religious literature by Wisyani from the book of chronology *Siyar Al Wisyani*.

#### **Asefru I:-**

- ◆ *Aghar tamezyida-ennem ay asvil*
- ◆ *Tadjjed wi yetmettaten*
- ◆ *Wala adagh wi yettalen*
- ◆ *Mek tezvritv arrazen itwecnin*
- ◆ *Ayu i3edjdjeden tamezyida n yuc yetzvalla*
- ◆ *Ul ceghl ed yedghaghen i7atnin*
- ◆ *At-tafetv tiseffar ennedjnin wer tent-tesvkiid*
- ◆ *Ul ceghl d ideffar semmetvnin*
- ◆ *At-tafetv timelsan zdidanin wet tent-teztvitv*
- ◆ *Talav-en as-ad aman zveqqilanin*
- ◆ *Ad am-mazunan dedj elmizan am tqiratvin*

In the second poem is a selection of text from collection made by Ibrahim Sliman shumakhi (published by Motylinski, Chanson en dialecte de Djerba - Bulletin de Correspondance Africaine in 1885), by which form of collective ancient poems written by him after he spend time in mountain of Infusen gathering as much ancient amazigh poems.

## Asefru II:-

- ◆ *tussid di tmurt teqger*
- ◆ *tezvzvid dis ifes meqger*
- ◆ *tsid di tighi teffad*
- ◆ *tsusudt s titv tefqad*
- ◆ *tekker swalm in tzizut*
- ◆ *tenntv s lazv in tmeddurt*

Still yet these poems need to be highlighted by researches on Amazigh studies specially these texts handed down by oral tradition as ancient heritage passed by generations, among these few survived by time remained a suffered oral culture and memories in the forgotten mountains of *Adrar n Infusen*.

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